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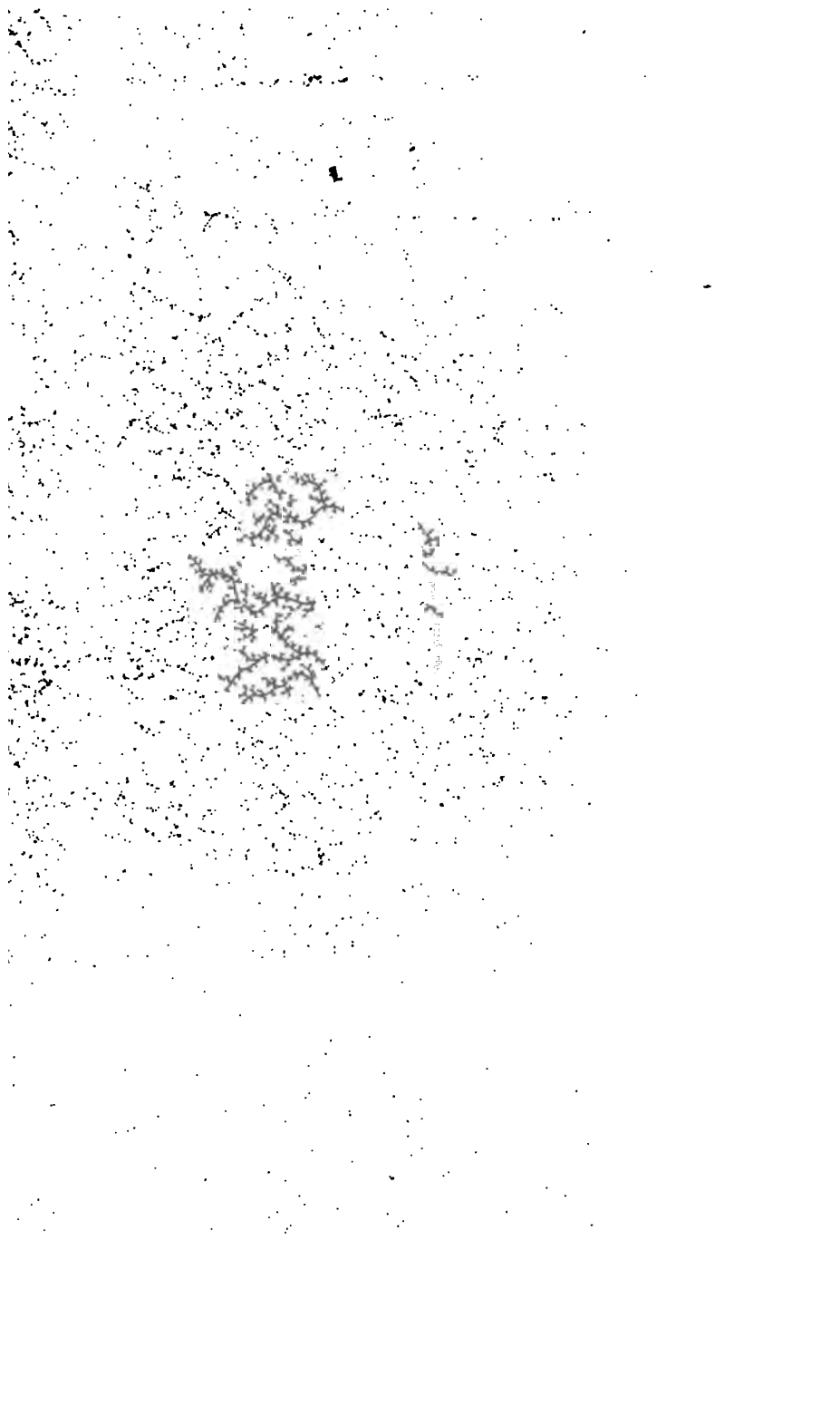
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A GRAMMAR
OF THE
GREEK LANGUAGE,

CHIEFLY FROM THE GERMAN

OF

RAPHAEL KÜHNER.

BY WILLIAM EDWARD JELF, B.D.

LATE STUDENT OF CHRIST CHURCH.

SECOND EDITION.

VOL. II.—SYNTAX.

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Attention is requested to the following more important errata and addenda—a list of the less important ones will be found at the end of the volume.

Page. line.

20. 2. for 'such verbs' read 'some verbs'
43. 11. for 'Æsch. Av.' read 'Arist. Av.'
67. 42. for 'ἀνεγίνωσκε' read 'ἀναγίνωσκε'
87. 38. for 'Thuc. II. 159' read 'Thuc. III. 59'
106. 7. for 'Soph. Cē. C.' read 'Soph. Cē. T.'
136. 14. for 'Thuc. II.' read 'Thuc. V.'
140. 34. for 'Id. Ag.' read 'Id. Aj.'
146. 25. for 'Id. II.' read 'Id. III.'
148. 20. for 'Eur. Alc.' read 'Eur. Hipp.'
151. 25. for 'Hdt. VI. 36' read 'Hdt. VI. 136'
163. 29. for '35' read '354.'
173. 18. for 'Phœn. 521' read 'Phœn. 316'
211. 25. end, for 'Id.' read 'Eur.'
301. 22. for 'Thuc. III.' read 'Thuc. II.'
315. 5. for 'Id. I. 21' read 'Hdt. I. 21'
316. 18. for 'Id. III. 22' read 'Thuc. III. 22'
327. to end of §. 656, add, 8. 'αὐτό refers sometimes to a neuter notion preceding. Thuc. I. 122 ἡμεῖς δὲ οὐδ' ἡμῖν αὐτοῖς βεβαιούμεν αὐτό. sc. τὸ ἐλευθεροῦσθαι.'
342. 28. for 'Æsch. Eq.' read 'Arist. Equit.'
345. 36. for 'Id. VIII.' read 'Hdt. VIII.'
347. 9. for 'Thuc. II.' read 'Thuc. I.'
358. 19. for 'Hdt. VI.' read 'Hdt. VII.'
370. 5. for '300 Obs.' read '551 Obs.'
402. §. 2. add 'μή is also used in clauses which express a cause or reason : Æsch. Ag. 510 τόfois λάπτων μηκέτ' εἰς ἡμᾶς βῆλη, since γοῦ· ὅτε no longer : Thuc. I. 74 οὐκ ἔδει ὑμᾶς μὴ ἔχοντας νῆας ἱκανὸς ναυμαχεῖν, since you have not.'
415. 28. for 'ἐποιεῖν' read 'ἐποίησεν.'
479. 9. add 'and the τῖς is carried as the nominative to the following verb : Thuc. I. 36 καὶ δὲ τὰδε ἐνμφέροντα μὲν δοκεῖ λέγεσθαι (=εἰ δὲ τίς ἐστιν ὅψ) φοβεῖται δὲ (τίς sc.) κ. τ. λ.'
499. 21. for 'Thuc. II.' read 'Thuc. III.'
500. add to paragraph 2, 'So it is used in general assertions where it is wished to express, not the particular condition of the action, but only the general circumstances under which it holds good. Cf. 836. 6.'
533. 24. for 'or' read 'of.'
581. 34. for 'ἔψουσας' read 'ἔψανσας.'

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SYNTAX.

INTRODUCTION.

Language :—Province of the Syntax.

§. 350. 1. LANGUAGE is the expression of thoughts, or combinations of notions in the mind^a. Each of these notions is expressed by a *word*, a thought by a *sentence*, or combination of words; words are merely the materials of language, which receive their power by their combinations with each other.

Language is *subjective*, as it represents things only as they are conceived of in the mind.

2. Language does not consist in an arbitrary artificial arrangement of words, but is the expression of the previous internal arrangement of notions, by means of the words or forms of speech; therefore grammar, or the science of language, has rather to explain this arrangement of words than the nature of the words themselves; and its proper province is to trace the development of a sentence from its most simple to its complete form, showing how, in the progress of this development, the various phenomena of the language arose. But as each of these words has certain fixed properties of meaning which regulate its functions when combined with others in a sentence, and as some of the difficulties (to resolve which is an object of a modern grammar of an ancient language) consist in the right apprehension of these properties of single words, it follows that we must treat of words and their forms, independently of each other, previously to the syntax, which treats of words and their forms in their connection with each other in a sentence.

Obs. In^b the various theories on the origin of language, there are many attempts to decide whether the verb or the noun is the older form in which human thought expressed itself; but as such vague speculations depend on the assumption that these elements of language were arbitrary creations of the human mind, and moreover are apart from our purpose

^a Arist. De Interp. cap. 1. ἐστὶ μὲν οὖν τὰ ἐν τῇ φωνῇ τῶν ἐν τῇ ψυχῇ παθημάτων σύμβολα.

^b Smith's Moral Sentiments. Kühner Gr. Gr. §. 386. Donalds. New Crat. 41.

PARTS OF SPEECH.

I. NOUNS.

Substantive.

§. 352. 1. The substantive represents the notion of **EXISTENCE**.

2. Substantives express the notion of a person (*names of persons*), or of a thing (*names of things*).

3. The thing which is expressed as substantive has either an ideal existence independent of any subject-matter, as wisdom, virtue (*abstract substantives*), or an actual existence in subject-matter, as man, earth (*concrete substantives*); all names of persons are concrete^a.

4. *Concrete* substantives are divided into,

α. Proper names expressing the notion of individual persons; as, *Cyrus, Plato*, in which are included the names of states, or countries considered as individuals.

β. Personal nouns, expressing the notion of some living being, as *a man, a horse*.

γ. Individual names, as *a stick, a heart*.

δ. Collective nouns, expressing the notion of a class; as, *man, tree*.

ε. Material nouns, expressing something not conceived of as an individual thing, but as made up of an indefinite number of parts; as, *iron, milk*.

Remarks on the different meanings of the same Noun.

5. Many nouns have a variety of meanings, which often seem at first sight to be unconnected, but which can generally be traced to something in the original notion. This properly belongs to the lexicographer, but the following hints may be useful:

a. Some nouns signify the two contrary consequences of that action or state which they properly express; as, *συμφορά*, an event—for good or for evil.

b. Some nouns signify a notion which stands in a twofold relation, so that, when these relations are separated, the noun is used for both. So *ξένος*, *stranger* and *guest*: *ἄκρος*, (the extremity) *top* and *bottom*: *δαίμων*, in its relation to *δικαίος*, *things divine*, to *λεπός*, *things human*: *πίθανός*, *probable* and *credible*: *κηδεστής*, a *mourner* and a *relation*. So *ἀμείβω*, *ἀλλάσσω*, *I exchange*, thence *give* or *take*.

^a Abstract nouns express the result of *νόησις*—Concrete nouns, of *αἰσθησις*.

c. Some nouns embody in their twofold meaning the connection between the two notions they express; especially between two parts of man's nature or habits, &c. So *λόγος*, *speech* and *reason*: *ἦθος*, *character* and *haunts*: *κοσμός*, *order* and *world*.

d. When two notions coalesce, the noun which originally expressed only one, is used to express the other also; as, *ἄτη*, *misfortune*, and *fault*^a; *λαμπρός*, *light* and *rapid* (wind): *μαρμαρυγή*, *light*, and *quick motion*.

e. Some nouns derive a secondary meaning from some well known custom, the way or mode, material or instrument with which any thing is done or made. So *σφῦρα*, *a round stone*, thence *an hammer*: *δόνον*, *a stick*, thence *ship*: *ἐπιστολή*, *something sent*, thence *a letter*: *σπονδή*, *a libation*, thence *a truce*.

f. Some nouns substitute the generic notion for the specific; as, *εἰρωνεία*, *any sort of pretext* (Demosth. 136.): *ἀκήρατος*, properly *ἀκήρατος οἶνος*, thence generally *pure*.

g. Or the specific for the generic; *ὀργή*, *strong feeling*, then *anger*.

h. Many nouns have a general primary meaning, which varies so as to suit the particular thought of the context; as, *ἄγαλμα*, something a person prides himself on, *ornament*, *statue*, &c. So *ἄθρυμα*, something with which a person is pleased, a *plaything*, *trinkets*, *trifling*; *δεινός*, *dreadful*, *clever*, or *wicked*.

i. The abstract is used for the concrete; as, *βίος*, *life*, and *means of life*.

§. 353. 1. The use of the abstract for the concrete gives vigour and beauty to the sentence; it is naturally a poetic mode of expression, and therefore is more common in Greek than in other languages, as this language grew up under the auspices of poetry. So in Homer: *γένος*, *γενεή*, *γόνος* for *νίδε*: Il. ζ, 180 ἡ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων: Il. τ, 124 Εὐρυσθεὺς—, σὸν γένος: Od. α, 216 γόνος: Il. ξ, 201 Ὠκεανὼν τε, θεῶν γένεσιν, *parentem*, Cf. 245: Il. β, 235 ὦ πέποινες, κῆρ' ἐλέγχε', Ἀχαιοὶ οὐκ ἔτ' Ἀχαιοί! Il. π, 422 αἰδώς, ὦ Λύκιοι, πόσε φεύγετε! Il. χ, 358 φράζεσθον, μή τοι τι θεῶν μήνιμα γένωμαι: Od. λ, 73. Il. π, 38 ἡ κέ σφιν δειλοῖσι γόοις κατὰ πᾶν γένωμαι: Il. γ, 56 sq. γυναικ' εὐειδὲ ἀνῆγες πατρί τε σὺ μέγα πῆμα, πόλιν τε, παντὶ τε δήμῳ, δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ; Il. ζ, 283 μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα Τρωσὶ τε καὶ Πριάμῳ.—So in the tragic and other poets, applied to persons: *πόνος*, *στύγος*, *ἄτη*, *πῆμα*, *νόσος*, *ἔρις*, *μῆνις*, *μῆτις*, *τιμαί*, *φλόξ* (Eur. Bacch. 598.), &c.: also frequently in tragedy: *ἀγεμόνευμα* for *ἡγεμών*, *νύμφεσμα* for *νυμφή*, *ὑβρίσμα*, *βόσκημα*, *δοῦλεσμα*, *κώκυμα*, *ζηλώματα*, *πρεσβεύματα*; so the following words of contempt in tragedy, comedy, and sometimes in prose: *κύρμα*, *τρίμμα*, *παιπάλημα*, *ἄλημα* (Soph. Aj. 381.), *κρόττημα*, *λάλημα* Ant. 320: *περίτριμμα* *δίκων* or *ἀγορᾶς*, Aristoph. Nub. 447, and Demosth. p. 269, 19: *ἐπίτριμμα* *ἐρώτων*; *κάθαρμα*, *an outcast*, *scare-goat*, Demosth. Aristoph.; more rarely in a good meaning, as *μέλημα*, *beloved*, Pind.—So also the expressions in the Attic writers: *γέλως*; *λῆρος*, *nugæ* for *nugator*, *trifler*; *δλεθρος*, *pernicius* for *perniciosus homo*: CEd. Rex 1344 τὸν δλεθρον μέγαν: Demosth. 119, 8 δλεθρου Μακεδόνος (*de Philippo*): ubi v. Bremi; also Hdt. III. 142. extr. γεγονώς τε κακὸς καὶ ἰὼν δλεθρος; φθόρος Aristoph. Eq. 1152: Eur. Med. 1209 τὸν γέροντα τύμβον, *a very grave* (i. e. πλησίον οὐτα τοῦ θανάτου, καὶ τοῦ τάφου)^b: Lucian. Dial. Meretr. XI. Φιλημᾶτιον τὴν σπορόν; βάραθρον, *a debauchee*: (so in Latin^c), very commonly in prose: ὁ

^a Butt. Lex. 10.

^b Pflugk ad loc. Elms. Med. 1178.

^c Bentl. Horace, Od. I. 37. 9.

βίος, *subsistence*, τὸ ὄφελος, Homer, &c. So Xen. Hell. V. 3, 6 παμπληθεῖς ἀπέκτειναν ἀνθρώπους, καὶ ὁ τι περ ὄφελος ἦν τοῦ τοιοῦτου στρατεύματος. So Thuc. IV. 133 ὁ τι ἡ αὐτῶν ἄνθος, ἀπολώλει^a: so CEd. Col. 1070 πῶλων ἄμβρασις=ἀναβάται. In historians and orators, especially the collective words: πρεσβεία for πρέσβεις, ξυμμαχία for ξύμμαχοι, ὑπηρεσία, *remigium*, εταιρία, δουλεία, Bacchæ 803, Thuc. V. 23: φυγή for φυγάδες Thuc. VIII. 64, Isocr. de Pace 184: φυλακή for φύλακες, ηλικία for ηλικίες, ὄπλα for ὀπλίται. Sept. c. Theb. 251 ξυντέλεια = ξυντελείς Θεοί, &c.^b Even τὴν πόλιν παιδεύουσιν εἶναι τῆς Ἑλλάδος for παιδευτρίαν.

2. In a similar way the name of a place is put for a person occupying that place; as, θέατρον for θεαταί, Σίδων, Ἀβυδος, for Σιδώνιοι, &c.; and on the other hand, the name of a people is very commonly used of a place, as in Latin. So Thuc. I. 107 Φωκίων στρατευσάντων ἐς Δωριᾶς τὴν Λακεδαιμονίων μητρόπολιν; see Thuc. VI. 3. Hdt. VIII. 127. So also the name of anything is used for the place appropriated to or connected with it in any way; as, ἀγών, Hom. *place for games*; κέραμος, *prison*, Il. ε, 387; θῶκος, a *market-place*, Homer and Xen., so λέσχη CEd. Col. 164: χιτών, *weaving house*; σιδηρός, *iron mart*, Hell. III. 3. 7; and in Attic, the name of any articles of life was used for the place where these were sold; as, ὄψον, ἔλαιον, λάχανα, σήσαμα, τυρός, κυρήβια, &c.^c Vesp. 789, ἐν τοῖς ἰχθύσιν. In poetry the use of this metonymy is still wider; as, πτέρον, a *bird*, Soph. and Eur.: κερκίδα, the *woof*, Eur. &c.; and again, the notion of the part is sometimes expressed by the whole; as, βοῦς, *ox-hide*: ἀλώπηξ, λέων, *fox-skin*, *lion-skin*: so χεῖρ, like *manus*, for a work of art.

3. So also personal nouns are sometimes used to express things, as CEd. Col. 481 μελίσση for μέλι^d.

Remarks on the Number of a Substantive.

§. 354. The singular sometimes has a collective force, and stands for the plural; this arose from a poetical way of looking at plurality as unity:—

Il. π, 11 τέρεν κατὰ δάκρυον εἴβεις. Il. ξ, 16 ὥς δ' ὅτε πορφύρῃ πέλαγος μέγα κύματι κωφῷ. So Od. α, 162. μ, 169. So in tragic and other poets: ἀκτῖς, σταγών, στάχυς, *harvest*, &c.—Prose: κύμα (as Hdt. IV. 110. VII. 193.), πλῖνθος, ἐσθής, λίθος, κέραμος, ἄμπελος, ἡ ἵππος *cavalry*, ἡ ἀσπίς=ὀπλίται^e.

2. The singular is also used in a plural force to signify a whole nation. The nation being considered as a whole, and represented, as in despotic governments was natural, by its head:—

ὁ Πέρσης, ὁ Ἀράβιος, ὁ Λύδος, &c. This usage is mostly restricted to nations under monarchical institutions, though Thucyd. uses ὁ Ἀθηναῖος and ὁ Συρακόσιος^f.

^a Bernh. p. 47. Valck. Phœn. 1498. Hipp. 406. Monk. Hipp. 406. Herm. CEd. R. 85. 1248. Blomf. Gloss. Sept. 599. Hemsterh. Luc. Timon. c. 55.

^b Lobbeck Phryn. 469.

^c Bernh. 56. p. Piers. Mær. 351.

^d Lobbeck Phryn. 187.

^e Blomf. Gloss. Pers. 320. Schæf. ad Longin. p. 373.

^f Bernh. 60.

Obs. In many combinations where we should expect the plural, the singular form is used, as for example, where a singular substantive is used to define a plural adjective: as, ἡδεῖς τὴν ὄψιν Plat., κακοὶ τὴν ψυχὴν Æschyl.—Eur. El. 451 ταχυπόρος πόδα.—So also in the Trag. σῶμα is joined with plural words; as, Eur. H. F. 703 χρόνος γὰρ ἤδη δαρὸς, ἐξ ὅτου πέπλοις κοσμήσθε σῶμα.

Plural.

§. 355. 1. The plural properly belongs only to appellative nouns, not to abstract, proper, or material nouns; but these have also the plural when they assume a generic character.

a. Proper names, to signify persons resembling the person of the proper name; as, Plat. Theæt. p. 169. B. οἱ Ἡρακλῆες τε καὶ Θησέες, *Herculeses and Theseuses*, Æsch. Ag. 1439. Χρυσήδων^a: but generally only in comic and the later prose writers^b; as, Οἰδίποδες, Λάμαχοι. So Soph. Aj. 1114 τοὺς μηδένas, *these nobodies*. So still more frequently in Latin: *Scipiones, Lælii*.

b. Material names are often found in the plural; the plural parts which constitute the whole being considered rather than the singular whole. So Homer: κονίαι and κονίη (always κονίη when battle or danger is signified: as, ὑπῆγεν αὐτὸν ἐκ κονίης). Il. μ, 23 κάππεσον ἐν κονίῃσι; ψάμαθοι always; Att. πυροὶ καὶ κριθαί; Plat. Legg. p. 887 γάλαξι. Eur. Alc. 496 φάτνας ἴδοις ἂν αἵμασιν πεφυρμένας^c: ἥλιοι, *rays of sun*, like *soles*, &c.

c. Abstract nouns are used in the plural when they signify the sorts or cases of the abstract notion—its particular circumstances or phenomena.

a. In Homer: when the several acts, or things, or events differing in sort, time, or circumstances, whence an abstract notion springs, are considered, rather than the abstract notion which collects and unites them into one; the singular signifies an act or state, without considering the particulars whereof it is made up, the plural sets forth the particulars; as, Il. ν, 121 κακὸν ποίησθε μείζον τῆδε μεθημοσύνη, *by this carelessness which ye shew*: Il. ν, 108 μάχονται ἡγεμόνος κακότητι, *by the cowardice of one*: μεθημοσύνησι τε λαῶν, *by the careless actions of many*. Od. α, 7 αὐτῶν γὰρ σφετέρησιν ἀτασθαλίῃσιν ὄλοντο. Il. χ, 104 νῦν δ' ἐπεὶ ὄλεσα λαὸν ἀτασθαλίῃσιν ἐμῇσιν, *by my manifold follies*;—θάνατοι, *mortes, sorts of death*. (Also Soph. Electr. 206.) Od. μ, 341. Cf. Il. β, 792 ποδωκείησιν. τ, 97 δολοφροσύνης. χ, 216 συνημοσύνας. So ὑπεροπλῖαι, ὑποθημοσύναι. There are more abstracts in the Odyssey than the Iliad; though many of those in the former are to be taken as concrete.

β. In the Post-Homeric and Attic poets: μάνιαι, *fits of madness*; αἵματα, *deeds of blood*, &c. So of feelings, thoughts, resolutions: Pindar. Pyth. III. 13 ἃ δ' ἀποφλαυρίζαισά νιν (*contemnens Apollinis iram*) ἀμπλακίαισι φρενῶν^c. Ibid. VIII. 91 μεγάλας ἐξ ἐλπίδος πέταται ὑποπτέροις ἀνορέαις, *animosis consiliis, moliminibus fortibus (ἀνορέα, virtus, fortitudo)*: εὐνοιαί, Æsch. and orators.

γ. Prose: Hdt. VII. 158 ὑμῖν μεγάλαι ὠφελίαι τε καὶ ἐπαυρέσεις γεγόνασι.

^a Bl. Gloss. Ag. 1414.

^b Lobeck Ajax. 190.

^c Monk. ad loc. Blomf. Gloss. Choeph.

60. Ellendt. Lex. Soph. ad V. Musgr.

Phæn. 1540.

^d Nitzsch. Od. α, 7.

^e Diss. ad loc.

Id. III. 40 ἐμοὶ δὲ (Polycrati) αἱ σοὶ μεγάλα εὐτυχία οὐκ ἀρίσκουσι. Ibid. 52 ἔχθρα, inimicitiae, στάσεις, *seditiones*, φιλία. Id. VI. 11 ταλαιπωρία, *etumnae*. Ibid. 58 τῶν βασιλέων οἱ θάνατοι. As, Cicero Tuscul. I. 48, 116 *laræ mortis pro patria oppetite*; so also *neces*^a. Hdt. VI. 109 τὰ Ἀθηναίων φρονήματα, *animi*. Xen. Cyr. VIII. 8, 8 διὰ πόνων καὶ ἰσχύων τὰ σώματα στερεοῦσθαι.—So in Isocrates we find: ἀλήθειαι, ἀργαίαι, αὐθάδεια, κυνασταίαι, ἐνδεαίαι, εὐπορίαι, ἰσηγορίαι, ἰσότητες, καινότητες, κατερίαι, μετρίότητες, παιδείαι, πένιαι, πραδότητες, σεμνότητες, φιλανθρωπία, χαλεπότητες^b, instances or sorts of truth, &c. Very commonly: ψύχη καὶ θάλη; θυμοί, *mimic*; Plato Rep. p. 471. D φόβοι. Id. Phædon. p. 66. C ἐρώτων δὲ καὶ ἐπιθυμιῶν καὶ φόβων καὶ εἰδῶλων παντοδαπῶν καὶ φλυναρίας ἐμπλήσιν (τὸ ἔωμα) ἡμᾶς πολλῆς. So σοφαί, Arist. Ran. 670; φρονήσεις, φιλοσοφία, *systems of philosophy*: Plato Theæt. 172 C ἀπέχθεται (Demosth. 127, 64.), *valour*, *deeds of valour*, ὑγίαιαι καὶ εὐεξία τῶν σωμάτων, (like *valetudines*;) so in Demosth. very often: πολλὰς ἐλπίδας ἔχω (p. 813, 2.): ἐπὶ ἐλπίσι καταλείπειν p. 841, 19.—πίστεις ἔχειν ἱκανάς, *testimonia*, p. 843. princ.—δοῖας δοῦναι, to give marks of favour, p. 96, 25. *ubi* v. Bremi: χάριτες, *favours*, gifts: 103. also, βοήθειαι, διάνοιαι, καιροί, πολιτεία: p. 111, 3 αἱ τοιαῦται πολιτεία, where Bremi: *Plural. indicat hanc rerum civilium rationem per longum jam tempus durantem, renovatam semper, adesse igitur etiam in plurali.*

Obs. 1. In Attic and sometimes in other writers the plural was used with certain abstracts which might be considered in the plurality of their parts; as, γάμοι, *nuptiæ*: πλοῦτοι, *divitiæ*: νύκτες, *the hours of night*^d: Plat. Symp. 217 D. Od. μ, 286. Hdt. IV. 181. Sapph. p. 28. Xen. Cyr. IV. 5, 13. *δψεις* Thuc. 1. 10. So ὕπνοι, Plat. θρόνοι, *the royal rights*, Trag. *ε*: τάφαι, *a funeral*, &c.^f So of many concretes, the singular is not generally used: as in poetry, δώματα, κάρηνα, στέρματα, μέγαρα, κλίμακες, λέκτρα, πύλαι καὶ ῥόξα, the two last in prose; and the names of feasts and games; as, τὰ Ὀλύμπια, &c.

Obs. 2. The poets often use the plural merely to give weight to the expression: Eur. Hec. 403 χάλα τοκεῦσιν (for μητρὶ) εἰκότως θυμουμένοις. So in Lat.: *parentes, liberi, filii*. So in the traged. to express fondness: τὰ φίλτατα, τὰ παιδεύματα &c.

Obs. 3. The Greeks could use the plural (as well as the singular, see §. 354. *Obs.*) both of abstracts and concretes, when the same thing is said of many persons; as, *κακοὶ τὰς ψυχὰς—οἱ τῶν ἀνθρώπων θάνατοι*.

2. Dual. The dual is the expression of two persons or things, considered as a pair—or of several things viewed in pairs. So CEd. Col. 337 ὦ πάντ' ἐκέλευ τοῖς ἐν Αἰγύπτῳ νόμοις φύσιν κατεικασθέντε ἐκέλευ, refers to four persons, who, by their relations to each, arrange themselves into two pairs. See § 387, 388.

^a Stalb. Plat. Crito. 46. C.

^b Bremi Excus. VII. ad Isocr. p. 210.

^c Lobeck Aj. 716.

^d Blomf. Gloss. Choeph. 282. Heind. Protag. 310 C.

^e Ellendt. Lex. Soph. ad v.

^f Bernh. 63.

^g Arist. Rhet. III. 6 *eis ὅγκον τῆς λέξεως* (ad sermonis granditatem) συμβάλλεται τὸ ἐν πολλὰ ποιῶν.

II. ADJECTIVES.

Notion of the Adjective.

§. 356. 1. Adjectives express the notion of QUALITY, and have a threefold force.—1. *Attributive*, as τὸ καλὸν ῥόδον.—2. *Possessive*, as βασιλικὸς κήπος, *the king's garden*; or, 3. *Predicative*, τὸ ῥόδον ἐστὶ καλόν.

2. The original force of the adjective was probably only attributive, whereby some quality is represented as immediately residing in an object. As such it had the substantival relations of gender, number, and case, and is always referred to a substantive. The use of adjectives as predicates instead of verbs, seems to have arisen from certain actions or energies of any thing being considered rather as qualities than energies; as τὸ δένδρον (θάλλει, energy)—ἐστὶ θαλερόν, (quality;) thus many primitive verbs are lost, and their derivative adjectives used predicatively in their place: as καλός, αἰσχρός, ἀγαθός, κακός &c. The possessive force arises from the notion of belonging to some one being considered as a distinctive quality.

3. With adjectives are classed participles, which represent the action or passion of the verb (past, present, or to come), as a quality residing in the agent or patient. Many participles have from frequent use assumed a purely adjectival meaning; as, ὀλόμενος—πεπνυμένος.

4. Adjectives have either a transitive, or intransitive, or passive force; as, πρακτικός, *active*: ἐνεργητικός, *operative*: τρόφμος, *nutritious*: καλός, κακός: ἰάσιμος, *wholesome*: σεμνός, *honoured*, &c.

Obs. Some verbal adjectives in τός, which generally have a passive force, are frequently in poetry, and sometimes in prose, used transitively^a. Compound verbal adjectives in τος are thus frequently used: as, ὑποπτος ὢν δὴ Τρωικῆς ἀλώσεως—*suspecting*, Hec. 1135. Thuc. VIII. 45. So πιστός, Æsch. Prom. 917. Soph. CE. C. 1031. Plat. Legg. 824. B. b ἀλόγιστος, Arist. Rhet. II. 8, 6. μεμπτός, Soph. Trach. 446. περίρρυτος, Eur. Phœn. 209. ἀφανστος. Soph. CE. Rex 969. ἀμφίπλεκτος, Philoct. 688. ξιφοδηλητός Chœph. 729. νυκτιπλαγκτός Id. 751.

^a Ellendt. Lex. Soph. ad γ. μεμπτός. Schæf. Hec. Pors. 1117.

^b R. P. Hec. 1117. Herm. CE. R. 1192—962.

III. VERB.

Sorts of Verbs.

§. 357. 1. The verb expresses the notion of an ENERGY, ACTION, OR STATE, and this action is conceived of as one of these three motions or directions in space—*whither*—*whence*—*where*.

2. The direction *whither* is expressed by those verbs, in which the action is represented as proceeding from the subject to the object of the verb ; as, *τύπτω τὸν παῖδα* : or in which the object is represented as the effect produced by the action ; as, *γράφω τὴν ἐπιστολήν* (verb transitive) : The direction *whence*, by the verbs in which the action is represented as coming to the subject from something else ; as, *τύπτομαι (ὑπό) τινος* : (*Passive*) The notion of *where*, (a state) by the verbs which represent the action as neither proceeding from nor to the subject, but merely residing in it ; as, *ἀνθῶ*, *I bloom*—intransitive.

3. There are various sorts of transitive actions : among them we may remark,—*a.* the causative, which is conceived as placing its object in an intransitive state or action ; as, *ἐγείρω*, *I waken* ; that is, *I cause this person to be awake* : *φαίνω*, *I show* ; *I make this to be seen*. But many other transitive verbs are used in this sense, on the principle of *qui facit per alium facit per se* ; the person who caused the action to be done being conceived of as himself doing it. So Hdt. III. 39 ὁ Ἀμασις ἔφερε καὶ ἤγε πάντας. (*See also* §. 362. 6.) —*b.* transmissive. When the effect of the action is to transfer one object to another, both of which are in some degree affected by the action ; as, *δίδωμι ταῦτά σοι*.

4. Intransitive verbs either express the state, as *ἀνθέω*, *I bloom* ; or the motion of the subject, as *έρχομαι*, *I am coming*.

5. When the agent and patient of the verb is one and the same person, so that the action proceeds from and returns upon the subject,—as, *τύπτεσθαι*, *to beat oneself* : *ἀπωθεῖσθαι*, *to repulse from oneself* : *κομίζεσθαι*, *to acquire for oneself*,—this is called the reflexive, or middle sense, (middle verb.) Many verbs of the middle form, by a modification of their sense, whereby their reflexive notion, though implied, is lost, have assumed an intransitive force ; as, *βουλεύομαι*, *I deliberate* : and some even a transitive ; as, *σοφίζομαι σε*, *I deceive you* ; properly, *I make myself wise* : and in some, of which there is no active form, all trace of

the reflexive sense is lost; as, *μάλνομαι*, *I rage*: *ῆδομαι*, *I am pleased*: (deponents.)

6. When the reflexive action is directed from two or more subjects to one another, it is called reciprocal; as, *τύπτονται*, *they beat one another*: *διακελεύονται*, *they exhort one another*.

7. Hence arises the following division of verbs:—

1. Transitive Verbs.
2. Reflexive Transitive Verbs.
3. Reciprocal Transitive Verbs.
4. Intransitive Verbs.
5. Reflexive Intransitive Verbs.
6. Passive Verbs.

8. For the expression of these different notions, the Greek language has, properly speaking, only two forms: the *Active*, for the transitive proper, and for many intransitive notions; and the *Middle*, for the reflexive, reciprocal, and the rest of the intransitives. The *Passive* action is conceived of as reflexive, (as the action ends in the subject,) and hence is expressed by the middle form, except in the future and aorist tenses which have peculiar passive forms.

Remarks on the Active, Middle and Passive Verbs.

ACTIVE.

§. 358. 1. The primary power of the verb was probably intransitive; and the form in *μαι* was probably the original form of the oldest verbs, expressing a state; but as a state may be conceived of as affecting others, the intransitive notion readily became transitive without any change in the word. The deponent verbs are instances of this.

2. But the necessity of some distinction becoming evident as the language progressed, separate forms soon arose for the expression of each: the active (*μι*) for the transitive, the middle (*μαι*) for the passive and reflexive notions. This difference of sense is clear in the undoubtedly primary form in *μι*, as except *εἰμί*, *sum*, and *εἶμι*, *eo*, no verb in *μι* has a purely intransitive force. The later active form in *ω* so little retained the proper transitive force of the older form in *μι*, that we find as many verbs in *ω* intransitive as transitive; as, *θάλλειν*, *ᾠθεῖν*, *χαίρειν* &c.: and from transitive verbs in *ω* new reflexive notions were formed in the middle form *μαι*.

3. From this indefiniteness the following usages arose in the active voice.

Verbs Intransitive used as Transitive or Passive—or Transitive as Intransitive.

§. 359. 1. For the acc. after verbs intransitive, as *βαίνειν πόδα*, see §. 558. 2.

2. The state in which a person is represented by an intransitive verb.

as *ἔλπειν*, to be in a state of pity, may be conceived of as directed towards an object, as *ἔλπειν τινα*, to pity some one, and thus have a partly transitive force; and in the construction of a sentence, when an intransitive action is considered as transitive, an equivalent transitive notion is substituted for the intransitive; as, *ἐξίναί* (= *λείπειν*) *τὴν γῆν*, to leave the land.

3. Intransitive verbs are used as passive, when they are combined with words, generally the dative or *ὑπό* or *πρός* with gen., which represent the state or motion of the subject as caused by some one else; as, *ἐκπίπτειν ὑπό τινος*, *expelli ab aliquo*: Hdt. III. 65 οὗτος μὲν ἀνοσίῳ μόρῃ τετελεύτηκε ἐπὶ τῶν ἐωυτοῦ οἰκηϊωτάτων: Id. VI. 92 ἐτελεύτησαν ὑπ' Ἀθηναίων, *interfecti sunt*: 106 πόλιν δουλοσύνη περιπεσοῦσαν πρὸς ἀνδρῶν βαρβάρων: VII. 18 μεγάλα πεσόντα (*eversa*) πρήγματα ὑπὸ ἡσσόνων. Very often *φεύγειν ὑπό τινος*, *fugari ab aliquo*, or in a legal sense, *accusatum esse ab aliquo*; Il. σ, 149 Ἀχαιοὶ ὄφ' Ἑκτορος ἀνδροφόνοιο φεύγοντες: Plat. Apol. p. 12. G μήπως ἐγὼ ἐπὶ Μελέττου τοσαύτας δίκας φύγοιμι! Ibid. p. 35. D ἀσεβείας φεύγειν ὑπό τινος: Plat. Hell. IV. 1, 32 διακίσθαι ὑπό τινος: Plat. Apol. p. 30. Ε εἰν γὰρ με ἀποκτείνετε, οὐ ῥαδίως ἄλλον τοιοῦτον εὐρήσετε—προσκειμένον τῇ πόλει ὑπὸ τοῦ θεοῦ (*urbi praepositum a deo*): ὀφλεῖν ὑπό τινος, to be condemned, Plat. Apol. p. 39. B: Demosth. p. 49, 33 ὁ τούτων καταστάς ὄφ' ὑμῶν βουλεύσεται. So, *πάσχειν ὑπό τινος*, *affici ab aliquo*. Med. 1015. κάτει τοι καὶ σὺ πρὸς τέκνων ἔτι, you shall be restored by your children. So Choeph. *δακρύω τύχαις*, I am made to weep by the fortunes.

4. Many transitive verbs, especially such as express motion, are used intransitively. This usage extends from Homer downwards, and is found in other languages. So German: *ziehen, brechen, schmelzen*.—French: *décliner, changer, sortir*.—Latin: *vertere, mutare, declinare*.—English: *to move, turn, &c.* The common explanation of this has been to supply the personal pronoun, or some substantive; but this is both unfounded and unnecessary.

5. Many verbs which properly express only an intransitive state or action assume a further transitive force, the effect or operation of the intransitive state or action being considered in its relation to some other object; so *λοχᾶν* (*insidiari*), *δορυφορεῖν*, *ἐπιτροπεύειν τινά*, *χορεῖν Φοῖβον χοροῖς celebrare* Pind. Isthm. I. 8.: Cf. Soph. Antig. 1153: so Eur. Herc. F. 690 *εὐλίσσουσai saltando celebrantes*: so in the middle, *τίπτεσθαι θεόν*, to honour, *πατέρα*, to mourn: cf. §. 362. 8.

6. A neuter notion is sometimes derived from a passive, as *ἐκπλήττεσθαι*, to be alarmed (= to fear,) *τι*.

The following Verbs commonly transitive are sometimes used as intransitive.^a

The Verbs marked † are of frequent occurrence.

_____ * occur only in Poetry.

<i>ἄγειν</i> , to move, Xen. Anab. IV. 2, 15, and compounds,	<i>ἀνταίρειν</i> , Demosth. p. 23, 20. 66. 5, to oppose.
<i>ἀπάγειν</i> , to move back, Id. Cyr. I. 4, 24: to put out to sea, Hdt. VIII. 76. ^b	<i>ἀπαίρειν</i> , Hdt. VI. 99, to sail away.
<i>διάγειν</i> , <i>perstare</i> .	<i>ἀνακαλύπτειν</i> , to be uncovered, Eurip. Orest. 288.
<i>αἶρειν</i> , compounds of,	<i>ἀνακοντίζειν</i> , to shoot forth, Od. ε, 113.

^a Monk. Alc. 922. Herm. CE. R. 153. Bos. *ἑαυτοῦ*.

^b Schweig. ad loc.

ἀναλαμβάνειν, *refici*, Plat. Rep. 467.
 ἀνοίγειν, *to stand out to sea*, Xen.
 Hell. I. 1. ὡς ἕκαστοι ἥνοιγον.
 ἀπαλλάττειν, *to depart*, Hdt. I. 16.
 ἀφανίζειν, *to disappear*, Xen. Cyr.
 Exp. III. 4. 9.
 *βάλλειν, Il. λ, 722. Æsch. Agam.
 1172. and compounds,
 †διαβάλλειν, *to cross over*, Hdt. VI.
 44.^a
 †εἰσβάλλειν and ἐμβάλλειν, *to invade*.
 ἐκβάλλειν, *to spring forth*.
 ἐπιβάλλειν, *to fall to the share of*,
 Hdt. IV. 115. St. Luke xv. 12.
 †μεταβάλλειν, *to change*.
 περιβάλλειν, *to sail round, to double*,
 Hdt. VI. 44. Thuc. VIII. 95.
 †προσβάλλειν, *to fall on*.
 †συμβάλλειν, *to engage*.
 †ὑπερβάλλειν, *to surpass*.
 δηλοῖ, *patet*, Hdt. IX. 68.
 διατρίβειν, *versari, colloqui*, Plat.
 Demosth. 93.
 διέδεξε (δείκνυμι), Hdt. II. 134.
 III. 32, &c.
 δίδοναι, *to yield*, Eurip. Phoen. 21.^b
 †ἐκδίδοναι, *to flow into, empty itself*
(of a river), Hdt. III. 9. VI. 76.
 ἐπιδίδοναι, *proficere*, Hdt. II. 13.
 ἀνταποδίδοναι, *respondere*, Plat.
 Phæd. 72. A. B.
 *ἐγείρειν, *to rouse yourself*, Eurip.
 Iph. A. 624.
 †ἐλαύνειν, *to go*, Xen. Cyr. I. 4. 20.
 †προσελαύνειν, *adequillare*, Id.
 διελαύνειν, *to pass through*, Hdt.
 III. 86.
 ἐπελαύνειν, *to advance against*.
 *ἐνιπλήττειν, *to rush into*, Il. μ, 72.
 ἐπείγειν, *to hasten*, Eurip. Heracl.
 732. Orest. 799.
 †ἔχειν, *to be*, (that which a person
 has, often constituting his state,
 σχῆμα; so Lat. *habitus*,) Hdt.
 III. 82: with adverbs εὖ, καλῶς,
 κακῶς, &c. *bene, male habere*: and
 adjectives, Eurip. Med. 550:
 also more rarely, *to come to*
land, Hdt. VI. 92: *domi se*
tenere, Id. VI. 39.

ἀντέχειν, *resistere*, Hdt.
 ἐξέχειν, *to rise*, (of the sun.)
 ἐπέχειν, *se sustinere, expectare*, Hdt.
 VI. 102: *in mente habere*, Hdt.
 VI. 96.
 κατέχειν, *se retinere*; also, *to come*
to land.
 παρέχειν, as τῇ μουσικῇ, *musicæ se*
dare, Plat. Rep. 411. A.
 παρέχει μοι, *licet mihi*, Hdt. III.
 142.
 προέχειν, *præstare*, Hdt. III. 142.
 Demosth. 10.
 προσέχειν, *attendere, appellere*, Hdt.
 III. 48—and perhaps also μετέ-
 χειν, *to cling to*, Thuc. II. 15.
 θαρσύνειν, *to be of good cheer*, Soph.
 El. 917.
 λήπτειν, Ag. 1149.
 ἰέναι, *to leave off*, Il. τ, 402, &c.
 and compounds^c,
 ἐξίέναι, *to empty themselves*, (of
 rivers,) Hdt. VI. 20.
 ἀνίέναι, *to remit*.
 ἱφίέναι ἰσχυρῷ γέλωτι, *indulgere*,
 Plat. Rep. 388. E.^d
 κατορθοῦν, *to succeed*, Demosth. 23.
 κεύθειν, *to be covered*, Soph. CE. R.
 967.
 κλίνειν, *to bend towards*, and com-
 pounds, like *declinare*.
 ἐπικλίνειν, *to bend towards*, Demosth.
 30.
 ἀποκλίνειν, *to turn to*, Id. 13.
 *κρύπτειν, *to lie hid*, Soph. El. 826.
 Eurip. Phoen. 1117.
 *κυκλοῦν, *revolve*, Soph. El. 1365.
 Trach. 130.
 μίσγειν, *μικγνύναι*, compounds of,
 συμμίσγειν, *commisceri*.
 προσμυγύναι, *to come to blows*:
 but more often in the historians
appropinquare, Hdt. VI. 95.
 λείπειν, compounds of,
 ἀπολιπεῖν, *to be behind*, Hdt. VII.
 221. Thuc. III. 10. Plat. Phæd.
 78. B.
 ἐλλείπειν, *officio suo deesse*, Demosth.
 27. 30. Hdt. III. 25, *to fail*.
 νικᾶν, *to prevail*, Hdt. VI. 109, &c.

^a Valck. Hdt. 114. 3.^c Lobeck. Adj. 248.^b Valck. ad loc. Diatrib. p. 233.^d Stalb. Protag. 336. A.

- ξυντείνειν*, to tend towards, Eurip. Hec. 190.
οικεῖν, *habitari*, ἡ πόλις *οικεῖ*, Plat. Rep. 462. D. 543. A. : to live (without any case,) Hdt. III. 99.
 * *παίειν*^a, to dash against, Æsch. Prom. Vinc. 855; so *ξυμπαίειν*, Eur. Hec. 118: *εἰσπαίειν*, Eur. Rhes. 560. Soph. Œ. R. 1252. — *ἐπεισπαίειν*, Aristoph. Plut. 806.
 * *πάλλειν*, to shake, quake, Eur. El. 435. Soph. Œ. R. 153.
 * *παίνειν*, to cease, in Imper. Od. δ, 659. Eur. Helen. 1336. Aristoph. Ran. 530. So Plato. *καταπαύσας*, Eur. Hec. 917. *ἀπόπαυε*, Od. α, 340.
ποιεῖν, to make for, Thuc. II. 8. IV. 12.
 † *πράττειν*, with adverbs *εὖ*, *κακῶς*, or neuter adj. *κακά*, &c.
 † *πταίνειν*, to stumble, Demosth. 23. *προσπταίνειν*, to be shipwrecked, Hdt. VI. 95.
 * *σπέρχειν*, to be excited, Il. ν, 334. *στρέφειν*, and its compounds generally.
συνάπτειν, *manus conserere*. *συναρμόζειν*, to suit.
σφακελίζειν, *carie corrodi*, Hdt. III. 66.
 * *τελεῖν*, to be completed, Æsch. P. V. 223. Soph. El. 1419.
 † *τελευτᾶν*, to die.
τήκειν, to pine, Soph. Elect. 124.
 † *τρέπειν*, like *vertere*.
 † *ἐπιτρέπειν*, *se permittere*, Hdt. III. 81. Demosth. 92.
ὑποκύπτειν, *succumbere*, Hdt. VI. 96, &c.
 † *φαίνειν*, *splendere*, Theocr. II. 11. *φέρειν*^b, compounds of,
 † *διαφέρειν*, *differre*.
ὑπερφέρειν *πλούτῳ*, Xen. Rep. Lac. XV. 3. Thuc. I. 81.
 * *φύειν*, to grow, Theocr. IV. 24.
 † *χαλᾶν*^c, to yield, Eur. Hec. 403. So also we must explain *ἄγε*, *ἄγε δὴ*, *πρόσαγε*, *φέρε δὴ*, *ἔχε δὴ*.

Obs. 1. It is very important to remember the neuter usages of these verbs, especially of *ἔχω* and its compounds, as the interpretation of a great many passages depends upon this sense.

Obs. 2. In poetry sometimes the same word is used, even in the same passage, both transitively and intransitively; as, Hesiod. Opp. 5 *ρέα μὲν γὰρ βρίδει* (causes to swell), *ρέα δὲ βριάοντα* (swelling), *χαλέπτει*: Anacreont. XL extr. *εἰ τὸ κέντρον πονεῖ τὸ τῆς μελίσσης, πόσον δοκεῖς πονοῦσιν*, *Ἔρως, ὅσους σὺ βάλλεις*.

Compound Verbal Expressions.

§. 360. 1. A simple verbal notion is sometimes expressed by a substantive and verb. The substantive generally contains the required verbal notion: Œd. Col. 233 *δέος ἵσχετε* (= *φοβεῖσθε*) *μηδὲν δὸς αὐδῶ*: Il. θ, 171 *σῆμα τιθεῖς* (= *σημαίνων*) *νίκην*: Æsch. Ag. 815 *ψήφους ἔθεντο* (= *ἐψηφίσαντο*) *φθοράς*. So Plautus Menæch. V. 7. 27 *quid me vobis tactio est*?

2. Sometimes a double verbal notion, which naturally would be expressed by two verbal forms, is expressed by a verb and a substantive; so *ἐξήρχες λόγοις ἐμέ*, instead of *ἐξήρχες λέγων ἐμέ*, Soph. Elect. 556: *θεραπεύμασιν ἐμόχθει*, Phœn. 1549 = *ἐμόχθει θεραπεύων*: *φυλακὰν κατασχεῖν*, Æsch. Ag. 236 = *φυλάσσων κατασχεῖν*: *τάκεις*

^a Pflugk. Hec. 118.

^b Herm. Œ. C. 1691.

^c Pflugk. Hec. 403.

οἰμωγὰν Ἀγαμέμνονα, Soph. El. 124=τάκεις οἰμώζουσα^a: Œd. Col. 1120 μῆκύν λόγον (=λέγω μακρηγορῶν), τέκνα. So Demosth. 53 45 τεθνᾶσι τῷ δέει τοὺς ἀποστόλους.

3. Another form of expressing a verbal notion is by the verb εἶναι, and an adjective cognate to the verb by which the verbal notion would properly be expressed; as, Plato Charm. 117 ἐξάρνω εἶναι=ἀρνεῖσθαι: Id. Alcib. 83 ἀνήκουσιν εἶναι=ἀνηκουστεῖν. So Hdt. I. 127 λήθην ποιούμενος (=λανθανόμενος) τὰ μιν ἔοργε.

Remarks on the Tempora Secunda.—(See also §. 183. II.)

§. 361. The Greek language has two forms for some tenses, which are distinguished in grammar as primary and secondary tenses: the secondary tenses are the older forms, and in many verbs retain the original intransitive notion, while the stronger notion of the transitive was signified by an augmented form; and so in fact we find many verbs, of which the Aor. I. and the Pft. I. are transitive, the Aor. II. and Pft. II. intransitive. So there is a similar distinction between the Aor. I. and II. Midd., and Aor. I. and II. Passive, as we shall see below.

MIDDLE VOICE.

§. 362. The middle voice has a twofold function; 1. it expresses the reflexive and reciprocal, 2. some parts of the passive, notion.

a. *As Reflexive.*

1. The essential sense which runs throughout the middle reflexive verb, is Self—the action of the verb has immediate reference to self. This is the proper generic notion of all middle verbs; and the particular sense of each middle verb must be determined by discovering the relation in which this notion of self stands to the notion of the verb.

2. There are four relations in which this notion of self may stand to the verb:—1. Genitive.—2. Dative.—3. Accusative.—4. Adjectival.

1. The *self* stands to the notion of the verb as Genitive:—

As, ἀπώσας, having pushed away: ἀπωσάμενος, having pushed from oneself, or repulsed: ἀποπέμπωμαι, to send away from myself: ἀποσεισάσθαι, to shake off, depellere. So ἀμύνεσθαι, (though this is rather for myself, than from myself, as in the active voice it prefers the dative to the genitive, see §. 596. Obs. 1.): παρέχεσθαι, to furnish from one's own means—οἱ μὲν γὰρ νέας παρείχοντο, but τοῖσι δὲ προσετέτακτο—νέας παρέχειν. So παρέχεσθαι ὁδμήν—ἔργα: τὸ φρέαρ τριφασίας παρέχεται ἰδίας, from itself: ἐκδύεσθαι, to take off from oneself: ἀποθίσθαι, to put away from oneself: ἐπαγγέλλεσθαι, to declare from oneself, to promise: ἐκποιεῖσθαι υἱόν, to put away his son.

^a Herm. Elect. 122.

2. The *self* stands to the notion of the verb as the Dative:—

(Generally the Dat. Com. vel Incom.)—*as*, παρασκευάζεσθαι τι, *sibi parare*: αἰρείσθαι τι, *sibi sumere*, to choose: ἀφαιρείσθαι, to take away for oneself: αἶρεσθαι, to take on, or for oneself: αἶρειν, to take up, to lay on another: αἰτεῖσθαι, *sibi expetere*: πράττεσθαι χρήματα, *pecuniam sibi*: κτᾶσθαι, *sibi comparare*: μισθοῦσθαι, to hire for oneself, *conduco*: μισθοῦν, to hire out: ἀγεσθαι γυναῖκα, *ducere sibi uxorem*, to marry: βουλεύω (σοι), I advise: βουλεύομαι, I advise myself, deliberate. So ἐνδύεσθαι, to put on oneself: λείπεσθαι μνημόσυνα, to leave memorials for oneself: συλλέγεσθαι; τιμωρεῖν τινι, to help some one: τιμωρεῖσθαι, to help myself. So ἀμύνεσθαι; αἰτεῖσθαι and παραιτεῖσθαι, for myself: προσποιεῖσθαι, *sibi subjicere*: δανείσασθαι and χρήσασθαι, to borrow: θέσθαι and παραθέσθαι; μεταπίψασθαι; φέρεσθαι τὰ δευτεραῖα, to carry off for oneself the second prize: καταστρέφεσθαι, *sibi subvertere*, to reduce, so καταδουλοῦσθαι; τίθεμαι, I take to myself—adopt: τιθέμενος βάσιν, Eur. Hec. So κληρώσασθαι. So θεῖναι νόμους, to make laws for others: θέσθαι νόμ. to make laws by which oneself is bound. So also γράφειν and γράφεσθαι νόμους^a: Xen. M. S. IV. 4, 19 ἔχεις ἂν οὐκ εἰπεῖν, ὅτι οἱ ἄνθρωποι αὐτοὺς (τοὺς ὑγράτους νόμους) ἔθεντο;—Ἐγὼ μὲν θεοὺς οἶμαι τοὺς νόμους τοῦτους τοῖς ἀνθρώποις θεῖναι: Id. Econ. IX. 14 ἐν ταῖς εὐνομουμέναις πόλεσιν οὐκ ἀρκεῖν δοκεῖ τοῖς πολίταις, ἢν νόμους καλοὺς γράψωνται.

Obs. 1. Hence there is a difference between the active and middle sense of some verbs: the latter signifying that the action of the verb was done for one's own benefit, (Dat. Comm.) and thence signifying the corresponding contrary to the active voice; *as*, λύσαι, to set free; λύσασθαι, to ransom: χρῆσαι, to lend or give an oracle; -ασθαι, to borrow or consult an oracle: so δανείσαι, -ασθαι: ρίσαι, to pay; ρίσασθαι, to punish: the active signifying the action or state of giver, the middle that of the receiver^b; this may arise from the receptive notion proper to the middle verb.

3. The *self* stands to the verb as the Accusative:—

ἐπιτιθέναι, to place on; -εσθαι, to place oneself on, to attack: χράω, I give or apply; χράομαι, I apply myself to: τρέπω, I turn; τρέπομαι, I turn myself: Od. α. 422 οἱ δ' εἰς ὄρχηστὸν—τρεψάμενοι τέρποντο: λούω, I wash; λούομαι, I wash myself=I bathe: ἐπαίρω, I raise; ἐπαίρομαι, I raise myself: ἀπέχω, I keep off; ἀπέχομαι, I keep myself off=I abstain: Hdt. VI. 67 καλυψάμενος ἦε ἐκ τοῦ θεήτρον, covering himself: ἀπάγξαι τινά, to throttle, hang; ἀπάγξασθαι, to throttle, hang oneself: τύπτομαι, κόπτομαι, I beat myself: τήκειν, to melt, to melt away; τήκεσθαι, to melt oneself away, contabescere=to pine: ἐγγυᾶσθαι, to pledge oneself: ἐπιβάλεσθαι τινι, to lay oneself on something, to attack. So κείρεσθαι, στεφανοῦσθαι, &c.: and ἀναμνήσασθαι, to remind oneself, recordari=to remember: λανθάνειν, to escape another person's notice; λανθάνεσθαι, to forget: φυλάσσειν, to guard oneself=to beware: φοβέσθαι, (φοβεῖν, terrere:) παύεσθαι, to cease, (παύω τινά τινος, *avocare ab*;) στέλλεσθαι, proficisci, (στέλλειν, *mittere*;) πλάσσειν, to wander, (πλάξαι, to make to wander:) περαιοῦσθαι (ποταμόν), to pass over, (περαιοῦν τινα ποταμόν, *trajicere*;) φαίνεσθαι, to show oneself=appeare, (φαίνω, to show;) ἔλπεσθαι, to hope, (ἐλπώ, to make to hope:) ἵστασθαι, to place oneself=to stand, (ἵσταναι, to place:) πήγνυσθαι, to congeal, (πηγνύναι, to fix: γεύεσθαι, to taste, (γεύω, to make to taste:) πορεύεσθαι, to pass on,

^a Valck. Amm. p. 136. Kuster. Verb. Med. §5.^b Kuster. de Verb. Med. p. 61.

profiscisci, (πορεύειν τινά, to pass a person on :) ἀπαλλάσσεσθαι, to remove oneself=to depart, (ἀπαλλάσσω τινά, to remove some one else :) ἐπείγασθαι, to press on oneself=to hasten, (ἐπείγειν τινά, to press on some one :) εὐωχέσθαι, to feed oneself=to banquet, (εὐωχεῖν τινά, to feed any one :) κοιμάσθαι, to lull oneself to sleep=to go to sleep, (κοιμᾶν τινά, consopire :) ἀγάλλεσθαι, to adorn oneself, to plume oneself, (ἀγάλλειν, ornare :) ὀρέγεσθαι τινος, to stretch oneself at=to aim at a thing, (ὀρέγειν, to extend :) σκοπεῖσθαι, to look at oneself=consider, (σκοπεῖν, to look at :) and so in many verbs in ὁω; δηλώω, I show; δηλόμαι, I show myself.

Obs. 2. It will be seen from these instances, that in compound middle verbs the relation in which *self* stands to the verb is frequently determined by the preposition.

4. The *self* stands to the verb as a pronominal Adjective:—

ὀνομάζεσθαι παῖδα, to call a person one's son^a: κείρεσθαι τὴν κεφαλὴν: νίπτεσθαι τοὺς πόδας, to wash one's own feet, (νίπτειν τοὺς πόδας, to wash another's feet:) τύπτεσθαι τὴν κεφαλὴν, to beat one's own head: Il. ε, 97 ἐπιταίνετο κάμπυλα τόξα: Od. α, 262 ὄφρα οἱ εἴη ἰοὺς χρίεσθαι χαλκήρεας: Demosth. p. 836, 3 Δημοχάρης—οὐκ ἀποκέρνυται τὴν οὐσίαν: Id. p. 101, 46 ταύτην ῥαθυμίαν ἀποθίσθαι:—ἐγκαλύψασθαι τὴν κεφαλὴν (suum caput; ἐγκαλύπτειν, alius c.): περιρρήξασθαι χιτῶνα (suam vestem; περιρρήξαι, alius v.): θέσθαι τὰ ὄπλα.

Obs. 3. Verbs which have the *self* in the acc. relation, if they are followed by a substantive in the acc., transfer it to the subst. as a pronominal adjct.; as, τύπτομαι, I beat myself; τύπτομαι τὴν κεφαλὴν, I beat my head: λούομαι, I wash; ἐλούσατο χρῶα (Eur. Alc. 160), she washed her body.

5. Some middle verbs have the *self* in more than one of these relations, in which case their sense generally differs accordingly:

αἵρεσθαι (acc.), I raise myself: αἶρεσθαι (dat.), I take on or for myself^b: διδάσκομαι, I teach myself (acc.), (some one) for myself (dat.).

Or, the notion is the same, though the several parts of it stand in a different relation:—

τίθεμαι, I apply myself (acc.) to=I adopt; τίθεμαι, I apply to myself (dat.)=I adopt; see Æsch. Eum. 226, Eur. Hec. 1059, 1074: μεθίσθαι, to remove myself from, followed by gen.; μεθίσθαι, to remove from myself, followed by acc. So Eur. Med. 736 ἀγουσιν οὐ μεθεῖ ἂν ἐκ γαίης ἐμέ. So Alc. 1111 οὐκ ἂν μεθείην σοῖς γυναῖκα προσπόλοις, Mss. which editors have altered into μεθείην: Cf. Soph. Elect. 1277 τῶν σὼν προσώπων ἡδονὰν μεθίσθαι: Phœn. 59, where Mss. ἐκεῖνο, edd. ἐκείνου: Arist. Vesp. 416 τόνδ' αὖ μεθήσομαι, let go from myself.

Obs. 4. It was laid down by Dawes, and adopted by almost all commentators, except Hermann and Pflugk, that μεθίσθαι is always followed by a genitive, and to suit that dictum all the passages in which the acc. follows have been altered. It is true μεθίσθαι generally has a gen., but in the passages above it will be seen (esp. in Med. 736) that the notion of dismissing from oneself is the one required by the sense.

^a Herm. Œ. R. 1014.

^b Kuster. Verb. Med. 16.

^c Pflugk. Eur. Alc. 1111. Herm. Electr. 1269. R. P. 734. Dawes Misc. Crit. 238. Elm. Med. 712. Valck. Phœn. 522.

6. The principle laid down (§. 357. 3.), that the person who causes or allows an action to be done is often conceived and spoken of as if he did it himself, is very frequently applied to middle verbs, with the additional notion of it being done for his especial benefit, so that the subject of the verb has a peculiar personal interest and anxiety therein.

So *κείρασθαι*^a, *ἀνακρίνασθαι*, *διδάσθαι*, *βιάσασθαι* &c. i. e. *I cause some one to shave*, &c. So *γήμασθαι*, *to give in marriage*, *πρεσβεύομαι*, *to send an ambassador*, *κηρυκεύομαι*, *ταγεύεσθαι* τινα, *ἀρχομαί* τινος, *I cause to begin*: — *διδάσθαι* παιδας, *to send to be taught* (*διδάσκειν*, *to teach*); as, Eur. Med. 295 *παιδας περισσῶς ἐκδιδάσκεισθαι σοφούς*^b: *παραγράφεσθαι νόμους*, *curare, ut leges excerpantur*: *ἀρέσασθαι* τινα, *curare, ut quis placetur*: Hdt. III. 88 *τύπον (monumentum) ποιησάμενος λίθινον ἔστησε*, *having caused to be made*: so Id. I. 31 *Ἀργεῖοι σφίων εἰκόνας ποιησάμενοι ἀνέθεσαν ἐς Δελφοὺς: γράφεσθαι* τινα, properly, *to cause the name of the accused to be entered in the accuser's name before the judge (nomen deferre)*, hence *to accuse*: Id. VII. 101 *παρέπλεε—ἀπογραφόμενος* (sc. *νέας*), *naves consignari iubens* (Ibid. 100 *ἀπέγραφον οἱ γραμματισταί*).

Obs. 5. This sense of causing to be done is generally represented as arising from the power of the middle verb, but we find, both in the Greek and other languages, that it is merely a form of expression, (see §. 357. 3.) and applied no less to active than to middle verbs, and therefore cannot be said to arise from the middle verb; though the middle verb somewhat heightens the notion of personal interest in the action.

7. The *self* generally stands in the same relation to the middle as any other object would to the active verb: or it may be discovered from the context. The following rules may be laid down: α. If the case following the middle verb is in the genitive or dative, as *ἐπιτίθεσθαι τοῖς πολεμίοις*, the *self* must be in the acc. β. If the case is acc., then the *self* must be in the genitive or dative, as *ἀπωθῆναι τοὺς πολεμίους*, *I drive away the enemy from myself*, (*ἀπωθῆναι ἀπὸ τοῦδε*: *ἀμύνομαι* τοῦσδε, *I repel these for my own advantage*, *ἀμύνω* τὸδε σοι, *I drive this away for your advantage*).

8. Some middle verbs have assumed a new transitive notion, deduced from or implied in the reflexive notion;

As, *σοφίζομαι*, *I make myself cunning*=*I deceive*: *χράομαι*, *I apply myself to*=*I use*: *ἐγγυᾶσθαι*, *to bail some one*: *ἀφαιρεῖσθαι*, *to deprive*: *τίσασθαι*, *to punish*: *ἐπίστασθαι*, *to know*: *ἀγάλλω*, *I adorn*: *ἀγάλλομαι*, *I adorn, plume myself, am proud of*: *λανθάνεσθαι*, *to forget*: *διδασκω*, *I teach*: *διδάσκομαι*, *I teach myself*=*I learn*, Ant. 359. 72δ.—(See also above, 3.)

Obs. 6. When the *self* stands in the relation of acc. the middle verb is generally intrans.; when as gen. or dat. the verb is generally transitive, or has some transitive force; as, *λούομαι*, *I wash myself*, acc.: *ἀμύνομαι*, *I repel for myself*=*repulse*.

^a Lobeck Phryn. 319.

^b Elm. Med. 290. Ruhnck. Tim. 71.

9. *Deponents*.—Many verbs exist only in the middle voice; and though we cannot discern the exact relation in which the self stands to the active notion of the verb, as the active form is no longer in existence, yet they mostly express notions in which self is very nearly interested: such as *δέχομαι, ἡγέομαι, ἦδομαι, μαίνομαι, αἰσθάνομαι, γίγνομαι*, (*gigno*, Lat.) *μάχομαι, ἀσπάζομαι*. See §. 320. They are divided as to their sense into middle deponents, such as *μαίνομαι*, and passive, such as *γίγνομαι*, *I am born*.

Remarks on the reflexive force of the Middle Verb.

§. 363. 1. The reflexive sense of the middle is often so weak that it is scarcely discernible by us. It frequently consists in the notion of doing an action in which we are especially interested, for our own good or harm (*self* as *dat. comm.*), which in English we do not usually express; as, *ῥηξάμενοι φάλαγγας*, for our advantage: *ποιησάμενος τὰς νῆας*, making for himself a navy.

2. Hence sometimes the personal pronoun is used with the middle verb; as, Soph. *Œ. R.* 1143 *ἐμαντῷ θρεψαίμην*: Eur. *Hel.* 1328 *τρύχου σὺ σαυτῇ*. So Theocr. *τί τὸ (for σέ) τάκει*: Æschines *ὑποκηρυζάμενοι τοὺς ἐαυτῶν οἰκίας*: Plat. *Protag.* p. 349 *σὺ γ' ἀναφανδὸν σεαυτὸν ὑποκηρυζάμενος*.

3. The use of the reflexive or non-reflexive form often depends directly on the notion in the speaker's mind (*ex animo loquentis*, see 378). So, for example, *φέρειν* and *πορίζειν* are not unfrequently used where the middle would be rather expected, the speaker not regarding the action in its reflexive relation to the subject. So Pindar, *Ol. VIII.* 64 *ἐξ ἱερῶν ἀέθλων—ποθινοτάταν δόξαν φέρειν*. So also *μισθὸν φέρειν*, *mercedem accipere*, as well as *μ. φέρεσθαι*: Xen. *M. S. III.* 14, 1 *δψον φέρειν (φέρεσθαι)*: Plat. *Rep.* p. 468. *C τὰριστῆα φέρειν*: Æsch. *Pers.* 197 *πέπλους ῥήγγυσιν ἀμφὶ σώματι*, on his body: Hdt. *V.* 40 *ἐσάγειν γυναῖκα*. And again, the middle form is sometimes used, from the reflexive character of the notion in the speaker's thoughts. So later writers used *διακονεῖσθαι, ὑπηρετεῖσθαι* (where the earlier writers used the active), to express the reciprocal notion which they conceived to exist in these verbs. Sometimes the middle is used only for rhetorical effect, as Plat. *Protag.* 324. *C τιμωροῦνται καὶ κολάζονται*^a.

4. The middle notion is, for the sake of emphasis, sometimes expressed by the active verb and personal pronoun, as Demosth. p. 22 *δύναμιν κατεσκεύασεν ἐαυτῷ*. With some verbs this is always the case, as *ἀπείκτειν ἐαυτὸν*, not *ἀποκτείνεσθαι*, *ἐπαινέειν ἐαυτὸν*, *ἀπέσφαξεν ἐαυτὸν*. Those middle forms, which in other verbs are used both in a passive and middle sense, are in these verbs of course only used passively: *ἐπαινέσθαι*, to be praised, &c.

5. In the Homeric and post-Homeric dialect there occur many intransitive verbs, especially those which express a perception of the mind or the senses, either in the middle voice only, or in the middle as well as the active; while the later writers used the form in *ω*. The middle form denotes that the action or state was something personal to the subject spoken of, which confirms the notion that the middle form was originally the pro-

^a Stallb. ad loc.

per expression of intransitive and reflexive notions. And when the later form in ω arose, it followed that many intransitive verbs were used in both forms, without any difference of sense; as, *Il.* δ , 331 ἀκούετο λαὸς αὐτῆς: 343 ἀκουάζεσθαι: ὁράσθαι Homer and other poets: *Il.* σ , 600 ἰδέσθαι: Soph. *Trach.* 103 ποθουμένα φρενί: *Phil.* 852 αὐδῶμαι: *Il.* σ , 622 λαμπόμενος πυρὶ πάντοθεν: φλέγεσθαι and φλέγειν, μέλεισθαι and μέλειν, γηρύεσθαι and γηρύειν, γοάεσθαι and γοᾶν. So we may account for many verbs having some tenses in the middle form, especially the future, as ἀκούω, ἀκούσομαι; they almost all express an action of the mind or senses. So also πεφυγμένον εἶναι for πεφευγέναι. So κεχάρημαι Aristoph. for κεχάρηκα: κελευσμένος Æsch. and Soph. ἐπιδεδράμημαι Xenoph. *Œcon.* XVI. for δεδράμηκα, &c. The more limited usage of prose generally adopted but one or the other of such forms, or used both with a difference of meaning. Some are found, however, with both forms, without any such difference, even in Attic prose; as, καλλιερῶ -ομαι, εὐδοκίμῶ -ομαι, στρατοπεδεύω -ομαι.

6. From this intransitive reflexive force of the middle a great difference of meaning arises between the active and middle sense of some verbs; a secondary sense having been adopted from the reflexive. The active form signifies an action as *objective*, that is, without any reference to the subject: the middle expresses the same action as *subjective*, that is, with especial reference to the mind of the subject; as, σκοπεῖν, to look at; σκοπεῖσθαι, to look mentally, to consider: τίθεσθαι, to place before one's mind = to think^a: λανθάνω, I escape notice; λανθάνομαι, I escape my own notice = forget: θύειν, to sacrifice; θύεσθαι, to sacrifice with some particular object, for oneself: *Xen. Anab.* VII. 1. 40 ὁ Κοιρατάδης—εἰστήκει παρὰ βωμῶν ἐστεφανωμένος ὡς θύσων, but of Clearchus ἐτυχε γὰρ θνόμενος. So θηρᾶν, θηρᾶσθαι.—διοικεῖν, of external arrangement; διοικεῖσθαι, of mental: ποιεῖν λόγον, to write a speech; ποιεῖσθαι λόγον, to deliver a speech, harangue. So ποιεῖσθαι ὀργήν.—σπένδειν, to pour out a libation; σπένδεσθαι, to make a truce: ὀρίζεω, to bound; ὀρίζεσθαι, in one's mind: πειρᾶν χωρίον, to attack a position; πειρᾶσθαι τινος, to experience any thing mentally (*Ellendt. ad voc.*): προτείνειν, of bodily actions; προτείνεισθαι (mental), to offer: *Hdt.* IX. 34 προτεινέτο οἱ μισθὸν ὀρίζεσθαι, to define: σταθμᾶν, to weigh; σταθμάσθαι, to weigh any thing mentally. Compare συνίβαλον and συνιβάλλοντο in *Herod.* V. 1. And this distinction is very marked in those verbs in εὔω, which in the active have merely an intransitive sense of being in a state, while the middle signifies to act the part of such a character—to live in such a state; as, βλακεῖω, I am idle; βλακεύομαι, I behave idly: πονηρεύω, I am wicked; πονηρεύομαι, I behave wickedly: πολιτεύω, I am a burgher; ποριτεύομαι, I live as a burgher. So in *Xen.* στρατεύω, I undertake an expedition, of a general or state; -ομαι, I am engaged in an expedition, as a soldier^b. And as the middle sense of such verbs is the most complete and expressive of the two, it is more commonly used than the active; as, εὐτραπέλευεσθαι, ἀκρατεύεσθαι, ἀνθρωπνεύεσθαι, &c.; while others, which only express a state, and not the mental character implied in that state, are used only in the active; as, πρωτεύειν, ἀριστεύειν. So all derivatives from substantives in εὖς, as βασιλεύω. The middle derivatives in ἵζομαι correspond in meaning to those in εὔομαι, as χαριεντίζομαι, ἀκκίζομαι (*Ἀκκώ*, the name of a conceited woman), I dress finely. The derivatives from national names in ἵζω have no middle form, as δορίζω, I dorize.

7. There is a peculiar reflexive sense appropriated to the middle forms

^a Valck. *Diatrib.* p. 8.

^b *Sturzii Lex. Xenoph. ad voc.*

of such verbs, which seems to have arisen from the arbitrary usages of language; as, αἰτεῖν, to ask for a gift; αἰτεῖσθαι, for a loan^a: γαμεῖν, ducere uxorem; γαμίσθαι, nubere^b. So τεκίῳ, properly of mother; τεκίσθαι, properly of father^c: διδάσκειν, to teach; διδάσκεσθαι, to send to be taught: ἐπιψηφίζεω, to put to the vote; -εσθαι, to vote.

b. Reciprocal force of Middle.

§. 364. 1. When a middle verb refers to two or more subjects which act on each other, it has a reciprocal sense; as, ἀμείβεσθαι, to answer each other: τύπτονται, they beat each other: διακελεύονται, they exhort one another.

c. Passive force of Middle.

2. From the reflexive receptive sense of the middle (see especially §. 362. Obs. 1.) arose its passive receptive sense, whereby the subject is represented as receiving an action from some one else, and becoming the patient of it; as, ζημιῶμαι ὑπό τινος; τιμῶσθαι μετ' Ἀχαιοῖς, to receive honour among the Greeks, to be honoured: διδάσκομαι, I receive instruction, that is, I cause some one to teach me; then pass. ὑπό τινος, I am taught: πείδομαι, I receive persuasion; then pass. ὑπό τινος, I am persuaded by the arguments of some one. So Alcest. 78 τί σεσίγῃται δόμος Ἀδμήτου; why is this house of Admetus kept silent?

3. There are especial passive forms for the expression of the passive sense in the Fut. and Aor.; which, however, are in many verbs frequently used as intransitive or reflexive: all other tenses are expressed by the tenses of the middle.

4. As the passive voice has a Future and Aorist of its own, it follows that, as a general rule, the Future and Aorist middle are almost always reflexive or intransitive, and only passive in particular cases. See below, Obs. All other middle forms are used equally in a passive sense, hence the form τέτυμμαι is more properly called the Perfect Middle or Passive than the Perfect Passive.

5. The passive of intransitive verbs is sometimes used impersonally. Plato Phædo 232 οὐκ ἄλλως αὐτοῖς πεπόνηται.

6. There are one or two passages in which (unless they are corrupt) the passive of a transitive verb has a peculiar impersonal force, the action being represented, not as inflicted on or suffered by its proper subject, but simply as itself completed. Æsch. Choeph. 806 τόδε καλῶς κείμενον, when this slaughter is worked. So Thucyd. III. 93 ὦν ἐπὶ γῇ ἐκτίετο, on whose land the building had been made.

Future and Aor. I. and II. Middle, used seemingly in a passive, but really in a middle force.

a. Future middle. Hdt. VIII. 113 οὗτος οὐκ ἔφη λείψασθαι τοῦ βασιλῆος, he will not leave the king (λειφθήσεσθαι, be left): Thuc. VI. 18 τῇ πόλιν τρίψασθαι, will wear itself away: Ibid. 64 οὐ βλάψονται, they will not

^a Valck. Amm. 13.

^b Elm. Med. 257. 593. Valck. Amm. 59.

^c Herm. Trach. 831. but cf. Æsch. Eum. 660. Eur. Suppl. 1089 and 1092. Hera. 975. Soph. Œd. Col. 1110.

injure themselves, receive any injury : Xen. Cyr. I. 6, 9 *εἰ μὴ ἔξει ἡ στρατιὰ τὰ ἐπιτήδεια, καταλύσεται σου εὐθὺς ἡ ἀρχή, will fall to pieces; καταλυθήσεται, will be destroyed* : Ibid. II. 1, 23 (προῦφηνε) τῶν δεκαδάρχων τοὺς κρατίστους εἰς τὰς τῶν λοχαγῶν χώρας καταστήσασθαι, *to place themselves* : Id. Anab. I. 3, 8 ἔλεγε θαρρεῖν, ὡς καταστησόμενων τούτων εἰς τὸ δέον, *the affair would (attain to itself) happen well* : Ibid. V. 4, 17 τούτον (τετραμένον)—*ἔπεμπεν, ὅπως θεραπεύοιτο, that he should take care of himself* : Id. Anab. II. 3, 23 τούτου εἰς γε δύναμιν οὐχ ἡττησόμεθα εὐ ποιοῦντες, *will not fall short of him* : Plat. Rep. p. 376. C θρέφονται (grow up) δὲ δὴ ἡμῖν οὗτοι καὶ παιδευθήσονται τίνα τρόπον ; Id. Crit. p. 54. A σοῦ ζῶντος, βέλτιον θρέφονται καὶ παιδεύονται, *form themselves* : Il. v, 100 τελευτήσασθαι, *complete itself* : Thuc. I. 142 καλύσονται, *will hinder themselves* : Pind. Ol. VIII. 45 ἀρξεται, *parebit*. So λέξομαι ; as, Eur. Alc. 322 αὐτίκ' ἐν τοῖς οὐκέτ' οὐσι λέξομαι, *will no longer call myself* : Id. Or. 440 ψῆφος καθ' ἡμῶν οἴσεται τῇδ' ἡμέρᾳ, *will bring itself out* : Theocrit. I. 26 αἰγά τε σοι δωσὼ διδυματόκον ἐς τρις ἀμέλξαι, *δ' δὲ ἔχουσ' ἐρίφως ποταμῆξεται, give milk, ἐς δύο πέλλας*.

Obs. The Future middle is sometimes used passively, especially in Attic Greek, when the Fut. pass. is never or rarely used ; the receptive reflexive form being used for the passive receptive form, which, when considered *only* as receptive^a, differ but little ; and the poets used the shorter form of the middle Future for the passive : thus, τιμῆσεται (Thuc. Plat. Xen. Soph., &c.), ζημιώσεται, ὠφελήσεται, ἀδικήσεται, μαστιγώσεται, &c. So φηλήσεται (Od. a, 123.), στερήσομαι, &c. ;^b thus ἐασόμενοι, Thuc. I. 141. βουλευσεται, Æsch. Sept. Theb. 198.

b. The Aor. I. never, either in prose or poetry, has a passive sense : the following which seem to be passive will be seen to be in reality middle ; Od. θ, 35 κούρω δὲ δύω καὶ πεντήκοντα κρινάσθων (*let them divide themselves*) κατὰ δῆμον : v. 48 κούρω δὲ κρινθέντε δύω κ. πεντ. (*the divided*) : Hesiod. Scut. H. 173 κάπροι δοιοὶ ἀπουράμενοι ψυχάς, *lost their lives* : Pind. Olymp. VII. 15 εὐθυμάχων ὄφρα πελώριον ἄνδρα παρ' Ἀλφειῷ στεφανώσμενον αἰνίσσω, *coronat tibi peperit* : Ibid. 81. Id. XII. 17. Nem. VI. 19 : Id. Pyth. IV. 243 ἤλπετο δ' οὐκέτι οἱ κείνων γε πράξασθαι πόνον, *sibi effecturum esse* : Plat. Rep. p. 416. E τὰ δ' ἐπιτήδεια, ὅσων δέονται ἄνδρες ἀθληταὶ πόλεμον σὺφρονεῖς τε καὶ ἀνδρείοι, ταῖς ἀμείνων παρὰ τῶν ἄλλων πολιτῶν δέχεσθαι μισθὸν φυλακῆς, i. e. *apud se constituentes res ad vitam necessarias a reliquis civibus tanquam custodia mercedem accipere* : Theocrit. III. 29 οὐδὲ τὸ τηλέφιλον ποτιμαζάμενον πλατάγησεν, *sticking closely*, when struck by the hand : Id. VII. 110 εἰ δ' ἄλλως νεύσαις, κατὰ μὲν χροῖα πάντ' ὀνύχεσσι δακνόμενος κνάσαιο, *allow them to tear your flesh*. So Anthol. Epigr. XI. 33 τοίχων ὀρθὰ τιναζάμενων, *vibrating* ; Jacobs, *dum parietes illum terræ tremorem et concussionem ita in se recipiebant, ut recti starent*.

§. 365. 1. The Aor. II. middle, also, is never used passively, and probably was originally distinguished from the Aor. I., in that the Aor. II. had rather an intransitive sense derived from the reflexive, the Aor. I. generally the reflexive or transitive sense ; as, ἐλειψάμην *μημόσυνα, I left for myself memorials* ; ἐλιπόμην, *I left myself, I remained* : ἀνατρεψάμην, *I overturned myself* ; ἀντραπόμην, *I fell* : Plat. Cratyl. 395. D ἡ παρὶς αὐτοῦ δλη ἀντραπέτο^c.

^a Bernh. 345.

^b Monk. Hipp. 1458. Hermsterh. Thom. Mag. p. 852. R. P. Med. 336. Advers. 222. Piers. Mær. 13, and 367

—though several futures given as passives in these commentaries are in reality middle.

^c Stallb. Plat. Crat. 395. D.

injure themselves, receive any injury : Xen. Cyr. I. 6, 9 εἰ μὴ ἔξει ἡ στρατιὰ τὰ ἐπιτήδεια, καταλύσεται σου εὐθὺς ἡ ἀρχή, *will fall to pieces* ; καταλυθήσεται, *will be destroyed* : Ibid. II. 1, 23 (προβήνῃ) τῶν δεκαδάρχων τοὺς κρατίστους εἰς τὰς τῶν λοχαγῶν χώρας καταστήσονται, *to place themselves* : Id. Anab. I. 3, 8 ἔλεγε θαρρεῖν, ὡς καταστησόμενον τούτων εἰς τὸ δέον, *the affair would (arrange itself) happen well* : Ibid. V. 4, 17 τοῦτον (τετρωμένον)—ἐπεμπεν, ὅπως θεραπεύσοιτο, *that he should take care of himself* : Id. Anab. II. 3, 23 τούτου εἰς γε δύναμιν οὐχ ἡττησόμεθα εὐ ποιοῦντες, *will not fall short of him* : Plat. Rep. p. 376. C θρέψονται (grow up) δὲ δὴ ἡμῖν οὗτοι καὶ παιδευθήσονται τίνα τρόπον ; Id. Crit. p. 54. A σὺ ζῶντος, βέλτιον θρέψονται καὶ παιδεύσονται, *form themselves* : Il. v, 100 τελευτήσεται, *complete itself* : Thuc. I. 142 καλύσονται, *will hinder themselves* : Pind. Ol. VIII. 45 ἀρξεται, *parebit*. So λέξομαι ; as, Eur. Alc. 322 αὐτίκ' ἐν τοῖς οὐκέτ' οὔσι λέξομαι, *will no longer call myself* : Id. Or. 440 γῆφος καθ' ἡμῶν οἴσεται τῇδ' ἡμέρᾳ, *will bring itself out* : Theocrit. I. 26 αἰγὰ τε σοι δωσὼ διδυματόκον ἐς τρις ἀμέλγαι, δ' αὖ ἔχιοσ' ἐρίφως ποταμελίζεται, *give milk, ἐς δύο πέλλας*.

Obs. The Future middle is sometimes used passively, especially in Attic Greek, when the Fut. pass. is never or rarely used ; the receptive reflexive form being used for the passive receptive form, which, when considered *only* as receptive^a, differ but little ; and the poets used the shorter form of the middle Future for the passive : thus, τιμήσεται (Thuc. Plat. Xen. Soph., &c.), ζημιώσεται, ὠφελήσεται, ἀδικήσεται, μαστιγώσεται, &c. So φιλήσεται (Od. a, 123.), στερήσομαι, &c. ;^b thus ἐασόμενοι, Thuc. I. 141. βουλεύσεται, Æsch. Sept. Theb. 198.

b. The Aor. I. never, either in prose or poetry, has a passive sense : the following which seem to be passive will be seen to be in reality middle ; Od. θ, 35 κούρω δὲ δύω καὶ πεντήκοντα κρινάσθων (*let them divide themselves*) κατὰ δῆμον : v. 48 κούρω δὲ κρινθέντε δύω κ. πεντ. (the divided) : Hesiod. Scut. H. 173 κάπροι δοιοὶ ἀπουράμενοι ψυχάς, *lost their lives* : Pind. Olymp. VII. 15 εὐθυμάχαν ὄφρα πελώριον ἄνδρα παρ' Ἀλφειῷ στεφανωσάμενον αἰνέσω, *coronat sibi peperit* : Ibid. 81. Id. XII. 17. Nem. VI. 19 : Id. Pyth. IV. 243 ἤλπετο δ' οὐκέτι οἱ κείνῳ γε πράξασθαι πόνον, *sibi effecturum esse* : Plat. Rep. p. 416. E τὰ δ' ἐπιτήδεια, δσων δέονται ἄνδρες ἀθληταὶ πολέμον σῶφρονές τε καὶ ἀνδρείοι, ταξαμένους παρὰ τῶν ἄλλων πολιτῶν δέχεσθαι μισθὸν φυλακῆς, i. e. *apud se constituentes res ad vitam necessarias a reliquis civibus tanquam custodiæ mercedem accipere* : Theocrit. III. 29 οὐδὲ τὸ τηλεφίλον ποτιμαξάμενον πλατάγησεν, *sticking closely, when struck by the hand* : Id. VII. 110 εἰ δ' ἄλλως νέυσαις, κατὰ μὲν χρῶα πάντ' ὀνύχεσσι δακνόμενος ἐσθλὸν αἶμα, *allow them to tear your flesh*. So Anthol. Epigr. XI. 33 τοίχων τείχεσσι παύειν ; Jacobs, *dum parietes illum terræ tremorem et*

obs. The Aor. I. middle, also, is never used passively, and distinguished from the Aor. I., in that the Aor. II. has a passive sense derived from the reflexive, the Aor. I. has a passive sense ; as, ἐλειψάμην μνημόσυνα, *I left myself, I remained* : ἀνατρεψάμην, *I fell* : Plat. Cratyl. 395. D ἡ παρὶς αὐτοῦ

^a—though several futures given as passive in these commentators are in reality middle.

^b Stallb. Plat. Crat. 395. D.

2. The use of the Aor. II. middle for the passive is only apparent, and arises from the affinity of the intransitive and passive notions: it frequently occurs in ἔχω and its compounds; as, Il. η, 247 τῇ δ' ἐβδομάτῃ ῥινῶ σῆτο, *stuck*: Ol. λ, κληθμῶ δ' ἔσχοντο, *were charmed*: Id. γ, 284 κατέσχετ' ἐπειγόμενός περ ὁδοῖο, *stopped*: Hdt. VII. 128 ἐν θαύματι μεγάλῳ ἐνέσχετο, *was fixed in great wonder*: Id. I. 13 ἐν τᾷ τούτῳ ἔσχοντο, *rested in this end*: Pind. Pyth. I. 10 τεαῖς ῥιπαῖσι κατασχόμενος, *charming himself by*: Eur. Hipp. 27 ἰδοῦσα—καρδίας κατέσχετο, *fixed her heart upon*: Od. ο, 384 κατὰλεξον, ἥε διεπράθετο πόλις, *fell*.

Remarks on the use of the Middle forms for the Passive notion.

§. 366. It has been laid down above, that probably many of the forms usually called passive are in reality middle, and that the only real passive forms are the Future and Aor. To prove this we may observe, 1st, That the passive notion is nearly allied to the reflexive, as in both the subject is represented as receiving some action to itself—in the reflexive from itself, in the passive from another^b; so that originally, it is probable, no accurate distinction would be drawn between what may be called the accidents of the notion, or state, while the essence of it, the receiving some action on itself, remained the same. And the passive notion being conceived of as a sort of reflexive, would be represented in the reflexive form. 2nd, Those middle forms, Future and Aor., to which there are corresponding forms in the passive, have properly only a reflexive meaning; 3dly, We see that these are formed from the active by the addition of certain endings, while the really passive tenses are formed differently; so that it is probable that the other tenses usually termed passive, (Pres. Impft. Pft. Plpft.) formed by the addition of the same endings, and used very frequently indeed in a reflexive sense, are likewise really reflexive forms; their use as passives arising from the affinity between the passive and reflexive notions, and the want of proper passive forms: as the passive notion of receiving from another became more defined, the form whereby it was already expressed still represented it in most of the tenses; while for its more accurate definition in past and future time fresh forms were quickly invented, partly from the middle, partly from the active (§. 367). So the Slavonic language has no passive but uses the reflexive, and the Sanscrit has a transitive form (*Parasmaipadam*), and a reflexive (*Atmanēpadam*), the endings of which latter are used to express the passive, which is distinguished from the reflexive only by the addition of *ja* to the root of the verb.

PASSIVE VOICE.

§. 367. 1. The Aorist and Future of the passive seem to be formed from the active. The Aorist II. passive seems properly to be only an Aorist II. active, after the analogy of verbs in μ, with an intransitive sense, while the Aorist I. was transitive; as, ἐξέπληξα, *I frightened*; ἐξέπληγην, *I shuddered*; ἔστησα, *I placed*; ἔστην, *I stood*, which accounts for the fact that few verbs have Aorist II. both active and passive; but as an intransitive notion properly only expresses a state consequent on a completed action, and not the performance or completion of that action, a

^a Stallb. Plat. Phædr. 244. E.

^b Elm. Heracl. 757.

letter (θ) was inserted in this Aorist II. to signify this performance or completion; as, *ἐξεπλάγην*, *I shuddered*; *ἐξεπλήχ[θ]ην*, *I have been frightened*; *ἴστην*, *I stood*; *ἰστά[θ]ην*, *I have been placed*; and from both these Aorists were formed Futures, with the middle endings; as, *λιπή-σομαι*, *λειφθή-σομαι*.

Obs. 1. The letter θ , which thus gives the passive force to the intransitive notion, answers to the *t* or *d* of the participle in the cognate languages: *da-tūh*, Sanscrit, from *dā*, to give; *da-tus*, Latin; *da-dēh*, Persian; *tavi-ts*, *tavi-da*, *tavi-th*, Gothic, from *tau*, to do; so, *fac-tus*, *bren-dur*.

Obs. 2. In the Homeric language, this difference between the Aorist I. and II. passive is yet clearer: Il. γ, 201 *δς τράφη* (*grew up*) *ἐν δήμῳ ἰθάκης—ἐθρέφθη*, *was brought up*: compare Od. λ, 222. Il. ι, 158 *δμηθήτω!* *precibus se exorari patiatur!* but Il. β, 860 *ἀλλ' ἐδάμη ὑπὸ χερσὶ*, *prostratus jacuit*: compare Il. μ, 403. ο, 521. Il. π, 507 *ἐπεὶ λίπεν ἄρματ' ἀνάκτων*, *were behind*; *λειφθῆναι*, *to be left behind*: Hdt. IV. 84 *Οἰόβασος ἐδεήθη Δαρείου—ἔνα παῖδα αὐτῷ καταλειφθῆναι*: *ἐφάνην*, *I appeared*, is in all writers distinguished from *ἐφάνθη*, *I was shewn forth*.^a But in the course of time the difference between these tenses was lost, so that most verbs formed only one or the other to express the passive notion.

2. As the middle forms were used for the passive, so these passive forms were in many verbs used to express the reflexive and neuter notion; as, *τραπήναι*, *to turn oneself*: *φοβηθῆναι*, *to fear*: *ὀρμηθῆναι*, *to pass forth*: *καταπλαγῆναι τινα*, *to be alarmed at any one*: *ἀπαλλαγῆναι*, *to remove oneself*: *πορευθῆναι*, *ἀσκηθῆναι*, *εὐωχηθῆναι*, *κοιμηθῆναι*, &c. When the aorist both middle and passive was in use, as *ἐχύμην* and *ἐχύθη*, *ταρπείσθαι* and *τερφθῆναι*, *ὀρμήσασθαι* and *ὀρμηθῆναι*, the neuter notion might be expressed by either, the passive only by the passive form.

3. That all such verbs originally expressed these passive notions by the middle form is probable, from the fact, that of many verbs we find a middle form in the Homeric dialect, while the later writers use the passive; as, *ἀγαμαι*, *ἡγασάμην* ep.; *ἡγάσθην* Att.: *ἔραμαι*, *ἡρασάμην* ep.; *ἡράσθην* Att.

Obs. 3. Where both passive forms are in use, the Ionic and oldest Attic writers preferred the Aor. I., those of the later æra the more harmonious form of Aor. II.^b

Remarks on the Deponent Verbs.

§. 368. 1. Deponent verbs are those verbs which exist only in the middle; they are divided, as their Aorist appears either in the middle or passive form, into Deponents Middle, as *χαρίζομαι*, *ἐχαρισάμην*, or Deponents Passive, as *ἐνθυμέομαι*, *ἐνθυμήθην*. (See §. 320. 2.)

2. In many deponent verbs the reflexive sense is apparently lost, at least to us, as we do not know what the active sense of the verb may have expressed; so that they seem to have an independent transitive or intransitive sense; as, *βιάζομαι τι*, *ἐργάζομαι τι*, *δέχομαι τι*, though it is probable that there was originally a corresponding active form. Of some verbs we find single instances of the active; as, *βιάζω*, *δωρέω*, *μηχανάω*, *ὠνέω*. And some active forms may be traced through the Latin; as, *gigno*, *γίγνομαι*.

^a Cf. Soph. Ant. 103.

^b R. P. Phœn. 986. and Valck. Phœn. 979.

3. From this original active form or active sense of the deponents it arose that many deponents have a passive meaning, corresponding to this existing or implied active notion, especially in the Pft., and some also a passive form of the Aor. I., besides the Aor. I. middle. So of the verbs mentioned in Sect. 2., we find βιάζομαι, βεβιάσμαι, used passively: Hdt. VIII. 85 χώρα οἱ ἐβωρήθη πολλή (compare Soph. Aj. 1029^a ἔδωρησάμην, I presented): Id. V. 90 τὰ ἐκ τῶν Ἀλκμαιωνιδίων ἐς τὴν Πυθίην μερηχασμένα compare Demosth. p. 847, 10: Plat. Phæd. p. 69 B ἀνούμενά τε καὶ πιπρασώμενά^b: Id. Soph. p. 224 A ὠηθείσων; also, ἐωήσθαι. The following are some instances of the passive use of deponent verbs:

a. Pft. and Plpft. ἐργασμένα Hdt. VII. 53. Attic also, εἰργασμαι; Hdt. I. 123 τότε οἱ κατέρραστο: immediately afterwards, κατεργασμένου δέ οἱ τοῦτον, and κατεργασμένων τῶν πρηγμάτων, compare IV. 66: Plat. Legg. p. 710 D πάντα ἀπειργασται τῷ θεῷ: Hdt. I. 207 χωρίς τοῦ ἀπηγγημένου, *præter id, quod expositum est*, compare IX. 26: Id. II. 78 and 36 μεμιμημένος, *ad imitationem expressus*: οἰκείσθαι in Herodotus, and sometimes in other authors, means *to dwell* (compare Hdt. III. 91. 96. 97: Thuc. V. 83: Eur. Iph. A. 710), but Hdt. VII. 22 ὁ γὰρ Ἄθως ἐστὶ ὄρος μέγα—οἰκημένον ὑπὸ ἀνθρώπων (just before οἱ περὶ τὸν Ἄθων κατοικημένοι): Thuc. VII. 70 κακτημένος: Id. III. 61 ἥττιαμένος: Plat. Gorg. p. 453 D ἀπεκέκριτο: Id. Crat. p. 404. sq. A εὖ ἐντεθυμημένον, *well considered*: Id. Phædr. p. 279 C. ἐμοὶ μὲν γὰρ μετρίως ἤδεται: Demosth. 576, 15 ἐσκεμμένα καὶ παρσκευσμένα πάντα λέγω (though shortly afterwards, οὐχ ὁ ἐσκεμμένος οὐδ' ὁ μεριμνήσας): λελωβήσθαι Plat. Rep. 611 B.

b. Aorist^c. ἀμλληθέντα, Eur. Phœnix Fr. IV. 2: ὠηθέν, Plat. Legg. 850 A, Soph. 224 A: Hdt. IX. 108 κατεργασθῆναι: Id. VII. 144 (νῆες) οὐκ ἐχρήσθησαν, *adhibita sunt*: Demosth. 519. 29 χρησθῆ^d: Soph. Aj. 216 ἀπελωβήθη: Id. Phil. 330 ἐξελωβήθη; λωβηθῆναι. Plat. Men. 91 C: καταδερχθῆναι Pindar. Many deponent verbs have both the passive and middle Aorist, of which the passive has a passive sense, though not always; as for instance, μέμψασθαι and μεμψθῆναι do not differ in their meaning. But in the following this distinction regularly obtains: ἐδεξάμην, *excepti*; ἐδέχθην, *exceptus sum* (though Eur. Herc. 757 ὑποδεχθεῖς for the midd.): ἐβιασάμην, *coegi*; ἐβιάσθην, *coactus sum*: ἐκτησάμην, *mihī comparavi*; ἐκτῆθην, *comparatus sum*: ἰάσασθαι, *sanare* (Thuc. I. 123.); ἰαθῆναι, *sanari* (Hippocr.): θεάσασθαι, *spectare*; τὸ θεαθῆν, *the spectacle* (Thuc. III. 38.): δλοφύρασθαι, *to lament*; δλοφυρθῆναι, *to be lamented*: λογίσασθαι, *to reckon*; λογισθῆναι always pass.: αἰκίσασθαι, αἰκισθῆναι pass.: ἀκίσασθαι, ἀκεσθῆναι pass.: ἀποκρίνασθαι, *to answer*; ἀποκριθῆναι, *to be divided*; but in N. T. used for *answered*.

c. Present and Imperfect, in very few verbs; as, βιάζεσθαι frequently in Thucyd. and others^e: προσεδέχετο Thucyd. IV. 19, &c.

d. The Future also very rarely, as Soph. Trach. 1220 ἐργασθήσεται: ἀπωρηθήσεται Bekk. Anecd. 432. 16.^f

Obs. In the decline of the language after the time of Aristotle, when the convenience of the form was rather looked to than the accuracy of the notion, the use of the middle in the passive sense was more extended.

^a Ellendt Lex. Soph. ad voc.

^b Stallb. ad loc.

^c Elm. Heracl. 757.

^d Compare Herm. Ant. 23. Ellendt χρῶμαι and χρῆζω.

^e Ellendt Lex. Soph. ad voc. Toup. Longin. 365.

^f Bernh. 341.

Verbum finitum and infinitum.

§. 369. 1. In every verb the Greek language distinguishes the relations of person, time, and mode of expression, by the personal, temporal, modal forms. When a verb is in one of these it is called *verbum finitum*.

2. When it assumes the form of a substantive (infinitive), or of an adjective (participle), it is called *infinitum*.

SYNTAX OF SENTENCES.

CHAPTER I.

Unity of a Sentence.

§. 370. 1. The unity of a sentence consists in the relation in which a verbal notion of an action, or state (verb or adjective), stands to a substantival notion of a person, or thing, by means of which they form one thought.^a

2. There are three relations in which a verbal (or adjectival) and a substantival notion may stand to one another: 1. the *predicative*, where the verbal or adjectival notion is referred to the substantive, so as to form one thought, τὸ ῥόδον θάλλει, τὸ ῥόδον ἐστὶ καλόν: 2. where the verbal or adjectival notion is referred to the substantive so as to form one notion (the *attributive*), θάλλον, καλὸν ῥόδον: 3. where the substantival notion is referred to the verbal, so as to form one thought (the *objective*), θάλλει ἐν τῷ κήπῳ: παίζει τὸν παῖδα.

Obs. 1. The principal notion in the sentence is the one which grammatically depends on the other; in the predicative and attributive relation the verb or adjective, in the objective the substantive is the principal word: and the word expressing this principal notion generally conveys by its inflexions the particular nature of the relation between the two notions.

3. Compound sentence.—In all these relations the verbal and substantival notions differing from each other, form by these mutual relations a new complete thought: and as the dependent sentences are only substantival, adjectival, or adverbial notions, expressed by many words instead of one, these same relations may

^a Plato Soph. 262 B οὐκοῦν ἐξ ὀνομάτων μὲν μόνων συνεχῶς λεγομένων οὐκ ἔστι ποτὲ λόγος, οὐδ' αὖ ῥημάτων χωρὶς ὀνομάτων λεχθέντων.

exist between a leading word and one or more of these dependent sentences ; as, ὁ ἀνὴρ (ὃν εἶδες) ἔφη : ὁ ὑπὸ σοῦ ὀφθεῖς ἀνὴρ ἀπήγγειλεν ὅτι ὁ Κῦρος ἐνίκησεν, sc. ἀπήγγειλε τὴν τοῦ Κύρου νίκην.

Obs. 2. In combinations where two verbal forms, θαυμάζων εἶπε, or two substantival forms, as οἱ ἐν τῷ οὐρανῷ ἀστέρες, come together, the sentence is really composed of a verbal or adjectival and a substantival notion ; as, θαυμάζων εἶπε = εἶπε μετὰ θαύματος : οἱ ἐν τῷ οὐρανῷ ἀστέρες = οἱ ἐν οὐρανῷ ὄντες (adjectival).

SYNTAX OF THE SIMPLE SENTENCE.

Of the Elements of a simple Sentence.

§. 371. I. In every thought there are three elements : two, as it were, the materials of the thought—the verbal and substantival notions ; the third a mental act connecting the two, determining the connexion between them. The verbal notion is expressed in language by the root of the verb, or an adjective derived from the root ; the substantival notion by the substantive ; the correspondence and connexion between them by the personal forms of the verb, or the formal word εἶναι (*copula*) with an adjective ; and the relation in which the verbal notion stands to the person speaking by the tenses and moods.

2. The verbal notion is called the predicate, the thing spoken of another—*id quod prædicatum est*. The substantival notion, as the thing on which the verbal notion is as it were placed, is called the subject—*id quod prædicato subjectum est*. The predicate is the essential part of the sentence, that which gives a character to it ; the subject is subordinate to it, and can therefore be implied in the inflected forms of the verb, as δίδωμι, *I give*. So every finite form of the verb can stand as a perfect sentence, as γράφομεν ; the root γράφ- expressing the predicate, and the inflexion ομεν both the subject, and the connexion between them.

3. As any sentence may either declare a fact, as τὸ ρόδον θάλλα, ask a question, as τίς οἶδεν ; express a desire or wish, as γράφε, ἴωμεν, or a condition, or aim, or circumstance, as ἢν γράφῃ, ὅτι γράφει, ὥς γράφῃ, sentences are divided into categorical, interrogative, imperative, and dependent.

SUBJECT.

§. 372. 1. The subject is always

a. A substantive, or substantival pronoun : τὸ ρόδον θάλλει : τρεῖς ἦλθον : ἐγὼ γράφω.

b. An adjective, used elliptically as a substantive: ὁ σοφὸς διδάσκει.

c. An adverb with the article, which have elliptically the force of a substantive; as, οἱ ἄνω ἀνέστησαν.

d. An infinitive, with or without the article, and with or without an objective case; as, διδάσκειν, or τὸ διδάσκειν, or τὸ διδάσκειν τοὺς παῖδας—συμφέρει.

e. Any part of speech, or letter, or syllable, &c. not representing any notion, but considered merely as a combination of lines or letters; as, τὸ τύπτειν: τὸ Α: τὸ νῦν: τὸ “εἰ τοῦτο γενῆται” Ὀμηρικόν ἐστιν. See §. 457. 3.

f. A sentence very frequently stands as the subject; usually an infinitive, but sometimes some other dependent clause; as, ὥς μὲν ἔγωγε οὐ μαίνομαι (subject) δηλὰ τοι γέγονε.

2. The subject is in the nominative case, as the relation of the sentence consists in the predicate being referred to the substantive, not the substantive to the predicate: and therefore the verb is inflected, not the substantive; as, τὸ ῥόδον θάλλει: ὁ ἄνθρωπος θνητός ἐστιν.

Obs. 1. The subject is sometimes expressed by the neuter article τό or τά, with the genitive plural of the substantive; as, Soph. Phil. 497 τὰ τῶν διακόνων=διάκονοι.

Obs. 2. In uncertain and distributive definitions of number, the subject is elliptically expressed by a preposition and the case of the numeral; as, εἰς τέσσαρας ἦσαν: Xen. Cyr. VIII. 3, 9 ἔστασαν δὲ πρῶτον μὲν τῶν δορυφόρων εἰς τετρακισχίλους, ἔμπροσθεν δὲ τῶν πυλῶν εἰς τέσσαρας, δισχιλίοι δὲ ἑκατέρωθεν τῶν πυλῶν. Hence with the genitive absolute: Xen. Hell. 4, 5 ἤδη συνειλεγμένων (αὐτῶν sc.) εἰς τὴν φυλὴν περὶ ἑπτακοσίου. So, καθ' ἑκάστους, singuli, κατὰ ἔθνη, singula gentes: Thuc I. 3 καθ' ἑκάστους ἤδη τῇ ὁμιλίᾳ μᾶλλον καλεῖσθαι Ἕλληνας.

3. When the active form of the transitive verb is changed to the passive, if the transitive had an object in the accusative, this object becomes the subject of the passive verb in the nominative, and the former subject is put in the genitive, with prepos. ὑπό, παρά, πρός, διά: or sometimes in the instrumental dative; as, ὁ Ἀχαιεύς ἐφόνευσεν τὸν Ἑκτορα, ὁ Ἑκτωρ ἐφονεύθη ὑπὸ τοῦ Ἀχαιεύς.

4. As in Greek the passive notion arises from the semi-reflexive notion of receiving something from some one else, it happens that in the passive voice of intransitive verbs, which take a genitive or dative of the patient or object, the same interchange between the subject and object also takes place, while in languages which have only the proper passive form the genitive or dative remains, and

9. *Deponents*.—Many verbs exist only in the middle voice; and though we cannot discern the exact relation in which the self stands to the active notion of the verb, as the active form is no longer in existence, yet they mostly express notions in which self is very nearly interested: such as δέχομαι, ἡγέομαι, ἥδομαι, μάλνομαι, αἰσθάνομαι, γίγνομαι, (*gigno*, Lat.) μάχομαι, ἀσπάζομαι. See §. 320. They are divided as to their sense into middle deponents, such as μάλνομαι, and passive, such as γίγνομαι, *I am born*.

Remarks on the reflexive force of the Middle Verb.

§. 363. 1. The reflexive sense of the middle is often so weak that it is scarcely discernible by us. It frequently consists in the notion of doing an action in which we are especially interested, for our own good or harm (*self as dat. comm.*), which in English we do not usually express; as, ῥηξάμενοι φάλαγγας, for our advantage: ποιησάμενος τὰς νῆας, making for himself a navy.

2. Hence sometimes the personal pronoun is used with the middle verb; as, Soph. Œ. R. 1143 ἐμαυτῷ θρεψαίμην: Eur. Hel. 1328 τρύχου σὺ σαυτήν. So Theocr. τί τὸ (for σὲ) τάκειαι: Æschines ὑποκηρυζάμενοι τοὺς ἑαυτῶν οἰκέτας: Plat. Protag. p. 349 σὺγ' ἀναφανδὸν σεαυτὸν ὑποκηρυζάμενος.

3. The use of the reflexive or non-reflexive form often depends directly on the notion in the speaker's mind (*ex animo loquentis*, see 378). So, for example, φέρειν and πορίζειν are not unfrequently used where the middle would be rather expected, the speaker not regarding the action in its reflexive relation to the subject. So Pindar, Ol. VIII. 64 ἐξ ἱερῶν αἰέλων—ποθεινοτάταν δόξαν φέρειν. So also μισθὸν φέρειν, *mercedem accipere*, as well as μ. φέρεσθαι: Xen. M. S. III. 14, 1 δψον φέρειν (φέρεσθαι): Plat. Rep. p. 468. C τὰριστία φέρειν: Æsch. Pers. 197 πέπλους ῥήγνυσιν ἀμφὶ σῶματι, *on his body*: Hdt. V. 40 ἐσάγειν γυναῖκα. And again, the middle form is sometimes used, from the reflexive character of the notion in the speaker's thoughts. So later writers used διακονεῖσθαι, ὑπηρετεῖσθαι (where the earlier writers used the active), to express the reciprocal notion which they conceived to exist in these verbs. Sometimes the middle is used only for rhetorical effect, as Plat. Protag. 324. C τιμωροῦνται καὶ κολάζονται^a.

4. The middle notion is, for the sake of emphasis, sometimes expressed by the active verb and personal pronoun, as Demosth. p. 22 δύναμιν κατεσκέυασεν ἑαυτῷ. With some verbs this is always the case, as ἀπέκτεινεν ἑαυτὸν, not ἀποκτείνεσθαι, ἐπαινεῖν ἑαυτὸν, ἀπέσφαζεν ἑαυτὸν. Those middle forms, which in other verbs are used both in a passive and middle sense, are in these verbs of course only used passively: ἐπαινεῖσθαι, to be praised, &c.

5. In the Homeric and post-Homeric dialect there occur many intransitive verbs, especially those which express a perception of the mind or the senses, either in the middle voice only, or in the middle as well as the active; while the later writers used the form in ω. The middle form denotes that the action or state was something personal to the subject spoken of, which confirms the notion that the middle form was originally the pro-

^a Stallb. ad loc.

per expression of intransitive and reflexive notions. And when the later form in ω arose, it followed that many intransitive verbs were used in both forms, without any difference of sense; as, Il. δ , 331 ἀκούετο λαὸς αὐτῆς: 343 ἀκούάζεσθαι: ὀρᾶσθαι Homer and other poets: Il. σ , 600 ἰδέσθαι: Soph. Trach. 103 ποθουμένα φρενί: Phil. 852 αὐδῶμαι: Il. σ , 622 λαμπόμενος πυρὶ πάντοθεν: φλέγεσθαι and φλέγειν, μέλεσθαι and μέλειν, γηρύεσθαι and γηρύειν, γοᾶσθαι and γοᾶν. So we may account for many verbs having some tenses in the middle form, especially the future, as ἀκούω, ἀκούσομαι; they almost all express an action of the mind or senses. So also πεφυγμένον εἶναι for πεφύγηναι. So κεχάρημαι Aristoph. for κεχάρηκα: κεκλαυμένος Æsch. and Soph. ἐπιδεδράμημαι Xenoph. Econ. XVI. for δεδράμηκα, &c. The more limited usage of prose generally adopted but one or the other of such forms, or used both with a difference of meaning. Some are found, however, with both forms, without any such difference, even in Attic prose; as, καλλιερῶ -ομαι, εὐδοκίμῶ -ομαι, στρατοπεδεύω -ομαι.

6. From this intransitive reflexive force of the middle a great difference of meaning arises between the active and middle sense of some verbs; a secondary sense having been adopted from the reflexive. The active form signifies an action as *objective*, that is, without any reference to the subject: the middle expresses the same action as *subjective*, that is, with especial reference to the mind of the subject; as, σκοπεῖν, to look at; σκοπεῖσθαι, to look mentally, to consider: τίθεσθαι, to place before one's mind = to think^a: λανθάνω, I escape notice; λανθάνομαι, I escape my own notice = forget: θύειν, to sacrifice; θύεσθαι, to sacrifice with some particular object, for oneself: Xen. Anab. VII. 1. 40 ὁ Κοιρατάδης—εἰστίηκε παρὰ βωμὸν ἐστεφανωμένος ὡς θύων, but of Clearchus ἔτυχε γὰρ θνόμενος. So θηρᾶν, θηρᾶσθαι.—διοικεῖν, of external arrangement; διοικεῖσθαι, of mental: ποιεῖν λόγον, to write a speech; ποιεῖσθαι λόγον, to deliver a speech, harangue. So ποιεῖσθαι ὀργήν.—σπένδειν, to pour out a libation; σπένδεσθαι, to make a truce: ὀρίζειν, to bound; ὀρίεσθαι, in one's mind: πεῖρᾶν χωρίου, to attack a position; πεῖρᾶσθαι τινος, to experience any thing mentally (Ellendt. ad voc.): προτείνειν, of bodily actions; προτενεῖσθαι (mental), to offer: Hdt. IX. 34 προτείνετο οἱ μισθὸν ὀρίεσθαι, to define: σταθᾶν, to weigh; σταθᾶσθαι, to weigh any thing mentally. Compare συνίβαλον and συνέβάλοντο in Herod. V. 1. And this distinction is very marked in those verbs in $\epsilon\omega$, which in the active have merely an intransitive sense of being in a state, while the middle signifies to act the part of such a character—to live in such a state; as, βλακεῖω, I am idle; βλακεύομαι, I behave idly: πονηρεῖω, I am wicked; πονηρεύομαι, I behave wickedly: πολιτεῖω, I am a burgher; ποριτεύομαι, I live as a burgher. So in Xen. στρατεύω, I undertake an expedition, of a general or state; -ομαι, I am engaged in an expedition, as a soldier^b. And as the middle sense of such verbs is the most complete and expressive of the two, it is more commonly used than the active; as, εὐτραπέλευεσθαι, ἀκρατεύεσθαι, ἀνθρωπεύεσθαι, &c.; while others, which only express a state, and not the mental character implied in that state, are used only in the active; as, πρωτεύειν, ἀριστεύειν. So all derivatives from substantives in $\epsilon\upsilon\varsigma$, as βασιλεύω. The middle derivatives in $\iota\omicron\omicron\mu\alpha\iota$ correspond in meaning to those in $\epsilon\upsilon\omicron\mu\alpha\iota$, as χαριεντίζομαι, ἀκκίζομαι (Ἀκκώ, the name of a conceited woman), I dress finely. The derivatives from national names in $\iota\omicron\omega$ have no middle form, as δωρίζω, I dorize.

7. There is a peculiar reflexive sense appropriated to the middle forms

^a Valck. Distrib. p. 8.

^b Sturzii Lex. Xenoph. ad voc.

of such verbs, which seems to have arisen from the arbitrary usages of language; as, αἰτεῖν, to ask for a gift; αἰτεῖσθαι, for a loan^a: γαμῖν, ducere uxorem; γαμῖσθαι, nubere^b. So τεκῖν, properly of mother; τεκῖσθαι, properly of father^c: διδάσκειν, to teach; διδάσκεσθαι, to send to be taught: ἐπιψηφίζω, to put to the vote; -εσθαι, to vote.

b. Reciprocal force of Middle.

§. 364. 1. When a middle verb refers to two or more subjects which act on each other, it has a reciprocal sense; as, ἀμείβεσθαι, to answer each other: ῥιπτόνται, they beat each other: διακελεύονται, they exhort one another.

c. Passive force of Middle.

2. From the reflexive receptive sense of the middle (see especially §. 362. Obs. 1.) arose its passive receptive sense, whereby the subject is represented as receiving an action from some one else, and becoming the patient of it; as, ζημιούμαι ὑπό τινος; τετιμῆσθαι μετ' Ἀχαιοῖς, to receive honour among the Greeks, to be honoured: διδάσκειν, I receive instruction, that is, I cause some one to teach me; then pass. ὑπό τινος, I am taught: πείδομαι, I receive persuasion; then pass. ὑπό τινος, I am persuaded by the arguments of some one. So Alcest. 78 τί σεσίγῃται δόμος Ἀδμήτου; why is this house of Admetus kept silent?

3. There are especial passive forms for the expression of the passive sense in the Fut. and Aor.; which, however, are in many verbs frequently used as intransitive or reflexive: all other tenses are expressed by the tenses of the middle.

4. As the passive voice has a Future and Aorist of its own, it follows that, as a general rule, the Future and Aorist middle are almost always reflexive or intransitive, and only passive in particular cases. See below, Obs. All other middle forms are used equally in a passive sense, hence the form τέτυμμαι is more properly called the Perfect Middle or Passive than the Perfect Passive.

5. The passive of intransitive verbs is sometimes used impersonally. Plato Phædo 232 οὐκ ἄλλως αὐτοῖς πεπόνηται.

6. There are one or two passages in which (unless they are corrupt) the passive of a transitive verb has a peculiar impersonal force, the action being represented, not as inflicted on or suffered by its proper subject, but simply as itself completed. Æsch. Choeph. 806 τόδε καλῶς κτάμενον, when this slaughter is worked. So Thucyd. III. 93 ὧν ἐπὶ γῇ ἐκτίετο, on whose land the building had been made.

Future and Aor. I. and II. Middle, used seemingly in a passive, but really in a middle force.

a. Future middle. Hdt. VIII. 113 οὗτος οὐκ ἔφη λείψεσθαι τοῦ βασιλῆος, he will not leave the king (λειψθήσεσθαι, be left): Thuc. VI. 18 τῇν πόλιν τρίψουσιν, will wear itself away: Ibid. 64 οὐ βλάψονται, they will not

^a Valck. Amm. 13.

^b Elm. Med. 257. 593. Valck. Amm. 59.

^c Herm. Trach. 831. but cf. Æsch. Eum. 660. Eur. Suppl. 1089 and 1092. Hera. 975. Soph. Œd. Col. 1110.

injure themselves, receive any injury : Xen. Cyr. I. 6, 9 *εἰ μὴ ἔξει ἡ στρατιά τὰ ἐπιτήδεια, καταλύσεται σου εὐθὺς ἡ ἀρχή, will fall to pieces* ; καταλυθήσεται, *will be destroyed* : Ibid. II. 1, 23 (προϋφηνε) τῶν δεκαδάρχων τοὺς κρατίστους εἰς τὰς τῶν λοχαγῶν χώρας καταστήσεσθαι, *to place themselves* : Id. Anab. I. 3, 8 *ἔλεγε θαρρεῖν, ὡς καταστησομένων τούτων εἰς τὸ δέον, the affair would (attain itself) happen well* : Ibid. V. 4, 17 τούτων (τετραμένων)—*ἔπεμπεν, ὅπως θεραπεύσοιτο, that he should take care of himself* : Id. Anab. II. 3, 23 τούτων εἰς γε δύναμιν οὐχ ἡττησόμεθα εὖ ποιοῦντες, *will not fall short of him* : Plat. Rep. p. 376. C θρέφονται (grow up) δὲ δὴ ἡμῖν οὗτοι καὶ παιδευθήσονται τίνα τρόπον ; Id. Crit. p. 54. A σὺ ζῶντος, βέλτιον θρέφονται καὶ παιδεύονται, *form themselves* : Il. v, 100 τελευτήσεσθαι, *complete itself* : Thuc. I. 142 καλύσονται, *will hinder themselves* : Pind. Ol. VIII. 45 ἀρξεται, *parebit*. So λέξομαι ; as, Eur. Alc. 322 αὐτίκ' ἐν τοῖς οὐκέτ' οὖσι λέξομαι, *will no longer call myself* : Id. Or. 440 ψῆφος καθ' ἡμῶν οἴσεται τῇδ' ἡμέρᾳ, *will bring itself out* : Theocrit. I. 26 αἰγὰ τε σοι δωσὼ διδυματόκον ἐς τρίς ἀμέλξαι, *δ' δὲ ἔχοισ' ἐρίφως ποταμέλξεται, give milk, ἐς δύο πέλλας*.

Obs. The Future middle is sometimes used passively, especially in Attic Greek, when the Fut. pass. is never or rarely used ; the receptive reflexive form being used for the passive receptive form, which, when considered only as receptive*, differ but little ; and the poets used the shorter form of the middle Future for the passive : thus, τιμήσεται (Thuc. Plat. Xen. Soph., &c.), ζημώσεσθαι, ὠφελήσεσθαι, ἀδικήσεσθαι, μαστιγώσεσθαι, &c. So φιλήσει (Od. a, 123.), στερήσομαι, &c. ;^b thus ἐασόμενοι, Thuc. I. 141. βουλεύσεται, Æsch. Sept. Theb. 198.

b. The Aor. I. never, either in prose or poetry, has a passive sense : the following which seem to be passive will be seen to be in reality middle ; Od. θ, 35 κούρω δὲ δῶα καὶ πεντήκοντα κρινάσθων (*let them divide themselves*) κατὰ δῆμον : v. 48 κούρω δὲ κρινθέντε δῶα κ. πεντ. (the divided) : Hesiod. Scut. H. 173 κάπροι δοιοὶ ἀπουράμενοι ψυχάς, *lost their lives* : Pind. Olymp. VII. 15 εὐθυμάχαν ὄφρα πελώριον ἄνδρα παρ' Ἀλφειῷ στεφανωσόμενον αἰνέσω, *coronam sibi peperit* : Ibid. 81. Id. XII. 17. Nem. VI. 19 : Id. Pyth. IV. 243 ἤλπετο δ' οὐκέτι οἱ κῆνόν γε πράξασθαι πόνον, *sibi effecturum esse* : Plat. Rep. p. 416. E τὰ δ' ἐπιτήδεια, ὅσων δύνανται ἄνδρες ἀθληταὶ πολέμον σφόδρονές τε καὶ ἀνδρείοι, ταξαμένους παρὰ τῶν ἄλλων πολιτῶν διχεσθαι μισθὸν φυλακῆς, i. e. *apud se constituentes res ad vitam necessarias a reliquis civibus tanquam custodiæ mercedem accipere* : Theocrit. III. 29 οὐδὲ τὸ τηλέφιλον ποτιμαζόμενον πλατάγησεν, *sticking closely, when struck by the hand* : Id. VII. 110 εἰ δ' ἄλλως νέυσαις, κατὰ μὲν χρῶα πάντ' ὀνύχεσσι δακνόμενος κνάσαιο, *allow them to tear your flesh*. So Anthol. Epigr. XI. 33 τοίχων ὀρθὰ τιναζαμένων, *vibrating* ; Jacobs, *dum parietes illum terræ tremorem et concussionem ita in se recipiebant, ut recti starent*.

§. 365. 1. The Aor. II. middle, also, is never used passively, and probably was originally distinguished from the Aor. I., in that the Aor. II. had rather an intransitive sense derived from the reflexive, the Aor. I. generally the reflexive or transitive sense ; as, ελειψάμην μνημόσυνα, *I left for myself memorials* ; ελιπόμην, *I left myself, I remained* : ἀνατρεψάμην, *I overturned myself* ; ἀντραπόμην, *I fell* : Plat. Cratyl. 395. D ἡ πατρίς αὐτοῦ δὴ ἀντραπέτο^c.

* Bernh. 345.

^b Monk. Hipp. 1458. Hermsterh. Thom. Mag. p. 852. R. P. Med. 336. Advers. 222. Piers. Moer. 13, and 367

—though several futures given as passives in these commentators are in reality middle.

^c Stallb. Plat. Crat. 395. D.

rm themselves : Il. v, 100 τελευτήσεσθαι, *consummate* itself : Thuc. I. 122
 νται, *will hinder themselves* : Pind. Ol. VIII. 25 ἑλθέτω ποσειδά, *he*
 2 ; as, Eur. Alc. 322 αὐτίκ' ἐν τοῖς οἰκίσ' αἰεὶ ἄλθωμαι, *will be longer*
myself : Id. Or. 440 ψῆφος καθ' ἡμῶν οἴσεται, *will come* itself :
 Theocrit. I. 26 αἶγά τε σοὶ δασὺ διδομένας ἐκ τῆς ἀνδρὸς αἰεὶ ἔσται
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 od. Scut. H. 173 κάπροι δοιοὶ ἀπουράμενοι φηγία, *had their horns cut*.
 ap. VII. 15 εὐθυμάχαν ὄφρα πελώριον ὄφρα τῶν ἀνδρῶν ἀποκτείναντων
 ω, *coronam sibi peperit* : Ibid. 81. Id. XII. 1. *ἀνδρῶν* γ. 1.
 IV. 243 ἦλπετο δ' οὐκέτι οἱ κῆρ' ἔτι πρόβηται τῶν αἰετῶν
 ρονές τε καὶ ἀνδρείοι, ταξαμένους παρὰ τῶν αἰετῶν πάλιν ἀνδρῶν
 κῆς, i. e. *apud se constituentibus* τῶν αἰετῶν ἀνδρῶν ἀνδρῶν
 us tanquam custodiæ mercenem acciperent : Thuc. II. 122. *ἀνδρῶν*
 v. ποτιμαζόμενον πλατόγησιν, *sticking closely* ἀνδρῶν ἀνδρῶν
 VII. 110 εἰ δ' ἄλλως νείσσαι, *allow me to let your head* : Thuc. I. 122.
 αιο, *allow them to tear your head* : Thuc. I. 122. *ἀνδρῶν*
 τριζομένων, *vibrating* ; Jacob. *ita in se recipiebant*, *ut* ποτιμαζόμενον
 365. 1. The Aor. II, middle, is used in a passive sense, as in the
 was on distinction at

was on distinction at

2. The use of the Aor. II. middle for the passive is only apparent, and arises from the affinity of the intransitive and passive notions: it frequently occurs in ἔχω and its compounds; as^a, Il. η, 247 τῇ δ' ἐβδομάτῃ ῥινῶ στέτο, *stuck*: Ol. λ, κληθμῶ δ' ἔσχοντο, *were charmed*: Id. γ, 284 κατέσχετ' ἐπειγόμενός περ ὁδοῖο, *stopped*: Hdt. VII. 128 ἐν θαύματι μεγάλῳ ἐνέσχετο, *was fixed in great wonder*: Id. I. 13 ἐν τῇ τοῦτ' ἔσχοντο, *rested in this end*: Pind. Pyth. I. 10 τεαῖς ῥιπαῖσι κατασχόμενος, *charming himself by*: Eur. Hipp. 27 ἰδοῦσα—καρδίας κατέσχετο, *fixed her heart upon*: Od. ο, 384 κατὰλεξον, ἡ δὲ διεπράθετο πόλιν, *fell*.

Remarks on the use of the Middle forms for the Passive notion.

§. 366. It has been laid down above, that probably many of the forms usually called passive are in reality middle, and that the only real passive forms are the Future and Aor. To prove this we may observe, 1st, That the passive notion is nearly allied to the reflexive, as in both the subject is represented as receiving some action to itself—in the reflexive from itself, in the passive from another^b; so that originally, it is probable, no accurate distinction would be drawn between what may be called the accidents of the notion, or state, while the essence of it, the receiving some action on itself, remained the same. And the passive notion being conceived of as a sort of reflexive, would be represented in the reflexive form. 2nd, Those middle forms, Future and Aor., to which there are corresponding forms in the passive, have properly only a reflexive meaning; 3dly, We see that these are formed from the active by the addition of certain endings, while the really passive tenses are formed differently; so that it is probable that the other tenses usually termed passive, (Pres. Impft. Pft. Plpft.,) formed by the addition of the same endings, and used very frequently indeed in a reflexive sense, are likewise really reflexive forms; their use as passives arising from the affinity between the passive and reflexive notions, and the want of proper passive forms: as the passive notion of receiving from another became more defined, the form whereby it was already expressed still represented it in most of the tenses; while for its more accurate definition in past and future time fresh forms were quickly invented, partly from the middle, partly from the active (§. 367). So the Slavonic language has no passive but uses the reflexive, and the Sanscrit has a transitive form (*Parasmaipadam*), and a reflexive (*Atmanēpadam*), the endings of which latter are used to express the passive, which is distinguished from the reflexive only by the addition of *ja* to the root of the verb.

PASSIVE VOICE.

§. 367. 1. The Aorist and Future of the passive seem to be formed from the active. The Aorist II. passive seems properly to be only an Aorist II. active, after the analogy of verbs in *μ*, with an intransitive sense, while the Aorist I. was transitive; as, ἐξέπληξα, *I frightened*; ἐξέπλάγην, *I shuddered*: ἔστησα, *I placed*; ἔστην, *I stood*, which accounts for the fact that few verbs have Aorist II. both active and passive; but as an intransitive notion properly only expresses a state consequent on a completed action, and not the performance or completion of that action, a

^a Stallb. Plat. Phædr. 244. E.

^b Elm. Heracl. 757.

letter (θ) was inserted in this Aorist II. to signify this performance or completion; as, *ἐξέπλάγην*, *I shuddered*; *ἐξέπλήχ[θ]ην*, *I have been frightened*; *ἔστην*, *I stood*; *ἐστά[θ]ην*, *I have been placed*; and from both these Aorists were formed Futures, with the middle endings; as, *λειψή-σομαι*, *λειψθή-σομαι*.

Obs. 1. The letter θ , which thus gives the passive force to the intransitive notion, answers to the *t* or *d* of the participle in the cognate languages: *da-tūh*, Sanscrit, from *dā*, to give; *da-tus*, Latin; *da-dēh*, Persian; *tavi-ts*, *tavi-da*, *tavi-th*, Gothic, from *tau*, to do; so, *fac-tus*, *bren-dur*.

Obs. 2. In the Homeric language, this difference between the Aorist I. and II. passive is yet clearer: II. γ, 201 *ὅς τράφη* (*grew up*) *ἐν δήμῳ Ἰθάκης—ἐθρέφθην*, *was brought up*: compare Od. λ, 222. II. ε, 158 *δμηθήτω!* *precibus se exorari patiatur!* but II. β, 860 *ἀλλ' ἐδάμη ὑπὸ χειρσί, prostratus jacuit*: compare II. μ, 403. ο, 521. II. π, 507 *ἐπεὶ λίπεν ἄρματ' ἀνάκτων*, *were behind*; *λειψθῆναι*, *to be left behind*: Hdt. IV. 84 *Οἰδβαζος ἐδέσθη Δαρείου—ἔνα παῖδα αὐτῷ καταλειψθῆναι*: *ἐφάνην*, *I appeared*, is in all writers distinguished from *ἐφάνθην*, *I was shewn forth*.^a But in the course of time the difference between these tenses was lost, so that most verbs formed only one or the other to express the passive notion.

2. As the middle forms were used for the passive, so these passive forms were in many verbs used to express the reflexive and neuter notion; as, *τραπήναι*, *to turn oneself*: *φοβηθῆναι*, *to fear*: *ὀρμηθῆναι*, *to pass forth*: *καταπληγῆναι τινα*, *to be alarmed at any one*: *ἀπαλλαγῆναι*, *to remove oneself*: *πορευθῆναι*, *ἀσκηθῆναι*, *εὐχρηθῆναι*, *κοιμηθῆναι*, &c. When the aorist both middle and passive was in use, as *ἐχύμην* and *ἐχύθην*, *ταρπέσθαι* and *τερφθῆναι*, *ὀρμήσασθαι* and *ὀρμηθῆναι*, the neuter notion might be expressed by either, the passive only by the passive form.

3. That all such verbs originally expressed these passive notions by the middle form is probable, from the fact, that of many verbs we find a middle form in the Homeric dialect, while the later writers use the passive; as, *ἄγαμαι*, *ἡγασάμην* ep.; *ἡγάσθην* Att.: *ἔραμαι*, *ἡρασάμην* ep.; *ἡράσθην* Att.

Obs. 3. Where both passive forms are in use, the Ionic and oldest Attic writers preferred the Aor. I., those of the later æra the more harmonious form of Aor. II.^b

Remarks on the Deponent Verbs.

§. 368. 1. Deponent verbs are those verbs which exist only in the middle; they are divided, as their Aorist appears either in the middle or passive form, into Deponents Middle, as *χαρίζομαι*, *ἐχαρισάμην*, or Deponents Passive, as *ἐνθυμέομαι*, *ἐνεθυμήθην*. (See §. 320. 2.)

2. In many deponent verbs the reflexive sense is apparently lost, at least to us, as we do not know what the active sense of the verb may have expressed; so that they seem to have an independent transitive or intransitive sense; as, *βιάζομαι τι*, *ἐργάζομαι τι*, *δέχομαι τι*, though it is probable that there was originally a corresponding active form. Of some verbs we find single instances of the active; as, *βιάζω*, *δωρέω*, *μηχανάω*, *ὠνέω*. And some active forms may be traced through the Latin; as, *gigno*, *γίγνομαι*.

^a Cf. Soph. Ant. 103.

^b R. P. Phœn. 986. and Valck. Phœn. 979.

3. From this original active form or active sense of the deponents it arose that many deponents have a passive meaning, corresponding to this existing or implied active notion, especially in the Pft., and some also a passive form of the Aor. I., besides the Aor. I. middle. So of the verbs mentioned in Sect. 2., we find *βιάζομαι*, *βεβιάσμαι*, used passively: Hdt. VIII. 85 *χώρη οἱ ἐδωρήθη πολλή* (compare Soph. Aj. 1029^a *ἰδωρησάμην*, I presented): Id. V. 90 *τὰ ἐκ τῶν Ἀλκμαιωνιδέων ἐς τὴν Πυθίην μεμηχανημένα* compare Demosth. p. 847, 10: Plat. Phæd. p. 69 B *ὠνούμενά τε καὶ πιπρασκόμενα*^b: Id. Soph. p. 124 A *ὠνηθείσαν*; also, *ἰωνῆσθαι*. The following are some instances of the passive use of deponent verbs:

a. Pft. and Plpft. *ἐργασμένα* Hdt. VII. 53. Attic also, *εἰργασμαι*; Hdt. I. 123 *τάδε οἱ κατέρραστο*: immediately afterwards, *κατεργασμένου δέ οἱ τούτου*, and *κατεργασμένων τῶν πηγμαίων*, compare IV. 66: Plat. Legg. p. 710 D *πάντα ἀπείργασται τῷ θεῷ*: Hdt. I. 207 *χωρὶς τοῦ ἀπηγγημένου*, *præter id, quod expositum est*, compare IX. 26: Id. II. 78 and 36 *μεμιμημένος*, *ad imitationem expressus*: *οἰκείσθαι* in Herodotus, and sometimes in other authors, means *to dwell* (compare Hdt. III. 91. 96. 97: Thuc. V. 83: Eur. Iph. A. 710), but Hdt. VII. 22 *ὁ γὰρ Ἄθως ἐστὶ ὄρος μέγα—οἰκημένον ὑπὸ ἀνθρώπων* (just before *οἱ περὶ τὸν Ἄθων κατοικημένοι*): Thuc. VII. 70 *κεκτημένος*: Id. III. 61 *ῥητιαμένος*: Plat. Gorg. p. 453 D *ἀπεκέκριτο*: Id. Crat. p. 404. sq. A *ἐδ ἐντεθυμημένον*, *well considered*: Id. Phædr. p. 279 C. *ἐμοὶ μὲν γὰρ μετρίως ἡδύκται*: Demosth. 576, 15 *ἐσκεμμένα καὶ παρεσκευσμένα πάντα λέγω* (though shortly afterwards, *οὐχ ὁ ἐσκεμμένος οὐδ' ὁ μεριμνήσας*): *λελωβῆσθαι* Plat. Rep. 611 B.

b. Aorist^c. *ἀμυλληθέντα*, Eur. Phœnix Fr. IV. 2: *ὠνηθέν*, Plat. Legg. 850 A, Soph. 224 A: Hdt. IX. 108 *κατεργασθῆναι*: Id. VII. 144 (*νῆες*) *οὐκ ἐχρήσθησαν*, *adhibita sunt*: Demosth. 519. 29 *χρησθῆναι*^d: Soph. Aj. 216 *ἀπελωβήθη*: Id. Phil. 330 *ἐξελωβήθη*; *λωβηθῆναι*. Plat. Men. 91 C: *καταδερχθῆναι* Pindar. Many deponent verbs have both the passive and middle Aorist, of which the passive has a passive sense, though not always; as for instance, *μέψασθαι* and *μεμψῆναι* do not differ in their meaning. But in the following this distinction regularly obtains: *ἐδεξάμην*, *excepi*; *ἐδέχθην*, *exceptus sum* (though Eur. Herc. 757 *ὑποδεχθεῖς* for the midd.): *ἐβιασάμην*, *coëgi*; *ἐβιάσθην*, *coactus sum*: *ἐκτησάμην*, *mihi comparavi*; *ἐκτήθην*, *comparatus sum*: *ιάσασθαι*, *sanare* (Thuc. I. 123.); *ιάθῆναι*, *sanari* (Hippocr.): *θεάσασθαι*, *spectare*; *τὸ θεαθέν*, *the spectacle* (Thuc. III. 38.): *δλοφύρασθαι*, *to lament*; *δλοφυρθῆναι*, *to be lamented*: *λογίσασθαι*, *to reckon*; *λογιόσθην* always pass.: *αἰκίσασθαι*, *αἰκισθῆναι* pass.: *ἀκέσασθαι*, *ἀκεσθῆναι* pass.: *ἀποκρίνασθαι*, *to answer*; *ἀποκριθῆναι*, *to be divided*; but in N. T. used for *answered*.

c. Present and Imperfect, in very few verbs; as, *βιάζεσθαι* frequently in Thucyd. and others^e: *προσεδέχετο* Thucyd. IV. 19, &c.

d. The Future also very rarely, as Soph. Trach. 1220 *ἐργασθήσεται*: *ἀπαρηθήσεται* Bekk. Anecd. 432. 16.^f

Obs. In the decline of the language after the time of Aristotle, when the convenience of the form was rather looked to than the accuracy of the notion, the use of the middle in the passive sense was more extended.

^a Ellendt Lex Soph. ad voc.

^b Stallb. ad loc.

^c Elm. Heracl. 757.

^d Compare Herm. Ant. 23. Ellendt *χρόμαι* and *χρήζω*.

^e Ellendt Lex Soph. ad voc. Toup. Longin. 365.

^f Bernh. 341.

Verbum finitum and infinitum.

§. 369. 1. In every verb the Greek language distinguishes the relations of person, time, and mode of expression, by the personal, temporal, modal forms. When a verb is in one of these it is called *verbum finitum*.

2. When it assumes the form of a substantive (infinitive), or of an adjective (participle), it is called *infinitum*.

SYNTAX OF SENTENCES.

CHAPTER I.

Unity of a Sentence.

§. 370. 1. The unity of a sentence consists in the relation in which a verbal notion of an action, or state (verb or adjective), stands to a substantival notion of a person, or thing, by means of which they form one thought.^a

2. There are three relations in which a verbal (or adjectival) and a substantival notion may stand to one another: 1. the *predicative*, where the verbal or adjectival notion is referred to the substantive, so as to form one thought, τὸ ῥόδον θάλλει, τὸ ῥόδον ἐστὶ καλόν: 2. where the verbal or adjectival notion is referred to the substantive so as to form one notion (the *attributive*), θάλλον, καλὸν ῥόδον: 3. where the substantival notion is referred to the verbal, so as to form one thought (the *objective*), θάλλει ἐν τῷ κήπῳ: παίει τὸν παῖδα.

Obs. 1. The principal notion in the sentence is the one which grammatically depends on the other; in the predicative and attributive relation the verb or adjective, in the objective the substantive is the principal word: and the word expressing this principal notion generally conveys by its inflexions the particular nature of the relation between the two notions.

3. Compound sentence.—In all these relations the verbal and substantival notions differing from each other, form by these mutual relations a new complete thought: and as the dependent sentences are only substantival, adjectival, or adverbial notions, expressed by many words instead of one, these same relations may

^a Plato Soph. 262 B οὐκοῦν ἐξ ὀνομάτων μὲν μόνων συνεχῶς λεγομένων οὐκ ἔστι ποτὲ λόγος, οἷδ' αὖ βημάτων χωρὶς ὀνομάτων λεχθέντων.

οἰμωγὰν Ἀγαμέμνονα, Soph. El. 124 = τάκεις οἰμώζουσα^a: Œd. Col. 1120 μηκύνω λόγον (= λέγω μακρηγορῶν), τέκνα. So Demosth. 53 45 τεθνᾶσι τῷ δέει τοὺς ἀποστόλους.

3. Another form of expressing a verbal notion is by the verb εἶναι, and an adjective cognate to the verb by which the verbal notion would properly be expressed; as, Plato Charm. 117 ἐξάρνω εἶναι = ἀρνεῖσθαι: Id. Alcib. 83 ἀνήκουον εἶναι = ἀνηκουστεῖν. So Hdt. I. 127 λήθην ποιούμενος (= λανθανόμενος) τὰ μιν ἐόργεε.

Remarks on the Tempora Secunda.—(See also §. 183. II.)

§. 361. The Greek language has two forms for some tenses, which are distinguished in grammar as primary and secondary tenses: the secondary tenses are the older forms, and in many verbs retain the original intransitive notion, while the stronger notion of the transitive was signified by an augmented form; and so in fact we find many verbs, of which the Aor. I. and the Pft. I. are transitive, the Aor. II. and Pft. II. intransitive. So there is a similar distinction between the Aor. I. and II. Midd., and Aor. I. and II. Passive, as we shall see below.

MIDDLE VOICE.

§. 362. The middle voice has a twofold function; 1. it expresses the reflexive and reciprocal, 2. some parts of the passive, notion.

a. As Reflexive.

1. The essential sense which runs throughout the middle reflexive verb, is Self—the action of the verb has immediate reference to self. This is the proper generic notion of all middle verbs; and the particular sense of each middle verb must be determined by discovering the relation in which this notion of self stands to the notion of the verb.

2. There are four relations in which this notion of self may stand to the verb:—1. Genitive.—2. Dative.—3. Accusative.—4. Adjectival.

1. The *self* stands to the notion of the verb as Genitive:—

As, ἀπώσας, having pushed away: ἀπώσάμενος, having pushed from oneself, or repulsed: ἀποπέμπομαι, to send away from myself: ἀποσεισάσθαι, to shake off, depellere. So ἀμύνεσθαι, (though this is rather for myself, than from myself, as in the active voice it prefers the dative to the genitive, see §. 596. Obs. 1.): παρέχεσθαι, to furnish from one's own means—οἱ μὲν γὰρ νέας παρίχοντο, but τοῖσι δὲ προσετέτακτο—νέας παρέχειν. So παρέχεσθαι ὁδὸν—ἔργα: τὸ φρίαρ τριφασίας παρέχεται ἰδέας, from itself: ἐκδύεσθαι, to take off from oneself: ἀποθίσθαι, to put away from oneself: ἐπαγγέλλεσθαι, to declare from oneself, to promise: ἐκποιεῖσθαι νιόν, to put away his son.

^a Herm. Elect. 122.

2. The *self* stands to the notion of the verb as the Dative:—

(Generally the Dat. Com. vel Incom.)—*as*, παρασκευάζεσθαι τι, *sibi parare*: αἰρείσθαι τι, *sibi sumere*, to choose: ἀφαιρείσθαι, to take away for oneself: αἶρεσθαι, to take on, or for oneself: αἶρειν, to take up, to lay on another: αἰτεῖσθαι, *sibi expetere*: πράττεσθαι χρήματα, *pecuniam sibi*: κτᾶσθαι, *sibi comparare*: μισθοῦσθαι, to hire for oneself, *conduco*: μισθοῦν, to hire out: ἀγεσθαι γυναῖκα, *ducere sibi uxorem*, to marry: βουλεύω (σοι), I advise: βουλεύομαι, I advise myself, deliberate. So ἰνδύεσθαι, to put on oneself: λείπεσθαι μνημόσυνα, to leave memorials for oneself: συλλέγεσθαι; τιμωρεῖν τινι, to help some one: τιμωρεῖσθαι, to help myself. So ἀμύνεσθαι; αἰτεῖσθαι and παραιτεῖσθαι, for myself: προσποιεῖσθαι, *sibi subjicere*: δανείσασθαι and χρήσασθαι, to borrow: θέσθαι and παραθέσθαι; μεταπίμψασθαι; φέρεσθαι τὰ δευτεράια, to carry off for oneself the second prize: καταστρέφεσθαι, *sibi subvertere*, to reduce, so καταδουλοῦσθαι; τίθεμαι, I take to myself—adopt: τιθέμενος βάσιν, Eur. Hec. So κληρώσασθαι. So θείναι νόμους, to make laws for others: θέσθαι νόμ. to make laws by which oneself is bound. So also γράφειν and γράφεσθαι νόμους^a: Xen. M. S. IV. 4, 19 ἔχεις ἂν οὖν εἰπεῖν, ὅτι οἱ ἄνθρωποι αὐτοὺς (τοὺς ἠγρόφους νόμους) ἔθεντο;—'Εγὼ μὲν θεοὺς οἶμαι τοὺς νόμους τοῦτους τοῖς ἀνθρώποις θείναι: Id. Œcon. IX. 14 ἐν ταῖς εὐνομουμέναις πόλεσιν οὐκ ἀρκεῖν δοκεῖ τοῖς πολίταις, ἢν νόμους καλοὺς γράφωσινται.

Obs. 1. Hence there is a difference between the active and middle sense of some verbs: the latter signifying that the action of the verb was done for one's own benefit, (Dat. Comm.) and thence signifying the corresponding contrary to the active voice; *as*, λύσαι, to set free; λύσασθαι, to ransom: χρήσαι, to lend or give an oracle; -ασθαι, to borrow or consult an oracle: so δανείσαι, -ασθαι: ρίσαι, to pay; ρίσασθαι, to punish: the active signifying the action or state of giver, the middle that of the receiver^b; this may arise from the receptive notion proper to the middle verb.

3. The *self* stands to the verb as the Accusative:—

ἐπιτιθέναι, to place on; -εσθαι, to place oneself on, to attack: χράω, I give or apply; χράομαι, I apply myself to: τρέπω, I turn; τρέπομαι, I turn myself: Od. α, 422 οἱ δ' εἰς ὄρχηστὴν—τρεψάμενοι τέρποντο: λούω, I wash; λούομαι, I wash myself=I bathe: ἐπαίρω, I raise; ἐπαίρομαι, I raise myself: ἀπέχω, I keep off; ἀπέχομαι, I keep myself off=I abstain: Hdt. VI. 67 καλυψάμενος ἦτε ἐκ τοῦ θεήτρου, covering himself: ἀπάγξαι τινά, to throttle, hang; ἀπάγξασθαι, to throttle, hang oneself: τύπτομαι, κόπτομαι, I beat myself: τήκειν, to melt, to melt away; τήκεσθαι, to melt oneself away, contabescere=to pine: ἐγγυᾶσθαι, to pledge oneself: ἐπιβάλλεσθαι τινι, to lay oneself on something, to attack. So κείρεσθαι, στεφανοῦσθαι, &c.: and ἀναμνήσασθαι, to remind oneself, recordari=to remember: λανθάνειν, to escape another person's notice; λανθάνεσθαι, to forget: φυλάσσειν, to guard oneself=to beware: φοβεῖσθαι, (φοβεῖν, *terre*re:) παύεσθαι, to cease, (παύω τινά τινος, *avocare ab*;) στέλλεσθαι, proficisci, (στέλλειν, *mittere*;) πλάζεσθαι, to wander, (πλάζω, to make to wander:) περαιοῦσθαι (ποταμόν), to pass over, (περαιοῦν τινα ποταμόν, *trajicere*;) φαίνεσθαι, to show oneself=appear, (φαίνω, to show;) ἔλπεσθαι, to hope, (ἐλπώ, to make to hope;) ἵστασθαι, to place oneself=to stand, (ἵσταναι, to place;) πήγνυσθαι, to congeal, (πηγνύναι, to fix: γεύεσθαι, to taste, (γεύω, to make to taste:) πορεύεσθαι, to pass on,

^a Valck. Amm. p. 136. Kuster. Verb. Med. 58.^b Kuster. de Verb. Med. p. 61.

9. *Deponents*.—Many verbs exist only in the middle voice; and though we cannot discern the exact relation in which the self stands to the active notion of the verb, as the active form is no longer in existence, yet they mostly express notions in which self is very nearly interested: such as *δέχομαι, ἡγέομαι, ἥδομαι, μαίνομαι, αἰσθάνομαι, γίγνομαι*, (*gigno*, Lat.) *μάχομαι, ἀσπάζομαι*. See §. 320. They are divided as to their sense into middle deponents, such as *μαίνομαι*, and passive, such as *γίγνομαι*, *I am born*.

Remarks on the reflexive force of the Middle Verb.

§. 363. 1. The reflexive sense of the middle is often so weak that it is scarcely discernible by us. It frequently consists in the notion of doing an action in which we are especially interested, for our own good or harm (*self as dat. comm.*), which in English we do not usually express; as, *ῥηξάμενοι φάλαγγας*, for our advantage: *ποιησάμενος τὰς νῆας*, making for himself a navy.

2. Hence sometimes the personal pronoun is used with the middle verb; as, Soph. Œ. R. 1143 *ἐμαντῷ θρεψαίμην*: Eur. Hel. 1328 *τρύχον σὺ σαυτήν*. So Theocr. *τί τὸ (for σὲ) τάκειαι*: Æschines *ὑποκηρυζάμενοι τοὺς ἑαυτῶν οἰκίας*: Plat. Protag. p. 349 *σὺγ' ἀναφανδὸν σεαυτὸν ὑποκηρυζάμενος*.

3. The use of the reflexive or non-reflexive form often depends directly on the notion in the speaker's mind (*ex animo loquentis*, see 378). So, for example, *φέρειν* and *πορίζειν* are not unfrequently used where the middle would be rather expected, the speaker not regarding the action in its reflexive relation to the subject. So Pindar, Ol. VIII. 64 *ἐξ ἱερῶν ἀέθλων—πθεινοτάταν δόξαν φέρειν*. So also *μισθὸν φέρειν*, *mercedem accipere*, as well as *μ. φέρεσθαι*: Xen. M. S. III. 14, 1 *ὄψον φέρειν (φέρεισθαι)*: Plat. Rep. p. 468. *C τὰριστία φέρειν*: Æsch. Pers. 197 *πέπλους ῥήγνυσιν ἀμφὶ σώματι*, on his body: Hdt. V. 40 *ἐσάγειν γυναῖκα*. And again, the middle form is sometimes used, from the reflexive character of the notion in the speaker's thoughts. So later writers used *διακονεῖσθαι, ὑπηρετεῖσθαι* (where the earlier writers used the active), to express the reciprocal notion which they conceived to exist in these verbs. Sometimes the middle is used only for rhetorical effect, as Plat. Protag. 324. *C τιμωροῦνται καὶ κολάζονται*^a.

4. The middle notion is, for the sake of emphasis, sometimes expressed by the active verb and personal pronoun, as Demosth. p. 22 *δύναμιν κατεσκεύασεν ἑαυτῷ*. With some verbs this is always the case, as *ἀπέκτεινεν ἑαυτόν*, not *ἀποκτείνεσθαι*, *ἐπαινείν ἑαυτόν*, *ἀπέσφαξεν ἑαυτόν*. Those middle forms, which in other verbs are used both in a passive and middle sense, are in these verbs of course only used passively: *ἐπαινέσθαι*, to be praised, &c.

5. In the Homeric and post-Homeric dialect there occur many intransitive verbs, especially those which express a perception of the mind or the senses, either in the middle voice only, or in the middle as well as the active; while the later writers used the form in *ω*. The middle form denotes that the action or state was something personal to the subject spoken of, which confirms the notion that the middle form was originally the pro-

^a Stallb. ad loc.

per expression of intransitive and reflexive notions. And when the later form in ω arose, it followed that many intransitive verbs were used in both forms, without any difference of sense; as, Il. δ , 331 ἀκούτο λαὸς αὐτῆς: 343 ἀκονάζεσθαι: δρᾶσθαι Homer and other poets: Il. σ , 600 ἰδέσθαι: Soph. Trach. 103 ποθονύμενα φρενί: Phil. 852 αὐδῶμαι: Il. σ , 622 λαμπόμενος πυρὶ πάντοθεν: φλέγεσθαι and φλέγειν, μέλεισθαι and μέλειν, γηρύεσθαι and γηρύειν, γοάεσθαι and γοᾶν. So we may account for many verbs having some tenses in the middle form, especially the future, as ἀκούω, ἀκούσομαι; they almost all express an action of the mind or senses. So also πεφυγμένον εἶναι for πεφευγέναι. So κεχάρμαι Aristoph. for κεχάρηκα: κεκλαυμένος Æsch. and Soph. ἐπιδεδράμμαι Xenoph. Econ. XVI. for δεδράμηκα, &c. The more limited usage of prose generally adopted but one or the other of such forms, or used both with a difference of meaning. Some are found, however, with both forms, without any such difference, even in Attic prose; as, καλλιερώ -ομαι, εὐδοκιμέω -ομαι, στρατοπεδεύω -ομαι.

6. From this intransitive reflexive force of the middle a great difference of meaning arises between the active and middle sense of some verbs; a secondary sense having been adopted from the reflexive. The active form signifies an action as *objective*, that is, without any reference to the subject: the middle expresses the same action as *subjective*, that is, with especial reference to the mind of the subject; as, σκοπεῖν, to look at; σκοπεῖσθαι, to look mentally, to consider: τίθεσθαι, to place before one's mind = to think^a: λανθάνω, I escape notice; λανθάνομαι, I escape my own notice = forget: θύειν, to sacrifice; θύεσθαι, to sacrifice with some particular object, for oneself: Xen. Anab. VII. 1. 40 ὁ Κουρατᾶδης—εἰστίηκε παρὰ βωμῶν ἐστεφανωμένος ὡς θύσων, but of Clearchus ἔτυχε γὰρ θυόμενος. So θηρᾶν, θηρᾶσθαι.—διοικεῖν, of external arrangement; διοικέσθαι, of mental: ποιεῖν λόγον, to write a speech; ποιέσθαι λόγον, to deliver a speech, harangue. So ποιέσθαι ὄργην.—σπένδειν, to pour out a libation; σπένδεσθαι, to make a truce: ὀρίζειν, to bound; ὀρίεσθαι, in one's mind: πειρᾶν χωρίου, to attack a position; πειρᾶσθαι τινος, to experience any thing mentally (Ellendt. ad voc.): προτείνειν, of bodily actions; προτείνεισθαι (mental), to offer: Hdt. IX. 34 προτείνετο οἱ μισθὸν ὀρίζεσθαι, to define: σταθμᾶν, to weigh; σταθμάσθαι, to weigh any thing mentally. Compare συνίβαλον and συνεβάλοντο in Herod. V. 1. And this distinction is very marked in those verbs in εῷ, which in the active have merely an intransitive sense of being in a state, while the middle signifies to act the part of such a character—to live in such a state; as, βλακεύω, I am idle; βλακεύομαι, I behave idly: πονηρέω, I am wicked; πονηρεύομαι, I behave wickedly: πολιτεύω, I am a burgher; ποριτεύομαι, I live as a burgher. So in Xen. στρατεύω, I undertake an expedition, of a general or state; -ομαι, I am engaged in an expedition, as a soldier^b. And as the middle sense of such verbs is the most complete and expressive of the two, it is more commonly used than the active; as, εὐτραπέλυνεσθαι, ἀκρατεύεσθαι, ἀνθρωπιεύεσθαι, &c.; while others, which only express a state, and not the mental character implied in that state, are used only in the active; as, πρωτεύειν, ἀριστεύειν. So all derivatives from substantives in εὖς, as βασιλεύω. The middle derivatives in ἴζομαι correspond in meaning to those in εὔομαι, as χαριεντίζομαι, ἀκκίζομαι (Ἀκκώ, the name of a conceited woman), I dress finely. The derivatives from national names in ἴζω have no middle form, as δωρίζω, I dorize.

7. There is a peculiar reflexive sense appropriated to the middle forms

^a Valck. Diatrib. p. 8.

^b Sturzii Lex. Xenoph. ad voc.

of such verbs, which seems to have arisen from the arbitrary usages of language; as, *αἰτεῖν*, to ask for a gift; *αἰτεῖσθαι*, for a loan^a: *γαμῖν*, *ducere uxorem*; *γαμῖσθαι*, *nubere*^b. So *τεκεῖν*, properly of mother; *τεκεῖσθαι*, properly of father^c: *διδάσκειν*, to teach; *διδάσκεσθαι*, to send to be taught: *ἐπιψηφίζειν*, to put to the vote; *-εσθαι*, to vote.

b. Reciprocal force of Middle.

§. 364. 1. When a middle verb refers to two or more subjects which act on each other, it has a reciprocal sense; as, *ἀμείβεσθαι*, to answer each other: *τύπτονται*, they beat each other: *διακελεύονται*, they exhort one another.

c. Passive force of Middle.

2. From the reflexive receptive sense of the middle (see especially §. 362. *Obs.* 1.) arose its passive receptive sense, whereby the subject is represented as receiving an action from some one else, and becoming the patient of it; as, *ζημιῶμαι ὑπό τινος*; *τετιμῆσθαι μετ' Ἀχαιοῖς*, to receive honour among the Greeks, to be honoured: *διδάσκομαι*, I receive instruction, that is, I cause some one to teach me; then pass. *ὑπό τινος*, I am taught: *πείθομαι*, I receive persuasion; then pass. *ὑπό τινος*, I am persuaded by the arguments of some one. So *Alcest.* 78 τί σεσίγηται δῶμος Ἀδμήτου; why is this house of Admetus kept silent?

3. There are especial passive forms for the expression of the passive sense in the Fut. and Aor.; which, however, are in many verbs frequently used as intransitive or reflexive: all other tenses are expressed by the tenses of the middle.

4. As the passive voice has a Future and Aorist of its own, it follows that, as a general rule, the Future and Aorist middle are almost always reflexive or intransitive, and only passive in particular cases. See below, *Obs.* All other middle forms are used equally in a passive sense, hence the form *τέτυμμαι* is more properly called the Perfect Middle or Passive than the Perfect Passive.

5. The passive of intransitive verbs is sometimes used impersonally. *Plato Phædo* 232 οὐκ ἄλλως αὐτοῖς πεπόνηται.

6. There are one or two passages in which (unless they are corrupt) the passive of a transitive verb has a peculiar impersonal force, the action being represented, not as inflicted on or suffered by its proper subject, but simply as itself completed. *Æsch. Choeph.* 806 τόδε καλῶς κτάμενον, when this slaughter is worked. So *Thucyd.* III. 93 ὦν ἐπὶ γῇ ἐκτίετο, on whose land the building had been made.

Future and Aor. I. and II. Middle, used seemingly in a passive, but really in a middle force.

a. Future middle. *Hdt.* VIII. 113 οὗτος οὐκ ἔφη λείψεσθαι τοῦ βασιλῆος, he will not leave the king (*λειφθήσεσθαι*, be left): *Thuc.* VI. 18 τῇ πᾶν τρίψεσθαι, will wear itself away: *Ibid.* 64 οὐ βλάψονται, they will not

^a Valck. *Amm.* 13.

^b Elm. *Med.* 257. 593. Valck. *Amm.* 59.

^c *Herm. Trach.* 831. but cf. *Æsch. Eum.* 660. *Eur. Suppl.* 1089 and 1092. *Herc.* 975. *Soph. Œd. Col.* 1110.

injure themselves, receive any injury : Xen. Cyr. I. 6, 9 *εἰ μὴ ἔξει ἡ στρατιὰ τὰ ἐπιτήδεια, καταλύσεται σου εὐθὺς ἡ ἀρχή, will fall to pieces*; *καταλυθήσεται, will be destroyed* : Ibid. II. 1, 23 (*προῦφηνε*) *τῶν δεκαδάρχων τοὺς κρατίστους εἰς τὰς τῶν λοχαγῶν χώρας καταστήσασθαι, to place themselves* : Id. Anab. I. 3, 8 *ἔλεγε θαρρεῖν, ὥς καταστησόμενον τούτων εἰς τὸ δέον, the affair would (arrange itself) happen well* : Ibid. V. 4, 17 *τούτον (τετραμένον)—ἔπειπεν, ὅπως θεραπεύοιτο, that he should take care of himself* : Id. Anab. II. 3, 23 *τούτου εἰς γε δύναμιν οὐχ ἡττησόμεθα εὖ ποιοῦντες, will not fall short of him* : Plat. Rep. p. 376. C *θρέφονται* (*grow up*) *δὲ δὴ ἡμῖν οὗτοι καὶ παιδευθήσονται τῖνα τρόπον*; Id. Crit. p. 54. A *σοῦ ζῶντος, βέλτιον θρέφονται καὶ παιδεύονται, form themselves* : Il. v, 100 *τελευτήσεσθαι, complete itself* : Thuc. I. 142 *κωλύσονται, will hinder themselves* : Pind. Ol. VIII. 45 *ἀρξεται, parebit. So λέξομαι*; as, Eur. Alc. 322 *αὐτίκ' ἐν τοῖς οὐκέν' οὐσι λέξομαι, will no longer call myself* : Id. Or. 440 *ψῆφος καθ' ἡμῶν οἴσεται τῇδ' ἡμέρᾳ, will bring itself out* : Theocrit. I. 26 *αἰγά τε σοι δωσῶ διδυματόκον ἐς τρίς ἀμέλξαι, δ' οὐ ἔχουσ' ἐρίφως ποταμίζεται, give milk, ἐς δύο πέλλας*.

Obs. The Future middle is sometimes used passively, especially in Attic Greek, when the Fut. pass. is never or rarely used; the receptive reflexive form being used for the passive receptive form, which, when considered only as receptive^a, differ but little; and the poets used the shorter form of the middle Future for the passive: thus, *τιμῆσεται* (Thuc. Plat. Xen. Soph., &c.), *ζημιώσεσθαι, ὠφελήσεσθαι, ἀδικήσεσθαι, μαστιγώσεσθαι, &c.* So *φιλήσεται* (Od. a, 123.), *στερήσομαι, &c.*; ^b thus *ἐασόμενοι*, Thuc. I. 141. *βουλεύσεται, Æsch. Sept. Theb.* 198.

b. The Aor. I. never, either in prose or poetry, has a passive sense: the following which seem to be passive will be seen to be in reality middle; Od. θ, 35 *κούρω δὲ δύω καὶ πεντήκοντα κρινάσθων (let them divide themselves) κατὰ δῆμον*: v. 48 *κούρω δὲ κρινθέντε δύω κ. πεντ. (the divided)*: Hesiod. Scut. H. 173 *κάπροι δοιοὶ ἀπουράμενοι ψυχάς, lost their lives*: Pind. Olymp. VII. 15 *εὐθυμάχων ὄφρα πελώριον ἄνδρα παρ' Ἀλφειῷ στεφανωσόμενον αἰνίσω, coronam sibi peperit*: Ibid. 81. Id. XII. 17. Nem. VI. 19: Id. Pyth. IV. 243 *ἤλπετο δ' οὐκένι οἱ κείνον γε πράξασθαι πόνον, sibi effecturum esse*: Plat. Rep. p. 416. E *τὰ δ' ἐπιτήδεια, ὅσων δέονται ἄνδρες ἀθληταὶ πολέμον σῶφρονές τε καὶ ἀνδρείοι, ταζαμένους παρὰ τῶν ἄλλων πολιτῶν δέχεσθαι μισθὸν φυλακῆς, i. e. apud se constituentes res ad vitam necessarias a reliquis civibus tanquam custodia mercedem accipere*: Theocrit. III. 29 *οὐδὲ τὸ τηλέφιλον ποτιμαζάμενον πλατάγησεν, sticking closely*, when struck by the hand: Id. VII. 110 *εἰ δ' ἄλλως νεύσαις, κατὰ μὲν χροῖα πάντ' ὀνύχεσσι δακνόμενος κνάσαιο, allow them to tear your flesh*. So Anthol. Epigr. XI. 33 *τοίχων ὀρθὰ τιναζαμένων, vibrating*; Jacobs, *dum parietes illum terræ tremorem et concussionem ita in se recipiebant, ut recti starent*.

§. 365. 1. The Aor. II. middle, also, is never used passively, and probably was originally distinguished from the Aor. I., in that the Aor. II. had rather an intransitive sense derived from the reflexive, the Aor. I. generally the reflexive or transitive sense; as, *ἐλειψάμην μνημόσυνα, I left for myself memorials*; *ἐλιπόμην, I left myself, I remained*: *ἀνατρεψάμην, I overturned myself*; *ἀντραπόμην, I fell*: Plat. Cratyl. 395. D *ἡ παρὶς αὐτοῦ δλη ἀντραπέτο*^c.

^a Bernh. 345.

^b Monk. Hipp. 1458. Hermaterh. Thom. Mag. p. 852. R. P. Med. 336. Advers. 222. Piers. Maer. 13, and 367

—though several futures given as passives in these commentaries are in reality middle.

^c Stallb. Plat. Crat. 395. D.

3. From this original active form or active sense of the deponents it arose that many deponents have a passive meaning, corresponding to this existing or implied active notion, especially in the Pft., and some also a passive form of the Aor. I., besides the Aor. I. middle. So of the verbs mentioned in Sect. 2., we find *βιάζομαι*, *βεβιάσμαι*, used passively: Hdt. VIII. 85 *χώρα οἱ ἐβωρήθη πολλή* (compare Soph. Aj. 1029^a *ἐβωρησάμην*, I presented): Id. V. 90 *τὰ ἐκ τῶν Ἀλκμαιωνιδέων ἐς τὴν Πυθίην μεμηχανημένα* compare Demosth. p. 847, 10: Plat. Phæd. p. 69 B *ὠνούμενά τε καὶ πιπρασκόμενα*^b: Id. Soph. p. 124 A *ὠνηθείσαν*; also, *ὠνηθῆσαι*. The following are some instances of the passive use of deponent verbs:

a. Pft. and Plpft. *ἐργασμένα* Hdt. VII. 53. Attic also, *ἐργασμαι*; Hdt. I. 123 *τάδε οἱ κατέρραστο*: immediately afterwards, *κατεργασμένου δέ οἱ τούτου*, and *κατεργασμένων τῶν πηγμάτων*, compare IV. 66: Plat. Legg. p. 710 D *πάντα ἀπείργασται τῷ θεῷ*: Hdt. I. 207 *χωρὶς τοῦ ἀπηγγημένου*, *præter id, quod expositum est*, compare IX. 26: Id. II. 78 and 36 *μεμινημένος*, *ad imitationem expressus*: *οἰκεῖσθαι* in Herodotus, and sometimes in other authors, means *to dwell* (compare Hdt. III. 91. 96. 97: Thuc. V. 83: Eur. Iph. A. 710), but Hdt. VII. 22 *ὁ γὰρ Ἄθως ἐστὶ ὄρος μέγα—οἰκημένον ὑπὸ ἀνθρώπων* (just before *οἱ περὶ τὸν Ἄθων κατοικημένοι*): Thuc. VII. 70 *κεκτημένος*: Id. III. 61 *ῥητιάμενος*: Plat. Gorg. p. 453 D *ἀπεκέκριτο*: Id. Crat. p. 404. sq. A *εὖ ἐντεθυμημένον*, *well considered*: Id. Phædr. p. 279 C. *ἐμοὶ μὲν γὰρ μετρίως ἡθικται*: Demosth. 576, 15 *ἐσκεμμένα καὶ παρσκευσμένα πάντα λέγω* (though shortly afterwards, *οὐχ ὁ ἐσκεμμένος οὐδ' ὁ μεριμνήσας*): *λελωβῆσθαι* Plat. Rep. 611 B.

b. Aorist^c. *ἀμυλληθέντα*, Eur. Phœnix Fr. IV. 2: *ὠνηθέν*, Plat. Legg. 850 A, Soph. 224 A: Hdt. IX. 108 *κατεργασθῆναι*: Id. VII. 144 (*νῆες*) *οὐκ ἐχρήσθησαν*, *adhibita sunt*: Demosth. 519. 29 *χρησθῆν*^d: Soph. Aj. 216 *ἀπελωβήθη*: Id. Phil. 330 *ἐξελωβήθη*; *λωβηθῆναι*. Plat. Men. 91 C: *καταδερχθῆναι* Pindar. Many deponent verbs have both the passive and middle Aorist, of which the passive has a passive sense, though not always; as for instance, *μέμψασθαι* and *μεμψθῆναι* do not differ in their meaning. But in the following this distinction regularly obtains: *ἐδεξάμην*, *excepi*; *ἐδέχθην*, *exceptus sum* (though Eur. Herc. 757 *ὑποδεχθεῖς καὶ παρσκευσμένα*): *ἐβιάσάμην*, *coëgi*; *ἐβιάσθην*, *coactus sum*: *ἐκτησάμην*, *mihi comparavi*; *ἐκτήθην*, *comparatus sum*: *ἰάσασθαι*, *sanare* (Thuc. I. 123.); *ἰαθῆναι*, *sanari* (Hippocr.): *θεάσασθαι*, *spectare*; *τὸ θεαθέν*, *the spectacle* (Thuc. III. 38.): *δλοφύρασθαι*, *to lament*; *δλοφυρθῆναι*, *to be lamented*: *λογίσασθαι*, *to reckon*; *ἐλογίσθην* always pass.: *αἰκίσασθαι*, *αἰκισθῆναι* pass.: *ἀκείσασθαι*, *ἀκεσθῆναι* pass.: *ἀποκρίνασθαι*, *to answer*; *ἀποκριθῆναι*, *to be divided*; but in N. T. used for *answered*.

c. Present and Imperfect, in very few verbs; as, *βιάζεσθαι* frequently in Thucyd. and others^e: *προσεδέχετο* Thucyd. IV. 19, &c.

d. The Future also very rarely, as Soph. Trach. 1220 *ἐργασθήσεται*: *ἀπωρηθήσεται* Bekk. Anecd. 432. 16.^f

Obs. In the decline of the language after the time of Aristotle, when the convenience of the form was rather looked to than the accuracy of the notion, the use of the middle in the passive sense was more extended.

^a Ellendt Lex. Soph. ad voc.

^b Stallb. ad loc.

^c Elm. Heracl. 757.

^d Compare Herm. Ant. 23. Ellendt *χρόμαι* and *χρήζω*.

^e Ellendt Lex. Soph. ad voc. Toup. Longin. 365.

^f Bernh. 341.

Verbum finitum and infinitum.

§. 369. 1. In every verb the Greek language distinguishes the relations of person, time, and mode of expression, by the personal, temporal, modal forms. When a verb is in one of these it is called *verbum finitum*.

2. When it assumes the form of a substantive (infinitive), or of an adjective (participle), it is called *infinitum*.

SYNTAX OF SENTENCES.

CHAPTER I.

Unity of a Sentence.

§. 370. 1. The unity of a sentence consists in the relation in which a verbal notion of an action, or state (verb or adjective), stands to a substantival notion of a person, or thing, by means of which they form one thought.*

2. There are three relations in which a verbal (or adjectival) and a substantival notion may stand to one another: 1. the *predicative*, where the verbal or adjectival notion is referred to the substantive, so as to form one thought, τὸ ῥόδον θάλλει, τὸ ῥόδον ἐστὶ καλόν: 2. where the verbal or adjectival notion is referred to the substantive so as to form one notion (the *attributive*), θάλλον, καλὸν ῥόδον: 3. where the substantival notion is referred to the verbal, so as to form one thought (the *objective*), θάλλει ἐν τῷ κήπῳ: παίζει τὸν παῖδα.

Obs. 1. The principal notion in the sentence is the one which grammatically depends on the other; in the predicative and attributive relation the verb or adjective, in the objective the substantive is the principal word: and the word expressing this principal notion generally conveys by its inflexions the particular nature of the relation between the two notions.

3. Compound sentence.—In all these relations the verbal and substantival notions differing from each other, form by these mutual relations a new complete thought: and as the dependent sentences are only substantival, adjectival, or adverbial notions, expressed by many words instead of one, these same relations may

* Plato Soph. 262 B οὐκοῦν ἐξ ὀνομάτων μὲν μόνων συνεχῶς λεγομένων οὐκ ἔστι ποτὲ λόγος, εἰδ' αὖ ῥημάτων χωρὶς ὀνομάτων λεχθέντων.

exist between a leading word and one or more of these dependent sentences ; as, ὁ ἀνὴρ (ὃν εἶδες) ἔφη : ὁ ὑπὸ σοῦ ὀφθεῖς ἀνὴρ ἀπήγγειλεν ὅτι ὁ Κῦρος ἐνίκησεν, sc. ἀπήγγειλε τὴν τοῦ Κύρου νίκην.

Obs. 2. In combinations where two verbal forms, θαυμάζων εἶπε, or two substantival forms, as οἱ ἐν τῷ οὐρανῷ ἀστέρες, come together, the sentence is really composed of a verbal or adjectival and a substantival notion ; as, θαυμάζων εἶπε = εἶπε μετὰ θαύματος : οἱ ἐν τῷ οὐρανῷ ἀστέρες = οἱ ἐν οὐρανῷ ὄντες (adjectival).

SYNTAX OF THE SIMPLE SENTENCE.

Of the Elements of a simple Sentence.

§. 371. I. In every thought there are three elements : two, as it were, the materials of the thought—the verbal and substantival notions ; the third a mental act connecting the two, determining the connexion between them. The verbal notion is expressed in language by the root of the verb, or an adjective derived from the root ; the substantival notion by the substantive ; the correspondence and connexion between them by the personal forms of the verb, or the formal word εἶναι (*copula*) with an adjective ; and the relation in which the verbal notion stands to the person speaking by the tenses and moods.

2. The verbal notion is called the predicate, the thing spoken of another—*id quod prædicatum est*. The substantival notion, as the thing on which the verbal notion is as it were placed, is called the subject—*id quod prædicato subjectum est*. The predicate is the essential part of the sentence, that which gives a character to it ; the subject is subordinate to it, and can therefore be implied in the inflected forms of the verb, as δίδωμι, *I give*. So every finite form of the verb can stand as a perfect sentence, as γράφομεν ; the root γράφ- expressing the predicate, and the inflexion ομεν both the subject, and the connexion between them.

3. As any sentence may either declare a fact, as τὸ ρόδον θάλλει, ask a question, as τίς οἶδεν ; express a desire or wish, as γράφε, ἴωμεν, or a condition, or aim, or circumstance, as ἢν γράφῃ, δε γράφει, ὥς γράφῃ, sentences are divided into categorical, interrogative, imperative, and dependent.

SUBJECT.

§. 372. 1. The subject is always

a. A substantive, or substantival pronoun : τὸ ρόδον θάλλει : τρεῖς ἡλθον : ἐγὼ γράφω.

b. An adjective, used elliptically as a substantive: *ὁ σόφος διδάσκει.*

c. An adverb with the article, which have elliptically the force of a substantive; as, *οἱ ἄνω ἀνέστησαν.*

d. An infinitive, with or without the article, and with or without an objective case; as, *διδάσκειν*, or *τὸ διδάσκειν*, or *τὸ διδάσκειν τοὺς παῖδας*—*συμφέρει.*

e. Any part of speech, or letter, or syllable, &c. not representing any notion, but considered merely as a combination of lines or letters; as, *τὸ τύπτειν*: *τὸ Α*: *τὸ νῦν*: *τὸ "εἰ τοῦτο γενῆται" Ὀμηρικόν ἐστιν.* See §. 457. 3.

f. A sentence very frequently stands as the subject; usually an infinitive, but sometimes some other dependent clause; as, *ὥς μὲν ἔγωγε οὐ μαίνομαι* (subject) *δηλά τοι γέγυνε.*

2. The subject is in the nominative case, as the relation of the sentence consists in the predicate being referred to the substantive, not the substantive to the predicate: and therefore the verb is inflected, not the substantive; as, *τὸ ῥόδον θάλλει*: *ὁ ἀνθρωπος θνητός ἐστιν.*

Obs. 1. The subject is sometimes expressed by the neuter article *τό* or *τά*, with the genitive plural of the substantive; as, *Soph. Phil. 497 τὰ τῶν διακόνων*—*διάκονοι.*

Obs. 2. In uncertain and distributive definitions of number, the subject is elliptically expressed by a preposition and the case of the numeral; as, *εἰς τέσσαρας ἦσαν*: *Xen. Cyr. VIII. 3, 9 ἔστασαν δὲ πρῶτον μὲν τῶν δορυφόρων εἰς τετρακισχίλους, ἔμπροσθεν δὲ τῶν πυλῶν εἰς τέσσαρας, δισχιλίοι δὲ ἑκατέρωθεν τῶν πυλῶν.* Hence with the genitive absolute: *Xen. Hell. 4, 5 ἤδη συνειλεγμένων (αὐτῶν sc.) εἰς τὴν Φυλὴν περὶ ἑπτακοσίους.* So, *καθ' ἑκάστους*, *singuli*, *κατὰ ἔθνη*, *singula gentes*: *Thuc I. 3 καθ' ἑκάστους ἤδη τῇ ὁμιλίᾳ μᾶλλον καλεῖσθαι Ἑλληνας.*

3. When the active form of the transitive verb is changed to the passive, if the transitive had an object in the accusative, this object becomes the subject of the passive verb in the nominative, and the former subject is put in the genitive, with prepos. *ὑπό*, *παρά*, *πρός*, *διὰ*: or sometimes in the instrumental dative; as, *ὁ Ἀχιλλεύς ἐφόνευσεν τὸν Ἑκτορα*, *ὁ Ἑκτωρ ἐφονεύθη ὑπὸ τοῦ Ἀχιλλέως.*

4. As in Greek the passive notion arises from the semi-reflexive notion of receiving something from some one else, it happens that in the passive voice of intransitive verbs, which take a genitive or dative of the patient or object, the same interchange between the subject and object also takes place, while in languages which have only the proper passive form the genitive or dative remains, and

the passive verb is used as an impersonal, as in Lat. *invidetur alicui* ; act. *invidere alicui*. But in Greek φθονοῦμαι ὑπό τινος (φθονεῖν τινι, *invidere alicui*), *I receive envy from some one* : πιστεύομαι and ἀπιστοῦμαι ὑπό τινος (πιστεύειν and ἀπιστεῖν τινι) : Hdt. VII. 144 αἱ δὲ νῆες—οὐκ ἐχρήσθησαν (χρησθαί τινι) : Thuc. I. 82 ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλευόμεθα (ἐπιβουλεύειν τινί) : Plat. Rep. p. 417. B καὶ ἐπιβουλεύοντες, καὶ ἐπιβουλεύομενοι διάζουσι πάντα τὸν βίον : Thuc. V. 111 ἀλλ' ὑμῶν τὰ μὲν ἰσχυρότατα ἐλπιζόμενα μέλλεται, as Demosth. p. 50, 37 ἐν ὅσῳ ταῦτα μέλλεται : ubi v. Bremi. Plat. Rep. p. 551. A ἀσκέεται δὴ τὸ ἀεὶ τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμαζόμενον : Xen. M. S. IV. 2, 33 Παλαμῆδην πάντες ὕμνουσιν, ὥς διὰ σοφίαν φθονηθεὶς ὑπὸ τοῦ Ὀδυσσέως ἀπώλετο. So, καταψηφίζομαι θανάτου (καταψηφίζομαι τινος θάνατον), ἄρχομαι, κρατοῦμαι, ἡγεμονεύομαι, καταφρονοῦμαι ὑπό τινος (ἄρχειν, κρατεῖν, ἡγεμονεύειν, καταφρονεῖν τινος), ἐπιχειροῦμαι (ἐπιχειρεῖν τινι).

Obs. 3. For the impersonal use of the passive, as τὸδε καλῶς κτάμενον, see §. 364. 6.

Ellipse of the Subject.

§. 373. The subject, as not being the principal member of the sentence, is sometimes not expressed by any especial word, though it may be easily supplied from the context, or from the elliptical usages of every day conversation ; as, *κακῶς ἔχει*, *it is ill*, that is, *this which you say*.

1. The subject is indefinite, and must be considered to be a neuter ; as, *καλῶς ἔχει*, *it is well* : Thuc. II. 50 ἐδήλωσε, *it showed itself*. So Xen. M. S. I. 2, 32.

2. The subject is definite, and is implied in the predicate : as early as Homer ; as, Od. φ, 142 ὄρνυσθ' ἐξείης ἐπιδέξια πάντες ἑταῖροι, ἀρξάμενοι τοῦ χώρου, *θθεν τέ περ οἰνοχοεύει* (sc. ὁ οἰνοχόος) : Hdt. II. 47 *θυσίῃ δὲ ἦδε τῶν ὕων τῇ Σελήνῃ ποιεῖται ἐπεὰν θύσῃ* (sc. ὁ θυτήρ), *τὴν οὐρὴν ἄκρην καὶ τὸν σπλήνα καὶ τὸν ἐπίπλοον—ἐκάλυψε—τῇ πιμελῇ* : Hdt. III. 93 ἐσήμνηε (sc. ὁ κῆρυξ) : Xen. Anab. III. 4, 36 ἐπεὶ δὲ ἐγίνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε (sc. ὁ κῆρυξ) τοῖς Ἕλλησι παρασκευάσασθαι : Ibid. VI. 5, 25 παρηγγέλλετο δὲ τὰ μὲν δόρατα ἐπὶ τὸν δεξιὸν ὤμον ἔχειν, ἕως σημαίνει τῇ σάλπιγγι (sc. ὁ σαλπικτής). So ἐσάλπιγγεν in Xen. So we must explain *ᾤει, νίφει, βροντᾷ, ἀστράπτει* (sc. ὁ Ζεὺς, ὁ θεός, who, as being the only power capable of performing this action, was, in the notion of the ancients, implied in the verb). So Thuc. V. 52 *ἔσεισε* : Xen. Cyr. IV. 5, 5 *συσκοτάζει*.

Sometimes the subject was expressed; as, Il. μ, 25 *ὅε δ' ἄρα Ζεὺς συνεχές*: Hdt. III. 117 *τὸν μὲν γὰρ χειμῶνα θεὸς σφί δὲ θεός*.

3. The subject is not implied in the predicate, but is easily supplied from the context: Hdt. III. 82 *ἐξ ὧν στάσιες ἐγγίνονται, ἐκ δὲ τῶν στασιῶν φόνος, ἐκ δὲ τοῦ φόνου ἀπέβη* (sc. *τὰ πρήγματα*) *ἐς μουναρχίαν*. So Dem. Lept. 465, 14 *ἀναγνώσεται* (sc. *ὁ γραμματιστής*). So in expressions of time; as, *ἦν ἐγγὺς ἡλίου δυσμῶν* (sc. *ἡ ἡμέρα*). So in certain phrases the word *θεός* was omitted; as, *παρέχει μοι* (sc. *ὁ θεός*), *the god affords me the opportunity, permits*: Hdt. III. 73 *ἡμῖν παρέξει ἀνασώσασθαι τὴν ἀρχήν*. Then, through the familiar and frequent use of this expression, it came to have the force of the Latin *licet*: hence the accusative *παρέχον, quum licet*, or *liceret*; as, Hdt. V. 49 *παρέχον (ὑμῖν) τῆς Ἀσίης πάσης ἀρχεῖν*. So *προσημαίνει* (sc. *ὁ θεός*): Hdt. VI. 27 *φιλέει δὲ κως προσημαίνειν, εὐτ' ἂν μέλλη μεγάλα κακὰ ἢ πόλι ἢ ἔθνει ἔσσεσθαι* (with the subject: Ibid. extr. *ταῦτα μὲν σφί σημήϊα ὁ θεός προέδεξε*). In expressions such as *φασί, λέγουσι*, &c. the subject *ἄνθρωποι* is regularly omitted as intelligible of itself. So also in the New Testament, *προφητῆς, ἡ γραφή, πνεῦμα*, &c. before *φησί, λέγει, μαρτυρεῖ*^a. So also *χρή, ορροῖται*, sc. *ὁ θεός, ἡ Πυθίη χρῆ*, Ion. *χρῆ* (Hdt.), *the god, the oracle, declares*.

4. Frequently the subject is implied in and must be supplied from some word in the sentence: Hdt. IX. 8 *τὸν Ἴσθμον ἐτείχεον καὶ σφί ἦν πρὸς τέλει* (sc. *τὸ τεῖχος*): Xen. Cyr. II. 4, 24 *πορεύσομαι εὐθὺς πρὸς τὰ βασιλεια, καὶ ἦν μὲν ἀνθίστηται* (sc. *ὁ βασιλεὺς*). Sometimes the subject so implied is signified by a pronoun; as, Eur. Hec. 21 *ἐπεὶ δὲ Τροία θ' Ἐκτορός τ' ἀπόλλυται ψυχῇ, πατὴρ θ' ἔστία κατεσκάφη, αὐτὸς δὲ* (sc. *πατήρ*) *βωμῷ πρὸς θεοδμήτῃ πιτυεῖ*: ubi v. Pflugk. So *ἐκαστος*, where *οὐδὲ εἰς* precedes; as, Plat. Symp. 192 E *οὐδ' ἂν εἰς ἐξαρνηθείη—ἀλλ' οἰοῖτ' ἂν* (sc. *ἐκαστος*)^b. So also with other cases. (See §. 393.)

5. The subject *σύ* is sometimes omitted with the second person singular, a general indefinite notion (as in English, *you*) being supplied; as, Xen. Cyr. 4, 5, 6 *οὐδὲ βουλόμενος ἂν εὖρες ῥάδιως*.

6. The indefinite pronoun *τις* (*one*) is frequently omitted. The very fact of the verb being without any expressed subject suggesting the indefinite *τις*, in answer as it were to the question *τίς*; *who?* So Il. ν, 287 *οὐδέ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὄνοιτο* (sc. *τις, one*): Plat. Gorg. p. 456 D *καὶ γὰρ τῇ ἄλλῃ ἀγωνίᾳ οὐ τούτου ἔνεκα δεῖ πρὸς ἀπαντας χρῆσθαι ἀνθρώπους, ὅτι ἔμαθε* (sc. *τις*)

^a Viner. Gramm. p. 471.

^b Stallb. ad loc.

πυκτεύειν τε καὶ παγκρατιάζειν καὶ ἐν ὅπλοις μάχεσθαι^a : Id. Crit. p. 49 Ο οὔτε ἄρα ἀνταδικεῖν δεῖ οὔτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὐδ' ἂν ὅτιοῦν πάσῃ ὑπ' αὐτῶν : Id. Rep. 347 C^b : Id. Apol. p. 29 Β ἡ τοῦ οἰεσθαι εἰδέναι (ἀμαθία), ἃ οὐκ οἶδεν^c : Æsch. Choeph. 592 αἰγίδων φράσαι κότον. So Id. Eum. 645 πέδας μὲν ἂν λύσειεν (sc. τῆς) : cf. Soph. Œ. R. 315.^d and 611. So often with infinitive ; Eur. Or. 428 μισοῦμεθ' οὕτως, ὥστε μὴ προσενέπειν (sc. τινά, ut *nos*) *alloquatur*. So also with the 3rd plur., the general notion of *men, they*, being supplied : Thuc. 7, 69 ὁ Νικίας ὅπερ, πάσχουσι (*men are affected*), ἐν τοῖς μεγάλοις ἀγῶσι.

Obs. 1. Impersonal verbs, (in English, verbs with the indefinite *it*,) the Greek language, properly speaking, has not, since the expressions δαί, δοκεῖ, πρέπει, ἔξεστι, ἐνδέχεται, ἔχει λόγον, λέγεται, sometimes δηλοῖ, δείκνυσσι, were considered as personal ; the infinitive, or substantival sentence, supplying the place of subject.

6. The indefinite pronoun *one, they*, is in Greek expressed by τῆς, or the III. plural, as λέγουσι, φασί,—or III. singular passive, λέγεται,—or II. singular, as φαίης ἂν.

Obs. 2. The real subject is sometimes supplied by τῆς, when there is some reason for not naming expressly the person : Æsch. Choeph. 58 φοβεῖται δέ τις (sc. Clytemnestra) : Ag. 369 οὐκ ἔφα τῆς. This also occurs with the object ; as, Æsch. Eumen. 373 σπενδόμεναι δ' ἀφελεῖν τινα τάσδε μερίμνας (sc. Jupiter).

PREDICATE.

§. 374. The predicate is always a verbal notion, and hence is expressed either

a. By a verb ; as, τὸ ῥόδον θάλλει.

b. Or by an adjective or substantive, with εἶναι, which, as connecting the predicate and subject, is called the copula ; as, ὁ ἀνθρωπος θνητός ἐστιν : ὁ Κῦρος ἦν βασιλεὺς.

c. Or a numeral with εἶναι ; as, σὺ ἦς πάντων πρῶτος.

d. Sometimes by a pronoun with εἶναι ; as, τοῦτο τὸ πρᾶγμά ἐστι τόδε : to this pronoun we must supply an essential word ; as, τόδε τὸ πρᾶγμα.

e. Sometimes by an adverb with εἶναι (see §. 375. 3.) or ἔχειν, as τόδε καλῶς ἔχει.

Remarks on the Predicative Adjective, and the Copula εἶναι.

§. 375. 1. The predicate was originally expressed by a verb. On the origin of the predicative force of adjectives, see §. 356. 2.

2. The predicative adjective or substantive is capable of fully expressing the verbal notion, inasmuch as the relations of person, time, and mood are

^a Stallb. ad loc.

^b Ibid. ad loc.

^c Ibid. ad loc.

^d See Herm. ad loc.

supplied by the inflexions of the verb εἶναι; as, εὐδαίμων εἰμί = εὐδαιμονέ-ω, εὐδαίμων εἶ = εὐδαιμον-εἶς: this copula expresses no real notion, but only the mental act whereby the two material notions are united; Man (is) mortal: hence it is called *verbum abstractum*.

3. We must distinguish between the formal sense of this verb and its essential sense, εἶναι, *to be*, expressing existence; as, ἔστι θεός, *there is a God* = θεός ἐστι ὢν: Hdt. III. 108 τοῦ θείου ἡ προνοίη—ἔστιν τοῦσα σοφή: Hdt. VIII. 68 τὴν ζουσαν γνώμην, *my real opinion*. In this essential sense, it may, like any other verb, be joined to an adverb, by which the existence, &c. is more clearly defined: Il. ξ, 130 sq. οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόοργος, θὴν ἦν, *was* (= *lived*) *long*: Il. η, 424 διαγνώων χαλεπῶς ἦν (*difficile sese habebat*) ἄνδρα ἑκαστον: Il. ι, 551 Κουρήτεσσι κακῶς ἦν: Il. λ, 762 ὡς ἔον (*sic eram*), εἶπορ' ἔην γε μετ' ἀνδράσιν! Hdt. III. 152 δεινῶς ἔσαν ἐν φυλακῇσι οἱ Βαβυλώνιοι, *cum diligentia versabantur in custodia*: Isocr. Paneg. c. I. §. 5 ὥστ' ἤδη μάτην εἶναι τὸ μεμνησθαι περὶ αὐτῶν: Eur. Hec. 284 κἀγὼ γὰρ ἦν πύτ', ἀλλὰ νῦν οὐκ εἴμ' ἔτι: Ibid. 626 ἄλλως (sc. ἐστὶ) φροντῖδων βουλευμάτων, *frustra sunt*: Ibid. 731 εἰ τι τῶνδ' ἐστὶν καλῶς. So, ὁ Σωκράτης ἦν δαί σὺν τοῖς νέοις: so καλῶς, κακῶς ἔστι &c. So in Latin, Terent. Andr. I. 1, 35 *Sic vita erat*. The copula εἶναι is sometimes supplied by ὑπάρχειν, γίγνεσθαι, φύναι, κυρεῖν (poet.), τυγχάνειν: hence the verbs γίγνεσθαι and φύναι are found very frequently with adverbs, especially local and intensive, such as δίχα, χωρὶς, ἐκάς, ἐγγύς: ἄλις, μᾶλλον, μάλιστα; αἰχ' ἤκιστα &c.; as, Hdt. VI. 109 τοῖσι δὲ Ἀθηναίων στρατηγοῖσι ἐγίνοντο δίχα αἱ γνώμαι: Thuc. IV. 61 οὐ γὰρ τοῖς ἔθνεσιν, ὅτι δίχα πέφυκε, τοῦ ἐτέρου ἔχθει προσιασιν: Isocr. Paneg. 5. μάτην ἐστὶ τὸ μεμνησθαι περὶ τούτων: Demosth. p. 34. princ. τὰ δὲ πράγματα πολλάκις οὐχ οὕτω πέφυκεν: πέφυκε has, especially in Aristotle, the sense of, *it is by nature*; ταῦτα οὐχ οὕτως πέφυκε, *this is not the nature of things*: ἀγαθὸν πέφυκε, *is by nature a good*.

4. To give emphasis to the predicate, the verbal form is resolved into the participle and εἶναι; this is rather poetical, though it is found also in prose, especially in Hdt.: Il. ε, 873 τετληότες εἰμέν: Æsch. Ag. 1178 καὶ μὲν ὁ χρησμός οὐκέτ' ἐκ καλυμμάτων ἔσται δεδορκὼς νεογάμου νύμφης δίκη: Eur. Alc. 124 δεδορκὼς ἦν: Soph. Phil. 1219 στείχων ἄν ἦν: Eur. Cycl. 381 πῶς, ὦ ταλαίπωρ, ἦτε πάσχοντες τάδε; Id. Hec. 117 ἦν σπείδων^a: Hdt. I. 57 ἦσαν οἱ Πελασγοὶ βάρβαρον ἰέντες γλώσσαν· 146 ταῦτα ἦν γενόμενα ἐν Μιλήτῃ: Id. III. 99 ἀπαρνός ἐστι: Id. IX. 51 ἡ δὲ (τῆς) ἐστὶ ἀπὸ τοῦ Ἀσσωποῦ δέκα σταδίου ἀπέχουσα: Plat. Legg. p. 860 E εἰ ταῦτα οὕτως ἔχοντά ἐστιν: Demosth. p. 11, 7 ταῦτ' ἂν ἐγνωκότες ἦσαν, compare p. 13, 14: Id. p. 853, 29 ταῦτ' οὕτως ἔχοντ' ἐστίν: Hdt. III. 64 ἀπολωλεκὼς εἷς: so also with participles; Il. τ, 80 ἐπιστάμενόν περ ἔοντα. In an exactly similar way the verbs γίγνεσθαι and πέλεισθαι (poet.) are found with the participle; as, Hdt. III. 76 ἐν τῇ ὁδῷ μέσθι στείχοντες ἐγίνοντο.

5. The predicate is sometimes expressed by a verb and an adjective together, the verb expressing an action, and the adjective a state or effect consequent on the action; as, Soph. CE. R. 166 ἠνύσατε ἐκτοπίαν φλόγα πῆματος = ἐξετοπίσατε: CE. C. 119 ποῦ κυρεῖ ἐκτόπιος συθείς; quo secessit^b: Thuc. IV. 17 τοὺς δὲ λόγους μακροτέρους παρὰ τὸ εἰωθὸς οὐ μηχανοῦμεν, i. e. *so as to be longer*. So, also a substantive; as, ποιεῖσθαι λείαν χώραν = ληΐζεσθαι. So Hdt. IV. 88 ζῶα γραψάμενος = ζωγραφάμενος. See also §. 360. For a particular sort of this construction, see §. 439. 2.

^a See Pfaffk ad Eur. Hec. 1179.

^b Ellendt Lex. Soph. ad γ. ἐκτόπιος.

Ellipse of the Copula εἶναι.

§. 376. The predicate, as being the essential part of the sentence, can never be omitted ; but when it is expressed by a periphrasis with εἶναι, this copula, as expressing only the verbal relations, may be omitted, when the time is present, in expressions meant to be emphatic, pathetic, excited ; as, Hdt. VI. 121 θῶμά δέ μοι (sc. ἐστί) : as Æsch. Cho. 1048. So in a short forcible formula, such as ὁποῦ φρενῶν (sc. ἐστίν). And sometimes εἶναι is omitted when it is the substantive verb. The following are the most frequent cases of this ellipse :

a. In general sentences, proverbs, &c. which in all languages take the shortest and most energetic forms : Eur. Or. 330 ὁ μέγας ὄλβος οὐ μόνιμος ἐν βροτοῖς : Ibid. 981 βροτῶν δ' ὁ πᾶς ἀσπάθμητος αἰών : Xen. Cyr. II. 4, 27 στρατιῇ γὰρ ἡ ῥάστη (ὁδὸς) ταχίστη. And in the first person plural : Æsch. Eumen. 382 εὐμήχανοι δὲ καὶ τέλειοι &c. (sc. ἔσμεν).

b. Very commonly with the verbal adjectives in τέος, and in other expressions of *necessity, duty*, as ἀνάγκη, χρεών, θέμις, εἰκός : Demosth. p. 129, 70 ἡμῖν γ' ὑπὲρ τῆς ἐλευθερίας ἀγωνιστέον. So frequently in Latin : Ibid. p. 112, 7 ἀνάγκη φυλάττεσθαι καὶ διορθοῦσθαι περὶ τούτου : Eur. Hec. 1275 καὶ σὴν γ' ἀνάγκη παῖδα Κασάνδραν θανεῖν. Also in certain formulas with καιρός and ὦρα, ἐστί is omitted ; as, ὦρα ἤδε ἀπιέναι.

c. With certain adjectives ; as, ἔτοιμος, πρόθυμος, φροῦδος, οἷός τε, δυνατός, βῆδιον, χαλεπόν : also in the constructions by attraction ; θαυμαστὸν δσον, *mirum quantum*, ἀμήχανον δσον, *immane quantum* : Eur. Med. 612 ἔτοιμος ἀφθόνῳ δοῦναι χερί : Id. Hel. 1523 εἰδέναι πρόθυμος (sc. εἰμί) : Plat. Phædr. p. 252 A (ἡ ψυχὴ) δουλεύειν ἐτοίμη : Demosth. p. 48, 29 ἐγὼ—πάσχειν ὅτιοῦν ἔτοιμος : cf. Id. p. 111, 4. So φροῦδος γὰρ ὁ ἀνὴρ, *the man is gone* ; φροῦδα πάντα, *all is gone*.

d. Also in relative sentences, both when εἶναι is the copulative, and when the substantive verb : Od. v, 298 αἱ κατὰ δώματ' Ὀδυσσεύος θελίοιο : Il. τ, 43 οἳ τε κυβερνῆται καὶ ἔχον οἰκίῃα νῆων. Regularly in the constructions by attraction : οὐδεὶς ὅς οῖς ὅστις οὐ (*nemo non*) ; as, Soph. Œ. R. 372 οὐδεὶς ὅς οὐχὶ τῶνδ' ὀνειδιεῖ τάχα. So Æsch. Pers. 508 ὅσοι δὲ λοιποὶ (sc. εἰσί). See *Attraction of the Relative*, §. 824.

e. Also in other dependent sentences : so Il. γ, 106 ἐπεὶ οἱ παῖδες (sc. εἰσί) ὑπερφάλοιοι : Thuc. I. 9. εἰ τῷ ἱκανὸς (sc. ἐστί) τεκμηριῶσαι.

Obs. The ellipse of the conjunctive of εἶναι after the relative ὅς ἄν, and after conjunctions, is but rare: such as, Il. ε, 481 ὅς κ' ἐπιδευής sc. ἄν ᾗ; εἰς τ' ἄν Eur. Hipp. 659.), ὅφρ' ἄν (Theogn. 252.), ἔως ἄν (Hippocr. de aer. aq. loc. 101.): also rare of the indicative after conjunctions; such as, ὁπότε (Il. θ, 230.): frequent however after ὅτι; Il. ξ, 376 ὅς δέ κ' ἀνὴρ μενέχαρμος, sc. ᾗ: Plat. Rep. p. 370 Ε ὧν ἄν αὐτοῖς χρεια: Demosth. p. 529, 14 οἱ δὲ θεσμοθέται εἰσαγόντων εἰς τὴν Ἑλλαίαν τριάκοντα ἡμερῶν, ἀφ' ἧς ἄν ἡ γραφή. The ellipse of εἶναι does not occur; except perhaps Phil. 491 ὃν δὴ παλαι' ἄν (sc. εἶναι) ἐξότου δέδοικ' ἐγὼ μή μοι βεβήκη^a; of the imperative very rarely: Il. ν, 95 αἰδώς, Ἀργεῖοι: Soph. C. C. 1477 Ἰλαος, ὦ δαίμων. Of the participle it is very frequent; so in the absolute construction: Æsch. Theb. 328 ἰππηδὸν πλοκάμων (sc. ὄντων). Of the infinitive in dependence on a governing verb far more rare: Thuc. III. 36 ἀναλογισμὸς ὧμὸν τὸ βούλευμα (sc. εἶναι).

Predicative construction of words.

OF AGREEMENT.

§. 377. The verb agrees with the subject in person and number; the predicative adjective, or substantive when it signifies a personal name, agrees with its subject in gender, number, and case (Nominative); as, ἐγὼ γράφω, σὺ γράφεις, αὐτὸς γράφει: ὁ ἄνθρωπος θνητός ἐστιν—ἡ ἀρετὴ καλὴ ἐστι—τὸ πρᾶγμα αἰσχρόν ἐστιν—οἱ Ἕλληνες πολεμικώτατοι ἦσαν—ὁ Κῦρος ἦν βασιλεύς, ἡ Τόμυρις ἦν βασίλισσα.

Exceptions.

The exceptions to this agreement naturally are not confined to the predicative relation, but occur also with adjectives and participles in the objective and attributive constructions; and therefore it will be convenient not to confine ourselves to the predicative exceptions, but to consider at the same time all cases of this sort which spring from the same principle. The disagreement of the relative however deserves a separate consideration, and therefore will be postponed to its proper place.

Constructio κατὰ σύνεσιν.

§. 378. *Principle.*—The Greek language in many of its constructions does not so much consider the grammatical form in which a notion is expressed, as the notion itself. This arose from the metaphysical spirit of the Greeks, which enabled them in the form of signification to see clearly the notion signified; and which, impressing itself strongly on the whole of their language, imparted to it a clearness and precision, in expressing the minutest shades of distinction, which are scarcely comprehensible to the moderns; while at the same time it creates a number of grammatical anomalies, which at first seem to be defects, but are in reality founded

^a Herm. ad loc.

on the truest principles of grammar. The apprehension, retention, and application of this principle is most essential to the interpretation as well of particular passages, as of the general sense of an author. This construction is called κατὰ σύνεσιν, or *ad intellectum*, or σχῆμα πρὸς τὸ σημαίνον, or νοούμενον, or *ex animo loquentis* or *scribentis*.

a. Number of the verb—a plural verb joined to a noun singular in form, but plural in sense: Il. β, 278 ὧς φάσαν ἡ πληθὺς: Il. ο, 305 ἡ πληθὺς ἐπὶ νῆας Ἀχαιῶν ἀπονέοντο, the notion being πολλοὶ Ἀχαιοί: Il. ψ, 157 λαὸς Ἀχαιῶν πείσονται: Hdt. IX. 23 τὸ πλῆθος ἐπεβοήθησαν: Thuc. I. 20 Ἀθηναίων τὸ πλῆθος—οἴονται: Id. IV. 32 ὁ ἄλλος στρατὸς ἀπέβαινον: Id. V. 60 τὸ στρατόπεδον ἀνεχώρουν: Æsch. Ag. 577 Τροίην ἐλόντες δῆποτ' Ἀργείων στόλος θεοῖς λάφυρα ταῦτα τοῖς καθ' Ἑλλάδα δόμοις ἐπασσάλευσαν. So in Latin; as, Liv. V. 40 *pars per agros dilapsi, pars urbes petunt finitimas*: and even Hesiod. Scut. 327 χαίρετε, Λυγκῆος γενεή. So St. John vii. 49 ὁ ὄχλος—ἐπικατάρατοί εἰσι.

Obs. 1. The phrase ἔβαν οἰκόνδε ἕκαστος does not belong to this class.

b. Gender and number of adjective, participle, and pronoun—a masculine or feminine adjective, agreeing with a noun neuter in form, but masculine or feminine (and sometimes also plural) in sense: τὸ μεράκιόν ἐστι καλός: τὸ γυναικίον ἐστι καλή: τὰ παιδικὰ ἐστι καλός: Xen. Cyr. V. 1, 14 τὰ μοχθηρὰ ἀνθρώπια πασῶν—τῶν ἐπιθυμιῶν ἀκρατεῖς εἰσι. So Plat. Phædr. p. 240 Α ἔτι τοίνυν ἄγαμος, ἄπαιδα, δοικον ὅτι πλείστον χρόνον παιδικὰ ἑραστῆς εὖζαιτο ἀν γενέσθαι.

Obs. 2. μεράκιον is seldom joined with a neuter adjective; but Ant. 124, 26 μεράκιόν ἐστιν ἁμαρτόν: Lys. 99, 13 μεράκιον—δαισιώμενον. Cf. Ibid. 23.

§. 379. In the attributive and objective constructions we find the following:

a. Adjective and participle not agreeing in gender or number, sometimes neither in gender nor number, with the substantive of which they are the immediate attributives—only in poetry^a:

Il. χ. 84 φίλε τέκνον (Hector): Æsch. Ag. 81 τὸ ὑπεργήρων—παιδὲ σὺδεν ἀρείων: Id. Choeph. 893 φίλτατ' Αἰγίσθου βία: Soph. CE. R. 1216 ἰὸ Λαίειε τέκνον: Eur. Bacch. 1305 ἔρνος καθανόντα: Id. Troad. 735 (Seidl.) ὦ φίλτατ', ὦ περισσὰ τιμηθεῖς τέκνον: Aristoph. Ach. 880 κολλικοφάγε Βοιωτίδιον. So Soph. CE. R. 1167 τίς γεννημάτων.

^a Elm. CE. R. 1167. R. P. Phæn. 1730.

δ. Very commonly, in prose as well as poetry, participles do not agree with the substantive of which they are the remote attributives; as,

II. λ, 690 ἔλθων γάρ ῥ' ἐκάκωσε βίη Ἑρακλεΐη: II. π, 281 ἐκίνηθεν δὲ φάλαγγες ἔλπομενοι κ. τ. λ.: Pind. Nem. V. 43 ἔθνος μεταίτταντα: Anacr. III. 16 βρέφος μὲν ἑσποῶ φέροντα τόξον: Soph. Phil. 356 καί μ' εὐθύς ἐν κύελῳ στρατὸς ἐκβάνα πᾶς ἡσπάζετ', ὁμνύντες βλέπειν τὸν οὐκ ἔτ' ὄντα ζῶντ' Ἀχιλλεία: Id. Antig. 1021 οὐδ' ὄρνις εὐσήμους ἀποροριβδεῖ βοᾶς ἀνδροφθόρου βεβρώτες αἵματος λίπος: Eur. Hec. 39 κατέσχ' Ἀχιλλεὺς πᾶν στράτευμα Ἑλληρικὸν πρὸς οἶκον εὐθύνοντας ἐναλίαν πλάτην: cf. Bacch. 1305. ubi v. Pflugk. Hdt. I. 87 ὡς ὦρα πάντα μὲν ἄνδρα σβεννύντα τὸ πῦρ, δυναμένους δὲ οὐκ ἔτι καταλαβεῖν: Thuc. III. 79 ἐπὶ μὲν τὴν πόλιν—ἐπέλειον—ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας: Id. IV. 15 τὰ τελεῖα καταβάνας ἐς τὸ στρατόπεδον βουλευεῖν πρὸς τὸ χρέμα ὁρῶντας ὅτι ἂν δοκῇ: cf. εἰδότες I. 110. Xen. Cyr. VII. 3, 8 δ' ἀγαθὴ καὶ πιστὴ ψυχὴ, οἷον δὲ ἀπολιπὼν ἡμᾶς: Id. I. 2, 12 αἱ μένουσαι φυλαὶ—διαγωνιζόμενοι πρὸς ἀλλήλους διατελοῦσιν.

ε. Very usually indeed with pronouns; as,

Hdt. IV. 125 ὑπήγον ἐπὶ τὴν Νευρίδα, ταρασσομένων δὲ καὶ τούτων: Id. VIII. 121 τρεπόμενοι ἐς Κάρυστον καὶ δηϊώσαντες αὐτῶν τὴν χώραν: Thuc. I. 136 φεύγει—ἐς Κέρκυραν ὡς αὐτῶν (sc. Κερκυραίων) εὐεργέτης: Id. IV. 15 ἐς δὲ τὴν Σπάρτην ὡς ἡγγέλθη τὰ γεγενημένα περὶ Πύλον, ἔδοξεν αὐτοῖς (sc. τοῖς Λακεδαιμονίοις): Xen. Cyr. III. 3, 14 συγκαλίσας πᾶν τὸ στρατιωτικὸν ἔλεξε πρὸς αὐτοὺς τοιαύτα: Id. M. S. I. 2, 62 εἰάν τις φανερὸς γένηται κλέπτων—τούτους θανάτος ἐστὶν ἡ ζημία, cf. Cyrop. I. 2, 2., VII. 4, 5: Plat. Rep. p. 370 ἐξ ἄλλης πόλεως—καὶ ἐκεῖνοι (sc. οἱ πολῖται) δέονται, ubi v. Stallbaum; cf. ibid. p. 374 A: Id. Lysid. p. 204 E ἡ χρὴ ἐραστὴν περὶ παιδικῶν πρὸς αὐτὸν ἢ πρὸς ἄλλους λέγειν: Demosth. p. 23, 18 εἰ μὲν γάρ τις ἀνὴρ ἐστὶν ἐν αὐτοῖς οἷος ἔμπειρος πολέμου καὶ ἀγώνων, τούτους μὲν φιλοτιμίᾳ πάντας ἀπωθεῖν αὐτὸν (τὸν Φίλιππον) ἔφη. On this construction with relatives, see *Adjectival Sentences*.

Obs. 1. Sometimes the attributive agrees in gender neither with the form nor the implied notion of the substantive used, but with another substantive, which occurred to the author when he was writing, instead of the one he had used before: Eur. Troad. 535 πᾶσα δὲ γέννα Φρυγῶν πρὸς πύλας ὠρμάθη—ἔσπτον λόχον Ἀργείων καὶ Δαρδανίας ἄντων θεῶν δώσω (as if λαός, or some such word, had preceded). So Plato Phileb. p. 32 A ἀπιόντων καὶ διακρινομένων, as if ὑγρῶν, not ὑγρότης, had preceded. So Æsch. Eum. 580 σὺ δ' εἰσαγε (Minerva) τήνδε κυρώσων δικήν (sc. acting as θεσμοθέτης): Ibid. 960 κύρι' ἔχοντες θεαί, sc. gods.

Obs. 2. This anomaly is, in many cases, not properly to be explained κατὰ σύνεσιν, but it arose rather from the carelessness of the writer in not keeping in his mind the form he had used before.

Obs. 3. So the number of the verb in the predicative sentence follows the person who was prominently in the writer's mind; as, Æsch. Eum. 338 τοῖσιν ὁμαρτεῖν ὄφρ' ἂν γὰν ὑπέλθῃ, sc. Orestes, who was in the mind of the Chorus, and is thus emphatically brought before the audience: cf. §. 390. b.

§. 380. 1. When the subject is expressed by the neuter article τό or τά with the gen. pl. of the substantive, the predicate is always

in the plural ; and if it be an adjective or participle, it agrees likewise in gender with the attributive genitive ; as, Soph. Phil. 497 τὰ τῶν διακόνων, τοῦμὸν ἐν σμικρῇ μέρει ποιοῦμενοι, τὸν οἶκαδ' ἡπείγουστόλον : Plat. Rep. p. 563 C τὸ μὲν γὰρ τῶν θηρίων—ἐλευθερώτερα ἔστιν (the sing. ἔστιν is on account of the neuter plur. ἐλευθερώτερα) : ubi v. Stallbaum.

2. So when a substantival notion is expressed by a periphrasis of a substantive with another attributive substantive in the genitive, as ψυχῇ Τειρεσίᾳ, the attributive participle agrees with the subject in case, but in gender and number with the attributive genitive which expresses the principal part of the compound notion ; as, Od. λ, 90 sq. ἦλθε δ' ἐπὶ ψυχῇ Θηβαίου Τειρεσίαο χρύσειον σκῆπτρον ἔχων : Il. β, 459 ὀρνίθων πετεηνῶν ἔθνεα πολλὰ—ἐνθα καὶ ἐνθα ποτῶνται ἀγαλλόμεναι πτερύγεσιν : Æsch. Ag. 770 θράσος ἄτας—εἰδομένην τοκεῦσιν^a : Soph. Antig. 1001 sq. ἀγνώτ' ἀκούω φθόγγον ὀρνίθων κακῇ κλάζοντας οἴστρω : Id. Aj. 168 πτηνῶν ἀγέλαι μέγαν αἰγυπιὸν ὑποδείσαντες : Xen. Cyr. II. 4, 15 τὸ μὲν πλῆθος τῶν πεζῶν καὶ τῶν ἱππέων—ὥς ἐπιόντες τὰ θηρία ἐξανισταῖεν. So Plat. Legg. p. 657 D τὸ δὲ τῶν πρεσβυτέρων ἡμῶν ἐκείνους αὐ θεωροῦντες.

3. So in phrases such as ἄλλος ἄλλον, which imply at least two subjects of the action, the plural verb is used ; as, Plat. Rep. 550 E ἄλλος ἄλλον ὕρῶν—τὸ πλῆθος τοιούτων—αὐτῶν ἀπειργάσαντο : Soph. Aj. 725 οὕτις ἔσθ' ὅς οὐ—ὀνειδίσιν ἤρασσον—ἐκαστος. So Hdt. III. 82. 5 αὐτὸς ἐκαστος : though generally there is a plural participle in the same sentence belonging to these expressions ; as, Æsch. Ag. 595 ἄλλος ἄλλοθεν—ἐλασκον εὐφημοῦντες^b.

*Masculine or Feminine Subject, with the Adjective in
Neuter Singular.*

§. 381. When the subjects, whether masculine or feminine, express not any particular individual of a class, but merely the general notion, the predicative adjective may stand in the neuter singular. This construction is used especially in sayings, proverbs, &c. : Il. β, 204 οὐκ ἀγαθὸν πολυκοιρανίῃ· εἰς κοίρανος ἔστω : Eur. Hipp. 110 τερπνὸν ἐκ (prost) κυναγίας τράπεζα πλήρης : Soph. Ant. 683 φρένας—παντῶν χρημάτων ὑπέρτατον : Eur. Med. 329 πλὴν γὰρ τέκνων ἔμοιγε φίλτατον πόλις : Id. Or. 232 δυσάρεστον οἱ νοσοῦντες ἀπορίας ὑπο : Ibid. 772 δεινὸν οἱ πολλοὶ, κακούργους ὅταν ἔχωσι προστάτας : Arist. Eccl. 236 χρήματα πορίζειν εὐπορώτατον γυνή : cf. Eur. Med. 329, Id. Electr.

^a Clausen Ag. 728.

^b Matth. 301.

1035 μικρὸν μὲν οὖν γυναῖκες. So Id. Herc. F. 1293 αἱ μεταβολαὶ λυπηρόν: Hdt. III. 82 ἡ μοναρχία κράτιστον: Id. VII. 10, 7 διαβολή (*calumnia*) γάρ ἐστι δεινότατον. So we must explain Thuc. I. 10. princ. Μικῆναι μικρὸν ἦν, *were a small thing*: Plat. Rep. p. 354 A οὐδέποτε ἄρα—λυσitteλέστερον ἀδικία δικαιοσύνης: Ibid. p. 364 A καλὸν μὲν ἢ σωφροσύνη τε καὶ δικαιοσύνη, χαλεπὸν μέντοι καὶ ἐπίπονον: Ibid. p. 375 D ἄμαχόν τε καὶ ἀνίκητον θυμός: Id. Hipp. M. p. 288 B θήλεια ἵππος καλὴ οὐ καλόν; Ibid. C λύρα καλὴ οὐ καλόν; χύτρα καλὴ οὐ καλόν; So of two persons, or rather of two qualities or acts spoken of two persons or things, οὐδέτερον, ἀμφοτέρων, οὐδέτερα, ἀμφοτέρα are used: Plat. Rep. 349 D ὁ μὲν δίκαιος φρόνιμός τε καὶ ἀγαθός, ὁ δὲ ἀδικὸς οὐδέτερα*. Here also belong these passages: εἰ ταῦτα ἀδύνατον Plat.: Id. Parmen. p. 260 A ταῦτα δὴ ἀδύνατον ἐφάνη: Id. Sophist. p. 252 E τά γε δύο ἀδύνατον εὐρέθη. Also, Xen. Anab. II. 1, 22 τί οὖν ταῦτ' ἐστίν; Plat. Phæd. p. 58 C τί δὲ δὴ τὰ περὶ αὐτὸν τὸν θάνατον; τί ἦν τὰ λεχθέντα καὶ πραχθέντα; Id. Gorg. p. 58 C σκεπτέον τί τὰ συμβαίνοντα; (On the contrary, Phæd. p. 112 A ἀλλὰ τίνα δὴ ἦν τὰ μετὰ ταῦτα λεχθέντα;) So Xen. M. S. III. 9, 3 φθόνον δὲ σκοπῶν, δ τι εἴη, *quid esset invidia*; but *δοτις, quæ, qualis*, the neuter signifying the genus, the masculine the difference. So in Latin: Virg. Æn. IV. 570 *varium et mutabile semper femina*. So also in abbreviated adjectival sentences: Hdt. III. 108 ἡ δὲ δὴ λεία, ἐὼν ἰσχυρότατον καὶ θρασύτατον, ἅπαρ ἐν τῷ βίῳ τίκει ἐν: Thuc. I. 2. extr. παρ' Ἀθηναίους οἱ δυνατώτατοι, ὥς βέβαιον ἐν, ἀνεχώρουν: Plat. Rep. p. 420 C οἱ ὀφθαλμοὶ, κάλλιστον ἐν, οὐκ ὀστρεῖω ἐναληθιμμένοι εἰσίν.

Obs. 1. The demonstrative pronoun deserves a separate consideration. When the predicate is a demonstrative pronoun, it agrees with its subject in gender, number, and case; as, οὗτός ἐστιν ὁ ἀνὴρ—αὕτη ἐστὶ πηγὴ καὶ ἀρχὴ πάντων τῶν κακῶν—τοῦτό ἐστι τὸ ἀνθος. So Plat. Phædr. p. 245 E ὥς ταύτης οὐσης φύσεως ψυχῆς, *quum hæc sit natura animi*: Id. Euthyphr. princ. οὗτοι δὴ Ἀθηναῖοι γε δίκην αὐτὴν καλοῦσιν, ἀλλὰ γραφήν. But it very often stands in neut. sing.^b: Eur. Heracl. 739 τοῦτο γὰρ φόβος: Plat. Rep. p. 344 A ἔστι δὲ τοῦτο τυραννίς, *est autem hæc tyrannis*^c (instances such as Virg. III. 173, *nec sopor illud erat*, are very rare): Ibid. p. 432 B τοῦτό ἐστιν ἡ δικαιοσύνη: Eur. Bacch. 305 μανία δὲ καὶ τοῦτ' ἔστι: Plat. Phædr. p. 245 C μόνον δὴ τὸ αὐτὸ κινεῖν—τοῦτο πηγὴ καὶ ἀρχὴ γενέσεως: Demosth. p. 367 τοῦτο γὰρ εἰσιν εὐδύναι: Id. p. 1141 τοῦτο γὰρ ἐστιν ἡ αἰκία: Id. p. 96, 27 τοῦτ' εἰσιν οἱ λόγοι, *hæc verborum est vis*: Id. p. 97, 28 τοῦτό γ' ἐστὶν ὑπερβολὴ μανίας. The plural form expresses yet more clearly the notion of general indefiniteness.

Obs. 2. The neuter demonstrative also is joined with a masculine or feminine substantive when this expresses a general notion, as is most fre-

^a Madwig Gr. Gr. 211. Obs. 4.

^b Stallb. ad loc.

^c Stallb. Gorgias 504.

quently the case in abstract substantives : Hdt. III. 82 princ. *τριαῶν γὰρ προκειμένων*,—*θῆμῳ τε*—, καὶ *ὀλιγαρχίης*, καὶ *μονάρχου*, πολλῷ τούτῳ (i. e. *μόναρχον εἶναι*) *προέχειν λέγω* : Demosth. p. 22, 15 (ὁ Φίλιππος) *δόξης ἐπιθυμεί* καὶ τούτῳ (i. e. *δόξαν λαμβάνειν*) *ἐζήλωκε*. So Od. μ, 74 sq *νεφέλη δέ μιν ἀμειβέσθηκε Κλυανή*· τὸ μὲν (for ἡ) *οὐποτ' ἔρωει*.

Obs. 3. The pronouns *οὐδείς* and *μηδείς* agree generally with the subject when they signify *good for nothing, worthless*; as, Hdt. IX. 58 *διείδεσαν*,—*ὅτι οὐδένες ἄρα ἰόντες ἐν οὐδαμοῖσι ἐοῦσι Ἑλλῆσι ἐναπεδεικνύατο* : Arist. Eq. 158 *ὦ νῦν μὲν οὐδεῖς, ἀβριον δ' ὑπέρμεγας*—; but stand in the neuter, *οὐδέν*, *μηδέν*, when they signify the abstract notion of *nothingness, badness, unworthiness*; as, Plat. Rep. p. 556 D *ἄνδρες ἡμέτεροι εἰσὶν οὐδέν* : ubi v. Stallbaum. So in abbreviated predicative sentences: Ibid. p. 341 C *νῦν γοῦν, ἔφη, ἐπεχείρησας οὐδέν ὦν, quum nihil valeas, nullius momenti sis* : Ibid. p. 562 D *τοὺς δέ γε, εἶπον, τῶν ἀρχόντων κατηκόους προσηλακίζει ὡς ἐθέλο-δοῦλους τε καὶ οὐδέν ὄντας* : ubi v. Stallb. : Id. Apol. Socrat. p. 41 E *ἐὰν δοκῶσί τε εἶναι, μηδέν ὄντες* : Ion. 594 *ὁ μήδεν ὦν, καὶ οὐδένων*. Also with the article: Eur. Rhes. 821 ἡ τὸν Ἑκτορα *τὸ μηδέν εἶναι καὶ κακὸν νομίζετε*—: cf. Heracl. 166 *εἰ γέροντος οὐνεκα τύμβου, τὸ μηδέν ὄντος, ὡς εἰπὲν ἔπος*. So also, *τι εἶναι, aliquid esse, μείον* and *πλέον*, are found with plural substantives.

Obs. 4. When the subject expresses an indefinite, general notion, the words *τί, χρήμα, πρᾶγμα, κτήμα*, are frequently joined with the neuter adjective; as, Hdt. III. 53 *φιλοτιμίῃ κτήμα σκαῖον, res sinistra est* : Ibid. τυραννὶς *χρήμα σφαλερόν* : Eur. Or. 70 *ἄπορον χρήμα δυστυχῶν δόμος* : Id. Iph. A. 334 *νοῦς δέ γ' οὐ βέβαιος ἄδικον κτήμα, κοῦ σαφὲς φίλοις* : Plat. Theag. p. 122 B *συμβουλὴ ἱερὸν χρήμα* : Demosth. p. 21, 12 *ἅπας μὲν λόγος, ἀν' ἀπὴ τὰ πράγματα, μάταιον τι φαίνεται καὶ κενόν* : Theocr. XV. 83 *σοφὸν τι χρῆμα ἄνθρωπος* : ubi v. Valcken. So in Latin: Ovid. ex Ponto II. 7, 37 *res timida est omnis miser* : Martial. Epigr. X. 59 *res est imperiosa timor*. But we must be careful not to suppose, with some grammarians, an ellipse of *χρήμα*, or some such word, whenever the neuter adjective stands alone, as the neuter alone has the notion of generality, or indefiniteness.

§. 382. 1. Predicative Substantive.—When the predicative substantive does not signify a person but a thing (abstract or concrete), it is frequently joined with a subject of different gender, and sometimes of different number. This occurs also in the apposition of substantives : Π. π, 498 *σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείῃ καὶ ὄνειδος ἔσσομαι* : Od. κ, 453 *οὐκ ἐπειτα σὺ πῆμά ποτ' ἔσσειαι Ἀργείοισιν, detrimento eris Achivis* : Π. η, 98 ἡ μὲν δὴ λῶβη τάδε γ' ἔσσεται αἰνῶθεν αἰνῶς : Æsch. Sept. Theb. 189 *κρατοῦσα μὲν γὰρ οὐκ ὀμιλητὸν θράσος* : Hdt. VI. 112 *τέως δέ ἦν τοῖς Ἑλλήσιν καὶ τὸ οὐνομα τὸ Μῆδων φόβος ἀκούσαι* : Id. I. 32 *ὁ ἀνθρωπος πᾶν ἐστι συμφορὴ* : Thuc. II. 44 *ιδίᾳ γὰρ τῶν οὐκ ὄντων λήθῃ οἱ ἐπιγυγνόμενοι (sc. παῖδες) τισιν ἔσσονται* : Plat. Menon. p. 91 C *οἱ τοὶ γε (οἱ σοφισταί) φανερά ἐστι λῶβη τε καὶ διαφθορά τῶν συγγυγνομένων*. In apposition; Hdt. I. 205 *γεφύρας ἐγγυγνῶν ἐπὶ τοῦ ποταμοῦ, διάβασιν τῇ στρατῷ* : Xen. Cyr. V. 2, 7 *τὴν θυγατέρα, δεινὸν τε κάλλος καὶ μέγεθος* : so often in Trag. we find *παῖδεμα, θρέμμα (alumnus), κήδευμα*; also, *τὰ φίλτατα, deliciæ*; as, Soph. Phil. 435 *Πάτροκλος, ὃς σοῦ πατρὸς ἦν τὰ φίλτατα*; and *τὰ πρῶτα*; as, Eur. Med. 912 *οἶμαι γὰρ ὑμᾶς τῆσδε γῆς Κορινθίας τὰ πρῶτ' ἔσεσθαι* : so Æsch. Pers. 3 *τὰ πιστά=οἱ πιστοί* : Thuc. I. 25 *δυνάμει ὄντες—ὁμοῖα τοῖς Ἑλλήνων πλουσιωτάτοις*. Also in prose : Hdt. VI. 100 *Ἀσχίνης ὁ Νόθωνος, ἐὼν τῶν Ἑρετρίων τὰ πρῶτα* : Hdt. IX. 77 *Λάμπων ὁ Πύθεω, Αἰγυπτίων τὰ πρῶτα, Ἔγινεταριον*

princeps: Theocr. XV. 142 Ἀργεὺς ἄκρα Πελασγοί, *Pelasgi, Argorum prae-stantissimi viri*: also, τὰ πάντα: Hdt. I. 122 ἦν τί οἱ ἐν τῷ λόγῳ τὰ πάντα ἢ Κυνώ, *Cyno ei erat omne in sermone argumentum*: commonly without the article; πάντα εἶναι τι, or ἅπαντα, "tanti ab aliquo fieri, ut ei omnium instar sis:" Hdt. III. 157 πάντα δὴ ἦν ἐν τοῖσι Βαβυλωνίοισι Ζώπυρος^a. So *Isa* in the New Test. and LXX.: Phil. ii. 6 Ὁς οὐχ ἀπαγαγὼν ἡγήσατο τὸ εἶναι *Isa* θεῶ^b.

2. Thus plural forms, especially of abstract substantives, are put in apposition to a word in the singular. This is poetic, and gives emphasis and spirit to the passage: it is as early as Homer, especially in the word δῶρα; as, Il. v. 268 χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο, like Theogn. 1293 γάμον, χρυσῆς, Ἀφροδίτης δῶρα. (So Virgil, *Æn.* VIII. 129 *Clypeum Vulcani dona parentis*: Ovid. *Met.* XV. 163 *Clypeum lævæ gestamina nostræ*.) Hesiod. *Scut.* 312 μέγας τρίπος—χρυσέιος, κλυτὰ ἔργα περίφρονος Ἠφαίστιο: Soph. *Philoct.* 36 ἔκπωμα, φλαυρούργον τινὸς τεχνήματ' ἀνδρός: Eur. *Or.* 1053 καὶ μνήμα δέξαιθ' ἐν, κεδρου τεχνάσματα: Id. *Hec.* 265 Ἐλένην νιν αἰτεῖν χρὴν τάφῳ προσφάγματα: Id. *Hipp.* 11 Ἰππόλυτος, ἀγνοῦ Πιπθίως παιδεύματα^c.

Predicate in the Neuter Plural, instead of Neuter Singular.

§. 383. When an infinitive or a whole sentence stands as the subject, the predicative adjective is frequently in the neut. plural instead of the singular. This is especially the case with verbal adjectives in τέος and τός: in those in τέος the infinitive subject is implied; as, ἀμυντέα τινὶ ἔστιν=ἀμύνειν δεῖ τι, *we must assist some one*. And so also in many in τός, as πιστά ἔστιν τινὶ, *we must trust some one*: Od. λ, 456 οὐκέτι πιστὰ γυναιξίν: Hdt. I. 91 τὴν πεπρωμένην μοῖραν ἀδύνατά ἔστι ἀποφυγέειν καὶ θεῶ: Id. III. 35 Πρῆξασπες, ὡς μὲν ἔγωγε οὐ μαίνομαι,—δήλα τοι γέγρονε: cf. c. 38 princ.—c. 61 Σμέρδιος τοῦ Κύρου ἀκουστέα εἶη: c. 82 δήμου ἀρχοντος ἀδύνατα μὴ οὐ κακότητα ἐγγίνεσθαι: c. 83 δήλα—, ὅτι δεῖ ἕνα γέ τινα ἡμέων βασιλέα γενέσθαι: Thuc. I. 86 οὐς οὐ παραδοτέα τοῖς Ἀθηναίοις ἔστιν, οὐδὲ δίκαις καὶ λόγοις διακριτέα, ἀλλὰ τιμωρητέα ἐν τάχει: Soph. *Antig.* 677 οὕτως ἀμυντὲ ἔστι τοῖς κοσμουμένοις, κοῦτοι γυναικὸς οὐδαμῶς ἥσητέα: Eur. *Or.* 403 οὐ δεινὰ πάσχειν δεινὰ τοὺς εἰργασμένους.

Obs. So likewise the plural forms τὰ, τάδε, ταῦτα, sometimes also ἐκεῖνα, are joined to a singular, to generalise the notion thereof—to call to mind the several particulars which may be implied in this single notion: Il. θ, 362 οὐδέ τι τῶν μέμνηται, ὃ (that) οἱ μάλα πολλάκις νῖδον τεύρομενον σώεσκον: Soph. *Œ.* C. 883 ἀρ' οὐχ ὕβρις τάδ': Eur. *Hipp.* 466 ἐν σοφοῖσι γὰρ τάδ' ἔστι θνητῶν, λανθάνειν τὰ μὴ καλά: Arist. *Ach.* 126 ταῦτα δὴτ' οὐκ ἀγχονή: Thuc. VI. 77 οὐκ ἴωνες τάδε εἰσιν οὐδ' Ἑλλησπόντιοι,—ἀλλὰ Δωριῆς: *Æsch.* c. Ctes. p. 55 οὐκ ἔστι ταῦτα ἀρχή: Id. *Leg.* p. 50 ταῦτ' ἔστιν ὁ προδότης: Xen. *M.* S. III. 6, 6 πῶς γὰρ οἷόν τε μὴ εἰδῶτα γε τὰ ἀνάλωματα καὶ τὰς προσόδους ἐπι-

^a Herm. ad Vig. 95. Elm. Med. 887. Blomf. *Æsch.* Pers. 1.

^b Whitty ad loc.

^c R. P. Orest. 1051. Monk Hipp. 11.

μεληθῆναι τούτων : Id. Anab. I. 9, 24 τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ τῷ προθυμίσθαι χαρίζεσθαι, ταῦτα μᾶλλον ἔμοιγε δοκεῖ ἀγαστὰ εἶναι : Plat. Phæd. p. 62 D ἄλλ' ὁ ἀνθρώπος ἄνθρωπος τάχ' ἂν οἰηθείη ταῦτα, φευκτίον εἶναι ἀπὸ τοῦ δεσπότου : Id. Legg. p. 647 A. So καὶ ταῦτα, *idque* ; and this when an adjective or participle follows^a.

Subject in the Neuter Plural, with Verb in the Singular.

§. 384. A neuter plural subject is joined with a singular verb ; τὰ ζῶα τρέχει—τὰ πράγματά ἐστι καλὰ : Od. ι, 438 καὶ τότ' ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα : Eur. Med. 618 κακοῦ γὰρ ἀνδρὸς δῶρ' ὀνησιν οὐκ ἔχει.

Obs. 1. This construction also occurs in adverbial formulas with the participle ; as, δόξαν ταῦτα, *quum hæc visa, decreta essent* : Xen. Anab. IV. 1, 13 δόξαν δὲ ταῦτα, ἐκήρυξαν οὕτω ποιεῖν : Plat. Protag. p. 314 C δόξαν ἡμῖν ταῦτα, ἐπορευόμεθα, ubi v. Heindorf ; on the contrary, Xen. Hell. III. 2, 19 δόξαντα δὲ ταῦτα καὶ περανθέντα, τὰ μὲν στρατεύματα ἀπῆλθεν. The dual neuter is also sometimes joined with a singular verb ; as, Od. ζ, 131 ἐν δὲ οἱ ὅσσε δαίεται, the neuter dual being considered as a neuter plural : compare ὅσσε φαεινά Il. ν, 435, ὅσσε αἱματόεντα ibid. 617 ; and Il. π, 139 εἴλετο δ' ἄλκιμα δοῦρε : Lucian. Tox. 17 ἄμφω λέγεται : Arist. Rhet. 1. 2. 19 ἄμφω ᾗ. But this construction does not appear to have been usual.

Obs. 2. The principle of this construction is, that the neuter plural was conceived to express a class as one individual thing, a whole (collective unity) ; the notion of the individuality of the several members of the whole being lost sight of ; where the notion of individuality is meant to be prominently brought forward the plural verb is used^b.

Exceptions.

§. 385. *a.* When the neuter plural signifies or stands for names of persons or animate things, and the notion of individuality is intended to be expressed, the verb is in the plural^c : Thuc. IV. 88 τὰ τέλη, “the magistrates,” ὁμόσαντα ἐξέπεμψαν : Id. VII. 57 τοσάδε μὲν μετὰ Ἀθηναίων ἔθνη ἐστράτεον : Isocr. Panath. 90. 481 τὰ μεῖράκια—παραγεγεννημένα—κατεφρόνησαν : Plat. Lach. p. 180 E τὰ μεῖράκια διαλεγόμενα ἐπιμέμνηνται—καὶ—ἐπαινοῦσιν^d : Eur. Cycl. 206 πῶς κατ' ἄντρα νεόγονα βλαστήματα (i. e. ἄρνες καὶ ἔριφαι), ἡ πρὸς γε μαστοῖς εἰσί ; but Thuc. I. 58 τὰ τέλη τῶν Λακεδαιμονίων ὑπέσχοντο αὐτοῖς, though the best Mss. read ὑπέσχετο : if it is ὑπέσχοντο, τὰ τέλη signifies *the magistrates*—if ὑπέσχετο, *the cabinet*. Of course the use of the plural or singular number properly depends on the notion in the speaker's or writer's mind, *animo loquentis*^e : Plat. Rep. p. 353 B ἄρ' ἂν ποτε ὄμματα αὐτῶν ἔργον καλῶς ἀπεργάσαιντο μὴ ἔχοντα τὴν αὐτῶν ἀρετὴν ; where the plural notion ὀφθαλμοί was in the speaker's mind : but when it had become a mere form of grammar, the one or the other is often used somewhat arbitrarily. (See *Obs.* 2.)

^a Reisig Comm. in Soph. Œ. C. 326. p. Stallb. Plat. Apol. 19. D. Philob. 26 E.

^b Aldrich. Logic. i. 1, 2. Neque enim *singulare est quicquid unum dici potest.*

^c R. P. Hec. 1149. Stallb. Cratyl. 425

A : cf. Heindorf. Herm. Elect. 430. Ast. Plat. Legg. 46, and Rep. 353. Dobree Arist. Plut. 145.

^d Lobbeck Phryn. 425.

^e Stallb. Rep. 353 B. and 503 D.

b. And also when the neuter plural does not express living objects, but the personality or the plurality of the parts is to be signified : Xen. Anab. I. 7, 17 ταύτη μὲν οὖν τῇ ἡμέρᾳ οὐκ ἔμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά : Id. Cyr. V. 1, 14 τὰ μοχθηρὰ ἀνθρώπων πασῶν οἶμαι, τῶν ἐπιθυμιῶν ἀκρατὴ ἔστι, καίπετα ἔρωτα αἰτιῶνται : ἔστι, the whole class—mankind : αἰτιῶνται, each for himself lays the blame on. So Hdt. II. 96 τὰ πλοῖα οὐ δύνανται ἀνὰ πλείειν. So the notion of plurality of parts is signified by the following plural verbs : Thuc. I. 126 ἐπειδὴ ἐπῆλθον (sc. ἐπῆλθεν) Ὀλύμπια, the Olympic (not festival but) games : Xen. Anab. I. 2, 23 ἐνταῦθα ἦσαν τὰ συννέσιος βασίλεια : so c. 4, 10 : and when the neuter plural is defined by a noun of number which gives it plurality ; as, Thuc. VI. 62 καὶ ἐγένοντο ἐξ αὐτῶν ἑῴοσι καὶ ἑκατὸν τάλαντα : Xen. Anab. I. 4, 4 ἦσαν δὲ ταῦτα δύο τείχη. So Thuc. V. 26 ἀμφοτέροις δὲ ἁμαρτήματα ἐγένοντο (ἁμαρτήματα is predicated of each of the two). Xen. Cyr. III. 3, 15 ἀνέπαινον τὰ στρατεύματα, *Assyriorum et sociorum*.

Obs. 1. The second person singular of the imperative is not used with neuter plurals ; as commands are not addressed to a class, but to the individuals contained therein ; but the third is occasionally, as it expresses rather a desire than a command : Eur. Heracl. 454 σωθήτω τέ μοι τέκνα : or where the nomin. is not of persons, but of things or circumstances : as, Eur. Med. 1048 χαίρετέ βουλευμένα, farewell, my counsel : Hdt. III. 81, 1 λέλεχθω κάμοι ταῦτα, be this said by me too.

Obs. 2. The non-Attic poets from Homer downwards use the plural very often merely for the metre : Il. λ, 310 ἀμήχανα ἔργα γέγοντο : both constructions occur together, Il. β, 135 καὶ δὴ δοῦρα σίσσηπε νεῶν καὶ σπάρτα λέλυνται. So Hdt. V. 112 ὥς συνῆλθε (συνῆλθον, ac.) τὰ στρατόπεδα συμπεσόντα ἐμάχοντα. The Attic poets, except in the cases given under a and b, use the singular.

Obs. 3. The use of a plural verb with neuter plurals signifying things may be divided into two heads.

a. Where plurality is to be brought forward ; as, Xen. Anab. I. 7, 17 φανερά ἦσαν ἵχνη πολλά : Id. Hell. I. 1, 23 ἰάλωσαν.

β. Where a personal character is by a sort of poetical license thrown over the things, they are to be represented as agents ; as, Hdt. II. 96 ταῦτα τὰ πλοῖα ἀνὰ μὲν τὸν ποταμὸν οὐ δύνανται (notion of agent) πλείειν ; where some read δύναται, and immediately afterwards follows ἐκ γῆς δὲ παρέλκεται (notion of patient) : Eur. Phœn. 1344 ὥς (δῶματα) ἐνδακρύσαι γ' εἰ φρονοῦντ' ἐτύγχανον.

Obs. 4. Of course where there is another subject in the same sentence, the neuter plural is followed by a plural verb, as belonging to both. So Hdt. VIII. 12 οἱ νεκροὶ καὶ νανάγια ἐξεφόρειοντο.

Masculine or Feminine Noun in the Plural and Verb in the Singular.

§. 386. 1. A masculine or feminine subject in the plural is joined with a singular verb. This construction is called σχῆμα βωιωτικόν, or Πινδαρικόν^a, probably because mostly used by the Doric poets. The instances of it are rare : Pindar. Olymp. XI. (X.) princ. μελιγάρυες ὕμνοι ὑστέρων ἀρχαὶ λόγων τέλλεται, where Disson adds, “ Hippon. Fragm. p. 41 Δὺ ἡμέραι

^a Disson Pind. OL X. VI. Herm. Trach. 517. Ellendt. Lex. Soph. ad voc. εἰλῆ.

γυναῖκος ἔστιν ἦδιστα, ὅταν γαμῇ τις κάκφερη τεθηγκύια, *quamquam Gaisfordius ad Herphastion. p. 253. εἰσιν scribat :*" Id. *Fragm. Dithyr. v. 16 sq. ἀχρεῖται τ' ὀμφαί μελέων σὺν αὐλοῖς, ἀχρεῖται Σεμέλαν εὐκαμπυκα χοροί.* In an oracle in *Hdt. VI. 86* οὐδ' ἔπι χεῖρες : *Hom. Hymn. in Cerer. 279* ξωβαὶ δὲ κόμαι κατεγήροθεν : *Pind. Pyth. X. 71* ἐν δ' ἀγαθοῖσι κείται—πολίων κυβερνάσεις : *Fragm. Dithyr. IV. 15.*

2. In Attic writers this construction is mostly limited to *ἔστι* and *ἦν* placed at the beginning of a sentence, so that the subject follows the verb, and the expression takes an impersonal form, like the French *Il est des hommes—Il est cent usages*, &c. So *Hesiod. Theog. 321* τῆς δ' ἦν τρεῖς κεφαλαί : *Soph. Trach. 520* ἦν δ' ἀμφίπλεκτοι κλίμακες : *Euphr. Ion. 1146* ἐνῆν δ' ὑφάνται γράμμασιν τοιαῖδ' ὀμφαί : so *Hdt. I. 26* ἔστι δὲ μεταξύ τῆς τε παλαιῆς πόλεως — καὶ τοῦ νηοῦ ἑπτὰ στάδιοι : *Id. VII. 34* ἔστι δὲ ἑπτὰ στάδιοι ἐξ Ἀβύδου ἐς τὴν ἀπαντίον : *Plat. Ethyd. p. 302 C* ἔστι γὰρ ἔμοιγε καὶ βωμοί : *Id. Rep. p. 462 E. extr.* ἔστι μὲν πον καὶ ἐν ταῖς ἄλλαις πόλεσιν ἀρχοντές τε καὶ δῆμος ; *ubi v. Stallbaum.* So γίνεται : *Ibid. p. 363 A* χρὴ δίκαιον εἶναι —, ἵνα δοκοῦντι δικαίῳ εἶναι γίγνηται ἀπὸ τῆς δόξης ἀρχαί τε καὶ γάμοι. So in the dual : *Plat. Gorg. p. 500 D* εἰ ἔστι ταῦτα διττὸ τῷ βίῳ : *Arist. Vesp. 58* ἡμῖν γὰρ οὐκ ἔστ' οὔτε—δουλῶ καταρίπτοντε.

Obs. 1. The passage in *Eur. Bacc. 1350* αἰ! αἰ! δέδοκται, πρέσβην, τλήμονες φυγαί, is not an instance of this construction, *δέδοκται* being used absolutely, *decretum est*, and *τλήμονες φυγαί* are merely an explanation thereof; nor *Id. Hipp. 1269* κέκρανται συμφοραί, as *κέκρανται* is III. plur. with the anomalous *v.*

Obs. 2. Similarly the regular phrase *ἔστιν οἱ, sunt qui.*

Obs. 3. In the passage *Thuc. III. 36* προσφυνελάβετο τῆς ὁρμῆς αἱ νῆες τολμήσασαι, the singular is to be explained either by taking *αἱ νῆες* collectively (=the fleet), or, as *Arnold* supposes, that τὸ νηᾶς τολμήσαι was in *Thucydides'* mind when he began the sentence, which he afterwards paraphrased by *αἱ νῆες τολμήσασαι.*

Dual Subject—Plural Predicate.

§. 387. 1. The dual is not always used where two persons or things are spoken of, but only where such two persons or things are either really a pair, as *πόδε, χεῖρε*, &c., or in *animo loquentis* considered as such, as two combatants. So *Soph. Œd. Col. 337* : ὦ πάντ' ἐκείνω τοῖς ἐν Αἰγύπτῳ νόμοις φύσιν κατεικασθέντε, *the four children divided into pairs.*

2. Hence the dual in many cases is joined with the plural verb, where the dual notion, as not requiring to be distinctly marked, is merged in the plural of which it is a modification ; as, *Il. ε. 275* τὼ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκείας ἵππους : *Il. π. 218* δὲ ἀνέρε θωρήσονται : *Ibid. 337* τὼ δ' αὖτις ξιφέεσσι συνέδραμον : *Eur. Phoen. 69* τὼ δὲ θυμβάντ' ἔτασαν.—So in *Soph. Œd. Col. 1676* ἰδόντε καὶ παθούσιν παροίσομεν : the dual is used to denote two pairs, while the plural refers to the whole four persons. So dual participles and with a plural verb ; as, *Od. λ. 211* ὄφρα καὶ εἰν Ἀΐδαο φίλας περὶ χεῖρε βα-

λόυτε ἀμφοτέρω κρυεροῖο τεταρπόμεσθα γόοιο: especially with the I. plur.; as, Eur. Iph. Taur. 777 ποῦ ποτ' ὄνθ' εὐρήμεθα^a: Arist. Av. 35 ἀναπόμεσθα—μισοῦντε: and participles as remote attributives; as, Thuc. V. 59 τῶν δὲ Ἀργείων δύο ἄνδρες Θράσυλλός τε — καὶ Ἀλκίφρων — προσελθόντε τῷ Ἀγιδι διελεγέσθην: Plat. Euthyd. p. 273 D ἀμφω βλέψαντες. Compare §. 384. Obs. ὅσσε φαεινά, ἄλκιμα δοῦρε.

Obs. Very frequently, especially in poetry, the dual and plural are used indifferently in the same passage: Pindar. Nem. X. 64 λαιψηροῖς δὲ πόδεσσιν ἄφαρ ἐκκέσθαι, καὶ μέγα ἔργον ἐμήσαντ' ὠκέως: Æsch. Av. 35 ἀναπτόμεσθα—μισοῦντε.

Verb in Dual with Plural Subject, or with several Subjects.

§. 388. 1. A dual verb is joined with a plural subject or with several subjects, when the persons or things signified by the plural or by the several subjects are spoken or conceived of as so opposed or arranged as to form a pair or two pairs.^b There is a very simple case of this construction in Il. ε, 10 δύο δὲ οἱ υἱέες ἦσθην: Plat. Rep. p. 478 B δυνάμεις δὲ ἀμφοτέραι ἔστων: again, Il. δ, 452 sqq. ὥς δ' ὅτε χεῖμαρροι ποταμοὶ, κατ' ὄρεσφι βέοντες, ἐς μοσγάκειαν συμβάλλετον ὄβριμον ὕδωρ,—ὡς τῶν μισγομένων γίνετο ἰαχὴ τε φόβος τε (the streams being compared to two combatants): Il. θ, 185 sqq. Ἐάνθε τε καὶ σὺ Πόδαργε, καὶ Αἴθων Λάμπε τε διε, νῦν μοι τὴν κομιδὴν ἀποτίνουν: Ibid. 191 ἀλλ' ἐφομαρτεῖτον καὶ σπευδέτον (two pairs), So Il. π, 371 πολλοὶ δ' ἐν τάφρῳ ἐρυσάρματες ὠκίεσσι ἵπποι ἄξαντ' ἐν πρώτῳ ῥυμῷ λίπον ἄρματ' ἀνάκτων: and Il. ρ, 427 ἵπποι δ' Αἰακίδαο, μάχης ἀπάνευθεν ἐόντες, κλαῖον, ἐπεὶ πρῶτα πυθέσθην ἡνιόχοιο ἐν κονίσει πεσόντος (pair of horses): Od. θ, 48 sq. κούρω δὲ κρινθέντε δύο καὶ πεντήκοντα βήτην: βήτην refers not to πεντήκ, but κούρω κρινθέντε δύο: Hom. Hymn. in Apoll. 456 τίφθ' οὕτως ἦσθον τετιγῆτες, οὐδ' ἐπὶ γαῖαν ἐκβῆτ' οὐδὲ καθ' ὅπλα μελαινὴς νηὸς ἔθεσθε: v. 487 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἶπω, πείθεσθε τάξις: ἰστία μὲν τῶτον κάθετον, λύσαντε βοείας: v. 501 ἔρχεσθαι θ' ἄμ' ἐμοί, καὶ ἡπαιγόν' αἰδεῖν, εἰσάκε χώρον ἱκθον, ἔν' ἔξετε πύονα νηόν: in this passage Apollo is speaking to the rowers, who must be considered as sitting in two rows, one on each side of the ship. Æschyl. Eum. 256 ὄρα, ὄρα μάλ' αὖ, λεύσσετον πάντα, the Chorus being divided into two parts (ἡμιχόρια): Eur. Phœn. 1298 διδυμοὶ θῆρες φόνιαι ψυχῆαι—στυγ' αἰμάξετον: Arist. Ran. 47 τί κόθορνος καὶ ῥόπαλον ξυηλθέτην: Pind. Ol. II. 87 μαθόντες δὲ λάβροι παγγλωσσίᾳ, κόρακες ὥς, ἀκρατὰ γαρεύετον Διὸς πρὸς ὄρνιχα θείον, “qui autem didicerunt inepte loquaces ut corvi inutili clamore certant adversus Jovis aquilam;” in γαρεύετον the poet especially alludes to a couple of slanderous writers, Simonides and Bacchylides; see Schol. ad loc.: Plat. Theæt. p. 152 E περὶ τούτου πάντες ἐξῆς οἱ σοφοὶ πλὴν Παρμενίδου ἐμφέρεσθον, Προταγόρας τε καὶ Ἡράκλειτος καὶ Ἐμπεδοκλῆς, καὶ τῶν ποιητῶν οἱ ἄκροι: (here the notion of duality is produced by the opposition of philosophers and poets.) So Il. ε, 487 τύχη δ' ἔσσηκεας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις λαοῖσιν μενέμεν— μῆπως, ὥς ἀψίστι λίνου δλάντε παράγρον, ἀνδράσι δυσμενέσσειν ἄωρ καὶ κύρμα γέννησθε (δλόντε

^a Elm. Iph. Taur. 777.

^b Disson Pind. Ol. II. 87. Stallb. ad Theætet. 152 E. Nitzsch Od. θ, 35.

sc. *σὺ καὶ ἄλλοι λαοί*) : the explanation of the Scholiast, *ὑμεῖς καὶ αἱ γυναῖκες*, is too far-fetched. II. α, 567 is not an instance, as *ἰὼνθ'* is referable to *ἐμέ*.

2. Sometimes a plural noun and a singular one are joined with a dual verb, to show that they are joined together as a pair in the speaker's mind : Soph. Œd. Col. 555 *σκεῦή τε γάρ σε καὶ τὸ δύστηνον κᾶρα δηλοῦτον ἡμῖν*.

Obs. 1. The construction in Eur. Heracl. 212 is remarkable : *αὐτὰρ ἐφ' ἡμῶν πατὴρ ἂν εἴη σὸς τε καὶ τούτων*—where the predicative adjective is in the dual as viewed as referring to *two*, while the copula agrees with the subject with which it stands.

3. In the attributive construction we may remark upon the dual :

a. A plural subst. is often joined with the dual pronominal adjectives, *δύω, δύο, δυοῖν* : II. ε, 10 *δύω νῆες* : Od. μ, 73 *οἱ δὲ δύο σκοπέλοι* : II. ε, 4 *ἄνεμοι δύο* : Æsch. Ag. 1304 *δυοῖν οἰμώγμασιν* : Id. Eum. 597 *δυοῖν μασμάτων* : Theocr. V. 47 *κρᾶναι δύο* : Plat. Rep. p. 614 C *δύο χάσματα ἐχομένο* *ἀλλήλοιν*. But sometimes both the adjective and substantive are in the plural ; as, II. π, 326 *δοιοῖσι κασιγνήτοισι*.

b. In Attic a feminine substantive in the dual is often joined with a masculine attributive in the dual ; as, Thuc. V. 23 *ἄμφω τῷ πάλει* : Xen. Cyr. V. 5, 2 *τῷ γυναίκε* : Ibid. I. 2, 11 *καὶ μίαν ἄμφω τούτῳ τῷ ἡμέρα λογίζονται* : Plat. Phæd. p. 71 E *τοῖν γεγεσέων*. Τούτῳ τῷ τέχνῳ, τούτοις τοῖν κωησέων, τὸ ὁδῶ in Plato. And sometimes the article is in the masculine, though the attributive participle is in the feminine : Soph. Œd. Col. 1600 *τῷ δ' εὐχλόου Δήμητρος εἰς ἐπόψιον πάγον μολούσα* : especially with participles as remote attributives ; this is also found as early as Homer : II. θ, 455 *οὐκ ἂν ἐφ' ἡμετέρων ὀχέων πληγέντε κεραυνῷ ἄψ' ἐς Ὀλυμπον ἵκεσθον* (*Minerva et Juno*) : Hesiod. Opp. 195 *καὶ τότε δὴ πρὸς Ὀλυμπον—λευκοῖσιν φαρίεσσι καλυψαμένῳ χρῶα καλόν, ἀθανάτων μετὰ φίλον ἴπον προλιπόντ' ἀνθρώπους Αἰδῶς καὶ Νέμεσις* : Plat. Phædr. p. 237 D *ἡμῶν ἐν ἐκάστῳ δύο τιπὲ ἴστων ἰδέα ἄρχοντε καὶ ἄγοντε, οἷν ἐπόμεθα* — τούτῳ δὲ κ. τ. λ.^a Eur. Alc. 925 *δύο ψυχὰς—διαβάντε*.

Obs. 2. It seems probable that the dual of the article, pronoun, participle and adjective had originally only one form for the masculine and feminine. The feminine dual of the article, *τά*, is hardly ever found in good writers. In considering the use of the plural for the dual, it should be remembered that in the Æolic dialect and in Latin there is no dual.

Constructions by Attraction.

§. 389. The verbs *εἶναι, γίνεσθαι, καλεῖσθαι, &c.*, when used for the copula, sometimes, by a sort of attraction, agree in number with the substantive, which stands as the predicate : Hdt. I. 93 *ἡ μὲν δὴ περίοδος—εἰσὶ στάδιοι ἕξ*, like III. 60 *τὸ μὲν μήκος τοῦ ὀρύγματος ἑπτὰ στάδιοι εἰσι* : Id. II. 15 *αἱ ὀῖθαι Αἰγυπτos ἐκαλέετο* : Æsch. Choeph. 317 sq. *Χάριτες δ' ὁμοίως κέκληνται γόος εὐκλεῆς προσδοδόμοις Ἀτρεΐδαις* (subj. γόος, predicate Χάριτες) : Thuc. III. 112 *ἐστὸν δὲ δύο λόφῳ ἡ Ἰδομένη ὑψηλῶ* : Id. IV. 102 *τὸ χωρίον τοῦτο*,

^a Heind. ad loc.

ὑπερ πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο: Id. VIII. 9 αἵτιον ἐγένετο—οἱ πολλοὶ τῶν Χίων οὐκ εἰδότες τὰ πρασσόμενα: Isocr. Paneg. p. 54 B ἔστι γὰρ ἀρχικώτατα τῶν ἐθνῶν καὶ μεγίστας δυναστείας ἔχοντα Σκύθαι καὶ Θυράκες καὶ Πέρσαι: Plat. Gorg. p. 502 C λόγοι γίνονται τὸ λειπόμενον^a: Id. Rep. p. 422 E ἐκάστη γὰρ αὐτῶν πόλεις εἰσὶ πάμπολλαι^b: Demosth. p. 817 princ. τῶν χρημάτων τὸ κεφάλαιον πλεόν ἢ ὅκτῳ τάλαντα καὶ τριάκοντα μυαῖ γίνονται (sic Bekker & Codd., vulgo γίγνεται). So id. p. 877, 26 ἥ τε προῖξ ὀγδοήκοντα μυαῖ γενήσονται. So especially the Latin; as, Terent. Andr. III. 3, 23 *Amantium iræ amoris integratio est*. The same thing occurs in participial constructions; the participle not agreeing with the substantive of which it is a remote attributive, but with the proper predicate of the clause in which the participle stands: Plat. Legg. p. 735 E τοὺς γὰρ μέγιστα ἐξημαρτηκότας, ἀνιάτους δὲ ὄντας, μεγίστην δὲ οὖσαν (for ὄντας) βλάβην πόλεως, ἀπαλλάττειν εἰσθεν: Id. Parmen. p. 134 B πάντα, ἃ δὴ ὡς ἰδέας αὐτὰς οὖσας ὑπολαμβάνομεν: Eur. Troad. 1221 σύ τ', ὦ ποτ' οὖσα καλλίνικε μυρίων μῆτερ τροπαίων, Ἐκτορος φίλον σάκος. So Plat. Parm. p. 153 A τὰλλα τοῦ ἐνός, εἴπερ ἑτερά ἐστιν, ἀλλὰ μὴ ἕτερον, πλείω ἐστὶν ἐνός· ἕτερον μὲν γὰρ ἐν ἐν ἂν εἴη (for ὄντα referring to τὰλλα τοῦ ἐνός)· ἕτερα δὲ ὄντα πλείω ἐνός ἐστι καὶ πλήθος ἂν ἔχοι: Ibid. p. 145 C ἥ μὲν ἄρα τὸ ἐν ὅλον ἐν ἄλλῳ ἐστίν, ἥ δὲ τὰ πάντα μέρη ὄντα (for ὄν referring to τὸ ἐν) τυγχάνει, αὐτὸ ἐν ἑαυτῷ. So the Relative, see §. 821. 3.

Obs. 1. καλεῖσθαι signifies not only “to be,” but to be recognised as being.

Obs. 2. A similar attraction sometimes takes place in apposition, the verb agreeing with the substantive in apposition instead of the preceding nominative: Hdt. I. 180, 3 αἱ ἐπικαμπαὶ—αἵμασίη (in apposition) παρατείνει.

Especial Peculiarities of Number, Gender and Person.

§. 390. 1. The construction often changes from the singular to the plural, and vice versa:

a. Xen. M. S. II. 3, 2 θαυμαστὸν δὲ τοῦτο, εἴ τις τοὺς ἀδελφοὺς ζημίαν ἡγείται,—τοὺς δὲ πολίτας οὐχ ἡγείται ζημίαν, ὅτι—ἔχει—δύναται· ἐπὶ δὲ τῶν ἀδελφῶν τὸ αὐτὸ τοῦτο ἀγνοοῦσιν. Here τις has the indefinite sense of our English “they.”

b. A singular verb is sometimes used after a plural subject implied in some part of the sentence, when the notion which might be predicated of them all is limited in *animo loquentis* to a single individual: as early as Homer: Od. δ, 691 sq. ἦτ' ἐστὶ δίκη θεῶν βασιλῆων, ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοῖη: Arist. Nub. 988 ὅταν ὀρχεῖσθαι Παναθηναίους δέον αὐτοὺς τὴν ἀσπίδα τῆς κωλῆς προέχων ἀμελή τῆς Τριτογενείης: Eur. Hec. 1189 ἀνθρώποισιν οὐκ ἐχρῆν ποτε τῶν πραγμάτων τὴν γλώσσαν ἰσχύειν πλεόν, ἀλλ'

^a Heind. and Stallb. ad loc.

^b Stallb. ad loc.

εἴτε χρῆστ' ἔδρασε, χρῆστ' ἔδει λέγειν, εἴτ' αὖ πονηρά, τοὺς λόγους εἶναι σαθεροῦς : Id. Androm. 421 οἰκτὰ γὰρ τὰ δυστυχῇ βροτοῖς ἄπασι, κἀν θυραῖος ὦν κυρῇ. (Cf. §. 399. Obs. 3.) Plat. Protag. p. 319 Ε τοῦτοις οὐδεὶς τοῦτο ἐπιπλήττει, ὥσπερ τοῖς πρότερον, ὅτι οὐδαμῶθεν μαθὼν, οὐδὲ ὄντος διδασκάλου οὐδενὸς αὐτῶ, ἔπειτα συμβουλευεῖν ἐπιχειρεῖ^a : Ibid. p. 334 C ἀπαγορεύουσι τοῖς ἀσθενοῦσι— ἐν τοῦτοις οἷς μέλλει ἔδεσθαι, in iis, quæ edere vult for volunt : Id. Gorg. p. 478 B. C ἄρ' οὖν τὸ ἱατρνεύεσθαι ἡδὺ ἐστὶ καὶ χαίρουσιν οἱ ἱατρνεύμενοι ;—μεγάλου γὰρ κακοῦ ἀπαλλάττεται.

c. When the gender of the persons signified has no especial stress laid upon it, but only the notion of personality is conveyed, the adjective, standing as the predicate, or as an attribute of a femin. subet., is in the masc. as the more indefinite form of expression : Xen. M. S. II. 7, 2 συνεληλθασιν ὡς ἐμὲ καταλείμεναι ἀδελφαί τε καὶ ἀδελφιδαὶ καὶ ἀνεψιαί τοσαῦται, ὥστ' εἶναι ἐν τῇ οἰκίᾳ τεσσαρεσκαίδεκα τοὺς ἐλευθέρους. In a tragic chorus the masc. is used when the individual female speaks of herself : Eur. Hipp. 1105 sqq. ξύνεσιν δέ τιν' ἐλπίδι κεῦθων λείπομαι ἐν τε τύχαις θνατῶν καὶ ἐν ἔργμασι λεύσσω. So also in the plural : Eur. Med. 853 σὲ πάντες (for πᾶσαι), ἱκετεύομεν. The masc. is regularly used when a woman is spoken of in the plural number : in the abstract plural notion the difference of sex is lost sight of, and the masc. is therefore used as a more general expression of personality : as, Eur. Androm. 711 ἡ στείρος οὐσα μόσχος οὐκ ἀνέξεται τίκτοντας ἄλλους (for τίκτουσαν ἄλλην, *Andromacham*), αὐκ ἔχουσ' αὐτὴ τέκτα : Soph. Cē. T. 1184 ὅστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν, ἐν οἷς τ' (i. e. τῇ μητρί) οὐ χρῆν μ' ἐμὲλῶν. And so an attributive or predicative adjective (or mostly a participle) is in the masc. gender when the woman to whom it refers speaks of herself, using the first person plural^b, or a plural participle ; as, Eur. Hec. 511 οὐκ ἄρ' ὥς θανουμένους μετῆλθες ἡμᾶς : Soph. Trach. 491. (Dejanira) κοῦτοι νόσον γ' ἐπακτὸν ἐξαιρούμεθα θεοῖσι δυσμαχοῦντες : Id. Electr. 399. (Electra) πεσοῦμεθ', εἰ χρή, πατρὶ τιμωρούμενοι : Id. Aj. 273. (Tecmessa) ἡμᾶς δὲ τοὺς φρονοῦντας ἡνία ξυνῶν : Eur. Iph. Aul. 823 οὐ θαῦμα σ' ἡμᾶς (*Clytæmnestram*) ἀγνοεῖν, οὗς μὴ πάρος κατείδες. Also in Aristoph. Eccles. 30 sq. a woman says, ὡς ὁ κήρυξ ἀρτίως ἡμῶν προσόντων δεύτερον κεκόκκυκεν, as *I came up*.

Obs. We must not class here the anomalous instances of masculine adjectives with feminine substantives, which were sometimes used by poetical license or carelessness ; as, Soph. Trach. 207 κοινὸς κλαγγά : Æschyl. Ag. 562 δρόσοι τιθέντες ἐνθηρον τρίχα : Nicand. Ther. 329 καταψυχθέντος ἀκάνθης : Ibid. 129 ψολοέντος ἐχίδνης : Orph. Arg. 263 ὑλήεντι κολώνῃ : Cē. C. 751 πτωχῶ διαίτῃ : Soph. El. 614 and Cē. C. 751 even τηλικούτος is used for the feminine.

d. The Greeks, like the Latins, frequently spoke of themselves in the plural number, to signify that the action or opinion spoken of was participated in by others in some way connected with themselves ; hence the plural and singular were interchanged as the notion varied. Among the earlier writers however this idiom is almost exclusively confined to poets. The prose writers used it only when the speaker was really connected in some common bond with others : Il. v. 257 τό νῦ (sc. ἔγχος) γὰρ κατεδάμαν, δὲ πρὶν ἔχεσκον : Eur. Iph. T. 349 οἷσιν ἡγρώμεθα, δοκοῦσ' Ὀρέστην μηκέτ' ἥλιον βλέπειν ; ubi v. Seidler : Id. H. F. 858 Ἥλιον μαρτυρόμεσθα δρῶσ',

^a Heindorf. et Stallb. Protag. 319 E. Pflugk Hec. 1189. Heind. Phæd. 61. Stallb. Rep. 389 D. Brunck Aj. 760. Elm. Med. 215.

^b Dawes Misc. Crit. 549. Herm. Vig. 713. R. P. Hec. 509.

ἀ δρᾶν οὐ βούλομαι : Id. Ion. 1250 διωκόμεσθα θανασίμους ἐπὶ σφαγᾷς Πυθίᾳ ψήφῳ κρατηθεῖς ἕκδοτος δὲ γίγνομαι : Id. Hipp. 244 αἰδούμεθα γὰρ τὰ λελεγμένα μοι : Id. Bacch. 668 φράσω τὰ 'κείθεν ἢ λόγον στειλώμεθα ; Id. Androm. 142 δεσποτῶν δ' ἐμὼν φόβῳ ἡσυχίαν ἄγομεν ; ubi v. Pflugk : Id. Iph. Aul. 985 sq. οἰκτρὰ γὰρ πεπόνθαμεν, ἢ πρῶτα μὲν σε γαμβρὸν οἰηθεῖς' ἔχειν, κενὴν κατέσχον ἐλπίδ' : Aristoph. Ran. 213 φθεγξώμεθ' ἐγγηρυν ἐμὰν αἰοιδάν : Theocr. VIII. 75 ἀλλὰ κάτω βλέψας τὰν ἀμέτεραν ὁδὸν εἶπον^a : but with reference to a real community or corporation ; Plat. Sympos. 186 B ἀρξομαι δὲ ἀπὸ τῆς ἱατρικῆς λέγων, ἵνα καὶ πρεσβεύωμεν (i. e. τιμῶμεν) τὴν τέχνην, where the medical man Eryximachus speaks for the whole profession.

e. So there is sometimes a change from the third to the first person when the speaker includes himself in the latter verb ; Il. ε, 872 σοὶ τ' ἐπιπείθονται καὶ δεδμήεσθαι ἕκαστος.

2. In an address directed to more than one person, the Greek language has several singular idioms :—

a. The imperative εἰπέ, and some others which express only exhortation or encouragement, as ἄγε, φέρε, ἴδε, are joined by the Attics with one plural subst. or several singulars. This arose from the idioms of every day conversation : Arist. Acharn. 318 εἰπέ μοι, τί φειδόμεσθα τῶν λίθων, ὦ δημότας : Id. Pac. 385 εἰπέ μοι, τί πάσχειτ', ὦνδρες : Plat. Euthyd. p. 283 B. εἰπέ μοι, ὦ Σώκρατες τε καὶ ὕμεις οἱ ἄλλοι : cf. Protag. p. 311 D. Demosth. p. 108, 74 εἰπέ μοι, βουλεύεσθε : Id. p. 43, 7 ἢ βούλεσθε, εἰπέ μοι, περιμύοντες αὐτῶν πυνθάνεσθαι : Soph. Trach. 824 ἴδ', οἶον, ὦ παῖδες, προσέμειξεν ἄφαρ τοῦπος τὸ θεοκρόπον ἡμῖν.

β. In the old poets, and sometimes in prose, a plural predicate addressed to many persons is joined with one of the persons so addressed in the vocative singular ; this person being considered as the chief among them : Od. β, 310 Ἀντίνο', οὕτως ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν δαίνυσθαι : Od. μ, 82 νῆα ἰθύνετε, φαίδιμ' Ὀδυσσεῦ : Pind. Ol. VIII. 15 Τιμόσθενες, ὕμμε δ' ἐκλέρωσεν πότμος Ζηνί : Soph. Œ. C. 1102 ὦ τέκνον, ἢ πάρεστον ; 1104 προσελθεῖτ', ὦ παῖ (Œdipus is thinking of Ismene and Antigone, but only addresses the latter) : Xen. Hell. IV. 1, 11 ἴτ', ἔφη, ὕμεις ὦ Ἡριππίδα, καὶ διδάσκετε αὐτὸν βουληθῆναι ἄπερ ἡμεῖς' οἱ μὲν δὲ ἀναστάντες ἐδίδασκον. So Arist. Eq. 1312 καθῆσθαι μοι δοκεῖ εἰς τὸ Θησεῖον πλεούσαις. This and analogous idioms are very frequent in tragedy, especially where the chorus is addressed by another or speaks of itself, as at one time the whole chorus presents itself to the mind, at another the Coryphæus : Soph. Œ. C. 167 ἔξιννοι, μὴ δῆτ' ἀδικηθῶ σοι πιστεύσας καὶ μεταναστάς : see Æschyl. Eum. 174 sqq. 780 sqq. 837 sqq. Suppl. 179, 204 sqq. 710, 735, 910 sq., where the chorus is addressed in the singular or plural, as may seem fit to the speaker. So also the chorus speaking of itself : Æschyl. Eum. 247 uses the plural ; 251 sqq. the singular. So 354 sq. 666^b.

γ. In the Attic dialect we find a singular construction of the second person Imper. with the indef. pronoun τίς or πᾶς τις, with or without a substantive ; as, Aristoph. Av. 1186 χώρει δεῦρο πᾶς ὑπηρέτης' τόξευε πᾶς τις. So Pax. 515 sqq. ; hence the change from the third person to the second : Eur. Bacch. 327 (346.) στειχέτω τις ὡς τάχος, ἐλθὼν δὲ θάκουε τοῦσδ', ἴν' οἰωνοσκοπεῖ, μοχλοῖς τριαῖνον κανάτρεψον ἔμπαλιν, καὶ—μήτες. This also doubtlessly arises from common conversation ; the indefinite subject being addressed as if in the presence of the speaker : English, "go every one of you ;" hence we may see that probably the Imperat. originally was used only in the second person, as commands are issued most naturally in that form.

^a Wüsteman ad loc.

^b Elm. Med. 552.

*Predicate with more than one Subject.**Adjective and Participle.*

§. 391. 1. If all the subjects are of the same gender, the adjective stands in that gender in the plural ; as, ὁ Σωκράτης καὶ ὁ Πλάτων ἦσαν σοφοί—ἡ μήτηρ καὶ ἡ θυγάτηρ ἦσαν καλαί—ἡ ὀργή καὶ ἡ ἀσυνεσία εἰσὶ κακαί. So also attributives, whether immediate or remote ; as, ὁ Σωκράτης καὶ ὁ Πλάτων σοφοί or σοφοὶ δυντες.

2. When the subjects differ in gender the plural form is used ; and with names of persons the masculine is preferred to the feminine, the feminine to the neuter. Ὁ ἀνὴρ καὶ ἡ γυνὴ ἀγαθοὶ εἰσιν : Il. σ, 567 παρθενικαὶ δὲ καὶ ἡῖθεοι, ἀταλὰ φρονέοντες : Il. β, 136 αἱ δὲ πον ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα εἶατ' ἐνὶ μεγάροις ποτιδέμεναι : Xen. Cyr. III. 1, 7 ὥς δὲ εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους, ἐδάκρυσεν. With abstracts and names of inanimate things the neuter plural, as in English, "*things*," is used frequently without any regard to the gender of the subjects (see §. 381.) : as, Plato Menex. 246 φθόνος καὶ ἔριως ἐνάντια ἐστίν, *contrary things* (ἐστίν is singular by attraction to ἐνάντια) : Od. ξ, 226 ἄκοντες ἐψέεστοι καὶ οἷστοι λυγροί : Od. ν, 435 ῥάκος ἄλλο κακὸν βάλεν ἥδ' ἐ χιτῶνα βρωγαλέα : Hdt. III. 57 ἦν τότε ἡ ἀγορὰ καὶ τὸ πρυτανεῖον Παρίω λίθω ἡσκημένα : Xen. M. S. III. 1, 7 λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐρριμμένα οὐδὲν χρήσιμά ἐστιν.

Obs. 1. Sometimes an adjective which is common to several subjects is referred only to one of them, which is to be distinguished as the most significant or important : Il. α, 177 αἰεὶ γὰρ ἔρις τε φίλη, πόλεμοί τε μάχαι τε : Il. ο, 193 γαῖα δ' ἔτι ξυνὴ πάντων καὶ μακρὸς Ὀλύμπος. The same holds good in apposition ; as, Æsch. Ag. 41 μέγας ἀντίδικος Μενέλαος ἀναξ ἡδ' Ἀγαμέμνων. For the same purpose and attributive adjective agrees sometimes, not with the substantive nearest to it, but with one further off : Il. ο, 344 τάφρῳ καὶ σκολόπεσσιν ἐνιπλήξαντες ὀρυκτῇ : Od. ι, 222 νῆον δ' ὀρῶ ἄγγεα πάντα, γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν : Hesiod. Theog. 973 ἐπὶ γῆν τε καὶ οὐρέα νῶτα θαλάσσης, πᾶσαν : Id. Opp. 403 οἶκον μὲν πρόωστα γυναῖκά τε, βούν τ' ἀροτῆρα, κτητῆν, οὐ γαμετῆν : Thuc. I. 54 τὰ τε ναυάγια καὶ νεκροὺς ἀνείλοντο τὰ κατὰ σφᾶς : Xen. Anab. I. 5, 6 ἐπὶ τὰ ὀβολοὺς καὶ ἡμιόβολιον Ἀττικούς : Plat. Hipp. 290 C. τοὺς ὀφθαλμούς—πρόσωπον—πόδας—χεῖρας—εἴπερ χρυσοῦν γε δὴ ἐν κάλλιστον ἔμελλε φαίνεσθαι, sc. πρόσωπον. Analogously to this the adjective belonging to two substantives is joined with the latter ; as, Eur. Suppl. 23 τό τ' ἔγχος τὴν τε δυστυχιστάτην στένων στρατεῖαν.

Obs. 2. Sometimes one attributive adjective applies to two opposed substantives ; as, Thuc. II. 44 οἱ ἂν τῆς εὐπρεπεστάτης λάχωσιν ὥσπερ οἶδε τῆς τελευτῆς, ὑμεῖς δὲ λυπῆς.

Verb or Copula.

PERSON.

§. 392. When several subjects differing in person are joined together, the verb is generally in the plural, and the first person is preferred to the second, and the second to the third; as, ἐγὼ καὶ σὺ γράφομεν, *ego et tu scribimus*: ἐγὼ καὶ ἐκεῖνος γράφομεν, *ego et ille scribimus*: ἐγὼ καὶ σὺ καὶ ἐκεῖνος γράφομεν, *ego et tu et ille scribimus*: σὺ καὶ ἐκεῖνος γράφετε, *tu et ille scribitis*: ἐγὼ καὶ ἐκεῖνοι γράφομεν, σὺ καὶ ἐκεῖνοι γράφετε, ἡμεῖς καὶ ἐκεῖνοι γράφομεν, ὑμεῖς καὶ ἐκεῖνος γράφετε: Demosth. p. 129, 72 (πρεσβείας) ἐγὼ καὶ Πολύευκτος—καὶ Ἑγήσιππος καὶ Κλειτόμαχος καὶ Λυκοῦργος καὶ οἱ ἄλλοι πρέσβεις περιήλθομεν.

Obs. 1. Sometimes the verb agrees in person with the most prominent subject. Of course such a change of person often involves a change of number also; as, Eur. Med. 1020 ταῦτα γὰρ θεοὶ καὶ γὰρ κακῶς φρονοῦσ' ἐμψυχισάμεν.

Obs. 2. Or sometimes with the subject nearest to it: Arist. Eq. 229 καὶ γὰρ μετ' αὐτῶν χά θεὸς συλλήψεται: Xen. M. S. IV. 4, 7 περὶ τοῦ δικαίου πάνν οἶμαι νῦν ἔχειν εἰπεῖν, πρὸς δ' οὐτε σὺ οὐτ' ἂν ἄλλος οὐδεὶς δύναται ἀντειπεῖν: Plat. Phæd. p. 77 D ὅμως δέ μοι δοκεῖς σύ τε καὶ Σιμμίας ἡδέως ἂν καὶ τοῦτον διαπραγματεύσασθαι (pertractare) τὸν λόγον. So Isæus p. 84 ἡμεῖς δὲ καὶ Στράτιος καὶ Στρατοκλῆς παρεσκευάζοντο ἅπαντες: Xen. Anab. II. 1, 16 σύ τε Ἕλλην εἰ καὶ ἡμεῖς.

NUMBER.

§. 393. 1. When several subjects agreeing in person are joined with one verb, the verb generally stands in the plural number; as, ὁ Σωκράτης καὶ ὁ Πλάτων ἦσαν σοφοί—ὁ Φίλιππος καὶ ὁ Ἀλέξανδρος πολλὰ τε καὶ θαυμαστὰ ἔργα ἀπεδείξαντο.

2. When two persons are named and to be represented as a pair the dual is used: Xen. Mem. I. 2, 40 Κριτίας καὶ Ἀλκιβιάδης τῷ Σωκράτει ὁμιλεῖτην.

Exceptions.—(See also §. 386.)

1. The verb frequently stands at the beginning of the sentence, and agrees with the subject nearest to it; as, Il. π, 844 σοὶ γὰρ ἔδωκε νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων: Il. α, 255 ἢ κεν γηθήσῃ Πριάμος Πριάμοιό τε παῖδες: Il. η, 386 ἠνώγει Πριάμός τε καὶ ἄλλοι Τρῶες ἀγαυοί: Plat. Lys. p. 207 D φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ: Hdt. V. 21 εἶπετο γὰρ δὴ σφί καὶ ὀχήματα καὶ θεράποντες καὶ ἡ πᾶσα πολλὴ παρασκευή; by this construction the two subjects are represented as united under some common notion, such as father and mother, or the like. So Hdt. VIII. 106 περιήλθε ἥ τε τίσις καὶ ὁ Ἑρμότιμος: Id. V. 12 ἦν Πίγρης καὶ Μαντύης ἄνδρες Παῖονες: Xen. Anab. II. 4, 16 ἐπεμφέ με Ἀριαῖος καὶ Ἀρτάξος, πιστοὶ ὄντες Κύρη καὶ ὑμῖν εὐνοί, καὶ

κελεύουσι φυλάττεσθαι; where the change of the number is remarkable. In poetry sometimes the singular verb is placed after the first subject; as, Eur. Suppl. 143 Τυδεὺς μάχην ξυνήψε Πολυνείκης θ' ἄμα : Aristoph. Vesp. 1450 Λᾶσός ποτ' ἀντεδίδασκε καὶ Σιμωνίδης.

2. The verb stands at the end of the sentence, and agrees in number with the nearest subject. This construction, as in the last mentioned, sometimes marks that the two subjects have a common notion : Xen. R. Ath. 691 Ε πένητες καὶ δῆμος πλέον ἔχει : Plat. Symp. p. 190 C αἱ τιμαὶ γὰρ αὐτοῖς καὶ τὰ ἱερὰ τὰ παρὰ τῶν ἀνθρώπων ἠφανίζετο : Demosth. 307 D τριήρεις καὶ σκευὴ καὶ κτήματα περίεστι : Diod. Sic. XX. c. 72 δάκρυα καὶ δέησεις καὶ θρήνος ἐγένετο συμφορητός : Strabo V. 350 A Ἑρνικοὶ καὶ ἄλλα συστῆματα ὑπήρξε. The change of the number is remarkable in Od. μ, 43 τῷ δ' οὐτι γυνή καὶ νῆπια τέκνα οἰκαδὲ νοστήσαντι παρίσταται, οὐδὲ γάνυνται.

Obs. 1. Sometimes this arises from a sort of parenthetical sentence following the subject with which the verb agrees : Thuc. I. 42 ὦν ἐνθυμηθέντες, καὶ νεώτερός τις παρὰ πρεσβυτέρων μαθὼν, ἀξιοῦτω κ. τ. λ.

Obs. 2. If the subjects are names of persons, the verb is properly used in the singular only when it precedes, or stands between the subjects; but sometimes is in the singular, even when it stands after the subjects.

Obs. 3. The construction, so common in Latin, of a plural verb with a singular subject and μετά, cum, &c. is very rare in Greek : such as Eur. Iph. Aul. 1036 τίς ἄρ' ὑμείναιος διὰ λωτοῦ Λίβυος μετά τε φιλοχόρου κυθάρας συρίγγων θ' ἔστασαν ἱαχάν : Thuc. III. 112 Δημοσθένης μετά τῶν ξυστρατηγῶν —σπένδονται : Diphil. ap. Athen. VII. p. 292 D πολυτελῶς Ἀδώνια ἄγουσ' ἑταῖρα μεθ' ἑτέρων : Lucian. D. D. XII. 1 ἐκείνη (ἡ Ῥία)—παραλαβοῦσα καὶ τοὺς Κορύβαντας—ἄνω καὶ κάτω τὴν Ἰδην περιπολοῦσιν' ἡ μὲν ὀλολύζουσα ἐπὶ τῷ Ἄττι, οἱ Κορύβαντες δέ κ. τ. λ.

3. If all the subjects are neuter plurals, the verb is in the singular; as, πολλά τε καὶ καλὰ καὶ θαυμαστά ἐγένετο.

4. If the subjects are names of things in the singular, the verb is in the plural, when the subjects differ in species, or are opposed to each other; as, ἡ τῆς ψυχῆς ἀρετὴ καὶ τὸ τοῦ σώματος κάλλος θαυμάζονται, but in the singular when the subjects are conceived under one common notion; as, ἡ τῆς ψυχῆς ἀρετὴ καὶ τὸ τοῦ σώματος κάλλος θαυμάζεται.

5. σχῆμα Ἀλκμανικόν—the plural (or dual) verb is used with a singular noun, when some other noun follows to which it also refers. This construction received its name from its being, according to the grammarians, frequently used by Alcman : but it is found as early as Homer : Il. ε, 774 ἦχι ροὰς Σιμόεις συμβάλλετον ἡδὲ Σκάμανδρος : Od. κ, 513 ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε βέουσιν Κώκυτός τε : Il. υ, 138 εἰ δέ κ' Ἄρης ἄρχουσι μάχης ἡ Φοῖβος Ἀπόλλων. So also in construction with a participle; Pind. Pyth. IV. 179 τὸν μὲν Ἐχίονα κεχλάοντα ἦβα, τὸν δ' Ἑρυντα^a.

6. Sometimes the verb, though preceded by several subjects, agrees with the first whereto the others are represented as subordinate : Il. ρ, 387 γούνατά τε καὶ κνήμαί τε, πόδες θ' ὑπένερθεν ἐκάστου χεῖρές τ' ὀφθαλμοὶ τε παλάσσοτο μαρναμένοιιν : Il. ψ, 380 πνοιῇ δ' Εὐμήλοιο μετάφρενον εὐρώς τ' ὦμω θέρμετ'. Even with names of persons : Xen. Anab. I. 10, 1 βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει : cf. Poppo. Here also we may refer Od. θ, 48 f. κούρω δὲ κρινθέντε δύω καὶ πεντήκοντα βήτην.

7. The verb stands sometimes in the singular, even when preceded by

^a Valck. Amm. p. 180 not. Welcker Alcman. p. 21. Diss. Pind. ad loc.

several names of things in the plural ; Plat. Symp. p. 188 B καὶ γὰρ πάχνη καὶ χάλας καὶ ἐρυσίβαι ἐκ πλεονεξίας καὶ ἀκοσμίας περὶ ἄλλα τῶν τοιούτων γίγνεται ἐρωτικῶν, these things being conceived as component parts of one state. This is illustrated by Phæn. 364 ἐν μ' ὠφελεῖ, σπονδαὶ τε καὶ σὴ πίστις, ἥ μ' εἰσήγαγε.

8. If several subjects are disjunctively united by ἢ—ἢ, *either—or*, οὔτε—οὔτε, *neque—neque*, the verb is in the singular when an actual disjunction is intended, so that the predicate cannot be said of the one if it can be said of the other ; as, ἢ οὗτος ἢ ἐκεῖνος ἀληθῆ λέγει, *aut hic, aut ille vera dicit*, like Cicer. N. D. III. 12 *omne corpus aut aqua aut aër aut ignis aut terra est, aut aliquid, quod est concretum ex iis, aut ex aliqua parte eorum* : or in the plural, when the predicate refers to all the subjects equally, at the same time and in the same manner ; as, Il. v, 138 εἰ δέ κ' Ἄρης ἄρχωσι μάχης ἢ Φοῖβος Ἀπόλλων, ἢ Ἀχιλλῆϊ ἴσχωσι καὶ οὐκ εἰώσι μάχεσθαι : Eur. Alc. 367 καὶ μ' οὐθ' ὁ Πλούτωνος κύων οὐθ' οὐπὶ κάπη ψυχοπομπὸς ἀν γέρων ἴσχον^a : Demosth. p. 817, 12 ἀ μὲν οὖν Δημοφῶν ἢ Θηριππίδης ἔχουσι τῶν ἐμῶν : ubi v. Bremi Varr. Lectt. p. 25. So *ibid.* p. 814, 4 πάντα ταῦτα ἐνεχείρισεν Ἀφόβῳ τε τούτῳ καὶ Δημοφῶντι, τῷ Δήμωνος υἱεῖ, τούτῳ μὲν ἀδελφιδόῳ ὄντιν, τῷ μὲν ἐξ ἀδελφοῦ, τῷ δ' ἐξ ἀδελφῆς γεγονότῳ : Lucian. Ver. Hist. II. 19 πολλὰ κίς γοῦν ὁ μὲν Ὑάκινθος ἢ ὁ Νάρκισσος ἐμολόγουν. So in Latin ; as, Cicer. de Offic. I. 41, 148 *si quid Socrates aut Aristippus contra morem consuetudinemque civilem fecerint locutivæ sint*^b.

THE TEMPORAL RELATIONS OF THE PREDICATE^c.

§. 394. 1. A verb implies the notion of time as an accident of the act or state. And this notion of time may be brought forward more or less. If this be kept in mind, several of the peculiarities in the use of the tenses will be the better understood.

Ῥῆμα δὲ ἐστὶ τὸ προσσημαῖνον χρόνον, λέγω δὲ ὅτι προσσημαίνει χρόνον, οἷον ὑγίεια μὲν ὄνομα. τὸ δὲ ὑγιεῖν ῥῆμα. προσσημαίνει γὰρ τὸ νῦν ὑπάρχειν. Arist. de Interp. III.

2. Every verbal notion is considered by the speaker primarily with reference to the time present to himself, his present belief or conception, as being either coincident with it, or antecedent to it, or consequent upon it—present—past—future ; a present notion that something has happened, is happening, or will happen ; which relations are expressed by three forms, called *tenses* ; γράφω, present : ἔγραψα, past : γράψω, future. And when these relations are by these forms expressed absolutely, without reference to any other action, they are called the *Absolute Tenses*.

3. But an action may not only be thus defined by its reference, whether as past, present, or future, to the time present to the speaker, but may also have a reference to some other action expressed by some other predicate, whether it be antecedent to, coincident with, or consequent on this action ; that is, whether

^a Monk ad loc.

^b Math. Eur. Hec. 84.

^c Dissen Kleine Schriften, p. 1. 599.

it be ended before this other action is going on, finished, or intended ; whether both are, or were, or will be going on at the same time ; or whether it is not yet begun, but only conceived as about to happen, when the other shall be going on, or finished, or intended. For these also the Greek has forms, which are called the *Relative Tenses*.

3. As then the action itself is spoken of as past, present, or future, and in each of these relations may be conceived of in reference to some other action already past, or at that time going on, or as intended to be done, there are altogether nine relative tenses, of which those of time past and present are expressed by the inflexions of the verb, those of time future are sometimes supplied by the auxiliary verb μέλλω : the forms of the absolute present and future γράφω, γράψω, perform also the functions of the relative present and future ; as, γράφω ἐπιστολήν ἐν ᾧ σὺ παίζεις—ἐπεὶ οἱ βάρβαροι ἐγγὺς ἔσονται οἱ Ἕλληνες μαχοῦνται.

4. While the Absolute Tenses signify only the three notions of time, antecedent, coincident, consequent, without reference to any other predicate, the Relative Tenses express these temporal notions of the predicate, and also their relation to some other predicate, in past, present, or future time.

Obs. The difference between the absolute and relative tenses may be illustrated thus :

Present, Absolute.—*The sun rises in the heavens ;* no definite notion of time, but extending through all time.

Present, Relative.—*The sun is rising in the heavens ; now* while I am speaking. This definition generally is not expressed, as it is implied in and suggested by the preposition.

Past Absolute.—*The sun rose ;* no definite time necessarily implied.

Past Relative.—*The sun was rising, has risen,* suggests the question, *When ?* which is answered by the proper definition, *When this happened, &c.*

5. The relative tenses are divided into Principal (*Present, Perfect, and Future*) and Historic Tenses (*Imperfect, Pluperfect, and Futurum exactum*). The Predicate of the Historic Tenses always has reference to some other predicate, either expressed or implied. The Predicate of the Principal Tenses often refers only to the time or act of speaking ; as, νῦν γράφω—γέγραφα τὴν ἐπιστολήν, *while I speak I am writing, have written.*

6. The Præteritum absolutum (the Aorist or Indefinite tense) is opposed both to the Impft. and Plpft., and to the Perfect. The Impft. and Plpft. signify a continued action in time past ; the aorist, a momentary action in time past ; the Pft. a com-

pleted action in time past, but continuing in its effects ; whereas the Aorist has no collateral notion of the effect.

7. Some of the differences between the use of the Aorist and the other tenses may be referred to the principle stated above (1.) : That in every verb is implied the notion of an act or state, and also that of time—when the act or state is to be brought prominently forward as something past, and therefore in actual existence, the notion of time being kept rather out of view, then the Aorist is used ; when the time is to be brought more prominently out, then one or other of the other tenses is used, as the action is or is not to be represented as enduring in its effects.

8. Table of the Absolute and Relative Tenses :

	Present.	Past.	Future.
I. Absolute.	γράφω.	ἔγραψα.	γράψω.
II. Relative.			
a. Coincidence. Action yet going on. <i>Imperfect.</i>	γράφω.	ἔγραφον.	γράψω.
b. Antecedence. Action past. <i>Preterite.</i>	γέγραφα.	ἔγεγράφευ.	γεγραφὼς ἔσομαι.
c. Consequence. Action yet to come. <i>Future.</i>	μέλλω γράφειν.	ἔμελλον γράφειν.	μελλήσω γράφειν.

9. Examples of the Relative Tenses :

I. a. Pres. Impf. (Pres. Prop.)	{ γράφω τὴν ἐπιστολὴν ἐν ᾧ σὺ παίζεις. }	Coincident with	} a present action.
b. Pres. Perf.	{ γέγραφα τὴν ἐπ., the letter has been written, and is ready while I speak. }	Antecedent to	
c. Pres. Fut.	{ μέλλω γράφειν (γράφω), I intend to write while I am speaking. }	Consequent on	
II. a. Pret. Impft. (Impft. Prop.)	{ ἔγραφον τὴν ἐπ. ἐν ᾧ σὺ ἔπαιζες. . . }	Coincident with	} a past action.
b. Pret. Perf.	{ ἔγεγράφευ τὴν ἐπ. ὅτε σὺ ἦλθες. . . . }	Antecedent to	
c. Pret. Fut.	{ ἔμελλον γράφειν ὅτε σὺ ἦλθες. }	Consequent on	
III. a. Fut. Impft.	{ γράψω τὴν ἐπ. ἐν ᾧ σὺ παίζεις. }	Coincident with	} a past action.
b. Fut. Perf.	{ ἡ ἐπιστολὴ γεγραφέται ὅταν σὺ παραγῇ. }	Antecedent to	
c. Fut. Fut.	{ μελλήσω γρ. ὅτε σὺ παραγενῇσει. . . }	Consequent on	

Explanation of names of the tenses given above.

- I. An action which is still going on of course is not yet completed, and therefore the tense expressing such an action is termed generally Imperfect.
- Pres. Impft.—*I am now doing this* ; action not completed now.
 - Pres. Pft.—*I have done this* ; action at present time past and completed.
 - Pres. Fut.—*I shall do it* ; I am at the present time in such a position that I shall do it.
- II. *a.* Pret. Impft.—*I was doing it* ; at some past time the action was going on, but not completed.
- Pret. Pft.—*I had done it* ; at some past time the action was completed.
 - Pret. Fut.—*I was about to do it* ; at some past time I was in such a position that I was about to do it.
- III. *a.* Fut. Impft.—*I shall do it* ; at some future time, the action will be going on and imperfect.
- Fut. Pft.—*I shall have done it* ; at some future time the action will be completed.
 - Fut. Fut.—*I shall be about to do it* ; at some future time I shall be in such a position that I shall be about to do it.

Obs. 1. The Infinitive and participle express only the absolute time of the action as past, present, or future, λέξαι, λέγειν, λέξειν, without defining it by referring it to some other action, relatively to which it is past, present, or future ; so that the different forms of the Part. and Infin. past, present, or future, may be used indifferently with a past, present, or future verb ; as, βούλομαι λέγειν, ἡβουλόμεν λέγειν, βουλήσεται λέγειν : γελῶν λέγει, γελῶν ἔλεγε, γελῶν λέξει : λέγει γεγραφέναι (γράψαι), ἔλεξε γεγραφέναι (γράψαι), λέξει γεγραφέναι (γράψαι) : γεγραφὼς (γράψας) λέγει, γεγραφὼς (γράψας) ἔλεξε, γεγραφὼς (γράψας) λέξει : ἐλπίζει εὐ πράξειν, ἤλπιζεν εὐ πράξειν, ἐλπίζει εὐ πράξειν : παρασκευάζεται ὡς λέξων, παρεσκευάζετο ὡς λέξων, παρασκευάζεται ὡς λέξων.

Obs. 2. For the use of the Aorist and Present Infinitives, see §. 405.

Present Absolute—Present Historic.

§. 395. 1. The present properly signifies an incomplete action yet in course of performance, going on at the same time with another action now also going on—which is generally the act of speaking. But the notion of present is extended so as to comprehend indefinite spaces of time, as we say “the present age;” and in this way the present is absolute, as referring to no particular moment when the action takes place ; as, *φασί, αἰνῶσι*. This absolute present is used in general propositions, proverbs, comparisons, and in speaking of manners and customs. or of any

thing which frequently happens; as, ὁ ἥλιος λάμπει: ὁ ἄνθρωπος ἐστὶ θνητός: Il. π., 364 ὥς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἔρχεται.

2. Another use of the absolute present is historic; when to give animation to the narration past events are spoken of as present, and thus brought more vividly before the mind. So Eur. Phœn. 31 μαστοῖς ὑφέϊτο καὶ πόσιν πείθει τεκεῖν. This takes place even in dependent sentences, especially in adjectival sentences introduced by relative pronoun; as, Hdt. V. 91 μετεπέμποντο Ἴππῖαν ἐκ Σιγείου, ἐς δὲ καταφεύγουσι οἱ Πεισιστρατίδαι: Xen. Anab. I. 7, 16 ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπεὶ δὲ πυνθάνεται Κύρον προσελαύνοντα: Eur. Hec. 1134 ἦν τις Πριαμίδων νεώτατος Πολύδωρος, Ἐκάβης παῖς, ὃν ἐκ Τροίας ἔμοι πατὴρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν: Ibid. 963 τυγχάνω γὰρ ἐν μέσοις Θρήκης δροῖς ἀπὼν, ὅτ' ἦλθες δεῦρο.

Obs. 1. On the interchange of the Historic Pres. with the Impft. and Aor. see §. 398. 2., 401. 5.

Obs. 2. This use of the absolute present is found also in the Infin. of which the Pres. is very often used in the *oratio obliqua* for the Aorist; as, Hdt. VI. 137 Ἀθηναῖοι λέγουσι, δικαίως ἐξελάσαι· κατοικημένους γὰρ τοὺς Πελασγούς ὑπὸ τῷ Ὑμησσῶ, ἐνθεῦτεν ὀρμεωμένους, ἀδικέειν τάδε· φοιτᾶν γὰρ αἰεὶ τὰς σφετέρας θυγατέρας τε καὶ τοὺς παῖδας ἐπ' ὕδωρ—οὐ γὰρ εἶναι τοῦτον τὸν χρόνον σφίσι κω—οἰκέτας· ὅκως δὲ ἔλθοιεν αὐταί, τοὺς Πελασγούς ὑπὸ ὕβριος—βιάσθαι σφείας κ. τ. λ.: Xen. M. S. II. 6, 31 πέπυσμαι καὶ ἀπὸ τῆς Σκύλλης διὰ τοῦτο φεύγειν τοὺς ἀνθρώπους, ὅτι τὰς χεῖρας αὐτοῖς προσέφερε· τὰς δὲ γε Ζεῖρηνας, ὅτι τὰς χεῖρας οὐδενὶ προσέφερον, ἀλλὰ πᾶσι πόρρωθεν ἐπήδον, πάντας φασὶν ὑπομένειν καὶ ἀκούοντας αὐτῶν κηλείσθαι: Plat. Symp. p. 175 C μετὰ ταῦτα ἔφη σφᾶς μὲν δειπνεῖν (*cenasse*), τὸν δὲ Σωκράτη οὐκ εἰσιέναι (*introusse*): Id. Rep. p. 614 C δικαστὰς δὲ μεταξὺ τούτων καθέσθαι· οὐς, ἐπεὶ διὰδικάσειαν, τοὺς μὲν δικαίους κελεύειν πορεύεσθαι τὴν εἰς δεξιάν—δρᾶν δὲ κ. τ. λ.: but see below, §. 405.

§. 396. 1. Several verbs have in their Pres. the sense of the Pft., as implying the action whence the present state arises; as, οἰχομαι, *I am gone=have departed*; or, the sense of the Aorist, as expressing simply a past action, without distinct reference to its implied effects; as, τίκτειν, *parentem esse=procreasse* (Aor.). So always, ἦκω, *veni, adsum* (for ἐλήλυθα), and the following verbs of perception, ἀκούω, and the poetic κλύω, *audiri* (for ἀκήκοα), πυνθάνομαι, αἰσθάνομαι, γινώσκω, μαρθάνω: Od. ο., 403 νῆσός τις Συρίη κυκλήσκειται, εἴ που ἀκούεις (*hear and have heard*): Il. ε., 472 πῇ δὲ τοι μένος οἴχεται, δὲ πρὶν ἔχεςκες (*is gone=has departed*): cf. ο., 223: Od. π., 24 οὐ σ' ἔτ' ἔγωγε ὄψεσθαι ἐφάμην (*putabam*), ἐπεὶ ᾤχεο (*profectus fueras*) νηὶ Πύλουνδε: Xen. Cyr. VI. 1, 45 μὴ λυποῦ, ὅτι Ἀράσπας οἴχεται εἰς τοὺς πολεμίους: Ibid. VIII. 3, 28 οὐ μετεστράφη, ἀλλ' ᾤχετο (*as Aor.*) ἐφ' ὅπερ ἐτάχθη. So ἀποἰχέσθαι: Hdt. IX. 58

Μαρδόνιος, ὡς ἐπύθετο τοὺς Ἕλληνας ἀποικομένους: Id. III. 72 φᾶς ἄρτι τε ἦκειν (*adesset, venisset*) ἐκ Περσέων: Eur. Hec. princ. ἦκε νεκρῶν κευθμῶνα καὶ σκότου πύλας λιπῶν: Demosth. p. 28, 1 τὰ δὲ πράγματ' εἰς τοῦτο προήκοντα (ὁρῶ), ubi v. Schæfer: Plat. Gorg. p. 503 C Θεμιστοκλέα οὐκ ἀκούεις ἄνδρα ἀγαθὸν γεγονότα; Soph. Trach. 68 καὶ ποῦ κλύεις νιν, τέκνον, ἰδρῦσθαι χθονός; Hdt. I. 69 πάντα πυνθανόμενος ὁ Κροῖσος ἐπεμπε ἐς Σπάρτην ἀγγέλους: Euripid. ἄρτι γινώσκεις τόδε; ἄρτι μανθάνω (Bacch. 1297.). Trag. and also other poets; *θυήσκειν, mortuum esse, τίκτειν, τεκνοῦν*, (Eur. Herc. 7) *γενῶν τινα, procreare et parentem esse*; but all these usages arise rather from the sense of the verb than the force of the tense.

Obs. The Pres. of οἶχομαι seems in Homer always to have the sense of the Impft. or Aorist, but the Impft. is sometimes found in Homer in its proper sense; as, Il. ε, 495 πᾶλλον δ' ὄξεια δοῦρα κατὰ στρατὸν ὦχετο πάντῃ, ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.

2. The Present, with some such word as πάλαι, sometimes acquires a force between the Aorist and Pft., bringing a past action prominently forward, and denoting its continuance; as, Æsch. Ag. 363 τὸν τὰδε πράξαντ', ἐπ' Ἀλεξάνδρῳ τείνοντα πάλαι (for *τείναντα*) τόφον. So πάλαι τοῦτο σκοπῶ, *I looked for this a long time and am still doing so*: Arist. Eq. 236 ὅτι ἐπὶ τῷ δῆμῳ ξυνόμνυτον πάλαι.

Present for Future.

§. 397. The Present is sometimes used for the Future, as in other languages; (a) when the future time need not be expressly marked; this is most plainly the case in the Inf. with such verbs as δοκῶ, νομίζω, ἡγοῦμαι, οἶμαι, ἐλπίζω, ὁμολογῶ, ὁμνυμι &c.; (b) when the certainty of the future event is to be signified, to which end it is represented as actually taking place:—

a. Lysias 145, 25 ὑμᾶς δὲ χρὴ τὴν αὐτὴν γνώμην ἔχοντας τὴν ψήφον φέρειν, ἥνπερ ὅτε ᾤεσθε πρὸς τοὺς πολεμίους διακινδυνεύειν: Xen. M. S. I. 2, 3 οὐδὲ πώποτε ὀπίσχετο διδάσκαλος εἶναι τούτου: Id. Anab. VII. 7, 31 εἰάν οἱ μὲν στρατιῶται ὑπισχνῶνται προθυμότερον αὐτοῖς συστρατεύεσθαι: Isocr. 130 B μὴ γὰρ οἶεσθ' αὐτοὺς μένειν ἐπὶ τούτοις. So in general propositions where the time is not exactly defined: Eur. Troad. 1204 θνητῶν δὲ μωρὸς ὅστις εὖ πράσσειν δοκῶν βέβαια χαίρει: Id. Alc. 1091 μῶν τὴν θανούσαν ὠφελεῖν τι προσδοκᾷς.

Obs. The verb εἶμι and its compounds have, in Ionic prose and the Attic dialect, a future force,—*I will go*. The Inf. and Particip. of this verb have both a pres. and fut. force, and so in Homer have the Indic. and Opt.: Od. δ, 401 τῆμος ἄρ' ἐξ ἁλὸς εἰσι γέρων—, ἐκ δ' ἐλθὼν κοιμᾶται:

Π. α, 426 καὶ τότ' ἔπειτά τοι εἰμι Διὸς ποτὶ χαλκοβατὲς δῶ: *Æsch. Prom.* 325 εἰμι καὶ πειράσσομαι: *Eur. Hec.* 1054 ἄπειμι κἀποστήσομαι: *Ibid.* 1196 πρὸς τόνδε δ' εἰμι καὶ λόγοις ἀμείβομαι: *Id. Med.* 257 οὐκ ἄπειμι πρὸς δόμους πάλιν, πρὶν ἂν σε γαίης τερμόνων ἔξω βάλλω: *Xen. Cyr. I.* 2, 15 ἵνα δὲ σαφέστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπ'ἀνευμι (*raucis repetam*): *Ibid.* VI. 1, 5 ἄπειμι — στρατηγήσω: *Plat. Apol.* p. 29 Ε οὐκ εὐθὺς ἀφήσω αὐτὸν οὐδ' ἄπειμι, ἀλλ' ἐρήσομαι αὐτὸν καὶ ἐξετάσω καὶ ἐλέγξω. *So Hdt. VIII.* 60 παρέσονται — ἀπίαςί τε^a. *Inf. and Particip.*: *Thuc. V.* 7 ἐνόμζεν ἀπίναι, ὅταν βούληται, *se abiturum esse, quando vellet*: *Plat. Phæd.* p. 103 D καὶ τὸ πῦρ γε αὖ, προσιώντος τοῦ ψυχροῦ αὐτῷ, ἡ ὑπεξίναι (*recessurum esse*) ἢ ἀπολείσθαι: *Xen. Cyr. I.* 3, 13 ἐπεὶ δὲ ἡ Μανδάνη παρεσκευάζετο ὥς ἀποῦσα πάλιν πρὸς τὸν ἄνδρα, εἰδέτο αὐτῆς ὁ Ἀστυάγης καταλείπειν τὸν Κύρον: *Thuc. V.* 10 ἐξιώντων: *Ibid. V.* 65 ὡς λόντες.

δ. Π. λ, 365 ἡ θήν σ' ἐξανύω γε (*profecto te conficio*), καὶ ὕστερον ἀντιβολήσας, εἰ πον τις καὶ ἔμοιγε θεῶν ἐπιτάρροθός ἐστιν. Hence in oracles; *as, Hdt. VII.* 140 οὔτε γὰρ ἡ κεφαλὴ μένει ἔμπεδον, οὔτε τὸ σῶμα—λείπεται, ἀλλ' ἄζηλα πέλει &c. *Infinitive*: *Soph. Trach.* 170 τοιαῦτ' ἔφραξε πρὸς θεῶν εἰμαρμένα τῶν Ἡρακλείων ἐκτελευτᾶσθαι πόνων.

Imperfect.

§. 398. 1. The Impft. is to time past what the Pres. is to time present; both express an action yet in course of performance, and not yet completed. By the Imperfect an action is represented as going on in time past, relatively to another action also in time past. The Imperfect is never used absolutely, but always in relation to some other predicate expressed or implied. This predicate is in the Imperfect when its action is supposed to be coincident with the Imperfect; *as, ὅτε ἐγγὺς ἦσαν οἱ βάρβαροι, οἱ Ἕλληνες ἐμάχοντο*: if the action is antecedent to the Impft. it is in the Plpft. or Aor.; *as, ὅτε οἱ βάρβαροι ἐπεληλύθεσαν οἱ Ἕλληνες ἐμάχοντο*. The action to which the Impft. refers is sometimes expressed by the participle, and the Impft. denotes that the two went on coincidently: *Thuc. I.* 7 περιουσίας μᾶλλον ἔχουσαι χρημάτων—ἐκτίζοντο, *as these resources increased they built their cities, &c.* Sometimes a particle is added to denote the exact coincidence: *Thuc. I.* 8 ὅτεπερ καὶ τὰς πολλὰς αὐτῶν κατόκκιζε.

2. As both the Pres. and Impft. signify an action not yet completed, they are often used to express the attempt to do any thing. This is especially the case where the action is such that the consent or cooperation of another party is necessary to its completion. In this case the will is taken for the deed, which is therein commenced: *Od. π,* 431 τοῦ νῦν οἶκον ἄτιμον ἔδεις (*con-*

^a *Pier. Mær.* 16.

suavis), *μνά* δὲ γυναῖκα, παῖδά τ' ἀποκτείναι, *interficere conaris*. So *ἐκτεινον*, ἀπωλλύμην, *perdebar* : Eur. H. F. 538 τὰμ' ἔθνησκε τέκν', ἀπωλλύμην δ' ἐγώ, *liberi mei morituri erant &c.* So also the Imperfect Optative after *εἰ* : Soph. Oed. Col. 992 εἴ τις σε τὸν δίκαιον αὐτίκ' ἐνθάδε κτεῖνοι, (*were to try to kill.*) So the Participle : Eur. Phoen. 81 ἐγὼ δ' (Jocasta) ἔριν λύουσ', ὑπόσπονδον μολεῖν ἔπεισα παιδὶ παῖδα, πρὶν ψαῦσαι δορός : Id. El. 1024 κεί μὲν, πόλεως ἄλωσιν ἐξώμενος ἢ δῶμ' ὀνήσω, τὰλλὰ τ' ἐκώζων τέκνα, ἔκτεινε πολλῶν μίαν ὕπερ, συγγνώσθ' ἂν ἦν : Ibid. 1298 ἐξένευσ' ἀποστήναι, πρόσω Ἀγαμέμνονος παῖς, ὥς ἀπόρρητον φλόγα θύουσα : Hdt. VI. 82 πρὶν—μάρη, εἴτε οἱ ὁ θεὸς παραδίδοι, εἴτε οἱ ἐμποδὼν ἔστηκε : Xen. Cyr. I. 3, 14 ἔπειτα τά τε νῦν ὄντα ἐν τῷ παραδείσῳ θηρία δίδωμί σοι, καὶ ἄλλα παντοδαπὰ συλλέξω : Demosth. p. 849, 17 οὐδ' ἐμοῦ παραδιδόντος (τὸν παῖδα, *quum traditurus non essem*), παραλαβεῖν ἠθέλησεν, and so frequently in this oration. Hdt. III. 81 τὰ (i. e. δ) μὲν Ὀτάνης εἶπε, τυραννίδα παύων (*aboliturus*), λελέχθω κάμοι ταῦτα : Xen. Hell. II. 1, 29 ἡ Πάραλος ἐς τὰς Ἀθήνας ἐπλευσεν, ἀπαγγέλλουσα τὰ γεγυρότα. So often the Pr. Part. after verbs of motion : Eur. Suppl. 131 τοῦτους θανόντας ἦλθον ἐξαιτῶν πόλιν : Demosth. p. 69, 15 τοὺς μὲν ὄντας ἐχθροὺς Θηβαίων Λακεδαιμονίους ἀναιρεῖ, οἷς δ' ἀπώλεσεν αὐτοὺς πρότερον Φωκίας νῦν σώζει ; καὶ τίς ἂν ταῦτα πιστεύσειεν ;

3. Hence arises the analogous usage of the Impft. (or Aorist in sense of Impft.), where the Impft. with *ἂν* is more usual, in the sense of Fut. with *ἔμελλεν*, to express an action which is or was viewed as not completed, but as being, or having been, to be completed, under certain circumstances : Hdt. VII. 220 μένουντι δὲ αὐτοῦ μέγα κλέος εἰλείπετο, *he thought if he stayed that great glory would be in store for him* ; so ἐβουλόμην, *I would*, that is, if I might : Æsch. Ag. 350 πολλῶν γὰρ ἐσθλῶν τὴν ὄνησιν εἰλόμην : Eur. Iph. T. 26 ἐλθοῦσα δ' Αὐλῖδ' ἡ τάλαινα (Iphigenia)—ἐκαινόμην ξίφει, ἀλλ' ἐξέκλεψεν—Ἄρτεμις (εἰ μὴ ἐξέκλεψεν) : Id. Med. 1182 ἦδη—ταχὺς βαδιστὴς τερμόνων ἀνθήπτετο, *assequitur erat ; at assecutus non est* : Id. Bacch. 612 τίς μοι φύλαξ ἦν, εἰ σὺ συμφορᾶς τύχοις^a ; so in English, *I had done so, unless &c.* Hence the conditional usage of the Impft. with *ἂν*. Sometimes the omission of *ἂν* gives irony to the verb : Arist. Nub. 1338 ἐδιδασάμην μέντοι σε^b. So *χρῆν*, *oportebat* ; *ἔδει*, *necesse erat* ; *καλῶς εἶχε*, &c. ; *ἂν*, if it is used, refers definitely to certain conditions which are supposed in the cases given above.—See §. 853. 2. 3.

^a Elm. ad loc. Herm. Electr. 902. 1011. Elm. Med. 416. Lobeck Ajac. 634. Ellendt ad v. ἂν.

^b Herm. Nub. 1344.

4. The Impft. is sometimes used for the Present, when the thought which the sentence expresses is not taken merely as an indefinite proposition, true at the present moment, but is referred in the speaker's mind to some time past; as, Il. π, 29 τοὺς μὲν τ' ἱητροὶ πολυφάρμακοι ἀμφιπέπονται, ἔλκε' ἀκείονες· σὺ δ' ἀμύχανος ἔπλεν, Ἀχιλλεῦ! cf. the preceding verse: Plat. Crit. p. 47 D διαφθερούμεν ἐκεῖνο καὶ λωβησόμεθα, δ τῷ μὲν δικαίῳ βέλτιον ἐγίγνετο, τῷ δὲ ἀδίκῳ ἀπώλλυτο: for δ τῷ μὲν δικ. βέλτιον γίνεσθαι, τῷ δὲ ἀδ. ἀπώλλυσθαι ἐλέγετο ἐκάστοτε ὑφ' ἡμῶν περὶ τῶν τοιούτων διαλεγομένων: vide Stallbaum. So especially the Impft. ἦν is used for ἐστὶ referring to some past thought; as, Il. ε, 331 Κύπριν ἐπῳχετο — γινώσκων, ὅτ' ἀνακτὶς ἦν θεός: Plat. Rep. p. 406 E ἄρ', ἦν δ' ἐγὼ, ὅτι ἦν τι αὐτῷ ἔργον: Stallbaum ὅτι ἐστὶν αὐτῷ, ὡς ἄρτι ἐλέγομεν, ἔργον τι: Ibid. p. 436 C εἰσόμεθα, ὅτι οὐ ταῦτόν ἦν, ἀλλὰ πλείω, i. e. ὅτι οὐ ταῦτόν ἐστιν, ὥσπερ ᾤόμεθα: cf. ibid. p. 609 B. Id. Phædr. p. 230 A ἀτὰρ, ᾧ ἐταῖρε, μεταξὺ τῶν λόγων, ἄρ' οὐ τότε ἦν τὸ δένδρον, ἐφ' ὅπερ ἦγες ἡμᾶς, ubi v. Stallbaum. So the phrase in Aristotle for a metaphysical definition, τό τι ἦν εἶναι, *the being that which it is defined to be*. Connected with this is the use of ἦν (usually οὐκ ἦν) with ἄρα to express an opinion or expectation which has turned out to be wrong^a. The Impft. refers to the moment when the mistake was made, when the thing really was of the nature it has now turned out to be, though it seemed to be of a contrary nature: Od. π, 420 Ἀντίνο', ὕβριν ἔχων, κακομήχανε, καὶ δέ σέ φασιν ἐν δήμῳ Ἰθάκης μεθ' οὐμήλικας ἔμμεν ἄριστον βουλῇ καὶ μύθοισι· σὺ δ' οὐκ ἄρα τοῖς ἔησθα: Soph. Phil. 975 ὅδ' ἦν ἄρα ὁ φυλλαβών με: Eur. Med. 703 ξυγγνωστὰ μὲν τᾶρ' ἦν σε λυπεῖσθαι, γύναι: Hdt. IV. 64 δέρμα δὲ ἀνθρώπου, καὶ παχὺ καὶ λαμπρὸν, ἦν ἄρα σκέδον πάντων τῶν δερμάτων λαμπρότατον: Herod. here probably means to express that this notion was wrong. Plat. Gorg. p. 516 D οὐκ ἄρ' ἀγαθὸς τὰ πολιτικά Περικλῆς ἦν ἐκ τούτου τοῦ λόγου, i. e. οὐκ ἄρ' ἀγαθὸς ἐστίν.

Perfect.

§. 399. 1. The Perfect expresses a complete action, whether it be not completed till the very moment of speaking, as γέγραφα, *I have (just) written*; or a long time before, as ἡ πόλις ἐκτισται, *it has been built, and there it is*. But the Aorist is very often used for the Pft., and only in two cases is the Pft. always used:

a. When the completed action is to be expressly connected with

^a For more examples see Heind. Phædo, p. 75. §. 35. Bernh. 374.

the time present to the speaker. Hence in historic style the Pft. is not generally used, except by Herodotus, who loved to represent events not merely as we look at them when past, but as really happening before our eyes; and very frequently in the orators, who wished to connect every thing past with the moment in which they were speaking, and thus place it more vividly before the audience.

δ. When the action is to be represented not only as completed, but as present in its effects and consequences; as, *γέγραφα τὴν ἐπιστολὴν*, *I have written the letter, and there it is, ready*: *ἐκτίσται ἡ πόλις*, *the city has been built, and there it stands*: Xen. Cyr. I. 3, 18 οὗτος μὲν γὰρ (sc. Astyages) τῶν ἐν Μήδοις πάντων δεσπότην ἑαυτὸν πεποίηκεν: Ibid. IV. 2, 26 οὐδέν ἐστι κερδαλέωτερον τοῦ νικᾶν ὁ γὰρ κρατῶν ἅμα πάντα συνήρπακε, καὶ τοὺς ἀνδρας καὶ τὰς γυναῖκας: Demosth. p. 834, 64 οἱ (sc. ἐπίτροποι) καὶ τὴν διαθήκην ἤφανικασιν,—καὶ τὰς μὲν σφετέρας αὐτῶν οὐσίας ἐκ τῶν ἐπικαρπιῶν διεκλήκασιν, καὶ τὰρχαῖα τῶν ὑπαρχόντων ἐκ τῶν ἐμῶν πολλὰ μὲν πεποίηκασιν, τῆς δ' ἐμῆς οὐσίας—ἄλλον τὸ κεφάλαιον ἀηρήκασιν. The same holds good of the Conj. and Inf. and Part. of the Pft., and of the Plpft.: Hdt. III. 75 ἔλεγε, ὅσα ἀγαθὰ Κῦρος Πέρσας πεποίηκοι: Xen. Cyr. VI. 2, 9 εἰπὼν, ὅτι Κροῖσος μὲν—ἡρήμενος εἶη—, δεδογμένον δ' εἶη πᾶσι τοῖς συμμάχοις βασιλεῦσι, πάσῃ τῇ δυνάμει ἕκαστον παρεῖναι—· ἤδη δὲ καὶ μεμισθωμένους εἶναι πολλοὺς—· πεπομφέναι δὲ Κροῖσον καὶ εἰς Λακεδαίμονα περὶ συμμαχίας, συλλέγεσθαι δὲ τὸ στράτευμα—καὶ ἀγορὰν παρηγγέλλειν.

Obs. 1. Hence arises the remarkable use of the III. sing. Pft. Imper. to express a strong command or exhortation, so that the action is represented as already completed, and as remaining in that complete state; as, *λελείφθω*, *reliquum esto*; *πεπειράσθω*, *let it be tried*; *νῦν δὲ τοῦτο τετολμήσθω εἰπεῖν*: Xen. M. S. IV. 2, 19 ὅμως δὲ εἰρήσθω μοι, ἀδικώτερον εἶναι τὸν ἐκούτα ψευδόμενον τοῦ ἄκοντος: Plat. Rep. p. 561 sq. *τετάχθω ἡμῖν κατὰ δημοκρατίαν ὁ τοιοῦτος ἀνὴρ*. So the inf. in the *oratio obliqua*: Xen. Hell. V. 4, 7 ἐξιώστες δὲ εἶπον, τὴν θύραν κεκλεισθαι, *be closed, and remain closed*.

Obs. 2. This notion of continuance arises from the simple notion of the Pft.; a completed action implies and is the foundation of the permanent state which naturally follows such completion; hence we often translate a Pft. by a Present; as, *τέθνηκα*, *I am dead*—the action of dying is completed. *Πο κέκτημαι*, *I have acquired*=*I do possess*: *οἶδα*, *intellexi*=*scio*: *μέμνημαι*, *I have called to mind*=*I remember*: *κέκλημαι*, *I have been called*=*I am named*: *τεθαύμακα* (Xen. M. S. I. 4, 2 εἰπέ μοι—ἔστιν οὕστινας ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ), *I have wondered at*=*I am in wonder at*: *βεβούλευμαι*, *I have finished deliberating*=*am now determined*: *ἐρρωμαι*, *I have strengthened myself*=*valeo, am in health*: *ἔστηκα*, *I have placed myself*=*I stand*: *πέφυκα*, *I have been born*=*I am, like γέγονα*: *ἐγρήγορα*, *I have been awakened*=*I am awake*: *δίδωκα*, *πέφωβημαι*, properly, *I have been placed in*

fear=*I am afraid*: βέβηκα, *I have walked*=*I now go on* (Hdt. VII. 164 παραδεξιόμενος τὴν τυραννίδα εὖ βεβηκυῖαν, *firmiter stantem*): πέποιθα, *I have persuaded myself*=*I trust*: μέμηκε, *it has gone to my heart*=*it is a care to me* (μέλει, *it goes to my heart*): πέφηνα, *I have shewn myself*=*I appear*: τέθηλα, *I am in bloom* (θάλλω, *I blossom*): κέκηδα, *I am taken care of* (κηδομαι, *I take care of*), &c. In many of these and other verbs the Pft. differs from the Present, in that the latter expresses the beginning of, the former the full operation and existence of the action, especially the following, which express a sound, or call, of which (except κλάζω) the Pres. is but little used: κέκραγα, λέλακα, κέκλαγα, τέτριγα, βέβρυχα (βρυχάομαι), μέμυκα (μυκάομαι), μέμηκα (μηκάομαι). Of some Perfects the Pres. is either altogether lost, or only found in Epic: οἶδα, οἶκα, εἶωθα, δέδοικα, δέδια, σέσπρα, τέθηπα, ΜΕΜΑΑ, μέμονα, *I am minded*; γέγωνα, *I call*; ἄνωγα, *I order*.

Obs. 3. These Pres. Perfects can express the frequency of an action like the simple Present; as, Il. α, 37 κλυθί μεν, Ἀργυρότοξ', ὅς Χρῦσῃν ἀμφιβέβηκας, Κῶλαν τε ζαθέην, Τενέδοιό τε ἱφί ἀνδράσσεις.

2. The Pft., like the present, is used to express the future, but with an emphatical expression of the immediate occurrence of the action, and of its continuance, as if it were already done; as, Il. ο, 128 μαινόμενε, φρένας ἡλὲ, διέφθορας! Soph. Phil. 75 εἰ με τόφω ἐγκρατὴς αἰσθήσεται, ὄλωα, like *perii, interii, actum est de me*: Thuc. VIII. 74 ἴνα, ἣν μὴ ὑπακούσωσι, τεθνήκωσι, *they will be straightway dead*: Plat. Phæd. p. 80 D αὕτη δὲ δὴ ἡμῶν ἡ τοιαύτη καὶ οὕτω πεφυκυῖα, ἀπαλλαττομένη τοῦ σώματος, εὐθὺς διαπεφύσεται καὶ ἀπόλωλεν.

Pluperfect.

§. 400. 1. The Pluperfect stands to the Perfect as the Imperfect to the Present; it expresses, like the Perfect, a completed action, not with reference to time present, but to some other action in time past; as, ἐγεγράφειν τὴν ἐπιστολὴν ἐπεὶ ὁ ἐταῖρος ἦλθεν. This action, to which the Plpft. refers, is either consequent to it, and is expressed by the Impft.; as, ὅτε οἱ Ἕλληνες ἐγγὺς ᾔσαν οἱ πολέμιοι ἀπεπεφύγεσαν, or is coincident with it, and then stands in the Plpft.; as, ἐπειδὴ οἱ Ἕλληνες ἐπεληλύθεσαν οἱ πολέμιοι ἀπεπεφύγεσαν.

2. What was said in the last section (1. α. β.) on the use of the Pft., holds good with the Plpft.; it is used only (α) when the actual completion of the two predicates is to be expressly signified: otherwise the Aorist is used; as, ἐπειδὴ οἱ Ἕλληνες ἐπῆλθον οἱ πολέμιοι ἀπέφυγον: (β) when the action is represented as continuing in its effects; as, Xen. Cyr. I. 4, 5 ταχὺ δὲ καὶ τὰ ἐν τῷ παραδείσῳ θηρία ἀηλῶκει, διώκων καὶ βάλλων καὶ κατακαίνων, ὥστε ὁ Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ συλλέγειν θηρία. And where the

Pft. has a present sense, the Plpft. is used as an Impft. ; *αἶ, ᾔδην, sciebam—ἐκεκτήμεν, &c.*

Aorist.

§. 401. 1. The Aorist expresses an action simply past, neither having, like the Pft., any connexion with time present, nor, like the Impft., any reference to another action, nor any notion of continuance ; *αἶ, ἔγραψα τὴν ἐπιστολὴν* (no time defined) : *ἐκτίσθη ἡ πόλις, the city has been built*, but at no definite time.

2. Hence the Aorist is used when any action is to be represented as *momentary* ; and thus is opposed to the Impft. (continuance).

3. In the narration of past events the Impft. and the Aor. are used. If the narration consists merely in a relation of the facts, the Aorist is used (*the narrative tense*) ; if the narrator places himself as it were in the midst of the facts he relates, and tells them as if he saw them with his own eyes, the Imperfect is used (*the descriptive tense*) : *ὁ Κῦρος πολλὰ ἔθνη ἐνίκησεν* : *Od. α, 106 οἱ μὲν ἔπειτα πεσσοῖσι προπάρουθε θυράων θυμὸν ἔτερπον—οἱ μὲν ἄρ' οἶον ἔμιογον ἐνὶ κρητῆρσι καὶ ὕδωρ, οἱ δ' αὔτε σπόγγοισι πολυτρήτοισι τραπεζὰς νίζον καὶ προτίθεντο, ἰδὲ κρέα πολλὰ δατεῦντο.*

Obs. 1. The original sense of the Aorist seems to have been the existence of the act, without any more reference to time than the notion of the verb necessarily implies for the action to have taken place ; and as such an indefinite notion of mere existence is by the mind necessarily thrown into some time past, the Aorist becomes a past tense, without expressing any exact moment in past time. The action implies the notion of some moment of time for it to take place in, hence it is *momentary* ; but it might have been any moment, and therefore it is *indefinite*.

Obs. 2. The Impft. does not here denote the continued, nor the Aor. the momentary character of the action : the same event may be related by the Aorist in one place and the Impft. in another, accordingly as it is considered either merely as a completed action, or as in course of completion, which the speaker is supposed to describe by the Impft. as if he saw it going on.

4. When the Impft. and Aorist are interchanged and contrasted in the same passage, the latter often represents the action as momentary, the former as continuing, so that the more or less important, the more or less transient actions are marked in the narration, by the use of the Impft. and Aorist. We find this usage in Homer applied with great effect : *Il. ψ, 228 ἦμος δ' Ἐωσφόρος εἰσι φῶς ἔρέων ἐπὶ γαίαν, τῆμος πυρκαῖῃ ἑμαρπαίνετο, παύσατο δὲ φλόξ* : *Il. ρ, 596 νίκην δὲ Τρώεσσι δίδου, ἐφόβησε δ'*

Ἀχαιοὺς. (Cf. II. a, 430 sqq. where the Impft. is used to express the principal event; and 453. 478. Od. a, 106. 112.) Xen. Anab. V. 4, 24 τοὺς πελταστὰς εἰδὼν οἱ βάρβαροι, καὶ ἐμάχοντο· ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὀπλίται, ἐτράποντο· καὶ οἱ μὲν πελτασταὶ εὐθὺς εἶποντο: Id. Cyr. I. 4, 1 τοιαῦτα μὲν δὴ πολλὰ ἐλάλει ὁ Κῦρος· τέλος δὲ ἡ μὲν μήτηρ ἀπῆλθε, Κῦρος δὲ κατέμενε, καὶ αὐτοῦ ἐτρέφετο.

5. So also the Aorist and Pft. (or Plpft.) are interchanged, the two latter represent the past action as continuing in its effects and consequences; the Pft. with reference to the act of speaking, the Plpft. with reference to some other past action: Hdt. VII. 8, 2 ἀλλ' ὁ μὲν τετελεύτηκε, καὶ οὐκ ἐξεγένετό (contigit) οἱ τιμωρήσασθαι: Isocr. p. 163 Α ὁ μὲν πόλεμος ἀπάντων ἡμᾶς τῶν εἰρημένων ἀπεστέρηκε· καὶ γάρ τοι πνευστέρους πεποίηκε καὶ πολλοὺς κινδύνους ὑπομένειν ἠνάγκασε, καὶ πρὸς τοὺς Ἕλληνας διαβέβληκε καὶ πάντα τρόπον τεταλαιπύρηκεν ἡμᾶς.

6. A still greater effect is produced by the interchange of the Aor. and the historic Present; the more important action being held as it were before our eyes, as present to us, while the less important one is suffered to pass rapidly by in the Aorist: Thuc. I. 95 ἐλθὼν (sc. Pausanias) δ' εἰς Λακεδαίμονα τῶν μὲν ἰδίᾳ πρὸς τινα ἀδικημάτων εὐθύνη, τὰ δὲ μέγιστα ἀπολύεται μὴ ἀδικεῖν: Id. VII. 83 καὶ ἀναλαμβάνουσι τε τὰ ὅπλα, καὶ οἱ Συρακούσιοι αἰσθάνονται καὶ ἐπαιώνισαν: Xen. Cyr. I. 3, 11 πολλάκις γάρ με πρὸς τὸν πάππον ἐπιθυμοῦντα προσδραμεῖν οὗτος ὁ μαρρώτατος ἀποκαλύει: Xen. Anab. IV. 6, 22 ἐπεὶ δὲ ἐδείπνησαν καὶ νύξ ἐγένετο, οἱ μὲν ταχέυτεσ ὥχοντο (Impft. used as Aor.) καὶ καταλαμβάνουσι τὸ ὄρος: Ibid. V. 8, 6 ἐνταῦθα δὴ ἀναγινώσκει τε αὐτὸν καὶ ἤρετο (as Aor.): Id. Hellen. II. 1, 15 προσβαλὼν πόλει—τῇ ὑστεραίᾳ προσβολῇ κατὰ κράτος αἰρεῖ καὶ ἐξηδραπέδωσε: Soph. El. 897 ἰδοῦσα δ' ἔσχον θαῦμα καὶ περισκοπῶ: Eur. Iph. T. 16 εἰς ἔμπυρ' ἦλθε καὶ λέγει Κάλχας τάδε^a.

Obs. 3. So the Infinitives of these tenses in the *oratio obliqua*: Plat. Rep. p. 358 D εἶναι μὲν γὰρ αὐτὸν (τὸν Γύγην) ποιμένα θητεύοντα παρὰ τῷ τότε Λυδίας ἀρχοντι· δμβρου δὲ πολλοῦ γενομένου καὶ σεισμοῦ, βαγῆναι τι τῆς γῆς καὶ γενέσθαι χάσμα κατὰ τὸν τόπον, ᾧ ἔνεμεν· ἰδόντα δὲ καὶ θαυμάσαντα καταβῆναι καὶ ἰδεῖν—ἵππον χαλκοῦν κ. τ. λ.: Id. Symp. p. 176 Α ἔφη—σπονδὰς τε σφᾶς ποιήσασθαι καὶ ἄσαντας τὸν θεὸν καὶ τᾶλλα νομιζόμενα τρέπεσθαι πρὸς τὸν πέτον^b. (See §. 405.)

Peculiar usages of the Aorist.

§. 402. 1. As the force of the Aorist extends over the whole space of past time, without reference to any single definite moment, it is used to

^a Heind. Plat. Phaed. 84 D.

^b Stallb. Plat. Symp. 172 D.

αρχαῖοι καὶ νεώτεροι πότε, *which place corresponds to the time, it is the statement of some general truth, which corresponds to different particular moments of existence.* The particular moment the present time is intended are stated as events of the present time, which is expressed from them as if it were of the future time, which latter is expressed by the Present: as that the business expressed is general, subject to perpetuity without any especial reference to the particular date of the statement: while the Aorist implies the particular truth of the statement of the individual occurrence of the past time. *ἡ καθήκοντος θυγῆς ἔστι: Il. γ, 300 τὸ δὲ "ἄντ' ἔστιν. οὐδὲν αἶμας τίς, ἡνι προσερχομαι οὐκ ἀπορρίβει, ὅσπερ, ὅττ' ἐφίβησε ἑλπίσιν, καὶ ἐπὶ τὴν αἰσῶν καὶ κτερομένην. Il. μ, 177 αἰεὶ τοὶ Διὸς ἐρείσσω, καὶ ἀνέριμα, ἵππεσσι δὲ Διὸς καὶ ἡρώεσσι, οὐκ ἀφείλαται νίκην ῥηϊδίως. Soph. Tr. 300 οὐ δὲ τῷ πατρὶ τῶν ἐμῶν ἡνι οὐκ ἐπὶ τὸν ἀντίθω' ἡνιμα ὅ τ' ἄρρητος ἄνθρωπος, ὃ τε τῶνδε εὐχόμενος: Eur. Med. 179 οὐ δὲ ἀπορρίβειν αὐτὸν (ἡνιμα) οὐδένα καὶ ἄνθρωπον ἡρώεσσι Διὸς καὶ ἡρώεσσι, ῥηϊδίως δὲ ἡνιμα ἡνιμα ἀπορρίβει δαίμων οὐδὲν ἀπέλασας: Eur. Suppl. 245 ὅς δ' ἡνιμα οὐκ ἐλπίσιν ἀφείλαται ἡνιμα, ἡνιμα ῥηϊδίως ἔταυσε ἐλπίσιν ὅς τε: Xen. Cyr. I. 1, 1 ὅς τε μὴ οὐκ ἐλπίσιν οὐδένα ἀφείλαται πύλας προστάττειται τοῖς πύλαις αὐτὸν ἐλπίσιν, μὴ ἀπορρίβειν, ὅς τε οὐκ ἐλπίσιν οὐδένα ἀφείλαται ὅσπερ, ὅττ' ἐφίβησε ἑλπίσιν, καὶ ἐπὶ τὴν αἰσῶν καὶ κτερομένην. Plat. Sympos. p. 181 A ἡ πύλας, ὃ ἐλπίσιν, ὃ ἐλπίσιν οὐδὲν αἰσῶν οὐδὲν αἰσῶν οὐδὲν αἰσῶν, ἀλλ' ἐν τῇ ἐλπίσιν, ὅς τε ἐλπίσιν, τοῦτον ἀφείλαται ἡνιμα οὐκ ἐλπίσιν. Ibid. p. 188 B ὃ μετὰ τῆς ἐλπίσιν "ἔστιν—ἐλπίσιν αὐτὸν οὐκ ἐλπίσιν. Eur. Suppl. 245 ὅς δ' ἡνιμα οὐκ ἐλπίσιν ἀφείλαται ἡνιμα, ἡνιμα ῥηϊδίως ἔταυσε ἐλπίσιν ὅς τε: Xen. Cyr. I. 1, 1 ὅς τε μὴ οὐκ ἐλπίσιν οὐδένα ἀφείλαται πύλας προστάττειται τοῖς πύλαις αὐτὸν ἐλπίσιν, μὴ ἀπορρίβειν, ὅς τε οὐκ ἐλπίσιν οὐδένα ἀφείλαται ὅσπερ, ὅττ' ἐφίβησε ἑλπίσιν, καὶ ἐπὶ τὴν αἰσῶν καὶ κτερομένην.*

2. The Imperfect also has an iterative force, but with this difference, that it expresses the repetition of an action at some definite time or times marked out by the action to which the Impft. always refers (see §. 308. 1.), and therefore the frequency signified is not so general as that of the Aorist: *ἡνιμα οὐκ ἐλπίσιν ἀφείλαται ἡνιμα, οὐδὲ τῶν εἰς ἡμᾶς ἀπορρίβειν, καὶ ἐπὶ τὴν αἰσῶν καὶ κτερομένην. Ibid. p. 181 A ἡ πύλας, ὃ ἐλπίσιν, ὃ ἐλπίσιν οὐδὲν αἰσῶν οὐδὲν αἰσῶν οὐδὲν αἰσῶν, ἀλλ' ἐν τῇ ἐλπίσιν, ὅς τε ἐλπίσιν, τοῦτον ἀφείλαται ἡνιμα οὐκ ἐλπίσιν. Ibid. p. 188 B ὃ μετὰ τῆς ἐλπίσιν "ἔστιν—ἐλπίσιν αὐτὸν οὐκ ἐλπίσιν. Eur. Suppl. 245 ὅς δ' ἡνιμα οὐκ ἐλπίσιν ἀφείλαται ἡνιμα, ἡνιμα ῥηϊδίως ἔταυσε ἐλπίσιν ὅς τε: Xen. Cyr. I. 1, 1 ὅς τε μὴ οὐκ ἐλπίσιν οὐδένα ἀφείλαται πύλας προστάττειται τοῖς πύλαις αὐτὸν ἐλπίσιν, μὴ ἀπορρίβειν, ὅς τε οὐκ ἐλπίσιν οὐδένα ἀφείλαται ὅσπερ, ὅττ' ἐφίβησε ἑλπίσιν, καὶ ἐπὶ τὴν αἰσῶν καὶ κτερομένην.*

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3. The Aorist is also used in comparisons or similes. As a simile need not be always conceived as happening at any particular time, a mere indefinite expression of its having happened without any notion of time is properly expressed by the Aorist: *Il. γ, 33-36 ὅς δ' ὅτε τίς τε δράκοντα ἰδὼν*

παλίνορσος ἀπέστη σῆρος ἐν βήσσης, ὑπὸ τε τρώμος ἔλλαβε γῆνα, ἃς τ' ἀνεχώρησεν, ὅχρος τε μιν εἶλε παρεάς· ὥς αὖτις καθ' ὅμιλον ἔδυν Τρώων ἀγερώχων (sc. Πάρις) : Il. π., 482 ἤριπε δ', ὥς ὅτε τις δρῦς ἤριπεν : Theocr. XIII. 61 sqq. ὥς δ' ὀπὰκ' ἠγυγέειος—λῆς ἑστακούσας νεβρῶ φθεγξαμένας—ἐξ εὐνᾶς ἔσπευσεν ἐτοιμοτάταν ἐπὶ δαίτα· Ἡρακλῆς τοιοῦτος—παῖδα ποθῶν δεδονατο κ. τ. λ. The absolute Present (see §. 395. 1.) is also used in similes, and sets the action before us more vividly as happening before us. So also the conjunctive, representing the action as a mere supposition, which may any day be realised. All three forms are used together, Il. ε., 138 ὅσπερ λείοντα δὲν ῥα τε ποιμὴν ἀγρῶ ἐπ' εἰροπόκοις ὀίεσσι χραύσῃ μὲν τ' αὐλῆς ὑπεραλμένον οὐδὲ δαμάσση, τοῦ μὲν τε σθένος ὥρσεν, ἔπειτα τ' οὐ προσαμύνει. See §. 868. 4.

Obs. 2. The future is also used in comparisons by the poets.

Obs. 3. The iterative Aor. and Impft. have in Ionic an especial form in σκον : Il. β., 198 δὲν δ' αὖ δῆμον τ' ἀνδρα ἴδοι, βοδωντὰ τ' ἐφέυροι, τὸν σκήπτρῳ ἐλάσασκε, δημοκλήσασκέ τε μύθῳ : Hdt. III. 119 ἡ δὲ γυνὴ τοῦ Ἰνταφέρνηος φοιτούσα ἐπὶ τὰς θύρας τοῦ βασιλῆος κλαίεσκε καὶ ὀδυρέσκετο· ποιεῦσα δὲ ἀεὶ τωδὺ τοῦτο τὸν Δαρεῖον ἔπεισε οἰκτεῖραί μιν. So also of the same action taking place at the same time, but in a different place : Il. β., 271 ὧδε δὲ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον : Hdt. III. 117 ἄρδεσκε—in different places at the same time. Very often the iterative force of the form in σκον coincides with the notion of duration expressed by the Impft. : Il. γ., 388 φιλέεσκεν : ε., 708 ναίεσκεν : especially ἔσκε.

Use of the Aorist in the tragedians instead of the Present.—Aorist used to express future events.—Τὶ οὖν with the Aorist.

§. 403. 1. The tragedians often use the Aorist to express a thought, which is present indeed, but which is supposed to have been long and firmly conceived in the speaker's breast : the notion of definite time being kept out of view, the thought is brought all the more prominently forward : Soph. Phil. 1434 καὶ σοὶ ταῦτ', Ἀχιλλέως τέκνον, παρήνεσα, *I advise you this, and have advised you* : Eur. Med. 707 (Medea) Κρίων μ' ἐλαύνει φυγάδα γῆς Κορινθίας. (Ægeus) ἐγ' δ' ἰάσων; οὐδὲ ταῦτ' ἐπήνεσα, *nec id probatum volo* : Ibid. 223 χρὴ δὲ ξένον μὲν κάρτα προσχωρεῖν (se accommodare) πόλει· οὐδ' ἀστὸν ᾔνεσ'· ὅστις αὐθάδης γεγὼς πικρὸς πολίταις ἐστὶν ἀμαθίας ὑπο, *nec laudo, nec unquam laudavi* : Ibid. 272 σὲ τὴν σκυθρωπὸν καὶ πόσει θυμουμένην, Μηδειαν, εἶπον τῆσδε γῆς ἔξω περὰν φυγάδα, *dictum volo* : Ibid. 791 ὦμψα δ' οἷον ἔργον ἔστ' ἐργαστίον τοῦντεῦθεν ἡμῖν, *I have long with sorrow thought on the dreadful deed, &c.* τέκνα γὰρ κατακτενῶ τὰμά; Id. Hec. 1276 (Polym.) καὶ σὴν γ' ἀνάγκη παῖδα Κασάνδραν θανεῖν. (Hecuba) ἀπέπτυσσα, *that thought is contrary to all my feelings and resolves*. So Soph. Œd. Col. 757 θελήσας, *having long and greatly wished* : Id. Aj. 36 ἔγνω; Id. Electr. 668 εἰδεξάμην.

2. The Aorist is also used, like the Pft., to express future events, which must certainly happen. The absence of any definite notion of time expresses yet more forcibly than the Pft. the inevitable, and as it were actual development of that which as yet is future : Il. δ., 160–162 εἵπερ γὰρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσε·ν ἔκ τε καὶ ὅψε' τελεῖ, σὺν τε μεγάλῳ ἀπέτισαν σὺν σφῆσιν κεφαλῇσι γυναιξὶ τε καὶ τεκείσσι, *have done it, I consider it as done* : Il. ρ., 99 ὀππὸτ' ἀνὴρ ἐθέλη πρὸς δαίμονα φωτὶ μάχεσθαι, δὲν κε θεὸς τιμᾷ, τάχα οἱ μέγα πῆμα κυλλίσθη : Il. ι., 412 sqq. εἰ μὲν κ' αὐθι μένων Τρώων πόλιν ἀμφιμάχωμαι, ὀλετο μὲν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται· εἰ δὲ κεν οἴκαδ'

ἴκοιμι φίλην ἐς πατρίδα γαίαν, ὧλετό μοι κλέος ἐσθλόν, ἐπὶ θηρὸν δέ μοι αἰὼν ἔσσεται : Hdt. VII. 10 οὕτως ἀμφοτέρῃ σφί ἐχώρησε, *it succeeds not in both points*, so much must be considered as certain as if it had already happened : Soph. Ant. 303 χρόνῳ ποτ' ἐξέπραξαν ὥς δοῦναι δίκην : Eur. Med. 78 ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν νέον παλαιῷ : Plat. Rep. p. 462 D ὅταν πον ἡμῶν δάκτυλός του πληγῇ, πᾶσα ἡ κοινωνία ἡ κατὰ τὸ σῶμα πρὸς τὴν ψυχὴν—ῆσθετό τε καὶ πᾶσα ἅμα ξυνήλγησε μέρους πονήσαντος ὅλη : ubi v. Stallbaum. So ταχὺ εἶπεν, *statim dixerit*, Plat. Rep. p. 406 D ibiq. Stallb. : Demosth. p. 20, 9 ὅταν δ' ἐκ πλεονεξίας καὶ πονηρίας τις, ὥσπερ οὗτος (Phil.), ἰσχύσῃ, ἡ πρώτη πρόφασις (*prætextus*) καὶ μικρὸν πταίσμα ἅπαντα ἀνεχαίτισσε καὶ διέλυσεν : Ibid. p. 24, 21 οὕτω καὶ τῶν τυράννων, ὥς μὲν ἂν ἔξω παλεμῶσιν, ἀφανῇ τὰ κακὰ τοῖς πολλοῖς ἔστιν, ἔπειδ' ἂν ὁμορος πόλεμος συμπληκῇ, πάντα ἐποιήσεν ἔκδηλα. So the Inf. Aor. of an absolute assertion : Od. β, 171 καὶ γὰρ ἐκείνῳ φημι τελευτηθήναι ἅπαντα, ὥς οἱ ἐμυθέομην.

Obs. Here also we must refer the passages in which the Aorist is improperly said to express *conatus rei faciendæ*. The Aorist, as an expression of something indefinitely past, or conceived to be so, cannot express a mere intention of doing the action of the verb ; but the action which was only intended is spoken of as if it had really happened : Soph. Aj. 1126 πηρ. (Teucer) ξὺν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν. (Menelaus) δίκαια γὰρ τόνδ' εὐτυχεῖν, κτείναντά με ; (Teucer) κτείναντα ; δεινὸν γ' εἶπας, εἰ καὶ ζῆς θανών. (Menelaus) θεὸς γὰρ ἐκώζει με, τῷδε δ' οἶχομαι. Menelaus, wishing to exaggerate the crime of Teucer, calls him an actual murderer, at which Teucer remonstrates : so Eur. Ion. 1498 (Creusa) ἐν φόβῳ καταδεθείσα, σὺν ψυχὰν ἀπέβαλον, τέκνον ! ἐκτεινάς' ἄκουσα. (Ion) ἐξ ἐμοῦ τ' οὐχ ὀσ' (non merito, immerito) ἔθνησκες.

3. Analogously to this the Aor. is joined with *τί οὖν*, (*quin igitur*) to express a command in the shape of a question : Xen. Cyr. II. 1, 4 *τί οὖν, ἔφη ὁ Κύρος, οὐ καὶ τὴν δύναμιν ἔλεξάς μοι ; why have you not ? instead of, do so directly.* “ *Hæc interrogatio alacritatem quandam animi et aviditatem sciendi exprimit.*” Weiske ad h. l. Cf. Bornemann. Xen. Cyr. V. 4, 37 τί οὖν, ἔφη, ὦ Γαδάτα, οὐχὶ τὰ μὲν τείχη φυλακῇ ἐχυρὰ ἐποίησας ; Ibid. VIII. 3, 46 τί οὖν, ἔφη, πρὸς τῶν θεῶν, ὁ Φεραύλας, οὐχὶ σὺ γε αὐτίκα μάλ' εὐδαίμων ἐγένου, καὶ ἐμὲ εὐδαίμονα ἐποίησας ; λαβὼν γὰρ, ἔφη, ταῦτα πάντα κέκτησο, καὶ χρῶ ὅπως βούλει αὐτοῖς : Plat. Phæd. p. 86 D εἰ οὖν τις ὑμῶν εὐπωρότερος ἐμοῦ, τί οὐκ ἀπεκρίνατο ; *is quam celerrime respondeat* : Id. Gorg. p. 503 B εἰ τινα ἔχεις τῶν ῥητόρων τοιοῦτον εἰπεῖν, τί οὐχὶ καὶ ἐμοὶ αὐτὸν ἔφρασας τίς ἔστιν ; *age mihi protinus indica* : Id. Sympos. p. 173 B τί οὖν, ἔφη, οὐ διηγῆσώ μοι ; *quin tu mihi narres ?* ^a

The Aorist instead of the Imperfect, Perfect, and Pluperfect.

§. 404. The Aorist is sometimes used for one of these relative tenses ; firstly, for the Impft., Pft., or Plpft., when the action is to have the emphasis upon it, so that relations of time (to some other predicate implied or expressed) proper to these tenses need not be distinctly marked, or are sufficiently clear from the context ; secondly, for the Pft. or Plpft., when the continuance of the action in its effects is not to be marked, and this not only in independent but in dependent sentences ; as, Il. ν, 50 ἄλλῃ μὲν γὰρ ἔγωγ' οὐ δεῖδια χεῖρας ἀάπτους Τρώων, οἱ μέγα τείχος ὑπερκατέβησαν ὁμίλῃ (for Pft.) : Od. α, 171 τίς, πόθεν εἰς ἀνδρῶν ;—ὁπποῖός δ' ἐπὶ νηὶς ἀφίκεο :

^a Stallb. Symp. 173 B.

πῶς δέ σε ναῦται ἤγαγον εἰς Ἰθάκην; (for Pft.): Ibid. 194 νῦν δ' ἦλθον: Π. ρ, 173 νῦν δέ σευ ὀνοσάμην πάγχυ φρένας: Eur. Phœn. 4 sqq. Ἥλιε—ὡς δυστυχῇ Θῆβαισι τῇ τότ' ἡμέρᾳ ἀκτίν' ἐφῆκας, Κάδμος ἦνίκα ἦλθε γῆν τήνδ', ἐκλιπὼν Φοίνισσαν χθόνα' δε παῖδα γήμας Κύπριδος Ἀρμονίαν ποτὲ Πολύδωρον ἐξεφυσε (for Plpft.): Xen. M. S. I. 6, 14 τοὺς θησανροὺς τῶν πάλαι σοφῶν, οὓς ἐκεῖνοι κατέλιπον ἐν βασιλίοις γράψαντες, διέρχομαι (for Pft.): Demosth. p. 859, 49 ἐκείνῃ τῇ ἡμέρᾳ κατωρύττετο, ὅτε εἰς τὰς τούτων χεῖρας ἦλθεν (for Plpft.): Ibid. p. 12, 14 νυνὶ δὲ Θετταλοῖς—ἐβοήθησε (for Pft.).

Conjunctive, Optative, Imperative, Infinitive of the Aorist, and their interchange with the same moods of the Present, Imperfect, Perfect, and Future.

—*Difference between the Present, Aorist, and Future Infinitive,*

§. 405. 1. The general force of this tense in the other moods, as opposed to the Impft., Pft., and Plpft., is the same as in the Indicative, but it obtains perhaps more decidedly in the Infinitive than in any of the other moods; so that unless the time is to be especially marked the Aorist Infinitive is used, while, if the time past, present, or future, is to be brought forward, it is done by the Inf. Pft., Present or Future. Thus ἐβούλετο γράφειν would mark that he wished to write at the very time referred to: ἐβούλετο γράφαι, simply, "he wished to write."

2. The Present and Future, by the notion of time which they imply, have the further notion of continuance in time present or future, while the Aorist, as in the Indicative, gives a momentary character to the action; as, δός μοι τὸ βιβλίον—ἀποθανεῖν ὑπὲρ τῆς πατρίδος καλὸν ἐστὶ—κελεύω σε δοῦναι—λέγω, ἵνα μάθῃς—μᾶλλον γράφαι and μᾶλλον γράφειν or γράψαι: Xen. Cyr. V. 1, 2 καλέσας ὁ Κύρος Ἀράσπην Μῆδον, τοῦτον ἐκέλευσε διαφυλάξει αὐτῷ τὴν τε γυναῖκα καὶ τὴν σκηνήν: Ibid. 3 ταύτην οὖν ἐκέλευσεν ὁ Κύρος διαφυλάττειν τὸν Ἀράσπην, ἕως ἂν αὐτὸς λάβῃ: Demosth. p. 94, 19 χρή—οὐχ ἦν Διοπεΐδης πεῖράται τῇ πόλει δύναμιν παρασκευάζειν, ταύτην βασκαίνειν καὶ διαλῦσαι πεῖρσασθαι, ἀλλ' ἐτέραν αὐτοὺς προσπαρασκευάζειν: Id. p. 44, 16 τριήρεις πεντήκοντα παρασκευάσασθαι φημι δεῖν, εἰτ' αὐτοὺς οὕτω τὰς γνώμας ἔχειν: Ibid. p. 45, 18 ἢ διὰ τὸν φόβον—ἡσυχίαν ἔχῃ (ὁ Φίλιππος), ἢ παριδὼν ταῦτα ἀφύλακτος ληφθῇ. So when the notion of the verb is to be applied to a single case, the Inf. Aor. should be used, as μαθεῖν, φυγεῖν, λαθεῖν; but in general precepts or statements the Imper. or Inf. Pres. is almost always used.

Obs. 1. The rule for the choice of the Aor. or Pres. depends on the *animus loquentis*. The same action may be expressed by either, as in each case the speaker wishes to bring forward or to keep out of view the notion of time, or to denote the continued or the momentary nature of the action, and even in the same passage: so Demosth. p. 838, 10—14 λαβὲ δὴ τὰς μαρτυρίας καὶ ἀνάγνωθι—then λέγε, then λαβὲ τὰς ὅλλας καὶ ἀνεγίνωσκε—λαβὲ ἐτέραν καὶ ἀνάγνωθι—λέγ' ἐτέραν. The usage of the poets is very arbitrary; as, Eur. Phœn. 1720 τᾷδε βαθί μοι, τᾷδε πόδα τίθει: Id. Hippol. 473 ἀλλ', ὦ φίλε παῖ, λῆγε μὲν κακῶν φρενῶν, λῆξον δ' ὑβρίζουσ', though perhaps the Aor. gives an emphasis to the command, bringing it prominently forward, unencumbered by notions of time.

Obs. 2. The Aor. Conj. seems sometimes in dependent clauses to supply the place of the wanting future subjunctive. See §. 407. *Obs. 2.*, 814. *Obs. 2.*, 841. 2.

3. So also the Aorist and Present Participles are used in the same

sentence : Thuc. V. 22 πρὸς Ἀθηναίους *ξυμμαχίαν ἐποιούντο νομίζοντες*—then shortly afterwards *νομίσαντες* : *νομίζοντες* expresses that they held the opinion at that time, *νομίσαντες* that they held it generally, without any reference to that or any other time.

Obs. 3. Verbs of *intending, hoping, saying, swearing, willing, wishing, refusing, delaying, praying, persuading, ordering, forbidding, hindering, &c.* whose object may be conceived of as future, take the Inf. of either the Pr., Fut., or Aor., as the speaker regards the action either as simply continuing, or continuing in future time, or has no regard either to its continuance or its time, but only to its taking place ; but the Present is especially employed to signify that the event will either certainly take place, or that it will follow immediately on the moment of speaking : Lysias p. 818, 4 οἶμαι—πάντας ὑμᾶς ὁμολογήσαι : Demosth. p. 842, 21 (ἡ μήτηρ) νῦν μὲν οἴεται τυχόντα με τῶν δικαίων παρ' ὑμῖν ὑποδέξασθαι (MSS., Reiske e conj. ὑποδέξεσθαι) καὶ τὴν ἀδελφὴν ἐκδώσειν (the Aor. here signifies the certainty of the hope, representing it as done ; the Fut. that the portioning the daughter will take place when the cause is won) : Plat. Crit. p. 52 B ὁμολόγεις καθ' ἡμᾶς πολιτεύεσθαι : Hdt. IX. 106 πίστι τε καταλαμβάνοντες καὶ ὀρκίοισι ἐμμένειν τε καὶ μὴ ἀποστήσεσθαι : Xen. Cyr. VI. 2, 39 ἐμοὶ προσάγων ἐγγυητὰς ἡ μὴν πορεύεσθαι (compare Plat. Legg. p. 937 B) : Id. Anab. II. 3, 27 ὁμῶσαι ἡ μὲν πορεύεσθαι : Id. Hellen. II. 4, 30 ἐπείσαντες ὄρκους ἡ μὴν μὴ μνησικακήσειν. So II. γ, 120 ἐκέλευεν—ὀλοσμέναι : Demosth. p. 860, 54 ἐλπίζει ῥαδίως ὑμᾶς ἐξαπατήσιν : compare p. 852, 27. 853, 28. Od. γ, 320 ἔλποντο—ἐλθέμεν : Od. β, 280 ἔλπωρὴ τοι ἔτι τε τελευτήσῃ τάδε ἔργα : Plat. Symp. p. 193 D ἐλπίδας παρέχεται—ἡμᾶς εὐδαίμονας ποιῆσαι : Lysias p. 617, 8 ὑπολοιπος ἐλπίς ἦν ὑπὸ τοῦ πάνπου ἐκτραφῆναι : Isocr. p. 291 C ἡμῖν ἐνδείξεσθαι βουλόμενος : Demosth. p. 850, 19 βούλομαι διεξελθεῖν : Ibid. p. 851, 22 βούλομαι εἰπεῖν : Ibid. p. 852, 25 βούλομαι ἐξελέγχειν : Ibid. p. 850, 21 ἤθελον παραδοῦναι : II. β, 39 θήσῃν γὰρ ἔτ' ἐμελλεν ἐπ' ἄλγεα—Τρωσὶ : Od. τ, 95 τὸν ξείνον ἐμελλον ἀμφὶ πόσει εἶρεσθαι : II. ψ, 773 ἐμελλον ἐπαίξασθαι. Even μέλλω ἐβελήσῃν Plat. Rep. p. 347 A : Hdt. III. 72 οἱ μὲν γε ψεύδονται τότε, ἐπεὶν τι μέλλωσι—κερδήσεισθαι : and this idiom of the Fut. with μέλλω is the most usual. Id. VI. 86, 2 ταῦτα ὧν ὑμῖν ἀναβάλλομαι κυρώσειν ἐς τέταρτον μῆνα : Ibid. 88 Ἀθηναῖοι—οὐκέτι ἀνεβάλλοντο μὴ οὐ τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγινήτῃσι ; Demosth. p. 31, 9 ἀναβάλλεται πονήσῃν τὰ δέοντα : Hdt. VI. 61 ἐλίσσετο τὴν θεὸν ἀπαλλάξαι τῆς δυσμορφίης τὸ παιδίον : Id. VI. 5 ἐπεισε Λεσβίους δοῦναι οἱ νέους^a.

Obs. 4. In the difficult passage of Thuc. IV. 9 ἐπισπάσασθαι αὐτοὺς ἡγεῖο προθυμήσεσθαι, if the Aor. follows the future, the time is dropped as being sufficiently brought forward by προθυμήσεσθαι : if the Aor. be taken before the future, the attractive character of the spot is stated, while its future effects are denoted by προθυμήσεσθαι.

Future.

§. 406. 1. The simple future expresses both *futurity*, and *will* viewed as futurity—a present belief that something will presently

^a Lobeck. Phryn. 745 sqq. Stallh. Plat. Rep. 369 A. et Crit. 52, 6. Heind. Plat. Phæd. 67 B. Wunderlich ad Æsch. p. 175. Herm. Ajac. 1061. Elm. et Herm. Mel. 1209.

be, as γράψω : it is used both as an absolute and relative tense ; when used as the former, it signifies a simple future action ; when as the latter, it signifies an action as future, in relation to and coincident with some other action in future time : ἐν ᾧ σὺ παίζεις, ἐγὼ γράψω : Il. δ, 164 ἔσσεται ἡμῶν, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή.

2. The absolute Future, like the Aorist and absolute Present, expresses repetition, that an action may happen at several future moments, but as not having yet happened, as only possible and supposable : Il. ε, 747 λάξετο δ' ἔγχος βριθὺν, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν ἡρώων, τοῖσιν τε κοπέσσεται ὀβριμοπάτρη : Od. δ, 208 ρεία δ' ἀρίγυντος γόνος ἀνέρος, ᾗτε Κρονίων ὄλβον ἐπικλώσει. The three iterative forms are found together in Soph. Antig. 348 κρατεῖ δὲ (scil. ἀριφραδῆς ἀνὴρ) μηχαναῖς θηρὸς ὀρεσσιβάτα, λασιαύχενά θ' ἵππον ὑπάξεται ἀμφίλοφον ζυγόν—καὶ ἀστυνόμους ὀργὰς ἐδιδάξατο,—παντοπόρος, ἄπορος ἐπ' οὐδὲν ἔρχεται τὸ μέλλον· "Αἶδα μόνον φεῦξιν οὐκ ἐπάξεται· νόσων δ' ἀμαχάνων φυγὰς ξυμπέφρασαι (as present). So in poetry the future is used in comparisons, as circumstances which are known to have happened frequently in past time, are supposed to be likely to happen in the same way in future time : Il. δ, 131 ἡ δὲ τόσον μὲν ἔεργεν (τὸ βέλος) ἀπὸ χροός, ὥς ὅτε μήτηρ παιδὸς ἐέργει μυῖαν, ὅθ' ἡδέϊ λέξεται ὕπνῳ.

3. The Future often expresses necessity—shall—must : Xen. Cyr. III. 3, 52 νόμους ὑπάρξαι δεῖ τοιοῦτους, δι' ὧν τοῖς μὲν ἀγαθοῖς ξντιμος καὶ ἐλεύθερος ὁ βίος παρασκευασθήσεται, τοῖς δὲ κακοῖς ταπεινός τε καὶ ἀλγεινὸς καὶ ἀβίωτος ὁ αἰὼν ἐπανακείσεται : Id. M. S. II. 1, 17 οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι—τι διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούντων, εἰ γε πεινήσουσι καὶ διψήσουσι καὶ βιγώσουσι καὶ ἀγρυπνήσουσι, if it is determined that they shall fast, &c. : Plat. Rep. p. 372 C D καὶ ὁ Γλαῦκων ὑπολαβὼν· "Ανευ ὄψου ἔφη, ὥς ἔοικας, ποιεῖς τοὺς ἀνδρας ἐστιωμένους. "Αληθῆ, ἦν δ' ἐγώ, λέγεις· ἐπελαθόμεν, ὅτι καὶ ὄψον ἔξουσιν· ἄλλας τε δῆλον ὅτι καὶ ἐλάας καὶ τυρόν—ἐψήσονται· καὶ τραγῆματά που παραθήσομεν αὐτοῖς—, καὶ μύρτα καὶ φηγούς σποδιοῦσι πρὸς τὸ πῦρ, μετρίως ὑποπίνοντες· καὶ οὕτω διάγοντες τὸν βίον ἐν εἰρήνῃ μετὰ ὑγιείας, ὥς εἰκός, γηραιοὶ τελευτῶντες ἄλλον τοιοῦτον βίον τοῖς ἐκ γόνοις παραδώσουσι.

4. The Pres. is sometimes elegantly expressed by the Future, (as the Future is by the Opt. with ἂν,) when the action is not represented as really taking place, but only as possible under certain conditions : so the poetic form βουλήσομαι, *volo*, sc. *si licet* : Soph. Œ. T. 1076 τοῦμόν δ' ἐγώ, κεί σμικρόν ἐστι, σπέρμ' ἰδεῖν βουλήσομαι : Eur. Med. 259 τοσοῦτον οὖν σου τυγχάνειν βουλήσομαι, ἦν μοι πόρος τις μηχανή τ' ἐξευρεθῇ πόσω δίκην τῶνδ' ἀντιτίσασθαι κακῶν.

the time present to the speaker. Hence in historic style the Pft. is not generally used, except by Herodotus, who loved to represent events not merely as we look at them when past, but as really happening before our eyes; and very frequently in the orators, who wished to connect every thing past with the moment in which they were speaking, and thus place it more vividly before the audience.

δ. When the action is to be represented not only as completed, but as present in its effects and consequences; as, *γέγραφα τὴν ἐπιστολὴν*, *I have written the letter, and there it is, ready*: *ἐκτισται ἡ πόλις*, *the city has been built, and there it stands*: Xen. Cyr. I. 3, 18 οὗτος μὲν γὰρ (sc. Astyages) τῶν ἐν Μήδοις πάντων δεσπότην ἑαυτὸν πεποίηκεν: Ibid. IV. 2, 26 οὐδέν ἐστι κερδαλέωτερον τοῦ νικᾶν ὁ γὰρ κρατῶν ἅμα πάντα συνήρπακε, καὶ τοὺς ἀνδρας καὶ τὰς γυναῖκας: Demosth. p. 834, 64 οἱ (sc. ἐπίτροποι) καὶ τὴν διαθήκην ἠφάνισαν,—καὶ τὰς μὲν σφετέρας αὐτῶν οὐσίας ἐκ τῶν ἐπικαρπιῶν διψήκασιν, καὶ τὰρχαῖα τῶν ὑπαρχόντων ἐκ τῶν ἐμῶν πολλῷ μὲν πεποίηκασιν, τῆς δ' ἐμῆς οὐσίας—δλον τὸ κεφάλαιον ἀηρήκασιν. The same holds good of the Conj. and Inf. and Part. of the Pft., and of the Plpft.: Hdt. III. 75 ἔλεγε, ὅσα ἀγαθὰ Κῦρος Πέρσας πεποίηκοι: Xen. Cyr. VI. 2, 9 sqq. ἔλεγον, ὅτι Κροῖσος μὲν—ἡρήμενος εἶη—, δεδομένον δ' εἶη πᾶσι τοῖς συμμάχοις βασιλεῦσι, πάσῃ τῇ δυνάμει ἕκαστον παρῆναι—· ἤδη δὲ καὶ μεμωσθμένους εἶναι πολλοὺς—· πεπομφέναι δὲ Κροῖσον καὶ εἰς Λακεδαίμονα περὶ συμμαχίας, συλλέγεσθαι δὲ τὸ στράτευμα—καὶ ἀγορὰν παρηγγέλθαι.

Obs. 1. Hence arises the remarkable use of the III. sing. Pft. Imper. to express a strong command or exhortation, so that the action is represented as already completed, and as remaining in that complete state; as, *λελείφθω*, *reliquum esto*; *πεπειράσθω*, *let it be tried*; νῦν δὲ τοῦτο τετολμήσθω εἰπεῖν: Xen. M. S. IV. 2, 19 ὅμως δὲ εἰρήσθω μοι, ἀδικώτερον εἶναι τὸν ἐκόντα ψευδόμενον τοῦ ἄκοντος: Plat. Rep. p. 561 sq. τετάχθω ἡμῖν κατὰ δημοκρατίαν ὁ τοιοῦτος ἀνὴρ. So the inf. in the *oratio obliqua*: Xen. Hell. V. 4, 7 ἐξιώντες δὲ εἶπον, τὴν θύραν κελεῖσθαι, *be closed, and remain closed*.

Obs. 2. This notion of continuance arises from the simple notion of the Pft.; a completed action implies and is the foundation of the permanent state which naturally follows such completion; hence we often translate a Pft. by a Present; as, *τέθνηκα*, *I am dead*—the action of dying is completed. So *κέκτημαι*, *I have acquired*=*I do possess*: *οἶδα*, *intellexi*=*scio*: *μέμνημαι*, *I have called to mind*=*I remember*: *κέκλημαι*, *I have been called*=*I am named*: *τεθαύμακα* (Xen. M. S. I. 4, 2 εἰπέ μοι—ἔστιν οὕστινας ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ), *I have wondered at*=*I am in wonder at*: *βεβούλευμαι*, *I have finished deliberating*=*am now determined*: *ἐρρωμαι*, *I have strengthened myself*=*valeo, am in health*: *ἔστηκα*, *I have placed myself*=*I stand*: *πέφυκα*, *I have been born*=*I am, like γέγονα*: *ἐγρήγορα*, *I have been awakened*=*I am awake*: *δεῖδωκα*, *πεφόβημαι*, properly, *I have been placed in*

fear=*I am afraid*: βέβηκα, *I have walked*=*I now go on* (Hdt. VII. 164 παραδεξιμένους τὴν τυραννίδα εὖ βεβηκυῖαν, *firmiter stantem*): πέποιθα, *I have persuaded myself*=*I trust*: μέμηλε, *it has gone to my heart*=*it is a care to me* (μέλει, *it goes to my heart*): πέφνηα, *I have shewn myself*=*I appear*: τέθηλα, *I am in bloom* (θάλλω, *I blossom*): κέκηδα, *I am taken care of* (κηδομαι, *I take care of*), &c. In many of these and other verbs the Pft. differs from the Present, in that the latter expresses the beginning of, the former the full operation and existence of the action, especially the following, which express a sound, or call, of which (except κλάζω) the Pres. is but little used: κέκραγα, λέλακα, κέκλαγα, τέτριγα, βέβρυχα (βρυχάομαι), μέμυκα (μυκάομαι), μέμηκα (μυκάομαι). Of some Perfects the Pres. is either altogether lost, or only found in Epic: οἶδα, οἶκα, εἶωθα, δέδοικα, δέδια, σέσηρα, τέθηπα, ΜΕΜΑΑ, μέμονα, *I am minded*; γέγωνα, *I call*; ἄνωγα, *I order*.

Obs. 3. These Pres. Perfects can express the frequency of an action like the simple Present; as, Il. α. 37 κλυθί μεν, Ἀργυρότῳ, δὲ Χρύσῳ ἀμφιβέβηκας, Κῶλλον τε ζαθέην, Τενέδου τε ἱφι ἀνάσσεις.

2. The Pft., like the present, is used to express the future, but with an emphatical expression of the immediate occurrence of the action, and of its continuance, as if it were already done; as, Il. ο. 128 μαινόμενε, φρένας ἤλδ', διέφθορας! Soph. Phil. 75 εἰ με τόξων ἐγκρατὴς αἰσθήσεται, ὄλωλα, like *perii, interii, actum est de me*: Thuc. VIII. 74 ἵνα, ἢν μὴ ὑπακούσωσι, τεθνήκωσι, *they will be straightway dead*: Plat. Phæd. p. 80 D αὕτη δὲ δὴ ἡμῶν ἡ τοιαύτη καὶ οὕτω πεφυκυῖα, ἀπαλλαττομένη τοῦ σώματος, εὐθὺς διαπεφύσεται καὶ ἀπόλωλεν.

Pluperfect.

§. 400. 1. The Pluperfect stands to the Perfect as the Imperfect to the Present; it expresses, like the Perfect, a completed action, not with reference to time present, but to some other action in time past; as, ἐγεγράφειν τὴν ἐπιστολὴν ἐπεὶ ὁ ἑταῖρος ἦλθεν. This action, to which the Plpft. refers, is either consequent to it, and is expressed by the Impft.; as, ὅτε οἱ Ἕλληνες ἐγγὺς ἦσαν οἱ πολέμοιο ἀπεπεφύγεσαν, or is coincident with it, and then stands in the Plpft.; as, ἐπειδὴ οἱ Ἕλληνες ἐπεληλύθεσαν οἱ πολέμοιο ἀπεπεφύγεσαν.

2. What was said in the last section (1. α. β.) on the use of the Pft., holds good with the Plpft.; it is used only (α) when the actual completion of the two predicates is to be expressly signified: otherwise the Aorist is used; as, ἐπειδὴ οἱ Ἕλληνες ἐπῆλθον οἱ πολέμοιο ἀπέφυγον: (β) when the action is represented as continuing in its effects; as, Xen. Cyr. I. 4, 5 ταχὺ δὲ καὶ τὰ ἐν τῷ παραδείσῳ θηρία ἀνηλώκει, διώκων καὶ βάλλων καὶ κατακαίνων, ὥστε ὁ Ἀστυάγης οὐκ ἐγ' εἶχεν αὐτῷ συλλέγειν θηρία. And where the

Pft. has a present sense, the Plpft. is used as an Impft. ; as, ᾤδην, *sciebam*—ἐκεκτήμην, &c.

Aorist.

§. 401. 1. The Aorist expresses an action simply past, neither having, like the Pft., any connexion with time present, nor, like the Impft., any reference to another action, nor any notion of continuance ; as, ἔγραψα τὴν ἐπιστολὴν (no time defined) : ἐκτίσθη ἡ πόλις, *the city has been built*, but at no definite time.

2. Hence the Aorist is used when any action is to be represented as *momentary* ; and thus is opposed to the Impft. (continuance).

3. In the narration of past events the Impft. and the Aor. are used. If the narration consists merely in a relation of the facts, the Aorist is used (*the narrative tense*) ; if the narrator places himself as it were in the midst of the facts he relates, and tells them as if he saw them with his own eyes, the Imperfect is used (*the descriptive tense*) : ὁ Κῦρος πολλὰ ξθυη ἐνίκησεν : Od. α, 106 οἱ μὲν ἔπειτα πεσσοῖσι προπάροιθε θυράων θυμὸν ἔτερπον—οἱ μὲν ἄρ' οἶνον ἔμμενον ἐνὶ κρητῆρσι καὶ ὕδωρ, οἱ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπεέζας νίζον καὶ προτίθεντο, ἰδὲ κρέα πολλὰ δατεύντο.

Obs. 1. The original sense of the Aorist seems to have been the existence of the act, without any more reference to time than the notion of the verb necessarily implies for the action to have taken place ; and as such an indefinite notion of mere existence is by the mind necessarily thrown into some time past, the Aorist becomes a past tense, without expressing any exact moment in past time. The action implies the notion of some moment of time for it to take place in, hence it is *momentary* ; but it might have been any moment, and therefore it is *indefinite*.

Obs. 2. The Impft. does not here denote the continued, nor the Aor. the momentary character of the action : the same event may be related by the Aorist in one place and the Impft. in another, accordingly as it is considered either merely as a completed action, or as in course of completion, which the speaker is supposed to describe by the Impft. as if he saw it going on.

4. When the Impft. and Aorist are interchanged and contrasted in the same passage, the latter often represents the action as momentary, the former as continuing, so that the more or less important, the more or less transient actions are marked in the narration, by the use of the Impft. and Aorist. We find this usage in Homer applied with great effect : Il. ψ, 228 ἦμος δ' Ἐωσφόρος εἶσι φῶς ἐρέων ἐπὶ γαῖαν, τῆμος πυρκαϊὴ ἐμαραίνετο, παύσατο δὲ φλόξ : Il. ρ, 596 νίκην δὲ Τρώεσσι δίδου, ἐφάβησε δ'

Ἀχαιοὺς. (Cf. II. α, 430 sqq. where the Impft. is used to express the principal event; and 453. 478. Od. α, 106. 112.) Xen. Anab. V. 4, 24 τοὺς πελταστὰς ἐδίδξαντο οἱ βάρβαροι, καὶ ἐμάχοντο· ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὀπλῖται, ἐτράποντο· καὶ οἱ μὲν πελτασταὶ εὐθὺς εἶποντο: Id. Cyr. I. 4, 1 τοιαῦτα μὲν δὴ πολλὰ ἐλάλει ὁ Κῦρος· τέλος δὲ ἡ μὲν μήτηρ ἀπῆλθε, Κῦρος δὲ κατέμενε, καὶ αὐτοῦ ἐτρέφετο.

5. So also the Aorist and Pft. (or Plpft.) are interchanged, the two latter represent the past action as continuing in its effects and consequences; the Pft. with reference to the act of speaking, the Plpft. with reference to some other past action: Hdt. VII. 8, 2 ἀλλ' ὁ μὲν τετελεύτηκε, καὶ οὐκ ἐξεγένετό (consequit) οἱ τιμωρῆσασθαι: Isoer. p. 163 Α ὁ μὲν πόλεμος ἀπάντων ἡμᾶς τῶν εἰρημένων ἀπεστέρηκε· καὶ γάρ τοι πενεστέρους πεποίηκε καὶ πολλοὺς κινδύνους ὑπομένειν ἠνάγκασε, καὶ πρὸς τοὺς Ἕλληνας διαβέβληκε καὶ πάντα τρόπον τεταλαιπώρηκεν ἡμᾶς.

6. A still greater effect is produced by the interchange of the Aor. and the historic Present; the more important action being held as it were before our eyes, as present to us, while the less important one is suffered to pass rapidly by in the Aorist: Thuc. I. 95 ἐλθὼν (sc. Pausanias) δ' εἰς Λακεδαίμονα τῶν μὲν ἰδίᾳ πρὸς τινα ἀδικημάτων ἐδόνηθη, τὰ δὲ μέγιστα ἀπολύεται μὴ ἀδικεῖν: Id. VII. 83 καὶ ἀναλαμβάνουσι τε τὰ θπλα, καὶ οἱ Συρακούσιοι αἰσθάνονται καὶ ἐπαιώνισαν: Xen. Cyr. I. 3, 11 πολλάκις γάρ με πρὸς τὸν πάππον ἐπιθυμοῦντα προσδραμεῖν οὗτος ὁ μιαιώτατος ἀποκαλύει: Xen. Anab. IV. 6, 22 ἐπεὶ δὲ ἐδείκνησαν καὶ νῦν ἐγένετο, οἱ μὲν ταχθέντες ὥχοντο (Impft. used as Aor.) καὶ καταλαμβάνουσι τὸ ὄρος: Ibid. V. 8, 6 ἐνταῦθα δὴ ἀναγινώσκει τε αὐτὸν καὶ ἤρετο (as Aor.): Id. Hellen. II. 1, 15 προσβαλὼν πόλει—τῇ ὑστεραίᾳ προσβολῇ κατὰ κράτος αἰρεῖ καὶ ἐξηνδραπόδισε: Soph. El. 897 ἰδοῦσα δ' ἔσχον θαῦμα καὶ περισκοπῶ: Eur. Iph. T. 16 εἰς ἔμπυρ' ἦλθε καὶ λέγει Κάλχας τάδε^a.

Obs. 3. So the Infinitives of these tenses in the *oratio obliqua*: Plat. Rep. p. 358 D εἶναι μὲν γὰρ αὐτὸν (τὸν Γύγην) ποιμένα θηγεύοντα παρὰ τῷ τότε Λυδίας ἀρχοντι· ὁμβροῦ δὲ πολλοῦ γενομένου, βαγῆναί τι τῆς γῆς καὶ γενέσθαι χάσμα κατὰ τὸν τόπον, ᾧ ἐνεμεν ἰδόντα δὲ καὶ θαυμάσαντα καταβῆναι καὶ ἰδεῖν—ἴσπον χαλκοῦν κ. τ. λ.: Id. Symp. p. 176 Α ἔφη—σπονδὰς τε σφᾶς ποιήσασθαι καὶ ἄσσαντας τὸν θεὸν καὶ τᾶλλα νομιζόμενα τρέπεσθαι πρὸς τὸν πέτον^b. (See §. 405.)

Peculiar usages of the Aorist.

§. 402. 1. As the force of the Aorist extends over the whole space of past time, without reference to any single definite moment, it is used to

^a Heind. Plat. Phaed. 84 D.

^b Stallb. Plat. Symp. 173 D.

express an action which took place repeatedly in past time, or in the statement of some general truth, which operated at different indefinite moments of past time. The instances whence this general truth is derived are stated instead of the general truth which is deduced from them, as if it were lying before us; which latter is expressed by the Present; so that the Present signifies a general inductive proposition, without any especial reference to the particulars of the induction; while the Aorist implies the general truth by the statement of the indefinite recurrence of the past instances: ὁ ἄνθρωπος θνητός ἐστι: Il. ν., 300 τῷ δὲ ("Ἀρηϊ) Φόβος, φίλος υἱός, ἄμα κρατερὸς καὶ ἀταρβής, ἔσπετο, ὅστ' ἐφόβησε (*exterrere solet*) ταλάφρονά περ πολέμοισιν: Il. ρ., 177 αἰεὶ τε Διὸς κρείσσων νόος αἰγυόχοιο, ὅστε καὶ Ἀλκιμον ἄνδρα φοβέει, καὶ ἀφείλετο νίκην ῥήϊδιως. So Il. ι., 320 ἐν δὲ ἰῇ τιμῇ ἡμῖν κακός, ἥδ' ἐκ ἐσθλός· κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ, ὃ τε πολλὰ ἑοργώς: Eur. Med. 130 τὰ δ' ὑπερβάλλοντ' (nimia) οὐδένα καιρόν (parum opportune) δύναται θανατοῖς· μείζους δ' ἄτας ὅταν ὀργισθῇ δαίμων οἴκοις ἀπέδωκεν: Ibid. 245 ἀνὴρ δ' ὅταν τοῖς ἔνδον ἄχθεται ξυνών, ἔξω μολὼν ἔπαυσε καρδίαν ἄσσης: Xen. Cyr. I. 2, 2 αἱ μὲν γὰρ πλείσται πόλεις προστάττουσι τοῖς πολίταις μὴ κλέπτειν, μὴ ἀρπάζειν,—καὶ τὰλλα τὰ τοιαῦτα ὡσαύτως· ἦν δέ τις τούτων τι παραβαίῃν, ζημίας αὐτοῖς ἐπέθεσαν: Plat. Sympos. p. 181 A ἡ πίνειν, ἡ ᾄδειν, ἡ διαλέγεσθαι οὐκ ἐστὶ τούτων αὐτὸ καθ' αὐτὸ καλὸν οὐδέν, ἀλλ' ἐν τῇ πράξει, ὡς ἂν πραχθῇ, τοιούτων ἀπέβη, *tale evenire solet*: Ibid. p. 188 B ὁ μετὰ τῆς ὕβρεως Ἔρως—διέφθειρέ τε πολλὰ καὶ ἡδίκησεν. So also the Perfect in Latin; as, Horat. Epist. I. 2, 48 *Non domus et fundus, non æris acervus et auri Ægroto domini deduxit corpore febres, Non animo curas*.

2. The Imperfect also has an iterative force, but with this difference, that it signifies the repetition of an action at some definite time or times marked out by the action to which the Impft. always refers (see §. 398. 1.), and therefore the frequency signified is not so general as that of the Aorist: Demosth. p. 834, 65 καὶ ὑμεῖς μὲν (sc. δικασταί) οὐδὲ τῶν εἰς ὑμᾶς ἀμαρτανόντων ὅταν τινὸς καταψηφίσῃσθε, οὐ πάντα τὰ ὄντα ἀφείλεσθε, ἀλλ' ἡ γυναῖκας, ἡ παιδί· αὐτῶν ἐλείψαντες μέρος τι κάκεινοις ὑπελείπετε· *non omnem rem familiarem eripere sed partem aliquam illis relinquere solebatis*. Here the Aorist ἀφείλεσθε is used because the action is supposed to have taken place an indefinite number of times; while in the Impft. ὑπελείπετε, the action is supposed to have taken place only as often as the former action took place.

Obs. 1. Where the notion of necessity, or inherent frequency, is to be especially signified, the verbs φιλεῖν or θέλειν are used. This is frequently the case in Herodotus, a writer who regarded the operation of things very much in the way in which nature or Providence had appointed them: Hdt. VII, 9, 3 αὐτόματον γὰρ οὐδέν, ἀλλ' ἀπὸ πείρης πάντα ἀνθρώποισι φιλέει γίνεσθαι: Ibid. 10, 5 φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολοῦναι: Ibid. 157 τῷ δὲ εὖ βουλευθέντι πρήγματι τελευτῇ ὡς τὸ ἐπίπαν χρηστὴ ἐθέλει ἐπιγίνεσθαι: φιλεῖν interchanged with the Pres. and Aor.: Hdt. III. 82 ἐν δὲ ὀλιγαρχίᾳ—ἔχθρα ἴδια ἱρχυρὰ φιλέει ἐγγίνεσθαι· αὐτὸς γὰρ ἕκαστος βουλόμενος κορυφαῖος εἶναι—ἐς ἔχθρα μεγάλα ἀλλήλοισι ἀπικνέονται, *as a general rule: ἐξ ὧν στάσεις ἐγγίνονται, ἐκ δὲ τῶν στασιῶν φόνος, ἐκ δὲ τοῦ φόνου ἀπέβη, have many times: ἐς μοναρχίην· καὶ ἐν τούτῳ διεδεξε (apparēt), ὅση ἐστὶ τοῦτο ἄριστον*.

3. The Aorist is also used in comparisons or similes. As a simile need not be always conceived an happening at any particular time, a mere indefinite expression of its having happened without any notion of time is properly expressed by the Aorist: Il. γ., 33–36 ὡς δ' ὅτε τις τε δράκοντα ἰδὼν

παλινόροσος ἀπέστη σφρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα, ἄψ τ' ἀνεχώρησεν, ἄχρος τε μιν εἶλε παρειάς· ὥς αὖτις καθ' ὄμιλον ἔδν Τρώων ἀγερώχων (sc. Πάρις) : Π. π., 482 ἤριπε δ', ὥς ὅτε τις δρῦς ἤριπεν : Theocr. XIII. 61 sqq. ὥς δ' ὀπὸκ' ἡὔγηνειος—λίς ἑσακούσας νεβρῶ φθεγξαμένας—ἔξ εὐνᾶς ἔσπευσεν ἐτοιμοτάταν ἐπὶ δαῖτα· Ἡρακλῆς τοιοῦτος—παῖδα ποθὼν δεδόνато κ. τ. λ. The absolute Present (see §. 395. 1.) is also used in similes, and sets the action before us more vividly as happening before us. So also the conjunctive, representing the action as a mere supposition, which may any day be realised. All three forms are used together, Π. ε., 138 ὥστε λέοντα ὄν ῥα τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὀέσσει χραύσῃ μὲν τ' αὐλῆς ὑπεραλμένον οὐδὲ δαμάσση, τοῦ μὲν τὸ σέβος ὄρσεν, ἔπειτα τ' οὐ προσαμύνει. See §. 868. 4.

Obs. 2. The future is also used in comparisons by the poets.

Obs. 3. The iterative Aor. and Impft. have in Ionic an especial form in σκον : Π. β., 198 ὄν δ' αὖ δῆμον τ' ἀνδρα ἴδοι, βοδωντά τ' ἐφέροι, τὸν σκῆπτρῳ ἐλάσασκε, ὁμοκλήσασκέ τε μύθῳ : Hdt. III. 119 ἡ δὲ γυνὴ τοῦ Ἰνταφέρνεος φοιτούσα ἐπὶ τὰς θύρας τοῦ βασιλῆος κλαίεσκε καὶ ὀδυρέσκετο· ποιεῖσα δὲ δεῖ τωθὸ τοῦτο τὸν Δαρεῖον ἔπεισε οἰκτεῖραί μιν. So also of the same action taking place at the same time, but in a different place : Π. β., 271 ὦδε δὲ τις εἶπεσεν ἰδὼν ἐς πλησίον ἄλλον : Hdt. III. 117 ἄρδεσκε—in different places at the same time. Very often the iterative force of the form in σκον coincides with the notion of duration expressed by the Impft. : Π. γ., 388 φι-λίεσκεν : ε., 708 ναίεσκεν : especially ἔσκε.

Use of the Aorist in the tragedians instead of the Present.—Aorist used to express future events.—Τί οὖν with the Aorist.

§. 403. I. The tragedians often use the Aorist to express a thought, which is present indeed, but which is supposed to have been long and firmly conceived in the speaker's breast : the notion of definite time being kept out of view, the thought is brought all the more prominently forward : Soph. Phil. 1434 καὶ σοὶ ταῦτ', Ἀχιλλέως τέκνον, παρήρησα, I advise you this, and have advised you : Eur. Med. 707 (Medea) Κρίων μ' ἐλαύνει φυγάδα γῆς Κορινθίας. (Ægeus) ἐγ' δ' ἰάσω; οὐδὲ ταῦτ' ἐπήρησα, nec id probatum volo : Ibid. 223 χρὴ δὲ ξένον μὲν κάρτα προσχωρεῖν (se accommodare) πόλει· οὐδ' ἀσπὸν ᾔνεσ' ὅστις αὐθάδης γεγὼς πικρὸς πολίταις ἐστὶν ἀμαθίας ὕπο, nec laudo, nec unquam laudavi : Ibid. 272 σὲ τὴν σκυθρωπὸν καὶ πόσει θυμουμένην, Μήδειαν, εἰπον τῆσδε γῆς ἔξω περᾶν φυγάδα, dictum volo : Ibid. 791 ὤμωξα δ' οἷον ἔργον ἔστ' ἐργαστίον τούντεῦθεν ἡμῖν, I have long with sorrow thought on the dreadful deed, &c. τέκνα γὰρ κατακτενῶ τὰμά ; Id. Hec. 1276 (Polym.) καὶ σὴν γ' ἀνάγκη παῖδα Κασάνδραν θανεῖν. (Hecuba) ἀπέπτυσσα, that thought is contrary to all my feelings and resolves. So Soph. Oed. Col. 757 θελήσας, having long and greatly wished : Id. Aj. 36 ἔγνω : Id. Electr. 668 εἰδεξάμην.

2. The Aorist is also used, like the Pft., to express future events, which must certainly happen. The absence of any definite notion of time expresses yet more forcibly than the Pft. the inevitable, and as it were actual development of that which as yet is future : Π. δ., 160–162 εἴπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσε· ἔκ τε καὶ ὀψὲ τελεῖ, σὺν τε μεγάλῳ ἀπέτισαν σὺν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν, have done it, I consider it as done : Π. ρ., 99 ὀππὸτ' ἀνὴρ ἰθέλῃ πρὸς δαίμονα φωτὶ μάχεσθαι, ὄν κε θεὸς τιμᾷ, τάχα οἱ μέγα πῆμα κυλίσσῃ : Π. ι., 412 sqq. εἰ μὲν κ' αὐθι μένων Τρώων πόλιν ἀμφιμάχωμαι, ὦλετο μὲν μοι νόστος, ἀτὰρ κλέος ἀφθιτον ἔσται· εἰ δέ κεν οἴκαδ'

ἔκοιμι φιλὴν ἐς πατρίδα γαίαν, ὧλετό μοι κλέος ἐσθλόν, ἐπὶ θηρὸν δέ μοι αἰὼν ἔσσεται : Hdt. VII. 10 οὕκων ἀμφοτέρῃ σφί ἐχώρησε, *it succeeds not in both points*, so much must be considered as certain as if it had already happened : Soph. Ant. 303 χρόνῳ ποτ' ἐξέπραξαν ὥς δοῦναι δίκην : Eur. Med. 78 ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν νέον παλαιῷ : Plat. Rep. p. 462 D ὅταν πού ἡμῶν δάκτυλός του πληγῇ, πᾶσα ἡ κοινωνία ἡ κατὰ τὸ σῶμα πρὸς τὴν ψυχὴν—ἡσθετό τε καὶ πᾶσα ἅμα ξυνήλγησε μέρους πονήσαντος ὅλη : ubi v. Stallbaum. So ταχὺ εἶπεν, *statim dixerit*, Plat. Rep. p. 406 D ibiq. Stallb. : Demosth. p. 20, 9 ὅταν δ' ἐκ πλεονεξίας καὶ πονηρίας τις, ὥσπερ οὗτος (Phil.), ἰσχύσῃ, ἡ πρώτη πρόφασις (prætextus) καὶ μικρὸν πταίσμα ἅπαντα ἀνεχαίτισε καὶ διέλυσεν : Ibid. p. 24, 21 οὕτω καὶ τῶν τυράννων, ὥς μὲν ἂν ἔξω πολεμῶσιν, ἀφανῇ τὰ κακὰ τοῖς πολλοῖς ἔστιν, ἐπειδὴν δὲ ὁμορος πολέμος συμπλακῇ, πάντα ἐποίησεν ἔκδηλα. So the Inf. Aor. of an absolute assertion : Od. β, 171 καὶ γὰρ ἐκείνῳ φημι τελευτηθῆναι ἅπαντα, ὥς οἱ ἐμυθεύμην.

Obs. Here also we must refer the passages in which the Aorist is improperly said to express *conatus rei faciendæ*. The Aorist, as an expression of something indefinitely past, or conceived to be so, cannot express a mere intention of doing the action of the verb ; but the action which was only intended is spoken of as if it had really happened : Soph. Aj. 1126 εἰς. (Teucer) ξὺν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν. (Menelaus) δίκαια γὰρ τόνδ' εὐτυχίην, κτείναντά με ; (Teucer) κτείναντα ; δειῶν γ' εἶπας, εἰ καὶ ζῆς θανών. (Menelaus) θεὸς γὰρ ἐκσάζει με, τῷδ' ἐ' οἴχομαι. Menelaus, wishing to exaggerate the crime of Teucer, calls him an actual murderer, at which Teucer remonstrates : so Eur. Ion. 1498 (Creusa) ἐν φόβῳ καταδεθείσα, σὺν ψυχὰν ἀπέβαλον, τέκνον ! ἐκτείνωσ' ἀκουσα. (Ion) ἐξ ἐμοῦ τ' οὐχ ὀδ' (non merito, im merito) ἔθνησκες.

3. Analogously to this the Aor. is joined with *τί οὖν*, (*quin igitur*) to express a command in the shape of a question : Xen. Cyr. II. 1, 4 τί οὖν, ἔφη ὁ Κύρος, οὐ καὶ τὴν δύναμιν ἔλεξάς μοι ; *why have you not ?* instead of, *do so directly*. "*Hæc interrogatio alacritatem quandam animi et aviditatem sciendi exprimit.*" Weiske ad h. l. Cf. Bornemann. Xen. Cyr. V. 4, 37 τί οὖν, ἔφη, ὦ Γαδάτα, οὐχὶ τὰ μὲν τείχη φυλακῇ ἐχυρὰ ἐποίησας ; Ibid. VIII. 3, 46 τί οὖν, ἔφη, πρὸς τῶν θεῶν, ὁ Φεραῖλλας, οὐχὶ σὺ γε αὐτίκα μάλα εὐδαίμων ἐγένου, καὶ ἐμὲ εὐδαίμονα ἐποίησας ; λαβὼν γὰρ, ἔφη, ταῦτα πάντα κέκτησο, καὶ χρῶ ὅπως βούλει αὐτοῖς : Plat. Phæd. p. 86 D εἰ οὖν τις ὑμῶν εὐπωρότερος ἐμοῦ, τί οὐκ ἀπεκρίνατο ; *is quam celerrime respondeat* : Id. Gorg. p. 503 B εἰ τινα ἔχεις τῶν ρητόρων τοιοῦτον εἰπεῖν, τί οὐχὶ καὶ ἐμοὶ αὐτὸν ἔφρασας τίς ἔστιν ; *age mihi protinus indica* : Id. Sympos. p. 173 B τί οὖν, ἔφη, οὐ διηγῆσθαι μοι ; *quin tu mihi narres ?* ^a

The Aorist instead of the Imperfect, Perfect, and Pluperfect.

§. 404. The Aorist is sometimes used for one of these relative tenses ; firstly, for the Impft., Pft., or Plpft., when the action is to have the emphasis upon it, so that relations of time (to some other predicate implied or expressed) proper to these tenses need not be distinctly marked, or are sufficiently clear from the context ; secondly, for the Pft. or Plpft., when the continuance of the action in its effects is not to be marked, and this not only in independent but in dependent sentences ; as, II. ν, 50 ἄλλῃ μὲν γὰρ ἔργῳ^a οὐ δεῖδία χεῖρας ἀάπτους Τρώων, οἱ μέγα τείχος ὑπερκατέβησαν ὁμίλῳ (for Pft.) : Od. α, 171 τίς, πόθεν εἰς ἀνδρῶν ;—ὁπποῖος δ' ἐπὶ νηὸς ἀφίκεο :

^a Stallb. Symp. 173 B.

πῶς δέ σε ναῦται ἤγαγον εἰς Ἰθάκην; (for Pft.): Ibid. 194 νῦν δ' ἦλθον: Π. ρ, 173 νῦν δέ σευ ὠνοσάμην πάγχυ φρένας: Eur. Phœn. 4 sqq. Ἥλιε—ὡς δυστυχῇ θήβασαι τῇ τόθ' ἡμέρᾳ ἀκτὶν' ἐφήκας, Κάδμος ἦνικ' ἦλθε γῆν τήνδ', ἐκλιπὼν Φοίνισσαν χθόνα' δεσπαῖδα γήμας Κύπριδος Ἀρμονίαν ποτὲ Πολύδωρον ἐξεφύσε (for Plpft.): Xen. M. S. I. 6, 14 τοὺς θησαυροὺς τῶν πάλα σοφῶν, οὓς ἐκεῖνοι κατέλιπον ἐν βιβλίοις γράψαντες, διέρχομαι (for Pft.): Demosth. p. 859, 49 ἐκείνη τῇ ἡμέρᾳ καταρύττετο, ὅτε εἰς τὰς τούτων χεῖρας ἦλθεν (for Plpft.): Ibid. p. 12, 14 νυνὶ δὲ Θετταλοῖς—ἰβοήθησε (for Pft.).

Conjunctive, Optative, Imperative, Infinitive of the Aorist, and their interchange with the same moods of the Present, Imperfect, Perfect, and Future.
—*Difference between the Present, Aorist, and Future Infinitive,*

§. 405. 1. The general force of this tense in the other moods, as opposed to the Impft., Pft., and Plpft., is the same as in the Indicative, but it obtains perhaps more decidedly in the Infinitive than in any of the other moods; so that unless the time is to be especially marked the Aorist Infinitive is used, while, if the time past, present, or future, is to be brought forward, it is done by the Inf. Pft., Present or Future. Thus *ἰβούλετο γράφειν* would mark that he wished to write at the very time referred to: *ἰβούλετο γράφαι*, simply, “he wished to write.”

2. The Present and Future, by the notion of time which they imply, have the further notion of continuance in time present or future, while the Aorist, as in the Indicative, gives a momentary character to the action; as, *δός μοι τὸ βιβλίον—ἀποθανεῖν ὑπὲρ τῆς πατρίδος καλὸν ἐστὶ—κελεύω σε δοῦναι—λέγω, ἵνα μάθῃς—μέλλω γράφαι* and *μέλλω γράφειν* or *γράψειν*: Xen. Cyr. V. 1, 2 *καλίσας ὁ Κύρος Ἀράσπην Μῆδον, τοῦτον ἐκέλευσε διαφυλάξαι αὐτῷ τὴν τε γυναῖκα καὶ τὴν σκηνήν*: Ibid. 3 *ταύτην οὖν ἐκέλευσεν ὁ Κύρος διαφυλάττειν τὸν Ἀράσπην, ὥς ἂν αὐτὸς λάβῃ*: Demosth. p. 94, 19 *χρή—οὐχ ἦν Διοπείδης πειράται τῇ πόλει δύναμιν παρασκευάζειν, ταύτην βασκαίνειν καὶ διαλύσαι πειράσθαι, ἀλλ' ἐτέραν αὐτοὺς προσπαρασκευάζειν*: Id. p. 44, 16 *τριήρεις πενήκοντα παρασκευάσασθαι φημι δεῖν, εἰτ' αὐτοὺς οὕτω τὰς γνώμας ἔχειν*: Ibid. p. 45, 18 *ἢ διὰ τὸν φόβον—ἡσυχίαν ἔχῃ (ὁ Φίλιππος), ἢ παριδὼν ταῦτα ἀφύλακτος ληφθῇ*. So when the notion of the verb is to be applied to a single case, the Inf. Aor. should be used, as *μαθεῖν, φυγεῖν, λαθεῖν*; but in general precepts or statements the Imper. or Inf. Pres. is almost always used.

Obs. 1. The rule for the choice of the Aor. or Pres. depends on the *animus loquentis*. The same action may be expressed by either, as in each case the speaker wishes to bring forward or to keep out of view the notion of time, or to denote the continued or the momentary nature of the action, and even in the same passage: so Demosth. p. 838, 10—14 *λαβέ δὴ τὰς μαρτυρίας καὶ ἀνάγνωθι—then λέγε, then λαβέ τὰς ἄλλας καὶ ἀνεγνώσκει—λαβέ ἑτέραν καὶ ἀνάγνωθι—λέγ' ἑτέραν*. The usage of the poets is very arbitrary; as, Eur. Phœn. 1720 *τᾷδε βαθί μοι, τᾷδε πόδα τίθει*: Id. Hippol. 473 *ἀλλ', ὦ φίλε παῖ, λῆγε μὲν κακῶν φρενῶν, λῆξον δ' ὑβρίζουσ'*, though perhaps the Aor. gives an emphasis to the command, bringing it prominently forward, unencumbered by notions of time.

Obs. 2. The Aor. Conj. seems sometimes in dependent clauses to supply the place of the wanting future subjunctive. See §. 407. *Obs. 2.*, 814. *Obs. 2.*, 841. 2.

3. So also the Aorist and Present Participles are used in the same

sentence : Thuc. V. 22 πρὸς Ἀθηναίους *ξυμμαχίαν ἐποιοῦντο νομίζοντες*—then shortly afterwards *νομίσαντες* : *νομίζοντες* expresses that they held the opinion at that time, *νομίσαντες* that they held it generally, without any reference to that or any other time.

Obs. 3. Verbs of *intending, hoping, saying, swearing, willing, wishing, refusing, delaying, praying, persuading, ordering, forbidding, hindering, &c.* whose object may be conceived of as future, take the Inf. of either the Pr., Fut., or Aor., as the speaker regards the action either as simply continuing, or continuing in future time, or has no regard either to its continuance or its time, but only to its taking place ; but the Present is especially employed to signify that the event will either certainly take place, or that it will follow immediately on the moment of speaking : Lysias p. 818, 4 οἶμαι — πάντας ὑμᾶς ὁμολογήσαι : Demosth. p. 842, 21 (ἢ μήτηρ) νῦν μὲν οἴεται τυχόντα με τῶν δικαίων παρ' ὑμῖν ὑποδέξασθαι (MSS., Reiske e conj. ὑποδέξασθαι) καὶ τὴν ἀδελφὴν ἐκδώσειν (the Aor. here signifies the certainty of the hope, representing it as done ; the Fut. that the por-tioning the daughter will take place when the cause is won) : Plat. Crit. p. 52 B ὁμολόγεις καθ' ἡμᾶς πολιτεύεσθαι : Hdt. IX. 106 πίστι τε καταλαβόντες καὶ ὀρκίοισι ἐμμένειν τε καὶ μὴ ἀποστήσεσθαι : Xen. Cyr. VI. 2, 39 ἐμοὶ προσάγων ἐγγυητὰς ἢ μὴ πορεύεσθαι (compare Plat. Legg. p. 937 B) : Id. Anab. II. 3, 27 ὁμόσαι ἢ μὲν πορεύεσθαι : Id. Hellen. II. 4, 30 ὁμόσαντες ὀρκους ἢ μὴ μὴ μνησικακήσειν. So II. γ, 120 ἐκέλευεν—οἰσεμέναι : Demosth. p. 860, 54 ἐλπίζει ραδίως ὑμᾶς ἐξαπατήσειν : compare p. 852, 27. 853, 28. Od. γ, 320 ἔλποντο — ἐλθέμεν : Od. β, 280 ἐλπωρὴ τοι ἔπειτα τελευτήσῃ τάδε ἔργα : Plat. Symp. p. 193 D ἐλπίδας παρέχεται—ἡμᾶς εὐδαίμονας ποιῆσαι : Lysias p. 617, 8 ὑπόλοιπος ἐλπίς ἦν ὑπὸ τοῦ πάππου ἐκτραφήναι : Isocr. p. 291 C ἡμῖν ἐνδείξεσθαι βουλόμενος : Demosth. p. 850, 19 βούλομαι διεξελθεῖν : Ibid. p. 851, 22 βούλομαι εἰπεῖν : Ibid. p. 852, 25 βούλομαι ἐξελέγξαι : Ibid. p. 850, 21 ἤθελον παραδοῦναι : II. β, 39 θήσκειν γὰρ ἔτ' ἔμελλον ἐπ' ἄλγεα—Τρωσί : Od. τ, 95 τὸν ξεῖνον ἔμελλον ἀμφὶ πόσει εἶρεσθαι : II. ψ, 773 ἔμελλον ἐπαῖξασθαι. Even μέλλω ἐβελήσειν Plat. Rep. p. 347 A : Hdt. III. 72 οἱ μὲν γε ψεύδονται τότε, ἐπεὶ τι μέλλωσι—κερδήσεσθαι : and this idiom of the Fut. with μέλλω is the most usual. Id. VI. 86, 2 ταῦτα ὧν ὑμῖν ἀναβάλλομαι κυρώσειν ἐς τέταρτον μῆνα : Ibid. 88 Ἀθηναῖοι—οὐκέτι ἀνεβάλλοντο μὴ οὐ τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγινήτῃ ; Demosth. p. 31, 9 ἀναβάλλεται πονήσειν τὰ δέοντα : Hdt. VI. 61 ἐλίσσεται τὴν θεὸν ἀπαλλάξαι τῆς δυσμορφίης τὸ παιδίον : Id. VI. 5 ἔπεισε Λεσβίους δοῦναι οἱ νέας^a.

Obs. 4. In the difficult passage of Thuc. IV. 9 ἐπισπάσασθαι αὐτοὺς ἡγήτο προθυμήσεσθαι, if the Aor. follows the future, the time is dropped as being sufficiently brought forward by προθυμήσεσθαι : if the Aor. be taken before the future, the attractive character of the spot is stated, while its future effects are denoted by προθυμήσεσθαι.

Future.

§. 406. 1. The simple future expresses both *futurity*, and *will* viewed as futurity—a present belief that something will presently

^a Lobeck. Phryn. 745 sqq. Stallh. Plat. Rep. 369 A. et Crit. 52, 6. Heind. Plat. Phaed. 67 B. Wunderlich ad Æsch. p. 175. Herm. Ajac. 1061. Elm. et Herm. Med. 1209.

be, as γράψω : it is used both as an absolute and relative tense ; when used as the former, it signifies a simple future action ; when as the latter, it signifies an action as future, in relation to and coincident with some other action in future time : ἐν ᾧ σὺ παίζει, ἐγὼ γράψω : Il. δ, 164 ἔσσεται ἡμῶν, ὅτ' ἂν ποτ' ὀλώλῃ "Ἰλιος ἱρή.

2. The absolute Future, like the Aorist and absolute Present, expresses repetition, that an action may happen at several future moments, but as not having yet happened, as only possible and supposable : Il. ε, 747 λάξετο δ' ἔγχος βριθὺν, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν ἡρώων, τοῖσιν τε κοπέσσεται ὀβριμοπάτρη : Od. δ, 208 ρεία δ' ἀρίγυντος γόνος ἀνέρος, ᾗτε Κρονίων ὄλβον ἐπικλώσει. The three iterative forms are found together in Soph. Antig. 348 κρατεῖ δὲ (scil. ἀριφραδῆς ἀνὴρ) μηχαναῖς θηρὸς ὀρεσσιβάτα, λασιαύχενά θ' ἵππου ὑπάξεται ἀμφίλοφον ζυγόν—καὶ ἀστυνόμους ὀργὰς ἐδιδάξατο,—παντοπόρος, ἄπορος ἐπ' οὐδὲν ἔρχεται τὸ μέλλον· "Αἶδα μόνον φεύξιν οὐκ ἐπάξεται· νόσων δ' ἀμαχάνων φυγὰς ξυμπέφρασαι (as present). So in poetry the future is used in comparisons, as circumstances which are known to have happened frequently in past time, are supposed to be likely to happen in the same way in future time : Il. δ, 131 ἡ δὲ τόσον μὲν ἔεργεν (τὸ βέλως) ἀπὸ χροός, ὥς ὅτε μήτηρ παιδὸς ἔεργει μυῖαν, ὅθ' ἡδέϊ λέξεται ὕπνῳ.

3. The Future often expresses necessity—shall—must : Xen. Cyr. III. 3, 52 νόμους ὑπάρξαι δεῖ τοιοῦτους, δι' ὧν τοῖς μὲν ἀγαθοῖς ἐντιμος καὶ ἐλεύθερος ὁ βίος παρασκευασθήσεται, τοῖς δὲ κακοῖς ταπεινός τε καὶ ἀλγεινὸς καὶ ἀβίωτος ὁ αἰὼν ἐπανακείσεται : Id. M. S. II. 1, 17 οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι—τι διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθόντων, εἰ γε πεινήσουσι καὶ διψήσουσι καὶ βίγνῶσουσι καὶ ἀγρυπνήσουσι, if it is determined that they shall fast, &c. : Plat. Rep. p. 372 C D καὶ ὁ Γλαῦκων ὑπολαβὼν· "Ανευ ὄψου ἔφη, ὥς ἔοικας, ποιεῖς τοὺς ἀνδρας ἐστιωμένους. "Αληθῆ, ἦν δ' ἐγώ, λέγεις· ἐπελαθόμεν, ὅτι καὶ ὄψον ἔξουσιν· ἄλλας τε δῆλον ὅτι καὶ ἐλάας καὶ τυρόν—ἐψήσονται· καὶ τραγῆματά που παραθήσομεν αὐτοῖς—, καὶ μύρτα καὶ φηγούς σποδιοῦσι πρὸς τὸ πῦρ, μετρίως ὑποπίνοντες· καὶ οὕτω διάγοντες τὸν βίον ἐν εἰρήνῃ μετὰ ὑγιείας, ὥς εἰκός, γηραιοὶ τελευτῶντες ἄλλον τοιοῦτον βίον τοῖς ἐκ γόνοις παραδώσουσι.

4. The Pres. is sometimes elegantly expressed by the Future, (as the Future is by the Opt. with ἂν,) when the action is not represented as really taking place, but only as possible under certain conditions : so the poetic form βουλήσομαι, *volo*, sc. *si licet* : Soph. Œ. T. 1076 τοῦμόν δ' ἐγὼ, κεῖ σμικρόν ἐστι, σπέρμ' ἰδεῖν βουλήσομαι : Eur. Med. 259 τοσοῦτον οὖν σου τυγχάνειν βουλήσομαι, ἦν μοι πόρος τις μηχανή τ' ἐξευρεθῇ πόσιν δίκην τῶνδ' ἀντιτίσασθαι κακῶν.

So Plato, ἐβελήσω, προθυμήσομαι : Phæd. p. 78 Α ἀλλὰ ταῦτα μὲν δὴ, ἔφη, ὑπάρξει, *hæc igitur sic erunt*, more elegantly than *sunt* ; hence the future is used for the Imperative. See §. 748.

5. The Future, especially in the Part., is used in the force of μέλλειν, *likely, or intending to do any thing*. So Il. γ, 137 μαχήσονται (= μέλλουσι μάχεσθαι) περὶ σείω : Thuc. V. 90 πείσοντα ὠφελήσονται, *should be profited by having the chance of*—μέλλοντα πείθειν. So in Euripides, the formula, τί λέξεις=τί μέλλεις λέγειν, *what are you going to say?* : when the speaker expects to hear something worse than what is already said : Med. 1310 οἴμοι τί λέξεις ; ὥς μ' ἀπώλεσας, γύναι^a.

Obs. The Future has no Conjunctive, as being in itself an expression of future probability, and hence it is frequently interchanged with the Conjunctive, see §. 415 ; but the Aor. Conjunctive, with which it would agree in form did it exist, seems sometimes to have a future force, see §. 814. *Obs.* 2.

6. The Future Opt. is not used in independent sentences, or to express something now future, but is placed after a past verb to signify some intention, or wish, or result which was future at some time past, see §. 202. *Obs.* 1^b : Arist. Plut. 88 ἡπείλησ' ὅτι—βαδισίμην. So also in the oratio obliqua the Fut. Opt. is used : Soph. Œ. T. 1274 αὐδῶν τοσαῦθ' ὁθούνεκ' οὐκ ὄψοιντό νιν : Thuc. V. 7 ἀναλογοζόμενων τὴν ἐκείνου ἡγεμονίαν πρὸς οἷαν ἐμπειρίαν γενήσοιτο^c. Or sometimes in a relative clause, expressing an attribute or aim of the principal clause, it here=μέλλοι with infin. and nearly answers to the Latin future in *rus* : Plat. Rep. 416 c. ἦτις παύσοι. Or sometimes in a conditional clause belonging to past time : Æsch. Pers. 369, see §. 855. *Obs.* 3.

Futurum III. or Exactum.

§. 407. 1. The Futurum Exactum expresses an action which is conceived of as past in some future time ; Future in relation to time present, Past in relation to time future ; and expresses, like the Perfect, the continuance of such an action in its consequences and effects : Hesiod. Opp. 177 καὶ τοῖσι μεμίζεται ἐσθλὰ κακοῖσιν : Plat. Rep. p. 506 Α οὐκοῦν ἡμῖν ἡ πολιτεία τελέως κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ ὁ τούτων ἐπιστήμων : Ibid. p. 465 Α πρεσβυτέρῳ μὲν νεωτέρων πάντων ἄρχειν τε καὶ κολάζειν προστετάξεται. This notion is expressed in the active (and sometimes in the middle) by a periphrasis of the Part. and the Future of εἶναι :

^a Elm. Med. 1277. Pflugk Eur. Hec. 55.

^b Dawes Misc. Crit. 103.

^c In Soph. Antig. 505, if the reading be correct, it is used without any reference to

past time : λέγοιτ' ἂν, εἰ μὴ γλῶσσαν ἐγκλείσοι φόβος. But perhaps the reading is ἐγκλείσει or ἐγκλείσαι.

Demosth. p. 54, 50 τὰ δέοντα ἐσόμεθα ἐγνωκότες καὶ λόγων ματαίων ἀπηλλαγμένοι. Where the Pft. has a Pres. sense, the Fut. Exactum has the force of the simple Future: so κεκτήσομαι, μεμνήσομαι, τεθνήξω^a.

Obs. 1. In many verbs the Fut. III. supplies the place of the simple Fut. pass.; as in δέω, πιπράσκω, παύω, κόπτω; or is used together with it in the same sense; as in βάλλω, λέγω, &c.

Obs. 2. The notion of the momentary completion of the future action which in Latin is expressed by the Fut. Exact., is expressed in dependent clauses by the Aor. Conj. with some conjunction compounded of ἄν, as ἐάν, ἐπὶ ἄν, ἐπειδὴ ἄν, ὅταν, πρὶν ἄν, ἐστ' ἄν, ὅς ἄν, &c.; as, ἐὰν τοῦτο γένηται, *si hoc factum fuerit*; the Aorist expressing the completion, the Conj. the futurity. But in a principal clause the notion of this tense is expressed by the Aorist, either leaving out of sight the notion of futurity, or supplying it from the context; or by the simple Fut., leaving the notion of completion to be supplied from the context: ὅταν ταῦτα γράψῃς, πορεύσομαι, *cum epistolam scripseris, profectus fuero*: ἐὰν ταῦτα λέξης, ἡμαρτες, you will have erred.

2. Sometimes the Fut. III. is used for the simple Future to express more vividly the immediate occurrence of some future action; as, Plat. Gorg. p. 469 D (of a tyrant) ἐὰν γὰρ ἄρα ἐμοὶ δόξη τινὰ τουντωνὶ τῶν ἀνθρώπων ὧν σὺ ὀρᾷς αὐτίκα μάλα δεῖν τεθνάναι, τεθνήξει οὗτος, ὃν ἂν δόξῃ· κἂν τινα δόξῃ μοι τῆς κεφαλῆς αὐτῶν κατεαγέναι δεῖν, κατεαγὼς ἔσται αὐτίκα μάλα, κἂν θοίμᾶτιον, διεσχίσθαι, διεσχισμένον ἔσται: so Aristoph. Plut. 1201 πάντα σοι πεπράξεται, *all shall be done*.

Remarks on the periphrasis with μέλλω for the Future.

§. 408. The periphrasis of μέλλω for the Future, as μέλλω γράφειν, ἔμελλον γράφειν, μελλήσω γράφειν, (γράψειν—γράψαι) represents the action in the moment of its beginning to be developed, as either in relation to the time present to the speaker, as μέλλω γράφειν, *while I speak, I intend to write*; or to the time present to some past action, as ἔμελλον γράφειν, *when such an action, now past, was present, I intended to write*; or to the time present to some future action; as, μελλήσω γράφειν, *when some action, yet future, becomes present, I shall intend to write*: but this last is often expressed by γράψω.

Obs. μέλλω is an auxiliary verb denoting futurity, intention, probability; ἐθέλω is also used in the same way, Hdt. IX. 89.

^a Stallb. Gorg. 469 D. Dawes Misc. Crit. 149. Elm. Acharn. 590.

§. 409. Table of the Primary and Secondary powers of Present and Aorist Absolute, and the Relative Tenses:—

I. Present (Absolute), Primary: An action now going on—undefined by the time of any other action.

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| §. 395. 1. | Secondary: <i>a.</i> Frequency—general statements. |
| §. 395. 2. 401. 5. | <i>b.</i> Historic Present. |
| §. 396. | <i>c.</i> For Pft. or Aor. |
| §. 397. | <i>d.</i> For Future — indefinite — or to mark certainty. |
| §. 398. 2. | <i>e.</i> An Attempt to do something. |

II. Aorist (Absolute), Primary: A past action, undefined by time.

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| §. 401. 2, 4, 5. | Secondary: <i>a.</i> A momentary action. |
| §. 402. 1, 2. | <i>b.</i> Frequency. |
| §. 402. 1, 2. | <i>c.</i> Induction. |
| §. 402. 3. | <i>d.</i> Comparison or Simile. |
| §. 403. 1. | <i>e.</i> Determination. |
| §. 403. 2. | <i>f.</i> Instantaneous Future. |
| §. 403. 2. <i>Obs.</i> | <i>g.</i> Attempt, already taken place. |
| §. 403. 3. | <i>h.</i> Command in shape of question. |
| §. 404. | <i>i.</i> For Pft. and Plpft. |

III. Imperfect, Primary: Action in course of completion in time past, coincidently with another past action.

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| §. 398. 2. | Secondary: <i>a.</i> Imperfect action—attempt. |
| §. 398. 3. | <i>b.</i> Conditional. |
| §. 398. 4. | <i>c.</i> For Present. |
| §. 398. 4. | <i>d.</i> An action which seemed different from what it really is. |
| §. 401. 4. | <i>e.</i> Continuance. |
| §. 402. 2. | <i>f.</i> Frequency. |

IV. Perfect, Primary: An action completed at the present time

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| §. 399. 1. <i>b.</i> | Secondary: <i>a.</i> An action continuing in its effects. |
| §. 399. 1. <i>Obs.</i> 1. | <i>b.</i> Strong exhortation (in Imperative). |
| §. 399. 1. <i>Obs.</i> 2. | <i>c.</i> Pres. Pft. |
| §. 399. 1. <i>Obs.</i> 3. | <i>d.</i> Frequency, as Present. |
| §. 399. 2. | <i>e.</i> Future, as Present. |

V. Plpft., Primary: An action completed at some past time.

§. 400. 2. Secondary: *a.* Past action continuing in its effects in time past.

§. 400. 2. *b.* Impft. of Pres. Pft.

VI. Future, Primary: An action about to go on coincidently with some future action.

§. 406. 2. Secondary: *a.* Probable repetition in future time.

§. 406. 2. *b.* Comparison.

§. 406. 3. *c.* Necessity.

§. 406. 4. *d.* For Pres.—Possibility for fact.

§. 406. 5. *e.* Intention.

VII. Fut. Exactum (III.), Primary: Action which will be past in time future.

§. 407. 1. Secondary: *a.* Continuance in time future.

§. 407. 2. *b.* For simple Future.

Moods.

Meaning of the term Mood. — Division of Moods.*

§. 410. 1. The Predicate which, as we have seen, stands in certain relations to the subject, and to the time present to the speaker, stands thirdly in certain relations to the conception of the speaker. Every action or state may be represented as a physical fact existing independently of the mind of the speaker, or as a mental act having been conceived in the mind; hence our modes of conception are two, *direct*, arising from *perception* of something as really existing in time present or past as a physical fact; *indirect*, arising from a *supposition* of such existence, a mental act.

2. Hence arise the following moods (*modus concipiendi* or *loquendi*):—

a. The Indicative, to express an act of perception of something conceived as *really* in existence in time present or past, as a physical fact; as, τὸ ῥόδον θάλλει—οἱ πολέμοι ἀπέφυγον.

The Subjunctive, to express an act of supposition, a mental act; either present supposition, of things supposed now to exist or to be about to exist; or past supposition, of things supposed to have existed, or to have been about to exist in time past; so the Subjunctive is divided into

* Herm. de Part. & 76. 599. Dissen Kleine Schriften, p. 23.

b. The Subjunctive of the principal tenses (Conjunctive), to express an act of supposition either present or future ; as, *ἵωμεν*, *let us now go* : τί ποιῶμεν ; *what shall we do ?* ἐπαγγέλλω, ἐπαγγελῶ, ἐπήγγελκα ἵνα εἶδῃς.

c. The Subjunctive of the historic tenses (Optative), to express a past act of supposition ; as. οὐκ εἶχον ὅποι τραποίμην, *I did not know where I could go* : ἐπήγγελλον, ἐπηγγέλκειν, ἐπήγγειλα ἵν' εἰδείης.

d. The Imperative is the proper expression of a wish delivered as a command to some one, either present or conceived of as present ; as, γράφετω, *scribito*.

Obs. Properly speaking, the Indicative could have no Future tense, as things future are not objects of real perception ; but as the mind of the speaker, throwing itself forward as it were into the future, conceives things future as if really existing, the Indicative has a Future tense.

Secondary meaning of the Conjunctive and Optative.

§. 411. 1. Primarily then the Conjunctive expresses a *present* or *future supposition, founded on present existing circumstances* ; the Optative a *past supposition, founded on past circumstances*. Now as a supposition of the former kind presents itself more vividly to the mind, and approaches nearer to reality than the latter, the Conjunctive is used to express something which if not real is very near it ; something of which it may with very nearly certainty be expected that it will take place ; something more than a supposition—a very high degree of *probability* ; while the Optative is used to express a supposition of something which may take place, but with very little expectation of its really doing so—*possibility* : εἰ τοῦτο λέγεις, *if you say this*—but I have no expectation you will—ἀμαρτάνοις ἂν, *you would be wrong* ; but I have no expectation of your being wrong : ἐὰν τοῦτο λέγῃς, *I expect that you will say so* ; hence the Optative is used to express a wish, this being considered as an indefinite possibility.—(See the *Optative*.)

Observations on the general power of the Moods.

2. There are three ways in which any thing may be spoken of ; as really existing—as contingent—as necessary. It is usually laid down^a that these notions are expressed by the Present, Subjunctive, and Imperative, respectively : but this does not seem to be alto-

^a Herm. de Emend. Gr. Gr. p. 204.

gether true ; for though the Indicative may generally express a reality, and the Subjunctive contingency, yet the proper force of the Imperative is the expression of a wish in which no notion of necessity is implied. The notion of necessity is generally expressed in Greek by *δυνατὸν εἶναι*, *μέλλειν*, *χρῆναι*, *δεῖν*, *ἀναγκὴν εἶναι* &c. or by verbal adjectives in *τός* or *τέος*, or modal adverbs, such as *δή*, *μήν*, *ἴσως*, *ἄν* &c., and these expressions are joined with all the moods ; as, *τοῦτο ποιεῖν ἀναγκαῖόν ἐστιν*, *ἀναγκαῖον ἄν εἴη*, *ἀναγκαῖον ἔστω*, *δύναμαι*, *δυναίμην ἄν ποιεῖν*, *ἂν δύνωμαι ποιεῖν*. The Indicative may express what is yet only a contingency ; as, *τὸ ῥόδον ἀνθήσει*—while the Optative is often a mild way of expressing a certainty ; as, *λέγοιμι' ἄν*, *dixerim*, for *λέγω*. The Conjunctive seems to come nearest to the notion of necessity, as expressing an action which, though not really existing, is conceived as almost certain to exist.

Indicative.

§. 412. The Predicate of the Indicative is represented as known, or conceived, to be a real, certain fact, past or present ; when future or contingent events are considered as certain, they may in respect of this certainty be expressed by the Indicative ; as, *τὸ ῥόδον ἀνθεῖ—ἤνθησεν—ἀνθήσει* : *εἰ τοῦτο λέγεις ἀμαρτάνεις* : here *λέγεις* does not express an actual fact, but only something looked at for the time as a fact.

Obs. The use of the Indic. is very wide in Greek : it is frequently used instead of the Conj. and Opt., to place things more before one, as really happening, rather than as mere suppositions ; to effect which was a principle which guided the Greeks in the choice of their expression. (See *Oratio Obliqua*.) So *ὁ παῖς ἔλεξεν, ὅτι Σωκράτης ἐν τῷ τῶν γειτόνων προθύρῳ ἕστηκε καὶ οὐκ ἐθέλει εἰσιέναι* : Xen. Cyr. II. 2, 1 *αἰὲ μὲν οὖν ἐπεμέλετο ὁ Κῦρος, ὅποτε συσκηροίεν, ὅπως εὐχαριστότατοι—λόγοι ἐμβληθήσονται*.

Indicative Future.

§. 413. 1. The proper notion of the Future Indicative is of an action not as yet really happening, but conceived as certain to happen hereafter. Since therefore the notion of futurity implies a sort of contingency, while the Indicative expresses certainty, the Indicative Future is often used as a polite way of expressing a desire ; the Future representing the action commanded as a contingency, depending in some sort on the will of the person to whom it is addressed, the Indicative expressing a confident expectation of its fulfilment : Il. κ, 88 *ὦ Νέστορ—, γνώσσαι Ἀτρεΐδην* : Id. 235 *Τυδεΐδῃ—, τὸν μὲν δὴ ἔταρόν γ' αἰρήσαιο* : Od. β, 270 *Τηλέμαχ', οὐδ'*

ὀπιθεν κακὸς ἔσσειαι, οὐδ' ἀνοήμων : cf. Xen. Cyr. I. 6, 35. Id. Hell. II. 3, 34 ὑμεῖς οὖν, ἐὰν σωφρονήτε, οὐ τούτου, ἀλλ' ὑμῶν φείσεσθε : Plat. Rep. p. 432 C ὅρα οὖν καὶ προθύμου κατιδεῖν, ἐὰν πως πρότερος ἐμοῦ ἴδῃς, καὶ μοι φράσεις^a : Id. Protag. p. 338 A ὧς οὖν ποιήσετε, καὶ πείθεσθέ μοι.

2. Opposed to this polite way of expressing a desire is the use of the Future Indicative, used interrogatively to express a strong command, accompanied with a sort of irony ; as, οὐ πάντῃ λέγων ; *non desines dicere?* for *desine dicere* : Eur. Androm. 1062 οὐχ ὅσον τάχος χωρήσεται τις Πυθικὴν πρὸς ἐστίαν—; Plat. Symp. init. οὐ περιμενεῖς ; (*will you not wait^b?*) Demosth. p. 72 init. οὐ φυλάξεσθ', ἔφην, ὅπως μὴ—δεσπότην εὕρητε^c ; When the command is negative, οὐ μὴ is used, and when a positive and negative command stand together, οὐ is used with the former, and μὴ added to the latter ; as, οὐ μὴ φλυαρήσεις ; οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί ; Aristoph., for μὴ φλυαρεῖ, μὴ λάλει, ἀλλ' ἀκολουθεῖ : Soph. Aj. 75 οὐ σίγ' ἀνέξει, μῆδ' δειλίαν ἀρεῖς ; Plat. Symp. p. 175 A οὐκ οὖν καλῆς αὐτὸν καὶ μὴ ἀφήςεις ; See §. 748.

3. This same interrogative form is sometimes used in the first person for the Conjunctive ; as, Eur. Andr. 1212 οὐ σπαράξομαι κόμαν ; οὐκ ἐπιθήσομαι δ' ἐμῷ κάρῳ κτύπημα χειρὸς δλοοῦν ; for σπαράξωμαι, ἐπιθῶμαι.

Conjunctive and Optative.

§. 414. 1. The Predicate both of the Conjunctive and Optative is represented as something supposed, therefore uncertain, possible ; and these moods are divided, as to their relations of time, into the Subjunctive of the principal tenses (Conjunctive), and the Subjunctive of the historic tenses (Optative) ; the Optative standing to the historic, as the Conjunctive does to the principal tenses ; the so called Pres. Opt. is the Conjunctive of the Impft., the Opt. Pft. is the Conjunctive of the Plpft. ; hence it is seen how imperfect a notion the name Optative conveys of the nature and powers of the Mood to which it is applied.

2. The Conj. and Opt. represent their predicate as depending on an act of the mind ; as, οὐκ οἶδα τί εἶπω, or on an expression of such an act ; as, λέγε τί εἶπω : but this supposition or expression thereof is sometimes not expressly stated ; as, τί εἶπω ; *quid dicam?* and so in form is independent ; this occurs in the following cases :—

^a Stallb. ad loc.

^b Ibid. ad loc.

^c Bremi ad loc.

Conjunctive for Indicative Future.

§. 415. 1. The Conjunctive is mostly dependent; as independent it is used for the Indicative Future, as a sort of Imperative (Conj. adhortativus), or to express deliberation (Conjunctivus deliberativus).

2. This Conjunctive expresses something future, the realisation of which is expected from the present position of circumstances, and differs from the Future, only in that the latter does not express the future action as merely something which we have reason to expect, but as (by anticipation) something certain. The affinity between these two expressions is clear; the Future in reality depends on a supposition as well as the Conj. This use of the Conjunctive in positive sentences occurs only in epic writers, but in negative sentences it is found, though but rarely, in Attic Greek: Il. ζ, 459 *καὶ ποτέ τις εἴησιν*, it may be expected that one would, will say; (in verse 462 we find the Fut., *ὥς ποτέ τις ἐρέει*;) Il. η, 197 *οὐ γάρ τίς με βίη γε ἐκὼν ἀέκοντα δῖηται*: Il. α, 262 *οὐ γάρ πω τοίους ἴδω ἀνέρας, οὐδὲ ἴδωμαι*, as things are at present, I may not expect to see (*οὐδὲ ὄψομαι*, I shall certainly not see): Od. ξ, 201 *οὐκ ἔστ' οὗτος ἀνὴρ διερός βροτός, οὐδὲ γένηται*^a, nor can he ever be, he will never be: Od. π, 437 *οὐκ ἔστ' οὗτος ἀνὴρ, οὐδ' ἔσσειται οὐδὲ γένηται*, it is not possible to conceive that he will be: Plat. Legg. p. 942 C *οὐτ' ἔστιν, οὔτε ποτὲ γένηται κρείττον*.

Obs. 1. So in Attic the Conj. is used with *οὐδὲ μή*, where the predicate depends on the fear and anxiety of the speaker: Plat. Rep. p. 492 E *οὐτε γὰρ γίγνεται, οὔτε γέγονεν, οὐδὲ οὐν μὴ γένηται*, nor need we fear that.

Obs. 2. On the Homeric use of Conj. with *ἀν*, *κέ*, see §. 424. 3. ζ.

Conjunctivus Adhortativus.

§. 416. 1. The first person singular Conj. expresses a strong desire or wish, "*let me*," the first plural *exhortation*, *admonition*. The predicate expresses a desire of some supposed action which arises from the *present state* of things, (wherefore the Opt. is not used in this way;) as, *ἴωμεν*, *eamus*, *suppose we go, it is time to go*: Od. χ, 77 *ἴθωμεν ἀνὰ ἄστυ*: Il. χ, 450 *ἴωμ', ὅτιν' ἔργα τέτυκται*: Eur. Heracl. 558 *σαφῶς κελεύεις· μὴ τρέσης μίσματος τοῦμοῦ μετασχεῖν, ἀλλ' ἐλεύθερος θάνω*.—In the *oratio obliqua*, *ἄγε*, *φέρει*, *ἔα* (also, though more rarely, *δεῦρο*), *ἴωμεν*. So mostly in the Post-Homeric dialect, especially in the first person singular, generally preceded

^a Nitzsch ad loc.

by these words, as we find it also in Homer ; as, Il. ι, 60 ἀλλ' ἄγ', ἐγὼν ἐξείπω,—καὶ πάντα διέξομαι : Hdt. VII. 103 φέρε, ἴω : Plat. Phæd. p. 63 B φέρε δὴ, ἢ δ' ὅς, πειραθῶ πρὸς ὑμᾶς—ἀπολογήσασθαι : Id. Soph. p. 239 B ἔα σκεψώμεθα. Sometimes also joined with the Imperative ; as, Il. ζ, 340 ἀλλ' ἄγε νῦν ἐπιμεινον, ἀρήϊα τεύχεα δύν : Il. ψ, 71 θάπτε με ὅτι τάχιστα, πύλας Ἀἴδαο περήσω. And it is sometimes as Imper. in first person without φέρε, ἄγε : Eur. Hipp. 1354 σχές, ἀνειρηκὸς σῶμ' ἀναπαύσω, let me rest my weary body^a.

Obs. In the second and third person this exhortation generally assumes the form of a wish, and therefore is generally expressed by the Opt. : Il. υ, 119 ἀλλ' ἄγεθ', ἡμεῖς πέρ μιν ἀποτρυνύμεν ὀπίσσω αὐτόθεν, ἥ τις ἔπειτα καὶ ἡμείων Ἀχιλλῆϊ παρσταίῃ, δοίη δὲ κράτος μέγα : Od. χ, 77 ἔλθωμεν δ' ἀπὸ πόντου, βοὴ δ' ὄκιστα γένοιτο, though the third sing. Conj. is sometimes used as a strong prohibition : Hdt. VIII. 10 μὴ γένηται : and permissively, Il. γ, 257 τοι δὲ νέωνται : as a wish, Soph. Phil. 1095 εἴθ'—ἔλωσί με, and regularly in the second person with μὴ as a prohibition, see §. 420.

2. It also expresses assent to something which cannot be wished for : as, Arist. Equites 700 εἰ μὴ σ' ἐκπίω κἄτ' ἐκροφήσας αὐτὸς ἐπιδιαρραγῶ.

§. 417. The Conj. in all its persons is used to express a question implying *doubt*, *deliberation*, where the speaker considers with himself what, under present circumstances, it is best for him to do : Il. α, 150 πῶς τίς τοι πρόφρων ἔπεσιν πειθῆται Ἀχαιῶν ; Od. ε, 465 ὦ μοι ἐγώ, τί πάθω ; τί νυ μοι μῆκιστα γένηται ; what shall I do now ? Æsch. Eum. 791, 821 τί ῥέξω ; γένωμαι ; (for τί γεν.) : Eur. Hec. 1057 πᾶ βῶ ; πᾶ στῶ ; πᾶ κέλσω ; Id. Ion 758 εἴπωμεν ἢ σιγῶμεν ; Id. Med. 1275 παρέλθω δομούςς ; 1271 οἴμοι, τί δράσω ; ποῖ φύγω μητρὸς χέρας ; So ποῖ τις ἔλθῃ ; where shall one go to ? Plat. Legg. p. 835 Α ἀμιλλαι χορῶν—κοσμηθήσονται τότε, εἴτε τριετηρίδες εἴτε αὐτὰ διὰ πέμπτων ἐτῶν—διανεμηθῶσι, *whether they—will be*. So in the *oratio obliqua*, see §. 887 : οὐκ οἶδα, ποτέρου εἴπωμεν, ἢ σιγῶμεν : Il. π, 436 διχθὰ δέ μοι κραδίη μέμονε—, ἢ μιν—θείω, ἢ ἥδη—δαμάσσω : Xen. Cyr. VIII. 4, 16 τὰ δὲ ἐκπώματα—οὐκ οἶδ' εἰ Χρυσάντῳ τοῦτω δῶ. So frequently after βούλει : Plat. Gorg. p. 454 C βούλει οὖν, δύο εἴδη θῶμεν πειθοῦς ; Id. Phæd. p. 95 E εἴτε τι βούλει προσθῆς ἢ ἀφελῆς : so θέλεις, Soph. Electr. 80 θέλεις μείνωμεν αὐτοῦ ;

Optative in its secondary sense.

§. 418. 1. The Optative, in its secondary sense, expresses a supposition, without any notion of its realisation ; as arising in past

^a Elm. Med. 1242. Heracl. 559.

^b Herm. Part. 6v 11. 4.

time from past circumstances, it is represented as farther off from reality than the Conjunctive. The predicate is merely something supposed or assumed—a *possibility*; hence the Opt. is used to express

a. A supposition without any notion of the realisation thereof:

Od. ξ, 193 εἴη μὲν νῦν νῶϊν ἐπὶ χρόνον ἡμὲν ἐδωδή, ἥδὲ μέθυ γλυκερον—, ἄλλοι δ' ἐπὶ ἔργον ποιεῖν, ῥηϊδίως κεν ἔπειτα καὶ εἰς ἐνιαυτὸν ἅπαντα οὔτι διαπρήξαμι, λέγων ἐμὰ κήδεα θυμοῦ, i. e. *sit satis nobis satis cibi, aliique in opere occupati sint: ego tamen, ut res ita se habeat, haud facile omnia perficiam*: Plat. Phæd. p. 87 E ἀπολομένης δὲ τῆς ψυχῆς τότ' ἤδη τὴν φύσιν τῆς ἀσθενείας ἐπιδεικνύοι τὸ σῶμα καὶ ταχὺ σαπὲν διοίχοιτο, *animo extincto tum sane corpus imbecillitatem suam ostendat et—intercidat*: Id. Rep. p. 362 D οὐκ-οῦν—ἀδελφὸς ἀνδρὶ παρείη, “*frater adesto viro.*” Stallbaum. See also §. 426. 1.

b. A wish. (In negative wishes, with μή, never οὐ.) Od. α, 265 τοῖος ἔων μνηστήρσιν ὀμλήσειεν Ὀδυσσεύς! πάντες κ' ὠκύμοροι τε γενοίετο πικρόγαμοί τε (κ' is κέν=εἰ τοῦτο γένοιτο): Od. α, 386 μή σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων ποιήσειεν! Il. χ, 304 μὴ μὰν ἀσπυδὶ γε καὶ ἀκλειῶς ἀπολοίμην! Soph. Aj. 550 ὦ παῖ, γένοιο πατρός εὐτυχέστερος, τὰ δ' ἄλλ' ὅμοιος! καὶ γένοι' ἂν οὐ κακός (ἂν=εἰ τοῦτο γένοιτο). This expression of a wish commonly assumes the form of an hypothetical antecedent sentence, being prefaced by εἰ, εἴθε, εἰ γάρ (§. 855. Obs. 7.): Od. γ, 205 εἰ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν παραθεῖεν! So in formulas of wishing and conjuring prefaced by οὕτω: Il. ν, 825 εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο εἶην—, ὥς νῦν ἡμέρῃ ἦδε κακὸν φέροι' Ἀργείοισι πᾶσι μάλα. And in poetry the wish is expressed as a final sentence, prefaced by ὥς (*ut, utinam*): Il. σ, 107 ὥς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο! Eur. Hipp. 407 ὥς ὀλοῖτο παγκακῶς!

Obs. 1. When the speaker feels that his wish cannot be realised, the historic tenses or Aor. Ind. are used; as, εἴθε τοῦτο ἐγένετο! *utinam hoc fieret!* εἴθε τοῦτο ἐγένετο! *utinam hoc factum esset!* So, ὦφελος γράψαι! *would that you had written!* and also, ὥς, εἴθε (αἴθε) ὦφελον γράψαι! *would that I had written!*

Obs. 2. In English and German the wish is expressed as in Greek, by the Ind. or Opt.: *had he but written! would he but write!* In Latin by the Conj.; as, *utinam hoc fiat!* wherein is contained the notion of its realisation; and in the Opt. only when such notion is to be excluded, as *utinam Deus essem!*

c. A command is expressed in a civil way as a wish: Od. ο, 24 ἀλλὰ σύγ' ἐλθὼν αὐτὸς ἐπιτρέφειας ἕκαστα δμῳάων ἥτις τοι ἀρίστη φαίνεται εἶναι: Od. ξ, 408 τάχιστα μοι ἐνδον ἐταῖροι εἶεν: Il. ω, 144 κήρυξ

τίς οἱ ἔποιτο γεραίτερος: Aristoph. Vesp. 1431 ἔρδοι τις ἦν ἕκαστος εἰδεῖν τέχνην: Xen. Anab. III. 2, 37 εἰ μὲν οὖν ἄλλος τις βέλτιον δρᾷ, ἄλλως ἔχέτω· εἰ δὲ μὴ, Χειρίσσοφος μὲν ἦγοίτο.

d. The Opt. is used vaguely to express a desire, willingness, inclination, without any expectation of the realisation thereof: Il. ο, 45 αὐτὰρ τοι καὶ κείνῳ ἐγὼ παραμυθησαίμην—τῇ ἴμεν (*velim illi persuadere*): Æschin. p. 85, 2 ἐγὼ δὴ οὔτε τὰς Δημοσθένους διατριβὰς ἐζήλωκα, οὔτ' ἐπὶ ταῖς ἑμαυτοῦ αἰσχύνομαι, οὔτε τοὺς εἰρημένους ἐν ὑμῖν λόγους ἑμαυτῷ ἀρρήτους εἶναι βουλοίμην: Theocrit. VIII. 20 ταῦταν (σύριγγα) καθεῖν (*I would be willing*): τὰ δὲ τῷ πατρὸς οὐ καταθήσω. So Pind. Ol. III. 40 κεινὸς εἶην, *I would be content to be held as vain*. Cf. Ol. IX. 80. Preceded by a conditional sentence: Eur. Phœn. 1207 εἰ δ' ἀμείνον' οἱ θεοὶ γνώμην ἔχουσιν, εὐτυχὴς εἶην ἐγώ, *I should be content to be happy*. With a negative: Hdt. VII. 11 μὴ γὰρ εἶην ἐκ Δαρείου—, μὴ τιμωρησάμενος Ἀθηναίους, *I would be willing not to be sprung from Darius, &c.*

e. In direct questions the Opt. is but rarely found. In Homer, when the question is used as if it were the antecedent to some sentence depending on a condition expressed by the question, there is the notion of a wish or desire implied in such constructions: Il. δ, 93 sq. ἦ ῥά νυ μοί τι πίθοιο, Λυκάονος νιὲ δαΐφρον; *will you listen to me?* Τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν, πᾶσι δέ κε Τρῶεσσι χάριν καὶ κῦδος ἄροιο (that is, εἴ τι μοι πίθοιο, τλαίης κεν &c.): Il. η, 43 ἦ ῥά νυ μοί τι πίθοιο; κασίγνητος δέ τοι εἰμί· ἄλλους μὲν κάθισον κ. τ. λ. (that is, εἰ πίθοιο, ἄλλους μὲν κάθισον). If the question is composed of two clauses, the first contains the condition, expressed by the Opt. without ἄν; the latter is the sentence depending on that condition, expressed by the Opt. with ἄν, as Il. η, 43 above; so Il. ξ, 191 ἦ ῥά νυ μοί τι πίθοιο, φίλον τέκος, ὅττι κεν εἴπω, ἠέ κεν ἀρνήσαιο κοτεσσαμένη τόγε θυμῷ; In such constructions it has a deliberative force. In Attic Greek, mostly however in poetry, the Opt. is used in questions to signify a supposed case, to be answered in the negative: Æsch. Choeph. 505 ἀλλ' ὑπέρολμον ἀνδρὸς φρόνημα τίς λέγοι; *who could say?*—no one: Soph. Antig. 604 τέαν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασία κατέσχοι; *who could restrain?*—no one: Aristoph. Plut. 438 ἀναξ Ἀπολλων καὶ θεοί, ποῖ τις φύγοι^a; *where could a person fly?*—nowhere: cf. ibid. 374. Demosth. p. 921, 1 καὶ ὅσα μὲν εἶπε μετὰ τῆς ἀληθείας, μὴ χρῆσθε τεκμηρίῳ· ἃ δ' ἐψεύσατο τὸ ὕστερον, ἐπειδὴ διεφθάρη, πιστότερα ταῦθ' ὑπολάβετε εἶναι; *hæc vos veriora existimaturos quis putet?*

^a But see Dawes Misc. Crit. 375.

f. In negative sentences also, where the notion of the predicate is such as could not take place, the Opt. is used with the negative to deny it absolutely without the remotest possibility of its taking place: Pind. Ol. X. 19 τὸ γὰρ ἐμφυὲς οὐτ' αἰθων ἀλώπηξ οὐτ' ἐρύβρομοι λέοντες διαλλάξαντο ἦθος, see §. 426. *Obs.* 1.

Remarks on the Opt. and Conj. in compound sentences.

§. 419. 1. When in a dependent sentence the notion of frequency or repetition is to be expressed, if the several actions be in present or future time, the Conj. is used; if in past, the Opt. These moods are used because actions which happen at different moments may be conceived of not as definite perceived facts, but only as something supposed: Od. τ. 515 αὐτὰρ ἱπὴν νῦξ ἔλθῃ, ἔλθοι τε κοῖτος ἅπαντας, κείμαι ἐνὶ λέκτρῳ, *as often as night comes*: Il. κ. 14 αὐτὰρ ὅτ' ἐς νῆας τε ἴδοι καὶ λαὸν Ἀχαιῶν, πολλὰς ἐκ κεφαλῆς προθελόμενος ἔλκετο χαίτας, *as often as he saw*.

2. In comparisons either the Ind. or Conj. is used, as the thing was conceived of as really existing, or only imagined: Il. μ. 167 οἱ δ', ὥστε σφῆκες μέσον αἰῶλοι, ἥ ἐ μέλισσαι οἰκία ποιήσονται—, οὐδ' ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένοντες ἄνδρας θηρητῆρας ἀμύνονται περὶ τέκνων, ὥς οἳ οὐκ ἐθέλουσι πυλάων—χάσασθαι, πρὶν γ' ἢ κατακτάμεν, ἥ ἐ ἀλῶναι: Il. ξ. 16 ὥς δ' ὅτε πορφύρῃ πέλαγος—' ὥς ὁ γέρον ὤρμαινε.

Obs. The Opt. is not used in comparisons, because the supposition implied therein is present.

3. For Opt. and Conjunctive after verbs of perceiving and saying, with the conj. *ὅτι* and *ὥς*, or in final sentences, see Construction of *ὅτι* and *ὥς*, §. 801, sqq.

Imperative.

§. 420. 1. The Imperative expresses a desire or command, or even prayer or exhortation, addressed to some one present, or conceived of as present; as, δός μοι τὸ βιβλίον: γράφε τὴν ἐπιστολήν.

Obs. 1. The Imperative, like the Conj., is used of time present or future, and the Conj. may, as we have seen, perform the functions of the Imperative. These two moods are also nearly allied in some of their forms, the III. dual in each being that of the principle tenses *ον*, but in the Imper. augmented into *ων*. The Optative also is allied in sense with the Imper., as by both is expressed a wish or desire: hence the construction is sometimes changed from the Imper. to the Opt.; as, Od. β. 230 μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω—ἀλλ' αἰεὶ χαλεπὸς εἴη καὶ αἰσυλα ῥέζοι. The Imperative rather expresses a command or permission, the Conjunctive an admonition, the Optative a wish. The Imperative is used when something of decision or authority is wanted, so that the more civil form of the Optative would be out of place, see Med. 601; so in the third person to express an emphatic wish: Æsch. Ag. 378 ἔστω δ' ἀπήμυτον. It is also used in a concessive sense; as, Hdt. l. 147 ἔστωσαν δὲ καὶ οἱ καθάρως γεγονότες Ἴωνες, *let it be supposed that*—: so Eur. Med. 313, where it is interchanged with Optative.

Obs. 2. The Imper. never depends on any other verb. The inf. is used in this case, as *κελεύω σοι γράφειν* : for Imper. after *ώστε*, see §. 421.

Obs. 3. The personal pronoun is added to the Imper. only when a peculiar emphasis is to be laid on the person ; as, *σύ μὲν ἀπελθεῖ, σὺ δὲ μένε*.

2. Although the Imper. is always considered to be in the time present to the speaker, it has a Pft. and Aor. ; but these are not applied to the predicate in their primary notions of time, but only in their secondary notions : the Present expresses the command in its continuance, the Aorist the command simply as a fact without any continuance, the Perfect that the action is now completed, and remaining in its effects ; as, *γράφε τὴν ἐπιστολήν* : *δός μοι τὸ βιβλίον* : *τέθναθι*, that is, *κείσο τεθνηκώς*, §. 405. *Obs. 2.*

3. In the negative or prohibitory forms with *μή*, the Greeks, as a general rule, use only the Imper. Pr., never the Imper. Aor., but instead thereof the Conjunc. Aor.^a : *μή μοι ἀντίλεγε, οἱ μή μοι ἀντιλέξης* (but not *μή μοι ἀντίλεξον*) : *Il. α.*, 363 *ἐξαῦδα μὴ κεῦθε νόφ, ἵνα εἶδομεν ἄμφω* : *Od. π.*, 168 *ἤδη νῦν σῶ παιδί ἔπος φάω, μὴδ' ἐπείκευθε* : *Od. ο.*, 263 *εἰπέ μοι εἰρομένῃς νημερτέα, μὴδ' ἐπικεύσης* : *Il. δ.*, 234 *Ἀργεῖοι, μήπω τι μεβίετε θούριδος ἀλκῆς* : *Æsch. Eum.* 800 *ὕμεις δὲ τῇ γῇ τῇδε μὴ βαρὺν κότον σκήψησθε, μὴ θυμοῦσθε, μὴδ' ἀκαρπίαν τεύξετε* : *Soph. Œ. C.* 735 *ὄν μήτ' ὀκνεῖτε, μήτ' ἀφῆτ' ἔπος κακόν* : *Demosth. p.* 494, 17 *μὴ τοῖνυν διὰ μὲν τοῦ τῶνδε κατηγορεῖν ὥς φαύλων ἐκείνου ἀφαιροῦ, δι' ἃ δ' αὖ καταλείπειν φήσεις, τοῦσδε δὲ μόνον λαβόντες ἔχουσι, τοῦτ' ἀφελῇ* : *Id. p.* 582, 15 *μὴ κατὰ τοὺς νόμους δικάσχετε, ὦ ἄνδρες δικασταί, μὴ βοηθήσητε τῷ πεπονθότι δεινῷ, μὴ εὐορκεῖτε, ἡμῖν δότε τὴν χάριν ταύτην*.

Obs. 4. The reason hereof may be, that by the Pres. Imper. (expressing continuance) it is signified that the thing forbidden must never take place, which is implied more or less in a prohibition, so that the Aorist would be generally out of place (see *Obs. 5.*). The Conj. rather expresses a strong desire that it may not, accompanied by a belief that it will not, take place, wherein is no notion of continuance ; and this difference of meaning is found in those passages where both the Imper. and Conj. occur.

Obs. 5. The II. Person Aor. Imper. with *μή* is however sometimes used in Epic (though but rarely) to express a decided, energetic prohibition ; as, *Il. δ.*, 410 *τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἔνθεο θυμῷ* : *Od. ω.*, 248 *σὺ δὲ μὴ χόλον ἔνθεο θυμῷ*. So even Aristoph. *Thesm.* 877 *μὴ ψεύσον*. We oftener find the III. Person Aor. Imp. with *μή*, not only in poetry, but also in Attic prose : *Od. π.*, 301 *μήτις ἔπειτ' Ὀδυσῆος ἀκουσάτω ἔνδον ἑόντος* : *Æsch. Theb.* 1036 *μὴ δοκησάτω τινί, ne quisquam hoc mente concipiat* : *Soph. Aj.* 1334 *μὴδ' ἡ βία σε μηδαμῶς νικησάτω* : *Xen. Cyr. VII.* 5, 73 *καὶ μηδεὶς γὰρ ὑμῶν ἔχων ταῦτα νομισάτω ἀλλότρια ἔχειν* : *Ibid. VIII.* 7, 26 *μηδεὶς ἰδέτω* :

Æschin. 62, 15 μήτ' ἀπογνώτω μηδὲν μήτε καταγνώτω: Id. 23, 15 μὴ γὰρ ὑπ' ἐμοῦ λεγόμενον, ἀλλὰ γιγνόμενον τὸ πρᾶγμα νομίσασθ' ὁρᾶν.

§. 421. The Attic formula *οἷσθ' οὖν δ' δρᾶσον*, &c. seems to arise from a change, so frequent in Greek, from the indirect to the direct construction. (It is also explained by supposing a transposition from *δρᾶσον, οἷσθ' δ'*, like Plaut. Rudent. III. 5, 18 *tange, sed scin' quomodo?*) In the same way we may account for the Imper. after *ὥστε* in a seemingly dependent construction; as, *φρόνει ὥστε μὴ λίαν στένε*, for *στένειν*. The Fut. is also used in the place of the Imper. in the former formula, Eur. Cycl. 131 *οἷσθ' οὖν δ' δράσεις ὡς ἀπαίρωμεν χθονός*; and the III. Person Imper. is also used in the same formula: Eur. Iph. Taur. 1203 *οἷσθ' οὖν ἃ μοι γενέσθω*; And the III. Person is used not only in these dependent questions, but also in other dependent sentences; as, Hdt. I. 89 *νῦν ὧν ποιήσον ὧδε, εἴ τοι ἀρέσκοι, τὰ ἐγὼ λέγω· κατίσον τῶν δορυφόρων ἐπὶ πάσῃσι τῇσι πύλῃσι φυλάκους, οἱ λεγόντων—, ὥς σφεα* (sc. *χρήματα*) *ἀναγκαίως ἔχει δεκατενθῆναι τῷ Διί*. Here the relative sentence *οἱ λεγόντων*, though in form a dependent, is in sense a principal clause=*καὶ οὗτοι λεγόντων*: Thuc. IV. 92 extr. *πιστεύσαντας δὲ τῷ θεῷ* (sc. *ἡμᾶς δεῖ*)—*δύοσε χωρῆσαι τοῖσδε, καὶ δεῖξαι, ὅτι, ὧν μὲν ἐφίενται, πρὸς τοὺς μὴ ἀνυπομένους ἐπιόντες, κτάσθωσαν*, i. e. *oportet nos deo fretos—adversus hos tendere, et demonstrare, licere illis ea, quæ concupiscant, si bellum non propulsantibus inferant, tenere*, Bauer p. 645: Plat. Legg. p. 800 E *τὸ δὲ τοσοῦτον ὑμᾶς αὐτοὺς ἐπανερωτῶ πάλιν, τῶν ἐκμαγείων ταῖς φθაῖς εἰ πρῶτον ἐν τοῦθ' ἡμῖν ἀρέσκον κείσθω*. This idiom seems to arise from the Greeks using the third person imperative as a mild expression of a desire, where we use “shall” and “must.” Instead of the imperative we sometimes find the elliptic form *ὅπως, ὅπως μὴ* with fut. (See §. 812. 2.)

Use of the Moods as Conditionals.

§. 422. 1. The predicate may also be conceived of in the mind as depending, or as having depended, on certain conditions. A sentence in which this conditional sense is expressed consists of two parts; the condition, and that whereof it is the condition.

Obs. The condition by which the predicate is limited is frequently omitted, when it is contained or implied in the context, or readily supplied by the mind.

2. The conditional nature of the predicate is marked by its having the particle *ἂν* (Epic *κέ, κέν*) attached to it. And the notion thus limited almost invariably stands in the Historic tenses of the Ind., in the Opt. (or Conjunctive sometimes), in the Infin. or the Participle. And the forms with which it is never found are Pres. or Pft. Indicative, and but rarely with the Fut. Ind. or the Imper., or the Conjunctive in independent sentences.

Theories on the Etymology of ἄν.

§. 423. a. Ἄν, ἀνά, *secundum* ; κέ, κá, an old form of κατέ as found in κáδδε, &c.^a

b. Ἄν, connected with Latin *an* ; κέ with Latin *quam*^b.

Nature and use of the Particle ἄν.

§. 424. 1. The proper force of the particle ἄν is the expression of a condition (either actually stated, implied in the context, or to be supplied by the mind^d), on which the action of the verb to which it is attached depends ; so that if the condition to which ἄν refers takes place, the action which depends on that condition will take place also^c ; and if the former does not take place, neither will (at least in this present case) the latter. Whether this condition will, or will not take place, is decided *animo loquentis*, by the mind of the speaker.

2. Ἄν therefore has a twofold force : the condition is supposed by the speaker to take place, and therefore the action is rendered more likely—(positive use of ἄν)—*probably* ; or the condition is supposed by the speaker not to take place, and the action is rendered less likely—(negative use of ἄν)—*perhaps*.

3. Hence it is used with the Ind., Opt., and Conj., which express certainty, possibility, probability, respectively, as follows.

Obs. The condition expressed or implied by ἄν is either indefinite—if *it were possible*, if *it be your pleasure* &c. &c. ; or definite, contained in the context, either as a conditional protasis, or as a participle, or paraphrased so as to become an independent sentence, as Il. γ, 220.

Indicative.

a. With the Historic tenses of Ind. expressing an absolute known fact, it renders the action thereof less likely, for the performance of a condition cannot make a fact more probable ; but the addition of ἄν expresses that it is known to have taken place only on a certain condition ; as, ἡμάρτανες, *you were wrong* : ἄν—but only supposing such or such a thing took place—but I know it did not take place, therefore you are not wrong in this case ; hence

^a Donaldson's New Cratylus 244.

^b Kühner Gr. Gr. 453. 2. Hartung de Part. Græc. vol. ii. 225.

^c Hermann de Part. ἄν. Opusc. vol. iv. Hartung de Part. Græc. vol. ii. 218.

Reisig. Comment. de vi et usu Part. ἄν. Ellendt Lex. Soph. ad voc.

^d Ellendt ad voc. V.

^e Herm. de Part. ἄν p. 165. Herm. Ajac. 1061.

its derived sense, *ἡμάρτανες ἄν*, *you would have been wrong*, i. e. on such or such conditions. Hence the Imperfect with *ἄν* may express any action which *might, could, would* have taken place, but which did not take place.

Obs. 1. The conditions to which *ἄν* refer are either supplied by the mind, or expressed by a participle, or by an actual protasis.

Obs. 2. On the Impft., or Aorist in Impft. sense, without *ἄν* in this sense, see §. 398. 3. and 858.

β. But when the Impft. (or Aorist, or Plpft. used as Impft.) is used to express an action not conceived of merely as absolutely past, but continuing in past time, *ἄν* being added to it expresses, *under such and such circumstances as often as they recurred*: *ἡμάρτανες ἄν*, *you were wrong under such and such circumstances as often as they recurred*; and these circumstances being supposed by the speaker's mind to have occurred at such and such times, the action is supposed to have taken place at those times likewise: so *ἡμάρτανες ἄν*, *you were frequently wrong*^a.

Obs. This use of *ἄν* with the Impft. to express frequency, is a proof that the condition expressed by *ἄν* is not, as laid down by most writers, always supposed not to take place; for if this were so, *ἄν* with the Impft. would only signify certain times when the action of the Impft. did not take place (the condition not being fulfilled), not certain times when (the condition being fulfilled) it did take place.

γ. *Ἄν* is never used with the Pres. or Pft. Ind.^b, for that action which is represented as actually existing in the presence of the speaker, whether as actually going on and in course of completion, or already completed and existing before him, cannot be supposed to depend on a condition. In the few passages where *ἄν* is found with these tenses, either the reading is bad, *ἄν* being confused with *ἄρα*, *αὖ*, *ἐν*—*κέ* with *καί*; or *ἄν* is to be joined to some other verbal notion in the sentence (very often the Infin.); or the elided *κ'* is *καί*, and not *κέ*: so for instance:—

Od. β, 86 *ἔθέλεις δέ κε μῶμον ἀνᾶψαι*, Cod. Harlei. *ἔθέλεις* (see Nitzsch ad loc.): Il. ξ, 484 *τῷ καί κε τις εὐχεται ἀνὴρ γνωτὸν ἐνὶ μεγάροισιν ἀρῆς ἀλκτῆρα λειπίσθαι* (Cod. Clark. omits *κέ* with Eustath.): Od. ω, 88 sq. *κέν* seems to have been originally *καί*: Od. γ, 255 *ἦτοι μὲν τόδε κ' αὐτὸς οἶμαι* (*κ* is *καί*): see Nitzsch: Plat. Phæd. p. 102 init. *σὺ δ', εἴ περ εἴ τῶν φιλοσόφων, οἶμαι ἄν ὥς ἐγὼ λέγω τοιοῖς (ποιοῖς ἄν)*: Eur. Med. 930 *οὐκ οἶδ' ἄν εἰ πείσασαι*, for *εἰ πείσασαι ἄν*: Xen. Hell. VI. 1, 4 *οἶμαι ἄν—οὐκ εἶναι ἔθνος κ. τ. λ.*: immediately afterwards, *οὐκ ἄν μοι δοκῶ—φιλίαν ποιήσασθαι νομίζω γὰρ ἔτι ῥᾶον—παρалаβεῖν ἄν* (in these and similar passages *ἄν* belongs to the infin.).

^a Brunck Soph. Phil. 290.

^b Monk. Alc. 48. Dawes Misc. Crit. 106. Herm. p. 14.

δ. Sometimes, though but rarely, with the Ind. Fut.^a This tense expresses a present belief that something will presently be ; this *may* be supposed to depend on some condition ; and if this is to be *expressly* marked, *άν* is joined to the Future. In Epic the weaker form *κέ* is frequently thus used, especially in a protasis, which itself depends on some condition in the mind ; in Attic Greek it is very rare ; and though in many passages the reading is bad or doubtful, yet we can hardly deny the existence of this construction altogether in Attic Greek^b :—

Od. ρ, 540 εἰ δ' Ὀδυσσεύς ἔλθοι—αἰψά κε σὺν ᾧ παιδί βίης ἀποτίσεται ἀνδρῶν. The conditional sentence however is generally wanting : Od. α, 268 ἀλλ' ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται : ἢ κεν νοστήσας ἀποτίσεται, ἥε καὶ οὐκί : Il. ο, 211 ἀλλ' ἦτοι νῦν μὲν κε νεμεσσηθεὶς ὑποείξω : Od. γ, 80 εἴρῃσι ὀππότεν εἰμὲν ἐγὼ δέ κε τοι καταλέξω (if you will hear it) : Il. δ, 176 καὶ κε τις ᾧδ' ἐρέει Τρώων (so Pind. Nem. VII. 68 μαθὼν δέ τις ἂν ἐρεῖ) : Il. ξ, 267 ἀλλ' ἴθ', ἐγὼ δέ κε τοι Χαρίτων μίαν ὀπλοτεράων δώσω ὀπυόμεναι, *dabo, si tibi lubuerit* : Il. χ, 66 αὐτὸν δ' ἂν πύματόν με κύνες πρότῃσι θύρῃσιν ὤμῃσιν ἐρύουσιν. (So in dependent questions : compare Od. ο, 524. Il. ρ, 144.) Hdt. III. 104 ὅπως ἂν—ἔσσονται ἐν τῇ ἀρκάγῃ : Xen. Cyr. VI. 1, 45 ὑβριστὴν οὖν νομίζων αὐτὸν εὖ οἶδ' ὅτι ἀσμενος ἂν πρὸς ἄνδρα οἶος σὺ εἰ ἀπαλλαγῇσεται (so Guelph. Paris.—Schneider c. vulg. ἀπαλλαγίῃ) : Ibid. VII. 5, 21 ὅταν δέ καὶ αἰσθῶνται ἡμᾶς ἔνδον ὄντας, πολὺ ἂν ἔτι μᾶλλον ἢ νῦν ἀχρεῖοι ἔσσονται ὑπὸ τοῦ ἐκπεπληῆχθαι (with no variation of Mss.) : Thuc. II. 80 ραδίως ἂν Ἀκαρνανίαν σχόντες καὶ τῆς Ζακύνθου καὶ τῆς Κεφαλληνίας κρατήσουσι : Plat. Phæd. p. 61 C σχεδὸν οὖν ἐξ ὧν ἐγὼ ἦσθην, οὐδ' ὁπωστωῦν ἂν σοι ἐκὼν εἶναι πείσεται (some Mss. omit ἂν) : Id. Rep. p. 615 D ἔφη οὖν τὸν ἐρωτώμενον εἰπεῖν. Οὐχ ἡκει, φάναι, οὐδ' ἂν ἦξει δεῦρο (very few ἦξοι) : *non venit, nec, si recte judico, veniet* : Æschin. 29, 30 οὕτω γὰρ ἂν (omitted by Bekker) μάλιστα μεμνήσομαι καὶ δυνήσομαι εἰπεῖν, καὶ ὑμεῖς μαθήσεσθε (οὕτω, i. e. εἰ ταῦτα οὕτω ποιῶ ἢ ποιήσω). Very often in questions, for here the Fut. expresses doubt : Eur. Bacch. 639 τί ποτ' ἂν (ἄρ, Dind.) ἐκ τούτων ἐρεῖ ; Arist. Nub. 465 ἀρά γε τοῦτ' ἂν ἐγὼ ποτ' ἐπόψομαι ; Æschin. Ctes. §. 155 τί ποτ' ἂν ἐρεῖ ; cf. 827. 854. Obs. 3.

It is to be observed that the *άν* always precedes the Future ; whence some might be inclined to suppose that the writer meant to use the optative, but changed it to the future.

ε. With the Imperative naturally it is not used^c, as the notion of immediate command excludes that of a condition. Where *άν* is found with the Imp. the reading is bad, or it belongs to some other word in the sentence, or implied therein :—

Xen. Anab. I. 8, 8 ἀλλὰ ἰόντων ἂν, εἰδότες, ὅτι κακίους εἰσι περὶ ἡμᾶς ἢ ἡμέας περὶ ἐκείνους, where *άν* probably arose from the various reading *λέτῳσαν*^d.

^a Elm. Heracl. 769 not. Heind. Phæd. §. 13. Schæf. ad Greg. Cor. 66. Herm. C. R. 1055.

^b Stallb. Rep. 615 D.

^c For some seeming instances in Soph., see Ellendt ad voc. VI. Herm. Part. ἄ 170.

^d Schneider ad loc.

In later writers, such as Theoc. XXIII. 35 ἀλλὰ τὺ, παῖ, κὰν τοῦτο πανύστατον ἀδύ τι ῥίξῃς, there is an ellipse of ἀν τοῦτο πανύστατον ῥίξῃς, to which κὰν is to be referred.

ζ. When the Conjunctive is used for the Fut. Ind. (see §. 415), ἀν is sometimes in Homer^a joined with it, when the future event is to be expressly marked as depending on a condition ; as,

Il. α., 137 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, *in that case* : Il. α., 205 ἥς ὑπεροπλήσει τάχ' ἀν ποτε θυμὸν δλέσση, *he would in certain circumstances* : Il. γ. 54 οὐκ ἀν τοι χραίσμη κίθιρις : compare λ., 384. Il. ξ. 235 πείθευ· ἐγὼ δέ κε τοι ἰδέω χάριν ἡμᾶτα πάντα.

η. So also with the Conjunctivus deliberativus ἀν is joined, to signify that the action which is being deliberated upon depends on some condition, either expressed or implied :—

Od. β. 332 τίς δ' οἶδ', εἴ κε καὶ αὐτὸς ἰὼν κυλῆς ἐπὶ νηὶς τῆλε φίλων ἀπόληται, ἀλώμενος ὥσπερ Ὀδυσσεύς ; Il. ν. 742 ἔνθεν δ' ἀν μάλα πᾶσαν ἐπιφρασσαιμέθεα βουλὴν, ἥ κεν ἐνὶ νήεσσι—πέσωμεν, αἶ κ' ἐβέλῃσι θεὸς δόμεναι κράτος, ἥ κεν ἔπειτα πᾶρ νηῶν ἔλθωμεν ἀπήμονες : Od. δ. 545 ἀλλὰ τάχιστα πείρα, ὅπως κεν δὴ σὴν πατρίδα γαίαν ἴκηαι. Frequently we must supply a verb of trying or deliberating : Il. σ. 307 ἀλλὰ μάλ' ἀντην στήσομαι, ἥ κε φέρῃσι μέγα κλέος ἥ κε φεροίμην : Plat. Legg. p. 655 C τί ποτ' ἀν οὖν λέγωμεν : Id. Phædr. p. 231 D ὥστε πῶς ἀν εὖ φρονήσαντες ταῦτα καλῶς ἔχειν ἡγήσονται ; i. e. πῶς, ἐὰν εὖ φρονήσωσι, ταῦτα κ. ἔχ. ἡγήσονται ἀν ; Id. Protag. p. 319 B σοὶ δὲ λέγοντι οὐκ ἔχω ὅπως ἀν ἀπιστῶ : Xen. Anab. II. 4, 20 οὐχ ἔξουσιν ἐκείνοι ὅποι ἀν φύγουσιν. From εἰ ἀν is formed ἐάν : Xen. M. S. IV. 4, 12 σκέψαι, ἐὰν τότε σοι μᾶλλον ἀρέσκη.

"An with Optative.

§. 425. 1. "An limits the indefinite possibility expressed by the Optative by making it depend on certain conditions, as λέγοις ἀν, *you might possibly say under such circumstances* without it being in any way implied that the circumstances will or will not take place. When the condition is not conceived of as fulfilled, the Opt. with ἀν expresses a possibility yet more removed from reality than the simple Opt., the act of the Opt. being represented as a *possible* result of the condition, were it to happen. So in conditional sentences (see §. 856. b.) : Id. β. 80 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν ψεύδός κεν φαίμεν, supposing he had, we *should* : Thuc. II. 159 ᾧτιν' ἀν ξυμπέσοι, *might* happen : Eur. Med. 818 σὺ δ' ἀν γένοιό γ' ἀθλιωτάτη γυνή ; where the Chorus have no notion whether the condition will or will not take place ; Hdt. IX. 71 ταῦτα μὲν καὶ φθόνῳ ἀν εἴποιεν, this they *might* say : Id. I. 2 εἴησαν δ' ἀν οὗτοι Κρήτες, they *might* possibly be Cretans : Id. VII. 184 ἦδη ὦν ἄνδρες ἀν εἰεν ἐν αὐτοῖσι τέσσερες μυριάδες καὶ

^a For some seeming instances in Soph., see Ellendt ad voc. IV. 1.

εἴκοσι : Id. V. 9 γένοιτο δ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ, any thing *might* happen.

2. But besides this, as there may be *in animo loquentis* some notion whether the conditions take place or not, ἂν with the Optative has a further twofold force—λέγεις *you might say*—ἂν, *on this condition* ;

1st, if this condition is conceived of *in animo loquentis* as taking place, the action of the Optative is represented as more certain, one case being defined in which it will take place ; hence its use for the Future and Imperative : λέγεις *you might say*—ἂν, *if you please*, &c. ; but you do please, therefore, I think you will say : or,

2nd, the condition is conceived of *in animo loquentis* as not taking place, and then the action of the Optative is rendered less likely : λέγεις *you might say*—ἂν, *in such circumstances* ; but as I do not think these circumstances will take place (or have taken place), there is one case at least where I know the action will not take place.

a. When the condition is conceived of as fulfilled, the Opt. with ἂν expresses a modest assertion of some action or fact^a, present or future, marking it as less certain than if it had been in the Present or Future, and depending on the will of the person who is addressed, or on some other condition which is supposed to be fulfilled : Xen. Cyr. I. 2, 11 καὶ θηρῶντες μὲν οὐκ ἂν ἀριστήσαιεν : Ibid. 13 ἐπειδὴν δὲ τὰ πέντε καὶ εἰκοσιν ἔτη διατελέσωσιν, εἶπαν μὲν ἂν οὗτοι πλείον τι γεγονότες ἢ πεντήκοντα ἔτη ἀπὸ γενεᾶς : Il. δ, 539 ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο : Hdt. III. 82 ἀνδρὸς γὰρ ἐνὸς τοῦ ἀριστοῦ οὐδὲν ἡμεινον ἂν φανείη. So very often in conclusions : Plat. Gorg. p. 502 D Δημηγορία ἄρα τίς ἐστιν ἡ ποιητική : (Call.) φαίνεται : (Socr.) Οὐκοῦν ἡ ῥητορικὴ δημηγορία ἂν εἴη, *would be*. There is often something ironical in this expression.

b. So for the Imperative ; the action of the Opt. being supposed to depend on the will of the person addressed, who is supposed to be willing, and therefore this milder form may be used instead of a direct command : Soph. Elect. 1491 χάροις ἂν, *if you please*. So Il. β, 250, Ulysses addresses Thersites with a certain irony : Θερσίτῃ—ἴσχεο—! οὐ γὰρ ἐγὼ σέο φημί χειρεϊώτερον βροτὸν ἄλλον ἔμμεναι— τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύεις, καὶ σφιν ὀνειδέα τε προφέρεις, νόστον τε φυλάσσεις ! *do not if you*

^a Elm. Heracl. 972. Ellendt Lex. Soph. ad voc. VIII.

please. With *οἷ* as a question: Il. ε, 456 *οἷ ἄν δὴ τόνδ' ἄνδρα μάχης ἐρώσαιο μετελθών*; so, pronounced in a sharp tone, as an earnest exhortation: Il. ω, 263 *οἷ ἄν δὴ μοι ἄμαξαν ἐφοπλίσσαιτε τάχιστα, ταῦτά τε πάντ' ἐπιθεῖτε ἵνα πρήσσωμεν ὁδοῖο*. So without a negative; Æsch. Eum. 94 *εὔδοιτ' ἄν, will you sleep*. So with the first person as a civil wish; Æsch. Eum. 420 *μάθοιμ' ἄν, I would learn if you please, I should be glad to learn*. So Hdt. VI. 130 *χαρίζοιμ' ἄν (= εἰ οἶδόν τε εἴη)*.

c. When the condition is conceived of as not fulfilled, the Opt. (see Imperfect, §. 424. c.) merely signifies a possibility which would have happened had the condition happened, but which did not happen in consequence of the condition not happening. Il. ε, 311 *καί νυ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας εἰ μὴ ἄρ' ὄξυ νόησε*: Il. γ, 410 *νεμεσσητόν δέ κεν εἴη*.

3. The most common uses therefore of this particle may be thus arranged:

a. Past tenses. *ἡμάρτανες ἄν*, you would err, or have erred; condition not fulfilled.

ἡμάρτανες ἄν, you frequently erred; condition fulfilled.

b. Optative. *ἁμαρτάνοις ἄν*, you would err; no notion of condition being or not being fulfilled.

ἁμαρτάνοις ἄν, you would err, or would have erred; condition not fulfilled.

ἁμαρτάνοις ἄν, you will, I think, err; condition fulfilled.

ἁμαρτάνοις ἄν, as Imper.

On *ἄν* in Dependent sentences, see under that head, §. 828 sqq.

Remarks.

§. 426. 1. The Opt. without *ἄν* is not generally used in independent sentences, except in the senses given above (§. 418.); but when the notion of the Opt. is perfectly indefinite, represented as independent of all condition, or circumstances whatsoever, the Opt. without *ἄν* is sometimes used^a in independent sentences, instead of the Opt. with *ἄν*. The supposed possible action is indefinite, depends on no conditions or circumstances, whether such as by their fulfilment would make it more likely, or by their non-fulfilment less likely, to take place; so that it is stated as something possible without any further notion of any definite time, place, circumstances, wherein it would be likely or unlikely to take place. This is called the Potential Optative. It is not used in Prose; for the matter-of-fact way of looking at things, natural to prose writers, could not separate

^a Ellendt ad voc. IX.

a possibility from those circumstances and conditions which are implied in the very notion, while the more free genius of poetry could do so : Od. γ, 231 *ρέια θεὸς γ' ἐθέλων καὶ τηλόθεν ἄνδρα σῶσαι*, *God can save* (no notion of his doing so) ; *σῶσαι ἄν*, *might save if he would, or will save* : Eur. Hippol. 1186 *θᾶσσον ἢ λέγοι τις—, ἰσότησαμεν, quicker than one could speak* (no notion of any one really speaking) : Moschus I. 6 *ἔστι δ' ὁ παῖς περίσamos· ἐν εἴκοσι πᾶσι μάθοις νῦν*, *you might or would know him* (no notion of your really doing so) ; *μάθοις ἄν*, *when you saw him* : Æsch. 1163 *νεογνὸς ἀνθρώπων μάθοι*. Hence in fanciful similes, as distinguished from actual comparisons : Theocr. VIII. 89 *οὕτως ἐπὶ ματέρα νεβρὸς ἄλοιο* (no notion of its taking place) : 91 *οὕτω καὶ νύμφα γαμβρῆσ' ἀνάχοιτο*. So Æsch. Choeph. 593 *αἰγίδων φράσαι κότον* : which is so indefinite, that the indefinite *τίς* is to be supplied as the natural subject. So in poetry : *εἴποι τις, dixerit quispiam* ; *ἴδοι τις, videas*. Often with *τάχα, εἰκότως, &c.* sometimes even in prose.

Obs. 1. With negatives the Opt. without *ἄν* seems to be a stronger negation—an impossibility—a supposition is denied absolutely and for itself, apart from any conditions or circumstances which might render it less likely to happen : Pind. Ol. X. 19 *τὸ γὰρ ἐμφυῖς οὐτ' αἰθων ἀλώπηξ οὐτ' ἐρίβρομοι λύντες διαλλάξαντο ἦθος*, *cannot* (absolutely, *ἄν* *on no condition*) : Eur. Hipp. 468 *οὐδὲ στέγην—καλῶς ἀκριβώσειαν* : Id. Iph. Aul. 1210 *οὐδεὶς πρὸς τὰδ' ἀντείπει* (*ἀντείπει*, Dind.) *βροτῶν* : Mosch. Id. III. 114 *τῷ δ' ἐγὼ οὐ φθονέοιμι*. *τὸ γὰρ μέλος οὐ καλὸν ἔδει* : Æsch. Choeph. 854 *οὐτοὶ φρένα κλέψειαν ὠμματομένην^a*. So also with interrog. which have a negative force^b ; as, Plat. Rep. 352 C *τί δ' ἀκούσais ἄλλῃ ἢ ὧσι—οὐκ ἀκούσais* : Od. δ, 644. Soph. Ant. 604 *τίς—κατάσχοι* ; *quis vincat ? ἄν, quis vincere poterit ?*

Obs. 2. *Ἄν* is also frequently omitted when a conditional adverb stands with the Opt., such as *τάχα, εἰκότως, ἴσως*, which express in some degree the conditional force of *ἄν* : Æsch. Ag. 1048 *ἀπειθείης δ' ἴσως^d* : Id. Suppl. 727 *ἴσως—μόλοι*. So Theocrit. XXII. 74 *οὐκ ἄλλῃ γε μαχεσσαίμεθ' ἐπ' αἰέλω*, where *ἐπ'* ἄλλῃ *αἰέλω* seem to be equivalent to *ἄν*.

2. The Opt. with *ἄν* differs from the Fut. Ind., in that the latter represents the future action as certain to happen, the former as only likely to happen, that is, under certain conditions. (See also next paragraph.) The Fut. and Opt. are sometimes interchanged to express this difference of sense : Il. ι, 416 *αἰὼν ἔσsetai, οὐδέ κε μ' ὄκα τέλος θανάτοιο κιχέη* : Hdt. IV. 97 *ἔψομαί τοι καὶ οὐκ ἄν λειφθείην* : Thuc. III. 13 *οὐτε γὰρ ἀποστήsetai ἄλλος, τά τε ἡμέτερα προσγενήsetai, πάθοιμέν τ' ἄν δεινότερα ἢ οἱ πρὶν δουλεύοντες* : Demosth. p. 356, 40 *οὐ τοίνυν μόνον ἐκ τούτων ἄν γνοίητε, ὅτι δεινὸν οὐδ' ὅτι οὖν πέπονθε,—ἀλλὰ καὶ τὸ πρᾶγμα αὐτὸ εἰ σκέψεσθε^e*.

Obs. 3. Many of the instances of the Potential (Opt. without *ἄν*) are to be explained by giving the Optative some one of the meanings—desire, wishing, willingness—given above^f (§. 418.) ; and in some passages wrong readings may have arisen from an error in transcription^g.

Obs. 4. On the omission of *ἄν* in the second of two similar sentences, see §. 432. *Obs. 2.*

^a Moerk Hipp. 482. Klaus. ad loc.

^b But see Dawes Misc. Crit. 375.

^c Herm. Ant. 601.

^d Klaus. Ag. 973. See Herm. Part. ἄν, p. 164, where he says, "Quod id futurum putat esse Chorus;" and notes on Elms. Med. 310 fin., where he makes the *ἄν* in

the former part of the sentence continue its force to *ἀπειθείης*.

^e Bremi ad loc.

^f Herm. Part. ἄν, p. 162.

^g Vid. Index Brunck Soph. ad loc. ἄν. R. P. Phoen. 412.

**Av*, with Optative, in Negative and Interrogative Sentences, &c.

§. 427. 1. **Av* with the Optative in neg. sentences seems to have a twofold force. If the condition expressed by *av* is definite, it is signified that under such circumstances it will not take place; and it is frequently used as a modest way of saying so.

2. When the condition is indefinite,—on any account, on any terms, &c., then it is used in negative sentences to increase, in a manner exactly opposite to the Opt. alone, (§. 426. Obs. 1.,) the force of the negation: οὐκ ἂν λέγοιμι, *I would not say on any condition, on any account, for the world, at all.* So with the Conj.: II. γ, 54 οὐκ ἂν τοι χραίσμῃ κίθαρις, *cannot at all.* It seems sometimes to have even a stronger force than the Future; as, Æsch. Eum. 552 δίκαιος ἂν οὐκ ἄνολβος ἔσται, πανώλεθρος δ' οὗ ποτ' ἂν γένοιτο, *he cannot possibly be.*

3. So also in Interrog. sentences: II. ω, 367 εἴ τις σε ἴδοιτο—, τίς ἂν δῆ τοι νόος εἴη; II. τ, 90 ἀλλὰ τί κεν ῥέξαιμι; *what in the world could I do?* Soph. Phil. 1393 τί δῆτ' ἂν ἡμεῖς δρῶμεν; Demosth. p. 43 το λέγεται τι καινόν; γένοιτο γὰρ ἂν τι καινότερον ἢ Μακεδὼν ἀνὴρ Ἀθηναίους καταπολεμῶν. So also the Indicative with ἂν. Soph. Aj. 120 τίς ἂν εὐρέθῃ; *who could have been found?*

Compare ποῖ τις φεύγει; *whither does he fly?*

ποῖ τις φύγοι (φυγῇ Dind.); Arist. Plut. 438 *whither should he fly*^a?

ποῖ τις ἂν φύγοι; Eur. Orest. 598 *whither in the world?*

ποῖ τις φύγη; Soph. Aj. 403 *whither can he fly?*

4. So also with the Opt. in the formulas of wishing with πῶς, τίς, &c. to express the urgency or the impossibility of the wish: Soph. Aj. 389 ὦ Ζεῦ, πῶς ἂν τὸν αἰμυλώτατον—δέσσας τέλος θάνοιμι καὐτός! *how in the world=would that by some means:* Eur. Med. 97 ἰὼ μοί μοι, πῶς ἂν δλοίμαν; *quæ fieri possit, ut peream?* i. e. *utinam peream!* Id. Alc. 865 πῶς ἂν δλοίμην; Plat. Euthyd. p. 275 C πῶς ἂν καλῶς σοι διηγησαίμην; Æsch. Ag. 1447 φεῦ τίς ἂν (*would that some one*) ἐν τάχει μὴ περιώδυνος μηδὲ δειμνιοτήρης μόλοι τὸν ἀεὶ φέρονσ' ἐν ἡμῖν μοῖρ' ἀτέλεστον ὕπνου. Without πῶς or some such word it modifies the wish by making it depend on the will of the person addressed: Hdt. VIII. 38 Pythius says to Xerxes, χρήσαις ἂν τι τεῦ βουλομένην τυχεῖν.

^a Dawes Misc. Crit. 375.

Obs. πῶς ἄν, *would that some how in the world* : τις ἄν, *would that some one* : πόθεν ἄν, *would that some whence* : πότε ἄν, *would that at some time*.

"An with Conjunctive words.

§. 428. "An is joined with modal, local, temporal, sometimes final Conjunctions or Relatives, followed by the Opt. and Conj.

a. With the Conj. the force of ἄν is generally thrown on the Conjunction or Relative, or Interrogative, and makes it indefinite, by giving it the notion of "*be it whom or what it may*," so that the speaker has not in his mind any definite person, time, place, &c.^a ; as, ὅς ποιεῖ, *the man who does*, &c. ; ὅς ἄν ποιῇ, *the man, whosoever he is, who* ; where we may often supply a participle (δν) to which ἄν really belongs, (see *Obs.* 3.) so that ὅς ἄν often has the force of εἰάν τις, εἰάν ποτε, &c.^b : so ὅτε, *when* (definite time) ; ὅταν, *whenever* (indefinite) : Arist. Plut. 1151 πατρὶς γὰρ ἐστὶ πᾶσ' ἴν' ἄν πράττη τις εὖ, *whosoever* ; ἵνα ἄν πράττοι, *where he might possibly, under such or such conditions, fare well* : Soph. Phil. 310 ἐκείνο δ' οὐδεὶς ἤνικ' ἄν μνησθῶ θέλει, *whenever, at the different times when* : Hdt. I. 182 ἡ γὰρ πρόμαντις τοῦ θεοῦ ἐπεὶ γένηται—οὐ γὰρ ἄν αἰεὶ ἐστὶ χρηστήριον αὐτόθι. From this close connection between the conjunction and ἄν arose the following compound conjunctions : εἰάν (from εἰ ἄν—ep. εἴκε), ἐπεὶ ἄν, ἐπὶ ἄν, ὅταν, ὁπόταν, εἰτ' ἄν, πρὶν ἄν, ἕως ἄν, ἔνθ' ἄν, ὅθι ἄν, οὐδ' ἄν, ὅπου ἄν, οἷ ἄν, ὅποι ἄν, ἧ ἄν, ὅπη ἄν, ὅθεν ἄν, ὁπόθεν ἄν, &c.—ὅς ἄν (*quicumque* or *si quis*), οἷος ἄν, ὁποῖος ἄν, ὅσος ἄν, ὁπόσος ἄν, &c.

b. With the Opt. the force of ἄν is thrown on the verb, the sense of which it modifies, as in independent sentences : Plat. Euth. 293 A τίς πότε ἐστιν ἡ ἐπιστήμη ἣς τυγχόντες ἄν (εἰ τυγχάνομεν) τὸν ἐπιλοῖσκον βίον διελθοῖμεν ; Xen. Mem. II. 1, 23 ἐσθλὰ δι' ἣς ἄν μάλιστα ἡ ὥρα διαλάμποι, *may possibly : διαλαμπῇ, through which, whatever it may be*.

Obs. 1. When the force of ἄν is to be thrown on the conjunctive word, the Conjunctive should be used^c ; when on the verb, the Opt.

Obs. 2. As a general rule, the Conjunctive is not used with these temporal, local, modal adverbs or relatives without ἄν ; but when an indefinite sense is not intended to be affixed to the Conjunction, &c., so that ἄν is not required, the Opt. is used. This rule is more generally violated in poetry than in prose^d. (See §. 842.)

(See also under Dependent sentences, §. 828.)

Obs. 3. With the Ind. also the force of the ἄν is sometimes thrown on the relative or interrog. word : Soph. Phil. 572 πρὸς ποῖον ἄν τόνδ' αὐτὸς οὐδυσσεὺς ἐπλεῖ ; sc. πρὸς ποῖον ἄν ὄντα τόνδε—ἐπλεῖ^e : Arist. Aves 290 πῶς ἄν οὐκ ἀπέβαλε, *how in the world then has he not thrown away*.

"An with Infinitive and Participle.

§. 429. 1. When the construction changes from the *Verbum Finitum* to the Inf. or Part., ἄν is joined to these forms, if it would have been used in the construction with the *Verbum Finitum*^f. Hence the Inf. and Part. in Greek

^a Ellendt ad voc. IV. 2. a. b. c. d. e.

^b Stallb. Phædr. 68 B.

^c Dawes Misc. Crit. 127.

^d Elm. Heracl. 959. Herm. 113 R. P. Med. 222. Elm. 215.

^e Herm. Phil. 568.

^f Herm. Aj. 1061.

have in some degree the power of moods, which in other languages they have not. This is especially the case after verbs of hoping, thinking, declaring, &c.^a

a. Infinitive used for the Opt. with *ἄν*; as, εἴ τι ἔχει or ἔχοι, ἔφη, δώσειν *ἄν*: Hdt. VI. 129 ἀπουτυγίων γαμβρόν *ἄν* ἔτι γενέσθαι—Cleisthenes said, γαμβρός οὐκ *ἄν* μοι γένοιο: Thuc. II. 30 extr. νομίζοντες, εἰ ταύτην πρώτην λάβοιεν, ῥαδίως *ἄν* σφίσι τὰλλα προσχωρήσειν: Id. V. 82 νομίζων μέγιστον *ἄν* σφᾶς ὠφελήσειν: Xen. Cyr. I. 5, 2 ἐνόμιζεν, εἰ τοὺς Μήδους ἀσθενεῖς ποιήσειε, πάντων γε *ἄν* τῶν πέριξ ῥαδίως ἄρξειν; Dem. 467 fin. οἷς *ἄν* ὁ νόμος βλάψει ὑμᾶς φαίνεται.

b. For the Ind. Hist. tenses and the Aorist with *ἄν*, as εἴ τι εἶχεν, ἔφη, δοῦναι *ἄν*.

c. For the Opt. of Impft. Plpft. and Aorist with *ἄν*, as εἴ τι ἔχοι, ἔφη, δοῦναι *ἄν*: Plat. Rep. p. 350 E εἰ οὖν λέγοιμι, εὖ οἶδ', ὅτι δημηγορεῖν *ἄν* με φαίη.

2. But where in the construction with the *Verbum Finitum* *ἄν* would not be used, neither will it be with the Inf.; as, εἴ τι ἔχει or ἔχοι, ἔφη, δώσειν=εἴ τι ἔχει, δώσει.

3. The Inf. with *ἄν* is rendered in Latin as follows:

γράφειν *ἄν*=scripturum esse,

γεγραφέναι *ἄν*=scripturum fuisse,

γράψαι *ἄν*=a. scripturum fuisse, or b. as Present, scripturum esse,

γράψειν *ἄν*=scripturum fore.

4. The same principle holds good in the Part. with *ἄν*, which frequently has the sense of future^b, and=μέλλον with Infin.: Soph. CE. C. 761 ἀπὸ παντὸς *ἄν* φέρων λόγον δικαίου μηχανήμα, who would, &c.: Hdt. VII. 15 εὐρίσκω δὲ ὧδε *ἄν* γινόμενα ταῦτα, εἰ λάβοις τὴν ἐμὴν σκευήν, reperio, sic hæc futura esse, si sumas vestes meas: Thuc VI. 33 οὔτε ὄντα, οὔτε *ἄν* γινόμενα λεγοποιούσιν, i. e. ἃ οὔτε ἔστιν, οὔτ' *ἄν* γένοιτο: Isocrat. Archid. p. 129 Α ἐπίσταμαι τοὺς Ἀθηναίους ὑπὲρ γε τῆς σωτηρίας τῆς ἡμετέρας ὅτι οὖν *ἄν* ποιήσονται: Plat. Legg. p. 781 Α πολλὸν ἄμεινον *ἄν* ἔχοντα, εἰ νόμων ἔτυχεν, i. e. ἃ πολλὸν ἄμ. *ἄν* εἶχεν: Id. Crit. p. 48 C ἀλῖκῃς τῶν ῥαδίως ἀποκτινύντων καὶ ἀναβησκομένων γ' *ἄν*, εἰ οἱοί τι ἦσαν: Eur. Hipp. 519 πάντ' *ἄν* φοβηθεῖσ' ἴσθι: Demosth. p. 859, 49 οὗτος δ' οὐκ ἔχων *ἄν* εἰπεῖν ὅπου τι τούτων ἀπέδωκεν: which Schæfer explains, εἰ καὶ πάντα ποιήῃ, οὐκ *ἄν* ἔχοι: cf. p. 117, 25: Id. p. 129 init. πάλαι τις ἡδέως *ἄν* ἴσως ἐρωτήσων κάθηται, i. e. κάθηται τις ὃς ἡδέως *ἄν* ἴσως ἐρωτήσει, scil. εἰ δύναιτο, vel simile quid: Arist. Pol. 334 C τὰ μὲν οὖν πλείστα τῶν ἐπιτιμηθέντων *ἄν*, which might be found fault with. So also in the Casus absoluti: Xen. Anab. V. 2, 8 ἐσκοπεῖτο, πότερον εἷη κρεῖττον ἀπάγειν καὶ τοὺς διαβεβηκότας, ἢ καὶ τοὺς ὀπλίτας διαβιβάζειν, ὥς ἀλόντος *ἄν* τοῦ χωρίου=νομίζω, ὅτι τὸ χωρίον ἀλοίη *ἄν*. Also to express repetition: Xen. Anab. IV. 7, 16 μαχαίρῃ—ἔσφαττον, ὧν κρατεῖν δύναντο: καὶ ἀποτέμνοντες *ἄν* τὰς κεφαλὰς ἔχοντες ἐπορεύοντο, that is, when it pleased them: Hdt. IV. 42 θεύσαντες *ἄν*.

Obs. 1. *An is frequently joined with a Participle standing in a gerundial or adverbial force with a verb already modified with *ἄν*; as, Xen. Cyr. I. 3, 11 στᾶς *ἄν*, if I stood—ἔπειτα λέγοιμ' *ἄν*. And sometimes *ἄν* is joined to a Participle which stands for a conditional sentence into which it may be resolved; as, Soph. CE. R. 446 συθείς τ' *ἄν* οὐκ *ἄν* ἀλγύναις πλέον: Hdt. VII. 139 ὄρῶντες *ἄν* ἐχρήσαντο *ἄν*.

^a Stallb. Philob. 61.

^b Elm. Med. 764. Dawes Misc. Crit. 128.

Obs. 2. The Inf. and Part. of the Pres. or Aorist with *ἄν* have a semi-future sense, inasmuch as a conditional action is at the present time uncertain; but are distinguished from the Inf. and Part. Fut. without *ἄν*, as the latter express the future as something certain to happen; as, *οὐδὲ σε πάντ' ἄν φοβηθέντα*, *that you would*, and *πάντα φοβηθόμενον*, *that you will*.

**An without a Verb.*

§. 430. 1. **An* is sometimes found without a verb^a, when it can be easily supplied from the context, generally from some former part of the sentence, or by the mind: Eur. Med. 1153 οὐ μὴ δυσμενὲς ἔσει φίλοις,—φίλους νομίζουσ', οὐσπερ ἄν (sc. νομίσαι) πόσις σέθεν: Soph. Phil. 493 δὲν δὴ παλαί ἄν ἐξότου (sc. εἴη b): Arist. Aves, 317 οὐκ οὐδ' ὅπως ἄν: Thuc. IV. 118 ὅσα ἄν sc. ᾗ: Plat. Rep. p. 368 D δοκεῖ μοι—τοιαύτην ποιήσασθαι ζήτησιν αὐτοῦ, οἷανπερ ἄν (sc. ἐποιησάμεθα) εἰ προσέταξέ τις γράμματα σμικρὰ πόρρωθεν ἀναγνῶναι μὴ πάνυ δέξυ βλέπουσιν. So especially the forms in Plato: πῶς γὰρ ἄν; πῶς δ' οὐκ ἄν; ὥς ἄν, and particularly, ὥσπερ ἄν εἰ, as *if*, in which ἄν belongs to the sentence introduced by *εἰ*, and generally is repeated therein (§. 431. *Obs. 2.*): the first ἄν prepares the mind for the conditional character of the sentence. From the frequent use of this formula it lost its proper force, and assumed an adverbial meaning (*quasi*): Plat. Gorg. p. 479 Α φοβούμενος ὥσπερ ἄν εἰ παῖς, i. e. ὥσπερ ἄν φόβοιτο, εἰ παῖς εἴη: Demosth. p. 853 §. 30 ἐγὼ γὰρ—τὴν δίκην ἔλαχον ταύτῃ τῆς ἐπιτροπῆς, οὐχ ἐν τῷμα συνθείς, ὥσπερ ἄν (sc. συνθείῃ) εἴ τις συκοφαντεῖν ἐπιχειρῶν (τὴν δίκην λάχοι). The same is true of *κάν* εἰ, where ἄν also belongs to the apodosis, and from frequent use this form assumed the adverbial force of, *at least*.

2. **An* is sometimes joined to an adjective, to which the participle of εἶναι may be supplied: Eur. Alc. 179 σέ δ' ἄλλη τις γυνὴ κεκτήσεται, σῶφρων μὲν οὐκ ἄν μᾶλλον, εὐτυχὴς δ' ἴσως, for σῶφρων οὐκ ἄν μᾶλλον οὕσα, i. e. ᾗ οὐκ ἄν μᾶλλον σῶφρων εἴη: Plat. Rep. p. 577 Β βούλει οὐν προσποιησάμεθα ἡμεῖς εἶναι τῶν δυνατῶν ἄν κρίναι, sc. γενομένων, i. e. ἐκείνων, οἱ δυνατοὶ ἄν γένοιντο.

3. It is also attached to other words besides verbs, especially τάχα et simil.: Cæ. R. 523 ἀλλ' ἦλθε μὲν δὴ τοῦτο τοῦνιδος τάχ' ἄν ὄργῃ βιασθῆν, where ἄν seems to add doubt to the expression, (*haud dubie, opinor*.)

Position of ἄν.

§. 431. 1. When ἄν is joined with a conjunctive word and the Conjunctive, it either coalesces therewith, as *στ' ἄν* into *στάν*; (so *ἐπὶ ἄν*, *ἐπειδὴ ἄν* &c.); or follows it immediately, as *πρὶν ἄν*, *ὅς ἄν*. But sometimes particles, such as *δέ*, *τί*, *μέν*, *γάρ*, are placed between them.

2. In the Ind. and Opt., as the force of ἄν is thrown on the predicate, it ought properly to be attached to it; as, *λέγομαι ἄν*, *ἔλεγον ἄν*: but it is generally joined to that member of the sentence on which most emphasis is laid; as, Hdt. III. 119 πατὴρ δὲ καὶ μητὴρ οὐκ εἴ μεν ζώντων, ἀδελφεὸς ἄν ἄλλος οὐδενὶ τρόπῳ γένοιτο: Plat. Crit. p. 53 C καὶ οὐκ οἷμαι ἄσχημον ἄν φανείσθαι τὸ τοῦ Σωκράτους πρᾶγμα; Demosth. p. 851, 23 οὐδὲ ταύτην ἄν τις ἐπενέγκοι δικαίως τὴν αἰτίαν. Hence it is regularly joined to

^a Herm. Phil. 491. Ellendt ad voc. VIII.

^b Ellendt ad voc. IX. Schæf. Greg. Cor. 44.

those words which alter the nature of the sentence, as negative adverbs, and interrogatives; as, οὐκ *ἄν*, οὐδ' *ἄν*, οὔποτε *ἄν*, οὐδέποτε *ἄν* &c.—*τίς ἄν*, *τί ἄν*, *τί δ' ἄν*, *τί δὴτ' ἄν*, πῶς *ἄν*, πῶς γὰρ *ἄν*, ἄρ' *ἄν* &c.—also to adverbs, such as place, time, &c. which modify and define the form and nature of the expression; as, ἐνταῦθα *ἄν*, τότε *ἄν*, εἰκότως *ἄν*, ἴσως *ἄν*, τάχ' *ἄν*, μάλιστα *ἄν*, ἤμιστ' *ἄν*, μολίς *ἄν*, σχολῇ *ἄν*, ῥαδίως *ἄν*, ῥᾶστ' *ἄν*, τάχιστ' *ἄν*, σφόδρ' *ἄν*, ἡδέως *ἄν*, κῶν (for καὶ *ἄν*, *etiam*, *vel.*)

3. Where it denotes repetition it is sometimes placed at the beginning of the sentence, whilst its verb is at the end: Hdt. III. 138 ὁ δ' *ἄν* τὸν χρόνον ταῦτον τῷ Κλεομένει ἐν λόγοις ζῶν βασιλεύοντι Σπάρτης προηγέ μιν ἐς τὰ οἰκία. It marks the nature of the sentence.

Obs. 1. Expressions such as οἶμαι, ἔφη, &c. often stand between *ἄν* and the verb to which they belong: as, Plat. Rep. p. 333 A πρὸς γε ὑποδημάτων *ἄν*, οἶμαι, φαίης κτήσω^a: Ibid. p. 438 A ἴσως γὰρ *ἄν*, ἔφη, δοκοῖ τι λέγειν: Id. Symp. p. 202 D τί οὖν *ἄν*, ἔφη, εἷη ὁ Ἔρως;

Obs. 2. If joined with the cases of ὅστις it is sometimes placed so as to form a new compound: Dem. 462. 4 ἦς ἄντινος.

Obs. 3. In some constructions *ἄν* is transposed from the Opt. in the dependent clause to which it really belongs, to the verb in the principal clause, especially in οὐκ οἶδ' *ἄν* with the Opt.: Eur. Med. 941 οὐκ οἶδ' *ἄν* εἰ πείσαιμι, for εἰ πείσαιμι *ἄν*: Id. Alc. 48: Xen. Cyr. I. 6, 41: Plat. Tim. p. 26 B ἐγὼ γὰρ ἂ μὲν χθὲς ἤκουσα, οὐκ *ἄν* οἶδα εἰ δυναίμην ἅπαντα ἐν μνήμῃ πάλιν λαβεῖν. We find the exact reverse of this in Eur. Alc. 120 μόνος δ' *ἄν*, εἰ φῶς τόδ' ἦν ὄμμασιν δεδορκῶς Φοίβου παῖς, προλιπούσα ἦλθεν *ἄν*: it seems that Euripides, when he began the sentence, meant to write ἀνήγαγεν in the apodosis.

Obs. 4. In certain parenthetical sentences, *ἄν* which belongs to the Opt. stands first: so especially *ἄν* τις εἴποι, φαίη: so Plat. Hipp. M. p. 299 A ταῦτα ἡμῶν λεγόντων, ὃ Ἰππία, μανθάνω (*ἄν* ἴσως φαίη) καὶ ἐγώ, ὅτι πάλαι αἰσχύνεσθε ταύτας τὰς ἡδονὰς φάναι καλὰς εἶναι: Id. Phæd. p. 87 A τί οὖν *ἄν* φαίη ὁ λόγος ἔτι ἀπιστεῖς; Demosth. p. 14, 20 τί οὖν *ἄν* τις εἴποι σὺ γράφεις ταῦτ' εἶναι στρατιωτικά;

Obs. 5. The enclitic *κέ* sometimes, though far more rarely than *ἄν*, is found at the beginning of the sentence; like *ἄν*, it is joined immediately to adverbs and particles, but in these cases it does not generally admit of being separated from the particle by another word; as, Il. η, 125 ἦ κε μέγ' οἰμώζεε γέρον ἰππηλάτα Πηλεὺς, for which an Attic writer might have said, ἦ μέγα *ἄν*.

Repetition of *ἄν*.

§. 432. "*Ἄν* is sometimes found twice in a sentence^b, for which there are two reasons.

a. It is used once at the beginning, to denote the conditional nature of the whole sentence, and again with that part of the sentence which it immediately modifies. This is especially the case when the sentence is broken by other sentences, or a good many words precede the verb to which *ἄν* belongs: Soph. Elect. 333 ὥστ' *ἄν*, εἰ σθένος λάβοιμι, δηλώσαιμ' *ἄν* οἱ αὐτοῖς φρονῶ. So when ὥσπερ *ἄν* εἰ is used with the Opt. or Ind., *ἄν* is repeated with the Opt. or Ind. in the apodosis to which both refer: Plat. Gorg. p. 447 D ὥσπερ *ἄν* εἰ ἐτύγχανεν ὦν ὑποδημάτων δημιουργός, ἀπε-

^a Stallb. ad loc.

^b Eln. Med. 1257. Monk Hipp. 402. Herm. Op. iv. 186.

κρίνατο ἄν δὴ που σοι : Dem. p. 293, 1 ὥσπερ ἄν εἴ τις ναύκληρος—τῆς ναυγίας αἰτιῶτο,—φήσειεν ἄν.

Obs. 1. When in a negative or interrogative sentence ἄν is found twice, the former ἄν is joined to the neg. or interrog. on which it throws its force, and the latter to the verb, so that it increases the negation or question : so οὐκ ἄν φθάνουσιν ἄν : Aesch. Ag. 340 οὐκ ἄν γ' ἐλόντες αὐθις ἀνθάλοινεν ἄν : Arist. Pac. 68 πῶς ἄν ποτ' ἀφικοίμην ἄν : Soph. CE. R. 772 τῇ γὰρ ἄν καὶ μείζονι λέξαιμ' ἄν ἢ σοί^a.

b. The second reason is rhetorical, ἄν being attached to the word on which most emphasis is to be laid ; if it is wanted to lay stress on more than one word, it is repeated with every such word, and may be again placed after the verb which it modifies, though no particular stress is to be laid thereon : so Hdt. III. 35 δέσποτα, οὐδ' ἄν αὐτὸν ἔγωγε δοκέω τὸν θεὸν οὕτω ἄν καλῶς βαλέειν : Thuc. I. 76 extr. ἄλλους γ' ἄν οὖν οἰόμεθα τὰ ἡμέτερα λαβόντας δεῖξαι ἄν μάλιστα : Id. II. 42 δοκεῖν ἄν μοι τὸν αὐτὸν ἄνδρα—ἐπὶ πλείστ' ἄν εἶδη καὶ μετὰ χαρίτων μάλιστα ἄν εὐτραπέως τὸ σῶμα αὐταρκες παρέχεσθαι : Plat. Apol. p. 31 A ὑμεῖς δ' ἴσως τάχ' ἄν ἀχθόμενοι, ὥσπερ οἱ νυστάζοντες ἐγειρόμενοι, κρούσαντες ἄν με, πειθόμενοι Ἀνύφῃ, βρῆδ' ἄν ἀποκτείναιτε, εἰτα τὸν λοιπὸν βίον καθεύδοντες διατελοῖτ' ἄν : Ibid. p. 35 D σαφῶς γὰρ ἄν, εἰ πείθοιμι ὑμᾶς —, θεοὺς ἄν διδάσκοιμι μὴ ἡγείσθαι ὑμᾶς εἶναι : Demosth. p. 849, 15 δὲ οὐκ ἄν δήπου, ψευδῇ μαρτυρίᾳ εἰ παρεσκευαζόμεν, ἐνέγραφα ἄν : Ibid. p. 852, 26 (τὴν μητέρα) μηδεὶς νομίζεω καθ' ἡμῶν ποτ' ἄν ὀμνύειν ταῦτ' ἄν ἐθέλειν, εἰ μὴ σαφῶς ᾔδει τὰ εἴδη ὁμοιότητι. Very frequently with οὕτε—οὕτε : Soph. Antig. 69 οὐτ' ἄν κελεύσαιμ' οὐτ' ἄν εἰ θέλεις ἔτι πράσσειν ἐμοὶ γ' ἄν ἡδέως δρῶς μετὰ : Xen. Hier. V. 3 ἀνευ γὰρ τῆς πόλεως οὐτ' ἄν σώζεσθαι δύναίτο, οὐτ' ἄν εὐδαιμονεῖν : Plat. Apol. p. 31 D πάλαι ἄν ἀπολώλῃ καὶ οὐτ' ἄν ἡμᾶς ὠφελήκῃ οὐδὲν οὐτ' ἄν ἐμυττόν : ubi v. Stallbaum. Also in poetry ; as, Eur. Hipp. 961 τίνες λόγοι τῇσδ' ἄν γένοιεν ἄν ; Id. Med. 250 τρίς ἄν παρ' ἀσπίδα στήναι θέλοιμ' ἄν μάλλον, ἢ τεκεῖν ἄπαξ cf. 616 sq. Troad. 1252. Hec. 359. Sometimes ἄν is used three times with a single verb : Arist. Ach. 216 ; but here it seems to give a ludicrous turn to the sentence.

Obs. 2. When two sentences are but parallel parts of one thought, so that the one is a repetition, continuation, enlargement, illustration of the other, ἄν is properly used only with one ; as, Xen. M. S. II. 1, 18 ὁ μὲν ἐκὼν πεινῶν φάγοι ἄν, ὅποτε βούλοιτο, καὶ ὁ ἐκὼν διψῶν πίνοι : but not when one sentence is the Protasis, the other the Apodosis^b.

Obs. 3. Sometimes ἄν is repeated to repeat the verb with which it has been already joined : Soph. CE. C. 1528 ὥς οὐτ' ἄν ἀστῶν τῶνδ' ἄν ἐξείπομι τῷ οὐτ' ἄν (ἐξείπομι) τέκνοισι.

Obs. 4. Κέ is very seldom repeated, as in Od. δ. 733 τῷ κε μάλ' ἢ κεν ἔμμενε.

Obs. 5. Sometimes in Homer ἄν is joined with κέ to give a greater force to the conditional nature of the sentence ; as, Il. ν. 127 sq. ἴσταντο φάλαγγες —, ἄς οὐτ' ἄν κεν Ἀρης ὀνόσαιτο μετελθών, οὕτε κ' Ἀθηναίῃ.

Obs. 6. The notion of possibility implies futurity ; for actions actually past or present cannot, properly speaking, be conceived of as at the present moment possible : so that the Opt. with ἄν gets its notion of futurity from its proper force of possibility. Hence ἄν is hardly ever used with the Opt. Fut., since γίγνεται ἄν or γένοιτο ἄν express the notion of futurity in the

^a Herm. Op. iv. 189.

^b Herm. Elm. Med. 310 fin. Herm. Elect. 790.

notion of possibility, while in *γενήσεται* *ἔσται*^a, the notion of futurity would be needlessly repeated; and the Opt. of the Impft. and Aorist may express a future possibility in any time (from their primary force of an indefinite supposition), but with this difference, that the Impft. Opt. signifies a continued, the Aorist a momentary action^b.

Obs. 7. Porson laid it down that *εἰ ἔσται* was a solecism, and proposed to alter *ἔσται* to *ἔστω*, but this seems unnecessary. (§. 860. 1.)

CHAPTER II.

Of the Attributive construction.

§. 433. The attributive construction is employed to define a substantive; to add to it some quality.—(Attribute.) And this is done

a. By the adjective or participle; as, τὸ καλὸν ῥόδον, τὸ θάλλον ῥόδον.

b. By the genitive of a substantive; as, οἱ τοῦ δένδρου καρποί.

c. By a preposition and its case; as, ἡ πρὸς τὴν πόλιν ὁδός.

d. By an adverb; as, οἱ νῦν ἀνθρώποι.

e. By a substantive in apposition; as, Κροῖσος, ὁ βασιλεὺς.

f. By a participle, with or without the article, separated from the substantive (remote attributive); ὁ ἀνὴρ ταῦτα εἶπεν ἐλθών.

Remarks.

§. 434. 1. These attributive forms arise from, *a.* A verbal or adjectival or a substantival notion, which in a predicative sentence would stand as the predicate, becoming the attribute; as, τὸ ῥόδον θάλλει—τὸ θάλλον ῥόδον—τὸ ῥόδον ἐστὶ καλόν—τὸ καλὸν ῥόδον. Κροῖσός ἐστι βασιλεὺς=Κροῖσος ὁ βασιλεὺς. *b.* From a substantive which would stand as the subject of a simple sentence, becoming the attribute of the object of the predicate in the genitive; as, τὸ δένδρον φέρει καρπούς—οἱ τοῦ δένδρου καρποί. *c.* From an article joined with the object of the sentence, followed by an adverb or preposition with its case, becoming the attribute of the subject, the verb being suppressed; as, ἡ (sc. φέρουσα), πρὸς τὴν πόλιν (object), ὁδός (subject): ὁ μεταφ' τόπος, sc. κείμενος.

^a Dawes Misc. Crit. 167.

^b Herm. Ajac. 1061.

Obs. Sometimes the verbal notion is expressed ; as Hdt. οἱ τότε ἄνθρωποι, &c.

2. The principal difference between the predicative and attributive constructions is, that one expresses the notion as an operation then taking place, τὸ ῥόδον θάλλει; the other as having already taken place, as a fact or quality, τὸ θάλλον ῥόδον.

Interchange of the Attributive forms.

§. 435. Properly the attributive adjective expresses some quality residing in the subject. The attributive genitive denotes that which produces or creates the subject ; as, οἱ τοῦ δένδρου καρποὶ : the attributive substantive (apposition) something identical with the subject ; but as all these forms express the notion of a quality of that of which they are the attributes, they are frequently used for each other.

a. The adjective for the attributive genitive, especially in poetry : Il. β, 54 Νεστορέῃ παρὰ νηί : Il. ε, 741 Γοργεῖη κεφαλῇ. So βίη Ἡρακλεῖῃ : Od. γ, 190 Φιλοκτήτην, Ποιδάντιον ἀγλαὸν νῖόν, for Πολίαντος : Il. ζ, extr. κρητῆρα ἐλευθερον, for ἐλευθερίας : Il. π, 831 ἐλευθερον ἡμαρ, *day of freedom* ; 836 ἡμαρ ἀναγκαῖον, *day of fate* : Il. ρ, 511 νῶϊν δὲ ζωοῖσιν ἀμύνετε νηλεὲς ἡμαρ. So also often, νόστιμον ἡμαρ, *the day of return* : Pind. Ol. IX. extr. Αἰδάντεος βωμός : Æsch. Pers. 8 νόστω τῷ βασιλεῖ ; Id. Cho. 1063 ἀνδρὸς βασίλεια πάθη : Soph. CE. T. 267 τῷ Λαβδακείῳ παιδί : Eur. Iph. T. 5 τῇς Τυνδαρείας θυγατρὸς, for Τυνδάρεω : Theocr. XV. 110 ἡ Βερενικεῖα θυγάτηρ. Prose : Hdt. VII. 105 τοῖς Μασκαμείοισι ἐκγόνοισι : Id. IX. 76 αἰχμαλώτου δουλοσύνης. So also Thucyd. II. 45 γυναικείας ἀρετῆς ὅσαι ἐν τῇ χρείᾳ ἔσονται, sc. γυναικῶν ὅσαι : Aves 1198 δωροδόκοισιν ἀνθεσιν, for ἀνθεσιν δωροδοκίας.

Obs. The lyric and dramatic authors frequently use a compound adjective, either in the place of a simple substantive implied in that adjective ; as, Æsch. Ag. 1529 ξιφοδηλήτῳ θανάτῳ, *the death of the sword* : Soph. CE. T. 26 ἄγελαι βούνομοι, for βοῶν : Eur. Herc. Fur. 395 καρπὸν μηλοφόρον, for μῆλων : Æsch. P. V. 148 ἀδαμανδέτοισι λύμαις, for ἀδαμαντίνων δεσμῶν : or, which is more usual, in the place of a subst. and attributive adjective (or participle), or subst. and attributive genitive, of which two notions the compound adjective is made up ; as, Pindar. Ol. III. 3 Θήρωνος Ὀλυμπιονίκαν ὕμνον, for νίκης Ὀλυμπικῆς : Æsch. Ag. 262 εὐαγγέλοισιν ἐλπίσιν θηπολεῖς, for ἀγαθῆς ἀγγελίας : Eur. Orest. 1649 μητρόκτονον αἷμα, *matricide* : Soph. Ant. 1022 ἀνδροφθόρον αἷμα, for ἀνδρὸς φθαρίντος : Id. Aj. 935 ἀριστόχειρ ἁγών : Id. Ag. 54 δεμνιοτήρη πόνον : Id. Choeph. 626 γυκαικοβοῦλους ἐπὶ λήϊδας : Eur. El. 126 ἀναγε πολὺδακρυν ἡδονάν, for πολλῶν δακρύων : Id. El. 861 χαλαργοῖς ἀμίλλαις : Id. Ion. 204 τρισώματον ἀλκάν. Prose : Hdt. VII. 190 συμφορῇ παιδοφόνος. This is too poetic an usage for prose (except Hdt. whose style is very poetical) or comedy. Sometimes a substantive is added which is already implied in the compound adj. ; as, Eur. Phœn. 1370 λευκοπήχεις κτύποι χερσίν, for λεύκων πηχίων : or one part of the compound adj. refers to the substantive, while the other part stands for another subst. in the genitive ; as, Æsch. Choeph. 21 δξύχειρ κτύπος for δξὺς χειρῶν κτύπος : and sometimes besides the compound adj. another adj.

s joined with the subst. which refers to some part of the notion of the compound adj.; as, Soph. El. 858. sq. *ἑλπίδες κοινότοκοι εὐπατρίδαι*, for *ἑλπίδες κοινού τόκου* (τοῦ κοινῇ ἐμοὶ τεχθέντος ἀδελφου) *εὐπατρίδου*. So Herc. Fur. 1333 sq. *ἡμᾶς ἔχεις παιδοκτόνους σοὺς* (οἱ τοὺς σοὺς παῖδας ἔκτειναν).

b. The adjective is used instead of the subst. in apposition: so *Richard Cœur de Lion*, and the *lion-hearted Richard*; as, Pind. Nem. I. 92 (B. 51.) *ὀρθόμαντιν Τειρεσίαν*, for T. *ὀρθὸν μάντιν*: Æsch. Prom. 301 *σιδηρομήτωρ αἰα*, for *αἰα σιδήρου μήτηρ*: Soph. Phil. 1338 *Ἐλενος ἀριστόμαντις*.

c. The attributive gen. instead of the material adj.; as, *ἔκπωμα ξύλου*, *ῥάβδα ἀργυρίου*: in the poets this idiom is very much used: Soph. El. 19 *μῆλαινά τ' ἄστρον ἐκλείοιπεν εὐφρόνη*, for *ἀστερόεσσα*: Ibid. 757 *καὶ νιν γυρὰ κήαντες εὐδὺς, ἐν βραχίϊ χαλκῷ μέγιστον σῶμα δειλαίας σποδοῦ φέρουσιν ὠδρες*, for *ἐσποδωμένοι*: Id. Antig. 114 *λευκῆς χιόνος πτέρυγι στεγανός*, for *ιονέη*: Id. Aj. 1003 *ὦ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς*, for *πικρότολμον*: Eur. Phœn. 1529 *στολὴς τρυφᾶς*, for *τρυφερά*: Id. Bacch. 388 *ὁ τὰς ἡσυχίας λίσσος*, for *ἡσυχος*.

d. The attributive genitive instead of the noun in apposition; especially with the words *ἄστυ*, *πόλις*, as *Ἀθηνῶν* in the historians: Hdt. VII. 156 *Καμαρίνης δὲ τὸ ἄστυ κατέσκαψε*. So Homer *Ἰλίου πτολίεθρον*: so in Latin *urbis Romæ*.

e. The noun in apposit. is frequently used instead of the attributive gen. in definitions of measure and weight: Hdt. I. 14 *ἰστᾶσι δὲ οὔτοι ἐν ᾧ Κορινθίων θησαυρῷ σταθμὸν ἔχοντες τριήκοντα τάλαντα*: Id. III. 89 *τοῖσι—ἱρητο Βαβυλωνίων σταθμὸν τάλαντον ἀπαγνύνειν*: Id. VIII. 4 *ἐπὶ μισθῷ τριήκοντα τάλαντοις*: Xen. Vect. III. 9 *δέκα μναὶ εἰσφορά*: Ibid. IV. 23 *πρόσδος ἐξήκοντα τάλαντα* (but III. 10 *δυοῖν μναὶ πρόσδοτος*): Lys. Epit. p. 192, 17 *ὁ τῆς Ἀσίας βασιλεὺς—ἔστειλε πεντήκοντα μυριάδας στρατιάν*.

Ellipse of the Substantive of which the Adjective is the Attributive.

§. 436. When the subst. to which the attribute belongs expresses a general notion, or one which is easily supplied from the context or from the usages of common speech, as *ἄνθρωπος*, *ἄνθρωποι*, *ἀνὴρ*, *ἄνδρες*, *γυνή*, *γυναῖκες*, *πατήρ*, *μήτηρ*, *υἱός*, *παῖς*, *θυγάτηρ*, *ἀδελφός*, *πράγμα*, *πράγματα*, *χρῆμα*, *κρήματα*, *ἔργον*, *ἔργα*, *χρόνος*, *ἡμέρα*, *χώρα*, *γῆ*, *ὁδός*, *οἰκία*, *οἶκος*, *μοῖρα*, *γνώμη*, *χείρ*, *χορδή* (*string in music*), it is generally omitted, and the adj. with the article is used as a substantive.

a. Adjectives, participles, and pronominal adjectives, are used in this way. The participle frequently has so completely a substantival power, that the subst. which follows it is no longer in the case which the verb governs, but in the genitive; and even takes the possessive pronoun as an attributive: Soph. Œd. Col. 436 *οὐδεὶς ἔρωτος τοῦδ' ἐφαίνετ' ὠφελῶν*.

a. *ἀνὴρ* or *ἄνδρες*: *οἱ θνητοί*, *mortales*, *οἱ σοφοί*: Hdt. I. 120 *οἱ γεννέμενοι* (for *γονεῖς*): Thuc. V. 32 *οἱ ἡβῶντες* (for *ἔφηβοι*): so *οἱ ἔχοντες*, the rich: Xen. Apol. S. 20 *οἱ φυλάσσοντες* (*φύλακες*): Demosth. p. 857, 44 *οἱ δικάζοντες*, the judges: Id. p. 53, 44 *οἱ λέγοντες*, the speakers, &c. Poetry: Eur. El. 337 *ὁ τ' ἐκείνου τεκόν*; Soph. Œd. Col. 436 *τοῦδ' ἔρωτος ὠφελῶν*.

β. Individual, personal, collective, and material names^a : [The marked † are found in the New Testament]

ἀδελφός, ἀδελφή : Eur. Iph. Aul.

769 : Isocr. Panath. 282.

ἀνεμος : Hdt. II. 20 ἐτησίαι.

ἄρτος : ζυμίτης, ἄζυμος, &c.

† αἶρα : Act. Apost. xxvii. 40 τῇ πνεύσῃ.

γάλα : Theocr. XXV.

† γῆ, (αἶα, χώρα, χθών) : ἡ οἰκουμένη : ἡ Μηδική : ἡ φίλια : ἡ βάρβαρος (Demosth.), &c.

γνώμη : Plat. κατάγε τὴν ἐμήν.

γυνή : Xen. Aristoph.

δῆμος : Arist. Eq. 79 ἐν Κλωπιδῶν.

δίκη : Hdt. IX. 78.

δῖφος : Plat. ἐπὶ χαμαιζήλον.

† δόμος, (οἶκος) : with attrib. genitive.

δορά : Hdt. V. 25. VII. 91.

δραχμή : with numerals, χιλίας, &c.

ἐσθής : Xen. ἦνθαι δὲ φοινικίσι.

ἔτος : Theocr. XXVI. 29.

† ἡμέρα : ἡ αἴριον : ἡ ἐπιούσα : τρίτην : ἀγόραιοι Acts xix. 28.

ἱερά : Hdt. Κάρνεια : Ὀλύμπια, &c.

ἱμάτια : St. John xx. 12. λευκοῖς καθεζόμενος.

καιρός : Thuc. VI. 35 ἐν τῷ παρόντι.

κόρη : Theocr. XVIII. 2.

μάζα : Hdt. VIII. 41.

μήτηρ : Soph. Ant. 512.

Obs. 1. Sometimes in tragedy, and occasionally in prose, a periphrasis for ἐγώ, when not one to which belongs to him, is signified ; as, seemingly for ἐμέ : Id. Rep. p. 533 A τό γ' ἐγώ. So Hdt. VIII. 140, 3 ὑμέτερον seemingly for ἐγώ.

γ. Abstract notions : τὸ καλόν, τὸ ἀγαθόν, good, often in Plato ; τὸ ταῦτόν, the same ; μοιον ὄν, Plat.—τὸ εὐτυχές, luck : τὸ ἀναίσθητον, the commonwealth : τῶν Σαμίων Hdt. VI. VI. 113 τὸ μὲν τετραμμένον τῶν βαρβάρων Ἑλλάδος ὑγιαίνειν. Thucydides abounds in such phrases, as, τὸ δεδιδός, fear : τὸ θαρσοῦν, confidence : τὸ τιμῆν, the honour paid to the state : Id. I. 142 ἐν τῇ πόλει, practising : Id. III. 43 ἐν τοιαύτῃ ἀξιοῦνται, an attack : Ib. V. 9 τοῦ μένοντος, of the enemy. This answers to the English idiom.

^a Finch ad Well. iii. p. 252 sqq.

Xen. M. S. I. 2, 43 τὸ κρατοῦν τῆς πόλεως : Ibid. II. 6, 23 τὸ μεταμελησόμενον (for ἡ μέλλουσα μεταμέλεια). Poetry : Æsch. Ag. 1359 τοῦ δρώντος : Soph. Phil. 675 τὸ νοσοῦν (for ἡ νόσος) : Id. Trach. 196 τὸ ποθοῦν (for τὸν πόθον) : Id. OE. C. 1604 τὸ δρῶν (for ἡ δράσις) : Ibid. 1220 τὸ θέλον = θέλημα : Eur. Iph. A. 1270 τὸ κείνου βουλόμενον^a. So Orest. 210 τῇ λῖαν παρσιμένῃ : Arist. Vesp. 900 κλέπτον βλέπει.

Obs. 2. The singular neuter adj. expresses an abstract notion, but the plural the different elements or particulars which compose such notion ; as, τὸ κακόν, evil : τὰ κακά, the evils^b.

δ. Collective names of persons : τὸ ἐναντίον, the enemy : τὸ ὑπήκοον, the subjects : τὸ ληστικόν, the pirates^c, Thuc. Especially adjectives in ἰκόν : Hdt. VII. 103 τὸ πολιτικόν, the citizens—τὸ ὀπλιτικόν, τὸ οἰκετικόν (τὸ πεζικόν, non-Attic).—τὸ Ἑλληνικόν, τὸ βαρβαρικόν, τὸ ἱππικόν, &c. Thuc. Adjectives of this ending are also used in the plur. to express a series or circle of events ; as, τὰ Τρωικά, the Trojan war : τὰ Ἑλληνικά, the Grecian history : τὰ ναυτικά, naval affairs : Demosth. p. 21 extr. τὰ συμμαχικά.

δ. The attributive genitive is also used without the subst. to which it belongs, this being supplied by the usages of language, or the context, especially νῖός or θυγάτηρ : Ἀλέξανδρος ὁ Φιλίππου (νῖός) : Hdt. III. 88 Δαρείος ὁ Ὑστάσπεος : Id. VII. 204 Λεωνίδης, ὁ Ἀναξανδρίδου, τοῦ Λέοντος, τοῦ Εὐρυκρατίδου, &c. : Thuc. VI. 59 ἡ πατὴρ (sc. θυγάτηρ) τε καὶ ἀνδρὸς (sc. γυνή) ἀδελφῶν (sc. κασιγνήτη) ἑ οὐσα τυράννων καὶ παιδῶν (sc. μήτηρ) : Arist. Eq. 449 Βυρσίνης τῆς (γυναίκος) Ἰππίου—so εἰς ᾧδου (οἶκον) ἐλθεῖν—ἐν ᾧδου (οἶκῳ) εἶναι—εἰς διδασκάλου, εἰς Πλάτωνος φοιτᾶν, εἰς τὴν Κύρον ἐλθεῖν—τὰ τῆς τύχης, the events of fortune : τὰ τῆς πόλεως, the affairs of state : τὰ τοῦ πολέμου, the whole war : Eur. Phœn. 382 δεῖ φέρειν τὰ τῶν θεῶν, ea quæ a diis profisciscuntur : Plat. Gorg. p. 458 B τὰ τῶν παρόντων, present interests : Demosth. p. 47, 28 τὰ τῶν χρημάτων, money matters : Ibid. p. 49, 32 τὰ τῶν πνευμάτων, as it were the being of the wind : Id. p. 122, 45 τὰ τῶν Ἑλλήνων ἢ τῇ βαρβαρῇ φοβερὰ : ubi Bremi “complectitur omnem Græcorum conditionem.” So in the historians, τὰ τινος ; as, τὰ Ἀθηναίων φρονεῖν, a parte stare. Also, τὰ τῆς ὀργῆς Thuc. : τὰ τῆς ἐμπειρίας Id. : τὰ τῶν ἐπιθυμιῶν Plat. (the essentials of anger, &c.) : τὸ τινος, the custom, business, of any one : τὰ τῶν παιδῶν Plat. : τὰ τῶν ἀλίων Xen.—Trag. : τὰ τοῦδε, τὰ τῶνδε, seemingly for ὅδε, οἷδε.

c. The attributive adverb is also thus used : οἱ νῦν, οἱ τότε, οἱ πάλαι (ἄνθρωποι)—τὰ οἶκοι (πράγματα), res domesticæ—ἡ ἐξῆς (ἡμέρα), the following day, &c.

d. The attributive substantive (or substantival pronoun) with a preposition, as, οἱ ἀμφὶ Πλάτωνα, οἱ καθ' ἡμᾶς, our contemporaries, signifies, a. a person and his followers, of whatever sort : Hdt. I. 62 οἱ ἀμφὶ Πεισίστρατων, Pisistratus and his troops. So Hom. Il. μ, 137—140. Hdt. III. 76 (οἱ ἐπὶ τῶν Περγίῳ) εἰδίδσαν αὐτῖς σφισι λόγους^c οἱ μὲν ἀμφὶ τὸν Ὀτάνην, πάλῃ κελεύοντες ὑπερβάλεισθαι, μηδὲ οἰδεόντων τῶν πρηγμάτων, ἐπιτίθεσθαι^c οἱ δὲ ἀμφὶ τὸν Δαρεῖον, αὐτίκα τε λέναι καὶ τὰ δεδογμένα ποιεῖν, μηδὲ ὑπερβάλλεσθαι, Otanes and those who voted with him—Darius and those who voted with him : Plat. Hipp. Maj. 281 C οἱ ἀμφὶ Θαλῆν, Thales and his school. δ. Sometimes, but less frequently, the followers alone, without the person named. c. The principal person named alone, (i. e. his essence, properties which constitute him) without his followers ; but it is not so used till the

^a Herm. Trach. 195. Reisig in Aristoph. p. 143.

^b Stallb. Rep. 476 A.

^c Lobeck Phryn. 242.

Attic dial. : Xen. M. S. III. 5, 10 οἱ περὶ Κέρκωρα : Plat. Cratyl. p. 399 Ε οἱ ἀμφὶ Εὐθύφωνα : Id. Menon. extr. οἱ ἀμφὶ Θεμιστοκλία. Also οἱ σὺν τινι, οἱ μετὰ τινος, *the hangers on* ; οἱ ὑπὸ τινι, *the subjects of* ; οἱ ἀπὸ τινος, *assecle*, —οἱ ἐν ᾧ, οἱ περὶ φιλοσοφίαν, οἱ περὶ τὴν θήραν, οἱ ἀμφὶ τὸν πόλεμον.—Τὰ διὰ πλείστου, *things at the greatest distance* : τὰ τῆς πόλεως : τὰ κατὰ τινα, *the position of any one* : τὰ κατὰ τινος, *res alicujus* ; τὰ κατὰ τοῦτον, *ad hunc quod attinet* ; τὰ παρὰ τινος, *the orders of any one* : τὰ περὶ τινα, *the circumstances* : τὸ ἐπ' ἐμέ, τοῦπ' ἐμέ, τοῦπὶ σέ, *quantum in me, te est*, τὸ ἐπ' ἐμοί. So τὸ πρὸ τοῦδε, *heretofore* ; τὸ ἐπὶ τούτῳ (τῷδε), *hereon*.

Complex attributive Sentences.

§. 437. A simple attributive sentence may be enlarged by the addition of further attributive, or even objective forms, which define further some part of the sentence ; as, πολλοὶ ἀγαθοὶ ἄνθρωποι—ὁ τοῦ τῶν Περσῶν βασιλέως υἱός—Κῦρος, ὁ τῶν Περσῶν βασιλεὺς, ὁ μέγας—Σακράτης, ὁ πάντων ἀνθρώπων μέγα σοφώτατος ἀνὴρ—Κῦρος, ὁ τῶν Περσῶν μέγιστος βασιλεὺς—ὁ τῶν Ἑλλήνων πρὸς τοὺς Πέρσας πόλεμος.

The attributive Adjective.

§. 438. 1. The attributive adjective agrees with its subst. in gender, number, and case ; and the two together represent one compound notion.

2. Attributive adj. are either essential (adj. and participles), or formal (adjectival pronouns and numeral adj.) ; as, σοφὸς ἀνὴρ, τὸ ῥόδον θάλλον, οὗτος ὁ ἀνὴρ, τρεῖς ἄνδρες.

Obs. The part. λεγόμενος and καλούμενος are used in the sense of the Latin *qui dicitur*, *vocatur*, *quem vocant*, and the English so called : Hdt. VI. 61 ἐν τῇ Θεράπνῃ καλουμένη, i. e. in urbe, quæ Therapne vocatur : Isocr. ad Nicocl. p. 45 εἴ τις ἐκίλεψε καὶ τῶν προεχόντων ποιητῶν τὰς καλουμένας γνώμας, si quis excerpit præstantium poetarum quæ vocantur sententias : Plat. Rep. p. 493 D ἡ Διομηδεῖα λεγομένη ἀνάγκη ποιεῖν αὐτῷ πάντα, ἃ αὐτοῦ ἐπαινώσιν, Diomedea quæ dicitur necessitas est illi omnia facere, quæcunque illi probarunt^a.

Remarks : Substantives used as attributive Adj.

§. 439. 1. Many personal nouns which express a station or profession are used as adj., and the word ἀνὴρ is added to them when the person is viewed as belonging to such a station or profession, or omitted when he is regarded only as performing the functions of such a station or profession ; as, ἀνὴρ μάντις, *a man who is by profession a prophet* ; μάντις, *a man who acts as a prophet*. So ἀνὴρ βασιλεὺς, &c. ἄνδρες δικασταί, στρατιῶται. In expressions of contempt ἄνθρωπος is used ; as, ἄνθρωπος γεωργός : Lysias p. 186, 6 ἀνθρώπους ὑπογραμματίας : Plat. Gorg. p. 513 C διακόνους μοι λέγεις καὶ ἐπιθυμῶν παρασκευαστὰς ἀνθρώπους : although it is sometimes used where ἀνὴρ is more usual ; as, Xen. Cyr. VIII. 7, 14 πολῖται ἄνθρωποι. So

^a Hoogev. Viger. p. 15.

also we find *ἀνὴρ* joined to national names, without any particular meaning; as, *ἄνδρες Ἀθηναῖοι*: and also in the sing.; *ἀνὴρ Ἀθηναῖος*, Ἀβδηρίτης. But these substantives are joined with other words as adj., but mostly only in poetry, especially Ἕλλην, as masc. and poet.; also a fem.; and Ἑλλάς only fem.; as, Soph. Phil. 223 Ἑλλάς στολή: also frequently in Hdt.; as, IV. 78 Ἑλλάδα γλώσσαν: VII. 22 Σάνη, πόλις Ἑλλάς: Eur. Iph. T. 342 Ἕλλην γῆ: Id. Heracl. 131 στολή Ἕλλην. In Trag. we find other subst. used as adjectives: Æsch. Ag. 675 τύχη σωτήρ, as fem. for σώτειρα: Eur. Hipp. 1006 παρθέον ψυχῇν. So also the words of reproach in which abstract notions are applied to persons; as, *ἀνὴρ φθόρος*, ὁ δλεθρος ἐκεῖνος, &c. (§. 353. 1.)

Proleptic or Predicative usage of attributive Adjectives.

2. An Adjective is sometimes applied to a substantive, though the property expressed by it does not exist in the substantive till after the action of the accompanying verb is completed. In this construction the verb and adjective generally form a compound predicative notion (see §. 375. 5): Π. ξ, 6 εἰσέκε θερμὰ λοετρὰ θερμήνῃ: Æsch. Ag. 1258 εὖφημον, ὦ τάλανα, κοίμησον στόμα (i. e. ὥστε εὖφημον εἶναι): Soph. OE. C. 1200 τῶν σὼν ἀδέρκτων ὁμμάτων τητόμενος^a. So Virg. Æn. I. 70 *age diversos*: Pind. Pyth. 51 μιν φίλον ἔσανεν (i. e. ὥστε φίλον εἶναι).

An Adjective with a Substantive which is in construction with a second Substantive.

§. 440. When a single substantival notion is expressed by a substantive joined with another subst. in the gen., the attributive adj. in poetry frequently does not agree with the subst. in the gen. to which it properly belongs, but with the other: the two words expressing one compound notion, being considered as one word^b; as, Od. ξ, 197 ἐμὰ κῆδεα θυμοῦ, the woes of my heart: Pind. Ol. VIII. 42 Β Πέργαμος ἀμφὶ τεαῖς, ἦρωε, χερὸς ἐργασίαις ἀλίσκεται, *by the work of thy hands*: Id. Pyth. IV. 255 Β ὑμετέρας ἀκτίνος ὄλβου, for ὑμετέρου ὄλβου ἀκτίνος (ἀκτὶς ὄλβου = λαμπρὸς ὄλβος): Id. Ol. XI. 5 ψευδῶν ἐνὶ πᾶν ἀλιτόξενον (for ἐνὶ πᾶν ψευδῶν ἀλιτοξένων, *reprehensionem mendacii adversus hospitem*; ψευδέων ἐνὶ πῇ forms as it were one single notion): ubi v. Dissen p. 128 ed. Goth., Id. Pyth. VI. 5 Πυθιόνικος ὕμνων θησαυρός: Æsch. Theb. 709 περιθύμους κατάρας Οἰδιπόδα: Id. Ag. 506 δεκάτῳ φέγγει τῷδ' ἔτους, in the light of the tenth year. So 96 πελάγῃ μυχόθεν (= μυχοῦ) βασιλείῳ, the cake from the royal chamber: Soph. Ant. 793 νεῖκος ἀνδρῶν ξύναιμον: Eur. Or. 225 ὦ βοστρύχων πινῶδες δόλιον κᾶρα: Id. Andr. 585 οὐμὸς παῖς παιδὸς (παῖς παιδὸς = νιώνος, *grandson*): Id. H. F. 449 γραιαὶ ὅσων πηγαί (= γεραῖα or γεραῖας δάκρυα): Arist. Aves 1198 δίτης πτερωτὸς φθόγγος, for πτερωτοῦ δίτης: Id. Ran. 248 ἐνύδρον ἐν βυθῷ χόρειαν, for ἐνύδρῳ ἐν βυθῷ: Æsch. Ag. 53 δεμνιοτήρη πόνον ὀρταλίων^c: Ibid. 152 νεικῶν τέκτονα σύμφυτον: Soph. Ag. 174 νίκας ἀκάρπττον χάριν: Arist. Pac. 155 χρυσοχάλινον πάταγον ψαλίων: Eur. Herc. 1039 ἀπτερος τέκνων ὠδὶς: Id. Troad. 564 καράτομος ἐρημία νεανίδων: Soph. Trach. 817 ὄγκον ὀνόματος μητρῶν: Id. Aj. 176 νίκας ἀκάρ-

^a Stallb. Protag. 327 C. Valck. Distrib. 205.

^b Dissen Pind. Ol. XI. 5. Lobeck Aj. 7.

^c Klausen ad loc.

πρωτον χάριν : Eur. Alc. 538 ξένων πρὸς ἄλλην ὁστίαν : Id. Phoen. 343 γάμων ἑπακτον ἔταν : Æsch. Eum. 325 ματρῶν ἀγνισμα φόνου^a.

Obs. The principle of this is, that the two substantives form one compound notion composed of the genitive and the other substantive, as if they were joined by a hyphen, as φόνου-ἀγνισμα. The adjective naturally agrees with the latter, as ματρῶν. Where the notions do not harmonise so as to form one compound, this usage does not obtain—σκότου φῶς, for instance, cannot form such a compound.

Coordinate and subordinate Attributives.

§. 441. When more than one adj. belongs to the same subst. the attributive relation is either coordinate, when both apply equally to the subst., as σοφός τε καὶ ἀγαθός καὶ καλὸς ἀνὴρ—καλὰ πῆδιλα, ἀμβρόσια, χρυσεῖα : or subordinate, when one of them forms with the substantive one notion, to which the other attributive is applied, as πολλοὶ—ἀγαθοὶ ἄνδρες : οὗτος ὁ ἀνὴρ—ἀγαθός : τὸ πρῶτον—καλὸν πρᾶγμα. This is generally the construction of the numeral adj. : πολλοί, however, is often used as coordinate ; πολλὰ καὶ καλὰ ἔργα, where we usually say “many great deeds,” *multa et præclara facinora*.

Inversion of the members of the Attributive Sentence.

§. 442. The adj. not unfrequently assumes a substantival force, and the subst. to which the adj. properly belongs is put in the attributive genitive, defining the adj. instead of being defined by it. This occurs in the following cases.

a. The subst. stands with the plural adj., which retains the gender of the subst. (prose as well as poetry) ; οἱ χρηστοὶ τῶν ἀνθρώπων : Isocr. ad Nicocl. p. 24 D μηδὲ τὰ σπουδαῖα τῶν πραγμάτων, μηδὲ τοὺς εὐ φρονούντας τῶν ἀνθρώπων : Arist. Vesp. 95 τοὺς τρεῖς τῶν δακτύλων : Demosth. p. 44 τοῖς ἡμίσεσι τῶν ἱππέων : Aristoph. Pax 840 οὗτοι τῶν ἀστέρων. The genitives are partitive.

b. The adj. is in the neuter sing., sometimes in the neuter plural : Od. ε, 277 ἐπ’ ἀριστερὰ χειρός : Soph. Ant. 1265 ἐμῶν ἀνολβα βουλευμάτων : Hdt. VIII. 100 τὸ πολλὸν τῆς στρατιῆς : Id. VI. 113 τὸ τετραμμένον τῶν βαρβάρων : Id. I. 185 τὰ σύντομα τῆς ὁδοῦ : Id. V. 58 τὰ πολλὰ τῶν χωρῶν : Hdt. III. 154 τὸ πρόσω τοῦ μεγάρους. Frequently in Attic, ἐπὶ πολὺ, ἐπὶ μέγα with a Gen. : Thuc. I. 1 ἐπὶ πλείστον ἀνθρώπων : Id. I, 118 οἱ Ἀθηναῖοι ἐπὶ μέγα ἐχώρησαν δυνάμεις. Also τί, *aliquid*, and τί, *quid* ? Id. IV. 130 ἦν τι καὶ στασιασμοῦ ἐν τῇ πόλει : Id. VII. 69 λαμπρότητος τι. (Cf. Soph. Ant. 1229 ἐν τῷ ξυμφορᾶς διεφθάρης ; Id. I. 70 τῆς γνώμης τὰ βέβαια : Xen. Anab. I. 8, 8 καὶ ἦδη ἦν μέσον ἡμέρας. So ἡνίκα ἦν ἐν μέσῳ νυκτῶν,—ἔξω μέσον ἡμέρας Id. Cyr. V. 3, 53 : IV. 4, 1 : Id. Anab. I. 9, 26 ἄρτων ἡμίσεα : Plat. Legg. p. 806 C ἡμιον βίου (but generally ἡμισυς is in the same gender as the substantive) : Id. Apol. p. 41 C ἀμήχανον ἂν εἴη εὐδαιμονίας, *an inexpressible piece of luck*^b : Id. Rep. p. 405 B τὸ πολὺ τοῦ βίου : Id. Menex. p. 243 B δεινὸν τοῦ πολέμου (as Soph. Trach. 118 βίῳ πολύπονον). So many phrases with πᾶν ; as, Hdt. VII. 118 εἰς πᾶν κακοῦ ἀφικνεῖσθαι : Thuc. VII. 55 ἐν παντὶ ἀθυμίας : Plat. Rep. p. 579 B ἐν παντὶ κακοῦ εἶναι : Demosth. p. 29, 3 εἰς πᾶν προ-

^a Bernh. 426.

^b Stallb. ad loc.

εἰλήλυθε μοχθηρίας. So πολὺ τῆς δόξης Thuc. And very often, especially in prose, the neut. pron. is joined with the gen. : Soph. *CE. R.* 771 τοσοῦτον ἐλπιδῶν : Hdt. I. 84 τοῦτο τῆς ἀκροπόλεως : Id. VII. 38 ἐς τόδε ἡλικίης : Thuc. I. 49 ἐνέπεσον ἐς τοῦτο ἀνάγκης : Id. II. 17 ἐν τούτῳ παρασκευῆς ἦσαν : Id. VII. 36 ὥπερ τῆς τέχνης : Xen. *R. Eq.* IV. 1 ἐν τοιοῦτῳ τῆς οἰκίας : Id. *Anab.* I. 7, 5 ἐν τοιοῦτῳ τοῦ κινδύνου : Isocr. *de Pac.* p. 165 C εἰς τοῦτο γὰρ τινες ἀνοίας ἐληλύθασιν : Plat. *Gorg.* p. 493 A τῆς δὲ ψυχῆς τοῦτο, ἐν ᾧ αἱ ἐπιθυμίαι εἰσὶ : Demosth. p. 51 princ. εἰς τοῦθ' ὄβρους ἐλήλυθεν : p. 33, 47 εἰς τοῦθ' ἦκει τὰ πράγματα αἰσχύνῃς : Id. p. 20, 8 καιροῦ—πρὸς τοῦτο πάρεστι Φιλίππῳ τὰ πράγματα, *res Philippi ea conditione sunt*.

c. The subst. is in the sing., and the adj. of quantity, which should be in the neut., agrees with the gender of the subst. ; as, ἡ πολλὴ τῆς Πελοποννήσου, for τὸ πολὺ τῆς Π.—This is a pure Attic construction, but used more in prose than in poetry. The word ἥμισυς is very often so used. So also πολὺς, πλείων, πλείστες, and other superlatives ; ὁ ἥμισυς τοῦ χρόνου : *Æsch. Ag.* 1300 ὁ ὅστοςτος τοῦ χρόνου : Id. *Eum.* 422 ἥμισυς λόγου (λόγος Dind.) : Thuc. V. 31 ἐπὶ τῇ ἡμισείᾳ τῆς γῆς : Xen. *Cyr.* IV. 5, 1 πέμπετε ἡμῖν τοῦ πεποιημένου σίτου τὸν ἥμισυν : Hdt. I. 24 τὸν πολλὸν τοῦ χρόνου διατρίβειν : Id. III. 105 τὸν μὲν πλεῖον τοῦ χρυσοῦ οὕτω οἱ Ἴνδοι κτῶνται : Thuc. VII. 3 τὴν πλείστην τῆς στρατιᾶς παρέταξε : Xen. *Cyr.* III. 2, 2 πολλὴ τῆς χώρας : Isocr. *Evag.* p. 197 τὸν πλείστον τοῦ χρόνου.

d. So also other adjectives are in the number and gender in which the substantive in the feminine should be ; as, Thuc. I. 2 τῆς γῆς ἡ ἀρίστη αἰεὶ τὰς μεταβολὰς τῶν οἰκητόρων εἶχεν : Plat. *Symp.* p. 209 A μεγίστη καὶ καλλίστη τῆς φρονήσεως. So Hdt. VI. 129 ἡ κυρίη τῶν ἡμερίων. So Soph. *CE. R.* 1230 τῶν δὲ πημονῶν μάλιστα λυποῦσ' αἱ φανώσ' αὐθαίρετοι for πημόναι αἱ. Thuc. I. 78 τὸν παράλογον τοῦ πολέμου. The gen. is partitive.

Obs. In poetry sometimes, very rarely indeed in prose, a masc. or fem. subst. in the gen. is joined with a neuter plural adj. ; Soph. *CE. C.* 923 φωτῶν ἀθλίων ἰκτήρια, for φῶτας ἀθλίους ἰκτηρίους : Eur. *Phœn.* 1500 ἀβρὰ παρηίδος : Xen. *Cyr.* VIII. 3, 41 ἦκει δὲ τις ἡ τῶν προβάτων λευκωμένα φέρων ἢ τῶν βοῶν κατακεκρημνισμένα. This is more common in Latin verse and post-Augustan prose. *Vilia rerum*, Horace.

e. A favorite construction of the poets is to express the adjectival property by a substantive, and put the person to whom the property belongs in the attributive genitive. This periphrasis is not a mere pleonasm for a personal name, but it expresses more than the personal name ; it personifies that property or quality which is as it were the essence of the individual, that wherein the notion of him principally consists ; so that it represents him in the light in which the mind would naturally either always, or for the time, view him. So κράτος was especially applied to the gods : *Æsch. Eum.* 27 Ποσειδῶνος κράτος : Eur. *Hec.* 88 Ἐλέϊον ψυχὰν ἡ Κασάνδρας, the inspired Helenus : Ib. 130 λέκτρα Κασάνδρας—Ἀχιλῆας λόγχης, the bride Cassandra—the warrior Achilles. So Hipp. 794 Πιτθίως γῆρας, the old Pittheus : *Æsch. Prom.* 1090 μητρὸς σέβας, honored mother. So also Prom. 898 παρθενίαν Ἰοῦς, the virgin Io : *Hec.* 1210 Ἑκτορος δόρυ Orestes 991 Μυρτίλου φόνον : *Æsch. Theb.* 488 Ἰππομέδοντος μεγάλῳ σχῆμα καὶ τύπος : Arist. *Vesp.* 418 Θεώρου θεοσεχθρία. So in Epic, especially the words βία, ἰς, κῆρ, μένος, σθένος, are applied to heroes and warriors as their great characteristic : *Αἰνείας βίη*. So also Pind. and Trag. ; as, Κάστωρος βία, Τυδείος βία, Πολυνείκεος βία—ἰς Τηλεμάχοιο, ἰς ἀνέμου, μένος

κρίνατο ἂν δὴ που σοι : Dem. p. 293, 1 ὥσπερ ἂν εἴ τις ναύκληρος—τῆς ναυγίας αἰτιῶτο,—φήσειεν ἂν.

Obs. 1. When in a negative or interrogative sentence ἂν is found twice, the former ἂν is joined to the neg. or interrog. on which it throws its force, and the latter to the verb, so that it increases the negation or question : so οὐκ ἂν φθάνουσιν ἂν : Aesch. Ag. 340 οὐκ ἂν γ' ἐλόντες αὐθις ἀνθάλοινεν ἂν : Arist. Pac. 68 πῶς ἂν ποτ' ἀφικοίμην ἂν : Soph. CE. R. 772 τῷ γὰρ ἂν καὶ μείζονι λέξαιμ' ἂν ἢ σοί^a.

b. The second reason is rhetorical, ἂν being attached to the word on which most emphasis is to be laid ; if it is wanted to lay stress on more than one word, it is repeated with every such word, and may be again placed after the verb which it modifies, though no particular stress is to be laid thereon : so Hdt. III. 35 δέσποτα, οὐδ' ἂν αὐτὸν ἔγωγε δοκίω τὸν θεὸν οὕτω ἂν καλῶς βαλλέειν : Thuc. I. 76 extr. ἄλλους γ' ἂν οὖν οἰόμεθα τὰ ἡμέτερα λαβόντας δεῖξαι ἂν μάλιστα : Id. II. 42 δοκεῖν ἂν μοι τὸν αὐτὸν ἄνδρα—ἐπὶ πλείστ' ἂν εἶδη καὶ μετὰ χαρίτων μάλιστ' ἂν εὐτραπέλως τὸ σῶμα αὐταρκες παρέχεσθαι : Plat. Apol. p. 31 A ὑμεῖς δ' ἴσως τάχ' ἂν ἀχθόμενοι, ὥσπερ οἱ νυστάζοντες ἐγειρόμενοι, κρούσαντες ἂν με, πειθόμενοι Ἀνύτῳ, ῥαδίως ἂν ἀποκτείναιτε, εἴτα τὸν λοιπὸν βίον καθεύδοντες διατελοῖτ' ἂν : Ibid. p. 35 D σαφῶς γὰρ ἂν, εἰ πείθοιμι ὑμᾶς —, θεοὺς ἂν διδάσκοιμι μὴ ἡγείσθαι ὑμᾶς εἶναι : Demosth. p. 849, 15 ὃν οὐκ ἂν δῆπου, ψευδῇ μαρτυρίᾳ εἰ παρεσκευαζόμεν, ἐνέγραψα ἂν : Ibid. p. 852, 26 (τὴν μητέρα) μηδεὶς νομίζετω καθ' ἡμῶν ποτ' ἂν ὀμνύει ταῦτ' ἂν ἐθέλειν, εἰ μὴ σαφῶς ἦδει τὰ ἐβόρκα ὁμουμενῇ. Very frequently with οὔτε—οὔτε : Soph. Antig. 69 οὔτ' ἂν κελεύσαιμ' οὔτ' ἂν εἰ θέλεις ἔτι πράσσειν ἐμοῦ γ' ἂν ἡδέως δρᾶς μετὰ : Xen. Hier. V. 3 ἄνευ γὰρ τῆς πόλεως οὔτ' ἂν σώζεσθαι δύναιτο, οὔτ' ἂν εὐδαιμονεῖν : Plat. Apol. p. 31 D πάλαι ἂν ἀπολώλῃ καὶ οὔτ' ἂν ὑμᾶς ὠφελήκῃ οὐδὲν οὔτ' ἂν ἐμάντον : ubi v. Stallbaum. Also in poetry ; as, Eur. Hipp. 961 τίνες λόγοι τῇσδ' ἂν γένοιεν ἂν ; Id. Med. 250 τρὶς ἂν παρ' ἀσπίδα στήναι θέλοιμ' ἂν μᾶλλον, ἢ τεκεῖν ἀπαξ cf. 616 sq. Troad. 1252. Hec. 359. Sometimes ἂν is used three times with a single verb : Arist. Ach. 216 ; but here it seems to give a ludicrous turn to the sentence.

Obs. 2. When two sentences are but parallel parts of one thought, so that the one is a repetition, continuation, enlargement, illustration of the other, ἂν is properly used only with one ; as, Xen. M. S. II. 1, 18 ὁ μὲν ἐκὼν πεινῶν φάγοι ἂν, ὅποτε βούλοιτο, καὶ ὁ ἐκὼν διψῶν πίοι : but not when one sentence is the Protasis, the other the Apodosis b.

Obs. 3. Sometimes ἂν is repeated to repeat the verb with which it has been already joined : Soph. CE. C. 1528 ὥς οὐτ' ἂν ἀσπὼν τῶνδ' ἂν ἐξείποιμί τῳ οὐτ' ἂν (ἐξείποιμι) τέκνοισι.

Obs. 4. Κί is very seldom repeated, as in Od. δ, 733 τῷ κε μάλ' ἢ κεν ἔμεινε.

Obs. 5. Sometimes in Homer ἂν is joined with κί to give a greater force to the conditional nature of the sentence ; as, Il. v, 127 sq. ἴσταντο φάλαγγες —, ἄς οὐτ' ἂν κεν Ἀρης ὀνόσαιτο μετελθών, οὔτε κ' Ἀθηναίῃ.

Obs. 6. The notion of possibility implies futurity ; for actions actually past or present cannot, properly speaking, be conceived of as at the present moment possible : so that the Opt. with ἂν gets its notion of futurity from its proper force of possibility. Hence ἂν is hardly ever used with the Opt. Fut., since γίγναιτ' ἂν or γένοιτ' ἂν express the notion of futurity in the

^a Herm. Op. iv. 189.

^b Herm. Elm. Med. 310 fin. Herm. Elect. 790.

notion of possibility, while in *γενήσεται ἄν*^a, the notion of futurity would be needlessly repeated; and the Opt. of the Impft. and Aorist may express a future possibility in any time (from their primary force of an indefinite supposition), but with this difference, that the Impft. Opt. signifies a continued, the Aorist a momentary action^b.

Obs. 7. Porson laid it down that *εἰ ἄν* was a solecism, and proposed to alter *ἄν* to *ἄρ*, but this seems unnecessary. (§. 860. 1.)

CHAPTER II.

Of the Attributive construction.

§. 433. The attributive construction is employed to define a substantive; to add to it some quality.—(Attribute.) And this is done

a. By the adjective or participle; as, τὸ καλὸν ῥόδον, τὸ θάλλον ῥόδον.

b. By the genitive of a substantive; as, οἱ τοῦ δένδρου καρποί.

c. By a preposition and its case; as, ἡ πρὸς τὴν πόλιν ὁδός.

d. By an adverb; as, οἱ νῦν ἄνθρωποι.

e. By a substantive in apposition; as, Κροῖσος, ὁ βασιλεὺς.

f. By a participle, with or without the article, separated from the substantive (remote attributive); ὁ ἀνὴρ ταῦτα εἶπεν ἐλθών.

Remarks.

§. 434. 1. These attributive forms arise from, *a.* A verbal or adjectival or a substantival notion, which in a predicative sentence would stand as the predicate, becoming the attribute; as, τὸ ῥόδον θάλλει—τὸ θάλλον ῥόδον—τὸ ῥόδον ἐστὶ καλόν—τὸ καλὸν ῥόδον. Κροῖσός ἐστι βασιλεὺς=Κροῖσος ὁ βασιλεὺς. *b.* From a substantive which would stand as the subject of a simple sentence, becoming the attribute of the object of the predicate in the genitive; as, τὸ δένδρον φέρει καρπούς—οἱ τοῦ δένδρου καρποί. *c.* From an article joined with the object of the sentence, followed by an adverb or preposition with its case, becoming the attribute of the subject, the verb being suppressed; as, ἡ (sc. φέρουσα), πρὸς τὴν πόλιν (object), ὁδός (subject): ὁ μεταξὺ τόπος, sc. κείμενος.

^a Dawes Misc. Crit. 167.

^b Herm. Ajac. 1061.

Obs. Sometimes the verbal notion is expressed ; as Hdt. οἱ τότε ἔόντες. ἄνθρωποι, &c.

2. The principal difference between the predicative and attributive constructions is, that one expresses the notion as an operation then taking place, τὸ ῥόδον θάλλει; the other as having already taken place, as a fact or quality, τὸ θάλλον ῥόδον.

Interchange of the Attributive forms.

§. 435. Properly the attributive adjective expresses some quality residing in the subject. The attributive genitive denotes that which produces or creates the subject ; as, οἱ τοῦ δένδρου καρποί: the attributive substantive (apposition) something identical with the subject ; but as all these forms express the notion of a quality of that of which they are the attributes, they are frequently used for each other.

a. The adjective for the attributive genitive, especially in poetry : Il. β, 54 Νεστορή παρὰ νηϊ: Il. ε, 741 Γοργεῖη κεφαλῇ. So βίη Ἡρακλεΐη: Od. γ, 190 Φιλοκτήτην, Ποιάντιον ἀγλαὸν νῖόν, for Ποιάντος: Il. ζ, extr. κρητῆρα ἐλευθρον, for ἐλευθερίας: Il. π, 831 ἐλευθρον ἡμαρ, day of freedom; 836 ἡμαρ ἀναγκαῖον, day of fate: Il. ρ, 511 νῶϊν δὲ ζωοῖσιν ἀμύνετε νηλεὲς ἡμαρ. So also often, νόστιμον ἡμαρ, the day of return: Pind. Ol. IX. extr. Αἰάν-τεος βωμός: Æsch. Pers. 8 νόστω τῷ βασιλείῳ; Id. Cho. 1063 ἀνδρὸς βασι-λεια πάθη: Soph. Cē. T. 267 τῷ λαβδακείῳ παιδί: Eur. Iph. T. 5 τῆς Τυν-δαρείας θυγατρὸς, for Τυνδάρεω: Theocr. XV. 110 ἡ Βερενικεῖα θυγάτηρ. Prose: Hdt. VII. 105 τοῖς Μασκαμείοισι ἐγόνοισι: Id. IX. 76 αἰχμαλώτου δουλοσύνης. So also Thucyd. II. 45 γυναικείας ἀρετῆς ὅσαι ἐν τῇ χηρείᾳ ἔσσονται, &c. γυναικῶν ὅσαι: Aves 1198 δωροδόκοισιν ἄνθεσιν, for ἄνθεσιν δωροδοκίας.

Obs. The lyric and dramatic authors frequently use a compound adjective, either in the place of a simple substantive implied in that adjective; as, Æsch. Ag. 1529 ξιφοδηλήτῳ θανάτῳ, the death of the sword: Soph. Cē. T. 26 ἀγelai βούνομοι, for βοῶν: Eur. Herc. Fur. 395 καρπὸν μηλοφόρον, for μήλων: Æsch. P. V. 148 ἀδαμανδέτοισι λύμαις, for ἀδαμαντίνων δεσμῶν: or, which is more usual, in the place of a subst. and attributive adjective (or participle), or subst. and attributive genitive, of which two notions the compound adjective is made up; as, Pindar. Ol. III. 3 Θήρῳος Ὀλυμπιονίκαν ὕμνον, for νίκης Ὀλυμπικῆς: Æsch. Ag. 262 εὐαγγέλοισιν ἐλπίσω θυ-πολεῖς, for ἀγαθῆς ἀγγελίας: Eur. Orest. 1649 μητρώκτονον αἶμα, matricide: Soph. Ant. 1222 ἀνδροφθόρον αἶμα, for ἀνδρὸς φθαρέντος: Id. Aj. 935 ἀρ-στόχειρ ἀγών: Id. Ag. 54 δεμνιστήρῃ πόνον: Id. Choeph. 626 γυκαικοβοῦ-λους μήτιδας: Eur. El. 126 ἀναγε πολὺδακρυν ἥδονάν, for πολλῶν δακρύων: Id. El. 861 χαλαργοῖς ἀμύλλαις: Id. Ion. 204 τρισώματον ἄλκην. Prose: Hdt. VII. 190 συμφορῇ παιδοφόνος. This is too poetic an usage for prose (except Hdt. whose style is very poetical) or comedy. Sometimes a sub-stantive is added which is already implied in the compound adj.; as, Eur. Phœn. 1370 λευκοπῆχεις κτύποι χερσίν, for λεύκων πηχέων: or one part of the compound adj. refers to the substantive, while the other part stands for another subst. in the genitive; as, Æsch. Choeph. 21 δέξυχειρ κτύπος for δέξυς χειρῶν κτύπος: and sometimes besides the compound adj. another adj.

is joined with the subst. which refers to some part of the notion of the compound adj.; as, Soph. El. 858. sq. ἐλπίδες κοινότοκοι εὐπατρίδαι, for ἐλπίδες κοινού τόκου (τοῦ κοινῇ ἐμοὶ τεχθέντος ἀδελφου) εὐπατρίδου. So Herc. Fur. 1333 sq. ἡμᾶς ἔχεις παιδοκτόνους σοὺς (οἱ τοὺς σοὺς παῖδας ἔκτειναν).

b. The adjective is used instead of the subst. in apposition: so *Richard Cœur de Lion*, and the *lion-hearted Richard*; as, Pind. Nem. I. 92 (B. 61.) ὀρθόμαντιν Τειρεσίαν, for Τ. ὀρθὸν μάντιν: Æsch. Prom. 301 σιδηρομήτωρ αἶα, for αἶα σιδήρου μήτηρ: Soph. Phil. 1338 Ἐλενος ἀριστόμαντις.

c. The attributive gen. instead of the material adj.; as, ἔκπωμα ξύλου, τράπεζα ἀργυρίου: in the poets this idiom is very much used: Soph. El. 19 μέλαινα τ' ἄστρον ἐκλείοιπεν εὐφρόνη, for ἄστερεςσσα: Ibid. 757 καὶ νυν πυρὰ κηάτες εὐθύς, ἐν βραχεὶ χαλκῷ μέγιστον σῶμα δειλαίᾳ σποδοῦ φέρονσιν ἄνδρες, for ἰσποδωμένοι: Id. Antig. 114 λευκῆς χιόνος πτέρυγι στεγανός, for χιονέη: Id. Aj. 1003 δ' δυσθέατον ὄμμα καὶ τόλμης πικρᾶς, for πικρότολμον: Eur. Phœn. 1529 στολὺς τρυφᾶς, for τρυφερά: Id. Bacch. 388 ὁ τὰς ἡσυχίας βίος, for ἡσυχος.

d. The attributive genitive instead of the noun in apposition; especially with the words ἄστυ, πόλις, as Ἀθηνῶν in the historians: Hdt. VII. 156 Καμαρίνης δὲ τὸ ἄστυ κατίσκαψε. So Homer Ἰλίου πτολίεθρον: so in Latin *urbis Romæ*.

e. The noun in apposit. is frequently used instead of the attributive gen. in definitions of measure and weight: Hdt. I. 14 ἐστᾶσι δὲ οὗτοι ἐν τῷ Κορινθίων θησαυρῷ σταθμὸν ἔχοντες τριήκοντα τάλαντα: Id. III. 89 τοῖσι—εἰρητο Βαβυλῶνιον σταθμὸν τάλαντον ἀπαγινέειν: Id. VIII. 4 ἐπὶ μισθῷ τριήκοντα τάλαντοισι: Xen. Vect. III. 9 δέκα μναὶ εἰσφορά: Ibid. IV. 23 πρόσ-οδος ἐξήκοντα τάλαντα (but III. 10 δυοῖν μναῖν πρόσσodus): Lys. Epit. p. 192, 27 ὁ τῆς Ἀσίας βασιλεὺς—ἔστειλε πεντήκοντα μυριάδας στρατιάν.

Ellipse of the Substantive of which the Adjective is the Attributive.

§. 436. When the subst. to which the attribute belongs expresses a general notion, or one which is easily supplied from the context or from the usages of common speech, as ἄνθρωπος, ἄνθρωποι, ἀνὴρ, ἄνδρες, γυνή, γυναῖκες, πατήρ, μήτηρ, υἱός, παῖς, θυγάτηρ, ἀδελφός, πρᾶγμα, πράγματα, χρήμα, χρήματα, ἔργον, ἔργα, χρόνος, ἡμέρα, χώρα, γῆ, ὁδός, οἰκία, οἶκος, μοῖρα, γνώμη, χεῖρ, χορδή (*string in music*), it is generally omitted, and the adj. with the article is used as a substantive.

a. Adjectives, participles, and pronominal adjectives, are used in this way. The participle frequently has so completely a substantival power, that the subst. which follows it is no longer in the case which the verb governs, but in the genitive; and even takes the possessive pronoun as an attributive: Soph. CEd. Col. 436 οὐδεὶς ἔρωτος τοῦδ' ἐφαίνετ' ὠφελῶν.

a. ἀνὴρ or ἄνδρες: οἱ θνητοί, *mortales*, οἱ σοφοί: Hdt. I. 120 οἱ γεωδέμενοι (for γενοίς): Thuc. V. 32 οἱ ἡβῶντες (for ἔφηβοι): so οἱ ἔχοντες, the rich: Xen. Apol. S. 20 οἱ φυλάσσοντες (φύλακες): Demosth. p. 857, 44 οἱ δικάζοντες, the judges: Id. p. 53, 44 οἱ λέγοντες, the speakers, &c. Poetry: Eur. El. 337 ὁ τ' ἐκείνου τεκόν; Soph. CEd. Col. 436 τοῦδ' ἔρωτος ὠφελῶν.

β. Individual, personal, collective, and material names^a : [*Those marked † are found in the New Testament.*]—

- ἀδελφός, ἀδελφή : Eur. Iph. Aul. 769 : Isocr. Panath. 282.
 ἄνεμος : Hdt. II. 20 ἐτησίαι.
 ἄρτος : ζυμίτης, ἄζυμος, &c.
 † αἶρα : Act. Apost. xxvii. 40 τῇ πνεύσῃ.
 γάλα : Theocr. XXV.
 † γῆ, (αἶα, χώρα, χθών) : ἡ οἰκουμένη : ἡ Μηδική : ἡ φιλία : ἡ βάρβαρος (Demosth.), &c.
 γνώμη : Plat. κατὰγε τὴν ἐμήν.
 γυνή : Xen. Aristoph.
 δῆμος : Arist. Eq. 79 ἐν Κλωπιδῶν.
 δίκη : Hdt. IX. 78.
 δῖφος : Plat. ἐπὶ χαμαιζῆλον.
 † δόμος, (οἶκος) : with attrib. genitive.
 δορά : Hdt. V. 25. VII. 91.
 δραχμή : with numerals, χιλίας, &c.
 ἐσθής : Xen. ἦνθει δὲ φοινίκισι.
 ἔτος : Theocr. XXVI. 29.
 † ἡμέρα : ἡ αἰριον : ἡ ἐπιούσα : τρίτην : ἀγόρατοι Acts xix. 28.
 ἱερά : Hdt. Κάρνεια : Ὀλύμπια, &c.
 ἱμάτια : St. John xx. 12. λευκοῖς καθεζόμενος.
 καιρός : Thuc. VI. 35 ἐν τῷ παρόντι.
 κόρη : Theocr. XVIII. 2.
 μάζα : Hdt. VIII. 41.
 μήτηρ : Soph. Ant. 512.
 μοῖρα : Hdt. II. 135.
 ναῦς : Thuc. IV. 9.
 νεκρός : Hdt. IX. 85.
 νῆσος : Hdt. IV. 85.
 νόμισμα : Demosth. p. 1246.
 † ὁδός : Hdt. V. 17, &c.
 † οἶκημα : St. Luke xxii. 12.
 † οἶκιον : Hdt. VI. 97. St. John xvi. 32.
 οἰκία : Hdt. V. 20.
 οἶνος : Theocr. Idyll. XIV. 15.
 πέλαγος, (πόντος) : Thuc. I. 98 ἐν τῷ Αἰγίῳ.
 περίοδος : Hdt. IV. 25.
 † πληγή : Hdt. III. 64. Æsch. Ag. 1394. St. Luke xii. 47.
 ποταμός : χείμαρρος.
 † πύλη : St. John v. 2. προβατική.
 σκευή : Hdt. VII. 62. 72.
 στράτος, (στράτευμα) : πεζῶ, &c.
 ταμείον : Thuc. VI. 8 τῷ κοινῷ.
 τέχνη : χρηματιστική, λατρική, &c.
 τιμή : Thuc. I. 27 ἐπὶ τῇ ἰσῃ.
 † ὕδωρ : St. Matt. x. 42.
 φυλακή : Polyb. I. 53.
 † χεῖρ : ἡ δεξιά, ἀριστερά, &c.
 χορδή : ἡ ὑπάτη.
 χρήματα : τὰ ἐμά, ὑμέτερα, &c.
 χρόνος : ἐν τῷ τότε, &c.
 χωρίον : Hdt. V. 50. Thuc. V. 65.

Obs. 1. Sometimes in tragedy, and occasionally in prose, τὸ ἐμόν, form a periphrasis for ἐγώ, when not only the person himself, but that which belongs to him, is signified ; as, Plat. Theæt. p. 161 E τὸ ἐμόν, seemingly for ἐμέ : Id. Rep. p. 533 A τὸ γ' ἐμόν οὐδὲν ἂν προθυμίας ἀπολείποι. So Hdt. VIII. 140, 3 ὑμέτερον seemingly for ὑμεῖς. So also τὸ σόν.

γ. Abstract notions : τὸ καλόν, τὸ ἀγαθόν or τὰγαθόν, *the beautiful, the good*, often in Plato ; τὸ ταυτόν, *the same* ; τὸ ἕτερον : and with ὅν, τὸ ἀνόμοιον ὅν, Plat.—τὸ εὐτυχές, *luck* : τὸ ἀναίσθητον, *want of feeling* : τὸ κοινόν, *the commonwealth* : τῶν Σαμίων Hdt. VI. 14 : τὸ πολλόν = πλῆθος : Id. VI. 113 τὸ μὲν τετραμμένον τῶν βαρβάρων φεύγειν : Ib. VII. 157 τὸ τῆς Ἑλλάδος ὑγιαίνειν. Thucydides abounds in neuter participles thus used ; as, τὸ δειδός, *fear* : τὸ θαρσύν, *confidence* : τὸ τιμώμενον τῆς πόλεως II. 63, *the honour paid to the state* : Id. I. 142 ἐν τῷ μὴ μελετῶντι, *in their not practising* : Id. III. 43 ἐν τοιῷδε ἀξιοῦντι = ἐν τοιῷδε ἀξιώσει : Id. V. 7 τὸ ἐπιόν, *an attack* : Ib. V. 9 τοῦ μένοντος = μονῆς : III. 10 τῷ διαλλάσσοντι τῆς γνώμης. This answers to the English idiom, "*his being afraid*," &c.^b

^a Finch ad Well. iii. p. 252 sqq.

^b Arnold Thuc. I. 36.

Xen. M. S. I. 2, 43 τὸ κρατοῦν τῆς πόλεως : Ibid. II. 6, 23 τὸ μεταμελησόμενον (for ἡ μέλλουσα μεταμέλεια). Poetry : Æsch. Ag. 1359 τοῦ δρώντος : Soph. Phil. 675 τὸ νοσοῦν (for ἡ νόσος) : Id. Trach. 196 τὸ ποθοῦν (for τὸν πόθον) : Id. Œ. C. 1604 τὸ δρῶν (for ἡ δρᾶσις) : Ibid. 1220 τὸ θέλον = θέλημα : Eur. Iph. A. 1270 τὸ κείνου βουλόμενον^a. So Orest. 210 τῇ λαν παρεμίνῃ : Arist. Vesp. 900 κλέπτον βλέπει.

Obs. 2. The singular neuter adj. expresses an abstract notion, but the plural the different elements or particulars which compose such notion ; as, τὸ κακόν, evil : τὰ κακά, the evils^b.

δ. Collective names of persons : τὸ ἐναντίον, the enemy : τὸ ὑπήκοον, the subjects : τὸ ληστικόν, the pirates^c, Thuc. Especially adjectives in ικόν : Hdt. VII. 103 τὸ πολιτικόν, the citizens—τὸ ὁπλιτικόν, τὸ οἰκετικόν (τὸ περὶ τὸν, non-Attic),—τὸ Ἑλληνικόν, τὸ βαρβαρικόν, τὸ ἱππικόν, &c. Thuc. Adjectives of this ending are also used in the plur. to express a series or circle of events ; as, τὰ Τρωικά, the Trojan war : τὰ Ἑλληνικά, the Grecian history : τὰ ναυτικά, naval affairs : Demosth. p. 21 extr. τὰ συμμαχικά.

β. The attributive genitive is also used without the subst. to which it belongs, this being supplied by the usages of language, or the context, especially υἱός or θυγάτηρ : Ἀλέξανδρος ὁ Φιλίππου (υἱός) : Hdt. III. 88 Δαρεῖος ὁ Ὑστάσπεος : Id. VII. 204 Λεωνίδης, ὁ Ἀναξανδρίδω, τοῦ Λέοντος, τοῦ Εὐρυκρατίδω, &c. : Thuc. VI. 59 ἡ πατὴρ (sc. θυγάτηρ) τε καὶ ἀνδρὸς (sc. γυνή) ἀδελφῶν (sc. κασιγνήτη) ἢ οὐσα τυράννων καὶ παιδῶν (sc. μήτηρ) : Arist. Eq. 449 Βυρσίνης τῆς (γυναῖκος) Ἰππίου—so εἰς ᾄδου (οἶκον) ἐλθεῖν—ἐν ᾄδου (οἴκῳ) εἶναι—εἰς διδασκαλίου, εἰς Πλάτωνος φοιτᾶν, εἰς τὴν Κύρου ἐλθεῖν—τὰ τῆς τύχης, the events of fortune : τὰ τῆς πόλεως, the affairs of state : τὰ τοῦ πολέμου, the whole war : Eur. Phœn. 382 δεῖ φέρειν τὰ τῶν θεῶν, ea quæ a diis proficiscuntur : Plat. Gorg. p. 458 B τὰ τῶν παρόντων, present interests : Demosth. p. 47, 28 τὰ τῶν χρημάτων, money matters : Ibid. p. 49, 32 τὰ τῶν πνευμάτων, as it were the being of the wind : Id. p. 122, 45 τὰ τῶν Ἑλληνῶν ἢ τῶν βαρβάρων φοβερά : ubi Bremi “ complectitur omnem Græcorum conditionem.” So in the historians, τὰ τίνος ; as, τὰ Ἀθηναίων φρονεῖν, a parte stare. Also, τὰ τῆς ὀργῆς Thuc. : τὰ τῆς ἐμπειρίας Id. : τὰ τῶν ἐπιθυμιῶν Plat. (the essentials of anger, &c.) : τὸ τίνος, the custom, business, of any one : τὸ τῶν παιδῶν Plat. : τὸ τῶν αἰσίων Xen.—Trag. : τὰ τοῦδε, τὸ τῶνδε, seemingly for δδε, οἶδε.

γ. The attributive adverb is also thus used : οἱ νῦν, οἱ τότε, οἱ πάλαι (ἀνθρώποι)—τὰ οἶκοι (πράγματα), res domesticæ—ἡ ἐξῆς (ἡμέρα), the following day, &c.

δ. The attributive substantive (or substantival pronoun) with a preposition, as, οἱ ἀμφὶ Πλάτωνα, οἱ καθ' ἡμᾶς, our contemporaries, signifies, a. a person and his followers, of whatever sort : Hdt. I. 62 οἱ ἀμφὶ Πεισιστρατον, Pisistratus and his troops. So Hom. II. μ, 137–140. Hdt. III. 76 (οἱ ἐπὶ τῶν Περσέων) ἐδίδσαν αὐτὶς σφισι λόγους· οἱ μὲν ἀμφὶ τὸν Ὀτάνην, πάγχυ κελύοντες ὑπερβαλέσθαι, μηδὲ οἰδεόντων τῶν πρηγμάτων, ἐπιτίθεσθαι· οἱ δὲ ἀμφὶ τὸν Δαρεῖον, αὐτίκα τε λέναι καὶ τὰ δεδογμένα ποιεῖν, μηδὲ ὑπερβάλλεσθαι, Otanes and those who voted with him—Darius and those who voted with him : Plat. Hipp. Maj. 281 C οἱ ἀμφὶ Θαλῆν, Thales and his school. β. Sometimes, but less frequently, the followers alone, without the person named. γ. The principal person named alone, (i. e. his essence, properties which constitute him) without his followers ; but it is not so used till the

^a Herm. Trach. 195. Reisig in Aristoph. p. 143.

^b Stallb. Rep. 476 A.

^c Lobeck Phryn. 242.

πρωτον χάριν : Eur. Alc. 538 ξένων πρὸς ἄλλην ἐστίαν : Id. Phœn. 343 γάμων ἑπακτον ἔταν : Æsch. Eum. 325 ματρῶν ἀγνισμα φόνου^a.

Obs. The principle of this is, that the two substantives form one compound notion composed of the genitive and the other substantive, as if they were joined by a hyphen, as φόνου-ἀγνισμα. The adjective naturally agrees with the latter, as ματρῶν. Where the notions do not harmonise so as to form one compound, this usage does not obtain—σκότου φῶς, for instance, cannot form such a compound.

Coordinate and subordinate Attributives.

§. 441. When more than one adj. belongs to the same subst. the attributive relation is either coordinate, when both apply equally to the subst., as σοφός τε καὶ ἀγαθός καὶ καλὸς ἀνὴρ—καλὰ πένδyla, ἀμβρόσια, χρυσεία : or subordinate, when one of them forms with the substantive one notion, to which the other attributive is applied, as πολλοὶ—ἀγαθοὶ ἄνδρες : οὗτος ὁ ἀνὴρ—ἀγαθός : τὸ πρῶτον—καλὸν πρᾶγμα. This is generally the construction of the numeral adj. : πολλοί, however, is often used as coordinate ; πολλὰ καὶ καλὰ ἔργα, where we usually say “many great deeds,” *multa et præclara facinora*.

Inversion of the members of the Attributive Sentence.

§. 442. The adj. not unfrequently assumes a substantival force, and the subst. to which the adj. properly belongs is put in the attributive genitive, defining the adj. instead of being defined by it. This occurs in the following cases.

a. The subst. stands with the plural adj., which retains the gender of the subst. (prose as well as poetry) ; οἱ χρηστοὶ τῶν ἀνθρώπων : Isocr. ad Nicocl. p. 24 D μηδὲ τὰ σπουδαῖα τῶν πραγμάτων, μηδὲ τοὺς εὐ φρονούντας τῶν ἀνθρώπων : Arist. Vespr. 95 τοὺς τρεῖς τῶν δακτύλων : Demosth. p. 44 τοῖς ἡμίσεσι τῶν ἱππέων : Aristoph. Pax 840 οὗτοι τῶν ἀστέρων. The genitives are partitive.

b. The adj. is in the neuter sing., sometimes in the neuter plural : Od. ε, 277 ἐπ' ἀριστερὰ χειρός : Soph. Ant. 1265 ἐμῶν ἀνολβα βουλευμάτων : Hdt. VIII. 100 τὸ πολλὸν τῆς στρατιῆς : Id. VI. 113 τὸ τετραμμένον τῶν βαρβάρων : Id. I. 185 τὰ σύντομα τῆς ὁδοῦ : Id. V. 58 τὰ πολλὰ τῶν χωρῶν : Hdt. III. 154 τὸ πρόσω τοῦ μεγάρους. Frequently in Attic, ἐπὶ πολὺ, ἐπὶ μέγα with a Gen. : Thuc. I. 1 ἐπὶ πλείστον ἀνθρώπων : Id. I, 118 οἱ Ἀθηναῖοι ἐπὶ μέγα ἐχώρησαν δυνάμεως. Also τί, *aliquid*, and τί, *quid* ? Id. IV. 130 ἦν τι καὶ στασιασμοῦ ἐν τῇ πόλει : Id. VII. 69 λαμπρότητος τι. (Cf. Soph. Ant. 1229 ἐν τῷ ξυμφορᾷ διεφθάρης ; Id. I. 70 τῆς γνώμης τὸ βέβαια : Xen. Anab. I. 8, 8 καὶ ᾗδε ἦν μέσον ἡμέρας. So ἡνίκα ἦν ἐν μέσῳ νυκτῶν,—ἔξω μέσου ἡμέρας Id. Cyr. V. 3, 53 : IV. 4, 1 : Id. Anab. I. 9, 26 ἄρτων ἡμίσεα : Plat. Legg. p. 806 C ἡμῖσι βίου (but generally ἡμῖσις is in the same gender as the substantive) : Id. Apol. p. 41 C ἀμήχανον ἂν εἴη εὐδαιμονίας, *an inexpressible piece of luck*^b : Id. Rep. p. 405 B τὸ πολὺ τοῦ βίου : Id. Menex. p. 243 B δεινὸν τοῦ πολέμου (as Soph. Trach. 118 βιότου πολύπονον). So many phrases with πᾶν ; as, Hdt. VII. 118 εἰς πᾶν κακοῦ ἀφικνεῖσθαι : Thuc. VII. 55 ἐν παντὶ ἀθυμίας : Plat. Rep. p. 579 B ἐν παντὶ κακοῦ εἶναι : Demosth. p. 29, 3 εἰς πᾶν προ-

^a Bernh. 426.

^b Stallb. ad loc.

εἰλλυθε μοχθηρίας. So πολὺ τῆς δόξης Thuc. And very often, especially in prose, the neut. pron. is joined with the gen.: Soph. Cē. R. 771 τοσούτων ἐλπιδῶν: Hdt. I. 84 τοῦτο τῆς ἀκροπόλεως: Id. VII. 38 ἐς τόδε ἡλικίης: Thuc. I. 49 ξυπέσσαν ἐς τοῦτο ἀνάγκης: Id. II. 17 ἐν τούτῳ παρασκευῆς ἦσαν: Id. VII. 36 ἔπερ τῆς τέχνης: Xen. R. Eq. IV. 1 ἐν τοιοῦτῃ τῆς οἰκίας: Id. Anab. I. 7, 5 ἐν τοιοῦτῳ τοῦ κινδύνου: Isocr. de Pac. p. 165 C εἰς τοῦτο γὰρ τινες ἀνοίας ἐληλύθασιν: Plat. Gorg. p. 493 A τῆς δὲ ψυχῆς τοῦτο, ἐν ᾧ αἱ ἐπιθυμίαι εἰσὶ: Demosth. p. 51 princ. εἰς τοῦθ' ὄβρους ἐλήλυθεν: p. 33, 47 εἰς τοῦθ' ἦκει τὰ πράγματα αἰσχύνης: Id. p. 20, 8 καιροῦ—πρὸς τοῦτο πάρεστι Φιλίππῳ τὰ πράγματα, *res Philippi ea conditione sunt*.

c. The subst. is in the sing., and the adj. of quantity, which should be in the neut., agrees with the gender of the subst.; as, ἡ πολλὰ τῆς Πελοποννήσου, for τὸ πολὺ τῆς Π.—This is a pure Attic construction, but used more in prose than in poetry. The word ἥμισυς is very often so used. So also πολὺς, πλείων, πλείστος, and other superlatives; ὁ ἥμισυς τοῦ χρόνου: Æsch. Ag. 1300 ὁ ὅσματος τοῦ χρόνου: Id. Eum. 422 ἥμισυς λόγου (λόγος Dind.): Thuc. V. 31 ἐπὶ τῇ ἡμισείᾳ τῆς γῆς: Xen. Cyr. IV. 5, 1 πέμπετε ἡμῖν τοῦ πεποιμένου σίτου τὸν ἥμισυν: Hdt. I. 24 τὸν πολλὸν τοῦ χρόνου διατρίβειν: Id. III. 105 τὸν μὲν πλεῖον τοῦ χρυσοῦ οὕτω οἱ Ἴνδοι κτῶνται: Thuc. VII. 3 τὴν πλείστην τῆς στρατιᾶς παρέταξε: Xen. Cyr. III. 2, 2 πολλὰ τῆς χώρας: Isocr. Evag. p. 197 τὸν πλείστον τοῦ χρόνου.

d. So also other adjectives are in the number and gender in which the substantive in the feminine should be; as, Thuc. I. 2 τῆς γῆς ἡ ἀρίστη αἰεὶ τὰς μεταβολὰς τῶν οἰκητόρων εἶχεν: Plat. Symp. p. 209 A μεγίστη καὶ καλλίστη τῆς φρονήσεως. So Hdt. VI. 129 ἡ κυρία τῶν ἡμερίων. So Soph. Cē. R. 1230 τῶν δὲ πημονῶν μάλιστα λυπούσ' αἱ φανώσ' αὐθαίρετοι for πημόναι αἱ. Thuc. I. 78 τὸν παράλογον τοῦ πολέμου. The gen. is partitive.

Obs. In poetry sometimes, very rarely indeed in prose, a masc. or fem. subst. in the gen. is joined with a neuter plural adj.; Soph. Cē. C. 923 φωτῶν ἀθλίων ἰκτήρια, for φῶτας ἀθλίους ἰκτηρίους: Eur. Phœn. 1500 ἀβρὰ παρηίδος: Xen. Cyr. VIII. 3, 41 ἦκει δὲ τις ἡ τῶν προβάτων λευκωμένα φέρων ἡ τῶν βοῶν κατακεκρημισμένα. This is more common in Latin verse and post-Augustan prose. *Vilia rerum*, Horace.

e. A favorite construction of the poets is to express the adjectival property by a substantive, and put the person to whom the property belongs in the attributive genitive. This periphrasis is not a mere pleonasm for a personal name, but it expresses more than the personal name; it personifies that property or quality which is as it were the essence of the individual, that wherein the notion of him principally consists; so that it represents him in the light in which the mind would naturally either always, or for the time, view him. So κράτος was especially applied to the gods: Æsch. Eum. 27 Ποσειδῶνος κράτος: Eur. Hec. 88 Ἑλένου ψυχὰν ἡ Κασάνδρας, *the inspired Helenus*: Ib. 130 λέκτρα Κασάνδρας—Ἀχιλλέας λόγχης, *the bride Cassandra—the warrior Achilles*. So Hipp. 794 Πιθίως γῆρας, *the old Pittheus*: Æsch. Prom. 1090 μητρὸς σέβας, *honoured mother*. So also Prom. 898 παρθενίαν Ἰοῦς, *the virgin Io*: Hec. 1210 Ἑκτορος δόρυ: Orestes 991 Μυρτίλου φόνον: Æsch. Theb. 488 ἵππομέδοντος μεγάλῳ σχῆμα καὶ τύπος: Arist. Vesp. 418 Θεώρου θεοσεχέρια. So in Epic, especially the words βία, ἰς, κῆρ, μένος, σθένος, are applied to heroes and warriors as their great characteristic: Αἰνείας βίη. So also Pind. and Trag.; as, Κάστωρος βία, Τυδείος βία, Πολυνείκεος βία—ἰς Τηλεμάχοιο, ἰς ἀνέμου, μένος

'Αλκινόοιο, Ἄρῃος, ἀνέμου, ἡελίου—σθένος Ἡετίωνος. So Pind. : σθένος ἱππων, ἡμιόνων : Il. β, 851 Παφλαγόνων δ' ἡγήτο Πυλαιμένεος λάσιον κῆρ. So Hesiod. Scut. 144 ἐν μέσσω δὲ δράκοντος ἔην φόβος, the dreadful dragon. So Pind. Isthm. IV. 32 αἰχμὴ Κόστορος : Id. Isthm. IV. 53 Αἰαντος ἀλκάν : Id. 1375 τέκνων ὄψις = τέκνα ὁρώμενα. So Virg. Georg. IV. 111 *tulela Priapi*. So also Soph. CE. C. 717 παῖδός βλάστας = παῖδα βλαστάνοντα. In the tragic and lyric authors δέμας is applied to a person of high dignity or majesty : Eur. Hec. 713 ἀλλ' εἰσορῶ γὰρ τοῦδε δεσπότου δέμας Ἀγαμέμνονος : κára, ὄμμα, to objects of love : Soph. CE. T. 1235 τέθηκε θεῖον ἰοκάστης κára : Trach. 527 τὸ δ' ἀμφιρευκτὸν ὄμμα νύμφας ἐλεεινὸν ἀμμένει. So ὄνομα, Eur. Or. 1082 ὃ ποθεινὸν ὄνομ' ὀμιλίας ἐμῆς χαίρει. So in prose and poetry χρῆμα, to express size : Hdt. I. 36 συδὲς χρῆμα μέγα : Aristoph. Vesp. 932 κλέπτων τὸ χρῆμα τάνδρος : Id. Nub. 2 χρῆμα τῶν νυκτῶν : Theocr. XVIII. 4 μέγα χρῆμα Λακαιῶν. The attributive adj. is also used in this way : Eur. Alc. 971 Ὀρφεὺς γῆρυς, the melodious Orpheus. Things are sometimes periphrased in this way : πυρὸς σέλας, bright fire : Hipp. 646 θηρῶν δάκη, bestiae mordaces : Phœn. 307 παρηίδων ὄρεγμα, the outstretched cheek : Æsch. Choeph. 426 χέρος ὀρέγματα : Eur. Alc. 911 σχῆμα δόμων : Id. Hec. 619 σχήματ' οἰκῶν : Soph. Phil. 952 σχῆμα πέτρας : Æsch. Pers. 543 εὐνὰς λέκτρων : Eur. Med. 1136 τέκνων γονή. So Ion. 113 καλλίστης προπύλευμα δάφνης, O most beautiful laurel that servest : Cf. §. 435. c.

f. So also a substantive is used for a participle with the substantive, which should depend on it, in the genitive ; as, Soph. CE. C. 1069 ἀμβασίς πῶλων, = οἱ ἀναβαλόντες πῶλους.

The Article.

§. 443. Of all the adjectival attributives the article ὁ, ἡ, τό, is the most important ; to understand its nature we must trace it back to its original demonstrative force.

It had originally—1st, a demonstrative—2nd, a relative force.

The Article ὁ, ἡ, τό, as a Demonstrative.

§. 444. 1. In Homer it is used as pointing out some object as known or spoken of, and directing the mind of the reader to it : there are however in Homer some instances of an approach to the Attic use of it, though Homer probably never used it quite as the simple article.

2. It has a purely demonstrative force, when it is used as a substantival pronoun : in this case it may be construed either as ὃδε, or οὗτος, or ἐκεῖνος, or αὐτός, is : Il. α, 9 ὁ γὰρ βασιλῆϊ χολωθεὶς νοῦσον ἀνὰ στρατὸν ὦρσε κακὴν : Ibid. 12 ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν : 29 τὴν δ' ἐγὼ οὐ λύσω : 43 ὡς ἔφατ' εὐχόμενος τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων : cf. 47. 55. 57. 58 : Od. α, 9 αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἡμᾶρ : Il. ε, 107 ἔξετε τοῦ δε, that time when.

3. It is used as an adjectival pronoun, to which a relative sentence refers : when thus used it is generally put after its subject : Il. ε, 320 οὐδ' υἱὸς Καπαῆος εἰλήθεο συνθεσίδων τῶν, ὅς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης :

Od. β, 119 ἔργα τ' ἐπίστασθαι περικαλλέα, καὶ φρένας ἐσθλὰς, κέρδεά θ', οἳ οὐπω τιν' ἀκούομεν οὐδὲ παλαιῶν, τάνων, αἱ πάρος ἦσαν εὐπλοκαμίδες Ἀχαιοί : Od. κ, 74 οὐ γάρ μοι θέμις ἐστὶ κομίζεμεν οὐδ' ἀποπέμπτειν ἄνδρα τόν, ὃς κα θεοῖσιν ἀπέχθεται μακάρεσσιν.

4. The demonstrative force is less strong where the article is joined to a substantive without any relative sentence; but it serves in this case to bring the thing definitely before us, as something known, or spoken of before. In many passages the substantive stands in apposition with the demonstrative: Il. α, 20 παῖδα δ' ἐμοὶ λύσαι τε φίλην, τὰ τ' ἄποινα δέχεσθαι (*these things*—sc. *the ransom*): 33 ὡς ἔφατ'· ἰδδεδεισεν δ' ὁ γέρον, *the old man before mentioned*: cf. 380: 35 πολλὰ δ' ἐπειτ' ἀπάνευθε κίων ἥραβ' ὁ γεραίος: Il. η, 412 ὡς εἶπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν, *that sceptre—the well known sceptre*: Il. δ, 1 οἱ θεοὶ, *those who are gods*, in opposition to those who are men: Il. ζ, 467 ἄψ δ' ὁ πᾶϊς, *he, who is a boy*, in opposition to Hector: (Il. ε, 554 οἷω τάγε λέοντε δύω ὄρεος κορυφῆσιν ἐτραφέτην, here the τάγε refers to both, and is substantival for τάγε, οἷω λέοντε δύω &c.: Il. λ, 637 Νέστωρ ὁ γέρον, *that old man, whom every one knows*. So α, 11 τὸν Χρῦσην ἀρηγήτηρ: Il. φ, 317 τὰ τεύχεα καλὰ, *those so beautiful arms*: Od. φ, 10 τὸν ξεινὸν δύστηνον, *that stranger, so wretched*, pointing to Ulysses: Od. ι, 378 ὁ μοχλὸς ἐλαῖνος, *that*—mentioned above, 319 sqq.: Il. ψ, 325 καὶ τὸν προὔχοντα δοκεύει, for τὸν δὲ ἕτερον τὸν προὔχοντα: Il. ρ, 80 τὸν ἀριστον, *he who is the best*: so οἱ ἄλλοι, *these the others*; τᾶλλα, *this the rest*: Il. α, 107 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι: Ibid. 70 ὃς ᾔδῃ τὰ τ' ἐόντα, τὰ τ' ἐσόμενα, πρὸ τ' ἐόντα, *that which is, was, will be*: 167 ἦν ποτε δασμὸς ἱκηται, σοὶ τὸ γέρας πολὺ μείζον &c., *that, which is by far the most honourable gift*, as Achilles points to that which Agamemnon already had received: 217 ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, *that anger, which* &c.: 340 τοῦ βασιλῆος ἀπηνείος, *this hateful monarch*.

5. In the Post-Homeric writers also, ὁ, ἡ, τό has frequently a demonstrative force. In Hdt., the Doric writers, and Attic poets, it is not unfrequently used as in Homer: Æsch. Suppl. 443 ἡ τοῖσιν ἡ τοῖς πόλεμον αἶρεσθαι μέγαν, πᾶσ' ἔστ' ἀνάγκη: 1055 ὁ τι τοι μόρσιμόν ἐστιν, τὸ γένοιτ' ἂν: Id. Agam. 7 κάτοιδά—ἀστέρης, στὰν φθίνουσιν, ἀντολάς τε τῶν: Id. Eum. 690 ἐν δὲ τῷ, *in this*: so 814 ἐκ δὲ τοῦ, *from this*: Soph. Œ. T. 200 τὸν (sc. Ἄρεα)—, ὦ Ζεῦ πάτερ, ὑπὸ σῷ φθίσσον κεραυνῷ. So especially with the particles, μέν, δέ, γάρ (ὁ γάρ, ἡ γάρ, τὸ γάρ often in tragic): Soph. Œ. R. 1082 τῆς μέν, *of her*, πέφυκα μητρὸς (in apposition), *as my mother*; sometimes also with prepositions; as, πρὸς δὲ τοῖσι, πρὸς τῷ, ἐπὶ τοῖσι Eurip. And even in Attic prose it retained its demonstrative force in the following cases:—

a. Τό, therefore (as Il. ρ, 404.): τό γε Plat.: τὸ δέ at the beginning of a sentence—whereas, very frequently in Plato: ὁ μὲν, or ὁ δέ, οἱ δέ, αἱ δέ, at the beginning of a sentence very frequently: Thuc. I. 81 τοῖς δὲ ἄλλῃ γῇ ἐστὶ πολλή: Demosth. p. 18, 3 ὁ μὲν γὰρ—θανμαστότερος νομίζεται: Id. p. 51 princ. ὁ δ' εἰς τοῦτ' ὕβρεως ἐλήλυθεν: p. 68, 15 ὁ δὲ ταῦτα μὲν μελλεῖ. So also, ὁ μὲν or ὁ δέ is used, as in Homer, before its substantive, to call attention to it: Thuc. VI. 57 καὶ ὁ μὲν τοὺς δορυφόρους τοσαντίκα διαφεύγει δ' Ἀριστογείτων: also in Plur.; as, Id. VIII. 77: τῇ, τῇδε, *hac, there, here, on this side, wherefore*: τῷ, even in Homer very frequently: Plat. Theæt. p. 179 D τῷ τοι, ὃ φίλε Θεόδωρε,—σκεπτίον. With prepos.; as, ἐκ τοῦ, *hence*: διὰ τό, *wherefore*, Thucyd.: here belongs the construction ἐν τοῖς, sometimes ἐν ταῖς, with a superlative; as, Thuc. I. 6 ἐν τοῖς πρώτοι δι

**Ἀθηναῖοι τὸν σίδηρον κατέθεντο, omnium primi* (see §. 140. 4.) : and the adverbial formulas, *πρὸ τοῦ* (*προτοῦ*), *before*, almost always in the sense of *ante illud modo definitum tempus* : cf. Hdt. I. 103., III. 62. Plat. Alcib. II. p. 109 E; and frequently the acc. is used with *καί* at the beginning of a sentence in a demonstrative force : Xen. Cyr. I. 3, 9 *καὶ τὸν κελεύσαι δοῦναι, et eum* ; but in the nom. *καὶ ὅς, καὶ ἥ, καὶ ὅλ*, are used.

b. In the formula, *τὸν καὶ τόν, τὸ καὶ τό, the one or the other, this or that, τὰ καὶ τὰ, varia, bona et mala*, these serve to signify indifferently any variety of objects : Pind. Olymp. II. 53 *ὁ μὲν πλοῦτος ἀρεταῖς δεδαυδαμένος φέρει τὼν τε καὶ τῶν καιρόν, variarum rerum opportunitatem* : see Dissem T. II. p. 32. et ad Nem. I. 30 ; but far more usually in prose : Lysias p. 157, 21 *καὶ μοι κάλει τὸν καὶ τόν* : Demosth. p. 128. §. 68 *ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι καὶ τὸ μὴ ποιῆσαι*. In the nomin. sing. this formula is *ὅς καὶ ὅς*.

c. Immediately before a relative sentence, introduced by *ὅς, ὅσος, or οἷος*, which expresses by a periphrasis either an adjectival, or, especially, an abstract notion. This idiom is peculiarly Platonic ; as, Protag. p. 320 D *ἐκ γῆς καὶ πυρὸς μίξαντες καὶ τῶν ὄσων πυρὶ καὶ γῇ κεράννυνται* : Id. Rep. p. 469 B *ταῦτά δὲ ταῦτα νομοῦμεν καὶ ὅταν τις γῆρα ἢ τιμὴ ἄλλω τρόπῳ τελευτήσῃ τῶν ὄσων ἂν διαφερόντως ἐν τῷ βίῳ ἀγαθοὶ κριθῶσι* : Ibid. p. 509 E *λέγω δὲ τὰς εἰκόνας πρῶτον μὲν τὰς σκιὰς, ἔπειτα τὰ ἐν τοῖς ὕδασι φαντάσματα καὶ ἐν τοῖς ὄσων πυχνά τε καὶ λεία καὶ φανὰ ξυνίστηκε* : Id. Sophist. p. 241 E *εἴτε μνημάτων εἴτε φαντασμάτων αὐτῶν ἢ καὶ περὶ τεχνῶν τῶν ὄσων περὶ ταῦτά εἰσι*^a : Id. Phaed. p. 92 D *ὥσπερ αὐτῆς (sc. τῆς ψυχῆς) ἔστιν ἡ οὐσία ἔχουσα τὴν ἐπωνυμίαν τὴν τοῦ ὅς ἔστιν (abstract notion)*. This construction is also used as a periphrasis for an indefinite object, especially in the orators : Lysias p. 733 *ταῦτ' οὖν ὡς ἀληθὴ ἔστι, τόν τε Εὐθύκριτον, ὃν πρῶτον ἠρόμην, καὶ τῶν ἄλλων Πλαταιῶν ὅσοις προσήλθον, καὶ τόν, ὅς ἔφη δεσπότης τούτου εἶναι, μάρτυρας παρέξομαι* : Demosth. p. 613, 9 *σώζειν ὑμῖν τοὺς τοιούτους, ὧς ἄνδρες Ἀθηναῖοι, προσήκει καὶ μισεῖν τοὺς, ὅσοις περ οὗτος*.

d. In the construction *οἱ μὲν—οἱ δέ*, which properly signify *some here—some there, part—part*. This is found in Homer, and is very common both in prose and poetry. The use of the sing. *ὁ μὲν—ὁ δέ* is post-Homeric : very frequently *τὸ μὲν—τὸ δέ, τὰ μὲν—τὰ δέ, τῇ μὲν—τῇ δέ, partim—partim* : *tis* also is joined with this formula, *ὁ μὲν τις—ὁ δέ τις, alius quis—alius quis*, properly, *any one here—any one there* ; when the contrasted persons are uncertain or indefinite : Xen. Cyr. VI. 1, 1 *ἐν τούτῳ οἱ φίλοι τῷ Κύρῳ προσήγον οἱ μὲν Καδουσίους αὐτοῦ μένιν δεομένους, οἱ δὲ Ὑρκανίους, ὁ δέ τις Σάκας, ὁ δέ τις Γωβρύαν* : here several individuals are signified by the indefinite singular *tis* : Plat. Phileb. p. 13 C *τὰς μὲν εἶναι τινὰς ἡδονὰς ἀγαθὰς, τὰς δὲ τινὰς κακὰς* : Euthyphr. p. 12 A *τὸ μὲν αὐτοῦ ὅσιον, τὸ δὲ τι καὶ ἄλλο* : interchanged with *ἄλλος* : Id. Legg. p. 658 B *εἰκός που τὸν μὲν τινα ἐπιδεικνύειν ῥαψωδίαν, ἄλλον δὲ κιθαρωδίαν τὸν δὲ τινα τραγωδίαν* : with *tis* preceding ; Id. Gorg. p. 499 C *ἡδοναὶ τινὲς εἰσι αἱ μὲν ἀγαθαί, αἱ δὲ κακαί*^b.

e. *ὁ, ἡ, τό* is used also as an attributive with a demonstrative force in all the Post-Homeric writers. Thus of objects well known, or mentioned before : Plat. Rep. p. 329 E *τὸ τοῦ Θεμιστοκλέους εὖ ἔχει ὃς τῷ Σερριφίῳ (Seriphio isti) λοιδοροῦμένῳ—ἀπεκρίνατο* : Id. Charmid. p. 155 D *ἐνόμισα σοφώτατον εἶναι τὸν Κριτίαν τὰ ἐρωτικά, ὃς εἶπεν ἐπὶ τοῦ καλοῦ λόγων παιδὸς κ. τ. λ.* (alluding to the well known story^c) : Demosth. p. 850, 19 *ἔβρι*

^a Heindorf ad loc.^b Stallb. ad loc.^c Heindorf p. 62.

με τὸν ἄνθρωπον (sc. *Milyam, istum hominem*): so frequently in this orator: Id. p. 90, 3 ἐχθρὸς ὑπάρχων τῇ πόλει (*Athenis, huic urbi*) Φαίππος: Theocrit. VIII. 43 ἐνθ' ἂ καλὰ παῖς ἐπινίσσεται: Ibid. 47 ἐνθ' ὁ καλὸς Μῖλων βαίνει ποσσίν.

The Article δ, ἡ, τό, as a Relative Pronoun.

§. 445. 1. In the Homeric dialect, the demonstrative δ, ἡ, τό frequently assumes the functions of the relative pronoun, δε, η, ο: Il. α, 125 ἀλλὰ τὰ μὲν πολίων ἐξεπράβομεν τὰ δέδασται. This idiom may be accounted for by the consideration, that language originally makes no difference of form between principal and dependent sentences, but places them separately in similar parallel forms, as if standing in the same independent relations to the speaker.

2. This use of the article as the relative passed into the Ionic and Doric writers: Hdt. III. 81 τὰ μὲν Ὀτάνης εἶπε—λελέχθω κάμοι ταῦτα· τὰ δ' ἐς τὸ πλῆθος ἄνωγε φέρειν τὸ κράτος, γνώμης τῆς ἀρίστης ἡμάρτηκε: cf. c. 82 princ. Ibid. πάντων τῶν λέγω ἀρίστων, *quæ dico*.

3. The Attic comic and prose writers do not admit this relative force of the article. The tragedians have adopted it only in the neuter, the oblique cases, and mostly to avoid an hiatus, or lengthen by position a final short syllable of the preceding word: Soph. OE. T. 1379 δαιμόνων δ' ἀγαλμαθ' ἱερά, τῶν δ' παντλήμων ἐγώ—ἀπεστέρησ' ἐμαντόν: but there is no such reason in Æsch. Eum. 336 θνατῶν τοῖσιν αὐτουργίαι ξυμπέσωσιν.

^aThe meaning and use of δ, ἡ, τό, as the Article proper.

§. 446. The article δ, ἡ, τό lost so much of its demonstrative force, that at last it was used merely to represent the notion expressed by the substantive as viewed by the speaker as an individual, one of a class, and distinct from all the other members of that class; this usage of the article properly belongs to the æra of Attic prose. But as not only a single person, but also a whole class, may be considered as an individual, hence there arises a double and seemingly contrary use of the article.

a. The substantive, without the article, expresses the general notion without any limitation of individuality, but with the article, a definite part of the general notion, an individual member or members of the class, contemplated as such by the speaker; as, ὁ ἄνθρωπος, *the man, whom I am thinking of*.

b. A second use of the article derived from the former is, that it expresses the notion of a whole and all its parts conceived of as one individual, the collective unity of the class; as, ὁ ἄνθρωπος θνητός ἐστι, *the man (the animal man = all men) is mortal*.

^a Ellendt Lex Soph. ad voc. δ.

Remarks on the Indefinite Article.

The English indefinite article *a* is used either to signify the whole class, where in Greek the substantive alone is frequently used—*a man*, *ἄνθρωπος* : or an individual, but not spoken of in a definite manner, *a man*—*any man*, where in Greek the indefinite *τις* is often used : *γυνή τις ὄρνυ* *είχε*. But sometimes the indefinite article is added ; as, Soph. Œ. R. 107 *τοὺς αὐτοίντας τινάς* : *τις* in this case is generally placed after its substantive.

The Article with Collective, Abstract, Material and Personal Nouns.

§. 447. With collective nouns—it represents the notion of the substantive either as an individual, or as a class in its full sense, comprehending all its parts logically distributed ; from this latter usage it arises that the article is used, (a) distributively ; as, Xen. Anab. I. 3, 21 *προσαιοῦσι δὲ μισθὸν ὁ Κῦρος ὑπιοχρεῖται ἡμιόλιον πᾶσι δώσειν, οὐ πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαρεικά τοῦ μηνὸς τῷ στρατιῶτῃ* (*singulis mensibus singulis militibus*) ;—(b) when any thing is represented as all that is requisite or possible in certain circumstances ; as, Xen. Anab. VII. 6, 23 *ἔδει τὰ ἐνέχυρα τότε λαβεῖν, ἅλλῃ τῇ present state of affairs required* : Ibid. 2, 8 *ὡς τάχιστα Ξενοφῶντα προπέμψαι τοῖς ἵπποις* (*with the requisite horses*) *ἐπὶ τὸ στράτευμα* : Plat. Menex. p. 235 A *ὥστε καὶ τὰ προσόντα καὶ τὰ μὴ περὶ ἐκάστου λέγοντες, κάλλιστά πως τοῖς ὀνόμασι ποικίλλοντες, γοητεύουσιν ἡμῶν τὰς ψυχὰς*.

Obs. 1. The article is sometimes omitted with collective nouns, though they are spoken of as individuals or as definite parts of a class ; this happens, (a) in common speech, with words in every day use : *πατήρ, μήτηρ, υἱός, παῖδες, γυνή, ἀδελφός, γονεῖς, θεός, ἄνθρωπος, ἀνὴρ, πατρίς, πόλις, ἀγρός, &c.* (b) When two or more independent notions are joined together, so that the individuality of each is lost ; as, *παῖδες καὶ γυναῖκες* : Plat. Rep. p. 574 *γέροντός τε καὶ γράς, senis patris et matris* : Plato Phæd. 67 *λύσις καὶ χωρισμός τῆς ψυχῆς* : but in 64 *ἡ τῆς ψυχῆς ἀπαλλαγή* : and even when a relative sentence follows ; as, Xen. Cyr. III. 3, 44 *περὶ οἶκων ἐν οἷς ἐτράφητε, the houses in which, &c.* (c) When the collective noun is used as a proper name ; as, *ἥλιος, γῆ, &c.* : so *βασιλεύς*, as the usual term for the king of Persia, Demosth. p. 114. (d) In certain phrases where the collective noun has an abstract or indefinite force ; as, Plato Euthy. p. 8 D *ἡγείσθαι θεούς—λίνα ἐπὶ δείπνον—ἐφ' ἵππου εἶναι*. If the article is used in these formulas, it is either demonstrative, *the particular one* ; as, Eur. Hec. *νομῶ γὰρ τοὺς θεοὺς ἡγούμεθα, these particular gods mentioned in v. 799, ἀλλ' οἱ θεοὶ σθένουσι*, or it signifies the concrete members of the abstract notion ; as, *ἐπὶ τὸ δείπνον, to the supper party*.

Obs. 2. The effect of the omission of the article is frequently that the absence of any particular definition or limitation of the notion brings forward its general character.

§. 448. Abstract nouns, when considered as such, do not take the article, as an abstract notion is not capable of individuality; but the article is used sometimes either to define or particularise the abstract; as, τὸ πρᾶγμα—ὁ βίος—ἡ φιλοσοφία, *a particular branch of philosophy* (φιλοσοφία, *Philosophy generally*): τὰγαθόν, *the good, good as conceived of by the speaker*: or it gives it a collective force, so that the notion is taken in its widest extent; as, Plat. Phæd. p. 69 C καὶ ἡ σωφροσύνη καὶ ἡ δικαιοσύνη καὶ ἡ ἀνδρεία, καὶ αὐτὴ ἡ φρόνησις μὴ καθαρμός τις ᾗ.

Obs. 1. The names of arts and sciences, virtues and vices, are generally without the article, as being familiar from every day use. So also πῆλθος, μέγεθος, ὕψος, εὖρος, have not the article when used adverbially, as definitions of space and size. So πρόφασιν γένος, not τὴν πρόφασιν τὸ γένος.

Obs. 2. When the inf. is used as an abstract subst., as it expresses the whole extent of the notion, it is generally introduced by the article: τὸ ὑπὲρ τῆς πατρίδος ἀποθανεῖν καλὸν ἐστὶ.

§. 449. Material nouns, as expressing no notion of individuality, take the article only when the thing spoken of is to be represented as particularised in the speaker's mind; as, τοῦ οἴνου πίνειν, *this wine*: or when it signifies the whole extent of the notion, τὸ γάλα ἐστὶ καλόν, *the milk* (all).

§. 450. Personal names, signifying individuals, but not individuals belonging to a class, and therefore requiring no further expression of their individuality, properly do not take the article; as, Σωκράτης ἔφη: but they frequently take it in narratives, when the person is spoken of as regarded in some particular view by the speaker; as, ὁ Σωκράτης ἔφη, *the Socrates I just spoke of*.

Obs. 1. When joined with an adjunct, the proper names generally take the article, as denoting an individual of a class; as, ὁ σοφὸς Σωκράτης, *Socrates who is of the number of the wise*.

Obs. 2. When the proper name is followed by a substantive in apposition with the article, it has not itself the article; as, Κροῖσος ὁ τῶν Λυδῶν βασιλεὺς. If the article is added to it, it signifies that the person has been already named. When the word or sentence in apposition has not the article, the personal noun has it not; as, Θουκυδίδης Ἀθηναῖος: but this idiom is not so common as Θουκ. ὁ Ἀθην., and is only used when the attributive is unimportant; but when the apposition is emphatic, and is used really to distinguish different persons of the same name, the article is always added. The same distinction exists with the personal pronoun, when used as a personal name, ἐγὼ ὁ τλήμων, *I, the unlucky*: ἐγὼ τάλας, *I, an unlucky man*. Names of rivers are generally joined to the word ποταμός, as adjectives, and stand between it and the article; as, Hdt. I. 72 ὁ Ἄλως ποταμός. So also hills and countries, sometimes islands, when they are of the same gender with the word in apposition, ὄρος, ἄκρον, γῆ, νῆσος, &c.; as, τὸ Ζοῦνιον ἄκρον, ἡ Θεσπρωτὶς γῆ, ἡ Δῆλος νῆσος. So Hdt. II. 106

ὁ Αἰγύπτου βασιλεὺς Ζέωςστρις. When a participle, used as a substantive, stands in apposition, the article is always used with it ; and generally also with the substantive to which it is in apposition ; as, Hdt. VI. 47 ὁ Φοίνικες—οἱ κτίσαντες τὴν νῆσον. It has sometimes, when joined to an attributive of a personal name, an ironical force ; as, Soph. Ant. 31 τὸν ἀγαθὸν Κρίοντα, *that good Creon*.

The Article with Adjectives or Participles used as Substantives.

§. 451. 1. When, by the ellipse of a substantive, the adj. or part. stands as a substantive, the article is generally prefixed, when the whole of the notion is signified, and the whole is regarded as an individual ; as, οἱ ἀγαθοί—τὸ κακόν—οἱ ἔχοντες, *the rich* : ὁ βουλόμενος, *quivis* : ὁ τυχών, *the first who comes* : but when a part only of the whole notion is signified, the article is omitted ; as, κακὰ καὶ αἰσχρὰ ἔπραξεν.

2. The article is also used with participles when any individual is so conceived of by the speaker, that he is particularised ; this part. is expressed in Latin by, *Is qui* : English, *he, they who, one who* ; as, Hdt. IX. 70 πρῶτοι δὲ ἐσῆλθον Τεγεῆται ἐς τὸ τεῖχος, καὶ τὴν σκηνὴν τοῦ Μαρδονίου οὔτοι ἔσαν οἱ διαρπάσαντες : Id. III. 71 ἄνδρες οἱ παρόντες, *virī, qui hic adestis* : Xen. Cyr. II. 2, 20 αἰσχρὸν ἀντιλέγειν, μὴ οὐχὶ τὸν πλείστα πονοῦντα καὶ ὠφελοῦντα τὸ κοινόν, τοῦτον καὶ μεγίστων ἀξιούσθαι : Id. Anab. II. 4, 5 αὖθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται, *nemo statim erit, qui nobis viam monstret* : Id. Hell. VII. 5, 24 μάλα γὰρ χαλεπὸν εὐρεῖν τοὺς ἐθελήσαντας μένειν, ἐπειδὴν τινας φεύγοντας τῶν ἑαυτοῦ ὁρώσι : Isocr. p. 18 B πολλοὺς ἔφομεν τοὺς ἐτοίμως—συναγωνιζομένους : Plat. Menex. p. 336 B ἤκουσε—, ὅτι μέλλοιεν Ἀθηναῖοι αἰρεῖσθαι τὸν ἐροῦντα, *qui orationem haberet* : Demosth. p. 101, 46 ἵν', ὥσπερ ἐκεῖνος ἔτοιμον ἔχει δύναμιν, τὴν ἀδικήσουσαν καὶ καταδουλωσομένην ἀπαιτᾷ τοὺς Ἕλληνας, οὕτω τὴν σώσουσαν ὑμεῖς καὶ βοηθήσουσαν ἀπασιν ἔτοιμον ἔχητε. So εἰσὶν οἱ λέγοντες, *sunt, qui dicant*, instead of the obsolete form εἰσὶν οἱ λέγουσιν, Plat. Gorg. 503 A.

Obs. There are however passages both in prose and poetry where the article is wanting ; in these cases the person or thing is spoken of only generally ; neither regarded as any *definite* part of a class, nor standing for the collective unity of the whole class : Eur. Phœn. 270 πάντα γὰρ πολμῶσι δεινὰ φαίνεται : Xen. Cyr. VI. 2, 1 ἦλθον δὲ ἐν τούτῳ τῷ χρόνῳ καὶ παρὰ τοῦ Ἰνδοῦ χρήματα ἄγοντες : Plat. Gorg. p. 498 A οὖν ἔχοντα (οὐκ εἶδες) λυπούμενον καὶ χαίροντα : Id. Legg. p. 795 B διαφέρει δὲ παμπόλῳ μαθὼν μὴ μαθόντος καὶ ὁ γυμνασάμενος τοῦ μὴ γυμνασασμένου.

Article with the Pronoun, either with or without a Substantive.

PERSONAL PRONOUNS.

§. 452. *a.* Substantival pronouns have an article only in a demonstrative force pointing to some preceding subst.—(Frequent in Plato, much more seldom in later prose): Plat. Lys. p. 203 B *δεῦρο δὴ, ἧ δ' ὅς, εὐθὺν ἡμῶν* (*huc recta via veni ad nos*). *Οὐ παραβάλλεις; (Non accedis?)* Ἄξιον μέντοι. Ποῦ, ἔφην ἐγώ, λέγεις, καὶ παρὰ τίνας τοὺς ὁμάς; Id. Theæt. p. 166 A *γέλῳτα δὴ τὸν ἐμὸν ἐν τοῖς λόγοις ἀπέδειξε*. This construction seems to be confined to the accusative.

β. With adjectival pronouns, the article is found as early as Homer in a demonstrative sense: Il. λ, 608 *τῷ ἐμῷ καχαρισμένῃ θυμῷ*, *this my heart*. If this demonstrative notion is not required, the article is omitted; as, Il. ε, 243. In Attic, the article is regularly joined to the pronoun, the article standing first, then the pronoun, lastly the subst.; as, *ὁ ἐμὸς πατήρ*, as the subst. is particularised by the pronoun; but it may be omitted; as, Lys. Andoc. 54 *πάππος ἡμέτερος*, when the subst. is one of the common words given in §. 447. *Obs.* (*a*), or expresses an indefinite person or thing.

§. 453. Demonstrative pronouns: — *a.* *Οὗτος, ὃδε, ἐκεῖνος, αὐτός* *ipse*, regularly take the article in Attic Greek, in either of these collocations: demonstrative, article, subst.; or, article, subst., pronoun; as,

οὗτος ὁ ἀνὴρ or *ὁ ἀνὴρ οὗτος* (not *ὁ οὗτος ἀνὴρ*),

ἦδε ἡ γνώμη or *ἡ γνώμη ἦδε*,

ἐκεῖνος ὁ ἀνὴρ or *ὁ ἀνὴρ ἐκεῖνος*,

αὐτὸς ὁ βασιλεὺς or *ὁ βασιλεὺς αὐτός* (but *ὁ αὐτός = idem*).

Obs. In poetry it is often omitted. Homer never joins *ὁ, ἡ, τό*, to the demonstr. pronoun: Il. α, 206 *τοῦτο ἔπος*: Il. ν, 202 *κείνος ἀνὴρ*. And in prose it is sometimes omitted, when the substantive is either a proper name, or a collective noun used as a proper name; as, Thuc. II. 74 *ἐπὶ γῆν τήνδε*. It is always omitted when the pronoun stands as the subject, and the subst. as the predicate of the sentence; as, Thuc. I. 1 *κίνησις αὕτη*, i. e. *hic est motus*: Ibid. 65 *αἰρία αὕτη*: Plat. Gorg. p. 510 D *αὕτη, ὡς ἔοικεν, αὐτῷ ὁδὸς ἐστί, this, as it seems, is his way*: Id. Menon. p. 71 E *αὕτη ἐστὶν ἀνδρὸς ἀρετή, this is the virtue of a man*: Ibid. p. 75 B *ἔστω γὰρ δὴ ἡμῖν τοῦτο σχῆμα*: Id. Symp. p. 179 C *εὐαριθμήτοις δὴ τισιν ἔδωσαν τοῦτο γέρας οἱ θεοί*: Id. Apol. p. 24 B *αὕτη ἔστω ἱκανὴ ἀπολογία*. So *τούτῃ τῷ διδασκάλῳ χρώνται, they have this teacher*; *τούτῃ διδ. χρ., they have this man as a teacher*. When the predicative subst. is joined with an attribute, and has the article, the demonstr. pronoun, which stands as the subject (*οὗτος*),

is sometimes placed between the article and its subst. ; as, Thuc. VIII. 80 αἱ μὲν τῶν Πελοποννησίων αὐταὶ νῆες, for αὐταὶ (ἦσαν) αἱ τ. Π. ν. : Xen. Anab. IV. 2, ὁ μαστὸς ἦν, παρ' ὃν ἦν ἡ στενὴ αὕτη ὁδός, ἐφ' ᾗ ἐκάθητο οἱ φύλακες (for παρ' ὃν αὕτη ἦν ἡ στενὴ ὁδ., ἐφ' ᾗ κ. τ. λ.). Αὐτός, *himself*, is also thus placed, when a participle and article are joined to a subst. instead of a relative sentence, in which αὐτός would be the subject ; as, Demosth. p. 459 ἐν δὲ τῷ κοινῷ μὴ χρῆσθαι τῷ νόμῳ τούτῳ τὴν πόλιν τὴν αὐτὴν ἐπιτάξασαν τοῖς ἰδιώταις, for τὴν πόλιν, ἣ αὐτὴ ἐπέταξεν. So also τοιοῦτος ; see below.

β. The demonstr. pronouns of quality and quantity—τοιοῦτος and τοσοῦτος—have the article, when the quality or quantity is conceived to belong to the whole class of individuals before named. It is most usual with a demonstrative force, as referring to the object before named. The article stands either between the pronoun and subst. or before them ; as, τοιοῦτος ὁ ἀνὴρ, τοσοῦτο τὸ χρῆμα, or ὁ τοιοῦτος ἀνὴρ, τὸ τοσοῦτον χρῆμα. In poetry we find other pronouns of this class in similar construction ; as, ὁ τοιοῦτος, οἱ τηλικούτοι Soph. Ant. 726 : Hdt. III. 82 ἔχω τοίνυν γνώμην, ἡμέας ἐλευθερωθέντας διὰ ξνα ἄνδρα τὸ τοιοῦτο (*hanc talem imperii formam*) περιστέλλειν : Xen. M. S. I. 5, 2 διάκονον δὲ καὶ ἀγοραστὴν τὸν τοιοῦτον ἐβελήσαιμεν ἂν προῖκα λαβεῖν : Plat. Rep. p. 468 C καὶ καθ' Ὅμηρον τοῖς τοιοῦτοις δίκαιον τιμᾶν τῶν νέων ὅσοι ἀγαθοί : Ibid. p. 476 C ἐγὼ γ' οὖν ἂν—φάλην ὀνειρώττειν τὸν τοιοῦτον : Demosth. p. 42, ὁ ἂν—ἐπὶ τῆς τοιαύτης ἐβελήσητε γενέσθαι γνώμης. Τοιοῦτος also, like αὐτός, has the article in the constructions mentioned in the foregoing *Obs.*, where it stands with a participle for the predicate of a relative sentence ; as, Demosth. p. 467 τούτον τὸν τοιοῦτον περὶ ὧμᾶς γενόμενον, sc. ὃς γεγένηται τοιοῦτος.

γ. Even relative pronouns have the article, as in the construction ὁ οἷος σὺ ἀνὴρ. See *Attraction of Relatives*.

δ. For interrogative pronouns with the article, see *Interrogative Sentences*.

§. 454. 1. Indefinite Pronouns and Numerals. The word πάντες is joined with the article ; (a) when the pronoun stands first, the article second, and the subst. last, as πάντες οἱ ἄνθρωποι : or the article first, the subst. second, and πάντες last, as οἱ ἄνθρωποι πάντες, it expresses either the whole of a number of objects implied in the context, or the whole as opposed to other objects ; or, in reference to some particular circumstances, we find both collocations together : Arist. Av. 444 πᾶσι τοῖς κριταῖς καὶ τοῖς θεαταῖς πᾶσι. In the sing. Thuc. VII. 59 ἐλεῖν τὸ στρατόπεδον ἅπαν. So ἀνὰ πᾶσαν τὴν ἡμέραν, *the whole day* (ἀνὰ πᾶσαν ἡμ., *every day*). So πάντα δέκα (Hdt. IX. 81), *ten of each* : τὰ πάντα δέκα, would be *ten in*

all: τὰ θύσιμα πάντα (Id. I. 50), *all the sacrificial animals*—opposed to all other animals: Id. V. 67 ὅτι Ἀργεῖοι τὰ πολλὰ πάντα ὑμνέεται, *are sung in all sorts of various ways*; τὰ πάντα πολλά, *very much in all*. β. When πάντες stands between the article and the subst., or after both, as οἱ πάντες ἄνθρωποι, ἄνθρωποι οἱ πάντες, the notion of the *whole* is expressed: Thuc. τὰς ναῦς ἀπώσας πληρῶσαι, *all the ships without exception*. So Hdt. V. 120 πεσόντων τῶν πάντων πολλῶν, *the whole number which fell being great*: Id. III. 74 ὑπισχνούμενος τὰ πάντα οἱ μυρία δώσειν, *all sorts of possessions by the thousands*: Thuc. I. 101 ἥ καὶ Μεσσήνιοι ἐκλήθησαν οἱ πάντες, *the Messenians in a body*. So in definitions of number: Hdt. VII. 4 συνήνεκε αὐτὸν Δαρεῖον, βασιλεύσαντα τὰ πάντα ἔτεα ἕξ τε καὶ τριήκοντα, ἀποθανεῖν, *thirty-six, all the years taken together*. So Thuc. III. 66 ξυνεπληρώθησαν νῆες αἱ πᾶσαι δέκα μάλιστα καὶ ἑκατόν, *about one hundred and ten in all*. So also in sing.: Plat. Gorg. p. 470 E ἐν τούτῳ ἡ πᾶσα εὐδαιμονία ἐστίν. When the notion of “*all*” is merely general, neither signifying expressly the whole class, nor all the part of a class, the article is not used.

Obs. 1. Herodotus follows Homer (Od. ε, 244 εἵκοσι πάντα) in sometimes using in definitions of number πάντα without the article; as, I. 163 ἐβίωσε πάντα εἵκοσι καὶ ἑκατόν ἔτεα, for ἐβίωσε τὰ πάντα.

2. Also with ἕκαστος, ἑκάτερος, the article is used to mark more strongly the notion of the individuality of each. Ἕκαστος generally stands first; as, Xen. Anab. VII. 4, 14 καὶ ἡγεμῶν μὲν ἦν ὁ δεσπότης ἑκάστης τῆς οἰκίας: Ibid. III. 2, 36 ἐπὶ τῶν πλευρῶν ἑκατέρων: Plat. Rep. p. 338 D ἑκάστη ἡ ἀρχή.

3. The article with ἄλλοι signifies *the whole of the rest*. The singular is also joined with the article: ἡ ἄλλη Ἑλλάς, *the rest of Greece*. Ἕτερος takes the article, to denote more strongly the individuality implied in it. So οἱ ἕτεροι, *the other of two parties*; πολλοί, *many*; οἱ πολλοί, *the most, the many, the plebs*: πλείους, *plures*; οἱ πλείους, *plurimi, the most*: so in the sing.: Hdt. I. 102 στρατός ὁ πολλός, *the greater part of the army*: Id. VI. 81 τὴν μὲν πλέω στρατιὴν ἀπῆκε: ὀλίγοι, *pauci*; οἱ ὀλίγοι, *emphatically the oligarchy*. So αὐτός, *ipse*; ὁ αὐτός, *idem, his very self*.

Obs. 2. Homer uses both πολλοί and οἱ πολλοί for *ceteri*, and αὐτός for ὁ αὐτός.

Obs. 3. The article is sometimes used with πλείους in an apparently comparative sense, but the comparative really refers to another notion in the sentence: Soph. Ant. 313 τοὺς πλείονας ἀτωμένους ἴδοις ἢ ἡ σεσωσμένους = τοὺς πλείστους ἀτωμένους μᾶλλον ἢ: κ. τ. λ. Id. Œd. Col. 796 καὶ ἂν λάβοις τὰ πλείον, ἢ σωτήρια, i. e. τὰ πλείστα μᾶλλον κακά.

^a Herm. Ant. 313.

The Article with numerals.

§. 455. 1. The article stands with cardinal numerals when the number is to be decidedly marked ; as, Plat. Rep. p. 460 E ἀρ' οὖν σοι ξυνδοκεῖ μέτριος χρόνος ἀκμῆς τὰ εἴκοσιν ἔτη γυναικί, ἀνδρὶ δὲ τὰ τριάκοντα^a. Or the article frequently has a demonstrative force, though here it is more properly joined with the subst., either expressed or implied, than the numeral ; as, Hdt. VIII. 46 οἱ Χαλκιδέες τὰς ἐπ' Ἀρτεμισίᾳ εἴκοσι παρεχόμενοι. Or it sometimes gives the notion of the whole ; as, Xen. Anab. II. 6, 15 ἦν δὲ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πενήκοντα ἔτεα, *fifty years in all*.

2. Ἄμφω and ἀμφοτέροι have the article either in an emphatic or demonstrative force ; as, Thuc. V. 23 ἀμφω τὸ πόλεε : Id. III. 6 ἐπ' ἀμφοτέροις τοῖς λιμέσι.

3. The ordinal numerals are regularly joined with the article ; as, ὁ πρῶτος στρατηγός. So τὸ πρῶτον, τὸ τρίτον, *the first, third time*.

Obs. The ordinals are used also in Homer with the article, which is here to be taken as a substantival pronoun with the numeral in apposition ; as, Il. ψ. 265 τῷ πρῶτῳ—τῷ δευτέρῳ—τῷ τρίτῳ—τῷ δὲ τετάρτῳ—πέμπτῳ δὲ ἀμφίθετον φιάλην ἀπύρωτον ἔθηκεν, *him who was first, second, &c.*

The Article and Attributive Genitive, or Preposition and its cases, with an Adverb.

§. 456. 1. In the forms given §. 436. *d.* as, οἱ ἀμφὶ τὸν πόλεμον, οἱ περὶ τινα, τὰ τῆς πόλεως, the article is used, partly, because the substantival notion is particularised by the attributive with which it is joined, partly for the sake of clearness.

2. The article is used with adverbs of place and time, more rarely of quality and modality, when the adverb stands either for an adjective, οἱ νῦν ἄνθρωποι, or for a substantive, οἱ νῦν, τὰ νῦν, as,

a. Adverbs of place : Hdt. VIII. 8 ἡ ἄνω πόλις :—ὁ μεταξὺ τόπος—οἱ ἐνθάδε ἄνθρωποι, or οἱ ἐνθάδε—τὰ ἄνω, τὰ κάτω, *the parts above, below* : Æschin. p. 15, 21 τὸν Ἀθήνησιν ὑβριστήν. So Eur. Med. 819 οἱ ἐν μέσῳ λόγοι.

b. Adverbs of time : ὁ νῦν βασιλεύς : Xen. M. S. I. 6, 14 οἱ πάλαι σοφοὶ ἄνδρες :—οἱ τότε (Il. ι. 559)—ἡ αἰών (sc. ἡμέρα)—ἡ ἐξαίφνης μετὰστασις—ὁ αἰεὶ, *the perpetual* : Soph. Œ. C. 1584 τὸν αἰεὶ βίοντον, *vitam perpetuam*. In these forms it points to the

^a Stallb. ad loc.

substantive or participle omitted, and thus defines the notion to which it is joined. So many adverbial expressions with the neuter article, when the whole of a space of time is signified; as, τὸ νῦν, *the present*; τὸ πάλαι, *time gone by*; τὸ πρὶν (Homer), τὸ πάρος, τὸ πρόσθεν, τὸ αὐτίκα, *the immediate time*; ἐκ τοῦ παραχρῆμα, *instantaneously*; τὸ ἐξαπῶς Thuc.: Hdt. VII. 17 οὔτε ἐς τὸ μετέπειτα, οὔτε ἐς τὸ παρούκα: Thuc. III. 82 τοῦ καθ' ἡμέραν, *daily life*. So the adv. adjectives, τὸ ἀρχαῖον, τὸ πρῶτον, τὰ πρῶτα, τὸ λοιπόν, *in postscriptum*; τοῦ λοιποῦ, *further*.

c. Adverbs of quality and modality: σφόδρα, πάνυ, κάρτα, λίαν, ἄγαν, ἀπλῶς, ἀληθῶς, ὁμολογουμένως, φανερώς: Thuc. VIII. 1 οἱ πάνυ τῶν στρατιωτῶν, *the best of the soldiers*: Hdt. III. 104 τὸ κάρτα ψῦχος: Eur. Hec. 590 τὸ λίαν. So Demosth. p. 44, 17 ἐκ τῆς ἀμελείας ταύτης τῆς ἄγαν: Id. p. 848, 14 τὸν ὁμολογουμένως δοῦλον. Also, Plat. Legg. p. 667 C τὸ εὖ καὶ τὸ καλῶς, as an expression of abstract notions; Thuc. VI. 80 τὴν ἀκινδύνως δοῦλειαν. Many adverbial forms with the neuter article; as, τὰ μάλιστα and ἐς τὰ μάλ., *maxime* Hdt. VI. 63: τὸ πάμπαν and τὸ παράπαν, *omnino*—τὸ κάρτα Hdt. I. 191; τὸ παραπολύ Thuc. So τοῦ μηδέν, *this nothingness*, Soph. Aj. 1231.^a So many adjectives used adverbially in the Alexandrine writers; as, τὸ καρτερόν Theocrit. I. 41; τὸ καλόν Id. III. 3.

Obs. The article is very rarely omitted with these phrases. In Homer this omission is naturally more common than elsewhere: Il. δ, 310 πάλαι πολέμων εὖ εἰδώς: Hes. Theog. 486 μέγ' ἄνακτι: Ibid. 872 μὰ ψ αἶραι: Hdt. I. 146 μᾶλλον ἴσους: Theocr. IX. 34 ἔαρ ἐξαπῶς (*subitum ver*). Even in prose: Demosth. p. 835 εἶτα τῶν ἐχθρῶν Φωκίων ἀρδην ὀλεθρὸς: Id. p. 245, 25 ἐν τοιαύτῃ δὲ καταστάσει καὶ ἔτι ἀγνοίᾳ. So in Latin: Plaut. Pers. III. 1, 57 *non tu nunc hominum mores vides*.

The Article before a single word or sentence.

§. 457. 1. The article may be prefixed to any word or sentence, which does not express the notion of the word, but only the grammatical form; as, τὸ τύπτω, τὸ τύπτεις: Demosth. p. 255, 4 ὅμεις, ὦ ἄνδρες Ἀθηναῖοι—τὸ δ' ὅμεις δταν εἶπω, τὴν πόλιν λέγω: Hdt. IX. 91 δέχομαι τὸν οἰωνὸν τὸν “Ἠγησιστράτον.”

2. This takes place also with sentences to which the article gives the form and power of an attributive: Plat. Rep. p. 341 B διόρισαι, ποτέρως λέγεις τὸν ἀρχοντά τε καὶ τὸν κρείττονα τὸν ὡς ἔπος εἰπεῖν, ἢ τὸν ἀκριβεῖ λόγῳ, i. e. *utrum principem dicas eum, qui vulgari*

^a Ellendt Lex. Soph. ad voc. μηδὲς §. 3.

sermone dicatur, an eum, qui subtiliori sermone. So Aristotle τὸ τί σημαίνει ὄνομα, *the nominal definition.*

3. So sentences assume a substantival force, and can perform all the functions of a substantive. Thus proverbs: Eur. Hipp. 267 τοῦ “μηδὲν ἄγαν,” or adverbial sentences: Thuc. II. 89 τοῦ “παρὰ πολὺ”: III. 47 τὸ Κλεῶνος τὸ αὐτὸ δίκαιον καὶ ξύμφορον, *that position of Cleon's*: IV. 99 τὸ δὲ “ἐκ τῆς αὐτῶν” εὐπρεπὲς εἶναι ἀποκρίνεσθαι: Hdt. IV. 127 ἀντὶ δὲ τοῦ, ὅτι δεσπότης ἔφησας εἶναι ἐμὸς, κλαίειν λέγω: Plat. Rep. p. 327 C ἐν ἔτι λείπεται, τὸ ἦν πείσωμεν ὑμᾶς, ὥς χρὴ ὑμᾶς ἀφείναι: Hdt. VIII. 79 στασιάζειν—περὶ τοῦ ἰσχυρότερος ἡμῶν πλέω ἀγαθὰ τὴν πατρίδα ἐργάσεται. So the *dative*, Plat. Phæd. p. 102 C, and the *accusative*, Id. Gorg. p. 461 E. When a subst. precedes to which the sentence with the article is in apposition, the gender of the preceding subst. is sometimes used instead of the neuter: Xen. M. S. I. 3, 3 καὶ πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἄλλην δίαίταν καλὴν ἔφη παραλνεσιν εἶναι τὴν “καθ' ὅντα μιν ἔρδειν.” So Hdt. VI. 130 τῆς ἀξιώσιος τῆς ἐξ ἐμεῦ γῆμαι.

Position of the Article.

§. 458. In all the forms of the attributive sentence, in which the article is indefinite, the attributive stands either between the article and the subst.; as, ὁ ἀγαθὸς ἀνὴρ—ὁ ἐμὸς πατήρ—οἱ τρεῖς ἄνδρες—ἡ ἄνω πόλις—ὁ τῶν Ἑλλήνων πόλεμος—ὁ πρὸς τοὺς Πέρσας πόλεμος, or after the subst., the article being repeated before it; as, ὁ ἀνὴρ ὁ ἀγαθός—ὁ πατήρ ὁ ἐμός—οἱ ἄνδρες οἱ τρεῖς—ἡ πόλις ἡ ἄνω—ὁ πόλεμος ὁ τῶν Ἑλλήνων—ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας: Isocr. p. 319 τὴν τε διάνοιαν τὴν ἐκείνου—καὶ τὸν τρόπον τὸν ἐμῶν: Demosth. p. 861, 56 τὴν μητέρα τὴν ἐμῶν. The first article may be omitted: as, πόλεμος ὁ μέγας: Hdt. V. 50 ἀπὸ θαλάσσης τῆς Ἰώνων: Τυραννὶς ἡ ἐν Χερσονήσῳ Id.

Obs. 1. Hence in constructions where two adjectives stand together, one of which has a substantival force, as τὰ ψευδῆ καλὰ, the latter is to be taken as the substantive, *false good tidings—not good falsehoods.*

Obs. 2. Hence when we find an article, substantive, and adjective, or an adjective, article, and substantive, standing together, we may generally know that the adjective is not an attribute, but forms part of the predicate; as, Thuc. IV. 17 τοὺς λόγους μακροτέρους μηχανοῦμεν: Id. I. 6 ξυνηθὴ τὴν δίαίταν μεθ' ὧν ἐποιήσαντο, *they made a habit of wearing arms in their daily life*; or it is in apposition to the subst., the participle of εἶναι being suppressed; as in Homer τὰ τεύχεα κάλα, *these arms so famous*: Soph. Phil. 942 τὰ τόξα μου ἱερὰ λαβὼν τοῦ Ζηνὸς Ἡρακλείου, *which are sacred to Hercules*. There are cases where this rule does not at first seem to apply; as, Soph. Œ. R. 525 τοὺς λόγους ψευδεῖς λόγοι, *words which are false*: Thuc. I. 10 οὐδὲ—τὰ πλοῖα καταφρακτὰ ἔχοντες: *see following Section.*

Remarks on some peculiar collocations of the Article.

§. 459. 1. When the adjective has not an attributive but a predicative force, that is, where it represents a dependent sentence, such as *ὅς ἐστι*—*ὥστε εἶναι*, of which it would stand as the predicate, it is placed without the article prefixed, either before, or after the article and the subst.; as, *ἀγαθὸς ὁ ἀνὴρ*, or *ὁ ἀνὴρ ἀγαθός*, that is *ἀνὴρ ὅς ἀγαθὸς ἐστίν*, or *ἀνὴρ ἀγαθὸς ὢν*: the former is the more emphatic: Soph. Aj. 1121 οὐ γὰρ βάνανσον τὴν τέχνην ἐκτησάμην (βάνανσον οὖσαν): Æd. Col. 488 τὸν ἱκέτην σωτήριον, *who is a safeguard*: Thuc. VI. 31 τὴν τε τῆς πόλεως ἀνάλυσιν δημοσίαν, *which came from the public treasury*: Lysias Epitaph. p. 194, 10 ἃ ὑπὸ τῶν βαρβάρων εὐτυχεσάντων τοὺς ὑπεκτεθέντας ἠλπιζον πείσασθαι (i. e. εἰ εὐτυχέσειαν). So with *μέσος*, *ἀκρὸς*, *ἔσχατος*, &c., the same collocation is used, where in English we use a substantive with an attributive genitive, “*through the middle of the city* :” Hdt. I. 185 διὰ τῆς πόλεως μέσης: Id. V. 101 διὰ μέσης τῆς ἀγορᾶς: Demosth. p. 848, 12 ἐν τῇ ἀγορῇ μέσῃ.

2. The attributive genitive, beside the above given collocations—*ὁ τῶν Ἑλλήνων πόλεμος*, or *ὁ πόλεμος ὁ τῶν Ἑλλήνων*, is placed either before or after the subst. of which it is the attribute, without any repetition of the article belonging to that substantive; as, *τῶν Ἑλλήνων ὁ πόλεμος*, or *ὁ πόλεμος τῶν Ἑλλήνων*: Hdt. I. 3 Μηδείης τὴν ἀρπαγὴν: Id. I. 5 τῷ ναυκλήρῳ τῆς νηὸς: Thuc. I. 12 ἡ ἀναχώρησις τῶν Ἑλλήνων: Demosth. p. 41, 3 τῇ τότε ῥώμῃ τῶν Λακεδαιμονίων: Ibid. τῇ νῦν ὕβρει τούτου.

3. The article is sometimes not repeated before a preposition and its case used as an attributive adjective: Thuc. I. 18 μετὰ δὲ τὴν τῶν τυράννων κατάλυσιν ἐκ τῆς Ἑλλάδος, for *τὴν ἐκ τῆς Ἑ.* In poetry, part of an attributive sentence is placed before the article; as, Soph. Aj. 1166 βροτοῖς τὸν αἰμνηστον τάφον καθίζει, for *τὸν βροτοῖς αἰμνηστον*.

4. When the article is separated from its subst., all the words between are generally to be taken as an adjectival sentence standing as the attribute to the subst. So that where several articles refer to different members of the attributive sentence, they frequently stand together at the beginning of the sentence; as, Plat. Soph. p. 254 A τὰ τῆς τῶν πολλῶν ψυχῆς ὅμματα καρτερεῖν πρὸς τὸ θεῖον ἀφορῶντα ἀδύνατα.

5. When two or more attributives are joined to a substantive, each of which has a peculiar force, the article is used with each. This is more rare where the attributives follow the subst.: Thuc. I. 108 τὰ τεῖχη τὰ ἐαυτῶν τὰ μακρὰ ἀπετέλεσαν: Arist. Nub. 764 τὴν λίθον ταύτην—τὴν καλὴν τὴν διαφανή:—more frequent when they precede it; as, Thuc. I. 126 ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἑορτῇ: Plat. Cratyl. p. 398 B ἐν γὰρ τῇ ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ: Id. Symp. p. 213 D τὴν τούτου ταυτηνὶ τὴν θαυμαστὴν κεφαλὴν. Often ὁ ἄλλος: Lysias p. 281 ἐν τοῖς ἄλλοις τοῖς ἐμοῖς χωρίοις.

6. Ταῦτόν, θάτερον sometimes take the article, as, their original article being lost in the crasis, they are regarded as simple words: Plat. Tim. p. 37 B περὶ τὸ ταῦτόν—ὁ τοῦ θατέρου κύκλος: Ibid. p. 44 B τό τε θάτερον καὶ τὸ ταῦτόν. In passages such as Xen. Hier. IX. 5 τὰλλα τὰ πολιτικά, τὰ πολιτικά must be taken as in apposition.

7. The article is sometimes divided from its substantive by the par-

ticles, μέν, δέ, γέ, τέ, ἄρα, τοί, τοῖνυν, γάρ, καί, δὴ, rarely αὖ, —οἶμαι, τις, Il. ε., 424; often in Hdt. and more frequently in the later writers, and even by Xenophon. So Hdt. VII. 146 τῶν τινας δορυφόρων. So regularly when αὐτός αὐτοῦ, &c. are opposed to each other; as, Æsch. Ag. 845 τοῖς αὐτὸς αὐτοῦ πῆμασιν βαρύνεται.

8. When a substantive has two attributive genitives, it is not used with the latter, but the article alone is repeated; sometimes the article is also omitted; as, Eur. Bacch. 923 οὐχὶ τὴν Ἰνούς στάσιν, ἢ τῆς Ἀγανῆς.

9. If several independent substantives occur, each of which requires to be distinctly brought into view, the article is repeated before each; as, Plat. Phæd. p. 69 C καὶ ἡ σωφροσύνη καὶ ἡ δικαιοσύνη καὶ ἡ ἀνδρεία, καὶ αὕτη ἡ φρόνησις μὴ καθαρμὸς τις ἦ:—but where this is not the case, the article is used only with the first, sometimes with the last: Hdt. IV. 71 καὶ τὸν οἰνοχόον καὶ μάγειρον καὶ ἱπποκόμον καὶ διήκονον: Xen. Anab. VII. 8, 9 λαβεῖν δὲ αὐτὸν καὶ γυναῖκα καὶ τὰ χρήματα.

10. With superlatives it heightens the superlative force; as, ἀριστον, the best: τὸν ἀριστον, the best of all.

The Article with the Subject and Predicate.

§. 460. 1. *General rule.*—The subject has the article, while the predicate is without it: Hdt. I. 102 νύξ ἡ ἡμέρα ἐγένετο: Plat. Gorg. 4. §. 115 extr. ἀρ' οὐν παραπλησίως εἰσὶν ἀγαθοὶ καὶ κακοὶ οἱ ἀγαθοὶ τε καὶ οἱ κακοί: Aristoph. Thesm. 733 ἀσκὸς ἐγένετο ἡ κόρη. The reason of this seems to be, that the subject is regarded definitely, and as it were individually by the speaker, and so becomes a particular instead of a general notion; while the predicate is the expression of some general class in which the subject is contained, and so has no individuality.

2. *Exceptions.*—When the subject however is spoken of generally, and indefinitely, it has not the article: Plat. Theæt. 8 πάντων χρημάτων μέτρον ἄνθρωπος, man (that is, mankind) is the standard of all other things: Isocr. p. 8 B καλὸς θησαυρὸς παρ' ἀνδρὶ σπουδαίῃ χάρις ὀφειλομένη: Id. p. 28 A λόγος ἀληθὴς καὶ νόμμος καὶ δίκαιος ψυχῆς ἀγαθῆς καὶ πιστῆς εὐδαιμόν ἐστι. The subject can also stand without the article as a general notion, while the predicate, as expressing something definite, has it; here the article is demonstrative: Philem. ap. Stob. Floril. Grot. p. 211 εἰρήνη ἐστὶ τὰγαθόν: Plat. Phæd. p. 78 ταῦτα μάλιστα εἶναι τὰ ἀξύνθετα. So Hdt. I. 68 συνεβάλλετο τὸν Ὀρέστην τοῦτον εἶναι, the long sought for: Id. V. 77 οἱ δ' ἱπποβόται ἐκαλέοντο οἱ παχέες, the rich have the definite name of "the ἱπποβόται:" Plat. Gorg. p. 491 Ε τοὺς ἡλιθίους λέγεις τοὺς σώφρονας. The article has its proper force before a predicative subst. after verbs of calling; as, Xen. Cyr. III. 3, 4 ἀνακαλοῦντες τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν: Id. Anab. VI. 6, 7 τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην. Here the article stands before the substantive, (τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν, τὸν προδότην,) because the speaker regards each definitely, as standing in some particular relation to himself.

Article with Infinitive. (See §. 678.)*The Article with combinations of two Substantives.*

§. 461. 1. *General rule.*—The attributive genitive has the article, when the subst. of which it is the attributive has it; as, τὸ τῆς ἀρετῆς κάλλος, but ἀρετῆς κάλλος: Plat. Phæd. p. 64 E ἀπὸ τῆς τοῦ σώματος κοινωνίας. But sometimes when one of the two substantives is to be especially particularised, the other has not the article; as, Xen. Cyr. VI. 3, 8 συνεκάλεσε καὶ ἱππέων καὶ πεζῶν καὶ ἀρμάτων τοὺς ἡγεμόνας, these genitives expressing the several classes, of which the leaders are particularly selected.

2. In poetry the article is sometimes used only with the attributive genitive, as its omission before the other gives the whole notion a general force suitable to the context, or to the particular thought in the mind of the speaker: Soph. CE. R. τέρμα τοῦ βίου, *end of life*: Arist. Nub. 852 ὑπὸ πλεθόνος τῶν ἐνῶν.

3. The rule given in 1. holds good whenever two substantives are dependent one on the other: Plat. Rep. p. 332 C ἡ τοῖς ὅμοις τὰ ἡδύσματα: Ibid. p. 354 A οὐδέποτε δ' ἄρα λυσιτελέστερον ἀδικία δικαιοσύνης: Ibid. B λυσιτελέστερον ἡ ἀδικία τῆς δικαιοσύνης: Ibid. p. 332 C ἡ σώμασι φάρμακα—ἀποδιδούσα τέχνη. The use or the omission of the article depends on whether the subst. is supposed to express a general indefinite, or a particular definite notion.

Use of the Article in the Post-Homeric writers.

§. 462. In tragedy it is used very sparingly, and generally, as in Homer, has somewhat of a demonstrative force, and is frequently used as a pure demonstrative. In comedy, the representation of every-day individual actions and persons, it was very much used. So also in the Bucolic poets, and in the orators who wished to give their statements as much the colouring of individual realities as possible. In philosophy it has its full force—to define and limit notions, and distinguish general notions from particular; and it is but seldom that in these writers it has a rhetorical or purely demonstrative force.

Attributive Genitive.

§. 463. 1. The second attributive construction is the attributive genitive; as, οἱ τοῦ δένδρου καρποί, or οἱ καρποὶ οἱ τοῦ δένδρου, or τοῦ δένδρου οἱ καρποί, or οἱ καρποὶ τοῦ δένδρου—ἡ τοῦ Σωκράτους σοφία, or ἡ σοφία ἡ τοῦ Σ., or τοῦ Σ. ἡ σοφία, or ἡ σοφία τοῦ Σ. On the position of the Article see §. 458.

2. The most general powers of the genitive being *causation*, *procession from*, *production*, *dependence on*, *partition*, expressive of something, which is the *cause of*, *creates (gignit)*, *contains*, *possesses* something, or of which something is *part*; it follows that

the substantive to which an attributive genitive is annexed denotes something caused, created, contained, possessed by, dependent on, or a part of the person or thing signified by the attributive genitive.

3. Hence in the attributive genitive is implied a verbal notion of creation, &c. whereby the two substantives are joined together, so as to form a perfect complex notion ; as, τὰ τῶν ἀνθρώπων : which might be more fully expressed by τὰ τῶν ἀνθρώπων (πραχθέντα), ὁ τοῦ πατρὸς υἱός, *the son springing from—produced by* (verbal notion implied in gen.) *the father* : ἡ τοῦ τυράννου δύναμις, *the power of* (proceeding from—residing in) *the tyrant*.

4. The genitive is used, as all these, being relative notions, imply more or less an antecedent notion, before they themselves can be conceived. The thing *causing, creating, possessing, containing, defining*, is, or may be conceived as, prior in order of conception to that which is *caused, created, possessed, contained*,—when some other notion is to be brought forward the Dative is sometimes used. (See §. 465. Obs. 3.)

§. 464. The attributive genitive is either subjective—objective—causative—or passive, according to the place it would occupy if the complex notion were to be resolved by the verbal notion implied in the genitive.

1. Subjective—when it would stand for the subject : οἱ τοῦ δένδρου καρποὶ = τὸ δένδρον φέρει καρπούς—τὸ τῆς σοφίας κάλλος = ἡ σοφία παρέχει κάλλος. So, τὰ τοῦ Ὅμηρου ποιήματα—ὁ τοῦ βασιλέως υἱός. So Homer : τέλος θανάτῳ (Il. π, 502.), *the end produced by death*—ἡ τοῦ ἀνδρὸς ἀρετή—τὰ τῶν ἀνθρώπων πράγματα—τὸ τοῦ πατρὸς ῥόδον—ὁ τοῦ υἱοῦ πατήρ : Od. ι, 202 χρυσοῦ μέν μοι δῶκ' εὐεργέος ἔπτα τάλαντα :—τὸ τοῦ πλθου μέλι—δέπας οἶνον = οἶνος πλήθει δέπας : Od. ι, 196 αἶγεον ἄσκον ἔχον μέλανος οἶνοιο :—σταγόνες ὕδατος.

2. Objective—when it would stand for the object of a transitive verb ; as, αἰδοὺς μελέων—αἰδεῖ μέλεα. So Soph. Aj. 614 φρενὸς οἰοβώτας, literally *feeding his mind by itself*.

3. Causative—when it would occupy the place of the object of an intransitive verb ; as, ἡ τῆς σοφίας ἐπιθυμία = (Σωκράτης) ἐπεθύμει τῆς σοφίας. It is called causative because that which it expresses is the cause of that which the verb expresses. So πόθος υἱοῦ, *desiderium filii, regret for a son* : ἔχθος, ἔχθρα, φιλία, εὐμένεια, εὐνοιά τινος, *enmity &c. against any one* : Soph. Œ. C. 631 τίς δῆτ' ἂν ἀνδρὸς εὐμένειαν ἐκβάλῃ τοιοῦδε ; Eur. Or. 422 τὸ

Τροίας μῖσος, *odium propter Trojam susceptum*^a: In Androm. 1060 γυναικὸς αἰχμαλωτῖδος φόβος:—ἐπιμέλεια τῶν πολεμικῶν ἔργων. So Soph. Antig. 1185 εὐγματα Παλλάδος, *prayers to P.* (εὐχεσθαι τινι): Plat. Apol. p. 23 B ἡ τοῦ θεοῦ λατρεία^b: Id. Phædr. p. 245 E καταφυγοῦσα πρὸς θεῶν εὐχάς τε καὶ λατρείας. Also, when the verb would be transmissive, and have an accusative of the thing but dative of the person; as, θύειν τί τινι, *sacra facere alicui*: Eur. Ion. 1234 θύματα νερτέρων: Id. Iph. T. 317 τὰ τῆς θεοῦ θύματα: Ibid. 443 νέον πρόσφαγμα θεᾶς. Also in prose: τὰ τῶν θεῶν θύματα Plat. Even when an intransitive verb would be joined with a preposition and its case: Eur. Or. 481 σοφίας ἀγών (περὶ σοφίας): Ibid. 812 χρυσέας ἔρις ἀρνός: Thuc. I. 108 ἐν ἀποβάσει τῆς γῆς=ἐπὶ τῆς γῆς: Id. II. 79 ἡ τῶν Πλαταιέων ἐπιστρατεία=πρὸς τοὺς Πλ.

Obs. For the sake of clearness, the preposition which was used to define the original powers of the cases is sometimes added to the objective genitive; as, ἐπιμέλεια περὶ τινος. So also in the verb, as ἐπιμελείσθαι περὶ τινος.

§. 465. Passive—when it stands as the object of a transitive verb; as, ἡ τῆς πόλεως κτίσις (=κτίζει τὴν πόλιν)—ὁ τῆς ἐπιστολῆς γραφεύς (=γράφει ἐπιστολήν)—ἡ τῶν καλῶν ἔργων πρᾶξις (=καλὰ ἔργα πράττει)—ἀγγελία, λόγος τινός, *de aliquo re*: λισταί θεῶν (λίσσασθαι τινα).

Obs. 1. This passive genitive is also joined with a subjective; as, ἡ τοῦ Ῥωμύλου τῆς πόλεως κτίσις=ὁ Ῥώμυλος κτίζει τὴν πόλιν.

Obs. 2. There are yet many other combinations of the attributive genitive; as, πρόβλημα, ἐπικούρημά τινος, *praesidium contra aliquid*, Prose: Xen. Anab. IV. 5, 13 ἐπικούρημα τῆς χιόνος. So Demosth. p. 41, 5 ἐπιτεχνίσματα τῆς αὐτοῦ (Philippi) χώρας, *against his land*: Eur. Hipp. 716 εὖρημα συμφορᾶς, *means against misfortune*: Soph. C. C. 324 ὦ δισσὰ πατὴρ καὶ κασιγνήτης ἐμοὶ ἡδιστα προσφωνήμαθ'. See §. 534.

Obs. 3. For the objective and passive genitive the proper case of the verb is sometimes used; as, ἡ τοῖς φίλοις βοήθεια, ἡ ἐκάστω διανέμησις, πρὸς ἐπιδείξιν τοῖς ξένοις. τοῖς ἀστέρεσι τροφής. This is always the construction of substantival infinitives; as, τὸ μισθοῦν τὸν οἶκον, τὸ τοῖς θεοῖς εὐχεσθαι.

Double Genitive.

§. 466. 1. An objective and a subjective genitive may be derived from the same sentence; as, τοῦ πατρὸς πόθος τοῦ υἱοῦ=ὁ πατήρ ποθεῖ τοῦ υἱοῦ—ἡ τοῦ Σωκράτους σοφίας ἐπιθυμία.

2. 'The most satisfactory explanation of this double genitive seemingly dependent on one noun, is that the noun and one of

^a Matthies ad hunc loc.

^b Stallb. ad loc.

^c Darmstadt. Zeitschrift. Sept. 1837.

the genitives together form one notion ; and to that notion is attached a simple attributive genitive : Hdt. VI. 2 Ἰστιάϊος ἐπέδυνε τῶν Ἴωνων-τὴν-ἡγεμονίην τοῦ πρὸς Δαρεῖον πολέμου : Thuc. III. 12 διὰ τὴν ἐκείνων-μέλλησιν τῶν εἰς ἡμᾶς δεινῶν : Plat. Rep. τὰς τῶν οἰκείων-προπηλακίσεις τοῦ γήρωσ. Or the two attributives together form one notion, which is attached as a simple attributive to the noun ; as, ὁ τῶν τοῦ βασιλέως-ἱππέων στρατηγός.

Apposition.

§. 467. 1. The third attributive construction is apposition ; as, Κῦρος ὁ βασιλεύς : Σωκράτης ὁ σοφός. Apposition is the identifying of one substantival notion with another, to define the latter more clearly. The two substantives generally agree in case and number, and when the noun apposed is a personal noun, in gender ; as, Τόμυρις ἡ βασίλισσα. (For exceptions see §. 383.) Apposition may be used with any case.

2. Apposition arises from a verbal sentence, into which it may be resolved ; as, Κῦρος ἦν βασιλεύς.

Obs. 1. In Greek the other attributive expressions assume the form of apposition, when they are placed with the article after their substantive : ὁ πατήρ ὁ ἀγαθός—οἱ ἄνθρωποι οἱ νῦν—τὸ κάλλος τὸ τῆς ἀρετῆς.

3. Apposition is used also with the substantival pronoun ; as, ἡμεῖς οἱ σοφοί : ἐκεῖνος ὁ βασιλεύς : and even to the personal pronoun implied in the verb ; as, Thuc. I. 137 Θεμιστοκλῆς ἦκω παρὰ σε : Eur. Andr. 1072 οἷας ὁ τλήμων ἀγγελῶν ἦκω τύχας : Lucian. D. D. XXIV. 2 ὁ δὲ Μαίας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς (for ἐγὼ ὁ Μαίας sc. υἱός).

4. When the apposition is used with a possessive pronoun, the apposed noun is in the genitive, to agree with the gen. of the personal pronoun implied in the possessive : ἐμὸς τοῦ ἀθλίου βίος—τὰμὰ τοῦ δυστήνου κακά—σὴ τῆς καλλίστης εὐμορφία—ἐμὸς αὐτοῦ πατήρ—ἡμέτερος αὐτῶν πατήρ : Od. α. 7 αὐτῶν γὰρ σφετέρησιν ἀτασθαλίησιν ὄλοντο : Il. ρ, 226 ὑμέτερον δὲ ἐκάστου θυμὸν ἀέξω : Soph. El. 252 καὶ τοῦμὸν αὐτῆς : Arist. Ach. 93 τὸν τε σὺν τοῦ πρεσβέως : Demosth. p. 42, 7 τὰ ὑμέτερ' αὐτῶν κομιεῖσθε (*recoverabitis*). So also with adj. derived from the names of persons : Il. β, 54 Νεστορή παρὰ νηϊ Πυληγενέος βασιλῆος : Il. ε, 741 ἐν δέ τε Γοργείῃ κεφαλῇ δεινοῖο πελώρου : Plat. Lach. princ. παππφὸν ὄνομ' ἔχει τοῦμὸυ πατρός, *his grandfather, who was my father*. So Id. Apol. p. 29 D Ἀθηναῖος ὦν πόλεως τῆς μεγίστης. More remarkable is Xen. Anab. IV. 7, 22 γέρρα δασεῶν βοῶν ὠμοβόδινα.

Obs. 2. There is an apposition, mostly poetic, when a word of wider signification is narrowed and defined by the apposition of another word of less wide signification: *Il. ε.*, 122 γυῖα δ' ἔθηκεν ἑλαφρὰ, πόδας καὶ χεῖρας ὑπερβεν: *Il. θ.*, 48. ξ. 283 Ἴδην δ' ἵκανεν πολυπίδακα, μητέρα θηρῶν, Γάργαρον, *one of the peaks of Ida.* (See §. 384.) In prose: *Thuc. III.* 21 τὸ οὖν μεταξὺ τοῦτο οἱ ἑκαίδεκα πόδες: *Id. II.* 47 οἱ ξύμμαχοι τὰ δύο μέρη ἐσέβαλον. *So Hdt. VIII.* 92 νῆες ἧ τε Θεμιστόκλεος, ἧ τε Πολυκρίτου. *Xen. Cyr. V.* 4, 6 ἦσαν δὲ μάλα πάντες πιεζόμενοι — οἱ τοῦ Γαδάτα ἱππεῖς: *V.* 4, 16 οἱ δὲ Καδοῦσιοι ἐσώζοντο — ἀμφὶ δειλὴν οἱ πρῶτοι. The Infinitive with Article τὸ, τοῦ, &c. is used in apposition. Sometimes the Article is in the Gender of the substantive; as, *Hdt. VI.* 130 τῆς ἀξιώσιος εἰνέκα τῆς ἐξ ἐμεῦ γῆμαι.

Obs. 3. Ὡς is sometimes prefixed to the apposed word: *Hdt. III.* 86 οἱ δὲ καταθορόντες ἀπὸ τῶν ἱππῶν προσεκύνηον τὸν Δαρεῖον, ὥς βασιλῆα, *ut regem.*

Accusative in apposition to Sentence, see Accusative Case.

CHAPTER III.

Objective Construction.

§. 468. 1. In the objective construction a substantival notion is represented as standing in certain relations to a verbal notion. And as the substantival stands as it were over against the verbal notion, it is called the object; as, ἐπιθυμῶ τῆς σοφίας—γράφω τὴν ἐπιστολήν—εὐχόμεαι τοῖς θεοῖς—ἔσθι παρὰ τῷ βασιλεῖ—καλῶς ἐμαχέσατο—γελῶν εἶπε—ἐπιθυμῶ γράφειν.

2. The objective relations are,

- a. Local.
- b. Temporal.
- c. Causal.
- d. Modal.

a. The objective relations of place were originally expressed by the cases, afterwards by the prepositions and local adverbs; as, *Il. ρ.*, 372 νέφος δ' οὐ φαίνεται πάσης γαίας (later ἀπὸ πάσης γ.): *Il. ι.*, 663 Ἀχιλλεὺς εἶδε μυχῷ κλισίης (later ἐν μυχῷ): *Il. α.*, 317 κνίσση δ' οὐρανὸν ἴκε (later εἰς οὐρανόν). So later ἦλθε παρὰ τοῦ βασιλέως, &c.

b. Time—by the cases; later by prepositions and temporal adverbs: τῆς ἡμέρας, τῇ ἡμέρᾳ, τὴν ἡμέραν—ἐν τῇ ἡμέρᾳ, παρὰ τὴν ἡμέραν, πρὸ τῆς ἡμέρας ἦλθεν.—νῦν ἦλθεν—. And by the participle (as Gerund); as, ἡμέρας ἐλθοῦσης ἀπέφυγον οἱ πολέμοι,—ταῦτα ποιήσας (ἡσπευρον) ἀπέβη.

c. Causal—(including the notions of the *cause*, *origin*, *effect*, *object* of the verb)—by the cases, and sometimes by prepositions ; as, ἐπιθυμῶ τῆς σοφίας, γράφω ἐπιστολήν, εὐχομαι θεοῖς, δίδωμι τὴν ἐπιστολήν τῷ πατρί, ὑπὸ δέους ἀπέφυγεν. Also by the Infin. and participle ; as, ἐπιθυμῶ γράφειν—ταῦτα λέγων ἁμαρτάνοις ἄν, *if you say this* : ἦλθεν ἀγγελῶν, *to inform* &c.

d. Modal—generally by modal adverbs, but also by the cases, and sometimes by the participle ; as, καλῶς ἔλεξεν—δίκη δημοσίᾳ ἔπραξεν—σὺν δίκῃ ἔπραξεν—γελῶν ἔλεξεν.

2. The relation between the object and the verb is signified by the inflexion of the objective word, this being the principal feature of the objective part of the sentence, just as in the predicative construction the predicate is inflected.

Obs. 1. The objective construction always consists of a verbal and a substantival notion, and when the objective notion is expressed by a participle or infinitive, these forms are to be considered as substantival expressions, like the supines and gerund in Latin : *venit nunciatum, ridendo dicere verum*—γελῶν (*ridendo*) εἰπεῖν τὰληθές, βούλομαι λέγειν (=τὸ λέγειν).

Obs. 2. As by the members of the predicative construction is formed one thought, as ἐγὼ ποιῶ (which may be expressed simply by ποιῶ), and of the attributive one substantival notion, as ἀγαθὸς ἀνὴρ (which may be expressed by ἀγαθός) ; so certain parts of the objective, the predicate and the immediate object together form one verbal notion, which may be and often is expressed by one word ; as, οἶνον χέειν (=οἶνοχοτεῖν)—ταῦς πηγύται (=ναυπηγεῖν)—καρπὸς φέρειν (=καρποφέρειν)—καλῶς ἱερεύειν (=καλλιιερεύειν).

Complex objective Sentence.

§. 469. A simple objective sentence, consisting of a predicate and an object, may stand in further relations to other objects, and may be manifoldly complex, inasmuch as there are four objective relations (place, time, cause, mood), and each of these may itself be expressed in different forms. But this combination of various forms, standing in different relations to the same predicate, expresses one verbal thought ; as, οἱ Ἕλληνες παρεσκευάσαντο πόλεμον : and, another object being added, πρὸς τοὺς Πέρσας : and again, διὰ τὴν Ἑλλάδα — τὸν αὐτὸν χρόνον—δεινῶς : as, οἱ Ἕλληνες τὸν αὐτὸν χρόνον διὰ τὴν Ἑλλάδα δεινῶς παρεσκευάσαντο πόλεμον πρὸς τοὺς Πέρσας. Each new object depends on the original one, so that the various objects are here linked together into one sentence ; and the relation in which the several objects stand to each other depends on the importance of the element which each adds to the whole sentence, the less being always subordinate to the more important. The most usual order is, causal, local, temporal, modal notions ; but, for the sake of clearness, the number of objects must be limited, so that the unity of the sentence may be easily perceived.

The simple Objective Relation.

PRELIMINARY REMARK.

§. 470. The four modes of expressing the objective relations—the cases, prepositions, adverbs, participials—will be treated of in their order; but the prepositions are so mixed up with the cases, that it will be impossible not to touch upon them under that head, though the full development of their powers and usages will be reserved till its proper place.

The Cases standing as the Object of the Verb.

§. 471. 1. A sentence expresses a thought, or succession of notions, standing in certain relations and order to each other. Language, therefore, as being the expression of the operations of the mind, is the transcript of those notions represented in the relations, and in the order, in which they stand to each other in the mind.

2. The several objects of the verb, together with the verbal notion, make up the whole verbal thought, whereby the subject is represented to be engaged in some action, or to be in some state, more or less complex, as the objective notions attached to the verb are many or few.

3. Every verbal thought is either of an action, energy, or a state, and in every such thought there is one principal notion expressing the essence of such action or state, to which the others which depend on it stand in certain relations; and therefore in language there will be some principal word expressive of that principal notion, to which the other words of the sentence will stand in relations analogous to their order in the mind. If this principal notion of the whole verbal thought be taken, any other notion must stand in one of three relations to it: it must either have preceded it,—or be implied in it as part of it,—or must follow it; whence these three relations may be called, 1. *Antecedent*, 2. *Coincident*, 3. *Consequent*^a.

4. Hence, strictly speaking, no language can have more than three cases; but as the development of the original powers of

^a It is proper to state that Professor Kühner is in no way answerable for the principles or arrangement of the cases given in this and the following pages; as his system, which makes the cases to depend on the external direction, or position,

of *whence* (genitive), *whither* (accusative), *where* (dative), has been entirely departed from. His examples of the construction of the several verbs are, with some alterations, retained.

language kept pace with the requirements of a more civilized state of society, in which the various relations of things and persons were more accurately perceived and distinguished, it followed naturally that in many languages the original relation of each case was, as it were, split into several, and the parts so separated were expressed in language by a corresponding modification of form. In Greek, however, the original number was retained. The three cases in the Greek language are,

1. The *Genitive*; expressing the notion which in the mind precedes the principal notion of the thought, i. e. the *Antecedent notion*; as, ἐπιθυμέω σοφίας, the antecedent perception of σοφία being necessary to the conception of ἐπιθυμία. It mostly expresses the cause or origin of the notion; hence genitive, (γίγνομαι, gigno.)

2. The *Accusative*; expressing the notion which is implied in that principal notion as part of it, i. e. the *Coincident notion*; as, χαίρω χάριν.

3. The *Dative*; expressing the notion which follows on the principal notion, i. e. the *Consequent notion*: δίδωμι σοι, receiving being consequent on giving. It is mostly used in notions of transmission to another; hence dative, (δο, dare.)

Obs. It must be observed, that it is no explanation of the real power of the Greek cases to translate them by the English *of*, *to*, &c., which is frequently done; for these forms of expression, being prepositions, cannot explain the true powers of a form which is independent of prepositions. But the English prepositions will be used in the following pages, e. g. *from*, not to account for the case, but to denote the notion of separation, which implies an antecedent notion.

Origin of Prepositions.

§. 472. 1. But as language expresses not only the order of internal thought, but also the circumstances of external things; and as the relations in which these things stand to us in respect of their position were too manifold to be sufficiently defined by the simple powers of the cases, it happened that as men examined into and comprehended the position of external things, some further mode of expression became necessary, and cases of certain words, which from their original meaning were fitted for the expression of these relations, were so frequently used to express them, that at last they were appropriated to this function, and lost more or less their original meaning, as ἀπό, παρά, while χάριν, δέκτην, κύκλῳ (Hdt. IV. 72) which are, so to say, in the transition state between cases

and prepositions, being sometimes used as one, sometimes as the other, will illustrate the mode by which prepositions arose.

2. But though a relation which was implied in the powers of the original cases might be, and generally was, for the sake of clearness, expressed by a preposition, yet it does not follow that the original power of the cases to express this relation was either in theory or practice wholly lost; so that we find the same relation expressed sometimes by the original, more concise and vivid form of the case, at others by the later and more accurate form of the preposition.

3. Hence may be seen the mistake of explaining the construction of cases by the ellipse of a preposition, making the preposition the original and most perfect, the case the later and defective form; thus shutting out from view the real nature of the construction, and teaching the student to rest contented with an unphilosophical pretended explanation, instead of leading him to search out the abstract powers of the cases, which were entirely obscured by thus supplying a preposition whenever they most really came into play.

Obs. Of course some cases are found with a verb and preposition which cannot be used with the verb alone, especially in local notions, as ἐξάψει ἀμφὶ δέσπην: here the accusative depends entirely on ἀμφί, and no such construction as might be explained by a supposed ellipse of ἀμφί is ever found.

4. *Cases after prepositions.*—The Cases retain the same force or an analogous one to that which they have in construction with the verb; where the *place* implied in the preposition is alone to be brought forward, the accusative is used as being implied in the preposition, as παρὰ τὸν ποταμόν: here the notion of parallelism expressed by παρὰ implies coincidently its parallel ποταμόν: where some other genitival notion, such as *motion from* takes the place of mere parallelism, the genitive is used, as παρὰ τοῦ ποταμοῦ: or where a datival notion is added to the parallelism, the dative is used, as παρὰ τῷ ποταμῷ.—See *Prep. παρὰ*.

General Observations on the Greek Cases.

§. 473. There is a remarkable contrast between the Greek and the modern system of cases. The moderns, always taking a cold rationalistic view of things, look upon every thing as inanimate, produced or affected: the Greek language, with fresher, more poetical spirit, looked on every thing as more or less animate, as an agent, producing or working; and hence, where in modern languages we find a transitive verb with the acc. of the thing as a patient, the Greeks used an intransitive verb with

the gen. of the thing as an agent, representing the action of the verb as proceeding from it. So, where in German the verb *hören*, *to hear*, has an accusative, the Greeks used the genitive. In their view, the object entered the mind rather as the antecedent cause than as the coincident effect ; but in some verbs, either the former principle prevailed altogether, or sometimes ; so that we find particular verbs with an accusative, while the other expressions of the same notion have a genitive, or the same verb sometimes with a genitive or an accusative *ex animo loquentis*.

Nominative and Vocative.

§. 474. The nominative and vocative cannot be termed, in a proper grammatical sense, cases, as they express no objective relations ; but as they have certain peculiarities in Greek different from other languages, and as they do, in fact, perform certain objective functions (see §. 475. 2., §. 477. 3.), we must treat of them as belonging to the cases.

Nominative.

§. 475. 1. The Nominative expresses the subject of the sentence: τὸ ῥόδον ἀνθεῖ. When the predicate is not expressed by a verb, but by a noun with εἶναι, the noun is in the nominative ; as, ἡ ἀρετὴ ἐστὶ καλὴ—ὁ Κῦρος ἦν βασιλεύς.

Obs. 1. The nominative, as expressing the subject, represents a thing independently existing, in and for itself ; so that the name of any thing or person, which is to be represented as really independent of the other notions in the sentence, is often put in the nominative instead of an oblique case, generally in constructions with ὄνομα, ἐπωνυμία (especially in the phrases ὄνομά ἐστί μοι, ὄνομα ἔχω), or even with verbs of naming in the active voice ; though in this construction the name can also stand in the accusative, as in apposition ; as, *Od.* η, 54 Ἀρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον : *Hdt.* III. 85 Δαρεῖφ δὲ ἦν ἱπποκόμος, τῷ ὄνομα ἦν Οἰβάρης : *Ibid.* 88 (in *orat. obl.* the *Acc.* ; *Id.* VI. 52 τῇ ὄνομα εἶναι Ἀργεῖν : *Ibid.* καὶ οἱ ὄνομα τεθῆναι Εὐρυσθέnea, τῷ δὲ νεωτέρῳ Πρόκλεα. So *ibid.* 63 Δημόρητον δὲ αὐτῷ ὄνομα ἔθετο) : *Id.* I. 199 Μύλitta δὲ καλέουσι τὴν Ἀφροδίτην : *Æschin.* p. 41. 15 προσεῖληφε τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν συκοφάντης.

2. The following intransitive and passive verbs: εἶναι in the sense of *to be esteemed*, *valeo* ; δύνασθαι, *valeo* (in notions of value it has the *acc.*), ὑπάρχειν, γίγνεσθαι, φῦναι, κυρεῖν *poet.*, αὐξάνεσθαι ; μένειν, καταστήναι ; ἰοικέναι, φαίνεσθαι, δηλοῦσθαι ; καλεῖσθαι, ὀνομάζεσθαι, λέγεσθαι, ἀκούειν (to be called, *audire* ; *poet.* κλύειν) &c. ; αἰρεῖσθαι, ἀποδείκνυσθαι, κρίνεσθαι &c. ; νομίζεσθαι, ὑπόλαμβάνεσθαι &c. take the nominative to express the object of the verbal notion: *Hdt.* III. 132 ἦν δὲ μέγιστον πρῆγμα Δημοκίδης παρὰ βασιλεῖ: *Ibid.* 157 πάντα δὲ ἦν ἐν τοῖσι βασιλῶνιοισι Ζώπυρος. So εἶναι, especially in definitions of size ; as, *Id.* II. 29 τὸ δὲ χωρίον τοῦτο ἔστι ἐπὶ ἡμέρας τέσσαρας πλόος: *Id.* III.

90 τριηκόσια ἦν τάλαντα φόρος: Thuc. I. 96 ἦν δὲ ὁ πρῶτος φόρος ταχθεὶς τετρακόσια τάλαντα καὶ ἐξήκοντα: Hdt. II. 30 δύναται δὲ τοῦτο τὸ ἔπος κατὰ τὴν Ἑλληνῶν γλῶσσαν οἱ ἐξ ἀριστερῆς χειρὸς παριστάμενοι βασιλεῖ. Ὁ Κύρος ἐγένετο βασιλεὺς τῶν Περσῶν: Eur. Or. 754 οὐ γὰρ αἰχμητῆς πέφυκεν (Menelaus), ἐν γυναιξὶ δ' ἄλκιμος: Demosth. p. 19, 5 τοῦτοις ὁ Φίλιππος μέγας ἠέξῃθ^a: Id. p. 20, 8 διὰ τούτων ἦρθη μέγας: Demosth. p. 241 ἀντὶ γὰρ φίλων καὶ ξένων—νῦν κόλακες καὶ θεοὶς ἐχθροὶ—ἀκούουσιν (αὐδῖναι).

Obs. 2. The verbs *ὀνομάζειν*, *ὀνομάζεσθαι*, frequently add *εἶναι* to the nom. or acc.; as, Hdt. IV. 33 τὰς ὀνομάζουσι Δῆλιοι εἶναι Ὑπερόχην τε καὶ Λαοδίκην: Xen. Apol. Socr. §. 13 μάντις ὀνομάζουσι τοὺς προσημαίνοντας εἶναι: Plat. Rep. p. 428 Ε *ὀνομάζονται* τινες εἶναι, *aliquod nomen habent*^b: similarly Hdt. II. 44 Ἰρὼν Ἡρακλῆος, ἐπωνυμίην ἔχοντος Θασίου εἶναι.

Nominative for the Vocative.

§. 476. The nominative is used for the vocative in the Attic and later poetry, and very frequently in prose.

a. Very commonly *οὔτος*, (rarely *αὐτῇ*) with a subst. in the nominative; also *οὔτος* without any nominative when a command is addressed to any one: *οὔτος* here has the force of the Latin *heus*. a. Without the article: Soph. Aj. 89 ὦ οὔτος Ἀίας, δεῦτερον σὲ προσκαλῶ. So *οὔτος*, very frequently with the verbs *καλῶ*, *φωνῶ* &c., with an accusative of the person addressed: Soph. Aj. 71—73 οὔτος, σέ, τὸν—ἀπευθύνοντα, προσμολεῖν καλῶ, Ἀἴαντα φωνῶ· στείχε δωμάτων πάρος: Eur. Or. 1567 sq. οὔτος σύ, κλήθρων τῶνδε μὴ ψεύσης χερὶ, Μενέλαον εἶπον, ὃς πεπύργωσαι θράσει: Id. Med. 922 αὐτῇ, τί χλωροῖς δακρυοῖς τίγγεις κόρας; Id. Hec. 1127 οὔτος τί πάσχεις; *heus tu, quid caepitas*^c? Id. Alc. 773 οὔτος, τί σεμνὸν καὶ πεφροντικὸς βλέπεις; Plat. Protag. p. 193 D καὶ ἐγὼ τὴν φωνὴν γνοῦς αὐτοῦ, Ἰπποκράτης, ἔφη, οὔτος, μὴ τι νεώτερον ἀπαγγέλλεις; Id. Sympos. p. 213 B Σωκράτης οὔτος ἐλλοχῶν—ἐνταῦθα κατέκειτο. b. With the article: Plat. Symp. princ. ὁ Φαληρεὺς, ἔφη, οὔτος Ἀπολλόδωρος, οὐ περιμενεῖς^d; Theocr. V. 102 οὐκ ἀπὸ τῆς δρυὸς, οὔτος ὁ Κῶναρος ἃ τε Κυναίθα, τουτεῖ βοσκησείσθε ποτ' ἀντολὰς;

b. The nominative of substantives, without *οὔτος*, but with the article prefixed, is used in the same way: Arist. Acharn. 242 προῖθ' ἐς τὸ πρόσθεν ὀλίγον ἢ κανηφόρος: Plat. Symp. p. 218 B οἱ δὲ οἰκέται, καὶ εἰ τις ἄλλος ἐστὶ βέβηλός τε καὶ ἄγροικος, πύλας πάνν μεγάλας τοῖς ὦσιν ἐπίθεσθε.

c. In addressing a person, when the substantive is defined by an attributive in apposition, the article is always prefixed to the attributive; as, Xen. Cyr. IV. 5, 17 ἴθι μὲν οὖν σύ, ἔφη, ὁ πρεσβύτατος: Ibid. 22, σὺ δ' ἔφη, ὁ τῶν Ὑρκανίων ἄρχων, ὑπόμεινον: Plat. Hipp. princ. Ἰππίας, ὁ καλὸς τε καὶ σοφός, ὡς διὰ χρόνου καθῆρας ἡμῖν.

Obs. Distinct from these is the Homeric use of the nominative in passages such as Il. α, 231 δημοβόρος βασιλεὺς, ἐπεὶ οὔτιδανοῖσιν ἀνάσσεις: ε, 403 σχέλιος, ὀβριμοεργός, ὃς οὐκ ὄβρι' αἰσυλα ῥέζων. These are predicative sentences expressed with emphatic brevity, by the ellipse of the copula *εἶναι*.

^a Bremi ad loc.

^b Stallb. ad loc.

^c Pfugk ad loc.

^d Stallb. ad loc.

*Especial Peculiarities in the use of the Nominative.*1. *Anacolouthon.*

§. 477. 1. Sometimes a word of especial significance in the sentence is placed at the beginning of the sentence in the nominative, to represent it emphatically as the fundamental subject of the whole sentence, though the grammatical construction requires a dependent case: Plat. Cratyl. p. 403 Α ὁ δὲ Ἄιδης, οἱ πολλοὶ μὲν μοι δοκοῦσιν ἀπολαμβάνειν τὸ αἰεὶδὲς προσειρησθαι τῷ ὀνόματι τούτῳ: Ibid. p. 404 C Περσέφатта δέ, πολλοὶ μὲν καὶ τοῦτο φοβοῦνται τὸ ὄνομα: Id. Gorg. p. 474 E καὶ μὴν τὰ γε κατὰ τοὺς νόμους καὶ τὰ ἐπιτηδεύματα, οὐ δῆπου ἐκτὸς τούτων ἐστὶ τὰ καλὰ: Hdt. III. 115 τοῦτο μὲν γὰρ ὁ Ἑρίδανος (for τὸν Ἑρίδανον) αὐτὸ κατηγορεῖ τὸ ὄνομα: Soph. Antig. 567 ἀλλ' ἡδὲ μέντοι μὴ λέγ', οὐ γὰρ ἔστ' ἔτι.

2. Analogously to this the nominative is used, in seeming apposition to a substantive of a preceding sentence in an oblique case, (especially after ὅλον.) The nominative is so placed to express the subject of a new thought suggested by the former substantive, the verb εἶναι being supplied by the mind: Il. ζ. 395 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡερίωνος, Ἡερίων, ὃς ἔβαιεν κ. τ. λ.: Il. κ. 437 τοῦ δὴ καλλίστους ἵππους ἴδον ἡδὲ μεγίστους: λευκότεροι χιόνος, θείειν δ' ἀνέμοισιν ὁμοῖοι: Plat. Soph. p. 266 D τῆθιμι δύο διχῇ ποιητικῆς εἶδη: θεία μὲν καὶ ἀνθρωπίνῃ κατὰ θάτερον τμήμα: Ibid. p. 218 E τί δῆτα προσταξαίμεθ' ἂν εὐγνωστον μὲν καὶ σμικρόν—; ὅλον ἀσπαλιευτής.

3. A participle in the nominative, either with or without the substantive, is sometimes referred as an attributive to an oblique case: the notion being grammatically the object, but logically (*ex animo loquentis*) the subject of the verb; as, δοκεῖ μοι (= ἡγοῦμαι) ὁρῶν: αἰδώς μ' ἔχει (= αἰδοῦμαι) τάδε πράξας.

Obs. For this and other remarkable usages of the nominative participle, see §. 707 sqq.

2. *Σχήμα καθ' ὅλον καὶ μέρος.*

§. 478. When the action of a whole body is attributed likewise to each individual of that body (*σχῆμα καθ' ὅλον καὶ μέρος*), the whole is put in the nominative instead of the genitive, each part thereof being considered as in apposition to the whole, see §. 708. 2. So the nom. is used with ἕκαστος, ἑκάτερος, πᾶς, ἄλλος (espec. ἄλλος ἄλλοθεν), οἱ μὲν—οἱ δέ. The whole subject is frequently not expressed, but only implied in the verb: Il. η. 175 οἱ δὲ κλῆρον ἐσημήναντο ἕκαστος: Il. ι. 311 ὥς μὴ μοι τρώϊγτε παρήμενοι ἄλλοθεν ἄλλος: Od. α. 424 δὴ τότε κακκείοντες ἔβαν οἰκῶνδε ἕκαστος, i. e. in suam quisque domum sese contulerunt: Il. λ. 571 τὰ δὲ δούρα—ἄλλα μὲν ἐν σάκει μεγάλῳ πάγην—: πολλὰ δέ—ἐν γαίῃ ἴσταντο: cf. Od. α. 109 sqq. κήρυκες οἱ μὲν—, οἱ δέ—: Hdt. III. 158 ἔμενον ἐν τῇ ἐωυτοῦ τάξι ἕκαστος, in suo quisque ordine manserunt: Thuc. I. 89 οἰκίαι αἱ μὲν πολλαὶ (for πολλὰ μὲν) ἐπεπτώκεσαν, ὀλίγαι δὲ περιῆσαν: Xen. Rep. Lac. VI. 1 ἐν μὲν γὰρ ταῖς ἄλλαις πόλεσι τῶν ἑαυτοῦ ἕκαστος καὶ παίδων καὶ οἰκετῶν καὶ χρημάτων ἄρχουσιν, suis quisque liberis impertant: Il. ξ. 110 ἀγάσθηθε ἕκαστος: Xen. Cyr. III. 1. 3 διεδίδρασκον ἤδη ἕκαστος ἐπὶ τὰ ἑαυτοῦ, βουλόμενος τὰ ὄντα ἐκποδῶν ποιεῖσθαι: Plat. Charm. princ. καὶ με ὥς εἶδον εἰσιόντα ἐξ ἀπροσδοκίτου εὐδὺς πόρρωθεν

ἡσπάζοντο ἄλλος ἄλλοθεν: Ibid. p. 153 D ἡρώτων δὲ ἄλλος ἄλλο: Id. Symp. p. 180 E ἀναγκαῖον δὴ καὶ ἔρωτα τὸν μὲν—πάνδημον ὀρθῶς καλεῖσθαι, τὸν δὲ οὐράνιον: cf. Phædr. p. 255 C πηγῇ—ἡ μὲν εἰς αὐτὸν ἔδω, ἡ δὲ—ἀπορρεῖ: Demosth. p. 54, 49 οἱ δὲ λόγους πλάττοντες ἕκαστος περιερχόμεθα. But sometimes the number of the verb is not regulated by the whole subject, but by the apposed particulars, ἕκαστος, πᾶς, &c.: Il. π, 264 οἱ δὲ (σφήκες) ἀλκιμον ἦτορ ἔχοντες πρόσω πᾶς πέτεται, καὶ ἄμύνει οἷσι τέκεσσιν: Xen. Anab. II. 1, 15 οὗτοι μὲν—ἄλλος ἄλλα λέγει: Ibid. I. 8, 9 πάντες δὲ οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον ἔθνος ἐπορεύετο: Plat. Rep. p. 346 D καὶ αἱ ἄλλαι (τέχναι) πᾶσαι οὕτω τὸ αὐτῆς ἐκάστη ἔργον ἐργάζεται καὶ ὠφελεῖ ἐκεῖνο, ἐφ' ᾧ τέτακται: Id. Gorg. p. 503 E καὶ οἱ ἄλλοι πάντες δημιουργοὶ βλέποντες πρὸς τὸ αὐτῶν ἔργον ἕκαστος—προσφέρει (confert), ἃ προσφέρει πρὸς τὸ ἔργον τὸ αὐτοῦ.

Vocative.

§. 479. 1. The vocative is the expression of “calling” or “addressing” any one. It has no influence on the syntax, as it is inserted in the sentence without any grammatical connection with the other words. It is not at all essential to a language, as may be seen from its not existing in many languages, its place being supplied by the nominative, (as is the case even in Greek,) in the whole neuter gender, and in many masculine and feminine words, and even where there is a proper vocative form (II. Decl. in *os*), the nominative is frequently used in its place: as, Il. γ, 277 Ζεῦ πάτερ, Ἥελιός θ', δε πάντ' ἐφορᾷ: Od. α, 301 καὶ σὺ, φίλος,—ἄλκιμος ἴσσι.

2. The vocative has the interjection *ὦ* prefixed to it; in prose almost invariably—in poetry less frequently, and generally with some pathetic force.

3. *Position of ὦ*.—When *ὦ* is joined to a substantive and adjective, either the substantive or adjective is placed first, as one or other of them is the more emphatic; *ὦ καλοὶ παῖδες*: but Soph. El. 86 *ὦ φῶς ἄγνόν, ο lux pura*, “*quia lux, non quod pura, sed quod lux est, invocatur. Opponuntur enim statim tenebræ. Tum eodem modo, ubi substantivum et adjectivum quasi pro uno vocabulo sunt, ut ὦ Ζεῦ πατρίῳ*.” Aristoph. Eq. 108 *ὦ δαίμων ἀγαθὲ*: Plat. Soph. p. 230 C *ὦ παῖ φίλε*. Sometimes (mostly Epic) it is placed between the adjective and substantive, as a pathetic expression: Il. δ, 189 φίλος *ὦ* Μενέλαε: ρ, 716 ἀγακλὲς *ὦ* Μενέλαε. So in the Odyssey πάτερ *ὦ* ξεῖνε: Soph. Aj. 395 ἔρεβος *ὦ* φαειννότατον: Eur. Or. 1246 Μυκηνίδες *ὦ* φίλαι: El. 167 Ἀγαμέμνονος *ὦ* κόρα. Even Plat. Euthyd. p. 271 C θαυμασὶ *ὦ* Κρίταν. Sometimes *ὦ* is repeated, but always with great emphasis: Soph. Phil. 799 *ὦ* τέκνον *ὦ* γενναῖον for *ὦ* γενναῖον τέκνον. In forms of entreaty with πρὸς, the preposition with its case is sometimes placed between *ὦ* and the vocative: Plat. Apol. S. p. 25 C ἔτι δὲ ἡμῖν εἰπέ *ὦ* πρὸς Διὸς Μελίτε.

4. Sometimes in poetry an adjective belonging to the predicate, which should stand in the nominative, is in the vocative, by attraction to a foregoing vocative; as, Soph. Aj. 695 *ὦ* Πάν, Πάν ἀλίπλογκτε—φάνθη: Id. Phil. 671 ἰὼ δύστηνε σὺ, δύστηνε δῆτα διὰ πόνων φανεῖς = *ὅς* ἐφάνης δύστηνος: Theocr. XVII. 66 ἔλβιε κῶρε γένοιο^c. The foregoing vocative may even be omitted: Fragm. Callimach. (in Schol.

^a Stallb. ad loc.

^b Herm. Viger, 794.

^c Kiessling et Wüsterman ad loc.

Paris. ad Apoll. Rhod. II. 866) ἀντὶ γὰρ ἐλλήθης ἱμβρασε Παρθενίου, tu, Imbrase, Imbrasmus vocatus es pro Parthenio. So in Latin : Tibull. I. 7. 53 Sic venias hodie : Horat. Sat. II. 6, 30 Matutine pater, seu Jane libentius audis.

5. A vocative is very often followed by a particle which connects it with the following sentence, (a) by μέν with δέ following : Il. ε, 230 Αἰνεΐα· σὺ μὲν αὐτὸς ἔχ' ἥνια καὶ τεῶ ἱππῶ· —τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξέϊ δουρί.—(β) By δέ, generally in a transition from one thought to another : from a narration to an address to a person, or from one person to another : Il. α, 282 Ἀτρεΐδῃ, σὺ δὲ παῦε τεὸν μένος : Il. φ, 448 Φοῖβε, σὺ δ' εἰλίποδας ἑλικας βοῦς βουκολέεσκες. Frequently in the tragedians : Eur. Hec. 372 μήτηρ, σὺ δ' ἡμῖν μηδὲν ἐμποδὼν γένη^a : Ibid. 1287 Ἑκάβῃ, σὺ δ', ὦ Τάλαινα, διπτύχους νεκροὺς στείχουσα θάπτε : Id. Or. 622 Μενέλαε, σοὶ δὲ τάδε λέγω^b : Ibid. 1065 Πυλάδῃ, σὺ δ' ἡμῖν τοῦ φόβου γενοῦ βραβεύς : Ibid. 1675 Ὀρέστα, σοὶ δὲ παῖδ' ἐγὼ κατεγγυῶ. On the contrary, the vocative is sometimes placed last, Ibid. 1643 sq. τὰ μὲν καθ' Ἑλένην ὧδ' ἔχει· σὲ δ' αὖ χρεὼν, Ὀρέστα. Also in prose : Hdt. I. 115 ὦ δέσποτα, ἐγὼ δὲ ταῦτα τοῦτον ἐποίησα σὺν δίκῃ : Xen. M. S. II. 1, 26 ὦ γύναι, ἔφη, ὄνομα δέ σοι τί ἐστιν : Plat. Leg. p. 890 E ὦ προθυμότατε Κλεινία, τί δ' οὐ χαλεπά τε ἐστί ; The orators and comic writers do not admit this idiom : (γ) In Epic by ἀτάρ : Il. ζ, 429 sqq. Ἐκτορ, ἀτάρ σύ μοι ἐσσι πατὴρ καὶ πότνια μήτηρ, ἥδε κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης (ἀτάρ refers to what went before), I have lost all, father, mother, &c. ; but you are, &c. So ἀλλά also in other poets.—(δ) By γάρ, very frequently in the Epic language ; the sentence of which γάρ gives the reason, either being supplied by the mind, or placed in an after part of the passage : Od. κ, 501 ὦ Κίρκη, τίς γάρ ταύτην ὁδὸν ἡγεμονεύσει ; εἰς Ἀΐδος δ' οὐπὼ τις ἀφίκετο νηὶ μελαίνῃ : Il. η, 328 Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν, πολλοὶ γὰρ τεθνᾶσι (331 τῷ σε χρὴ πόλεμον μὲν ἄμ' ἡοὶ παῖσιν Ἀχαιῶν) : Hdt. III. 63 ὠνθρωπε, φῆς γὰρ ἦκειν παρὰ Σμέρδιος τοῦ Κύρου ἄγγελος· νῦν ὦν εἶπας τὴν ἀληθειάν, ἀπιθὶ χαίρων· κότερα αὐτὸς τοῦ Σμέρδους φαινόμενος ἐς ὕψιν ἐνετελλετο ταῦτα, ἢ τῶν τις ἐκείνου ὑπηρετών ; Ibid. 83 ἄνδρες στασιῶται, δηλα γὰρ δὴ, ὅτι ἐνα·γέ τινα ἡμέων βασιλεία γενέσθαι : where we must supply Choose a king. So ἐπεὶ : Od. α, 231 ξεῖν' ἐπεὶ ἄρ δὴ ταῦτά μ' ἀνείρεις ἡδὲ μεταλλᾶς (sc. I will tell you, since you ask.) cf. Il. ν, 68.

Dependent Cases.

GENITIVE.

§. 480. *Remark.*—In treating of the cases which follow the respective notions, we must observe, that whence the principles of the language were once fixed, verbs followed analogies which arose from some peculiar notion in the verbs of kindred meaning ; thus, properly speaking, verbs of hearing ought to have an accusative of the thing heard ; but when the practice of the language was fixed that such verbs were generally followed by a genitive, that case was used with things as well as persons.

1. The genitive expresses the *antecedent notion* : that notion

^a Pflugk ad loc.

^b Porson et Schaefer ad loc.

which precedes the principal verbal notion in the series which forms the whole thought.

2. This notion is *antecedent* as being a notion of

1. Cause.—The notion of that, wherefrom any action, or emotion, or state arises, being necessarily *antecedent* in the mind to the action or emotion or state itself; as, ἐπιθυμέω σοφίας: the notion of σοφία must have existed before the feeling of ἐπιθυμία could have arisen.

Obs. In verbs expressive of those states or energies, which arise from the antecedent comprehension of the object to which they tend; as, ἐπιθυμέω σοφίας, in which ἐπιθυμία arises from the notion of σοφία, and likewise tends towards it as its end, the antecedent notion, being likewise the object, must be expressed to make up the objective construction: ἐπιθυμέω for instance would be an imperfect expression; but in notions of action or states, in which there is some other object for the verb to tend to and rest on, the antecedent cause need only be expressed in the sentence, if it is wished clearly to state *what* the cause of the action is; as, εὐνοίας τοῦτό σοι δίδωμι, *I give this to you, because of my good will*; but δίδωμι τοῦτό σοι is in itself a complete thought.

2. Relation.—The notion of the correlative being necessary to the conception of the relative; as, μέλζων τοῦδε. If we have no antecedent notion of the person or thing signified by ὅδε, we cannot say that any one is μέλζων than him, so that the whole force of μέλζων arises from an antecedent consideration of that which ὅδε represents.

3. Position.—Where the position (moral, or physical, or temporal) of any thing is determined by its relation to something else; as, πέλας οἴκου: if πέλας is to give any notion at all, we must antecedently know the situation of οἶκος, so that the whole force of πέλας arises from an antecedent consideration of οἶκος: so ὡς ποδῶν εἶχε, the value of ὡς arises from our knowledge or supposed knowledge of what were the powers of the πόδες.

4. Partition.—The notion of the whole being antecedently necessary to the notion of a part; that is, if we had no notion of the whole, we could have no notion of the part as a part.

5. Separation.—The point whence a motion, action, or state of separation begins, being (if conceived at all) antecedent to the notion of the motion, action, or state; as, ἐρχομαι δόμων εἰς σε: here δόμων need not be expressed to make a perfect sentence; but if it is expressed, it must be considered as antecedent to the notion of ἐρχομαι.

6. Privation.—The notion of a thing being antecedently

necessary to any notion of being without it; the whole force of the privative arising from the notion of the positive.

7. Material.—The notion of the material (if expressed) being properly antecedent to the thing made.

8. The Attributive Genitive represents its notion as being in some one of these relations to the notion of the other substantive; as, οἱ καρποὶ τοῦ δένδρου: the δένδρου is the cause of the καρποί.

Causal Genitive.

§. 481. 1. All verbs or verbal sentences *may* have a genitive of the antecedent notion whence their action or state arises; as in the Homeric expressions, ἀγγελίης εἰλθεῖν &c.^a; as, Il. ν, 252 ἡέ τευ ἀγγελίης μετ' ἐμ' ἦλυθες: Il. ο, 640 ἀγγελίης οἴχνεσκε: Hesiod. Theog. 781 ἀγγελίης πωλεῖται: Thuc. II. 72 καταπατηθέντες τοῦ μὴ φθῆναι τὴν ἐγκατάληψιν: Arist. Pax, 300 νῦν γὰρ ἡμῖν ἀρπάσαι πάρεστιν ἀγαθοῦ δαίμονος. The Genitive gives the cause of the verbal sentence πάρεστιν ἀρπάσαι: Eur. Orest. 41 ὦ οὔτε σῖτα διὰ δέρης ἐδέξατο: Æsch. Sept 146 στόνων ἄδρας: Eur. Orest. 1407 ἔρροι τῆς ἡσύχου προνοίας, *for his inactive prudence*. With some verbs it is *usual* to express the cause, though it is sometimes omitted, the objective sentence being perfect without it.

Obs. 1. The adverbial prepositions οὐνεκα, χάριν, &c. are frequently used to define the notion of cause yet more fully.

Obs. 2. The genitival suffix *θεν* is not unfrequently used for the regular inflected genitive, so οὐρανόθεν, σίθεν, &c.: cf. Eur. Ion 960: and even prepositions are sometimes joined with these forms, as ἐξ ἀλόθεν, ἐκ Διώθεν.

2. Those intransitive verbal notions, which either have no expressed object at all, or else an object which is likewise the cause of the verbal notion, require the expression of the cause in the genitive, the objective relation being imperfect without. These verbs are said to govern a genitive.

§. 482. The causal genitive will then be treated of by considering

a. Those verbs which take a genitive of the object, as being likewise the cause—Verbs expressing intransitive or passive notions, where the verb has no definite object, or where the source whence the notion of the verb arises is also the object whither

^a Buttmann (Lexil. ad voc. ἀγγελίη, 5.), who supposes a masc. substantive ἀγγελίης on the authority of some Alexandrian grammarians, but this seems to be needless.

it tends, and therefore is the proper case of the verb, which the verb is said, in common grammatical language to govern.

b. Those verbs which very usually, though not always, take a genitive of the cause. Where the verb has some other object whither it tends, and therefore the cause need not be expressed in the sentence, but if it is expressed, it is in the genitive.

Obs. If (as in the case of the verbs mentioned in *a*) the cause is likewise the object, it follows, that when the objective notion is considered by the speaker rather as the object than the cause, the verb will be joined with an accusative, corresponding to the notion in the speaker's mind. Hence some verbs are constructed with a genitive and dative or accusative, as the thing or person is conceived of as the cause of the object or otherwise.

I.

§. 483. Where the verb is *said* to govern a genitive.

Verbs of *proceeding from, becoming, arising, having become or arisen, being produced or created*, take a genitive of that whence they proceed, &c.; as, γίνεσθαι, φύναι, εἶναι, and in poetry, φυτεύεσθαι, τεκνοῦσθαι: Od. δ, 611 αἵματος εἰς ἀγαθοῖο: cf. Il. τ, 111. ἰ. φ, 109 πατὴρ δ' εἴμ' ἀγαθοῖο: Il. α, 49 δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο: Soph. Œ. C. 1324 τοῦ κακοῦ πότμου φυτευθεῖς: Eur. Or. 725 εἰκότως κακῆς γυναικὸς ἄνδρα γίνεσθαι κακόν: Id. Hec. 380 ἐσθλῶν γενέσθαι. So often in tragedy γεγώς τινος: Eur. Iph. T. 4 τοῦ δ' ἔφην ἐγώ. (So in the transitive sense, where the cause need not be expressed: Eur. Ion. 3 μῖα θεῶν ἔφυσε Μαίαν: Id. Med. 800 οὔτε τῆς νεοῦργου νύμφης τεκνώσει παῖδα.) Hdt. III. 81 ἀρίστων δὲ ἀνδρῶν οἰκὸς (*consentaneum est*) ἀρίστα βουλευμάτα γίνεσθαι: Ibid. 160 Λαπύρου δὲ τούτου γίνεται Μαγάβυζος: Xen. Cyr. I. 2, 1 πατὴρ μὲν δὴ λέγεται ὁ Κῦρος γενέσθαι Καμβύσου, Περσῶν βασιλέως· ὁ δὲ Καμβύσης οὗτος τοῦ Περσειδῶν γένους ἦν — μητὴρ δὲ ὁμολογεῖται Μανδάνης γενέσθαι: Plat. Menex. p. 239 Α μῖα μητὴρ πάντες ἀδελφοὶ φύντες. So Arist. Acharn. 256 οἷσι παρ' ἐμοῦ πόλεμος ἐχθοδοπὸς αὔξεται τῶν ἐμῶν χωρίων, *grows from my farms*; with ellipse of εἶναι: Plat. Phædr. p. 242 D τὸν Ἑρωτα οὐκ Ἀφροδίτης καὶ θεόν τινα ἡγῇ;—Here also belong the phrases (mostly poetical), κεκλησθαι τινος, *alicujus filium vocari (esse)*: Hdt. VI. 88 Νικόδρομος Κνωθοῦ καλεόμενος: cf. Theocr. XXIV. 102.

Obs. 1. Generally, and in prose almost invariably, the prepositions ἀπὸ, ἐκ, sometimes διὰ, are added to the genitive: Hdt. III. 159 ἐκ τούτων δὲ τῶν γυναικῶν οἱ τῶν Βαβυλώνιοι γεγόνασι.

Obs. 2. Hence we may explain the elliptic attributive genitive (§. 463. 3.), as, ὁ τοῦ βασιλέως υἱός, i. e. ὁ τοῦ βασιλέως (γεννηθεὶς) υἱός: Hdt. III.

60 Εὐπαλῖνος Ναυστρώφου : Ibid. 'Ροῖκος Φίλεω : 123 Μαϊάνδριος Μαϊανδρίων : Id. VI. 52 'Αριστόδημον τὸν 'Αριστομάχου, τοῦ Κλειοδαίου, τοῦ 'Υλλου : Ibid. Αἰτεσίωνος, τοῦ Τισαμενοῦ, τοῦ Θερασάνδρου, τοῦ Πολυνείκου : Thuc. I. 24 Φάλιας 'Ερατοκλείδου. Poetic : Διὸς 'Αρτεμις, 'Οἴληος ταχὺς Αἴας, Ovid. Met. XII. 622 *Oileos Ajax*. In the plural number with a preposition ; as, οἱ ἐκ Διὸς Soph. El. 659 : οἱ ἐξ αὐτοῦ, *posterius ejus* Hdt. I. 56 : οἱ ἀφ' 'Ηρακλέους Thuc. I. 24.

Obs. 3. In poetry, passive and intransitive verbs have a genitive of that antecedent notion which is conceived to have caused or produced the state expressed by the verb^a : Æsch. Ag. 817 πληρουμένη χειρὸς : Soph. Phil. 3 κρατίστου πατρὸς 'Ελλήνων τραφεῖς : Id. Aj. 807 φωτὸς ἡπατημένη : Id. CE. R. μερίμνης ὑποστραφεῖς : Id. CE. C. 391 τίς δ' ἂν τι τοιοῦδ' ἀνδρὸς εὖ πράξειεν ἂν : Plat. Rep. 562 D μεθυσθὴ ἀκράτου αὐτῆς : Id. Symp. 203 B. μεθυσθεῖς τοῦ νέκταρος : Soph. CE. C. 274 εἰδότην ἀπωλλύμενην : Soph. Ant. 256 ἄγος, φεύγοντος ὡς, ἐπὶ κόνις, as from one atoiding. So Eur. Orest. 496 πληγῆς θυγάτρός τῆς ἐμῆς : Id. Elect. 123 κείσαι σᾶς ἀλόχου σφαγῆς Αἰγίσθου τ', 'Αγόμενον : Æsch. Ag. 517 λελειμμένα δορός. So also verbal adjectives with a passive force ; as, Soph. Elect. 343 ἅπαντα γὰρ σοι τὰμὰ νοουθετήματα νεῖνης διδασκὰ, κοῦδὲν ἐκ σουτῆς λέγεις, *præcepta a te mihi data snnt ab illa instillata*. So Eur. Hipp. 668 στέγην ἧς κατηρεφεῖς δόμοι : Soph. CE. T. 1437 θνητῶν μηδεὶν προσήγορος : Eur. Alc. 676 ἀργυρωνητόν σεθεν. So in Pure Hdt. II. 91 *σανδάλιον αὐτοῦ πεφορημένον, worn by him* : Thuc. V. 103 *γινώσκειται σφαλέντων, is known by them when they have failed* ; generally this relation is expressed by the prepositions, ὑπό, παρά, πρὸς, ἐκ, διὰ.

Obs. 4. So the attributive genitive (§. 463.) is to be explained by some such notion implied in the substantive of which it is the attributive ; as, τέχνημα ἀνδρὸς, i. e. τέχνημα ἀνδρὸς (πεποιημένον implied in τέχνημα), τὰ τῶν ἀνθρώπων πράγματα : τὰ τοῦ 'Ομήρου ποιήματα : Il. β, 397 τὸν δ' οὐποτε κύματα λείπει παντοίων ἀνέμων, *produced by* : Æsch. Prom. 908 'Ηρας ἀλατείαι, *er- rores a Junone excitati* : Soph. Aj. 618 ἔργα χερσὶν μεγίστας ἀρετὰς : Hipp. 1356 ἐμῆς βόσκημα χειρὸς : Id. Trach. 113 Νότου ἢ Βορρᾶ κύματα : Id. Phil. 1116 πύμμος δαιμόνων : Xen. M. S. II. 1, 33 αἱ τῶν νέων τιμαί, *the honours shewn by the young men*. So also Thuc. IV. 92 θράσει ἰσχυρος, *confidence proceeding from strength* : Thuc. I. 23 αἰτίαι ἐκατέρων, *the causes alleged of each* : Demosth. p. 23, 18 πάντα αὐτοῦ ἔργα. Sometimes the relation is more accurately defined by a preposition : Hdt. II. 148 τὰ ἐξ 'Ελλήνων τείχεα : Soph. Phil. 106 τὰ ἐξ 'Ατρειδῶν ἔργα : Id. Antig. 1219 τὰ ἐκ δεσπότου κελεύσματα : Xen. Cyr. V. 5, 13 τὸ παρ' ἐμοῦ ἀδίκημα : Ibid. III. 3, 2 ἡδεσθαι τῇ ὑπὸ πάντων τιμῇ.

§. 484. So verbs have a genitive of the source whence any action, physical or mental, arises ; as this is conceived to be antecedent to that notion.

Verbs of "smell"—*breathing from any thing* ; as, πνέειν—ὄζειν—προσβάλλειν. 'Οζειν ἰων—ὄζειν κρομύων—προσβάλλειν μύρου—πνεῖν τράγου. Anacr. XXVIII. 9 μύρου πνεῖν : Arist. Pac. 180 πόθεν βροτοῦ με προσέβαλε : Id. Ran. 348 ὡς ἡδύ μοι προσέπνευσε χοιρειῶν κρεών : Id. Acharn. 190 ὄζουσι πίττης καὶ παρασκευῆς νεών : Theocr.

I. 27 κισσύβιον—ἔτι γλυφάνοιο ποτόσδον: Id. VII. 143 πάντ' ὥσδεὺν θέρεος μάλα πίονος, ὥσδε δ' ὀπώρας: Id. XXIX. 19 ἀνδρῶν τῶν ὑπερηνόρεων δοκέεις πνέειν. A genitive may also be used, of the spot where, as well as the thing whence, the smell proceeds, though here ἀπό is more usual; as, Hdt. III. 23 ὄζειν ἀπὸ κρήνης ὥσεί ἑων: τῆς κεφαλῆς ὄζειν μύρου: Arist. Vesp. 1058 τῶν ἱματίων ὀζήσει δεξιότητος. So Anacr. IX. 3 πόθεν μύρων πνέεις.

§. 485. Verbs expressing the reception of mental and physical perception, take the genitive of the source of that perception, that whence it proceeds and is received, this being necessarily antecedent to the perception: ἀκούειν, ἀκροᾶσθαι, κλύειν Poetic, ἀτεῖν Poetic, ἀποδέχεσθαι, *to assent to—to receive what he says*: πυνθάνεσθαι, αἰσθάνεσθαι, γινώσκειν generally with an accusative,—δοσφραίνεσθαι—(sometimes ὄρᾶν, θεᾶσθαι, θεωρεῖν, σκοπεῖν, διασκοπεῖν et sim.)—μανθάνειν, συνιέναι, *to understand*: more rarely, ἐπίστασθαι, εἰδέναι, ἀγνοεῖν, ὑπονοεῖν, διανοεῖσθαι, ἐννοεῖν. ἐνθυμεῖσθαι: Il. α, 37 κλυθὶ μεν: Soph. Œ. C. 793 δοσπερ καὶ σαφέστερον κλύω Φοίβου τε καὶ τοῦ Ζηνός: Od. ι, 401 οἱ δὲ βοῆς ἀκόντες ἐφοίτων ἄλλοθεν ἄλλος: Il. ρ, 686 ἄγε δεῦρο—, ὄφρα πύθῃαι λυγρῆς ἀγγελίης: Il. δ, 357 ὥς γνῶ χωμένοιο: Od. ψ, 109 γνωσόμεθ' ἀλλήλων: Il. β, 26 νῦν δ' ἐμέθεν ξύνες ὦκα: Il. α, 273 καὶ μέν μεν βουλῆων ξύνιον, πείθοιτό τε μῦθω: Od. δ, 76 ἀγορεύοντος ξύνετο: Demosth. 67, 14 ἄλλου λέγοντος συνειήτε: Id. Anab. III. 1, 19 διαθεώμενος αὐτῶν, δσην μὲν χώραν καὶ οἶαν ἔχοειν: Plat. Charmid. p. 154 E τί οὖν, ἔφη, οὐκ—ἔθεασάμεθα πρότερον τοῦ εἰδούς: Æsch. P. V. 701 μαθεῖν τῆσδε: Soph. Aj. 1161 αἰσχιστον, κλύειν ἀνδρὸς ματαίου φλαυρ' ἔπε μυθουμένου: Arist. Ran. 815 ἡνίκ' ἂν ὀφθαλμοῦ περ ἰδῇ θήγοντος δδόντας: Id. Eq. 804 μὴ καθορᾶ σου (see §. 487. 2.): Soph. Trach. 394 ἔρποντος εἰσορᾶς ἐμοῦ: Hdt. I. 47 καὶ κωφοῦ συνήμι, καὶ οὐ φωνεῦντος ἀκούω: Hdt. III. 29 ἐπαίοντες σιδηρίων: Id. I. 80 ὥς δοσφραντο τάχιστα τῶν καμήλων οἱ ἱπποὶ, καὶ εἶδον αὐτὰς, ὀπίσω ἀνέστρεφον: Thuc. V. 83 ὥς ᾗσθοντο τειχιζόντων: Id. IV. 6 ὥς ἐπύθοντο τῆς Πύλου κατειλμμένης: Id. II. 81 οὐδέτερον ᾗσθετο τῆς μάχης: Id. I. 68 τῶν λεγόντων μάλλον ὑπενόεῖτε, ὥς ἔνεκα τῶν αὐτοῖς ἰδίᾳ διαφορῶν λέγουσι: Xen. Cyr. I. 3, 10 οὐκ ἀκροώμενοι δὲ τοῦ ᾗδοντος ὠμνύετε ᾗδειν ἀριστα: Ibid. VIII. 1, 40 καταμαθεῖν δὲ τοῦ Κύρου δοκοῦμεν, ὥς οὐ τούτῳ μόνον ἐνόμιζε χρῆναι τοὺς ἀρχοντας τῶν ἀρχομένων διαφέρειν: Id. M. S. I. 1, 12 καὶ πρῶτον μὲν αὐτῶν ἐσκόπει, πότερά ποτε νομίσαντες ἱκανῶς ᾗδη τ' ἀνθρώπινα εἰδέναι, ἔρχονται ἐπὶ τὸ περὶ τούτων φροντίζειν κ. τ. λ.: Id. Œcon. XVI. 3 καὶ ἀλλοτρίας γῆς τοῦτο ἔστι γνῶναι, ὃ τι τε δύναται φέρειν: Id. M. S. III. 6, 17 ἐνθυμοῦ δὲ καὶ τῶν εἰδόντων, ὃ τι τε λέγουσι καὶ

ὅ τι ποιούσιν : Plat. Apol. p. 27 A ἄρα γινώσεται Σωκράτης ὁ σοφὸς ἐμοῦ χαριεντιζομένου καὶ ἐναντι' ἐμαυτῷ λέγοντος : Id. Phileb. p. 51 C εἴ μου μαιθάνεις : Id. Gorg. p. 463 D ἄρ' οὖν ἂν μάθους ἀποκριναμένου : Ibid. p. 517 C ἀγνοοῦντες ἀλλήλων, ὃ τι λέγομεν : Id. Rep. p. 375 E οἶσθα γάρ που τῶν γενναίων κυνῶν, ὅτι τοῦτο φύσει αὐτῶν τὸ ἦθος, πρὸς μὲν τοὺς συνήθεις τε καὶ γνωρίμους ὥς οἶόν τε πρασιτάτους εἶναι, πρὸς δὲ τοὺς ἀγνώτας τούναντίον : Ibid. p. 525 D νῦν καὶ ἐννοῶ βηθέντος τοῦ περὶ τοὺς λογισμοὺς μαθήματος, ὥς κομψόν ἐστι κ. τ. λ. : Id. Legg. p. 646 D καὶ τῆς περὶ τὸν οἶνον ἄρα διατριβῆς ὡσαύτως διανοητέον : Id. Phæd. p. 92 D μήτε ἐμαυτοῦ μήτ' ἄλλου ἀποδέχεσθαι λέγοντος, ὥς ἡ ψυχὴ ἐστὶν ἁρμονία : Demosth. p. 82, 3 ἀποδεχόμενοι τῶν συκοφαντούντων : Ἀκούειν δίκης, *to listen to a cause*, αἰσθάνεσθαι κραυγῆς, *θορύβου, ἐπιβούλης*.

Obs. 1. The thing heard, &c. would properly, and not unfrequently does, follow the verb in the accusative ; but as the Greeks loved to give a personal character to things, the genitive is not unfrequently used for the accusative, as in several of the above examples. So Arist. Ach. 306 τῶν δ' ἐμῶν σπονδῶν ἀκούσατε, *listen to*, as if the *σπονδαί* were speaking ; while Ibid. 337 ἐμοῦ λέγοντος οὐκ ἤκούσατε.

Obs. 2. With the verbs of *seeing*, when the notion is rather of receiving an expression from something seen, the genitive is used, and when the notion is merely of something seen, then the acc.

§. 486. Here also belong the verbs of *examining, inquiring, saying*. The person or thing concerning whom any thing is said or asked, is sometimes considered as the source of the thing said or asked, whence it proceeds, and therefore, as being antecedent to it, takes the genitive : κρίνειν, ἐξετάζειν, εἰπεῖν, φράζειν, φάναι, δηλοῦν, &c. : Od. λ, 174 εἰπέ δέ μοι πατρός τε καὶ υἱός, ὃν κατέλειπον, ἧ ἔτι παρ κείνοισιν ἐμὸν γέρας, ἧέ τις ἤδη ἀνδρῶν ἄλλος ἔχει : Ibid. 493 εἰπέ δέ μοι Πηληϊὸς ἀμύμονος εἴ τι πέπυσσαι : Soph. Trach. 1122 τῆς μητρὸς ἦκω τῆς ἐμῆς φράσων, ἐν οἷς νῦν ἔστιν : Id. El. 317 τοῦ κασιγνήτου τί φῆς ; ἦξουντος ἡ μέλλοντος ; Id. Phil. 439 ἀναξίου μὲν φωτὸς ἐξερησσομαι — τί νῦν κυρεῖ ; Id. Ag. 1236 ποίου κέκραγας ἀνδρὸς ᾧδ' ὑπέρφρονα : Id. CE. C. 365 ἀ τοῦδ' ἐχρήσθη σώματος : Plat. Rep. p. 439 B τοῦ τόξου οὐ καλῶς ἔχει λέγειν, ὅτι αὐτοῦ ἅμα χεῖρες τὸ τόξον ἀπωθούνται τε καὶ προσέλκονται, ἀλλ' ὅτι ἄλλη μὲν ἡ ἀπωθούσα χεὶρ, ἑτέρα δὲ ἡ προσαγομένη : Ibid. p. 485 B μαθήματός γε αἰεὶ ἐρώσιν, (*philosophi*) ὃ ἂν αὐτοῖς δηλοῖ ἐκείνης τῆς οὐσίας τῆς αἰεὶ οὔσης : Ibid. p. 576 D εὐδαιμονίας τε αὖ καὶ ἀθλιότητος ὡσαύτως ἢ ἄλλως κρίνεις : Demosth. p. 23, 20 εἰ δέ τι πταίσει, τότ' ἀκριβῶς αὐτοῦ ταῦτ' ἐξετασθήσεται. So perhaps we may explain, *ibid. p. 19, 4* τούτων οὐχὶ νῦν ὁρῶ τὸν καιρὸν τοῦ λέγειν, *de his dicendi nunc non video tempus opportunum*.

Obs. 1. This notion is often more accurately defined by *περί*; as, Isocr. p. 614. 9 *ἐνθυμηθῆναι περί τῶν κοινῶν πραγμάτων*, to consider on.

Obs. 2. So the attributive genitive; as, Od. α. 409 *ἀγγελίης πατρός φέροι οἰχομένοιο*.—*ἀγγελία τῆς Χίου* Thuc., *de Chio*: Xen. M. S. II. 7. 3 *τὸν τοῦ κυνὸς λόγον*.—*ἐρώτησις τινος* Plat., like *quaestio animorum* Cic. Tusc. I. 23. (generally *περί*): *ἐπειρώτησιν τῶν χρησμῶν* Hdt. IX. 44: Plat. Theæt. p. 164 D *ὁ μῦθος ὁ τῆς ἐπιστήμης καὶ αἰσθήσεως*.

§. 487. 1. Whether the genitive with the verbs in the two last paragraphs expresses the person or the thing, as *ἀκούω Σωκράτους*, or *ἀκούω βορύβου*, the principle of the construction is the same; when the thing heard is alone expressed, it is by a fiction of speech considered as the source whence the hearing, &c. proceeds; but when the person is likewise expressed, this fiction is no longer practicable, as the real source is expressly stated, and then the thing heard, &c. is in the accusative, and the source whence it proceeds in the genitive: Od. μ. 389 *ταῦτα—Καλυψοῦς ἤκουσα*: Xen. Cyr. III. 1. 1 *ὁ Ἀρμένιος, ὡς ἤκουσε τοῦ ἀγγέλου τὰ παρὰ τοῦ Κύρου, ἐξεπλάγη*, as in Latin *audire aliquid ex aliquo*: Eur. Rhes. 129 *μαθύντες ἐχθρῶν μηχανὰς κατασκόπου βουλευσόμεσθα*. So *συνίειν τινὸς τι*, as *ἔπος—ὅπα θεῶς: ὀσφραίνεσθαι ὀδμήν*: Hdt. I. 80 *κάμῃλον ἵππος φοβίεται, καὶ οὐκ ἀνέχεται ὅτε τὴν ἰδέην αὐτῆς δρέων, ὅτε τὴν ὀδμὴν ὀσφραϊνόμενος*. This is especially the case with the verbs of *understanding, inquiring, examining, saying*; as, *ἐνθυμίσθαι, σκοπεῖν, λέγειν, δηλοῦν*, which are rarely found with the genitive alone^a.

2. All these verbs are, properly speaking, intransitive; the subject being represented, not as acting upon, but as acted upon and receiving something from another. The construction with the genitive is most in harmony with their own force and the genius of the language; but they very frequently take an accusative in a transitive force, especially verbs of *seeing*, which, except in poetry, rarely have a genitive, as in Xen. M. S. I. 1. 10 *οὐδεὶς δὲ πόποτε Σωκράτους οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον οὔτε πρᾶττοντος εἶδεν, ὅτε λέγοντος ἤκουσεν*.

3. Verbs of *hearing, perceiving, observing*, often take an accusative, as well of the person as of the thing: Il. κ. 354 *ἔστη δοῦπον ἀκοῆς*: Od. κ.

^a The double construction of these verbs of sense seems to depend on the following principles. With the Accusative (*αἰσθάνομαι τὸδε*), the *τὸδε* is the *αἰσθητόν* (Arist. de Anima, ii. 12. *ἡ μὲν αἰσθησις δεκτικὸν ἐστὶ τῶν αἰσθητῶν εἶδον ἔνεν τῆς ἑλπες*). With Genitive *αἰσθάνομαι τοῦδε* = *αἰσθάνομαι αἰσθησιν τοῦδε αἰσθητοῦ*. (Arist. de Anima, iii. 2. 9. *ἐκείνη αἰσθησις τοῦ ὀπκοιμένου αἰσθητοῦ ἐστίν*.) So that when the acc. is used the *αἰσθητόν* is supposed to be received into the mind, according to the former view, when the gen., the *αἰσθησις* from the *αἰσθητόν* according to the second view. Now with verbs of *hearing*, the *αἰσθητόν* itself would seldom be conceived of as entering into the mind; or more properly speaking, the *αἰσθητόν* would not be so received, but the *ψόφος* from the *αἰσθητόν*. Hence the gen. is most usual: and when the accus. is used it is of the sound, the *ἡκουστόν*; as, Ec. C. 158 *ἀκούσαι ἡκουμα*.

With verbs of *seeing*, on the contrary, the *αἰσθητόν*, or thing itself, its very image, is received into the eye, so that the accus. is usual, and the gen. very rare, as it would misrepresent the metaphysical relation of the subject and object. The *ὄψις* cannot be separated from the *ὄρατόν*—it consists in the *ὄρατόν* being received into the pupil of the eye.

With verbs of *touch*, again; the thing touched is not received into the mind, but an *αἰσθησις* from it conveys the image of it to the mind. Hence the gen. is more usual. If the acc. is used, the thing touched or *αἰσθητόν* is conceived as implied in the *αἰσθησις*. (*ἡ δὲ τῆς αἰσθήσεως ἐνέργεια καὶ τοῦ αἰσθητοῦ ἡ αὐτή*.)

Verbs of *taste*.—The thing tasted, *αἰσθητόν*, is considered as conveying a taste to the sense, rather being itself received into it: hence the genitive.

147 ἐνοπήν τε πυθοίμην : Xen. Cyr. III. 1, 4 ὥς ἦσθετο τὰ γιγνόμενα (but V. 3, 20 ἄρτε ἦσθημένος τοῦ γεγενημένου) : Thuc. V. 32 ἐνθυμούμενοι τὰς ἐν ταῖς μάχαις συμφορὰς : Isocr. p. 15 D ἐπειδὴν ἐνθυμηθῶσι τοὺς φόβους καὶ κινδύνους.

4. The verbs of *hearing* take the genitive in the sense of "*obey*," as well as other verbs of obeying which are elsewhere joined with the dative; the person who is obeyed being considered as the source whence the obligation is derived; as, ἀκούειν, ὑπακούειν, κατακούειν, ἀνηκουστῆν and νηκουστῆν, κλύειν Poetic, πείθεσθαι seldom, ἀπειθεῖν. So the adjectives κατήκοος, ὑπήκοος rarely with a dative : Il. ο, 199 οἱ ἔθεν δτρήνυτος ἀκούσονται καὶ ἀνάγκη : Ibid. 236 οὐδ' ἄρα πατρός ἀνηκούστησεν Ἀπόλλων : cf. π, 676. Od. η, 11 Φαιήκεσσιν ἄνασσε, θεοῦ δ' ὥς δῆμος ἄκουειν [ἀκούειν τινί, *to listen to*, Il. π. 515. an unusual construction instead of a genitive] : Æsch. Prom. 40 ἀνηκουστῆν δὲ τῶν πατρὸς λόγων οἷόν τε πῶς : Soph. Elect. 340 τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα : Eur. Or. 436 οἱτοί μ' ὑβρίζουσ', ὧν πόλις τανῦν κλύει (*quibus obedit*). Prose : Hdt. III. 61 Σμέρδιος τοῦ Κύρου ἀκουστέα (ἐστὶ) — ἀλλ' οὐ Καμβύσῃ : Ibid. 62 προαγορεύει ἡμῖν Σμέρδιος βασιλῆος ἀκούειν : Ibid. 101 Δαρείου βασιλῆος οὐδαμὰ ὑπήκουσαν : Id. I. 126 νῦν ὧν ἐμέο πειθόμενοι γίνεσθε ἐλεύθεροι* : Id. VI. 12 μὴ πειθώμεθα αὐτοῦ : Thuc. VII. 73 πείθεσθαι τινος : Id. II. 62 ἄλλων ὑπακούειν : Xen. Cyr. IV. 5, 19 πῶς χρὴ καλοῦντος ἀπειθεῖν : Demosth. p. 15. extr. κατακούειν τινός. Adjective : Plat. Rep. p. 440 D ὑπηκόους τῶν ἀρχόντων.

Obs. In ὑπήκοός τινος the state of the subject is rather the prominent notion; in ὑπήκοός τινι the benefit enjoyed by the master.

§. 488. Verbs which express the notion of *grief*, *sympathy*, &c. take a genitive of those objects, the antecedent conception of which, as being that whence the feeling arises, is implied in the notion of grief; as, ἀλγεῖν, οἰκτεῖρην, ὀδύρεσθαι, ὀλοφύρεσθαι : Od. δ, 104 ὀδύρεσθαι τινος : Od. φ, 250 οὐτὶ γάμου τοσσοῦτον ὀδύρομαι : Il. χ, 169 ὀλοφύρεσθαι Ἑκτορος : Od. π, 17 Ἀργείων ὀλοφύρεαι : Æsch. Ag. 571 ἀλγεῖν τύχης παλιγκότου : Eur. Heo. 1256 παιδὸς οὐκ ἀλγεῖν δοκεῖς : Thuc. II. 65 ὧν ἕκαστος ἤλγει : (So στένω and οἰκτεῖρω with acc. of object in a transitive force : Xen. Cyr. V. 4, 32 ὁ Κῦρος ἀκούσας, τοῦ μὲν πάθους ὤκτειρεν αὐτόν : Eur. Hipp. 1409 στένω σὲ μᾶλλον, ἢ μὲ, τῆς ἁμαρτίας.)—πενθικῶς ἔχειν τινός : Xen. Cyr. V. 2, 7 τὴν θυγατέρα, πενθικῶς ἔχουσαν τοῦ ἀδελφοῦ τεθυηκότος, ἐξάγων τὰδε εἶπεν. Analogous to this is the construction, Soph. Phil. 715 πύματος ἦσθη, and the attributive genitive, ἡδοναὶ τέκνων &c.; the genitive expressing the cause whence the pleasure arises. So Soph. CE. R. 234 δείσας φίλου, *for his friend*.

Obs. 1. So the attributive genitive (§. 464.) : ἀλγος ἐταίρων (*de amicis*), ἄχος τινός Il. ξ, 458. τ, 581. χ, 428 : Id. ο, 26 ὀδὴν Ἑρακλῆος : Soph. Phil. 965 οἰκτος—τοῦδ' ἀνδρός : Id. CE. C. 730 ψόβος ἐπεισόδου.

Obs. 2. Περί is sometimes added : Od. φ. 249 ἡ μοι ἄχος περὶ τ' αὐτοῦ καὶ περὶ πάντων.

Obs. 3. Most of these genitives of the cause or aim of the action were formerly explained by a supposed ellipse of *ἔνεκα* or *χάριν*.

§. 489. Adjectives also which express the notion of *miser*y, especially in exclamations^a: Eur. Hipp. 366 ὦ τάλαινα τῶν δ' ἀλγέων! Ibid. 564 ὦ τλάμων ὑμεναίων! Ibid. 570 ὦ δυστάλαινα τῶν ἐμῶν παθημάτων! Id. Or. 1029 ὦ μέλεος ἦβης σῆς, Ὀρέστα, καὶ πότμου θανάτου τ' ἁώρου! Id. Med. 1028 ὦ δυστάλαινα τῆς ἐμῆς αὐθαδίας! Id. Hec. 661 ὦ τάλαινα σῆς κακογλώσσου βοῆς! Ibid. 783 ὦ σχετλία σὺ τῶν ἀμετρήτων πόνων! Id. Androm. 1179 ὦ σχετίλιος παθέων ἐγώ! Id. Ion. 260 τλήμων σὺ τόλμης. So likewise interjections, either with or without corresponding expressions of feeling: Soph. Œ. C. 149 ἔ, ἔ, ἀλάων ὀμμάτων: Id. 598 φεῦ τοῦ ξυγαλλάσσοντος ὄρνιθος: Eur. Or. 412 οἶμοι διωγμῶν, οἷς ἐλαύνομαι τάλας! Id. Herc. 899 αἰαὶ κακῶν! Ibid. 1374 οἶμοι δάμαρτος καὶ τέκνων, οἶμοι δ' ἐμοῦ! Id. Hipp. 1454 ὦ μοι φρενὸς σῆς εὐσεβοῦς τε κάγαθῆς! Xen. Cyr. III. 1, 39 φεῦ τοῦ ἀνδρός! Plat. Rep. p. 509 C Ἄπολλον, δαιμονίας ὑπερβολῆς! Even when the interjection is omitted: Theocr. XV. 75 χρηστῷ κῶκτρίμονος ἀνδρός! Eur. Med. 1051 ἀλλὰ τῆς ἐμῆς κάκης, τὸ καὶ προσέσθαι (scil. ἐμέ) μαλθακοὺς λόγους φρενὶ! (unless this be an expression of wonder, see §. 495. fin.) Xen. Cyr. II. 2, 3 τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν.

Obs. 1. This idiom belongs to the Attic æra. The article is generally prefixed to this gen. in a demonstrative force, pointing out the presence of the misfortune, &c.

Obs. 2. We find the constructions ὦμοι τῶν κακῶν, *alas for the woes*, and οἶμοι τὰ κακὰ, *I lament* (supplied from οἶμοι) *these evils*. So Æsch. Ag. 1146 ἰὼ, ἰὼ (= θροῶ) λιγείας μόρον ἀηδόνος.

Obs. 3. The verbs expressing *sorrow for* and *sympathy with*, frequently take an acc. in the transitive sense of *lamenting*, *pitying*; the person or thing lamented, &c. being considered rather as the object or patient than the cause or source of the sorrow, &c. Hence they have a passive voice: Plat. Apol. p. 34 C ἵνα—ἐλεηθείη, *that he might be pitied*.

§. 490. So other verbs expressive of strong mental feeling take a gen. of the antecedent notion of that thing or person which provoked those feelings. So verbs of *anger* and *annoyance*^b; as, χολοῦσθαι, χῶσθαι, μηρίν, θυμοῦσθαι, κοτεῖν, ἄχθεσθαι, χαλεπαίνειν, &c.: Il. ν, 660 τοῦ δὲ Πάρις μάλα θυμὸν ἀποκταμένειο χολώθη: Il. ξ, 266 Ἡρακλῆος περιχόσαστο, παιδὸς ἐοῖο: Il. π, 320 Μάρης—Ἀντιλόχῳ ἐπόρουσε, κασιγνήτιο χολωθεῖς: Il. π, 546 Δαναῶν κεχολωμένοι: ν. 553 χωόμενος Σαρπηδόιος: Il. α, 429 χωόμενος κατὰ θυμὸν ἐϋζώνιο γυναικός: Od. α, 69 Ποσειδάων—Κύκλωπος κεχέλωται, δν ὀφθαλμοῦ ἀλά-

^a Elm. Med. 996.

^b Monk Alc. 5.

ωσεν : II. ε, 178 *ιερῶν μηνίσας* : Thuc. II. 43 *φθορήσαντες τῆς οὐ βεβαίου δοκίσεως*. So Plat. Rep. 501 E *ἀγριανοῦσι λεγόντων ἡμῶν* : Soph. Ant. 1177 *πατρὶ μηνίσας φόνον* : Eur. Or. 750 *ἴσως σοι θυγαρὸς θυμούμενος* : Id. Alc. 5 *οὐ δὴ χολωθείς*.

Obs. 1. Περὶ is added sometimes to this gen., and also ἐκ : II. ε, 566 *ἐξ ἀρίων μητρὸς κεχολωμένος*.

Obs. 2. So in the attributive gen. : *χόλος, κόπος τινός, de aliquo*.

§. 491. 1. So verbs expressing the reception of *benefit*, or *advantage*, or *enjoyment*, stand with the genitive only of that whence the benefit is received : *δύνασθαι, ἀπολαύειν, ἐπαυρῆσθαι, ἀπαυρᾶν*^a. So Eur. Hec. 997 *δυναίμην τοῦ παρόντος, may I be benefited from* : Id. Alc. 335 *σοῦ γὰρ οὐκ ὠνήμεθα* : Hdt. VII. 180 *τάχα δ' ἂν τι καὶ τοῦ δνόματος ἐπαύροιτο* : Xen. M. S. VI. 3, 11 *ἀπολαύειν πάντων τῶν ἀγαθῶν*. So verbs of receiving, which take an acc. of the thing received.

2. So verbs expressing states of *prosperity* or *adversity* take a genitive of that whence the state arises : Soph. Electr. 653 *εὐημεροῦσαν τέκνων*.

Obs. 1. Sometimes μέρος is joined with ἀπολαύειν Isocr. 203 B ; sometimes χάριν Soph. CE. C. 1042.

Obs. 2. The prepositions ἀπὸ and ἐκ are sometimes joined with these verbs ; as, Plat. Rep. 395 *ἀπολαύειν ἀπὸ τῆς μμήσεως* : Id. Lys. 210 B *ὀνησόμεθα γὰρ ἀπ' αὐτῶν*^b : always with ὠφελείσθαι ; καρποῦσθαι always has the acc.

§. 492. We frequently find an infin. with the article in the gen. used to express

1. The cause : Thuc. V. 73 *καταπατηθέντας τοῦ μὴ φθῆναι τὴν ἐγκατάληψιν, in consequence of not*.

2. The final cause^c : Thuc. I. 4 *Μίνως τὸ ληστικὸν καθήρει ἐκ τῆς θαλάσσης τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ* : Id. V. 27 *τοῦ μὴ καταφανεῖς γίνεσθαι* : Xen. Cyr. I. 6, 40 *τοῦ μὴ διαφεύγειν τὸν λόγων—σκόπους καθίστης*. So often in New Testament, as St. Mark iv. 3 *ἐξήλθεν ὁ σπείρων τοῦ σπείραι*. Cf. St. Luke ii. 77 : Acts xxvi. 18 *ἀνοίξαι τοὺς ὀφθαλμούς τοῦ ἐπιστρέψαι* : Rom. vi. 6 *τοῦ μηκέτι δουλεῦειν τῇ ἁμαρτίᾳ*. And also frequently in the LXX^a. So in Latin : Cæsar. Bell. Gall. IV. *Naves deficiendi operis missæ* : Livy IX. 9 *cilia hæc capita tuendæ sponsionis feramus*.

^a Butt. Lexil. V. ἀπαυρᾶν. II.—“ With regard to the case which it governs, the difference originally was this, that when the relation of the object to the verb was immediate, i. e. supposed to be an immediate taking, the acc. case followed ; on the other hand, if rather the consequences or

fruits of any thing were to be enjoyed or derived, the genitive ; or, when the construction was complete, (?) ἀπὸ with genitive.” ^b Ast Lex. Plat. ad voc.

^c Valckn. Hipp. 48.

^d Viner. Gr. Gr. p. 269. Piers. Mær. 426.

3. The result viewed as the cause : Thuc. II. 4 ἐμπίρους ἔχοντες τοὺς διώκοντας τοῦ μὴ ἐκφεύγειν ὥστε διεφθείροντο πολλοί, *so that they did escape*. So Thuc. VII. 21 ξύνειπείθε ὁ Ἑρμοκράτης οὐκ ἦκιστα τοῦ ταῖς ναυσὶ μὴ ἀθυμεῖν, *so that they did not despair*. This is found in the New Testament, and deserves particular notice, as the interpretation of several passages depends on it : Acts xvii. 1 ὡς ἐκρήθη τοῦ ἀποπλεῖν, result of the decision : Rom. vii. 2 ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου τοῦ μὴ εἶναι αὐτὴν μοιχαλῖδα, *so that she is not*. Cf. xi. 8.

§. 493. 1. So also the notions of *knowing*, *being skilled in*, *experienced in*, *gaining experience in*, and the contrary, take a gen. of the thing in which the person is skilled or experienced, as being that from energising wherein the skill or experience proceeds, and therefore antecedently necessary to the conception of these notions. We cannot form a notion of experience without an antecedent notion of the things with which it has to do : ἔμπειρος, ἀπείρος, ἐπιστήμων, ἐπιστάμενος, ἀνεπιστήμων (rarely σοφός, συνειδέναι), τρίβων, συγγνώμων, ἀδαής, ἀδιδως, ἀπαιδευτος, ιδιώτης, also ιδιωτεύειν (Plat. Protag. p. 327 A) &c., πειράσθαι, διαπειράσθαι, ἀποπειράσθαι, πεπειραμένον εἶναι (also πειρᾶν Hdt.), ἀπείρως, ξένως ἔχειν. Ἐμπειρος ὁ ἐπιστήμων εἰμὶ τῆς τεχνῆς : Hdt. II. 49 τῆς θυσίας ταύτης οὐκ—ἀδαής ἀλλ' ἔμπειρος.—Ἀπαιδευτος ἀρετῆς, μουσικῆς Xen.—Xen. Cyr. VI. 1, 37 συγγνώμων τῶν ἀνθρωπίνων πραγμάτων : Lycurg. Leocr. p. 159 πάντων συνειδέναι : Æsch. Suppl. 453 θέλω δ' αἰδιδως μᾶλλον ἢ σοφός κακῶν εἶναι (like σοφός τινος Plat. Soph. p. 230 A).—Τρίβων τῆς ἵππικῆς Aristoph. : Eur. Hec. 687 ἀρτιμαθῆς κακῶν. Ἀπείρως ἔχειν τινός Isocr. : Plat. Apol. p. 17 D ξένως ἔχω τῆς ἐνθάδε λέξεως : Il. π, 811 διδασκόμενος πολέμοιο.—Πειράσθαι τινος Il. ω, 390 : Hdt. III. 119 ἀποπειράσθαι γνώμης : Ibid. 134 τῆς Ἑλλάδος ἀποπειράσθαι : Id. VI. 86, 3 πειρηθῆναι τοῦ θεοῦ : Ibid. 128 διεπειράτο αὐτέων τῆς δὲ ἀνδραγαθίης καὶ τῆς ὀργῆς καὶ παιδεύσιός τε καὶ τρόπου.

2. So the notions of being *famous for*, *glorious in* ; as, Thuc. VII. 69 ὃν ἐπιφανείς ἦσαν οἱ πρόγονοι.

§. 494. Connected with this notion of skill are the notions of *capability of*, *power of*, *fitness for*, *talent for*, the notion of capacity, &c. arising from an antecedent notion of the thing, from the peculiar nature of which the notion of capacity for it is formed ; hence the genitive is used with verbal adj. in ικός, and others in which the notion of any capacity is implied : Xen. M. S. III. 1, 6 καὶ γὰρ παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις : Plat. Euthyph. p. 3 C διδασκαλικὸς τῆς αὐτοῦ σοφίας. So Hdt. I. 107 παρθένος ἀνδρὸς ὥραιη :

Id. I. 196 γάμου ὥραϊη : Ibid. VI. 122 (θυγατέρες) ἐγένοντο γάμου ὥραϊαι : Plat. Legg. p. 643 D τέλειος τῆς τοῦ πράγματος ἀρετῆς, *perfectly versed in*. Also verbal adj. which express a transitive action : Hdt. II. 174 ἱσὶ ὅφιος ἀνθρώπων οὐδαμῶς δηλήμονες, *capable of injuring* : Soph. CE. T. 1437 θυγῶν—μηδενὸς προσήγορος.

§. 495. The verbs of *wondering at*, *congratulating*, *praising*, *blaming*, &c. take a genitive of the cause whence the feeling arises ; and the construction here is twofold : when the quality or action which excites the feeling is distinctly stated, it is in the genitive, and the person who is the patient or object of the feeling in the accusative ; as, ζηλῶ σε τῆς εὐτυχίας, τῆς ἀνολας : but where the quality is not stated, but is only implied, and represented as being joined to or residing in the person, so that a consideration of the person himself exercising the quality excites the feeling ; as, θαυμάζω σου λέγοντος, or θαυμάζω σου ἃ λέγεις, the person is generally put in the genitive, and the patient or object of the feeling is supplied from the genitive by the mind : so ἀγασθαι, θαυμάζειν, ζηλοῦν, εὐδαιμονίζειν, ἐπαινεῖν, μέμφεσθαι (τινὰ τινος, acc. pers., gen. rei). "Ἀγαμαί σε τῆς ἀνδρείας.—Θαυμάζω σε τῆς σοφίας.—Ζηλῶ σε τοῦ πλοῦτου.—Εὐδαιμονίζω σε τῶν ἀγαθῶν.—Αἰνῶ σε τῆς προθυμίας : Plat. Rep. p. 426 D τοὺς θέλοντας θεραπεύειν τὰς τοιαύτας πόλεις καὶ προθυμουμένους οὐκ ἀγασαί τῆς ἀνδρείας τε καὶ εὐχερείας ; Hdt. VI. 76 ἀγασθαι μὲν ἔφη τοῦ Ἑρασίνου οὐ προδιδόντος τοὺς πολιήτας : Thuc. I. 84 τὸ βραδὺ καὶ μέλλον, ὃ μέμφονται μάλιστα ἡμῶν, μὴ αἰσχύνεσθε : Id. II. 38 θαυμάζω τῶν προθέντων : Æsch. Theb. 651 κηρυκευμάτων μέμφει : Soph. Electr. 1027 ζηλῶ σε τοῦ νοῦ : Eur. Hec. 962 μέμφει τῆς ἐμῆς ἀπουσίας : Xen. Cyr. III. 1, 15 εἰ μὲν ἀγασαί τοῦ πατρὸς, ἢ ὅσα βεβούλευται, ἢ ὅσα πέπραχε, πάνν σοι συμβουλεύω τοῦτον μιμῆσθαι : Id. Ages. II. 7 τὰδ' αὐτοῦ ἀγαμαί, ὅτι — παρεσκευάσατο (see Obs. 2.) : Ibid. VIII. 4 ἐγὼ οὖν καὶ τοῦτο ἐπαινῶ Ἀγησιλάου, τὸ πρὸς τὸ ἀρέσκειν τοῖς Ἑλλησιν ὑπεριδεῖν τὴν βασιλέως ξενίαν : Eur. Iph. A. 28 οὐκ ἀγαμαί ταῦτ' ἀνδρὸς ἀριστέος : Plat. Rep. p. 376 A καὶ τοῦτο—ἐν τοῖς κυσὶ κατόψει, ὃ καὶ ἄξιον θαυμάσαι τοῦ θηρίου^a : Id. Men. p. 95 C καὶ Γοργίου μάλιστα—ταῦτα ἀγαμαί : Thuc. VI. 36 θαυμάζω τῆς τόλμης : Plat. Theæt. p. 161 B ὃ θαυμάζω τοῦ ἐταίρου σου Πρωταγόρου : Id. Protag. p. 329 C ὃ δ' ἐθαύμασά σου λέγοντος : Demosth. θαυμάζω τῶν εἰωθότων λέγεσθαι : Plat. Criton. p. 43 B ἀλλὰ καὶ σοῦ πάλαι θαυμάζω, αἰσθανόμενος ὡς ἡδέως καθεύδει^c ; Id. Rep. 367 D τοῦτ' αὐτὸ ἐπαινέσον δικαιοσύνης : Ibid. p. 383 A πολλὰ ἄρα Ὀμήρου ἐπαινούντες ἄλλα τοῦτο οὐκ ἐπαινέσόμεθα. After this analogy we find the transitive verb *οὐνειδίζει* : Hdt. I. 90 τούτων οὐνειδίσαι. So in Hdt. IV. 86 καὶ τὴν Ἀσίην τῇ

^a Stallb. ad loc.

Εὐρώπῃ ποιούντων ἴσην—ποιούντων seems to depend on a notion of *wonder* or *blame* implied in the preceding sentence. So also adj. which express or imply *surprise*: Plat. Phædon. p. 58 E εὐδαίμων γάρ μοι ὁ ἀνὴρ ἐφαίνετο καὶ τοῦ τρόπου καὶ τῶν λόγων, ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα. So we must read in Xen. Anab. II. 3, 15 θαυμάσαι τοῦ κάλλους καὶ μεγέθους. And interjections or exclamations; as, εὐδαίμων μοίρας! ὦ σχετλιά τόλμης! Aristoph. Av. 61 Ἀπολλὼν ἀποτρόπαιε τοῦ χασμήματος! Id. Nub. 22 τοῦ δώδεκα μνῶς Πασία: Eur. Alc. 832 ἀλλὰ σου! τὸ μὴ φράσαι, where the notion of wonder is conveyed by the form of expression. So Id. Med. 1051 ἀλλὰ τῆς ἐμῆς κάκης! τὸ καὶ προσέθαι μαλθάκους λόγους φρενί. See §. 489.

Obs. 1. Here also we find *περί*; as, *ὀνειδίζειν περί τιος*.

Obs. 2. There are two ways whereby the quality whence the feeling arises may be joined to the person who is properly the immediate object or patient thereof: 1. by a participle in the genitive; as, *θαυμάζω σου λέγοντος*: 2. by an explanatory sentence, which gives the cause, either simply or by narrating the circumstances which precede the feeling; as, *Æsch. Ag. 1399 θαυμάζομεν σου, γλώσσαν ὡς θρασύστομος*: Ibid. 1200 *θαυμάζω δέ σου πόντον πέραν τραφεύσαν ἀλλόθρουρον πόλιν τυχεῖν λέγουσαν ὥσπερ εἰ παρεστάτεις*: Id. Alc. 832 *σου τὸ μὴ φράσαι*: Plat. Hipp. Maj. 27 *ἀγαμαι σου ὅτι* &c.: Id. Crit. 100 *ἀλλὰ καὶ σοῦ πάλα θαυμάζω αἰσθανόμενος ὡς ἡδέως καθεύδεις*: Id. Legg. 190 *Ῥαδαμάνθυος—ἀγασθαι διότι* &c.: Hdt. V. 92, 6 *θαυμάζειν αὐτοῦ, παρ' ὁλόν μιν ἄνδρα ἀποπέμψειε*.

Obs. 3. The person is not always put in the genitive when the explanatory sentence is used, as *Æsch. P. V. 330 ζηλῶ σ' ὀθούνεκ' ἐκτὸς αἰτίας κυρεῖς*: nor yet with the acc., Eur. Orest. 1674 *ζηλῶ δέ σε θεῶν κατοικήσασαν δλβιον δόμον*.

Obs. 4. It is but seldom that we find a genitive of the person and the thing, with verbs of admiration, as in Demosth. p. 296 *ἀγάσαιο τῶν ἀνδρῶν ἐκείνων τῆς ἀρετῆς*, both being considered, at different moments of the thought, as the cause of the feeling. Things are generally rather regarded as the objects of the action or feeling than as the cause of it, and therefore are generally in the acc.: Thuc. V. 105 *μακαρίσαντες ὑμῶν τὸ ἀπειρόκακον οὐ ζηλοῦμεν τὸ ἄφρον*: Xen. Cyr. IV. 2, 28 *τῶν δὲ πολεμίων, ἐπεὶ φάος ἐγένετο, οἱ μὲν ἐθαύμαζον τὰ δρώμενα, οἱ δὲ ἐγίγνωσκον ἦδη*. So *ἀγασθαι, ἐπαινεῖν, ψέγειν, μέμψασθαι* &c. Sometimes an accusative of the person alone; as, *ἐπαινεῖν, ψέγειν, μέμψασθαι* &c. *τινα*: *ἀγασθαι, ζηλοῦν, θαυμάζειν* &c. *τινά*. So also to wonder at a person, not at any particular quality in him: Od. ζ. 168 *ὣς σε, γύναι, ἀγαμαί τε τέθιππά τε*: Eur. Ion 263 *ὣς σε θαυμάζω γυναῖ*: Xen. M. S. II. 1, 19 *πῶς οὐκ αἰεσθαι χρὴ τούτους καὶ πονεῖν ἡδέως εἰς τὰ τοιαῦτα, καὶ ζῆν εὐφραινοσυμένους, ἀγαμένους μὲν ἑαυτοὺς, ἐπαινουμένους δὲ καὶ ζηλουμένους ὑπὸ τῶν ἄλλων*: Id. Econ. XXI. 10 *ἐγὼ μὲν αὐτὸν οὐκ ἂν ἀγαίμην*. Double acc.: Xen. Agesil. X. 1 *ἐγὼ μὲν οὖν τὰ τοιαῦτα ἐπαινῶ Ἀγησιλαῶν*. (See *Double Acc.*)

§. 496. Verbs which express the notion of *caring for*, *thinking much of*, or the contraries, which necessarily imply an antecedent notion of the cause (person or thing) whence the care arises; as,

ἐπιμελεσθαι or ἐπιμελείσθαι, φροντίζειν, κήδεσθαι, προνοεῖν, προορᾶν, μέλει, μεταμελεῖ, ἀμελεῖν, ὀλιγωρεῖν, καταφρονεῖν, φείδεσθαι, φυλάττεσθαι, διευλαβεῖσθαι, and the poetic ἐμπάζεσθαι, ὄθεσθαι, ἀλέγειν, ἀλεγίζειν, τημελεῖν : Od. ι, 275 οὐ γὰρ Κύκλωπες Διὸς αἰγίοχου ἀλέγουσιν, οὐθὲ θεῶν μακάρων : Il. α, 181 σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, οὐδ' ὄδομαι κοτέοντος : Od. α, 271 ἐμῶν ἐμπάξω μύθων : Od. α, 415 οὔτε θεοπροπίης ἐμπάζονται : Hdt. III. 151 ἐπολιώρκεε (Βαβυλωνίους) φροντίζοντας οὐδὲν τῆς πολιορκίης : Demosth. p. 41, 8 οὐδὲν φροντίζειν ὦν ἔχρην : Plat. Gorg. 512 οὐδὲν ἡττον αὐτοῦ καταφρονεῖς. So παραχρήσασθαι (*to think little of*), τῶν μαχίμων Αἰγυπτίων Hdt. II. 141. But with acc. Id. I. 108. VIII. 20 : Ibid. I. 120 ἡμῖν τῆς σῆς ἀρχῆς προσπτεόν : Id. III. 159 τοῦ σίτου προορᾶν, cf. II. 121 : Thuc. IV. 11 φυλάσσεσθαι τῶν νεῶν : Xen. Cyr. I. 2, 2 οἱ Περσῶν νόμοι (ἄρχονται) τοῦ κοινού ἀγαθοῦ ἐπιμελοῦμενοι.—Μέλει μοί τιнос : Id. V. 1, 10 Γωβρύα—πειράσομαι ποιεῖν μήποτε μεταμελήσαι τῆς πρὸς ἐμὲ ὁδοῦ : Id. Hell. VII. 3, 6 ὑπεριδόντας τῆς πόλεως. In Hdt. and Thuc. ἀνακῶς ἔχειν τινός for ἐπιμελείσθαι : Theocr. I. 53 μέλειται δέ οἱ οὔτε τι πήρας, οὔτε φυτῶν : Plat. Legg. p. 843 E διευλαβεῖσθαι τινος. So μεταστρέφειν in which the notion of *caring for* is implied ; Eur. Alc. 1224 οὐδὲ ναυκλήρου χερὸς μεταστρέφουσαι (see also §. 507.). So ἐντρέπειν Plat. Crit. 52 : οὔτε ἡμῶν τῶν νόμων ἐντρέπει : Soph. Aj. 1117 τοῦ δὲ σοῦ ψόφου οὐκ ἂν στραφεῖην. So ἐπιστρέφειν Id. Phil. 599^a : κινδυνεύειν τινός : Demosth. p. 835, 69 εἰ αἰσθοίτο—ὑπὲρ τούτων τῆς ἐπωβελίας τὸν αὐτοῦ νιὸν ἐμὲ κινδυνεύοντα, where the gen. alone is used, instead of the more usual construction with περί, apparently in consequence of the preceding ὑπέρ, as shortly before we find περὶ ἀτιμίας κινδυνεύοντας : Demosth. p. 96. §. 27 τῆς πατρίδος κήδεσθαι. Μελετᾶν also, in the sense of *to care for*, has a gen. in Hesiod : Ἔργ. 316 μελετᾷς βίου and 443 ἔργου μελετῶν : but in its usual sense of *to practise*, it always has an acc.

Obs. 1. Many of these verbs take an accusative of the immediate object rather than a genitive of the antecedent cause ; as, Od. ζ, 268 ἔνθα δὲ νῆων ὅπλα μελαινάων ἀλέγουσιν.—φροντίζειν, *to think on*, Hdt. VII. 8, 16 : ἐπιμελείσθαι Plat. Legg. p. 752 D : κήδεσθαι Soph. El. 1059 : ἀμελεῖν Eur. Ion 439 : παραμελεῖν Xen. Cyr. I. 6, 14 παρημεληκότα—τὰ τῶν θεῶν^b : Plat. Phæd. p. 98 D ἀμελήσας τὰς ὡς ἀληθῶς αἰτίας : καταφρονεῖν Thuc. and Hdt. : φυλάττεσθαι generally.

Obs. 2. Μέλει sometimes in poetry has the thing cared for as the subject in the nominative : Il. κ, 481 μελήσουσιν δ' ἐμοὶ ἵπποι : Od. α, 358 μῦθος δ' ἀνδρεσσιν μελήσει πᾶσι, μάλιστα δ' ἐμοί : Od. α, 159 τούτοις μὲν ταῦτα μέλει, κίθαρις καὶ αἰοιδή : Eur. Hipp. 104 ἄλλοισιν ἄλλος θεῶν τε ἀνθρώπων μέλει. So μεταμελεῖ μοί τι Hdt. VI. 63 τῷ Ἀρίστωνι τὸ εἰρημένον μετέ-

^a Ellendt ad voc.

^b Bornemann ad loc.

μελε. Rarely μέλεισθαι : Od. κ. 505 μήτι τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μέλεισθω : Eur. Phœn. 758 γάμος—σοὶ χρή μέλεισθαι : Hipp. 60 Ἄρτεμιν ᾗ μελόμεσθα.

Obs. 3. These verbs are sometimes further defined by the prepositions περί and ὑπέρ. So in Attic prose : ἐπιμελείσθαι περί τινος, φροντίζειν περί τινος.

Obs. 4. The attributive genitive : φροντίς τῶν παίδων—κηδὸς τινος : Hdt. I. 4 μηδεμὴν ὄρην ἔχειν τινός : Id. III. 155 (τῆς στρατιῆς) οὐδεμὴ ἔσται ὄρη ἀπολλυμένης.—ἐπιμέλεια τῶν πολεμικῶν ἔργων : Od. ο. 8 μελεδήματα πατρός. So αἰδώς, πρόνοια, προμήθεια σοῦ—περί : Demosth. p. 110, 2 οὐδεμίαν περί τῶν μελλόντων πρόνοιαν ἔχουσιν.—Ἐπιμέλεια, φρόντις περί τινος. So adjective : as, ἐπιμελής τινος.

§. 497. Verbs of *pouring libations* or *drinking* in honor of any person. An antecedent conception of that person being that whence the action of the verb arose : Arist. Equit. 106 σπονδὴν λαβὲ δῆ, καὶ σπείσιν ἀγαθοῦ Δαίμονος, in *Dæmonis honorem*. So ἐπιχεῖσθαι τινος : Theocr. II. 151 ἀτὰρ τόσου αἶν Ἑρωτος ἀκράτῳ ἐπεχέτο, *merum sibi infundi jussit in Amoris honorem* : Id. XIV. 18 ἔδοξ' ἐπιχεῖσθαι ἄκρατον ὠτινος ἥθελ' ἕκαστος : Callimach. Epigr. XXXI. ἔγχει καὶ πάλιν εἰπέ, Διοκλῆος : Meleagr. Ep. XCVIII. ἔγχει καὶ πάλιν εἰπέ, πάλιν, πάλιν, Ἥλιοδώρας. So Horace : Od. III. 19, 9 *Da Lunæ propere noscæ, Da noctis mediæ, da puer Auguris Murenæ*.

§. 498. Verbs which signify a *desire* or *longing for* take a gen. of that whence the desire arises, it being impossible to desire any thing without an antecedent notion of it ; as, ἐπιθυμῆν, ἐρᾶν, ἔρασθαι, ἐρατίζειν poet., ἰμείρειν, ἰμείρεσθαι, λιλαίεσθαι poet., ἔλδεσθαι poet., ποθεῖν—διψῆν, πεινῆν : so also desiderative verbs in εἶω : Il. ρ. 660 (λέων) κρειῶν ἐρατίζων : Il. ι. 64 πολέμου ἔραται ἐπιδημίου : Od. α. 315 λιλαίεσθαι ὁδοῖο : Il. ψ. 122 ἐλδόμεναι πεδίοιο : Soph. Aj. 50 χεῖρα μαιμῶσαν φόνου : Arist. Pax 497 οἱ κιτῶντες τῆς εἰρήνης : Plat. Rep. p. 403 Α ὁ δὲ ὀρθὸς ἔρως πέφυκε κοσμίῳ τε καὶ καλοῦ σωφρόνως τε καὶ μουσικῶς ἐρᾶν : Ibid. p. 438 Α οὐθεὶς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτου, ἀλλὰ χρηστοῦ σίτου· πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν : Id. Symp. p. 181 Β οἱ φαῦλοι τῶν ἀνθρώπων—τῶν σωμάτων μᾶλλον ἢ τῶν ψυχῶν—ἐρῶσιν : Ibid. p. 186 Β τὸ ἀνόμοιον ἀνομοίῳ ἐπιθυμεῖ καὶ ἐρᾷ : Πεινῆν τῶν σίτων, τῶν ποτῶν, τοῦ ἐπαίνου : Odys. v. 137 σίτου πεινέμεναι. So in Aristoph. κιτᾶν τινος, *aliquid vehementer concupiscere*,—ἐπιτύφεσθαι τινος. Later writers : κνίεσθαι, καίεσθαι, ἀλίσκεσθαι τινος : Theocr. IV. 59 τήναν τὰν κυάνοφρον ἐρωτίδα, τᾶς ποκ' ἐκνίσθη ; Il. ξ. 37 ὀψείοντες αὐτῆς καὶ πολέμοιο.

Obs. 1. So also the attributive genitive : ἐπιθυμία, ἔρως, πόθος τῶν καλῶν Hdt. And also adjectives : Hdt. VII. 6 νεωτέρων ἔργων ἐπιθυμητής.

Obs. 2. These verbs sometimes take an equivalent accusative of that

whereon the desire, &c. for the time rested ; or the elliptic acc. So *ἰμείρειν*—*ποθεῖν* : Soph. CE. T. 50 *ἰμείροντες γνωτά*, i. e. *requesting known requests* : Od. ι, 452 *ἥ σὺ γ' ἀνακτος ὀφθαλμὸν ποθείεις* : Π. λ, 161 *ἱπποὶ—ἡνιόχους ποθέοντες ἀμύμονας* : Od. α, 343 *τοῖσιν γὰρ κεφαλὴν ποθέω* : Hdt. III. 36 *ἐπόθησέ τε δὴ ὁ Καμβύσης τὸν Κροῖσον (ἐπιζητεῖν)* : Plat. Rep. p. 329 A *ὀλοφύρονται* —, *τὰς ἐν τῇ νεότητι ἡδονὰς ποθοῦντες*.—*ἔλδεσθαι* : Od. α, 409 *ἥ ἐὼν αὐτοῦ χρεῖος ἐελδόμενος τόδ' (ἡμε) ἰκάνει* : Π. ε, 481 *κτῆματα πολλά, τὰ τ' ἔλδεται δε κ' ἐπιδευής*. *Φιλεῖν, ἀγαπᾶν, στέργειν* always have the accusative ; the object being considered not as the cause, but as the object of the feeling ; this latter notion being for the time more immediately present to the mind of the speaker. The object in the accusative is represented as receiving the feeling, in the genitive as awakening it.

II.

§. 499. Verbs which take their object in the accusative or dative, but to which the cause is usually or frequently attached in the genitive.

1. Verbs of *grudging*, &c. have a genitive of that from the antecedent perception of which the feeling proceeds : *φθονεῖν, μεγαῖρειν* (*τινὶ τινος*, dat. pers., genit. rei) : *φθονεῖν τινὶ τῆς σοφίας* : Thuc. I. 75 *ἐπιφθόνως διακείσθαι ἀρχῆς τοῖς Ἑλλησι* : Æsch. Prom. 626 *οὐ μεγαῖρῳ τοῦδέ σοι δωρήματος* : Eur. Hec. 238 *τοῦ χρόνου γὰρ οὐ φθονῶ*.

Obs. 1. So in the attributive genitive *φθόνος τινός*.

Obs. 2. This causal genitive is still more widely used in the attributive construction, being joined with many substantives, the verbs corresponding to which, though properly expressing an intransitive feeling arising from some person or thing, yet are used in a transitive force and take an object in the accusative or dative, the object being considered rather as the patient, than the cause of the action or the feeling expressed by the verb, while the substantive expresses not the action but the state of feeling : *φόβοι πολεμίων, metus ab aliquo* (but *φοβεῖσθαι τινα*) : Eur. Or. 432 *τὸ Τροίης μίσος* : Id. Troad. 372 *ἡδονὰς τέκνων, pleasure in the children* : *φιλία τινός*.

§. 500. Verbs of *requital, revenge*, &c. take a genitive of that whence the desire of requital or revenge arises : *τίσασθαι, τιμωρεῖσθαι* (*τιμωρεῖν* trag.) *τινά τινος* (accus. pers. and gen. rei) : Π. γ, 366 *ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος* : Od. γ, 206 *τίσασθαι μνηστήρας ὑπερβασίης* : Æsch. Ag. 1263 *ἐμῆς ἀγωγῆς ἀντιτίσασθαι φόνον* : Eur. Orest. 433 *Παλαμήδους σε τιμωρεῖ φόνου*—*Τιμωρεῖσθαί τινα φόνου* : Hdt. III. 145 *τοὺς ἐπικούρους—τιμωρήσομαι τῆς ἐνθάδε ἀπίστios, ὁδ' hyjus terræ incursionem* : Ibid. 47 *τίσασθαι τῆς ἀρπαγῆς*.

Obs. 1. The accusative *δίκην*, or dative *δίκη*, is often joined to the genitive ; in which case the genitive becomes attributive : *τῆς σῆς ἀνομίας—μέτεμὶ δίκην*^a.—(See *τίσασθαι*, §. 585.)

^a Elm. Heracl. 852. Med. 256.

Obs. 2. Some of these verbs have sometimes a derived sense of “*avenging*,” and then the cause of the action of revenge, &c. is considered as the patient thereof.

Obs. 3. Attributive genitive; as, Od. α, 40 τίσις Ἀτρεΐδαο : Π. φ, 28 ποιὴ Πατρόκλοιο : Eur. Or. 435 πατρός δὲ δὴ τί σ' ὠφελεί τιμωρία.

Obs. 4. Ἀντί is sometimes added to this genitive : Hdt. VI. 135 Πάριοι —βουλόμενοί μιν ἀντὶ τούτων (*huius rei causa*) τιμωρήσασθαι θεοπρόπους πέμπονσι εἰς Δελφούς.

§. 501. Judicial verbs of *prosecution*, and *sentenceing*; as, αἰτιάσθαι, ἐπαιτιάσθαι, διώκειν, ἐπεξιώναι, εἰσάγειν, ὑπάγειν, γράφεσθαι, προσκαλεῖσθαι, ἐγκαλεῖν, ἐπισκήπτεσθαι—φεύγειν—δικάζειν, κρίνειν, κριδεσθαι—αἰρεῖν and ἀλῶναι. Ἐπαιτιάσθαι τινα φόνον : Hdt. VI. 104 (Μιλτιάδεα) οἱ ἐχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ.—Ἐπεξιώναι τινὶ φόνον : Plat. Euth. 4 D ἐπεξέρχομαι τῷ πατρὶ φόνον.—Γράφεσθαι τινα παρανόμων.—Φεύγειν κλοπῆς, φόνον, ἀσεβείας.—Κρίνεσθαι ἀσεβείας : Xen. Cyr. I. 2, 7 διακίουνσι δὲ καὶ ἐγκλήματος, οὗ ἕνεκα ἄνθρωποι μισοῦσι μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἥκιστα, ἀχαριστίας : Id. M. S. I. 2, 49 κατὰ νόμον (ἔξεστι) παρανοίας ἐλόντι καὶ τὸν πατέρα δῆσαι : Demosth. p. 846. extr. ἐπισκήψεσθαι τινι τῶν ψευδομαρτυριῶν : cf. Ibid. p. 857, 41. 848, 13. Ibid. p. 861, 58 φεύγειν ψευδομαρτυριῶν ὑπὸ τινος. Ἀλῶναι κλοπῆς. So Arist. Rhet. I. 15, 17 οὐχ ἀλίσκεται ψευδομαρτυριῶν. So ἔνοχος δειλίας, like *reus alicujus rei* : Aesch. Pers. 692 ἀμεμπτος χρόνου.

Obs. 1. The fine or punishment is also in the genitive, the fine being considered as the equivalent of the offence : Hdt. VI. 36 ὑπάγειν θάνατον : Xen. Hell. II. 3, 12. Plat. Rep. p. 558 Α ἀνθρώπων καταψηφισθεντῶν (*damnatorum*) θανάτου ἢ φυγῆς.—θάνατον κρίνειν, κρίνεσθαι, διώκειν θανάτου.

Obs. 2. Sometimes περί or ἕνεκα is added : Xen. Hell. VII. 3, 6 διώκειν τινὰ περί φόνον : Demosth. p. 53, 47 τῶν στρατηγῶν ἕκαστος δις καὶ τρις κρίνεται παρ' ὑμῖν περί θανάτου.—ἕνεκα : Hdt. VI. 136 Ζάνθιππος — Μιλτιάδεα ἐδίωκε τῆς Ἀθηναίων ἀπάτης ἕνεκεν.—γράφεσθαι τινὰ τινος ἕνεκα Plat. : frequently also a substantive; as, φεύγειν ἐπ' αἰτίᾳ φόνον Demosth.—γράφεσθαι τινα γραφὴν φόνον, or δίκην φόνον.

Obs. 3. This causal genitive sometimes suffers attraction; as, Soph. Œ. C. 1291 & δ' ἤλθον ἥδη σοι θέλω λέξαι, for ὧν ἤλθον.

Obs. 4. The preposition ἐκ is sometimes added : Soph. Œ. C. 1363 ἐκ σέθεν ἀλώμενος.

Relative Genitive.

§. 502. When two things or notions are so connected with each other, that the one is a necessary condition of the existence or conception of the other, so that the notion of the one is formed from an antecedent knowledge and consideration of the other, or is con-

ceived as depending on it, the verb takes a genitive of the notion which is thus antecedent to it :

1. Every notion of *greater* or *less*, *superiority*, *inferiority*, arises from the antecedent consideration of that object to which it is superior, or greater or less ; hence,

2. All *comparatives* take a genitive of that object from a comparison with which, the notion of greater or less (in whatever it may consist) arises ; as, ὁ υἱὸς μείζων ἐστὶ τοῦ πατρὸς : Eur. Med. 965 χρυσὸς δὲ κρείσσω μυρίων λόγων βροτοῖς : Ibid. 86 πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ : Plat. Symp. p. 188 ὁμιλεῖν καὶ φίλους εἶναι καὶ τοῖς κρείττοσιν ἡμῶν θεοῖς.

3. Positive adjectives also, which imply a comparative notion, as the numeral multiples in *άσιος* : as, διπλάσιος, τριπλάσιος, πολλαπλάσιος ; so also the numerals in *πλοῦς*, as διπλοῦς, τριπλοῦς &c. : and δεύτερος, &c. ὕστερος ; περισσός, δις τόσος &c. : Il. ψ, 248 οἱ κεν ἐμῆο δεύτεροι ἐν νήεσσι πολυκλήϊσι λίπησθε : Hdt. VII. 48 τὸ Ἑλληνικὸν στράτευμα φαίνεται πολλαπλήσιον ἔσεσθαι τοῦ ἡμετέρου : Id. VIII. 137 διπλήσιος ἐγένετο αὐτὸς ἐωυτοῦ, *twice as great as before*, marking increase in degree : Arist. Equit. 285 τριπλάσιον κεκράβομαι σοῦ : cf. Hdt. VI. 133. Ibid. 120 ὕστεροι δὲ ἀπικόμενοι τῆς συμβολῆς (*prælio*) ἡμείρουτο ὅμως θεήσασθαι τοὺς Μήδους : Id. I. 23 οὐδενὸς δεύτερος, as Plat. Tim. p. 20 Α οὐδενὸς ὕστερος : Xen. Cyr. VIII. 2, 21 τῇδὲ γε μέντοι διαφέρειν μοι δοκῶ τῶν πλείστων, ὅτι οἱ μὲν, ἐπειδὰν τῶν ἀρκούντων περιττὰ κτήσωνται, τὰ μὲν αὐτῶν κατορύττουσι, τὰ δὲ κατασῆπουσιν—ἐγὼ δὲ ὑπηρετῶ μὲν τοῖς θεοῖς καὶ ὀρέγομαι ἀεὶ πλείονων ἐπειδὰν δὲ κτήσωμαι, ἃ ἂν ἴδω περιττὰ ὄντα τῶν ἐμοὶ ἀρκούντων, τούτοις τὰς ἐνδείας τῶν φίλων ἐξακοῦμαι. So ἡμιόλιος : Hdt. V. 88 τὰς περόνας ἡμιολίας ποιέεσθαι τοῦ τότε κατεστεῶτος μέτρου : Anab. I. 3, 21 μισθὸν ὁ Κῦρος ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν, οὐ πρότερον ἔφερον.—δις τόσος Eur. Heracl. 293 : δις τόσως El. 1092. So also the superlative, when it expresses a very high degree of superiority arising from a comparison : Od. λ, 481 σεῖο δ' Ἀχιλλεῦ, οὗτις ἀνὴρ προπάροιθε μακάρτατος οὐδ' ἄρ' ὀπίσσω : Eur. Iph. Aul. 1594 ταύτην μέλιστα τῆς κόρης ἀσπάζεται : St. John i. 15 πρῶτος μοῦ γέγονεν, and xv. 18 ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. So probably St. Luke ii. 1 πρώτη Κυρηνίου κ. τ. λ.

4. So notions of preference : Eur. Med. 1340 ὦν πρόσθεν ἤξιουν ἐγὼ γῆμαί σε.

§. 503. Expressions of *difference*, which notion arises from an antecedent conception and contemplation of that from which any

thing differs ; as, διαφέρειν, διάφορος, ἄλλος, ἄλλοις, ἀλλότριος, ἀλλόκοτος, ἕτερος.—ἐναντίος, ἔμπαλιν, *e contrario* : Plat. Prot. 329 D οὐδὲν διαφέρει τὰ ἕτερα τῶν ἐτέρων : Id. Phil. 69 D ἐπιστήμη ἐπιστήμης διάφορος : Xen. Mem. Socr. I. 2, 37 ἄλλα τῶν δικαίων : Soph. Phil. 1191 τί ρέζοντες ἀλλοκότῳ γνῶμα τῶν πάρος : Hdt. IV. 126 ἐξόν τοι τῶνδε τὰ ἕτερα ποιεῖν : Plat. Men. 87 ἀλλοῖον τῆς ἐπιστήμης : Id. Crat. 402 B ἀλλοτριώτερον Ἡρακλείτου : Id. Charm. 166 A ἐτέρου ὄντος τοῦ περιττου—τῆς λογιστικῆς : Thuc. I. 28 φίλους ἐτέρους τῶν νῦν ὄντων : Id. Euth. 3 D τὸ ὅσιον παντὸς ἀνοσίῳ ἐνάντιον : Demosth. p. 289, 14 οὐδὲν ἀλλότριον ποιῶν οὔτε τῆς ἑαυτοῦ πατρίδος οὔτε τοῦ τρόπου.

Obs. 1. Sometimes πρό and ἀντί with the genitive, or παρά and πρὸς with the accusative, are used instead of the comparative genitive, even after ἄλλος.—(See these Prepositions.)

Obs. 2. *Η also is used instead of the genitive after comparative notions : as, ὁ πατήρ μείζων ἢ ὁ υἱός : Hdt. VI. 57 διπλήσια νέμονται ἑκατέρῳ τὰ πάντα ἢ τοῖσι ἄλλοις : so Att. prose : so Plat. Rep. p. 130 C οἱ δὲ κτησάμενοι (sc. χρήματα) διπλῇ ἢ οἱ ἄλλοι ἀσπάζονται αὐτά : Hdt. IV. 30 πολλαπλήσιά ἐστι τοῦ θέρους ἥπερ τοῦ χειμῶνος : Plat. Rep. p. 534 A.—ὑστερος ἢ Demosth. c. Timoth. p. 1193.—ἡμιόλιος, ἡμισυς ἢ : Xen. Hell. V. 3, 21 τὸν ἡμισυν σίτον, ἢ πρόσθεν.—ἐναντίον : Plat. Phædr. p. 275 A τούναντίον εἶπες ἢ δύναται : Demosth. p. 98, 33 τούναντίον ἢ νῦν.—So the adverb ἔμπαλιν : Hdt. IX. 56 Ἀθηναῖοι ἦσαν τὰ ἔμπαλιν ἢ Λακεδαιμόνιοι : Id. I. 207 ἐγὼ γνῶμην ἔχω—τὰ ἔμπαλιν ἢ οὔτοι : Xen. Anab. III. 5, 13 ἐπανεχώρουν εἰς τοῦμπαλιν ἢ πρὸς Βαβυλῶνα.—διαφέρειν ἢ seldom : Plat. Phædr. p. 228 D διαφέρει τὰ τοῦ ἐρώντος ἢ τὰ τοῦ μῆ. So ἄλλος ἢ.

§. 504. Verbs of *superiority*—*getting the better of*—*being prominent or eminent*, which arise from a comparison, and therefore imply an antecedent notion of some object or standard with which the comparison is made : προέχειν, ὑπερφέρειν, προφέρειν, υπερβάλλειν, ὑπερέχειν^a, περιγίγνεσθαι, περιεῖναι—πρωτεύειν, poet. : ἀριστεύειν, κρατιστεύειν, καλλιστεύειν (also prose), ὑπατεύειν,—πρεσβεύειν poet. and prose, διαφέρειν, βάλλειν : Plat. Euth. 4 D οὐδὲ ἂν διαφέρει τῶν πολλῶν : Eur. Med. 1092 προφέρειν ἐς εὐτυχίαν τῶν γειναμένων : Hdt. VIII. 138 ὁδμῇ ὑπερφέροντα τῶν ἄλλων : Thuc. I. 81 τοῖς ὅπλοις αὐτῶν ὑπερφέροντες : Æsch. Prom. 923 βροντῆς υπερβάλλοντα : Soph. Phil. 137 τέχνα γὰρ τέχνας ἐτέρας προύχει : Od. σ, 247 περίεσσι γυναικῶν εἰδύς τε μέγεθός τε : Il. ζ, 460 ὃς ἀριστεύεσκε μάχεσθαι Τρώων : Soph. Aj. 1389 Ὀλύμπου τοῦδ' ὁ πρεσβεύων πατήρ : Hdt. VI. 61 καλλιστεύσει (τὸ παιδίον) πασέων τῶν ἐν Σπάρτῃ γυναικῶν : (Cf. Eur. Hipp. 1009) : Id. VII. 2 τῶν μὲν δὴ προτέρων (παιδῶν) ἐπρέσβευε Ἀρταβαζάνης, τῶν δὲ ἐπιγιγνομένων Ξέρξης : Thuc. VII. 21 αὐτῶν ἐκπλαγέντων περιεσομένων : Xen. Cyr. III. 1, 19 τάχει—περιεγένου αὐτοῦ : Plat. Gorg. p. 475 B

^a Elm. Œ. T. 381.

σκεψώμεθα, ἄρα λύπη υπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, καὶ ἀλγοῦσι μᾶλλον οἱ ἀδικοῦντες ἢ οἱ ἀδικούμενοι : Id. Legg. p. 752 Εἰ προσβέβηκε τῶν πολλῶν πόλεων : Id. Apol. p. 31 Β ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων^a : Demosth. p. 24, 23 στρατευόμενος καὶ πολεῶν—ἡμῶν μελλόντων καὶ ψηφισομένων καὶ πυνθανομένων περιγίγνεται : Ibid. θανμαστόν, εἰ μὴδὲν ποιοῦντες ἡμεῖς—τοῦ πάντα ποιοῦντος, ἃ δεῖ, περιῆμεν : Thuc. V. 97 ἄλλως τε καὶ νησιῶται ναυτοκρατόρων εἰ μὴ περιγένοιτο. So περιγίγνεσθαι in the sense of *surpassing* : Thuc. VI. 8 περιγίγνεσθαι τοῦ πολέμου. So ἐγκράτης, &c., Xen. Cyr. IV. 1, 14 ἡδονῆς ἐγκράτη εἶναι.

Obs. 1. The particular point wherein one thing surpasses another is, generally in prose writers, in the instrumental dative ; as, Hdt. I. 1 τὸ δὲ Ἄργος προεῖχε ἅπασιν τῶν ἐν τῇ Ἑλλάδι, but is sometimes expressed by a preposition ; as, ἐν τινι, εἰς τι, κατὰ τι, ἐπὶ τινι. In poetry it also stands in the accusative or infinitive.

Obs. 2. The verbs ἔχειν, φέρειν, βάλλειν, is the above compounds, are neuter (§. 360). The compound verb assumes sometimes a transitive force, and then the thing or person surpassed is considered rather as the object of the transitive, than the cause of the neuter notion of a state : So υπερβάλλειν generally ; προέχειν, υπερέχειν frequently : Eur. Hipp. 1365 : υπερφύντος Hdt. VI. 127. (See *Compound Verbs*.)

§. 505. Verbs of *being superior to*—*being lords over, masters of*—*governing* ; these being relative notions, and arising from an antecedent conception of their correlatives, which stand in the genitive : κυριεύειν, κοιρανεῖν, δεσπόζειν, τυραννεῖν, τυραννεύειν, στρατηγεῖν, στρατηλατεῖν, ἐπιτροπεύειν, ἀνάσσειν, αἰσυνῶν, θεμιστεύειν poet., βασιλεύειν, ἐπιτάττειν (seldom)—ἄρχειν, ἀρχεύειν (poet.), ἐπιστατεῖν, σημαίνειν, κραίνειν (poet.), ἡγεμονεύειν, ἡγεῖσθαι, χορηγεῖν,—κρατεῖν : Il. α., 38 Τενέδοιο Ἰφι ἀνάσσεις : Il. ξ., 84 σημαίνειν στρατοῦ : Od. ι., 114 θεμιστεύει δὲ ἕκαστος (τῶν Κυκλώπων) παῖδων ἢδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσιν : Soph. Aj. 1050 κραίνει στρατοῦ : Eur. Med. 19 γήμας Κρέοντος παῖδ', ὃς αἰσυνῶ χθονός : Hdt. VII. 7 Ἀχαμένεα—ἐπιτροπεύοντα Αἰγύπτου—ἐφόνευσεν Ἰνάρως : Ibid. 97 τοῦ δὲ ναυτικοῦ ἐστρατήγεον οἶδε.—99 ἡγεμόνευε δὲ Ἀλικαρνησσέων : Id. III. 15 ἐπιτροπεύειν Αἰγύπτου : cf. 82. Ibid. 142 οὔτε γὰρ μοι Πολυκράτης ἤρεσκε δεσπόζων ἀνδρῶν ὁμοίων ἐωϋτῷ : Xen. Hell. III. 1, 10 ἐστράτευσεν αὐτῷ τῆς χώρας : Æsch. Pers. 7 χώρας ἐφορεύειν : Thuc. I. 69 ὁ λόγος τοῦ ἔργου ἐκράτει, *fama superabat rem ipsam* : Xen. Cyr. I. 1, 2 ἄρχοντες μὲν εἰσι καὶ οἱ βουκόλοι τῶν βοῶν, καὶ οἱ ἵπποφορβοὶ τῶν ἵππων, καὶ πάντες δὲ οἱ καλούμενοι νομεῖς ὧν ἂν ἐπιστατῶσι ζῶν, εἰκότως ἂν ἄρχοντες τούτων νομίζονται : Plat. Theæt. p. 179 D χορηγεῖν τοῦ

^a Stallb. ad loc.

λόγου : Demosth. p. 26, 30 εἰ δὲ τοῖς μὲν ὥσπερ ἐκ τυραννίδος ὁμῶν ἐπιτάττειν ἀποδώσετε κ. τ. λ.

Obs. 1. Κρατεῖν, to be superior to, or to get the upper hand of, or to govern, from the relative notion κράτος, power, has a genitive—to conquer, from the positive notion κράτος, strength, it has an accusative; rarely a local dative, as νεκέσσειν Od. λ, 485 : ἀνδράσι καὶ θεοῖσι Od. π, 265.

Obs. 2. So the attributive genitive; as, Eur. Hec. 883 καὶ πῶς γυναιξὶν ἀρσένων ἴσται κράτος.

Obs. 3. Many of these verbs of governing take a dative; this is either the dativus commodi, for the benefit of, or the local dative, to which the local prepositions ἐν and μετὰ are sometimes added: a. στρατηγεῖν (dat. commodi, seldom): Hdt. VI. 72 ἰστρατήγησε Λακεδαιμονίοισι ἐς Θεσσαλίην. So στρατηλατεῖν τινι.—b. ἀνάσσειν (dat. loci); in Homer the dative is more usual than the gen.: Od. α, 181 Ταφίοισι φιληρέτμοισιν ἀνάσσω : Il. μ, 242 (Zeus) δε πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει : Il. α, 288 πάντων μὲν κρατεῖν εἶδεται, πάντεσσι δ' ἀνάσσειν. So in the sense of "to be the master," in Od. α, 117 κτήμασιν οἷσιν ἀνάσσοι : cf. δ, 309. So Od. α, 402 δώμασιν ἀνάσσειν. Also with dative and genitive : Il. ν, 180 ἐλπόμενον Τρώεσσιν ἀνάξειν ἵπποδάμοισιν τιμῆς τῆς Πριάμου, among the Trojans. With the preposition : μετ' ἀθανάτοισιν, μετ' Ἀργείοισιν ἀνάσσειν, as ἐν Θήβῃ ἀνάσσειν. c. βασιλεύειν. In Homer, dat. loci; but also, Il. λ, 285, genitive, which construction generally prevailed : βασιλεύειν ἐν Ἰθάκῃ, κατὰ δῆμον in Homer. d. ἀρχεῖν, generally genitive (in prose always); sometimes dative even in Homer : as, Il. ξ, 133 ἥρχε δ' ἄρα σφὶν ἀναξ ἀνδρῶν Ἀγαμέμνων : Il. π, 552 ἥρχε δ' ἄρα σφὶν Ἑκτωρ : Od. ξ, 230 ἀνδράσιν ἥρξα : Æsch. Prom. V. 940 θαρδὸν γὰρ οὐκ ἄρξει θεοῖς, with ἐν Il. ν, 690. So in Homer : ἀρχεῖν τινί, but later, τινός. e. ἐπιστατεῖν but seldom, and in prose never, the genitive. f. σημαίνειν generally with dative : Il. κ, 58 σημαίνει φυλάκεσσι, (transmission.) g. θεμοστεύειν τινί Od. λ, 569. h. κραίνειν is not found with dative till late Epic writers. i. ἡγεμονεύειν and ἡγεῖσθαι in the sense of, to precede, shew the way, has the dative; to rule, or lead, gen.; ἡγεμονεύειν, has usually the dative in Homer only : Il. β, 816.—ἡγεῖσθαι in Homer has both genitive and dative; but in other writers, especially in prose, the genitive. We find also, Od. ψ, 134 ἡγεῖσθαί τινι ὀρχηθμοῦ, to lead off the dance (dat. commodi) : so χορηγεῖν τινι (dat. commodi) ; ἡγεῖσθαι and ἐξηγεῖσθαι Thuc., with accusative in the sense of, to manage, as III. 93. So also κραίνειν has the accusative : Soph. Trach. 126 ὁ πάντα κραίνων βασιλεὺς. So δεσπόζειν : Eur. H. F. 28 Λύκος τὴν ἐπτάπυργον τήνδε δεσπόζων πόλιν.

§. 506. Verbs which express inferiority, submission, posteriority, as these equally imply an antecedent standard : ἡττᾶσθαι, μειοῦσθαι, νικᾶσθαι poet., ὑστερεῖν, ὑστερίζειν, ὑστερον εἶναι, κρατεῖσθαι, ἐλαττοῦσθαι, μειονεκτεῖν, to come short; ἡττᾶσθαι τῶν ἐπιθυμιῶν : Pind. Nem. IX. 2 ἐνθ' ἀναπεπταμέναι ξείνων νενίκανται θύραι, ad hospitibus victæ patent^a : Eur. Med. 315 ἡδικημένοι σιγησόμεσθα, κρείσσονων νικῶμενοι^b : Æsch. Choeph. 1052 μὴ φόβου νικῶ πολύ. So often in Eur.; as, Iph. A. 1357. Cycl. 454. Id. Heracl. 233 τὴν εὐγέ-

^a Dissen ad loc.

^b Pflugk ad loc.

νειαν τῆς τύχης νικωμένην : Xen. M. S. I. 3, 3 *θυσίας δὲ θύων μικρὰς ἀπὸ μικρῶν οὐδὲν ἡγεῖτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυόντων* : Id. Hier. IV. 1 *μεγάλου ἀγαθοῦ μειονεκτεῖ*.—*ὑστερίζειν τῶν καιρῶν, τῶν ἔργων* Demosth. p. 50, 35. p. 51, 39. p. 93, 12. Id. p. 120, 36 *οὔτε ναυμαχίας οὔτε πεζῆς μάχης οὐδεμιᾶς ἡττάτο* (like *ἡττάσθαι ἐπιθυμῶν*^a). So *ἀκράτης*, Xen. Cyr. V. 1, 14 *τῶν ἐπιθυμῶν ἀκράτης*.

Obs. *Νικᾶσθαι* is also joined with a dative, which represents the instrument whereby the defeat is produced : Eur. Hipp. 458 *ξυμφορᾷ νικῶμενοι*^b : and *ἡττάσθαι* is joined with *ὑπό*, frequently in Plato and the other Attic prose writers, which represents the genitive rather as the agent of the inferiority or subjection.

§. 507. Words expressing *relationship—connection—equality—contraposition—community in*, and the contraries, all which notions arise from a previous notion of the person or thing towards which these relations exist : *κοινός, ἴσος, ἰσόμερος* poet., *ἀντίπαλος, ἀντίφθογος* Pind., *ἐφέστιος* (Æsch. Eum. 577.), *ἐπώνυμος, ἡλιξ, ἰσόρροπος, —ὁμοῖος* and the poetic *ὁμώνυμος, ὁμέστιος, ὁμόστολος*—(*προσφερέης* Eur. H. F. 132.)—*συνεργός, σύντροφος, συμφυής, συνήθης, συγγενής, σύμψηφος, ξύμφωνος, ξύμφυτος* and the Poetic, *σύμφωρος, σύννομος*—also *ἀδελφός ἐχθρός* (Plato).—the Poetic, *ἔννομος, ἔνθεος, ἔντροφος, κληρονομεῖν* : Hdt. III. 37 *ἔστι δὲ ταῦτα ὁμοῖα τοῦ Ἡφαίστου* : Plat. Menex. p. 241 C *ἔργον κοινὸν Λακεδαιμονίων τε καὶ Ἀθηναίων* (as *communis alicujus rei*) : Theocr. II. 88 *καί μεν χρώς μὲν ὁμοῖος ἐγίνετο πολλὰκι θάψω* : Demosth. p. 690, 14 *κληρονομοῦσι τῆς ὁμετέρης δόξης* : Soph. Ant. 192 *ἀδελφὰ τῶνδε* : Plato Phæd. 108 B. Æsch. Choeph. 611 *ἡλικα παῖδός*.

Obs. 1. *ἴσος, ὁμοῖος, κοινός* generally take the dative ; *ἀδελφός* generally the genitive.

§. 508. So adjectives and adverbs, expressing *connection*, or *dependence* ; as, *ἐπιχώριος, φίλος, διάδοχος*, (frequently with dative) *δοῦλος* (generally dative) *ἀκόλουθος, ἐξῆς, ἐφεξῆς* : Plat. Conv. 189 B *ἡμετέρας Μούσης ἐπιχώριον* : Id. Rep. 604 D *δειλίας φίλον* : Soph. Phil. 867 *ὑπνου φέγγος διάδοχον* : Arist. Ach. 438 *τάκολουθὰ τῶν βακῶν—τούτων ἐξῆς* : Plat. Tim. 55 *τῆς ἀμβλυτάτης—ἐφεξῆς γεγонуῖαν* : Soph. Ant. 479 *δοῦλος τῶν πέλας*.

§. 509. Verbs of *aiming at a mark*, real or imaginary ; as the apprehension of the object to be aimed at is necessarily antecedent to the notion of aiming at it, aiming implies an antecedent conception of the mark ; as, *τοξεύειν, ἀκοντίζειν, στοχάζεσθαι (βάλλειν, ἰέναι,*

^a Bremi ad loc.

^b Monk ad loc.

τιτύσκεσθαι [like *τυγχάνειν τινός*] poet.): Il. ρ, 304 Ἔκτωρ δ' αὐτ' Αἴαντος ἀκόντισε δουρὶ φαεινῷ: Ib. 517 καὶ βάλεν Ἀρήτιο κατ' ἀσπίδα: Ib. 525 Ἔκτωρ δ' Αὐτομέδοντος ἀκόντισε δουρὶ φαεινῷ: Ib. 608 δ δ' Ἴδομενῆος ἀκόντισε Δευκαλίδαι, δῖφρῳ ἐφεσταότος: Il. ν, 159 Μηριόνης αὐτοῖο τιτύσκετο δουρὶ φαεινῷ: Il. δ, 100 δίστευσον Μενελάου κυδαλλμοιο: Il. θ, 118 τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδέος υἱός: Il. ψ, 855 ἥς ἄρ' ἀνώγει τοξεύειν: Soph. Ant. 1234 τοξέυετ' ἀνδρὸς τοῦδε: Id. Aj. 154 τῶν γὰρ μεγάλων ψυχῶν ἰεῖς οὐκ ἂν ἀμάρτοι: Arist. Eq. 762 προσκίεσθαι σου: Plat. Gorg. 465 Α τοῦ ἡδέος στοχάζεται. So metaphorically, Æsch. P. V. 928 ταῦτ' ἐπιγλωσσῶ Διός.

Obs. Τοξεύειν sometimes is used with κατὰ, to define more exactly the nature of the objective relation, and τοξεύειν and βάλλειν have a twofold sense, to cast, and to (cast at and) hit, in which latter sense they take an accus. of the patient of the transitive action: so ἔβαλεν αὐτοῦ, he cast at him; ἔβαλεν αὐτόν, he (cast at and) hit him.

§. 510. Verbs which properly signify a rapid motion after some object, and thence applied to the mental striving after an object: ἐπείγεσθαι, ὀρμᾶν (intransitive), and ὀρμαῖσθαι, ἐπιβάλλεσθαι, ἐπαίσειν, ἐσσύμενος Epic; ἐφίεσθαι, ἐπιστρέφεσθαι (στρέφεσθαι and μεταστρέφεσθαι poet.), ἐντρέπεσθαι, ἐπιβατεύειν: Il. τ, 142 ἐπειγόμενός περ Ἄρηος: Od. α, 309 ἐπειγόμενός περ ὁδοῖο: Id. δ, 335 Τρώων ὀρμᾶν (intransitive): Il. ξ, 488 ὠρμήθη δ' Ἀκάμαντος: Hdt. IV. 135 ἴσαν τῆς φώνης: Il. ζ, 68 ὦ φίλοι,—μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν μμνέτω: Xen. Cyr. I. 2, 3 πονηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφίεσθαι.

Obs. Ἐφίεσθαι is sometimes used with an accusative, but very rarely.

§. 511. Verbs of *feeling, catching, reaching* after an object or aim; as, ἐπιμαίεσθαι (to feel), μέμα poet.^a, ὀρέγεσθαι (to stretch), as, ἐπιμαίεσθαι σκοπέλου, δώρων, νόστου^b: Il. ζ, 466 ὧς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ: Il. π, 322 τοῦ δ' ἀντίθεος Θρασυμήδης ἐφθη ὀρεξάμενος.—ὀρέγεσθαι τῶν καλῶν ἔργων.

Obs. Ἐπιμαίεσθαι with accusative: Od. λ, 531 ξίφεος ἐπεμαίετο κόπην (he clasped): Hymn. Merc. 108 ἐπεμαίετο τέχνην (to seek after).

§. 512. 1. Those verbs or adjectives of *obtaining* or *reaching* any thing, which imply the notion of *aiming at* or *reaching after* it; as, λαγχάνειν (seldom), τυγχάνειν, (συν)τυγχάνειν and ἐντυγχάνειν often in Soph.), κυρεῖν, προσήκει (μοί τινος): ἐπήβολος, &c.: Il. ω, 76 ὧς κεν Ἀχιλλεὺς δώρων ἐκ Πριάμοιο λάχῃ, ἀπὸ θ' Ἔκτορα λύσῃ: Il. ε, 587 τύχε γάρ ῥ' ἀμάθοιο βαθείης: Il. π, 609 ἔλπετο γὰρ τεύξεσθαι

^a Vide Passow Lex.

^b Vide Passow Lex.

—προβιβῶντος : Æsch. Choeph. 932 πολλῶν αἱμάτων ἐπήρισε : Ibid. 1033 πημάτων προσίεται : Isocr. p. 22 ΒΟ ἐπειδὴ θνητοῦ σώματος εὐτυχες, ἀθανάτου δὲ ψυχῆς, πειρῶ τῆς ψυχῆς ἀθάνατον μνήμην καταλιπεῖν. — Τυγχάνειν, λαγχάνειν χρημάτων, εὐτυχίας — τυχεῖν τελευτῆς, ὀνόματος &c. : Æsch. Prom. Vinc. 270 τυχεῖν ἑρήμου : Ibid. 649. Eur. Hec. 359. 374. Hdt. IV. 140 τῆς γαφύρης λελυμένης ἐντυχόντες : Xen. M. S. IV. 5, 11 δοκεῖς μοι λέγειν, ὥς ἀνδρὶ ἦπτονι τῶν διὰ τοῦ σώματος ἡδονῶν πάνπαν οὐδεμιᾶς ἀρετῆς προσήκει.

Obs. 1. Λαγχάνειν and τυγχάνειν^a generally have the accusative, in the sense of *to find, meet with, gain*. So κυρεῖν in this sense in the tragedians ; as, Eur. Hec. 698 ἐν ἀκταῖς νῦν κυρῶ θαλασσίας.

2. So the adverbs : εὐθὺς, ἰθὺς, *straight for any mark*, μέχρις) Homer, ἄχρις), *up to* : Arist. Eq. 254 ἔφευγε εὐθὺς τῶν Κυρηβίων *straight for* : Il. μ, 254 (θύελλα) ἰθὺς νηῶν κούρην φέρεν : Il. π, 584 ἰθὺς Λυκίων — ἔσσου : Il. ρ, 233 οἱ δ' ἰθὺς Δαναῶν — ἔβησαν : Hdt. VI. 95 ἔχον (*dirigebant*) τὰς νέας ἰθὺ τοῦ Ἑλλησπόντου καὶ τῆς Θρηίκης.

Obs. 2. Hence the genitive after ἐπὶ in the sense of *towards*.

Obs. 3. In the attributive construction, we find the object or aim of the substantive in the genitive ; as, ὁδός, κέλυσθος, νόστος τινός : Od. ε, 345 ἐπιμαίεο νόστου γαίης Φαιῶκων : Eur. Iph. Taur. 1066 γῆς πατρίδας νόστος.

§. 513. 1. Verbs of *meeting with*, or *approaching* ; the notion of *striving* or *reaching* after something, as an aim, being implied therein : ἀντᾶν, ὑπαντᾶν, ἀπαντᾶν, ἀντιᾶν, ἀντιβολῆσαι — πελάζειν, (neuter) πελάζεσθαι, πλησιάζειν, ἐμπελάζεσθαι, ἐγγίζειν, ἀνίειν, κατανίειν &c. : Il. π, 423 ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος, ὅφρα δαείω. So Homer, ἀντᾶν μάχης, ὀπωπῆς, δαίτης, *to meet with, to hit upon* : ἀντιᾶν πολεμοῖο, πόνοιο, μάχης, ἔργων, ἀέθλων, hence, *to partake of, enjoy* : Il. α, 66 αἶ κεν πως ἀρῶν κνίσσης αἰγῶν τε τελείων βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμύναι. So ἀντιᾶν ἱρῶν, ἐκατόμβης : Od. π, 254 πάντων ἀντήσομεν ἔνδον ἐόντων, *we shall meet with all within*^b : Id. δ, 342 ἀντιβολῆσαι μάχης ; so τάφου, ἐδηγός Homer : γάμου Hesiod : ἑπαντᾶν Soph. Phil. 719 : Id. Aj. 709 πελάσαι νεῶν : Soph. Œ. C. 1755 τίνος, ὦ παῖδες, χρείας ἀνύσαι : Electr. 1451 φίλης γὰρ προξένου κατήνυσαν : Eur. Hipp. 364 πρὶν σᾶν κατανύσαι φρενῶν : Id. Phil. 1327 Χρύσης πελασθεὶς φύλακος : Xen. Cyr. III. 2, 4 μᾶλλον ἐπλησίαζον οἱ ἀμφὶ τὸν Κύρου τῶν ἄκρων.

^a Herm. Vig. p. 762.

^b Vide Passow Lex.

2. When these verbs have not the notion of *striving after any thing*, but the simple one of *meeting, drawing nigh to*, they take the dative; so always ὑπαντᾶν, ὑπαντιάζειν in Attic writers: ἀντιᾶν τι Epic: ἀντιάζειν and ὑπαντιάζειν τινα, *to lay hold on*, Hdt., ἀπαντᾶν, *to find*: Il. α, 31 ἐμὸν λέχος ἀντιώσα: Plat. Phil. p. 42 Ὁ ἀπαντᾶν ἡδονὰς καὶ λύπας.

§. 514. Words expressing the notion of *failing in, missing, deceived in*, which imply an antecedent notion of an object aimed at, or an opinion entertained: ἀμαρτάνειν, σφάλλῃσθαι, ψεύδεσθαι, more rarely ψεῦδειν, διαψεύδεσθαι: Il. ψ, 857 θριπὸς ἀμαρτῶν: Hdt. III. 81 γνώμης ἀρίστης ἡμάρτηκα. Πεύδεσθαι, σφάλλῃσθαι ἐλπίδος, δόξης, τύχης: Thuc. IV. 108 ἐψευσμένοις τῆς Ἀθηναίων δυνάμεως: Æsch. Eum. 717 ἦ καὶ πάτηρ τι σφάλλεται βουλευμάτων: Eur. Med. 1010 δόξης ἐσφάλην.

Obs. ψεύδεσθαι in the sense of *to speak falsely* has an acc., Hdt. VI. 32.

§. 515. So all verbs of *remembering* and *forgetting* take a genitive: these notions arising from and implying an antecedent notion of the thing remembered or forgotten; as, μνησκειν, μνησκεσθαι, μνημονεύειν, μνᾶσθαι—λανθάνεσθαι, ἐπιλανθάνεσθαι, λήθειν poet., ληθάνειν Epic, *to make to forget*: Od. α, 29 μῆσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθιοιο: Ibid. 321 ὀπμήμην τε ἐ πατρός: Od. η, 221 ἐκ δέ με πάντων ληθάνει, ὅσ' ἐπαθον: Il. π, 357 οἱ δὲ φόβοιο δυσκελᾶδου μῆσαντο, ληθοντό τε θούριδος ἀλκῆς: Eur. Hec. 279 ἐπιλήθομαι κακῶν: Xen. Cyr. VIII. 3, 8 τοῦ μὲν φθόρου ἐπελέληστο: Plat. Symp. p. 180 C λόγων οὐ πάντ' ἐμνημόνευεν. So attributive genitive: μνήμη τῶν κακῶν.

Obs. Μνημονεύειν, *commemorate, to speak of*, generally has an accusative, especially when the object is a thing; a living person being sometimes considered as the source of the remembrance which is implied in the notion of commemorating; while a thing is regarded rather as the patient of the verb, the thing spoken of or commemorated. So also the other verbs take an accusative in the sense of *to keep in the memory, to mention or repeat from memory*; as, Il. ζ, 222 Τυδείδ' οὐ μνήμημαι: Hesiod. Theog. 503 οἱ οἱ ἀμνησάντο χρόν' εὐεργεσιῶν: Hdt. VI. 21 ἀναμνήσαντα οἰκῆτα παλαιά: Ibid. 86, 2 ὅτε μνήμηαι τὸ πρῆγμα: Ibid. 136 (τοῦ Μιλτιάδου) ὑπεραπολογίζοντο οἱ φίλοι τῆς μάχης τε τῆς ἐν Μαραθῶνι γενομένης πολλὰ ἐπιμνημένοι καὶ τὴν Δήμον αἶρεσιν (genitive and accusative): Id. VII. 18 μεμνημένος μὲν τὸν ἐπὶ Μασσαγέτας Κύρον στέλον: Id. VI. 19 τοῦς (χρησμούς) τότε μνησθήσομαι, *I will mention*: Arist. Ran. 662 ἱάμβον Ἰππώνακτος ἀνεμνησκόμεν: Xen. Cyr. VI. 1, 24 ὅπως ἐν ταῖς ἀγωγαῖς τὰς τάξεις ὑπομνησκοντο: Id. Anab. III. 2, 11 ἀναμνήσω ὑμᾶς τοὺς τῶν προγόνων τῶν ὑμετέρων κινδύνους: cf. Hell. II. 3, 30. Plat. Phædr. p. 241 Α ὑπομνησκὼν τὰ πραχθέντα καὶ λεχθέντα: Id. Cratyl. p. 396 C ἐμνημήμην τὴν Ἑσιόδου γενεαλογίαν: Demosth. p. 69 princ. οὐδ' ἀμνημονεῖ τοὺς λόγους οὐδὲ τὰς ὑποσχέσεις, ἐφ' αἷς τῆς εἰρήνης ἔτυχεν. λανθάνεσθαι always has the genitive,

but ἐπιλανθάνεσθαι sometimes, even in prose, the accusative.—Μνᾶσθαι, to mention, sometimes takes περί: Od. η. 191. Hdt. VII. 39. Demosth. p. 30, 6.

§. 516. So also the notions of *beginning something* are formed from and imply an antecedent conception of something not yet begun, of a state different from that of which the verb expresses the beginning: ἀρχειν, ἀρχεσθαι, ὑπάρχειν, κατάρχειν, ἐξάρχειν: Od. α. 28 τοῖσι δὲ μύθων ἤρχε πατὴρ ἀνδρῶν: Eur. Alc. 814 πημάτων ἀρχει λόγος: Æsch. P. V. 199 ἤρξαντο δαίμονες χόλου: Arist. Pax, 605 ἤρξεν αἵτης: Plat. Leg. 892 Α μεταβολῆς πάσης ἀρχει: Od. δ, 19 μολπῆς ἐξάρχειν. And in Attic Prose: ὑπάρχειν ἀδίκων ἔργων, εὐεργεσίας &c. This genitive must be distinguished from the separative, where a particular point whence the action proceeds is taken.—(See *Separative Genitive*.)

Obs. These verbs are sometimes joined with the accusative, where the accusative is conceived of as the object or patient of the action begun, (implied in the substantive,) the notion of beginning being kept out of sight. So Il. β, 273 ἐξάρχειν (βουλεύων) βουλὰς: so Eur. Troad. ἐξάρξε (μέλπων) μολπὰν: so Xen. Cyr. III. 3, 58. Plat. Euthyd. 283 Β κατάρχειν (λέγων) λόγον: Eur. Hec. 685 κατάρχεσθαι νόμον: Orest. 960. Od. γ, 445.—κατάρχομαι is also used without any case, Eur. Iph. Taur. 40.—ὑπάρχειν is always joined with a genitive in Attic Greek, except Æsch. p. 31, 32.

§. 517. So also verbs of *ceasing, stopping, being relieved from*, imply an antecedent notion of something going on which is stopped: λήγειν, παύεσθαι (παύειν τινά τινος). Sometimes τελευτᾶν, λωφᾶν (neuter and also τινά τινος), ἔχειν, to stop: Il. ζ, 107 Ἀργεῖοι—λήξαν φόνοις: so ἀναπνεῖν, to take breath from, to cease; ἀναπτέειν κακοτήτος, ποιοῖο: Eur. Med. 93 οὐδὲ παύσεται χόλου: Thuc. III. 59 τελευτᾶν λόγου: Ibid. 104 ἐτελεύτα τοῦ ἐπαίνου: Xen. Cyr. VIII. 7, 17 τελευτᾶν βίου: Thuc. I. 112 Ἑλληνικοῦ πολέμου ἔσχον οἱ Ἀθηναῖοι: Arist. Pax, 421 πεπαυμένοι κακῶν: (Il. β, 595 Μοῦσαι—Θάμυριν παῦσαν δοιδῆς.) So Soph. Phil. 1334 νόσου μαλάχθης τῆσδε.

Obs. Sometimes in παύομαι the “self” is not accusative, I stop myself, but adjectival, and then of course the accusative follows, as in the active voice: Soph. Ant. 882 δοιδᾶς καὶ γόους πρὸ τοῦ θανεῖν ὥς οὐδ’ ἂν εἰς παύσαιτ’ ἄν, no one would stop his lament.

§. 518. 1. When any thing is spoken of as deriving its characteristic or property from something else, this thing is in the genitive, as it is conceived antecedently to the notion of any person being endowed with it. So when the verb εἶναι expresses the state or being of any one, it is followed by a genitive of that whence the

state arises and which defines it; as, Hdt. IV. 135 *έόντες λόγου, being of note*: Thuc. I. 113 *έγώ τής αὐτῆς γνώμης εἰμί*. So the attributive genitives (§. 464. 2.) whereby the notion of the substantive is defined; as, *δοιδός μελέων*. The notion of *δοιδός* as here expressed arises from the *μέλη*.

2. When any thing is spoken or conceived of as the *property*, or *possession* of, or *dependent* on another, this notion of property implies and arises from an antecedent notion of the person of whom it is the property, &c.

a. With the verbs, *είναι, γενέσθαι*; as, *τῆς φύσεως μέγιστον κάλλος — έστίν* (certainly more correctly written *έστιν*)—*τοῦ Σωκράτους πολλή ἦν ἀρετή*: Il. ψ, 160 *οἷσι μάλιστα κῆδεός έστι* (better *έστι*) *νέκυς, the subject of mourning*: Demosth. p. 102, 48 *δοκεῖ ταῦτα καὶ δαπάνης μεγάλης καὶ πόνων πολλῶν καὶ πραγματείας εἶναι*. So *έαυτοῦ εἶναι, to be his own master*: Ibid. p. 42, 7 *ἦν ὑμῶν αὐτῶν έθελήσῃτε γενέσθαι, non ex aliis pendere*. Also, *εἶναι τινος, alicujus esse, alicui addictissimum esse*, prose and poetry: Soph. CE. R. 917 *ἀλλ' έστὶ τοῦ λέγοντος*: Thuc. V. 84 *οὐδετέρων όντες, being of neither party*: Isocr. p. 185 *τῆς πόλεως όντας καὶ τῶν τὰ βέλτιστα λεγόντων*: Demosth. p. 125, 56 *εἶναι Φιλίππου*^a. So Ibid. *εἶναι τοῦ βελτίστου, studere rebus optimis*. So *έχειν* in its intransitive sense of *being*: Soph. CE. R. 709 *μαυτικῆς έχον τέχνης*^b: Plato Phædr. 244 *έαυτῆς έχοντα, dependent on itself*^c.

b. With many other verbs which express *dependence, possession, &c.*, though mostly there may be an ellipse of *εἶναι*: Il. γ, 457 *νίκη μὲν δὴ φαίνεται' Ἀρηίφίλου Μενελάου*: Plat. Protag. p. 343 E *εὔηδες γὰρ τοῦτό γε φαρείη ἂν καὶ οὐ Σιμωνίδου*: Demosth. p. 34, 21 *δικαίου πολίτου κρίνω τὴν τῶν πραγμάτων σωτηρίαν ἀντὶ τῆς ἐν τῷ λέγειν χάριτος αἰρεῖσθαι*. Even *ποιού σεαυτῆς* Soph. Antig. 547: Arist. Equit. 714 *τὸν δῆμον σαυτοῦ νερόμματος*: Soph. CE. R. 411 *προστάτου γεγράφομαι*.

3. The person or thing, to which belongs some quality essential or peculiar, is put in the genitive, since the notion of this quality is derived from an antecedent notion of that whereof it is the peculiar property; as, *ἀνδρός έστιν (έστίν) ἀγαθοῦ εὖ ποιεῖν τοὺς φίλους*: Hdt. I. 107 *τρόπου ἡσυχίου έστί (έστι)*: Soph. El. 1054 *πολλῆς ἀνοίας (sc. έστι) καὶ τὸ θηρᾶσθαι κενά*: Eur. Hec. 844 *έσθλοῦ γὰρ ἀνδρὸς τῇ δόλῃ θ' ὑπηρετεῖν καὶ τοὺς κακοὺς δρᾶν πανταχοῦ κακῶς αἰέ*: Demosth. p. 54 princ. *κακούργου μὲν γάρ έστι (έστι) κριθέντ' ἀποθανεῖν, στρατηγού δὲ μαχόμενον τοῖς πολεμίοις*: Ibid. p. 113, 12 *συμμάχων δ' εἶναι καὶ φίλων ἀληθινῶν ἐν τοῖς τοιούτοις καίροις παρεῖναι*: Ibid. p. 13, 16 *τὸ*

^a Bremi ad loc.^b Ellendt Lex. Soph. p. 732.^c But see Stallb. ad loc.

μὲν ἐπιτιμᾶν (*vituperare*) ἴσως φῆσαι τις ἂν ῥάδιον καὶ παντὸς εἶναι (*of any one*), τὸ δ' ὑπὲρ τῶν παρόντων ὃ τι δεῖ πράττειν ἀποφαίνεσθαι, τοῦτ' εἶναι συμβούλου.

Obs. 1. To this genitive however is frequently added the preposition *πρὸς*; as, πρὸς ἀνδρὸς ἀγαθοῦ ἔστιν εὖ ποιεῖν τοὺς φίλους.

Obs. 2. In poetry this genitive of the quality is used in the place of an adjective; as, Eur. Phœn. 1791 στολὶς κροκόεσσα τρυφᾶς for τρυφερά; Ibid. 1574 τραύμασιν αἵματος for αἱματώεσσι: Id. Bacch. 388 ὁ τῆς ἡσυχίας βίος for ἡσυχος. Compare §. 435. c.

4. So also with adjectives, which express the notion of being *sacred to*, *peculiar to*, *suitable to*, or the contraries: ἴδιος, οἰκείος, κύριος, ἱερός, ἄγιος, πρέπων; as, Demosth. p. 26, 28 οἱ δὲ κίνδυνοι τῶν ἐφεστηκότων (*ducum*) ἴδιοι, μισθὸς δ' οὐκ ἔστιν: Ibid. p. 32, 16 καὶ ταύτης κύριος τῆς χώρας γενήσεται. So τοῦτό μου ἴδιον, or οἰκείον ἔστι —ὁ τόπος ἱερός ἔστι τοῦ θεοῦ: Soph. Phil. 943 τὰ τόξω, ἱερὰ τοῦ Ζηνός: Id. Aj. 534 πρέπον τοῦδε δαίμονος: Hdt. II. 44 ἱερὸν Ἑρακλέος ἔργον. Even πρεπόντως τῶν πραξάντων Plat. Menex. p. 239 C, instead of the usual dative. Cf. Lat. *proprius alicujus*.

Obs. 3. So the attributive genitive (§. 463.); as, ὁ τοῦ βασιλέως κῆπος, ἡ τοῦ Σωκράτους ἀρετή, πατὴρ Νεοπτολέμου, μήτηρ τοῦ Σωκράτους, Ἀθήνας ἀγαλμα: Od. v. 101 Διὸς τέρας: Il. i. 579 τέμενος οἰνοπέδιοιο.—τροπαῖα Διὸς poet.—Ἑρακλέους Ἥβη Eur., as, Virg. Æn. III. 319 *Hectoris Andromache*.—Also with prepositions: Xen. M. S. II. 7, 9: Demosth. p. 74, 34 τῇ παρ' ὑμῶν ὀργῇ περιπεσεῖν.

Genitivus Pretii.

§. 519. 1. The *price* of any thing stands in the genitive, as it is only from an antecedent conception of the price, and a comparison between it and the thing, that the notion of equality implied in the value arises. So on the other hand, if the notion of price is stated, the *thing* valued is in the genitive; as in this view it is from the value of the thing that the notion of equality implied in price arises. So Arist. Nub. 31 τρεῖς μναὶ διφρίσκου καὶ τροχοῖν Ἀμυνία.

2. Verbs of *selling* and *buying*, *staking*, *wagering*; as, ὠνεῖσθαι, ἀγοράζειν, πρίασθαι, κτᾶσθαι, παραλαμβάνειν—πωλεῖν, ἀποδίδοσθαι, περιδίδοσθαι, δίδοναι. As early as Homer: Il. ψ, 485 τρίποδος περιδόμεθον ἡὲ λέβητος, *to wager a tripod or a caldron*: Od. ψ, 78 ἐμέθεν περιδύσομαι αὐτῆς, *I (Eurycleia) will wager the value of myself against the truth*; as in Aristoph. περιδύσθαι τῆς κεφαλῆς, *to wager one's head*: Hdt. III. 139 ἐγὼ ταύτην πωλέω μὲν οὐδενὸς χρήματος: Id. V. 6 (οἱ Θρήϊκες) ὠνεύονται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων: Xen. M. S. II. 1, 20 τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰ γὰρ οἱ θεοί:

Id. Cyr. III. 1, 36 σὺ δὲ, ὦ Τιγράνη, λέξον μοι, πόσου ἂν πρίαμο, ὥστε τὴν γυναῖκα ἀπολαβεῖν.—'Εγὼ μὲν, ἔφη, ὦ Κύρε, καὶ τῆς ψυχῆς πριαμην, ὥστε μήποτε λατρεῦσαι ταύτην: Demosth. p. 113, 9 τοῦτο δ' ἐστίν, ὃ τῶν ἀναλισκομένων χρημάτων πάντων Φίλιππος ὠνεῖται, αὐτὸς μὲν πολεμεῖν ὑμῖν, ὑφ' ὑμῶν δὲ μὴ πολεμεῖσθαι: Arist. Pax 1200 οὐδεὶς ἐπρίατ' ἂν δρέπανον οὐδὲ κολλύβου νυνὶ δὲ πεντήκοντα δραχμῶν ἐμπολῶ.

§. 520. Verbs of *exchange* and *barter*, which imply the notion of equality in value; as, ἀμείβειν, ἀμείβεσθαι, ἀλλάττειν, ἀλλάττεσθαι, λῦειν &c.: Il. ζ. 236 τεύχε' ἀμείβειν, χρυσέα χαλκείων, ἐκατόμβοι' ἐννεαβοίω. So Il. λ. 547 ὀλίγον γόνυ γουνὸς ἀμείβων: Il. λ. 106 νῆε δ'ὺ Πριάμοιο — ἔλυσεν (Ἀχιλλεὺς) ἀποίων. So Od. λ. 326 Ἐριφύλην, ἣ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήντα. So Xen. Cyr. III. 1, 37 καὶ σὺ δὲ, ὦ Ἀρμένιε, ἀπάγου τὴν τε γυναῖκα καὶ αὐτοὺς παῖδας, μηδὲν αὐτῶν καταθεῖς^a, for them: Eur. Med. 967 sq. τῶν δ' ἐμῶν παῖδων φυγὰς ψυχῆς ἂν ἀλλαξάμεθ', οὐ χρυσοῦ μόνον: Demosth. p. 68, 10 κέκρισθε—μηδενὸς ἂν κέρδους τὰ κοινὰ τῶν Ἑλλήνων προέσθαι, μηδ' ἀνταλλάξασθαι μηδεμιᾶς χάριτος μηδ' ὠφελείας τὴν εἰς τοὺς Ἕλληνας εὖνοιαν.

Obs. 1. So the attributive genitive, with a substantive expressing these notions: Eur. Or. 1136 sq. ἀλόγιστον δέ τι τὸ πλῆθος ἀντάλλαγμα γενναίου φίλου, for ἀλόγιστόν τι ἐστὶν τὸ ἀνταλλάττεσθαι τὸ πλῆθος τοῦ γενναίου φίλου.

Obs. 2. Sometimes ἀντί with a genitive, or πρὸς with an accusative, are joined with verbs of exchange. We also find the instrumental dative representing the thing exchanged as the means or instrument whereby the exchange is brought about; as, Il. η. 472 ἔνθεν ἄρ' οἰνίζοντο κερηκομόωντες Ἀχαιοί, ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἰθῶνι σιδήρῳ κ. τ. λ.: Eur. Troad. 35 δάκρυα τ' ἀνταλλάσσετε τοῖς τῆσδε μέλεσι, Τρωάδες, γαμηλίους: περιδόσθαι sometimes has περὶ repeated, as Arist. Ach. 772 περὶδον μοι περὶ θυμιτιδᾶν ἁλῶν.

§. 521. Verbs and adjectives of *valuing*; as, τιμᾶν, τιμᾶσθαι, ποιεῖσθαι, ἀξιοῦν, ἀξιοῦσθαι, ἀπαξιοῦν, ἄξιος, ἀνάξιος, ἀντάξιος: Il. ψ. 649 τιμῆς τετιμῆσθαι, to be considered worthy of honour. βοὸς ἄξιος^b: Il. λ. 514 ἡτρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων: Hdt. III. 53 ὃ δὲ Λυκόφρων οὐδὲ ἀνακρίσιος ἠξίωσε τὸν φέροντα τὴν ἀγγελίην: Ibid. 145 ἐμὲ—ἀδικήσαντα οὐδὲν ἄξιον δεσμοῦ δῆσας γοργύρης ἠξίωσας. So ἄξιος: Hdt. VI. 112 ἐμάχοντο ἄξιος λόγου: Thuc. III. 39 ἐκολάσθησαν ἄξιος ἀδικίας.—Ἀξιοῦν τινα τιμῆς: Xen. Cyr. II. 2, 17 ἔγωγε οὐδὲν ἀνισώτερον νομίζω τῶν ἐν ἀνθρώποις εἶναι τοῦ τῶν ἴσων τόν τε κακὸν καὶ ἀγαθὸν ἀξιοῦσθαι.—Τιμᾶν τινὶ τινος and τινά τινος, to estimate a person's fine at such a sum; τιμᾶν τινὶ δέκα ταλάντων, τοῦ θανάτου:

^a Bornemann ad loc.^b Vide Passow Lex.

Plat. Apol. S. p. 36 B τιμάται μοι ὁ ἀνὴρ θανάτου. Εἰς ἐγὼ δὲ δὴ τῶς τῶς ἐπὶ τῇ ἀποφασίᾳ. ἢ ἀντὶ τῶν Ἀθηναίων; ἢ δὴ τῶν, ὅτι τῆς ἀξίας;—So the midd. τιμάσθαι τῶν ἀγχιρῶν, θανάτου τῶν ἐσχάτων, to attach the person to the death. δεσθῆ. δεσ. to the indictment: Plat. Apol. p. 37 init. εἰ οὐκ ἐστὶ κατὰ τὸ ὕψος τῆς ἀξίας τιμάσθαι, τοῦτο τιμάμεν, ἐν τριτάτῃ εἰσέρχεται. —Τιμάσθαι πολλοῦ. —Ποιεῖσθαι in the phrases, πολλοῦ, ὀλίγου, τοῦτο, but often also with περί and the genitive): Plat. Legg. p. 726 A τὰς δὲ ἐπὶ γῆς καὶ ἐπὶ γῆς χρυσὸς ἀρετῆς οὐκ ὀλίγος: Demosth. p. 552. 60 διὰ τοῦτο τῶν δέκα ταλάττων ἐτίμησαν. So Hdt. III. 95 τὸ νῆμα εὐρίσκεται ἐν ταλάττῃ οὐδὲν ὀλίγον κ. τ. λ., is found to be of the same.

Obs. So the attributive genitive which defines quantity: that which defines the quantity is antecedent to a conception of the quantity. So οἱ τριῶν ἡμερῶν προτίκται for three days: Thuc. II. 34 λάρνακας—φυλῆς ἐκάστης μίαν. So also definitions of size: Hdt. I. 178 εὖρος διηκοσίων πηχέων. So of time after εἶναι: πολλοῦ χρόνου εἶναι, to be of long standing: Demosth. 514. 4 ἐπὶ πότῃ ἐτῶν ὅσα.

Genitive Loci.

§. 522. 1. The genitive of the place is almost wholly confined to poetry. The place in this construction seems to be conceived by the speaker as a *necessary condition* to the notion of the verb, and therefore antecedent to it, whence it in some sort arose: Il. ρ, 72 νέφος δ' οὐ φαίνεται πάσης γαίης οἷδ' ὄρεων: Il. ι, 219 αὐτὸς δ' ἀντίον ἔειπεν Ὀδυσσεύς θείοιο τοίχου τοῦ ἐτέρου: Od. α, 23 Αἰθίοπας, τοὶ διχθὰ δεδαΐεται, ἐσχατοὶ ἀνδρῶν, οἱ μὲν δυσσομένου Ὑπερίονος, οἱ δ' ἀνιόντος: Od. γ, 251 ἡ οἶκ' Ἀργεὺς ἦεν Ἀχαιῶν, ἀλλὰ πῃ ἄλλη πλάζετ' ἐπ' ἀνθρώπους: Od. φ, 108 οἷν γὰρ οἶκ' ἐστὶ γυνὴ κατ' Ἀχαιῶν γαίαν, οὔτε Πυλὸν ἱερῆς, οὔτ' ἠπείροιο μελαίνης: Æsch. Ag. 1056 ἐστίας μεσομφάλου ἐστῆκεν ἡδὴ μῆλα: Soph. El. 900 ἐσχάτης ὁρῶ πυρᾶς νεωρῇ βόστρυχον τετρημένον: Plat. Symp. p. 182 B τῆς δὲ Ἰωνίας καὶ ἄλλοθι πολλαχού αἰσχροὺν νενόμισται.

Obs. 1. Hence the local adverbs in the genitive form: οὐ, ποῦ, ποῦ, ὅπου, αὐτοῦ, ἐφ' αὐτοῦ, τῆς, ἀπὸ, ὅπου, οὐδαμοῦ, ἀλλοθι, and the local adverbs with the suffix *θεν*, apparently for the local adverbs with the suffix *θι*; αἰ, ἐνδοθεν, ἐγγύθεν, τηλόθεν, ἔκτοθεν, ὅπουθεν, ἀπὸθεν, πρόσθεν, ἀπὸθεν, κάτωθεν, ἑνερθεν, ὑπερθεν, ἔξωθεν, ἔσωθεν; as, Il. ρ, 582 Ἐκτορα δ' ἐγγύθεν ἰστάμενος ὤτρυνεν Ἀπόλλων.

2. Hence, especially in Epic, we find verbs of motion with a genitive of the way over which the motion proceeds, and which is conceived of as a *necessary condition*, or as giving opportunity for the motion: Il. δ, 244 ἔκαμον πολέος πεδίοιο θέουσαι: Il. β, 801 ἐρ-

χονται πεδίοιο: Il. β, 785 διέπρησσον πεδίοιο: Il. ν, 820 κονίοντες πεδίοιο: Il. χ, 23 θέειν πεδίοιο: Il. ε, 597 ἰὼν πολέος πεδίοιο: Il. κ, 353 ἐλκόμεναι νεοῖο βαθείης—ἄροτρον: Il. ν, 64 πεδίοιο διώκειν ὄρνεον: Il. ω, 264 ἵνα πρήσσωμεν ὁδοῖο: Il. ζ, 38 ἵππῳ ἀτυζομένῳ πεδίοιο: Æsch. Choeph. 710 ἡμερεύοντας μακράς κελεύθου: Soph. Œ. T. 1478 ἀλλ' εὐτυχολίης, καὶ σε τῆσδε τῆς ὁδοῦ Δαίμων ἄμεινον ἢ 'μὲ φρουρήσας τύχοι! So Hesiod. ἔργ. 577 ἡὼς τοι προφέρει μὲν ὁδοῦ, προφέρει δὲ καὶ ἔργου. So in prose, λέναι τοῦ πρόσω.

Obs. 2. There are various other ways of explaining this very difficult construction, one of which is to take the genitive as partitive; it seems certainly so in such phrases as *προλαμβάνειν τῆς ὁδοῦ*.

Obs. 3. So we may explain the genitive in the phrases as a genit. loci: *κατεάγη, ξυνετρίβη τῆς κεφαλῆς* Arist.: Plat. Gorg. p. 469 D.; Eur. Troad. 1173 *κρατὸς ὥς σ' ἔκειρε*—*βόστρυχον*. And so perhaps also the passage in Plat. Gorg. p. 496 E *ἢ οὐχ ἅμα τοῦτο* (sc. *λυπούμενον χαίρειν, cum voluptate dolorem esse conjunctum*) *γίνεται κατὰ τὸν αὐτὸν τόπον καὶ χρόνον* (*eodem loco et tempore*), *εἴτε ψυχῆς εἴτε σώματος βούλει*, i. e. *sive illud λυπούμενον χαίρειν in animo, sive in corpore fieri vis*.

Obs. 4. Possibly also the genitives such as *ποδὸς λαβών*, which are referred to the partitive genitive, might be considered as coming under this local genitive.

Genitīvus Temporis.

§. 523. 1. The moment of time in which an action takes place is sometimes conceived of as a necessary condition of the action, and therefore antecedent to it. This temporal genitive occurs both in prose and poetry: *Ἀνθη θάλλει τοῦ ἔαρος*, the spring being conceived of as a condition of the production of the flowers. So *θέρους, χειμῶνος, ἡμέρας, τῆς αὐτῆς ἡμέρας, νυκτός, δειλῆς, ὁπώρας, μηνός, ἐνιαυτοῦ*, &c. with the attributives, as *τοῦ αὐτοῦ, τοῦ προτέρου, ἐκάστου* &c.: hence the adverbial expressions, *ἀρχῆς, at the beginning*, and *τοῦ λοιποῦ, for the future* (in later writers generally *λοιπόν*, or *τὸ λοιπόν*): Od. η, 118 *τάων οὐποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει χείματος οὐδὲ θέρους*.—Poetic, *ἡοῦς, νηνεμῆς* &c.: Il. ε, 522 (*νεφέλας*) *Κρονίων νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν*: Il. θ, 470 *ἡοῦς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα ὄψεαι*: Hdt. IV. 48 *Ἰστρος ἴσος ἀεὶ αὐτὸς ἐωτῷ ῥέει καὶ θέρος καὶ χειμῶνος*: Id. VI. 12 *τοῦ λοιποῦ μὴ πειθόμεθα αὐτοῦ*: Eur. Iph. T. 1265 Chor. *ὑπνου, somni tempore*: Plat. Phæd. p. 59 D *ἐξήλθομεν τοῦ δεσμωτηρίου ἐσπέρας*: Demosth. p. 44, 5 *οὐκέτι τοῦ λοιποῦ πάσχοιμεν ἂν κακῶς*. So with adverbs: Arist. Equites 250 *πολλάκις τῆς ἡμέρας*: Id. Aves 1498 *πηνίκα τῆς ἡμέρας*.

2. A space of time is also considered as the necessary condition of the notion of the verb, and is in the genitive: Il. λ, 691 *ἐλθὼν*

γὰρ ῥ' ἐκάκωσε βίη Ἑρακλείη τῶν προτέρων ἐτών : *Æsch. Ag.* 285 ποίου χρόνου δὲ καὶ πεπόρθηται πόλις ; *how long?* *Soph. El.* 478 οὐ μακροῦ χρόνου, σο συχνοῦ, πολλοῦ, πλείστου, ὀλίγου χρόνου (also χρόνου alone, *Arist. Eq.* 950.), πολλῶν ἡμέρων, ἐτῶν &c. : *Hdt. III.* 134 ταῦτα ὀλίγου χρόνου ἔσται τελεύμενα : *Id. VI.* 58 ἐπεὰν δὲ θάψωσι, ἀγορῇ δέκα ἡμερέων οὐκ ἴσταται σφι : *Thuc. I.* 3 χρόνον οὐ εἶχον σιτία : *Xen. Anab. I.* 7, 18 βασιλεὺς οὐ μαχεῖται δέκα ἡμέρων : *Plat. Gorg.* p. 516 D ἵνα αὐτοῦ δέκα ἐτῶν μὴ ἀκούσειαν τῆς φωνῆς : *Id. Phæd. princ.* οὔτε τις ξένος ἀφίκεται χρόνου συχνοῦ ἐκεῖθεν : *Id. Symp.* p. 172 C πολλῶν ἐτῶν Ἀγάθων ἐνθάδε οὐκ ἐπιδεδήμηκεν.

Obs. 1. To define this relation more clearly, prepositions are sometimes used : ἐκ, ἀπό, ἐπὶ, which represent the time, as it were, as something on which the action rests or depends : διὰ, —ἐντός and ἔσω, *intra* ; as, ἐκ νυκτός, like *de nocte*, ἐκ πολλοῦ χρόνου, ἐξ ἀρχῆς, ἀφ' ἑσπέρας, ἐπὶ Κύρου, *Cyri ætate*, ἐπ' ἐμοῦ, (ἐμοῦ representing the space of life,) *mea ætate*, generally with a participle present ; as, ἐπὶ Κύρου ἀρχοντος *Hdt. III.* 89, διὰ πολλοῦ χρόνου — ἐντός, or ἔσω πολλοῦ χρόνου. So ἐκ χειρός, ἐκ ποδός, ἐξ ἀγχιμολοιο, (*Il. ω.* 352) ἐξ ἀπροσδοκίτου, ἐξ ἐτοίμου, ἀπὸ τοῦ προφανοῦς, &c.

Obs. 2. "The temporal force of the genitive is clearly seen in such adverbs as ἐπιπολῆς, ἐξῆς, ἐφεξῆς, ποῦ, αἰφνης, or (with the preposition) ἐξαίφνης, ἐξαπίνης, like *de subito*:"

Position.

§. 524. 1. Closely connected with the relative genitive is the *Genitive of Position*, which is used when the notion of position (local, moral, or temporal), is determined by its relation to something else, which is in the genitive.

2. Adjectives and adverbs which express the actual *local position*, take a genitive of the object from the existence or conception of which the notion of the particular position arises ; as in πέλας οἴκου, the position of οἶκος must be in the mind before the notion of anything else being either πέλας or τηλοῦ to it, can be conceived.

§. 525. So adjectives of being *opposite, corresponding in position to, near to*, take a genitive of the correlative spot or person ; as, ἀντίος, ἐναντίος, μέσος, ἀντίστροφος (*Plat., Aristotle*), παραπλήσιος (*Plat. Soph.* p. 217 B.) : *Il. λ.* 214 ἐναντίοι ἔσταν Ἀχαιῶν : *Ibid.* 219 πρῶτος Ἀγαμέμνωνος ἀντίος ἦλθεν : *Il. ρ.* 31 ἀντίος ἴστας ἐμείο : *Eur. Or.* 1460 γυναικὸς ἀντίοι σταθέντες : *Hdt. II.* 34 ἡ Αἴγυπτος τῆς ὀρεινῆς Κιλικίης μάλιστά κη ἀντίη κέεται, so *Id. VII.* 36 ἐπικαρσίας τοῦ Πόντου, *at right angles to the Pontus*. So metaphorically of something mentally contrary : *Æsch. Pers.* 223 ἐμπαλιν τῶνδε.

§. 526. So adverbs which express *position in relation or prox-*

imity to, or distance from; the notion of proximity, &c. being derived from the antecedent perception of the object to which it is near, &c.; as, ἄντα, ἄντην, ἄντια, ἄντιον (also with dative, Hdt. II. 34.) ἀντικρύ(ς), ἀπαντικρύ(ς), ἐναντίον, καταντίον, ἐνώπιον, μέταξυ, πρόσθεν, ἔμπροσθεν, πρόπαρ, προπάρῳιθε — ὀπίσθεν, πέλῃς (also with dative, poet.: see §. 592. 2.), πλησίον, ἐγγύς (also with dative: Eur. Heracl. 37.), ἐγγύθι, ἐγγύτατα, ἐγγυτάτω (also with dative), ἄσπον, ἄγχι (also with dative), ἀγχοῦ, σχεδόν, χωρίς, τήλα, τηλόθι, ἐκάς, ἀπέπροθεν, ἀπρόθοι, ἀνευθε (at a distance), ἀπάνευθε, and also the prepositions, ἀντί, πρό. So also the genitive after ὀφύθεν, καθύπερθε, ἄνω, κάτω, νέρθε, ἀμφίς, ἔξω, ἔκτος, ἔσω (εἴσω), πέρα, πέραν (on the opposite side—beyond—opposite): Il. ρ, 29 εἰ κε μεῦ ἄντα στήης: Ibid. 69 ἀντίον ἐλθέμεναι Μενελάου κυδαλίμοιο: Od. κ, 156 ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης: Il. ρ, 468 στή δ' ὀπίθεν δίφροιο: Hdt. III. 144 καταναντίον τῆς ἀκροπόλιος ἐκατέατο: Id. VI. 77 ὥς δὲ ἀγχοῦ μὲν ἐγίνοντο τῆς Τύρυνθος: Soph. El. 900 τύμβου προσείρπον ἄσπον: Eur. H. F. 1109 πέλῃς ἐλθεῖν τῶν κακῶν: Demosth. p. 117, 27 πλησίον Θηβῶν καὶ Ἀθηνῶν: Id. p. 99 init. ἀπαντικρὺ τῆς Ἀττικῆς: Il. ρ, 192 στὰς ἀπάνευθε μάχης: Il. π, 539 τήλα φίλων καὶ πατρίδος αἵης: Plat. Apol. p. 38 C θανάτου ἐγγύς: Hdt. VIII. 144 ἐκάς χρόνου: Demosth. p. 49, 34 τοῦ πάσχειν—ἔξω γενήσεσθε: Od. π, 267 ἀμφίς φυλοπίδος: Il. ψ, 393 ἱπποὶ ἀμφίς ὁδοῦ δραμέτην: Il. θ, 444 ὁ Διὸς ἀμφίς: Æsch. Ag. 183 Χαλκίδος πέραν (opposite): Hdt. VI. 103 πέρην τῆς ὁδοῦ: Soph. Ant. 334 πολλοῦ πέραν πόντου: Xen. Anab. VI. 5, 5 πέρα μεσοῦσης ἡμέρας: Thuc. II. 77 μέταξυ τοῦ τείχους καὶ τῆς προσχώσεως: Plato Phædo 71 Α μέταξυ τῶν ἐναντίων: Hdt. I. 181 μεσοῦντι τῆς ἀναβάσεως. So when the position is signified by a preposition and substantive, such as πρὸς νότον &c.: Id. VI. 139 ἡ γὰρ Ἀττικὴ πρὸς νότον κέται πολλὸν τῆς Λήμνου (procul a Lemno). So Ibid. 22 ἡ δὲ Καλὴ αὕτη Ἀκτὴ καλεομένη ἔστι μὲν Σικελῶν, πρὸς δὲ Τυρσηνίην τετραμμένη τῆς Σικελίης: Id. II. 112 τέμενός ἐστι—καλὸν—τοῦ Ἡφαιστίου πρὸς νότον ἀνεμὸν κείμενον. So in Attic writers, ἐγγύτατα, or ἐγγυτάτω γένους expresses relationship.

§. 527. So also the adverbs^a ποῦ, πού, πῇ, πόθεν, οὐ, ἧ (ἵνα, τῇδε poet.), οὐδαμοῦ, πανταχῇ &c.: Od. α, 170 τίς, πόθεν εἰς ἀνδρῶν; unde terrarum? Od. β, 131 πατὴρ δ' ἐμὸς ἄλλοθι γαίης ζῶει δγ' ἡ τέθνηκε: Hdt. I. 163 τῆς ἐωῦτοῦ χώρας οἰκῆσαι ὅκου βούλονται: Id. II. 43 οὐδαμῇ Αἰγύπτου: Xen. Cyr. VI. 1, 42 ἐμβαλεῖν πού τῆς ἐκείνων χώρας: Ibid. 19 χρημάτων—μνήμην ἐτέρωθι τοῦ λόγου ἐποιησάμην: Plat. Rep. p. 403 Ε εἰδέναι ὅπου γῆς ἔστι.—Πανταχοῦ τῆς γῆς, ubique terrarum.

^a Lobeck Phryn. 279.

So ὁπὲ τῆς ἡμέρας, τοῦ χρόνου, τῆς ἡλικίας—τῆς τῆς ἡμέρας—πολλάκις τῆς ἡμέρας—ἀπὸ νυκτῶν, τῆς νυκτός &c.: Hdt. IX. 101 πρῶτ' τῆς ἡμέρας: Arist. Eccles. 291 πρὸ τοῦ κνέφους, *early in the night*: Plat. Protag. p. 326 C πρῶταίτατα τῆς ἡλικίας, *at a very early age*: Theocr. II. 119 ἦρθον γὰρ—ἀτίκα νυκτός, h. e. *ut primum nox appelebat*. So metaphorically: Æsch. Eum. 301 τὸ χαίρειν μὴ μαθόνθ' ὅπου φρενῶν: Soph. El. 390 ποῦ ποτ' εἰ φρενῶν: Id. Aj. 386 οὐχ ὄρας, ἴν' εἰ κακοῦ: Plato Symp. p. 181 E τὸ γὰρ τῶν παιδῶν τέλος ἄδηλον, οἱ τελευτᾷ κακίας καὶ ἀρετῆς ψυχῆς τε πέρι καὶ σώματος. Ἐνταῦθα τῆς ἡλικίας, τοῦ λόγου, δεῦρο τοῦ λόγου Plat.: Demosth. p. 42, 9 ὁρᾶτε —, οἱ προελήλυθεν ἀσελγείας.

Obs. This genitive might perhaps be considered also as partitive.

§. 528. So, also the adverbs and adjectives εὖ, καλῶς, μετρίως, ὡς, πῶς, ὅπως, ἤ, ὅπη, οὕτως, ὧδε, ὡσαύτως, καλῶς, &c.^a, when joined with the verb εἶναι, (ἦκειν Hdt., less frequently Attic), sometimes also εἶναι and κεῖσθαι, take a genitive of that from the antecedent conception whereof, and relation whereto, the notion of the good or bad state or position arises; as in εὖ ποδῶν εἶχεν, it is from a notion of the properties of the πόδες that the notion of the state expressed by εὖ εἶχεν is formed. This construction is more common in poetry than in prose: Hdt. VI. 116 Ἀθηναῖοι δὲ ὡς ποδῶν εἶχον τάχιστα ἐβοήθειον ἐς τὸ ἄστυ: Id. V. 62 χρημάτων εὖ ἦκοντες. Also without εὖ Hdt. VII. 157 σὺ δὲ δυνάμιός τε ἦκεις μεγάλης, *magna præditus es potentia*. Εὖ, καλῶς, μετρίως εἶχεν βίου, φρενῶν, γένους, δυνάμεως: Thuc. I. 36 καλῶς παράπλου κεῖσθαι: Id. III. 92 τοῦ πρὸς πόλεμον καλῶς αὐτοῖς ἐδόκει ἢ πόλιν καθίστασθαι and immediately afterwards, τῆς τε ἐπὶ Θράκης παρόδου χρησίμως κεῖσθαι. Οἱ Ἕλληνες οὕτως εἶχον ὁμονομίας πρὸς ἀλλήλους: Xen. Cyr. VII. 5, 56 οὕτω τρόπου εἶχεις: Id. Hell. IV. 5, 15 ὡς τάχους ἕκαστος εἶχεν: Thuc. I. 22 ὡς ἐκατέρων τις εὐνομίας—ἡ μνήμης εἶχει (where ἐκατέρων depends on εὐνομίας): Il. 4, 605 ὁμῶς τιμῆς ἔσειαι: Plat. Rep. p. 576 D εὐδαιμονίας ὡσαύτως εἶχεις: Id. Legg. p. 869 D κατὰ ταῦτα ἔστω τοῦ καθαρὸς εἶναι: Lucian Somn. c. II. ὡς ἕκαστος γνώμης ἢ ἐμπειρίας εἶχεν. Poetry: Eur. El. 751 πῶς ἀγῶνος ἦκομεν: Id. Hel. 313 πῶς δ' εὐμενείας τοῖσιδ' ἐν δόμοις εἶχεις: Ibid. 1253 ὡς ἂν παρούσης οὐσίας ἕκαστος ἦ: Arist. Lys. 1125 οὐ κακῶς γνώμης ἔχω: Eur. Heracl. 213 ἦκειν ὧδε γένους. So with ἦκον impersonally: Id. Alc. 291 καλῶς μὲν αὐτοῖς καταναεῖν ἦκον βίου.

Obs. Sometimes where the substantive stands first the adjective is used instead of the adverbial adjective, and agrees with the substantive; as, Hdt. VII. 157 δυνάμιος ἦκεις μεγάλης for μεγάλη.

^a Lobeck Phryn. 280.

Privative Genitive.

§. 529. 1. The notion of being without any thing, implies and arises from an antecedent conception of that thing: hence the genitive is used after verbs, substantives, or adjectives, expressing the notion of *being without, freedom from, wanting, being deserted, falling short of*, &c.; also after verbs expressing transitive actions, which produce such state; as, στερεῖν, ἀποστερεῖν, χηροῦν, ἐρημοῦν, μουνοῦν (poet.), and their middle forms, &c.: ἀπορεῖν, πένεσθαι, δεῖ, δεῖν, δεῖσθαι, (*to be in need of*; thence, *to ask for*;) δεύεσθαι poet., λείπεσθαι poet., λείπειν, also ἀπολείπειν, ἁλλείπεσθαι, ἐπιλείπεσθαι, σπανίζειν, χρή, ἐλεύθερος, μόνος, καθαρός, κενός, ἔρημος, γυμνός, ὀρφανός, πένης, φιλός: and most compounds of a privative: Demosth. p. 845, 3 οὗτος ἐμὲ τῶν πατρῶν ἀπάντων—ἀπεστέρηκε: Ibid. p. 108, 73 δεῖ δ' ἔργων τῇ πόλει καὶ πράξεός τινος: Hdt. III. 65 τῆς βασιλεῖας ἐστέρημαι: II. σ, 100 ὤθειν ἐμέο, *he wanted me*: Soph. OE. R. 406 εὐβουλίας δεῖ: Thuc. VI. 13 ὠφελίας δεηθέντες: Id. VIII. 7 νῆες μῆς δεοῦσαι τεσσαράκοντα, *forty minus one*: Id. V. 105 εὐμενείας λελείψεσθαι. So Hdt. II. 7 καταδεῖ πεντήκοντα σταδίων: Eur. Med. 960 σπανίζειν πέπλων. Often Attic: πολλοῦ, ὀλίγου (seldom μικροῦ), δεῖ: Æsch. P. V. 993 γυμνός εἰμὶ προπόμπων: Eur. Med. 513 φίλων ἔρημος: Ibid. 51 σοῦ μόνῃ. So Id. Alc. 407 μονόστολος ματρός: Id. Hec. 869 ἐλεύθερον φόβου: Plat. Epist. 332 C πένης ἀνδρῶν φίλων: Hdt. II. 38 ἦν δὲ τοιούτων πάντων ἢ καθαρός: Pind. Isthm. VI. 10 ὀρφανὸν ἐτάρων: Ibid. III. 26 ὀρφανοὶ ὕβριος: Eur. El. 387 αἱ δὲ σάρκες αἱ κεναὶ φρενῶν ἀγάλαματ' ἀγορᾶς εἰσιω: Id. Hec. 230 παρέστηκεν ἀγῶν μέγας πλήρης στεναγμῶν, οὐδὲ δακρύων κενός: Hdt. I. 155 πόλιν—ἀναμάρτητον ἐοῦσαν τῶν τε πρότερον καὶ τῶν νῦν ἐσπεύτων: Id. I. 32; III. 147 ἀπαθὴς κακῶν: Soph. Ant. 583 κακῶν ἀγευστος αἶων: Eur. Supp. 82 δακρυόεις γόνων: Id. Troad. 1313 ἄτας δίστος: Xen. Cyr. III. 3, 55 ἀπαλιδεντος μουσικῆς. So ἄτιμος ἐπαίνων. So Soph. OE. C. 49 μὴ μ' ἀτιμώσης—ὣν σε προστρέπω φράσαι: Soph. OE. C. 1147 ἀκραίφνης τῶν κατηπειλημένων. Substantives: II. λ, 605 (and elsewhere) τί δέ σε χρεὼ ἐμέο: Eur. Hec. 976 τίς χρεῖα σ' ἐμοῦ (sc. ἔχει): Hdt. VI. 135 ἡσυχίῃ τῆς πολιορκίης: Ibid. 139 λύσις τῶν παρεόντων κακῶν: Plat. Rep. p. 329 C τῶν γε τοιούτων ἐν τῷ γήρα πολλὴ εἰρήνη γίγνεται καὶ λευθερία.—ἔνδεια χρημάτων, ἀπορία ἐφοδίων Demosth. So also participles which express deprivation: Æsch. Ag. 479 φρενῶν κεκομμένος: Eur. Hel. 274 φίλων τητωμένη: Æsch. P. V. 472 ἀποσφαλεῖς φρενῶν.

μὲν ἐπιτιμᾶν (*vituperare*) ἴσως φῆσαι τις ἂν ῥᾶδιον καὶ παντὸς εἶναι (*of any one*), τὸ δ' ὑπὲρ τῶν παρόντων ὃ τι δεῖ πράττειν ἀποφαίνεσθαι, τοῦτ' εἶναι συμβούλου.

Obs. 1. To this genitive however is frequently added the preposition πρὸς; as, πρὸς ἀνδρὸς ἀγαθοῦ ἔστιν εὖ ποιεῖν τοὺς φίλους.

Obs. 2. In poetry this genitive of the quality is used in the place of an adjective; as, Eur. Phœn. 1791 στολὶς κροκόεσσα τρυφᾶς for τρυφερά; Ibid. 1574 τραύμασιν αἵματος for αἱματέεσσι: Id. Bacch. 388 ὁ τᾶς ἡσυχίας βίωτος for ἡσυχος. Compare §. 435. c.

4. So also with adjectives, which express the notion of being *sacred to*, *peculiar to*, *suitable to*, or the contraries: ἱδιος, οἰκείος, κύριος, ἱερός, ἄγιος, πρέπων: as, Demosth. p. 26, 28 οἱ δὲ κίνδυνοι τῶν ἐφεστηκότων (*ducum*) ἱδιοί, μισθὸς δ' οὐκ ἔστιν: Ibid. p. 32, 16 καὶ ταύτης κύριος τῆς χώρας γενήσεται. So τοῦτό μου ἱδιον, or οἰκεῖόν ἐστι —ὁ τόπος ἱερός ἐστι τοῦ θεοῦ: Soph. Phil. 943 τὰ τόξω, ἱερὰ τοῦ Ζηνός: Id. Aj. 534 πρέπον τοῦδε δαίμονος: Hdt. II. 44 ἱερὸν Ἑρακλέος ἄγιον. Even πρεπόντως τῶν πραξάντων Plat. Menex. p. 239 C, instead of the usual dative. Cf. Lat. *proprius alicujus*.

Obs. 3. So the attributive genitive (§. 463.); as, ὁ τοῦ βασιλέως κήπος, ἡ τοῦ Σωκράτους ἀρετή, πατήρ Νεοπτολέμου, μήτηρ τοῦ Σωκράτους, Ἀθήνας ἀγαλμα: Od. v, 101 Διὸς τέρας: Il. i, 579 τέμενος οἰνοπέδιοιο.—τροπαῖα Διὸς poet.—Ἑρακλέους Ἡβῃ Eur., as, Virg. Æn. III. 319 *Hectoris Andromache*.—Also with prepositions: Xen. M. S. II. 7, 9: Demosth. p. 74, 34 τῇ παρ' ὑμῶν ὀργῇ περιπεσεῖν.

Genitivus Pretii.

§. 519. 1. The *price* of any thing stands in the genitive, as it is only from an antecedent conception of the price, and a comparison between it and the thing, that the notion of equality implied in the value arises. So on the other hand, if the notion of price is stated, the *thing* valued is in the genitive; as in this view it is from the value of the thing that the notion of equality implied in price arises. So Arist. Nub. 31 τρεῖς μναὶ διφρίσκου καὶ τροχοῖν Ἀμυνῶ.

2. Verbs of *selling* and *buying*, *staking*, *wagering*; as, ὠνεῖσθαι, ἀγοράζειν, πρίασθαι, κτᾶσθαι, παραλαμβάνειν—πωλεῖν, ἀποδίδοσθαι, περιδίδοσθαι, δίδοναι. As early as Homer: Il. ψ, 485 τρίποδος περιδόμεθον ἡὲ λέβητος, *to wager a tripod or a caldron*: Od. ψ, 78 ἐμέθεν περιδώσομαι αὐτῆς, *I (Eurycleia) will wager the value of myself against the truth*; as in Aristoph. περιδόςθαι τῆς κεφαλῆς, *to wager one's head*: Hdt. III. 139 ἐγὼ ταύτην πωλέω μὲν οὐδενὸς χρημάτων: Id. V. 6 (οἱ Θρήϊκες) ὠνεύονται τὰς γυναῖκας παρὰ τῶν γυνέων χρημάτων μεγάλων: Xen. M. S. II. 1, 20 τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰ γὰρ οἱ θεοί:

Id. Cyr. III. 1, 36 σὺ δὲ, ὦ Τιγράνη, λέξον μοι, πόσου ἂν πρίαίω, ὥστε τὴν γυναῖκα ἀπολαβεῖν.—'Εγὼ μὲν, ἔφη, ὦ Κῦρε, καὶ τῆς ψυχῆς πρίαίμην, ὥστε μήποτε λατρεῦσαι ταύτην: Demosth. p. 113, 9 τοῦτο δ' ἐστίν, ὃ τῶν ἀναλισκομένων χρημάτων πάντων Φίλιππος ὠνεῖται, αὐτὸς μὲν πολεμεῖν ὑμῖν, ὑφ' ὑμῶν δὲ μὴ πολεμῆσθαι: Arist. Pax 1200 οὐδεὶς ἐπρίατ' ἂν δρέπανον οὐδὲ κολλύβου νυνὶ δὲ πεντήκοντα δραχμῶν ἐμπολῶ.

§. 520. Verbs of *exchange* and *barter*, which imply the notion of equality in value; as, ἀμείβειν, ἀμείβεσθαι, ἀλλάττειν, ἀλλάττεσθαι, λῦειν &c.: Il. ζ. 236 τεύχε' ἀμείβειν, χρυσέα χαλκείων, ἐκατόμβοι' ἐννεαβοίω. So Il. λ. 547 ὀλίγον γόνυ γουνὸς ἀμείβων: Il. λ. 106 ὡς δὴ Πρίαμοιο — ἔλυσεν (Ἀχιλλεὺς) ἀποίων. So Od. λ. 326 Ἐριφύλην, ἣ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήντα. So Xen. Cyr. III. 1, 37 καὶ σὺ δὲ, ὦ Ἀρμένιε, ἀπάγου τὴν τε γυναῖκα καὶ αὐτοὺς παῖδας, μηδὲν αὐτῶν καταθεῖς^a, for them: Eur. Med. 967 sq. τῶν δ' ἐμῶν παίδων φυγὰς ψυχῆς ἂν ἀλλαξαίμεθ', οὐ χρυσοῦ μόνον: Demosth. p. 68, 10 κέκρισθε—μηδενὸς ἂν κέρδους τὰ κοινὰ τῶν Ἑλλήνων προέσθαι, μηδ' ἀνταλλάξασθαι μηδεμιᾶς χάριτος μηδ' ὠφελείας τὴν εἰς τοὺς Ἕλληνας εὖνοϊαν.

Obs. 1. So the attributive genitive, with a substantive expressing these notions: Eur. Or. 1136 sq. ἀλόγιστον δέ τι τὸ πλῆθος ἀντάλλαγμα γενναίου φίλου, for ἀλόγιστόν τι ἐστὶν τὸ ἀνταλλάττεσθαι τὸ πλῆθος τοῦ γενναίου φίλου.

Obs. 2. Sometimes ἀντί with a genitive, or πρὸς with an accusative, are joined with verbs of exchange. We also find the instrumental dative representing the thing exchanged as the means or instrument whereby the exchange is brought about; as, Il. η. 472 ἐνθεν ἄρ' οἰνίζοντο κερηκομόωντες Ἀχαιοί, ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἰθῶνι σιδήρῳ κ. τ. λ.: Eur. Troad. 35 δάκρυα τ' ἀνταλλάσσετε τοῖς τῆσδε μέλεσι, Τρῳάδες, γαμηλίοις: περιδύσθαι sometimes has περὶ repeated, as Arist. Ach. 772 περὶδον μοι περὶ θυμιτιδᾶν ἁλῶν.

§. 521. Verbs and adjectives of *valuing*; as, τιμᾶν, τιμᾶσθαι, ποιεῖσθαι, ἀξιοῦν, ἀξιοῦσθαι, ἀπαξιοῦν, ἄξιος, ἀνάξιος, ἀντάξιος: Il. ψ. 649 τιμῆς τετιμῆσθαι, to be considered worthy of honour. βoδς ἄξιος^b: Il. λ. 514 ἡτρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων: Hdt. III. 53 ὃ δὲ Λυκόφρων οὐδὲ ἀνακρίσιος ἤξιωσε τὸν φέροντα τὴν ἀγγελίην: Ibid. 145 ἐμὲ—ἀδικήσαντα οὐδὲν ἔξιον δεσμοῦ δῆσας γοργύρης ἤξιωσας. So ἄξιος: Hdt. VI. 112 ἐμάχοντο ἄξιος λόγου: Thuc. III. 39 ἐκολάσθησαν ἄξιος ἀδικίας.—Ἀξιοῦν τινα τιμῆς: Xen. Cyr. II. 2, 17 ἔγωγε οὐδὲν ἀνισώτερον νομίζω τῶν ἐν ἀνθρώποις εἶναι τοῦ τῶν ἴσων τόν τε κακὸν καὶ ἀγαθὸν ἀξιοῦσθαι.—Τιμᾶν τινὶ τινος and τινά τινος, to estimate a person's fine at such a sum; τιμᾶν τινὶ δέκα ταλάντων, τοῦ θανάτου:

^a Bornemann ad loc.^b Vide Passow Lex.

Plat. Apol. S. p. 36 B τιμᾶται μοι ὁ ἀνὴρ θανάτου. Εἶεν· ἐγὼ δὲ δὴ τίνος ὑμῖν ἀντιτιμῆσομαι, ὦ ἄνδρες Ἀθηναῖοι; ἡ δὴλον, ὅτι τῆς ἀξίας;— So the midd. τιμᾶσθαι τινι ἀργυρίου, θανάτου, τῶν ἐσχάτων, *to attach the penalty of fine, death, &c. to the indictment*: Plat. Apol. p. 37 init. εἰ οὖν δεῖ με κατὰ τὸ δίκαιον τῆς ἀξίας τιμᾶσθαι, τοῦτου τιμᾶμαι, ἐν πρυτανείῳ σιτήσεως.—Τιμᾶσθαι πολλοῦ.—Ποιεῖσθαι in the phrases, πολλοῦ, ὀλίγου ποιεῖσθαι (but often also with περί and the genitive): Plat. Legg. p. 728 A πᾶς ὁ τ' ἐπὶ γῆς καὶ ὑπὸ γῆς χρυσὸς ἀρετῆς οὐκ ἀντάξιος: Demosth. p. 862, 60 διὸ τούτῳ τῶν δέκα ταλάντων ἐτίμησαν. So Hdt. III. 95 τὸ ψῆγμα εὗρίσκεται ἐδὼν ταλάντων ὀδῶν κ. τ. λ., *is found to be of the value*.

Obs. So the attributive genitive which defines quantity: that which defines the quantity is antecedent to a conception of the quantity. So σιτία τριῶν ἡμερῶν, *provisions for three days*: Thuc. II. 34 λάρνακας—φυλῆς ἐκάστης μίαν. So also definitions of size: Hdt. I. 178 εὖρος διηκοσίων πηχέων. So of time after εἶναι: πολλοῦ χρόνου εἶναι, *to be of long standing*: Demosth. 814. 4 ἐμὲ πέντ' ἐτῶν ὄντα.

Genitiveus Locī.

§. 522. 1. The genitive of the place is almost wholly confined to poetry. The place in this construction seems to be conceived by the speaker as a *necessary condition* to the notion of the verb, and therefore antecedent to it, whence it in some sort arose: Il. ρ, 72 νέφος δ' οὐ φαίνεται πάσης γαίης οὐδ' ὀρέων: Il. ι, 219 αὐτὸς δ' ἀντίον ἔζεν Ὀδυσσεύς τοῖσι τοῖχου τοῦ ἐτέρου: Od. α, 23 Αἰθίοπας, τοὶ δὲ διχθὰ δεδαΐαται, ἔσχατοι ἀνδρῶν, οἱ μὲν δυσσομένου Ὑπερίονος, οἱ δ' ἀνόντος: Od. γ, 251 ἡ οὐκ Ἀργεὺς ἦεν Ἀχαιῶκου, ἀλλὰ πῃ ἄλλη πλάζετ' ἐπ' ἀνθρώπους: Od. φ, 108 οἷη νῦν οὐκ ἔστι γυνὴ κατ' Ἀχαιῖδα γαίαν, οὔτε Πυλου ἱερῆς, οὔτ' ἠπείροιο μελαίνης: Æsch. Ag. 1056 ἐστίας μεσομφάλου ἔστηκεν ἤδη μῆλα: Soph. El. 900 ἐσχάτης ὀρώ πυρᾶς νεωρῇ βόστρυχον τετρημένον: Plat. Symp. p. 182 B τῆς δὲ Ἰωνίας καὶ ἄλλοθι πολλαχοῦ αἰσχροὺν νερόμισται.

Obs. 1. Hence the local adverbs in the genitive form: οὐ, ποῦ, ποῦ, ὅπου, αὐτοῦ, ὑψοῦ, τηλοῦ, ἀγχοῦ, ὁμοῦ, οὐδαμοῦ, ἀλλαχοῦ, and the local adverbs with the suffix *θεν*, apparently for the local adverbs with the suffix *θι*; as, ἐνδοθεν, ἐγγύθεν, τηλόθεν, ἔκτοσθεν, ὕπισθεν, ἀπὸρθεν, πρόσθεν, ἀνωθεν, κάτωθεν, ἑνερθεν, ὑπερθεν, ἔξωθεν, ἔσωθεν; as, Il. ρ, 582 Ἐκτορα δ' ἐγγύθεν ἰστάμενος ὤτρυνεν Ἀπόλλων.

2. Hence, especially in Epic, we find verbs of motion with a genitive of the way over which the motion proceeds, and which is conceived of as a necessary condition, or as giving opportunity for the motion: Il. δ, 244 ἔκαμον πολλὸς πεδῖοιο θέουσαι: Il. β, 801 ἔρ-

χονται πεδίοιο: Il. β, 785 διέπρησσαν πεδίοιο: Il. ν, 820 κονίοντες πεδίοιο: Il. χ, 23 θέιν πεδίοιο: Il. ε, 597 ἰὼν πολέος πεδίοιο: Il. κ, 353 ἐλκέμεναι νειοῖο βαθείης—ἄροτρον: Il. ν, 64 πεδίοιο διώκειν ὄρνεον: Il. ω, 264 ἵνα πρήσσωμεν ὁδοῖο: Il. ζ, 38 ἵππω ἀτυζομένω πεδίοιο: Æsch. Choeph. 710 ἡμερεύοντας μακρὰς κελεύθου: Soph. Œ. T. 1478 ἀλλ' εὐτυχόης, καὶ σε τῆσδε τῆς ὁδοῦ Δαίμων ἄμεινον ἢ 'μὲ φρουρήσας τύχοι! So Hesiod. ἔργ. 577 ἡὼς τοι προφέρει μὲν ὁδοῦ, προφέρει δὲ καὶ ἔργου. So in prose, *λέναι τοῦ πρόσω*.

Obs. 2. There are various other ways of explaining this very difficult construction, one of which is to take the genitive as partitive; it seems certainly so in such phrases as *προλαμβάνειν τῆς ὁδοῦ*.

Obs. 3. So we may explain the genitive in the phrases as a genit. loci: *κατεάγη, ξυνετρίβη τῆς κεφαλῆς* Arist.: Plat. Gorg. p. 469 D.; Eur. Troad. 1173 *κρατὸς ὡς σ' ἔκειρε—βόστρυχον*. And so perhaps also the passage in Plat. Gorg. p. 496 E *ἡ οὐχ ἅμα τοῦτο* (sc. *λυπούμενον χαίρειν, cum voluptate dolorem esse conjunctum*) *γίγνεται κατὰ τὸν αὐτὸν τόπον καὶ χρόνον* (*eodem loco et tempore*), *εἴτε ψυχῆς εἴτε σώματος βούλει*, i. e. *sive illud λυπούμενον χαίρειν in animo, sive in corpore fieri vis*.

Obs. 4. Possibly also the genitives such as *ποδὸς λαβών*, which are referred to the partitive genitive, might be considered as coming under this local genitive.

Genitivus Temporis.

§. 523. 1. The moment of time in which an action takes place is sometimes conceived of as a necessary condition of the action, and therefore antecedent to it. This temporal genitive occurs both in prose and poetry: *Ἀνθη θάλλει τοῦ ἔαρος*, the spring being conceived of as a condition of the production of the flowers. So *θέρους, χειμῶνος, ἡμέρας, τῆς αὐτῆς ἡμέρας, νυκτός, δειλῆς, ὁπώρης, μηνός, ἐνιαυτοῦ, &c.* with the attributives, as *τοῦ αὐτοῦ, τοῦ προτέρου, ἐκάστου &c.*: hence the adverbial expressions, *ἀρχῆς, at the beginning*, and *τοῦ λοιποῦ, for the future* (in later writers generally *λοιπόν*, or *τὸ λοιπόν*): Od. η, 118 *τάων οὐποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει χείματος οὐδὲ θέρους*.—Poetic, *ῥοῦς, νηνεμῆς &c.*: Il. ε, 522 (*νεφέλας*) *Κρονίων νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσιν*: Il. θ, 470 *ῥοῦς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα ὄψεαι*: Hdt. IV. 48 *Ἴστρος ἴσους ἀεὶ αὐτὸς ἐωτῷ ῥέει καὶ θέρεος καὶ χειμῶνος*: Id. VI. 12 *τοῦ λοιποῦ μὴ πειθώμεθα αὐτοῦ*: Eur. Iph. T. 1265 Chor. *ὑπνου, somni tempore*: Plat. Phæd. p. 59 D *ἐξήλθομεν τοῦ δεσμωτηρίου ἐσπέρας*: Demosth. p. 44, 5 *οὐκέτι τοῦ λοιποῦ πάσχοιμεν ἂν κακῶς*. So with adverbs: Arist. Equites 250 *πολλάκις τῆς ἡμέρας*: Id. Aves 1498 *πηνίκα τῆς ἡμέρας*.

2. A space of time is also considered as the necessary condition of the notion of the verb, and is in the genitive: Il. λ, 691 *ἐλθὼν*

γὰρ ῥ' ἐκάκωσε βίη Ἑρακλείη τῶν προτέρων ἐτών : *Æsch. Ag.* 285 ποίου χρόνου δὲ καὶ πεπόρθηται πόλις ; *how long ?* *Soph. El.* 478 οὐ μακροῦ χρόνου, σο συχνοῦ, πολλοῦ, πλείστου, ὀλίγου χρόνου (also χρόνου alone, *Arist. Eq.* 950.), πολλῶν ἡμέρων, ἐτῶν &c. : *Hdt. III.* 134 ταῦτα ὀλίγου χρόνου ἔσται τελεύμενα : *Id. VI.* 58 ἐπεὰν δὲ θάψωσι, ἀγορὴ δέκα ἡμερέων οὐκ ἴσταται σφι : *Thuc. I.* 3 χρόνον οὐ εἶχον σιτία : *Xen. Anab. I.* 7, 18 βασιλεὺς οὐ μαχεῖται δέκα ἡμέρων : *Plat. Gorg.* p. 516 D ἵνα αὐτοῦ δέκα ἐτῶν μὴ ἀκούσειαν τῆς φωνῆς : *Id. Phæd.* princ. οὔτε τις ξένος ἀφίκεται χρόνου συχνοῦ ἐκεῖθεν : *Id. Symp.* p. 172 C πολλῶν ἐτῶν Ἀγάθων ἐνθάδε οὐκ ἐπιδεδήμηκεν.

Obs. 1. To define this relation more clearly, prepositions are sometimes used : ἐκ, ἀπό, ἐπὶ, which represent the time, as it were, as something on which the action rests or depends : διὰ, —ἐντός and ἔσω, *intra* ; as, ἐκ νυκτός, like *de nocte*, ἐκ πολλοῦ χρόνου, ἐξ ἀρχῆς, ἀφ' ἑσπέρας, ἐπὶ Κύρου, *Cyri ætate*, ἐπ' ἐμοῦ, (ἐμοῦ representing the space of life,) περὶ ætate, generally with a participle present ; as, ἐπὶ Κύρου ἀρχοντος *Hdt. III.* 89, διὰ πολλοῦ χρόνου — ἐντός, or ἔσω πολλοῦ χρόνου. So ἐκ χειρὸς, ἐκ ποδός, ἐξ ἀγγυμολίου, (*II.* ω, 352) ἐξ ἀπροσδοκήτου, ἐξ ἑοίμου, ἀπὸ τοῦ προφανοῦς, &c.

Obs. 2. "The temporal force of the genitive is clearly seen in such adverbs as ἐπιπολῆς, ἐξῆς, ἐφεξῆς, πού, αἴφνης, or (with the preposition) ἐξαίφνης, ἐξαπνίης, like *de subito*:"

Position.

§. 524. 1. Closely connected with the relative genitive is the *Genitive of Position*, which is used when the notion of position (local, moral, or temporal), is determined by its relation to something else, which is in the genitive.

2. Adjectives and adverbs which express the actual *local position*, take a genitive of the object from the existence or conception of which the notion of the particular position arises ; as in πέλας οἴκου, the position of οἶκος must be in the mind before the notion of anything else being either πέλας or τηλοῦ to it, can be conceived.

§. 525. So adjectives of being *opposite, corresponding in position to, near to*, take a genitive of the correlative spot or person ; as, ἀντίος, ἐναντίος, μέσος, ἀντίστροφος (*Plat., Aristotle*), παραπλήσιος (*Plat. Soph.* p. 217 B.) : *II.* λ, 214 ἐναντίοι ἔσταν Ἀχαιῶν : *Ibid.* 219 πρῶτος Ἀγαμέμνωνος ἀντίος ἦλθεν : *II.* ρ, 31 ἀντίος ἴστασ' ἐμεῖο : *Eur. Or.* 1460 γυναικὸς ἀντίοι σταθέντες : *Hdt. II.* 34 ἡ Αἴγυπτος τῆς ὀρεινῆς Κιλικίης μάλιστά κη ἀντίη κέεται, so *Id. VII.* 36 ἐπικαρσίας τοῦ Πόντου, *at right angles to the Pontus*. So metaphorically of something mentally contrary : *Æsch. Pers.* 223 ἐμπαλιν τῶνδε.

§. 526. So adverbs which express *position in relation or pro-*

imity to, or *distance from*; the notion of proximity, &c. being derived from the antecedent perception of the object to which it is near, &c.; as, ἄντα, ἄντην, ἄντια, ἄντιον (also with dative, Hdt. II. 34.) ἀντικρύ(ς), ἀπαντικρύ(ς), ἐναντίον, καταντίον, ἐνώπιον, μέταξυ, πρόσθεν, ἔμπροσθεν, πρόπαρ, προπάρουθε — ὀπίσθεν, πέλως (also with dative, poet.: see §. 592. 2.), πλησίον, ἐγγύς (also with dative: Eur. Heracl. 37.), ἐγγύθε, ἐγγύτατα, ἐγγυτάτω (also with dative), ἄσπον, ἄγχι (also with dative), ἀγχοῦ, σχεδόν, χωρίς, τήλε, τηλόθι, ἐκάς, ἀπόπροθεν, ἀπόπροθι, ἀνευθε (*at a distance*), ἀπάνευθε, and also the prepositions, ἀντί, πρό. So also the genitive after ὑπόθεν, καθύπερθε, ἄνω, κάτω, νέρθε, ἀμφίς, ἔξω, ἔκτος, ἔσω (εἰσω), πέρα, πέραν (*on the opposite side—beyond—opposite*): Il. ρ, 29 εἰ κε μεῦ ἄντα στήης: Ibid. 69 ἀντίον ἐλθέμεναι Μενελάου κυδαλίμοιο: Od. κ, 156 ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης: Il. ρ, 468 στή δ' ὀπίθεν δίφροιο: Hdt. III. 144 καταναντίον τῆς ἀκροπόλιος ἐκατάτο: Id. VI. 77 ὡς δὲ ἀγχοῦ μὲν ἐγίνοντο τῆς Τύρουθος: Soph. El. 900 τύμβου προσεῖρπον ἄσπον: Eur. H. F. 1109 πέλως ἐλθεῖν τῶν κακῶν: Demosth. p. 117, 27 πλησίον Θηβῶν καὶ Ἀθηνῶν: Id. p. 99 init. ἀπαντικρὺ τῆς Ἀττικῆς: Il. ρ, 192 στὰς ἀπάνευθε μάχης: Il. π, 539 τήλε φίλων καὶ πατρίδος αἰῆς: Plat. Apol. p. 38 C θανάτου ἐγγύς: Hdt. VIII. 144 ἐκάς χρόνου: Demosth. p. 49, 34 τοῦ πάσχειν—ἔξω γενήσεσθε: Od. π, 267 ἀμφίς φυλοπίδος: Il. ψ, 393 Ἰπποὶ ἀμφίς ὁδοῦ δραμέτην: Il. θ, 444 ὁ Διὸς ἀμφίς: Æsch. Ag. 183 Χαλκίδος πέραν (*opposite*): Hdt. VI. 103 πέρην τῆς ὁδοῦ: Soph. Ant. 334 πολλοῦ πέραν πόντου: Xen. Anab. VI. 5, 5 πέρα μεσοῦσης ἡμέρας: Thuc. II. 77 μέταξυ τοῦ τείχους καὶ τῆς προσχώσεως: Plato Phædo 71 Α μέταξυ τῶν ἐναντίων: Hdt. I. 181 μεσοῦντι τῆς ἀναβάσιος. So when the position is signified by a preposition and substantive, such as πρὸς νότον &c.: Id. VI. 139 ἡ γὰρ Ἀττικὴ πρὸς νότον κέεται πολλὸν τῆς Λήμνου (*procul a Lemno*). So Ibid. 22 ἡ δὲ Καλὴ αὕτη Ἀκτὴ καλεομένη ἔστι μὲν Σικελῶν, πρὸς δὲ Τυρσηνίην τετραμμένη τῆς Σικελίης: Id. II. 112 τέμενός ἐστι—καλὸν—τοῦ Ἡφαιστίου πρὸς νότον ἀνεμὸν κείμενον. So in Attic writers, ἐγγύτατα, or ἐγγυτάτω γένους expresses relationship.

§. 527. So also the adverbs^a ποῦ, ποῦ, πῇ, πόθεν, οὐ, ἧ (ἵνα, τῇδε poet.), οὐδαμοῦ, πανταχῇ &c.: Od. α, 170 τίς, πόθεν εἰς ἀνδρῶν; *unde terrarum?* Od. β, 131 πατὴρ δ' ἐμὸς ἄλλοθι γαίης ζῶει δγ' ἡ τέθυγκε: Hdt. I. 163 τῆς ἐωῦτοῦ χώρας οἰκῆσαι δοκοῦ βούλονται: Id. II. 43 οὐδαμῇ Αἰγύπτου: Xen. Cyr. VI. 1, 42 ἐμβαλεῖν πῶς τῆς ἐκεῖνων χώρας: Ibid. 19 χρημάτων—μνήμην ἐτέρωθι τοῦ λόγου ἐποιησάμην: Plat. Rep. p. 403 Ε εἰδέναι ὅπου γῆς ἔστι.—Πανταχοῦ τῆς γῆς, *ubique terrarum*.

^a Lobeck Phryn. 379.

So ὁψὲ τῆς ἡμέρας, τοῦ χρόνου, τῆς ἡλικίας—τρίς τῆς ἡμέρας—πολλάκις τῆς ἡμέρας—ἄνωι νυκτῶν, τῆς νυκτός &c.: Hdt. IX. 101 πρῶτῃ τῆς ἡμέρης: Arist. Eccles. 291 πρῶ τοῦ κνέφους, *early in the night*: Plat. Protag. p. 326 C πρωῒαιτάτα τῆς ἡλικίας, *at a very early age*: Theocr. II. 119 ἦνθον γὰρ—ἀτίκα νυκτός, h. e. *ut primum nox appetebat*. So metaphorically: Æsch. Eum. 301 τὸ χαίρειν μὴ μαθόνθ' ὅπου φρενῶν: Soph. El. 390 ποῦ ποτ' εἰ φρενῶν: Id. Aj. 386 οὐχ ὀρᾶς, ἴν' εἰ κακοῦ: Plato Symp. p. 181 E τὸ γὰρ τῶν παιδῶν τέλος ἄδηλον, οἱ τελευτᾷ κακίας καὶ ἀρετῆς ψυχῆς τε πέρι καὶ σώματος. Ἐνταῦθα τῆς ἡλικίας, τοῦ λόγου, δεῦρο τοῦ λόγου Plat.: Demosth. p. 42, 9 ὁρᾶτε —, οἱ προελήλυθεν ἀσελγείας.

Obs. This genitive might perhaps be considered also as partitive.

§. 528. So, also the adverbs and adjectives εὖ, καλῶς, μετρίως, ὡς, πῶς, ὅπως, ἥ, ὅπη, οὕτως, ὥδε, ὡσαύτως, καλῶς, &c.^a, when joined with the verb ἔχειν, (ἦκειν Hdt., less frequently Attic), sometimes also εἶναι and κεῖσθαι, take a genitive of that from the antecedent conception whereof, and relation whereto, the notion of the good or bad state or position arises; as in εὖ ποδῶν εἶχεν, it is from a notion of the properties of the πόδες that the notion of the state expressed by εὖ ἔχειν is formed. This construction is more common in poetry than in prose: Hdt. VI. 116 Ἀθηναῖοι δὲ ὡς ποδῶν εἶχον τάχιστα ἐβοήθειον ἐς τὸ ἄστυ: Id. V. 62 χρημάτων εὖ ἦκοντες. Also without εὖ Hdt. VII. 157 σὺ δὲ δυνάμιός τε ἦκεις μεγάλης, *magna præditiis es potentia*. Εὖ, καλῶς, μετρίως ἔχειν βίου, φρενῶν, γένους, δυνάμεως: Thuc. I. 36 καλῶς παράπλου κεῖσθαι: Id. III. 92 τοῦ πρὸς πόλεμον καλῶς αὐτοῖς ἐδόκει ἡ πόλις καθίστασθαι and immediately afterwards, τῆς τε ἐπὶ Θράκης παρόδου χρησίμως κεῖσθαι. Οἱ Ἕλληνες οὕτως εἶχον ὁμονομίας πρὸς ἀλλήλους: Xen. Cyr. VII. 5, 56 οὕτω τρόπου ἔχεις: Id. Hell. IV. 5, 15 ὡς τάχους ἕκαστος εἶχεν: Thuc. I. 22 ὡς ἐκατέρων τις εὐνομίας—ἡ μνήμης ἔχει (where ἐκατέρων depends on εὐνομίας): Il. 4, 605 ὁμῶς τιμῆς ἔσσει: Plat. Rep. p. 576 D εὐδαιμονίας ὡσαύτως ἔχεις: Id. Legg. p. 869 D κατὰ ταῦτα ἔστω τοῦ καθαρὸς εἶναι: Lucian Somn. c. II. ὡς ἕκαστος γνώμης ἡ ἐμπειρίας εἶχεν. Poetry: Eur. El. 751 πῶς ἀγῶνος ἦκομεν: Id. Hel. 313 πῶς δ' εὐμενείας τοῖσιδ' ἐν δόμοις ἔχεις: Ibid. 1253 ὡς ἂν παρούσης οὐσίας ἕκαστος ἦ: Arist. Lys. 1125 οὐ κακῶς γνώμης ἔχω: Eur. Heracl. 213 ἦκειν ὥδε γένους. So with ἦκον impersonally: Id. Alc. 291 καλῶς μὲν αὐτοῖς κατθανεῖν ἦκον βίου.

Obs. Sometimes where the substantive stands first the adjective is used instead of the adverbial adjective, and agrees with the substantive; as, Hdt. VII. 157 δυνάμιος ἦκεις μεγάλης for μεγά.

^a Lobeck Phryn. 280.

Privative Genitive.

§. 529. 1. The notion of being without any thing, implies and arises from an antecedent conception of that thing: hence the genitive is used after verbs, substantives, or adjectives, expressing the notion of *being without, freedom from, wanting, being deserted, falling short of*, &c.; also after verbs expressing transitive actions, which produce such state; as, στερεῖν, ἀποστερεῖν, χηροῦν, ἐρημοῦν, μουνοῦν (poet.), and their middle forms, &c.: ἀπορεῖν, πένεσθαι, δεῖ, δεῖν, δεῖσθαι, (*to be in need of*; thence, *to ask for*;) δεύεσθαι poet., λείπεσθαι poet., λείπειν, also ἀπολείπειν, ἐλλείπεσθαι, ἐπιλείπεσθαι, σπανίζειν, χρή, ἐλεύθερος, μόνος, καθαρός, κενός, ἔρημος, γυμνός, ὀρφανός, πένης, φιλός: and most compounds of a privative: Demosth. p. 845, 3 οὗτος ἐμὲ τῶν πατρῶν ἀπάντων—ἀπεστέρηκε: Ibid. p. 108, 73 δεῖ δ' ἔργων τῇ πόλει καὶ πράξεός τινος: Hdt. III. 65 τῆς βασιλεῖας ἐστέρημαι: Π. σ, 100 δῆσεν ἐμείο, *he wanted me*: Soph. Œ. R. 406 εὐβουλίας δεῖ: Thuc. VI. 13 ὠφελίας δεσθέντες: Id. VIII. 7 νῆες μᾶς δεοῦσαι τεσσαράκοντα, *forty minus one*: Id. V. 105 εὐμανείας λελείψεσθαι. So Hdt. II. 7 καταδεῖ πεντήκοντα σταδίων: Eur. Med. 960 σπανίζειν πέπλων. Often Attic: πολλοῦ, ὀλίγου (seldom μικροῦ), δεῖ: Æsch. P. V. 993 γυμνός εἰμι προπόμπων: Eur. Med. 513 φίλων ἔρημος: Ibid. 51 σοῦ μόνῃ. So Id. Alc. 407 μονόστολος ματρός: Id. Hec. 869 ἐλεύθερον φόβου: Plat. Epist. 332 C πένης ἀνδρῶν φίλων: Hdt. II. 38 ἦν δὲ τούτων πάντων ἢ καθαρός: Pind. Isthm. VI. 10 ὀρφανὸν ἐτάρων: Ibid. III. 26 ὀρφανοὶ ὄβριος: Eur. El. 387 αἱ δὲ σάρκες αἱ κεναὶ φρενῶν ἀγάλματ' ἀγορᾶς εἰσιν: Id. Hec. 230 παρέστηκεν ἀγὼν μέγας πλήρης στεναγμῶν, οὐδὲ δακρύων κενός: Hdt. I. 155 πόλιν—ἀναμάρτητων ἐοῦσαν τῶν τε πρότερον καὶ τῶν νῦν ἐστεύτων: Id. I. 32; III. 147 ἀπαθὴς κακῶν: Soph. Ant. 583 κακῶν ἀγευστος αἶων: Eur. Supp. 82 ἀκλαυστος γόνων: Id. Troad. 1313 ἄτας δίστος: Xen. Cyr. III. 3, 55 ἀπαίδευτος μουσικῆς. So ἄτιμος ἐπαίνων. So Soph. Œ. C. 49 μὴ μ' ἀτιμώσης—ὦν σε προστρέπω φράσαι: Soph. Œ. C. 1147 ἀκραιφνεῖς τῶν κατηπειλημένων. Substantives: Π. λ, 605 (and elsewhere) τί δέ σε χρεὼ ἐμείο: Eur. Hec. 976 τίς χρεῖα σ' ἐμοῦ (sc. ἔχει): Hdt. VI. 135 ἡσυχίῃ τῆς πολιορκίης: Ibid. 139 λύσις τῶν παρεόντων κακῶν: Plat. Rep. p. 329 C τῶν γε τοιούτων ἐν τῷ γήρα πολλὴ εἰρήνη γίγνεται καὶ λευθερία.—ἴνδεια χρημάτων, ἀπορία ἐφοδίων Demosth. So also participles which express deprivation: Æsch. Ag. 479 φρενῶν κεκομμένος: Eur. Hel. 274 φίλων τητωμένη: Æsch. P. V. 472 ἀποσφαλεῖς φρενῶν.

χώρου ὅθεν οἰνοχοεῦει : Pind. Nem. V. 25 ἔμνησαν διὸς ἀρχόμενοι : Thuc. I. 1 ἀρξάμενος εὐθὺς καθισταμένου, *from its very commencement*.

3. So also after other verbs where the point whence the action begun is expressed : Soph. Œ. R. 808 ἔχου (*from the chariot*) κάρᾳ μοῦ καθίκετο. This perhaps might be considered as a local genitive.

Obs. 4. The prepositions ἀπὸ and ἐκ are sometimes added to this genitive, to define it more accurately : Xen. M. S. II. 1, 1 σκοπῶμεν ἀρξάμενοι ἀπὸ τῆς τροφῆς, ὥσπερ ἀπὸ τῶν στοιχείων. So Latin incipere ab aliquo re : Plat. Legg. 701 A ἤρξε—ἐκ μουσικῆς.

§. 531. All intransitive verbs of *leaving off, ceasing, &c.* which imply the notion of *removal* or *departure from*, take a genitive of that whence the motion, real or supposed, began ; or transitive verbs, of *driving away from, keeping off, delivering from, deviating from*, may take a genitive, though it need not be expressed to make up the objective construction, as these verbs take an accusative of that which is the immediate patient of the transitive action : *ιέναι, desistere* Homer, *μεθιέναι* Homeric, dramatic, and prose : *μεθίσθαι, ἀφιέναι* τινὰ τινος, *ἀφίσθαι, ὀφιέναι* in Hdt. : *ὀφίσθαι, ἀνιέναι* dramatic, in Thuc., and some other prose writers : *παριέναι* Aristoph., Plat. : *προίεσθαι* Demosth. (generally acc.) : *κωλύειν, ἐρηγνύναι, εἰργνύναι, βλάπτειν, εἰργεσθαι, ἔχειν* and *ἀπέχειν, to keep off* : *ἀπέχεσθαι, ἀλαλεῖν, ἀμύνειν, λύειν, ἐλευθεροῦν, ἀπαλλάττειν, ῥύεσθαι* (Eur.) : *σῶζειν* (Trag.) : Il. δ, 130 μήτηρ παιδὸς ἔργει μῦϊαν : Il. ν, 525 ἐεργόμενοι πολέμοιο : Od. ε, 397 τόνγε θεοὶ κακότητος ἔλυσαν : Od. α, 195 τόνγε θεοὶ βλάπτουσι κελεύθου : Thuc. I. 136 ἐναντιωθῆναι (= βλάπτειν) χρείας τινός, *to be hindered from* : Od. α, 69 ὀφθαλμοῦ ἀλάσεν ἀντίθεον Πολύφημον, *cæcando privavit* : Il. ο, 731 Τρῶας ἄμυνε νεῶν : Od. κ, 288 ὃς κρατὸς ἀλάλκῃσιν κακὸν ἡμᾶρ : Od. δ, 380 εἰπέ—, ὅστις μ' ἀθανάτων πεδά καὶ ἔδῃσε κελεύθου : Æsch. Ag. 120 βλαβέντα λοισθίων δρόμων : Eur. Or. 1515 σ' ἀπαλλάξει κακῶν : Ibid. 767 σωθῆναι κακῶν : Hdt. I. 60 εὐηθείης ἀπηλλαγμένον. So Arist. Ach. 201 κακῶν ἀπαλλαγείς : Id. Pax 772 καὶ μὴ μ' ἀφαίρει γενναιοτάτου τῶν ποιητῶν : Hdt. V. 62 τυράννων ἐλευθερώθησαν : Thuc. VII. 43 ἀνιέναι τῆς ἐφόδου, *to leave off advancing* : Id. V. 83 κατέκλῃσαν — Μακεδονίας Ἀθηναῖοι Περδίκκαν. Ἀφιέναι τινὰ τῆς αἰτίας, τῶν ψευδομαρτυριῶν : Demosth. p. 18, 2 μὴ μόνον πόλεων καὶ τόπων—φαίνεσθαι προἰεμένους, ἀλλὰ καὶ τῶν ὑπὸ τῆς τύχης παρασκευασθέντων συμμάχων καὶ καιρῶν (αἰσχρόν ἐστι).

Obs. 1. Many of these verbs may fall under the head of *privative* genitive.

Obs. 2. The verb φείδομαι takes a genitive, following, as it would seem, the analogy of ἀπέχεσθαι ; as, Eur. Med. 1057 φείσαις τέκνων ; though from

our not knowing the force of the active voice, we cannot define its construction with any accuracy.

Obs. 3. In prose and not unfrequently in poetry, some of these verbs are joined with $\acute{\epsilon}\kappa$ or $\alpha\pi\omicron$ — $\epsilon\lambda\epsilon\upsilon\theta\epsilon\rho\omicron\upsilon\iota\nu$, $\lambda\upsilon\epsilon\iota\nu$, $\sigma\acute{\omega}\zeta\epsilon\iota\nu$ — $\epsilon\acute{\iota}\rho\gamma\epsilon\iota\nu$, $\alpha\pi\epsilon\acute{\iota}\rho\gamma\epsilon\iota\nu$, $\epsilon\acute{\xi}\epsilon\acute{\iota}\rho\gamma\epsilon\iota\nu$, $\epsilon\acute{\rho}\eta\tau\acute{\epsilon}\iota\nu$: Thuc. II. 71 Πανσανίας $\epsilon\lambda\epsilon\upsilon\theta\epsilon\rho\acute{\omega}\sigma\alpha\varsigma$ τὴν Ἑλλάδα $\alpha\pi\omicron$ τῶν Μήδων: Plat. Rep. p. 571 C $\alpha\pi\omicron$ πάσης $\lambda\epsilon\lambda\upsilon\mu\acute{\epsilon}\nu\omicron\nu$ τε καὶ $\alpha\pi\eta\lambda\lambda\alpha\gamma\mu\acute{\epsilon}\nu\omicron\nu$ αἰσχύνης: Id. Gorg. p. 511 C D $\acute{\epsilon}\kappa$ κινδύνων $\sigma\acute{\omega}\zeta\epsilon\iota\nu$. Even $\pi\acute{\alpha}\upsilon\epsilon\iota\nu$, like Soph. El. 231, 987. Eur. Hec. 917. Med. 333. El. 1108.

Obs. 4. Ἀμύνω is more commonly found with the dat. commodi, (ἀμύνω τόνδε σοί) than with the genitive; the notion attached to the verb being rather that of benefit resulting to the person defended than of the driving away of the person attacking.

Obs. 5. So attributive genitives, as Eur. Med. 1285 $\delta\omega\mu\acute{\alpha}\tau\omega\nu$ ἄλῃ: Hdt. IX. 85 $\alpha\pi\epsilon\sigma\tau\omicron\iota$ τῆς μάχης.

Obs. 6. Recipient verbs take a genitive of the person or thing whence any thing is received; as, $\delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$ et similit. Eur. Hipp. 89 $\delta\acute{\epsilon}\xi\alpha\acute{\iota}\delta\omicron$ τι μοῦ: Id. Sup. 848 τῷμα λόγῃς πολεμίων $\epsilon\delta\acute{\epsilon}\xi\alpha\tau\omicron$: Id. Phœn. 521 πῶς $\tau\acute{\epsilon}\rho\psi\eta\nu$ παλαιᾶν λάβω $\chi\alpha\rho\mu\omicron\nu\acute{\alpha}\nu$.—(See *Accusative Case—Recipient Verbs.*)

Temporal Separation.

§. 532. From this genitive of local separation is derived a genitive of temporal separation—the point whence a space of time begins, but this is rare; and the most usual construction is with $\acute{\epsilon}\kappa$ or $\alpha\pi\omicron$: see Hdt. III. 155, VI. 40 $\tau\acute{\rho}\iota\tau\eta$ γὰρ μὲν $\epsilon\tau\epsilon\acute{\iota}$ τούτων, in the third year from this—reckoning from this point; whether it is before or after the context will determine: Xen. Hell. I. 1, 2 μετ' ὀλίγον δὲ τούτων, after this; $\alpha\pi\omicron$ is more frequently used: Hdt. VI. 69 $\nu\upsilon\kappa\tau\acute{\iota}$ τρίτῃ $\alpha\pi\omicron$ τῆς πρώτης: Ibid. 86 κατὰ τρίτῃν γενεὴν τὴν $\alpha\pi'$ ἡμέο: $\acute{\epsilon}\kappa$, Thuc. I. 2 $\acute{\epsilon}\kappa$ τοῦ (χρόνου sc.) ἐπὶ πλείστον: Ibid. εὐθὺς $\alpha\pi\omicron$ παλαιού. So also the suffix $\theta\epsilon\nu$ is used of time: Xen. Anab. IV. 4, 8 $\epsilon\acute{\omega}\theta\epsilon\nu$, immediately from day-break. So de tertid vigilid, &c.

Partitive Genitive.

§. 533. The notion of the whole being antecedently necessary to the very notion of part, those words which have or imply a partitive sense, take the word expressing the whole in the genitive:

1. The verbs εἶναι and γίγνεσθαι: Hdt. III. 141 ἀπέστελλε—στρατηγὸν Ὀτάνεα, ἀνδρῶν τῶν ἑπτὰ γενόμενον: Thuc. I. 65 καὶ αὐτὸς ἤθελε τῶν μερόντων εἶναι: Xen. Anab. I. 2, 3 ἦν δὲ καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων: Id. Cyr. I. 2, 15 οἱ δ' ἂν αὖ ἐν τοῖς τελείοις (ἀνδράσι) διαγέγωνται ἀντεπίληπτοι, οὗτοι τῶν γεραιτέρων γίνονται: Demosth. p. 122 ἡ γὰρ Ζέλειά ἐστι τῆς Ἀσίας: Plat. Euthyd. p. 277 C τῶν λαμβανόντων ἄρ' εἰσὶν οἱ μαρθάνοντες: Id. Phæd. p. 68 D τὸν θάνατον ἡγούνται πάντες οἱ ἄλλοι τῶν μεγίστων κακῶν εἶναι. So with an ellipse of εἶναι: Thuc. IV. 18 $\sigma\omega\phi\acute{\rho}\omicron\nu\acute{\omega}\nu$ δ' ἀνδρῶν (εἰσὶν) οἱ τινες κ. τ. λ., they are of the number &c. So with singular words

which imply a plurality of parts : Hdt. VII. 101 ὡν πόλεος : Id. VI. 35 ἑὼν οἰκίης τεθριπποφόρον.

Obs. To distinguish more accurately the part from the whole, ἐκ is sometimes used. This partitive relation is also more distinctly expressed by τίς or εἷς, though there is no ellipse of either of these where the genitive stands alone.

2. The verbs τίθηναι, τίθεσθαι, ποιεῖσθαι, ἡγείσθαι : Plat. Rep. p. 376 Ε μουσικῆς δ', εἶπον, τίθης λόγους : *ad musicam referre sermones* ? Id. Phileb. p. 60 D φρόνησιν καὶ ἀληθῆ δόξαν τῆς αὐτῆς ἰδέας τιθέμενος : Ibid. p. 66 D ἃ τῆς ψυχῆς ἔθεμεν αὐτῆς, ἐπιστήμας τε καὶ τέχνας κ. τ. λ. : Id. Rep. p. 424 C καὶ ἐμὲ τοίνυν — ὅς τῶν πεπεισμένων : Ibid. p. 567 E ποιεῖσθαι τινα τῶν δορυφόρων. So ἀριθμεῖσθαι : Eur. Bacch. 1316 τῶν φιλάτων ἀριθμήσει τέκνων : Theocr. XIII. 72 οὕτω μὲν κάλλιστος Ὑγας μακάρων ἀριθμεῖται.

3. Any verb^b whose operation extends only to part of the objects signified by the objective substantive may be followed by a partitive genitive : Il. ξ, 121 Ἀδρήστοιο δ' ἔγχευε θυγατρῶν : Od. ξ, 211 ἡγαγόμεν δὲ γυναῖκα πολυκλήρων ἀνθρώπων : Hdt. I. 67 ἐξ οὗ δὴ Λίχης τῶν ἀγαθοεργῶν καλεομένων Σπαρτιητέων ἀνεῦρε : Id. III. 157 ὁ δὲ ἐπιεξάμενος τῶν Βαβυλωνίων ἐξήγαγε : Id. VII. 6 κατέλεγε τῶν χρησμῶν, *recitabat vaticiniumum* so. *partem* : Aristoph. Ach. 181 ξυνελέγοντο τῶν λίθων : Thuc. IV. 90 ταύτην τε εἰργάζοντο καὶ τὴν τετάρτην καὶ τῆς πεμπτῆς μέχρι ἀρίστου.

§. 534. The attributive genitive—*a.* joined with a substantive ; as, στάγONES ὕδατος—σώματος μέρος : Hdt. III. 136 ἀπίκοντο τῆς Ἰταλίας εἰς Τάραντα : Id. VI. 95 ἀπίκοντο τῆς Κιλικίας ἐς τὸ Ἀλῆιον πεδῖον.—*b.* with adjectives used as substantives, especially superlatives—pronouns and numerals used as substantives ; as, οἱ χρηστοὶ τῶν ἀνθρώπων. (See §. 442. *a.*) This construction is less frequent with adj. than with participles and the article, (the article giving the distinctive and partitive force,) and more in prose than poetry : οἱ εὖ φρονούNTες τῶν ἀνθρώπων : Xen. Cyr. I. 3, 2 Περσῶν μὲν πολλὸν κάλλιστος ὁ ἐμὸς πατήρ, Μήδων μέντοι—πολὺν οὗτος ὁ ἐμὸς πάππος κάλλιστος : Eur. Med. 1228 θνητῶν γὰρ οὐδεὶς ἐστὶν εὐδαίμων ἀνὴρ : Æsch. Ag. 809 τὸν τε δικαίως καὶ τὸν ἀκαίρως πόλιν οἰκουροῦντα πολιτῶν : Eur. Hæracl. 594 οἱ θανούμενοι βροτῶν : Hipp. 1282 μόνα τῶνδε : Med. 476 Ἑλλήνων ὄσοι : Plat. Gorg. 525 C τοὺς ἀκριβῶς τῶν νόμων ἀναγεγραμμένους. So especially superlatives : ἡ πλείστη γῆς, πλείστοι τῶν Ἑλλήνων : Hdt. III. 60 μέγιστα τῶν ἀπάντων Ἑλλήνων ξεργασμένα.—*c.* πολλοὶ, ὀλίγοι, τινὲς τῶν ἀνθρώ-

^a Stallb. ad loc.

^b Stallb. Soph. 232 B. 247 B.

πων,—εἷς, ἕκαστος, πᾶς,—οἱ μὲν—οἱ δέ, ἄλλοι, ἕτεροι &c., with genitive; often οἱ τοιοῦτοι with genitive: Xen. M. S. II. 8, 3 τοῖς τοιοῦτοις τῶν ἔργων. Relative: Hdt. VI. 8 Αἰολέων οἱ Λέσβου νέμονται: Eur. Hec. 864 οὐκ ἔστι θνητῶν ὅστις ἔστι' ἐλεύθερος. See also §. 442. c.

Obs. 1. Of course the adjective signifies only a part of the whole, not the whole itself: thus οἱ θνητοὶ ἄνθρωποι—πολλοί, or ὀλίγοι ἄνθρωποι, signifies a whole, composed of many or few individuals: πολλοί, ὀλίγοι ἀνθρώπων, a large or small part of the whole.

Obs. 2. Here belong also the Homeric phrases, wherein the adjective has a partly superlative force: δια, πρέσβα, πότνα θεῶν: Od. ξ. 443 δαιμόνιε ξείνων.—ὦ φίλα γυναικῶν, ὦ τάλαινα παρθένων Eurip.: Od. ξ. 443 δαιμόνιε ξείνων: Theog. 1307 ὄβριμε παίδων. The tragedians strengthen an adjectival notion by adding a partitive genitive of the same adjective: δειλαία δειλαίων, ἀρρητ' ἀρρήτων, ἔχθροὶ ἐχθρῶν—ἔσχατ' ἐσχάτων κακά Soph. Phil. 65.

§. 535. Verbs of *participation, share, communication, community*, since all these notions imply part of something, especially those compounded with σύν or μετά; as, μετέχειν, ἔνεστι, μέτεστί μοι, διδόναι, μεταδίδοναι, προδίδοναι (sometimes προδιδόναι, Eur. Suppl. 350.), διαδίδοναι, κοινωνεῖν, κοινοῦσθαι, ἐπαρκεῖν, *to communicate*: μεταλαμβάνειν—συλλαμβάνειν—sometimes συλλαμβάνεσθαι—συναίρεσθαι &c. (the preposition giving to most of these verbs their partitive force): Soph. Œ. C. 567 τῆς ἐς αὔριον οὐδέν—μοι—μέτεστιν ἡμέρας: Eur. Med. 303 τῆσδε κοινωνῶ τύχης: Id. Or. 430 sq. μετάδος φίλοισι σοῖσι τῆς εὐπραξίας: Xen. Cyr. I. 2, 15 καὶ ἀρχῶν καὶ τιμῶν μετέχειν: Id. Rep. Lac. I. 9 τῆς δυνάμεως κοινωνεῖν: Id. Cyr. VII. 5, 78 sq. θάλπους μὲν καὶ ψυχούς καὶ σίτων καὶ ποτῶν καὶ ὕπνου ἀνάγκη καὶ τοῖς δούλοις μεταδίδοναι—πολεμικῆς δ' ἐπιστήμης καὶ μελέτης—οὐ μεταδοτέον: Id. M. S. I. 2, 60 πᾶσιν ἀφθόνως ἐπῆρκει τῶν ἑαυτοῦ: Id. Cyr. I. 3, 7 τῶν κρεῶν διαδίδοναι τοῖς θεραπευταῖς. So Homer: χαριζομένη παρεόντων, *giving of what there was*: Soph. Philoct. 282 συλλαμβάνειν νόσου, *to take share in, to relieve by bearing part of*: Med. 946 συλλήψομαι δὲ τοῦδε σοι κἀγὼ πόνου: Id. Iph. A. 160 σύλλαβε μόχθων: Thuc. IV. 10 ἄνδρες οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου: Æsch. Pers. 724 γνώμης δὲ που τις δαιμόνων ξυνήψατο. Here belong also: Med. 284 συμβάλλεται δὲ πολλὰ τοῦδε δειμάτος, *conferre aliquid*. So Lysias 184, 31 τοῦ μὲν γὰρ καὶ φυγεῖν ὑμᾶς μέρος τι καὶ οὗτος συνεβάλετο: Thuc. III. 36 προσυνεβάλετο τῆς ὁρμῆς.

Obs. 1. Sometimes the partitive notion is expressed by μέρος, or μοῖρα in the accusative, the verb being no longer partitive with respect to its object μέρος, which is itself partitive in relation to the substantive which follows

it in the genitive : a person who shares any thing with another, takes the whole of the part (*μέρος* in accusative), part of the whole (substantive in genitive) : *Æsch. Ag.* 507 *μετέχειν φιλάτου τάφου μέρος* : *Eur. Iph. T.* 1299 *μέτεσιν ὑμῖν τῶν πεπραγμένων μέρος* : *Arist. Vesp.* 972 *τούτων μεταίτει τὸ μέρος* : *Hdt. IV.* 145 *μοῖραν τιμῶν μετέχοντες* : *Id. VII.* 157 *μοῖρά τοι τῆς Ἑλλάδος οὐκ ελαχίστη μέτα* : *Eur. Suppl.* 1078 *μετέλαχες τύχας Οἰδιπόδα, γέρον, μέρος*. So also *ἴσος*, which implies *μέρος* in it : *Thuc. VI.* 40 *ἴσον μετασχεῖν* : *Arist. Plut.* 1145 *μετείχες τὰς ἴσας πλῆγας*. So also *τι*—something, or some part of, *Hdt.* 16, 3 *ἀλλὰ τι τοῦ θεοῦ μετέχον* : *κοινοῦσθαί τι—μεταδιδόναι τι* *Xen. Anab. IV.* 5, 5. So another construction—the part. is in the nominative : *μέτεστί τι μοι*.

Obs. 2. So also the phrases *τί μοι τινός* ; *Il. φ.* 360 *τί μοι ἔριδος καὶ ἀρωγῆς* ; *Eur. Hipp.* 221 *τί κυνηγεσίῳ καὶ σοὶ μελέτης* ;

§. 536. Verbs of actual or imaginary contact, *to take hold of, to be in dependence or connection with*, as it is a part and not the whole which is touched ; as, *θιγγάνειν, ψάβειν, ἀπτεσθαι, ἐφάπτεσθαι, δράπτεσθαι—λαμβάνειν* rather poet., *λαμβάνεσθαι* (*ἀλίσσθαι* poet.) : *ἐπιλαμβάνεσθαι, ἀντιλαμβάνεσθαι—ἔχεσθαι, ἀντέχεσθαι, περιέχεσθαι* (*ἰσχανῶν* poet.), *γλίχεσθαι* (properly, *to stick to*)—very rarely *ἔπτεσθαι, συνέπτεσθαι, ἐρείδεσθαι* : *Il. δ.* 463 *τὸν δὲ πεσόντα ποδῶν ἔλαβεν* : *Il. θ.* 371 *ἔλλαβε χειρὶ γενείου* : *Il. π.* 486 *κόνιος δεδραγμένος αἵματοέσσης* : *Il. ω.* 357 *γούνων ἀψάμενοι* : *Il. ι.* 102 *σέο δ' ἔζεται* : *Od. θ.* 288 *ἰσχανῶν φιλότιμος* : cf. *Il. ψ.* 300. *Hdt. VI.* 13 *προφάσιος ἐπιλαβέσθαι* : *Ibid.* 91 *ἐπιλαμβάνεσθαι τῶν ἐπισπαστήρων* : *Ibid.* 31 *ἀνὴρ ἀνδρὸς ἀψάμενος τῆς χειρός* : *Id. I.* 93 *λίμνη δ' ἔχεται τοῦ σήματος μεγάλη* : cf. *VI.* 8. *Id. III.* 72 *ἔργου ἐχόμεθα, opus aggrediamur*. *Id. VII.* 5 *τοιούτου λόγου εἶχετο, amplectari*.—*Περιέχεσθαί τινος* often in *Hdt.*, *cupide olivūq; amplecti* : cf. *Id. III.* 53. *Ibid.* 72 *τοῦ γὰρ αὐτοῦ γλιχόμεθα* : *Thuc. I.* 140 *τῆς γνώμης τῆς αὐτῆς ἔχομαι* : *Xen. VI.* 3, 17 *κοινῇ τῆς σωτηρίας ἔχεσθαι* : *Hdt. III.* 25 *πάντα τὰ σιτίων ἐχόμενα* : *Plat. Rep.* p. 329 A *ἀλλ' ἅττα, ἃ τοιούτων ἔχεται* (*quæ cum his conjuncta, his similia sunt*)^a : *Ibid.* p. 362 A *ἀληθείας ἐχόμενον, cum veritate conjunctum* : *Id. Symp.* p. 217 D *ἀνεπαύετο οὖν ἐν τῇ ἐχομένῃ ἐμοῦ κλίνῃ, lecto mihi proximo* : *Eur. Med.* 55 *φρενῶν ἀνθάπτεται, mentem tangit*^b : *Id. Or.* 502 *τοῦ νόμου ἔχεσθαι, legi obedire* : *Ibid.* 452 *ἀντιλάζου καὶ πόνων ἐν τῷ μέρει* : *Ibid.* 792 *δυσχερὲς ψάβειν νοσοῦντος ἀνδρός* : *Demosth.* p. 15, 20 *ἀντιλάβεσθε τῶν πραγμάτων*. So *Hom.*, *μέσσου δουρὸς ἔλων, taking the spear by the middle* ; where *μέσσου* is not attributive but predicative—*δουρὸς* signifying a part of the spear, and *μέσσου* defining it.

Obs. 1. *Ἀντιποιεῖσθαι* takes a genitive, seemingly after the analogy of *γλίχεσθαι*.

^a Stallh. ad loc.

^b Pflugk ad loc.

Obs. 2. Here also belongs: Hdt. VIII. 90 *προσεβάλετο πάθεος* (*vulgata e conj. προσελάβετο*).

Obs. 3. In the phrases *λαβεῖν τινα γούνων*—*ἄπτεσθαι τινα γενείου*, we must not conceive that the genitive signifies the part of the person touched. The partitive genitive does not signify a part taken as the whole, but the whole considered as one of its parts, so that *γούνων* would not be the knee, which is part of a man, but some part of the knee, viz. that from whence the touching object as it were hangs or depends.

Obs. 4. Many of these verbs have an accusative: the notion of *touching* or *taking hold of the part*, being exchanged for that of *seizing* or *occupying the whole*; as, Il. δ, 357 *λάβυσθαι μῦθον*.—*ἐφάπτεσθαι* Plat. Legg. p. 664 E. Demosth. p. 16, 24 *συνάρασθαι τὰ πράγματα*.—*γλίχεσθαι* Plat. Hipp. p. 226 E—*θιγγάνειν* and *ἄπτεσθαι* are joined in Pindar with the local dative: Pyth. IV. 296 *ἀσυχία θιγέμεν*: Id. VIII. 24; IX. 43. Isthm. III. 30. Ol. I. 86 *ἐφάψατ' ὧν ἔπεισι*. (See §. 590.)

Obs. 5. The preposition *ἐκ* sometimes defines this relation of dependence more accurately: *ἀνάπτεσθαι ἐκ τινος*. So *ἐπὶ* with verbs of holding by, leaning on: *ἐπὶ μελήσιν ἐρείσθεῖς* Il. χ, 225: *ἔχεσθαι ἐπὶ τινος* Hdt. VI. 11. Soph. Ant. 1142. Hence *ἐφ' ἑαυτοῦ, ἑαυτῶν, leaning on oneself—independently*. So *γλίχεσθαι περὶ τινος*.

Obs. 6. After this analogy verbs of praying or vowing are joined with a genitive of the person or thing by whom or which any one implores or vows; such as, *λίσσεσθαι*—*ἱκετεύειν*—*ἰκνεῖσθαι*: the person praying being conceived as touching the knee or the image of the divinity: Od. β, 68 *λίσσομαι ἡμὲν Ζητὸς Ὀλυμπίου ἠδὲ Θέμιστος*. So *λίσσεσθαι πατρός, τοκῆων*. So Hdt. VI. 68 *ἐγὼ ὧν σε μετέρχομαι τῶν θεῶν* (*per deos te obsecro*)^a. The following passages support this explanation: Il. κ, 454 f. *ὁ μὲν μιν ἔμελλε γενείου χειρὶ παχείῃ ἀφάμενος λίσσεσθαι*: Il. χ, 345 *μή με, κύον, γούνων γυνάξω, μηδὲ τοκῆων*: Il. ε, 451 *ἡ δ' αἰὲν ἐμέ λισσέσκετο γούνων*: Il. ψ, 584 *ἱππῶν ἀφάμενος γαιήροχον Ἑννοσίγαιον θμυθι*: Hdt. VI. 68 *ὦ μητὲρ, θεῶν σε τῶν τε ἄλλων καταπτόμενος ἱκετεύω καὶ τοῦ Ἑρκείου Διὸς τοῦδε*: Id. VIII. 65 *Δημαρτήτου τε καὶ ἄλλων μαρτύρων καταπτόμενος*: Eur. Hec. 752 *ἱκετεύω σε τῶνδε γυνάτων καὶ σοῦ γενείου δεξιᾶς τ' εὐδαίμονος*. When *ἀντί* is added to the genitive it expresses the notion of the person being before the image of the god. The person or thing by which any one prays may be considered as the cause and origin of the prayer, in which case *πρός* or *ὑπέρ* is used with the genitive: Od. λ, 67 *νῦν δέ σε τῶν ὀπιθεν γυνάξομαι, οὐ παρεόντων, πρὸς τ' ὑλόχου καὶ πατρός*: Il. ο, 665 *τῶν ὑπὲρ ἐνθάδ' ἐγὼ γυνάξομαι οὐ παρεόντων*.

§. 537. Verbs of *eating, drinking*, have a partitive genitive; as, *ἐσθίειν, φάγειν, πίνειν, γεύεσθαι, γεύειν, βοφεῖν*: as, *ἐσθίειν κρεῶν*: Od. ι, 102 *μήπω τις λωτοῖο φαγὼν νοστοῖο λαβήται*: Hdt. I. 188 *τοῦ μούνου πίνει βασιλεὺς*: Xen. Cyr. I. 3, 4 (*ἀνάγκη σοι*) *ἀπογεύεσθαι τούτων τῶν παντοδαπῶν βρωμάτων*: Ibid. 10 *καὶ τί δὴ, ὦ Κῦρε, τᾶλλα μμώμενος τὸν Σάκαν, οὐκ ἀπερρόφησας τοῦ οἴνου*: Id. M. S. IV. 3, 11 *γεύεσθαι τιμῆς*—*γεύειν τινα τιμῆς*: Plat. Phædr. p. 227 B *ἡ δὴλον ὅτι τῶν λόγων ὑμᾶς Λυσίας εἰστία*; for the usual instrumental dative; Id. Rep. 352 B *εὐχῶ τοῦ λόγου φρουερε sermone* (like Theophr.

^a Valck. ad loc.

c. 8 δοκῶ μοί σε εὖωχῆσιν καινῶν λόγων for the usual καινοῖς λόγοις). Here perhaps is to be referred, Hdt. VII. 138 ἀρυσάμενος τοῦ ἡλίου, *drawing in unto himself of the sun, as it were drinking it in.*

Obs. The verbs of eating and drinking not unfrequently take an accusative ; the partitive notion arising from the particular action of eating and drinking being lost sight of, and the more vague notion of eating in general being substituted, as is clearly the case in the two first examples. II. μ, 319 ἔδουσί τε (ἡμέτεροι βασιλῆες) πίονα μῆλα, οἶνόν τ' ἔξαιτον μελιηδέα : Od. κ, 101 οἷτινες ἄνδρες ἔλεν—σίτον ἔδοντες : Od. ι, 347 Κύκλωψ, τῇ, πῖε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα : Xen. Cyr. I. 3, 9 οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον : Ibid. 6 κρέα γε εὖωχοῦ. So ἐσθίειν κρέα and κρεῶ, πίνειν οἶνον and οἶνον. As in English, *he eats meat—he eats some meat, he drinks wine—he drank some wine* ; so in the old proverb : ὕδωρ δὲ πίνων οὐδὲν ἂν τέκοις καλόν (ὕδωρ πίνων=ὕδροστος).

Material Genitive.

§. 538. The notion of any thing being made implies the antecedent existence of some material out of which it is made, which, if expressed, is accordingly in the genitive :

Verbs of *making, forming, being made, formed, &c.* : II. η, 222 σκυτοτόμων ὄχ' ἄριστος—ἐποίησεν σάκος αἰόλον, ἑπταβόειον, ταύρων ζατρεφών : II. κ, 262 ἀμφὶ δέ οἱ κυνέην κεφαλῇφιν ἔθηκεν, ῥινοῦ ποιητήν : II. δτ. V. 82 χαλκοῦ ποιεόνται τὰ ἀγάλματα : Id. II. 138 ἐστρωμένη ἐστὶ ὁδὸς λίθου : Eur. Hel. 1360 κισσοῦ τε στεφθεῖσα χλόα.

Obs. 1. This construction is often expanded by the prepositions ἐξ, ἀπὸ, and διὰ ; and the instrumental dative is also used. The view in which the speaker looks at it determines the case.

Obs. 2. The attributive genitive of the material belongs here ; as, ἔκπωμα ξύλου—τράπεζα ἀργυρίου—στέφανος ὑακίνθων : Throcr. I. 58 ἔδωκα—τυροῖντα μέγαν λευκοῖο γάλακτος : Id. II. 73 βύσσοιο καλὸν σύροισα χιτῶνα.

§. 539. 1. Verbs of *being full*, or transitive verbs of *filling, &c.* ; as πλήθω, πληρῶ, πίμπλημι, μεστῶ rather Poetic : γέμειν, βρίθειν, βρύειν, —νάσσειν, ἐπινάσσειν, —σάττειν, εὐπορεῖν : II. ι, 224 πλησάμενος δ' οἶνιο δέπας : Od. ι, 219 f. ταρσοὶ μὲν τυρῶν βρίθον, στείνοιντο δὲ σηκοὶ ἀρῶν ἢ δ' ἐρίφων : II. α, 148 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο : Od. σ, 22 στήθος καὶ χεῖλεα φύρσω αἵματος : Hesiod. Sc. 290 βριθόμενα σταχύων : Æsch. Ag. 659 ὀρώμεν ἀνθοῦν πέλαγος Αἰγαίου νεκροῖς ἀνδρῶν Ἀχαιῶν ναυτικῶν τ' ἐρείπιων (both dative and genitive), like *florere frugum* Lucrct. I. 256. Soph. Œd. C. 16 χάρος—βρύων δάφνης : Xen. Symp. IV. 64 σαγμένους—πλούτου τὴν ψυχὴν ἔσομαι : Plat. Apol. p. 26 D τὰ Ἀναξαγόρου βιβλία—γέμει τούτων τῶν λόγων : Demosth. p. 33, 29 τῶν ἀπόντων εὐπορῆσαι. So words which imply such notions : Arist.

Vesp. 1386 ἐδεωγμένον κακχρύων : Soph. Electr. 851 πανσύρτῃ παμμήνῃ
δειωῶν στυγρῶν τ' ἀχέων αἰῶνι.

Obs. 1. So also the attributive genitive : as, πίθος μέλιτος, δέπας οἶνου :
Od. ι, 196 αἶγον δασκὸν ἔχον μέλανος οἴνοιο.

2. So also adjectives expressing *fulness* ; as, πλέος, ἔμπλεος, πλήρης,
μεστός, πλούσιος, δασύς—and the Poetic ἀφνειός, ἐπιστεφής, πολυστεφής,
περιστεφής, ἄτος Epic : ἀπληστος Trag. : Od. α, 165 ἀφνειότεροι χρυσοῦ
τε ἐσθιήτος τε : Od. β, 431 ἐπιστεφής οἴνου : Soph. Œ. R. 83 πολυστεφής
δάφνης : Id. El. 895 περιστεφής ἀνθέων : Xen. Cyr. III. 1, 3 διαθεόν-
των καὶ ἐλαυνόντων τὸ πεδὶον μεστόν : Id. Anab. II. 4, 14 δασύς δένδρων.
So Horace : *generosæ fertile testæ*. So ὕπουλος Soph. Œ. R. 1396.

Obs. 2. The instrumental dative is sometimes found with these words,
especially βρέειν and δασύς.

§. 540. Verbs of *being satisfied*, or *satisfying* ; as, ἄσαι, ἄσασθαι,
κορέσασθαι : Il. ε, 289 αἵματος ἄσαι Ἄρηα : Il. ι, 489 ὄψου τ' ἄσαιμι :
Il. λ, 562 ἐκορέσατο φορβῆς. So Il. ι, 705 τεταρπύμενοι φίλον ἦτορ
σίτου καὶ οἴνοιο : Hesiod. Sc. 255 ἀρέσαντο φρένας αἵματος : Plat.
Symp. p. 203 B μεθυσθεὶς τοῦ νέκταρος. So the adverbs ἄδην, ἄλις.

Obs. The poets use a material genitive with many other verbs ; the
material being considered as the antecedent condition of the production
or action. The Epic is very rich in this idiom, which is more and more
lost in the latter language ; as while the Greek mind in its primitive fresh-
ness regarded the action as springing into life from the materials of
which it was composed or the cause as actively working, the later Greeks
regarded it rather as a mere lifeless work : Od. γ, 408 ἀποστίλβοντες
ἀλείφατος : Plat. Phæd. p. 113 Α λίμνην ποιεῖ—ἔξουσιν ὕδατος καὶ πηλοῦ.
Verbs of *burning* : Il. ι, 242 αὐτὰς δ' ἐμπρήσειν μαλεροῦ πυρός : Il. π, 81 μὴ
δὴ πυρὸς αἰδομένοιο νῆας ἐνιπρήσωσι : Od. ρ, 23 ἐπεὶ κε πυρὸς θερέω :
Il. ζ, 331 ἀλλ' ἄνα, μὴ τάχα ἄστν πυρὸς δηῖοιο θέρηται : cf. Il. λ, 667.
Il. η, 410 (νέκρας) πυρὸς μελίσσέμεν. Verbs of *bathing, wetting, washing* :
Il. ε, 6 λελουμένος Ὀκεανοῖο : Il. ζ, 508 λούεσθαι ἑὺρρεῖος ποταμοῖο :
Od. β, 261 χεῖρας νιψάμενος πολυῆς ἁλός : though here the genitive may
be local. Also Il. ι, 214 πάσσε δ' ἁλός.—καταπάσσειν Arist. Eq. 99 :
Plat. Lys. p. 210 Α τοὺς ὀφθαλμοὺς ἐμπάσαι τῆς τέφρας : Il. ι, 491 κατέδευ-
σας οἶνου : Eur. Phœn. 674 αἵματος ἔδευσε γαῖαν : Soph. Trach. 661 παγχρίστῃ
πειθοῦς.

Genitive absolute.

§. 541. 1. The so called genitive absolute is also to be re-
ferred, either to the *causal genitive*—the action expressed by the
substantive and participle in the genitive being considered as the
antecedent cause, or condition, of the action of the verb or the
sentence with which it is joined. So Thuc. IV. 11 ὁρῶν τοῦ χωρίου
χαλεποῦ ὄντος τοὺς τριηράρχους—ἀποκνοῦντας, here τοῦ χωρίου χαλεποῦ
ὄντος expresses the cause of the hesitation of the Triararchs.

2. Or the *genitive of time*: Κύρου βασιλεύοντος, *while Cyrus was reigning*: ὄρθρου γενομένου, though this notion is frequently more accurately defined by ἐπὶ: ἐπὶ Κύρου βασιλεύοντος &c.

3. Or the *genitive of place*: Hdt. I. 208 ὡς αὐτοῦ διαβησομένου.

Genitive with Substantives and Adjectives.

§. 542. 1. When two substantives are so joined together, that the one seems to depend upon and derive its force and meaning from the other in any one of the relations given above, that substantive on which the one depends is in the genitive, as being in some respect antecedent to the proper conception of its state or nature, and hence arises the rule, that when two substantives are joined together, the one that explains and more accurately defines the other is in the genitive, as it is the expression of some notion whence the notion of the other substantive sprang, (see §. 521. *Obs.*) And when verbal notions, which take an accusative or dative, take the form of a substantive, they may have their object in the genitive.

2. The same holds good of adjectives; even many whose verb takes the accusative are joined with the genitive: Æsch. Ag. 1156 ἰὼ γάμοι Πάριδος δαίθριοι φίλων (*which have ruined his friends*): Eur. Hec. 235 καρδίας δηκτήρια: Ibid. 1135 ὑποπτος ὢν δὴ Τρωϊκῆς ἀλώσεως^a.

3. A genitive is sometimes found with participles, and seems to depend on an adjective or substantive implied on that participle; as, Soph. Œd. C. 437 ἔρωτος τοῦδ' ἐφαίνετ' ὠφελῶν: and perhaps Ibid. 1084 ἀγώνων θεωρήσασα, *spectator of the contest*.

Double Genitive.

§. 543. 1. We sometimes find a substantive followed by two genitives, see §. 465. In this construction the substantive and one of the genitives form one compound notion, on which the other genitive grammatically depends: as, Hdt. VI. 2 Ἰστιαῖος ὑπέδυνε τῶν Ἰώνων-τὴν-ἡγεμονίαν τοῦ πρὸς Δαρεῖον πολέμου: Ibid. 67 κατὰ μὲν δὴ τὴν Δημαράτου κατάπανσιν-τῆς-βασιληΐης.

2. So also adjectives, derived from verbs which take or might take a double accusative^b, are followed by a genitive of each of these objects: Soph. Antig. 1185 Παλλάδος θεᾶς ὅπως ἰκοίμην εὐγμάτων προσήγορος.

ACCUSATIVE.

§. 544. 1. Every verbal expression of a state or action implies one or more notions as parts of the whole, necessary to and existing coincidently with itself as parts of the principal notion:

^a Pflugk ad loc.

^b Herm. Ant. 1170.

thus the notion of beating contains in itself the notions of a person striking, of a blow, and of a person struck; and these two last notions are coincident with and implied in the notion of striking expressed by the verb, and are in the accusative.

2. This principle varies in its application according to the sense of the verb. All verbs active, passive or middle, imply coincidently their cognate notion—the feeling or state, or the act or thing done, or the effect or thing produced: but in those verbs which express this feeling or act or production as taking effect on, or in some other person or thing, as the patient thereof, there is a further coincident notion of this patient: (Arist. Phys. III. 3, 4 τὸ γὰρ ποιεῖν καὶ πάσχειν ἐστὶ τὸ αὐτό): so that in these verbs there are two coincident notions, as will be seen below.

Obs. A neuter verb sometimes has a transitive force when its effect on some thing or person is considered; and a transitive verb is sometimes neuter when it is not considered in its effect on its patient.

3. As the cognate notion, being already implied in the verb, is readily supplied by the mind, it is not expressed in the sentence except for the sake of emphasis, as βουλὰς βουλευεῖν, or, more generally, when the nature, character, or manner of the verbal operation is to be more exactly defined, as ἀρίστην βουλήν βουλευεῖν, or where a question is asked τίνα βουλήν βουλεύεις, or where a relative represents the cognate substantive in a dependent sentence, as βουλήν ἣν ἐβούλευον: hence verbs of state and feeling, and neuter action, are not, except in such cases, joined with an accusative.

4. So in transitive verbs also the objective sentence is perfect without the accus. of the cognate notion; as, τύπτω σε: but where it is wished to define the nature or manner of the verbal operation on the patient, the verb takes a double accusative. This happens with different verbs more or less frequently, according to the requirements of language or the usages of speech; with some verbs it is found once, with others oftener, others generally, and some never; but where the verb is so general and vague, that without further definition it conveys no accurate notion of the way in which the patient is affected, as ἐργάζομαι σε—διδάσκω σε, the cognate accusative is used (except where the action is purposely left indefinite); as, ἐργάζομαι κακόν σε, διδάσκω δικαιοσύνην σε. And on the other hand, where the verbal notion is in itself express

and definite, so that it stands in need of no further definition, as *νικάω σε*, the verb is frequently or always, found with a single accusative of the patient.

5. So also when no person is stated as the patient of the action (the action of the verb being alone considered) a transitive verb is joined with an accus. of the cognate notion only; as, *αἰτέω τόδε*, *I make this request*. And some transitive verbs, though they are not joined with a double accus. in any one passage of the writers who remain to us, yet have an accus. of the cognate action in one passage (the patient being omitted), as *ἀρκεῖν τοῦτο*; and of the patient in another (the cognate notion not being expressly stated), as, *ἀρκεῖν ἄνδρα*, and these separate uses of the two accus., together with the double accus. being used with analogous verbs, shew that such verbs are capable of being followed by the double accus., though language, as far as we know from the small portion of Greek authors which we possess, has not so used them.

§. 545. 1. Transitive verbs.—The notion of *beating* implies as its parts—

Agent and his operation.	Act.	Patient.
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The verbal form expresses the agent (by the ellipse of the pronoun) and his operation, while the other two notions, coincident with it, and together with it completing the whole notion, are in the accusative; as,

Agent and operation.	Act or thing done,	Patient,
τύπτω.	τύμμα (πληγᾶς).	τυπτόμενον (σέ).

From which it is clear that every verb, which implies a patient as well as the act, *may* have a double accusative case.

Obs. 1. The notion of the act or thing done is not always, nor even generally, expressed by the noun cognate to the verb, as *τύμμα*, but more frequently by a word expressing the same or an equivalent notion; as, *πληγή* = *τύμμα*, and very frequently it is represented by an adjective in the neuter singular or plural, agreeing with the notion of the verbal act in the neuter, and expressing the mode or character thereof, or sometimes in the masculine or feminine, if a masculine or feminine substantive suggests itself most readily to the mind of the speaker; as, *Soph. Electr. τὸν αἰὲ πατρός* (sc. *στόνον*) *στενάχουσα*: *Eur. Phœn. 325* *δακρυόεσσαν* *ἰείσα*: *Soph. CE. R. 810* *οὐ μὲν ἴσην ἔτισεν*.

2. In neuter verbs and those which have no patient, there

is only one coincident notion, viz. of the state, or act, or thing done, &c.

The state of *joy* implies—

Subject and his operation,
χαίρω.

State,
χαράν.

The intransitive action of *labour* implies—

Subject and his operation,
πονῶ.

Act or thing done,
πόνους (or μοχθούς, or ταῦτα).

So production implies—

Agent and his operation,
ποιῶ,

Production or thing produced,
ταῦτα sc. ποιήματα.

3. In passive and middle verbs the agent and patient being one and the same, there remains only one coincident notion, viz. of the act—

Agent (Patient) and his operation,
τύπτομαι.

Act,
πολλάς (sc. πληγάς).

So Eur. Rhes. 537 τίς ἐκηρύχθη πρώτην φυλακήν : κηρύσσω φυλακήν (= κήρυγμα) : Plato Phædr. 240 Ε φυλαττομένῳ φυλακάς. So Thuc. I. 126 ἐπιτετραμμένοι τὴν φυλακήν = ἐπιτροπήν : Id. V. 37 ταῦτα ἐπεσταλμένοι : so περιτίθεσθαι κυνὴν, ἐσθῆτα, &c. : Arist. Ach. I ὅσα δὴ δέδγγμαι : Id. Pax 644 πληγὰς δὲ ἐτύπτοντο : Id. Ran. 636 τύπτει τὰς ἴσας πληγὰς : Æsch. Ag. 1343 πέπληγγμαι πληγὴν : Arist. Ran. 357 βακχεῖον ἐτελέσθη : Thuc. VIII. 5 ὑπὸ βασιλέως πεπραγμένος τοὺς φόρους (πράσσω τὸν φόρον.) These instances are sufficient to illustrate the principle of a construction which is so frequently met with, that it is needless to accumulate passages.

Obs. 2. Neuter verbs have properly no accus. of the patient, as the agent and patient unite in the subject ; but many neuter verbs both of state and feeling have an object wherein and whereon the state or feeling consists, operates, rests, and is completed ; as, φοβέομαί σε ; these semi-transitive verbs seldom have a double accusative, (only when it is required to mark some peculiar manner in which the verbal notion operates on the object) as in reality the object is substituted for the state or feeling which is the cognate notion of the verb ; this substitution may be clearly seen in such instances as Soph. Phil. 1250, ΟΔ. στράτον δ' Ἀχαιῶν οὐ φοβεῖ πράσσω τάδε ; where στράτον is the object on which the φόβος rests, which Philoctetes in his answer substitutes for it, ΦΙ. ξὺν τῇ δικαίῃ τὸν σὸν οὐ ταρβῶ φόβον : and in most languages the sub-

stantives, which primarily signify the feeling, are used equally for the object wherein the feeling for the time consists ; as, *αἰδώς*, *ἔλπις*, *φόβος*, *χαρά* &c.

4. In verbs in which the notion of the object is, or is viewed as being rather antecedent or consequent, as *δέχομαι σου*, there is only an accusative of the cognate notion of the thing received, &c. : *δέχομαι σου τόδε* = *τὸ δεχόμενον δῶρον*.

5. So in transmissive verbs, where something is spoken of as transmitted from one person to another, the notion of the person affected by the operation of the verb is not coincident with but consequent on that operation, as receiving is consequent on giving ; and the grammatical patient of the verb, i. e. the passive participle, the thing given, is the same as the act of the verb or gift, so that there is only one accus., viz. of the gift or thing given.

Thus the notion of *giving* implies—

Agent and his operation,
δίδωμι.

Gift or thing given,
δῶρον or *διδόμενον*.

6. When the operation of the verb is more exactly defined by stating the exact part or parts where it operated, this is also in the accusative as being merely another way of expressing by a sort of apposition the operation of the verb ; as, *τύπτω σε κεφαλὴν*, *σε* not being a sufficiently accurate expression for the patient (*τυπτόμενον*) *κεφαλὴν* is added, as being the part really struck. So in neuter verbs ; as, *τρέμουσα κῶλα* = *τρόμον κῶλων*, *μογοῦντα πλεῖρα*, the accusative is of the equivalent notion, the part wherein the feeling, &c. consists, and is substituted for the feeling, &c. itself : *Od. a, 208 ὄμματα ἔοικας αὐτῷ*, *the resemblance consisted in the eyes* ; *τὰ ὄμματα καλλιστεύει*, *the eyes were the κάλλος*. So *πόδας ὠκὺς Ἀχιλλεύς*.

§. 546. Hence the following rules may be laid down :—

1. The accusative case represents the coincident notions of the verb.

2. All verbs which imply the two coincident notions of the act or effect (or its equivalent), and of the patient, *may* have a double accus. ; either of these notions may be omitted at the will of the speaker, and therefore these transitive verbs are frequently found with a single accus. of the patient, or, more rarely, of the act or effect.

3. All verbs which do not imply a patient have one coincident notion—the state, or act, or effect,—and therefore have one accus. case.

4. All passive verbs may have an accus. of the state, or act, or effect of the verb.

5. All verbs whose object is either antecedent (as receptive), or consequent (as transmissive verbs), imply but one coincident notion, of the thing received or transmitted, and therefore have only one accus. case.

6. All verbs may have an accus. of the part to define more accurately the operation of the verb.

Obs. The cognate subst. is sometimes placed in a different part of the sentence from its verb; as, Plat. Rep. 567 C πολεμίῃ εἶναι καὶ ἐπιβουλεύειν ἕως ἂν καθήρῃ τὴν πόλιν—Καλὸν γε, ἔφη, καθαρμόν.

§. 547. For the better examination of the functions of the acc. case the following division of verbs according to their notions will be useful:—

A. Verbs with one Accusative case :—of Cognate notion.

1. Neuter verbs of state or feeling, implying a cognate notion of that feeling or state: ἡδονὰς ἡδεσθαι, νόσον νοσεῖν.

2. Verbs of neuter motion, implying a cognate notion of the road; as, βαίνειν ὁδόν, or of the place arrived at, βαίνειν πόλιν.

3. Verbs of action, implying a cognate notion of the act or thing done; as, πράττω πρᾶγμα, πονέω πόνους.

4. Verbs of production, implying a cognate notion of the production or thing produced; as, ποιέω ποίημα, δέμω δόμον.

5. Verbs of transmission, implying a cognate notion of the thing transmitted; as, δωρέω δῶρον.

6. Verbs of reception, implying a cognate notion of the receipt; as, λαμβάνω λήψιν.

7. Verbs of perception, implying a cognate notion of the perception or thing perceived; as, αἰσθάνομαι αἰσθησιν.

8. Verbs of possession, implying a cognate notion of the possession or thing possessed; as, κτήματα κέκτμαι.

B. With two Accusative cases :—of Cognate notion, and patient.

Verbs of action or active motion, implying an accus. of the patient and a cognate acc. of the act; as, διδάσκω σε διδάγματα.

Verbs with one Accusative.

§. 548. 1. This accus. is used to define the operation of the verb, and in many of these constructions the Latin and modern languages would use an ablative or dative case, or an adverb. This is done either by the cognate substantive and an adjective, as ἀρίστην βουλὴν βουλεύειν, or by a neuter adjective agreeing with the verbal notion, as ἀρίστα βουλεύειν, or by an equivalent substantive, which is to be resolved into a cognate substantive and an adjective, as τιτρώσκειν φόνον=φόνιον τραῦμα, or into a cognate substantive and genitive; as, ῥέειν ὕδωρ=ρόον ὕδατος. For the use of this accusative, see §. 544. 3.

Obs. 1. A good many verbs exchange their neuter for an equivalent sense, and thus take a corresponding accusative; as, δισεβῆν εἰς θεούς, and δισεβῆν (to dishonour) τοὺς θεούς; so that, when they have an accus., they must be explained by the corresponding expression. So ἐξίέναι τὴν γῆν: Æsch. P. V. 713 ἐκπερᾶν χθόνα; so ἀποδιδράσκειν τὸν δεσπότην. So Eur. Phœn. 873 θεοὺς ὑπεκδραμούμενοι: Thuc. VIII. 102 ἐκπλεῦσαι ναῦς: Soph. Electr. 1378 προὔστην σε: Eur. Hipp. 470 ἐκνεύσαι; Il. o, 227 νεμωσσηθεὶς ὑπέειξεν χεῖρας ἐμάς: ὑποχωρεῖν τὸν ὄχλον (cf. Thuc. II. 88.), ἀποχωρεῖν Xen. Cyneg. V. 18, ἐξαναχωρεῖν τὰ εἰρημένα Thuc. IV. 28: Soph. Trach. 505 ἐξῆλθον (=sought) ἀέθλα: ἐκστήναι κίνδυνον, reformidare, ὑπεκστήναι Plat.: ἀποστρέφειν Xen. Eur.: ὑπεκτρέπεσθαι—ἐκτρέπεσθαι Demosth.: ἀφίστασθαι Xen. Cyneg. III. 3: ἐγκλίειν τινά Id. Cyr. III. 3, 65. So Eur. Hec. 812 ποῖ μ' ὑπεξάγεις πόδα: so ὑπέρχουσθαι τινα, and οἰχουσθαι τινα: Arist. Av. 86 ὁ κολοῖός μ' οἰχεται ὑπὸ τοῦ δέους: Theocr. XV. 8 τὸ δ' ἐκαστοτέρω ἔμ' ἀποικέις. So especially verbs of sound signify the action which that sound implies; as, κτυπεῖν τὴν γῆν, to sound the ground, to beat it with a noise: Hom. κροτάλιζον ὄχεα, they rattled them along: Eur. Ion 1151 ὄχημ' ἑπαλλεν, rattled the chariot along. So Theocr. τὸ χαλκίον ἤχει, sound the gong.

Obs. 2. So also passive verbs: Soph. Electr. 1645 ἐκπλαγισά σε.

Obs. 3. Analogously to this usage the verbal notion implied in a periphrasis (see §. 360. *Obs. 3.*) takes its proper accusative: Soph. Electr. 556. ἐξῆρχες λόγοις ἐμέ. So. Hdt. IV. 88 ζῶα γραψάμενος (=ζωγραφάμενος) τὴν ζεύξιν: cf. Id. 87 ἐντάμνων γράμματα ἔθνεα.

Obs. 4. Some verbs have a double sense arising from two different relations implied in the original notion (see §. 352. 5. b.), each of which may have its proper accusative; as, ἀμείβεσθαι, ἀλλάσσειν, to exchange; hence to give and receive; τίσασθαι, to avenge and to punish; ἐπείδειν, to put one thing against another, to keep it up, or push it down. So σπένδεσθαι εἰρήνην, to make a peace; σπένδεσθαι νέικος, to end a quarrel.

Obs. 5. It is evident that the sense of the equivalent notion often reflects back a meaning to the verb, by defining in different ways its generic meaning; thus τίνω, Æsch. Choeph. 650 τίνειν μύσος Ἐρινός, pays back the accursed deed, i. e. punishes it: τίνειν δίκην, to pay the penalty, to suffer punishment: τίνειν χάριν, to be grateful.

2. So that this accusative is either^a,

a. *Accusative of cognate substantive*; as, βουλήν βουλευώ, χαίρω χάριν:

Obs. 1. Many verbs, which are not in good writers followed by their cognate substantives, are in later writers found with them^b.

Obs. 2. Adjectives also sometimes take this cognate accus.; as, Plat. Rep. 490 D κακοὺς πᾶσαν κακίαν: Ibid. 579 D δοῦλος μεγίστας θωπείας καὶ δουλείας: Id. Apol. 22 E σοφὸς τὴν ἐκείνων σοφίαν, μήτε ἀμαθὴς τὴν ἀμαθίαν.

b. *Accusative of cognate notion*, the proper cognate substantive being generally wanting or obsolete; as, κειμένη θέσιν, κοιμήσατο ὕπνον:

c. *Accusative of equivalent notion*, the accus. not being the cognate subst., nor expressing the actual cognate notion of the verb, but a notion substituted for it, as being that wherein the action, or state, or effect of the verb for the time consists, and being in a sort of apposition to it; as, ἀντικαθανεῖν δίκην = θάνατον, which is the δίκη. As stated above, this equivalent substantive would follow the real cognate subst., if expressed, in the genitive; as, ἀντανγί φόνον = ἀγὴν φόνου, or *vice versa*, as ἀντικαθανεῖν δίκην = δίκην θανάτου; or it would assume an adjectival form. And sometimes the cognate notion is joined in an adjectival form to the equivalent acc.; as, προρέειν καλλίρροον ὕδωρ = ῥόον ὕδατος. This equivalent accus. is very common with verbs of saying, &c.; the words spoken being substituted for the λόγος, (see verbs of saying) and is most generally used with verbs of production, reception, perception, transmission, possession, &c. where the act or effect implied in the verb requires to be especially defined:

d. *Accusative cognate to a notion implied in the verb*; as, σιγᾷ (= οὐ λέγει) λόγους:

Obs. 3. This accusative may either be the cognate substantive to the notion so implied, as σιγᾷ λόγους; or the equivalent notion to it, as σιγᾷ τύχας; or the elliptic accus., as σιγᾷ ταῦτα.

e. *Elliptic accus.*, where an adjective in the neuter gender, sometimes masculine or feminine, is joined to a verb, agreeing with the coincident state, or act, or effect implied therein (see §. 891. 893.); as, πράττειν τὰ ἐπεσταλμένα, sc. πράγματα, μέγα (sc. χάρμα) χαίρειν: here belong all relatives; as, ὃ (sc. πᾶγμα) πράττουσι.

f. Derived from this is the *adverbial accus.*, which is joined to almost all verbs in a purely adverbial sense.

^a Lobeck Paral. 509.

^b Lobeck l. c.

Obs. 4. We sometimes find two adverbial accusatives, as Eur. Ion 255 τί χρήμα δ' ἀνερευνητὰ δυσθύμει.

γ. *Accusative of duration in space or time*—the conditions of an action (space or time) may be considered to be (as they really are) coincidently implied in the action.

Obs. 5. One or more forms of these conditions may be required at the same time, so that more than one such accusative may be joined to a verb. Further, these conditions (space or time) may be considered expressly as the condition of the action, and be in the genitive, or as the instrument thereof, and be in the dative.

Obs. 6. In verbs of action which have no patient, the cognate act or effect may be expressed by the passive voice as well as by a substantive; as, λέγω λόγον, or λεγόμενον; while in transitive verbs the passive voice is the proper expression of the patient; as, τύπτω σε τυπτόμενον, not τύμμα τυπτόμενον.

Obs. 7. On the use of the cognate substantive we may remark, that if the verb conveys a sufficiently definite notion, as χαίρω, πολεμῶ, νοσέω, the cognate notion is added only when some further definition is required; and this is done in three ways: by affixing the adjective or adjectival pronoun containing the required notion to the cognate substantive, as δεινὴν νόσον νοσεῖν; or the adjective alone agreeing with the neuter notion of the verb, as, δεινὰ νοσεῖν; or by substituting for the cognate notion a substantive equivalent to it, but containing, besides, the notion whereby the verb is to be defined; as, νοσεῖν ἄλγος=ἀλγώδη νόσον. In most verbs which express indefinite production or action, the cognate or equivalent accus. is added to give to the verb a definite sense; as, ποιέομαι τείχος, or δόμον=ποίημα; πράττω τάφον, or εἰρήνην=πράγμα.

Obs. 8. Instead of the cognate or equivalent accus. the instrumental dat. is sometimes used, expressing that whereby the feeling or action or state of the verb is produced, rather than the operation of the verb; as, Soph. Œ. R. 65 ὑπνῷ γ' εὐδοντα: Id. Trach. 168 ζῆν ἀνυπνίῳ βίῳ: Hdt. III. 130 ἐδωρέετο—δαφιλίῳ δωρεῇ^a: Plat. Phil. p. 21 B μεγίσταις ἡδοναῖς χαίροις ἂν. So Hdt. I. 87 ὑσαι ὕδατι; and this dative gives neuter verbs a passive sense (see §. 359. 3.).

Obs. 9. Adjectives expressing a verbal notion are often followed by the same accusative as the verb would have: so ἄπορα πόριμος.

§. 549. Verbs of being *pleased, sorry, despondent, of pity, love, madness, content, discontent, displeasure, anger, envy, grudging, may* have an accus. of the feeling, or that wherein the feeling consists: ἡδομαι, χαίρω, γηθέω, ἐράω, ἄχθομαι, οἰκτεῖρω, οἰκτίζω, γελῶ, μαίνομαι, &c.

a. *Accus. of cognate subst.*: Plat. Phil. p. 63 A ἡδονὰς ἡδεσθαι. (So Plaut. *mea gavisurum gaudia*): Eur. Hipp. 32 ἐρῶς ἐρωτα: Æsch. Eum. 490 οἶκτον οἰκτίσασθαι: Eur. Med. 1041 τί προσγελᾶτε: τὸν πανύστατον γέλων: Arist. Thesm. 793 μανίας μαίνεισθαι: Eur. Bacch. 1261 ἀλγήσει ἄλγος: Hipp. 337 ἡράσθης ἔρον.

^a Lobeck Paral. p. 523. Bernh. Gr. Syn. 107.

b. Accus. of cognate notion: Arist. Rhet. I. 2, 9 χαίρειν ἡδονήν: Eur. Orest. 1043 τέρπου δνησιν: Æsch. P. V. 979 μεμνηνός σὺ σμικρὰν νόσον: Soph. Trach. 982 βάρος ἀπλετον ἐμμέμονεν φρήν: Xen. Eph. II. 1, 31 ἐρὰν ἐπιθυμίαν.

c. Accus. of equivalent notion: ἀχθομαι ἔλκος = ἀχθος ἔλκος: Eur. Hel. 831 τί χρῆμ' ἀθυμεῖς: Theocr. XIV. 26 κατατήκετο τήνον ἔρωτα = τῆξιν ἔρωτος: Eur. Hipp. 1340 χαίρω θνήσκοντας = χαρὰν θνησκόντων. The particular χαρά was their θάνατος: Med. 888 νύμφην τε κηδεύουσιν (= κῆδος νύμφης) ἡδεσθαι σέθεν: cf. Thuc. IV. 47: Soph. Phil. 1314 ἦσθην πατέρα τε τὸν ἐμὸν εὐλογοῦντά σε: Id. Œ. R. 936 τὸ δ' ἔπος τάχ' ἂν ἡδοῖο: Id. Aj. 136 σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω: Eur. Ion 541 τοῦτο τερφθεῖς, so χαίρω τοῦτο: Soph. Aj. 790 ἀλγεῖν πράξιν: Ibid. Phil. 906 ταῦτ' ἀνιώμαι. So Plat. Menex. p. 89 D δυσχεραίνειν αὐτό: Id. Legg. p. 908 B δυσχεραίνειν θεούς: Id. Soph. 229 E τὰ μὲν χαλπαίνοντες: Demosth. p. 68, 24 τὸ λυσιτελοῦν ἀγαπήσοντας. So Xen. Cyr. I. 3, 5 μυσταττόμενον ταῦτα τὰ βρώματα: Soph. Œ. T. 310 φθορήσας φάτιν: Plat. Euth. p. 4 D ἀγανακτῶ ταῦτα: Id. Phæd. p. 62 D ἀγανακτεῖν τοὺς φρονιμωτάτους ἀπίοντας: Thuc. II. 51 ἐξέκαμνον τὰς ὀλοφύρσεις = καμάτους.

Obs. 1. Properly speaking, it is not the person which constitutes and is equivalent to the cognate feeling of joy, dislike, &c., but some thing or act; wherefore we do not find χαίρω, δυσχεραίνω, &c. with an accus. of a person, except with a participle, or an explanatory sentence introduced by *ὅτι*, &c. whereby his act is denoted, or unless the same is implied in the context, as *δυσχεραίνειν θεούς*, the notion of the gods. Indeed it would seem that this construction arose from the substitution of the participle for the infinitive, as in *σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω* might be, and probably originally was, followed by *σὲ εὖ πράσσειν*, so that the acc. really belongs to the infinitive, and remains when the infinitive is altered. The notions of *hating*, *loving*, *pitying*, as distinguished from *feeling dislike*, *desire*, &c. &c. imply a patient separate from the feeling, and hence they have an accus. of the patient, and some a double accus. case, while verbs of *anger*, *envy*, take the patient in the Dativus Incommodi.

Obs. 2. Some verbs signifying *contentment*, *acquiescence*, have an accus. derived from their primary sense; as, *στέργειν*, to love: Æsch. P. V. 10 *τυραννίδα στέργειν*: Id. Ag. 1551 *στέργειν τάδε δυστήνητα*. So Demosth. 68, 24 τὸ λυσιτελοῦν ἀγαπήσοντας: Plat. Rep. p. 399 C ἀγαπῶντα τὰ ἀποβαίνοντα; so *αἰνέω*, I praise: Eur. Alc. 2 *θῆσαν τράπεζαν αἰνέσαι*, to deign to; cf. Id. Phæn. 481.

d. Adverbial accus.: Arist. Nub. 817 τί δὲ τοῦτ' ἐγελάσας: Il. ζ, 484 *δακρύνειν γελάσασα*: Od. β, 270 ἡδὺ γελᾶν: Il. ι, 77 τίς ἂν τάδε γηθήσειεν; so Arist. Ach. 7 ταῦθ' ὥς ἐγανώθην: Il. ε, 181 τάδε μαίνεται: Eur. Ion 255 ἀνερεύνητα δυσθυμεῖ: Æsch. Theb. 373 *τοιαῦτ' ἀλύνειν*: Arist. Ach. 10 ὠδυήθην ἕτερον αὐ τραγῳδικόν.

§. 550. Verbs expressing *fear*, *hope*, *confidence*, *wonder*, *shame*, &c.

take an accus. of the feeling or that wherein it consists : φοβέομαι, δεῖδω, δειμαίνω, θαρρῶ, θαυμάζω, &c.

a. *Accus. of cognate subst.* : Plat. Prot. p. 361 B φοβούς φοβούνται, cf. Eur. Suppl. 548 : Plat. Symp. p. 198 A δέος δεδιέναι : Eur. Andr. 869 δεῖμ' δ' δειμαίνεις : Plat. Prot. p. 360 B θάρρη θαρροῦσιν : Demosth. p. 426, 20 οὔτε ἡσχύνοντο αἰσχύνην, *they were not ashamed of the shame* : Arist. Rhet. I. 9, 20 τὰ αἰσχρὰ αἰσχύνονται.

b. *Accusative of equivalent notion* : Soph. Phil. 1250 στρατόν δ' Ἀχαιῶν οὐ φοβεῖ. (The στρατός was the φόβος :) then φοβεῖσθαι τι or τινα, considered as, and substituted for, the φόβος : Il. ρ, 175 ἔρριγα μάχην. So Soph. Œ. C. 604 πάθος δείσαντες : Plat. Rep. p. 382 D δεδιώς τοὺς ἐχθρούς. (Cf. Demosth. p. 10, 2 τοῦτό ἐστι μάλιστα δέος ; hence δεδιέναι τοῦτο = δέος, cf. Lys. 105, 9 :) Eur. Hec. 54 φάντασμα δειμαίνουσα : Id. Med. 39 δειμαίνω νιν. (Cf. Eur. Herc. F. 700 πέρσας δείματα θηρῶν = δεινούς θήρας.) Eur. Ion 1280 οὐ βωμόν ἔπηξεν θεοῦ : Æsch. Eum. 38 οὐδὲν δείσασα : Eur. Andr. 362 ἐν δέδοικα : Id. Suppl. 179 τὰ οἰκτρὰ δεδοικέναι : Æsch. p. 42, 7 δεδιέναι τὰ δεινὰ : Plat. Phæd. p. 88 B θαρροῦντι θάνατον = θάρρος θανάτου. (Cf. Plat. Prot. p. 361 B οὐκοῦν αἰσχρὰ θάρρη θαρροῦσιν ; — Ὀμολόγει. — θαρροῦσι δὲ τὰ αἰσχρὰ καὶ κακά. Hence θαρρεῖν τι or τινά.) So Eur. And. 994 θάρσει γέροντος χεῖρα : Od. θ, 197 θάρσει τόνδε γ' ἀέθλον : Xen. Cyr. V. 42 ἵνα σε θαρρήσωσι : Eur. Hec. 875 τὰ δ' ἄλλα θάρσει : Demosth. p. 30, 7 οὔτε Φίλιππος ἐθάρρει τούτους οὐθ' οὔτοι Φίλιππον : Soph. Trach. 110 ἐλπίζοντες αἶσαν : Il. ο, 539 ἤλπετο νίκαν : Thuc. VI. 78 βούλησιν ἐλπίζει : Soph. Trach. 367 προσδόκα τόδε : Eur. Hipp. 244 αἰδούμεθα τὰ λελεγμένα = αἰδῶ : Plat. Symp. p. 216 B αἰσχύνομαι τὰ ὁμολογούμενα. So frequently Infin. with article : Plat. Rep. p. 414 E ἡσχύνου τὸ ψεῦδος λέγειν : Soph. Œ. R. 1079 δυσγένειαν αἰσχύνεται : Demosth. p. 174 θαυμάζωμεν αὐτά : Plat. Gorg. p. 458 E ἂ (sc. θαύματα) θαυμάζω : Id. p. 428 D θαυμάζω σοφίαν : Æsch. Ag. 853 θαυμάσης τόδε : so Eur. Orest. 890 ἐκπαγλούμενος πατέρα, the person being the θαῦμα : so ἐκπλήττεσθαι, &c.

§. 551. 1. Verbs of *thinking, willing, caring, considering, calculating, deliberating, dreaming, hesitating, shuffling, pretending, &c.* take an accus. of the thought, &c. or that wherein it consists : σοφίζομαι, δοκέω, δοξάζω, νοέω, φρονέω, λογίζομαι, βουλεύω, μήδομαι, μητίομαι, μερμηρίζω, μερμινάω, ὀρμαίνω, μενοινάω, &c.

a. *Accus. of cognate subst.* : Eur. Hel. 120 δοκεῖτε δόκησιν : Plat. Rep. p. 493 A δόγματα δ' δοξάζουσιν : Demosth. p. 1364, 17 λογισμὸν ἀνθρώπινον λογιζόμενος : Il. ι, 74 ἀρίστην βουλήν βουλευεῖν : Il. ι, 104

νόον νοήσει : Plat. Parm. p. 132 C νόημα νοεῖ : Id. Prot. p. 325 C ἐπιμελούνται ἐπιμέλειαν : Id. Rep. p. 405 C πάσας στροφὰς στρέφονται.

b. *Accus. of cognate notion* : Il. v, 153 βουλὰς μητιώντες : Æsch. Choeph. 549 μήσατο πρόνοιαν.

c. *Accus. of equivalent notion* : Plat. Rep. p. 413 A τὰ ὄντα δοξάζειν : Id. Theæt. p. 209 B σὲ (=δόξαν σοῦ) δοξάσω : Xen. Hell. VI. 1, 5 λογισάμενοι τὰς ἕξω μοίρας (which formed the λογισμός) : Plat. Phil. p. 18 C τοῦτον τὸν δεσμὸν λογισάμενος : Eur. Phœn. 181 προσβάσεις τεκμαίρεται, the calculation being the προσβάσεις : Hdt. VIII. 4 ἐβούλεον δρησμόν (=βουλὴν δρησμοῦ) : Æsch. Choeph. 985 τοῦτ' ἐμήσατο στύγος : Od. ζ, 14 νόστον μητιώντες : Soph. Trach. 289 φρόνει νιν ὡς ἤξοντα (his arrival was the φρόνημα) : Od. τ, 2 φόνον μερμηρίζων : Id. ω, 127 δόλον μερμήριζε : Soph. C. R. 1124 ἔργον μερμνῶν : Od. δ, 732 ὁδὸν ὀρμαίνειν, so πόλεμον, πλοῦν, φόνον : Od. β, 275 ὁδὸν ἦν συ μενοινᾶς : Il. α, 549 μύθον νοήσει : so σκήψασθαι νόσον &c. the disease, &c. being the pretence : Thuc. V. 54 προυφασίσαντο τὸν μῆνα, (the month was the πρόφασις.)

d. *Accus. of notion contained in verb* : Thuc. V. 105 πιστεύει (=πιστῶς δοκεῖ) δόξαν.

e. *Elliptic accus.* : Plat. Phædr. p. 228 C ἀληθὴ δοκῶ : Id. Rep. p. 380 D τοιαῦτα δοκεῖν : Id. Menex. p. 243 ἀληθὴ (δόξαν preceding) ἔδοξε : Xen. Apol. I. 1, 3 ταῦτα δοξάζειν : Plat. Conv. p. 194 ἄγροικον (sc. δόγμα) δοξάσω : Od. ρ, 570 τοῦτ' ἐνόησε : Plat. Prot. p. 347 Εἰτερα νοεῖ : Il. ξ, 221 ταῦτα μενοινᾶς : Od. δ, 533 ἀεικέα μερμηρίζει : Il. ξ, 20 διχθάρια (sc. ὀρμήματα) ὤρμαινε : Xen. Ap. 15 ταῦτα πιστεύσῃτε : Plat. Tim. p. 90 C τὰ θεῖα φρονούντες : Soph. Phil. 77 αὐτὸ τοῦτο σοφισθῆναι : Xen. Hell. VII. 5, 5 τὰ ἡμέτερα φρονούσαι : and Thuc. So ταῦτα πάντα γινώσκειν ; Hdt. V. 102 τὸ σκηπτόμενοι : Plat. Rep. p. 533 Α τόδε ἀμφισβητεῖ : Id. Lach. p. 196 Β τοιαῦτα στρέφονται ; so θέλω, βούλομαι ταῦτα.

f. *Adverbial accus.* : Plat. Phæd. p. 65 C λογίζεται κάλλιστα : Xen. Apol. III. 5, 23 πολλὰ μερμνῶν : Il. ο, 703 ἀταλὰ φρονέοντες : Eur. Med. 1129 φρονεῖς ὀρθά : Soph. Phil. 1006 ἐλεύθερον φρονεῖν : Æsch. Ag. 221 τὸ παντότολμον φρονεῖν : Hdt. VIII. 10 καταφρονήσαντες ταῦτα, *thinking thus meanly of them*.

Obs. So after words which imply the notions of *thinking*, &c. we find an accusative with a participle ; as, Thuc. VI. 24 τοῖς μὲν γὰρ πρεσβυτέροις ὡς ἡ καταστροφόμενοις ἐφ' ἃ ἔπλεον, ἡ οὐδὲν ἂν σφαλεῖσαν μεγάλην δύναμιν : δύναμιν depends on νομίσασιν implied in ὡς, see §. 703. 4. So Plato Rep.

345 E ὡς οἵχι αἰτοῖσιν ὀφέλειαν ἐσομένην. ὡς=νομίσαντες^a. It will be observed that this seemingly anomalous construction arises partly from the notion arising from ὡς, and partly from the substitution (see §. 549. *Obs.* 1.) of the participle for the infinitive. Phædo 109 D ὡς διὰ τούτου οἶσαντο τὰ ἄστρα χωρεῖντα : Hdt. IX. 42 ὡς περιεσομένους ἡμέας Ἑλλήνων : Soph. Œ. T. 121 ὡς ἰδοῦναι τοῦ αἵμα χεῖμαζον πόλιν : Eur. Ion 953 σοὶ δ' ἐς τί δόξης ἦλθεν ἐκβαλεῖν τικτον; ὡς ἰδοῦναι τὸν θεόν σώσοντα τὸν γ' αὐτοῦ γόνον : cf. Thuc. IV. 7. It must be remembered that we ought not to say that νομίζειν, or δοκεῖν, is understood, but rather that it is represented by ὡς.

2. Verbs of *conjecturing, knowing, believing, knowing from memory, holding, concluding, or the contraries*, take an accus. of the knowledge, &c. or thing known, &c. : ἐπίσταμαι, γινώσκω, οἶδα, νομίζω, ἡγοῦμαι, ἀπορῶ, ἀμνηχανῶ &c.

Accus. of epistemic notion. of that wherein the knowledge, &c. consists : Plat. Crat. p. 409 C τὸ πῦρ ἀπορῶ : Æsch. Ag. 1177 τέρμ' ἀμνηχανῶ : Plat. Men. p. 93 A ἀρετὴν ἐπίσταντο : Id. Gorg. p. 484 B ἄσμα οὐκ ἐπίσταμαι (*recollect*) : Id. Leg. p. 908 C νομίζων θεούς : cf. Eur. Suppl. 732. So Id. Hec. 800 ἡγεῖσθαι θεούς : cf. Arist. Eq. 32. Plat. Parm. p. 134 E γινώσκουσι τὰ ἀνθρώπινα πράγματα : Id. Prot. p. 337 D εἰδέναι τὴν φύσιν τῶν πραγμάτων : Æsch. Pers. 242 εἶσε λόγον : Id. Choeph. 101 ἔχθος νομίζομεν : Soph. Œ. R. 1525 αἰνίγματα ᾗδη : Demosth. p. 69, 3 ἀμνημονεῖ τοὺς λόγους : Plat. Crat. p. 409 D ἂ ἀπορῶ : Id. Euth. p. 301 B τοῖτο ἀπορῆσαι : Eur. Ion 548 ταῦτ' ἀμνηχανῶ : Plat. Hipp. p. 285 C ἂ ἐπίστασαι : Id. Rep. p. 285 A ὁμοῖα νομίσαντες : Id. Apol. p. 24 E τοῖτο αὐτὸ οἶδε : Id. Euth. p. 2 B οὐκ ἐκείνο καταγνώσομαι, *I will not believe this.*

Obs. 1. In the usual construction of νομίζω, γινώσκω &c. the accus. of the knowledge, or opinion, &c. is resolved either into a substantival sentence with ὅτι, &c. (see *Substantival Sentences*) ; as, νομίζω ὅτι οἱ θεοὶ εἰσι = νομίζω θεούς : or the accus. and infin. ; as, νομίζω εἶναι θεούς.

Obs. 2. Νομίζω in Hdt. is used with a dat. — (See *Dative*.)

Obs. 3. We find an accusative after some of these verbs which may be classed with the constructions mentioned in §. 549. *Obs.* 1. ; as, Eur. Hipp. 1251 τὸν σὺν πιθέσθαι παῖδ' ὅπως ἔστιν κακός = παῖδα εἶναι κακόν, or παῖδα κακὸν ὄντα.

§. 552. Verbs of *living, faring well or ill, suffering, being ill, being liable to, in danger, dying, perishing, &c.* take an accus. of the state or that wherein it consists.

a. *Accus. of cognate subst.* : Hdt. IV. 112 ζῶν ἐξων : Plat. Prot. 355 A καταβιώναι βίον : Id. Phæd. 114 A βιώσιν βίον : Id. Rep. p. 444 C ζῶεν ζωὴν : Æsch. 22, 35 διατριβὰς διέτριβον : Hdt. III. 147 πάθος μέγα Πέρσας πεπονθότας : Il. ε, 386 πῆματ' ἔπασχον : cf.

^a Stallh. ad Phæd. 109 D. Elmsl. Heracl. 693.

Æsch. P. V. 470. Soph. Œ. C. 361 παθήμαθ' ἃ ἔπαθον; Plat. Rep. p. 451 Α κινδύνευμα κινδυνεύειν: Demosth. p. 139, 9 κινδυνεύσαντες τοὺς ἐσχάτους κινδύνους: Plat. Alc. p. 139 Ε νόσον νοσεῖν: cf. Eur. Andr. 220. Andoc. p. 114, 31. Arist. Aves 31. Od. ι, 303 ἀπωλόμεθ' αἰπὺν ὄλεθρον: Plut. Crass. XXV. ὀξὺν θάνατον ἀποθήσκειν: Plat. Prot. p. 324 D ἀπορία ἦν ἀπορεῖς.

b. *Accus. of cognate notion*: Eur. Med. 248 ἀκίνδυνον βίον ζῶμεν: cf. Soph. El. 599. Plat. Rep. p. 465 D. Arist. Aves 161 ζῆτε βίον: Isæus p. 36, 31 ἀσθενῶν νόσον: Plat. Rep. p. 408 Ε νόσους κάμνειν: Od. γ, 220 ἄλγεα πάσχομεν: Æsch. Choeph. 433 ἄλγεα πάθομεν: Soph. Œ. C. 564 ἤθλησα κινδυνεύματα: Eur. Med. 581 ζημίαν ὀφλισκάνει: Æsch. Ag. 534 δίκην ὀφλῶν: Plat. Apol. p. 39 Β θανάτου δίκην ὀφλῶν: Od. α, 166 ἀπόλωλε κακὸν μόρον: Il. γ, 417 κακὸν οἶτον δλέσθαι: Il. ν, 384 φθίσεσθαι.

Accus. of equivalent notion: Isocr. 315 C βεβίωκα τὸν παρελθόντα χρόνον=χρόνον βίου: Arist. Aves 609 πέντε γενεὰς ἀνδρῶν ζῶει: Demosth. p. 520 πράγματα αἰσχιστα (=πάθη) ἐπάθομεν: Plat. Gorg. p. 495 Ε νοσεῖ ὀφθαλμούς=νόσον ὀφθαλμῶν: Soph. Phil. 1320 νοσεῖς ἄλγος=ἀλγῶδη νόσον: Arist. Aves 1481 ἀσπίδας φυλλόρροει: Eur. Ion 620 ἀπαιδεῖαν (ἀπαιδεία Dind.) νοσεῖν: Id. Phœn. 763 ὀφλισκάνεις ἀμαθίαν=ὀφλημα ἀμαθίας: Id. Med. 404 γέλωτα ὀφλεῖν: Andoc. p. 18, 7 βλαβὴν ὀφλεῖν: Isæus p. 117, 7 ὤφλου τὴν δίαίταν=δίκην τῆς διαίτης: Plat. Apol. p. 36 Α ὤφε χιλίας δραχμάς=ζημίαν: Demosth. p. 835, 15 κινδυνεύειν τὴν ἐπωβελίαν=κίνδυνον: Ibid. p. 1033, 1 ψευδομαρτυρίαν: Eur. Hel. 76 ἀπόλαυσιν εἰκοὺς ἔθανες ἂν Διὸς κόρης, ἀπόλαυσιν is in apposition to θάνατον, implied in ἔθανες.

d. *Accus. cognate to the notion implied in the verb*: Eur. Orest. 207 βίοντον ἔλκω=βίωμι ἔλκων, *protract*. So Id. Phœn. 1534: Eur. Hipp. 898 ἀντλήσει βίον: Thuc. II. 44 εὐτυχεῖτε βίον: Æsch. Choeph. 1003 νομίζω (*habitually living*) βίον: ἔλκεις μακρόπρουν ζῶν: Plat. Rep. p. 534 C ὀνειροπολοῦντα (=ἐν ὀνείρῳ βιοῦντα) βίον, so ἀγειν βίον, ἡμέρας &c.

Obs. ἄγειν in its neuter sense signifies to do any thing continuously: thus Soph. Aj. 382 ἄγεις γέλωτα.

e. *Elliptic accus.*: Demosth. p. 760, 14 ζῶμεν τὰ καθ' ἡμᾶς αὐτοὺς: Eur. Troad. 615 νοσεῖς ἕτερα: Soph. Œ. C. 595 πέπονθα δεινὰ: Plat. Rep. p. 318 Α θεῖον πεπόνθατε. cf. Phædr. p. 238 C: so ταῦτα πάσχειν, το δε similarly affected: Eur. Med. 953 ἐν εὐδαιμονίῳ, so πάντα εὐδαιμονεῖν: Eur. Hec. 429 πάντα δυστυχῶ: Demosth. p. 1460, 23 ἐν τούτῳ εὐτυχῆσαι: Eur. Hel. 1213 τὰδ' εὐτυχεῖν: Thuc. I. 6 ὁμοιότροπα διατώμενον.

f. Adverbial accus. : Eur. Ion 632 μέτρια ἰὴν : Soph. Frag. 326 ἰὴν ἄνοσον : Plat. Rep. p. 495 C οὐδ' ἀληθῆ ἴωσι : Od. χ, 472 οἴκτιστα θάνοιεν : Eur. Med. 349 πολλὰ διέφθορα.

§. 553. Verbs which express a man's *position*, or *condition in the world*, *serving public offices*, *slavery*, *age*, &c. take an accus. of the condition, &c. or that wherein it consists : ἄρχω, χορηγέω, τριηραρχέω, λειτουργέω, πρεσβεύω, δουλεύω, βασιλεύομαι &c.

a. Accus. of cognate subst. : Arist. Av. 308 ἄρχειν ἀρχήν : Demosth. p. 836 χορηγεῖ καὶ τριηραρχεῖ καὶ τὰς ἄλλας λειτουργίας λειτουργεῖ : Ibid. p. 92, 11 πρεσβείας πρεσβεύειν : Xen. Apol. 3, 12 δουλεύειν δουλείαν : Plaut. *servio servitutem* : Plat. Legg. p. 676 B πολιτείας πεπολιτευμένοι : Ibid. p. 680 E βασιλείαν βασιλεύοντες : Æschin. 3, 30 ἱερᾶσθαι ἱερωσύνην : Eur. Iph. A. 1364 αἰρεθεὶς αἵρεσιν. So Plat. Rep. p. 404 A μεταβολὰς μεταβάλλοντες. So Thuc. III. 13 ἀποστήσεσθαι διπλὴν ἀπόστασιν.

b. Accus. of cognate notion : Soph. Aj. 435 ἀριστεύουσας καλλιστεΐα.

c. Accus. of equivalent notion : Soph. Œ. C. 869 βίον (= γῆρας βίου) γηράναι : Eur. Herc. F. 436 ἦβων σθένος = σθενάρην ἦβην : Eur. Electr. 131 τίνα οἶκον, τίνα πόλιν (= τίνος οἶκον λατρείαν) λατρεύεις.

d. Elliptic accus. : Demosth. p. 62, 25 τὰ προσταττόμενα (λειτουρήματα) λειτουργῶν : Eur. Hel. 283 πολὺ παρθενεύεται : Soph. Electr. 950 ἄλεκτρα γηράσκουσιν : Demosth. p. 440, 16 τοιαῦτα πεπρεσβευκότος : Ibid. p. 535, 12 χορηγεῖν Διονύσια.

e. Adverbial accus. : Antiph. p. 117 ἄριστα χορηγήσω : Eur. Rhes. 405 ὑπηρετεῖν ταῦτα.

Obs. Λατρεύω also has a transitive sense of *waiting on*, like *θεραπεύω*.

§. 554. Verbs of *eyeing*, *looking*, *having the aspect of*, &c. take an accus. of the look, &c. or that wherein it consists.

a. Accus. of cognate notion : Eur. Cycl. 509 καλὸν ὄμμα δεδορκότας : Æsch. Pers. 79 κυανοῦν λεύσσων δέργμα : Id. P. V. 903 ἔρωσ ἀφυκτον ὄμμα προσδράκοι με. So probably Soph. Œ. C. 1081 τῶνδ' ἀγώνων ἐωρήσασα (= θεωρήσασα) τουμὸν ὄμμα.

b. Accus. of equivalent notion : Od. τ, 446 πῦρ ὀφθαλμοῖσι δεδορκώς = πυρὸς δέργμα. So the Homeric phrases : βλέπειν, δέρκεσθαι Ἄρην, ὄραν ἀλκήν = ὄραμα ἀλκῆς : Æsch. Sept. c. Theb. 500 βλέπων φόβον = βλέμμα φόβου : Eur. Ion 1263 ἀναβλέπων φλόγα = βλέμμα φλογός. So in the comedians : βλέπειν νᾶπν, ὑπότριμμα, ὄμφακας (*sour grapes*), αἰκίαν, ἀπιστίαν, συρμαίαν. Sometimes with the infin. used as a subst. : Arist. Vesp. 847 τιμᾶν βλέπω.

c. *Accus. cognate to notion implied in the verb*: Eur. Med. 92 ταυρουμένην (= ταυρικὸν βλέπουσαν) ὄμμα: Ibid. 187 ἀποταυροῦται δέργμα.

d. *Adverbial accus.*: φθονερά βλέπειν: Theocr. XX. 13 λοξὰ βλέποισα: Hom., &c. δερκόμενος δεινόν, σμερδαλέον, τακερά, so ἐλεεινὸν ὄραν: Il. β, 269 ἀχρεῖον ἰδόν: Eur. Alc. 773 τί σεμνὸν οὕτω καὶ πεφρουτικὸς βλέπεις. So Arist. Vesp. 900 κλέπτον βλέπει.

§. 555. Verbs which express the notion of *flowing, springing forth, flourishing in, shining, burning, breathing*, &c. take an accus. of the stream, &c. or that wherein it consists.

a. *Accus. of cognate subst.*: Plat. Alcib.: φύσημα φυσώντων. So Il. δ, 27 ἰδρῶσ' ἰδρῶτα: Theocr. II. 134 αἶθων σέλας.

b. *Accus. of cognate notion*: Eur. Phœn. 225 λάμπουσα σέλας= λαμπάδα: Hom. Hymn. Apol. προρέειν καλλίρροον ὕδωρ: Eur. Hipp. 1210 καχλάζων ἄφρον.

c. *Accus. of equivalent notion*: Soph. Aj. 413 φυσῶσι μένος: Id. El. 1385 φυσῶν αἶμα: Eur. Orest. 1512 ἀνταυγεί φόνον= αὐγὴν φόνου: Hom. πνείοντες μένεα= πνεύματα μένεος, so Ἄρεα πνεῖν: Eur. Hipp. 1246 πνέων σμικρὸν βίοντον: Pind. Pyth. IV. 225 πνεῖν φλόγα= πνεῦμα φλογός. So Id. πῦρ πνεῖν: Soph. Ant. 1146 πῦρ πνεόντων ἄστρων: Id. Trach. 845 τέγγει ἄχραν: Anacr. XXXVII. 2 βρούειν ῥόδα: Æsch. Pers. 622-θαλλοσύης βίον= θάλλος βίου: Pind. Ol. III. 23 δένδρε' ἔθαλλεν γῇ: Theocr. XXV. 16 ποίην θαλέθουσι λειμῶνες. (So elliptic: Eur. Frag. Dan. 10 γῇ τ' ἡρινὸν θάλλουσα.) Theocr. V. 124 ρεῖτω γάλα: Ibid. 126 ρεῖτω μέλι. So Æsch. P. V. 370 ἐξαναζέσει χόλον. So Eur. Bacch. 620 στάζων ἰδρῶτα: Id. Hipp. 122 πέτρα ὕδωρ στάζουσα.

d. *Adverbial accus.*: δῖεν ἡδύ &c.: Eur. Iph. Aul. 381 δεινὰ φυσᾷς.

§. 556. Verbs expressing *bodily condition, position or motion, sleeping, sitting, standing, rising falling, leaping, dancing*, &c. take an accus. of the position, &c. or that wherein it consists; as, εὖδω, ὑπνέω, κοιμάμαι, ἰαύω, δαυτέω, ἵζω, καθίζω, ἔζω, ἤμαι, θακέω, θαάζω, θάσσω, ἄλλομαι, πίπτω, κείμαι, ἵσταμαι, χορεύω, ὀρχέομαι, ὀρμάω &c.

a. *Accus. of cognate subst.*: Eur. Bacch. 925 στάσιν ἱστάναι: Soph. Phil. 275 ἀνάστασιν στήναι: Æsch. Ag. 1494 κείσαι κοίταν: Soph. Ant. 1045 πέπτωκε πτώματα. Cf. Eur. Elect. 686. Æsch. P. V. 910 πεσεῖν πτώματα: Arist. Aves. 1395 τὸν ἀλάδδρομον ἀλάμενος: Id. Eq. 77 διαβεβηκὼς βῆμα. Plat. Lach. p. 181 B. Eur. Andr.

653 πεσήματα πέπτωκε : Id. Ion 535 τίνα συνάντησιν συναντήσαντα : Plat. Legg. p. 942 E χορείας χορεύειν.

b. *Accus. of cognate notion* : Eur. Herc. Fur. 1061 εὔδει ὕπνον : Ibid. 1034. Il. λ, 241 κοιμήσατο χάλκεον ὕπνον : Theocr. III. 49 ἀκροτον ὕπνον ἰαύων : Il. κ, 159 ὕπνον ὤπτεϊς : Æsch. Ag. 983 ἔπειθ' ὀνόονι=ἔδραν : Eur. Orest. 954 καθίζων τρίποδα : Æsch. Ag. 190 σέλμα ἡμένων : Eur. Rhes. 547 ἡμένα κοίτας : Æsch. P. V. 389 θακοῦντι ἔδρας=θᾶκος : Soph. Œ. R. 2 ἔδρας θοάζετε : Arist. Thesm. 889 θάσσειν ἔδρας : Æsch. Pers. 303 πῆδημα (= ἄλμα) ἀφήλατο : Thuc. I. 37 κειμένη θέσιν : Æsch. Ag. 32 φροίμιον (πρώτον χόρον) χορεύσομαι : Hdt. VI. 129 ὀρχήσατο σχημάτια=ὄρχους.

c. *Accus. of equivalent notion* : Soph. Ajax 249 εἰόμενον ζυγόν : Arist. Aves 1481 ἀσπίδας φυλλορροεῖ : Eur. Orest. 871 θάσσοντ' ἄκραν : Id. Iph. A. 141 ἔξου κρήνας : Soph. Aj. 1021 ἐννυχίαν τέρψιν (= ὕπνον) ἰαίνειν : Eur. Rhes. 740 κοῖτον (= ὕπνον ἐν κοίτῃ) ἰαίνειν : Soph. Phil. 145 τόπον δυνίνα κεῖται : Eur. Suppl. 987 ἔστηκε πέτραν, the πέτρα was the στάσις : metaphor, Ibid. 1018 τελευταὴν ἦν ἔστακα : Id. Orest. 1256 στήθ' αἱ μὲν ἄμαξήρη τρίβον : Id. Phœn. 319 περιχορεύουσα ἄδονάν=ἡδὺν χόρον : Id. Iph. A. 1058 γάμους (= γαμικὸν χόρον) ἐχόρευσαν : Eur. Troad. 750 πεσὼν πῆδημα=πέσημα : Id. Hipp. 829 ὀρμήσασα πῆδημα : Eur. Ion 1268 πετραῖον ἄλμα δισκευθήσεται.

d. *Accus. cognate to the notion implied in the verb* : Æsch. Ag. 2 φρούρας ἦν κοιμώμενος=ἐν κοίτῃ φρουρῶν : so Hdt. IX. 93 κοιμησάμενος φυλακὴν : Arist. Nub. 540 κόρδαχ' (χόρον), εἰλκυσεν=ἐλκύσας ἐχόρευσεν, danced sloicly : Thuc. IV. 32 λαθόντες (= ἀποβαλίνοντες λάθρα) τὴν ἀπόβασιν : Eur. Suppl. 1047 αἰώρημα κουφίζω=κούφως αἰωροῦμαι : Arist. Aves 330 ἐγκατακρούων ποδὶ (= χορεύων) χορεύαν.

e. *Adverbial accus.* : Il. ο, 684 ἀσφαλὲς θρώσκων : Il. φ, 266 στήναι ἐναντίβιον : Eur. Hipp. 1079 ἐναντίον στάντα : Soph. Frag. 704, 2 παιδρὰ χορεύει : Id. Œ. R. 1300 μελίζονα πηδήσας^a. Cf. Trach. 1001. Id. Ant. 1325 λέχρια εἰσήλατο.

Obs. Χορεύω has a transitive sense of "to celebrate by dancing" : ἐχόρευσαν τὸν θεόν (= θεοῦ χόρον) : ἔζομαι has a transitive sense "to supplicate" : Soph. Œ. R. 30 ἐζόμεσθά σε.

Verbs of Motion.

§. 557. 1. Neuter verbs of motion have a twofold sense—1. Motion along, to go ; 2. Motion to, to arrive at ; wherefore the accusative after these verbs must be considered in its relation to each of these senses.

^a Cf. Herm. ad loc.

a. Motion along.—The notion of *going* implies, as coincident with it, the notion of a space along which the motion takes place; as, βαίνειν ὁδόν, *to go along a road*.

b. Motion towards.—The notion of *going to, arriving at*, implies the notion of the place arrived at, as coincident with its completion, just as the notion of “beating” implies the notion of a patient beaten.

2. The use of the accusative however, with verbs of motion in this latter sense, is confined to poetry, as the more accurate usage of prose defined the direction more clearly by a preposition.

Obs. The notion of *arriving at* is not communicated to the verbs of motion by the accus. case, but is an independent and distinct sense of the verb itself, called out by the notion with which it is joined: in which sense the verb is used, whether *motion along*, or *motion towards*, is determined by the context, as in the two following instances: Od. α, 330 κλίμακα δ' ὑψηλὴν κατεβήσατο. Here the context shews that καταβαίνειν means “*to move along*,” or “*down along*,” but in Od. β, 337 θάλαμον κατεβήσατο, we see the verb signifies “*to move towards*,” though the case used in both is the same, and therefore cannot determine the sense.

§. 558. 1. Verbs of *moving along*.—So βαίνειν, ἔρχεσθαι, περᾶν, ἔρπειν, πορεύεσθαι &c. ὁδόν: Æsch. Ag. 81 τρίποδας ὁδοὺς στείχει (*itque reditque viam*): Arist. Pax 42 βάδον βαδίζομεν: Il. α, 151 ὁδὸν ἔλθομεν: Arist. Aves 4 ὁδὸν προφορουμένῳ: Thuc. III. 24 ἐχώρου ὁδόν: Plat. Rep. p. 405 διεξόδους διεξελθεῖν: Thuc. V. 10 ἔθαι ὁδόν: Od. γ, 71 πόθεν πλεῖθ' ὑγρὰ κέλευθα: Il. ζ, 292 τὴν ὁδόν, ἣν Ἑλένην περ ἄνηγαγεν εὐπατέρειαν: Od. α, 330 κλίμακα δ' ὑψηλὴν κατεβήσατο: Od. ψ, 85 κατέβαιν' ὑπερώϊα: Od. ξ, 350 ξεστὸν ἐφόλκαιον καταβῆναι, *to creep down the rudder*: Od. ι, 261 οἴκαδε ἰέμενοι ἄλλην ὁδόν, ἄλλα κέλευθα ἦλθομεν: Eur. Rhes. 428 περᾶν νόστον=νόστιμον ὁδόν: Æsch. S. Th. 467 κλίμακος προσαμβάσεις στείχει πρὸς ἐχθρῶν πύργον: Id. Pers. 733 μολεῖν γέφυραν: Id. Cho. 727 πατεῖν πύλας: Soph. Aj. 845 διφρηλατεῖν τὸν οὐρανόν. So metaphor, ἀμαξεύω τὸν βίον: Soph. OE. C. 1686 πόντιον κλύδων' ἀλῶμεναι: Theocr. ἀλῶμενος ὥρεα: Eur. Med. 1067 ἀλλ' εἰμι γὰρ δὴ τλημονεστάτην ὁδόν: Il. δ, 385 ἀγγελίην στείλαν: Soph. OE. C. 20 προῦστάλης ὁδόν: Soph. Trach. 563 ἐσπόμεν ὁδόν: Æsch. Pers. 448 νῆσον ἣν Πὰν ἐμβατεύει. Arist. Thesm. 1067 διφρεύουσα νῶτα αἰθέρος: so metaphorically, Hdt. VI. 119 τρέπεται τριφασίας ὁδοῦς: cf. Thuc. V. 10. Xen. Cyr. I. 6, 43 ἄγειν (στρατιὰν) ἣ στευὺς ἣ πλατείας ὁδοῦς: Demosth. p. 49, 34 ἄγων καὶ φέρων τοὺς πλείοντας τὴν θάλατταν. So Soph. Phil. 1027 πλεῖν στόλον=πλοῦν: cf. Id. OE. R. 422. So Eur. Iph. T. 410 ἐπλευσαν νάϊον ὄχημα (=στόλον or πλοῦν): Il. λ, 140

ἀγγελίην (= ὁδὸν ἀγγελίης) ἐλθόντα : Il. ω, 235 ἐξεσίην ἐλθόντι : Demosth. p. 392 ἀπήραμεν πρεσβείαν = πλοῦν πρεσβείας : Soph. Phil. 163 στίβον ὀγμεύει : Æsch. Ag. 286 πόnton (= πῶτα πόnton) νωτίσαι : Soph. Œ. R. 193 παλίσσυστον δρόμημα νωτίσαι (to fly) : Id. Œ. C. 1400 οἶον τέλος ὁδοῦ ἀμορμήθημεν = ὁδὸν οἶαν τελοῦσαν : Eur. Alc. 752 ἀμείψασθαι πύλας, to pass through : Xen. Hipp. VIII. 10 ὁ μὲν φεύγη παντοῖα χώρια : Soph. Œ. R. 1134 τὸν Κιθαιρώnos τόπον ἐπλησίαζον (= πλησίως ἤλθομεν) : so γῆν πρὸ γῆς διώκων, passing quickly over : Æsch. P. V. 685 γῆν πρὸ γῆς ἐλαύνομαι, so ἐλαύνειν (to run) δρόμον : Demosth. p. 393 ὁδὸν ἐπειγόμενοι : Thuc. IV. 5 ἐπείγοντο τὸν πλοῦν, so φανῆναι (sc. ἐλθόντα) ὁδόν : Soph. Trach. 58 θρώσκει (passes quickly through) δόμους, so τὸδ' ἱκάνεις, this journey : Eur. Hipp. 1134 κατέχειν ποδὶ γυμνάδας ἵππους = (γυμνάζειν) τρόχον ; so ἄντην (ὁδὸν) ἔρχεσθαι, ἀντίβιον ἐλθεῖν, and many other adverbial expressions of daily occurrence ; as, τὴν ταχίστην (ὁδόν), celerrime (Xen. II. 1, 18.)—τὴν πρώτην, primum (Hdt. III. 134). Demosth. p. 28, 2.^a Ibid. p. 34, 21 τὴν ἄλλως—λέγειν, frustra dicere : Ibid. p. 73, 32 οὐδ' ἵνα τὴν ἄλλως ἀδολέσχω : Ibid. p. 34, 21 τὴν ἄλλως προήρημαι λέγειν, non frustra statui dicere—τὴν εὐθείαν, rectā—μακράν, a long way, μακροτέραν Plat.—ἄλλην καὶ ἄλλην, one way, another—ἄντην, ἀντιβίον, ἀντίον, πλησίον, αὐτόδιον, properly that same way, illico : Od. θ, 449 αὐτόδιον δ' ἄρα μιν ταμὴν λούσασθαι ἄνωγεν : Il. ψ, 116 πολλὰ δ' ἄναντα, κάταντα, πάναντα τε δόχημά τ' ἤλθον.

2. Verbs of *stepping* take an accus. of the step or its equivalent ; as, βαίνω πόδα = ποδὸς βάσιν : Soph. Aj. 42 ἐπεμπίπτει (= ἐμπεσῶν βαίνει) βάσιν : Sept. c. Theb. 371 διώκων πομπίμους χυῖας ποδῶν : Eur. Elect. 1173 βαίνουσιν ἐξ οἴκων πόδα : Id. Alc. 1153 νόστιμον ἔλθοις πόδα. So Id. Med. 1164 βαίνουσα : so ἀίσσειν χέρα, βάσιν &c. : Id. Phœn. 1412 προβὰς κῶλον, δεξιόν : Id. Orest. 1470 Μυκηνῶν ἀρβύλαν προβὰς : Id. Heracl. 802 ἐκβὰς πόδα : Id. Hec. 1071 πᾶ πόδ' ἐπάξας : Ibid. 53 περὰ πόδα : Æsch. Choeph. 676 δεῦρ' ἀπεζύγην πόδας, came on foot.

§. 559. Verbs expressing or implying *motion to* : Eur. Andr. 1120 χωρεῖ δὲ πρύμναν : Æsch. P. V. 708 στεῖχε γύας : Eur. Med. 668 ἐστάλης ὀμφαλόν : Ibid. 757 ἀφίξομαι πόλιν : Ibid. 1143 στέγας ἐσπόμην. So Il. θ, 195 κεκλήατο (sc. ἐλθεῖν) βουλήν. So Il. ζ, 87 ἡ δὲ ξυνάγουσα γεραιὰς νηδὸν Ἀθηναίης : Soph. Œ. C. 1562 ἐξανύσαι

νεκρῶν πλάκα (Dind. ἐκτανύσαι): Od. γ, 162 οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας: Il. α, 317 κνίσση δ' οὐρανὸν ἴκε: Od. α, 176 πολλοὶ ἴσαν ἄνδρες ἡμέτερον δῶ: Od. β, 337 θάλαμον κατεβήσατο: Od. ι, 351 σχέτλιε, πῶς κέν τις σε καὶ ὕστερον ἄλλος ἴκοιτο—; Od. ζ, 296 ἰκώμεθα δώματα πατρός: Il. ε, 291 βέλος δ' ἴθυνεν Ἀθήνη ρίνα: Soph. Cē. T. 35 ἄστυ Καδμείων μολών: Id. El. 893 ἦλθον πατρὸς ἀρχαίου τάφον: Eur. Med. 7 Μήδεια πύργους γῆς ἔπλευσ' Ἰωλκίας: Ibid. 12 φυγῇ—ἀφίκετο χθόνα: cf. 680. 682. 920. 1143. Id. Rhes. 289 δρυμὸν μολών. So perhaps we must explain ἰκνέσθαι τινα, *to belong to a person*; as, Hdt. IX. 26 ἡμέας ἰκνέται. So active verbs of *causing motion*; as, Eur. Alc. 457 πέμψαι σε φάος, *to send you to the light*; and these verbs have two accusatives, but these are not to be confounded with the double accusatives properly so called.

Obs. 1. All these verbs may be joined with an adverbial accusative, defining the character of the notion, and agreeing with the neuter notion of the verb; as, Eur. Med. 1164 βαίνουσα ἄβρον.

Obs. 2. The sense of direction, *to*, contained in these verbs is usually (prose always) more definitely marked by the prepos. εἰς, ἀνά, κατὰ, ὑπέρ, ἐπὶ, περί, ἀμφί, μετά, πρὸς, παρά, ὑπό, ὥς, (see these prepos.) and by the local suffix δέ, as ἄστυδε ἔλθωμεν.

Obs. 3. Those verbs of motion which imply some further notion, as *departure, approach, pursuit, flight*, &c. take naturally a cognate accusative of that notion; as, Plat. Rep. p. 496 E τὴν ἀπαλλαγὴν ἀπαλλάσσεται: Arist. Av. 854 προσόδια προσιέναι: Eur. Herc. P. 896 κυναγετεῖ διωγμόν: Id. Hel. 21 δῖωγμα φεύγων: Plat. Symp. p. 197 D ξυνιέται ξυνόδους. And sometimes we find an adverbial acc. with the other accusatives, as πέμπω σε γῆν τότε (*thus*).

Obs. 4. The distinction between the different cognate accusatives given in §. 548. 2., obtain with all verbs, though, for the sake of brevity, they will not in the following pages be classed under their separate heads as before; it being presumed that they are sufficiently illustrated in the foregoing pages, to enable the reader to determine for himself under which head they fall.

Verbs of Action.

§. 560. Any notion of *doing* implies—

The Agent and his operation,

πράττω.

The Deed or thing done.

πράγμα or τοῦτο.

So that all verbs of *doing* have an accusative of the coincident notion of the deed, or thing done.

1. Πράττω, ἐργάζομαι, βέλω, σπεύδω and σπουδάζω (*to do eagerly*) πραγματεύομαι &c.: Plat. Lach. p. 179 D πράγματα ἔπραττον, then

ταῖτα, ἄριστα, πολιτικά, κοινά &c. (sc. πράγματα) πράττειν : Eur. Alc. 97 πράττειν τάφοι : Xen. πράττειν εἰρήνην : Hes. Op. 404 χρήμα πρήξεις : Arist. Ran. 615 ποιήσω πρᾶγμα : Hdt. VI. 2 πρήσσειν πρήγματα : Eur. Hec. 1122 τοῖργον εἰργασαι : Il. ω. 733 ἔργα ἐργάζοιο : cf. Soph. Ant. 1228. Od. ρ, 321 ἐναΐσιμα ἐργάζεσθαι : Od. ω, 457 ἔργοι ἐρεζον : Eur. And. 838 τόλμαν ἄν (=τολμηρὸν ἔργον δ) ἔρεξα : Soph. Phil. 1206 παλάμαν βέξης : Il. λ, 502 μέρμερα βέζων : Od. σ, 138 πολλὰ ἀτάσθαλα ἔρεξα : Eur. Ion 448 σπενδοῖντες ἡδονάς : Æsch. Ag. 151 σπενδομένα θυσίαν : Eur. Supp. 161 εὐφυχίαν ἔσπενδους : Id. Iph. T. 200 σπενδεῖ ἀσπούδαστα : Id. Hel. 1629 μεγάλα σπενδεῖς κακά : Plat. Gorg. p. 481 Β ταῖτα σπουδάξαι : Id. Soph. p. 259 Ο οὐκ ἄξια ἐσπούδακας : Xen. Apol. VIII. 17 σπουδάζοντα τὰ ἑαυτοῦ ἡδέα. So χρᾶσθαι as expressing an action has not unfrequently an adverbial accusative ; as, Thuc. II. 15 ἄξια ἐχρωτο, *treated properly*.

2. Verbs of *accomplishing, confirming, bringing to an end, finishing, beginning (to do), endeavouring (to do), daring, &c.* : ἄνω, ἀνύω, ἀνύτω, περάω, πράσσω, περαίνω, τελέω, τελευτάω, τολμάω, &c. : Arist. Aves 439 διάθωνται διαθήκην : Æsch. Ag. 1471 κρατύνεις κράτος, *confirmest thy power* : Od. γ, 490 ἦνον ὁδόν : Eur. Hero. Fur. 576 αὐτοὺς (sc. πόνοους) ἦνυσσας : Æsch. Pers. 748 κέλευθον ἦνυσεν : Id. P. V. 700 χρεῖαν ἦνυσσασθε : Soph. Œ. R. 1530 τέρμα βίου περάσῃ : Eur. Iph. A. 19 ἐξεπέρασε βίον : Od. ν, 83 πράσσειν κέλευθον : Od. ι, 491 πράσσειν ἅλα : Soph. Aj. 22 πρᾶγος περάνας : Thuc. II. 114 πράξαντες λήψιν τῆς πόλεως = πρᾶγμα : Soph. Trach. 79 τελευτήν τοῦ βίου τελεῖν : Id. Ant. 1114 βίον τελεῖν : Id. El. 726 τελοῦντες ἑβδομον δρόμον : Od. β, 280 τελευτήσαι ἔργα, so ταῦτα τελευτᾶν : Arist. Plut. 419 τόλμημα τολμάτον : Soph. Elect. 471 πείραν (=τολμάν) τολμήσιν : Eur. Ion 976 τὰ δυνατὰ τόλμησον : Id. Hec. 1123 ἔτλης τόλμαν : Id. Herc. F. 1184 τλᾶς αἷμα = αἵματηρὸν ἔργον : Æsch. Ag. 1231 τοιαῦτα τολμᾷ. So Plat. Legg. p. 797 Β καινοτομεῖν τι νέον. So Thuc. σπονδὰς σπένδεται : Hdt. VII. 148 σπεισάμενοι εἰρήνην, so τέμνειν (*to make by sacrifice*) ὄρκια πιστά, συνθεσίας, φιλότητα, Homer. So Hdt. VI. 63 ὄρκους ἐπήλασαν.

3. Verbs of *setting, doing good or ill to others, &c.* take an accus. of the good or harm done ; as, Eur. Med. 620 πάνθ' ὑπουργεῖν σοι : Id. Alc. 845 Ἀδμήτῳ ὑπουργῆσαι χάριν.

4. Verbs of *sacrificing* take an accus. of the sacrifice or that wherein it consists, the offering, victim, &c. : θύω, βέζω &c. : Eur. Iph. A. 721 θύσας θύματα : Od. α, 291 κτέρεια κτερεῖν : ξ, 94 ἱερεύσουσ' ἱερῆτον : Hdt. VIII. 99 ἐθυμίων θυμῆματα : Plat. Rep. p. 362 C

θυσίας θέειν : Od. ξ, 446 θύσε ἄργματα θεοῖς : Æsch. Eum. 108 δειπνα-
 ῖθουν : Eur. Iph. T. 1332 θύουσα φλόγα = θυσίαν φλογός : Æsch. Ag.
 1417 ἔθουσε παῖδα : Arist. Av. 922 τὴν δεκάτην θύω = θυσίαν τῆς δεκά-
 της σελήνης, so εὐαγγέλια, διαβατήρια (θύματα) θύειν : Od. γ, 5 ἱερὰ
 ῥέζον : Il. ψ, 206 ῥέζουσι ἐκατόμβας : Soph. Trach. 288 θύματα ῥέζη.

5. So verbs of *celebrating feasts*, &c. : Hdt. I. 147 ἀγοῦσι ὄρτην.

§. 561. Verbs of *learning, concluding, studying, practising, being in the habit of*, &c. : μαθάνω, ἀσκῶ, μελετῶ, ἐπιτηδεύω, νομίζω, *to have a custom*, &c. : Soph. Trach. 450 μάθησιν ἐκμανθάνεις, so μαθάνειν τι = μάθησιν : Plat. Lach. p. 184 Ε σταδίου ἀσκεῖν : Id. Legg. p. 795 Β παγκράτιον ἡσκηκώς : Id. Gorg. p. 527 δικαιοσύνην καὶ ἄλλην ἀρετὴν (= ἀσκησιν ἀρετῆς) ἀσκοῦντας : Demosth. p. 799, 13 ἀσκοῦντες φθόνον : Æsch. P. V. 1066 κακότητ' ἀσκεῖν : Eur. Hel. 1149 ἔρωτας, ἀπάτας, δολία τ' ἐξευρήματα ἀσκοῦσα : Xen. Cyr. I. 5, 7 πολεμικὰ ἀσκεῖν : Hdt. II. 77 μνήμην ἐπασκεῖν : Plat. Gorg. p. 511 C μελετᾶν τέχνας = μελέ-
 τας : Demosth. p. 1129, 9 μελετᾶν τὴν ἀπολογίαν : Xen. Cyr. II. 3, 1 μελετᾶν τὰς τάξεις : Plat. Apol. p. 28 Β ἐπιτήδευμα ἐπιτηδεύσας : Thuc. VI. 54 ἐπιτήδευσαν ἀρετὴν : Hdt. II. 51 ταῦτα Ἕλληνες νενο-
 μίκασι : cf. ch. 92 : so ch. 42 φώνην νομίζουσι : ch. 64 ἐόρτην νενο-
 μίκασι : Id. I. 142 γλῶσσαν τὴν αὐτὴν νενομίκασι.

§. 562. 1. Verbs of *eating, drinking*, &c. take an accusative of the cognate notion or its equivalent—*food or thing eaten—drink or thing drunk* : βόσκομαι, νέμομαι, δειπνέω, βιβρώσκω, ἔδω, ἐσθίω, πατέομαι, φάγω, σιτέομαι, τρώγω, πίνω, ῥοφέω, δαίνυμαι &c. : Æschin. II. 13 δει-
 πνῶν πολυτελῆ δειπνα : Xen. Cyr. I. 2, 11 ἄριστον δειπνήσαντες : Id. Conv. I. 11 τάλλοτρία δειπνεῖν : Il. χ, 94 βεβρωκὼς φάρμακα : Æsch. Theb. 1035 σάρκας πύσσονται : Od. ι, 84 εἰδαρ ἔδουσι : Il. ε, 341 σῖτον ἔδουσι : Il. δ, 345 κρέα ἔδμεναι : Il. ο, 636 βοῦν ἔδει : metaph. οἶκον, κτήματα, θυμὸν ἔδειν : Od. κ, 460 ἐσθίετε βρώμην : Od. υ, 19 ἐταίρους ἔσθιε : Il. α, 464 σπλάγχχ' ἐπάσαντο : So Il. φ, 76 Δημήτερος ἀκτὴν : Od. ι, 94 φάγοι καρπόν : Od. δ, 33 ξεινήϊα φαγόντε : Arist. Eq. 412 κυνὸς βορὰν σιτούμενος : Theocr. XXV. 8 βόσκεσθαι βόσιν : Hdt. I. 78 νομᾶς νέμεσθαι : Arist. Ach. 801 τρώγοις ἂν ἐρεβίνθους : Od. ι, 354 ποτὸν πίνειν, so οἶνον, αἷμα, πίνειν : Theocr. XVIII. 11 πολὺν ἔπινες (οἶνον) : Eur. Cyc. 569 ὅστις ἂν πῖνῃ πολὺν : Arist. Vesp. 814 φακὴν ῥοφήσομαι : Id. Ach. 278 εἰρήνης ῥοφήσει τρυβλίου (= εἰρήνην ἐκ τρυβλίου) : Il. ω, 802 δαίνυντο δαῖτα : So Il. ψ, 201 εἰλαπλὴν δαίνυντο : Il. τ, 299 δαίσειν γάμον = γάμου δαῖτα : Il. ι, 531 θεοὶ δαί-
 νυνθ' ἐκατόμβας : Eur. Iph. Aul. 123 δαίσομον ὕμενάους : Od. ι, 162 δαινόμενοι κρέα.

2. Verbs of *putting on*, &c. take an accusative of the *dress*, or that wherein it consists : Il. σ, 317 *εἵματα ἔσθη*.

§. 563. 1. Verbs of *labouring*, *undertaking*, *toiling*, *playing*, *contending in games*, *enduring labour*, &c. take an accus. of the *labour*, &c. or that wherein it consists : *πόνεω*, *μοχθέω*, *μογέω*, *τλήμι*, *τολμῶ*, *καρτερέω*, *ἀθλεύω*, *ἀγωνίζομαι*, *ἀμιλλάομαι*, *παλαίω*, *τρέχω*, *παίζω* &c.: Plat. Rep. p. 410 B *πόνους ποθήσει*: cf. Æsch. Pers. 682. Eur. Hec. 779, Orest. 1615. Arist. Pac. 150. Demosth. p. 1443, 23. Plat. Rep. p. 410 B *γυμνάσια* (= *πόνους*) *ποθήσει*: Eur. Hipp. 1369 *ἐπόησα μόχθους*: Id. Iph. A. 213 *ἀμιλλαν ἐπόνει*: Æsch. P. V. 44 *τὰ μὲν ὠφελοῦντα μὴ πόνει μάτην*: Eur. Supp. 577 *πονοῦσα πολλὰ*: Id. Andr. 134 *μόχθον μοχθεῖς*: Xen. Cc. XVIII. 2 *πόνον μοχθοῦσι*: Id. Apol. II. 1, 7 *τάλλα πάντα μοχθήσουσι*: Eur. Phœn. 1666 *μάταια μοχθεῖς*: Eur. Hec. 815 *μοχθοῦμεν μαθήματα*: Od. δ, 170 *ἐμόγησεν ἀέθλους*: Od. π, 19 *ἄλγεα μογήσῃ*: Il. α, 162 *πόλλ' ἐμόγησα*: Eur. Hel. 603 *πόνους τλήναι*: Id. Phœn. 1514 *ἄχεα ἔτλα*: Ibid. 192 *δουλοσύναν τλαίην*: Id. Herc. F. 1250 *πολλὰ τλᾶσα*: Id. Iph. T. 115 *τολμῶσι πόνους*: Æsch. P. V. 143 *ὀχίσω φρουράν*. So. Eur. Alc. 1071 *καρτερεῖν* (= *καρτερῶς τλήναι*) *θεοῦ δόσιν*: Id. Supp. 317 *ἀθλήσας πόνον*: Id. Orest. 1124 *ἀγωνιούμεθα ἀγῶνα*: cf. Alc. 647. Suppl. 427. Arist. Ach. 481, &c. Hdt. V. 22 *ἀγωνίζεσθαι στάδιον* (= *ἀγῶνα σταδίου*): cf. Xen. Anab. IV. 8, 20. Arist. Eq. 617 *πῶς τὸ πρᾶγμ' ἡγωνίσω*; Demosth. p. 653, 25 *γραφὴν ἀγωνίζεσθαι*: Ibid. p. 194, 5 *ἀγωνίζεσθαι κίνδυνον*: Xen. Anab. IV. 8, 7 *κάλλιστα ἀγωνιούνται*, *σο ἀμιλλᾶσθαι στάδιον*, *δίαυλον*, *λόγον*: Eur. Hipp. 971 *ταῦτα ἀμιλλῶμαι*: Id. Hec. 271 *ἀμιλλῶμαι λόγον*: Il. ψ, 733 *τρίτον ἐπάλαιον*: Plat. Men. p. 94 C *ἐπάλαισαν κάλλιστα*: Hdt. VIII. 102 *ἀγῶνας δραμεῖν*: Id. IX. 74 *περὶ τοῦ παντὸς δρόμον θέοντες*. So *θεῖν τὸν περὶ ψυχῆς*, *σο περὶ σωτηρίας* &c. (sc. *δρόμον*), *σο τρέχω τὸν περὶ* &c.: Soph. Ant. 987 *ἡρόμην πόνον*: Id. Trach. 80 *ἄθλον ἄρας*: Plat. Parm. p. 137 B *παιδίαν παίζειν*: Arist. Pac. 816 *ξύμπαιζε τὴν ἐορτήν*: Xen. Cyr. VI. 1, 4 *τοιαῦτα ἔπαιζεν*: Pind. Nem. III. 46 *ἀθύρων μεγάλα ἔργα*. So Arist. Ach. 90 *ταῦτ' ἐφενάκιζες*.

2. Verbs of *carrying*, &c. take an accusative of the *burden*, or that wherein it consists, as *φέρω ἄχθος*.

§. 564. Verbs of *fighting*, *contending*, *going to war*, *going on an expedition*, *being victorious*, &c. take an accus. of the *war* or *victory*, &c. or that wherein it consists : *μάχομαι*, *πολεμέω*, *πολεμίζω*, *ἐρίζω*, *στρατεύω*, *στρατεύομαι*, *νικῶ* &c.: Il. μ, 175 *μάχην ἐμάχοντο*: cf. σ, 533. Xen. Agos. V. 5. Plat. Theæt. p. 123 A *τοιαῦτα μάχεται*: Eur.

Phœn. 1574 μαρναμένους κοινὸν ἐνυάλιον: Æsch. S. C. Theb. 545 καπηλεύει μάχην=καπήλου μάχην μάχεσθαι: Arist. Ran. 191 νεναυμάχηκε τὴν περὶ τῶν κρεῶν: Plat. Rep. p. 551 D πόλεμον πολεμεῖν: Il. γ. 433 πόλεμον πολεμίζειν: Theocr. V. 23 ἔριν ἤρισε: Hes. Theog. 534 ἐρίζετο βουλὰς=ἔριν βουλῆς: Il. ι. 389 κάλλος (=ἔριν κάλλους) ἐρίζοι: Demosth. p. 515, 15 στρατείας ἐστρατεύμενος: cf. Æschin. p. 50, 39. Isæus p. 76, 10. Thuc. I. 112 τὸν ἱερὸν πόλεμον ἐστράτευσαν: Xen. Ages. VI. 3 ὅσα ἐστρατεύσατο. So Demosth. p. 1353 ἐξελθὼν στρατεῖαν: Od. λ. 544 νίκης ἦν νίκησα. Cf. Eur. Suppl. 1060. Il. δ. 389 πάντα (sc. ἀεθλα) ἐνικά: Eur. Troad. 650 ἂ νικᾶν: Id. Alc. 1030 τὰ μείζονα νικῶσι, σο κρατέω: Hdt. I. 61 γνώμην κρατήσαντος (see *Double Accus.*): Thuc. I. 126 Ὀλύμπια νικᾶν, σο στεφανοῦσθαι Ὀλύμπια, σο νικᾶν γνώμην: Id. VII. 67 νικᾶν ναυμαχίας: Plat. Legg. p. 964 C ἀρετὴν νικᾶν.

§. 565. Verbs of *being wrong, impious, pious, &c.* take an accus. of the *impiety, error*, or that wherein it consists: ἀσεβέω, εὐσεβέω, ἀμαρτάνω, ἀμπλακέω, &c.: Plat. Legg. p. 910. ἀσεβήσας ἀτέβημα: Soph. Phil. 1441 εὐσεβεῖν τὰ πρὸς θεοῦς: Eur. Hipp. 320 τὴν ἡμέρτηκεν ἀμαρτίαν: Æschin. p. 26, 22 γυναικεῖα ἀμαρτήματα ἀμαρτάνειν: cf. Lys. p. 189, 2. Plat. Legg. p. 730 A. Soph. Aj. 1096 ἀμαρτάνουσιν ἔπη: Arist. Pax 657 ἡμάρτομεν ταῦτα: Od. χ. 154 τόδε ἡμβροτον: Xen. Cyr. III. 1, 22 ἀνθρώπινα ἀμαρτάνειν: Æsch. Ag. 1212 τὰδ' ἡμπλακον. So Livy X. 10 *noxam nocuerunt*.

Obs. The object of these verbs is generally denoted by εἰς or περὶ. Instrum. dat. as cause of error, is also used: Plat. ῥήμασι ἀμάρτη. In Xen. Hell. I. 7, 10 ἀμαρτάνω is used with accus. of object. So Æsch. Eum. 260 ἀσεβεῖν in the transitive sense of *dishonouring*.

§. 566. 1. Verbs of *saying, telling, uttering, proclaiming, &c.* or verbs which imply these notions, take an accus. of the *word, tale, &c.* or that wherein it consists: αἰνέω, ἀγγέλλω, κηρύσσω &c.: Soph. Phil. 1380 αἶνον αἰνέσας: Arist. Ach. 1083 ἀγγελίαν ἡγγελε: Æsch. Choeph. 882 ἀκραντα βάζω: Id. Pers. 593 ἐλεύθερα βάζειν: Hom. βάζειν πεπνυμένα, ἀνεμώλια, νήπια: Od. υ. 100 φάσθαι φήμην: Il. β. 100 φάσθαι ἔπος: Æsch. Choeph. 93 φάσκω τοῦτος: Il. σ. 17 φάτο ἀγγελίην: Il. α. 106 εἶπας ἔπος: cf. Soph. Aj. 128. Arist. Ach. 299 λέγε λόγον. Plat. Ion. p. 538 B &c. Soph. Aj. 1153 εἶπε λόγον: Il. α. 552 εἶπας μῦθον: Demosth. p. 406, 11 ῥήματα εἰπεῖν: Od. θ. 555 εἰπὲ δνομα=ἔπος: Eur. Orest. 415 μὴ “θάνατον” εἶπης: Pind. Nem. IX. 34 εἶπα ἀπιστον: Eur. Iph. Aul. 448 ἀνολβα εἰπεῖν: Demosth. p. 226, 18 δυσχερὲς εἰπεῖν: Æsch. Pers. 122 ἀπύων ἔπος:

Eur. Suppl. 800 στεναγμὸν ἀδοῦσατε : Od. α, 273 φράζειν μῦθον : Od. γ, 140 μῦθον μυθεῖσθην : Od. ι, 16 ὄνομα μυθήσομαι : Il. ν, 202 κερτομίας μυθήσασθαι : Il. ζ, 382 ἀληθέα μυθήσασθαι : Æsch. Suppl. 277. Eur. Med. 321 λόγους λέγε : Plat. Rep. p. 463 Εἰ ἐλέγομεν ῥήμα : Ibid. p. 393 Β λέγῃ ῥήσιν : Od. τ, 303 λέγων ἐτύμοισιν ὁμοία : Æsch. Ag. 625 οὐ ψευδῇ λέγω : Eur. Med. 316 λέγεις ἀκούσαι μαλθακά : Il. β, 182 θεᾶς ὅπα φωνήσασα : Soph. El. 329 φωνεῖς φάτιν : Id. Cē. C. 624 αὐδᾶν ἔπη : Demosth. p. 400, 17 ταῦτα τραγῳδεῖ : Plat. Rep. p. 600 D Ὅμηρον (= Ὀμήρου ἔπη) βαρυνεῖν : Id. Ion p. 633 C ἀ βαρυνεῖ. So Arist. Ach. 655 κωμῳδήσει τὰ δίκαια : Plat. Crat. 414 C τραγῳδεῖν τὰ ὀνόματα : Eur. Hipp. 585 γεγωνεῖν ὅπα : Demosth. p. 657, 3 δημηγορεῖν λόγον : Id. p. 441, 6 ἐκέينو δεδημηγορηκώς : Æsch. p. 83, 37 ῥήμα φθεγγάμενοι : Æsch. P. V. 33 φθέγγει γόους = φθογγὴν γόων : φθέγγεσθαι ταπεινόν, ἀσθενές : Eur. Med. 1307 ἐφθέγγω λόγους : Id. Iph. T. 1385 βοήν (βοή Dind.) ἐφθέγγατο : Arist. Ran. 247 χορεῖαν ἐφθεγγάμεσθαι : Æschin. p. 387, 23 κηρύσσει κήρυγμα : Il. ρ, 701 κακὸν ἔπος ἀγγελέοντα : Demosth. p. 849 μαρτυρίαν ἐμαρτύρησεν : Hdt. III. 147 ἐντολὰς ἐντεῖλατο : Æsch. Eum. 716 μαντεῖα μαντεύσει : cf. Æschin. p. 68, 41. Eur. Ion 346 ταῦτα καὶ μαντεύομαι : Ibid. 100 φήμας μαντεύεσθε : Il. τ, 420 θάνατον μαντεύει. So Hdt. χρῆ τάδε : Plat. Pol. p. 493 Α ἀληθέστατα μαντεύει : Soph. Aj. 770 ἐκόμπει μῦθον : Ibid. 1230 ὑψήλ' ἐκόμπευ : Æsch. P. V. 78 ὁμοία γηρύεται : Hdt. V. 55 αἰνίσσεσθαι (= ἡνιγμένως λέγειν) ἔπεα : Plat. Lys. p. 214 D τοῦτο (αἰνιγμα) αἰνίττονται : Xen. Anab. IV. 4, 10 ἀληθεύουσα τοιαῦτα. So Plat. Apol. p. 19 C φλυαρίαν φλυαροῦντα : Hdt. IV. ὀνομάζειν ὄνομα.

So accus. cognate to the notion implied in the verb : Soph. Trach. 753 σιγᾶ (= οὐ λέγει) λόγον : Æsch. P. V. 106 σιγᾶν τύχας : Eur. Ion 868. Plat. Theæt. p. 161 C τὸ δ' ἐμὸν σιγῶ : Æschin. p. 15, 19 σιγᾶν τὴν ἑαυτοῦ συμφορὰν : Eur. Frag. σιωπᾶν τὰ δίκαια : Hdt. I. 85 ἔρρηξε (= ἐξαπίνως ἐφώνησε) φωνήν : Soph. Aj. 1227 χανεῖν (= κεκηνώς λέγειν, *to speak open-mouthed*) ῥήματα ; so ῥήννυμι *to speak with an effort* : Hdt. I. 85 ἔρρηξε φώνην.

2. Verbs of *praying, vowing, promising, imprecating, swearing, cursing, threatening, reproaching, ordering, &c.* take an accus. of the prayer, &c. or that wherein it consists : εὐχομαι, εὐχετάω, λίσσομαι, ἀράομαι &c. : Eur. Iph. T. 629 εὐχὴν ἠΐψω : cf. Plat. Alc. p. 148 C. Legg. p. 909 Εἰ θυσίας εὐχεσθαι : Id. Alc. p. 141 Α κακὰ εὐχεσθαι : Il. γ, 274 μεγάλ' εὐχετο : so Il. θ, 347 μεγάλα εὐχετόωντο : Il. ν, 219 ἀπειλαὶ τὰς ἀπειλοῦν : Arist. Ach. 228 τί τοῦτο ἀπειλεῖ τοῦπος : Eur. Med. 153 τόδε λίσσου : Ibid. 607 ἀρὰς ἀρωμένη :

cf. Phœn. 67. Od. β, 135 ἀρήσεται Ἐρινυῖς: Æsch. Theb. 633 ἀράται τύχας: Eur. Rhés. 505 πολλὰ κακὰ ἤρᾱτο: Hom. πολλὰ ἤρᾱτο: Eur. Orest. 673 ἱκετεύω τάδε: Plat. Legg. p. 800 βλασφημεῖν βλασφημίαν: Plat. Conv. p. 183 Α ὅρκους ὁμνῖναι: Il. τ, 133 ὅμοσεν ὅρκον, so ὁμνυμι πάσας τὰς θεοὺς=ὅρκον: Thuc. V. 24 ὅρκον ὁμνυον: Arist. Ran. 140 ὅρκον ὅμοσεν: Il. ξ, 271 ὅμοσσον ἀάατον Στυγὸς ὕδωρ. So Hdt. VI. 74 ἐξορκοῦν Στυγὸς ὕδωρ: Id. IV. 172 ὁμνύουσι τοὺς παρὰ σφίσι ἄνδρας δικαιοτάτους: Eur. Orest. 1517 τὴν ἐμὴν ψυχὴν κατέμοσ', ἦν ἂν εὐορκοίμ' ἐγώ: Id. Hipp. 713 ὁμνυμι σεμνὴν Ἄρτεμιν. So frequently without the verb which is readily supplied by the mind: Soph. Antig. 758 οὐ, τὸν Ὀλυμπον, hence μά, οὐ μά, ναί μά, νῆ, νῆ Δία, ναί μά Δία, &c.: Il. β, 255 ἀλκὴν μοι ὀνειδίσας: Od. σ, 379 γαστέρα ὀνειδίζων: Æsch. Choeph. 917 τοῦτ' ὀνειδίσαι: Soph. Cē. C. 754 ὀνειδος ὀνειδισα: cf. Id. Phil. 523. Eur. Andr. 978 ὀνειδίζειν τὰς θεοὺς ἐμοί: Id. Orest. 4 οὐκ ὀνειδίζω τύχας: Soph. Aj. 243 δεινάζων κακὰ ῥήματα: Plat. Legg. p. 706 D αὐτῷ λοιδορεῖ τὸν Ἀγαμέμνονα: Il. ε, 528 πολλὰ κελεύων.

Obs. 1. The instrumental dative is sometimes used after verbs of swearing; Arist. Nub. 248 τῇ γὰρ ὁμνυτ': ἡ σιδαρέουσιν.

3. Verbs of *singing, shouting, groaning, sounding*, &c. take an accus. of the song, &c. or that wherein it consists: Æsch. Ag. 1191 ὁμνοῦσι ὕμνον: Arist. Nub. 970 κάμψειεν καμπήν: Nub. 1155 βοᾶσσομαι βοάν. So Æsch. Ag. 1349 κηρύσσειεν βοήν: Eur. Med. 543 ὁμνήσαι μέλος: Plat. Legg. p. 870 Ε νόμον ὁμνεῖν: Id. p. 822 C φήμην ὁμνούτων: Eur. Iph. T. 183 μούσαν τὰν ὁμνεί: Id. Herc. F. 687 παιᾶνα ὁμνοῦσι: Id. Troad. 385 ὁμνήσει κακὰ: Æsch. Ag. 990 ὁμνωδεῖ θρήνον: Id. Choeph. 385 ἐφθυμνήσαι ὀλολυγμόν: Il. ζ, 570 ἱμερόεν κιθάριζε: Æsch. P. V. 574 ὀτοβεῖ νόμον: Id. Ag. 1445 μέλψασα γόνον: Eur. Med. 148 λαχὰν οἶαν μέλπει: Id. Cycl. 70 ᾠδὴν μέλπω: Id. Ion 881 κιθάρας ἐνοπὰν μέλπων: Soph. Aj. 338 θαύσσει βοάν: Eur. Hipp. 168 ἀπτεον Ἄρτεμιν, the αὐτή was "Ἄρτεμις." So Æsch. Ag. 48 κλάζοντες Ἄρη. So Soph. Ant. 110 ὄν (sc. Ἀργόθεν φῶτα) Πολυνείκης κλάζων, the cry was as it were, "Argos for ever." Arist. Av. βοᾶν τὸν δεσπότην, the βοή was "ὦ Δεσπότη:" Æsch. Pers. 13 βοάει ἄνδρα, the shout was "ἄνῆρ:" Soph. Aj. 73 Αἰῶντα φωνῶ, the φωνή was "Αἴας:" Æsch. Eum. 189 λευσμόν τε καὶ μέλουσιν, οἰκτισμόν πολύν, *they groan forth "death by stoning," and many cries of "pity, οἰκτίζετε."* So Æsch. Choeph. 655 τρίτον τόδ' ἐκπέραμα δωμάτων καλῶ, the cry was "ἐκπέρα, ἐκπέρα, ἐκπέρα": Soph. Ant. 133 νίκην ἀλαλάζει: Æsch. Eum. 510 ἔπος θροοῦμενος:

Id. Ag. 1141 *θοεῖς τόμον* : Soph. Aj. 785 *θοεῖ ἔπη* : Id. Ant. 1287 *θοεῖς λόγον* : Eur. Orest. 1248 *θοεῖς αὐδάν* : Soph. OE. C. 1245 *θάνατον θοεῖ* : Æsch. Choeph. 35 *ἀμβόαμα ἔλακε* : Od. μ. 85 *δεινὸν λελακυῖα* : Æsch. P. V. 405 *στονόεν ἄλλακε* : Id. Supp. 789 *ἰῶε ἐμφάρ* : Id. Pers. 280 *ἰῶε βοάρ* : Arist. Eq. 490 *κραγὸν κεκράζεται* : Æsch. Frag. 265 *κέκραγα μέλος* : Il. π. 88 *ὀξέα κεκληγώς* : Il. σ. 280 *μακρὰ μεμυκώς* : Il. β. 314 *ἐλεεινὰ τετρίγοντας* : Eur. Alc. 760 *ἄμμουσ' ὕλακτῶν* : Soph. Trach. 867 *κωκυτὸν ἤχεῖ* : Eur. Rhes. 308 *ἐκτύπει φόβον* : Il. ρ. 593 *μεγάλ' ἔκτυπε* : Od. δ. 454 *ἀζηγῆς μεμακυῖαν* : Æsch. Theb. 867 *ἔμμου ἰαχεῖν* : Soph. Trach. 642 *ἀχὼν καναχάν* : Il. ζ. 468 *σμερδαλέα ἰάχων* : Pind. Nem. IV. 26 *κελάδῃσι ὕμνον* : Eur. El. 716 *φθόγγον κελάδει* : Id. Hel. 370 *βοάν* : Pind. Ol. II. 3 *κόσμον ἥδυν μελῇ κελαδήσομεν* : Æsch. Ag. 920 *προσχάνης* (= κεχηνηὺς βοῆς) *βόαμα*.

4. Verbs of *crying, mourning, groaning forth, lamentation, &c.* take an accus. of the *cry, groan, &c.* or that wherein it consists : Il. ω. 722 *δοιδὴν ἐθρήνεον* : Soph. Aj. 317 *ἐξέμωξεν οἰμωγάς* : Arist. Av. 213 *θρηνεῖν ὕμνους* : Æsch. Theb. 78 *θρέομαι ἀχῇ* : Eur. Orest. 1385 *στένω ἄρματίον μέλος* : Æsch. Ag. 711 *πολύθρηνον ὕμνον στένει* : Id. P. V. 433 *στένουσιν ἄλγος οἰκτρόν* : Eur. Herc. F. 753 *στενάζων φροῖμιον φόνου* : Id. Phœn. 334 *στενάζων ἄρας* : Eur. Med. 1184 *δεινὸν στενάξασα* : Soph. Trach. 51 *γουμένην ὀδύρματα* : Æsch. Ag. 1074 *ταῦτα ἀνωτότυνας* : Arist. Vesp. 555 *οἰκτροχοοῦντες φωνήν* : Soph. (E. R. *πολλὰ δακρύσαντα* : Eur. Andr. 1201 *διάδοχα δακρύω* : Od. ξ. 174 *ἄλαστον ὀδύρομαι* : Il. ω. 328 *πόλλ' ὀλοφυράμενοι* : Il. ψ. 12 *ᾤμωξεν δ' ἐλεεινά* : Il. σ. 37 *κωκύσασα ὀξύ* : Soph. Phil. 695 *ἀποκλαῖω στόνον*. So cognate to notion in verb ; Æsch. Theb. 855 *ἐρέσσετε, raise, (like the noise of oars,) πύτυλον*.

Obs. Almost all these verbs have the transitive sense of *crying for, lamenting, &c.* and take an accus. of the patient or object ; as, *δακρύω σε ; στενάζω σε &c.* So also *τύπτομαι, κύπτομαι, τίλλομαί (to mourn for) τινα*.

§. 567. Verbs of *setting forth, confessing, agreeing, admitting, yielding, denying, &c.* take an accus. of the *confession, &c.* or that wherein it consists : Eur. Orest. 1581 *ἄρνει—λυπράν γε τὴν ἀρνησιν* : Hdt. VI. 88 *συντίθεται προδοσίην* : Soph. Phil. 980 *ὁμολογῶ τάδε* : Plat. Crit. p. 52 A *ὁμολογηκώς ὁμολογίαν* : Id. Conv. p. 195 B *πολλὰ ἄλλα ὁμολογῶν* : Id. Alc. p. 151 B *δέχομαι καὶ τοῦτο* : Id. Legg. p. 781 A *τοῦτο εἴξαντος* : Soph. OE. C. 172 *εἰκοντας ἂ δεῖ* : Æsch. Ag. 1380 *τάδ' οὐκ ἀρνήσομαι* : Soph. Phil. 118 *οὐκ ἂν ἀρνοίμην τὸ δρᾶν* : Eur. Ion 1026 *ἀρνήσῃ φόνους*.

§. 568. Verbs of *deciding, prosecuting, defending, determining, decreasing, accusing, laying to the charge of, blaming, &c.* take an accus. of the *decision, suit, blame, &c.* or that wherein it consists: Demosth. p. 1280, 23 δίκην δικάζονται: Hdt. V. 25 ἐδίκασαν δίκας. Cf. Arist. Vesp. 414. Plat. Legg. p. 877 D τὴν δίκην κρίνη: Æsch. Eum. 682 πρώτας δίκας κρίνοντες: Demosth. p. 632, 24 δικάζειν ψήφισμα. So Soph. Aj. 449 ἐψήφισαν δίκην: Demosth. p. 327, 22 κρίνασαν τὰ πράγματα: Id. p. 744 νομοθετεῖν τὰ αὐτοῖς συμφέροντα: Id. p. 1468 κρίνασης τὸν ἀγῶνα: Id. p. 575, 18 ἐψήφισαντο τὴν βοήθειαν: Id. p. 988, 22 ἐγκλημα διώκουσιν: Id. p. 1270, 3 δίκην διώκειν: Antiph. p. 115, 24 γράφας διώκων: Id. p. 310 γράφην φεύγειν: Id. p. 1184 φεύγει δίκην: Isæus p. 37, 16 παρανομίαν κατηγοροῦσι: Demosth. p. 366, 21 κατηγορεῖν εὐθύνας: Thuc. III. 42 προσκατηγοροῦντες ἐπιδείξιν: Plat. Gorg. p. 491 ταῦτα κατηγορεῖς: Id. Legg. p. 636 C Κρητῶν τὸν περὶ τὸν Γανυμήδη μῦθον κατηγοροῦμεν: Arist. Vesp. 489 πρᾶγμα κατηγορή: Vesp. 106 τιμῶν τὴν μακράν: Id. Plut. 10 μέμψιν μέψεσθαι, or μέψεσθαί τι=μέμψιν: Hdt. VI. 88 μεμψόμενος τὴν ἑαυτῶν ἐξέλασιν: Eur. Med. 215 μή μοι τι μέμψηθε: Arist. Pac. 643 ἅττα διαβάλοι: Soph. Phil. 327 ἐγκαλεῖν χόλον=ἐγκλημα χόλου, *the fault of your anger*^a: Cæ. R. 702 ἐγκαλεῖν νεῖκος.

Verbs of Production, or Effect.

§. 569. The notion of producing implies—

The agent and his operation,—ποιέω.

The effect, production, or thing produced,—ποίημα (τεῖχος).

Hence all verbs of producing, or which imply production, have an accus. of this effect. This is not generally the cognate subst., but the cognate or equivalent notion, defining the particular nature of the production.

1. Verbs of *making, forming, building, founding, contriving, plotting, intenting, preparing, &c.*: ποιέω, τεύχω, δέμω, πλέκω, πτύσσω, βάπτω, ἐλαύνω, (*to work by beating, or to build in a line*) τειχέω, τειχίζω, πλινθεύω, σκευάζω, οἰκίζω, ἀρτύω, ἀρτύνω, τεκταίνω, κτίζω, ξέω, ξύω, ἐτοιμάζω, πονέω, μηχανάομαι, ὁδοποιῶ, &c.: Il. v, 147 τεῖχος (=ποίημα) ἐποίουν: Il. θ, 195 τεύχων θώρηκα: Od. δ, 174 δώματ' ἔτευξε: Metaphorically τεύχειν δόλους, βοήν, ἄλγος &c.: Od. ζ, 9 ἐδείματο οἶκους (δόμον): Il. ψ, 192 θάλαμον δέμον, so τεῖχος, πύργον &c.: Eur.

^a Herm. ad loc.

Ion 826 ἐπλεκε πλοκάς : Metaph. πλέκων λόγους &c. : Od. α, 439 πτύξασα χιτῶνα : Hdt. VI. 1 ὑπόδημα ἔρραφας : Metaph. κακόν, θάνατον, δόλον, &c. : Il. μ, 296 ἐλαύνει ἀσπίδα : ἐλαύνει τείχος, σταύρους : Il. ι, ὄγκον : Pind. αὔλακας : Arist. ὄρχον : Hdt. IX. 7 τείχος τὸ ἐτείχεον : Il. η, 449 τείχος ἐτειχίσαντο : Thuc. VI. 75. Hdt. VI. 100 ἐσκευάζοντο προδοσίαν : Plat. Crat. p. 424 Ε δταν ἀνδρεῖκελον σκευάζουσιν. So passive : Demosth. p. 319, 3 κατηγοροῖαν συνεσκευασμένον : so πέμπειν πομπήν, *to set forward the procession*, so πέμπειν ἐορτήν, Παναθήναια. So Hdt. V. 64 στόλον στείλαντες. So Pind. πλόον στέλλειν : Hdt. III. 52 πλοῖον στέλλειν : Od. ξ, 648 ἐννέα νῆας ἔστειλε : Pass. Hdt. VII. 62 ἐσταλμένος σκευήν : Il. ω, 190 ὅπλιον ἦϊα : Il. α, 86 ὀπλίσσατο δόρπον : Plat. Rep. p. 453 Β οἰκίσει πόλιν : Il. λ, 438 δόλον ἤρτυε : Il. ο, 303 ἀρτυνέουσιν ἔεδνα : Od. δ, 771 γάμον ἀρτυνεῖ, so βουλήν, ψεύδεα &c. : Il. ε, 62 τεκτῆνατο νῆας : Metaph. μῆτιν : Od. λ, 262 Θήβης ἔδος ἔκτισαν : Æsch. P. V. 814 κτίσαι ἀποικίαν : Soph. Ant. 1101 κτίζειν τάφον : Od. φ, 44 οὐδὸν ἔξεον : Il. ξ, 179 ἐανὸν ἔξυσε : Eur. Alc. 364 δῶμ' ἐτοίμαζε : Il. ψ, 245 τύμβον πονέεσθαι : Xen. Cyr. I. 6, 19 μηχανὰς ἐμηχάνω : Ibid. I. 6, 10 μηχανᾶσθαι πόρον : Il. θ, 117 τάδε τείχεα μηχανῶντο : Æschin. p. 13, 24 μηχανᾶσθαι τὴν ἀπολογίαν : so ποιεῖν, *to write or compose*. So Demosth. πρεσβεύειν εἰρήμην, *to bring about a peace by an embassy*. Xen. Anab. IV. 8, 6 τὴν ὁδὸν ὠδοποιοῦν : cf. Ibid. V. 1, 7. Plat. Phædr. p. 230 D φάρμακον εὐρηκέναι : Demosth. p. 187, 27 εὐρίσκειν λόγον : Eur. Andr. 28 πολλὰς ἂν εὐροῖς μηχανὰς : Æsch. P. V. 58 εὐρεῖν πόρους.

Obs. Οἰκίζω has two transitive senses : *to settle*, as οἰκίζειν τινά and *to occupy by a settlement*, as οἰκίζειν τὴν γῆν, so also κτίζειν τὴν γῆν.

2. Verbs of *creating, begetting, putting forth, bringing forth, exhibiting, showing, &c.* : γεννάω, τεκνῶ, φιλῶ, φύω, τίκτω, σπείρω, *to beget, φάινω, δείκνυμι &c.* : Æsch. Supp. 47 ἐγέννασε Ἐπαφον, so γεννᾶν τρίχας, ὀδόντας, *to put forth hair* ; and Metaph. νοῦν, δόξας &c. : Eur. Phœn. 19 τεκνώσεις παῖδα : Id. Andr. 1235 τίκτειν τέκνα : Od. τ, 264. Æschin. 289 C τέκνα τίκτων : Theocr. XXVII. 31. Eur. Her. 994 πόλλ' ἐτικτον : Metaph. τίκτειν ὕβριν, φόβον &c. : Soph. Ant. 645 ἀνωφέλητα φιλῶν τέκνα : Plat. Rep. p. 407 D ἔκγονα φυτεύειν : Soph. Trach. 31 ἐφύσαμεν παῖδας : Il. α, 235 φύλλα φύσει, *will put forth* ; so πῶγωνα, γλῶσσαν ; and Metaph. φρένας &c. : Soph. Aj. 760 ἀνθρώπου φύσιν βλαστῶν : Æsch. Ag. 23 φᾶος πηφύσκων : Soph. Elect. 24 σημεῖα φαίνεις : Id. Phil. 297 ἔφη' ἀφαντον φῶς : Plat. Pol. p. 514 Β θαύματα δείκνυσιν = θαυμαστὰ δειγμάτων : Id. Legg.

p. 764 B παράδειγμα δεικνύντα: Id. Symp. p. 179 D φάσματα δείξαντες: Soph. Aj. 1293 ὅς σ' ἔσπειρε.

Obs. Δείκνυμι has also an active sense analogously to γράφω, of informing against. See Double Accusative.

3. Verbs of *writing, painting, engraving, spinning, working, &c.*: γράφω, ἐντέμνω, ἐγκολάπτω, ἐγγλύφω, ὑφαίνω, πλάσσω, ποικίλλω, τεχνάω &c.: Il. ζ, 169 σήματα γράφας: Thuc. V. 29 ἔγραφεν ἐπιστολήν: Plat. Phædr. p. 278 C συγγράμματα ἔγραφεν: Ibid. p. 258 C λόγους ἔγραφον: Id. Legg. p. 948 D ἀρνησιν γράψαντα: Hdt. III. 24 ἐξομοιεύντες τὸ εἶδος: Id. IV. 88 ζῶα γραψάμενος: Ibid. 87 ἐντέμνων γράμματα: Id. I. 187 ἐνεκόλαψε γράμματα: Id. II. 4 ζῶα ἐγγλύφαι: Id. IV. 98 ἀπάφας ἄμματα: Eur. Ion 1417 ὕφην' ὑφασμα: Od. β, 96, &c. ἰστὸν (= ὑφασμα) ὑφαίνει: Plat. Charm. p. 161 E ἱματίον ὑφαίνειν: so Metaph. μῆτιν &c., ὑφαίνειν: Plat. Tim. p. 73 C σχήματα πλάσας ἐν χρύσῳ: Menand. Fr. πλάσματα πλάττειν: Metaph. λόγους &c. πλάσσειν: Il. σ, 590 χόρον ποικίλλεν: Eur. Iph. T. 223 εἰκὼ Τιτάνων ποικιλλουσα: Od. η, 110 ἰστὸν τεχνῆσαι: Metaph. Soph. Phil. 80 τεχνᾶσθαι κακὰ: Il. γ, 212 ὑφαινον μύθους.

§. 570. Verbs of *pouring, scattering, &c.* take an accus. of the *stream, &c.* or that wherein it consists: χέω, σπένδω, ἐγκανάζω, ὕω, δεύω, *to pour*; ἀστράπτω, στάζω, ἀρύω &c.: Arist. Nub. 1280 ὕειν ὕδωρ: Id. Ach. 1033 σταλαγμὸν ἐνστάλαζον: Hdt. VII. Od. κ, 518 χοῆν χεῖσθαι: cf. Soph. Œ. C. 477 ἔχεαν χοάς: Æsch. Pers. 220 χέασθαι χοάς: Il. ι, 15 χεῖι ὕδωρ: Il. π, 3 χεῖιν δάκρυα: Æsch. Supp. 1007 πῶμα χέουσιν: Soph. El. 84 χέοντες λούτρα: Metaph. χεῖιν ἀχλύν, φύλλα, κάλλος &c.: Eur. Electr. 511 σπονδὰς ἔσπεισα: Id. Or. 1322 σπείσασα χοάς: Arist. Eq. 105 ἐγκάναζον σπονδῆν: Pind. Olymp. VII. 50 ὕσε χρυσόν: Soph. Aj. 376 ἐρεμνὸν αἱμ' ἔδευσα: Æsch. P. V. 356 ἤστραπτεν σέλας: Il. τ, 38 νέκταρ στάξε: Æsch. Choeph. 1057 στάζουσιν αἶμα: Eur. Iph. A. 1467 στάζειν δάκρυ: Id. Bacch. 620 στάζων ἰδρώτα: Eur. Hipp. 526 στάζεις πόθον: Id. Alc. 1015 θειψάμην σπονδὰς: Hdt. IV. 17 σπείρειν σίτον: Od. ν, 352 ἡέρα ἐσκέδασε, so αἶμα, ἀχλύν &c.

Obs. Σπείρω has a further transitive sense, as σπείρειν τὴν γῆν; and σκεδάννυμι also signifies *to divide, separate*, as σκεδάσαι τὸν λαόν.

§. 571. Verbs of *heaping up, digging, &c.* take an accus. of the *heap, &c.* or that wherein it consists: χόω, χέω, δρύσσω, νηέω &c.: Hdt. I. 162 χώματα χοῦν: Thuc. II. 75 χώματα ἔχουν: Soph. Ant. 80 τάφον χώσουσα: Ibid. 1203 τύμβον χώσαντες: Od. β, 222 σῆμα χεύσω — τύμβον Od. δ, 584. Hdt. IV. 71 δρύσσετο ὄρυγμα: Id. I. 185 διώ-

ρυχας ὀρύξασα : Il. η, 440 τάφρον ὄρυξαν : Hdt. I. 186 ἄρυσσε ἑλυτρον : Od. τ, 64 νήησαν ξύλα πολλά.

§. 572. Verbs of *preparing meat, drink, &c.* take an accus. of the preparation, or *meat* or *drink* so prepared : μάττω, κεράννυμι, ὀπλίζω, πέσσω &c. : Hdt. I. 200 μάττειν μάζαν : Il. δ, 260 οἶνον κέρυνται : Od. γ, 393 κρητῆρα κεράσασθαι : so κεκραμένον τριά καὶ δύο : Il. λ, 640 ὤπλισσε κυκεῶνα : Hdt. I. 161 οὐδείς πέμματα ἐπέσσετο : Id. VIII. 137 ἐπέσσε σιτία. So Metaph. κεράσασθαι φιλίαν.

Verbs of Transmission.

§. 573. Verbs of transmission imply—

The agent and his operation,
δίδωμι.

The thing transmitted or gift,
δῶρον.

Verbs of *giving, contributing, granting, paying, selling, inflicting, &c.* have an accus. of the *gift, favour, payment, &c.* : δίδωμι, τίνω, ἐκτίνω, τελέω, χαρίζομαι, νέμω &c. : Il. υ, 299, &c. δῶρα δίδωσι : Æsch. Eum. 7 δίδωσι δόσιν : Hdt. VI. 89 δοῦναι δωτήνην : Od. ρ, 287 κακὰ δίδωσι : Od. α, 390 ἔδνα διδόντες. So person considered as a gift : Plat. Rep. p. 468 A τὸν ζῶντα δωρεὰν (in apposition) διδόναι : Hes. Op. 82 δῶρον ἐδώρησαν : Il. ι, 594 δῶρ' ἐτέλεσαν : Plat. Protag. p. 311 D χρήματα τελεῖν : Id. Legg. p. 847 B τέλος τελεῖν : Id. Alc. 119 ἑκατὸν μνᾶς τελέσας : Hdt. I. 14 ἀνέθηκε ἀναθήματα : Demosth. p. 309, 20 χαρίζεσθαι χάριτας, then χαρίζεσθαι τι : Il. μ, 255 κῦδος ὅπαζε. So person considered as gift : Il. ν, 416 ὅπασα πομπόν : Il. γ, 289 τιμὴν τίνειν : Hdt. V. 56 ἀποτίσει τίσιω : Soph. Œ. R. 810 ἴσῃν ἔτισεν : Plat. Rep. p. 615 B ἐκτίνειν ἐκτίσμα : Od. β, 193 θωὴν τίτειν, so τίτειν δίκην &c., τίτειν φόνον = δίκην φόνου : Il. σ, 407 ζῷα γρια τίτειν : Arist. Av. 191 φόρον φέρειν : Lys. p. 150, 1 εἰσφορὰς εἰσενήνοχασιν : Demosth. p. 1249 χιλίας δραχμὰς εἰσφέρειν. So Soph. Phil. 465 πλοῦν ἡμῖν εἴκη : Eur. Alc. 427 κοινοῦσθαι πένθος, so ἀλλάσσειν τι, *to give in exchange* : Plat. Legg. p. 862 B κατηλείας μῆτε πωλείτω μῆτε ὠνείσθω : so Arist. Eq. 15 προστρίβεται πληγὰς.

Obs. 1. Δωρέομαι also has a transitive sense *to gift, δωρέομαι τινά τινα*.

Obs. 2. So many verbs which have the patient in the Dativus Commodi have the act or commodum defined by an elliptic accus. ; as, βοηθῆσαι τὰ δίκαια, sc. βοηθήματα, so ἀρκέσαι ταῦτα. So Æsch. P. V. 635 τοῖσδ' ὑποργῆσαι χάριν : Id. Ag. 1170 ἄκος ἐπήρκεσεν.

Verbs of Reception.

§. 574. The notion of receiving implies—

<i>The agent and his operation,</i>	<i>The receipt or thing received,</i>
δέχομαι.	δῶρον.

Hence all verbs of receiving have an accus. of this coincident notion. So δέχομαι, λαμβάνω &c.: Il. α, 20 κτήματα δεχέσθω: Il. η, 400 τοῦτο δέχομαι: Il. ω, 434 δῶρα δέχεσθαι. So of persons: Il. α, 446 ἐδέξατο παῖδα. So Plat. Rep. p. 416 E δέχεσθαι μισθόν: Ibid. p. 368 C λαμβάνουσι μισθόν: Ibid. p. 501 E τέλος λήγεται &c.; so ἀλλάσσειν τι, to receive in exchange.

Verbs of Perception.

§. 575. Verbs of seeing, hearing, receiving information from, &c. have an accus. of the perception or thing perceived—the sight or thing seen—the hearing or thing heard; εἶω, αἰσθάνομαι, ἀκούω &c.: Eur. Med. 1167 ἰδεῖν θέαμα: Il. δ, 275 νέφος εἶδε: Eur. Hel. 71 τιν' εἶδον ὄψιν: cf. Plat. Phæd. p. 250 B. Eur. Hipp. 809 ἴδω θέαν: Id. Hel. 117 εἶδες σὺ τὴν δύστηνον: Æsch. Pers. 48 ὄψιν προσιδέσθαι: Id. P. V. 69 ὄραν θέαμα: Plat. Legg. p. 887 D ὁρῶντες ὄψεις. Applied to persons; as, Soph. Œ. C. 311 γυναῖχ' ὄρῳ: or things; as, Ibid. 1454 ὄρῳ ταῦτα: Eur. Bacch. 1232 λεύσσω αὐτῆς ὄψιν: Plat. Theæt. p. 192 D αἰσθησιν αἰσθάνομαι: Id. Phæd. p. 75 τὰλλα αἰσθάνεσθαι: Soph. Œ. C. 301 τοῦνομ' αἰσθηται: Id. Aj. 1318 προσθόμην βοήν: Hdt. I. 80 ὁδμήν ἀσφραϊνόμενος: Soph. Œ. C. 518 ἀκουσμ' ἀκούσαι: Id. 240 ἀτοντες αὐδάν: Il. κ, 532 κτύπον ἀῖε: Id. Orest. 1325 κλύειν βοήν: Id. Suppl. 1161 κλύων ἔπος &c.; so ἀκούειν τι.—(See §. 487. 1.)

Obs. For the genitive after these verbs see §. 485.

Verbs of Possession.

§. 576. The notion of possessing implies—

<i>The agent and his operation,</i>	<i>The possession or thing possessed,</i>
κέκτημαι.	χρήματα=κτῆμα.

Hence all verbs of possessing have an accus. of this coincident notion; these verbs are followed also by an accus. of a person, considered as a mere possession; as, δούλον=κτῆμα.

1. Verbs of *inhabiting, possessing, finding, having, holding, occupying, enjoying, containing, wearing, &c.* take an accus. of the *possession* or thing *possessed, &c.*: οἰκέω, ναίω, ναιετάω, νέμω, νέμομαι, χανδάνω, χωρέω, κέκτημαι, ἔχω &c.: Eur. Alc. οἰκετεύεις οἶκον: Arist. Ran. 977 οἰκίας οἰκεῖν: Eur. Phœn. 1231 οἶκον οἰκήσω: Æsch. Eum. 654 δώματ' οἰκήσει: Eur. Iph. T. 699 οἰκεῖ δόμους: Id. Andr. 243 οἰκοῦμεν πόλιν: Id. Hel. 1096 οἰκεῖς ἀστέρων ποικίλματα = ποικίλους ἀστέρων οἶκους: Id. Iph. A. 1508 ἕτερον αἰῶνα καὶ μοῖραν (= ἑτέρους οἶκους) οἰκήσομεν: Id. El. 925 ἀλγιστα οἰκεῖς: Od. ρ, 419 οἶκον ἔναιον: Il. ρ, 308 οἰκία ναιετάασκε: Il. ο, 190 ναιέμεν ἄλα: Eur. Ion 1198 ἄτρεστα ναῖουσι: Il. υ, 8 ἄλσεα νέμονται, so Ἰθάκην νέμεσθαι: Il. υ, 185 νέμηναι τέμενος: Il. β, 751 ἔργα (fields) ἐνέμοντο: Il. ψ, 742 ἔξ μέτρα χάνδανε: Hdt. I. 51 χωρέων ἀμφορέας ἑξακοσίους: Id. IV. 61 χωρεύουσι τὰ κρέα: Æsch. Ag. 1051 φωνὴν κεκτημένη: Plat. Theæt. p. 175 κεκτημένος χρυσίου: Eur. Phœn. 555 χρήματα κέκτῃνται: Id. Bacch. 514 δμῳίδας κεκτήσομαι: so ἔχειν τι, or τινα, considered as a possession. So Æsch. Supp. 253 καρπούται χθόνα: Soph. Œ. C. 1357 στολὰς φορεῖν: Id. Elect. 420 σκήπτρον οὐφέρει: Id. Ant. 705 ἦθος φέρεi: Arist. Eq. 757 θούριον λῆμα φορεῖν: Hdt. III. 12 ἀσθενέας φορεύουσι τὰς κεφαλὰς.

2. Verbs of *obtaining, acquiring, finding, gaining, taking, catching, buying, taking to oneself, choosing, gathering, reaping, &c.* take an accusative of the *acquisition*, or thing *acquired, gained, &c.*: κτάομαι, κερδαίνω, ἀπολαύω, πλεονεκτέω, ἐμπολάω, αἶρομαι, ἄρνυμαι, δειλέζω, δρέπω, δράσσομαι, ἀρπάζω, πρίαμαι, ἱωγρέω, εὐρίσκω, κυρῶ, and τυγχάνω (sometimes) αἰρέω &c.: Il. ι, 400 τὰ (κτῆματα) ἐκτήσατο: Od. ω, 192 ἐκτήσω ἄκοιτιν: Eur. Med. 1047 κτᾶσθαι κακά: Id. Hel. 903 τὰ κτητὰ κτᾶσθαι: Soph. Œ. R. 889 κέρδος κερδανεῖ: Id. Œ. C. 72 κερδάνη μέγα: Id. Trach. 231 χρηστὰ κερδαίνειν: ἔπη: Thuc. VI. 61 πλεονεκτεῖν ταῦτα: Demosth. p. 1434 πλεονεκτεῖν ἄλλα: Od. ο, 455 βίοτον πολλὸν ἐμπολῶντο: Soph. Trach. 93 κέρδος ἐμπολᾷ: Eur. Med. 716 εὕρημα οἶον εὕρηκας: cf. Ibid. 553. Æsch. P. V. 267 αὐτὸς εὐρόμην πόνους: Hdt. I. 195 πολλὰν χρυσίου εὐρούσα: Soph. Aj. 1023 πάντα ταῦτα εὐρόμην (acquired): Arist. Thesm. 1008 ταυτὶ τὰ βελτιστ' ἀπολέλαι' Εὐριπίδου. So Hom. κῶδος ἀρεῖσθαι. So of a person considered as a *gain*: Soph. Œ. C. 461 σωτήρ' ἀρεῖσθε; Id. Œ. R. 1225 πένθος ἀρεῖσθε: Id. Aj. 75 δειλίαν ἀρεῖς: Eur. Alc. 55 ἄρνυμαι γέρας: Id. Iph. A. 995 ταῦτα τεύξομαι: Id. Phœn. 490 ἃ μὴ κυρήσας: Id. Hec. 698 κυρῶ νιν: Id. Bacch. 754 ἥρπαζον τέκνα = ἀρπαγὴν. So Od. ο, 174 ἥρπαξε χήνα: Eur. Hipp. 1427 πένθη καρπουμένη, so

καρπούσθαι τὴν γῆν = καρποὺς τῆς γῆς : Id. Iph. Aul. 1299 ἀνθεα δρέπιν : so Id. Hipp. 210 πῶμ' ἀρυσάμην : Soph. Aj. 55 ἔκειρε φόνον, a harvest of blood.

Accusative of Time.

§. 577. As verbs of motion imply a coincident notion of a space over which the motion takes place, (see §. 558.) so all verbs imply a notion of *time* over which the action extends, coincident and co-extensive with it ; whence all verbs *may* have an accusative case of this coincident notion of time, if it be required definitely to express it : χρόνον, τὸν χρόνον, *during this time* ; different from χρόνῳ, σὺν χρόνῳ, *with time*, as the instrument ; νύκτα, ἡμέραν (poet. ἡμαρ) : Od. κ, 142 ἔνθα τότ' ἐκβάντες δύο τ' ἡματα καὶ δύο νύκτας κείμεθα : Il. β, 292 ἓνα μῆνα μένων : Il. κ, 312 οὐδ' ἐθέλουσιν νύκτα φυλασσέμεναι : Hdt. VI. 127 ἡ δὲ Σύβαρις ἤκμαζε τοῦτον τὸν χρόνον μάλιστα : Id. IV. 181 τὸν ὄρθρον. (So τοὺς ὄρθρους Arist. Lysistr. 966.) : Xen. Anab. IV. 5, 24 καταλαμβάνει τὴν θυγατέρα τοῦ κωμάρχου ἐνῆπτην ἡμέραν γεγαμημένην : Id. Cyr. VI. 3, 11 καὶ χθὲς δὲ καὶ τρίτην ἡμέραν τὸ αὐτὸ τοῦτο ἐπραττον : Eur. Alc. 784 τὴν αὔριον μέλλουσιν εἰ βιώσεται : Demosth. p. 116, 23 ἴσχυσαν δέ τι καὶ Θηβαῖοι τοὺς τελευταίους τουτοὺς χρόνους μετὰ τὴν ἐν Λεύκτροις μάχην. Accus. of time and place together : Soph. Œ. R. 1134 ἡμος τὸν Κιθαιρώνος τόπον—ἐπλησίαζον τῷδε τάνδρῳ τρεῖς ὅλους—μῆνας. The accus. of place marks that the shepherds were wandering *over*, not merely *in*, Cithæron : Arist. Ach. 141 τοῦτον ἔπινον τὸν χρόνον. So even with substantives, by an ellipse of εἶναι : Eur. Orest. 72 παρθένε οὔσα μακρὸν δὴ μῆκος χρόνου.

Obs. 1. When the time is in the genitive it is considered as the cause or antecedent condition of the action (§. 523.) τοῦτο ἐγένετο ταύτης τῆς ἡμέρας, *on this day* ; ταύτην τὴν ἡμέραν, *during this day* ; so νυκτός, *at night* ; νύκτα, *during the night*. Sometimes we find the point of time in the accus., but this only in general notions of time, such as *seasonably*, *lastly*, where the accus. stands for the cognate substantive ; as, Arist. Ach. 23 ἤκοντες ὥριαν = ὥρον ἤξιν : Hdt. II. 2 τὴν ὥρην (= ὥραιον, neut. acc.) ἐπαγνίειν σφίσι αἰγας ; so τὸ τέλος, τὸ τελευταῖον, καιρόν, οὐδένα καιρόν.

Obs. 2. Hence arise many adverbial expressions ; as, ἡμος, τῆμος, epic ; (= ἡμαρ and τῆμαρ), ἐνῆμαρ, παντῆμαρ, νύκτωρ, πάννυχτα, σήμερον, αὔριον, τῆτες, ὄναρ καὶ ὕπαρ, ἀκμήν, ἀρχήν, τὴν ἀρχήν (properly *at first*), ὀμπνίνο, πέρας, τὸ πέρας, τέλος, τὸ τελευταῖον, νέον, ἔναγχος, νυπερ, πρότερον, τὸ πρῶτον, τὸ πρὶν (τὸ πάρος Il. κ, 309.), τὸ αὐτίκα, τανῦν—τὸ πάλαι (Hdt. VII. 129.), τὰ πρό (Thuc. I. 3.), τάρχαϊον (Æsch. Suppl. 341.).—καιρόν, *commodum* (poet.).—πρῶτον, τὸ παλαιόν, τὸ λοιπόν, τὸ ἑωθινόν (Hdt. III. 104 θερμότατος δὲ ἔστι ὁ ἥλιος τούτοις τοῖσι ἀνθρώποις τὸ ἑωθινόν), τὸ μισημβρινόν (Theocr.

I. 15.), δειλινόν, ὑστερον, παύστατον, ἐξάκινα, θηρόν, (poet., θηρόν χρόνον, — εἰσάυχες, εἰσάτες—ἔως εἰς ἔτος Soph. Ant. 340. So παλαιὸν χρόνον, both of point and of duration of time; τὴν ὥραίην (sc. ἄρην) Hdt. IV. 28. Eur. Alc. 809 ἡ φάος τότε οὕτω χρόνον παλαιὸν εἰσεδέκετο : Iph. Aul. 419 χρόνον παλαιὸν δαμάτων ἔκδημος ὦν.

Obs. 3. This notion of duration of time is also expressed by the prepositions διὰ, ὑπὸ, ἀνά, κατὰ &c.—(See *Prepos.*)

Accusative of Quantity.

§. 578. Expressions of *space, distance, time, value, &c.* which are defined by the mention of their parts, have an accusative of these parts or measures, as being equivalent to the cognate notions of *space, distance, value, &c.* which would be in the accusative; as, II. ψ, 529 λείπετο δουρὸς ἐρωήν=λείμμα, *the distance of a spear's cast*. So ἐπορεύσατο δύο σταδίους=ἐπορεύσατο τὴν ὁδὸν δυοῖν σταδίων : Hdt. I. 31 σταδίους δὲ πέντε καὶ τεσσαράκοντα διακομίσαντες ἀπίκοντο ἐς τὸ ἱρόν : Id. VI. 119 ἀπέχειν δέκα καὶ διηκοσίους σταδίους : Ibid. 135 Μιλτιάδης ἀπέπλεε—Πάρον—πολιορκήσας τε ἑξ καὶ εἴκοσι ἡμέρας : Xen. M. S. III. 6, 1 οὐδέπω εἴκοσιν ἔτη γεγονώς, like *viginti annus natus*.—So δύνασθαι, *to be of the value of* : Hdt. III. 89 τὸ δὲ Βαβυλωνίων τάλαντον δύναται Εὐβοΐδας ἐβδομήκοντα μνέας : Xen. Anab. I. 5, 6 ὁ σίγλος δύναται ἐπὶ ὀβολούς. So ἔλκειν, *to weigh* : I Hdt. I. 50 ἔλκοντα τρίτον ἡμιτάλαντον—and even with the cognate notion expressed : Ibid. ἔλκουσαν σταθμὸν τέλαντα δέκα.

Obs. 1. This definition of quantity is often more nearly defined by παρά; and to define an uncertain quantity, εἰς, ἐπὶ, ἀμφί, περί, κατὰ, πρός.

Obs. 2. Here also must be classed the adverbial accusatives : πολλά, *sæpe*, τὰ πολλά, *plurimumque*, ὥς τὰ πολλά, πολύ (πολλόν), μέγα, μεγάλα, μέγιστα, ὀλίγον, μικρόν, μικρά, συχνά, μακρά, ἴσον, τοσοῦτο, ὅσον, πάντα, τὸ ἐπίπαν, in all (Hdt. VI. 46), ἄδην, *enough*, ἄχνην, *the least*, Arist. Vesp. 92.

Particular uses of the Equivalent Accusative as a means of defining the verbal notion.

§. 579. 1. It is clear from the foregoing examples, that the particular object or point wherein any feeling, quality, or action consists, is put in the accus., as being substituted for the cognate notion of the verb. This is especially the case with verbs expressing qualities or feelings : καλλιστεύει τὰ ὄμματα=καλλός, as the eyes were the beauty. So Od. α, 208 ζοικε αὐτῷ ὄμματα, the likeness consisted in the eyes : II. γ, 210 ὑπείρεχεν ὄμους. So Hdt. II. 111 κάμνειν τοὺς ὀφθαλμούς : Id. III. 33 τὰς φρένας ὑγιαίνειν : Xen. M. S. I. 6, 6 ἀλγείν τοὺς πόδας : Ibid. IV. 1, 2 οἱ τὰ σάματα—

τὰς ψυχὰς εὖ πεφυκότες : Plat. Rep. p. 453 B διαφέρει γυνὴ ἀνδρὸς τὴν φύσιν : Ibid. p. 462 D ὁ ἀνθρώπος τὸν δάκτυλον ἀλγεί.

2. Hence it is also used with adjectives (positive, comparative, or superlative) expressing quality, &c. ; as, καλός, κακός, ἀγαθός, σοφός, φρόνιμος, χρήσιμος, χρηστός, δίκαιος, ἱκελος &c. Ἀγαθὸς τέχνην τινά : Od. α., 164 ἐλαφρότερος πόδας εἶναι : Il. ε., 801 Τυδεὺς μικρὸς μὲν ἔην δέμας : Od. α., 371 θεοῖς ἐναλίγκιος αὐδὴν : Od. ε., 211 οὐ μὲν θὴν κείνης γε χερσίων εὐχομαι εἶναι, οὐ δέμας, οὐδὲ φνὴν· ἐπεὶ οὕτως οὐδὲ ζοῖκε θνητὰς ἀθανάτησι δέμας καὶ εἶδος ἐρίζειν : Ibid. 217 σείω περίφρων Πηνελόπεια εἶδος ἀκιδνοτέρη μέγεθός τ' εἴσαντα ἰδέσθαι : Il. ο., 642 ἐκ πατρὸς πολὺν χείρονος νῖος ἀμαίνων παντοίας ἀρετὰς, ἡμὲν πόδας, ἥδὲ μάχεσθαι καὶ νόον ἐν πρώτοισι Μυκηναίων ἐτέτυκτο ; So πρώτος ; Æsch. Pers. 443 ἐν πρώτοις πίστιν, *among the chief for faith* : Il. β., 478 ὄμματα καὶ κεφαλὴν ἱκελος Διὶ τερπικεραύνῳ, Ἀρεῖ δὲ ζῶντην, στέρνον δὲ Ποσειδάωνι : Æsch. Pers. 27 δεινοὶ μάχην : Eur. Hec. 269 ἡ Τυνδαρίς—εἶδος εὐπρεπεστάτη : Hdt. III. 4 Φάνης καὶ γνώμην ἱκανός, καὶ τὰ πολέμια ἄλκιμος ἦν : Xen. Cyr. II. 3, 7 ἀνέστη Φεραύλας τὸ σῶμα οὐκ ἀφυῆς καὶ τὴν ψυχὴν οὐκ ἀγεννεῖ ἀνδρὶ ζοικῶς : Ibid. VIII. 4, 18 δεινὸς ταύτην τὴν τέχνην. So σοφὸς τὰ τοιαῦτα : Arist. Nub. φιλόδημος τὴν φύσιν : θαυμαστός τὸ μέγεθος, τὸ κάλλος Plat. So Hdt. I. 19 Ἀσσησίης ἐπὶ κλήσιν. So Æsch. Theb. 363 καινοσπήμονες εὐνὰν αἰχμάλωτον, *the ἡῆμα was the εὐνὰ*.

Obs. 1. This is sometimes more accurately defined by the prepositions εἰς (*looking towards*), πρὸς (*with reference to*), κατὰ (*according to*) : Il. γ., 158 εἰς ὅπα ἵκεν : Eur. Orest. 541 μακάριος—πλὴν εἰς θυγατέρας, σοφὸς πρὸς τι : Soph. Œ. R. 1087 κατὰ γνώμην ἵδρις. So sometimes we find the local or instrumental dat. for the accus. : σώμασιν ἀδύνατοι—κακίστους τοῖς ἥθεσι.

3. So also with exclamations which express wretchedness ; as, οἶμοι (= δυστύχης) τὰ πάθεα, *wretched that I am in my sufferings*.

4. Hence arises an adverbial accusative, with the verb εἶμι &c. (expressed or implied), denoting some particular sort of *being*, (size, or place or relation) which was implied in the notion of *being* as it presented itself to the mind, and without which the verb εἶναι would have no intelligible meaning ; such as εὖρος, ὕψος, μέγεθος, βάθος, μῆκος, πλῆθος, ἀριθμός, γένος, ὄνομα—μέρος, τὸ σὸν μέρος, τὸ αὐτοῦ μέρος—τὸ δ' ἀληθές—γνώμην ἐμήν : Hdt. VI. 83 Κλέανδρος γένος ἑὸν Φεγαλεὺς ἀπ' Ἀρκαδίας : Plat. Euthyph. p. 2 A ἔστι δὲ τὸν δῆμον Πιτθεύς : Hdt. VII. 109 λίμνη ἐοῦσα τυγχάνει ὥσει τριήκοντα σταδίων—τὴν περίοδον : Id. VI. 36 ἀπὸ δὲ τοῦ ἰσθμοῦ τούτου ἡ Χερσόνησος εἰς ὡ πᾶσά ἐστι σταδίων εἴκοσι καὶ τετρακοσίων τὸ μῆκος : Xen. Anab.

II. 5, 1 μετὰ ταῦτα ἀφίκοντο ἐπὶ τὸν Ζάβατον ποταμὸν τὸ εὖρος τεττάρων πλέθρων : Ibid. IV. 2, 2 οἱ μὲν ἐπορεύοντο τὸ πλῆθος ὥς δισχιλίοι.

Obs. 2. Sometimes the modal dative is used ; as, πλήθει πολλὰς.

5. So we find two adverbial accusatives together ; Hdt. I. 178 μέγαςτος ἐοῦσα ἕκαστον μέτωπον—one of size, the other of place.

6. Here also belong some neuter accusatives denoting some particular case or way in which any verbal notion operates, and which from their frequent usage have generally a pure adverbial sense ; as, ἐνάντιον, τοῦναντίον, τάναντία, τὰλλα, λοιπόν, *de reliquo*, τὸ δ' ὅλον, *omnino*, πότερον, πότερα, θάτερα, ἀμφοτέρων poet., ἀμφοτέρα prose, δοία ἐπὶ, οὐδέτερα, τό, τοῦτο (ταῦτα) μὲν—τοῦτο (ταῦτα) δέ, ταῦτ' ἄρα, ὅ, ὅτι, οἷον, ἄτε, οὐδέν (μηδέν) τί, πολλά, πάντα, τὸ κατὰ (εἰς, ἐπὶ) τι (τινα) : II. γ, 179 ἀμφοτέρων, βασιλεὺς τ' ἀγαθὸς, κρατερός τ' αἰχμητῆς : II. δ, 145 βασιλῆϊ δὲ κείται ἀγαλμα, ἀμφοτέρων, κόσμος θ' ἱππῶ ἐλατῆρί τε κῦδος : II. η, 418 τοῖ δ' ὠπλίζοντο μάλ' ὤκα, ἀμφοτέρων νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην : Od. β, 46 ὃ μοι κακὸν ἔμπεισεν οἴκῳ, δοιά· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα κ. τ. λ. : Plat. Gorg. p. 524 C εἴ τις οὖν μέγα ἦν τὸ σῶμα φύσει ἢ τροφῇ ἢ ἀμφοτέρα. Ἄμφοτερα, ἕτερα : Id. Apol. p. 22 E μήτε τι σοφὸς ὦν τὴν ἐκείνων, μήτε ἀμαθὴς τὴν ἀμαθίαν, ἢ ἀμφοτέρα [sc. σοφίαν καὶ ἀμαθίαν] : Id. Euthyph. p. 9 D ὁ δ' ἂν οἱ μὲν φιλῶσιν, οἱ δὲ μισῶσιν, οὐδέτερα ἢ ἀμφοτέρα : Id. Phaed. p. 68 C. Soph. (E. R. 1197 ἐκράτησε τοῦ πάντ' εὐδαίμονος ὄλβου : Id. Phil. 66 τούτων γὰρ οὐδέν μ' ἀλγυνεῖς (ἀλγυνεῖ Dind.).—Τὸ ἐπ' ἐμέ, τοῦπ' ἐμέ, τοῦπί σε, τὸ εἰς ἐμέ, τὸ ἐμὸν, τὸ σόν, *quantum ad me* : Soph. Antig. τὸ ἐπὶ τήνδε τὴν κόρην : Plat. Phileb. p. 17 C τὸ κατ' ἐκείνην τὴν τέχνην. So Xen. Anab. I. 6, 9 τὸ κατὰ τοῦτον εἶναι, and also ὅμοια, ἐπιτηδές : so τὸ πρὸς ἡλίου δυσμῶν &c.

Obs. 3. So ταῦτα has an emphatic force ; Arist. Ran. 67 τοιοῦτοσι τοίνυν με δορδάπτει πόθος Εὐριπίδου, καὶ ταῦτα τοῦ τεθνηκότος.

7. Some substantives, standing in the equivalent accus., have assumed from long usage a purely adverbial sense ; as, κράτος, *strongly*, (Æsch. Suppl. 763 χρὴ φυλάσσεσθαι κράτος = κρατερὰν φυλακὴν) : τάχος—τάχος ἐλθεῖν (= ταχίστην ὁδόν) : μέγεθος : Hdt. II. 44 λάμπωντος μέγεθος = μεγάλην λαμπάδα : Soph. Ant. 446 μῆκος = μακρὸν λόγον : Demosth. p. 367 τὸ μέρος : Plat. Crit. p. 45 τὸ τοῦτου μέρος. So καιρὸν : Soph. Aj. 34 καιρὸν δ' ἐφήκεις. But generally this is more definitely expressed by κατὰ, ἀνά, εἰς &c.

Accusative in Apposition.

§. 580. 1. The accusative (frequently with a genitive depending on it) is put in apposition to the patient of the verb, or the cognate or equivalent notion, with which it agrees; as, Il. λ, 27 *δοτε Κρονίων ἐν νέφει στήριξε, τέρας μερόπων ἀνθρώπων*: Pind. Ol. I. 57 *ἔλευ ἅπαν, ἂν οἱ πάτηρ ὑπερκρέμασε, κάρτερον αὐτῷ λίθον*: Eur. Med. 192 *ὑμνοὺς εὗροντο—βίου τερπνὰς ἀκοάς*: Ib. 597 *θέλων φύσαι παῖδας ἔρμα δώμασιν*: Plat. Rep. p. 468 A *δόντα αὐτὸν ὤρεάν*: Eur. Orest. 727 *εἰσὼρ φιλτατον βροτῶν,—ἡδεῖαν ὄψιν*: cf. Hec. 1074. Æsch. Choeph. 578 *ἄκρατον αἶμα πίεται, τρίτην πόσιν*: (cf. Eur. Andr. 466.) Ibid. 97. Arist. Eq. 9 *ξυναυλίαν κλαύσωμεν*: Il. τ, 302 *ἐπὶ δὲ στενάχοντο γυναῖκες Πάτροκλον πρόφασιν, σφῶν δ' αὐτῶν κήδε' ἐκάστη*.

Obs. 1. This construction is illustrated by Eur. Ion 1288 *ἀλλ' ἐγενόμεσθα, πατὴρ οὐσίαν λέγω*: where λέγω marks definitely that there is a particular οὐσία implied in the verb *ἐγενόμεσθα*.

2. And even when there is no accus. of the cognate notion or its equivalent, an accusative stands in apposition to the verbal action contained in the sentence which precedes it, and which would stand, if expressed, in the cognate accusative or its equivalent; as, Pind. Olym. IX. 79 *ἐπωνυμίαν χάριν νίκας ἀγερῶχου κελαθησόμεσθα, (ὑμνον) βροντάν*: Il. ω, 735 *ρίψει ἀπὸ πύργου, λυγρὸν ὄλεθρον=ὄλεθρίαν ῥίψιν*: Eur. Hipp. 815 *ὃ βιαίως θανοῦσ' ἀνοσίῳ τε συμφορᾷ, σᾶς χειρὸς πάλαισμα μελέας, sc. θάνατον, πάλαισμα*: Id. Orest. 498 *πληγαῖς θυγατρὸς τῆς ἐμῆς—(πληγὴν) αἰσχιστον ἔργον*: cf. Id. Iph. A. 234. Id. Orest. 1105 *Ἐλένην κτάνωμεν, Μενέλειω λύπην πικράν*: Æsch. Choeph. 199 *εἶχε συμπευθεῖν ἐμοὶ, ἄγαλμα τύμβου τοῦδε καὶ τιμὴν πατρός*: cf. Plat. Gorg. p. 507 E. Eur. Alc. 7 *καὶ με θητεύειν (δουλείαν) τῶνδ' ἄποιν', ἡγάκασεν*: Id. Andr. 290 *Κύπρις εἶλε λόγοις δολίοις—πικρὰν σύγχυσιν Φρυγῶν πολέϊ*: Id. Electr. 1261 *Ἀλιρρόθιον ὅτ' ἔκταν' ὠμόφρων Ἄρης, μῆλην θυγατρὸς ἀνοσίῳ νυμφευμάτων*. So δίκην and τρόπον, Æsch. Ag. 2 *κοιμώμενος στέγαις Ἀτρειδῶν ἄγκαθεν κυνὸς δίκην*: Id. 48 *μέγαν ἐκ θυμοῦ κλάζοντες Ἄρη, τρόπον αἰγυπίων*; or it sometimes agrees with an indefinite notion of action implied in the definite verb of action in the sentence; as, Xen. Cyr. VIII. 5, 32 *τὰ μὲν γὰρ παρελθόντα (πράγματα), Κύρον ηὔξησατε, in your former actions*. So especially we find many accusatives which from long usage have the force of prepositions or adverbs; as, χάριν, *gratia*; χάριν ἐμήν, σήν, *mea, tua gratia* (poet. also χρέος for χάριν Eur. Hec. 892.); ὤρεάν, *gratis*; ὤρετήν, (Hdt. VI. 89 *ὤρετήν γὰρ ἐν τῷ νόμῳ οὐκ ἔξην δοῦναι, gratis dare per legem non licebat*); προῖκα, *incautum*; μοῖραν, *arctum, omnino*; πέρας, *lastly*; γνώμην ἐμήν Aristoph., perhaps also *eneca*. Hdt. VII. 61 *εἶχον τιάρas—λεπίδος σιδηρέης ὄψιν*: Id. VIII. 117 *οὐδένα κοσμὸν ἐμπιπλάμενοι*: Il. ρ, 366 *δέμας πυρός*: Arist. Vesp. 338 *τοῦ δ' ἔφεξιν—ταῦτα δρᾶν σε βούλεται*. So especially in similes and illustrations: *in morem*; δέμας poet., *instar, ad instar*: Plat. Phædr. 250 E *τετράποδος νόμον*.

3. And when a verbal notion is resolved into a periphrasis for poetical effect, an accusative is used to define and illustrate the notion so resolved, standing seemingly independently, but in reality in apposition to the verbal notion in the speaker's mind, and implied in the sense: Æsch. Ag. 224 *ἔτλα δ' οὖν θυτὴρ θυγατρὸς γενέσθαι* (—*ἐθυγατρώθει*) *γυναικοποιῶν πολέμων*

ἀρωγάν=θυσιάν : Id. Theb. 289 μέμναι ζωπυροῦσι τάρβος, τὸν ἀμφιτευχῇ λεών : Eur. Phœn. 211 Ζεφύρου πνοαῖς ἰππεύσαντος (=πνέοντος) κάλλιστον κελάδημα : Id. Orest. 932 τιθείω λευκὸν ὄνυχα διὰ παρηγῶν (=τύπτουσα παρηγῆας) αἵματηρὸν ἄταν : Soph. Œ. R. 722 οὐτ' ἦνυσεν φορέα γενέσθαι πατρός, οἷτε Λαῖον, τὸ δεινὸν οὐφοβεῖτο, πρὸς παῖδός θανεῖν.

Obs. 2. In some cases a nomin. appears to take the place of the accus., but in reality it refers not to the whole sentence, but to the subject of the sentence : Eur. Heracl. 70 ἰκέται ὄντες βιαζόμεσθα καὶ στέφῃ μαιίνεται, πόλει τ' ὄνειδος καὶ θεῶν ἀτιμία, sc. *ie* ἰκέται ὄντες, being so shamefully treated, are ὄνειδος and ἀτιμία.

4. So the expressions τὸ δὲ μέγιστον, τό γε μέγιστον, καὶ τὸ μέγιστον, τὸ δὲ δεινότατον, καὶ τὸ δεινόν., καὶ τὸ ἔσχατον, τό γε ἔσχ., τὸ κεφάλαιον, τὸ τελευταῖον, which are so frequently used in the Attic writers. The article is but rarely omitted : Thuc. I. 142 μέγιστον δὲ τῇ τῶν χρημάτων σπάνει κωλύσονται. When a greater emphasis is to be laid on one of these expressions, it assumes the form of a sentence, and the really primary sentence is made to depend on it ; as, Plat. Phæd. 66 D τὸ δὲ μέγιστον πάντων ὅτι θόρυβον παρέχει καὶ παραχῇν.

Obs. 3. There is a sort of apposition in such verbal sentences as ποιῦμενος χώραν λείων. (See §. 375. 5.)

Emphatic (or so called Absolute) Accusative. Accusative after Adjectives.

§. 581. 1. Somewhat analogous to the accus. in apposition is the accus. which (standing generally at the beginning of a sentence to mark the notion principally to be kept in view throughout) has been called the accusative absolute, and wrongly explained a supposed ellipse of κατὰ : but this accus. either depends on some word carried on by the speaker's mind from the preceding sentence ; as, Od. a, 274 μνηστῆρας μὲν ἐπὶ σφέτερα σκιδνασθαι ἄνωχθι μητέρα δ', εἰ οἱ θυμὸς ἐφορμάται γαμέεσθαι, ἀν ἴω κ. τ. λ., where μητέρα depends on ἄνωχθι : or the accus. depends on some following verb ; as, Arist. Nub. 1148 καὶ μοι τὸν υἱόν, εἰ μεμάθηε τὸν λόγον ἐκείνον, εἴφ', ὃν ἄρτίως εἰσήγαγες : where υἱόν is the patient of εἰπέ in the sense of "speak of:" (cf. §. 898. 2.) or it is an accus. of time or quantity placed for emphasis at the beginning of the sentence ; as, Xen. Cyr. VIII. 5, 32 τὰ μὲν γὰρ παρελθόντα ὑμεῖς μὲν Κῦρον ἠυξήσατε στράτευμα δόντες : or there is a change of construction in the sentence. Thuc. VIII. 15 τὰ τε χίλια τάλαντι ὧν διὰ παντὸς τοῦ πολέμου ἐγλίχοντο μὴ ἀψασθαι εὐθὺς ἔλυσαν τὰς ἐπικειμένας ζημίας τῷ εἰπόντι ἢ ἐπιψηφίσαντι ὑπὸ τῆς παρουσίας ἐκπλήξεως καὶ ἐψηφίσαντο κινεῖν. τάλαντα depends upon κινεῖν, though the construction is broken.—See *Anacolouthon*.

2. Sometimes the accus. depends on a verb in the speaker's mind, which is readily supplied by the nature of the passage, and is omitted for the sake of emphasis. So Soph. Ant. 441 σὲ δὴ, σὲ τὴν νεύουσαν ἐς πέδον κára, φῆς ἢ καταρνέῃ μὴ δεδρυκέναι τὰδε, where the fact of the passage being an address suggests λέγω. (Cf. Soph. Ant. 857. Æsch. P. V. 766. Eur. Her. 202. Arist. Nub. 84.)

3. The accusative stands also after adjectives derived from or compounded with verbs, and expressing the verbal notion ; as, Æsch. Ag. 1090 πολλὰ κακὰ ξυνίστωρ : Ibid. 103 ἐλπίς ἀμύνει τὴν θυμοβόρον φρένα

λύπην : Xen. Cyr. III. 3, 9 ἐπιστήμονες τὰ προσήκοντα : Eur. Med. 686 τρίβων τὰ τοιάδε : Soph. Ant. 788 φύξιμός σε : Eur. Hipp. 1029 φυγὰς χθόνα : Id. Rhes. 625. Plat. Charm. p. 158 C ἔξαρνος εἶναι τὰ ἐρωτώμενα : Id. Alc. p. 141 D ἀνήκοον εἶναι ἔνια.

4. σχῆμα καθ' ὅλον καὶ μέρος. We sometimes find an accusative without any verb on which it directly depends followed by two other accusatives of its parts, each with its proper verbs on the joint notion of which it depends. So Thuc. II. 95 Σιτάλκης ἐστράτευσεν ἐπὶ Περδίκκαν—δύο ὑποσχέσεις, τὴν μὲν βουλόμενος ἀναπράξει τὴν δ' αὐτὸς ἀποδοῦναι : ὑποσχέσεις depends on the two verbs following—Soph. Ant. 21 οὐ γὰρ τάφου νῦν τῷ κασιγνητῷ Κρείων τὸν μὲν προτίσας τὸν δ' ἀτιμάσας ἔχει.

5. After verbs expressed by periphrasis (see §. 360. Obs. 3.) the proper accusative may of course be used.

Accusative of the patient—Double Accusative.

§. 582. 1. Those verbs which, besides the notion of state or feeling, act, effect, motion, implied in the verb, imply further the operation of any of these on some person or thing, as the patient or object affected thereby, have an accusative of that patient or object as implied in the verb, and making up the notion of the whole verbal operation, as all such notions of action imply the notion of the patient, see §. 544. Thus verbs of *striking, wounding, cutting, &c.*; as, τύπτω σε, δέρω αὐτόν. Verbs of *hurting, insulting, benefiting, deceiving, pleasing, &c.*; as, βλάπτω σε. Verbs of *depriving, taking from, stripping, killing, &c.*; as, στέρομαι σε : it will be needless to enumerate all the verbs which imply a patient, as they will readily occur to the mind, or be recognised when met with.

Obs. 1. We must however be careful to distinguish between the accus. of the *effect*, δέμω δόμον, or *act*, θύω βοῦν=θυσίαν, διδάσκω γράμματα, and the *real patient* of a verbal notion, κτείνω σε, διδάσκω σε.

2. These verbs imply therefore two notions—the *act*, &c. and the *patient*, as making up the whole verbal notion; and hence such verbs may have a double accusative case, if it be necessary to define clearly both the act, &c. and the patient; as, διδάσκω σε καλὰ. (See §. 545. 1.)

3. But as this is not always necessary (with some verbs indeed never), it happens that the use of the double accusative case is mostly confined to certain verbs whose sense generally requires a definition of the act and the patient to convey a clear notion to the mind of the hearer, or to express the meaning of the speaker.

1. Verbs of *saying something of*, or *doing something to* another

person ; as, ἐργάζεσθαι, ποιεῖν, πράττειν &c.—λέγειν, εἰπεῖν &c.—κακά, ἀγαθά &c. : an accus. of the thing said or done, and of the patient.

2. Verbs of *asking, praying, &c.* ; as, αἰτεῖν, αἰτεῖσθαι, ἀπαιτεῖν, ἐρωτᾶν, ἐρέσθαι, ἐξετάζειν, ἰστορεῖν &c. : accus. of the question asked and the patient.

3. Verbs of *teaching, reminding, &c.* ; as, διδάσκειν, παιδεύειν, ἀναμνησκειν &c. : accus. of the instruction and the patient.

4. Verbs of *dividing into parts* ; as, δαλεῖν, τέμνειν &c. : accus. of the divisions and the patient.

5. Verbs of *concealing from* ; as, κρύπτειν : accus. of the concealment, or that wherein it consists, and the patient.

6. Verbs of *advising, persuading, challenging, compelling* ; as, πείθειν, ἐποτρύνειν, ἐπαίρειν, προκαλεῖσθαι, ἀναγκάζειν : accus. of the advice, &c. or that wherein it consists, and the patient.

7. Verbs of *depriving, taking away from, stripping, putting on, &c.* ; as, ἀφαιρεῖσθαι, στερεῖν, ἀποστερεῖν, συλᾶν, ἐκδύειν, &c. : accus. of the deprivation, &c. or that wherein it consists, and the patient.

Obs. 2. This double accus. with some of these verbs, as ἀφαιρέω, may arise from there being a twofold sense in the verb, thus ἀφαιρεῖν τι, to take away from some one, or to their loss ; and to deprive some one of something.

8. Analogously to these verbs, those also of *taking away some impurity, &c.* as καθαίρω, λούω, νίπτομαι, &c. are used with a double accus. case ; one of the cleansing, &c. or that wherein it consists, viz. the impurity &c., and the patient ; so also παύω.

4. It is not meant either that the verbs implying these notions always have a double accus. case, but only that generally or frequently in good writers they are so constructed, as both the notions more or less frequently require to be defined ; or that no verbs except those implying these notions ever have a double accusative. This construction is found with other verbs in good writers, when they may wish to define the exact nature of the verbal operation, as will be seen from the subjoined list, though it mostly happens that this is not required, the verb being already sufficiently definite in this respect ; and in later writers several verbs are found with a double accus. which are not so used in good writers ; and many verbs are found with the two accus. (of the act, &c. and the patient) separately, though not together, the objective sentence being sufficiently complete by the use of one of them only.

Obs. 3. Where the patient of any of these verbs is in the dative case, it arises from the notion of the benefit or harm resulting to him being the prominent feature in the thought; as, Hes. Opp. 42 κρύψαντες βίον ἀνθρώποισι, *for their benefit*: ἀνθρώπους would simply be, *concealing it from men*.

Verbs which have a Double Accusative.

(Those with an Asterisk prefixed are of common occurrence.)

§. 583. 1. ἄγω: Xen. Cyr. I. 6, 19 ἄγειν στενὰς ὁδοὺς στρατιάν. See also Arist. Pax 125.

Pass. Soph. Antig. 878 ἄγομαι ὁδόν. Very commonly acc. of person only. Acc. of cognate notion only: Hell. IV. 4, 13 ἦγε τὴν ἐπὶ Μέγαρα. So ἀνάγω: Il. ζ. 292 τὴν ὁδὸν ἣν Ἑλένην πῆρ ἀνήγαγεν. So Soph. OE. C. 96 ἐξήγαγέ με τήνδε τὴν ὁδόν: Arist. Pax 1093 ὁδὸν ἡγεμονεύον.

2. ἁδικέω: Demosth. p. 118, 19 ἁδικεῖν ἁδίκημα ἐκείνον: Thuc. III. 56 ἡδίκησαν πολλὰ ἡμᾶς: Pass. Eur. Med. 221 οὐδὲν (ἁδίκημα) ἡδικημένος: Id. Andr. 350 πόσας δ' ἂν εὐνὰς (τὴν ἁδίκημα) θυγατέρ' ἡδικημένην.

Acc. of injustice, or unjust act alone; as, Plat. Rep. p. 344 ἁδικίαν ἡδικηκότα: so οὐδέν, τοιαῦτα, πλείστα, μέγιστα &c. ἁδικεῖν: Eur. El. 920 ἡδίκεις λέχη. Acc. of person only; as, Eur. Med. 692 ἁδικεῖ μ' Ἰάσων.

3. αἰδέομαι (*to reverence*): Eur. Med. 326 αἰδέσει οὐδὲν λιτάς.

Generally with acc. of patient only: Id. Hipp. 1258 αἰδούμενος θεούς.

4. αἰκίζω, αἰκίζομαι: Il. χ. 256 ἀεικιῶ ἔκπαγλόν σε: Xen. Anab. III. 1, 12 ἡμᾶς τὰ αἰσχιστα αἰκισάμενος.

Acc. of person only: Il. ω. 22 Ἐκτορα ἀεικίζειν. Thing as patient: Ibid. 54 γαῖαν ἀεικίζει.

5. αἰνέω: Æsch. Ag. 1482 αἰνεῖς δαίμονα κακὸν αἶνον.

Acc. of cognate notion alone: Soph. Phil. 1380 αἶνον αἰνέσας: Ibid. 1398 ἃ δ' ἤνεσας: Æsch. Choeph. 78 δίκαια καὶ μὴ δίκαια αἰνέσαι. Acc. of person: Ibid. 1009 αὐτὸν αἰνῶ. Thing as patient: Æsch. Eum. 975 αἰνῶ μύθους.

6. αἰρέω, *I prosecute*: Isæ. p. 64, 19 εἰλε δύο δίκας Εὐπολιν.

Acc. of thing only: Plat. Legg. p. 784 D εἰλη τὴν δίκην. Acc. of person only: Æschin. p. 75, 41 αἰρεῖτε τὸν δῆμον, *accuse the people*.

7. αἰρέω, *I take*: Eur. Hec. 443 αἰσχιστα Τροίαν εἰλε.

8. αἶρω: Eur. Hipp. 1361 αἶρετε πρόσφορά με.

The patient of the verb is either a person, as Eur. Bacch. 942 αἶρειν νιν, or a thing, αἶρω χεῖρα &c.

9. *Αἰτέω : Od. β, 387 ἦτεε σῆα αὐτόν, the παῖς being the request ; so Arist. Av. 190 αἰτούμεθα δίοδον Βουιωτῶς.

Also acc. of the request only : Il. ε, 358 ἦτεε ἱπποῦς : Æsch. Pers. 216 αἰτοῦ τάδε ; and acc. of person only : Soph. Ant. 1199 αἰτήσαντες ἐνοδῖαν θεόν, so ἀπαιτέω : Eur. Phœn. 601 ἀπαιτῶ σπῆντρά σε. Acc. of request only : Ibid. 81 πατρὶ' ἀπαιτεῖ σπῆντρα. Of person only : Id. Orest. 1586 ἀπαιτεῖ θεούς.

Obs. Αἰτεῖν τινός τι Eur. Very commonly αἰτεῖν, αἰτεῖσθαι παρὰ τινός τι.

10. *Αἰτιάομαι : Arist. Ach. 514 αἰτιάμεθα ταῦτα (αἰτιάματα) τοὺς Λάκωνας : cf. Demosth. p. 250, 23.

Acc of accusation only : Demosth. p. 1404, 23 αἰτιάσασθαι ταῦτα.—(See §. 568.) Acc. of person only : Il. λ, 78 ἔτιώωντο Κρονίωνα : Eur. Med. 605 μηδέν' ἄλλον αἰτιάω. Thing substituted for person : Eur. Orest. 276 αἰτιάσθε θέσφατα : Demosth. p. 314, 20 αἰτιάσατο ἂν πενίαν.

11. Ἀλγύνω : Soph. Phil. 66 ἀλγυνεῖς οὐδέν με^a : Pass. Soph. Phil. 1022 τοῦτο δ' αὐτ' ἀλγύνομαι.

Acc. of sorrow only : Soph. Œ. R. 446 ἀλγύναις πλέον. Acc. of person : Eur. Hipp. 798 ἀλγυνούσι σε. Of thing considered as patient : Id. Med. 398 ἀλγυνεῖ κίαρ.

12. Ἀλείφω : Od. ζ, 227 ἀλειψεν λίπα πάντα (τὸν χρῶα).

Acc. of cognate notion only : Thuc. IV. 68 λίπα ἀλείψασθαι. Acc. of patient alone : Plat. Lys. p. 217 D τὰς τρίχας ἀλείψει.

13. Ἀμείβομαι : Hdt. III. 52 ἀμείβεσθαι οὐδὲν πατέρα : cf. Id. VII. 135, and Od. ρ, 393. Soph. Œ. C. 991.

Acc. of answer : Eur. Suppl. 478 σφριγῶντ' ἀμείψῃ μῦθον. Acc. of person alone : Od. ι, 272 μ' αὖτις ἀμείβετο.

Obs. The words used in the answer are frequently put in the dative : ἀμείβεσθαι ἐπίεσσι &c.

14. Ἀμέρδω : Hom. Hymn. Cer. 312 ἡμερσεν τιμὴν Ὀλύμπια δώματ' ἔχοντας.

Acc. of thing lost : Eur. Hec. 1028 ἀμέρσας βίον. Acc. of person : Il. π, 53 ἀμέρσαι τὸν ὁμοῖον.

Obs. The thing lost is generally in the gen. : ἀμέρδω βίου, ὀφθαλμῶν, αἰῶνος.

15. Ἀμπίσχω : Arist. Ran. 1063 τοὺς βασιλεύοντας ράκια ἀμπίσχων.

16. Ἀναγκάζω : Soph. Phil. 1366 ἀναγκάζεις τάδε ἐμέ : cf. Id. Electr. 256. Pass. Plat. Phædr. 254 A δευνὰ ἀναγκαζομένω.

Acc. of thing alone : Eur. Iph. T. 595 ἀναγκάζει τάδε. Acc. of person only : Eur. Hec. 364 μ' ἀναγκάσει. So προσαναγκάζω Plat. Symp. p. 181.

^a Herm. ad loc.

17. Ἀναδέν: Arist. Plut. 765 ἀναδήσας σε εὐαγγέλια.

18. Ἀναμμήσκω: Xen. Anab. III. 2, 11 ἀναμμήσω κινδύνους ὑμᾶς.

19. Ἀνίδω: Soph. Ant. 550 ἀνίῃς ταῦτ' ἐμέ: Pass. Soph. Phil. 906 τοῦτ' ἀνιδῶμαι.

Acc. of person only: Od. β, 115 ἀνίησει νῆας Ἀχαιῶν.

20. Ἀπατάω: Thuc. V. 9 ἀπατήσας ἃ (κλέμματα) τὸν πολέμιον: Pass. Soph. OE. R. 594 τοσοῦτον ἡπατημένος.

Acc. of deceit only: Soph. Phil. 929 οἷ' ἡπάτηκας. So Il. γ, 399 ταῦτα ἡπεροπεύειν. Acc. of person only: Soph. Trach. 500 Κρονίδαν ἀπάτασεν. So ἐξαπατάω Demosth. p. 105, 62.

21. Ἀπαυράω: Il. ζ, 17 ἀπηύρα θυμὸν ἑμφω: Il. ψ, 291 ἀπηύρα ἵππους Αἰλείαν.

Acc. of thing taken only: Il. ι, 107 ἀπούρας κούρην. The person is sometimes put in the gen.: Od. σ, 272 τῆς ἄλβον ἀπηύρα. Also dative incomm.: Il. ρ, 236 παλέσσω θυμὸν ἀπηύρα.

22. Ἀποδεύρω: Hdt. V. 25 τοῦ τὸν πατέρα—ἀπέδειρε πᾶσαν τὴν ἀνθρώπην.

23. Ἀποκτείνω: Plat. Apol. p. 39 C ἀπεκτόνατε ὅταν τιμωρίαν (= θάνατον) ἐμέ.

Elsewhere with acc. of person only.

24. Ἀποσπᾶω: Soph. OE. C. 866 ἀποσπᾶσας ὄμμ' ἐμέ.

Generally acc. of thing only, or person considered as thing: ἀποσπᾶω τι or τινα.

25. Ἀπολιχμάω: Il. φ, 123 ἀπολιχμήσονται αἰμά σε.

26. Ἀποφεύγω: Demosth. p. 1014, 8 ἀπέφυγον δίκας αὐτούς: Id. p. 1021, 2, &c.

Acc. of suit only: Ant. p. 115, 32 ἀποφεύγεσθαι τὴν γραφὴν. Of prosecutor only: Andoc. p. 16, 17 ἀποφεύξομαι αὐτόν.

27. Ἀπύω: Od. ι, 399 ἦπνευ μεγάλα τοὺς Κύκλωπας.

Acc. of thing said only: Eur. Supp. 800 στεναγμὸν ἀπύσατε: Il. ξ, 399 τόσσον ἦπναι: Æsch. Pers. 122 τοῦτ' ἔπος ἀπύων.—(See §. 566. I.) Acc. of patient only: Æsch. Theb. 130 σε ἀπύουσαι: Soph. Aj. 887.

28. Ἀπωθέομαι: Thuc. I. 32 ἀπεωσάμεθα τὴν γενομένην ναυμαχίαν Κορινθίους.

(See Κρατέω.)

29. Ἀρμόζω: Plat. Lach. p. 188 D ἡρμουςμένος καλλίστην ἁρμονίαν λύραν: cf. Arist. Eq. 995: Plat. Pol. p. 591 D τὴν ἁρμονίαν ἁρμολόμενος.

30. Ἀσπάζομαι : Plat. Lys. p. 133, 22 ἀσπασόμενοι τὰ ὄσπατα τοὺς αὐτῶν : cf. Eur. Ion 1363.

Commonly acc. of person only ; as, Od. χ, 498 ἡσπάζοντο Ὀδυσῆα : or of a thing substituted for person ; as, Eur. Ion 587 τὴν συμφορὰν ἀσπάζομαι.

31. Ἀτιμάζω : Soph. Ant. 544 μήτοι μ' ἀτιμάσῃς τὸ μὴ θανεῖν (= ἀτιμίαν) : cf. Id. CE. R. 339. Pass. Eur. Iph. Aul. 943 ἀνάξ' ἡττησμένη.

Commonly acc. of patient only : Od. ψ, 116 ἀτιμάζει με : or thing considered as patient, Eur. Hipp. 611 ὄρκους ἀτιμάσῃς.

32. Αὐδῶ : Il. ε, 170 ἔπος μιν ἤδδα.

Acc. of person only : Od. ε, 28 Ἑρμείαν ἤδδα. Generally with acc. of thing spoken only.—(See §. 566. 1.)

33. Αὐξάνω, αὖξω : Æsch. Pers. 756 αὐξάνειν οὐδὲν ὄλβον : Pass. Plat. Rep. p. 328 D τοσοῦτον αὖξεται.

Generally with acc. of person only. Acc. of increase only : Eur. Iph. T. 413 φιλόπλουτον ἀμύλλαν (αὖξημα) αὖξοντες μελάρροισι.

34. *Ἀφαιρέομαι (ἐξαιρέομαι) : Il. α, 182 ἀφαιρείται Χρυσήϊδα ἐμέ : cf. Xen. Cyr. IV. 6, 4. Pass. Hdt. III. 65 ἀπαιρεθέω τὴν ἀρχήν : so Id. 137 ἐξαιρεθέντες τὸν Δημοκῆδεα καὶ τὸν γαυλὸν ἀπαιρεθέντες.

Acc. of person only : ἦν σε ἀφέλωμαι. Acc. of thing only : Il. ε, 316 εἰς θυμὸν ἔλοιτο. So Arist. Ach. 164 τὰ σκόροδα πορθούμενος. With a gen. of person : Xen. Hell. III. 1, 7 ἀφαιρησόμενος τὸ ὕδωρ αὐτῶν. With dative, see §. 602. 1.

35. *Βάζω : Il. ι, 58 βάσεις πεπνύμενα βασιλῆας : Od. γ, 127. Eur. Rhes. 719. Æsch. Theb. 553.

Acc. of thing said only : Hom. ἀνεμώλια, νήπια βάσεις : Eur. Hipp. 119 μάταια βάζει : Æsch. Choeph. 869, &c.

36. Βάλλω (to hit) : Od. ρ, 483 ἔβαλες καλὰ τὸν ἀλήτην : Il. δ, 480 ἔβαλε πρῶτον (βλήμα) αὐτόν : Il. π, 511 βάλεν δ (ἔλκος) μίν.

Acc. of throw only : Eur. Suppl. 330 βλήματα βαλεῖν. Commonly with acc. of person only ; as, Il. λ, 410 ἔβαλε ἄλλον : or thing considered as patient ; as, Il. ζ, 17 ἔβαλε στῆθος.

37. Βάπτω : Arist. Ach. 112 βάψω βάμμα σε.

Acc. of dye only : Plat. Rep. p. 429 Ε χρώματα βάπτῃ. Commonly with acc. of patient only : Od. ι, 392 πέλεκυν βάπτει.

38. Βιάζομαι (to take away by force) : Il. φ, 451 βίησατο μίσθον νῶϊ : Pass. Xen. Anab. VII. 6, 40 βιασθεῖσαι τοῦτο.

Generally acc. of patient only.

39. βλάπτω : Plat. Legg. p. 920 C βλάπτοι σμικρότατα τοὺς χρωμένους : Pass. Ibid. p. 696 B μέγιστα ἂν βλάπτοιο.

40. βοῶ (to call on) : Eur. Med. 205 βοῶ λιγυρὰ ἄχρα προδότην : cf. Id. Troad. 335.

Acc. of cry only, see §. 566. 3.

41. γάμω : Hdt. III. 88 ἐγάμεε τοὺς πρώτους γάμους Κύρου θυγατέρας : cf. Eur. Troad. 357. Arist. Av. 1725.

Acc. of marriage only : Æsch. P. V. 766 γαμῆ γάμον. Commonly acc. of person only ; as, Od. ο, 241 ἐγμει γυναῖκα : Il. ι, 388 κούρην οὐ γαμέω Ἀγαμέμνωνος.

42. γελῶ, to laugh at : Theocr. XX. 14 ἐγέλαξε σεσαρὸς καὶ σοβαρόν με.

Generally dat. of person.

43. γεύω : Eur. Cyc. 149 γεύσω ἄκρατον μέθυ σε.

44. γοῶ : Soph. Trach. 51 γοωμένην οὐδύρματα τὴν ἐξοδον.

Generally acc. of patient only.

45. γράφω, γράφομαι (I prosecute) : Plat. Euth. p. 2 E γέγραπται γραφήν σε : Demosth. p. 1296, 5 γράψασθαι αὐτοὺς ζημίαν : cf. Arist. Av. 1052.

Acc. of suit only : Plat. Legg. p. 928 E γράφεσθαι τὴν γραφήν, (with a gen. of the accusation of the crime.) Acc. of person only : Ibid. γράφεσθαι πατέρας.

46. γυμνάζω : Eur. Hipp. 112 γυμνάσω τὰ πρόσφορα ἵππους.

Pass. Æsch. P. V. 594 δρόμους γυμνάζεται. Generally acc. of person only.

47. δαίρω (δέρω) : Arist. Nub. 441 δαίρειν ἄσκον (= δέρμα) σῶμα.

Acc. of skin only : Od. κ, 19 ἄσκον δείρας. Acc. of patient only : Ibid. 533 μῆλα δείραντας.

48. δαίω (to divide) : Hdt. VII. 121 δασάμενος τρεῖς μοίρας τὸν στρατόν : Thuc. III. 21. So Plat. Legg. p. 695 C ἐπτά μέρη τεμόμενος : Arist. Eq. 768 λέπαδνα κατατετμηθείην.

Generally only acc. of patient ; as, δαίω γῆν.

49. δεξιόμαι, to greet : Xen. Cyr. III. 2, 7 δεξιωσάμενοι πολλὰ τὸν Κύρον.

Acc. of act. only : Eur. Rhes. 419 πυκνὴν ἄμυσσιν δεξιούμενοι. Of person only : Xen. Cyr. VIII. 7, 2 πάντας δεξιωσάμενος. With dat. : Æsch. Ag. 852 θεοῖσι πρῶτα δεξιόσομαι.

50. Δέομαι : Thuc. V. 37 ἐδέοντο Πάνακτον (=δέημα) τοὺς Βου-
τούς : like αἰτέω.

More commonly with acc. of the thing requested, and gen. of person ;
as, Plat. Apol. p. 18 Α τοῦτο ὑμῶν δέομαι. And the Infīn. frequently
stands for the request : Id. Rep. 338 Α ἐδέοντο ὑμῶν μὴ ἄλλως ποιεῖν. Acc.
of request only : Thuc. I. 32 ξύμφορα (sc. δέγματα) δέονται : Isæus p. 78,
34 δέησιν δέομαι : Æsch. p. 328, 43 δέησιν εἰδείθῃ : Arist. Ach. 1058 δέημα
δ δέιται μου.

51. Δέχομαι, *to greet* : Eur. Iph. A. 1182 δεξόμεθα δέξιν ἥν σε
δέξασθαι χρεών.

52. Δέω : Hdt. V. 72 κατέδησαν τὴν (δέσω) ἐπὶ θανάτῳ τοὺς
ἄλλους : cf. Id. III. 119. Pass. Eur. Hipp. 1237 δεσμὸν δεθείς.

Commonly acc. of patient only ; as, Il. α, 406 τόν—οὐδ' ἔδησαν. Fre-
quently a dat. of the bond, with ἐν : Od. μ, 161 ἀλλὰ με δεσμῷ δήσατ' ἐν
ἀργαλίῳ.

53. Δηλέω : Hdt. IV. 115 δηλησάμενος γῆν πολλά.

54. Διαβάλλω : Arist. Eq. 63 τοὺς ἔνδον ψεύδη διαβάλλει.

Generally with acc. of patient only.

55. Διαιρέω : Hdt. IV. 148 αὐτοὺς ἐξ μοίρας διεῖλεν. So Thuc.
VI. 42 τρία μέρη νεύμαντες.

56. Διατρίβω, *to put off* : Od. β, 204 διατρίβῃ δν γάμον (=τριζήν)
Ἀχαιοῦς.

Acc. of delay only : Od. ν, 341 διατρίβω γάμον : cf. β, 265.

57. *Διδάσκω : Il. ψ, 307 ἐδίδαξαν σε ἵπποσύνας : cf. Od. ξ, 234,
θ, 481. Æsch. Eum. 571. Eur. Hipp. 421. Arist. Ach. 656.
Hdt. VI. 138. Midd. Soph. Ant. 356 ἐδιδάξατο ὀργάς : cf. Eur.
Andr. 740.

Acc. of instruction only : Eur. Hipp. 917 τέχνας μυρίας διδάσκει. Acc.
of person only : Id. Andr. 740 διδάξω γαμβρούς. So Hdt. II. 51 ὅστις τὰ
βαβείρων ὄργια μεμύηται.

58. Δικάζω, *to judge* : Æsch. Suppl. 230 δικάζει ὑστάτας δίκας
τὰμπλακήματα.

Generally acc. of suit.—(See §. 586.)

59. Διοικέω : Plat. Crit. p. 51 Ε διοικούμεν τὰλλα τὴν πόλιν : cf.
Id. Prot. p. 318 Ε. Pass. Plat. Rep. p. 462 C ἄριστα διοικεῖται.

Acc. of thing only : Demosth. p. 332, 23 τοιαῦτα διοικεῖν. Acc. of
patient only : Plat. Phædr. p. 240 Ε πάντα τὸν κόσμον διοικεῖ.

60. Διώκω, *to pursue* : Il. ρ, 75 διώκων ἀκίχητα (διώγματα) ἵππους Αἰακίδαο.

Acc. of pursuit only : Il. ε, 223 κραιπνὰ διώκειν. More commonly with acc. of person only ; as, Il. ε, 672 Διάς υἱὸν διώκοι. *To pursue at law* : Demosth. p. 1368, 8 ἐδίωκε γραφὴν Στέφανον. Acc. of suit only : Ant. p. 115, 24 γραφὰς διώξας : cf. Plat. Euthyd. p. 4 A.

61. *Δράω : Eur. Suppl. 1176 Ἀργείων χθόνα δέδρακας ἐσθλά : cf. Id. Iph. A. 371. Soph. Aj. 1384. Plat. Rep. p. 308 B, &c.

More commonly with acc. of act, or thing done only.—(See §. 560.1.) But very commonly εὖ, κακῶς, δρᾶν τίνα.

62. Δυστομέω : Soph. Œ. C. 985 δυστομεῖν ταῦτα ἐμέ.

63. Ἐγκωμιάζω : Plat. Legg. p. 753 E ἐγκωμιάζουσι τοιαῦτα δικαιοσύνην.

Generally acc. of patient only : Plat. Phædr. p. 258 A ἐαυτὸν ἐγκωμιάζων : Id. Rep. p. 568 B τὴν τυραννίδα ἐγκωμιάζει.

64. Ἐθίζω : Plat. Meno p. 70 B εἶθικεν ἔθος ἡμᾶς. Pass. Eur. Fr. Aut. I. 8 ἔθη ἐθισθέντες : Isocr. p. 343 C εἰθισμαι τρόπον (= ἔθος).

Acc. of habit alone : Plat. Rep. p. 469 B τοῦτο ἐθίζειν. Acc. of patient only : Ibid. p. 934 C ἐθίζειν τὴν ψυχὴν.

65. Εἶδω, *to look on* : Eur. Or. 1020 ἰδούσα πρόσωπόν σε. So Æsch. P. V. 902 προσδέσκεσθαι ὄμμα με.

Generally acc. of sight only, either person or thing.

66. Εἶργω : Arist. Vesp. 334 εἶργων ταῦτά σε.

Generally acc. of patient only.

67. Ἐκδύω : Od. ξ, 341 ἐξέδυσαν εἵματά με : cf. Ag. 1269. Midd. Il. γ, 114 τεύχεά τ' ἐξεδύοντο.

68. Ἐκλέγω : Æschin. p. 17, 3 ἐξέλεγον τὰ τέλη τοὺς παραπλέοντας.

Acc. of exaction only : Demosth. p. 49 ἐξέλεξε χρήματα.

69. Ἐλαύνω : Arist. Nub. 29 ἐλαύνεις πολλοὺς δρόμους ἐμέ.

70. Ἐλάω (*to strike*) : Od. φ. 219 οὐλὴν τὴν ποτὲ με σὺς ἤλασε : cf. Il. ψ, 75, &c.

Most commonly with acc. of patient : Od. δ, 507 ἤλασε πέτρην.

71. Ἐλέγχω : Plat. Lys. p. 222 D ἐξελέγξαι τοῦτο ἡμᾶς. So Pass. Plat. Euth. p. 295 A ταῦτα ἐφελέγχομαι.

Acc. of thing only ; as, Plat. Tim. p. 54 B τοῦτο ἐλέγξαντι. Acc. of person only ; as, Id. Gorg. p. 470 C ἐλέγξαι σε.

72. Ἐναρίζω (*to spoil*): Il. ρ, 187 ἐνάριζα τὰ (ἐντεα) Πατρόκλοιο βίην: cf. Il. χ, 32, &c.

More commonly with acc. of person only, in the sense of "to kill."

73. Ἐξετάζω: Xen. Cyr. VI. 2, 35 ἐξετάζετε τὰ δέοντα τοὺς ὑφ' ὑμῖν.

74. Ἐξορκῶ: Hdt. VI. 74 τοὺς προστεῦκτας ἐξορκοῦν Στυγὸς ὕδωρ = δροκον.

75. Ἐπαινέω: Soph. Aj. 1381 ἐπαινέσαι πάντα σε.

Acc. of praise alone: Soph. Œ. C. 1006 ἐπαιῶν πολλά. Of patient: Id. El. 1044 ἐπαινίσεις ἐμέ. Thing as patient: Ibid. 1047 τὰμ' ἐπαιρεῖν ἔπη.

76. Ἐπενφήμεω: Æsch. ap. Plat. Rep. p. 383 B ἐπενφήμησεν παιᾶνα τύχας.

77. Ἐπισπέρχω (*to exhort*): Thuc. IV. 12 ἐπέσπερχε τοιαῦτα ἄλλους.

Acc. of song of triumph only: Eur. Iph. A. 1468. Iph. Taur. 1403. So Plat. Euthyd. p. 301 εὐφήμει τοῦτο. Acc. of person: Id. Epin. p. 992 D εὐφήμειν πάντας θεούς.

78. *Ἐπω (*to speak of*): Eur. Med. 61 εἰπεῖν τὸδε δεσπότης: Arist. Ach. 649.

Acc. of person only: Il. α, 90 Ἀγαμέμνονα εἶπης; but generally with acc. of thing said only.—(See §. 566. 1.) So εἰπεῖν εὐ, κακῶς τινά very usually.

79. *Ἐργάζομαι: Soph. Aj. 109 ἐργάσει κακὸν τὸν δύστηνον: Eur. Hec. 264. Plat. Crito p. 96, &c.

Commonly with acc. of act only; as, Il. ω, 733 ἔργα ἐργάζοιο.—See §. 560. 1.)

80. Ἐρδω: Il. γ, 351 ἔοργε κακά με: cf. Il. β, 12, &c. and Æsch. Pers. 236. Hdt. I. 137.

Commonly with acc. of act only.—(See §. 560. 1.)

81. Ἐρομαι: Od. η, 237 τὸ μὲν σε εἰρήσομαι: cf. Od. τ, 46. γ, 243. Arist. Nub. 344. Eur. Andr. 603, &c.

Acc. of question only: Eur. Ion. 341 κείν' οὐκ ἥρόμην. Acc. of person only: Eur. Troad. 945 οὐ σ', ἀλλ' ἐμαντήν ἐρήσομαι. Sometimes gen. of person: Eur. Herc. Fur. 177 Διὸς κεραυνὸν ἥρόμην.

82. Ἐρω (*to say of*): Eur. Alc. 954 ἐρεῖ τάδε με.

Acc. of person only: Eur. Hel. 824 ἐρεῖ με. Commonly with acc. of thing said.—(See §. 560. 1.)

83. Ἐρωτάω: Od. ι, 364 ἐρωτᾶς ὄνομά με: cf. Od. δ, 347, &c. Eur. Iph. Aul. 1129. Plat. Phil. p. 18 A.

Acc. of question only: Plat. Gorg. p. 466 B ἐρώτημα ἐρωτᾷς: Thuc. I. 5 τὰς πύστεis (= ἐρωτήσεις) ἐρωτῶντες: Eur. Iph. Taur. 501 οὐ τοῦτ' ἐρωτῶ. So Soph. Œ. R. 604 πύθου τὰ χρησθέττα. Acc. of person only: Od. ε. 97 ἐρωτᾷς με.

84. Ἑστιᾶω (to feast): Isse. p. 46, 10 ἐστιᾶν θεσμοφόρια τὰς γυναῖκας.

Acc. of feast only: Eur. Herc. Fur. 483 ἐστιᾶ γάμους. Of person only: Id. Alc. 768 ἐστιῶ ξένον.

85. *Εὐεργετέω: Plat. Apol. p. 36 C εὐεργετεῖν εὐεργεσίαν ἔκαστον.

Acc. of benefit only: Plat. Pol. p. 615 B εὐργεσίας εὐεργηκότες. Acc. of patient only: Id. Crat. p. 428 A εὐεργέτει Σωκράτη.

86. Εὐλογέω: Arist. Ach. 372 εὐλογῇ δίκαια αὐτούς: Pass. Soph. Œ. C. 720 πλεῖστ' εὐλογοῦμενον.

Commonly acc. of person only: Eur. Ion 137 τὸν βόσκοντα εὐλογῶ.

87. Εὐφραίνω: Xen. Apol. II. 4, 6 εὐφραίνων πλείστα τοὺς εὐ πράττοντας: cf. Id. Cyr. IV. 2, 19.

Generally with acc. of person only; as, Soph. Aj. 469 Ἀτρεΐδας ἂν εὐφράναιμι.

88. Εὐωχέω: Plat. Gorg. p. 522 A εὐώχουν ἡδέα ὑμᾶς: Midd. Xen. Cyr. I. 3, 6 εὐωχοῦ κρέα.

Generally with acc. of person only; as, Eur. Cycl. 345 εὐωχῆτέ με.

89. Ἐφικνέομαι (to strike): Hdt. VII. 35 ἐπικέσθαι πληγὰς Ἐλλήσποντον.

90. Ἐχθαίρω: Soph. Elect. 1035 ἐχθαίρω ἔχθος σε.

Acc. of hatred alone: Soph. Phil. 59 ἔχθος ἐχθήρας. Generally with acc. of patient only.

91. *Ἔω (to put on): Od. ξ. 396 ἔσσας εἵματά με: cf. Od. ο. 337, &c.: Midd. Od. τ. 72 εἵμαι εἵματα: Od. ω. 249 ἀεικέα ἔσσαι. So Il. ξ. 181 ἔωσατο ζώνην: Hdt. VII. 69 ξειρὰς ὑπέζωσμένοι.

Acc. of garment only: Od. π. 457 εἵματα ἔσσε περὶ χροῖ. Generally double acc., so ἀμφιέννυμι: Xen. Cyr. I. 3, 17 ἡμφίεσε τὸν ἑαυτοῦ χιτῶνα ἐκείνον: Arist. Eq. 891 αὐτὸν προσαμφιῶ τόδ'. So Hdt. I. 80 στολάδα δισταλμένον.

92. Ζημιόω: Xen. Cyr. III. 1, 17 ζημιώσης πλείω σαντόν: Pass. Plat. Legg. p. 843 Ε ζημίαν ζημιοῦσθαι: Hdt. VII. 39 ψυχὴν (Gaisf. ψυχῇ) ζημιώσεται: Thuc. III. 40 μεγάλα ζημιώσεται.

Generally with acc. of person only, and instrumental dat. of punishment.

93. Θάπτω: Hdt. II. 41 θάπτουσι τοὺς βοῦς τρόπον τόνδε.

94. **θεραπεύω** : Plat. Euth. p. 13 D *θεραπεύουσι ἦν (θεραπείαν) τοὺς δεσπότας* : cf. Id. Rep. p. 426 C. Pass. Plat. Menex. p. 249 C *θεραπείαν θεραπευόμενος* : cf. Ant. 126, 18.

Generally with acc. of patient only.

95. **θoinίω** (*to feast*) : Hdt. I. 129 *ἐθoinίσε τό (δεῖπνον) μιν* : Pass. Eur. Phil. Fr. VII. *θoinᾶται σάρκας*.

Generally with acc. of person only.

96. **ἴκετεύω** : Od. λ, 529 *ἴκέτευε πολλά με* : cf. Eur. Hel. 939.

97. **ἰστορέω** : *ανιστορέω* ; Eur. Phoen. 624 *ἰστορεῖς τόδε με* : cf. Id. Andr. 1125. Soph. Trach. 404. So *ἐξιστορέω* : Eur. Hec. 236.

Acc. of question, or thing asked only : Soph. Œ. R. 1144 *τοῦπος ἰστορεῖς*. Person, about whom the question is asked, put for the question : Ibid. 1150 *ὃν ἰστορεῖ*. Acc. of person to whom the question is put ; as, Eur. Ion 1547 *ἰστορήσω Φοῖβον*.

98. **καθαίρω** : Il. π, 667 *κάθηρον αἷμα Σαρπηδόνα* : Pass. Plat. Legg. p. 868 C *καθαίρεσθαι καθαρμοὺς* : Ibid. *καθάρσεις*.

Acc. of impurity only : Id. Soph. 227 C *ὅσα καθαίρει*. Generally acc. of patient : Plat. Rep. p. 403 D *καθαίρων χρυσόν*.

99. **κακουργέω** : Xen. Cyr. VI. 3, 11 *κακουργῇ τι τοὺς ἐναντίους*. So *κακῶς*.

100. **καλέω**, *κικλήσκω* (*to name*) : Il. σ, 487 *ἦν καὶ ἄμαζαν ἐπῆκλῃσιν καλέουσιν*. So Il. ε, 300 *καλέουσιν κοτύλην (= ἐπῆκλῃσιν) μιν* : cf. Od. θ, 550. Xen. Œc. VII. 3. So Hdt. IV. 181 *ἐπῆκλῃσιν αὐτὴ καλέεται*. So *ἀνακαλέω* Plat. Rep. p. 471 D : *προσεννέπω* Æsch. Ag. 162 : *κλάζω* Ibid. 174.

101. **κατασβέννυμι** (*to make to cease*) : Soph. Aj. 1149 *κατασβέσειε βοὴν τὸ σὸν στόμα*.

Generally with acc. of patient only.

102. **κείρω** : Eur. Troad. 1173 *ἔκειρεν βόστρυχόν σε* : Pass. Hdt. III. 8 *κούρην κείρεσθαι* : Eur. Hec. 910 *ἀποκέκασαι στεφάναν* : Arist. Vesp. 1313 *σκενῦρία διακεκαρμένῳ*.

Generally single acc. of thing cut ; as, Eur. Hel. 1124 *κείραντες ἔθειραν* : Soph. Aj. 55 *ἔκειρε φόνον*.

103. **κελεύω** : Il. ν, 87 *κελεύεις ταῦτά με* : Od. θ, 153.

Acc. of command only : Il. ε, 528 *πολλὰ κελεύων*. — (See §, 566. 2.) Generally with acc. or person only.

104. **κερδαίνω** (*make a gain of*) : Eur. Hec. 518.

105. **κερτομέω** : Eur. Hol. 1229 *κερτομεῖς τί με*.

Generally acc. of person only : Eur. Bacch. 1292 *ἐκερτόμαι θεόν*.

106. Κηρύσσω : Soph. Trach. 97 τοῦτο καρύξαι τὸν Ἀλκμήνας υἱόν.

107. Κινέω : Aristot. Anim. I. 5 κινεῖν κίνησιν ζῶον.

So Lucret. *Moventur motus*. So Plat. Rep. p. 529 φέρεται φοράς.

108. Κολάζω : Soph. Aj. 1108 κόλαζε ἔπη ἐκείνους : cf. Cæ. B. I 147.

Elsewhere with acc. of patient only.

109. Κρατέω (*to conquer*) : Eur. Epig. II. 1 ἐκράτησαν ὀκτὼ νίκας Σურηκοσίους.

Acc. of conquest only : Eur. Hipp. 1016 κρατεῖν ἀγῶνας : cf. Demosth. p. 320, ult. Eur. Med. 120 πολλὰ κρατοῦντες : Æsch. P. V. 957 νέον κρατεῖτε : Thuc. IV. 18 τὰ νῦν προχωρήσαντα κρατῆσαι. Generally acc. of patient only ; as, Eur. Alc. 493 κρατήσας δεσπότην. So Pass. Hdt. III. τοῦτο ἐσσοῦνται.

110. Κρίνω (*to try*) : Eur. Hec. 645 κρίνει ἦν (ἔριν) τρισσὰς παῖδας : cf. Demosth. p. 781, 6. Midd. Eur. Med. 609 κρινούμαι πλείονα.

Acc. of suit alone ; Eur. Heracl. 180 δίκην κρίνειν : cf. Æsch. Eum. 652. Acc. of person alone : Eur. Troad. 924 ἔκρινε τρισσὸν ζεύγος.

111. Κρύπτω (*to hide from*) : Æsch. P. V. 628 κρύψης τοῦτό με : cf. Soph. Electr. 957, &c. Plat. Lys. p. 891, 1. Pass. κρύπτομαι τοῦτο.

Generally with acc. of concealment only, or that wherein it consisted ; as, Eur. Bacch. 653 κρύψεις σὺ κρύψν. Single acc. of person : Xen. Cyr. VII. 3, 4 σε κρύψω : Plat. Theæt. p. 130.

112. Κτυπέω (*to strike*) : Eur. Orest. 1451 κτύπησε πλαγὰν κῶτα. Generally acc. of patient only.

113. Κωλύω : Soph. Phil. 1242 ἐπικωλύσων τάδε με. Generally acc. of person only.

114. Λαμβάνω : Pind. Ol. I. 64 λαβέμεν τι θεόν. Generally acc. of person only.

115. * Λέγω (*to speak of*) : Hdt. VIII. 61 ἔλεγε κακὰ τοὺς Κορινθίους.

To say, with acc. of thing said only.—(See §. 566. 1.) Frequently with acc. of person, and εἶ or κακῶς.

116. Λίσσομαι : Od. β. 210 λίσσομαι ταῦτα ὑμᾶς.

Acc. of prayer only.—(See §. 566. 2.) Of person only : Il. α. 174 σε λίσσομαι.

117. Λούω : Soph. Ant. 1201 τὸν μὲν—λούσαντες ἀγνὸν λουτρόν :
Il. σ, 345 λούσειαν βρότον (that wherein the λούσις consisted)
Πάτροκλον.

Acc. of washing only, or that wherein it consists ; Il. ξ, 7 βρότον λούσῃ.
Generally with acc. of person only.

118. Λοχεύω : Eur. Ion 921 ἐλοχεύσατο λοχεύματά σε.

Generally with acc. of person only ; as, Eur. Ion 948 τίς λοχεύει σε ;

119. Λυμαίνομαι : Arist. Aves 100 λυμαίνεται τοιαῦτα ἐμέ.

Acc. of act only : Hdt. III. 16 τὰλλα πάντα λυμαίνεσθαι : cf. Eur. Bacch.
632, with dat. of person. Acc. of person only : Soph. Œ. C. 855 σε
λυμαίνεται.

120. Λυπέω : Eur. Cycl. 337 λυπεῖν μηδὲν αὐτόν : cf. Plat. Apol.
p. 41 E. Pass. Id. Gorg. p. 494, &c. A λυποῖτο λύπας &c.

Generally with acc. of patient only.

121. Λωβάομαι : Il. ν, 623 λωβήσασθε ἦν (λῶβην) ἐμέ : cf. Hdt.
III. 154.

Acc. of insult only : Il. α, 232 ὕστατα λωβήσαιο. Generally acc. of per-
son only.

122. Μαστιγώω : Æsch. p. 9, 12 ἐμαστίγουν πληγὰς Πιττάλακον.

Generally acc. of patient only.

123. Μέλπω (to sing) : Eur. Alc. 448 μέλψουσι πολλά σε.

Generally with acc. of song only.—(See §. 566. 3.). Eur. Troad. 148
ἐξάρχητο (= ἐξάρχητο μέλπων) μόλπην θεός.

124. Μεταλλάω : Od. τ, 115 μετάλλα τὰ ἄλλα ἐμέ.

Acc. of question only : Od. π, 467 ταῦτα μεταλλῆσαι. Acc. of person
only : Od. τ, 190 Ἰδομένηα μετάλλα.

125. Μέτειμι : Eur. Bacch. 345 μέτειμι δίκην τόνδε : cf. Ibid. 516.
Æsch. Eum. 231. So μετήλθον Eur. Orest. 423.

Generally with acc. of person only.

126. Μήδομαι (to plot against) : Il. ψ, 176 μήδετο ἔργα ("Ἐκτορα) :
cf. Il. κ, 52 κακὰ μήσατ' Ἀχαιοῦς.

Generally with acc. of thing plotted.—(See §. 551. 1.)

127. Μητίομαι : Od. σ, 27 μητισταίμην κακὰ δν.

Generally acc. of act only.

128. Μιμέομαι : Arist. Plut. 302 sqq. κίρκην — μιμήσομαι πάντας
τρόπους : cf. Nub. 430.

129. **Μορμολύττομαι** : Plat. Crit. p. 46 C **μορμολύττηται** πλείω ἡμᾶς.

Acc. of *bugbear* only : Plat. Ax. p. 364 B τοὺς μορμολύττοντας τὸν θάνατον.

130. **Νίλω** : Od. ζ, 224 νίλετο ἄλμην χροά.

131. **Νικάω** : Eur. Troad. ἂ νικᾶν πόσιν.

132. **Νοσφίζω** : Pind. Nem. VI. 106 ἐνόσφισεν ἄνθεά σε.

Acc. of thing taken only, (with gen. of person :) Eur. Iph. A. 1287 νοσφίσας βρέφος. Acc. of person only : Eur. Rhes. 56 ἐνόσφισάς με. (Often with gen. of thing.)

133. **Νουθετέω** : Eur. Orest. 299 νουθετεῖν σε φίλα.

134. **Ξυράω** : Hdt. V. 35 ξυρήσαντα τρίχας μιν.

(See Κείρω.)

135. **Ὀδύρομαι** : Soph. Aj. 693 ὀδύρεται οἷα (ὀδύρματα) παῖδα.

With, acc. of person only : Od. δ, 110 ὀδύρονται αἰτόν. Acc. of lamentation only, see §. 566. 4.

136. **Ὀνειδίζω** : Soph. CE. C. 1002 ὀνειδίζεις τοιαῦτα ἐμέ.

Generally with dat. of person. Acc. of act, see §. 566. 2.

137. **Ὀνύημι** : Od. ψ, 24 ὀνύσει τοῦτό σε : cf. Hdt. VII. 141.

Generally with acc. of patient only.

138. **Ὀνομάζω** : Eur. Ion 800 ὀνομάζει ὄνομα αὐτόν : cf. Id. Hel. 1209, &c.

Often with acc. of person only.

139. **Ὀρκώω** : Thuc. VIII. 75 ὀρκώσαν ὄρκους πάντας : Arist. Lys. 187.

Acc. of patient only : Isæ. V. 4, 17 ὀρκώσαντες ἡμᾶς : so ἐξορκώ Hdt. VI. 74. Acc. of oath : Id. III. 133.

140. **Οὔτάζω** : Il. ε, 361 οὔτασεν δ (ἔλκος) με : Æsch. Choeph. 1640 διανταίαν οὔτα.

Generally with acc. of patient only. So τιτρώσκω, with acc. of wound in Pass. Eur. Phoen. 1445 τετρωμένους σφαγᾶς=τραύματα.

141. ***Παιδεύω** : Plat. Hipp. Min. p. 364 παιδεύω αὐτὰ ἄλλους : cf. Æschin. 74, 37. Pass. Plat. Legg. p. 695 A παιδευομένους τέχνην.

Acc. of thing taught only ; as, Demosth. p. 938, 10 παιδεύειν παιδείαν : Soph. Phil. 1361 παιδεύει κακά. Acc. of person only ; as, Eur. Andr. 602 γυναῖκας παιδεύετε.

142. Πάω : Soph. Ant. 1309 *ἐπαισεν ἀνταίαν (πληγὴν) με* : Arist. Eq. *μεγὰ βάρος ἐπαισέν με*.

Acc. of blow only : Soph. Œ. C. 550 *ἐπαισας νόσον (=πληγὴν)*. Acc. of patient only : Id. Ant. 1274 *μ' ἐπαισεν*.

143. Παρακρούομαι : Demosth. p. 1062, 39 *παρακρουόμενοι πρᾶγμα δικαστάς* : cf. Id. p. 844, 1.

144. Πάω : Pind. Nem. III. 39 *ἐπανσεν ἀκμὴν φρενῶν νιν*.

145. *Πείθω : Hdt. I. 163 *ἐπειθε τοῦτο τοὺς Φωκαίεας* : Æsch. Ag. 1185. Soph. Œ. C. 797. Eur. Hec. 1205. Cf. Plat. Apol. p. 37 A. Xen. Hier. I. 16. Pass. Od. ν, 21 *πάντα πιθέσθαι* : Hdt. VIII. 81 *οὐκ ἐπείθοντο τὰ ἀγγελλέντα* : Thuc. II. 21 *πεισθήναι τὴν ἀναχώρησιν*. So *ἀναπειθω* : Arist. Nub. 77 *ἀναπέισα ἦν τουτοῦ*.

Acc. of thing only : Soph. Œ. C. 1442 *μὴ πείθῃ δὲ μὴ δεῖ*. Generally with acc. of person ; as, Ibid. 1516 *πέιθεῖς με*.

146. Περαιῖν (to do) : Soph. Aj. 21 *περάνας πρῶτος ἡμᾶς*.

Generally only acc. of act.—(See §. 560. 2.)

147. Πημαῖνω : Plat. Legg. p. 932 E *πημαίνει δσα ἄλλον*.

Generally with acc. of person only.

148. Πιπίσκω (to give to drink) : Pind. Isth. V. 74 *πίσω ὕδωρ σφέ*. So *Ποτίζω* St. Matt. x. 42.

149. *Ποιέω : Hdt. III. 59 *ἐποίησαν κακὰ Αἰγινήτας* : cf. Id. IX. 113, &c. : Il. χ, 395 *Ἔκτορα ἀεικέα μῆδετο (ποιεῖν) ἔργα*.

Frequently with acc. of person only, with εὖ or κακῶς ; as, Hdt. II. 121 *τοῦτον εὖ ποιοῦσι*.

150. Πορεύω : Eur. Alc. 444 *πορεύσας λίμναν (=πόρον) γυναῖκα* : Soph. Trach. 560 *ἐπόρευε ποταμὸν (=πόρον) βροτούς* : Midd. Plat. Menex. p. 236 D *πορεύονται πορείαν*.

Generally with acc. of person only ; as, Eur. Hipp. 755 *ἐπόρευσας ἀνυσσαν*.

151. *Πράττω, -ομαι (to exact from) : Hdt. III. 58 *ἐπρῆξαν τάλαντα αὐτούς* : Pass. Thuc. VIII. 5 *ὑπὸ βασιλείῳ πεπραγμένος τοὺς φόρους*. So *πράττεσθαι* : Æsch. Ag. 705 *πρασσομένα ἀτίμωςιν τίνοντας* : cf. Demosth. p. 845, 2. So *εἰσπράττειν* : Demosth. p. 1227, 9 *εἰσπράξει τὰ ἀναλώματα τοῦτον*.

Acc. of exaction only : Demosth. p. 1484, 2 *τὰ ὀφειλόμενα εἰσπράξει*. Acc. of patient only : Id. p. 518, 9 *τοὺς ὑπερημέρους εἰσπραττόντων*.

152. Προΐστημι (to pray) : Soph. Elect. 1370 *προὔστην πολλὰ σε*.

153. Προκαλομαι : Arist. Ach. 652 προκαλούνται εἰρήνην ὑμᾶς : cf. Thuc. II. 72, &c. Plat. Euth. p. 5 A.

With acc. of proposal only : Plat. Legg. p. 855 E ἀ προκαλούμεθα. Acc. of person only : Il. η, 39 προκαλίσσεται τινά.

154. Προσπίτνω (to *entreat*) : Eur. Phoen. 293 προσπίτνω ἔδρας σε.

155. ῥέζω : Il. γ, 354 ῥέζει κακὰ ξεινοδόκον : cf. Od. β, 72.

With acc. of act only.—(See §. 560. 1.) With acc. of patient, with εἰ, καλῶς, or κακῶς ; as, Plat. Legg. p. 642 C ἡμᾶς οὐ καλῶς ἢ κακῶς ἔρεξε.

156. Σαίνω : Soph. OE. C. 321 σαίνει φαιδρά με.

157. Σιτίζω : Xen. Symp. IV. 9 σιτίσαντες σκόροδα τοὺς ἀλεκτρύονας : Midd. Theocr. IV. 16 πῶκας σιτίζεται.

158. Σκυλεύω : Hes. Sc. 468 σκυλεύσαντες τεύχεα Κύκνον.

Acc. of *spoils* only : Hdt. IX. 80 ἐσκύλευον ψέλια. Acc. of person only : Eur. Phoen. 1426 ἐσκύλευέ νυν.

159. Στελλω : Eur. Bacch. 827 στελῶ σε στολήν.

160. Στένω : Eur. Orest. 1368 στένω μέλος σε.

Acc. of *lament* only : Soph. Ant. 1249 πένθος στένει. Acc. of patient only : Id. OE. C. 1710 σε στένει.

161. Στερῶ : Plat. Legg. p. 958 E στερεῖτω δσα (ἢ γῇ φέρει) τὸν ζῶντα : Pass. Æsch. Eur. Hel. 95 βίον στερεῖς. So ἀποστερέω : Demosth. p. 839, 13 ἀποστερεῖ τὴν τιμὴν με : cf. Id. p. 54, 50. Pass. Thuc. VI. 91 τὰς προσόδους ἀποστερήσονται. So ἀπορραῖω Od. α, 403, and ἐρημῶ Pind. Pyth. III. 97.

162. Στεφάνω : Arist. Ach. 647 ἐστεφάνωσάν με εὐαγγέλια.

163. Στίζω : Hdt. VII. 233 ἐστιζον στίγματα βασιλῆα.

164. Συλάω : Il. χ, 368 συλήσω τεύχεά σε : cf. Il. π, 500, &c.

Acc. of *spoils* only : Il. η, 78 τεύχεα συλήσας. Acc. of person only : κ, 343 τιμὴν συλήσων. So ἀποσυλάω : Æsch. P. V. 171 τιμὰς ἀποσυλάται.

165. Ταράσσω : Soph. OE. R. 483 ταράσσει δεινά (ταράγματα) με.

Acc. of thing only : Soph. Ant. 794 νῆκος ταράξας, so πόλεμον, στάσεις. Acc. of patient only : Eur. Hipp. 969 ταράξῃ φρένα.

166. Τάσσω : Æsch. Theb. 284 τάξω τὸν μέγαν τρόπον (=τάξι) ἀντηγρέτας : Pass. Eur. Suppl. 657 δεξιὸν τεταγμένους κέρας (=τάξι) : Plat. Legg. p. 878 D ταπτίσθω τάξεις : Æschin. p. 381, 7. Thuc. II. 83 ἐτάξαντο κύκλον.

Generally with acc. of patient only.

167. Τεύχω (to *do to*) : Soph. Phil. 1173 τί σε τεύξω ;

Generally acc. of act only.

168. τίθημι : Plat. Rep. p. 479 C *θήσεις καλλίονα θέσιν αὐτά*.

Generally acc. of patient only.

169. τίκτω : Eur. Bacch. 765-6.

170. τιμάω : Xen. Cyr. VII. 3, 4 *τιμήσω πάλλα σε* : Pass. Soph. CE. R. 1223 *μέγιστα τιμώμενοι* : cf. Æsch. Choeph. 293.

Generally acc. of patient only.

171. *Τιμωρέομαι : Eur. Cycl. 691 *ἐτιμωρησάμην φόνον σε* : cf. Id. Alc. 730. Xen. Anab. VII. 1, 25.

Acc. of *wrong* only : Soph. El. 349 *πάντα τιμωρουμένης*. Acc. of patient : Eur. Hec. 882 *τὸν ἐμὸν φονέα τιμωρήσομαι*. With dat. *to avenge* : Soph. El. 399 *πατρὶ τιμωρούμενοι*.

172. τίνομαι : (See §. 585.)

173. τρέφω : Hdt. II. 2 *τρέφειν τροφήν παιδία* : cf. Plat. Rep. p. 414 D. Eur. Elect. 509. Pass. Plat. Menex. 238 A *ἄριστα τρέφεται*.

Generally with acc. of patient only.

174. τύπτω : Ant. p. 127, 13 *τύπτειν τὰς πληγὰς τὸν ἄνδρα* : Pass. Arist. Nub. 972 *τυπτόμενος πολλάς*. So Π. ω, 421 *ἐλκεα ὅσσ' ἐτύπη*. So Arist. Eq. 5 *προστίβεται πληγὰς τοὺς οἰκέτας*.

Generally with acc. of patient only.

175. ὑβρίζω : Soph. El. 613 *ὑβρισε τοιαῦτα τὴν τεκοῦσαν* : cf. Eur. Elect. 264. Pass. Eur. Bacch. 1296 *ὑβριν ὑβρισθείς*.

Acc. of *insult* only : Eur. Bacch. 247 *ὑβρεις ὑβρίζειν* : Hdt. III. 118 *ὑβρίσας τάδε* : Soph. Aj. 954 *ἐφυβρίζει θυμόν* = *θυμοῦ ὑβριν*.—(See Ellendt ad voc.) Acc. of patient only : Eur. Phœn. 1638 *ὑβρίζεις πατέρα*.

176. ὑμνέω : Eur. Bacch. 72 *ὑμνήσω τὰ νομισθέντα Διόνυσον*.

Acc. of *song* only, see §. 566. 3. Acc. of patient : Eur. Iph. Taur. 1457 *Ἄρτεμιν ὑμνήσουσι*.

177. ὑπομνήσκω : Thuc. VII. 64 *ὑπομμνήσκω τάδε Ἀθηναίους* : Plat. Rep. p. 530 C, &c.

Acc. of thing only : Plat. Rep. p. 4, 427 E *ἀληθῆ ὑπομμνήσκεις*. Of person only : Id. Phil. p. 31 C *ὑπομύμνησκε ἡμᾶς*.

178. φιλέω : Od. ο, 245 *φιλεῖ φιλότητα δν*.

Generally with acc. of person only.

179. φοβέω : Thuc. VI. 11 *ἐκφοβοῦσι δ ἡμᾶς*.

Elsewhere with acc. of person only.

180. *χορτάζω*: Plat. Rep. p. 372 D *ἐχόρταζες ταῦτα αὐτάς*: Pass. Crat. in ap. Athen. 99 E *χορταζόμενοι γάλα*.

Acc. of patient only: Hes. Op. 454 *βόας χορτάζειν*.

181. *ψέγω* (*to find fault with*): Plat. Phædr. p. 243 C *ψέγομεν ἃ τὸν ἔρωτα*.

Acc. of fault: Plat. Gorg. p. 483 *τοὺς ψόγους ψέγουσιν*: Id. Pol. p. 402 A *τὰ αἰσχρὰ ψέγοι*. Acc. of person blamed: Id. Prot. p. 346 C *σε ψέγω*.

182. *ψεύδω*: Eur. Protes. Fr. 6 *ψεύδουσι πολλὰ βροτούς*: Soph. Œ. C. 1145 *ἐψενσάμην οὐδέν σε*: Pass. Æsch. Choeph. 748 *πολλὰ ψευθεῖσα*.

Acc. of falsehood only: Plat. Legg. p. 663 *ψεύδος ἐψεύσατο*: Id. Hipp. Min. p. 366 B *πολλὰ ψεύδονται*. Acc. of person only: Soph. Œ. C. 627 *ψεύσουσι με*.

183. **ὠφελέω*: Eur. Alc. 876 *ὠφελεῖς οὐδὲν τὰν νέρθεν*: cf. Plat. Phil. p. 58 C, &c. Pass. Id. Rep. p. 346 C *ὠφελίαν ὠφελοῦνται*.

Acc. of benefit alone: Plat. Gorg. p. 520 B *οὐδὲν ὠφελήκασι*. Acc. of patient only: Id. Legg. p. 763 D *ὠφελῇ τὴν πάλιν*.

Obs. 1. Besides these, many verbs expressing the notions given in §. 582, are found with a double accus. case in later writers; as, Achill. Tat. I. 25 *ῥαπίζει με πληγὴν*: and several verbs which in good writers are found with an accus. of the patient only, are, in later writers, found with an accus. of the cognate notion^a.

Obs. 2. Several verbs, though they are not found with both accusatives of the cognate notion and the patient together, yet are found with each separately; as, *νικάω σε*, and *νικάω νίκην*.—(See Lexicons.)

Obs. 3. We must not confound with these classes of double accus. those verbs compounded with a preposition, where one of the accusatives depends on the preposition; as, *προσαυδᾶν τί τινα*.

Use of Accusative to define the part—*Σχήμα καθ' ὅλον καὶ μέρος*.

§. 584. 1. We must not confuse with the real double accus. case the accusatives of the patient and the part, which are frequently found with all pure transitive verbs; the part being put in apposition to the patient, of which it is only a more accurate expression; Il. λ, 240 *τὸν δ' ἄορι πληξ' αὐχένα*, λῦσε δὲ γυῖα: Ibid. 250 *κρατερόν ῥα ἐ πένθος ὀφθαλμοὺς ἐκάλυψε*, κασιγνήτοιο πεσόντος: Il. π, 465 *τὸν βάλε νεύαιραν κατὰ γαστέρα*: Ibid. 468 *ὁ δὲ Πηδασον οὐτασεν ἱππον ἔγχει δεξιὸν ὤμον*: Il. ρ, 83 *Ἔκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἀμφιμελαίνας*: Il. ζ, 355 *σὲ μάλιστα πόνος φρένας ἀμφιβέβηκεν*: Il. γ, 438 *μή με, γύναι, χαλεποῖσιν ὀνειδεσι θυμὸν ἔνιπτε*: Od. α, 64 *ποιὸν σε ἔπος φύγεν ἕρκος ὀδόντων*: Od. κ, 161 *τὸν (ἔλαφον) δ' ἐγὼ ἐκβαίνοντα κατ' ἄκροισιν μίσσα νῦτα πλῆξα*: Il. ψ, 47 *ἐμὲ ἴξετ' ἄχος κραδίην*: Il. υ, 44 *Τρῶας δὲ τρώμος αἰνὸς ὑπῆλθε γυῖα ἔκαστον*: Il. υ, 406 *ὥς ἄρα τόνγ' ἐρυγόντα λίπ'*

^a Lobeck de Fig. Etym. Opusc. 501, seq.

δοῖτα θυμὸς ἀγῆνωρ : Soph. OE. C. 113 καὶ σύ μ' ἐξ ὁδοῦ πόδα κρύψας : Arist. Ach. 1029 ὑπαλείφον με τῷφθαλμῷ : Eur. Phoen. 42 πᾶλοι δέ νυν—τίνοστος ἐξεφοίνισσον : Hdt. IV. 71 κατακεκρωμένον—τὴν νηδύν.

Obs. 1. Sometimes we find the part substituted for the patient, which is put in the dat. commodi ; as, Il. ε, 493 δάκε δὲ φρένας Ἑκτορι μῦθος.

2. This accus. continues also in passive verbs, though the former patient has now become the subject of the verb, as it defines the exact operation of the affection or state signified by the passive verb : Hdt. VI. 38 πληγὰς τὴν κεφαλὴν πελέκει : Id. VII. 69 Ἀράβιοι δὲ ჯιρὰς ὑπεζωσμένοι ἔσαν—Λιβίοτες δὲ παρδαλίας τε καὶ λεοντίας ἐναμμένοι : Ibid. 90 τὰς μὲν κεφαλὰς εἰλίχματο μίτρησι οἱ βασιλεῖς αὐτέων : Xen. Anab. IV. 5, 12 εἰλείποντο δὲ καὶ τῶν στρατιωτῶν οὔτε διεφθαρμένοι ὑπὸ τῆς χύονος τοῦς ὀφθαλμούς, οὔτε ὑπὸ τοῦ ψύχους τοῦς δακτύλους τῶν ποδῶν ἀποσεσηπότες : Eur. Helen. 1192 λύπη σὰς διέφθορσαι φρένας : Id. Med. 8 Μῆδεια—ἔρωτι θυμὸν ἐκπλαγείῳ Ἰάσονος (ἐκπλήττειν θυμὸν ἔρωτι) : Demosth. p. 247, 11 ἑώρων τὸν Φίλιππον—τὸν ὀφθαλμὸν ἐκκεκομμένον. So Eur. Hec. 1035 τυφλοῦμαι φέγγος : Arist. Ach. 18 εἰδήχθη τὰς ὀφρὺς : Eur. Phoen. 267 ὠπλισμένους χεῖρα : Æsch. V. P. 362 τυπτεῖς ἐξεβροντήθη σθένος : Eur. Hipp. 199 λελυμαι μελέων σύνδεσμα.

3. And after this analogy this accus. is used with neuter verbs ; as, Eur. Iph. Taur. 308 στάζων γένειον : Id. Alc. 849 μογούντα πλεῖρα : Soph. OE. R. 742 χροάζων κέρα.

Obs. 2. It was the fashion once to suppose in these constructions an ellipse of κατά, which was merely a roundabout way of saying that the real nature of the construction was not understood.

Construction of τίσασθαι.

§. 585. Τίτειν in the active voice means, *to pay* ; τίτειν γὰρ ταῦτα, *to pay back, satisfaction, penalty, &c.* In the middle voice, τίνομαι ταῦτα is properly, *to pay satisfaction to myself—to take satisfaction for* : Eur. Or. 322 αἵματος τινύμεναι δίκην : then if the equivalent notion of the injury done is substituted, it takes the sense of *punishing*, τινύμεναι φόνον ; if of the injury received, that of *avenging* ; thence it adopts two independent senses of *punishing* and *avenging* : Eur. Elect. 599 φονέα τισαίμην πατρός : Id. Troad. 1034 τίσαι δάμαρτα : so Hdt. VI. 72 τίσιν ἐξέτισε : Soph. Aj. 113 τίσει δίκην=τίσιν : and then from these two senses it has a double accus. of the person punished, and the satisfaction : Eur. Med. 261 ἀντιτίσασθαι δίκην πόσιν : or of the act substituted for the satisfaction ; as, Od. ο, 236 ἐτίσατο ἔργον ἀεικὲς ἀντίθειον Νηλῆα : so also τιμωρόμαι.

DATIVE.

§. 586. 1. As the Genitive expresses the antecedent, the Accusative the coincident, so the Dative expresses the notions *consequent* on the verbal notion.

a. Those notions which are in the order of things and of conception, are actually consequent on the notion of the verb, as receiving is consequent on giving.

β. The accidents, accessories, circumstances, instruments, which are not conceived of as necessary causes or conditions, nor yet as

coincident parts of the verbal notion, but which follow thereon in the speaker's mind, as notions of minor importance, as being after-thoughts and additions to the essential parts of the objective sentence.

2. Hence it follows, that many uses of the dative depend on the place occupied by the notion in the speaker's mind. The same notion may be in the genitive, accusative, or dative, as it is conceived of as the cause, or the cognate notion, or the accident or instrument of the verbal notion. Thus *τέρπεσθαι τοῦδε*, to derive pleasure from this (cause); *τέρπεσθαι τούτο* (sc. χάριμα), to be pleased in this (cognate notion); *τέρπεσθαι τούτῳ*, to feel pleasure produced by this (instrument).

3. The dative therefore will be treated of under the following heads:—

- a. 1. Transmissive Dative.
2. Dativus Commodi.
3. Dative of Reference.
4. Dativus Incommodi.
- β. 5. Circumstantial or Modal Dative.
6. Local Dative.
7. Temporal Dative.
8. Instrumental Dative.

a. Transmissive Dative.

§. 587. 1. Those verbs which express or imply the *transmission* or *communication* of any thing, word, good or evil, pleasure or pain, &c. which some person receives, or is conceived of as receiving, have a dative of that person; the notion of receiving being consequent upon giving, as giving is antecedent to receiving: *δέχομαι τὸδε σοῦ: δίδωμι τούτῳ σοι.*

2. It is clear from what has been said on the accusative, that the thing transmitted, the *gift, aid, benefit, pleasure, pain, harm, &c.* is in the accusative of the cognate or equivalent notion.

§. 588. 1. Verbs of *giving, granting, indulging, offering, paying, &c.* or verbs which imply these notions: *διδόναι, δωρεῖσθαι, τίνει, χαρίζεσθαι, δαΐζειν, παρτέχειν, νομίζειν*, to pay customarily; *διδόναι τι τινι, δωρεῖσθαι &c. τι τινί*: Xen. Hell. III. 1, 8 *χαρίσασθαι ταῖς παλ-*

λακίσιν αὐτοῦ : Π. ρ, 547 ἴδω θνατοῖσι ταύτῃσι Ζεὺς : Hdt. II. 50 νομίζουσι ἥρωσι οὐδέν. So Arist. Av. 192 θέουσιν θεοῖς : Π. η, 314 βοῦν ἱέρευσεν—Κρονίῳι : so ἐπιφηφίλων τιναί = ψῆφον δίδοναι. So also καλεῖν τινα ὄνομα, Plato.

Obs. 1. δωρεῖσθαι also signifies to present—τόνδε τῆδε.

2. So words which denote that something is *allowed, allotted, decreed to any one, awaits any one* : ἐστί μοι—ἔξοστί μοι ; γίνεται μοι πεπρωμένον, εἰμαρμένον, μοῖρα μοι ἐστί : Æsch. Ag. 1149 ἐμοὶ δὲ μίμνει σχισμός. (But see §. 600. 3.)

Obs. 2. So after substantives : Soph. Trach. 668 τῶν σῶν Ἡρακλεῖ δωρημάτων : Arist. Nub. 305. (Chor.) οὐρανόις θεοῖς δωρήματα : Thuc. V. 35 τὴν τῶν χωρίων ἀλλήλοις οὐκ ἀπόδοσιν : Plat. Apol. p. 30 D τὴν τοῦ θεοῦ δόσιν ὑμῖν. This is very rarely found in the orators.

3. So verbs of *giving a share to, sharing with, transferring to, selling, &c.* : μεταδίδοναι, ἀπονέμειν, κοινοῦν, κοινοῦσθαι, κοινωνεῖν &c. : Xen. Mem. Socr. II. 7, 1 μεταδιδόναι τοῖς φίλοις : Plat. Legg. p. 906 D αὐτοῖς τῶν ἀδικημάτων τις ἀπονέμῃ : Ibid. p. 805 D μὴ μεταχουσῶν ἀνδράσι γυναικῶν : Arist. Pax 1254 πῶλεῖ βαδίζων αὐτὰ τοῖς Αἰγυπτίοις.

§. 589. 1. Verbs of *saying, conversing with, showing, or conveying by words, praying, swearing to, promising, pledging, &c.* or which imply these notions : εἰπεῖν, λέγειν, χρᾶν, διαλέγεσθαι, λαλεῖν, ληρεῖν, εὐχεσθαι, ἀπεύχ., κατεύχ., προσεύχ., ἀρᾶσθαι, καταρᾶσθαι, &c. τιναί : Π. γ, 296 εὐχορτο θεοῖς : Hdt. I. 55 οἱ χρᾶ τάδε : Soph. Aj. 509 θεοῖς ἀρᾶται : Eur. Alc. 714 ἀρᾶ γονεύσιν ; Id. Hipp. 219 κυσὶ θωύει : Π. β, 433 τοῖς ἄρα μύθων ἦρχε (sc. λέγειν). So Æsch. Ag. 1570 δαίμονι ὄρκους θεμένα. So Arist. Nub. 1008 ὁπότεν πλάτανος πετέλα ψιθυρίζῃ.

2. So after certain verbs which imply the notion of *praying or wishing*, we find a dative of the person to whom the prayer or wish is transmitted : Π. ο, 369 πᾶσι θεοῖσιν χεῖρας ἀνίσχοντες (but 371 χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα) : Od. ι, 294 ἡμεῖς δὲ κλαίοντες ἀνεσχεθόμεν Διὶ χεῖρας : Π. κ, 16 ἔλκετο χαίτας ὑψόθ' ἔοντι Διὶ : so ἀναβλέπω τιναί.

Obs. In prose this relation is more commonly signified by ἐπί, πρὸς, εἰς, with accus.

3. So verbs of *conveying reproach, blame, counsel, orders, &c.* to any one : ὀνειδίζειν, λοιδορεῖσθαι, μέμψεσθαι, ἐπιτιμᾶν, ἐγκαλεῖν, ἐπικαλεῖν, ἐπιπλήσσειν, κελεύειν, προστάσσειν, ἐπιτέλλεσθαι poet., ἐντέλλεσθαι, ἐπιστέλλειν, παραινεῖν, παρεγγυᾶν &c. : Hdt. III. 142 τὰ τῷ πέλας ἐπι-

πλήσσω : Plat. Legg. p. 706 D λοιδορεῖ αὐτῷ Ἀγαμέμνονα : Isocr. p. 5 C ἄλλοις ἐπιτιμῆς. And analogously καταγελᾷ τιμῇ : Hdt. III. 37 πολλὰ τῷ γάλατι κατεγέλασε ; Ibid. 38 οὐ γὰρ ἂν ἱροῖσί τε καὶ νομαίοισι ἐπεχείρησε καταγελᾷ : cf. 155. IV. 79. VII. 9. (but with the more usual construction with gen., V. 68.) : Thuc. IV. 61 οὐ τοῖς ἄρχεω βουλομένοις μέμφομαι, ἀλλὰ τοῖς ὑπακούειν ἐτοιμοτέροις οὖσιν : Il. α, 295 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο : Il. β, 50 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν κηρύσσειν ἀγορήνδε κερηκομόωντας Ἀχαιοὺς : Æsch. Ag. 28 εὐφημοῦντα τῇδε λαμπάδι : Eur. Alc. 701 ονειδίζω φίλοις. So Il. κ, 58 σημαίνει φυλάκεσσι.

Obs. 1. So in Pindar δτρύνειν : Pyth. IV. 40 ἡ μὲν μιν ὄτρυνον θαμὰ λυσιπύροις θεραπόντεσσιν φυλάζει^a. So Homer : ἐποτρύνειν ἐτάροισιν, ἱππεύουσιν : they generally have an accus. in the sense of *urging*.

Obs. 2. Μέμφεσθαι, *to blame*, without the notion of transmission of blame, has an accus. So βασκαίνειν : so ἐπιπλήττειν, *to blame* : Il. ψ. 580. Plat. Protag. p. 327 A ἐπιπλήττε τὸν μὴ καλῶς αἰδούντα.

Obs. 3. The dative with κεύθειν, in Attic prose, is very doubtful, except in the sense of admonishing. The accus. and infin. is the common Attic construction.

Obs. 4. Even after substantives, such as παρακείμεναι, we find the dat., especially in Plato. So Symp. p. 182 D ἡ παρακείμεναι τῷ ἱρώντι παρὰ πάντων θαυμαστή. So also Æsch. Theb. 898 διαλλακτῇ ἀμεμφία. So Æsch. P. V. 445 μέμφιν ἀνθρώποις ἔχων.

4. So verbs which express that some thought has *recurred to*, or *entered into the mind* : Hdt. I. 86 τῷ δὲ Κρόσω ἐσελθεῖν, *it occurred to Cræsus*.

§. 590. So verbs of *mingling oneself with*, *uniting oneself to*, *joining*, *holding converse with*, *clinging to*, or *causing others so to do* ; &c. as, ὁμιλεῖν, μίγνυσθαι, καταλλάττεσθαι, *to be reconciled* ; διαλλάττεσθαι, ξυλλάττεσθαι, καταλύειν, ξενόσθαι. Ὅμιλοι τοῖς ἀγαθοῖς ἀνθρώποις : Hdt. III. 131 ὁ δὲ Δημοκίδης—Πολυκράτει ὁμίλησε : Id. VI. 21 πόλιες γὰρ αὐταὶ μάλιστα—ἀλλήλοισι ἐξενώθησαν : Eur. Phœn. 673 ξυνῆψε γὰρ φίλοι νιν : Thuc. II. 16 μετείχον τῇ οἰκῇ, *clung to their mode of dwelling*.

So adjectives &c. expressing these notions—φίλος, κοινός, συγγενής, and many words compounded with σύν and μετά,—μίγδα, σύμμιγα—κοινωνία : Il. θ, 437 μίγδ' ἄλλοισι θεοῖσι : Hdt. VI. 58 σύμμιγα τῇσι γυναιξὶ κόπτονται τε τὰ μέτωπα, καὶ κ. τ. λ. : Plat. Soph. p. 252 D ἀλλήλοισι ἐπικοινωνία : Ibid. p. 257 A ἔχει κοινωνίαν ἀλλήλοισι ἢ τῶν γενῶν φύσις : Ibid. p. 260 E τὴν κοινωνίαν αὐτῶν τῷ μὴ ὄντι κατ' ἑαυτὸν.

^a Dissen ad loc.

Obs. 1. This relation is also expressed by *σύν* and *μετά* : so also *ὁμιλεῖν ἐν, μετά, παρά τινι* : so *πρός* and *εἰς* with the accus., *ὁμιλεῖν, κοινῶν εἰς τινα* : and still oftener, *κοινοῦσθαι εἰς τινα* ; *καταλλάττεσθαι πρὸς τινα* Xen. So Demosth. p. 71, 21 οὐ γὰρ ἀσφαλεῖς ταῖς πολιτείαις (*rebus publicis*) αἱ πρὸς τοὺς τυράννους ὁμιλίας.

Obs. 2. Hence the familiar interrogative phrase τί ἔστι (not ἐστὶ) μοί *τινι* ; *what have I to do with ?* the later prose writers add *κοινόν*. So also the phrase *πράγμα μοι καὶ τινι ἔστι* : Hdt. V. 33 σοὶ δὲ καὶ τούτοις τοῖσι πράγμασι τί ἔστι ; Arist. Eq. 1028 τί γάρ ἐστ' Ἐρεχθεὶ καὶ κολοιοῖς καὶ κυνί ; Demosth. p. 320 μηδὲν εἶναι σοὶ καὶ Φιλίππῳ πρᾶγμα. So τί δέ μοι (or σοι), *quid ad me attinet ?* followed by an Infin., often in Arist., and even in Hesiod : Th. 35 ἀλλὰ τί μοι ταῦτα περὶ δρῶν ἢ περὶ πέτρῃν ;

Obs. 3. On *κοινός* with gen., see §. 519.

§. 591. Verbs of *communicating* or *applying, giving up oneself to, adopting*, &c. : *χρᾶσθαι, τρέπομαι, τίθεμαι*, &c. : Eur. Med. 347 κείνους δὲ κλαίω *ξυμφορᾷ κεχρημένους* : Ibid. 240 ὅτῳ μάλιστα χρήσεται *ξυνεννέτη* : Hdt. III. 17 χρᾶσθαι τῷ ὕδατι : so χρᾶσθαι τῷ θεῷ, *to apply to, or consult the god*. So θέσθαι ταύτῃ τῇ ψήφῳ, *γνώμῃ, or ταύτῃ θέσθαι*.

Obs. In the construction of *νομίζειν* with the dat., such as Hdt. IV. 117 γλώσση *νομίζειν* : Ibid. 63 ὑσὶ : Thuc. III. 82 εὐσεβείᾳ *νομίζειν* : Id. II. 38 ἀγῶσι *νομίζοντες*, there seems to be a notion supplied by the mind, of *χρησθαι*, or some such word, to which *νομίζειν* added the notion of “*habitually*,” “*being accustomed*,” and was thence substituted for it.

§. 592. 1. So verbs of *going towards, meeting, approaching, falling on, causing to approach to, sending, pouring*, &c. : *ἀντᾶν, ἀντιᾶν, ἀντιάζειν, ἀπαντᾶν, ὑπαντιάζειν, πλησιάζειν, πελάζειν, ἐμπελάζεσθαι, ἐγγίζειν*, &c. *πέμπειν* : Il. μ, 374 ἐπειγομένοισι δ' ἴκοντο : Thuc. I. 13 Σαμίους ἦλθεν : Eur. Med. 91 πέλαζε μητρὶ : Id. Orest. 1433 νήματα θ' ἱστο πέδῳ : Il. ε, 709 λίμνῃ κεκλιμένος Κηφισίδι : Æsch. Choeph. 87 τύμβῳ χεοῦσα : so παρεῖναι τινι : Il. η, 218 προκαλέσσατο χάρμῃ : so πέμπειν τί τινι.

Obs. *πέμπειν* is also used with the acc. as a transitive verb of motion ; Eur. Alc. 456 πέμψαι σε φάος.

2. So adverbs, *ἐγγύς, πέλας, ἀγχοῦ*, when they express not so much the position of the objects in relation to something else, (see §. 526.) as their approach to something else.

§. 593. 1. Verbs of *giving oneself up to the guidance of, following, obeying, yielding, giving way to, trusting*, &c. ; as, *ἑπεσθαι, ἀκολουθεῖν, δπηδεῖν* poet., *ὁμαρτεῖν* poet., *διαδέχεσθαι—πέιθεσθαι—ὁπακοῦειν, ἀπειθεῖν, εἴκειν* &c. : Od. ι, 108 sq. οἳ ῥα (sc. Κύκλωπες) θεοῖσι πεποιθότες ἀθανάτοισιν οὔτε φυτεύουσιν χερσὶν φυτὸν, οὔτ' ἀρώσωσι : Hdt. III. 88 Ἀράβιοι δὲ οὐδαμᾶ κατήκουσαν ἐπὶ δουλοσύνῃ Πέρσῃσι : Id. VI.

86, 5 Λευτυχίδης—, ὥς (*quum*) οἱ οὐδὲ οὕτω ἐσήκουον οἱ Ἀθηναῖοι, ἀπαλλάσσετο : Ibid. 14 ἐναυμάχεον ἀνηκουστήσαντες τοῖσι στρατηγόισι : Xen. Cyr. I. 1, 2 πάσας τοῖνυν τὰς ἀγέλας ταύτας ἐδοκοῦμεν ὁρᾶν μᾶλλον ἐθελούσας πείθεσθαι τοῖς νομεῦσιν ἢ τοῖς ἀνθρώποις τοῖς ἄρχουσι : Ibid. VIII. 6, 18 τῷ ἡμερινῷ ἀγγέλῳ (φασί) τὸν νυκτερινὸν διαδέχεσθαι : Plat. Rep. p. 400 D εὐλογία ἄρα καὶ εὐαρμοστία καὶ εὐσχημοσύνη καὶ εὐρυθμία εὐθελὲς ἀκολουθεῖ. So Soph. Aj. 671 χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει, ἐξίσταται δὲ νυκτὸς αἰάντης κύκλος τῇ λευκοπώλῳ ἡμέρᾳ. So Eur. Hec. 1054 ἀποστήσομαι θυμῷ ζεῶντι Θρηκί : Id. Phoen. 40 τυράννοις ἐκποδῶν μεθίστασο.

2. So also adjectives, adverbs, and sometimes substantives, expressing these notions ; as, ἀκόλουθος, -ως, ἀκολουθητικός, ἐπομένως, διάδοχος, διαδοχή, ἐξῆς, ἐφεξῆς, ὁπαδός : Eur. Andr. 803 κακὸν κακῷ διάδοχον : Xen. Cyr. I. 4, 17 ἡ διαδοχὴ τῇ πρόσθεν φυλακῇ ἔρχεται ἐκ πόλεως : Demosth. p. 45 extr. (στρατεύεσθαι) ἐκ διαδοχῆς ἀλλήλοις : Plat. Cratyl. p. 399 D δοκεῖ τούτοις ἐξῆς εἶναι : Arist. Lys. p. 634 ἐξῆς Ἀριστογέιτον.

Obs. Some of the words under this and the following head sometimes have a genitive : the *following* or *obeying* presented themselves to the mind rather as arising from and depending on some relation as a cause, than as a mere accident of the motion or action of which they are modifications.

Obs. With verbs of “*following*,” ἔπεισθαι, ὁμαρτεῖν, ὀπηδεῖν, ἀκολουθεῖν, this dative is sometimes more clearly defined by σύν, μετά, ἅμα, expressing two persons being together ; or, ὀπισθεν, ἐπί, expressing the position of the person following : Od. η, 165 (Ζεὺς) ὅσθ' ἱκέτησιν ἄ μ' αἰδοίοισιν ὀπηδεῖ : cf. Hesiod. Theog. 80. Id. Op. et D. 230 οὐδέ ποτ' ἰδυδίκησι μετ' ἀνδράσι λιμὸς ὀπηδεῖ : Hdt. I. 45 ὀπισθε δὲ εἰπετό οἱ ὁ φονεὺς : Thuc. IV. 124 ξὺν Χαλκιδεῦσιν ἠκολούθουν : Xen. Cyr. V. 2, 35 σὺν τοῖς νικῶσιν ἔπονται : Ibid. V. 5, 37 ἐπὶ μὲν τῷ Κναξάρῃ οἱ Μῆδοι εἰποντο.—Ὁμαρτεῖσθαι with acc. : Il. μ, 400 τὸν δ' Αἴας καὶ Τεύκρος ὁμαρτήσανθ'. So Pind. Nem. X. 37 ἔπεται δέ, Θεαίε, ματρῶων πολύνγωτον γένος, *ascendit ad illustre genus* ; after the analogy of verbs of “*going* ;” so in late Epic writers : ἔπεισθαί τινα. We find also ἔπεισθαι (ἐπὶ) τινος.

§. 594. 1. So verbs of *agreeing with*, &c. : ὁμολογεῖν, συναιεῖν, ἐπαινεῖν &c. : Il. σ, 312 Ἐκτορι μὲν γὰρ ἐπήνησαν : so ὁμολογεῖν, συναιεῖν τί τι. So σπένδεσθαι, *to make a treaty*.

Obs. 1. Ἐπαινεῖν, *to praise*, has naturally an accusative.

2. Hence verbs, adjectives, and adverbs of *coincidence, equality, similarity*, &c. : εἰκέναι, εἶδесθαι poet., ὁμοιοῦν, ὁμοιοῦσθαι, ὅμοιος Attic, ὁμοῖος Ionic, ὁμοίως, ἴσος, ἴσως, ἐξ ἴσου, ἐν ἴσῳ, ὁμῶς Hom. &c., and Ionic prose, ἐμφερής, παραπλήσιος, παραπλησίως, ὁ αὐτός, *idem*, ὡσαύτως espec. Ionic, ἅμα—ἀδελφός—and many compounds of ὁμοῦ, σύν,

μετά : ας ὁμόγλωσσος, ὁμώνυμος, συμφωνεῖν, σύμφωνας, ξυνφῶς : Π. π, 716 ἀνέρι εισάμενος αἰζήφ τε κρατερῷ τε, Ἀσίφ : Od. α, 105 εἰδομένη ξείνῃ, Ταφίων ἡγήτορι, Μέντῃ : Soph. Antig. 644 τὸν φίλον τιμῶσιν ἐξ ἴσου πατρί : Hdt. VI. 69 ἡλθέ μοι φάσμα εἰδόμενον Ἀρίστωνι : Id. I. 123 τὰς πάθας τὰς Κύρου τῇσι ἐωντοῦ ὁμοιούμενος, συμπαρεσῆς : Id. III. 37 ἔστι γὰρ τοῦ Ἑφαιστου τῷγαλμα τοῖσι Φοινικητοῖσι Παταϊκοῖσι ἐμπερ-στατον : Ibid. 48 κατὰ δὲ τὸν αὐτὸν χρόνον τοῦ κρατήρος τῇ ἀρπαγῇ γεγενός : Id. II. 67 ὥς δ' αὖτως τῇσι κυσὶ οἱ ἰχνευταὶ (Ichneutones) θάπτονται : Xen. Cyr. I. 3, 4 ἡμᾶς μὲν γὰρ ἄρτος καὶ κρέας εἰς τοῦτο (sc. τὸ ἐμπλησθῆναι) ἀγει· ὑμεῖς δὲ εἰς μὲν τὸ αὐτὸ ἡμῖν σπεύδετε : Id. VII. 1, 2 ὥπλισμένοι δὲ πάντες ἦσαν οἱ περὶ τὸν Κύρον τοῖς αὐτοῖς τῷ Κύρῳ ὅπλοις. (After the analogy of ὁ αὐτός we find εἰς with dat. : Π. γ, 238 τῷ μοι μία γείνατο μήτηρ : Π. τ, 293 τρεῖς τε κασιγνήτους, τοὺς μοι μία γείνατο μήτηρ : Plat. Legg. p. 745 τὸ πρὸς τῇ πόλει μέρος τῷ πρὸς τοῖς ἐσχάτοις εἰς κλήρος :) Demosth. p. 34, 21 τὸν ὁμώνυμον ἐμαυτῷ.

Obs. 2. So in the attributive construction after substantives : ας ὁμοί-της, ὁμοίωσις, ξυμφωνία : Od. γ, 49 δηλική ἐμοὶ αὐτῷ : Plat. Rep. p. 401 D ὥσπερ αὔρα φέρουσα ἀπὸ χρηστῶν τόπων ὑγίειαν, καὶ εὐθὺς ἐκ παίδων λανθάνη εἰς ὁμοιότητά τε καὶ φιλίαν καὶ ξυμφωνίαν τῷ καλῷ λόγῳ ἀγούσα : Id. Phæd. p. 109 A ὁμοιότης εἰαυτῷ. Arist. Pax συνθήκας πιθήκοις.

Obs. 3. Οἶος and τοιοῦτος are not found with a dative, though there are passages in which they seem to be : thus—Hes. Op. 314 δαίμονι δ' οἶος ἔησθα τὸ ἐργάζεσθαι ἄμεινον—δαίμονι depends on ἄμεινον. In many passages an attraction takes place, as in Plat. Rep. p. 349 D τοιοῦτος ἄρα ἐστὶν ἐκάτε-ρος αὐτῶν, οἷσπερ ἔοικεν^a : Ibid. p. 350 C ὁμολογοῦμεν, ᾧ γε ὁμοῖος ἐκάτερος εἴη, τοιοῦτον καὶ ἐκάτερον εἶναι, γὰρ τοιοῦτον ἐκάτερον εἶναι, οἷος ᾧ ὁμοῖος εἴη. So Phæd. p. 92 B οὐ γὰρ δὴ ἄρμονία γέ σοι τοιοῦτόν ἐστιν, ᾧ ἀπεικάζεις, i. e. τοιοῦτόν ἐστιν, οἷον ᾧ ἀπεικάζεις.

Obs. 3. On gen. with ὁμοῖος see §. 519.

Obs. 4. Instead of the construction with the dative, we sometimes find the conjunction καί, whereby the two similar or equal things are placed as it were parallel to each other. This is more usual in prose than in poetry. So τέ in Homer : Π. ε, 442 οὐποτε φύλον ὁμοῖον ἀθανάτων τε θεῶν, χαμαὶ ἐρχομένων τ' ἀνθρώπων : Hdt. I. 94 Λυδοὶ δὲ νόμοισι μὲν παραπλησίοισι χρί-ωνται καὶ Ἕλληνες : Id. IV. 58 νόμος δὲ τοῖσι Λακεδαιμονίοισι κατὰ τῶν βασι-λῶν τοὺς θανάτους ἐστὶ ὡντὸς καὶ τοῖσι βαρβάροισι τοῖσι ἐν τῇ Ἀσίῃ. So ἐν ἴσῳ, ἴσα, ὁμοίως, ὥσαντώς, κατὰ ταῦτα καὶ &c. : Plat. Ion p. 500 D οὐχ ὁμοῖος πεποιήκασι καὶ Ὀμηρος. This construction is also in Latin : *similis et, ac, atque*. We also find, especially in Attic prose writers, the comparative particles, ὥς, ὥσπερ, with ἴσος, ὁ αὐτός : Demosth. p. 119, 33 τὸν αὐτὸν τρό-πον, ὥσπερ κ. τ. λ. So also the relative is used in this way—Hdt. VI. 42 κατὰ τὰ αὐτὰ τὰ καὶ πρότερον εἶχον.

3. Words, &c. of *being suitable to, proper for, binding on, &c.* : ας, πρέπειν, ἀρμόττειν, προσήκειν followed by an infin., πρεπόντως, ἀπρε-

^a Stallb. ad loc.

πῶς, εἰκός ἐστι, εἰκότως, νόμος &c. : Xen. Cyr. VII. 5, 37 βασιλεῖ ἡγείτο πρέπειν : cf. V. 3, 47. Plat. Apol. p. 36 D τί οὖν πρέπει ἀνδρὶ πένητι—; Id. Phædr. p. 233 B πολὺ μᾶλλον ἐλεεῖν τοῖς ἐρωμένοις ἢ ζηλοῦν αὐτοὺς προσήκει : Id. Gorg. p. 479 E τούτῳ προσήκει ἀθλίῳ εἶναι. Here also seem to belong the impersonal verbs δεῖ and χρή : Eur. Ion 1316 τοῖσι δ' ἐνδίκους ἱερὰ καθίζειν—ἐχρῆν : Soph. Ant. 736 ἄλλω γὰρ ἢ 'μοι χρή γε τῆσδ' ἄρχειν χθονός : and ἀναγκαῖον &c.

4. So verbs, &c. of *pleasing* : ἀνδάνειν, ἀρέσκειν, ἀρέσκεισθαι, ἐξαρέσκεισθαι : Hdt. IX. 79 μὴ ἄδοιμι, τοῖσι ταῦτα ἀρέσκεται, *iis non acceptus ero, quibus hæc placet* : Ibid. Σπαρτιάτῃσι ἀρεσκόμενος : So Id. VI. 129 ἐωϋτῷ μὲν ἀρεστῶς ὀρχέετο, *sibi placens*. So Od. δ, 777 ἦραρεν ἡμῶν.

Obs. 1. This might perhaps be considered as the *dativus commodi*.

Obs. 2. 'Αρέσκειν, ἐπαρέσκειν, are also found with an accusative^a : Arist. Av. 359 τὰ δ' ἄλλα μ' ἤρεστας λέγων. So ἀνδάνειν : Theocr. XXVII. 22 ῥέον δ' ἐμὸν οὗτις ἕαδε.

Obs. 3. So substantives : Ant. 1171 ἀνδρὶ πρὸς τὴν ἡδονήν.

Dativus Commodi et Incommodi.

§. 595. From the dative's expressing the notion of transmission, it is also used when any good or evil is received by any one ; so that all verbs *may* have this dative, when the action of the verb is to be represented as *done for the harm, or benefit, guidance, instruction, sake, of any one*. But there are also certain verbs whose sense implies a *dativus commodi*, others a *dativus incommodi*.

Dativus Commodi.

§. 596. 1. Verbs of *helping, favouring, being favourable, beneficial*, &c. : ἀρήγειν, ἀμύνειν, ἀλέξειν, ἀλαλκεῖν, τιμωρεῖν, βοηθεῖν, ἐπικουρεῖν, et simil. ; as, ἀπολογεῖσθαι, λυσitteλεῖν, (λύειν τέλη poet.), ἐπαρκεῖν, χραῖσμεῖν, and many compounds of σύν, συμφέρειν, *conducere*, συμπράσσειν &c.—Χραῖσμεῖν τινι ὄλεθρον Homer : Eur. Or. 523 ἀμυνῶ δ', ὅσον περ δυνατός εἰμι, τῷ νόμῳ : Ibid. 924 ('Ορέστης) ἠθέλησε τιμωρεῖν πατρί, κακὴν γυναικα κᾶθεον κατακτανών : Plat. Apol. p. 28 C εἰ τιμωρήσεις Πατρόκλη τῷ ἐταίρῳ τὸν φόνον. So Il. ε, 433 οἱ αὐτὸς ὑπείρεχε χεῖρας. Æsch. Pers. 839 τοῖς θανούσι πλούτος οὐδὲν ὠφελεί. So Eur. Med. 813 ἐξαλαμβάνουσα νόμοις βροτῶν : cf. Arist. Pax 417. So Soph.

^a Elm. Med. 12. Stallb. ad Plat. Rep. 557. Valck. Hipp. 106. 184. Wust. ad Theocr. xxvii. 22.

CE. C. 1435 σφῆρ δ' εὐδοίῃ Ζεύς. So διαφέρειν τινί, *to be a person's interest*. So μᾶλ' μοι, *whether for good or for evil*. So ποιεῖν, δρᾶν, πράττειν &c. take a dative of the person for whose benefit or hurt any thing is done.

Obs. 1. Many of these verbs, such as ἀμύνω, ἀρῶν &c., signify properly, "*to ward off*;" and with the dat. comm., "*for the benefit of some one*," τινί: "the benefit resulting to him" being considered rather than "the retreat of the enemy," τινός: Eur. Med. 1275 ἀρῆξαι φόνον τέκνου. So ἀμύνειν τινί τι, and τινός, so Æsch. Theb. 416 εἰργων τεκούσῃ μητρί τι. Thence from this being the prominent notion, they assumed the independent notion of "*helping*," but retained the construction with the dat., as it was on this that the notion of helping depended.

Obs. 2. So with substantives: Eur. Iph. A. 135 σφαγίον Δανίους: Æsch. Prom. 501 ἀνθρώποισις ὠφελήματα: Hdt. VII. 169 ἐκ τῶν Μεκλήφ τιμωρημάτων: Plat. Alc. p. 116 A τὴν ἐν τῷ πολέμῳ τοῖς φίλοις βοήθειαν: Id. Phileb. p. 58 C χρεῖαν τοῖς ἀνθρώποις. So τί πλέον ἐστὶ μοι; Soph. Antig. 268 οὐδὲν ἦν ἐρευνῶσι πλέον.

Obs. 3. In those verbs which sometimes take an accusative and sometimes a dative, it would seem that where the act of the agent is rather considered, the *accusative* is used, where the benefit of the patient, the *dative*.

2. So verbs of *servicing as a slave, ministering to*; the slave was considered as existing only for the benefit of his master: δουλεύειν, ὑπηρετεῖν, λατρεύειν, θετεύειν τινί: Eur. Med. 588 τῷδ' ὑπηρετεῖς λόγῳ.

So when the ruler or guide is supposed to act for the benefit of those under him: ἡγεῖσθαι, ἡγεμονεύειν τινί, *to be his guide*—for his benefit. So στρατηγῶν Eur. Andr. 324: Hdt. VI. 72. So στρατηλατεῖν τινί—χορηγεῖν τινί.

Obs. 3. Ὑπηρετεῖν is used with a genitive, when the relation between master and servant, with a dative, when the benefit of the master, is considered.

3. So adjectives which express kindly feelings or actions towards any one: φίλος, εὖνους, ὠφέλιμος—τινί. So subst.: Thucyd. V. 5 περὶ φιλίας τοῖς Ἀθηναίοις, so εἰρήμην τινί &c. So also ἔλεειν is found with a dat.; Plat. Phædr. 233 B.

4. So verbs of *caring for*, &c., the benefit of the patient being considered, rather than the cause of the feeling.

Obs. 4. The assistance, or that wherein it consists, is in the accus.; as, βοηθεῖν δίκαια (βοηθήματά) τινι. So Soph. Aj. 439 ἔργα ἀρκέσας.

§. 597. So possessive and attributive notions take a dative commodi or incommodi, which usage arises from the thing possessed being conceived of as being for the owner's benefit or harm. So after εἶναι and γίνεσθαι: Τῷ Κύρῳ ἦν μεγάλη βασιλεία:

Od. ι, 112 τοῖσιν (Κύκλωσι) δ' οὐτ' ἀγοραὶ βουληφόροι, οὔτε θέμιστες (sc. εἰσὶν): Ibid. 366 Οὐτίς ἔμοιγ' ὄνομα (sc. ἔστι): Plat. Rep. p. 329 Ε τοῖς γὰρ πλουσίοις πολλὰ παραμυθία φασιν εἶναι. So by an ellipse of εἶναι: Demosth. ὁρῶν ὑμῖν χιλίους μὲν ἱππώσας. So Arist. Vesp. 240 ὡς ἔσται Ἀλέξει νυνί: Id. Ach. 446 Τηλέφῳ δ' (εἴη) ἀγὼ φρονῶ. So Hdt. II. 145 Ἡρακλεῖ εἶναι ἔτεα. From this usage things stand in this dative, as if they were capable of receiving good or harm. Soph. Œ. R. 735 τίς χρόνος ἦν τοῖσδε ἐξεληλυθώς, *what time had passed to these things*.

Obs. 1. So also with substantives—but mostly only the personal pronouns: Il. μ, 174 Ἐκτορι γάρ οἱ θυμὸς ἐβούλετο κύδος ὀρίξαι: Hdt. I. 31 οἱ δέ σφι βόες: Xen. Cyr. V. 1, 27 ἡ γάρ μοι ψυχὴ (Schneider wrongly, ἐμὴ ψ.), ἔφη, οὐχ ὡς βουλευσούσα παρεσκευάσται: Plat. Rep. p. 431 Β ἀπόβλεπε τοῖνυν, ἦν δ' ἐγώ, πρὸς τὴν νίαν ἡμῖν πόλιν, *this new city of ours*: Id. Theat. p. 210 Β ἡ μαιεντική ἡμῖν τέχνη. So Eur. Hec. 1267 ὁ Θρηξὶ μάντις: Id. Orest. 363 ὁ ναυτιλοισι μάντις. So Æsch. Theb. 438 τῶν ἀνδράσιν φρονημάτων: Hdt. I. 92 ἀναθήματα Κροίσῳ: Thuc. VII. 50 ἡ τοῖς Συρακοσίοις στάσις: So Hdt. II. 17 τῶν ὁδῶν τῷ Νεῖλῳ.

Obs. 2. We find two datives in some passages, where we should expect a dative and a genitive. So personal pronouns are used seemingly for possessive; as, Pind. Ol. VIII. 83 ἐνέποι κεν Καλλιμάχῳ λιπαρὸν κόσμον Ὀλυμπίῳ, ὃν σφι Ζεὺς γένει ὤπασεν, *their race*: Ibid. II. 14 εὐφρῶν ἀρουραν ἔτι πατρίαν σφίσιν κόμισσον λοιπὸν γένει, i. e. *setta regionem paternam futuro generi eorum*^a: Eur. Heracl. 63 βούλει πόνον μοι τῇδε προσθεῖναι χερσί. Though the real construction may be that the personal pronoun is in the dativus commodi or incommodi, while the other depends on the transmissive notion of the verb.

Obs. 3. In the σχῆμα καθ' ὅλον καὶ μέρος, we find, most commonly in Epic, the dative used in a seemingly possessive sense, where we should expect the genitive: Il. λ, 11 (ξ, 151) Ἀχαιοὶς δὲ μέγα σθένος ἔμβal' ἐκάστω καρδίῃ. In Il. λ, 447 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν ὤμων μεσσηγύς—*μεταστρεφθέντι* depends on the verb, *μεταφρένῳ* is local.

§. 598. The dativus commodi is, as has been said above, joined with all verbs, to express that something is done, *for the sake, pleasure, honour, guidance, protection, safety, benefit, furtherance, &c.* of some person or thing. This is especially the case with δέχομαι: δέχεσθαι τινί τι, *to receive it at his hands; to please him*; as a compliment to him; for his sake, or benefit, &c. (σχῆμα Σικελικόν): Il. ο, 87 Θεμίστι δὲ καλλιπαρήῳ δέκτο δέπας: Il. ρ, 207 οὔτι μάχης ἐκ ροστήσαντι δέξεται Ἀνδρομάχη κλυτὰ τεύχεα Πηλεΐωνος: Od. π, 40 ὡς ἄρα φωνήσας οἱ ἐδέξατο χάλκεον ἔγχος: Soph. Elect. 442 αὐτῇ, *at her hands, at her request*. So Æsch. Choeph. 762 πατρί. So Pind. So Arist. Ran. 1229 ἐγὼ πρίωμαι τῷδ', *to serve him*. So the dative μοί, *for my sake, at my request, prithes*: Eur. Hec. 535

^a Dissen ad loc.

δέξαι χάς μοι τάσδε. So Hdt. VI. 86 σὺ δὴ μοι καὶ τὰ χρήματα δέξαι: Arist. Ach. 60 περὶ εἰρήνης πρυτανεύσῃτέ μοι: Id. Eccl. 726 ἴν' ἀποβλέπωμαι καὶ λέγωσί μοι (*whom I look*); σο κλύθι μοι, *prithoe hear*. So also Xen. Hell. III. 1, 15 *Φαρναβάζει ἔσσεσθαι αὐτάς*: Soph. Œ. R. 1402 οἷ' ἔργα δράσας ὑμῖν: Eur. Hec. 459 ἀνέσχε πτόρθους λατοῖ: Arist. Ran. 1134 ἐγὼ σιωπῶ τῷδ'; *must I hold my tongue to please this fellow?* II. ρ, 313 Ἴπποθόῳ περιβάντα: II. α, 159 τιμὴν ἀρνύμενοι Μενελάῳ: Ibid. 284 αὐτὰρ ἔγωγε λίσσομαι Ἀχιλλεῖ μεθέμεν χόλον: II. τ, 290 ὥς μοι, *for loss of me*, δέχεται κακὸν ἐκ κακοῦ αἰεί: Æsch. Ag. 1149 ἐμοὶ δὲ μέμνει σχισμός (but see §. 588. 2.). —Δικάζειν τινί, as Hdt. VIII. 61 ἐπιψηφίζεω ἀπολι ἀνδρῖ.—Προαιδεῖσθαι τινι, *ob acceptum beneficium alicui reverentiam ostendere*; often in Hdt., as III. 140.—Φιλοφρονεῖσθαι τινι for the more usual τινά, *to be gracious to any one*: Soph. Aj. 1045 Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν: Eur. Med. 5 ἀνδρῶν ἀριστέων, οἳ τὸ πάγχρυσον δέρος Περίᾳ μετήλθον: Eur. Heracl. 452 πέφνεγεν ἐλπίς τῶνδ' ἐμοὶ σωτηρίας (cf. Xen. Œcon. II. 14 ἀποφεύγειν μοι): Demosth. p. 126, 59 Φιλιστιῶς μὲν ἔπραττε Φιλίππῳ, *in Philippi gratiam res administrabat*. So Eur. Alc. 685 σαυτῷ γὰρ ἔφες: Id. Her. 2 πέφνεκε τοῖς πέλας. So in acts done in honour of the gods; as, *κωμᾶζαι*, Pind. ὀρχεῖσθαι τοῖς θεοῖς, στεφανοῦσθαι θεῷ: Æsch. Ag. 578 θεοῖς λάφυρα ταῦτα—ἐπασσάλευσαν: Hdt. VI. 138 Ἀρτέμιδι ὀρτὴν ἄγειν: Id. II. 40 ἔπην προνηστεύσωσι τῇ Ἰσι: Arist. Av. 501 προκυλιωδεῖσθαι τοῖς ἱκτίνοισι: cf. Id. Thesm. 107. Hdt. IV. 34 τῇσι παρθένοισι κείρονται. So ὀλολύξατε Arist. Eq. 1327.

Obs. 1. So with substantives; as, Æsch. Cho. 235 μέλημα δόμασιν: Plat. Rep. p. 607 Α ὕμνος θεοῖς καὶ ἐγκώμια τοῖς ἀγαθοῖς*: Id. Symp. p. 194 D τοῦ ἐγκωμίου τῷ ἔρωτι: Id. Legg. p. 653 D ἐορτῶν ἀμοιβαῖ τοῖς θεοῖς: Demosth. p. 1313 ἱερωσύνη τῷ Ἡρακλεῖ.

Obs. 2. So metaphorically, things for which any material is used, as if they were benefited, &c.: Orest. Eq. 870 κάττυμα ταῖς ἐμβάσιν, *for his slip-pers*: cf. Hdt. IV. 142, though here a preposition is more usual.

Dative expressing reference to.

§. 599. 1. So when any thing is spoken of with especial reference to any person or thing, as if he or it were interested and in some sort benefited therein, (or the contrary,) the dativus commodi or incommodi is used; as, Hdt. I. 14 ἀληθείᾳ δὲ λόγῳ χρεωμένῳ οὐ Κορινθίων τοῦ δημοσίου ἐστὶν ὁ θησαυρός, *recte æstimanti non est thesaurus Corinthiacus*: Id. VII. 143 ἐς τοὺς πολέμιους τῷ θεῷ εἰρῆσθαι τὸ χρηστήριον, *συλλαμβάνοντι κατὰ τὸ ὀρθόν*, ἀλλ' οὐκ ἐς Ἀθηναίους, *si quis recte intelligat*.—*παράλιποντι*: Thuc. II. 51.—*συνελόντι, συντεμόντι εἰπεῖν*, and without *εἰπεῖν*, especially in definitions

* Stallb. ad loc.

of place: Hdt. VI. 33 ἀπὸ δὲ Ἰωνίης ἀπαλλασσόμενος ὁ ναυτικός στρατὸς τὰ ἐπ' ἀριστερὰ ἐσπλέοντι τοῦ Ἑλλησπόντου αἶρεε πάντα^a: Id. I. 51 ὁ μὲν—ἐκίετο ἐπὶ δεξιὰ ἐσιόντι: Id. III. 90 ἀπὸ δὲ Ἑλλησποντίων τῶν ἐπὶ δεξιὰ ἐσπλέοντι. So ὦδε, οὕτως ἔχειν τι.

2. And frequently, especially in Ionic, a participle is added, expressing the circumstances which make the person more or less interested in the action, &c.: Od. τ. 192 τῷ δ' ἤδη δεκάτῃ ἢ ἐνδεκάτῃ πῦλον ἤως οἰχομένῃ: Hdt. IX. 10 θυομένην δ' οἱ ἐπὶ τῷ Πέρσῃ ὁ ἥλιος ἀμαυρώθη: Id. I. 78 ταῦτα ἐπιλεγόμενῃ Κροίσῳ τὸ προαστείον ὀφίων πᾶν ἐνεπλήσθη: Id. VI. 21 ποιήσαντι Φρυγίῃ—καὶ διδάξαντι ἐς δάκρυα ἔπεσε τὸ θέατρον: Eur. Ion 1187 ἐν χερσὶν ἔχοντι δὲ σπονδάς—βλασφημίαν τις οἰκετῶν ἐφθόγξατο, *sproke*, not “to him,” but “when he had the libation ready.” So when a person or event is brought prominently forward to define a date; as, Hdt. II. 13 καὶ Μοῖρι οὐ κω ἦν ἔτεα εἰνακόσια τελευτηκότι.

3. Here also belong the peculiar usages of certain participles of *wishing*, *hoping*, &c. such as βουλομένην, ἡδομένην, ἀσμένῃ, ἐλπομένην, generally with εἶναι and γίνεσθαι: Il. η. 7 ὥς ἄρα τὼ Τρώεσσιν ἐλδομένοισι φανήτην: Il. ξ. 108 ἔμοι δὲ κεν ἀσμένῃ εἴη: Od. γ. 228 οὐκ ἂν ἔμοιγε ἐλπομένην τὰ γένοιτο: Od. φ. 209 γινώσκω δ', ὥς σφῶϊν ἐλδομένοισιν ἰκάνω οἴοισι δμῶων: Æsch. P. V. 23 ἀσμένῃ δέ σοι—νῦξ ἀποκρύψει φάος: Id. Choeph. 522 θέλοντι—ἔμοι φράσον: Id. 465 εὐχομένοισι ἂν ἔλθοι: Eur. Ion 642 ἐ εὐκτὸν ἀνθρώποισι κἂν ἄκουσιν ἤ: Soph. Œ. C. 1505 ποθοῦντι προὔφανης: Hdt. IX. 46 ἡδομένοισιν ἡμῖν οἱ λόγοι γεγόνاسι: Thuc. II. 3 τῷ πλήθει τῶν Πλαταιῶν οὐ βουλομένην ἦν τῶν Ἀθηναίων ἀφίστασθαι: Id. VI. 46 τῷ Νικίᾳ προσδεχομένην ἦν τὰ περὶ τῶν Ἑγεσταίων: Plat. Rep. p. 358 D ἀλλ' ὅρα, εἰ σοι βουλομένην (sc. ἐστίν), ἂ λέγω. This is not a Latin idiom, though it is sometimes adopted from the Greek; as, Sall. Jug. 4 *uti militibus exæquatus cum imperatore labos volentibus esset*: Tac. Agric. 18 *Quibus bellum volentibus erit*.

4. So also the dative is used to signify that the thing is spoken of with especial reference to the circumstances, &c. of some one: Soph. Œ. C. 20 μακρὰν γάρ, ὥς γέροντι, προὔσταλῃς ὁδόν: Id. Antig. 1161 Κρέων γάρ ἦν ζηλωτός, ὥς ἐμοί, ποτε.

Obs. Ὡς is used merely to mark that it is spoken of subjectively, only as conceived by the speaker.

§. 600. 1. So also after verbs which signify or imply *being*, or *seeming to be*, a dative is used of the person, with reference to whom the thing is, or seems to be, in the opinion or estimation of. So δοκεῖ μοι τόδε, *it appears to me to be so*: Il. γ. 164 οὕτι μοι αἰτρία ἐσσί, θεοί νυ μοι αἰτιοί εἰσιν. So after adjectives without any verb: Hdt. III. 88 γάμοις τοὺς πρότους Πέρσῃσι, *matrimonia ex Persarum judicio nobilissima*: so Id. I. 117 θυγατρὶ τῇ σῇ, *in the eyes of*, μὴ εἶην αὐθέντης: Arist. Aves 445 νικᾶν πᾶσι τοῖς κριταῖς, *in the eyes of the judges*: Æsch. Ag. 345 θεοῖς ἀμπλακτός: Arist. Pax 1186 θεοῖσιν οὕτοι κἀνδράσιν μψάσπιδες: Soph. Aj. 1358 τοιοῖδε μέντοι φῶτες ἔμπληκτοι βροτοῖς: cf. Id. Œ. R. 40 κράτιστον πᾶσι. So Ibid. 616 καλὰς θλαξὶν εὐλαβουμένην πεσεῖν: Id. Antig. 904 καίτοι σ' ἐγὼ ἐτίμησα τοῖς φρονοῦσιν εὖ: Eur. Med. 580 ἐμοί γάρ ὅστις ἄδικος ἂν σοφὸς λέγειν πέφυκε πλείστην ζημίαν ὀφλισκάνει, i. e. *meo enim judicio*^b: Plat. Soph. p. 226 C ταχίστην, ὥς ἐμοί, σέψιν ἐπιτάττει.—So ὥς γ' ἐμοί κριτῇ (which may also be

^a Wesseling ad loc.^b Pflugk ad loc.

expressed by *ὡς γ' ἐμοὶ χρῆσθαι κριτῇ*) : Plat. Rep. p. 536 C *ὡς γ' ἐμοὶ ἀκροατῇ*,—*ὡς ἐμοὶ ῥήτορι*. So Xen. Vect. V. 2 *ὡς ἐμῇ δόξῃ*. Very commonly in the phrase—*ἀξίως εἰμί τινας τινι* : or alone—*ἀξίως εἰμί τινι*, *I am, in reference to such a person, worthy*, &c. : Id. Œ. C. 1446 *ἀνάξιος γὰρ πᾶσιν ἐστὶ δυστυχεῖν (omnium iudicio)* : Eur. Hec. 309 *ἡμῖν δ' Ἀχιλλεύς ἀξίος τιμῆς, γύνας, ita de nobis meritis est Achilles, ut nobis dignus honore videatur*^a : Arist. Ach. 8 *ἀξιον γὰρ Ἑλλάδι* : Ibid. 205 *ἀξιον γὰρ τῇ πόλει* : Xen. M. S. I. 1, pr. *ἀξίος ἐστὶ θανάτου τῇ πόλει* : Ibid. §. 62 *ἐμοὶ μὲν δὴ Σωκράτης τοιοῦτος ὢν ἐδόκει τιμῆς ἀξίος εἶναι τῇ πόλει μᾶλλον ἢ θανάτου* : cf. §. 64. Plat. Symp. p. 185 B *οὗτός ἐστιν ὁ τῆς Οὐρανίας θεοῦ ἔρως καὶ οὐράνιος καὶ πολλοῦ ἀξίος καὶ πόλει καὶ ἰδιώταις*.

2. The datives of the I. and II. personal pronouns are very frequently thus used, to express that the person has some peculiar interest in the action—that it has some especial reference to him—the nature of which, and consequently the proper translation of it, must be determined from the context. This appears to have arisen from the simple and emphatic usages of every day speech : Od. i. 42 *ὡς μήτις μοι ἀτεμβόμενος κίσι ἴσῃς, as far as I am concerned* : Xen. Cyr. I. 3, 2 *ὁρῶν δὴ τὸν κόσμον τοῦ πάππου, ἐμθλέπων αὐτῷ, ἔλεγεν (ὁ Κύρος)· ὦ μητὲρ, ὡς καλὸς μοι ὁ πάππος* : Ibid. 15 *ἦν δέ με καταλίπης ἐνθάδε, καὶ μάθω ἵππεύειν, ὅταν μὲν ἐν Πέρσαις ᾖ, οἶμαι σοὶ ἐκείνους τοὺς ἀγαθοὺς τὰ περὶ καὶ ῥαδίως νικήσειν* : Plat. Rep. p. 389 D *τί δέ ; σωφροσύνης ἄρα οὐ δεήσει ἡμῖν τοῖς νεανίαις ; (where we must not join ἡμῖν with νεανίαις)* : Ibid. p. 391 D *μηδὲ ἡμῖν ἐπιχειρεῖν πείθειν τοὺς νέους* : Id. Theæt. p. 143 E *ἀκοῦσαι πάντῃ ἀξιον, οἷω ὑμῖν τῶν πολιτῶν μεираκίῳ ἐντετύχηκα* : Id. Soph. p. 216 E *τοῦ μὲν ξένου ἡμῖν ἡδέως ἀν πυθανοίμην* : Id. Protag. p. 328 A *εἰ ζητοῖς, τίς ἀν ἡμῖν διδάξει τοὺς τῶν χειροτεχνῶν υἱεῖς αὐτὴν ταύτην τὴν τέχνην*,—*οὐ ῥάδιον οἶμαι εἶναι τούτων διδάσκαλον φανῆναι*. The III. personal pronoun is less frequently thus used—most frequently Hdt. : Plat. Rep. p. 343 A *εἰπέ μοι, ἔφη ὁ Σωκράτης, τίτῃ σοι ἔστι ; Τί διαι ; ἦν δ' ἐγὼ οὐκ ἀποκρίνεσθαι χρῆν μᾶλλον ἢ τοιαῦτα ἐρωτᾶν ; Ὅτι τοί σε, ἔφη, κορυζῶντα περιορᾷ καὶ οὐκ ἀποκρίνεται δέον, ὅς γε αὐτῇ οὐδὲ πρόβατα οὐδὲ ποιμένα γινώσκεις, to her shame*. “*Nimirum datus significat, nutricem et ipsam in huius turpitudinis societatem venire*^b.” So Soph. Œ. C. 444 *φυγὰς σφιν ἔξω πτωχὸς ἡλώμην*. So Id. Aj. 1128 *τῷδε δ' οἴχομαι, as far as he is concerned*.

3. So we sometimes find a dative placed at the beginning of a sentence, of the person to whom the notion of the sentence refers, whether for his good or harm, or to denote that it holds good with regard to him. So Æsch. Ag. 1149 *ἐμοὶ δὲ μῖννε σχισμός* : Plat. Phileb. p. 253 *τῷ τὸν τοῖ φρονεῖν ἐλομένῳ βίον*—*οὐδὲν ἀποκωλύει*.

Dativus Incommodi.

§. 601. 1. Verbs expressing *hostility, vying with, opposing, fighting with, contending, standing up against in deeds or words, being angry with, differing from*, &c. which express the notion of the speaker's wishing for the other person's harm : *στῆναι poet., ὑποστῆναι and ὑφίστασθαι, μέναι poet., ἐρίζειν, μάχεσθαι, μάρανσθαι poet., πολεμεῖν—*

^a Porson ad loc.

^b Stallb. ad loc.

ἀγωνίζεσθαι, δικάζεσθαι, λαγχάνειν δίκην, ἀμφισβητεῖν—ἀείδειν, *cantando cum aliquo certare*, &c.; χολοῦσθαι, νεμεσᾶν, θυμοῦσθαι, μενεαίνειν, κοτεῖν, χαλεπαίνειν, σπέρχεσθαι, (Ion.) &c.; φθονεῖν, βασκαίνειν: Il. φ, 600 αὐτῇ—*stood up against him*: Il. δ, 509 μήδ' εἴκετε χάρις (gen. separ.) Ἀργείοις: μένειν τινί.—ὑποστῆναι, ὑφίστασθαι πολεμίῳ, ξυμφοραῖς Thucyd.: Il. α, 277 ἐριζέμεναι βασιλῆϊ: Od. θ, 188 Φαίηκες ἐδίσκεον ἀλλήλοισιν: Theocr. I. 136 κῆξ ὀρέων τοῖ σκῶπες ἀηδόσι δαρύσαιντο: Id. VIII. 6 λῆς μοι ἀείσαι; Id. V. 22 ἀλλὰ γε τοι διαείσομαι: 80 ἐπαίρεσθαι, αἶρεσθαι δόρῳ τινί: Od. α, 20 ὁ δ' ἀσπερχὲς μενέαιεν ἀντιθέῳ Ὀδυσῆϊ: Hdt. V. 33 ἐσπέρχετο τῷ Ἀρισταγόρῃ: Demosth. p. 30, 5 ἡνῶχλει ἡμῖν ὁ Φίλιππος: Eur. Hipp. 426 ἀμιλλᾶσθαι βίῳ: Soph. CE. R. 784 δυσφόρως ἦγον τῷ μεθέντι τὸν λόγον: Hdt. IV. 28 κεχώρισται (*is opposed to*) πᾶσι τοῖσι ἐν ἄλλοισι χωρίοισι χειμῶσι. The circumstances under which hostility is shewn to any one are put for the person; as, Soph. Aj. 153 τοῖς σοῖς ἄχεσι καθυβρίζων, *insulting your woes*.

2. So adjectives; as, ἀντίος, ἐναντίος, ἐχθρός, πολέμος, διάφορος, διάφωρος: Hdt. VI. 77 ἔκοντο ἀντίοι τοῖσι Λακεδαιμονίοισι: Demosth. p. 72. princ. βασιλεὺς γὰρ καὶ τύραννος ἅπας ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναντίος: 80 also ἐμποδὼν τινι.

Obs. 1. On these adjectives with the genitive see §. 525.

Obs. 2. Sometimes a substantive expressing these notions is followed by a dative: Eur. Iph. A. 183 Ἥρα Παλλάδι τ' ἔριν: Plat. Rep. p. 444 B ἐπαρόστασιν μέρους τινὸς τῷ ὅλῳ: Thuc. I. 73 ἀντιλογίαν τοῖς ὑμετέροις συμμάχοις: Æsch. Pers. 842 βαρβάροισι πῆματα.

Obs. 3. So also διαβάλλεσθαι τινι, *to quarrel*; and transitive, διαβάλλειν τινά τινι, *to make a person quarrel with another*. Plat. Phæd. p. 67 E εἰ γὰρ διαβέβληται μὲν πανταχῇ τῷ σώματι, *infernus sunt*: Arist. ὠσιζέσθαι τινι: Il. φ, 499 πληκτίζεσθαι τινι: Ibid. 225 πειρηθῆναι τινι, *to measure one's strength against a person*: Thuc. I. 73 προκινδυνεύσαι τῷ βαρβάρῳ. So sometimes in Latin: Virg. Ecl. V. 8 tibi certet Amyntas: Ibid. VIII. 55 certent et cygnis ululæ.

Obs. 4. Sometimes this relation is defined by μετά: Il. ρ, 148 μάρνασθαι μετ' ἀνδράσι, and it is also expressed by πρὸς and ἐπὶ with accus. So in Latin: *pugnare in aliquem*: Cic. pro Ligar. 4 *contra ipsum Cæsarem est congressus*.

§. 602. 1. So sometimes verbs of *taking away*, &c.; the harm and annoyance received by the patient being the point especially in the speaker's mind: Od. α, 9 αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.

Obs. Sometimes the dative is *commodi* instead of *incommodi*: Xen. Cyr. VII. 1, 44 τὸ μὲν ἐπὶ Κροίσῳ συστρατεύειν ἀφελεῖν σφίσαν εἰδέθησαν: Ibid. II. 26 μάχας δέ σοι καὶ πολέμους ἀφαιρῶ.

2. Under the *dativus incommodi* is to be classed the construction βλάπτειν τινί : Thuc. IV. 29 στρατοπέδῳ βλάπτειν. So κακουργεῖν Id. VI. 77 τοῖς κακουργεῖν : Hdt. III. 16 ὃ λυμαίνονται : so λωβᾶσθαι τινι.

3. So also the *dativus commodi et incommodi* is joined with all sorts of substantives and adjectives, which, either from their own meaning or the context, are conceived to *have a good or evil tendency*, to bring *good*, or *harm*, or *hinderance*, to any person or thing, with or without εἶναι and γίνεσθαι, such as χρήσιμον, ἀγαθόν, βῆδιον, χαλεπόν, ἐναντίον, καλόν, αἰσχρόν, φίλον, ἐχθρόν ἐστί μοι τι : Il. a, 188 Πηλείωνι δ' ἄχος γένετο : Eur. Or. 794 ὅκνος γὰρ τοῖς φίλοις κακὸν μέγα (ἐστί). So Soph. Antig. 571 κακὰς ἐγὼ γυναῖκας υἱέσι στυγῶ. So Æsch. Ag. 1117 ἀκόρετος γένει : Id. Choeph. 471 δώμασιν ἔμμοτον : Id. Supp. 148 ῥύσιος διωγμοῖς, *against* : Id. Theb. 996 κακὰ δώμασι καὶ χθονί, πρὸ πάντων δ' ἐμοί : Eur. Hipp. 189 χερσὶν πόνος : Thuc. III. 10 οὐκ ἐπὶ καταδουλώσει τοῖς Ἀθηναίοις—ἀλλ' ἐπ' ἐλευθερώσει τοῖς Ἑλλησι : Ibid. 24 ἀναίρεσιν νεκροῖς. So Soph. Aj. 716 μετεγνώσθη θυμῶν Ἀτρεΐδαις. So Il. a, 284 χόλον Ἀχιλλῆϊ. So οἶμοι with a dative, *alas ! for me wretched*.

β. Circumstantial or Modal Dative.

§. 603. The *circumstances*, or *accidents*, or *accessories* of any thing, are put in the dative, as being afterthoughts, neither antecedent to, nor part of, the principal notion of the thought.

1. The *circumstances* or *points* in which any thing took place; and when there are several, more than one dative may be used : Od. ξ, 253 ἐπλέομεν Βορέῃ ἀνέμῳ ἀκραεὶ καλῷ : Il. a, 418 τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν : Soph. Trach. 1228 τὸ γάρ τοι μεγάλα πιστεύσαντ' ἐμοὶ σμικροῖς (*quum res parvæ sunt*) ἀπιστεῖν, τὴν πάρος ξυγγεῖ χάριν : Id. Aj. 178 κλυτῶν ἐνάρων ψευθεῖσα δώροις εἴτ' ἐλαφβολίαις : Hdt. VI. 139 ἐπεὰν βορέῃ ἀνέμῳ αὐτήμερον νηὺς ἐξανύσῃ ἐκ τῆς ὑμετέρης ἐς τὴν ἡμετέρην, τότε παραδώσομεν : Thuc. I. 84 μόνοι—εὐπραγίαις τε οὐκ ἐξυβρίζομεν καὶ ξυμφοραῖς ἥσσοις ἐτέρων εἰκομεν : Id. IV. 73 τῷ βελτίστῳ τοῦ ὀπλιτικοῦ βλαφθῆναι. So the article with infin. : Thuc. IV. 34 βραδυτέρους ὄντας τῷ ἀμύνεσθαι.

Obs. 1. Generally ἐπὶ is used to define this more accurately ; as, ἐπὶ τούτῳ.

2. The *mode* or *manner*, or wherein any thing takes place, is in the dative : Il. γ, 2 Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς : Hesiod. Op. 91 αἱ (νόσοι) δ' ἐπὶ νυκτὶ αὐτόματοι φοιτῶσι, κακὰ θνη-

τοῖσι φέρουσαι, σιγῇ, ἐπεὶ φωνὴν ἐξελέτο μητίετα Ζεὺς: Xen. Cyr. I. 2, 2 βία εἰς οἰκίαν παριέναι. So δίκη, ἐπιμελεία, δημοσίᾳ (sc. ὀδῶ), ἰδία (ὀδῶ), πέξη (ὀδῶ), κοινῇ (ὀδῶ), *together*; τρόπῳ τοιῷδε Hdt. VI. 39 κομιδῇ, *carefully*; σπουδῇ, properly, *with trouble, ægre*;—ἄλλη, ταύτῃ, ἅμα (Dor. ἁμῇ, v. ἌΜΟΣ, *unus, unā viā*) *together*; διχῇ, *duplici modo*; εἰκῇ, *frustra*; ἡσυχῇ. So τῷ, *wherefore*; τῷ ὄντι—τῇ ἀληθείᾳ—τῷ λόγῳ, τῷ ἔργῳ &c. So Eur. Alc. 712 μὲ ψυχῇ ζῆν. So the pleonastic definitions of quantity, such as πλήθει πολλοὶ are to be referred to this head.

Obs. 2. Σύν is sometimes joined hereto, as σύν βία.

§. 604. 1. The *accessories*—that whereby any thing is accompanied. This is very common when the substantive is accompanied by αὐτός, “*very*,” “*itself*,” “*and all*,” as this gives the notion of an accompaniment or an accessory: Il. ψ, 8 ἀλλ’ αὐτοῖς ἵπποισι καὶ ἄρμασιν ἄσسون ἰόντες Πάτροκλον κλαίωμεν: Il. ι, 541 πολλὰ δ’ ὄγε προθέλυμνα χαμαὶ βάλε δένδρεα μακρὰ αὐτῇσιν ῥίξῃσι καὶ αὐτοῖς ἄνθεσι μῆλων: Soph. Aj. 25 ἐφθαρμένως εὐρίσκομεν λείας ἀπάσας αὐτοῖς ποιμνίων ἐπιστάταις: Eur. Med. 163 δὲ (sc. *Jasonem*) ποτ’ ἐγὼ νύμφαν τ’ ἐσθλοὺς αὐτοῖς μελάρθοις διακναιομένους (*cum ipsa domo pressum-datos*): Hdt. III. 45 τὰ τέκνα καὶ τὰς γυναῖκας ὁ Πολυκράτης ἐς τοὺς νεωσοίκους συνεilhσας εἶχε ἐτοίμους—ὑποπρῆσαι αὐτοῖσι νεωσοίκοις: Ibid. 126 ἀποκτείνας δέ μιν ἠφάνισε αὐτῷ ἵππῳ: Id. VI. 32 τὰς πόλιας ἐνεπίμπρασαν αὐτοῖσι τοῖσι ἱοῖσι: Ibid. 93 καὶ σφεων νέας τέσσερας αὐτοῖσι ἀνδράσι εἶλον: Xen. Cyr. I. 4, 8 πολλοὺς γὰρ (ἐλεγον) ἤδη αὐτοῖς τοῖς ἵπποις κατακρημνισθῆναι. Here also seem to belong, Hes. Theog. 742 φέροι πρὸ θύελλα θυέλλῃ: Soph. Œ. R. 175 ἄλλον δ’ ἂν ἄλλῃ προσῖθις, *one after another*: Eur. Phœn. 1496 φόνῳ φόνος, in which construction ἐπὶ is more usual.

Obs. 1. This dative is sometimes more accurately defined by σύν: Il. ξ, 498 Πηλέως—αὐχένα μέσσον ἔλασσαν, ἀπήραξεν δὲ χαμᾶζε αὐτῇ σύν πήληκι.

2. So very frequently with verbs of *coming, going*; that whereby the person comes or is accompanied is in the dative; generally collective nouns, such as στρατῷ, στόλῳ, πλήθει, or their complements, as στρατιώταις &c., in Homer very frequently: πέτετο πνοῆς ἀνέμοιο: Hdt. V. 99 οἱ Ἀθηναῖοι ἀπικέατο εἴκοσι νηυσί: Id. VI. 95 ἐπλεον ἐξακοσίῃσι τριήρεσι ἐς τὴν Ἰωνίην: Thuc. I. 102 Ἀθηναῖοι ἦλθον πλήθει οὐκ ὀλίγῳ: Id. II. 21 ἐσβαλὼν—στρατῷ Πελοποννησίων: Xen. Cyr. I. 4, 17 αὐτὸς δὲ τοῖς ἵπποις προσελάσας πρὸς τὰ τῶν Μήδων φρούρια.

Obs. 2. Σύν and ἅμα are sometimes added to this dative: Hdt. VI. 118

Δῦτις δὲ πορευόμενος ἅμα τῷ στρατῷ εἰς τὴν Ἀσίην—εἶδε ὄψιν ἐν τῷ ὕπνῳ : cf. Ibid. 98. So also in the Homeric ἅμα προῆς ἀέμοιο : Od. ω, 193 ἢ ἅρα σὺν μεγάλῃ ἀρετῇ ἐκτίσω ἄκοιτιν, *a wife accompanied by*. So Plaut. Trin. IV. 5, 4 *amicus cum magna fide*. ἅμα is used to mark coincidence of time : Hdt. I. 57 ἅμα τῇ μεταβολῇ.—Cf. §. 606.

Local Dative.

§. 605. 1. The accident of *place* is put in the dative, except when, occasionally in poetry, the place is conceived of as the antecedent condition of the action of the verb.—(See §. 522. 1.) So that all verbs *may* be followed by a dative, when it is wished to define the place : Il. ι, 663 αὐτὰρ Ἀχιλλεὺς εὐδὲ μυχῷ κλισίης εὐπῆκτον : so ρ, 36 μυχῷ θαλάμοιο : Il. π, 158 (λύκοι) ἔλαφον κεραὺν μέγαν οὔρεσι δηώσαντες δάπτουσιν : Ibid. 483 (πίτυν) οὔρεσι τέκτονες ἄνδρες ἐξέταμον : 595 Ἑλλάδι οἰκία ναίων : Il. ρ, 473 τεύχεα δ' Ἑκτωρ αὐτὸς ἔχων ὤμοισιν ἀγάλλεται Αἰακῶδο : Il. ε, 754 εὔρον δὲ Κρονίωνα — ἡμεῖον — ἀκροτάτῃ κορυφῇ πολυδεῖράδος Οὐλύμποιο : Il. ω, 306 στὰς μέσῳ ἔρκει : Il. β, 210 κύμα πολυφλοίσβοιο θαλάσσης αἰγιαλῷ μεγάλῳ βρέμεται ; Hesiod. ἔργ. 8 αἰθέρι ναίων : Soph. Trach. 171 τὴν παλαιὰν φηγὸν αὐδῆσαι ποτε Δωδῶνι—ἔφη : Id. Œ. R. 817 ᾧ μὴ ξένων ξέσσι μὴδ' ἀστῶν τινα δόμοις δέχεσθαι. So metaphorically : ἀπελθέτω δὲ τοῖς λόγοισιν (*in this argument*) ἐκπόδων γῆρας τὸ σὺν : so ποιεῖσθαι τινα μοίραις, *to place a person in account*.

Obs. 1. Here belong the dative adverbial forms, which are used both in poetry and prose : Ἐλευσίνι, Ῥαμνοῦντι, Πυθοί (from Πυθώ), Σφηττοί, Ἴσθμοι, οἰκοί,—ησι(ν),—ᾱσι(ν), Ἀθήνησιν, Θήβησιν, Πλαταιᾶσιν, Ὀλυμπιάσι &c., ἧ, τῇ, τῇδε, ταύτῃ &c. : Plat. Menex. p. 245 Ἀ Βασιλεῖ δὲ αὕτη μὲν οὐκ ἐτόλμησε βοηθῆσαι, πίσχυνομένη τὰ τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς.—With ταύτῃ, τῇδε we often find αὐτοῦ (also αὐτῷ) joined ; αὐτοῦ (αὐτῷ) ταύτῃ, τῇδε, *eo ipso loco* (Hdt. VII. 10, 8. and 44.).

Obs. 2. This use of the dative alone is confined mostly to poetry ; in prose (and also in poetry) we find this dative more exactly defined by ἐν, ἀνά poet., ἀμφί, περί, ἐπί, μετά (poet.), παρά, πρὸς, ὑπό.

2. Hence this dative is used to express the notion of *among* : Il. δ, 95 πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο (*among*) : Il. ζ, 477 ἀριπρεπέα Τρώεσσι : Il. α, 247 τοῖσι δὲ Νέστωρ ἠδυεπὴς ἀνόρουσε : Il. β, 433 τοῖς ἄρα μύθων ἦρχε Γερήμεος ἱππότης Νέστωρ : Od. α, 71 οὐν κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι : Od. ο, 227 Πυλίοισι μέγ' ἔφοχα δώματα ναίων : so ἀνθρώποις, *inter homines* : Eur. Hec. 595 ἀνθρώποις δ' αἰεὶ ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός, ὁ δ' ἐσθλὸς ἐσθλός^a : Id. Bacch. 310 μὴ τὸ κράτος αὔχει δύναιμι ἀνθρώποις ἔχειν : Ibid. 402 ἴω οἱ θελξί-

^a Pflugk ad loc.

φρονες νέμονται θνατοῖσιν Ἑρωτες (like Plat. Prot. p. 343 C εὐδοκιμεῖν τοῖς τότε ἀνθρώποις): Eur. Phœn. 17 ὦ Θήβαισιν εὐίπποις ἀναξ: Ibid. 88 ὦ κλεινὸν οἶκος Ἀντιγόνη θάλος πατρί: Id. Hec. 1267 ὁ Ἑρῆξι μάντις εἶπε Διόνυσος τάδε.—In prose: Hdt. VI. 70 Λακεδαιμονίοισι συχνὰ ἔργοισι τε καὶ γνώμῃσι ἀπολαμπρυνθείς, *inter Lac. et rebus gestis et consiliis clarus factus*: Plat. Rep. p. 389 E οἷα καὶ Ὀμήρῳ (*apud H.*) Διομήδης λέγει. So Æsch. Ag. 39 κοῦ μαθοῦσι λήθομαι, *among them*: Thuc. I. 6 οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων, *among them*: so τοῖσι δ' ἀνέστη: Soph. Ant. 861 ἔψαυσας ἀλγεινотάτας ἐμοὶ μερμυνας — κλεινοῖς Λαβδακίδαισιν, *that which is among the Labdacidae*: Hesiod. Th. 569 ὥς ἴδεν ἀνθρώποισι πυρὸς τηλέσκοπον αὐγὴν: Soph. Œ. C. 966 οὐκ ἂν ἐξέυροις ἐμοὶ ἁμαρτίας ὄνειδος οὐδέν: Plat. Rep. p. 421 E ἕτερα—τοῖς φύλαξιν εὐρήκαμεν.

Obs. 3. The genitive represents the place as the antecedent condition of the action. The accus. as the space over which the motion extends. The dative as the place wherein it happens. In αὐτοῦ ταύτῃ, *eo ipso loco*, the genitive and dative are united.

3. So also this local dative is sometimes found after verbs of *governing*—in Homer more usually than the gen. with ἀνάσσειν: Od. α, 181 Ταφλόισιν ἀνάσσω: Il. μ, 242 Διὸς δὲ πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει: Il. α, 288 πάντεσσι δ' ἀνάσσειν: Od. α, 117 κτήμασιν οἷσιν ἀνάσσοι: Od. α, 402 δώμασιν ἀνάσσοις. (So with prepos. ἐν, μετά.) So βασιλεύειν, in Homer: Il. ξ, 134 ἦρχε δ' ἄρα σφιν: Od. ξ, 230 ἀνδράσιν ἦρξα (only in poetry): Æsch. P. V. 940 δαρὸν γὰρ οὐκ ἄρξει θεοῖς. So in Homer: ἀρχεύειν τινί: so ἐπιστατεῖν: Od. λ, 485 κρατεῖς νεκύεσσι: cf. Ibid. 490. But several of these might be referred to the *dativus commodi* (§. 597, 598).

Obs. 4. And after substantives: Il. ε, 546 ἄνδρεσσιν ἀνακτα: Arist. Av. 1732 ἄρχοντα θεοῖς μέγαρ.

4. Under the local dative, as expressing the particular point wherein any thing takes place, we must class such expressions as δ αὐτὸς εἰμὶ τῇ γνώμῃ—ψήφῳ, βουλευμάτι Soph., *I am in the same mind*; Thuc. πλείστος εἰμὶ τῇ γνώμῃ, *I am mostly in this mind*.

Obs. 5. The adverbial datives are used both in the transmissive as well as the local force of the dative; as, χαμαί, *humī, humum*. So adverbs in η or η (see *Obs. 1.*): Il. α, 120 γέρας ἔρχεται ἄλλῃ: Hdt. II. 29 τῇ ἂν (quocumque) κελύῃ, ἐκείσε στρατεύονται: Plat. Gorg. p. 456 B εἰς πόλιν, ὅπῃ βούλει, ἔλθοντα. In ω, ὧν, κάτω &c.; ὧ, *here, and hither*, often in Theocr. So ὧδε: Il. σ, 392 πρόμολ' ὧδε; Od. α, 182 νῦν δ' ὧδε ξὺν νηὶ κατήλυθον: cf. ρ, 545. Arist. Ach. 745 ὧδ' ἐσβαίνετε. In οἱ, as πεδοί, *humī, humum*, Æsch. P. V. 272 πεδοί βάσαι: ἐνταυθοί Hom. and Plat., *huc*; Attics, *hic*; as, Plat. Prot. 310 A καθιζόμενος ἐνταυθοί (but οἱ, ὅποι, ποῖ always *hither, &c.*). In θα, ἐνθα, ἐνθάδε (Od. π, 204 ἐλεύσεται ἐνθάδ' Ὀδυσσεύς: Soph. El. 380 ἐνταῦθα πέμψειν, ἐνθα μήποτ' ἡλίου φέγγος

προσώπει : Xen. Cyr. 4. 9 εἰς πόλιν, ἔνθα καὶ αὐτοὺς κατέφυγεν : Id. Hell. I. 7. 16 ἀνέβη ἐνθάδε : Plat. Gorg. p. 494 extr. ἡ γὰρ ἐγὼ ἄγω ἐνταῦθα) ; also ὕψι, in *alto* and in *altum* (Sappho : ὕψι δὲ τὸ μελαθρον αἰεῖρατε, τέκτονες ἄνδρες) : ἔνα, *ubi* and *quo* (Od. δ. 821 ἔν' οἴχεται), ἐκεῖ, *illic* and *illuc* (Hdt. I. 209 ἐκεῖν ἐγὼ τάδε καταστρεψάμενος ἔλθω ἐκεῖ : Ibid. 121 ἐλθὼν δὲ ἐκεῖ).

Temporal Dative.

§. 606. The *accident of time* is considered as local, and is put in the dative, except when it is conceived of as the antecedent condition of the action.—(See §. 523.) Il. λ. 7c7 τρίτῳ ἡματι : Il. ν. 335 ἡματι τῷ, ὅτε κ. τ. λ. : Il. ο. 324 νυκτὸς ἀμολγῷ : Hdt. III. 131 τῷ πρώτῳ ἔτεϊ ὑπερβάλετο τοὺς πρώτους ἡηρούς — καὶ μιν δευτέρῳ ἔτει ταλάντου Αἰγυιῇται δημοσίῃ μισθεῦνται· τρίτῳ δὲ ἔτει Ἀθηναῖοι ἑκατὸν μνέων· τετάρτῳ δὲ ἔτει Πολυκράτης δυὼν ταλάντων.—So prose : τῇδε τῇ νυκτί, ταύτῃ τῇ ἡμέρᾳ, ἐκείνῃ τῇ ἡμέρᾳ, τῇ αὐτῇ νυκτί, πολλοῖς ἔτεσι : Xen. Hell. III. 2, 25 περιμόντι δὲ τῷ ἐν αὐτῷ φαίνουσι πάλιν οἱ ἔφοροι φρουρὰν ἐπὶ τὴν Ἥλιω : Id. Anab. IV. 8, 1 τῇ πρώτῃ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν.

Obs. 1. In prose generally, and in poetry frequently, ἐν is added ; and sometimes ἐπὶ, as in Homer : ἐπ' ἡματι τῷδε, ἐπ' ἡματι, ἐπὶ νυκτί.—ἄμα is used with this dative ; as, Hdt. IV. 201 ἄμα τῷ ἔαρι.

Obs. 2. The genitive, accusative, and dative, therefore, are all used to express relations of time, and they differ as follows : the time is represented by the genitive as the antecedent condition of the action ; by the dative as the space wherein the action took place ; while the accusative expresses the duration of the action. So compare ταύτης τῆς ἡμέρας οἱ Ἕλληνες ἐμαχίσαντο, *this day giving them the occasion*, with ταύτῃ τῇ ἡμέρᾳ, *on this day*, and ταύτην τὴν ἡμέραν, *throughout this day*. So we find the accusative and genitive, in the same sentence, expressing each its proper notion ; as, Hdt. II. 95 πᾶς ἀνὴρ αὐτέων ἀμφίβληστρον ἔκτηται, τῷ τῆς ἡμέρης (by day) μὲν ἰχθὺς ἀγρεύει, τὴν δὲ νύκτα (throughout the night) αὐτῷ χρᾶται, ἐν τῇ ἀναπαύεται κοίτῃ. The gen. and dative may express the same actual point of time, but differing in the way in which it is looked at, as in the above example. So the accusative differs from the dative as it does from the genitive : Hdt. VII. 55 ταύτην μὲν τὴν ἡμέρην οὗτοι· τῇ δὲ ὕστεραίῃ πρώτοι μὲν κ. τ. λ. : Xen. Anab. II. 1, 3 καὶ λέγοι, ὅτι ταύτην μὲν τὴν ἡμέραν περιμεῖναι ἂν αὐτοὺς—· τῇ δὲ ἄλλῃ ἀπείνας φαίη ἐπὶ Ἰωνίας : Ibid. III. 4, 18 ταύτῃ μὲν ἡμέρᾳ ἀπῆλθον οἱ βάρβαροι, τὴν δὲ ἐποῦσαν ἡμέραν ἔμειναν οἱ Ἕλληνες, τῇ δὲ ὕστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου.

Instrumental Dative.

§. 607. The *instrument* or *means* whereby any thing is brought about is in the dative, as being an afterthought in the mind of the speaker, the conception of which is not necessary to the verbal notion ; so that any verb *may* be followed by a dative, if it is

wished to express the instrument. If the instrument is considered as the antecedent cause or condition of the action, it is in the genitive (see §. 481, 599). So when the motive or the reason is found in the dative, they are viewed as the instruments of the action.

1. Verbs of *joy, sorrow, and similar feelings or states*, take a dative of that whereby they are produced, when it is not conceived of as the cause whence they spring, (see §. 488.) nor as that wherein they consist, (see §. 549 :) χαίρειν, ἡδεσθαι, ἀγάλλεσθαι, ἐπαίρεσθαι (γελᾶν Eur.), λυπεῖσθαι, ἀλγεῖν, στενάζειν : so *wonder*, as θαυμάζειν, ἀγασθαι : rarely of *hope*, ἐλπίζειν— ; *contentment*, as στέργειν, rarely στέργεσθαι, ἀγαπᾶν, ἀρέσκεσθαι, ἀρκεῖσθαι, *contentum esse*— ; *discontent*, as ἀγανακτεῖν, δυσχεραίνειν, δυσφορεῖν Eur., χαλεπῶς φέρειν, ἀχθεσθαι, ἀσχαλᾶν Eur.— ; *shame*, as αἰσχύνεσθαι : Hdt. VI. 67 ἀλγήσας τῷ ἐπειρωτήματι εἶπε : Id. III. 34 οὐκ ἀρεσκόμενος (*contentus*) τῇ κρίσει : Id. IV. 78 διαίτη οὐδαμῶς ἡρέσκετο Σκυθικῇ : Id. IX. 33 ἔφη οὐκ ἐτί ἀρκέσθαι τούτοις μούνοισι : Thuc. IV. 85 θαυμάζω τῇ ἀποκλείσει μου τῶν πυλῶν.—'Ελπίζειν τῇ τύχῃ Thuc. III. 97 : Στέργειν τοῖς παροῦσιν Isoc. : 'Αγαπᾶν τοῖς ὑπάρχουσιν ἀγαθοῖς Lysias p. 192, 26 : Χαλεπῶς φέρειν τοῖς παροῦσι πράγμασι Xen. Anab. I. 3, 3 : Αἰσχύνεσθαι τοῖς πεπραγμένοις Id. M. S. II. 1, 31 : Plat. Hipp. maj. p. 285. extr. εἰκότως σοι χαίρουσιν οἱ Λακεδαιμόνιοι, ἅτε πολλὰ εἰδότι.—'Αγάλλεσθαι τῇ νίκῃ.—'Αγασθέντες τῷ ἔργῳ Plat. Symp. p. 179 C : 'Αγανακτεῖν τῷ θανάτῳ, δυσχεραίνειν τοῖς λόγοις Plat. : Demosth. p. 13, 14 ἀγαπήσας τοῖς πεπραγμένοις ἡσυχίαν σχήσει. So Eur. Hipp. 20 τούτοις μὲν νυν οὐ φθονῶ, *am not made jealous by* : Id. Hec. 251 κακύνει τοῖσδε τοῖς βουλευμασιν.

2. So verbs of *causing these states* ; as, Eur. Orest. 210 οὐ γὰρ μ' ἀρέσκει τῷ λίαν παρειμένῳ.

3. So also verbs of *action* ; as, Hdt. I. 87 ἐπρηξα τῇ σῇ μὲν εὐδαιμονίῃ, τῇ ἐμευῷτοῦ δὲ κακοδαιμονίῃ : the good and bad luck being represented as the active instrument of the action.

§. 608. 1. The *actual means or instrument*, by or with which any thing is done : Il. β, 199 τὸν σκῆπτρῳ ἐλάσασκε : Il. κ, 121 βάλλειν χερμαδίαις.—Βάλλειν λίθοις, ἀκοντίζειν αἰχμαῖς. So Arist. Av. 619 θύραις θυρῶσαι : Od. ι, 82 ἐνθεν δ' ἐννήμαρ φερόμην ὀλοοῖς ἀνέμοισιν πόντον ἐπ' ἰχθυόεντα : Xen. Cyr. IV. 3, 21 ὁ μὲν (ἵπποκένταυρος) γὰρ δυοῖν ὀφθαλμοῖν προεωρᾶτο καὶ δυοῖν ὤτων ἤκουεν· ἐγὼ δὲ τέτταρσι μὲν ὀφθαλμοῖς τεκμαροῦμαι, τέτταρσι δὲ ὥσι προαισθήσομαι· πολλὰ γάρ φασι καὶ ἵππον ἀνθρώποις τοῖς ὀφθαλμοῖς προορῶντα δηλοῦν, πολλὰ

δὲ τοῖς ὡςὶ προακούοντα σημαίνειν : Ibid. 18 προνοεῖν μὲν γε ἔξω πάντα τῇ ἀνθρωπίνῃ γνώμῃ, ταῖς δὲ χερσὶν ὀπλοφορήσω, διώξομαι δὲ τῷ ἵππῳ, τὸν δ' ἐναντίον ἀνατρέψω τῇ τοῦ ἵππου βώμῃ.

2. So the state of mind wherein or whereby any thing is done ; as, φόβῳ, εὐνοίᾳ, ἀπειρίᾳ, φρονήματι, ὀργῇ, ὕβρει, ἀδικίᾳ &c., ποιεῖν τι. Or these may be referred to the modal dative.

Obs. 1. Also with adjectives, conceived as the instrument whereby the quality is produced ; as, ποτὶ ταχύς, where the accus. is more usual (see §. 579) : and even with subst., especially in Plato. So Soph. Cē. C. 1026 τὰ γὰρ δόλω τῷ μὴ δικαίῳ κτήματι οὐχὶ σώζεται : Plat. Legg. p. 631 C κινήσεις τῷ σώματι : Id. Soph. p. 261 E τῶν τῇ φωνῇ περὶ τὴν οὐσίαν δηλωμάτων : Id. Polit. p. 280 D τὰς βίᾳ πράξεις : Id. Rep. p. 397 A διὰ μιμήσεως φωναῖς τε καὶ σχήμασιν, *imitatione per voces et gestus*.

Obs. 2. This is sometimes expressed by the preposition ἐν, the dative being considered local : Hesiod. Scut. 199 ἔγχος ἔχουσ' ἐν χερσὶ, but Ibid. 214 εἶχε δὲ χερσὶν (like *manu* and *in manu tenere*).—Θυμῷ ἔλπεσθαι and ἔλπεσθαι ἐν στήθεσσι Homer, like *animo* and *in animo volvere*.—Διαφέρειν τινὶ and ἐν τινὶ or ἐπὶ τινὶ.—Ὀφθαλμοῖς and ἐν ὀφθαλμοῖς ἰδεῖν, or ἐν ὄμμασιν ἰδεῖν.—Σημαίνειν τί τινι and σημαίνειν ἐν ἱεροῖς, ἐν οὐρανίοις σημείοις, ἐν οἰωνοῖς, ἐν φήμασι (Xen.), πυρὶ καίειν and ἐν πυρὶ καίειν.

Obs. 3. Sometimes, though very rarely, a person is conceived of as an instrument : Soph. Elect. 226 τίνι γάρ ποτ' ἀν—ἀκούσαμεν ἔπος, *by whom*.

§. 609. 1. With comparatives and analogous words, that whereby one thing exceeds another is in the dative, conceived of as the instrument whereby the difference is produced : Hdt. I. 184 Σεμίραμις γενεῇσι πέντε πρότερον ἐγένετο τῆς Νιτώκριος.—So πολλῶ, ὀλίγῳ μείζων, ὀλίγῳ πρότερον : Hdt. VI. 58 ἀριθμῷ, *certo numero* : Ibid. 89 ὑστέρισαν ἡμέρῃ μιῇ τῆς συγκεκριμένης, *by one day* : Ibid. 106 πόλι λογίμῃ ἢ Ἑλλὰς γέγονε ἀσθενεστέρη. So Thuc. V. 28 ἄριστα ἔσχον τοῖς πᾶσι : so διαφέρειν φρονήσει, ἰσχύειν τῷ σώματι : so ὑπερβάλλειν, προέχειν τινί.

2. So notions of *price* and *value*, *buying* and *selling* : Il. η. 473 ἐνθεν ἄρ' οἰνίζοντο—ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἰθωνι σιδήρῳ. So notions of *ruinishing*, *finishing* : ζημοῦν τινα χιλίαις δραχμαῖς : Hdt. VI. 136 ζημιώσαντος δὲ (τοῦ δήμου τὸν Μιλτιάδεα) κατὰ τὴν ἀδικίην πεντήκοντα ταλάντοισι. So with a participle ; Hdt. VIII. 60, 3 Μεγάροισι κερδανέομεν περιεοῦσι, *ex servata Megara lucrum capientes*.

3. So that whereby any *judgment* or *opinion* concerning any thing is formed. So with verbs of *measuring*, *deciding*, &c. : σταθμᾶσθαι, γιγνώσκειν, εἰκάζειν, κρίνειν, τεκμαίρεσθαι : Il. ε. 182 ἀσπίδι γιγνώσκειν : Hdt. II. 2 τοιοῦτῳ σταθμησάμενοι πρήγματι, *ex tali re*

judicantes : Id. VII. 11 *ἐλ χρὴ σταθμώσασθαι τοῖσι ὑπαργμένοισι ἐξ ἐκείνων*, *ex iis, quæ ab illis fieri cœpta sunt* : Ibid. 237 τοῖσι λεγομένοισι σταθμώμενος : Id. III. 15 πολλοῖσι καὶ ἄλλοισι ἔστι σταθμώσασθαι, ὅτι κ. τ. λ. : Id. VII. 16, 3 τῇ σῇ ἔσθῃ τεκμαιρόμενον, *ex veste tua iudicium faciens* : Demosth. p. 113, 10 τοῦτ' ἐρεῖ, εἴπερ οἷς πρὸς τοὺς ἄλλους πεποίηκε δεῖ τεκμαίρεσθαι.—So γινώσκειν, εἰκάζειν τινί, Thuc.—So the dative τῷ, *wherefore, accordingly*.

4. So that whereby any thing is shewn or expressed, even where there is no verb of shewing or expressing ; as, Æsch. Ag. 135 οἴκῳ γὰρ ἐπίφθοнос Ἄρτεμις ἀγνὰ πτανοσὶν κυσὶ πατρός, *is shewn to be hostile by these winged hounds*.

5. So in Aristotle, the middle term whereby a conclusion is drawn ; thus the middle term of second figure Soph. Elench. VI. 8, (illustrating a fallacy) : ἡ γὰρ χιὼν καὶ ὁ κυκνὸς τῷ λευκῷ ταῦτόν.

§. 610. So also the *material* is put in the dative, when it is not conceived of as an antecedent condition of the thing made or done. (§. 598.) See Il. κ, 438 ἄρμα δέ οἱ χρυσῷ καὶ ἀργύρῳ εὖ ἥσκηται : Hdt. III. 57 ἀγορὴ καὶ τὸ πρυτανήιον Παρίῳ λίθῳ ἥσκημένα.—So βρύειν ἀνθεσι στάζειν ἰδρῶτι &c.

§. 611. So also passive verbs or adjectives take a dative of the agent, considered as the instrument, whereby the state, &c. is produced, not as the cause whence it springs.—(See §. 483. Obs. 3 :) Il. σ, 103 δάμεν Ἑκτορι δῖῳ : Il. ε, 465 κτείνεσθαι Ἀχαιοῖς : Eur. Hec. 1085 σοὶ εἵργασται κακά : Hdt. VI. 123 μοὶ δεδήλωται : Isocr. Paneg. 1 εἰρήσθαι τοῖς ἄλλοις : Demosth. p. 844, 1 τὰ τοῦτῳ πεπραγμένα.—So ταῦτά μοι λέλεκται. This dative, joined with neuter verbs, gives them a passive force : δακρύῳ κακοῖς, *I am made to weep by the evils*. So Thuc. IV. 35 οὐκ εἶχον χωρίου ἰσχύι, *were prevented by* : ἰσχύος, *would be by reason of*.

Obs. 1. Two or more datives may be joined to the same verb or substantive expressing different relations ; Æsch. Theb. 908 διαλλακτῆρι δ' οὐκ ἀμεμφία φίλοις : Xen. Hell. III. 1, 13 ξενικῷ μὲν Ἑλληνικῷ προσβαλοῦσα τοῖς τείχεσιν : Hdt. VI. 70 Λακεδαιμονίοισι συχνὰ ἔργοισι τε καὶ γυνμῇσι ἀπολαμπρυνθείς : Arist. Aves 1307 πτερῶν δέ σοι τοῖς ἐποίκοις.

Obs. 2. The dative in apposition is used instead of the genitive : Hdt. V. 65 ἐπὶ μισθῷ τοῖσι τέκνοισι. So of the part in apposition to the whole ; Soph. Aj. 310 ἀπρὶξ ὄνυξι συλλαβῶν χερὶ.

Remarks.

§. 612. 1. From the principles which have been laid down and the examples which have been given in the foregoing pages of the force and usages of the three Greek cases, it will be clear that when synonymous verbs are used with different cases, it arises from some slight difference in their notions, which, for the most part lost in the Latin and modern languages, was retained by the Greek. And where the same verb is found with different cases, it arises from a greater or less modification of their proper notion in the speaker's mind at the moment, so that by the use of one or the other of the cases, as was required, he was able to express the exact notion in his mind. And to observe and trace out these differences is a useful branch of the study of Greek, as it forms habits of accurately distinguishing and expressing notions differing slightly, yet often materially, from each other.

2. Sometimes where some verb is commonly used in a particular form of expression, as for instance *ἡμείβετο* in Homer, a case is used at the beginning of a sentence proper for such a verb, while the writer, from carelessness, or for the metre or emphasis, afterwards uses a verb of cognate meaning, but which would have a different case; as, Il. γ, 203 τὴν δ' αὖτ' Ἀντήνωρ πεπνύμενος ἀντίον ἦν οὐδ' αὖ *ἡμείβετο*.

Obs. See §. 356. *Obs.*

Verbal Adjectives in τέος, τέα, τέον.

§. 613. 1. These verbal adjectives are formed from all the sorts of verbs, as *ἐπιθυμητέον* (*ἐπιθυμεῖν τινος*), *κολαστέον* (*κολάζειν τινά*), *ἀσκητέον* (*ἀσκεῖν τι*), *βοηθητέον* (*βοηθεῖν τι*), *ἡσσητέον* (*ἡσσᾶσθαι τινος*).

2. Verbal adjectives are either *impersonal*, as *ἀσκητέον ἐστὶ τὴν ἀρετήν*—or *personal*, as *ἡ ἀρετὴ ἀσκητέα ἐστίν*. From neuter verbs they are impersonal—from others either personal or impersonal.

3. The impersonal verbal adjective is followed by the case of the verb from which it is derived: *ἀσκητέον* (or in plural *τέα*) *ἐστὶ τὴν ἀρετήν*—*ἐπιθυμητέον* (or *-τέα*) *ἐστὶ τῆς ἀρετῆς*—*ἐπιχειρητέον* (or *-τέα*) *ἐστὶ τῷ ἔργῳ*: Xen. Cyr. III. 1, 15 *κολαστέον ἅρ' ἂν εἴη*—*τὸν πατέρα*: Soph. Antig. 678 *οὔτε γυναικὸς οὐδαμῶς ἡσσητέα* (from *ἡσσᾶσθαι τινος*, *inferiorem esse aliquo*).

Obs. 1. From deponents also, such as *βιάζομαι*, *ἐργάζομαι*, considered as

passives, as *ἔργασται*, *factum est*, are formed verbal adjectives, with the same force and construction as those given above ; as, *ἐργαστός*, *faciendus*, *βιαστέον* *ἐστὶν αὐτούς*, *ii cogendi sunt* ; *μμητέον* *τοὺς ἀγαθοὺς*, from *μμεῖσθαι* *τινα*.

Obs. 2. Those verbs which in their middle voice assume a new sense, and consequently a new construction, have their verbal adjective in both of these senses and constructions : *πειστέον* *ἐστὶν αὐτόν*, *one must persuade him*, from *πείθω* *τινά*, and *πειστέον* *ἐστὶν αὐτῷ*, *obediendum ei est*, *πειστέον* *τοῖς νόμοις*, from *πείθομαι* *τινι*, *obedio alicui* ; *ἀπαλλακτέον* *ἐστὶν αὐτὸν τοῦ κακοῦ*, from *ἀπαλλαττεῖν* *τινά τοῦ κακοῦ*, and *ἀπαλλακτέον* *ἐστὶν ἡμῖν τοῦ ἀνθρώπου*, from *ἀπαλλάττεσθαι* *τινος*, *to free oneself, or depart* ; as, Plat. Phæd. p. 66 E *ἀπαλλακτέον αὐτοῦ*.

Obs. 3. Where the verb has a double accus. case (of the act and the patient), or a cognate accus. and a dative, the verbal adjective is followed, when necessary, by the cognate accus. ; as, Soph. Phil. 994 *πειστέον τάδε*, (*πείθεσθαι* *τινί τι*.)

4. The personal verbal adjective agrees, like other predicative adjectives, with its substantive, in gender, number, and case. It can also be used as an attributive ; as, *ἀσκητέα* *ἐστὶν ἡ ἀρετή*, or *ἡ ἀσκητέα ἀρετή* : Xen. Mem. Socr. III. 6. 3 *ὠφελητέα σοι ἡ πόλις ἐστίν*.

5. The logical subject of the impersonal verbal adjective, the agent or person by whom the verbal operation is to be performed, stands in the instrumental dative as in the passive voice : *Ἀσκητέον* (or *-τέα*) *ἐστί σοι τὴν ἀρετὴν*—*ἀσκητέα ἐστί σοι ἡ ἀρετή*.—*ἐπιθυμητέον* (or *-τέα*) *ἐστί τοῖς ἀνθρώποις τῆς ἀρετῆς* : Demosth. p. 14, 17 *φημὶ δὴ—βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν*.

Obs. 4. This dative is sometimes used with verbal adjectives in *τός*, which generally express possibility (English *-ble*) : Hesiod Theog. 732 *τοῖς οὐκ ἐξίτὸν ἐστίν*, *quibus non licet exire* : Aristoph. Lys. 636 *ἀρα γρυκτόν ἐστιν ὑμῖν* ;

Obs. 5. In Attic Greek an accusative of the agent is sometimes used instead of the dative ; as in the verbal adjective is implied the notion of *δεῖ* (on which the accus. depends) and the infinitive : Xen. M. S. III. 11, 1 *ιτέον ἂν εἴη θεασαμένους* : Plat. Gorg. p. 507 D *τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον καὶ ἀσκητέον* : cf. Id. Rep. p. 413 E^a : Id. Crit. p. 49 A *οὐδενὶ τρόπῳ φαρὲν ἐκόντας ἀδικητέον εἶναι* : Thuc. VIII. 65 *ὥς οὐτε μισθοφορητέον εἴη τοὺς ἄλλους—οὐ δέ τοὺς ἄλλους μισθοφορεῖν*. (The two constructions are sometimes found together : Plat. Rep. p. 453 D *οὐκοῦν καὶ ἡμῖν νυσστέον καὶ πειρατέον σώζεσθαι ἐκ τοῦ λόγου, ἥτοι δελφινά τιν' ἐλπίζοντας ἡμᾶς ὑπολαβεῖν δν—*;) Eur. Phœn. 712 sq. *ἐξοιστέον δρ' ὅπλα Καδμείων πόλει—ἐκτός τάφρων τῶνδ' ὥς μαχουμένους τάχα* : Id. Hipp. 491 sq. *ὥς τάχος δῶστέον* (sc. *ἡμᾶς*) *τὸν εὐθὺν ἐξειπόντας ἀμφὶ σοῦ λόγον*, (*celerime explorandum nobis est rem aperte declarantibus*;) Demosth. p. 21, 13 *πολλὴν δὴ τὴν μετὰ-στασιν καὶ μεγάλην δεικτέον τὴν μεταβολὴν, εἰσφέροντας, ἐξιόντας, ἀπαντα ποι-*

οὐκ ἔτοιμος.—And the verbal adjective is frequently interchanged with an infinitive : Xen. M. S. I. 5, 5 ἔμοι μὲν δοκεῖ—ἐλευθέρῳ ἀνδρὶ εὐκτέον εἶναι μὴ τυχεῖν δοίλου τοιοῦτου. δουλείοντα δὲ=ἰκετεύειν τοὺς θεοὺς κ. τ. λ. : Plat. Gorg. p. 492 D τὰς μὲν ἐπιθυμίας φῆς οὐ κολαστέον, εἰ μέλλει τις οἶον δεῖ εἶναι, ἔωτα δὲ αὐτὰς ὡς μεγίστας πληρῶσιν ἀλλοθὲν γε ποθὲν ἐτοιμάζειν.

Obs. 6. Difficult constructions of this nature may be generally explained by this resolution of the verbal into δεῖ and the infinitive.

Obs. 7. The personal verbal adjective has a purely passive sense : τὸδε ποιητέον ἐστίν=δεῖ τὸδε ποιέσθαι. The impersonal verbal adjective has also a passive force whenever it takes the person in the dative, as ποιητέον τὰδε ἐστὶ σοι ; but it has a partly active force, as it takes the object in the case proper to the active verb.

Prepositions.

§. 614. 1. As in the course of time the requirements of language on the one hand increased, and on the other, the metaphysical quickness by which the mind was able to recognise and distinguish between the several relations of the cases decreased, it became natural to represent those relations more accurately. In this way certain words (originally themselves cases of nouns) came into use, as definitions of the relations of the cases, by representing the substantival notion or object as standing in a certain *position* to the verbal notion : and as the Cases represent the internal order of notions in the mind, the prepositions are derived from and represent the *external* position of things around.

2. The prepositions then properly express notions of the space or position in which one thing stands to another—either the parallel notions of *by—from the side of—in front of—round—with*, or the opposed notions of space—*above* and *below—in* and *out—before* and *behind—on this side* and *on that—on* and *off—thereon* and *therefrom—forwards* and *backwards—towards* and *from*.

3. Every notion of position must be conceived of as something either in motion—*whence* or *whither*, or at rest—*where*. Ἀπὸ and ἐκ imply in themselves a notion of “*whence*”—eis and ὡς a notion of “*whither*”—ἐν and σύν a notion of “*where*,” while the rest have a general notion of position, and the sense of the verb, and the force of the cases which are joined to the prepositions determine in which of these three notions each is used. Thus the abstract force of the preposition παρά is not of motion, but only of position—“*by the side of* ;” but with a verb expressing motion, and a genitive expressing the point whence the motion begins, it signifies *from the side of*, ἦλθον παρὰ βασιλέως : joined with a verb of motion

and an accus. signifying either the road traversed, or the place arrived at, it expresses the coming *to* a person, so as to be *by his side*; as, ἦλθον παρὰ βασιλέα: or, with inanimate things, the travelling *by the side of*, or parallel to that thing, ἦλθον παρὰ ποταμόν: and with a verb which implies mere position, and a local dative, it defines the position, and signifies, *by the side of*, *at*, or *before*, παρὰ τῷ βασιλεῖ, *in front of the king*. In fact, prepositions being used principally to define more clearly the relations signified by the cases, naturally take their peculiar sense from the relations of the case to which they are joined—not altering, but merely expressing more clearly, that relation.

4. Some relations were so prescriptively defined by prepositions, that the construction with the case only became a solecism—so not οἰκεῖν οἴκῳ, but οἰκεῖν ἐν οἴκῳ.

5. We do not find every preposition with all three cases, for the original force of the preposition has sometimes made it inapplicable to the expression of one or more relations, as they were looked at by the Greeks. So that some prepositions only define the relation of the genitive, (ἀντί, ἀπό, ἐκ, πρό:) or only the relation of the dative, (ἐν, σύν:) or only the relation of the accus., (ἀνά, εἰς (ὡς):) or gen. and accus., (διά, κατά, ὑπέρ:) or all three, gen., dat. and accus., (ἀμφί, περί, ἐπί, μετά, παρά, πρós, ὑπό.)

§. 615. 1. Prepositions are divided as to their meaning:—

a. Juxtaposition: παρά, ἀμφί, *by the side of*; ἐπί, *by and on*; σύν and μετά, *with*.—b. Contraposition: ἐπί, *on*; ἀνά, *up, on*; ὑπέρ, *above*; ὑπό, *below*; κατά, *dow*; πρό, πρós, ἀντί, *before*; ὀπίσθε (not properly a preposition), *behind*; ἐν, εἰς, *in, within*; ἐκ, ἐξ, *out, without*; διά, *through, within*; περί, *round (about)*; ὡς, *to*; ἀπό, *from, away*.

2. As the notion of time is nearly connected with the notion of space, time being considered as space, the relations of place and time in which a substantival stood to a verbal notion were expressed by the same preposition; as, πρὸ τῶν πυλῶν ἔστη and πρὸ τῆς ἡμέρας ἀπῆλθεν: ἐκ τῆς πόλεως ἀπέφυγεν and ἐκ τοῦ πολέμου (*immediately after the war*) ἐγένετο εἰρήνη: ἐν ταύτῃ τῇ χώρᾳ and ἐν τούτῳ τῷ χρόνῳ πολλὰ καὶ καλὰ ἔργα ἀπεδείξατο &c.

§. 616. 1. As the increase of civilisation and exchange of thought required a greater variety and accuracy of expression, the notions of local relations expressed by prepositions were applied to repre-

sent, define, and specify more particularly the causal relations of things or persons which were less accurately expressed by the cases—things or persons being considered to stand in certain positions to each other; thus, μάχεσθαι περί τινος expresses the cause, round which, as it were *standing round it*, the contest was going on; which might be expressed in an equally correct but less defined form, μάχεσθαι τινος: so εἰμι δι' ὀργῆς, *I am in a state of (passing through) anger*. The poetic language, which loved to paint things as if actually and really existing, frequently expresses the causal relations by the preposition and the local dative, as if realising the actual position of the parties; as, Il. π. 526 αὐτός τ' ἀμφὶ νέκυι κατατεθηῶτι μάχωμαι: so δαμῆναι, τραφῆναι, κτείνεσθαι ὑπὸ τινι &c.

2. So on the contrary, the local notions of place and time sometimes lose their local force, and being regarded as causal, (either causing or suffering something,) are expressed by the cases, as we have already seen; as, νέφος ἐφαίνετο ὀρέων, τρέχειν πεδίῳ, τῇς ἡμέρας; βαλῖναι ὁδόν, πᾶσαν ἡμέραν.

§. 617. Every preposition has a proper original meaning (generic force), varying as it is joined with different cases or different verbal notions, but retained more or less in all its various applications; this is most discernible in the relations of place and time, while, in the causal usages, the original meaning is often difficult to trace, and sometimes wholly lost.

Obs. 1. The original force of the cases may in most of the combinations with a preposition be discerned. The preposition often either brings out the original force of the case yet more emphatically, or modifies it by attaching some additional notion: thus ὅμνυμι θεῶν, *to swear by the gods*; πρὸς θεῶν, as it were *before them*: so δηλήσει τι ποιεῖν, *to do something harmfully* (the dat. is modal); ἐπὶ adds to the modal notion the more definite one of *motive*: ἐπὶ δηλήσει ποιεῖν, *to do it for his hurt*.

Obs. 2. All prepositions are originally adverbs of place, from which they differ, in as much as the former refer to the substantive, the latter to the verb. There are some local adverbs which, as being seldom found except with a case, are used as prepositions, and are called *Prepositions improper*.—*a.* Local and other adverbs, used both alone and with substantives; as, ἅντα, ἀντην, ἀντία, ἀπόπροθεν, ἀποπρόθι, ἔξω, ἐκτός, ἄγχι, ἀντικρύ, ἀμφίς; ἄνευ, δίχα, τῇλε, νόσφιν &c.—ἄμα.—*b.* Substantives with a genitive; as, ἔνεκα, *caussa*; δίκην, *instar*; χάριν, *gratia*, &c.; κύκλῳ, *around*.

Obs. 3. It not unfrequently happens that the force of the verbal notion is modified, or added to, by the preposition and its case with which it is joined; as, στὰς ἐπὶ συνεδρίῳ, *going to the assembly and standing there*; στὰς ἐνὶ συνεδρίῳ, *standing by the assembly*.

PREPOSITIONS CONSTRUCTED WITH *one* CASE.1. *Genitive only.*1, Ἀντί and πρό, *before.*

Ἀντί—Πρό.

§. 618. *a.* Ἀντί [Sanscr. *ati* (*super, supra, trans, ultra*); Lat. *ante*; Litth. *ant*; Goth. *and, anda*]. Original meaning, “*before*,” “*face to face*,” “*over against*.”

1. In its proper local force, as στήναι ἀντί τινος.

2. Causal (the object conceived as perceived by the senses in certain positions). *a.* In *adjurations*, &c. for the more usual πρός with gen.: Soph. Œ. C. 1326 ἀντὶ παίδων τῶνδε σ' ἱκετεύομεν (*per*), as it were, “*standing before*.” *b.* In *comparisons*, *prizing*, *valuing*, *weighing*, &c. the one of the objects being considered as placed before the other: Il. φ, 75 ἀντὶ τοι εἰμ' ἱκέταο—αἰδολοῖο, *I am to you as a suppliant*. So ἐν ἀνθ' ἐνός Plat., *one against the other*. Hence with comparatives (§. 503. *Obs.* 1.), and the notions of *buying*, *selling*, *exchange*, *worth*, *similarity*, or *dissimilarity*; as, ὠνεῖσθαι ἀλλάττεσθαι ἀντὶ χρυσοῦ, ἄξιος ἀντὶ πολλῶν, ἄλλος ἀντὶ σοῦ: Æsch. Prom. 467 θαλασσόπλαγκτα δ' οὔτις ἄλλος ἀντ' ἐμοῦ λιωόπτερ' εὔρε ναυτῶν δόχηματα: Soph. Aj. 444 οὐκ ἂν τις αὐτ' ἐμαρψεν ἄλλος ἀντ' ἐμοῦ. With the notions of *superiority* or *preference*, as the object spoken of, “*a superior*,” is supposed to stand before the other; as, αἰρεῖσθαι τι ἀντὶ τινος (instead of the more usual τινός) Xen. From the notion of valuing is derived the use of ἀντὶ to give the motive or reason of any thing; as, ἀνθ' οὗ, ἀνθ' ὧν, *wherefore—on this account*: Soph. El. 585 διδάξον, ἀνθ' οἷου τανῶν αἰσχιστα πάντων ἔργα δρῶσα τυγχάνεις, and also that of substitution, standing as *equivalent to—instead*; as, δοῦλος ἀντὶ βασιλέως: Hdt. VII. 37 ἀντὶ ἡμέρης—νῦξ ἐγένετο: Xen. Cyr. III. 1, 18 ἀντὶ τοῦ μάχεσθαι πείθεσθαι ἐθέλει.

Obs. As a general rule, the compounds of ἀντί are joined with a dative; but many in which the notion of substitution, as ἀντιπαρῆχειν τί τινος, or of striving after something is contained, they are construed with the genitive.

§. 619. *b.* Πρό [Sanscr. *pra*; Lat. *pro, præ*; Litth. *pro, pra-*; Goth. *faura, faur*; English *pro*] is used in the same way as ἀντί; but, as having a more general meaning, is applied in a greater variety of relations.

Πρό—'Από.

1. Local—*before, pro*, as *στῆναι πρό πυλῶν, πρό οἴκου* : with the collateral notion of motion in the phrase : *πρό ὁδοῦ ἐγένοντο* II. δ, 384, *forward on the road—further on the way*. So *Æsch. Prom. Vinc.* 682 *γῆν πρό γῆς ἐλαύνομαι, I hurry through* ; properly, *forward, from one land to another*. So "*forwards from*" Hom., with gen. suffix *θι* : *οὐρανόθι πρό, Ἰλιόθι πρό, forwards from Troy* ; *ἡμέθι πρό, forwards from the morning*—that is, *the whole morning forwards*, II. λ, 50.

2. Temporal—*before*, as *πρό ἡμέρας* : Hdt. VII. 130 *πρό πολ- λοῦ, multo ante*.

3. Causal—*a.* but very nearly allied to the local force, in expressions of assistance, defence, *before, for, προκαθῆσθαι* : (Lat. *præsidium* ;) as, *μάχεσθαι πρό τινος—δλέσθαι πρό πόλεως* Hom., *pro patriâ mori*.—*b.* In comparisons, valuations, just as *ἀντί* ; as, *πρό πολλοῦ ποιεῖσθαι, πρό πολλῶν χρημάτων τιμῆσασθαι* Isocr. c. Soph. p. 293 B, *to value before much riches*. Hence with comparatives, and notions of superiority, for *ἀντί* ; as, *αἰρεῖσθαι τι πρό τινος, to choose before the other* : Plat. Phæd. p. 99 A *εἰ μὴ δικαιότερον ᾧμην καὶ κάλλιον εἶναι πρό τοῦ φεύγειν* : Id. Crit. p. 54 B *μήτε παῖδας περὶ πλείονος ποιοῦ μήτε τὸ ζῆν μήτε ἄλλο μηδὲν πρό τοῦ δικαίου* : Id. Rep. p. 361 E *ἐπαινεῖν πρό δικαιοσύνης ἀδικίαν*.—*c.* Hence *substitution, being equivalent*, like *ἀντί* ; as, *δοῦλος πρό δεσπότου*.—Lastly, *d.* of the reason ; first, like *ἀντί*, properly of recompense, as *πρό τῶνδε, "wherefore—for these things."* Thence of internal causes : *præ* ; as, II. ρ, 667 *πρό φόβοιο, præ metu*.

Obs. The compounds of *πρό* are mostly followed by a genitive ; as, *προ- αἰρεῖσθαι τι χρήματός τινος, προορᾶν, προφυλάττειν, προναεῖν τινος—προστατεῖν τινός*.

2. 'Από, *from*—ἐκ, ἐξ, *out*.

§. 620. These prepositions differ, in that the former signifies rather external removal from something, the latter a motion from within something ; and in the causal usage, the former signifies a more remote, the latter a more immediate cause.

'Από [Epic *ἀπαί* ; Sanscr. *apa* ; Lat. *ab* ; Goth. *af* ; German *aba, ab, abe, abo*], primary meaning "*from*."

1. Local.—*a.* A removal from a place or object, with verbs of motion ; as, *ἀπὸ τῆς πόλεως ἦλθεν*. Very often with a notion of some elevated place or object whence something is supposed to

Ἀπό.

need; as, ἀφ' ἵππων μάχεσθαι; further with verbs of *loosing*, *loving*, &c. λύειν, ἐλευθεροῦν: of *missing*; as, ἀπὸ σκοποῦ: ice applied to mental failures; as, οὐχ ἄλιος σκοπὸς ἔσσομαι, ἀπὸ δόξης, *wandering from the opinion of men, otherwise than thought*. So ἀπ' ἐλπιδων, ἀπὸ γνώμης, *aliter ac sperabam, putabam* (*aberrans ab expectatione, ab opinione*). It is written in these uses, though without sufficient reason, ἀπο for ἀπό: as ἀπο θυμοῦ, τοῦ, δόξης: Plat. Rep. p. 470 B ἀπο τρόπου λέγεις^a: Theset. 43 C καὶ οὐδέν γε ἀπο τρόπου: Ibid. p. 179 οὐκ ἀπο σκοποῦ εἶναι, and elsewhere in Plato. *b*. Distance from a place or object, with verbs of rest. (Mostly Epic:) Il. β, 292 μένειν ἀπὸ ἱλόχοιο, *far from*: Il. μ, 70 ἀπ' Ἀργεος ἀπολέσθαι: cf. Il. ν, 1. Od. α, 49. 203. Xen. M. S. I. 2, 25 πολλὸν χρόνον ἀπὸ τοῦ ράτους γεγυόσθε. Here also it is sometimes written ἀπο, not ἀπό: Thuc. 107 ἀπὸ θαλάσσης ᾤκίσθησαν. Hence also is derived notion of *without*; Thuc. VI. 64 ἀπὸ τῶν δπλων (Schol. χωρὶς ὧν). So Soph. Œ. C. 900 ἀπὸ ρυτῆρος^b: Æsch. Sept. 273 οὐδ' Ἰσμήνου λέγω, *nor do I speak apart from Ismenus*. *c*. A point near some line begins: Thuc. III. 51 ἀπὸ τῆς Νισαίας πύργῳ ἔχοντε, *two towers standing out from Nisæa*: Soph. Aj. 877 τὴν ἡλίου βολῶν (κέλευθον).

Temporal.—Departure from a point—*after*: Il. θ, 53 δεῖν ἔλουντο—ἀπὸ δείπνου θωρήσσοντο. So γενέσθαι ἀπὸ δείπνου Hdt. 129: ἀφ' ἡμέρας, *de die*; ἀπὸ νυκτός, *de nocte*; ἀφ' ἑσπέρας. Plat. Rep. p. 365 E ἀδικητέον καὶ θυτέον ἀπὸ τῶν ἀδικημάτων.

Causal.—*a*. The origin or birth; as, εἶναι, γίγνεσθαι ἀπὸ τῆς: Hdt. VI. 125 ἀπὸ δὲ Ἀλκμαίωνος καὶ αὐτὶς Μεγακλῆος ἐγένοντο κάρτα λαμπροί. *b*. Dependence on or procession from any thing; as, μήδεα ἀπὸ θεῶν (*divinam mentem*), κάλλος ἀπὸ Χαρίτων: Hdt. I. 51 τὰ ἀπὸ τῆς χειρὸς, *necklaces*. So οἱ ἀπὸ βουλῆς, *sunt a consiliis*; οἱ ἀπὸ τῆς σκηνῆς, *players*; οἱ ἀπὸ Πλάτωνος, οἱ ἀπὸ τῆς Ἀκαδημίας &c.; as, Cicer. Tusc. II. 3, 7 *quid est ii, qui sunt ab ea disciplina*: τὰ ἀπὸ τινος, “*complectuntur omnia, quæ sunt in homine et ab eo exeunt, verba, sensus, facta*.” Pl. p. 91, 5 τὰ γε ἀφ' ὑμῶν ἔτοῦμα ὑπάρχοντα ὀρῶ^d. So, in a relative sense, *out of* any number: Hdt. VI. 27 ἀπ' ἑκατὸν καὶ τριῶν παίδων εἰς μόνον ἀπέφυγε: Thuc. I. 110 ὀλίγοι ἀπὸ πολλῶν.

^a Stallb. ad loc. et Schæfer. Melet. p. 51.^c Vide adnott. ad loc.^b Ellendt, Lex. ad voc. ἀπό.^d Bremi ad loc.

Πρό—'Από.

1. Local—*before, pro*, as στήναι πρό πυλῶν, πρό οἴκου : with the collateral notion of motion in the phrase : πρό ὁδοῦ ἐγένοντο Il. δ, 384, *forward on the road—further on the way*. So Æsch. Prom. Vinc. 682 γῆν πρό γῆς ἐλαύνομαι, *I hurry through* ; properly, *forward, from one land to another*. So “*forwards from*” Hom., with gen. suffix θι : οὐρανόθι πρό, Ἰλιώθι πρό, *forwards from Troy* ; ἡώθι πρό, *forwards from the morning—that is, the whole morning forwards*, Il. λ, 50.

2. Temporal—*before*, as πρό ἡμέρας : Hdt. VII. 130 πρό πολλοῦ, *multo ante*.

3. Causal—*a.* but very nearly allied to the local force, in expressions of assistance, defence, *before, for*, προκαθῆσθαι : (Lat. *præsidium* ;) as, μάχεσθαι πρό τινος—δλέσθαι πρό πόλης Hom., *pro patriâ mori*.—*b.* In comparisons, valuations, just as ἀντί ; as, πρό πολλοῦ ποιεῖσθαι, πρό πολλῶν χρημάτων τιμῆσασθαι Isocr. c. Soph. p. 293 B, *to value before much riches*. Hence with comparatives, and notions of superiority, for ἀντί ; as, αἰρεῖσθαι τι πρό τινος, *to choose before the other* : Plat. Phæd. p. 99 A εἰ μὴ δικαιότερον ᾧμην καὶ κάλλιον εἶναι πρό τοῦ φεύγειν : Id. Crit. p. 54 B μήτε παῖδας περὶ πλείονος ποιοῦ μήτε τὸ ζῆν μήτε ἄλλο μηδὲν πρό τοῦ δικαίου : Id. Rep. p. 361 E ἐπαινεῖν πρό δικαιοσύνης ἀδικίαν.—*c.* Hence *substitution, being equivalent*, like ἀντί ; as, δοῦλος πρό δεσπότου.—Lastly, *d.* of the reason ; first, like ἀντί, properly of recompense, as πρό τῶνδε, “*wherofore—for these things*.” Thence of internal causes : *præ* ; as, Il. ρ, 667 πρό φόβοιο, *præ metu*.

Obs. The compounds of πρό are mostly followed by a genitive ; as, προαἰρεῖσθαι τι χρήματός τινος, προορᾶν, προφυλάττειν, προνοεῖν τινος—προστατεύειν τινός.

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§. 620. These prepositions differ, in that the former signifies rather external removal from something, the latter a motion from within something ; and in the causal usage, the former signifies a more remote, the latter a more immediate cause.

'Από [Epic ἀπαί ; Sanscr. *apa* ; Lat. *ab* ; Goth. *af* ; German *aba, ab, abe, abo*], primary meaning “*from*.”

1. Local.—*a.* A removal from a place or object, with verbs of motion ; as, ἀπὸ τῆς πόλεως ἦλθεν. Very often with a notion of some elevated place or object whence something is supposed to

Ἀπό.

proceed; as, ἀφ' ἡπῶν μάχεσθαι; further with verbs of *loosing*, *delivering*, &c. λύειν, ἐλευθεροῦν: of *missing*; as, ἀπὸ σκοποῦ: thence applied to mental failures; as, οὐχ ἄλιος σκοπὸς ἔσσομαι, οὐδ' ἀπὸ δόξης, *wandering from the opinion of men, otherwise than men thought*. So ἀπ' ἐλπιδων, ἀπὸ γνώμης, *aliter ac sperabam, putabam (aberrans ab expectatione, ab opinione)*. It is written in these phrases, though without sufficient reason, ἀπο for ἀπό: as ἀπο θυμοῦ, σκοποῦ, δόξης: Plat. Rep. p. 470 B ἀπο τρόπου λέγεις^a: Theæst. p. 143 C καὶ οὐδέν γε ἀπο τρόπου: Ibid. p. 179 οὐκ ἀπο σκοποῦ εἰρηκεν, and elsewhere in Plato. *b*. Distance from a place or object, with verbs of rest. (Mostly Epic:) Il. β, 292 μένειν ἀπὸ ἧς ἀλόχοιο, *far from*: Il. μ, 70 ἀπ' Ἀργεος ἀπολέσθαι: cf. Il. ν, 227. Od. α, 49. 203. Xen. M. S. I. 2, 25 πολλὸν χρόνον ἀπὸ τοῦ Σωκράτους γεγονότε. Here also it is sometimes written ἀπο, not ἀπό: Thuc. 107 ἀπὸ θαλάσσης ψκίσθησαν. Hence also is derived the notion of *withhout*; Thuc. VI. 64 ἀπὸ τῶν δπλων (Schol. χωρὶς δπλων). So Soph. OE. C. 900 ἀπὸ ῥντήρος^b: Æsch. Sept. 273 οὐδ' ἀπ' Ἰσμήνου λέγω, *nor do I speak apart from Ismenius*. *c*. A point whence some line begins: Thuc. III. 51 ἀπὸ τῆς Νισαίας πύργῳ προέχοντε, *two towers standing out from Nisæa*: Soph. Aj. 877 τὴν ἀφ' ἡλίου βολῶν (κέλευθον).

2. Temporal.—Departure from a point—*after*: Il. θ, 53 δειπνον ἔλονται—ἀπὸ δειπνου θωρήσσοντο. So γενέσθαι ἀπὸ δειπνου Hdt. VI. 129: ἀφ' ἡμέρας, *de die*; ἀπὸ νυκτός, *de nocte*; ἀφ' ἑσπέρας. So Plat. Rep. p. 365 E ἀδικητέον καὶ θυτέον ἀπὸ τῶν ἀδικημάτων.

3. Causal.—*a*. The origin or birth; as, εἶναι, γένεσθαι ἀπὸ τινος: Hdt. VI. 125 ἀπὸ δὲ Ἀλκμαίωνος καὶ αὐτὶς Μεγακλῆος ἐγένοντο καὶ κάρτα λαμποί. *b*. Dependence on or procession from any thing; as, μήδεα ἀπὸ θεῶν (*divinam mentem*), κάλλος ἀπὸ Χαρίτων Od.: Hdt. I. 51 τὰ ἀπὸ τῆς δειρῆς, *necklaces*. So οἱ ἀπὸ βουλῆς, *qui sunt a consiliis*; οἱ ἀπὸ τῆς σκηνῆς, *players*; οἱ ἀπὸ Πλάτωνος, οἱ ἀπὸ τῆς Ἀκαδημίας &c.; as, Cic. Tusc. II. 3, 7 *quid sentiant ii, qui sunt ab ea disciplina*^c: τὰ ἀπὸ τινος, “*complectitur omnia, quæ sunt in homine et ab eo exsunt, verba, sensus, facta*.” Dem. p. 91, 5 τὰ γε ἀφ' ὑμῶν ἔτομα ὑπάρχοντα ὁρῶ^d. So, in a *partitive sense*, *out of* any number: Hdt. VI. 27 ἀπ' ἑκατὸν καὶ εἰκόσι παίδων εἰς μούνος ἀπέφυγε: Thuc. I. 110 ὀλίγοι ἀπὸ πολλῶν.

^a Stallb. ad loc. et Schæfer. Melet. p. 51.^c Vide adnott. ad loc.^b Ellendt, Lex. ad voc. ἀπό.^d Bremi ad loc.

Ἐκ—Ἄπο.

c. Causation by a person, with passives instead of ὑπό with the genitive (but seldom) : Hdt. II. 54 ζήτησιν μεγάλην ἀπὸ σφέων γενέσθαι : Thuc. I. 17 ἐπράχθη τε ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον.
 d. The cause, source, occasion, way, means, and instruments—*with, in, by, from* : II. μ, 233 ἀπὸ σπουδῆς, *in earnest*. Nearly in the same force : Æsch. Eum. 674 ἀπὸ γνώμης : Id. Ag. 1302 τλήμων ἀπ' εὐτόλμου φρενός : Eur. Troad. 767 καλλίστων γὰρ ὀμμάτων ἀπο αἰσχροῦς τὰ κλεινὰ πεδί' ἀπώλεσας Φρυγῶν : Hdt. VII. 164 ἀπὸ δικαιοσύνης : Xen. Cyr. I. 1, 5 τῷ ἀφ' ἑαυτοῦ φόβῳ^a : Ibid. III. 3, 53 τῷ ἀπὸ τῶν πολέμων φόβῳ ; *as, metus ab aliquo*. So ἀφ' ἑαυτοῦ, *from one's own impulse* : τρέφειν τὸ ναυτικὸν ἀφ' ὧν προσόδου (Thuc. I. 81.) : II. ω, 605 ἀπὸ βιωῖο πέφνευ, *from (with) the bow* : Plat. Legg. p. 832 Ε δέυτης σώματος ἢ ἀπὸ τῶν ποδῶν : Demosth. p. 49, 34 ἀπὸ τῶν ὑμετέρων ὑμῖν πολεμῇ (ὁ Φίλιππος) συμμάχων, i. e. *sociorum vestrorum ore*. Hence many adverbial expressions ; *as, ἀπ' ὀμμάτων, an eyewitness* : Soph. OE. C. 15 ὥς ἀπ' ὀμμάτων, *to judge by my eyes* : ἀπὸ στόματος, ἀπὸ γλώσσης εἰπεῖν, ἀπὸ σπουδῆς, ἀπ' ἄκρας φρενός. *e*. In notions of conformity to—*from, after, according to* ; *as, ἀπὸ τινος καλεῖσθαι* : Hdt. VII. 74 ἀπ' Οὐλύμπου δὲ οὔρεος καλέονται Οὐλυμπιηνοί—ἀπὸ ξυμμαχίας αὐτόνομοι. *f*. Material ; *as, ἀπ' ἀργυρίου*.—(See §. 538. Obs. 1).

Obs. The compounds with ἀπό take the genitive when they give to the verb the notion of removal.

§. 621. Ἐκ, ἐξ, *ex*. Primary meaning *out*, opposed to *ἐν, in*.

1. Local.—*a*. A removal, either from the interior of any thing, or from very near connection with any thing : with verbs of motion ; *as, ἐκ τῆς πόλεως ἀπῆλθεν, ἐκ τῆς μάχης ἔφυγεν* (ἀπό on the contrary, signifies only a removal from the neighbourhood of the city, or battle) : Od. λ, 600 κονίη δ' ἐκ κρατὸς ὀρώρει : Thuc. IV. 14 ἐκ γῆς ναυμαχεῖν, *from the land* (from an immediate contact with the land). Hence with verbs of rest *as* implying contact with something, from which the object is slightly removed ; *as, Æsch. Ag. 116 χερὸς ἐκ δοριπάλτου, on the right hand of* : so Hdt. VII. 109 ἐξ εὐωνύμου χερὸς. Hence ἐκ is used to express the immediate succession of one object on another ; *as, ex alio loco in alium* : Plat. Polit. p. 289 Ε οἱ δὲ πόλιν ἐκ πόλεως ἀλλάττοντες κατὰ θάλατταν καὶ περὶ : Id. Apol. Socr. p. 37 D καλὸς ἂν μοι ὁ βίος εἴη—ἄλλην ἐξ ἄλλης πόλεως ἀμειβομένη : cf. Soph. p. 224 B.

^a Schneider ad loc.

Ἐκ.

δ. Distance from, with verbs of rest, “*out of*,” Epic; as, ἐκ βελέων, *extra telorum jactum*. But also Hdt. III. 83 ἐκ τοῦ μέσου καθήστο, instead of the more usual ἐκτός and ἔξω.

2. Temporal.—Immediate procession from a point of time; as, Hom.: ἐξ ἀρχῆς, *from the very first beginning*: Soph. El. 780 ἐξ ἡμέρας, *ex quo dies illuxit*—ἐκ νυκτός or ἐκ νυκτῶν Xenoph. —ἐκ παλῶν—ἐξ ὑστέρου, ἐξ ὑστέρας,—ἐκ τοῦ λοιποῦ, *afterwards*. —Ἐκ is especially used of the immediate development of one thing from another—of the immediate succession in time, so that there is an unbroken connection between them. First as in the local notion: Hdt. IX. 8 ἐξ ἡμέρης ἐς ἡμέρην ἀναβαλλόμενοι, *ex die in diem*. Then Id. I. 50 ἐκ τῆς θυσιῆς γενέσθαι (*far stronger than ἀπό*): Ibid. 87 ἐκ δὲ αἰθρίης τε καὶ νηνεμῆς συνδραμέειν ἐξαπῆς νέφεα: Thuc. I. 120 ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολεμοῦ πάλιν ζυμβῆναι: Xen. Cyr. III. 1, 17 ὁ σὸς πατήρ ἐν τῇδε τῇ μᾶ ἡμέρᾳ ἐξ ἀφρονος σώφρων γεγένηται: Eur. Or. 279 ἐκ κυμάτων γὰρ αὖθις αὖ γαλήν' ὄρω: Id. Hec. 55 ὦ μήτερ, ἦτις ἐκ τυραννικῶν δόμων δούλειον ἡμᾶρ εἶδες, ὥς πρᾶσσεις κακῶς^a: Ibid. 915 ἐκ δελπνῶν ὕπνος ἡδύς^b: Soph. OE. R. 454 τυφλὸς ἐκ δεδορκότος.

3. Causal.—*a.* Of the origin, but always in an immediate, while ἀπό is in a more remote sense; as, εἶναι, γίνεσθαι ἐκ τινος. *b.* Of the whole in relation to its parts separated from it, often with the collateral notion of selection; as, ἐξ Ἀθηναίων οἱ ἀριστοί: Hdt. III. 25 ἐκ δεκάδος, *from every ten*. So Id. I. 159 ἐκ πάντων, *one out of all—in the name of all*. So Arist. Equit. 562 φίλτατ' ἐκ τῶν ἄλλων θεῶν, *above all*. So the singular expression ἐκ τριῶν, *one of three, yourself the third*: Plat. Gorg. p. 500 A σύμψηφος ἡμῖν εἰ καὶ σὺ ἐκ τρίτων^c; So ἐκ τρίτου Eur. Or. 1178, which may be explained “*from the third place*.” *c.* The agent (for ὑπό) with passive or intransitive verbs, almost entirely Ionic, especially Hdt., rarely in Attic prose: Il. β, 669 ἐφίληθεν ἐκ Διός: Il. σ, 107 ἀπολέσθαι ἐκ τινος: Hdt. III. 62 τὰ ἐντεταλμένα ἐκ τοῦ Μάγου: Ibid. προδεδόσθαι ἐκ Πηγήσπεος: Id. VII. 95 Ἀβυδηνοῖσι γὰρ προσετέτακτο ἐκ βασιλῆος—φύλακας εἶναι κ. τ. λ. *d.* The cause, occasion: ἐξ ἔριδος μάχεσθαι, ἐκ καύματος Homer; but rarely of inanimate objects, instead of the instrumental dative: Hdt. VI. 67 ἔφευγε δὲ Δημήρηντος ἐκ Σπάρτης—ἐκ τοιοῦδε ὀνειδέος: Soph. OE. O. 887 ἐκ τινος φόβου βουθυτοῦντά μ' ἔσχετε.—So ἐκ θυμοῦ φιλεῖν

^a Pflugk ad loc.^b Ibid.^c Heindorf et Stallb. ad loc.

ἔκ.

Hom. : Plat. Gorg. p. 510 D ἐκ παντὸς τοῦ νοῦ. *e.* Means and instruments ; as, ἐκ βίας and the like : Soph. Trach. 875 ἐξ ἀκινήτου ποδός : Id. CE. C. 848 ἐκ σκήπτρου δδοιοποιεῖν : Eur. Hec. 573 ἐκ χερῶν φύλλοις ἐβαλλον. *f.* Conformity to—in consequence—by virtue of—according to ; as, Hdt. II. 152 ἐκ τῆς ὀψιως τοῦ ὀνείρου : Plat. Crit. p. 48 B οὐκοῦν ἐκ τῶν ὁμολογουμένων τούτου σκεπτόμεν : Id. Charm. p. 160 B ἐκ τούτου τοῦ λόγου : Demosth. p. 91 extr. ἐκ τούτων τὰ δίκαια τίθενται : Id. p. 93, 16 εἰ γε ἐκ τῆς ἐπιστολῆς δεῖ σκοπεῖν : Id. p. 114, 15 ἔστιν—, ὅστις εὖ φρονῶν ἐκ τῶν ὀνομάτων μᾶλλον ἢ τῶν πραγμάτων τὸν ἄγοντ' εἰρήνην ἢ πολεμουθ' ἑαυτῷ σκέψαιτ' ἂν ;—ἐξ Ἰσου (see §. 501. Obs. 5.) So ὀνομάζεσθαι ἐκ τινος, as *virtus ex viro appellata est* Cicero. Tuscul.—ἐκ τοῦ ; why ? *g.* Dependence on : Hdt. III. 19 πᾶς ἐκ Φοινίκων ἡρτητο στρατός. *h.* Material ; as, ἔκπωμα ἐκ ξύλου.—(See §. 538. Obs. 1 :) Od. ζ, 224 ἐκ τοῦ ποταμοῦ νύξεσθαι.

Obs. 1. Most compounds of ἐκ take the genitive.

Obs. 2. The improper adverbs which take a genitive are given under the gen. ; besides these, the following substantives, when used as improper prepositions take a genitive. (See *Acc. in App.*) *a.* δίκην (δέμας poet.), *instar* : See §. 580. 2. On ἄδην see §. 578. Obs. 2.—*b.* χάριν (poet. and late prose), *gratia*, for the sake of ; generally after, but sometimes before the genitive : Eur. Andr. 1231 χάριν σῶν τῶν πάρος νυμφευμάτων. For the gen. of the personal pronoun, ἐμοῦ, σοῦ, the possessive pronoun is joined with it as an attributive ; as, ἐμήν, σὴν χάριν, *meā, tuā gratiā*.—*c.* ἔνεκα (ἐνεκεν even before a consonant, and ἔνεκα before a vowel in Attic Greek ; εἵνεκα and εἵνεκεν Ion., but found sometimes in Attic, οὕνεκα old poets), appears to be the acc. of an obsolete nom., *causa* and *gratia*. The gen. may be placed either before or after it ; it very often means, “as far as concerns”—“with regard to :” Hdt. III. 85 θάρσει τοῦτου εἵνεκα, as far as this goes, be of good heart. It often gives the more remote cause, “by reason”—“in consequence of :” Plat. Rep. p. 329 B εἰ γὰρ ἦν τοῦτ' αἷτιον, κἂν ἐγὼ τὰ αὐτὰ ταῦτα ἐπεπόνθην ἔνεκά γε γήρως, i. e. in consequence of my age^a : Demosth. p. 17, 17 χρηστὰ δ' εἴη παντὸς εἵνεκα, *utinam hæc prospere succedant, omnibus adiuvantibus*.—*d.* ἔκκει (only poetic), “after the will of.” In Homer and Hesiod it is joined only to the names of the gods, as Διὸς ἔκκει, “by the favour and help of Jupiter”—“by God's blessing.” In other poets it has the same sense as ἔνεκα. *e.* κύκλῳ occasionally for περί : Hdt. IV. 72 κύκλῳ τὸ σῆμα. So Id. 202 κύκλῳ τοῦ τείχεος. We even find an improper preposition joined with a proper one : Thuc. VIII. 92 ἀπὸ βοῆς ἔνεκα : cf. Xen. Hell. II. So also Plat. Legg. 701 D τίνος δὴ χάριν ἔνεκα^b.

^a Stallb. ad loc.

^b Arnold Thuc. VIII. 92.

2. *Prepositions with Dative only.*

'Εν and σύν (ξύν).

'Εν.

§. 622. *a.* 'Εν [*ἐνί* poet., *ἐν* and *εἰνί* Epic, Eur. Heracl. 893, both of which, as well as *ἐς*, *εἰς*, are formed from *έντ*, *ἐνς*] signifies *in*, *on*, *at*, *by*, corresponding to our *in*, as its especial force is union with something, and hence it is opposed to *ἐκ*.

1. Local.—*a.* The notion of being in, enclosed within, contained by, a spot; as, *ἐν νήσῳ*, *ἐν γῇ*. With names of cities; as, *ἐν Σπάρτῃ*. Hence, being surrounded by; as, Il. ο, 192 οὐρανὸς *ἐν αἰθέρι καὶ νεφέλῃσι*, *enveloped in*: Plat. Legg. p. 625 B ἀνάπαυλαι *ἐν τοῖς ὑψηλοῖς δένδρεσίν εἰσι σκιαραί*. So of clothing or arms (Post-Homeric); as, *ἐν ἐσθῇ*—*ἐν ὄπλοις*, *ἐν τόξοις διαγωνίζεσθαι*—*ἐν στεφάνοις*, *corollis impeditus*: Xen. M. S. III. 9, 2 φανερόν δ' ὅτι καὶ Λακεδαιμόνιοι οὐτ' ἂν Θραξὶν *ἐν πέλταις καὶ ἀκοντίοις*, οὔτε Σκύθαις *ἐν τόξοις ἐθέλοιν ἀν διαγωνίζεσθαι*. Then of persons—*among*—(the notion of being in a number or crowd); as, *ἐν προμάχοις* Hom.: Plat. Legg. p. 879 B *ἐν τε θεοῖσι καὶ ἀνθρώποις*. So Hdt. IV. 52 *ἐν ὀλίγοις μεγάλῳ*, *great among a few*. Hence *before*, *coram* (surrounded by a number of hearers): Od. β, 194 *ἐν πᾶσι*: Plat. Legg. p. 886 E κατηγορεῖν *ἐν ἀσεβέσιν ἀνθρώποις*: Demosth. οἱ λέγοντες *ἐν ὑμῖν*^a: Id. p. 96, 27 οἱ κατηγοροῦντες *ἐν ὑμῖν*. *b.* The notion of one thing being *on* another; as, *ἔστη ἐν οὖρεσιν*, *ἐν ἵπποις*, *ἐν θρόνοις*^b. *c.* The notion of one thing being *at*, or *by* another; as, *ἐν τόξῳ*, *ἐν ξίφει* Hom.: *ἐν ἀριστερῇ*, *on the left hand*, Hdt. VII. 42. The Attics used it with names of cities, and especially with fields of battle; as, *ἡ ἐν Μαντινείᾳ μάχῃ*, *at*: Demosth. p. 116, 23 μετὰ τὴν *ἐν Λεύκτροις μάχην*.

2. Temporal (Post-Hom.); as, *ἐν τούτῳ τῷ χρόνῳ*—*ἐν ᾧ*, *in the time that, whilst*: Xen. M. S. III. 13, 5 *ἐν πέντε ἡμέραις*.

3. Causal—*a.* Means and instruments, when an object may be considered as received into, contained, held, existing in the means. So of perceptions of sense, in the phrases *ὄραν*, *ὀρᾶσθαι*, *ὀπτεσθαι ἐν ὀφθαλμοῖς* (poet.): Il. α, 587 μή σε—*ἐν ὀφθαλμοῖσιν ἰδωμαι*, very frequently. Then in other combinations in the poets: *ἐν πυρὶ καλεῖν* Il. ω, 38: *ἐν δεσμῷ δῆσαι*, *ἐν χερσὶ λαβεῖν* Hom., especially Pindar; as, Nem. XI. 17 *ἐν λόγοις αἰνεῖσθαι*, like *ἐν μολπαῖς ὑμνεῖν*,

^a Bremi ad loc.^b Passow Lex.

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κελαδεῖν, and the like : Id. Ol. I. 15 ἀγλαΐζεσθαι μουσικᾶς ἐν ᾧ ὤφ, *pulcherrimis carminibus ornari* : Id. Isth. IV. 30 κλέονται ἐν φορμίγγεσσιν ἐν αὐλῶν τε παμφώνοις ὁμοκλαῖς. So δαμῆναι ἐν χερσίν τινος : Pind. Pyth. II. 8 ἀγαυαῖσιν ἐν χερσὶν ἐδάμασσε πάλους, *tamed them under his hand*. Prose, *by* or *in*, especially Xen., with δηλοῦν, δῆλον εἶναι, σημαίνειν ἐν τινι : Xen. Cyr. I. 6, 2 ὅτι μὲν, ὦ παῖ, οἱ θεοὶ σε ὕλεψ' τε καὶ εὐμενεῖς πέμπουσι, καὶ ἐν ἱεροῖς δῆλον καὶ ἐν οὐρανίοις σημείους : Ibid. VIII. 7, 3 ἐσημηνατέ μοι καὶ ἐν ἱεροῖς καὶ ἐν οὐρανίοις σημείοις καὶ ἐν οἰωνοῖς καὶ ἐν φήμαις, ἃ τ' ἐχρῆν ποιεῖν καὶ ἃ οὐκ ἐχρῆν : Thuc. VI. 1 ἐν εἴκοσι σταδίων μέτρῳ διείργεται. So Hdt. IX. 48 ψευσθῆναι ἐν ὑμῖν, *to be deceived by* (or, as we say, *in*) *you*. So also Anab. II. 5, 17 ὀπλίσεως ἐν ἧ ὑμᾶς βλάπτειν ἱκανοὶ εἶημεν ἄν. This mode of expression is frequently employed by the poets ; it brings the means more fairly before the eyes than the mere instrumental dative. *δ*. Situations external or internal—circumstances—feelings, in which a person is, or is caught, or detained, whereby he is, as it were, surrounded ; as, ἐν πολέμῳ, ἐν ἔργῳ, ἐν δαιτί, ἐν φόβῳ, ἐν ὀργῇ εἶναι : Soph. Aj. 272 ἦδεθ' οἴσιν εἴχετ' ἐν κακοῖς : Plat. Crit. p. 43 C καὶ ἄλλοι—ἐν τοιαύταις ξυμφοραῖς ἀλίσκονται : Id. Phil. p. 45 C ἐν τοιούτοις νοσήμασι ἐχόμενοι : Id. Rep. p. 395 D ἐν ξυμφοραῖς τε καὶ πένθεσι καὶ θρήνοις ἐχομένην : Id. Phæd. p. 108 B ἐν πάσῃ ἐχομένη ἀπορία : Ibid. δεδεμένος ἐν ἀνάγκαις : Id. Gorg. p. 513 B ἐν πάσῃ εὐδαιμονίᾳ οἰκεῖν.—So of occupations or positions ; as, Soph. Œ. T. 562 τότ' οὖν ὁ μάντις ἦν ἐν τῇ τέχνῃ : Id. Œ. R. 1016 οἱ ἐν γένει : Hdt. II. 82 οἱ ἐν ποιήσει γενόμενοι : Thuc. III. 28 οἱ ἐν πράγμασι : Xen. Cyr. IV. 3, 23 οἱ μὲν δὴ ἐν τούτοις τοῖς λόγοις ἦσαν : Plat. Phæd. p. 59 A ἐν φιλοσοφίᾳ εἶναι^a :—οἱ ἐν γεωργίαις, ἐν τέχνῃ εἶναι Plat. : Hdt. VI. 37 Κροίσῳ ἐν γνώμῃ γεγονώς, *knosion to Cræsus*. Hence many adverbial expressions are developed ; as, ἐν ἰσῷ εἶναι, *to be equal* ; ἐν ἡδονῇ μοί ἐστιν Hdt., *it is pleasing to me* : so ἐν ἀδείᾳ. So also with ἔχειν, ποιεῖσθαι, as ἐν ὁμοίῳ, ἐν ἐλαφρῷ ποιεῖσθαι Hdt., *to hold it in little value*. Hence of persons, in whose hands power resides, as ἐν ἐμοί, σοί ἐστί τι. Hence the phrase ἐν ἑαυτῷ εἶναι, *to be in one's own power, sui compotem esse*. *c*. The mode and manner ; as, ἐν δίκῃ, ἐν σιωπῇ. *d*. Conformity—after—according to : Thuc. I. 77 ἐν τοῖς ὁμοίοις νόμοις τὰς κρίσεις ποιεῖν. So ἐν μέρει, *in turn*. Then with names of persons : Eur. Alc. 723 κακὸν τὸ λῆμα, οὐκ ἐν ἀνδράσιν, τὸ σόν, *not in the fashion of*

^a Stallb. ad loc.

Σύν.

a man. So ἐν ἐμοί, ἐν σοί, ἐν ἐκείνῳ (poet.): Eur. Hipp. 1320 σὺ δ' ἐν τ' ἐκείνῳ, κὰν ἐμοὶ φαίῃ κακός, *ex illius et meo iudicio.*

Obs. 1. The comp. of ἐν generally have the dat. or the acc. with εἰς, and some the acc. alone; as, ἐμπίπτειν τινά or τί occasionally in tragedy.

Obs. 2. ἐν is often joined seemingly with a genitive by an ellipse of οἷον, as ἐν Ἄδου. So by a curious construction of ἡμετέρου for ἡμῶν: Hdt. I. 35 μένων ἐν ἡμετέρου.

§. 623. δ. Σύν [originally ΚΣΥΝ, then in the common dialect σύν. and in Latin *cum*; ξύν old Attic, but also Doric and Ionic; Homer rarely, and only for the metre]. Original meaning—community and conjunction; Lat. *cum*; Eng. *with*.

1. Local; as, ὁ στρατηγὸς σὺν τοῖς στρατιώταις—ἄνεμος σὺν λαίλαπι. Frequently with the collateral notion of assistance or guidance; as, Il. γ, 439 σὺν Ἀθήνῃ: Xen. Cyr. III. 1, 15 σὺν θεῷ. Hence to express a league with, standing by a person to defend him; as, σὺν τινι εἶναι or γίνεσθαι, *ad alicujus partibus stare*: Xen. Hell. III. 1, 18 σὺν τοῖς Ἕλλησι μᾶλλον ἢ σὺν τῷ βαρβάρῳ εἶναι: Σύν τινι μάχεσθαι Id. Cyr. V. 3, 5, *to fight on his side.*

2. Causal.—*a.* Means and instruments—conceived as it were, in cooperation with, and guiding the action—but almost entirely confined to real, not moral, actions: Eur. Alc. 915 πεύκαις σὺν Πηλιάσιν σὺν θ' ὕμεναίσις ἔστειχον ἔσω: Æsch. Suppl. 119 Πολλάκι δ' ἐμπόντω ξὺν λακίδι. Also Od. ε, 293 σὺν δὲ νεφέεσσι κάλυψεν γαῖαν ὁμοῦ καὶ πόντον. *b.* Mode and manner—considered as connected with, and guiding the action; as, σὺν τάχει, σὺν βίῃ ποιεῖν τι. *c.* Size—whereby the action is limited and defined; as, Il. δ, 161 σὺν τε μεγάλῳ ἀπέτισαν, σὺν σφῆσιν κεφαλῇσι, γυναιξὶ τε καὶ τεκέεσσιν: Xen. Cyr. III. 1, 15 πότερα δ' ἡγή, ὦ Κῦρε, ἄμεινον εἶναι, σὺν τῷ σῷ ἀγαθῷ τὰς τιμωρίας ποιεῖσθαι, ἢ σὺν τῇ σῇ ζημίᾳ. *d.* Conformity—the coincidence of an action with some substantival notion; as, σὺν τῷ νόμῳ τὴν ψῆφον τίθεσθαι—σὺν τῷ δικαίῳ.

Obs. The compounds of σύν almost invariably take a dative; but where σύν gives to the verb the notion, that “the subject performs it with somebody else,” it is followed by a partitive gen.; ξυντυχάνειν sometimes has a genitive depending on the simple verb, while σύν refers to a dative expressed or supplied by the mind.

3. Prepositions with Accusative only.

'Ανά, εἰς, ὧς.

'Ανά.

§. 624. 'Ανά [original meaning *on, up, see κατά*]. In the Epic, Lyric, and Choral songs of the tragedians, ἀνά has also a local dative; as, ἀνὰ σκήπτρῳ, ὤμφῳ, Γαργάρεσσιν ἄκρῳ in Homer. So εἶδει δ' ἀνὰ σκάπτῳ Διὸς αἰετός Pind. With the accus. it is exactly opposed to κατά with the accus.; the one signifying a motion from above to below, the other from below to above.

1. Local.—*a.* Direction towards some higher object: Il. τ, 212 ἀνὰ πρόθυρον τετραμμένος: Od. χ, 132. 143 ἀναβαίνειν ἀνά τι: v. 176 κίου' ἀν' ὑψηλὴν ἐρύσαι: Il. κ, 466 θῆκεν ἀνὰ μυρίκην. But this is confined mostly to the course of a river: ἀνὰ τὸν ποταμόν Hdt. II. 96. ἀνὰ ῥόον πλεῖν, *up stream*; (κατὰ ποταμόν, *down stream*.) *b.* To express an extension of any thing—from bottom to top—*throughout*; with verbs of rest, as well as motion: Il. ν, 547 (φλέψ) ἀνὰ νῶτα θέουσα διαμπερές (*ab infima dorsi parte usque ad cervicem*): Il. α, 670 ἀνὰ δῶμα: Il. δ, 209 ἀνὰ στρατόν.—'Ανὰ μάχην, ὄμιλον, νῆας, ἄστυ, πεδῖον &c. in Homer^a. So ἀνὰ στόμα ἔχειν Hom., Eurip. El. 80 (as it were to cast down and up in one's mouth), ἀνὰ θυμόν Hom., Hdt. VI. 131 καὶ οὕτω Ἀλκμαιωνίδαι ἐβόσθησαν ἀνὰ τὴν Ἑλλάδα.

2. Temporal.—Extension in time—duration—*throughout*; in Homer, only Il. ξ, 80 ἀνὰ νύκτα: Hdt. VIII. 123 ἀνὰ τὸν πόλεμον τοῦτον. So ἀνὰ πᾶσαν τὴν ἡμέραν, ἀνὰ νύκτα: Id. VII. 10, 6 ἀνὰ χρόνον ἐξεύροι τις ἂν, *with time*—properly from a prior (as it were lower) to a later (as it were higher) point of time. So where χρόνον is taken for a point of time: Eur. Ion 830 τοῦνομ' ἀνὰ χρόνον πεπλασμένον, *on the moment*.

3. Causal.—Mode and manner like κατά: the action being conceived of moving along in conformity to some higher and opposite object. So ἀνὰ κράτος, *strongly*; ἀνὰ μέρος, *in turn*. Hence arises its distributive force in Hdt.; as, Hdt. VII. 106 πέμπεσκε δὲ ἀνὰ πᾶν ἔτος, *quotannis*: Xen. Anab. IV. 6, 4 ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, *five parasangs every day*: Arist. Ran. 554 κρεὰ εἰκοσὶν ἂν

^a Passow Lex.

Eis.

ἡμισβολιαῖα, *worth half an obol each*. Lastly, in definitions of number, (first in Hdt.): Eng. *about*; Lat. *circa*; as, Hdt. IV. 101 ἡ δὲ ὁδὸς ἡ ἡμερησίῃ ἀνὰ διηκόσια στάδια συμβέβληται.

Obs. The compounds with ἀνά are joined with the acc. or gen. according to the verbal notion of the compound, as discernible in the elements thereof, or the context; as, ἀναβαίνειν τὸ ὄρος, *to climb the mountain*; but in Hom., like ἐπιβαίνειν (gen. partitive): Od. ι. 177 ὥς εἰπὼν ἀνὰ νηὸς ἔβην: Od. β. 416 ἀν δ' ἄρα Τηλέμαχος νηὸς βαίνει, *stepped on board ship*; ἀνά expressing the stepping up the side of the ship; and the gen. being used, because the spot where Telemachus reached the deck is considered as *part* of the ship, or it may be a local genitive. So with the gen., where the compound notion is such as, by the ordinary rules, to require it so to be; as, Il. α. 359 ἀνέθι πολὺς ἄλός.—ἀναπνεῦσαι πόνουοι Hom.—So ἀνακουφίζειν, ἀνασώσειν Soph.: ἀναίσσειν Eur., &c.

§. 625. Eis (ἐς Ion., old Att., and poets for the metre, and in certain combinations ἐς retained its place) is only a modified form of ἐν. Whence the Dorians and Æolians use ἐς and ἐν in the same sense and constructions^a, and ἐς is found in inscriptions with dat. It expresses the same relations as ἐν, except that it has the notion of a direction—*whither*, while ἐν has the notion of rest—*where*. It is used to express the motion of an action—*into* an object, or *up* to an object—in its immediate neighbourhood; especially to express the reaching some definite point.

1. Local.—*a.* An object in space; as, ἵεναι εἰς τὴν πόλιν: Il. α. 366 ᾠχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἑριωνος. So with persons, but with the collateral notion of their habitation (Epic, seldom pure Attic); as, Od. γ. 317 ἐς Μενέλαον ἐλθεῖν, *to the tent of Menelaus*: Od. ξ. 127 ἐλθὼν ἐς δέσποιναν ἐμήν: Plat. Apol. p. 17 C εἰς ὑμᾶς εἰσιέναι, i. e. εἰς τὸ δικαστήριον εἰσιέναι^b: Demosth. p. 113, 11 εἰς Φωκέας ὥς πρὸς συμμάχους ἐπορεύετο, *ad εἰς ponitur nomen Φωκ. ut regionis, ad πρὸς συμμ. cogitandum ut nomen populi*^c. So *towards*: Hdt. VII. 42 ἐς ἀριστερὴν χεῖρα, *on the right hand*. In Attic writers also, in a hostile sense, *contra*: Thuc. III. 1 ἐστράτευσαν ἐς τὴν Ἀττικὴν. *b.* Extension through space; as, ἐκ θαλάσσης εἰς θάλασσαν Plat. Gorg. p. 526 B εἰς δὲ καὶ πάνυ ἐλλόγιμος γέγονεν εἰς τοὺς ἄλλους Ἕλληνας, Ἀριστείδης. So metaphorically of any thing which extends to a certain object or class; as, Thuc. I. 6 ἐς πάντας ὁμοίων διαιτημάτων. *c.* In the sense of *coram*, but with the notion

^a Dissen Flind. Pyth. II. 11. and p. 638. Herm. Opusc. I. p. 265.

^b Stallb. ad loc.

^c Bremi ad loc.

Eis.

of direction towards the object, as if it were reached or arrived at ; as, λόγους ποιείσθαι εις τὸν δῆμον : Plat. Menex. p. 232 A οἱ πατέρες —πολλὰ δὴ καὶ καλὰ ἀπεφώναντο εις πάντας ἀνθρώπους.

2. Temporal.—a. A point of time, *until* : ἐς ἥλιον καταδύντα Hom., *till sunset*. Hence εις ἑσπέραν, *towards evening* ; properly to evening, as a boundary of time ; a looking forward to some point of time : Hdt. IX. 52 ὥρας ἐς τὴν συνέκειτο ἀπαλλάσσεσθαι, *at which it had been agreed they should depart*. So with a notion of delay : Eur. Iph. Aul. 122 εις τὰς ἄλλας ὥρας παιδὸς δαίσομεν ὑμεναίους : Arist. Ach. 172 παρῆναι εις ἐνὴν. b. Duration of time, *up to* : Hdt. I. 66 ἐς ἐμέ, *up to my time* ; until the end of some portion of time, *for* ; as, Od. ξ, 384 ἐς θέρος, *for the summer* ; properly to the end of the summer : εις ἐνιαυτόν, *for a year*—until the year be past. So in prose : εις τὴν ὑστεραίαν, *for the following day* : εις τρίτην ἡμέραν.

3. Causal.—a. The mental aim, object, intention, purpose ; as, ἐχρήσατο τοῖς χρήμασιν εις τὴν πόλιν : Il. ι, 102 εἰπεῖν εις ἀγαθόν, *for good* ;—εις τι ; *for what* ?—εις κέρδος τι δρᾶν Soph. Phil. 111. So *for* the purpose of producing, causing any thing. It is also used in the New Testament to express the point arrived at, the consequence of any thing, without notion of purpose : Rom. i. 20 εις τὸ εἶναι αὐτοὺς ἀναπολογήτους : I. Thess. ii. 16. Hebr. xi. 3. b. Mode and manner—being considered as objects which the action is endeavouring to reach : Il. β, 379 ἐς μίαν βουλεύειν. So Theocr. XVIII. 7 ἀειδὼν δ' ἄρα πᾶσαι ἐς ἓν μέλος.—εις καλόν, *opportune* ; εις τάχος, *quickly* ; εις δύναμιν Plat., *after his power* : Xen. Anab. III. 3, 19 ἵππους εις ἱππέας κατασκευάσωμεν, *according to the sort of the riders*. c. Especially to express some particular reference to an object—*with respect to* ; as, δυστυχεῖν, φοβεῖσθαι εις τι Soph. Prose : θαυμάζειν, ἐπαινεῖν τινα εις τι, διαφέρειν τινὸς εις ἀρετὴν—φρόνιμος, εὐδόκιμος εις τι—εις πάντα, *in every respect* : Xen. Oecon. II. 4 εις δὲ τὸ σὸν σχῆμα—καὶ τὴν σὴν δόξαν—οὐδ' ὥς ἂν ἱκανά μοι δοκεῖ εἶναι σοι : Plat. Legg. p. 774 B εις μὲν οὖν χρήματα (*quod attinet ad*) ὃ μὴ θέλων γαμῶν ταῦτα ζημιούσθω. So Thuc. IV. 18 ἐς ἀμφίβολον ἀσφαλῶς, *with respect to* ; βλέπειν, ἀποβλέπειν εις τὰ πράγματα, *like πρὸς*. They are applied to different substantival notions : so πρὸς τοὺς λόγους and εις τὰ πράγματα ἀποβλέπειν, are joined in Demosthenes. d. To express a point of quantity ; as, Thuc. I. 74 ναὺς ἐς τὰς τετρακοσίας. Hence also as a distributive—*up to* : εις ἑκατόν, *centeni* : εις δύο, *hini*.

Ὡς—Διά.

Obs. The compounds of *eis* mostly take the acc. : *εἰσέρχεσθαι* and *εἰσιέναι* acc. and dat.* So Soph. Trach. 298 ἄμολ γὰρ οἶκτος δεινὸς εἰσέβη : Id. Antig. 1345 sq. τὰ δ' ἐπὶ κρατὶ μοι πότμος δυσκόμστος εἰσήλατο.

§. 626. c. Ὡς, *ad, to*, is used by good authors only with persons, or things conceived of as persons. It is more common in Attic Greek, though we find it as early as Homer : Od. ρ, 218 ὥς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὥς τὸν ὁμοῖον : Hdt. II. 121, 5 ἐσελθόντα δὲ ὥς τοῦ βασιλέως τὴν θυγατέρα : Demosth. p. 54, 48 πρέσβεις πέπομφεν ὥς βασιλέα : Id. p. 98, 35 πέμπετε ὥς ἡμᾶς—πρέσβεις. It is joined with names of towns, used instead of the inhabitants thereof ; as, Thuc. VIII. 36 ἦκοντος ὥς τὴν Μάλητον : Ibid. 103 ὥς Ἀβυδον.

Obs. 1. We must distinguish between this ὥς and the ὥς joined with *eis*, ἐπὶ, πρός, with acc. (ὥς *eis*, ὥς ἐπὶ, ὥς πρός τινα), which is no preposition, but merely expresses a supposed, and therefore intended, direction towards something, as if *to* : Thuc. VI. 61 ἀπέπλεον μετὰ τῆς Σαλαμινίας ἐκ τῆς Σικελίας ὥς ἐς τὰς Ἀθήνας : Soph. Phil. 58 πλείς δ' ὥς πρὸς οἶκον. Hence also in ὥς ἐπὶ with a dat. : Thuc. I. 126 κατέλαβε τὴν ἀκρόπολιν ὥς ἐπὶ τυραννίδι.

Obs. 2. Ὡς is not used in composition.

4. Prepositions with Genitive and Accusative—διά, κατὰ, ὑπέρ.

a. Διά, *through*.

§. 627. Διά (*Æsch.* διαί). Original force—*through* ; properly—*asunder*, (perhaps connected with *dis*) : with gen., in the direction—*whence* ; acc.—*whither*.

I. Genitive.

1. Local.—a. A motion extending through a space or object, and passing out of it, whence the genitive—*through*, and *out of*, then *throughout*—which notion Homer expresses yet more forcibly by a combination of *διά* with *ἐκ* or *πρό* ; as, Od. ρ, 460 δι' ἐκ μεγάροιο ἀναχωρεῖν, *through the house and out at the other side* : Od. σ, 386 δι' ἐκ προθύροιο θύραζε φεύγειν : Il. ξ, 494 δόρυ δ' ὀφθαλμοῖο διὰ πρό-ἦλθεν. So Homer : διὰ ὤμου ἦλθεν ἔγχος, *through the shoulder and out* ; διὰ Σκαίων, *out through the Scæan gate* : Il. ρ, 281 ἴθυσεν δὲ διὰ προμάχων : Ibid. 293 ἐπαίψας δι' ὀμῶλου : 294 πλῆξε—κυνέης διὰ χαλκοπαρήου : Hdt. VII. 8, 2 μέλλω—ἐλᾶν στρατὸν διὰ τῆς Εὐρώπης ἐπὶ τὴν Ἑλλάδα. Yet more forcibly : Ibid. 8, 3 διὰ πάσης διαβελθὼν τῆς Εὐρώπης : Ibid. 105 ἐξήλαυνε τὸν στρα-

* See Elm. Med. 56.

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τὸν διὰ τῆς Θρητικής ἐπὶ τὴν Ἑλλάδα : Id. III. 145 διακίψας διὰ τῆς γοργύρης, *to creep out through the prison* : Id. IX. 25 διὰ τῆς ὑπωρείης, *through the country at the mountain foot*. δ. An extension through a space—*throughout*, but without the above given collateral notion of the reappearance of the subject of the action. Mostly poetic ; as, Od. μ. 335 διὰ νήσου ἰών : διὰ πεδίου, *per campum* : Xen. Hier. II. 8 διὰ πολεμίας πορεύεσθαι. The difference between διὰ πεδίων ἰέναι and διὰ πεδίου is, strictly speaking, this—the genitive represents the space passed through (διὰ) as the antecedent condition of the notion ; the accus. is of the cognate notion of the space over which the motion takes place : διὰ in both cases marks that the motion extended throughout the space. This gen. is applied figuratively in the phrases : διὰ δικαιοσύνης ἰέναι, *to pass through justice*, i. e. *to be just* ; διὰ τοῦ δικαίου πορεύεσθαι,—διὰ φόβου ἔρχεσθαι Eur. Or. 757, *to fear* ; διὰ φίλας ἰέναι τινί Xen. Anab. III. 2, 8, *to be friendly to a person* : Hdt. II. 91 διὰ πάσης ἀγωνίας, *through the whole course of games*. (See 3.)

2. Temporal.—The course of some period of time ; properly, *through it, and out of it* ; as, δι' ἔτους (διὰ here, as δι' ὁμίλου, is *through and out again*) ; διὰ πολλοῦ, μακροῦ, ὀλίγου χρόνου, also δι' ὀλίγου, πολλοῦ, without χρόνου, or διὰ χρόνου ἦλθε, *after long time he came* ; διὰ παντὸς τοῦ χρόνου τοιαῦτα οὐκ ἐγένετο, *during the whole course of time* ; διὰ ἡμέρας, διὰ νυκτός : Hdt. VI. 118 ἀλλὰ μιν (τὸν ἀνδριάντα) δι' ἐτέων εἴκοσι Θηβαῖοι αὐτοὶ ἐκ θεσπρόπιου ἐκομίσαντο ἐπὶ Δήλιον, *post viginti annos*. So of any thing recurring at stated intervals of time ; as, διὰ τρίτου ἔτους συνήεσαν, *every third year*—after three years (inclusive of the year then current), διὰ πέμπτου ἔτους, διὰ πέντε ἐτῶν, *quinto quoque anno*, διὰ τρίτης ἡμέρας : Plat. Legg. p. 834 E διὰ πέμπτων ἐτῶν. So of intervals of space : Thuc. III. 21 διὰ δέκα ἐπάλξεων, *every tenth battlement* : Hdt. IV. 181 διὰ δέκα ἡμερέων ὁδοῦ, *at the distance of ten days' journey* : Thuc. II. 29 διὰ τοσούτου, *at such a distance*. The gen. expresses the time (or space), which is an antecedent condition of the action ; and διὰ the extension of the action through that time or space.

3. Causal (direction whence).—α. The origin ; as, διὰ βασιλέων πεφυκέναι. δ. Property or quality (as if one were passing through it), in combinations with εἶναι and γίγνεσθαι ; as, Thuc. IV. 30 διὰ προφυλακῆς : διὰ φόβου εἶναι Thuc. V. 59 : δι' ἔχθρας

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γίγνεσθαι τινι, δι' ἔριδος, ὀργῆς, ἀσφαλείας εἶναι or γίγνεσθαι. *c.* The agent or instrument; as, δι' ἑαυτοῦ often in prose, δι' ἑμοῦ Dem.: δι' ἐκείνου Thuc.: Hebr. I. 2 δι' οὗ καὶ τοὺς αἰῶνας ἐποίησε, *by = through whom* (as an agent) *He made the worlds*^a. *d.* The means or accompaniments, as if the action were passing through them, simply *with*; δι' ὀφθαλμῶν ὁρᾶν—ἔχειν τινὰ δι' ὀργῆς Thuc.: διὰ χειρῶν ἔχειν,—δι' οἴκου λαβεῖν Eur. (= οἰκτεῖν): Plat. Apol. Socr. p. 17 D ἐὰν διὰ τῶν αὐτῶν λόγων ἀκούητέ μου ἀπολογουμένους δι' ὧν περ εἴωθα λέγειν: Eur. Phœn. 261 εἰσεδέξατο δι' εὐπετείας: Arist. Nub. 583 βροντὴ ἐρράγη δι' ἀστραπῆς. *e.* Hence material; as, δι' ἐλέφαντος. *f.* Mode and manner; as, διὰ σπουδῆς—διὰ τάχους Thuc. II. 18. *g.* Value; as, Soph. CE. C. 584 δι' οὐδενὸς ποιῆσθαι, *to esteem for nothing*; and of superiority or comparison; as, II. μ, 104 ὁ δ' ἔπρεπε καὶ διὰ πάντων (*throughout among all*): Hdt. I. 25 θέης ἔξιον διὰ πάντων τῶν ἀναθημάτων: Id. VII. 83 κόσμον δὲ πλείστον παρείχοντο διὰ πάντων Πέρσαι, *præcipuo cultu inter omnes eminebant*. Most of these usages arise from the notion of *in* being implied in that of *through*.

II. Accusative.

1. Local.—The extension of any thing throughout and over a space, (Homer, Pindar, Tragic chorus sometimes, but never in prose:) Æsch. Suppl. 15 φεύγειν διὰ κῦμ' ἄλιον.—διὰ δῶμα, διὰ κρατερὰς ὑσμίνας Hesiod.: Eur. Hipp. 753 διὰ πόντιον κύμα ἐπόρευσας ἑμὰν ἀνασσαν.

2. Temporal.—Extension through time; as, διὰ νύκτα.

3. Causal.—*a.* The cause, as well the antecedent as the final: δι' ἀτασθαλίας ἔπαθον κακόν Hom., (antecedent cause): διὰ ἑτερόν, *for the sake of some further object* (final cause): διὰ τοῦτο, ταῦτα, δι' οὗ or διό, *wherefore*; διότι, *because* (for διὰ τοῦτο ὅτι), *for this reason—therefore*. So in the Att. formula: εἰ μὴ διὰ τοῦτον, *were it not for him*; especially when something has been prevented; Lysias p. 423, ὅς ἀπολέσαι παρεσκευάζοντο τὴν πόλιν, εἰ μὴ δι' ἄνδρας ἀγαθοὺς^b: Demosth. p. 680. I. 26 ψήφισμα τοιοῦτόν τι παρ' ὑμῶν εὑρετο, ἐξ οὗ κυρωθέντος ἂν, εἰ μὴ δι' ἡμᾶς καὶ ταύτην τὴν γραφὴν, ἡδίκητο φανερώς οἱ δύο τῶν βασιλέων.

b. The means; as, διὰ βουλὰς, διὰ μῆνιν.—νικῆσαι δι' Ἀθήνην Od.

Obs. The accus. follows most of the compounds of διὰ, except those implying the original notion of disunion (δίς), which take a dative, or pre-eminence, which take a genitive.

^a *Mages on the Atonement*, vol. i. p. 72.

^b *Braun ad loc.*

b. *Katá*, from above, down,

Katá.

§. 628. Original meaning—Direction *from above to below*, *desuper*. Position *over against*, *contraposition to*. So that if two similar things were placed opposite to one another, each would be *katá* to the other.

I. Genitive.

1. Local.—*a*. Motion from above to below, *desuper*, *deorsum*; as, Il. *a*, 44 βῆ δὲ κατ' Οὐλύμπου καρήνων, *from, down*. The genitive expresses the point whence the motion begins, the *katá* the direction of it—*downwards*. So κατ' ὀφθαλμῶν κέχυτ' ἀχλὺς, *from the eyes downwards*. Hence Homer and Herodotus VIII. 53 ἐρρίπτεον ἑνωτοὺς κατὰ τοῦ τείχεος κάτω. Especially κατ' ἄκρης πόλιν αἰρέειν, *to take a city by storm*; properly from the highest point (citadel) to the lowest, i. e. *altogether*—*penitus*. Hence κατὰ παντός, καθ' ὅλου, for πάντως, ὅλως. So Hdt. III. 60 λιμένα βάθος κατὰ ὀργυιέων, whence κατὰ seems otiose, but really expresses the measure from top to bottom. *b*. Direction downwards towards an object—*below* (*sub*, *subter*, with acc.): κατὰ χθονὸς ὄμματα πῆσαι, *on the earth below*: Il. *ψ*, 100 ψυχὴ κατὰ χθονὸς ᾤχετο, *sub terram*: Hdt. VII, 6 ἀφανίζεσθαι κατὰ τῆς θαλάσσης: Ibid. 235 καταδεδυκέναι κατὰ τῆς θαλάσσης. So simply of any object in space lying *below*; like τοξεύειν κατὰ τιος, παλεῖν κατὰ τιος, *to strike at something from above*; τύπτειν κατὰ κόρρης, *down on the head*.—The gen. here expresses the object aimed at, the preposition the direction, or supposed direction, of the blow. (See §. 506.) So with verbs of motion: Soph. Electr. 1433 βᾶτε κατ' ἀντιθύρων. *c*. Sometimes, but mostly in doubtful passages, κατὰ is used to express *rest in, on, at a place*, where the original force of the preposition is almost lost: Hdt. I. 9 ἐπεὶ κατὰ νότου γένη, *behind*: κατὰ γῆς for κατὰ γῆν. The genitive is local, as in διὰ γῆς λέναι.

2. Causal.—*a*. The simple object or aim considered as the cause (hence the genitive); as, λέγειν κατὰ τιος, *dicere de aliqua re*: the genitive expresses the subject of the λόγος (see §. 486.), the preposition the notion of its being below, subjected to the λόγος, as in the phrase λέγειν ἐπὶ τινι—especially used in the notion of a hostile intention; as, λέγειν, λόγος κατὰ τιος: Xen. Apol. S. 13 ψεύδεσθαι κατὰ τοῦ θεοῦ. But not exclusively so: Dem. *n*. 68, 9 δ καὶ μέγιστόν ἐστι καθ' ὑμῶν ἐγκώμιον: Æschin. *c*. Otes.

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60, 36 οἱ κατὰ Δημοσθένους ἐπαινοὶ : 88, 19 ἄνδρας ἀγαθοὺς,—ἐὰν τοὺς καθ' ἑαυτῶν ἐπαίνους λέγωσι, οὐ φέρομεν^a. Also σκοπεῖν κατὰ τινος, where κατὰ may be translated by *secundum*, in the case of; as, Plat. Phæd. p. 70 D μὴ τοίνυν κατ' ἀνθρώπων, ἢ δ' ὅς, σκόπει μόνον τοῦτο, εἰ βούλει ῥῆον μαθεῖν, ἀλλὰ καὶ κατὰ ζώων πάντων καὶ φυτῶν. So also in Attic adjurations and oaths; as, εὐχεσθαι, ὁμῶσαι κατὰ τινος &c.; the gen. expressing that wherefrom the force of the oath or adjuration proceeds, the preposition signifying the laying (real or supposed) of the hands upon it. So also εὐχεσθαι καθ' ἑκατόμβης, βοός : Demosth. p. 852, 26 ἡ μήτηρ κατ' ἐμοῦ καὶ τῆς ἀδελφῆς—πίστιν ἠθέλησεν ἐπιθεῖναι. δ. In Arist. Eq. 660, it seems to have a numerical force, as with the acc.; κατὰ χιλίων εὐχὴν χιμάρων, a vow to the tune of a thousand kids.

II. Accusative.

§. 629. 1. Local.—a. Κατὰ with gen. is exactly opposed to ἀνὰ in respect of the point whence the motion is supposed to begin, but with the accus. they agree in their notion of position, both signifying an extension over an object, and with verbs of, or implying, motion, direction towards it. The relative position of two parallel perpendicular lines, as



would be expressed by either preposition with the accus.; ἀνὰ from bottom to top, κατὰ top to bottom. Most of the senses of κατὰ with accus. are derived from this notion of position, *over against* (*e regione*), *opposite to*—*at* : Hdt. III. 14 παρήσαν αἱ παρθένοι κατὰ τοὺς πατέρας, *over against, opposite to*; Id. VI. 19 ἐπεὶ κατὰ τοῦτο γένωμαι τοῦ λόγου, *quum ad hunc locum narrationis infra sequitur personæ*. So in Hom., βάλλειν κατὰ γαστέρα &c. Then κατὰ ῥόον, *down stream* (see ἀνὰ). δ. An extension through space—beginning as it were from above and going *downwards—along, on—in, at, with persons among*; as, καθ' Ἑλλάδα : καθ' ὁδόν : Eur. Med. 249 κατ' οἴκους, *at home* : Æsch. Ag. 243 κατ' ἀνδρώνας : Hdt. VII. 145 κατ' ἀλλήλους, *among each other* : Id. V. 92 κατ' ἀνθρώπους, *among men* : Id. III. 109 αἱ ἐχιδναὶ κατὰ πᾶσαν τὴν γῆν εἰσὶ. So κατὰ γῆν, κατὰ θάλασσαν πορεύεσθαι.—κατὰ στρατόν, κατὰ νῆας Hom., as ἀνὰ στρατόν, ἀνὰ νῆας : both express

^a Bremi ad loc.

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extension, the supposed point of commencement being different. So *κατὰ φρένα καὶ κατὰ θυμόν* Hom., and *ἀνὰ θυμόν* Hom. So of parallels in latitude or longitude : Hdt. I. 76 *κατὰ Σινώπην* : Thuc. VI. 104 *κατὰ τὸν Τεριναιὸν κόλπον*. So *καθ' ἡμέραν*, *daily*.

2. Temporal.—Extension through time, as *ἀνὰ*, the point of commencement being different—duration of time, *during* : Hdt. III. 131 *κατὰ τὸν αὐτὸν χρόνον* : Id. I. 67 *κατὰ τὸν πρότερον πόλεμον* : Id. II. 134 *κατὰ Ἀμασιν βασιλεύοντα, ἀλλ' οὐ κατὰ τοῦτον* : Id. III. 120 *κατὰ τὴν Καμβύσῳ νοῦσον ἐγένετο τάδε*. So *κατ' ἀρχάς*, *initio*, Id. III. 153.—*οἱ κατὰ τινα*, *the contemporaries of any one* : τὸ κατ' ἐμὲ, *things in my time*—the person being put for the time of his life : Xen. M. S. III. 5, 10 *οἱ καθ' ἑαυτοὺς ἄνθρωποι* : Demosth. p. 70, 20 *κατ' ἐκείνους τοὺς χρόνους, ὅτε κ. τ. λ.*

3. Causal—*Secundum*.—*a.* A model or rule for any action : the object being supposed to be placed lengthwise, as a model would be, and the action directed according to it : *κατ' αἶσαν*, *κατὰ μοῖραν*, *κατὰ κόσμον*, *according to order* : Hdt. I. 61 *κατὰ νόμον* : Ibid. 35 *κατὰ νόμους τοὺς ἐπιχωρίους* : Ibid. 134 *κατὰ λόγον*, *ad rationem, pro ratione* : Id. II. 26 *κατὰ γνώμην τὴν ἐμήν* : Eur. Phoen. 788 *λωτοῦ κατὰ πνεύματα μοῦσαν μέλπει, to the breath of the lotus pipe* : Alc. 446 *κατὰ λύραν* : Demosth. p. 98, 34 *χαρίζεσθαι καθ' ὑπερβολήν, exceedingly* ; καθό (for καθ' ὅ) or καθότι (καθ' ὅτι), *as far as—according to which or what* ; καθά or καθάπερ (καθ' ἄπερ), *as prout*. *b.* Hence generally of any thing to which especial reference is made, as this is in some sense the model or rule of the action ; as, Hdt. II. 3 *κατὰ τὴν τροφήν τῶν παίδων τοσαῦτα ἔλεγον* : Id. I. 85 *κατὰ μὲν νυν τὸν κρητῆρα οὕτως ἔσχε* : Id. VII. 142 *οἱ μὲν κατὰ τὸν φραγμὸν ξυμβέβαλοντο τοῦτο τὸ ξύλιον τεῖχος εἶναι*.—*διαφέρειν κατὰ τι* Lysias : Soph. Trach. 379 *ἡ κάρτα λαμπρὰ καὶ κατ' ὄμμα καὶ φύσιν* : Id. Œ. T. 1087 *κατὰ γνώμην ἰδρις*.—*κατὰ τι, quodammodo* Plat. Gorg. p. 527 B : *κατ' οὐδέν* Id. Polit. p. 302 B : *κατὰ πάντα, in every respect* ; *κατὰ τοῦτο, hoc respectu, propter hoc*, very often Hdt. : Demosth. p. 90, 2 *οὗς κατὰ τοὺς νόμους ἐφ' ὑμῖν ἔστιν, ὅταν βούλησθε, κολάζειν*. So to express some relation which the subject follows as its model—in *proportion to* ; as, *κατὰ φύσιν, secundum naturam* : Thuc. I. 22 *κατὰ ἀνθρωπείον, according to human nature* ; *κατὰ δύναμιν, after one's power* ; *κατὰ κράτος, according to strength—strongly* ; *κατὰ τὸ μέγεθος*. *c.* Hence the object, at which any one looks and frames any action or motion : Od. γ, 72 *ἧ τι κατὰ πρῆξιν—ἀλάλῃσθε* : Ibid. 106 *πλαζόμενοι κατὰ*

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ληϊδ' : Hdt. II. 152 κατὰ ληϊήν ἐκπλώσαντας : Thuc. VI. 31 κατὰ θέαν ἦκειν, *spectatum venisse* : Soph. Œ. C. 1068 ὁρμᾶται κατ' ἀμπυκτήρια. — κατὰ τί ; *wherefore ? for what ? d.* An indefinite quantity — assimilation to a number, proportion : Hdt. II. 145 κατὰ ἐξήκοντα ἔτεα καὶ χίλια : cf. Id. I. 121. — κατὰ τὸ ἡμισυ, *in the proportion of half* : Thuc. VII. 45 πλείω ἢ κατὰ τοὺς νεκρούς, *more than in proportion to the slain*. So κατὰ μικρόν, κατ' ὀλίγον, κατὰ πολύ, πολλά, *by far*. *e.* Mode and manner as the model of the action — *according to* — *after the fashion of* : Herodotus I. 9 κατ' ἡσυχίην : 124 κατὰ τάχος : Id. IX. 21 κατὰ συντυχίην, *casu* : κατὰ ἀνθρωπον : cf. Hdt. I. 121 οὐ κατὰ Μιτραδάτην, *not after the fashion of Mitridates*. So κατὰ τὸ ἰσχυρόν, *per vim*, κατὰ τὸ ὀρθόν Hdt. : Demosth. p. 92, 12 συμβάλει τῷ μὲν (Φιλίππῳ), ἐφ' ἃ ἀνέλθῃ, ταῦτ' ἔχειν κατὰ πολλὴν ἡσυχίαν : Eur. Andr. 554 κατ' οὖρον, *favourably*. *f.* And hence any division, (as early as Homer,) these divisions serving as models or rules for the distribution : κατὰ ἔθνεα Hdt., κατὰ φύλα : Id. VI. 79 ἀποινά ἐστι δύο μνέαι κατ' ἀνδρα, *viritim* — κατὰ κόμας, *vicatim* : Hdt. VI. 42 κατὰ παρασάγγας, *by parasangs* : Id. IV. 180 κατὰ χόνδρους μεγάλους, *in great lumps* : Thuc. I. 117 κατὰ χρόνους ταξαμένοι ἀποδοῦναι, *to pay at certain times*. — κατὰ μήνα, *singulis mensibus*, καθ' ἡμέραν — ἐν καθ' ἐν, *one after the other* — *singly* ; καθ' ἑπτὰ, *septeni* : Hdt. V. 15 κατ' ἐωύτους, *by themselves*.

Obs. The compounds of κατὰ take the genitive where the verbal action is to be represented as aimed at some one ; which force is communicated distinctly to many simple verbs by κατὰ ; the gen. being considered as the cause of the action, and κατὰ representing the superiority of the agent. A cognate accus. of the act is found frequently both without this gen., (where κατὰ is not the principal element, as κατηγορεῖν ταῦτα, *to say this openly*) ; and with it, as κατηγορεῖν τί τινος, *to say something against some one* ; καταγιγνώσκειν τί (as ἄνοιαν, εὐλοπὴν) τινος, *κατακρίνειν τινος θάνατον, καταδικάζειν τινος θάνατον, καταψηφίζεσθαι τινος δειλίαν, καταψεύδεσθαι τινος ; καταφρονεῖν τινος despiciere, καταγελᾶν τινος ; κατασκεδάζειν, καταχεῖν, καταπλεῖν τί τινος*. Sometimes the preposition is repeated : κατηγορεῖν and καταγιγνώσκειν κατὰ τινος Xenoph. Some of these verbs take an accus. of the patient instead of a genitive of the cause of the verbal notion : καταφρονεῖν τινα Eur. Bacch. 503. So cognate accus. : Thuc. VI. 43 καταφρονεῖν τι : Id. VIII. 12 καταλογεῖν τι. So καταγελᾶν with acc. in Eur., κατηγορεῖν τινα Plat., καταδικάζειν with acc. Lysias, καταγιγνώσκειν τινά Xen. Cyr. VIII. 4, 9. Oecon. II. 18. So Demosth. p. 102, 52 ὕμᾶς ἐνιοι καταπολιτεύονται^a. So datus incommodi, instead of either accus. of patient, or genitive of cause of verbal action : καταχεῖν in Homer frequently ; so also καταγελᾶν : Hdt.

^a Cf. Schäfer et Bremi ad hunc loc.

Ὑπέρ.

VII. 9 τοὺς ἐν τῇ Εὐρώπῃ κατοικημένους οὐκ ἔάσεις καταγελάσαι ἡμῖν.—καθυβρίξειν τινί Soph. Aj. 153.—κατακρίνειν in Hdt. VII. 146 τοῖσι μὲν κατακρίκτο θάνατος.

c. Ὑπέρ, above.

§. 630. Ὑπέρ, [Sanscrit *upari* ; Lat. *super*, above.—]

I. Genitive.

1. Local.—α. Motion over an object. Mostly poetic : II. ο, 382 κύμα—νηὸς ὑπὲρ τοίχων καταβήσεται. So in Homer: ὑπὲρ κεφαλῆς στήναί τι· Xen. M. S. III. 8, 9 ὁ ἥλιος τοῦ θέρους ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν αὐτῶν παρέχει ; β. (Notion of position)—above (in rest) a place or object. The genitive signifies the relation of position (§. 524.), ὑπέρ defines it : Hdt. VII. 69 Ἀραβίων δὲ καὶ Αἰθιοπῶν τῶν ὑπὲρ Αἰγύπτου οἰκημένων ἦρχε Ἀρσάμης : Ib. VII. 115 οἱ ὑπὲρ θαλάσσης : Thuc. I. 46 ἔστι δὲ λιμὴν καὶ πόλις ὑπὲρ αὐτοῦ, of the position of a place on the sea, situated above the sea—ὑπὲρ θαλάσσης οἰκεῖν.

2. Causal.—Ὑπέρ mostly agrees with περί : “*Id unum interest, quod περί usu frequentissimo teritur, multo rarius usurpatur ὑπέρ : quod ipsum discrimen inter Lat. præp. de et super locum obtinet. Sed Demosth. a vulgari usu sic deflectit, ut passim ponat ὑπέρ, ubi assuetus consuetudini positum malit περί.*” α. (Connected with its local force) in the notion of defending, helping, &c. for a person’s good—to stand over, and defend or help a person ; as, μάχεσθαι ὑπὲρ τῆς πατρίδος.—δ ὑπὲρ τῆς Ἑλλάδος θάνατος : Demosth. p. 19, 4 πολιτεύεσθαι ὑπὲρ τινος (Φιλίππου), in *alicujus gratiam* : στρατηγεῖν ὑπὲρ Φιλίππου Ibid. p. 30, 6 : Ibid. p. 100, 43 ὑπὲρ τῶν πραγμάτων σπουδάζειν : Ibid. p. 116, 20 ὑπὲρ τῶν πραγμάτων—φοβοῦμαι. β. Substitution for—one thing being placed as it were over another and thus substituted for it : Eur. Alc. 700 εἰ τὴν παρούσαν κατθανεῖν πείσεις ἀεὶ γυναῖχ’ ὑπὲρ σοῦ. So Plat. Conviv. p. 179 B ὑπὲρ τοῦ αὐτῆς ἀνδρὸς ἀποθανεῖν. So Id. Gorg. p. 513 C ἐγὼ ὑπὲρ σοῦ ἀποκρινοῦμαι, in *your stead* : Xen. Anab. VII. 4, 9 ὑπὲρ τούτου ἀποθανεῖν. So in the New Test. : Rom. v. 8 Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε^b. γ. Some mental cause of action, where ὑπό with gen. is more usual ; as, ὑπὲρ πένθους, ὑπὲρ παθῶν :

^a Buttm. Ind. ad Midian. p. 188.

^b Magee on Atonement, I. p. 245, sqq. Raphaelius, Annot. II. p. 253-4. Schleusner Lex. ad voc. Viner Gramm. p. 328.

ὑπέρ—ἄμφι.

Eur. Suppl. 1125 βάρος μὲν οὐκ ἀβριθὲς ἀλέων ὑπερ: Id. Andr. 490 κτείνει δὲ τὴν τάλαιναν—δύσφρονος ξριδος ὑπερ. Also δεδιέναι ὑπὲρ τινος, *to be afraid of some one*: Plat. Apol. Socr. p. 24 ἄμφι ποιητῶν ἀχθόμενος. *d.* With verbs of entreating, supplicating: Il. ω, 466 καὶ μιν ὑπὲρ πατρὸς καὶ μητέρος ἠΰκόμοιο λίσσσο καὶ τέκεος, *for the sake of—by*. *e.* The object, considered as the cause, especially with the article and infin.: Demosth. p. 52, 43 ὑπὲρ τοῦ μὴ παθεῖν κακῶς ὑπὸ Φιλίππου. *f.* Generally to express a special reference to something—*about*, for περί with genitive.

II. Accusative.

Motion above, over, beyond an object, whether in space, time, size, or number: 1. Hdt. IV. 188 ῥιπτεύουσι ὑπὲρ τὸν δόμον, *over the house*; ὑπὲρ Ἑλλάσποντον οἰκεῖν, *on the other side of the Hellespont*: 2. ὑπὲρ τὴν ἡλικίαν. — 3. ὑπὲρ αἶσαν, *beyond, (contrary to) right*; ὑπὲρ μοῖραν—ὑπὲρ δύναμιν, ὑπὲρ ἀνθρώπων: 4. Hdt. V. 64 ὑπὲρ τὰ τεσσαρῆκοντα ἔτη.

Obs. The compounds of ὑπέρ take a genitive, when the notion of superiority is the prominent notion in the compound verb, as ὑπερφρονεῖν; otherwise it does not materially alter the sense of the simple verb.

5. *Prepositions with Genitive, Dative, and Accusative*: ἄμφι, περί, ἐπί, μετά, παρά, πρὸς, ὑπὸ.

1. Ἄμφι and περί.

§. 631. 1. Ἄμφι, περί, express the same position—*about, around*; ἄμφι, *two sides only*; περί, *all round*. They agree also in their usage, except that ἄμφι is mostly confined to the Ionic dialect and poetry, while περί is used in all the dialects, and therefore has acquired a greater variety of meanings and more general usage.

a. Ἄμφι, about.

2. Ἄμφι (ἀμφι) [Sans. *api*; Lat. *apud*; in Comp. *amp, amb, am, an*]. General force—the position of two things, so that one is bounded on two sides by the other.

I. Genitive.

1. Local (Post-Homeric).—*a.* Removal of something surrounded, from the thing surrounding it; the gen. signifying the removal, ἄμφι the relative position of the things: Eur. Or. 1458

Ἀμφί.

ἀμφὶ πορφυρέων πέπλων ξίφη σπάσαντες, *drawing the sword from the garments which enveloped it*. *δ*. Round any thing—in rest : Hdt. VIII. 104 τοῖσι ἀμφὶ ταύτης οἰκέουσι τῆς πόλιος. The gen. signifies an antecedent condition (§. 522.) of the notion of the verb, ἀμφί defines the position.

2. Causal.—The thing on which a person is physically or morally employed, is considered as the cause of such employment, and therefore is in the gen., while ἀμφί defines the relation more clearly by adding the local notion of “about ;” as, μάχεσθαι ἀμφὶ τινος, round—for : Od. θ. 267 ἀμφὶ φιλόττος αἰδεῖν (for the more usual περὶ), as it were, *lingering in song round love* : Eur. Hec. 580 τοιάδ’ ἀμφὶ σῆς λέγω παιδὸς θανούσης : Hdt. VI. 131 ἀμφὶ μὲν κρῖσιος τῶν μνηστήρων τοσαῦτα ἐγένετο, as English *about*.

II. Dative.

1. Local.—Rest round, at, near ; as, τελαμῶν ἀμφὶ στήθεσσιν Il. β, 388 : στήσαι τρίποδα ἀμφὶ πυρί Homer, *to place it on the fire*, so that it stood therein ; then to express total envelopment : Eur. Phoen. 1514 ἀμφὶ κλάδοις ἔξεσθαι, *among—surrounded by twigs*. So ἀμφὶ Νεμέῃ, *at the Nemean games*. So of time : Pind. Ol. XIII. 37 ἀμφ’ ἐνὶ ἡλίῳ, *in one day*.

2. Causal.—*a*. The cause or object, as with gen., with this difference, that the dative expresses the cause as being in some position : there is the notion of an actual existence of the cause in some particular place : Il. π. 565 ἀμφὶ νέκνι κατατεθνηῶτι μάχεσθαι : Il. γ, 157 ἀμφὶ γυναικὶ ἄλγεα πάσχειν : Soph. El. 1180 τί δὴ ποῦ, ὦ ξέν’, ἀμφ’ ἐμοὶ στένεις τάδε ; Hdt. VI. 129 οἱ μνηστήρες ξῖν εἶχον ἀμφὶ τε μουσικῇ καὶ τῷ λεγομένῳ ἐς τὸ μέσον. So with verbs of *fear, anxiety* : Od. α, 48 ἀλλὰ μοι ἀμφ’ Ὀδυσῆϊ δαίφρονι δαίεται ἦτορ : Hdt. VI. 62 φοβηθεὶς ἀμφὶ τῇ γυναικί. With verbs of *saying* : Hdt. III. 32 ἀμφὶ δὲ τῷ θανάτῳ αὐτῆς διφῶς—λέγεται λόγος. *δ*. Some mental cause ; as, Eur. Or. 825 ἀμφὶ φόβῳ, *præ metu* (as it were encircled by fear) : so ἀμφὶ θυμῷ, *præ ira* ; ἀμφὶ τάρβει, *præ pavore*. *e*. The means or opportunity, considered as being in a local position, so that one thing is surrounded by another, lingers round it (often in Pindar) : Pyth. I. 12 θέλγει φρένας ἀμφὶ τε Λατοῖδα σοφίᾳ βαθυκόλπων τε Μοισῶν, *demulcet mentes per Apollinis et Musarum artem* : Ibid. VIII. 34 ἴτω τεδὼν χρέος, ὦ παῖ,—ἐμᾷ ποτανὸν ἀμφὶ μαχανᾷ, *tua res, tuum facinus divulgatur per meam artem alatum*.

Περί.

III. Accusative.

1. Local.—Extension round any thing : ἀμφὶ ῥέεθρα II. β, 461. Thence an action in the interior (within the circle) of anything : II. λ, 706 ἀμφὶ τε ἄστυ ἔρδομεν ἱρὰ θεοῖσιν, *around the interior of the city*. So also of those environing any one : οἱ ἀμφὶ τινα, *a person and those round, i. e. his followers*.

2. Temporal.—An indefinite time ; as, ἀμφὶ τὸν χειμῶνα, *about winter* : Xen. Cyr. V. 4, 16 ἀμφὶ δεῖλην. An indefinite space of time : Pind. Ol. I. 97 λοιπὸν ἀμφὶ βλῶτον, *for the remainder of his life*. Thence an indefinite number ; as, ἀμφὶ τοὺς μυρλοὺς, *circiter*.

3. Causal.—A mental lingering round, employment, pains about something (also in Att. prose) ; as, εἶναι, ἔχειν ἀμφὶ τι : Xen. Cyr. V. 8, 44 ἀμφὶ δεῖπνον ἔχειν : Ibid. VII. 5, 52 ἀμφ' ἵππους, ἄρματα, μηχανὰς ἔχειν. Thence of any thing which extends over and about, relates to something else ; as, τὰ ἀμφὶ τὸν πόλεμον : Pind. Isth. VI. 9 θυμὸν εὐφραίνειν ἀμφ' Ἰόλαον : Æsch. Sept. 843 μέριμνα ἀμφὶ πόλιν : Id. Ag. 715 ἀμφὶ μέλεον αἶμα.

b. Περί, round—about.

§. 632. Περί (Æol. πέρ, Sansc. *pari-* (i. e. *circa*) ; Lat. and Lith. *per* ; Goth. *fair*). Original meaning—*round, in a circle*.

I. Genitive.

1. Local.—The position of one thing round, encircling another, (only in poetry, and but seldom.) The genitive expresses the antecedent condition (§. 522.), the preposition defines it, by adding a notion of particular position. Homer only Od. ε, 68 αὐτοῦ (*there*) τετάνυστο περὶ σπείλους γλαφυροῦ ἡμερὶς : and Ibid. 130 τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα, *as it were riding on the keel, encircling it with his legs* : Eur. Troad. 818 (Chorus) τεῖχῃ περὶ Δαρδανίας φονία κατέλυσεν αἰχμὰ : cf. Sapph. in Aphrod. 10.

2. Causal.—It is applied to denote a great variety of causes : the gen. expresses some antecedent condition to the action, the prep. defines it, and frequently represents the action as if it were actually springing from the centre, so to say, of such condition. α. As ἀμφὶ, but in a greater variety of relations : μάχεσθαι περὶ τῆς πατρίδος : Eur. Alc. 178 οὐ θνήσκω περὶ. With verbs of moral or

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physical perception : ἀκούειν, εἰδέναι &c. ; of saying and asking ; as, λέγειν περί τινος, λόγος περί τινος,—ἔρεσθαι περί τινος Od.^a ; of care, fright, and other passions ; as, φοβείσθαι περί πατρίδος, ἐπιμελείσθαι, ἐπιμέλεια περί τινος. *δ.* Thence generally the cause, occasion, relation, reference in various combinations ; as, Eur. Phœn. 524 εἶπερ γὰρ ἀδικεῖν χρὴ, τυραννίδος πέρι κάλλιστον ἀδικεῖν, *about, for the sake of* : Demosth. p. 52, 43 τὴν μὲν ἀρχὴν τοῦ πολέμου γεγενημένην περί τοῦ τιμωρήσασθαι Φίλιππον. *c.* Some mental cause ; as, περί ἔριδος μάχεσθαι Hom. *from strife* ; περί ὀργῆς, (περιόργης al.) *præ ira*, Thuc. IV. 130. *d.* The relation of an agent to that which belongs to and surrounds him, as if he were the possessor thereof, as in the Attic formulas : τὰ περί τινος, *a person's affairs, &c.* ; οἱ περί τινος, *those belonging to any one* : Demosth. p. 50, 36 ἐν δὲ τοῖς περί τοῦ πολέμου καὶ τῇ τούτου παρασκευῇ ἅτακτα ἅπαντα (sc. ἐστίν). *e.* Estimation, worth, superiority : Homer περί ἄλλων, *præ ceteris* : Il. α, 287 περί πάντων ἔμμεναι ἄλλων, *properly, from the midst of them* : Od. ρ, 388 ἀλλ' αἰεὶ χαλεπὸς περί πάντων εἰς μνηστήρων, *amidst them all*. (The verb εἶναι is commonly found in these constructions with περί ; as περιεῖναι with gen. often has in Homer the sense of *surpassing*.) Then Hdt. and very frequently in Att. writers in certain phrases : περί πολλοῦ, περί πλείονος, περί πλείστου, περί ὀλίγου, περί ἐλάττωνος, περί ἐλαχίστου, περί οὐδενὸς ποιεῖσθαι or ἡγείσθαι τι, *to esteem one high, higher, &c.* ; περί πολλοῦ ἐστιν ἡμῶν, *of great value to us*. The gen. signifies the antecedent notion of the value, as it is good Greek to say πολλοῦ ποιεῖσθαι, but περί represents the relation more visibly as arising from an actual circle of objects, as is clearly seen in the Homeric περί πάντων, περί ἄλλων.

II. Dative.

1. Local.—A position in rest in a circle, *environs, neighbourhood* (like ἀμφί), but generally with the collateral notion of close connexion^b, as θώραξ περί τοῖς στέρνοις : Il. ν, 570 ἀσπαρῆεν περί δουρί : Il. σ, 453 μάρναντο περί Σκαιῇσι πύλῃσι, *at* : Hdt. VII. 61 περί μὲν τῇσι κεφαλῇσι εἶχον τιάρas : Plat. Rep. p. 359 D περί τῇ χειρὶ χρυσοῦν δακτύλιον φέρειν.

2. Causal, like ἀμφί with dat., *a.* as μάχεσθαι περί τινι poet.—δεδέναι περί τινι : Hdt. III. 35 περί ἐωντῷ δειμαίνοντα : Thuc. II. 69 περί αὐτῷ σφαλῆναι : Plat. Phæd. p. 114 D θαρρεῖν περί τινι, *to be*

^a Liddell and Scott Lex.^b Nitzsch ad Od. p. 243.

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of good cheer about it. δ. Some ground for an action, internal or external: Π. θ, 183 ἀπόχεσθαι περί καπνῷ (Wolf, ὑπὸ καπνοῦ).—περί χάρατι, φόβῳ, σθένει, δδύνη, *pro* (as it were surrounded by).

III. Accusative.

1. Local.—α. Motion into the circle, into the vicinity of any thing: Π. κ, 139 περί φρένας ἤλυθ' ἰωή, *round his mind came the call*. δ. Frequently with verbs of rest, to express as it were a circular extension through space—*round, at, through*: Π. σ, 374 ἐστάμεναι περί τοίχον: Hdt. III. 61 Καμβύση—χρονίζοντι περί Αἴγυπτον—ἐπανιστάται ἄνδρες Μάγοι, *in and round Egypt*: Id. VII. 131 ὁ μὲν δὴ περί (in) Πιερίην διέτριβε ἡμέρας συχνάς, *see ἀμφί with accus.*: Thuc. VI. 2 ὤκουν Φοίνικες περί πᾶσαν τὴν Σικελίαν, *per Siciliam*: Demosth. p. 90, 3 Φίλιππος—περί Ἑλλησποντον ὦν. Hence οἱ περί τινα, *those who are about a person*; οἱ περί Πλάτωνα, *Plato's scholars*: cf. ἀμφί. So Hdt. I. 174 τὰ περί τοὺς ὀφθαλμούς.

2. Temporal (Post-Homerio)—an indefinite period, like ἀμφί: Thuc. III. 89 περί τούτους τοὺς χρόνους. So an indefinite number; *as, περί μῆρους*.

3. Causal—περί (ἀμφί) δόρπα πονεῖσθαι Hom. (*as it were, running about*.) Attic: ἀμελῶς ἔχειν περί τινα; very often εἶναι περί τι, and so generally to express a particular reference to any thing; the point *about* or *in* which any thing takes place; *as, Xen. Anab. III. 2, 20 ἐξαμαρτάνειν περί τινα*: Ibid. I. 6, 8 ἄδικος περί τινα: Id. M. S. I. 1, 20 σῶφρονεῖν περί τοὺς θεούς: Thuc. I. 122 περί αὐτὸν πταίνειν: Plat. Rep. princ. πονηρὸς περί τι: Id. Gorg. p. 490 Ε περί σιτία λέγειν: αἱ περί τὸ σῶμα ἡδοναί—τὰ περί τὴν ἀρετὴν, *the essence of virtue*. Also the subject matter of an argument, or treatise, or system: Plat. Phædr. p. 261 D περί δικαστήριά ἐστιν ἡ ἀντιλογική: Id. Crat. p. 408 Α περί λόγου δύναμιν ἐστι πᾶσα ἡ πραγματεία.

Obs. 1. In the philosophical works of Aristotle, περί signifies, “*to be engaged in or upon*,” and takes its definite sense from the word on which it depends. So ἀρετὴ ἐστὶν περί πάθη καὶ πράξεις, *the subject matter of virtue is passions and actions*; ἀρετὴ ἐστὶν περί ἡδονὰς καὶ λύπας, *virtue is the regulation of pleasure and pain*.

Obs. 2. The compounds of περί generally follow the simple verb; *as περί does not commonly form the principal part of the compound, except where a notion of superiority exists in the compound*; *as, περιγίγνεσθαι* Thuc. I. 55. So the dat. with περιστῆναι Lys. p. 126, 4; and frequently in Demosth. in the sense of “*to defend*.”

2. 'Επί, *on*.

§. 633. 'Επί (Sansc. *a bhi*). Original force *upon, on*, whence almost all its various meanings may be derived. It originally expresses the position of one thing *on* another, the latter being as it were the support or the foundation of the former, that whereon it rests. Thence, as an action is conceived to rest upon the motive or cause &c. for which it is done, (the motive being as it were the foundation of the action,) that whereon it rests expresses the *motive*, the *cause*, &c. (like *on* in old English); and as this motive implies, with different verbal notions, different relations, *ἐπί* has a corresponding variety of meanings.

I. *Genitive*.

1. Local.—*a*. Being *on* or *at* any thing. The genitive expresses an antecedent condition of the action or state, and *ἐπί* defines the peculiar position: Il. χ, 225 ἐπὶ μελίσς ἐρεισθείς: Hdt. VII. 111 τὸ μαντήιον τοῦτο ἔστι μὲν ἐπὶ τῶν οὐρέων τῶν ὑψηλοτάτων: Id. VI. 129 ἐπ' αὐτῆς (τῆς τραπέζης) ὀχήσατο: Demosth. p. 117, 26 τριάκοντα πόλεις ἐπὶ Θράκης ἔω.—ἐφ' ἵππων ὀχεῖσθαι, *on horse-back*: Hdt. II. 35 τὰ ἄχθεια οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν φορέουσι, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων. So also Id. VII. 10, 4 προσκεψάμενος ἐπὶ σεωντοῦ, *as it were resting on yourself*, i. e. *tecum*: Thuc. I. 126 ἐπὶ τῶν σεμνῶν θεῶν καθεζομένους. *b*. A motion *towards* a place or thing. The genitive represents the place as something aimed at, the desire antecedent to the notion (§. 507.); as early as Homer^a. Thuc. I. 116 πλεῖν ἐπὶ Σάμου: Xen. Cyr. VII. 2, 1 ἐπὶ Σάρδεων φεύγειν: Demosth. p. 123, 48 ἀναχωρεῖν ἐπ' οἴκου πάλιν: Thuc. I. 63 ἡ ἐπὶ τῆς Ὀλύνθου, ἡ ἐς τὴν Ποτιδαίαν, *towards Olynthus or to Potidea*: Eur. Elect. 1343 στεῖχ' ἐπ' Ἀθηνῶν. Also Hdt. VII. 31 ὁδοῦ—ἐπὶ Καρίης φερούσης. So Hom. ἐπὶ κόρρης τύπτειν.

2. Temporal.—The time when any thing happens or exists; the time being, as in the local or temporal genitive, considered as a space or spot whereon the action rests as a foundation, as early as Homer: Il. β, 797 ἐπ' εἰρήνης: Il. ε, 637 ἐπὶ προτέρων ἀνθρώπων: Hdt. V. 117 ἐπ' ἡμέρης ἐκάστης: Id. VI. 98 ἐπὶ γὰρ Δαρείου—ἐγένετο πλέω κακὰ τῇ Ἑλλάδι: Demosth. ἐπὶ τῶν κινδύνων, *in the moment of danger*: Thuc. II. 54 ἐπὶ τοῦ παρόντος, *at the present time*. We often find the gen. with a present participle expressing an

^a Liddell and Scott Lex.

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action with which the action of the sentence is coeval, whence ἐπί is said to express duration of time: ἐπὶ Κύρου βασιλεύοντος. So also ἐφ' ἡμῶν, *nostrâ memoriâ*: Demosth. p. 28, 2 ἐπ' ἐμοῦ γὰρ—γέγονε ταῦτα^a: Ibid. p. 34, 21 ἐπὶ τῶν προγόνων: Xen. Cyr. I. 6, 31 ἐπὶ τῶν ἡμετέρων: Demosth. p. 34, 23 τῶν τ' ἐπὶ τῶν προγόνων ἔργων καὶ τῶν ἐφ' ὑμῶν: Ibid. p. 22, 4 οἶον ὑπῆρξέ ποθ' ὑμῖν ἐπὶ Τιμοθέου, *dumc Timotheo*: Thuc. VI. 103 τοὺς στρατηγούς ἐφ' ὧν ταῦτα ξυνέβη.

3. Causal.—a. With verbs of *saying, swearing, affirming before some one*: λέγειν ἐπὶ δικαστῶν, ἐπὶ μαρτύρων: Demosth. p. 273, 8 ἐπωμόσαντο ἐπὶ τῶν στρατηγῶν: the judges, witnesses, generals being considered by the Greeks as that whence the action proceeded, arising and having its force from their authority, the antecedent cause of the action; while ἐπὶ still further defines the relation by representing it as resting on these persons. So Hdt. IX. 11 εἶπαν ἐπ' ὄρκου, *quasi substrato vel supposito jurejurando*. b. The occasion, the author of any thing—Καλεῖσθαι ἐπὶ τινος, *to be named after some one or something*, whereon, as it were, the name rests: Hdt. VII. 40 Νισαῖοι δὲ καλεῖνται—ἵπποι ἐπὶ τοῦδε: Ibid. c. 74 ἐπὶ δὲ Λυδοῦ τοῦ Ἄττος ἔσχον τὴν ἐπωνυμίην: Id. IV. 45 ἔχειν ὄνομα ἐπὶ τινος.—τὴν ἐπωνυμίην ποιεῖσθαι ἐπὶ τινος. So Ibid. ἐπ' ὅτεν; *for why?*—ἐφ' ἑαυτοῦ, *sua sponte*: Id. VII. 151 ἐπὶ προφάσιος, *praesertim*. c. A cause.—The genitive expresses that whence the action springs, and ἐπὶ represents the action as resting on the object: λέγειν ἐπὶ τινος, *dicere de aliqua re*: Plat. Charm. p. 155 D ἐπὶ τοῦ καλοῦ λέγων παιδός. d. Conformity to—after the fashion of, in the case of; with verbs of *examining, deciding, saying, shewing, &c.* The genitive signifies the antecedent condition whence the action springs; ἐπὶ represents this condition as that whereon the action rests: Ζητεῖν τι ἐπὶ τινος, κρίνειν τι ἐπὶ τινος, σκοπεῖν τι ἐπὶ τινος, λέγειν τι ἐπὶ τινος, ἐπιδείξαι τι ἐπὶ τινος: -Soph. Elect. 1061 ἐπ' ἴσας (sc. μοίρας), *equally*: Isocr. p. 203 ἐπὶ τῶν ἐλαττόνων καὶ τοῦ βίου τοῦ καθ' ἡμέραν ἐπιδείξειεν ἂν τις κ.τ.λ.: Xen. Cyr. I. 6, 25 καὶ ἐπὶ τῶν πράξεων δὲ, ἣν μὲν ἐν θέρει ὦσι, τὸν ἀρχοντα δεῖ τοῦ ἡλίου πλεονεκτοῦντα φανερόν εἶναι: Plat. Rep. p. 597 B βούλει οὖν, ἔφη, ἐπ' αὐτῶν τούτων τὸν μμητὴν τοῦτον ζητήσωμεν, τίς ποτ' ἐστίν; *viseo, ad hæc ipsa imitatore[m] istum exiguus*^b? Ibid. p. 475 A εἰ βούλει, ἔφη, ἐπ' ἐμοῦ λέγειν περὶ τῶν ἐρωτικῶν, ὅτι οὕτω ποιοῦσι, συγχωρῶ τοῦ λόγου χάριν, *ita ut de me rei exemplum petatur*^c: Demosth.

^a Bremi ad loc.^b Stallb. ad loc.^c Ibid.

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p. 18, 1 ἐπὶ πολλῶν (*in many cases*) μὲν ἂν τις ἰδεῖν—δοκεῖ μοι τὴν παρὰ τῶν θεῶν εὐνοίαν φανερὰν γιγνομένην τῇ πόλει. *e.* Dependence on—ἐπὶ representing a thing as resting on something else : ἐφ' ἑαυτοῦ, ἑαυτῶν, ἡμῶν αὐτῶν, ἑαυτῆς, *by oneself*—properly, *resting or depending on oneself* : Homer II. η, 194 εὐχεσθε—σιγῇ ἐφ' ὑμείων, ἵνα μὴ Τρῳᾶς γε πύθωνται : Hdt. V. 98 οἰκέοντας τῆς Φρυγίης χωρὸν τε καὶ κόμην ἐπ' ἐωϋτῶν : Id. IV. 114 οἰκώμεν ἐπ' ἡμέων αὐτῶν. So in Attic writers : Soph. CE. C. 746 ἐπὶ προσπόλου μίᾳς οἰκεῖν, *with* (as it were depending on) *one servant maid*. So also ἐπὶ ἐωϋτοῦ βάλλεσθαι, *secum solo reputare*, in Hdt. ; Id. VII. 10 προσκεφάμενος ἐπὶ σεωϋτοῦ. Hence apparently the phrase so frequent in Attic historians : ἐφ' ἐνός, ἐπὶ τριῶν, τεττάρων τετάχθαι, στήναι, *one, two, three men deep*. *f.* Hence also ἐπὶ is used to express a steady continuance in a thing ; as, Demosth. p. 42, 6 ἂν—καὶ ὑμεῖς ἐπὶ τῆς τοιαύτης ἐβελήσθητε γενέσθαι γνώμης, *firmiter adherere huic rationi* : Ibid. 9 οὐχ οἷός τ' ἐστίν, ἔχων δὲ κατέστραπται, μένειν ἐπὶ τούτων : Id. p. 66, 3 κωλύσαιτ' ἂν ἐκείνον (*Philippum*) πράττειν ταῦτα, ἐφ' ὧν ἐστι νῦν, *quibus nunc studet* : Ibid. p. 93, 14 οἴεσθε τοὺς Βυζαντίους μενεῖν ἐπὶ τῆς ἀνολας τῆς αὐτῆς : Ibid. p. 101, 47 μένειν ἐπὶ τῆς ἑαυτοῦ, *domi se continere*. *g.* The object, conceived as the cause : Hdt. V. 109 ἐπ' οὗ ἐτάχθημεν, *over which* : *super quâ re constituti sumus*, that is *cui rei præfecti sumus*. Hence οἱ ἐπὶ τῶν πραγμάτων, *those entrusted with the management of affairs* : so τοὺς ἐπεστέωτας.

II. Datives.

§. 634. 1. Local.—Existence not only as with gen. *on*, but also, and indeed more frequently, in a more remote sense, *at*, or *by* a place or thing. *a.* *On* or *in* (rather more usual in poetry than prose) : Hdt. V. 77 κληρούχους ἐπὶ τῇ χώρῃ λείπουσι : Id. VII. 217 ἐγένοντο ἐπὶ τῷ ἀκρωτηρίῳ τοῦ οὐρεος : Ibid. 41 τούτων χῆλοι μὲν ἐπὶ τοῖς δόρασι ἀντὶ τῶν σαυρωτήρων ροῖας εἶχον χρυσέας : cf. c. 74 : Plat. Rep. p. 614 B κείμενος ἐπὶ τῇ πυρᾷ. *β.* *By*—*near* : Hdt. III. 16 ἀποθανόντα ἔθαψεν ἐπὶ τῇσι θύρῃσι : Id. VII. 75 οἰκέοντες ἐπὶ Στρυμόνι : Id. c. 89 οὗτοι δὲ οἱ Φοίνικες τὸ παλαιὸν οἴκειον—ἐπὶ τῇ Ἐρυθρῇ θαλάσσῃ. Hence Xen. Cyr. VI. 3, 28 τῶν ἐπὶ ταῖς μηχαναῖς, *those stationed at the engines* : εἶναι ἐπὶ τοῖς πράγμασι, οἱ ἐπὶ τοῖς πράγμασι, Demosth. ; though perhaps in these instances ἐπὶ expresses rather (in the causal force) the *object*. *γ.* So λέγειν ἐπὶ τινί, to speak a panegyric on a person who is conceived to lie at the

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speaker's feet. So Æsch. Eum. 327 ἐπὶ τῷ τεθυμένῳ, *over the victim*: Hdt. IV. 162 ἐπὶ παντὶ τῷ διδομένῳ, *on or over each gift*. δ. So also when one thing is spoken of as being *by* or *with* another; as, ἐσθίειν ἐπὶ τῷ σίτῳ ὄψον, *with bread*, Xen.: Arist. Ach. 835 παίειν ἐφ' ἄλλ' μᾶρδαν, *with salt for sauce*: ἐπὶ τῷ σίτῳ πίνειν, Xen.: ἐπὶ τῇ κύλικι ἔδειν Plat.: Arist. Eq. 707 ἐπὶ τῷ φάγοις ἥδιστ' ἂν, *what sauce will you take*. Hence ἐπὶ τούτοις, *on this*. ε. So of additions: Od. ρ, 308 ταχὺς ἔσκε θέειν ἐπὶ εἰδεῖ, *in addition to his beauty*. So Hdt. IV. 154 ἐπὶ θυγατρὶ ἀμήτρα, *having already a motherless daughter*. ζ. Hence a succession of things in space and time: Il. η, 163 ἐπὶ τῷδε ἀνέστη, *on him—after him*: Od. η, 120 ὄγχυη ἐπ' ὄγχυη γηράσκει, *pear on pear*: Xen. Cyr. II. 3, 7 ἀνέστη ἐπ' αὐτῷ Φεραύλας.—φόνος ἐπὶ φόνῳ, Eur., *murder after murder*: Arist. Eq. 411 πᾶλλ' ἐπὶ πολλοῖς. So Xen. Hell. I. 1, 35 τὰς ἐπὶ πᾶσι, *those in all*.

2. Temporal.—α. A period in which any thing is done; as, ἐπὶ νυκτὶ Il. θ, 529, the time being considered as a space or spot on which the action is done. β. *After*; as ἐπ' ἐξεργασμένοις, *after it was all over*: Theocr. xxiv. 137 ἐπὶ ἡματι, *at day close*^a.

3. Causal.—α. The object or aim of an action, considered as the motive or foundation thereof, (mostly with verbs which do not imply a notion of motion, as with these the acc. is commonly used: Hdt. IX. 82 ἐπὶ γελῶτι, *for a joke*. Generally with a hostile force, *with a view to the harm of*, frequently found in Homer and other poets, and often in Ionic prose. (The dative is instrumental; as, Thuc. III. 82 πολεμουμένων τῇ τῶν ἐναντίων κακώσει:) Hdt. I. 61 μαθὼν τὰ ποιούμενα ἐπ' ἐωυτῷ: Id. VI. 88 τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγινήτησι. So simply the result contemplated—*with a view to*: Id. I. 41 κλῶπες—ἐπὶ δηλήσει φανέωσι: Thuc. οὐκ ἐπὶ κακῷ, *not with any view to injure*. So ἐπὶ τούτῳ, *hoc consilio*: Arist. Av. 583 ἐπὶ πείρᾳ, *to try—for an experiment*: Xen. Symp. I. 5 Πρωταγόρᾳ πολὺ ἀργύρεον ἐπὶ σοφίᾳ, *ad discendam sophiam*: Plat. Apol. p. 20 Ε ψεύδεται τε καὶ ἐπὶ διαβολῇ τῇ ἐμῇ λέγει: Demosth. p. 68, 12 ἡγεῖτ' οὖν, εἰ μὲν ὑμᾶς ἔλοιτο φίλους, ἐπὶ τοῖς δικαίοις αἰρήσεσθαι^b: Ibid. p. 92, 9 εἴπερ ὥς ἀληθῶς ἐπὶ πᾶσι δικαίοις ταῦτα συμβουλευούσιν: νόμους θέσθαι ἐπὶ τινι (*for*) Plat. And so ὀνομάζειν or καλεῖν τι ἐπὶ τινι, *nomen alicui imponere*, in Thuc. and Plat. β. Dependence on any thing (*for dat.* §. 588. 2.); as ἐπὶ τινι εἶναι, *penes aliquem esse*: Hdt. VIII. 29 ἐπ' ἡμῖν ἔστι ἡνδραποδίσθαι ὑμέας: Id. VII. 10, 3

^a Nitsch Od. 11. 284.^b Cf. Bremi.

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ἀκοῦσαι δεινὸν, ἐπ' ἀνδρί γε ἐνὶ πάντα τὰ βασιλέος πρήγματα γεγενῆσθαι: Plat. Rep. p. 460 A τὸ δὲ πλῆθος τῶν γάμων ἐπὶ τοῖς ἀρχοῦσι ποιήσομεν, i. e. *numerus nuptiarum rectoribus definiendum permittimus*^a: Demosth. p. 90, 3 ἐφ' ὑμῖν ἔστι (τούτους) κολάζειν: Ibid. p. 103, 55 κολάζειν τοὺς ἀδικούντας ἐφ' ὑμῶν ἔστι. c. The condition of any thing—on these terms; the terms being considered as the foundation on which the whole rests. The dative is modal (as without ἐπί: Hdt. VI. 130 ἐγγυῶ παῖδα νόμοισι τοῖσι Ἀθηναίων, see Soph. Electr. 1043). So especially ἐπὶ τούτῳ, ἐφ' ᾧ, ἐπὶ τούτοις, ἐπ' οὐδενί, *nulla conditione, nullo pacto*: Hdt. III. 83 ἐπὶ τούτῳ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ' ᾧ τε ὑπ' οὐδενὸς ὑμέων ἄρξομαι. d. It expresses also the antecedent as well as final cause: Thuc. VII. 46 ἐπὶ εὐπραγίᾳ ἀναρρωσθέντες. e. The ground of any mental affection; as, γελᾶν ἐπὶ τινι, μέγα φρονεῖν, μαίνεσθαι, ἀγανακτεῖν, &c., ἐπὶ τινι (§. 607.). So Demosth. p. 21, 10 ἀνθεὶ τι ἐπὶ ταῖς ἐλπίσιν: Ibid. p. 35 ἐστὶ τὴν ἐπὶ (propter) τοῖς ἔργοις δόξαν. f. The means, instruments and circumstances conceived as the foundation of the action—with: Soph. El. 108 ἐπὶ κωκυτῷ: Id. Antig. 759 ἐπὶ ψόγοις δυνάσεις ἐμέ. g. Price, condition, reward, consequence: viewed as the condition—with a view to: Il. ι, 602 ἐπὶ δώροις ἔρχο: Il. κ, 304 δῶρ' ἐπὶ μεγάλῳ: Hdt. III. 38 ἐπὶ τίνι χρήματι δεξαίατ' ἂν τελευτέοντας τοὺς πατέρας κατακαίειν πυρὶ. ἐπ' ἀργύρῳ τὴν ψυχὴν προδοῦναι, ἐπὶ κέρδεσιν λέγειν Soph.—ἐπὶ μόσχῳ ἄδειν Arist. Ach. 13, for the prize of a calf: Demosth. p. 103 init. μὴ ποθ' ἡγήσησθε ἐπὶ πολλῷ γεγενῆσθαι, *magno constitisse*^b: Thuc. V. 90 ἐπὶ μεγίστῃ τιμωρίᾳ σφαιεῖσαν. h. The circumstances as that whereon a person is: ἐπ' αὐτοφύρῳ, in the very fact. So it sometimes represents a conditional sentence: Eur. Ion 228 ἐπὶ ἀσφάκτοις μήλοισι. μὴ παρὶτ' εἰς μυχόν, if the sacrifices have not been offered.

III. Accusative.

§. 635. 1. Local.—a. The local object—of motion towards, and arrival at, a place; as, ἀναβαίνειν ἐφ' ἵππον, ἐπὶ θρόνον. b. An extension in space over an object, as well with verbs of rest as motion—over; as, πλεῖν ἐπὶ οἶνοπα πόντον Hom.: Od. λ, 577 ἐπ' ἐννέα κεῖτο πέλεθρα. κλέος πάντας ἐπ' ἀνθρώπους Hom. τὸ κάλλιστον καὶ ἀριστον γένος ἐπ' ἀνθρώπους Plat. Hence the adverbial expressions ὡς ἐπὶ τὸ πλῆθος, ὡς ἐπὶ τὸ πᾶν εἰπεῖν Plat.—

^a Stallb. ad loc.^b Bremi ad loc.

Μετά.

ὥς ἐπὶ τὸ πολὺ.—ἐπὶ δεξιᾷ, ἐπ' ἀριστερᾷ Hom., &c.—ἐπὶ τὰ μακρότερα, *longer ways*.

2. Temporal.—*a.* The aim or end or a period—*until*; as, ἐπ' ἡμέ, *until morning*. *b.* Extension over a space of time—*during—till it is completed*; as, ἐπὶ πολλὰς ἡμέρας, ἐφ' ἡμέραν: Il. β. 299 ἐπὶ χρόνον, *for a time*. So an end or limit of quantity; as, ἐπὶ τρεῖςκόσια, Hdt., *until—as far as—about*: ἐπὶ μέγα, πολὺ (also written ἐπιπολύ,) πλεόν, μείζον, μᾶλλον, μακρόν—ἐπὶ τόσον, ἐφ' ὅσον—τετάχθαι ἐπὶ πολλούς (*many deep*) Xen. So ἐπὶ μίαν ἐκάστην, *one by one*.

3. Causal.—*a.* The object—intention; with verbs either expressing or implying motion—*a.* as early as Homer: Od. γ. 421 ἐπὶ βοῦν ἴτω, *ad bovem ptendum*: Hdt. I. 37 ἐπὶ θήραν ἰέναι, *venatum ire*: Id. III. 14 ἐπὶ ὕδωρ ἰέναι, *aquatium ire*: Id. VII. 32 ἀπέπεμπε ἐπὶ γῆς αἴτησιν: Id. V. 12 πέμπειν ἐπὶ ὕδωρ: Thuc. IV. 8 ἐπὶ τὰς ναῦς ἐπεμψαν, *to fetch the ships*. Hence ἐπὶ τί; *wherefore?* Eur. Phoen. 1324 ἐπὶ ποίαν συμφοράν: Arist. Aves 298 ἐπὶ τὸν δίαυλον ἦλθον: so προτρέπειν ἐπ' ἀρετὴν, so figuratively ἰέναι ἐπ. *β.* With hostile intent—the end or object of an expedition being the enemy—*against*; as, Hdt. I. 71 στρατεύεσθαι ἐπὶ Λυδούς.—ἐλαύνειν ἐπὶ Πέρσας Ibid. 90. Ibid. 153 ἐπὶ Ἴωνας ἄλλον πέμπειν στρατηγόν. Demosth. p. 62, 28 ταῦτα ἐφ' ἑαυτοὺς ἡγοῦντο εἶναι: *b.* Conformity—mode and manner, as that *to* which the person goes: Od. ε. 245 ἐπὶ στάθμην, *ad amussim*: Hdt. VII. 131 ἐπὶ κεφαλὴν ὠθεόμενοι, *by the head*: Eur. Hec. 1058 βάσιν τιθέμενος ἐπὶ χεῖρα. So ἐπ' ἴσα, *in the same way*: Thuc. II. 11 ἐπ' ἀμφοτέρα, *both ways*: Hdt. III. 71 τὴν—ἐπιχείρησιν ταύτην μὴ οὕτω συντάχυνε ἀβούλως, ἀλλ' ἐπὶ τὸ σωφρονέστερον αὐτὴν λάμβανε, *according to (bringing it to) prudence*. *c.* Generally to express particular reference to any thing: Il. ζ. 79 ἀριστοὶ πᾶσαν ἐπ' ἰθὺν: Plat. Rep. p. 370 B διαφέρων ἐπὶ πράξιν.—Τὸ ἐπ' ἐμέ, *quod ad me attinet*.

Obs. The compounds of ἐπὶ are constructed with gen., dat., and acc., according to the sense of the compound verb.

Μετά.

3. Μετά, with.

§. 636. Μετά (Æol. πῆδα), with ; connected with μέσος.

I. Genitive.

1. Local.—Connexion and community with, so that one thing is so intimately connected with the other that they are affected by the same action as one and the same thing : Od. π, 140 μετὰ δμῶων πῖνε καὶ ἦσθε : Eur. Hec. 209 μετὰ νεκρῶν κείσομαι, *to lie among the dead, and oneself to be dead* : Plat. Rep. p. 359 Ε καθῆσθαι μετὰ τῶν ἄλλων. Hence an active connexion, *to aid a person* ; as, μετὰ τινος μάχεσθαι, *to fight (in company) with a person* : Demosth. p. 117, 24 μετὰ τῶν ἡδικημένων πολεμεῖν.—εἶναι μετὰ τινος Thuc., *ad aliojms partibus stare*.—ἔπεσθαι μετὰ τινος in Att. : Plat. Rep. p. 467 extr. σωθήσονται μετὰ πρεσβυτέρων ἡγεμόνων ἐπόμενοι, *following with the older leaders*.

2. Causal.—a. Mode and manner ; the means being considered as accompaniments : Thuc. I. 18. extr. μετὰ κινδύνων τὰς μελέτας ποιούμενοι : Xen. M. S. III. 5, 8 μετ' ἀρετῆς πρωτεύειν, *with—as it were joined with virtue* : Demosth. p. 29, 3 μετὰ παρρησίας ποιεῖσθαι λόγους : Id. p. 95, 21 μετὰ παρρησίας ἐξετάσαι τὰ παρόντα πράγματα : Id. p. 93, 13 μετὰ πλείστης ἡσυχίας ἀπανθ', *δσα βούλεται, Φίλιππος διοικήσεται* : Id. p. 130, 74 ὑμῖν οἱ πρόγονοι τοῦτο τὸ γέρας ἐκτήσαντο καὶ κατέλιπον μετὰ πολλῶν καὶ μεγάλων κινδύνων : Aristotle, μετὰ λόγου, *of which reason is an element* : κατὰ λόγον, *which is regulated by reason*. b. In conformity with—unity with : μετὰ τῶν νόμων Demosth., *according to the laws—in union with the laws* (τῶν νόμων ἐχόμενος, *legibus adhærens*) : Plat. Apol. p. 32 C μετὰ τοῦ νόμου καὶ τοῦ δικαίου ᾤμην μᾶλλον με δεῖν διακινδυνεύειν, ἢ μεθ' ὑμῶν γενέσθαι.—μετὰ τοῦ λόγου Id. Phæd. p. 66 B : Demosth. p. 19 princ. μετ' ἀληθείας σκοπεῖσθαι (ἐχόμενος τῆς ἀλ.).

II. Dative.

Only poetic, and especially epic.—a. To express a local union, where in prose σύν and ἐν are used. In general it is joined with the plural, or the singular of collective nouns, or with persons or things considered as such, or the parts of animate things ; μετ' ἀθανάτοισι, *with—among—in the midst of—deities* : μετὰ στρατῷ ; μετὰ χερσὶ, ποσσὶ, γένυσσι, γαμφηλήσιν, μετὰ φρεσίν, *in the mind* :

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μετὰ νηυσί, κύμασι. *b.* Society—community; as, μετὰ νηοῖς ἀνέμοιο Hom., *together with* (so ἅμα πν. ἄ.). Hence to signify an addition to: Od. κ, 204 δόξα πάντας ἠρίθμεον, ἀρχὸν δὲ μετ' ἀμφοτέροισιν ὤπασσα, *with, or to both.*

III. Accusative.

1. Local.—*a.* A motion. *a.* Into the midst of—among; as, ἰκέσθαι μετὰ Τρῶας καὶ Ἀχαιοὺς: Il. ρ, 460 ἀίσσων ὥστ' αἰγυπιδί μετὰ χῆνας. Sometimes of things: Od. β, 308 ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει, *into the midst of.* *β.* Generally direction or striving after, connection or union, whether friendly or hostile, with a person or thing; as, βῆναι μετὰ Νέστορα, properly *into camp with, to join Nestor*; βῆ δὲ μετ' Ἰδομενεῖα Il. ν, 297, *to set after, to join him.* Thence generally of succession in space—*behind, after*: Il. ν, 492 λαοὶ ἔπονθ' ὥσεί τε μετὰ κτλίου ἔσπετο μῆλα, *behind the ram*: Pind. Ol. I. 66 προῆκαν νῖδον μετὰ ταχύποτμον ἔθνος ἀνέρων. Thence the same notion is applied to the relations of value, and rank, &c. *secundum, after, next to*, especially with superlatives; as, κάλλιστος μετὰ Πηλεΐωνα: Il. β, 674. Il. ι, 54 μετὰ πάντας ὀμήλικας ἔπλεν ἄριστος: Hdt. IV. 53 ποταμὸς μέγιστος μετὰ Ἰστρον: Ibid. 49 ἔσχατοι—μετὰ Κύνητας οἰκέουσι, *post Cynæios.* *δ.* A space between two objects, in the phrase μετὰ χειράς ἔχειν Hdt., *between, in hand*; *occupatum esse in aliqua re*: Hdt. VII. 16, 2 ταύτην τὴν στρατηλασίην καὶ τὸ κάρτα (*quam maxime*) εἶχομεν μετὰ χειράς.

2. Temporal.—Succession in time, analogous to the succession in space; as, μετὰ ταῦτα, *after this.* The subst. in the acc. is often joined with the part.; as, Il. ρ, 605 μετὰ Λήϊτον ὀρμηθέντα: Hdt. I. 34 μετὰ Σόλωνα οἰχόμενον, *after the departure of Solon*; μεθ' ἡμέρην Ibid. 150, and also Attic, *interdiu, by day* (properly *after day rise*).

3. Causal.—*a.* Object: Od. α, 184 πλεῖν μετὰ χαλκόν, *ad aes petendum*: Eur. Alc. 66 Εὐρυσθέως πέμψαντος ἵππειον μετὰ ὄχημα. *δ.* Accordance with,—according to—a moral following after any thing: Il. ο, 52 τῷ κε Ποσειδάων γε—αἶψα μεταστρέψει νόον μετὰ σὸν καὶ ἐμὸν κῆρ, *according to your and my heart's desire.*

Obs. The compounds of μετὰ, which denote “change,” generally take a genitive of the old, and accusative of the new state, or position; as, Eur. Med. 257 οὐχὶ συγγενῇ μεθορμίσσασθαι τῆσδ' ἔχουσα συμφορᾶς: Orest. 254 τυχὼς δὲ μετέθου λύσσω.

Παρά.

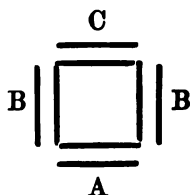
4. Παρά, *by*, and πρὸς, *before*.

§. 637. These prepositions are nearly allied in their signification, The chief difference between them is, that παρά is used rather of external relations of space, πρὸς of internal relations of causation. This difference is perceived most strongly in the gen., where παρά generally expresses an external procession in space, πρὸς rather the procession of some energy or operation.

a. Παρά, *by*.

Many of the significations of παρά are apparently contradictory : such as *to*, *from*, *in consequence of*, *against*, but all of them are derived from the different relations of position which are signified by this preposition.

Παρά (Epic παρὰ : Sanscr. *parā* ; Litth. *pas*, *par-* ; Goth. and German *fra*, *fram*). Original meaning—*by the side of*. Hence as every thing may be considered as contained in a square, and thus to have four sides, the relations in which the object is viewed by the speaker will vary according to the position *by* one or other of these sides, and according to the power of the cases with which it is joined.



Obs. The letters refer to these lines to denote the position in which the object is supposed to stand.

I. *Genitive*.

1. Local.—(A) *In front of*, and as the genitive with verbs of motion signifies the point whence the motion begins, it is used in the relations of space, to define more clearly this point which might have been denoted by the gen. alone : (§. 530.) *coming from the side of*, *motion from* ; as, ἐλθεῖν παρὰ τινος, like the French *de chez quelqu'un* ; φάσγανον ἐρύσασθαι παρὰ μηροῦ. So Pind. Pyth. X. 62 παρὰ ποδός, *close by* : Hdt. VIII. 140 ἀγγελίῃ ἤκει παρὰ βασιλῆος. In Soph. Ant. 1122 Θῆσαν ναίων παρ' ὕγρων Ἰσμηνοῦ

Παρά.

βέβρωον, it seems to give *ναίων* the force of *coming from the Isthmus and inhabiting*. So always of an embassy, *παρά*, not *πρός*; as, *πεμφθῆναι παρά τινος* Hom.—*ἄγγελοι, πρέσβεις παρά τινος*—*ἀγγέλειν παρά τινος, τὰ παρά τινος, &c.*

2. Causal.—The person or thing whence knowledge or hearing, &c. proceeds; as, *μανθάνειν παρά τινος, ἀκούειν παρά τινος*: Hdt. II. 104 *παρ' Αἰγυπτίων μεμαθήκασι*. So Demosth. p. 108, 75 *τὰ μὲν ἔργα παρ' ὑμῶν αὐτῶν ζητεῖτε, τὰ δὲ βέλτιστα ἐπιστήμη λέγειν παρὰ τοῦ παριόντος (apud oratorem)*: Hdt. VII. 182 *παρὰ πυρσῶν*. α. *παρ' ἑαυτοῦ, ἑαυτῶν, sponte suū*. β. With passive and intransitive verbs (especially in late prose) for *ὑπό*, when the energy is supposed to proceed immediately from (as it were, the side of) any one—by his means. (So above *πεμφθῆναι παρά τινος*): Plat. Symp. p. 175 C *οἶμαι γὰρ με παρὰ σοῦ σοφίας πληρωθήσεσθαι*. γ. Hence with verbs of giving, receiving, &c.: *παρ' ἑαυτοῦ, from his own resources*: Hdt. VIII. 5 *παρ' ἐωῦτοῦ διδούς*: Id. VII. 29 *παρ' ἐμῷ-τοῦ*: Ibid. 106 *διὰ τοῦτο δέ οἱ τὰ δῶρα πέμπεται παρὰ τοῦ βασιλεύοντος αἰεὶ ἐν Πέρσῃσι*. δ. *From*—of any feeling which is supposed to proceed from some one to its object; as, *ἡ παρά τινος εὖνοια, good will from some one towards some one*.

Obs. In some passages *παρά* with gen. seems to mean *near*, but on a closer examination it will be found to retain its sense of *coming from*, as in the passage given above, Soph. Ant. 1124. The other passages are, Ant. 967 *παρὰ δὲ Κυνάων πελαγίων διδύμας ἁλὸς ἀκταὶ βοσπορίαι*; where *παρά* may be taken for *πάρεισι*: Pind. Pyth. 75 *ἀρέομαι παρὰ Σαλαμίνος Ἀθηναίων χάριν μισθόν, I will draw from Salamis*: Pyth. X. 62 *παρὰ ποδός, from what is at my feet, that is, on the spot^a*.

II. Δative.

(A).—1. Local.—A point in front of, without motion (local dative)—*among, before, at*; as, *ἔστη παρὰ τῷ βασιλεῖ*: Thuc. II. 89 *παρὰ ταῖς ναυσί, in front of, or at*: Hdt. IV. 53 *καθαρὸς παρὰ θολεροῖσι, a clear stream among muddy ones*: Id. VII. 150 *παρ' ὑμῖν αὐτοῖσι, by yourselves*. So *μέγας παρὰ βασιλεῖ, in the king's presence*: *δύνασθαι παρά τινι, to have influence with any one*—as it were, *before him*.

2. Thence Causal.—To express standing before a person as a judge, and submitting to his decision or sentence: Hdt. III. 160

^a Herm. Ant. 955. Diss. Pind. Pyth. I. 75.

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παρὰ Δαρείῳ κριτῇ, *judice Dario* : Id. I. 33 παρ' ἐμοί, *meo judicio* : Id. III. 86 τοὺς παρὰ σφίσι αὐτοῖσι δοκούντας ὀλβίους : Eur. Elect. 1015 ὡς παρ' ἡμῖν, *as among us* : Plat. Rep. p. 529 A παρὰ παντὶ : Demosth. p. 18, 3 τοσοῦτῳ θαυμαστότερος παρὰ πᾶσι νομίζεται (ὁ Φίλιππος.)

III. *Accusative.*

(A. B. C.).—1. Local.—a. (A) *In front of*, and with verbs of motion, defining more clearly the point whither the motion tends—to the side of—which might have been denoted by the simple acc., (§. 559.) In the sense of *to* it is only used with persons, or sometimes things considered as persons; as a city, &c. (Except Pind. Ol. II. 70 παρὰ τύρσιν :) Hdt. I. 36 ἀπικέσθαι παρὰ Κροῖσον : Ibid. 86 ἤγαγον παρὰ Κῦρον : Th. I. 95 μετατάξασθαι παρ' Ἀθηναίους, *to go over to the Athenians*. b. (B) Motion by the side of—parallel to—along; as, παρὰ τὴν Βαβυλῶνα παρίεναι Xen., παρὰ τὸν ποταμόν, *by the side of the river*. c. (B) An extension in space (without motion) alongside of an object—parallel to : Od. μ, 32 οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηός : Hdt. IX. 15 παρὰ τὸν Ἀσωπὸν : Id. I. 180 παρὰ χεῖλος ἐκάτερον : Demosth. p. 24, 22 ἡ τύχη παρὰ πάντ' ἐστὶ τὰ τῶν ἀνθρώπων πράγματα, *runs throughout all human things*. Thence generally to express an indefinite vicinity—by—in the neighbourhood of. So παρὰ πόδα, *at one's feet* : Arist. Aves 390 παρ' αὐτὴν τὴν χύτραν ἄκραν ὀρῶντας, *looking along the edge of the dish* : Id. Ran. 162 παρ' αὐτὴν τὴν ὁδόν, *by the very road side*. d. (C) On the other side of—beyond; παρὰ τὸν ποταμόν, *on the other side of the river*—transgression. Hence many figurative expressions : παρὰ μοῖραν, *beyond, transgressing, contrary to*; παρὰ δόξαν, *præter opinionem*, παρ' ἐλπίδα, παρὰ φύσιν, παρὰ τὸ δίκαιον, παρὰ τοὺς ὅρκους, παρὰ δύναμιν. (Contrary to κατὰ, as κατὰ μοῖραν, δύναμιν.) So Arist. Nub. 698 οὐκ ἐστὶ παρὰ ταῦτα ἄλλα, *beyond these*.

2. (B) Temporal.—Extension in time (Post-Homeric)—during; as, παρ' ἡμέραν, παρὰ τὸν πόλεμον,—παρὰ τὴν πόσιν, *inter potandum*. So of critical moments *during* which any thing happened; as, παρ' αὐτὸν τὸν κίνδυνον : Demosth. p. 49, 33 παρὰ τὸν καιρὸν—βουλευέσεται, *in ipso tempore* : Id. 470, 12 παρὰ καιροῦς : cf. 471 : Pind. Ol. II. 65 κεινὰν παρὰ δαίταν, *in that life*.

3. Causal.—a. (B) Possession—by the side of any one, *pones aliquem* : Hdt. VIII. 140 πυνθάνεσθε τὴν νῦν παρ' ἐμὲ ζοῦσαν δύ-

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ναμιν. *b.* Accordance with—*agreeing with*—*parallel to*—*according to*; with verbs of *trying*, *examining*, *estimating*, &c.: Plat. Rep. p. 550 A ὁρῶν τὰ ἐπιτηδεύματα αὐτῶν ἐγγύθεν παρὰ τὰ τῶν ἄλλων: Demosth. p. 224, 34 παρὰ τὸν λόγον, ὃν ἀποφέρουσιν,—*epideixō*. *c.* *Besides*; springing up as the leaves from the stalk, ὡς παράφυες τι. So παρὰ ταῦτα, *præter hæc*. *d.* *Hence through*, *by means of*, *according to*. (So Hooker V. 1 “So that it be not *long* (along) of them;”) as the Latin *propter*, only used of the antecedent, not of the final cause, except perhaps Pindar: Thuc. I. 141 παρὰ τὴν ἑαυτοῦ ἀμέλειαν, *by his own carelessness*: Demosth. p. 43, 15 οὐδὲ γὰρ οὗτος παρὰ τὴν αὐτοῦ ῥώμην τοσούτον ἐπηύξηται, ὅσον παρὰ τὴν ἡμετέραν ἀμέλειαν: Ibid. p. 110, 2 οὐ παρ’ ἐν οὐδὲ δύο εἰς τοῦτο τὰ πράγματα ἀφίεται^a. So παρὰ τοῦτο, *paró, quapropter*. *e.* In comparisons (B) one thing being placed *by the side* of another: Hdt. VII. 20 ὥστε μήτε τὸν Δαρείου (στόλον) τὸν ἐπὶ Σκύθας παρὰ τοῦτον μὴδὲν φαίνεσθαι: Plat. Rep. p. 348 A ἂν μὲν τολύνη—ἀντικατατείναντες λέγωμεν αὐτῷ λόγον παρὰ λόγον. *f.* So in expressions such as, παρ’ ὀλίγον ποιεῖσθαι, *to esteem little*—παρ’ ὀλίγον, μικρόν, βραχύ, *by little*—παρὰ πολύ (παραπολύ adv.), *by much, by far*—(so Thuc. III. 89 τοῦ “παρὰ πολύ,” see §. 457.)—παρ’ οὐδὲν τίθεσθαι, *as nothing*: Herodotus I. 120 παρὰ σμικρὰ κεχώρηκε, *have turned out of no moment*. *g.* After comparatives or comparative expressions, as ἄλλος, ἕτερος, διάφορος: Thuc. I. 23 ἡλίου ἐκλείψεις πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονεύμενα: Plat. Phæd. p. 93 A οὐδὲ μὴν ποιεῖν τι οὐδέ τι πάσχειν ἄλλο παρ’ ἃ ἂν ἐκεῖνα ἢ ποιῇ ἢ πάσχη. So Eur. Alc. 926 παρ’ εὐτυχῇ πότμον, *in contrast with*. Often with the collateral notion of superiority, *præ, præter*: Xen. M. S. I. 4, 14 παρὰ τὰ ἄλλα ζῶα, ὥσπερ θεοί, οἱ ἄνθρωποι βιοτεύουσιν, *in comparison with, beyond other creatures*. *h.* Hence proportion—*according to*: Demosth. p. 467, 6 παρὰ τὰς τριάκοντα μυριάδας δίδωσιν ὑμῖν μυρίους μεδίμνους, *for, or on, every 300,000 bushels gives you 10,000*: Ibid. p. 1402, 17 παρὰ τοὺς χρωμένους διαλλαπτόντων: Thuc. VIII. 29 παρὰ πέντε ναῦς, *for every five ships*. *i.* Hence of interchange: ἡμέρα παρ’ ἡμέραν, *day by day, alternis diebus*—also alone, παρ’ ἡμέραν, παρ’ ἡμῶν.—πληγὴν παρὰ πληγὴν, *blow upon blow*, Arist. Ran. 643. *k.* Proximity to in a moral sense—*near*: Thuc. III. 49 παρὰ τοσούτου ἡ Μυτιλήνη ἦλθε κινδύνου, *came within, or near such peril*: cf. VII. 2. *l.* *Besides*—*within*—*except*: Hdt. IX. 33 παρὰ

^a Bremi ad loc.

Παρά—Πρός.

ἐν πάλαισμα ἔδραμε νικῆν Ὀλυμπιάδα, *except one, within one*, as if it were parallel to, but not touching: Thuc. IV. 106 παρὰ νύκτα, *within one night*. *m. Contrary to, see under Local, d.*

b. Πρός, before.

§. 638. Πρός (or ποτὶ and originally ποσὶ, both forms also Epic; Sansc. *prati*) is derived from πρό, and has the same original meaning—*before*; but it is joined with all three cases, and with the genitive expresses a far greater variety of causal relations than πρό. While παρά expresses the relations of position on all four sides, πρὸς expresses only one, namely, *in front of*.

I. Genitive.

1. Local.—*a. Before—in front of—this side of—coming from*; the genitive expresses the point whence the motion is supposed to begin, and is further defined by the preposition, especially of the position of any spot: Hdt. III. 101 οἰκέουσι πρὸς νότον ἀνέμου: Ibid. 102 πρὸς βορέου ἀνέμου: 107 πρὸς μεσημβρίας Ἀραβίῃ ἔστι, (as also in Latin, *ab oriente* for *versus orientem*.) The same position may be expressed by the acc., a motion *towards* being supposed; (as in Latin also, *versus* or *ad montem*)—with the genitive it is *from there (towards here)*—with accusative (*from here*) *towards there*: ἔθνος οἰκημένον πρὸς ἧῷ τε καὶ ἡλίου ἀνατολάς Hdt. I. 201: πρὸς βορῇν τε καὶ νότον Id. II. 149. Sometimes we find both constructions together; as, Hdt. II. 121 τὸν μὲν πρὸς βορέῳ ἔστεῶτα, τὸν δὲ πρὸς νότον: Id. VII. 126 οὔτε γὰρ τὸ πρὸς τὴν ἧῷ τοῦ Νέστου—Ἰοὶ τις ἂν λέοντα, οὔτε πρὸς ἐσπέρης τοῦ Ἀχελφόν. *b. The vicinity, or approach of one thing to another, the preposition being used to define the particular relation which the local genitive sometimes expresses alone (§. 522.)—near thereto, and in front of*: Il. χ, 198 αὐτὸς δὲ ποτὶ πτόλιος πέτετ' ἀέξ, *he hovered over before the city*: Hdt. II. 154 εἰσὶ οὗτοι οἱ χῶροι πρὸς θαλάσσης. The dative could also be used, but would denote merely the actual vicinity, while the genitive represents the place, as that whereon the verbal notion in some way depends.

2. Causal.—The cause, occasion, author, generally any agent; the action being considered to arise by virtue of the presence of a person, or thing considered as a person. *a. Of descent*; as, οἱ πρὸς αἵματος, *blood relations*; πρὸς πατρός, πρὸς μητρός, *from*

Πρός.

the father's or mother's side. *b.* Of properties which belong to any one, or of the possessor of any thing, whence the action is supposed to arise; as, *πρὸς γυναικὸς ἔστι*, it is *the property of a female*, it arises from the nature of a woman; *πρὸς δίκης ἔστιν*, it is *right*.—See §. 521. 2. So *Od.* ζ, 207 *πρὸς Διὸς εἰσὶ ξείνοι τε πτωχοί τε*, they belong to, proceed from, are as it were his children, and under his protection. Further: *εἶναι πρὸς τινος*, *stare ab aliquo, facere pro aliquo*, *Hdt.*: *Eur. Alc.* 57 *πρὸς τῶν ἐχόντων*, *Φοῖβε, τὸν νόμον τίθης*, a law for the rich; proceeding from them or from regard to their interest. *c.* The person, or point whence any thing proceeds.—*a.* The author or giver of any thing: *Il.* α, 239 *οὔτε θέμιστας πρὸς Διὸς εἰρύεται*, *auctore, datore Jove*: *Hdt.* II. 139 *ἵνα κακὸν τι πρὸς θεῶν ἢ πρὸς ἀνθρώπων λάβοι*, at the hands of. *β.* The person whence some word or opinion proceeds: *Thuc.* I. 71 *ἄδικον οὔτε πρὸς θεῶν τῶν ὀρκίων, οὔτε πρὸς ἀνθρώπων*, before gods or men; *Hdt.* IV. 144 *εἰπας τόδε τὸ ἔπος ἐλείπετο ἀθάνατον μνήμην πρὸς Ἑλλησποντίων*, *gloriam ab Hellespontiiis omni tempore celebratam*: *Id.* VII. 5 *στρατηλάτεις ἐπὶ τὰς Ἀθήνας, ἵνα λόγος—σε ἔχη πρὸς ἀνθρώπων ἀγαθός*, ut lauderis ab hominibus (apud homines): *Ibid.* 139 *γνώμην ἐπίφθονον πρὸς τῶν πλεόνων*, *sententiam in invidia or odio habitam a plerisque*. *γ.* With *ἀκούειν et sim.*, to define more clearly the relation of genitive. *δ.* With passive and intransitive verbs, even in Homer, frequently *Hdt.*, and often in Attic writers, to define more clearly the relation of the simple genitive (§. 483. *Obs.* 3.): *Hdt.* I. 61 *ἀτιμάζεσθαι πρὸς Πεισιστράτου*: *Id.* I. 73 *ταῦτα πρὸς Κναξάρεω παθόντες*: *Soph.* *Trach.* 150 *πρὸς ἀνδρὸς φοβουμένη*. *ε.* In oaths and adjurations; as, *πρὸς θεῶν*, per deos, properly before the gods: but the genitive expresses that the oath derives its power from the gods. So *πρὸς* is used when the genitive is paraphrased: *Soph.* *CE.* C. 250 *πρὸς ὃ τι σοι φίλον ἐκ σέθεν ἄντομαι*. *ς.* The cause—defining the relation of the simple genitive: *Hdt.* II. 30 *φυλακαὶ κατέστασαν πρὸς Αἰθίοπων, πρὸς Ἀραβίων, πρὸς Λιβύης*, *custodiæ collocatæ erant adversus Æthiopes &c.*, properly before the Æthiopians &c.; but the genitive denotes them as the cause of the guard, as in Latin, *munimenta ab hoste &c.* *φ.* Sometimes of the reason (*per*): *Soph.* *Antig.* 51 *πρὸς αὐτοφύρων ἀμπλακημάτων διπλᾶς ὄψεις ἀράξας*, propter facinora.

Πρός.

II. Datives.

1. Local.—*a.* To express a motionless position in front of an object ; *as*, πρὸς τοῖς κριταῖς. So of employments—*at* : εἶναι, γίνεσθαι πρὸς πράγμασι : Demosth. p. 92, 11 πρὸς τοῖς πράγμασι γίνεσθαι : Soph. Aj. 95 ξαφας ἔγχος εὖ πρὸς Ἀργείων στρατῷ. *b.* *At*—*near* : Id. OE. R. 1169 πρὸς αὐτῷ εἰμι τῷ δελφί λέγειν.

2. Temporal. — *Towards* : Arist. Vesp. 1085 πρὸς ἑσπέρα, *towards evening*.

3. Causal.—*And, thereon, in addition to* ; *as*, πρὸς τούτῳ, πρὸς τούτοις Hdt., *præter ea*.

III. Accusative.

1. Local.—A motion in front, towards an object.—*a.* Defining the acc. §. 559. So figuratively : Med. 393 τόλμης εἰμι πρὸς τὸ κάρτερον. *b.* Frequently in a hostile sense ; *as*, μάχεσθαι, πολεμεῖν πρὸς τινα, *against* ; properly, *to go to his front and fight him* : Thuc. I. 18 μάχη Μήδων πρὸς Ἀθηναίους. *c.* Of its use in expressing the position of a place, see in its uses with genitive, *a.*

2. Temporal.—*a.* An indefinite point of time ; *as*, Xen. Anab. IV. 5, 21 πρὸς ἡμέραν, *towards day-break* : Pind. Ol. I. 67 πρὸς εὐάνθεμον φνάν. So also of number : πρὸς ἑκατον, *towards an hundred*.

3. Causal.—*a.* The object or use—*for* : Demosth. p. 71, 23 παντοδαπὰ εὐρημένα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν : Thuc. II. 13 πρὸς τὸν κύκλον, *for the circle*. *b.* Then with all verbs of *speaking* and *saying* ; the words being directed to the person, “*to me* :” λέγειν, ἀγορεύειν πρὸς τινα : Demosth. p. 95, 21 βούλομαι—πρὸς ὑμᾶς—ἐξετάσαι τὰ παρόντα πράγματα. So λογίζεσθαι, σκέπτεσθαι, σκοπεῖν πρὸς ἑαυτόν, *secum cogitare*. *c.* Accordance with, according to, in consequence of, *after, on* : Hdt. III. 52 πρὸς τοῦτο τὸ κήρυγμα. So Id. I. 38 πρὸς ὧν τὴν ὄψιν ταύτην τὸν γάμον τοῦτον ἔσπενσα, *in consequence of*. So κρίνειν τι πρὸς τι. Also πρὸς βίαν, *by force* ; πρὸς ἀναγκήν, πρὸς ἡδονήν, πρὸς ἀκρίβειαν, *according to necessity*, &c. Hence, *on account of, propter* ; *as*, πρὸς ταῦτα, properly, *looking to this, in these circumstances, hereon, for this reason*. So Phil. 148 πρὸς ἐμὴν ἀεὶ χεῖρα προχωρῶν. *d.* Generally to express a reference, *with regard to* : σκοπεῖν, βλέπειν πρὸς τι Plat. : ἀπο-

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βλέψω εἰς τὰ πράγματα καὶ—πρὸς τοὺς λόγους Demosth.^a: διαφέρειν πρὸς ἀρετὴν Isocr.: καλὸς πρὸς δρόμον, πρὸς πάλην, τέλειος πρὸς ἀρετὴν Plat. Hence, *e.* (especially in Hdt.) comparison considered as placing one thing in opposition to another; in Latin *contra*. Mostly with collateral notion of superiority—*præ, præter*: it is used thus when an object is compared with several others, and either equals or surpasses them: Thuc. I. 10 πρὸς τὸ κλέος, *compared with the glory*: Hdt. VIII. 44 'Αθηναῖοι πρὸς πάντας τοὺς ἄλλους (συμμάχους) παρεχόμενοι νῆας ὀγδώκοντα καὶ ἑκατόν, *equal to all the other members of the league*: Id. III. 94 'Ινδοὶ—φόρον ἀπαγίμεον πρὸς πάντας τοὺς ἄλλους, ἐξήκοντα καὶ τριηκόσια τάλαντα ψήγματος. *f.* So with comparatives: Thuc. III. 37 οἱ φαυλότεροι τῶν ἀνθρώπων πρὸς τοὺς ξυνετωτέρους ὥς ἐπὶ τὸ πλείστον ἄμεινον οἰκοῦσι τὰς πόλεις: Eur. Orest. 1115 οὐδὲν τὸ δοῦλον πρὸς τὸ μὴ δοῦλον γένος, *in comparison of*. So also of interchanges: Plat. Phæd. p. 69 Α ἡδονὰς πρὸς (against) ἡδονὰς καὶ λύπας πρὸς λύπας καὶ φόβον πρὸς φόβον καταλλάττεσθαι, καὶ μείζω πρὸς ἐλάττω, ὥσπερ νομίσματα.

5. 'Υπό, under.

§. 639. 'Υπό (poet. ὑπαί; Sanscr. *upa*; Lat. *sub*; Goth. *uf*). Original meaning—*under*.

I. Genitive.

1. Local.—*a.* A motion from under any thing—from below—from beneath—out of (as seen more apparently in the compound ὑπέκ with Gen.): Od. ι, 140 αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ἕδωρ, κρήνη ὑπὸ σπέιους, *from under the grotto*: Il. ρ, 235 νεκρὸν ὑπ' Αἰαντος ἐρύειν, *from under the hands of Ajax*: Hesiod. Theog. 669 ὑπὸ χθονὸς ἦκε φωσῶδε, *from under the earth*: Eur. Hec. 53 περὰ γὰρ ἧδ' ὑπὸ σκηνῆς πόδα: Id. Andr. 441 ἧ καὶ νεοσσὸν τόνδ' ὑπὸ πτερῶν σπάσας. Here the preposition is nearly adverbial; it belongs rather to the verb than to the substantive. *b.* Position without motion—*under something*; where the dative is more usual. But the dative signifies only the position, while the genitive denotes that some genitival relation is implied in the construction; as, Il. θ, 14 ῥίψω ἐς Τάρταρον—, ἧχι βάθιστον ὑπὸ χθονὸς ἐστι βέρεθρον, *the deepest abyss of (possessive) the earth below*; or, *under the earth*.

^a Bremi ad loc.

ὑπό.

So very frequently in Homer: Il. α, 501 δεξιτερῇ δ' ἄρ' ὑπ' ἀνθε-
ρεῶνος ἐλοῦσα (as *θιγγάνειν τινός*), *catching him by the chin*; or,
under it. So with verbs of *casting, hitting*; as, Il. π, 606 τὸν βάλ'
ὑπὸ γναθμοῖο καὶ οὐατος. The preposition here is almost adverbial.

2. Causal.—*a*. The author of an action—at, or *under the hands of*, with passive and intransitive verbs—mostly the latter, used as passive; as, κτείνεσθαι ὑπὸ τινος—ἀποθανεῖν ὑπὸ τινος. *b*. The cause—occasion—actuating influence: *a*. Hdt. I. 85 ὑπὸ τῆς παρεούσης συμφορῆς, *under the influence of*; the calamity being as it were upon him, and he under its pressure: Id. III. 129 ὑπὸ τοῦ παρόντος κακοῦ: Id. I. 191 ὑπὸ μεγάλους τῆς πόλιος: Id. III. 104 ὑπὸ γὰρ τοῦ καύματος οἱ μύρμηκες ἀφανέες γίνονται ὑπὸ γῆν: Thuc. II. 85 extr. ὑπὸ ἀνέμων καὶ ὑπὸ ἀπλοῖας ἐνδιέτριψεν οὐκ ὀλίγον χρόνον.—ὑπ' ἀνάγκης: Plat. Legg. p. 695 B ὑπὸ μέθης μαίνεσθαι.—ὑπὸ ῥίγους. *β*. Of a mental cause: Hdt. I. 85 ὑπὸ δέους καὶ κακοῦ φωνὴν ἔρρηξε. So ὑπὸ χαρᾶς, φθόνου, ὀργῆς, ἀπειρίας, σωφροσύνης, ἀφροσύνης, &c.: Demosth. p. 107, 71 οὐδὲ προήχθη οὐθ' ὑπὸ κέρδους, οὐθ' ὑπὸ φιλοτιμίας. *c*. A mere intermediate cause—means or instrument—as it were a cause under the guidance, accompaniment, cooperation of which any thing happens; in some of which cases we use the word *under*; Hom. ὑπὸ Ζεφύροιο ἰωῆς ἔρχεσθαι: Hdt. VII. 22 ὤρουσιν ὑπὸ μαστίγων. Also c. 56. Also of persons: ἀυσάντων ὑπ' Ἀχαιῶν Hom., *under a shout from the Greeks*: Hdt. IX. 98 ὑπὸ κήρυκος προηγόρευε, *by the assistance of the herald, præconis voce*; especially of the accompaniment of musical instruments; as, Hdt. I. 17 ἐστρατεύετο ὑπὸ συρίγγων. So ὑπ' αὐλοῦ χορεύειν, ὑπὸ φορμίγγων, ὑπὸ τυμπάνων. So ὑπ' αὐλητῆρος ἀεῖδειν: and Thuc. VI. 32 ὑπὸ κήρυκος ἐποιούντο εὐχάς, *præeunte præcone, repeating them after the herald*. So Eur. Hipp. 1299 ὑπ' εὐκλείας θανεῖν, *under the auspices of good fame—famously*. *d*. Subordination to: Od. τ, 114 ἀρετῶσι δὲ λαοὶ ὑπ' αὐτοῦ

II. Dative.

1. Local.—*a*. Position without motion under any thing; as, ὑπὸ γῇ εἶναι: applied to mountains, “*at the foot*,” Il. β, 866 ὑπὸ Τρώλφ: Hdt. VI. 137 κατοικημένους γὰρ τοὺς Πελασγοὺς ὑπὸ τῷ Ὑμησῶ. *b*. With plural nouns—*under and among, or between*: Eur. Hipp. 732 ἡλιβάτοις ὑπὸ κευθμῶσι γενοίμην: Soph. Ant. 337 περῶν ὑπ' οἰδμασιν, *passing between the overhanging billows*.

ὑπό

2. Causal.—*a.* The author, as with gen., especially poetic : *δαμῆναι ὑπό τινι, πίπτειν ὑπό τινι.* So Plato : *πεπαιδευμένος, τεθραμμένος ὑπό τινι*, e. g. *ὑπὸ τῷ πατρὶ.* *b.* The intermediate cause, the occasion of, &c., as gen., but rather poetic ; as, *ὑπὸ βαρβίτῳ χορεύειν, ὑπ' αὐλῷ* &c. : Pind. Ol. V. 5 *ὑπὸ βουθυσίαις*, *at, or on occasion of the sacrifices.* *c.* Subordination ; as, *ποιεῖν τι ὑπό τινι*, *to subdue under some one* : Hdt. VI. 121 *βουλομένους ὑπὸ βαρβάροισι τε εἶναι Ἀθηναίους καὶ ὑπὸ Ἰππῆρι* : Id. VII. 157 *τὴν Ἑλλάδα ὑπ' ἐωὐτῷ ποιήσασθαι.* So Attics : *εἶναι ὑπό τινι.*

III. Accusative.

1. Local.—*a.* Motion or direction under ; as *εἶναι ὑπὸ γαίαν* : of motion towards any lofty place, as we seem to go under it ; as *ὑπ' Ἰλιῶν ἦλθον* : Hdt. VI. 44 *ὑπὸ τὴν ἡπειρον ἐκομίζοντο*, *passed under the shore.* So Hdt. IX. 93 *ὑπαγαγόντες μιν ὑπὸ δικαστήριον*, the judgment-seat being raised. So Id. VI. 136 *ὑπάγειν τινὰ ὑπὸ τὸν δῆμον* : Ibid. 82 *ὑπὸ τοὺς ἐφόρους* : Ibid. VIII. 92 *ὑπὸ τὸν πεζὸν στρατόν*, *under the protection of.* *b.* Extension under an object : Hdt. II. 127 *ὑπεστι οἰκήματα ὑπὸ γῆν* : Id. VII. 114 *τῷ ὑπὸ γῆν λεγομένῳ εἶναι θεῷ ἀντιχαρίζεσθαι* : Id. V. 11 *τὰ ὑπὸ τὴν ἄρκτον ἀόκητα δοκέει εἶναι* : Ibid. 9 *ζευγνυμένους ὑπ' ἄρματα.*

2. Temporal.—*a.* An approximation to a point of time, as in Latin *sub* ; as, *ὑπὸ νύκτα*, *sub noctem, towards* : Hdt. I. 51 *μετεκινήθησαν δὲ καὶ οὗτοι ὑπὸ τὸν νηὸν κατακαέντα*, *at the time when the temple was burnt* : Id. VI. 2 *ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα.* So of an indefinite measure in the Attic phrase : *ὑπό τι*, *in some measure, aliquatenus* : Plat. Gorg. p. 493 C *ταῦτ' ἐπιεικῶς μὲν ἐστὶν ὑπό τι ἄτοπα*, *this is in some measure wonderful*^a. *b.* Extension in time—which is conceived as extending under and parallel to the object : Hdt. IX. 58 *ὑπὸ τὴν παροιχομένην νύκτα*, *during the preceding night.*

3. Causal.—Subordination ; as, *ὑπὸ χεῖρα ποιεῖν, ὑπὸ χεῖρα λαβεῖν* : Hdt. VII. 108 *καὶ ἦν ὑπὸ βασιλῆα δασμοφόρος.*

^a Stallb. ad loc.

*Remarks on some peculiarities of the Prepositions.**The original Adverbial force of Prepositions.*

§. 640. 1. In Homer, the prepositions are used both in their primary force, as local adverbs, and in their secondary force, as prepositions ; that is, as defining the local, and afterwards the causal relations of the cases. They are also used adverbially in Ionic Greek, as Hdt., far less frequently in Attic. The particle *δέ* is often joined to them, and they are frequently placed first in the sentence for greater emphasis.

2. We find used as local adverbs—

Ἀντί: Il. φ, 75 *ἀντί τοι εἴμ' ἰκέταο* (τοί=σοί).

Ἀπό: Il. φ, 594 *πάλιν δ' ἀπὸ χαλκὸς ὄρουσε βλημένου*: Od. ζ, 40 *πολλὸν γὰρ ἀπὸ πλουτοὶ εἰσι πόληος*.

Ἐκ: Il. σ, 480 *περὶ δ' ἀντυγα βάλλε φαεινὴν—ἐκ δ' ἀργύρεον τελαμῶνα* (and therefore=ἐξ αὐτῆς).

Πρό, before: Il. ν, 800 *ὥς Τρῶες πρὸ μὲν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ' ἄλλοι*. Also So phocles.

Ἐν very frequently: Od. ι, 116—118 *νῆσος—τετάνυσται ὤλεσσε', ἐν δ' αἶγες ἀπειρίσσαι γεγάσιον ἄγριαι*: Ibid. 132 sqq. *ἐν μὲν γὰρ λειμῶνες—ἐν δ' ἄροισι λείη—ἐν δὲ λιμὴν εὐορμος*. Also Ionic: Hdt. III. 39 *ἐν δὲ δὴ καὶ Λεσβίους—εἶλε (among them, in iis)*. So also Soph. CE. R. 27.

Σύν (σὺν δέ), at the same time: Il. ψ, 879 *αὐτὰρ ἡ ὄρνις—αὐχὲν' ἀπεκρέμασεν, σὺν δὲ περὰ πυκνὰ λίσσθεν*. Also Traged., especially Soph.; as, Ant. 85 *κρυφῇ δὲ κεῖθε' σὺν δ' αὐτῶς ἐγώ*.

Ἀνά, upon; generally *sursum*—only Homeric: Il. σ, 562 *μέλανες δ' ἀνὰ βότρυες ἦσαν*. With accent thrown back, as interjection: *ἀνα, up then!* Homer., and also Traged.; as, Soph. Aj. 192. Eur. Troad. 98.

Εἰς: Il. θ, 115 *τῷ δ' εἰς ἀμφοτέρῳ Διομήδεος ἄρματα βήτην*.

Διά, through; Homer, especially *διά πρό*, see below, 3.

Κατά, down; *desuper* and *infra*, often in Homer: Il. ψ, 799. Od. ξ, 349. Hesiod. Sc. 173. Hdt. prout, III. 86 *οἱ ἐξ κατὰ συνεθήκαντο, παρήσαν ἐπὶ τῶν ἵππων* (where however we may read *κατ' δ*); *κατάπερ*, so as, Hdt. VII. 16, 1.

Ἀμφί: Homeric, also Pind., Eur.

Περί, round: Od. ι, 184 *περὶ δ' αὐλὴ ὑψηλὴ δέδμητο κατωρυχέεσσι λίθοισιν*: Od. α, 66 *ὅς περὶ μὲν νόον ἐστὶ βροτῶν*. So very often in Homer. Also in Homer, *very much*: *περὶ κῆρι φιλεῖν τινα*: Od. θ, 44 *τῷ γάρ ῥα θεὸς περὶ δῶκεν ἀοιδὴν*: cf. Od. ξ, 433.

Ἐπὶ, thereon—thereto: Il. σ, 529 *κτεῖνον δ' ἐπὶ μηλοβοτῆρας*. Also in Hdt. not unfrequently *ἐπὶ δέ, thereupon, tum*: VII. 219 *ἐπὶ δὲ καὶ αὐτόμολοι ἤϊσαν*: cf. 55. Also Soph. CE. R. 183.

Μετά: Homer — a. Often *together—thereto—besides*. — b. Behind. — *μετὰ δέ, postea*. In Hdt., as III. 11, 39. VI. 125 *πρῶτα μὲν—μετὰ δέ*: VII. 12 *μετὰ δὲ*.

Παρά, *thereby*; often Homer. So especially παρά δέ. Also Eur. Iph. A. 201.

Πρός, *thereto—besides*. So πρὸς γε, πρὸς δέ. So very frequently Homer, and also Attic writers: Hdt. III. 74 πρὸς δ' ἔτι: Id. VI. 125 καὶ πρὸς, *insuper*.—πρὸς alone Id. III. 6.—καὶ πρὸς γε: Eur. Med. 704 δλωλα καὶ πρὸς γ' ἐξελαινομαι χθονός: Plat. Rep. p. 328 A^a. Ibid. p. 466 E καὶ πρὸς γε ἄξουσι: Demosth. p. 835, 68 δίκαιοι δ' ἔστ' ἐλεεῖν—ἡμᾶς—στερομένους, καὶ πρὸς ὑπὸ τούτων ὑβριζομένους: Id. p. 491, 112 πρὸς δέ καὶ οὐ δίκαιον. Often at the end of the sentence: Id. p. 47 extr. τάλαντα ἐνεπήκοντα καὶ μικρόν τι πρὸς^b: Eur. Or. 622 Μενέλαε, σοὶ δέ τάδε λέγω, δράσω τε πρὸς: Id. Phœn. 610 καὶ κατακτενῶ γε πρὸς.

ὑπό, *under*; often in Homer: ὑπὸ δέ Od. δ, 636. Also Æschylus.

3. In poetry we often find two prepositions joined together; whereof the first is always adverbial, the second is sometimes followed by its case. This is not a mere pleonasm, but gives a poetic fulness to the expression.—

Διὰ πρό: Il. ε, 66 ἡ δὲ διὰ πρό ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκασκή (where even ἀντικρὺ is added: Il. ρ, 393 τάνυται δέ τε πᾶσα (βοεῖη) διὰ πρό.

Ἀμφὶ περὶ very frequently: Od. λ, 608 ἀμφὶ περὶ στήθεσσι: Il. φ, 16 ἔχθαι δ' ἀμφὶ περὶ μεγάλ' ἰαχόν: Il. β, 305 ἀμφὶ περὶ κρήνην.—So also Hymn. in Cer. 277 περὶ τ' ἀμφὶ τε. (Hence the Doric adverb περιамπετίζ.)

Παρέκ: Od. ι, 116 παρέκ λυμένος, *from—by way of*. Often Hdt. in sense of *besides*: III. 91 πάρεξ τοῦ ἀργυρίου: Id. I. 14, 93 and elsewhere.

ὑπ' ἐκ Homer: and Hdt. III. 116 λέγεται δὲ ὑπ' ἐκ τῶν γρυνῶν ἀρπάζειν Ἀριμασπούς.

Ἀπὸπρο φέρων: Il. π, 669 and 679.

Περὶ πρό: Il. λ, 180 περὶ πρό γάρ ἔγχεϊ θύεν, *round and forwards*. Cf. π, 699.

Obs. A similar idiom to this occurs, when to a verb compounded with a preposition, this same preposition is prefixed as an adverb (see §. 643. *Obs.* 1.): Il. ψ, 709 ἄν δ' Ὀδυσσεὺς πολύμητις ἀνίστατο: Od. ε, 260 ἐν δ' ὑπέρας τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ. And sometimes even where the verb is not itself a compound, but of kindred meaning to a verb compounded of the preposition used; as, Il. ν, 268 ἄρυντο δ' αὐτίκ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων, ἄν (= ἀνίστατο) δ' Ὀδυσσεῖς.

Prepositions in Composition.

§. 641. 1. Prepositions were not only used to define the relations of the cases, but were also compounded with simple verbs, not merely as local adverbs, but in one or more of their secondary powers, as expressions of cause, &c.: and being thus united to the verb, they so added to or modified its sense, that a great variety of new verbs were formed, more or less differing from the simple

^a Stallb. ad loc.

^b Bremi ad loc.

verb, as the one or the other element of the compound prevailed therein.

2. The force and the construction of these compounds varies as the one or the other of the component notions, the preposition or the verb, has the predominant force in the new verb : they may be classed as follows :

a. Where the compound has essentially the same sense as the simple verb, more or less modified by the preposition, as *αἰρεῖσθαι* and *προαίρεῖσθαι*.

β. Where, (instead of the usual construction of the verb, the preposition, and its case,) the preposition is joined to the verb without affecting the meaning, but only perfecting the construction thereof, as *εἰσιέναι δόμον* = *λέναι εἰς δόμον*.

γ. Where a new notion results from the combined force of the preposition and the verb, so that, the preposition supplying the main notion of the compound, the construction of the simple verb is suspended ; as, *μετέχω*, *I have with some one* = *I share* ; *κατηγορέω*, *I accuse* ; *καταφρονῶ*, *I despise* ; *ἀπαλλάσσομαι*, *I depart* ; *ἀντιβαίνω*, *I oppose*.

§. 642. Some compound verbs are used in more than one of these ways, and the sense of the compound is to be determined by the case which follows ; for which rules may be laid down.

a. If the case be that of the simple verb, the compound has either the same essential sense as the simple verb, modified more or less by the preposition, as *προορᾶν τὸν πόλεμον*, *to foresee the war* ; or a new sense, which by the common rules of construction, requires or admits of the same case as the simple verb, as *δοῦναι* *to give*, and *ἀποδόσθαι* *to sell* : and this must be decided by the context, or by a lexicon : so *ἐπέχειν τοῦτο*, *to hold this back*.

Obs. 1. The preposition is never quite otiose, but always adds *something* to the verb.

b. If the case be that of the preposition, the compound verb must either be resolved into the simple verb, and the preposition followed by its case, as *εἰσῆλθον δόμον* = *ἦλθον εἰς δόμον* : or it has a new sense, in which the notion of the preposition, as determined by its case, predominates and is carried on to its case, as *κατηγορεῖν σοῦ*, *to accuse you* ; *προορᾶν τοῦ πολέμου*, *to take thought about the war* ; *ἐπέχειν τούτου*, *to hold back from this* ; *ἐπέχειν τούτῳ*, *to give one's attention to this*.

c. If the case be neither that of the preposition, nor of the simple verb, then it depends on a new notion arising from their combination ; as, *προορᾶν τῷ πολέμῳ*, *to provide for the war*^a.

^a Schol. Aristoph. Plut. 225. "Ὡσπερ γὰρ καὶ μεταλαμβάνω τούτου καὶ τοῦτο φάμεν, οὕτω καὶ τὸ μετέχω διπλῶς συντάσσεται· καὶ ὅτε μὲν ἐστὶ γενική τὸ μετὰ ἔχει τὴν δύναμιν, ὅτε δὲ αἰτιατική τὸ ἔχω ἢ τὸ λαμβάνω.

Obs. 2. Where the preposition is used with more than one case, the sense of the compound varies more or less with one or other of these cases, as the sense of the preposition with the several cases, as *παραστατεῖν τινί*, to stand by a person; *παραστατεῖν τινά*, to go and stand near a person.

Obs. 3. When two cases follow a compound verb, as *κατηγορεῖν ταῦτα σοῦ*, one of them properly depends on the verb (*ταῦτα*), the other on the preposition (*σοῦ*); or if the compound be looked upon as expressing a simple notion (*accuse*), and not a compound one (*speak against*), the two cases depend on the common principles for the construction of simple verbs. (See §. 501.)

Obs. 4. Sometimes two datives follow a compound verb, one of which depends on the verb, the other on the preposition: *Æsch. Ag. 1323 ἡλίψ δ' ἐπεύχομαι, πρὸς ὕστατον φῶς, τοῖς ἐμοῖς τιμαῖοις ἐχθροῖς φονεῦσι τοῖς ἐμοῖς τίνειν ὁμοῦ* = *ἡλίψ εὐχομαι* (§. 589. 1.) *ἐπὶ τοῖς ἐμοῖς ἐχθροῖς τίνειν*, &c.^a: *Id. Choeph. 828 ἐπαύσας πατὴρ ἐργῇ θροοῦσα πρὸς σε, τέκνον, πατὴρ αὐδάν* = *αὐτῇ θροοῦσα*—*αὐσας πατὴρ αὐδάν, ἐπὶ πατὴρ ἐργῇ*.

Obs. 5. Prepositions also compounded with adjectives are followed by their proper case: *Æsch. Ag. 17 ὕπνου ἀντίμολπον ἄκος*: *Eur. Hec. 152 τύμβου προπετῇ*: *Id. Alc. 314 συζύγου τῷ σῷ πατρί*.

Tmesis in Compound Verbs.

§. 643. 1. As prepositions are properly merely local adverbs, the older dialects, which commonly used them as such, would naturally place the preposition apart from the verb, in many cases where the Attics always used the compound: and even where Homer uses the compound in the same sense as the simple verb, we are not to suppose an actual Tmesis wherever we find the verb and the preposition used instead of the compound; for Homer would use both the old forms of speech and those which, in his time recently introduced, were in later periods of the language universally adopted. We must distinguish the following cases.

a. Where the preposition seems to be separated from the verb, but really is used alone in its original force of a local adverb: *Il. γ, 34 ὑπὸ τε τρόμος ἔλλαβε γυῖα*: *Il. γ, 135 παρὰ δ' ἔγχεα μακρὰ πέπηγεν*: *Il. δ, 63 ἐπὶ δ' ἔφονται θεοὶ ἄλλοι*: *Il. δ, 161 ἔκ τε καὶ ὀψὲ τελεῖ*: *Il. ν, 368 τῷ δ' ὁ γέρον Πρίαμος ὑπὸ τ' ἔσχετο καὶ κατένευσεν δωσέμεναι*, properly *he held himself under* (= *bound*): *Od. δ, 6 ὑπέσχετο καὶ κατένευσεν δωσέμεναι*: *Od. δ, 525 ὑπὸ δ' ἔσχετο μισθόν* (pregnant construction), *he held himself under, and promised*: *Il. θ, 108 οὔτε (ἵππους) ποτ' ἀπ' Αἰνείαν ἐλόμην (ἐλίσθαι τινά τι, Il. π, 59)*: *Il. ν, 394 ἔκ δέ οἱ ἥνιοχος πλήγη φρένας (πλήττεσθαι φρένας can be used as well as ἐπλήττεσθαι φρένας*: *Od. μ, 312 μετὰ δ' ἄσπρα βεβήκει*: *Il. α, 67 ἀπὸ λογὸν ἀμύναι*. The adverbial preposition sometimes, though but rarely, follows; as, *Il. μ, 195 ἐνάρizon ἀπ' ἔντεα*.

Obs. 1. Here belongs an abbreviated form of expression; when the same compound should be repeated in each of several succeeding sentences, the verb is used only in the first, and the preposition stands alone in the others: *Il. ψ, 799 κατὰ μὲν δολιχόσκιον ἔγχεος θῆκε ἐς ἀγῶνα φέρων, κατὰ δ' ἀσπίδα καὶ τρυφάλειαν*. — *Hdt.* often; as, *Il. 141 κατὰ μὲν φαγείν τοὺς φαρετρεῶνας αὐτῶν, κατὰ δὲ τὰ τόξα*: *Id. VIII. 33 κατὰ μὲν ἔκασαν Δρυμὸν πόλιν, κατὰ δὲ Χαράδρην*: *Id. IX. 5 κατὰ μὲν ἔλευσαν αὐτοῦ τὴν γῆραῖκα, κατὰ δὲ τὰ τέκνα*:

^a *Klausen Ag. 1244.*

(but Id. III. 36 *καὶ ἀπὸ μὲν σεωυτὸν ὤλεσας*—*ἀπὸ δὲ ὤλεσας Κύρον* with the verb repeated.) Here we must refer such instances as Il. γ. 268 *ἄρνοντο δ' αὐτίκ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων, ἂν δ' Ὀδυσσεὺς πολύμητις* (as if *ἀνίστατο* had preceded) : Il. ε. 480 sq. *ἐνθ' ἀλοχόν τε φίλην ἔλιπον καὶ νῆπιον νιόν, καθ' δὲ κτήματα πολλά* (as if *κατέλιπον* had preceded.)

Obs. 2. The *tmesis* cannot be properly spoken of, till in the later dialects, especially the Attic, the preposition coalesced so closely with the verb that the new word took its place in the language as such. It is found pretty frequently in Herodotus, more rarely in the Attic chorus, and still more rarely in the Dialogue, and only where a particle or exclamation is the dividing word, so that the connection between the two parts or the unity of the compound notion is not utterly destroyed : Hdt. VII. 15 *Πέρξης—ἀνὰ τε ἔδραμε ἐκ τῆς κοίτης καὶ πέμπει ἄγγελον* : Id. VIII. 89 *ἀπὸ μὲν ἔθανε ὁ στρατηγός* : Id. VII. 164 extr. *ἀπὸ πάντα τὰ χρήματα ἄγων* : *Æsch. Pers.* 457 *ἀμφὶ δὲ κυκλοῦντο* : *Soph. Trach.* 565 *ἐκ δ' ἦϋσ'* : *Eur. Iph. A.* 1353 *δι' ἄρ' ὀλώλαμεν* : Id. *Hec.* 1172 *ἐκ δὲ πηδήσας* : *Med.* 504 *πέμψαντος δ' γύναι, μετὰ* (the preposition after the verb is remarkable.) In Attic prose, *Tmesis*, except in one or two singular instances, is not found : *Thuc.* III. 13 *μὴ ἔν κακῶς ποιεῖν αὐτοὺς μετ' Ἀθηναίων ἀλλὰ ξυνελευθεροῦν* (to increase the antithesis) : *Plat. Gorg.* p. 250 E *ἀντ' εὖ ποιεῖν* : and immediately after, *εἰ εὖ ποιήσας ταύτην τὴν εὐεργεσίαν ἀντ' εὖ πείσεται*. “*Nam τὸ εὖ καὶ τὰ στερητικὰ μύρια non componuntur cum verbis primitivis, sed cum nominibus et verbis inde derivatis.*” *Demosth.* p. 105, 65 *οὐκ ἦν ἀσφαλὲς λέγειν ἐν Ὀλυνθίῳ τὰ Φιλίππου, μὴ σὺν εὖ πεποιθότων τῶν πολλῶν Ὀλυνθίων τῷ Ποτίδαια καρποῦσθαι*.

b. Where the preposition seems to be separated from its case. Here also in Homer, the preposition retains its adverbial force, and belongs to the verb ; these two together form one notion, and this, and not the preposition alone, governs the case. *a.* Genitivus separativus : Il. ι. 292 *τοῦ δ' ἀπὸ μὲν γλῶσσαν τάμε* : Il. ε. 694 *ἐκ δ' ἄρα οἱ μηροῦ δόρυ—ᾧσε θύραζε* : *Od.* ζ. 140 *ἐκ δῖος εἴλετο γυῖον* : *Od.* θ. 149 *σκέδασον δ' ἀπὸ κῆδεα θυμοῦ*, *away from the mind*.—Genitive—expressing the spot as the antecedent condition of the action (§. 522. 1.), or a reaching towards and after the object (§. 508.) : *Od.* β. 416 *ἂν δ' ἄρα Τηλέμαχος νῆος βαῖν'* : *Od.* ι. 117 *ἀνὰ νηὸς ἔβην*.—Causal genitive : *Od.* ζ. 29 *ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει ἐσθλή* : Il. λ. 831 *τά σε προτὶ φασιν Ἀχιλλῆος δεδιᾶσθαι*, where *προτὶ* seems to mean “*before*,” “*formerly*.”—Comparative genitive : Il. ν. 631 *ἢ τέ σε φασὶ περὶ φρένας ἔμμεναι ἄλλων*, more than : Il. φ. 75 *ἀντὶ τοι εἴμ' ἱκέτα, I am in the place of*.—β. Local dative : Il. ι. 382 *πλείστα δόμοις ἐν κτήματα κείται, he within, in the house* : Il. ο. 266 *ἀμφὶ δὲ χαῖται ὤμοις αἰσσοῦνται, on the shoulders, around* : *Od.* θ. 343 *ἐν δὲ γέλωσ' ὦρτ' ἄθανάτοισι, in the midst, among the gods* : *Od.* ο. 440 *μετὰ γάρ τε καὶ ἄλγεσι τέρεται ἀνὴρ, in the midst, among sorrows*.—Dativus commodi : Il. ε. 566 *περὶ γὰρ διέ ποιμένι λαῶν*.—Transmissive Dative (§. 587.) : Il. τ. 394 *ἐν δὲ χαλινούς γαμφηλῆς ἔβαλον* : *Od.* ξ. 520 *ἐπὶ δὲ χλαῖναν βάλεν αὐτῷ* : *Pl.* π. 291 *ἐν γὰρ Πάτροκλος φόβον ἤκεν ἅπασιν, to all he infused fear* : Il. θ. 485 *ἐν δ' ἔπεσ' Ὀκεανῷ λαμπρὸν φάος ἡελίοιο*.—γ. Accus. of place (§. 559.) : Il. θ. 115 *τῷ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα βήτην*.—Of the patient (§. 566. 1.) : Il. β. 156 *Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν*.

Obs. 3. This sort of *tmesis*, as a general rule, exists only when a particle, such as *μὲν, δέ, τέ, ῥά, γάρ, μὲν ἄρ', δ' ἄρα*, intervenes between the subst. and the preposition, as is very often found in the Post-Homeric authors, and

even in Attic Greek. In Eur. Hipp. 770 there is no particle, ἀμφὶ βρόχον λύνκα καθαρμόζουσα δείρα... unless δείρα belongs to καθαρμόζουσα, and ἀμφὶ to ἀψεται.

2. The prepositions *πάρα*, *ἐπι*, *μέτα*, *πéρι*, *ὑπο*, *ἐν* (the accent being thrown back), are used for the III. singular of the respective compound of *εἰμί*, as *παρά* for *πάρεστι* &c. Sometimes also for the III. plural; as, Hdt. VI. 86 οὐδ' ἐπὶ χεῖρες: Od. ι, 125 οὐ γὰρ Κυκλώπεσσι νέες *πάρα* μίτο-πάρηοι. So probably Soph. Ant. 966. So also ἐγὼ *πάρα* for *πάρεμι*.

Prepositions joined with Adverbs.

§. 644. Prepositions are often joined with local adverbs, which however in such composition assume a sort of substantival force. Many of these compounds are also written as one word, so closely are they united. This species of composition seems to have been more frequently used from the time of Herodotus, than before him. So *ὑποκάτω*, *ὑπεράνω*; *ἐμπροσθεν* (*in-ante*, contrary to *exante*), *κατοπισθέν*, *ἐξοπίσω*, *εἰσοπίσω* or *ἐσοπίσω*; *ἐξόθεν* (*exiade*), *ἐκτόθεν*, *ἐξ ὁρόθεν*, *ἀπεντεύθεν*, *παραυτόθεν*; *καταντόθι*, *παρ' αὐτόθι*; *ἐπιπρόσω*; *εἰς τότε* (pure Attic, often in Plato), *ἐς τήμος* Od. η, 318: *εἰς νῦν* Plat. Tim. p. 20 B: *ἐκ τότε* not till Aristotle: *εἰς ὅτε* Od. β, 99: *ἐς οὐ* Hdt. I. 67: *μέχρι τότε* Id. VI. 34: *πρόπαλαι* Aristoph. Eq. 1155, (jokingly) and thence in later writers: *εἰσοψέ* Thuc. VIII. 23. Demosth. p. 1303, 13: *προπέρυσι* Plat., Demosth.: *ἐς αὐτίκα* Aristoph. Pax, 367: *παραυτίκα* very commonly: *ἐφ' ἅπαξ*, *εἰσάπαξ* (Ionic *ἐσάπαξ*, Hdt. VI. 125): *καθάπαξ*: *ἐς πρόσθεν* Eur. Hec. 961: Plat., Isocrates *εἰς τὸ πρόσθεν*: *ἐπίπροσθεν* and *ἐμπροσθεν* very commonly: *ἐπίπαγχυ* Hesiod. Opp. 264. Theocr. XVII. 104: *ἐπὶ μάλλον*.

Obs. Such prepositions compounded with *ἐν* take their cases: *προσέτι τούτω*, *ἐξέτι πατρῶν* Od. θ, 245: *εἰσέτι που χθιζόν* Apoll. Rhod. IV. 1397. And even with a particle between them; as, *ἐνγεταυθί*, *ἐνμεντευθενί* in comedy.—(See *Index*.)

Pregnant Construction of Prepositions.

§. 645. Prepositions with dative are sometimes joined to verbs of motion, *whither*, and with the accus. to verbs of rest, especially in the Homeric dialect: this is called the pregnant construction. In the former case, the speaker regards the state of rest following on the completed motion; in the latter, the motion which precedes, and is implied in, the state of rest; so that the two parts of the action, which in other languages require two verbs to express them, are in Greek signified by one.

The verb of motion is considered rather as implying the notion of rest. A preposition is used with a dative instead of another preposition with an accusative; or the dative is used with a preposition instead of the accus.; this occurs with the following prepositions:—

α. *Ἐν*: Especially in Epic dialect: Il. ε, 370 ἡ δ' ἐν γούνασι πίπτε Διώνης δὲ Ἀφροδίτῃ, *fell and lay*: Od. α, 200 ἐγὼ μαρτεύσομαι, ὥς ἐνὶ θυμῷ ἀθάνατοι βάλλουσι: Il. λ, 743 ἤριπε δ' ἐν κινήσιν. So βάλλειν ἐν κινήσει Hom.: Il. ψ, 131 ἐν τεύχεσιν ἔδυνον (but Od. ω, 428 ἐς τεύχε' ἔδυνον). Prose, *τιθέναι ἐν χερσίν*, as in Latin, *ponere et collocare in manibus*: Thuc. IV. 14 ταῖς ἐν τῇ γῇ καταπεφυγνίαις (on account of the past tenses); and even Ibid. 42

ἐν Ἀμπρακίᾳ καὶ ἐν Λευκαδίᾳ ἀπήσαν. So Hdt. VII. 114 ἐν Ἑννέα Ὀδοῖσι ἐπορεύοντο : Xen. Hell. IV. 5, 5 first ἐς δὲ τὸ Ἑραιοὺν κατέφυγον, and then οἱ δ' ἐν τῷ Ἑραίῳ καταπεφευγότες (as a completed action) ἐξήσαν : Plat. Euthyd. p. 292 E ἐν ταύτῃ τῇ ἀπορίᾳ ἐνεπεπτώκειν. Very frequent in late writers. So also sometimes in Latin ; as, Ovid. Fast. III. 664 in sacri vertice montis abit : Cæs. B. G. V. 10 naves in littore ejectas esse : Sall. Jug. 5 in amicitia receptus.

Obs. 1. Instances such as Od. ι, 164 πολλὸν γὰρ (οἶνον) ἐν ἀμφιφορεῦσιν ἕκαστοι ἠφύσαμεν : Il. ο, 229 ἐν χεῖρεσσι λάβ' αἰγίδα : Eur. Hec. 527 λαβεῖν ἐν χερσίν : Hdt. III. 23 ἐν πέδῃσι χρυσέῃσι δεδίσθαι et simil., do not seem to belong here. The dative seems to express the notion of the means or instrument.—(§. 603. Obs. 2.)

b. Ἀμφί, περί, with accus. for dat. : Il. λ, 17 κνημίδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκεν, placed on the shin bones, so that they fitted firmly round them : Ibid. 19 δεῦτερον αὖ θώρηκα περὶ στήθεσσι ζῶνεν : Od. θ, 434 ἀμφὶ πυρὶ στήσαι τρίποδα.

Obs. 2. In the Homeric phrase, κρέα ἀμφὶ ὀβελοῖς ἔπειραν (e. g. Il. α, 465), where we say, “on the spit ;” the dat. seems to express the means or instrument, with the collateral notion however, of the meat being around the spit (§. 632. ii.)

c. Ἐπί : Il. α, 55 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ Λευκώλεος Ἥρη (so ἐν φρεσὶ θείναι).

d. Πρὸς : Od. ι, 284 νέα μὲν μοι κατέαξε Ποσειδάων ἰνოსίχθων, πρὸς πέτρῃσι βαλὼν : Ibid. 289 σὺν δὲ δῶμα μάρψας, ὥστε σκύλακας, ποτὶ γαίῃ κόπτε. So βάλλειν ποτὶ γαίῃ.

e. Παρὰ very rare : Xen. Anab. II. 5, 27 ἵνα παρὰ Τισσαφέρνην, to go to (and stay with) Tissaphernes.

f. Ὑπό in the phrases, ὑπὸ τινι γίνεσθαι, to come into a person's power ; ποιεῖν τι ὑπὸ τινι, alicui aliquid subijcere ; ποιεῖσθαι ὑφ' ἑαυτῷ, sibi subijcere : Demosth. p. 104, 60 οὐ γὰρ ὑφ' αὐτῷ τὴν πόλιν ποιήσασθαι βούλεται Φίλιππος : Ibid. 116, 21 τὰ λοιπὰ ὑφ' αὐτῷ ποιήσασθαι : ὑπὸ σὶ notionem habet subjectionis c. dat. constr. non solum verborum, quæ indicant subjectionem esse finitam, sed eorum etiam, quæ fieri eam significant^a.

Obs. 3. It is often uncertain whether the dative depends on the prepositional force of the preposition or on the proper force of the verb, the preposition being used to define this more accurately. In the following it is clearly the latter ; the dative referring not so much to the motion of the verb, as the action of the agent : χεῖρας ἰάλλειν ἐπὶ σίτῳ—ἦκαι βέλος ἐπὶ τινι—πέμψαι δειρὸν ἐπὶ τινι—ἐλαύνειν ἵππους ἐπὶ νηυσὶν—ταῖναισθαι τόξα ἐπὶ τινι ἀλλεσθαι ἐπὶ τινι—μάχεσθαι ἐπὶ τινι—πέτεσθαι ἐπ' ἀνθρώποις.

§. 646. 1. The verb of *rest* is considered as signifying the notion of the previous *motion* implied in it, when the preposition εἰς with the accus. is used instead of ἐν with the dative : the particular sort of motion, whether coming, sitting down, drawing, &c. must be determined by the context : Il. ο, 275 ἐφάνη λῆς εἰς δδόν, came and appeared : Od. δ, 51 ἐς θρόνους ἔζοντο : Eur. Iph. T. 620 ἀλλ' εἰς ἀνάγκην καίμεθ' : Id. Or. 1330 ἀνάγκης δ' ἐς ζυγὸν καθέσταμεν : Hdt. III. 11 (τοὺς παῖδας) ἔσφαλον ἐς τὸν κρητῆρα. So Cato R. R. 156, 5 in aquam macerare : Ibid. 39, 2 in fornacem coquere :

^a Bremi ad loc.

Hdt. III. 62 προηγόρευε στὰς ἐς μέσον τὰ ἐντεταλμένα : Ibid. 64 ὃς ἐδόκει ἐν τῷ ὄπῳ ἀπαγγεῖλαι τινα οἱ, ὡς Σμέρδης ἰζόμενος ἐς τὸν βασιλῆϊον θρόνον ψαύσειε τῇ κεφαλῇ τοῦ οὐρανοῦ : Soph. Ant. 1236 ἐς ἕγρον ἀγκῶνα προσπύσσεται. So εἶναι εἰς Id. I. 21, especially παρῖναι εἰς : Id. VI. 1 παρῖναι ἐς Σάρδεις : Id. IV. 14 φανῆναι εἰς Προκόννησον.—κείσθαι εἰς (so Plaut. Casin. II. 3. 26 *ubi in lustra jacuisti* ?) : Id. VIII. 60, 2 ἐς τὴν Σαλαμίνα ὑπέκκειται ἡμῖν τέκνα τε καὶ γυναῖκες (*carried into safety in*) : Id. III. 31 πάντα ἐς τοὺτους ἀνακείσθαι (i. q. ἀναθεωρούμενα ἐστί) : Id. VI. 100 ἐβουλεύοντο ἐκλιπεῖν τὴν πόλιν ἐς τὰ ἄκρα τῆς Εὐβοίης, *to leave the city and go to* : Plat. Rep. p. 468 A τὸν δὲ ζῶντα εἰς τοὺς πολεμίους ἀλόντα, i. e. εἰς τοὺς πολεμίους πεσόντα ἀλῶναι : Demosth. p. 834, 67 καὶ νῦν κομίσασθαι τάμαντοῦ ζητῶν εἰς κίνδυνον καθέστηκεν τὸν μέγιστον : Arist. Pax 342 ἐς πανηγύρεις θεωρεῖν.

2. So ἐπὶ with acc. instead of gen. or dat. : ἀναβαίνειν ἐφ' ἵππων. So Arist. Eq. 169 ἐπ' ἀνάβηθι κατὰ τοιούτων τοδὶ : Hdt. VIII. 79 στὰς ἐπὶ τὸ συνέδριον : Id. III. 111 καταρρήγνυσθαι ἐπὶ γῆν. So πρὸς : Æsch. Ag. 1557 ἔστηκε πρὸς σφαγὰς : Eur. Orest. 474 πρὸς δεξίαν αὐτοῦ στὰς : Arist. Ach. 1032 κλᾶε πρὸς τοὺς Πιττάλων, *go and cry* : Id. Vesp. 773 πρὸς τὸ πῦρ καθημένος, *going and sitting by the fire*. Παρά : Eur. Alc. 237 μαραινομέναν νόσφ παρ' Ἀθην. So Soph. Œ. C. 1552 κρύψων παρ' Ἀθην. Sometimes the accusative depends on a motion which usually or necessarily follows the action of the verb, as ἐάλωσαν ἐς Ἀθήνας, *they were taken* (and carried to) *Athens*.

3. The verbs of *standing, sitting, suspending, holding*, &c. are joined with ἀπὸ and ἐκ, and denote a motion from their objects which is implied therein : Il. λ. 130 τῷ δ' αὐτ' ἐκ δίφρου γοναζέσθην : Il. ξ. 153 Ἥρῃ δ' εἰσεῖδε χρυσόθρονος ὀφθαλμοῖσι στᾶσ' ἐξ Οὐλύμποιο ἀπὸ ρίου : Il. ε. 131 τῷ μὲν ἀφ' ἵπποιν, ὃ δ' ἀπὸ χθονὸς ὤρνυτο πεζός : Od. φ. 420 αὐτόθεν ἐκ δίφροιο καθήμενος ἦκε δ' οἰστόν : Soph. Antig. 411 καθήμεθ' ἄκρων ἐκ πάγων ὑπνέμοι : Od. θ. 67 καδ' δ' ἐκ πασσαλόφῃ κρέμασεν φόρμυγγα λίγειαν, *he hung it on, so that it hung down from it*. So in prose : φέρειν ἐκ τῶν ζωστήρων, *to carry at the girdle* ; ἐκ χειρὸς λαμβάνεσθαι : Hdt. IV. 10 ἐκ τῶν ζωστήρων φορεῖν φιάλιν, *hanging from the girdle*.

4. So also other verbs of action are found with ἐκ ; as, Eur. Hec. 946 ἐπεὶ με γὰς ἐκ πατρὸς ἀπώλεσεν.

Obs. Local adverbs admit also of this pregnant construction.

a. Adverbs of rest, joined with verbs of motion (*whither*), to signify the place of rest after the motion : Soph. Trach. 40 κείνος δ' ὅπου (for ὅποι, *quo*) βέβηκεν, οὐδεὶς οἶδε. (So Id. Philoct. 256 μηδαμοῦ διηλθέ που : Arist. Lys. 1239 πανταχοῦ πρεσβεύσομεν.) Xen. Hell. VII. 1, 25 ὅπου βουληθείεν ἐξελθεῖν. So Tacit. Ann. I. 22 *responde, ubi cadaver abjiceris*. b. Adverbs of motion (*whither*), joined with verbs of rest, to bring out the notion of the motion implied in the state of rest : Æsch. Suppl. 603 δήμου κρατοῦσα χεῖρ ὅποι (for ὅπου, *ubi*) πληθύνεται : Id. Choeph. 1021 τοῦτ' ἤρ' οἶδ' ὅποι (ὅπη Dind.) τελεί, *quossum evasurum sit* : Soph. Œ. C. 23 ἔχεις διδάσαι δὴ μ' ὅποι καθίσταμεν, *quo progressi simus et ubi stemus* : Ibid. 383 τοὺς δὲ σοὺς ὅποι θεοὶ πόνοις κατοικτιοῦσιν οὐκ ἔχω μαθεῖν : Eur. Herc. F. 74 ποῖ πατὴρ ἀπεισι γῆς ; Ibid. 1157 ποῖ κακῶν ἐρημίαν εὖρω ; *quo me vertam, ut requiem inveniam* ? Id. Hipp. 371 ἄσσημα δ' οὐκ ἔτ' ἐστὶν οἱ φθίνει τύχα Κύπριδος : Id. Iph. T. 359 οἱ (ὅς Dind.) μ' ὥστε μόσχον Δαναΐδαι χειροῦμενοι ἐμφαζον : Arist. Av. 9 ὅποι γῆς ἐσμέν ; *whither* (*have we come and*) *are we* ? Demosth. p.

102, 50 ποῖ ἀναδυόμεθα ; quo nos vertamus, ni perniciem vitemus? Id. p. 51, 40 ὁ πληγῆς δὲ τῆς πληγῆς ἔχεται, κἂν ἐτέρωσε πατάξῃ τις, ἐκείσε εἰσὶν αἱ χεῖρες. So also Æsch. Eum. 80 ἀγκαθεν λαβὼν βρέτας, taking into the arms, so that it hangs therefrom.

Attraction of Prepositions with the Article.

§. 647. Another species of pregnant construction occurs when the article with a preposition (with or without a substantival object) expresses a substantival notion, as οἱ ἐκ τῆς ἀγορᾶς ; since there is no motion implied here, the preposition ἐν, as the proper expression for a state of rest, ought to be used ; but instead, either ἀπὸ, ἐκ, or εἰς, is joined with the preposition, by virtue of a notion of motion (*whence*, or *whither*) drawn from a verb of motion either in the sentence, or to be supplied from it ; this is called the attraction of prepositions. So οἱ ἐκ τῆς ἀγορᾶς ἀπέφυγον, *those who were in the forum* ; ἐκ is used for ἐν, because the notion of motion in the mind of the speaker is communicated from ἀπέφυγον to the whole of the sentence, which therefore requires the preposition signifying motion.

a. Ἀπὸ, ἐκ for ἐν : Hdt. III. 6 τοὺς δὲ ἐκ Μάμφιος εἰς ταῦτα δὴ τὰ ἀνδρα τῆς Συρίας κομίζειν : Id. III. 22 ἦσθοντο οἱ ἐκ τῶν πύργων φύλακες : Id. VI. 32 ξυμπεύχοντο δὲ καὶ ὁ ἄλλος ὄμιλος ὁ ἐκ τῆς γῆς : Id. VII. 70 οἱ ἀπὸ τῶν καταστρωμάτων τοῖς ἁκοντίοις—ἐχρῶντο : Soph. El. 135 ἀλλ' οὗτοι τόνγ' ἐξ Αἰῶδα παγκοῖνου λίμνας πατέρ' ἀνστάσεις^a : Plat. Apol. p. 32 B ὅτε ὑμεῖς τοὺς δέκα στρατηγούς τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς ναυμαχίας ἐβούλεσθε ἀθρόους κρίνειν^b : Id. Phæd. p. 109 E οἱ ἐκ τῆς θαλάττης ἰχθύες ἀνακύπτοντες : Dem. p. 53, 45 τὰς ἀπὸ τοῦ βήματος ἐλπίδας ἐκπέμπειν : Id. p. 114, 15 τοὺς ἐκ Σερρίου τεύχους—στρατιώτας ἐξέβαλεν.

Obs. This also takes place with local adverbs, ἐκείθεν, ἐνδοθεν &c. being used for ἐκεῖ, ἐνδον : Arist. Av. 1168 ὅδε φύλαξ τῶν ἐκείθεν ἄγγελος ἐσθεῖ πρὸς ἡμᾶς δεῦρο : Id. Plut. 227 τοῦτο δὲ τὸ κρεαδίον τῶν ἐνδοθένε τις εἰσενεγκάτω λαβὼν ; Eur. Or. 850 ζυικε—ὀδ' ἄγγελος λέξειν τὰ κείθεν σοῦ κασιγνήτου πέρι : Plat. Apol. p. 40 C καὶ μετοίκησις τῇ ψυχῇ τοῦ τόπου τοῦ ἐνθένδε εἰς ἄλλον τόπον : Demosth. p. 13, 15 ἄγνοεῖ τὸν ἐκείθεν πόλεμον δεῦρο ἤζοντα.

b. Εἰς for ἐν (far more rarely) : Hdt. II. 150 ἔλεγον δὲ οἱ ἐπιχώριοι καὶ ὡς εἰς τὴν Σύρτιν τὴν ἐς Λιβύην ἐκδιδοῖ ἡ λίμνη αὕτη : Id. VII. 239 τὸ ἐς Δελφοὺς χρηστήριον, the oracle (for which the people sent) to Delphi.

Construction of Prepositions with different cases.

§. 648. The same preposition sometimes occurs in one sentence or paragraph with different cases. The reason of this is either, that although the sense is the same, yet the two relations in which the two objects are viewed are slightly different, as πρὸς βορέου, and πρὸς νότον : thus in

A | B,

the position of A may be regarded either as declining from (gen.) or advancing towards (acc.) the line B : or a different case is used for the sake of variety : Pind. Isthm. VI. 8 sq. τίνι τῶν πάρος, ὃ μάκαιρα Θήβα, καλῶν ἐπιχωρίων μάλιστα θυμὸν τεδὸν εὐφρανᾶς ; ἤ— ; ἢ ὅτ' ἀμφὶ πυκναῖς Τειρεσίαο βουλαῖς ; ἢ ὅτ' ἀμφ' Ἰδλαον ἱππόμητιν ; (θυμὸν εὐφραίνειν ἀμφὶ τινι and ἀμφὶ

^a Herm. ad loc.

^b Stallb. ad loc.

τινα^a.) Or, thirdly, with a real difference of sense : Hdt. VII. 61 *περὶ μὲν τῆσι κεφαλῇσι εἶχον τιράρας*—*περὶ δὲ τὸ σῶμα κιθῶνας* : Demosth. p. 478 *εἰ αἱ μὲν παρὰ τοῖς ἄλλοις δωρεὰ βέλαιοι μένουσιν αὐτῷ, τῆς δὲ παρ' ὑμῶν (granted by you) μόνης τοῦτ' ἀφαιρηθήσεται*. Often in late authors.

Interchange of Prepositions.

§. 649. Sometimes prepositions are interchanged, either (a) without, or (b) with a difference of meaning : a. Hdt. VI. 86, 1 *ἀνὰ πᾶσαν μὲν τὴν ἄλλην Ἑλλάδα, ἐν δὲ καὶ περὶ Ἰωνίην τῆς σῆς δικαιοσύνης ἦν λόγος πολλός* : Demosth. p. 74, 35 *τῆς ἐπὶ τὴν Ἀττικὴν ὁδοῦ καὶ τῆς εἰς Πελοπόννησον κύριος γέγονε*. Demosth. frequently *περὶ* and *ὕπὲρ* with genitive (see above, *ὕπὲρ*). Demosth. p. 621, 7 sqq. *ὕπὲρ τοῦ Χερρόνησου ἔχουσιν ὑμᾶς ἀσφαλῶς*—*περὶ τοῦτο μοι ἔστιν ἅπαντα ἡ σπουδὴ* : Id. p. 74, 35 *καὶ πεποιήχ' ὑμῖν μὴ περὶ τῶν δικαίων μὴδ' ὕπὲρ τῶν ἔξω πραγμάτων εἶναι τὴν βουλὴν, ἀλλ' ὕπὲρ τῶν ἐν τῇ χώρῃ*. b. Demosth. princ. *ἐπὶ πολλῶν μὲν ἂν τις ἰδεῖν*—*δοκεῖ μοι τὴν παρὰ τῶν θεῶν εὐνοίαν φανεράν γεγενημένην τῇ πόλει, οὐχ ἥκιστα δὲ ἐν τοῖς παρούσι πράγμασι* : Id. p. 35, 25 *ἐπὶ μὲν δὲ τῶν Ἑλληνικῶν ἦσαν τοιοῦτοι· ἐν δὲ τοῖς κατὰ τὴν πόλιν αὐτὴν θεάσασθε ὅποιοι ἐν τε κοινοῖς καὶ ἐν τοῖς ἰδιοῖς*.

Repetition and Omission of Prepositions.

§. 650. 1. In a string of substantives joined by *τέ* and *καί*, the preposition is either repeated before every one, as Plat. Tim. p. 18 C *κατὰ τε πόλιν καὶ κατὰ τὴν ἄλλην διαίταν* (so where *τέ* and *καί* are omitted (Asyndeton) : Demosth. p. 129, 71 *ἐκπέμπωμεν πρέσβεις πανταχοῖ, εἰς Πελοπόννησον, εἰς Ῥόδον, εἰς Χίον* :) or placed only before the first subst. : Xen. Hell. I. 1, 3 *ἀπὸ τε τῶν νεῶν καὶ τῆς γῆς* : Plat. Phæd. p. 99 A *ἡ περὶ Μέγαρον ἡ Βοιωτῶν*. In Asyndeton it is scarcely ever omitted, except in poetry : Theocr. I. 83 *κῶρα πᾶσας ἀνὰ κράνας, πάντ' ἄλσεα ποσσὶ φορεῖται* : Ibid. 117 *ὁ βόκολος ὕμνον ἐγὼ Δάφνης οὐκ ἔτ' ἀν' ὕλαν, οὐκ ἔτ' ἀνὰ δρυμῶς, οὐκ ἄλσεα*.

2. In poetry it is sometimes omitted before the first, and placed before the second only : Od. a, 247 *ἡ ἄλδς ἡ ἐπὶ γῆς* : Pind. Isthm. I. 29 *ρείθροισι τε Δίρκας ἔφανε καὶ παρ' Εὐρώτῃ* : Id. Nem. X. 38 *Χαρίτεσσι τε καὶ σὺν Τυνδαρίδασι* : “*quum in continuatâ constructione facilius languescat oratio, hoc artificio poetico nova vis et alacritas secundo membro conciliatur, eaque vera causa est hujus collocationis*”^b. So also traged., as Æsch. Suppl. 311 *καὶ μὴν Κάνωβον καπὶ Μέμφιν ἔκετο* : Eur. Hec. 146 (Chor.) *ἀλλ' ἴθι ναοῦς, ἴθι πρὸς βωμοῦς*^c : Id. Helen. 862 *Τροίης δὲ σωθεῖς καπὸ βαρβάρου χθονός*.

3. When a relative follows the substantive joined with the preposition, and is in the same construction with it, the preposition is often repeated before it : Xen. Vectigg. IV. 13 *ἀπ' αὐτῶν μὲν οὖν ἔγωγε ἀφ' ὧν μέλλω λέγειν οὐδέν τι ἀξίῳ θαυμάζεσθαι*. Frequently, however, and almost generally in Attic (especially prose) writers it is omitted : Xen. Symp. IV. 1 *ἐν τῷ χρόνῳ, ᾧ ὑμῶν ἀκούω* : Plat. Rep. p. 402 A *ἐν ἅπασιν οἷς ἐστι* : Id. Phæd. p. 76 D *ἐν τούτῳ ἀπολλυμεν, ᾧ περ καὶ λαμβάνομεν*^d : Demosth. p. 848 extr. *περὶ μὲν τινων, ὧν αὐτὸς βούλεται*^e. So in Latin ; as, Cicer. de Fin. IV. 20 *Zeno negat Platonem, si sapiens non sit, eddem esse in causâ, quâ tyrannum Dionysium*.

^a Diemen ad loc.

^b Ibid.

^c Pflugk ad loc.

^d Stallb. ad loc.

^e Bremi ad loc.

4. A less frequent omission of the preposition takes place in the second of two antithetical sentences; as, Thuc. I. 141 *ἐν βραχεί μὲν μορίῳ σπο-
ποῦσί τι τῶν κοινῶν, τῷ δὲ πλείονι τὰ οικία πράσσουσι*: Xen. M. S. I. 3, 8
τοιαῦτα μὲν περὶ τούτων ἔπαιζεν ἀμα σπουδάζων, ἀφροδισίῳ δὲ παρήγει τῶν κα-
λῶν ἰσχυρῶς ἀπέχεσθαι.

5. The preposition is frequently omitted in the questions and answers of the dialogue of Aristophanes, and (especially) Plato, but not in tragedy: Arist. Pax 1080 ποῖον γὰρ κατὰ χρησμὸν ἑκαύστατο μῆρα θεοῖσιν:—ὅν περ κάλ-
λιστον δῆπου πεποίηκεν Ὀμηρος: Plat. Soph. p. 243 D περὶ δὲ τοῦ μεγίστου τε
καὶ ἀρχηγοῦ πρώτου νῦν σκεπτέον: Theat. Τίνος δὲ, λέγεις^a: Id. Polit. p. 283
C περὶ δὲ τούτων αὐτῶν ὁ λόγος ἡμῖν—ὀρθῶς ἂν γίνοιτο. E. Τίνων; X. Μή-
κους τε πέρι κ. τ. λ.: Id. Rep. p. 456 D πῶς οὖν ἔχεις δόξης τοῦ τοιοῦδε περὶ;
Τίνος δὲ; Τοῦ ὑπολαμβάνειν παρὰ σαντῶ κ. τ. λ.: Id. Protag. §. 110 ὑπὸ τίνος,
φῆσει. Τοῦ ἀγαθοῦ, φήσομεν, νῆ Δία.

6. Lastly, a preposition is omitted in the second member of a compari-
son, after ὥς rarely; after ὥσπερ, ἢ frequently in Attic writers, as in Isocr.
Pac. 161 E πρὸς δὲ τοὺς ἐπιπλήττοντας καὶ νοθευοῦντας ὑμᾶς οὕτω διατίθεσθε
δυσκόλως, ὥς τοὺς κακόν τι τὴν πόλιν ἐργαζομένους (for ὥς πρὸς τοὺς κ. τ. λ.):
Plat. Rep. p. 330 C περὶ τὰ χρήματα σπουδάζουσιν, ὥς ἔργον ἑαυτῶν: Demosth.
p. 127, 63 ᾧδιον πρὸς τοὺς ὑπὲρ Φιλίππου λέγοντας ἔχειν ἢ τοὺς ὑπὲρ ἑαυτῶν for
ἢ πρὸς τοὺς^b: less frequently when the two members of the comparison are
distinctly drawn out; but very frequently where the two members of the
comparison are joined together and coalesce, since the repetition of the
preposition would destroy the unity which it is the purpose of such a col-
location to produce: Hom. Od. δ, 413 λέγεται ἐν μέσσησι νομεὺς ὥς πῶσει
μήλων: Thuc. VI. 50 ὥς παρὰ φίλους καὶ εὐεργέτας Ἀθηναίους ἀδεῶς ἀπείναι:
Plat. Rep. p. 520 E ὥς ἐπ' ἀναγκαῖον αὐτῶν ἕκαστος εἰσι τὸ ἄρχειν (i. e. ἕκαστος
αὐτῶν εἰσι ἐπὶ τὸ ἄρχειν ὥς ἐπ' ἀναγκαῖον): Ibid. p. 545 E ὥς πρὸς παῖδας ἡμᾶς
παιζούσας (i. e. πρὸς ἡμᾶς ὥς πρὸς παῖδας): Id. Protag. p. 337 E συμβῆναι
ὑμᾶς ὥσπερ ὑπὸ δαιτητῶν ἡμῶν συμβιβαζόντων. When the object of compari-
son is placed before the thing compared, the preposition is seldom repeated,
as in Plat. Phædr. p. 250 D ὥσπερ δὲ ἐν κατόπτρῳ ἐν τῷ ἐρῶντι ἑαυτὸν ὁρῶν
λέληθε: Id. Rep. p. 553 B πταίσαντα ὥσπερ πρὸς ἔρματι πρὸς τῇ πόλει (for
πρὸς ἔρματι τῇ πόλει).

Obs. When a verb, compounded with a preposition, is to be repeated,
either the verb is omitted, and the preposition alone repeated, §. 643.
Obs. 1.; or, *vice versa*, the verb repeated and the preposition omitted: Eur.
Bacch. 1064 λαβὼν γὰρ ἐλάτης οὐράνιον ἄκρον κλάδον, κατήγεν, ἤγεν, ἤγεν εἰς
μέλαν πέδον: Plat. Phædr. p. 59 B παρὴν καὶ Κριτάβουλος καὶ ὁ πατήρ αὐτοῦ
—ἦν δὲ καὶ Κτήσιππος κ. τ. λ.^c

Position of Prepositions.

§. 651. The nature of the preposition requires that it should stand in
immediate connection with its case. There are the following exceptions:

a. The particles γέ, μέν, γάρ, μὲν γάρ, δέ, οὖν, also μὲν οὖν, αὖ, καί, *etiam*,
τοίνυν, ἴσως, δή, and the adverbial οἶμαι (Plato), frequently, in prose, as well
as in poetry, intervene between the preposition and substantive; as, ἐν
μὲν εἰρήνῃ, ἐν μὲν γὰρ εἰρήνῃ. So also Hdt. VI. 69 ἐν γὰρ σε τῇ νυκτὶ ταύτῃ

^a Heind. ad loc.

^b Bremi ad loc.

^c Elms. ad Eur. Med. 1219.

ἀναιρίομαι : Id. III. 9 διὰ δὲ τούτου. So also Soph. Aj. 155 κατὰ δ' ἄν τις ἐμοῦ.

Obs. We rarely find such a separation as Xen. Symp. IV. 55 ἐπὶ νῇ Δία τοῖς ἄφροσιν : Demosth. p. 859, 51 περὶ μὲν τοίνυν, ἔφην ἐγώ, τούτου.

b. On rhetorical grounds : a. when different cases of the same word follow one another ; as, Od. ε, 155 παρ' οὐκ ἐθέλων ἐθελούσῃ :—β. Πρὸς in oaths and exclamations : Soph. Phil. 468 πρὸς νῦν σε πατρός, πρὸς τε μητρός, πρὸς τ' εἴ τι σοι κατ' οἶκον ἔστι προσφιλές, ἐκέτης ἱκνούμαι : Id. Œ. C. 1333 πρὸς νῦν σε κρηῶν, πρὸς θεῶν ὁμογνίων αἰτῶ πιθίσθαι : so in Latin, *per de deos oro*.

c. Sometimes the preposition (with the accent thrown back on the first syllable) is placed after its case, as Ἰθάκην κάτω κοιρανέουσι : in Attic prose only περί with gen. (very frequently), even when divided by other words : Hdt. VI. 101 τούτου σφι ἔμελε περί : Plat. Apol. p. 19 C ὦν ἐγὼ οὐδὲν οὔτε μεγά οὔτε μικρὸν περί ἔπαιω : Eur. Med. 925 τέκνων τῶνδ' ἐννοουμένη περί. So perhaps Ag. 1055 οὔτοι θυραῖαν τήνδ' ἐμοὶ σχολή πάρα τριβειν.

d. If the subst. is joined with an attributive, the preposition stands either before both ; as, ἐν τῷ πολέμῳ τῷ μακρῷ, or ἐν τῷ μακρῷ πολέμῳ, ἐν τῷ τοῦ Κύρου πράγματι or ἐν τῷ πράγματι τῷ τοῦ Κ. : or between the two, in which case, if the substantive precedes, the accent is thrown back ; as, μάχῃ ἐνι κυδιανείρῃ (but θοὰς ἐπὶ νῆας) : or is placed after both, and then, of course, the accent is thrown back ; as, τῆς ἐμῆς ψυχῆς περί.—Ἀνά, ἀντί, ἀμφί, διά, never throw back their accent ; πρό never follows its case, and ἐν only in Epic.

e. Sometimes the preposition is placed at the beginning of the clause, and is separated from its case by a number of other words ; as, Thuc. VI. 76 περὶ δὲ οἱ μὲν σφίσιν ἀλλὰ μὴ ἐκείνῳ καταδουλώσεως, οἱ δὲ, κ. τ. λ.

PRONOUNS.

Use of the Pronouns.

§. 652. 1. The substantival (ἐγώ, σύ, αὐτός) and adjectival or possessive personal pronouns are only used when particular emphasis is laid upon them ; hence especially in antithesis ; as, καὶ σὺ ταῦτα ἔπρασας ;—καὶ ὁ σὸς πατὴρ ἀπέθανεν ;—ἐγὼ μὲν ἀπειμι, σὺ δὲ μένε. Usually the substantival pronouns are supplied by the inflexions of the verb, the adjectival by prefixing the article to the substantive ; as, γράφω, γράφεις—ἡ μήτηρ, *my mother* ; εἰπέ μοι—οἱ γονεῖς στέργουσι τὰ τέκνα, *their children*.

Obs. 1. In the Homeric dialect, however, ἐγὼ and σύ are used where no emphasis is meant : Il. α, 207 ἦλθον ἐγὼ παύσουςα τὸ σὸν μένος.

2. Of the accented and enclitic forms ἐμοῦ, μοῦ, ἐμοῦ is emphatic, μου is used where no emphasis is intended. Hence in antithesis the accented form is always used ; as ἐμοῦ μὲν κατεγέλασε, σὲ δὲ ἐπήνεσεν.

Obs. 2. In poetry, however, we sometimes find the enclitic even where emphasis is required, in the same way as poetry also expresses an emphatic nominative by the mere inflexions of the verb : Soph. Œ. C. 726 καὶ γὰρ εἰ γέρων (ἐγὼ) κυρῶ, τὸ τῆσδε χώρας οὐ γεγήρακε σθένος : Eur. Andr. 237 ὁ νοῦς ὁ σὸς μοι μὴ ξυνοικοῖη : Id. Med. 464 καὶ γὰρ εἰ σύ με στυγείς, οὐκ ἂν δυναίμην σοὶ κακῶς φρονεῖν ποτε. This is less surprising, when the pronoun is the first of two persons in the same sentence ; as, Eur. Suppl. 3 εὐδαιμονεῖν με Θησεία τε : Id. Or. 736 κάκιστος εἷς με καὶ κασιγνήτην ἐμὴν.

3. Instead of the adjectival pronouns ἐμός, σός &c., the gen. of the substantival are used ; both the simple (in singular and dual always the enclitic forms) μου, σοῦ (σέθεν) and the reflexive ἐμαυτοῦ, &c. with the simple pronouns. The article is placed before the subst. or the gen. ; as, ὁ πατήρ μου (σου, ἡμῶν, ὑμῶν, αὐτοῦ, αὐτῆς, αὐτῶν) : or between them, as μου (σοῦ, ἡμῶν, ὑμῶν, αὐτοῦ, αὐτῆς, αὐτῶν) ὁ πατήρ : with the reflexive, the article comes before the genitive and subst. ; as, ὁ ἐαυτοῦ (ἐμαυτοῦ, σεαυτοῦ) πατήρ : or is repeated if the gen. is placed after the substantive ; as, ὁ πατήρ ὁ ἐαυτοῦ (ἐμαυτοῦ, σεαυτοῦ.) Αὐτοῦ, αὐτῶν are sometimes, contrary to the rule, placed between the article and the subst. ; as, Isocr. p. 151 Α ταῖς αὐτῶν ἐπιμελείαις : and sometimes ἐαυτοῦ is placed after it without the article : Arist. Nub. 516. Isocr. p. 103 D, or placed before the article, (Arist. Ran. 424.)

Obs. 3. When besides the gen. μου &c. any attributive is joined to the subst., both are placed between the article and substantive ; as, Aristoph. Ran. 485 εἰς τὴν κάτω μου κοιλίαν.

Obs. 4. The personal pronoun in gen. is sometimes placed before the subst. and even separated from it by another subst. or verb, when it stands in the place of and supplies the notion of the Dat. commodi or incommodi : Plat. Phæd. p. 117 Β οὐδὲν ἄλλο (sc. χρὴ ποιεῖν) ἢ πίνοντα περιεῖναι, ὥς ἂν σου βάρος ἐν τοῖς σκέλεσι γένηται : Id. Symp. p. 215 Ε οὐδὲ τεθορύβητό μου ἡ ψυχὴ οὐδ' ἀγανακτεῖ.

Obs. 5. Sometimes, but seldom, ἐμοῦ is used for ἐμαυτοῦ ; as, Aristoph. Vesp. 1398 ἐμοῦ τὰ φορτία : Id. Lys. 301 τὰς λημὰς ἐμοῦ.

Obs. 6. Sometimes the adjectival personal pronoun supplies the place of the genitive of the object ; as, Od. λ, 201 σὸς πόθος ; as Terent. Heaut. II. 3, 66 desiderio tuo for tui : Il. τ, 321 σῇ ποθῇ : Soph. Trach. 343 τὰμά νουθετήματα, your advice to me : Thuc. I. 69 ὑμετέρας ἐλπίδες, hopes of you : Xen. Cyr. III. 1, 28 εὐνοία καὶ φιλία τῇ ἐμῇ, benevolentia et amore mei : Id. VIII. 3, 32 τῆς ἐμῆς δωρεᾶς (doni mihi dati^a) : Id. Anab. VII. 7, 29 οὐ φιλία τῇ σῇ ἐπέισθησαν ὑπὸ σοῦ ἄρχεσθαι : Plat. Gorg. p. 486 Α εὐνοία γὰρ ἐρῶ τῇ σῇ.

^a Bornemann ad loc.

Reflexive Pronouns.

§. 653. 1. The reflexive pronouns *ἑαυτοῦ* (*αὐτοῦ* in independent clauses,) &c. always refer to the subject of the verb on which they depend, as *ἀπέκτεινεν ἑαυτόν*; but in a dependent clause, or a clause with an acc. and inf., they refer either to the subject of the infinitive, or of the governing verb of the principal clause; as, *ἔφη πάντας τοὺς ἀνθρώπους τὰ ἑαυτῶν (sua) ἀγαπᾶν*—*νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ*.

2. In the latter construction, however, the cases of the pronoun *αὐτός* can stand, and this is always so when the dependent clause is a remark of the writer on the subject, rather than reflexively conceived by the subject of himself: Xen. Cyr. I. 1, 5 (*ὁ Κῦρος*) *τῶν ἔθνων τούτων ἤρξεν, οὐθ' ἑαυτῷ ὁμογλώττων ὄντων, οὔτε ἀλλήλοις· καὶ ὁμως ἡδυνήθη ἐφικέσθαι μὲν ἐπὶ τοσαύτην γῆν τῷ ἑαυτοῦ φόβῳ, ὥστε καταπλήξαι πάντας καὶ μηδένα ἐπιχειρεῖν αὐτῷ· ἐδυνήθη δὲ ἐπιθυμίαν ἐμβαλεῖν τοσαύτην τοῦ πάντας αὐτῷ χαρίζεσθαι, ὥστε ἀεὶ τῇ αὐτοῦ γνώμῃ ἀξιοῦν κυβερνᾶσθαι*.

3. These properly reflexive forms are used also for simple pronouns, *I, thou, he*: if the pronoun *αὐτός*, dropping its sense of self, is to be especially brought out, not as a reflexive but an emphatic form, the simple pronoun is separated from, and placed either before or after *αὐτός*. If it follows *αὐτός*, the enclitic form is used; as, *αὐτόν με ὕβρισε*, but *ἐμὲ αὐτὸν ὕβρισε*: *ἐμὲ αὐτόν, σὲ αὐτόν*, are more rarely used, and probably only in the reflexive sense, as *τύπτω ἐμὲ αὐτόν, I beat myself and not another*. In the plural, *αὐτῶν ὑμῶν, αὐτοὺς ὑμᾶς*, &c., seem to have been used, while the other form, *ὑμῶν αὐτῶν*, is appropriated to the reflexive meaning.

Use of Reflexive Pronoun.

§. 654. 1. *a.* The pronoun of the third person has, besides its reflexive-meaning *himself, herself, itself*, also a personal meaning, *him, her, it*, &c. so *σφέ* for *αὐτήν*: Æsch. Pers. 194. Eum. 580. The Epic and Ionic use it in both senses; in the Attic we find only *οἱ* in the personal sense, *to him*, and *σφίσι* *to them*; and *σφῶν, σφᾶς, σφίσι* as the reflexives *sui, se, sibi*, for *ἑαυτῶν*, &c. The good Attic writers used for the third personal pronoun, *αὐτός, αὐτή, αὐτό, is, ea, id*, and for the reflexive the compound *ἑαυτοῦ, ἧς, οὗ*: as, *ἔλεξα αὐτῷ* for *οἱ*, *ἀπέκτεινεν ἑαυτόν* for *ἑ*. *b.* The reflexive *σφέ* is joined with *νῖν*: Eur. Med. 1296 *δεῖ γάρ νῦν ἦτοι γῆς σφε κρυφθῆναι κάτω*.

Reflexive Pronoun of III. Person for that of I. and II. Person.

2. a. The simple reflexive pronoun of III. for I. and II. Pers., only Epic; as, Il. κ, 398 φύξιν βουλεύοιτε μετὰ σφισιν (for μεθ' ὑμῖν) : Apoll. Rhod. II. 635 αὐτὰρ ἔγωγε εἶο (for ἐμοῦ) οὐδ' ἡβαιὸν ἀπύλομαι.

b. The compound reflexive subst. pronoun αὐτοῦ for ἐμαντοῦ and σεαντοῦ (frequent both in poetry and prose, but commonly only in plural; the instances in sing. are mostly uncertain readings): Soph. C.E. T. 138 οὐχ ὑπὲρ τῶν φίλων, ἀλλ' αὐτὸς αὐτοῦ τοῦτ' ἀποσκεδῶ μύσος, μεδ' ipse cnuad (unless here αὐτὸς αὐτοῦ is the reading, see §. 656. Obs. 1.): Thuc. I. 82 τὰ αὐτῶν ἅμα ἐκποριζόμεθα : Xen. M. S. I. 4, 9 οὐδὲ γὰρ τὴν αὐτοῦ σύγῃ ψυχὴν ὀρᾷς (var. σεαντοῦ and σαντοῦ, see Schneider) : Ibid. II. 6, 35 ἐπὶ τε τοῖς καλοῖς ἔργοις τῶν φίλων ἀγάλλῃ οὐχ ἦντο ἢ ἐπὶ τοῖς αὐτοῦ, καὶ ἐπὶ τοῖς ἀγαθοῖς τῶν φίλων χαίρεις οὐδὲν ἦντο ἢ ἐπὶ τοῖς αὐτοῦ (var. σαντοῦ, see Schneider) : Plat. Phædon. p. 78 B δεῖ ἡμᾶς ἀνέρεσθαι αὐτούς.

c. Reflexive adjectival pronoun: σφετέρως is properly plural, but is also used for the singular: ἐός, ὅς though properly singular are often in Epic applied to the plural: ἐός for ἐμός, σός, ἡμέτερος, ὑμέτερος (epic); Od. ι, 28 οὗτοι ἔγωγε ἧς γαίης δύναιμαι γλυκερώτερον ἄλλο ἰδέσθαι : Od. α, 402 δώμῃσιν οἷσιν ἀνάσσοις : Od. ν, 320 ἀλλ' αἰεὶ φρεσὶν ἦσιν ἔχων δεδαῖγμένον ἦτορ ἡλώμην : Il. τ, 174 σὺ δὲ φρεσὶν ἦσιν λαθῆς : Cf. Hesiod. Opp. 391.

d. As σφέτερος is used in the plural and singular, so it is sometimes used for ἐμός, σός : Theocr. XXV. 163 ὥσεί περ σφετέρῃσιν ἐνὶ φρεσὶ βάλλομαι (mente meâ) : Ibid. XXII. 67 σφετέρης μὴ φεῖδες τέχνης (arti tuae noli parcere).

Obs. 1. On the Homeric use of αὐτοῦ, &c. for the reflexive pronoun of all three persons, see §. 656. Obs. 1.

Obs. 2. This interchange may be thus explained; a general reflexive notion is expressed by III. personal pronoun, while the particular person to whom the reflexive notion refers is defined by the person of the verb, or a pronoun attached.

Reflexive instead of Reciprocal Pronoun.

3. The reciprocal pronoun ἀλλήλων is often represented by the reflexive σφῶν, αὐτῶν &c., as Hes. Scut. 403 ἀλλήλοισι κοτέοντες ἐπὶ σφεας ὀρήσωσι : then also in Tragedy, Pindar, and other poets; very commonly in Attic and modern writers : Thuc. IV. 25. VI. 77 : Soph. Ant. 145 πατὴρς ἐνὸς μητρὸς τε μίᾳς φύντε, καθ' αὐτοῖν δικατεῖς λόγχα στήσαντ' ἔχετον κοινού θανάτου μέρος ἅμφω : Plat. Lys. p. 215 B πῶς οὖν οἱ ἀγαθοὶ τοῖς ἀγαθοῖς ἡμῖν φίλοι ἔσονται τὴν ἀρχήν, οἱ μῆτε ἀπύντες ποθεινοὶ ἀλλήλοισι, ἱκανοὶ γὰρ αὐτοῖς καὶ χωρὶς ὄντες, μῆτε παρόντες χρεῖαν αὐτῶν ἔχουσι^a ; Demosth. p. 43, 10 ἢ βούλεσθε — περιμύοντες αὐτῶν πυνθάνεσθαι, each other : Id. p. 124, 50 ἐπειδὴν δὲ ἐπὶ τούτοις πρὸς νοσοῦντας ἐν αὐτοῖς προσπέση : but ἀλλήλων can never stand for αὐτῶν : so in Thuc. III. 81. we must explain οἱ πολλοὶ τῶν ἱκετῶν—διέφθειραν αὐτοῦ (there) ἐν τῷ ἱερῷ ἀλλήλους, one another.

Obs. The subst. pronouns of I. and II. person are also used for ἀλλήλων : Demosth. p. 30, 7 ἐπράξαμεν ἡμεῖς ἀλλήλους πρὸς ἡμᾶς (i. e. ἀλλήλους) εἰρήνην^b.

^a Cf. Heindorf. p. 32.

^b Vide Schläfer p. 284.

Demonstrative Pronouns.

§. 655. 1. The pronouns *ᾧδε*, *ὅγε*, *οὗτος*, *ἐκεῖνος*, point to the scene (near or distant) of some action; hence they are used in an animated address, and even are applied emphatically to the speaker himself; so especially in the speeches of Homer: *Il.* κ. 82 *τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχειαι οἶος*: *Od.* α. 76 *ἀλλ' ἄγετ'*, *ἡμεῖς οἶδε περιφραζόμεθα πάντες*, *let us here debate*: *Ibid.* 186 *νηὺς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόληος*: *Il.* τ. 344 *Ἀχιλλεύς—κείνος ὅγε προπάρουε νεῶν ὀρθοκραιράων ἦσται (he there)*: *Od.* φ. 207 *ἔνδον μὲν δὴ ᾧδ' αὐτὸς ἐγὼ κακὰ πολλὰ μογήσας ἦλυθον*: *Soph.* *Aj.* 1080 *σωτηρίαν ἔχοντα τόνδ' (emphatic) ἐπίστασο*: so *τόδε* in Homer frequently, *here*, *Od.* α. 409: in the dramatists and *Hdt.* *ᾧδε* is especially thus used: *Eur.* *Suppl.* 1045 *ἦδ' ἐγὼ πέτρας ἐπι—δύστηνον αἰώρημα κουφίζω, πάτερ*: *Id.* *Or.* 380 *ᾧδ' εἰμ' Ὀρέστης*, *see—here I Orestes am*: also *οὗτος* in Attic prose; as, *Plat.* *Rep.* I. init. *ἡρόμην, ὅπου εἴη. Οὗτος, ἔφη, ὅπισθεν προσέρχεται, there he comes behind me.*

2. So also in poetry *ᾧδε* in the sense of *ἐμός*; as, *Soph.* *Ant.* 43 *εἰ τὸν νεκρὸν ζῶν τῇδε κουφίεις χερὶ (τῇ ἐμῇ θάψει)*; hence *οὗτος* is used generally for any known object to which the speaker points as before him; so in *Plato ταῦτα, this world and all therein*; and so especially of any famous or notable person or thing: *Xen.* *Anab.* I. 5, 8 *ἔχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας καὶ τὰς ποικίλας ἀναξυρίδας*: *Plat.* *Menon.* p. 80 *Α καὶ δοκεῖς μοι παντελῶς—ὁμοιότατος εἶναι τό τε εἶδος καὶ ἄλλα ταύτῃ τῇ πλατείᾳ νάρκῃ τῇ θαλαττίᾳ.*

3. The notion of “something lying before us” is also apparent in the phrase *οὐ τὰδ' ἐστίν*, or *εἰσίν*, which occurs as early as Homer (*Od.* α. 226 *οὐκ ἔρανος τάδε γ' ἐστίν*), but is especially used in the Attic dramatists: *Eur.* *Androm.* 168 *οὐ γὰρ ἔσθ' Ἐκτωρ τάδε, οὐ Πρίαμος, οὐδὲ χρυσός, ἀλλ' Ἑλλὰς πόλις*: also *Thuc.* VI. 77 *οὐκ Ἴωνες τάδε εἰσὶν οὐδὲ Ἑλλησπόντιοι: εἰς τάδε πάντα*; as, *Plat.* *Theæt.* p. 168 *D τάδε πάντα πλὴν σοῦ παιδία ἐστίν: ἀσὶ ταῦτα πάντα.*

4. From the sense of something lying before the speaker, the use of *οὗτος* and *ᾧδε* for *ἐγὼ* and *σύ* has arisen: *Plat.* *Gorg.* p. 489 *B οὗτοσὶ ἀνὴρ οὐ παύσεται φλυαρῶν for σὺ οὐ παύσει*: thus in tragedy frequently *ἀνὴρ ᾧδε* for *ἐγὼ* (in this construction the article is always wanting), and sometimes *ᾧδε* with other personal substantives; as, *Soph.* *CE.* C. 650 *ἀλλ' οὐ τι μὴ λάχῃσι τοῦδε συμμάχου=ἐμοὶ συμμάχου.*

5. When joined with adverbs of time and place, *τοῦτο*, *τόδε*, *ταῦτα*, *τάδε* denote more forcibly the time and place, as it were, by pointing at them, as *αὐτοῦ τῇδε, exactly here*: *Hdt.* VII. 104 *ἐγὼ τυγχάνω τανῦν τάδε ἐστοργῶς ἐκείνους, at this very time.*

6. *Οὗτος* generally refers to what immediately precedes, *ᾧδε* to what immediately follows: *Hdt.* VI. 53 *ταῦτα (what I have just spoken of) μὲν Λακεδαιμόνιοι λέγουσι—τάδε (what follows) δὲ—ἐγὼ γράφω*: *Ibid.* 58 *ταῦτα μὲν (quæ dicta sunt) ᾗσιν τοῖσι βασιλεῦσι δέδοται ἐκ τοῦ κοινοῦ τῶν Σπαρτιητίων ἀποθανοῦσι δὲ τάδε (quæ sequuntur)*: *Cf.* VII. 133: *Plat.* *Menon.* p. 93 *B εἰ διδασκὸν ἐστίν ἀρετῇ, πάλαι σκοπούμεν τοῦτο δὲ σκοποῦντες, τόδε σκοποῦμεν, ἄρα κ. τ. λ.* The same distinction obtains also in *τοιοῦτος* and *τοιόσδε*, *οὕτως* and *ὕδδε*, but not unfrequently the reverse is the case, *οὗτος*,

τοιούτος, οὕτως referring to what follows ; ὅδε, τοιούδε, ὡδε to what has gone before.

Obs. 1. Before a relative sentence we generally find οὗτος, seldom ὅδε ; as, οὗτος ἐστὶν ὃν εἶδες ἄνδρα : but Plat. Legg. p. 627 E πότερος οὖν ἀμείνων ; ὅστις—προστάζειν, ἢ ὅδε, ὃς ἂν τοὺς χρηστοὺς ἀρχεῖν ποιήσκει.

Obs. 2. In Epic, when the same subject belongs to two sentences, ὅγε is often used emphatically in the second sentence, to mark distinctly the identity of the subject : Il. β, 664 αἶψα δὲ νῆας ἔπηξε, πολλὸν δ' ὅγε (*idemque*) λαὸν ἀγείρας βῆ φεύγων ἐπὶ πόντον : Il. ο, 586 Ἀντίλοχος δ' οὐ μένει, θόος περ ἔων πολεμοστής, ἀλλ' ὄγ' ἄρ' ἔρρεσε. So in Epic, and especially in Hdt., ὁ δέ is used in a series of actions referring to the same subject, as we should say, *and then he, but he, &c.* : Il. θ, 302 καὶ τοῦ μὲν ῥ' ἀφάμαρθ' ὁ δ' ἀμύμονα Γοργυθίῳ—κατὰ στήθος βάλεν ἰφ', *idemque* : Cf. 320. Od. χ, 85, 431 : see §. 764. c : Hesiod. Theog. 491 ἔμειλλε—ἐξελάαν, ὁ δ' ἐν ἀθανάτοισιν ἀνάξειν, *to overthrow him and then to reign* : Hdt. VI. 3 τὴν μὲν γενομένην αὐτοῖσι αἰτίην οὐ μύλα ἐξέφαινε, ὁ δὲ ἔλεγέ σφίς (*but he*). Rarely in Attic Greek ; as, Eur. Or. 35 νοσεί τλήμων Ὀρέστης, ὁ δὲ πεσὼν ἐν δερμίοις κείται.

Obs. 3. This repetition of the subject by ὁ δέ, ὅγε, οὗτος δέ is often called for by the mention of another person in the preceding sentence, or by some obscurity in the construction, which makes it necessary that the subject should be distinctly stated : Il. υ, 321 αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἄχλυν (Ποσειδάων) Πηλεΐδῃ Ἀχιλλῆϊ : ὁ δὲ (Ποσειδάων), μελὴν εὐχαλκον ἀσπίδος ἐξέρυσεν μεγαλήτορος Αἰνείας : Cf. Il. α, 190 : Od. ε, 13 : Hdt. VI. 16 ὅσοισι δὲ τῶν χίων ἀδύνατοι ἔσαν αἱ νῆες ὑπὸ τρωμάτων, οὗτοι δὲ, ὡς εἰδῶκοντο, καταφυγάνουσι. This idiom is much used by Hom. and Hdt. in disjunctive sentences : ἡ—ἡ ὅγε : Od. β, 327 ἡ τινὰς ἐκ Πύλου ἄξει ἀμύντορας—, ἡ ὅγε καὶ Σπάρτηθεν : Cf. Od. δ, 789 : Il. μ, 239 : Hdt. II. 173 λάθοι ἂν ἦτοί μανείς, ἡ ὅγε ἀπόπληκτος γενόμενος : so Lat. *ilte* ; as, *nunc dextra ingeminans ictus, nunc ille sinistra* (Virg.).

Obs. 4. Sometimes οὗτος is used twice in the same sentence of one and the same person : Plat. Lach. p. 200 C τὸν Νικήρατον τούτῳ ᾗδιον ἐπιτρέποιμι, εἰ ἐθέλοι οὗτος : Demosth. p. 846 extr. πριάμενοι παρὰ τούτου τούτῳ τὰς τιμὰς διέλυσαν (where instead of τούτῳ we should expect αὐτῷ). If ἐκεῖνος is used, αὐτός generally follows, not οὗτος, though sometimes even ἐκεῖνος is used twice of one object : Suph. Trach. 605 ὅπως μηδεὶς βροτῶν κείνου πάροισεν ἀμφιδύσεται χροῖ,—πρὶν κείνος αὐτὸν—δείξῃ θεοῖσιν : Id. Aj. 1039 κείνος τὰ κείνου στεργέτω, κἀγὼ τάδε : but Plat. Cratyl. p. 430 E δείξαι αὐτῷ, ἂν μὲν τύχη, ἐκεῖνον εἰκόνα : Lys. p. 429 ἕως ὁ λεγόμενος ὑπ' ἐκείνου καιρὸς ἐπιμελῶς ὑπ' αὐτοῦ ἐτηρήθη.

Obs. 5. Οὗτος is sometimes omitted : *a.* Before relatives—(see *Relative Sentences*, §. 834.) : *b.* In poetry—in animated passages, and expressions of feeling : Od. δ, 292 ἄλγιον, (*this is*) *bad enough* ! Theocr. XV. 79 τὰ ποικίλα πρᾶτον ἄβρησον' λεπτὰ καὶ ὡς χαρίεντα (sc. ταῦτα) θεῶν περονάματα φασεῖς : cf. Ibid. 83. *c.* In prose—where it is wished to sum up what has been said in a brief conclusion : Plat. Phæd. p. 89 E οὐκουν, ἢ δ' ὅς, αἰσχρόν ; *nonne hoc turpe est* ? *d.* By orators—in the rhetorical phrases, τεκμήριον δέ, κεφάλαιον δέ, σημείον δέ μέγιστον, αἴτιον δέ &c. : this arises from the animated character of the oration.

7. When ἐκεῖνος and οὗτος are used in opposition to each other, the

latter signifies the object nearer, either in time or space, to the speaker, the former the more remote. Sometimes this is reversed, but generally only when *οὗτος* refers to the more important, *ἐκεῖνος* to the less important object: Xen. M. S. I. 3, 13 τοσοῦτ' δεινότερόν ἐστι τῶν φαλαγγίων, ὅσφ' ἐκεῖνα μὲν ἀψάμενα, τοῦτο δὲ οὐδ' ἀπτόμενον: Demosth. p. 107, 72 καὶ (δεῖ) τὸ βέλτιστον αἰεὶ, μὴ τὸ ῥᾶστον ἀπαντας λέγειν· ἐπ' ἐκεῖνο (τὸ ῥᾶστον) μὲν γὰρ ἡ φύσις αὐτῇ βαδιέεται, ἐπὶ τοῦτο (τὸ βέλτιστον) δὲ τῷ λόγῳ δεῖ προάγεσθαι διδάσκοντα τὸν ἀγαθὸν πολίτην "*relationem dicas logicam, non grammaticam*; quippe τὸ ῥᾶστον remotendum, τὸ βέλτιστον amplexandum^a." So in Latin, *hic* and *ille*.

8. *Ἐκεῖνος* is sometimes (like in Latin *ille*, though more rarely) used emphatically of well known objects, or famous persons; as, Soph. Ant. 384 ἦδ' ἐστ' ἐκεῖνη τοῦργον ἡ ξειργασμένη: Eur. Troad. 1188 τὰ πολλὰ ἀσπασμαθ' αἶ τ' ἐμαὶ τροφαὶ ὕπνοι τ' ἐκείνοι φρουδὰ μοι (*that restless sleep*): Demosth. p. 301 Καλλίστρατος ἐκεῖνος: so often in late prose. So especially in Aristoph. Plat., &c.: τοῦτ' ἐκεῖνο, τόδ' ἐκεῖνο, where *ἐκεῖνο* signifies some common expression or proverb, and *τοῦτο* or *τόδ'* denotes its application to the present case; as, Eur. Or. 804 τοῦτ' ἐκεῖνο, κτᾶσθ' ἐταίρους, μὴ τὸ συγγενὲς μόνον: Arist. Ach. 41 τοῦτ' ἐκεῖν' οὐγὼ λέγον.

Obs. 6. The nomin. *οὗτος* (rarely *αὕτη*) is used as a vocative in Attic Greek; as, ὦ οὗτος: Soph. Aj. 89 ὦ οὗτος Λίαν, δευτέρον σε προσκαλῶ: Lat. *heus tu*.

The Reflex Demonstrative Pronoun Αὐτός.

§. 656. The original meaning of *αὐτός* is *αὐ τὸς*, *again he=the same*; in which sense it is found frequently in Homer: afterwards δ *αὐτός* signified *he the same* (opposed to *ἕτερος*), and from its original sense of *idem* was derived the sense of *ipse, he the same, and no other*, (opposed to *ἄλλος*), and this is its general force. So δ υἱὸς αὐτός, or αὐτὸς ὁ υἱός: *αὐτός* is joined to *αὐτός*. αὐτὸς οὗτος or οὗτος αὐτός, *this very man, the man himself*. So αὐτὸ τοῦτο, τοῦτ' αὐτό, *hoc ipsum, just this, no other*; or ἐκεῖνος: Hdt. V. 17 μετ' αὐτὸν κείνον δοκιμάτατοι, *next to him himself*; it is prefixed to *ἕκαστος*, *each for himself*: Hdt. VII. 19 θέλων αὐτὸς ἕκαστος τὰ προκείμενα δῶρα λαβεῖν. On the collocation of *αὐτός*, and a substantive and article, see §. 453.

1. For the reflexive pronouns—*αὐτός*, *ipse*, can be referred to any personal pronoun implied in the verb or in the sentence: Il. α. 133 ἡ ἰθὺς, ὅφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτῶς ἡσθαι δευόμενον: Thuc. I. 40 ὥς μὲν αὐτοὶ τε μετὰ προσηκόντων ἐγκλημάτων ἐρχόμεθα. Thus Homer often used it for the reflexive pronoun of all three persons: Od. δ, 247 ἄλλφ δ' αὐτὸν (for *ἐαυτόν*) φωτὶ κατακρύπτων ἦϊσκεν: Od. ζ, 27 σοὶ δὲ γάμος σχεδὸν ἐστίν, ἵνα χρὴ καλὰ μὲν αὐτὴν (for *σαντήν*) ἐννυσθαι; cf. ξ, 389 αὐτόν for *σαντόν*: κ, 27 αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίῃσιν. So also Hdt. and sometimes the Trag., wherefore perhaps the readings, αὐτοὶ κατ' αὐτῶν, αὐτὸς πρὸς αὐτοῦ, (for *αὐτῶν*, *αὐτοῦ*) αὐτὴ πρὸς αὐτὴν (for *ἐμαυτήν*) Soph. El. 285, &c. are correct.

Obs. The difference between the use of *αὐτῶν* &c. and *αὐτῶν*, is, that in the former the reflexive sense is more decidedly called out: and the one or the other is preferred by editors according to the view which is taken

^a Schæfer ad loc.

of the use of the demonstrative for the reflexive pronouns : αὐτὴ κατ' αὐτήν, *herself against herself, ipsa contra ipsam* : αὐτὴ καθ' αὐτήν, *she herself against her own self, ea ipsa contra seipsam*.

2. Since αὐτός, *ipse*, separates as it were the object from every thing else, it is especially used in the neuter in Attic Greek to express the abstract idea ; as, αὐτὸ τὸ καλόν, αὐτὸ τὸ δίκαιον, *the very just* ; or, and indeed more commonly, without an article : αὐτὸ καλόν, *the idea of beauty*—beauty taken by itself in the abstract. So Plat. Menon. p. 87 D αὐτὸ τὴν ἀρετήν : (cf. Symp. p. 199 E ἀδελφός, αὐτὸ τοῦτο, ὅπερ ἔστιν.) The plural αὐτά is more rarely used of generic notions : Xen. M. S. IV. 5, 7 αὐτὰ ἐναντία : Plat. Soph. p. 225 C περὶ δικαίων αὐτῶν. (Hence we find in Aristotle a variety of compounds, such as αὐτοβούλησις, αὐτοεπιθυμία.)

3. From this separative and exclusive power of αὐτός, the following meanings are derived :

a. *Alone, solus (ipse, non alius)* : Il. v. 729 ἀλλ' οὕτως ἄμα πάντα δυνήσεται αὐτὸς εἰσθαι : Xen. Laced. III. 5 αὐτὰ τὰ πρὸ τῶν ποδῶν ὄραν, *ea sola, quæ sunt ante pedes* : Plat. Phæd. p. 63 C πότερον αὐτὸς ἔχων τὴν διάνοιαν ταύτην ἐν νῶ ἔχεις ἀπέναι^a : hence the Attic phrase, αὐτοὶ ἴσμεν, *we are by ourselves*, Arist. Ach. 504. Theocr. X. 19.

b. But also *himself (ipse)* ; as, αὐτὸς ὁ Σωκράτης ἐδάκρυεν.

c. *Of himself*—*sponte* like *ipse*, since a person can hardly be said to do that *himself* which another compels him to do : Il. ρ, 254 ἀλλὰ τις αὐτὸς ἴτω.

d. In Homer it is very often used in opposition to some person or thing, which is to be distinguished from the object signified by αὐτός, as the soul in opposition to body (Od. λ, 602), or body to soul (Il. α, 4 αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν), or a man to his goods (Od. τ, 329, 332), or his relations (Il. θ, 4). Hence αὐτός, as in Latin *ipse*, is used of a lord—master ; as, αὐτὸς ἔφη.

e. Αὐτός, as in Lat. *ipse*, is used of that which is spoken of in the sense of αὐτὸς οὗτος, *the very one*. So especially the neuter : Plat. Rep. p. 362 D αὐτό, ἧ δ' ὅς, οὐκ εἴρηται, ὁ μάλιστα ἑδεῖ ρηθῆναι^b : Id. Char. p. 166 B ἐπ' αὐτὸ ἡκεῖς ἐρευνῶν, ὅτε διαφέρει.

f. Joined with ordinal numerals, it means *himself in person*, and is generally used of the chief of an expedition : Thuc. I. 46 Κορινθίων στρατηγὸς ἦν Ξενοκλείδης—πέμπτος αὐτός, *he with four subordinate generals*.

4. When the verb is followed by a reflexive pronoun in gen., dat., or acc., the reflexive sense has an emphasis laid upon it by the use of the nom. αὐτός, which brings the *self* of the subject forward as if it were distinct from the *self* of the object : Od. α, 33 οἱ δὲ καὶ αὐτοὶ σφῆψιν ἀσασθαλίῃσιν ὑπὲρ μόρον ἄλγε' ἔχουσιν, *(they themselves, no others,)* just as in Latin, *sud ipsi temeritate* ; while v. 7 αὐτῶν γὰρ σφετέρῃσιν ἀσασθαλίῃσιν δλοῖτο signifies, *sud ipsorum temeritate, by their own follies, not those of another* : Soph. Antig. 1177 (Αἴμων δλωλεν) αὐτὸς πρὸς αὐτοῦ : Plat. Phæd. p. 94 E οὔτε γὰρ ἂν Ὅμηρῳ ὁμολογοῖμεν, οὔτε αὐτοὶ ἡμῖν αὐτοῖς. In this idiom, αὐτός is placed between the preposition (or the article) and the reflexive pronoun ; as, Æsch. Ag. 836 τοῖς αὐτὸς αὐτοῦ πῆμασιν βαρύνεται : Id. Prom. 929 τοῖον παλαίστην νῦν παρασκευάζεται ἐπ' αὐτὸς αὐτῷ.

^a Stallb. ad loc.

^b Ibid.

5. Αὐτός is sometimes followed by a relative sentence, and then stands instead of the simple οὗτος or ἐκείνος: Eur. Troad. 668 ἀπέπτυσ' αὐτήν, (*her, not her herself,*) ἤ τις ἄνδρα τὸν καινοῖσι λέκτροις ἀποβαλοῦσ' ἄλλον φιλεῖ. Especially Plato; as, Charm. p. 166 B ἐπ' αὐτὸ ἤκει εἰρευνῶν, ὅτῳ διαφέρει—ἡ σωφροσύνη: Parm. p. 130 C ἐν ἀπορίᾳ—περὶ αὐτῶν γέγονα, πότερα χρὴ φάμαι ὥσπερ περὶ ἐκείνων ἢ ἄλλως. This is rarely found in other good authors: but see Eur. Iph. A. 1025. Thuc. VII. 34 νομίσαντες δι' αὐτὸ οὐχ ἡσσᾶσθαι, δι' ὅπερ οὐδ' οἱ ἕτεροι νικᾶν: Xen. M. S. III. 10, 14.

6. Αὐτός, in composition, sometimes signifies "*together with.*" So αὐτότοκος, *cum ipso fetu, young and all*: cf. Eumen. 404.^a

7. Αὐτός is also very often used for the simple personal pronoun (*he, her, it, see §. 654.*), the reflexive sense being lost.

Prospective use of the III. Personal and the Demonstrative Pronouns.

§. 657. 1. The III. personal pronoun, οὗ, οἱ, ἐ, μίν, and the demonstrative, ὅ, ἡ, τό, are often used in Homer to direct the reader's attention to some substantive which is to follow, and as it were to prepare the way for it: Il. α, 488 αὐτὰρ δὲ μῆνιε, νηυσὶ παρήμενος ὠκυπόροισιν, Διογενὴς Πηλεΐος υἱός, πόδας ὠκὺς Ἀχιλλεύς: Il. υ, 321 αὐτίκῃ τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν Ἀχλὺν, Πηλεΐδῃ Ἀχιλλῆϊ: Il. φ, 249 ἵνα μιν παύσειε πόνοιο, δῖον Ἀχιλλῆα: Od. α, 125 ἡ δ' ἔσπετο Παλλὰς Ἀθήνη. In the Post-Homeric writers we find this more rarely, sometimes in Attic in the formula, ὁ (οἱ, τό) μίν, and ὁ (οἱ, τό) δέ.

2. Similarly the neuter demonstrative, ταῦτα, τοῦτο, rarely ἐκεῖνο is used

(a) To prepare the way for a following substantive; as, Od. α, 159 τοῦτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ δοιδή: Plat. Gorg. p. 478 C οὐ γὰρ τοῦτ' ἦν εὐδαιμονία, ὡς ἔοικε, κακοῦ ἀπαλλαγῇ, ἀλλὰ τὴν ἀρχὴν μηδὲ κτήσις: Id. Apol. p. 37 A τοῦτου τιμῶμαι, ἐν πρυτανείῳ σιτήσεως: Id. Rep. p. 583 D τοῦτο γὰρ τότε ἦδ' ἴσως καὶ ἀγαπητὸν γίγνεται ἡσυχία: Ibid. p. 606 B ἐκεῖνο κερδαίνειν ἡγείται, τὴν ἡδονήν.

(b) For a whole sentence (τοῦτο, more rarely τόδε): Plat. Gorg. p. 515 E ἀλλὰ τόδε μοι εἰπὲ ἐπὶ τούτῳ, εἰ λέγονται Ἀθηναῖοι διὰ Περικλέα βελτίους γεγονέναι: Demosth. p. 41, 5 ἀλλ' οἶδεν, ἄνδρες Ἀθ., τοῦτο καλῶς ἐκείνος, ὅτι ταῦτα μὲν ἔστιν ἅπαντα τὰ χωρία ἀθλα τοῦ πολέμου κείμενα ἐν μέσῳ: Soph. Œ. R. 819 καὶ τὰς οὐτὶς ἄλλος ἦν ἡ γὰρ π' ἐμαυτῷ τὰςδ' ἀρὰς ὁ προστιθείς. This usage is very common before infinitives, generally without the article, as early as Hom.; as, Od. α, 82 εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσιν, νοστήσῃα Ὀδυσῆα δαΐφρονα: Plat. Apol. S. p. 38 C ἀπὸ τοῦ αὐτομάτου ἂν ὑμῖν τοῦτο ἐγένετο, ἐμὲ τεθνάναι δὴ. So also in gen., dat., and acc.; as, Plat. Gorg. p. 474 E οὐ δὴπου ἐκτὸς τούτων ἔστι τὰ καλὰ, τοῦ ἡ ὠφέλεια εἶναι ἡ ἡδὲα ἡ ἀμφοτέρα: Id. Ap. S. p. 35 C οὐ γὰρ ἐπὶ τούτῳ κάθηται ὁ δικαστής, ἐπὶ τῷ καταχαρίζεσθαι τὰ δίκαια. Even before a participle with article: Plat. Legg. p. 680 D μὴν οὐκ ἐκ τούτων, τῶν κατὰ μίαν οἰκίαν κατὰ γένος διεσπαρμένων (τοιαῦται πολιτεῖαι γίνονται). See also §. 780. Obs. 2.

^a Blomfield Gloss. Ag. 134.

Retrospective Power of the Demonstrative and Personal Pronouns.

§. 658. On the other hand, after a substantive or pronoun, between which and its verb another sentence intervenes, or on which emphasis is to be laid, it is not unusual to place *οὗτος* or (especially) *αὐτός*, to recall the preceding substantive to the mind, or to bespeak especial attention to it.—See also §. 655. *Obs.* 3. As early as Homer, though but rarely : *Il.* α, 300 τῶν δ' ἄλλων ἃ μοι ἔστι, τῶν οὐκ ἂν τι φέροις. Also rarely in dramatists ; as, *Soph. Cē. R.* 386 εἰ τῆσδε γ' ἀρχῆς οὐνεχ', ἣν ἐμοὶ πόλις—εἰσεχειρῖσιν, ταύτης Κρέων ἐκβαλεῖν ἱμεῖρεται. Very frequently in prose, especially *Herodotus* ; as, *III.* 63 ὁ δέ μοι Μάγος, τὸν Καμβύσης ἐπίτροπον τῶν οἰκίαν ἀπέδειξε, οὗτος ταῦτα ἐνετείλατο : *Ibid.* 85 τῶν θηλέων ἵππων μίην, τὴν ὁ Δαρείου ἵππος ἔστεργε μάλιστα, ταύτην ἀγαγὼν ἐς τὸ προάστειον κατέδησε : *Thuc.* *IV.* 69 αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις λαμβάνουσαι, αὗται ὑπῆρχον ἔρυμα : *Id.* *VIII.* 61 Λέοντα—, ὅς—ξυνηξήλαθε τοῦτον κεκομμημένοι : *Plat. Rep.* p. 398 Α ἄνδρα δὴ, ὡς ἔοικε, δυνάμενον ὑπὸ σοφίας παντοδαπὸν γίγνεσθαι καὶ μιμῆσθαι πάντα χρήματα, εἰ ἡμῖν ἀφίκοιτο εἰς τὴν πόλιν—προσκυνούμεν ἂν αὐτόν, (for the sake of clearness :) *Xen. Cyr.* *VI.* 1, 17 ὑμεῖς δὲ τὰ πρόσσορα ὑμῖν αὐτοῖς τῆς Ἀσσυρίας, ἐκεῖνα κτᾶσθε καὶ ἐργάζεσθε : *Demosth.* p. 837, 6 αὐτὴν δὲ τὴν διαθήκην—ταύτην δ', where also δέ is repeated to increase the emphasis. So in *Antithesis* : *Hdt.* *IV.* 165 ἡ δὲ μήτηρ Φερεσίμη τῷς μὲν Ἀρκεσίλαος κ. τ. λ.—ἡ δὲ εἶχε κ. τ. λ. : *Xen. M. S. I.* 2, 24 Ἀλκιβιάδης—ὥσπερ οἱ τῶν γυμνικῶν ἀγώνων ἀθληταὶ ῥαδίως πρωτεύοντες ἀμελοῦσι τῆς ἀσκήσεως, οὕτω κἀκεῖνος ἡμέλησεν αὐτοῦ. So also personal pronouns are thus repeated (the enclitic form being always used in the second) : *Soph. Cē. C.* 1407 μήτοι με—μή μ' ἀτιμάσθητέ γε : *Eur. Phœn.* 507 ἐμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα τεθράμμεθ', ἀλλ' οὖν ξυνετά μοι δοκεῖς λέγειν : *Xen. Cyr.* *IV.* 5, 29 σκέψαι δὲ καί, οἷψ ὄντι μοι περὶ σέ οἶος ὦν περὶ ἐμὲ ἔπειτά μοι μέμφη.

Obs. For Relative Pronoun, see *Syntax of Relative Sentences*, §. 816 sqq.

Indefinite Pronoun τίς, τί.

§. 659. 1. The indefinite pronoun often has in its substantival force a collective sense, like the English indefinite “one :” even in *Homer* very usually ; as, οὐκ ἂν τις εὖρο ἀνδρα σοφώτερον. It often has an ironical force, and signifies a great number ; as, *Demosth.* p. 42, 8 ἀλλὰ καὶ μισεῖ τις ἐκείνον (Φίλιππον), ὃ ἄνδρες Ἀθ., καὶ δέδιεν καὶ φθονεῖ^a.

2. It is also used in all its cases for ἐγώ, σύ : *Arist. Thesm.* 603 ποῖ τις τρέφεται ; (for ἐγώ) : *Soph. Aj.* 1138 τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινα (for σοί) : *Plat. Alc. II.* init.—*Socr.* φαίνη γέ τι ἐσκυθρωπακέναι τε καὶ εἰς γῆν βλέπειν ὥς τι συννοούμενος : *Alc.* καὶ τί ἂν τις συννοοῖτο ; (for ἐγώ).

3. When joined with substantives, it supplies the place of the indefinite article (see §. 446, *Remark*).

4. When joined with adjectives, indefinite numerals, and adverbs, it brings these words more prominently forward, by either increasing or weakening the notion, according as the meaning of the word or the context requires ; as, μέγας τις, μικρός τις, πᾶς τις, ἕκαστός τις, οὐδεὶς

^a Bremi ad loc.

τις, ὀλίγοι τινές, ποῖός τις, πόσος τις : Plat. Rep. p. 432 C δύσβατός τις ὁ τόπος φαίνεται καὶ κατάσκοπος, as in Lat., Cic. Acad. II. 1 *incredibilis quaedam ingenii magnitudo*—; *habuit enim divinam quandam memoriam rerum*. —βραχύ τι, ὁμοῦ τι, ἑγγύς τι, σχεδόν τι, πᾶν τι, παντάπασί τι, πολύ τι, οὐδέν τι, πᾶλαι τι, διαφερόντως τι : Hdt. III. 38 οὕτω νομίζουσι πολλὸν τι καλλίστους τοὺς ἐαυτῶν νόμους ἕκαστοι εἶναι : Eur. Alc. 79 ἀλλ' οὐδὲ φίλων τις πέλας οὐδεὶς. A word may also intervene : Plat. Phæd. p. 63 E ἀλλὰ σχεδὸν μὲν τι ᾔδεν^a : Id. Lysid. p. 204 E οὐ γὰρ πᾶν, ἔφη, τι αὐτοῦ ὄνομα λέγουσιν : Id. Lachet. p. 192 C σχεδὸν γάρ τι οἶδα.

Obs. 1. Hence the substantival sense of τις : *eximius quidam, eximium quiddam*, as the Latin, *aliquis, aliquid*. In this meaning τις is always accented, and generally placed before its verb : Eur. El. 939 ἤχεις τις εἶναι, *you boasted you were somebody* ; Plat. Amat. p. 133 C τὸ μὲν πρῶτον ἔδοξε τὶ εἰπεῖν. So also τὶ δρᾶν, *to do some wrong*.

5. When joined with pronouns and cardinal numerals, τις expresses indefiniteness ; as, Plat. Symp. p. 175 B ἕθες τι τοῦτ' ἔχει : Id. Gorg. p. 522 D αὐτῇ τις βοήθεια. So οὕτω δὴ τι, *sic fere*.—Τρεῖς τινές, *some three*. So Shakespeare, "*We four set upon some dozen* : " Plat. Rep. p. 601 D ταύτας τῶς τρεῖς.

Obs. 2. The phrase adopted from common life by Herodotus and the Attic writers ἢ τις ἢ οὐδεὶς signifies "*scarcely any one* : " Hdt. III. 140 ἀναβέβηκε δ' ἢ τις ἢ οὐδεὶς κω παρ' ἡμέας αὐτῶν : Xen. Cyr. VII. 5, 45 τούτων τῶν περιστηκότων ἢ τινα ἢ οὐδένα οἶδα : Plat. Apol. p. 17 B οὕτοι μὲν οὖν, ὥσπερ ἐγὼ λέγω, ἢ τι ἢ οὐδὲν ἀληθὲς εἰρήκασιν, i. e. *nihil propemodum veri dixerunt^b, they have said scarcely a word of truth*.

6. Τις is sometimes omitted, where it is very indefinite, the very indefiniteness suggesting τις. See §. 373. 5.

Position of τις.

§. 660. The regular position of τις is as an enclitic after the word to which it belongs, as ἀνὴρ τις, καλὸς τις ἀνὴρ, but it is sometimes in closely connected combinations of words placed before it ; as, Il. π. 406 ὥς δ' ὅτε τις φῶς : Demosth. p. 123, 47 ἔστι τοίνυν τις εὐήθης λόγος. When τις refers to two members of the sentence, it is sometimes joined to the latter ; as, Plat. Phileb. p. 43 A οὐτε ἡδονὴ—οὐτ' ἂν τις λύπη. The Ionic frequently places it between the genitive depending on it, and the article belonging to the genitive ; as, τῶν τις λερέων for τῶν λερέων τις.

Obs. 1. The enclitic τις seems never to have been placed at the beginning of the sentence by the old writers. In such passages as Æsch. Choeph. 111, 650. Eur. Phœn. 1097. Bacch. 69. Suppl. 1186. τις must be taken as interrogative, and written τίς.

Obs. 2. Τις is sometimes found at the beginning of such sentences, as, according to the ancient system of punctuation, were considered as separate sentences ; as, Theocr. I. 32 ἐντοσθεν δὲ γυνά, τι θεῶν δαίδαλμα, τέτυκται.

^a Stallb. ad loc.

^b Stallb. ad loc.

SYNTAX OF THE INFINITIVE AND PARTICIPLE.

§. 661. 1. The same relations of time, cause, mode (not place), which are expressed by the cases, are also expressed by the infinitive and participle.

2. The relation of time is expressed either by the simple participle, or the participle in construction with a substantive; as, ταῦτα ποιήσας ἀπέβη, *after this act*; τοῦ ἔαρος ἐλθόντος τὰ ἀνθὴ θάλλει, *on the approach of spring*; the causal relation (of cause and effect), either by infin., as μέλλω γράφειν, or by a participle, as τιμώμενος χαίρει—θεοῦ διδόντος πάντα ἂν γίγνοιτο—παρεσκευάζουτο πολέμησόντες: the modal relation by the simple participle, as γελῶν εἶπε.

Remarks on the notions expressed by the Infinitive and Participle.

§. 662. 1. The Infinitive expresses the notion of the verb in a substantival, the Participle in an adjectival form, abstractedly, without the relations of mood or person; but they retain the temporal relations of the verb, and follow its construction; as, πάντα τὰ προσήκοντα εὖ πράττειν καλὸν ἔστιν—ὁ τὴν ἐπιστολὴν καλῶς γράψας παῖς.

2. The adjectival nature of the participle is clearly seen in its agreement with the form of the adjective, and also in its use as an attributive of the subst. And though the infinitive differs from the substantive in its form, yet its substantival character is apparent in its use, and also from the fact that it is joined with the article. In Sanscrit also the infinitive is used as a substantive, though it retains the government of its verb.

3. The infinitive without the article also differs from the substantive, in that it always depends on some verbal notion, (verb, or adjective or substantive with ἐστί), even when apparently it is used as the subject; as, οὐ κακόν ἐστι βασιλεύειν, *it is not bad that one should be king*; and therefore always has the nature of an object in government, as the equivalent notion of the verb, the effect, &c. (ἐλπίζω νικήσειν=*spero victoriam*—ἤμω μαρθάνειν, πείθω σε ταῦτα ποιεῖν). The Indian infinitive, which is always the object, has the accusative termination.

4. In course of time the article was prefixed to the infinitive, to mark more clearly its substantival character; and by this form, which differs from the substantive only as expressing abstract notions, and retaining the government of its verb, may be expressed all the relations signified by the cases, or by the cases with a preposition.

5. In the Oratio obliqua the infinitives are seemingly independent, but they depend really on a verb of saying or thinking, implied in the form of the sentence or passage.

INFINITIVE.

Without the Article.

§. 663. 1.—*a.* As subject : Il. κ, 173 ἐπὶ ξυροῦ ἴσταται ἀκμῆς ἢ μάλα λυγρὸς δλεθρος Ἀχαιοῖς ἡὲ βιώναι : Od. α, 392 οὐ μὲν γάρ τι κακὸν βασιλεύεμεν : Æsch. Ag. 584 ἀεὶ γὰρ ἡβᾷ τοῖς γέρουσιν εὖ μαθεῖν : Eur. Med. 652 μόχθων δ' οὐκ ἄλλος ὑπερθευ, ἡ γὰρ πατρίας στέρεσθαι : Hdt. III. 81 ὁ μὲν γὰρ, εἴ τι ποιέει, γινώσκων ποιεῖ· τῷ δὲ οὐ γινώσκων (*intelligentia*) ἐνι.

Obs. The verbal element in the infin. does not allow of its taking an attributive adjective, as καλὸς θάνατος, but in place thereof the adverb is used, as καλῶς θνήσκειν.

2. So also it is used in apposition to a nominative ; as, Eur. Hec. 5 κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνικῷ : Il. μ, 243 εἰς οἴωνός ἄριστος, ἀμύνεσθαι περὶ πάτρης : Hdt. I. 32 εἰ μὴ οἱ τύχη ἐπίσποιτο, πάντα καλὰ ἔχοντα τελευτῆσαι εὖ τὸν βίον.

3. After a demonstrative, to explain it either alone or with an adj. or subst. : Od. α, 370 ἐπεὶ τόγε καλὸν ἀκούμεν ἔστιν ἀοιδοῦ : cf. δ, 197. Hdt. VI. 23 μισθὸς δὲ οἱ ἦν εἰρημένος ὃ δε ὑπὸ τῶν Σαμίων, πάντων—τὰ ἡμίσεα μεταλαβεῖν : Eur. Med. 259 τοσοῦτον οὖν σοῦ τυγχάνειν βουλήσομαι, σιγᾶν. See also §. 657. 2. ; and for the infinitive after a relative, §. 835. 2.

Obs. For the phrase τῆς ἐξ ἐμοῦ γῆμαι Hdt. VI. 130, see §. 457. 3.

δ. Object.—The infinitive as the object stands as the accusative after the verb. If the particular relations of the gen. or dat. are to be distinctly signified, the article is added, as it always is when a preposition is joined to an infinitive.

§. 664. The infinitive occurs as the object with the following classes of verbs and adjectives.

A. Verbs which signify any sensual or mental energy of the subject, or some expression of such energy :

Verbs which denote a motion of the will ; the infinitive denotes the aim, or the result thereof ; as, βούλομαι, θέλω, ἐθέλω, μέλλω, ἐπιθυμῶ, μέμνη, δικαιῶ, σπουδάζομαι, προθυμῶμαι, διανοοῦμαι, πρόθυμός εἰμι, ἐπιχειρῶ, πειρῶμαι, βουλεύομαι, παρασκευάζομαι, μηχανῶμαι, τολμῶ, ἀνέχομαι, ὑπομένω, ἔτλην, εἴωθα,—δέομαι (*I pray*), λίσσομαι, ἱκετεύω, παραινῶ, ἐπιτρέλλω, παροξύνω, πείθω, ἀναγιγνώσκω, (*persuadeo*, Ion.), συμβουλεύω, νεύω, κελεύω, προστάττω, λέγω (*judge*)—πείθω, εἰδῶ, περιορῶ,

ἐπιτρέπω, (*allow*), συγχωρῶ, ἀμελῶ &c. So also the contraries thereof; *as*, δέδοικα, φοβοῦμαι, φοβερὸν οἱ φόβος ἐστί, φέγω, ἀναβάλλομαι, ὀκνῶ, αἰσχύνομαι, αἰσχρὸν ἐστίν,—ἔχω (*take hold of*), κατέχω, κωλύω, εἶργω, ἀπαγορεύω &c. Βούλομαι, μέλλω γράφειν—ἐπιθυμῶ πορεύεσθαι—τολμῶ ὑπομένειν τὸν κίνδυνον—παραίνω σοι γράφειν: *Il.* λ. 783 Πηλεὺς μὲν ᾧ παιδὶ γέρων ἐπέτελλ' Ἀχιλλῆϊ, αἶψιν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων: *Hdt.* VI. 75 τὴν Πυθίην ἀνέγνωσε τὰ περὶ Δημόρτητον γενόμενα λέγειν; *Ibid.* 83 οὗτος τοὺς δούλους ἀνέγνωσε ἐπιθέσθαι τοῖσι δεσπότῃσι: *Id.* V. 49 ἀναβάλλομαι τοι ἀποκρίνεσθαι: *Id.* VII. 11 τοῦτό σε ῥύσεται μηδένα ἄξιον μισθὸν λαβεῖν: *Thuc.* III. 110 τῇ ἄλλῃ στρατιᾷ ἅμα παρεσκευάζετο βοηθεῖν ἐπ' αὐτούς.—Κωλύω σε ταῦτα ποιεῖν: *Eur. Hec.* 768 πατήρ νυν ἐξέπεμψεν ὀρρωδῶν θανεῖν: *Id. Troad.* 718 λέξας ἀρίστον παῖδα μὴ τρέφειν πατρός, *that one should not bring up*: *Id. Or.* 263 σχίσω σε πηδᾶν: *Id. Alc.* 11 δὲν θανεῖν ἐρρυσάμην: *Plat. Gorg.* p. 457 Ε φοβοῦμαι διελέγχειν σε: *Id. Lys.* p. 207 Ε διακωλύουσι τοῦτο ποιεῖν, δ ἂν βούλη: *Id. Phæd.* p. 98 D ἀμελήσας τὰς ὥς ἀληθῶς αἰτίας λέγειν: *Demosth.* p. 16, 23 τίς ἂν αὐτὸν ἔτι κωλύσει δεῦρο βαδίζειν. So after the optative as a wish; εἴη μοι τυχεῖν &c.

Obs. 1. Here also belongs μένειν and its compounds—to wait for, to expect, (wherein is implied the notion of “wishing”) followed by the infin.: *Il.* ο. 599 τὸ γὰρ (*quapropter*) μένε μητιέτα Ζεὺς, νηὶς καιομένης σέλας ὀφθαλμοῖσιν ἰδέσθαι: *Od.* α. 422 μένον δ' ἐπὶ ἔσπερον ἐλθεῖν, like μένειν Ἡῶ διαν: *Æsch. Ag.* 460 μένει δ' ἀκοῦσαι τι μου μέριμνα νυκτιρηφέας, *expects to hear*: *Plat. Rep.* p. 375 C οὐ περιμενοῦσιν ἄλλους σφᾶς διολέσαι, ἀλλ' αὐτοὶ φθῆσονται αὐτὸ δράσαντες: *Hdt.* VIII. 15 ἀνέμειναν.

Obs. 2. Πείθειν, to persuade, generally takes its object in a substantival sentence expressed by ὥς and the verb, rarely the infin. (see §. 665.): *Xen. M. S. princ.* πολλάκις ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην, ὥς ἄξιός εἴη θανάτου τῇ πόλει.

Obs. 3. To mark the notion of “the effect,” &c. more clearly, the old writers added ὥστε to the infinitive with these verbs. Homer once: *Il.* ι. 44 εἰ δέ σοι αὐτῷ θυμὸς ἐπίσσυται, ὥστε νέεσθαι: *Soph. OE. C.* 1350 δικαίων, ὥστ' ἐμοῦ κλύειν λόγους: *Eur. Hipp.* 1327 Κύπρις γὰρ ἤθελ', ὥστε γίγνεσθαι τᾶδε. Often after πείθειν; *as*, *Soph. Phil.* 389 ἔπεισεν, ὥστε—ᾄγειν: *Hdt.* VII. 6 ἀνέπεισε Ξέρξεια, ὥστε ποιεῖν ταῦτα: *cf.* VI. 5. Also συγχωρεῖν ὥστε in *Thucyd.* Sometimes also to mark yet more distinctly the notion of “intention” or “purpose,” ὅπως or ὥς is used with the conj. or opt., or ind. fut., instead of the infin.: *Od.* θ. 344 λίσσεται δ' αἰεὶ Ἥφαιστον κλυτοεργόν, ὅπως λύσειεν Ἀργα: *Hdt.* III. 44 ἐδεήθη, ὅπως ἂν δέοιτο στρατοῦ and elsewhere: *Xen. Cyr. I.* α. 13 βουλεύομαι, ὅπως σε ἀποδρῶ: γλίχεσθαι also is followed by ὥς with ind. fut. So in Attic prose, προθυμείσθαι, διανοεῖσθαι, μηχανᾶσθαι, παρακαλεῦεσθαι, διακαλεῦεσθαι, παρασκευάζεσθαι with ὥς and indic. fut.

§. 665. 1. Verbs which signify the operation of some power of thought, or feeling, or sense, or the expression thereof. The

infinitive stands as the equivalent accusative of that in which the feeling rests or consists: ἡγοῦμαι, νομίζω, ἔλπομαι, ἐλπίζω, θαυμάζω, εὖχομαι, λογίζομαι, δοκῶ, κινδυνεύω, φαίνομαι (*videri*)—δοκεῖ (*placet*)—προαιρούμαι (*statuo*)—εἶδω, μαρθάνω, γινώσκω—λέγω, φημί, ἀγγέλλω, &c.; and their contraries, ἀρνούμαι, ἀπιστῶ, καταρνούμαι &c.: κλύω &c.: Hdt. III. 53 συνεγινώσκετο ἐωυτῷ οὐκέτι εἶναι δυνατὸς τὰ πρήγματα ἐπορᾶν τε καὶ διέπειν: Id. VIII. 108 δοκεῖ ἐπιδιώκειν: Thuc. III. 74 ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρῆναι.—Ἐφη εἶναι στρατηγός.—Ὁ Ἀλέξανδρος ἔφη εἶναι Διὸς υἱός: Hdt. VII. 129 ἀωννύμους τοὺς ἄλλους εἶναι ποιεῖ: Id. V. 97 στρατηγὸν ἀποδέξαντες αὐτῶν εἶναι Μελάνθιον: cf. V. 55. Id. II. 44 τὰς ὀνομάζουσι Δήλιοι εἶναι Ὑπερόχην τε καὶ Λαοδίκην: Plat. Prot. p. 311 E σοφιστὴν—ὀνομάζουσί γε τὸν ἄνδρα εἶναι.—Λέγω εἶδέναι ταῦτα—μαρθάνω ἱππεύειν: Xen. M. S. I. 2, 49 Σωκράτης τοὺς πατέρας προπηλακίζειν ἐδίδασκε, πείθων μὲν τοὺς ξυνόντας αὐτῷ σοφωτέρους ποιεῖν τῶν πατέρων: Plat. Prot. p. 346 B Σιμωνίδης ἡγήσατο καὶ αὐτὸς ἢ τύραννον ἢ ἄλλον τιτὰ τῶν τοιούτων ἐπαινεῖσαι, *thought that he must*: Eur. Or. 555 ἐλογισάμην μ' ἀμύναι, *I considered that I must help*.

Obs. Ὅστε is also used with the infinitive after these verbs to denote more clearly the effect or consequences: Eur. Or. 52 ἐλπίδα δὲ δὴ τιν' ἔχομεν, ὅστε μὴ θανεῖν. And also a substantival sentence with ὥς or ὅτι is used instead of infin.

2. So also expressions which imply any of the notions in this and the foregoing section; as, Eur. Med. 785 δῶρα φέροντας (=ικετεύοντας) τήνδε μὴ φεύγειν χθόνα: Ibid. 1051 ἀλλὰ τῆς ἐμῆς κάκης (=θαυμάζω), τὸ καὶ προέσθαι μαλθακοὺς λόγους φρενί.—(See §. 679.)

§. 666. 1. After verbs or adjectives which express the notion of *ability, efficacy, power, capacity, causing*, or their contraries; as, δύναμαι, δυνατός, ἀδύνατος, οἶός τ' εἰμί, also οἶός εἰμι (οὐχ οἶός εἰμι), ἔχω—ἔστι, πάρεστιν, ἔξεστιν, ἔνεστι (*licet*),—ποιῶ, δεινός (*strong, clever*), ἱκανός, ἐπιτήδειος, ὀλίγος, ἥσων εἰμί &c.—so τοιόσδε, τοιοῦτος, ποῖός εἰμι &c. (but rarely and rather poetic),—αἰτιός εἰμι (*auctor sum*),—κατεργάζομαι, διαπράττομαι. The infinitive stands as the equivalent accusative. Δύναμαι ποιεῖν ταῦτα: Od. ι, 411 νοῦσόν γ' οὕτως ἔστι Διὸς μεγάλου ἀλέασθαι: Il. ν, 483 δε μάλα κάρτερός ἐστι μάχη ἐνι φῶτας ἐναίρειν: Eur. Med. 229 ἐν ᾧ γὰρ ἦν μοι πάντα γινώσκειν καλῶς: Od. φ, 173 οὐ γάρ τοι σέ γε τοῖον ἐγείνατο πότνια μήτηρ, οἶόν τε ῥυτῆρα βιοῦ τ' ἔμεναι καὶ διστῶν: Od. β, 271 εἰ δὴ τοι σοῦ πατὴρ ἐνέστακται μένος ἠδ', οἷος ἐκείνος ξην τελέσαι ἔργον τε ἔπος τε: Il. ζ, 463 τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἡμαρ: cf. Od. β, 60.

Od. φ, 195 ποίοι κ' εἶρ' Ὀδυσσῆϊ ἀμυνόμεν. (So Od. ρ, 20 τηλίππος; Hdt. III. 34 κοῖος :) Il. ω, 369 γέρον δέ τοι οὗτος ὀπηδεῖ ἄνδρ' ἀπαμύνασθαι, τοο *worth to* : Hdt. VI. 109 ὀλίγους γὰρ εἶναι στρατιῇ τῇ Μῆδων συμβαλλεῖν : Id. VII. 9 ὀλίγον ἀπολιπόντι ἀπέκασθαι : Id. II. 20 τοὺς ἐτησίας ἀνέμους εἶναι αἰτίους πληθύνειν τὸν ποταμόν : cf. III. 12. Οἷός τ' εἰμὶ ποιεῖν ταῦτα : Xen. Cyr. I. 4, 12 τίς γὰρ ἂν—σου γε ἱκανώτερος πεῖσαι : Ibid. δεινότετος λαλεῖν : Ibid. III. 18 δεινότερος διδάσκειν.

2. After verbs expressing action, to denote the object or effect thereof : Thuc. VIII. 29 ξυμπλέων παραδούναι τὰς ναῦς.—διδάσκειν σε γράφειν—ποιῶ σε γελᾶν &c.

Obs. 1. Ὡστε is also joined with the infin. after these verbs to mark the aim more strongly : Soph. Phil. 656 ἀρ' ἔστιν, ὥστε ἀγγύθεν θεὸν λαβεῖν ; Id. El. 1446 πάρεσθ' ἀρ' ἡμῖν, ὥστε—μαθεῖν : Plat. Legg. p. 709 Ε ἔξεις, ὥστε—διοικῆσαι : Id. Prot. p. 338 C ἀδύνατον ὑμῖν, ὥστε Πρωταγόρου τοῦδε σοφώτερόν τινα εἰσθαι^a : Id. Phædr. p. 269 D τὸ μὲν δύνασθαι, δ' Φαῖδρε, ὥστε ἀγωνιστὴν τέλειον γενέσθαι^b. So often Plat. ἱκανὸς ὥστε : Xen. Ages. I. 37 ἐποίησεν (sc. Agesilaus), ὥστ' ἄνευ φυγῆς καὶ θανάτων—τὰς πόλεις διατελέσαι. After ποιεῖν, instead of infin., we sometimes find ὥπως with ind. fut., when the notion of “*taking care*,” is to be expressed : Hdt. I. 8 ποίειε δ' κως ἐκείνην θεήσεται. (See §. 812. 2.) So also ὥς with fut. : Arist. Ran. I 249 ἔχω γ' ὥς αὐτὸν ἀποδείξω κακόν.

Obs. 2. When the infinitive is used with ἐστὶ and a neuter adjective, as δικάιόν ἐστι τοῦτο ποιεῖν, the infinitive is the subject, and not the object.

§. 667. B. The infin. is also used,

After various adjectives and even subst., to limit or explain the application of the notion thereof to the subject of the verb. The accusative stands as the equivalent accusative : ἀξίος, δίκαιος (*worthy*), δόκιμος, ἡδύς, ῥᾶδιος, χαλεπός &c., θαῦμα, φόβος. Ἀξίός ἐστι θαυμάζεσθαι : Il. κ, 437 ἀλεγεινοὶ δαμήμεναι, *difficiles ad domandum* : Hdt. IV. 53 Βορυσθένης πίνεσθαι ἡδιστός ἐστι, *dulcissimus ad bibendum*, (πίνεσθαι defines the ἡδιστός :) Id. VI. 112 τέως δὲ ἦν τοῖσι Ἕλλησι καὶ τὸ οὖνομα τὸ Μῆδων φόβος ἀκοῦσαι, *a horror to hear*,—Θαῦμα ἰδέσθαι, *a wonder to see* : Plat. Symp. p. 185 D δίκαιος εἰ ἢ παῦσαι με τῆς λυγγὸς ἢ λέγειν ὑπὲρ ἐμοῦ.

Obs. 1. Homer also uses the infin. with adjectives in the same way as the accus. (§. 579.) to express that in which the quality consists : Il. κ, 437 θείων (= πύδας) δ' ἀνέμοισιν ὁμοιοὶ (ἵπποι) : Od. θ, 123 θείων ἀριστος : Il. ο, 570 οὔτε ποσὶν θάσσω, οὐτ' ἄλκιμος, ὥς σὺ, μάχεσθαι. So also after the phrase, καίνεσθαι τινα, *to surpass a person in* : Od. γ, 283 ἐκείνῳ φύλ' ἀνθρώπων νῆα κυβερνῆται. The phrase ἐκὼν εἶναι may possibly be explained by this analogy, “*willing (εἶναι=οὐσίαν) according to his real nature*,” that is *really*. See §. 679. 3.

^c Stallb. ad loc.

^d Heindorf ad loc.

Obs. 2. After the analogy of θαῦμα ἰδέσθαι, we find the infin. after verbs of "appearing," "showing oneself:" δρᾶν, εἰσορᾶν, ἰδεῖν, ἰδέσθαι: Od. 4, 143 οὐδὲ προϊφαίνεται ἰδέσθαι, non apparebat ad conspiciendum, i. e. nec se præbebat conspiciendum: Hesiod. Theog. 700 εἶσατο δ' ἅντα ὀφθαλμοῖσιν ἰδεῖν ἠδ' ὀσσεσιν ὄσσαν ἀκοῦσαι αὐτως, ὡς ὅτε γαῖα καὶ οὐρανὸς εὐρύς ὑπερθεὶν πύλνατο: Ibid. 216 τοῖος ἰδεῖν ἐφάρη: Plat. Phæd. p. 84 C ὁ Σωκράτης, ὡς ἰδεῖν ἐφαίνετο.

Obs. 3. With the adjectives and substantives of this and the preceding paragraph, the infin. act. or midd. is joined instead of the passive; as, καλὸς ἐστὶν ἰδεῖν, he is fair to look upon. The subject of the infin. is either easily supplied from the context; as, Il. σ, 258 τόφρα δὲ ῥήτεροι πολέμιζεν ἦσαν Ἀχαιοί, Achivi faciles erant (sc. nobis) ad devincendum, or is indefinite, in which case we may supply τινί: Hdt. VII. 59 ἰδοξε—τῷ Πέρσῃ ὁ χώρος εἶναι ἐπιτήδεος ἐνδιατάξαι τε καὶ ἐξαριθμῆσαι τὸν στρατόν, idoneus, in quo ordinaret aliquis &c.: Thuc. I. 138 ἄξιος θαυμάσαι: Plat. Phæd. p. 62 B λόγος δυνατὸς κατανοῆσαι (sc. cuius): Id. Phæd. p. 92 D ὑπόθεσις ἀξία ἀποδέξασθαι, digna quam quis accipiat: Id. Rep. p. 368 E ῥᾶν καταμαθεῖν: Id. Phæd. p. 110 B λέγεται εἶναι τοιαύτη ἡ γῆ αὕτη ἰδεῖν. With the dative: Id. Rep. p. 599 A ῥᾶδια ποιεῖν μὴ εἰδότε τὴν ἀλήθειαν: Eur. Med. 316 λέγεται ἀκοῦσαι μαλθακά, dulcia ad audiendum (sc. τινὶ ἀκοῦεν or ἀκούοντι, qui audit). Id. Or. 1153 sq. πάσαις γυναῖξιν ἀξία στυγεῖν ἔφν ἡ Τυνδαρίς παῖς.

Obs. 4. The infinitive active is often used where we should use the passive: ταῦτά ἐστι ἀξία θαυμάσαι, these things are fit to be wondered at; the verbal notion being referred to the actual subject of the feeling, rather than to the grammatical subject of the sentence: Eur. Med. 1060 ὅπως ἰχθόροις ἐγὼ παῖδας παρήσω τοῖς ἐμοῖς καθυβρίσαι, to be insulted.

§. 668. 1. After the verbs εἶναι, πεφυκέναι, with a substantive, to signify the object, or define the nature of the states expressed by those verbs: Il. ν, 312 νηυσὶ μὲν ἐν μέσσησιν ἀμύνειν εἰσὶ καὶ ἄλλοι. Often in Homer and other poets, and sometimes in prose: Soph. Phil. 80 ἐξοῖδα καὶ φύσει σε μὴ πεφυκότα τοιαῦτα φωνεῖν, μηδὲ τεχνῶσθαι κακὰ: Ibid. 88 ἔφην γὰρ οὐδὲν ἐκ τέχνης πράσσειν κακῶς: Demosth. p. 100, 42 ἐστὲ γὰρ ὑμεῖς οὐκ αὐτοὶ πλεονεκτῆσαι καὶ κατασχεῖν ἀρχὴν εὖ πεφυκότες. See also §. 666. 1.

2. After abstract substant. which with εἶναι or γίνεσθαι, express a verbal notion, to signify the application or effect thereof, as early as Homer with subst., which express some mental state: Il. μ, 245 σοὶ δ' οὐ δέος ἐστ' ἀπολέσθαι: Il. ν, 175 ἐπεὶ τοι θυμὸς ἀνάλτιον αἰτιάσθαι: Od. ζ, 314 ἐλπωρὴ τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἰκέσθαι. Also Il. ν, 98—ῥῆν δὴ εἶδεται ἡμᾶρ ὑπὸ Τρώεσσι δαμῆναι. In Attic, πράγματα, ἀσχολίαν, ὄχλον παρέχειν τινὶ &c., with infin.; as, Thuc. I. 16 ἐπεγίγνετο δὲ ἄλλοις τε ἄλλοθι κωλύματα μὴ αὐξηθῆναι: Xen. Ages. I. 7 ἀσχολίαν αὐτῷ παρέξειν στρατεύειν ἐπὶ τοὺς Ἕλληνας: cf. Cyr. IV. 5, 46. Anab. III. 2, 27. Plat. Phæd. p. 115 A. Demosth. p. 102, 53 ἡσυχίαν δὲ ποιοῦσιν ἐκείνῳ πράττειν, ὅτι βού-

λεται : Hdt. VII. 52 ἐπὶ τούτοις ἡ πᾶσα Περσικὴ στρατιὴ ἐγένετο διαφθεῖραι καὶ περιποιῆσαι.

Obs. The article τὸ is often added after substantives by writers after Homer : Plat. Rep. p. 465 B δέος δὲ τὸ τῷ πάσχοντι τοὺς ἄλλους βοηθεῖν : Xen. Anab. II. 5, 22 τῆς δοκίσεως προσγεγενημένης αὐτῷ τὸ κρατίστους εἶναι.

§. 669. 1. This infin. is also used with single words or phrases, or whole sentences, to complete or define the notion involved therein ; and expresses the nature, operation, effect, or intended effect.

After συμβαίνει, συνήνεικεν (Hdt.), accidit, κατέλαβε (Hdt.), accidit, ἔστι in the same sense, δεῖ, χρή, ἀνάγκη, δίκαιον, ὀφειλμένον εἶναι, καιρὸς εἶναι &c. ; also after ἀφίκετο, ἦλθεν, it came to : Hdt. VII. 166 συνέβη Γέλωνα νικᾶν : Id. VI. 117 συνήνεικε δ' αὐτόθι θωῦμα γενέσθαι τοιόνδε : Ibid. 103 καὶ μιν—κατέλαβε ἀποθανεῖν ὑπὸ τῶν Πεισιστράτου παίδων : Id. III. 71 ἐπεὶ τε δὲ ἐς Δαρεῖον ἀπῖκετο γνώμην ἀποφαίνεσθαι : Thuc. VIII. 76 ἡ Σάμος παρ' ἐλάχιστον ἦλθε τὸ Ἀθηναίων κράτος ἀφελέσθαι.

Obs. 1. Ὡστε is often used to define these notions of effect, &c. more clearly : Hdt. III. 14 συνήνεικε ὥστε : Thuc. V. 14 ξυνέβη ὥστε. So ἔστιν ὥστε Plat. Phæd. p. 103 E^a : γέγονεν ὥστε Isocr. p. 124 A : compare εἰ, ut with conjunct.

2. Lastly, the infin. is used with verbs of giving, taking, going, sending, causing, &c. to express the aim or object, and generally answers to the Latin Supine : Il. η, 251 Ἐλένην δώομεν Ἀτρεΐδῃσιν ἄγειν.—βῆ δ' ἰέναι *he stert forth to go*—ἤκομεν μαυθάνειν : Il. ι, 442 τοῦνεκά με προέηκε διδασκόμεναι τάδε πάντα : Od. α, 138 χέρνιβα δ' ἀμφιπόλος προχόφ' ἐπέχευε φέρονσα νύψασθαι : Hdt. VI. 23 τοὺς δὲ κορυφαίους (*principes*)—ἔδωκε τοῖσι Σαμίοις κατασφάζαι : Thuc. II. 27 τοῖς Αἰγυπίοις οἱ Λακεδαιμόνιοι ἔδωσαν Θυρέαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι : Plat. Apol. p. 33 B ὁμοίως καὶ πλουσίῳ καὶ πέννῃ παρέχω ἐμαυτὸν ἐρωτᾶν : cf. Arist. Nub. 441. Æsch. Eum. 831 φέροντα μὴ πράσσειν καλῶς.

Obs. 2. After a verb of “ giving,” when a dative of the person to whom any thing is given, is not expressed, the infin. pass. would seem to be the proper construction ; and sometimes, though very seldom, it is so found ; as, Plat. Charm. p. 157 B δε ἂν μὴ τὴν ψυχὴν παράσχη τῇ ἐπωδῇ ὑπὸ σοῦ θεραπευθῆναι : cf. §. 667. *Obs.* 3.

Remarks on the use of the Infinitive with the Article for the Infinitive without it.

§. 670. 1. From the substantival use of the infin. it would naturally follow that the article would be attached to it, when especial emphasis was to be laid on the notion expressed by the infin. ; and as this infin. is conceived of as standing to the preceding verb in the relation of the accus., (effect, or operation, or intention, &c. as the verbal notion may require,) this article is always the neuter τό, even when the preceding verb is constructed with a substantive in genitive. This construction is emphatical, and is very often used in antithetical or negative sentences ; it most frequently occurs in tragedy ; as, Eur. Med. 1050 ἀλλὰ τῆς ἐμῆς κάκης, τὸ καὶ προέσθαι μαλθακοῦς ἵσους φρενί : Æsch. Ag. 15 τὸ μὴ βεβαίως βλίφαρα συμβαλεῖν ὕπνῳ : Id. Eum. 20 τὸ μὴ γενέσθαι : cf. Id. Pers. 292 : Soph. C. C. 441 οἱ δ' ἐπωφελεῖν, οἱ ὦ πατὴρ, τῷ πατρὶ δυνάμενοι, τὸ δρᾶν οὐκ ἠθέλησαν : Id. Antig. 79 τὸ γὰρ οὐ πολὺ δρᾶν ἔφυν ἀμήχανος : Ibid. 264 ἤμεν δ' ἔτοιμοι—καὶ δρκωμοτεῖν τὸ ἵτε δρᾶσαι, μῖτε τῷ ξυνεῖδέναι τὸ πρᾶγμα βουλεύσαντι : Ibid. 1106 μόλις μὲν, ἰφθίμῳ δ' ἐξίσταμαι τὸ δρᾶν, *ægre quidem, sed cedam, ut faciam* : Id. Phil. 341 ἔστιν τις, ἔστιν, ὃς σε κωλύσει τὸ δρᾶν : Eur. Iph. A. 452 τὸ μὴ δακρύσαι δοῦμαι : Thuc. II. 53 τὸ μὲν προσταλαιπωρεῖν τῷ δόξαντι καλῶ οὐδεὶς πρόθυμος ἦν : Xen. Apol. S. 13 τὸ προειδέναι τὸν θεὸν τὸ μέλλον πάντας λέγουσι : L. M. S. III. 6, 6 τὸ μὲν πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλούμεθα : Id. ym. III. 3 οὐδεὶς σοι, ἔφη, ἀντιλέγει τὸ μὴ οὐ λέξιν : Id. Hell. V. 2, 36 μέντοις ἔπειθε τὸ μὴ πολυπράγμων τε καὶ κακοπράγμων εἶναι (πέπειθαι τινὰ τι) : lat. Soph. p. 247 C αἰσχύνονται τὸ τολμᾶν ὁμολογεῖν : Id. Legg. p. 943 D καὶ φοβεῖσθαι τὸ μῖτε ἐπενεγκεῖν ψευδῇ τιμωρίαν : Soph. Elect. 1030 μακρὸς κρῖναι ταῦτα χωρὶς χρόνος.

2. In the following passages the verb is generally constructed with the infinitive : Hdt. V. 101 τὸ μὴ λεηλατῆσαί σφας ἔσχε τότε : Thuc. III. 1 τὸν νεώτερον ὄμιλον τῶν ψιλῶν εἶργον τὸ μὴ—τὰ ἐγγὺς τῆς πόλεως κακοουργεῖν : en. Rep. Lac. V. 7 τὸ ὑπὸ οἴνου μὴ σφάλλεσθαι ἐπιμελεῖσθαι : Plat. Rep. 117. οὐκ ἀπεσχόμην τὸ μὴ οὐκ ἐπὶ τοῦτο ἔλθειν ἀπ' ἐκείνου^a : Id. Criton. 43 C οὐδὲν αὐτοῦ ἐπιλύεται ἡ ἡλικία τὸ μὴ οὐχὶ ἀγανακτεῖν τῇ παρουσίᾳ τύχῃ *neque senectus eos liberos præstat a mortis metu^b* : Id. Lach. p. 190 Εὐκλείδης αἴτιος τό σε ἀποκρίνασθαι : Demosth. p. 392 οὐδ' ἄρνησις ἔστιν αὐτοῖς μὴ—πράττειν : and even when τούτου has preceded : Xen. Anab. II. 5, 22 ἐμὸς ἔρως τούτου αἴτιος, τὸ τοῖς Ἕλλησιν ἐμὲ πιστὸν γενέσθαι.

3. Sometimes, however, the infinitive has the article in the genitive, here we should expect the acc. : Thuc. I. 87 ἡ δὲ διαγνώμη τοῦ τὰς σπονδὰς εἰσέσθαι. See also §. 678.

The Elliptical use of Inf. in commands and wishes.

§. 671. From the use of the infin. after verbs of *willing, wishing, praying, &c.* we may explain the following apparent anomalies.

a. The inf. is used (in Epic, and sometimes other poets, and even in Attic prose) in the place of the imperative, to express a *command* or *wish* that the person addressed would himself do something. It depends on a verb of *wishing* or *desiring* in the mind of the speaker, but can only stand

^a Stallb. ad loc.

^b Stallb. ad loc.

for the second person sing. or plur. The subject of the infin. itself, and of the verb on which it depends, (such as *ἔθελε*: Il. a, 277 *μήτε σὺ, Πηλεΐδῃ, θεῶν ἐριζέμεναι βασιλῆϊ*) is the person addressed, and it is sometimes placed before the inf. in the nominative (or vocative); wherefore if a predicative adjective follows the inf. it is likewise in the nominative: Id. ρ, 501 *Ἀλκίμεδον, μὴ δὴ μοι ἀπὸπροθεν ἰσχυμένῳ ἵππου, ἀλλὰ μάλ' ἐμπειροστέ μεταφρένῃ*: Od. a, 290 sqq. *νοστήσας δὴ ἔπειτα φίλῃν ἐς πατρίδα γαῖαν σῆμά τε οἱ χεῖρας, καὶ ἐπὶ κτέρεια κτεράτξαι—καὶ ἀνίρι μητέρα δοῦναι*: Il. β, 75 *ὑμεῖς δ' ἄλλοθεν ἄλλοι ἐρητύειν ἐπέεσσιν*: Hdt. VI. 86 extr. *σὺ δὴ μοι καὶ τὰ χρήματα δέξαι, καὶ ταῦτα τὰ σύμβολα σῶζε λαβών* δε δ' *ἂν ἔχων ταῦτα ἀπαίτη, τοῦτ' ἀποδοῦναι, εἰ reddē*: Id. VII. 159 *εἰ μὲν βούλει βοηθέειν τῇ Ἑλλάδι, ἴσθι ἀρξόμενος ὑπὸ Λακεδαιμονίων*· εἰ δ' *ἄρα μὴ δικαιοῖς ἀρχεσθαι, σὺ δὲ μὴ βοηθέειν*: Plat. Rep. p. 473 A *εἰάν οἱοί τε γενόμεθα εὐρεῖν ὥς ἂν ἐγγύτατα τῶν εἰρημένων πόλιν οἰκήσῃ, φάναι ἡμᾶς εὐρηκέναι κ. τ. λ.*^a: Ibid. p. 508 B *τούτων τοίνυν, ἦν δ' ἐγώ, φάναι*: Ibid. p. 509 B *καὶ τοῖς γνωσκομένοις τοίνυν μὴ μόνον τὸ γινώσκεισθαι φάναι*: Ibid. p. 580 B *καὶ σὺ οὕτω, τίς πρῶτος κατὰ τὴν σὴν δόξαν εὐδαμονία καὶ τίς δεύτερος, καὶ τοὺς ἄλλους—πρήναι*: Id. Soph. p. 218 A *ἂν δ' ἄρα τι τῷ μήκει πονῶν ἀχθῇ, μὴ ἐμὲ αἰτιᾶσθαι τούτων*: Ibid. p. 262 E *λέξω τοίνυν σοι λόγον—δοῦν δ' ἂν ὁ λόγος ᾖ, σὺ μοι φράξῃν*: Demosth. p. 99, 39 *πρῶτον μὲν, ὧ ἄνδρες Ἀθ., τοῦτο παρ' ὑμῶν αὐτοῖς βεβαίως γινῶναι, ὅτι τῇ πόλει Φίλιππος πολεμεῖ*^b.

b. The infin. is used in forms of *wishing* or *praying*, in *invocations* and *entreaties* that the person addressed would cause some one else to do something; the accusative is joined with the infin. and the two together stand as the object of a verb, expressing or implying the notion of wishing, or desiring, such as *ἔθελε* or *εὐχομαι*, *δός* (Æsch. Choeph. 16 *ὦ Ζεῦ, δός με τίσασθαι μῆρον πατρός*), *ποίη*, *cause*: Il. β, 412 *Ζεῦ κύδιστε—, μὴ πρὶν ἐπ' ἡέλιον δοῦναι καὶ ἐπὶ κνέφας ἐλθεῖν, πρὶν με κατὰ πρηγῆς βαλέειν Πριάμοιο μέλαθρον*: Il. η, 179 sq. *ὥδε δέ τις εἴπῃσκεν, ἰδὼν εἰς οὐρανὸν εὐρύν*· *Ζεῦ πάτερ, ἡ Αἴαντα λαχεῖν, ἡ Τυδείος υἱόν, ἡ αὐτὸν βασιλῆα πολυχρύσου Μυκῆνης!* Æsch. Suppl. 255 *θεοὶ πολῖται, μὴ με δουλείας τυχῇν*: Hdt. V. 105 *ὦ Ζεῦ, ἐκγενέσθαι μοι Ἀθηναίους τίσασθαι*, *may it be granted me*. Interchanged with the imp. III. person: Il. γ, 285 *Ζεῦ πάτερ—Ἡέλιός θ'—ὑμεῖς μάρτυροι ἔσθε, φυλάσσετε δ' ὄρκια πιστά*· *εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη, αὐτὸς ἔπειτ' Ἑλένην ἔχετω καὶ κτήματα πάντα*—*εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος, Τρώας ἔπειτ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι* (*but if Menelaus kills Paris, then grant that &c.*).

c. Hence the infin., either alone or with subject and predicate in acc., can be used of all three persons, as a general expression of necessity, or of something to be done. a. I. Person: Hdt. VIII. 109 *νῦν μὲν ἐν τῇ Ἑλλάδι καταμείναντας (-es Gaisf.) ἡμέων τε αὐτέων ἐπιμεληθῆναι καὶ τῶν οἰκείων* (i. e. *ἡμᾶς χρὴ* or *δεῖ καταμείναντας ἐπιμεληθῆναι*). Soph. Elect. 8 *οἱ δ' ἱκάνομεν φάσκειν Μυκῆνας τὰς πολυχρύσους ὁρᾶν*. β. II. Person; as Hesiod. Opp. 391 *γυμνὸν σπείρειν, γυμνὸν δὲ βοῶτειν* (i. e. *chr̄ se γ. σπ.*). γ. III. Person: Hdt. I. 32 *πρὶν δ' ἂν τελευτήσῃ, ἐπισχέειν, μηδὲ καλέειν καὶ ὄλιον, ἀλλ' εὐτυχία*, where *τίνα* (*one*) must be supplied as the substantive.

d. Hence it is used, of I. and II. person, in questions expressing reluctance. a. I. Person: Hdt. I. 88 *ὦ βασιλεῦ, κότερον λέγειν πρὸς σέ τὰ νοῶν τυγχάνω, ἢ σιγᾶν ἐν τῷ παρόντι χρόνῳ, shall I (must I) speak or be silent?*

^a Stallb. ad loc.^b Bremi ad loc.

Bion V. 4 εἰ δ' οὐχ εἶδα ταῦτα, τί μοι πολὺ πλήρονα μοχθῆν. β. II. Person: Od. α, 431 ἃ δέῖλοι, πόσ' ἔμεν; τί κακῶν ἱμείρετε τούτων; *whither are ye (fated) to go?*

c. Lastly, it stands with αἰ γάρ, εἴθε, as an expression of a wish, in the place of the optative, with the nominative, the verb to be supplied being ἄφελον, -ες, -ε. &c.^a (Cf. Eur. Phæn. 804–806.): Od. η, 311 sqq. αἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλων, τοίους ἐὼν οἷός ἐσσι, τά τε φρονέων δ' τ' ἐγὼ περ, παῖδά τ' ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέεσθαι αὖθι μένων! (for ἔχοις—καλοῖο): Od. ω, 375 sqq. αἰ γάρ, Ζεῦ τε πάτερ—, τοίους ἐὼν τοι χθιζὸς ἐν ἡμετέροισι δόμοισι, τεύχε' ἔχων δμοισιν, ἐφειστάμεναι καὶ ἀμύνειν ἄνδρας μνηστήρας. This construction occurs in Homer only in the *Odyssey*^b, and does not appear to have been much used elsewhere: Eur. Hel. 262 εἴθ' ἐξαλειφθῆναι ὥς ἀγαλμ' αὖθις πάλιν αἰσχίον εἶδος ἀντὶ τοῦ καλοῦ λαβεῖν ('λάβον Dind.) (for λάβοι or λαβον^c.)

f. For the parenthetical infinitive after ὥστε, or ὥς, see §. 864. 1.

Nominative, Genitive, Dative, and Accusative, with the Infinitive.

§. 672. 1. Most of the verbs which take the infinitive as their object have also a personal object on which the infinitive depends; as, ἡγοῦμαι σε ἁμαρτεῖν or ἡγοῦμαι σε εὐδαίμονα εἶναι: this object is in the case which the usual construction of the verb requires, accus., gen. or dat.; as, δέομαι σοῦ ἐλθεῖν—συμβουλευέω σοὶ σωφρονεῖν—ἐποτρύνω σε μάχεσθαι, see §. 674.

2. But when the same person is both the subject and object of a verb *declarandi* or *sentienti*, governing an accus., the object is not, as in Latin, expressed by the personal pronoun, but altogether omitted, so that the nominative stands with the inf., as οἶμαι (οἶει, οἶεται) ἁμαρτεῖν (for οἶμαι ἐμαυτὸν ἁμαρτεῖν, οἶει σπαντὸν ἄμ., οἶεται ἑαυτὸν ἄμ., *credo me errasse, credis te errasse, credit se errasse*) οὐκ ἔφη αὐτὸς λέγειν=αὐτὸς οὐκ ἔφη ἑαυτὸν λέγειν.

3. When an adjective, or a participle, or a substantive follows the infinitive as part of the predicate, it is in the same case as the personal subject which precedes (gen. dat. or acc.); as, ἔφη σε εὐδαίμονα εἶναι.

4. When the subject is omitted after the verb, as above (§. 2.), the participle &c. is in the nominative. This construction is called the *attraction by infinitive*.

Nom. with Inf.: Od. α, 180 Μέντης Ἀγχιόλοιο δαίφρονος εὐχομαι νύξ, cf. 418: Ibid. 187 ξεῖνοι δ' ἀλλήλων πατρώϊοι εὐχόμεθ' εἶναι: Thuc. III. 11 τῷ μὴ πρόχων ἐπελθεῖν ἀποτρέπεται: Æsch. Ag. 1588 μοῖραν εὖρετ' ἀσφαλῆ τὸ μὴ θανὸν πατρῶον αἰμάξαι πέδον.—Gen. with

^a Klausen. Choeph. 349. λείπει τὸ ἄφελον Schol. ^b Buttm. Lexil. ^c Pflugk ad loc.

Inf.: Δέομαι σου προθύμου εἶναι: Hdt. I. 176 τῶν δὲ τῶν Λυκίων φαμένων Ξανθίων εἶναι, *se esse Xanthios*: Id. III. 75 φαμένου δὲ καὶ ταῦτα ετοίμου εἶναι ποιέειν τοῦ Πρηξάσκεω: Xen. Hier. III. 8 εὐρήσεις—πολλοὺς τυράννους—διεφθαρμένους—ὑπὸ ἐταίρων γε τῶν μάλιστα δοκούντων φίλων εἶναι: Plat. Apol. p. 21 B ἤλθον ἐπὶ τινα τῶν δοκούντων σοφῶν εἶναι.—Dat. with Inf.: Xen. Anab. II. 1, 2 ἔδοξε τοῖς τῶν Ἑλλήνων στρατηγοῖς συσκευασαμένοις ἃ εἶχον καὶ ἐξοπλισμένους προίεναι: Demosth. p. 35 princ. οὐ γὰρ ἀλλοτρίοις ὑμῖν χρωμένοι παραδείγμασιν, ἀλλ' οἰκείοις, ὧ ἄνδρες Ἀθηναῖοι, εὐδαίμοσιν ἔξεστι γενέσθαι: Hdt. I. 90 εἰ ἀχαρίστοισι νόμος εἶναι τοῖσι Ἑλληνικοῖσι θεοῖσι.—Acc. with Inf.: Ἐπώτρυνεν αὐτὸν πρόθυμον εἶναι. So both constructions in one sentence: Hdt. VII. 136 Ξέρξης οὐκ ἔφη ὁμοῖος ἔσεσθαι Λακεδαιμονίοισι: κείνους μὲν γὰρ συγχέαι τὰ πάντων ἀνθρώπων νόμῳ, ἀποκτείναντας κήρυκας, αὐτοὺς δὲ ταῦτα οὐ ποιήσειν.

Obs. Ἐφ' αὐτοὺς ποιεῖν, *he said that he (himself) would do it*; ἔφη αὐτὸν ποιεῖν, *he said that he (another person) would do it*.

Remarks on these Constructions.

§. 673. 1. Sometimes, however, instead of the nominative with the infinitive we find the full construction as in Latin; as, οἶομαι ἐμαυτὸν ἀμαρτεῖν, *credo me errasse* (for οἶομαι ἀμ.), νομίζει αὐτὸν εἶναι εὐδαιμονίστατον, *putat se beatissimum esse* (for νομίζει εὐδαιμονίστατος εἶναι); but almost always for some definite reason. The principal reason is to lay emphasis on the subject, especially in antithesis; as, Od. θ. 221 τῶν δ' ἄλλων ἐμὲ φημι πολὺ προφερέστερον εἶναι: Il. η. 198 ἐπεὶ οὐδ' ἐμὲ νῆϊδά γ' οὕτως ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε (*that I also*, opposed to preceding words οὐ γάρ τις με βίη γε ἐκὼν ἀέκοντα δίηται, οὐδὲ μὲν ἰδρεῖη): Il. ν. 269 οὐδὲ γὰρ οὐδ' ἐμὲ φημι ληλασμένον ἔμμεναι ἀλκῆς (opposed to the words of Idomeneus): Hdt. II. 2 οἱ Αἰγύπτιοι—ἐνόμιζον ἐωυτοὺς πρώτους γενέσθαι πάντων ἀνθρώπων (*se, non alios homines*): Id. I. 34 Κροῖσος ἐνόμιζε ἐωυτὸν εἶναι πάντων ὀλβιώτατον. In other instances the accusatives, ἐμαυτὸν, σεαυτὸν, ἐαυτὸν, are used on rhetorical grounds, or to define more clearly the person meant, or to round off the sentence; as, Xen. Cyr. V. 1, 21 νομίζομαι γὰρ ἐμαυτὸν εὐοκίαν λέγοντι ταῦτα κ. τ. λ.^a: Id. VIII. 2, 26 ταῦτα μὲν δὴ καὶ τοιαῦτα πολλὰ ἐμχανᾶτο πρὸς τὸ πρωτεύειν παρ' οἷς ἐβούλετο αὐτὸν φιλεῖσθαι. The enclitic pronouns are sometimes thus used without any particular emphasis being intended: Hesiod. Opp. 656 ἔνθα μὲ φημι ὕμῳ νικήσασθαι φέρειν τρίποδ' ὠτόωντα: Plat. Rep. p. 400 B οἶμαι δέ με ἀκκοίαν^b: Id. Symp. p. 175 E οἶμαι γὰρ με παρὰ σοῦ πολλῆς καὶ καλῆς σοφίας πληρωθήσεσθαι: Id. Charmid. p. 173 A οἶμαι μὲν, ἦν δ' ἐγώ, ληρεῖν με.

2. The accusative personal pronoun thus joined to the infin., as the object of the verb, sometimes, though but rarely, becomes the nom., by attraction to the suppressed subject of the verb: Thuc. VIII. 76 (*in stat. obliqua*) πόλιν τε γὰρ σφίσιν ὑπάρχειν Σάμον οὐκ ἀσθενῇ (*scil. ἔφησαν οἱ ἐν Σάμῳ*)—καὶ δυνατώτεροι εἶναι σφεῖς (for καὶ δυνατωτέρους εἶναι αὐτούς),

^a Bornemann ad loc.

^b Stallb. ad loc.

ἔχοντες τὰς ναῦς, πορίζεσθαι τὰ ἐπιτήδεια τῶν ἐν τῇ πόλει: Thuc. II. 87 ἀπαρά-σκεινά. So we must read Xen. Cyr. II. 4, 25 νόμιζε δ', ὥσπερ ἐν θηρᾷ, ἡμᾶς μὲν τοὺς ἐπιζητούντας ἔσεσθαι, σὺ δὲ τὸν ἐπὶ ταῖς ἄρκυσι. (Schneider cum Castalione et Stephano, σὲ δέ; Edd. primæ, σὺ δέ.) Id. M. S. II. 3, 17 τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης, ἢ κινδυνεύσεις ἐπιδείξαι, σὺ μὲν χρηστός τε καὶ φιλά-δελφος εἶναι, ἐκεῖνος δὲ (sc. κινδυνεύσει ἐπιδείξαι) φαῦλός τε καὶ οὐκ ἄξιος εὐεργεσίας; Demosth. p. 579 νομίζεις—ἡμᾶς μὲν ἀποψηφισθαι, σὺ δὲ οὐδὲ παύσεσθαι; Ibid. p. 130, 74 εἰ δ' οἴεσθε Χαλκιδικᾶς τὴν Ἑλλάδα σώσειν ἢ Μεγαρίας, ὑμεῖς δ' ἀποδράσεσθαι τὰ πράγματα, οὐκ ὀρθῶς οἴεσθε^a.

3. Sometimes we find a nominative joined to an infinitive, though it does not refer to the subject of the principal verb: this arises from some verb to which the nominative does refer being implied in the verb actually used. (See §. 707.) Il. τ, 258 ἴστω νῦν Ζεὺς=δμνυμι πρῶτα, θεῶν ὑπατος καὶ ἀριστος, μὴ μὲν ἐγὼ κούρη Βρισηΐδι χεῖρ' ἐπενείκας, οὐτ' εὐνῆς πρόφασιν κεχηρμέ-νος οὕτε τευ ἄλλου. Ἐγώ, though really belonging to the suppressed δμνυμι, is expressed with the infinitive, for the sake of emphasis.

4. Sometimes, by a singular attraction, the noun preceding the infin. is in the case of the subject of a parenthetical sentence; as, Thuc. V. 50 αὐτὸς τὰδε ἤξιουν (οἱ Ἠλεῖοι), Δέπρην μὲν μὴ ἀποδοῦναι (τοὺς Λακεδαιμονίους), εἰ μὴ βούλονται· ἀναβάντες δὲ ἐπὶ τὸν βωμόν τοῦ Διὸς τοῦ Ὀλυμπίου, ἐπειδὴ προθυμοῦνται χρῆσθαι τῷ ἱερῷ, ἀπομόσσαι κ. τ. λ.: Id. VII. 48 (ὁ Νικίας οὐκ ἐβούλετο) ἐμφανῶς σφᾶς ψηφισομένους μετὰ πολλῶν τὴν ἀναχώρησιν τοῖς πολεμίοις καταγγέλτους γίγνεσθαι· λαθεῖν γὰρ ἂν, ὅπῃτε βούλονται, τοῦτο ποιοῦντες πολλῶ ἦσαν: Hdt. I. 27 ἡσιώτας δὲ τί δοκέεις εὐχεσθαι ἄλλο ἢ ἐπεὶ τε τάχιστα ἐπύ-θοιτό σε μάλιστα ἐπὶ σφίσι ναυπηγέεσθαι νέας λαβεῖν ἄρῳμενοι Λύδους ἐν θαλάσῃ. This probably arose merely from the writer's forgetfulness of the former part of the sentence.

Obs. This attracted nominative pronoun or adj. is joined sometimes with the inf., even where δεῖν requires the accus.: Plat. Protag. p. 316 C σκόπει, πότερον περὶ αὐτῶν μόνος οἶε δεῖν διαλέγεσθαι πρὸς μόνους ἢ μετ' ἄλλων: De- mosth. p. 414, 15 ἡγούμην ἐν τούτοις πρῶτος αὐτὸς περιεῖναι δεῖν αὐτῶν καὶ μεγαλοφυχότερος φαίνεσθαι.

Remarks on the use of the Accusative with Infinitive instead of Genitive and Dative with Infinitive.

§. 674. It is remarkable, that verbs which are followed either always or generally by a dative of the personal object, take an accusative of this object in construction with the infinitive. The reason of this seems to be, that the accusative in reality no longer stands as the personal object of the verb, but coalesces with the infinitive, so as together to make up one compound notion of the *action* of that *person*. So in κελεύω σοι τοῦτο, ποιεῖν, *I order you to do this*; the σοί is in the dative, as being the personal object of a verb of transmission; but in κελεύω σε-τοῦτο-ποιεῖν, *I order that you do this*; these three last words together (σέ being joined with ποιεῖν), are equivalent to the κελενσμα, as in λέγει σε χαίρειν, the λόγος is χαίρει σέ. Wherefore, as the person in the accus. and the infin. together represent the cognate substantive, the person takes the form of the accusative, according to the common principles of accusative construction. So

^a Bremi ad loc.

εἰπεῖν, λέγειν, φράζειν (σοί τι), καλεῖν, which sometimes takes dat., sometimes acc. with infin. With those verbs which take both cases with infin., the difference is, that when the dative is used, it is considered as the personal object of the verb ; when the acc., as part of the compound cognate notion. So II. β, 50 αὐτὰρ ὁ κηρύκεσσι λεγυφόβοιοις κέλευσε κηρύσσειν ἀγορήνδε κερηκομόωντας Ἀχαιοῖς, *he gave an order to the heralds* ; but, Hdt. VI. 81 ὁ δὲ Κλεομένης τὸν ἱερεῖα ἐκέλευε τοὺς εἰλωτας ἀπὸ τοῦ βαμοῦ ἀπέγοντας μαστιγῶσαι, *he ordered, that the priest should* ; the order being, ὁ ἱερεὺς νοὺς εἰλωτας—μαστιγούτω=κέλευσμα : Xen. Cyr. I. 3, 9 κέλευσον δὴ, ὁ πάππε, τὸν Σάκαν καὶ ἐμοὶ δοῦναι τὸ ἔκπωμα : Soph. Œ. T. 350 ἐνέπω σε τῷ κηρύγματι—ἐμμένειν (=ἔπος). Hence χαίρειν λέγειν τινά (like *aliquem valere jubere, aliquem missum facere, non curare*) and χαίρειν εἰπεῖν, λέγειν, φράζειν τινί, both Attic. Here belong the following verbs : μεγαλῶ (σοί τι) : Od. γ, 55 κλῖθι, Ποσειδάων γαίῳχε, μηδὲ μεγήρης ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα, *grudge not to us* ; but, Od. β, 235 ἀλλ' ἦτοι μνηστήρας ἀγήνορας οὔτι μεγαλῶ ἔρδειν ἔργα βίαια κακορραφίησι νόοιο, *grudge not that they* : Od. α, 346 φθονέω with acc. and infin., νειμεσίζομαι II. β, 296. So προσήκει, πρέπει, ἔξεστι, σύμφρον ἔστι, have the dat., or the acc. with the infin. ; συμβαίνει, δεῖ, χρή Æsch. Suppl. 203 θρασυστομεῖν γὰρ οὐ πρέπει τοὺς ἥσσονας : Thuc. II. 36 νομίζω—τὸν πάντα ὁμιλον ἀστῶν—ξύμφορον εἶναι αὐτῶν ἑπακούσαι : Plat. Gorg. p. 479 Ε τοῦτ' προσήκειν ἀδελφί εἶναι : Æsch. Ag. 1551 οὐ σε προσήκει λέγειν. But Id. Ion. p. 539 extr. οὐκ ἂν πρέπει γε ἐπιλήσμονα εἶναι βασιλῆδ' ἀνδρα. Hdt. VIII. 140 ἐνὸρῶ γὰρ ὑμῖν οὐκ οἷος τε ἑσόμενοις πολεμεῖν *Περσῶ* ; So Thuc. II. 74 συγγνώμονες δὲ ἔστε τῆς μὲν ἀδικίας κολάζεσθαι τοῖς ὑπάρχουσι προτέροις, where ἑσόμενοις and ὑπάρχουσι are attracted from their infinitives by the ἐν and σὺν in ἐνὸρῶ and συγγνώμονες : there is a singular attraction in Æsch. Equit. 1312 καθήσθαι μοι δοκεῖ εἰς τὸ Θησεῖον πλεούσαις, where it should be πλεούσας, but is attracted by the dative μοί.

Obs. 1. If a predicative word follows the infin., referring to the object of the verb, this predicate, by coalescing with the infin., frequently forms with it the compound cognate notion ; while the object, thus being (so to say) released from the infin., returns to its proper government as the object of the verb ; as, Hdt. III. 36 ἐνετείλατο τοῖς θεράπονσι λαβόντας (sc. τοὺς θεράποντας) μὴ ἀποκτεῖναι : Æsch. Ag. 1200 θαυμάζω δέ σου πόντου πέραν τραφεῖσαν ἀλλόθρουον πῶλιν κυρεῖν λέγουσαν ὥσπερ εἰ παρυστάταις.

Obs. 2. And sometimes the proper construction of the verb obtains in an after part of the sentence : Soph. Œ. R. 350 ἐνέπω σέ (σοί) τῷ κηρύγματι ἐμμένειν ὥς ὄντι γῆς μιάστορι. Cf. Eur. Med. 56^a.

Obs. 3. It would seem as if when the dat. or genitive is joined with the verb before an infin. we sometimes find the person in the accusative repeated with the infinitive ; as, Hdt. VI. 35 ἐδέοντο αὐτοῦ τῷ θεῷ μιν πείθεσθαι.

§. 675. Hence we may see how it happens that participles or adjectives after infin., which ought to be in the same case (genitive or dative) as the object of the verb to which they refer (§. 672. 3), are often in the accus., because they are not considered as referring to that object, but as separated from it, and as belonging to the accusative implied in the infinitive to which they are joined.

a. The object of the verb in the genitive with accusative following.—Hdt. VI. 100 Ἀθηναίων ἐδείθησαν σφίσι βοηθοὺς γενέσθαι (but Id. V. 80 θέσθαι τῶν Αἰγυπτίων τιμωρητῶν γενέσθαι): Thuc. I. 120 ἀνδρῶν σωφρόνων μὲν ἔστιν, εἰ μὴ ἀδικοῦντο, ἡσυχάζειν, ἀγαθῶν δὲ ἀδικουμένους ἐκ μὲν εἰρήνης πολεμεῖν.

b. In the dative, with accusative following.—Il. ο, 115 sq. μὴ νῦν μοι νεμεσήσῃ, Ὀλύμπια δώματ' ἔχοντες, τίσασθαι φόνον υἱός, ἰόντ' ἐπὶ νῆας Ἀχαιῶν: Od. κ, 531 ἐτάροισιν ἐποτρύνει καὶ ἀνῶξαι μῆλα—δείραντας κατακτῆαι: Æsch. Choeph. 136 καὶ σὺ κλυθί μου, πάτερ, αὐτῇ τέ μοι δὸς εὐτυχιστέραν πολὺν μητρὸς γενέσθαι χεῖρά τ' εὐσεβεστέραν: Id. P. V. 217 κράτιζα δὴ μοι τῶν παρεστότων τότε ἐφαίνεται εἶναι προσλαβόντα μητέρα, Ζητὶ συμπαραστατεῖν: Eur. Med. 815 σοὶ δὲ συγγνώμῃ λέγειν τὰδ' ἔστι, μὴ πάσχουσιν ὥς ἐγὼ κακῶς^a: Hdt. VI. 78 παραγγέλλει σφί, ὅταν σιγήνῃ ὁ κήρυξ ποιέεσθαι ἀριστον, τότε ἀναλαβόντας τὰ ὄπλα χωρίειν ἐς τοὺς Ἀργεῖους: Ibid. 109 ἐν σοὶ νῦν—ἔστι ἡ καταδουλώσας Ἀθήνας, ἡ ἑλευθέρας ποιήσαντα μνημόσυνα λιπέσθαι ἐς τὸν ἀπαντα ἰσθρῶπων βίον: Id. III. 36 ἐντεταλατο τοῖσι θεράπουσι λαβόντας μιν ἀποκτεῖναι: Thuc. IV. 2 εἶπον δὲ τούτοις καὶ Κερκυραίων ἅμα παραπλέοντας τῶν ἐν τῇ πόλει ἐπιμεληθῆναι: Id. VII. 75 οἷς ἀντὶ μὲν τοῦ ἄλλους δουλωσομένους ἦκειν, αὐτοὺς τοῦτο μᾶλλον δεδιότας μὴ πάθωσι ξυνέβη ἀπείναι: Lys. Epitaph. p. 129 (R) εἰ μὲν γὰρ οἶόν τε ἦν τοῖς ἐν τῷ πολέμῳ κινδύνους διαφυγεῖν ἀθανάτους εἶναι: Ibid. p. 86 ἐνόμιζον αὐτοῖς προσήκειν ἀγαθοῦ εἶναι: Xen. M. S. II. 6, 26 εἰ ἐξῆν τοῖς κρατίστοις συνθεμένους ἐπὶ τοῖς χείρους ἵεσαι: Id. Anab. I. 2, 1 Ξωσίῳ—ῥκειν συγγέγκει λαβόντα τοὺς ἄνδρας. And even the two constructions are found in the same passage: Il. χ, 109 ἔμοι δὲ τότ' ἂν πολὺ κέρδιον εἴη, ἄντην ἢ Ἀχιλλῆα κατακτείναντα νείεσθαι, ἥε καὶ αὐτῷ ὀλέεσθαι εὐκλειῶς πρὸ πάλλος: Soph. El. 958 ἢ πάρεστι μὲν στένειν πλοῦτου πατρὸς κτῆσιν ἐστερημένῃ, πάρεστι δ' ἀλγεῖν εἰς τοσόνδε τοῦ χρόνου ἄλεκτρα γηράσκουσιν ἀνυμνάει τε: Eur. Med. 1236 sqq. φίλαι, δέδοκται τοῦργον ὥς τάχιστα μοι παῖδας κταρόσθῃ τῆσδ' ἀφορμᾶσθαι χθονός, καὶ μὴ σχολὴν ἄγουσαν ἐκδοῦναι τέκνα ἄλλῃ φρονεῖν^b.

Obs. 1. This principle resolves some of the difficulties which arise in some passages of the tragedians, in which there is a seeming ellipse of the dative: as, Soph. Aj. 1006 ποῖ γὰρ μολεῖν μοι δύνατον τοῖς σοῖς ἀρήξαντ' ἐν πόνοισι μηδαμοῦ ἀρήξαντα not ἀρήξαντι.

Obs. 2. For some constructions of the acc. participle seemingly the same as this, but really depending on a different principle, see §. 711.

Accusative with Infinitive, as Subject of a Sentence.

§. 676. 1. From this substantival usage of the accus. and infin. as representing together the cognate notion of the verb, it arose that they performed other substantival functions, and stood with some verbs as the subject: thus in λέγουσι τὸν Κύρον νικῆσαι, the τὸν Κύρ. νικῆ.=the victory of Cyrus; then the form of the sentence being altered into “the victory of Cyrus is reported,” the compound notion retains the form whereby it originally derived its substantival power as the compound object of the verb, and stands in that form as a compound subject to the verb which

^a Pflugk ad loc.

^b Pflugk ad loc. Elm. Heracl. 693.

would otherwise be impersonal—*τὸν-Κῦρον-νικῆσαι λέγεται*. If the nomin. were used it would immediately destroy the substantival power of the expression, and the compound would separate itself into the subject and predicate of the verb, as *ὁ Κῦρος*, (subj.) *λέγεται νικῆσαι* : and it must be observed that this use of the accus. and infin. as a subject depends on the original form of the thought, which is implied in its altered expression ; as, *λέγεται τὸν Κῦρον νικῆσαι=λέγουσι ; πέπρωται τὸν βασιλέα ἀποθανεῖν=fatum constituit ; δοκεῖ μοί σε ἀμαρτεῖν=ηγούμαι ; ἀγαθὸν ἐστί σε τοὺς γονεῖς ἀγαπᾶν=probo &c.*

2. It is used as the subject,

a. After passive verbs, *λέγεται, ἀγγέλλεται, ὁμολογείται &c.*, (for which however we often find the active form used :) Hdt. III. 9 *λέγεται τὸν βασιλέα—ἀγαγεῖν* : Ibid. 26 *ἐς μὲν δὴ τοῦτον τὸν χώρον λέγεται ἀπικέσθαι τὸν στρατὸν* : Xen. Cyr. I. 4, 26 *καὶ Κῦρον δὲ αὐτὸν σὺν πολλοῖς δακρύοις λέγεται ἀποχωρῆσαι*. Immediately afterwards, *πολλὰ δὲ δῶρα διαδοῦναι φασιν αὐτὸν (τὸν Κῦρον) τοῖς ἡλικιώταις*—. *Τοὺς μέντοι λαβόντας καὶ δεξαμένους τὰ δῶρα λέγεται Ἀστυάγει ἀποδοῦναι Ἀστυάγην δὲ δεξάμενον ἀποπέμψαι τὸν δὲ πάλιν τε ἀποπέμψαι εἰς Μήδους* : Plat. Phæd. p. 72 A *ὁμολογεῖται δὲ καὶ ταύτῃ, τοὺς ζῶντας ἐκ τῶν τεθνεώτων γεγονέναι*.—But Xen. Cyr. V. 3, 30 *ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται* : Ibid. I. 2. prince. *πατρὸς μὲν δὴ λέγεται Κῦρος γενέσθαι Καμβύσου*. Both constructions, Plat. Charm. prince. *καὶ μὴν ἡγγέλται γε ἡ μάχη ἰσχυρὰ γεγονέναι καὶ πολλοὺς τεθνάναι*.

b. With *πέπρωται, ἔοικε, προσήκει, πρέπει, δοκεῖ, ξυμβαίνει &c.* : II. σ, 329 *ἄμφω γὰρ πέπρωται ὁμοίην γαῖαν ἐρεῦσαι αὐτοῦ ἐνὶ Τροίῃ* : II. α, 126 *λαοὺς δ' οὐκ ἐπέοικε παλλίλλογα ταῦτ' ἐπαγείρειν* : Hdt. III. 124 *ἐδόκεε οἱ τὸν πατέρα—λοῦσθαι μὲν ὑπὸ τοῦ Διὸς, χρίεσθαι δὲ ὑπὸ τοῦ ἡλίου* : Id. VIII. 9 *ἐνίκα* : Thuc. IV. 3. extr. *τῷ δὲ ἐδόκει*—*τοὺς Μεσσηνίους ἂν βλάπτειν κ. τ. λ.* : Plat. Phæd. p. 74 A *ἄρ' οὖν οὐ κατὰ πάντα ταῦτα συμβαίνει τὴν ἀνάμνησιν εἶναι μὲν ἀφ' ὁμοίων κ. τ. λ.*

Obs. *Δοκεῖν* is sometimes used as a personal, as in Lat., *videri* : Xen. Anab. III. 1, 21 *λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις, καὶ ἡ ἡμετέρα ὑποψία*. So also *συμβαίνει*, the nominative substantive subject being placed first : Plat. Phæd. p. 67 C *κάθαρσις δὲ εἶναι οὐ τοῦτο ξυμβαίνει κ. τ. λ.* for *ξυμβαίνει κάθαρσιν τοῦτο εἶναι*^a : Id. Rep. p. 438 E *ἐπιστήμη—ποῖα δὲ τις συνέβη καὶ αὐτὴ γενέσθαι*,

c. With adj. and subst. with *εἶναι*, (a) when the infin. signifies

^a Heindorf ad loc.

something to be done, or (β) when it signifies an object of a mental emotion, expressed by an adj. or subst. : α. With αγαθόν, κακόν, καλόν, φίλον, ἐπικέκλεσθαι &c.—μοῖρά ἐστιν &c.—οὐκ ἐστιν, οὕτως ἐστιν &c. ; (the ἐστίν may be supplied by the mind) Od. η, 159 sq. οὐ μὲν τοι τόδε κάλλιον, οὐδὲ ἔοικεν, ξείνων μὲν χαμαὶ ἥσθαι ἐπ' ἐσχάρῃ ἐν κονίεσιν : Π. ν, 226 sq. μέλλει δὴ φίλον εἶναι ὑπερμενέει Κρονίῳ, νωνύμους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιοὺς : Π. ρ, 421 μοῖρα παρ' ἀνέρι τῷδε δαμῆναι πάντας ὁμῶς : Π. ν, 114 ἡμέας γ' οὕτως ἐστὶ μεθιέμεναι πολέμοιο ; β. Π. τ, 182 οὐ μὲν γάρ τι νημεσσητὸν βασιλῆα ἀνδρ' ἀπαρέσσεσθαι, ὅτε τις πρότερος χαλεπήνῃ : Π. γ, 156 οὐ νήμεσι, Τρῶας καὶ εὐκνήμιδας Ἀχαιοὺς τοιγὶδ' ἀμφὶ γυναικὶ πολλὸν χρόνον ἄλγεα πάσχειν : Π. ρ, 336 sq. αἰδῶς μὲν νῦν ἦδε γ', Ἀρηϊφίλων ἵπ' Ἀχαιῶν ἴλιον εἰσαναβῆναι ἀναλκείῃσι δαμέντας ! Π. ι, 230 ἐν δόῃ γε σασσέμεν ἢ ἀπολέσθαι.

Change of the Impersonal into the Personal Construction.

§. 677. 1. In the instances given under §. 676. 2. α. and β., we see the Greeks avoiding the impersonal construction by placing the acc. and infin. as the subject of the passive or impersonal verbs. Another mode of avoiding this construction with the verb εἶναι is, by separating the accusative from the infin., placing it in the nom. as the subject of the verb εἶναι, and making the adjective, which with ἐστί makes up the verbal notion, agree with it : Eur. Hec. 673 ἥ ἀπηγγέλη τάφος πάντων Ἀχαιῶν διὰ χειρὸς σπουδῇ ἐχέω for ἀπηγγέλη τάφος κ. τ. λ. (See also §. 684. Obs. 1.) This is especially the case with the adj. : δίκαιος, ἄξιος, ἐπίδοξος, δυνατός, ἀμήχανος, χαλεπός &c. ; as, δίκαιός εἰμι τοῦτο πράττειν, for δίκαιόν ἐστί με ταῦτα πράττειν.—Δίκαιός εἰμι εἶναι ἐλεύθερος : Π. α, 107 αἰ τοι τὰ κάκ' ἐσσι φίλα φρεσὶ μαρτυρέσθαι : Π. ν, 726 Ἔκτορ, ἀμήχανός ἐσσι παραρρητοῖσι πιθέσθαι : Hdt. VI. 12 ἐπίδοξοι τωτὸ τοῦτο πείσεσθαι εἰσι : Xen. Cyr. V. 4, 20 ἄξιοί γε μέντοι ἐσμέν τοῦ γεγεννημένου πράγματος τοῦτον ἀπολαύσαι τι ἀγαθόν : Id. Anab. I. 2, 21 ὁδὸς ἀμήχανος εἰσελθεῖν στρατεύματι : Ibid. IV. 1, 17 δυνατὴν καὶ ὑποζυγίους πορεύεσθαι ὁδόν : Plat. Rep. p. 471 C δυνατὴ αὕτη ἡ πολιτεία γενέσθαι : Id. Phædr. p. 256 B οὐ μείζον ἀγαθὸν οὔτε σωφροσύνη ἀνθρωπίνη οὔτε θεία μανία δυνατὴ πορίσαι ἀνθρώπῳ : Id. Rep. p. 559 B δυνατὴ δὲ κολαζομένη—ἀπαλλάττεσθαι : Ibid. p. 330 C (οἱ χρηματισάμενοι) χαλεποὶ—φυγενέσθαι εἰσίν, οὐδὲν ἐθέλοντες ἐπαινεῖν ἀλλ' ἢ τὸν πλοῦτον : Id. VIII. 137 οἱ δὲ τὸν μισθόν, ἔφασαν, δίκαιοι εἶναι ἀπολαβόντες οὕτω ἐξιέναι, for δίκαιόν ἐστιν αὐτοὺς &c.

2. Somewhat analogously to this the object of an infinitive is made into the subject of the verb ; as, Eur. Hipp. 369 ἐμοὶ μὲν οὖν ἀβίωτος βίον τύχα εἶναι τυχεῖν, for εἶναι ἐμοὶ τυχεῖν τύχαν.

Obs. 1. The construction with certain verbs compounded with ἐν affords a remarkable instance of this attraction, where even the object of the infin. is made the subject of the verb : Hdt. IX. 7 τῆς ἡμετέρας ἐπιτηδεωτάτον ἐστὶν ἐμμαχέσασθαι τὸ Θριάσιον πεδίον (i. e. ἐπιτηδεωτάτον ἦν μαχίσασθαι ἐν τῷ Θριασίῳ πεδίῳ : Eur. Phæn. 739 ἐνδυστυχεῖν δεινὸν εὐφρόνης κνέφας.

^a Stallb. ad loc.

And this occurs not only with adj. but with verbs : Demosth. p. 294, 13 τὰ τῶν Ἑλλήνων ἀτυχήματα ἐνευδοκιμεῖν ἀπέκειτο, for ἀπέκειτο εὐδ. ἐν τοῖς ἀτυχήμασι : Plat. Phædr. p. 228 Εἰμαντόν σοι ἐμμελεῖν παρέχειν οὐ πᾶν δέδοκται.

Obs. 2. In this construction another clause sometimes follows referring to some other person ; and the accusative of this person is used with the infinitive, as if the impersonal formed had been used in the former clause ; as, Hdt. IV. 137 οὔτε αὐτὸς Μιλησίων οἴῳς τε ἔσται ἀρχεῖν, οὔτε ἄλλον οὐδένα οὐδαμῶν, as if it had been οἴῳν τε.

Obs. 3. The exact contrary to this change of an impersonal into a personal construction is found in Il. γ. 286 τιμὴν δ' Ἀργείοις ἀποτινέμεν ἦντι' ἔοικεν, for ἦτις ἔοικεν.

Obs. 4. For the use of the infinitive in narrations, see §. 884 and Oratio Obliqua §. 889. For the use of participle for the infinitive, see under Participle.

Infinitive with the Article.

§. 678. 1. The Infin. with the article (τὸ) is treated as a substantive, capable of declension by means of the inflexions of the article, and thereby of expressing all the relations of the cases of a substantive. It retains however so much of its verbal nature as to admit the objective relations : τὸ ἐπιστολὴν γράφειν, τὸ καλῶς γράφειν ἐπιστολὴν &c., τὸ καλῶς θνήσκειν, τὸ ὑπὲρ τῆς πατρίδος θνήσκειν.

2. In this way whole sentences, by prefixing the article, may assume the character of one lengthened substantival notion. The unity of this notion is often marked by the position of the article first, and the infinitive last, so that all the words between them are marked as belonging to the infinitive, and making up with it one notion. This collocation however is not always observed, and in poetry is not unfrequently violated ; as, Soph. Ant. 723 καὶ τῶν λεγόντων εὖ καλὸν τὸ μανθάνειν for τὸ τῶν εὖ λεγόντων μανθάνειν καλόν.

3. If a noun is joined with the infin. as the subject thereof, it is in the accus., as τὸ ἀρχεῖν αὐτοὺς ἐλέγετο, unless it is the same as the principal subject of the sentence, when it is in the nomin., as ἔφασαν αὐτοὶ ἀρχεῖν.—(See §. 672. 1, 2.)

a. Nominative (subject).—Τὸ θνήσκειν τινὰ ὑπὲρ τῆς πατρίδος καλὴ τις τύχη : Xen. Cyr. V. 4, 19 τὸ ἀμαρτάνειν ἀνθρώπους δυνάς οὐδέν, οἶμαι, θαυμαστόν. In apposition as an explanation : Plat. Rep. p. 590 Εἰ ἡ τῶν παίδων ἀρχή, τὸ μὴ ἔαν ἐλευθέρους εἶναι : cf. Thuc. I. 32 σωφροσύνη τὸ δοκεῖν κ. τ. λ. : Thuc. II. 65 ὀρεγόμενοι τοῦ πρώτος ἕκαστος γίγνεσθαι.

b. Genitive — whether as attribute of another subst., or object of a verbal notion : Hdt. I. 86 εἰ τις μιν δαιμόνων ῥύσεται

τοῦ μὴ ζῶντα κατακαυθῆναι : Xen. Anab. I. 3, 2 Κλέαρχος μικρὸν ἐξέφυγε τοῦ μὴ καταπετρωθῆναι : Xen. Cyr. I. 4, 4 ὥς δὲ προήγεν ὁ χρόνος αὐτὸν (τὸν Κῦρον) σὺν τῷ μεγέθει εἰς ὦραν τοῦ πρόσσηβον γενέσθαι : Id. M. S. I. 2, 55 παρεκάλει ἐπιμελεῖσθαι τοῦ ὥς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον : Plat. Rep. p. 354 B οὐκ ἀπεσχόμην τοῦ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν ἀπ' ἐκείνου : Demosth. p. 16. princ. δοκεῖ τὸ φυλάξαι τὰγαθὰ τοῦ κτήσασθαι χαλεπώτερον εἶναι. The genitive is very often used to define a preceding subst. : Thuc. II. 87 ἡ διαγνώμη τῆς Ἐκκλησίας τοῦ τὰς σπονδὰς λελύσθαι : Plat. Legg. p. 657 B ἡ—ζήτησις τοῦ καινῇ ζητεῖν αἰεὶ μουσικῇ χρῆσθαι : (cf. Ibid. p. 776 D ἡ τε τῶν Ἡρακλεωτῶν δουλεία τῆς τῶν Μαριανδυνῶν καταδουλώσεως.) With prepos. ; as, ἀντί, *instead of*, χωρὶς, μέχρι, ἐκ, especially ὑπὲρ and ἐνεκα with μὴ : Thuc. I. 45 προείπον δὲ ταῦτα τοῦ μὴ λυεῖν ἐνεκα τὰς σπονδὰς, *ne foedera frangerent* : Xen. Hier. IV. 3 δορυφοροῦσιν ἐπὶ τοὺς κακούργους ὑπὲρ τοῦ μηδένα τῶν πολιτῶν βιάσθαι θανάτῳ ἀποθνήσκειν : Plat. Crit. p. 44 B χωρὶς μὲν τοῦ ἐστερηθῆναι τοιούτου ἐπιτηδεύειν^a : Demosth. p. 101, 45 κάκεῖνα ὑπὲρ τοῦ τούτων γενέσθαι κύριος καὶ τὰλλα πάντα πραγματεύεται. Also the simple genitive (without a preposition) : Thuc. V. 72. fin. τοῦ μὴ φθῆναι τὴν ἐγκατάληψιν, as the reason. The genitive is especially used to denote something to be done—an object, aim, purpose, (in a negative sense most commonly,) this object, &c. being considered as the cause of the action (§. 492.). This was an Attic idiom, not usual in the old orators, but very usual in Demosth. and still more so in the later writers : Xen. Cyr. I. 3, 9 οἱ γὰρ τῶν βασιλέων οἰνοχόοι—εἰς τὴν ἀριστερὰν (οἶνον) ἐγχεόμενοι καταρροφοῦσι, τοῦ δὴ, εἰ φάρμακα ἐγχείοιεν, μὴ λυσιτελεῖν αὐτοῖς : Plat. Gorg. p. 509 D ἐὰν δύναμιν παρασκευάσῃται τοῦ μὴ ἀδικεῖσθαι. Without any negation : Ibid. p. 457 E φοβοῦμαι οὖν διελέγχειν σε, μὴ με ὑπολάβῃς οὐ πρὸς τὸ πρᾶγμα φιλονεικοῦντα λέγειν τοῦ καταφανὲς γενέσθαι, ἀλλὰ πρὸς σε, i. e. *ne suspiceris me non rei causā contententem dicere, ut manifesta fiat, sed tuā causā*^b.

c. Dative.—Xen. Cyr. IV. 5, 9 ἐβριμῶτο τε τῷ Κύρῳ καὶ τοῖς Μήδοις τῷ καταλιπόντας αὐτὸν ἔρημον οἴχασθαι : Plat. Phæd. p. 71 C τῷ ζῆν ἔστι τι ἐναντίον ὥσπερ τῷ ἐρηγορεῖν τὸ καθευδεῖν : Demosth. p. 92, 11 οὐδενὶ τῶν πάντων πλέον κεκράτηκε τῆς πόλεως Φίλιππος ἢ τῷ πρότερος πρὸς τοῖς πράγμασι γίνεσθαι. With the nom. in attraction for acc. : Thuc. II. 42 καὶ παθεῖν μᾶλλον ἡγησάμενοι ἢ τῷ ἐνδόντες σώζεσθαι : Plat. Hipp. Maj. p. 299 D ἐρωτῶ, εἰ τις (ἡδονὴ)

^a Stallb. ad loc.^b Stallb. ad loc.

αὐτῷ τούτῳ διαφέρει, τῷ ἢ μὲν ἡδονὴ εἶναι, ἢ δὲ μὴ ἡδονὴ εἶναι τῶν ἡδονῶν. With prepositions; as, ἐν, ἐπὶ: Soph. Aj. 554 ἐν τῷ φρονεῖν ἡδιστος βίος: Plat. Gorg. p. 456 E ἐκεῖνοι μὲν γὰρ παρέδωσαν ἐπὶ τῷ δικαίως χρῆσθαι τούτοις: Thuc. I. 34 ἐπὶ τῷ δοῦλοι εἶναι.

d. Accusative.—Xen. Cyr. I. 4. 21 ὁ Κῦρος ἐφέρετο, μόνον ὁρῶν τὸ παῖν τὸν ἀλισκόμενον: Plat. Gorg. p. 512 E αὐτὸ μὲν γὰρ τὸ ἀποθνήσκειν οὐδεὶς φοβεῖται: Id. Apol. S. p. 28 D πολὺ μᾶλλον δέσας τὸ ζῆν. Frequently in apposition, as more accurate explanation of a preceding accusative: Xen. Cyr. V. 1, 28 δαίμονος ἂν φαίην τὴν ἐπιβουλὴν (αἰεὶ βούλησιν) εἶναι τὸ μὴ εἶσαι ὑμᾶς μέγα εὐδαίμονας γενέσθαι. With prepositions, as πρὸς, especially διὰ. With the nominative in attraction with the infin.: Xen. Cyr. I. 4, 3 ὁ Κῦρος διὰ τὸ φιλομαθῆς εἶναι πολλὰ—τοὺς παρόντας ἀνηρώτα—, καὶ ὅσα αὐτὸς ὑπ' ἄλλων, διὰ τὸ ἀγχίνους εἶναι ταχὺ ἀπεκρίνετο.

Obs. 1. With many verbs the infin. is used both with and without the article, as may be seen by a comparison of the instances given of each; but when a preposition is joined with the infin., as if it were actually a substantive, it must have the article, as without it it is not capable of inflexion. Herodotus alone uses ἀντὶ with the infin. without the article; as, I. 210 δὲ ἀντὶ μὲν δούλων ἐποίησας ἐλευθέρους Πέρσας εἶναι, ἀντὶ δὲ ἄρχεσθαι ὑπ' ἄλλων, ἄρχειν ἀπάντων, apparently for antithesis. In other passages, as VI. 32, VII. 170, the reading is doubtful.

Obs. 2. For the Infin. with Acc., for Infin. with Gen., see §. 675, a.

*Infinitive with the Article (a) in exclamations and questions,
(b) in adverbial expressions.*

§. 679. 1. As the equivalent acc. is used to express the annoyance, or object of pain, dislike, &c., so the infin. with the article (which, however, is sometimes omitted in poetry) is used in similar expressions and questions: Xen. Cyr. II. 2, 3 ἐκεῖνος πανὶ ἀνιθεὶς εἶπε πρὸς ἑαυτόν· τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! Soph. Phil. 234 ὦ φίλτατον φώνημα· φεῦ τὸ καὶ λαβεῖν πρόσφθεγμα τοιοῦδ' ἀνδρὸς ἐν μακρῷ χρόνῳ! Without the article: Æsch. Eum. 835 ἐμὲ παθεῖν τάδε, φεῦ, ἐμὲ παλαιόφρονα κατὰ γὰρ οἰκεῖν, ἀτίετον, φεῦ, μύσος! See also §. 665. 2.

2. Many phrases, in which the article τὸ precedes the infin. εἶναι, joined with an adverb or prepos. and its case, are used adverbially. These are to be considered as accusatives, as this is the proper form of adverbial expressions of this sort (§. 548. 2. f.); the infin. signifies the state; as, τὸ νῦν εἶναι, *the present state*; and is used adverbially, "*with respect to the present state*," *pro præsenti temporis conditione*; τὸ τήμερον εἶναι, *pro hodierni diei conditione*: Thuc. IV. 28 ἐκέλευεν ἥντινα βούλεται δύναμιν λαβόντα τὸ ἐπὶ σφᾶς εἶναι ἐπιχειρεῖν.—τὸ ἐπ' ἐκείνους εἶναι Thuc.: Xen. Anab. I. 6, 9 τὸ κατὰ τοῦτον εἶναι, *as far as belongs to him*: (Plat. Protag. p. 317 princ. ἐγὼ δὲ τούτοις ἅπασι κατὰ τοῦτο εἶναι οὐ συμφέρομαι, *ego vero cum his omnibus, quantum quidem ad hoc attinet, non consentio*, it should probably

be read with Ast, τὸ κατὰ τοῦτο εἶναι^a. Τὸ νῦν is also used without εἶναι, which must be supplied by the reader. The following passages grammarians generally class here improperly: Hdt. I. 153 καὶ τοὺς Ἴωνας ἐν οὐδενὶ λόγῳ ποισάμενος τὴν πρώτην εἶναι. Εἶναι is here the predicate of Ἴωνας, and the construction is correct without it; cf. Id. VII. 143 extr. Ἀθηναῖοι ταῦτά σφι ἔγνωσαν αἰρετώτερα εἶναι μᾶλλον ἢ τὰ τῶν χρησμοδόγων, οἱ οὐκ ἔων ναυμαχίην ἀρτίεσθαι, τὸ δὲ σύμπαν εἶναι, οὐδὲ χεῖρας ἀνταείρεσθαι, ἀλλὰ ἐκλιπώστας χώραν τὴν Ἀττικὴν, ἄλλῃσι τινὰ οἰκίζειν, i. e. *censuerunt Athenienses potius esse rationem, quam illam, quæ erat ab oraculorum interpretibus proposita, qui, apparatus navalis pugnae dissuadentes, summam rei in eo verti aiebant, ut ne manus quidem tollerent* &c.: Id. VI. 137, where the infin. ἰδεῖν stands (as elsewhere) in the oratio obliqua for the imperfect: Soph. O. C. 1184 (1191) ἔφυσας αὐτὸν, ὥστε μὴ γε δρῶντά σε τὰ τῶν κάκιστα δυσσεβεστάτων, πάτερ, θέμις σέ γ' εἶναι κέινον ἀντιδρᾶν κακῶς: join ὥστε θέμις εἶναι (not ὥστε ἀντιδρᾶν; θέμις εἶναι is here a predicate of the sentence σε κέινον ἀντιδρᾶν: θέμις is here indeclinable).

3. Analogous to this idiom is the phrase ἐκὼν εἶναι, of which the best explanation seems to be that it is used to qualify a negative sentence by making it depend on the power of the speaker: Thuc. II. 89 τὸν δὲ ἀγῶνα οὐκ ἐν τῇ κόλπῃ ἐκὼν εἶναι ποιήσομαι, *I will not (to be willing to do so) that is (as far as my will goes) fight in the gulf*. We have an analogous phrase in the adverbial infinitive, “to be sure—” you will not, *to be sure*, do so^b.

4. For the use of the Infin. with ἄν, see §. 429.

PARTICIPLE.

§. 680. 1. The simplest use of the participle is adjectival, as attaching a verbal quality to the substantive or pronoun. It is thus used either as an immediate attributive, the article preceding it, as ὁ παρὼν ἄνθρωπος, *the present man*, or as a (more or less) remote attributive (the article standing before the substantive), as ὁ ἀνὴρ παρών, *the man, who is present*.

2. The participle differs from the adjective as the quality which it represents is in operation; and as a part of the verb it expresses time, which the adjective does not.

3. The use of the participle for the object of the verb differs from that of the infin., inasmuch as the latter expresses either the immediate object of the verb, or end or result thereof, while the former is used not only, as the infin., (and where in Latin the infin. is used,) to add to the verbal notion the accessories which are required to give it a definite meaning, as χαίρω, *I rejoice*, τῷ πατρὶ ἐλθόντι (or τὸν πατέρα ἐλθεῖν); but also adverbially, to express notions of time, cause, mode and manner, which are the acci-

^a Cf. Stallb.

^b Arnold Thuc. II. 89.

dents of the verbal notion, and not actually necessary to its definite meaning, as τοῦ ξαρος ἐλθόντος τὰ ἀνθη θάλλει.

Obs. The effect of this construction is to place the object of the verb in more immediate connexion with the subject thereof: χαίρω σὺ πατρί ἐλθόντι brings the arrival more actually and vividly before us than χαίρω σὸν πατέρα ἐλθεῖν.

4. The essential force of the participle is attributive, which it retains throughout: hence it must always be joined with a subst. or pronoun expressed or implied, which it represents as being in the action or state expressed by the participle, while the infin. signifies the effect, or result, or aim of the action or state of the governing verb.

Participle as the completion of the verbal notion.

Nominative Participle.

§. 681. 1. The participle with a substantive completes the notion of an action or state by expressing some essential part of the object of the action or state, as χαίρω, *I rejoice*, is an imperfect notion, as we do not know the cause or the object of the joy—χαίρω τῷ πατρὶ ἐλθόντι is a complete notion, as we know of what nature the joy is. See §. 695. So ὁρῶ τὸν ἀνθρώπον τρέχοντα—χαίρω τῷ φίλῳ ἐλθόντι—οἶδα ἀνθρώπον θνητὸν ὄντα—ἀκούω αὐτοῦ λέγοντος—παύω αὐτὸν γράφοντα. In many of these constructions in Latin, *quod*, *that*, with the subjunctive would be used.

2. The part. of course stands in the same case as its subst., and this in the case of the governing verb; as, ἀκούω Σωκράτους and ἤκουσά ποτε αὐτοῦ περὶ φίλων διαλεγομένου.—Χαίρω σοι and χαίρω σοι ἐλθόντι.—Ὀρῶ ἀνθρώπον and ὁρῶ ἀνθρώπον τρέχοντα. So Æsch. Ag. 271 εὖ γὰρ φρονούντος ὄμμα σου κατηγορεῖ.

3. With all purely neuter verbs, which have no personal object such as εὐτυχεῖω, or middle verbs, the participle of course stands in the nominative. But with some verbs which have a personal object, such as οἶδα (ἐγώ) ἐμὲ θνητὸν ὄντα; the subst. or pronoun is suppressed, and the participle by attraction to the subj. is in the nomin.; as, οἶδα θνητὸς ὢν: Thuc. VII. 47 ἐώρων οὐ κατορθούντες (*se rem non prospere gerere*) καὶ τοὺς στρατιώτας ἀχθομένους. So also must the part. be in the nom. when it refers to the subject of a passive or reflexive verb; as, ὁρῶμαι, φαίνομαι, φανερός εἰμι, δηλός εἰμι ἡμᾶς εὖ ποιήσας.—Ἐπαύοντο ἀδικούντες.

4. The principle of this construction will easily explain both its

nature and its limitations: the state in which the subject is in is spoken of as producing some effect on his perceptions or feelings, of which, when so produced, the state is again the object; as, *ἁμαρτάνων αἰσθάνομαι*, the *ἁμαρτία* produces the *αἴσθησις*, though it is also the thing perceived. Hence this attraction takes place with all verbs of sense or feeling, as *αἰσθάνομαι*, *ὁράω*, or neuter expressions thereof, as *ὁμολογῶ*. Hence also it is not thus used with verbs where the consequent effect or operation of the verbal notion is expressed, but where the notion of the participle is conceived, either as present, or as existing either in act or intention; as having taken place antecedently to the notion of the verb; as, *ἁμαρτάνων ὁρῶ*, *erring I (now) see it*; or (more rarely) coincidentally with it; as, *ἐπειρᾶτο κατιῶν*, *he endeavoured to come back*—or, *coming back he endeavoured*; the endeavour consisted in beginning *κατιέναι*.

5. As this participle refers to present and past circumstances, it follows that it is used only of really existing things, while the infinitive is used where the writer does not define whether the act really is or was in existence or not. So *δοκεῖ ὄν* is of something real and true; *δοκεῖ εἶναι*, it may be true or false. So *φαίνομαι ποιῶν*, *I evidently do it*; *φαίνομαι ποιεῖν*, *I seem to do it*. See also §. 683. *Obs.* 1. Hence also it is not used in negative sentences where the action of the participle would be denied: *Hdt. VII. 39 βασιλέα οὐ καυχῆσαι ὑπερβαλέσθαι*, not *ὑπερβαλόμενος*.

6. It is however sometimes found with future notions where we should use the infinitive, when the future may be paraphrased by *μέλλω*, and expresses the present fact or certainty that something is about to happen. Hence when the participle refers to some present conviction or intention with regard to something future: as, *Hdt. II. 29 οἱ δὲ μετήϊσαν ἄξοντες*, *but they, with the intention of fetching him, went after him*; *Eur. Iph. Aul. 1503 θανοῦσα*, *being about to die*, *οὐκ ἀναίνομαι*: *Thuc. III. 67 ἵα ὑμεῖς, μὲν εἰδῆτε δικαίως αὐτῶν καταγνωσόμενοι*—*καταγνωσόμενοι* refers to an already determined sentence. So *Id. VI. 54 προπηλακίων* (expressing his determination to insult him) *παρεσκευάζετο*: *Eur. Heracl. 992 κἀγνων ἀγῶνα τόνδ' ἀγωνιούμενος*: *Hdt. VII. 159 ἴσθι ἀρξόμενος ὑπὸ Λακεδαιμονίων*, the present certainty is here expressed. So with negatives: *Eur. Hipp. 354 οὐκ ἀρέξομαι ζῶσα*, *I now living will not endure it*; and where the *οὐ* or *μή* is privative, as *μανθάνεις οὐκ-εἰδώς*, *you now know that you were ignorant*.

Remarks on this construction.

§. 682. When it is to be expressly marked that the subject of the verb is also the object of it, this attraction sometimes does not take place; but the participle and pronoun follow the verb in the acc. : Xen. Cyr. I. 4, 4 οὐχ, ἀ κρείττων ᾗδει ὦν, ταῦτα προῦκαλεῖτο τοὺς συνόντας, ἀλλ' ἄπερ εὖ ᾗδει ἑαυτὸν ἦτονα ὄντα, ταῦτα ἐξήρχε : Ibid. 5, 10 περιεῖδον αὐτοὺς γῆρα ἀδυνάτους γενομένους : Demosth. p. 817 extr. ἀπέγραψε ταῦτα—ἔχοντα ἑαυτὸν.

2. With σύννοϊδα, συγγινώσκω ἑμαυτῷ the participle may either agree with the subject or with the personal pronoun following the verb; as, σύννοϊδα (συγγινώσκω) ἑμαυτῷ εὖ ποιήσας, or σύννοϊδα ἑμαυτῷ εὖ ποιήσωντι : Plat. Apol. p. 21 B ἐγὼ—ξύνοϊδα ἑμαυτῷ σοφὸς ὦν : Ibid. p. 22 D ἑμαυτῷ ξυηῖδεν οὐδὲν ἐπισταμένῳ, or the personal pronoun may be omitted : Eur. Med. 495 ἐπεὶ ξύνοισθα οὐκ εὖβοκος ὦν. But when the object of these verbs is not the same person as the subject, then the part. and subst. are either in the dat., as σύννοϊδά σοι εὖ ποιήσωντι, or both in acc., as σύννοϊδά σε εὖ ποιήσαντα, or where an infinitive follows (see §. 674, 675.) the subst. in dat., and participle in acc., where the dat. depends upon σύν, and the acc. on οἶδα : Xen. Œc. III. 7 ἐγὼ σοι σύννοϊδα ἐπὶ μὲν κωμῶδων θέαν καὶ πάνυ πρῶτ' ἀνιστάμενον, καὶ πάνυ μικρὰν ὁδὸν βαδίζοντα καὶ ἐμὲ ἀναπεύδοντα προθυμῶς συνθεᾶσθαι. The infin. is also used after συγγινώσκω : Hdt. IV. 126 σὺ δὲ συγγινώσκειαι εἶναι ἦσσαν. Also with εἰκέναι, *to be like*, and ὅμοιον εἶναι, the part. agrees either with the subject or object : Plat. Cratyl. p. 419 C ὁδύνη δὲ ἀπὸ τῆς ἐνδύσεως τῆς λύπης κεκλημένη εἰκεν : Xen. Hell. VI. 3, 5 εἰκαστε τυραννίσι μᾶλλον ἢ πολιτείαις ἡδόμενοι : Id. M. S. IV. 3, 8 ταῦτα παρτάσασιν εἰκεν ἀνθρώπων ἔνεκα γινόμενα : but Id. Anab. III. 5, 13 ὅμοιοι ἦσαν θαυμάζοντες : Plat. Menon. p. 97 Α ὅμοιοι ἔσμεν οὐκ ὁρθῶς ὁμολογηκόσι : Id. Rep. p. 414 C εἰκας, ἔφη, ὁκνοῦντι λέγειν : Id. Apol. p. 26 extr. εἰκε γὰρ ὥσπερ αἶνιγμα ξυντιθέντι, διαπειρωμένῳ κ. τ. λ. and the partic. being omitted (see 3.) : Id. Phæd. p. 62 C δ μέντοι νῦν δὴ ἔλεγες, τὸ τοὺς φιλοσόφους ραδίως ἂν ἐθέλειν ἀποθνήσκειν, εἰκε τοῦτο, ὃ Σώκρατες, ἀπέψω (sc. ὄντι).

3. The participle ὦν is often omitted with predicative adj. and subst. : Soph. Œc. C. 783 φράσω δὲ καὶ τοῖσδ', ὥς σε δηλώσω κακόν (sc. ὄντα) : Ibid. 1210 ὥς ἴσθι (sc. ὦν) : Id. Antig. 471 δηλοῖ τὸ γέννημ' ὦμον ἐξ ὦμου πατρός τῆς παιδός (sc. ὦν) : Eur. Hipp. 901 σὴν δάμαρθ' ὥρῳ, πάτερ, νεκρόν (sc. οὖσαν) : Ibid. 1076 σαφῶς τόδ' ἔργον—σε μηνύει κακόν : cf. 1288 : Id. Hec. 348 κακὴ φανοῦμαι καὶ φιλόψυχος γυνή : Ibid. 423 ἀγγελλε πασῶν ἀδελιωτέτην ἐμέ*. So also after ἡγεῖσθαι, νομίζειν : Eur. El. 67 ἐγὼ σ' ἴσον θεοῖσιν ἡγούμαι φίλον : Demosth. p. 45, 18 εἰδὼς εὐτρεπεῖς ὑμᾶς. And even when εἶναι is the substantive verb : Ibid. p. 51, 41 εἰὰ ἐν Χερρονήσῳ πύθησθε Φίλιππον (sc. ὄντα, i. e. *versantem*). So probably we must explain Eur. Hec. 1215 καπνῷ δ' ἐσήμεν' (intrans.) ἄστυ πολεμίων ὑπο (sc. ὦν, *the city appeared by the flames* (καπνῷ), *(to be) under the hand of the enemy*, i. e. *fired by them*).

4. Where the participle is in the nom. by attraction, the Latins would use either the pronoun with infin., as *sensit se errasse*; or in fut. time, the future in *rus* with *esse*, as *sensit se lapsurum esse*; or sometimes the Greek construction, *sensit medius delapsus in hostes*. In similar cases, in English we should use either the pronoun and infin.; as, *I know myself to be mortal*;

* Pflugk ad loc.

or the finite verb with "that," *I know that I am mortal*. And, as a general rule, such Latin and English expressions may be translated into Greek by this construction, when the verbal notion of the part. is conceived to exist antecedently or coincidently with the notion of the verb.

§. 683. The verbs which admit of this construction are

Verbs of sensual or mental perception (the action or state must always be antecedent to, or coincident with, the perception; and with these verbs the attraction to the nominative takes place); *as, ὁρᾶν, ἀκούειν, κλύειν poet. : νοεῖν, ἐννοεῖν, ἀγνοεῖν, εἰδέναι, ἐπίστασθαι; μαθάνειν, γινώσκειν; φρονεῖν, ἐνθυμείσθαι; πυνθάνεσθαι, αἰσθάνεσθαι; μνησκεισθαι, ἐπιλανθάνεσθαι, συνειδέναι, συγγινώσκειν &c. : Thuc. I. 32 καὶ ἡμεῖς ἀδύνατοι ὁρῶμεν ὄντες περιγεγέσθαι. Ὅρῳ σε τρέχοντα. Seldom with the genitive; Soph. Trach. 394 δίδαξον, ὡς ἔρποντος εἰσορᾶς ἐμοῦ. — Ἀκούειν: Xen. M. S. II. 2, 4 ἤκουσα δέ ποτε αὐτοῦ καὶ περὶ φίλων διαλεγόμενου: Eur. Phoen. 1342 ὦ δώματ' εἰσηκούσατ' Οἰδίπου τάδε παῖδων ὁμοίαις ξυμφοραῖς δλωλότων: Soph. El. 293 ὅταν κλύῃ τινὸς ἤσωντ' Ὀρέστην.—Οἶδα θνητὸς ὦν—οἶδα ἄνθρωπον θνητὸν ὄντα: Hdt. III. 1 ὦ βασιλεῦ, διαβεβλημένος ὑπὸ Ἀμάσιος οὐ μαθάνεις; Ibid. 40 ἥδὺ μὲν πυνθάνεσθαι ἄνδρα φίλον καὶ ξεῖνον εὖ πρήσσοντα: Id. VI. 23 οἱ Ζαγκλαῖοι ὡς ἐπύθοντο ἐχομένην τὴν πόλιν ἐαυτῶν ἐβοήθειον αὐτῇ: Ibid. 100 Ἐρετριεῖς δὲ πυνθανόμενοι τὴν στρατὴν τὴν Περσικὴν ἐπιπλέουσιν Ἀθηναίων ἐδεήθησαν κ. τ. λ. (More rarely with gen.; *as, II. ρ, 426 κλαῖον, ἐπειδὴ πρῶτα πυθέσθην ἡνίοχοιο ἐν κονίῃσι πεσόντος*;) Eur. Med. 26 πρὸς ἀνδρὸς ἥσθητ' ἡδικημένη: Xen. M. S. II. 2, 1 αἰσθόμενος δέ ποτε Λαμπροκλέα πρὸς τὴν μητέρα χαλεπαίνοντα. And with gen.: Id. IV. 4, 11 ἥσθησιν οὖν πώποτε μου ἢ ψευδομαρτυροῦντος ἢ συκοφαντοῦντος; ἐνορέω with dative: Hdt. VIII. 140 ἐνορέω ὑμῖν οὐκ οἴοισί τε ἐσομένοισι.*

The verbs in thick type in this and the following paragraphs (except §. 691.) may have the participle in the nominative, either *as being neuter* or *by attraction*.

Obs. 1. As the verb must evidently express a real perception or knowledge of the action of the participle, it follows naturally that when the object is not conceived of as actually existing, but only as possible, or where an actual consequent act (as distinguished from the intention so to act) is to be expressed, the infinitive, not the participle, is used. So with the verbs *εἰδέναι, ἐπίστασθαι, to understand how to do something; μαθάνειν, not to perceive, but to learn; γινώσκειν, to learn, decide, determine; μνησκεισθαι, to remember to do a thing*, the object is in infin.: Eur. Hipp. 996 ἐπίσταμαι θεοὺς σέβειν, *I understand how to honour the gods* (consequence of understanding); but Id. 1254 ἐπεὶ νῦν ἐσθλὸν ὄντ' ἐπίσταμαι, *I know that he is good* (antecedent to knowledge): Soph. Aj. 666 εἰσόμεσθα μὲν τοῖς εἰκῇ: Xen. Cyr. IV. 1, 18 εἰ μαθήσονται ἐναντιοῦσθαι: but ἔμαθε

ἀγαθὸς ὢν, *he knew that he was* : Soph. Antig. 1089 ἴνα—γὰρ τρέφω τὴν γλῶσσαν ἡσυχωτέραν : but ἔγωγε τρέφω : Isocr. p. 361 D ἔγνωσαν Πασίωνα ἐμοὶ παραδοῦναι τὸν παῖδα, *they determined that he should* : Xen. Cyr. II. 1, 22 ἀγῶνάς τε αὐτοῖς προείπεν ἀπάντων, ὅποσα ἐγίνωσκεν (*judicabat*) ἀσκήσθαι ἀγαθὸν εἶναι ὑπὸ στρατιωτῶν : Xen. Anab. III. 2, 39 μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι, *remember to be* ; ἔμαθε ἀνὴρ ἀγαθὸς ὢν, *he felt that he was*.

Obs. 2. After εἰδέναι and ἐπίστασθαι, in the sense of *to know*, the infin. often follows, (but very seldom after πυνθάνεσθαι and αἰσθάνεσθαι, *to observe*), when the action of the dependent verb is future, and perceived as such, or where these verbs express only a *supposition* of the notion of the verb having taken place, or taking place, as the part. gives the notion of its actually being past, or present : Soph. Phil. 1329 καὶ παῦλαν ἴσθι τῆσδε μήποτ' ἐντυχεῖν νόσου βαρείας : Hdt. VII. 172 ἐπίστασθε ἡμέας ὁμολογήσειν τῷ Πέρσῃ : Thuc. VI. 59 αἰσθανόμενος (*opinans*) αὐτοῖς μέγα παρὰ βασιλεὶ Δαρεΐφ δύνασθαι : Plat. Phæd. p. 235 C πλήρῃς πως, ὦ δαμόνιε, τὸ στήθος ἔχων αἰσθάνομαι (*opinor*) παρὰ ταῦτα ἂν ἔχειν εἰπεῖν ἕτερα μὴ χεῖρω. So Hdt. I. 45 συγγινωσκόμενός οἱ εἶναι βαρυσυμφωρότατος : not ὢν, because it was an unreal impression on Adrastus's mind.

§. 684. The verbs which imply or produce perception of the mind or senses also have the participle in this construction ; as, before any perception of one's own state can be roused, the state to be perceived must exist ; the nominative participle is of course used with the neuter verbs ; as, δεικνύναι, δηλοῦν, δῆλον ποιεῖν, φαίνειν, *to shew* ; φαίνεσθαι, *to appear, apparere* ; ἰοικέναι, *to appear — to resemble — be like* ; ὁμοῖος εἶναι, ὁμολογεῖν, δῆλος and φανερός εἶναι, and sometimes ἀγγέλλειν ; ἐλέγχειν, ἐξελέγχειν, *to prove* ; ἀλίσκεσθαι, *to be convicted* ; ποιεῖν, *to represent* ; εὗρίσκειν, *to find* ; εὗρίσκεσθαι, *be found*, &c. : Hdt. VII. 18 Ἀρτάβανος, ὃς πρότερον ἀποσπεύδων μούνος ἐφαίνετο, τότε ἐπισπεύδων φανερός ἦν : Id. VI. 21 Ἀθηναῖοι—δῆλον ἐποίησαν ὑπεραχθεσθέντες τῇ Μιλήρῳ ἀλώσει : Thuc. III. 84 ἡ ἀνθρωπεῖα φύσις — ἀσμένῃ ἐδήλωσεν ἀκρατῆς μὲν ὀργῆς οὖσα, κρείσσων δὲ τοῦ δικαίου, πολεμία δὲ τοῦ προὔχοντος : Eur. Med. 84 κακὸς ὢν ἐς φίλους ἀλίσκεται : Isocr. p. 190 D τοῖς ποιηταῖς—τοὺς θεοὺς οἷόν τε ἐστὶ ποιῆσαι καὶ διαλεγόμενους καὶ συναγωνιζομένους, οἷς ἂν βουλευθῶσιν : Plat. Criton. p. 50 A ἐμμένομεν οἷς ὁμολογήσαμεν δικαίοις οὖσιν : Demosth. p. 846, 5 ἐπιδείξω δὲ τούτον οὐ μόνον ὁμολογηκότα εἶναι τὸν Μιλύαν ἐλεύθερον, ἀλλὰ καὶ φανερόν τούτ' ἔργῳ πεποικηκότα, καὶ πρὸς τούτοις ἐκ βασάνου περὶ αὐτῶν πεφευγότα τούτου τοὺς ἀκριβεστάτους ἐλέγχους, καὶ οὐκ ἐβέλησαντ' ἐκ τούτων ἐπιδείξαι τὴν ἀλήθειαν, ἀλλ' αἰεὶ πανουργοῦντα καὶ μάρτυρας ψευδεῖς παρεχόμενον καὶ διακλέπτοντα τοῖς αὐτοῦ λόγοις τὴν ἀλήθειαν τῶν πεπραγμένων : Ibid. p. 818, 16 φανήσεται — ταῦθ' ὁμολογηκώς : Ibid. p. 819, 20 ῥαδίως ἐλεγχθήσεται ψευδόμενος.

Obs. 1. Instead of the impersonal forms, δῆλόν ἐστι, φανερόν ἐστι, φαίνε-

ται, *apparet*, the Greeks used the personal; as, δηλός εἰμι, φανερός εἰμι, φαίνομαι, τὴν πατρίδα εὖ ποιήσας: and the part. is constructed with the subject thus created: Soph. Aj. 326 δηλός ἐστιν ὥς τι δρασίῳ κακόν: Hdt. III. 26 ἀπικόμενοι μὲν φανοροί εἰσι ἐς Ὅασιν πόλιν: Xen. Anab. II. 6, 23 στέργων δὲ φανερός μὲν ἦν οὐδένα, ὅτφ δὲ φαίη φίλος εἶναι, τούτφ ἐνδηλος ἐγίνετο ἐπιβουλεύων: Plat. Apol. p. 23 D κατὰδῃλοι γίνονται προσποιούμενοι μὲν εἰδέναι, εἰδότες δὲ οὐδέν.

Obs. 2. Many of these verbs in a different signification take the infin.:

a. Διδάσκειν, *to teach*; what is learnt being consequent on teaching: Eur. Androm. 707 δείξω δ' ἐγὼ σοι μὴ τὸν Ἰδαῖον Πάριον μείζω νομίζειν Πηλεὺς ἐχθρόν ποτε: Ibid. 1001 ὁ μητροφόντης—δείξει γαμῖν σφε μηδέν ὧν ἐχρῆν ἐμέ. So when the object is represented not as something actually perceived as in existence, but only supposed as possible: Xen. M. S. II. 3, 17 τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης, ἢ κινδυνεύσεις ἐπιδείξαι σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, ἐκείνος δὲ φαῦλός τε καὶ οὐκ ἄξιος εὐεργεσίας; Ἄλλ' οὐδὲν οἶμαι τούτων ἴσσεσθαι.

b. Ἀγγέλλειν: Demosth. p. 29, 4 ἀπηγγέλθῃ τεθνεώς: but Xen. Cyr. I. 5, 30 ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται (it is not expressed whether he has really entered the country). And other verbs of this class, which are generally constructed with infin., sometimes take the part.; as, λέγω, φράζω, ἐννέπειν Trag., λέγεσθαι Plat. Phileb. p. 22 E: μαρτυρέω Soph. Ant. 995: ὁμολογέισθαι Isocr. Paneg. p. 47 B: ἀναίνομαι Trag.

c. Φαίνεσθαι, *δοκεῖν*, *to seem*, have the infin.; *apparere*, *to shew oneself*, the part.: Hdt. III. 53 κατεφαίνετο εἶναι νωθέστερος, *he seemed to be*: but ἐφαίνετο ἀνὴρ ἀγαθός ὢν, *he sheweth himself a brave man*; because the seeming does not imply the reality of the fact: Plat. Criton. p. 52 E μηδὲ δίκαιαι ἐφαίνοντό σοι αἱ ὁμολογίαι εἶναι.

d. Ποιεῖν, *facere*, *efficere*, takes infin., as ποιῶ σε γελᾶν, *efficio ut*: signifying *to represent*, the participle. See examples given above.

§. 685. Neuter verbs of mental feelings and affections, as that action which caused the feeling must have existed before it or coincidently with it; as, χαίρειν, ἡδεσθαι, γηθεῖν; ἀγαπᾶν, *to be content*; ἀχθεσθαι, ἀγανακτεῖν, ἀσχαλᾶν; αἰδεῖσθαι, αἰσχύνεσθαι; μεταμελεῖν; ῥαδίως φέρειν &c.: Il. v, 352 ἡχθετο — δαμναμένους (τοὺς Ἀχαιοὺς) (see §. 550.): Hdt. IX. 98 ἡχθοντο ἐκπεφευγότεν: Id. VII. 54 μετεμελησέ οἱ τὸν Ἑλλήσποντον μαστιγώσαντι: Thuc. V. 35 τοὺς δ' ἐκ τῆς νήσου δεσμώτας μετεμέλοντο ἀποδεδωκότες: Eur. Med. 244 ἀνὴρ δ' ὅταν τοῖς ἐνθον ἀχθῇται ξυνών, ἔξω μολὼν ἔπαυσε καρδίαν ἀσπης: Id. Hipp. 8 τιμώμενοι χαίρουσιν (οἱ θεοὶ) ἀνθρώπων ὑπο: Plat. Rep. p. 328 E χαίρω γε διαλεγόμενος τοῖς σφόδρα πρεσβύταις: Ibid. p. 475 B ὑπὸ σμικροτέρων καὶ φαυλοτέρων τιμώμενοι ἀγαπῶσιν: Id. Phæd. p. 62 E τοὺς μὲν φρονίμους ἀγανακτεῖν ἀποθυήσκοντας πρέπει, τοὺς δὲ ἀφροντας χαίρειν. Also with an object, as χαίρω σοι ἐλθόντι; but often with acc. (see §. 549. c.): Soph. Aj. 136 σὲ μὲν εὖ πρᾶσσοντ' ἐπιχαίρω: Id. Phil. 1314 ἦσθην σε εὐλογοῦντα πατέρα τὸν ἐμόν.

Obs. When the consequent effect of these feelings is expressed, the infin. is used. *αἰσχύνοσθαι* and *αἰδεῖσθαι* take the infin. when the feelings prevent the person from acting, the participle when the person has done something which causes them : Xen. Cyr. V. 1, 20 καὶ τοῦτο μὲν (sc. ἀποδιδόναι χάριν μήπω με δύνασθαι) οὐκ αἰσχύνομαι λέγων· τὸ δέ· 'Εὰν μόνητε παρ' ἐμοί, ἀποδώσω, τοῦτο, εὖ ἴστε, αἰσχυνοίμην ἂν εἰπεῖν : Plat. Apol. p. 22 B αἰσχύνομαι οὖν ὑμῖν εἰπεῖν—τάληθ' : Eur. Hec. 968 αἰσχύνομαι σε προσβλέπειν ἑναντίον, *shame prevents me* : Xen. de Rep. Lac. I. 5 ἴσθηκε γὰρ (Λυκούργος) αἰδεῖσθαι μὲν εἰσιόντα ὀφθῆναι, αἰδεῖσθαι δ' ἐξιώντα. But Soph. Aj. 506 αἰδεσθαι μὲν πατέρα τὸν σὸν ἐν λυγρῇ γήρᾳ προλεῖπν.

§. 686. The neuter verbs of *satisfying oneself, enjoying the possession of, being full of any thing*, as that which satisfies, or is possessed, or which fills, must have existed antecedently to these states : *τέρπεσθαι, ἐμπίπλασθαι, μεστὸν εἶναι* &c. : Od. α. 369 νῦν μὲν δαινύμενοι τερπόμεθα : Il. ω. 633 ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρώοντες : Soph. CE. C. 768 μεστὸς ἦν θυμούμενος : Eur. Ion 925 οὐ τοι σὸν βλέπων ἐμπίπλαμαι πρόσωπον : Hdt. VII. 146 ἐπεὶ ταῦτα θεγύμενοι ἔωσι πλήρεις.

§. 687. The verbs of *permitting, allowing to happen, tolerating, persevering, continuing, preventing*, a past or present action or intention, &c. ; and the contrary, *being weary of* ; as, *περιορᾶν* (poet., *ιδεῖν*), *κατιδεῖν, εἰσιδεῖν, οὐ φροντίζειν, ἐπιτρέπειν*, (seldom) ; *ἀνέχεσθαι, καρτερεῖν, ὑπομένειν* (seldom) ; *τλῆναι* and *τολμᾶν* (both seldom, usually with infin.) ; *λιπαρεῖν, perseverare, κάμνειν* ; *διατελεῖν, διαγίγνεσθαι, διάγειν* : Od. ω. 162 ἐτόλμα ἐνὶ μεγάροισιν ἐοῖσιν βαλλόμενος καὶ ἐνισσόμενος τετληότη θυμῷ, like Eur. Hipp. 476 τόλμα δ' ἐρώσα : Hdt. VII. 101 εἰ Ἕλληνες ὑπομενέουσι χεῖρας ἐμοὶ ἀνταειρόμενοι : Id. IX. 45 λιπαρέετε μένοντες : Id. III. 65 (ὑμῖν ἐπισκήπτω) μὴ περιιδεῖν τὴν ἡγεμονίην αὐτὶς ἐς Μήδους περιελθοῦσαν : Isocr. p. 268 Εἰ πόλις αὐτοῖς οὐκ ἐπιτρέψει παραβαίνουσι τὸν νόμον, *permit them to overstep* : Eur. Or. 746 μή μ' ἰδεῖν θανάθ' ὑπ' ἀστών : Id. Hec. 256 τοὺς φίλους βλάπτοντες οὐ φροντίζετε : Id. Hipp. 354 οὐκ ἀνέξομαι ζῶσα : Id. Med. 74 ἰάσων παῖδας ἐξανέξεται πάσχοντας. Also with the gen. : Plat. Apol. p. 31 B ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων (see §. 504.) : Demosth. p. 112, 6 ἀνέχεσθαι τινων ἐν ταῖς ἐκκλησίαις λεγόντων πολλάκις, ὡς κ. τ. λ. : Ibid. p. 118, 29 μελῶ γιγνόμενον τὸν ἀνθρώπον περιορῶμεν.

Obs. 1. The verbs *ἀνέχεσθαι, ὑπομένειν, τλῆναι, τολμᾶν*, in the sense of *to dare*, have the infin. : Hdt. VII. 139 extr. καταμείναντες ἀνέσχοντο τὸν ἐπίοντα ἐπὶ τὴν χώραν δέξασθαι.—Ἐπιτρέπειν, usually the infin. So *περιορᾶν*, when the notion is not of permitting something already existing, but something which may exist. So often Hdt., and Thuc. : Hdt. VII. 16, 1 πνεύματα ἀνέμων ἐμπίπτοντα οὐ περιορᾶν τὴν θάλασσαν φύσει τῇ ἐωυτῆς χρῆ-

σθαι : Thuc. II. 20 τοὺς Ἀθηναίους ἡλπίζεν τὴν γῆν οὐκ ἂν περιδεῖν τμηθῆναι. — Ἀποκάμνειν in the sense of *to cease to strive after something*, infin. ; Plat. Crit. p. 45 μήτε—ἀποκάμνης σαντὸν σῶσαι.

Obs. 2. There is a curious use of the participle in Thuc. VI. 1 διείργεται τὸ μὴ οὔσα, where Thuc. meant to write εἶναι, but adopting the participial construction forgot to alter the τό which belongs to the infinitive.

§. 688. Verbs of *beginning*, and *ceasing*, *making to cease*, &c. ; (as the beginning is coincident with the action begun, ceasing is consequent on that from which one ceases) ; as, ἀρχεσθαι, ὑπάρχειν ; παύειν, παύεσθαι, λήγειν, διαλλάττειν, ἀπαλλάττεσθαι ; of *relaxing in any thing*, as μεθίναί, μεθίσθαι, μεθίναί poet., λείπεσθαι, ἐκλείπειν, ἐπιλείπειν : II. ω, 48 κλαύσας μεθέηκε, *having wept he left off (weepering) = he ceased to weep* : Hdt. VI. 75 Κλεομένης δὲ παραλαβὼν τὸν σιδηρον, ἀρχετο ἐκ τῶν κνημέων ἐωϋτὸν λωβώμενος : Eur. Hipp. 706 παῦσαι λέγουσα.—Παύω σε ἀδικοῦντα.—Παύομαι σε ἀδικῶν : Xen. Œc. I. 23 (αἱ ἐπιθυμίαι) αἰκνιζόμεναι τὰ σώματα τῶν ἀνθρώπων καὶ τὰς ψυχὰς καὶ τοὺς οἴκους οὐποτε λήγουσιν, ἔστ' ἂν ἀρχώσιν αὐτῶν.—Ἐλλείπεται εὐ ποιῶν τοὺς εὐεργετοῦντας ἑαυτὸν Ibid. : Plat. Phæd. p. 60 C ὁ θεὸς βουλόμενος αὐτὰ (τὸ ἡδὺ καὶ τὸ λυπηρὸν) διαλλάξαι πολεμοῦντα, ἐπειδὴ οὐκ ἡδύνατο, ξυνήψεν εἰς ταῦτὸν αὐτοῖς τὰς κορυφάς : Id. Symp. p. 186 B ἀρξομαι δὲ ἀπὸ τῆς ἱατρικῆς λέγων.

Obs. Ἀρχεσθαι is used with infin. when the notion of the dependent verb is only in intention, not in act ; as, Thuc. I. 107 ἤρξαντο καὶ τὰ μακρὰ τεῖχη Ἀθηναῖοι οἰκοδομεῖν : οἰκοδομοῦντες, *when it is actually begun*. Παύειν is also sometimes joined with the infin. when the ceasing from the action is to be represented as the effect of the active verb : II. λ, 442 ἔμ' ἔπαυσας ἐπὶ Τρώεσσι μάχεσθαι, *effecisti, ut ego pugnare desinerem*. So Hdt. V. 67. VII. 54. Plat. Rep. p. 416 C ἦτις (οὐσία) μήτε τοὺς φύλακας ὡς ἀρίστους εἶναι παύσοι, *quæ neque custodes impediât, quominus quam optimi sint*.

§. 689. Verbs of *being in luck*, or *success*, *distinguishing oneself*, *doing well*, *being deficient*, *being in error*, take a participle of the notion which precedes any of these states ; as, εὐτυχεῖν, εὐ ποιεῖν, ἀμαρτάνειν, ἀδικεῖν &c., so καταπροῖξεσθαι, *impune facturum esse* : Eur. Or. 1212 εἴπερ εὐτυχίσομεν ἐλόντες, *if we shall be successful enough to take it—if having taken it, we shall be* : Hdt. VII. 17 οὔτε—νῦν καταπροῖξαι ἀποτρέπων τὸ χρεὼν γενέσθαι, *nec impune feres, qui infecta reddere studeas, quæ fieri oportet* : Thuc. I. 53 ἀδικεῖτε—πολέμου ἀρχοντες καὶ σπονδὰς λύοντες,—Ἀμαρτάνει ταῦτα ποιῶν : Plat. Phæd. p. 60 C εὐ γ' ἐποίησας ἀναμνήσας με, *you have done well to remind me* : Hdt. V. 24 εὐ ἐποίησας ἀφικόμενος : Plat. Euthyd. p. 282 C καὶ εὐ ἐποίησας ἀπαλλάξας με σκέψεως πολλῆς.

Obs. There is a remarkable attraction to the nominative in Æsch. Theb. 1027 κἀνὰ κίνδυνον βαλὼ θάψας' ἀδελφόν, *I will take upon myself the risk to*

bury ; where *θάψασα* is attracted from its construction after *βαλὼ* with *ἐμαυτὴν* understood, to the nominative *ἐγώ* implied therein (unless *βαλὼ* be neuter, as in *Agam.* 1172). So *Virg. Æn.* 1314 *cui mater media sese tulit obvia sylva*.

§. 690. 1. *Πειρᾶσθαι*, very frequently in *Hdt.* (as the notion of attempting any action generally may be taken to imply that this action is begun, "*doing it he tried it*," or "*he tried to do it*"), and also sometimes in *Attic* : and the *Ionic* phrases, *πολλὸς ἐστὶ, παντοῖος ἐστὶ*, e. g. *ποιῶν τι*, which imply the notion of endeavouring, *he used all means* to do it—or require the participle to complete the notion, "*he does it in all sorts of ways*:" so *παρασκευάζεσθαι*, but generally with *ὥς* and fut. part. : *Hdt.* IX. 90 *πολλὸς ἦν λισσόμενος ὁ ξείνος* : *Id.* I. 98 *ὁ Δηϊόκης ἦν πολλὸς ὑπὸ παντὸς ἀνδρὸς καὶ προβαλλόμενος καὶ αἰνεόμενος* : *Id.* IX. 109 *παντοῖος ἐγένετο οὐ βουλόμενος δοῦναι, nihil non tentavit, quo efficeret, ut non daret* : *Id.* VII. 10, 3 *παντοῖοι ἐγένοντο Σκύθαι δεόμενοι Ἰώνων λῦσαι τὸν πόρον*. (So after this analogy : *Plat. Euth.* p. 8 C *πάντα ποιούσι καὶ λέγουσι φεύγοντες τὴν δίκην* : *Hdt.* VI. 172 *πειρησόμεθά τινα σωτηρίαν μηχανώμενοι* : *Id.* VII. 139 *οὐδαμοὶ ἂν ἐπειρώντο ἀντιεύμενοι βασιλεῖ* : cf. *Id.* VI. 5, 9.—*Thuc.* II. 7 *οἱ Ἀθηναῖοι παρασκευάζοντο ὡς πολεμήσונτες*. So *ἐπείγεσθαι* is, in *Hdt.*, joined with part. ; as, VIII. 68, 2 *ἦν μὲν μὴ ἐπειχθῆς ναυμαχίην ποιούμενος*.

Obs. 1. The infin. is naturally used with *παντοῖος ἐγένετο* &c., where the action of the dependent verb does not refer to the speaker ; in *Hdt.*, as III. 124 *παντοίῃ ἐγένετο μὴ ἀποδηῆσαι τὸν Πολυκράτηα*. *Πειρᾶσθαι* and *παρασκευάζεσθαι* take the infin. usually, when the part of the action yet remaining to be done, or its completion, is more especially considered ; so also *ἐπείγεσθαι*, *Hdt.* VIII. 68, 3 *ἦν δὲ αὐτίκα ἐπειχθῆς ναυμαχῆσαι*, though shortly before the part. occurs with this verb.

Obs. 2. In *παρασκευάζεσθαι* with *ὥς* and fut. part., the fut. expresses the intention, which exists before the verb, and gives rise to its action ; that the action itself of the participle does not yet exist is marked by *ὥς*.

2. The future participle is used with such verbs as *ἔρχομαι, ἦκω φράσων* : *Hdt.* III. 6 *τοῦτο ἔρχομαι φράσων, with the intention of saying I am present here* : *Id.* VI. 70 *ἐς Δελφοὺς χρησόμενος τῷ χρηστηρίῳ πορεύεται* : *Xen. M. S.* III. 7, 5 *σέ γε διδάξων ἄρμηναι*. So generally when the fut. part. is joined with the verb, it expresses an intention : *Hdt.* III. 36 *ἐλάμβανε τὸ τόξον ὡς κατατοξεύσων αὐτόν*. So *πέμπω σε λέξοντα*. The pres. part. is joined with verbs of going, when the subject of the verb is supposed to continue a state of real or metaphorical motion already begun : *Hdt.* I. 122 *ἦτε ταύτην (τὴν γυναῖκα) αἰνῶν διὰ παντός, he proceeded to praise*.

§. 691. Certain expressions (mostly impersonal); *it is fitting, useful, profitable, good, agreeable, shameful, to my mind, &c.*; but they have the infin. as frequently as, and even more so than, the participle, the notion of the dependent verb being conceived to follow as a result from the notion of the governing verb, not to have preceded it as already attached to the subject; Πρέπει μοι ἀγαθῷ ὄντι, *to me who am good it suits well*; and ἀγαθῷ εἶναι, *it suits well that I should be good*: Xen. Œc. IV. 1 αἱ δοκοῦσι κάλλιστα τῶν ἐπιστημῶν καὶ ἐμοὶ πρόποι ἂν μάλιστα ἐπιμελομένη sc. αὐτῶν: Plat. Phæd. p. 114 D τοῦτο καὶ πρέπει μοι δοκεῖ—οιομένη οὕτως ἔχειν^a. So φίλον ἐστίν: Æsch. Ag. 160 εἰ τόδ' αὐτῷ φίλον κεκλημένη.—Λυσιτελεῖ: Lysias p. 174, 14 οἷς οὐδὲ ἀπαξ ἐλυσιτέλησε πειθομένοις: Soph. Œ. R. 316 φρονεῖν ὡς δεινόν, ξυθα μὴ τέλη λύει φρονούντι.—Ἀμεινόν ἐστιν &c.: Thuc. I. 118 ἐπηρώτων τὸν θεόν, εἰ (sc. αὐτοῖς) πολεμοῦσιν ἄμεινον ἔσται: Plat. Apol. p. 41 B ἀντιπαραβάλλοντι (sc. μοί, *conferenti*) τὰ ἑμαυτοῦ πάθη πρὸς τὰ ἐκείνων οὐκ ἂν ἀηδὲς εἴη: Id. Rep. p. 458 B (ταῦτα) ξυμφορώτατ' ἂν εἴη πραχθέντα τῇ τε πόλει καὶ τοῖς φύλαξι (and ξυμφορώτατ' ἂν εἴη ταῦτα πραχθῆναι): Id. Phil. p. 42 D ἀπανθ' ὅποσα τοιαῦτ' ὀνόματ' ἔχει ξυμβαίνει γιγνόμενα: Id. Alcib. p. 113 D σκοποῦσιν ὁποτέρᾳ συνοίσει πράξασιν. So ἔστι, ὅπεστι, ξύνεστί μοι τι: Soph. Œ. T. 296 φ' μή' ὅτι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ.

Obs. 1. When the part. is applied generally, not to any definite subject, the article may be joined with it: Plat. Legg. p. 656 A μὲν οὖν τι βλαβὴν ἔσθ' ἥτινα φέροι τῷ χαίροντι πονηρίας ἢ σχήμασιν ἢ μέλεσιν: *that any one should rejoice, &c.*

Obs. 2. In the passage Od. ζ, 193 οὐτ' οὖν ἐσθῆτος δευήσσαι, ὅτε τευ ἄλλου, ὃν ἐποίχ' ἱκέτην ταλαπείριον ἀντιάσαντο, it does not seem as if ἀντιάσαντα were the participle for the infinitive, but we must rather supply μὴ δεινέσθαι after ἐποίκει.

§. 692. Ἐχει, in the sense of *to be, to hold oneself*, forms, when joined with a participle agreeing with the subject, an apparent periphrasis for the simple verb, as it cannot be said to supply any definite form thereof, but expresses the continuance of the action when already begun, (as in Latin *habere* with a passive part. in acc.; as, *rem aliquam pertractatam habere*): Soph. Antig. 22 τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει: Id. Œ. R. 371 οὐδέ πω λήξαντ' ἔχει, *continues without ceasing*: Eur. Med. 33 ἀφίκετο μετ' ἀνδρὸς, ὅς σφε (i. e. αὐτήν) νῦν ἀτιμάσας ἔχει: Id. Bacch. 302 Ἀρεῶς τε μοῖραν μεταλαβὼν ἔχει τινά: Id. Hecub. 1013 πέπλων ἐντὸς ἡ κρέφας ἔχεις; Id. Med. 90 σὺ δ' ὡς μάλιστα τοῦσδ'

^a Cf. Heindorf.

ἐρημώσας ἔχε : Hdt. III. 65 δόλφ' ἔχουσι αὐτὴν (τὴν ἡγεμονίην) κτησάμενοι : Id. VI. 12 ἀνδρὶ Φωκαεῖ ἀλαζδόνι—ἐπιτρέφαντες ἡμέας αὐτοὺς ἔχομεν^a : Demosth. p. 818. extr. τὴν μὲν τοίνυν προῖκα—ἔχει λαβών : Id. p. 113, 12 καὶ μὴν καὶ Φερὰς πρῆψεν ὡς φίλος—εἰς Θετταλίαν ἐλθὼν ἔχει καταλαβών.

Obs. On the contrary : ἔχω λέγειν, *I can say, habeo dicere.*

§. 693. Another sense in which the participle may be said to complete a verbal notion is, where it explains and defines a demonstrative, which is joined to a preceding verb : Plat. Phæd. p. 59 A καὶ πάντες οἱ παρόντες σχεδόν τι οὕτω διεκείμεθα, ὅτε μὲν γελῶντες, ἐνίοτε δὲ δακρύνοντες : Xen. Anab. IV. 1, 4 τὴν δὲ—ἐμβολὴν ὧδε ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα δὲ φθάσαι. So Soph. Œ. T. 10 τίνι τρόπῳ καθέστατε ; δέλσαντες ἢ στέρξαντες.

§. 694. The part. stands with τυγχάνω, *I happen* ; κυρῶ, *I am there, I chance* ; λανθάνω, *I escape notice* ; (the thing which is not observed being antecedent or coincident with the escaping observation ;) φθάνω, *I anticipate* ; οἶχομαι, *I hasten away*. It expresses the notions to which these several actions refer : Hdt. I. 44 ὁ Κροῖσος φονέα τοῦ παιδὸς ἐλάνθανε βόσκων : Id. III. 83 καὶ νῦν αὕτη ἡ οἰκίη διατελεῖ μούνη ἐλευθέρῃ ἐοῦσα Περσέων. — Διάγω, διατελῶ, διαγίγνομαι, δίδεμι καλὰ ποιῶν : Thuc. IV. 113 ἔτυχον ὀπλῖται ἐν τῇ ἀγορᾷ καθεύδοντες ὡς πεντήκοντα (*there chanced to be sleeping*) : Plat. Rep. p. 412 κήδοιτο δὲ γ' ἂν τις μάλιστα, ὃ τυγχάνοι φιλῶν : Eur. Alc. 954 ὅστις ἐχθρὸς ὧν κυρεῖ : Xen. Cyr. I. 3, 12 χαλεπὸν ἦν ἄλλον φθάσαι τοῦτο ποιήσαντα : Eur. Med. 1169 καὶ μόλις φθάνει θρόνοισιν ἐμπεσοῦσα.—So οὐκ ἂν φθάνοις λέγων ; Plat. Symp. p. 185. extr. *quin statim loqueris*, i. e. will you not be quick in saying this? *quantocius dicas* : Id. Phæd. p. 106 B οὐκ ἂν φθάνοις περᾶντων ; i. e. *statim reliqua conclude*.

Obs. 1. With τυγχάνειν and κυρεῖν the part. ὧν is sometimes omitted ; as, Soph. El. 45 ὁ γὰρ μέγιστος αὐτοῖς τυγχάνει δορυξένων. Sometimes where there is no adjective : Ibid. 313 νῦν δ' ἀγροῖσι τυγχάνει : Eur. Hipp. 1421 ὅς ἂν μάλιστα φίλτατος κυρῇ βροτῶν : Plat. Rep. p. 369 B τυγχάνει ἡμῶν ἕκαστος οὐκ αὐτάρκης, ἀλλὰ πολλῶν ἐνδεής^b : Id. Apol. Socr. p. 38. princ., and Gorg. p. 502 B εἰ δέ τι τυγχάνει ἀρδές. Sometimes also after διατελεῖν : Thuc. I. 34 ἀσφαλέστατος ἂν διατελοίη : Xen. Hell. VII. 3, 1 ἀλκιμοι διετέλεσαν.

Obs. 2. φθάνειν, *to anticipate*, often has an acc. of the person anticipated or present : Hdt. VI. 115 βουλόμενοι φθῆναι τοὺς Ἀθηναίους ἀπικόμενοι εἰς τὸ ἄστυ. The comparison implied therein is sometimes expressed by ἢ : Od. λ, 58 ἔφθης περὶς ἰὼν ἢ ἐγὼ σὺν νηϊ μελαίνῃ ; So with ἢ and infin. : Hdt. VI. 108 φθαίη τε πολλάκις ἂν ἀνδραποδισθέντες ἢ τινα πυθέσθαι ἡμέων. Also

^a Valckenar. ad loc.

^b Stallb. ad loc.

πρὶν ἢ : Ibid. 116 ἔφθασάν τε ἀπικόμενοι πρὶν ἢ τοὺς βαρβάρους ἤκειν. Similarly to οὐκ ἂν φθάνοις λέγων ; we find οὐκ ἂν φθάνοις without a question. 'You cannot be too quick in saying it,' where φθάνειν signifies *nimis cito aliquid facere, nimis properare* : Hdt. VII. 162 οὐκ ἂν φθάνοιτε τὴν ταχίστην ἡσῶ ἀπαλλασσόμενοι, *si quam primum abieritis, non nimis cito abieritis, non nimis properaveritis*, i. e. *nullā interpositā mōd, e vestigio hinc abire maturate* ! Οὐ φθάνειν followed by καί, καὶ εὐθύς, may be translated by, *scarcely*—*not so soon as* : Isocr. p. 58 B οἱ Λακεδαιμόνιοι οὐκ ἔφθασαν πυθόμενοι τὸν περὶ τὴν Ἀττικὴν πόλεμον, καὶ πάντων τῶν ἄλλων ἀμελήσαντες ἤκον ἡμῖν ἀνυούστες.

Obs. 3. The construction of λανθάνειν and φθάνειν is sometimes reversed, so that, instead of having a participle, they are placed in the participle and seem to be accessories to the action of another verb : Il. μ, 390 ἀψ' δ' ἀπὸ εἰχέος ἄλτο λαθών : Hdt. III. 71 οὐκ ἄλλος φθὰς ἐμεῦ κατήγορος ἔσται, ἀλλὰ ρέας αὐτὸς ἐγὼ κατερέω. So in Homer φθάμενος, as δς μ' ἔβαλε φθάμενος^a : Xen. Cyr. III. 3, 18 φθάνοντες ἤδη δροῦμεν τὴν ἐκείνων γῆν.

Obs. 4. Φθάνειν is but rarely joined with infin. : Arist. Nub. 1384 οὐκ ἔφθης φράσαι. It is wrong to class here Il. π, 860 τίς δ' οἶδ' εἴ κ' Ἀχαιεύς—βδῆς ἐμφ' ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσαι ; here ὀλέσσαι θυμὸν is the consequence of τυπείς, and does not depend on φθῆη.

The Participle used as the Latin Gerund.

§. 695. 1. From this use of the participle, whereby some essential part of the whole verbal action is supplied, we must distinguish the participle when used to express certain *accidents* of the verbal action, such as are expressed by adverbs ; which though not necessary to a full conception thereof, yet add distinctness to the notion of it, by stating the *circumstances, conditions, &c.* under which it took place, or by which it was accompanied. When thus used the participle is called, for the sake of distinction, the *gerund*, as it answers to that form in another language : ὁ ἀνθῶν ἤηπος—ὁρῶ σε τρέχοντα, οἶδα θνητὸς ὢν. We must distinguish between οἶδα θνητὸς ὢν, *I feel myself to be mortal*, and τοῦτο οἶδα θνητὸς ὢν, *I being mortal know this* : ὁρῶ σε τρέχοντα, *I see that you run*—ὁρῶ σε τρέχοντα, *I see you while you are running*.

2. Of the gerundial use of the part., there are two sorts—*a*. Where the part. has the same subject as the verb of the sentence, in which case it agrees with it in gender, number, and case ; as, ὁ Κῦρος γελῶν εἶπε, οἱ παῖδες γελῶντες εἶπον.—*b*. Where the subject of the participle is not the same as that of the verb, in which case the partic. and its subject are usually in the gen. ; as, τοῦ παιδὸς γελῶντος, ὁ Κῦρος εἶπεν, which construction is termed *Casus absolutus*.

Obs. For the reason why the gen. is used, see §. 541.

^a Liddell and Scott Lex.

3. The adverbial notions which are thus expressed by the partic. are,

a. Temporal.

b. Causal, including the notion of the conditions under which any thing happened.

c. Modal.

a. Temporal.

§. 696. The participle is used to express time which is defined by giving some action or state: Xen. M. S. I. 2, 22 πολλοὶ τὰ χρήματα ἀναλώσαντες, ὧν πρόσθεν ἀπείχοντο κερδῶν, αἰσχροὶ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται, *after spending*; so we frequently find a periphrasis with ποιήσας = *thereon*: Hdt. VI. 96 ἐνέπρησαν καὶ τὰ ἱρὰ καὶ τὴν πόλιν· ταῦτα δὲ ποιήσαντες ἐπὶ τὰς ἄλλας νήσους ἀνάγοντο, or a repetition of the preceding verb, in the participle, without ταῦτα: Ibid. 108 Ἀθηναίοισι — ἐπεθήκαντο Βουιωτοί· ἐπιθήμενοι δὲ ἐσώθησαν τῇ μάχῃ: Id. VII. 60 πάντας τούτῳ τῷ τρόπῳ ἐξηρίθμησαν· ἀριθμήσαντες δὲ κατὰ ἔθνεα διέτασσον. Gen. absol.: Il. α, 88 οὔτις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο σοὶ κολῆς παρὰ νηυσὶ βαρέας χεῖρας ἐπόλσει.

Obs. 1. Here also belong the following participles, which we translate by adverbs, or adverbial expressions; α. ἀρχόμενος, *at the beginning, at first*: Thuc. IV. 64 ἅπερ καὶ ἀρχόμενος εἶπον. We must distinguish this from ἀρξάμενος ἀπὸ τινος, which may be translated "*from, downwards*." This participle ἀρξάμενος generally agrees in gender, case, and number, with the substantive, of which it defines and limits the sense; as, Plat. Rep. p. 600. extr. οὐκοῦν τίθωμεν ἀπὸ Ὁμήρου ἀρξάμενους πάντας τοὺς ποιητικούς μμητὰς εἰδῶλων ἀρετῆς εἶναι, *all the poets from Homer downwards*; but sometimes with the subject of the verb: Plat. Symp. p. 173 D δοκεῖς μοι ἀτεχνῶς πάντας ἀνθρώπους ἀθλίους ἡγείσθαι πλὴν Σωκράτους, ἀπὸ σοῦ ἀρξάμενος: Cf. Xen. Cyr. VII. 5, 65:—β. τελευτῶν, *at last, finally*; Plat. Rep. p. 362 Α τελευτῶν πάντα κακὰ παθὼν ἀνασκινδυλευθήσεται^a: Id. Apol. p. 22 C τελευτῶν (at last) οὖν ἐπὶ τοὺς χειροτέχνας ἦα: Demosth. p. 125, 57 δυστυχεῖς Ἑρετριεῖς τελευτῶντες ἐπέιθσαν τοὺς ὑπὲρ αὐτῶν λέγοντας ἐκβαλεῖν.—γ. διαλιπὼν χρόνον, *after some time, or dial. πολὺν, ὀλίγον* χρ., *epischōn πολὺν χρόνον, μικρόν*: Plat. Phædon. extr. ὀλίγον χρόνον διαλιπὼν ἐκινήθη: Id. p. 59 E οὐ πολὺν δ' οὖν χρόνον ἐπισχὼν ἤκε^b: Cf. Hdt. VI. 129.—δ. ἀνύσας, *immediately, quickly*: Arist. Lys. 438 ἀνύσαντε δῆσετον, *illico colligate*.

Obs. 2. We often find participles of "*coming*" and "*going*" joined with the verb, to put the whole action in a clear distinct light, most commonly in poetry, but also in prose, as Xen. Cyr. II. 2, 6 οὕτω καὶ ἐγὼ ἐλθὼν ἐδίδασκον ἓνα λόχον.

Obs. 3. The gen. part. sometimes stands alone, without its subject, which is either supplied from the context, or, when it is wholly indefinite, a demonstrative pronoun or the indefinite words πράγματα, χρήματα, ἀν-

^a Stallb. ad loc.

^b Stallb. ad loc.

ἄνθρωποι, &c. are without difficulty supplied by the mind (see §. 894. b.): Il. ο, 190 ἦτοι ἔγῳν ἔλαχον πολὺν δα ναίμεν αἰεὶ παλλομένων, *when they cast lots*: Hdt. III. 13 οἱ δὲ Αἰγύπτιοι—ἔφευγον—κατελιθθέντων δὲ (sc. αὐτῶν) ἐς Μίμφιν ἔπεμπε—Καμβύσης (κῆρυκα): Thuc. I. 116 Περικλῆς—ᾤχετο κατὰ τάχος ἐπὶ Καύνου καὶ Καρίας, ἑσταγγελέντων, ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν: Xen. Cyr. I. 4, 18 σημαίνοντων δὲ τῷ Ἀστυάγει ὅτι πολέμοιο εἰσιν ἐν τῇ χώρα, ἐξεβοήθει καὶ αὐτὸς πρὸς τὰ ὄρια: Ibid. III. 1, 38 διασκηνοῦντων δὲ (sc. αὐτῶν) μετὰ τὸ δεῖπνον, ἐπήρετο ὁ Κύρος: also in sing. Thuc. I. 74 σαφῶς δηλωθέντος, ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο: so οὕτως ἔχοντος Plat. *quum res ita se habeat*: so in Latin, *cognito, edicto, petito*, &c. for *postquam cognitum erat*, &c.

Obs. 4. To define more distinctly the notion of time, ἐπὶ is often joined with the gen. and the part. present (only) ἐπὶ Κύρου βασιλεύοντος (see §. 633. I.): the notion of past time is sometimes expressed by μετὰ, with acc., as Hdt. VI. 98 μετὰ δὲ τοῦτον ἐνθεῦτεν ἔξαναχθέντα Δῆλος ἐκινήθη: Ibid. 132 μετὰ δὲ τὸ ἐν Μαραθῶνι τρώμα γινόμενον Μιλτιάδης—αὖξετο: and of indefinite time, by ὑπὸ with acc., as ὑπὸ τὴν πρώτῃ ἐπελθοῦσαν νύκτα. (See §. 639. III. 2. a.) To define any thing as following in time on the action of some other person, μετὰ is used, as μετὰ Σόλωνα οἰχόμενον—as following on some other sort of action, ἐπὶ with dative. (See §. 699. Obs. 2.)

Obs. 5. The time is also more accurately expressed by the addition of the temporal adverbs, αὐτίκα, εὐθύς (Ion. ἰθέως), ἐξαίφνης, μεταξύ, ἄμα, to the genitive absolute, or the simple participle, as Hdt. I. 179 ὀρύσσοντες ἄμα τὴν τάφρον ἐπλίνθοντο: Id. VI. 10 ταῦτα μὲν νυν ἰθέως ἀπικομένων ἐς τὴν Μίλητον τῶν Περσέων ἐγένετο: Xen. Anab. III. 3, 7 φεύγοντες ἄμα ἐτίρωσκον: Plat. Phædon. p. 60 B καὶ τρίβων ἄμα—ἔφη^a: Ibid. p. 77 B ὅπως μὴ, ἄμα ἀποθνήσκοντος τοῦ ἀνθρώπου, διασκεδανῇται ἡ ψυχὴ: Ibid. p. 70 A ὅρα, μὴ εὐθύς ἀπαλλαττομένη (ἡ ψυχὴ) τοῦ σώματος—διασκεδασθεῖσα οἰχεται: Id. Rep. p. 238 C εὐθύς οὖν με ἰδὼν ὁ Κέφαλος ἡσπάζετό τε καὶ εἶπεν, *simul ut me con-spexit*: Id. Lys. p. 207 A ὁ Μενέξενος ἐκ τῆς αὐλῆς μεταξύ παίζων εἰσέρχεται, *whilst he was playing*: Id. Rep. p. 336 B καὶ ὁ Θρασύμαχος πολλάκις μὲν καὶ διαλεγόμενων ἡμῶν μεταξύ ἄρμα ἀντιλαμβάνεσθαι τοῦ λόγου. On ἄμα with dat., see §. 699. Obs. 2.

Obs. 6. To express more clearly and emphatically any sequence, whether of time, or otherwise, on the action of the partic., the adverbs ἐνταῦθα, οὕτω, οὕτω δὲ, ὥδε, are joined to the verb of the sentence, as Hdt. VI. 23 πειθομένων δὲ τῶν Σαμίων καὶ σχόντων τὴν Ζάγκλην, ἐνταῦθα οἱ Ζαγκλαῖοι ἐξοήθειον (as Virgil. *Æn.* II. 391 *sic fatus, deinde comantem Androgei galeam cipeique insigne decorum induitur*): Id. VI. 104 ἀποφυγῶν δὲ καὶ τοῦτους, στρατηγὸς οὕτω Ἀθηναίων ἀπεδέχθη, *ita demum imperator creatus est*: Id. VII. 174 Θεσσαλοὶ δὲ ἐρημωθέντες συμμάχων οὕτω δὲ ἐμῆδισαν προθύμως.—In poetry the part. is often joined to the verb by καί: Il. χ, 247 ὥς φαιμένη καὶ κερδοσύνη ἡγήσατ' Ἀθήνη.

Obs. 7. We find a curious change of construction in the form ἄπερ ἔχων ἔλθε &c., *which he had when he came*; the principal verb being in the partic., and the verb expressing the time being made the predicate of the sentence. So Thuc. V. 31 ἃ ἔχοντες, καθίστατο.

^a Stallb. ad loc.

b. Causal.

§. 697. a. The cause or reason : Xen. M. S. I. 2, 22 πολλοὶ τὰ χρήματα ἀναλώσαντες, ὧν πρόσθεν ἀπείχοντο κερδῶν, αἰσχροῦ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται : Plat. Phædon. p. 102 D λέγω δὲ τοῦδ' ἕνεκα βουλόμενος (i. e. ὅτι βούλομαι) δόξαι σοι ὅπερ ἐμοί. Very common in interrogatory and relative sentences : Plat. Phædon. p. 63 A τί γὰρ ἂν βουλόμενοι (i. e. *cur*) ἄνδρες σοφοὶ ὡς ἀληθῶς δεσπότας ἀμείνους αὐτῶν φεύγοιεν ; For τί μαθόν and τί παθόν ταῦτα ἐποίησας ; *cur hæc fecisti* ? see §. 872. k.—Gen. abs. Thuc. VII. 13 τὰ δὲ πληρώματα διὰ τῶδε ἐφθάρη τε ἡμῖν καὶ ἔτι νῦν φθείρεται, τῶν ναυτῶν τῶν μὲν διὰ φρυγανισμῶν καὶ ἀρπαγῇν μακρὰν καὶ ὑδρεῖαν ὑπὸ τῶν ἱππέων ἀπολλυμένων, οἱ δὲ θεραπεύοντες—αὐτομολοῦσι.

b. The actual circumstances : Eur. Hipp. 800 ζῶσιw θανοῦσης μητρὸς.

Obs. Here also οὕτω is sometimes added to the verb, to mark the sequence more distinctly : Plat. Lach. in. ὑμᾶς δὲ ἡμεῖς ἡγησάμενοι καὶ ἱκανοὺς γνῶναι, καὶ γνόντας ἀπλῶς ἂν εἰπεῖν ἃ δοκεῖ ὑμῖν, οὕτω παρελάβομεν.

c. The conditions, or supposed circumstances : Plat. Symp. p. 193 D οὐ δὴ τὸν αἴτιον θεὸν ὑμνοῦντες δικαίως ἂν ὑμνοῖμεν Ἑρώτα : Ibid. p. 194 C οὐ μέντ' ἂν καλῶς ποιοίην—, ὦ Ἀγάθων, περὶ σοῦ τι ἐγὼ ἀγροῖκον δοξάζων : Ibid. p. 196 C κρατῶν δὲ ἡδονῶν καὶ ἐπιθυμιῶν ὃ Ἑρῶς διαφερόντως ἂν σωφρονοῖ : Id. Phileb. p. 43 C αἱ μεταβολαὶ κάτω τε καὶ ἄνω γιγνόμεναι λύπας τε καὶ ἡδονὰς ἀπεργάζονται : Demosth. p. 122, 45 οὐ γὰρ ἂν αὐτοῖς ἐμελεν—, μὴ τοῦθ' ὑπολαμβάνουσιν, i. e. εἰ μὴ τοῦθ' ὑπελάμβανον^a : Thuc. IV. 18 παύοντες, *should they fail*. In questions : Plat. Gorg. p. 509 B τίνα ἂν βοήθειαν μὴ δυνάμενος ἄνθρωπος βοηθεῖν ἑαυτῷ καταγέλαστος ἂν τῇ ἀληθείᾳ εἴη ;—Genit. absol. Od. a, 390 καὶ κεν τοῦτ' ἐθέλοιμι, Διὸς γε διδόντος, ἀρέσθαι (*Deo volente*) : Eur. Hipp. 1433 ἀνθρώποισι δὲ, θεῶν διδόντων (*si dii auctores sunt*), εἰκὸς ἐξαμαρτάνειν : Demosth. p. 130. extr. καὶ οἶομαι καὶ νῦν ἔτι ἐπανορθωθῆναι ἂν τὰ πράγματα, τούτων γιγνομένων.

d. Limitation, with generally an emphatic force, which is usually signified by the addition of the limiting particles καί, καίτοι, πέρ (which in Homer are often strengthened by ἔμπης) καίπερ or καί—περ, ὅμως, ἔπειτα, εἴτα poet., κἔτα prose, also καὶ ταῦτα, to the participle. Without any particle : Xen. Cyr. III. 2, 15 ὡς ὀλίγα δυνάμενοι προορᾶν ἄνθρωποι περὶ τοῦ μέλλοιτος πολλὰ ἐπιχειροῦμεν

^a Schüfer. ad loc.

πράττειν!—With it, καί: Il. ε, 651 Ἑκτορα καὶ μεμαῶτα μάχης σχήσεσθαι ὁῖω:—περ: Il. α, 241 τοῖς δ' οὔτι δυνήσεται, ἀχνύμενός περ, χραισμεῖν: with ἔμπης, Il. ο, 399: Il. π, 638 φράδμων περ ἀνὴρ (sc. ὦν): Æsch. Ag. 1084 μένει τὸ θεῖον δουλίᾳ περ ἐν φρενί (sc. οὔση): Ibid. 1568 ἐγὼ δ' οὖν ἐθέλω—τάδε μὲν στέργειν, δύστυχά περ ὄντα):—καὶ περ, divided in Homer, καὶ—περ (only Od. η, 224 καὶ περ), so that περ is placed beside the word on which emphasis is to be laid; but joined in Attic Greek, καίπερ; so also in Attic, οὐδέπερ: Il. β, 270 καὶ ἀχνύμενοί περ: Xen. Anab. I. 6, 10 προσέκυνθησαν καίπερ εἰδότες, ὅτι ἐπὶ θανάτῳ ἀγοίτο: Eur. Phœn. 1624 οὐκ ἂν προδοίην οὐδέπερ πρᾶσσων κακῶς:—καίτοι: Plat. Prot. p. 339 C οὐδέ μοι ἐμμελέως τὸ Πιττάκειον νέμεται, καίτοι σοφοῦ παρὰ φωτὸς εἰρημένον: ὅμως (which though it properly belongs to the verb of the sentence, yet generally is attached to the partic., and often is even placed before it): Hdt. VI. 120 ὕστεροι δὲ ἀπικόμενοι τῆς συμβολῆς (πραλίο) ἱμείροντο ὅμως θεήσασθαι τοὺς Μήδους: Eur. Or. 680 κἀγὼ σ' ἱκνούμαι, καὶ γυνή περ οὐδ' ὅμως: Id. Med. 280 ἐρήσομαι δὲ καὶ κακῶς πάσχουσ' ὅμως: Xen. Cyr. V. 1, 26 οὕτως ἔχομεν, ὥς σὺν σοι μὲν ὅμως καὶ ἐν τῇ πολεμίᾳ ὄντες θαρροῦμεν: Id. Œcon. XVI. 8 οὕς ἂν αἰσθάνωμαι ὅμως καὶ εὖ πάσχοντας ἔτι ἀδικεῖν πειρωμένους:—ἔπειτα, εἰτα: Plat. Charmid. p. 163 A ὑποθέμενος σωφροσύνην εἶναι τὸ τὰ ἑαυτοῦ πράττειν, ἔπειτα οὐδὲν φησι κωλύειν καὶ τοὺς τὰ τῶν ἄλλων πράττοντας σωφρονεῖν: Xen. M. S. I. 1, 5 εἰ προαγορεύων ὥς ὑπὸ θεοῦ φαινόμενα κῆρα ψευδόμενος ἐφαίνετο:—καὶ ταῦτα: Plat. Rep. p. 404 B Ὅμηρος—ἐν ταῖς τῶν ἡρώων ἐστιάσειν οὔτε ἰχθύσιν αὐτοὺς ἐστιᾷ, καὶ ταῦτα ἐπὶ θαλάττῃ ἐν Ἑλλησπόντῃ ὄντας, *although they were*: Demosth. p. 922, 5 θανάτῳ ζημύσαντες εἰσαγγελθέντα ἐν τῷ δήμῳ, καὶ ταῦτα πολίτην ὑμέτερον ὄντα, *capitis eum dampnantes delatum ad populum, quatenus civis vester esset*: so that it sometimes has the sense of *especially*: cf. Hdt. II. 120. So with a demonstrative agreeing with the preceding substantive: Hdt. III. 73 ὅτε ἀρχόμεθα ὑπὸ Μήδου καὶ τούτου ὅτα οὐκ ἔχοντος. So with ellipse of the participle of εἶναι: Hdt. VI. 11 καὶ τούτοις ὥς δρηπέτησι. Rarely after the participle: Plat. Rep. p. 341 C νῦν γοῦν, ἔφη, ἐπεχείρησας, οὐδὲν ὦν καὶ ταῦτα, *quatenus nullus et impotens sis*^a.

§. 698. ^ε. Means: Xen. Cyr. III. 2, 25 ληϊζόμενοι ζῶσιν, *rapiti vivunt*: Id. M. S. III. 5, 16 προαιρούνται μᾶλλον οὕτω κερδαίνειν ἀπ' ἀλλήλων, ἢ συμφελούντες αὐτούς: Isocr. p. 241 D τοὺς Ἕλληνας

^a Stallb. ad loc.

ἐδίδαξαν, ὃν τρόπον διακοῦντες τὰς αὐτῶν πατρίδας καὶ πρὸς οὗς πολεμοῦντες μεγάλην τὴν Ἑλλάδα ποιήσειαν : so very commonly χρώμενος with dat. where we use "with:" as πολλῇ τέχνῃ χρώμενος τοὺς πολεμίους ἐνίκησεν.

f. Mode or manner: γελῶν εἶπε : so λαθόν, *secretly*, φθάμενος, φθάσας, ἀνύσας, *quickly* : Hom., Hdt., Thuc. So ἀσμένος, *with pleasure*.

Obs. 1. Here also certainly belong the forms which introduced themselves from the colloquial dialect, ληραῖς ἔχων, or as a question, τί ληραῖς ἔχων, you *trifle so*—properly, you *trifle conducting yourself so* : φλυαραῖς ἔχων Aristoph. : Plat. Gorg. p. 490 Ε ποῖα ὑποδήματα φλυαραῖς ἔχων; what shoes are you thus continually chattering about? Arist. Nab. 509 τί κυπτάζεις ἔχων περὶ τὴν θύραν; what are you about stooping so unceasingly about the door?—also φερόμενος, and (used intransitively) φέρων, *summo studio, maximo impetu* : with verbs of motion : Hdt. VIII. 91 ὅπως δὲ τινες τοὺς Ἀθηναίους διαφύγοιεν, φερόμενοι (cum impetu delati) ἐσέπειπον ἐς τοὺς Αἰγυπτιῶτας : Id. IX. 102 διωσάμενοι γὰρ τὰ γέγρα οὗτοι φερόμενοι ἐσέπεισον ἀλίες ἐς τοὺς Πέρσας : Id. VIII. 87 (ναῦς) διακομένη γὰρ ὑπὸ τῆς Ἀττικῆς φέρουσα ἐνίβαλε νηὶ φιλήν, cum impetu aggressa est amicam navem.

Obs. 2. So also where we use "with," the Greeks use ἔχων, ἄγων, φέρων, λαβών : of animate or inanimate things or possessions, ἔχων and λαβών : of animate, ἄγων : of inanimate φέρων ; as, Xen. Cyr. I. 3, 1 ἔρχεται—ἡ Μανδάνη πρὸς τὸν πατέρα καὶ τὸν Κύρον τὸν υἱὸν ἔχουσα : so ὁ Κύρος ξίφος φέρων προσήλασε—ἵππον ἄγων ἦλθεν—ἱππέας λαβὼν τοὺς πολεμίους κατεδίωξεν. The Homeric and poetic dialects use ἔχων, φέρων, λαβών and ἄγων, frequently with verbs of giving, or placing, to bring the action immediately preceding the giving or placing before the eyes : Il. η. 302 δῶκε ξίφος ἀργυρόηλον σὺν κυλεῶ τε φέρων καὶ εὐξέστω τελαμῶνι.

Dative absolute.

§. 699. We also find, though but very seldom, the dative in the absolute construction with the part., as expressing the notion of "*when*" defined by some action or state (see Dat. §. 606) : Xen. Hell. III. 2, 25 περιῶντι δὲ τῷ ἐνιαυτῷ, φαίνουσι πάλιν οἱ ἔφοροι φρουρὰν ἐπὶ τὴν Ἥλιν : Theocrit. XIII. 29 κοίλαν δὲ καθιδρυθέντες ἐς Ἀργῷ Ἑλλάσποντον ἴκοντο, νότῳ τρίτον ἄμαρ ἀέντι. So also Modal : Thuc. II. 91 δεξιῶ κέρῳ ἡγουμένῳ. (See §. 604.)

Obs. 1. We must distinguish these cases from those given §. 599. 2.

Obs. 2. To define more clearly the notion of coincident time, ἄμα is added to the dat. absolute : Hdt. III. 86 ἄμ' ἡμέρῃ διαφωσκούσῃ : Ibid. 86 ἄμα δὲ τῷ ἱππῷ τοῦτο ποιήσαντι, ἀστραπή ἐξ αἰθέριος καὶ βροντὴ ἐγένετο : Thuc. IV. princ. ἄμα τῷ σίτῳ ἀκμάζοντι, simulac frumentum adultum est ; also ἐπί, either in notion of *after*, ἐπ' ἐξηργασμένοις ἐλθεῖν Hdt. VIII. 95, or to express a consequence or sequence on, Id. II. 22 ἐπὶ χιόνι πεσοῦσῃ ἀνάγκη ἐστὶ ὕπαι ἐν πέντε ἡμέρῃσι.

Obs. 3. The repetition of a pronoun sometimes makes a dative seem as if it were absolute, but it really depends on the same verb as the pronoun: Hdt. VIII. 20 *τούτοις δὲ οὐδὲν τοῖσι ἔπεισι χρησαμένοις*—*παρὴν σφί συμφορῇ χρῆσθαι*.

Accusative absolute^a.

§. 700. 1. Lastly, in Hdt. and Attic writers, the accus. (singular or plural, usually the former) is used in the same construction as the genitive, but scarcely ever except when the participle has no definite subject, as in impersonal verbs, as *ἔξόν* (from *ἔξεστι*, *it is lawful*), or impersonal phrases, as *αἰσχρόν ἐν* (from *αἰσχρόν ἐστιν*, *it is shameful*).

2. Since the acc., as we have seen, signifies extension or parallelism in time (§. 577), as *ταῦτα ἐγένετο ταύτῃ τῇ νύκτι*, the action, therefore, during which another action takes place defines the time, and is conceived of as parallel to and coincident with that action, and may be translated by *whilst*, as *ἔξόν, whilst it is allowed*, and thence it is used in the sense of our "*while*," as expressing a state of things which exists coincidently with the action of the principal verb, while the genitive expresses the state of things conceived of as the antecedent cause or condition thereof.

a. Hdt. I. 129 *εἰ, παρὲν αὐτῷ βασιλεία γενέσθαι*,—*ἄλλω περιέθηκε τὸ κράτος*: Id. VI. 72 *παρὲν δὲ οἱ ὑποχείρια πάντα ποιήσασθαι*, *ἔδωροδόκησε ἀργύριον πολύ*: Id. V. 49 extr. *παρέχον* (*quum liceat*) *δὲ τῆς Ἀσίας πάσης ἄρχειν εὐπετέως*, *ἄλλο τι αἰρήσεσθε*; Ibid. 50 *χρεὼν γάρ μιν μὴ λέγειν τὸ ἐόν*—*λέγει*: Id. III. 65 *ἀδελφεοκτόνος τε, οὐδὲν δέον* (*quum fas non esset, fieri deberet*), *γέγονα*: Thuc. I. 76 *παρτυχὸν ἰσχύϊ τι κτήσασθαι*: Ibid. 126 *ὑπάρχον ὑμῖν πολεμεῖν*: Id. VIII. 79 *δόξαν αὐτοῖς, quum iis visum esset*: Id. IV. 125 *δοκοῦν* (*quum videretur*) *ἀναχωρεῖν*: Eur. Her. 186 *ψήφῳ δόκησαν*: Arist. Plut. 277 *λαχόν*: Id. Vesp. 1288 *μέλον*: Demosth. p. 832, 59 *προσηκόν, quum deceret*: Id. p. 25, 24 *πολλὰ ἰδίᾳ πλεονεκτῆσαι πολλάκις ὑμῖν ἔξῃ οὐκ ἠελέησατε*.—Also middle or passive partic.; Thuc. I. 125 *δεδογμένον δὲ αὐτοῖς, εὐθὺς μὲν ἀδύνατα ἦν ἐπιχειρεῖν ἀπαρασκεύοις οὖσιν*: Id. V. 30 *εἰρημένον, quum dictum esset*: Ibid. 56 *γεγραμμένον*: Hdt. III. 91 *ἀρξάμενον ἀπὸ ταύτης, commencing here*. So St. Luke xxiv. 47.—And thirdly, an adjective with *ἐν*, as *αἰσχρόν ἐν*: Xen. Cyr. II. 2, 20 *quum turpe esset*; *ἄθλον ἐν* Thuc. I. 2: *δυνατὸν ἐν, ἀδύνατον ἐν*: Plat. Criton. p. 46 A *οἶόν τε ἐν καὶ δυνατὸν*: also without *ἐν*, as *ἄθλον*, Plat. Rep. p. 449 C: Id. Protag. p. 323

^a Elms. Heracl. 693.

B ὡς ἀναγκαῖον οὐδένα—μετέχειν αὐτῆς : Hdt. II. 66 ταῦτα δὲ γνώμενα, πένθεα μεγάλα τοὺς Αἰγυπτίους καταλαμβάνει : Thuc. IV. 125 ὥστε, ἥδη ἀμφοτέροις μὲν δοκοῦν ἀναχωρεῖν,—κυρωθὲν δὲ οὐδὲν (*sed quum nihil decretum esset*),—ἐχώρουν ἐπ' οἶκον : Plat. Gorg. p. 495 Ο ἄλλο τι οὖν (i. e. *nonne igitur*), ὡς ἑτερον (sc. *du*) τὴν ἀνδρείαν τῆς ἐπιστήμης, δύο ταῦτα ἔλεγες ; *nonne, quia diversa esset fortitudo a scientiā, duo hæc proponebas?* So also in the plural ; as, Xen. Hellen. III. 2, 19 δόξαντα δὲ ταῦτα καὶ παραθέντα, τὰ μὲν στρατεύματα ἀπῆλθεν. So Soph. Ant. 576 δεδογμένα.

Obs. 1. In many of the examples which are brought of the accusative absolute, we shall find that the accusative either depends, in apposition or government, on some word in another part of the sentence, more or less distant, as Soph. Electr. 881 οὐχ ὕβρει λέγω τὰδ', ἀλλ' ἐκείνον (sc. λέγω) ὡς παρόντα νῦν : or on a word supplied from the context, Eur. Ion 964 ΠΑΙΔ. σοὶ δ' ἐς τί δόξης ἦλθεν, ἐκβαλεῖν τέκνον (= τί δόξασα ἐξέβαλες τέκνον ;) KP. ὡς (δόξασα) τὸν θεὸν σώσοντα τὸν γ' αὐτοῦ γόνον : Hdt. IV. 71 νεκρόν, νῆδον are accusatives of the part., see §. 584. Thuc. VII. 25 ὡς Ἀθηναίων προσδοκίμων ὄντων καὶ τὸ παρὸν στράτευμα αὐτῶν διαπολεμησόμενον : the accusative depends on δηλώσαντας preceding, or on some part of the verb, as δόκειν, ἡγείσθαι, implied in the adverb ὡς : so Soph. CE. R. 100 ἀνδρηλατοῦντας ἢ φόνοφόνον πάλιν λύοντας ὡς (=δοκοῦντας) τόδ' αἶμα χεῖμαζον πόλιν (see §. 551. *Obs.* §. 703.). Or it depends on a verbal notion expressed by a periphrasis (see §. 360.) : Soph. CE. C. 1120 μὴ θαύμαζε—, τέκν' εἰ φανέντ' ἀελπτα, μηκύνω λόγον=μακρὰν λέγω, *I speak about at length* ; or on some change in the construction, as Æsch. Ag. 647 σωτηρίων δὲ πραγμάτων εὐάγγελον ἦκοντα—πῶς κεδνὰ τοῖς κακοῖσι συμμίξω ; ἦκοντα depends on the construction with πρέπει in the preceding lines, which Æschylus, for emphasis, suddenly changes to the first person. So Soph. CE. C. 765 νοσοῦντα depends on εἰαν, or some such word, which Sophocles meant to use. But Eur. Heracl. 765 κελεύσιμον Ἄργος, (?) at the bidding of Argos, and Hdt. VII. 218 πᾶν οὖρος ἐὸν θρῶν ἐπίπλεον seem to be really accusatives absolute, though they are not impersonals. See also the last example in *Obs.* 3.

Obs. 2. Where the subject is implied in the impersonal verb, the gen. is used ; as, ὄντος, (θεοῦ sc.) σαλπίζοντος (§. 373) : otherwise the gen. is seldom used with impersonal verbs or phrases, such as δόξαντος τούτου.

Obs. 3. Sometimes the gen. and acc. are interchanged : Plat. Euthyphr. p. 4 D ὡς ἀνδροφόνον ὄντος καὶ οὐδὲν ἐν πρᾶγμα : Id. Rep. p. 604 B λέγει πον ὁ νόμος, ὅτι κάλλιστον ὅτι μάλιστα ἡσυχίαν ἔχειν ἐν ταῖς ἐνυμφαῖς καὶ μὴ ἀγανακτεῖν, ὡς οὔτε δήλου ὄντος τοῦ ἀγαθοῦ τε καὶ κακοῦ τῶν τοιοῦτων (*talium casuum*), οὔτε εἰς τὸ πρόσθεν οὐδὲν προβαίνειν τῷ χαλεπῶς φέροντι, οὔτε τι τῶν ἀνθρωπίνων ἀξίων ἐν μεγάλῃ σπουδῇ, ὃ τε δεῖ ἐν αὐτοῖς ὅτι τάχιστα παραγίγνεσθαι ἡμῖν, τοῦτ' ἐμποδὼν γιγνόμενον τὸ λυπεῖσθαι^a : Xen. M. S. II. 2, 13 ὡς οὔτε ἐν τὰ ἱερὰ εὐσεβὲς θυόμενα—οὔτε ἄλλο καλῶς καὶ δικαίως οὐδὲν ἐν τούτῳ πράξαντος.

Obs. 4. It is evident that the uses of gen., dat. and acc. absolute spring from the simple power of the cases, and that as definitions of time, they properly have a meaning analogous to the power of each case.

^a Stallb. ad loc.

1. Gen. abs. Time considered as a cause: τοῦ ἔαρος ἐλθόντος τὰ ἄλλα; hence it is rarely used with impersonal verbs, as the agent of a verb is conceived of as the cause.

2. Dat. abs. Time considered as a point: περιῶντι τῷ ἐνιαύτῳ, at the return of the year.

3. Acc. abs. Duration in time—whilst.

The Comparative Particle ὥς with the Participle and Absolute Cases.

§. 701. ὥς is joined to the participle alone, or with the gen. and acc. absolute, when it is to be signified that the action of the participle does not really exist, or when its real existence is to be kept out of view, and represented only as something supposed or thought of, referring to the opinion which a person formed, or was to form of it.

a. With simple part.: Xen. Cyr. I. 1, 1 οἱ δὲ, κὰν ὅποσονοῦν χρόνον ἀρχοντες διαγίνονται, θαυμάζονται, ὥς σοφοί τε καὶ εὐτυχεῖς γεγενημένοι: Plat. Rep. p. 329 A ἀγαρακτοῦσιν, ὥς μεγάλων τινῶν ἀπεστερημένοι (i. e. ἡγούμενοι μεγ. τ. ἀπεστερηῆσθαι, like Isocr. p. 52 B ἦλθον—οἱ Ἡρακλέους παῖδες—τὰς μὲν ἄλλας πόλεις ὑπερῶντες, ὥς οὐκ ἂν δυναμένας βοηθῆσαι, τὴν δ' ἡμετέραν ἱκανὴν νομίζοντες εἶναι).

b. Genitive absolute: Plat. Alcib. p. 106 B οὐκοῦν ὥς διανοουμένου σοῦ ταῦτα ἐρωτῶ, ἃ φημί σε διανοεῖσθαι (i. e. νομίζων σε διανοεῖσθαι): Xen. Hel. VII. 5, 20 παρήγγειλεν αὐτοῖς παρασκευάζεσθαι, ὥς μάχης ἔσομένης (i. e. νομίζων μάχην ἔσεσθαι): Ibid. V. 4, 9 ἐκήρυττον ἐξίναί πᾶντας Θηβαίους, ὥς τῶν τυράννων τεθνεώτων, quia tyranni mortui essent. The reason of κηρύττειν is not the actual fact of the tyrant's death, but the persuasion of the οἱ κηρύττοντες that it was so—ἡγούμενοι τοὺς τυρ. τεθνάναι.

§. 702. A singular use of the gen. abs. with ὥς occurs with the verbs εἰδέναι, ἐπίστασθαι, νοεῖν, ἔχειν γνώμην, διακείσθαι τὴν γνώμην, φροντίζειν, and sometimes λέγειν and the like, where we should expect to find the accus. with the infin. The gen. signifies that the action of the participle is the cause of the state or action expressed by the verb. This relation is marked even in the position, as the genitive absol. almost always precedes the verb. The connection of the verb (as a consequence) with the gen. absol. is also generally marked by the addition of οὕτω: Xen. Cyr. I. 6, 11. extr. ὥς οὖν ἐμοῦ, ἔφη, μηδέποτε ἀμελήσοντος τοῦ τὰ ἐπιτήδεια τοῖς στρατιώταις συμμηχανῶσθαι, μήτ' ἐν φιλίᾳ μήτ' ἐν πολεμίᾳ, οὕτως ἔχε τὴν γνώμην: Id. Anab. I. 3, 6 ὥς ἐμοῦ οὖν ἰόντος, ὅτῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε: Plat. Rep. p. 327. extr. ὥς τοίνυν μὴ ἀκουσομένων, ἔφη, οὕτω διανοεῖσθε^a: Ibid. p. 470 E. Ibid. p. 437 A ὑποθέμενοι ὥς τούτου οὕτως ἔχοντος: Id. Cratyl. p. 439 C διασηθέντες—ὥς ἰόντων τε ἀπάντων αἰεὶ καὶ βρόντων: Id. Menon. p. 95 E οἷσθ', ὥς ἐν τούτοις μὲν, ὥς διδακτοῦ οὐσης τῆς ἀρετῆς, λέγει: Eur. Med. 1311 ὥς οὐκέτ' ὄντων σὼν τέκνων, φρόντιζε δὴ.

Obs. ὥς is never used with the dat. absol., as this is confined to its original force of a definition of time.

§. 703. c. Seemingly accusative absolute: the ὥς supplying the notion of δοκεῖν &c.: Plat. Rep. p. 425. princ. τοῖς ἡμετέροις παισὶν ἐννομω-

^a Stallb. ad loc.

τέρου εὐθὺς παιδιᾶς μεθεκτίον, ὥς, παρανόμου γιγνομένης αὐτῆς, —ἐπόμενος τε καὶ σπουδαίους—ἀνδρας αὐξάνεσθαι ἀδύνατον ὄν: Ibid. p. 427 E σὺ γὰρ ὑπέσχου ζητήσῃ, ὥς οὐχ ὁσιὸν σοι ὄν μὴ οὐ βοηθεῖν δικαιοσύνη. So ὥς ἐξίν, ὥς παρὸν &c. For some other examples see above (§. 700. and §. 300. *Obs.*); also Plat. Rep. p. 345 E τί δέ; ἦν δ' ἐγώ, ὦ Θρασύμαχε, τὰς ἀλλας ἀρχὰς οὐκ ἐννοεῖς ὅτι οὐδεὶς ἐθέλει ἀρχειν ἐκόν, ἀλλὰ μισθὸν αἰτούσιν, ὥς οὐχὶ αὐτοῖσιν ὠφέλειαν ἐσομένην ἐκ τοῦ ἀρχειν, ἀλλὰ τοῖς ἀρχομένοις; cf. Ibid. p. 426 C. Ibid. p. 468 D Ὅμηρος τὸν εὐδοκμήσαντα ἐν τῷ πολέμῳ νύκτοισιν Δίαντα ἔφη διηνεκίεσσι γεραίρεσθαι, ὥς ταύτην οἰκείαν οὖσαν τιμὴν τῷ ἡβώντῳ τε καὶ ἀνδρείῳ: Xen. M. S. I. 2, 20 διὸ καὶ τοὺς υἱεῖς οἱ πατέρες εἰργουσιν ἀπὸ τῶν πονηρῶν ἀνθρώπων ὅμως, ὥς τὴν μὲν τῶν χρηστῶν ὁμιλίαν ἀσκησιν οὖσαν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν κατάλυσιν: Ibid. I. 3, 2 εὐχετο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ διδόναι, ὥς τοὺς θεοὺς καλλίστα εἰδότας.

Obs. We must not class here those instances in which the participle actually stands with a subat. in accus., as the object of a verb of thinking or saying: Hdt. II. 1 Καμβύσης Ἰῶνας μὲν καὶ Αἰολίας ὥς δουλοῦς πατρῴους ἐόντας ἐνόμισε: Æsch. Ag. 673 λέγουσιν ἡμᾶς ὥς δλωλότας: Soph. Œ. T. 625 ὥς οὐχ ὑπεῖξων οὐδέ πιστεύσω λέγεις; So with ὥστε (§. 704.): Id. Antig. 242 δηλοῖς δ' ὥστε σημανῶν νέον.

The Comparative Particles ὥστε, ἄτε, οἷα, οἷον, with the Participle or Genitive absolute.

§. 704. Instead of ὥς we find, not so often in Attic as in Ionic dialect, ὥστε, ὥστε δὴ (only Hdt.), ἄτε, ἄτε δὴ, οἷα, οἷον, when the reason of any action is brought forward, not as the certain and actual reason, but as supposed or represented to be the probable reason by the speaker, or some one of whom he is speaking—where we should frequently use the word “probably:” Hdt. VI. 79 ἄτε γὰρ πυκνοῦ ἐντός τοῦ ἄλσεος, οὐκ ὥρων οἱ ἐντὸς τοὺς ἐκτός: Ibid. 107 οἷα δὲ οἱ πρεσβυτέρῳ ἐόντι τῶν ὀδόντων οἱ πλεῖνες ἐσείοντο: Ibid. 136 ἦν γὰρ ἀδύνατος (Μιλτιάδης ἀπολογέεσθαι), ὥστε σηπομένου τοῦ μηροῦ: Plat. Protag. p. 321 B ἄτε δὴ οὐκ οὐ πάντι σοφὸς ὢν ὁ Ἐπιμηθεὺς ἔλαθεν αὐτὸν καταναλώσας τὰς δυνάμεις εἰς τὰ ἄλογα. In Attic ὥσπερ with the partic. has often merely a comparative force; as, Lysias p. 178, 39 ὡς αὐτοὶ λαμβάνετε χάριν ἴσπε, ὥσπερ ὑμεῖς τὰ τούτων μισθοφοροῦντες, ἀλλ' οὐ τούτων τὰ ὑμέτερα κλεπτόντων.

Remarks on the general use and some peculiar Constructions of the Participle.

§. 705. 1. It will be evident from what has been said, that the participial construction has a far wider range than in most other languages, and that great clearness, precision, and neatness of expression results from this use.

2. The participle is frequently used with the finite verb where we use two finite verbs; as, Il. γ. 406 ἦσο παρ' αὐτὸν ἰούσα, *go and sit near him*: ἐλθὼν ἐποίησε, *he came and did it*; and this is the way in which such phrases are most correctly rendered into English.

3. Although the Greeks make great use of the participle to express the accidental accompaniments of an action, and thus distinguish it from that

action itself, yet this is sometimes reversed; the principal action is expressed in the participle as a mere accompaniment, while the accompaniment assumes the character of the principal verb of the sentence: Soph. El. 345 ελοῦ γε πάτερ', ἡ φρονεῖν κακῶς, ἡ τῶν φίλων φρονούσα μὴ μνήμην ἔχειν, i. e. ἡ τῶν φίλων μὴ μνήμην ἔχουσα (εὖ) φρονεῖν. Cf. §. 696. Obs. 7.

3. By a peculiar Greek idiom there is attached to the verb of the sentence a participle of the same root and similar meaning—this is exactly analogous to the constructions, μάχην μάχεσθαι, φυγῇ φεύγειν &c.: Hdt. VII. 10, 1 τὴν ἀμείνω (γνώμην) αἰρεῖσθαι ἐλέσθαι: Id. VI. 34 ἰόντες δὲ τὴν ἱρὴν ὁδὸν διὰ Φωκίων τε καὶ Βοιωτῶν ἦσαν: Plat. Theæt. p. 183 D ἱππέας εἰς πεδίον προκαλεῖ Σωκράτη εἰς λόγους προκαλούμενος: Id. Euthyd. p. 288 D τίνα ποτ' οὖν ἀν κτησάμενοι ἐπιστήμην ὁρθῶς κτησαίμεθα; *what knowledge (acquiring), should we rightly acquire (it)?* Xen. Cyr. VIII. 4, 9 ἀλλ' ὑπακούων σχολῇ ὑκήκουσα; So also when a participle with the article prefixed is used as a substantive: Plat. Apol. p. 19 B τί δὴ λέγοντες διέβαλλον οἱ διαβάλλοντες;

4. Sometimes we find a participial construction changed in a succeeding and connected sentence into that of the verb and nomin. case: even in Homer; as, Od. α. 162 ὅστέα πύθεται ὄμβρῳ, κείμεν' ἐπ' ἡπείρου, ἡ εἰν ἀλλὶ κύμα κυλίνδει: Thuc. IV. 100 ἄλλῳ τε τρόπῳ πειράσαντες καὶ μηχανὴν προσήγαγον: Plat. Soph. p. 222 B θές δὴ ὅπη χαίρεις, εἴτε μηδὲν τιθεῖς ἡμερον, εἴτε ἄλλο μὲν ἡμερόν τι, τὸν δὲ ἀνθρώπον ἄγριον, εἴτε ἡμερον μὲν λέγεις αὐτὸν τὸν ἀνθρώπου, ἀνθρώπου δὲ μηδεμίαν ἡγεῖ θήραν^a.

5. The Greeks generally are very accurate in their use of participles of the same or of different time with the verb of the sentence. So Homer: ὡς εἰπὼν ὤτρυνε μένος (English, *saying*), because the words are already spoken. But when a continued action is to be expressed, the part. pres. is used: Xen. M. S. I. 2, 61 (ὁ Σωκράτης) βελτίους—ποιῶν τοὺς συγγενόμενους ἀπέπεμπεν. So also when one action precedes another, but is considered as intimately and necessarily connected with it: Od. α. 127 ἔχθος ἴσθησε φέρων πρὸς κίονα. The aorist part. is often used for perfect; as, στρατηγήσας ἐποίησεν, *having assumed the generalship*, that is, *as a general*.

6. When an adj. or subst. occurs, not in dependence on, but in the same construction with, the participle, the participle ὦν is used with them: Hdt. I. 35 ἀνὴρ συμφορῇ ἐχόμενος καὶ οὐ καθαρὸς χεῖρας ἑών. But ὦν is often omitted, especially in poetry, the verbal notion of existence being reflected from the accompanying participle to the adj. or subst.; Plat. Rep. p. 393 D ἦλθεν ὁ Χρύσης—λύτρα φέρων καὶ ἱκέτης.

Asyndeton in the Participial Construction.

§. 706. 1. Two or more participles stand in the same sentence without being connected by a copulative conjunction καὶ or τε. This is the case when the two participles are opposed to each other, or in a climax, or where two or three parts of an action, independent of each other, are brought before the mind in rapid succession, as is frequently the case in poetry: Il. φ. 324 ἡ καὶ ἐπ' ᾧρτ' Ἀχιλλῇ κυκώμενος, ὑψόσει θύων, μορμύρων ἰφρῶ τε καὶ αἵματι καὶ νεκυέσσιν: Il. χ. 414 πάντας δ' ἐλλιπάνευε κυλινδόμενος

^a Heindorf ad loc.

κατὰ κόπρον, ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον : Il. θ, 231 sq. ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραύρων, πίνοντες κρητῆρας ἐπιστεφίας οἶνιο : Od. μ, 256 sq. αὐτοῦ δ' εἰνὶ θύρῃσι καθήσθιε κεκλήγοντας, χείρας ἔμοι ὀρέγοντας.

2. We must distinguish such a sentence from that where, in a succession of participles, one stands subordinate to and explanatory of another, or where they stand in different relations to the verb ; (for instance, one expressing the cause, the other defining the nature of the action :) Od. δ, 114 δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε, πατὴρ ἀποδύσας (*postquam audiō.*), χλαῖναν πορφυρέην ἀντ' ὀφθαλμοῦν ἀνασχών : Od. ε, 374 αὐτὸς δὲ πρηνὴς ἄλὶ κάππεσε, χεῖρε πετάσσας νηχέμεναι μεμαῶς, (the latter is an explanatory definition of the former :) Il. λ, 212 πᾶλλον δέξαι δοῦρα κατὰ στρατὸν ὄχτη πάντη, δρύνων μαχέσασθαι. In prose such a combination of participles is a favourite method of expressing briefly but forcibly a number of single actions : Plat. Apol. p. 31 A ὑμεῖς δ' ἴσως τάχ' ἂν ἀχθόμενοι, ὥσπερ οἱ νυστάζοντες ἐγειρόμενοι, κρούσαντες ἂν με, πειθόμενοι Ἀνύτῃ, ῥαδίως ἂν ἀποκτείναιτε : Id. Phæd. p. 70 A εὐθύς ἀπαλλαττομένη τοῦ σώματος καὶ ἐκβαίνουσα ὥσπερ πνεῦμα ἢ καπνὸς διασκεδασθεῖσα οἴχηται διαπτομένη καὶ οὐδὲν ἔτι οὐδαμοῦ ᾗ².

*Seeming and real Anacolouthon in the Participial Construction.—
Interchange of Cases.*

The Nominative Participle really or seemingly used absolutely.

There are very few instances of a real nominative absolute, that is, standing without a verb expressed or implied : it frequently occurs from the writer's having, for emphasis, changed the construction in the latter part of the sentence, or used a periphrasis after an intervening parenthesis. Most of the seeming instances will be explained by the following paragraph. In Arist. Pax, 933, however, there is a nominative which does not seem capable of any such explanation : Ἦν' ἐν τῇ Ἑκκλησίᾳ ὥς χρὴ πολέμειν λέγων τις, οἱ καθήμενοι ὑπὸ τοῦ δέους λέγωνσ' Ἰωνικῶς οἶ. In Hdt. III. 104, the words μεσοῦσα ἡ ἡμέρη, seem to be the nominative to the verb καίει.

§. 707. A participle in nomin. not unfrequently refers to a subst. in gen., dat., or acc., when the thing or person expressed by any one of these cases is grammatically the object, but really the subject of the verbal notion, as in the phrase δοκεῖ μοι = ἐγὼ ἡγοῦμαι.

a. Dative : Thuc. III. 36 ἔδοξεν αὐτοῖς (i. e. ἐψηφίσαντο) οὐ τοὺς παρόντας μόνον ἀποκτείνειν, ἀλλὰ καὶ τοὺς ἀπαντας Μιτυληναίους—ἐπικαλοῦντες κ. τ. λ. (like Sallust. Jug. 112 *populo Romano melius visum—ratib*) : Id. IV. 108 καὶ γὰρ ἐφαίνετο αὐτοῖς (i. q. ἡγοῦντο), ἔψευσμένοι μὲν τῆς Ἀθηναίων δυνάμεως ἐπὶ τοσούτον, ὅση ὑστερον διεφάνη, τὸ δὲ πλεόν βουλήσει κρίνοντες ἀσαφεῖ ἢ προνοία ἀσφαλεῖ : Id. VI. 24 καὶ ἔρωσ ἐνέπεσε πᾶσιν (= ἐπειθόμενον πάντες) ὁμοίως ἐκπλεῦσαι τοῖς μὲν πρεσβυτέροις ὡς—καταστρεφόμενοις ἐφ' ἃ ἔπλεον—τοῖς δ' ἐν ἡλικίᾳ—εὐέλπιδες ὄντες σωθήσεσθαι : Id. VII. 42 τοῖς μὲν Συρακουσίοις καὶ ξυμμαχοῖς κατάπληξιν ἐν τῷ αὐτίκα οὐκ ὀλίγη ἐγένετο (= οἱ Συρακούσιοι κατεπλήχθησαν)—ὀρώντες κ. τ. λ. : Xen. Cyr. VIII. 8, 10 ἦν δὲ αὐτοῖς νόμιμον (= νόμιμον ἡγοῦντο) μηδὲ προχοῖδας εἰσφέρεισθαι εἰς τὰ συμπόσια,

^a Stallh. Apol. p. 27 A.

^b Cf. Stallh. Apol. p. 21 C.

δηλονότι νομίζοντες τῷ μὴ ὑπερπίνειν ἦττον ἂν καὶ σώματα καὶ γνώμας σφάλλειν : Eur. Cycl. 330 δοραῖσι θηρῶν σῶμα περιβαλὼν ἐμὸν καὶ πῦρ ἀναίθων, χιόνος οὐδέν μοι μέλει (=οὐδέν φροντίζω) : Plat. Legg. p. 686 D ἀποβλέψας γὰρ πρὸς τοῦτον τὸν στολὸν—ἔδοξέ μοι πάγκαλος—εἶναι.

b. Accusative : Il. ζ, 510 ὁ δ' ἀγλαΐῃ πεποιθὼς ῥίμφα ἔ γούνα φέρει (=ῥίμφα φέρεται) : Il. ε, 135 καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, δὴ τότε μιν τρίς τόσσον ἔλε μένος (=ἐχώσατο) : Eur. Hec. 970 αἰδῶς μ' ἔχει (=αἰδοῦμαι) ἐν τῷδε πότμῳ τυγχάνουσ', ἵν' εἰμι νῦν^a : Id. Hipp. 23 τὰ πολλὰ δὲ πάλα προκόψας οὐ πόνου πολλοῦ με δεῖ (=οὐ πολλοῦ πόνου δέομαι) : Id. Ion 925 κακῶν γὰρ ἄρτι κύμ' ὑπεξαντλῶν φρενὶ πρύμνηθεν αἶρει μ' (=αἶρομαι) ἄλλο σῶν λόγων ὑπό. So after an interjection : Æsch. P. V. 567 χρίει τις αὐ με τὰν τάλαιναν οἷστρος τὸν εἰδῶλον Ἄργον γηγενεὺς (ἀλεῦ δᾶ) τὸν μυρίωπον εἰσορῶσα βούταν.

c. Genitive : Æsch. Eum. 100 παθοῦσα δ' οὕτω δεινὰ πρὸς τῶν φιλάτων, οὐδεὶς ὑπὲρ μου δαιμόνων μὴνίεται (=οὐδενὸς δαιμόνων μῆνιν ἔχω) : Eur. Iph. T. 695 sqq. σωθεὶς δὲ, παῖδας ἐξ ἐμῆς ὁμοσπόρου κτησάμενος,—ὄνομά τ' ἐμοῦ γένουτ' ἂν (=ὄνομα ἐμοῦ σώσας ἂν) : Hdt. IV. 132 Δαρείου ἡ γνώμη ἔην (=ἐγίνωσκε—εἰκάδων : Thuc. IV. 73 μὴ ἐπιόντων (=ὅτε μὴ ἐπήεσαν) λογίζομενοι κ. τ. λ. (See below §. 708. 2. β.)

Obs. For the nominative participle with the infinitive instead of accusative, see §. 673. 4.

§. 708. 1. So we find also a subst. and partic. in nom. where we should expect a gen. absolute, to that it appears to be a nom. absolute. This nom. is considered as the subject of a verb implied in the form which grammatically requires the gen. absolute ; but by the use of the nom., *the real agent or patient* of the verbal notion is brought forward in the sentence : Thuc. IV. 23 καὶ τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμεῖτο (=ἀμφοτέροις ἐπολέμουν), Ἀθηναῖοι μὲν—τὴν νῆσον περιπλέοντες—, Πελοποννήσιοι δὲ ἐν τῇ Ἑπείρῳ στρατοπεδεύομενοι : Id. II. 53 θεῶν δὲ φόβος ἡ ἀνθρώπων νόμος οὐδεὶς ἀπέργε (=οὐδέν φοβοῦντο) τὸ μὲν κρίνοντες κ. τ. λ. : Id. V. 70 καὶ μετὰ ταῦτα ἡ ξυνοδος ἦν (=ξυνῆλθον) : Ἀργεῖοι μὲν καὶ οἱ ξύμμαχοι ἐπτόσας καὶ ὀργῇ χωροῦντες, Λακεδαιμόνιοι δὲ βραδέως : Soph. Antig. 259 sq. λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί (=κακοὺς λόγους εἶπον ἀλλήλους), φύλαξ ἐλέγχων φύλακα^b. So the nominative preceding and its verb expressed by a periphrasis : Æsch. Eum. 95 ἐγὼ δ' ὑφ' ὑμῶν ὧδ' ἀπηγματομένη ἄλλοισιν ἐν νεκροῖσιν ὥς μὲν ἔκτανον, ὄνειδος οὐκ ἐλλείπει=αεὶ ὄνειδίζομαι : Id. Ag. 1009 καὶ τὸ μὲν πρὸ χρημάτων κτησίῳ δκνος βαλὼν, οὐκ ἔδν πρόπας δόμος=ἔσωσε δόμον : Id. Choeph. 520 τὰ πάντα γάρ τις ἐγχείας ἄνθ' αἵματος ἐνός, μάτην ὁ μόχθος=μάτην μοχθεῖ : Id. Sept. c. Theb. 681 ἀνδρῶν δ' ὁμαίων θάνατος ὧδ' αὐτοκτόνος, οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος=οὐκ ἔσθ' τὸ μiasma γηράσκειν : Id. Eum. 477 καὶ μὴ τυχοῦσαι πράγματος νικηφόρον χώρα μετ' αὐτῆς (sc. ἔσσεται) ἰὼς κ. τ. λ.=ἰὸν μεθήσουσι : Hdt. VII. 157, 4 ἀλλῆς μὲν γὰρ γινομένη ἡ Ἑλλάς χεῖρ μεγάλη συνάγεται.

2. An anomalous construction, closely connected with this, occurs when two subjects stand together in a sentence without any copulative particle, and a participle in the nom. is joined thereto : one of the two subjects is contained under the other as a part, and both belong to the same verb. The participle is joined either with the whole, and the verb refers to the part, or the part has the participle, and the verb is joined to the whole : (Σχήμα καθ' ὅλον καὶ μέρος : cf. §. 478.)

^a Pflogk ad loc.

^b Cf. Elmsl. GE. R. 60.

a. When the action or state of the verb is to be especially attributed to the part or member of the whole, the verb is made to agree with this part; as, Hdt. VIII. 83 καὶ οἱ σύλλογον τῶν ἐπιβατίων ποιησάμενοι προηγορεύε ἐκ πάντων Θεμιστοκλῆς : Il. γ, 211 ἄμφω δ' ἐξομένω γεραρότερος ἦεν Ὀδυσσεύς : Il. κ, 224 σὺν τε δὴ ἐρχομένω καὶ τε πρὸ δ τοῦ ἐνέσεν ; Od. ω, 483 ὅρκια πιστὰ ταμόντες ὁ μὲν βασιλευνέτω αἰεὶ : Od. I. 462 sq. ἔλθόντες (sc. ἡμεῖς) δ' ἡβαιὸν ἀπὸ σπείους τε καὶ αὐλῆς, πρῶτος ἔκ' ἀρνείου λυόμεν, ὑπέλυσσά δ' ἐταίρους.

β. When the reason or circumstances of the action are to be attributed especially to the part, the participle agrees with this part; as, Thuc. I. 49 αἱ Ἀττικαὶ νῆες—φόβον μὲν παρείχον τοῖς ἐναντίοις, μάχης δὲ οὐκ ἔρχον, δεδοῦτες οἱ στρατηγοὶ τὴν πρόρρησιν τῶν Ἀθηναίων : Id. IV. 118 ἐκκλησίαν δὲ ποιήσαντας τοὺς στρατηγοὺς—βουλευσασθαι Ἀθηναίους : Ibid. 73 οἱ γὰρ Μεγαρεῖς—ἡσύχαζον καὶ αὐτοὶ, (Ἀθηναίων) μὴ ἐπίοντων (= ὅτε μὴ Ἀθηναῖοι ἐπῆσαν, see §. 707. c.) λογιζόμενοι καὶ οἱ ἐκείνων (Ἀθηναίων) στρατηγοί.

γ. So particularly with οἱ μὲν, οἱ δέ : Xen. Cyr. III. 1, 25 ἔπιοι γὰρ φοβούμενοι, μὴ ληφθέντες ἀποθάνωσιν, ὑπὸ τοῦ φόβου προαποθνήσκουσιν, οἱ μὲν ριπτοῦντες ἑαυτοὺς, οἱ δὲ ἀπαγχόμενοι, οἱ δὲ ἀποσφαττόμενοι : Eur. Or. 1470 sqq. τότε διαπρεπεῖς ἐγένοντο Φρύγες, ὅσον Ἄρεος ἀλκὰν ἥσσονες Ἑλλάδος ἐγενόμην αἰχμᾶς, ὁ μὲν οἰχόμενος φυγὰς, ὁ δὲ νέκυς ὢν, ὁ δὲ τραῦμα φέρων, ὁ δὲ λυσόμενος.

δ. And also frequently with ἕκαστος, ἑκάτερος : Il. ι, 656 οἱ δὲ ἕκαστος ἑλὼν δέπας—σπείσαντες παρὰ νῆας ἴσαν : Hdt. III. 82 αὐτὸς γὰρ ἕκαστος βουλόμενος κορυφαῖος εἶναι γνώμησιν τε νικᾶν, ἐς ἔχθρα μεγάλα ἀλλήλοισι ἀπικνέονται : Thuc. I. 141 Πελοποννήσιοι πάντες ἰσόψηφοι ὄντες—τὸ ἐφ' ἑαυτὸν ἕκαστος σπεύδῃ : Ibid. VI. 62 οἱ λοιποὶ τῶν Ἀθηναίων στρατηγοὶ—δύο μέρη ποιήσαντες τοῦ στρατεύματος, καὶ λαχὼν ἑκάτερος, ἔπλεον : Id. VII. 70 ἔρχον δέ—Σικανὸς μὲν καὶ Ἀγάβαρχος, κέρας ἑκάτερος τοῦ παντὸς ἔχων : cf. Plat. Rep. p. 488 B. Demosth. p. 118, 29.^a

3. A rhetorical anacolouthon occurs when a person considered as the principal agent (as opposed to another subject which is subordinate) in the action which the whole sentence expresses, is placed with a participle in the nomin., in the beginning of the sentence, and followed immediately by the other subject with μὲν and its proper verb ; after which the principal subject, being repeated by the particle δέ, follows with the proper *verbum finitum* : Thuc. III. 34 ὁ δὲ (Πάχης) προκαλεσάμενος ἐς λόγους Ἰππίαν—, ὁ μὲν (Ἰππίας) ἐξῆλθε παρ' αὐτὸν, ὁ (Πάχης) δ' ἐκείνον μὲν ἐν φυλακῇ ἀδέσμῳ εἶχεν : Id. IV. 80 καὶ προκρίναντες (οἱ Λακεδαιμόνιοι) ἐς δισχιλίους, οἱ μὲν (Εἰλωτες) ἐστεφάνωσαν τότε καὶ τὰ ἱερὰ περιῆλθον, ὡς ἡλευθερωμένοι : οἱ δὲ (Λακεδαιμόνιοι) οὐ πολλῶ ὕστερον ἠφάνισαν—αὐτοὺς : cf. Xen. Cyr. IV. 6, 3.

Nominative Participle with a Verb supplied directly from the context.

§. 709. The partic. sometimes stands in the nominative seemingly without any *verbum finitum*, which however is to be supplied either by what has gone before or what follows : Æsch. P. V. 770 οὐ δῆτα πρὶν ἂν ἐκ δεσμῶν λυθεῖς sc. ἀποστρέφω from preceding verse : Hdt. I. 82 Λακεδαιμόνιοι δὲ τὰ ἐναντία τούτων ἔθεντο νόμον οὐ γὰρ κομῶντες πρὸ τούτου ἀπὸ τούτου κομᾶν (scil. νόμον ἔθεντο) : Thuc. I. 25 Κορίνθιοι δὲ κατὰ τε τὸ δίκαιον ὑπεδέ-

ξαντο τὴν τιμωρίαν, ὅμα δὲ καὶ μίσει τῶν Κερκυραίων, ὅτι αὐτῶν παρημέλουν ὄντες ἄποικοι· οὔτε γὰρ ἐν πανηγύρεσι ταῖς κοιναῖς διδόντες (scil. παρημέλουν) γέρα τὰ νομιζόμενα, οὔτε Κορινθίῳ ἀνδρὶ προκαταρχόμενοι τῶν ἱερῶν κ. τ. λ. So also with conjunctions; *as, εἰ, ἔάν, ὅταν, &c.*: Xen. M. S. II. 1, 23 ὁρῶ σε ἀποροῦντα, ποῖαν ὁδὸν ἐπὶ τὸν βίον τράπη· ἔάν οὖν ἐμὲ φίλην ποιησάμενος (scil. τὴν ἐπὶ τὸν βίον ὁδὸν τράπη). And in dialogues, in reference to what some one else has said: Plat. Phædr. p. 228 D ἐν κεφαλαίοις ἕκαστον ἐφεξῆς διέειμι, ἀρξάμενος ἀπὸ τοῦ πρώτου. ΣΩ. δείξας γε πρῶτον, ὦ φιλότῃς, τί ἄρα ἐν τῇ ἀριστερᾷ ἔχεις. But in very many passages the verb εἰμί must be supplied.

Genitive Participle for some other case.

§. 710. We sometimes find the genitive absolute, even where we should expect the participle to agree with the subject of the verb, or some object thereof. It must be observed, that the subject of the gen. absolute is frequently supplied from the context. By this construction the notion of *cause* is rather called out.

a. Gen. abs. instead of nomin.: Hdt. I. 178 πόλις κέεται ἐν πεδίῳ μεγάλῳ μέγθος εὐστα μέωπον ἕκαστον εἰκοσι καὶ ἑκατον σταδίων εὐστάσης τετραγώνου: Ibid. 208 Κύρος προηγόρευε Τομύρι ἐξαναχωρέειν αὐτοῦ διαβησομένου ἐπ' ἐκείνην: Id. II. 111 τοῦ ποταμοῦ κατελθόντος μέγιστα δὴ τότε ἐπ' ὀκτωκαίδεκα πήχεας—κυματῆς ὁ ποταμὸς ἐγένετο: Thuc. II. 83 παρὰ γῆν σφῶν κομιζομένων καὶ—πρὸς τὴν ἀντιπέραν ἤπειρον διαβαλλόντων—κατείδον (sc. αὐτοῖ) τοὺς Ἀθηναίους: Id. III. 13 βοηθησάντων ὑμῶν προθύμως πόλιν προσλήψεσθε: Ibid. 70 καὶ ἐς λόγους καταστάντων (Κερκυραίων) ἐψηφίσαντο Κερκυραῖοι: Xen. Cyr. I. 4, 20 ταῦτα εἰπόντος αὐτοῦ ἔδοξε τι (sc. αὐτός) λέγειν τῷ Ἀστυνάγει: Ibid. VI. 1, 37 μή τι πάθω ὑπὸ σοῦ ὥς ἡδικηκότος ἐμοῦ μεγάλα. So sometimes in Latin: Ovid. Amor. II. 12, 13 *Me duce ad hanc voti finem, me milite veni.*

b. Gen. abs. instead of accus.: Hdt. IX. 99 οἱ γὰρ ὦν Σάμιοι, ἀπικομένων Ἀθηναίων αἰχμαλώτων—τούτους λυσάμενοι πάντας ἀποπέμπουσι—ἐς τὰς Ἀθήνας: Thuc. II. 8 ἐς τοὺς Λακεδαιμονίους, ἄλλως τε καὶ προειπόντων (Λακεδαιμονίων), ὅτι τὴν Ἑλλάδα ἐλευθεροῦσιν: Id. III. 22 προσέμειξαν δὲ τῷ τείχει τῶν πολεμίων λαβόντες τοὺς φύλακας, ἀνὰ τὸ σκοτεινὸν μὲν οὐ προΐδόντων αὐτῶν, ψόφῳ δὲ—οὐ κατακουσάντων: Id. IV. 18 σφεῖς δὲ—ἐκπολιορκήσιν τὸ χωρίον κατὰ τὸ εἶδος, σίτου τε οὐκ ἐνότος καὶ δι' ὀλίγης παρασκευῆς κατειλημμένου (sc. αὐτοῦ): Id. V. 31 ἔπειτα παυσαμένων—οἱ Ἥλείοι ἐπηνάγκαζον (αὐτούς): Ibid. 33 Λακεδαιμόνιοι δὲ—ἐστράτευσαν—τῆς Ἀρκαδίας ἐς Παρρασίους—κατὰ στάσιν ἐπικαλεσαμένων σφᾶς: Ibid. 56 ἦλθον ἐπὶ τὴν Ἐπίδαυρον ὥς ἐρήμου οὔσης.

c. Gen. abs. instead of dative: Hdt. III. 65 τὸν μὲν νυν μάλιστα χρῆν, ἐμεῦ αἰσχρὰ πρὸς τῶν Μάγων πεπονητότος, τιμωρεῖν ἐμοί: Id. VI. 85 μελλόντων δὲ ἄγειν τῶν Αἰγυπτίων τὸν Δευτυχίδα, εἰπέ σφι Θεασίδης: Id. VII. 235 μὴ τῆς ἄλλης Ἑλλάδος ἀλικομένης ὑπὸ τοῦ πεζοῦ βοηθῶσι ταύτῃ (sc. Ἑλλάδι): Id. IX. 58 καὶ ὅμιν μὲν εἶουσι Περσέων ἀπείροισι πολλῇ ἐκ γε ἐμεῦ ἐγένετο συγγνώμη, ἐπαινεόντων τούτους, τοῖσί τι καὶ συνηδέατε: Thuc. I. 114 καὶ ἐς αὐτὴν διαβεβηκότος ᾗδῃ Περικλέους—ἡγγέλθη αὐτῷ (Περικλεῖ): Eur. Med. 910 εἶδος γὰρ ὄργας θῆλυ ποιεῖσθαι γένος, γάμους παρεμπολῶντος ἀλλοίους, πόσει^a: Soph. Phil. 884 ὥς οὐκέτ' ὄντος γὰρ τὰ συμβόλαιά σοι—ἐφαίνετο.

^a Pflugk ad loc.

Obs. We must distinguish from these instances the Homeric construction, where the genitive partic. follows on a dat. pron. (see §. 600. 3.); as, Il. ξ, 26 λάκε δέ σφι περὶ χροῖ χαλκὸς ἀτειρής νηυστομένων ξίφεσιν : Od. ι, 257 ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ δεισάντων φόβῳ γονεῶν τε βαρὺν αὐτὸν τε πέλῳρον : Ibid. 458 sq. τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλη θανομένου ραίοιτο πρὸς οὐδεῖ. Here the gen. part. agrees with ἡμῶν &c., which is the proper case after ἦτορ, but Homer frequently uses the dat. instead of the gen. of pronouns. So ἡμῖν κατεκλάσθη φίλον ἦτορ is the same, as ἡμῶν φίλον ἦτορ. Hence the dat. part. sometimes follows a pronoun or substantive in gen. (§. 712.) Nor must we class here those instances where the gen. abs. is joined with a verb, which requires the dative, but in this construction is used without a case; as, Demosth. p. 71, 20 ἡ λέγοντος ἂν τινος πιστεῦσαι οἴεσθε (τὸν Φίλιππον); where we might also say, ἡ λέγοντι ἂν τινι πιστεῦσαι οἴεσθε;

Accusative Participle for other cases.

§. 711. 1. Sometimes an accus. participle is used, though it refers to a substantive in another case. The ground of this anomaly is, that in the speaker's mind it depends on a verbal notion equivalent to the phrase used in the sentence (see §. 700. *Obs.* 1. and 707.), but which requires an accus. instead of a dative: Æsch. Choeph. 410 sq. πέπαλται δ' αὐτῇ μοι φίλον κέαρ (= τρόμος ἔχει με) τόνδε κλύουσαν οἶκτον : Id. Pers. 913 λελυται γὰρ ἐμοὶ γυνὴν ῥώμῃ τήρδ' ἡλικίαν ἐσιδόντ' ἀστῶν : Soph. El. 479 s. ὑπεστί μοι θράσος ἀδυνάτων κλύουσαν ἀρτίως ὀνειράτων : cf. Plat. Alc. p. 148 D.^a

2. Sometimes the accus. partic. stands at the beginning of a sentence, though the verb thereof requires another case. The accus. then follows the construction of a preceding sentence, whether from carelessness or on some rhetorical ground : Hdt. V. 103 ἐκπλώσαντές τε ἔξω τὸν Ἑλλησποντον, Καρίης τὴν πολλὴν προσεκτήσαντο σφίσι σύμμαχον εἶναι· καὶ γὰρ τὴν Καῦνον πρότερον οὐ βουλομένην συμμαχεῖν, ὥς ἐνέπρησαν τὰς Σάρδεις, τότε σφι καὶ αὕτη προσεγένετο (as if the construction went on, καὶ τὴν Καῦνον—προσεκτήσαντο) : Plat. Phædr. p. 233 B τοιαῦτα γὰρ ἔρως ἐπιδείκνυται· δυστυχούντας μὲν, ἀ μὴ λύπην τοῖς ἄλλοις παρέχει, ἀναρὰ ποιεῖ νομίζειν· εὐτυχούντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαίνου ἀναγκάζει τυγχάνει : “*quum sic procedere deberet structura, καὶ τὰ μὴ ἡδονῆς ἄξια ἐπαίνων ἀναγκάζει, quo rotundior exeat peripodus, subito convertitur oratio*”^b. Here there is clearly a rhetorical force in this construction; the accus. εὐτυχούντας being placed in antithesis to δυστυχούντας.

3. In other instances a substantive and participle in the acc. are used to give prominence to the object of the speaker's words, coincident with the whole paragraph, without any reference to the grammatical construction of the sentence, which has frequently for emphasis or elegance been broken or changed, see §. 581. 1; (we should preface the sentence with—“*as for :*”) Plat. Legg. p. 819 D περὶ ἅπαντα ταῦτα ἐνοῦσάν τινα φύσει γελοῖαν τε καὶ αἰσχρὰν ἀνοίαν ἐν τοῖς ἀνθρώποις πᾶσι, ταύτης ἀπαλλάττουσι.

^a Elmsl. Heracl. 693.

^b Heindorf ad loc.

Dative Participle for another case.

§. 712. 1. A dative participle follows where some other case is required, by virtue of some notion implied in the verb on which it depends ; but far more rarely than the nomin. or accus. : Thuc. I. 62 *ἦν δὲ γνώμη τοῦ Ἀριστίδους* (= *ἰδοξεν αὐτῷ*) *τὸ μὲν μεθ' ἑαυτοῦ στρατόπεδον ἔχοντι ἐν τῷ Ἰσθμῷ ἐπιτηρεῖν τοὺς Ἀθηναίους*.

2. So also where the dative is used for some especial reason, and must be disjoined therefore from the noun to which it seems to refer ; as, Eur. Iph. A. 491 *ἄλλως τέ μ' ἔλεος τῆς ταλαιπώρου κόρης ἐσθλὰι συγγένειαν ἐννοουμένην*, *pity came over me, as I thought on*, &c. See §. 589.

Obs. 1. For the Homeric passages : Il. κ, 188 *ἀπὸ τε σφισὶν ἵππος δωλεῖν ὅς τιν' ἠδύμος ἵππος βλεφάροισιν δλώλει νύκτα φυλασσομένοισι κακὴν* : Il. ξ, 141 *Ἄτρεϊδῃ, νῦν δὲ που Ἀχιλλῆος δλοδὸν κῆρ γῆθει ἐνὶ στήθεσσι φόνον καὶ φύζων Ἀχαιῶν δερκομένην* see above (§. 710. Obs.).

Obs. 2. For the use of the participle with *ἄν*, see §. 429. 4.

ADVERBS.

§. 713. 1. The adverbs express the notion of the place, the time, or the mode and manner of a predicate or attribute ; as, *ἐγγύθεν ἦλθεν—χθὲς ἀπέβη—καλῶς ἀπέθανεν*, and are analogous to the cases of substantives which also express these notions ; as, *πεδίῳ θέειν, βαλίνειν ὁδοῦ, ταῦτα ἐγένετο τῆς ἡμέρας, βαλίνειν ὁδόν, πᾶσαν τὴν ἡμέραν, τοῦτ' ἐν τῷ τόπῳ, ταύτῃ τῇ ἡμέρᾳ*. Hence it arises, that most adverbs are relics of inflexions which are become obsolete ; as, *οἶ, ἠὲ, ὧ, κάτω, οἶ, οἶκοι, πῇ, ὅπῃ* &c.

2. In its widest sense, the term “adverbs,” or “adverbial expressions,” includes all the forms (whether single words or phrases) whereby these notions are expressed ; such as, *γελῶν εἶπε—διὰ τάχους—σπούδῃ—τρίτῃ ἡμέρᾳ* &c.

Remarks on the use of Adjectives for Adverbs.

§. 714. 1. The poets especially are fond of signifying the adverbial notions of place, still more frequently those of time, sometimes those of mode or manner, and causality, by adjectives ; a greater energy is hereby given to the expression, the attributive of the action (adverb) being considered immediately as the attributive of the agent.

a. Adjectives used instead of adverbs of place : Il. ρ, 361 *τοὶ δ' ἀγχηστῆνοι ἔπιπτον* for *ἀγχι ἀλλήλων* : Od. φ, 146 *ἔζε μυχότατος αἰεὶ* for *ἐν μυχοιτάτῳ*. So the adjectives *κρηναῖος, ὄρειος, οὐράνιος, ὕλαϊος, ἀγοραῖος* &c., are joined with the subject instead of the predicate : Arist. Vesp. *ρίπτειν σκέλος οὐράνιον*. So also *πρῶτος, ὕστατος, μέσος, πλάγιος, μετώρος, ἄκρος, ἀψόρρος, ἐπιπλάγιος, πρυμνός, παράθυρος, θυραῖος, θαλάσσιος, ὑπερπόντιος* &c. :

Soph. Cē. T. 1411 θαλάσσιον ἐκρίψατε for εἰς θάλασσαν : Ibid. 32 ἐφέστηα ἐξόμεθα for ἐπὶ τῇ ἐστία : Id. Antig. 785 φοιτᾷς ὑπερπόντιος for ὑπὲρ τὸν πόντον.

Obs. 1. Πρῶτος, ὕστατος, and many others of those here mentioned, are also applied to time.

Obs. 2. Here also belongs the use of the demonstratives οὗτος, ἐκεῖνος, mentioned above (§. 655. 1.). Other adjectival pronouns are also used as adverbs.—a. Ἄλλος, *on the other side* : Il. φ. 22 ὥς δ' ὑπὸ δελφίνος μεγάκητος ἰχθύος ἄλλοι φεύγοντες πιμπλάσι μυχοῦς λιμένος εὐόρμου : Od. α. 132 πὰρ δ' αὐτὸς κλισμὸν ἔθετο ποικίλον ἔκτοθεν ἄλλων μνηστήρων, *apart from the suitors on the other side* : cf. ζ. 83. So with the article in Attic, *in aliterd parte*, and without it, *in aliā parte*, then *præterea*, *pariter*, also : Thuc. VII. 61 ἄνδρες στρατιῶται Ἀθηναίων τε καὶ τῶν ἄλλων ξυμμάχων, *and their allies on the other hand*. b. Πᾶς, as οἱ στρατιῶται πάντες or οἱ πάντες στρατιῶται for τὸ πᾶν, τὰ πάντα, *altogether*. c. Ἐκαστος or ὡς ἕκ, *each one, single, every time* ; and in this case it is placed either before the article, or after the subst.

b. Adjectives for adverbs of time ; as, σημερινός, σήμερις, ἑωθινός, ἥριος, ὑπῆριος, ὄψιος, νύχιος, μεσονύκτιος, θερινός, χθιζός, ἱαρινός, χειμερινός &c. ; especially those in αἰός, as δευτεραῖος, τριταῖος &c. (defining the notion of *When* ?)—ἡμερήσιος, σκοτιαῖος, δεχήμερος, ὥριαῖος, μηνιαῖος, διμήνης, ἐνιαυσίος, πανημέριος, ἡμέριος &c.—Also χρόνιος, μακρός, δηρὸς, *too long*, &c. ; Il. α. 497 ἡερίη δ' ἀνέβη μέγαν οὐρανὸν for ἤρι, *early* : Ib. 423 Ζεὺς, χθιζὸς ἔβη κατὰ δαίτα for χθές : Il. θ. 530 ὑπῆροιο θωρηχθέντες for ὑπὸ τὴν ἡῶ : Xen. Anab. IV. 1, 5 σκοτιαῖους διελθεῖν τὸ πεδίον, *in the twilight*.—τεταρταῖος, πεμπταῖος ἀφίκετο, *on the 4th, 5th day*.—εὐδον παννύχιοι Homer.—χρόνιος ἦλθεν, *after long time*.

c. Adjectives instead of adverbs of mode, and other causal relations : ὀξύς, ταχύς, αἰφνιδίος, βραδύς, ὑπόσπονδος, ἀσπονδος, ὄρκιος,—ἐκὼν, ἄκων, ἄσματος, ἄκωνος, ἐθελόντης—ἥσυχος—συχνός, πολὺς, ἀθρόος, πυκνός, σπάνιος, μόνος ; as, ὑπόσπονδοι ἀπῆρσαν=ὑπὸ σπονδαῖς : Hdt. VI. 103 κατῆλθε ἐπὶ τὰ ἐωυτόυ ὑπόσπονδος : Soph. Phil. 808 ἦδε (νόσος) μοι ὀξεία φοιτᾷ καὶ ταχεῖ ἀπέρχεται for ὀξείως, ταχεώς : Id. Cē. C. 1637 κατήνεσεν τὰδ' ὄρκιος δράσειν for ὄρκω.

Obs. 3. The difference between πρῶτος and πρῶτον, μόνος and μόνον τὴν ἐπιστολὴν ἔγραψα is clear ; πρῶτος, μόνος, *I am the first, the only one, who ever did so* ; primus scripsi ; πρῶτον, μόνον, *it is the first, the only thing which I did* ; or, *I wrote it first, because I did something else* ; or, *I only wrote it*.

2. Adverbs for adjectives.—The adverb with ἔχω is frequently used instead of the adjective with εἰμί ; κακῶς ἔχω is the same as κακός εἰμι, except that in the former the notion of *state* is rather brought forward—in the latter, that of *quality*.

Local Adverbs.

§. 715. 1. The adverbial notion of place is expressed, as we have seen, by (a) the cases : gen. (§. 522.), dat. (§. 605.), accus. (§. 577.) : (b) the prepositions with their cases ; and (c) by local adverbs. The prepositions with their cases and the local ad-

verbs differ only that, in the former, the position is determined by its reference to something else ; as, *ἔστιν πρὸ τῆς πόλεως* : in the latter, it is arbitrarily determined by the speaker's mind without reference to any thing but his own position ; as, *ἔστιν ταύτῃ, ἑκεῖ*, except where two adverbs are opposed ; as, *ἐνταῦθα, οὐ, there, where*.

2. Local adverbs are derived either from pronouns, or from essential words (§. 351. 3.). The former only signify motion or rest, *whence, whither, where* ; as, *ἐνταῦθα, τόθεν, ἐνταυθοῖ* : the latter express, besides these notions, that of position ; as, *σπισθεν, ἐγγύθεν &c.*

Adverbs of Time.

§. 716. The adverbial notion of time is expressed (a) by the cases : gen. (§. 523.), dat. (§. 606.), accus. (§. 577.) ; (b) prepos. with cases ; (c) participle as gerund (§. 696.), and (d) the adverbs of time. The prepositions express it relatively, as in notions of place ; the adverbs positively.

Obs. 1. As the prepositions express notions of time by a metaphorical application of the notions of place, considering time as a space, it follows naturally that many local adverbs express notions of time.

Obs. 2. Those adverbs which express frequency (repetition in time), as *ἀπαξ, δὲς, τρίς, πολλάκις*, or intensity (quantity in time), as *πολύ, σχεδόν*, belong to the class of temporal adverbs.

Adverbs of Mode and Manner.

§. 717. The notion of mode and manner is generally expressed by adverbs, though frequently by partic. as gerund, and sometimes by substantives, with or without a preposition. These adverbs are mostly derived from essential words, and so closely connected with the verb that they form but one notion ; as, *κακῶς λέγειν (κακολογεῖν), εὖ λέγειν (εὐλογεῖν) &c.*

Modal Adverbs.

§. 718. 1. There are also other adverbs which do not (as these given above) belong immediately to the predicate, but to the whole thought of the sentence which they define. These are called *Modal Adverbs*.

2. They signify an affirmation (*ναί*) or negation (*οὐ, μή*), the

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certainly, credibility (ἦ, μήν, πάντως &c.), the uncertainty, doubt (ἄν, πού, ὥς &c.), of the thought.

Obs. Only those adverbs will be treated of here which are of grammatical importance; for the others, see the Lexicons.

The Temporal Adverbs νῦν, νύν—ἦδη.

a. Νῦν, νύν.

§. 719. 1. Νῦν (formed from *νίον*, Lat. *nunc*, *etiamnunc*, formed from *novum*, *nunc* scil. *tempus*; English *now* formed from *πάω*), expresses the continuance of something present, but can be joined with the imperfect when the speaker considers the time just past as present to him: Eur. Hec. 1144 κακὸν Τρώων, ἐν ᾧ περ νῦν—ἐκείνοισιν: Demosth. p. 847, 9 νῦν—αὐτὸ καθ' αὐτὸ διδάξειν ἐμέλλομεν. But the form, lengthened by the demonstr. *ι*, νυνί (*nunce*), is not so applied, as the demonstr. *ι* points to what is really present, and hence is joined only with present, perfect, and future; as, νυνὶ γράφω, γέγραφα, γράψω or μέλλω γράφειν.

2. The notion of time is applied secondly to the logical notion of causality, and then νύν, or, at the beginning of a sentence, νύν δέ, signifies a present conclusion from what has preceded, *now=therefore*, as the Latin, *nunc, nunc vero, nunc autem, nunc sic stantibus, quæ quæcum ita sint*: Eur. El. 975 μητροκτόνος νύν φεύξομαι, τόθ' ἀγνὸς ἄν. So often with imper. with μή: Il. ο, 115 μὴ νῦν μοι νεμεσήσῃς—τίσασθαι φόνον υἱός—, εἴπερ μοι καὶ μοῖρα, Διὸς πληγέντι κεραυνῷ, κείσθαι.

3. Νῦν, when used in this sense of *therefore*, became enclitic (νύν); this is only used in poetry (from Homer downwards): but the compound form μέννυν is used in Ionic prose to denote a transition from one sentence to another, or in a string of sentences; and in its form τοῖνυν (see τοί) is used generally. This νύν is sometimes used as an adverb of time; as, Il. κ, 105 οὐ θην Ἑκτορι πάντα νοήματα—Ζεὺς ἐκτελεῖ, ὅσα πού νυν ἐέλπεται, but more usually as a weak illative conjunction.

b. Ἡδη.

4. Ἡδη, *already*, answers both in etymology and its whole use, to the Latin *Jam*.

a. Time. 1. The immediate and momentary presence of that which is spoken of, without any notion of duration; as, νῦν ἦδη, or ἦδη νῦν, *jam nunc*, even now: with the perfect, or with a past tense, it may be translated by “*just*,” with the future, by “*immediately*,” as ἦδη ἀπηλθεῖν, or ἀπελθῆναι—ἦδη ἀπελεύσεται. With participles it denotes something which begins the moment the action of the participle ends: so also in commands, exhortations, impatient questions, (*quid jam?*) Pind. Ol. VI. 22 δ Φίρτις, ἀλλὰ ζεύξον ἦδη μοι σθένης ἡμύων, ἧ τάχος. When applied to space it denotes the point where a new country or territory immediately begins, and may be translated by *immediately after*, or *from this point*: Hdt. III. 5 ἀπὸ ταύτης ἦδη Αἴγυπτος: so Thuc. III. 95 Φακεῖσιν ἦδη ὁμορος ἡ Βοιωτία ἐστίν. So of a definite division of time: Thuc. I. 30 χειμῶνος ἦδη, *it being*

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already winter—winter having begun.—2. If an action is supposed to extend from time past into time present, *ἤδη* signifies *adhuc*, *as yet*; if from time present into time future, *posthac*; so *ἤδη οὐκ*, *no longer, no further*; as, *πυθίσθαι ἤδη τὰ δνόματα αὐτῶν οὐκ εἶχομεν—ἤδη οὐχ ἔχομεν πυθίσθαι.*—3. Of unexpected, or long expected things, *at last, not till now*; as, *ἀναπαύσωμεν ἤδη ποτέ, jam tandem, tandem aliquando—ἤδη ποτ' ἐν μακρῷ χρόνῳ.*—4. Sometimes it is used indefinitely, *before this*: *ἤδη ποτέ*: Il. γ, 184 *ἤδη καὶ Φρυγίην εἰσῆλυθον, many times before this.*

b. The secondary senses of *ἤδη* arise immediately from this temporal force. It denotes reality, certainty, definiteness of any thing, implied in the notion of its being immediately present to us, *now then—at this very moment, already, immediately, without difficulty, without ceremony*: Eur. Troad. 234 *δοῦλοι γὰρ δὴ Δωριδὸς ἰσμέν χθονὸς ἤδη, at this very moment*: Xen. Hell. VII. 1, 12 *ἤδη γὰρ ἡγήσεσθε κατὰ βάλλαντων, now then ye shall.* In this sense it refers to the preceding sentence, and denotes an immediate consequence therefrom, wherefore it is sometimes employed merely to connect the sentence with a preceding one, on which it depends; as, Xen. Cyr. VII. 5, 58 *ποιήσας δὲ τοῦτο, τὰ ἄλλα ἤδη ἤρχετο διοικεῖν.*—It frequently expresses the completion of a climax, *but now, at last, jam, jam vero*; as, *ἤδη δ' ἀκούσατε*; hence it is frequently joined to demonstrative pronouns, (though as an adverb, it should be joined to the verb,) as *οὗτος ἤδη, τότ' ἤδη, ἐνταῦθ' ἤδη, οὕτως ἤδη, &c.* So also *καὶ ἤδη, and even*: Plat. Symp. 204 B *δῆλον δὲ, ἔφη, τοῦτό γε ἤδη καὶ παιδί.*

Obs. *Ἡδη*, with the article is also joined, as an attribute, to a subst.; as, *ἡ ἤδη χάρις, the present favour.*

Δή, δῆτα, θήν, δῆθεν, δῆπουθεν, δαί.

a. Δή.

§. 720. 1. Δή supposed by some to be a shortened form of *ἤδη*, by others a lengthened form of *δέ*, can never stand at the beginning of a sentence, (except in Epic, *δὴ τότε, tum vero, δὴ γάρ, jam enim,*) but generally immediately after the word to which it belongs. It is used to express the *exactness, reality, certainty*, of the notion of the word or sentence to which it belongs: in many of its significations, it answers to our word *just*, or *sooth*, in *sooth, forsooth*.

2. It is applied in its sense of *exactness* to words of time; and by thus laying emphasis on the time implied by the word, repeats the notion of that time, as it were, in an adverbial form, and thus has a great number of significations, most of which may be expressed by *now, just now, but now, lately, immediately, then.* *a.* So with present time: Plato Phædon. p. 60 C *ἔπειδ' ὑπὸ τοῦ δεσμοῦ ἦν ἐν τῷ σκέλει πρότερον τὸ ἀλγικῶν, ἤκειω δὴ φαίνεται ἐπακολουθοῦν τὸ ἡδύ—then follows*: so *νῦν δῆ, just now.* *b.* Past time—*but now, just now*: *περὶ τούτων ὧν δὴ σὺ ἔλεγες, which you just now were saying*; so also *hitherto, οὐδὲν δὴ κακὸν προπεπονθὸς, nihil dum.* *c.* Future time—*immediately*; *τοῦτο δὴ δηλώσω, νῦν δὴ δηλώσεις*: so with imperatives, and conjunctives used as imper., as *ἴωμεν δὴ, let us go now*: so *μὴ δῆ, after verbs of fear*; *δεῖδω μὴ δῆ (lest now) μοι τελείῃ ἔπος ἔβριμος ἔκτωρ: οὐδὲν δὴ κακὸν πείσεται.* *d.* *At length—now at least—then*;

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of something unexpected (expressing surprise), (*then*;) or of something long expected (sometimes expressing impatience), (*at length*;) these senses arise from the emphatic nature of the "*now*," or "*then*," expressed by δή, as in English;) ὦ πάτερ σὺ δ' ἐν "Αἰδᾷ δή κείσαι : Arist. Pax 942 ὁ γὰρ βωμὸς θυράσι καὶ δή. e. With expressions of number : Il. ω, 107 ἐννῆμαρ δή νεῖκος ἐν ἀθανάτοισιν ὄρωρεν, *for now nine days*; so πολλὰκι δή, *jam sæpe*; νῦν δὴ, τέλος δὴ, ὅνῃ δὴ, νῦν δὴ, ὕστερον δὴ, ἐς δὴ, ὅτε δὴ, ὅποτε δὴ, ἐξ οὗ δὴ; like *dumec jam*.

Secondary sense of δή.

§. 721. 1. From these notions of "*now*" and "*then*" is derived the use of δή, as a conjunction, to signify *at once*, *without hesitation*, *straightway*, *now then*, &c. : so in Homer we find μὲν (=μὴν) δή : Il. ι, 309 χρὴ μὲν δή τὸν μῦθον ἀπηλεγῶς ἀποπεινῆν, *now then* : hence, with the imper., *now then* : Il. ω, 650 ἔκτος μὲν δή λέξο : so τότε δή, οὕτως δή, ἐνταῦθα δή—οἱ δ' ὅτε δή—*when they then*; hence ἔνθα δή Hdt., *here then=thereupon* : ἐπειδὴ, *since then=whereas*, (*quoniam=quum jam* :) so ὥς δή, *as then*; εἰ δή, *if then*; and even for ἤδη : καὶ δή, *and now*, in the middle of a sentence; sometimes attached to the last of a string of subst. to express *lastly* : Plat. Meno p. 87 Εὐγεία, φομέν, καὶ ἰσχύς καὶ κάλλος καὶ πλοῦτος δή. Hence it is used generally in a rapid string of sentences—*immediately—shortly*; often with a notion of a climax, as μὴ τι γε δή, or μὴτι δή—μήτοι γε δή, *nedum*—or to resume a sentence after an interruption, especially after a parenthesis, and very frequently to express a logical conclusion : Plat. Rep. p. 494 Α ἐκ δή τούτων τίνα ὁρᾷ σωτηρίαν φιλοσόφῳ φύσει : so also in Aristotle, when he sums up an argument, cf. Eth. III. 5 : he uses it also to mark a new point in an argument, like in English, *now*. Here belongs also the use of μὲν δή, with a reference to what has gone before, followed by δέ, which marks a new thought; as, Hdt. I. 32 Σόλων μὲν δή, *Solon then*, (as I have told,) Κρόισος δέ, *and Cræsus* &c.; so also τοιαῦτα μὲν δή ταῦτα, *hæc hæcenus*; and the combinations δὲ δή, ἀλλὰ δή, εἰτε δή, &c., which are used to connect sentences; so the questions πῶς δή, τί δή, ποῦ δή, *how now*, &c., as expressions of impatience, astonishment, τί δή πότε, πῶς οὖν δή, τί οὖν δή.

2. Exactness applied to other notions : a. often joined with a pronoun or conjunction in explanatory sentences, when reference is made to something well known; as, Plat. Rep. p. 467 Β κίνδυνος οὐ μικρὸς σφάλεισιν οἷα δὴ ἐν πολέμῳ φιλεῖ, *just as*. b. With a pronoun, which is used to recall an object in the former part of a sentence, whose immediate connexion with the latter part has been interrupted; as, Il. ζ, 395 Ἀνδρομάχῃ θυγάτηρ μεγαλήτορος Ἡετίωτος, Ἡετίων δὲ ἔβαιεν ὑπὸ Πλάκῳ ὀληέσση, τοῦπερ δὴ θυγάτηρ ἔχεθ' Ἑκτορι χαλκορυστῇ : comp. Il. η, 155 : Hdt. IV. 76 καταδύς ἐς τὴν καλεομένην Ὑλαίην ἣ δ' ἔστι κ. τ. λ.—ἐς ταύτην δή καταδύς. c. Sometimes with the collateral notion of excluding every thing else—*exactly this, and nothing else* : and in this sense we often find μὴ δή, with imper. : Il. κ, 447 μὴ δή μοι φύξιν γε δῶλῶν ἐμβάλλεο θυμῷ, *just do not think of flight*; so σκόπει δή, *only just look* : ἄγε δή, φέρε δή, ἴθι δή.

3. With particles, *just* : ὥς δή, ἵνα δή, *just that* : with explana-

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tor y particles, γὰρ δὴ, ὥς δὴ, (mostly ironical) οἷα δὴ, ἄτε δὴ, ἀλλὰ δὴ, for just, &c. : γὰρ δὴ very common in Herodotus.

§. 722. 1. The certainty, reality of any thing, in which sense it may often be translated by *in sooth, forsooth* : Plat. Apol. p. 27 C οὐχ οὕτως ἔχει ; ἔχει δὴ, is it not so ? in sooth is it : and it is sometimes used with a collateral notion of *at least* : Soph. Phil. 877 ἐπειδὴ τοῦδε τοῦ κακοῦ δοκεῖ λήθῃ τις εἶναι κἀνάπαντα δὴ ; if not λήθῃ, at least certainly ἀνάπαντα.

2. This notion of certainty or reality is frequently used ironically, *forsooth as they pretend* : Thuc. VI. 80 τοὺς Ἀθηναίους φίλους δὴ ὄντας μὴ εἶσαι ἀμαρτεῖν, as being friends forsooth ; hence it is frequently used to denote that something pretends or appears to be that which it really is not ; as, Xen. Hell. V. 4, 6 εἰσάγαγε τὰς ἐταιρίδας δὴ, and so very often in Hdt. and Thuc. (as δῆθεν), to express the pretence on which something is done : that the account or reason which is given is either not in itself true, or that it is absurd, or not the one on which the party really acted.

3. Somewhat analogous to this ironical force is its use in suppositions, *supposing this were really so* : εἰ δὴ ἔλθοιεν, supposing they were really to come : Eur. Med. 386 καὶ δὴ τεθνᾶσι, suppose them then to be actually dead.

§. 723. 1. By the addition of these notions of certainty and reality the force of the word is heightened, and δὴ is to be translated so to express this heightened force according to the meaning of the word ; μόνος δὴ, quite alone : ἐν βραχεὶ δὴ—ἀσθενῆς δὴ, decidedly weak : Il. σ, 95 ἀκύμορος δὴ μοι τέκος ἔσσεια : πολλοὶ δὴ—πολλάκις δὴ : especially with superlatives ; κράτιστοι δὴ, decidedly, by far, the greatest : so also with pronouns, of which it increases the personal or demonstrative force, so as to denote the greatness, or dignity, or importance of the person or thing spoken of, or referred to ; ἐκείνος δὴ, that well known man. Hence also with indefinite pronouns, it increases the indefiniteness : Hdt. I. 86 θεῶν ὅτι δὴ, Deorum nescio cui : ἄλλοι δὴ, others, be they who they may : Il. α, 295 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλω, to others I care not whom : so οἷος δὴ (οἷα δὴ) (such and such things) ; ὅσος δὴ—ὅποσον δὴ—ὅστις δὴ, nescio quandam, quis : ὅπου δὴ, somewhere or other ; ζῆν ὅποσον δὴ χρόνον, I know not how long ; with τίς or πότε, δὴ comes first ; δὴ τις, quidam nescio quis : δὴ ποτε, quondam nescio quando.

2. With interrogatives, to increase the force of the question, and often denotes that a definite answer is expected to this point : Od. φ, 362 πῇ δὴ κάμπυλα τόξα φέρεις, where then ? answer me this : Plat. Phæd. p. 61 E κατὰ τί δὴ οὐν ποτε οὐ φασι, why in the world then ? Id. Theat. p. 148 A τίς δὴ οὐν ὦ παῖ, λείπεται λόγος ; so often with οὐν, and in answers to give emphasis : so when the answer gives more information than the question asks, Soph. Aj. 49.

3. With numerals, it either heightens or limits their force, according to the context.

§. 724. 1. Hence it arises that καὶ δὴ is used to introduce the most important member of a sentence καὶ τὸ δὴ μέγιστον ; or when a particular follows an universal—ἄλλοι δέ—καὶ δὴ καί : Hdt. I. 30 ἀνέκτο παρὰ Ἀμασιν

Δῆτα.

καὶ δὴ καὶ—παρὰ Κροῖσον; as negative οὐδὲ δὴ—μηδὲ δὴ: so Hdt. III. 39 ἐν δὲ δὴ καὶ Λεσβίους, and among them the Lesbians.

2. It is also used with various adverbs and particles, to express the certainty of the sentence to which they are attached: ἦ δὴ—ἦ μάλα δὴ—καὶ δὴ, οὐ δὴ, δῆπου, *surely*; οὐ δὴ *σου, surely not*; both post-Homeric; and sometimes they have a certain irony: Xen. M. S. ii. 3, 1 οὐ δῆπου καὶ οὐ εἰ τῶν τοιούτων ἀνθρώπων.

b. Δῆτα.

§. 725. 1. Δῆτα, formed from δῆ, as ἐνθαῦτα from ἔνθα, &c. has the same notion of exactness with δῆ, *now then*, but with a greater force, corresponding to its lengthened form. It is not found in Epic or Doric, nor often in Hdt., but very frequently in Attic.

2. a. Very often after interrogatives: a. to increase their force, *jam, demum*: and to mark a conclusion or consequence: Aristoph. Acharn. 1011 τί δῆτ', ἐπειδὴν τὰς κίχλας ὀπτωμένας ἴδῃτε; *quid tum demum dicetis, quum*:—β. to qualify them, when a person asks with somewhat of impatience, how something which appears contradictory can happen; as, Æsch. Sept. 93 τίς ἄρα ῥύσεται, τίς ἄρ' ἐπαρκέσει θεῶν ἢ θεῶν; Πότερα δῆτ' ἐγὼ ποτιπείσω βρέτη δαιμόνων;—after οὐκ οὖν, μὲν, εἴτα, ἔπειτα, and ἄρα, δῆτα is used to increase or qualify the question. b. In questions, to give emphasis to the word with which it stands: Eur. Iph. A. 867 οἶσθα δῆτά γ', ὅστις ὦν σοι καὶ τέκνους εὖ νοῦς ἔφην; *do you really know?* c. Very frequently with answers, to express the exact correspondence of the answer to the question, *just so, exactly so*, like δῆ, but stronger: Plat. Rep. p. 333 Α ξυμβόλαια δὲ λέγεις κοινωνήματα, ἢ τι ἄλλο;—Κοινωνήματα δῆτα:—d. ἦ δῆτα, *certainly*; οὐ δῆτα, *minime vero*, μὴ δῆτα, *only not this*, to give emphasis to the negative entreaty: μὴ δῆτα δράσης ταῦτα, *only do not this*. e. With wishes, commands, exhortations, it expresses "*just*," as an expression of impatience, like δῆ: Aristoph. Nub. 6 ἀπόλοιο δῆτ', ὦ πόλεμε, πολλῶν ἔνεκα! *may you just perish, and nothing else*:—σκόπει δῆτα, *just but look*. f. With ἀλλά, or γάρ, it belongs not to these conjunctions, but it adds the notion of exactness to some part of the sentence; this is often ironical: Eur. El. 926 ἤδησθα γὰρ δῆτ' ἀνόσιον γήμας γάμον. g. It is used as a conjunction, generally with a notion of a climax: hence with conjunctions and relatives; as, ὅτε δῆτα, *when at length*: Hdt. IV. 69 ἀπολλύσι δῆτα αὐτοὺς τρώφει τοιῷδε.—Καὶ δῆτα, *and just, and in sooth*.

c. Θήν, δῆθεν, δῆπουθεν.

§. 726. 1. Θήν is a collateral form of δῆ, which prevailed mostly in the Sicilian dialect, (hence so frequent in Theocr.) but it is also found in Epic, as an enclitic, whence it was introduced in its enclitic form *θεν*, as a mere suffix, into Attic: (θήν only Æsch. P. V. 928.) This particle is less independent than δῆ, and can only affect the sense of the single word with which it is joined, and not of the whole sentence. Its use varies in the different dialects: in the Mimes of Sophron it has the temporal force of δῆ, and is accentuated; in Theocritus it is also accentuated; it is most

frequently joined with a pronoun : ἐγὼ θήν, *I for my part* : τὸ θήν.—In a demonstrative sense, as Adonias. 15. *Shortly, denique, ut paucis dicam* : Ibid. 63 ἐς Τροίαν πειρώμενοι ἦνθον Ἀχαιοί, κάλλιστοι παίδων· πείρα θήν πάντα τελεῖται. In Homer θήν is always ironical, as in Attic δήπου : it is very frequently joined with οὐκ (οὐ μὲν θήν—γὰρ, *but certainly not—at least* : Od. ε, 211 οὐ μὲν θήν κείης γε χερσίων εὐχομαι εἶναι), ἦ, ἐπεὶ, γάρ.

2. In Attic it is found in its shortened form :θεν (θε Eur. El. 266.) only in the two compounds, δῆθεν, δῆπουθεν.

a. Δῆθεν is used, almost always, in the ironical sense of δῆ, *forsooth, scilicet*, (§. 722. 2.) especially to express that the writer does not believe that the reason or account he is giving is the true one, but only the one given by others—and it but seldom has a more explanatory force : Hdt. I. 59 (Πεισίστρατος) τρωματίσας ἐωυτόν τε καὶ ἡμιόνους, ἤλασεν ἐς τὴν ἀγορὴν τὸ εἶγος, ὥς ἐκπεφυγὸς τοὺς ἐχθροὺς, οἳ μιν ἐλαύνοντα ἐς ἀγρόν ἤβηλσαν ἀπολέσαι δῆθεν, *as he pretended*.

b. Δῆπουθεν, *certainly, clearly* : Xen. Cyr. IV. 3, 20 ἐγὼ δέ, ἦν ἱππεύειν μάθω, ὅταν μὲν ἐπὶ τοῦ ἵππου γίνωμαι, τὰ τοῦ ἱπποκενταύρου δῆπουθεν διαπράττομαι.

Obs. A still shorter form of θήν appears in εἶθε, where θε has the force of δῆ in emphatic questions and addresses (*if only that*).

d. Δαί.

§. 727. Δαί is a lengthened form of δῆ, as ραί, of νῆ : it is frequent in the language of common life, rare in tragedy. It is found only in the combinations τί δαί, πῶς δαί ; and seems, a. to express astonishment in a question, *what else then ? what then ?* when the speaker answers to an objection, by asking, “*if not this, what can it be ?*” Aristoph. Av. 64 ἀλλ’ οὐκ ἐσμὲν ἀνθρώπων.—Τί δαί ; Id. Vesp. 1212 ὦδὲ κελεύεις προσκλιθῆναι ;—Μηδαμῶς.—Πῶς δαί ;—b. A rapid, unexpected transition from one person to another : Plat. Phæd. p. 71 A καὶ μὴν ἐξ ἰσχυροτέρου γε τὸ ἀσθενέστερον καὶ ἐκ βραδυτέρου τὸ θᾶπτον—Πάνυ γε.—Τί δαί ; ἀν τι χεῖρον γίγνηται, οὐκ ἐξ ἀμείνονος, καὶ, ἐὰν δικαίωτερον, ἐξ ἀδικωτέρου ;

Confirmative Adverbs.

a. Μὴν (Doric and Epic, μάν).

§. 728. 1. Μὴν signifies certainty, assurance, *surely*, and answers to the Lat. *vero*. It can never stand first in the sentence, but generally depends on that word which gives the general force to the whole sentence—especially particles ; so in addresses it is joined with the imper., as ἄγε μὴν, ἔπου μὴν : in questions it is joined with the interrogative word ; as, τί μὴν, *quis vero, pῶς μὴν*, &c. : Plat. Phædon. p. 229 A B ὁρᾶς οὖν ἐκείνην τὴν ὑψηλοτάτην πλάτανον ; Τί μὴν, *quid quæso ?*

2. The other uses are three.

1. A simple assurance of what is said.

2. In an antithesis either to what has gone before, or follows, to express the certainty, *therefore*, when there is not a real, but only appa-

is spoken of as being now at last determined for certain: Od. τ, 253 Νῦν μὲν δὴ μοι, ξεῖνε, πάρος περ ἐὼν ἑλεεινός, ἐν μεγάροιςιν ἐμοῖσι φίλος τ' ἔση αἰδοῖός τε.

g. Εἰ μὲν δὴ at the beginning of a sentence, *if it might once be*. Very often in Homer: Od. α, 82. δ, 831.

Obs. 1. It is used with the imper., as μὴν.

Obs. 2. Μέν is very often placed after a pronoun, whereby some aforementioned person is repeated, and thus it signifies the identity of the person thus introduced again: Od. λ, 51 πρώτη δὲ ψυχὴ Ἑλπίρορος ἦλθεν—v. 55 τὸν μὲν ἐγὼ δάκρυσα κ. τ. λ. Μέν in this repetitive force may be used more than once in a succession of sentences: Od. ι, 319 sq. (ρόπαλον) τὸ μὲν ἔκαμην, τὸ μὲν ἄμμες ἐῖσκομεν, τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστάς. It is also used in this force with adverbs; as, ἐνθα μὲν, *there, where*. But μέν is frequently used with pronouns in an adversative sentence: Il. β, 324 τίπτ' ἀνεω ἐγένεσθε—; ἡμῖν μὲν τόδ' ἔφησε τέρας μέγα.

Obs. 3. Sometimes μέν is followed by another μέν, the one having an adversative force, the other joined to a pronoun to mark the identity of the person: Il. σ, 432 sq. ἐκ μὲν μ' ἀλλάνων ἀλίσαν ἀνδρὶ δάμασσαν—ὁ μὲν δὴ γήραι λυγρῷ κέϊται ἐνὶ μεγάροις ἀρημένος· ἄλλα δέ μοι νῦν.

c. Μέντοι, μενοῦν, μενδῇ.

§. 730. In the other dialects μέν is found for μὴν only in the compounds, μέντοι, μενοῦν, μενδῇ.

a. Μέντοι strengthens or qualifies the notion (especially in answers), sometimes ironically. So καὶ μέντοι, οὐ μέντοι, ἀλλὰ μέντοι (especially in answers). It is also used in reference to another sentence, and generally signifies, that although from what has gone before it might not be expected, yet such or such a thing is so: especially μέν—μέντοι, *indeed—yet*: but also where there is no such contradiction between the sentences: Plat. Phæd. 87 E εἰ γὰρ ρεῖο τὸ σῶμα καὶ ἀπολλύοιτο—, ἀναγκαῖον μέντοι ἂν εἶη κ. τ. λ., *yet it would*. So καὶ μέντοι, καὶ μέντοι καί, ἀλλὰ μέντοι, ἐπεὶ γε μέντοι.

b. Μενοῦν, which seems to answer to the Latin *immo*, is almost entirely confined to replies, either affirmative, or negative, or corrective (see §. 880. g.) Οὖν gives decision to what is said. So οὐ or μὴ μενοῦν, *immo non*: Plat. Symp. p. 201 C σοὶ οὐκ ἂν δυναίμην ἀντιλέγειν, ἀλλ' οὕτως ἐχέτω, ὥς σὺ λέγεις. Οὐ μενοῦν τῇ ἀληθείᾳ, φάναι, δύνασαι ἀντιλέγειν, i. e. *immo vero contra veritatem non potes disputare*^a; or rather, *you cannot fight against truth*. Sometimes μενοῦν is used where a person replies to himself, or corrects a reply or an assertion—*nay rather, nevertheless*: Æsch. Choeph. 999 δίκτυον μὲν οὖν, *nay it is rather*: Eur. Hipp. 1012 μάταιος ἄρ' ἦν, οὐδαμοῦ μενοῦν φρενῶν, *I was foolish, or rather out of my mind*: Aristoph. Equit. 911 ἐμοῦ μὲν οὖν, *no, rather on mine*: Æsch. Eum. 38 δέισασα γὰρ γρᾶς οὐδέν, ἀντίπαις μὲν οὖν: Thucyd. II. 44 χαλεπὸν μὲν οὖν οἶδα, (*I advise you to take this view*) nevertheless *I know it is difficult*.

c. Μενδῇ always in the combinations, ἢ μενδῇ, οὐ μενδῇ, ἀλλὰ μενδῇ, καὶ μενδῇ, γὰρ μὲν—δὴ for ἢ μὴν δὴ &c.: Xen. Cyr. I. 6, 8 τί δέ, ἔφη, οἶσθα, ὅποσα αὐτῷ ἔστι; Μὰ τὸν Δία, ἔφη ὁ Κύρος, οὐ μενδῇ.

^a Stallb. ad loc.

d. ἦτοι.

§. 731. 1. a. ἦ like μὲν expresses confirmation, assurance (Hesych. ἦ=ἀληθές, ὄντως), but it never has, like μὲν, a copulative force. For ἦ μὲν in strong assertions, see §. 728. a. §. 729. a. It is also joined frequently with πού, τοί, γέ: ἦ πού, *to be sure*, denotes that the assertion has a certain degree of doubt. It is often ironically applied in this sense to things which are quite clear. So ἦ πού is used in conclusions of which no doubt can be entertained: Isocr. p. 164 A σπου γὰρ Ἀθηνόδωρος καὶ Καλλίστρατος—οἰκίσαι πόλεις οἳ τε γέγονασι, ἦ πού βουλευθέντες ἡμεῖς πολλοὺς ἀντόπους τοιούτους δυνηθῆμεν κατασχεῖν.

Obs. For ἀλλ' ἦ, *at profecto*, we often find a false reading ἀλλ' ἦ, it being supposed that ἀλλ' ἦ is only used in questions.

2. b. ἦτοι, which is only used in Epic writers, appears to be a combination of the confirmative ἦ and the restricting particle τοί. It expresses certainty, and often accompanies μέν in the same sense. In all those forms mentioned above, μέν appears to be used only to strengthen ἦτοι: Od. π, 309 ὦ πάτερ, ἦτοι (in truth) ἐμὸν θυμὸν καὶ ἔπειτ' ἄ γ' οἶω γνῶσσαι: Π. ω, 460 ὦ γέρον, ἦτοι ἐγὼ θεὸς ἄμβροτος εἰλήλουθα Ἑρμείας· σοὶ γάρ με πατήρ ἅμα πόμπῃν ὅρασεν: Π. φ, 446 ἦτοι ἐγὼ Τρώεσσι πόλιν περὶ τείχος ἔδειμα. So ἀλλ' ἦτοι, ἀλλ' ἦτοι μέν: Od. ξ, 259 ἔνθ' ἦτοι (then in truth) μὲν ἐγὼ κελόμην ἐρίφρας ἐταίρους αὐτοῦ παρ' ἠέσσι μένειν καὶ νῆας ἔρυσθαι: Π. η, 451 τοῦ δ' ἦτοι κλέος ἔσται, ὅσον τ' ἐπικιδνάται ἥως: Π. η, 191 ὦ φίλοι, ἦτοι κλῆρος ἐμός: Od. μ, 165 ἦτοι ἐγὼ τὰ ἕκαστα λέγων ἐτάροισι πίφανσκον, *surely*: Od. ζ, 86 ἔνθ' ἦτοι πλυνοὶ ἦσαν, *there in truth*.

3. ἦτοι is often used, where two things are contrasted, either with the first sentence, on which some contrast follows; as, Π. θ, 323 ἦτοι ὁ μὲν (Teucer) φαρέτρης ἐξείλετο πικρὸν διστόν, θῆκε δ' ἐπὶ νευρῇ· τὸν δ' αὖ κορυθαίολος Ἑκτωρ—βάλεν λίθῳ ὀκρύοντι, or with the second, so that it introduces the contrast, where it=καίτοι, *quamquam*: Od. φ, 98 τῷ δ' ἄρα θυμὸς—ἔώλπει νευρὴν ἐναντίσιν διοίστευσεν τε σιδήρου· ἦτοι οἷστοῦ γε πρῶτος γεύσεσθαι ἔμελλεν ἐκ χειρῶν Ὀδυσῆος ἀμύμονος, ὃν ποτ' ἀτίμα.

4. From this power of expressing certainty it arises that ἦτοι as well as μέν (μὲν) is used with the first of two assertions, to mark its reality, which from the second assertion might be doubted: Od. ο, 6 εὐρε δὲ Τηλέμαχον καὶ Νέστορος ἀγλαὸν υἱόν· ἦτοι Νεστοριδῆν μαλακῷ δεδμημένον ἵπνῳ· Τηλέμαχον δ' οὐχ ὕπνος ἔχε γλυκύς: Od. ω, 154 ἔκοντο προτὶ ἄστυ περικλυτόν· ἦτοι Ὀδυσσεὺς ὕστερος, αὐτὰρ Τηλέμαχος πρόσθ' ἡγούμενευ. ἦτοι is more emphatic than μέν (μὲν): both however can be used with the second also of two assertions to mark its reality, though somewhat contrary to the former sentence: ἀλλ' ἦτοι, *but yet*: Od. ο, 486 Εὔμαι', ἦ μάλα δὴ μοι ἐνὶ φρεσὶ θυμὸν ὄρνυας, ταῦτα ἕκαστα λέγων, ὅσα δὴ πάθος ἀλγεα θυμῷ· ἀλλ' ἦτοι σοὶ μὲν παρὰ καὶ κακῷ ἐσθλὸν ἔθηκεν Ζεὺς. ἦτοι, as well as μέν, is joined to the imperative, to make the request more urgent: Od. δ, 238 ἦτοι νῦν δαίνυσθε—καὶ μύθοις τέρπεσθε.

5. ἦτοι is joined with a conjunction which introduces a dependent clause to give the notion of certainty thereto; as, Od. ε, 23 οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτή, ὥς ἦτοι κείνους Ὀδυσσεὺς ἀποτίσεται ἐλθών: εο δὲ δ' ἦτοι—ἔφρ' ἦτοι Od. γ, 418.

e. Νύ, (Epic) Enclitic.

§. 732. Νύ expresses an asseveration, but is seldom used seriously, to increase the force of the sentence, but has somewhat of an ironical bitterness; *surely, forsooth, nemppe, scilicet* : Od. α, 347 *μητερ ἐμή, τί τ' ἄρα φθονείεις ἐρίηρον δαυδὸν τέρπειν, ὅππῃ οἱ νόος ὄρνυται; οὐ νύ τ' ἀοιδοὶ αἴτιαι, ἀλλὰ ποθὶ Ζεὺς αἴτιος.*—So *ἐπεὶ νυ, since surely, as men know too well* : Cf. Il. α, 416 : we also find *ἦ βᾶ νυ, μή συ τοι, οὐ νυ τι, surely not* : and with a past tense indic., after an hypothetical sentence also expressed by a past tense indic. *καὶ νυ κε* : Od. δ, 363 *καὶ νυ κεν ἦϊα πάντα κατέφθοιτο καὶ μένε' ἀνδρῶν, εἰ μή τις με θεῶν ὀλοφύρατο, et nimirum—periissent, nisi—commiseratus fuisset* : but sometimes it is used to give certainty to the sentence : Il. σ, 392 *Ἥφαιστε, πρόμολ' ὦδε! Θέεις νύ τι σείο χαρίζαι* : Od. β, 320 *ὣς νυ ποῦ ὕμνων εἴσατο κέρδιον εἶναι, "sic nimirum, opinor (ποῦ), vobis satius videbatur :*" so also in questions; as, Od. α, 62 *τί νυ οἱ τόσον ὠδύσασα, Ζεῦ; quid nam ?* Cf. Il. α, 414.

f. Νή, ναί, μᾶ.

§. 733. Νή, Lat. *næ*, expresses an asseveration, but only in affirmative sentences—especially in oaths, *νῆ τὸν Διᾶ, truly by Jupiter* : *ναί* is a lengthened form of *νή*, as *δαί* of *δή*, and has the same force, but is often joined with *μᾶ*, as *ναὶ καὶ τὸν Δία*, which is only used in negative sentences : Il. α, 86 *οὐ μᾶ γὰρ Ἀπόλλωνα, &c.* ; sometimes the negation follows at some distance : Eur. Med. 1061 *μὰ τοὺς παρ' ἄδην νεκτέρους ἀλᾶστορας, οὔτοι ποτ' ἔσται τοῦτο.*

Intensive particles : πέρ, γέ.

a. Πέρ.

§. 734. 1. Πέρ, Lat. *per, nuper, &c.*, is an enclitic form of the adverb *περί, through and through, throughout, thoroughly* : hence *very*, of which a lengthened form is *περίσσως* ; whence *πέρ* (like *δή*) increases the force of the word to which it is attached, and if the word be that which gives a character to the whole sentence, it modifies the meaning thereof, according to the proper force of the word.

2. With single words, of which it increases the force : (Lat. *per gratus perque jucundus.*)

1. With participles, or more commonly with an adjective and the participle of *εἶναι*, it either increases the force of the verbal or adjectival notion, as Il. γ, 201 *Ἰθάκης κραναῆς περ ἐούσης, very rough* : Il. α, 132 *ἀγαθὸς περ ἰών, very good* : or of the time of the verb ; Il. ψ, 79 *γενόμενόν περ, at the very moment of his birth.*

2. With substantives, (or adjectives without *εἶναι*), adverbs, *ἀμφότεροί περ, both together, οὐκ ὀλίγον περ—μυνηθά περ—πρωτόν περ—ὑστατόν περ, quite the first, last, πύκα περ, very wisely*. It sometimes expresses a contrast to another notion not expressed, by laying a strong emphasis on the word : Il. κ, 70 *ἀλλὰ καὶ αὐτοὶ περ πονεόμεθα, we ourselves, (not leaving it to others :)* Il. β, 236 *οἰκαδὲ περ σὺν νηυσὶ νεόμεθα, to our proper home, (and not stay here :)* Od. γ, 236 *θάνατον μὲν—οὐδὲ θεοὶ περ,*

not *even* the gods, (let alone men ;) or the notion, the contrast to which *πέρ* denotes, is expressed, in which case it may be translated "*at least*:" Il. ι, 301 *εἰ δέ τοι Ἀτρεΐδης—ἄλλους περ Παναχαιοῖς*; and sometimes in this last case *πέρ* is joined with both the words: Il. α, 353 *μήτερ ἐπεὶ μ' ἔτεκες μυνυθαδιὸν περ ἰόντα τιμὴν περ μοι*, *very short time, very great glory*.

3. With relative nouns, or adverbs. In Homer it defines exactly the relative notion; in Attic it generally calls out more strongly the indefinite notion; Lat., *cunque*; English, *soever*. "*Ὅσπερ, exactly the same who—just who*; *ὅσοσπερ, exactly as large as, or how large soever*; *οἷός περ, exactly such a person*; *οἷά περ, just such as*; *ὅπου περ, just where, wherever*; *ὅθεν περ, just whence, or whence soever*; *οἷ περ, ἔνθα περ, ἵνα περ, &c.*; *ὥσπερ, just as*; *ἥ περ, ὅτε περ, ἥνικα περ, πρὶν περ*; so with reference to a demonstrative, CEd. R. 1498 *τὴν τοκοῦσαν ἤροσεν, ὅθεν περ αὐτὸς ἐσπάρη*.

3. With sentences.—1. When laying emphasis on the word (generally a conjunction) which gives the character of the sentence, it modifies that character according to the sense in which the conjunction is used: Soph. Electr. 543 *ἐάν περ καὶ λέγῃς*: *if (emphatic=even if)—lessens the probability of its happening*: Soph. CEd. Col. 1210 *ἐάν περ κάμῃ τις σῶζῃ θεῶν*, *if it pleases the gods to save me: as long as they save me*: *so ὅταν περ* Soph. Phil. 767 = *dummodo, until*: Elect. 386 = *ut primum*: *so εἴπερ, if in reality, even if*: *ἕως περ, up to the very moment, until*: *τῇπερ*, Il. ω, 603 *Νιδῆθ' ἐμνήσατο σίτου τῇπερ δώδεκα παῖδες—ἔδοντο, although to her*. 2. And even where there is no conjunction, if the participle, or adj. with *ἐών*, seems to contradict something just spoken of, or about to be spoken of, and thus gives a peculiar character to the action, *πέρ*, by laying emphasis on the participle, draws out this latent force, and takes the sense of "*although*." Homeric (except Philoct. 1068), as *γενναῖος περ ἐών, though so noble*: *so ἱμερός περ, though desirous*; so Homer, *passim*.

b. Γέ (Dor. γά) enclitic.

§. 735. The proper force of *γά* is (like *πέρ*) intensive. It lays an emphasis on the word to which it is attached, and thus derives various significations, according to the sense of the word, or its relation to the context: its most general use is when two things, or persons, or notions are contrasted, or supposed to be contrasted, in the sense of *at least—at all events*. The object of the contrast frequently must be supplied by the mind.

1. Where something is represented as resulting from the character of the one, as contrasted with the character of the other: Il. ο, 48 *εἰ μὲν δὴ σὺγ' ἔπειτα, βοῶπις πότνια Ἥρη, ἴσον ἐμοὶ φρονέουσα μετ' ἀθανάτοισι καθίζεις, τῇ καὶ Ποσειδῶν γε, καὶ εἰ μάλα βούλεται ἄλλη, αἴψα μεταστρέψει νόον*, *since he is only Neptune*: Xen. Cyr. VIII. 1, 30 *ὅταν γὰρ ὁρῶσιν ᾗ μάλιστα ἔξῃστιν ὑβρίζειν τοῦτον σωφρονούντα, οὕτω μᾶλλον οἱ γε ἀσθενέστεροι ἐθέλουσιν οὐδὲν ὑβριστικὸν ποιοῦντες φανεροὶ εἶναι*—argument *a majori*.

2. Where one alternative is contrasted with the other, *γά* is used with the one on which the emphasis is to be laid: Hdt. IV. 120 *εἰ δὲ μὴ ἐκόντες γε—, ἀλλ' ἄκοντες κ. τ. λ.*, *if you will not do it voluntarily, you shall involuntarily*: one alternative sometimes is to be supplied, *ἐγώ γε ταῦτα ποιήσω, I myself*, (since others will not.) So in disjunctive sentences with *ἢ—ἢ*, *ἢτοι—ἢ*, *εἴτε—εἴτε*, where of two persons one must suffer or do something,

γέ is joined to the one which is to make the greatest impression : Hdt. I. 111 *ἤτοι κείνων γε, τὸν ταῦτα βουλευσάντα, δεῖ ἀπάλλυσθαι, ἢ σέ, τὸν ἐμὲ γυμνῇ θησάμενον* : so in urgent questions, where the alternative is to be supplied; as, Aristoph. Vesp. init. *ἄρ' οἴσθ᾽ ἂν γ', οἷον κνέδαλον φυλάττομεν, do you noi, at all events, (surely) know, (or not)?* If the γέ is meant to give emphasis to the whole question, it is joined to the interrogative word : Plat. Criton. p. 44 *Εἰ δ᾽ ἄρα γε μὴ ἐμοῦ προμηθεῖ; do you surely, (at all events) take some thought for me, (or not)?* Od. ω, 259 *ἔφρ' εὐ εἶδ᾽, εἰ ἐτίον γ' Ἰθάκην τῆν δ' ἰκόμεθα.*

3. When in disjunctive sentences a pronoun is to be repeated, γέ is added to it in the second sentence, to mark the identity : Od. γ, 214 *εἰπὶ μοι, ἥ ἐκὼν ὑποδάμνασαι, ἢ σέ γε λαοὶ ἐχθαίρουσ'*, or do the people hate you, I say : so Soph. CE. R. 1098 *τίς σ' ἔτικτεν—ἦ σέ γε* : Hdt. VII. 10, 8 *Μαρδόνιον μεγά τι κακὸν ἐξεργασμένον Πέρσας, ὑπὸ κυνῶν τε καὶ ὀρνίθων διαφορεύμενον, ἢ κου ἐν γῇ τῇ τῶν Ἀθηναίων, ἢ σε γε ἐν τῇ Λακεδαιμονίων.*—So also when a pronoun is used in the first member of a disjunctive sentence, to repeat a person before mentioned, γέ is used with it : Od. β, 131 *πατήρ δ' ἐμός ἄλλαθι γαῖης, ζῶει δγ' ἢ τίθηται* : Il. κ, 504 *αὐτὰρ ὁ μερμήριζε—ἢ ὅγε διφρὸν—ἐξερύοι, ἢ ἔτι τῶν πλεόνων Θρηκῶν ἀπὸ θυμὸν ἔλοιτο, whether he, I say* : Il. χ, 33 *ἤμωξεν δ' ὁ γέρων, κεφαλὴν δ' ὅγε κόψατο χερσίν, he groaned, and (he I say) beat his head*;—and where we do not use the pronoun—*ἄρα ὅγε, οἷγε, τοῖγε, &c.*, and ὅγε after a pronoun, which also repeats the foregoing subject; so Il. μ, 171—*κεῖνός γε, οὐτός γε, he I say*, with emphasis on the person to whom the demonstrative refers.

4. Γέ is often used to give the reason or character of an action expressed in a preceding sentence : Eur. Iph. A. 1342 *οὐ δέ τόνδε διὰ μάχης μολεῖν πᾶσιν Ἀργείοις γυναικὸς οὐνεκ', οὐδὲ κατθανεῖν—εἰς γ' ἀνὴρ κρείσσειν γυναικῶν μυρίων ὄραν φάος, as quidem* : so γάρ (i. e. γ' ἄρα), γέ τοι, γούν (i. e. γε οὖν), μένγε.

5. It frequently limits the assertion of a sentence, by annexing certain conditions on which it would be true : Od. α, 229 *νεμωσθήσαιτό κεν ἀνὴρ, αἰσχρα πολλὰ ὀρώων, ὅστις πινυτός γε μετέλθοι, a man would be angry, that is to say, if any sensible man should come*; or an expression in a sentence : Od. ι, 529 *κλυθὶ, Ποσειδάων γαῖοιχε—, εἰ ἐτίον γε σός εἰμι* : hear, O father, that is, if I am indeed your son.

6. It is used when an assertion is followed by a statement which would imply a contradiction—*nevertheless in truth* : Eur. Med. 83 *δεσπότης γάρ ἐστ' ἐμός—ἀτὰρ κακός γ' ὢν ἐς φίλους ἀλίσκεται.* It is often accompanied by ἀλλὰ—καὶ μὴν—καίτοι—μέντοι—ἤτοι : Æsch. Prom. 982 *ἀλλ' ἐκδιδάσκει πᾶνθ' ὁ γηράσκων χρόνος.—Καὶ μὴν σὺ γ' οὐπω σωφρονεῖν ἐπίστασαι, and yet, nevertheless* : so Od. τ, 86 *εἰ δ' ὁ μὲν ὥς ἀπόλωε καὶ οὐκ ἐτί νόστιμός ἐστιν, ἀλλ' ἦδη παῖς τοῖος Ἀπόλλωνός γε ἔκτετι Τηλέμαχος, yet nevertheless he has a son.*

7. Γέ is sometimes ironical : Eur. Iph. Taur. 1213 *εὐ γε κηδεύεις πόλιν! you forsooth take good care of the city.*

8. Γέ in the tragedians is also used in answers, to express an assent and an extension of the notion signified by the question, *certainly and moreover*. It also sometimes is used to mark that it is only a partial assent to the question : Eur. Iph. Taur. 498 *πότερον ἀδελφῷ μητρός ἐστιν ἐκ μᾶς φιλότηγ' ἔσμεν δ' οὐ κασιγνήτω, γυναί.* See §. 880. c.

9. Γέ is also joined with relatives and other conjunctions; it either

Γέ—τοί.

gives the reason of what has preceded : so *δογε, ὅστις γε, οἷός γε, ὅσος γε* &c., *who indeed, qui quidem* : *ὅσπερ γε, as indeed* : *ἔπου γε, ἐπεὶ γε, quando-quidem, ὅς γε, ὅτε γε—εἰγε, siquidem* : γάρ, i. e. γ' ἄρα : Xen. M. S. II. 1, 17 τί διαφέρουσιν (οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι) τῶν ἐξ ἀνάγκης κακοπαθόντων, εἴγε πεινήσουσι καὶ διψήσουσι κ. τ. λ. ; *si quidem* ;—or limits the assertion ; so *δογε, ὅστις γε, (= οὗτός γε, ὅς γε) that is to say, qui quidem* :—*εἰ γε, si quidem (= τότε γε, εἰ γε—οὕτως γε, εἰ γε)—πρὶν γε, prius quidem, quam, ὡς—πρὶν γε, non prius quidem, quam, that is to say, not before* ; as, Il. ε, 303 μέγα ἔργον, δγ' οὐ δύο ἄνδρες φέρουσιν : Eur. Alc. 492 πάλους ἀπάξω κοιράνῳ Τιτυνθίῳ—, εἰ μὴ γε πῦρ πνέουσιν, *nisi quidem, that is to say, unless* : so *ἐπεὶ γε, that is, taking into consideration* : so also *καίτοι γε, ἀλλά γε*, when the latter of two sentences seems to contradict the former, *quamquam quidem, verum quidem* : Eur. Iph. T. 720 ἀτὰρ τὸ τοῦ θεοῦ γ' οὐ διέφθορόν σε πῶ μάντευμα, καίτοι γ' ἐγγὺς ἔσσης φόνου, *although at all events, quamquam quidem*.

10. In *καί—γέ*, (only Attic,) *et quidem, γέ* qualifies, or explains, or adds to the preceding sentence : Plat. Phædon. p. 58 D ἀλλὰ παρήσαν τινες, καὶ πολλοὶ γε, *and indeed many* : cf. p. 65 D δίκαιον— ; καὶ καλὸν γε τι καὶ ἀγαθόν : Eur. Med. 607 ἀρὰς τυράννοις ἀνοσίῳ ἀρωμένη—Καὶ σοῖς ἀραῖά γ' οὐσα τυγχάνω δόμοις, *yes, and, &c.* Where a number of objects are strung together, *γέ* is used with the last, or one of the last, to prevent the sentence lagging : Plat. Criton. p. 47 B ταύτην ἄρα αὐτῷ πρακτέον καὶ γυμναστέον καὶ ἔδεστέον γε καὶ ποτέον, *and to eat surely*, (at all events) : so οὐδέ—γε, μηδέ—γε (in Homer, *at least not* : Il. ξ, 221.) Τέ γε, οὔτε γε, are used only where *γέ* has a purely adversative force ; as, Xen. Cyr. II. 4. 13 μήτ' αὐτός γε ὑποχείριος γενέσθαι.—Δέ γε, like *καί γε*, is often used in logical forms ; εἰ ἡμέρα ἐστί, φῶς ἐστί· ἡμέρα δέ γε ἐστί, *but at all events it is day* : in γέ μὴν, καὶ μὴν—γε ἢ μὴν—γε, it qualifies or explains the sentence preceding.

Obs. 1. Of course if the explanatory or limiting sentence is expressed by a participle, *γέ* is used as with other sentences ; Od. α, 390 Διὸς γε διδόντος, *that is, God willing*.

Obs. 2. Γέ naturally is placed after the word to which it belongs. It sometimes however stands between a preposition and its case, or an article and its substantive : or when two or more words form a whole notion, as *βίος γε ἀνθρώπινος*, or *βίος ἀνθρώπινός γε*. If it refers to the whole sentence, it generally stands next to the governing conjunction, but Homer often allows the pronoun *ὁ, ἡ, τό* to come between them, and also other words, as may be seen from examples given above.

Τοί, Enclitic.

§. 736. Τοί lays an emphasis on the word or sentence to which it is attached, to denote that what is said especially applies to that word.

1. In the confirmative sense of the Latin *sane—verily—of a truth, indeed* : Eur. Rhes. 570 ὅρα κατ' ὄργην μὴ φύλαξιν ἐντύχης.—Φυλάξομαί τοι, *I will verily* : Soph. Phil. 245 ἐξ Ἰλίου τοι δῆτα νῦν γε ναυστολῶ, *a Trojā sane*. Sometimes it conveys a notion of wonder, or impatience^a : Plat. Gorg. p. 499 B πάλαι τοί σου ἀκροῶμαι, ὦ Σώκρατες, *for a long time, in truth, have I been listening to you*. It is especially used with general propositions,

^a Stallb. Plat. Gorg. p. 499 B.

Τοί—οὖν.

maxims, assertions to confirm them—*καπε*^a : Od. θ. 329 οὐκ ἀρετῇ κακὰ ἔργα· κηχάνει τοὶ βραδὺς ὤκυν : 351 δειλαί τοι δειλῶν γε καὶ ἐγγύαυ ἐγγυάσθαι : Theogn. 74 παῦροί τοι πολλῶν πιστὸν ἔχουσι νόον : Soph. Phil. 475 τοῖσι γενναίοισι τοι τό τ' αἰσχρὸν ἔχθρὸν καὶ τὸ χρηστὸν εὐκλέες : Ibid. 637 ἦ τοι καίριος σπουδῇ, πόνου λήξαντος, ὑπὸν κἀνάπαυλιν ἤγαγεν : Xen. Cyr. VIII. 7, 14 καὶ πολῖται τοι ἄνθρωποι ἀλλοδαπῶν οἰκείωτεροι καὶ σύσσιτοι ἀποσκήνων : Id. Anab. VI. 3, 24 ἡδὺ τοι ἀνδρείῳν τι καὶ καλὸν νῦν εἰπόντα καὶ ποιήσαντα, μὴ μὲν —παρέχειν ἑαυτοῦ : Il. ψ. 315 μῆτιν ἐμβάλλω θυμῷ παντοίῃν— μῆτι τοι δρυτόμος μέγ' ἀμείνων, ἥ βίηφιν μῆτι δ' αὐτὴ κυβερνήτης—νῆα θοὴν ἰδύσει—, μῆτι δ' ἥνιοχος περιγίγνεται ἥνιοχος.

2. With a less definite emphasis to denote that what is said especially applies to the word to which τοί is attached ; *he* (for his part emphatic) will do this. Where we use the more emphatic tone, τοί may be used by the Greeks for his part^b. So ἐγὼ τοι, ἐγὼγε τοι, ἡμεῖς τοι : Xen. M. S. I. 6, 11 ὦ Σώκρατες, ἐγὼ τοι σε δίκαιον μὲν νομίζω : Id. Cyr. V. 2, 23 ἐγὼ τοι, ἔφη, ὦ Περικλείς, ἐλπίδα ἔχω : so σύ τοι, σέ τοι &c. in addresses to a person who seems to pay no heed, that his attention may be awakened by hearing himself particularly addressed : Arist. Plut. 1100 σέ τοι, σέ τοι λέγω, Καρίων, ἀνάμεινον : Id. Av. 406 ἰὼ ἔποψ, σέ τοι καλῶ : Soph. Aj. 1228 σέ τοι σε τὸν τῆς αἰχμαλωτίδος λέγω. So Id. Phil. 1095. And in prayers and entreaties, to signify that the person addressed is the only person to whom one can apply ; as, πρὸς σε τοι ἤλθομεν^c : hence frequently in addresses to the Deity. So ταῦτά τοι, *this verily* ; ὅποσά τοι βούλει, *in truth what you will*.

Obs. It will easily be seen that in English we express many of these notions by an emphasis on the word, while in Greek this emphasis is distinctly embodied in the form of τοί.

3. Τοί is also used when two sentences are seemingly opposed, and may be translated by “*yet*,” marking the truth of the one, though somewhat contradictory to the other : Æsch. Suppl. 86 Διὸς ἡμερος οὐκ εὐθέρatos ἐτύχθη· πάντα τοι φλεγέθαι κἀν σκότῃ : so μέντοι, *tamen* (§. 730. a.)

4. It is subjoined with a number of particles^d, to most of which it gives an intensive force—*verily*^e : ἀλλὰ τοι, when something is suddenly introduced, “*but verily*,” Soph. Trach. 1239 : γάρ τοι very common, γέ τοι, αὐτάρ τοι, ἀτάρ τοι, καίτοι, οὐτοι, μήτοι, τοιγάρτοι &c. τοῖνυν &c.

3. It is frequently found in crasis with ἄν^f and ἀρα, in its simple as well as its compound forms.

Οὖν.

§. 737. 1. Οὖν (Ion. ὦν) (probably a contraction from ἰόν, *qua quum ita sint*) is used by Homer and Pindar only as a suffix to pronouns and conjunctions : ὅστις οὖν, ὅσπερ οὖν, ὅσοι οὖν, μενοῦν, γοῦν, οὐκοῦν, μῶν (μὴ οὖν), δ' οὖν, ἀλλ' οὖν, εἰτ' οὖν, γὰρ οὖν. Its strictly illative force (which will be treated of under the *Illative Particles*) was not fully developed till after Homer, though he uses it in certain combinations, such as ἐπεὶ οὖν, ὥς οὖν.

2. The proper adverbial force of οὖν seems to be *really, truly*^g, *then* ;

^a Ellendt ad voc. Stallb. Plat. Sympos.

p. 219 A. Heindorf Plat. Prot. p. 346 C.

^b Stallb. Prot. p. 316 B.

^c Heindorf Plat. Prot. p. 316 B.

^d Ellendt Iæx. Soph. ad voc.

^e Pass. Lex. τοί.

^f Elmsley Ed. Col. 1351, and Acharn.

323.

^g Pass. ad voc.

οὖν.

and like that word in English, it is used for referring to a state of things whence something follows—generally marking an inference from something which has gone before, or is supposed to be known: *εἰ δ' ἐστίν, ὥσπερ οὖν ἐστὶ, θεός*, as there is then truly: *Æsch. Choeph. 96 ὥσπερ οὖν ἀπώλετο πατήρ*, as then (as is well known) my father died. So *Soph. Aj. 991. Æsch. Ag. 604 γυναῖκα πιστήν—οἶανπερ οὖν ἔλειπε*, as in truth he left her. *Soph. Phil. 1306*. So it is used to confirm a statement of which there is some doubt: *Hdt. III. 80 καὶ ἐλέχθησαν λόγοι ἀπιστοὶ μὲν ἐνίοισι—ἐλέχθησαν δ' ὧν^a*. So when a statement is repeated and confirmed in spite of contradiction: *Eur. Alc. 72 πόλλ' ἂν σὺ λέξας οὐδὲν ἂν πλεὸν λάβοις, ἢ δ' οὖν γυνὴ κάτεισιν εἰς Ἄδου δόμους*, the lady I say. So in the commencement of a new sentence, it expresses something of wonder or feeling as if the person doubted it: *σὺ δ' οὖν τέθνηκας*, you are dead then!

3. It is used also as a conjunction to mark the continuation of a sentence—then—thus then: *Soph. Elect. 305 ἐν οὖν τοιούτοις οὔτε σωφρονεῖν κ. τ. λ.*: *Id. Aj. 28. Æsch. Ag. 224 ἔτλα δ' οὖν θνητὴρ γενέσθαι*, thus he endured then: *Plat. Prot. p. 316 A ἡμεῖς μὲν οὖν εἰσῆλθομεν*: *Arist. Thesm. 755*. In the continued narrations of *Hdt.* it is found in its Ionic form ὧν, in the sense of “straightway^b,” and between a preposition and the verb with which it is compounded: *ἀπ' ὧν ἔδοντο*, they sell it then=straightway. So *Hdt. IV. 60 καὶ ἔπειτα βρόχῳ περὶ ὧν ἔβαλε τὸν αὐχένα*. It sometimes expresses an impatient permission to a person to do what he will: *Soph. OE. R. 669 ὅδ' οὖν ἴτω*, let him go then.

4. In interrogative forms it very often expresses deduction from what has gone before, with a notion of objection thereto^c: *Soph. Phil. 100 τί οὖν μ' ἀνωγας ἄλλο πλὴν ψευδῇ λέγειν*, why then do you (as you do) require of me nothing else, but &c.: cf. *Id. 102. Æsch. Sept. 704 τί οὖν ἔρ' ἂν σαίνοιμεν ὀλέθριον μόνον*:

5. It is also used after an interruption in a sentence^d, to take up the thread, *I say, as I said*, (*inquam^e*;) *Thuc. VI. 64*.

6. It is often used in a dialogue to express a wish for, or in a question which is meant to elicit, further information: *Æsch. Choeph. 171 πῶς οὖν παλαιὰ παρὰ νεωτέρας μάθω*: *Æ Soph. Phil. 568*: so *Æsch. Sept. 810 βαρεία δ' οὖν ὅμως φράσον*: or merely to connect the question with what has gone before.

7. It is also used as a suffix to pronouns and pronominal adverbs, laying emphasis on the indefinite notion, in the sense of the Latin *cunque*: *ὁστιοῦν, ὅπωςοῦν*, &c.

8. Γοῦν (=γέ οὖν), *Ion. γῶν*, has various shades of meaning, as the γέ or the οὖν prevails in its compound sense. When it most nearly approaches to the simple γέ, it differs from it in that the οὖν gives it more emphasis by making it seem as if the notion limited by γοῦν were a consequence of something preceding, and thus marking more clearly the connexion or contrast between the two clauses or notions; as, *Hdt. I. 31 δοκέων πάγχυ δευτερεία γοῦν οἰσέσθαι* (*εἰ μὴ ἀπιστεία*, which had been already assigned), the second place then.

^a *Math. Gr. Gr. 625*.

^b *Ellendt Lex. Soph. ad voc. 3*.

^c *Ellendt Lex. Soph. ad voc. 2*.

^d *Math. Gr. Gr. 611*.

^e *Lidd. and Scott*.

^f *Well. Lex. Æsch. ad voc.*

^g *Ellendt Lex. Soph. ad voc. 3*.

Γοῦν.

a. With a single word it throws an emphasis on it, by marking that some assertion holds good with respect to it, though it does not hold good with respect to something preceding: Hdt. I. 31.

b. With the second of two clauses it confirms the first by limiting it emphatically.

c. It confirms an assertion by giving the grounds for it: Thuc. I. 74 ἐπειδὴ εἰδείσατε ὑπὲρ ὑμῶν καὶ οὐχ ἡμῶν τὸ πλεον ἐβοηθήσατε: ὅτε γοῦν ἤμεν ἐτι σώοι οὐ παρεγένεσθε: Xen. Cyr. V. 1, 11 τὸ δ' ἔραν ἐθελούσιόν ἐστιν: ἕκαστος γοῦν τῶν καθ' αὐτὸν ἐρᾷ. So often in joke: Arist. Vesp. 391 φήσας γοῦν ἐπιτήδες ἰὼν ἵνα ταῦτ' ἀκροφῶ: cf. 262.

d. It is used with relatives or conjunctions to give emphatically the reason of some former expression or assertion, by stating the limitations which made it necessary: Soph. Electr. 770 τέθνηκε· δὲς σοι ταῦτ', ἃ γοῦν βούλει, λέγω—thus it gives an emphasis to the preceding word: Il. ε, 258 τούτῳ δ' οὐ πάλιν αὖτις ἀποίσετον ὥκεες ἱπποὶ ἀμφὺ ἀφ' ἡμείων εἰ γοῦν ἔτερπς γε φύγησιν.

e. It is used in answers as the simple γέ (§. 735. 8.), to mark that the question is only partially answered: the οὖν here is used to keep up the dialogue (§. 737. 3.): Soph. Œ. C. 23 ἔχεις διδάξαι δὴ μ' ὅποι καθεύδαμεν. Τὰς γοῦν Ἀθηνας οἶδα, τὸν δὲ χῶρον οὐ.

f. It is used ironically, then, with special reference to some former expression: Eur. Phœn. 627 μῆτερ, ἀλλὰ σύ μοι χαῖρε—χαρτὰ γοῦν πάσχῃ τέκνον.

Negative Particles, οὐκ and μή.

§. 738. 1. There are two sorts of negation: a. Negative proper, where the sentence is negative, the agreement of the subject and predicate being denied, as, *he is not learned*. b. Privative, where the predicate is negative, expressing the absence of some quality, and the presence of the contrary, as, *he is not-learned = unlearned*; with which predicate the subject is said to agree.

2. The former is properly expressed by οὐ, (οὐκ before an unspirated, οὐχ before an aspirated vowel, Attic also οὐχί, like *ναιχί*) and its compounds, such as οὐδέ, οὔτε, &c., and by μή and its compounds, as *μηδέ, μήτε*, &c.; the latter, by οὐ, μή, and the inseparable privatives, α, ἀν-, νη-.

Obs. 1. Sometimes οὐ seems to have the force of the privative ἀν-, as it so affects the predicate, as to convey exactly the contradictory thereof to the mind; as, τὰ οὐ καλὰ, *inhonesta*, οὐ καλῶς, *turpiter*, οὐχ εἰς, οὐκ ὀλίγοι = πολλοί; οὐχ ἥκιστα = μάλιστα; οὐκ ἀφανής = ἐνδοξος: Xen. Hell. VI. 4, 18 οἱ οὐκ ἐλάχιστον δυνάμενοι ἐν τῇ πόλει: so especially with verbs of *saying* and *thinking*; as, οὐ φημι, *nego*; οὐχ ὑπισχνούμαι, *I refuse*; οὐκ ἐῷ, *prohibeo*; οὐ κελεύω, *veto*: so οὐ στίργω, *I hate*. If the nature of the sentence requires it, μή can be used in the same way; as, Soph. Phil. 444 ὅπου μηδεὶς ἐφῆ: so ἔφη ἐκείνον ταῦτα μὴ καλῶς πράξαι. This idiom must be classed among the instances of the much used figure of the Greek language, called *λιτότης*, whereby more is meant than is actually said. These negative forms imply, though they do not express, the contradictory to the predicate which is denied of the subject; as, οὐ στίργω, *not only I love not*, but (by implication) *I hate*.

Οὐ and μή.

Obs. 2. It is necessary to distinguish between the negative and privative uses of οὐ and μή, as there are apparent violations of the general rules for the use of these negatives, which are resolved by viewing them as privative. The privative force is clearly seen in such passages as Eur. Rh. 928 ἐς οὐ-βρότειαν ἐσχάραν (ἐς χέρα Dind.), where οὐ-βροτειαν clearly form one word.

Obs. 3. Sometimes, though rarely, the elements of the compounds of οὐ or μή change places, but always for the sake of particular emphasis, so that a negative compound is exchanged for a privative phrase: and οὐ privative is also sometimes separated from its adjective; as, Hdt. V. 64 οὐ μετὰ πολὺ, and Eur. Alc. 198 οὐ ποτ' οὐ: Hdt. VIII. 119 ἐν μυρίῃσι γνώ-μησι μίαν οὐκ ἔχω = οὐδεμίαν, as in English *I have not one, = none.*

Difference between οὐ and μή.

§. 739. There are various ways of expressing the difference between οὐ and μή:

Thus οὐ is an absolute expression of negative facts, that is, of external nonexistence—it denies the existence of a thing in the external world, independently of any impression or conception in the mind as to its existence or nonexistence: μή is an expression of negative impressions, a negative view without any reference to the actual existence or nonexistence of the thing denied—it expresses that in the belief, wish, intention of the subject, the thing spoken of has not existed, does not, or will not exist. Thus οὐκ ἐστὶ τοῦτο, (*this is not,*) refers to the actual state of things in the external world—δοκεῖ τοῦτο μὴ εἶναι, refers to the negative impression, *I think it is not*—οὐ again is a physical, μή a mental negation—οὐ denies a thing objectively μὴ subjectively—Again οὐ conveys an independent and immediate negation; he is *not* good: μή, a negation depending on a supposition; *I do not think* that he is good—The force of οὐ is complete, in the sentence in which it stands—μή always points out of the sentence to a preceding supposition, either actually expressed in some other sentence, or implied in the context.

Οὐκ in independent sentences.

§. 740. 1. Οὐ therefore may be defined to be a positive negation, whether actually of a fact in the ind., or of a possibility in the opt.; as, οὐ γίγνεται, οὐκ ἔγενετο, οὐ γενήσεται τοῦτο—οὐκ ἂν γίγνοιτο ταῦτα. So also Homer uses it with the conjunct. for the fut. ind.; as, οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδ' ἰδῶμαι (§. 415.).

2. It is used also in questions, *is it not? non, nonne*, when an affirmative answer is expected or required: οὐ δρᾷσεις τοῦτο; *nonne facies? οὐ περιμενῖς; will you not wait*=wait: and where the questions are suggested by strong feeling, τίς οὐ, πῶς οὐ, signify *every one, every way*; as, τίς ἂν οὐκ ἐτόλμησεν; *who would not dare?*

Obs. Οὐ may be attached privatively to single notions, to deny their existence, and to convey the contrary notion also in questions; as, οὐ δρᾷσεις τοῦτο; *omittes hoc? οὐ τοῦτο δρᾷσεις; non hoc facies? = aliud facies?* ἄρ' οὐ φεύξεται; *itane? manebit?* οὐ τέθνηκεν; *estne inter vivos? ἄρ' οὐκ ἔπεδ' οὐ τέθνηκεν; itane? ab alio occisus est?*

Οὐ and μή.

Μή in independent sentences.

§. 741. *a.* Μή is used in sentences which express a command, either in the imper. or conjunctive, as this negation depends on the fancy or desire of another person ; μή γράφε—μή γράψης.

Obs. If the command is expressed in a civil way by opt. with *ἄν*, either as a question or not, οὐ is used, not μή, as the negation is still positive, conditionally on the circumstances referred to by *ἄν* taking place : Il. β, 250 τῷ οὐκ ἄν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύεις, *do not be always having the king's name on your lips, properly, if you were sane you would not* (positive negation) &c. : so in a question ; Od. ζ, 57 πάππα φίλ', οὐκ ἄν δή μοι ἐφοπλίσσεις ἀπήνην ; so also οὐ is used with fut. ind., to forbid any thing ; as, οὐ δράσεις τοῦτο ; *you will not do it ? = do it not ;* or in a question to command, οὐ δράσεις τοῦτο ; *will you not do it ? = do it.*

b. In sentences which express a wish, whether in opt. or ind., as the negation depends entirely on the fancy or desire of another person : Od. η, 316 μή τοῦτο φίλον Διὶ πατρὶ γένοιτο ! Il. ι, 698 μή δόφελος λίσσασθαι ! Soph. Antig. 686 οὐτ' ἄν δυνάμην μήτ' ἐπιστάμην λέγειν : Demosth. p. 387, 13 ὑμῖν δὲ τοιοῦτο μὲν οὐδὲν οὐτ' ἦν (absolute negative), μήτε γένοιτο τοῦ λοιποῦ.

c. With a conjunctive, expressing deliberation or exhortation ; as, μή γράφωμεν ! *ne scribamus !* Xen. M. S. I. 2, 45 πότερον βίαν φῶμεν εἶναι ἢ μὴ φῶμεν ; *utrumne dicamus, an non dicamus ?*—(Οὐ can only be used in this construction, when it belongs privatively to a single word, with which it forms one notion ; as, οὐ φῶμεν, *negemus*) : so in a sentence to which an affirmative answer is expected : Plat. Rep. p. 335 B ἀνθρώπους δέ, & ἑταῖρε, μὴ οὕτω φῶμεν βλαπτομένους εἰς τὴν ἀνθρωπείαν ἀρετὴν χεῖρους γίγνεσθαι ; πάνν μὲν οὖν : Ibid. p. 337 B πῶς λέγεις ; μὴ ἀποκρίνωμαι ; *must I not answer you ? = I will answer you.*

d. In questions to which a negative answer is expected or wished for—*whether* ; as, μὴ δράσεις τοῦτο ; *whether will you do this ? anne hoc facies ?* μὴ τέθνηκεν ὁ πατήρ ;—μὴ δειλοὶ ἐσόμεθα ; *we will not be cowards ?* Od. ζ, 200 ἢ μή πον τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν ; Plat. Prot. p. 310 E μή τι νεώτερον ἀγγέλλεις ; In such questions the negation depends on a certain anxiety in the person's mind, to be assured that such or such a thing is not so, mixed with apprehension lest it be ; in reference to which μή is used. The conjunctive also may be used in such questions, when the negation depends not on the curiosity of the person who asks the question, but on the answers of him to whom it is addressed : Od. ι, 405 τίπτε τόσον, Πολύφημ', ἀρημένους δδ' ἐβόσθας—; ἢ μή τις σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει ; ἢ μή τις σ' αὐτὸν κτείνη δόλῳ ἢ ἐ βίῃφιν ; *surely no one is driving away your flocks ? you are not afraid lest some one should kill you ?*

e. In oaths μή is sometimes used with ind., in place of the positive negation οὐ, as the negation is conceived to depend on the oath, and the determination arising therefrom in the mind ;—*as surely as there is a God, I am determined not :* or it may be referred to the knowledge of the God who is invoked as a witness ; as, Il. κ, 330 ἴστω νῦν Ζεὺς αὐτός—μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχῆσεται ἄλλος Τρώων, ἀλλὰ σέ φημι διαμπερὲς ἀγλαΐεσθαι.

Οὐ and μή.

Cf. II. ο, 41. Aristoph. Eccl. 991 *μὰ τὴν Ἀφροδίτην*—*μή γ' ὅ σ' ἀφήσω*: Id. Av. 194 *μὰ γῆν*—*μή γ' ὅ νύσμα κομψότερον ἤκουσά πω*.

f. *Μή* is not used with the ind. except in these formulæ and in the dependent sentences specified below.

g. As a general rule, *οὐ* is not used with an independent conjunctive, nor *μή* with the independent optative. The exceptions are

οὐ with conjunctive when it is used privatively; and in Homer.

See §. 740. *Obs.*

μή with optative when it expresses a negative wish.

Οὐκ and μή in dependent Sentences.

§. 742. 1. In dependent clauses introduced by *ὅτι* and *ὥς*, “*that*,” *οὐ* is used, as these clauses assume an independent force, as representing that which is said or known as a negative fact; not depending on the knowledge &c., but simply the object of it; as, *ἔλεγεν, ὅτι (ὥς) οὐχ ἤμαρτεν—οἶδα, ὅτι τοῦτο οὐχ οὕτως ἔχει*. So *ὅπως*: Arist. Eq. 473 *οὐκ ἀναπείσεις ὅπως οὐ φράσω*.

2. For the same reason *οὐ* is almost always used in modal or temporal dependent clauses; as, *ὅτε οὐκ ἦλθεν*: II. χ, 95 *μή με κτείν'*, *ἐπεὶ οὐκ ὁμογαστριος ἔκτορός εἰμι*.—See §. 743. 2.

§. 743. In relative clauses both are used, though *μή* is the more usual.

1. *Οὐ* is used when a mere negative epithet or demonstrative definition by a negative fact in answer to *qui* or *quid* is given.

(a) Hence when a notion in the principal clause is negatively defined directly without reference to the whole clause; as, *ἀνὴρ, ὃν οὐκ εἶδες—ἀνὴρ, ὃν οὐκ ἀν θαυμάζοις*: Isocr. p. 71 B *λαβόντες ἐξακισχιλίου τῶν Ἑλλήνων—οἱ ἐν ταῖς αὐτῶν οὐχ οἰοί τ' ἦσαν ζῆν*, *who were not able* (simple definition); *μή οἰοί τε ἦσαν*, would be, *as being unable* (reason). Hence in such combinations as *οὐδαίς ὅστις οὐ, οὐδενὸς ὅτου οὐ*. So also *οὐκ ἔσθ' ὅπως οὐ*. These expressions being as it were but one word; as, *nullus non*. (b) Where an antithesis makes the negation to rest on some single notion instead of the whole relative clause; so with such formulæ as *οὐδέν ἀλλά—οὐδέν πλήν*: Soph. Phil. 1010 *ὅς οὐδέν ἤδη πλήν τὸ προσταχθέν ποιεῖν*: Thuc. I. 39 *ἦν γε οὐ τὸν προῤῃχοντα—, ἀλλὰ κ. τ. λ.* This antithesis may be supplied by the mind.

2. *Μή* on the other hand is used when the relative clause would be an answer to *ποιον*, or *ποιόν τι*, *quale* or *quale quid, quare*—that is, when it is not a mere epithet or definition, but refers to the reason, or the result, or the aim of the principal clause, and, whether it expresses a fact or a supposition, depends immediately on the principal, so that it is introduced by and completes it; especially therefore where the relative clause expresses the condition or aim of the principal action: Soph. Phil. 407 *ἔξοιδα γάρ νιν παντὸς ἀν λόγου κακοῦ γλώσση θιγόντα καὶ πανουργίας, ἀφ' ἧς μηδὲν δίκαιον ἐς τέλος μέλλει ποιεῖν*: Id. El. 379 *μέλλουσι γάρ σε—ἐνταῦθα πέμψαι, ἐνθα μή ποτ' ἡλίου φέγγος προσόψει*: or when the nature or characteristics of the subject of the relative clause are brought forward as connected with the general notion of the principal. The relative may be resolved into *ὡς*, *εἰ τις*, or in Latin into *qualis* or *is qui*=*ita comparatus ut*: Hdt. I. 32 *ἐν*

Οὐ and μή.

γὰρ τῇ μακρῇ χρόνῳ πολλὰ μὲν ἔστι ἰδέειν, τὰ (=οἷα) μή τις ἐθέλει, πολλὰ δὲ καὶ παθεῖν : Plat. Phæd. p. 65 A δοκεῖ, ὃ μὴδὲν ἡδὺ τῶν τοιούτων, μὴδὲ μετέχει αὐτῶν, οὐκ ἄξιον εἶναι (ἦν (=εἰ τινα μὴδὲν &c.) : Thuc. I. 40 ἀλλ' ὅστις (=εἰ τις) μὴ πόλεμον αὐτ' εἰρήνης ποιήσει. Thence ὅτι μή, *except, besides* (properly οὐδὲν ὅτι μή, then generally for εἰ μή) : Plat. Phæd. p. 67 A ἐὰν τῇ σώματι μὴ κοινωνῶμεν, ὅτι μὴ πᾶσα ἀνάγκη : Hdt. I. 18 τοῖσι δὲ Μιλησίοισι οὐδαμοὶ Ἰώνων τὸν πόλεμον τοῦτον συνεπελάφρυνον, ὅτι μὴ Χίοι μῦνοι. So rarely after ὅτε when the time is represented as the reason : Demosth. 464, 13 ὅτε δὲ τοῦτο μὴ ποιοῦσιν, *since they do it not*.

Obs. The difference may be thus illustrated : ἀγαθὸς ἐστὶν ἀνὴρ *δε οὐ ποιεῖ*, the relative sentence belongs to ἀνὴρ, *the man who does it not is good* ; ἀγαθὸς ἐστὶν ἀνὴρ *δε μὴ ποιεῖ* (the relative refers to the whole clause), *the man is good in that he does it not*.

§. 744. 1. In all final and conditional clauses, introduced by ἵνα, ὥς, ὅπως, ὅφρα, or εἰ, ἐάν, ἥν, ὅταν, ὁπότε, ἐπειδάν, ἕως ἄν &c. μή is always used, as these clauses depend entirely on the principal ; as, εἰ μὴ λέγεις, ἐὰν μὴ λέγῃς, ὅταν (ὁπότε) ταῦτα μὴ γίνηται.

Obs. It is not a violation of this rule that οὐ is used either where the negation actually rests privatively on some particular notion, or where an antithesis produces the same effect : Xen. Cyr. VI. 2, 30 μὴ δείσῃτε, ὥς οὐχ-ἡδέως καθευθήσετε : Il. ω, 296 εἰ δέ τοι οὐ-δέσει (*recusabit*) : Soph. Aj. 1131 εἰ τοὺς θανόντας οὐκ-ἔῃς (*prohibes*) θάπτειν. But *ibid.* 1183 ἀλλ' ἀρήγῃ, ἔστ' ἐγὼ μολῶ τάφου μεληθεὶς τῷδε, *κάν μὴδεὶς ἐᾷ* (*even if no one allows it*). Οὐ is used with εἰ after θανμάζω &c., since εἰ here is used for ὅτι ; as, θανμάζω, εἰ ταῦτα οὐ ποιεῖς.

2. In clauses expressing consequence, οὐ is used when ὥστε is joined with the indicative, that is, when the consequence does not follow necessarily and immediately from the principal clause, but is rather an independent fact : μὴ when ὥστε is joined with infin., that is, when the consequence does so follow, as in this latter case the negation depends on the former clause : Xen. Cyr. I. 4, 5 ταχὺ τὰ θηρία ἀηλῶκει, ὥστε ὁ Ἄστυάγης οὐκέτ' εἶχεν αὐτῷ συλλέγειν θηρία : Plat. Phæd. p. 66 D ἐκπλήττει (τὸ σῶμα), ὥστε μὴ δύνασθαι ὑπ' αὐτοῦ καθορᾶν τὰληθές.

3. In indirect questions μὴ (*whether*) is used, as these depend on the principal clause ; οὐ is only used as in §. 743. 1. b. c.

Obs. We may observe, that in a string of dependent sentences μὴ is carried on from the first clause to the others by καὶ or τέ, sometimes by δέ (Il. ε, 515.)—it is stopped by ἦ, so that the clause with καὶ is negative, that with ἦ is affirmative : thus Soph. CE. R. 889 εἰ μὴ τὸ κέρδος κερδαίνει δικαίως καὶ (μὴ) τῶν ἀσέπτων ἔρξεται, ἦ τῶν ἀδίκτων ἔξεται ματίζων.

Οὐκ and μή with the Infinitive.

§. 745. With infinitives or infinitival clauses, whether with or without the article, μὴ is generally used, as these depend on some verb, or verbal thought, expressed or understood : Xen. M. S. II. 1, 3 τί δέ ; τὸ μὴ φεῦγειν τοὺς πόρους, ἀλλὰ ἐβελοντὴν ὑπομένειν, ποτιέρω ἂν προσθεῖμεν : Eur. Troad. 631 τὸ μὴ γενέσθαι τῷ θανεῖν ἴσον λέγω : Plat. Phæd. p. 93 D προαιμολόγηται, μὴδὲν μᾶλλον μὴδ' ἥττον ἐτέραν ἐτέρας ψυχὴν ψυχῆς εἶναι : Id. Apol. p. 18

Οὐ and μή.

Δ ἀνάγκη—ἐλέγχειν μηδενὸς ἀποκρινομένου (but *ibid.* C εἰσὶ πολλοὶ κατηγοροῦν-
τες ἀπολογουμένου οὐδενός). So especially after verbs of believing, phys-
ical or mental perception, willing, determining, ordering, shew-
ing, making known, proving, swearing, assenting, denying; and
expressions of necessity and the like; as, ἀνάγκη, χρῆ, εἰκός, ἀδύνατον,
δίκαιόν ἐστιν.

Obs. 1. After verbs of saying and narrating, οὐ is very often used,
when the infinitival clause assumes the character of the *oratio recta*, the
fact expressed therein being conceived of as independent of the speaker's
mind; as, Plat. Phæd. p. 63 D φησὶ δεῖν οὐδέν τοιοῦτον προσφέρειν τῷ φαρ-
μάκῳ (= ὅτι οὐδὲν δεῖ), *he says*, that “one must not,” but μηδέν—προσφέρειν
would denote that the notion expressed resulted from the view taken of
it by the speaker, depending on φησὶ, *he says one must not*. See also
§. 742.

Obs. 2. So where the infinitive is the result of an attraction, see §. 824.
1. 3., as Thuc. III. 39 τινὰ οἴεσθε ὄντινα οὐ βραχεία προφάνει ἀποστήσεσθαι
for ὅς οὐκ ἀποστήσεται.

Obs. 3. Οὐ can also stand with the infin. when it defines privatively
some particular notion; as, Eur. Rhes. 805 μηδὲν δύσοις οὐ-πολεμίους δρᾶ-
σαι τάδε, *those who are not—enemies*: Soph. Ant. 278 τήνδ' οὐκ εἶναι παιδ'
Ἀντιγόνην, *that this is not—Antigone*; or where a negative notion stands
in antithesis to a positive one of equivalent meaning; (the positive notion
may be supplied by the mind:) Arist. Eccles. 581 ἀλλ' οὐ μέλλειν, ἀλλ'
ἀπτεσθαι καὶ δὴ χρῆ τῆς διανοίας: Eur. Andr. 586 δρᾶν εὖ, κακῶς δ' οὐ. But
if both the notions are negative, μή must be used; as, Xen. Hell. III. 2,
19 ἐνόμισαν αὐτὸν μὴ βούλεσθαι μᾶλλον ἢ μὴ δύνασθαι.

Obs. 4. So also where the negative with the infinitive is only a repe-
tition of a preceding negative οὐ. See §. 747. 2.

Obs. 5. When the infin. is supplied by an abstract subst., or adjunct.
used as a subst., either οὐ or μή is used, according to the dependent clause
into which the subst. or adj. may be resolved: Thuc. I. 137 γράψας τὴν
τῶν γεφυρῶν οὐ διάλυσιν=ὅτι or ὡς (*that*) αἱ γεφυραὶ οὐ διελύθησαν: Id. V.
50 κατὰ τὴν οὐκ ἐξουσίαν τῆς ἀγωνίσεως=ὅτι (*because*) ἡ ἀγωνίσις οὐκ ἐξήν.
On the other hand: Id. I. 22 καὶ ἐς μὲν ἀκρόασιν ἴσως τὸ μὴ μυθῶδες αὐτῶν
ἀτερεπίστερον φανείναι, *scripta mea fortasse, quia nullæ in iis exstant fabulæ*,
lectoribus minus jucunda videbuntur (ex mente lectorum; but τὸ οὐ μυθ.,
quia nullæ in iis exstant fabulæ (really, actually, without reference to any
supposition): Arist. Eccles. 115 δεινὸν δ' ἐστὶν ἢ μὴ ἐμπειρία (=εἰ μή τις
ἐστὶν ἐμπειρός; but ἢ οὐκ ἐμπ.=ὅτι τις οὐκ ἐμπειρός ἐστίν). Οὐ must also be
used when it is privatively joined with the subst., so as to form an equiva-
lent positive notion; Eur. Hipp. 196 δι' ἀπειροσύναν ἄλλου βιότου κοῦκ
ἀπόδειξιν τῶν ὑπὸ γαίας.

Obs. 6. To these abstracts belong τὸ μηδέν=τὸ τοιοῦτον εἶναι, οἷον μηδέν
εἶναι, *a nonentity*, not actual but supposed: Hdt. I. 32 ἡ δὲ ἡμετέρη εὐδαι-
μονίη οὕτω τοι ἀπέρριπται ἐς τὸ μηδέν, ὥστε οὐδὲ ἰδιωτῶν ἀνδρῶν ἀξίους ἡμᾶς
ἐποίησας.

2. Οὐ and μή are privatively transferred from the infinitive to which they
belong to the verb on which the infinitive depends, as οὐκ ἔφη λέγειν:
Thuc. I. 77 παρὰ τὸ μὴ οἴεσθαι χρήναι—μή belongs to χρήναι.

Οὐκ and μή.

Οὐκ and μή with Participles and Adjectives.

§. 746. 1. Οὐ is used (a) when a participle or adjective is denied directly without reference to any supposition, or changed by the addition of the privative into its contrary ; as, οὐ δυνάμενος, like οὐ δύναμαι (*nequeo*), οὐ βουλόμενος, *volens*, οὐκ ἀναγκαῖον (*unnecessary*), τὰ οὐ καλὰ βουλευματα, *turpia consilia* : Plat. Phæd. p. 63 B εἰ μὲν μὴ φῆμιν ἔχειν παρὰ θεοῖς—ἡδίκουν ἂν οὐκ ἀγανακτῶν τῷ θανάτῳ (= ὀλιγοῦρων τοῦ θαν.). Hence when a participle may be resolved into a relative, or causal, or temporal dependent clause, expressing a simple fact ; as, ὁ οὐ πιστεύων, *is qui non credit*, or *quia non credit*, ὁ οὐ φιλοσοφῶν, *is qui non philosophatur*. (b) When the participle or adjective with οὐ privative is an antithesis : Eur. Andr. 711 ἡ στειρὸς οὐσα μόσχος οὐκ ἀνέξεται τίκτοντας ἄλλους, οὐκ ἔχουσ' αὐτὴ τέκνα : Arist. Eccles. 187 ὁ μὲν λαβὼν—ὁ δ' οὐ λαβὼν : Thuc. I. 124 ξυνελθόντες μὲν, ἀμύνεσθαι δ' οὐ τολμώντες : Xen. Cyr. II. 4, 27 οὐχ ἡγεμόνας ἔχον ἀνθρώπους πλανῶ ἀνὰ τὰ δρη, ἀλλ' ὅπη ἂν τὰ θηρία ὑφηγῆται.

2. Μή on the other hand, when they can be resolved into a conditional clause, expressing a supposed case ; as, ὁ μὴ πιστεύων, *si quis non credat* : Soph. Œ. C. 1154 διδάσκει με ὥς μὴ εἰδὼς αὐτὸν μηδὲν ἂν σὺ πυνθάνει : Id. Trach. 725 οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλεύμασιν οὐδ' ἐλπίς, *if they are not good* : Eur. Heracl. 282 μᾶτην γὰρ ἤβην ἔδιδ' ὅς κεν κερτάμεθα πολλὰν ἐν Ἀργεῖ, μὴ σε τιμωρούμενοι, *frustra tantam Argivorum rubem coëgissemus, nisi te puniremus* : Xen. Anab. IV. 4, 15 οὗτος γὰρ ἰδὼκει καὶ πρότερον πολλὰ ἤδη ἀληθεύσαι τοιαῦτα, τὰ ὄντα τε ὥς ὄντα, καὶ τὰ μὴ ὄντα ὥς οὐκ ὄντα (*if anything was not, he represented it as not being*). So of course where a participle stands for the conditional protasis : Thuc. I. 74. So Hdt. IV. 64 ἀπενείκας μὲν γὰρ κεφαλὴν, τῆς ληΐης μεταλαμβάνει, τὴν ἂν λάβωσι· μὴ ἐνείκας δέ, σὺ, *if he does not*, &c.

3. After verbs of perceiving and saying, either οὐ or μή may be used ; the former marks that the thought is independent of any supposition, the latter represents it as depending on the mind of the subject of the governing verb ; as, οἰδά σε ταῦτα οὐ ποιήσονται—ἤγγειλε τὴν πόλιν οὐ πολιορκηθείσαν : Xen. Cyr. I. 2, 7 καὶ ὃν ἂν γνῶσι δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δέ, κολάζουσι τοῦτον ἰσχυρῶς : Plat. Rep. p. 486 A καὶ τότε δεῖ σκοπεῖν, ὅταν κρίνειν μέλλῃς φύσιν φιλόσοφόν τε καὶ μὴ (sc. φιλόσοφον, οὐσαν) : Ibid. B ψυχὴν σκοπῶν φιλόσοφον καὶ μὴ : Thuc. I. 76 εἰ ἴσμεν μὴ ἂν ὑμᾶς γενησομένους ἤσσαν λυπηρούς, refers entirely to the impression on their minds.

4. So also when οὐ or μή stands privatively with adjectives or substantives ; μὴ is used when the negative might be resolved into a conditional sentence ; as, ἀνὴρ οὐκ εὐδαίμων, *the unhappy man* ; ἀνὴρ μὴ εὐδαίμων, *the man if he were unhappy*. So with adverbs : Thuc. VIII. 80 μὴ ἀσφαλῶς, *were it with danger*.

Repetition of the Negative.

§. 747. 1. When in a negative sentence there occur indefinite pronouns, such as *any one, any how, any where, at any time*, &c. they are all negative : these negatives neither neutralize nor strengthen each other, but each one is independent of the rest. The negative must be of the

Οὐ and μή—οὐ μή.

same character, either οὐ or μή throughout; as, Plat. Rep. p. 495 B *σμικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην, οὔτε πόλιν δρᾶ*: Id. Phileb. p. 19 B *οὐδεὶς εἰς οὐδὲν οὐδενὸς ἂν ἡμῶν οὐδέποτε γένοιτο ἄξιος*.

2. So also the negative is added to a part of a sentence which is already negative; as, οὐ δύναται οὔτ' εὖ λέγειν οὔτ' εὖ ποιεῖν τοὺς φίλους, though in poetry it is sometimes omitted; as, Od. ι, 293 οὐδ' ἀπέλειπεν ἔγκατά τε σάρκας τε καὶ ὀστέα. So also οὐδέ, μηδέ, *ne quidem, not even*, are used in a negative sentence; as, οὐ δύναται οὐδὲ νῦν εὖ ποιεῖν τοὺς φίλους. Hence we find in the beginning of a sentence the following formulas: οὐ—οὐ, οὐ μὴν οὐδέ, οὐδὲ μὲν οὐδέ, οὐ γὰρ οὐδέ, οὐδὲ γὰρ οὐδέ: Il. ζ, 130 οὐδὲ γὰρ οὐδὲ Δρύαυτος υἱὸς, κρατερὸς Λυκάοργος, δὴν ἦν.

Obs. The phrase οὐδὲ πολλοὺ δεῖ, after a negative sentence, in the sense of *multum abest—minime gentium*, is remarkable, wherein the οὐδὲ, instead of neutralizing, increases the force of the really negative phrase πολλοὺ δεῖ: Demosth. p. 117, 24 *ὅμως οὐθ' ὑμῖν οὔτε Θηβαίοις οὔτε Λακεδαιμονίοις οὐδὲ πώποτε—συνεχωρήθη τοῦθ' ὑπὸ τῶν Ἑλλήνων, ποιεῖν ὃ τι βούλοισθε, οὐδὲ πολλοὺ δεῖ, ἀλλὰ κ. τ. λ.*: Id. p. 100, 42 *οὐκ οὐκον βούλεται τοῖς ἑαυτοῦ καιροῖς τὴν παρ' ὑμῶν ἐλευθερίαν ἐφεδρεύειν, οὐδὲ πολλοὺ δεῖ, οὐ κακῶς—ταῦτα λογιζόμενος*.

3. Sometimes the negative of the principal is repeated in the dependent clause: Plat. Apol. p. 31 E *οὐ γὰρ ἔστιν ὅστις ἀνθρώπων σωθήσεται οὔτε ὑμῖν οὔτε ἄλλῃ οὐδενὶ πλῆθει γνησίως ἐναντιούμενος, nemo est, qui se servare possit, si vel vobis vel alii plebi libere adversatur*.

Seeming Pleonasm of μή, οὐ—οὐ μή—μή οὐ.

a. Οὐ μή.

§. 748. 1. Οὐ μή is frequently joined with the future indicative, or the aorist (rarely the present) conjunctive—in the former case it has the force of the imperative, in the latter of the future—οὐ μή ποιήσεις, *do not do this*; οὐ μή ποιήσῃς, *you shall not do this*.

2. There are two ways of explaining this construction—

a. By supposing, after οὐ an ellipse of some expression of anxiety or fear, on which the clause introduced by μή depends, so that οὐ μή ποιήσῃ = οὐ δεινὸν μή ποιήσῃ, *haud vereor ne faciat*, and we sometimes find the usually omitted notion expressed by δεινόν, δέος, φόβος, &c.: Arist. Eccl. 646 *οὐχὶ δέος, μή σε φιλήσῃ*: Xen. M. S. II. 1, 25 *οὐ φόβος, μή σε ἀγάγα ἐπὶ τὸ ταῦτα πορίζεσθαι*: Plat. Rep. p. 465 B *οὐδὲν δεινὸν μήποτε ἢ ἄλλῃ πόλιν—διχοστατήσῃ*^a: Id. Apol. p. 28 B *οὐδὲν δεινὸν μή φοβηθῇ*.

b. ^b Another way of explaining it is by making it into a question, which, in the future, is equivalent to the imperative; as, οὐ μὲνεις; *will you not stay?* = μὲνε: οὐ μή μὲνεις; *will you not not-stay?* = *do not stay*: or with the conjunctive is equivalent to a future; μή μὲνῃς; *must you not stay?* = *you must stay, you shall stay*: οὐ μή μὲνῃς; *must you not not-stay?* = *you shall not stay*: with the first person singular of the future, it has the force of a simple strong negative, as there is no first person singular

^a Stallb. ad loc.

^b Elm. et Herm. Med. 1120.

Οὐ μή.

imper. for it to represent ; so Soph. El. 1052 ἀλλ' εἰσὶθ', οὐ σοι μὴ μεθί-
φομαι ποτε : Arist. Ran. 508 μὰ τὸν Ἀπόλλω, οὐ μὴ σε περιόψομαι ἀπελθόντα ;
and sometimes also with the third person : Soph. OE. C. 176 οὐτοι μήποτι
σ' ἐκ τῶν δ' ἰδράνων δ' γέρον ἄκοντά τις ἄξει^c : Arist. Pax 1037 οὐ μὴ παύσει :
Hdt. III. 62 οὐ μὴ ἀναβλαστήσει. It seems to have this force in Soph.
Phil. 418, which should be read as a question : οὐ μὴ θάνωσι ; are they not
dead ? So sometimes this phrase is only a strong negative with the
second person fut. : οὐκουν πότ' ἐκ τούτων γε μὴ σπῆπτρων ἐπὶ ὁδοιπορήσεις.
So with an infinitive for μὴ οὐ : Hdt. VIII. 57 ὥστε οὐ μὴ διασκεδασθῆναι.

c. In this construction we sometimes find several futures following one
another, some with a negative, others with an affirmative sense, for which
the following rules may be laid down : οὐ runs through the whole sen-
tence, and applies to each clause ; μὴ is continued by a conjunctive, but
dropped by a disjunctive particle ; and if after an affirmative future, one
of the later futures requires to be negative, μὴ must be again used with
it ; as, Eur. Bacch. 343 οὐ μὴ προσοίσεις χεῖρα (do not) βακχεύσεις δ' ἰών
("do," the μὴ being dropped) μήδ' ἐξομόρξει, (do not,) μωρίαν τὴν σὴν ἰμοί.
Sometimes οὐ stands in one clause with the future, and μὴ follows with
another future, so that the first sentence is affirmative, the other negative :
Eur. Hipp. 498 οὐχὶ συγκλείσεις στόμα, shut your mouth ; καὶ μὴ μεθήσεις
αὐθις αἰσχίστους λόγους. The following are examples of both constructions :
Eur. Hipp. 606 οὐ μὴ προσοίσεις χεῖρα, μήδ' ἀψιπέπλων : Id. Hec. 1039
ἀλλ' οὐ τι μὴ φύγητε λαιψήρῳ ποδί^b : Plat. Rep. p. 341 C ἀλλ' οὐ μὴ οἴδεις τ'
ἦς : Id. Criton. p. 44 B τοιοῦτου ἐπιτηδείον, οἷον ἐγὼ οὐδένα μὴ ποτε εὐρήσω :
Ibid. p. 486 D ἀλλ' οὐ μὴ φῶμεν : Id. Rep. p. 492 E οὔτε γὰρ γίγνεται, οὔτε
γέγονεν οὐδὲ οὖν μὴ γένηται ἀλλοῖον ἦθος, πρὸς ἀρετὴν παρὰ τὴν τούτων παιδείαν
πεπαιδευμένον : Ibid. p. 597 C οὔτε ἐφυτεύθησαν ὑπὸ τοῦ θεοῦ οὔτε μὴ φυῶσιν :
Ibid. p. 473 D οὐδὲ αὕτη ἡ πολιτεία μήποτε πρότερον φυῇ τε καὶ φῶς ἡλίου ἴδῃ :
Id. Phædr. p. 260 E οὔτε ἔστιν οὔτε μήποτε ὑστέρως γένηται : Id. Legg. p.
492 C οὐτ' ἔστιν, οὔτε ποτὲ γένηται κρείττον : Id. Phileb. p. 21 E οὐδέτερος δ'
βίος—ἐμοίγε τούτων αἰρετός, οὐδ' ἄλλω μήποτε—φανῇ : Ibid. p. 15 E ἀλλ' οὔτε
μὴ παύηται ποτε οὔτε ἤρξατο νῦν.

Obs. 1. Sometimes the construction is changed from οὐ μὴ, with the
conjunct., to a simple future : Soph. El. 42 οὐ γὰρ σε μὴ γήρα τε καὶ χρόνῳ
μακρῷ γνῶσ' οὐδ' ὑποπτεύουσιν : Id. Œd. C. 450 ἀλλ' οὐ τι μὴ λάχωσι τοῦδε
συμμάχου, οὔτε σφιν—ὄνησις ἔξει.

Obs. 2. In the *oratio obliqua*, where the future would be used in the
oratio recta, οὐ μὴ is (though but rarely) joined with the opt., in the same
way as with the first and third persons of the future ind. ; as, Soph. Phil.
610 sq. ἐθέσιπσιε, τὰπὶ Τροίᾳ πέργαμ' ὥς οὐ μὴ ποτε πέρσοιεν.

Obs. 3. Dawes has restricted this use of οὐ μὴ, with the conjunctive, to
the second aorist only, but without reason, as there are many instances to
the contrary^c : Plat. Rep. p. 29 D οὐ μὴ παύσωμαι, the best MSS. : Id.
Phædon. p. 66 B οὐ μήποτε κτησώμεθα : Id. Rep. p. 609 A οὐ γὰρ τότε
αγαθὸν μήποτέ τι ἀπολέσῃ (fut. ἀπολεῖ) : Xen. Anab. IV. 8, 13 οὐδέεις μηκέτι
μεινῇ (fut. μενεῖ) : Soph. Phil. 381 οὐ μήποτ' ἐς τὴν Σκύρον ἐκπλεύσης (fut.
ἐκπλευσεῖ).

^a Elm. ad loc.^b Pflugk ad loc.^c Elm. Œ. C. 177.

Μή, οὐ.

b. *Μή after negative notions—μᾶλλον ἢ οὐ.*

§. 749. 1. With verbs expressing the semi-negative notions of fear, anxiety, care, delaying, doubt, distrust, denial, forbidding, preventing, &c. the infinitive is used with μή, instead of without it, as we might expect: so that the negative notion of the verb is increased thereby: Hdt. I. 158 Ἀριστόδικος—ἔσχε μή ποιῆσαι ταῦτα Κυμαίους: Id. III. 128 Δαρεῖος ἀπαγορεύει ὑμῖν μή δορυφορέειν Ὀροίτεια: Thuc. III. 6 καὶ τῆς μὲν θαλάσσης εἵργον μή χρῆσθαι τοὺς Μιτυληναίους: Id. V. 25 ἀπέσχοντο μή ἐπὶ τὴν ἐκατέρων γῆν στρατεῦσαι: Eur. Hec. 866 νόμον γραφαὶ εἵργουσι χρῆσθαι μή κατὰ γνώμην τρόποις^a: Id. Androm. 643 τοῦτο δ' οἱ σοφοὶ βροτῶν ἐξευλαβούνται μή φίλοις τεύχειν ἔριν: Id. Iph. T. 1380 φόβος δ' ἦν, ὥστε μή τέγξαι πόδα: Demosth. p. 813, 1 ἔφυγε μηδὲν διαγνώνας περὶ αὐτῶν^b—Ἀρνούμαι μή εἰδέναι: Hdt. III. 66 δεινῶς—ὁ Πηρξάσσης ἔξαρκος ἦν μή μὲν ἀποκτεῖναι Σμέρδιν: Thuc. IV. 40 ἀπιστοῦντες μή εἶναι τοὺς παραδόντας τοῖς τεθνεῶσιν ὁμοίους: Demosth. p. 818, 16 μή λαβεῖν ἔξαρκούμενος: Ibid. 15 ἡμφισβήτησε μή ἔχειν: Eur. Med. 1242 τί μέλλομεν μή πράσσειν κακά: Æsch. Choeph. 958 κρατεῖται πῶς τὸ θεῖον παρὰ τὸ μή ὑπουργεῖν: and even where the negative verb is expressed by a periphrasis. So Thuc. III. 32 καὶ ἐλπίδα οὐδὲ τὴν ἐλαχίστην εἶχον (= οὐκ ἥλπιζον) μή ποτε Πελοποννησίων ναῦς εἰς Ἴωνίαν παραβαλεῖν. So also with participle used for infinitive: Hdt. IX. 51 ἦν ὑπερβάλλονται ναυμαχίαν μή ποιεύμενοι, *if they defer to fight*.

Obs. Μή is rarely omitted—we find however some instances: Eur. Med. 813 δρᾶν σε ἀπεννέπω τάδε: Id. Orest. 263 σχῆσω σε πηδᾶν δυστυχῇ πηδῆματα: Thuc. I. 62 ὅπως εἵργωσι τοὺς ἐκείθεν ἐπιβοηθεῖν. See §. 750. *Obs.* 2. 3.

2. And even after verbs of doubt and denial, the negation is repeated by οὐ, even when the ind. or opt. with δεῖ is used instead of the infin.: Plat. Menon. p. 89 D ὅτι δ' οὐκ ἔστιν ἐπιστήμη, σκέψαι εἰάν σοι δοκῇ εἰκότως ἀπιστεῖν: Id. Prot. p. 350 D τοὺς δὲ ἀνδρείους ὥς οὐ θαρραλεῖοι εἰσὶ, τὸ ἐμὸν ὁμολόγημα, οὐδαμοῦ ἀπίδειξας, ὥς οὐκ ὀρθῶς ὁμολόγησα: Demosth. p. 871, 14 ὥς δ' οὐκ ἐκείνος ἐγέωργει τὴν γῆν, οὐκ ἡδύνατ' ἀρνηθῆναι: Id. Phil. p. 124, 54 ὡν οὐδ' ἂν ἀρνηθεῖεν ἔνιοι, ὥς οὐκ εἰσὶ τοιοῦτοι: so also in French, after *empêcher, prendre garde, craindre, avoir peur, appréhender, ne nier pas, ne douter pas, ne disconvenir pas, que* with *ne* is used; *il craint que sa maladie ne soit mortelle*. So Italian; *as, guardarsi di non credere alle favole*—*io temo che Lidia questo non faccia*.

3. So after ἤ, *quam*, after comparatives, or comparative expressions, οὐ is sometimes used, as a repetition of the negative notion of disjunction implied in these expressions: Hdt. IV. 118 ἥκει γὰρ ὁ Πέρσης οὐδὲν τι μᾶλλον ἐπ' ἡμέας, ἢ οὐ καὶ ἐπὶ ὑμέας: Id. V. 94 ἀποδεικνύντες τε λόγῳ οὐδὲν μᾶλλον Διολεῦσι μετεὶν τῆς Ἰλιάδος χώρας, ἢ οὐ καὶ σφί καὶ τοῖσι ἄλλοις κ. τ. λ.: Id. VII. 16 φανῆναι δὲ οὐδὲν μᾶλλον μοι ὀφείλει ἔχοντι τὴν σὴν σὴν ἑσθῆτα, ἢ οὐ καὶ τὴν ἐμήν· οὐδέ τι μᾶλλον ἐν κοίτῃ τῇ σῇ ἀναπαυομένη, ἢ οὐ καὶ ἐν τῇ ἐμῇ: Thuc. II. 62 οὐδ' εἰκός, χαλεπῶς φέρειν αὐτῶν μᾶλλον ἢ οὐ κήπιον καὶ ἐγκαλλώπισμα πλούτου πρὸς ταύτην νομίσαντας ὀλιγωρῆσαι. In all these instances the οὐ might be accounted for by the οὐδέ preceding; but in the following passage there is no negative preceding: Thuc. III. 36 μετάνοιά τις εὐθὺς ἦν

^a Pflugk ad loc.^b Bremi ad loc.^c Ibid.

Μὴ οὐκ.

αὐτοῖς καὶ ἀναλογισμός, ὥμὸν τὸ βούλευμα καὶ μέγα ἐγνώσθαι, πόλιν δὴν διαφθεί-
ραι μᾶλλον ἢ οὐ τοὺς αἰτίους : compare the French, *as, il n'écrir pas mieux*
cette année-ci qu'il ne faisait l'année passé—il faut plus d'esprit pour ap-
prendre une science qu'il n'en faut pour s'en moquer—on méprise ceux qui
parlent autrement qu'ils ne pensent.

c. Μὴ οὐκ.

§. 750. 1. Μὴ οὐ is used with the indic. or conjunctive, after notions of fear, anxiety, doubt, &c. to mark that the object of fear, &c. does not, or will not happen. Μὴ performs the functions of a conjunction, *lest* or *whether*, while οὐ belongs to the clause depending on that conjunction. Compare *δέδοκα μὴ ἀποθάνη*, *I doubt that he will die* ; *δέδ. μὴ οὐκ ἀποθ.*, *I doubt that he will not die* : Plat. Phæd. p. 76 B φοβοῦμαι, μὴ αὐρίων τηλικάδε οὐκέτι ἢ ἀνθρώπων οὐδεὶς ἀξίως οἶός τε ποιεῖν : Id. Menon. p. 89 D πρὸς τί βλέπω δυσχεραίνεις καὶ ἀπιστεῖς, μὴ οὐκ ἐπιστήμη ἢ ἡ ἀρετή ; *that virtue is not a science*. Very often the expression of fear, &c. is supplied by the mind or context ; as, Plat. Crit. p. 48 C ἡμῖν δ', ἐπειδὴ ὁ λόγος οὕτως αἰρεῖ, μὴ οὐδὲν ἄλλο σκεπτόν ἢ, ἡ ὅπερ νῦν δὴ ἐλέγομεν, *vide, ne non aliud quid spectandum sit*. So Il. a, 28 μὴ νυ τοι οὐ χραίσμη σκῆπτρον καὶ στόμμα θεοῖο.

Obs. 1. Instead of μὴ οὐ we find μὴ μὴ ; as, Xen. M. S. I. 2, 7 φοβοῖτο, μὴ ὁ γινόμενος καλὸς κάγαθός τῃ τὰ μέγιστα εὐεργετήσαντι μὴ τὴν μεγίστην χάριν ἔξοι, *metueret, ne—non maximam gratiam habiturus esset*—*I think he will*. So that the former μὴ is a conjunction, the latter a repetition of the negative notion in the principal clause.

2. Μὴ οὐ is also used in the sense of *quominus quin*, with the infin. a. After verbs of preventing, denying, distrusting, &c. when a negative is joined with them. b. After δεινὸν εἶναι, αἰσχρόν, αἰσχύνῃν εἶναι, αἰσχύνεσθαι, which imply a negative notion. c. After all negative notions where, in Latin, *quin* with conjunct. would be used.

a. Οὐδὲν κωλύει μὴ οὐκ ἀληθὲς εἶναι τοῦτο : or as a question, *τί ἐμποδὼν μὴ οὐκ ἀποθανεῖν ; nihil impedit, quominus id verum sit—quid impedit, quominus moriar ?* Hdt. VI. 88 Ἀθηναῖοι—οὐκέτι ἀνεβάλλοντο μὴ οὐ τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγινήτησι : Plat. Rep. p. 354 D οὐκ ἀπεσχόμεν τὸ μὴ οὐκ ἐπὶ τοῦτο εἰσεῖν ἀπ' ἐκείνου, *mihi non temperabam, quin illo relicto ad hoc accederem* : Id. Menon. p. 89 D τὸ μὲν γὰρ διδακτὸν αὐτὸ εἶναι, εἴπερ ἐπιστήμη ἐστίν, οὐκ ἀνατίθεμαι, μὴ οὐ καλῶς λέγεσθαι, *non repugno, quin hoc recte dicatur* : Xen. Symp. III. 3 οὐδεὶς σοι, ἔφη, ἀντιλέγει τὸ μὴ οὐ λέγειν : Soph. Trach. 90 οὐδὲν ἐλλείψω τὸ μὴ οὐ πᾶσαν πυθέσθαι τῶνδ' ἀλήθειαν, *nihil prætermittam, quin—cognoscam* : Lucian D. M. p. 94 νῦν μὲν, δ' Ἀλέξανδρε, οὐκ ἂν ἔξαρκος γένοιτο, μὴ οὐκ ἐμὸς υἱὸς εἶναι, *non negabis, quin filius meus sis* : Id. Lapith. p. 440 οὐκ ἂν ἔξαρκος γένοιτο, μὴ οὐκ ἰφάρμακον ἀποδοδῆσθαι Κρίτωνι ἐπὶ τὸν πατέρα, *non negabis, quin venenum vendideris*.

b. Hdt. I. 187 Δαρεῖω δὲ δεινὸν ἐδόκεε εἶναι μὴ οὐ λαβεῖν τὰ χρήματα : Xen. Cyr. VIII. 4, 5 τὸν δὲ πρωτεύοντα ἐν ἔδρῃ ἡσχύνετο μὴ οὐ πλείστα καὶ ἀγαθὰ ἔχοντα παρ' αὐτοῦ φαίνεσθαι : Plat. Prot. p. 352 D αἰσχρόν ἐστι καὶ ἐμοὶ σοφίαν καὶ ἐπιστήμην μὴ οὐκὶ πάντων κράτιστον φάναι εἶναι^a.

^a Heindorf ad loc.

Μὴ οὐ.

c. Hdt. VII. 5 οὐκ οἰκός ἐστι, Ἀθηναίους μὴ οὐ δοῦναι δίκας τῶν ἐποίησαν.—Οὐ δύναμαι, ἀδύνατός εἰμι, οὐχ οἶός τ' εἰμι μὴ οὐ λέγειν, *non possum non dicere, non possum quin dicam* : Hdt. III. 82 δήμου—ἄρχοντος ἀδύνατα μὴ οὐ κακότητα ἐγγίνεσθαι : Plat. Phæd. p. 72 D τίς μηχανή (=ἀδύνατον), μὴ οὐχὶ πάντα καταναλωθῆναι εἰς τὸ τεθνάναι : Id. Gorg. p. 462 B ἡσχύνθη σοι μὴ ὁμολογήσαι (=ἀρνηθῆναι), τὸν ῥητορικὸν ἄνδρα μὴ οὐχὶ καὶ τὰ δίκαια εἰδέναι : Soph. Ant. 96 πείσομαι γὰρ οὐ τοσοῦτον οὐδέν, ὥστε μὴ οὐ καλῶς θανεῖν : Arist. Aves 37 οὐ μισοῦντ' ἐκείνην τὴν πόλιν τὸ μὴ οὐ μεγάλην εἶναι.

3. Μὴ οὐ is also used with participles after negative expressions : Hdt. VI. 106 εἰνάτη δὲ οὐκ ἐξελεύσεσθαι ἔφασαν μὴ οὐ πλήρεος ἐόντος τοῦ κύκλου : Soph. Cē. R. 12 δυσάλλητος γὰρ ἂν εἶην, τοιάνδε μὴ οὐ κατοικτεῖρων ἔδραν, *nisi vestra me supplicatio tangat*.

Obs. 2. There are very few instances of the infin. being used without μὴ οὐ after negative verbs : Plat. Lysis. p. 209 B οὐ διακωλύουσί σε οὔτε ὁ πατήρ οὔτε ἡ μήτηρ ἐπιτείνειαι τε καὶ ἀνείναι ἣν ἂν βούλῃ τῶν χορδῶν, καὶ ψῆλαι καὶ κροῦναι τῷ πλήκτρῳ.—And not many of μὴ being used alone with such verbs : Soph. Aj. 96 κόμπος πάρεστι κοῦκ ἀπαρνούμαι τὸ μὴ : Plat. Parm. §. 41 οὐ πάντῃ ἂν ἤδη ἐκφύγοι τὸ μὴ ἕτερα εἶναι ἀλλήλων : Xen. M. S. IV. 8, 9 ἐμοὶ δὲ τί αἰσχροῖν (=οὐκ αἰσχρ.), τὸ ἑτέρους μὴ δύνασθαι περὶ ἐμοῦ τὰ δίκαια μῆτε γνῶναι, μῆτε ποιῆσαι.

4. Μὴ may be used instead of μὴ οὐ after οὐ δύναμαι, ἀδύνατος, οὐχ οἶός τ' εἰμι, οὐ φημι, οὐ λέγω &c. It may be that these verbs may be considered, when separated from their negatives, as conveying positive notions ; though perhaps this idiom is to be attributed rather to the arbitrary anomalies of common speech, as these expressions are practically negative : οὐ δύναμαι μὴ ποιεῖν, *non possum non facere* : Æsch. Prom. 106 ἀλλ' οὔτε σιγᾶν, οὔτε μὴ σιγᾶν τύχας οἶόντε μοι τάσδ' ἐστί, *nec tacere, nec non tacere possum*.—Οὐ φημι τοῦτο μὴ οὕτως ἔχειν, *non dico id sic se non habere*. Μὴ and μὴ οὐ are found together : Xen. Apol. extr. οὔτε μὴ μεμνήσθαι δύναμαι αὐτοῦ, οὔτε μεμνημένος μὴ οὐκ ἐπαινεῖν.

Obs. 3. Hermann^a holds that μὴ οὐ denies somewhat doubtfully, while μὴ is an emphatic negative ; but whence the doubt can arise in μὴ οὐ is not clear. The use of μὴ οὐ seems to arise from the Greek practice of applying the negative to all the members of the negative sentence. Thus in ἀπαρνούμαι μὴ δρᾶν ταῦτα, the μὴ is the repetition of the negative notion of denial applying to the dependent clause ; in οὐκ ἀπαρνούμαι μὴ οὐ δρᾶν ταῦτα, the negative οὐ is applied to the member of the negative clause δρᾶν, so that μὴ οὐ is a more, instead of a less, emphatic negation.

^a Ad Viger. 797.

SYNTAX OF THE COMPOUND SENTENCE.

CHAPTER IV.

Compound Sentences.

§. 751. 1. It is not improbable that in the simpler ages of language the successive thoughts in the mind were represented by successive sentences, as it were parallel to and unconnected with each other; as, *winter is gone—the spring is come—the fields are green.*

2. But as language was more and more developed by the increasing intercourse of common life, the unity which really exists between successive thoughts in the mind was more and more realised in language, so that in course of time certain words were appropriated to the expression thereof, which were termed *Conjunctions*.

3. Sentences are connected in two ways—either they are properly independent of each other (*coordinate*), but united by a conjunction (*coordinate or copulative conjunctions* καί, τέ, δέ &c.); or dependent the one on the other, so that the one is incomplete without the other; as, *δένδρα θάλλει, ὅτε τὸ ξαρ ἦλθε* (*subordinate*), and this connection is expressed by the *subordinate conjunctions* ὅτε, ὅτι, ὥς, &c.

4. Each sentence to which these conjunctions are attached should properly be a complete simple sentence; but when the same members belong to two or more sentences, they are generally only expressed once; as, *ὁ Σωκράτης ἦν σοφὸς καὶ ὁ Σ. ἦν ἀγαθός=ὁ Σ. ἦν σοφὸς καὶ ἀγαθός—ὁ Σ. ἦν σοφὸς καὶ ὁ Πλάτων ἦν σοφός=ὁ Σ. καὶ ὁ Πλ. ἦσαν σοφοί.—Ὁ Σ. σοφὸς ἦν κ. ἀγ. καὶ ὁ Πλ. σοφ. ἦν κ. ἀγ.=ὁ Σ. καὶ ὁ Πλ. ἦσαν σοφοὶ καὶ ἀγαθοί.*

5. The grammatical arrangement of sentences does not always represent their actual logical relations to each other. Thus it is possible so to connect two sentences, one of which depends on the other, that as far as the form of expression goes they are exactly the same: *τὸ ξαρ ἦλθε καὶ τὰ ῥόδα θάλλει* for *ὅτε τὸ ξαρ ἦλθε, τὰ ῥ. θ.*

Subordinate (Dependent) thoughts standing in a coordinate form as if independent.

§. 752. 1. In Homer we find many instances of this; as, *Il.* ζ. 147 φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη τηλεθώσα φύει· ἔαρος δ' ἐπιγίγνεται ὥρη (for ὅτε ἔαρος ἐπιγίγνεται ὥρη): *Il.* ο. 551 καίε δὲ πὰρ Πριάμῳ· ὁ δέ μιν τίεν ἴσα τέκεσιν (for ὅς μιν ἔτιεν): *Il.* ρ. 300 sq. ὁ δ' ἄγχ' αὐτοῖο πίεσε πρηνῆς ἐπὶ νεκρῷ, τῇλ' ἀπὸ Λαρίσσης ἐριβώλακος· οὐδὲ τοκεῦσιν θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν ἔπλεθ' ἵπ' Ἀίαντος μεγαθύμου δουρὶ δαμέντι (for ὅτι μινυνθ. οἱ αἰὼν ἔπλετο): *Il.* χ. 235 νῦν δ' ἔτι καὶ μάλλον νοεῖ φρεσὶ τιμήσασθαι, ὡς ἔτλης ἐμεῦ εἵνεκ', ἐπεὶ ἴδες ὀφθαλμοῖσιν, τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσιν (for ἐπειδὴ ἄλλοι ἔντ. μένουσιν): *Od.* ψ. 37 sq. (ἄγε δὴ μοι, μαῖα φίλη, νημερτὲς ἔνισπε) ὅπως δὴ μνηστῆρσιν ἀναυδέσι χεῖρας ἐφήκεν, μούνος ἰών, οἱ δ' αἰὲν ἀολλέες ἔνδον ἔμμνον (for ὅτε οἱ ἄλλοι αἰὲν—ἔνδον ἔμμνον): *Il.* κ. 185 πολλὸς δ' ὀρυμαγδὸς ἐπ' αὐτῷ ἀνδρῶν ἠδὲ κυνῶν· ἀπὸ τε σφισὶν ὕπνος ἄλῳλεν (for οἷς ὕπνος ἀπάλῳλεν).

2. So in Herodotus, to whose loose and careless style this form of expression was particularly agreeable: *Hdt.* I. 36 νεόγαμός τε γὰρ ἔστι, καὶ τοῦτό οἱ νῦν μέλει. Many of these combinations came into common use even in Attic Greek; as, τέ—καί, or καί alone, for ὅτε, of things that happened at the same time; ἄμα—καί, so soon as: *Id.* III. 76 (οἱ ἐπτά τῶν Περσῶν) ἦσαν εὐξάμενοι τοῖσι θεοῖσι, τῶν περὶ Πρῆξασπια εἰδότες οὐδέν' ἔν τε δὴ τῇ ὁδῷ μέσῃ στείχοντες ἐγίνοντο, καὶ τὰ περὶ Πρηξάσπια γεγονότα ἐπυνθάνοντο (= ὅτε—ἐπυνθάνοντο): *Id.* VII. 217 ἡὼς τε δὴ διέφαινε καὶ ἐγένοντο ἐπὶ τῷ ἀκρωτηρίῳ τοῦ οὐρεος: *Id.* IV. 199 συγκεκόμεσται τε οὗτος ὁ μέσος καρπὸς, καὶ ὁ ἐν τῇ κατυπερτάτῃ τῆς γῆς πεπαίνεται τε καὶ ὀργᾷ, ὥστε ἐκπέπται τε καὶ καταβίβρωται ὁ πρῶτος καρπός, καὶ ὁ τελευταῖος συμπαραγίνεται: *Thuc.* I. 50 ἥδη δὲ ἦν ὄψις καὶ οἱ Κορίνθιοι ἐξαπίνης· πρύμναν ἐκρούοντο. So *Cæ. R.* 718 καὶ = ὅτε: *Id.* III. 39 χρῆν δὲ Μυτιληναίους κ. τ. λ. καὶ οὐκ ἂν ἐς τόδε ἐξύβρισαν. So in comparative sentences for ὥσπερ after ὁ αὐτός, ὁμοῖος &c.: *Thuc.* I. 120 ἐνθυμείται γὰρ οὐδεὶς ὁμοίᾳ τῇ πίστει καὶ (= ὥσπερ) ἔργῳ ἐπεξέρχεται: *Ibid.* 141 οὐ τῇ αὐτῇ ὁρῇ ἀναπειθομένους πολεμεῖν καὶ ἐν ἔργῳ πράσσοντας: *Soph. Cæ. R.* 1187 ἴσα καὶ τὸ μηδὲν ζώσας. See §. 594. *Obs.* 4. *Hdt.* I. 112 ἄμα δὲ ταῦτα ἔλεγε καὶ ἀπεδείκνυε: *Isocr.* *Paneg.* p. 73 C ἄμα διαλλάττονται καὶ τῆς ἐχθρᾶς ἐπιλανθάνονται.

3. It is also a peculiarity of Herodotus, that when he wishes to express a negative motive, he prefixes it coordinately with οὐκων (οὐκουν) to the consequences which result from it, while the sentence expressing those consequences is not connected by any conjunction, being referred back to the οὐν in οὐκων: *Hdt.* I. 11 οὐκων δὴ (ὁ Γύγης) ἔπειθε, ἀλλ' ὥρα ἀναγκαίην ἀληθείας προκειμένην, ἣ τὸν δεσπότηα ἀπολλύειν, ἣ αὐτὸν ὑπ' ἄλλων ἀπόλλυσθαι, αἰρέεται αὐτὸς περῖναι for οὐ πείθων δέ, ἀλλ' ὁρῶν—αἰρέεται: or οὐκ ἔπειθε—αἰρέεται οὐν &c.: *Id.* IV. 118 οὐκων ποιήσετε ταῦτα, ἡμεῖς μὲν πιεζόμενοι ἢ ἐκλείψομεν τὴν χώραν κ. τ. λ. for ὑμῶν μὴ ποιοῦντων (or εἰ μὴ ποιεῖτε) ταῦτα, ἡμεῖς οὐν ἢ ἐκλείψομεν κ. τ. λ.: so γάρ is placed before the sentence on which it depends.

4. And sometimes the subordinate clause is placed coordinately in order to give it emphasis, by making it seem as important as the principal

clause : so Pind. Pyth. X. 45 *θρασεῖα δὲ πνέων καρδίᾳ μύλον Δανάας ποτὶ παῖς, ἀγείτο δ' Ἀθήνα, ἐς ἀνδρῶν μακάρων ὄμιλον* (for *ὅτε ἡγήτο Ἀθηνᾶ, ὃς ἡγουμένης Ἀθηνᾶς*). See also §. 860. 8. for the conditional protasis expressed as if it were independent.

Different forms of coordinate Sentences.

Sentences logically coordinate, expressed in a coordinate form.

§. 753. 1. A sentence logically coordinate with another is either an extension or a limitation of the thought; in the former case the connection is *copulative*, in the other *adversative*.

Copulative.

2. This consists in the joining into one thought two or more sentences, which are, as it were, parallel and independent of each other, so that the coordinate clause gives a wider application to the thought of the preceding sentence. This is either by simply stringing them together (*connerive*), or when the statement applies more strongly to the latter than to the former clause (*incessive*).

Connerive.

3. This is expressed by the conjunctions *τέ, τέ—τέ, καί, τέ—καί, καί—καί*.

Τέ.

§. 754. 1. The proper mode of uniting two clauses into one thought is, by placing the connecting particle to both; so that in the first it points forward to the following, and in the last backward to the preceding.

2. The original and most general copula is *τέ*, and from its general use it may supply the place of many other conjunctions. It seems to be connected with *τίς*, as its corresponding Latin copula *que* with *quis*.

Τέ—τέ.

3. *Τέ—τέ* signifies that the two sentences or notions are parallel to each other, *as—so*; thus frequently in antithesis: *ἔργον τε ἔπος τε, as the deed, so the word: πατήρ ἀνδρῶν τε θεῶν τε*. So used frequently in a succession of notions: Il. α, 177 *αἰεὶ γὰρ ἔρις τε φίλη πόλεμοι τε μάχαι τε*. So when two qualities combine to make up one; as, Il. γ, 167 *ἦς τε μεγάλς τε*. So of two actions coincident in time: Hdt. VIII. 108 *ἐδόκειόν τε ναυμαχῆσειν σφείας, παραρτέοντό τε ὥς ἀλεξισόμενοι*. Hence *οὔτε—οὔτε, εἴτε—εἴτε, εἰάντε—εἰάντε*. In prose we find *τέ—τέ* far more rarely, and generally only when whole sentences, or at the least, complete portions of sentences, are to be connected: Thuc. II. 64 *φέρειν χρή τὰ τε δαιμόνια ἀναγκάως τὰ τε ἀπὸ τῶν πολεμίων ἀνδρείως*: Xen. Cyr. VIII. I. 5 *παρῶμέν τε οὖν—ἐπὶ τὸδε τὸ ἀρχεῖον, ἀσκῶμέν τε, δι' ὧν μάλιστα δυνησόμεθα κατέχειν ἃ δεῖ, παρέχωμέν τε ἡμᾶς αὐτοὺς χρῆσθαι Κύρῳ ὅτι ἂν δεῖη*. In antithetical words or sentences, *τέ* approaches in sense to *ἢ—ἢ, vel—vel*; whence sometimes they are interchanged,

either $\tau\acute{\epsilon}$ — η , or η — $\tau\acute{\epsilon}$: Plat. Ion p. 535 D $\delta\varsigma$ $\alpha\upsilon$ — $\kappa\lambda\acute{\alpha}\eta$ τ' $\epsilon\acute{\nu}$ $\theta\upsilon\sigma\iota\alpha\iota\varsigma$ $\kappa\alpha\iota$ $\iota\omicron\rho\tau\alpha\iota\varsigma$ — η $\phi\omicron\beta\eta\tau\alpha\iota$: Il. β , 289 η $\pi\alpha\iota\delta\epsilon\varsigma$ $\nu\epsilon\alpha\rho\omicron\iota$ $\chi\eta\rho\alpha\iota$ $\tau\epsilon$ $\gamma\upsilon\nu\alpha\iota\kappa\epsilon\varsigma$.

4. $\tau\acute{\epsilon}$ — $\tau\acute{\epsilon}$ are frequently used as $\mu\acute{\epsilon}\nu$ — $\delta\acute{\epsilon}$, so that when in the first clause something is allowed or stated, the first $\tau\acute{\epsilon}$ prepares the mind for something following thereon, while the second $\tau\acute{\epsilon}$ refers the mind back to the former statement: so in a number of clauses which make up a simile (see Il. γ , 32.): $\mu\acute{\epsilon}\nu$ — $\delta\acute{\epsilon}$ separate the two clauses, (*on the one hand—on the other*.) while $\tau\acute{\epsilon}$ — $\tau\acute{\epsilon}$, by virtue of their primary force, unite them as part of one whole; so Hdt. I. 22 $\kappa\alpha\iota$ $\delta\upsilon\omicron$ $\tau\epsilon$ $\alpha\upsilon\tau\iota$ $\epsilon\acute{\nu}\omicron\varsigma$ $\nu\eta\omicron\upsilon\varsigma$ $\tau\eta$ 'Αθηναῖη $\phi\acute{\kappa}\omicron\delta\omicron\mu\eta\sigma\epsilon$ δ 'Αλκιάτης , $\alpha\upsilon\tau\omicron\varsigma$ $\tau\epsilon$ $\epsilon\kappa$ $\tau\eta\varsigma$ $\nu\omicron\upsilon\sigma\omicron\upsilon$ $\alpha\upsilon\tau\iota\sigma\tau\eta$.

5. Hence (a) $\tau\acute{\epsilon}$ — $\delta\acute{\epsilon}$ are often found in two successive clauses, especially where one of the clauses, generally the first, is negative; or where the second clause is to be opposed to the former, as the more important: Eur. Or. 201 $\sigma\acute{\upsilon}$ $\tau\epsilon$ $\gamma\acute{\alpha}\rho$ $\epsilon\acute{\nu}$ $\nu\epsilon\kappa\rho\omicron\iota\varsigma$, $\tau\omicron$ δ' $\epsilon\mu\omicron\acute{\nu}$ $\omicron\lambda\chi\epsilon\tau\alpha\iota$ $\beta\iota\omicron\upsilon$ $\tau\omicron$ $\pi\lambda\epsilon\omicron\upsilon$ $\mu\acute{\epsilon}\rho\omicron\varsigma$ $\epsilon\acute{\nu}$ $\sigma\tau\omicron\nu\alpha\chi\alpha\iota\varsigma$: so $\text{ἔπειτα δὲ καὶ—ἄμα δὲ καὶ—ὥσαύτως δὲ καὶ}$, &c.: or when some notions in the two clauses are opposed; or when the second clause conveys not merely a notion equivalent to the former, but something more: Hymn. Hom. Ven. 110 $\sigma\theta\iota\varsigma$ $\tau\omicron\iota$ $\theta\epsilon\omicron\varsigma$ $\epsilon\iota\mu\text{'}$ $\tau\iota$ μ' $\alpha\delta\alpha\nu\acute{\alpha}\tau\eta\rho\sigma\iota\nu$ $\epsilon\acute{\iota}\omega\kappa\epsilon\iota\varsigma$; $\alpha\lambda\lambda\acute{\alpha}$ $\kappa\alpha\tau\alpha\theta\eta\eta\tau\eta$ $\tau\epsilon$, $\gamma\upsilon\eta$ $\delta\acute{\epsilon}$ $\mu\epsilon$ $\gamma\acute{\iota}\nu\alpha\tau\omicron$ $\mu\acute{\eta}\tau\eta\rho$;—(b) and also $\mu\acute{\epsilon}\nu$ — $\tau\acute{\epsilon}$, which will be treated of under $\mu\acute{\epsilon}\nu$ — $\delta\acute{\epsilon}$.

$\tau\acute{\epsilon}$ alone.

6. In all the cases where $\tau\acute{\epsilon}$ — $\tau\acute{\epsilon}$ may be used, $\tau\acute{\epsilon}$ may be used in the second clause alone. The two clauses are naturally less closely connected; the second clause is not represented as necessarily following on the first, which is supposed to have an existence independent of it: so *senatus populusque Romanus ita censuit*, the senate is the principal: $\pi\alpha\tau\eta\rho$ $\alpha\acute{\nu}\delta\rho\omega\acute{\nu}$ $\theta\epsilon\omega\acute{\nu}$ $\tau\epsilon$, *father of men, and moreover of gods*: Il. α , 5 $\alpha\upsilon\tau\omicron\upsilon\varsigma$ $\delta\acute{\epsilon}$ $\epsilon\lambda\omega\rho\iota\alpha$ $\tau\epsilon\upsilon\chi\epsilon$ $\kappa\upsilon\pi\epsilon\sigma\sigma\iota\nu$ $\omicron\iota\omega\nu\omicron\iota\sigma\iota$ $\tau\epsilon$ $\pi\acute{\alpha}\sigma\iota$: Hdt. VI. 107 $\epsilon\acute{\varsigma}$ $\tau\omicron\upsilon\alpha$ $\mu\alpha\rho\alpha\beta\omega\acute{\nu}\alpha$ $\tau\alpha\varsigma$ $\nu\epsilon\alpha\varsigma$ $\omega\rho\mu\iota\zeta\epsilon$ $\sigma\theta\tau\omicron\varsigma$, $\epsilon\kappa\beta\acute{\alpha}\nu\tau\alpha\varsigma$ $\tau\epsilon$ $\epsilon\acute{\varsigma}$ $\gamma\eta\eta$ $\tau\omicron\upsilon\varsigma$ $\beta\alpha\rho\beta\acute{\alpha}\rho\omicron\upsilon\varsigma$ $\delta\iota\acute{\epsilon}\tau\alpha\sigma\sigma\epsilon$.

7. In prose, especially Thucydides, sentences separated by a stop are connected by $\tau\acute{\epsilon}$, where $\delta\acute{\epsilon}$ would generally be used; this $\tau\acute{\epsilon}$ generally signifies *itaque*, and *so*, or it may be translated for example: Thuc. I. 9 $\text{'Αγαμέμνων τὲ μοι δοκεῖ—τὸν στόλον ἀγείρει}$, *Agamemnon for example*. Ibid. 22 $\kappa\tau\eta\mu\acute{\alpha}$ $\tau\epsilon$ $\epsilon\acute{\varsigma}$ $\alpha\epsilon\iota$ $\mu\acute{\alpha}\lambda\lambda\omicron\nu$ η $\alpha\gamma\acute{\omega}\nu\iota\sigma\mu\alpha$ $\epsilon\acute{\varsigma}$ $\tau\omicron$ $\pi\alpha\rho\alpha\chi\rho\eta\mu\alpha$ $\acute{\alpha}\kappa\omicron\upsilon\epsilon\iota\nu$ $\xi\acute{\upsilon}\gamma\kappa\epsilon\iota\tau\alpha\iota$, and *so* $\kappa\tau\eta\mu\alpha$ $\epsilon\acute{\varsigma}$ $\alpha\epsilon\iota$, &c.

8. When an expression, common to two clauses, is used only once, either in the first or second clause, $\tau\acute{\epsilon}$ is used to carry it on from one to the other, and either in both, or only in the latter of the two clauses: Soph. CE. R. 253 $\delta\upsilon\pi\epsilon\rho$ τ' $\epsilon\mu\alpha\nu\tau\omicron\upsilon$ (sc. $\delta\upsilon\pi\epsilon\rho$) $\tau\omicron\upsilon$ $\theta\epsilon\omicron\upsilon$ $\tau\epsilon$: Hdt. VII. 106 $\omicron\tau\epsilon$ $\epsilon\kappa$ $\theta\rho\acute{\alpha}\kappa\eta\varsigma$ $\kappa\alpha\iota$ (sc. $\omicron\iota$ $\epsilon\acute{\xi}$) 'Ελληνσπόντου : Eur. Phoen. 96 δ τ' $\epsilon\iota\delta\omicron\nu$ (sc. δ) $\epsilon\iota\sigma\eta\kappa\omicron\upsilon\sigma\acute{\alpha}$ $\tau\epsilon$: Xen. M. S. III. 5, 3 $\pi\rho\omicron\tau\rho\epsilon\pi\omicron\nu\tau\alpha\iota$ $\tau\epsilon$ $\acute{\alpha}\rho\epsilon\tau\eta\varsigma$ $\epsilon\pi\iota\mu\epsilon\lambda\epsilon\acute{\iota}\sigma\theta\alpha\iota$ $\kappa\alpha\iota$ (sc. $\pi\rho\omicron\tau\rho\epsilon\pi\omicron\nu\tau\alpha\iota$) $\acute{\alpha}\lambda\kappa\iota\mu\omicron\iota$ $\gamma\acute{\iota}\gamma\epsilon\sigma\theta\alpha\iota$: Arist. Vesp. 1277 $\acute{\alpha}\pi\alpha\sigma\iota$ $\phi\acute{\iota}\lambda\omicron\nu$ $\acute{\alpha}\nu\delta\rho\alpha$ $\tau\epsilon$ $\sigma\omicron\phi\acute{\omega}\tau\alpha\tau\omicron\nu$ (for $\phi\acute{\iota}\lambda\omicron\nu$ $\acute{\alpha}\nu\delta\rho\alpha$ $\sigma\omicron\phi\acute{\omega}\tau\alpha\tau\omicron\nu$ $\tau\epsilon$ $\acute{\alpha}\nu\delta\rho\alpha$.)

Remarks on the Epic use of $\tau\acute{\epsilon}$.

§. 755. 1. In Epic poets, (and in Lyric, though but rarely, and in Attic only in some few fragments,) $\tau\acute{\epsilon}$ is joined frequently to conjunctions and relatives, to denote more distinctly the opposition and connection of the clauses of a sentence; *so as—so*. This idiom seems to arise from the old

practice of expressing subordinate clauses as coordinate, and it remained after the more logical form of expression had been developed by the conjunctions.

2. This *τέ* is either in both clauses, (pointing forward to the one, and backward to the other) or only in one. It occurs less frequently where the clauses are connected by a demonstrative in one, and a relative in the other, and only if the demonstr. and relative are not in juxtaposition; as, *Il. α.* 218 *ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ*; but more frequently in other clauses; so frequently *εἴπερ τε—τέ*, or *εἴπερ—τέ*, *εἴπερ τε—also εἴπερ τε*, with the apodosis suppressed, *Il. δ.* 160 *εἴπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, ἔκ τε καὶ ὄψι τελεί*: or *ἦ τε*, *eu certainly*, *Od. β.* 62 *ἦ τ' ἂν ἀμυνάμην, εἰ μοι δυνάμεις γε παρέει*.—*μέν τε—δέ τε*, or *ἀλλὰ τε*, *as on one side, so on the other*: but in either of the clauses *τέ* may be omitted; as, *τέ—δέ τε*, *ἀλλὰ τε* (*Il. α.* 82): *μέν τε—δέ* or *ἀλλὰ*: or even the former clause may be supplied from the context; as, *δέ τε*, *ἀλλὰ τε*;—also without *μέν*: *δέ—τέ*, *τέ—δέ*, *τέ—αὐτάρ*, frequently answer to each other; *καί τε*, *atque* (= *ad que*, yet to that), where the former clause is implied in the context, *so as, so also*: *Il. ε.* 509 *τὸν δὲ μὲγ' ἄνησαν, καὶ τ' ἔκλυον εὐξαμένοι* :—*γάρ τε*, *then so as, so*: *Il. ω.* 602 *νῦν δὲ μερησάμεθα δόρπον· καὶ γάρ τ' ἠΰκομος Νιόβη ἐμνήσατο σίτου, τῇπερ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο*;—so also sometimes *ἦ τε*, or even *ἦ τε—ἦ τε*. See *Disjunctive Sentences*.

3. From this idiom another has arisen, whereby *τέ* is added to conjunctions and relatives in dependent clauses, to denote more forcibly the connection between the principal and dependant clauses; *ὅστε*, *he who* (not only in Homer, but in lyric poets, and the chorus of tragedy, and even here and there in Herodotus): *ὅστις τε*, *οἷός τε*, *ὅσος τε* (= *τοῖος*, *οἷος*; *τόσος*, *ὅσος*; *just of such a nature, such a size, such a quantity, as*); *ὥστε*, *so as, so that*; *ὥσεί τε*, *ἄτε*, *ἤυτε*, *ὅπως τε*, *ὅτε τε*, *then when*, *ἕνα τε*, *there where*.

4. In Attic prose the following formulas occur: *οἷός τε εἰμί*. *I am able* = *queo*, properly *τοιούτος εἰμι οἷος*, the *τέ* supplying the suppressed *τοιούτος*: also *ὥστε*, *ὥσείτε*, and *ἔστε* (i. e. *ἐς δ, τε*), *quoad*, and also, *ἔπειτε postquam*.

Position of *τέ*.

§. 756. As being an enclitic, *τέ* cannot stand at the beginning of a sentence or a clause, but must always depend on some word—generally that to which its force applies, but from this there are the following exceptions.

a. When the word to which *τέ* properly belongs is very closely connected with another word, so that they form as it were one notion, as the article and substantive, dependent genitives, preposition and its case, and then *τέ* is placed between them: *Il. γ.* 54 *οὐκ ἂν τοι χραίσμη κίθαρις, τὰ τε δῶρ' Ἀφροδίτης, ἦ τε κόμη, τό τε εἶδος*: *Eur. Phœn.* 332 *εἰς αὐτόχειρά τε σφαγάν*.

b. When *τέ* belongs to the whole sentence, or clause, it is placed after the first word thereof: *Hdt. VI.* 123 *οἵτινες ἔφευγόν τε τὸν πάντα χρόνον τοὺς τυράννους, ἐκ μηχανῆς τε τῆς τούτων ἐξέλιπον οἱ Πεισιστρατίδαι τὴν τυραννίδα*: *τέ* belongs not to *μηχανῆς*, but to the predicate *ἐξέλιπον*.

Obs. It sometimes happens, from a change in the later part of the sentence, that *τί* stands with some particular word, when it should stand after the first word: Thuc. I. 133 *αἰτιωμένου τοῦ ἀνθρώπου τά τε περὶ αὐτὸν γραφέντα καὶ τὰλλ' ἀποφαίνοντος*: the *τί* should stand after *αἰτιωμένου*, but the word *ἀποφαίνοντος* seems to be an addition which Thucydides did not mean to use when he began the sentence.

Καί.

§. 747. I. *Καί* signifies repetition, union, and emphasis, and occurs not only as a conjunction, but also in its original force as an adverb; in which it has its full meaning of *too*, while as a conjunction it has a weaker force, like *et* formed from *ἐτι* *yet*.

Καί as a copulative Conjunction.

Καί—καί.

2. *Καί—καί*, properly *too—too, et—et, as well—as also, not only—but also*, gives the clauses to which it is joined a more forcible and independent meaning than *τί—τέ*; wherefore it is used when clauses of a different nature, or opposed to each other, are to be connected; as, *ἀνθρωποι καὶ ἀγαθοὶ καὶ κακοὶ—καὶ πένητες καὶ πλούσιοι—καὶ ταχὺς καὶ ἄγριος* (but not *κακοὶ καὶ πονηροὶ*)—*καὶ χρήματα καὶ ἄνδρες—καὶ νῦν καὶ αἰεὶ—καὶ πρῶτα καὶ ὕστατα*: Xen. Cyr. I. 1, 2 *ἀρχοντες μὲν εἰσι καὶ οἱ βούκοι τοῦ τῶν βοῶν καὶ οἱ ἵπποφορβοὶ τῶν ἵππων καὶ πάντες δὲ οἱ καλούμενοι νομαῖς ὧν ἂν ἐπιστατῶσι ζῶων*: Eur. Hec. 751 *τολμᾶν ἀνάγκη, κἂν τύχῃ κἂν μὴ τύχῃ*. Hence also with participles it means *sive—sive*; see *τί—τέ* (§. 754. 3.) and *τί—καί*: and sometimes *h* in the second clause answers to *καί* in the first: Plat. Lach. 191 E *καὶ μένοντες ἢ ἀναστρέφοντες*.

3. *Καί* is sometimes repeated after a parenthetical clause: Thuc. IV. 117 *καὶ ὅμα, εἰ σφίσιν καλῶς ἔχοι, καὶ ξυμβῆναι τὰ πλείω*.

Τέ—καί.

§. 758. 1. *Τέ—καί, que—et, so as—so also*, mark that the two clauses are in close or necessary connection: Il. a, 17 *Ἀτρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί—καλὸς τε κάγαθός*; even numbers, as *τρεῖς τε καὶ δέκα*. In most points the use of *τέ—καί* corresponds with that of *τί—τέ*, except that it expresses a more intimate connection, and that *καί* implies the greater emphasis of its clause. Thus *τέ—καί* is used like *καί—καί* in opposed sentences which are coordinate and are conceived of as one whole: *ἀγαθὴ τε καὶ κακὰ, χρηστοὶ τε καὶ πονηροὶ, τά τε ἔργα ὁμοίως καὶ οἱ λόγοι—νῦν τε καὶ τότε* Soph., as *now, so also then*; *νῦν τε καὶ πάλαι* Id.: Xen. Hier. I. 2 *πῇ διαφέρει ὁ τυραννικὸς τε καὶ ὁ ιδιωτικὸς βίος*. Hence in the sense of *sive—sive, h—h, vel—vel* (§. 757. 2.), *δ τε δεῖ φίλια καὶ πολέμια νομίζειν*: Plat. Legg. p. 831 D *πᾶσαν τέχνην καὶ μηχανὴν καλλίω τε καὶ ἀσχημονεστέρην, sive honestam, sive turpem*; then for *μέν—δέ*: Eur. Rhes. 339 *σύ τ' εὖ παρρηεὺς καὶ σὺ καίριος σκοπεῖς*.

2. Two actions which are coincident in point of time, or stand as antecedent and consequent to each other (*as one takes place—so the other*), are connected by *τί—καί*.

3. The incessive force of *καί* is seen clearly in the combinations, *πολλά τε καὶ καλὰ ἔργα ἀπεδείξατο* : Hdt. VI. 114 *ἄλλοι Ἀθηναῖων πολλοὶ τε καὶ οὐνομαστοί* : and yet more so when it connects the universal and particular (*quam—tum*) ; as, *ἄλλοι τε καὶ ὁ Σωκράτης* : *ἄλλως τε καί, quum aliter, tum, especially* : Ibid. 136 *Μιλτιάδης—ἔσχον ἐν στόματι οἱ τε ἄλλοι καὶ μάλιστα Πάνσιππος* : Plat. Symp. p. 176 D *ἔγωγε σοι εἰσθα πείθεσθαι ἄλλως τε καὶ ἐγὼ ἂν περὶ λατρικῆς λέγης*. So *τέ τε ἄλλα, καί—, especially* : Thuc. I. 3 *ἔθνη τὰ τε ἄλλα καὶ τὸ Πελασγικόν*. So *ἄλλως τε πάντως καὶ κασιγνήταις πατρός* Æsch. Prom. 637. So, instead of *καί*, a strong emphasis is given to the second clause by *καὶ δὴ καί, tum vero etiam* : Hdt. VI. 137 *ἄλλα τε σχῶν χωρία καὶ δὴ καὶ Ἀἴμυρον* : Plat. Rep. p. 357 A *ὁ γὰρ Γλαύκος δεινὸν ἀνδρείω-
τατος ὦν τυγχάνει πρὸς ἅπαντα, καὶ δὴ καὶ τότε τοῦ Θρασυμήδους τὴν ἀπόρρησιν οὐκ ἀπεδείξατο*^a. (But *ἄλλως τε* without *καί* expresses a mere addition, *præ-
tereaque, adde quod* : Plat. Phæd. p. 87 D *ἄλλα γὰρ ἂν φαίη ἐκάστην τῶν
ψυχῶν πολλὰ σώματα κατατρίβειν, ἄλλως τε εἰ καὶ πολλὰ ἔτη βιήη*.)

Obs. 1. *Καί* may be used several times after *τέ*, each particular preceded by *καί* being as it were dwelt upon : Il. γ. 431 *σύν τε βίῃ καὶ χερσὶ, καὶ ἔγκει* : or in the first clause the conjunction may be omitted, and the following clauses united by the repetition of *καί* ; or in Epic *τέ* is used with several clauses, *καί* only with the last : Od. γ. 413. f. *Ἐχέφρων τε Στρατίος τε Περσεύς τ' Ἀρηγός τε καὶ ἀντίθεος Θρασυμήδης* : Xen. Cyr. I. 4. 7 *ἄρκεσι τε πολλοὺς ἤδη πλησιάσαντας διέφθειραν καὶ λίοντες καὶ κάπροι καὶ παρδαλεῖς αἱ δὲ ἔλαφοι καὶ δορκάδες καὶ οἱ ἄγριοι δῖες καὶ οἱ ὄνοι οἱ ἄγριοι ἀσυνεῖς εἰσιν*. And between *καί—καί*, there may be placed two distinct notions united by *τέ* *καί* : Hdt. VII. 1 (*ἐπέταξε ἐκάστοισι*) *καὶ νῆας τε καὶ ἵππους καὶ σῖτον καὶ πλοῖα*. But *καί—τέ* are not thus used, because the first clause may not be more emphatic than the second : nor do we find the combination *καὶ—τε* as connecting two coordinate notions.

Obs. 2. We find *καί* followed by *τε—τε*. The *καί* connects the sentence with the preceding one ; the *τέ—τέ* connect two notions in the sentence itself : Soph. Aj. 53 *καὶ πρὸς τε ποίμνας ἐκτρέπω σύμμεκτά τε κ. τ. λ.* : so by *τέ—καί* ; Hdt. V. 1 *καὶ πολλόν τε ἐκράτησαν καὶ ἔλιπον σφέων ὀλίγους*.

Obs. 3. On the force of *καί* and *τέ* to carry on a negative *μή* through several clauses, see §. 744. *Obs.* For *καί* instead of a conjunction, see §. 752.

Καί alone.

§. 759. 1. *Καί* (like *τέ*) may be used alone, without another *καί* preceding, when the emphasis is to be more decided ; but it marks the intimate connection of the two clauses like *ὁ Σωκράτης καὶ ὁ Πλάτων σοφοὶ ἦσαν*, the two are as one (*τέ adjungit, καί conjungit*) : Xen. Cyr. I. 4. 7 *αἱ δὲ ἔλαφοι καὶ δορκάδες καὶ οἱ ἄγριοι δῖες καὶ οἱ ὄνοι οἱ ἄγριοι ἀσυνεῖς εἰσιν* : Ibid. VII. 5. 39 *ὁ δ' ὄχλος πλείων καὶ πλείων ἐπέρρει*. So it has often the sense of *atque* or *ac, et quidem*, the latter clause being either emphatic, or limiting and defining the former : Plat. Apol. p. 23 A *ἡ ἀνθρωπίνη σοφία ὀλίγον τι πρὸς ἀξία ἐστὶ καὶ οὐδένος*^b, (*parvo digna ac nullo*.) So *πολλὰ καὶ ποιητὰ* Xen., *πολλὰ καὶ ἐσθλά* Hom. : Demosth. c. Aphob. II. princ. *πολλὰ καὶ μεγάλ' ἐψευσμένον* : Cic. Legg. III. 14. 32 *pauci atque admodum pauci*. So *καὶ ταῦτα, idque, that too*, with a participle or adjective.

^a Stallb. ad loc.

^b Stallb. ad loc.

2. *Kaí* has this force at the beginning of a question wherein the speaker takes up what some one has said, and makes it into an *argumentum ad absurdum*: Plat. Theæt. p. 188 D *καὶ τίς ἀνθρώπων τὸ μὴ ἂν δοξάσει*; Xen. Cyr. IV. 3, 11 *ἀλλ' εἴποι τις ἂν, ὅτι παῖδες ὄντες ἐμάνθανον. Καὶ πότερα παῖδες εἰσι φρονιμώτεροι, ὥστε μαθεῖν τὰ φραζόμενα καὶ δεκνύμενα ἢ ἄνδρες*; = *ac multo minus prudentes sunt*. So especially *καὶ πῶς*: Plat. Alc. p. 134 C *δύναται δ' ἂν τις μεταδιδόναι ὃ μὴ ἔχει*;—*Καὶ πῶς*; = *ac minime quidem*.

3. In this way *καί* gets an adversative force, and sometimes seems to stand for *καίτοι*: Eur. Herc. F. 508 *ὁράτῃ μ' ὥσπερ ἦν περίβλεπτος βροτοῖς, ὀνομαστὰ πρᾶσσαν. Καί μ' ἀφειλεθ' ἡ τύχη—ἡμέρᾳ μῆ*.

4. Lastly, its incessive power is used in imperative clauses, which it connects with the preceding, as well as generally in expressions of some action following suddenly and forcibly on what goes before; as, *καί μοι δὲς τὴν χεῖρα*!—*καί μοι λαβὲ τὸ ψήφισμα*: Il. α, 584 *ὥς ἄρ' ἔφη, καὶ ἀναΐξας δέπας—μητρὶ φίλῃ ἐν χερσὶ τίθει*.

Obs. 1. *Kaí* is used often instead of *τέ*—*καί*.

Obs. 2. In English we say *many great men*, but in Greek generally, πολλοί is considered as a substantival word and is joined to the word following, either by *καί* or *τέ* alone (rare and only poetic), Eur. Hec. 620 *ὃ πλείστ' ἔχων κάλλιστά τε*: or by *τέ καί*, or (Homeric) by *τέ—τέ*, in which case πολλοί stands after the adjective: Il. β, 213 *ἄκοσμά τε πολλὰ τε ᾗδῃ*. So in Latin, *multæ et præclaræ res*.

Obs. 3. When Homer after a temporal conjunction such as *ὅτε*, *ἤμος* &c., joins the sentence depending thereon by *καί*, this arises from the old fashion of coordinating clauses (see §. 752. 1., and *δέ* in *Dependent Sentences*): Il. α, 478 *ἤμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως, καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν*: Hdt. VIII. 64 *ὥς δέ σφι ἔδοξε καὶ ἐποίουν ταῦτα*. See §. 761. 3.

Obs. 4. Coordinate sentences ought to be alike as to the mood and tense of their verbs, but sometimes in poetry, and even in prose they differ; and especially we find a participle in one sentence and the finite verb in another: Il. θ, 347 *ἐρητύοντο μένοντες ἀλλήλοισι τε κεκλόμενοι καὶ πᾶσι θεοῖσιν χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος*.

Kaί, etiam, as an Adverb.

§. 760. 1. *Kaί* like *ἔτι* is properly an adverb, *even, also, etiam*. But this emphatic force of *καί* implies a connection with another clause, and hence *καί* derives its power as a conjunction. When *καί* is used in this sense, it often refers back to a principal sentence introduced by *οὐ μόνον*, *οὐ μᾶλλον*, or *ὥσπερ καί* &c., or this clause is supplied by the mind; as, *καὶ ὁ Σωκράτης ταῦτα ἔλεξεν* (sc. *οὐ μόνον οἱ ἄλλοι, or ὥσπερ καὶ οἱ ἄλλοι*).

2. According to the nature of this former clause, whether expressed or implied, *καί* has either a strengthening or a weakening power. In the first case, *καί* with verbs, subst., and numerals, means *even, quite, yet*; with adjunct. and adverbs of quantity and intensity—*entirely, certainly, very*; with temporal and conditional expressions—*already, even already, yet, even yet*; as, *καὶ καταγελᾷς μου—καὶ σὺ ταῦτα ἔλεξας*: Il. λ, 654 *τάχα κεν καὶ ἀναιτίον αἰτιόωτο*. Also with comparatives: Il. κ, 556 *θεὸς καὶ ἀμεί-*

νονας ἵππους δωρήσαιο.—καὶ τρίς—καὶ λίαν, καὶ πάρα, καὶ πάνυ, καὶ πολὺς, καὶ πᾶς—καὶ πρὶν, καὶ πάλαι, καὶ χθές, καὶ αὐτίκα, καὶ δὴ or ἔθθ, καὶ ὀψί, καὶ πάλιν, καὶ νῦν or ἔτι καὶ νῦν—καὶ ὥς, καὶ οὕτως, *vel sic*. b. In the last case, *even but, but even* : Od. a, 58 *λέμενος καὶ καπνὸν ἀποθρόσκοντα νοῆσαι*. So with *μόνος, εἷς*, the indefinite and demonstrative pronouns, after relatives, interrogatives, and *μή*; as, Plat. Rep. p. 335 B *ἴσται ἄρα δικαίον ἀνθρώπου βλάπτειν καὶ ὄντινόν ἀνθρώπον* : Ibid. p. 445 C *δεῦρο νῦν—ἴνα καὶ ἴδῃς, ὅσα καὶ εἶδῃ ἔχει ἡ κακία* : Demosth. p. 46 *τί χρή καὶ προσδοκᾷν* ; *What shall one but expect?* (= *nilhil plane expectandum est* : Eur. Hec. 515 *πῶς καὶ νῦν ἐξεπράτατο*^a ; Ibid. 1064 *ποῖ καὶ με φυγῇ πτόσσουνσι μυχῶν* : Id. Hippol. 1171 *πῶς καὶ διώλει*, *εἰπέ* : “ *Qui τί χρή λέγειν interrogat, is, quid dici, non, an aliquid dici debeat, quaerit ; sed qui τί χρή καὶ λέγειν, is non solum quid, sed etiam an aliquid dicendum sit, dubitat (plene : quid dicendum est, si omnino aliquid dicendum estb?)*”)

Remarks on καί which belongs to another καί in a dependent clause, such as ὥσπερ καὶ &c.

§. 761. 1. If *καί, etiam*, belongs to another *καί* in a dependent clause ; as, *καὶ ὁ Σωκράτης ταῦτ' ἔλεξεν, ὥσπερ καὶ οἱ ἄλλοι* ; it frequently is omitted in the former or latter clause : in the former, when the speaker is not at the moment thinking of the latter, or does not mean to point forward to the latter ; as, *ὁ Σωκράτης ταῦτ' ἔλεξεν, ὥσπερ καὶ οἱ ἄλλοι* ;—in the latter, when the former is to be more emphatic ; as, *καὶ ὁ Σωκράτης ταῦτ' ἔλεξεν, ὥσπερ οἱ ἄλλοι*.

2. The relative or demonstrative sentence to which *καί* refers is frequently omitted, and must then be supplied from the context ; as, *καὶ ὁ Σωκράτης ἔλεξεν* (scil. *ὥσπερ* or *ἅπερ καὶ οἱ ἄλλοι*) : Xen. M. S. III. 10, 11 *πῶς οὖν, ἔφη, τῷ ἀρρῦθμῳ σώματι ἀρμόττοντα τὸν θώρακα εὐρυθμον ποιείς ; ὥσπερ καὶ ἀρμόττοντα, ἔφη, scil. οὕτω καὶ εὐρυθμον*.

3. It is a curious feature in this use of *καί* that it is transferred from the clause to which it more properly belongs, to the other clause where it is not so much wanted, so that the unity of the two is more strongly marked ; as, *ὁ Σωκράτης εἶπερ τις καὶ ἄλλος*, for *καὶ ὁ Σ., εἶπερ τις ἄλλος* : Hdt. I. 2 *διαπραξαμένους καὶ τᾶλλα, τῶν εἵνεκεν ἀπίκαιο, ἀρπάσαι τοῦ βασιλῆος τὴν θυγατέρα Μηδεῖην*, for *καὶ ἀρπάσαι*. So in temporal and conditional dependent clauses it is transferred to the principal clause, to mark that one action follows immediately on the other : Thuc. II. 93 *ὥς δὲ ἔδοξεν αὐτοῖς, καὶ ἐχώρουν εὐθύς* for *ὥς καὶ ἔδοξεν* : and *ὥς καί* may be translated by *simulatque* ; *simulac decretum est ab iis, continuo discesserunt*. So often in Homer : *ὅτε—καὶ τότε ; εἰ—καί ; ἐπεὶ—καί*. See §. 739. Obs. 3.

Incessive or Emphatic Adverbs.

§. 762. Emphasis is expressed by *καί, et*, or the adverb *καί, etiam*, but more forcibly by *οὐ μόνον—ἀλλὰ καί*, or *οὐχ ἔτι—ἀλλὰ καί &c.*

^a Pflugk ad loc.

^b Herm. ad Viger. p. 837.

Οὐ μόνον—οὐχ ὅτι : οὐχ ὅπως.

Οὐ μόνον—ἀλλὰ καί.

1. Ὁ Σωκράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καὶ ἀγαθός. Καί is sometimes dropped in the second clause, whereby that clause is more emphatically contrasted with the former, while οὐ μόνον—ἀλλὰ καί denotes rather that the two clauses are of equal weight in the thought : Xen. M. S. I. 6, 2 καὶ ἰμάτιον ἡμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνός.

2. Here belong the following elliptic phrases : οὐχ ὅτι or μὴ ὅτι (*nedum*)—ἀλλὰ καί or ἀλλά ; οὐχ ὅπως or μὴ ὅπως—ἀλλὰ καί or ἀλλά ; οὐ μόνον, ὅτι—ἀλλὰ καί ; οὐχ οἶον—ἀλλά. —Οὐχ ὅτι, ὅπως, that is οὐκ ἐρῶ, ὅτι, ὅπως as in Latin *non dico* ; οὐχ οἶον, i. e. οὐ τοῖον, οἶον ; μὴ ὅτι, ὅπως, i. e. μὴ λέγει or λέγῃς, ὅτι, ὅπως, not to say, as in Latin, *ne dicam*.

3. According to the nature of the two opposed clauses, these forms, οὐχ ὅτι &c., (*I do not say that, nedum*) mean not only, or not only not, or not to mention. If they be directly and equally opposed to one another, οὐχ ὅτι = not only not ; as, οὐχ ὅτι ἔφυγεν, ἀλλ' ἐνίκησε, not only did he not fly, but he conquered, properly οὐκ ἐρῶ, ὅτι ἔφ., ἀλλ' ἐν., *non dicam eum fugisse, sed vicit*.

b. If the latter is stronger than the former, οὐχ ὅτι = not only ; as, οὐχ ὅτι ἔτρεσεν, ἀλλ' ἔφυγεν, not only was he afraid, but he fled.

c. If the former is the more important, and is followed by οὐχ ὅτι, οὐχ ὅπως, these mean not to say ; as, ἔφυγεν, οὐχ ὅπως ἔτρεσεν, he fled, not to say was afraid : Xen. Cyr. I. 3, 10 λέγων δὲ (*prædicans*) ἕκαστος ὑμῶν τὴν ἑαυτοῦ ῥώμην, ἐπεὶ ἀνασταίητε ὀρχησόμενοι, μὴ ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε, *non solum non saltare, sed ne rectis quidem pedibus stare poteratis* : Plat. Apol. p. 40 D μὴ ὅτι ἰδιώτην τινὰ, ἀλλὰ τὸν μέγαν βασιλέα, *ne dicam privatum aliquem* : Id. Symp. p. 179 B καὶ μὴν ὑπεραποθνήσκειν γε μόνον θέλουσιν οἱ ἐρῶντες, οὐ μόνον ὅτι ἄνδρες, ἀλλὰ καὶ γυναῖκες : Demosth. p. 67 extr. (τοὺς Θηβαίους ἡγείτο) οὐχ ὅπως ἀντιπράξειν καὶ διακωλύσειν, ἀλλὰ καὶ συστρατεύειν, ἂν αὐτοὺς κελεύῃ (*scil. συστρατεύειν*), *non solum non, sed etiam* : Thuc. I. 35 οὐχ ὅπως κωλυταί, "not to say."

Obs. 1. In the curious phrase, Thuc. VI. 18 οὐ μόνον ἐπιόντα τις ἀμύνεται ἀλλὰ καὶ μὴ ὁπῶς ἔπεισι προκαταλαμβάνει, it would almost seem as if the μὴ and the ὅπως had got transposed ; unless we take it to mean, *he takes care (by attacking him) beforehand, not only that he shall not attack him ;* there being a suppressed clause (implied in *προκαταλαμβάνει*) = ἀλλ' αὐτὸς ἔπεισι, *he attacks him first*.

Obs. 2. So also μὴ τι, μὴ τοι are used, generally accompanied by γέ and δῆ : Demosth. p. 24, 23 οὐκ ἐνὶ δ' αὐτὸν ἀργοῦντα οὐδὲ τοῖς φίλοις ἐπιτάττειν ὑπὲρ αὐτοῦ τι ποιεῖν, μὴ τι γε δὴ τοῖς θεοῖς, *ne dicam, nedum*.

Two opposed clauses standing coordinately to each other.

§. 763. 1. Two opposed clauses may be coordinate when the latter limits or denies some notion or thought in the former, as, *he is poor, but brave—he is not bold, but cowardly* ; the former clause, as it allows or concedes something, is called the *concessive*, the clause coordinate to it, the *adversative* clause.

Μέν—δέ.

Limitation,

Δέ.

2. Δέ is the most general expression of opposition, and expresses every sort thereof. As uniting the force of the copulative conjunctions (τί, καί), and the adversative (ἀλλά), it is used in both ways.

Μέν—δέ.

§. 764. 1. As the adversative clause is marked by δέ, so is the concessive by μέν, which gives to the former clause the notion of allowing something, and thus points forward to the disallowing something else, that is to the limitation in the second clause, and the force both of δέ and μέν is weaker or stronger as the case may be.

2. The derivation and original force of μέν and δέ is of course very doubtful: μέν is by some derived from μῆν, *vero*, and δέ from δέω, *to bind*: it seems better to consider μέν as the neuter of εἰς, *one*, as if it were μεῖς, μία, μέν, and δέ as connected with δῖς, *duo*^a; so that they would mean *in the first place,—in the second place*, and these meanings may perhaps be traced in all the uses of these particles; we may translate them very often indeed—but, or on the one hand—on the other.

3. a. Μέν and δέ are used in distinctions or divisions of *place, time, number, order, person*; the single members being placed in contrast to each other by μέν—δέ, so that the one is separated from the other; as, ἐνταῦθα μέν—ἐκεῖ δέ: ἐνθα μέν—ἐνθα δέ: ὁτὲ μέν—ὁτὲ δέ: τότε μέν—τότε δέ (ὅτε and τότε in this sense are accented like ποτέ) ποτέ μέν—ποτέ δέ: ἄλλοτε μέν—ἄλλοτε δέ: ἅμα μέν—ἅμα δέ: πρῶτον μέν—ἔπειτα δέ: τῇ μέν—τῇ δέ: πῇ μέν—πῇ δέ: τὸ μέν—τὸ δέ: τὰ μέν—τὰ δέ: and τοῦτο μέν—τοῦτο δέ (especially in Hdt.): and from the original distinction of place is derived the distinction of person; ὁ μέν—ὁ δέ, *hic—ille*, properly *he here—he there*.

b. Hence frequently the whole is followed by two parts distinguished by μέν—δέ, in the same case with the whole, especially nomin. and accus.: Hdt. I. 175 νόμοισι—τὰ μέν Κρητικοῖσι τὰ δέ Καρικοῖσι χρῶνται: Plat. Legg. p. 838 Α τέχην—τὴν μέν ῥαδίαν ἔχω, τὴν δ' αὖ—χαλεπωτάτην: Id. Phædr. p. 248 Α αἱ δέ ἄλλαι ψυχαὶ ἢ μέν—ἢ δέ: so in Homer, but only when the whole is in the dual or plural; as, Il. η, 306 τὰ—ὁ μέν—ὁ δέ.

Obs. 1. Sometimes the two clauses do not correspond in their forms; as, ὁ μέν—ἄλλος δέ: οἱ μέν—ἔνιοι δέ or ἔστι δ' οἱ: οἱ μέν—ἄλλος δέ: οἱ μέν—ἕτεροι δέ: οἱ μέν—καὶ οἱ: ὁτὲ μέν—ἐνιότῃ δέ &c.: Thuc. VII. 73 καὶ οἱ μέν εἰπόντες ἀπῆλθον, καὶ οἱ ἀκούσαντες διήγγειλαν τοῖς στρατηγοῖς: Plat. Phædon. p. 59 Α ὁτὲ μέν γελῶντες, ἐνιότῃ δέ δακρύοντες: Id. Protag. p. 334 Α ἔγωγε πολλὰ οἶδ' ἂν ἀνθρώποις μέν ἀνωφελὴ ἔστι—τὰ δέ γε ὠφέλιμα (for πολλὰ οἶδα, ἂν ἀνθρώπ. τὰ μέν ἀνωφ. ἔστι—τὰ δέ γε ὠφ.): Demosth. p. 117, 24 τοῦτο μέν ὁμῖν—καὶ πάλιν Λακεδαιμονίοις: Ibid. p. 123, 48 πρῶτον μέν—οὕτω δ' ἀρχαίως εἶχον: Ibid. p. 125, 58 τότε μέν—πάλιν δέ.

Obs. 2. In the second clause the proper contrary subst. is sometimes

^a R. P. Tracts, p. 303. Sewell Hor. Philol. 128.

Μέν—δέ.

used instead of the article : Plat. Rep. p. 366 E *ὡς τὸ μὲν (ἡ ἀδικία) μέγιστον κακὸν, ὅσα ἴσχει ψυχὴ ἐν αὐτῇ, δικαιοσύνη δὲ μέγιστον ἀγαθόν* : Id. Theæt. p. 157 E *ἀδικεῖν δ' ἐστὶν ἐν τῷ τοιούτῳ, ὅταν τις μὴ χωρὶς μὲν ὡς ἀγωνιζόμενος τὰς διατριβὰς ποιῆται, χωρὶς δὲ διαλεγόμενος, καὶ ἐν μὲν τῷ παίζειν—ἐν δὲ τῷ διαλέγεσθαι σπουδάσῃ*. Sometimes, for the sake of emphasis or clearness, the substantive is expressed, as well as the article, with *μὲν* or *δέ* : Thuc. VII. 86 *ξυνέβαινε δέ, τὸν μὲν πολεμιώτατον αὐτοῖς εἶναι, Δημοσθένην, διὰ τὰ ἐν τῇ νήσῳ καὶ Πύλῳ, τὸν δὲ διὰ τὰ αὐτὰ ἐπιτηδεύτατον*.

c. When the same word is repeated, or an equivalent word used in two sentences, the sameness of the common notion is somewhat lessened, and its importance increased by the use of *μὲν*—*δέ*, which by separating them makes it seem as if they were different notions placed in contrast to each other : Hesiod. Th. 655 *περὶ μὲν πραπίδας, περὶ δ' ἐσσι νόημα* : Hdt. III. 52 *καὶ εἰλε μὲν τὴν Ἐπίδουρον, εἰλε δὲ αὐτὸν Προκλέα καὶ ἐξώγησε* : Id. VI. 112 *πρῶτοι μὲν γὰρ Ἕλληνων—δρόμῳ ἐς πολεμίους ἐχρήσαντο, πρῶτοι δὲ ἀνέσχοντο ἐσθῆτά τε Μηδικὴν δρέωντες, καὶ τοὺς ἄνδρας ταύτην ἐσθήμενους* : Id. VII. 9, 1 *τῶν ἐπιστάμεθα μὲν τὴν μάχην, ἐπιστάμεθα δὲ τὴν δύναμιν*, cf. 18. Xen. M. S. II. 1, 32 *ἡγὼ δὲ σύνειμι μὲν θεοῖς, σύνειμι δ' ἀνθρώποις τοῖς ἀγαθοῖς*.

d. When different predicates belong to the same subject, or different actions to the same person, *μὲν* and *δέ* are used to mark that each action is distinct : Soph. Phil. 239 *ἐγὼ γένος μὲν εἰμι τῆς περιρρύτου Σκύρου, πλὴν δ' ἐς οἶκον, αὐδῶμαι δὲ παῖς Ἀχιλῆως Νεοπτόλεμος* : so in a principal and dependent clause ; Hdt. I. 103 *οἱ ἐσέβαλον μὲν ἐς τὴν Ἀσίην, Κιμμερίου ἐκβαλόντες ἐκ τῆς Εὐρώπης, τοῦτοις δὲ ἐπισπόμενοι φεύγουσι οὕτω ἐς τὴν Μηδικὴν χώραν ἀπίκοντο*. It is a peculiar idiom of Homer and Herodotus, when an emphasis has been laid by *μὲν* on the action of some subject, to use *οἱ δέ* with the second predicate, as it were to repeat the subject : Hdt. I. 66 *οἱ Λακεδαιμόνιοι Ἀρκάδων μὲν τῶν ἄλλων ἀπείχοντο, οἱ δὲ (sc. Λακεδ.)—ἐπὶ Τεγεῆτας ἐστρατεύοντο* : Id. VI. 9 *εἰ δὲ ταῦτα μὲν οὐ ποιήσουσι, οἱ δὲ πάντως διὰ μάχης ἐλεύσονται, τάδε σφί λέγετε* : Id. VII. 13 *ὄνειρον μὲν τοῦτου λόγον οὐδένα ἐποίητο, ὁ δὲ—ἔλεγε*.

e. We sometimes find in a succession of actions to be distinguished from each other, *μὲν* with the first, and then *δέ* with each succeeding one : Hdt. IV. 83 *ἐπιτάξοντας τοῖσι μὲν περὶν στρατὸν, τοῖσι δὲ νέας παρέχειν, τοῖσι δὲ ζεύγυσθαι τὸν Θρηκίον Βόσπορον* : cf. VI. 122. III. 108. So Arist. Rhet. I. 2, 18.

f. So actions connected in place, time, or causation are joined by *μὲν*—*δέ* as by *τί—καί* ; only that by this latter a more intimate connection, while by the former a more external connexion, is intimated : Soph. Œ. C. 1623 *ἦν μὲν σιωπῇ, φθέγμα δ' ἐξαίφνης τινὸς θώξεν αὐτόν*.

g. So two clauses of the same construction are opposed to each other by *μὲν*—*δέ* (or *αὐτάρ*), in order to connect the former, which ought to have been expressed by a dependent clause, to the context, by putting it in contrast to the latter. This occurs in Homer, though probably not with this rhetorical intent, but from the old practice of placing subordinate thoughts in a coordinate form ; it may be often translated by "*whilst*:" Il. α. 165 *οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ Τρώων ἐκπέρσωσ' εὐναϊόμενον πολιάεθρον* ἄλλὰ τὸ μὲν πλείον πολυαῖκος πολέμοιο χεῖρες ἐμαὶ διέπονσ' ἄτάρ ἦν ποτε δασμὸς ἔχεται, σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε ἔρχοι'

Μέν—δέ.

ἔχων ἐπὶ νῆας=οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας—, ἀλλὰ, χειρῶν ἐμῶν πλείον πολέμου διαπουσῶν, σοὶ τὸ γέρας πολὺ μείζον γίγνεται : Ibid. 182 ὥς ἔμ' ἀφαιρέϊται Χρυσήϊδα Φοῖβος Ἀπόλλων, τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάρυσιν πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα—ελισσίνῃδε (*while I send away, &c.*) : so Il. θ. 270 αὐτὰρ ὄγ' ἥρως παπτήνας, ἐπεὶ ἄρ' τιν' οἰστεύσας ἐν ὁμίλῳ βαβλήκειν, ὁ μὲν (sc. βληθείς) αὐθι πεσὼν ἀπὸ θυμὸν διέσσειεν, αὐτὰρ ὁ αὖτις ἰὼν, πᾶσι ὥς ὑπὸ μητέρα, δύσκειν εἰς Αἴανθ' (=since the man had lost his life, he &c.) : Eur. Iph. T. 116 μακρὸν μὲν ἤλθομεν κόπῃ πόρον (*since we have made so long a voyage*) ἐκ τερμάτων δὲ νόστον ἀρούμεν πόλιν : Demosth. p. 281 αἰσχρόν ἐστιν, εἰ ἐγὼ μὲν τοὺς πόνους, ὑμεῖς δὲ μηδὲ τοὺς λόγους αὐτῶν ἀνέξεσθε, *that whilst I, &c. ; but the blame also implied in the latter clause is here brought out more strongly by its contrast with the former clause.*

Remarks on μέν and δέ.

Position.

§. 765. 1. Μέν and δέ never stand at the beginning of a clause. When they refer to the whole of their respective clauses they usually stand second ; but when they are intended to lay emphasis on some particular word they are placed after it.

2. Hence sometimes μέν—δέ belong to the predicate of the whole clause, and not to the word to which they are joined : Il. α. 183 τὴν μὲν ἐγὼ—πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα. So especially δέ is used with personal or demonstrative pronouns at the beginning of the clause, though the opposition resides in some other word, generally the predicate : Il. θ. 119 καὶ τοῦ μὲν ῥ' ἐφάμαρτεν, ὁ δ' ἡνίοχον θεράποντα—βάλε. In this case, if the substantive or adjective is joined with the article or a preposition, the μέν or δέ come between these : Demosth. p. 815, 6 τὰ μὲν ἄλλα πάντα ἀπεστερήκασιν, τὴν οἰκίαν δὲ καὶ ἀνδράποδα—παραδεδώκασιν^a : Isocr. Paneg. c. 41 πρὸς μὲν τοὺς φίλους—πρὸς δ' ἐχθρούς. In poetry, δέ is frequently placed third in the sentence, not only after a preposition or the article, as sometimes in prose, but also after two or even three words which are closely connected ; as, Æsch. Pers. 719 πεζὺς ἢ ναύτης δέ πείραν τήνδ' ἐμώραρεν τάλας.

Μέν and δέ with dissimilar Clauses.

3. Sometimes a periphrasis intervenes ; as, Il. β. 494 Βοιωτῶν μὲν Πηνέλεως καὶ Διήγος ἦρχον—511 οἱ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον, τῶν ἥρχ' Ἀσκάλαφος καὶ Ἰάλμενος.

4. One of the opposed clauses may be expressed by the *verbum finitum*, while the other either takes the form of a participle or a periphrasis ; as, ταῦτα καλῶς μὲν πράξει δόξας, σφόδρα δὲ ἁμαρτάνει.

Μέν—, μέν—.

5. If μέν is used in adjectival (relative) or adverbial sentences, it is often repeated in a following demonstrative sentence, for the sake of emphasis : Hdt. II. 121 καὶ τὸν (i. e. οὗ) μὲν καλέουσι θέρος, τοῦτον μὲν προσκυνέουσι τε καὶ εὐ ποιοῦσι· τὸν δὲ χειμῶνα κ. τ. λ.

^a Bremi ad loc.

Μέν—δέ.

Μέν—μέν ; δέ—δέ.

6. Thus μέν—μέν are often followed by corresponding δέ—δέ, which gives force to the expression: Plat. Apol. p. 28 E ἐγὼ οὖν δεινὰ ἂν εἰργασμένος, ὃ ἄνδρες Ἀθηναῖοι, εἴ, ὅτε μέν με οἱ ἄρχοντες ἔταττον, οὐς ὑμεῖς εἰλεσθε ἄρχειν μου, καὶ ἐν Ποτιδαίᾳ καὶ ἐν Ἀμφιπόλει καὶ ἐπὶ Δηλίῳ, τότε μὲν οὐ ἐκείνοι ἔταττον ἔμενον—καὶ ἐκινδύνουν ἀποθανεῖν, τοῦ δὲ θεοῦ τάττοντος, ὡς ἐγὼ φήθην τε καὶ ὑπέλαβον, φιλοσοφοῦντά με δεῖν ζῆν καὶ ἐξετάζοντα ἑμαυτὸν καὶ τοὺς ἄλλους, ἐνταῦθα δὲ φοβηθεὶς ἡ θάνατον ἢ ἄλλο οἰοῦν πρᾶγμα λίποιμι τὴν τάξιν^a: Isocrat. Areopag. 18 παρ' οἷς μέν γάρ μήτε φυλακὴ μήτε ζημία τῶν τοιοῦτων καθίστηκε, μήθ' αἱ κρίσεις ἀκριβεῖς εἰσι, παρὰ τοῦτοις μὲν διαφθείρεσθαι καὶ τὰς ἐπικεῖς τῶν φύσεων^a ὅπου δὲ μήτε λαθεῖν τοῖς ἀδικοῦσι ῥᾶδιόν ἐστι, μήτε φανεροῖς γενομένοις συγγνώμης τυχεῖν, ἐνταῦθα δ' ἐξιτήλους γίνεσθαι τὰς κακοηθείας. But this form of parallelism is seldom found so perfectly drawn out; either the second μέν is omitted, as Xen. Cyr. VI. 2, 14, or both; or the second δέ is dropped, or the two latter clauses are joined into one, so that there is only one δέ: Hdt. III. 108 ὅσα μὲν ψυχὴν τε δειλὰ καὶ ἐδώδιμα, ταῦτα μὲν πάντα πολύγωνα πεποιήκεν—ὅσα δὲ σχέτλια καὶ ἀνιηρά, ὀλιγόγωνα κ. τ. λ.

Obs. In Homer we do not find μέν—μέν—, δέ—: but where μέν is twice used, the second is not a repetition of the first, but is opposed to the following δέ, while the first μέν belongs to the protasis of which the two clauses (μέν—δέ) are the apodosis: Il. v. 41—47 εἰως μὲν ῥ' ἀπάνευθε θεοὶ θνητῶν ἔσαν ἀνδρῶν, τῶς Ἀχαιοὶ μὲν μέγα κύδανον—, Τρῶας δὲ τρόμος αἰνὸς ὑπῆλυθε γυῖα ἑκαστον—. Αὐτὰρ ἐπεὶ κ. τ. λ. To the first μέν (εἰως μὲν), αὐτὰρ corresponds; to the second, δέ (Τρῶας δέ).

Μέν—ἀλλά, &c.—Μέν—τέ or καί, or ἤ, or εἴτε.

7. Of course instead of δέ any other adversative copula may be used; as, ἀλλά, αὖ, αὐτάρ, ἀτάρ, μέντοι, ὅμως, μήν, &c. But instead of such a copula we sometimes find *a.* τέ, καί, and in Homer, ἡδέ; or *b.* the construction is entirely changed, no regard being had to μέν.

a. In this construction, though the sentence begins as if the clauses were to be distinguished from and opposed to each other, afterwards they are represented as parts of a whole: Od. χ. 475 τοῦ δ' ἀπὸ μὲν ῥίνας τε καὶ σάατα νηλεῖ χαλκῷ τάμνον' μήδεα τ' ἐξέρυσαν (for ἀπὸ μὲν ῥίνας τάμνον, ἐκ δὲ μήδεα ἔρυσαν:); Od. ι. 49 ἐπιστάμενοι μὲν ἀφ' ἵππων ἀνδράσι μάρνασθαι, καὶ ὅθι χρὴ περὶν ἰόντα: Od. γ. 351 αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ (for πάρα δέ) ῥήγεα καλά: Il. α. 267 κάριστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχογτο: Od. μ. 168 ἄνεμος μὲν ἐπαύσατο ἡδὲ γαλήνη ἐπλετο: Eur. Or. 22, 24 ('Αγαμέμνονι) παρθένου μὲν τρεῖς ἔφωμεν ἐκ μιᾶς, Χρυσόθεμις, Ἰφιγένειά τ', Ἠλέκτρα τ' ἐγώ, ἄρσην τ' Ὀρέστης, μητρὸς ἀνοσιωπότης: Ibid. 500 χρὴν αὐτὸν ἐπιθεῖναι μὲν αἵματος δίκην ὅσῳ διώκοντ', ἐκβαλεῖν τε δωμάτων μητέρα: Thuc. III. 46 τίνα οἶεσθε ἦντινα οὐκ ἄμεινον μὲν ἢ νῦν παρασκευάσασθαι, πολιορκίᾳ τε παρατενίσθαι ἐς τοῦσχατον: Xen. M. S. I. 1, 10 ἐκείνός γε δεῖ μὲν ἦν ἐν τῷ φανερῷ—, καὶ ἔλεγε μὲν ὡς τὸ πολὺ, τοῖς δὲ βουλομένοις ἐξῆν ἀκούειν.—And subdivisions which intervene between μέν and δέ are connected by τέ.

^a Stallb. ad loc.

Μέν—δέ.

b. II. θ, 374 ἀλλὰ σὺ μὲν νῦν νῦν ἐπύττει μένουχας ἱππους, ὄφρ' ἂν ἐγὼ—τεύχουσιν ἐς πόλεμον θεωρήσομαι : II. σ, 134 ἀλλὰ σὺ μὲν μήπω καταδύσσο μῶλον Ἄρηος, πρίν γ' ἐμὲ δεῦρ' ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἴδῃαι.

Obs. 1. In many passages the use of μὲν—τί or καί, instead of μὲν—δέ is only seeming, each particle being used in its proper sense. In such passages μὲν stands alone, (§. 766. 2.) the corresponding clause with δέ being supplied, and the τί or καί is a mere copula, and does not belong to the μὲν : Od. δ, 190 Ἀτρεΐδῃ, περὶ μὲν σε βροτῶν πεπνυμένους εἰς αὖ Νέστωρ φάσκει ὁ γέρον, ὅτ' ἐπιμνησαίμεθα σείο. Καὶ νῦν, εἴ τι που ἔστι, πῖθός μοι : Od. ω, 24 Ἀτρεΐδῃ, περὶ μὲν σε φάμεν Διὶ τερπικεραῖναι ἀνδρῶν ἡρώων φίλον ἔμμεναι—ἦ τ' ἄρα καὶ σοὶ πρῶτα παραστήσεσθαι ἔμελλεν Μοῖρ' ὅλῳ ; II. θ, 274 ἐνθα τίνα πρῶτον Τρώων ἔλε Τεύκρος ἀμύμων ; Ὅρσιλοχον μὲν πρῶτα καὶ Ὀρμαινον ἦδ' Ὀφελίστην κ. τ. λ.

Obs. 2. So when δέ is found before γέν, or μὲν—δέ, the first δέ belongs to a preceding sentence, as a copula : Æsch. Eum. 98 ἐγὼ δέ—ὥς μὲν ἔκτανον—αἰσχροῦς δ' ἀλῶμαι—the first δέ is a copula.

Μέν without any adversative Copula.

§. 766. 1. The adversative copula which should answer to μὲν is sometimes wanting, when the word to which δέ would be attached, in itself implies the opposition sufficiently ; as, ἐνταῦθα μὲν—ἐκεῖ, and very often πρῶτον μὲν—ἔπειτα : Eur. Med. 548 ἐν τῷδε δείξω πρῶτα μὲν σοφὸς γέγες, ἔπειτα σώφρων, εἰτα σοὶ μέγας φίλος^a : cf. Id. Hec. 357 : Xen. M. S. III. 11, 14 εἰ πρῶτον μὲν τοῖς κεκορεσμένοις μήτε προσφέρειν, μήτε ὑπομνήσκουσιν,—ἔπειτα τοὺς δεομένους ὑπομνήσκουσιν : Demosth. p. 836, 3. p. 40, 2. p. 18, 1 πρῶτον μὲν ἀπίστους, εἰτα : Xen. Cyr. I. 2, 4 τούτων (sc. μέρων) δ' ἔστιν ἐν μὲν παισιν, ἐν δὲ ἐφήβοις, ἄλλο τελείοις ἀνδράσιν, ἄλλο τοῖς ὑπὲρ τὰ στρατεύσιμα ἐτη γεγονόσι.

2. The adversative clause is often wholly omitted, and must be supplied ; this especially occurs with personal and demonstrative pronouns : Od. η, 237 ξεῖνε, τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι : Hdt. III. 3 λέγεται δὲ καὶ ὁδε ὁ λόγος, ἐμοὶ μὲν οὐ πιθανός, τοῖς ἄλλοις δὲ ἰσχυρὸς (but to others perhaps not so) : Xen. Cyr. II. 2, 10 ἐγὼ μὲν οὐκ οἶδα.—So ὥς μὲν λέγουσιν : Plat. Apol. p. 21 D ἐλογισάμην, ὅτι τούτου μὲν τοῦ ἀνθρώπου ἐγὼ σοφώτερός εἰμι : Id. Phæd. p. 58 A ταῦτα μὲν ἡμῖν ἡγγεῖλται τις^b. Also the forms οἶμαι μὲν, ἡγοῦμαι μὲν, δοκῶ μὲν, οὐκ οἶδα μὲν &c., I indeed think so=surely. And this μὲν may stand after any word, as the adversative clause to it may be supplied. So in questions, where it may be translated by *but certainly, to be sure, &c.* : Plat. Charm. p. 153 C παρεγένου μὲν, ἦ δ' ὅς, τῇ μάχῃ ; *but were you really ? &c.*

Δέ without μὲν.

§. 767. 1. Δέ often stands alone :—a. When the second clause is not in the speaker's mind when he conceives the first. b. When he purposely refrains from pointing forward to any second clause. c. When the former clause is but slightly opposed to the second. d. When the first clause is not expressed, but supplied by the mind.

^a Pflugk ad loc.^b Stallb. ad loc.

Δέ.

2. Hence δέ can be used alone in all cases where μέν—δέ might be used; the opposition being of course partial and imperfect: Xen. Cyr. IV. 5, 46 ὁρᾶτε ἵππους, ὅσοι ἡμῶν πάρεισιν, οἱ δὲ προσάγονται (for ὅσοι οἱ μέν—). Cf. Plat. Apol. p. 18 D^a: Xen. Hell. I. 2, 14 οἱ αἰχμάλωτοι — φέροντο ἐς Δακίλειαν, οἱ δ' ἐς Μέγαρά: and so ὁ μέν is often omitted before ὁ δέ. In poetry μέν is sometimes omitted, where a perfect opposition between the two sentences might be looked for: Eur. Or. 100 ὁρθῶς ἔλεξας, οὐ φίλος δέ μοι λέγεις: Ibid. 424 οὐ σοφός, ἀληθής δ' ἐς φίλους ἔφην φίλος: Ibid. 454 sq. ὄνομα γάρ, ἔργον δ' οὐκ ἔχουσιν οἱ φίλοι, οἱ μὴ 'πὶ ταῖσι συμφοραῖς ὄντες φίλοι.

Obs. 1. Of course δέ can refer to other conjunctions as well as μέν; as, γέ, τέ, καί, ἤ &c.: Xen. Cyr. IV. 4, 3 ὁ δὲ δῆκούς τε ἡδέως πάντων ὅσα ἐβούλοντο λέγειν, ἔπειτα δὲ καὶ ἐπήνεσεν αὐτούς.

3. We find then δέ without μέν in the following cases, where the contrast is but very slight, or sufficiently implied in the form of expression:—

a. Where a word is used twice, or its equivalent is in the second clause (§. 764. 3. b.): Il. ω, 484 ὥς 'Αχιλεὺς θάμβησεν, ἰδὼν Πρίαμον θεοειδέα· θάμβησαν δὲ καὶ ἄλλοι: Eur. Med. 98 μήτηρ κινεῖ κραδίαν, κινεῖ δὲ χολόν. In prose, μέν is placed in the former clause.

b. When several predicates belong to the same subject (§. 764. 3. c.): Hdt. VII. 8, 2 'Αρισταγόρη τῷ Μιλήσιω, δούλῳ δὲ ἡμετέρῳ.

c. Where actions are coincident in time, place, or causation (§. 764. 3. d.): Eur. Phœn. 415 νύξ ἦν 'Αδράστου δ' ἦλθον εἰς παραστάδας. So Eur. Med. 249 ζῶμεν κατ' οἴκῳ οἱ δὲ (whilst) μάρνανται δορί.

d. After negative sentences: Thuc. IV. 86 οὐκ ἐπὶ κακῷ, ἐπ' εὐλευθερώσει δὲ τῶν Ἑλλήνων παρελήλυθα.

4. As μέν is often used twice alone, so is δέ, especially to take up an interrupted sentence, and also to sum up thoughts already separately and loosely stated (*ut paucis complectar*): Hdt. I. 28 χρόνου δὲ ἐπιγινωμένου καὶ κατεστραμμένων σχεδὸν πάντων τῶν ἐντὸς Ἄλφειο ποταμοῦ οἰκημένων (πλὴν γὰρ κ. τ. λ.), κατεστραμμένων δὲ τούτων κ. τ. λ. So δέ is often placed in opposition to a parenthesis: Hdt. VIII. 67 ἐπεὶ ὦν ἀπῆκατο ἐς τὰς Ἀθήνας πάντες οὗτοι πλὴν Παρίων (Πάριοι δὲ ὑπολειφθέντες ἐν Κύθῳ ἱκαράδσκεον τὸν πόλεμον καὶ ἀποβήσεται), οἱ δὲ λοιποὶ ὥς ἀπῆκοντο ἐς τὸ Φάληρον κ. τ. λ. But frequently the sentence which δέ thus takes up is contained in the preceding context, as Æsch. Eum. 98.

Obs. 2. Sometimes however in δέ—δέ the latter δέ is merely copulative: Il. γ, 259 ὥς φάτο, ῥίγησεν δὲ ὁ γέρον ἐκέλευσε δ' (copula) ἑταίρους.

5. As we sometimes find μέν, μέν—δέ, δέ, so δέ, δέ is sometimes found alone: Plat. Phæd. p. 78 C οὐκ οὐκ ἀπερ αἰὲ κατὰ ταῦτα καὶ ὡσαύτως ἔχει, ταῦτα μάλιστα εἰκὸς εἶναι τὰ ἀξύνθετα, τὰ δὲ ἄλλοτ' ἄλλως καὶ μηδέποτε κατὰ ταῦτα, ταῦτα δὲ εἶναι τὰ ξύνθετα;

6. An idiomatic construction in which δέ alone has a very good effect, is in exclamations of displeasure, &c. where δέ forms a strong contrast to the thought which the mind supplies: Demosth. p. 582, 1 ἀλλ' οὐκ ἂν εὐθὺς εἴποιεν τὸν δὲ βάσκανον! τὸν δὲ ἀλεθρον! τοῦτον δὲ ὑβρίζειν! ἀναπνέειν δέ!

Δέ.

Δέ as a Copula.—*Δέ for γάρ, οὖν.*—*Δέ in Questions and Answers.*

§. 768. 1. From this weaker adverbative use of *δέ* its use as a copula is derived, in the second place : whereby sentences are connected, though the thoughts are to a certain degree hereby opposed to each other, the thought which follows being represented as new and distinct from the old one which preceded : one may translate this by *and*.

2. Hence *δέ* is used when the speaker passes from one object to another : Il. α, 43—49 ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔπλεε φοῖβος Ἀπόλλων· βῆ δὲ κατ' Οὐλύμποιο καρήνων—, ἔκλαξαν δ' ἄρ' οἵστοι ἐπ' ὤμων χωόμενοι—· ὁ δ' ἦϊε νυκτὶ εἰοικώς· ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὼν ἔηκεν· δειῷ δὲ κλαγγὴ γένητ' ἀργυρέοιο βυσίου.

3. Even clauses which are properly subordinate are often joined by *δέ*, it being left to the hearer or reader to make out the real relation of the sentences from the context (§. 761. 2). Thus *δέ* often expresses the reason and stands for *γάρ* : except that *γάρ* makes the clauses logically subordinate—one the cause of the other—as *δέ* makes them logically coordinate, as if both were of the same separate character and importance : Il. ε, 496 sq. ἀλλ', Ἀχιλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τι σε χρηὶ πηλείδης ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί : Il. ξ. 416 τὸν δ' οὐπερ ἔχει θράσος, ὅς κεν ἴδῃται, ἐγγυεῖών· χαλεπὸς δὲ Διὸς μεγάλιοιο κεραυνός : Il. α, 259. Eur. Hipp. 194 δυσώρωτες δὴ φαινόμεθ' ὄντες τοῦδε (τοῦ ζῆν)·—δέ' ἀπειροσύναν ἄλλου βίβον κοῦκ ἀπόδειξιν τῶν ὑπὸ γαίας· μύθοις δ' ἄλλως φερόμεσθα : Thuc. I. 26 Κορίνθιοι, ἐστὶ δ' ἰσθμὸς τὸ χωρίον, ἐπολιούρουν τὴν πόλιν. So in Latin, *autem*. And *δέ* is used for *οὖν*, when an imperative clause, the reason whereof is contained in what goes before, is joined on by *δέ* : Il. θ, 204 (Ἐννοσίγαιε, οἱ Δαναοί) τοι—δῶρ' ἀνάγοισιν πολλὰ τε καὶ χαρίεργα· σὺ δὲ σφίσι βούλοε νίκην ! Cf. Hdt. V. 40 σὺ δὲ ταῦτα ποίεε.

4. And in addresses, questions and answers *δέ* is used, and marks the transition from and continuation of the dialogue, as the person who asks or answers the question is supposed to interrupt himself or the other person, take up what he is saying, and join thereto his own thought : Xen. Cyr. V. 1, 4 κελευόμενος δὲ ὁ Ἀράσπης ἐπῆρετο· Ἐώρακας δ', ἔφη, τὴν γυναῖκα, ὦ Κύρε, ἦν με κελεύεις φυλάττειν ; Id. M. S. II. 9, 2 καὶ ὁ Σ., εἰπέ μοι, ἔφη, ὦ Κρίτων, κύνας δὲ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύκωσι ; And do you keep hounds, (since you are unprotected from bad men ?) Hdt. I. 115 ὁ δὲ ἀμείβετο ὤδε· Ὡ δέσποτα, ἐγὼ δὲ ταῦτα τοῖτον ἐποίησα σὺν δικῇ, (you are right,) but, &c. : Soph. CE. T. 378 Κρέωντος, ἡ σοῦ, ταῦτα τὰ ξευρήματα ;—Κρέων δὲ σοι πῆμ' οὐδέν, ἀλλ' αὐτὸς σὺ σοί. So Æsch. P. V. 3. See §. 479. 5.

Adverbial use of δέ.—*Καὶ δέ.*

§. 769. 1. *Δέ* besides its copulative has also an adverbial force, whereby sentences are placed in contrast to each other, but not united into one thought. It is used thus in *οὐδέ*, *μηδέ*, also *not*, and in *καὶ δέ*.

2. *Καὶ δέ* (divided, except in Epic, by the word in which the contrast resides) may be translated by *and on the other side, also, then too*, which is derived from its original force of *in the second place*. Sometimes *μέν*

Δέ.

precedes: Π. ψ, 80 ἀλλ' ἐμὲ μὲν κτῆρ ἀμφέχανε στυγερή, ἥπερ λάχε γεωόμενόν περ· καὶ δέ σοι αὐτῷ μοῖρα — τείχει ὑπὸ Τρώων — ἀπολέσθαι: Od. π, 418 'Αντίνο', ὕβριν ἔχων, κακομήχανε! Καὶ δέ σε φασὶν ἐν δῆμῳ ἴθακας μεθ' ὀμήλικας ἔμμεν' ἄριστον βουλῇ καὶ μύθοισι! and THEN: Eur. El. 1117 καὶ σὺ δ' αὐθάδης ἔφες, you ALSO, not only Ægisthus: Hdt. IV. 105 καὶ ὁμνύουσι δὲ λέγοντες, and they swear it too: Xen. Hell. V. 2, 37 καὶ οἱ τε ἄλλοι προθύμως τῇ Τελευτίᾳ ὑπηρετοῦν—καὶ ἡ τῶν Θηβαίων δὲ πόλις—προθύμως ξυνέπεμπε καὶ ὀπλίτας καὶ ἱππίας.

Δέ in the Apodosis.

§. 770. 1. Δέ has here also a double force, adversative or copulative. Sometimes μὲν stands in the former clause.

a. The adversative Δέ, which in sense approaches to αὐ, marks that the apodosis or some part of it is opposed to its protasis. It is used (α) often after an hypothetical protasis—(β) after a comparative or relative protasis.—α. Π. α, 135 ἀλλ' εἰ μὲν δώσουσι—, εἰ δέ κε μὴ δώσωσι, ἐγὼ δέ κεν αὐτὸς ἐλθωμαι, I then &c.: Π. μ, 245 εἴπερ γάρ τ' ἄλλοι γε περικτευνόμεθα πάντες—, σοὶ δ' οὐ δόος ἔστ' ἀπολέσθαι: Od. μ, 54 αἱ δέ κε λίσσεται ἐτάρους—, οἱ δέ σ' ἔτι πλεόνεσσι τότ' ἐν δεσμοῖσι δεόντων. (For δέ, ἀλλά and αὐτάρ are used, as in Latin, at after si: Π. α, 82 εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ, ἀλλά τε καὶ μετόπισθεν ἔχει κότον, δὴρὰ τελέσση: Π. θ, 153 εἴπερ γάρ σ' ἔκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει, ἀλλ' οὐ πείσονται Τρῶες καὶ Δαρδανίωες: Π. τ, 164 εἴπερ γάρ θυμῷ γε μενοινάμ πολεμίζειν, ἀλλά τε λάβρη γυῖα βαρύνεται: Π. χ, 390 εἰ δὲ θανόντων περ καταλήθοντ' εἰν' Αἶδαο, αὐτὰρ ἐγὼ καὶ κείθι φίλον μεμνήσομ' ἐταίρου:) Xen. Cyr. V. 5, 21 ἀλλ' εἰ μηδὲ τοῦτ', ἔφη, βούλει ἀποκρίνασθαι, σὺ δὲ τοῦντεῦθεν λέγε, εἰ κ. τ. λ.—β. Π. ζ, 146 οὔη περ φύλλων γενηή, τοίη δὲ καὶ ἀνδρῶν: Od. η, 108 ὅσσον Φαίηκες περὶ πάντων ἴδριες ἀνδρῶν νῆα θοῇν ἐνὶ πόντῳ ἐλαυνόμεν, ὥς δὲ (so on the contrary) γυναικες ἰσθὸν τεχνήσαι. So where a new subject is introduced into the apodosis: Hdt. V. 1 ἦν μὲν καλέσονται σφέας οἱ Περὶνθιοι, τοὺς δὲ ἐπιχειρεῖν. (So αὐτε: Π. β, 738 οἱ δ' Ἀργισσαν ἔχον—, τῶν αὐθ' ἡγεμόνευε—Πολυποίτης. The corresponding clauses are not always fully or equally developed; as, Π. ψ, 319 ἀλλ' ὅς μὲν θ' ἱπποῖσι—πείποιθ' ἀφραδέως ἐπὶ πολλὸν εἰσίσσεται ἔνθα καὶ ἔνθα, ἱπποὶ δὲ πλακύνονται ἀνὰ δρόμον (for τοῦτ' αὖ, to him also): Π. ω, 255 ἐπεὶ τέκον νῆας ἀρίστους—, τῶν δ' οὐτινὰ φημι λελείφθαι:) Soph. Phil. 86 ἐγὼ μὲν οὐδ' ἂν τῶν λόγων ἀλγὼ κλύειν, Λαερτίου παῖ, τοὺς δὲ (τούσδε Dind.) καὶ πράσσειν στυγῶ: Xen. Cyr. VIII. 5, 12 ὥσπερ οἱ ὀπλίται, οὕτω δὲ καὶ οἱ πελτασταὶ καὶ οἱ τοξόται.

Obs. Thus Δέ stands, especially in Attic, after a protasis, which is shortly expressed by a participle; as, Xen. M. S. III. 7, 8 θαυμάζω σου, εἰ ἐκείνους, ὅταν τοῦτο ποιῶσι, ῥαδίως χειρούμενος, τοῦτοίς δὲ (so in the common edition) μηδὲνα τρόπον οἷα δυνήσεσθαι προενεχθῆναι, that although,—YET to these, &c.

b. The copulative Δέ (which here seems at first sight to be redundant) joins together the protasis and apodosis, as if they were coordinate; this seems to arise from the old idioms of the language, which loved to give an independent character to subordinate clauses. Hence mostly in Epic and Herodotus, but very rarely in the more accurate Attic idiom. It is

Δέ—αὐ, &c.

used after a protasis expressive of a relation of time: Od. λ, 387 αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπαισκέδασ' ἄλλυδις ἄλλη ἀγνὴ Περσεφόνηα γυναικῶν θηλυτέρων, ἦλθε δ' ἐπὶ ψυχῇ Ἀγαμέμνονος Ἀτρεΐδης: Π. π, 199 αὐτὰρ ἐπειδὴ πάντας ἀμ' ἡγεμόνεσσιν Ἀχιλλεὺς στήσεν εὐ κρίνας, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν: Π. φ, 53 τὸν δ' ὥς οὖν ἐνόησε ποδάρκης δῖος Ἀχιλλεὺς—, ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλίστορα θυμόν. So ὅφρα—τόφρα δέ: ὁπότε—δέ, ἕως—δέ: so Hdt. IX. 70 ἕως μὲν γὰρ ἀπῆσαν οἱ Ἀθηναῖοι, οἱ δ' ἡμύνοντο.

2. Frequently a sentence composed of such a protasis and apodosis is opposed to another similar pair of clauses by δέ—δέ, so that the second protasis answers to the first, and the second apodosis belongs to the second protasis. This is very common in Homer. In the first apodosis the δέ may be omitted: Π. α, 53—58 ἐννήμαρ μὲν ἀνὰ στρατὸν ὦχετο κῆλα θεοῖο· τῇ δεκάτῃ δ' ἀγορήνδε καλίσσατο λαὸν Ἀχιλλεύς—οἱ δ' ἐπεὶ οὖν ἤγερθεν ὁμηγέρεις τ' ἐγένοντο, τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς: Π. ε, 436—439 τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μεναιωνῶν τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων· ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι Ἴσος, θεὸν δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων: Od. γ, 470—474 οἱ δ' ἐπεὶ ἑπτὰσσαν κρῖ ὑπέρτερα καὶ ἐρύσαντο, δαίνυνθ' ἐζόμενοι· ἐπὶ δ' ἀνέρις ἰσθλοὶ ὄροντο, οἶσιν ἐνοικοχοεύντες ἐνὶ χρυσίοις δεπάεσσιν. Αὐτὰρ ἐπεὶ πόσιος καὶ ἐθηγίους ἐξ ἔρον ἔντο, τοῖσι δέ μῦθον ἤρχε Γερήμιος ἱππότης Νέστωρ: Od. ι, 56 ὅφρα μὲν ἦς ἦν—τόφρα δ' ἀλεξόμενοι μένομεν—ἦμος δ'—καὶ τότε δῆ—: Π. ε, 550 ὅφρα μὲν—τόφρα δέ— ἀλλ' ὅτε δῆ—ἦτοι δ—: Π. μ, 10—17 ὅφρα μὲν—καὶ—καὶ—, τόφρα δέ— αὐτὰρ ἐπεὶ—πολλοὶ δ'—οἱ μὲν—οἱ δέ—πέρθετο δέ—Ἀργεῖοι δέ— δῆ τότε—. In such sentences the first δέ is copulative, with a certain adversative force; the second δέ (in the second protasis) is adversative, as placing the second pair of clauses in opposition to the first; and the last δέ (in the second apodosis) is again copulative, but frequently with a certain adversative force.

Αὐ—αὐτε—αὐθις (αὐτις)—αὐτάρ, ἀτάρ.

§. 771. 1. The original force of αὐ as an adverb is doubtlessly local, *back, retro* (cf. αὐερέειν): although it so soon passed into a temporal notion that it is not used as a local adverb; (so in Homer νῦν αὐ, δεύτερον αὐ, τὸ τρίτον αὐ, &c.; in Attic, αὐ πάλιν, πάλιν αὐ, also αὐθις πάλιν, αὐθις αὐ πάλιν, αὐθις αὐ; as in poetic questions, and exclamations of displeasure, it expresses the repetition of a similar, if not the same thing: Π. α, 540 τίς δ' αὐ τοί, δολομῆτα, θεῶν συμφράσσατο βουλὰς; so also τίπτ' αὐτε in Homer,) and then, like *rursus*, it denotes opposition, *on the other hand, contra*; as, Xen. Hell. IV. 8, 1 καὶ ὁ μὲν δὴ κατὰ γῆν πόλεμος οὕτως ἐπολεμεῖτο· ἐν ᾧ δὲ πάντα ταῦτα ἐπράττετο, τὰ κατὰ θάλατταν αὐ καὶ τὰς πρὸς θαλάττη πόλεις γενόμενα διηγῆσομαι.

2. From the notion of repetition and opposition is derived its copulative force, whereby it can join together two clauses, and place them in opposition like δέ, *next, and further*: Π. γ, 180 δαῖρ αὐτ' ἐμὸς ἔσκε κινώπιδος. So in conversations: Π. γ, 191. 203. In Homer it sometimes refers to μὲν in the first clause, but the adverbial force of αὐ was so strong that this use of it never became usual; hence it generally in such cases is supported by δέ: Xen. M. S. I. 2, 12 Κριτίας μὲν γὰρ τῶν ἐν τῇ ὀλιγαρχίᾳ πάντων

Καίτοι—ὅμως.

πλεονεκτίστατός τε καὶ βιαιότατος ἐγένετο, Ἀλκιβιάδης δὲ αὐτῶν ἐν τῇ δημοκρατίᾳ πάντων ἀκρατέστατος καὶ ὑβριστότατος.

3. Of the same sense with αὐτῶν is the Homeric and poetic αὐτε (that is, αὐτῶν . . τέ, like *πότε, τότε, ἄλλοτε, ἐνίοτε,*) the poetic αὐθις, and the Ionic αὐτῖς (another form of αὐτε).

4. The compounds of αὐτῶν, αὐτάρ (epic), and ἀτάρ (from αὐτε and ἄρ=ἄρα), are always at the beginning of the sentence, and express an unexpected or strange contrast, or a rapid change and continuation of the subject: Hdt. VI. 133 τοῦτο μὲν δὴ πρόσχημα λόγου ἦν· ἀτάρ τινα καὶ ἔγκοτον εἶχε τοῖσι Παρίοισι.

Καίτοι.

§. 772. 1. Καίτοι, and yet, verum, sed tamen, is used when an objection to what is said or proposed comes across the speaker's mind, so that he either gives up or thinks of giving up his intention; as in Latin, *quamquam*: Eur. Hippol. 1296 ἄκουε, Θησεῦ, σὼν κατάστασιν κακῶν· καίτοι πρόσφω γ' οὐδέν, ἀλγυνῶ δέ σε, this being an objection to her going on: where also, as elsewhere, it is strengthened by γέ: Cf. Eur. Phœn. 690 χάρις σὺ καὶ κύμψε τὸν Κρέοντα—καίτοι (but) ποδῶν σὼν μόχθον ἐκλύει παρών: Cf. Arist. Ach. 466. Thus it is also very frequently used concessively, when the speaker wishes to mark that the statement he has made holds good in spite of some seeming contradictory fact, which he allows to be true, and which is introduced by καίτοι, and yet, although: Soph. Aj. 1069 οὐ γὰρ ἔσθ' ὅπου λόγων ἀκοῦσαι ζῶν πότ' ἠβέλησ' ἐμῶν· καίτοι κακοῦ πρὸς ἀνδρός κ. τ. λ. Ajax's character seemingly contradicted Menelaus' statement; and so Eur. Orest. 75 προσφθέγμασιν γὰρ οὐ μαινομαι σέθεν εἰς φοῖβον ἀναφέρουσα τὴν ἁμαρτίαν· καίτοι στένω γε τὸν Κλυταμνήστρας μόρον ἐμῆς ἀδελφῆς: *quamquam sane doleo fatum Clytemnestrae*; Helen's grief for Clytemnestra was a seeming contradiction to any sympathy for Orestes: Thuc. II. 64 καίτοι ταῦτα ὁ μὲν ἀπράγμων μέμψαιτ' ἄν, ὁ δὲ δρᾶν τι βουλόμενος καὶ αὐτὸς ζηλώσει.

2. Hence also it is used to introduce an objection to an argument or action of somebody else: Thuc. I. 86 ἐπαινέσαντες πολλὰ ἑαυτούς, οὐδαμοῦ ἀντίειπον ὡς οὐκ ἀδικοῦσι τοὺς ἡμετέρους ξυμμάχους, καίτοι εἰ πρὸς τοὺς Μήδους ἐγένοντο ἀγαθοὶ τότε, πρὸς δὲ ἡμᾶς κακοὶ νῦν, διπλάσιος ζημίας ἀξιοὶ εἰσιν.

Obs. When a word intervenes between καί and τοί, they are not taken as καίτοι, but τοί belongs to the word which it follows: Xen. Cyr. VII. 3, 10 καὶ τᾷλλά τοι, ὦ Κύρε, οὕτως ἔχει.

Ὅμως.

3. Ὅμως (from ὁμός, equal), equally, nevertheless, yet, denies the consequences which might be expected to follow from what has gone before: Thuc. VI. 50 Λάμαχος μὲν ταῦτα εἰπὼν ὅμως προσέθετο καὶ αὐτὸς τῇ Ἀλκιβιάδου γνώμῃ. So with the ellipse of the foregoing verb: Eur. Med. 501 ὡς φίλῳ γὰρ ὄντι σοι κοινώσομαι δοκούσα μή τι πρὸς γε σου πράξειν καλῶς, ὁμῶς δέ, but yet I will. The opposition is often more strongly marked by ἀλλά—ἀλλ' ὅμως: and ἀλλ' ὅμως is often found by itself in the dramatists, especially Euripides, at the end of a line, to denote that something will happen, though contrary to what might be expected: Eur. Elect. 753 ἤκουσα

Εἴτα—ἀλλά.

καὶ γὰρ, τηλόθεν μὲν, ἀλλ' ὅμως ; so in entreaties, where a person is asked to do something which seems unreasonable or unnecessary : Eur. Hec. 842 παράσχει χεῖρα—τιμωρὸν, εἰ καὶ μηδὲν ἐστίν, ἀλλ' ὅμως : so Arist. Ach. 408 Dic. ἀλλ' ἐκκυκλήθητ'. Eur. ἀλλ' ἀδύνατον.—Dic. ἀλλ' ὅμως. It is also sometimes strengthened, as ὅμως γε μήν—ὅμως γε μέντοι.

Εἴτα, ἔπειτα.

4. Εἴτα and ἔπειτα (ἐπ' εἴτα) sometimes have the force of ὅμως : Plat. Gorg. p. 519 Ε μίμνεσθαι τούτῳ, ὅτι ἀφ' ἑαυτοῦ ἀγαθὸς γεγονώς τε καὶ ἂν ἔπειτα πονηρὸς ἐστίν.

Limitation and denial.

Ἀλλά.

§. 773. 1. Ἀλλά, neut. plur. of ἄλλος, (the accent being changed,) expresses *difference, division, separation*.

2. Its powers vary according to the nature of the preceding clause.—It either marks the direct contrary thereof, (*but*) so that both cannot be true together, and thus denies it : this happens *a.* with a negative clause preceding, where the second clause is affirmative ; as, οὐχ οἱ πλούσιοι εὐδαίμονες εἰσιν, ἀλλ' οἱ ἀγαθοί :—or *b.* where an affirmative clause precedes, and the second clause is negative ; as, Plat. Phædr. p. 229 D ἐκείθεν, ἀλλ' οὐκ ἐνθένδε ἡρπάσθη.

3. Or it denotes that the second clause differs from the first sufficiently to *limit* its force ; the two are supposed to be true together, though differing from each other : this occurs both with affirmative and negative concessive sentences, and may be translated by *yet, but* ; in the last case the opposition is generally (see Hdt. VII. 11) pointed out in the first clause by μὲν, ἦτοι, γέ, &c. : Il. π, 240 αὐτὸς μὲν γὰρ ἐγὼ μενέω νηῶν ἐν ἀγῶνι, ἀλλ' ἔταρον πέμπω : Il. α, 284 καὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ζεῖπες, ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων : Il. γ, 214 παῦρα μὲν (Mene-laos dixit), ἀλλὰ μάλα λιγύως : Il. α, 22 ἔνθ' ἄλλοι μὲν πάντες ἐπηνυφήμεσαν Ἀχαιοί, αἰδέσθαι ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα, ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ : Xen. Cyr. VII. 1, 16 τὰ μὲν καθ' ἡμᾶς ἐμοίγε δοκεῖ καλῶς ἔχειν, ἀλλὰ τὰ πλάγια λυπεῖ με : Plat. Gorg. p. 448 D καλῶς γε—φαίνεται Il. παρεσκευάσθαι εἰς λόγους· ἀλλὰ γὰρ, δ' ὑπέσχετο Χαιρεφῶντι, οὐ ποιεῖ.

4. But ἀλλά is used also after other negative clauses, when the universal negative is to be limited by a particular exception—here ἀλλά = πλὴν or εἰ μή, *but*. It denotes something different from, and not comprehended in the negative first clause—generally we find ἄλλος, (as οὐδεὶς ἄλλος, ἀλλά,) in the first clause, which points forward to the ἀλλά, which answers to it : Od. φ, 70 οὐδὲ τιν' ἄλλην μύθου ποιήσασθαι ἐπισχεσίην ἐδύνασθε, ἀλλ' ἐμὲ ἰέμενοι γῆμαι θέσθαι τε γυναῖκα : Il. φ, 275 ἄλλος δ' οὗτις μοι τόσον αἴτιος Οὐρανίωνων, ἀλλὰ φίλη μήτηρ : Od. θ, 311 οὗτις μοι αἴτιος ἄλλος, ἀλλὰ τοκὴ δύω : Soph. Œ. R. 1331 ἔπαισε δ' αὐτόχειρ νυν οὗτις ἀλλ' ἐγὼ : Eur. Hipp. 638 ῥᾶστον δ' ὅτῳ τὸ μηδὲν ἀλλ' ἀνωφελὲς εὐθίῃ κατ' οἶκον ἱδρυταὶ γυνή : Xen. Vectig. III. 6 εἰς μὲν οὖν τὰς τοιαύτας αὐξήσεις τῶν προσόδων οὐδέπῃς δαπανᾶσαι δεῖ οὐδὲν ἀλλὰ ψηφίσματά τε φιλάσθραπα καὶ ἐπιμελείας :

ἄλλᾶ.

Id. Anab. VI. 4, 2 ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε φιλία, οὔτε Ἑλληνίς, ἀλλὰ Θρᾶκες καὶ Βιθυνοί: Plat. Symp. p. 192 E οὐδ' ἄλλο τι ἂν φανεῖη βουλόμενος, ἀλλ' ἀτεχνῶς οἰοῖτ' ἂν κ. τ. λ. Instead of ἄλλος, also ἔτερος: Demosth. p. 554 (R.) μηδένα ἕτερον εἶναι τὸν Νικομήδου φονέα, ἀλλ' Ἀρίσταρχον: so in a question, as Plat. Protag. p. 354 B ἢ ἔχετε τι ἄλλο τέλος λέγειν, εἰς δ' ἀποβλέψαντες αὐτὰ ἀγαθὰ καλεῖτε, ἀλλὰ (Stephan. e conj. ἀλλ' ἢ) ἡδονάς τε καὶ λύπας; after τίς ἄλλος there regularly follows ἢ, or ἀλλ' ἢ, or πλήν: and moreover we find πλήν, or sometimes πλήν ἢ, instead of ἄλλα, both after a simple negation, as after οὐδεὶς ἄλλος: Demosth. p. 1073 οὐδενὸς αὐτοῖς μέλει πλήν τοῦ πλεονεκτεῖν: Plat. Tim. p. 30 A θέμις δὲ οὐτ' ἦν οὐτ' ἔστι τῷ ἀρίστῳ δρᾶν ἄλλο πλήν τὸ κάλλιστον. When δέ is used for ἀλλά, the preceding ἄλλος is accompanied by μὲν: Plat. Rep. p. 359 E τοῦτον δὲ ἄλλο μὲν ἔχειν οὐδέν, περὶ δὲ τῇ χειρὶ χρυσοῦν δακτύλιον.

5. We should especially observe the phrase ἀλλ' ἢ (*except*) after a negation, or a question which implies a negative (either after the interrogative pronoun, or an indefinite ἄλλό τι joined with some other interrogative), and even when ἕτερος or ἄλλος is joined to the negation; οὐκ, οὐδέν ἀλλ' ἢ; οὐδέν ἄλλο, ἀλλ' ἢ; οὐδέν ἕτερον, ἀλλ' ἢ; τί ἄλλο, ἀλλ' ἢ; ἄλλο τι, ἀλλ' ἢ: Xen. Anab. VII. 7, 53 ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι: Id. Œcon. 13 οὔτε ἄλλος πώποτε μοι παρέσχε τὰ ἑαυτοῦ διοικεῖν ἀλλ' ἢ σὺ νυνὶ ἐθέλεις παρέχειν: Plat. Protag. p. 329 D τὰ τοῦ χρυσίου μόρια οὐδέν διαφέρει τὰ ἕτερα τῶν ἐτέρων, ἀλλήλων καὶ τοῦ ὅλου, ἀλλ' ἢ μεγέθει καὶ συμκρότητι: Id. Phæd. p. 97 D οὐδέν ἄλλο σκοπεῖν προσήκειν ἀνθρώπῳ, ἀλλ' ἢ τὸ ἀρίστον καὶ τὸ βέλτιστον: Id. Rep. p. 429 B τίς ἂν εἰς ἄλλο τι ἀποβλέψας ἢ δειλὴν ἢ ἀνδρείαν πῶλον εἴποι, ἀλλ' ἢ εἰς τοῦτο τὸ μέρος; Id. Protag. p. 354 B ἢ ἔχετε τι ἄλλο τέλος λέγειν—ἀλλ' ἢ ἡδονάς τε καὶ λύπας; Id. Rep. p. 553 D τὸ μὲν οὐδέν ἄλλο εἰς λογίζεσθαι οὐδὲ σκοπεῖν ἀλλ' ἢ ὁπόθεν ἐξ ἐλαττόνων χρημάτων πλείω ἔσται: Arist. Eqq. 779 ὥς δ' οὐχὶ φιλεῖ σ' οὐδ' ἔστ' εἴνους, τοῦτ' αὐτὸ σε πρῶτα διδάξω, ἀλλ' ἢ διὰ τοῦτ' αὐθ' ὅτι σου τῆς ἀνθρακιάς ἀπολαύει.

Obs. 1. This form arises from the confusion of two cognate phrases, οὐδέν ἄλλο—ἀλλὰ and οὐδέν ἄλλο—ἢ: ἀλλὰ and ἢ agree in sense; ἀλλὰ does not express *opposition*, but only a *difference* and *limitation* of the former clause, as is evident from ἄλλος being used in the first clause—so ἢ expresses not only *exclusion*, but also a mere difference. Thus in οὐδέν ἄλλο—ἀλλὰ, ἀλλὰ belongs rather to οὐδέν, and in οὐδέν ἄλλο—ἢ, ἢ belongs rather to ἄλλο, so that the two phrases coalesced, and in course of time were used after a negation or negative question, (without ἄλλο,) the proper force of each particle being unregarded; like οὐ ἔνεκα, οὐνεκα, for ἔνεκα.

Obs. 2. In many passages there is doubt whether we should read ἀλλ' or ἄλλ', when ἄλλο suits the sense and ἄλλος does not precede; as, Plat. Rep. p. 330 C οὐδέν ἐθέλοντες ἐπαυεῖν ἀλλ' (*alli ἄλλ'*) ἢ τὸν πλοῦτον: Arist. Ran. 227 οὐδέν γὰρ ἔστ' ἄλλ' (Brunck.) ἢ κοῤῥέ. If ἄλλᾶ is at a great distance from the negation, ἀλλ' is preferable, but if it is near or at least not very far off, we should naturally write ἄλλ'. But in the elliptic expression οὐδέν ἄλλο (*sc. ποῶ*) ἢ, or τί ἄλλο (*sc. ποῶ*) ἢ, which are never followed by ἀλλ' ἢ, but only by ἢ alone, it is always better to write οὐδέν ἀλλ', τί ἀλλ'—though writers do not agree on this point.

Obs. 3. In many passages the use of ἀλλ' ἢ arises from the union of two phrases, οὐκ ἀλλὰ and οὐδέν ἄλλο (*sc. γίγνεται* &c.) ἢ: Arist. Pac. 476 οὐ δ' οὐδὲ γ' εἰλκον οὐδέν Ἀργεῖοι πάλαι, ἀλλ' ἢ κατεγέλων τῶν ταλαπυρρουνέων

Ἄλλὰ.

(formed from οἶδε εἶλκον—ἀλλὰ κατεγέλων, *non trahebant, sed ridebant* and οὐδὲν ἐποιοῦν, ἢ κατεγ. *nihil aliud faciebant, quam ridebant* :) Demosth. p. 45, 19 μὴ μοι μυρίους μὴδὲ δισμυρίους ξένους, μὴδὲ τὰς πιστοταμίαιους ταύτας δυνάμεις, ἀλλ' ἢ (ἡ) τῆς πόλεως ἴσται, *exercitus potius non ex mercenariis etc. debet esse compositus, sed ex civibus, and non ex mercenariis, neque—, neque ex aliis, quam, μὴδὲ λέγε ἄλλας δυνάμεις, ἢ τῆς πόλεως.*

Obs. 4. This ἀλλὰ is very nearly allied to πλὴν. Πλὴν is used as ἀλλά, as is clear from what has been already said. So πλὴν as well as ἀλλά is used before a negation : Hdt. VII. 84 πλὴν οὐ πάντα παρείχeto ἱππον : Xen. Hier. I. 18 πάντες προσδέχονται πλὴν οὐχ οἱ τύραννοι : Demosth. p. 1290 πλείουςα πανταχόσε πλὴν οὐκ εἰς Ἀθήνας : so πλὴν ἢ : Hdt. VI. 5 πλὴν ἢ ὅσοι αὐτέων Ἰστυαίφ' ἔφασαν εἶναι πείσεσθαι : Plat. Apol. fin. ἀδελον παντὶ πλὴν ἢ θεῷ : also πλὴν ἀλλὰ : Lucian. Dial. Deor. XVI. fin. μέγα, ὃ Ἡρα, φρονεῖς, ὅτι ξύνει τῷ Διί, καὶ συμβασιλεύεις αὐτῷ, καὶ διὰ τοῦτο ὑβρίζεις ἀδελῶς πλὴν ἀλλ' ὅσμοι σε μετ' ὀλίγον αὖθις δακρύουσιν. Preceded by a negation : Id. Prom. c. 20 οὐ ῥέδιον, ὃ Προμηθεύ, πρὸς οὕτω γενναῖον σοφιστὴν ἀμυλλᾶσθαι : πλὴν ἀλλὰ ὦνσο, διότι μὴ καὶ ὁ Ζεὺς ταῦτα ἐπήκουσέ σου. Even πλὴν ἀλλ' ἢ after a negation, in Aristot. Metaph. i. nisi quod.

Obs. 5. After a comparative, such as μᾶλλον, τὸ πλεόν, joined with a negative, ἀλλὰ is often used in a different sense from ἢ. Ἡ marks the equality of the two clauses (*non magis quam*), but ἀλλὰ denotes the contrary to that which is denied in the first clause : the two clauses being compared, the latter is preferred to the former, and hence is opposed to it : Thuc. II. 44 οὐκ ἐν τῷ ἀρχαίῳ τῆς ἡλικίας τὸ κερδαίνειν—μᾶλλον τέρπει, ἀλλὰ τὸ τιμᾶσθαι, i. e. *non in senectute lucrum magis juvat (sc. quam honor), sed honor (sc. magis, quam lucrum)* : Id. I. 83 καὶ ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλεόν (sc. ἢ δαπάνης), ἀλλὰ δαπάνης (sc. τὸ πλεόν ἢ ὅπλων) : Id. II. 43 ἐλάμβανον τὸν τάφον ἐπισημότατον, οὐκ (i. e. οὐ τοῦτον, ἐν ᾧ) ἐν ᾧ κείνται μᾶλλον (sc. ἢ κείνιν, ἐν ᾧ ἢ δόξα αὐτῶν καταλείπεται, i. e. ἢ πᾶσαν τὴν γῆν), ἀλλ' ἐν ᾧ ἢ δόξα αὐτῶν ἀείμνηστος καταλείπεται (sc. μᾶλλον ἢ τοῦτον, ἐν ᾧ κείνται). Πλὴν is also thus used, even where no negative accompanies the comparative. (See §. 779. Obs. 2.)

6. Lastly we must mention some elliptic forms : οὐ μὴν ἀλλὰ or οὐ μέντοι ἀλλὰ,—οὐ γὰρ ἀλλὰ (frequent in Attic), *no indeed ! but*. The two former may be translated by *yet, verumtamen*, the latter by *then surely, or surely*. The ellipse must be supplied by the verb of the foregoing sentence, or something in its place (such as, τοῦτ' ἐγένετο, τοῦτ' ἐστίν) after the negation : Xen. Cyr. I. 4, 8 ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κάκειον ἐξετραχίλισεν· οὐ μὴν (sc. ἐξετραχίλισεν) ἀλλ' ἐπέμεινεν ὁ Κύρος μόλις πως, καὶ ὁ ἵππος ἐξανέστη : Arist. Ran. 498 φέρε δὴ ταχέως αὐτ'· οὐ γὰρ ἀλλὰ πειστέον, *for I cannot refuse, but must obey—I must certainly obey*. It then gives the notion that the agent is reluctant, but cannot help himself.

§. 774. Ἀλλὰ is also used to express opposition between the sentences without connecting them—it signifies the transition to different or contrary thoughts. Hence it is used in exhortations, addresses—generally when there is a break in the sentence, and some new thought suddenly introduced ; ἀλλ' εὐτυχίῃς—ἀλλ' ἀνα !—ἀλλ' εἰα !—Also when the speaker interrupts or answers quickly and decidedly ; as, ἀλλὰ βούλομαι, *well, I will*. So in Arist. Equit. 361 ἀλλ' οὐ λάβρακας καταφάγων Μιλησίους κλονήσεις : Ἀλλὰ σχελιδας ἐδηδοκὼς ὠνήσομαι μέταλλα. And it is frequently used

Οὔτε—οὔτε, μήτε—μήτε.

in a question with great emphasis, to mark a strong contradiction to, and contrast with, the foregoing clause: *Æsch. Cheoph.* 762 ἀλλ' ἡ φρονεῖς εὐ τοῖσι νῦν ἡγγελμένοις;

Obs. 1. The clause to which ἀλλά is opposed is sometimes in the form of an hypothetical protasis (§. 770. a.): *Il.* θ, 153 εἴπερ γάρ σ' Ἔκτωρ γε κακὸν καὶ ἀνάλκιδα φήσσει, ἀλλ' οὐ πείσονται Τρῶες. So also after ἐπεὶ: *Hdt.* IX. 42 ἐπεὶ (since) ὁμῆς ἢ οὐκ ἴστε οὐδέν, ἢ οὐ τολμᾶτε λέγειν, ἀλλ' ἐγὼ ἐρέω: *Id.* VII. 11 εἰ ἡμεῖς ἡσυχίαν ἄξομεν, ἀλλ' οὐκ ἐκείνοι ἀλλὰ καὶ μάλα στρατεύονται κ. τ. λ., where the second ἀλλά comes under §. 773. 3. So ἀλλ' οὖν, when the consequences of the former clause are to be signified: *Plat. Phæd.* p. 91 B εἰ δὲ μηδὲν ἴστι τελευτήσαντι, ἀλλ' οὖν τοῦτόν γε τὸν χρόνον ἦπτον ἀρῆς ἔσομαι.

Obs. 2. Hence arose the elliptic use of ἀλλά in the middle of a sentence, the hypothetical protasis being suppressed: *Soph. C.* 1276 πειράσαι' ἀλλ' ὁμῆς γε κινήσαι πατρός—στόμα, si nullus alius, at vos certe, = at least do you try: *Eur. Ion* 426 νῦν ἀλλά (sc. εἰ μὴ πρότερον), now at least.

Obs. 3. Ἀλλά can also stand at the beginning of a sentence, without any clause before it to which it refers; but in this case it refers to something in the speaker's mind, or something commonly and generally known. So *Xenophon's Symposium* begins: ἀλλ' ἐμοὶ δοκεῖ τῶν καλῶν κάγαθῶν ἀνδρῶν ἔργα οὐ μόνον μετὰ σπουδῆς πραττόμενα αξιοσημύμενα εἶναι, ἀλλὰ καὶ ἐν ταῖς παιδαῖς: *Arist. Ran.* 426 χαίρεις ἱκετεύω; μᾶλλον ἐποπτεύειν δοκῶ, ποὶ only, but &c.

Connexion and Opposition of Negative clauses.

a. Οὔτε—οὔτε, μήτε—μήτε.

§. 775. 1. Οὔτε—οὔτε (μήτε—μήτε), nec—nec, neither—nor, are to negative clauses what τί—τί are to affirmative, joining them into one thought; as, *Il.* α, 548 οὔτε θεῶν τις, οὐτ' ἀνθρώπων.

Obs. 1. In poetry sometimes we find οὔτε—τε οὐ for οὔτε—οὔτε: *Eur. Hipp.* 303 sq. οὔτε γὰρ τότε λόγοις ἐτίγγεθ' ὅδε, νῦν τ' οὐ πείβεται.

2. Besides these usual forms there occur the following:

a. Οὐ—οὔτε (mostly poetry): *Il.* ζ, 450—454 ἀλλ' οὐ μοι Τρώων τόσσον μῆλει ἄλγος ὀπίσσω, οὐτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἀνακτος, οὔτε κασιγνήτων—, ὅσσον σείο. Also οὐ—οὐτ' οὖν: *Od.* ι, 147 ἐνθ' οὕτις τὴν νῆσον εἰσείρακεν ὀφθαλμοῖσιν, οὐτ' οὖν κύματα μακρὰ κυλινδόμενα προστὶ χέρσον εἰσίδομεν.

Obs. 2. But negative clauses may follow one another without any connecting particle, especially in pathetic passages: *Hymn. h. in Merc.* 265 οὐκ ἴδον, οὐ πυθόμην, οὐκ ἄλλον μῦθον ἄκουσα, οὐκ ἂν μηνύσαιμ', οὐκ ἂν μήνυτρον ἀρόμην, οὔτε βοῶν ἑλατῆρι, κραταῖφ φωτὶ, ἴοικα.

b. Οὐδέ—οὔτε, like οὐ—οὔτε, except that it connects the former clause with what went before, οὐδέ being used instead of οὐ: *Hymn. Cer.* 22 οὐδέ τις ἀθανάτων οὔτε θνητῶν ἀνθρώπων ἤκουσεν φωνῆς.

c. Οὔτε—οὐ (rarely in prose). The speaker begins with οὔτε, as though

Οὔτε—οὔτε, μήτε—μήτε.

another *οὔτε* were to follow ; but then the next clause is added (*ἀσυνδέτως*) without any copula, in order to make it emphatic by giving it an independent character : Hdt. VIII. 98 τοὺς οὔτε νικητὸς, οὐκ ὀμβρος, οὐ καῦμα, οὐ νύξ ἔργει : Eur. Or. 41 sq. ἂν οὔτε σῖτα διὰ δέρης ἐδέξατο, οὐ λούτρ' ἔδωκε χρωτὶ.

Obs. 3. In poetry, the first *οὔτε* is altogether dropped in a short sentence, so that the latter *οὔτε* is referred back to its former clause as well as its own : Æsch. Ag. 532 Πάρις γὰρ οὔτε συντελὴς πόλις : Id. Choeph. 294 διχασθῆναι τ' οὔτε συλλύειν τινά. So οὐδείς : Soph. Aj. 244 ἃ δαίμων κοῦδεις ἀνδρῶν ἐδίδαξεν. Similarly Juvenal, *quid fornace graves quid non incude catenæ* : Pind. Pyth. VI. 48 ἄδικον οὐδ' ὑπέροπλον ἦσαν δρέπων.

Obs. 4. *Οὔτε* is sometimes used with a finite verb and participle, so that it refers to both. So Eur. Heracl. 813 ὁ δ' οὔτε τοὺς κλύοντας αἰδεσθεὶς λόγον, οὐτ' αὐτὸς αὐτοῦ δειλίαν στρατηγὸς ἂν εἰθεὶν ἐτόλμησ' ἐγγὺς ἀλκιμου δорός, but he caring *neither* for the hearers *nor* his own cowardice, did *not* dare &c.

d. *Οὔτε*—οὐδέ (also strengthened into οὐδ' αὖ, οὐδέ μὴν, οὐδέ γε) stand to each other as *τέ*—*δέ* (§. 754. 5.), and hence signify *neither—nor yet*, since οὐδέ gives its clause an adversative or emphatic force, as *nec—neque* or *neque vero* : Plat. Apol. p. 19 D ἀλλὰ γὰρ οὔτε τούτων οὐδέν ἐστιν, οὐδέ γ' εἰ τινος ἀκρόατε, ὡς ἐγὼ παιδεύειν ἐπιχειρῶ ἀνθρώπους καὶ χρήματα πράττωμαι, οὐδέ τοῦτο ἀληθές^a : Xen. Cyr. I. 6, 6 καὶ οὐδ' αὖ ἐπιτιθέντα αὐτῷ, ὡς οὐδέ θέμεις εἴη αἰτεῖσθαι παρὰ τῶν θεῶν οὔτε ἱππεύειν μὴ μαθόντας ἱππομαχοῦντας νικᾶν, οὔτε μὴ ἐπισταμένους τοξεύειν τοξεύοντας κρατεῖν τῶν ἐπισταμένων, οὔτε μὴ ἐπισταμένους κυβερνᾶν, σώζειν εὐχεσθαι ναῦς κυβερνῶντας, οὐδέ μὴ σπεύροντάς γε [σίτον] εὐχεσθαι, καλὸν αὐτοῖς σίτον φύεσθαι, οὐδέ μὴ φυλαττομένους [γε] ἐν πολέμῳ σωτηρίαν αἰτεῖσθαι : Plat. Legg. p. 840 A οὔτε τινὸς πώποτε γυναικὸς ἦψατο, οὐδ' αὖ παιδός.

Obs. 5. Also after *οὔτε* (sometimes after οὐ) we find οὐδέ—οὔτε when subdivisions, definitions, and explanations are to be added to the clause introduced by *οὔτε*, *neither—and not—nor* ; as, Plat. Gorg. p. 500 B μήτε αὐτὸς οἶον δεῖν πρὸς ἐμὲ παίζειν, μηδ' ὅτι ἂν τύχῃς παρὰ τὰ δέοντα ἀποκρίνου, μήτ' αὖ τὰ παρ' ἐμοῦ οὕτως ἀποδέχου ὡς παίζοντος. So Il. a, 115 ἐπεὶ οὐ ἔθεν ἐστὶ χερσίων οὐ (for οὔτε) δέμας, οὐδέ φῦν, οὐτ' ἄρ φρένας, οὔτε τι ἔργα : Thuc. II. 81 οὔτε ξυμβοήθουν ἐφύλασσόν τε.

3. And a negative and positive clause may be joined together as follows :

a. *Οὔτε*—*τέ* (seldom καί), *neque—que (et)* : Hdt. V. 49 : οὔτε γάρ οἱ βάρβαροι ἀλκιμοὶ εἰσι, ὑμεῖς τε τὰ ἐς τὸν πόλεμον ἐς τὰ μέγιστα ἀνήκετε ἀρετῆς πέρι : Id. VII. 8, 1 οὐτ' αὐτὸς κατηγοῖσθαι νόμον τόνδε ἐν ὑμῖν τιθεῖς, παραδείξανός τε αὐτῷ χρῆσθαι : Eur. Iph. T. 591 sq. εἰ γὰρ οὔτε δυσγενὴς, καὶ τὰς Μυκῆνας οἶσα : Plat. Prot. p. 361 E οὔτε τὰλλα οἶμαι κακὸς εἶναι ἄνθρωπος, φθονερός τε ἥκιστ' ἂν ἀνθρώπων. Cf. Ibid. p. 347 E.

β. *Οὔτε*—*δέ*, when the second clause is opposed to the first : Xen. Anab. VI. 1, 16 ἀλλὰ δὴ ἐκεῖ μὲν οὔτε πλοῖα ἐστὶν οἷς ἀποπλευρόμεθα, μένουσι δὲ αὐτοῦ οὐδὲ μίας ἡμέρας ἐστὶ τὰ ἐπιτήδεια : Plat. Rep. p. 388 extr. οὔτε ἄρα

^a Stallb. ad loc.

Οὐδέ, μηδέ.

ἀνθρώπους ἀξίους λόγου κρατυμένους ὑπὸ γέλωτος ἂν τις ποιῇ, ἀποδεκτέον, πολὺ δὲ ἦττον, ἢ ἂν θεοὺς : Id. Legg. p. 627 Ε μήτε ἀπολέσειε μηδένα, διαλλάξας δὲ εἰς τὸν ἐπίλοιπον χρόνον—διαφυλάττειν δύναίτο.

γ. Sometimes where *οὔτε*—*οὔτε* is used, the second *οὐ* throws a negative force on some particular word in the clause, while the *τί* connects the clauses : Hdt. VII. 12 *οὔτε ὃν μεταβουλευόμενος ποιεῖς ἐδ, οὔτε ὃ συγγνωσόμενός τοι πάρα* : the *οὐ* belongs to *συγγνωσόμενος*.

δ. Οὐδέ, μηδέ.

§ 776. 1. Οὐδέ either expresses opposition, or connects a new clause.

a. Adversative : Il. ω, 25 *ἐνθ' ἄλλοις μὲν πᾶσιν ἐήνδανεν, οὐδέ ποθ' Ἥρη, neque (but not) Junoni* : Od. γ, 141 *ἐνθ' ἦτοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς—οὐδ' Ἀγαμέμνονι πάμπαν ἐήνδανε*.

So *οὐδέ* is used (not *οὔτε*) when the same notion is expressed, first in a positive, then in a negative form : *μνήσσομαι οὐδέ λάθωμαι* : Od. ι, 408 *Οὔτις με κτείνει δόλφ οὐδέ βίηφι* : Soph. El. 997 *γυνή μὲν οὐδ' ἀνὴρ ἔφυε*. Generally, when a negative clause is to be joined to a positive one : Od. α, 369 *νῦν μὲν δαινύμενοι τερπόμεθα, μηδὲ βοητὺς ἔστω*.

Obs. 1. But when the opposition does not rest on the negation, but on some other notion, this is signified by placing this word before *δέ*, and then using afterwards the negative *οὐ* or *μή*. Compare *οὐδὲ τοῦτο ποιήσεις, nor shall you do this*, with *τοῦτο δὲ οὐ ποιήσεις, but this you shall not do*.

b. Copulative : Il. α, 330 *οὐδ' ἄρα τῶγε ἰδὼν γήθησεν Ἀχιλλεύς. Οὐ—οὐδέ, not—and (or also) not, nor* ; Eur. Med. 469 *οὔτοι θράσος τόδ' ἐστὶν οὐδ' εὐτολμία. Οὐ—οὔτε* is used when the speaker in the first clause implies or intends the second ; *οὐ—οὐδέ* when the second comes in as an addition to the first, without being intended when the first clause was formed in the mind : Od. ζ, 201 *οὐκ ἴσθ—οὐδέ γένηται*.

Obs. 2. In this copulative force the *οὐ* generally belongs to the predicate, the *δέ* connects the clause with the preceding one.

2. Also *οὐδέ—οὐδέ*, also not—and not (never neither—nor) : Il. ι, 372 sqq. *οὐδ' ἂν ἔμοιγε τετλαίη—εἰς ὧπα ἰδέσθαι' οὐδέ τι οἱ βουλὰς συμφράσσομαι, οὐδέ μὲν ἔργον*. The first *οὐδέ* often=*ne quidem*, and the second is merely copulative : Isocr. p. 64, 115 *καὶ μὴν οὐδὲ τὴν παρούσαν εἰρήνην οὐδὲ τὴν αὐτονομίαν—ἀξίαν ἰδέσθαι, ne pacem quidem neque libertatem*.

Obs. 3. Οὐδέ (μηδέ) are used for *καὶ οὐ* (καὶ μή) : but in *καὶ οὐ* the *οὐ* belongs to the following word, and *καὶ* only denotes the completion of the former thought, and *thereto*, and *in sooth*, as is very clear when the same notion is stated positively and negatively for the sake of emphasis, so that the one is intended to explain and strengthen the other : Od. θ, 307 *δεῦθ' ἴνα ἔργα γελαστά καὶ οὐκ ἐπιεικτὰ ἴδῃσθε* (i. e. *et intolerabilia*) : Hdt. I. 91 *συνέγνω ἑωυτοῦ εἶναι τὴν ἀμαρτάν, καὶ οὐ τοῦ θεοῦ, and in sooth not*. Οὐδέ marks that the clauses formally answer to each other, but not any connexion between them : Demosth. p. 254, 85 *φαίνομαι τοίνυν ἐγὼ χάριτος τετυχηκὸς τότε καὶ οὐ μέμψεως οὐδὲ τιμωρίας* : Id. p. 255, 89 *ὃν διαμάρτοιεν καὶ μὴ μετὰσχουσιν ὧν ὑμεῖς—τοὺς θεοὺς αἰτέετε, μηδὲ μεταδίδουεν ὑμῖν ὧν αὐτοὶ προήρηται*. So we sometimes find *οὐδέ* or *οὔτε* after *καὶ οὐ*.

Οὐδέ, μηδέ

Obs. 4. Sometimes the negation in the first clause seems to be separated from the predicate, and to attach itself to some other word : Od. ξ. 223 ἔργον δέ μοι οὐ φίλον ἔσκεν οὐδ' οἰκωφελή. And sometimes it is wanting and must be supplied from the second clause. So Æsch. Choeph. 472 τῶν δ' ἐκὰς οὐδ' ἀπ' ἄλλων : Hdt. I. 215 σιδήρῳ δέ οὐδ' ἀργύρῳ χρίωνται οὐδέν.

3. If οὔτε—οὔτε come between οὐδέ—οὐδέ, they denote the minor clauses which are subdivisions of or subordinate to the first clause : Æschin. p. 44 ἂν τις Ἀθηναίων ἐταιρήσῃ, μὴ ἐξέστω αὐτῷ τῶν ἐννέα ἀρχόντων γενέσθαι, μηδ' ἱερασύνῃν ἱεράσασθαι, μηδὲ συνδικησάτω τῷ δημοσίῳ μηδὲ ἀρξάτω ἀρχὴν μηδεμίαν μηδέποτε μήτ' ἔνδημον, μήτ' ὑπερόριον, μήτε κληρωτὴν, μήτε χειροτονητὴν, μηδὲ κηρυκευσάτω—, μηδὲ γνώμην εἰπάτω μηδέποτε μήτε ἐν τῷ δήμῳ, μήτε ἐν τῇ βουλῇ, μηδ' ἂν δεινότητος ᾗ λέγειν Ἀθηναίων.

4. If a negative clause is to be joined to a positive, τέ in the first clause may be followed by οὐδέ in the second : Od. φ. 310 πίνει τε μηδ' ἐρίδαινε. But if τέ or καί follow οὐδέ, they do not carry on its negative force to the words to which τέ or καί are joined, but belong to some other word in the first clause which they connect with the second ; Hymn. Cer. 95 οὐδέ τις ἀνδρῶν εἰσορῶν γίγνωσκε βαθύζωνων τε γυναικῶν (ἀνδρῶν τε γυναικῶν τε). In such passages as Hdt. VII. 8, 1 χώραν τε τῆς νῦν ἐκτήμεθα οὐκ ἐλάσσονα οὐδὲ φλαυροτέρην παμφοροτέρην τε, τέ does not refer to οὐδέ, but to the positive notion implied in οὐκ ἐλάσσονα=ἴσην.

5. Οὐδέ—οὔτε—οὔτε, the two last clauses are subdivisions of the notion to which the οὐ belongs, while the δέ is often copulative : Hdt. VII. 4 οὐδὲ οἱ ἐξεγένετο οὔτε τοὺς ἀπεστεῶτας Αἰγυπτίους οὔτε Ἀθηναίους τιμωρήσασθαι.

6. When μηδέ follows an indefinite relative sentence, it sometimes conveys, as a copula, to its own sentence the condition which is implied in the former one, while the μή belongs to some word of the latter clause : Thuc. IV. 61 ὅσος δέ γινώσκοντες αὐτὰ μὴ ὀρθῶς προσκοπούμεν μηδὲ τοῦτό τις πρεσβύτατον ἤκει κρίνας κ. τ. λ.=εἰ δέ τις ἤκει τοῦτο μὴ κρίνας κ. τ. λ.

Adverbial use of οὐδέ.

7. Οὐδέ (μηδέ) as an adverb is to negative sentences what the adverb καί is to positive, *ne quidem*, *not even*. It may, like καί, stand in both the opposed clauses ; as, Xen. Cyr. I. 6, 18 ὥσπερ οὐδὲ γεωργοῦ ἀργοῦ οὐδὲν ὄφελος, οὕτως οὐδὲ στρατηγοῦ ἀργοῦ οὐδὲν ὄφελος εἶναι, *not even—, so too not even* : but very often it is used only once, and generally it follows the usages of καί (§. 760.). So like καί it has an emphatic force ; as, οὐδ' ὁ κράτιστος ἐτόλμησεν αὐτῷ μάχεσθαι. So οὐδεῖς, οὐδὰ εἷς, *ne unus quidem*, οὐδ' ὥς, *ne sic quidem*, οὐδ' ὅσον, οὐδ' ὅπωσιον &c. In these phrases the negative may be repeated with the predicate : Soph. Trach. 279 ὕβριν γὰρ οὐ στέργουσιν οὐδέ δαίμονες, *non amant ne dii quidem*.

Disjunctive Coordination.

§. 777. 1. Clauses are said to be disjunctively coordinate when one of them excluding the other, so that they cannot be true together, they are joined together as one whole. The disjunctive conjunctions are ἢ—ἢ : (Epic ἢέ—ἢέ) εἴτε—εἴτε : ἐάντε—ἐάντε.

"H.

a. Alternatives η — η — η .

2. "H has a twofold force : it expresses either that one thing is excluded from the other, so that if one is true the other is not (*alternative*), or that one thing differs from the other (*comparative*).

3. *Alternative* : η — η , *either—or*, *aut—aut*, *vel—vel* : Od. ξ , 330 η ἀμφαδὸν ἢ κρυφῆδόν : Il. α , 138 η τέον η Λίαντος—γέρας, η Ὀδυσῆος.

4. The first η may be omitted : Il. α , 62 μάντιν ἐρείομεν η ἱερῆα η καὶ ὄνειροπόλον : Eur. Or. 1152 ἔξομεν κλέος, καλῶς θανόντες η καλῶς σεσωσμένοι.

Obs. 1. Homer sometimes marks the coordinate relations of the two clauses by adding τέ (§. 755. 2.), so that η is nearly the same as εἶτε : Il. ρ , 42 πόνος ἔσται— η τ' ἀλκῆς η τε φόβοιο : Il. τ , 148 δῶρα μὲν, αἶ κ' ἐθέλησθαι, παρασχέμεν, ὥς ἐπιεικῆς, η τ' ἐχέμεν.

5. In Attic, the first η often takes the separative particle τοί, whereby the disjunctive force is increased and made to seem necessary, so that η takes the sense of *aut*, *either surely*, *either only—or* γέ is often added to strengthen τοί : Plat. Parm. p. 131 A οὐκοῦν η τοι δλου τοῦ εἶδους η μέρους ἐκάστου τὸ μεταλαμβάνον μεταλαμβάνει : Id. Phæd. p. 76 A η τοι ἐπιστάμενοί γε αὐτὰ γεγόναμεν— η ὑστερον—ἀναμνησκονται : Id. Gorg. p. 460 A η τοι πρότερόν γε η ὑστερον μαθόντα παρὰ σοῦ. This τοί is but rarely added to the second η , as it is more natural to express the necessity of the alternative in the first clause—it here means *or at least*, *or surely* : Pindar. Nem. VI. 5 sq. ἀλλὰ τι προσφέρομεν η μέγα νόον η τοι φύσιν ἀθανάτοισ^a : Plat. Rep. p. 344 E ἔοικας (sc. οἶσθαι τουτὶ ἄλλως ἔχειν), η ν δ' ἐγώ, η τοι ἡμῶν γε οὐδὲν κῆδεσθαι, *videris aliter existimare, aut certe nostri quidem curam habere nullam*.

Obs. 2. We must distinguish between the disjunctive η τοι, *or surely*, and the Epic η τοι, which expresses certainty—*surely* (§. 731.)

Obs. 3. If the clause to which η refers is suppressed, it has the force of *otherwise*, *alias*, *alioquin*, that is—if *this is not so* : Plat. Phædr. p. 245 E τοῦτο δὲ οὐτ' ἀπολλυσθαι οὔτε γίγνεσθαι δυνατόν, η πάντα τε οὐρανὸν πᾶσάν τε γένεσιν συμπεσοῦσαν στῆναι, *alioquin omne cælum collapsum stare*.

Obs. 4. The disjunctive conjunctions η — η are in Epic (very rarely in Tragedy), joined with μὲν and δέ, ἡμὲν—ἡδέ, and then they have a copulative instead of a disjunctive sense, like καί—καί, τέ—τέ. Ἴδε is also used, for the sake of the metre, for ἡδέ, of which it is a weakened form : Il. ϵ , 128 ὅφρ' εὖ γινώσκεις ἡμὲν θεὸν, ἡδὲ καὶ ἄνδρα, *as well on one side, as on the other*. So we say, "You would know either God or man," meaning both ; so that it is not necessary to suppose, with some writers, that the copulative η has a root different from the disjunctive η —it means both, *be it one, or the other* : Il. δ , 257 περὶ μὲν σε ῥιῶ—ἡμὲν ἐνὶ πτολίεμφ, ἡδ' ἄλλοιῳ ἐπὶ ἔργῳ, ἡδ' ἐν δαυρί. Καί is often added to ἡδέ, and sometimes, though rarely, is used instead of it after ἡμὲν—sometimes τέ, and still more rarely δέ : Il. σ , 664 μνήσασθε—παίδων ἡδ' ἀλόχων—, ἡμὲν ὅτεφ ζῶουσι καὶ ϕ κατατεθήκασιν : cf. Od. θ , 575 (ἡμὲν—τέ) and Il. μ , 428 (ἡμὲν—δέ). And on the other hand, ἡδέ sometimes answers to μὲν, or τέ, or καί in the first clause ;

^a Dissen ad loc.

Εἴτε &c.—ἦ.

Od. μ, 168 αὐτίκ' ἔπειτ' ἀνεμος μὲν ἐπαύσατο, ἦ δὲ γαλήνη ἔπλετο : Od. α, 12 πόλεμόν τε πεφηνόγτες ἦ δὲ θάλασσαν. And it is often used without any corresponding particle before it : Il. α, 334 Διὸς ἄγγελοι ἦ δὲ καὶ ἀνδρῶν : Eur. Hec. 320 γυναῖκες γυναῖκες ἦ δὲ πρεσβῦται σίθεν.

b. Εἴτε—εἴτε : ἐάν τε (ἦν τε)—ἐάν τε (ἦν τε).

§. 778. If the disjunctive relation is hypothetically expressed, the hypothetical conjunctions εἴ and ἐάν are accompanied by τέ, as in Latin *sive—sive*, though not till after Homer.

a. Εἴτε—εἴτε. We often find either clause strengthened by the particle δὴ or the suffix οὖν : Hdt. I. 86 ἐν νόφ' ἔχων, εἴτε δὴ ἀκροβίνια ταῦτα καταγνῶν θεῶν ὅτεφ' δὴ, εἴτε καὶ εὐχὴν ἐπιτελέσαι θέλων : Plat. Rep. p. 493 D εἴτ' ἐν γραφικῇ, εἴτ' ἐν μουσικῇ, εἴτε δὴ ἐν πολιτικῇ : Id. Apol. p. 27 C εἴτ' οὖν καινὰ εἴτε παλαιά. Οὖν may be used in both clauses : Ibid. p. 34 E εἴτ' οὖν ἀληθές, εἴτ' οὖν ψευδές.

Obs. Sometimes εἴτε—ἦ : Plat. Rep. p. 364 B εἴτε τι ἀδίκημά του γέγονεν αὐτοῦ ἢ προγόνων. Or ἦ—εἴτε, but scarcely found any where but in poetry : Eur. Alc. I 14 ἢ Δυκίας εἴτ' ἐπὶ τὰς ἀνδρῶν Ἀμμωνιάδας ἔδρας.—Εἴτε only in one clause, almost wholly poetic : Soph. OE. T. 517 λόγουσιν εἴτ' ἔργουσιν : Æsch. Ag. 1403 : also εἰ—εἴτε : Id. Eum. 468 σὺ δ', εἰ δικαίως, εἴτε μή, κρίνον δίκην. So the Latin Comedians ; as, Plaut. Curs. I. 1, 4 *Si pœdia non est, sive est prima vespera, tamen est eundum*. Lastly, εἴτε—εἰ δέ : Plat. Apol. p. 40 C καὶ εἴτε δὴ μηδεμία αἰσθήσις ἔστιν—Εἰ εἰ δ' αὖ οἷον ἀποδημῆσαι, after a long interruption. So in Latin, *sive—si vero*.

b. Ἐάν τε—ἐάν τε : ἦν τε—ἦν τε, ἄν τε—ἄν τε, always with the conjunctive. This differs from εἴτε—εἴτε &c. as the simple conjunctions εἰ and ἐάν : Plat. Euth. c. 6 ἐάν τε πατήρ ὢν τυγχάνῃ, ἐάν τε μήτηρ, ἐάν τε ἄλλος ὁστισοῦν. Instead of this formula, we find in Sophocles ἐάν δέ—καὶ μή : Soph. Ant. 327 ἐάν δέ τοι ληφθῇ καὶ μή.

Comparative ἦ.

§. 779. ἦ is not only disjunctive, but is also used in comparisons. As ἦ disjunctive answers to another ἦ, so as a comparative it refers to some word which expresses *difference* or *distinction* ; as, ἄλλος, οὐδεὶς ἄλλος, ἄλλοιός, ἐναντίος, ἴδιος, διαφέρω, &c. : also to comparatives, and all superlatives or other words implying comparative notions ; as, διπλήσιος, ὑπερθεῖν, πρῖν, φθάνω, &c. So that ἦ here also retains its original *exclusive* power : Plat. III. 37 ἐσθλθε δὲ καὶ ἐς τῶν Καβαίρων ἱρόν, εἰς τὸ οὐ θεμιτόν ἐστι εἰσέναι ἄλλον γε ἢ τὸν ἱρέα : Plat. Phæd. p. 64 A οὐδὲν ἄλλο αὐτοὶ ἐπιτηδεύουσιν ἢ ἀποθνήσκειν τε καὶ τεθνάναι : Id. Gorg. p. 481 C ἀλλὰ τις ἡμῶν ἰδὼν τι ἔπασχε πάθος ἢ οἱ ἄλλοι : Eur. Med. 659 μόχθων δ' οὐκ ἄλλος ὑπέρθεν ἢ γὰρ πατρίας στερεῖσθαι : Hdt. IX. 27 πρότοισι εἶναι ἢ Ἀρκάσι.—so τὰ πλείονα, τοὺς πλείονας ἦ. So also Id. II. 35 πλείστα ἢ ἄλλη πᾶσα χώρα.—See §. 780. Obs. 1. So ἐξω ἢ Id. VII. 228.—See §. 503. Obs. 2.

Obs. 1. ἦ also stands sometimes after an interrogative τίς, τί without ἄλλος : Plat. Crit. p. 53 E τί ποιῶν ἢ εὐωχούμενος ἐν Θερραλίᾳ ; Xen. OEcon. III. 3 ἀλλὰ τί οὖν τούτων ἐστὶν αἴτιον, ἢ ὅτι κ. τ. λ. So in indirect questions

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we sometimes find *τί* instead of *ἄλλο τί*: Xen. M. S. IV. 3, 9 *ἐγὼ μὲν ἤδη τοῦτο σκοπῶ, εἰ ἄρα τί ἐστι τοῖς θεοῖς ἔργον, ἢ ἀνθρώπους θεραπεύειν*;

Obs. 2. As the disjunctive *ἢ* nearly approaches in sense to the adversative *ἀλλά*, we find after *μᾶλλον* sometimes *ἀλλ' οὐ*: Isocr. p. 23 B *μᾶλλον αἰροῦνται συνεῖναι τοῖς ἑξαμαρτάνουσιν, ἀλλ' οὐ τοῖς ἀποτρέπουσι*.—On *μᾶλλον ἢ οὐ* see §. 749. 3. And *πλήν*, whose sense is cognate to *ἢ* and *ἀλλά*, can supply the place of *ἢ*, as *οὐδὲν ἄλλο πλήν*: Eur. Heracl. 231 *ταῦτ' ἐστὶ κρείσσω πλήν ὑπ' Ἀργείοις πεσεῖν*. Also the comparative adverbs *ὥς* or *ὥσπερ* can stand after comparatives: Lysias p. 572, 5 *μᾶλλον ὥς μοι προσῆκε*: Plat. Rep. p. 526 C *ἃ γε μείζω πόνον παρέχει μανθάνοντι καὶ μελετῶντι, οὐκ ἂν ῥαδίως οὐδὲ πολλὰ ἂν εὐροις, ὥς τοῦτο*: Xen. Hell. II. 3, 16 *εἰ δέ, ὅτι τριάκοντά ἐσμεν καὶ οὐχ εἰς, ἡττόν τι οἶμι ὥσπερ τυραννίδος ταύτης τῆς ἀρχῆς χρῆναι ἐπιμελεῖσθαι, εὐθὺς εἰ*. Also *ἢ ὥς*, *than as*: Plat. Rep. p. 410 D *μαλακώτεροι αὐ γίγρονται ἢ ὥς κάλλιον αὐτοῖς*.

Obs. 3. The comparative *ἢ* stands sometimes after positive adjectives. or where *μᾶλλον* is omitted. *a.* After expressions of *will*, *preference*, &c. as in them is implied the notion of *difference*, *separation*, *superiority*: *βούλεσθαι, ἐθέλειν, αἰρεῖσθαι, αἵρεσιν δοῦναι, ἐπιθυμεῖν, δέχεσθαι, ζητεῖν*, &c.: Il. α, 117 *βούλομ' ἐγὼ λαὸν σόον ἔμμεναι, ἢ ἀπολέσθαι*: Il. λ, 319 *Τρῶσιν δὴ βόλεται δοῦναι κράτος ἥτερ ἡμῖν*: Lysias de aff. tyr. §. 1 *ζητοῦσι κερδαίνειν ἢ ἡμᾶς πείθειν*: Hdt. III. 40 *βούλομαι—ἢ*: Xen. Cyr. I. 4, 3 *ὥστ' ἐπιθυμίαν τις εἶχεν πλείω ἀκούειν αὐτοῦ ἢ σιωπᾶντι παρῆναι*; So Thuc. VII. 49 *ἢ πρότερον θαρσύνει κρατήεις*, which has a comparative notion implied in it = *μᾶλλον θαρρῶν*. *b.* After *δίκαιόν ἐστι*, *λυσιτελεῖν*, &c., when they are used in doubtful cases, where the justice, expediency, &c. of two things are compared: Hdt. IX. 26 extr. *οὕτω οὖν ἡμᾶς δίκαιον εἶχεν τὸ ἕτερον κέρας, ἥπερ Ἀθηναίους*: Soph. Aj. 966 Tecmessa says, *ἐμοὶ πικρὸς τέθηκεν* (Ajax), *ἢ κείνοις φλυκὺς*, αὐτῷ δὲ *τερπνός* = *ἐμοὶ πικρὸς τέθηκεν, καὶ μᾶλλον πικρὸς, ἢ κείνοις γλυκὺς*.

Obs. 4. There seems to be no satisfactory explanation of the curious phrase in Arist. Ran. 103 *ἀλλὰ πλεῖν ἢ μαίνομαι*.

Obs. 5. *Πέρ* which is often joined with *ἢ* (§. 734. 2. 3.) has a double force, as the second clause of the comparison is conceived of as positive or negative. In itself this second clause is negative, (*ὁ πατὴρ μείζων ἐστὶν ἢ ὁ υἱός*, *the father is the greater, not the son*;) but it also may be considered as positive, when the quality is not directly denied in the second clause, but only as compared with the first clause—the *father is greater than the son, though he is great*—in the former clause *πέρ* increases the negative force of *ἢ*, so that *ἥπερ* almost equals *ὅσπερ*: Il. π, 688 *ἀλλ' αἰεὶ τε Διὸς κρείσσων νόος ἥπερ ἀνδρῶν* (= *ἀλλ' ὅσπερ ἀνδρῶν*); Il. σ, 302 *τῶν τινα βέλτερόν ἐστιν ἐπαυρίμεν, ἥπερ Ἀχαιοὺς*: Hdt. IX. 28 *Ἀθηναίους ἀξιονοκίτους εἶναι ἔχειν τὸ κέρας, ἥπερ Ἀρκάδας*. In the second case *πέρ* brings out the positive force of the clause, and means *much*; as, Od. δ, 819 *τοῦ δὴ (Τηλεμάχου) ἐγὼ καὶ μᾶλλον ὀδύρομαι, ἥπερ ἐκείνου*, sc. *Ὀδυσσεύς*, *I mourn for Telemachus yet more than Ulysses, much as I lament him*.

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Remarks on the use of ἤ, and the Genitive, with a Comparative.

§. 780. The object of comparison may be denoted by the disjunctive ἤ, or by the genitive ; but these may not always be interchanged so that one may be used instead of the other.—The following will hold good :

a. If both the subjects have the same verb, either the genitive may be used, or ἤ with the same case as in the first clause : Eur. Or. 727 sq. πιστός ἐν κακοῖς ἀνὴρ κρείσσον γαλήνης ναυτιλοῖσιν εἰσορᾶν (or ἤ γαλήνης) : Ibid. 1155 οὐκ ἐστὶν οὐδὲν κρείσσον, ἢ φίλος σαφῆς, οὐ πλοῦτος, οὐ τυραννὶς (or οὐδὲν κρείσσον τοῦ φίλου).

b. If the two things compared are the objects of the same verb, the genitive is not generally used, but ἤ : (Genit.) Hdt. VII. 26 ἵνα πηγαὶ ἀναδιδούσι Μαιάνδρου ποταμοῦ καὶ ἑτέρου οὐκ ἐλάσσονος ἢ Μαιάνδρου : Thuc. II. 13 οὐκ ἐλάσσονος ἦν ἢ πενήκοντα ταλάντων : Id. VII. 77 ἥδη τινὲς καὶ ἐκ δεινότερων ἢ τοιῶνδε ἐσώθησαν : (Dat.) II. a, 260 ἥδη γάρ ποτ' ἐγὼ καὶ ἀρείοισιν ἤτεπε ὑμῖν (sc. ὁμιλῶ) ἀνδράσιν ὠμίλησα : (Accus.) Hdt. VII. 10, 1 σὺ δὲ μέλλεις ἐπ' ἀνδρας στρατεύεσθαι πολὺ ἀμείνωνας ἢ Σκύθας. But if the compared object in the first clause is in the accusative, the genitive is frequently used ; as, Od. ι, 27 οὗτοι ἐγωγε ἤς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι : Od. σ, 130 οὐδὲν ἀκινύντερον γαῖα τρέφει ἀνθρώποιο.

Obs. 1. With the neuter words πλέον, πλείω, ἔλαττον if joined with a numeral, ἤ is in general omitted, without any change in the case following ; so in Latin, after *plus* and *amplius*—*decem amplius homines* : Plat. Apol. S. p. 17 D νῦν ἐγὼ πρῶτον ἐπὶ δικαστήριον ἀναβέβηκα, ἔτη γεγονὼς πλείω ἑβδομήκοντα, *annos plus septuaginta natus*^a : Arist. Aves 1251 παρδαλᾶς ἐνημέρους πλείν ἑξακοσίους τὸν ἀριθμόν. These words also stand as an adverbial accus. of quantity (§. 578.) joined with substantives of different gender and form : Xen. Cyr. II. 1, 5 ἵππους μὲν ἄξει οὐ μείον δισφυρίων. §. 6 ἱππείας μὲν ἡμῖν εἶναι μείον ἢ τὸ τρίτον μέρος : Ibid. πελταστὰς καὶ τοξότας πλέον ἢ εἴκοσι μυριάδας. So the neuter plural either with ἤ or with the genitive : Plat. Menex. p. 235 B αὕτη ἡ σεμνότης παραμένει ἡμέρας πλείω ἢ τρεῖς : Demosth. p. 846, 7 μαρτυρίων γὰρ πλέον ἢ πάνν πολλῶν τῶν ἀπασῶν ἀναγνωσθεισῶν, *more than very many*. The Attic idiom seldom made πλείων, μείων, &c. agree with their substantives in gender, number, and case, as in Xen. Cyr. II. 1, 5 τοξότας πλείους ἢ τετρακισφυρίους, λογχοφόρους οὐ μείους τετρακισφυρίων, πελταστὰς οὐ μείους τρισφυρίων.

Obs. 2. Sometimes the particle is used as well as the genitive. This may be explained in two ways ; either the genitive is independent of the comparative, and expresses some one of the relations of the genitive ; as, Plat. Legg. p. 765 A μὴ ἔλαττον ἢ τριάκοντα γεγονὼς ἐτῶν (as γίγνεσθαι τριάκοντα ἐτῶν (§. 521. 2.)). Or the genitive is a demonstrative pronoun, depending on the comparative, the former clause being of such a nature that it represents a substantival notion, to which the demonstrative refers ; the genitive is used to denote beforehand the importance of the following clause introduced by ἤ, which is then only a further explanation and enlargement upon the demonstrative ;—so an infinitival sentence which has a substantival force often has τοῦτο prefixed ; as, τοῦτο καλόν

^a Stallb. ad loc.

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ἔστιν, ἀποθανεῖν περὶ τῆς πατρίδος. This idiom is universal, from Homer downwards: Il. ο, 509 sq. ἡμῖν δ' οὐτις τοῦδε (sc. νοῦ) νόος καὶ μήτις ἀμείνων, ἢ αὐτοσχεδὴν μίξαι χεῖράς τε μένος τε: Od. ζ, 182 οὐ μὲν γὰρ τοῦγε κρείσσον καὶ ἄρειον, ἢ δὲ ὁμοφρονέοντε νοήμασιν οἶκον ἔχγον ἀνὴρ ἠδὲ γυνή (= τοῦ δε— ἔχγον): Lysias de affect. tyr. §. 23 οὐδὲν γὰρ ἂν εἴη αὐτοῖς χαλεπώτερον τούτων ἢ πυνθάνεσθαι μὲν ἡμᾶς μετέχοντας τῶν πραγμάτων; Demosth. p. 847 extr. φήθην δεῖν μηδὲν ἄλλο τούτου πρότερον ἢ τοῦτον παρακαλούμενος ἐλέγξαι. And sometimes *ἢ* is dropped after the demonstrative genitive: Æsch. Ag. 602 τί γὰρ γυναῖκι τούτου φέγγος ἦδιον δρακεῖν, ἀπὸ στρατείας ἄνδρα σώσαντος θεοῦ, πύλας ἀνοίξαι: also Plat. Gorg. p. 519 D καίτοι τούτου τοῦ λόγου τί ἂν ἀλογώτερον εἴη πρᾶγμα, ἀνθρώπους ἀγαθοὺς καὶ δικαίους γενομένους—ἀδικεῖν. But very rarely do we find the demonstrative genitive omitted as well as *ἢ*: Eur. Alc. 879 τί γὰρ ἀνδρὶ κακὸν μείζον, ἀμαρτεῖν πιστῆς ἀλόχου; in these cases the infin. is to be taken as a genitive without the article. In poetry sometimes *ἢ* is used before the genitive, as a pleonasm: Soph. Antig. 1281 τί δ' ἐστὶν αὖ κάκιον ἢ κακῶν ἔτι; So in Latin (Livy VIII. 14), *prius quam ante persoluto*.

§. 781. c. If two objects are compared together in respect of their partaking of the quality or operation of some verb, to which, however, they do not stand in the same grammatical relation, the proper and clearest construction is to use *ἢ* with the nomin., supplying *εἶναι*, or the verb, from the other part of the sentence: Isocr. Pac. extr. τοῖς νεωτέροις καὶ μᾶλλον ἀκμάζουσιν, ἢ ἐγὼ (sc. ἀκμάζω), παραινῶ: Demosth. p. 287, 27 ἡμῶν ἄμεινον, ἢ ἐκείνοι, τὸ μέλλον προορῶμένων. But the genitive is often used instead thereof: Isocr. Pac. p. 176 A πλείοσι καὶ μείζοσι κακοῖς περιέπεσον ἐπὶ τῆς ἀρχῆς ταύτης τῶν ἐν ἅπαντι τῷ χρόνῳ τῇ πόλει γεγεννημένων.

d. (Comparatio compendiaria.) If two things compared have a common verb, and one of them is accompanied by an attributive genitive; as, Διδὸς γενεῇ κρείσσων τέτυκται ἢ ποταμοῖο γενεῇ, or κρείσσων τ. τῆς ποταμοῖο γενεῆς, the object of comparison (as γενεῇ) is not compared with the proper corresponding object (as γενεῆς), but is directly referred to the thing or person of which that object would be, if expressed, the attribute, as ποταμοῖο for γενεῆς ποταμοῖο: Il. φ, 191 κρείσσων δ' αὖτε Διδὸς γενεῇ Ποταμοῖο τέτυκται: Pindar. Ol. I. princ. μὴδ' Ὀλυμπίας ἀγῶνα φέρτερον αὐδάσομεν: Eur. Med. 1343 λείαναν, οὐ γυναῖκα, τῆς Τυρσηνίδος Σκύλλης ἔχουσιν ἀγριωτέραν φύσιν: Id. Androm. 220 χεῖρον' ἀρσένων νόσον ταύτην νοσοῦμεν: Xen. Cyr. III. 3, 41 χώραν ἔχετε οὐδὲν ἥττον ἡμῶν (for τῆς ἡμετέρας) ἔντιμον: Theocrit. VI. 37 τῶν δὲ τ' ὀδόντων λευκοτέραν αὐγὰν Παρίας ὑπέφαινε λίθοιο.

Obs. 1. In Thuc. III. 37 *ἢ* is joined with the case which would be required by the words suppressed: ὅτι χεῖροσι νόμοις ἀκινήτοις χρωμένη πόλις κρείσσων ἐστὶν ἢ (πόλις χρωμένη) καλῶς ἔχουσιν ἀκύροις: so Id. IV. 87 καὶ οὐκ ἂν μείζω πρὸς τοῖς ὅρκοις βεβαίωσιν λάβοιτε ἢ (τῆς ἡμῶν) ὅς τὰ ἔργα κ. τ. λ.

Obs. 2. This short form of comparison occurs in all languages, but not so universally as in Greek, as here it is used not only with comparatives, but in all other expressions of comparison; so Il. ρ, 51 αἵματί οἱ δεινόντο κόμαι Χαρίτεσσιν ὁμοῖαι. See §. 519. §. 594. 2.

§. 782. e. If the comparative word belongs to the verb of the clause, either the genitive or *ἢ* may be used; as, οὗτος ἀπελίπετο πολλὸν ἐλάσσω πυραμίδα ἢ ὁ πατήρ: Hdt. II. 134 πυραμίδα δὲ καὶ οὗτος ἀπελίπετο πολλὸν

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ελάσσω τοῦ πατρός : Soph. Antig. 74 πλείων (ἐστὶ) χρόνος, ὃν δεῖ μ' ἀρίσκειν τοῖς κάτω τῶν ἐνθάδε (*diutius me oportet placere inferis, quam tuis, qui hic sunt*) : Thuc. VII. 63 καὶ ταῦτα τοῖς ἀπλῆταῖς οὐχ ἦσαν τῶν νουντῶν παρακαλεῖσθαι (for ἡ τοῖς νούνταις :) Id. I. 85 ἔξεστι δ' ἡμῖν μᾶλλον ἐτέρων (καθ' ἑσθλίαν βουλευεῖν) for ἡ ἐτέρους.

f. If any two properties of the same object are compared in degree, they are sometimes signified by the comparatives (see §. 784.) of their proper adjectives, and contrasted by ἤ : θάττων ἢ σοφώτερος, *possessing a degree of quietness greater than the degree of wisdom* : Od. a, 164 πάντες ε' ἀρησαῖαι' ἐλαφρότεροι πόδας εἶναι ἢ ἀφνειότεροι χρυσοῖ τε ἐσθῆτός τε : Plat. Rep. p. 409 D πλεονακίς δὲ πονηροῖς ἢ χρηστοῖς ἐντυγχάνων σοφώτερος ἢ ἀμαθέστερος δοκεῖ εἶναι αὐτῷ τε καὶ ἄλλοις : Thuc. III. 42 ὁ μὴ πείσας δεινότερος ἂν δόξας εἶναι ἢ δεικνύμενος : so Arist. Ach. 782 πλείονες ἢ βελτίονες : Soph. Phil. 1100 τοῦ λόφου δαίμονος εἰλοῦ τὸ κάκιον εἶναι. So when the comparative belongs to a verb : Hdt. III. 65 ἐποίησα ταχύτερα ἢ σοφώτερα : cf. Ibid. 194 ; and also with μᾶλλον and a positive adjective : Eur. Med. 485 πρόθυμος μᾶλλον ἢ σοφώτερα.

g. If the subject at one time is compared with itself at another, so that an increase in degree is signified, the genitive of the reflexive pronouns ἑμαυτοῦ, σεαυτοῦ, ἑαυτοῦ is used ; and after this last αὐτός is added. This is not found in Homer, and rather in prose than poetry : 'Ἀρείων εἰμι ἑμαυτοῦ—ἀρείων εἰ σεαυτοῦ—ἀρείων ἐστὶν αὐτὸς ἑαυτοῦ : Thuc. III. 111 δυνατώτεροι αὐτοὶ αὐτῶν ἐγένοντο. The following passage of Plato will illustrate this construction : Rep. p. 431 A B φαίνεται μοι βούλεσθαι λέγειν ὅτις ὁ λόγος, ὥς τι ἐν αὐτῷ τῷ ἀνθρώπῳ περὶ τὴν ψυχὴν τὸ μὲν βέλτιον ἐστὶ, τὸ δὲ χεῖρον, καὶ ὅταν μὲν τὸ βέλτιον φύσει τοῦ χείρονος ἐγκρατὲς ᾖ, τοῦτο λέγειν τὸ κρεῖττον αὐτοῦ—, ὅταν δὲ ὑπὸ τροφῆς κακῆς ἢ τινος ὁμιλίας κρατηθῇ ὑπὸ πλείους τοῦ χείρονος σμικρότερον τὸ βέλτιον ὢν, τοῦτο δὲ—καλεῖν ἦττω ἑαυτοῦ καὶ ἀκόλαστον τὸν οὕτω διακείμενον.—κρεῖττω—(τὴν νέαν ἡμῖν πόλιν) αὐτὴν αὐτῆς δικαίως φήσεις προσαγορεύεσθαι, εἰπερ οὐ τὸ ἀμεινον τοῦ χείρονος ἀρχει, σῶφρον κλητέον καὶ κρεῖττον αὐτοῦ. Sometimes the difference of time is marked by ἤ, and an expression of time : Hdt. II. 25 ὁ δὲ Νεῖλος—τοῦτον τὸν χρόνον αὐτὸς ἐωυτοῦ ῥεῖ πολλῷ ὑποδεέστερος ἢ τοῦ θέρεος. It is used in Aristotle to denote a change in degree, not in kind. Sometimes these genitives are accompanied by ἢ and a clause signifying the time or circumstances under which the increase is conceived : so the superlative is joined with αὐτός and the genitive of the reflexive pronouns (ἑμαυτοῦ, σεαυτοῦ, ἑαυτοῦ) to mark that the subject possesses the quality in the highest degree, higher, that is, than at any other time : ἀριστος αὐτὸς ἑαυτοῦ—ἀρίστη αὐτῇ ἑαυτῆς : Xen. M. S. I. 2, 46 εἶπε σοι, ὦ Περικλῆς, τότε συνεγενόμην, ὅτε δεινότατος σεαυτοῦ ταῦτα ἦσθα, *when you so entirely surpassed yourself*. So also when the superlative belongs to the verb : Plat. Legg. p. 715 D νέος ὢν πᾶς ἄνθρωπος τὰ τοιαῦτα ἀμβλύτατα αὐτὸς αὐτοῦ ὀρᾷ.

§. 783. h. A peculiar form of comparison is found, when any thing is compared in respect of some property with a whole thought or sentence. In this case the thought is contracted into a single substantival notion, which stands in the genitive after the comparative : Hdt. II. 148 ἦσαν—αἱ πυραμίδες λόγου μέγας, *grandiores, quam ut oratione explicari possit* : Thuc. II. 50 γενόμενον κρείσσον λόγου τὸ εἶδος τῆς νόσου : Soph. OE. T. 1374 κρείσσον' ἀγχιόνης ἐργασμένα : so πρᾶγμα ἐλπιδων κρείσσον : so adverbs :

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Xen. Hellen. VII. 5, 13 *ἰδίῳξαν πορρωτέρῳ τοῦ καιροῦ*: and even participles are used instead of substantives, to represent the whole thought, as *δέοντος*: Plat. Rep. p. 410 D *οἱ μὲν γυμναστικῇ ἀκράτῳ χρησάμενοι ἀγριώτεροι τοῦ δέοντος ἀποβαίνουσιν*.

Obs. But sometimes the thought is expressed in full by *ἢ ὥστε* and the infinitive of the verb, sometimes without *ὥστε*, or by *ἢ ὥς* with the opt. and *ἀν*: Demosth. p. 68, 11 *ἔστι γὰρ μείζω τὰ κείνων ἔργα ἢ ὥς τῷ λόγῳ τις ἀν εἴποι*.

i. When the notion of inequality between two objects is denoted, so that the properties of the one are too different or too great to exist in or with the other, the comparative of the adjective is used with *ἢ κατὰ* or more rarely *ἢ πρὸς*, with the accus.: Thuc. VII. 75 *μείζω ἢ κατὰ δάκρυα πεπονθότας*: Id. IV. 39 *ὁ γὰρ ἄρχων Ἐπιτάδας ἐνδειστέρως ἐκάστῳ παρείχεν ἢ πρὸς τὴν ἐξουσίαν*: Plat. Rep. p. 359 D *νεκρὸς μείζων ἢ κατ' ἀνθρώπον*: Hdt. VIII. 38 *μείζονας ἢ κατὰ ἀνθρώπων φύσιν*: or *ἐπὶ* with dat.: Arist. Vesp. *γνώμης μείζονος ἢ ἐπὶ τρυγηδοῖς*. The Latin uses *quam pro* with the ablative: Liv. XXI. 29 *prælium atrocius, quam pro numero pugnantium, editur*. Sometimes an infinitive is used to define the property more clearly: Eur. Med. 675 *σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη, voces sapientiores ad intelligendum, quam pro homine, h. e. quam ut homo ea intelligere possit*: Plat. Cratyl. p. 392 A *ταῦτα μείζω ἐστὶν ἢ κατ' ἐμὲ καὶ σὲ ἐξευρεῖν, maiora ad inveniendum quam pro me et te*.

k. It sometimes happens that the comparative notion is formally contained in the word *πλείονας*, while in reality it applies to another notion in the sentence: Soph. Ant. 312 *ἐκ τῶν γὰρ αἰσχυρῶν λημμάτων τοὺς πλείονας ἀτωμένους ἴδους ἀν ἢ σεσσωμένους* = *τοὺς πολλοὺς ἴδους ἀν ἀτωμένους μᾶλλον ἢ σεσσωμένους*: Id. OE. C. 796 *κάκ' ἀν λάβοις τὰ πλείον' ἢ σωτήρια* = *τὰ πολλὰ λάβοις ἀν κακὰ μᾶλλον ἢ σωτήρια*^a.

l. A comparative notion is sometimes carried on from a comparative form to a positive: Soph. OE. R. 1204 *τάνυν δ' ἀκούειν τίς ἀθλιώτερος; τίς ἄταις ἀγρίαις, τίς ἐν πόνοις ξύνοικος* (sc. *μᾶλλον*) *ἀλλαγῇ βίον*. So *μᾶλλον* is carried on from one clause to another: Eur. Alc. 182 *σώφρων μὲν οὐκ ἀν μᾶλλον, εὐτυχὴς δ' ἴσως*.

The Comparative without the second clause of the Comparison.

§. 784. We often find in Greek the comparative used without any object of comparison, so that where we use the positive, they use the comparative. The cause thereof seems to be that the Greek had the power, by a sort of instinct, or by experience, of defining in his mind the proper or usual size or degree of any thing; so that whatever went beyond, or fell short of this size or degree, presented itself to his mind in the relation of greater or less: hence the comparative is used in Greek where we use the positive and the adverbs *too*, *very*, *rather*, *somewhat*: the comparison being made with reference to some such thought as—*than it was before*—*usual*—*fitting*—*right*, &c., more or less clearly present to the speaker's mind, and sometimes expressed in words; as, Hdt. VI.

^a Herm. Ant. 312.

"H.

84 Κλεομένηα δὲ λέγουσι, ἡκόντων τῶν Σκυθίων—, ὁμιλείω σφι μεζόνως· ὁμιλίοντα δὲ μᾶλλον τοῦ ἰκνευμένου (*quam pat erat*) μαθὲν τὴν ἀκρητοποσίην παρ' αὐτῶν : Ibid. 107 πταρεῖν τε καὶ βῆξαι μεζόνως ἢ ὅς ἐάθες : Id. VII. 13 ἡ νεότης ἐπέεσε, ὥστε ἀεικλύστερα ἀπορρίψαι ἥπεα ἐς ἄνδρα πρᾶσβέταρον ἢ χρᾶν : Id. I. 91 μητρὸς ἀμείνονος, πατρὸς δὲ ὑποδεστώτου : Id. III. 145 Μαιανδρίῳ δὲ τῷ τυράνῳ ἦν ἀδελφεὸς ὑπομαργώτερος, *hebetioris ingenii* : Id. VI. 108 ἡμεῖς ἐκαστέρως οἰκόμεν, *too far* (sc. ἢ ὥστε ὑμᾶς δέχεσθαι) : Id. I. 116 ἐδόκει—ἢ ἀπόκρισις ἐλευθερωτέρῃ εἶναι (*justo liberior*) : Id. VI. 38 πολέμιος ὑποθερμώτερος, *hostis ferventior* : Ibid. 46 τείχος ἰσχυρότερον περιβαλλόμενοι : Ibid. 51 εἶων—οἰκίης ὑποδεστώτης, *familie inferioris* : Ibid. 75 ὑπέλαβε μανὴν νοῦστος εἶντα καὶ πρότερον ὑπομαργώτερον : Ibid. 92 Ἀλγυῆται δὲ ὅτε συνεγνώσκοντο ἴσων τε αὐθαδέστεροι, *peritnaciores* : Isocr. Paneg. 14. p. 38 εἰ. ἡρούμεθα τοῖς ἀσθενεστέροις—βοηθεῖν μᾶλλον, ἢ τοῖς κρείττοις—συναδικεῖν. So two comparatives frequently answer to one another, as we use the words *better, weaker, &c.* : Plat. Apol. p. 18 D τὸν ἥττω λόγον κρείττω ποιῶν : Arist. Ach. 681 μέλος ἐθνον ἀγροικώτερον, *very rustic—that is, more than usual*. So especially, ἀμεινον, βέλτιον, κέρδιον Hom. κάλλιον, μᾶλλον, χεῖρον, αἰσχιον, κάκιον, νεώτερον, more rarely καυνώτερον, (as the positive καυνός is synonymous with νεώτερος) &c., especially with a negative ; as, οὐ κάλλιον, οὐκ ἀμεινον, οὐ κάκιον, οὐ κρείττον, οὐ χεῖρον, οὐ βῆρον, *not so easy as it seems* : Π. ω, 52 Ἐκτορα—περὶ σῆμ' ἐτάροιο φίλου ἔλκει· οὐ μὲν οἱ τότε κάλλιον οὐδὲ τ' ἀμεινον, *than if this were not done* : Π. λ, 469 ἀλλ' ἴσμεν καθ' ὁμιλον· ἀλεξόμενα γὰρ ἀμεινον, *than if we did it not* : Hdt. III. 71 ποιέειν αὐτίκα μοι δοκεῖ καὶ μὴ ὑπερβαλέσθαι· οὐ γὰρ ἀμεινον, *than if we did it straightway* : Eur. Hipp. 1465 τῶν γὰρ μεγάλων, *magnorum virorum*, ἀξιοπενθεῖς φῆμαι μᾶλλον κατέχουσιν (*magis percrebescunt, quam fama de interitu ignobiliorum*) : Plat. Phædon. p. 105 A πάλιν δὲ ἀναμνήσκον· οὐ γὰρ χεῖρον πολλάκις ἀκούειν : Xen. Œcon. VIII. 25 πρὸς τὸ φυλάσσειν οὐ κάκιόν ἐστι φοβεράν εἶναι τὴν ψυχὴν : Hdt. III. 62 οὐ μὴ τι τοι ἔκ γε ἐκείνου νεώτερον ἀναβλαστήσει, *newer than before*^a : (Cf. IV. 127 οὐδέ τι νεώτερόν εἰμι ποιήσας ἢ καὶ ἐν εἰρήνῃ ἐώθεα ποιεῖν.) Eur. Or. 1327 εὐφῆμος ἴσθι· τί δὲ νεώτερον λέγεις, *than we wished* : Plat. Phædon. p. 115 B οὐδὲν καυνώτερον : Id. Euthyphr. princ. τί νεώτερον, ὦ Σώκρατες, γέγονεν ; *so νεώτερα πράσσειν*, and hence νεωτερίζειν (but καυνῶν, not καυνωτέρων, πραγμάτων ἐφίσταται.)

Coordination of Sentences logically subordinate.

§. 785. 1. This consists in joining together, so as to form one thought and one grammatical sentence, those clauses which stand in the logical relation of conclusion and premiss, antecedent and consequent.

2. The second clause expresses,

a. The cause or reason, (conjunction γάρ.)

b. The consequence of the former clause, (ὅν, ἄρα, τοῖσιν, τοιγαροῦν.)

^a Valcken. ad loc.

Γάρ.

Cause, or reason.

Γάρ, for.

§. 786. Γάρ is a combination of γέ and ἄρα; so that as γέ denotes the reason, or the complement of something (§. 735.), ἄρα an explanation, or consequence (§. 789. a.), γάρ, as combining the two, has either a causal and explanatory (*argumentative*), or complementary and consequential force (*consequential*). Γέ confirms the clause to which it is joined, and thus confirms and suggests a sort of reason or ground for that which precedes: λέγε· σύ γε οἶσθα, *say—you at least (certainly) know*: to this ἄρα adds an explanation of that which precedes, and thus gives a reason for it: λέγε· σὺ ἄρα οἶσθα, *say—you know now*: λέγε· σὺ γὰρ οἶσθα, *say—you at least know now*. It cannot stand at the beginning, and generally is the second word of a sentence.

1. Γάρ causal and explanatory—either one of these forces prevails over the other.

a. The causal being the prominent notion: Plat. Phædr. p. 230 B *τὴν Ἦραν, καλὴ γε ἡ καταγωγή· ἥ τε γὰρ πλάτανος αὕτη μάλ' ἀμφιλαφὴς τε καὶ ὑψηλή.*

β. The explanatory force being the prominent notion. Here a demonstrative pronoun generally stands in the clause to be explained, which points forward to the clause with γάρ: Lysias Epit. p. 192, *ὁ τοσούτων δὲ εὐτυχέστεροι παῖδες ὄντες ἐγένοντο τοῦ πατρός· ὁ μὲν γὰρ—τοὺς μὲν ἄλλους ἀδικούντας ἐκόλασεν*: so after a superlative, *τὸ δὲ μέγιστον, τὸ δὲ σχετικώτατον* &c.: Isocr. Pac. p. 170 B *τὸ δὲ πάντων σχετικώτατον οὐς γὰρ ὁμολογήσαμεν ἄν.* Lastly, after such expressions as *τεκμήριον δέ, μαρτύριον δέ, σημείον δέ, δῆλον δέ* &c. *ἔστι, δείκνυμι δέ, ἐδήλωσε δέ, σκέψασθε δέ,* &c.: Plat. Protag. p. 320 C *δοκεῖ τοίνυν μοι, ἔφη, χαρίστερον εἶναι μῦθον ὑμῖν λέγειν· ἦν γὰρ ποτε χρόνος κ. τ. λ.*

Obs. 1. It very often happens that the sentence whereof the causal γάρ gives the premiss is suppressed, and must be supplied by the mind: Plat. Symp. p. 194 A *καλῶς γὰρ αὐτὸς ἠγώνισαι* (sc. *σὺ μὲν δύνασαι θαρρεῖν*). So οὐ γάρ at the beginning of a sentence referring to a notion such as, *is must be so, it is so, or if it were not so*: Thuc. III. 84 *οὐ γὰρ ἂν τοῦ τε δόσιου τὸ τιμωρεῖσθαι προϋτίθεσαν*: Id. I. 68.

Obs. 2. The explanatory γάρ after the demonstratives *τόσος, τοῖος, τοιοῦτος, ὥδε*, is often omitted; as in Latin *enim* after *tantus, talis, sic*, and also the phrases given above: Plat. Legg. p. 821 E *τεκμήριον δέ· ἐγὼ τοῦτων οὕτε νῖος οὕτε πάλαι ἀκήκοα σφῶν.*

Obs. 3. Very often, especially in Herodotus, the explanatory clause with γάρ is placed first: Hdt. VI. 102 *καὶ, ἦν γὰρ ὁ Μαραθὼν ἐπιτηδεύων χωρίον τῆς Ἀττικῆς ἐνιππεύσαι—, ἐς τοῦτό σφι κατηγέτο Ἰσπικίης*; Ibid. 118 *καὶ, ἀπίκατο γὰρ τῆνικαῦτα οἱ Δῆλιοι ὀπίσω ἐς τὴν νῆσον, κατατίθεται τε ἐς τὸ ἱρὸν τὸ ἀγαλμα, καὶ ἐντέλλεται τοῖσι Δηλίοισι ἀπαγαγεῖν τὸ ἀγαλμα ἐς Δῆλιον τὸ Θηβαίων.*

Obs. 4. The premiss is often placed first, when, as being opposed to the conclusion, it is introduced by ἀλλά, which refers to some suppressed

Γάρ—ἄρα.

thought : Hdt. IX. 27 ἄλλ' οὐ γὰρ ἐν τοιαύτῃ τάξει εἵκα στασιάσειν πρέπει, ἄρτιοι εἰμεν πείθεσθαι ὑμῖν : Soph. Ant. 155 ἄλλ' ἔδε γάρ κ. τ. λ., *but (we must stop) for &c.* : Eur. Hipp. ἄλλ' εἰσορῶ γάρ κ. τ. λ. So with reference to some suppressed objection : Id. Med. 1084 ἀλλὰ γὰρ ἴστω μοῦσα καὶ ἡμῖν, *do think me proud for &c.*

Obs. 5. The clause which thus follows the explanatory clause with γάρ is often connected therewith, as a consequence, by οὖν, (in Homer γῆ, *wherefore*.) Hdt. VI. 11 (λέγει τάδε) Ἐπὶ ξυροῦ γὰρ ἀμῆς ἔχεται ἡμῖν τὰ πρήγματα—ἡ εἶναι ἐλευθέροισι ἢ δούλοισι, καὶ τούτοις ὡς δρηπέτησι· νῦν ἂν ὑμῖες, ἣν μὲν βούλησθε τالαιπωρίας ἐνδέκεσθαι, τὸ παραχρῆμα μὲν πόντος ὑμῖν ἔσται, οἰοί τε δὲ ἔσσεσθε, ὑπερβαλόμενοι τοὺς ἐναντίους, εἶναι ἐλευθέροι.

Obs. 6. The two clauses are often so compressed together that the subject of the former is placed in the latter, and even follows the government thereof : Hdt. IX. 109 τῇ (ἡ sc.) δὲ κακῶς γὰρ ἔδε παρῳκίῃ γενέσθαι, πρὸς ταῦτα εἶπε Ξέρξης : Id. IV. 200 τῶν δὲ πᾶν γὰρ ἦν τὸ πλῆθος μεταίτιον, οὐκ ἐδέκοντο τοὺς λόγους (for οἱ δὲ (πᾶν γὰρ ἦν τὸ πλῆθος [αὐτῶν sc.] μεταίτιον) οὐκ ἐδέκοντο τοὺς λόγους) : Id. I. 24 καὶ τοῖσι ἐσελθεῖν γὰρ ἡδονήν, εἰ μᾶλλον ἀκούσεσθαι τοῦ ἀρίστου ἀνθρώπων ἀοιδοῦ, ἀναχωρήσαι. Cf. I. 114. II. 101. Thuc. VIII. 30 τοῖς ἐν τῇ Σάμῃ Ἀθηναίοις προσαφεγμέναι γὰρ ἦσαν καὶ οἰκοθεν ἄλλαι νῆες—καὶ στρατηγοί—, καὶ τὰς ἀπὸ Χίου πάσας καὶ τὰς ἄλλας ξυναγαγόντες ἐβόλυνον &c. : Id. I. 115 τῶν δὲ Σαμίων ἦσαν γὰρ τινες οἱ οὐχ ὑπέμενον—, ξυθόμενοι—ξυμμαχίαν,—διέβησαν ὑπὸ νύκτα εἰς τὴν Σάμον : Ibid. 72 τῶν δὲ Ἀθηναίων ἔτυχε γὰρ πρεσβεΐα—παρούσα, καὶ ὡς ἦσθοντο κ. τ. λ., for οἱ Ἀθηναῖοι ἔτυχε γὰρ κ. τ. λ.

Obs. 7. We often find ἀλλὰ γὰρ, *at enim, sed enim* : Plat. Apol. p. 19 C μή πως ἐγὼ ὑπὸ Μελῆτου τοσαύτας δίκας φύγοιμι ! ἀλλὰ (= *I fear not*) γὰρ ἐμοὶ τούτων—οὐδὲν μέτεστι, *for I have no share* : Ibid. p. 20 C ἐγὼ γοῦν καὶ αὐτὸς ἐκαλλυνόμεν τε καὶ ἡβρυνόμεν ἂν, εἰ ἡπιστάμην ταῦτα· ἀλλ' (οὐκ ἄβρυνομαι) οὐ γὰρ ἐπίσταμαι, *for I know not* : so especially in Plato we find τὴν δὲ—γὰρ used, which however stands after the sentence it explains : Plat. Symp. p. 180 C εἰ μὲν γὰρ εἰς ἦν ὁ Ἔρως, καλῶς ἂν εἶχε· νῦν δὲ (κακῶς) οὐ γὰρ ἔστιν εἰς.

2. Γάρ is used as causal and consequential together, in addresses, wishes, orders, questions : Arist. Ran. 248 τοῦτ' παρ' ὑμῶν λαμβάνω ; Δεινὰ γὰρ πεισόμεθα ! *then we shall suffer monstrous things !* Κακῶς γὰρ ἐξόλοιο ! *may you then perish !* so εἰ γὰρ, εἴθε γὰρ.

Obs. 8. In καὶ γὰρ, καὶ belongs to the word next following, and signifies *even* ; γὰρ has attached itself to καί, being the first word in the sentence, though γὰρ in poetry sometimes takes the third place ; as, καὶ γὰρ Eur. : Hdt. I. 77 καὶ γὰρ πρὸς τούτους αὐτῷ ἐπεποιήτο συμμαχίῃ, i. e. καὶ πρὸς τούτους.

Consequence.

Ἄρα.

§. 787. 1. Ἄρα (Epic ἄρα and ἄρ ; enclit. ῥά ; never stands the first word of a sentence, but in the first part thereof ;) is connected with the verb ἌΡΩ, *to answer, to suit*, and expresses the intimate connexion and coincidence of two thoughts or notions, so that one exactly suits and answers to the other ; it signifies, *exactly, precisely, just*.

*Αρα.

2. Hence Homer uses ἀρα.

a. In correlative sentences of place, time, mode or manner, *exactly, hat, which—there, where—then, when—so, as* : Π. η, 182 ἐκ δ' ἔθορε κλῆρος νηὲς, *δν ἀρ' ἤθελον αὐτοί, just the one which* : Π. ν, 594 Ἀτρεΐδης—τὴν χεῖρα) βάλεν, ἧ ρ' ἔχε τόξον, *just the one in which* : Π. λ, 149 δ δ', ὅθι γλείστοι κλονέοντο φάλαγγες, τῇ ρ' ἐνόρουσ', *just there* : Π. ω, 788 ἥμος δ' ἰριγένεια φάνη ῥοδοδάκτυλος Ἥώς, *τῆμος ἀρ' ἀμφὶ πυρὴν κλυτοῦ Ἑκτορος ἔγρετο αἶος, just then* ; so εὐτ' ἀρα, ὅτ' ἀρα, *just as, just when* : τότε ἀρα, *just then* : ἢ μὴ ἀρα, *if not exactly* : ὥς ἀρα, *just so*.

b. If by means of a pronoun a preceding object is again brought forward as the commencement of a new thought, ἀρα is used to refer back to t—*exactly him who* : Π. ν, 170 Τεύκρος δὲ πρῶτος Τελαμῶνιος ἄνδρα κατέκτα ἱμβριον αἰχμητὴν : ν. 177 τὸν ρ' υἱὸς Τελαμῶνος ὑπ' οὐατος ἔγχεϊ μακρῷ νύξ' : so ταῦτ' ἀρα, τοίος ἀρα, τόσος ἀρα, τῷ ἀρα, τῇ ἀρα, ἐνθ' ἀρα, ὡς ἀρα, c. g. φωνήρας ἀπέβη, *ὅς ῥα, he who*, in a demonstrative force. Often the confirmative ἰδὲν (§. 729. Obs. 2.) comes between the pronoun and ἀρα : Π. β, 867 Νάσσης αὖ Καρῶν ἡγήσατο : ν. 870 τῶν μὲν ἀρ' Ἀμφίμαχος καὶ Νάσσης ἡγησάθην : and sometimes ῥά is thus used with other words, as ἦ ῥα.

c. In the following combination of particles, ἀρα expresses the general identity of two thoughts, by marking that a sentence is immediately connected with what went before, and what it has already expressed : a. τὰ μὲν ἀρ—ἀλλά, *that is just so, but* : Od. λ, 139 Τειρεσίη, τὰ μὲν ἀρ που ἐπέλωσαν θεοὶ αὐτοί. Ἀλλ' ἄγε μοι τόδε εἰπέ—. β. Where the same thing is represented in another and less particular point of view, ἀρα marking that the former statement is implied and repeated in the general one : οὐκ—, ἀλλ' ἀρα, *not—but then* ; negative, οὐδ' ἀρα, *just not then* : Od. κ, 114 οὐδ' οἶγ' (leones et lupi Circae) ὠρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἀρα τοίγε νύρῃσιν μακρῇσι περισσαίνοντες ἀνίσταν (but just) : Π. ψ, 670 ἦ οὐχ εἰδεις, ὅττι μάχης ἐπιδεύομαι ; οὐδ' ἀρα πῶς ἦν, ἐν πάντεσσ' ἔργοισι δαήμονα φῶτα γένεσθαι, *for was it just possible* : so οὕτ' ἀρα—οὕτε : Π. ζ, 349 sqq. αὐτὰρ ἐπεὶ τάδε γ' ἔδε θεοὶ κακὰ τεκμήραντο, ἀνδρὸς ἔπειτ' ἀφελον (debebam) ἀμείνονος εἶναι ἱκοίτις—τοῦτ' δ' οὕτ' ἀρ νῦν φρένες ἔμπεδοι, οὕτ' ἀρ' ὀπίσσω ἔσονται, *my present spouse then has neither—nor then will he have*. So οὕτ' ἀρα—οὕτε begins a speech when the speaker opposes some false notion to which ἀρα refers : Π. α, 93 οὕτ' ἀρ' ἐγ' εὐχολῆς ἐπιμέμφεται, οὐθ' ἐκατόμβης, ἀλλ' ἔνεκ' ἰρητῆρος—. γ. ἀλλ' εἰ δὴ ῥα, with the finite verb ; as, εἰ θέλεις, *if it is in sooth (δὴ) just (ἀρα) your will* : δ. ἐπεὶ ῥα, *since just, γὰρ ῥα, for just*.

§. 788. 1. From this notion of immediate connection and identity of two things, ἀρα has the further force of the progression and continuation of any action—hence it is used in Epic narratives, to connect the several thoughts and events thereof : Π. ε, 592 ἄμα δὲ Τρώες εἰποντο φάλαγγες καρτεραί : ἥρξε δ' ἀρα σφιν Ἄρης καὶ πότνι Ἐνωά : so καὶ ῥα ; οὐδ' ἀρα ; οὕτ' ἰρ—οὕτε ; μὲν ῥα—ἀλλά, αὐτὰρ, δέ ; τίς τ' ἀρ, τί τ' ἀρ, πῶς τ' ἀρ &c. when the narration is continued by a question ; also in explanations or illustrations, which are connected immediately with that which they explain, and are, as it were, a drawing out and development thereof : Π. μ, 152 μάλα γὰρ κρατερῶς ἐμάχοντο λαοῖσιν καθύπερθε πεποιθότες ἠδὲ βίηφιν οἱ δ' ἀρα (λαοὶ) γερμαδίοισιν εὐδμήτων ἀπὸ πύργων βάλλον, *these to wit* : Π. ε, 333 οὐδὲ θεῶων ἄων, αἱ τ' ἀνδρῶν πόλεμον κῆρα κοιρανέουσιν, οὕτ' ἀρ' Ἀθηναῖη, οὕτε πτολίπορθος

"Αρα.

'Ενυό : Od. ε, 175 τῶν δ' ἀνδρῶν πειρήσομαι, οἵτινές εἰσιν ἢ ῥ' οὐχ' ὑβρισταί—
ἢ ἐφιλότην. Often in relative sentences of explanation or illustration :
Il. β, 20 στή δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληϊῆρ υἱὶ ἰοκείης, Νέστορι, τὸν βα μάλιστα
γερότων τι Ἰαγαμέμνων : so ὅτι βα, ἐπεὶ βα, οὐκ ἐκ' ἄρα, since to wit : hence
γάρ (from γὰρ ἄρ) and even γάρ βα.

2. In this use of ἄρα is often implied the notion of *quickness* ; hence
there arises a second sense of ἄρα, so soon, so forth, as soon as ; and thus
it is often joined to the adverbs, αἶψα, αὐτίκα, καρπαλίμως, τοῖς, ἐπυμνέως.
(Hence the compounds, αὐτάρ, but, = αὐτ' ἄρ—εἴθερ = εἴθερ from εἴθις and
ἄρα—ἄφαρ.) This usage also belongs to Homer : Il. κ, 349 εἰς ἄρα
φωνήσαντε παρέξ ὁδοῦ ἐν νεκύεσσιν κλυθίστην ὁ δ' ἄρ' ἔκα παρεδραμεν ἄφαρ-
δίησιν ἄλλ' ὅτε δὴ ῥ' ἀπῆν, ὅσσον τ' ἐπίουρα πέλονται ἡμίονω—, τὸ μὲν ἐπι-
δραμέτην ὁ δ' ἄρ' ἔστη δοῦπον ἀκούσας—, ἄλλ' ὅτε δὴ ῥ' ἄπεισαν δουρηρεῖς—,
γνῶ ῥ' ἄνδρας δῆϊους. So very commonly, δ' ἄρ, καὶ ῥα.

3. "Αρα also has this force in the combinations of (a) ἐπεὶ βα, ὅτε βα, as
soon as (both in the protasis and apodosis) ; ὅτε δὴ βα—, καὶ τότε ἄρ, so
soon—then straightway ; or in the apodosis alone, ὅτε δὴ—, δὴ βα τότε,
then straightway ; ἡμος—, καὶ τότε δὴ βα ;—(b) μὲν βα—, αὐτάρ, ἀλλὰ οὐ ;
where by the use of μὲν, which points forward to the following clause, it
is denoted that this clause is a continuance of the former one : Od. β, 148
—150 τὸ δ' ἔως (= τέως) μὲν ῥ' ἐπείοντο—, ἄλλ' ὅτε δὴ κ. τ. λ.—(c) οὐδ' ἄρα,
where οὐ either belongs to the ἄρα (not straightway), or to the predicate
(straightway—not) : Od. ι, 92 οὐδ' ἄρα Λωτοφάγοι μῆδονθ' ἐτάρουν Ὀδυσσεύς,
nor straightway : Od. μ, 16 ἡμεῖς μὲν τὰ ἕκαστα δεικνόμεν οὐδ' ἄρα Κίρκην
ἐξ Ἀΐδου ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ' ἔκα ἦλθ, and then we did not escape
her notice.

4. The notion of quickness suggests the notion of *suddenness, surprise*,
and therefore ἄρα is used to denote things, that from their size, beauty,
sublimity, singularity, &c. come suddenly and unexpectedly upon the mind,
so as to produce surprise and wonder thereat. So when an error, delu-
sion, or any other strange thing is spoken of. In English this is fre-
quently expressed by *then* : Il. π, 33 νηλεές ! οὐκ ἄρα σόγῃ (sc. Achilli)
πατήρ ἦν ἱππότη Πηλεΐς, οὐδὲ Θέτις μήτηρ γλαυκῇ δέ σε τίκετε θάλασσα : Thuc.
I. 69 καίτοι ἐλέγεσθε ἀσφαλεῖς εἶναι ὦν ἄρα ὁ λόγος τοῦ ἔργου ἐκράτει.

5. "Αρα is very often used in this latter sense in Ionic and Attic prose :
Plat. Rep. p. 375 D οὐκ ἐνενοήσαμεν, ὅτι εἰσιν ἄρα τοιαῦτα φύσεις, οἷας ἡμεῖς
οὐκ ᾤκημεν, " ἄρα significat, aliquid præter opinionem accidere." So
without a negative : Xen. Cyr. I. 4, 11 ὁ παῖδες, ὡς ἄρα ἐφλυνάρομεν, ὅτε
τὰ ἐν τῷ παραδείσῳ θηρία ἐθρῶμεν ὁμοιον ἔμοιγε δοκεῖ εἶναι, οἷον περ εἰ τις δαδε-
μένα ζῶα θηρώῃ. So when the writer is narrating what produced surprise
at the time. The discovery of a mistake is also expressed by ἄρα, when a
person finding it out from some one else, does something which signifies
that he also feels it, so that ἄρα is used nearly in its Epic force of αὐτίκα :
Xen. Cyr. VII. 3, 6 ταῦτα ἀκούσας ὁ Κῦρος ἐπαισάτο ἄρα τὸν μηρόν, he
straightway : Ibid. VIII. 3, 25 Σακῶν δὲ ἰδιώτης ἀνὴρ ἀπέλιπεν ἄρα τῷ ἵππῳ
τοὺς ἄλλους ἐγγὺς τῷ ἡμίσει τοῦ δρόμου (then, would one have thought it ?)
Here also belong the combinations εἰ ἄρα, if at all events ; εἰ μὴ ἄρα, often
ironical, nisi forte.

α Stallb. ad loc.

"Αρα—τοίνυν—τοίγαρ.

789. "Αρα as an expression of something unexpected is especially (a) in explanations and illustrations (*ἀρα explicativum*); (b) in cases expressing the consequences of any thing (*ἀρα conclusivum*).

The explicative *ἀρα* denotes that some explanation or information is yielded suddenly and unexpectedly, *πῶς* : Il. α, 96 τοῦνεκ' ἄρ' ἀλγε' ἰδωκεν ἄλως : Xen. Cyr. I. 3, 9 ὃ Σάκα, ἀπὸ λῶλας ἐκβαλὼ σε ἐκ τῆς τιμῆς τὰ ἄλλα—σοῦ κάλλιον οἰνοχοήσω καὶ οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον οἱ δ' ὦν βασιλείων οἰνοχόοι—καταρροφούσι. Hence γάρ, which is also accomplished by *ἀρα* when a strange or surprising thought is to be expressed : Rep. p. 358 C πολὺ γὰρ ἀμείνων *ἀρα* ὁ τοῦ ἀδίκου ἢ ὁ τοῦ δικαίου βίος, γούσι, *scilicet* : Ibid. p. 438 A οἰδεὶς ποτοῦ ἐπιθυμῶ, ἀλλὰ χρηστοῦ— πάντες γὰρ *ἀρα* τῶν ἀγαθῶν ἐπιθυμοῦσιν, *omnes scilicet etc.*

The conclusive force of *ἀρα* was not developed till the Attic æra. It is an unexpected consequence; for emphasis sake it sometimes stands at the end of a sentence : Hdt. III. 64 τὸ δὲ χρηστήριον τοῖσι ἐν Συρίῃ γάνοισι ἔλεγε *ἀρα* : Xen. Hell. VII. 1, 32 οὕτω κοινόν τι *ἀρα* χαρᾷ καὶ βέλυνά ἐστιν!—δὲ *ἀρα* signifies *contradiction* : Plat. Apol. p. 34 C ἐγὼ ἐν *ἀρα* τοῦτων ποιήσω : " δὲ *ἀρα* indicat contrarium illud, quod ex præiis colligitur, esse absurdum neque ullo modo probandum, continetque tionis ad absurdum quam dialectici vocant significationem, sive quis ipsius sententiam enuntiet, sive ex alius cujusdam mente loquatur^a." ep. p. 600 D ἀλλὰ Πρωταγόρας μὲν *ἀρα*—καὶ Πρόδικος—ἐπὶ ταύτῃ τῇ οὕτω σφόδρα φιλοῦνται—, "Ὅμηρον δ' *ἀρα* οἱ ἐπ' ἐκείνου—ἢ Ἡσίοδον κῆν ἂν περιόντας εἶων ;

1. The lyric, tragic, and comic poets used the lengthened *ἀρα* for *ἀρα* : Phœn. 1675 νῦξ ἄρ' ἐκείνη Δαναΐδων μ' ἔξει μίαν : so εἰ *ἀρα*, εἴτ' *ἀρα* for εἴτ' *ἀρα*. For *ἀρα*, and *ἀρα* interrogative, see §. 873.

Τοίνυν.

790. 1. Τοίνυν (from τῷ, *wherefore*, and νῦν, *then*, §. 719. 3.) is used in transitions—(b) conclusions—*wherefore then*. Often in transitions, *τοίνυν*, *ἔτι τοίνυν*, are found : Xen. Cyr. I. 3, 16 οἱ—ὁ διδασκαλὸς με ὥς ριβούντα τὴν δικαιοσύνην καὶ ἄλλοις καθίστη δικάζειν καὶ τοίνυν—ἐπὶ μὲν ἱκῇ πληγὰς ἔλαβον, *et, ut paucis me expediam* : Ibid. I. 2 πάσας τοίνυν μέλας ταύτας ἐδοκούμεν ὄραν μᾶλλον ἐθελούσας πείθεσθαι τοῖς νομεῦσιν ἢ νθρώπους τοῖς ἀρχουσι, *omnes igitur greges, ut rem paucis complectar*.

Τοίνυν is also used to mark a transition when a person takes up a person quickly, and replies to him decidedly : Plat. Rep. p. 450 A αἱ ἡμῖν τοῦτο, ὃ σὺ ἤκουσας, τό σε μὴ μεθίναί, πρὶν ἂν ταῦτα πάντα ὥσπερ διελέθης. Καὶ ἐμὲ τοίνυν, ὁ Γλαῦκων ἔφη, κοινωνὸν τῆς ψήφου ταύτης

So οὐ τοίνυν, μὴ τοίνυν, μὲν τοίνυν in transitions, where οὐ, μή, μὲν an opposition in the new thought.

Τοίγαρ.

Τοίγαρ (from τῷ and γάρ) answers to the Latin *ergo, therefore* : Il. ὃ Ἀχιλεῦ, κέλευαί με—μυθήσασθαι μῆνιν Ἀπόλλωνος— τοίγαρ ἐγὼν ἐρίω. *erally* stands at the beginning of the sentence.

^a Stallb. ad loc.

Τοιγάροι—οὖν.

Τοιγάροι.

4. Τοιγάροι (from τῇ, *wherefore*, γάρ, and the restrictive τοί) *just so, and on no other ground*. It always stands first in the sentence : Plat. Gorg. p. 471 C τοιγάροι νῦν, ὅτε μέγιστα ἡδυκαῖος τῶν ἐν Μακεδονίᾳ, ἀδολύτατός ἐστι πάντων Μακεδόνων.

Obs. This τοί used in τοίνυν, τοίγαρ, τοιγάροι, is to be distinguished from the restrictive τοί, which is never used by itself to express transitions or conclusions, but is so used with other particles ; and we may observe that it always follows the particle with which it is joined. Τοί joined with καί expresses a transition—with γάρ, ἐπεὶ, sometimes with γέ, a conclusion : Xen. Cyr. VIII. 7, 17 οὐδέ γάρ νῦν τοι τήν γ' ἐμὴν ψυχὴν ἐπαῖτε. In οὗτοι and ἦτοι, τοί expresses a transition with a further adversative notion which arises from οὐ and ἦ : Π. γ, 65 οὗτοι ἐπρόβλη' ἐστὶ θεῶν ἐρικυδέα δῶρα, *no, truly not* : Soph. OE. C. 1365 εἰ δ' ἐξίψυστα τάσδε μὴ 'μαντῆ τροφὸς τάσδε παῖδας, ἣ τῶν οὐκ ἂν ἦν, τὸ σὺν μέρος. So οὗτοι (μήτοι) more generally has an adversative force, *yet not—not only*.

Οὖν.

§. 791. 1. Οὖν is used as an illative particle very rarely in Homer, and only in certain combinations, as ἐπεὶ οὖν, ὥς οὖν. It never stands first, but generally second in the sentence. As οὖν properly dwells and lays emphasis on the circumstances under which the thing to which it is attached took place (§. 737. 2.), so as an illative particle it points strongly to what has gone before, so that the premises and conclusion are represented as one thought. So οὖν, illative, is used by Homer with ἐπεὶ and ὥς (ἐπεὶ οὖν, ὥς οὖν), because these conjunctions introduce sentences which lead us back to what has gone before, so that the mind dwells thereon : Od. π, 453 οἱ δ' ἄρα δόρπον ἐπισταδὸν ἐπλίσσαντο—v. 478 οἱ δ' ἐπεὶ οὖν παύσαντο πόνου τετύκοντό τε δαῖτα : Π. θ, 249 πᾶρ δὲ Διὸς βαμφὲ περικαλλεῖ κάββαλε νεβρόν, ἔνθα παρομφαίφ' Ζηνὶ ῥέξισκον Ἀχαιοί. Οἱ δ' ὥς οὖν εἶδονθ', ὅτ' ἄρ' ἐκ Διὸς ἤλυθεν ὄρνις.

2. It often means *denique, without more to say* ; so that it is used especially to resume a sentence which has been broken by a parenthesis. The following combinations also occur, τοιγαροῦν, οὐκ οὖν, οὐδ' οὖν, καὶ οὖν, &c.

Obs. It is generally laid down that οὐκ οὖν means *not, οὐκοῦν therefore*, the accent being placed over that part of the word the sense of which prevails ; but this is not right. When it is negative it should be written οὐκ οὖν, when it means *therefore, οὐκοῦν*, with a note of interrogation, *Is it not then?* whence arises its ironical force of *scilicet*, the question being dropped in the pronunciation : Demosth. p. 104, 59 ἢ καὶ τότε τοὺς ἀμύνεσθαι κελύοντας πόλεμον ποιεῖν φήσομεν ; οὐκοῦν ὑπόλοιπον δουλείης, *does not then slavery await us? = therefore slavery awaits us*.

Remarks on the Asyndeton.

§. 792. 1. From the general rule, that sentences which are logically one thought should be also represented as one in language by conjunctions, there are certain exceptions; sentences which are really connected together following one another, without any conjunction to denote the connexion: this is called *Asyndeton* (ἀσύνδετον).

a. An asyndeton can properly only take place when sentences, which are in the same logical and grammatical relations to each other, are not connected by a conjunction. By the omission of the conjunction, the successive thoughts are represented as following one another so rapidly that they are but one thought, and are taken in as it were by one glance of the mind. So repeatedly in Homer after αὐτίκα, and εὖρεν following βῆ: Od. ι, 154 ὄρσαν δὲ Νύμφαι, κούραι Διὸς αἰγιόχοιο, αἴγας ὀρεσκώφους, ἴσα δειπνήσειαν ἐταῖροι. Αὐτίκα κάμπυλα τόξα καὶ αἰγανείας δολιχαύλους εἰλόμεθ' ἐκ νηῶν: Il. λ, 196 βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρὴν· εὖρ' υἱὸν Πριάμοιο δαΐφρονος Ἔκτορα δῖον. And as here the notion of αὐτίκα produces the asyndeton, so in pathetic passages also, the rapidity of the whole speech throws out the conjunctive particles. In an animated description also, the thoughts are crowded together into one. The Lyric, which loved pathetic, and often unconnected and sudden, turns of construction, frequently uses asyndeton, but more rarely the more stately and equable Epic. But even prose writers, especially the orators, sometimes allow themselves in animated descriptions to drop the conjunction: Il. χ, 295 (of Hector) στή δὲ καταφύσας, οὐδ' ἄλλ' ἔχε μείλιων ἔγχος· Δηϊφροβὸν δ' ἐκάλει λευκάσπιδα, μακρὸν αὖσας, ἥτε μιν δόρυ μακρόν—: Ibid. 450 sq. (of Andromache) δεῦτε, δύω μοι ἔπεσθον, ἰδωμ', οἷν' ἔγγα τέτυκται. Αἰδοίης ἑκυρῆς ὅπως ἔκλυον κ. τ. λ.: Eur. Hippol. 353 sq. οἶμοι τί λέξεις, τέκνον; ὥς μ' ἀπώλεσας· γυναικες, οὐκ ἀνάσχεις, οὐκ ἀνέξομαι ζῶς· ἐχθρὸν ἡμαρ, ἐχθρὸν εἰσορῶ φάος· ῥίψω, μεθίσσω σῶμ'· ἀπαλλαχθήσομαι βίον θανοῦσα· χαίρει· οὐκ ἔτ' εἰμ' ἐγώ.

b. The asyndeton also takes place between two sentences which are grammatically coordinate, but one of which is logically subordinate. By the omission of the conjunction the second clause is represented as a new, important, unexpected point in the narration: Il. ρ, 50 δούπησεν δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. Αἵματί οἱ δέοντο κόμαι, Χαρίτεσσιν ὁμοίαι, πλοχμοὶ θ', οἱ χρυσῷ τε καὶ ἀργύρῳ ἐσφῆκωντο. So the end of a long train of thought is given with a beautiful emphasis by the asyndeton; Il. χ, 391 (*Achilles Hector interempto*) νῦν δ' αἶψ' αἰδόντες παίρονα—νέωμεθα, τόνδε δ' ἀγωνεῖν. Ἠράμεθα μέγα κύδος· ἐπέφρομεν Ἔκτορα δῖον, ᾧ Τρῶες κατὰ ἄστυ θεῶν ὥς εὐχετόωντο: Pind. Pyth. II. 49 after relating the punishment of Ixion, θεὸς ἅπαν ἐπὶ ἐλπίδεσσι τέκμαρ ἀνύεται, θεὸς δὲ καὶ πτερόεντ' αἰετὸν κίχες &c.

c. It is very common in explanatory sentences, which would be introduced by ἄρα, or γάρ. The second clause defines or explains that which is generally or unclearly stated in the first; so Il. φ, 654 πυγμαχίης ἀλεγεινῆς θῆκεν ἄεθλα· ἡμίονον ταλαεργὸν ἄγων κατέδησ' ἐν ἀγῶνι: Il. β, 217 αἰσχιωτὸς δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν· φολλκὸς ἔην, χαλὸς δ' ἔτερον πόδα κ. τ. λ.: Il. ω, 608 οὐνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρῆς· φῆ δοιῶ τέκειν, ἥ δ' αὐτὴ γένετο πολλούς: Il. ν, 46 ἀλλὰ Ποσειδάων—Ἀργείους ὤτρυνε—· Αἴαντε πρῶτω προσέφη: Pind. Ol. II. 44 ἔπειτα δὲ λόγος εὐθρόνοις Κάδμοιο κούραις, ἔπαθον αἰ μεγάλα,

οιος ; ὅψ—τοσοῦτῃ : ὡς προέλεξα, οὕτως ἐγένετο· οὕτω καλῶς πάντα ἔπραξεν, ὥστε ἐπαίνου μεγίστου ἄξιος ἦν· ὅτε ὁ Κῦρος ἦλθε, τότε πάντες μεγάλως ἐχάρησαν· ἔμεινε μέχρι τούτου, οὐ ὁ βασιλεὺς ἐπῆλθεν : so τόφρα, ὅτε—τότε, ὅφρα, &c. ἐν τούτῃ τῷ χρονῷ, ὅτε : but when no particular emphasis is required, the demonstrative is omitted ; as, ἔλεξεν, ὅτι ὁ ἄνθρωπος ἀθάνατός ἐστιν—καλῶς πάντα ἔπραξεν, ὥστε—ὅτε ὁ Κῦρος ἦλθε, πάντες μεγάλως ἐχάρησαν—ἔμεινε μέχρις οὐ ὁ βασιλεὺς ἐπῆλθεν : and even both the pronouns are omitted ; as, ἔμεινε μέχρι ὁ βασιλεὺς ἐπῆλθεν—ἀπέβη πρὶν ὁ βασιλεὺς ἐπῆλθεν.

Means of distinguishing the sorts of dependent Sentences.

§. 796. The dependent sentences are known one from the other partly by the demonstrative, either expressed or supplied, in the principal clause, (a substantival demonstrative denoting a substantival sentence, &c.) or by the conjunctions by which the dependent clause is introduced ; but these last are not certain guides : for instance, ὥστε may introduce an adverbial, as οὕτω καλός ἐστιν, ὥστε θαυμάζεσθαι (=θαυμασίως καλός ἐστιν), or a substantival sentence, as Hdt. VII. 6 ἀνέπεισε Ξέρξεα, ὥστε ποιεῖν ταῦτα=ἀνέπεισε Ξέρξεα ποιεῖν (accusative, as in ἀνέπεισε Ξ. τοῦτο). In this case we must determine by the context what sort of demonstrative is to be supplied in the principal clause, and thence determine the nature of the dependent : οὕτω (adverbial demonstrat.) καλός ἐστιν, ὥστε θαυμάζεσθαι,—ἀνέπεισε Ξέρξεα τοῦτο (substantival demonstrat.) ὥστε ποιεῖν ταῦτα. The exact force of each conjunction will be elsewhere explained. It will be sufficient to say at present that

I. Substantival sentences expressing an *assertion*, are introduced *a.* by ὅτι and ὡς, *that* ; *b.* expressing an *aim*, by the final conjunctions ἵνα, ὅπως, ὥς, ὅφρα, ὅπως μή, and *c.* the interrogative substantival sentences by ἥ, ὅρα, πότερον, ὅστις, ὁποῖος, ὁπόσος, &c.

II. Adjectival sentences by the relative pronouns ὅς, ὅστις, οἷος, ὅσος, &c.

III. Adverbial sentences by *a.* local adverbs ; as, οὐ, ὅθεν, οἶ, &c. *b.* temporal conjunctions, as ἐπεὶ, ἐπειδή, ὡς (*when*), ὅτε, ἐπὶν, ἐπειδάν, ὅταν, &c.—ἡνίκα, ὅποτε, ἕως, πρὶν, ὅφρα ; *c.* by the causal conjunctions, ὅτι, διότι : *d.* hypothetical conjunctions, εἰ, ἐάν (ἤν, ἄν) ; *e.* consequential, ὥστε, ὡς, *so that* ; *f.* comparative, ὡς, ὡς, ὅπως, ὥσπερ—(οὕτως) ; ὅψ—(τοσοῦτῃ) *g.* modal, as ὅπως, ὡς, &c.

General remarks on the Moods and Tenses in the dependent Sentences.

§. 797. 1. Of course the moods have the same force and meaning in the dependent as in the principal clauses, (§. 410.) but there are certain peculiarities of construction of the moods, applicable to the different sorts of dependent sentences, which will be treated of here.

2. With regard to the tenses, it may be laid down as a general rule—that the time in the dependent clause refers to and is determined, not by the time present to the speaker, but by the time of the principal clause; so that if the verb of the principal clause express a time present, past, or future to the time then present to the speaker, (and hence is either in pres. pft. or fut.,) the verb of the dependent clause is also in the pres., pft., or fut., as the case may be; as, ἀγγέλλεται, ὅτι οἱ πολέμοι φεύγουσιν—ἤγγελλται, ὅτι οἱ πολέμοι πεφεύγασιν—ἀγγελθήσεται, ὅτι οἱ πολέμοι φεύζονται. The pft. may be supplied by the aorist (§. 404.) ἔφυγον.—When a future dependent verb should stand in the conjunct., the pres. or aor. conj. supplies the place of the fut. conj., which does not exist: τοῦτο λέγω, τοῦτό μοι λέλεκται, τοῦτο λέξω, ἵνα γινώσκῃς or γνῶς.

Obs. 1. It may be as well to remind the student that the principal tenses are *Present—Perfect—Future*: the historic, the *Imperfect—Aorist—Pluperfect*: that the conjunctive is the subjunctive mood of the Principal—the optative the subjunctive mood of the Historic Tenses.

3. When the verb of the principal clause is in an historic tense, (impft., plpft., or aorist used as plpft.) the verb of the dependent clause is either in the impft. (ind. or opt.) or plpft., (ind. or opt.) or aorist (ind. or opt.), or the future opt., (for which, however, the fut. ind. is very often used), according as the verb is to represent the action as present, perfect, or future to past time. The impft. opt., and the aorist opt., are generally used instead of the future opt.: thus ἤγγελλετο, ἤγγελλτο or ἤγγελθη, ὅτι οἱ πολέμοι ἔφευγον, ἐπεφεύγεσαν or ἔφυγον, ὅτι οἱ πολέμοι φεύζοντο or φεύζονται—τοῦτο ἔλεγον, τοῦτό μοι ἐλέλεκτο, ἵν' εἰδείης—ἐδίδουν, ἐδεδώκειν, ἔδωκά σοι τὸ βιβλίον, ἵνα λάβῃς.

Obs. 2. When the principal verb is in the future, and the dependent verb is to express something which *will* be past in reference to that future verb,

it does not stand, as in Latin, in the *fut. exactum* ; but if the thing is to be represented as really in existence, in the aorist ind. ; as, *εἰ τοῦτο ἐποιήσας*, or in the fut. ind., as if the notion were simply future, *εἰ τοῦτο ποιήσεις*, and the notion of the perfection of the action lost sight of ; or if merely a supposition is to be signified, in the conj. aor. ; as, *ἐὰν τοῦτο ποιήσης*, *πορεύσομαι*. Cf. §. 407. *Obs.* 2.

4. Very often however the tense of the dependent verb is not determined by the time of the principal verb, but by the time present to the speaker, so that the same tense or mood follows an historic tense which would follow one of the principal tenses : Xen. Anab. II. 1, 3 οὔτοι ἔλεγον, ὅτι Κύρος — τέθηκεν : Id. Cyr. I. 2, 3 ἐπεμέλετο ὁ Κύρος, ὁπότε συσκηνοῖεν, ὅπως εὐχαριστότατοι — λόγοι ἐμβληθήσονται : Hdt. I. 29 Σόλων ἀπεδήμησε ἔτεα δέκα, ὡς δὴ μή τινα τῶν νόμων ἀναγκασθῇ λῦσαι τῶν ἔθετο : (§. 806. 2.) By this construction a certain vigour is imparted to the sentence, that which is past being represented as in our presence, that which has happened as happening before our eyes.

5. But also after the principal tenses we find an historic tense in the dependent clause. *a.* When the dependent clause stands in such relations to another dependent clause, that its time is decided by it, not by the time of the principal verb : Demosth. p. 118, 30 ἴστε, ὅτι, ὅσα μὲν ὑπὸ Λακεδαιμονίων ἢ ὑφ' ἡμῶν ἔπασχον οἱ Ἕλληνες, ἀλλ' οὖν ὑπὸ γυναικῶν γε ὄντων τῆς Ἑλλάδος ἡδικοῦντο. This also takes place when the verb of the dependent clause has conditions annexed to it by another sentence : φημί, ὅτι, εἰ τοῦτο λέγοις, ἀμαρτάνοις ἄν — φημί, ὅτι, εἰ τοῦτο ἔλεγες (ἔλεξας), ἡμαρτες ἄν. *b.* When a past action is at the present time spoken of as past : Demosth. p. 41, 4 λογισάσθω (taken as present) μέντοι τοῦθ', ὅτι εἶχομέν ποτε ἡμεῖς — Πύδναν — καὶ πολλὰ τῶν μετ' ἐκείνου νῦν ὄντων ἔθνων αὐτονομούμενα καὶ ἐλεύθερα ὑπῆρχε, καὶ μᾶλλον ἡμῖν ἐβούλετ' ἔχειν οἰκείως ἢ 'κεῖνῳ : Hdt. III. 89 λέγουσι (σαίῃ) Πέρσαι, ὥς Δαρεῖος μὲν ἦν κάπηλος· Καμβύσης δὲ, δεσπότης· Κύρος δὲ, πατήρ· ὁ μὲν, ὅτι ἐκαπῆλευ πάντα τὰ πρήγματα· ὁ δὲ, ὅτι χαλεπός τε ἦν καὶ ὀλίγῳρος· ὁ δὲ, ὅτι ἡπιός τε καὶ ἀγαθὰ σφι πάντα ἐμχανήσατο.

Remarks.

Interchange of the Clauses.

§. 798. 1. *a.* A substantival sometimes assumes the form of a principal clause, the word expressing the dependent relation being omitted, but only when the verbs οἶμαι, οἶδα, δοκῶ, ὁράς, ὁράτε precede : Thuc. I. 3 δοκεῖ δέ μοι, (ὅτι sc.) οὐδὲ τοῦτομα τοῦτο ξύμπασά πω εἶχεν : Plat. Protag. p. 336 B ἀλλ' ὁράς, ἔφη, ὃ Σώκρατες, δίκαια δοκεῖ λέγειν Πρωταγόρας : Xen. Hieron.

I. 16 ἀλλ' ὁρᾷς, ἐκεῖνό γ' οὐκ ἂν ἔτι πείσαις ἀνθρώπων οὐδένα. We must not include here the passages where οἶμαι, &c. are little more than adverbs.

b. An adverbial is used for a substantival clause : θαυμάζω, εἰ σὺ ταῦτα ποιεῖς for ὅτι ταῦτα ποιεῖς=θαυμάζω σε ποιοῦντα : Eur. Hipp. 424 f. δούλοι γὰρ ἄνδρα (τοῦτο), κὰν θρασύσπλαγχνός τις ᾗ, ὅταν ξυνειδῇ μητρὸς ἢ πατρὸς κακά.

c. An adjectival clause is used for a substantival : ἤλθον οἱ ἄριστοι ἦσαν (for ἤλθον ἄνδρες, οἱ ἄριστοι ἦσαν) : ἐπεμψεν οἱ ἄριστοι ἦσαν (for ἔπ. τοὺς ἄνδρας, οἱ ἄρ. ἦσαν).

Parenthesis.

2. We must not include in the dependent sentences those words or clauses which are inserted in a passage without in any way influencing the construction ; they form indeed part of the whole thought, as expressed in language, but seem to represent a notion or notions which did not belong to it as it was originally formed, but come into the mind as the thought is passing through, to explain, or modify, or lay emphasis on it, and interrupt for a time the original train of thought, which however returns when the interruption is over ; they are not really connected with either what goes before or follows, and standing as it were alone in the mind, in the middle of the thought, they stand alone in the sentence without in any way influencing its construction : Plat. Phæd. p. 60 A κατελαμβάνομεν τὸν μὲν Σωκράτη ἄρτι λελυμένον, τὴν δὲ Παρθένον—γινώσκεις γάρ—ἔχουσάν τε τὸ παιδίον αὐτοῦ καὶ παρακαθημένην. Here belong οἶμαι, οἶδα, δοκῶ, ὁρᾷς, ὁρᾶτε : Arist. Thesmoph. 490 ταῦτ' οὐδεπώποτ' εἶφ', ὁρᾶτ', Εὐριπίδης : Ibid. 496 ταῦθ', ὁρᾷς, οὐδεπώποτ' εἶπεν. Interjections also and the vocative may be looked upon as in a parenthesis.

Substantival Clauses.

§. 799. 1. The substantival clause supplies the place of the subject (nom.), or object of the verb in gen., instrumental dat., and accus. In many instances a demonstrative in the principal clause marks for which of these cases the substant. clause stands, in others it must be discovered from the context ; as, (Nom.) ὅτι ὁ ἄνθρωπος θνητός ἐστι, (τοῦτο) δηλὸν ἐστίν.—(Gen.) (τούτου) πολλάκις ὁ Σωκράτης ὑπέμνησε τοὺς αὐτῷ συνόντας, ὅτι ὁ ἄνθρωπος θνητός ἐστιν.—(Acc.) πάντες ἴσασι (τοῦτο), ὅτι ὁ ἄνθρωπος θνητός ἐστιν.—(Instrumentalis) ἐλυπήθη (τούτῳ), ὅτι ὁ ἄνθρωπος θνητός ἐστιν.

2. The substantive which is resolved into the substantival clause, would stand generally in the cognate accusative (§. 548. 2.) ; and substantival clauses are divided into those introduced by ὅτι or ὥς (*that*), expressing a fact, and those introduced by the final conjunctions ἵνα, ὥπως, ὥς (*so that*), ὅφρα, expressing an aim.

Substantival Clauses with ὅτι, ὥς.

§. 800. Substantival clauses introduced by ὅτι (for which Homer also uses ὃ) and ὥς, sometimes ὅπως (and poet. οἶναικα, trag. ὀδοῦναικα for ὅτι, *that*), all of which we translate by *that*, stand for the cognate accusative which follows verbs of mental or sensual perception; as, ὁρᾶν, ἀκούειν, νοεῖν, μανθάνειν, γινώσκειν &c. (§. 561. 575.), or the setting forth the same; as, λέγειν, δηλοῦν, δεικνύναι, ἀγγέλλειν (§. 566.).

Construction of ὅτι, ὥς, &c.

- §. 801. 1. The verb of the substantival clause may be in
- a. Any tense of the Indicative.
 - b. In the Subjunctive of the Historic Tenses (Optative).
 - c. In the Subjunctive of the Principal Tenses (Conjunctive).
 - d. In the Historic Tenses of the Indic., and in the Conj. or Opt. with ἄν.

2. The use of the moods in these sentences seems to depend on the following principles :

Any event may be represented by language either as a physical fact, or as a mental act—as having an actual existence in the external world, or as having only a mental existence in the shape of a *belief, impression, conception*, or some other act of the mind.

If the event is to be represented in the former light, it is spoken of in the *Indicative* (see §. 410.); if in the latter, it is in the *Optative*.

Indicative and Optative.

§. 802. 1. Hence the indicative is used in any of its tenses, when a fact or certainty is spoken of.

2. The optative, where the thing spoken of is represented as an uncertainty, a supposition.

3. After verbs of *saying or telling, shewing, setting forth* :

a. The indicative is used, when the principal verb being in the present (not the historic present), the notion of the dependent verb is spoken of as a fact, as if it were in the speaker's presence, of which therefore he can speak with certainty; as, οἶσται or

λέγει, ὅτι νοσεῖς—ὅτι οἱ πολέμοι πεφεύγασιν (ἀπέφυγον)—ὅτι μάχη γενήσεται.

b. The indicative is used after the historic tenses, when the writer introduces a person making some statement, and proceeds to give it as a fact stated in that person's own words, which are quoted; the thing so spoken of being considered in the view in which the speaker looked at it, viz. as a fact, of the certainty of which he had no doubt; as, Xen. Cyr. I. 4, 7 οἱ δ' ἔλεγον, ὅτι ἄρκτοι—πολλοὺς ἤδη διέφθειραν. So after verbs of *denial*, the indicative would generally be used, as the denial, to be effective, must generally be of the *fact*: Thuc. I. 86.

4. The optative is used, when the writer introduces a person making some assertion, which he adopts, but works it up in his own words, representing it in the relation in which it stands to himself; not expressly as an external fact of which he has no doubt, but as an assertion of another, existing for him only as being received by his mind; as, οἱ δ' ἔλεγον, ὅτι ἄρκτοι πολλοὺς ἤδη διαφθείρειν. (See *Oratio Obliqua*, §. 884.)

5. So the indicative is used, when the speaker wishes to express some former thought or saying of his own, of the truth of which he had no doubt; as, ἐλεξά ποτε, ὅτι οἱ Ἕλληνες τοὺς Πέρσας νικήσουσιν. The optative is used, when the speaker repeats some former saying of his own as if it were another person's, so that he means to express nothing as to the certainty thereof: Plat. Gorg. p. 461 Α ἐκείνους εἶπον τοὺς λόγους, ὅτι εἰ μὲν κέρδος ἡγοῖο εἶναι—ἄξιον εἶη διαλέγεσθαι^a.

6. Hence in a sentence where two assertions depend on the same verb, if one is to be represented as certain, the other merely as something probable, or when an actual *fact* (ind.) is to be contrasted with something which is merely a *supposition*, *crotchet* or *theory* (opt.), the indicative and optative are interchanged: Thuc. II. 80 λέγοντες ὅτι—κρατήσουσι, καὶ ὁ περίπλους οὐκέτι ἔσοιτο Ἀθηναίοις ὁμοιος; Plat. Phæd. p. 95 D πάντα ταῦτα μηνύειν ὅτι δὲ πολυχρόνιον ἔστι ἡ ψυχὴ καὶ—ταλαιπωρουμένη δὴ τοῦτον τὸν βίον ζῆη: Hdt. I. 111 ὥς ἄρα Μανδάνης τε εἶη παῖς (*the man's supposition*)—καὶ μιν Ἀστυάγης ἐντέλλεται ἀποκτείνειν (*what Harpagus had told him*).

Obs. 1. The same rules hold good also with nouns which imply *speaking*, *saying* or *telling*, &c.: γνώμη Hdt. IX. 41: λόγος Plat. Phæd. p. 86; ἔκφασις Hdt. VI. 129: πρόφασις Id. IV. 136: πίστις Thuc. I. 136: ἡγή-
α

^a Stallb. ad loc.

σμος Hdt. VII. 6; verbs of *blaming*, καίω Thuc. II. 21; or with words used metaphorically, as δηλοῦν, μὴνύειν, of things without speech.

7. With verbs of *hearing, asking, receiving in answer that—learning that* :

a. The indicative is used, when the writer wishes to express the thing heard, the question asked, or the answer given, in the shape of a fact, just as he heard it from his informant; as, Hdt. VII. 157 τὸν γὰρ ἐπιόντα πάντως κου πυνθάνεαι ὅτι Πέρσης ἀνὴρ μέλλει κ. τ. λ.

b. The optative is used, when the writer adopts the thing heard, or the answer given, and works it up in his own words, not representing it as a fact in the words of the informant, but as a conception founded on an assertion of another person, on the certainty of which he wishes to express nothing; as, Hdt. III. 140 πυνθάνεται (hist. pres.) ὁ Συλοσῶν ὡς ἡ βασιλιῆ περιεληλύθει ἐς τοῦτον τὸν ἄνδρα. (See *Oratio Obliqua*.)

Obs. 2. The same interchange takes place between the ind. and opt. as with verbs of *saying*, &c. See examples of this interchange below, γ.

8. With verbs of *mental persuasion, understanding, feeling*, or words which imply the same, as δηλος, ἀληθής &c.

The indicative is used, when the persuasion is to be represented as amounting to a certain conviction; and therefore the thing spoken is stated as an actual fact: εὖ ᾔδει, ὅτι ταῦτα ἐπραξας or πράξεις—δήλον ἦν, ὅτι οἱ βάρβαροι ὑπὸ τῶν Ἑλλήνων ἐνικήθησαν or νικηθήσονται. The optative, when it is only a suspicion, or a persuasion of the probability of any thing falling short of being an actual fact; as, Hdt. III. 68 ὁ Ὀράνης πρῶτος ὑπόπτευσεν τὸν μάγον, ὡς οὐκ εἶπεν ὁ Κύρου Σμέρδης, ἀλλ' ὅσπερ ἦν.

Obs. 3. The same interchange also takes place here. See examples, γ.

9. a. Indicative: Il. ο, 248 οὐκ ἄτεις, ὃ (i. q. ὅτι) με βάλεν Αἴας: Il. θ, 140 ἧ οὐ γινώσκεις, ὃ τοι ἐκ Διὸς οὐχ ἔπει' ἀλκή; Il. λ, 408 οἶδα γὰρ, ὅτι κακοὶ μὲν ἀποίχονται πολέμοιο: Hdt. III. 74 κείνον δ' ἐκέλευον ἀναβάντα ἐπὶ πύργον ἀγορεύσαι, ὡς ὑπὸ τοῦ Κύρου Σμέρδης ἄρχονται: Ibid. 62 οὐκ ἔστι ταῦτα ἀληθέα, ὅπως (i. q. ὡς) ποτέ σοι Σμέρδης ἀδελφεὸς δὲ σὸς ἐπανάστηκε: Thuc. I. 27 ἄγγελοι ὅτι πολιορκοῦνται: Xen. Cyr. I. 4, 7 οἱ δ' ἔλεγον, ὅτι ἄρκτοι—πολλοὺς ἤδη πλησιόσαντας διέφθειραν; Ibid. 3, 11 εἰθ' ὁπότεν ἤκη ἐπὶ τὸ δεῖπνον, λέγοιμ' αὖν, ὅτι λούται (δ' Ἀστυάγης)· εἰ δὲ πάνν σπονδάζοι φαγεῖν, εἴποιμ' αὖν, ὅτι παρὰ ταῖς γυναιξίν ἐστιν.

β. Optative: Hdt. III. 140 πυνθάνεται (hist. pres.) ὁ Συλοσῶν, ὡς ἡ βασιλεὴς περιελήλυθοι ἐς τούτον τὸν ἄνδρα: Id. VI. 23 ἀναπέθει (hist. pres.) ὡς χρεῶν εἴη Καλὴν μὲν Ἀκτὴν—ἐὰν χαίρειν: Ibid. 29 Περσίδα γλῶσσαν μετεῖς καταμηνύει ἐωῦτόν, ὡς εἴη Ἰστιαῖος ὁ Μιλήσιος: Id. VII. 6 χρησμὸν, ὡς αἱ ἐπὶ Λήμνου ἐπικείμεναι νῆσοι ἀφανίζοιτο (for ἀφανίζονται) κατὰ τῆς θαλάσσης: Ibid. ἔλεγε τὸν τε Ἑλλησποῖτον ὡς ζευχθῆναι χρεῶν εἴη ὑπ' ἀνδρὸς Πέρσεω: Thuc. I. 72 ἔδοξεν αὐτοῖς παριτητέα ἐς τοὺς Λακεδαιμονίους εἶναι, δηλώσαι περὶ τοῦ παντός, ὡς οὐ ταχέως αὐτοῖς βουλευτέον εἴη: Xen. M. S. II. 6, 13 ἄλλας δέ τινας οἶσθα ἐπιδάς; οὐ· ἀλλ' ἤκουσα, ὅτι Περικλῆς πολλὰς ἐπίσταιτο: Id. Cyr. I. 1, 3 ὅτε μὲν δὴ ταῦτα ἐνεθυμούμεθα, οὕτως ἐγινώσκομεν περὶ αὐτῶν, ὡς ἀνθρώπῳ πεφυκῶτι πάντων τῶν ἄλλων ῥῆον εἴη ζῶων ἢ ἀνθρώπων ἀρχειν.

γ. Indicative and Optative: Hdt. III. 43 ἐπιεξάμενος δὲ ὁ Ἀμασις τὸ βιβλίον τὸ παρὰ τοῦ Πολυκράτους ἦκον ἔμαθε, ὅτι ἐκκομίσαι τε ἀδύνατον εἴη ἀνθρώπῳ ἀνθρώπου ἐκ τοῦ μέλλοντος γίνεσθαι πρήγματος, καὶ ὅτι οὐκ εὖ τελευτήσῃ μὲλλει Πολυκράτης: Ibid. 61 οὗτος δὴ ὢν οἱ ἐπανέστη, μαθὼν τε τὸν Σμέρδιος θάνατον, ὡς κρύπτοιο γενόμενος καὶ ὡς ὀλίγοι τε ἦσαν οἱ ἐπιστάμενοι αὐτὸν Περσέων, οἱ δὲ πολλοὶ περιέοντα μιν εἰδείσαν: Thuc. II. 80 λέγοντες, ὅτι—κρατήσουσι, καὶ ὁ περίπλους οὐκέτι ἔσται Ἀθηναίοις ὅμοιος: Xen. Anab. II. 1, 3 οὗτοι ἔλεγον, ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς—εἴη καὶ λέγει, ὅτι ταύτην τὴν ἡμέραν περιμένειεν ἂν αὐτούς: Hdt. III. 71 ἐγὼ ταῦτα ἔδοκεον αὐτὸς μόνος ἐπίστασθαι, ὅτι τε ὁ μάγος εἴη ὁ βασιλεύων, καὶ Σμέρδις ὁ Κύρου τετελεύτηκε.

Obs. 4. Ὡς or ὅτι may naturally be omitted before the indicative, the words then appearing as a mere quotation, and even before the optative, the conjunction being supplied by the mind: Hdt. IV. 135 προφάσιος τῆσδε δηλαδὴ, αὐτὸς μὲν σὺν τῷ καθαρῷ τοῦ στρατοῦ ἐπιθήσεσθαι μέλλοι τοῖσι Σκύθησι: and also in these interchanges ὡς or ὅτι is omitted before the optative^a, even where it stands at some distance from the indicative: Id. VII. 168 φράζοντες ὡς οὐ σφί περὶσπεία ἐστὶ ἡ Ἑλλὰς ἀπολλυμένη· ἦν γάρ κ. τ. λ.—ἀλλὰ τιμωρητέον εἴη, as Plat. Phæd. p. 95 C. This is especially the case, where the writer after giving some statement, answer, information, or conviction, as it was given or conceived by the person himself, goes on to give the probable grounds on which it was or might be supported, introducing the optative by γάρ^b: Plat. Phileb. ἡκουν—ὡς ἡ τοῦ πείθειν δύναμις πολὺ διαφέρει πασῶν τεχνῶν· πάντα γὰρ ὑφ' αὐτῶν δουλοῖ: so Phæd. p. 86 A. Rep. p. 420 C.

Obs. 5. As the indicative, when used as *quoting* the words of the person speaking of something, gives to the sentence more of the appearance of the *oratio recta*, it often happens that the construction is changed to the *oratio recta*, instead of the *oratio obliqua*, the dependence of the sentences

^a Matth. 529. 3. Stallb. Plat. Phæd. p. 95 C.

^b Stallb. Plat. Phæd. p. 86 A.

being wholly or partially done away : Plat. Symp. p. 175 A *ἦκεν ἀγγιλλοντα, ὅτι Σωκράτης οὗτος ἀναχωρήσας ἐν τῷ τῶν γειτόνων προθύρῳ ἵστανται* ; “ *κάμου καλοῦντος οὐκ ἐθέλει εἰσιέναι* :” Xen. Cyr. I. 4, 28 *ἐνταῦθα δὴ τὸν Κύρον γελάσαι τε ἐκ τῶν πρόσθεν δακρύων καὶ εἰπεῖν αὐτῷ ἀπύοντα θαρρεῖν, ὅτι παρέσται αὐτοῖς ὀλίγου χρόνου· ὥστε ὁρᾶν σοὶ ἐξίσταται καὶ βούλησκα καρδαμυκτεῖ*.

Obs. 6. Whence *ὅτι* is used even where the words of another, speaking in the first or second person, of himself, or to some one else, are introduced ; as, Xen. Cyr. III. 1, 8 *εἶπε δ', ὅτι Εἰς καιρὸν ἦκεis, ἔφη* : Thuc. I. 137 *δηλοῖ δὲ ἡ γραφὴ ὅτι Θεμιστοκλῆς ἦκω* : Il. v. 10 : even before an imperative ; as, Plat. Crit. p. 50 C *ἡ ἱροῦμεν πρὸς αὐτοὺς, ὅτι ἡδίκηαι γὰρ ἡμᾶς ἡ πόλις καὶ οὐκ ὀρθῶς τὴν δίκην ἔκρινε* ;—immediately afterwards *ἴσως ἂν εἴποιεν (οἱ νόμοι), ὅτι, ὦ Σώκρατες, μὴ θαυμάζει τὰ λεγόμενα*.

Optative and Indic. of historic tenses with ἂν.

§. 803. 1. “*Ἄν* is used in these substantival clauses with the optative as in simple sentences, the form being used in which the notion would have been originally expressed, though the person is changed : Thuc. V. 9 *οὐκ ἂν ἐλπίσαντας ὥς ἂν ἐπεξέλθοι τις αὐτοῖς* : the form of the hope was *οὐκ ἐπεξέλθοι τις ἡμῖν* : Xen. Anab. I. 6, 2 *καταλλαγείς δὲ οὗτος Κύρῳ, εἶπεν, εἰ αὐτῷ δοίη ἱππέας χιλλούς, ὅτι τοὺς προκατακάοντας ἱππέας ἢ κατακαίνοι ἂν* (original form *κατακαίνουμι ἂν*) *ἐνεδρεύσας, ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι, καὶ κωλύσειε τοῦ κάειν ἐπιόντας* : Id. Cyr. I. 6, 3 *μέμνημαι ἀκούσας πότε σου, ὅτι εἰκότως ἂν καὶ παρὰ θεῶν πρακτικώτερος εἴη, ὥσπερ καὶ παρὰ ἀνθρώπων, ὅστις μὴ, ὅποτε ἐν ἀπόροις εἴη, τότε κολακεύοι, ἀλλ' ὅτε τὰ ἄριστα πράττοι, τότε μάλιστα τῶν θεῶν μεμνῶτο* (the condition lies in *ὅστις μὴ κ. τ. λ.*) : Demosth. p. 851, 22 *οἶδα οὖν, ὅτι πάντες ἂν ὁμολογήσαιτε*.

2. “*Ἄν* with *ὅτι* and the historic tenses of the indic. is used when the verb of the dependent sentence is represented as depending on a condition which is supposed not to take place : Demosth. p. 830, 55 *εἰ μὲν ὁ πατὴρ ἡπίσται τούτοις, δῆλον, ὅτι οὐτ' ἂν τὰλλα ἐπέτρεπεν, οὐτ' ἂν ταῦθ' οὕτω καταλιπὼν αὐτοῖς ἔφραζεν* : or in some other of the uses of *ἂν* with ind. in simple sentences ; as, Hdt. VIII. 119 *ὅκως οὐκ ἂν ἴσον πλήθος ἐξέβαλεν κ. τ. λ.*

Remarks.

§. 804. 1. In the passive and impersonal verbs the substantival clause is the grammatical subject, though logically it is the object : *λέγεται, ὅτι οἱ πολέμοι ἀποπεφεύγασιν—Δηλόν ἐστιν, ὅτι ὁ ἄνθρωπος θνητός ἐστιν*.

2. But these impersonal forms become personal, by making the subject of the subst. clause the subject of the impersonal verb in the principal clause, whereby the two clauses are more closely connected : Thuc. I. 93 *καὶ δήλη ἡ οἰκοδομία ἔτι καὶ νῦν ἐστιν, ὅτι κατὰ σπουδὴν ἐγένετο* : Plat. Crit. p. 46 D *νῦν δὲ κατὰδῆλος ἄρα ἐγένετο, ὅτι ἄλλως ἔνεκα λόγου ἐλέγετο* : Id.

Phæd. p. 64 B καὶ σφᾶς γε οὐ λελήθασιν, ὅτι ἄξιοί εἰσι τοῦτο πάσχειν^a : Xen. Cæcon. I. 19 ὅτι πονηρότατοί εἰσι, οὐδέ σε λανθάνουσιν.

3. When ὅτι (or ὥς) is separated from the clause to which it belongs by a parenthetical sentence, the conjunction is sometimes repeated, either accidentally or for the sake of clearness : Hdt. III. 71 ἴσ τε, ὑμῖν ὅτι, ἣν ὑπερπίση ἡ νῦν ἡμέρη, ὥς οὐκ ἄλλος φθᾶς ἐμεῦ κατήγορος ἴσται : Xen. Anab. V. 6, 19 λέγουσιν, ὅτι, εἰ μὴ ἐκποριοῦσι τῇ στρατιᾷ μισθόν, ὥστε ἔχειν τὰ ἐπιτήδεια ἐκπλέοντας, ὅτι κινδυνεύουσι μέναι τοσαύτη δύναμις ἐν τῷ Πόντῳ : Id. Cyr. V. 3, 30 ἴσως κάκεινο ἐννοεῖται, ὥς, εἰ—ὅφ' ἡμῶν ἀπολούνται, ὅτι τάχα οὐδένα εἰκόσιν σὺν αὐτῷ βούλεσθαι : Plat. Rep. p. 470 D σκόπει δὲ, εἶπον, ὅτι ἐν τῇ νῦν ὁμο-λογουμένη στάσει, ὅπου ἂν τι τοιοῦτον γένηται καὶ διασπῇ πόλιν, εἰν ἑκάτεροι ἑκατέρων τέμνωσιν ἀγροὺς καὶ οἰκίας ἐμπιρῶσιν, ὥς ἀλιτριώδης τε δοκεῖ ἡ στάσις εἶναι^b.

4. Sometimes a substantive in one clause is followed by a substantival clause in another, both depending on the same verb : Thuc. I. 82 μήτε πόλεμον ἄγαν δηλοῦντας μήθ' ὥς ἐπιτρέψομεν.

5. Instead of this construction with ὅτι or ὥς, the infinitive with accusative may be used, or the participle ; and the difference between these three constructions, whereby this relation of the object to the verb may be expressed, is so little material, that we find all three in the same author, to express just the same notion ; as, Hdt. VI. 63 ἐξαγγέλλει, ὥς οἱ παῖς γέγονε : Ibid. 65 ὅτε οἱ ἐξήγγειλε ὁ οἰκέτης παῖδα γεγονέναι : Ibid. 69 ὅτε αὐτῷ σὺ ἡγγέλθης γεγενημένος.

6. Hence it sometimes happens that we find in the same sentence the substantival clause and the infinitive after one and the same principal verb expressed or implied : Hdt. III. 75 ἔλεγε, τὸν μὲν Κύρου Σμέρδιν ὥς αὐτὸς ὑπὸ Καμβύσῃ ἀναγκαζόμενος ἀποκτείνε, τοὺς μάγους δὲ βασιλεύειν ; Thuc. III. 3 ἐσηγγέλθη γὰρ αὐτοῖς, ὥς εἶη Ἀπόλλωνος Μαλόντος ἔξω τῆς πόλεως ἑορτή, ἐν ᾗ πανδημεὶ Μυτιληναῖοι ἑορτάζουσι, καὶ ἑλπίδα εἶναι ἐπειχθέντας ἐπιπεσεῖν Ἀφῶν : Ibid. 25 καὶ ἔλεγε τοῖς προέδροις, ὅτι ἐσβολή τε ἅμα ἐς τὴν Ἀττικὴν ἔσται καὶ αἱ τεσσαράκοντα νῆες παρέσονται, ἃς εἶδε βοηθῆσαι αὐτοῖς : προαποπεμφθῆναι τε αὐτὸς τούτων ἕνεκα καὶ ἅμα τῶν ἄλλων ἐπιμελησόμενος : Xen. Cyr. I. 3. 13 ἡ δὲ (Μανδάνη) ἀπεκρίνατο, ὅτι βούλοιο μὲν ἂν ἅπαντα τῷ πατρὶ χαρίεσθαι, ἅκοντα μέντοι τὸν παῖδα χαλεπὸν νομίζειν (for νομίζοι) εἶναι καταλιπεῖν : Eur. Med. 777 sq. λέξω — ὥς καὶ δοκεῖ μοι ταῦτα, καὶ καλῶς ἔχειν (ἔχει Dind.) τυράνων κ. τ. λ.

7. Hence also it happens that although ὅτι or ὥς has been used as if to introduce a substantival clause, the verb which should depend upon it follows in the infinitive ; but this is only from the construction of the sentence having been interrupted by a parenthesis intervening between ὅτι and its verb : Xen. Cyr. I. 6, 18 λέγεις σύ, ἔφη, ὃ πάτερ, ὥς ἐμοὶ δοκεῖ, ὅτι, ὥσπερ οὐδὲ γεωργοῦ ἀργοῦ οὐδὲν ὄφελος, οὕτως οὐδὲ στρατηγοῦ ἀργοῦ οὐδὲν ὄφελος εἶναι : Id. Hell. II. 2, 2 εἶδες, ὅτι, ὅσῳ ἂν πλείους συλλέγωσιν ἐς τὸ ἄστυ καὶ τὸν Πειραιᾶ, θάττον τῶν ἐπιτηδείων ἔνδειαν ἔσεσθαι : and also the participle : Thuc. IV. 37 γνοὺς δὲ ὁ Κλέων καὶ ὁ Δημοσθένης, ὅτι, εἰ καὶ ὅποσονοῦν μᾶλλον ἐνδῶσουσιν, διαφθαρησομένους αὐτοὺς ὑπὸ τῆς σφετέρας στρατιᾶς, ἔπαυσαν τὴν μάχην : Thuc. I. 90 δηλοῦντες—ὥς δὲ τοῦ βαρβάρου, εἰ αὐτὸς ἐπελθεῖ οὐκ ἂν ἔχοντος ἀπὸ ἐχυροῦ πόθεν ὁρμᾶσθαι. It seems as if the sentence was to have been ὥς, τοῦ βαρβάρου αὐτὸς ἐπελθόντος, οὐκ ἂν ἔχειν.

8. After the verbs μέμνημαι, οἶδα, ἀκούω, *et similia*, instead of a substan-

^a Stallb. ad loc.

^b Ibid.

tival clause introduced by *ὅτι* or *ὥς*, there not unfrequently follows an adverbial clause with *ὅτε* (poet. *ἥμος*, *ἡνίκα*). This appears to arise from some ellipse, as *τοῦ χρόνου*, which the very notion of *memory* implies; thus *μνήμηαι* (*τοῦ χρόνου*), *ὅτε ταῦτα ἔλεξας*: Lysias in Polich. p. 151, 34 *ἄξιον δὲ καὶ τοὺτους τοὺς συνδίκους εὐνοῦς ἡμῖν εἶναι, ἐκείνου τοῦ χρόνου μνησθέντας*, *ὅτε*—*ἀνδρας ἀρίστους ἐνομίζετ' εἶναι*: so we say, *I remember when*: Π. ξ, 71 *ἦδεα μὲν γάρ, ὅτε πρόφρων Δαναοῖσιν ἄμυνεν*: Π. ο, 18 *ἢ οὐ μνήμη, ὅτε τ' ἐκρέμω ὑφ' ὅθεν*: Thuc. II. 21 *μνημημένοι καὶ Πλειστοφάκτα—ὅτε ἐσβαλὼν τῆς Ἀττικῆς ἐς Ἐλευσίνα—ἀπεχώρησε πάλιν*: Xen. Cyr. I. 6, 8 *μνήμηαι καὶ τοῦτο, ὅτε, σοῦ λέγοντος, συνεδόκει καὶ ἐμοὶ ὑπερμέγεθες εἶναι ἔργον τὸ καλῶς ἀρχεῖν*: Plat. Menon. p. 79 D *μνήμησαι δτ' ἐγὼ σοι ἄρτι ἀπεκρινάμην*—: Id. Legg. p. 782 C *τοὺναντίον ἀκούομεν ἐν ἄλλοις ὅτε οὐδὲ βροδὲ ἐταλμώμεν γεύομεν*: Soph. O. T. 1133 *εὐ γὰρ οἷδ' ὅτι κάτοιδεν, ἥμος τὸν Κιθαριῶνος τόπον—ἐλπίσας*: Eur. Troad. 70 *οἷδ' ἡνίκα Ἀἴας εἴλκε Κασάνδραν βίᾳ*: so in other combinations; as, Π. ο, 207 *ἐσθλὸν καὶ τὸ τέτυκται, δτ' ἀγγελος αἶσιμα εἰδῆ* (subject). So sometimes in Latin, *memini, quum darem; vidi, quum prodiret; audiui eum, quum diceret*.

9. And similarly the substantival clause after verbs or sentences which express some mental emotion, as *θαυμάζω*, *ἀχθεσθαι*, *ἀγανακτεῖν*, *αἰσχυνέσθαι*, *μέμφεσθαι*, *δεινὸν ποιέσθαι*, *δεινὸν ἐστί*, *ἀγαπᾶν*, *φθονεῖν*, *αἰσχυρὸν ἐστί*, &c., is introduced by *εἰ*, *if*, instead of *ὅτι*, when the object of this mental emotion is to be represented not as real, but as something possible, which the person can scarcely credit to be real: Eur. Alc. 199 *ἢ που στενάζει τοῖσιδ' Ἀδμητος κακοῖς, ἐσθλῆς γυναικὸς εἰ στερηθῆναι σφε χρή*. So where the sentence conveys the notion of *wonder*: Soph. El. 824 *ποῦ πότε κεραυνοὶ Διὸς, —εἰ ταῦτ' ἐφορῶντες κρύπτουσιν ἔκηλοι*. The Attic politeness, which prefers indirect to direct assertion, uses this idiom very frequently, even of a past and certain matter; as, Æsch. p. 337 (Reisk.) *οὐκ ἀγαπᾷ, εἰ μὴ δίκην ἔδωκεν*: Plat. Lach. p. 194 A *ἀγανακτῶ, εἰ οὐτωςὶ δ νοῶ μὴ οἷός τ' εἶμι εἰπεῖν*: Id. Rep. p. 343 E *τόδε θαύμασα, εἰ ἐν ἀρετῆς καὶ σοφίας τύχῃ μέρει τὴν ἀδικίαν, τὴν δὲ δικαιοσύνην ἐν τοῖς ἐναντίοις*^a: Id. Phæd. p. 95 A *ἐθαύμαζον εἰ τι ἔξει τις χρῆσασθαι τῷ λόγῳ αὐτοῦ*: Demosth. p. 24, 23 *οὐ δὲ θαυμαστὸν ἐστίν, εἰ στρατευόμενος καὶ πονῶν ἐκείνος (ὁ Φίλιππος)—ἡμῶν μελλόντων (cunctantibus)—περιγίγνεται*: Ibid. p. 25, 24 *ἀλλ' ἐκεῖνο θαυμάζω, εἰ Λακεδαιμονίοις μὲν ποτε—ὑπὲρ τῶν Ἑλληνικῶν δικαίων ἀντήρατε (restitistis)—, νυνὶ δ' ὀκρεῖτε ἐξιέναι καὶ μέλλετε (cunctamini) εἰσφέρειν ὑπὲρ τῶν ὑμετέρων αὐτῶν κτημάτων*: Id. p. 52, 43 *θαυμάζω δ' ἔγωγε, εἰ μηδεὶς ὑμῶν μήτ' ἐνθυμεῖται, μήτε ὀργίζεται, ὥρων—τὴν μὲν ἀρχὴν τοῦ πολέμου γεγεννημένην περὶ τοῦ τιμωρῆσθαι Φίλιππον*: Id. Mid. 29 *οὐκ ἡσχύνθη, εἰ τοιοῦτο κακὸν ἐπάγει τῷ, that he, &c.*

10. Frequently instead of *ὅτι* οὕτως, we find the relative *ὥς*, and for *ὅτι* τοιοῦτος, or *ὅτι* τόσος, the relatives *οἷος*, *ὅσος*: Plat. Crit. p. 43 B *θαυμάζω αἰσθανόμενος, ὥς ἡδέως καθεύδεις*^b: Ibid. σέ—*εὐδαιμόνισα—, ὥς ῥαδίως αὐτὴν (τὴν ξυμφορὰν) καὶ πρῶτος φέρεις*: Id. Phæd. p. 58 E *εὐδαιμών μοι ὁ ἀνὴρ ἐφαίνετο—ὥς ἀδεῶς καὶ γενναίως ἐτελεύτα*: Π. ε, 757 *Ζεῦ πάτερ, οὐ νημασίῃ Ἄρει τὰδε καρτερὰ ἔργα, ὁσάτιόν τε καὶ ὅλον ἀπώλεσε λαὸν Ἀχαιῶν for ὅτι τοσοῦτον καὶ τοιοῦτον*: Hdt. I. 31 *αἱ Ἀργεῖαι ἐμακάριζον τὴν μητέρα, οἷων τέκνων ἐκύρησε*: Thuc. II. 41 *ἀγανάκτησιν ὑφ' οἷων (ὅτι ὑπὸ τοιοῦτον κακοπαθεῖ.)* So Homer: οἱ ἀγορεύεις, οἶά μ' ἔοργας, οἷον ἄκουσεν, *pro iis, quæ dixisti* etc.: Π. ζ, 166 *τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσεν*: so, Π. σ, 262 *οἷος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐθελήσει μῖμνεν ἐν πεδίῳ for ὅτι τοιοῦτος—θυμός, as in Lat., quæ ejus est atrocitas, or quid est atrocitate.*

^a Stallb. ad loc.^b Ibid.

*Final substantival clause introduced by ὥς, in order that,
ὅπως, ἵνα, &c.*

§. 805. 1. Final substantival clauses signify the aim or end of the verb, which would usually stand in the equivalent accusative, (more commonly with prepos. ἐπὶ, εἰς) or in the infinitive; and are introduced by ὥς, ὅπως, ἵνα (ὄφρα poet.), (μή); ὥς, μή, ὅπως μή, ἵνα μή. Compare κελεύω σε τοῦτο—σε ποιεῖν τοῦτο—ἵνα ποιῇς τοῦτο. These relative conjunctions refer to a demonstrative in the principal sentence, either expressed or implied.

Moods.

Conjunctive and Optative after the Indicative.

2. The proper mood of the final sentence is the subjunctive, as the end or aim is something which either really resides in the will or imagination of the speaker or agent, or is supposed to do so. When the action of the verb depending on ἵνα, &c. relates to present or future time, the conjunctive is used, because the aim of a present action is immediately in the mind of the speaker; but if the aim relates to the past, it requires an act of the imagination to recall it to the mind, and therefore the optative is used*. And hence the general rule is laid down, that when the principal verb is in the pres., pft., fut., or aorist with a present sense, the conjunctive is used; but when the principal verb is in an historic tense, the opt., (subj. of hist. tenses) is used; if a past action has for its object something yet to come, of course the conjunctive is used, not the optative; as, ταῦτα γράφω, γέγραφα, γράψω, ἵν' ἔλθῃς, *ut venias*, *that you may come*: λέξον, ἵν' εἰδῶ, *dic, ut sciam*, "*that I may know*:"—ταῦτα ἔγραφον, ἐγεγράφευ, ἔγραψα, ἵν' ἔλθοις, *ut venires*: but also μετεπεμψάμην, "*I sent for you*," (past) ἵνα εἰδῶ, "*that I may presently know*:" so we say, "*I do this that you may*"—"I did this that you might"—"*I did this that you may*;" so that generally speaking, where in English we should use "may," the conjunctive is used; where "might," the optative. It might perhaps be more correct to state the general rule thus: *When the dependent verb refers to present or future time, the conjunctive is used; when to past, the optative.* II. λ, 289 sq. ἀλλ' ἰθὺς ἐλαύνετε μώνυχας ἵππους ἰφθίμων Δαναῶν, ἵν'

* Nitzsch Odys. III. 76.

ὑπέρτερον εὖχος ἄρησθε, *ut gloriam vobis paratis*; but II. ε, princ. ἐνθ' αὖ Τυδεΐῃ Διομήδεϊ Παλλὰς Ἀθήνη δῶκε μένος καὶ θάρσος, ἵν' ἑκδηλος μετὰ πᾶσιν Ἀργείοισι γένοιτο, ἰδὲ κλέος ἐσθλὸν ἄροιτο, *ut clausus fieret et gloriam sibi pararet*: II. τ, 347 ἀλλ' ἴθι οἱ νέκταρ τε καὶ ἄμβροσίνην ἑρατειὴν στάξον ἐνὶ στήθεσσι, ἵνα μὴ μιν λιμὸς ἰκηται, *ut ne fames eum occupet*; but *ibid.* 351 ἡ δ' Ἀχιλλεὺς νέκταρ ἐνὶ στήθεσσι καὶ ἄμβροσίνην ἑρατειὴν στάξ', ἵνα μὴ μιν λιμὸς ἀτερπὴς γούναθ' ἱκοίτο, *ut ne—occuparet*: Od. α, 85 Ἑρμείαν—νῆσον ἐς Ὠγγύην διττόνομον (for διτύνωμεν), ὅφρα τάχιστα Νύμφη εὐπλοκάμῃ εἴπῃ νημερτέα βουλήν: v. 89 αὐτὰρ ἐγὼν Ἰθάκην ἐσελεύσομαι, ὅφρα οἱ υἱὸν μᾶλλον ἐποτρύνω, καὶ οἱ μένος ἐν φρεσὶ θεῶν: *Ibid.* 174 καὶ μοι τοῦτ' ἀγρεύουσιν ἐτήτυμον, ὅφρ' εὖ εἰδῶ: II. α, 26 μὴ σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κίχέω, μὴ νυ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο: v. 32 ἀλλ' ἴθι, μὴ μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι; but Plat. Rep. p. 393 Ε δὲ Ἀγαμέμνων ἡγρίαίνεν, ἐντελλόμενος νῦν τε ἀπιέναι καὶ αἰθὺς μὴ ἐλθεῖν, μὴ αὐτῷ τό τε σκῆπτρον καὶ τὰ τοῦ θεοῦ στέμματα μὴ ἐπαρέσσει·—ἀπιέναι δὲ ἐκέλευε καὶ μὴ ἐρεθίζειν, ἵνα σὺς οἴκαδε ἔλθοι: Od. ι, 355 sq. δὸς μοι ἐτι πρόφρων, καὶ μοι τέον οὖνομα εἰπὲ αὐτίκα—νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρῃς: *Ibid.* 154 sq. ὤρσαν δὲ Νύμφαι—αἶγας ὄρεσκόους, ἵνα δειπνήσειαν ἐταῖροι: Xen. Cyr. I. 2, 3 (ἐκ τῆς τῶν Περσῶν ἐλευθέρως ἀγορᾶς καλουμένης) τὰ μὲν ὧνια καὶ οἱ ἀγοραῖοι—ἀπελήλανται εἰς ἄλλον τόπον, ὥς μὴ μιν γνῆται ἡ τούτων τύρβη τῇ τῶν πεπαιδευμένων εὐκοσμίᾳ: *Ibid.* 15 ἵνα δὲ σαφέστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπάνειμι (*praucis repetam*): *Ibid.* I. 4, 25 Καμβύσης—τὸν Κῦρον ἀπεκάλει, ὅπως τὰ ἐν Πέρσαις ἐπιχώρια ἐπιτελοίῃ.

Obs. When a past aim is to be introduced, the Future optative is often used. See §. 406. 6.

Seeming exceptions to the rule usually given.

§. 806. When an historic tense is used in the sense of a principal tense, the subjunctive of the principal tenses (conj.) is used.

When a principal tense is used in the sense of an historic tense, the subjunctive of the historic tenses (opt.) is used.

Conjunctive after the aorist, and other historic tenses.

1. When the aorist has the force of the perfect (§. 404.) the past action is considered as containing, and extending into, present time, and the dependent verb refers to something present or future: Od. λ, 93 τίπτ' αὐτ', ᾧ δύστηνε, λιπὸν φάος ἡελίοιο, ἦλυθες, ὅφρα ἴδῃ

νέκρας καὶ ἀτερπέα χῶρον : here ἤλυθες = ἐλήλυθας, *advenisti, ades, as*, Il. α, 202 τίπ᾽ αὐτ᾽, αἰγίοχοιο Διὸς τέκος, εἰλήλουθας ; ἢ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο ; Od. γ, 15 τοῦνεκα γὰρ καὶ πόντον ἐπέπλωσ, ὅφρα πύθῃαι πατρός : Od. ν, 418 τίπτε τ᾽ ἄρ᾽ οὐ οἱ ξειπες, ἐνὶ φρεσὶ πάντ᾽ εἰδυῖα ; ἢ ἵνα πον καὶ κείνος ἀλώμενος ἄλγεα πάσχη ; Il. ε, 127 ἀχλὺν δ᾽ αὐ τοι ἀπ᾽ ὀφθαλμῶν ἔλῃ, ἢ πρὶν ἐπῆεν, ὅφρ᾽ εὐ γιγνώσκῃς ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα : but Plat. Alcib. II. extr. ὥσπερ τῷ Διομήδει φησὶ τὴν Ἀθηνᾶν Ὅμηρος ἀπὸ τῶν ὀφθαλμῶν ἀφελεῖν τὴν ἀχλὺν, ὅφρ᾽ εὐ γιγνώσκοι ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα : here ἀφελεῖν is aorist, but in Homer the aim of the verb is present, so that ἔλῃ is known to be used in a perfect sense : Eur. Med. 214 Κορύθῃαι γυναῖκες, ἐξῆλθον δόμων, μή μοι τι μέμνησθε : Id. Hecub. 25 κτείνει με χρυσοῦ—χάριν ξένος πατρός, καὶ κτανὼν ἐς οἶδμ᾽ ἄλδς μεθῆχ᾽, ἵν᾽ αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ : but Ibid. 710 Hec. ἐμὸς ξένος, Θρήκιος σοῖλ. ἔκτεινέ νιν : Chor. ὦμοι, τί λέξεις ; χρυσὸν ὥς ἔχει (ἔχῃ Dind.) κτανῶν : here ἔκτεινε is the real aorist, and the aim of the verb is something past : Hdt. VII. 8, 1. extr. διὸ ὑμέας νῦν ἐγὼ συνέλεξα, ἵνα τὸ νοέω πρήσσειν ὑπερθέωμαι ὑμῖν : Plat. Legg. p. 653 sq. θεοὶ δὲ οἰκτεῖραντες τὸ τῶν ἀνθρώπων ἐπίπουν πεφυκὸς γένος—Μούσας Ἀπόλλωνά τε μουσηγέτην καὶ Διόνυσον ξυνεορταστὰς ἔδοσαν, ἵν᾽ ἐπανορθῶνται τὰς γενομένας τροφὰς ἐν ταῖς ἑορταῖς μετὰ θεῶν : Demosth. p. 117, 26 τὰς πόλεις αὐτῶν παρήρηται καὶ τετραρχίας κατέστησεν, ἵνα μὴ μόνον κατὰ πόλεις, ἀλλὰ καὶ κατ᾽ ἔθνη δουλεύσωσιν.

2. In narrating past events as if they were present, the writer throws himself so completely into the past events which he is narrating, that they become to him as if they were present, and placing himself in the position of the subject of the past verb, he looks upon the aim thereof as he did, that is, as something present or future : this poetic idiom (πρὸ ὀμμάτων ποιεῖν) is mostly used by the historians, especially Thucydides ; but in other writers, both in prose and poetry, it is sometimes used also to mark the present continuance of a past action : Il. δ, 301 κακοὺς δ᾽ ἐς μέσσον ἔλασσεν ὅφρα καὶ οὐκ ἐθέλων τις ἀναγκάῃ πολεμίζει : Hdt. I. 29 Σόλων ἀπεδήμησε ἔτεα δέκα, ἵνα δὴ μὴ τινα τῶν νόμων ἀναγκασθῇ λῦσαι τῶν ἔθετο : Ibid. 9 ὁ μὲν δὴ λέγων τὰτα ἀπεμάχετο ἀρρωδέων, μὴ τι οἱ ἐξ αὐτέων γένηται κακόν : Id. VII. 8. init. σύλλογον—Περσέων τῶν ἀρίστων ἐποίετο, ἵνα γνώμας τε πύθῃται σφέων καὶ αὐτὸς ἐν πᾶσι εἴπῃ τὰ θέλει : Cf. VI. 9. 100 : Thuc. II. 101 οἱ Ἕλληνες ἐβοήθησαν, μὴ καὶ ἐπὶ σφᾶς ὁ στρατὸς χωρήσῃ : Plat. Rep. p. 472 Ὁ παραδείγματος ἄρα ἔνεκα—ἐζητοῦμεν αὐτό τε δικαιοσύνην οἷόν ἐστι, καὶ ἄνδρα τὸν τελέως δίκαιον—καὶ ἀδικίαν αὐ καὶ τὸν ἀδικώτατον, ἵνα εἰς ἐκείνους ἀποβλέ-

ποντες, οἳ οὖν ἡμῖν φαίνονται εὐδαιμονίας τε περί καὶ τοῦ ἐναντίου, ἀναγκαζόμεθα καὶ περὶ ἡμῶν αὐτῶν ὁμολογεῖν κ. τ. λ.: Id. Protag. p. 320 A Περικλῆς δεδιὼς περὶ αὐτοῦ μὴ διαφθαρεῖ δὴ ὑπὸ Ἀλκιβιάδου, ἀποσπάσας ἀπὸ τούτου καταθέμενος ἐν Ἀρίφρονος ἐπαίδευε: Id. Criton. p. 43 B καὶ ἐπιτήδεις σε οὐκ ἤγειρον, ἵνα ὡς ἥδιστα διάγῃς^a: Demosth. p. 25, 24 πολλὰ ἰδίᾳ πλεονεκτῆσαι—οὐκ ἠβελήσατε, ἀλλ', ἵν' οἱ ἄλλοι τύχωσι τῶν δικαίων, τὰ ὑμέτερ' αὐτῶν ἀηλίσκατε εἰσφέροντες καὶ προεκινδυνεύετε στρατευσόμενοι: Id. p. 836. princ. εἶπε γὰρ, ὡς ὁ πάππος ὤφειλε τῷ δημοσίῳ καὶ διὰ ταῦθ' ὁ πατὴρ οὐκ ἐβούλετο μισθωθῆναι τὸν οἶκον, ἵνα μὴ κινδυνεύῃ, sc. ὁ οἶκος. This making past things appear present is very natural, when the writer or speaker is speaking of himself: Il. ι, 493 sq. ἀλλὰ σε παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, ποιέμεν, ἵνα μοί ποτ' ἀεικέα λοιγὸν ἀμύνης. So almost always in the Odyssey, when Ulysses is relating his own adventures: Od. ι, 102 αὐτὰρ τοὺς ἄλλους κελόμην—νηῶν ἐπιβαίνεμεν—, μήπως τις λωτοῖο φαγὼν νόστοιο λάθῃται: Od. ι, 377 ἔπεσσι τε πάντας ἑταίρους θάρσυνον, μή τις μοι ὑποδείσας ἀναδύῃ.

Obs. 1. It will be evident from the above examples that this is sometimes done to give an importance to a past aim, by representing it in the form in which it passed through the mind at first: so, Hdt. V. 68 φυλάς δὲ τὰς Δωριέων ἵνα δὴ μὴ αἱ αὐταὶ ἔωσι τοῖσι Σικωνίοισι,—μετέβαλε εἰς ἄλλα οὐνόματα.

Obs. 2. The Conjunctive often follows an Aorist Participle when this is used in narrations rather to denote the momentary character of the action than as an expression of past time: Hdt. III. 102 ἀναβαίνει ἐπιτηδεύσας ὅκως ζεύξῃ.

Optative after a principal tense or aorist.

§. 807. A principal tense (or an aorist imper., conj., or opt. in a present sense) is followed by an optative.

α. When the historic present is used, this being equivalent to a past tense, and the aim of the verb being past: Eur. Hec. 10 πολλὴν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει λάθρα πατήρ, ἵν', εἴποτ' Ἰλίου τεύχεα πέσοι, τοῖς ζῶσιν εἴη παισὶ μὴ σπάνις βίου: Ibid. 1148 μόνον δὲ σὺν τέκνοισι μ' εἰσάγει δόμους, ἵν' ἄλλος μὴ τις εἰδείῃ τάδε.

β. When the writer or speaker introduces the aim of another person, not as existing in his own mind, but in the mind of that person, so that the sentence partakes of the character of the *oratio obliqua*; as, Il. η, 339 πύλας ποιήσομεν (conj.) εὐ ἀραρυίας, ὅφρα δι' αὐτῶν ἱππηλασίῃ ὁδὸς εἴη “*vult item a ceteris cogitari, quibus suum*

^a “*Ubi id quod propositum fuit nondum perfectum et transactum est, sed adhuc durare cogitatur.*” Stallb.

Nestor consilium suadet:" so Ibid. 342 ἡ (for ἵνα) is used with the optative: Soph. Œ. C. 11 στήσόν με κἀξίδρυσον, ὥς πυθοίμεθα, "*ita jubetur aliquis eadem mente agere, quæ inest imperanti, optativus igitur non ad Œdipi, sed Antigone mentem spectat eam, quæ sedem jubetur eligere:*" see also Arist. Aves 1524: Plat. Rep. p. 410 B ἀρ' οὖν, ἦν δ' ἐγώ, ὦ Γλαύκων, καὶ οἱ καθιστάντες μουσικῇ καὶ γυμναστικῇ παιδεύειν οὐχ οὐ ἐνεκά τινες οἴονται καθιστᾶσιν, ἵνα τῇ μὲν τὸ σῶμα θεραπεύονται, τῇ δὲ τὴν ψυχὴν; "*Socrates non e sua ipsius sententiâ rem affert; sed consilium, quod gymnastices conditores sequuti sint, ex ipsorum mente indicat.*"

γ. When the mind of the writer or speaker at the moment when he is expressing the aim is dwelling on time past, and realising the intention which he had when he began the action he is now continuing: Arist. Ran. 24 αὐτὸς βαδίζω καὶ πονῶ, τοῦτον δ' ὀχῶ, ἵνα μὴ ταλαιπωροίτο μηδ' ἄχθος φέροι "*sensit enim jam Dionysus se frustra studuisse, ne laboraret famulus: nam qui irritum suum consilium ita pronuntiat, is non jam consilium a præsente rei contemplatione captum dicit, sed priorem cogitat consilii cogitationem*"^b.

δ. When the dependent sentence forms part of a wish introduced by εὐχομαι, &c.: Arist. Aves 928 εὐχομαι δέ σοι τάδε—ὅπως τῶν τευθίδων ἐμπαλήμενος φθαίης ἄν.

Optative or Conjunctive after Optative.

§. 808. When the principal verb is in the opt. with or without ἄν, the dependent verb is generally in the opt.; as, Soph. Aj. 1217 sq. γενοίμαν, ἵν' ἵλαεν ἔπεστι πόντου πρόβλημ' ἀλκλυστον—, τὰς ἱερὰς ὅπως προσείποιμεν Ἀθήνας: Demosth. p. 39, 3 ὥς δ' ἂν ἐξετασθεῖη μάλιστ' ἀκριβῶς, μὴ γένοιτο, ὦ πάντες θεοί: Eur. Troad. 698 παῖδα τόνδε παιδὸς ἐκθρέψαις ἄν, Τροίαν μέγιστον ὠφέλημ', ἵν' οἱ ποτε ἐκ σοῦ γεγόμενοι παῖδες Ἴλιον πάλιν κατοικήσειαν καὶ πόλιν γένοιτ' ἔτι: but if the notion of its realisation comes in, the conjunctive is used; Plat. p. 28 D αὐτίκα—τεθνᾶιν δίκην ἐπιθεῖς τῷ ἀδικοῦντι, ἵνα μὴ ἐνθάδε μένω καταγέλαστος παρὰ νηυσὶ κορωνίσιν, ἄχθος ἀρούρης.

Interchange of Optative and Conjunctive.

§. 809. 1. When two or more final clauses follow the same principal clause, it sometimes happens that the verb of one is in the conj., of the other in the opt., according to the proper force of

^a Stallb. ad loc.

^b Reisig 169:

^c Schäfer Appar. tom. I. p. 456.

these moods (§. 411. 1.). The former gives a notion of the realisation of the proposed end, the latter has no such notion, but represents it as a mere possibility, or as a supposition existing only in the mind of some other person^a.

2. It frequently expresses the ulterior consequence of the conjunctive: Od. μ, 156 ἀλλ' ἐρέω μὲν ἐγὼν, ἵνα εἰδότες ἦ κε θάνωμεν, ἢ κεν ἀλενόμενοι θάνατον καὶ κῆρα φύγομεν, the second sentence is merely a wish, and a consequence which might follow if death were avoided: Il. ε, 567 περὶ γὰρ διέ ποιμένι λαῶν, μήτι πάθῃ, μέγα δέ σφεας ἀποσφῆλειε πόνοιο, the first sentence expresses the immediate object of fear, the second the consequences resulting therefrom: Il. ο, 597 sq. Ἐκτορι γὰρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι Πριαμίδῃ, ἵνα νηυσὶ κορωνίσσι θεσπιδαῖς πῦρ ἐμβάλλῃ ἀκάματον, Θέτιδος δ' ἐξαίσιον ἀρῆν πᾶσαν ἐπικρήνει, the former sentence expresses the immediate result of the favour of Jove, the latter the consequences of that result: Hdt. IX. 51 ἐς τοῦτον δὴ τὸν χώρον ἐβουλεύσαντο μεταστῆναι, ἵνα καὶ ὑδατὶ ἔχῃσι χρᾶσθαι ἀφθόνῳ, καὶ οἱ ἱππῆες σφέας μὴ συνοίατο (the primary, and secondary end).

3. Or the conjunctive gives a certain, the optative only a probable result: Hdt. I. 185 ὥς τε ὁ ποταμὸς βραδύτερος εἴη (probable), καὶ οἱ πλόοι ἕωςι σκολιοὶ (certain): Thuc. III. 22 ὅπως ἀσαφῆ τὰ σημεῖα τοῖς πολέμοις ἦ (certain), καὶ μὴ βοηθοῖεν. So Œ. C. 190. The optatives εἵπομεν and ἀκούσασιν (if the reading is correct) express an uncertain secondary aim in Œdipus' mind, the words μὴ χρεια πολέμωμεν give his determined and primary aim. So Eur. El. 56 πηγὰς ποταμίας μετέρχομαι—, ὥς ὕβριν δεῖξωμεν Αἰγισθοῦ θεοῖς, γούνος τ' ἀφείην: Id. Hec. 1138 εἰδεῖσα, μὴ σοὶ πολέμιος λειφθεὶς ὁ παῖς Τροίαν ἀθρόοισι καὶ ξυνοικίῃ πάλιν, γνόντες δ' Ἀχαιοὶ ζῶντα Πριαμίδων τινα Φρυγῶν ἐς αἶαν αὐθις ἄρειαν στόλον, κάπειτα Θρήκης πεδία τρίβοιεν τὰδε λεηλατοῦντες, γέλτοσιν δ' εἶη κακὸν Τρώων, ἐν ᾧ περ νῦν—ἐκάνομεν, “*alterum, Troja ut restitueretur, verebatur ne eveniret; de altero conjecturam faciebat, hæud esse dissimile veri Achivos redituros*”^b.

Conjunctive and Optative with ἄν.

§. 810. 1. To the final conjunctions ὥς, ὅπως, μή and ἵνα, the modal adverb ἄν is frequently (especially Hdt.) added, pointing to some (generally not expressed) condition: Od. ε, 167 f. πέμψω δέ τοι οὖρον ὀπισθεν, ὥς κε μάλ' ἀσκήθης σὴν πατρίδα γαῖαν ἱκῆαι, αἶ κε θεοὶ γ' ἐθέλωσι: Od. β, 376 ἀλλ' ὁμοσον, μὴ μητρὶ φίλῃ τὰδε μνηθή-

^a Nitzsch *Odyssey* iii. 76.

^b Pflugk ad loc.

σασθαι—, ὥς ἂν μὴ κλαίοντα κατὰ χροά καλὸν ἰάπτῃ (sc. ἔαν ταῦτα ἀκούσῃ). Compare Od. μ. 156, §. 809. : Od. θ. 20 sq. καὶ μιν μακρότερον καὶ πάσσονα θῆκε ἰδέσθαι, ὥς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο, sc. εἰ πρὸς τοὺς Φαίηκας ἀφίκοιτο : Od. β. 52 οἱ πατρὸς μὲν ἐς οἶκον ἀπερρίγασι νέεσθαι Ἴκαρίον, ὥς κ' αὐτὸς ἐδιδῶσαιτο θύγατρα, δοίῃ δ' ᾧ κ' ἐθέλοι καὶ οἱ κεχαρισμένος ἔλθοι. (The opt. is used here after the perf. according to §. 807. β. :) Æsch. Ag. 364 τὸν τάδε πράξαντ' ἐπ' Ἀλεξάνδρῳ τείνοντα πάλαι (=τείναντα) ὅπως ἂν μήτε πρὸ καίρου μήθ' ὑπὲρ ἄστρον βέλος ἡλίθιον σκήψειεν, so that in this way, &c. : Eur. Bacch. 509 sq. καθείρξαι αὐτὸν ἱππικαῖς πέλας φάτναισιν, ὥς ἂν σκοτίον εἰσορᾷ κνέφας : Id. Hippol. 1313 f. δάκνει σε, Θησεῦ, μῦθος, ἀλλ' ἐχ' ἥσυχος, τοῦνθένθ' ἀκούσας, ὥς ἂν οἰμώξῃς πλέον : Hdt. III. 44 ἔδεθθῃ, ὅπως ἂν καὶ παρ' ἑωυτὸν πέμψας ἐς Σάμον δέοιτο στρατοῦ : Xen. Cyr. V. 2, 21 διὰ τῆς σῆς χώρας ἄξεις ἡμᾶς, ὅπως ἂν εἰδῶμεν, ἅτε δεῖ φιλία καὶ πολέμια νομίζειν. The passages in which μὴ ἂν is used with opt. are to be explained by §. 814. c. So Thuc. II. 93 ἣν προσδοκία οὐδεμία, μὴ ἂν ποτε οἱ πολέμιοι ἐξαπιναίως οὕτως ἐπιπλεύσειαν : Xen. Anab. VI. 1, 1 εἰ οὖν ταῦτα ἐγὼ ὀρῶν δοκοίην, ὅπου δυνάμην, ἐνταῦθ' ἄκυρον ποιεῖν τὸ ἐκείνων ἀξίωμα, ἐκείνο ἐννοῶ, μὴ λίαν ἂν ταχὺ συμφρονισθείην.

2. The general force of ὥς ἂν, ὅπως ἂν, ὅφρα ἂν, &c., with the conjunctive or optative, seems to be that they modify or give a polite colouring to the intentions, desires, commands of the principal sentence, mostly when they are abrupt or startling, by stating the reason or intent thereof, so that reference is made to the judgment or will of some person addressed or spoken of, as if the intention or command depended on it. They answer to our *if you please—if you will be so good—by your leave*, &c. Soph. Aj. 654 ἀλλ' εἰμι πρὸς τε λουτρὰ καὶ παρακτίους λεμῶνας ὥς ἂν λύμαθ' ἀγνίσας ἐμά—ἐξαλεύσωμαι, *I will go (by your leave) in order*, &c. : Soph. OE. C. 575 τοῦτ' αὐτὸ νῦν διδασχ' ὅπως ἂν ἐκμάθω, *be so good as to tell this very point*, &c. In Soph. Electra 1495 it is ironical, χώρει δ' ἐνθαπερ κατέκτανες πατέρα τὸν ἀμὸν ὥς ἂν ἐν ταύτῃ θάῃς, *be so good as to go*, &c.

3. In some passages it is omitted where it might be expected. This occurs generally where the speaker is too much hurried or excited to trouble himself to be civil. So Eur. Bacch. 1202, where Agave rushes on the stage in a frantic state with the head of Theseus in her hands, ᾧ καλλίπυργον ἄστυ Θηβαίας χθονὸς νάοντες ὥς ἴδητε τήνδ' ἄγαν : so Med. 1315.

4. In the following passage ὥς and ὅπως are to be taken as

modal adverbs, and with *ἄν* seem to signify *how in the world* : Id. Cyr. I. 2, 5 ἐπιμέλονται, ὥς ἄν βέλτιστοι εἶεν οἱ πολῖται, *how the citizens may be best* : Ibid. 10 βασιλεὺς ἡγεμὼν αὐτοῖς ἐστί, καὶ αὐτὸς τε θηρᾷ, καὶ τῶν ἄλλων ἐπιμελεῖται, ὅπως ἄν θηρῶν : Ibid. II. 1, 4 βουλευσόμεθα, ὅπως ἄν ἄριστα ἀγωνιζόμεθα : Plat. Symp. p. 187 D πάλιν γὰρ ἦκει ὁ αὐτὸς λόγος, ὅτι τοῖς μὲν κοσμίους τῶν ἀνθρώπων, καὶ ὥς ἄν κοσμιώτεροι γίγνουντο οἱ μήπω ὄντες, δεῖ χαρίζεσθαι.

Obs. 1. Hence the elliptic use of the opt. with *ἄν* to express a wish : II. ζ, 281 ὥς κε οἱ αὖθι γαῖα χάνοι ! sc. εἰ τοῦτο δυνατόν εἴη, *utinam, si fieri posset, terra devoraretur* !

Obs. 2. The general rules and exceptions given above (§. 806 sq.) hold good for the conj. and opt. with *ἄν* as well as without it.

Obs. 3. Ὡς ἄν with the opt. is far more rare in Attic than in Epic and Ionic ; ἵνα ἄν is very seldom found, see above (§. 809.) : Od. μ, 156. Soph. CE. C. 189. Demosth. p. 780, 7 ἵνα μὴδ' ἄν ἄκων αὐτῇ ποτε προσπίσῃ : ἵνα ἄν has generally the force of *ubicunque* or *sicubi* : ὅφρα ἄν (κε) is only Epic : Od. μ, 51 ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω, ὅφρα κε τερπόμενος ὅπ' ἀκούης Σειρήνοιν : II. μ, 25 sq. ὕε δ' ἄρα Ζεὺς συνέχης, ὅφρα κε βάσσον ἀλίπλοα τείχεα θείη.

Ὅπως and ὥς with Future Indicative.—Ὅπως ἄν with Future Indicative.

§. 811. Verbs of *caring, considering, troubling oneself about, endeavouring, effecting, and inciting*, or words which imply such notions ; as, ἐπιμελεῖσθαι, φροντίζειν, δεδιέναι, φυλάττειν, σκοπεῖν, σκέπτεσθαι, βουλεύεσθαι, ὁρᾶν, ποιεῖν, πραττεῖν, *curare*, μηχανᾶσθαι, παρακαλεῖν, παραγγέλλειν, παρασκευάζεσθαι, προειπεῖν, αἰτεῖσθαι, ἀξιοῦν, ἄγε &c., are followed by ὅπως (ὅπως μὴ), and in Hdt. also by ὥς or ὥς μὴ (on μὴ see §. 814.), with the fut. ind. instead of the conjunctive. The sense of this future is nearly allied to the conjunctive, and only differs therefrom in that it definitely expresses the possible realisation of the proposed end. After the verbs of *caring*, and *considering*, the original sense of ὅπως is clearly seen, as ὅτῳ τρόπῳ is used instead of it : Thuc. IV. 128 ἐπρασεν, ὅτῳ τρόπῳ—ἀπαλλάσσεται for ὅπως : Id. VI. 11 σκοπεῖν ὅτῳ τρόπῳ τὸ σφέτερον ἀπρεπὲς εὐ θήσονται : Xen. Cyr. I. 2, 3 οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἷοι πονηροῦ ἢ αἰσχροῦ ἔργου ἐφείεσθαι : Ibid. II. 4, 31 Κῦρος, ὦ Ἀρμένιε, κελεύει οὕτω ποιεῖν σε, ὅπως ὥς τάχιστα ἔχων οἴσεις καὶ τὸν δασμὸν καὶ τὸ στράτευμα : Plat. Rep. p. 421 Ε παντὶ τρόπῳ φυλακτέον, ὅπως μήποτε αὐτοὺς λήσει εἰς τὴν πόλιν παραδόντα (sc. πενία καὶ πλοῦτος) : Demosth. p. 21, 12 σκοπεῖσθε—τοῦτο, ὦ ἄνδρες Ἀθηναῖοι, ὅπως μὴ λόγους ἐροῦσι μόνον οἱ παρ' ἡμῶν πρέσβεις,

ἀλλὰ καὶ ἔργον τι δεικνύειν ἔξουσιν : Id. p. 130, 75 δέδοικα, ὅπως μὴ πάνθ' ἅμα, ὅσα οὐ βουλόμεθα, ποιεῖν ἡμῖν ἀνάγκη γαρήσεται. And ὅπως and ὡς are used with the ind. fut., even when the principal verb is in an historic tense, where we should expect the fut. opt., the *oratio obliqua* being changed into the *oratio recta*.

2. Sometimes ὅπως ἂν is used with fut. ind. to refer to a condition either expressed or understood : Hdt. III. 104 οἱ δὲ δὴ Ἴνδοι τροφή τοιοῦτ' καὶ ζεύξει χρεώμενοι ἐλαύνουσι ἐπὶ τὸν χρυσὸν λελογισμένως, ὅπως ἂν καυμάτων τῶν θερμωτάτων ἐόντων ἔσονται ἐν τῇ ἀρπαγῇ, i. e. ὅταν καύματα θερμώτατα ᾖ.

Obs. Where an interchange takes place between the future and optative after ὅπως &c., the difference is the same as between the conjunctive and optative (see 809.) : Hdt. I. 117 σκοπῶν ὅπως σοι ποιήσω κατὰ νόον μήτε—αὐθέντης εἶην.

3. Final clauses are sometimes expressed by Fut. Participle ; as, Hdt. V. 17 ἐπέμποντο αἰτήσοντας (= ἵνα αἰτοῦν) γῆν καὶ ὕδωρ.

Remarks on ὅπως.—Dawes's Canon.—Elliptical use of ὅπως and ὅπως μή.

§. 812. 1. Dawes laid down (Miscell. Crit. p. 227, 459.) that ὅπως is joined with the conj. of the pres., aor. I. pass. aor. II. act. midd. or pass., but never with conj. of aor. I. act. or midd., but in the place thereof the ind. fut. is used, and hence the ind. fut. and conjunctive are often interchanged ; as, Plat. Tim. p. 18 E ὅπως οἱ κακοὶ χωρὶς οἱ τ' ἀγαθοὶ ταῖς ὁμοίαις ἐκάτεροι φυλλέγονται, καὶ μή τις αὐτοῖς ἔχθρα διὰ ταῦτα γίγνηται. But as this canon rests on no grammatical or logical grounds, so it is shaken by the fact that in many passages, by the agreement of the MSS., ὅπως is joined with aor. I. conj. act. : a change of HI into EI, and Ω into O, being all that is required to make the aor. I. conj. into the fut. ind., there were great opportunities opened to the inaccuracy of transcribers. The ancients no doubt regarded rather the difference of meaning in their use of one or the other, not the difference of form. There are many passages in Hdt. and the Attic writers, prose and poetry, which contradict this rule ; as, Hdt. II. 120 extr. ὅπως ποιήσωσι ; Thuc. I. 73 ὅπως μὴ βουλεύσηθε : Ibid. IV. 66 ὅπως μὴ ἐπιβοηθήσωσιν : Lysias p. 138 extr. ὅπως μὴ ἐργάσηθε. In these examples all MSS. agree, and there are some cases, where the aorist conj., and fut. ind., have a different form ; as, ὅπως κλαύσω (F. κλαυσούμαι), ἐκπλεύσῃ (F. ἐκπλεύσεται), ἀνακομίσῃ (F. ἀνακομίσῃ), ἀπολαύσωμεν (F. ἀπολαυσόμεθα), ἀποφῆνῃ (F. ἀποφανεῖ). In many passages the metre forbids any alteration^a. The difference between these two forms doubtlessly is, that the fut. ind. represents the proposed end as something existing in future

^a Dawes's error seems to have been one into which he, in common with other English scholars, too frequently fell : the laying down a rule from a number of instances too generally, and not caring to inquire

whether there were any grammatical or logical grounds for it to rest upon, and then altering all the passages to suit his canon.

time; the aor. conj. as something of which the future realisation is only conceived, but without any notion of its actually existing. See *Æsch. Pers.* 114 ταῦτά μοι μελαγχχίῳ φρὴν ἀμύσσεται φόβῳ,—μὴ πάλις πύθεται κίναδρον μέγ' ἄστυ Σουσίδης καὶ τὸ Κίσσιον πάλισμ' ἀντίδουπον ἔσσεται.

2. Ὅπως or ὅπως μὴ stands with the fut. ind. or with the conj. to express a desire or warning, ὅρα or ὁρᾶτε, *vide, videte*, being readily supplied by the mind: *Xen. Anab.* I. 7, 3 ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας: *Arist. Nub.* 489 ἄγε νῦν, ὅπως, ὅταν τι προσβάλλωμαι σοφὸν περὶ τῶν μετεώρων, εὐθέως ὑφαρπάσσει: *Plat. Menon.* p. 77 A ἀλλ' ὅπως μὴ οὐχ' οἷός τ' ἔσομαι πολλὰ τοιαῦτα λέγειν. So in the forms δαί σ' (sc. σκοπεῖν) ὅπως in Attic poetry: *Soph. Aj.* 556 δαί σ' ὅπως πατὴρ δαίξῃς ἐν ἐχθροῖς, οἷός ἐξ οἴου ἔρῃ. (See §. 898. *Obs.* 2.) Conjunctive: *Hdt.* VI. 85 εἰ νῦν ὀργῇ χρεώμενοι ἔγνωσαν οὕτω Σπαρτιάται, ὅπως ἐξ ὑστέρης μὴ τι ὑμῖν, ἦν ταῦτα πρήσσητε, πανώλεθρον κακὸν ἐς τὴν χώραν ἐσβάλωσι, *videat, ne—infertant.*

3. The final clause sometimes depends on a notion suggested by the context; as, *Eur. Ion* 1420 μορφήν ἔχον τιν; (*ἰδρωτὶ* sc.) ὥς με μὴ ταύτη λάβῃς.

Ἰνα, ὥς, ὅπως (*more rarely*), *with the Historic Indicatives.*

§. 813. Ἰνα, ὥς, ὅπως (*more rarely*) are joined with the historic tenses of the ind., to express an end proposed and wished for, but not attained, or not to be attained. The principal sentence expresses something which does not take place, so that the end proposed by, or which might have resulted therefrom, does not take place either. We may translate ὥς &c. by—*in which case I should*: *Soph. OE. R.* 1387 οὐκ ἂν ἐσχόμην τὸ μὴ ποκλείσαι τοῦμὸν ἄλθιον δέμας, ἢ ἡ τυφλὸς τε καὶ κλύων μῆδέν, *ut esset cæcus*: *Ibid.* 1393 τί μ' οὐ λαβὼν ἔκτεινας εὐθύς, ὥς ἔδειξα μήποτε ἔμavτὸν ἀνθρώποισιν, ἔνθεν ἦν γεγῶς, *ut nunquam ostendissem*: *Eur. Hippol.* 645 sq. χρῆν δ' ἐς γυναικας πρόσπολον μὲν οὐ περᾶν, ἀφθογγα δ' αὐταῖς συγκατοικίζειν δάκη θηρῶν, ἢ εἶχον μήτε προσφωνεῖν τινα, μήτ' ἐξ ἐκείνων φθέγμα δέξασθαι πάλιν, *ut possent*: *Ibid.* 928 (χρῆν) δισσάς τε φωνὰς πάντας ἀνθρώπους ἔχειν, τὴν μὲν δικαίαν, τὴν δ' ὅπως ἐτύγχανεν (*i. e. injustam*), ὥς ἡ φρονούσα τᾷδικ' ἐξηλέγχετο πρὸς τῆς δικαίας, *κοῦκ ἂν ἠπατώμεθα, ut convinceretur*: *Id. Phoen.* 202 (*Chorus*) Τύριον οἶδμα λιπούς' ἔβαν—, Φοίβῃ δούλα μελάθρων ἢ ὑπὸ δειράσι νιφοβόλοις Παρνασοῦ κατενάσθη, (*κατενάσθη Dind.*) Ἰνα depending on δούλα, *ut habitarem (at ibi habitare non potuit, quoniam, bello inter Polynicem et Eteoclem exorto, Thebis manere coacta erat)*: *Aristoph. Pac.* 135 οὐκοῦν ἐχρῆν σε Πηγάσου ζευθαί πτερόν, ὅπως ἐφαίνου τοῖς θεοῖς τραγικώτερος: *Plat. Crit.* p. 44 D εἰ γὰρ ὤφελον—οἷοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἷοί τε ἦσαν αὐ καὶ ἀγαθὰ τὰ μέγιστα, καὶ καλῶς ἂν εἶχε, *quo efficere possent etiam bona maxima (at id non possunt)*: *Demosth.* p. 837, 5

ἐχρῆν — παρασημήνασθαι κελεύσαι τὰς διαθήκας, ἢ, εἰ τι ἐγίγνετο ἀμφισβητήσιμον, ἦν (ut—*liceret*) εἰς τὰ γράμματα ταῦτ' ἐπανελθεῖν καὶ τὴν ἀλήθειαν πάντων εὑρεῖν: Ibid. p. 849, 17 ἐξήγησεν ἄν με τὸν παῖδα τὸν γράφοντα τὰς μαρτυρίας, ἢ, εἰ μὴ παρεδίδουν, μηδὲν δίκαιον λέγειν ἐδόκουν: Id. p. 47, 27 οὐ γὰρ ἐχρῆν—ταξιδάρχους παρ' ὑμῶν—ἄρχοντας οἰκέλους εἶναι, ἢ ἦν ὡς ἀληθῶς τῆς πόλεως ἡ δύναμις^a; It is worthy of observation that ἄν is not used, in this construction, even where there is direct reference to a preceding hypothetical sentence containing the condition of the dependent clause.

Obs. The proper sense of these conjunctions is that which they have in this construction, ὡς (= *ois*), in which case or circumstances. The subjunctive as being the verbal expression of *mental acts*, connects them with some act of the mind, whence they get their sense of *aim* &c. See §. 327. 3.

Remarks on the construction of the seemingly final Conjunction μή.—
Dawson's Canon.

§. 814. After verbs of *doubting, questioning, considering, reflecting, asking* and *inquiring*, and also verbs of *fear*, of *anxiety*, which imply *reflection*; (or where such a notion is implied in the context, as Hdt. V. 3 ἀμήχανον μὴ ἐγγίηται); as, σκοπεῖν, φροντίζειν, ὁρᾶν, ὑποπτεῖν, ἰννοεῖν, μετανοεῖν, ἀμφισβητεῖν, πυνθάνεσθαι, ἐξερευνᾶν, ὀκνεῖν, δεδιέναι, φοβεῖσθαι &c., the negative μή is used without any final conjunction, where in English we might use the word *that*, but more generally the word *lest*. Μή is a sort of interrogation (as in Lat. *ne*) which introduces an indirect question relating to the preceding object of anxiety, &c.; as, Demosth. p. 14, 18 ὁκνῶ μὴ μάταιος ἡμῶν ἡ στρατεία γίνηται, *I fear whether the expedition has not been undertaken in vain*; that is, *I fear that (or lest) it has*. The corresponding English expression is, *I doubt whether* (negative), or, *I doubt whether it is not* (affirmative). The construction of this sort of sentence is as manifold as that of the indirect question. See §. 876 sqq.

a. Hence we find the indicative of all the tenses, when the writer or speaker is inwardly persuaded that the object of his anxiety is really or will be in existence; and hence especially of events which are either present or past to him: Od. ε, 300 δεῖδω, μὴ δὴ πάντα θεὰ νημέρtea εἶπεν, *I fear whether the goddess has not (= that she has) told us*, &c.^b: Eur. Ph. 92 ἐπισχες, ὡς ἂν προὔξερευνήσω στίβον, μὴ τις πολιτῶν ἐν τρίβῳ φαντάζεται, κάμοι μὲν ἔλθῃ φαῦλος, *whether there is not = I am afraid that, or lest*: Thuc. III. 53 νῦν δὲ φοβούμεθα, μὴ ἀμφοτέρων ἡμαρτήκαμεν: Xen. Cyr. III. 1, 27 δρᾶ, μὴ ἐκείνους αὐ δεήσει σε σωφρονίζειν ἔτι μάλλον, ἢ ἡμᾶς νῦν εἰήσεν: Id. IV. 1, 18 ὅρα, μὴ πολλῶν ἐκάστῃ ἡμῶν χειρῶν δεήσει καὶ ὀφθαλμῶν: Plat. Lach. p. 187 B σκοπεῖν χρῆ, μὴ οὐ—ὑμῖν ὁ κίνδυνος κινδυνεύεται: Id. Rep. p. 451 A φοβερὸν—, μὴ σφαλῆς τῆς ἀληθείας—κείσομαι^c: Id. Phileb. p. 13 A φοβούμαι δέ, μὴ τινὰς ἡδονὰς ἡδοναῖς εὐρήσομεν ἐναντίας: Id. Cratyl. p. 393 C φύλαττε, μὴ πῃ παρακρούσομαι σε^d.

^a Schäfer ad loc.

^c Stallb. ad loc.

^b Nitzsch ad loc.

^d Elms. Heracl. 483.

b. The subjunct. of the principal tenses (conjunctive) after a principal, and of the historic tenses (optative) after an historic tense, to signify a suspicion; the optative referring to past, the conjunctive to present or future time. The subjunct. is here deliberative. For examples see §. 805. 2. and Od. ε, 473 *δεῖδω, μὴ θήρῃσιν ἔλωρ καὶ κύρμα γένεσθαι* : Xen. Cyr. I. 1, 3 *ἐκ τούτου δὴ ἀναγκαζόμεθα μετανοεῖν, μὴ ὅτε τῶν ἀνθρώπων ὅτε τῶν χαλεπῶν ἔργον ᾗ* (for εἰ §. 806. 2.) *τὸ ἀνθρώπων ἀρχαί* : Id. M. S. IV. 2, 39 *καὶ φροντίζω, μὴ κράτιστον ᾗ μοι σιγῶν* : Plat. Phæd. p. 70 A *τὰ δὲ περὶ τῆς ψυχῆς πολλὴν ἀπιστίαν παρέχει τοῖς ἀνθρώποις, μὴ, ἐπειδὴν ἀπαλλαγῇ τοῦ σώματος, οὐδαμῶ ἔτι ᾗ* : Eur. Med. 118 *οἱ μοι, τίκνα, μὴ τι πάθῃς, ὥς ὑπεραλγῶ^a*.

Obs. 1. The conjunctive is often used after past tenses, in order to bring the clause prominently forward, as if the past fear or doubt was actually present. See §. 887.

c. The opt. is also used in its secondary meaning to express more decidedly a doubt as to the realisation of the object, a possibility only of its being so: Hdt. VII. 105 *ὅρα, μὴ μάτην κόμπος ὁ λόγος ὁ εἰρημένος εἴη, vide, ne vana jactatio fuerit hoc, quod a vobis dictum est*. So ironically: Il. γ. 436 *μήπως τάχ' ὑπ' αὐτοῦ δουρὶ θαμείης, lest you should possibly*. "An is added when the suspicion is supposed to depend on a condition: Xen. Anab. VI. 1, 29 *ἐκείνο ἔννοῶ, μὴ λίαν ἂν ταχὺ σφφρονισθῇν*: cf. the examples in §. 810.

Obs. 2. After verbs of *looking into, inquiring, seeing*, such as *ὁρᾶν, σκοπεῖν*, or words which imply such notions, *μὴ* with the ind. present expresses an inquiry whether something is not: *ὅρα μὴ ποιεῖ, see whether he is not doing it*. With the conj., a fear lest something should be: *ὅρα μὴ ποίῃ, see lest he do it*. So the ind. in Eur. Phæn. 92, given above in a.

Obs. 3. There is a difference also between the conj. pres. and aor., *ὅρα μὴ ποίῃ, lest he do it now*; *μὴ ποιῇσιν, at some future, indefinite time*.

Obs. 4. After notions of *fear or anxiety*, &c. *εἰ (whether, if)* is used instead of *μὴ*, and *μὴ ὅς*, giving a more indefinite character to the feeling: Eur. Med. 184 *φόβος, εἰ πείσω δέσποιναν ἐμὴν*: "in voc. φόβος inest notio dubitandi; ac quum is, qui dubitat, sitne aliquid necne, etsi cogitatione plerumque in alterutram partem inclinatur, id tamen non indicet, fit, ut ex cujusque loci conditione intelligendum sit, utrum ei valeat μὴ ὅς an μὴ": Ibid. 931 *ἐσθλὲ μ' οἶκτος εἰ γενήσεται τάδε*: so for *μὴ Androm.* 60 *καὶ νῦν φέρονσά σοι νέους ἦκω λόγους, φόβω μὲν εἴ τις δεσποτῶν αἰσθήσεται*. (See also §. 750.)

Obs. 5. We also find the following constructions after notions of *fear and anxiety*, &c.: a. *ὅπως, quomodo*, Attic poetry: Eur. Heracl. 248 *μὴ τρέσης, ὅπως σέ τις σὺν παισὶ βωμοῦ τοῦδ' ἀποσπάσει βία*: Id. Iph. T. 995 *τὴν θεὸν δ' ὅπως λάθω, δέδοικα, timore percussus delibero, quomodo—luteam*.—So where the notion of *fear*, &c. is supplied by the mind: Æsch. Choeph. 192 *ἐγὼ δὲ (δέδοικα) ὅπως μὲν ἀντικρυς τὰδ' αἰνῶσω*: b. *ὅπως μὴ quomodo non*, also Attic poetry: Soph. Œ. R. 1074 *δέδοικ', ὅπως μὴ 'κ τῆς σιωπῆς τῇσδ' ἀναρρήξει κακά*: Arist. Eq. 211 *θαυμάζω δ' ὅπως*, followed by present.—c. *ὅτι or ὥς, that*, which signifies merely the object of fear, without any notion of deliberation: Æsch. P. V. 901 *ὅτι μὲν ὁμαλὸς ὁ γάμος ἄφοβος οὐ δέδια*: Xen. Cyr. V. 2, 12 *μὴ φοβοῦ ὥς ἀπορήσεις^c*: cf. III. 1, 1. Demosth. p. 141 *καὶ τὸν φόβον ὥς οὐ στήσεται τοῦτο ἄνευ μεγάλου τινὸς*

^a Pflugk ad loc.^b Ibid.^c Bornemann ad loc.

κακού.—*d.* Infinitive with or without the article: φοβείσθαι τὸ ἀποθνήσκειν, δέισαι τὸ ζῆν.—ὁρῶδ' ἄν θανείν Eur.: Plat. Gorg. p. 457 Ε φοβοῦμαι διελέγγειν σε. See above §. 664. 1. and §. 670. The omission of the article makes a great difference of sense: if the infinitive has no article, the verb of *fearing* signifies *unwillingness, hesitation*; if it has the article the verb takes its proper sense of fear, and the infin. with article signifies the object of fear.—*e.* ὥστε μὴ with the inf. (rarely) where the object of the fear is expressed, as that which is in consequence thereof avoided: Eur. Iph. T. 1380 φόβος δ' ἦν ὥστε μὴ τέγξαι πόδα.

ADJECTIVAL SENTENCE.

§. 815. 1. The adjectival sentence is the resolution of an adjective or participle, and therefore signifies the attribute of a substantive; as, οἱ πολέμοι, οἱ ἀπέφυγον (=οἱ ἀποφυγόντες πολέμοι)—τὰ πράγματα, ἃ ὁ Ἀλέξανδρος ἐπραξεν (=τὰ ὑπὸ τοῦ Ἀλεξάνδρου πραχθέντα πράγματα, or τὰ τοῦ Ἀλεξάνδρου πράγματα).—ἡ πόλις, ἐν ᾗ ὁ Πεισιστράτος τύραννος ἦν (=ἡ ὑπὸ τοῦ Πεισιστράτου τυραννευθεῖσα).

2. The inflexions of the relative pronoun which refers to the subst. in the principal clause, denote the gender and number, and frequently the case, which would be denoted by the inflexion of the simple adj. or participle.

3. A simple attribute, such as Πεισιστράτος ὁ τύραννος, is generally speaking not resolved into an adjectival sentence, such as ὁς τύραννος ἦν, except when particular emphasis is to be laid on that attribute; but if the attribute is compounded of the adj. and certain dependents therefrom, the adjectival sentence is the most natural, and sometimes the only way of expressing it.

Remarks on the Relative Pronoun.

§. 816. 1. Originally there was no distinct form for the relative pronoun in Greek, but the demonstrative performed the functions of the relative, being placed in both clauses; in the first as a simple demonstrative, in the second as a retrospective demonstrative, as in German, *der Mann, der*; in English, "*the thing, that*" (see §. 834.): so Il. α. 125 ἀλλὰ τὰ μὲν πόλιον ἐξεπράθομεν, τὰ δίδασται, *quæ ex urbibus diripiimus, ea distributa sunt*: (so Il. η. 481 οὐδέ τις ἔτλη πρὶν πίνειν πρὶν λείπειν ὑπερμένει Κρονίῳ, *nor did any one dare before to drink, before &c.*: Pind. Nem. IV. 4 οὐδέ μὲν ὕδωρ τόσον γε μαλθακὰ τέγγει γνία, τόσσον εὐλογία φόρμιγγι συνάροπος.) The aspirated pronouns were demonstrative as well as those beginning with τ, till the necessities of language soon assigned to the latter the demonstrative, to the former the relative, function. There are many instances, as well in the other dialects as in the more perfect language of Attic, to prove that the relative pronouns were originally demonstrative; as we find that the relative forms are used 'as demonstrative. (On the use of the demonstrative τοῦ, τῷ, τὸν for οὗ, οῦ, ὅν, see §. 445: so even in Attic, *τίως* for *ἑως*, *τάς* for *ὥς*.)

2. So Homer frequently uses, especially with γάρ, or καί, the relative *ὅς* as a demonstrative : Il. ζ, 59 μὴδ' ὅτινα γαστέρι μήτηρ κοῦρον ἔντα φέροι, μὴδ' ὅς φύγοι, *ne is quidem aufugiat* : Il. φ, 198 ἀλλὰ καὶ ὅς δειδούκε Διὸς μεγάλιοι κεραυνόν : cf. Od. α, 286. Il. λ, 535 : Æsch. Eum. 7 δίδωσι δ' ἡ (for αὐτῇ) γενέθλιον δόσιν. So οἷ—, οἷ, *these—those, the one—the other* : Il. φ, 353 τείρουσι ἐγγέλευς τε καὶ ἰχθύες, οἱ κατὰ δίνας, οἱ κατὰ καλὰ ρέεθρα κυβίστων ἔνθα καὶ ἔνθα.—οἷ—οἷ τε : Il. ψ, 498 οἱ δεῦτεροι, οἱ τε παρόντες.—οἷ for οὔτοι Hesiod. Theog. 22. So Pind. Pyth. III. 89. (B.)

3. In Attic (and Ionic prose) this use is confined to the following cases :

a. Καὶ ὅς, seldom καὶ ἡ, for καὶ οὗτος, καὶ αὕτη : Xen. Cyr. V. 4, 4 καὶ ὅς ἐξαπατηθεὶς διώκει ἀνὰ κράτος : Plat. Symp. p. 201 E καὶ ἡ, οὐκ εὐφημήσεις ; ἔφη. In the oblique cases always the article, as καὶ τόν, *et eum*.

b. Ὅς μὲν—ὅς δέ Demosth. and later writers, but before them by Doric writers, not only in nom. but also in oblique cases sing. and plural : Archyt. p. 676. ap. Gal. (238 Orell.) τῶν ἀγαθῶν ἃ μὲν ἐντὶ ἀνθρώπῳ, ἃ δὲ τῶν μερίων : Demosth. p. 248 πόλεις Ἑλληνίδας ὅς μὲν ἀναίρων, εἰς ὅς δὲ τοὺς φυγάδας κατὰγων.—ὅ μὲν—ὅς δέ : Theogn. 207 ἄλλ' ὅ μὲν αὐτὸς ἔτιτε κακὸν χρέος, ὅς δὲ φίλοισιν ἄτην ἐξοπίσω παυσὶν ἐπεκρέμασεν (Bekker οὐδὲ φίλοισιν).

c. Ὅς καὶ ὅς, *this and that*, indefinite ; *such a one—any one*, very rare, only in nom. ; as, Hdt. IV. 68 τὰς βασιλῆας ἰστίας ἐπιώρηκε ὅς καὶ ὅς, in accus. τὸν καὶ τόν, τὸ καὶ τό, see §. 444. b.

d. In the phrase ἡ δ' ὅς, ἡ δ' ἡ, *said he, she*, mostly in Plato.

e. The following relative conjunctions are also used as demonstr. : Il. ο, 547 ὁ δ' ὄφρα (for τόφρα) μὲν εἰλιποδας βοῦς βόσκει ἐν Περκῶνῃ—αὐτὰρ ἐπεὶ κ. τ. λ. : εἰως for τέως Il. μ, 141 : ἵνα for ἐνταῦθα Il. κ, 127. So ὅτε μὲν—ὅτε δέ even in Attic, and ὅτε μὲν—ἄλλοτε δέ. So ὡς—ὡς, Il. ξ, 294 ὡς ἴδεν, ὡς μιν ἔρωσ πικινὰς φρένας ἀμφεκάλυψεν. So Theocr. II. 82. So ἔνθα—ἔνθα, *ubi—ibi* Ibid. VIII. 48 : ὅσον—ὅσον, *quantum—tantum* Id. IV. 39. Arist. Vesp. 213. (Hebr. X. 37.)

4. The relatives, compounded of a relative and indefinite pronoun, as ὅστις, ὁποῖος, ὅσος, &c., express an indefinite, and hence a general notion, *whoever*, &c., and therefore are frequently joined with the generalising adverbs δῆ, δήποτε, and are very commonly used in general propositions : Eur. Troad. 400 φεύγειν μὲν οὖν χρὴ πόλεμον ὅστις εὐ φρονεῖ.

5. The indefinite notion is yet more strongly marked when these pronouns are applied to an object, as coming under some class, to denote its species or essence, as is frequently the case with ὅστις, *such a one as*, in Attic and also in Epic : Od. β, 124 ὄφρα κε κείνη τοῦτον ἔχη νόον, ὅτινὰ οἱ νῦν ἐν στήθεσσι τιθείσι θεοί : Xen. Anab. II. 6, 6 ταῦτα οὖν φιλοπολέμου δοκεῖ ἀνδρὸς ἔργον εἶναι, ὅστις—αἰρεῖται πολεμεῖν ; Eur. Hipp. 921 δεινὸν σοφιστήν εἶπας, ὅστις εὐ φρονεῖν τοὺς μὴ φρονούντας δυνατὸς ἔστ' ἀναγκάσαι.

6. Hence ὅστις is used in a definite force in adjunct. sentences to introduce an especial attribute belonging to the nature of the object, its real and peculiar property, or *differentia*, while ὅς expresses merely an accidental property which may be assigned to other objects : ὅστις throws an emphasis on the subst. to which it refers ; as, ἡ πόλις ἡ κτίζεται (*the city*), but ἡ πόλις ἥτις (*that city*), ἐν Δέλφοις κτίζεται, as early as Homer ; as, Il. ψ, 43 οὐ μὰ Ζῆν' ὅστις τε θεῶν ὑπατος καὶ ἄριστος : Hdt. II. 151 ἐν φρεσὶ λαβόντες τὸ χρηστήριον, ὅτι ἐκέχρηστό σφι, i. e. *cujusmodi iis datum erat* : Ibid. 99, 7 πόλιν κτίσας ταύτην, ἥτις νῦν Μέρμφις καλεῖται : Soph. Œ. C. 252

οὐ γὰρ ἴδοις ἂν ἄθρων βροτὸν (*that mortal*), ὅστις ἂν, εἰ θεὸς ἄγοι, ἐκφυγεῖν δύναιτο.

7. Ὅστις is also used to mark that the relative sentence expresses some (for the time) especial quality which has a definite bearing on the statement of the principal sentence—where in Latin *quippe qui* is used: Eur. Med. 589 εἴ σοι γάμον κατεῖπον, ἥτις οὐδὲ νῦν τολμᾷς μεθεῖναι κ. τ. λ. See Soph. Trach. 6. Hdt. III. 120 πολυκράτεα πάντως ἀπολείσαι, δι' ὃν τινα κακῶς ἤκουσε. Ὅς however has also this force.

8. Ὅστις also frequently is equivalent to εἰ τις: Soph. Trach. 22 ἀλλ' ὅστις ἦν θακῶν ἀταρβῆς τῆς θεᾶς ὅδ' ἂν λέγοι. (See §. 743. 2.). So Hdt. IV. 74 ὅστις μὴ=εἰ μὴ τις.

Obs. 1. On the use of these pronouns in indirect questions, being compounded of *ὅς* and *τις* interrog., see *Interrogative Sentences*.

Obs. 2. On *ὅς τε, ὅστις τε*, see §. 755. 3., *ὅσπερ* §. 734. 2. 3., *ὅς γε*, §. 735. 9.

Relation between the Principal and Dependent Sentences.

§. 817. 1. The relation between the substantive and the adjectival clause is denoted by a demonstrative pronoun in the principal clause, pointing forwards to the relative pronoun in the dependent one, and this latter pointing backwards to the former; as, οὗτος δ' ἀνὴρ, ὃν εἶδες. The article *ὁ, ἡ, τό*, is to be reckoned as a demonstrative, as it originally had this sense (§. 444.); as, τὸ ῥόδον, ὃ θάλλει. Generally speaking it may be said, that whenever the article is used with a subst., it points to a relative clause either expressed or implied; as, τὸ ῥόδον καλὸν ἐστί, that is *ὃ ὁρᾷς* or some such expression. But, as is obvious, this relative sentence need not be expressly stated when it is easily supplied, or the object is supposed to be sufficiently well known. Hence the name *Article, ἄρθρον*, that is, *a joint*, is very significant, as it expresses the connexion or fitting in of the article and the relative in the two sentences, as it were the two parts of a joint: hence both the demonstr. *ὁ, ἡ, τό*, and the relative *ὁς, ἥ, ὃ*, are termed not unfrequently, "*articles*," the former *præpositivus*, the latter *postpositivus*.

2. When the object to which the relative refers is to be considered as indefinite, the article is omitted, and the relative refers directly to the subst.; as, ἀνὴρ, ὃς καλὸς ἐστί=ἀνὴρ καλός. When the relative refers to a personal pronoun, this supplies the place of the demonstr.; as, ἐγὼ, ὃς—σὺ, ὃς &c. If no particular emphasis is to be laid on this pronoun it is omitted, and the relative refers to the person implied in the inflexion of the verb; as, καλῶς ἐποίησας, ὃς ταῦτα ἐπραξας: if the subst. to which the adject. clause

refers is omitted, the adjunct. clause has the force of, and is said to represent, a substantive; as, ἡλθον οἱ ἄριστοι ἦσαν=ἡλθον οἱ ἄριστοι (sc. ἄνδρες).

Obs. 1. Substantives expressing *place*, *mode* or *manner*, &c. are sometimes followed by a local, modal or other relative adverb, according to the sense of the subst., instead of the relative pronoun; as, ὁ τόπος ὅθεν ἔστη: ὁ τρόπος ὡς ἐβίωσε.

3. The case which the relative represents is to be learnt from the context—thus sentences with the relative in another case can stand as the nominative case to the verb.

Dat.: Eur. Orest. 603 οὓς δὲ μὴ πίπτουσιν ἐδ—εἰσὶ δυστυχεῖς.

Acc.: Eur. Med. 1302 ταύτην δ' (οὔτοι) οὓς ἔβρασαν ἔρξουσιν κακῶς.

4. So sentences with the relative in nominative represent the genitive, dative or accusative of the verb, as the suppressed demonstrative would stand in one or other of these cases.

a. Gen.: Eur. Electr. 378 μαρτὺς γένοιτ' ἂν ὅστις ἐστὶν ἀγαθός = τοῦ ἀγαθοῦ ἀνδρός. Cf. 376.

b. Dat.: Soph. Aj. 1050 δοκοῦντα δ' (αὐτῷ) ὅς κραινεί στρατοῦ.

c. Acc.: Eur. Med. 515 πτωχοὺς ἀλᾶσθαι παῖδας ἣ τε ἔσωσά σε = ἐμέ τε ἣ ἔσωσά σε.

d. So also any of these cases may be represented by a sentence, the relative of which is in a different case^a; as, relative in the dative representing a genitive: Thuc. II. 40 δι' εὐνοίας φ' δέδωκε—αὐτοῦ φ' δέδωκε. An acc.: Soph. Œ. R. 296 φ' μὴ ἐστι δρῶντι τάρβος (τοῦτον) οὐδ' ἔπος φοβεῖ.

5. As to *ὁ*, *ἡ*, *τό*, and the demonstr. *οὗτος*, *αὕτη*, *τοῦτο* the relative *ὅς*, *ἣ*, *ὅ* answers, so the demonstr. of quality or size, *τοῖος*, *τοιούτος*, *τόσος*, *τοσοῦτος*, have the proper relatives *ὅλος* and *ὅσος*. But sometimes *ὅς* also is the relative to *τοιούτος*: Plat. Gorg. p. 473 E ὅταν τοιαῦτα λέγῃς, ἂ οὐδεὶς ἂν φήσειεν ἀνθρώπων, as in other relations *ὅς* often expresses quality: Plat. Theæt. p. 197 A οὐδένα τρόπον διαλέξομαι, ὧν γε ὅς εἰμι: Id. Phædr. p. 243 E τοῦτο μὲν πιστεύω, ἥσπερ ἂν ἦς ὅς εἶ: Id. Rep. p. 529 A οὐκ ἀγεννῶς μοι δοκεῖς τὴν—μάθησιν λαμβάνειν παρὰ παντὶ ἣ ἐστι. See *Interrog. Sentences*.

6. *Ὅσος* sometimes refers to a simple demonstrative, with the additional notion of quantity: Eur. Hipp. 469 ἐς δὲ τὴν τύχην πεσοῦσ' ὅσῃν σύ. So where the antecedent is suppressed: Soph. Œ. R. 1228 νύψαι τήνδε τὴν στέγην ὅσα κέθδει.

^a Ellendt Lex. Soph. ad voc. 4.

Omission of the Demonstrative before the Relative.

7. Not only is the demonstr. omitted in the principal clause, when it is in the same case with the relative, but even when it is in a different case, where the pronoun can be easily supplied, and has no particular emphasis,—hence especially where the demonstr. would be quite indefinite; here the relative = *εἰ τις* and *σι quis*, and the demonstr. is frequently omitted when an adjectival clause precedes, as we shall see farther on: Od. λ, 433 sq. ἡ (Clytæmnestra) δ' ἔφοχα λύγρ' εἰδυῖα οἱ τε κατ' αἰσχος ἔχενε καὶ ἐσσομένησιν ὀπίσσω θηλυτέρῃσι γυναιξὶ καὶ (sc. ταύτῃ) ἢ κ' εὐεργὸς ἔσιν: Soph. Phil. 139 καὶ γνῶμα (sc. ἐκείνου), παρ' ὅτῳ τὸ θεῖον Διὸς σκῆπτρον ἀνάσσεται: Eur. Or. 602 γάμοι δ' ὅσοις μὲν εὖ καθεστᾶσιν βροτῶν, (τούτοις sc.) μακάροισιν αἰῶν' οἷς δὲ μὴ πίπτουσιν εὖ, (οὗτοι sc.) τὰ τ' ἔνδον εἰσὶ τὰ τε θύραζε δυστυχεῖς: Arist. Vesp. 586 ἔδομεν ταύτην (sc. αὐτῇ) ὅστις ἂν ἡμᾶς ἀναπέσῃ: Thuc. II. 41 οὐδὲν προσδεόμενοι οὔτε Ὀμήρου ἐπαινέτου, οὔτε (τινὸς sc.) ὅστις ἔπεισι μὲν τὸ αὐτίκα τέρψει κ. τ. λ.: Lysias p. 152, 40 μὴ οὖν προκαταγινώσκετε ἀδικίαν τοῦ εἰς αὐτὸν μὲν μικρὰ δαπανῶντος—, ἀλλ' ὅσοι (i. e. ἀλλὰ τούτων, ὅσοι) καὶ τὰ πατρῶα—εἰς τὰς αἰσχίστας ἡδονὰς εἰθισμένοι εἰσὶν ἀναλίσκειν: Plat. Rep. p. 373 B (ἡ πόλις) ὄγκον ἐμπληστέα καὶ πλήθους (sc. τούτων), ἃ οὐκέτι τοῦ ἀναγκαίου ἔνεκά ἐστιν ἐν ταῖς πόλεσιν^a. So after neuter adjectives: Thuc. I. 82 ἀνεπίφθορον ὅσοι = (τούτοις ἀπασιν οἷς) κ. τ. λ. So very often Lat.: Sallust. Cat. 58 *maximum est periculum* (sc. *eis*), *qui maxime timeant*. So οὐκ ἔστιν, ὅς (or ὅστις) οὐ, ταῦτα ποιήσει.

8. There is a peculiar form in Greek, *ἔστιν οἱ* (*λέγουσιν, sunt qui dicunt*). This form was so firmly established in the language, that neither the number of the relative has any influence on the verb *ἔστι*, nor is the tense changed, though the time spoken of be past or future; hence this form has assumed the character of the substantival pronoun *ἐνιοι*, and by means of the cases of the relative has a complete inflexion:—

Nom.—*Ἔστιν οἷς* = *ἐνιοι*: Xen. Cyr. II. 3, 18 οἱ μὲν ἔβαλλον ταῖς βώλοισι, καὶ ἔστιν οἱ ἐτύγχανον καὶ θωράκων κ. τ. λ. ἔστιν δ' = *ἐνιοι*.
Ἔστιν δ' ἦν χαλεπώτατα.

Gen.—*Ἔστιν ὧν* = *ἐνίων*: Thuc. III. 92 Λακεδαιμόνιοι τῶν ἄλλων Ἑλλήνων ἐκέλευον τὸν βουλόμενον ἐπεσθαι, πλὴν Ἰώνων καὶ Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἐθνῶν.

^a Stallb. ad loc.

Dat.—"Ἔστιν οἷς = ἐν οἷς : "Ἔστιν οἷς οὐχ οὕτως ἔδοξεν.

Acc.—"Ἔστιν οἷς = ἐν οἷς : Plat. Phæd. p. 111 D ἔστι δ' οὗς καὶ βραχυτέρους τῷ βάθει τοῦ ἐνθάδε εἶναι καὶ πλατυτέρους. So in construction with a preposition : Thuc. I. 23 ἔστιν παρ οἷς.

"Ἔστιν ἃ = ἐν ἃ : Thuc. II. 26 Κλεόπομπος τῆς παραθαλασσίας ἔστιν ἃ ἐδήλωσε.

As a question—ἔστιν οἷτινες ; Xen. M. S. I. 4, 6 ἔστιν οὐσίνιας ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ ; Also singular ; as, Plat. Menon. p. 85 B ἔστιν ἡντινα δόξαν οὐχ αὐτοῦ οὗτος ἀπεκρίνατο ;

Obs. 2. The phrase, Thuc. I. 40 φανείται ἃ, *seemingly some*, is the same in principle.

Obs. 3. Sometimes, but rarely, we find the impft. ἦν : Xen. Hell. VII. 5, 17 τῶν πολεμίων ἦν οὗς ὑποσπόνδους ἀπέδοσαν : Id. Anab. I. 5, 7 ἦν δὲ τούτων τῶν σταθμῶν οὗς πάνυ μακροὺς ἤλυνεν. With the singular of the relative : Id. Cyr. V. 3, 16 ἦν δὲ καὶ δ' ἔλαβε χωρίον. Somewhat more frequently the plural εἰσίν : Eur. Iph. Taur. 624 εἶσω δόμων τῶνδ' εἰσὶν οὗς μέλει τάδε : Arist. Pax 499 ἀλλ' εἰσὶν οἱ κωλύουσιν : Thuc. VII. 44 οἱ ὕστερον ἥκοντες εἰσὶν οἱ διαμαρτόντες τῶν ὁδῶν κατὰ τὴν χώραν ἐπλανήθησαν : Plat. Legg. p. 934 D μαίνονται μὲν οὖν πολλοὶ πολλοὺς τρόπους, οὗς μὲν νῦν εἰσόμεν, ὑπὸ νόσων, εἰσὶ δὲ οἱ διὰ θυμοῦ κακὴν φύσιν ἅμα καὶ τροφὴν γενομένην.

Obs. 4. Where the Latins said *sunt qui dicunt*, the Greeks would use the above form, ἔστιν οἱ λέγουσιν, or εἰσὶν οἱ λέγοντες, as Dem. p. 45, 18 εἰσὶν οἱ πάντ' ἐξαγγέλλοντες, *sunt qui omnia enunciant*. But sometimes also we find εἰσὶν οἱ λέγουσιν, as Hdt. III. 45 εἰσὶ δὲ, οἱ λέγουσι, τοὺς ἀπ' Αἰγύπτου νικῆσαι Πολυκράτεια.

Obs. 5. Analogous to this formula is the use of ἔστιν with a relative adverb, the demonstr. being omitted :—

"Ἔστιν ὅτε = ἐνιότε, *est quando*, i. e. *interdum* ;

"Ἔστιν ἵνα or ὅπου, or ἐνθα, *est ubi*, i. e. *aliquando* ;

"Ἔστιν οὐ or ἐνθα, (Soph. El. 1043.) *est ubi*, in many places ;

οὐκ ἔσθ' ὅπου, *nunquam* ;

"Ἔστιν ἥ or ὅπη, *quodammodo* ; or in many spots ; οὐκ ἔστιν ὅπη, *no whither* ;

οὐκ ἔστιν ὅπως, *nullo modo*, οὐκ ἔστιν ὅπως οὐ, *certainly*.

"Ἔστιν ὅπως ; in the question, *Is it possible that ?*

These expressions are especially Attic, both prose and poetry ; as, Xen. Cyr. III. 1, 20 ὁ μὲν γὰρ ἰσχυὶ κρατηθεὶς ἔστιν ὅτε φήθη τὸ σῶμα ἀσκήσας ἀναμαχεῖσθαι : Ibid. 24 δουλεύοντες ἔστιν ὅτε δύνανται καὶ μᾶλλον τῶν εὐδαιμόνων ἐσθίειν τε καὶ καθεύδειν.

Person of the Verb in the Adjectival Sentence.

§. 818. 1. The person of the dependent verb is determined by the substantive or demonstrative pronoun either expressed or to be supplied ; as, ἐγὼ, ὃς γράφω : σὺ, ὃς γράφεις, ὁ ἀνὴρ or ἐκεῖνος, ὃς γράφει : οἱ τῶν πολιτῶν ἀριστοὶ ἦσαν, τὴν πόλιν ἔσωσαν : Plat. Crit.

p. 45 Ε ἀνὰνδρῖα τῇ ἡμετέρῃ διαπεφευγῆναι ἡμᾶς δοκεῖν, οἵτινές σε οὐ διεσώσαμεν.

2. Hence after the vocative, the second person is used ; as, ἀνθρώπε, ὃς ἡμᾶς τοιαῦτα κακὰ ἐποίησας. Sometimes however the third person is used referring to a person speaking, or spoken to ; as, Il. ρ, 248 ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες, οἷτε παρ' Ἀτρεΐδης Ἀγαμέμνονι καὶ Μελεδάφ δῆμα πίνουσιν καὶ σημαίνουσιν ἕκαστοι λαοῖς. Frequently there is a transition made from speaking of some one in the third person in the principal clause, to an emphatic apostrophe to him in the second in the relative clause : Od. δ, 686 ὕστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν· οἱ θάμ' ἀγειρόμενοι βίοντον κατακείρετε πολλόν : Hdt. VIII. 142 ἄλλως τε, τοιτέων ἀπάντων αἰτίους γενέσθαι δουλοσύνης τοῖσι Ἑλλήσι Ἀθηναίους, οὐδαμῶς ἀνασχετόν· οἵτινες αἰεὶ καὶ τὸ πάλαι φαίνεσθε πολλοὺς ἐλευθερώσαντες ἀνθρώπων—here Herodotus returns in the adject. sentence to the *oratio recta* which he had left. And even when the person of the verb in the relative clause does not refer to the subject of the principal verb, but to some other subst. in the principal clause, yet it often agrees, not with the subject itself, but with the person implied in that subject : Isoor. p. 141 εἰοίκατε γὰρ οὕτω διακεμένους ἀνθρώπους, οἵτινες—τεθύκαμεν—ἐκκλησιάζομεν.

Agreement of the Relative Pronoun.

§. 819. The relative pronoun agrees in number and gender with the subst. to which it refers, (as the attributive adjective with its subst.,) but its case depends on the verb in the relative clause ; as, ὁ ἀνὴρ, ὃν εἶδες—ἡ ἀρετὴ, ἥς πάντες οἱ ἀγαθοὶ ἐπιθυμοῦσιν—οἱ στρατιῶται, οἷς μαχόμεθα &c.

But to this general rule there are many exceptions.

Exceptions in gender and number.

1. Constructio κατὰ σύνεσιν (§. 378.). In personal names this belongs rather to poetry than prose ; as, Il. κ, 278 Διὸς τέκος, ἦτε μοι αἰεὶ—παρίσταται : Il. χ, 87 φίλον θάλος, ὃν τέκον αὐτῇ : so in Homer always ; βίη Ἡρακλείῃ, ὅσπερ : Soph. Philoct. 714 ὦ μέλεα ψυχὰ, ὃς μὴδ' οἶνοχύτου πόματος ἦσθη δεκότη χρόνον : Eur. Suppl. 12 θανόντων ἐπὶ γυναιῶν τέκνων,—οὗς ποτ' Ἀργείων ἀναξ Ἀδραστος ἤγαγε. With collective nouns or substantives used as such this construction is used not unfrequently in prose as well as poetry : Il. π,

368 λείπε λαὸν Τρωϊκόν, οὗς ἀέκοντας ὀρυκτὴ τάφρος ἔρυκε : Od. λ, 502 τῷ κε τέφ (τινὶ) στύψαιμι μένος καὶ χεῖρας ἀάπτους, οἱ κείνον βιδώνται : Hdt. VIII. 128 περιέδραμε ὄμιλος—, οἱ αὐτίκα τὸ τόξευμα λαβόντες—ἔφερον ἐπὶ τοὺς στρατηγούς : Thuc. III. 4 τὸ τῶν Ἀθηναίων ναυτικόν, οἱ ὥρμουν ἐν τῇ Μαλέῃ : Eur. Or. 1134 sq. νῦν δ' ὑπὲρ ἀπάσης Ἑλλάδος δώσει δίκην, ὣν πατέρας ἔκτειν', ὣν τ' ἀπώλεσεν τέκνα : Plat. Phædr. p. 260 A πλήθει, οἷπερ δικάσουσι. So when an adjective is used for a subst. in the gen. plural : Thuc. II. 45 γυναικείας ἀρέτης, ὅσαι κ. τ. λ.

2. Here also belong the following cases :

α. Where the subst. is in the singular, but the relative in plural—the relative referring, in a general way, not to any definite individual, but to a class, and having the sense of *οἷος* ; but this is more common in poetry than prose : Od. μ, 97 κῆτος, ἃ μυρία βόσκει ἀγαστονος Ἀμφιτρίτη : Il. ξ, 410 χερμαδίῳ, τὰ ῥα πολλὰ—παρ' ποσὶ μαρναμένων ἐκυλίνδετο : Eur. Or. 920 αὐτουργός, οἷπερ καὶ μόνον σώζουσι γῆν^a : Id. Helen. 440 Ἑλλην πεφυκώς, οἷων οὐκ ἐπιστροφάι : Id. Suppl. 867 φίλοις τ' ἀληθῆς ἦν φίλος, παροῦσί τε καὶ μὴ παροῦσιν· ὦν ἀριθμὸς οὐ πολὺς : Theocr. 25, 121 οὐ μὲν γάρ τις ἐπήλυθε νοῦσος ἐκείνου βουκολίους αἰτ' ἔργα κ. τ. λ. : Plat. Rep. p. 554 A αὐχμηρός γε τις—ὦν καὶ ἀπὸ παντὸς περιουσίαν ποιούμενος, θησαυροποιὸς ἀνὴρ, οὗς δὴ (*cujusmodi homines*) καὶ ἐπαινεῖ τὸ πλήθος^b : Demosth. p. 328 (24) ἀνδρὶ καλῷ τε κάγαθῷ, ἐν οἷς οὐδαμῶς σὺ φανήσῃ γεγυνώς. So when a plural substantive is implied in the context ; as, πάντων after a superlative : Arist. Ran. 710 ὁ πονηρότατος βαλανεὺς ὅποσοι κ. τ. λ. So also when the neuter plur. ἃ refers to an indefinite pronoun, or an adjective in neut. sing. used as a substantive, since in both of these a merely general notion is contained : Isocr. p. 67 E οὐδὲν τοιοῦτον κατασκευάζουσιν, ἐξ ὧν κ. τ. λ. : Thuc. III. 38 ἄλλο τι ἢ ἐν οἷς ζῶμεν. Cf. Plat. Alc. I. p. 129 C.

β. On the other hand a singular relative refers to a plur. subst. when the relative is used in an indefinite sense ; as *ὅστις*, *ὃς ἂν* with conj. *quisquis*, *quicumque* : Il. λ, 367 νῦν αὖ τοὺς ἄλλους ἐπιείσομαι (*prosequar*), ὃν κε κιχέω ; Il. τ, 260 ἀνθρώπους τίλλυνται, ὅτις κ' ἐπὶ ὀρκον ὁμόσση ; Eur. Med. 219 δίκη γὰρ οὐκ ἔνεστ' ἐν ὀφθαλμοῖς βροτῶν, ὅστις πρὶν ἀνδρὸς σπλάγχχνον ἐκμαθεῖν στυγεῖ δεδορκώς, οὐδὲν ἡδίκημένος^c : Id. Hec. 359 δεσποτῶν ὤμων φρένας τύχοιμ' ἂν, ὅστις ἀργύρου μ' ὠνήσεται.—So especially πάντες, ὅστις or ὃς ἂν with conj. (never πάντες οἷτινες, but always πάντες ὅσοι or ὅστις) ; as, Thuc. VII. 29 πάντας ἐξῆς, ὅτῳ ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντας :

^a Porson, et Schäfer ad loc.

^b Stallh. ad loc.

^c Pflugk ad loc.

Plat. Rep. p. 566 D ἀσπάζεται πάντας, ᾧ ἂν περιτυγχάνῃ. So frequently the relative pronoun is placed first in the singular, while a substantive to which it belongs, generally a demonstr. pronoun, follows in the plur.: Soph. Antig. 707 ὅστις γὰρ αὐτὸς ἡ φρονεῖν μόνος δοκεῖ, ἡ γλώσσαν, ἣν οὐκ ἄλλος, ἡ ψυχὴν ἔχειν, οὗτοι διαπτυχθέντες ὥφθησαν κενοί: Thuc. VI. 17 δ τι δὲ ἕκαστος ἡ ἐκ τοῦ λέγων πελθεῖν οἴεται, ἡ στασιάζων ἀπὸ τοῦ κοινοῦ λαβὼν ἄλλην γῆν, μὴ κατορθώσας, οἰκήσειν, ταῦτα ἐτοιμάζεται.

§. 820. 1. The relative sometimes agrees neither with the grammatical nor the natural gender of its subst., but is in the neuter to signify that the substantival notion is to be taken not as particular, but general (§. 381.): Soph. Œ. T. 540 ἄρ' οὐχὶ μῶρόν ἐστι τοῦτ' ἐκείνου σου, ἄνευ τε πλήθους καὶ φίλων τυραννίδα θηρᾶν, δὲ πλήθει χρήμασιν θ' ἀλίσκεται. This may clearly be seen in the following examples: Xen. M. S. III, 9, 8 φθόνον δὲ σκοπῶν, δ τι εἴη *quid sit invidia* (in what category it is to be classed), ὅστις εἴη, *qualis sit invidia*, the category is supposed to be fixed, and its properties alone inquired after. Cf. Plat. Gorg. p. 462 D τίς τέχνη ὀψοποιτα; —Οὐδεμία, ὦ Πῶλε.—' Ἀλλὰ τί, φάθι.—Φημί δὲ ἐμπειρία τις.

Obs. This neuter relative seems sometimes to refer to a masculine or feminine substantive, without the generalising sense as above: but in reality it refers to the whole sentence: Thuc. I. 59 τρέπονται ἐπὶ τὴν Μακεδονίαν, ἐφ' ὅπερ καὶ τὸ πρότερον ἐπέμποντο (where ἐφ' ὅπερ refers to τρέπονται ἐπὶ τ. Μακ.): Id. III. 39 init. νῆσον δὲ οἵτινες ἔχοντες μετὰ τευχῶν καὶ κατὰ θάλασσαν μόνον φοβούμενοι τοὺς ἡμετέρους πολεμίους, ἐν ᾧ καὶ αὐτοὶ τρήραρον παρασκευὴ οὐκ ἄφρακτοι ἦσαν πρὸς αὐτούς (where ἐν ᾧ refers to the sentence which is to be supplied after φοβούμενοι: μὴ ἐπέρχωνται.) So plur. Id. I. 69 καίτοι ἐλέγεσθε ἀσφαλεῖς εἶναι, ὧν (τοῦ ἀσφ. εἶναι) ἄρα ὁ λόγος τοῦ ἔργου ἐκράτει.

2. When the plural of the subst. (expressed or implied) is used for the singular, the relative may be in the singular; as, Eur. Iph. A. 985 sq. οἰκτρὰ γὰρ πεπνίθμεν, ἡ κενὴν κατέσχον ἐλπίδα.

§. 821. 1. When the relative refers to two or more objects, it is in the plural, and of the same gender with the substantives, if they are all of the same gender; but if the substantives express things inanimate, the relative is often in the neuter; as, Plat. Apol. p. 18 A ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν οἷσπερ ἐτεθράμμην: Xen. Cyr. I. 3, 2 ὁρῶν αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ, καὶ χρώματος ἐντρέψει καὶ κόμαις προσθέτοις, αἷ δὴ νόμῳ ἦν ἐν Μήδοις: Isocr. p. 278 B ταῦτα δ' εἶπον, οὐ πρὸς τὴν εὐσέβειαν, οὐδὲ πρὸς τὴν δικαιοσύνην, οὐδὲ πρὸς τὴν φρόνησιν ἀποβλέψας, αἱ σὺ διήλθες: Soph. Œ. R. 216 αἱ δ' αἰτεῖς—ἀλλήν κἀνακούφισιν κακῶν λάβοις ἄν.

2. But if the substantives are of different genders, the relative pronoun, in personal names, agrees with the more worthy gender ; in names of things it is generally neuter ; as, *Od. β. 284 θάνατον καὶ Κῆρα μέλαιναν, ὅς δὴ σφί σχεδὸν ἐστί :* *Isocr. de Pac. p. 159 ἄγομεν ἐκκλησιάζοντες περὶ τε πολέμου καὶ εἰρήνης, ἃ μεγίστην ἔχει δύναμιν ἐν τῷ τῶν ἀνθρώπων βίῳ τῷ.* But sometimes it agrees with the last subst. : *Isocr. p. 163 Α ἦν δὲ τὴν εἰρήνην ποιησώμεθα—μετὰ πολλῆς ἀσφαλείας τὴν πόλιν οἰκήσομεν, ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν.*

3. When there is in the adjectival sentence a substantive used as a predicate, the relative frequently, and indeed generally, does not agree with its own substantive, but suffers a sort of attraction to the predicative subst. The verb which with the subst. makes up the predicate is generally one of *being*, or *calling*, or *being called* ; the reason of this is the importance of the predicative substantive : *Hdt. II. 17 ἡ μὲν (ἄδδς) πρὸς ἧν τρέπεται, τὸ καλέσεται Πηλούσιον στόμα :* *Id. V. 108 τὴν ἄκρην, αἱ καλεῦνται κληῖδες τῆς Κύπρου :* *Id. VII. 54 Περσικὸν ξίφος, τὸν ἀκινάκην καλέουσι :* *Plat. Phædr. p. 255 C ἡ τοῦ ρεύματος ἐκείνου πηγὴ, ὃν ἕμερον Ζεὺς Γαυμήδους ἐρῶν ὠνόμασε :* *Id. Phileb. p. 40 Α λόγοι μὴν εἰσω ἐν ἐκάστοις ἡμῶν, ὥς ἐλπίδας ὀνομάζομεν :* *Demosth. p. 853, 31 ἔχει—᾿Αφοβος—ὄγδοήκουτα μὲν μῶας, ἣν ἔλαβε προῖκα τῆς μητρός.* This is less frequent in Latin.

4. When the relative does not follow immediately on its subst., but on another substantive which forms part of the principal clause, it agrees sometimes in number and case, not with its own, but with this predicative substantive : *Plat. Legg. p. 937 D καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλόν, ὃ πάντα ἡμέρωκε τὰ ἀνθρώπινα ;* *Id. Gorg. p. 460 E οὐδέποτε ἂν εἴη ἡ ῥητορικὴ ἄδικον πρᾶγμα, ὃ γ' αἰεὶ περὶ δικαιοσύνης τοὺς λόγους ποιεῖται :* *Ibid. p. 463 B ταύτης μοι δοκεῖ τῆς ἐπιτηδεύσεως πολλὰ μὲν καὶ ἄλλα μόρια εἶναι, ἐν δὲ καὶ ἡ ὀψοποιική, ὃ δοκεῖ μὲν εἶναι τέχνη.*

5. The relative sometimes agrees with a substantival personal pronoun implied in its adjectival form : *Soph. CE. C. 730 τῆς ἐμῆς ἐπεισόδου, ὃν μήτ' ὀκνεῖτε.*

Attraction.

§. 822. 1. As the adjectival sentence represents an attribute of its subst., forming with it one whole notion, the Greek language endeavoured to make the adjectival sentence so coalesce with its

substantive, that the unity of this whole notion should not be lost; they effected this by placing the relative not in the case of the verb on which it immediately depends, but in the case of its preceding substantive. This is called (*Attic*) *attraction*, the relative being, as it were, attracted to and acted upon by its substantive; as, Hdt. I. 23 Ἀρίωνα διθύραμβον πρῶτον ἀνθρώπων τῶν (= ὧν) ἡμεῖς ἴδμεν.

2. This attraction, however, generally speaking (see below, *Obs.* 4.), is not used except where the relative should stand in the accusative, but is attracted by the genitive or dative of the substantive preceding. The unity of the substantive and adjectival sentence is very frequently yet more perfect, by the substantive being transferred from the principal to the relative clause (see §. 824. II. 2.): ἐπιθυμῶ ἥς ἔγραψας ἐπιστολῆς (= τῆς ὑπὸ σοῦ γραφθείσης ἐπιστολῆς)—χαίρω ἥ ἔγραψας ἐπιστολῇ (= τῇ ὑπὸ σοῦ γραφθείσῃ ἐπιστολῇ); The substantive is often omitted (§. 817. 2.): μεμνημένος ὧν ἔπραξε or ὧν ἔπραξε μεμν. So οἷς ἔχω χρώμαι. Even Homer uses this attraction: Il. ε, 265 τῆς γάρ τοι γενεῆς ἥς Τρωῖ περ εὐρύσπα Ζεὺς δῶκε: Il. ψ, 649 τιμῆς ἥστέ μ' εἰκοι τετιμῆσθαι: Thuc. VII. 21 ἄγων ἀπὸ τῶν πόλεων ὧν ἔπεισε (τῶν πεισθεισῶν) στρατιάν: Arist. Thesm. 835 ἐν ταῖς ἄλλαις ἑορταῖς αἰσιν ἡμεῖς ἡγομεν: Soph. OE. C. 334 ἦλθον ξὺν ᾧπερ εἶχον οἰκετῶν πιστῷ μόνῳ: Eur. Orest. 1409 ἄς ἐγὼμ' ὁ τοξότας Πάρις γυναικός: Xen. Cyr. III. 1, 33 σὺν τοῖς θησαυροῖς οἷς ὁ πατήρ κατέλιπεν (= τοῖς ὑπὸ τοῦ πατρὸς καταλειφθεῖσι). This attraction takes place even when the verb in the relative clause is omitted; as, Hdt. IV. 73 πάντων παρατίθει τῶν (for ἃ) καὶ τοῖσι ἄλλοισι (παρατίθει sc.). So the relative is in the case of a preposition, the demonstrative being dropped: Soph. Elect. 1370 ἐξ (τούτων) οἷων ἔχω αἰγῶ: Xen. Cyr. II. 4, 17 ὅποτε δὲ σὺ προεληλυθοῖς σὺν ἧ ἔχους δυνάμει: Plat. Gorg. p. 519 Α δταντὰ ἀρχαῖα προσαπολλύωσι πρὸς οἷς ἐκτῆσαντο: Xen. Cyr. III. 1, 34 ἐγὼ δὲ ὑπισχνούμαι, ἣν ὁ θεὸς εὖ διδῶ, ἀνθ' ὧν ἂν ἐμοὶ δανείσης,—ἄλλα πλείονος ἄξια εὐεργετήσιν: so ἀνθ' ὧν for ἀντὶ τούτων, ἃ—ἐξ ὧν for ἐκ τούτων, ἃ; hence ἀνθ' ὧν for ὅτι, as χάριν σοι οἶδα, ἀνθ' ὧν ἦλθες, *because that*.

Obs. 1. This attraction, when it takes place after a substantive (or pronoun) depending on the same preposition, with the same case as is required by the verb of the relative clause, takes the form of a simple ellipse of the demonstrative: Xen. M. S. II. 6, 34. ἐμοὶ ἐγγίγνεται εὐνοία πρὸς οὓς ἂν ὑπολάβω εὐνοικῶς ἔχειν πρὸς ἐμέ for πρὸς τούτους, οὓς. But when the relative takes another preposition, or the same used in another relation, the attraction is not admissible. It would be wrong for instance to say, πρὸς οἷς λέγω for πρὸς τούτους παρ οἷς λέγω. The instances which are adduced against

Attraction of the Relatives, οἷος, ὅσος, ἡλικίος.

§. 823. The relatives, *οἷος, ὅσος, ὅστισούν, ἡλικίος*, suffer attraction, not only from the accus. but also from the nomin., to *οἷος* & other case, when the verb *εἶναι* with an express subject stands in the relative sentence, as *οἷος σὺ εἶ, οἷος ἐκείνος* (or *ὁ Σωκράτης*) *ἐστί*; and this in a very peculiar manner, as the two following examples will shew: Xen. M. S. II. 9, 3 *χαρίζομαι οἷψ σοὶ ἀνδρὶ* for *χαρίζομαι ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ*, and in an adjectival sentence representing a substantive, *χαρίζομαι οἷψ σοί*, for *χαρίζ. τῷ τοιούτῳ οἷος σὺ εἶ*. This attraction consists in the omission from the principal clause of the demonstrative adjective, (or the substantive, in genitive,) dative, or accusative; as, *τοιούτου ἀνδρός, τοιούτῳ ἀνδρὶ, τοιούτον ἀνδρα*, or *τοῦ τοιούτου, τῷ τοιούτῳ, τὸν τοιούτον*, and then putting the relative by attraction in the case of the preceding substantive or of the demonstrative which is omitted; as, *ἀνδρὸς οἷου, ἀνδρὶ οἷψ, ἀνδρα οἷον* or *οἷου, οἷψ, οἷον*: the verb of the relative sentence (*εἶναι*) is then also omitted, and the subject of the relative sentence agrees with the attractive relative. This attracted adjectival sentence assumes the character of an inflected adjective, and still greater connection and unity between the two sentences thus mixed up together is produced, by placing the substantive omitted from the principal clause, and to which the relative refers, in the adjectival sentence. So

Gen.	ἐραμαι οἷου σοῦ ἀνδρός.	ἐραμαι οἷου σοῦ.
Dat.	χαρίζομαι οἷψ σοὶ ἀνδρὶ.	χαρίζομαι οἷψ σοί.
Acc.	ἐπαινῶ οἷόν σε ἀνδρα.	ἐπαινῶ οἷόν σε.
Gen.	ἐραμαι οἷων ὑμῶν ἀνδρῶν.	ἐραμαι οἷων ὑμῶν.
Dat.	χαρίζομαι οἷοις ὑμῖν ἀνδράσι.	χαρίζομαι οἷοις ὑμῖν.
Acc.	ἐπαινῶ οἷους ὑμᾶς ἀνδρας.	ἐπαινῶ οἷους ὑμᾶς.

Οἷος: Thuc. VII. 21 *πρὸς ἄνδρας πολμηροὺς οἷους καὶ Ἀθηναίους* for *οἷοι Ἀθηναῖοι εἰσιν*: Lucian Toxar. c. 11 *οὐ φαῦλον τὸ ἔργον, ἀνδρὶ οἷψ σοι πολεμιστῇ μονομαχήσαι*. So also Thuc. I. 70 *δοκεῖτε οὐδ' ἐκλογίσασθαι πώποτε, πρὸς οἷους ὑμῖν Ἀθηναίους ὄντας, καὶ ὅσον ὑμῶν καὶ ὥς πᾶν διαφέροντας, ὁ ἀγὼν ἔσται*, *You do not seem to have considered what sort of people these Athenians are, and how much and how entirely they differ from you, against whom this contest will be*; for *οἷοι εἰσιν Ἀθηναῖοι πρὸς οὓς* &c. So in an adject. sentence representing a substantive: Plat. Soph. p. 237 C *οἷψ γε ἐμοὶ παντάπασιν ἀπορον* for *τῷ τοιούτῳ, οἷός γε ἐγὼ εἰμι, ἀπορόν ἐστιν*. Here also belongs the

attraction of *οἷος* with superlative; as, Plat. Symp. p. 220 B καὶ ποτε ὄντος τοῦ πάγου οἷου δεινότητος for τοιούτου, οἷός ἐστι δεινότατος: Arist. Eq. 978 καὶ πρεσβυτέρων τιῶν οἷων ἀργαλεωτάτων ἤκουσα for τοῖων οἷοι ἀργαλεώτατοι εἰσι. A curious construction is found in Plat. Apol. p. 39 C τιμωρίαν ὑμῖν ἤξειν εὐθὺς μετὰ τὸν ἐμὸν θάνατον πολὺ χαλεπωτέραν ἢ οἷαν ἐμὲ ἀπεκτόνατε, for ἡ αὕτη ἐστίν, οἷαν ἐμὲ ἀπ. quam quā me affecistis.—Ὅσος: Od. ι., 321 sq. τὸ μὲν (ρόπαλον Κύκλωπος) ἄμμες εἵσκομεν εἰσορόωντες ὅσον θ' ἰστὸν νηὸς εἰκοσόροιο: Ibid. 325 τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστάς for τοσούτο ὅσον ἐστὶν ὄργυια: Od. κ., 113 τὴν δὲ γυναῖκα εὗρον ὅσην τ' ὄρεος κορυφήν, for τοσαύτην ὅση ἐστὶν ὄρεος κορυφή: Hdt. I. 160 ἐπὶ μισθῷ ὅση δὴ, mercede, quantulacunque est. So also ὅσος in indefinite notions of magnitude: Id. I. 157 Μαζάρης τοῦ Κύρου στρατοῦ μοῖραν ὅσην δὴ κοτε ἔχων, partem, quantulacunque erat.—Ὅστις: Plat. Rep. p. 335 B ἐστὶν ἄρα δικαίος ἀνδρὸς βλάπτειν καὶ ὀντινοῦν ἀνθρώπων for ἀνθρώπων καὶ ὅστις οὖν ἐστι.—Ἡλικός: Arist. Ach. 703 εἰκὸς ἀνδρα κυφὸν ἡλίκον Θουκυδίδην ἐξολέσθαι.—Ὅστις: Thuc. VIII. 88 ἤτινι δὴ γνώμῃ, for τῇ γνώμῃ ἣτις ἦν, whatever it was.

Obs. 1. So Il. ι., 354 ἀλλ' ὅσον ἐς Σκαίᾱς τε πύλας καὶ φηγὸν ἵκανεν, i. e. ἐπὶ τοσούτον, ὅσον ἐστὶν ἐς Σκ., he only came as far as &c. Hence the forms ὅσον μόνον, tantum non, almost, ὅσον οὐ ὁ ὅσονοῦ, prope, &c.^a

Obs. 2. We find τοῖον and τόσον similarly used in Homer, which is to be explained by the fact mentioned above (§. 816.) that the demonstr. originally performed the functions of the relative: Il. ψ., 246 τύμβον δ' οὐ μάλ' πολλὸν ἐγὼ πονέεσθαι ἀνωγα, ἀλλ' ἐπεικέα τοῖον, i. e. τοῖον οἷον ἐπεικέα ὁ τοῖον οἷος ἐπεικέας: Ibid. 454 δς τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, ἐν δὲ μετὰ πω λευκὸν σῆμ' ἐτένυκτο: Od. δ., 371 νηπίος εἰς, ὃ ξεῖνε, λίην τόσον, ἢ χαλὶ φρων: Arist. Nub. 1109 τὴν δ' ἐτέραν αὐτοῦ γνώθου στόμωσον οἷαν ἐς τὰ μέζω πράγματα.

Obs. 3. The attraction takes place even where οἷος stands for οἷός τε or ὥστε, and is joined with the infin. in the sense, I am of such a nature, as, (is sum, qui,) hence, I can, I ought, I am prepared, I am able, (so quæso, I am able, from quis.) The relative οἷος points to a demonstr. τοιούτος which is sometimes expressed. The following are two instances of the idiom without attraction: Plat. Crit. p. 46 B ἐγὼ—τοιούτος οἷος τῶν ἐμῶν μηδενὶ ἄλλω πείθεσθαι ἢ τὸ γλῶφ: Id. Apol. p. 31 A ἐγὼ τυγχάνω ὦν τοιούτος, οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδόσθαι. With the attraction—the demonstr. sometimes precedes; as, Od. φ., 172 οὐ γάρ τοι σέ γε τοῖον ἐγείνατο πότνια μήτηρ, οἷόν τε ῥυτίρα βιοῦ τ' ἔμεναι καὶ δίστων: Plat. Rep. p. 415 E στρατοπέδευσάμενοι δέ—εὐνὰς ποιησάσθων.—Οὐκοῦν τοιαύτας, οἷας χειμῶνός τε στέγειν καὶ θέρους ἱκανὰς εἶναι: Demosth. p. 23, 19 (περὶ αὐτὸν ὁ Φίλιππος ἔχει) τοιούτους ἀνθρώπους οἷους μεθυσθέντας ὀρχεῖσθαι τοιαῦτα, οἷα ἐγὼ νῦν ὀκνῶ πρὸς ὑμᾶς ὀνομάσαι: Lucian Hermot. c. 76 Στωϊκῷ τοιούτῳ—ὄλω μῆτε λυπεῖσθαι μίτ' ὀργίζεσθαι: but as a general rule the demonstr. is omitted: Xen. M. S. III. 11, 1 γυναικὸς—καλῆς—καὶ οἷας συνεῖναι τῷ πείθοντι: Ibid. I. 4, 12 μήνην

^a Passow Lex. v. ὅσος.

τὴν τῶν ἀνθρώπων (γλῶτταν) ἐποίησαν (οἱ θεοὶ) οἶον ἀρθροῦν τε τὴν φωνήν κ. τ. λ. : Demosth. p. 23, 17 ἤκουον ἀνδρὸς οὐδαμῶς οἶον τε ψευδῆσθαι. So *ὅσος* in the sense of *οἶος* with the further notion of quantity : Arist. Nub. 434 *ὅσ' ἐμαντῇ στρεφιοδικῆσαι* for *τοσαῦτα ὅσα*.

Obs. 4. When *τέ* is attached to *οἶος* it refers more definitely to the demonstr., as it implies that something has preceded with which the word to which it is attached is connected ; this of course must be the demonstrative of *οἶος*, as *οἶος* can refer to nothing else. See under *τέ* (§. 755. 3, 4.)

Obs. 5. When the adjunct. sentence is used as a substant. the article sometimes precedes the attracted *οἶος*, *ἡλικος*, and the sentence takes the character of an inflected substantive :

Nom.	ὁ οἶος σὺ ἀνὴρ.
Gen.	τοῦ οἶου σοῦ ἀνδρός.
Dat.	τῷ οἷῳ σοὶ ἀνδρί.
Acc.	τὸν οἶόν σε ἄνδρα.
Nom.	οἱ οἶοι ὑμεῖς ἄνδρες.
Gen.	τῶν οἶων ὑμῶν ἀνδρῶν.
Dat.	τοῖς οἷοις ὑμῖν ἀνδράσι.
Acc.	τοὺς οἶους ὑμᾶς ἄνδρας :

Xen. Cyr. VI. 2, 2 οἱ δὲ οἶοι περ ὑμεῖς ἄνδρες—καταμασθάνουσιν : Id. Hell. II. 3, 25 γνόντες μὲν τοῖς οἷοις ἡμῖν τε καὶ ὑμῖν χαλεπὴν πολιτείαν εἶναι δημοκρατίαν : Arist. Eccl. 465 ἐκείνο δεινὸν τοῖσιν ἡλίκουσι νῆν for *τηλικούτοις, ἡλικοὶ νῶ ἔσμεν*.

Obs. 6. When the subject of the adjunct. sentence and the article are of different number, the subject is in the nomin. without being affected by the attraction ; this however is but seldom : Arist. Ach. 601 *νεανίας δ' οἶους σὺ διαδεδρακότας* : Xen. Hell. I. 4, 16 οὐκ ἔφασαν δὲ τῶν οἶων περ αὐτὸς ὄντων : Æschin. F. Leg. p. 48, 20 τρισμυρίους κιναίδους οἶουσπερ σὺ : Demosth. p. 758 οἷοισπερ σὺ συμβούλοις.

Obs. 7. A similar contraction of the principal and relative clauses takes place in expressions such as, *θαυμαστὸν ὅσον προὔχρησε* = *θαυμαστὸν ἐστὶν ὅσον προὔχρησε* *mirum quantum processit* (for *mirum est, quantum processerit*). And even Plat. Rep. p. 350 D *μετὰ ἰδρώτος θαυμαστοῦ ὅσου* for *θαυμαστὸν ἐστὶν μεθ' ὅσου* : Id. Hipp. p. 282 C *χρήματα ἔλαβε θαυμαστὰ ὅσα*, for *θαυμαστὸν ἐστὶν, ὅσα* : Hdt. IV. 194 οἱ δὲ (sc. *πίθηκοι*) σφί *ἄφθονοι ὅσοι ἐν τοῖς οὖρεσι γίνονται* : Id. I. 14 *ὅσα πλείστα*. So Latin, *quam plurima*. So Od. δ. 74 *ὅσα ταδ' ἄσπετα πολλά*. So Lucian Toxar. c. 12 πολλοὺς καὶ ἄλλους εἶχε περὶ αὐτὸν—*φιλίας πλείστον ὅσον ἀποδόντας* : Plat. Charm. p. 155 C *ἀνέβλεψέ μοι τοῖς ὀφθαλμοῖς ἀμήχανόν τι οἶον*. Also *θαυμαστή ὅση ἡ προχώρησις αὐτοῦ* : Hdt. IV. 28 *ἀφόρητος οἶος γίνεται κρυμός*. Lastly in adverbs, *θαυμαστῶς ὥς, θαυμασίως ὥς* : Plat. Rep. p. 331 A *εὐ οὖν λέγει θαυμαστῶς ὥς σφόδρα* for *θαυμαστὸν ἐστὶν, ὥς*.—So *θαυμασίως ὥς ἄθλιος γέγονε* for *θαυμάσιόν ἐστιν, ὥς ἄθλιος γέγονε* : Plat. Phæd. p. 66 A *ὑπερφυῶς—ὥς ἀληθῆ λέγεις* : Ibid. p. 96 C *θαυμαστῶς ὥς* : Id. Symp. p. 173 C *ὑπερφυῶς ὥς χαίρω* for *ὑπερφυῆς ἐστὶν, ὥς χαίρω* : Demosth. p. 844, 1 *θαυμαστῶς ἂν ὥς εὐλαβοῦμεν*.

Obs. 8. A peculiar method of making sentences coalesce occurs, when, after a verb of *asking* or *knowing*, &c. *ὅστις* or *οἶος* &c. might stand in the sense of "*who*" (*what*) *he is*, with a demonstrative as the subject (by inverse attraction, see below) of the verb *εἶναι* ; as, *ἔρειο ὅστις οὗτός ἐστιν* (for *ἔρειο τοῦτον ὅστις ἐστὶν*), and on this a relative adjunct. sentence follows, (such

as *ὃν ἀγεί*) referring to that demonstrative, the full sentence being *ἔρειο τοῦτον ὃν ἀγεί ὅστις ἐστίν*. The verb *εἶναι* and the second relative are omitted, and the first relative and the demonstrative to which the omitted relative refers are in the case of the omitted relative; as, Π. λ. 611 *Νέστορ' ἔρειο, ὅτινα τοῦτον ἀγεί βεβλημένον ἐκ πολέμοιο*, i. e. *ὅστις οὗτός ἐστιν, ὃν ἀγεί*: Od. ι. 348 *ἄφρ' εἰδῆς, οἷόν τι ποτὸν τόδε νῆς ἐκεκευθεὶ ἡμετέρῃ*, i. e. *οἷόν τι ποτὸν τόδε ἐστίν, ὃ νῆς ἐκ*. So Hdt. IV. 143 *ὅτι βούλοισ' ἂν τοσοῦτο πλῆθος γίνεσθαι* for *τί ἐστι ὃ βούλοιστο τοσοῦτο*. But a more simple way of explaining this construction is, to translate the demonstr. "*here*"—*whom brings he here*.

Inverse Attraction.

§. 824. I. 1. Sometimes the relative does not stand in the case of its substantive in the principal clause, but, *vice versa*, this substantive in the case of the following relative—this is called *Inverse Attraction*. It most frequently occurs when the subst. should be in the nom. or acc.; as, Π. ξ. 371 *δοπιδὲς δσσαὶ ἀρισταὶ ἐνὶ στρατῷ ἡδὲ μεγίσται, ἐσσάμενοι—ἴομεν*: Π. κ. 416 *φυλακὰς δ' ἄς εἴρεαι, ἥρως, αὐτὶς κεκριμένη ρύεται στρατόν*: Soph. OE. C. 1150 *λόγος δ' ὅς ἐμπέπτωκεν ἀρτίως ἐμοὶ στείχοντι δεῦρο, (sc. τοῦτου,) συμβάλου γνώμην, *de eo tuam tecum reputa sententiam**: Id. Trach. 283 *τάσδ' ὅσπερ εἰσορᾷς, ἐξ ὀλβίων ἄζηλον εὐρύουσαι βίον, ἥκουσι πρὸς σε*: Lysias p. 649 *τὴν οὐσίαν ἣν κατέλιπε τῷ νείῃ, οὐ πλείονος ἀξία ἐστίν*: Plat. Lys. p. 221 B *οἷόν τε οὖν ἐστίν, ἐπιθυμοῦντα καὶ ἐρώντα τούτου οὐ ἐπιθυμεῖ καὶ ἐρᾷ μὴ φιλεῖν*; Xen. Hell. I. 4, 2 *πάντων ὧν δέονται πεπραγότες εἶεν*. The dative is very seldom thus lost in attraction: Eur. Med. 11 (MSS.) *Μήδεια ἀνδάνουσα μὲν φυγῇ πολιτῶν ὧν ἀφίκετο χθόνα*, i. e. *placens studens civibus, in quorum terram fugā pervenit*: Π. σ. 192 *ἄλλου δ' οὐ τευ οἶδα τεῦ ἂν κλυτὰ τεύχεα δύω, εἰ μὴ Αἰαντός γε σθάκος Τελαμωνιάδαο*: Soph. Trach. 151 *τότ' ἂν τις εἰσίδοιτο—κακοῖσιν οἷς ἐγὼ βαρύνομαι*. Sometimes a demonstrative is used in the principal clause to supply the case thus lost: Hom. Hymn. in Cerer. 66 *κούρην τὴν ἔτεκον, γλυκερὸν θάλος, εἶδεϊ κυδρὴν, τῆς ἀδιήνῃ δπ' ἄκουσα*: Arist. Plut. 200 *τὴν δύναμιν ἣν ὑμεῖς φατέ ἔχειν με, ταύτης δεσπότης γενήσομαι*: Soph. OE. R. 449 *τὸν ἄνδρα τοῦτον ὃν πάλοι ζητεῖς ἀπειλῶν κἀνακηρύσσων φόνον τὸν Λατῆιον, οὗτός ἐστιν ἐνθάδε*: Eur. Or. 1629 sq. *Ἑλένην μὲν ἣν σὺ διολέσαι πρόθυμος ὧν ἡμαρτες—, ἥδ' ἐστίν, ἣν ὀράτ' ἐν αἰθέρος πτυχαῖς*: Ibid. 591 sq. *Ἀπόλλων δς μεσομφάλους ἔδρας νῶων βροτοῖσι στόμα νέμει σαφέστατον, —τούτῳ πιθόμενος τὴν τεκοῦσαν ἔκτανον*: Plat. Men. p. 96 A *ὡμολογήκαμεν δέ γε, πράγματος οὐ μήτε διδάσκαλοι, μήτε μαθηταὶ εἶεν, τοῦτο διδακτὸν μὴ εἶναι*. But this of course can only take place when the principal clause is placed after the relative one.

2. This inverse attraction is very common in οὐδείς ὅστις οὐ (or rarely δε, Plat. Alc. p. 103 B) the verb ἐστὶ being omitted : Plat. Protag. p. 317 C οὐδενὸς ὅτου οὐ πάντων ἀν' ἡμῶν καθ' ἡλικίαν πατὴρ εἶην : Id. Phæd. p. 117 D κλαίων καὶ ἀγανακτῶν οὐδένα ὅτινα οὐ κατέκλεισε τῶν παρόντων.—Hence the formula, οὐδείς ὅστις οὐ, as a pronom. subst. (for πάντες, ποιο ποιο), which is inflected through all the cases ; as,

Nom.	οὐδείς	ὅστις	οὐκ ἂν ταῦτα ποιήσειεν.
Gen.	οὐδενός	ὅτου	οὐ κατεγέλασεν.
Dat.	οὐδενὶ	ὅτῳ	οὐκ ἀπεκρίνατο.
Aco.	οὐδένα	ὅτινα	οὐ κατέκλεισε.

So οὐδαμὸς : Hdt. VII. 145 οὐδαμῶν Ἑλληνικῶν τῶν οὐ πολλῶ μέζω.

3. But sometimes this formula suffers the common attraction, the relative following the case of οὐδείς instead of οὐδέις the case of the relative. So with an inf. depending on the attracted acc. : Xen. Cyr. I. 4, 25 οὐδένα ἔφασαν ὄντιν' οὐ δακρύνειν' ἀποστρέφειν, for οὐδένα ἔφασαν γενέσθαι ὅστις οὐ δακρύνει ἀποστρέφειτο : Plat. Protag. p. 323 C ὡς ἀναγκαῖον οὐδένα ὄντιν' οὐχὶ ἀμωσγέντως μετέχειν αὐτῆς (τῆς δικαιοσύνης).

4. So in questions with τίς : Thuc. II. 39 τίνα οἴεσθε ὄντινα οὐ βραχείᾳ προφάσει ἀποστήσεσθαι ;

Obs. 1. To this inverse attraction belongs δε βούλει for οὗτος ἐν βούλει : so in Latin, *quivis* for *quemvis* : Plat. Gorg. p. 517 B ἔργα τοιαῦτα—, οἷα τούτων δε βούλει εἵργασται : Id. Cratyl. p. 432 A τὰ δέκα ἢ ὅστις βούλει ἄλλος ἀριθμός.

Obs. 2. The local adverbs also are thus attracted, in that the demonstr. adverb assumes the form of the relative ; as, Soph. Cē. C. 1227 βῆναι κείμεν ὅθεν περ ἦκει for εἴς, ὅθεν : Plat. Crit. p. 45 B πολλαχοῦ γὰρ καὶ ἄλλοσε ὅποι ἀν' ἀφίκη, ἀγαπήσουσί σε for ἀλλαχοῦ ὅποι.

Inverse Attraction by the transposition of the Substantive.

II. 1. There is also another sort of this attraction, whereby the connexion between the two sentences is clearly marked ; it differs from the one just treated of by the substantive, which logically should be joined to the demonstr. in the principal clause, as οὗτός ἐστιν ὁ ἀνὴρ ἐν εἶδες, being placed in the relative clause, and (generally) in the case required by the verb of that clause ; as, ἐν εἶδες ἄνδρα, οὗτός ἐστιν. The object of this collocation is to bring prominently forward the adjectival sentence, on which in reality the chief emphasis is laid, and to give it a substantival character ; while the substantive on the contrary is little more than an adjective expressing some attribute of the adjectival sentence, and is in the

case of the verb thereof.—This is called *transposition*. (See also §. 898. 2.)

2. It is used as follows: *a.* The cases being different, and the transposed subst. supplied by a demonstrative (see *Obs.* 1.) Ὀν εἶδες ἄνδρα, οὗτός ἐστιν. — *b.* The cases being the same, but the substantive of the principal clause being made to depend on the verb of the relative clause: Eur. Hipp. 389 οὐκ ἔσθ' ὁποῖω φαρμάκῳ διαφθερεῖν ἔμελλον: Il. ρ, 640 εἴη δ' ὅστις ἐταῖρος ἀπαγγελεῖε τάχιστα Πηλεΐδῃ: Eur. Or. 1184 οἷδ' ἦν ἔθρεψεν Ἑρμῶνῃν μήτηρ ἐμή.—*c.* The cases in the principal and dependent clause being different, as in the form given in *a.*, but the lost case not supplied by a demonstrative. Nom. lost: Il. θ, 131 τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται, ἦν τότ' ἀπηύρων κούρην Βρισηὸς: Soph. Aj. 1044 τίς δ' ἔστιν, ὄντ' ἄνδρα προσλεύσεις στρατοῦ; So Cicer. de Legg. III. 5, 12 *hæc est enim, quam Scipio laudat in libris et quam maxime probat temperationem reipublicæ*.—Acc. lost: Xen. Anab. I. 9, 19 εἴ τινα ὁρῶν κατασκευάζοντα, ἧς ἄρχοι χώρας: Æsch. Ag. 1457 sq. νῦν δὲ τελείαν ἐπηνθίσω—ἦτις ἦν—ἔρις: Choeph. 698 νῦν δ' ἥπερ ἐν δόμοισιν βακχείας καλῆς λατρός ἐλπῖς ἦν, παρούσαν ἐγγράφει: Eur. Bacch. 246 sq. ταῦτ' οὐχὶ δεινῆς ἀγχόνης ἐπάφια, ὕβρεις ὕβριζειν, ὅστις ἔστιν ὁ ξένος: Id. Phœn. 941 ἐκ γένους δὲ δεῖ θανεῖν τοῦδ', ὅς δρᾶκουτος γένους ἐκπέφυκε παῖς. So Cicer. pro Sulla c. 33 *quæ prima innocentis mihi defensio est oblata, suscepi*.—Dat. lost: Thuc. VI. 30 τοῖς πλοίοις καὶ ὅτῃ ἄλλῃ παρασκευῇ ξυνείπετο, πρότερον εἰρητο κ. τ. λ.: Hdt. IX. 26 ὅσαι ἤδη ἔξοδοι ἐγένοντο, for ἐν πάσαις ἐξόδοις αἱ ἐγένοντο. So Cicer. N. D. II. 48 *quibus bestiis erat is cibus, ut alius generis bestiis vescerentur, aut vires natura dedit aut celeritatem*.

Obs. 1. Generally when the subst. thus transposed would in the principal clause be in any other case than nom. or acc., a pronoun is used in the principal clause to supply its place: Il. φ, 441 οὐδέ νυ τῶν περ μέμνηαι, ὅσα δὴ πάθομεν κακά: Eur. Or. 63 sq. ἦν γὰρ κατ' οἴκους ἔλειψ', ὅτ' ἐς Τροίαν ἔπλει, παρθένον,—ταύτῃ γέγηθε.

Obs. 2. The transposition sometimes takes place without attraction, that is, without the case of the principal substantive being changed (see §. 822. 2.); and sometimes when the cases are both in accusative; as, Hdt. I. 57 τὸν ἠνείκαντο χαρακτήρα—τούτων ἔχουσι ἐν φυλακῇ.

3. When attributive adjectives are joined to the substantive, either

(*a.*) The adjective and substantive are both transposed to the adjectival, while the demonstrative remains in the principal clause; as, Il. ω, 167 τῶν μμνησκόμενοι, οἱ δὲ πολέες καὶ ἐσθλοὶ—κέατο ψυχὰς δλέσαντες: Demosth. p. 1239 ταύτην ἦτις εἴη μεγίστη πίστις;

(b.) Or the subst. remains in the principal, and the adj. only is transposed to the relative clause : Od. δ, 11 *ὡς δὲ οἱ τηλέγετος γένετο κρατερὸς Μεγαπένθης* : Eur. Or. 853 *πόττι' Ἥλέκτρα, λόγους ἄκουσον, οὓς σοι θυοσυχεῖς ἦκω φέρων* ;

(c.) Or the adjective remains in the principal, and the subst. is transposed to the relative clause : Eur. Herc. F. 1163 *ἦκω ξὺν ἄλλοις, οἱ παρ' Ἀσώπου ῥοὰς μένουσιν ἐνοπλοὶ γῆς Ἀθηναίων κόροι* : Arist. Ran. 889 *ἕτεροι γάρ εἰσιν οἷον εὐχομαι θεοῖς* ;

(d.) Or where there is more than one adjective, one of them remains with the subst. in the principal, the other is transposed to the relative clause ; as, Il. ν, 339 sq. *ἔφριξεν δὲ μάχῃ φθισίμβροτος ἔγχεισιν μακρῆς, ἃς εἶχον ταμεσίχροας*.

Obs. 3. Sometimes the demonstrative is transferred to the relative clause : Eur. Iph. Aul. 155 *σφραγίδα φύλασσε' ἦν ἐπὶ δέλτῳ τήνδε κομίζεις*.

4. A word in apposition to the subst. to which the relative sentence refers is sometimes attracted to the relative clause : Od. α, 69 *Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν ἀντίθεον Πολύφημον* : Od. δ, 11. Π. γ, 122. λ, 625. Plat. Hipp. M. p. 281 *Ὁ τί ποτε τὸ αἷτιον, ὅτι οἱ παλαιοὶ ἐκεῖνοι, ὃν ὀνόματα μεγάλα λέγονται ἐπὶ σοφίᾳ, Πιττακοῦ καὶ Βιάντος—, φαίνονται ἀπεχόμενοι τῶν πολιτικῶν πράξεων^a* ; Plat. Apol. p. 41 *Α εὐρήσει τοὺς ὡς ἀληθῶς δικαστάς, οἷπερ καὶ λέγονται ἐκεῖ δικάζειν, Μίνως τε καὶ Ῥαδάμανθους καὶ Αἰακός^b* : Eur. Hec. 771 *πρὸς ἄνδρ', ὃς ἄρχει τῆσδε Πολυμήστῳρ χθονός^c* : Ibid. 986 *πρῶτον μὲν εἶπε παῦδ', ὃν ἐξ ἐμῆς χερὸς Πολυδῶρον ἔκ τε πατρὸς ἐν δόμοις ἔχεις*. So Arist. Poet. XI. *ἔλεός τε καὶ φόβον οἶων πράξεων ἢ τραγωδία μίμησις ἔστιν*, for *πράξεις τοιαύτας οἶων κ. τ. λ.* So frequently when in apposition to a demonstr. : Il. η, 187 *ἄλλ' ὅτε δὴ τὸν Ἰκάνε—ὃς μιν ἐπιγράψας κυνέῃ βάλε φαίδιμος Αἴας* : Eur. Hipp. 101 *τῆνδ', ἣ πύλαισι σαῖς ἐφέστηκεν Κύπρις*. And sometimes when the demonstr. is omitted ; as, Plat. Rep. p. 402 *Ὁ οὐδὲ μουσικοὶ πρότερον ἐνόμεθα, οὔτε αὐτοὶ οὔτε οὓς φάμεν ἡμῖν παιδευτέον εἶναι, τοὺς φύλακας^d*.

Obs. 4. A substantive (mostly with the article) is often placed in the adjct. sentence, in the same case with the relative, to explain or define a notion which has been signified in the former sentence by a periphrasis : Plat. Theæt. p. 167 *Β ἕτερα τοιαῦτα, ἃ δὴ τινες τὰ φαντάσματα ὑπὸ ἀπειρίας ἀληθῆ καλοῦσιν* : Id. Rep. p. 477 *Ὁ εἰ ἄρα μαθάνεις, ὃ βούλομαι λέγειν τὸ εἶδος* : Id. p. 583 *Ὁ δ μεταξὺ ἄρα νῦν δὴ ἀμφοτέρων ἔφαμεν εἶναι τὴν ἡσυχίαν, τοῦτό ποτε ἀμφοτέρα ἔσται λυγὴ τε καὶ ἡδονή* : Soph. Antig. 404 *ταύτην γ' ἰδὼν θέπτουσιν ὃν σὺ τὸν νεκρὸν ἀπείπας*—Without the article : Thuc. III. 12 *ὃ τοῖς ἄλλοις μάλιστα, εὖνοια, πίστιν βεβαιοί, ἡμῖν τοῦτο (τὴν πίστιν) ὃ φόβος ἔχυρον παρείχε*.

^a Heindorf ad loc.

^b Stallb. ad loc.

^c Pflugk ad loc.

^d Stallb. ad loc.

An Adjectival clause with another clause depending on it.

§. 825. 1. When a relative clause is followed by another clause depending on it, they often coalesce, the relative being in construction not with its own, but with the dependent clause, and in the case required thereby; while the adjectival clause is placed, without any relative, after its dependent clause: Isocr. de Pace c. 16 ἀνθρώπους αἰρούμεθα τοὺς μὲν ἀπόλιδας, τοὺς δ' αὐτομόλους, οἷς ὅποταν τις πλείονα μισθὸν διδῶ, μετ' ἐκείνων ἐφ' ἡμᾶς ἀκολουθήσουσιν for οἱ, ὅποταν τις αὐτοῖς — διδῶ, — ἀκολουθήσουσιν: Id. Panath. c. 18 συνέβη κυρίαν ἑκατέραν γενέσθαι τῆς ἀρχῆς τῆς κατὰ θάλατταν ἢν ὀπότεροι ἂν κατάσχωσιν, ὑπηκόους ἔχουσι τὰς πλείστας τῶν πόλεων: Plat. Rep. p. 466 A ὅτι τοὺς φύλακας οὐκ εὐδαίμονας ποιῶμεν, οἷς ἐξὸν πάντα ἔχειν τὰ τῶν πολιτῶν, οὐδὲν ἔχοιεν; for οἱ, ἐξὸν αὐτοῖς—οὐδὲν ἔχοιεν^a: Id. Gorg. p. 492 B οἷς ἐξὸν ἀπολαύειν τῶν ἀγαθῶν—δεσποτήν ἐπαγάγοντο κ. τ. λ.^b: Demosth. p. 128, 68 πολλὰ ἂν εἰπεῖν ἔχοιεν Ὀλύμπιοι νῦν, ἃ τότε^c εἰ προείδοντο, οὐκ ἂν ἀπώλοντο, for οἱ, εἰ ταῦτα τότε προείδ., οὐκ ἂν ἀπ. For an analogous construction, see γάρ (§. 786. Obs. 5.).

Adverbial Relatives.

2. What is said of the construction of the pronouns *ὅς, ὅστις* &c., holds good also of the adverbial relative pronouns; as, *οὗ, οἷ, ὅθεν, ὅπως, ὥνα, ἔνθα, ἐνθεν* &c. See the examples given under the *Adverbial Sentences*.

*The Moods in an Adjectival Sentence.**Indicative without ἄν.*

§. 826. 1. The indicative is used when the notion expressed in the adject. sentence is spoken of as something real or certain: *ἡ πόλις, ἣ κτίζεται*,—*ἣ ἐκτίσθη*,—*ἣ κτισθήσεται*.

2. The indicative future is used very frequently when something which will happen is spoken of: *στρατηγοὺς αἰροῦνται, οἱ τῷ Φιλίππῳ πολεμήσουσιν*. See §. 406.

3. After negatives also the indicative is used (where in Latin the conjunctive occurs,) when the truth or certainty thereof is to be expressed; as, Xen. Hell. VI. 1, 4 *παρ' ἐμοὶ οὐδεὶς, ὅστις μὴ ἱκανὸς ἐστὶν ἴσα ποιεῖν ἐμοί, nemo, qui non possit*.

^a Stallb. ad loc.^b Ibid.

4. The Greeks, as well as the Latins, use the indicative in those adjunct. sentences which are introduced by the indefinite relative pronouns ; as, *ὅστις, quisquis* ; *ὅστις δὴ, quicumque* ; *ὅστις δὴ ποτε* (Demosth. and the later writers, *ὅστις δὴ ποτ' οὖν*.) *ὅσος δὴ, dosos οὖν, quantuscunque* ; *ὅπόσος, ὅποσοσοῦν* &c., expressing indefinite and general notions ; because, though the particular nature of the object is unknown or indefinite, the event itself is considered as certain and real, while its indefiniteness is sufficiently marked by the indefinite pronouns : thus Hdt. VI. 12 *δουλητὴν ὑπομῖναι, ἥτις ἔσται, qualiscunque erit* ; *I know it will be, though whether it will be intolerable or bearable I do not know* : *ἥτις εἴη, I am not certain whether it will be, nor do I know its nature* : Id. VII. 16, 3 *οὐ γὰρ δὴ ἐς τοιοῦτό γε εὐθιῆς ἀνήκει τοῦτο, ὃ τι δὴ κατέ ἐστι, τὸ ἐπιφαινόμενόν τοι ἐν τῷ ὕπνῳ, ὥστε δόξει, ἐμὲ δρῶν, σὲ εἶναι* : Xen. Anab. VI. 5, 6 *ἔθαπτον—, ὁπόσους ἐπελάμβανεν ἡ στρατιά* : Eur. Or. 418 *δουλεύομεν θεοῖς, ὃ τι πότ' εἰσὶν οἱ θεοί*. (For *ἡγγεῖλας οἱ' ἡγγεῖλας, et simil.* see §. 835. 1.)

5. The indicative is also used after these indefinite relatives when an object is spoken of in relation to its genus—in respect of its sort, or nature, where in Latin the indefinite conjunctive is used : Eur. Hipp. 921 *δεινὸν σοφιστὴν εἶπας, ὅστις εὖ φρονεῖν τοὺς μὴ φρονούντας δυνατός ἐστ' ἀναγκάσαι* : Aristoph. Vesp. 1168 *κακοδαίμων ἐγὼ, ὅστις ἐπὶ γῆρα χίμετλον οὐδὲν λήψομαι, one of those who*.

Indicative with ἄν (κε).

§. 827. a. The indicative future with *ἄν* occurs (only, but very frequently, in Epic), when a future event is represented in the dependent clause, as certain under some particular condition : Il. ι., 155 *ἐν δ' ἄνδρες ναλοῦσι πολύρρηνες, πολυβοῦται, οἳ κε ἐδωτῆνσι θεὸν ὧς τιμήσουσιν, if he comes to them, they will surely honour him* : Il. μ., 226 *πολλοὺς γὰρ Τρώων καταλείψομεν οὓς κεν Ἀχαιοὶ χαλκῷ δηώσουσιν, ἀμυνόμενοι περὶ νηῶν* : Od. κ., 432 *ἂ δειλοί, πόσ' ἔμεν ; τί κακῶν ἱμεῖρετε τούτων, Κίρκης ἐς μέγαρον καταβήμεναι ; ἥ κεν ἅπαντας ἡ σὺς ἥε Λύκους ποιήσεται* (sc. *εἰ καταβησόμεθα*).

Obs. 1. Homer sometimes uses the conjunc. instead of the future, with this difference, that the future event is expressed with less certainty : Il. θ., 353 *ὦ πόποι, αἰγυόχοιο Διὸς τέκος, οὐκέτι νῶϊ ὀλλυμένων Δαναῶν κεκαδησόμεθ', ὑστάτιόν περ ; οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται, who, if we take no care for them, will probably perish*. So Hdt. IX. 46 *ὁκότεροι δὲ ἄν νικήσωσι for νικήσουσι*. So Od. ζ., 200.

Obs. 2. Where *κέ* is found with ind. pres. the reading is corrupt: Od. α, 316 δῶρον δ', ὅττι *κέ* μοι δοῦναι φίλον ἦτορ ἀνώγει, where read either with Hermann ἀνώγη, or with Nitzsch ὅττι τε.

b. The indicative of historic tenses (impft., plpft., aor.), when it is to be expressed that the notion of the adject. sentence would take place, or have taken place under certain conditions, which conditions however do not, or have not happened (§. 424. a.): Od. ε, 39 sq. πόλλ', ὅσ' ἂν οὐδέποτε Τροίης ἐξήρατ' Ὀδυσσεύς, εἴπερ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληΐδος αἰσαν: Od. ξ, 62 ἡ γὰρ τοῦγε θεοὶ κατὰ νόστον ἔδησαν, ὅς κεν ἔμ' ἐνδυκέως ἐφίλει, sc. εἰ μὴ θεοὶ ἔδησαν: Od. ι, 129 sq. (οὐδ' ἄνδρες νηῶν ἐνι τέκτονες)· οἳά τε πολλὰ ἄνδρες ἐπ' ἀλλήλους νηυσὶν περώωσι θάλασσαν· οἳ κε σφιν καὶ νῆσον ἐυκτιμένην ἐκάμοντο: Soph. OE. T. 1371 sq. ἐγὼ γὰρ οὐκ οἶδ', ὅμμασιν ποίοις βλέπων πατέρα ποτ' ἂν προσεΐδον εἰς Ἀιδου μολών; Eur. Med. 1339 οὐκ ἔστιν ἧτις τοῦτ' ἂν Ἑλληνὶς γυνὴ ἔτλη, *quæ sustinuisse hoc*: Plat. Apol. p. 38 D οἷς ἂν (λόγοις) ἔπεισα, εἰ ᾤμην δεῖν ἅπαντα ποιεῖν καὶ λέγειν.

c. There is also a passage in Od. σ, 262 where *κέ* is used in an adjectival sentence in the sense of *frequency, being accustomed to do so*; the condition being conceived in *animo loquentis*, as taking place: καὶ γὰρ Τρῳάς φασι μαχητὰς ἔμμεναι ἄνδρας—οἳ κε τάχιστα ἔκριναν μέγα νεῖκος ὁμοῖτον πολέμοιο^a.

Conjunctive.

§. 828. 1. If the attributive notion expressed by the adject. sentence is not certain and real, but only supposed and possible, the relative is followed by the conjunctive, if the verb of the principal clause is in one of the principal tenses (pres., pft., or fut.). The adject. sentence can generally be taken as an expression of a condition under which the verb of the principal clause will take effect; and the relative, with or without *ἂν*, can frequently be resolved into *εἰάν τις* and the conjunctive.

2. Without *ἂν* it is used in general statements which refer to some definite substantive or pronoun in the principal clause, *that* or *who, which*; the conjunctive is used to give that indefiniteness which a general statement implies: Od. α, 351 τὴν γὰρ δοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι, ἧτις ἀκούοντεςσι νεωτᾶτη ἀμφιπέληται, *men praise that song which is very new*. The attribute of the song is not

^a Hermann de Part. ἂν p. 21 (whom Kühner follows), would read *οἳ τε*. He does not give any MSS. authority for it, but says, "*poetam dedisse οἳ τε non dubium esse puto*."

expressed as any thing certain, as it would be by the indic., but as something supposed—something possible, (*if it is new, εἰν νεω-τάτῃ ᾗ.*) Comp. Cic. de Orat. II. 44, 185 *ut aut ad eos motus adducantur, si qui finitimi sunt et propinqui his ab talibus animi perturbationibus*^a: Id. de Fin. III. 9, 31 *et iis, si quæ similes earum sunt*: Academ. II. 41, 128 *earum etiam rerum auctoritatem, si quæ illustriores videantur, amittere* (εἰ quæ i. q. *quæcumque*): II. π, 386 sqq. *ὅτε δὴ ῥ' ἄνδρεςσι κοτεσσάμενος χαλεπήνῃ (Ζεὺς), οἱ βίῃ εἰν ἀγορῇ σκολιὰς κρίνωσι θέμιστας, ἐκ δὲ δίκην ἐλάσωσι, θεῶν ὅπιν οὐκ ἀλέγοντες*: Od. λ, 427 sq. *ὥς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικός, ἥτις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάλλεται (εἰάν τις, sc. γυνή, —βάλλεται)*: II. ο, 491 sq. *ῥεῖα δ' ἀρίγνωτος Διὸς ἀνδράσι γίνεται ἀλκή, ἡμὲν δότεισιν κῦδος ὑπέρτερον ἐγγυαλίξῃ, ἡδ' ὅτινας μινύθῃ τε καὶ οὐκ ἐθέλῃσιν ἀμύνειν* (§. 816. 2.): Od. μ, 40 *Σειρήνας μὲν πρῶτον ἀφίξεαι, αἷ ῥα τε πάντας ἀνθρώπους θέλγουσιν, ὅτις σφέας εἰσαφίκεται· ὅστις αἰδρεῖγῃ πελάσῃ, καὶ φθόγγον ἀκούσῃ Σειρήνων, τῷ οὔτι γυνή καὶ νήπια τέκνα οἴκαδε νοστήσαντι παρίσταται, οὐδὲ γάνυνται*. So Hdt. IV. 46 *τοῖσι γὰρ ᾗ μήτε ἄστεα μήτε τείχεα ἐκτισμένα — κῶς οὐκ ἂν εἶσαν οὗτοι ἄμαχοι*—here there is reference to a definite demon-
strative.

3. Or it expresses some definite attribute of the principal clause about the existence of which some doubt exists. This is rare in Attic Greek, as they usually preferred the optative for that purpose: Od. α, 415 *οὔτε θεοπροπίης ἐμπάζομαι, ἦντινα μήτηρ, ἐς μέγαρον καλέ-σασα θεοπρόπον, ἐξερέται (εἰάν τινα—ἔξερ.)*.

4. The conjunctive without *ἂν* is used when the adjunct. sentence forms part of a comparison. The notion of the relative clause is considered as a condition or assumption under which the comparison expressed in the principal clause is conceived. If the comparison is considered absolutely, and the adjunct. sentence expresses merely an attributive notion of one of the objects of comparison, and not any such condition of it, the indicative is used. As the comparison is always conceived by the speaker as present, the conjunctive follows after an historic, as well as after a principal tense: II. ν, 63 *αὐτὸς δ', ὥστ' ἶρηξ ὠκύπτερος ὦρτο πετέσθαι, ὅς ῥα τ' ἀπ' αἰγί-λιπος πέτρης περιμήκεος ἀρθεῖς, ὁρμήσῃ πεδίοιο διώκειν ὄρνειν ἄλλο, ὥς ἀπὸ τῶν ἦϊε Ποσειδάων ἐνοσίχθων (εἰάν ὁρμήσῃ)*: Ibid. 179 *ὁ δ' αὐτ' ἔπεσεν, μελίῃ ὥς, ἥτ' ὄρεος κορυφῇ—χαλκῷ ταμνομένη τέρενα χθονὶ φύλλα πελάσῃ*: II. ρ, 110 *ὥστε λῖς ἡὔγενειος, ὃν ῥα κύνας τε καὶ*

^a O. M. Müller ad loc.

ἄνδρες ἀπὸ σταθμοῖο δίνονται : Ibid. 134 ἐστήκει, ὥς τις τε λέων περὶ οἷσι τέκεσσι, ᾧ ῥά τε νῆπι' ἄγοντι συναντήσονται ἐν ὕλῃ *ἄνδρες ἐπακτή-ρες* : Il. ο, 579 κύων ὥς, ὅστ' ἐπὶ νεβρῷ βλημένῳ ἀΐξη.

§. 829. 1. If *ἄν* is joined to the relative and the conjunctive, it generally belongs to the relative and not to the verb, and gives an indefiniteness to it, by annexing the notion, "*be he who he may*;" and in consequence of this indefiniteness the conjunctive is used, where in English the indicative stands : *ὅς ποιεῖ, he who does it* ; *ὅς ποιῇ, he who may do it* ; *ὅς ἄν ποιῇ, whosoever may do, or does, it*.

2. Thus the conjunctive with *ἄν* is most commonly used in all general statements, proverbs, and sentiments where there is no reference to any definite person or thing, but to something indefinite—*whosoever* ; and here it is equivalent to *ἐάν τις* or *ὅταν τις* : Thuc. II. 62 καταφρόνησις δὲ (ἐγγίγνεται), *ὅς ἄν καὶ γνώμη πιστεύῃ τῶν ἐναντίων προέχειν* ; Xen. Hell. II. 3, 51 νομίζω προστάτου ἔργον εἶναι οἴου δεῖ, *ὅς ἄν ὁρῶν τοὺς φίλους ἐξαπατωμένους μὴ ἐπιτρέπη* : Plat. Rep. p. 402 D *οὔτω ἄν ξυμπίπτη ἔν τε τῇ ψυχῇ καλὰ ἦθη ἐνόντα καὶ ἐν τῷ εἶδει ὁμολογοῦντα ἐκείνοις καὶ ξυμφωνοῦντα*,—*τοῦτ' ἄν εἴη κάλλιστον θέαμα* : or where the relative clause refers by an ellipse to a plural indefinite adjective or pronoun ; as, Arist. Pax 371 *ἄρ' οἴσθα θάνατον, ὅτι προεῖφ' ὁ Ζεὺς (πᾶσι) ὅς ἄν ταύτην ἀνορύττειν ἐθέλη* : Thuc. II. 44 τὸ δὲ εὐτυχὲς (τούτοις sc.) οἱ ἄν κ. τ. λ.

Obs. 1. The conjunctive without *ἄν* is also sometimes used where there is no definite substantive, see §. 836. 6.

3. Hence also the relative with *ἄν* is used to express the indefinite nature, properties, or size of any thing ; as, Od. α, 158 *ξεῖνε φίλ', ἣ καὶ μοι νεμεσήσεται, ὅττι κεν εἴπω* ; *si quid dixero* : Hdt. VI. 139 *ἣ δὲ Πυθίη σφέας ἐκέλευε Ἀθηναίοισι δίκας διδόναι ταύτας, τὰς ἄν αὐτοὶ Ἀθηναῖοι δικάσωσι, quascunque — constituerent* : Soph. Ant. 563 *ὅς ἄν βλάβῃ μένει νοῦς, whatsoever it be* : Ibid. 1071 *ἄρ' οἴσθα ταγούς ὄντας, ἄν λέγῃς, λέγων*. The conjunctive expresses that possibility and uncertainty which is implied in an indefinite notion.

Obs. 2. On the conjunctive after an historic tense, see §. 806. The speaker identifies himself with the time past, so that he conceives of it as present.

Obs. 3. The indefinite notion expressed by the ind. with *ὅστις, ὁποῖος* &c. is different from that of the conjunctive, in that the former relates to the indefinite nature of the thing spoken of, the latter to the indefinite chances of the thing spoken of happening ; when both these notions are required, *ὅστις ἄν* is used with the conjunctive.

4. It is hence used with a peculiar force to signify that what is spoken of in the relative clause is the sole condition of the action of the principal clause ; so in the instance above : τὰς ἂν δικάσωσι, *whatsoever*—nothing else was to be taken into consideration but the judgment of the Athenians : Hdt. I. 29 ὀρκίοισι γὰρ μεγαλοῖσι κατείχοντο δέκα ἔτεα χρῆσθαι νόμοσι τοὺς ἂν σφι Σόλων θῆται—the only point for them to consider was, whether Solon enacted them. So Thuc. II. 34 ἡρημένος—ὃς ἂν γνώμη τε δοκῇ μὴ ἀξύνετος εἶναι καὶ ἀξιώματι προήκη—any one was eligible who came up to this standard : Hdt. IV. 66 πίνουσι ἄνδρες τῶν Σκυθῶν τοῖσι ἂν ἄνδρες πολέμιοι ἀραιρημένοι ἔωσι—this was the sole condition : Xen. Cyr. III. 1, 20 οὗς δ' ἂν βελτίους τινὲς ἑαυτῶν ἡγήσονται, τούτοις πολλάκις καὶ ἄνευ ἀνάγκης ἐθέλουσι πείθεσθαι : Ibid. I. 1, 2 ἄνθρωποι δὲ ἐπ' οὐδένας μᾶλλον συνίστανται, ἢ ἐπὶ τούτους, οὗς ἂν αἰσθῶνται ἄρχειν αὐτῶν ἐπιχειροῦντας.

5. If ἂν belongs to the verb it is used in much the same sense as the futuro (§. 827. *Obs.* 1.) ; but where it is wished to give an indefiniteness to the action of the verb beyond that which arises from the indefiniteness of the relative, the optative is commonly used.

6. Thus the conjunctive may be considered to express an indefinite frequency, *as often as*. The adjectival sentence contains a condition, recurring with several indefinite persons or things, under which the principal verb has taken or will take place : Il. β, 391 ὃν δέ κ' ἐγὼ νᾶπάνευθε μάχης ἐθέλοντα νοήσω μιμνᾷξιν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα ἄρκιον ἐσσεῖται φυγέειν κύνας ἢδ' οἰωνούς, *as often as I observe*, &c. See the examples, §. 828, above.

Remarks on the position, and the omission of ἂν with the Conjunctive.

§. 830. 1. Ἄν is so closely connected with the relative that it forms but one word with it, as in ὅταν, ἐπὶ ἂν, ἐπειδὴ ἂν, &c. (§. 428. *a.*) ; and hence it cannot be separated from it, except by little words, such as δέ. This ἂν is omitted in Homeric language very frequently, often in traged., sometimes in Hdt., rarely in Attic prose writers. For Homer see some of the examples given above : Soph. El. 771 οὐδὲ γὰρ κακῶς πάσχοντι μῖσος ὧν τέκη προσγίγνεται : Eur. Hec. 253 δρᾶς δ' οὐδὲν ἡμᾶς εὖ, κακῶς δ' ὅσον δύνη : Id. Iph. T. 1064 καλὸν τοι γλῶσσο', ὅτ' ἂν πίστις παρῇ : Id. Med. 516 ὦ Ζεῦ, τί δὴ χρυσοῦ μὲν ὃς κίβδηλος ἢ τεκμήρι' ἀνθρώποισιν ὥπασας σαφῇ : Id. Alc. 76. 978 καὶ γὰρ Ζεὺς, ὃ τι νεύσῃ, ξὺν σοὶ τοῦτο τελευτᾷ : Id. Or. 805 ἀνὴρ, ὅστις τρόποισι συντακῇ, θυραῖος ὧν, μυρίων κρείσσων (ἐστὶν) ὁμαλίων—φίλος : Thuc. IV. 18 οὔτινες νομίσωσι : Id. VII. 77 ἐν ᾧ ἀναγκασθῇ χωρὶς μάχεσθαι is a doubtful reading, as are most of the few passages in Attic prose, where the relative is found with the conjunctive without ἂν.

2. The omission of *ἄν* modifies the sense as follows :

*Ο γενήσεται, *which will be* ; not supposition, but certainty.

*Ο γενήται, *which may or will probably be* ; not certainty, but supposition.

*Ο ἂν γενήται, *whatsoever it may or will probably be.* (See §. 829.)

3. The relative with *ἄν* and conjunctive is sometimes interchanged with the indicative : when the conjunctive is used it is viewed as something which may happen to all, but it is not thought of as happening to any one in particular ; by the indicative the actual existence of the verbal notion is denoted. So Thuc. IV. 92 οὐ γὰρ τὸ προμηθεὺς, οἷς ἂν ἄλλος ἐπιή — ἐνδέχεται λογισμὸν, καὶ ὅστις τὰ ἑαυτοῦ ἔχει κ. τ. λ., *Pagondas is thinking of the Athenian.*

Optative without ἄν.

§. 831. 1. The relative without *ἄν* is joined with the opt. after an historic, in the same way as with the conj., after a principal tense, expresses a supposed condition of some past action, and may be resolved into εἰ τίς with opt. : Il. κ, 20 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή, Νέστορ' ἐπὶ πρῶτον Νηληϊῶν ἐλθέμεν ἀνδρῶν, εἴ τινά οἱ σὺν μήτιν ἀμύμονα τεκτίναιτο, ἦτις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο = εἴ τις — γένοιτο.

2. Hence after an expression of indefiniteness (§. 826. 2.) : Soph. Trach. 905 sq. ἔκλαιε δ' ὀργάνων ὄτου ψαύσειεν, *whatsoever* : Thuc. VII. 29 πάντας ἐξῆς, ὅτῃ ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντες : Hdt. III. 1 ἱερὸν ὀφθαλμῶν δε εἷη ἄριστος.

3. Indefinite frequency. The principal verb is either in impf. or frequentative aor., and expresses repetition or recurrence : (§. 402. 1. 2. :) Il. κ, 489 sq. ὄντινα Τυδείδης ἄορι πλῆξειε παράστας, τὸν δ' Ὀδυσσεὺς μετόπισθε λαβὼν ποδὸς ἐξερύσασκεν : Il. β, 188 ὄντινα μὲν βασιλῆα καὶ ἐξοχὸν ἄνδρα κιχείη, τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς : v. 198 δὲ δ' αὐτὸν δῆμον τ' ἄνδρα ἴδοι, βοόωντά τ' ἐφεύροι, τὸν σκῆπτρῳ ἐλάσασκε : Il. μ, 268 πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν ἄλλον μελιχλοῖς, ἄλλον στερεοῖς ἐπέεσσιν νείκεον, ὄντινα πάγχυ μάχης μεθιέντα ἴδοιεν : Il. ο, 743 ὅστις δὲ Τρώων κοίλῃς ἐπὶ νηυσὶ φέροιτο —, τὸν δ' Αἴας οὔτασκε : Xen. Anab. I. 9, 20 φίλους γε μὴν ὅσους ποιήσαιτο καὶ εὖνους γνοίη ὄντας, καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι, ὃ τι τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν.

4. We have seen that when an indefinite character is to be given to the relative *ἄν* is used with conjunctive ; when the indefinite character of the action is to be called out the optative is used—where it does not definitely refer to past time, the optative is used in its secondary and implied force (§. 418. 1. a.) οἱ ἄν

certainly, indefinite possibility, a supposition without any notion of any particular case in which it was realised.

α. When the relational sentence expresses something uncertain, doubtful : Soph. Antig. 666 ἀλλ' ὃν πόλις στήσῃ, τοῦδε χρὴ κλύειν (εἰ τινα στήσῃ) : Id. O. R. 713 ὥς αὐτὸν ἤξει μοῖρα πρὸς παιδὸς θανεῖν, ὅστις (εἰ τις) γένοιτ' ἐμοῦ τε ἀκείνου πάρα : Xen. Cyr. I. 6, 19 τοῦ μὲν αὐτὸν λέγειν, ἃ μὴ σαφῶς εἰδέη, φεῖδεσθαι δεῖ, *when perhaps he does not know them for a certainty* : Plat. Rep. p. 455 B ἄρα οὕτως ἔλεγες, τὸν μὲν εὐφυῆ πρὸς τι εἶναι, τὸν δὲ ἀφυῆ, ἐν ᾧ ὁ μὲν ῥαδίως τι μαυθάνοι, ὁ δὲ χαλεπῶς.

β. When the verb of the principal clause is in the optative, as being indefinite : Il. ν, 344 μάλα κεν θρασυκάρδιος εἴη, ὅς τότε γηθήσειεν ἰδὼν πόνον, οὐδ' ἀκάχοιτο, i. e. εἰ γηθήσειεν : Il. μ, 228 ᾧδὲ χ' ὑποκρίναιτο θεοπρόπος, ὅς σάφα θυμῷ εἰδέη τεράων, καὶ οἱ πειθολατο λαοί i. e. εἰ—εἰδέη : Od. α, 47 ὥς ἀπόλοιτο καὶ ἄλλος, ὅστις τοιαυτὰ γε ῥέξοι, i. e. εἰ τις ῥέξοι : Il. γ, 299 ὀπότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια, ᾧδὲ σφ' ἐγκέφαλος χαμάδις ῥέοι, ὥς δδε οἶνος : Il. ζ, 521 οὐκ ἂν τις τοι ἀνὴρ, ὅς ἐναλίσμιος εἴη, ἔργον ἀτιμήσῃ μάχης.

γ. Hence when the adjectival sentence forms part of an indefinite wish ; as, Il. ξ, 107 νῦν δ' εἴη, ὅς τῆσδὲ γ' ἀμείλινα μῆτιν ἐνίσποι : Il. ρ, 640 εἴη δ' ὅστις ἐταῖρος ἀπαγγεῖλει τάχιστα Πηλεΐδῃ : Soph. Trach. 94 εἴθ' ἀνεμόεσσά τις γένοιτ' ἐπουρος ἐστιῶτις αὔρα, ἥ τις μ' ἀποικίσσειεν ἐκ τόπων : Arist. Vesp. 1431 ἔρδοι τις, ἣν ἕκαστος εἰδέη τέχνην. But the indicative is sometimes found when it is wished to exclude the notion of indefiniteness : Eur. Med. 659 ἀχάριστος ὄλοιθ', ὅτῳ πάρεστι, “*hic enim Chorus loquitur definite, quippe Jasonem cogitans.*” So when the adjectiv. sentence is a member of a compound dependent clause, expressed as a wish, the optative is used.

Obs. Sometimes the opt. without ἂν is interchanged with the conjunct. with ἂν, but in different notions : Xen. Cyr. II. 4, 10 δοκεῖ γάρ μοι, ἔφη, πάντας μὲν, οὓς ἂν τις βούληται ἀγαθοὺς συνεργοὺς ποιείσθαι ὅποιοντινοσούν πράγματος, ἧδιον εἶναι εὐ τε λέγοντα καὶ εὐ ποιοῦντα παρορμῶν μᾶλλον, ἢ λυποῦντα καὶ ἀναγκάζοντα· οὓς δὲ δὴ τῶν εἰς τὸν πόλεμον ἔργων ποιήσασθαι τις βούλοιτο συνεργοὺς προθύμους, τοίτους παντάπασιν ἔμοιγε δοκεῖ ἀγαθοῖς θηρατίον εἶναι καὶ λόγοις καὶ ἔργοις : οὓς ἂν βούληται, *if a person wishes* (supposition, but with a notion of its really happening every day) *to make some others, be they who they may, I know not* ; here ἂν belongs to the οὓς (*if there be any such*) ; οὓς δὲ τις βούλοιτο, *but if a person should wish... I am not imagining that he does, but supposing he does* (without any notion of realisation) *wish to make certain others &c.* So that in the first clause the conjunctive supposes something which does really take place every day, though without any notion of its taking place in any particular case ; but

in the second clause it is not to be expressed that any one ever does really wish to do this, but only *suppose one should do so*; and therefore it is put in that indefinite form, *οὐς τις βούλοιο*, instead of *ὅς ἂν τις βούληται*; so in the first case *ποιέσθαι*, to express the reality, in present time of the action; in the second, *ποιήσασθαι*, because it is not supposed as present, nor yet future, but is a mere supposition, without any regard to time, and therefore in aorist, (§. 401. 1.) For some other uses of the words after relatives, see the *Oratio Obliqua*, §. 886. 3. *b*.

Optative with ἂν.

§. 832. The optative is used with ἂν (κέ), in the relative sentence in the same sense as in independent sentences, to express a supposition or assumption depending on certain conditions, hence a still more indefinite possibility, or merely a polite form of the future; and the ἂν belongs not to the relative, but to the verb: *Il. o, 738 οὐ μέν τι σχεδόν ἐστι πόλις πύργοις ἀραρυῖα, ἥ κ' ἀπαμυναίμεθα*, so. *εἰ ἡμῖν εἴη τοιαύτη πόλις*: *Od. ι, 126 οὐδ' ἄνδρες νηῶν ἐνι τέκτονες, οἳ κε κάμοιεν νῆας ἔϋστέλμους, αἳ κεν τελόιεν ἕκαστα*: *Od. ε, 142 οὐ γάρ μοι πάρα νῆες ἐπήρετμοι καὶ ἐταῖροι, οἳ κεν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης*: *Od. ε, 165 f. αὐτὰρ ἐγὼ σῖτον καὶ ὕδωρ καὶ οἶνον ἐρυσθρὸν ἐνθήσω μενοεικέ', ἃ κεν τοι λιμὸν ἐρύκοι, which will perhaps*: *Thuc. III. 59 καὶ ὥς ἀσπάθμητον τὸ τῆς συμφορᾶς ὥτινι ποτ' ἂν καὶ ἀναξίῳ συμπίσσοι, it will possibly fall*: *Xen. M. S. I. 2, 6 τοὺς δὲ λαμβάνοντας τῆς ὁμίλλας μισθὸν ἀνδραποδιστὰς ἑαυτῶν ἀπεκάλει, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι, παρ' ὧν ἂν λάβοιεν τὸν μισθόν*; *Plat. Phæd. p. 89 D οὐκ ἔστιν ὅτι ἂν τις μείζον τούτου κακὸν πάθοι*.

Obs. Some commentators have been much troubled by the optative without ἂν, where they expected the optative with ἂν; and some have laid it down that the optative without ἂν is a solecism; but there are enough instances given in the last section to set their minds at rest. By the optative without ἂν the event is represented as indefinitely possible, without dependence or connexion with any circumstances which might affect its realization: and this depends on the judgment or fancy of the writer^a. It is more commonly omitted in poetry than prose, as prose writers naturally paid more attention to the actual circumstances of the case: *Il. ε, 303 μέγα ἔργον, δ' οὐ δύο γ' ἄνδρες φέροιεν*. A prose writer would have probably added ἂν to represent the condition, *εἰ βούλοιντο*: *Plat. Euthyd. p. 292 Ε τίς ποτ' ἐστὶν ἡ ἐπιστήμη ἐκείνη, ἡ ἡμᾶς εὐδαίμονας ποιήσειεν* (but *p. 293 Α τίς ποτ' ἐστὶν ἡ ἐπιστήμη, ἥς τυγχόντες ἂν καλῶς τὸν ἐπιλοιοῦν βίον διέλθοιμεν*). So where a negative or a perfectly indefinite clause precedes; as, *Æsch. P. V. 291 οὐκ ἔστιν ὅτ' ἄν μείζονα μοῖραν νείμαιμ' ἢ σοι*. It

^a In fact, in this, as in many if not most other constructions in Greek, it seems to be unreasonable to try to bind down writers to laws for which no reason can be given, and which they evidently did not always

observe. It could hardly fail to be more profitable if, admitting the exceptional passages, we endeavour to catch the shades of meaning which are conveyed by the more or less usual construction.

being previously stated that there is no such person, makes it unnecessary to refer by *ἄν* to his existence ; as, *οὐκ ἔστιν ὅτι ἄν* &c., *there is no one, to whom if he existed, (ἄν) &c.* Though the construction with *ἄν* after such a negative is admissible, as Eur. Electr. 224 *οὐκ ἔσθ' ὅτου θίγοιμ' ἄν ἐνδικά-τερον* : but when the negative is not indefinite we find *ἄν* : Id. Alc. 79 *ἀλλ' οὐδὲ φίλων τις πείλας οὐδαίς ὅστις ἄν εἴποι, who, if he were present, might &c.*

Construction of several Adjectival Sentences together.—Change from the Relative to the Demonstrative Construction.

§. 833. When there are two or more adjectival clauses in succession, depending on the same verb, or on different verbs but in the same government, the relative is generally used only once, and thereby the two sentences are united into one ; as, *ἀνὴρ, ὃς πολλὰ μὲν ἀγαθὰ τοὺς φίλους, πολλὰ δὲ κακὰ τοὺς πολεμίους ἔπραξε—ἀνὴρ, ὃς παρ' ἡμῖν ἦν καὶ (ὃς) ὑπὸ πάντων ἐφιλείτο—ἀνὴρ, ὃν ἐθαυμάζομεν καὶ (ὃν) πάντες ἐφίλου.* But if the verbs of the two clauses require different cases, the relative should stand with each in its proper case ; as, *ὁ ἀνὴρ, ὃς παρ' ἡμῖν ἦν καὶ ὃν πάντες ἐφίλου.* But the Greeks endeavoured to avoid this repetition either (a.) by omitting the second relative, or (b.) by using a demonstrative (mostly *αὐτός*) or a personal pronoun in the place of the relative, so that the dependent relative clause assumes the character of a demonstrative principal clause : a. Od. β, 114 *ἀνωχε δὲ μιν γαμέεσθαι τῷ, δτεώ τε πατὴρ κέλεται καὶ (sc. ὃς) ἀνδάνει αὐτῇ* : Od. ι, 110 *ἄμπελοι, αἵτε φέρουσιν οἶνον ἐριστάφυλον καὶ (sc. ἃς) σφιν (Κυκλώπεσσι) Διὸς ὄμβρος ἀέξει* : Il. ν, 634 *Τρωσίν, τῶν μένος αἰὲν ἀτάσθαλον, οὐδὲ δύνανται φυλόπιδος κορέσασθαι ὁμοίου πολέμοιο* for *καὶ οἱ οὐ δύνανται* κ. τ. λ. : Il. γ, 235 *οὓς κεν ἐὺ γνολὴν καὶ (sc. ὧν) τοῦνομα μυθησαίμην.* In prose where the clauses are opposed : Plat. Rep. p. 533 D *ἂς ἐπιστήμας μὲν πολλάκις προσείπομεν διὰ τὸ ἔθος, δέονται δὲ ὀνόματος ἄλλου.*—b. Il. α, 78 *ἣ γὰρ ὀδομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων Ἀργείων κρατεῖ καὶ οἱ (for ᾧ) πείθονται Ἀχαιοί* : Il. κ, 243 sqq. *πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θέλωιο λαβοίμην, οὐ πέρι μὲν πρόσφρων κραδίη καὶ θυμὸς ἀγῆνωρ ἐν πάντεσσι πόνοισι, φιλεῖ δὲ ἐ (for ὃν δὲ φιλεῖ) Παλλὰς Ἀθήνη* ; Il. μ, 300 *ὥστε λέων ὀρεσίτροφος, ὅτ' ἐπιδευῆς δηρὸν ἐξ κρειῶν, κέλεται δὲ ἐ θυμὸς ἀγῆνωρ* : Od. α, 70 *ἀντίθεον Πολύφημον, δοῦ κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι, Θόωσα δὲ μιν τέκε Νύμφη* : Od. ι, 20 *ὃς πᾶσι δόλοισιν ἀνθρώποισι μέλω (cuius sum), καὶ μεν (for καὶ οὐ) κλέος οὐρανὸν ἔκει* : Hdt. III. 34 *Πρηξάσπεα, τὸν ἐτίμα τε μάλιστα, καὶ οἱ τὰς ἀγγελίας ἔφερε οὗτος* : Plat. Rep. p. 395 D *οὐ δὴ ἐπιτρέψομεν, ἦν δ' ἐγώ, ὧν φαμεν κήδεσθαι καὶ*

δεῖν αὐτοὺς ἀνδρας γενέσθαι ἀγαθοὺς (for καὶ οὗς φαμεν δεῖν ἀνδρ. ἀγ. γεν.)^a : Ibid. p. 505 E δ δὴ διώκει μὲν ἅπασα ψυχὴ καὶ τούτου ἕνεκα πάντα πράττει : Id. Gorg. p. 452 D ὁ φῆς σὺ μέγιστον ἀγαθὸν εἶναι τοῖς ἀνθρώποις καὶ σε δημιουργὸν εἶναι αὐτοῦ^b : Id. Phileb. p. 12 B ἦν ὅδε Ἀφροδίτην μὲν λέγεσθαι φησι, τὸ δ' ἀληθέστατον αὐτῆς ὄνομα Ἥδονην εἶναι : Demosth. p. 122, 47 Λακεδαιμόνιοι, οἱ θαλάττης μὲν ἦρχον καὶ γῆς ἀπάσης, βασιλέα δὲ σύμμαχον εἶχον, ὑφίστατο δ' οὐδὲν αὐτοὺς, for οὗς οὐδὲν ὑφίστατο, *quibus nihil non cessit* : Ibid. p. 35, 24 ἐκείνοι τολύπῃ, οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες οὐδ' ἐφύλον αὐτούς^c. So the Latin, Cic. de Orat. II. 74 *Themistocles, ad quem quidam doctus homo — accessisse dicitur, eique artem memoriæ — pollicitus esse se traditurum*.

Obs. 1. So also the relative adverbs are changed into demonstr. adverbs : Hdt. V. 49, 11 *ἔθα βασιλεύς τε μέγας διαίταν ποίεταί, καὶ τῶν χρημάτων οἱ θησαυροὶ ἐνθαυτὰ εἰσι*.

Obs. 2. There are even some passages where, in the same sentence, we find both the relative and demonstr. : Hdt. IV. 44 Ἴνδον ποταμὸν, ὃς κροκοδείλους δεύτερος ὁδὸς ποταμῶν πάντων παρέχεται : Eur. Andr. 650 (γυναικα βάρβαρον) ἦν χρὴν σ' εἰλαύνειν τήνδ' ὑπὲρ Νείλου ῥόας : Soph. Phil. 315 οἷς Ὀλύμπιοι θεοὶ δοῖέν ποτ' αὐτοῖς ἀντιποινὰ ἐμοῦ παθεῖν. In such passages the demonstr. points to some thought to be supplied—which—and indeed that river is one of two, &c.—which—this I mean. But sometimes if the relative is separated from its verb by some other sentence, or if the adjectival sentence is very long, the demonstrative is used for the sake of clearness : Xen. R. Lac. X. 4 ὃς (Λυκούργος) ἐπειδὴ κατέμαθεν, ὅτι οἱ μὴ βουλόμενοι ἐπιμελεῖσθαι τῆς ἀρετῆς οὐχ ἱκανοὶ εἰσι τὰς πατρίδας αἰεῖν, ἐκείνος ἐν τῇ Σπάρτῃ ἠνάγκασε κ. τ. λ.

Obs. 3. Sometimes a clause, which, although it is logically dependent, yet does not stand in the form of the relative construction, is joined to the preceding clause as grammatically a principal clause : Plat. Gorg. p. 483 E ἐπεὶ ποῖω δικαίῳ χρώμενος Ξέρξης ἐπὶ τὴν Ἑλλάδα ἐστράτευσεν ; ἢ ὁ πατὴρ αὐτοῦ ἐπὶ τοὺς Σκύθας ; ἢ ἄλλα μυρία ἂν τις ἔχοι τοιαῦτα λέγειν (for ἢ τοιαῦτα ἄλλα μυρία ἂν τις ἔχοι λέγειν) : Id. Phæd. p. 41 B ἐπὶ πόσῳ δ' ἂν τις—δείξαιτο ἐξετάσαι—ἢ Ὀδυσσεά, ἢ Σίσυφον, ἢ ἄλλους μυρίους ἂν τις εἴποι καὶ ἀνδρας καὶ γυναῖκας : Ibid. p. 94 B λέγω δὲ τὸ τοιόνδε, ὥς εἰ καύματος ἐνοστὸς καὶ δίψους ἐπὶ τούναντιον ἔλκειν, ἐπὶ τὸ μὴ πίνειν καὶ πείνης ἐνούσης ἐπὶ τὸ μὴ ἐσθίειν καὶ ἄλλα μυρία που ὁρῶμεν ἐναντιουμένην τὴν ψυχὴν τοῖς κατὰ τὸ σῶμα : Id. Soph. p. 226 B καὶ πρὸς γε τούτοις ἔτι φαίνειν καὶ κατὰγειν (*deducere filum*) καὶ κερκίζειν καὶ μυρία ἐν ταῖς τέχναις ἄλλα τοιαῦτα ἐνόντα ἐπιστάμεθα.

Relative in the place of Demonstrative.

§. 834. 1. The relative pronoun is not only used to connect a dependent to a principal clause, but also sentences generally, between which there is no such relation, as it stands for καὶ and a demonstrative, referring to a word in the preceding clause. This also is a very common Latin idiom.

^a Stallb. ad loc.

^b Ibid.

^c Bremi ad loc.

and used but seldom in Greek when compared with its very wide use in Latin—in Greek sentences very often begin, ταῦτα δὲ εἰπότες, ταῦτα δὲ ἀκούσαντες, μετὰ δὲ ταῦτα, ἐκ τούτου δέ, ὥς δὲ ταῦτα ἐγένετο &c., where in Latin the relative *qui* &c. would be used.

2. We shall give some of the more unusual cases of this idiom :

a. In sentences which express the ground or reason, in place of the demonstr. with γάρ, both in poetry and prose; as, Xen. M. S. III. 5, 15 sq. πότε γὰρ οὕτως Ἀθηναῖοι, ὥσπερ Λακεδαιμόνιοι, ἢ πρεσβυτέρους αἰδέσονται;—οἱ ἀπὸ τῶν πατέρων ἀρχονται καταφρονεῖν τῶν πατέρων—ἢ σωμασκήσουσιν οὕτως;—οἱ οὐ μόνον αὐτοὶ εὐεξίας ἀμελοῦσιν, ἀλλὰ καὶ τῶν ἐπιμελουμένων καταγελῶσι κ. τ. λ. So Latin : Cicer. Phil. IV. 5 *virtus est una altissimis defixa radicibus : quæ* (i. e. *hæc enim*) *numquam ullâ vi labefactari potest, numquam demoveri loco.*

b. When the whole sentence is interrupted by one or more parentheses : generally there is joined to the relative some conjunction, as *ἀρα, igitur*, which denotes that the interrupted sentence is taken up again : Il. λ, 221 (τίς δὴ πρῶτος Ἀγαμέμνωνος ἀντίος ἦλθεν;) Ἰφιδάμας Ἀθηνηορίδης, ἧς τε μέγας τε, δε τράφη ἐν Θρήκῃ κ. τ. λ. : Vers. 230 ὅς βα τότ' Ἀτρεΐδην Ἀγαμέμνωνος ἀντίος ἦλθεν. So also in prose.

c. In addresses, questions, commands, but mostly only in poetry : Soph. Cē. C. 1352 νῦν δ' ἀξιώθεις εἰσι κἀκούσας γ' ἐμοῦ τοιαῦθ', ἀ μὴ τοῦδ' οὐ ποτ' εὐφρανέῃ βίον· ὅς γ', ὃ κἀκίστε, σκῆπτρα καὶ θρόνους ἔχω, —τὸν αὐτὸς αὐτοῦ πατέρα τόνδ' ἀπῆλσας, for σύ γ', ὃ κἀκίστε : Eur. Or. 746 Or. ψῆφον ἀμφ' ἡμῶν πολίτας ἐπὶ φόνῳ θέσθαι χρεών : Pyl. ἢ κρινεῖ τί χρήμα; for αὕτη δὲ τί χρήμα κρινεῖ : Soph. Cē. T. 723 τοιαῦτα φῆμαι μαντικαὶ διώρισαν· ὦν ἐντρέπου σὺ μηδὲν for τοῦτων δὲ ἐντρέπου σὺ μηδὲν. So Hdt. I. 89 οἱ λεγόντων = καὶ οὗτοι λεγόντων. See §. 816. 2.

Obs. The proper force of the relative, being a mental repetition of the demonstrative, is naturally used for the demonstrative and copula.

Especial peculiarities.—Relative with the principal Verb repeated.—
Relative joined to an explanatory Infinitive or whole Sentence.

§. 835. 1. Sometimes the relative pronouns are joined in poetry with the principal verb repeated, to avoid by an indefinite expression the direct assertion of something disagreeable : Eur. Med. 889 ἀλλ' ἐσμέν, οἷόν ἐσμεν, οὐκ ἐρῶ κακὸν, γυναῖκες : Ibid. 1011 ἡγγεῖλας οἱ' ἡγγεῖλας, οὐ σε μέμφομαι. So with relative adverbs : Soph. Cē. C. 273 ἰκόμην ἴν' ἰκόμην : so ὅπη Æsch. Ag. 67 ἔστι δ' ὅπη νῦν ἐστὶ : especially ὅς and ὅπως Eur. Or. 78 sq. ἐπεὶ πρὸς Ἰλῖον ἔπλευσ' ὅπως ἔπλευσα θεομανεῖ πότμῳ : Id. Hec. 873 πᾶσχοιτος ἀνδρὸς Ὀρθῆκος οἷα πείσεται : *Ita loquuntur, qui rei gravis aut male ominatæ mentionem declinant*^a. So to express indefiniteness : Hdt. IV. 50 ἐστὶν ὅπως πέρ ἐστι.

2. As a substant. is taken into an adjectiv. sentence as an explanation or illustration of the notion signified by it (§. 824. II. *Obs.* 4.), so the relative is sometimes explained in an analogous manner by an infinitive, or a whole sentence, which repeats as it were, but in a more definite way, that to which the relative refers : Thuc. V. 6 ὥστε οὐκ ἂν ἔλαβεν αὐτόθεν ὀρμώμενος ὁ Κλέων

^a Pflugk ad loc.

τῷ στρατῷ ὅπερ προσεδέχετο ποιήσῃν αὐτὸν, ἐπὶ τὴν Ἀμφίπολιν, ὑπεριδόντα σφῶν τὸ πλῆθος, ἀναβήσεσθαι. So Cicero de Offic. III. 31, 112 *criminabatur etiam, quod Titum filium ab hominibus relegasset, et ruri habitare jussisset. Quod cum audivisset adolescens filius, negotium exhiberi patri, accurrisse Romam—dicitur.* So Xen. Hier. VI. 12 δ' ἐγλώσας ἡμᾶς, ὥς τοὺς μὲν φίλους μάλιστα εὖ ποιεῖν δυνάμεθα, τοὺς δ' ἐχθροὺς πάντων μάλιστα χειροῦμεθα, οὐδὲ ταῦτ' οὕτως ἔχει, as in Latin, *quod for quod attinet ad id, quod.* Sometimes in plur.: Xen. Hell. II. 3, 45 δ' αὖ εἶπεν, ὥς ἐγὼ εἰμι οἷος αἰεὶ ποτε μεταβάλλεσθαι, κατανοήσατε καὶ ταῦτα: Eur. Or. 564 ἐφ' οἷς δ' ἀπειλεῖς, ὥς πετρωθῆναι με δεῖ, ἀκουσον.

The Adjectival Sentence used for the other Dependent Sentences.

§. 836. 1. Adjectival sentences have the force of substantival sentences, when they represent an adj. or partic. used as a substantive; as, *ἤλθον οἱ ἄριστοι ἦσαν*, for *ἤλθον οἱ ἄριστοι* (sc. ἄνδρες). These we call Substantival Adjective Sentences. The relative which introduces such adjct. sentences is not an adjectival, but a substantival pronoun. In English we use the demonstrative, "*they who were the bravest came.*" This use of the adj. sentence is mostly Epic.—See examples above. So Il. η, 50 αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν ὅστις ἄριστος (= Ἀχαιῶν τὸν ἄριστον): Plat. Rep. p. 466 E ἄξουσι τῶν παιδῶν εἰς τὸν πόλεμον ὅσοι ἄδρῳ, ex *liberis quotquot adoleverunt* (= omnes adolentes): Demosth. p. 231, 4 οἷς γὰρ εὐτυχῆκεσαν ἐν λεύκτροις, οὐ μετρίως ἐκέκρηντο (= τοῖς εὐτυχήμασιν).

2. The relative clause which refers not to a single subst., but to the substantival notion expressed by the whole sentence, is also to be looked upon as a substantival adjective sentence: Plat. Symp. p. 193 B φίλοι γὰρ γενόμενοι καὶ διαλλαγέντες τῷ θεῷ ἐξευρήσομεν τε καὶ ἐντευξόμεθα τοῖς παιδικοῖς τοῖς ἡμετέροις αὐτῶν, δ τῶν νῦν ὀλίγοι ποιοῦσι. In Latin we generally find "*id quod.*" So sometimes in Greek, especially in Plato: Theæt. p. 172 D: Gorg. p. 461 C ἐκ ταύτης ἴσως τῆς ὁμολογίας ἐναντίον τι συνέβη ἐν τοῖς λόγοις, τοῦθ' δ δὴ ἀγαπᾷς, αὐτὸς ἄγων ἐπὶ τοιαῦτα ἐρωτήματα. Here also an attraction occurs, as we have seen above (§. 821.): Demosth. p. 205, 13 προσήκει δὴπου πλείω χάριν αὐτοὺς ἔχειν ὧν ἐσώθησαν ὑφ' ἡμῶν,—ἣ ὧν ἀδικεῖν κωλύονται νῦν ὀργίζεσθαι, for ἐκείνων, *ἔτι*. Even a real substantival sentence introduced by *ἔτι* assumes sometimes the form of a (substantival) adjective sentence, as *ἀντὶ τούτου, ἔτι* may be resolved into *ἀντὶ τούτου οὐ* or *ἀνθ' οὗτου*.

Obs. 1. On οἷος, ὅσος &c., for *ἔτι τοιοῦτος, τόσος* &c., see §. 804. 9.

3. The adjectival sentence frequently supplies the place of an adverbial sentence introduced by *ἔτι*, because: Hdt. I. 33 (Κροίσος Σόλωνα) ἀποπέμπεται, κάρτα δόξας ἀμαθία εἶναι, *ἔτι*, τὰ παρεόντα ἀγαθὰ μετείς, τὴν τελευταίαν παντὸς χρήματος ὁρᾷ ἐκέλευε (= κελεύσαντα): Xen. M. S. II. 7, 13 θαυμαστὸν ποιεῖς, *ἔτι* ἡμῖν μὲν οὐδὲν δίδως (= θ. π. ἡμῖν—διδούς).

4. The adjectival sentence can also be used for a substant. final sentence. The moods follow the usual rules of this construction (§. 805. seq.): Eur. Iph. T. 1208 καὶ πόλει πέμψον τίν', ὅστις σημανεῖ: Xen. M. S. II. 1, 14 ὅπλα κτῶνται, οἷς ἀμυνοῦνται τοὺς ἀδικοῦνται: Plat. Men. p. 89 E εἰς καλὸν ἡμῖν αὐτὸς ὁδε παρακαθίξετο, *ἔτι* μεταθῶμεν τῆς σκέψεως, *quem (ut eum) participem facere possimus*: Thuc. VII. 25 καὶ τῶν νεῶν μία εἰς Πελοπόννησον ᾤχετο, πρέσβεις ἀγούσα, ὅπερ τὰ σφέτερα φράσωσιν: Il. ι, 165 κλητοὺς ὀτρύνομεν, οἷ

κε ἔλθωσ' ἐς κλισίην Πηληϊάδεω Ἀχιλῆος : Od. ο, 457 καὶ τότε ἄρ' ἄγγελον ἦκαν, ὃς ἀγγεῖλειε γυναικί.

5. The adjunct. sentence is very often used for an adverb. sentence introduced by ὥστε :

a. After οὕτως or ὥδε : Soph. Antig. 220 οὐκ ἔστιν οὕτω μῶρος, ὃς θανάτῳ ἐρᾷ : Demosth. p. 13, 15 τίς οὕτως εὐθὺς ἐστὶν ὑμῶν, ὅστις ἀγροεῖ τὸν ἐκείθεν πόλεμον δεῦρο ἥξοντα^a : Id. p. 100, 44 οὐ γὰρ οὕτω γ' εὐήθης ἐστὶν ὑμῶν οὐδεὶς, ὃς ὑπολαμβάνει.

b. After τοιοῦτος, τηλικούτος, τοσοῦτος : Isocr. Epist. p. 408 D χρὴ ἐπιθυμῆν δόξης—τηλικαύτης τὸ μέγεθος, ἣν μόνος ἀνὴρ τῶν νῦν ὄντων κτήσασθαι δυνηθείης. Generally the demonstratives are followed by their proper relatives, οἷος, ὅσος : Eur. Heracl. 742 σύμμαχος γένειό μοι τοιοῦτος, οἷος ἐν τροπῇ Εὐρύσθεως θείῃν. And generally the verb is in the infin. (as after ὥστε), as the adjectiv. sentence expresses the consequence or result of the principal clause : Thuc. III. 49 ἡ μὲν ἔφθασεν τοσοῦτον ὅσον Πάχτητα ἀνεγνωκέναι : Plat. Symp. p. 211 B τὰ δὲ ἄλλα πάντα καλὰ ἐκείνου μετέχοντα τρόπον τινα τοιοῦτον, οἷον—μήτε τι πλέον μήτε ἔλαττον γίνεσθαι μηδὲ πάσχειν μηδέν : Id. Apol. c. 18 ἐγὼ τυγχάνω ἀνὰ τοιοῦτος, οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδόσθαι : Soph. Œ. T. 1295 θέαμα δ' εἰσόψει τάχα τοιοῦτον, οἷον καὶ στυγιοῦν' ἐποικτίσαι : Xen. Anab. IV. 8, 12 δοκεῖ—τοσοῦτον χωρίον κατασχεῖν διαλιπόντας τοὺς λόχους, ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολέμιων κεράτων. This illustrates the derivation of ὥς from ὅς.

Obs. 2. So the phrases ὅσον γ' ἔμ' εἰδέναι, *quantum equidem sciatis*, must be explained, in so far as (or that) I can know. Also οὐδὲν οἷον with infin. (in *n'y a rien de tel*) ; as, Arist. Aves 966 οὐδὲν οἷον ἀκοῦσαι τῶν ἐπὶ αὐτοῦ, properly “ nothing is of such a nature as—nothing is better than to hear his words—it is best” &c.

Obs. 3. When οὕτως or ὥδε is followed by the relative ὃς, ὅστις for ὥστε, there is something contrary to the general character of the Greek construction, which aims at connecting the principal and dependent clauses together by the use of the forms corresponding to each other ; as, ὁ or οὗτος—ὃς ; τοσοῦτος—ὅσος ; τοιοῦτος—οἷος ; οὕτως—ὥστε. On the contrary, the construction in which τοιοῦτος, τοσοῦτος, is followed by οἷος, ὅσος instead of ὥστε, is in harmony with this general principle of the language.

c. This takes place in the forms ἐπὶ τούτῳ, ἐπὶ τοίσδε—ἐφ' ᾧτε, or (the demonstrative being merged in the relative) ἐφ' ᾧτε alone, on condition that, with the ind. fut., or usually with the infin., for ἐπὶ τούτῳ, ἐπὶ τοίσδε, ὥστε, as often in Thuc. ; as, III. 114 σπονδὰς καὶ συμμαχίαν ἐποίησαντο—ἐπὶ τοίσδε, ὥστε μήτε Ἀμπακιώτας—στρατεύειν ἐπὶ Πελοποννησίου, μήτε κ. τ. λ.

6. On ὃς, ὃς ἂν, ὅστις ἂν, with conjunct. for an hypothetical adverbial sentence with εἰάν, see §. 828. 1. So after general sentences or affirmations which are true under certain circumstances or conditions, to explain and give these circumstances ; as, βέλτερον ὃς, = it is better for one, if he &c. : see §. 817. 7 : Il. ξ, 81 βέλτερον ὃς φεύγων προφύγῃ κακὸν ἢ ἀλώῃ : Hesiod. Oper. 327 ἴσον δ' ὃς θ' ἰκέτην ὥστε ξείνον κακὸν ἔρξῃ, ὃς τε κασιγνήτοιο εὐὸ ἀνὰ δέμνιαι βαίῃη—, ὃς τε τὴν ἀφραδίης ἀλιταίνεται ὀρφανὰ τέκνα, ὃς τε γονῆα γέροντα—νεικεῖν τῷ δ' ἦτοι Ζεὺς αὐτὸς ἀγαίεται : Eur. Fragm. inc. 49 συμφορὰ δ', ὃς ἂν τύχῃ κακῆς γυναικίς : Thuc. VI. 16 οὐκ ἄχρηστος ἦδ' ἡ ἄνοια, ὃς ἂν—τὴν πόλιν

^a Bretmi ad loc.

ώφελῇ : Id. II. 44 τὸ δ' εὐτυχές, οἱ δὲ τῆς εὐπρεπεστάτης λάχωσιν, ὥσπερ οἶδε νῦν τελευτῆς, ὑμεῖς δὲ λύπης : Xen. Hell. II. 3, 51 νομίζω, προστάτου ἔργον εἶναι οἷον δεῖ, ὅς δὲ ἂν ὁρῶν τοὺς φίλους ἐξαπατωμένους μὴ ἐπιτρέπη : Id. Anab. II. 6, 6 ταῦτα οὖν φιλοπολέμου δοκεῖ ἀνθρὸς ἔργα εἶναι, ὅστις, ἐξόν—εἰρήνην ἄγειν ἀνευ αἰσχύνης καὶ βλάβης, αἰρεῖται πολεμεῖν.

ADVERBIAL SENTENCES.

§. 837. An adverbial sentence is the resolution of an adverb or gerundial participle, and expresses therefore the *accidents*, or *circumstances* attending on the action of the verb ; as, ὅτε τὸ ἔαρ ἦλθε, τὰ ἀνθη θάλλει (= τοῦ ἔαρος ἐλθόντος). The adverbial is joined to the principal clause by the relative adverbs, such as οὗ, ὅθι, ὡς, ὅτε &c. These relatives refer back to a demonstr. adverb (expressed or supplied) in the principal clause, whereby the two clauses are joined into one (§. 795. 3.) ; as, ὅτε τὸ ἔαρ ἦλθε, τότε τὰ ἀνθη θάλλει—ὡς ἔλεξας, οὕτως ἔπραξας. The demonstrative adverbs (local, temporal, &c.) signify the notion (local, temporal, &c.) which the adverbial clause represents.—Local ; as, ἐνταῦθα, ἐκεῖ.—Temporal ; as, τότε.—Mode and Manner ; as, οὕτως.—Causality ; as, ἐκ τούτου, ἐπὶ τούτῳ.—Comparison ; as, οὕτως, τοσοῦτον, τοσοῦτῳ. As one or other of these demonstr. adverbs stands in the principal clause, the adverbial sentence is local, temporal, &c.

Local Adverbial Sentences.

§. 838. 1. A local adverb. sentence is the resolution of a local adverb, or of the case of a subst. which, either with or without a preposition, expresses an adverbial notion of *place*. These sentences are introduced by the relative local adverbs, οὗ, ἧ, ὅπου, ἐνθα, ἵνα—*ubi*—; ὅθεν, ἐνθεν—*unde*—; οἱ, ὅποι, ἧ, ὅπου—*quo*—and like the local adverbs express either *where*, *whence*, *whither*. The principal clause contains a corresponding demonstrative adverb, either expressed or implied ; as, ἐνταῦθα, ἐκεῖ, ἐκεῖσε, ταύτη &c.

2. The use of the moods in the adverbial is exactly the same as in the adjunct. sentence : so when ἂν is joined to the adverb and conjunctive it signifies *wheresoever* : Il. μ, 48 ὅπου τ' ἰθύσει, τῇ τ' εἰκονσι στίχες ἀνδρῶν, *where—there* : Hesiod. Opp. 206 τῇ δ' εἰς, ἧ σ' ἂν ἐγὼ περ ἄγω, *wheresoever* : Hdt. I. 11 ἐκ τοῦ αὐτοῦ μὲν χωρίου ἡ ὁρμὴ ἔσται, ὅθεν περ καὶ ἐκείνος ἐμὲ ἐπεδέξατο γυμνῇν : Id. III. 39 ὅκου γὰρ ἰθύσει στρατεύεσθαι, πάντα οἱ ἐχώρει εὐτυχέως (*indefinite frequency*) : so Soph. 773 ἄγων ἔρημος ἐνθ' ἂν ᾷ (*whereso-*

ον), βροτῶν στίβος : Thuc. II. 11 ἐπεσθε (ἐκεῖσε), ὅποι ἂν (οὐκίδη-
σοσθε) τις ἡγήται : Hdt. VII. 25 ἵνα ἐπιτηδεύατον εἴη : Xen. Anab.
IV. 2, 24 μαχόμενοι δὲ οἱ πολέμοι καὶ ὅπη εἴη στενὸν χωρίον προκα-
ταλαμβάνοντες ἐκώλουν τὰς παρόδους (optative on account of the
historic tense, ἐκώλουν) : Id. Cyr. III. 3, 5 ἐθήρα ὅπουπερ ἐπιτυχά-
νοιεν θηρίοις, ἀγνοῶ where where : Plat. Apol. p. 28 D οὐδ' ἂν τις αὐτὸν
τάξῃ—ἐνταῦθα δεῖ—μένοντα κινδυνεύειν.

Obs. 1. On the attraction of local adverbs, see §. 822. Obs. 6. §. 824.
Obs. 2 ; on their pregnant construction §. 646. Obs. 1 ; and change of re-
lative into demonstrat. construction, §. 833. Obs. 1.

Obs. 2. The local adverbial clauses sometimes express the aim of a
motion ; as, Soph. CE. R. 796 ἔφηνγον ἄνθα μήποτε' ἀφοίμην κακῶν χρησμάτων
δνειδῇ.

Temporal Adverbial Sentences.

§. 839. 1. A temporal adverb. sentence is the resolution of
a temporal adverb or gerundial participle, or the case of a subst.
with or without a preposition, expressing a notion of *time*. Thus
the sentence *ὅτε ἡ νῆξ ἐγένετο* may be a resolution either of *νύκτωρ*,
or a partic. (§. 696.), *νυκτὸς γενομένης* ; or a subst. with a preposi-
tion, *ἐν τῇ νυκτί* ; or the dative alone, *τῇ νυκτί* ; or the genit. alone,
τῆς νυκτός. The adverbial sentence is less used in Greek than in
modern languages in consequence of the powers of the participle ;
as, *when he had done this he went away*, ταῦτα ποιήσας, ἀπέβη (§. 696.)

2. The time in which the dependent verb stands in relation to
the principal verb is either coincident, *ἐν ᾧ σὺ γράφεις, ὁ ἑταῖρος
ἐπιγίγνεται*—*ὅτε σὺ ἔγραφες, ὁ ἑταῖρος ἐπεγίγνετο* &c. ; or antecede-
dent, *ἐπειδὴ ὁ Κῦρος ἐπεληλύθει (ἐπῆλθεν), οἱ πολέμοι ἀπέφυγον* ; or
consequent, *πρὶν ὁ Κῦρος ἐπῆλθει, οἱ πολέμοι ἀπέφυγον*.

3. The conjunctions whereby these adverb. sentences are intro-
duced are,

a. For adverbial sentences—coincident in time with the prin-
cipal clause, *ὅτε*, (εὖτε Epic, formed by a resolution of the aspirate
form *ὅτε*), *ὁπότε*, *ὥς* (ὥσπερ Hdt. ; *ὅπως* in Attic poetry, *ὅκως* Hdt.),
ἡνίκα, which expresses a point, and *ἐν ᾧ*, *ἕως*, *while*, (*ὅφρα*, *as long
as*), which express a space of time.

b. Antecedent to the principal clause, *ἐπεὶ ἐπείαν* (ἐπειή poet. ;
ἐπεὶ τε Hdt.), *ἐπειδὴ*, *postquam* ; *ἐξ οὗ*, *ἐξ οὗ*, also *ἐξ ὧν*, *ex quo* ; and
ἀφ' οὗ, *since*.

c. Consequent, *πρὶν*, *before* ; *πρὶν ἢ*, *before that*, *priusquam* ; *ἕως*,
ἕως οὗ (τέως in Post-Homeric Epic writers, and even now and then

in Attic prose), εἰς δ, ἕστε, μέχρις or ἄρχις οὐ, μέχρις οὗ, μέχρι, (ἄχρι poet.) (ᾧφρα poet.).

Obs. Ὅτε, ὁπότε, ὥς, ἐπεί, ἐπειδή, have also very often a causal force—since.

4. These relative adverbs refer to a demonstr. adverb, either expressed or implied in the principal clause; as, ὅτε—τότε; ἕως—τέως (poet.); ἤμος—τήμος poet.; ᾧφρα—τόφρα poet.; ἡνίκα—τηνίκα (poet.); πρὶν (sc. τούτου), *prius*, —ἢ, *quam*; ὥς—ὡς; and frequently, especially in Hdt., ὥς, ὅτε—ἐνταῦθα; οὕτω δὲ, often stands in the principal clause when it is placed after the subordinate clause, and the result thereof. Sometimes the demonstrative adverb is supplied by a pronoun or adjective agreeing with a suppressed substantive; as, Il. ι, 21 ἐξέτι τοῦ (χρόνου) ὅτε: Soph. Phil. 493 παλαί' ἂν ἐξέτου δέδοικα.

Use of the Moods in Temporal Adverbial Sentences.

Indicative.

§. 840. The indic. is used when what is said is to be represented as a fact—past, present or future: Il. δ, 221 ᾧφρα τοι ἀμφεπέποντο βοὴν ἀγαθὸν Μενέλαον, τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον: Il. λ, 90 ἤμος δὲ δρυτόμος περ ἀνὴρ ὠπλίσσατο δόρπον, —τήμος σφῆ' ἀρετῇ Δαναοὶ ῥήξαντο φάλαγγας: Il. ω, 31 ἀλλ' ὅτε δὴ ῥ' ἐκ τοῦ δυωδεκάτῃ γένετ' ἡώς, καὶ τότ' ἄρ' ἀθανάτοισι μετῆδα Φοῖβος Ἀπόλλων: Il. α, 432 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἴκοντο, ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηϊ μελαίνῃ: Od. ι, 233 μένομέν τε μιν ἔνδον ἤμενοι, ἕως ἐπήλθε νέμων: Il. ν, 495 Αἰνεία θυμὸς ἐνὶ στήθεσσι γεγῆβει, ὥς ἴδε λαὸν ἔθνος ἐπισκόμενον ἐοῖ αὐτῷ: Od. α, 363 κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ᾧφρα οἱ ὕπνον ἥδυν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη: Hdt. VI. 41 καὶ ὥσπερ ὠρμήθη ἐκ Καρδίας πόλιος, ἔπλεε διὰ τοῦ Μέλανος κόλπου: Ibid. 83 οἱ δοῦλοι—ἔσχον πάντα τὰ πρήγματα—, ἐς δ' ἐπήβησαν οἱ τῶν ἀπολομένων παῖδες: Id. VII. 7 ὥς δὲ ἀνεγνώσθη Ξέρξης στρατεῦσθαι ἐπὶ τὴν Ἑλλάδα, ἐνθαῦτα—στρατῆν ποιέεται: Id. IX. 6 ἐπεὶ δὲ—σχολαίτερα ἐποίηον—, οὕτω δὲ ὑπεξεκομίσαντο—πάντα: Id. I. 11 ὥς δὲ ἡμέρη τάχιστα ἐγεγόνεε (ὥς τάχιστα, *quum primum*, as soon as): Thuc. I. 8 οἱ γὰρ ἐκ τῶν νήσων κακοῦργοι ἀνέστησαν ὑπ' αὐτοῦ, ὅτε περ (*just when*) καὶ τὰς πολλὰς αὐτῶν κατήκισε: Iosoc. p. 348 B οὐ πρότερον ἐπαύσαντο, πρὶν τὸν τε πατέρα ἐκ τοῦ στρατοπέδου μετεπέμψαντο, καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀπέκτειναν, τοὺς δ' ἐκ τῆς πόλεως ἐξέβαλον: Xen. Hell. I. 1, 3 ἐμάχοντο, μέχρις οἱ Ἀθηναῖοι ἀνέπλευσαν: Xen. Cyr. VII. 5, 39 ὁ δὲ ὄχλος πλείων καὶ πλείων ἐτέρρει, ὥσπερ ἔφθεον

ἐσπέρα γενομένη, *until that* : Ibid. VIII. 8, 9 ἀρχόμενοι δὲ τοῦ σίτου ἡνίκα περ οἱ πρωϊαίτατα ἀριστῶντες, μέχρι τούτου ἐσθλόντες καὶ πίνοντες διάγουσιν, ἔστε περ οἱ ὀψιαίτατα κοιμώμενοι, *until that*.

Obs. The perfect coincidence of two clauses is also signified by making the logically dependent clause grammatically independent, and joining it with the other clause by καί, or generally τε—καί, also δέ. Compare the examples given (§. 754.), and the following : Il. τ, 241 αὐτίκ' ἔπειθ' ἄμα μῦθος ἦν, τετέλεστο δὲ ἔργον : Hdt. III. 135 καὶ ἄμα ἔπος τε (ἔφατο) καὶ ἔργον ἔποιεε. Hence the proverbial phrases, ἄμ' ἔπος καὶ ἄμ' ἔργον, ἄμ' ἔπος τε καὶ ἔργον, *dictum factum, no sooner said than done* : Demosth. I. p. 50, 36 τοιγαροῦν ἄμα ἀκηκόαμεν τε καὶ τριηράρχους καθίσταμεν.

Conjunctive.

§. 841. 1. The conjunctive is used after temporal relative adverbs or conjunctions, when what is said is not considered as an actual fact, but only as something imagined or thought of, and the verb of the principal clause is in a principal tense. These conjunctions most frequently take the particle ἄν,—ὅταν, ὅτανπερ, (εἴτ' ἄν epic), ὁπότεν, ἡνίκ' ἄν, ἐπὶν (ἐπήν, ἐπέαν), ἐπειδάν, πρὶν ἄν, ἕως ἄν, μέχρις ἄν (ἄχρις ἄν poet.), ἕστ' ἄν (εἰσόκε epic, ὅφρ' ἄν poet.),—which ἄν points to certain circumstances on which the time of the conjunction, or action of the conjunctive depends.

2. With those relative conjunctions which express a *point of time*, such as those from ὅταν down to ἐπειδάν, the ἄν belongs to the time of the conjunction, and consequently to the time of the action, and gives an indefinite and uncertain sense to the conjunction, by shewing that it depends on certain conditions—that it is uncertain and future^a : thus while ὅτε would express *when*, ὅταν &c. signify *whenever* : hence as the conjunctive is the proper expression of future uncertainty, these conjunctions, compounded or joined with ἄν, take the conjunctive, except sometimes in the *oratio obliqua*. And thus they frequently mark that the principal clause depends on an action taking place at some uncertain indefinite time, which it represents as the condition, cause, or reason of the principal clause ; *then, when, or if, soever you do what is right* : τότε δὲ, ὅταν, ἃ χρὴ, ποιῆς, εὐτυχίῃς, or εὐτυχήσεις. Thus also πρὶν ἄν introduces the condition of the principal verb, so that the dependent verb taking effect is the condition of the principal action.

3. But with the other conjunctions (coming after πρὶν ἄν in the

^a Ellendt, Lex. Soph. ad voc. ὅταν et ἡνίκα.

above list) expressing a space of time, *until*, *whilst*, the conjunctive expresses some future uncertain event up to or during which the principal action continues; and thus often represents the final cause, the aim or intent of the principal verb, so that these conjunctions come very near to the final conjunctions, and indeed *ὅφρα* is often used as such in poetry: *ἄν*, if used, generally adds to the uncertainty of the point or duration of time, thus making the conjunction less definite.

Remarks on the Conjunctive Construction.

4. When an historic tense in the principal clause is followed by a conjunctive in the dependent clause, this is a change from the *ratio obliqua* to the *recta*.

5. We find some of the above conjunctions with the conjunctive without *ἄν* in the more definite sense of *when*, as distinguished from *whensoever*, frequently in Epic, sometimes in Ionic prose, as, *ὥς*, Hdt. V. 172: *ἐς οὗ*, Id. III. 31 *οἱ δὲ βασιλῆῖοι δικασταὶ κεκριμένοι ἄνδρες γίνονται* Περσέων, *ἐς οὗ ἀποθάνωσι*, ἢ σφί περὺρεθῇ τι ἄδικον, *μέχρι τούτου*: *πρὶν*, Id. VI. 82 *πρὶν γε δὴ ἱροῖσι χρήσεται καὶ μάθη*: *πρὶν ἢ*, Id. I. 19. IV. 196: *μέχρι*, IV. 119 *μέχρι δὲ τοῦτο ἴδωμεν, μενέομεν παρ' ἡμῖν*, &c. Some are thus used, though but seldom, in Attic; as, *ἥνικα*, *πρὶν* in Attic poets and prose writers; as, Eur. Or. 1343 *πρὶν ἐτύμως ἴδω τὸν Ἑλένας φόναν*: Thuc. VIII. 9 *οἱ δὲ Κορίνθιοι—οὗ προεθυμήθησαν ξυμπλεῖν, πρὶν τὰ Ἰσθμια—διορτάσωσιν*: Ibid. *οὗ βουλόμενοί πω πολέμιον ἔχειν, πρὶν τι καὶ ἰσχυρὸν λάβωσι*: Plat. Tim. p. 57 B *λυόμενα οὐ παύεται, πρὶν ἢ—διαλυτὰ ὄντα ἐκφύγη—ἢ νικηθέντα—μείνη*: Id. Legg. p. 873 A. Æschin. §. 60. ed. Bremi *μήτ' ἀπογνώτω μηδὲν μήτε καταγνώτω, πρὶν ἀκούσῃ*: Antiphon. ad Pharm. p. 6 *πρὶν ἐν αὐτῷ ὧσι τῷ κακῷ γ' ἤδη καὶ γινώσκωσι τὸν ὀλεθρον, ἐν ᾧ εἶσι: μέχρι, ἄχρι, ὥς, until*, in poetry; Soph. Aj. 571 *μέχρις μυχοὺς κίχωσι νερτέρου θεοῦ*; and Thuc. I. 137 *μέχρι πλοῦς γένηται*: Soph. Aj. 555 *ὥς τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθης*.—*μέχρις οὗ* often Thucyd.: *ἐπεὶ* Soph. OE. C. 1226. Ant. 1025.

6. Homer joins *ὅτε* *κε*, *εἰσόκε* sometimes with ind. fut.: Il. v. 335 *ἀλλ' ἀναχωρῆσαι, ὅτε κεν ξυμβλήσεται αὐτῷ*: Od. θ. 317 *ἀλλὰ σφωε δόλος καὶ δεσμός ἐρύξει, εἰσόκε μοι μάλα πάντα πατὴρ ἀποδώσει ἔεδνα*. This may be accounted for by the near affinity of the conjunct. to the fut. (§. 415. 2.)

Ὅτε &c.—Ὅταν &c.

§. 842. 1. Hence *first*, the conjunctive with conjunctions compounded with *ἄν* expresses an indefinite frequency. The principal clause expresses an action repeated at different times, or places, or by different persons; the adverbial clause gives the time in which, and at the same time the condition under which the action of the principal verb is thus repeated: Od. α, 192 (Λαέρτη) βρώσιν τε πόσιν τε παρτιθεῖ, εὐτ' ἄν μιν κόματος κατὰ γυνῖα λάβῃσιν: Xen. Cyr. III. 3, 26 ὅπερ καὶ νῦν ἔτι ποιοῦσιν οἱ βάρβαροι βασιλεῖς δπόταν στρατοπεδεύονται, τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχειρίαν: Soph. Elect. 696 ὅταν, *whenever*, τις θεῶν βλάπτῃ, δύναται' ἄν οὐθ' ἄν ἰσχύων φυγεῖν.

2. The conjunctive without *ἄν* is sometimes found when the principal clause gives some general statement which does not depend for its realisation on the action of the temporal clause, but merely happens at some definite time signified by that action: Od. η, 202 θεοὶ φαίνονται ἐναργεῖς ἡμῖν, εὐτ' (*when*) ἔρδωμεν ἀγακλειτὰς ἑκατόμβας: Od. ζ, 183 οὐ μὲν γὰρ τοῦγε κρεῖσσον καὶ ἄρειον, ἢ 38' ὁμοφρονέοντε νοήμασιν οἶκον ἔχῃτον ἀνὴρ ἡδὲ γυνή. Seldom ὥς: Hdt. IV. 172 τῶν δὲ ὥς ἕκαστός οἱ μιχθῇ, διδοὶ δῶρον, τὸ ἄν ἔχῃ φερόμενος ἐξ οἴκου.

3. *Secondly*, the conjunctive with *ἄν* is used when there is some connexion of cause and effect between the clauses, when some particular fact is spoken of, not only as taking place when the action of the temporal clause takes place, but depending for its realization on the event to take place at the *indefinite time* so signified, *whenever this takes place, so does the other*; whatever may be the other circumstances, the arrival of that time is the definite condition on which it depends (see §. 829. 4.): Od. θ, 444 μήτις τοι καθ' ὁδὸν δηλήσεται, ὅππότε' ἄν αὐτε εὐδησθα γλυκὺν ὕπνον: Od. α, 41 ἐκ γὰρ Ὀρέσταο τίσις ἔσσεται Ἀτρεΐδαο, ὅππότε' ἄν ἡβήσῃ τε καὶ ἥς ἱμεῖρεται (for ἱμεῖρηται) αἴης: Il. ο, 232 τόφρα γὰρ οὖν οἱ ἐγειρε μένος μέγα, ὅφρ' ἄν Ἀχαιοὶ φεύγοντες νῆάς τε καὶ Ἑλλήσποντον ἴκωνται: Il. α, 509 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ' ἄν Ἀχαιοὶ νῖδον ἐμὸν τίσωσιν: Plat. Prot. p. 335 B ἐπειδὰν σὺ βούλῃ διαλέγεσθαι, ὥς ἐγὼ δύναμαι ἔπεσθαι, τότε σοι διαλέξομαι; Il. ι, 702 μαχήσεται, ὅππότε κέν μιν θυμὸς ἐνὶ στήθεσσιν ἀνώγῃ καὶ θεὸς ὄρησῃ: Od. ι. 138 ἀλλ' ἐπικέλσαντας μείναι χρόνον, εἰσόκε ναυτέων θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀήται.

4. It is used in Epic with or without *άν*, as it is wished to give the sense of *when* or *whenever*, when the adverbial clause forms part of a simile, expressing the condition under which the simile holds good, as this is not an actual fact, but only something imagined: Il. ν, 334 *ώς δ' (έστιν) δθ' ύπό λιγέων άνέμων σπέρχωνσιν άελλαι ήματι τῷ, ότε τε πλείστη κόνις άμφι κελεύθους* — *ώς άρα τών όμός' ήλθε μάχη*: ("Εστιν, as it actually takes place; *ότε σπέρχωνσιν*, supposing that at some time &c.): Il. ξ, 16 *ώς δ' ότε πορφύρη πέλαγος* — *ώς ό γέρων ώρμαινε*: Il. ο, 80 *ώς δ' ότ' άν άτξη νόος άνέρος* — *ώς κ. τ. λ.*: Ibid. 605. 624 *έν δ' έπεσ', ως ότε κύμα θοή έν νηϊ πέσησιν*: Il. π, 212. 297. Od. ι, 392 *ώς δ' ότ' άνήρ χαλκεύς πέλεκυν μέγαν ήε σκέπαρνον έν ύδατι ψυχρῷ βάπτη μεγάλα ίάχοντα, φαρμάσσων* — *ώς του (Κύκλωπος) σίξ' όφθαλμός έλαϊνέφ περι μοχλῷ*: Soph. Ant. 587 *όμόλον ώστε ποντίαις οϊδμα όταν επιδραμή*: Eur. Hec. 1026, we must read *έκπεσεί* for *έκπέση*.

5. The difference then between *ότε* &c., with the conjunctive, and *όταν* &c. is twofold.

1. "Ότε, *when*, and *όταν*, *whenever*.

2. "Ότε, *when*, as a mere point of time: *ότε τούτο ποιή, άμαρτάνει*, *he is wrong when he does this*. "Όταν, *whenever*, time as a condition of the action: *όταν τούτο ποιή, άμαρτήσεται*, *when the time comes that he does this, he will be wrong*.

6. The aorist conjunctive expresses something which it is conceived will be complete at some future time, and is translated into Latin by the *fut. exactum*: as, *τότε δή, όταν, δ χρή, ποιήσης, εύτυχήσεις, tum demum, quum officia tua expleveris, felix eris*.

Optative.

§. 843. 1. The optative is used with the uncompounded conjunctions *ότε* &c., not *όταν* &c. (see §. 844. Obs.), after historic tenses (besides the *oratio obliqua*, §. 885. 3.) in the same constructions as the conjunctive after principal tenses (§. 414.).

2. Very frequently to express *indefinite frequency* (§. 842. 1.). After the impft. or frequentative aorist, in the principal clause: Od. θ, 69 sq. *παρ δ' έτίθει κάκεον καλήν τε τράπεζαν, παρ δέ δέπας οϊνοιο, πιείν, ότε θυμός άνώγοι*, *when*, or *as often as he might have a mind*: Il. κ, 14 *αὐτάρ ότ' ές νήάς τε ιδοι καί λαόν 'Αχαιών, πολλὰς έκ κεφαλῆς προβελύμνους έλκετο χαίτας*: Od. η, 136 *εύρε δέ Φαιήκων ήγήτορας ήδέ μέδοντας σπενδόντας δεπάεσσιν έυσκόφ 'Αργειφόντη, &*

πυμάτῃ σπένδεσκον, ὅτε μνησαίαιτο κοίτου : Od. λ, 510 εἰς. ἦτοι δὲ ἀμφὶ πύλιν Τροίην φραζοίμεθα βουλὰς, αἰεὶ πρῶτος ἔβαλε καὶ οὐχ ἡμέρτασε μύθων—αὐτὰρ δὲ ἐν πεδίῳ Τρώων μαρνοίμεθα χαλκῷ, οὐποτ' ἐνὶ πληθύνι μένειν ἀνδρῶν,—ἀλλὰ πολὺν προθέσκε : Il. ν, 711 λαοὶ ἔπονθ' ἔταροι, οἱ οἱ σάκος ἐξεδέχοντο, ὅππότε μιν κάματός τε καὶ ἰδρὼς γούναθ' ἴκοιτο : Hdt. VI. 61 ὅκως δὲ ἐνείκειε ἡ τροφὸς (τὸ παιδίον), πρὸς τε τῷγαλμα ἴστα καὶ ἐλίσσετο τὴν θεὸν ἀπαλλάξαι τῆς δυσμορφίης τὸ παιδίον : Ibid. 75 ὅκως γάρ τεφ' ἐντύχοι Σπαρτιητέων, ἐνέχραυε ἐς τὸ πρόσωπον τὸ σκῆπτρον : Id. VII. 119 ὅκως δὲ ἀπύκοιτο ἡ στρατιή, σκηπὴν μὲν ἔσκε πεπηγυῖα ἐτοίμη, ἐς τὴν αὐτὸς σταθμὸν ποιεέσκετο Ξέρξης· ἡ δὲ ἄλλη στρατιὴ ἔσκε ὑπαίθριος· ὥς δὲ δειπνῶν γένοιτο ὥρη, οἱ μὲν δεκόμενοι ἔχουσιν πόνον· οἱ δὲ, ὅκως πλησθέντες νύκτα αὐτοῦ ἀγάγοιεν (*transsegiissent*), τῇ ὑστεραίῃ τὴν τε σκηπὴν ἀνασπᾶσαντες καὶ τὰ ἐπιπλά πάντα λαβόντες, οὕτω ἀπελαύνεσκον : Id. I. 17 ὥς δὲ ἐς τὴν Μιλησίην ἀπύκοιτο, so *optm.*

Obs. Sometimes in this construction *an* is joined to the impft. (seldom the aorist) in the principal clause (§. 424. β.) : Hdt. III. 51 ὁ δὲ, ὅκως ἀπελαινόμενος ἔλθοι ἐς ἄλλην οἰκίην, ἀπελαύνετ' ἂν καὶ ἀπὸ ταύτης—, ἀπελαυνόμενος δ' ἂν ἦτε ἐπ' ἐτέρην τῶν ἐταίρων : Xen. Cyr. VII. 1, 10 ὅπότε προσβλέψῃ τίνας τῶν ἐν ταῖς τάξεσι, τότε μὲν εἶπεν ἂν κ. τ. λ. ; Id. Anab. I. 5, 2 οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἂν εἰστήκεσαν (the plpft. has the force of impft.). See *Hypothetical Sentences*.

§. 844. Secondly, the opt. is used, when the time is not past, in its secondary force (§. 418.) of an *indefinite possibility—uncertainty*.

a. When the adverbial clause contains an uncertain doubtful condition, or circumstances under which the verb of the principal clause would take effect : Od. β, 31 ἢ τι ν' ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιο, ἦν χ' ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιτο ; *if perhaps he has heard it* : Thuc. I. 91 μὴ οἱ Λακεδαιμονιοὶ σφᾶς ὅποτε σαφῶς ἀκούσειαν, οὐκέτι ἀφῶσιν : Xen. M. S. II. 1, 18 ὁ μὲν ἐκὼν πευνῶν φάγοι ἂν, ὅποτε βούλοιτο (but directly afterwards, τῷ δ' ἐξ ἀνάγκης ταῦτα πάσχοντι οὐκ ἔξεστιν, ὅπῃ βούληται, παύεσθαι) : Plat. Amat. p. 133 A ὅποτε γάρ τοι τὸ φιλοσοφεῖν αἰσχροὺν ἡγησαίμην εἶναι, οὐδ' ἂν ἀνθρώπου νομίσαιμι ἑμαυτὸν εἶναι. So also ὅτε μή, *nisi* ; often in Homer with optative.

b. When the temporal clause forms part of a wish : Il. φ, 429 τοιοῦτοι νῦν πάντες ὅσοι Τρώεσσιν ἀρωγοί,—εἴεν, δὲ Ἀργείοισι μαχοῖατο θωρηκτῆσιν : Il. σ, 465 αἱ γάρ μιν θανάτιο δυσσηχέος ὥδε δυναίμην ἀποκρῦψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι.

c. When the dependent clause is a continuation of an optative construction ; as, Soph. CE. C. 776 ὥσπερ τις εἴ σοι λιπαροῦντι μὲν

τυχεῖν μηδὲν διδοίη μηδ' ἐπαρκέσαι θέλοι, πλήρη δ' ἔχοντι θυμὸν ὧν χρή-
στοις, τότε δωροῦθ', δτ' οὐδὲν ἡ χάρις χάριν φέροι.

Obs. Sometimes instead of the simple conjunctions *ὅτε*, *ἐπεὶ* &c. the forms compounded with *ἄν*, *ὅταν*, *ἐπὶ ἄν*, are used with the opt. both in its primary and secondary force. In prose this seems only to happen, either in the *oratio obliqua* when the notion is borrowed from another person and not the original creation of the speaker's own mind, or when the principal verb is in the opt. with or without *ἄν*^a: *Od. β.* 105 *ἔνθα καὶ ἡματιή μὲν ὑφαίνεσκεν μέγαν ἱστόν, νύκτας δ' ἀλλύεσκεν, ἐπὶ δαίδας παραθείτο* (indefinite frequency): *Il. ω.* 226 *αὐτίκα γάρ με κατακτείνεειεν Ἀχιλλεύς—, ἐπὶ γόου ἐξ ἔρον εἶην* (continuation of a wish): *Il. τ.* 205 *εἰ γὰρ ἄν ἔγωγε νῦν μὲν ἀνώγοιμι πτολεμίειν νῆας Ἀχαιῶν—, ἄμα δ' ἡελίφ καταδύντι τεύξεσθαι μέγα δόρπον, ἐπὶ τισαίμεθα λῶβην* (*oratio obliqua*): *Æsch. Pers.* 450 *ἐνταῦθα πέμπει* (*Præs. histor.*) *τούσδ', ὅπως, ὅταν νεῶν φθαρέντες ἐχθροὶ νῆσον ἐκω-ζοῖατο, κτείνεειαν εὐχειρώτον Ἑλλήνων στρατόν* (*oratio obliqua*): *Xen. Cyr. I.* 3, 11 *ἐπειδὴν δὲ πάνυ σπουδάζοι φαγεῖν, εἶποιμ' ἄν, ὅτι παρὰ ταῖς γυναιξίν ἐστιν*: *Demosth. p.* 865, 6 *οὐκ ἔσθ' ὅστις οὐχ ἡγείτο τῶν εἰδῶν δικὴν με λήψεσθαι παρ' αὐτῶν, ἐπειδὴν τάχιστα ἀνὴρ εἶναι δοκιμασθῆην*. In many passages the reading varies^b.

Optative with ἄν (κέ).

§. 845. The opt. is used with *ἄν*, as in independent sentences, when the adverbial sentence expresses an assumption, supposition, conjecture, of something happening at some time or season, depending on some condition to be supposed or expressed (§. 418.): *Demosth. p.* 48, 31 *φυλάξας* (*Φίλιππος*) *τοὺς ἐτησίας ἢ τὸν χειμῶνα ἐπιχειρεῖ (ἡμῖν), ἥνίκ' ἄν ἡμεῖς μὴ δυναίμεθα ἐκείσε (εἰς τὴν τοῦ Φιλίππου χώραν) ἀφικέσθαι, when though we wished it ever so much, at any rate, we could not come.*

Remarks on the use of ἕως.

§. 846. *ἕως*, *until*, expresses a point of time up to which the principal action did or is to continue, or up to which it did or will not take place; so that the dependent clause frequently denotes the aim or intent of the principal verb. When this point of time is past, the indicative is used; when present or future, the conjunctive.

1. With the historic tenses of the indicative, after an historic tense in the principal clause: *Od. η.* 280 *νῆχον πάλιν ἕως ἐπὶ ἄλσος ἐς ποταμόν*: *Æsch. Pers.* 426 *οἰμωγὴ κατέειχεν ἅλα, ἕως κελαυνῆς νυκτὸς ὄμμ' ἀφείλετο*. Or where it is said in the principal clause, "that an action might continue, or have continued, until another action took place:" *Plat. Gorg. p.* 506 B *ἡδέως ἂν διελεγόμεν ἕως τὴν τοῦ Ἀμφίονος ἀπέδωκα ῥῆσιν*.

Obs. Sometimes we find *ἕως* with an historic tense after the historic present: *Eur. Alc.* 757 *πίνει ἕως ἐθέρμην' αὐτὸν ἀμφιβᾶσα φλόξ*.

2. With the conjunctive, of a present or future point of time—ex-

^a Stallb. *Plat. Phæd.* p. 101 D.

^b Bernhardt, *Synt.* p. 413.

pressing the event which determines the action (whether positive or negative) of the principal clause as something future and possible, not as a fact. It is used both with *ἄν* and without, but in prose writers it generally takes it^a. α. With *ἄν* : 1. *ἄν* adds to the uncertainty of the event by making the conjunction more indefinite—*until whensoever it may* : Soph. C.E. R. 834 *ἕως δ' ἄν ἐκμάθῃς, ἔχ' ἐλπίδα*. 2. With *ἄν* the clause frequently denotes the aim of the principal clause, as being that on the gaining of which the action will cease : Soph. C.E. C. 77 *σιγήσομαι—ἕως ἄν ἐκμάθῃς*. See *ὅτε* and *ὅταν* §. 842. β. Without *ἄν* it gives a point of time up to which the action of the principal clause will take place, or *before* which it will not take place : Soph. Phil. 764 *ἕως ἀνῆ τὸ πῆμα, σάξ' αὐτά*. Without *ἄν* in prose : Xen. Cyr. VII. 5, 39 *περιμένετε ἕως τὸν δῆλον διωσόμεθα*.

3. With the optative (α) in the same sense as the conjunctive, but depending on an historic tense : Od. ε, 385 *ἔρσι δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματ' ἔαζεν, ἕως ὅγε Φαιήκεσσι φιληρέτμοισι μυγείη*. So in the *oratio obliqua* : Soph. Trach. 684 *σώξιν (ἐκέλευε) ἕως ἄν ἀρτίχριστον ἀρμόσαιμι πον* : Arist. Ran. 766 *ἕως ἀφίκοντο τὴν τέχνην σοφώτερος* : cf. Arist. Eq. 135. In this construction *ἄν* is generally omitted^b ; if it is used, it has the same force of indefinite time (*until whensoever*) as with the conjunctive. So after a clause expressing an indefinitely repeated past action : Plat. Phæd. p. 59 D *περιεμένονεν ἐκάστοτε ἕως ἀνοιχθείη τὸ δεσμωτήριον*. (b) When the adverbial clause is a continuation of a principal clause in the opt., as of a *wish*, &c. : Plat. Rep. p. 501 C *καὶ τὸ μὲν ἄν, οἶμαι, ἐξαλειφούειν, τὸ δὲ ἐγγραφούειν ἕως ὅτι μάλιστα ποιήσειαν κ. τ. λ.* : Id. Phæd. p. 101 D *οὐκ ἀποκρίνατο ἕως ἄν τὰ ἀπ' ἐκείνης ὁρμηθέντα σκέψαιτο*.

§. 847. *Ἔως*, as long as—*whilst*, denotes a space of time during which some action did, does, or will continue.

1. With the historic tenses of the indicative, when a past action is spoken of : Od. ν, 314 *πάρως ἥπιή ἦσθα, ἕως ἐνὶ Τροίῃ πολεμίζομεν*.

2. With the pres. ind., when a present space of time is spoken of, in which something is doing or to be done—*whilst* : Plat. Apol. Socr. p. 39 *οὐδὲν γὰρ κωλύει διαμυθολογήσαι—ἕως ἔξῃστι*.

3. With the conjunctive, when a present action is conceived as possibly continuing during another action, over an indefinite space of time, *as long as*. In this construction the conjunctive always takes *ἄν*, which marks a connexion between the two clauses, in that it represents the indefinite duration of the action of the temporal clause as the sole condition of the principal clause—*as long as*, however long it may be : Æsch. Ag. 1435 *ἕως ἄν αἰθῆ πῦρ ἐπ' ἐσχάρῃς ἐμῆς Αἴγισθος*. In the *oratio obliqua* it is used with the optative : Plat. Theæt. p. 155 A *φῆσομεν μηδὲν ἄν μείζον μήτε ἔλαττον γενέσθαι ἕως ἴσον εἴη αὐτὸ ἐαυτῷ*.

Obs. The difference between the ind. and conj. with *ἕως* in this sense is, that the conjunctive implies that the principal action is to continue to the end of the dependent action ; the indic., that the principal action is to be done, while the other is taking place, but not that it is necessarily to be coextensive with it : Arist. Eq. 110 *χρησμούς ἐνεγκε ἕως καθεύδει*, do it *while he is sleeping* ; *ἕως ἄν καθεύδῃ* would be, continue to do so *as long as he sleeps*.

^a Elms. Heracl. 959.

^b Ibid. Stallb. Rep. p. 501 C.

Remarks on the use of πρίν.

§. 848. 1. *Πρίν*, before, before that, until, is used with the indic., conjunctive, optative and infinitive. The clause in which it stands defines and limits the preceding clause, by giving the event whereupon it will begin, or whereupon it will end, or up to which it did or will continue, or before which it did or will happen.

2. It is used with conjunctive and optative only when a negative clause precedes; with the indicative and infinitive after both negative and affirmative clauses.

3. Indicative, *until*; when the action which is defined, and the event which limits it are both past, and are represented as past facts. Hence in narrations; as, *Æsch. P. V. 479 οὐκ ἦν ἀλέξην οὐδέν*——*πρίν ἐγὼ σφίσιν ἔδειξα κράσεις*. So with an historic present: *Thuc. I. 132 οὐδέ—ἤξιωσαν νεώτερόν τι ποιεῖν εἰς αὐτόν*——*πρίν γε δὴ—ὁ μέλλων—τὰς ἐπιστολάς κομμεῖν μνητύης γίγνεται*.

Obs. 1. The ind. fut. is sometimes used seemingly in expressions of future events, after negative clauses; as, *Il. α, 29 τῇν δ' ἐγὼ οὐ λύσω—πρίν μιν καὶ γῆρας ἰκάνει*—but *πρίν* is in these passages to be translated sooner.

4. Conjunctive^a of something future — and only after negative clauses and principal tenses. The reason of this is founded on the logical relations of the two sentences: the temporal clause expresses by *πρίν ἄν* and conjunctive the event or condition on which the principal clause takes effect: so that it is implied, that if the principal clause has taken place, the event of the temporal clause has preceded it. Now if the principal clause were affirmative, as *ποιήσω πρίν ἄν ἔλθῃ*, it would imply that the person had come before the action took place, whereas the action is said to take place before the person comes, and he may never come at all: so that *πρίν ἄν* after an affirmative sentence would express a degree of connection between the two clauses which does not exist; but *οὐ ποιήσω πρίν ἄν ἔλθῃ* contains no such contradiction, as, if the action is done, the person must have come, for the action was not to be done unless or until he came; so that *πρίν ἄν* with conjunctive = *ἐὰν μὴ*, and may be translated *until*: *ἄν* is sometimes omitted^b; with *ἄν*, *Soph. Œ. C. 1040 οὐχὶ παύσομαι πρίν ἄν σε τῶν σὼν κύριον στήσω τέκνων*: without *ἄν*, *Id. Philoct. 917 μὴ στέναζε πρίν μάθῃς*: *Hdt. I. 136*.

Obs. 1. The difference between *πρίν* and *πρίν ἄν* seems to be that the latter marks that the action of the temporal clause is viewed as something which will probably take place, = *ἐὰν μὴ*: *πρίν* alone leaves it uncertain.

5. The optative is used in the same sense, but not so frequently as the subjunctive, in the *oratio obliqua*, after historic tenses, or an opt. preceding, (and only after negative clauses, for the same reason as given above;) *a.* Where the event on which the principal clause depends as its condition is quoted from the original assertion of another person, and adopted by the writer into his own sentence (§. 884.): *Soph. Phil. 199 τοῦ μὴ πρότερον*

^a Elmsley Med. 215. Herm. on Elmsley Med.^b R. P. Med. 222.

τόνδ' ἐπὶ Τροίᾳ τεῖναι τὰ θεῶν ἀμάχητα βέλη, πρὶν ὃδ' ἐξήκοι χρόνος : πρὶν ὃδ' ἐξήκοι χρόνος is a quotation from the supposed original decree of the gods, in which it would have been ἐξήκη : cf. Arist. Pax, 1076 : so Xen. Cyr. I. 4, 14 ἀπηγόρευε μηδένα βάλλειν πρὶν Κύρος ἐμπληθείη : Isocr. Evag. p. 201 D εἰθισμένων—μὴ διαλλάττεσθαι τοῖς ἀποστάσι πρὶν κύριοι γένουτο τῶν σωμάτων : Xen. Anab. VII. 7, 57 εἰδέοντο μὴ ἀπελθεῖν πρὶν ἂν ἀπάγαγοι, the original words of entreaty, by the writer.

β. After an optative or some word introducing some past *opinion*, *mental determination*, *will*, &c., which either is or might be in the optative, and of which the condition expressed by the optative is a continuation ; so Soph. Phil. 551 ἔδοξέ μοι μὴ σίγα πρὶν φρόσαιμί σοι τὸν πλοῦν ποιῆσθαι : *wish*, Soph. Phil. 961 ὅλοο μὴ πω, πρὶν μάθοιμ' εἰ καὶ κ. τ. λ. : cf. Ibid. 656 : after καταφαίην, (E. R. 505 : ἔθελε, Il. φ. 581 : ἡγοῦντο, Isocr. p. 347 E : νομίσαντες, Thuc. IV. 117 : οἰεσθαι, Xen. Hell. II. 3, 48 ; or when the opinion is implied in the context : so Plat. Rep. p. 402 B προθυμούμεθα διαγινώσκειν ὡς οὐ πρότερον ἐσόμενοι γραμματικοὶ (as we thought we should not) πρὶν οὕτως εἰχομεν.

Obs. 2. Πρὶν is very seldom indeed found with the conjunctive after an affirmative clause : Simonid. in Brunck. Gnom. n. 4. v. 11. Gaisf. poet. Gr. min. n. 231 φθάνει δὲ τὸν μὲν γῆρας ἄζηλον λαβόν, πρὶν τέρμ' ἱκηται. So in Hdt. VII. 10 ἀναπειθόμενος πρὶν ἢ ἀτρεκέως ἐκμαθῇ, the conjunctive seems to stand here from this combination being an almost proverbial form.

Obs. 3. There are some passages where an affirmative clause seems to precede the conjunct., but in reality the negative is implied in some part of the principal clause^a : as, Soph. Ant. 175 ἀμήχανον = οὐκ ἂν μάθοις : Eur. Or. 1218 φύλασσε δ' ἦν τις = μὴ τις : so τίς interrog. (Id. Her. 180) —οὐδεὶς.

Obs. 4. There are passages where the optative seems to follow a principal tense, and a conjunct. an historic tense ; as, Soph. Aj. 741 τὸν ἀνδρ' ἀπηύδα—μὴ ἔω παρήκειν, πρὶν παρὼν αὐτὸς τύχη^b : but when an infin. pres. or fut. follows the past verb, the conjunctive depends upon that, and not on the verb, which accounts for the optative. In Soph. Phil. 199 οὐκ ἔσθ' ὡς οὐ θεῶν του μελέτη = οὐκ ἔσθ' ὅπως οὐ Θεός τις ἐμελέτησε^c : and Id. Trach. 2 λόγος μὲν ἔστ' ἀρχαῖος = ἦν λόγος.

6. When the temporal clause does not signify the condition of the principal clause, but only a *point of time* up to which the principal action (whether positive, *I will*,—or negative, *I will not*,) will last, or before which it will happen, so that the action of the temporal clause is posterior to, and in some sort a result of the principal, πρὶν is used with the infinitive after the analogy of ὥστε with infin. which expresses the result : (§. 665. Obs.) Il. ι, 387 οὐδέ κεν ὥς ἔτι θυμὸν ἐμὸν πείσει Ἀγαμέμνων, πρὶν γ' ἀπὸ πάσαν ἐμοὶ δόμεναι θυμαλγέα λῶσθην = *I will continue unpersuaded by Agamemnon till in consequence hereof ; οὐ πείσει* is prior and continues till δόμεναι : Od. κ, 385 τίς γάρ κεν ἀνὴρ πρὶν τλαίη πάσσεσθαι ἰδητύος ἠδὲ ποτῆτος, πρὶν λύσασθ' ἐτάρους : Il. α, 98 οὐδ' ὅγε πρὶν λοίμοιο βαρείας Κῆρας ἀφέξει, πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι (sc. Ἀγαμέμνονα) ἐλικώπιδα κούρην ἀπριάτην, ἀνάποιον, ὄγειν δ' ἱερὴν ἐκατόμβην : Hdt. VI. 119 Δαρείος, πρὶν μὲν αἰχμαλώτους γενέσθαι τοὺς

^a Elmsley Med. 215. Ellendt Lex. Soph. πρὶν.

^b τύχοι Dindorf. Herm. ad loc. "Omnes libri τύχρ." ^c Ellendt Lex. Soph. πρὶν.

Ἑρετριέας, ἐνείχε σφι δεινὸν χόλον—ἐνείχε χόλον is prior, and continues till αἰχμαλώτους γενέσθαι τοὺς Ἑρετριέας : Eur. Med. 78 ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσμεν νέον παλαιῷ, πρὶν τόδ' ἐξηγτηλέναι. So sometimes πρότερον ἢ : Hdt. VII. 2 ἔσαν γὰρ Δαρεῖψ, καὶ πρότερον ἢ βασιλεῦσαι, γεγονότες τρεῖς παῖδες.

Obs. 5. Πρὶν with the inf. pres. expresses that something happened up to the beginning of an action ; perfect inf. up to the time following it ; aor. infin. up to the perfection or end : so πρὶν δειπνεῖν, priusquam cœnem^a ; or cœnatum eo^b : δειπνήσαι, priusquam cœnasseto : δεδειπνηκέναι, priusquam a cœnd surrexero.

Obs. 6. When the principal and dependent clauses have a common subject, it is not repeated in the latter : when the subject is different, it stands in the dependent clause in acc. before the infin., but sometimes it is wanting, as in Il. α, 98 given above ; but Il. ζ, 82 στήτ' αὐτοῦ, —πρὶν αὐτ' ἐν χερσὶ γυναικῶν φεύγοντας πεσέειν, δηϊώσι δὲ χάρμα γενέσθαι—φεύγοντας refers to λαόν in the former part of the sentence.

Obs. 7. The Homeric πάρος, when it is used as a conjunction, as πρὶν, always has the infinitive ; as, Il. σ, 245 ἐς δ' ἀγορὴν ἀγέροντο, πάρος δόρποιο μέδεσθαι : Il. ψ, 764 αὐτὰρ ὅπισθεν ἵχνια τύπτε πόδεσσι, πάρος κόνιν ἀμφιχυθῆναι.

Obs. 8. In some passages we find the infinitive and conjunctive (or optative) construction, with πρὶν in successive sentences, joined together by ἢ, or : Il. ρ, 504 οὐ γὰρ ἔγωγε Ἑκτορα Πριαμίδην μένεος σχίσσεσθαι οἶω, πρὶν γ' ἐπ' Ἀχιλλῆος καλλίτριχε βῆμεναι ἵππῳ, νῶϊ κατακτείναντα, φοβῆσθαι τε στίχας ἀνδρῶν Ἀργείων, ἢ κ' αὐτὸς ἐνὶ πρότοισιν ἀλγῇ.

Obs. 9. Πρὶν ἂν is found with the infinitive in Hdt. I. 140 : ὥς οὐ πρότερον θάπτεται ἀνδρὸς Περσέω ὁ νέκυς πρὶν ἂν ἐπ' ὄρνιθος ἢ κυνὸς ἐλκυσθῆναι.

Causal Adverbial Sentences.

§. 849. A causal adverbial sentence is a resolution of a gerundial participle ; as, ἐπεὶ ταῦτα λέγεις, ἀμαρτάνεις (ταῦτα λέγων ἀμαρτάνεις), or a substantive, or infin. used as a substantive, joined with a causal preposition, or subst. in the local dat. ; as, διὰ τοῦτο, ὅτι πολλὰ τε καὶ καλὰ ἔργα ἀπεδείξατο, μεγάλην δόξαν ἐκτήσατο (διὰ τὴν πολλῶν τε καὶ καλῶν ἔργων ἀπόδειξιν or πολλὰ τε καὶ καλὰ ἔργα ἀποδείξάμενος μεγάλην δόξαν ἐκτήσατο.) The substantive is considered as an adverb, as defining merely the accidents or circumstances of the verb ; so σὺν σπουδῇ (= σπουδαίως) ἀπήλθεν.

^a Herm. Med. 78.

^b Elm. Med. 78.

Adverbial sentences expressing the reason of the principal clause.

1. The reason or cause of what is said in the principal clause is expressed by a temporal adverbial sentence introduced by the temporal conjunctions *ὅτε*, *ὅποτε*, *ὥς*, *ἐπεὶ* *since*, (perhaps connected with *ἐπομαι*, *sequor*,) (*ἐπεὶ* *τε* Hdt., *ἐπειή* epic,) *quoniam*, *puisque*, *ἐπειδή*, *quoniam*, *ἐπεὶ*, *ἐπείπερ*, *ἐπειδήπερ*, and by the conjunctions of place, applied to notions of time; as, *ὅπου*, *quandoquidem*. The reason is conceived as coincident with the principal verb (*ὅτε*, *ὅποτε*, *ὥς*) or antecedent to it, (*ἐπεὶ*, *ἐπειδή*.)

2. In these sentences the ind. is the most usual mood, but sometimes, as in the temporal dependent clauses, (§. 845.) the opt. with *ἄν*, and also the ind. of historic tenses with *ἄν*, when it is to be signified that the event of the adverbial sentence (that is, the reason) would have taken or would take place, under certain conditions—the possibility of its happening being conceived of as the reason of the principal clause: *a.* Indicative: Il. φ, 95 *μή με κτεῖν'*, *ἐπεὶ οὐχ ὁμογαστριος Ἑκτορός εἰμι*, *quoniam—sum*: Hdt. I. 68 *ἢ κου ἄν, ὦ ξεῖνε Λάκων, εἴπερ εἶδες, τόπερ ἐγώ, κάρτα ἄν ἐθωύμαζες*, *δκου νῦν οὕτω τυγχάνεις θωύμα ποιούμενος*: Æsch. Ag. 827 *νίκη δ', ἐπείπερ ἔσπετ', ἐμπέδως μένοι!* Demosth. p. 9, 4 *ὅτε τοῖνυν ταῦθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν*.—*b.* Optative with *ἄν*: Il. ι, 304 *νῦν γάρ χ' Ἑκτορ' ἔλοις, ἐπεὶ ἄν μάλα τοι σχεδὸν ἔλθοι*, *since he might come near enough to you*: Plat. Prot. p. 335 D *δέομαι οὖν σοῦ παραμεῖναι ἡμῖν, ὥς ἐγὼ οὐδ' ἄν ἐνὸς ἡδίου ἀκούσαιμι ἢ σοῦ*.—*c.* Ind. of historic tenses with *ἄν*.—(Some such clause as *if he had not*, must be supplied: Il. ο, 228 *ὑπόειξεν χεῖρας ἐμὰς, ἐπεὶ οὐ κεν ἀνδρωτί γ' ἐτελεσθη*, *he retreated, since, if he had not, it &c.*

Obs. 1. The clause of which the reason is so given must sometimes be supplied from the context, when *ὥς* (and also *γάρ*) is used: so in an answer: Soph. Aj. 38 *ἦ καὶ, φίλη δέσποινα, πρὸς καιρὸν ποῶ;* Minerva: *ὥς ἔστιν ἀνδρὸς τοῦδε τάργα ταῦτα σοι*: *yes, since &c.* So often in the dialogues of tragedy.

Obs. 2. *Ἐπεὶ* introduces questions and commands, where it must be translated "*then.*" See below under *ὥστε*.

3. The reason or cause may be expressed by a subst. sentence, introduced by *ὅτι*, *διότι* (formed from *διὰ τοῦτο*, *ὅτι*) *διόπερ*, *διότι περ*, *from exactly the same reason that*, and the two poetic words *οὐνεκα* (τούτου ἕνεκα, ὅ) or *οὐδούνεκα* (ὅτου ἕνεκα, as *οὐνεκα* for *οὐ ἕνεκα*.)

The relative *ὅτι*, *quod*, refers to a demonstr. in the principal clause, expressed or supplied; as, *τούτῳ, διὰ τούτου, ἐκ τούτου &c.*

4. Here also when there is no condition to be expressed, the ind. is the prevailing mood: *Od. ψ, 224 αὐτὰρ μή νυν μοι τόδε (i. e. ξυκα τούτου) χῶεο, μηδὲ νεμέσσα, οὐνεκά σ' οὐ τὸ πρῶτον, ἐπεὶ ἴδον, ὦδ' ἀγάπησα*: *Plat. Euthyphr. p. 9 sq. ἄρα τὸ δσιον, ὅτι δσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἦ, ὅτι φιλεῖται, δσιόν ἐστι*: *Soph. Aj. 123 ἐποι- κτέρω δέ νιν—, ὁδοῦνec' ἀτη συγκατέζευκται κακῇ.*

Conditional Adverbial Sentences.

§. 850. 1. A conditional or hypothetical sentence expresses a condition, and is introduced by the hypothetical conjunctions *εἰ* and *ἐάν* (*ἤν, ἄν*). It is a resolution of an adverb, as *εἰ οὕτω ποιήης, ἀμαρτάνοις ἄν* (= *οὕτω γ' ἄν ἀμαρτάνοις*): or a gerundial participle, as *εἰ ταῦτα λέξεις, ἀμάρτοις ἄν* (= *ταῦτα λέξας ἀμάρτοις ἄν*): or a substantive, (or infin. used as a subst.,) with a preposition, (*ἐπὶ* with dat., *ἀνεύ* with gen.:) *εἰ τὰ πράγματα οὕτως ἔχει* (= *ἐπὶ τῷ τὰ πράγματα οὕτως ἔχει*)—*εἰ μὴ τοῦτο ἐγένετο, καὶ ἐκεῖνο οὐκ ἄν ἐγένετο* (= *ἀνεύ τούτου καὶ ἐκεῖνο οὐκ ἄν ἐγένετο*). See below. The conjunction *εἰ* (*ἐάν*) refers to a demonstrative in the principal clause, generally supplied, but sometimes expressed, *τότε, τότε δῆ, οὕτως*: *Xen. Cyr. VIII. 1, 3 εἰ τοίνυν μέγιστον ἀγαθὸν τὸ πειθαρχεῖν φαίνεται εἰς τὸ καταπράττειν τὰ ἀγαθὰ, οὕτως ἴστε, ὅτι κ. τ. λ.* The principal clause expresses something which depends on the other clause as its condition, or as some consequence or effect resulting from it: as the condition precedes that to which it is the condition, the cause the effect, the dependent is termed *protasis*, the principal clause *apodosis*.

2. The conditional construction appears, in the Greek language, in a variety of different forms, whereby the nicest relations between the *protasis* and *apodosis* are accurately distinguished; and therefore it will be advisable to treat separately of the different forms of *protasis* and *apodosis*.

Obs. *Εἰ* is both in form and meaning the same as the Lat. *si*: *εἰ, si*, *si* French, *if* Engl., *ob* German, are used as expressions of deliberation, as well as of condition. See below, *Interr. Sentences*.

Different forms of the Protasis.

§. 851. 1. The condition stands to that whereof it is the condition, as the cause to the effect. The condition is an assumed

or supposed cause. When therefore the speaker states the condition, he does not know whether it will be viewed by others as really the cause of the apodosis, or not. Wherefore as it is merely a possibility or supposition, we might expect that the subjunctive moods would be used—but the notion of its only being a possibility is given in this construction, not by the moods of the verb only, but by the conjunctions *εἰ*, *ἐάν*; and the view which others might take of it is not regarded, but only the degree of persuasion in the speaker's mind, as to the existence or non-existence of the condition.

2. The condition then may be viewed in a threefold way :

I. The condition, though only a supposition, is viewed by the speaker, as if it were before his eyes as a fact in its nature and results. It represents itself vividly to him in its past, present, or future reality, whether it may, or may not ever, have been or be in existence; in which case *εἰ* with any tense of the indicative is used; as, *εἰ τοῦτο λέγεις—εἰ τοῦτο ἔλεγες—εἰ τοῦτο πεποίηκας—εἰ τοῦτο ἐπεποιήκεις (ἐποίησας)—εἰ τοῦτο λέξεις*.

II. The condition is laid down more in its true character as a possibility: in this case either the conjunctive with *ἐάν* is used, as *ἐάν τοῦτο λέγῃς*, or the optative with *εἰ*, as *εἰ τοῦτο λέγοις*.

a. Conjunctive in its secondary sense (§. 411. 1.), with *ἐάν*:—when the speaker regards the condition as a supposition of which he is not certain, but yet has some expectation that it will be realized; as, *ἐάν τοῦτο λέγῃς*, *I know not whether you will say it, I only suppose you may, but from the present posture of affairs, I rather expect you will*.

b. Optative in its secondary sense (§. 411. 1.), with *εἰ*:—when the speaker regards the condition as a mere supposition, without any notion of its realization, so that the notion of doubt, uncertainty, indefiniteness is implied thereby; as, *εἰ τοῦτο λέγοις*, *supposing you were to say this*.

Obs. 1. The Latin generally uses the present conjunct. for both these forms, *si hoc dicas*=*ἐάν τοῦτο λέγῃς* and *εἰ τοῦτο λέγοις*; but sometimes the optative, as in Greek; as, *si hoc diceretur, vere diceretur*.

III. The condition is regarded by the speaker as a supposition, of the non-existence or impossibility of which he has a conviction. In this case the indicative of the historic tenses

is used ; as, *εἰ τοῦτο ἔλεγες*, *si hoc dicerēs*, if you said this ; *εἰ τοῦτο ἔλεξας*, *si hoc dixisses*, if you had said this, but I know you did not. In French the indicative is used as in Greek : as, *s'il avait*, *il donnerait*.

Obs. 2. The forms of the hypothetical conjunction ἥν, ἄν, come from εἰάν, but the shortened form ἄν is not used in tragedy. The Æolic and Doric used αἰ for εἰ, which is also found in Epic, but only in combinations with γάρ and θε, αἰ γάρ—αἶθε for the Attic εἰ γάρ, εἶθε, in wishes or addresses ; and with κε (αἶ κε for the Attic εἰάν) both in indirect questions, after verbs of seeking, trying, and in real hypothetical sentences, when the expectation implies a hope, or wish, or anxiety for.

Obs. 3. Of course the first form is the one which is used where the speaker or writer means to imply that the condition is not only supposed to be true, but actually is true ; hence in all constructive conditional syllogisms, whether in matter purely logical or physical, as *εἰ θεός ἔστι σοφός ἔστι—εἰ ἐβρόντησεν καὶ ἡστραψεν*.

Different Forms of the Apodosis.

§. 852. 1. The relation between that which depends on the condition, and the condition itself, is also threefold :

a. It is either a necessary, certain, undoubted result from the protasis ; in which case the indic. is used ; as, *εἰ τοῦτο λέγεις, ἀμαρτάνεις—εἴ τι ἔχει, καὶ δίδωσιν—εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί—εἰάν τοῦτο λέγῃς, ἀμαρτάνεις* ;

b. Or only a supposed, uncertain, indefinite, possible result ; in this case the opt. is used with ἄν ; as, *εἰ τοῦτο λέγοις, ἀμαρτάνοις ἄν, erraveris, εἴ τι ἔχοι, δοίη ἄν* ;

c. Or it depends on a condition which is conceived not to take place (§. 424. 3. a.), and therefore is itself certain not to take place ; in which case the indic. of historic tenses is used with ἄν ; as, *εἰ τοῦτο ἔλεγες, ἡμάρτανες ἄν, si hoc dicerēs, errares (at, ut scio, hoc non dicis ; ergo non erras) ; εἴ τι εἶχεν, ἐδίδου ἄν, si quid haberet, daret, s'il avait quelque chose, il donnerait ; εἰ τοῦτο ἔλεξας, ἡμαρτες ἄν, si hoc dixisses, errasses (at, ut scio, hoc non dixisti ; ergo non errasti) ; εἴ τι ἔσχευ, ἔδωκεν ἄν, si quid habuisset, dedisset*.

Obs. The protasis in which the conjunctive with ἄν is used has no corresponding conjunct. for the apodosis in the common dialects, as for it the fut. ind. is used ; the supposed certainty and reality of the conjunct. being expressed in the form of an actual certainty and reality by the fut. But in Homer we find a good many passages when the conjunct. with ἄν, with or without κέ, stands in the apodosis ; as, *Il. a, 137 εἰ δέ κε μὴ δώωσιν, ἔγὼ δέ κεν αὐτὸς ἔλωμαι*. See §. 855. *Obs.* 3.

2. The character of the protasis would naturally determine that of the apodosis as in the above instances. A condition which is known to be certain (*εἰ* with ind.) admits of the result being expressed with certainty ; as, *εἰ τοῦτο λέγεις, ἀμαρτάνεις*. So a condition which, though only supposed, yet conveys a notion of its realization (conj. with *ἐάν*) ; as, *ἐάν τοῦτο λέγῃς (λέξης), ἀμαρτήσῃ, errabis*, or *ἀμαρτάνεις, erras*. A condition which is a mere supposition—a possibility (*εἰ* with opt.), of course admits of no result more certain than itself—a mere supposition or possibility ; as, *εἰ τοῦτο λέγοις, ἀμαρτάνοις ἄν*. And when the speaker has determined on the non-existence or impossibility of the condition (*εἰ* with ind.), the result which would have followed therefrom is also denied and impossible ; as, *εἰ τοῦτο ἔλεγες, ἡμάρτανες ἄν*.

3. But in Greek this general principle is deviated from, and the apodosis is often expressed in a form which does not correspond with the protasis ; as, *εἰ τοῦτο λέγεις, ἀμαρτάνοις ἄν*. And with most of the forms of the protasis, each of the three forms (ind. conj. and opt.) of apodosis is used.

4. The apodosis is sometimes expressed by an infinitive, depending upon λέγω, οἶμαι, &c. ; as Soph. Œ. R. 87 λέγω γὰρ καὶ τὰ δύσφορ' εἰ τύχοι κατ' ὀρθὸν ἐξελθόντα, πάντ' ἄν εὐτυχεῖν : cf. Thuc. I. 10 ; or by a participle with ἄν : Hdt. VII. 15 εὐρίσκω ὥδε ἄν γινόμενα ταῦτα, εἰ κ. τ. λ. ; or by a substantive : Arist. Equit. 660 τῇ δ' Ἀγροτέρῃ κατὰ χιλίων παρήνεστα εὐχὴν ποιήσασθαι χιμάρων εἰσαύριον αἱ τριχίδες εἰ γενοίαθ' ἑκατὸν τοῦβόλου. See also §. 855. *Obs.* 5.

Forms of the Protasis and Apodosis^a.

Ei with Indicative in the Protasis.

§. 853. 1. *Ei* with any tense of the indicative :

a. The thing supposed really is an actual fact, though for the sake of politeness or a form of argument it is stated hypothetically, as *εἰ λέγεις τοῦτο ἀμαρτάνεις*, instead of *ἐν ᾧ λέγεις ἀμαρτάνεις*.

2. The result thereof is expressed in the apodosis,

a. By a corresponding tense of the indic. (or by the imperative), as something certain, undoubted, necessary ; as, *εἰ τοῦτο λέγεις, ἀμαρτάνεις—εἰ θεὸς ἔστι, σοφός ἐστι* : Plat. Rep. p. 408 C *εἰ*

^a Dissen Kleine Schrift. p. 47—92 sqq.

μὲν (ὁ Ἀσκληπιὸς) θεοῦ (sc. τοῦ Ἀπόλλωνος υἱὸς) ἦν, οὐκ ἦν, φήσομεν, αἰσχροκερδής· εἰ δ' αἰσχροκερδής, οὐκ ἦν θεοῦ, *si Apollinis filius erat, non erat sordidi lucri cupidus.*—Εἰ ἐβρόντησε, καὶ ἥστραψεν.—Εἰ τοῦτο λέξεις, ἀμαρτήση· Plat. Protag. p. 319 A ἡ καλόν, ἦν δ' ἐγώ, τέχνημα ἄρα κέκτησαι, εἴπερ κέκτησαι, *if you really possess it, you possess a fine contrivance.*

b. By an opt. with *ἂν* when the result is to be represented as uncertain, as only possible, not decided upon in the speaker's mind, and hence this is a less decided, more polite way of expressing the notion of the fut. indic., *ἂν* referring to the condition of the former sentence: Εἰ τοῦτο λέξεις, ἀμαρτάνοις *ἂν*: Od. ι, 277 οὐδ' *ἂν* ἐγὼ Διὸς ἔχθος ἀλευόμενος πεφιδόμην οὔτε σεῦ οὔθ' ἐτάρων, εἰ μὴ θυμός με κελεύει· Il. ζ, 128 sq. εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας, οὐκ *ἂν* ἔγω γε θεοῖσιν ἐπουρανίοισι μαχοίμην· Il. α, 293 sq. ἦ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην, εἰ δὴ σοὶ πᾶν ἔργον ὑπέξομαι, ὅττι κεν εἴπης· Eur. Hipp. 471 ἀλλ' εἰ τὰ πλεῖω χρηστὰ τῶν κακῶν ἔχεις, ἄνθρωπος οὔσα, κάρτα γ' εὖ πράξεις *ἂν*, "*ubi enuntiatum conditionale rem continet, quæ pro verâ ponitur, indicativus adijungi solet, quamvis sequatur optativus, quippe de re, quæ probabilis conjectura inde efficitur.*" Plat. Apol. p. 25 B πολλὰ γὰρ *ἂν* τις εὐδαιμονία εἴη περὶ τοὺς νέους, εἰ εἰς μὲν μόνος αὐτοὺς διαφθεῖραι, οἱ δ' ἄλλοι ὠφελοῦσιν, "*loquitur Socrates ita, ut verum esse ponat, quod Melitus antea affirmaverat,*" *great would be the good fortune of the young, if one only, as you say &c.*: Ibid. p. 37 D πολλὰ μὲντ' *ἂν* με φιλοψυχία ἔχοι,—εἰ οὕτως ἀλόγιστός εἰμι, (*ἂν in that case*): Ibid. p. 30 B εἰ μὲν οὖν ταῦτα λέγων διαφθείρω τοὺς νέους, ταῦτ' *ἂν* εἴη βλαβερά· Id. Theæst. p. 171 B οὐκοῦν τὴν αὐτοῦ (οἴησιν) *ἂν* ψευδὴ ξυγχωροί, εἰ τὴν τῶν ἡγουμένων αὐτὸν ψεύδεσθαι ὁμολογεῖ ἀληθὴ εἶναι· Demosth. p. 52, 42 νῦν δ' ἴσως *ἂν* ἐκκαλέσαιθ' ὑμᾶς (ὁ Φίλιππος), εἴπερ μὴ παντάπασι ἀπεγνώκατε.

Obs. When *ἂν* is wanting in the apodosis, a wish is expressed, or the possibility is represented as nearly approaching to a wish, without any notion at all of realization; something which might possibly happen without any notion of circumstances which might make it more or less possible: Eur. Phœn. 1201 εἰ δ' ἀμείνον' οἱ θεοὶ γνώμῃν ἔχουσιν, εὐτυχὴς εἴην ἐγώ, *happy should I be!* Cf. §. 855. Obs. 6.

c. Sometimes by the indic. of historic tenses, when the result is considered by the speaker as something which does not or will not happen—*It would be thus, if this were so; but this is not so*, and therefore the condition is denied also, either directly or by implication: Eur. Or. 566 sq. εἰ γὰρ γυναῖκες ἐς τόδ' ἤξουσιν θράσους,

ἀνδρας φουτεύειν, καταφυγὰς ποιούμεναι ἐς τέκνα,—*παρ' οὐδὲν αὐταῖς ἢ ἂν ὀλλύναι πόσεις.* (So *χρῆν* without *ἂν*, *oportebat* : Eur. Hipp. 459 sqq. *χρῆν σ' ἐπὶ ῥήτοισι ἄρα πατέρα φυτεύειν ἢ ἐπὶ δεσπόταις θεῷ ἁλλοιοῖσιν, εἰ μὴ τούσδε γε στέρξαι νόμους* : Ibid. 507 *εἰ τοι δοκᾷ σι, χρῆν μὲν σὺ σ' ἁμαρτάνειν* :) Demosth. p. 833, 63 *εἰ γὰρ ἐκεῖνα ἀφ' ἡλται ὀρθῶς, οὐδὲν ἂν τῶν νῦν παραδοθέντων ἐξήκασον εἰς ἕκτον ἔτι, ἀλλ' ἢ παρ' αὐτῶν ἂν με ἔτρεφον, ἢ τῷ λιμῷ περιείδον ἀπολόμενον.*

**Ἐάν* (ἦν, ἂν ; Epic, *εἰ κε, αἰ κε, also εἰ alone*) with *Conjunctive*.

§. 854. 1. The conjunctive with *ἔάν* is used when the speaker regards the condition, as a supposition, something not actually existing or thought of as existing, but of the realization of which he has some expectation.

Obs. 1. *Εἰ* is also sometimes in Epic (especially in the combinations, *εἴπερ, εἰ γοῦν, εἰ δὴ* and *καὶ εἰ*), and very usually in Doric and Attic poets, as regularly for instance in Pindar, used with the conjunct. : cf. Od. μ, 96 ξ, 373. α, 204. Il. μ, 223, &c. Theocr. 25, 6. Æsch. Eum. 234 *εἰ προδῶ.* In Hdt. (II. 13 *εἰ μὴ—ἀναβῆ* : VIII. 49 *εἰ νικηθῶσι* : Ibid. 118 *εἰ μὴ—γένηται*) MSS. vary. In traged. some single instances are found^a : Soph. CE. R. 198 *εἴ τι νύξ ἀφῆ* : Ibid. 874 *εἰ ὑπερπλησθῆ* : Id. CE. C. 1443 *εἴ σου στερηθῶ.* So in a wish : Id. Phil. 1092 *εἴ θ' ἔλωσί με*^b—*εἴ μὴ* : Arist. Equit. 698 *εἰ μὴ σ' ἐκφάγω.* Cf. §. 700. In Attic prose writers the MSS. are very doubtful : Thuc. VI. 21 *εἰ ξυστῶσι.* In later writers the use of *εἰ* for *ἔάν* however returns, and they even use *ἔάν* with ind., which is also found in Hdt. (II. 13. III. 69. I. 206) though the readings are most probably corrupt. In Homer *ἔάν* can be resolved into *εἰ ἂν* by the interposition of a small word ; as, *εἴπερ ἂν, εἰ δ' ἂν.*

Obs. 2. The Æolic or Doric writers regularly join *αἰ* (without *κά*) to the conjunct. ; and on the other hand *αἶκα* (= *ἔάν*), and also *δακα* (= *ἔταν*), *εἰεῖ κα* (= *ἐπάν*) to the indicative.

Obs. 3. The difference between *εἰ γένηται, εἰ γένοιτο,* and *ἔάν γένηται,* seems to be, that *εἰ γένηται* is said of something which may or may not happen, without any notion of its actually happening at any definite time—if it does : *εἰ γένοιτο* marks that it is decidedly a supposition, and improbable—if it should : *ἔάν γένηται* marks that the person rather expects it to happen, when it does ; the notion of *εἰ γένηται* is usually expressed by *εἰ γένοιτο.*

2. The consequent is expressed in the apodosis :

a. Generally by a principal tense of the indicative, most usually the fut. (or the imperative) ; as, *ἦν τοῦτο λέγεις, ἁμαρτάνεις.*—*Ἐάν τι ἔχης, δώσεις* : Od. μ, 53 *αἰ δέ κε λίσσῃαι ἐτάρους, λῦσαι τε κελεύης, οἱ δέ σ' ἔτι πλεόνεσσι τότ' ἐν δεσμοῖσι δεόντων, (αἰ κε ex-*

^a Herm. Aj. 491.

^b But see Herm. ad loc. Ellendt. Lex. ad voc. *εἴθε*.

presses the anxiety, and wish of Circe, §. 851. *Obs.* 2. :) Plat. Rep. p. 473 D ἔαν μὴ—ἡ οἱ φιλόσοφοι βασιλεύσωσιν ἐν ταῖς πόλεσιν, ἡ οἱ βασιλῆς τε νῦν λεγόμενοι καὶ δυνάσται φιλοσοφήσωσι γησίως τε καὶ ἱκανῶς, καὶ τοῦτο εἰς ταῦτὸν ξυμπέσῃ, δυνάμει τε πολιτικῇ καὶ φιλοσοφίᾳ—, οὐκ ἔστι κακῶν παῦλα—ταῖς πόλεσι.

Obs. 3. Ἄν is sometimes added to the fut. ind.^a: Xen. Cyr. IV. 5, 49 κἂν μὲν δοκῶμεν ὠφελεῖν πλεον ἐπ' αὐτῶν συναγωνιζόμενοι, οὕτω προθυμίας οὐδὲν ἂν ἐλλείψομεν: and similarly Ibid. VII. 5, 21 ὅταν δὲ καὶ αἰσθάνωται ἡμᾶς ἔνδον ὄντας, πολὺ ἂν μᾶλλον ἢ νῦν ἀχρεῖοι ἔσονται ὑπὸ τοῦ ἐκπεπληγχαί. Cf. §. 424. δ.

Obs. 4. Analogously to this fut. ind., Homer uses the aor. or pres. conj. with ἄν, but sometimes also without it.

δ. Sometimes by optative with ἄν (as §. 853. δ.): Il. δ, 97 τοῦ κεν δὴ παμπρῶτα παρ' ἀγλαὰ δῶρα φέροιο, αἶ κεν ἴδῃ Μενέλαον—πυρῆς ἐπιβάντ' ἄλεγεινῆς: Xen. Apol. 6 ἦν δὲ αἰσθάνωμαι χείρων γιγνόμενος καὶ καταμέμφωμαι ἑμαντόν, πῶς ἂν ἐγὼ ἂν ἡδέως βιοτεύοιμι; Plat. Phæd. p. 93 B οὐχί,—ἔαν μὲν μᾶλλον ἁρμοσθῇ (ἁρμονία)—, μᾶλλον—ἂν ἁρμονία εἴη καὶ πλείων.

Obs. 5. Ἐάν with conjunct. differs very little from εἰ with ind. fut., hence we find both forms in the same paragraph: Hdt. III. 36 οἱ δὲ θεράποντες, ἐπιστάμενοι τὸν τρόπον αὐτοῦ (τοῦ Καμβύσεω), κατακρίπτουσι τὸν Κροΐσον, ἐπὶ τῷδε τῷ λόγῳ, ὥστε, εἰ μὲν μεταμелήσῃ τῷ Καμβύσῃ, καὶ ἐπιζητήσῃ τὸν Κροΐσον, οἱ δὲ, ἐκφάναντες αὐτὸν, δῶρα λάμψονται (ζωάγρια Κροΐσου, ἣν δὲ μὴ μεταμелηται μηδὲ ποθῇ μιν, τότε καταχρῆσθαι (*interfecturos esse Cræsum*)).

Εἰ with Optative.

§. 855. 1. The optative with εἰ is used when the antecedent is regarded by the speaker as a mere supposition, *supposing that*, without any notion of its past or future realization, and is to be represented as uncertain, simply as possible. So in a wish or vow: Arist. Equit. 662 αἱ τριχίδες εἰ γενοῖαθ' ἑκατὸν τοῦβόλου. So the phrase εἰ δύναιντο, Thuc. VI. 1, &c., seems to express the wish that they may be able: so Ibid. 57 ἡλπίζον εἰ καὶ ὀποσιῶν τολμήσειαν seems to confess a wish joined to the hope: so Œ. R. 87 εἰ τύχοι.

Obs. 1. From this usage of εἰ with opt. in the conditional sentence, is derived the common form for expressing a wish; the apodosis, which forms part of the wish in the speaker's mind being suppressed; as, εἰ τοῦτο γένοιτο, scil. εὐτυχῆς ἂν εἴην: Il. π, 559 ἀλλ' εἰ μιν δακισσαίμεθ' ἑλόντες,

^a Dissen Kleine Schrift. pp. 101, 113.

τεύχεά τ' ὁμοῖν ἀφελοίμεθα, καὶ τιν' ἵταίρων αὐτοῦ ἀμυνομένους δαμασσοῖμεθα καὶ χαλκῷ! So in Latin, *O si*.

Obs. 2. We must not confound with the conditional protasis such phrases as εἰ τι ἄλλο with opt. for there εἰ τι=δ τι.

Obs. 3. Where a condition of some past aim is spoken of, the fut. opt. may be used: *Æsch. Pers.* 369 ὥς εἰ μόνον φευξάσθ' Ἑλληνας, κακὸν—τίσιν στίρεσθαι κρατὸς ἦν προκείμενον: cf. §. 406. 6.

2. Hence εἰ with the optative is used in a temporal force of a frequently recurring action, without there being a definite notion of its happening at any particular time, *si quando*: *Eur. Hipp.* 1226 εἰ (*ισθῆν*) μὲν ἐς τὰ μαλθακὰ γάλας—ισθῆναι δρόμον προῦφαλνεν' ἐς τοῦκ-προσθεν: *Thuc. I.* 18 εἰ τινές που διασταίεν. So *Eur. Elect.* 1077 εἰ μὲν τὰ Τρώων εὐτυχοί, κεκαρμένην, εἰ δ' ἥσσον εἴη κ. τ. λ.

3. The consequent is then expressed:

a. Most generally by the opt. with *ἄν*, whereby both antecedent and consequent are represented as mere suppositions. This is a peculiar idiom of the Attic dialect, which loved to modify disagreeable facts or assertions or wishes into polite possibilities or suppositions.—Εἰ τι ἔχοι, δόλι' ἄν.—Εἰ ταῦτα λέγοις, ἀμαρτάνοις ἄν: *Od.* ε, 177 sq. οὐδ' ἄν ἐγὼν ἀέκητι σέθεν σχεδὴς ἐπιβαίην, εἰ μὴ μοι τλαίης γε, θεά, μέγαν ὄρκον ὁμόσσαι, μήτι μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.

Obs. 4. The protasis is sometimes not directly expressed as such, but contained in a relative sentence, or in the general sense of the context; but it sometimes is altogether wanting, being supposed to be known to the person spoken to: so the protases—*If one wished—if I might—if this were the case* &c., are generally omitted as easily supplied; as, ἡδέως ἄν ἀκούσαιο; and the consequent sometimes must be repeated in the place of a regular antecedent, as it actually is in *Æsch. Ag.* 1049 πείθοι' ἄν, εἰ πείθοι' ἀπειθοίης δ' ἴσως: *Hdt. IX.* 71 ἀλλὰ ταῦτα μὲν καὶ φθόνῳ ἄν εἵποιεν (§. 425. c.); ἄν here marks that there is some antecedent to be supplied (sc. εἰ εἵποιεν).

Obs. 5. Sometimes the antecedent is contained in a participle such as ἐλθὼν (=εἰ ἔλθοις) λάβοις ἄν. Hence also the use of the opt. with *ἄν* for the imper. λέγοις ἄν, *would you say, if you please*. These elliptic forms are used, especially in Attic, as more moderate expressions of the notion of indic. (§. 425. a., b.) On *κέ* or *ἄν* in protasis see §. 860. 1.

b. Sometimes by the indic., when the consequent is spoken or thought of as certainly following on the antecedent, should it occur.—Εἰ τοῦτο λέγοις, ἀμαρτάνεις.—Εἰ τοῦτο γένοιτο, ἔσται καὶ ἐκεῖνο: *Il.* κ, 222 sq. εἰ τις μοι ἀνὴρ ἄμ' ἔπειτο καὶ ἄλλος, μᾶλλον θαλπωρὴ καὶ θαρσαλεώτερον ἔσται: *Hdt. I.* 32 οὐ γάρ τοι ὁ μέγα πλούσιος μᾶλλον τοῦ ἐπ' ἡμέρην ἔχοντος ὀλβιώτερός ἐστι, εἰ μὴ οἱ τύχῃ ἐπίσπειτο, πάντα καλὰ ἔχοντα τελευτῆσαι εὖ τὸν βίον: *Thuc. II.* 39 oxtr. εἰ ῥαθυμία

μᾶλλον ἢ πόνων μελέτη, καὶ μὴ μετὰ νόμων τὸ πλείον ἢ τρόπων ἀνδρείας ἐθέλομεν κινδυνεύειν, περιγίγνεται ἡμῖν τοῖς μέλλουσιν ἀλγεινοῖς μὴ προκάμνειν.

Obs. 6. On the omission of *ἄν* in apodosis see §. 853. *Obs.*: Π. ε, 214 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς, εἰ μὴ ἐγὼ τάδε τόξα φαεινῶ ἐν πυρὶ θείην, *let him cut off*; Xen. Cyr. IV. 1, 21 ἀλλ' εἰ γε μέντοι ἐθέλων τις ἔποιτο, καὶ χάριν ἔγωγέ σοι εἰδείην.

Obs. 7. Homer uses the conj. with *ἄν* instead of ind. fut. in the apodosis: Π. λ, 386 εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης, οὐκ ἄν τοι χραΐσμησι βιώσ. See §. 852. *Obs.*

Obs. 8. Sometimes the opt. and indic. are used in different parts of the same protasis: Lysias p. 179, 32 δεινὸν ἄν εἴη, εἰ νῦν μὲν—συγγνώμην ἔχοιτε, ἐν δὲ τῇ τέως χρόνῳ—θανάτῳ ἐκολάζεσθε, *if you were &c. (uncertain) and yet did &c.* (—certain past fact): Eur. Orest. 508 sqq. εἰ τόνδ' (ἄνδρα) ἀποκτείνειεν ὁμόλεκτρος γυνή, ᾧ τοῦδε παῖς αὖ μητέρ' ἀνταποκτενεῖ, *καπεῖθ' ὁ κείνου γενόμενος φόνῳ φόνον λύσει, πέρας δὴ ποῖ κακῶν προβήσεται*: Thuc. I. 27 εἰ δέ τις τὸ παραντίκα μὲν μὴ ἐθέλοι ξυμπλεῖν (supposition) μετέχειν δὲ βούλεται κ. τ. λ. (taken for granted).

Obs. 9. Sometimes *ἄν* (καί) is used with fut. ind. in apodosis. (See §. 854. *Obs.* 3.): Od. μ, 345 f. εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαῖαν, αἰψά κεν Ἡελίῳ ὕπεριον πῖονα πρὸν τεύξομεν: Od. ρ, 540 εἰ δ' Ὀδυσσεὺς ἔλθοι, καὶ ἴκοιτ' εἰς πατρίδα γαῖαν, αἰψά κε σὺν τῇ παιδί βίას ἀποτίσσειται ἀνδρῶν.

c. By the indic. or historic tenses with *ἄν*.

α. But seldom, and only when the antecedent is denied: Plat. Alc. p. 111 E εἰ βουληθείημεν εἰδέναι μὴ μόνον ποῖοι ἄνθρωποι εἰσιν, ἀλλ' ὅποιοι ὕγιενοί ἢ νοσῶδεις, ἄρα ἱκανοὶ ἄν ἡμῖν ἦσαν διδάσκαλοι οἱ πολλοί; Xen. Venat. XII. 22 εἰ οὖν εἰδείεν τοῦτο, ὅτι θεᾶται αὐτοὺς (ἢ Ἀρετή), ἔϊεντο ἄν ἐπὶ τοὺς πόρους καὶ τὰς παιδείσεις: Id. Cyr. II. 1, 9 ἐγὼ μὲν ἄν, ἔφη ὁ Κῦρος, εἰ ἔχοιμι, ὥς τάχιστ' ἄν ὅπλα ἐπιούσῃην (so vulg.) πᾶσι Πέρσαις κ. τ. λ.: Eur. Or. 1132 sq. εἰ μὲν γὰρ εἰς γυναῖκα σωφρονεστέραν ξίφος μεθεῖμην, δυσκλεῆς ἄν ᾔην φόνος.

β. Very commonly to express the frequency of a past action, as with the temporal conjunctions, *ὅτε, ὅποτε* &c. The opt. is here used in its proper force, as the subjunctive of an historic tense in the principal clause. "Ἄν, in its affirmative force, expresses the condition, on the recurrence of which the action takes place. It would seem that this construction was not used by Homer, at least there are very few instances of it where the reading is not doubtful: Xen. Anab. II. 3, 11 καὶ εἰ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαιεν ἄν: Ibid. I. 9, 19 εἰ δέ τινα ὁρῶν ὄντα οἰκονόμον, ἐκ τοῦ δικαίου [καὶ] κατασκευάζοντά τε ἦς ἄρχοι χώρας, καὶ προσόδους ποιοῦντα, οὐδένα ἄν πάποτε ἀφείλετο, ἀλλὰ καὶ πλείω προσεδίδου: Id. M. S. IV. 6, 13 εἰ δέ τις αὐτῷ περὶ του ἀντιλέγοι,—ἐπὶ τὴν ὑπόθεσιν ἐπανήγεν ἄν πάντα τὸν λόγον. In Lat. the

imperf. conjunct. is used both in protasis and apodosis : Horat. Sat. I. 3, 4 *Cæsar, qui cogere posset, si peteret per amicitiam patri atque suam, non quidquam proficeret.* See §. 424. β.

Obs. 10. The opt. with *ei* is also used where a proposal is humbly made to a person in the shape of a suggestion : Hdt. VII. 235 τὸ ἀριστον εἰ-
νείας τριηκοσίας ἀποστείλειας &c., Id.

Ei with Indicative of Historic Tenses.

§. 856. *Ei* is used with indic. of historic tenses, when the truth of the antecedent is denied. The consequent is then expressed,

a. Generally by a corresponding tense of the indic. with *ἄν*, whereby the truth of the consequent also is (illogically) denied ; as, *ei τοῦτο ἔλεγες, ἡμάρτανες ἄν, si hoc diceres, errares ; at hoc non dicis : ergo non erras* : Il. λ, 750 sqq. καὶ νῦν κεν Ἀκτορίωνε Μολίονε παῖδ' ἀλάπαξα (*evertissem*), εἰ μὴ σφῶε πατὴρ εὐρυκρείων Ἐνοσίχθων ἐκ πολέμου ἐσάωσε (*servasset*) : Thuc. I. 9 οὐκ ἄν οὖν νήσων ἐκράτει (δ' Ἀγαμέμνων), εἰ μὴ τι καὶ ναυτικὸν εἶχεν : Plat. Gorg. p. 516 E εἰ ἦσαν (*essent*) ἄνδρες ἀγαθοί, οὐκ ἄν ποτε ταῦτα ἐπάσχον (*paterentur*) : Id. Phæd. p. 73 A εἰ μὴ ἐτύγγανεν αὐτοῖς ἐπιστήμη ἐνοῦσα καὶ ὀρθὸς λόγος, οὐκ ἄν οἴοι σ' ἦσαν τοῦτο ποιεῖν : Id. Apol. p. 31 D εἰ ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολιτικὰ πράγματα, πάλαι ἄν ἀπολώλη καὶ οὗτ' ἄν ὑμᾶς ὠφελήκη οὐδὲν οὗτ' ἄν ἐμαντόν : Id. Euthyd. p. 12 D εἰ μὲν οὖν σύ με ἠρώτας, εἶπον ἄν (*interrogares, dicerem*) : Id. Rep. p. 329 B εἰ γὰρ ἦν (*esset*) τοῦτ' αἴτιον, κἂν ἐγὼ τὰ αὐτὰ ταῦτα ἐπεπόνθη (*eadem mihi evenissent*, with the notion of the continuance of the consequent) : Xen. Cyr. I. 2, 16 ταῦτα δὲ οὐκ ἄν ἐδύναντο (*possent*) ποιεῖν, εἰ μὴ καὶ διαίτη μετρίᾳ ἐχρῶντο (*uterentur*) : Demosth. p. 830, 55 εἰ δ' ἐπίστευεν (αὐτοῖς) (*fidem haberet*), οὐκ ἄν δῆπου τὰ μὲν πλεῖστ' αὐτοῖς τῶν χρημάτων ἐνεχέλρισε (*tradidisset*).

Obs. 1. The tenses are used as follows : Impft.—to express a continued action, either extending from past time to present or future, or continuing in past time. In Latin also generally the impft. is used, as the speaker places himself in past time : *ei ἐπέισθην, οὐκ ἄν ἠρρώσθουν, si obediissem, (nunc) non ægrotarem, I should not now be sick, or have been sick ; ei ταῦτα εἶδες, κάρτ' ἄν ἐθαύμαζες, mirareris, you would wonder—you had wondered* : Xen. M. S. I. 1, 5 δῆλον οὖν, ὅτι οὐκ ἄν προέλεγεν (ὁ Σωκράτης), εἰ μὴ ἐπίστευεν ἀληθεύσειν, implying the custom of Socrates as long as he lived. Plpft.—to express the notion of the continued duration of the consequent (§. 400. 2.). The Aorist has the force of the impft., both with regard to past and present time, but with the action brought forward rather than the time in which it took place, or its duration : Plat. Gorg. p. 447 E εἰ ἐτύγγανεν ἄν ὑποδημάτων δημιουργός, ἀπεκρίνατο ἄν δῆπου σοι.

Obs. 2. From this form of the hypothetical sentence is derived the form of expressing a wish which cannot be realized, by ind. of historic tenses (the apodosis being suppressed); as, εἰ τοῦτο ἐγένετο, sc. εὐτυχὴς ἂν ἦν or ἐγενόμην: Xen. M. S. I. 2, 46 εἴθε σοι συνεγενόμην! *utinam tecum fuisset!* Eur. El. 1061 εἴθ' εἶχες, ὦ τεκούσα, βελτίους φρένας! *utinam haberes!* The optative, on the contrary, expresses a wish without any notion whether it be possible or impossible: πῶς ἂν &c. with opt. the intensity of the wish: Il. λ, 670. See §. 418. *Obs. 1.* The forms of expressing an useless wish, εἰ γάρ or εἴθ', ὥς ὄφελον, -ες, -ε (ὄφελον not Attic), are remarkable; they are used especially in poetry joined with the infin. pres. when the action is present, with the inf. aorist when it is past: Il. α, 415 αἶθ' ὄφραλες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων ἦσθαι! *O that you were sitting (you ought to be sitting)!* Il. φ, 269 ὥς μ' ὄφελ' ἔκταρ κτείνειαι! *utinam me interfecisset!* Sometimes ὄφελε without εἴθε &c.: Eur. Or. 879 ὁρῶ δ' ἄεπτον φάσμι', δ μήποτ' ὄφελον: Demosth. p. 783, 23 ὄφελε γὰρ μηδεὶς ἄλλος Ἀριστογείτονι χαιρεῖν. Here also belongs the Homeric formula, εἴποτ' ἔην γε! as an expression of regret, *if he were yet so, but he is not!* Il. ω, 426. Od. ω, 289. Il. γ, 180. λ, 762. Od. ο, 268. τ, 315.

Obs. 3. The protasis suppressed.—The ellipse of εἰ παρήσθαι, εἰ μὴ εἶδες, εἰ τις ἔλεγε, εἰ ἐδυνάμην &c., is very common: Xen. Anab. I. 5, 8 εὐθὺς δὲ σὺν τούτοις εἰσηγήσαντες εἰς τὸν πηλὸν, θάπτον ἢ ὥς τις ἂν ᾤετο, μετεώρους ἐξεκόμισαν τὰς ἀμάξας as in Latin, *putares, crederes, diceres, cerneres, videres, you would think &c.*: Plat. Theæt. p. 144 A ἐγὼ μὲν οὐ τ' ἂν ψόμην γενέσθαι, *if any one had said it to me*: Eur. Iph. A. 1582 πλῆγῃς κτύπον γὰρ πᾶς τις ἥσθετ' ἂν σαφῶς, scil. εἰ παρήν: Xen. Cyr. VII. 1, 38 ἔνθα δὴ ἔγνω ἂν τις, ὅσον ἄξιον εἶη τὸ φιλεῖσθαι ἀρχοντα ὑπὸ τῶν ἀρχομένων.—Ἐβουλόμην ἂν (sc. εἰ ἐδυνάμην), *vellem (si possem; at non possum)*; but βουλοίμην ἂν, *velim*, is often a polite way of saying, βούλομαι, *volo*.—Ἐβουλήθην ἂν, *voluissem*,—ἥκιστ' ἂν ἠθέλησα, *minime voluissem*: Plat. Phædr. p. 228 A καίτοι ἐβουλόμην γ' ἂν μᾶλλον (ἀπομνημονεύειν τὰ Λυσίου), ἢ μοι πολὺ χρυσίον γενέσθαι. In these cases ἂν refers to the suppressed antecedent.

Obs. 4. On this ellipse of the protasis is founded the conditional use of the indicative historic tenses. The protasis denied in *animo loquentis* is represented by ἂν. See §. 424. 3. a.

δ. Not unfrequently by the opt. with ἂν. The antecedent is denied, but the consequent not actually denied, but signified to have been a possible consequence of the antecedent had it been true: Il. β, 80 εἰ μὲν τις τὸν δνειρον Ἀχαιῶν ἄλλος ἐνισπεν, ψευδὸς κεν φαίμεν καὶ νοσφιζόμεθα μᾶλλον: Thuc. II. 60 εἰ μοι καὶ μέσως ἡγούμενοι μᾶλλον ἐτέρων προσεῖναι αὐτὰ πολεμεῖν ἐπέισθητε, οὐκ ἂν εἰκότως νῦν γε τοῦ ἀδικεῖν αἰτίαν φερόμην, *if you had been persuaded &c., it would have followed that &c.* In Epio the apodosis is frequently placed first as a possible event, but is afterwards denied, at least as far as it is a result of the antecedent, by the use of the negative form of the protasis, and thus a feeling of surprise is awakened by disappointing the expectations raised by the apodosis: Il. ε, 311 καὶ νυ κεν ἔνθ' ἀπόλοιτο ἀναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὀξὺ νήσσε Διὸς θυγά-

τηρ Ἀφροδίτῃ, *and now might have perished*, cf. 388 : Π. ρ, 70 ἐνθα κε ρεῖα φέροι κλυτὰ τεύχεα Πανθοῦδαο Ἀγρεῖδης, εἰ μὴ οἱ ἀγέσσετο Φοῖβος Ἀπόλλων. So also the opt. is found when εἰ with an historic tense is used, not in a conditional, but in a concessive force to express a past action : Thuc. VI. 92 εἰ πολέμιός γε ἂν σφόδρα ἐβλαπτον (*since or although I did you great injury—nocebam*, not *noce-rem*), καὶ ἂν φίλος ἂν ἱκανῶς ἀφαιλόην, as the result of the former clause : Soph. El. 797 πολλῶν ἂν ἦκου, ὧ ξέν', ἄξιός τευχεῖν, εἰ τήνδ' ἐπαυσας τῆς πολυγλώσσου βοῆς, *si hanc avocaveras*, not *avocasses*.

Obs. 5. Of course this conditional εἰ, *if*, must be distinguished from εἰ, *whether*. See §. 877.

Imperative in the Apodosis.

c. When a command is given conditionally on some other event (expressed by any of the above forms of the protasis) happening, the imperative or prohibitive conjunctive (Eur. Med. 822.) is used in the apodosis ; and when the protasis is of such a nature as to render necessary a more limited command than would otherwise have been given, an adverb is often used with the imper. to express—at least, nevertheless, &c. ; Il. μ, 348 εἰ δέ σφιν καὶ κείθι πόνος καὶ νείκος ὄρωρεν, ἀλλά περ οἷος ἴτω κ. τ. λ.

§. 857. 1. The most usual forms of the Protasis or Apodosis.

1. Condition—actual, or viewed as such.

PROTASIS.

εἰ τοῦτο ποιεῖς,
 ——— ἐπολεῖς,
 ——— πεπολέηκας,
 ——— ἐπολέησας.
 ——— ἐπεποιήκεις.
 ——— ποιήσεις.

APODOSIS.

ἀμαρτάνεις, result certain.
 ἀμαρτάνοις ἂν, result uncertain.
 ἡμάρτανες ἂν, result denied.
 ἀμάρτανε, command.

2. Condition supposed without any definite notion of its realization.

εἰ τοῦτο ποιοῖς,

ἀμαρτάνοις ἂν, result uncertain.
 ἀμαρτάνεις, result certain.
 ἡμάρτανες ἂν, (rarely), result denied.
 ——— frequency.
 ἀμάρτανε, command.

3. Condition supposed with notion of realization.

PROTASIS.

ἐὰν τοῦτο ποιῇς,

APODOSIS.

ἁμαρτάνεις, result certain.

ἁμαρτάνοις ἄν, result uncertain.

ἁμαρτάνε, command.

4. Condition conceived as not existing nor possible.

εἰ τοῦτο ἐπολείς,

ἡμάρτανες ἄν, result certain.

—— ἐποίησας,

ἁμαρτάνοις ἄν, result probable.

2. The negative protasis is expressed by the same constructions as the positive, the negative being μή—εἰ οὐ is a solecism.

3. In the *oratio obliqua* both the protasis and apodosis may remain in the form of the *oratio recta*, or the protasis only. In either case it is for the sake of emphasis. See §. 887.

Remarks on the Ellipse of ἄν in the Apodosis with Indicative.

§. 858. I. On the opt. without ἄν, see §. 853. *Obs.*; but ἄν is omitted with the ind., when the speaker puts out of sight for the time the conditions and circumstances stated in the protasis on which the consequent depends, and thus represents the action of the apodosis, independently of any such restrictions, as if it had actually happened; while the conditional form of the protasis guards sufficiently against the supposing that it is meant to speak of the thing as having really happened. This mode of putting the actual in the place of the conditional realization is emphatic, and gives a notion of the certainty of the consequent, if the restriction contained in the apodosis had not intervened. Compare Liv. XXXIV. 29 *et difficilior facta erat oppugnatio, ni T. Quinctius—supervenisset*: Hor. Od. II. 17, 27 *me truncus illapsus cerebro sustulerat, nisi Faunus ictum dextrâ levasset*: Soph. Œ. R. 1386 ἀλλ' εἰ τῆς ἀκουσούσης ἔτ' ἦν πηγῆς δι' ὧτων φραγμός, οὐκ ἦνεσχόμην (ἄν ἐσχόμην Dind.) τὸ μὴ 'ποκλείσαι τοῦμὸν ἄθλιον δέμας; Eur. Hec. 1111 εἰ δὲ μὴ Φρυγῶν πύργους πεσόντας ἦσμεν Ἑλλήνων δορί, φόβον παρέσχεον οὐ μέσως δὲ κτύπος: Lycurg. Leocr. p. 154 εἰ μὲν οὖν ζῶν ἐτύγχανεν ὁ Ἀμύντας, ἐκείνουν αὐτὸν παρειχόμην: νῦν δὲ ὑμῖν καλῶ τοὺς συνειδόμενος: Plat. Gorg. p. 514 C εἰ δὲ μήτε διδάσκαλον εἶχομεν—, οὕτω δὲ ἀνόητον ἦν δῆπου ἐπιχειρεῖν τοῖς δημοσίοις ἔργοις^a: so in English—I had done so. Or the opt. with εἰ may stand in the protasis: Il. γ. 453 οὐ μὲν γὰρ φιλότητί γ' ἐκείθανον, εἴ τις ἴδοιτο: Xen. Cyr. V. 5, 22 οὐκοῦν τούτου τυχὼν παρὰ σοῦ οὐδὲν ἦνουν, εἰ μὴ τοῦτους πείσαιμι.

2. Hence the indic. of the historic tenses without ἄν is ironical—without doubt: Arist. Nub. 1338 *ἐδιδασκᾶμην μέντοι σε νῆ Δί', ὃ μέλε, τοῖσιν δίκαιοις ἀντιλέγειν, εἰ ταῦτά γε μέλλεις μ' ἀναπείσειν, ὥς δίκαιον καὶ καλὸν τὸν πατέρα τύπτεισθ' ἐστίν ὑπὸ τῶν υἱῶν, I had to be sure sent you to school; (but without irony, οὐκ ἄν ἐδιδασκᾶμην σε, te in disciplinam non tradidissem.)* When

^a Stallb. ad loc.

the apodosis is expressed by inf. or part., if *ἄν* would have been used with the usual form, it is also used with inf. or part.

Obs. 1. The protasis is sometimes wanting, and is supplied by the context to the mind of the reader, which is thus secured from any danger of taking the ind. assertion to be really unconditional : Plat. Symp. p. 190 C οὔτε γὰρ ὅπως ἀποκτείναιεν εἶχον καὶ ὥσπερ τοὺς γίγαντας κεραινώσαντες τὸ γένος ἀφανίσαιεν—αἱ τιμαὶ γὰρ αὐτοῖς καὶ τὰ ἱερὰ τὰ παρὰ τῶν ἀνθρώπων ἠφαιρίζετο.

3. This ellipse of *ἄν* in the apodosis is most usual in expressions of necessity, duty, propriety, possibility, liberty, inclination, &c. ; as, *χρῆν*, *ἔμελλε*, *ἔδει*, *ἔφελον*, verbal adj. ending in *τέος*, *προσῆκε*, *καιρὸς ἦν*, *εἰκὸς ἦν*, *καλὸν*, *αἰσχροὺν ἦν*, *καλῶς εἶχε*, *ἐξῆν*, *ἐνῆν*, *ἦν*, *ὀπῆρχε*, *ἔμελλες*, *ἐβουλόμην*, as it accorded with the genius of the Greeks as well as Latins, to represent that which was necessary or viewed as such &c., as unconditionally true, it being kept out of sight, that it sometimes did not happen, or only partially : Hd. I. 39 εἰ μὲν γὰρ ὑπὸ ὁδόντος τοι εἶπε τελευτήσῃ με—, *χρῆν δὲ σε ποιεῖν*, *oportebat te hoc facere*, you ought—but now it said not thus, therefore you ought not, &c. : Soph. Œ. R. 255 οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλαστον, ἀπάθαρτον ὑμᾶς εἰκὸς ἦν οὕτως εἶναι, *decebat*, it was fitting : Thuc. I. 38 *καλὸν ἦν* : Xen. M. S. II. 7, 10 εἰ μὲν τοίνυν αἰσχροὺν τι ἔμελλον ἐργάσασθαι, θάνατον δὲ αὐτοῦ προαιρετόν ἦν· νῦν δ' ἂν μὲν δοκεῖ καλλίστα καὶ πρεσβυσιότατα γυναικὶν εἶναι ἐπιστάνται, ὥς ἔοικε κ. τ. λ., *mors præferenda erat*. So also with infin. : Ibid. I. 3, 3 οὔτε γὰρ θεοῖς ἔφη καλῶς ἔχειν, εἰ ταῖς μεγάλαις θυσίαις μᾶλλον ἢ ταῖς σμικραῖς ἔχαιρον : Demosth. p. 112, 6 εἰ μὲν οὖν ἅπαντες ὁμολογοῦμεν, Φίλιππον τῇ πόλει πολεμεῖν—, οὐδὲν ἄλλο ἔδει (*oportebat*) τὸν παριόντα (*oratorem*) λέγειν καὶ συμβουλεύειν, ἢ ὅπως ἀσφαλέστατα—αὐτὸν ἀμυνοῦμεθα.

Obs. 2. Very often without any expressed protasis : Xen. Anab. VII. 7, 40 αἰσχροὺν ἦν τὰ μὲν ἐμὰ διαπεπράχθαι, *turpe erat* : Id. Hell. II. 3, 41 ἐξῆν ταῦτα ποιεῖν, *licebat* : Plat. Rep. p. 450 D καλῶς εἶχε ἡ παραμυθία : Id. Euthyd. p. 304 D καὶ μὴν, ἔφη, ἄξιόν γ' ἦν ἀκούσαι : Id. Charmid. p. 171 E ὅτι πράττοντες ὁρθῶς ἔμελλον πράξειν, *facturi erant* : Æschin. p. 455, 2 ἐβουλόμην μὲν οὖν κ. τ. λ. : Demosth. p. 838, 10 τὴν μὲν διαθήκην ἠφανίσκατε, ἐξ ἧς ἦν (*licebat*) εἰδέναι περὶ πάντων τὴν ἀλήθειαν.

Obs. 3. But *ἄν* is sometimes used with all the expressions given above (3.), as in Latin the conjunctive is sometimes used for indic. ; as, Sall. Cat. 7 *memorare possem* for the more usual *poteram* : Demosth. p. 40, 1 εἰ γὰρ ἐκ τοῦ προεληλυθότος χρόνου τὰ δέοντα οὗτοι συμβούλευσαν, οὐδὲν ἄν ὑμᾶς νῦν ἔδει βουλευέσθαι : Id. 813, 1 εἰ μὲν ἐβούλετο Ἄφοβος—τὰ δίκαια ποιεῖν—, οὐδὲν ἄν ἔδει δικῶν οὐδὲ πραγμάτων ἀπέχρη γὰρ ἂν τοῖς ὑπ' ἐκείνων γνωσθεῖσιν ἐμμένειν. When an antithesis between the action, if it had taken place, and its not taking place, is to be emphatically brought forward, *ἄν* is naturally added, as it brings the counteracting circumstances clearly before the mind—in that case : Plat. Rep. p. 328 C ὁ Σώκρατες, οὐδὲ θαμίζεις ἡμῖν καταβαίνων εἰς τὸν Πειραιᾶ· *χρῆν* μέντοι· εἰ μὲν γὰρ ἐγὼ ἔτι ἐν δυνάμει ἦν τοῦ ραδίως πορεύεσθαι πρὸς τὸ ἄστυ, οὐδὲν ἄν σε ἔδει ἰῆναι, ἀλλ' ἡμεῖς ἄν παρὰ σέ ῥημεν. νῦν δέ σε χρὴ πυκνότερον δεῦρο ἰέναι : Xen. Anab. V. 1, 10 εἰ μὲν ἠπιστάμεθα σαφῶς—, οὐδὲν ἄν ἔδει ὧν μέλλω λέγειν· νῦν δὲ, ἐπεὶ τοῦτ' ἀδηλον, δοκεῖ μοι : Demosth. p. 861, 58 καὶ εἰ μὲν μὴ καὶ παρὰ τοῖς αὐτοῦ φίλοις καὶ παρὰ τῷ διαιτητῇ προσγνωσμένοις ἀδικεῖν τοιούτους ἐποιεῖτο τοὺς λόγους, ἦττον ἄν ἦν ἄξιον θαυμάζειν· νῦν δέ κ. τ. λ. : Ibid. p. 525, 15 εἰ τοίνυν ἀπέχρη τοὺς τοῖς Διονυσίοις τι ποιούντας κατὰ τοιούτους τοὺς νόμους δίκην διδόναι, οὐδὲν ἄν προσέδει τοῦδε τοῦ νόμου· ἀλλ' οὐκ ἀπέχρη.

Obs. 4. The present forms, *χρή, δαί, προσήκει, καλῶς ἔχει* &c., are used of things which may yet happen—the impft. of things which cannot happen.

§. 859. The omission of *ἄν* becomes almost necessary, if in the apodosis there is an historic tense of the verb *κινδυνεύειν*, *to be in danger, to seem*, with an infin., as this verb itself denies the actual existence of that which only is near being, which threatens, or seems to be in existence: Thuc. III. 74 ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρῆναι, εἰ ἄνεμος ἐπεγένετο τῇ φλογὶ ἐπιφόρος εἰς αὐτήν: *Æsch.* p. 515 R εἰ μὴ δρόμῳ μολὶς ἐξεφύγομεν εἰς Δελφούς, ἐκινδυνεύσαμεν ἀπολίσσθαι. So *cæpisse* in Latin: Tacit. Agr. 37 *Britanni circumire terga vincentium cæperant, ni Agricola quatuor militum alas—venientibus opposuisset*. So, for the same reason, when ὀλίγου, μικροῦ, τάχα, nearly—almost, are added to the ind. of historic tenses in the apodosis: Plat. Symp. p. 198 C ἔγωγε ἐνθυμούμενος, ὅτι αὐτὸς οὐχ οὐδὲ τ' ἔσομαι οὐδ' ἐγγὺς τούτων οὐδὲν καλὸν εἰπεῖν, ὑπ' ἀσχύνης ὀλίγου ἀποδράς ὥχόμεν, εἰ πῃ εἶχον. Without any protasis: Id. Apol. princ. ὅτι μὲν ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, πεπόνθατε ὑπὸ τῶν ἐμῶν κατηγορῶν, οὐκ οἶδα· ἐγὼ δ' οὖν καὶ αὐτὸς ὑπ' αὐτῶν ὀλίγου ἔμμαντος ἐπελαθόμεν· οὕτω πιθανῶς ἔλεγον: Xen. Cyr. I. 4, 8 καὶ πως διαπηδῶν αὐτῷ ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κἀκείνῳ ἐξετραχίλῃσεν: Bion. V. 5 sqq. εἰ μὲν γὰρ βίωτῳ διπλὸν χρόνον ἄμιν ἔδωκεν ἡ Κρονίδας, ἡ Μοῖρα πολύτροπος, ὥστ' ἀνέσθαι τὸν μὲν ἐν εὐφροσύνῃ καὶ χάσματι, τὸν δ' ἐνὶ μόχθῳ, ἦν τάχα μοχθήσαντί ποθ' ὕστερον ἐσθλὰ δέχισθαι. So *prope* and *pæne* in Latin: Tacit. Hist. I. 64 *prope in prælium exarsere, ni Valens animadversione paucorum oblitos jam Batavos imperii admonuisset*.

Remarks on some peculiarities of the conditional construction.

1. "Ἄν (κέ) in the protasis.—2. Ellipse of the protasis.—3. Ellipse of the apodosis.—4. Εἰ δ' ἄγε, εἰ δέ elliptic.—5. Εἰ δέ, or εἰ δὲ, for εἰ δὲ μή, εἰ δὲ μή.—Εἰ δὲ μή for εἰ δέ.—6. Εἰ μή, or εἰ μὴ ἄρα, ironic.—7. Εἰ μή, except, εἰ μὴ εἰ, nisi εἰ;—πλὴν εἰ, or πλὴν εἰ μή.—8. Protasis without εἰ, as a principal sentence.—9. Double protasis.—10. Εἰ τίς.—11. Noun attracted after εἰ.

§. 860. 1. "Ἄν (κέ) in the protasis. This is used when the condition in the protasis itself depends on some condition, generally not expressed, but supplied;—so for instance, εἰ ταῦτα λόγους ἄν, *if you were, under such and such circumstances—were an opportunity given you—if perhaps*—Od. θ, 352 sq. πῶς ἄν ἐγὼ σε δέοιμι μετ' ἀθανάτοισι θεοῖσιν, εἰ κεν Ἀρης οἴχοιτο, χρεὶς καὶ δεσμὸν ἀλύξας. Here the protasis depends on ἀλύξας, *should Mars depart, in case, (if) he could escape*, &c.: Il. ι, 444 sqq. ὥς ἄν ἔπειτ' ἀπὸ σείο, φίλον τέκος, οὐκ ἐθέλοιμι λείπεσθ', οὐδ' εἰ κεν μοι ὑποσταίῃ θεὸς αὐτός, γῆρας ἀποξέσας, θῆσειν νέον ἠβώοντα, *not even if a god, (supposing it to be possible, κέν) should promise*: Il. κ, 380 τῶν (sc. χαλκοῦ τε χρυσοῦ τε) κ' ὕμιν χαρίσαιτο πατὴρ Ἀπείρεϊς ἄποινα, εἰ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν: Od. ν, 389 εἰ κε μοι ὥς μεμνῆα παρασταίῃς, καὶ κε τριηκοῖσι μιν ἐγὼν ἄνδρεςσι μαχοίμην: Od. μ, 345 εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα—αἰψά κεν Ἑλίκῳ—πίονα νηὸν τεύξομεν: Il. ζ, 50 τῶν κέν τοι χαρίσαιτο πατὴρ Ἀπείρεϊς ἄποινα, εἰ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν: Il. χ, 219 οὐ οἱ νῦν ἔτι γ' ἔστι πεφυγμένον ἄμμε γενέσθαι, οὐδ' εἰ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων, *not even, if it were possible*: Xen. Cyr. III. 3, 55 τοὺς δ' ἀπαιδεύτους παντάπασιν ἀρετῆς θανατούμεν ἄν—, εἰ τι πλέον ἄν ἀφελήσαι λόγος καλῶς ῥηθεῖς εἰς ἀνδρα-

γαβίαν, ἢ τοῦς ἀπαιδεύτους μουσικῆς φῆμα μαλὰ καλῶς φεσθὲν εἰς μουσικῆν : Id. Vectig. VI. 2 εἰ λῶν καὶ ἀμεινον εἴη ἂν τῇ πόλει οὕτω κατασκευαζομένη i. e. εἰ οὕτω κατασκευάζοιτο : Plat. Protag. p. 329 B ἐγὼ εἶπα ἄλλω τῷ ἀνθρώπῳ πειθοίμην ἂν, καὶ σοὶ πείθομαι, *si ulli alii, si id mihi affigmet, fidem habeam* : Demosth. p. 44 extr. οὗτοι παντελῶς οὐδ' εἰ μὴ ποιήσονται ἂν τοῦτο, —εὐκαταφρόνητόν ἐστιν : Id. p. 1201, 8 εἰ τοίνυν τοῦτο ἰσχυρὸν ἂν ᾔην τούτῳ πρὸς ἡμῖν τεκμήριον—, *καμοὶ γενέσθω τεκμήριον κ. τ. λ.*)

Obs. Porson laid it down that *εἰ ἂν* was a solecism, and altered *ἂν* into *ἄρ'* wherever it occurred ; but in Arist. Aves 1018 οὐκ οἶδ' ἄρ' εἰ φθαίη *ἂν*, it would seem as if the first *ἄρ'* forbids the change of *ἂν* into another *ἄρ'* ; but here *εἰ* means rather *whether* than *if* ; so Eur. Alc. 48 οὐκ οἶδ' ἂν εἰ πείσαιμί σε.

2. Ellipse of the protasis. The antecedent which should properly be expressed in the protasis is sometimes supplied from the context—if it were not so, &c. ; and γάρ is used in the apodosis to mark that it is a consequence from something not expressed, or it is contained in a relative dependent clause, (§. 836. 1.) or some word of the sentence : Il. ζ. 521 οὐκ ἂν τις ἀνὴρ, δὲ ἑναισμός εἴη, ἔργον ἀτιμήσει : Hdt. VII. 3 δοκίει δέ μοι, καὶ ἄνευ ταύτης τῆς ὑποθήκης βασιλεύσαι ἂν Ξέρξης, i. e. εἰ μὴ εἴη αὕτη ἡ ὑπ. : Thuc. III. 19 ἄνευ σεισμοῦ οὐκ ἂν μοι δοκίει τὸ τοιοῦτο ξυμβῆναι, i. e. εἰ μὴ ἐγένετο σεισμός : Plat. Phæd. p. 99 A ἄνευ τοῦ τὰ τοιαῦτα ἔχειν οὐκ ἂν οἶας τ' ᾔην, i. e. εἰ μὴ—εἶχεν.—Οὕτω γ' ἂν ἀμαρτάνοις, i. e. εἰ οὕτω ποιοίης. Very often in a gerundial participle ; see above (§. 850. 1.) : Xen. M. S. I. 4, 14 οὕτε γὰρ βοὸς ἂν ἔχων σῶμα, ἀνθρώπου δὲ γνώμην, ἡδύνατ' ἂν πράττειν ἢ ἐβούλετο. — When the apodosis states a supposed consequent which is denied, (indic. of historic tenses with ἂν) (§. 852. 1.) it frequently happens that the protasis, which also denies the fact of the supposed antecedent, takes the form of a principal clause, introduced by ἀλλά : Od. η. 277 ff. ἐνθα κέ μ' ἐκβαίνοντα βιήσατο κύμ' ἐπὶ χέρσου—ἀλλ' ἀναχασσάμενος νήχον πάλιν for εἰ μὴ ἔνηχον.

3. Ellipse of apodosis.

a. In the expression of a wish : εἴθε τοῦτο γένοιτο, εἴθε τοῦτο ἐγένετο (§. 855. *Obs.* 6. §. 856. *Obs.* 2.).

b. In expressions of emotion, feeling, &c. (Ἀποσιώπησις) : Il. α. 340 ff. εἵποτε δ' αὐτὲ χρειῶ ἐμείο γένηται ἀεικέα λοιγὸν ἀμύναι τοῖς ἄλλοις—.

c. When it can be readily supplied from the context ; as in Homer in the combination εἰ δ' ἐθέλεις, with or without inf. : Il. φ. 487 εἰ δ' ἐθέλεις πολέμοιο δαμνέαι (sc. ἄγε, μάχου ἐμοί)· ὅφρ' εὖ εἰδῆς.— And especially in Attic, when two conditional sentences are opposed by εἰ (ἐὰν) μέν—εἰ (ἐὰν) δὲ μή, the first has no apodosis, as it is easily supplied, and the mind hastens on to the following opposed thought. Even in Homer : Il. α. 136 ἀλλ' εἰ μὲν δώσουσι γέρας—(sc. καλῶς ἔξει)· εἰ δέ κε μὴ δώσωιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι : Plat. Rep. p. 575 D ἐὰν μὲν ἐκόντες ὑπείκωσιν (sc. καλῶς ἔχει). ἐὰν δέ μὴ ἐπιτρέπη ἡ πόλις,—τὴν πατρίδα—κολάσεται^b : Id. Protag. p. 325 D καὶ ἐὰν μὲν ἐκὼν πείθεται (sc. καλῶς ἔχει)· εἰ δέ μή,—εὐθύνουσιν ἀπειλαῖς καὶ πληγαῖς. So Hdt. I. 170 τὰς δὲ ἄλλας πόλεις μηδὲν ἥσσαν νομίζεσθαι κάταπερ (ἂν νομίζοντο) εἰ δημὸι εἶεν.

4. A practical ellipse of the protasis takes place in the Homeric ex-

^a Stallb. ad loc.

^b Ibid.

pressions, εἰ δ' ἄγε, i. e. εἰ βούλει, ἄγε: Il. α, 524 εἰ δ' ἄγε τοι κεφαλῇ κατα-
νεύσομαι: also εἰ δέ or εἰ δ' ἄγε is used in an antithesis, to which a verb
must be supplied from the context: Il. α, 302. ι, 46 ἀλλ' ἄλλοι μενέουσι
καρηκομώντες Ἀχαιοί, εἰσέκε περ Τροίην διαπέρσομεν' εἰ δέ καὶ αὐτοὶ (sc. οὐ με-
νέουσι), φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν.

5. Εἰ δέ for εἰ δὲ μή and εἰ δὲ μή for εἰ δέ. When two conditional
sentences are opposed as alternatives, εἰ δέ is often used for εἰ δὲ μή, as
the first clause is already negated by means of the opposed sentence:
Plat. Protag. p. 348 Α καὶ μὲν βούλη ἔτι ἱρωτῶν, ἔτοιμός εἰμι σοι παρέχειν
(sc. ἐμέ) ἀποκρινόμενος· ἐὰν δὲ βούλη, σὺ ἐμοὶ πάρασχε, but if you wish to take
the other course—if you do not wish to do this. So where the first alter-
native is not expressed by a conditional clause: Hdt. III. 154 ἀλλὰ κέν
νυν οὐκ ἐφράζετο ἔργῳ δυνατὸς εἶναι μιν ὑποχειρὴν ποιῆσαι, εἰ δέ (=εἰ μή)
ἑαυτὸν λωβησάμενος αὐτομολήσειε. And on the other hand, a negative
sentence is often followed by εἰ δὲ μή for εἰ δέ, this form being commonly
used to express the contrary of the former conditional sentence: Cf. Hdt.
VI. 56: Thuc. II. 5: Plat. Hipp. M. p. 285 Ε Λακεδαιμόνιοι οὐ χείρουσιν,
ἂν τις αὐτοῖς ἀπὸ Σόλωνος τοὺς ἀρχοντας τοὺς ἡμετέρους καταλέγῃ· εἰ δὲ μή
(otherwise) πράγματ' ἂν εἶχες μαθάνων^a: Id. Rep. p. 521 Β: Xen. Cyr.
III. 1, 35 πρὸς τῶν θεῶν, μὴ οὕτω λέγε· εἰ δὲ μή (otherwise) οὐ θαρρουντά με
ἕξεις.

6. Εἰ μή or εἰ μὴ ἄρα is often used ironically as *nisi forte, it must be*,
since its not being supposes an absurdity; Plato frequently in answers:
Plat. Rep. p. 430 Ε ἀλλὰ μέντοι, ἦν δ' ἐγώ, βούλομαι γε, εἰ μὴ ἀδικῶ: Ibid.
p. 608 Ε σὺ δὲ τοῦτ' ἔχεις λέγειν; Εἰ μὴ ἀδικῶ γ', ἔφη.

7. When εἰ μὴ means *except*, a second εἰ is sometimes added; as, εἰ μὴ
εἰ, *except if*: Plat. Gorg. p. 480 Β οὐ χρήσιμος οὐδὲν ἡ ῥητορικὴ ἡμῖν, ὦ
Πῶλε, εἰ μὴ εἴ τις ὑπολάβοι κ. τ. λ.^b, *except, supposing that*, &c. Id. Symp.
p. 205 Ε οὐ γὰρ τὸ ἐαυτῶν, οἶμαι, ἕκαστοι ἀσπάσσονται, εἰ μὴ εἴ τις τὸ μὲν
ἀγαθὸν οἰκεῖον καλεῖ: Cf. Thuc. I. 17. So also in the same sense, πλὴν εἰ
or πλὴν εἰ μὴ, but with the following distinction between them: “*Si
dicimus πλὴν εἰ, continet τὸ πλὴν conditionem exceptam, nec indiget τοῦ μὴ;
sin πλὴν εἰ μὴ, in ipsa conditione negativa comprehenditur*”: Lucian. Dial.
Mort. XXIV. 2 Σὺ δέ, ὦ βέλτιστε, οὐχ ὁρῶ δ τι ἀπολαύεις αὐτοῦ, πλὴν εἰ μὴ
τοῦτο φῆς κ. τ. λ. “*non video, quem fructum copias ex isto (monumento),
nisi excipiens dicas, magis te premi, quam nos, tantorum lapidum pondere.*”
This εἰ μὴ is often used after τί (=τί ἄλλο)—; and οὐδεὶς ἄλλος: Hom.
hymn. Cer. 78 οὐδέ τις ἄλλος αἴτιος ἀθανάτοις, εἰ μὴ νεφεληγερέτα Ζεὺς:
Arist. Eqq. 1106 μηδὲν ἄλλ', εἰ μὴ ἴσθαι: Xen. Œc. IX. 1 τί δέ, εἰ μὴ ὑπι-
σχευεῖτό γε ἐπιμελήσεσθαι: Cf. Cyr. I. 4, 13.

8. The conditional protasis sometimes stands in the indic. without εἰ, as
a principal clause, for the sake of emphasis—generally with the particles
καὶ δὲ, *et vero*, to signify some assumption, (*fac ita esse*.) Sometimes
εἰεν also precedes: Æsch. Eum. 894 καὶ δὲ δέδογμαι· τίς δέ μοι τιμὴ μένει;
fac, me accipere: quis mihi honor conceditur: Eur. Med. 386 sq. εἰεν· καὶ
δὲ θετῶσι· τίς με δέξεται πόλις; Id. Androm. 334 τίθηκα τῇ σῇ θυγατρὶ καὶ
μ' ἀπώλεσε· μαυρόνον μὲν οὐκ ἔτ' ἂν φύγοι μύσος, *fac, me interfectum esse a
tua filia*: Id. Or. 646 ἀδικῶ· λαβεῖν χρή μ' ἀπὸ τοῦδε τοῦ κακοῦ ἀδικόν τι
παρὰ σοῦ: Xenoph. Anab. V. 7, 9 ποῶ δ' ὑμᾶς ἐξαπατηθέντας—ὑπ' ἐμοῦ ἦκειν

^a Heindorf ad loc.^b Stallb. ad loc.^c Hoog. Gr. Part. 532.

εις φάσιν· καὶ δὴ καὶ ἀποβαίνομεν εἰς τὴν χώραν (*fac etiam nos descendere*). In the same way καὶ δὴ is joined to a participle : Xen. Cyr. IV. 3, 5. So in Latin.

9. Sometimes a protasis is followed by another protasis, to explain and define more accurately the force of the former : Plat. Phæd. p. 67 Ε εἰ γὰρ διαβίβληται μὲν πανταχῇ τῇ σώματι, αὐτὴν δὲ καθ' αὐτὴν ἐπιθυμοῦσι τὴν ψυχὴν ἔχειν, τοῦτου δὲ γενομένου εἰ φοβοῦντο καὶ ἀγανακτοῦεν, οὐ πολλὰ δὲ λόγῳ εἰ, εἰ μὴ ἄσμενοι ἐκείσε ἴσαν. So often in Latin.

10. In the formula εἰ τις ἄλλος the predicate ἔστι or ἦν is dropped, and there is a remarkable attraction of the subject to the noun to which it refers : Arist. Plut. 655 νῦν δ' εἰ τιν' ἄλλον (for τις ἄλλος) μακαριον : Soph. Aj. 488 εἶπερ τινὸς σθένοντος ἐν πλοῦτι φρυγῶν : cf. Id. OE. C. 734.

11. Analogously a substantive after εἰ is so attracted that it stands in the case required by the preceding verb : Arist. Vesp. 353 οὐκ ἔστιν οἷδ' εἰ σέρφος διαδύναι for τινὶ καὶ εἰ σέρφος εἴη.

Concessive Adverbial Sentences.

Remarks on εἰ (ἐάν) καὶ and καὶ εἰ (ἐάν).

§. 861. 1. Καί is added to εἰ or ἐάν when the protasis has a concessive force, that is, when it grants or allows some antecedent; and the apodosis has an adversative force, that is, when it denies the consequent which might be expected to follow. The proper sign of this adversative force of the apodosis is ὅμως, either expressed or supplied.

2. There is a difference between εἰ καὶ and καὶ εἰ—in εἰ καί, *although*; καὶ belongs to the sentence, and allows something which does or will really exist, or has existed; as, εἰ καὶ θνητὸς εἰμι, (if indeed) *although I am mortal—allowing I am so*—in καὶ εἰ, *even if*, καὶ belongs to εἰ and not to the sentence; allowing a supposed case which does not exist, and in many cases is impossible; as, ἀνθρώπος καὶ εἰ ἀθάνατος ἦν, *supposing he were, even if he were immortal*: one could not say θεὸς καὶ εἰ ἀθάνατος ἦν: Soph. OE. R. 302 πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως, οἷα νόσφ' ἔνυσσιν, εἰσι (quamquam) *cæcus es, vides tamen, quo in malo versetur civitas*: Æsch. Choeph. 298 καὶ μὴ πέποιθα, τοῦργον ἔστ' ἐργαστέον, *etiamsi non fido, perpetrandum facinus est*. So also εἶπερ καὶ Od. ι, 35; εἶπερ καὶ is sometimes emphatic—*especially if*: Thuc. I. 69 εἶπερ καὶ τὴν ἀξίωσιν τῆς ἀρέτης φέρεται.

Obs. 1. The construction is the same as in the simple conditional sentences. Sometimes in εἰ καί the καί does not belong to the whole sentence, but to the next word; as, Eur. Androm. 1080 ἄκουσον, εἰ καὶ σοῖς φίλοις ἀμνηθεῖν χρήσεις, τὸ πραχθέν. Cf. Xen. M. S. I. 6 12.

Obs. 2. Very frequently εἰ stands alone in a concessive sentence; some-

times also εἴπερ, *although in truth*, especially when the apodosis is negative: Il. κ, 225 μούνος δ' εἴπερ τε νοήσῃ, ἀλλὰ τε οἱ βράσσων τε νόος, λεπτή δέ τε μήτις: Il. λ, 116 ἢ δ', εἴπερ τε τύχησι μάλα σχεδόν, οὐ δύναται σφιν χραίσμεν: Il. μ, 233 ὥς ἡμεῖς, εἴπερ τε πύλας καὶ τεῖχος Ἀχαιῶν ῥηξόμεθα (conj.) σθιnéι μεγάλῃ, εἴξωσι δ' Ἀχαιοί, οὐ κόσμῳ παρὰ ναύφιν ἐλευσόμεθ' αὐτὰ κέλευθα: Od. α, 167 οὐδέ τις ἡμῖν θαλπωρῇ, εἴπερ τις ἐπιχθονίων ἀνθρώπων φησὶν ἐλεύσεσθαι.

Obs. 3. A concessive sentence is most frequently supplied by a gerundial participle, either alone or with καί, καίπερ, &c. See above, (§. 697. c.)

Obs. 4. In Plato the form κἄν=καὶ ἐάν has assumed an adverbial form signifying *although*, and is followed by εἰ: Orest. 328 Α ἀλλὰ κἄν εἰ ὀλίγον ἐστί: Phæd. 72 Β κἄν εἰ μὴ χρώμεθα τοῖς δνόμασιν ἐνταχοῦ.

Adverbial Sentence expressing the result or effect.

§. 862. This adverbial sentence is a resolution of an adverb of mode and manner, and is introduced by the conjunctions ὥστε and (rarely) ὥς, which refer to the demonstrative οὕτως, either expressed or supplied in the principal clause: οὕτω καλός ἐστιν, ὥστε θαυμάζεσθαι (=θαυμασίως καλός ἐστιν)—τίς οὕτως ἀνέραστος ἦν, ὥστε (ὥς) ἀποκτεῖναι τὸ καλὸν ἐκείνου μενράκιον.

Obs. These dependent clauses not only express the notion of the modal adverb, but also that of the acc. or infin. used as a substantive, expressing the effect, and then they must be treated as substantival sentences (§. 796.); in this case ὥστε refers to a subst. demonstr., such as τοῦτο expressed or supplied; as, ἀνέπεισε Χέρφει τοῦτο, ὥστε ποιεῖν ταῦτα (Hdt.).

Construction.

I. Indicative and Infinitive.

§. 863. 1. The indicative is properly used when the thing spoken of is to be represented primarily in its character of an action or fact, so that this is rather brought forward, while its other character of a *result* is not wholly lost sight of but only kept in the back ground; hence it signifies something really following from the principal verb, but not immediately or of necessity; and ὥστε may frequently be translated *itaque*: Hdt. VI. 83 Ἄργος δὲ ἀνδρῶν ἐχηρώθη οὕτω, ὥστε οἱ δοῦλοι αὐτέων ἔσχον πάντα τὰ πρήγματα; Xen. Cyr. I. 4, 5 ταχὺ δὲ καὶ τὰ ἐν τῷ παραδείσῳ θηρία ἀνηλώκει—, ὥστε ὁ Ἀστυάγης οὐκέτ' εἶκεν αὐτῷ συλλέγειν θηρία: Ibid. §. 15 καὶ τοιοῦτον οὕτως ἦσθη τῇ τότε θήρῃ (ὁ Ἀστυάγης), ὥστε αἰεὶ, ὅποτε οἶόν τε εἴη, συνεξήει τῷ Κύρῳ, καὶ ἄλλους τε πολλοὺς παρελάμβανε: Demosth. p. 95, 23 εἰ γὰρ ἤδη τοσαύτην ἐξουσίαν τοῖς αἰτιάσθαι καὶ διαβάλλειν βουλομένοις ὀδοῦτε, ὥστε καὶ περὶ ὧν φασι μέλλειν αὐτὸν ποιεῖν, καὶ περὶ τούτων προκατηγορούντων ἀκροῶσθε, τί ἂν τις λέγοι; Ibid. p. 118,

28 οὕτω δὲ κακῶς διακείμεθα—, ὅστ' ἄχρι τῆς τήμερον ἡμέρας οὐδὲν—
πρᾶξαι δυνάμεθα.

Obs. 1. Ὡστε is used with fut. ind. when the effect is to last into future time : Arist. Aves 1037 ὥστε οὐχὶ μὴ παύσει.

Obs. 2. It sometimes happens that the real antecedent seems to be stated as if it were the effect of the consequent, instead of *vice versa* : Demosth. Lept. 473, 28 οὕτως ἀχάριστοι καὶ κακοὶ φανησόμεθα ὥστε τοὺς ἔχοντες ἀφηρήμεθα κ. τ. λ. But after φανησόμεθα we must supply some past verb, such as γεγενῆσθαι, and then the clauses appear in their proper relation.

2. The infinitive is properly used when the thing spoken of is looked upon rather in its character of a result or effect; hence when it wished to mark that it is supposed to follow from the principal clause, directly and of necessity, so that logically the two clauses are very closely connected; hence it is used in the following cases :

a. When the result or effect follows from, and is, as it were, necessarily implied in the nature of some thing. The ind. is sometimes though rarely used in this case, when the result is to be conceived, not in its close connection with the thing, but as a fact existing externally to it : Xen. M. S. I. 2, 1 ἔτι δὲ πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος (ὁ Σωκράτης) οὕτως, ὥστε πάνν μικρὰ κεκτημένος πάνν ῥαδίως ἔχειν ἀκούντα : Plat. Apol. p. 37 C εἰ οὕτως ἀλόγιστός εἰμι, ὥστε μὴ δύνασθαι λογίεσθαι, ὅτι ὑμεῖς—οὐχ οἷοί τε ἐγένεσθε ἐνεγκεῖν τὰς ἐμὰς διατριβάς.

b. When the result or effect includes the notion of an aim or purpose : Thuc. IV. 23 extr. Πελοποννήσιοι δὲ ἐν τῇ ἡπείρῳ στρατοπεδευσάμενοι, καὶ προσβολὰς ποιούμενοι τῷ τείχει, σκοποῦντες καιρὸν, εἴ τις παραπέσοι, ὥστε τοὺς ἄνδρας σῶσαι, i. e. *observantes, si qua forte offerretur occasio, ut cives suos servarent.*

c. When ὥστε implies the notion of *on that condition that, eā conditione ut* : Demosth. p. 68, 11 ἀκούει τοὺς μὲν ὑμετέρους προγόνους, ἔξὸν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὅστ' αὐτοὺς ὑπακούειν βασιλεῖ, οὐ μόνον οὐκ ἀνασχομένους τὸν λόγον τοῦτον κ. τ. λ., *quum possent ceteris Græcis ita imperitare, ut ipsi dicto audientes essent regi*^a.

d. Usually, whenever a demonstr., such as οὕτως, stands in the principal clause, to introduce the dependent clause.

e. When the notion of the principal verb is compared with some result or effect. If this is equal to the result or effect, the predicate of the principal clause is in the positive degree; and this case is the same as that given under a. If it is unequal, it is in the

^a Bremi ad loc.

comparative, and the dependent clause is introduced by ἢ ὥστε; as, Hdt. III. 14 ὦ παῖ Κύρου, τὰ μὲν οὐκ ἔχια ἦν μέζω κακά, ἢ ὥστε ἀνακλαίειν^a.

Obs. 3. Sometimes instead of compar. we find the positive, (but in a comparative sense,) ἢ, and sometimes ὥστε, being omitted; as, Hdt. VI. 109 ὀλίγους γὰρ εἶναι στρατιῇ τῇ Μήδων συμβαλέειν, *pauci sunt ad*: Xen. Cyr. IV. 5, 15 ὀλίγοι ἐσμέν, ὥστε ἐγκρατεῖς εἶναι: Ibid. I. 5, 11 ἴωμεν ἐπὶ τοὺς πολεμίους, οὓς ἐγὼ σαφῶς ἐπίσταμαι—*idiōtas ōntas, ὡς πρὸς ἡμᾶς ἀγωνίεσθαι, imperitiores esse, quam ut nobiscum decerent.* “*Quum Græci nullum habeant vocabulum, quo nimis significant, præter περισσῶς, quod vero in comparatione adhibent, nunc comparativo ad id indicandum, nunc positivo, pronuntiationis vi aucto, utuntur*” Xen. M. S. III. 13, 3 ψυχρόν, ὥστε λούσασθαι, ἐστίν.

Obs. 4. In Homer ὥστε is found only with infin., and that in two places only: Il. ε. 42 εἰ δέ τοι αὐτῷ θυμὸς ἐπέσσυται, ὥστε νέεσθαι, ἔρχεο: Od. ρ. 21 οὐ γὰρ ἐπὶ σταθμοῖσι μένειν ἔτι τηλικὸς εἰμί, ὥστ’ ἐπιτεταμένῳ σημάτωντορι πάντα πιθέσθαι. Homer used the infin. without ὥστε: Il. λ. 20 τόν (θῶρηκα) πυτέ οἱ Κιρύρης δῶκε, ξεινήϊον εἶναι. In Hesiod also ὥστε is only found, Opp. 44.

Obs. 5. In Soph. Aj. 378 οὐ γὰρ γένοιτ’ ἂν ταῦθ’ ὅπως οὐχ ὀδ’ ἔχειν, it seems as if ὅπως was used for ὡς or ὥστε—or it may have arisen from the familiar phrase οὐκ ἔσθ’ ὅπως οὐ being in the writer’s mind, so that he used it simply for οὐκ ἔστι ταῦτα οὐχ ὀδε ἔχειν.

Obs. 6. When ὥστε is omitted, the infinitive of itself expresses the result: Soph. CE. R. 1293 τὸ γὰρ νόσημα μείζον ἢ φέρειν: Eur. Hec. 1107 ξύγνωνσθ’, ὅταν τις κρείσσον’ ἢ φέρειν κακὰ πάθῃ, ταλαίην ἐξαπαλλάξαι ζῆς: Thuc. II. 61 ταπεινὴ ὑμῶν ἢ διάνοια ἐγκαρτερεῖν, ἃ ἐγνωστε. So that it is used with or without ὥστε to explain the nature of any thing by its results. See §. 669. Obs. 1.

Obs. 7. Sometimes the dependent clause with ὥστε is only an explanation of a subst. in the principal clause, the explanation being regarded as the result of the notion of the substantive: Soph. CE. C. 969 διδάξον, εἴ τι θέσφατον πατρὶ χρησμοῖσιν ἱκνεῖθ’, ὥστε πρὸς παίδων θανεῖν: Eur. Or. 52 ἐλπὶδα δὲ δὴ τιν’ ἔχομεν, ὥστε μὴ θανεῖν.

Obs. 8. In adverb. sentences, introduced by ὥστε, the same attraction takes place as we have seen above with infin. (§. 673. 2.), the participle or personal pronoun being in the nominative instead of accusative: Thuc. I. 11 ὥστε μὴ ἡσυχάσασα αὐξηθῆναι: Xen. Cyr. II. 1, 19 οἱ Πέρσαι ἐνόμισαν, εἰ παρακαλούμενοι, ὥστε τὰ ὁμοία ποιοῦντες τῶν αὐτῶν τυγχάνειν, μὴ ἐβελήσουσι ταῦτα ποιεῖν, δικαίως δὲ—ἀμνηχανοῦντες βιοτεύειν: Eur. Phœn. 476 ἐξῆλθον ἔξω τῆσδ’ ἐκὼν αὐτὸς χθονός,—ὥστ’ αὐτὸς ἀρχεῖν αὐθις ἀνὰ μέρος λαβῶν. And this attraction may be omitted under the same circumstances as with the infin. (§. 674.)

Obs. 9. If the dependent sentence is negative, with the ind. οὐ is used, with the infin. μή, or when the principal sentence is negative also, μή οὐ. See §. 744. 2.

Obs. 10. We sometimes find a dependent clause with ὥστε followed by another ὥστε: Thuc. VIII. 45 ὥστε δόντα αὐτῷ χρήματα πείσαι, ὥστε συχωρησάι.

^a Valcken. ad loc.^b Bornemann ad loc. Hermann ad Viger. p. 885.

Remarks on ὥς, ὥστε (δσον, δσα, δ, τι) *with Infinitive, in a seemingly independent parenthesis.*

§. 864. 1. We frequently find a seemingly independent parenthesis introduced by ὥς (very rarely and only in suspected passages ὥστε) with the infin. The force of such a sentence is very often restrictive. The principal clause, the result or effect of which it expresses, must be supplied: Hdt. II. 10 ὥστε (al. leg. ὥς) εἶναι (i. e. ἐφεῖναι) συμπαρὰ ταῦτα μεγάλῳσι συμβαλεῖν, i. e. *ita, ut liceat comparare*: cf. Id. IV. 36 ὥς μικρὸν μεγάλῳ εἰκάσαι: Hdt. VII. 24 ὥς μὲν ἐμὲ συμβαλλόμενον εὗρίσκειν, μεγαλοφροσύνης εἵνεκα αὐτὸ Ξέρξης ὀρύσσειν ἐκέλευε, *ut ego quidem hanc rem considerans reperio*. So very usually, ὥς ἔπος εἰπεῖν, *ut ita dicam, propemodum dixerim*: Id. II. 25 ὥς ἐν πλείονι λόγῳ δηλώσαι: Xen. M. S. III. 8, 10 ὥς δὲ συνελόντι εἰπεῖν, *ut paucis absolvam*: Plat. Rep. p. 414 A ὥς ἐν τύπῳ, μὴ δ' ἀκριβείας, εἰρησθαι, *ut summam dicamus, neque rem diligenter persequamur* ὥς γέ μοι δοκεῖν, *ut mihi quidem videtur, properly tali modo ut mihi videatur*: Hdt. II. 125 ὥς ἐμὲ εὖ μεμνησθαι. Very often these sentences are expressed shortly without ὥς; as, οὐ πολλῷ λόγῳ εἰπεῖν, especially ὀλίγον, μικροῦ, πολλοῦ δεῖν, *ita ut paulum, multum absit*; and still shorter, ὀλίγον, *prope, pene*. So Demosth. p. 42, 7 συνελόντι δ' ἀπλῶς (scil. εἰπεῖν): Hdt. VI. 30 ὁ δὲ οὐτ' ἂν ἔπαθε κακὸν οὐδὲν, δοκέειν ἐμοί: Id. I. 172 δοκέειν ἐμοί. So must be explained Eur. Med. 228 ἐν ᾧ γὰρ ἦν μοι πάντα, γινώσκων καλῶς (*as is well known—to wit*), κάκιστος ἀνδρῶν ἐκβέβηχ' οὐμός ποσις.

2. After the same analogy we find δσον, δσα, ὅτι joined with infin. instead of ὥς: δσον γέ μ' εἰδέναι, *quantum sciam* (properly *pro tanto, quantum scire possim*), δ τι μ' εἰδέναι.

II. Ὡστε with Optative, with or without ἄν.

§. 865. The opt. is used after ὥστε (a) without ἄν when the principal verb is in the opt., so that both the principal notion and its result are represented as suppositions only; but generally (b) with ἄν when the result is to be represented as a supposition or possibility depending on conditions: Xen. Œc. I. 13 εἴ τις χρῆτο τῷ ἀργυρίῳ, ὥστε—κάκιον τὸ σῶμα ἔχοι,—πῶς ἂν ἔτι τὸ ἀργύριον αὐτῷ ὠφέλιμον εἴη; Plat. Apol. p. 24 A ὥστε—θαυμάζοιμί ἄν, εἰ οἷός τ' εἴην ἐγὼ ὑμῶν ταύτην τὴν διαβολὴν ἐξελέσθαι: Id. Symp. p. 197 A τοξικὴν γε μὴν καὶ ἰατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνεύρεν, ἐπιθυμίας καὶ ἔρωτος ἡγεμονεύσαντος, ὥστε καὶ οὗτος Ἔρωτος ἂν εἴη μαθητής: Demosth. p. 845, 3 (ταῦτα πεποίηκεν) ὥστε πολὺ ἂν δικαιοτέρον διὰ ταῦτα τὰ ἔργα τοῦτον μισήσαιτε, ἢ ἐμοῦ τινα ἀνεπιείκειαν καταγνοίητε: Ibid. p. 851, 23 Φίλιππος δ' οὐτε φίλος οὐτ' ἐχθρὸς (ἐστίν), ὥστ' οὐδὲ ταύτην ἂν τις ἐπενέγκοι δικαίως τὴν αἰτίαν: Arist. Ach. 941 (of a vessel) ἰσχυρόν ἐστιν, ὥστ' οὐκ ἂν καταγείη, *ut non facile frangatur* (*frangi possit*), scil. *etiamsi magnā vi utare*.

III. Indicative of Historic Tenses with *ἄν*.—Infinitive with *ἄν*.

§. 866. 1. The ind. of historic tenses with *ἄν* is used with *ὥστε*, when the result is represented as taking place, or having taken place only under certain conditions: Xen. Cyr. I. 4, 3 οὕτω καὶ Κύρου ἐκ τῆς πολυλογίας οὐ θράσος διεφαίνετο, ἀλλ' ἀπλότης τις καὶ φιλοστοργία, ὥστ' ἐπεθύμει *ἄν* τις πλείω ἀκούειν αὐτοῦ, ἢ σιωπῶντι παρῆναι (sc. εἰ δυνατόν ἦν).

2. In the place of the ind. of historic tenses with *ἄν*, the infin. with *ἄν* may be used: Thuc. II. 49 τὰ ἐντὸς οὕτως ἐκαίετο, ὥστε—ἥδιστα *ἄν* εἰς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς ῥίπτειν, i. e. ὥστε—ἐρριπτον *ἄν*, scil. εἰ ἡδύναντο.

Remarks.

Ὦστε with Imperative, or in an Interrogative Sentence.

§. 867. 1. Lastly, *ὥστε* is also joined with the imperative; not that the imperative depends upon it, or is construed with it, but it arises from a sudden and emphatic change from the *oratio obliqua* to the *oratio recta*: Soph. El. 1171 θνητοῦ πέφυκας πατρός, Ἡλέκτρα, φρόνει, θνητὸς δ' Ὀρέστης, ὥστε μὴ λίαν στένε, for ὥστε μὴ—στένεις: Demosth. p. 129, 70 γράφω δέ, ὥστε, *ἄν* βούλησθε, χειροτονήσατε^a: Lucian. Dial. Mort. II. princ. οὐ φέρομεν, ὦ Πλούτων, Μένιππον τουτονὶ τὸν κύνα παροικοῦντα, ὥστε ἡ ἐκείνόν ποι κατὰστησον, ἡ ἡμεῖς μετοικήσομεν εἰς ἕτερον τόπον. So also *ὥστε* is used in a question: Demosth. p. 858, 47 εἰ—ὁ πατήρ ἡπίσται τοῖτοισ, δῆλον ὅτι οὐτ' *ἄν* τὰλλα ἐπέτρεπεν, οὐτ' *ἄν* ἐκείν' οὕτω καταλιπὼν αὐτοῖς ἐφραζεν, ὥστε πόθεν ἴσασιν; (ergo unde scierunt?) See Interrogative Sentences.

Construction of ἐφ' ᾧ or ἐφ' ᾧτε.

2. For *ὥστε*, (*ed conditione, ut; ita, ut,*) the Post-Homeric language uses ἐφ' ᾧ, or more usually, ἐφ' ᾧτε, which refers to the demonstrative, either expressed or implied in the principal clause, ἐπὶ τούτῳ (or ἐπὶ τοῖσδε in Hdt. and Thuc.). 'Εφ' ᾧ or ἐφ' ᾧτε is used either with ind. fut. or infin.; as, Hdt. III. 83 ἐπὶ τούτῳ δὲ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ' ᾧτε ὑπ' οὐδενὸς ὑμῶν ἀρξομαι: Id. VI. 65 Κλεομένης συντίθεται Λευτυχίδῃ—, ἐπ' ᾧτε, ἦν αὐτὸν καταστήσῃ βασιλῆα ἀντὶ Δημαρίτου, ἔσται οἱ ἐπ' Αἰγυπίας: Id. VII. 153 τοῖτοισι δ' ὦν πίσυνος ἐὼν κατήγαγε, ἐπ' ᾧτε οἱ ἀπόγονοι αὐτοῦ ἱροφάνται τῶν θεῶν ἔξοντα: Ibid. 154 ἐρρυσάντο δὲ οὗτοι ἐπὶ τοῖσδε καταλλάξαντες, ἐπ' ᾧτε Ἱπποκρατεῖ Καμάριναν Συρακουσίους ἀποδοῦναι: Id. I. 22 διαλλαγή δέ σφιν ἐγένετο ἐπ' ᾧτε ξείνους ἀλλήλοισι εἶναι καὶ ζυμμάχους: Plat. Apol. p. 29 C ἀφιεμέν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧτε μηκέτι ἐν ταύτῃ τῇ ζητήσῃ διατρίβειν μηδὲ φιλοσοφεῖν: Xen. Hell. II. 2, 20 ἐποιούντο εἰρήνην, ἐφ' ᾧ τὰ τε μακρὰ τεῖχη καὶ τὸν Πειραιᾶ καθέλοντας—Λακεδαιμονίοις ἔπessθαι.

Obs. So also *ὥστε*: Hdt. III. 36 οἱ δὲ θεράποντες—κατακρίπτουσι τὸν Κροίσον ἐπὶ τῷδε τῷ λόγῳ, ὥστε, εἰ μὲν μεταμλήσει τῷ Καμβύσῃ, καὶ ἐπιστήσῃ τὸν Κροίσον, οἱ δὲ ἐκφάναντες αὐτὸν δῶρα λάμβανοντα (ζῳάγρια Κροίσου, ἦν δὲ μὴ; μεταμλήται, μηδὲ ποθῇ μιν, τότε καταχρῆσθαι (*interfecturos esse* Ctesium)).

^a Brem ad loc.

Modal Adverbial Sentences.

§. 868. 1. The modal adverbial sentences contain a comparison between two of the objects of the respective clauses, and this comparison is of two kinds—a comparison in respect of *quality*, or in respect of *quantity*, either in external size or in internal power; as, λέγεις οὕτως, ὡς φρονεῖς—ὅσῳ (ὅσον) σοφώτερός τις ἐστί, τοσοῦτον (τοσοῦτο) σωφρονέστερός ἐστιν.

Modal Adverbial Sentences of Quality

2. Are introduced by the relative adverbs, ὡς, ὥστε, ὥσπερ, ὅπως (Epic ἥντε, seldom εἵτε) which refer to a demonstr. adverb, either expressed or supplied in the principal clause, οὕτως, ὅδε, also ὡς (poet., rarely in prose, ὡς—ὡς Plat. Rep. p. 530 D), καὶ after ὁ αὐτός, ἴσος, &c., the neuter pronouns οἷον &c. They are to be regarded as resolutions of an adverb, or of an instrumental dative used adverbially (§. 837.).

The Construction

3. Is the same as that of the adjunct. sentence (§. 826 sqq.) ; as, Ζεὺς δίδωσιν, ὅπως ἐθέλει, or ὅπως ἂν ἐθέλῃ, ἐκάστω : and in Epic the conj. without ἂν occurs ; as, Od. α. 349 Ζεὺς—δίδωσιν ἀνδράσιν ἀλφηστῆσιν, ὅπως ἐθέλῃσιν, ἐκάστω : this conj. expresses indefinite frequency—he may will or may not from time to time ; ὅπως ἂν would imply that he has a will and follows it. So ὅπως ἐθέλει, as he wills ; ὅπως ἐθέλῃ, as he may will ; ὅπως ἂν ἐθέλῃ, in whatsoever way he will—in this last the action is represented as depending solely on his will : Thuc. IV. 18 ἀλλ' ὡς ἂν αἱ τύχαι αὐτῶν ἡγήσωνται (cf. Eur. Med. 331), in whatsoever way fortune directs—fortune is the sole arbitress : Æsch. Eum. 33 μαντεύομαι γὰρ ὡς ἂν ἡγηται θεός, the God is her sole guide ; if it were ἡγηται it would mean, that if the God guided her she obeyed. So again ὅπως δύναμαι, as I am able ; ὅπως δύνωμαι, as I may be able ; ὅπως ἂν δύνωμαι, in whatsoever way I am able, (the ability being the only thing considered in the action taking place ;) ὅπως δυναίμην, as I might possibly be able ; ὅπως ἂν δυναίμην, as I might under certain circumstances be able. Ὅς ἂν or ὥσπερ ἂν is very common with the opt., when the verb of the comparative clause is to be represented as a supposition depending on some condition, a mere possibility (§. 425.) : Plat. Phædr. p. 230 B ἀκμὴν ἔχει τῆς ἀνθρῆς, ὡς ἂν εὐωδέστατον παρέχοι τὸν ἴσπον : Id. Phædr. p. 87 B ἐμοὶ γὰρ δοκεῖ ὁμοίως λέγεσθαι ταῦτα.

ὥσπερ ἂν τις περὶ ἀνθρώπου ὑφάντου πρεσβύτου ἀποθανόντος λέγοι τοῦτον τὸν λόγον.

4. In actual comparisons or similes (which come under this class of sentences), the indicative may be used when the comparison is looked at as a real fact: the conjunctive, when as something which might happen any day: the optative, when merely a supposed case without any reference to its happening or not happening: Soph. C. 776 ὥσπερ τις—πλήρη δ' ἔχοντι θυμὸν ὦν χρήκοις τότε δώροισ', *if one were to give &c.* For ind. and conj. see next section.

5. Either the present is used, the object of comparison being considered as something present, or the aorist (§. 402. 3.), as the comparison serves to explain something else, and therefore results from the experience of time past; or the future, as the similitude deduced from past experience expresses an occurrence which will happen in future.

6. In Homer the comparative adverbs, ὥς, ὥστε, ἥτε, are used with *a.* Indic. pres. or aor., when the object of comparison is to be expressed as a real fact. *b.* Ind. fut., when a fact is to be supposed as actually happening in future time. *c.* Conj. pres. (or more usually the aorist, because time is not the prominent feature in a simile), used much as the ind. fut. (§. 415.), as commonly in Homer when the realization of the fact in fut. time is only expected.—Indic. Il. ι, 4 ὥς δ' ἀνεμοὶ δύο πόντον ὀρίετον—, ὥς ἐδαίχετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν: Il. μ, 421 ἀλλ' ὥστ' ἀμφ' οὐροισι δὴ ἀνέρε δηριάσθον—, ὥς ἄρα τοὺς διέεργον ἐπάλξεις: cf. Il. ν, 703. ο, 691. ρ, 755: Il. κ, 183 ὥς δὲ κύνες περὶ μῆλα δυσωρήσονται ἐν αὐλῇ—, ὥς τῶν νήδυμος ὕπνος ἀπὸ βλεφάρου ὀλώλει: Il. ο, 381 ὥστε μέγα κῦμα—νηὸς ὑπὲρ τοίχων καταβήσεται—, ὥς: Il. ρ, 434 ὥστε στήλη μένει ἔμπεδον, ἥτ' ἐπὶ τύμβῳ ἀνέρος ἐστήκει.—Conj. Il. β, 474 τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἀνδρες ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν, ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα, as the goatherds *may*—not *will*: Il. κ, 485 sq. ὥς δὲ λέων μῆλοισιν ἀσημάντοισιν ἐπελθὼν αἶγεςιν ἢ δότῃσι κακὰ φρονέων ἐνορούσῃ· ὥς μὲν Θρήϊκας ἀνδρας ἐπύχετο Τυδεὸς υἱός: Il. π, 428 οἱ δ', ὥστ' αἰγυπιοὶ—μάχωνται, ὥς οἱ—ἐπ' ἀλλήλοισιν ὄρουσαν: Il. ε, 161 ὥς δὲ λέων ἐν βουσί θορὼν ἐξ αὐχένα ἄξῃ πόρτιος ἢ βοός—, ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδεὸς υἱὸς βῆσε: cf. Il. ρ, 168. Od. χ, 302, where the aorist conj. is used.

7. So also in conditional suppositions introduced by ὥσπερ εἰ, as *if*.

Remarks on the Comparative Sentences.

1. Οὕτως (ὥς)—ὥς in wishes or protestations.—2. Comparative adverbial sentence for an adjunct. sentence—δ αὐτός, ἴσος, ὥσπερ.—3. Attraction of the case.—4. A comparative clause shortened and coalescing with principal clause.—5. 'Ὡς, after definitions of degree, &c.—6. 'Ὡς εἶναι, ὥς ἔοικε &c. used personally.

§. 869. 1. Οὕτως (ὥς)—ὥς is used in wishes followed by protestations, so that the comparative sentence introduced by ὥς expresses the subject matter of the protestation. So in Latin, *ita me dii ament, ut ego puer-lator Terent. Heaut. IV. 3, 8: Il. v, 825 εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο εἶην ἡμᾶτα πάντα*—, ὥς νῦν ἡμέρῃ ἦδε κακὸν φέρει Ἀργείοισι πᾶσι μῶλε: *Il. θ, 538 εἰ γὰρ ἐγὼν ὥς εἶην ἀθάνατος καὶ ἀγήραος ἡμᾶτα πάντα, τιοίμην δ', ὥς τίει' Ἀθηναίῃ καὶ Ἀπόλλων, ὥς νῦν ἡμέρῃ ἦδε κακὸν φέρει Ἀργείοισιν: Arist. Nub. 516 οὕτω νικῆσαιμὶ γ' ἐγὼ καὶ νομιζοίμην σοφός, ὥς ὑμᾶς ἡγούμενος εἶναι θεατὰς δεξιούς*—, πρώτους ἡξίωσ' ἀναγεῦσ' ὑμᾶς: *Lucian. Philops. §. 27 οὕτως ὀναίμην, ἔφη, τούτων, ὥς ἀληθῇ—πρὸς σὲ ἐρῶ*. But sometimes the relative clause with ὥς is omitted: *Eur. Med. 714 οὕτως ἔρω σοι πρὸς θεῶν τελευτὰ φόρος γένοιτο παίδων, καὶ τὸς ὄλβιος θάνοις*, (where the context will supply ὥς ἀντομαί σε from *ἰκεσία τε γίγνομαι, οἴκειρον, οἴκειρόν με τὴν δυσδαίμονα*.)

2. A comparative adv. sentence stands for an adjunct. sentence, especially with ὥσπερ after δ αὐτός, ἴσος &c.: *Xen. Anab. I. 10, 10 βασιλεὺς—εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἐναντίαν τὴν φάλαγγα, ὥσπερ (for ἐν ᾧ) τὸ πρῶτον μαχούμενος συνηί: Plat. Phæd. p. 86 A εἴ τις διῖσχυρίζοιτο τῷ αὐτῷ λόγῳ ὥσπερ (for ᾧ) σύ^a: Plat. Legg. p. 671 C τοῦτον δὲ εἶναι τὸν πλάστην τὸν αὐτὸν ὥσπερ (for ὅς) τότε*. So also with καὶ: see §. 594. *Obs. 4.*

Obs. 1. So *vice versa*, an adjectival sentence stands for an adverbial: *Arist. Vesp. 970 ὁ δ' ἕτερος οὐς ἐστὶν οἰκουρὸς μόνος*.

Obs. 2. Homer and other poets often use ὥς ὅτε, *as when*, in comparisons, (properly ὥς ἔστι τότε, ὅτε, §. 841. 4.) Very frequently we find in comparisons ὥς εἰ, ὥς ἂν εἰ, *quasi*. So after οἷον used adverbially: *Soph. Œ. C. 869 ἥλιος δοίῃ βίον τοιοῦτον οἷον καμῆ (for καὶ ἐγὼ) γηρᾶναι πότε*.

3. In sentences introduced by ὥς, ὥσπερ, ὥστε, an attraction takes place sometimes, especially of the nominative into the acc.; this however is but seldom: *Lys. p. 492, 72 οὐδαμῶς γὰρ ἔστιν Ἀγύρατον Ἀθηναῖον εἶναι ὥσπερ Θρασύβουλον*. Frequently the nomin. stands alone, to which a verb must be supplied from the context: *Arist. Ran. 303 ἔξεστι δ', ὥσπερ Ἥγέλοχος, ἡμῖν λέγειν: Plat. Phæd. p. 111 A ζῶα δ' ἐπ' αὐτῆς εἶναι ἅλλα τε πολλὰ καὶ ἀνθρώπους, τοὺς μὲν ἐν μεσογείᾳ οἰκούντας, τοὺς δὲ περὶ τὸν αἶρα, ὥσπερ ἡμεῖς (sc. οἰκοῦμεν) περὶ τὴν θάλατταν κ.τ.λ.^b: Demosth. p. 37 (Spald.) ἐχρῆν αὐτὸν—τὰ ὄντα ἀναλίσκοντα, ὥσπερ ἐγὼ, οὕτω μὲν ἀφαιρεῖσθαι τὴν νίκην*.

4. The comparative clause is shortened and coalesces with the principal clause in various ways: *Plat. Phileb. p. 61 C καθάπερ ἡμῖν οἰνοχόοις τισίν, for ἡμῖν, καθάπ. οἷν. : Id. Protag. p. 352 B οὐδὲ ὥς περὶ τοιούτου αὐτοῦ ὄντος διανοοῦνται, i. e. οὐδὲ περὶ αὐτοῦ διαν., ὥς τοιούτου ὄντος: Id. Legg. p. 694 οὐδεὶς ἂν στολὸς ὤρμησε καταφρόνῃσας ὥς ὄντων ἡμῶν βραχέος ἀξίων, for καταφρ. ἡμῶν ὥς ὄντων βρ. ἀξ.*

^a Stallh. et Heindorf ad loc.

^b Heindorf ad loc.

5. Ὡς with a subst. is frequently used like *ut* in Latin, after definitions of the measure or degree of any quality of a person, in the sense of—as might be expected—as is possible—as is proper. This ὥς expresses a notion of coincidence and equality between the two objects, *as*; or of a qualification of the expression, by stating that the degree was not to be taken in its full force, but only when compared with the nature of the person or of the case, *for*; in the former case, the verb which is suppressed after ὥς would agree with, in the latter it would contradict the quality spoken of; *as*, Soph. Œ. R. 1118 Λαῖον γὰρ ἦν, εἴπερ τις ἄλλος, πιστὸς, ὥς νομεὺς ἀνὴρ, *ut pastor est fidus, as a shepherd is*: Thuc. IV. 84 ἦν δὲ οὐδὲ ἀδύνατος, ὥς Λακεδαιμόνιος, εἰπεῖν, *ut Lacedæmonius, for a Lacedæmonian*; it being well known that the Lac. were not orators. So ὥς ἐκ τῶν δυνατῶν, ὥς ἐκ τῶν ὑπαρχόντων Thuc., *as they were able, as they were situated*: Hdt. I. 30 ὥς τὰ πᾶρ ἡμῖν: Xen. Anab. IV. 3, 31 καὶ γὰρ ἦσαν ὀπλισμένοι, ὥς ἐν τοῖς ὄρεσιν: Thuc. III. 113 ἀπιστον τὸ πλῆθος λέγεται ἀπολίσθαι, ὥς πρὸς τὸ μέγεθος τῆς πόλεως, *for the size of the city*.

6. A very singular use of ὥς, *as*, with infin. is found in Herod. in comparative sentences: II. 8 τὸ ὦν δὴ ἀπὸ Ἑλιονπόλιος οὐκέτι πολλὸν χωρίον ὥς εἶναι Αἰγύπτου, *for Egypt, ut in Ægypto*: Id. II. 135 ἡ Ῥοδώπις—μεγάλα ἐκλήσαστο χρήματα, ὥς ἂν εἶναι Ῥοδώπιος, ἀτὰρ οὐκ ὥς γέ ἐστι πυραμίδα τοσαύτην ἐξικέσθαι, *looked at as the property of a private lady like Rhodopis, but still not so large &c.*: Id. IV. 81 ὥς εἶναι Σκύθας: Thuc. I. 21 ὥς παλαιὰ εἶναι.

7. The impersonal form ὥς ἔοικε is, in a parenthesis, frequently used personally, as it is referred to the subject of the principal clause, and agrees in person with that subject: Hdt. III. 143 οὐ γὰρ δὴ, ὥς οἴκασι, ἐβουλέατο εἶναι ἐλεύθεροι: Xen. Con. IV. 53 σὺ δ', ὥς ἔοικας, εἰ τοῦτο γένοιτο, νομίζεις ἂν διαφθαρῆναι αὐτόν: Plat. Rep. p. 372 C ἀνευ ὄψου, ἔφη, ὥς ἔοικας, ποιεῖς τοὺς ἀνδρας ἐστιωμένους: Ibid. p. 404 D Σικελικὴν ποικιλίαν ὄψων, ὥς ἔοικας, οὐκ αἰνεῖς: Ibid. p. 426 B οὐκ ἐπαινέτης εἰ, ἔφην ἐγὼ, ὥς ἔοικας, τῶν τοιούτων ἀνδρῶν. So also in Attic poets: Soph. El. 516 ἀνεμμένη μὲν, ὥς ἔοικας, αὐ στρέφει: Eur. Med. 337 ὄχλον παρέξεις, ὥς ἔοικας, ὦ γύναι. So also sometimes *videri* in Latin; *as, ut videris, non recte judicas*.

8. The sentence is frequently elliptic, as ὥς τάχος: so ὅσον τάχος.

Comparative Adverbial Sentences of Quantity or Degree.

§. 870. In these sentences, the quantity or degree of the principal verb is said to be equal with that of the dependent verb; they are resolutions of an instrumental dative, used as an adverb (§. 609. 1.), or an accus. of quantity (§. 578.).

The adverbial sentence is introduced

a. By the relatives, ὅσω (ὅσον), referring to a demonstrat. in the principal clause, τοσοῦτε (τοσοῦτον): Xen. Cyr. VIII. 1, 4 τοσοῦτον διαφέρειν ἡμᾶς δεῖ τῶν δούλων, ὅσον οἱ μὲν δούλοι ἀκοντες τοῖς δεσπόταις ὑπηρετοῦσιν.

b. By ὅση, ὅσον, referring to the demonstr. τόση, τόσον, τοσοῦτη,

τοσοῦτον ; but both the predicates are either in the comparat. or superl. ; as, ὅσῳ (ὅσον) σοφώτερός τις ἐστίν, τοσοῦτῳ (τοσοῦτον) σωφρονέστερός ἐστιν—ὅσῳ (ὅσον) σοφώτατός τις ἐστί, τοσοῦτῳ (τοσοῦτον) σωφρονέστατός ἐστιν : Thuc. VIII. 84 ὅσῳ μάλιστα καὶ ἐλεύθεροι ἦσαν· ναῦται, τοσοῦτῳ καὶ θρασύτατα προσπεισύντες τὸν μισθὸν ἀπήτουν : Hdt. VIII. 13 ἀγριωτέρῃ τοσοῦτῳ ὅσω κ. τ. λ. Also a superlat. stands in the former, a comparat. in the latter clause : Demosth. p. 21, 12 ὅσῳ γὰρ ἐτοιμότερ' αὐτῷ (τῷ λόγῳ) δοκοῦμεν χρῆσθαι, τοσοῦτῳ μάλλον ἀπιστοῦσι πάντες αὐτῷ.

Obs. 1. Sometimes τοσοῦτῳ is suppressed, especially when the relative clause of the comparison stands last : Thuc. II. 47 αὐτοὶ μάλιστα ἐθύνσαν, ὅσῳ καὶ μάλιστα προσήσαν : Plat. Gorg. p. 458 A μείζον γὰρ αὐτὸ ἀγαθὸν ἡγοῦμαι, ὅσῳ περ μείζον ἀγαθὸν ἐστὶν αὐτὸν ἀπαλλαγῆναι κακοῦ τοῦ μεγίστου ἢ ἄλλον ἀπαλλάξαι : Id. de Rep. p. 472 A ὅσῳ ἂν, ἔφη, τοιαῦτα πλείω λόγῳ, ἢ τῷ ἀφεθήσῃ ὑφ' ἡμῶν : Id. Apol. p. 39 D καὶ χαλεπώτεροι ἴσονται, ὅσῳ νεώτεροί εἰσι. So in Latin : Ovid. Epist. IV. 19 *Venit Amor gravior, quo serius.*

Obs. 2. When ὅσῳ—τοσοῦτῳ are both suppressed, the two clauses may coalesce into one sentence : Xen. M. S. IV. 1, 3 αἱ ἀρισταὶ δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται.

Obs. 3. If the one predicate differs from the other in degree, they stand as coordinates with the disjunctive particle *ἢ* (§. 779.).

Obs. 4. Frequently a comparative clause introduced by ὥς, ὅπως, ἢ, or ὅσον, and expressing possibility, serves to strengthen a superlative, or a comparative : Hdt. VI. 44 ἐν νόφ' ἔχοντες ὅσας ἂν πλείστας δύναιντο καταστρέφεισθαι τῶν Ἑλληνίδων πολιῶν : Thuc. VII. 21 ἄγων ἀπὸ τῶν πάλων ὡς ἐπεισε στρατιάν, ὅσῳ ἐκασταχύθεν πλείστην ἐδύνατο : Ibid. πληροῦν ναῦς ὥς δύνανται πλείστας : Xen. M. S. II. 2, 6 ἐπιμελοῦνται οἱ γονεῖς πάντα ποιοῦντες, ὅπως οἱ παῖδες αὐτοῖς γένωνται ὥς δυνατόν βέλτιστοι : Id. Cyr. VII. 1, 9 ἢ ἂν δύνωμαι τάχιστα : Ibid. I. 4, 14 διαγωνίζεσθαι ὅπως ἕκαστος τὰ κράτιστα θά ναιτο : Demosth. p. 108, 75 εἶπε ὥς οἶόν τε τὰ ἀριστα. So also ὥς ἂν with the opt. of another verb, expressing that whereto the superl. notion applies, frequently in Xen., Plat. and others ; as, Xen. Œcon. XX. 7 οὕτως ὥς ἂν ἀριστα μάχονται : Demosth. p. 15, 21 ὥς ἂν κάλλιστ' αὐτῷ τὰ παρόντ' ἔχοι. For the same purpose ὅστις, οἷος, with εἶναι are used : Soph. Œ. R. 344 δι' ὀργῆς ἦτις ἀγριωτάτῃ (sc. ἐστίν) : Xen. M. S. IV. 8 extr. ἐδόκει τοιοῦτος εἶναι, οἷος ἂν εἴη ἀριστὸς γε ἀνὴρ καὶ εὐδαιμονέστατος.

Obs. 5. But generally the verb is suppressed with these relatives, and hence the elliptic forms ὥς, ὅπως ἀριστα, οἷον χαλεπώτατον &c. : Demosth. 23, 18 ἀνὴρ ἐστὶν ἐν αὐτοῖς οἷος ἔμπειρος πολέμου &c. τοιοῦτος, οἷος δύνανται εἶναι ἔμπειρος πολέμου.

Obs. 6. So the expressions ὥς ἀληθῶς, really ; ὥς ἀτεχνῶς, straightway ; ὥς πάνυ, μάλα, ὥς ἐπὶ τὸ πολὺ, plerumque, are to be explained ; and ὥς ἕκαστοι that is ἕκαστοι, ὥς ἕκαστοι ἦσαν : so ὥς ἐκάτεροι Thuc. III. 76. On θαυμαστῶς ὥς &c. see §. 823. Obs. 7.

INTERROGATIVE SENTENCES.

§. 871. 1. Sentences in general express a judgment—the agreement or disagreement of a subject with the predicate. The interrogative sentence expresses ignorance or a doubt as to this agreement or disagreement—“*This is so?*”—“*This is not so?*” They either do not depend on another verb (direct); as, “*Is my friend come?*” or they do depend on another verb (indirect), “*Do you know whether my friend is come?*” Each of these is either contained in a single clause (simple) as above, or contains two clauses (compound), “*Do you know whether he is come or not?*” and as the question relates to an object (person or thing), or the verb of the sentence, they are either nominal or verbal. The nominal interrog. sentence is introduced by a substantival or adjectival pronoun, the verbal interrog. sentence by an adverbial interrog. pronoun, or an interrogative particle; as, τίς ταῦτα ἐποίησεν;—ἄρα ταῦτα ἐποίησας.

2. An interrogative sentence is generally known only by the position of the words and the mode of pronunciation; the word on which, as containing the question, the emphasis is to be placed, being usually placed first in the sentence. So especially in negations; as, οὐκ ἐθέλεις λέναι; The note of interrogation in Greek is an English semicolon (;) as, Od. ε, 204 οὕτω δὲ οἰκόνδε φίλην ἐς πατρίδα γαίαν αὐτίκα νῦν ἐθέλεις λέναι;

Obs. Those sentences which imply an expectation that the fact is so, and therefore have affirmative answers, are called *affirmative questions*. Those which imply an expectation that it is not so, and have negative answers, are called *negative questions*.

Simple Direct Questions

§. 872. 1. are introduced by the interrog. pronouns, τίς, τί (Ἐπιοτή), ποῖος, πόσος &c., πῶς, πῇ, ποῦ, πόθι, πόθεν, πόσε &c; as, τίς ἦλθεν; τί ποιεῖς; ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων; πῶς λέγεις; Il. φ, 422 πόσε φεύγετε;

Obs. 1. The interrog. words are not always in the beginning of the sentence, and even sometimes stand last, so that there is a sudden and unexpected change at the end of an *oratio recta* to the interrogative form: Eur. Phœn. 709 λέγει δὲ δὴ τί τῶν ἐκεῖ νεώτερον; Id. Hipp. 519 δειμαίνεις δὲ τί; Id. Ion 1012 τί τῷδε χρῆσθε; δύνασιν ἐκφέρει τίνα; Id. Or. 401 ἤρξω δὲ λύσεως πότε;

Obs. 2. Where a question, introduced by an interrogative pronoun, ex-

plies to two substantives, it is sometimes used only with one of them, even when the other is in a different gender and number : Soph. Aj. 46 ποῖαις τόλμαις ταῖσδε καὶ (ποίῳ) φρενῶν θράσει.

Obs. 3. The article is sometimes prefixed to the interrogative word, and to give it emphasis when it refers to something which has gone before : Soph. El. 671 τὸ ποῖον & ξέν' ; *what is that ?* Id. CE. R. 120 τὸ ποῖον, *what is that ?* See §. 881. 2.

Τίς, τί, ποῖος &c. πῶς &c. with other Particles.—Γάρ.

2. These interrog., especially τίς, are frequently joined with other particles :

a. Τίς ποτε, *quis tandem ?* τί ποτε (for which Hom. τέποτε, *quid tandem ?*)

b. Τίς τε, *who then ?* τίς τ' ἄρ' (ἄρα §. 788.), *lo, who then ?* (τί see §. 755.) ; τίς νυ, *quisnam* (§. 732.) ; τί νυ Od. α, 62 τί νυ οἱ ῥόσσον ὠδύσας, Ζεῦ ; (Expostulation—*why therefore ?*) These three combinations are only Epic.

c. Τίς ἄρα, τί ἄρα, so also ποῖος ἄρα, πότερος ἄρα, πῶς ἄρα &c., where ἄρα signifies the embarrassment of the person who asks the question, or a doubt as to its decision, or his expectation of some surprising answer : Æsch. Sept. 92 τίς ἄρα ῥύσεται, τίς ἄρ' ἐπαρκέσει θεῶν ἢ θεῶν ; Eur. Iph. T. 492 πότερος ἄρ' ὑμῶν ἐνθάδ' ὠνομασμένους Πυλάδης κέκληται ; In Homer ἢ is always before this ἄρα in interrog. In Attic poetry ἄρα is lengthened into ἄρα for the metre (see §. 789. Obs.) : Eur. Iph. T. 472 τίς ἄρα μήτηρ ἢ τεκοῦσα' ὑμᾶς ποτε ;

d. Τί δῆ (but also πᾶς δῆ, ποῦ δῆ &c.), *quidum*, frequently to express the impatience, reluctance, surprise of the person who asks the question ; τί δῆ ποτε, *qui tandem* : Eur. Med. 1012 τί δῆ κατηφείς ὄμμα καὶ δακρυρροεῖς : Cf. §. 723. 2. For τί δαί see §. 727. Also τίς δῆ οὖν, τί δῆ οὖν, *who, what then ? out with it* ; but in τί οὖν δῆ and πῶς οὖν δῆ, δῆ is only connective (§. 723. 2.)

e. Τί οὖν (but also τί alone) with a negative is used in animated expressions of exhortation or encouragement, as Lat. *quin* : Plat. Protag. p. 310 A τί οὖν οὐ διηγῆσω ἡμῖν τὴν ξυνουσίαν ;

f. Τί μήν like πῶς μήν *quid quæso ? quid vero ?* (§. 728.).

g. Τί δῆ ; To give emphasis to the subject-matter of the question in an antithesis, or a change of the form of the sentence. The words which express this subject-matter are frequently separated from their sentence and placed first with τί δέ, and then the predi-

cate of the real interrog. sentence with a second interrog. word: Plat. Rep. p. 332 E τίς δὲ πλείοντας πρὸς τὸν τῆς θαλάττης κίνδυνον (sc. εὖ ποιεῖ);—Κυβερνήτης.—Τί δὲ ὁ δίκαιος; ἐν τίνι πράξει καὶ πρὸς τί ἔργον δυνατώτατος φίλους ὠφελεῖν καὶ ἐχθροὺς βλάπτειν^a; Ibid. p. 341 D τί δὲ κυβερνήτης; ὁ ὀρθῶς κυβερνήτης ναυτῶν ἀρχων ἐστὶν ἡ ναύτης; Id. Gorg. p. 502 A τί δὲ ὁ πατὴρ αὐτοῦ Μέλης; ἡ πρὸς τὸ βέλτιστον βλέπων ἐδόκει σοι κιθαρωδεῖν;—Τί δ' οὐ; *But why not? = Surely.*

h. On τί καί, ποῖος καί, πῶς καί &c. &c., see §. 760. 2.

i. Very often γάρ is added to the interrog., as πῶς γάρ, τίς γάρ &c., having an inferential force (§. 786. 2.), with an expression of surprise: Il. α. 123 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί; σ. 182 Ἴρα θεά, τίς γάρ σε θεῶν ἐμοὶ ἀγγελον ἦκεν;—Τί γάρ; *quid ergo?* expresses feeling, but it is also used to denote a new thought; as, καὶ τί γάρ; *and what now?* But γάρ also has its logical force in this formula, τί γάρ; *quid enim?* or *quidni enim?* (= *surely—naturally.*) Observe especially the Attic, πῶς γάρ; as an expressive form of a negative answer (= *in no wise*). So in the same sense in Attic, πόθεν; πόθεν γάρ; On the other hand, πῶς γάρ οὐ; πόθεν δὲ οὐ; has an affirmative force—*why not?* (= *utique, sane*) as an answer: Xen. M. S. IV. 4, 13 οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ ἄδικα ἄδικος; Πῶς γάρ οὐ; But γάρ is not unfrequently used also without an interrog. word in the above meaning: Demosth. p. 43, 10 γένοιτο γάρ ἂν τι καιρότερον, ἢ Μακεδὼν ἀνὴρ Ἀθηναίους καταπολεμῶν καὶ τὰ τῶν Ἑλλήνων διοικῶν^b; Ibid. p. 47, 27 οὐ γάρ ἐχρήν—ταξιάρχους παρ' ὑμῶν—εἶναι, ἵν' ἦν ὡς ἀληθῶς τῆς πόλεως ἡ δύναμις;

Obs. 2. Πῶμαλα is used in Doric and Attic in the sense of πῶς γάρ; (= *minime*), which clearly was originally interrogative, πῶς μάλα; *How in the world?*

k. Τί μαθὼν, τί παθὼν, *cur, why?* always used in a bad sense. The former signifies an intentionally, the latter an accidentally, wrong action; as, τί μαθὼν τοῦτο ἐποίησας; *What is your intention? with what aim did you this? what were you thinking of to do this?* τί παθὼν τοῦτο ἐποίησας; *quid expertus, hoc fecisti?* *What has come to you, what was the matter with you, that you did this?* The latter as early as Homer: Il. λ. 313 τί παθόντε λελάσμεθα θούριδος ἀλκῆς; Arist. Nub. 339 τί παθοῦσαι—θνηταῖς εἴλασι γυναιξίν; Ibid. 1510 τί γάρ μαθόντ' ἐς θεοὺς ὑβρίζετον;

^a Stallb. ad loc.

^b Bremi ad loc.

Obs. 5. So also δ τι μαθὼν occurs in indirect questions : Plat. Apol. p. 36 B τι δὲνός εἰμι μαθεῖν ἢ ἀποτίσαι, δ τι μαθὼν ἐν τῷ βίῳ οὐχ ἡσυχίαν ἔγωγ, *propterea quod* : Id. Euthyd. p. 299 A πολὺ μῖντοι, ἔφη, διακρίνεται τὸν ἡμιτερον πατέρα τύπτουμι, δ τι μαθὼν σοφοὺς υἱὲς οὕτως ἔφυσεν, (*asking him*) *what he meant by begetting*.

*Η; ἀρα; ἀρ' οὐκ, ἀρα μή; μή; μὴν; μὴν οὐ; μὴν μή. μὴν οὐ;

§. 873. 1. *Η, generally with other particles, implies an *assueveration*, as it supposes the subject matter of the question as really existing. Homer, ἢ ῥα (for which Attic ἀρα), ἢ ἀρα δὲ, ἢ μὲν, ἢ νῦν, ἢ νῦν σου; *Η occurs in Homer without a particle, when a question is answered by a conjecture in another question immediately following: Od. ι, 405 τίπτε τόσον—ἐβόησας—; ἢ μήτις σευ μῆλα—ἐλαύνει; ἢ μήτις σ' αὐτὸν κτελεῖ; In Attic, ἢ που, *num forte*, *whether perchance*, when a negative answer is expected: ἢ γάρ, *is it not so?* Eur. Med. 695 ἢ γὰρ τετόλμηκ' ἔργον αἰσχιστον τοῦδε; Plat. Hipp. p. 363 Ο ἢ γάρ, ὦ Ἰππία, ἐάν τι ἐρωτᾷ σε Σωκράτης, ἀποκρινεῖ;

2. *Αρα is a lengthened form of ἀρα, first used in the Post-Homeric dialect, and especially in Attic. Originally, ἀρα was placed after the interrog., but it afterwards assumed an interrog. force, and was therefore lengthened into ἀρα, and stood as other interrogatives at the beginning of the sentence, though in poetry it was allowable to place ἀρα as well as ἀρα in the middle. It expresses, like ἀρα in τίς ἀρα &c. (§. 872. c.), embarrassment, doubt; hence surprise, incredulity. The Attic politeness used this particle with a marked emphasis of tone in very pointed and decided questions; hence ironically, as the speaker pretended to be embarrassed or in doubt. As ἀρα generally implies doubt and surprise, it generally prepares one for a negative answer: Eur. Alc. 477 Ἀδμητῶν ἐν δόμοισιν ἀρα κιχάνω; Here uncertainty only is expressed, from which he desires to be freed: Soph. Phil. 976 οἶμοι, τίς ἀνὴρ; ἀρ' Ὀδυσσεὺς κλύω; (*astonishment*;) Xen. Cyr. VII. 5, 40 ἀρα, ἔφη, ὦ ἄνδρες, νῦν μὲν καιρὸς διαλυθῆναι; (*Ironical* = *I should think it was time to go*.) *Αρα has also the power of expressing a positive consequence or result: Eur. Alc. 341 ἀρά μοι στένειν πάρα; *Is it not then my lot to mourn?*

3. Οὐ or μή is attached to ἀρα, according as the person who asks the question expects an affirmative or negative answer to his ques-

tion; ἀρ' οὐκ ἔστιν ἀσθενής; *nonne ægrotat?* *Ægrotat*: ἀρα μὴ ἔστιν ἀσθενής; *numquam ægrotat?* (*He is not perhaps sick?*) *Non ægrotat*: Plat. Phæd. p. 64 Ο ἀρα μὴ ἄλλο τι ἢ ὁ θάνατος; Cf. Id. Rep. p. 405 A. Xen. Œcon. IV. 4 ἀρα—μὴ αἰσχυνθῶμεν τὸν Περσῶν βασιλεία μμῆσασθαι; *We shall not be ashamed &c.!* On the construction of ἀρα μὴ see *Obs.* 2.

4. Μή; (see §. 814.) *not perhaps?* = *whether perhaps*, expresses anxiety, and hence prepares one for a negative answer: Xen. M. S. IV. 2, 10 ἀλλὰ μὴ ἀρχιτέκτων βούλει γενέσθαι;—Οὐκ οὖν ἔγωγ', ἔφη. *Minime gentium*. 'Αλλὰ μὴ γεωμέτρης ἐπιθυμῆς, ἔφη, γενέσθαι ἀγαθός;—Οὐδὲ γεωμέτρης, ἔφη, κ. τ. λ.: Ibid. IV. 2, 12 μὴ οὖν, ἔφη ὁ Εὐθύδημος, οὐ δύνῃμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι; *Shall I not perhaps be unable? Whether shall I be able?* When οὐ stands in a sentence introduced by μὴ, it belongs to some single word, not to the whole sentence. Μή is distinguished from ἀρα μὴ, only in that the question is less pointed and emphatic.—Μή πη, *num forte*: Plat. Rep. p. 466 A Τί οὖν; νῦν ἡμῖν ὁ τῶν ἐπικούρων βίος, ὅσπερ τοῦ γε τῶν ὀλυμπιονικῶν πολὺ γε καὶ καλλίων καὶ ἀμείνων φαίνεται, μὴ πη κατὰ τὸν τῶν σκυτοτόμων φαίνεται βίον ἢ τινων ἄλλων δημιουργῶν ἢ τὸν τῶν γεωργῶν: Οὐ μοι δοκεῖ, ἔφη: Ibid. p. 486 E Τί οὖν; μὴ πη δοκοῦμέν σοι οὐκ ἀναγκαῖα ἕκαστα διεληλυθέναι;—'Αναγκαιότατα μὲν οὖν, ἔφη.

Obs. 1. When an affirmative answer follows a question introduced by μὴ or ἀρα μὴ, it always seems contrary to the expectation or wishes of the speaker: Æsch. Suppl. 295 μὴ καὶ λόγος τις Ζῆνα μυχθῆναι βροτῶ; *there is surely not a report?* The chorus answers, καὶ κρυπτά γ' "Ἦρας ταῦτα τῶν παλλαγμάτων, ἱμῖνο non modo amat, sed clam conjuge amat: Plat. Crit. p. 44 E ἀρά γε μὴ ἐμοῦ προμηθεῖ;—εἰ γάρ τι τοιοῦτον φοβεῖ, ἔασον αὐτὸ χαίρειν; *numne de me sollicitus es? you are not anxious about me?* Socr. καὶ ταῦτα προμηθεύμαι, ὦ Κρίτων, καὶ ἄλλα πολλά.

5. Μῶν (from the interrog. μὴ and οὖν) answers exactly to the Latin *num*, *Is it not then? whether?* and hence always prepares one for a negative answer: Eur. Hec. 754 τί χρέμα μαστεύουσα; μῶν ἐλευθέρου αἰῶνα θέσθαι; ῥάδιον γάρ ἐστι σοι. Hec. answers, Οὐ δῆτα· τοὺς κακοὺς δὲ τιμωρομένη αἰῶνα τὸν ξύμπαντα δουλεύσαι θέλω. In the passages wherein a not unwelcome surprise is mingled with the doubt, and hence the speaker rather wishes than fears the subject-matter of his question, μῶν seems to introduce a question to which there is an affirmative answer: Plat. Protag. p. 310 D τί οὖν σοι, ἦν δ' ἐγώ, τοῦτο; μῶν τί σε ἀδικεῖ Πρωταγόρας; Καὶ δε γελάσας· Νὴ τοὺς θεοὺς, ἔφη, ὦ Σώκρατες, ὅτι γε μόνος ἐστὶ σοφός, ἐμὲ δὲ οὐ ποιεῖ. *Whether does Protag. wrong you?* From the frequent use of this

word, the elements μή and οὖν which composed it were so little recognised therein, that they are joined with it, μὲν οὖν, μὲν μή: *Æsch. Choeph.* 177 μὲν οὖν Ὀρέστου κρύβδα δῶρον ἢ τόδε; *Eur. Andr.* 81 μὲν οὖν δοκεῖν σου φροντίσαι τίς ἀγγέλων: *Plat. Phæd.* p. 84 C τί, ἔφη, ὑμῖν τὰ λεχθέντα; μὲν μὴ δοκεῖ ἐνδεῶς λέγεσθαι: but when μὲν is followed by οὖ the answer is affirmative, (νομίσε:) *Soph. C. C.* 1729 μὲν οὐχ ὄρεῖς.

Obs. 2. The use of the moods after μή, ἄρα μή, μὲν μή in direct questions, is the same as that of indirect questions after μή (§. 814.).

Οὐ; οὐκοῦν, οὐ μέντοι; οὐ δὴ; οὐ δὴ που; οὔτι που;—ἀλλὰ; ἀλλ' ἦ;—ἔ;—εἰτα, ἔπειτα.

§. 874. 1. Οὐ; *non* *νομίσε*? and with the notion of a result from what goes before, οὐκοῦν (§. 791. *Obs.*) *non* or *νομίσε ergo*? are always affirmative: *Soph. Aj.* 79 οὐκοῦν γέλως ἡδιστος εἰς ἐχθροὺς γελᾶν;

2. Οὐ μέντοι, *not in truth*? is used when the speaker seems to deny the subject-matter, while it is affirmed in the answer with the more certainty: *Plat. Phædr.* p. 229 B εἰπέ μοι, ὦ Σώκρατες, οὐκ ἐνθὺνδε μέντοι ποθὲν ἀπὸ τοῦ Ἰλισσοῦ λέγεται ὁ Βορέας τὴν Ὠρεῖθυσιν ἀρπάσαι; Socrates answers, Λέγεται γάρ: *Ibid.* p. 261 C σὺ δ' εἶπε ἐν δικαστηρίοις οἱ ἀντιδικοὶ τί δρῶσιν; οὐκ ἀντιλέγουσι μέντοι; ἦ τί φήσομεν; Τοῦτ' αὐτό, is Phædrus's answer.

3. Οὐ δὴ, generally οὐ δὴ που, also οὔτι που, in Attic, is used ironically, to express a question to which a denial is confidently expected: *Plat. Theæt.* p. 146 A οὔτι που ἐγὼ ὑπὸ φιλολογίας ἀγροικίζομαι; *I am not? am I not?*

4. Very frequently questions are introduced by ἀλλά, when the question is opposed to some thought in the speaker's mind, or when an application or remonstrance is made, in the shape of a question: *Eur. Med.* 325 λόγους ἀναλοῖς· οὐ γὰρ ἂν πέλαις ποτέ! Ἄλλ' ἐξελάῃς με, κούδεν αἰδέσει λιτάς; in this sense we often find ἀλλ' ἦ = *an* (§. 774.): *Xen. Symp.* I. 15 ἀλλ' ἦ ὁδὺν σε εἰληφε; *Soph. El.* 879 XP. πάρεστ' Ὀρέστης ἡμῖν—*HL.* ἀλλ' ἦ μέμνητας—κατὰ τοῖς ἐμοῖς γελᾷς; (*no, he is not come*) *but are you not mad?*

5. Also δέ is sometimes used in animated questions, referring to some suppressed thought: *Hdt.* I. 32 Κροῖσος δὲ σπερχθεῖς εἶπε· ὦ ξεῖνε Ἀθηναῖε, ἡ δὲ ἡμετέρη εὐδαιμονία οὕτω τοι ἀπέρριπται ἐς τὸ μηδέν, ὥστε οὐδὲ ἰδιωτῶν ἀνδρῶν δέξιους ὑμέας ἐποίησας; i. e. ἰδιώτας

μὲν εὐδαίμονας νομίζεις, ἡ δὲ κ. τ. λ. : Demosth. p. 107, 70 εἰπέ μοι, σὺ δὲ δὴ τί τὴν πόλιν ἡμῶν ἀγαθὸν πεποίηκας ;

6. *Εἴτα* and *ἔπειτα* in questions implying reluctance, irony, astonishment, express an antithesis—that is, that something results from what has gone before, which is not expected : Plat. Crit. p. 43 B *εἴτα* πῶς οὐκ εὐθὺς ἐπήγειράς με ; Id. Apol. p. 28 B *ἴσως* δ' ἂν οὖν εἴποι τις· *Εἴτ'* οὐκ αἰσχύνει, ὦ Σώκρατες, τοιοῦτον ἐπιτήδευμα ἐπιτηδεύσας, ἐξ οὗ κινδυνεύεις νυνὶ ἀποθανεῖν : Xen. M. S. I. 4, 11 *ἔπειτ'* οὐκ οἶε φροντίζειν (θεοὺς ἀνθρώπων) : Demosth. p. 71 extr. *εἴτ'* οὐχ ὁρᾶτε Φίλιππον ἀλλοτριωτάτας ταύτη (τῇ ἐλευθερίᾳ) καὶ τὰς προσηγορίας ἔχοντα ;

Direct Double Questions

§. 875. *a.* In Homeric, sometimes in Attic poetry, are introduced by *ἤ—ἤ, either—or, utrum—an* : Od. ζ, 120 *ἤ β' ὀλγ' ὕβρισταί τε καὶ ἀγριοὶ οὐδὲ δίκαιοι, ἢ ἐφιλόξευνοι καὶ σφιν νόος ἐστὶ θεοῦδης ;*

b. In post-Homeric, especially in Attic, by *πότερον (πότερα)—ἤ ; as, πότερον οὗτοι ὕβρισταί εἰσιν ἢ φιλόξευνοι.* When both the clauses have the same verb it is sometimes placed first, with *πότερον* : Xen. Cyr. III. 1, 15 *πότερα δ' ἡγή, ὦ Κύρε, ἀμεινων εἶναι, σὺν τῷ ἀγαθῷ τὰς τιμωρίας ποιεῖσθαι, ἢ σὺν τῇ σῇ ζημίᾳ ;* Also more than one clause may be opposed to the one introduced by *πότερα* : Hdt. III. 82 *κόθεν ἡμῶν ἢ ἐλευθερίῃ ἐγένετο καὶ τεῦ δόντος ; κότερα παρὰ δήμου, ἢ ὀλιγαρχίης, ἢ μουνάρχου ;*

Obs. 1. The *ἤ* or the *πότερον* in the first clause is sometimes omitted ; *as, Od. α, 226 εἰλαπίνῃ ἢ γάμος ; Cf. Il. κ, 62 : Eur. Or. 1539 sq. τί δρῶμεν ; ἀγγέλλωμεν ἐς πόλιν τάδε, ἢ σίγ' ἔχωμεν ; Xen. Cyr. III. 1, 12 τί δέ, ἦν χρήματα πολλὰ ἔχη, ἔῃς πλουτεῖν, ἢ πένητα ποιεῖς ; Soph. Electr. 317 τοῦ κασιγνήτου τί φῆς, ἤξοντος ἢ μέλλοντος ;*

Obs. 2. When a general or indefinite question has preceded, the one following thereon is introduced by *ἤ, an*, referring back to the preceding one, to correct or qualify it. The first question expresses the uncertainty of the speaker—the one which follows with *ἤ, an*, signifies the only thing which the speaker can suppose, in case the person of whom the question is asked does not choose to inform him better : Il. α, 203 *τίπτ' αὐτ' αἰγιόχοιο Διὸς τέκος εἰλήλουθας ; ἢ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο (=quamquam quid quaero? certe venisti, ut—?)* Plat. Symp. p. 173 A *ἀλλὰ τίς σοι διεγείρο ; ἢ αὐτὸς Σωκράτης^a ;* Id. Parm. p. 173 B *πόθεν οὖν δὴ ἀρξόμεθα καὶ τί πρῶτον ὑποθησόμεθα ; ἢ βούλεσθε ἀπ' ἐμοῦ ἀρξώμαι ;* Id. Menon. p. 71 B *ὃ δὲ μὴ οἶδα τί ἐστί, πῶς ἂν, ὁποῖόν γε τι, εἰδείην ; ἢ δοκεῖ σοι οἷόν τε εἶναι— ;*

^a Stallb. ad loc.

c. Ἄρα—ἦ, *num—an* : Plat. Euthyphr. p. 9 exte. ἄρα τὸ δοῖον, ὅτι δοῖόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἦ, ὅτι φιλεῖται, δοῖόν ἐστιν.

d. Μῶν—ἦ, *seldom* : Eur. El. 503 τί δ', ὦ γεραῖέ, διαβροχοῖς τῷ δμῷ ἔχεις ; μὲν γὰρ διὰ χρόνου σ' ἀνέμνησαν κακά ; ἦ τὰς Ὀρέστας τλήμονας φυγὰς στένεις ; Μή—ἦ, *καὶ*—*or* : Plat. Phæd. p. 78 D αὐτὴ ἡ οὐσία—πότερον ὡσαύτως ἀεὶ ἔχει κατὰ ταῦτα ἢ ἄλλοτ' ἄλλως ; αὐτὸ τὸ ἴσον, αὐτὸ τὸ καλόν, αὐτὸ ἕκαστον, δ' ἐστὶ, τὸ δν, μὴ πότε μεταβολὴν—ἐνδέχεται ; ἦ ἀεὶ αὐτῶν ἕκαστον, δ' ἐστὶ, μονοειδὲς δν, αὐτὸ καὶ αὐτό, ὡσαύτως καὶ κατὰ ταῦτα ἔχει καὶ οὐδέποτε—ἀλλοίωσιν—ἐνδέχεται ; Id. Rep. p. 479 B καὶ μεγάλα δὴ καὶ σμικρὰ καὶ κοῦφα καὶ βαρέα μὴ τι μᾶλλον, ἢ ἂν φήσωμεν, ταῦτα προσρηθῆσεται ἢ τάναντία ; Οὐκ, ἀλλ' ἀεὶ, ἔφη, ἕκαστον ἀμφοτέρων ἔξεται.

Obs. 3. If the second clause is negative, either ἦ οὐ is used, or ἦ μή, the former when the predicate, the latter when only some particular part of the sentence is denied ; Plat. Rep. p. 473 A ἀλλὰ σὺ πότερον ὁμολογεῖς οὕτως, ἦ οὐ (for ἦ οὐχ ὁμολ.) ; Id. Phædr. p. 263 C τὸν ἔρωτα πότερον φῶμεν τῶν ἀμφισβητησίων, ἦ τῶν μὴ (sc. ἀμφισβ.) ;

e. Ἄλλο τι ἦ, an elliptic compound question for ἄλλο τι γένοιτ' ἂν, ἦ (post-Homeric), is used in the sense of *nonne* : from its frequent use, this expression became a mere adverb ; Hdt. I. 109 ἄλλο τι ἦ λείπεται τὸ ἐνθεῦτεν ἐμοὶ κινδύνων ὁ μέγιστος ; *nonne reliquū mihi*—? Xen. Cyr. III. 2, 18 ἄλλο τι οὖν, ἔφη, ἢ διὰ τὸ γῆς σπανίζειν ἀγαθῆς νῦν πένητες νομίζετ' εἶναι ; Id. Anab. IV. 7, 5 ἄλλο τι ἦ οὐδὲν κωλύει παρίεναι ; Plat. Phæd. p. 70 A B φέρε δὴ, ἦ δ' ὅς, ἄλλο τι ἡμῶν αὐτῶν ἢ τὸ μὲν σῶμά ἐστι, τὸ δὲ ψυχὴ ; Οὐδὲν ἄλλο, ἔφη : Id. Euthyphr. p. 15 C we find τοῦτο δ' ἄλλο τι ἦ θεοφιλεὲς γίγνεται ; ἦ οὐ ; (*anpon* :) and sometimes ἦ was dropped, and the two sentences coalesced ; and then perhaps it should be written ἄλλοτι : Plat. Hipparch. p. 226 E ἄλλοτι οὖν οἷγε φιλοκερδεῖς φιλοῦσι τὸ κέρδος ; Id. Men. p. 82 C εἰ ἦν ταύτῃ δυοῖν ποδοῖν, ταύτῃ δὲ ἐνὸς ποδὸς μόνου, ἄλλο τι ἅπας ἂν ἦν δυοῖν ποδοῖν τὸ χωρίον ; Ibid. p. 84 D ἄλλο τι οὖν γένοιτ' ἂν τέτταρα ἴσα χωρία τάδε ; for ἄλλο τι γένοιτ' ἂν ἢ οἷγε φιλοκερδεῖς &c.

Obs. 4. Sometimes ἄλλο τι ἦ is not used as a mere interrog. particle or as an elliptic question, the question being then introduced by some other interrog. particle, and ἄλλο τι being the subject or object of the verb : Plat. Phæd. p. 64 C ἡγούμεθα τι τὸν θάνατον εἶναι ; πάνν γε.—Ἄρα μὴ ἄλλο τι ἦ τὴν τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγὴν ; Ibid. p. 258 A ἦ σοι ἄλλο τι φαίνεται τὸ τοιοῦτον ἢ λόγος συγγεγραμμένος ; It is also used without any interrog. particle where ἄλλο τι is the predicate, and between ἄλλο τι and ἦ the subject is placed : Plat. Phæd. p. 106 E ἄλλο τι ψυχῇ, ἦ, εἰ ἀθάνατος τυγχάνει οὐσα, καὶ ἀνώλεθρος ἂν εἴη ;

Obs. 5. As ἄλλος, so ἄλλο is often used instead of ἄλλος τις, ἄλλο τι (Xen. Cyr. IV. 4, 8 εἰ δ' ἄλλο τις ὁρᾷ ἀμεινον, λεγέτω) : so is ἄλλο used as interrog. instead of ἄλλο τι : Xen. M. S. I. 17 ἄλλο γε ἢ ἀφροσύνη πρόσσεστι τῷ θέλοντι τὰ λυπηρὰ ὑπομένειν.

Indirect Questions,

§. 876. Although they are in form adverb. sentences, yet are to be regarded as substant. sentences, and then may stand as the object or subject of the verb ; as, εἰ τοῦτο ποιήσεις, οὐκ οἶδα—εἰ τοῦτο ποιήσεις, οὐ δῆλόν ἐστι.

Simple Indirect Questions

§. 877. Are introduced by

a. The interrog. pronouns *ὅστις, ὅποιος, ὅπόσος, ὅπότερος*, —*ὅπως, ὅπου, ὅπη, ὅποτε, &c.* as, οὐκ οἶδα, *ὅστις ἐστί*—*ὅπως τὸ πρᾶγμα ἐπραξεν.*

Obs. 1. If the question is repeated by the person to whom it is addressed before he answers it, the pronouns compounded with *ὅς* are used instead of the simple pronoun ; as, *ὅστις* for *τίς*, *ὅπως* for *πῶς* ; this second question is considered as dependent upon, “*do you ask* :” Arist. Ran. 198 οὗτος τί ποιεῖς ; Dion. *ὅτι* ποιεῖ ; Id. Ach. 594 ἀλλὰ τίς γὰρ εἶ ; Δ. Ὅστις ; πολίτης χρηστός : Plat. Euthyphr. p. 2 B ἀλλὰ δὴ τίνα γραφὴν σε γέγραπται ; Σ. Ἦτινα ; οὐκ ἀγεννή, ἔμοιγε δοκεῖ : Id. Hipp. M. p. 292 C πῶς δὲ, φράσω ἐγώ. Ὅπως ; φήσει, οὐχ οἴστω εἰ μεμνησθαι : Id. Legg. p. 662 A καὶ πῶς ἂν ταῦτά γ' ἔτι ξυγχωροῖμεν ; Ἀθ. Ὅπως ; εἰ θεὸς ἡμῖν—δοίη τις συμφωνίαν.

Obs. 2. As the pronouns *τίς, τί, ποῖος, πῶς, &c.* are the proper forms for the direct question, so those compounded with the relat. *ὅς*, as *ὅστις, ὅποιος, &c.*, belong to the indirect question, the relative part of the compound (*ὅ* in *ὅποιος* for instance) signifying the dependence of the interrog. sentence. Sometimes, however, the simple forms are used, the indirect question assuming the character of the direct. Sometimes we even find *τίς, ποῖος, πῶς*, and *τίς, ὅστις, ποῖος, ὅποιος*, in the same passage : Plat. Crit. p. 48 A οὐκ ἄρα—ἡμῖν οὕτω φροντιστέον, τί ἐρούσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' ὅτι ὁ ἐπαίων περὶ τῶν δικαίων καὶ ἀδίκων^a : Id. Phileb. p. 17 B ἀλλ' ὅτι (ἔσμεν) πῶσα τί ἐστι καὶ ὅποια : Id. Gorg. p. 500 A ἄρ' οὖν παντὸς ἀνδρός ἐστιν ἐκλέξασθαι ποῖα ἀγαθὰ τῶν ἡδέων ἐστί καὶ ὅποια κακά ; Ibid. p. 448 E ἀλλ' οἷδεῖς ἐρωτᾷ ποῖα τις εἴη ἢ Γοργίου τέχνη, ἀλλὰ τίς καὶ ὅτινα δέοι καλεῖν τὸν Γοργίαν.—Sometimes, but less frequently, the relative form is placed first ; as, Id. Rep. p. 414 D οὐκ οἶδα, ὅποιά τάλμη ἢ ποίοις λόγοις χρώμενος ἐρῶ. Ὅποῖος, &c., on the other hand are not used for *ποῖος &c.* in the direct question, in good authors^b, or they only seem to be so used, as they really depend on a principal clause suppressed.

Obs. 3. Sometimes the indirect questions are introduced by *ὅς, ὅς, οἷος, ὅσος*, for *ὅστις, ὅπως, ὅποιος, ὅπόσος*. But this is rare, and could not have obtained till the origin of the relative *ὅς* from the demonstr. was no longer perceived : Æschin. Cp. 67, 13 ἐν δὲ τρόπων, καὶ δὲ οἷων κακουργημάτων,

^a Stallb. ad loc.

^b R. P. Phœn. 292.

ταῦτ' ἤδη ἀξίον ἔστιν ἀκοῖσαι : Plat. Rep. p. 327 E *οὔτις οὖν ἡμᾶς, ἴφη, ἐκείσμεν* ; Id. Men. p. 80 C *καὶ νῦν περὶ ἀρετῆς, δ' ἔστιν, ἐγὼ μὲν οὐκ οἶδα* : Soph. O. C. 1171 *ἴξοιδ' ἀκούων τῶνδ', ἐξ ἴσθ' ὁ προστάτης*.

Obs. 4. The same distinction seems to be preserved in the use of *ἐστίν* and *ἐστις*, (which latter is in the indirect question, what *τίς* is in the direct,) as in Latin between *qui* and *quis*, *ἐστις* being used when some peculiar definition or description is required of the person or thing, *ὅς* *he* ? *ἓ*, when it is asked as to the quality thereof, *ὅς* *he* ? the person or thing being supposed to be known.

δ. *Εἰ* (*εἰ*), *whether*, (§. 850. *Obs.*) can properly be used like *ἤ* only in compound questions ; it signifies an alternative—a hesitation between two possible things ; but very frequently one clause only is expressed, the other being implied therein, and existing in the speaker's mind ; so after verbs of *reflection*, *consideration*, *inquiring*, *asking*, *trying*, *knowing*, *saying*, &c. : *ὁρᾶν, σκοπεῖν, εἰδέναι, σκέπτεσθαι, φοβεῖσθαι, &c.*—*πειρᾶσθαι, ἐπινοεῖν, ἐρωτᾶν—λέγειν, φράζειν, &c.* : Il. ε. 183 *σάφα δ' οὐκ οἶδ', εἰ θεός ἐστι* : Il. α. 83 *φράσαι, εἰ με σώσεις* ; Xen. Anab. VII. 3, 37 *σκέψαι, εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει* : Id. M. S. II. 2, 2 *ἤδη δέ ποτε ἐσκέψω, εἰ ἄρα—τὸ ἀχαριστεῖν πρὸς μὲν τοὺς φίλους ἀδικόν ἐστι* : Id. Cyr. VIII. 4, 16 *τὰ δὲ ἐκπώματα οὐκ οἶδ' εἰ Χρυσάντα τούτῳ δῶ*. So Hdt. IX. 14 *βουλευόμενος εἰ κῶς τούτους πρῶτον ἔλοι*.

c. *Ἐάν* also with conj. is sometimes used when something expected, but as yet untried, is spoken of : Il. ο. 32 *ἔφρα Ἰῶη, ἦν τοι χραίσμη* : Xen. M. S. IV. 4, 12 *σκέψαι ἂν τόδε σοι μᾶλλον ἀρέσκη*.

Obs. 5. Very frequently, esp. in Homer, this deliberative (*ἔάν*, Ep. εἰ κε, αἰ κε) is joined with words expressing any action whatever, there being implied therein the notion of *σκοπεῖν* or *πειρᾶσθαι*, *to see* or *try whether*. In such sentences the conjunctive or optative is used, as the principal verb is in a principal or historic tense, with the exceptions given above (§. 806 sqq.) : Il. λ. 796 sqq. *ἀλλὰ σε περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπίσθω Μυρμιδόνων, (in case that, to try if,) αἰ κεν τι φόως Δαναοῖσι γένηται· καὶ τοι τεύχεα καλὰ δότω πολεμόνδε φέρεσθαι, αἰ κε σε τῷ ἴσκοντες ἀπόσχωνται πολέμοιο Τρῶες, ἀναπνεύσωσι δ' Ἀρήϊοι υἱες Ἀχαιῶν τεύρομενοι* : Il. κ. 55 f. *ἐγὼ δ' ἐπὶ Νίστορα διὸν εἶμι καὶ ὄτρυνέω ἀνστήμεναι (πειρώμενος), αἰ κ' ἐθέλῃσιν ἔλθειν* : Il. υ. 172 *γλαυκῖόν δ' ἰθὺς φέρεται μένει, ἦν τινα πέφνη ἀνδρῶν* : Od. α. 379 *ἐγὼ δὲ θεοὺς ἐπιβώσωμαι αἰὲν ἰόντας, αἰ κε ποθὶ Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι* : Hdt. I. 75 *ἔς τε τὰ χρηστήρια ἔπεμπε, εἰ στρατεύηται ἐπὶ Πέρσας for στρατεύοιτο, see below, Oratio obliqua*. Cf. Id. II. 52 : Il. η. 38 *Ἐκτορος ὄρωμεν κρατεροῦ μένος ἦν—προκαλίσσεται (for προκαλίσσεται)*. So *εἰ πῶς* with optative means *to try to do something* : Thuc. I. 58 *Ποτιδαῖται δὲ πέμψαντες μὲν καὶ παρ' Ἀθηναίους πρέσβεις, εἰ πῶς πείσειαν*.

Obs. 6. *Ἦ*, *an*, is also used sometimes in the Epic writers, for a simple question, the other clause being suppressed : Od. π. 138 *ἀλλ' ἄγε μοι τόδε εἰπὲ, καὶ ἀτρεκέως κατάλεξον, ἦ καὶ Δαίρτη αὐτὴν ὁδὸν ἄγγελος ἔλθω*.

d. Μή, (as in the direct question) *whether, whether not*, is used in Homer only with conjunctive after principal, optative after historic, tenses, but in Attic with ind.: Il. κ, 97 καταθήρομεν, ὄφρα ἴδωμεν, μὴ τοὶ μὲν καμᾶτ' ἀδδηκότες ἡδὲ καὶ ἔπνυ κοιμήσονται, *whether they are not*, &c.: Od. φ, 394 ὁ δ' ἦδη τόξον ἐνώμα, πάντα ἀναστρωφῶν, πειρώμενος ἔνθα καὶ ἔνθα, μὴ κέρα ἵπες ἴδοιεν, ἀποιοχόμενοι ἀνακτος. See above (§. 814.).

Obs. 7. The difference between μή with ind. and conj. in Attic Greek is, that the ind. μὴ ποιεῖ, asks whether he is doing it now, the conjunct. μὴ ποιῇ, whether he may not do it presently—but μή, with conjunctive, often signifies *lest*. See §. 814.

Indirect Compound Questions

§. 878. Are introduced by

a. ἥ—ἧ Homer, rarely Attic poets (cf. §. 875. a.): Od. α, 175 ἀγόρευσον—, ἥ ἐ νέον μεθέπεις, ἥ καὶ πατρώϊός ἐσσι ξείνος: Od. ζ, 144 μερμήριζεν Ὀδυσσεύς, ἥ γούνων λίσσοιτο—, ἥ αὖτως λίσσοιτ', εἰ δέλξει πόλιν καὶ εἰματα δοίη: Od. γ, 214 εἰπέ μοι, ἥ ἐκὼν ὑποδάμνασαι, ἥ σε γε λαοὶ ἐχθαίρουσιν: Soph. Œ. C. 79 οἴδε γὰρ κρωνοῦσί γε, ἥ χρή σε μύμνειν ἥ πορεύεσθαι πάλιν: Eur. Med. 492 οὐδ' ἔχω μαθεῖν, ἥ (εἰ Dind.) θεοὺς νομίζεις τοὺς τότε οὐκ ἄρχειν ἔτι, ἥ καινὰ κείσθαι θέσμ' ἐν ἀνθρώποις ταυῶν.

b. Πότερον (πότερα)—ἥ post-Homeric, (see §. 875. b.) i. e. οὐκ οἶδα, πότερον ᾗ ἢ τέθηκεν.

Obs. Πότερον or ἥ may be suppressed in the first clause: Od. δ, 110 οὐδέ τι ἴδμεν, ζῶει δ' ἢ τέθηκεν. Cf. §. 875. Obs. 1.

c. Εἰ—ἥ, like πότερον—ἥ, but with this difference, that εἰ—ἥ expresses uncertainty, and a determination to see the result: Il. χ, 246 ἵνα εἶδομεν, εἰ κεν Ἀχιλλεύς—ἔνερα βροτόεντα φέρηται—, ἥ κεν σφ' δουρὶ δαμείη: Il. θ, 533 εἶσομαι, εἰ κε μ' ὁ Τυδείδης κρατερὸς Διομήδης πὰρ νηῶν πρὸς τεῖχος ἀπώσεται, ἥ καὶ ἐγὼ τὸν χαλκῷ δηρώσας ἔνερα βροτόεντα φέρωμαι: Plat. Apol. p. 18 Α τοῦτ' ὅν νοῦν προσέχειν, εἰ δίκαια λέγω, ἥ μή.

d. Εἴτε—εἴτε, in the same sense as εἰ—ἥ, except that εἴτε—εἴτε expresses that the two clauses stand in the same relation to the principal verb: Il. μ, 239 τῶν (οἰωνῶν) οὔτι μετατρέπομ' οὐδ' ἀλεγίζω, εἴτ' ἐπὶ δεξι' ἴωσι πρὸς Ἡῶ τ' Ἡελίῳ τε, εἴτ' ἐπ' ἀριστερὰ τοίγε ποτὶ ζόφον ἡρόεντα: Soph. Antig. 38 καὶ δέλξεις τάχα, εἴτ' ἐδραγὴς πέφυκας, εἴτ' ἐσθλὼν κακῇ. Often in prose, as Plat. Rep. p. 484 C. In poetry the following forms also occur; εἴτε—ἥ: Il. β, 349 πρὶν δ' Ἀργεὺς δ'

λέναι, πρὶν καὶ Διὸς αἰγίοχοιο γινόμεναι, εἴτε ψεῦδος ὑπόσχεσις, ἢ καὶ οὐκί; or the reverse, ἢ—εἴτε, as Soph. OE. R. 1100: also εἰ—εἴτε Eur. Alc. 140. And in poetry the first εἴτε is sometimes suppressed: Soph. Trach. 236 ποῦ γῆς; πατρίδας, εἴτε βαρβάρου λέγῃ. Cf. §. 778. *Obs.*

Moods in the Interrogative Sentence

§. 879. Are used in the same constructions, except some few peculiarities, as in the simple sentence. The ind. is used in both direct and indirect questions, as in other languages, to inquire whether a fact really is or not. On conjunct. and opt. see §. 417 and 418. *e.*: on the pres. or fut. ind. after a past tense, see *Oratio obliqua*. The conjunct. (with εἰ or εἴ) after principal, the opt. (with εἴ) after historic tenses, have a deliberative force (§. 417.) The ind. of historic tenses (§. 424. *a, β.*), and the opt. are used with ἄν, referring to some condition more or less general according to the context (§. 425. 1.): Xen. M. S. IV. 2, 30 τοῦτο πρὸς σε ἀποβλέπω, εἴ μοι ἐθελήσαις ἄν ἐξηγήσασθαι, *sc.* εἴ βούλοιο: Id. Cyr. IV. 32, 4 σκοπῶν, ὅπως ἄν, *homo in the world*; κάλλιστα καὶ τάχιστα ταῦτα γένοιτο (*sc.* εἴ γένοιτο).—Πῶς with ind. and κέ: Il. χ, 202.

Obs. 1. The opt. without ἄν is used also after a principal tense, when the notion of uncertainty or doubt is to be conveyed by the question; (cf. §. 815. *c.*) as, Plat. Hipp. p. 297 E ὅρα γάρ, εἰ—τοῦτο φαίμεν εἶναι καλόν.

Obs. 2. Κέν is often added by Homer to the conjunct. or opt. of an indirect question; as, Il. ι, 619 φρασσόμεθ', ἢ κε νεώμεθ' ἐφ' ἡμέτερ' ἢ κε μένωμεν: Od. α, 268 θεῶν ἐν γούνασι κείται, ἢ κεν νοστήσας ἀποτίσεται (*i. e.* ἀποτίσεται), ἢ καὶ οὐκί: Od. ο, 299 ὀρμαίνων, ἢ κεν θάνατον φύγοι, ἢ κεν ἀλώῃ.

Obs. 3. A great many of the seemingly unusual constructions in these clauses arise from the use of the *oratio obliqua*, in which form naturally all questions may be reported by a writer. So indicative after a past tense: Hdt. III. 119 ἀποπειράτο εἰ συνέπαινοί εἰσι. So conjunctive: Hdt. I. 53 ἐνετέλλετο ἐπερωτᾶν εἰ στρατεύηται. So the optative often arises from the *oratio obliqua*.

Obs. 4. When an opt. is used in the second clause, after a conjunctive in the first clause, of a compound indirect question, the opt. expresses, as in a final sentence, the less immediate thought (§. 809.): Il. π, 650 f. φράζετο θυμῷ—μερμηρίζων, ἢ ἤδη καὶ κείνον ἐνὶ κρατερῇ ὑσμίνῃ—Ἐκτωρ χαλκῷ δῶσσι, ἀπὸ τ' ὤμων τεύχε' ἔλθται, ἢ ἔτι καὶ πλεόνεσσιν ὀφέλλειεν πόρον αἰπύν: Hdt. I. 53 ἐπειρωτᾶν εἰ στρατεύηται ἐπὶ Πέρσας καὶ εἰ τινα στρατὸν ἀνδρῶν προσθέοιτο φίλον.

The answer to a question

§. 880. Is expressed

a. By repeating the word which expresses the subject matter of the question : Eur. Hipp. 1395 sq. ὁρᾷς με, δέσποιν', ὡς ἔχω, τὸν ἄθλιον ;—Ὅρῶ. If the answer is negative a negative is prefixed ; as, Ibid. 91 sq. οἴσθ' οὖν, βροτοῖσιν ὃς καθέστηκεν νόμος ;—Οὐκ οἶδα.

b. By φημί, φήμ' ἐγώ, ἔγωγε—or negat. οὐ φημί, οὐκ ἔγωγε, οὐ : Demosth. p. 14. 20 τί οὖν ;—σὺ γράφεις ταῦτ' εἶναι στρατιωτικά ; Μὰ Δί', οὐκ ἔγωγε.

c. Very frequently by an explanatory γέ, which marks the connexion between the answer and question ; *yes, surely, at least*. It has a double force. α. It assents to the subject-matter of the question by introducing a statement which *a fortiori*, proves the other true, and therefore it is used to give assent, and add something more to the question^a ; and this is its more usual force (cf. §. 735. 8.) : Eur. Hipp. 95 sq. ἐν δ' εὐπροσσηρόοισιν ἔστι τις χάρις ; Hipp. Πλείστη γε καὶ κέρδος γε σὺν μόχθῳ βραχεῖ. β. It asserts the subject-matter, by introducing a sentence stating certain circumstances under which it is true ; as, Eur. Phœn. 1616 τίς ἡγεμών μοι ποδὸς ὁμαρτήσῃ τυφλοῦ ; ἦδ' ἡ θανούσα ; ζῶσα γ' ἂν σάφ' οἶδ' ὅτι : Id. Iph. Taur. 497 πότερον ἀδελφῷ μητρός ἔστων ἐκ μᾶς ; φιλότῃ γ', ἐσμέν δ' οὐ κασιγνήτῳ, γυναι. This γέ is also added to a negative answer ; as, Eur. Iph. A. 1129 εἰδ', ἂν ἐρωτήσω σε, γενναίως, πόσι.—Οὐδὲν κελυσμοῦ δεῖ γ', ἐρωτᾶσθαι θέλω—and a strong affirmation can precede it, such as ναί, νῆ Δία.

d. By γάρ, (§. 786.) as a stronger explanation than γέ, which removes the doubt expressed in the question, by giving the grounds for it : Eur. Hipp. 280 sq. ὁ δ' ἐς πρόσωπον οὐ τεκμαίρεται βλέπων ; Tr. ἔκδημος ὢν γὰρ τῆσδε τυγχάνει χθονός : Ibid. 330 sq. Tr. κάπειτα κρίπτεις χρῆσθ' ἱκνουμένης ἐμοῦ ; Ph. ἐκ τῶν γὰρ αἰσχρῶν ἐσθλὰ μηχανώμεθα.

e. By ναί, νῆ τὸν Δία—πάνυ, κάρτα, &c. ; often found with γέ, as πάνυ γε—also εὖ γε, καλῶς γε, &c. : Plat. Apol. p. 20 B ἔστι τις, ἔφην ἐγώ, ἡ σὺ.—Πάνυ γε, ἡ δ' ὅς.

f. By τοί (§. 736.), μέντοι (§. 730. α.), οὖν (§. 737.), which assent to it in the same way as γέ, by introducing something which implies it : Plat. Gorg. p. 447 B τί δέ, ὦ Χαιρεφῶν ; ἐπιθυμῇ Σωκράτης ἀκούσαι Γοργίου ; Chær. ἐπ' αὐτό γε τοι τοῦτο πάρεσμεν : Plat. Phæd. p. 65 D φαμέν τι εἶναι—δίκαιον αὐτό ἢ οὐδέν ; Φαμέν μέντοι νῆ Δία^b : Ibid. p. 68 B οὐ πολλῇ ἂν ἀλογία εἴη ; Πολλῇ μέντοι νῆ Δία : Ibid. p. 73 D ἄλλα που μυρία τοιαῦτ' ἂν εἴη. Μυρία μέντοι νῆ Δι', ἔφη ὁ Συμμίας : Ibid. p. 82 C οὐ γὰρ ἂν πρέποι, ἔφη, ὦ Σώκρατες, ὁ Κίβης. Οὐ μέντοι μὰ Δί', ἡ δ' ὅς : Id. Phædr. p. 262 D οὐκοῦν δῆλον, ὡς τὸ πάθος τοῦτο δι' ὁμοιότητων τινῶν εἰσερρήνῃ ; γίγνεται οὖν οὕτω.

g. By μανοῦν (§. 730. β.), introducing something which implies it, and thus assenting to it, (*utique*), *yea rather*, or something which states it more correctly, and thus partially denying it, (*immo*) *nay rather* : Plat. Phædr. p. 230 A B ἄρ' οὐ τόδε ἦν τὸ δένδρον, ἐφ' ὅπερ ἦγες ἡμᾶς ;—Τοῦτο μανοῦν αὐτό : Id. Protag. p. 309 C ἄλλ' ἡ σοφῶ τινι ἡμῖν, ὦ Σώκρατες, ἐντυχὼν πάρει ; Socr. Σοφωτάτῳ μὲν οὖν δήπου τῶν γε νῦν, εἰ σοι δοκεῖ σοφώτατος εἶναι Πρωταγόρας^c :

^a Elmal. Iph. Taur. 806.

^b Stallb. ad loc.

^c Ibid.

Id. Gorg. p. 466 A *τι οὖν φῆς ; κολακεία δοκεῖ σοι εἶναι ἡ ῥητορικὴ ;*—*Κολακεία μενοῦν ἔγωγε εἶπον μόριον*^a : often οὐ μενοῦν, *no, truly not.*

h. By οὐ γὰρ οὖν, *κομιδῇ μὲν οὖν, neutiquam.*

i. Sometimes the answer begins with *καί*, the reply being then a continuation of the subject matter of the question, and implying the truth of the doubt which suggested the question to him who asked it, and whence we must collect whether the answer is affirmative or negative ; as, Eur. Ph. 422 *ἐνταῦθα Τηλαοῦ παῖς ξυνῆκε θεόφρατα ;* P. *Κάθευκεν ἡμῶν δύο δαὶν νεάνιδας :* Soph. Aj. 44 *ἡ καὶ τὸ βούλευμ' ὡς ἐπ' Ἀργείοις τόδ' ἐπ' ;*—*ἀν ἐξίπραξεν εἰ κατημῆλσ' ἐγώ.* Καὶ in καὶ τοῦτο, καὶ ταῦτα, *et quidem*, like γὰρ, does more than affirm the question, while τοῦτο, ταῦτα, alone, only affirm it : Arist. Pac. 274 Π. *Οὐκοῦν ἑτερόν γ' ἐπ' ἐκ Λακεδαιμονος μέτει ἀνυσας τι ;* K. Ταῦτ', ὃ δίσκοθ' : Plat. Rep. p. 456 E *τί δέ ; αἱ γυναῖκες τῶν γυναικῶν οὐχ αὐταὶ ἔσονται βέλτισται ;* Καὶ τοῦτο, *ἔφη, πολὺ* (sc. *βέλτισται ἔσονται*).

Obs. 1. When there is a rapid interchange of question and answer, the question is often interrupted, so that the answer separates the question into two parts. See Eur. Hec. 1260 sqq. 1270 sqq. When several questions are asked in succession, of course they are answered in the same order. The answer to a compound question belongs to the latter clause ; as, Eur. Or. 1539 *τί δρώμεν ; ἀγγέλλομεν εἰς πόλιν τόδε ; ἢ σίγῃ ἔχομεν ;*—*Ἀσφαλίστερον, φίλαι* (sc. *σίγα ἔχειω*).

Obs. 2. The answer often assumes the form of a question, especially in certain formulas ; as, *τί δ' οὐ μέλλει ; τί δ' οὐκ ἔμелλει ; why should it not = certainly ;* and the negative is omitted in this formula, *τί μέλλει ; ἀλλὰ τί μέλλει ; ἀλλὰ τί γὰρ μέλλει ; what will he do, if not ? quidni ? = certainly :* Plat. Hipp. Maj. p. 287^b : Id. Hipp. Min. p. 373 D. Σ. *δρόμῳ μὲν ἄρα καὶ τῷ θεῖν τάχος μὲν ἀγαθόν, βραδυτῆς δὲ κακόν ;* 'Ιπ. *Ἀλλὰ τί μέλλει ;* So also *ἀλλὰ τί οἶε ;* Id. Rep. p. 332 C and *ἀλλὰ τί ; quidni ?* Id. Phæd. p. 89 B *οὐκ ἂν γε ἐμοὶ πεῖθῃ—* *Ἀλλὰ τί ;* also *ἀληθές ;* (accent thrown back) in ironical replies, *really ? who would think it ?* *ἵανε ?* so *πώμαλα* originally a question, *πῶς μάλα ; how then ?* in Doric originally, then Attic, for *οἶδα μῶς :* see §. 872. Obs. 2.

Remarks on the Interrogative Sentence.

A relative Sentence coalescing with a Question.

§. 881. 1. When the interrog. sentence is composed of an adjectival interrogative pronoun, the copula *εἶναι* and a substant., and followed by a relative sentence referring to it, as *ποιός ἐστιν ὁ μῦθος, ὃν εἶπες*, the verb *εἶναι* and the relative are omitted, and the verb of the relative sentence becomes the governing verb of the interrog. sentence : see also §. 823. Obs. 8. : Il. π. 440 *ποιόν τὸν μῦθον εἶπες ;* Il. κ. 82 *τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεται οἷος ;* Il. λ. 612 *ἀλλ' ἔθι νῦν—Νέστορ' ἔρειο, ὄντινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο :* Hdt. VII. 48 *δαίμονι ἀνδρῶν, κοῖα ταῦτα λέγεις εἶναι δύο μοι πολεμώματα ;* Soph. Aj. 46 *ποιαῖσι τόλμαις ταῖσδε καὶ φρένων θράσει ;* Eur. Hec. 188 *τί τὸδ' ἀγγέλλεις ;* Ibid. 501 *τίς οὗτος σῶμα τοῦμόν εὐκ ἐᾷς κείσθαι ;* Plat. Phæd. p. 79 B *ποτέρῳ οὖν ὁμοιότερον τῷ εἶδει φαίμεν ἂν εἶναι—τὸ σῶμα ;* Ib. Gorg. p. 520 extr. *ἐπὶ ποτέρῳ οὖν με παρακαλεῖς τὴν θεραπείαν.*

^a Stallb. ad loc.

^b Heindorf. ad loc.

^c See Heindorf.

2. We must distinguish from this the case where the article precedes the interrog. pronoun, whereby it is signified that the subject matter of the question is well known, or already spoken of: Plat. Rep. p. 421 extr. Ἑτέρα δὴ—τοῖς φύλαξιν εὐρήκαμεν, ἃ παντὶ γρόφῳ φυλακτίον, ὅπως μήποτε αὐτοὺς λήσει εἰς τὴν πόλιν παραδύνα. Τὰ ποῖα ταῦτα; i. e. ποῖά ἐστι ταῦτα, ἃ λέγεις^a; Arist. Pac. 696 εὐδαιμονεῖ· πάσχει δὲ θαυμαστόν· ἜΦΜ. τὸ τί; Ibid. 693 οἷά μ' ἐκέλευσεν ἀναπυθέσθαι σου. ΤΡΥΓ. τὰ τί; (referring to οἷα:); Id. Nub. 776 ἄγε δὴ ταχέως τουτὶ ξυνάρπασον. ΣΤΡΕΨ. τὸ τί; Id. Av. 1039 νόμους νέους ἦκα παρ' ὑμᾶς δεῦρο πωλήσων. ΠΕΙ. τὸ τί;

Rhetorical change of a Dependent into a direct Interrog. Sentence.

§. 882. 1. In many writers a dependent sentence introduced by a conjunction assumes the form of an interrog. sentence, the conjunction being still retained. This frequently gives a rhetorical force of expression to the construction: Xen. M. S. I. 4, 14 ὅταν τί ποιήσωσι, νομεῖς αὐτοὺς σοῦ φροντίζεις; Plat. Gorg. p. 448 C νῦν δ' ἐπειδὴ τίνας τέχνης ἐπιστήμων ἐστί, τίνα ἂν καλοῦντες αὐτὸν ὀρθῶς καλοῖμεν; Soph. Aj. 107 θανεῖν γὰρ αὐτὸν οὐ τι πω θέλω, Min. Πρὶν ἂν τί δράσης, ἢ τί κερδάνης πλεόν; Aj. Πρὶν ἂν—νῶτα φοινηχεῖς θάνη: Demosth. p. 43, 10 πότε ἂ χρηρὴ πράξετε; ἐπειδὴν τί γένηται; Hence the elliptic expressions, ἵνα τί; ὥς τί; (sc. γένηται,) *with what intent?* ὅτι τί; (sc. γίγνεται) *on what grounds?* Plat. Apol. p. 26 D ἵνα τί ταῦτα λέγεις; Eur. Or. 796 ὥς τί δὴ τόδε; Or. ὥς νῦν ἱκετεύσω με σῶσαι: Plat. Charmid. p. 161 C ὅτι δὴ τί γε; ἔφη.

2. So the interrog. pronoun τί followed by a negation=οὐδὲν οὐ, *nothing*, is inserted in a sentence without any change of the construction: Demosth. p. 241, 29 ἐλαυνόμενων καὶ ὑβριζομένων καὶ τί κακὸν οὐχὶ πασχόντων πᾶσα ἡ οἰκουμένη μεστὴ γέγονε προδοτῶν for οὐδὲν κακὸν οὐ πασχ.

Two or more Interrog. Sentences in one.

§. 883. 1. Two or even more interrog. words may be attached to the same verb, so that two or more questions on different points are expressed in one sentence: Soph. Aj. 1185 τίς ἄρα νῆατος ἐς πότε λήξει πολυπλάγκτων ἐτέων ἀριθμός^b; Eur. Hel. 1543 ὦ τλήμονες, πῶς ἐκ τίνος νεῶς ποτε Ἀχαιῶδες θραύσαντες ἤκετε σκάφος; Id. Ph. 1288 πότερος ἄρα πότερον αἰμάξει; Hdt. I. 30 εἰ τίνα εἶδες δλβιότατον, *whether any one, and whom* &c.; Plat. Ion. p. 530 Α πῶς τί ἡγωνίσω; Plat. Hipp. M. p. 297 extr. πῶς τί ἄρ' ἂν ἀγωνισοίμεθα^c; Id. Th. p. 208 Ε πῶς τί τοῦτο; Id. Soph. p. 261 Ε: Id. Rep. p. 400 Α ποῖα δ' ὁποίου βίου μμήματα, οὐκ ἔγω λέγω^d; Demosth. p. 429, 8 ἐξετάζεσθαι, τίς τίνας αἰτίος ἐστι. So with the relative; as, Soph. Ant. 942 οἷα πρὸς οἷων ἀνδρῶν πάσχω; Often in a construction with a participle: Eur. Alc. 144 ὦ πλήμων, οἷας οἷος ἂν ἀμαρτάνεις: Plat. Symp. p. 195 Α οἷος οἷων αἰτίος ὦν τυγχάνει.

2. By a remarkable brevity of expression we find fresh questions inserted between a substantive in an interrog. sentence, and its article, by the answer to which the nature of the subst. is more clearly defined:

^a Stallb. ad loc.

^b Hermann. ad loc.

^c Heindorf. ad loc.

^d Stallb. ad loc.

Plat. Rep. p. 332 C Ὁ Σιμωνίδη, ἡ τίσιν οὖν τί ἀποδιδούσα ὀφειλόμενον καὶ προσήκον τέχνη ἱατρικὴ καλεῖται; *to whom does it give its gifts? what are they?* All these points are answered together in Ἡ σάμασι φάρμακα τι καὶ σιτία καὶ ποτά.

Of the Oratio obliqua, or indirect construction (see also §. 802.).

§. 884. 1. When we say or imply of ourselves or others that something has been thought or said by us or them, we may view it either *objectively* as an actual fact existing independently in the external world, or *subjectively* as a mental act: as a *belief*, *supposition* &c. of the original speaker. Both of these^a are implied, and we may bring the one or the other forward as the case requires; when we repeat the statement of the original speaker, we may either bring prominently forward the *fact* which those words express, as ἔλεγεν “ὅτι οὕτως ἐστὶ,” or the *thought* which the words likewise imply, as ἔλεγεν ὅτι οὕτως εἶη: in the former case the statement is, in point of construction, independent of the verb of saying; it is a mere quotation, and hence comes under the *oratio recta*, or *direct construction*—*he told me “the peace is concluded;”* in the other it depends upon that verb, and thus is in what is called the *oratio obliqua*, or *indirect construction*, as *he told me the peace was concluded.*

2. There are two sorts of *oratio obliqua*.

1. Where a single clause is stated as depending on what another person said or thought; as, ἔλεγον ὅτι οὗτος ἔλθοι.

2. Where the sentence is composed of a principal and dependent clause or clauses, all of which are referred to what another person says or thinks; as, ἔλεγον ὅτι οὗτος ἔλθοι ὃς ταῦτα ποιήσῃ.

Obs. 1. The principal clause in the *oratio obliqua* is that which is introduced by ὅτι ὡς &c., which would have been a principal clause when originally spoken. The *dependent clause* are the relative or adverbial clauses introduced by a relative, or πρὶν, ὅταν &c.

Obs. 2. We must not confound with the simple *oratio obliqua* or consider as exceptions to it, those dependent sentences which are introduced by the writer after a verb of saying or thinking, not as part of what was said or thought, but as a quality or accident belonging to something said; as, Demosth. p. 127 ἐφ’ οἷς ἡδὴ χαριούνται ταῦτα ἔλεγον—where ἐφ’ οἷς ἡδὴ χαριούνται does not represent what they said, “ἐπὶ τούτοις ἡδὴ χαριόμεθα,” but they said, ταῦτα, (and this might be resolved into a clause in the *oratio obliqua*,) of which Demosthenes observes, ἡδὴ χαριούνται: nor with the compound *oratio obliqua*, those which are introduced in the same way after

^a Vox est signum rei vel conceptus.

a really dependent clause (with acc. and infin.), as, Plat. Gorg. p. 513 A *εἰ δέ σοι οἷε δυνισθῆναι ἀνθρώπων παραδόντων τέχνην τινὰ τοιαύτην, ἥτις σε ποιήσει μέγα δύνασθαι κ. τ. λ.* If the opt. is used in the *oratio obliqua*, of course the opt. will also be generally used in the sentence depending on that opt.; this however, is regulated not by the rules of the *oratio obliqua*, but by the simple use of the opt. in dependent sentences. See §. 802 ff.

3. The dependent clauses in an *oratio obliqua* may be either themselves in the form of the *oratio obliqua* (the optative), or may retain the form in which they stood, or may be supposed to have stood, in the original *oratio recta*. See §§. 886. 3., 887.

4. The statement which in the *oratio recta* stands in the words of the person who made it, may be expressed in the *oratio obliqua* by the acc. and infin. (§. 664, 665.); as, *ἐπήγγειλε τοὺς πολεμίους ἀποφυγεῖν*, by *ὅτι* or *ὥς*, and the *verbum finitum* (§. 801.); as, *ὅτι οἱ πολέμιοι ἀποφύγοιεν* or *ἀπέφυγον*: or by a participle; as, *τοὺς πολέμους ἀποφυγόντας*. To these must be added the logically dependent sentences introduced by *γὰρ*, *οὖν*, *μέντοι*, &c., which imply a person stating them as proofs or inferences (see *Obs.* 4.) A wish, command, or desire may be expressed in the *oratio obliqua* by the infin. (§. 663. b.); as, *ἔλεξε τοῖς στρατιώταις ἐπιθέσθαι τοῖς πολέμοις* (*or. recta*, *ἐπιθεσθε*).

5. With regard to the use of the indicative and optative (which presents the greatest, if not the only, difficulties in the *oratio obliqua*) it may be once more stated generally, that in all clauses which repeat words or thoughts of any one there are two notions:—1. The actual fact spoken of.—2. The mental act of the person referred to. And as the one or the other of these notions is to be brought more prominently forward, the *indicative* or *optative* (*oratio obliqua*) is used.

6. Hence after verbs which express mental operations, the indicative frequently stands, as the *fact*, not the mental act, is to be brought prominently forward. See §. 886.

7. The *oratio obliqua* frequently obtains in questions and answers, as these imply speaking or saying.

8. A change is naturally made in the person of the *oratio recta* when any one's words or thoughts about himself are repeated in *oratio obliqua* as *ἔλεγεν ὅτι ποιήσειε*, or *ἔλεγεν ὅτι ποιήσει*, rarely *ὅτι ποιήσω*. See §. 802. *Obs.* 6.

Obs. 3. An acc. and inf. sometimes depend on a verb of perceiving or communicating which is suppressed, though implied in the context, so that they seem to be independent: Hdt. VII. 220 *λέγεται δέ, ὡς αὐτὸς σφείας ἀπέπεμψε Λεωνίδης, μὴ ἀπώλυνται κηρόμενοι· αὐτὰρ δὲ καὶ Σπαρτιατῶν τοῦσιν*

παρεούσι οὐκ ἔχειν εὐπρεπείως ἐκλιπεῖν τὴν τάξιν. This is very common in Herodotus.

Obs. 4. Parentheses, and especially those which γάρ connects with the context, although they grammatically are independent sentences, yet frequently assume the form of the *oratio obliqua* in the opt., generally when a sentence introduced by ὅτι for ὥς precedes, of which the parenthesis seems to be a continuation. This is first found in Hdt., and in Attic prose more frequently than in poetry : Æsch. Ag. 603 ταὐτ' ἀπαγγέλλον πόσει, ἦκειν ἔπει τάχιστ' ἐράσμιον πόλει· γυναῖκα πιστὴν δ' ἐν δόμοις εὐροὶ μολών, οἷαν περ οὐν ἔλειπε : (εὐρήσει would be the mere report of the messenger himself : εἶρη represents it as coming from Clytemnestra's mind) : Soph. Phil. 615 εὐδοκίᾳ ὑπέσχετο τὸν ἄνδρ' Ἀχαιοὺς τόνδε δηλώσειεν ἄγων, οἴοιτο μὲν μάλισθ' ἐκείσιν λαβών : Hdt. VII. 3 ἔλεγε—, ὥς αὐτὸς μὲν γένοιτο Δαρείῳ ἤδη βασιλεύοντι—, Ἀρταβαζάνης δὲ ἔτι ἰδιώτῃ ἰόντι Δαρείῳ· οὐκὼν οὐτ' εἰκὸς εἶη οὕτε δίκαιον, ἄλλω τινὰ τὸ γέρας ἔχειν πρὸ ἑωυτοῦ : Xen. Anab. VII. 3, 13 ἔλεγον πολλοὶ κατὰ ταῦτα, ὅτι παντὸς ἄξια λέγοι Σεύθης· χειμῶν γὰρ εἶη, καὶ οὕτε οἴκαδε ἀποπλεῖν τῷ βουλομένῳ δυνατόν εἶη κ. τ. λ. : Id. Hell. III. 2, 23 ἀποκριναμένων δὲ τῶν Ἡλείων, ὅτι οὐ ποιήσειαν ταῦτα· ἐπιληΐδας γὰρ ἔχουεν τὰς πόλεις· φρουρὰν ἔφερον οἱ ἔφοροι : Plat. Rep. p. 420 C ὥσπερ οὖν ἂν εἰ ἡμᾶς ἀνδριάντας γράφοντας προσελθὼν τις ἔψεγε λέγων, ὅτι οὐ τοῖς καλλίστοις τοῦ ζώου τὰ καλλίστα φάρμακα προστίθεμεν—οἱ γὰρ ὀφθαλμοί, καλλίστον ὄν, οὐκ οἰστροίῳ ἐναληθιμμένοι εἰς, ἀλλὰ μέλανι—, μετρίως ἂν ἐδοκοῦμεν πρὸς αὐτὸν ἀπολογεῖσθαι λέγοντες κ. τ. λ.^a So also opt. with ἂν : Ibid. p. 458 extr. δῆλον δὲ, ὅτι γάμοις τὸ μετὰ τοῦτο ποιήσομεν ἱεροὺς εἰς δύναμιν ὅτι μάλιστα· εἰαν δ' ἂν ἱεροὶ οἱ ἀφελιμώτατοι.

Use of the Moods in the *Oratio Obliqua*.

I. Optative.

§. 885. 1. Since the *oratio obliqua* represents any statement or judgment as depending on a supposition, as a mental act, of course the two subjunctive moods, being the proper expressions of supposition, are the proper forms of the *oratio obliqua*. But in Greek the conjunctive is never used in the principal clauses of the *oratio obliqua*, and in the dependent clauses introduced by ὅς ἂν, ὅταν, πρὶν ἂν &c., only when it would have been used in the *oratio recta*. So it is not correct to say, λέγει, ὅτι ὁ ἄνθρωπος θνητὸς ἦ; and in φημί αὐτὸν, ἔαν τοῦτο λέξη, ἁμαρτάνειν, the conjunct. λέξη is not used on account of the *oratio obliqua*, but because it would have been used in the *oratio recta*; as, ἔαν τοῦτο λέξη, ἁμαρτάνει.

2. The reason why the conjunctive is not used in the *oratio obliqua* is, that the conjunct. properly expresses something yet to come—while that which is conceived in one's own mind, or drawn from the mind of another person, must be, as far as it is only a mental act, already past. When the verb of the principal clause is in time present to the speaker, the *oratio recta* is retained as the

^a Stallb. ad loc.

thing spoken of is represented as a fact; as, λέγει, ὅτι ὁ ἄνθρωπος θνητός ἐστιν—φημι, ὅτι αὐτός, ἐὰν τοῦτο λέξη, ἀμαρτάνει: or the accus. and infin. is used; as, λέγει, τὸν ἄνθρωπον θνητὸν εἶναι—φημι, αὐτὸν, ἐὰν τοῦτο λέξη, ἀπαρτάνειν. (See construction of ὅτι and ὥς, §. 802. 3.)

3. But when the verb of the principal clause is in an historic tense, the opt. is necessarily used in the *oratio obliqua*, and the opt. is thus used either for the ind. or conjunct. of the *oratio recta*. In the former case it expresses that the thing which would be spoken of in the indic. as a reality, is to be regarded only as another person's mode of viewing it—another person's assertion. In the latter case it expresses that the thing which the conjunctive spoke of in the *oratio recta*, as a supposition or possibility, is to be considered as only conceived of by another person in the light of a supposed possibility. So ἐὰν τοῦτο λέγῃς ἀμαρτήσῃ—ἐλεξέ, σε, εἰ τοῦτο λέγοις, ἀμαρτήσεσθαι: Hdt. III. 75 τελευτῶν ἔλεγε, ὅσα ἀγαθὰ Κῦρος Πέρσας πεποιήκοι (*fecisset*): Xen. Ages. I. 10 Τισσαφέρνῃς μὲν ὤμοσεν Ἀγησιλάῳ, εἰ σπείσαιοτο, ἕως ἔλθοιαν, (*oratio recta* ἕως ἔλθωσι) οὗς πέμψει πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι αὐτῷ ἀφεθῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας.

Obs. 1. We must not confuse this construction with those cases where the opt. is used to express *uncertainty*, as opposed to the certainty of the ind., for in these cases the opt. does not arise from the *oratio obliqua*, but would have been used in the *oratio recta*. Cf. §. 802. 3. and §. 888.

3. The future optative is used in the *oratio obliqua* where the simple future would have stood in the *oratio recta*: Thuc. V. 7 ἀναλογιζομένων δὲ τῇν ἐκείνου ἡγεμονίαν πρὸς ὅαν ἐμπειρίαν γενήσοιτο: Soph. Œ. R. 1271 αὐδῶν τοσαῦθ' ὁδοῦνεκ οὐκ ὄψοιτό νιν: Æsch. Pers. 360.

Obs. 2. Sometimes the *oratio obliqua* is used in the dependent clauses of an *oratio recta*, when it is to be marked that a statement is made, not as by the writer himself as a fact, but as passing in his own or another person's mind: Hdt. VII. 2 ἐστασίαςον (οἱ παῖδες), ὁ μὲν Ἀρταβαζάνης, κατότι πρεσβυτάτος τε εἶη παντός τοῦ γόνου, καὶ ὅτι νομιζόμενα εἶη—πρὸς πάντων ἀνθρώπων, τὸν πρεσβυτάτον τὴν ἀρχὴν ἔχειν. Ξέρξης δέ, ὡς Ἀτόσσης τε παῖς εἶη—, καὶ ὅτι Κῦρος εἶη ὁ κτησάμενος τοῖσι Πέρσῃσι τὴν ἐλευθερίην: Thuc. II. 21 οἱ Ἀχαρνῆς ἐκάκισον τὸν Περικλέα, ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι, quod (*quia*) exercitum non educeret (e mente *Acharnensium*): Soph. Trach. 903 κρύψας' ἐμαντήν, ἔνθα μή τις εἰσίδοι, ubi me a nullo visum iri credebam. (But Id. Aj. 658 κρύψω τόδ' ἔγχος τοῦμόν—γαίης ὀρύξας, ἔνθα μή τις ὄψεται, *oratio recta*.) So Latin, Liv. XL. 18 in Hispaniâ prorogatum veteribus est imperium cum exercitibus, quos haberent.

4. If the opt. in the *oratio obliqua* stands for the conjunct. in *oratio recta*, ἂν may be joined to the conjunction by which it is

introduced ; see §. 844. *Obs.* : II. η, 387 ἡνώγει Πρίαμος — εἰπών, αἶκε περ ὕμμι φίλον καὶ ἡδὺ γένοιτο, μῦθον Ἀλεξάνδροιο (*ε* *monis Priami*, *non referentis*) : II. β, 597 στεῦτο γὰρ εὐχόμενος νικησίμην, εἵπερ ἂν αὐταὶ Μοῦσαι δαΐδοιεν : Thuc. VIII. 54 καὶ ἐψηφίσαντο πάντ᾽ αὐτὰς τὸν Πείσανδρον καὶ δέκα ἄνδρας μετ' αὐτοῦ πράσσειν, ὅτῃ ἂν αὐτοῖς δοκοίη ἄριστα ἔξειν : cf. VIII. 68 : Hdt. I. 56 ἐφρόντιζε ἰσπερίων τοὺς ἂν Ἑλλήνων δυνατωτοὺς προσκτήσαιο φίλους : Antiphon. p. 722 οὗτοι δὲ θάνατον τῷ μηνυτῇ τὴν δορεὰν ἀπέδωσαν, ἀπαγορευόντων τῶν φίλων τῶν ἐμῶν μὴ ἀποκτείνειν τὸν ἄνδρα, πρὶν ἂν ἐγὼ θέλωμι.

II. Indicative.

§. 886. Though the nature of the *oratio obliqua* would seem to require the optative as the proper expression of a supposition, yet it is not always used, but the indic. is used far more frequently ; so that objects are brought before the mind not as mere conceptions but as *facts*, which gives great power of representation to the language. In the use of the indic. we must distinguish two cases :

1. Where the statement, though it depends upon another person's conception, is to be marked as something real, in opposition to a mere supposition or possibility ; the fact being stated in the form which the person originally used when he stated or conceived it as a fact ; as, Hdt. VI. 132. below, *b*.

2. Where the *oratio obliqua* assumes the character of *orat. rect.* This frequently happens in stating something which holds an important place in the events detailed in the sentence, which is as it were the essence of it, such as the argument whereby some person was influenced (thus after verbs of persuading), the especial reason, ground, end, aim, essence of the mental determination, reflection, &c.—the terms or conditions on which any thing is granted, which give a character to the whole action ; or some remarkable declaration, to draw attention to the importance of which in the order of thought, it is stated, as nearly as possible, in the form in which the person originally stated it : inasmuch as this clause is logically the principal clause (on which frequently the other depends), it is not in form made dependent on it, while its grammatical subordinate relation is preserved, so as not to be wholly lost, by retaining the conjunction by which it is introduced.

a. Substant. sentences (see §. 802.) : Hdt. III. 61 τοῦτον τὸν ἄνδρα ἀναγνώσας (*persuadere*) ὁ Μάγος Παρζείθης, ὃς οἱ αὐτὸς δια-

πρήξει (argument whereby he persuaded), εἰσε ἄγων ἐς τὸν βασιλῆϊον θρόνον: Ibid. 84 οἱ δὲ λοιποὶ τῶν ἑπτὰ ἐβουλεύοντο, ὡς βασιλέα δικαιοτάτα στήσονται (end of the deliberation): Id. VII. 8, 1 τοῦτο ἐφρόντιζον ὅπως μὴ λείψομαι τῶν προτερῶν γενομένων ἐν τιμῇ τῇδε (*ne inferior essem*), μηδὲ ἐλάσσω προσκτῆσομαι δυνάμιν Πέρσῃσι (end of the thought): Xen. Cyr. II. 2, 1 αἰὲ μὲν οὖν ἐπεμελεῖτο ὁ Κῦρος, ὅποτε συσκηνοῖεν, ὅπως εὐχαριστότατοι — λόγοι ἐμβληθήσονται (object or essence of the care).

b. Adject. sentences: Hdt. VII. 54 Ξέρξης—εὐχετο πρὸς τὸν ἥλιον, μηδεμῖν οἱ συντυχίην τοιαύτην γενέσθαι, ἥ μιν παύσει καταστρέψασθαι τὴν Εὐρώπην πρότερον ἢ ἐπὶ τέρμασι τοῖσι ἐκείνης γένηται (the clause beginning with ἥ μιν παύσει expressing the especial aim of the prayer): Id. VI. 132 (Μιλτιάδης) αἰτήσας νέας ἐβδομήκοντα, καὶ στρατιὴν τε καὶ χρήματα τοὺς Ἀθηναίους, οὐ φράσας σφί, ἐπ' ἣν ἐπιστρατεύεται (he is *really* marching) χώραν, ἀλλὰ φὰς αὐτοὺς καταπλουτιεῖν, ἣν οἱ ἔπωνται. (§. 887.) ἐπὶ γὰρ χώραν τοιαύτην δὴ τινα ἄξειν, ὅθεν χρυσὸν εὐπετέως ἀφθονον οἴσονται. (will certainly gain) λέγων δὲ τοιαῦτα αἶτεε τὰς νέας: Xen. Hell. II. 3, 2 ἔδοξε τῷ δήμῳ τριάκοντα ἐλέσθαι, οἱ τοὺς πατέρας νόμους συγγράψουσι, καθ' οὓς πολιτεύουσιν (essence and especial aim of the decree).

c. Adverb. sentences: Xen. Anab. III. 5, 13 ὁμοιοὶ ἦσαν θαυμάζοντες, ὅποι ποτὲ τρέφονται οἱ Ἕλληνες (essence of the θαῦμα) καὶ τί ἐν νῷ ἔχουσιν: Ibid. I. 3, 14 εἷς δὲ δὴ εἶπε—στρατηγοὺς μὲν ἐλέσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται (condition or terms) Κλέαρχος ἀπάγειν—ἐλθόντας δὲ Κῦρον αἰτεῖν πολοῖα, ὡς ἀποπλείουσιν· ἐὰν δὲ μὴ διδῷ ταῦτα (§. 887.), ἡγεμόνα αἰτεῖν Κῦρον, ὅστις [ὡς] διὰ φιλίας τῆς χώρας ἀπάξει (especial point of the request)—πέμψαι δὲ καὶ προκαταληφόμενους τὰ ἄκρα, ὅπως μὴ φθάσουσιν (especial aim) ὁ Κῦρος μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἡρπακότες (argument on which the request was grounded). So also when the conjunctive would have been the form of any part of the original statement, it is used in the same way and for the same purposes as the ind. (see §. 887.): Plat. Legg. p. 683 εἰ γοῦν—τίς ἡμῖν ὑπόσχοιτο θεὸς ὡς, ἐὰν ἐπιχειρήσωμεν,—οὐ χείρους ἀκουσόμεθα. So in Latin, *Jugurtham maxime vivum, sin id parum procedat, neccatum sibi traderet.*—(See below, §. 887.)

d. Indirect interrog. sentences.—The indic. is generally used in these sentences, attention being drawn to the question by stating it in the form in which it was originally stated: Hdt. III. 78 εἶπετο, ὃ τι οὐ χρεῖται τῇ χειρὶ: Isocr. Paneg. p. 56 Ὡ τὰς στάσεις

ἰσποιοῦντο πρὸς ἀλλήλους οὐχ ὀπίτεροι τῶν λοιπῶν ἀρξουσιν, ἀλλ' ὀπίτερα φθήσονται τὴν πόλιν ἀγαθὸν τι ποιήσαντες : Thuc. II. 4 οἱ Πλαταιῆς ἐβουλεύοντο, εἴτε κατακαύσουσιν, ὥσπερ ἔχουσιν, ἐμπρήσαντες τὸ οἶκμα, εἴτε τι ἄλλο χρήσονται : Xen. Cyr. IV. 2, 3 ἐννοηθέντες δὲ, οἳ τε πάσχουσιν ὑπὸ τῶν Ἀσσυρίων, καὶ ὅτι νῦν τεθναίῃ μὲν ὁ ἄρχων αὐτῶν, ἔδοξεν αὐτοῖς — ἀποστήναι : Plat. Apol. p. 21 B πολὺν μὲν χρόνον ἠπόρουν, τί ποτε λέγει, for ὅ τι λέγοι. But even when the very words are not used in the *oratio obliqua*, yet by a sort of confusion of time and person, the indic. of past tenses very often followed the same tenses in the principal sentence : Od. ρ, 120 εἶρετο δ' αὐτίκ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος, ὅττιν χρητίζων ἱκόμεν Λακεδαιμόνα διάν : (the actual word of Menelaus must have been ἱκοῦ, see §. 890.)

3. Hence in the compound *oratio obliqua* we often find a curious mixture of the *oratio obliqua* and *recta*. The principal clause is in the *oratio obliqua*, and then follows a dependent clause in which the verb stands in the form of the *oratio recta*, marking the most important words of the sentence by giving them in the mood in which they would originally have been uttered ; as, (inf. and accus. as the *oratio obliqua*) Hdt. I. 136 ἐκέλευε τῆς ἑαυτοῦ χώρας οἰκεῖν ὅκου βούλονται (originally ὅκου βούλεσθε). (Ὡς and the optative as the *oratio obliqua* :) Æsch. Pers. 354 ἔλεξε—ὥς, εἰ μελαίνης νυκτὸς ἵξεται κνέφας Ἑλληνες οὐ μένοιν.

III. Conjunctive.

§. 887. 1. Analogously to this use of the ind. of historic tenses in dependent clauses after an historic tense, so after a past verb of perceiving or communicating, followed by the *oratio obliqua*, we find a dependent clause in the conjunctive, to mark the point on which the rest of the sentence turns—that being the mood proper to the expression at the time when it was used, as of a future event, and the parties being introduced as speaking or perceiving, as they originally spoke or perceived ; hence part of the sentence seems to be in the *oratio obliqua* and part in the *oratio recta* : Hdt. I. 29 ὀρκίοισι μεγάλοισι κατεῖχοντο Ἀθηναῖοι, δέκα ἔτεα χρήσεσθαι νόμοισι, τοὺς ἂν σφι Σόλων θῆται : (the oath was δέκα ἔτεα χρῆσόμεθα, the proper form thereupon being τοὺς ἂν, &c. :) Thuc. II. 13 (ὁ Περικλῆς) προηγόρευε τοῖς Ἀθηναίοις, ὅτι—τοὺς ἀγροὺς τοὺς ἑαυτοῦ καὶ τὰς οἰκίας, ἣν ἄρα μὴ δηώσωσιν οἱ πολέμιοι—ἀφίησιν αὐτὰ δημόσια εἶναι : Xen. Cyr. IV. 5, 36 τοὺς ἱππέας ἐκέλευσε φυλάττειν τοὺς ἀγαγόντας, ὥς ἂν τις σημάνη : Id. Hell. II. 1, 24 Λύσανδρος δὲ τὰς ταχίστας τῶν

νεῶν ἐκέλευσεν ἔπεσθαι τοῖς Ἀθηναίοις· ἐπειδὴν δὲ ἐκβῶσι, κατιδόντας δ τι ποιοῦσιν, ἀποπλεῖν: Id. Anab. II. 3, 6 ἔλεγον δὲ οἱ ἄγγελοι, ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἦκοιεν ἡγεμόνας ἔχοντες, οἱ αὐτοὺς, εἰς σπονδαὶ γένωνται, ἄξουσιν, ἔνθεν ἔξουσι τὰ ἐπιτήδεια: Plat. Apol. init. ἔλεγον, ὡς χρῆν ὑμᾶς εὐλαβεῖσθαι, μὴ ὑπ' ἐμοῦ ἐξαπατηθῆτε. So generally in clauses introduced by πρὶν ἂν.

Interchange of Conjunctive, Optative, and Indicative.

§. 888. The indicative is sometimes found in the *oratio obliqua* to express reality and certainty, as opposed to a mere supposition and possibility expressed by the opt. in another part of the sentence: Hdt. VII. 70 ἀρρώδεον, ὅτι αὐτοὶ μὲν, ἐν Σαλαμῶνι κατήμενοι, ὑπὲρ γῆς τῆς Ἀθηναίων ναυμαχείῃν μάλλοιεν, νικηθέντες δὲ ἐν νήσῳ ἀπολαμφθέντες πολιορκήσονται: Xen. Anab. III. 5, 19 ὅμοιοι ἦσαν θαυμάζοντες, ὅποι ποτὲ τρέφονται οἱ Ἕλληνες καὶ τί ἐν νῷ ἔχοιεν: Id. Hell. V. 2, 38 διδάσκων, ὅτι οἱ Ὀλύνθιοι κατεστραμμένοι τὴν μέγιστον δύναμιν Μακεδονίας εἶεν καὶ οὐκ ἀνήσουσι τὴν ἐλάττω.

IV. *Accusative (or with certain Verbs (see §. 672.) Nom.) with Infinitive, instead of Verbum finitum.*

§. 889. In Greek one or more dependent clauses in a narration may stand as an *oratio obliqua* in the accus. and infin. depending on a verb of saying, &c. expressed or implied, instead of the *verbum finitum*; in Latin this is restricted to such clauses of the *oratio obliqua*, as are introduced by relative pronouns or relative conjunctions, and are in reality the principal clause.

a. Adject. sentences: Hdt. VI. 117 ἄνδρα οἱ δοκέειν ὁπλίτην ἀντιστῆναι μέγαν, τοῦ (for οὗ) τὸ γένειον τὴν ἀσπίδα πᾶσαν σκιάζειν: Thuc. I. 91 (ἔφασαν) ὅσα αὐ μετ' ἐκείνων βουλεύεσθαι, οὐδενὸς ὕστεροι γνώμῃ φανῆναι: i. e. *de quibus rebus consultavissent* (not *de q. r. se consultavisse*). Cf. Corn. Nep. Them. VII. *illorum urbem ut propugnaculum oppositum esse barbaris, apud quam jam his classes regias fecisse naufragium*, (i. e. *apud hanc enim etc.* as properly a principal clause.)

b. Adverb. sentences.—a. Local, temporal causal, comparative: Plat. Rep. p. 408 Ο οἱ τραγῳδοποιοὶ—Ἀπόλλωνος μὲν φασιν Ἀσκληπιδὸν εἶναι, ὑπὸ δὲ χρυσοῦ πεισθῆναι πλούσιον ἄνδρα θανάσιμον ἤδη ὄντα λίσασθαι, ὅθεν δὴ καὶ κεραυνωθῆναι αὐτόν: Latin, *unde fulmine eum percussus esse*, i. e. *et inde* (as logically a principal clause).

tence) : Hdt. III. 26 λέγεται—, ἐπειδὴ ἐκ τῆς 'Οάσιος ταύτης λήναι—, ἐπιπνεῦσαι νότον μέγαν : Ibid. 35 ὥς δὲ (ἤτοι) ἐν τῇ καρδίᾳ εἰρηθῆναι ἐνεόντα τὸν οἰσόν, εἰπεῖν πρὸς τὸν πατέρα κ. τ. λ. : Id. VI. 84 Σκόθας γὰρ (sc. φασί) τοὺς νομάδας, ἐπεὶ τε σφί Δαρεῖον ἰσβαλεῖν ἐς τὴν χώραν, μετὰ ταῦτα μεμονέναι μιν τίσασθαι, i. e. *prostratum inuasisset* : Id. VII. 148 μετὰ δὲ, ὥς ἔλθειν τοὺς ἀγγέλους ἐς δὴ τὸ "Αργος, ἐπελθεῖν ἐπὶ τὸ βουλευτήριον : Ibid. 150 extr. ἐπεὶ δὲ σφας παραλαμβάνειν τοὺς "Ελληνας, οὕτω δὴ, ἐπισταμένους ὅτι οὐ μεταδώσουσι τῆς ἀρχῆς Λακεδαιμόνιοι, μεταίτεειν κ. τ. λ. (the finite verb being used in the sentence depending on ἐπισταμένους, and the infin. in the sentence depending on the preceding verb λέγεται) : Hdt. II. 121. §. 2 ὥς δὲ τυχὴν τὸν βασιλῆα ἀνολίζαντα τὸ οἶκημα, θωῦμάσι κ. τ. λ. ὥς δὲ αἰεὶ ἐλάσσω φαίνεσθαι τὰ χρήματα—, ποιῆσαι μιν τάδε : Id. I. 140 οὐ πρότερον θάπτεται πρὶν ἢν ἐλκουσθῆναι. This construction is very common in Herodotus. Thuc. II. 102 λέγεται δὲ καὶ 'Αλκμαίωνι τῷ 'Αμφιάρεω, ὅτε δὴ ἀλᾶσθαι αὐτὸν μετὰ τὸν φόνον τῆς μητρὸς, τὸν 'Απόλλω ταύτην τὴν γῆν χρῆσαι οἰκεῖν : Xen. Cyr. V. 2, 4 ἀπήγγελλον τῷ Κύρῳ, τοσαῦτα εἶη ἐνδρον ἀγαθὰ, ὅσα ἐπ' ἀνθρώπων γενεάν, ὥς σφίσι δοκεῖν (i. e. *ut sibi videatur*), μὴ ἂν ἐπιλιπεῖν τοὺς ἐνδον ὄντας : Plat. Rep. p. 614 B ἐφη δὲ, ἐπειδὴ οὐ ἐκβῆναι τὴν ψυχὴν, πορεύεσθαι μετὰ πολλῶν καὶ ἀφικνεῖσθαι σφᾶς εἰς τόπον τινὰ δαιμόνιον, ἐν ᾧ — οὐ εἶναι χάσματε κ. τ. λ. : Id. Rep. p. 359 D ἰδεῖν — νεκρόν, ὥς φαίνεσθαι, μελίζω ἢ κατ' ἀνθρώπων.

β. Conditional : Hdt. III. 108 λέγουσι δὲ καὶ τότε 'Αράβιοι, ὥς πᾶσα ἂν γῆ ἐπὶ μπλατο τῶν ὀφίων τούτων, εἰ μὴ γίνεσθαι κατ' αὐτοὺς οἷόν τι κατὰ ἐχθίδνας ἡπιστάμην γίνεσθαι : Thuc. IV. 98 οἱ 'Αθηναῖοι ἔφασαν, εἰ μὲν ἐπιπλέον δυνηθῆναι τῆς ἐκείνων κρατῆσαι, τοῦτ' ἂν ἔχειν, i. e. *si ampliore illorum agri partem in suam potestatem redigere possent, se eam retenturos*.

γ. Mixed sentences : Hdt. VI. 137 ἐπεὶ τε γὰρ ἰδεῖν τοὺς 'Αθηναίους τὴν χώραν, τὴν σφίσι ὑπὸ τὸν 'Υμησσὸν εὐόσαν ἔδοσαν οἰκῆσαι μισθὸν τοῦ τείχεος τοῦ περὶ τὴν ἀκρόπολιν κοτε ἑληλαμένον ταύτην ὥς ἰδεῖν τοὺς 'Αθηναίους ἐξεργασμένην εὖ, τὴν (i. e. ἡν) πρότερον εἶναι κακὴν τε καὶ τοῦ μηδεὶος ἀξίην, λαβεῖν φθόνον κ. τ. λ. : Id. III. 105 εἶναι δὲ (λέγεται) ταχύτητα οὐδενὶ ἐτέρῳ ὁμοῖον, οὕτω ὥστε, εἰ μὴ προλαμβάνειν τῆς ὁδοῦ τοὺς Ἰνδοὺς, ἐν ᾧ τοὺς μύρμηκας συλλέγεσθαι, οὐδένα ἂν σφρων ἀποσώζεσθαι.

Change from the Oratio Obliqua to the Recta, and from the Recta to the Obliqua.—Change of person.

§. 890. It being the genius of the Greek language to bring things before the eyes of the reader as much as possible, the *oratio obliqua* is sometimes, and especially in Attic prose, changed suddenly to the *oratio recta*; the person spoken of in the *oratio obliqua* as saying something, being suddenly introduced in the *oratio recta* as speaking of himself in the first person, or to some one else in the second person: and on the other hand, the *oratio recta* is with equal facility changed into the *oratio obliqua*. See ind. with *oratio obliqua* above §. 886: Lysias p. 897 καλέσας αὐτοὺς εἶπε Διογετίων, ὅτι καταλίποι αὐτοῖς ὁ πατήρ εἴκοσι μνᾶς ἀργυρίου καὶ τριάκοντα στατήρας. Ἐγὼ οὖν πολλὰ τῶν ἐμαυτοῦ δεδαπάνηκα εἰς τὴν ὑμετέραν τροπὴν κ. τ. λ.: Xen. Cyr. I. 4 extr. ἐνταῦθα δὴ τὸν Κύρον γελάσαι τε ἐκ τῶν πρόσθεν δακρύων καὶ εἰπεῖν αὐτῷ ἀπίοντα θαρρεῖν, ὅτι παρέσται αὐθις ὀλίγον χρόνον· ὥστε ὁρᾶν σοι ἐξέσται, κἂν βούλῃ, ἀσκαρδαμυκτεῖ: Id. Hell. I. 1, 27 ἐλέσθαι δὲ ἐκέλευον ἀρχοντας—μεμνημένους ὅσας τε ναυμαχίας—νενικήκατε καὶ ναῦς εἰλήφατε—ἡμῶν ἡγουμένων: Ibid. II. 1, 25 (Ἀλκιβιάδης) οὐκ ἐν καλῷ ἔφη αὐτοὺς ὀρμεῖν, ἀλλὰ μεθορμίσαι ἐς Σηστόν παρῆναι—οὐ ὄντες ναυμαχήσετε, ἔφη, ὅταν βούλησθε: Plat. Protag. p. 302 C ἐρωτᾷ οὖν Ἑρμῆς Δία, τίνα οὖν τρόπον δολὴ δίκην καὶ αἰδῶ ἀνθρώποις. Πότερον ὡς αἱ τέχναι νενέμηνται, οὕτω καὶ ταύτας νείμω; On the other hand: Xen. Anab. VII. 1, 39 ἐλθὼν δὲ Κλέανδρος· Μάλα μόλις, ἔφη, διαπραζόμενος ἤκω· λέγειν γὰρ Ἀναξίβιον, ὅτι οὐκ ἐπιτήδειον εἶη κ. τ. λ.

CHAPTER V.

Especial peculiarities in the Construction of Words and Sentences.

I. Ellipse.

§. 891. 1. Ellipse is the suppression of a sentence or part of a sentence, which is logically of minor importance, but which grammatically is required to express a notion or thought, and must be supplied. The use of ellipse arises from an endeavour to mark the unity and connectedness of the parts of a simple or compound thought by the form of the sentence, and to give brevity and power to the expression.

2. The notion of the suppressed word must of course be general and indefinite, and implied in the word which would define it were it not suppressed, as *οἱ θνητοί* (sc. *ἄνθρωποι*), *ἡ αὔριον* (sc. *ἡμέρα*), or supplied from the context or common use, as *εἰς διδασκάλου ἵνα*. So, if a sentence is suppressed, it must be of a general nature and easily supplied.

Obs. 1. The principle of ellipse has been often confounded with brachylogy; and, it is needless to say, it has been much abused by its application to cases where it does not apply. The legitimate use of ellipse and brachylogy seems to be mostly confined to two cases:—1. Where the context, sometimes by its form only, suggests to the mind the suppressed notion: *Æsch. Choeph.* 142 *ἡμῶν μὲν εὐχὰς τάσδε* sc. *εἶχουμαι* (see §. 581. 2.): *Theocr.* *πολὺν ἔπινες* sc. *οἶνον*: *Arist. Equit.* 121 *ἐτίραν ἔγχεον* sc. *σπονδῶν*. So *ἐπὶ ὀρθῆς πλείοντες* sc. *νῆες*.—2. (More rare) where the every day usages of speech had created and familiarized a shortened form of expression, as in *τίς χρεῖα σε ἐμοῦ* sc. *ἔχει*. So *ἐς κόρακας* &c. Within these limitations it is a true principle of the Greek language—beyond them it creates confusion and conceals other grammatical principles.

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The notion of a Substantive or Adjective involved in the context or part thereof.

§. 898. *a.* The subject of one sentence is supplied from some word in the last—Attic prose, except orators, and sometimes poetry: Hes. Opp. 513 καὶ τε διὰ βυνῶ βοὸς ἔρχεται, οὐδέ μιν ἴσχει (sc. βυνός): Thuc. VIII. 44 ἐξεφύβησαν μὲν τοὺς πολλοὺς, οὐκ εἰδότες τὰ πρασσόμενα, καὶ ἔφηνον (οἱ πολλοί): Soph. Œ. C. 685 οὐδὲ δῦπνοι κρῆναι μινύθουσιν Κηφισοῦ νομάδες ῥέεθρων ἀλλ' αἶεν—(Κηφισός sc.) ἐπιπίσσεται.

b. A substantive which would properly be used twice in a clause is used only once: Soph. El. 1265 ἔφρασας ὑπερέτεραν (χάριν sc.) τῆς τότε χάριτος. So Eur. Phœn. 103 γεραίαν νέε (χαίρι sc.) χεῖρα. The substantive of the latter of two coordinate sentences is generally supplied from the former, in which it already stands; the article which would be joined to the substantive in the second clause standing alone; as, Plat. Epist. p. 354 Ε μετρία ἡ θεῶ δουλεία, ἀμετρος δὲ ἡ τοῖς ἀνθρώποις.

c. A subject is supplied from the predicate, or a predicate from the subject, when the same word would be both subject and predicate; as, Hdt. VIII. 80 ἴσθι γὰρ ἐξ ἐμεῖο (sc. ποιούμενα) τὰ ποιούμενα ὑπὸ Μήδων: Ibid. 142 τούτων ἀπάντων αἰτίους γενέσθαι (sc. αἰτίους) τῆς δουλοσύνης τοῖς Ἑλλήσι Ἀθηναίους.

d. A substantive cognate to some word in the sentence, is supplied from that word (παρώνυμα). So Homer, (θεοί) δυτήρες ἑάων sc. δόσεων. So also Il. ω, 528 δάρων οἷα δίδωσι κακῶν, ἕτερος δὲ ἑάων: Il. υ, 99 καὶ δ' ἄλλως (sc. βληθέν) τοῦ γ' ἰθὺ βέλος πέτετ' οὐδ' ἀπολήγει. So cognate notion of verb (see acc. §. 548.): δεινόν, δεινὰ βοᾶν sc. βόημα, βοήματα.—τρεῖς πλήσσεσθαι sc. πληγὰς: Soph. El. 1075 Ἥλέκτρα τὸν αἰὲ πατρός (sc. στόνον) δειλαία στενάχουσα: Eur. Ph. 325 δακρυόεσσαν (sc. ἰάν) (δακρυόεσσ' Dind.) ἰεῖσα. Also ὡς εἰπεῖν sc. ἔπος, and thence in old Attic (tragedy, ὡς εἰπεῖν ἔπος,) and so commonly Plato and Demosth.

e. So a word is suggested by the context: Hdt. I. 137 ἀποκτεῖναι δὲ οὐδένα τὸν ἑαυτοῦ πατέρα ἢ μητέρα ἀλλ' ὅκον αἱδη τοιαῦτα ἐγένετο κ. τ. λ., sc. τέκνα supplied from the general notion of the sentence.

f. The affirmative εἰς, ἕκαστος, is supplied from the negative οὐδεὶς; as, Plat. Symp. p. 192 Ε ταῦτα ἀκούσας οὐδ' ἂν εἰς ἐξαρινη-

θείη—, ἀλλ' ἀτεχνῶς οἶοιτ' ἂν ἀκηκοέναι κ. τ. λ.^a : Id. Rep. p. 366 D. Demosth. Midiam §. 18 οὐκοῦν δεινὸν—μηδένα τολμήσαι πώποτε μηδ' ὧν οἱ νόμοι διδόσασιν ἀψασθαι, ἀλλ' οὕτως εὐλαβῶς—διακείσθαι.

Where a Pronoun is supplied from the context or part thereof.

§. 894. *a.* Where a person has been already mentioned, the pronoun as the object of the verb is supplied therefrom, except where especial emphasis is required : Xen. Hell. III. 4, 3 ἐπαγγειλαμένου τοῦ Ἀγησιλάου τὴν στρατείαν, διδόσασιν οἱ Λακεδαιμόνιοι (sc. αὐτῷ ταῦτα). The antecedent is often supplied by the relative which implies it (see §. 817.).

b. So also the pronoun is supplied to a genitive absolute from the foregoing sentence : Hdt. I. 3 τοὺς δὲ (Asiatics), προισχομένον (ἐκεῖνων Greeks) ταῦτα, προσφέρειν σφι Μηδείης τὴν ἀρπαγὴν ὥς οὐ δόντες αὐτοὶ δίκας, οὐδὲ ἐκδόντες ἀπαιτούντων (σφῶν Asiatics).

c. Very frequently the reflexive pronoun ἑαυτοῦ is supplied from the pronoun αὐτός : Il. α, 355 ἔλῶν γὰρ ἔχει γέρας, αὐτὸς (sc. ἑαυτῷ) ἀπούρας : Soph. Phil. 691 ἢ αὐτὸς (sc. ἑαυτῷ) ἦν πρόσσυρος. So in antithesis : Od. θ, 167 οὕτως οὐ πάντεσσι θεοὶ (sc. πάντα) χαρίεντα διδοῦσιν ἀνδράσιν, οὔτε φνὴν, οὔτ' ἂν φρένας, οὔτ' ἀγορήγυν.

Where a verbal notion is supplied from a preceding verb, or verbal notion.

§. 895. 1. *a.* After δῆλον ὅτι, οἷδ' ὅτι, εὖ οἷδ' ὅτι, ἴσθ' ὅτι, the verb is very often supplied from the predicate or preceding sentence ; as, Plat. Gorg. p. 475 C Soer. Οὐκοῦν κακῷ ὑπερβάλλον τὸ ἀδικεῖν κάκιον ἂν εἴη τοῦ ἀδικεῖσθαι : Po. Δῆλον δὲ ὅτι sc. κάκιον ἂν εἴη. Hence the affirmative adverb, δηλονότι, *certainly, clearly*.

b. A verbal notion is supplied by the form of the sentence (see §. 581. 2.), or from some expression in it : Eur. Hipp. 870 φεῦ, φεῦ (=στένω) τῶν ξμῶν τυράννων δόμους. So Æsch. Ag. 1146 ἰὼ, ἰὼ (=στένω) λιγυρίας μόρον ἀηδόνας.

c. A verbal notion is supplied from some expression in a preceding sentence, so that the noun is in the case required by such a verb : Hdt. I. 36 γελῶ δ' ὀρέων κ. τ. λ., καὶ τὴν Ἀσίην τῇ Εὐρώπῃ ποιούντων (θαυμαζῶ, sc. from γελῶ δ' ὀρέων) ἴσθην. So Soph. Ant. 857 ἐψουσας ἀλγεινοτάτας ἐμοὶ μερίμνας πατρὸς τριπόλιστον οἶκον (λέγουσα sc.).

d. A predicate adjective is supplied from a former sentence : Soph.

^a Stallb. ad loc.

El. 1021 εἴθ' ὦφελες τοιαύδε τὴν γνώμην πατρὸς θνήσκοντος εἶναι—ἀλλ' ἦν (τοιαύδε sc.) φύσιν γε.

e. One verbal form is supplied from another in the context. So pass. from active: Thuc. VI. 79 καὶ τοῖς γε Ἀθηναίοις βοηθεῖν, ὅταν ὑπ' ἄλλων (sc. ἀδικῶνται) καὶ μὴ—τοὺς ἄλλους ἀδικῶσιν: Soph. OE. C. 1108 τῷ τεκόντι πᾶν (sc. τεχθέν) φίλον. So one tense, or mood, or person from another: Arist. Pax 1201 νυνὶ δὲ πεντήκοντα δραχμῶν ἐμπολῶ, ὅδὲ δὲ (ἐμπολᾷ sc.) τριδάκμους τοὺς κάδους κ. τ. λ.: Soph. OE. R. 328 πάντες γὰρ οὐ φρονεῖτ', ἐγὼ δ' οὐ μήποτε (φρονήσω sc.) κ. τ. λ.: Æsch. Eum. 140 ἐγείρε καὶ σὺ τήνδ', ἐγὼ δέ σε. So after a parenthesis: Æsch. Ag. 1094 ματεύει δ' ὦν ἀνευρήσει φόνον: Cassandra, μαρτυροῖσι γὰρ τοῖσδ' ἐπιπείθομαι· κλαίοντα τάδε βρέφη (ματεύω sc.). So the participle, from the verbum finitum or infin.: Thuc. II. 11 τὴν τῶν πέλας θροῦν ἢ τὴν ἑαυτῶν ὀρᾶν sc. θρουμένην: Æsch. Ag. 864 καὶ τὸν μὲν ἦκειν (sc. πῆμα φέροντα), τὸν δ' ἐπιωφέρειν κακοῦ κάκιον ἄλλο πῆμα, λάσκοντας δόμοις: Od. o, 152 χαίρετον, ὦ κούρω, καὶ Νέστορι τοιμένι λαῶν εἰπεῖν sc. χαίρειν. This frequently happens when, after οἶμαι δὲ καί, an infin. should follow: Plat. Apol. p. 25 extr. ταῦτα ἐγὼ σοι οὐ πείθομαι, ὦ Μέλητε, οἶμαι δὲ οὐδὲ ἄλλον ἀνθρώπον οὐδένα sc. πείσεσθαι σοι^a: Id. Rep. p. 608 ξύμφημί σοι—, οἶμαι δὲ καὶ ἄλλον ὄντιν οὖν (sc. ξυμφήσειν). So also after ἔοικε: Od. ζ. 192 οὔτ' οὖν ἐσθῆτος δεινέσαι οὔτε τευ ἄλλου ὦν ἐπέοιχ' ἱκέτην ταλαπείριον ἀντιάσαντα (μὴ δεύεσθαι).—Very commonly, especially in Attic, an infin. of a preceding verb is supplied after μέλλω, in its future sense; as, Eur. Hipp. 441 τοῖς ἐρῶσι—ὅσοι τε μέλλουσ' (ἐρᾶν sc.): Thuc. III. 55 οὔτε ἐπάθετε οὔτε ἐμελλήσατε (παθεῖν): Isocr. p. 213 B τὰς μὲν ἐπόρθουν, τὰς δὲ ἐμελλον (πορθεῖν), ταῖς δὲ ἠπείλουν τῶν πόλεων (πορθεῖν). In dialogue, especially Plato, τί δ' (πῶς γὰρ) οὐ μέλλει; *How should it not?* From a participle in the principal clause is supplied the finite verb of the dependent: Soph. El. 1434 νῦν (βᾶτε) τὰ πρὶν εὖ θέμενοι τὰδ' ὥς πάλιν sc. εὖ θῆσθε.

Obs. The constructions in which a verb is carried over a parenthesis; as, Thuc. IV. 9 αὐτοὺς ἠγάγετο προθυμήσεσθαι (οὔτε γὰρ αὐτοὶ ἐλπίζοντές ποτε ναυσὶ κατήσεσθαι οὐκ ἰσχυρὸν ἐτείχειζον) ἐκείνοις τὲ βιαζομένοις ἀλώσιμον τὸ χωρίον γίγνεσθαι are not to be classed here, as the verb is simply carried on from one clause to another.

2. The effect of the verb being thus used only once is to give an appearance of unity to the two clauses.—Hence it is very usual to omit the verb in dependant clauses introduced by ὅσπερ, ὥσπερ: Eur. Med. 1153 φίλους νομίζουσ' οὔσπερ ἂν πόσις σέθεν, sc. νομίζη:

^a Stallb. ad loc.

Plat. Legg. p. 710 D πάντα σχεδὸν ἀπείργασται τῷ θεῷ, ὅπερ (sc. ἀπεργάζεται) ὅταν βουληθῇ διαφερόντως εὖ πράξαι τινα πόλιν: Od. λ, 411 ἑταῖρον νωλεμέως κτείνοντο σῖνες ὡς ἀγριόδοιτες, οἳ ῥα τ' ἐν ἀφνείῳ ἀνδρὸς μέγα δυνάμενοιο ἢ γάμφ' ἐράνψ' ἢ εἰλαπίνῃ, sc. κτείνονται, where the former verb is supplied from the latter. This is also very usual in those hypothetical sentences, which only express that what is in the principal clause belongs especially to the person spoken of. The protasis consists of εἰ, or εἴπερ τις or ἄλλος τις, or εἴπερ που, εἴπερ ποτέ &c. Compare the full expression in Demosth. p. 701, 7 ἐγὼ δ', εἴπερ τιμὴ τοῦτο καὶ ἄλλῃ προσηκόντως εἴρηται, νομίζω κάμοι νῦν ἀρμόττειν εἰπεῖν, with the shortened one, Hdt. IX. 27 ἡμῖν ἐστὶ πολλά τε καὶ εὖ ἔχοντα, εἰ τέοισι καὶ ἄλλοισι Ἑλλήνων. Εἴπερ alone: Plat. Rep. p. 497 E οὐ τὸ μὴ βούλεσθαι, ἀλλ', εἴπερ (sc. τὶ διακωλύσει), τὸ μὴ δύνασθαι διακωλύσει^a: so ὡς οὗτις, ὡς οὐδεὶς ἄλλος. In the same sense: Plat. Apol. p. 28 E τότε μὲν, οὐ ἐκεῖνοι, ἔταττον, ἔμενον, ὥπερ καὶ ἄλλος τις: Soph. OE. C. 563 χῶς τις πλεῖστ' ἀνὴρ. κ. τ. λ.

3. There are some instances in which this brachylogy produces some difficulty in the construction, and which therefore require to be specially observed. The verb is placed in the dependent and not in the principal clause, and agrees with the subject thereof, and therefore must be supplied to the principal clause in the number and person required by its subject. This also commonly occurs in dependent clauses introduced by ὥπερ, ὥπερ ἂν εἰ, ὥπερ, εἰ sim. and the effect of it is to mark strongly the unity of the two clauses: Il. ι, 46 εἰ δὲ καὶ αὐτοὶ (sc. φεύγουνται), φευγόντων σὺν ἡνσι: Thuc. II. 21 ὧν (ἡκροῶντο sc.) ἀκροῦσθαι ὡς ἕκαστος ὥρμητο: Id. III. 68 καὶ ὅτε ὕστερον (προεῖχοντο sc.) ἂ πρὸς τῷ περιτειχέσθαι προεῖχοντο: Id. I. 82 ἀνεπίφθονον, ὅσοι(,) ὥπερ καὶ ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλεύόμεθα, μὴ Ἑλλήνας μόνον, ἀλλὰ καὶ βαρβάρους προσλαβόντας διασωθῆναι (for ὅσοι ἐπιβουλεύονται, ὥπερ καὶ ἡμεῖς ἐπιβουλεύόμεθα): Id. III. 67 ἦν οἱ ἡγεμόνες, ὥπερ νῦν ὑμεῖς κεφαλαιώσαντες πρὸς τοὺς ξύμπαντας διαγνώμας ποιήσεσθε, ἡσσόν τις ἐπ' ἀδίκους ἔργοις λόγους καλοὺς ζητήσῃ: Xen. Cyr. IV. 1, 3 αὐτὸς οἶδα οἷος ἦν τὰ μὲν γὰρ ἄλλα, (ἐπολεῖ) ὥσαπερ, οἶμαι, καὶ πάντες ὑμεῖς ἐποιεῖτε. So often in Latin comparative sentences, *ei cariora semper omnia quam decus atque pudicitia fuit*. It occurs less frequently in other dependent sentences; as, Eur. Or. 1037 σὺ νῦν μ', ἀδελφέ, (sc. κτείνε) μή τις Ἀργείων κτάνῃ.

4. A verb of a general meaning is supplied from a following verb

^a Stallb. ad loc.

of special meaning, as every particular verb implies the general verbal notion of action, or state : so ποιῶν, πᾶσχειν, ἐργάζεσθαι, γίνεσθαι, εἶναι, συμβαίνειν, &c. thus τί ἄλλο ἤ, —οὐδὲν ἄλλο ἤ—ἄλλο τι ἤ for τί ἄλλο ποιεῖ or ἔστιν or such like, ἢ ὅτι (cf. Lucian. Dial. Deor. V. 5 λυπεῖς, ὦ Ἥρα, σεαυτὴν, οὐδὲν ἄλλο, κάμοι ἐπιτείνεις τὸν ἔρωτα (ζηλοτυπούσα) : Thuc. III. 39 τί ἄλλο οὗτοι, ἢ ἐπεβούλευσαν ; IV. 14 οἱ Λακεδαιμόνιοι—ἄλλο οὐδὲν ἢ ἐκ γῆς ἐναυμάχουν : Xen. M. S. II. 3, 17 τί γὰρ ἄλλο ἢ κινδυνεύσεις ; =οὐδὲν ἄλλο (sc. ποιεῖς), ἢ ὅτι κινδ. : Id. Cyr. I. 4, 24 μόνος ἐκείνος οὐδὲν ἄλλο (sc. ἐπολεῖ) ἢ τοὺς πεπωκότας περιελαύνων ἐθεάτο : Plat. Euth. p. 277 D καὶ νῦν τοῦτω οὐδὲν ἄλλο ἢ χορεύετον περὶ σέ : Id. Phæd. p. 63 D τί δὲ, ὦ Σώκρατες, ἔφη ὁ Κρίτων, ἄλλο γε ἢ πάλαι μοι λέγει ὁ μέλλων σοι δώσειν τὸ φάρμακον^a. (In full : Plat. Rep. p. 424 D οὐδὲ γὰρ ἐργάζεται ἄλλο γε (sc. ἢ παρανομία), ἢ κατὰ σμικρὸν εἰσοικισαμένη ἡρέμα ὑπορρεῖ πρὸς τὰ ἔθνη) : Æsch. Ag. 1139 οὐδὲν ποτ' (πείσομένην sc.) εἰ μὴ ξυνοθανομένην. From frequent usage the original construction of the phrase was lost, and it was applied, where grammatically it was inapplicable, as a mere adverb : Thuc. VII. 75 οὐδὲν γὰρ ἄλλο ἢ πόλει ἐκπεπολιορκημένη ἐφύεσαν ὑποφευγούσῃ. So often in Latin, *nihil aliud, amplius quam* is used as an adverb : Liv. XXII. 60 *quid aliud quam admonendi essetis* : XXXVII. 21 *classis ad insulam se recepit, nihil aliud quam depopulato hostium agro* : Suet. Calig. 44 *nihil amplius quam Adminio—in deditionem recepto magnificas Romam litteras misit*. The same may be said of the interrog. forms, ἄλλο τι ἤ, or ἄλλο τι, *nonne*? where, after the phrase became a mere interrog. form, the ἤ was dropped. See §. 875. e.

5. An important use of brachylogy is where several objects depend on one verb, which strictly can be applied to only one of them ; but the notion of the verb is such as admits of a more general, or more particular application. This sort of brachylogy is called *Zeugma*. Il. γ, 326 ἦχι ἐκάστῳ ἵπποι ἀερσιπόδες καὶ ποίκιλα τεύχε' ἔκειτο (containing the particular notion of "lying," as well as the general notion of "being in store, ready") : Hdt. IV. 106 ἐσθῆτα δὲ φορέουσι τῇ Σκυθικῇ ὁμόλῃν, γλῶσσαν δὲ ἰδίην : Pind. Ol. I. 88 (B) ἔλεν δ' Οἰνομάου βίαν πάρθενόν τε σύνευνον, *vicit Ænomauum, oblinuit virginem*^a : Id. Nem. X. 25 ἐκράτησε δὲ καὶ ποθ' "Ἐλληνα στρατὸν, τύχη τε μολὼν καὶ τὸν Ἴσθμοι καὶ τὸν Νεμέα στέφανον : Soph. Trach. 353 ὥς τῆς κόρης ταύτης ἑκατὶ κείνος Εὐρυτόν θ' ἔλοι, τὴν θ' ὑψίπυργον Οἰχαλίαν. (Cf. 364).

^a Heindorf ad loc.^b Dissen ad loc.

Obs. 1. It is one of the great properties of the Greek language, that the Greek mind from its quickness of apprehension, and exactness in the application of notions, seems to have been able thus to deduce a general notion implied in some particular verb, and then to apply it to a new substant. in a particular sense suitable to the new object, and implied in that general notion. So Æsch. Choeph. 360 βασιλεὺς γὰρ ἥς, ὅφρ' ἔξης, μόριμον λάχος πιμπλάντων χερσὶν πεισίσβροτόν τε βάκτρον. In μόριμον λάχος χερσὶν πιμπλάντων is implied the general notion of governing—this implies the notion of wielding the sceptre, in which sense it is carried on and applied to βάκτρον.

6. So a verb of perception or communication is supplied from a foregoing verb of cognate meaning: Xen. Hell. II. 2, 17 ἀπήγγειλεν, ὅτι αὐτὸν Λύσανδρος κелеύει ἐς Λακεδαίμονα ἵεναι· οὐ γὰρ (sc. ἔλεγεν) εἶναι κύριος ὧν ἐρωτῶτο ὑπ' αὐτοῦ, ἀλλὰ τοὺς Ἐφόρους. See §. 884. *Obs. 1.*

7. A simple verb is supplied from the compound verb, in as much as this latter contains the notion of the former: Plat. Gorg. p. 493 C ἀλλὰ πρότερον πείθω τί σε καὶ μετατίθεσαι, εὐδαμονεστέρους εἶναι τοὺς κοσμίους τῶν ἀκολάστων; i. e. *persuadeone tibi mutataque sententiâ putas, feliciores esse temperantes libidinosi?* Thuc. I. 44 οἱ Ἀθηναῖοι μετέγνωσαν Κερκυραίοις ξυμμαχίαν μὴ ποιήσασθαι for μετέγνωσαν καὶ ἔγνωσαν: Xen. Cyr. I. 1, 3 ἐκ τούτου δὴ ἡναγκαζόμεθα μετανοεῖν (i. e. μετανοεῖν καὶ νοεῖν), μὴ οὔτε τῶν ἀδυνάτων οὔτε τῶν χαλεπῶν ἔργων ἢ τὸ ἀνθρώπων ἀρχειν. So also with other verbs which imply a change from one opinion to another, so that the new opinion is implied from relinquishing the old one: Plat. Lys. p. 222 B οὐ ῥάδιον ἀποβαλεῖν τὸν πρόσθεν λόγον, ὥς οὐ τὸ ὅμοιον τῷ ὁμοίῳ κατὰ τὴν ὁμοιότητα ἔχρηστον, i. e. *non est facile priorem rejicere rationem, ut non putemus, simile simili, quatenus simile est, inutile esse*; hence also οὐ which at first seems not wanted—ἀποβαλεῖν τὸν λόγον=*rejectâ priore ratione sententiam ita mutare, ut putemus cett.*

Obs. 2. In the two former examples the second clause may depend on the compound verb as representing an accus., which is the proper expression of that to which a change takes place.

8. A compound verb in one clause is supplied from the same verb in the former, the preposition with which it is compounded being placed alone in the second clause. See §. 643. *Obs. 1.*

9. An affirmative verb is supplied from a negative; this is most commonly the case in an antithesis introduced by an adversative conjunction: Il. ε, 819 οὐ μ' εἰς μακαρέσσι θεοῖς ἀντικρὺ μάχεσθαι τοῖς ἄλλοις· ἀτὰρ, εἴ κε Διὸς θυγάτηρ Ἀφροδίτη ἔλθῃς· εἰς πόλεμον,

τήν γ' ουτάμεν ὀφεί χαλκῷ (sc. ἐκέλευες, in εἰς) : Soph. O. R. 236 τὸν ἀνδρ' ἀπαυδῶ τοῦτον—μήτ' εἰσδέχεσθαι, μήτε προσφωνεῖν τινα, ὠθεῖν δ' ἀπ' οἴκων πάντας : Id. El. 71 καὶ μή μ' ἄτιμον τῆσδ' ἀποστείληται γῆς, ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων (i. e. στέλλετε = ποιεῖτε) : Hdt. VII. 104 ὁ νόμος—ἀνώγει τῶντ' ἀεὶ, οὐκ ἔων φεύγειν οὐδὲν πλῆθος ἀνθρώπων ἐκ μάχης, ἀλλὰ μένοντας ἐν τῇ τάξιν ἐπικρατεῖν ἢ ἀπόλλυσθαι : Id. IX. 2 οὐδὲ ἔων ἰέναι ἑκαστέρῳ, ἀλλ' αὐτοῦ ἰζόμενον ποιεῖν : Plat. Apol. p. 36 B ἀμελήσας, ὧν οἱ πολλοί (sc. ἐπιμελοῦνται*) : compare Latin, Cic. N. D. I. 7, 17 *tu autem nolo existimes, me adiutorem huic venisse, sed auditorem.*

Where a sentence is supplied either wholly or partially. (See §. 861. 4.)

§. 896. In an antithesis one clause frequently requires to be supplied from the other : Il. χ, 265 ὧς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, for ἐμὲ σὲ καὶ σὲ ἐμέ : Hes. Opp. 182 οὐδὲ πατὴρ παιδεσσιν ὁμοίως, οὐδέ τι παῖδες (sc. πατρί), οὐδὲ ξένοι ξεινοδόκῳ καὶ ἑταῖρος ἑταίρῳ : Soph. Œ. T. 489 τί γὰρ ἢ Λαβδακίδαις (sc. πρὸς τὸν Πόλυβον) ἢ τῷ Πολύβῳ (sc. πρὸς τοὺς Λαβδακίδας) νεῖκος ἔκειτο : Eur. Or. 742 οὐκ ἐκεῖνος (sc. ἐκέλην), ἀλλ' ἐκέλη κείνον ἐνθάδ' ἤγαγεν : Thuc. I. 73 οὐ γὰρ παρὰ δικασταῖς οὔτε ἡμῶν (sc. πρὸς τούτους), οὔτε τούτων (sc. πρὸς ἡμᾶς) οἱ λόγοι ἀν γίνοντο : Demosth. p. 30, 17 ἐπράξαμεν ἡμεῖς (sc. πρὸς ἐκείνους) καὶ ἐκεῖνοι πρὸς ἡμᾶς εἰρήνην. Sometimes the sentence is wholly omitted, when it is implied necessarily in the notion which it expresses, as νυκτὶ δ' ὁμῶς πλείειν, which implies καὶ ἡματι.

Obs. 1. Very often where in two coordinate sentences the same predicate would be used in the sing. to each of them, the predicate is used once in the plural, the two being considered as making up one plural notion ; as, ὁ Σωκράτης καὶ ὁ Πλάτων ἦσαν σοφοί, for ὁ Σ. ἦν σοφός, καὶ ὁ Π. ἦν σοφός.

Obs. 2. For a comparative notion carried on to a positive form, see §. 783. l.

Aposiopesis.

§. 897. This figure of rhetoric consists in the sentence being suddenly broken off, at the will of the speaker. In animated and excited passages, the verb is often suppressed after μή ; as in tragedy for instance, μὴ δῆτα, and μή alone : Soph. Ant. 577 μὴ τριβὰς ἔτι, ἀλλὰ νῦν κομίζετ' εἴσω : Eur. Ion 1331 μὴ ταῦτα : Id. Med. 964 μὴ μοι σύ sc. ταῦτα εἴπῃς : Arist. Vesp. 1179 μὴ μοι γε μύθους. Μὴ σύ γε is very common as an earnest dissuasive : Soph.

* Stallb. ad loc.

Œ. C. 1441 Pol. εἰ χρή, θανοῦμαι : Antig. μὴ σύ γ' (sc. ταῦτ' εἴπης), ἀλλ' ἐμοὶ πιθοῦ. So in dissuasive wishes μὴ γάρ, *absit*, *ut* : Demosth. p. 295, 8 τίς οὐχὶ κατέπτυσεν ἂν σοῦ ; μὴ γὰρ τῆς πόλεως γε, μὴδ' ἐμοῦ sc. καταπύσειεν : Plat. Prot. p. 318 B ἀλλὰ μὴ οὕτως : Id. Rep. p. 381 E μὴ γάρ, ἔφη (sc. τοιαῦτα λεγόντων) : Eur. Troad. 210 μὴ γὰρ δὴ δίναν γ' Εὐρώτα sc. ἔλθοιμεν : so μήτοι γε Xen. Cyr. II. 3, 24. Demosth. p. 45, 19 μὴ μοι μυρίους μὴδὲ δις μυρίους ξένους μὴδὲ τὰς ἐπιστολιμαίους ταύτας δυνάμεις (sc. ψηφίσσῃ), ἀλλ' ἡ τῆς πόλεως ἔσται sc. ἡ δύναμις. Sometimes the apodosis is wholly suppressed when the speaker is excited. See above (§. 860. 3. b.).

Consolidation of Sentences.

§. 898. There are some other forms, besides those mentioned under their respective heads, whereby the close connexion of two sentences, or two clauses of the same sentence, is represented in language, which remain yet to be noticed.

1. When an infin. or part. stands in the same sentence with some other verbum finitum, the subst. which properly depends on the infin. or part. is frequently made to depend on the verbum finitum, so that it is in the case required thereby.

a. Participle : Soph. El. 47 ἄγγελλε δ' ὄρκῳ προστιθείς, for ἄγγ. προστιθείς ὄρκον : Id. Ant. 23 Ἐτεοκλέα μὲν, ὡς λέγουσι, σὺν δίκη χρησθεὶς δικαίᾳ καὶ νόμῳ κατὰ χθονὸς ἔκρυψε : Id. Phil. 55 λόγοισιν ἐκκλέψει λέγων : Thuc. III. 59 (δεόμεθα ὑμῶν) φείσασθαι δὲ καὶ ἐπικλασθῆναι τῇ γνώμῃ οἰκτῷ σῶφρονι λαβόντας (where another reading is οἰκτον σῶφρονα) : Xen. Cyr. VII. 1, 40 οὗτοι δὲ ἐπειδὴ ἡποροῦντο, κύκλῳ πάντοθεν ποιησάμενοι, ὥστε δρᾶσθαι τὰ ὅπλα, ὑπὸ ταῖς ἀσπίσιν ἐκάθηντο, for κύκλον ποιησάμενοι ἐκάθηντο : Ibid. I. 6, 33 ὅπως σὺν τοιούτῳ ἔθαι ἐθισθέντες πρῶτεροι πολῖται γένοιτο : Ibid. II. 3, 17 τοῖς δ' ἐτέροις, εἶπεν, ὅτι βάλλειν δεήσοι ἀναιρουμένους ταῖς βάλοις : cf. VIII. 3, 27.

β. Infinitive : Il. σ, 585 οἱ (κύνες) δ' ἦτοι δακέειν μὲν ἀπετρωπῶντο λεόντων : Il. η, 409 οὐ γάρ τις φειδῶ νεκύων κατατεθνηῶτων γίγνεται—πυρὸς μελισσόμεν ὦκα (for νεκῆας μελίσσειν) : Hom. Hymn. Cer. 281 sq. οὐδέ τι παιδὸς μνήσατο τηλυγέτοιο ἀπὸ δαπέδου ἀνέλεσθαι : Soph. El. 1277 μὴ μ' ἀποστερήσῃς τῶν σῶν προσώπων ἡδονὰν μεθέσθαι (ἀποστερεῖν τινά τι and μεθέσθαι τινός), but see §. 362. 5. : Id. Phil. 62 οὐκ ἤξιωσαν τῶν Ἀχιλλείων ὅπλων ἐλθόντι δοῦναι : Id. Antig. 490 κείνην—ἐπαιτιῶμαι τοῦδε βουλευσαι τάφου, for βουλευσαι τόνδε τάφον : Eur. Hipp. 1375 λόγῃς ἔραμαι διαμοιρᾶσαι, for ἔρ.

διαμ. με λόγῃ: Id. 1399 φίλιον χρήζω στόματος παίδων ὁ τάλας προσπύξασθαι: Id. Hel. 675 τίνων χρήζουσα προσθεῖναι πόνων, for τίνας πόνους προσθ. χρήζ.: Thuc. I. 138 τοῦ Ἑλληνικοῦ ἐλπίδα ἦν ὑπετίθει αὐτῷ δουλώσειν: Id. III. 6 τῆς μὲν θαλάσσης εἶργον μὴ χρήσθαι τοὺς Μιτυληναίους: Id. V. 15 ἐπιθυμία τῶν ἀνδρῶν τῶν ἐκ τῆς νήσου κομίσασθαι: Xen. Anab. V. 4, 9 τί ἡμῶν δεήσεσθε χρήσασθαι; Plat. Crit. p. 52 B οὐδ' ἐπιθυμία σε ἄλλης πόλεως, οὐδ' ἄλλων νόμων ἔλαβεν—εἰδέναι: Id. Legg. p. 626 D δοκεῖς γάρ μοι τῆς θεοῦ ἐπωνυμίας ἄξιος εἶναι μᾶλλον ἐπονομάζεσθαι: Id. Rep. p. 459 B σφόδρα ἡμῖν δεῖ ἄκρων εἶναι τῶν ἀρχόντων: Ibid. p. 437 B τὸ ἐφίεσθαι τινος λαβεῖν. So also with the article: Demosth. p. 19, 4 τούτων οὐχὶ νῦν ὁρῶ τὸν καιρὸν τοῦ λέγειν, for οὐχ ὁρῶ τὸν καιρὸν τοῦ ταῦτα λέγειν. Compare the Latin, *horum non ideo opportunitatem dicendi*.

Obs. 1. This construction is sometimes explained by supplying a pronoun, such as ἀγγελλε ὅρκῳ προστιθεῖς αὐτόν: but it is evident that this is absurd, and moreover keeps out of view that unity of the sentence, which was intended to be marked by this form.

2. Analogous to this there is a sort of attraction (contrary to that given in §. 824. 11.) which takes place in almost all dependent clauses, the subject of the dependent being transferred to the principal clause, in which it stands as the object (see also §. 804. 2.). In this construction the unity of the clauses is visibly signified; and the subject of the dependent clause, which is the leading notion of the whole sentence, is brought prominently forward. In Latin this idiom is found, but far less frequently than in Greek: *nosti Marcellum, quam tardus sit*, for *quam tardus sit Marcellus*: Il. β, 409 ἦδαι γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο: Hdt. III. 68 οὗτος—πρῶτος ὑπόπτευσεν τὸν Μάγον ὥς οὐκ εἶη ὁ Κύρου Σμέρδης: Ibid. III. 80 εἶδετε μὲν γὰρ τὴν Καμβύσεια ὕβριν ἐπ' ὅσον ἐπεξήλαθε: Thuc. VI. 76 τοὺς μέλλοντας ἀπ' αὐτῶν λόγους (δείσαντες) μὴ ὑμᾶς πείσωσιν: Id. III. 51 τοὺς τε Πελοποννησίους (ἐφυλάττετο ὁ Νίκλας) ὅπως μὴ ποιῶνται ἐκπλοὺς αὐτόθεν: Id. I. 72 τὴν σφετέραν πόλιν ἐβούλουτο σημαίνειν ὅση εἴη δύναμις: Eur. Med. 37 δέδοικα δ' αὐτὴν μὴ τι βουλεύσῃ: Ibid. 39 δαιμαίνω τέ νιν (αὐτὴν) μὴ θηκτὸν ὥση φάσγανον δι' ἥπατος: cf. 248 (ἄνδρες) λέγουσι δ' ἡμᾶς (γυναῖκας) ὥς ἀκύνδυνον βίον ζῶμεν κατ' οἴκους: Plat. Rep. p. 327 princ. κατέβην χθὲς εἰς Πειραιᾶ—προσευξόμενός τε τῇ θεῷ καὶ ἅμα τὴν ἐορτὴν βουλόμενος θεάσασθαι τίνα τρόπον ποιήσουσιν: Ibid. p. 372 E σκοποῦντες γὰρ καὶ τοιαύτην τάχ' ἂν κατιδόμεν τὴν τε δικαιοσύνην καὶ ἀδικίαν ὅπη ποτὲ ταῖς πόλεσιν ἐμφύονται: Ibid. p. 472 C ἐζητοῦμεν αὐτό τε δικαιοσύνην οἷόν ἐστι, καὶ ἄνδρα τὸν τελέως δίκαιον: Id. Theæt. p. 146 E

γνώναι ἐπιστήμην αὐτὸ δ τι ποτ' ἔστιν : Demosth. p. 831, 57 οὐσίαν, ἣν καὶ ὑμῶν οἱ πολλοὶ συνήδεσαν ὅτι κατελείφθη,—ἀσχροῶς διήρπασεν : Ibid. p. 847, 10 βούλομαι δὲ ταύτην (ἀπόκρισιν) ὡς ἔστιν ἀληθῆς ἐπιδείξαι : Ibid. p. 838 in. δείξατε γὰρ ταύτην τὴν οὐσίαν τίς ἦν, καὶ ποῦ παρέδοτε μοι καὶ τίνος ἐναντίον : Ibid. p. 126, 61 τὸν Εὐφραῖον οἷα ἔπαθε μεμνημένος. With Gen. : Hdt. VI. 48 ἀπεπειράτο τῶν Ἑλλήνων δ τι ἐν νῷ ἔχοιεν : Xen. Cyr. V. 3, 40 οἱ ἀρχοῦντες αὐτῶν ἐπιμελείσθων ὅπως συσκευασμένοι ὥσι πάντα : Id. M. S. I. 4, 13 τίνος γὰρ ἄλλου ζῶον ψυχὴ πρῶτα μὲν θεῶν—ῥῥσθται ὅτι εἰσί ; Plat. Rep. p. 407 A Φωκυλίδου—οὐκ ἀκούεις πῶς φησὶ δεῖν, ὅταν τῷ ἡδὴ βίος ᾗ, ἀρετὴν ἀσκεῖν. So with an ellipse of the dependent verb : Soph. Aj. 118 ὕρᾱς Ὀδυσσεῦ, τὴν θεῶν ἰσχὺν, ὅση : Id. Ant. 318 τὴν ἐμὴν λύπην, ὅπου : so Eur. Hipp. 1251 τὸν σὸν πιθέσθαι παῖδ' ὅπως ἔστιν κακός. We rarely find such constructions as, Arist. Av. 1269 δεινὸν γε τὸν κήρυκα, τὸν παρὰ τοὺς βροτοὺς οἰχόμενον, εἰ μῦρόποτε νοστήσει πάλιν : so Senec. de Benef. IV. 32 *Deos verisimile est ut alios indulgentius tractent*. And yet more remarkable is Xen. Cyr. II. 1, 5 τοὺς μέντοι Ἕλληνας, τοὺς ἐν τῇ Ἀσίᾳ οἰκοῦντας, οὐδὲν ποῦ σαφὲς λέγεται εἰ ἔπονται. So in a subst. sentence : Arrian I. 27 ἡγγέλθη—τοὺς Ἀσπενδίους ὅτι οὐδὲν τῶν συγκειμένων πράξαι ἐθέλοιεν.

Obs. 2. Here also belongs a remarkable construction in Arist. Eq. 926 σπεύσω σ' ὅπως ἐγγραφῆς. and of δεῖ, unless there is an ellipse of ὁρᾶν (see §. 812. 2.), Soph. Aj. 556 ὅταν δ' ἴκη πρὸς τοῦτο, δεῖ σ' ὅπως πατὴρ δείξεις ἐν ἐχθροῖς, οἷος ἐξ οἴου ἑράφης : Id. Phil. 54 τὴν Φιλοκτῆτου σε δεῖ ψυχὴν ὅπως λόγισιν ἐκκλέψεις λέγων : Cratin. ap. Athen. IX. p. 373 δεῖ σ' ὅπως Ἀλεκτρυόνης μῦθον διοίσῃς τοὺς τρόπους. And perhaps analogously, Thuc. II. 7 Λακεδαιμονίους—τοῖς τὰ ἐκείνων ἐλομένοις—καὺς ἐπετάχθησαν ποιεῖσθαι, for νῆες ἐπετάχθησαν ποιεῖσθαι.

Obs. 3. And not only the subject, but sometimes also the predicative nominative of the dependent clause, stands in the principal clause in accus. : Æsch. Sept. 17 ἡ γὰρ νέους ἔρποντας εὐμενὶ πίδα, ἅπαντα πανδοκοῦσα παιδείας ὄτλον, ἐθρέψατ' οἰκιστῆρας ἀσπιδηφόρους πιστοὺς ὅπως γένοισθε πρὸς χρεὶς τόδε, i. e. ἐθρέψατο, ὅπως γένοισθε πιστοὶ οἰκιστῆρες ἀσπιδηφόροι. So often Plautus : Pæn. II. 5 *nec potui tamen propitiam Venerem facere uti esset mihi*.

3. So also when the clause depends on a verbal notion expressed by a substantive in the principal clause, the subject (or object) thereof is attracted into the principal clause, and placed in the genitive as the object of the substantive : see Soph. Trach. 173 : so Thuc. I. 61 ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθὺς ἡ ἀγγελία τῶν πόλεων ὅτι ἀφεστᾶσι : Ibid. 97 ἅμα δὲ καὶ τῆς ἀρχῆς ἀπόδειξιν ἔχει τῆς τῶν Ἀθηναίων ἐν οἴῳ τρόπῳ κατέστη : Id. II. 42 οὕτε (τις) πενίας ἐλπιδι, ὡς κὰν ἔτι διαφυγῶν αὐτὴν πλουτήσειεν, ἀναβολὴν τοῦ δεινοῦ ἐποίησατο, i. e.

tence) : Hdt. III. 26 λέγεται—, ἐπειδὴ ἐκ τῆς 'Οάσιος ταύτης λέναι—, ἐπιπνεῦσαι νότον μέγαν : Ibid. 35 ὥς δὲ (*quum*) ἐν τῇ καρδίῃ εὐρεθῆναι ἐνεόντα τὸν διοτὸν, εἰπεῖν πρὸς τὸν πατέρα κ. τ. λ. : Id. VI. 84 Σκύθας γὰρ (sc. φασί) τοὺς νομάδας, ἐπεὶ τε σφί Δαρεῖον ἐσβαλεῖν ἐς τὴν χώραν, μετὰ ταῦτα μεμονέναι μιν τίσασθαι, i. e. *postquam inuasisset* : Id. VII. 148 μετὰ δὲ, ὥς ἔλθειν τοὺς ἀγγέλους ἐς δὴ τὸ "Αργος, ἐπελθεῖν ἐπὶ τὸ βουλευτήριον : Ibid. 150 extr. ἐπεὶ δὲ σφεας παραλαμβάνειν τοὺς "Ελληνας, οὕτω δὴ, ἐπισταμένους ὅτι οὐ μεταδώσουσι τῆς ἀρχῆς Λακεδαιμόνιῳ, μεταίτεειν κ. τ. λ. (the finite verb being used in the sentence depending on ἐπισταμένους, and the infin. in the sentence depending on the preceding verb λέγεται) : Hdt. II. 121. §. 2 ὥς δὲ τυχεῖν τὸν βασιλῆα ἀνοίξαντα τὸ οἰκημα, θωῦμάσι κ. τ. λ. ὥς δὲ αἰεὶ ἐλάσσω φαίνεσθαι τὰ χρήματα—, ποιῆσαι μιν τάδε : Id. I. 140 οὐ πρότερον θάπτεται πρὶν ἂν ἐλκυσθῆναι. This construction is very common in Herodotus. Thuc. II. 102 λέγεται δὲ καὶ 'Αλκμαίωνι τῷ 'Αμφιάρεω, ὅτι δὴ ἀλῆσθαι αὐτὸν μετὰ τὸν φόνον τῆς μητρὸς, τὸν 'Απόλλω ταύτην τὴν γῆν χοῖσαι οἰκεῖν : Xen. Cyr. V. 2, 4 ἀπήγγελλον τῷ Κύρῳ, τοσαῦτα εἶη ἐνδρον ἀγαθὰ, ὅσα ἐπ' ἀνθρώπων γενεάν, ὥς σφίσι δοκεῖν (i. e. *ut sibi videretur*), μὴ ἂν ἐπιλιπεῖν τοὺς ἐνδον ὄντας : Plat. Rep. p. 614 B ἔφη δὲ, ἐπειδὴ οὐ ἐκβῆναι τὴν ψυχὴν, πορεύεσθαι μετὰ πολλῶν καὶ ἀφικνεῖσθαι σφᾶς εἰς τόπον τινὰ δαμόνιον, ἐν ᾧ— δὴ εἶναι χάσματε κ. τ. λ. : Id. Rep. p. 359 D ἰδεῖν— νεκρόν, ὥς φαίνεσθαι, μελίζω ἢ κατ' ἀνθρωπον.

β. Conditional : Hdt. III. 108 λέγουσι δὲ καὶ τότε 'Αράβιοι, ὥς πᾶσα ἂν γῇ ἐπίμπλατο τῶν ὀφίων τούτων, εἰ μὴ γίνεσθαι κατ' αὐτοὺς οἶόν τι κατὰ ἐχθρὰς ἡπιστάμην γίνεσθαι : Thuc. IV. 98 οἱ 'Αθηναῖοι ἔφασαν, εἰ μὲν ἐπιπλέον δυνηθῆναι τῆς ἐκείνων κρατῆσαι, τοῦτ' ἂν ἔχειν, i. e. *si ampliore illorum agrī partem in suam potestatem redigere possent, se eam retenturos*.

γ. Mixed sentences : Hdt. VI. 137 ἐπεὶ τε γὰρ ἰδεῖν τοὺς 'Αθηναίους τὴν χώραν, τὴν σφίσι ὑπὸ τὸν 'Τμησσὸν εὐδοσαν ἔδοσαν οἰκῆσαι μισθὸν τοῦ τεύχεος τοῦ περὶ τὴν ἀκρόπολιν κοτε ἐληλαμένον ταύτην ὥς ἰδεῖν τοὺς 'Αθηναίους ἐξεργασμένην εὖ, τὴν (i. e. ἤν) πρότερον εἶναι κακὴν τε καὶ τοῦ μηδεὸς ἀξίην, λαβεῖν φθόνον κ. τ. λ. : Id. III. 105 εἶναι δὲ (λέγεται) ταχύτητα οὐδενὶ ἐτέρῳ ὁμοῖον, οὕτω ὥστε, εἰ μὴ προλαμβάνειν τῆς ὁδοῦ τοὺς 'Ἰνδοὺς, ἐν ᾧ τοὺς μύρμηκας συλλέγεσθαι, οὐδένα ἂν σφειων ἀποσώζεσθαι.

Change from the Oratio Obliqua to the Recta, and from the Recta to the Obliqua.—Change of person.

§. 890. It being the genius of the Greek language to bring things before the eyes of the reader as much as possible, the *oratio obliqua* is sometimes, and especially in Attic prose, changed suddenly to the *oratio recta*; the person spoken of in the *oratio obliqua* as saying something, being suddenly introduced in the *oratio recta* as speaking of himself in the first person, or to some one else in the second person: and on the other hand, the *oratio recta* is with equal facility changed into the *oratio obliqua*. See ind. with *oratio obliqua* above §. 886: Lysias p. 897 καλέσας αὐτοὺς εἶπε Διογείτῳ, ὅτι καταλίποι αὐτοῖς ὁ πατήρ εἴκοσι μνᾶς ἀργυρίου καὶ τριάκοντα στατήρας. Ἐγὼ οὖν πολλὰ τῶν ἑμαυτοῦ δεδαπάνηκα εἰς τὴν ὑμετέραν τροπὴν κ. τ. λ.: Xen. Cyr. I. 4 extr. ἐνταῦθα δὴ τὸν Κῦρον γελάσαι τε ἐκ τῶν πρόσθεν δακρύων καὶ εἰπεῖν αὐτῷ ἀπίοντα θαρρεῖν, ὅτι παρέσται αὐθις ὀλίγον χρόνον· ὥστε ὄρᾶν σοι ἐξέσται, κἂν βούλῃ, ἀσκαρδαμυκτεῖ: Id. Hell. I. 1, 27 ἐλέσθαι δὲ ἐκέλευον ἀρχοντας—μεμνημένους ὅσας τε ναυμαχίας—νενικήκατε καὶ ναῦς εἰλήφατε—ἡμῶν ἡγουμένων: Ibid. II. 1, 25 (Ἀλκιβιάδης) οὐκ ἐν καλῷ ἔφη αὐτοὺς ὀρμεῖν, ἀλλὰ μεθορμίσαι ἐς Σηστὸν παρῆναι.—οὐ δυντες ναυμαχήσετε, ἔφη, ὅταν βούλησθε: Plat. Protag. p. 302 C ἐρωτᾷ οὖν Ἑρμῆς Δία, τίνα οὖν τρόπον δολὴ δίκην καὶ αἰδῶ ἀνθρώποις. Πότερον ὡς αἱ τέχναι νενέμηνται, οὕτω καὶ ταύτας νείμω; On the other hand: Xen. Anab. VII. 1, 39 ἐλθὼν δὲ Κλέανδρος· Μάλα μόλις, ἔφη, διαπραζάμενος ἦκω· λέγειν γὰρ Ἀναξίβιον, ὅτι οὐκ ἐπιτήδειον εἶη κ. τ. λ.

CHAPTER V.

Especial peculiarities in the Construction of Words and Sentences.

I. Ellipse.

§. 891. 1. Ellipse is the suppression of a sentence or part of a sentence, which is logically of minor importance, but which grammatically is required to express a notion or thought, and must be supplied. The use of ellipse arises from an endeavour to mark the unity and connectedness of the parts of a simple or compound thought by the form of the sentence, and to give brevity and power to the expression.

2. The notion of the suppressed word must of course be general and indefinite, and implied in the word which would define it were it not suppressed, as οἱ θνητοί (sc. ἄνθρωποι), ἡ αἶριον (sc. ἡμέρα), or supplied from the context or common use, as εἰς διδασκάλου ἵεναι. So, if a sentence is suppressed, it must be of a general nature and easily supplied.

Obs. 1. The principle of ellipse has been often confounded with brachylogy; and, it is needless to say, it has been much abused by its application to cases where it does not apply. The legitimate use of ellipse and brachylogy seems to be mostly confined to two cases:—1. Where the context, sometimes by its form only, suggests to the mind the suppressed notion: *Æsch. Choeph.* 142 ἡμῶν μὲν εὐχὰς τάδε sc. εἶχομαι (see §. 581. 2.): *Theocr.* πολλὸν ἔπινες sc. οἶνον: *Arist. Equit.* 121 ἐτίραν ἔγχεον sc. σπονδῆν. So ἐπὶ ὁρῆς πλείοντες sc. νῆς.—2. (More rare) where the every day usages of speech had created and familiarized a shortened form of expression, as in τίς χρεῖα σε ἐμοῦ sc. ἔχει. So ἐς κόρακας &c. Within these limitations it is a true principle of the Greek language—beyond them it creates confusion and conceals other grammatical principles.

a. Ellipse in a simple Sentence.

3. On the ellipse of the subject see §. 373, and of εἶναι see §. 376; on the ellipse of a substantive defined by an attributive, adj., part., or gen. (as οἱ θνητοί, τὸ καλόν, οἱ ἔχοντες, εἰς ᾧδον ἀφικέσθαι, ὁ Σωφρονίσκου) see §. 436. Of the participle ὦν see §. 682. 3, —of the noun before participle in gen. absolute, see §. 696. *Obs.* 3.

Obs. 2. In many phrases the subst. suppressed after the adj. is implied in the verb. So that this is brachylogy rather than ellipse, see §. 823. *d.*: *Lucian. D. mar.* 2 ὡς βαθὺν ἐκοιμήθης (sc. ὕπνον): *Eur. Herc. F.* 180 τὸν καλλίνικον ἐκόμασε (sc. κῶμον): *Id. El.* 835 ὅπως πειστηρίαν θουασόμεσθα (sc. θοήν): *Plat. Lach. p.* 184 D τὴν ἐναντίαν γὰρ Λάχης Νικία ἔθετο (sc. ψῆφον, according to the usual form θέσθαι ψῆφον).

4. The object of a verb sometimes stands without that verb, especially in prayers, curses, &c.; the verb can generally be readily supplied from common use: ἐς κόρακας, ἐς φθόρον, εἰς ὄλεθρον (sc. ἀπιθί or ἔρρε)—πρὸς σὲ γονάτων (sc. ἱκετεύω)—ἐς κεφαλὴν σοί (τρέποιο sc.).

Obs. 3. The notion which is required to define another, as an attributive defines a substantive, the object the verb, &c. can never be supplied. Some verbs however have a pregnant force, so that the notion defined implies the notion defining it; as φυλάσσειν in Homer=φυλάσσειν νύκτα, to watch through the night—to keep the night watch.

b. Ellipse in a compound Sentence.

5. *a.* A substantive to which an attributive relative sentence refers may be suppressed; as, εἷη, ὅστις ἀπαγγέλλειε τάχιστα Πηλεΐδῃ:

Thuc. II. 11 ἐπεσθε, ὅποι ἂν τις ἡγήται i. e. εἰς τοῦτον τὸν τόπον, ὅποι (§. 836. 1.).

b. A whole sentence may be suppressed which a following sentence defines; so in the combinations, οὐχ ὅτι, μὴ ὅτι—, ἀλλὰ §. 762. 2.; so also, οὐχ ὅτι in the sense of *quamquam, although*; (ἀλλὰ does not follow this phrase as an antithesis:) Plat. Protag. p. 336 D Σωκράτει γε ἐγὼ ἐγγυῶμαι μὴ ἐπιλήσεσθαι, οὐχ ὅτι παίζει καὶ φησιν ἐπιλήσμων εἶναι. Also in final or interrog. clauses introduced by ὅπως μὴ and μὴ, and in hypothetical clauses, either where a wish is expressed, as εἴθε τοῦτο γένοιτο (§. 856. Obs. 2.), or where two hypothetical clauses are opposed, whereof the principal one is generally suppressed. See §. 860. c.

6. Another case of ellipse is, where a conditional protasis is omitted, but signified by attaching to the verb of the apodosis the conditional particle ἂν, which suggests to the mind the suppressed sentence; as, ἡδέως ἂν ἀκούσαιοι, ἡδέως ἂν ἤκουσα (§. 860. 2.).

II. Brevity of Expression or Brachylogy.

§. 892. 1. There is a wide distinction to be drawn between ellipse and brachylogy. In ellipse some element of the notion or thought is actually suppressed; in brachylogy it only seems to be suppressed, but in reality is in some way expressed or involved either in the whole sentence or some member thereof. The use of ellipse, as it depends partly on perception and common usage, and partly on the nature of the language, may be reduced to certain rules; but brachylogy depends solely on the pleasure of the speaker, so that he may use it whenever he thinks that his brevity of expression is sufficiently cleared up by the context or other circumstances.

2. The readiness of apprehension which is so especially the characteristic of the Greek mind, naturally gave greater scope to this figure in the Greek than in any other language; and it is a want of this rapidity and readiness which makes the Greek language so difficult to master, and yet so profitable a mental exercise to the moderns. Many instances of it have already occurred in explaining the different forms of construction, as οἱ ἐκ τῆς ἀγορᾶς ἀνθρώποι ἀπέφυγον, and some will be found below. We can only treat of some of those instances of brachylogy which from their frequent use may be laid down as principles of interpretation for the language.

The notion of a Substantive or Adjective involved in the context or part thereof.

§. 898. *a.* The subject of one sentence is supplied from some word in the last—Attic prose, except orators, and sometimes poetry: Hes. Opp. 513 καὶ τε διὰ βυνῶ βοδὸς ἔρχεται, οὐδέ μιν ἴσχει (sc. βυνός): Thuc. VIII. 44 ἐξεφύβησαν μὲν τοὺς πολλοὺς, οὐκ εἰδότες τὰ πρᾶσσόμενα, καὶ ἔφηνον (οἱ πολλοί): Soph. Œ. C. 685 οὐδὲ δῦπνοι κρῆναι μινύθουσιν Κηφισοῦ νομάδες ῥέεθρων ἀλλ' αἰὲν—(Κηφισός sc.) ἐπινίσσεται.

b. A substantive which would properly be used twice in a clause is used only once: Soph. El. 1265 ἔφρασας ὑπερτέραν (χάρων sc.) τῆς τότε χάριτος. So Eur. Phœn. 103 γενεῖαν νέη (χειρὶ sc.) χεῖρα. The substantive of the latter of two coordinate sentences is generally supplied from the former, in which it already stands; the article which would be joined to the substantive in the second clause standing alone; as, Plat. Epist. p. 354 Ε μετρία ἡ θεῶ δουλεία, ἀμετρος δὲ ἡ τοῖς ἀνθρώποις.

c. A subject is supplied from the predicate, or a predicate from the subject, when the same word would be both subject and predicate; as, Hdt. VIII. 80 ἴσθι γὰρ ἐξ ἐμεῖο (sc. ποιούμενα) τὰ ποιούμενα ὑπὸ Μήδων: Ibid. 142 τούτων ἀπάντων αἰτίους γενέσθαι (sc. αἰτίους) τῆς δουλοσύνης τοῖς Ἕλλησι Ἀθηναίους.

d. A substantive cognate to some word in the sentence, is supplied from that word (παράνυμα). So Homer, (θεοί) δυτῆρες ἑάων sc. δόσεων. So also Il. ω, 528 δῶρων οἷα δίδωσι κακῶν, ἔτερος δὲ ἑάων: Il. υ, 99 καὶ δ' ἄλλως (sc. βληθέν) τοῦ γ' ἰθὺ βέλος πέτετ' οὐδ' ἀπολήγει. So cognate notion of verb (see acc. §. 548.): δεινόν, δεινὰ βοᾶν sc. βόημα, βοήματα.—τρεῖς πλήσσεσθαι sc. πληγὰς: Soph. El. 1075 Ἥλέκτρα τὸν αἰ πατρός (sc. στόνον) δειλαία στενάχουσα: Eur. Ph. 325 δακρυόεσσαν (sc. ἰάν) (δακρυόεσσ' Dind.) εἴσα. Also ὡς εἰπεῖν sc. ἔπος, and thence in old Attic (tragedy, ὡς εἰπεῖν ἔπος,) and so commonly Plato and Demosth.

e. So a word is suggested by the context: Hdt. I. 137 ἀποκτεῖναι δὲ οὐδένα τὸν αὐτοῦ πατέρα ἢ μητέρα ἀλλ' ὅκοντα ἤδη τοιαῦτα ἐγένετο κ. τ. λ., sc. τέκνα supplied from the general notion of the sentence.

f. The affirmative εἰς, ἕκαστος, is supplied from the negative οὐδεῖς; as, Plat. Symp. p. 192 Ε ταῦτα ἀκούσας οὐδ' ἂν εἰς ἐξαριγη-

θείη—, ἀλλ' ἀτεχνῶς οἴοιτ' ἂν ἀκηκοέναι κ. τ. λ.^a : Id. Rep. p. 366 D. Demosth. Midiam §. 18 οὐκοῦν δεινὸν—μηδένα τολμήσαι πώποτε μηδ' ὧν οἱ νόμοι διδόσασιν ἀψασθαι, ἀλλ' οὕτως εὐλαβῶς—διακείσθαι.

Where a Pronoun is supplied from the context or part thereof.

§. 894. *a.* Where a person has been already mentioned, the pronoun as the object of the verb is supplied therefrom, except where especial emphasis is required : Xen. Hell. III. 4, 3 ἐπαγγειλαμένον τοῦ Ἀγησιλάου τὴν στρατείαν, διδόσασιν οἱ Λακεδαιμόνιοι (sc. αὐτῷ ταῦτα). The antecedent is often supplied by the relative which implies it (see §. 817.).

b. So also the pronoun is supplied to a genitive absolute from the foregoing sentence : Hdt. I. 3 τοὺς δὲ (Asiatics), προισχομένων (ἐκείνων Greeks) ταῦτα, προσφέρειν σφί Μηδείης τὴν ἀρπαγὴν ὥς οὐ δόντες αὐτοὶ δίκας, οὐδὲ ἐκδόντες ἀπαιτεόντων (σφῶν Asiatics).

c. Very frequently the reflexive pronoun ἑαυτοῦ is supplied from the pronoun αὐτός : Il. α, 355 ἑλὼν γὰρ ἔχει γέρας, αὐτὸς (sc. ἑαυτῷ) ἀπούρας : Soph. Phil. 691 ἢν' αὐτὸς (sc. ἑαυτῷ) ἦν πρόσσυρος. So in antithesis : Od. θ, 167 οὕτως οὐ πάντεσσι θεοὶ (sc. πάντα) χαλρεύτα διδοῦσιν ἀνδράσιν, οὔτε φυὴν, οὔτ' ἂν φρένας, οὔτ' ἀγορητύν.

Where a verbal notion is supplied from a preceding verb, or verbal notion.

§. 895. 1. *a.* After δῆλον ὅτι, οἷδ' ὅτι, εἰ οἷδ' ὅτι, ἴσθ' ὅτι, the verb is very often supplied from the predicate or preceding sentence ; as, Plat. Gorg. p. 475 C Soer. Οὐκοῦν κακῷ ὑπερβάλλον τὸ ἀδικεῖν κάκιον ἂν εἴη τοῦ ἀδικεῖσθαι : Po. Δῆλον δὴ ὅτι sc. κάκιον ἂν εἴη. Hence the affirmative adverb, δηλονότι, *certainly, clearly*.

b. A verbal notion is supplied by the form of the sentence (see §. 581. 2.), or from some expression in it : Eur. Hipp. 870 φεῦ, φεῦ (=στένω) τῶν ἐμῶν τυράννων δόμους. So Æsch. Ag. 1146 ἰὼ, ἰὼ (=στένω) λιγείας μόρον ἀηδόνας.

c. A verbal notion is supplied from some expression in a preceding sentence, so that the noun is in the case required by such a verb : Hdt. I. 36 γελῶ δ' ὀρέων κ. τ. λ., καὶ τὴν Ἀσίην τῇ Εὐρώπῃ ποιούντων (θαυμαζῶ, sc. from γελῶ δ' ὀρέων) ἴσθην. So Soph. Ant. 857 ἔψουσας ἀλγεινοτάτας ἐμοὶ μερίμνας πατρος τριπόλιστον οἶκον (λέγουσα sc.).

d. A predicate adjective is supplied from a former sentence : Soph.

^a Stallb. ad loc.

El. 1021 εἴθ' ὦφελος τοῖαδε τὴν γνώμην πατρὸς θνήσκοντος εἶναι—ἀλλ' ἦν (τοῖαδε sc.) φύσιν γε.

e. One verbal form is supplied from another in the context. So pass. from active: Thuc. VI. 79 καὶ τοῖς γε Ἀθηναίοις βοηθεῖν, ὅταν ὑπ' ἄλλων (sc. ἀδικῶνται) καὶ μὴ—τοὺς ἄλλους ἀδικῶσιν: Soph. OE. C. 1108 τῷ τεκόντι πᾶν (sc. τεχθέν) φίλον. So one tense, or mood, or person from another: Arist. Pax 1201 νυνὶ δὲ πεντήκοντα δραχμῶν ἐμπολῶ, ὅδὲ δὲ (ἐμπολᾷ sc.) τριδάκμους τοὺς κάδους κ. τ. λ.: Soph. OE. R. 328 πάντες γὰρ οὐ φρονεῖτ', ἐγὼ δ' οὐ μήποτε (φρονησῶ sc.) κ. τ. λ.: Æsch. Eum. 140 ἔγειρε καὶ σὺ τήνδ', ἐγὼ δέ σε. So after a parenthesis: Æsch. Ag. 1094 ματεῖαι δ' ὦν ἀνευρήσει φόνον: Cassandra, μαρτυροῖσι γὰρ τοῖσδ' ἐπιπείθομαι· κλαίοντα τάδε βρέφη (ματεῶν sc.). So the participle, from the verbum finitum or infin.: Thuc. II. 11 τὴν τῶν πέλας θροῦν ἢ τὴν ἑαυτῶν ὁρᾶν sc. θρουμένην: Æsch. Ag. 864 καὶ τὸν μὲν ἤκειν (sc. πῆμα φέροντα), τὸν δ' ἐπισφάλλειν κακοῦ κάκιον ἄλλο πῆμα, λίσκοντας δόμοις: Od. o, 152 χαίρετον, ὦ κούρω, καὶ Νέστορι τοιμὲν λαῶν εἰπεῖν sc. χαίρειν. This frequently happens when, after οἶμαι δὲ καί, an infin. should follow: Plat. Apol. p. 25 extr. ταῦτα ἐγὼ σοι οὐ παῖθωμαι, ὦ Μέλητε, οἶμαι δὲ οὐδὲ ἄλλον ἀνθρώπου οὐδένα sc. πείσεσθαι σοι^a: Id. Rep. p. 608 ξύμφημί σοι—, οἶμαι δὲ καὶ ἄλλον ὀντινοῦν (sc. ξυμφήσειν). So also after ἔοικε: Od. ζ. 192 οὗτ' οὖν ἐσθῆτος δευήσεται οὔτε τευ ἄλλου ὦν ἐπείχ' ἱκέτην ταλαπείριον ἀντιάσαντα (μὴ δεύεσθαι).—Very commonly, especially in Attic, an infin. of a preceding verb is supplied after μέλλω, in its future sense; as, Eur. Hipp. 441 τοῖς ἐρῶσι—ἔσοι τε μέλλουσ' (ἐρᾶν sc.): Thuc. III. 55 οὔτε ἐπάθετε οὔτε ἐμελλήσατε (παθεῖν): Isocr. p. 213 B τὰς μὲν ἐπόρθουν, τὰς δὲ ἐμελλον (πορθεῖν), ταῖς δὲ ἠπείλουν τῶν πόλεων (πορθεῖν). In dialogue, especially Plato, τί δ' (πῶς γὰρ) οὐ μέλλει; *How should it not?* From a participle in the principal clause is supplied the finite verb of the dependent: Soph. El. 1434 νῦν (βᾶτε) τὰ πρὶν εὖ θέμενοι τὰδ' ὥς πάλιν sc. εὖ θήσθε.

Obs. The constructions in which a verb is carried over a parenthesis; as, Thuc. IV. 9 αὐτοὺς ἡγήτο προθυμήσεσθαι (οὔτε γὰρ αὐτοὶ ἐλπίζοντες ποτε ναυτὶ κατήσσεσθαι οὐκ ἰσχυρὸν ἐτείχειζον) ἐκείνοις τὲ βιαζομένοις ἀλώσιμον τὸ χωρίον γίγνεσθαι are not to be classed here, as the verb is simply carried on from one clause to another.

2. The effect of the verb being thus used only once is to give an appearance of unity to the two clauses.—Hence it is very usual to omit the verb in dependent clauses introduced by ὅσπερ, ὥσπερ: Eur. Med. 1153 φίλους νομίζουσ' οὕσπερ ἂν πόσις σέθεν, sc. νομίζη:

^a Stallb. ad loc.

Plat. Legg. p. 710 D πάντα σχεδὸν ἀπείργασται τῷ θεῷ, ὅπερ (sc. ἀπεργάζεται) ὅταν βουληθῇ διαφερόντως εὖ πράξει τινα πόλιν: Od. λ, 411 ἑταῖρον νωλεμέως κτείνοντο σύες ὡς ἀγριόδοιτες, οἳ ῥα τ' ἐν ἀφνείῳ ἀνδρὸς μέγα δυναμένοιο ἢ γάμφ' ἐράνῃ ἢ εἰλαπίνῃ, sc. κτείνονται, where the former verb is supplied from the latter. This is also very usual in those hypothetical sentences, which only express that what is in the principal clause belongs especially to the person spoken of. The protasis consists of εἰ, or εἴπερ τις or ἄλλος τις, or εἴπερ που, εἴπερ ποτὶ &c. Compare the full expression in Demosth. p. 701, 7 ἐγὼ δ', εἴπερ τιμὴ τοῦτο καὶ ἄλλῃ προσηκόντως εἴρηται, νομίζω κάμοι νῦν ἀρμόττειν εἰπεῖν, with the shortened one, Hdt. IX. 27 ἡμῖν ἐστὶ πολλά τε καὶ εὖ ἔχοντα, εἰ τέοισι καὶ ἄλλοισι Ἑλλήνων. Εἴπερ alone: Plat. Rep. p. 497 Εἰ οὐ τὸ μὴ βούλεσθαι, ἀλλ', εἴπερ (sc. τὶ διακωλύσει), τὸ μὴ δύνασθαι διακωλύσει^a: so ὡς οὗτις, ὡς οὐδεὶς ἄλλος. In the same sense: Plat. Apol. p. 28 Εἰ τότε μὲν, οὐ ἐκεῖνοι, ἔταττον, ἔμενον, ὅσπερ καὶ ἄλλος τις: Soph. Œ. C. 563 χῶς τις πλείστ' ἀνὴρ. κ. τ. λ.

3. There are some instances in which this brachylogy produces some difficulty in the construction, and which therefore require to be specially observed. The verb is placed in the dependent and not in the principal clause, and agrees with the subject thereof, and therefore must be supplied to the principal clause in the number and person required by its subject. This also commonly occurs in dependent clauses introduced by ὅσπερ, ὅσπερ ἂν εἰ, ὅσπερ, &c. *sim.* and the effect of it is to mark strongly the unity of the two clauses: Il. ι, 46 εἰ δὲ καὶ αὐτοὶ (sc. φεύγονται), φευγόντων σὺν νηυσί: Thuc. II. 21 ὧν (ἡκροῶντο sc.) ἀκροῶσθαι ὡς ἕκαστος ὥρῃτο: Id. III. 68 καὶ ὅτε ὕστερον (προεῖχοντο sc.) ἂ πρὸς τῷ περιτειχίζεσθαι προεῖχοντο: Id. I. 82 ἀνεπίφθονον, ὅσοι(,) ὥσπερ καὶ ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλεύομεθα, μὴ Ἑλλήνας μόνον, ἀλλὰ καὶ βαρβάρους προσλαβόντας διασωθῆναι (for ὅσοι ἐπιβουλεύονται, ὥσπερ καὶ ἡμεῖς ἐπιβουλεύομεθα): Id. III. 67 ἦν οἱ ἡγεμόνες, ὥσπερ νῦν ὑμεῖς κεφαλαιώσαντες πρὸς τοὺς ξύμπαντας διαγνώμας ποιήσεσθε, ἥσσόν τις ἐπ' ἀδίκους ἔργοις λόγους καλοὺς ζητήσει: Xen. Cyr. IV. 1, 3 αὐτὸς οἶδα οἷος ἦν τὰ μὲν γὰρ ἄλλα, (ἐποίει) ὅσαπερ, οἶμαι, καὶ πάντες ὑμεῖς ἐποιεῖτε. So often in Latin comparative sentences, *ei cariora semper omnia quam decus atque pudicitia fuit*. It occurs less frequently in other dependent sentences; as, Eur. Or. 1037 σὺ νῦν μ', ἀδελφέ, (sc. κτείνει) μή τις Ἀργείων κτάνῃ.

4. A verb of a general meaning is supplied from a following verb

^a Stallb. ad loc.

of special meaning, as every particular verb implies the general verbal notion of action, or state : so ποιῆν, πᾶσχειν, ἐργάζεσθαι, γίνεσθαι, εἶναι, συμβαίνειν, &c. thus τί ἄλλο ἤ, —οὐδὲν ἄλλο ἤ—ἄλλο τι ἤ for τί ἄλλο ποιεῖ or ἔστιν or such like, ἢ ὅτι (cf. Lucian. Dial. Deor. V. 5 λυπεῖς, ὦ Ἥρα, σεαυτὴν, οὐδὲν ἄλλο, κάμοι ἐπιτείνεις τὸν ἔρωτα (ζηλοτυπούσα) : Thuc. III. 39 τί ἄλλο οὗτοι, ἢ ἐπεβούλευσαν ; IV. 14 οἱ Λακεδαιμόνιοι—ἄλλο οὐδὲν ἢ ἐκ γῆς ἐναυμάχουν : Xen. M. S. II. 3, 17 τί γὰρ ἄλλο ἢ κινδυνεύσεις ; =οὐδὲν ἄλλο (sc. ποιεῖς), ἢ ὅτι κινδ : Id. Cyr. I. 4, 24 μόνος ἐκείνος οὐδὲν ἄλλο (sc. ἐπολεῖ) ἢ τοὺς πεπρωκότας περιελαύνων ἐθεάτο : Plat. Euth. p. 277 D καὶ νῦν τούτῳ οὐδὲν ἄλλο ἢ χορεύετον περὶ σέ : Id. Phæd. p. 63 D τί δὲ, ὦ Σώκρατες, ἐφη ὁ Κρίτων, ἄλλο γε ἢ πάλαι μοι λέγει ὁ μέλλων σοι δώσειν τὸ φάρμακον^a. (In full : Plat. Rep. p. 424 D οὐδὲ γὰρ ἐργάζεται ἄλλο γε (sc. ἢ παρανομία), ἢ κατὰ σμικρὸν εἰσοικισαμένη ἡρέμα ὑπορρεῖ πρὸς τὰ ἔθνη) : Æsch. Ag. 1139 οὐδὲν ποτ' (πίστομένην sc.) εἰ μὴ ξυμβαίνειν. From frequent usage the original construction of the phrase was lost, and it was applied, where grammatically it was inapplicable, as a mere adverb : Thuc. VII. 75 οὐδὲν γὰρ ἄλλο ἢ πόλει ἐκπεπολιορκημένη ἐφέκεσαν ὑποφευγούσῃ. So often in Latin, *nihil aliud, amplius quam* is used as an adverb : Liv. XXII. 60 *quid aliud quam admonendi essetis* : XXXVII. 21 *classis ad insulam se recepit, nihil aliud quam depopulato hostium agro* : Suet. Calig. 44 *nihil amplius quam Adminio—in deditionem recepto magnificas Romam litteras misit*. The same may be said of the interrog. forms, ἄλλο τι ἤ, or ἄλλο τι, *nonne* ? where, after the phrase became a mere interrog. form, the ἤ was dropped. See §. 875. e.

5. An important use of brachylogy is where several objects depend on one verb, which strictly can be applied to only one of them ; but the notion of the verb is such as admits of a more general, or more particular application. This sort of brachylogy is called *Zeugma*. Il. γ, 326 ἦχι ἐκάστω ἵπποι ἀερσίποδες καὶ ποίκιλα τεύχε' ἔκειτο (containing the particular notion of “lying,” as well as the general notion of “being in store, ready”) : Hdt. IV. 106 ἐσθῆτα δὲ φορέουσι τῇ Σκυθικῇ ὁμόλῃν, γλώσσαν δὲ ἰδίην : Pind. Ol. I. 88 (B) εἰεν δ' Οἰνομάου βίαν πάρθενόν τε σύνευνον, *vicit Enomautem, oblinuit virginem*^a : Id. Nem. X. 25 ἐκράτησε δὲ καὶ ποθ' “Ἐλληνα στρατὸν, τύχῃ τε μολὼν καὶ τὸν Ἴσθμοι καὶ τὸν Νεμέα στέφανον : Soph. Trach. 353 ὥς τῆς κόρης ταύτης ἕκατι κείνος Εὐρυτόν θ' ἔλοι, τὴν θ' ὑψίπυργον Οἰχάλιαν. (Cf. 364).

^a Heindorf ad loc.^b Dissen ad loc.

Obs. 1. It is one of the great properties of the Greek language, that the Greek mind from its quickness of apprehension, and exactness in the application of notions, seems to have been able thus to deduce a general notion implied in some particular verb, and then to apply it to a new substant. in a particular sense suitable to the new object, and implied in that general notion. So Æsch. Choeph. 360 βασιλεὺς γὰρ ἦς, ὅφρ' ἔζης, μόριμον λάχος πιμπλάντων χερσὶν πεισίσβροτόν τε βάκτρον. In μόριμον λάχος χερσὶν πιμπλάντων is implied the general notion of governing—this implies the notion of wielding the sceptre, in which sense it is carried on and applied to βάκτρον.

6. So a verb of perception or communication is supplied from a foregoing verb of cognate meaning: Xen. Hell. II. 2, 17 ἀπήγγειλεν, ὅτι αὐτὸν Λύσανδρος κελεύει ἐς Λακεδαίμονα ἵεναι· οὐ γὰρ (sc. ἔλεγεν) εἶναι κύριος ὧν ἐρωτῶτο ὑπ' αὐτοῦ, ἀλλὰ τοὺς Ἐφόρους. See §. 884. *Obs. 1.*

7. A simple verb is supplied from the compound verb, in as much as this latter contains the notion of the former: Plat. Gorg. p. 493 C ἀλλὰ πρότερον πείθω τί σε καὶ μετατίθεσαι, εὐδαιμονεστέρους εἶναι τοὺς κοσμίους τῶν ἀκολάστων; i. e. *persuadeone tibi mutataque sententiâ putas, feliciores esse temperantes libidinosi?* Thuc. I. 44 οἱ Ἀθηναῖοι μετέγνωσαν Κερκυραίοις ξυμμαχίαν μὴ ποιήσασθαι for μετέγνωσαν καὶ ἔγνωσαν: Xen. Cyr. I. 1, 3 ἐκ τούτου δὴ ἡναγκαζόμεθα μετανοεῖν (i. e. μετανοεῖν καὶ νοεῖν), μὴ οὔτε τῶν ἀδυνάτων οὔτε τῶν χαλεπῶν ἔργων ἢ τὸ ἀνθρώπων ἄρχειν. So also with other verbs which imply a change from one opinion to another, so that the new opinion is implied from relinquishing the old one: Plat. Lys. p. 222 B οὐ ῥάδιον ἀποβαλεῖν τὸν πρόσθεν λόγον, ὥς οὐ τὸ ὁμοιον τῷ ὁμοίῳ κατὰ τὴν ὁμοιότητα ἔχρηστον, i. e. *non est facile priorem rejicere rationem, ut non putemus, simile simili, quatenus simile est, inutile esse*; hence also οὐ which at first seems not wanted—ἀποβαλεῖν τὸν λόγον=*rejectâ priore ratione sententiam ita mutare, ut putemus cett.*

Obs. 2. In the two former examples the second clause may depend on the compound verb as representing an accus., which is the proper expression of that to which a change takes place.

8. A compound verb in one clause is supplied from the same verb in the former, the preposition with which it is compounded being placed alone in the second clause. See §. 643. *Obs. 1.*

9. An affirmative verb is supplied from a negative; this is most commonly the case in an antithesis introduced by an adversative conjunction: Il. ε, 819 οὐ μ' εἰς μακαρέσσι θεοῖς ἀντικρὺ μάχεσθαι τοῖς ἄλλοις· ἀτὰρ, εἴ κε Διὸς θυγάτηρ Ἀφροδίτη ἔλθῃς· εἰς πόλεμον,

τήν γ' οὐτάμεν ὀφεί χερσὶ (sc. ἐκέλευες, in εἰς) : Soph. O. R. 236 τὸν ἀνδρ' ἀπαυδῶ τοῦτον—μήτ' εἰσδέχεσθαι, μήτε προσφωνεῖν τινα, ὥθειν δ' ἀπ' οἴκων πάντας : Id. El. 71 καὶ μή μ' ἄτιμον τῆσδ' ἀποστείλῃτε γῆς, ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων (i. e. στέλλετε = ποιεῖτε) : Hdt. VII. 104 ὁ νόμος—ἀνώγει τῶντ' ἀεὶ, οὐκ ἔων φεύγειν οὐδὲν πλῆθος ἀνθρώπων ἐκ μάχης, ἀλλὰ μένοντας ἐν τῇ τάξιν ἐπικρατεῖν ἢ ἀπόλλυσθαι : Id. IX. 2 οὐδὲ ἔων λέναι ἑκαστέρῳ, ἀλλ' αὐτοῦ ἰζόμενον ποιεῖν : Plat. Apol. p. 36 B ἀμελήσας, ὧν οἱ πολλοί (sc. ἐπιμελοῦνται^a) : compare Latin, Cic. N. D. I. 7, 17 *tu autem nolo existimes, me adiutorem huic venisse, sed auditorem.*

Where a sentence is supplied either wholly or partially. (See §. 861. 4.)

§. 896. In an antithesis one clause frequently requires to be supplied from the other : Il. χ. 265 ὧς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, for ἐμὲ σὲ καὶ σὲ ἐμέ : Hes. Opp. 182 οὐδὲ πατὴρ παιδεσσιν ὁμοίως, οὐδέ τι παῖδες (sc. πατρί), οὐδὲ ξένοι ξεινοδόκῳ καὶ ἐταῖρος ἐταίρῳ : Soph. Œ. T. 489 τί γὰρ ἢ Λαβδακίδαις (sc. πρὸς τὸν Πόλυβον) ἢ τῷ Πολύβῳ (sc. πρὸς τοὺς Λαβδακίδας) νεῖκος ἔκειτο : Eur. Or. 742 οὐκ ἐκεῖνος (sc. ἐκείνῳ), ἀλλ' ἐκεῖν κείνῳ ἐνθάδ' ἤγαγεν : Thuc. I. 73 οὐ γὰρ παρὰ δικασταῖς οὔτε ἡμῶν (sc. πρὸς τοὺτους), οὔτε τούτων (sc. πρὸς ἡμᾶς) οἱ λόγοι ἂν γίνοντο : Demosth. p. 30, 17 ἐπράξαμεν ἡμεῖς (sc. πρὸς ἐκείνους) καὶ ἐκεῖνοι πρὸς ἡμᾶς εἰρήνην. Sometimes the sentence is wholly omitted, when it is implied necessarily in the notion which it expresses, as νυκτὶ δ' ὁμῶς πλείειν, which implies καὶ ἡματι.

Obs. 1. Very often where in two coordinate sentences the same predicate would be used in the sing. to each of them, the predicate is used once in the plural, the two being considered as making up one plural notion ; as, ὁ Σωκράτης καὶ ὁ Πλάτων ἦσαν σοφοί, for ὁ Σ. ἦν σοφός, καὶ ὁ Π. ἦν σοφός.

Obs. 2. For a comparative notion carried on to a positive form, see §. 783. 1.

Aposiopesis.

§. 897. This figure of rhetoric consists in the sentence being suddenly broken off, at the will of the speaker. In animated and excited passages, the verb is often suppressed after μή ; as in tragedy for instance, μὴ δῆτα, and μή alone : Soph. Ant. 577 μὴ τριβὰς ἔτι, ἀλλὰ νιν κομίζετ' εἰσω : Eur. Ion 1331 μὴ ταῦτα : Id. Med. 964 μή μοι σύ sc. ταῦτα εἴπῃς : Arist. Vesp. 1179 μή μοι γε μύθους. Μὴ σύ γε is very common as an earnest dissuasive : Soph.

^a Stallb. ad loc.

Œ. C. 1441 Pol. εἰ χρή, θανοῦμαι : Antig. μὴ σύ γ' (sc. ταῦτ' εἴπης), ἀλλ' ἐμοὶ πιθοῦ. So in dissuasive wishes μὴ γάρ, *absit*, *ut* : Demosth. p. 295, 8 τίς οὐχὶ κατέπτυσεν ἄν σου; μὴ γὰρ τῆς πόλεως γε, μὴδ' ἐμοῦ sc. καταπτύσειεν : Plat. Prot. p. 318 B ἀλλὰ μὴ οὕτως : Id. Rep. p. 381 E μὴ γάρ, ἔφη (sc. τοιαῦτα λεγόντων) : Eur. Troad. 210 μὴ γάρ δὴ δῖον γ' Εὐρώτα sc. ἔλθοιμεν : so μήτοι γε Xen. Cyr. II. 3, 24. Demosth. p. 45, 19 μὴ μοι μυρίους μὴδὲ δισμυρίους ξένους μὴδὲ τὰς ἐπιστολιμαίους ταύτας δυνάμεις (sc. ψηφίσῃσθε), ἀλλ' ἡ τῆς πόλεως ἔσται sc. ἡ δύναμις. Sometimes the apodosis is wholly suppressed when the speaker is excited. See above (§. 860. 3. b.).

Consolidation of Sentences.

§. 898. There are some other forms, besides those mentioned under their respective heads, whereby the close connexion of two sentences, or two clauses of the same sentence, is represented in language, which remain yet to be noticed.

1. When an infin. or part. stands in the same sentence with some other verbum finitum, the subst. which properly depends on the infin. or part. is frequently made to depend on the verbum finitum, so that it is in the case required thereby.

a. Participle : Soph. El. 47 ἀγγελλε δ' ὄρκῳ προστιθείς, for ἀγγ. προστιθείς ὄρκον : Id. Ant. 23 Ἐτεοκλέα μὲν, ὥς λέγουσι, σὺν δίκῃ χρησθείς δικαίᾳ καὶ νόμῳ κατὰ χθονὸς ἔκρυψε : Id. Phil. 55 λόγοισιν ἐκκλέψεις λέγων : Thuc. III. 59 (δεόμεθα ὑμῶν) φείσασθαι δὲ καὶ ἐπικλασθῆναι τῇ γνώμῃ οἴκῳ σῶφρονι λαβόντας (where another reading is οἴκτον σῶφρονα) : Xen. Cyr. VII. 1, 40 οὔτοι δὲ ἐπειδὴ ἡποροῦντο, κύκλῳ πάντοθεν ποιησάμενοι, ὥστε ὁρᾶσθαι τὰ ὅπλα, ὑπὸ ταῖς ἀσπίσιν ἐκάθηντο, for κύκλον ποιησάμενοι ἐκάθηντο : Ibid. I. 6, 33 ὅπως σὺν τοιούτῳ ἔθει ἔθισθέντες πρῶτεροι πολῖται γένοιτο : Ibid. II. 3, 17 τοῖς δ' ἐτέροις, εἶπεν, ὅτι βάλλειν δεήσοι ἀναιρουμένους ταῖς βόλοις : cf. VIII. 3, 27.

β. Infinitive : Il. σ, 585 οἱ (κύνες) δ' ἦτοι δακείν μὲν ἀπετρωπῶντο λεόντων : Il. η, 409 οὐ γάρ τις φειδῶ νεκύων κατατεθνηῶτων γίγνεται—πυρὸς μαιλισσόμεν ὦκα (for νεκῆας μαιλίσσειν) : Hom. Hymn. Cer. 281 sq. οὐδέ τι παιδὸς μνήσατο τηλυγέτοιο ἀπὸ δαπέδου ἀνελέσθαι : Soph. El. 1277 μὴ μ' ἀποστερήσης τῶν σῶν προσώπων ἡδονὰν μεθέσθαι (ἀποστερεῖν τινά τι and μεθέσθαι τινός), but see §. 362. 5. : Id. Phil. 62 οὐκ ἤξλωσαν τῶν Ἀχιλλείων ὄπλων ἐλθόντι δοῦναι : Id. Antig. 490 κελίην—ἐπαιτιῶμαι τοῦδε βουλευσαί τάφου, for βουλευσαί τόνδε τάφον : Eur. Hipp. 1375 λόγχαξ ἔραμαι διαμοιρᾶσαι, for ἔρ.

διαμ. με λόγῃ: Id. 1399 φίλου χρήζω στόματος παιδῶν ὁ τάλας προσπύξασθαι: Id. Hel. 675 τίνων χρήκουσα προσθεῖναι πόνων, for τίνας πόνους προσθ. χρήζ.: Thuc. I. 138 τοῦ Ἑλληνικοῦ ἐλπίδα ἦν ὑπετίθει αὐτῷ δουλώσειν: Id. III. 6 τῆς μὲν θαλάσσης εἶργον μὴ χρήσθαι τοὺς Μιτυληναίους: Id. V. 15 ἐπιθυμία τῶν ἀνδρῶν τῶν ἐκ τῆς νήσου κομίσασθαι: Xen. Anab. V. 4, 9 τί ἡμῶν δεήσεσθε χρήσασθαι; Plat. Crit. p. 52 B οὐδ' ἐπιθυμία σε ἄλλης πόλεως, οὐδ' ἄλλων νόμων ἔλαβεν—εἰδέναι: Id. Legg. p. 626 D δοκεῖς γάρ μοι τῆς θεοῦ ἐπιθυμίας ἄξιος εἶναι μᾶλλον ἐπινομάζεσθαι: Id. Rep. p. 459 B σφόδρα ἡμῖν δεῖ ἄκρων εἶναι τῶν ἀρχόντων: Ibid. p. 437 B τὸ ἐφίεσθαι τινος λαβεῖν. So also with the article: Demosth. p. 19, 4 τούτων οὐχὶ νῦν ὁρῶ τὸν καιρὸν τοῦ λέγειν, for οὐχ ὁρῶ τὸν καιρὸν τοῦ ταῦτα λέγειν. Compare the Latin, *horum non ideo opportunitatem dicendi*.

Obs. 1. This construction is sometimes explained by supplying a pronoun, such as ἀγγελλε ὀρκῷ προστίθεις αὐτόν: but it is evident that this is absurd, and moreover keeps out of view that unity of the sentence, which was intended to be marked by this form.

2. Analogous to this there is a sort of attraction (contrary to that given in §. 824. 11.) which takes place in almost all dependent clauses, the subject of the dependent being transferred to the principal clause, in which it stands as the object (see also §. 804. 2.). In this construction the unity of the clauses is visibly signified; and the subject of the dependent clause, which is the leading notion of the whole sentence, is brought prominently forward. In Latin this idiom is found, but far less frequently than in Greek: *noti Marcellum, quam tardus sit*, for *quam tardus sit Marcellus*: Il. β, 409 ἦδαι γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονείτο: Hdt. III. 68 οὗτος—πρῶτος ὑπόπτευσεν τὸν Μάγον ὡς οὐκ εἶη ὁ Κύρου Σμέρδης: Ibid. III. 80 εἶδετε μὲν γὰρ τὴν Καμβύσειω ὕβριν ἐπ' ὅσον ἐπεξήλθε: Thuc. VI. 76 τοὺς μέλλοντας ἀπ' αὐτῶν λόγους (δελσαντες) μὴ ὑμᾶς πείσωσιν: Id. III. 51 τοὺς τε Πελοποννησίους (ἐφυλάττετο ὁ Νικίας) ὅπως μὴ ποιῶνται ἔκπλους αὐτόθεν: Id. I. 72 τὴν σφετέραν πόλιν ἐβούλουντο σημαίνειν ὅση εἴη δύναμις: Eur. Med. 37 δέδοικα δ' αὐτὴν μή τι βουλεύσῃ: Ibid. 39 δευμάλω τέ νιν (αὐτὴν) μὴ θηκτὸν ὥση φάσγανον δι' ἥπατος: cf. 248 (ἄνδρες) λέγουσι δ' ἡμᾶς (γυναῖκας) ὡς ἀκύνδυνον βίον ζῶμεν κατ' οἴκους: Plat. Rep. p. 327 princ. κατέβην χθὲς εἰς Πειραιᾶ—προσευζόμενός τε τῇ θεῷ καὶ ἅμα τὴν ἐορτὴν βουλόμενος θεάσασθαι τίνα τρόπον ποιήσουσιν: Ibid. p. 372 E σκοποῦντες γὰρ καὶ τοιαύτην τάχ' ἂν κατῴκουμεν τὴν τε δικαιοσύνην καὶ ἀδικίαν ὅπη ποτὲ ταῖς πόλεσιν ἐμφύονται: Ibid. p. 472 C ἐζητοῦμεν αὐτό τε δικαιοσύνην οἷόν ἐστι, καὶ ἄνδρα τὸν τελέως δίκαιον: Id. Theæt. p. 146 E

γνώναι ἐπιστήμην αὐτὸ ὃ τι ποτ' ἔστιν : Demosth. p. 831, 57 οὐσίαν, ἣν καὶ ὑμῶν οἱ πολλοὶ συνήδεσαν ὅτι κατελείφθη, — αἰσχυρῶς διήρπασεν : Ibid. p. 847, 10 βούλομαι δὲ ταύτην (ἀπόκρισιν) ὡς ἔστιν ἀληθὴς ἐπιδείξαι : Ibid. p. 838 in. δείξατε γὰρ ταύτην τὴν οὐσίαν τίς ἦν, καὶ ποῦ παρέδοτέ μοι καὶ τίνος ἐναντίον : Ibid. p. 126, 61 τὸν Εὐφραῖον οἷα ἔπαθε μεμνημένος. With Gen. : Hdt. VI. 48 ἀπεπειράτω τῶν Ἑλληνῶν ὃ τι ἐν νῶ ἔχοιεν : Xen. Cyr. V. 3, 40 οἱ ἄρχοντες αὐτῶν ἐπιμελείσθων ὅπως συσκευασμένοι ᾧσι πάντα : Id. M. S. I. 4, 13 τίνος γὰρ ἄλλου ζῶου ψυχὴ πρῶτα μὲν θεῶν — ἥσθηται ὅτι εἰσί ; Plat. Rep. p. 407 A Φωκυλίδου — οὐκ ἀκούεις πῶς φησὶ, δεῖν, ὅταν τῷ ἤδη βίος ἦ, ἀρετὴν ἀσκεῖν. So with an ellipse of the dependent verb : Soph. Aj. 118 ὁρᾷς Ὀδυσσεῦ, τὴν θεῶν ἰσχὺν, ὅση : Id. Ant. 318 τὴν ἐμὴν λύπην, ὅπου : so Eur. Hipp. 1251 τὸν σὸν πιθέσθαι παῖδ' ὅπως ἐστὶν κακός. We rarely find such constructions as, Arist. Av. 1269 δεινὸν γε τὸν κήρυκα, τὸν παρὰ τοὺς βροτοὺς οἰχόμενον, εἰ μηδέποτε νοστήσει πάλιν : so Senec. de Benef. IV. 32 *Deos verisimile est ut alios indulgentius tractent*. And yet more remarkable is Xen. Cyr. II. 1, 5 τοὺς μέντοι Ἕλληνας, τοὺς ἐν τῇ Ἀσίᾳ οἰκοῦντας, οὐδέν πω σαφὲς λέγεται εἰ ἔπονται. So in a subst. sentence : Arrian I. 27 ἡγγέλθη — τοὺς Ἀσπενδίους ὅτι οὐδὲν τῶν συγκειμένων πράξει ἐθέλοιεν.

Obs. 2. Here also belongs a remarkable construction in Arist. Eq. 926 σπεύσω σ' ὅπως ἐγγραφῆς. and of δεῖ, unless there is an ellipse of ὁρᾶν (see §. 812. 2.), Soph. Aj. 556 ὅταν δ' ἔκη πρὸς τοῦτο, δεῖ σ' ὅπως πατὴρ δέξεις ἐν ἔχθροῖς, οἷος ἐξ οἴου τράφης : Id. Phil. 54 τὴν φιλοκλήτου σε δεῖ ψυχὴν ὅπως λόγῳ ἐκκλέψεις λέγων : Cratin. ap. Athen. IX. p. 373 δεῖ σ' ὅπως Ἀλεκτρυόνης μηδὲν διούσεις τοὺς τρόπους. And perhaps analogously, Thuc. II. 7 Λακεδαιμονίους — τοῖς τὰ ἐκείνων ἐλομένοις — ναῦς ἐπετάχθησαν ποιεῖσθαι, for νῆες ἐπετάχθησαν ποιεῖσθαι.

Obs. 3. And not only the subject, but sometimes also the predicative nominative of the dependent clause, stands in the principal clause in accus. : Æsch. Sept. 17 ἡ γὰρ νέους ἔρποντας εὐμενεί πέδῳ, ἅπαντα πανδοκοῦσα παιδείας ὄτλον, ἐθρέψατ' οἰκιστῆρας ἀσπιδιφόρους πιστοὺς ὅπως γένοισθε πρὸς χρεὸς τῷδε, i. e. ἐθρέψατο, ὅπως γένοισθε πιστοὶ οἰκιστῆρας ἀσπιδιφόροι. So often Plautus : Pœn. II. 5 *nec potui tamen propitiam Venerem facere uti esset mihi*.

3. So also when the clause depends on a verbal notion expressed by a substantive in the principal clause, the subject (or object) thereof is attracted into the principal clause, and placed in the genitive as the object of the substantive : see Soph. Trach. 173 : so Thuc. I. 61 ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθύς ἡ ἀγγελία τῶν πόλεων ὅτι ἀφεστᾶσι : Ibid. 97 ἅμα δὲ καὶ τῆς ἀρχῆς ἀπόδειξιν ἔχει τῆς τῶν Ἀθηναίων ἐν οἷῳ τρόπῳ κατέστη : Id. II. 42 οὔτε (τις) πενίας ἐλπιδι, ὡς κἂν ἔτι διαφυγῶν αὐτὴν πλουτήσκειεν, ἀναβολὴν τοῦ δεινοῦ ἐποιήσατο, i. e.

ἐλπιδι, ὡς κὰν διαφυγὼν τὴν πένιν πλουτήσειεν—: *penias ἐλπιδι, hope in relation to his poverty.* The dependent clause expresses more accurately the exact object of the hope, *penia* being the object of the dependent clause; hence αὐτήν is used.

Obs. 4. There are some remarkable passages where an attributive, which should stand with its subst. in the dependent clause, is transferred to the principal clause, while the subst. remains where it was: Eur. H. F. 840 ὡς—γυνὴ μὲν τὸν Ἥρας οἶός ἐστ' αὐτῇ χόλος: Stob. II. p. 197. ed. Grot. (353. 22. Gesn.) ὀργῆς τὸν εὐτράπεζον ὡς ἡδὺς βίος; in Soph. Trach. 97 ἄλιον αὐτῷ τοῦτο, καρῦξαι τὸν Ἀλκμήνας πόθι μοι πόθι παῖς ταίει, τοῦτο only prepares the way for the whole dependent clause. For an analogous idiom, see §. 824. 1.

4. Where two clauses are of such a nature that either of them might stand as the principal clause, and the other made to depend upon it, as ἤκουσα ὅτι μέλλει ἥξειν, or μέλλει ἥξειν ὡς ἤκουσα, this relation and the close connexion between them is signified by their both assuming the form of a dependent clause; that which logically speaking is the principal clause standing as a subst. sentence with ὅτι or ὡς, *that*, or in the acc. with infin. This is most usual in Hdt., rarely in Attic prose, and very seldom if ever in the orators: Xen. Anab. VI. 4, 18 ὡς γὰρ ἐγὼ—ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου ἁρμοστής μέλλει ἥξειν: Hdt. I. 65 ὡς δ' αὐτοὶ Λακεδαιμόνιοι λέγουσι Λυκοῦργον ἐπιτροπεύσαντα—ἐκ Κρήτης ἀγαγέσθαι ταῦτα: Id. I. 191 ὑπὸ μεγάρους τῆς πόλιος, ὡς λέγεται—τῶν περὶ τὰ ἔσχατα τῆς πόλιος ἐαλωκότων τοὺς τὸ μέσον οἰκόντας τῶν Βαθυλωνίων οὐ μαθήανει ἐαλωκότας: Id. III. 14 ὡς δὲ λέγεται ὑπ' Αἰγυπτίων, δακρύειν μὲν Κροῖσον: Id. IV. 5 ὡς δὲ Σκύθαι λέγουσι, νεώτατον ἀπάντων ἐθνέων εἶναι τὸ σφέτερον: Ibid. 95 ὡς δὲ ἐγὼ πυνθάνομαι τῶν τὸν Ἑλλήσποντον οἰκούντων Ἑλλήνων καὶ Πόντον, τὸν Ζάμολξιν τοῦτον, ἔοντα ἄνθρωπον, δουλεύσαι ἐν Σάμψ: Plat. Rep. p. 347 A οὐ δὴ ἔνεκα, ὡς ἔοικε, μισθὸν δεῖν ὑπάρχειν τοῖς μέλλουσιν ἐθελήσειν ἄρχειν^a: Id. Phil. p. 20 C τόδε γε μὴν, ὡς οἶμαι, περὶ αὐτοῦ ἀναγκαιότατον εἶναι λέγειν: Id. Soph. p. 263 D παντάπασι, ὡς ἔοικεν, ἡ τοιαύτη σύνθεσις—γίγνεσθαι λόγος ψευδής. So also in poetry; as, Æsch. Pers. 564 τυτθὸν ἐκφυγεῖν ἄνακτ' αὐτόν, ὡς ἀκούομεν: Ibid. 188 τοῦτων στάσιν τιν', ὡς ἐγὼ δόκουν ὄρᾶν, τεύχειν ἐν ἀλλήλῃσι: Soph. Trach. 1238 ἀνὴρ ὅδ' ὡς ἔοικεν οὐ νέμειν ἐμοὶ φθίνοντι μοῖραν: Id. Antig. 740 ὅδ' ὡς ἔοικε τῇ γυναικὶ ξυμμαχεῖν^b. So also, but not nearly so frequent, in Latin: Cic. de Offic. I. 7, 22 *atque ut placet Stoicis, quæ in terrâ gignuntur, ad usum hominis omnia creari, homines autem hominum causâ esse generatos*:

^a Stallb. ad loc.^b Erfurdt ad loc.

Id. N. D. I. 37, 94 *isti autem quemadmodum asseverant, ex corpusculis—concurrentibus temere atque casu mundum esse perfectum* (for *mundus est perfectus*).

Pleonasm.

§. 899. Pleonasm is the using a word the notion whereof has occurred already in some other part of the sentence; as, *πάλιν αὖθις*. But it must not be forgotten that by this repetition of the notion it is generally defined, explained, or enforced. There is, properly speaking, no such thing as pleonasm either in a logical or grammatical point of view; and many expressions only seem pleonastic from our own forms of language. In poetry of course, as using forcible and striking expressions, this supposed pleonasm most frequently occurs.

The most remarkable cases of seeming pleonasm are,

1. The attaching to a word another word of the same root to heighten the notion thereof.—*a*. A neuter verb with its cognate notion, (which being very generally omitted seems, when expressed, to be pleonastic,) in the acc.; as, *μάχην μάχεσθαι, πόλεμον πολεμεῖν* (§. 548. *a*.), and in instrumental dat.: Plat. Symp. p. 195 B *φεύγων φυγῇ*, so *φύσει πεφυκώς* Xen. and others (§. 548. *Obs.* 7.).—*b*. A verb with its participle; as, *φεύγων ἔφυγε* (§. 715. 3.).—*c*. An adjective with its abstract subst. or instrumental dat.; as, Soph. CE. R. 1469 *ἴθ' ὦναξ, ἴθ' ὦ γονῇ γενναίε*: Plat. Soph. p. 231 B *ἡ γένει γενναία σοφιστική*^c: *μεγέθει μέγας, πλήθει πολλοί* Hdt. and Plat.—*d*. An adjct. or adv. with an adverb (mostly poet.), Homer: *οἰόθεν οἶος, quite alone*; *αἰνόθεν αἰνῶς, terribly violent*; *κείμε μέγας μεγαλωστί, far extended*. So also Plat. Lach. p. 183 D *ἐν τῇ ἀληθείᾳ ὥς ἀληθῶς*. These pleonastic adverbs must be translated by some word which heightens the original notion.

2. Synonymous adverbs or adverbial expressions are frequently combined: Plat. Phæd. p. 66 C *ὥς ἀληθῶς τῷ ὄντι*: Demosth. p. 849, 15 *εὐθὺς παραχρῆμα* (*statim in ipso facinore*)—*αὐτίκα ἄφνω, ἑξαίφνης εὐθύς*—*πάλιν αὖθις—εἰτ' αὖθις—τάχα ἴσως—ἀεὶ συνεχῶς—ὥς οἶον, as for instance—ἔπειτα μετὰ ταῦτα—εὖ μάλα, εὖ σφόδρα—παντάπασι καὶ πάντως—οὕτω τε καὶ αὐτῇ*—. Most of these combinations serve to strengthen or generalize the adverbial notion; and in poetry, if particular attention is to be called to any notion, two, or even

three, synonymous words are used for that purpose ; as, Soph. Aj. 310 κόμην ἀπρὶς ὄνυξι συλλαβεῖν χερσί ; in some of these forms which seem to have crept into the written from the common language, it must be allowed that this repetition is somewhat redundant.

3. The *verbum finitum* is joined frequently, in prose, with a participle of the same or a cognate verb ; as, βλέποντα ὄρῶν — ἔφη λέγων — ἔλεγε φάς — εἶπον λέγων — ἦ δ' ὅς λέγων Arist. Vesp. 795. — ἔφασκε λέγων.

4. Very frequently in poetry a concrete notion is expressed by a periphrasis with the abstract. So σχῆμα δόμων, for δόμοι. So Eur. Hec. 718 ἀλλ' εἰσorpῶ γὰρ τοῦδε δεσπότου δέμας Ἀγαμέμνονος. — βίη Ἡρακλῆος — σθένος Ἑκτορος. See §. 442. d.

5. Very often the part is joined to the whole by καί, τέ, when the part is to be especially distinguished : Homer Ἑκτορι μὲν καὶ Τρωσί : Æsch. Cho. 145 ἐν θεοῖσι καὶ Γῇ καὶ Δίκῃ. Very often ὦ Ζεῦ καὶ θεοί. So in prose ; as, Ἀθηναῖοι καὶ Ἰφικράτης — Αἴγυπτος καὶ Ἀλεξάνδρεια. In Latin frequently : Cic. de Divin. I. 53 *forse, ut armis Darius et Persæ ab Alexandro et Macedonibus vincerentur.*

6. To call particular attention to a leading notion or thought, the Greeks frequently express it twice—once positively, and then negatively, or *vice versa* ; (Parallelismus antitheticus :) Od. ρ, 415 οὐ γάρ μοι δοκέεις ὁ κάκιστος Ἀχαιῶν ἔμμεναι, ἀλλ' ὥριστος : Hdt. II. 43 οὐχ ἦκιστα, ἀλλὰ μάλιστα : Thuc. VII. 44 μέγιστον δὲ καὶ οὐχ ἦκιστα ἐβλαψεν ὁ παιωνισμός : Demosth. ρ. 108, 73 λέξω πρὸς ὑμᾶς καὶ οὐκ ἀποκρύψομαι.

7. The notion of a single word is sometimes repeated in a whole sentence : Od. α, init. ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὅς μάλα πολλὰ πλάγχθη : Hdt. I. 79 ὥς οἱ παρὰ δόξαν ἔσχε τὰ πρήγματα, ἣ ὥς αὐτὸς κατεδόκεε.

8. Partly for clearness, partly for emphasis' sake, a word is repeated by a demonstr. pronoun : Thuc. IV. 69 αἱ οἰκίαι τοῦ προαστείου ἐπάλφεις λαμβάνουσαι αὐταὶ ὑπῆρχον ἔρυμα : Xen. Cyr. VI. 1, 17 ὑμεῖς δὲ τὰ πρόσορα ὑμῖν αὐτοῖς τῆς Ἀσσυρίας ἐκεῖνα κτᾶσθε καὶ ἐργάζεσθε : Isocr. ρ. 241 C τὰς Κυκλάδας νήσους, περὶ δὲ ἐγένοντο πολλαὶ πραγματεῖαι κατὰ τὴν Μίνω τοῦ Κρητὸς δυναστείαν, ταύτας τὸ τελευταῖον ὑπὸ Καρῶν κατεχομένας, ἐκβαλόντες ἐκείνους οὐκ ἐξιδώσασθαι τὰς χώρας ἐτόλμησαν : Eur. Phœn. 549 ἐμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα τεθράμμεθ', ἀλλ' οὖν ξυνετά μοι δοκεῖς λέγειν.

9. The accidents both of time and place of an action, which are

contained in the context, and therefore in most languages not actually expressed, the Greeks, especially their poets, loved to signify expressly by participles, such as *ῶν, μολών, ἐλθών, παρών* &c., *ἔχων, ἄγων, φέρων* (§. 696. *Obs.* 2. §. 698. *Obs.* 2.).

Anacolouthon.

§. 900. 1. Anacolouthon is the grammatical term for a construction where one part does not follow from the other—where the construction with which a sentence begins is not continued throughout, as the rules of grammar would require, though the sense is the same, or nearly so, as if it were. The source hereof is the rapidity with which in the Greek mind one thought followed on another; and the endeavour to express each part of a thought in its most accurate, elegant, and forcible form—that which should most fully correspond to the notion in the speaker's mind, and would most forcibly convey it to the hearer, whose own powers of mind would enable him to recognise its meaning in spite of its grammatical inaccuracy. The Greek language being so much a transcript of their actual thoughts, and their written language being formed so much from the expression of those thoughts in every day life, it is not to be wondered at that these constructions occur frequently in the best authors.

2. There are three sorts of anacolouthon:—*a.* Grammatical. —*b.* Those which seem to proceed from mere carelessness. —*c.* Rhetorical.

3. The authors who use it most may be divided into

a. Those whose general style is careless and loose, with whom anacolouthon is very common. Among these we must place Herodotus, who not always troubling himself about the rules and accuracies of grammar, told the stories of old days in a simple, easy, quaint style, such as we might expect in the old chronicles and legends from which he drew much of the materials of his histories. The irregular constructions of Herodotus have a peculiar charm, as arising from and not unsuitable to the spirit of his history, and his simple, childlike style of narrative.

β. To the second class belong those who, engrossed with the subject, were overpowered by their flow of thought, and endeavouring to concentrate these notions in all their fulness in as few words as possible, passed from thought to thought, without taking much care that the several parts of the whole sentence should be con-

nected together with strict grammatical accuracy ; but engrossed with a new sentence before they had scarcely written down the last, passed from one construction into another, as the thought clothed itself more naturally in one form or the other, without taking the pains to connect them grammatically, or perhaps being unable to do so without weakening the expression. To this class belongs Thucydides, whose constructions, in spite of, or perhaps because of, their grammatical inaccuracy, have a power and depth of expression which perhaps no other prose writer ever attained. The same may be said of some of the constructions in Pindar and Æschylus.

γ. To the third class belong those who aimed at giving their writings the easy off hand style of common life, which every one could follow and sympathise with. This is of course the proper character for the dialogues, which having a dramatic character, aim to place the reader in the midst of the characters introduced, and to which therefore an inartificial easy style is indispensable, not avoiding those inaccuracies of language which abound in common life, and without which the dialogue would lose much of its reality. Plato of course is at the head of this school of writers ; whose grammatical inaccuracies do not arise from ignorance of the grammar of the language or carelessness, but from the instincts of that pure taste which led him to those forms of language which would best suit the style of his writings and the temper of his hearers. Most of his anacoloutha arise from some sort of attraction which most naturally affects the language of common life, the case of a substantive being not that required by its own verb, but some other near which it happens to stand, or the latter part of a sentence following the construction of a parenthesis, instead of the sentence with which it is grammatically connected.

4. Of the anacoloutha arising from accidental carelessness it is impossible to treat ; some are noticed under the constructions which they violate.

5. Of the rhetorical anacolouthon there are two sorts to be especially mentioned :—

a. When the notion which gives rise to the train of thought is placed at the beginning thereof as the logical subject, it frequently happens that after a break in the sentence this same notion stands as the grammatical object of the verb : Xen. Hier. IV. 6 ὥσπερ οἱ ἀθληταὶ οὐχ, ὅταν ἰδιωτῶν γίνωνται κρείττους, τοῦτο αὐτοὺς εὐφραίνει,

ἀλλ' ὅταν τῶν ἀνταγωνιστῶν ἦττους, τοῦτ' αὐτοὺς ἀνιῶ, for τούτῳ εὐφραίνονται—ἀνιῶνται.

β. To place the opposition between two notions in as strong a light as possible, they stand each at the beginning of its own sentence in the same form, though the form required by the construction of each is different: Plat. Phædr. p. 233 B τοιαῦτα γὰρ ὁ ἔρως ἐπιδείκνυται· δυστυχοῦντας μὲν, ἀ μὴ λύπην τοῖς ἄλλοις παρέχει, ἀνιὰρὰ ποιεῖ νομίζειν, εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαίνουν ἀναγκάζει τυγχάνειν, for παρ' εὐτυχοῦντων δὲ καὶ τὰ μὴ ἡδονῆς ἄξια ἐπαίνουν ἀναγκ. τυγχάνειν. A very remarkable instance of this anacol. is to be found in Xen. Cyr. IV. 6, 3 and 4.

Position of words in a Sentence.

§. 901. The position of words in a sentence is twofold:—*a.* Usual.—*b.* Inverted.

Usual Position.—Simple Sentence.

1. The subject stands first, the predicate (verb or adjective with εἶναι) last. The object is placed before the predicate, the attribute after its substantive; as, Κύρος, ὁ βασιλεὺς, καλῶς ἀπέθανεν—Κύριοι πάνυ προθύμως αὐτῷ συνεστράτευσαν Xen. Cyr. VII. 4, 11: Παῖς μέγας—ἀνὴρ ἀγαθός—ὁ παῖς ὁ μέγας—ὁ ἀνὴρ ὁ ἀγαθός—ὁ παῖς ὁ τοῦ Κύρου—ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας.

2. When several objects belong to the same predicate, the most important one is generally placed next before the predicate, and the rest placed before it in the order in which each is supposed to have been added to the first object, those that entered the mind first being placed nearest to it: οἱ Ἕλληνες τοὺς Πέρσας ἐνίκησαν—οἱ Ἕ. ἐν Μαραθῶνι τοὺς Π. ἐνίκησαν—οἱ Ἕλληνες ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας ἐνίκησαν. In this way the local and temporal adverbs generally precede the direct object (τότε or ταύτῃ τῇ ἡμέρᾳ τοὺς Π. ἐνίκησαν),—an object of a person in the dative and accus. precedes an object of a thing (τὸν παῖδα τὴν γραμματικὴν διδασκῶ—τῷ παιδί βιβλίον δίδωμι),—the adverb of time an adverb of place (τότε or ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Π. ἐνίκησαν). The modal adverb is generally placed next the predicate, as being immediately connected with it and modifying its sense; as, οἱ Ἕλληνες ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας καλῶς ἐνίκησαν.

Compound Sentence.

3. The position of the dependent sentence corresponds to that of the word, of which it is a resolution ; Plat. Phæd. p. 59 E ὁ θυρωρός, ὅσπερ εἰώθει ὑπακούειν, εἶπε περιμένειν : Xen. Cyr. III. 2, 3 ὁ δὲ Κύρος, ἐν ᾧ συνελέγοντο, ἐθύετο· ἐπεὶ δὲ καλὰ ἦν τὰ ἱερὰ αὐτῷ, συνεκάλεσε τοὺς τε τῶν Περσῶν ἡγεμόνας καὶ τοὺς τῶν Μήδων. Ἐπεὶ δὲ ὁμοῦ ἦσαν, ἔλεξε τοιαύδε. But a substant. sentence, (even when it expresses the grammatical subject,) stands after the verb ; as, Xen. Cyr. I. 4, 7 οἱ δ' ἔλεγον, ὅτι ἄρκτοι—πολλοὺς ἤδη πλησιόσαντας διέφθειραν, or λέγεται ὅτι κ. τ. λ.

Inverted Position.

§. 902. 1. When the predicate is put before the subject, the attributive before its subst., or the objective words, especially the adverb, after the verb, the position is called *inverted* ; as, οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω : Xen. Cyr. III. 2, 25 καὶ γὰρ, ἔφασαν, πολύχρυσος ὁ ἀνήρ : Ibid. 7 εἶχον δὲ Χαλδαῖοι γέρρα· καὶ πολεμικώτατοι δὲ λέγονται οὗτοι τῶν περὶ ἐκεῖνην τὴν χώραν εἶναι : Demosth. p. 112, 5 οὐδ' ἂν ἐλπίς ἦν αὐτὰ γενέσθαι βελτίω—ἀγαθὸς ὁ ἀνὴρ—τὸ τῆς ἀρετῆς κάλλος—or yet more strongly, τῆς ἀρετῆς τὸ κάλλος : Plat. Prot. p. 343 Β οὗτος ὁ τρόπος ἦν τῶν παλαιῶν τῆς φιλοσοφίας, *veterum sapientiarum*.—μέγας παῖς—ὁ βασιλεὺς Κύρος—ὁ πρὸς τοὺς Πέρσας πόλεμος : Hdt. VII. 53 τῶνδε δὲ εἵνεκα προαγορεύω ἀντέχεσθαι τοῦ πολέμου ἐντεταμένως : Plat. Phæd. p. 58 D ἀλλὰ πειρῶ ὥς ἂν δύνη ἀκριβέστατα διελθεῖν πάντα : Demosth. p. 112, 7 ἀνάγκη φυλάττεσθαι καὶ διορθοῦσθαι περὶ τούτου : Ibid. p. 111, 3 αἱ δὲ τοιαῦται πολιτεῖαι συνήθεις μὲν εἰσιν ὑμῖν, αἵτιαι δὲ τῆς ταραχῆς καὶ τῶν ἀμαρτημάτων.

2. If particular emphasis is to be laid on the subject, it is placed last in the sentence ; and if two words are to be thus distinguished, one is placed first, the other last : Xen. Cyr. III. 2, 9 οὕτω δὴ ἡγούντο μὲν οἱ Ἀρμένιοι· τῶν δὲ Χαλδαίων οἱ παρόντες, ὥς ἐπλησιάζον οἱ Ἀρμένιοι, ταχὺ ἀλαλάζαντες ἔθεον.—Πασῶν ἀρετῶν ἡγεμῶν ἐστὶν ἡ εὐσέβεια : Plat. Phæd. p. 58 E εὐδαίμων γὰρ μοι ἀνὴρ ἐφαίνετο, ὦ Ἐχέκρατες, καὶ τοῦ τρόπου καὶ τῶν λόγων.

3. When any part of a sentence is placed, out of its proper position, either first or last, it is to be considered as done for emphasis' sake : Plat. Apol. p. 18 C ἔπειτ' εἰσιν οὗτοι οἱ κατήγοροι—ἀτεχνῶς ἐρήμην κατηγοροῦντες (*reum absentem accusantes*), ἀπολο-

γουμενον ουδενός. If the writer first expresses a thought generally, and then applies it to some particular object or case, so that emphasis is to be laid thereon, the end of the sentence is its proper place, to produce a permanent impression on the mind: Plat. Rep. p. 572 B δεινόν τι καὶ ἄγριον καὶ ἀνεμον ἐπιθυμιῶν εἶδος ἐκάστω ἐνεστί, καὶ πάνυ δοκοῦσιν ἡμῶν ἰνίοις μετρίους εἶναι, *etiam in populiis nostrum, qui admodum videantur moderati esse*^a: Demosth. p. 42, 8 ἀλλὰ καὶ μισεῖ τις ἐκείνους, ὧ ἄνδρες Ἀθηναῖοι, καὶ δέδιεν καὶ φόβουεῖ, καὶ τῶν πάνυ νῦν δοκούστων οἰκείως ἔχειν αὐτῶ.

Obs. The proper position of the several parts of speech, is given under the respective heads; see *Index*.

Compound Sentences.

§. 903. 1. In dependent sentences the inverted position is more usual than in the words which they represent, and is used as the sense and rhythm of the sentence may require.

2. A subst. sentence introduced by *ὅτι, ὡς, ἵνα*, is placed before the principal verb, when that which it expresses is to be brought more directly forward: Demosth. p. 116, 21 *ὅτι μὲν δὴ μέγας ἐκ μικροῦ—ὁ Φίλιππος ᾗξῃται—, παραλείψω*. The same is true of the final subst. sentence; as, Xen. Cyr. I. 2, 15 *ἵνα δὲ σαφέστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπάνεμι*. For the inverted position of an adj. sentence (*ὃν εἶδες ἄνδρα, οὗτός ἐστιν*) see §. 824. II. It also occurs in local adverb. sentences, introduced by relative adverbs of place, *οὔ, ἧ, ἵνα* &c.; as, Π. μ, 48 *ὅπη τ' ἰθύη, τῇ τ' εἰκονσι στίχες ἀνδρῶν*: see §. 824. II. In temporal and conditional adverb. sentences there is no change of this sort, as their proper place is before the verb.

3. If in a dependent sentence (especially an adjunct. sentence) any word is to be especially brought forward, it is placed sometimes before the conjunction or relative; as, Thuc. I. 77 *τοῖς καὶ ἄλλοθί που ἀρχὴν ἔχουσι—ἵσθι οὐκ οὐνειδίζεται*: Plat. Apol. p. 19 D *τοιαῦτ' ἐστὶ καὶ τᾶλλα, περὶ ἐμοῦ ἃ οἱ πολλοὶ λέγουσιν*. Cf. Hdt. VI. 11 *ὕμέες ἦν*. Compare Latin: Cic. de Divin. I. 40 *deus ut haberetur*.

4. If in a number of clauses the attention is to be particularly called to any one word, as the leading notion of the whole sentence, it is placed either at the beginning or end of the whole sentence. See §. 902. 3: Xen. Cyr. V. 2, 11 *τούτων ἐγὼ σοι, εὖ ἴσθι, ἕως ἂν ἀνὴρ δίκαιος ᾧ,—οὕπορ' ἐπιλήσομαι*: Plat. Phæd. p. 59 D E *τῇ γὰρ*

^a Stallb. ad loc.

φαντί, κατ' ὄρεα μακρὰ Μενάλλκας. The Latins also were very fond of this figure, i. e. Cic. Tusc. II. 4, 11 *philosophia medetur animis, inanes sollicitudines detrahit, cupiditatibus liberat, pellit timores*^a.

4. Sometimes the predicates of two coordinate sentences are placed contrary to their natural order; the one whose sense requires that it should follow the other being placed before it (ὑστερον πρότερον). This latter takes place, when the notion which should stand second, is to be brought forward as the more important notion or thought of the two: Od. μ, 134 τὰς μὲν ἄρα (sc. Νύμφας) θρέψασα τεκοῦσά τε πότνια μήτηρ Θρινακίην ἐς νῆσον ἀπέκισσε τηλόθι ναίειν.

5. Another powerful method of calling attention to a word or the notion whereon emphasis is to be laid, is the placing immediately after it some particle, as πέρ, δῆ, γέ (§. 720. §. 734. ff.), or ἄν (§. 482. b.), or a parenthetical word such as οἶμαι &c., and in a speech, ὦ ἄνδρες Ἀθηναῖοι: Demosth. p. 40, 2 τί οὖν ἐστι τοῦτο; ὅτι οὐδέν, ὦ ἄνδρες Ἀθηναῖοι, τῶν δεόντων ποιούντων ὑμῶν κακῶς τὰ πράγματ' ἔχει: Ibid. p. 43, 10 πότε οὖν, ὦ ἄνδρ. Ἀθ., πότε δ' χρὴ πράξετε; Ibid. p. 53, 44 εὐρήσει τὰ σαθρά, ὦ ἄνδρ. Ἀθ., τῶν ἐκείνου πραγμάτων αὐτὸς δὲ πόλεμος.

^a Adnot. ad loc.

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φαντί, κατ' ὄρεα μακρὰ Μενάλκας. The Latins also were very fond of this figure, i. e. Cic. Tusc. II. 4, 11 *philosophia medetur animis, inanes sollicitudines detrahit, cupiditatibus liberat, pellit timores*^a.

4. Sometimes the predicates of two coordinate sentences are placed contrary to their natural order; the one whose sense requires that it should follow the other being placed before it (ὕστερον πρότερον). This latter takes place, when the notion which should stand second, is to be brought forward as the more important notion or thought of the two: Od. μ, 134 τὰς μὲν ἄρα (sc. Νύμφας) θρέψασα τεκούσά τε πότνια μήτηρ Θρινακίην ἐς νῆσον ἀπέκικε τηλόθι ναίειν.

5. Another powerful method of calling attention to a word or the notion whereon emphasis is to be laid, is the placing immediately after it some particle, as πέρ, δὴ, γέ (§. 720. §. 734. ff.), or ἄν (§. 432. b.), or a parenthetical word such as οἶμαι &c., and in a speech, ὦ ἄνδρες Ἀθηναῖοι: Demosth. p. 40, 2 τί οὖν ἐστι τοῦτο; ὅτι οὐδέν, ὦ ἄνδρες Ἀθηναῖοι, τῶν δεόντων ποιούντων ὑμῶν κακῶς τὰ πράγματ' ἔχει: Ibid. p. 43, 10 πέρ' οὖν, ὦ ἄνδρ. Ἀθ., πότε δ' χρὴ πράξετε; Ibid. p. 53, 44 εὐρήσει τὰ σαθρά, ὦ ἄνδρ. Ἀθ., τῶν ἐκείνου πραγμάτων αὐτὸς δ' πόλεμος.

^a Adnot. ad loc.

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εἰδέναι 836. *Obs.* 2. 864.
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10.
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Obs. 8.
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844. *Obs.*—*ὅτε* with opt.
and *ἄν* 845.—*ὅτε, since,*
with ind. 847. 2.—with
opt. and *ἄν* ibid.—with
ind. and hist. tenses and
ἄν ibid.
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with inf. (acc. with inf.)
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Obs. 2.

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sive, 364. a.

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&c. 580. 1.

τρώγειν with acc. 562.

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ὑπονοεῖν with gen. 485.

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 (φρονεῖν) καταφρονοῦμαι ὑπό τινος 372. 4.
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τρίμμα of a person, 353. 1.

τριπλάσιος with gen. 502.

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τριταῖος, *on the third day*,
714. b.

τρόπον accus. 580. 1.

τροπῇ τοιῷδε 603. 2.

τρίψεσθαι seemingly pas-
sive, 364. a.

τρόπον, τοῦτον τὸν τρόπον
&c. 580. 1.

τρώγειν with acc. 562.

τυγχάνειν seemingly for *εἶ-*
ναι 375. 3.

τυγχάνειν with gen. 512.—
with acc. 576. 2.—with
partic. 694.

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τυρός, *cheese-shop*, 353. 2.

τύχῃ with inf. 669. 1.

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ὑβρίζειν with double acc.
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ὑβρισμα of a person, 353. 1.

ὑγιαίνειν τὰς φρένας 579. 1.

ὑγιαίνει 355. γ.

ὑε sc. ὁ θεός 373. 2.

ὑεῖν with acc. 570.

ὑἱες Ἀχαιῶν 442.

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ὕλακτεῖν with acc. 566. 3.

ὕληντι as *femin*. 390. *Obs*.

ὕμετερον for ὑμεῖς 436. *Obs*.
1.

ὕμιν, *dative of reference*,
600. 2.

ὕμειν with acc. 566. 3.

ὕμνος with dat. 598. *Obs*.

ὕμνωδεν with acc. 566. 3.

ὕπαγειν with gen. 501. and
Obs. 1.

ὕπακούνειν with dat. 593.

ὕπανίστασθαι with gen. 530.

ὕπαντῶν, ὕπαντιάζειν with
gen. and acc. 513.—with
dat. 592.

ὕπαρ, accus. 577. *Obs*. 2.

ὕπαρχειν with gen. and acc.
516. and *Obs*. — with
partic. 688.

ὕπαρχον, accus. absol. 700.

ὕπατεῖν with gen. 504.

ὕπαικειν with gen. 530.—
with acc. 548. *Obs*. 1.—
*with dat. 593. 1.

ὑπέκ 640. 3.

ὑπεκστῆναι with acc. 548.
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Obs. 1.

ὑπεξάγειν πόδα with acc.
548. *Obs*. 1.

ὑπέρ, prep. with gen. and
acc. 630.

ὑπερ- in compos. 630. *Obs*.
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Obs. 4.

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ὑπομνήσκειν, -εσθαι with
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ὑπονοεῖν with gen. 485.

ὑποπτος transit. 356. *Obs*.
—with gen. 542. 2.

ὑποστῆναι with dat. 601.

ὑποστραφεῖς τιως 483. *Obs*.
3.

ὑποταρβείν with acc. 550.

ὑπουργεῖν with acc. 573.
Obs. 2.

ὑποχωρεῖν with gen. 530.—
with acc. 548. *Obs*. 1.

ὑστατος, adverbial, 714. a.

ὑστερεῖν, ὑστερον εἶναι, ὑ-

στερίζειν with gen. 506.

ὑστερος with gen. 502.—
ὑστερος ἢ 503. *Obs*. 2.

ὑφαίνειν with acc. 569. 3.

*ὑφέλκειν with gen. 522. 1.

ὑφίπναι, -εσθαι with gen.
531.

ὑφίστασθαι with dat. 601.

ὑψι, *in alto*, *in altum*, 605.
Obs. 5.

ὑψόθεν with gen. 526.

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φαγεῖν with gen. and acc.
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τι *ib*. *Obs*. 2.

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 φεύ with gen. 489.
 φεύγειν *ὑπό τινος* 359. 3.
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 φεύγειν with gen. as *κλωστής* 501.
 φεύγειν with acc. 558.—*διωγμα* 559. *Obs.* 2. 568. with dat. 598.—with inf. 664.
 φεύγειν *φυγή* 899. 1.
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 φθάμενος, φθάς, *quickly*, 608.
 φθάνειν 694. — with part. 694.—with part. and acc. of person, followed by *ἦ*, *πῶν ἦ* *ibid.* *Obs.* 2.—with inf. *ibid.* *Obs.* 4.—φθάνειν in partic. with *verbum fin.* *ibid.* *Obs.* 3.
 φθέγγεσθαι with acc. 566. 1.
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 φθόρος of a person, 353. 1.
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 φοβεῖσθαι with acc. 550.—φοβερόν, φόβος *ἐστίν* with inf. 664.—φοβείσθαι with *τό* and inf. 670.
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 φρίσσειν with acc. 550.
 (φρονεῖν) καταφρονοῦμαι *ὑπό τινος* 372. 4.
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ADDENDA ET CORRIGENDA.

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15. 4. for 'αῖρεῖσθαι τι' read 'αῖρεῖσθαι τι'
 — 11. for 'τιμαρεῖν τιτι' read 'τιμαρεῖν τιτί'
 16. 40. for 'Phoen. 59' read 'Phoen. 519'
 30. 17. beginning of section, for '6' read '7'
 49. last line, for 'ἐπεμψέ' read 'ἐπεμψί—'
 90. 9. after 'Æsch.' insert 'Agam.'
 98. 39. for 'Id. Ag.' read 'Æsch. Ag.'
 103. 40. for 'γραῖαι' read 'γραῖαι'
 — 43. dele the quotation from Sophocles which is quoted bel
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 123. 2. for 'In' read 'Id.'
 126. 10. heading of section, for '2' read '3'
 147. 20. for 'πόντος' read 'πόντου'
 159. 36. dele the quotation from Hdt. VI. 19.
 171. 12. for 'μου' read 'μου,' and page 172. line 6: and 173. 1
 186. 16, 28. for 'γῆν' read 'γῆν'
 197. 24. for 'προφορουμένω' read 'προφορουμένω'
 198. 28. for 'χρύας' read 'χρύας'
 204. 29. for 'σιγᾶ' read 'σιγᾶ'
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 233. 29. for '1640 διαντῖαν οὐτα' read '640 διαντῖαν οὐτᾶ'
 257. 29. for 'γάρ' read 'γάρ.'
 294. 30. dele the stop after μέλοισι
 321. 32. for 'αὐτήν' read 'αὐτῶν'
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 339. last line, for 'αἰμαξαι' read 'αἰμάξαι'
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 413. 9. heading of section, for '747' read '757'
 460. 27. before 'falling short of' insert a comma.
 479. 8. for 'πολυκράτεια' read 'Πολυκράτεια'
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 571. 26. heading of paragraph, for '3' read '4' and in the 1
 graph for '4' read '5'
 581. 35. for 'πατρος' read 'πατρός'
 — 36. for 'predicate' read 'predicative'
 582. 13. for 'κλαίόμενα' read 'κλαίόμενα'



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ADDENDA ET CORRIGENDA.

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15. 4. for 'αῖρείσθαι τι' read 'αῖρείσθαι τι'
 — 11. for 'τιμωρεῖν τινί' read 'τιμωρεῖν τινί'
 16. 40. for 'Phœn. 59' read 'Phœn. 519'
 30. 17. beginning of section, for '6' read '7'
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 90. 9. after 'Æsch.' insert 'Agam.'
 98. 39. for 'Id. Ag.' read 'Æsch. Ag.'
 103. 40. for 'γραῖαι' read 'γραῖαι'
 — 43. dele the quotation from Sophocles which is quoted below.
 118. 41. for 'ψευδεῖς' read 'ψευδεῖς'
 123. 2. for 'In' read 'Id.'
 126. 10. heading of section, for '2' read '3'
 147. 20. for 'πόντον' read 'πόντου'
 159. 36. dele the quotation from Hdt. VI. 19.
 171. 12. for 'μου' read 'μου,' and page 172. line 6: and 173. 17.
 186. 16, 28. for 'γῆν' read 'γῆν'
 197. 24. for 'προφορουμένω' read 'προφορουμένω'
 198. 28. for 'χόας' read 'χόας'
 204. 29. for 'σιγᾶ' read 'σιγᾶ'
 219. 8. for 'verbs' read 'verb'
 233. 29. for '1640 διαντάαν οὔτα' read '640 διανταῖαν οὐτᾶ'
 257. 29. for 'γάρ' read 'γάρ.'
 294. 30. dele the stop after μήλοισι
 321. 32. for 'αὐτήν' read 'αὐτόν'
 331. 19. for 'δ δέ' read 'δδε'
 339. last line, for 'αἰμαξαι' read 'αἰμάξαι'
 394. 37. heading of section, for '3' read '5'
 397. 28. after 'objectively' insert a comma.
 413. 9. heading of section, for '747' read '757'
 460. 27. before 'falling short of' insert a comma.
 479. 8. for 'πολυκράτεια' read 'Πολυκράτεια'
 491. 17. for 'έστι' read 'έστι'
 556. 2. for 'Obs. 5.' read 'Obs. 3.'
 571. 26. heading of paragraph, for '3' read '4' and in the next paragraph for '4' read '5'
 581. 35. for 'πατρος' read 'πατρός'
 — 36. for 'predicate' read 'predicative'
 582. 13. for 'κλαίόμενα' read 'κλαιόμενα'





