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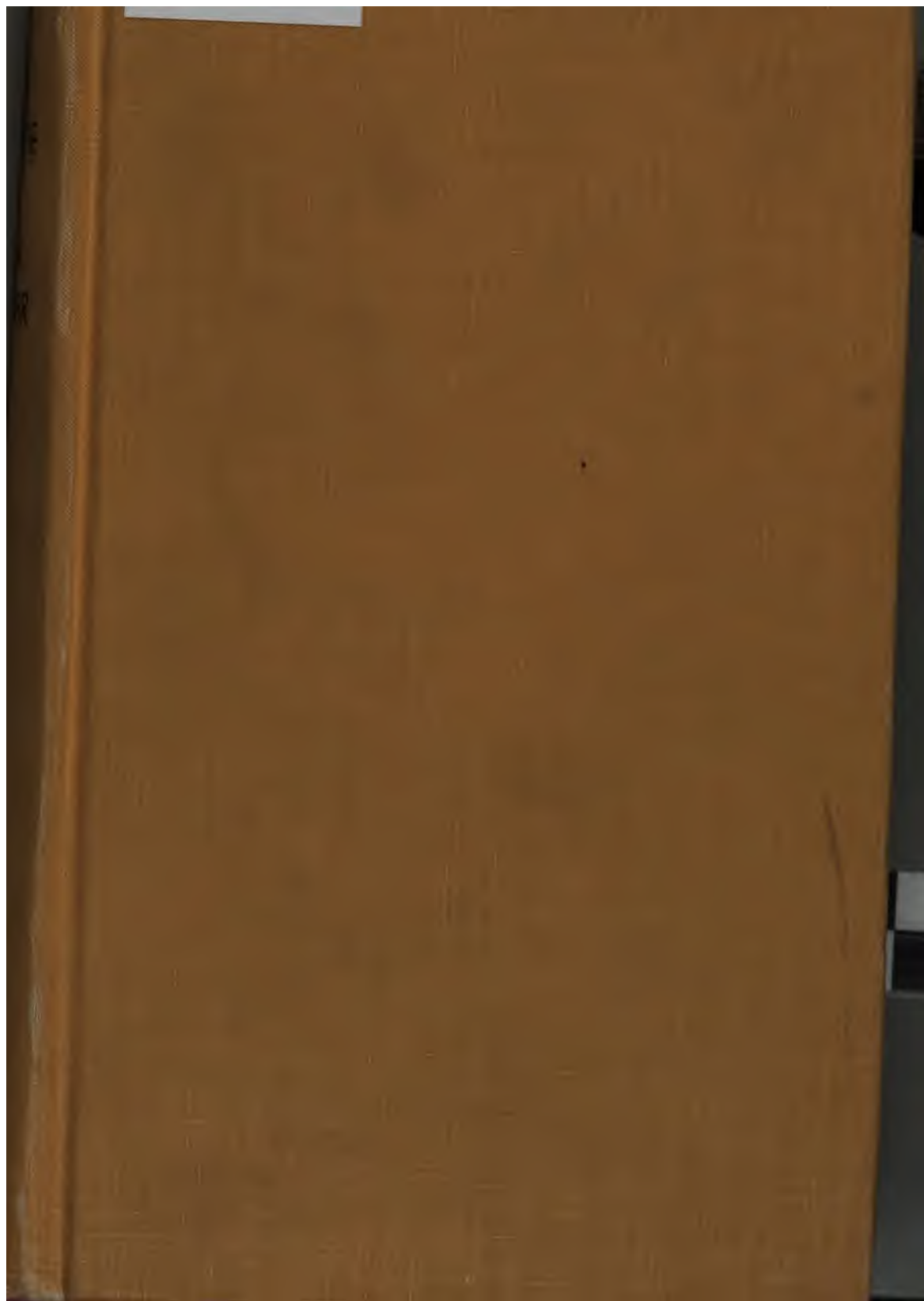
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**COPIOUS
GREEK GRAMMAR**

BY
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TRANSLATED FROM THE GERMAN

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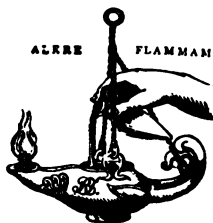
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Syntax. Of the Use of the NOMINATIVE.

SUBJECT AND PREDICATE.

294.
(293)

EVERY proposition, even the simplest, must contain two principal ideas: namely, that of the Subject, a thing or person of which anything is asserted in the proposition; and that of the Predicate, that which is asserted of that person or thing.

In propositions which are independent of any other, the Subject is always in the nominative, except in the construction of the accusative with the infinitive. Sometimes the subject, as in Latin, is not expressed, either because it is implied in the form of the verb (as in *φιλω̄, φιλε̄ις, φιλε̄ι* 'I love, thou lovest, he loves', except when an emphasis is thrown upon it), or because it is easily seen from the context. Thus it is omitted in the termination of the third person plural, if there be no determinate subject, *λέγουσι, φασί, dicunt*, 'they say'^a. Frequently also from the nature of the verb a subject is inadmissible, as in verbs impersonal, e. g. *χρή, δε̄ι, ἔξεστι*, and in verbs which are used impersonally, as *φαίνεται, ἔοικε, εἰκός ἐστι*; in verbals also in the neuter, *ιτέον ἐστί, eundum est, πολεμητέα ἐστί, bellandum est*.

In the same manner the proper subject is omitted, when a proposition follows which begins with the relative pronoun *ὅς, ἧ, ὃ*, or a relative conjunction, *ἐνθα, ὅπου, ὅτε*, and these words refer to the subject which is kept in mind. See §. 298, 2. The nominative of the subject also is attracted to the relative fol-

^a Fisch. 3a. p. 347. Duker ad Thuc. 7. 69. Comp. Heind. ad Plat. Crat. p. 17.

lowing in the same case, as πλούτων δ' ὄν μὲν δῶσι θεοί, παρα-
γίγνεται ἀνδρὶ ἔμπεδος *Solon. El.* in Brunck's *Poet. Gnomica*
p. 74. v. 9. See §. 474.

Obs. Of ἔστιν οἱ, ἔστιν οὓς, &c. which united make an adjective equi-
valent to ἐνίοι, ἐνίοις, see §. 482.

(294) The following are some particular cases :

1. When the verb indicates the occupation of a definite person, whose appellation in this case is often derived from the verb itself, the subject is not expressed particularly : *Herod* 2, 47. θυσίη δὲ ἦδε τῶν ὑῶν τῇ Σελήνῃ ποίεεται' ἐπεὶ ἀνθρώπων (sc. ὁ θυτήρ), τὴν οὐρὴν ἄκρην καὶ τὸν σπλῆνα καὶ τὸν ἐπὶ πλοοῦν συνθεὶς ὁμοῦ κατ' ὧν ἐκάλυψε --- τῇ πιμελῇ. *Ib.* 70 ἐπεὶ ἀνθρώπων ὑὸς δελεάσῃ (sc. ὁ ἀγρεύς, from the preceding ἄγραι) περὶ ἄγκιστρον, μετῆι ἐς μέσον τὸν ποταμόν. *comp* 5, 15. *Xen. Anab.* 3, 4, 36. ἐπεὶ δὲ ἐγίγνωσκον αὐτοὺς οἱ Ἕλληνας βουλομένους ἀπέειναι καὶ διαγγελλομένους, ἐκήρυξεν (sc. ὁ κήρυξ) τοῖς Ἕλλησι παρασκευάσασθαι. *Ib.* 6, 5, 25 παρηγγέλλετο δὲ τὰ μὲν δόρατα ἐπὶ τὸν δεξιὸν ὤμον ἔχειν, ἔω σημαῖνοι τῇ σάλπιγγι (sc. ὁ σαλπικτής). *Comp. Eur. Heracl.* 833 *Demosth. in Lept.* p. 465, 14. ὅμως δὲ καὶ τὸν νόμον ὑμῖν αὐτὸ ἀναγνώσεται sc. ὁ γραμματεὺς. *Comp. Aesch. p.* 403. *ed. Reiske.*

Sometimes the subject nomin. is taken from a preceding verb of kindred meaning, as *Herod.* 9, 8. τὸν Ἰσθμὸν ἐτείχεον καὶ σφί ἦν πρὸς τέλει sc. τὸ τεῖχος. *Xen. Cyr.* 2, 4, 24 πορεύεσθαι εὐθὺς πρὸς τὰ βασιλεια, καὶ ἦν μὲν ἀνθίστηται sc. ὁ βασιλεύς. *Comp. Anab.* 3, 3, 5. Often, however, third persons are found without a subject, consequently impersonally ὕει 'it rains', for which in a fragment of Alcæus we find ὕει μὲν ὁ Ζεὺς, as *Theocr.* 4, 43. *Theogn.* 25. *Herod.* 3, 117. So νίφει 'it snows' *Aristoph. Ach.* 138 seq. βροντᾶ, ἀστράπτει 'it thunders, it lightens' *Arist. Anag. Fr.* 7. to which the poet often add Ζεὺς or ἀήρ, *Soph. CEd. C.* 1456, 1606. ἔσεισεν 'there was an earthquake' *Thuc.* 4, 52. συσκοτᾶζει 'it grows dark' *Xen. Cyr.* 4, 5, 5.^a It is not improbable that the Greeks who referred all natural phænomena to the Deity, originally supplied θεός in the mind, but in common life this was hardly

^a Valck. ad *Herod.* 4, 151. Toup Lamb. Bos. p. 167. 185. Elmsl. ad *Suid.* T. 1. p. 397. Schæf. ad *Eur. Heracl.* 830.

thought of; but *ῥει, ῥίφει, βροντᾶ* were used quite impersonally, as in Latin *pluit, ningit*.

2. So the third person sing. is often found without a subject when anything is expressed generally and indefinitely. *Il. v'*, 287. (v. 276. *εἰ γὰρ νῦν παρὰ νηυσὶ λεγοίμεθα πάντες ἄριστοι ἐς λόχον---*) οὐδέ κεν ἔνθα τέον γε μένος καὶ χεῖρας ὄνοιτο, where οὐδεὶς or τις or ἀνὴρ may be supplied.

In the other passages, however, which are generally referred to this head, the third person refers to a word before mentioned^b. *Soph. CEd. T.* 611. φίλον γὰρ ἐσθλὸν ἐκβαλεῖν ἴσον λέγω, καὶ τὸν παρ' αὐτῷ βίοντον, ὃν πλείστον φιλεῖ, φιλεῖ is sufficiently introduced by αὐτῷ. *Id. Trach.* 93. the subj. of πύθοιτο is supplied by ὑστέρω, which precedes. *Id. Aj.* 154. the subject of ἀμάρτοι is in *ἰεῖς* (see §. 271. *Obs.*), as *Æsch. Ag.* 69. the subject of παραθέλλει in ὑποκλείων, &c. *Arist. Nub.* 988. *Eur. Orest.* 907. ὅταν γὰρ ἡδὺς τοῖς λόγοις, φρονῶν κακῶς, πείθῃ τὸ πλῆθος, τῇ πόλει κακὸν μέγα, in ἡδὺς τοῖς λ. 'one who speaks agreeably' §. 269. *Id. Androm.* 423. in βροτοῖς, as §. 475. *Plat. Criton.* p. 49. οὔτε ἄρα ἀνταδικεῖν δεῖ, οὔτε κακῶς ποιεῖν οὐδένα ἀνθρώπων οὐδ' ἂν ὅτιοῦν πάσχη ὑπ' αὐτῶν, πάσχη refers to the indefinite subject of the inf. ἀνταδικεῖν, as *Menon.* p. 97 A. In *Xen. Mem.* S. 1, 2, 55. the subject of discourse from §. 54. onwards is ἕκαστος.

Obs. In many passages of this kind the second person is taken instead of the third, e. g. *Soph. Tr.* 2. ἐκμάθοις for ἐκμάθοι. *Eurip. Or.* 308. νοσῆς --- δοξάζῃς for νοσῆ --- δοξάζῃ. *Eurip. Ion.* 1387. it now stands ὑπερβαίην for ὑπερβαίῃ^c.

So the third person sing. alone is used of indefinite things, where the Latin inserts *res*, *Eur. Troad.* 405. εἰ δ' εἰς τὸδ' ἔλθοι. *Ion.* 1196. ἐπεὶ δ' ἐς αὐλὸν ἦκεν. in the phrase οὕτως ἔχει, e. g. *Plat. Prot.* p. 340 E. comp. *Soph. Aj.* 684. δείξει δὴ τάχα *Arist. Ran.* 1261. 'it will soon show itself'. comp. *Plat. Phileb.* p. 45 D. with Stallbaum's note p. 139. ἐδήλωσε

^b *Soph. CEd. T.* 314 seq., which Pors. ad *Eur. Or.* 308. Herm. ad Vig. p. 730, 111. Schæf. ad L. Bos. p. 476. referred to this head, has been more correctly explained by Erfurdt ad loc. Add. ed. min. and Herm. *ibid.*

^c Besides the remarks of Porson, Hermann and Schæfer, quoted in the preceding note, see Heind. ad *Plat. Gorg.* p. 34. Dobree ad *Arist. Plut.* 505. p. 116. ed. Lips. Bornem. ad *Xen. Symp.* p. 51.

δέ 'it showed itself' *Xen. Cyr.* 7, 1, 30. πρᾶγμα οἱ τὰ πράγματα is commonly supplied, as *Thuc.* 1, 109. ὡς δὲ αὐτῷ προὔχῳρει. πολλοῦ δεῖ 'far from it', &c. *Herod.* 9, 44. ὡς δὲ πρόσθεν τῆς νυκτὸς προελήλατο 'when it was far on in the night', where χρόνος is usually added.

The subject of a third person must often be supplied from an oblique case which precedes, as *Plat. Phædon.* p. 72 B. οἴσθ' ὅτι τελευτῶντα πάντα λῆρον τὸν Ἐνδυμίωνα ἀποδείξειε, καὶ οὐδαμῶς ἂν φαίνοιτο, sc. ὁ Ἐνδυμίων. *Gorg.* p. 464 A.* *Comp.* §. 428, 2.

296. 3. In dependent propositions the subject is often wanting,
(295) because by an attraction it is construed with the verb of the preceding proposition. *Il.* β', 409. ἤδεε γὰρ κατὰ θυμὸν ἀδελφεὸν, ὡς ἐπονείτο, for ὡς ἐπονείτο ἀδελφός. *comp.* υ', 310 seq. *Od.* τ', 219. &c. *Pind. Pyth.* 4, 6 sqq. ἔνθα ποτὲ χρυσεῶν Διὸς ὀρνίχων πάρεδρος---ιέρεα χρῆσεν οἰκιστῆρα Βάττον καρποφόρου Λιβύας, ἱερὰν νᾶσον ὡς ἤδη λιπὼν κτίσσειεν εὐάρματον πόλιν. *comp. ib.* 9, 195. *Æschyl. Agam.* 500. τάχ' εἰσόμεσθα λαμπάδων φασφόρων φρυκτωριῶν τε καὶ πυρὸς παραλλαγὰς, εἴτ' οὖν ἀληθείς (εἰσίν), εἴτε &c. *Soph. Œd. T.* 224. ὅστις ποθ' ὑμῶν Λαίῳ τὸν Λαβδάκου κάτοιδεν, ἀνδρὸς ἐκ τίνος διώλετο, τοῦτον κελεύω πάντα σημαίνειν ἐμοί. *comp. Œd. C.* 571. *Aj.* 118. *Eur. Iph. T.* 341. *Herod.* 7, 139. τὴν γὰρ ὠφελίην τὴν τῶν τειχέων---οὐ δύναμαι πυθέσθαι, ἥτις ἂν ἦν. *comp.* 8, 112. &c. *Thuc.* 1, 72. καὶ ἄμα τὴν σφετέραν πόλιν ἐβούλοντο σημαίνειν, ὅση εἴη δύναμις. *Plat. Lys.* p. 206 B. καίτοι οἶμαι ἐγὼ, ἄνδρα ποιήσει βλάπτοντα ἑαυτὸν οὐκ ἄν σε ἐθέλειν ὁμολογῆσαι, ὡς ἀγαθός ποτ' ἐστὶ ποιητής, βλαβερός ὢν ἑαυτῷ. *Xen. Hist. Gr.* 2, 2, 16. Θηραμένης ἐν ἐκκλησίᾳ εἶπεν, ὅτι, εἰ βούλονται αὐτὸν πέμψαι παρὰ Λύσανδρον, εἰδὼς ἥξει Λακεδαιμονίους, πότερον ἐξανδραποδίσασθαι τὴν πόλιν βουλόμενοι ἀντέχουσι περὶ τῶν τειχῶν, ἢ πιστεῶς ἔνεκα. *comp. Cyrop.* 4, 1, 3. *Anab.* 1, 2, 21. *Isocr. de Pace,* p. 178 A. ῥᾶδιόν ἐστι καταμαθεῖν καὶ τὴν χώραν ἡμῶν, ὅτι δύναται τρέφειν ἄνδρας ἀμείνους τῶν ἄλλων, καὶ τὴν καλουμένην μὲν ἀρχήν, οὖσαν δὲ συμφορὰν, ὅτι

* Heind. ad *Plat. Gorg.* §. 43. p. 57. §. 29. p. 503.
ad *Phædon.* §. 45. p. 72. ad *Protag.*

πέφυκε χείρους ἅπαντας ποιεῖν τοὺς χρωμένους αὐτῇ. The subject also is constructed with the preceding verb in other cases besides the accusative: *Thuc.* 1, 68. τῶν λεγόντων μάλλον ὑπονοεῖτε, ὡς ἔνεκα τῶν αὐτοῖς ἰδία διαφόρων λέγουσι. c. 61. ἦλθε εὐθὺς ἡ ἀγγελία τῶν πόλεων, ὅτι ἀφυστάσι. *Ib.* 97. τῆς ἀρχῆς ἀπόδειξιν ἔχει τῆς τῶν Ἀθηναίων, ἐν οἴφ τρόπῳ κατέστη. Comp. *Soph. Trach.* 1122. *Xen. Mem.* S. 1, 4, 13. *Isocr. ad Phil.* p. 111 E. *Thuc.* 1, 119. 138.^b

Obs. The article is sometimes separated from its noun. *Soph. Trach.* 98. "Ἄλιον αἰτῶ τοῦτο, καρῶσαι τὸν Ἀλκμήνας, πόθι μοι πόθι παῖς ναίει ποτέ, for καρῶσαι, πόθι ὁ Ἀλκμ. παῖς ναίει. *Eur. Herc. F.* 842. γυνῆ μὲν τὸν "Ἡρας οἶός ἐστ' αὐτῷ χόλος^c. The noun is sometimes repeated, at least in sense, *Il.* γ', 192. εἶπ' ἄγε μοι καὶ τὸνδε, φίλον τέκος, ὅστις ὁ δ' ἐστίν. *Pind. Pyth.* 4, 430. δέρμα ἔννεπεν, ἔνθα νιν ἐκτάνυσαν Φρίξον μάχαιραι. Both propositions are intermixed with each other *Eur. Ion.* 1326. τὴν σὴν ὄπου σοι μητέρ' ἐστὶ νουθέτει for νουθ. ὄπου σοι ἡ σὴ μήτηρ ἐστὶ. and in a different way *Plat. Gorg.* p. 460 A. ἀποκαλύψας τῆς ῥητορικῆς εἰπέ τις ποθ' ἡ δύναμις ἐστίν.

Many verbs, which are used impersonally in other languages, 297. followed by a proposition dependent upon them, particularly in (296) construction of the accusative with the infinitive, in Greek usually take the chief word of the following proposition as a subject, which is also a case of attraction. The expressions δῆλόν ἐστι, δίκαιόν ἐστι 'it is clear, reasonable', &c. are most usually thus constructed. *Thuc.* 1, 93. καὶ δῆλη ἡ οἰκοδομία ἐτι καὶ νῦν ἐστίν, ὅτι κατὰ σπουδὴν ἐγένετο. *Xen. M.* S. 2, 6, 7. καὶ ἄνδρα δὴ λέγεις, ὅς ἂν τοὺς φίλους τοὺς πρόσθεν εὖ ποιῶν φαίνεται, δῆλον εἶναι καὶ τοὺς ὕστερον εὐεργετήσοντα. *Dem. pro Cor.* p. 231, 16. οἱ Θεβαῖοι φανεροὶ πᾶσιν ἦσαν ἀναγκασθόσοι καταφεύγειν ἐφ' ὑμᾶς, for φανερόν ἦν, τοὺς Θε. ἀναγκασθήσεσθαι^d. Of the participle see §. 549, 5. Similar to this is *Dem. in Macart. in.* καὶ οὗτοι ἐπιδειχθήσονται, οἳοὶ εἰσὶν ἄνθρωποι, as Cicero *Or.* 20. §. 68. *Fin.* 4, 6, 14. Comp. *Isocr.* p. 180 B. *Aristot. Eth.* 10, 8. p. 183 E. οἱ θεοὶ γελοῖοι φανοῦνται συναλλάττοντες. *Herod.* 2, 119. ὡς

^b Wesseling ad *Herod.* p. 78. 87. *Theocr.* 25, 179. Erf. ad *Soph. Ant.* 212.
 Koen ad *Greg.* p. (53) 128 seq. Brunck ad *Arist. Eccl.* 1125. Nub. 145. Heusde *Spec. in Plat.* p. 51 sq. ^c Pors. ad *Eurip. Hec.* 1030. ^d Fisch. ad *Well.* 3 a. p. 313. Hindenb. ad *Xen. M.* S. 3, 5, 24.

ἐπαίσιτος ἐγένετο τοῦτο ἐργασμένος. Thus also δίκαιός εἰμι, for δίκαιόν ἐστιν, ἐμέ. with an infin. according to §. 530, 1. 531. *Herod.* 1, 32 *extr.* ὃς δ' ἂν αὐτέων πλείστα ἔχων διατελέη, καὶ ἔπειτα τελευτήσῃ εὐχαρίστως τὸν βίον, οὗτος παρ' ἐμοὶ τὸ ὄνομα τοῦτο, ὦ βασιλεῦ, δίκαιός ἐστι φέρεσθαι, for δίκαιόν ἐστι, τοῦτον φέρεσθαι. *Soph. Antig.* 399 *sq.* ἐγὼ δ' ἐλεύθερος δίκαιός εἰμι τῶνδ' ἀπῆλλάχθαι κακῶν^a. It is used impersonally *Herod.* 1, 39. ἐμέ τοι δίκαιόν ἐστι φράζειν. *Eurip. Suppl.* 1055. τί δ'; οὐ δίκαιον πατέρα τὸν σὸν εἰδέναι; *Xen. Cyr.* 5, 4, 19. Ἄξιοι μέντοι γέ ἐσμεν τοῦ γεγενημένου πράγματος τούτου ἀπολαῦσαι τι ἀγαθόν, for ἄξιόν ἐστιν, ἡμᾶς ἀπολαῦσαι. A similar expression is, τίνες ἡμῖν τῶν νέων ἐπίδοξοι γενέσθαι ἐπικείεις *Plat. Theat.* p. 143 D. 'from which young men can we expect, that they', &c.^b Πολλοῦ, ὀλίγου, τοσοῦτου δέω ποιεῖν τι 'I am very far from, very near to, so far from doing it'. *Isocr. Busir.* p. 222 B. τοσοῦτου (not τοσοῦτω) δέεις οὕτω κεχρηῆσθαι τοῖς λόγοις, ὥστε, *tantum abest, ut hanc rationem in dicendo secutus sis, ut.* *Plataic.* p. 297 D. τοσοῦτου δέομεν τῶν ἴσων ἀξιούσθαι τοῖς ἄλλοις Ἑλλησιν, ὥστε--- *ib.* p. 300 A. Θηβαῖοι τοσοῦτου δέουσι μμείσθαι τὴν πρῶτητα τὴν ὑμετέραν, ὥστε &c. *Demosth.* p. 191, 28. ὀλίγου δὲ δέω λέγειν. *Plat. Hipp. Maj.* p. 283 C. πολλοῦ γε δέω (τοὺς Σπαρτιατῶν υἱεῖς ἀμείνους ποιῆσαι). Otherwise πολλοῦ, ὀλίγου δεῖ or δεῖν, e. g. *Thuc.* 2, 77. τοὺς Πλαταιέας τᾶλλα διαφυγόντας ἐλαχίστου ἐδέησε διαφθεῖραι^c. Thus *Thuc.* 7, 70. βραχὺ γὰρ ἀπέλιπον ξυναμφότεραι (νῆες) διακόσαι γενέσθαι 'they wanted very little of being'.

Hence are derived the following constructions: *Soph. Ant.* 547. ἀρκέσω θνήσκουσ' ἐγώ. *Aj.* 80. ἔνδον ἀρκείτω μένων, for ἀρκέσει ἐμέ θνήσκειν, ἀρκείτω αὐτὸν ἔνδον μένειν. *Plat. Gorg.* p. 475 C. *Comp. Soph. Aj.* 76. *Ced. C.* 498. *Eur. Or.* 1625. *Iph. A.* 1427. *Hel.* 1294. *Troad.* 654.^d So also ἄλις νοσοῦσ' ἐγώ *Ced. T.* 1061. *Il.* φ', 482. χαλεπή τοι ἐγὼ μένος ἀντιφέρεσθαι, for χαλεπὸν ἐστιν ἐμοὶ ἀντιφ. *comp.* §. 534, b.

^a Markl. ad *Eurip. Suppl.* 186. Brunck ad *Arist. Plut.* 1030. Wessel. ad *Herod.* p. 720, 55. Jacobs ad *Athen.* p. 64.

^b Wessel. et Valck. ad *Herod.* p. 285, 88. For examples of ἐπίδοξος

see Lobeck ad *Phryn.* p. 133.

^c Dorv. ad *Charit.* p. 558. *Bibl. Crit.* 3, 2. p. 15.

^d Musgr. ad *Eur. Iph. A.* l. c. *Matthiæ* ad *Suppl.* 511.

Pind. Isthm. 4, 85. *Soph. El.* 1254. *Thuc.* 1, 132. Ἀργίλιος --- --- λύει τὰς ἐπιστολάς, ἐν αἷς, ὑπονοήσας τι τοιοῦτον προσεπεστάλθαι, καὶ αὐτὸν εὐρεν ἐγγεγραμμένον κτείνειν, where the construction is Ἀργίλιος ἐνεγέγραπτο κτείνειν, for ἐνεγέγρα., Ἀργίλιον κτείνειν 'it was in the letter, that Artabazus should put to death A.' Hence in *Isocr. Trapezit.* p. 363 C. should be read εὐρέθη γὰρ ἐν τῷ γραμματείῳ γεγραμμένος ἀφειμένος ἀπάντων τῶν συμβολαίων ὑπ' ἐμοῦ, not γεγραμμένον. *Demosth. in Neær.* p. 1347, 17. ἔμελλεν ἐγγραφῆσθαι Ἀπολλόδωρος τριάκοντα τάλαντα ὀφείλων τῷ δημοσίῳ. *Herod.* 1, 155 extr. οὐδὲν δεινοί τοι ἔσονται μὴ ἀποστῆσαι, for οὐ δεινὸν ἔσται, μὴ ἐκείνοι ἀποστ. *Xen. Hist. Gr.* 6, 4, 6. τῶν Θηβαίων οἱ προστώτες ἐλογίζοντο --- εἰ μὴ ἔξοι ὁ δῆμος ὁ Θηβαίων τὰπιτήδεια, ὅτι κινδυνεύσοι καὶ ἡ πόλις αὐτοῖς ἐναντία γενέσθαι, as *Thucyd.* 8, 91. φάσκων (ὁ Θηραμένης) κινδυνεύσειν τὸ τεῖχος τοῦτο καὶ τὴν πόλιν διαφθεῖραι, for ὅτι κινδυνεύσοι, κίνδυνος ἔσοιτο, μὴ ἡ πόλις ἐναντία γένοιτο, μὴ τὸ τεῖχος τοῦτο --- διαφθεῖρειε. *Plat. Gorg.* p. 449 A. *Soph.* p. 242 B. *Leg.* 1. p. 643 C. *Phædon.* p. 67 C. κάθαρσις δὲ εἶναι ἄρα οὐ τοῦτο συμβαίνει, for συμβ. κάθαρσις εἶναι. *Soph. Aj.* 635. κρείσσων γὰρ ἄρα κεύθων, for κρείσσον ἢ αὐτὸν κεύθειν (κεύθεσθαι). See Lobeck's note, p. 315. And so is probably to be explained *Eurip. Or.* 771. οὐ προσήκομεν κολάζειν τοῖσδε, Φωκέων δὲ γῆ, for οὐ προσήκει τοῖσδε, κολάζειν ἡμᾶς 'it does not become them to punish us'. *Iphig. T.* 453. ὀνειράσι συμβαίην οἴκοις πόλει τε πατρὸς τερπνῶν ὕμνων ἀπολαύειν, for συμβαίην, ἐμὲ ἀπολαύειν, where, however, Musgrave reads συμβαίην ἢ οἴκοις.

Obs. 1. Hence also the constructions, ὁ Κύρος λέγεται γενέσθαι used as well as λέγεται Κύρον γενέσθαι §. 537. τὰμ' ἐν ὑμῖν ἔστιν ἢ καλῶς ἔχειν, &c. i. e. ἐν ὑμῖν ἔστι τὸ τὰμὰ ἢ καλῶς ἔχειν, &c.

Obs. 2. On the other hand, the verb, which should be referred to a subject, is changed into the passive, and is used impersonally, with the dative of the subject, e. g. *Thuc.* 7, 77. ἱκανὰ τοῖς πολεμίοις εὐτύχηται, for ἱκανῶς οἱ πολέμιοι εὐτυχήκασιν. *Plat. Gorg.* p. 453 D. καλῶς ἄν σοι ἀπεκρίτο for ἀπεκρίσο. See *Heind.* not. p. 25. Otherwise the third pers. pass. is used without a subject in the same manner as in Latin, *itur.* *Thuc.* 1, 93. ὑπῆρκε τοῦ Πειραιῶς. To this may be referred *Herod.* 6, 112. ἐπεὶ δὲ σφι διετάκτο. *Thuc.* 1, 46. ἐπειδὴ αὐτοῖς παρεσκεύαστο, unless it be better to supply in the first τὸ στρατόπεδον,

and in the second τὸ ναυτικόν, in which case both would belong to §. 294, 1. *ib. ad fin.* ἀφῆκτο *ventum esset.* *Herod.* 9, 100. has the plur. ὡς δὲ ἄρα παρεσκευάσατο τοῖσι Ἕλλησι.

Obs. 3. That ὁ for οὗτος, and ἐγώ, σύ are often repeated by the old writers, see §. 466, 5. 468.

298. Instead of the nominative we have sometimes,
(297)

1. Another case with a preposition. *Xen. Cyrop.* 8, 3, 9. Ἔστασαν δὲ πρῶτον μὲν τῶν δορυφόρων εἰς τετρακισχιλίους, ἔμπροσθεν δὲ τῶν πυλῶν, εἰς τέτταρας, δισχίλιοι δὲ ἑκατέρωθεν τῶν πυλῶν, and thus generally in numbers which are given roundly. Thus also κατὰ with an accusative: *Thuc.* 1, 3. δοκεῖ μοι --- κατὰ ἔθνη ἄλλα τε καὶ τὸ Πελασγικὸν ἐπὶ πλείστον ἀφ' ἑαυτῶν τὴν ἐπωνυμίαν παρέχσθαι, *singulos populos.* *ibid.* καθ' ἑκάστους ἤδη τῇ ὁμιλίᾳ μᾶλλον καλεῖσθαι Ἕλληνας. *comp.* 7, 75.* ἐπὶ *Lysias in Agorat.* p. 130, 25. ἐπὶ δέκα στάδια.

2. A whole proposition: *Eurip. Hipp.* 429. δουλοὶ γὰρ ἄνδρα, κἂν θρασύσπλαγχνός τις ᾖ, ὅταν ξυνειδῆ μητρὸς ἢ πατρὸς κακὰ, i. e. δουλοὶ τὸ ξυνειδέναι. *Herod.* 9, 68. δημοῖ ἐμοὶ ὅτι πάντα τὰ πρήγματα τῶν βαρβάρων ἤρτηντο ἐκ Περσέων, εἰ καὶ τότε οὗτοι ἔφευγον, i. e. τὸ τούτους φεύγειν δημοῖ ἐμοί, where however δημοῖ may also be taken for δηλόν ἐστι. So σημεῖον δέ, τεκμήριον δέ, δηλόν δέ, without a subject, the place of which is supplied by a proposition beginning with γάρ, §. 432, 615. A following proposition with the relative also frequently contains the subject of the verb, as *Herod.* 1, 202 *extr.*

3. What is called the accusative absolute, which is explained by *quod attinet ad*, e. g. *Od.* α', 275. μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, ἅψ ἴτω ἐς μέγαρον, is founded on an *anacoluthia*, the poet having had in his mind ἀπόπεμψον, ἀπιένας κέλευε. See §. 631. The genitive, in the same sense: *Plat. Phædon.* p. 78 D. E. τῶν πολλῶν καλῶν, οἷον ἀνθρώπων, ἢ ἵππων --- ἄρα κατὰ τὰ αὐτὰ ἔχει; See §. 342.

299. The Predicate expresses the action or the quality, the con-
(298) dition, which is ascribed to the subject. The *Copula*, as it is

* Schæf. ad *Dion. H.* p. 44 seq. 358.

called, serves to connect this with the subject, by which means the simple ideas (in the subject and predicate) are converted into a proposition. This is always a verb. For this copula, either a proper verb is assigned,—and this is chiefly the case with εἰμί ‘I am’, and other verbs which of themselves convey no complete idea, but require the addition of another definition in a substantive, adjective, or adverb;—or the copula and predicate are united in one verb, which takes place in those verbs which perfectly express a condition of themselves, e. g. Κῦρος τέθνηκε ‘Cyrus is dead’. Frequently the condition, or action, expressed by the verb, requires besides that the relation should be determined in which it stands to a person or thing; hence arises the determination of the oblique cases, which are governed by the verb.

The verb, whether it be the copula alone, or a copula with the predicate, is determined by the subject, with respect to person and number. Of the persons, the first and second, in the singular, dual, and plural, can only be used when the subject is a personal pronoun, either expressed or merely understood for these persons, e. g. ἐγὼ μὲν ἀσθενῶ, σὺ δὲ ἔρρόσαι ‘I am ill, but you are well’. εἰς ὅσας ὁ τλήμων εἰσπέπτωκα συμφοράς ‘into what misfortunes have I, wretched man, fallen’. *Xen. H. Gr.* 2, 4, 14. δειπνοῦντες ξυνελαμβανόμεθα --- and so also when the speaker names himself, as Θεμιστοκλῆς ἦκω παρὰ σέ *Thuc.* 1, 137. Φοῖβός σ’ ὁ Λητοῦς παῖς ὄδ’ ἐγγύς ὦν καλῶ *Eur. Or.* 1659.^b Both persons are united *Thuc.* 1, 128. Πανσανίας --- ἀποπέμπει --- καὶ γνώμην ποιῶμαι. So after the relative is found the person to which the pronoun refers: *Herod.* 2, 115. ἐγὼ ἂν σε ἐτισάμην, ὅς --- ἐργάσαιο &c. *Lys. p.* 109, 31. --- ἀποφίμαιμι, ὅς πρῶτον μὲν ἐξέκοπτον. In all other cases the third person is used.

When several subjects, of different grammatical persons, are put together, the verb in the predicate agrees with the chief person; which is the first, with relation to the second or third; and the second, with relation to the third, as in Latin. *Hesiod. Th.* 646. ἦ δὴ γὰρ μάλα δηρὸν ἐναντίοι ἀλλήλοισι νίκης καὶ

^b Valck. ad *Eur. Ilipp.* 1385.

κράτεος πέρι μαρνάμεθ' ἡματα πάντα, Τιτηνές τε θεοὶ καὶ ὄσοι Κρόνου ἐκγενόμεσθα. *Eurip. ap. Æsch. c. Tim. p. 254.* καγὼ μὲν οὕτω χῶστις ἐστ' ἀνὴρ σοφός, λογιζομαι τάληθές εἰς ἀνδρῶς φύσιν. *Plat. Tim. p. 29 C.* ἀγαπᾶν χρὴ μεμνημένον, ὡς ὁ λέγων ὑμεῖς τε οἱ κριταὶ φύσιν ἀνθρωπίνην ἔχομεν. *Xen. Hist. Gr. 2, 3, 15.* ἐπεὶ καὶ ἐγὼ καὶ σὺ πολλὰ δὴ τοῦ ἀρέσκειν ἔνεκα τῇ πόλει καὶ εἶπομεν καὶ ἐπράξαμεν. *Eurip. Or. 86.* σὺ δ' ἡ μακαρία μακαρίος θ' ὁ σὸς πόσις ἦκετον ἐφ' ἡμᾶς ἀθλίως πεπραγότας^a.

Obs. There are some apparent exceptions to this rule, the verb being often referred to the nearest subject. *Xen. Mem. S. 4, 4, 7.* περὶ τοῦ δικαίου πάνν οἶμαι νῦν ἔχειν εἰπεῖν, πρὸς ἃ οὔτε σὺ οὔτ' ἄν ἄλλος οὐδεὶς δύναιτ' ἀντειπεῖν, for δύναισθε, but properly for οὔτ' ἄν σὺ δύναιο, οὔτ' ἄλλος δύναιτο. *Herod. 3, 68.* Also the singular of two, *Soph. Œd. T. 1136.* *Eur. Hipp. 667.* πῶς νιν προσόψει καὶ σὺ καὶ δέσποινα σή; *Comp. Plat. Phædon. p. 77 D.* The verb appears to stand in the person of the nearest subject and yet in the plural *Eur. Alc. 672.* χάριν τοιάνδε καὶ σὺ χῆ τεκοῦσ' ἠλλαξάτην, if ἡλλ. be not here the 2nd person. See §. 195. *Obs. 1.* *Plat. Symp. p. 189 C.* ἄλλη γέ πη ἐν νῶ ἔχω λέγειν, ἢ ἡ σύ τε καὶ Πανσανίας εἰπέτην, Bekker reads εἶπετον (α). *Soph. El. 622.* ὦ θρέμμ' ἀναιδές, ἢ σ' ἐγὼ καὶ τᾶμ' ἔπη καὶ τᾶργα τὰμὰ πόλλ' ἄγαν λέγειν ποιεῖ, where different persons are not meant, but the words τᾶμ' ἔπη καὶ τᾶργα τὰμὰ are an illustration of ἐγὼ 'I', that is, my words and actions, 'make you speak so much', and the predicate is referred to the explanation.

300. With regard to the number, the natural construction is, that (299) the verb is put in the singular, dual, or plural, according to the number of the subject. In Greek, however, an exception takes place, which again has the force of a rule, viz. that the nominative of the neuter plural has the verb in the singular, e. g. τῶν ὄντων τὰ μὲν ἐστὶν ἐφ' ἡμῖν, τὰ δὲ οὐκ ἐφ' ἡμῖν.

This usage, however, is more observed by the Attics than by the older writers in the Ionic and Doric dialects, and is frequently neglected by the Attics themselves, e. g. *Il. χ', 266.* οὔτε τι νῶϊν ὄρκια ἔσσονται. *λ', 310.* ἀμήχανα ἔργα γέγοντο, where the scholiasts observe, that this is constructed ἀρχαϊκῶς. *Comp. Il. β', 87. 89. 135. 459. 462. 464. 489.* *Eur. El. 507.* μῶν τὰμὰ διὰ χρόνον σ' ἀνέμνησαν κακά; *Thuc. 6, 72.*

^a Porson ad Eurip. Or. l. c.

ἐγένοντο ἐκ τῶν ἀνδραπόδων εἴκοσι καὶ ἑκατὸν τάλαντα. *Xen. Anab.* 1, 7, 17. φανερὰ ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἴχνια πολλά. The Attics also sometimes join the verb in the plural with the neuter plural, especially in two cases: 1. when the neuter plural signifies living persons, e. g. *Thuc.* 1, 58. τὰ τέλη (*magistratus*) τῶν Λακεδαιμονίων ὑπέσχοντο αὐτοῖς. 7, 57. τοσάδε μὲν μετὰ Ἀθηναίων ἔθνη ἐστράτεον. *Xen. Anab.* 1, 2 *extr.* τὰ δὲ ἠρπασμένα ἀνδράποδα, ἣν που ἐντυγχάνωσιν, ἀπολαμβάνειν. *Eurip. Hec.* 1149. τέκν' ἐν χεροῖν ἔπαλλον, ὡς πρόσω πατρὸς γένοιτο (*Pors.* γένοιτο). 2. when the abstract is put for the concrete, and living creatures, not things, are to be understood. *Eur. Cycl.* 206. πῶς μοι κατ' ἄντρα νεόγονα βλαστήματα; ἢ πρός γε μαστοῖς εἰσί^b.

Frequently the plural of the verb is put with the dual of the subject: *Il.* ε', 275. τῶ δὲ τάχ' ἐγγύθεν ἦλθον, ἐλαύνοντ' (300) ὠκέας ἵππους. *Comp.* π', 337. σ', 605. *Eurip. Phæn.* 69. τῶ δὲ ξυμβάντ' ἔταξαν^c.

In the same manner the verb in the dual is put with the plural of the subject, when no more than two persons or things are meant. *Il.* ε', 10. δύνω δὲ οἱ νιέες ἦστυν. *Plat. Rep.* 5. p. 478 A. δυνάμεις ἀμφοτέραι ἐστόν. Thus in *Il.* δ', 452. ὡς δ' ὅτε χειμάρροι ποταμοὶ κατ' ὄρεσφι ρέοντες ἐς μισγάκειαν συμβάλλετον ὄβριμον ὕδωρ two streams are to be understood^d.

Hence the plural is often interchanged with the dual of the verb. *Soph. Œd. C.* 1435. σφῶν (Ismene and Antigone) δ' εὐδοίη Ζεύς, τάδ' εἰ τελεεῖτέ μοι θανόντ'· ἐπεὶ οὐ μοι ζῶντί γ' αὐθις ἔξετον. μέθεσθε δ' ἤδη, χαίρετόν τε. *Comp.* 1112 seq. *Aristoph. Av.* 641. (Erops to Pisthetærus and Euelpides, see v. 644 sq.) εἰσέλθετ' εἰς νεοττίαν γε τὴν ἐμὴν --- --- καὶ τοῦνομ' ἡμῖν φράσατον. *id. Plut.* 75. (Plutus to Carion and Chremylus) μέθεσθε νῦν μου πρώτων--- --- ἀκούετον δῆ. *Plat. Phædr.* p. 256 C. τῶ ἀκολάστω

^b Fisch. 3 a. p. 342 sq. *Pors.* ad *Porson* and *Dobree* ad *Arist. Plut. Eurip. Or.* 596. *Add. Hec.* v. 1141. 145.
^c *Elmsl.* ad *Eur. Iph. T.* 777. (*Mus. Crit. Cant.* 6. p. 294.)
^d *Fisch.* 3 a. p. 305.
p. 95 seq. *Heind.* ad *Plat. Cratyl.*
p. 137. *Ast* ad *Plat. Rep.* p. 386.
Leg. p. 46. *Herm.* ad *Soph. El.* 430.

αὐτοῖν ὑποζυγίω λαβόντε τὰς ψυχὰς ἀφρούρους, συναγαγόντε εἰς ταῦτόν, τὴν ὑπὸ τῶν πολλῶν μακαριστὴν αἴρεσιν εἰλέσθην τε καὶ διεπράξαντο, καὶ διαπραξαμένῳ τῷ λοιπὸν ἤδη χρώνται μὲν αὐτῇ, σπάνια δέ.

Obs. This variable use of the dual and plural appears to have been the cause, that sometimes, though seldom, the dual of the verb is put with the plural of the subject, even when more than two persons are signified (κ). *Il. θ', 185.* *ἄνθε τε καὶ σὺ, Πύδαργε, καὶ Αἴθων Λάμπε τε διε, νῦν μοι τὴν κομιδὴν ἀποτίνετον* --- --- (v. 191.) *ἀλλ' ἐφομυρεῖτον καὶ σπεύδετον.* *Comp. Il. ε', 487. ι', 182. Hom. H. in Apoll. 2, 277.* (v. 273. *ὦ ξεῖνοι, τίνες ἐστέ;*) *τίφθ' οὕτως ἦσθον τειτηότες.* 307. *ἀλλ' ἄγεθ', ὡς ἂν ἐγὼν εἶπω, πείθεσθε τάχιστα· ἰστία μὲν πρῶτον κάθετον λύσαντε βοείας.* *comp. v. 322.* In an oracle *Herod. 7, 140.* *ἴτον ἐξ ἀδύτοιο*, where however only two θεοπρόποι may be meant. *Pind. Ol. 2, 156.* *μαθόντες δὲ λάβροι παγγλωσσίᾳ, κύρακες ὡς, ἄκρυντα γαρύετον Διὸς πρὸς ὄρνιχα θεῖον*, perhaps with reference to Simonides and Bacchylides (see Böeckh), where however Heyne after Dawes has received from the scholiast the less natural reading *γαρυέμεν, λάβροι εἰσὶ γαρύειν*. In the tragedians and prose writers this usage is not found; for *λεύσσειον* *Æsch. Eum. 256.* if the true reading, may be explained of two (see Wellauer); and *Plat. Theæt. p. 152 E.* *καὶ περὶ τούτου πάντες ἐξῆς οἱ σοφοί, πλὴν Παρμενίδου, ζυμφέρεσθον, Πρωταγόρας τε καὶ Ἡράκλειτος καὶ Ἐμπεδοκλῆς, Stobæus Ecl. Phys. p. 42.* has *ζυμφέρονται*: Bekker from three MSS. *ζυμφέρεσθων*. The later poets, imitating the epic style, revived the usage, e.g. *Arat. Diosem. 291.* *καὶ ὄψε βοῶντε κολοιοί^a.*

302. With words of number in the singular the verb is very often
(301) put in the plural, because in such words the idea of several subjects is always included. *Il. β', 278.* *ὡς φάσαν ἡ πλιθύς. ο', 305.* *ἡ πλιθύς ἐπὶ νῆας Ἀχαιῶν ἀπονέοντο.* *Herod. 9, 23.* *ὡς σφι τὸ πλῆθος ἐπεβοήθησαν.* *Æsch. Agam. 588.* *Τροίην*

^a Dawes's Misc. Cr. p. 49. Heyne ad *Pind. l. c.* (ad *Iliad. α', 567.*) hold that the passages out of the older writers are corrupt, or think that they must be explained differently. On the contrary side, see Ern. ad *Il. α', 566.* Koen ad *Gregor. p. (98) 218.* Fisch. 3 b. p. 59. who, however, produces some instances which do not belong to this head. *Buttm. L. Gr. p. 135.* 347 sq. considers the dual generally

to be an abbreviated form of the plur. Blomfield (*Remarks, p. xliv.*) denies that the dual is used when more than two are spoken of: *Il. θ', 185.* he says, two pairs are spoken of, and each pair must be regarded as an unit; *Il. ε', 487.* is evidently corrupt; and in the *Hymn. in Apoll. 277.* he proposes to read *ἦσθαι, 307. κα-θέμεν*, and *Arat. 291. καὶ ὄψε βοῶν τε κολοιός.*

ἐλόντες δῆποτ' Ἀργείων στόλος Θεοῖς λάφυρα ταῦτα τοῖς καθ' Ἑλλάδα δόμοις ἐπασσάλευσαν. *Thuc.* 1, 20. Ἀθηναίων τὸ πλῆθος Ἱππαρχον οἶονται ὑφ' Ἀρμοδίου καὶ Ἀριστογείτονος τύραννον ὄντα ἀποθανεῖν. *ib.* 89. Ἀθηναίων δὲ τὸ κοινὸν --- διεκομίζοντο εὐθύς, ὅθεν ὑπεξέθεντο, παῖδας καὶ γυναῖκας. 2, 4. τὸ δὲ πλεῖστον καὶ ὅσον μάλιστα ἦν ξυνεστραμμένον, ἐσπίπτουσιν ἐς οἶκημα. 4, 43. τὸ δεξιὸν κέρασ τῶν Ἀθηναίων καὶ Καρυστίων---ἐδέξαντό τε τοὺς Κορινθίους καὶ ἐώσαντο μόλις. *Xen. Mem.* S. 4, 3, 10. πολὺ δὲ γένος ἀνθρώπων τοῖς μὲν ἐκ τῆς γῆς φυομένοις εἰς τροφήν οὐ χρωῶνται, ἀπὸ δὲ βοσκημάτων---ζῶσι^b.

This is especially the case with ἕκαστος, and in the formula ἄλλοθεν ἄλλος.

a. *Od.* σ', *ult.* βὰν δ' ἵμεναι κείοντες ἐὰ πρὸς δῶμαθ' ἕκαστος. *Herod.* 3, 158. ἔμενον ἐν τῇ ἐωυτοῦ τάξϊ ἕκαστος. 7, 144. ἔμελλον λάξεσθαι ὀρχηδὸν ἕκαστος δέκα δραχμάς. *comp.* 9, 59. *Xen. R. L.* 6, 1. ἐν μὲν γὰρ ταῖς ἄλλαις πόλεσι τῶν ἑαυτοῦ ἕκαστος καὶ παίδων καὶ οἰκετῶν καὶ χρημάτων ἄρχουσιν. *Plat. Leg.* 7. p. 789 C. λαβόντες ὑπὸ μάλης ἕκαστος---πορεύονται^c.

Obs. Elsewhere ἕκαστος in the singular is added to a noun or pronoun plur. as an apposition, or a more exact definition. *Il.* η', 175. οἱ δὲ κληρὸν ἐσημήναντο ἕκαστος. *comp.* 185. &c. *Herod.* 9, 11. ἐν νόφ' δὴ ἔχοντες ἀπαλλάσσεσθαι καὶ αὐτοὶ ἐπὶ τῆς ἐωυτοῦ ἕκαστος. and before the subj. in the plur. *Pind. Pyth.* 9, 173. ἄφωνοί θ' ὡς ἐκάστα φίλτατον παρθενικαὶ πόσιν ἢ υἱὸν εὐχοντ' ἔμμεν. The verb sometimes follows in the singular, referred to ἕκαστος or some word equivalent to it, although the proper subject is in the plural. *Il.* π', 264. οἱ δὲ (σφήκες) ἄλκιμον ἦτορ ἔχοντες πρόσω πᾶς πέτεται, καὶ ἀμύνει οἷσι τέκεσσι. *Æsch. Pers.* 133 seq. *Her.* 7, 104. μαχοίμην ἂν πάντων ἥδιστα ἐνὶ τουτέων τῶν ἀνδρῶν, οἱ Ἑλλήνων ἕκαστός φησι τριῶν ἀξίος εἶναι. *Comp.* 8, 86. *Thuc.* 7, 77. *comp.* 1, 141. *Plat. Rep.* 1. p. 346 D. Hence the transition from the plural to the singular *Plat. Gorg.* p. 503 E. οἱ ἄλλοι πάντες δημιουργοὶ, βλέποντες πρὸς τὸ ἑαυτῶν ἔργον ἕκαστος, οὐκ εἰκῆ ἐκλεγόμενος προσφέρει ἢ προσφέρει πρὸς τὸ ἔργον τὸ αὐτοῦ, ἀλλ' ὅπως ἂν εἰδός τι

^b *Mœris* p. 2. *Dorv.* ad *Charit.* ^c *Brunck* ad *Arist. Plut.* 785. p. 380, 565. *Lips. Bibl. Crit.* 3, 2. *Heind.* ad *Plat. Gorg.* p. 197. *Fisch.* p. 35. 3 b. p. 59 sq.

αὐτῷ σχῆ τοῦτο, ὃ ἐργάζεται. *Arist. Plut.* 785. νύππουσι γὰρ καὶ φλώσι τάντικνήμια, Ἐνδεικνύμεγος ἕκαστος (*Pors. ad Eur. Or.* 1263.). Analogous to this is the construction in *Xen. Hist. Gr.* 2, 2, 3. οὐδεὶς ἐκοιμήθη, οὐ μόνον πενθοῦντες, ἀλλὰ νομίζοντες---. *Comp. Ælian. V. H.* 10, 16.

b. *Il. i.*, 311. ὡς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος. *Æsch. Ag.* 606. ὀλολυγμὸν ἄλλος ἄλλοθεν κατὰ πτόλιν ἔλασκον εὐφημοῦντες. *comp.* 323. *Eurip. Ph.* 1263. παρεξιόντες δ' ἄλλος ἄλλοθεν φίλων, λόγουςι θαρσύνοντες, ἐξηύδων τάδε. *Plat. Charm. in.* καὶ με ὡς εἶδον εἰσιόντα ἐξ ἀπροσδοκῆτου εὐθὺς πόρρωθεν ἤσπάζοντο ἄλλος ἄλλοθεν. Thus also ἡρώτων δὲ ἄλλος ἄλλο *id. ib. p.* 153 D. *Comp. Xen. H. Gr.* 2, 3, 23.^a

Obs. In a similar manner, according to the sense, is constructed the following: πολυτελῶς Ἀδώνια ἄγουσ' ἑταῖρα μεθ' ἑτέρων πορνῶν χύδην *Diphil. ap. Athen.* 7. p. 292 D. as in *Liv.* 21, 60. *ipse dux cum aliquot principibus capiuntur.* Thus also *Lucian. D. D.* 12, 1. καὶ νῦν ἐκεῖνη (ἡ Πέα)---παραλαβοῦσα καὶ τοὺς Κορύβαντας---ἄνω καὶ κάτω τὴν Ἰδην περιπολοῦσιν' ἡ μὲν ὀλολύζουσα ἐπὶ τῷ Ἄττι, οἱ Κορύβαντες δέ, &c. Such a construction would probably not be found in the older classics.

303. Besides these regular deviations from the proper construction,
(302) the following occur, though more rarely :

1. With the plural of the subject masculine and feminine the verb is put in the singular, as with the neuters. *Pind. Ol.* 11, 4. μελιγάρες ὕμνοι ὑστέρων ἀρχαὶ λόγων τέλλεται, and *Fragm. Pind. p.* 68. v. 23. *ed. H.* ἀχεῖται τ' ὄμφαὶ μελέων σὺν αὐλοῖς, ἀχεῖται Σεμέλαν ἐλικάμπυκα χοροί^b. *Hom. H. in Cer.* 279. ξανθαὶ δὲ κόμαι κατενήνοθεν ὦμος. The grammarians call this *schema Pindaricum* and *Bæotium*. In the Attics this takes place only when the verb precedes, in which case probably the author had the whole in his mind and explained or defined it afterwards by the subst. plur. *Eur.*

^a Valck. ad *Eur. Ph.* 1254. p. 423. *Wolf Præf. ad Il.* p. 58.

^b Heyne has altered these passages: but see *Herm. de Metr. P.* p. 299 sqq. *Bœckh ad Ol.* 8, 8. *Hom.*

H. in Cer. 493. must probably be read πρόφρων, for σείο follows. See *Ruhnck. ad H. in Cer.* p. 74 seq. *Dorv. ad Char. p.* 364. *Lips. Fisch.* 3 a. p. 345.

Bacch. 1303. δίδοκται τλήμονες φνγαί, which makes *Hipp.* 1269. κέκρανται συμφοραὶ νέων κακῶν not appear extraordinary. This was especially common with ἔστι and ἦν. *Hesiod. Theog.* 321. τῆς δ' ἦν τρεῖς κεφαλαί. *Epiigr. in Anal. Brunck. T.* 3. p. 180. CLV. ἦν ἄρα κάκεινοι ταλακάρδιοι. Especially in the Doric dialect in the fragments of Epicharmus in Athenæus, e. g. 7. p. 288 B. 306 A. &c. In Attic for the most part in the choral Songs only, or in passages where the Doric dialect occurs. *Soph. Trach.* 520. ἦν δ' ἀμφίπλεκτοι κλίμακες. *Aristoph. Lys.* 1260. ἦν γὰρ τῶνδρες οὐκ ἐλάσσως τὰς ψάμμας, τοὶ Πέρσαι. Yet also in iambics *Eurip. Ion.* 1146. ἐνῆν δ' ὑφανταὶ γράμμασιν τοιαῖδ' ὑφαί^c. So *Herod.* 1, 26. *Plat. Euthyd.* p. 302 C. *Thuc.* 3, 36. προσξυνεβάλετο αἱ Πελοποννησίων νῆες, in Bekker. But *Herod.* 5, 12. ἦν Πίγρης καὶ Μαντύης belongs to §. 304. and *Plat. Leg.* 5. p. 732 E. ἔστι δὴ φύσει ἀνθρώπειον μάλιστα ἡδοναί, and *Isocr. Paneg.* p. 54 B. to §. 305.^d *Thuc.* 2, 3. ἀμάξας ἐς τὰς ὁδοὺς καθίστασαν, ἵν' ἀντὶ τείχους ᾗ, the author had probably ἄρματα in his mind.

The passage in *Hesiod. Th.* 790. (ἐξ ἱεροῦ ποταμοῖο ῥέει διὰ νύκτα μέλαιναν, Ὠκεανοῖο κέρας· δεκάτη δ' ἐπὶ μοῖρα δέδασται.) Ἐννέα μὲν (sc. μοῖραι) περὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης δίνης ἀργυρέης εἰλιγμένος εἰς ἅλα πίπτει· ἡ δὲ μί' ἐκ πέτρης προρέει is merely constructed according to the sense, because the ἐννέα μοῖραι are what is properly called Oceanus.

2. With the dual of the subject the verb is put in the singular. *Aristoph. Vesp.* 58. ἡμῖν γὰρ οὐκ ἔστ' οὔτε κάρυ' ἐκ φορμίδος δούλω παραρρίπτουντε τοῖς θεωμένοις. *Plat. Gorg.* p. 500 D. ἴσως οὖν βέλτιστόν ἐστιν, --- διελομένους καὶ ὁμολογήσαντας ἀλλήλοισι, εἰ ἔστι τούτῳ διττῷ τὸ βίω, σκέψασθαι, τί διαφέρετον ἀλλήλοισιν. Eustathius on *Il.* ψ', 380. says, this is Δωρικώτερον. But in *ἀντάρ οἱ ὄσσε δαίεται Od.* ζ', 131 seq. ὄσσε is considered as neuter, as *Il.* ν', 435. See §. 436. Of the sing. referring to a preceding plur. see §. 293.

^c Valck. ad Her. p. 376, 21. Wolf ad Hesiod. Th. 321.

Eust. ad Od. ζ', p. 1759, 32. considered ἦν as abbreviated from ἦον, others from ἦσαν.

^d Heind. ad Plat. Euthyd. p. 403.

304. (303) When several subjects are united by a conjunctive particle, the verb, which belongs to all, should properly be in the plural; but it is frequently governed in its number by one substantive, and mostly by that which is nearest to it, and is in the singular if that be a singular, or neuter plural. *Il. ε', 703. ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενήριξεν Ἐκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἄρης; Il. η', 386. ἠνώγει Πριάμος τε καὶ ἄλλοι Τρῶες ἀγανοὶ εἰπεῖν. π', 844. σοὶ γὰρ ἔδωκε νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων. Herod. 5, 21. εἶπετο γὰρ δὴ σφί καὶ ὄχηματα καὶ θεράποντες καὶ ἡ πᾶσα πολλὴ παρασκευή. Eur. Suppl. 146. Τυδεὺς μάχην ξυνήψε Πολυνεύκων ἄμα. Thuc. 1, 29. ἐστρατήγει δὲ τῶν νεῶν Ἀριστομένης Πελλίκου καὶ Καλλικράτης ὁ Καλλίου καὶ Τιμάρχου καὶ Τιμάνθου. comp. 7, 43. Πρὸς τὴν αὐτὴν ἰδέεσθαι τὴν νυμίαν ἔχει Ἰππίας καὶ Πύρρος. Ἰππίας ἄρα μεθ' ἑτέρων πορνῶν ἐπωνυμίαν ἔχει Βάκις τε καὶ Ἰππίας. Eur. Alc. 60. ipse dixit Ἀμφίλυτος; *ib.* p. 129 B. ὅτε ἀνίσταται Ἰππίας καὶ Τυδείδου ποσίου ὁ Τίμαρχος καὶ Φιλήμων ὁ Φιλημωνίου καὶ Τυδείδου νοῦντες Νικίαν. To this head belong also the passages quoted in §. 299. *Obs. Eur. Hipp. 667. Plat. Phædon. p. 77 D.^a**

Obs. 1. The singular also is used when the more remote subject is in the singular, or is a neuter plural. *Il. ρ', 387. γούνατά τε κνήμαί τε πόδες θ' ὑπένερθεν ἐκάστου χειρὲς τ' ὀφθαλμοὶ τε παλάσσετε μαρναμένοιν. ib. ψ', 380. πνοιῇ δ' Εὐμήλοιο μετάφρενον εὐρέε τ' ὤμω θέρμετο.^b*

Obs. 2. Homer joins two verbs of different numbers *Od. μ', 43. τῷ δ' οὔτι γυνή καὶ νήπια τέκνα, οἴκαδε νοστήσαντι, παρίσταται, οὐδὲ γάρονται.*

Obs. 3. When two or more substantives are united by ἢ 'or', which reciprocally exclude each other, the verb is in the singular if that which is said applies to one only of these, not to both alike; in the plural if it belongs equally to both, and it is indifferent to which it is ascribed. *Il. ν', 138. εἰ δὲ κ' Ἄρης ἄρχωσι μάχης ἢ Φοῖβος Ἀπόλλων. Eur. Hec. 83 seq. ποῦ ποτε θεῖαν Ἑλένου ψυχὰν ἢ Κασάνδρας ἐσίδω, Τρωάδες, ὧς μοι κρίνωσιν ὄνειρους;*^c as in Cicero *Or. 2, 4, 16. ne Sulpicius--- aut Cotta plus quam ego apud te valere videantur. Heusing.*

^a Dorvill. ad Charit. p. 364. 497. Fisch. 3 b. p. 61.

Heind. ad Plat. Theæt. p. 411.

^b Wolf ad Hes. Theog. 321.

Thus also with verbals. *Xen. Mem. S.* 1, 7, 2. εἴ τις, μὴ ὦν ἀγαθὸς ἀυλητής, δοκεῖν βούλοιο, τί ἂν αὐτῷ ποιητέον εἴη; ἄρ' οὐ τὰ ἔξω τῆς τέχνης μιμητέον τοὺς ἀγαθοὺς ἀυλητάς; καὶ πρῶτον μὲν--- ---καὶ τούτῳ ταῦτα ποιητέον' ἔπειτα ---καὶ τούτῳ πολλοὺς ἐπαινετάς παρασκευαστέον. ἀλλὰ μὴν ἔργον γε οὐδαμοῦ ληπτέον. ἐστί, however, is often used: *Isocr. π. ἀντ.* §. 299. σπουδαστέον ἐστί.

Other persons are also omitted, as *Eur. Hel.* 1543. εἰδέναι πρόθυμος sc. εἰμί. *Soph. Œd. T.* 92. ἔτοιμος εἰπεῖν. and in the plur. *Soph. Ant.* 634. ἦ σοὶ μὲν ἡμεῖς πανταχῶ δρώντες φίλοι; sc. ἐσμέν. *Od. σ',* 125. τοίου γὰρ καὶ πατρός sc. εἶς^a.

ἐστί, ἦν are also generally omitted after οὐδεὶς, where the relative ὅς, ὅστις follows with a negation. *Herod.* 5, 97. καὶ οὐδὲν (ἐστίν) ὃ τι οὐκ ὑπέσχετο. *Soph. Œd. T.* 372. σὺ δ' ἄθλιός γε, ταῦτ' ὀνειδίζων, ἅ σοι οὐδεὶς ὅς οὐχὶ τῶνδ' ὀνειδιεῖ τάχα. 'there is no one of these who will not immediately reproach you with the same', *nemo non tibi exprobrabit.* *Plat. Menon.* p. 71 A. εἰ γοῦν τινα ἐθέλεις οὕτως ἐρέσθαι τῶν ἐνθάδε, οὐδεὶς ὅστις οὐ γελάσεται. It occurs at full length *Xen. Cyrop.* 7, 5, 61. οὐδεὶς γὰρ ἦν, ὅστις οὐκ ἂν ἀξιώσειεν. This phrase, however, is usually considered as one word, in the sense of the Latin *nemo non*, 'every one'. *Plat. Hipp. Maj.* p. 299 A. καταγελῶ ἂν ἡμῶν οὐδεὶς ὅστις οὐ. In this case οὐδεὶς is put in the same case as the relative pronoun following. *Plat. Menon.* p. 70 C. ἄτε καὶ αὐτὸς παρέχων αὐτὸν ἐρωτᾶν τῶν Ἑλλήνων τῷ βουλομένῳ ὃ τι ἂν τις βούληται, καὶ οὐδενὶ ὅτῳ οὐκ ἀποκρινόμενος. *id. Phædon.* p. 117 D. Ἀπολλόδωρος---οὐδένα ὄντινα οὐ κατέκλαυσε τῶν παρόντων. *id. Alcib.* 1. p. 105 E. ἐλπίδας ἔχεις ἐν τῇ πόλει ἐνδείξασθαι, ὅτι αὐτῇ παντὸς ἄξιός εἰ, ἐνδείξαμενος δὲ ὅτι, οὐδὲν ὃ τι οὐ παραντίκα δυνήσεσθαι. *Xenoph. Cyrop.* 1, 4, 26. οὐδένα ἔφασαν ὄντιν' οὐκ ἀποστρέφεσθαι^b. ἐστίν is often found with οὐ for οὐδεὶς: *Eur. Alc.* 860. οὐκ ἔστιν ὅστις αὐτὸν ἐξαιρήσεται. also with οὐδεὶς, *id. El.* 907. οὐκ ἔστιν οὐδεὶς, ὅστις ἂν μέμφαιτό σοι. In these and other cases, however, there is often an emphasis on ἐστίν, *Eur. Hec.* 864. οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος 'there exists no mortal'^c.

^a Schæf. ad Lamb. Bos. l. c. Seidl. ad Eur. El. 37.

ad Xen. Cyrop. l. c.

^c See the passages in Elmsl. ad

^b Herm. ad Vig. p. 709, 29. Schneid.

Eur. Med. 775.

So ἔστι as a copula is omitted with subst. *Soph. Phil.* 855. οὐρός τοι, τέκνον, οὐρός. *Eur. Andr.* 86. κίνδυνος. *Plat. Leg.* 10. p. 907 D. ἀλλὰ ἐλπία. καιρός, 'it is time', is often so used, and ὥρα almost always, ὥρα ἤδη ἀπιέναι.

ἔστι, εἰσί are also often omitted after the relative pronoun: *Od. υ'*, 298. οἱ κατὰ δώματ' Ὀδυσσῆος θείοιο. *Eur. Alc.* 168. πάντα δὲ βωμούς, οἱ κατ' Ἀδμήτου δόμους προσῆλθε, comp. *Plat. Leg.* 10. p. 891 E. also after ὅς ἄν, if ἦ or ὥσι should have followed, *Il. ζ'*, 376. ὅς δέ κ' ἀνὴρ μενέχαρμος sc. ἦ, comp. *α'*, 547. ἦ', 286. especially after ὅστις 'whosoever it be': *Eur. Herc. F.* 1266. Ζεὺς δ', ὅστις ὁ Ζεὺς, πολέμιόν μ' ἐγείνατο Ἥρα. *Orest.* 418. at full length, δουλεύομεν θεοῖς, ὅ τι πότ' εἰσὶν οἱ θεοί. εἰμί is also wanting after conjunctions: *Il. θ'*, 230. ὀπότ' ἐν Λήμνῳ sc. ἦτε or ἦμεν. *Eur. Hipp.* 664. ἔστ' ἂν ἐκδημος χθονὸς Θησεύς sc. ἦ. *Herc. F.* 1122. εἰ μηκέθ' Αἰδου βάκχος. (sc. εἷς) ἐκφράσαιμεν ἄν^d.

Obs. Other verbs also are omitted, but only when they are found near at hand, in the chief or subordinate proposition, e. g. *Eur. Med.* 1162. φίλους νομίζουσ', οὐσπερ ἂν πόσις σέθεν sc. νομίζη. *Soph. Trach.* 461. where ἐνέγκαιτο is to be supplied from ἠνέγκατο, as in the case of ὥσπερ ἂν εἰ §. 523, 2. *Thuc.* 1, 82. ὅσοι ὥσπερ καὶ ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλεύομεθα, for ὅσοι ἐπιβουλεύονται, ὥσπερ καὶ ἡμεῖς ἐπιβουλεύομεθα. *Xen. Cyr.* 4, 1, 3. So with the imperat. *Eur. Or.* 1043. σύ νύν μ', ἀδελφε, μή τις Ἀργείων κτάνη, for σύ νύν με κτεῖνε. See §. 511. This is the same attraction, of which other examples are given §. 634.

The verb ἔφη, like *inquit* in Latin, is commonly separated from its subject by some of the words quoted. The subject either precedes, as *Xen. Mem. S.* 2, 1, 26. καὶ ὁ Ἡρακλῆς ἀκούσας ταῦτα, ὦ γύναι, ἔφη, ὄνομα δέ σοι τί ἔστιν; or follows, *Plat. Phædon.* p. 77 C. εὐ λέγεις, ἔφη, ὦ Σιμμία, ὁ Κέβης^e. Not unfrequently, however, the subject and the verb are found together, as *Xen. l. c.* 1. καὶ ὁ Ἀρίστιππος ἔφη --- --- 10. καὶ ὁ Σωκράτης ἔφη --- ---^f or in the opposite order *ib.* 8. ἐγωγ', ἔφη ὁ Ἀρίστιππος. It has been already observed, §. 215. *Obs.* 2. that ἔφη is used even when a word of similar signification precedes.

The verbs which in themselves do not constitute a complete 307.
(306)

^d Schæf. ad Lamb. B. l. c. ad Brunck. Gnom. p. 22. ^f Heind. Cic. de Nat. D. 1, 7, 17. is in error in regard to this.

^e Heind. ad Phædon. §. 61. p. 97.

predicate, but require another word, are, with the exception of verbs signifying 'being or becoming' (εἶμι, ὑπάρχω, γίνομαι), or those in which this idea is included, as μένω, πέφυκα, κατέστην &c. chiefly the passives, which signify 'to be called' (καλοῦμαι, ὀνομάζομαι &c.), 'to be named or chosen for anything' (αἰρούμαι, χειροτονοῦμαι &c.), 'to appear, to be considered as anything, to be acknowledged' (φαίνομαι, εἶκα, νομίζομαι). They have also the additional word in the nominative. This usage belongs to the Latin as well as the Greek.

To this belongs also ἀκούειν, signifying 'to be called', *Soph. Ed. C.* 988. comp. *Ed. T.* 903 seq. *Demosth. pro Cor.* p. 241. ἀντὶ γὰρ φίλων καὶ ξένων, ἃ τότε ὀνομάζοντο, ἠνίκα ἐδώροδύκουν, νῦν κόλακες καὶ θεοὶς ἐχθροὶ καὶ τᾶλλα, ἃ προσήκει, πάντ' ἀκούουσιν. *Theocr.* 29, 21. αἱ γὰρ ὡδε ποῆς, ἀγαθὸς μὲν ἀκούσσει ἐξ ἀστῶν. δύνασθαι 'to mean' *Herod.* 2, 30. δύναται δὲ τοῦτο τὸ ἔπος κατὰ τὴν Ἑλλήνων γλῶσσαν οἱ ἐξ ἀριστερῆς χειρὸς παριστάμενοι βασιλεῖ. *Thuc.* 7, 58. adds εἶναι after δύναται, as after καλεῖσθαι §. 420. *Obs.* 1.

308. With ὄνομά ἐστι and the dative of the person or thing, and ὄνομα ἔχει, which refers to a subject, the name is put in the nominative, as with ὀνομάζεσθαι, with which both phrases accord in signification; and not, as in Latin, in the genitive or dative, *est ei nomen Tullii* or *Tullio*. *Od.* ἡ, 54. Ἀρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον. *Herod.* 2, 17. τοῖσι οὐνόματα κέεται τάδε· τῷ μὲν Σαίτικόν ἀντῶν, τῷ δὲ Μενδήσιον. 7, 216. οὐνομα δὲ τῷ οὔρει τούτῳ καὶ τῇ ἀτραπῷ τῷτὸ κείται Ἀνόπαια. *Eur. Troad.* 1241. *Plat. Theag.* p. 124 D. E. εἴποισ οὐν ἂν μοι, τίνα ἐπωνυμίαν ἔχει Βάκις τε καὶ Σιβύλλα καὶ ὁ ἡμεδαπὸς Ἀμφίλυτος; ΘΕ. τίνα γὰρ ἄλλην, ὦ Σώκρατες, πλὴν γε χρησμφδοί; --- τίνα ἐπωνυμίαν ἔχει Ἰππίας καὶ Περιάνδρος; ΘΕ. οἶμαι μὲν, τύραννοι. *de Leg.* 12. p. 956 C. δικαστηρίων δὲ τὸ μὲν πρῶτον αἰρετοὶ δικασταὶ γίγνουντ' ἂν, οὓς ἂν ὁ φεύγων τε καὶ ὁ διώκων ἔλωνται κοινῇ, διαιτηταὶ δικαστῶν τοῦνομα μᾶλλον πρέπον ἔχοντες. Plato once joins the one name, in the case of ὄνομα as an accusative, to the other in the nominative. *Symp.* p. 205 D. οἱ δὲ κατὰ ἓν τι εἶδος ἰόντες καὶ ἐσπουδακότες τὸ τοῦ ὅλου ὄνομα ἔχουσιν, ἔρωτά τε καὶ ἐρᾶν καὶ ἐρασταί. *Cratyl.* p. 384 C. οὐ φησὶ σοὶ Ἑρμογένει

ὄνομα εἶναι Bekker reads Ἑρμογένη, as *Theat.* p. 150 A. ἦ δὴ προαγωγεία ὄνομα, for προαγωγεία^a. *Hes. Theog.* 144. Κύκλωπες δ' ὄνομ' ἦσαν ἐπώνυμον is a combination of this construction with that §. 305. where ἦσαν, being attracted to Κύκλωπες, is instead of ἦν.

The words which in the predicate are added to εἶμί and 309. other such verbs, are mostly adjectives, though sometimes also (307) substantives and adverbs.

a. The adjectives are sometimes put in the gender and number of the subject, sometimes in the neuter sing. number, with subjects in the masculine and feminine, or plural. See §. 437 seq.

b. Examples of substantives in the predicate are already given, §. 264. *Obs.* In this case, however, a noun is often used which indicates an employment or thing in general, instead of a word that properly belongs to the case in question, *abstractum pro concreto*, §. 429, 1. *Herod.* 6, 112. τέως δὲ ἦν τοῖσι Ἕλλησι καὶ τὸ οὖνομα τὸ Μήδων φόβος ἀκούσαι, stronger than φοβερόν. *Comp. Eurip. Troad.* 242. *Il.* ρ', 38. ἦ κέ σφιν δειλοῖσι γούου κατάπανμα γενοίμην, for καταπανστικός. The substantive in the predicate then often expresses its object or that which is produced in the subject by the substantive, where in Latin *esse* with the dative of the person and the thing is used, a construction which is not in use in Greek. *Il.* π', 498. σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείη καὶ ὄνειδος ἔσσομαι, *probro tibi ero.* ρ', 636. ὅπως---χάρμα φίλοις ἐτάροισι γενώμεθα νοστήσαντες, as a god, e. g. Bacchus, is often named with the apposition χάρμα βροτοῖσι. *Herod.* 3, 156. *comp.* 1, 6. *Xen. Mem. S.* 2, 3, 6. (Χαιρεφῶν) ἐμοὶ ζημία μᾶλλον ἢ ὠφέλειά ἐστιν, *magis detrimento quam utilitati est.* Similar to this is *Eur. Phæn.* 733. καὶ μὴν τὸ νικᾶν ἐστι πᾶν εὐβουλία, i. e. ἐν εὐβουλίᾳ ἐστίν 'depends on prudence', where the substantive could not be replaced by εὐβουλον.

This substantive in the predicate is often different in gender and number from the subject. *Il.* ή', 98. ἦ μὲν δὴ λώβη τάδε γ' ἔσσεται αἰνόθεν αἰνώε. *Eur. Suppl.* 552. παλαισμάθ' ἡμῶν ὁ

^a Heind. ad Plat. *Theat.* p. 307. ad Cratyl. p. 6.

βίος 'our life is a struggle'. *Med.* 54. *Bacch.* 1029. *Thuc.* 2, 44. *ἰδία γὰρ τῶν οὐκ ὄντων λήθη οἱ ἐπιγιγνόμενοι (παῖδες) τισιν ἔσσονται.* *Plat. Menon.* p. 91 C. *οὗτοί γε (οἱ σοφισταί) φανερά ἐστι λώβη τε καὶ διαφθορὰ τῶν συγγιγνομένων, i. e. λωβῶνται τε καὶ διαφθείρουσι τοὺς συγγιν.* In the same way are to be explained the passages in *Thuc.* 4, 26. *αἴτιον δὲ ἦν οἱ Λακεδαιμόνιοι προεἰπόντες, for αἴτιοι ἦσαν.* 8, 9. *αἴτιον δ' ἐγένετο τῆς ὑποστολῆς τῶν νεῶν οἱ μὲν πολλοὶ τῶν Χίων οὐκ εἰδότες τὰ πρασσόμενα, οἱ δὲ ὀλίγοι ξυνειδότες,* where the participle with the subject in the nominative is not put instead of the accusative with the infinitive, according to the opinion of the Scholiast, although it might also be *αἴτιον δὲ ἦν* or *ἐγένετο, ὅτι οἱ Λακεδαίμ. προεἶπον, ὅτι οἱ μὲν πολλοὶ ἤδεσαν,* and this is the only construction admitted in Latin. In the same manner Thucydides began the construction 3, 93. *αἴτιον δὲ ἦν οἱ τε Θεσσαλοὶ, ἐν δυνάμει ὄντες τῶν ταύτη χωρίων καὶ ὧν ἐπὶ τῇ γῆ ἐκτίζετο, φοβούμενοι, μὴ σφισι μεγάλη ἰσχυὶ παροικῶσι, φθείροντες καὶ πολεμοῦντες,* but from the distance of the principal verbs from their nominative, being separated by other participles, he was led to consider the last part as an independent proposition, and therefore altered the construction, *ἔφθειρον καὶ ἐπολέμουν,* and thus the words *αἴτιον δὲ ἦν* are similar to the phrase *τεκμήριον δέ, σημείον δέ,* except that *γάρ* could not follow (*οἱ τε γὰρ Θ.*), because properly *οἱ Θεσσαλοὶ* should be the subject to *αἴτιον ἦν*.

Sometimes a substantive serves at once both for subject and predicate. *Soph. Phil.* 81. *ἀλλ' ἠδὲ γὰρ τοι κτῆμα τῆς νίκης λαβεῖν,* for *τὸ κτ. τ. ν. ἠδὲ κτῆμά ἐστιν,* though this may also be construed, *ἠδὲ ἐστι λαβεῖν κτῆμα τῆς νίκης, i. e. ἠδὲ ἐστι κτᾶσθαι νίκην* 'to acquire a victory'. *Eur. Andr.* 181. *ἐπίφθονόν τι χρῆμα θηλειῶν ἔφν,* for *χρῆμα θηλ. ἐπίφθονόν τι χρῆμά ἐστι*^a. *Comp. Herod.* 1, 160. *τοῦ δὲ Ἀταρνεός τούτου (χῶρος) ἔστι χῶρος τῆς Μουσίης.*

In the tragic and lyric writers substantives and adjectives often stand in the predicate for an adjective alone. *Soph. Aj.* 79. *οὐκουν γέλως ἠδιστος εἰς ἐχθροὺς γελᾶν,* for *ἠδιστόν ἐστιν*

^a Herm. ad Phil. l. c. Matthiæ ad Eur. Andr. l. c.

εις ε. γ. *Eur. Iph. T.* 1128. τὸ γὰρ μετ' εὐτυχίας κακοῦσθαι θνατοῖς βαρὺς αἰὼν, for βαρὺ ἐστι. *El.* 69 seq. μεγάλη δὲ θνητοῖς μούρα συμφορᾶς κακῆς ἰατρὸν εὐρεῖν, for μέγα ἐστίν, 'it is of great value'. *Pind. Pyth.* 2, 173 seq. ποτὶ κέντρον δέ τοι λακτιζέμεν τελέθει ὀλισθηρὸς οἶμος^b.

c. Adverbs in the predicate. *Il. ζ'*, 130. οὐδὲ Λυκόοργος (308) δὴν ἦν, for δηναῖος. comp. *a'*, 416. *η'*, 424. χαλεπῶς ἦν. *Herod.* 6, 109. τοῖσι δὲ Ἀθηναίων στρατηγοῖσι ἐγίνοντο δίχα αἰ γινώμαι. *Thucyd.* 4, 61. οὐ γὰρ τοῖς ἔθνεσιν, ὅτι δίχα πέφυκε, τοῦ ἐτέρου ἔχθει προσίασιν. *Aristot. Polit.* 6, 3. *fin.* ἐὰν δίχα ἡ ἐκκλησία γένηται. *Xenoph. Cyrop.* 4, 1, 18. εἰ --- μαθήσονται, χωρὶς γενόμενοι, ἡμῖν ἐναντιοῦσθαι. *Herod.* 8, 60. ἐν Σαλαμῖνι ἡμῖν καὶ λόγιόν ἐστι τῶν ἐχθρῶν κατύπερθε γενέσθαι. *Eurip. Iphig. T.* 1014. ἄλις τὸ κείνης αἶμα (ἐστὶ), as *Or.* 1037. ἄλις τὸ μητρὸς αἵμ'. ἐγὼ δὲ σ' οὐ κτενῶ (where the opposition is, ἀλλ' αὐτοχειρὶ θνήσκε, and on this account an emphasis is thrown on ἐγώ). comp. *Alc.* 684. *Eur. Ion.* 285. μάτην λόγος, for μάταιος, as *Isocr. Paneg.* μάτην εἶναι τὸ μεμνήσθαι περὶ αὐτῶν^c.

Obs. The passage in *Plat. Euthyphr. p.* 2 C. D. belongs not to this class, (Μέλιτος) μοὶ φαίνεται τῶν πολιτικῶν μόνος ἄρχεσθαι ὀρθῶς· ὀρθῶς γὰρ ἐστὶ τῶν νέων πρῶτον ἐπιμεληθῆναι, ὅπως ἔσονται ὅτι ἀριστοί. For here ὀρθῶς ἐστὶ is not for ὀρθόν ἐστι, but it would be fully, ὀρθῶς γὰρ τῶν πολιτικῶν ἄρχεσθαι ἐστὶ τῶν νέων ἐπιμεληθῆναι, 'the care of youth is the proper commencement of state affairs', as *ib. p.* 14 D. ἀρ' οὖν τό γε ὀρθῶς αἰτεῖν ἂν εἴη, ὧν δεόμεθα παρ' ἐκείνων, ταῦτα αὐτοῖς αἰτεῖν. Thus also *Leg. 3. p.* 697 B. δεῖ καὶ ἀναγκαῖον τιμᾶς τε καὶ ἀτιμίας διανέμειν. ΚΑ. Ὁρθῶς. ΑΘ. Ἔστι δὲ ὀρθῶς (διανέμειν τιμ. καὶ ἀτ.), τιμώτατα μὲν καὶ πρῶτα τὰ περὶ τὴν ψυχὴν ἀγαθὰ κεῖσθαι. *ib. p.* 709 E. τί μετὰ τούτ' εἰπεῖν ὀρθῶς ἐστὶν (εἰπεῖν); and in the passages which Heusde *Spec. in Plat. p.* 6. adduces, viz. *Cratyl. p.* 388 C. *Hipparch. p.* 227 C.

With verbs also which have a complete signification of them- 310.
selves, a second nominative case is put as a predicate, which is (309)
to be explained by ὡς 'as', *Soph. El.* 130. γενέθλα γενναίων

^b Matthiæ not. ad Bacch. 960. Ant. 633. Stallb. ad Euthyphr. p. 10.

^c Valck. ad Ph. v. 1241. Schæf. Schæfer ad Greg. p. 83.
ad Dionys. Hal. p. 76. Erf. ad Soph.

τοκέων, ἤκετ' ἐμῶν καμάτων παραμύθιον 'as a comfort, as comforters'. *ib.* 1141. ἀλλ' ἐν ξένῃσι χερσὶ κηδευθεὶς τάλας, σμικρὸς προσήκεις ὄγκος ἐν σμικρῷ κύτει^a. See §. 428, 1.

Of the construction Ἑλληνοταμίαι κατέστη ἀρχή, see §. 433. *Obs.* 4.

311. Sometimes also a nominative is put without a verb following, (310) *nominativus absolutus*. These are ἀνακολουθίαι, where the writer considers the thing of which he is about to speak, absolutely, or as a subject, but is led, in consequence of a parenthesis, to change the construction. *Soph. Œd. C.* 1239. ἐν ψ̄ (γῆρα) τλήμων ὅδε, οὐκ ἐγὼ μόνος, πάντοθεν βόρειος ὡς τις ἀκτὰ κυματοπλήξ χειμερία κλονεῖται, ὡς καὶ τόνδε κατάκρας δειναὶ κυματοαγείαι ἀται κλονέουσιν αἰεὶ ξυνοῦσαι, for τλήμων ὅδε ἄταις κλονεῖται. *Plat. Theat.* p. 173 D. σπουδαὶ δὲ ἑταιρειῶν ἐπ' ἀρχὰς ἢ σύνοδοι καὶ δείπνα καὶ σὺν ἀλητρίσι κῶμοι, οὐδὲ ὄναρ πράττειν προσίσταται αὐτοῖς. *Xen. Hier.* 4, 6. ὥσπερ οἱ ἀθληταὶ οὐχ, ὅταν ἰδιωτῶν γέγωνται κρείττους, τοῦτο αὐτοὺς εὐφραίνει, ἀλλ', ὅταν τῶν ἀνταγωνιστῶν ἦττους, τοῦτ' αὐτοὺς ἀνῆ, for τοῦτω εὐφραίνονται---ἀνιώνται, as soon afterwards οὐτω καὶ ὁ τύραννος---εὐφραίνεται---τούτω λυπέεται. *Comp.* 6, 16. Thus also *Cicero de Fin.* 2, 33, 107. *hæc leviora, præma, orationem cum aut scribis aut legis,---signum, tabula, locus amœnus, ludî, venatio, villa Luculli (nam si tuam dicerem, latebram haberes; ad corpus dicerem pertinere) sed eu, quæ dixi, ad corpusne refert?*^b *Comp.* §. 562.

- (311) The nominative is used also in exclamations. *Soph. Trach.* 1046. ὦ πολλὰ δὴ καὶ θερμὰ καὶ λόγῳ κακὰ καὶ χερσὶ καὶ νῶτοισι μοχθήσας ἐγὼ! *Eurip. Iph. A.* 1305. ὦ δυστάλαινα ἐγὼ! *Comp. Æsch. Pers.* 515. *Eur. Iph. T.* 560.

^a Koen ad Gregor. p. (153) 331.

^b Kuster ad Arist. Plut. 277. Hemsterh. ad Lucian. 3. p. 377. Brunck ad Soph. Antig. 260. ad Arist. Ran. 1437. Davis ad Max. Tyr.

24, 3. ad Cicer. Tusc. 3, 8. Heind. ad Plat. Theæt. p. 389. ad Cratyl. p. 68. Koen ad Greg. p. 87. ed. Schæf. Ast ad Plat. Leg. p. 145.

Of the VOCATIVE.

The vocative is used, as in English and Latin, in addresses. 312. With respect to the Greek language the following remarks will be sufficient :

1. For the vocative the nominative is often used. *Il. γ', 277. Ζεῦ πάτερ* --- --- *Ἡέλιός θ', ὃς πάντ' ἐφορᾷς*. So in energetic addresses, *ὦ οὔτος, heus tu*, and without *ὦ, οὔτος, τί δρᾷς*; *Arist. Plut.* 439. *αὐτῆ σὺ, ποῖ στρέφει*; *id. Thesm.* 610. *Soph. Aj.* 71. *οὔτος, σέ* --- --- *προσμολεῖν καλῶ*, and 89. *ὦ οὔτος Αἴας*. This is the address commonly of superiors to inferiors, or of elder to younger persons^c. *Plat. Symp.* p. 172 A. *ὁ Φαληρεὺς οὔτος Ἀπολλόδωρος, οὐ περιμενεῖς*; With the vocative we sometimes find an apposition with the article which characterizes a person in himself without reference to him who addresses him. *Xen. Cyr.* 6, 3, 33. *καὶ σὺ δέ, ὁ ἄρχων τῶν ἐπὶ ταῖς καμήλοις ἀνδρῶν, ὅπισθεν τῶν ἀρμαμαξῶν ἐκτάττου*^d.

On the other hand the vocative is sometimes used instead of the nominative, an attraction taking place by means of which the address is blended with the designation which is annexed to it. *Soph. Phil.* 760 *seq. ἰὼ δύστηνε σὺ, δύστηνε δῆτα διὰ πόνων πάντων φανεῖς*, from *δύστηνε* and *δύστηνος φανεῖς*. *Aj.* 695. *ὦ Πᾶν, Πᾶν ἀλίπλαγκτε Κυλλανίας* --- --- *ἀπὸ δειράδος φάνηθι*, that which properly belongs only to *φάνηθι, ἀλίπλαγκτος φάνηθι* i. e. *ὑπὲρ ἅλα φάνηθι*, is considered as an objective designation, a quality belonging independently to Pan. *Eur. Troad.* 1229. *Callim. Fr.* 213. *Bentl. ἀντὶ γὰρ ἐκλήθης Ἰμβρασε Παρθενίου*, from *Ἰμβρασε* and *Ἰμβρασος ἐκλήθης*. In *Theocr.* 17, 66. *ἄλβιε κῶρε γένοιο*, the attraction is obliterated^e.

2. The vocative is often put in the singular when the verb

^c Heind. ad *Plat. Prot.* p. 460. Blomfield p. li. quotes *Æsch. Pers.* 161. where two constructions are mixed according to him, *ὦ μήτηρ Ξέρξου* and *ἡ μήτηρ οὔσα Ξ*.

^d Gregor. p. 47. et Koen. Valck. ad *Eurip. Ph.* 5, 1332. 1434. Musgr. ad *Eurip. Iph. T.* 1234. Brunck ad

Soph. Aj. 89. Fisch. 3 a. p. 319 sq. Lennep ad *Phal.* p. 94 seq.

^e Schæf. ad *Apoll. Rh.* p. 193. ad *Theocr.* l. c. Seidl. ad *Eur. Troad.* 1229. Herm. ad *Soph. Aj.* 680. Buttm. ad *Soph. Phil.* 761. Comp. Heind. ad *Hor. Sat.* p. 385.

is in the dual or plural. *Od.* β', 310. 'Αντίνο', οὐπως ἐστὶν ὑπερφιάλοισι μεθ' ὑμῖν δαίνυσθαι. Comp. *Od.* α', 130.^a On the other hand, the verb is found in the singular with the vocative plural in the oracle *Herod.* 7, 140. and the verb in the singular with two vocatives *Plat. Prot.* p. 311 D. εἰπέ μοι, ὦ Σώκρατες τε καὶ Ἰππόκρατες. Comp. *Euthyd.* p. 283 B.^b *Soph. Œd.* C. 1102. ὦ τέκνον, ἦ πάρεστον; 1104. προέλλετ' ὦ παῖ, πατρί, where Œdipus points out Antigone alone, who has addressed him, but means Ismene also. Comp. *Phil.* 369. with Hermann's note on *Eur. Iph. A.* 1378.

3. When a person turns suddenly from a narration, &c. to an address, or passes in an address from one person to another, the vocative is commonly put first. *Hesiod.* Ἔργ. 210. ὦς ἔφατ' ὠκυπέτης ἴρηξ, τανυσίπτερος ὄρνις. ὦ Πέρση, σὺ δ' ἄκουε δίκης. Comp. 246. 272. *Il.* ζ', 86. φ', 448. *Od.* γ', 247. *Soph. El.* 507. χωροῖμ' ἂν ἐς τόδ'. Ἀντιγόνη, σὺ δ' ἐνθάδε φύλασσε πατέρα τόνδε. *Plat. Theag.* p. 127 C. Πάνυ καλῶς λέγεις. ὦ Σώκρατες, πρὸς σέ δ' ἂν ἤδη εἴη ὁ μετὰ τοῦτον λόγος^c (κ): and before the possessive pronoun *Pind. Pyth.* 7, 10, 15. Also with adversative particles *Il.* ζ', 429. Ἐκτορ, ἀτὰρ σύ μοι ἐστὶ πατήρ. *Soph. Œd.* C. 237. ὦ ξένοι αἰδοφρονες, ἀλλ' ---- ἐμὲ τὰν μελέαν οἰκτίσατε. The vocative, however, is not unfrequently placed after the pronoun, e. g. *Eur. Or.* 1676. τὰ μὲν καθ' Ἑλένην ὦδ' ἔχει· σὲ δ' αὖ χρεῶν, Ὀρέστα, ---- οἰκεῖν.

4. Generally, but not necessarily, ὦ precedes this vocative. Of its position see §. 277, b.

5. Instead of the vocative an oblique case is often found in the apposition: *Soph. Œd. T.* 1119. σὲ πρῶτ' ἐρωτῶ, τὸν Κορίνθιον ξένον. *Eur. Phæn.* 702. καὶ σέ, τὸν προμάτορος Ἴουδς ποτ' ἐκγονον Ἐπαφον ---- ἐκάλεσα. Comp. *Hel.* 355. 1116. where 1120. ἐλθέ follows. *El.* 155. *Theocr.* 11, 39.^d A transition is also sometimes made from the vocative to the construction with a verb active, e. g. καλῶ. *Æsch. Prom.* 91. ὦ

^a Brunck ad Arist. Ran. 1479. *Soph. Phil.* 369. Lob. ad Aj. 191. Schæf. ad *Soph. Œd.* C. 1102.

^b Schæf. App. Demosth. p. 331.

^c Porson et Schæf. ad Eurip. Or. 614. Herm. ad *Soph. El.* 147.

^d Markl. ad *Eur. Iph. A.* 791.

Διὸς αἰθήρ, --- παμμῆτόρ τε γὰ, καὶ τὸν πανόπτῃν κύκλον ἡλίου καλῶ. *Soph. Aj.* 856. or connected with the active verb, which precedes the vocative, *Æd. T.* 159. (ἐκτέταμαι) πρῶτα σὲ κεκλόμενος, θύγατερ Διὸς, ἄμβροτ' Ἀθάνα, γαῖοχόν τ' ἀδελφεῶν Ἄρτεμιν, --- --- καὶ Φοῖβον ἑκαβόλον. *comp.* 203 *seq.* Sometimes when the person addressed is not distinguished by a personal pronoun, *Æd. C.* 1090. σεμνά τε παῖς Παλλὰς Ἀθάνα, καὶ κασιγνήταν --- --- στέργω διπλάς ἄρωγὰς μολεῖν, for καὶ σὲ, σεμνά --- Ἀθάνα, καὶ --- ---. On the other hand, a transition is made from the accusative, which is defined by an active verb, to the vocative: *Soph. Trach.* 96 *seq.* Ἄλιον αἰτῶ τοῦτο, καρῦξαι --- --- ὦ λαμπρᾷ στεροπᾷ φλεγέθων --- ---. (*v.* 102.) εἶπ', ὦ κρατιστεύων κατ' ὄμμα. *Eur. Ion.* 925. In all these forms the active verb is sometimes left out, see §. 427, a. So with the vocative or the personal pronoun the name of the person addressed is often added in the accusative with λέγω. *Æsch. Ag.* 1044. εἶσω κομίζου καὶ σὺ, Κασάνδραν λέγω. *Soph. Phil.* 1261. *Comp.* §. 432, 4.

Obs. In the lyrical and tragic writers we often find an invocation not followed by anything said in relation to that which is invoked. Thus *Pind. Pyth.* 1. χρυσέα φόρμιγξ is invoked, but it is not till *v.* 112. that the poet mentions the purpose for which he has invoked the lyre—to celebrate Hiero. *Nem.* 8. nothing at all is mentioned that has any reference to the invocation ὦρα πότνια. This may be the result of lyric impetuosity; but several tragedies of Euripides begin with similar invocations, though in a quite unimpassioned mood, viz. *Alcestis*, *Andromache*, and *Electra*. *Comp. El.* 432.^a The passages are of a different kind in which a proposition with γάρ follows immediately upon the address; for in these the purpose of the address is not mentioned till afterwards, and the causal proposition is placed first, after the manner of the Greeks, explained in §. 615. *Il. η', 327.* Ἀτρείδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν πολλοὶ γὰρ τεθναῖσι --- ---: and that to which Nestor invites Agamemnon and the Greeks is not mentioned till *v.* 331. τῷ σε χρὴ πόλεμον μὲν ἀμ' ἡοὶ παῦσαι Ἀχαιῶν. *Comp. Od. κ', 174. 176. χ', 70. 73. Pind. Ol. 4. v. 1. 10. 8. v. 1. 12.* In other passages, that on account of which any one is addressed is implicated with subordinate propositions, which contain designations of the person addressed, as *Hom. H. in Apoll.* 475 *seq.* where we ought to read ξείνοι, τοὶ --- ἀμφινέμεσθε τὸ πρὶν, νῦν μὲν οὐκέθ' ὑπότροποι αὐθις ἔσεσθε &c. according to §. 632.

^a Seidl. ad *Eur. El.* 1.

Oblique Cases.

313. The remaining relations, which the verb in the predicate requires to be adjoined, either according to its nature, or in particular combinations, are expressed by what are called the *oblique cases* (i. e. those which must always be dependent upon other words), the genitive, dative, and accusative. The most extensive range among these cases belongs to

The GENITIVE,

which may stand not only with the predicate, but with any word of the proposition. Its chief purpose is to express that in which something else is found, whether as a *property*, a *quality*, an *action*, or generally as a more *precise definition*.

314. I. The genitive is used in Greek, as in all other languages, to express, of two substantives placed in juxtaposition and reciprocal relation, that one to which the other in any way belongs, e. g. ἀρετὴ ἀνδρός, κάλλος γυναικός, πόλεμος Ἀθηναίων καὶ Πελοποννησίων, υἱός, γυνή, πατήρ Θεμιστοκλέους, inasmuch as Themistocles may be considered as the subject, to which his son, his wife, his father, are conceived to belong as an *accident*. Nothing here depends on the objective relation of the things described, but only on the manner in which the speaker at the time subjectively considers their relation. On this use it is not necessary to enlarge.

315. II. The genitive is used to denote the person or thing in which anything is found, whether as a property or a quality, a custom, duty, &c. ; and also that from which anything originates.

- (371) 1. Property. οἰκεῖος, ἰδιός τινος. *Isocr. ad Nicocl. p. 19 B.* ἅπαντα τὰ τῶν οἰκούντων τὴν πόλιν οἰκεῖα τῶν καλῶς βασιλευόντων ἐστὶ. So the article only is used with the genitive, τὰ τῶν οἰκούντων τὴν πόλιν 'the property of the citizens'. Hence *ἱερός* with a genitive *Herod. 2, 72.* ἱεροὺς δὲ τούτους τοῦ Νείλου φασί. *Plat. Phædon. p. 85 B. Eur. Alc. 76.* So in the tragic writers, Ἄιδου μολπαί *Eur. Suppl. 775. Herc. F. 1028.*

El. 143. φθιμένων ἐνδυντά *Herc. F.* 441. 'songs, garments consecrated to Hades, to the dead'.

εἶναι and γίγνεσθαι especially denote with the genitive 'to belong'. *Herod.* 3, 117. τοῦτο τὸ πεδῖον ἦν μὲν κοτε Χορασμίων, ----- ἐπεὶ τε δὲ Πέρσαι ἔχουσι τὸ κράτος ἔστι τοῦ βασιλέως^a. *id.* 2, 134. Αἴσωπος Ἰάδμονος ἐγένετο, sc. δούλος^b. Hence *Soph. Œd. T.* 411. οὐ Κρέοντος προστάτου γεγράφομαι 'a client of Creon, belonging to Cr. as my patron'. εἰαυτοῦ εἶναι 'to be one's own master, free'. *Dem. Olynth.* p. 26. 27. ὑμῶν αὐτῶν γενομένων. *Comp.* p. 42, 10. 1456, 9. *Isocr. de Pac.* p. 185 B. *Plat. Gorg.* p. 508 D. εἰμι δὲ ἐπὶ τῷ βουλομένῳ, ὡς περ οἱ ἄτμοι τοῦ ἐθέλοντος, ἃν τε τύπτειν βούληται 'am in the power of any one who chooses'. *Politic.* p. 307 E. ὄντες αἰετῶν ἐπιτιθεμένων 'a prey to those who attack them', as *Soph. Œd. C.* 752. τοῦπίοντος 'a prey to the first comer'. *Soph. Œd. T.* 917. ἀλλ' ἔστι τοῦ λέγοντος, ἦν φόβους λέγῃ 'he gives himself up to any one who relates alarming things'. λέγοντι παντὶ πείθεται, as it is explained by the grammarians in *Bekk. Anecd.* p. 65. *Id. Antig.* 737. πόλις γὰρ οὐκ ἔσθ', ἥτις ἀνδρός ἔσθ' ἑνός. *Demosth. c. Pantæn.* p. 982, 3. μήτε συγγνώμης, μήτ' ἄλλου μηδενός εἰσιν, ἀλλ' ἡ τοῦ πλείονος, where εἰσί properly belongs only to πλείονος, 'are devoted to gain, aggrandizement', but by a zeugma is referred to the other also.

To this class also, in some measure, belongs *Soph. Antig.* 1205. αὐθις πρὸς λιθόστρωτον κόρης νυμφεῖον Ἄιδου κοῖλον εἰσεβαίνομεν, where νυμφεῖον ἄδου is the tomb of Antigone, sentenced to death, and thus destined to be the bride of Pluto, νύμφη Ἄιδου, as his property.

Obs. The idea of property was often kept in view in the construction of κοινός with the genitive, §. 389, i.

'Quality, power, custom, duty'. Here εἶναι may be translated different ways. *a.* *Soph. Electr.* 1054. πολλῆς ἀνοίας (316) (ἔστι) καὶ τὸ θηρᾶσθαι κενά (372) 'it partakes of great folly, it is very foolish', as in Latin *magnæ stultitiæ est.* *Eurip. Phæn.* 731. ἀλλὰ τοῦθ' ὄρω πολλοῦ πόνου (ὄν) 'a matter of great labour, I see that it is attended with great labour', in which there is no

^a Valck. ad *Herod.* l. c. p. 255, 67.

^b Valck. ad *Herod.* l. c. p. 163, 55.

need to supply *δεόμενον* with Valckenaer. *Plat. Apol. S. p. 28 A. Comp. Herod. 2, 148. Thuc. 1, 83. ἔστιν ὁ πόλεμος οὐχ ὀπλων τὸ πλεόν, ἀλλὰ δαπάνης. 5, 9. νομίσατε εἶναι τοῦ καλῶς πολεμεῖν τὸ ἐθέλειν καὶ τὸ αἰσχύνεσθαι* 'that alacrity and a love of honour are necessary to fight well'. *Plat. Gorg. p. 461 A. οὐκ ὀλίγησ συνουσίας ἐστί* 'it requires no short conversation', as *Leg. 4. p. 708 D. πολλοῦ χρόνου ἐστί. comp. ib. 5. p. 735 C. Eur. Iph. A. 1151. αὐτὸ τὸ σιγᾶν ὁμολογοῦντός ἐστί σου* 'betrays that you confess'. *Lysias, Epitaph. p. 191, 42. uses σημεῖον* with this genitive.

So the gen. also expresses that in which anything is found as a predicate. *Eur. Hel. 207. Κάστορός τε συγγόνου τε διδυμογενές ἄγαλμα πατρίδος---* λέλοιπε, where apposition might have been used; or the relation of the species to the genus, *Eur. Suppl. 716. ὄπλισμα κορύνης.*

b. In other cases *εἶναι* may be rendered by 'to be able', referred to the Greek genitive as the subject. *Soph. Œd. T. 393. καίτοι τό γ' αἰνίγμ' οὐχὶ τοῦπιόντος ἦν ἀνδρὸς διεπειν* 'it was not a riddle for the first comer to solve'. *Thuc. 6, 22. πολλὴ γὰρ οὐσα (ἡ στρατιά) οὐ πάσης ἐστὶ πόλεως ὑποδέξασθαι* 'not every city will be able to receive the army'; where, at the same time, it is to be observed that the verb is referred to *στρατιά*, as its subject, instead of to *πολλὴν οὐσαν---* ὑποδέξασθαι, as in the passage adduced from Sophocles τὸ αἰνίγμα was the nominative. *Plat. Gorg. p. 500 A. ἀρ' οὖν παντὸς ἀνδρὸς ἐστὶν ἐκλέξασθαι, ποῖα ἀγαθὰ τῶν ἡδέων ἐστί καὶ ὅποια κακὰ, ἢ τεχνικοῦ δεῖ εἰς ἕκαστον;* and in the proverbial expression *οὐ παντὸς ἀνδρὸς εἰς Κόρινθον ἐσθ' ὁ πλοῦς*^a.

c. 'must': *Soph. Œd. C. 1429. στρατηλάτου χρηστοῦ τὰ κρείσσω μηδὲ τάνδεα λέγειν.*

d. 'to be wont': *Thuc. 3, 39. ἀπόστασις τῶν βίαιόν τι πασχόντων ἐστίν* 'they who are treated with violence are wont to revolt'. *Plat. Rep. 1. p. 335 B. ἐστὶν ἄρα δικαίου ἀνδρὸς βλάπτειν καὶ ὄντινούν ἀνθρώπων,* 'it is to be expected from a just man, a just man is accustomed', &c. *Xen. Anab.*

^a Valcken. ad Herod. 7, 153. (p. 575, 27.)

2, 5, 21. παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμηχάνων καὶ ἀνάγκη ἐχομένων καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιπορκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πράττειν τι, where the construction is changed, for τὸ ἐθέλειν. See §. 633. *Xen. Mem. S.* 2, 1, 5. τηλικούτων ἐπικειμένων τῷ μοιχεύοντι κακῶν --- ὅμως εἰς τὰ ἐπικίνδυνα φέρεσθαι, ἄρ' οὐκ ἤδη τοῦτο παντάπασι κακοδαιμονῶντός ἐστι; 'is not that the action of a madman?'

Obs. πρὸς often accompanies these genitives: *Æsch. Agam.* 603. ἡ κάρτα πρὸς γυναικὸς αἴρεσθαι κέαρ 'the custom, the characteristic of a woman'. 1647. τὸ γὰρ δολῶσαι πρὸς γυναικὸς ἦν σαφῶς. *Herod.* 7, 153. τὰ τοιαῦτα ἔργα οὐ πρὸς ἅπαντος ἀνδρὸς νενόμικα γενέσθαι 'that not every one can do such things'. *Soph. Aj.* 319. πρὸς γὰρ κακοῦ τε καὶ β. ἀρνηψύχου γόου τοιούτῳ αἰεί ποτ' ἀνδρὸς ἐξηγεῖτ' ἔχειν 'that it is cowardly'^b, or *Isocr. de Pac.* 177 C. τῶν ἀρχόντων ἔργον ἐστὶ τοὺς ἀρχομένους ταῖς ἑαυτῶν ἐπιμελείαις ποιεῖν εὐδαιμονεστάτους. comp. *p.* 167 B. In *Thuc.* 2, 39. τῷ ἀφ' ἡμῶν αὐτῶν εὐψύχῳ the quality is considered as something that proceeds from any one.

e. In all these cases the subject of ἐστὶ or εἰσί is a thing. Sometimes however a person possessing something constitutes the subject. *Pind. Pyth.* 3, 108. γινῶναι, οἷας ἐσμὲν αἴσιας 'what lot we have', as *Soph. Œd.* C. 144. where Œdipus says of himself, οὐ πᾶν μοίρας εὐδαιμονίῃσι πρώτας sc. εἰμί. *Herod.* 1, 107. (§. 373.) *Plat. Gorg.* *p.* 482 A. ἄλλοτε ἄλλων ἐστὶ λόγων 'he holds now one language now another'. To this head is to be referred also the phrase εἶναι ἐτῶν τριάκοντα *Plat. Leg.* 4. *p.* 721 A. B. (comp. *Lys. in Theomn.* *p.* 119, 37.) 'to be thirty years old', where Isocrates *Æg.* *p.* 388 E. puts the accusative, ἀδελφὴν κόρην τέτταρα καὶ δέκ' ἔτη γεγονῶναι, §. 425, 3, b. Also τῆς αὐτῆς γνώμης εἶναι, *ejusdem sententiæ esse*, 'to be of the same opinion', *Thuc.* 1, 113. Comp. *Xen. H. Gr.* 2, 4, 36. ὁ τοῦ μεγίστου, τοῦ δευτέρου, τοῦ τρίτου, τιμήματος *Plat. Leg.* 12. *p.* 948 B. The phrase is more peculiar in *Herod.* 4, 138. ἦσαν δὲ οὗτοι οἱ διαφέροντές τε τὴν ψήφον καὶ ἐόντες λόγου πρὸς βασιλῆος, which elsewhere is ἐν λόγῳ εἶναι, *aliquo numero haberi.* *id.* 5, 92, 7. τοιούτων ἔργων ἐστὶ ἡ τυραννίς, for τοι. ἔρ. ἐξεργάζεται. 1, 186. τῆς πόλιος εὐούσης δύο φάρ-

^b Brunck ad Arist. Ran. 355.

σεων, i. e. ἐχούσης δύο φάρσα. These very closely resemble the Latin idiom *Titus erat summæ facilitatis*, though it is only in the later Greek writers that phrases exactly corresponding occur^a.

f. Closely allied to this is the practice of poets to express qualities of persons and things by genitives of substantives, with or without an adjective, in the sense of adjectives: *Eur. Phæn.* 1529. στολις τρυφᾶς, i. e. στ. τρυφερά. 1567. μαστοὶ γάλακτος, i. e. μ. γαλακτούχοι. 1616. τραύματα αἵματος, i. e. τρ. αἱματόεντα. *Bacch.* 388. ὁ τὰς ἡσυχίας βίος, i. e. βίος ἡσυχος. *Soph. Aj.* 1003. ὦ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς, equivalent to καὶ πικρότολμον^b. *Æd. T.* 533. ἦ τοσονδ' ἔχεις τόλμης πρόσωπον, for πρ. οὕτω τολμηρόν. *Antig.* 114. λευκῆς χιόνος πτέρυξ 'a snow-white wing'. Similar to this is *Herod.* 7, 40. ἄρμα ἵππων Νισαίων, the genitive here also denoting a quality of the chariot, which in English can only be expressed by a circumlocution, 'a chariot drawn by Nisæan horses'. So Euripides *Hel.* 1330. says, ὅτε ζυγίους ζεύξασα θεὰ σατίνας, where θηρῶν belongs to σατίνας, but must properly be construed after ζεύξασα, θηρσὶ ζεύξ. So is probably to be explained *Eur. Iph. T.* 1113. παρθένος εὐδοκίμων γάμων 'a maiden destined to a noble marriage'.

317. Thus the genitive is used, particularly with demonstrative
(373) pronouns, which are explained, in order to show in whom a certain quality is found. *Eur. Iph. A.* 28. οὐκ ἄγαμαι ταῦτ' ἀνδρὸς ἀριστέος 'I do not approve this in a prince'. *Plat. Apol. S.* p. 17 B. *Xen. Ages.* 2, 7. ἀλλὰ μάλλον τὰδ' αὐτοῦ ἄγαμαι, ὅτι πληθὸς τε οὐδὲν μείον, ἢ τὸ τῶν πολεμίων, παρεσκευάσατο &c. 'I admire this in him'. *ib.* 1, 8. εὐθὺς μὲν οὖν πολλοὶ πάνυ ἠγάσθησαν αὐτοῦ (*vulg.* αὐτὸ) τοῦτο, τὸ ἐπιθυμῆσαι &c.^c *Plat. Theæt.* p. 161 B. οἴσθ' οὖν, ὦ Θεόδωρε, ὁ θαυμάζω τοῦ ἐταίρου σου Πρωταγόρου^d. *Μενηξ.* p. 241 B. τοῦτο δὴ ἄξιον ἐπαινεῖν τῶν ἀνδρῶν τῶν τότε ναυμαχησάντων, ὅτι τὸν ἐχόμενον φόβον διέλυσαν τῶν Ἑλλήνων. *de Rep.* 2. p. 367 D. τοῦτ' οὖν αὐτὸ ἐπαινέσον

^a Lobeck ad Phryn. p. 215.

Seidl. ad Eur. El. 651.

^b Herm. ad Vig. p. 890 seq. ad
Soph. *Æd. T.* 826. ad Soph. El. 19.

^c Ruhnck. ad Tim. p. 8.

^d Heind. ad Plat. Theæt. p. 347.

δικαιοσύνης, ὃ αὐτὴ δι' αὐτὴν τὸν ἔχοντα ὀνίνησι, καὶ ἀδικίαν, ὃ βλάπτει. *Xen. Ages.* 8. 4. ἐγὼ οὖν καὶ τοῦτο ἐπαινῶ Ἀγησιλάου, τὸ πρὸς τὸ ἀρέσκειν τοῖς Ἑλλήσιν ὑπεριδεῖν τὴν βασιλέως ξενίαν. *Thuc.* 1, 84. καὶ τὸ βραδὺ καὶ μέλλον, ὃ μέμφονται μάλιστα ἡμῶν, μὴ αἰσχύνησθε. *Xen. Œcon.* 16, 3. οὐκοῦν καὶ ἀλλοτρίας γῆς τοῦτό ἐστι γινῶναι, ὃ τι τε δύναται φέρειν καὶ ὃ τι μὴ δύναται, ὀρῶντα τοὺς καρπούς καὶ τὰ δένδρα. Without a demonstrative pronoun *Anab.* 3, 1, 19. ἐγὼ μὲν --- οὐποτε ἐπαύομην --- βασιλέα καὶ τοὺς σὺν αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν, ὅσῃ μὲν χώραν καὶ οἶαν ἔχοιεν, ὡς δὲ ἄφθονα τὰ ἐπιτήδεια &c. So τί is also used *Soph. Œd. T.* 991. τί δ' ἔστ' ἐκείνης ὑμῖν εἰς φόβον φέρον; In *Xen. Mem. S.* 1, 1, 12. οὐδεὶς δὲ πώποτε Σωκράτους οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον οὔτε πρᾶττοντος εἶδεν οὔτε λέγοντος ἤκουσεν, two modes of expression are blended together, οὐδεὶς πώπ. Σωκράτους οὐδὲν ἀσεβὲς---εἶδεν &c., and Σωκράτη οὐδὲν ἀσεβὲς πρᾶττοντα εἶδεν &c. *Xen. Cyrop.* 8, 1, 40. καταμαθεῖν δὲ τοῦ Κύρου δοκοῦμεν, ὡς οὐ τούτῳ μόνῳ ἐνόμιζε χρῆναι τοὺς ἄρχοντας τῶν ἀρχομένων διαφέρειν, τῷ βελτίονας αὐτῶν εἶναι, ἀλλὰ καὶ καταγοητεύειν ᾤετο χρῆναι αὐτούς. 'we think we have observed in Cyrus'.

Obs. The above-mentioned construction of ἀγαμαι and θαυμάζω appears to have been the cause of the construction of both verbs with a genitive of the object, the genitive being unaccompanied by another word, denoting a quality, &c. ; its place, however, being supplied by the following preposition with *στι, ὅπως, &c.* These verbs, with this construction, usually signify 'to wonder at any one, or any thing', the idea of disapprobation, of blame, of contempt, being implied. *Isocr. Nicocl.* p. 27 A. B. θαυμάζω τῶν ταύτην τὴν γνώμην ἐχόντων, ὅπως οὐ καὶ τὸν πλοῦτον κυκῶς λέγουσιν. *Comp. π. ἀντιδ.* p. 313 E. *Archid.* p. 128 E. 135 B. *de Pac.* p. 161 A. also, 'to admire, to approve', ironically, in ridicule. *Herod.* 6, 76. ἀγασθαι ἔφη τοῦ Ἑρασίνοιο οὐ προδιδόντος τοὺς πολίτας. *Plat. Hipp. Maj.* p. 291 E. καὶ νῆ τὴν Ἦραν ἀγαμαι σοῦ, ὅτι μοι δοκεῖς εὐνοικῶς βοηθεῖν. Frequently, however, it signifies 'to admire' in a good sense. *Plat. Criton.* p. 43 B. ἀλλὰ καὶ σοῦ πάλαι θαυμάζω, αἰσθανόμενος ὡς ἠδέως καθεύδεις. *Leg.* 12. p. 948 B. Ῥαδαμάνθυος δὲ περὶ τὴν λεγομένην κρίσιν τῶν δικῶν ἄξιον ἀγασθαι, διότι κατεῖδε τοὺς τότε ἀνθρώπους ἡγουμένους ἐναργῶς εἶναι θεούς. *Demosth. pro Cor.* p. 296, 4. τίς γὰρ οὐκ ἂν ἀγάσαιτο τῶν ἀνδρῶν ἐκείνων τῆς ἀρετῆς, &c. *Herod.* 9, 79. τὸ μὲν εὐνοεῖν τε

καὶ προορᾶν ἄγαμαι σεῦ, where σεῦ is governed by τὸ εὖν. κ. πρ. comp. *ib.* 58. *Xen. Cyr.* 3, 1, 15. ἄγασαι τοῦ πατρὸς ὅσα βεβούλευται, an attraction for ἄγ. ὅσα ὁ πατήρ βεβ. Otherwise ἄγαμαι and θανμάζω usually stand with the accusative *.

318. (352) III. Another relation which is expressed by the genitive, is that of a whole to its parts, i. e. the genitive is put partitively. This use is common to the Greek, the Latin, and other languages, as εἰς τούτων, *unus horum* or *ex his*, &c., only that in Greek this use has a much more extensive range. Exceptions to this, where the whole is in the same case with its parts, are peculiar to the Greek language, and are only imitated in Latin; but in English and other languages are not admitted. The following are the cases which are chiefly to be noticed in Greek:

1. When the article stands as a partitive pronoun ὁ μὲν—ὁ δέ (§. 289), the whole, which is thus divided into parts, is added in the genitive, e. g. τῶν ὄντων τὰ μὲν ἐστὶν ἐφ' ἡμῖν, τὰ δ' οὐκ ἐφ' ἡμῖν. *Epictet. Enchir. in.* as in Lat. *eorum quæ sunt, alia in potestate nostra sunt, alia non sunt.*

2. In the same manner with participles accompanied by the article in the sense *is qui* (§. 270.), the whole is in the genitive, whilst in Latin it is put in the same case as the demonstrative pronoun *is* (§. 278.). The genitive frequently precedes: *Herod.* 6, 108. εἶν Θηβαίους Βοιωτῶν τοὺς μὴ βουλομένους ἐς Βοιωτοὺς τελέειν, *Bæotios eos, qui nollent.* *Thuc.* 1, 111. Σικυωνίων τοὺς προσμίξαντας μάχῃ ἐκράτησαν. *ib.* 89. ἐπειδὴ Μῆδοι ἀνεχώρησαν ἐκ τῆς Εὐρώπης, --- καὶ οἱ καταφυγόντες αὐτῶν ταῖς ναυσὶν ἐς Μυκάλην διεφθάρησαν, *Λεωνυχίδης μὲν* --- ἀπεχώρησεν ἐπ' οἴκου. *Isocr. ad Nic.* p. 18 A. B. τῶν προσταγμάτων καὶ τῶν ἐπιτηδευμάτων κίνει καὶ μετατίθει τὰ μὴ καλῶς καθεστῶτα. *Id. de Pac.* p. 181 C. ἐπίδειξεον ἂν τις πολλοὺς χαίροντας καὶ τῶν ἐδεσμάτων καὶ τῶν ἐπιτηδευμάτων τοῖς καὶ τὸ σῶμα καὶ τὴν ψυχὴν βλάπτουσιν. With this genitive ἐκ is used: *Plat. Menex.* p. 242 A. τῆς πόλεως τιμωμένης ἦλθεν ἐπ' αὐτήν, ὃ δὴ φιλεῖ ἐκ τῶν ἀνθρώπων τοῖς εὖ πράττουσι προσπίπτειν, πρῶτον μὲν ζῆλος, ἀπὸ ζήλου δὲ φθόνος.

Thus also with the neuter of the participle with the article,

* Piers. ad Mær. p. 1 sq. Ruhnk. ad Tim. l. c.

which stands as a substantive : *Eur. Phœn.* 1113. τῷ νοσοῦντι τειχέων ‘the weak part of the wall’, and with adjectives. *Isocr. Paneg. c.* 42. τῶν μύθων ἥδιστα συνδιατριβομεν τοῖς Τρωικοῖς καὶ Περσικοῖς. See §. 442, 2.

Obs. The whole is sometimes in the same case as the parts, e. g. *Od.* 319. μ', 73. οἱ δὲ δύο σκόπελοι, ὁ μὲν οὐρανὸν εὐρὺν ἰκάνει.—(v. 101.) τὸν δ' (358) ἕτερον σκόπελον χθαμαλότερον ὄψει. *Thuc.* 1, 89. οἰκίαι αἱ μὲν πολλὰ ἐπεπτώκεσαν, ὀλίγαι δὲ περιῆσαν. *Plat. Rep.* 6. p. 495 C. οἱ ἐυνόντες αὐτῇ (φιλοσοφίᾳ) οἱ μὲν οὐδενός, οἱ δὲ πολλοὶ πολλῶν κακῶν ἄξιοι εἰσι. comp. *Eur. Rhés.* 413. *Isocr. de Pac.* p. 182 A. See §. 289. *Obs.* 8. So the second οἱ δὲ is sometimes again divided : *Thuc.* 7, 13. καὶ οἱ ξένοι οἱ μὲν ἀναγκαστοὶ ἐσβάντες εὐθὺς κατὰ τὰς πόλεις ἀποχωροῦσιν, οἱ δὲ ὑπὸ μεγάλου μισθοῦ τὸ πρῶτον ἐπαρθέντες---οἱ μὲν ἐπὶ λιθολογίας προφάσει ἀπέρχονται, οἱ δὲ, ὡς ἕκαστοι δύνανται, εἰσι δ' οἱ καὶ ἀφῆρηται. Herodotus 6, 111. unites both constructions, τὸ στρατόπεδον---τὸ μὲν αὐτοῦ μέσον ἐγένετο ἐπὶ τάξις ὀλίγας, τὸ δὲ κέρας ἑκάτερον ἐρόρωτο πλήθει.

This construction takes place wherever a whole or its parts are mentioned : *Thuc.* 2, 47. Πελοποννήσιοι καὶ ξύμμαχοι τὰ δύο μέρη ἐσέβαλον ἐς τὴν Ἀττικὴν, instead of Πελοποννησίων καὶ ξυμμάχων. 3, 92. Μηλιεῖς οἱ ξύμπαγτες εἰσι μὲν τρία μέρη, for Μηλιέων τῶν ξυμπάντων. Comp. 7. 80. *Eur. Phœn.* 1321. *Xen. Anab.* 5, 5, 11. Thus also ἕκαστος *Il. v.* 44. Τρῶας δὲ τρώμος αἰνὸς ὑπήλυθε γυναι ἕκαστον. Comp. §. 302. *Obs.*

3. With adjectives, as in Latin *pauci, multi, plerique, &c.*, 320. ὀλίγοι, πολλοί, οἱ πολλοί, οἱ πλείστοι, &c. Here also the (358) same rule obtains as in Latin, that these adjectives are put in the same case as the substantives, when the adjectives do not express merely a part of the idea contained in the substantives : *Plat. Symp.* p. 203 A. οὗτοι οἱ δαίμονες πολλοὶ καὶ παντοδαποί εἰσιν ‘these deities are many’.

Hence when a substantive is joined with an adjective or pronoun, where both should be in the same case, the Greeks consider the substantive as the whole, and the adjective as a part of it, and put the former in the genitive, as οἱ χρῆστοι τῶν ἀνθρώπων *Arist. Plut.* 490. ‘good men’. ὁ ἥμισυς τοῦ χρόνου, ‘half the time’, *Demosth. in Lept.* 7. τῆς γῆς τὴν πολλήν *Thuc.* 2, 57. ‘the greatest part of the country’. ἐν παντὶ κακοῦ *Plat. Rep.* 9. p. 579 B. See §. 442. and of Superlatives §. 459, 1.

To this head belong δία γυναικῶν, δαιμόνι' ἀνδρῶν, &c. in

Homer, *τάλαυα παρθένων Eur. Heracl.* 568. comp. *Alc.* 467. *ὦ σκέτλι ἀνδρῶν Arist. Ran.* 1081. Thus the forms *τίς θεῶν*, and *τίς θεός*, can hardly be different in signification; but the former seems more frequent in the tragic writers, though the latter also occurs, e. g. *Eur. Andr.* 1182 seq. *εἰς τίνα Δὴ φίλον ἀνγὰς βάλλων τέρψομαι*, where *φίλων*, the reading of several MSS., which is at variance with the metre, only shows how familiar the construction with the genitive was even in common life^a. Euripides combines both constructions *Hec.* 164 seq. Without *τις Soph. El.* 199. *εἴτ' οὖν θεός, εἴτε βροτῶν ἢ ὁ ταῦτα πράξας. Eur. Hel.* 1242 seq.

4. With demonstrative pronouns: *Herod.* 7, 217. *κατὰ τοῦτο τοῦ οὐρεος ἐφύλασσον Φωκέων χίλιοι ὀπλίται*, 'on this side the mountain'. But in the phrases *εἰς τοῦτο ἀνάγκης, ἐς ὃ δυνάμος*, the genitive appears to denote the reference §. 341. *κατὰ τοῦτο καιροῦ Thuc.* 7, 2. *ἐν τῷ τοιούτῳ τοῦ καιροῦ ib.* 69. may be explained in either way^b.

321. 5. With relatives: *Thuc.* 2, 65. *διελόντες τοῦ τείχους*
 (354) *ἣ προσέπιπτε τὸ χῶμα, ἐσεφόρουσιν τὴν γῆν. qua parte muri agger imminebat, eam interciderunt &c. Id.* 7, 36. *τοῖς δὲ Ἀθηναίοις οὐκ ἔσθαι σφῶν ἐν στενοχωρίᾳ οὔτε περίπλουσιν οὔτε διέκπλουσιν, ὧσπερ τῆς τέχνης μάλιστα ἐπίστευον*, 'in which manœuvre of their tactics', properly, 'in which part of their art'. *Plat. Rep.* 10. *in. περὶ ποιήσεως λέγω --- τὸ μηδαμῆ παραδέχασθαι αὐτῆς ὄση μμητική. and passim. Dem. pro Cor.* p. 266, 12. Thus *Liv.* 1, 14. *vastatur agri quod inter urbem et Fidenas est. Xen. Cyr.* 6, 1, 28. *ἔδοξε δ' αὐτῷ, ὃ κράτιστον εἰκὸς ἦν εἶναι τῆς δυνάμεως, ὄντων τῶν βελτίστων ἐπὶ τοῖς ἄρμασιν, τοῦτο ἐν ἀκροβολιστῶν μέρει εἶναι*, even where the relative might stand in the same case with the substantive. *Herod.* 7, 205. *παραλαβῶν δὲ ἀπῖκετο καὶ Θηβαίων τοὺς (for οὗς) ἐς τὸν ἀριθμὸν λογισάμενος εἶπον. Xen. Anab.* 1, 7, 13. *μετὰ τὴν μάχην οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων, ταῦτα ἡγγελλον, for τοὺς Θηβαίους, οὗς. οἱ πολέμοι. οἱ ἐλ. Eurip. Hec.* 858. *οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος*, in which a comma must not follow *θνητῶν*.

^a See Matthiæ ad *Eur. Alc.* 121. *Ed. C.* 243.

and Add. to p. 122. ad *Andr.* 1157.

Conap. Reisig Comm. Crit. in Soph.

^b Lob. ad *Phryn.* p. 279 seq.

6. With substantives it is especially to be noticed, that where the names of cities or other places are accompanied by the name of the country in which they lie, the latter, as the whole, is in the genitive, and generally placed first. *Herod.* 5, 100. ἀπικόμοιοι δὲ τῷ στόλῳ τούτῳ Ἴωνες ἐς Ἐφεσον, πλοῖα μὲν κατέλιπον ἐν Κορήσσῳ τῆς Ἐφεσίης. 6, 101. οἱ δὲ Πέρσαι πλεόντες κατέσχον τὰς νέας τῆς Ἐρετρικῆς χώρας κατὰ Ταμύνας καὶ Χοιρέας καὶ Αἰγίλια. *ib.* 47. τὰ δὲ μέταλλα τὰ Φοινικικὰ ταυτὰ ἐστὶ τῆς Θάσου μεταξὺ Αἰνύρων τε καλεομένων καὶ Κοινύρων. *Thucyd.* 2, 18. ὁ δὲ στρατὸς τῶν Πελοποννησίων προῖων ἀφίκετο τῆς Ἀττικῆς ἐς Οἰνόην. *comp.* c. 21. *Xen. Hist. Gr.* 2, 1, 20. Οἱ δὲ Ἀθηναῖοι ὠρμίσαντο τῆς Χερρόνησου ἐν Ἐλαιούντι. With a different turn *Lysias* says *Epit.* p. 191, 25. ἔθαψαν ἐν τῇ αὐτῶν Ἐλευσίῃ, where *Herodotus* 9, 27. said θάψαι τῆς ἡμετέρης ἐν Ἐλευσίῃ.

Also with names of persons: *Herod.* 6, 114. ἀπὸ δ' ἔθανε τῶν στρατηγῶν Στησίλεως ὁ Θρασύλεω.

7. With verbs; and *a.* with εἶναι. *Thuc.* 1, 65. καὶ αὐτὸς 322. ἤθελε τῶν μεόντων εἶναι 'one of those who remained at home'. (355) 3, 70. ἐτύγχανε γὰρ καὶ βουλῆς ὢν (ὁ Πειθίας) 'a member of the council'. *Plat. Euthyd.* p. 277 C. τῶν λαμβανόντων ἄρ' εἰσὶν οἱ μανθάνοντες 'belong to those who take'. *id. Menon.* p. 81 A. οἱ μὲν λέγοντες εἰσὶ τῶν ἱερέων τε καὶ ἱερείων, ὅσοις μεμέληκε, περὶ ὧν μεταχειρίζονται λόγον οἷοις τ' εἶναι διδόναι. *Phædon.* p. 68 D. οἶσθα, ὅτι τὸν θάνατον ἠγούνηται πάντες οἱ ἄλλοι τῶν μεγίστων κακῶν εἶναι. *Rep.* 2. p. 360 A. (τὸν Γύγην) διαπράξασθαι τῶν ἀγγέλων γενέσθαι τῶν περὶ τὸν βασιλέα. *Aristoph. Plut.* 869. ἢ τῶν πονηρῶν ἦσθα καὶ τοιχωρύχων. *Xen. Anab.* 1, 2, 3. ἦν δὲ καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατενομένων. Similarly *Isocr. in Callim.* p. 380 D. ὥστ' αὐτῷ (Καλλιμάχῳ) προσήκει μετὰ τῶν αὐτομόλων ἀναγεγράφθαι πολὺ μᾶλλον, ἢ τῶν φευγόντων ὀνομάζεσθαι. Hence *Plat. Rep.* 5. p. 462 E. ἢ τοιαύτη πόλις μάλιστα φήσει ἑαυτῆς εἶναι τὸ πάσχον 'to belong to her as a part'^c.

^c Heins. *Lect. Theocr.* p. 361. ad *Plat. Gorg.* p. 271. *Fisch.* 3 a. *Markl.* ad *Eurip. Suppl.* 292. *Heind.* p. 263. 355. *Ast* ad *Plat. Leg.* p. 284.

Obs. 1. This genitive is frequently accompanied by *eis*: *Isocr. in Callim.* p. 383 A. ὦν εἰς ἐγὼ φανήσομαι γεγεννημένος. *Plat. Gorg.* p. 525 D. ὦν ἐγὼ φημι ἕνα καὶ Ἀρχέλαον ἔσεσθαι. also *tis*. *Aristoph. Plut.* 826. δῆλον, ὅτι τῶν χρηστῶν τις, ὡς ἔοικας, εἰ. Sometimes *ἐκ* is joined with the genitive: *Xen. Mem. S.* 3, 6, 17. εὐρήσεις ἐν πᾶσιν ἔργοις τοὺς μὲν εὐδοκιοῦντάς τε καὶ θαυμαζομένους ἐκ τῶν μάλιστα ἐπισταμένων ὄντας, τοὺς δὲ κακοδοξοῦντάς τε καὶ καταφρονομένους ἐκ τῶν ἀμαθεσάτων*. More rarely *ἀπό*: *Thuc.* 1, 116. Περικλῆς λαβῶν ἐξήκοντα ναῦς ἀπὸ τῶν ἐφορμοσῶν.

Obs. 2. Upon this construction also is founded the phrase *ἔστι τῶν* *αἰσχροῶν Demosth.* p. 18, 13. ἔστι τῶν λυσιτελοῦντων *id.* p. 57, 24. for *ἔστιν αἰσχρὸν, λυσιτελοῦν. Plat. Rep.* 7. p. 525 A. τῶν ἀγωγῶν ἂν εἶη καὶ μεταστρεπτικῶν, where however the genitive is always accompanied by the article^b. Isocrates adds *eis Archid.* p. 136 B. ἔστιν ἐν τῶν αἰσχροῶν. *Plat. Rep.* 10. p. 603 A. τῶν φαύλων ἂν τι εἶη ἐν ἡμῖν. *Comp. Eur. Phœn.* 1611. also *ἐκ Eur. El.* 820. ἐκ τῶν καλῶν κομποῦσι τοῖσι Θεσσαλοῖς εἶναι τόδε. See *Musgr. not.* and *Pors. Advers.* p. (273) 241. Hence an adjective in the genitive plural sometimes accompanies substantives of all kinds, in order to mark the class to which the thing or person mentioned belongs. *Xen. Symp.* 7, 2. εἰσεφέρετο τῇ ὀρηστρίδι τροχὸς τῶν κεραμεικῶν 'a wheel of the class of those used by potters', i. e. a potter's wheel, τροχὸς κεραμεικός. *Theophr. Ch.* 5. Θυριακὰς τῶν στρογγύλων ληκύθους καὶ βακτηρίας τῶν σκολιῶν ἐκ Λακεδαιμόνος. *Lucian. D. Mort.* 10, 9. Μένιππος οὔτος, λαβῶν πέλεκυν τῶν ναυπηγικῶν, ἀποκόψει τὸν πύγωνα. *Comp. Plat. Hipp. min.* p. 368 C.^c

Obs. 3. In the same manner the genitive is put as an apposition to the nominative: *Xen. Hell.* 5, 4, 2. τούτῳ δ' ἀφιγμένῳ Ἀθήναζε κατὰ πράξιν τινα καὶ πρόσθεν γνώριμος ὦν Μέλλων, τῶν Ἀθήναζε πεφευγόντων Θηβαίων. On the other hand, *id. Cyrop.* 2, 3, 5. Χρυσάντας, εἰς τῶν ὀμοτίμων.

323. *b.* The genitive is used with verbs of all kinds, even with those which govern the accusative, when the action does not refer to the whole object, but to a part only: *Il. i'*, 214. πάσσε δ' ἄλοε θεῖοιο 'he sprinkled salt over it'. *Od. o'*, 98. ὀπτῆσαι κρεῶν. *ib. i'*, 225. τυρῶν αἰνυμένους, see *Eust. ad Il. v'*, 1213, 55. *Herod.* 7, 6. (Ὀνομάκριτος) ὅκως ἀπῖκοιτο ('as often as') ἐς ὄψιν τῆν βασιλῆος, --- κατέλεγε τῶν χρησιῶν ('pro-

* Heind. Fisch. ll. cc.

^c Hemsterh. ad Lucian. t. 2.

^b Wolf ad Demosth. Lept. p. 217. p. 453.

phacies'). εἰ μὲν τι ἐνέοι σφάλμα φέρον τῷ βαρβάρῳ, τῶν μὲν ἔλεγε οὐδὲν, ὁ δὲ τὰ εὐτυχέστατα ἐκλεγόμενος, ἔλεγε, &c. comp. 4, 172 *extr.* *Thuc.* 2, 56. τῆς γῆς ἔτεμον 'laid waste a part of the country'. *Plat. Theag.* p. 128 C. ἐγὼ οἶδα τῶν ἐμῶν ἡλικιωτῶν καὶ ὀλίγῳ πρεσβυτέρων ('some of those of the same age as, or older than, myself') οἱ πρὶν μὲν τούτῳ συνεῖναι ὀλίγου ἄξιοι ἦσαν. *Symp.* p. 213 E. καὶ ἅμα αὐτὸν λαβόντα τῶν ταινιῶν ἀναδεῖν τὸν Σωκράτη 'some of the fillets', just before which occurs μετάδος τῶν ταινιῶν. *Soph. Œd. T.* 709. μάθ', οὐνεκ' ἐστὶ σοι βρότειον οὐδὲν (i. e. βροτὸς οὐδέεις) μαντικῆς ἔχον τέχνης 'possessing any of the art of divination'; which *Toup in Suid.* 2. p. 118 *not.* and *Brunck ad Arist. Lys.* 173. incorrectly compare with πῶς ἔχει τάχους. *Eurip. Iph. T.* 1216. σῶν τέ μοι σύμπεμπ' ὀπάδῶν. *Arist. Pac.* 30. τῆρι παροίξας τῆς θύρας^d 'opening the door a little'. *Xen. Ages.* 1, 22. καὶ τῶν κατὰ κράτος ἀναλώτων τειχέων τῇ φιλανθρωπία ὑπὸ χεῖρα ἐποιεῖτο. Thus the genitive is put as the subject *Xen. Anab.* 3, 5, 16. ὁπότε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ σπείσαιντο, καὶ ἐπιμίγνυσθαι σφῶν τε ('some of them') πρὸς ἐκείνους καὶ ἐκείνων πρὸς αὐτούς. *Comp. Thuc.* 1, 115. ἐκ also accompanies this genitive *Plut. Cim.* 5. Κίμων λαβὼν ἐκ τῶν περὶ τὸν ναὸν κρεμαμένων ἀσπίδων.

Obs. 1. The genitive is to be explained in the same manner in *Od.* μ', 64. ἀλλὰ τε καὶ τῶν αἰεὶ ἀφαιρεῖται λῖς πέτερη ('one of these doves') ἀλλ' ἄλλην ἐνίησι πατήρ, ἐναριθμῖον εἶναι. *Il.* ε', 121. of Tydeus: 'Ἀδρήστοιο δ' ἔγχευ θυγατρῶν 'one of the daughters of Adrastus': except that here a definite thing or person is signified, whilst in the foregoing, and indeed all the other examples, the part is only expressed generally^e. *Soph. El.* 1322. τῶν ἐνδοθεν χωροῦντος, for τινὸς τ. ἐνδ. *Œd. C.* 640.

Obs. 2. Of the phrase κατέαγα, ξυνεπίβην, τῆς κεφαλῆς, which some, as *Gregor.* p. (50 sq.) 123 seq., refer to this class, see §. 338. *Obs.*

8. With adverbs of place: *Od.* β', 131. πατήρ δ' ἐμὸς 324. ἄλλοθι γαίης ζῶει ὄγ' ἢ τέθνηκε. *Soph. Phil.* 204. ἢ που (357) τῆδ' ἢ τῆδε τόπων; *Eur. Hec.* 1275. οὐχ ὅσον τάχος

^d Thom. M. p. 693. Mær. p. 315.

^e Dawes Misc. Crit. p. 310. Pier-son ad Mær. p. 165. Koen ad Greg. p. (50) 123. Hemst. ad Arist. *Plut.* 840. Fisch. 3 a. p. 263. 356. 376.

Heind. ad *Plat. Gorg.* p. 232. Schæf. ad *Lamb. Bos.* p. 687. Erf. ad *Soph. Ant.* 1056. ed. min. Ast ad *Plat. Leg.* p. 298.

νήσων ἐρήμων αὐτὸν ἐκβαλεῖτέ ποί; *Plat. Rep.* 9. p. 588 B; ἐνταῦθα λόγου. *Xen. Cyrop.* 6, 1, 42. ἐμβαλεῖν που τῆς ἐκείνων χώρας. 7, 2, 8. Ὁ δὲ Κύρος καταστρατοπεδεύσας τοὺς ἑαυτοῦ, ὅπου ἐδόκει ἐπιτηδειότατον εἶναι τῆς πόλεως, where however the genitive may also be governed of the superlative. *Herod* 2, 172. ἄγαλμα δαίμονος ἴδρυσεν τῆς πόλιος ὄκου ἢ ἐπιτηδεύτατον. *id.* 1, 35. κόθεν τῆς Φρυγίης. *Soph. Philoct.* 255. οὐ μὴδὲ κληδὼν ὦδ' ἔχοντος οἴκαδε, μὴδ' Ἑλλάδος γῆς μηδαμοῦ, διηλθέ που. Also when the relation is not strictly local: *Pind. Ol.* 10. in. τὸν Ὀλυμπιονίκαν ἀνάγνωτέ μοι Ἀρχεστράτου παῖδα, πόθι φρενὸς ἐμᾶς γέγραπται, properly, 'in what part of my mind'. *Soph. Aj.* 386. οὐχ' ὄρας, ἴν' εἰ κακοῦ. *Eur. Ion.* 1271. ἴν' εἰ τύχης. *Soph. CEd.* C. 170. 310. *El.* 390. *Eur. Hipp.* 1025. οὐδαμοῦ φρενῶν ἦν. where after τίς might be used with the same case ἐν τίνι κακῶ, τύχη, &c.^a Hence the Latin phrases *ubi terrarum, ubi gentium*.

In the same manner the genitive is used with adverbs of time, e. g. ὀψὲ τῆς ἡμέρας 'late in the day', πηνίκα τῆς ἡμέρας *Aristoph. Av.* 1498. though here the genitive may mean 'with respect to'^b.

325. For the same reason a genitive is used with many other (359) verbs, which signify participation, or in which at least this idea is implied.

1. μετέχειν, μεταλαμβάνειν, μεταλαγχάνειν, κοινωνεῖν τινός &c. 'to participate in anything', the impersonal μέτεστί μοι τινος: *Pind. P.* 2, 153. οὐ οἱ μετέχω θράσεος. *Isocr. Nicocl.* p. 35 D. τῆς ἀνδρίας καὶ τῆς δεινότητος ἐώρων καὶ τῶν κακῶν ἀνδρῶν πολλοὺς μετέχοντας. *Xen. Rep. Lac.* 1, 9. αἵ τε γὰρ γυναῖκες διττοὺς οἴκους βούλονται κατέχειν, οἱ τε ἄνδρες ἀδελφοὺς τοῖς παισὶ προσλαμβάνειν, οἱ τοῦ μὲν γένους καὶ τῆς δυνάμεως κοινωνοῦσι, τῶν δὲ χρημάτων οὐκ ἀντιποιοῦνται. *Thuc.* 4, 10. ἄνδρες οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου. *Eur. Med.* 942. ξυλλήψομαι δὲ τοῦδε σοὶ κάγω πόνου. and in the active *Iphig. A.* 160. σύλλαβε μόχθων^c. *Soph. CEd.* C. 567. ἔξοιδ' ἀνὴρ ὦν, χῶτι τῆς ἐς αὔριον οὐδὲν πλεον μοὶ σοῦ μέτεστιν ἡμέρας. *Il.* φ', 360.

^a Valck. ad *Herod.* 2, 133. (p. 167, 37.) ad *Eurip. Hipp.* 1012. Fisch.

^b Fisch. 3 b. p. 72.

^c Brunck *Herm.* ad *Soph. Phil.* 3 b. p. 71 sq. 281. Fisch. 3 a. p. 414.

τί μοι ἔριδος καὶ ἀρωγῆς, sc. μέτεστι; Hence with substantives and adjectives derived from these verbs: *Xen. Mem. S. 2, 2, 32.* ἀγαθὴ συλλήπτρια τῶν ἐν εἰρήνῃ πόνων, βεβαία δὲ τῶν ἐν πολέμῳ σύμμαχος, ἔργων, ἀρίστη δὲ φιλίας κοινωνός.

Obs. 1. μετέχειν is often accompanied by μέρος: *Æsch. Agam. 518.* οὐ γὰρ ποτ' ἦρχον θανῶν μεθέξειν φιλάτου τάφου μέρος. *Herod. 4, 145.* μοῖραν τιμῶν μετέχοντες. *Eur. Suppl. 1080.* μετέλαχες τύχας Οἰδιπόδα, γέρον, μέρος, καὶ σὺ, πόλις ἐμὰ τλάμων. comp. *Arist. Plut. 226.* *Isocr. Archid. p. 116 B.* ἡγοῦμαι, περὶ τοῦ πολεμεῖν, ἢ μὴ, προσήκειν μάλιστα τοῖσι συμβουλευεῖν, οἵπερ καὶ τῶν κινδύνων πλείστον μέρος μεθέξουσιν. Thus also with μέτεστι. *Eur. Iph. T. 1310.* μέτεστιν ὑμῖν τῶν πεπραγμένων μέρος. *Isocr. Nicocl. p. 35 D.* κάλλιστον ὑπέλαβον, εἴ τις δύναιτο ταύταις ταῖς ἀρεταῖς προσέχειν τὸν νοῦν, τῶν ἄλλων ἀφελόμενος, ὧν μηδὲν μέρος τοῖς πονηροῖς μέτεστιν. comp. *Archid. p. 135 B.* *Xen. Cyr. 7, 5, 44.*^a μέτεστι also is put with a nominative as the subject, *Thuc. 2, 37.* μέτεστι πᾶσι τὸ ἴσον^o.

Obs. 2. μετέχειν is also found with the accusative of the thing in which one participates: *Soph. Œd. C. 1482.* ἐναισίῳ δὲ συντύχοιμι, μήδ', ἄλαστον ἄνδρ' ἰδῶν, ἀκερδῆ χάριν μετὰσχοιμί πως. *Aristoph. Plut. 1144.* οὐ γὰρ μετεῖχες τὰς ἴσας πληγὰς ἐμοί. The dative points out the person with whom any one partakes (§. 405.), or that by means of which one partakes. *Thuc. 2, 16.* τῇ οὖν ἐπιπολὺ κατὰ τὴν χώραν αὐτονόμῳ οἰκίσει μετεῖχον οἱ Ἀθηναῖοι, where with μετεῖχον it seems the genitive τῆς χώρας or τῶν ἀγρῶν is to be understood. *Plat. Rep. 5. p. 452 extr.* δυνατὴ φύσις ἢ θήλεια τῇ τοῦ ἄρρενος γένους κοινωνῆσαι εἰς ἅπαντα τὰ ἔργα, where ἀπάντων τῶν ἔργων might also have been said, but εἰς more distinctly expresses the direction and the object.

2. προσήκει μοί τινος 'anything becomes me, concerns 326. me': *Xen. Cyrop. 4, 2, 40.* ἐνοήσατε, ὡς, εἰ μήδ' ἐκείνους (360) αἰσχυντέον ἦν, οὐδ' ὡς ἡμῖν νῦν προσήκει οὔτε πλῆσμονῆς πω, οὔτε μέθης. *ib. 8, 1, 37.* οὐκ ᾤετο προσήκειν οὐδενὶ ἀρχῆς, ὅστις μὴ βελτίων εἴη τῶν ἀρχομένων. *Aristoph. Av. 970.* τί δὲ προσήκει δῆτ' ἐμοί Κορινθίων; 'what are the Corinthians to me?' properly, it seems to mean the same as μέτεστί μοι. *Xen. Mem. S. 4, 5, 10.* ἀπὸ τοῦ μαθεῖν τι καλὸν καὶ ἀγαθὸν --- --- ἴδοναί μέγιστα γίνονται, ὧν οἱ μὲν ἐγκρατεῖς ἀπολαύουσι πράττοντες αὐτὰ, οἱ δὲ ἀκρατεῖς οὐδενός

^a Fisch. 3 a. p. 411. Heind. ad Plat. Soph. p. 338. Protag. p. 536 seq.

^o Thom. M. p. 606.

μετέχουσι. τῷ γὰρ ἂν ἦττον φήσαιμεν τῶν τοιούτων προσήκειν &c. and §. 11. δοκεῖς μοι λέγειν, ὡς ἀνδρὶ ἦττον τῶν διὰ τοῦ σώματος ἡδονῶν πάμπαν οὐδεμιᾶς ἀρετῆς προσήκει^a.

3. 'to impart', μεταδιδόναι τινί τις: *Xen. Mem. S. 2, 7, 1.* ἔοικας βαρέως φέρειν τι. χρὴ δὲ τοῦ βάρους μεταδιδόναι τοῖς φίλοις. *id. Cyrop. 7, 5, 78. 79.* θάλπους μὲν καὶ ψύχους καὶ σίτων καὶ ποτῶν καὶ ὕπνου ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι---πολεμικῆς δ' ἐπιστήμης καὶ μελέτης παντάπασιν οὐ μεταδοτέον τούτοις &c.^b In the same manner *Plat. Leg. 11. p. 906 C.* εἰςὶ συγγνώμονες αἰεὶ θεοὶ τοῖς τῶν ἀνθρώπων ἀδίκους καὶ ἀδικούσιν, ἂν αὐτοῖς τῶν ἀδικημάτων τις ἀπονέμῃ.

Hence perhaps *Eur. Med. 288.* ξυμβάλλεται δὲ πολλὰ τοῦδε δειμάτος 'contributes to this fear'. *Lysias* at least says, *c. Nicom. p. 184, 31.* τοῦ μὲν γὰρ ὑμᾶς φυγεῖν μέρος τι καὶ οὗτος συνεβάλετο.

Obs. μεταδιδόναι occurs with the accusative *Herod. 8, 5. 9, 34. Arist. Vesp. 917. Xen. An. 4, 5, 5.*^c In the same manner μεταίρειν is put with the genitive of the object *Herod. 4, 146.* τῆς βασιλῆως μεταίροντες 'desiring a part in the government': to which *Aristophanes* adds μέρος, *Vesp. 972.* τούτων μεταίρει τὸ μέρος.

327. 4. 'to enjoy': ἐπαύρομαι, ἐπαυρεῖν, ἀπολαύειν, ὕνασθαι.
(361) *Il. ο', 17.* οὐ μὰν οἶδ' εἰ αὐτε κακοῖρα φήεις ἀλεγεινῆς πρώτῃ ἐπαύρηαι, 'whether you will first enjoy the fruits of your artifices'. *Hesiod. Ἔργ. 240.* πολλὰκι καὶ ζύμπασα πόλις κακοῦ ἀνδρὸς ἀπηύρα. *Xen. Mem. S. 4, 3, 11.* τὸ δὲ--- ---προσθεῖναι τοῖς ἀνθρώποις αἰσθήσεις ἀρμοττούσας πρὸς ἕκαστα, δι' ὧν ἀπολαύομεν πάντων τῶν ἀγαθῶν. τὸ δὲ καὶ λογισμὸν ἡμῖν ἐμφῦσαι, ᾧ--- ---πολλὰ μηχανώμεθα, δι' ὧν τῶν τε ἀγαθῶν ἀπολαύομεν καὶ τὰ κακὰ ἀλεξόμεθα. *Isocr. Paneg. p. 41 B.* ἐνὸς ἀνδρὸς εὐφρονήσαντος ἅπαντες ἂν ἀπολαύσειαν οἱ βουλόμενοι κοινωνεῖν τῆς ἐκείνου διανοίας. *Arist. Thesm. 469.* καυτῇ γὰρ ἔγωγ',---οὕτως ὀναίμην τῶν τέκ-

^a Thom. M. p. 751. Valcken. ad Eur. Suppl. 53.
Diatr. p. 123. not. 87.

^c Schæfer Meletem. Crit. 1. p. 20

^b Fisch. 3 a. p. 411 seq. Markl. seq.

νων---μισῶ τὸν ἄνδρ' ἐκείνον, 'so may I find comfort in my children'. *Soph. Trach.* 569. παῖ γέροντος Οἰνέως, τασόνδ' ὀνήσει τῶν ἐμῶν, ἐὰν πίθη, πορθμῶν. Thus γενέσθαι has always the genitive: for in *Herod.* 2, 14. instead of μήτε γεύσεται ἢ χώρη τὰ ἀπὸ Διός, is now read μήτέ γε ὕσεται ἢ χώρη. Καρποῦσθαι however takes the accusative.

It is evident that the genitive was intended to imply a part, from *Isocr. c. Soph.* p. 293 B. οὐκ ἂν ἐλάχιστον μέρος ἀπελάυσαμεν αὐτῆς. Also ἐκ or ἀπό is found with the genitive, e. g. *Plat. Rep.* 3. p. 395 C. 10. p. 606 B. *Apol. S.* p. 31 B.^d

Obs. The accusative also is often put with ἀπολαύειν, but in order to mark another reference, besides that which the genitive implies. The accusative expresses the nature of the consequence, either good or bad, resulting from the object which is enjoyed, or to whose influence one is exposed; the genitive on the other hand points out the object itself: hence the genitive and accusative often stand together. *Isocr. Pac.* p. 175 B. δέδοικα, μὴ, πειρώμενος ὑμᾶς εὐεργετῆν, ἀπολαύσω τι φλαῦρον. *Xen. Mem. S.* 1, 6, 2. ἐγὼ μὲν ᾤμην τοὺς φιλοσοφοῦντας εὐδαιμονεστέρους χρῆναι γίγνεσθαι. σὺ δέ μοι δοκεῖς τὰναντία τῆς σοφίας ἀπολελαυκέναί. *Id. Hier.* 7, 9. ἀπολαύειν τινὸς ἀγαθία. So *Plat. Rep.* 3. p. 395 C. it should be read ἵνα μὴ ἐκ τῆς μμήσεως τὸ εἶναι (not τοῦ εἶναι) ἀπολαύσωσιν. *Plutarch T.* 11. p. 521 E. puts the consequence in the genitive, χρηστοῦ οὐδενὸς ἀπολαύσεις, for χρηστὸν οὐδέν.

5. The construction of the verbs which signify 'to participate, to receive, to give', with the genitive, appears to have been (363) the cause of other verbals also, which signify 'to obtain, to receive', having the same construction, although this too may have arisen from the cause mentioned in §. 350. note. Of this kind are τυγχάνειν, λαγχάνειν τινός, and ἀντιᾶν, κυρεῖν τινας. *Isocr. ad Nicocl.* p. 22 B. C. θνητοῦ σώματος ἔτυχες, ἀθανάτου δὲ ψυχῆς. *Id. Nicocl.* p. 39 B. οἴωνπερ ὀνομάτων ἕκαστα τῶν πραγμάτων τετύχηκε, τοιαύτας ἡγείσθε καὶ τὰς δυνάμεις αὐτῶν εἶναι: and with a double genitive *Xen. An.* 5, 5, 15. ἐρώτα δὲ αὐτοῦς, ὁποίων τινῶν ἡμῶν ἔτυχον, 'what kind of men they found us'. *Soph. Phil.* 552. *El.* 1463.;

^d Iens. et Hemst. ad Luc. T. 1. p. 326 sqq. Fisch. 3 a. p. 367.

and with a double genitive of the thing and the person *Soph.* 1315. ὦν δέ σου τυχεῖν ἐφίεμαι ἄκουσον. *Il.* ὦ, 76. ὡς κεῖν Ἀχιλλεὺς δῶρων ἐκ Πριάμοιο λάχρη, ἀπό θ' Ἐκτορα λύσρη. *Soph. Œd. C.* 450. ἀλλ' οὔτι μὴ λάχωσι τοῦδε συμμάχου. *Thuc.* 2, 44. τὸ δ' εὐτυχές, οἱ ἂν (§. 633.) τῆς εὐπρεπεστάτης λάχωσιν, ὥσπερ οἶδε μὲν νῦν, τελευτήης, ὑμεῖς δὲ λύπης. Thus also the active form *Il.* ἦ, 79 seq. ὄφρα πυρός με Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα. comp. ὄ, 350. χ', 342. ψ', 76.—*Il.* α', 66. αἰ κέν πως ἀρῶν κνίσση αἰγῶν τε τελείων βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμύναι. Comp. *Od.* π', 254. *Æsch. Suppl.* 35. ἀγρίας ἀλὸς ἀντιάσαντες, *savum mare nacti.* *Soph. El.* 868. (εἰ ξένος ἄτερ ἐμῶν χερῶν) κέκευθεν, οὔτε του τάφου ἀντιάσας, οὔτε γῶν παρ' ἡμῶν. *Herod.* 2, 119. ἀπικόμενος ὁ Μενέλεως ἐς τὴν Αἴγυπτον--- ξεινίων ἤντησε μεγάλων. *Pind. Ol.* 10, 49. ἀλώσιος ἀντήσας. *Soph. Phil.* 719. ἀνδρῶν ἀγαθῶν παιδὸς ὑπαντήσας 'meeting with'^a. *Herod.* 1, 31. αἱ Ἀργεῖαι (ἐμακάριζον) τὴν μητέρα αὐτῶν (τῶν νενηιῶν), οἴων τέκνων ἐκύρησε, 'that such children were her lot'. *Eur. Iph. A.* 1614. πέμπει δ' Ἀγαμέμνων μ', ὥστ' εἰ φράσαι τάδε, λέγω θ' ὁποίας ἐκ θεῶν μοίρας κυρεῖ. comp. *id. Med.* 23. *Ion.* 1288. ἐσθλοῦ δ' ἔκυρσα δαίμονος^b.

Obs. These verbs are also very often constructed with the accusative. With *τυγχάνειν* in the sense of 'obtain', the accusative is always that of a pronoun or adjective of the neuter gender, or an infin. with the article τὸ §. 543. *Obs.* 3. *Soph. Œd. T.* 598. *Eurip. Or.* 687. *Med.* 756.^c It has an accus. in the sense of 'to hit', *Il.* ε', 582. ἀγκῶνα τυχῶν μέσον, where, however, the case seems to have been determined by βάλει, v. 580. 'to meet with, to find', *Plat. Rep.* 4. p. 431 C. τὰς δὲ γε ἀπλᾶς τε καὶ μετρίας (ἐπιθυμίας), αἱ δὲ μετὰ νοῦ τε καὶ δόξης ὀρθῆς λογισμῶ ἄγονται, ἐν ὀλίγοις τε ἐπιτεύξῃ, καὶ τοῖς βέλτιστα μὲν φύσι, βέλτιστα δὲ παιδευθεῖσιν. which seems rather 'a continuation of the preceding construction, τὰς γε πολλὰς καὶ παντοδαπὰς ἐπιθυμίας --- ἂν τις εὔροι, the construction being changed by the parenthetical proposition^d.

^a Reisig *Enarr. Œd. C.* 1440. *Buttm. Lexilog.* 1. p. 9 seq. 300. I do not understand how the idea of something intentional should be contained in the genitive.

^b Fisch. 3 a. p. 367 seq.

^c Brunck ad *Or.* 686. *Med.* 759. *Elmsl.* ad *Med.* 741. *Herm.* ad *Vig.* p. 762.

^d *Herm.* ad *Vig.* p. 744.

ἐντυγχάνειν, 'to meet with', takes the dative; also when it signifies the same as 'to obtain', e. g. *ἐντρέξεσθαι φρονήσει Plat. Phædon. p. 68 A.* With *λαγχάνειν* the accusative is rather more common than the genitive: *Soph. El. 751. στρατός --- ἀνωλόλυξε τὸν νεανίαν, οἷ' ἔργα δράσας οἷα λαγχάνει κακά*.—*κυρέω*: *Æsch. Sept. c. Th. 700. κακὸς οὐ κεκλήση βίον εὖ κυρήσας*. especially in the sense of 'to meet with, to find' *Eurip. Hec. 693. Rhés. 113. 697.* 'to touch' *Hom. H. in Ven. 174. in Cer. 189.* in which sense it elsewhere takes the dative also^f. *ἀντᾶν, ἀντιᾶν* in the sense 'become partaker in, acquire', is probably not found with the accusative; for *Soph. Antig. 982 seq. ἀ δὲ σπέρμα μὲν ἀρχαιογόνων ἄντας* 'Ἐρεχθειδᾶν it seems that ἄντασε ought to be connected with the genitive, 'belonged to, had part in the σπέρμα of the Erechthidæ as a scion' §. 428. and *Il. α', 31. ἐμὸν λέχος ἀντιώσων* is more correctly explained *εὐτρεπίζουσαν, πορσύνουσαν*. In this sense it is joined with the dative by Pindar, *Isthm. 6, 21. τοιαῖσιν ὄργαῖς ἀντιάσας*. Homer joins *ἀντᾶν* with the genitive §. 383. in the sense of 'encounter', exchanging the proper and the derivative meaning.

In the same manner with *κληρονομεῖν* the thing which is in- 329.
herited is in the genitive: *Demosth. in Aristocr. p. 690, 14. (364)*
εἰθ' οὗτοι κληρονομοῦσι τῆς ὑμετέρας δόξης καὶ τῶν
ὑμετέρων ἀγαθῶν. in Aristog. p. 800, 8. τίς ὁ τῆς τούτου
πονηρίας μετ' ἀρᾶς καὶ κακῆς δόξης κληρονομεῖν βουλη-
σόμενος. The person also of whom one inherits, is in the ge-
nitive: *Demosth. in Eubul. p. 1311, 17. ἐπικλήρου κληρονο-*
μήσας εὐπόρου. Otherwise the genitive of the person is gene-
rally dependent on the genitive of the thing: *Dem. pro Cor.*
p. 329. 14. in Macart. p. 1065, 25. προσήκει οὐδενὸς κληρονομεῖν
τῶν Ἀγνίου. The thing is rarely put in the accusative: *Lycurg.*
in Leocr. p. 197. (T. 4. Reisk.) ταύτην ἐκληρονόμουν other-
wise only in later authors, as *Lucian. D. Mort. 11, 3. οὔτε,*
οἶμαι, σὺ, ὦ Κράτης, ἐπεθύμεις κληρονομεῖν ἀποθανόντος
ἐμοῦ τὰ κτήματα, καὶ τὸν πίθον καὶ τὴν πήραν. --- ---
ἂ γὰρ ἐχρῆν, σὺ τε Ἀντισθένους ἐκληρονόμησας, καὶ ἐγὼ
σοῦ, πολλῶ μείζω καὶ σεμνότερα τῆς Περσῶν ἀρχῆς, ---
--- σοφίαν, αὐτάρκειαν &c. where just before in the phrase *ὡς*
κληρονομήσαιμι τῆς βακτηρίας αὐτοῦ, the genitive of the person
was governed by the genitive of the thing.

^o Brunck ad Soph. El. 364.

Valcken. ad Eur. Hippol. 744.

^f Ruhnck. ad H. in Cer. l. c.

Brunck ad Eur. Hec. l. c.

Obs. Later authors construct κληρονομεῖν even with the accusative of the person, as well as with the accusative of the thing, without the genitive of the person. *Plut. Sull.* 2. ἐκληρονόμησε δὲ καὶ τὴν μητριάν*.

330. 6. The construction of the verbs 'to take hold of', with the
(365) genitive, appears to have arisen from the same cause. Yet these are for the most part only middle verbs. λαμβάνεσθαι and the compounds ἐπιλαμβ. δράττεσθαι, ἀπτεσθαι. *Arist. Lys.* 1121. οὐ δ' ἂν διδώσι, πρόσαγε τούτους, λαβομένη. *Vesp.* 434. λάβεσθε τουτουί. *Lys. Epit.* p. 196, 13. ἐτέρων ἡγεμόνων λαβόμενος, for ἐτέρουσ ἡγεμόνας λαβών. *Xen. Cyrop.* 7, 1, 31. ὅτου δὲ ἐπιλάβοιτο τὰ δρέπανα, πάντα βία διεκόπτετο, καὶ ὄπλα καὶ σώματα. *Arist. Lys.* 596. τῆς δὲ γυναικὸς μικρὸς ὁ καιρὸς· κἂν τούτου μὴ ἐπιλάβηται, οὐδεὶς ἐθέλει γῆμαι ταύτην. *Plat. Phædon.* p. 79 A. τῶν κατὰ ταῦτὰ ἐχόντων οὐκ ἔστιν ὅτῳ ποτ' ἂν ἄλλῳ ἐπιλάβοιο, ἢ τῷ τῆς διανοίας λογισμῷ. The same construction remains in the other meanings: 'to blame', *Xen. Hist. Gr.* 2, 1, 32. ἔδοξεν ἀποκτεῖναι τῶν αἰχμαλώτων ὅσοι ἦσαν Ἀθηναῖοι, πλὴν Ἀδειμάντου, ὅτι μόνος ἐπελάβετο ἐν τῇ ἐκκλησίᾳ τοῦ περὶ τῆς ἀποτομῆς τῶν χειρῶν ψηφίσματος. — ἀντιλαμβάνεσθαι. *Demosth.* p. 15, 5. ἕως ἐστὶ καιρὸς, ἀντιλάβεσθε τῶν πραγμάτων. compare *Xen. Cyr.* 2, 3, 6. *Isocr. Arch.* p. 136 D. E. 'to blame'. *Plat. Theat.* p. 189 C. οὐκ ἂν, οἶμαι, σοι δοκῶ τοῦ ἀληθῶς ψευδοῦς ἀντιλαβέσθαι. 'to catch, to make an impression'. *Plat. Phædon.* p. 88 D. θαυμαστῶς γάρ μου ὁ λόγος οὗτος ἀντιλαμβάνεται, τὸ ἁρμονίαν τινὰ ἡμῶν εἶναι τὴν ψυχὴν. — ἔχεσθαι, ἀντέχεσθαί τις. *Xen. Anab.* 7, 6, 41. ἦν οὖν σωφρονῶμεν, ἐξόμεθα αὐτοῦ 'we shall keep hold of him'. *ib.* 6, 3, 17. κοινῇ τῆς σωτηρίας ἔχεσθαι, *in salutem incumbere*, 'to be earnestly attentive to his safety'. *Herod.* 1, 93. λίμνη δὲ ἔχεται τοῦ σήματος μεγάλη 'borders upon'. *Thuc.* 1, 140. τῆς γνώμης τῆς αὐτῆς ἔχομαι 'persevere in'. *Eur. Hec.* 402. ὅμοια, κισσοῦ δρυὸς ὅπως, τῆσδ' ἔξομαι. — *Thuc.* 1, 93. τῆς θαλάσσης πρῶτος (Θεμιστοκλῆς) ἐτόλμησεν εἰπεῖν ὡς ἀνθεκτέα ἐστίν. *Xen. Cyrop.* 5, 1, 14. οἱ καλοὶ κἀγαθοὶ, ἐπιθυμοῦντες καὶ χρυσίου καὶ ἵππων ἀγαθῶν καὶ γυναικῶν καλῶν,

* *Mæris* p. 149. *Thom. M.* p. 537. *Fisch.* 3 a. p. 368.

ὅμως ἀπάντων τούτων ῥαδίως δύνανται ἀπέχεσθαι, ὥστε μὴ ἄπτεσθαι αὐτῶν παρὰ τὸ δίκαιον.

Many verbs are constructed like ἄπτομαι, which signify the same; as ψαύειν, θιγεῖν, θιγγάνειν. *Eur. Hec.* 609. μὴ θιγγάνειν μου μηδέν', ἀλλ' εἴργειν ὄχλον τῆς παιδός^b.

Obs. Pindar joins these verbs also with the dative, e. g. *Pyth.* 4, 528. ἀσυχία θιγέμεν. comp. 8, 33. 9, 75. 213. further *Isthm.* 4, 20. στήλαισιν ἄπτονθ' Ἑρακλείαις, which *Ol.* 3, 79. is expressed στήλαν Ἑρακλέος ἄπτεσθαι. comp. *Pyth.* 10, 44. θιγεῖν is found with the accusative *Soph. Antig.* 546. μήδ' ἂ μὴ "θιγες ποιοῦ σεαντῆς. But *Eur. Hec. F.* 965. πατήρ δέ νιν θιγῶν κραταιᾶς χειρός is constructed according to §. 331. Both constructions appear to be united *Soph. Ant.* 857 seq. ἔψαυσας ἀλγεινοτάτας ἐμοὶ μερίμνας, παρὸς τριπόλιστον οἶτον. Καθικνεῖσθαι in Homer takes the accusative, e. g. *Il.* ζ', 104. μάλα πῶς με καθίκεο θυμὸν ἐνιπῆ. *Od.* α', 342. ἐπεὶ με μάλιστα καθίκετο πένθος ἄλαστον, also *Soph. Oed. T.* 809. μέσον κύρα μου καθίκετο. which in later writers takes a genitive, as Eustathius *ad Il.* ζ', p. 969, 52. observes.

Upon this is founded the construction by which, with the 331. verbs 'to take, to seize, to touch, to carry', &c. the part by (366) which any thing is taken is put in the genitive, whilst the whole is put in the accusative. *Xen. Anab.* 1, 6, 10. μετὰ ταῦτα, κελεύοντος Κύρου, ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην ἐπὶ θανάτῳ ἅπαντες ἀναστάντες καὶ οἱ συγγενεῖς 'took him by the girdle'. *Pind. Nem.* 1, 67. ἀυχένων μάρψαις ὄφιας. *Eur. Andr.* 711. ἦν ὄδ' ἐξ ἡμῶν γεγῶς ἐλᾶ δι' οἴκων τῆσδ' ἐπισπάσας κόμης. comp. *Æsch. S. c. Th.* 430. *Eur. Troad.* 888. *Iphig. A.* 1376. ΚΛΥ. ἄξει δ' οὐχ ἐκοῦσαν ἀρπάσας; ΑΧΙΑ. δηλαδὴ ξανθῆς ἐθείρης. *Antiphan. ap. Stob. Tit.* 120. p. 608. *Gesp.* τοὺς γλιχομένους δὲ ζῆν κατασπᾶ τοῦ σκέλους ἄκοντας ὁ Χάρων. Hence *Il.* ω', 515. γέροντα δὲ χειρὸς ἀνίστη. *Il.* ψ', 854.^c πέλειαν δεῖν ποδός. *Aristoph. Plut.* 315. τῶν ὀρχέων κρεμῶμεν. So also verbal adjectives are constructed *Soph. Ant.* 1221. γυναῖκα κρεμαστὴν ἀυχένος.

Obs. It is seldom that an active verb is constructed as in §. 330. *Il.* η', 56. μέσσου δουρὸς ἐλών. The probable explanation of π', 406. ἔλκε δὲ

^b Fisch. 3 a. p. 363. 366.

^c Valck. ad Theocr. 10. Id. 4, 35.

δουρὸς ἐλὼν ὑπὲρ ἄντυγος (comp. 409. ὡς ἔλκ' ἐκ δίφρου κεκρηγότα δουρὶ φαεινῷ) is, ἔλκε δὲ αὐτὸν δουρὸς, ἐλὼν τὸ δόρυ. Lucian says *Asin.* p. 158. λαμβάνεται μου ἐκ τῆς οὐράς.

332. 7. The same construction is retained also with the verbs (367) which signify the opposite of 'to take, to seize', viz. 'to let go, to loose, not to obtain anything, to miss', &c. Here too they are mostly middle verbs, which take the genitive.

μεθίσθαι 'to let go', takes only the genitive; μεθίναμι on the contrary, in the same sense, usually takes the accusative: *Soph. Œd. C.* 830. μέθεες χεροῖν τὴν παῖδα θάσσον. *Eur. Hec.* 404. ὡς τῆσδ' ἐκούσα παιδὸς οὐ μεθήσομαι. *Aristoph. Plut.* 42. ὄτῳ ξυναντήσαιμι πρῶτον ἐξιὼν, ἐκέλευσε τούτου μὴ μεθίσθαι μ' ἔτι. *Eur. Med.* 734. ἄγουσιν οὐ μεθεῖ ἂν ἐκ γαίης, ἐμέ is governed of ἄγουσιν, and with μεθεῖο must be supplied ἐμοῦ. Yet Herodotus has the genitive with the active 9, 33. Σπαρτιῆται δὲ, πρῶτα μὲν ἀκούσαντες, δευτέρῳ ἐποιεύντο καὶ μετίεσαν τῆς χρησιμοσύνης τοπαράπαν in the sense of 'to lose sight of' (κ), as *Il. λ'*, 841. ἀλλ' οὐδ' ὧς περ σεῖο μεθήσω τερομένοιο. and μεθίσθαι 'to let go', is found with the accus. *Eur. Phæn.* 533. ἐκεῖνο δ' οὐχ ἐκὼν μεθήσομαι in all the MSS. Comp. *Æsch. Suppl.* 856.^a

ἀφίεσθαι τινος: *Plat. Lach.* p. 181 A. μὴ ἀφίεσό γε τοῦ ἀνδρός. *ib.* p. 184 A. ἀφίεται τοῦ δόρατος 'lets go the spear' (on the contrary, ἀφίναμι δόρυ 'to hurl the spear'). *ib.* p. 186 D. καθάπερ ἄρτι Λάχης μὴ ἀφίεσθαι σε ἐμοῦ διεκελεύετο, ἀλλὰ ἐρωτᾶν, καὶ ἐγὼ νῦν παρακελεύομαι σοι μὴ ἀφίεσθαι Λάχητος, μηδὲ Νικίου, ἀλλὰ ἐρωτᾶν. *Isocr. π. ἀντιδ.* p. 318 D. ἐκείνως ὑμᾶς ἠγοῦμαι τάχιστ' ἂν ἀφείσθαι τῆς δόξης ταύτης. p. 333 A. ἀφέμενος τοῦ βοηθεῖν τοῖς εἰρημένοιοις. Comp. *Archid.* p. 133 B. C. *Eur. Hel.* 1650. οὐκ ἀφήσομαι πέπλων σῶν. On the other hand ἀφίναμι is constructed regularly with the accusative.

^a Schol. Arist. *Plut.* 42. Dawes *Misc. Cr.* p. 236. Valcken. ad *Eur. Ph.* p. 189. Hipp. v. 326. On the contrary, Brunck ad *Eur. Med.* 737. Arist. *Vesp.* 416. Comp. *Herm.* ad *Soph. El.* 1269. Porson ad *Eur.*

Med. 734. et Schæfer. In the passage of Herodotus Blomfield recommends (Remarks) τὰς χρησιμοσύνας 'they laid aside their entreaties', which certainly is not the meaning of χρησιμοσύνη.

ἀμαρτάνειν and its compounds. *Herod.* 1, 43. ἔνθα δὴ --- Ἄδρηστος, ἀκοντιζῶν τὸν σὺν, τοῦ μὲν ἀμαρτάνει, τυγχάνει δὲ τοῦ Κροίσου παιδός: and in a metaphorical sense 1, 207. ἦν γὰρ ἐγὼ γνώμης μὴ ἀμάρτω, κείνοι ἰδόμενοι ἀγαθὰ πολλὰ τρέφονται πρὸς αὐτά. *Isocr. ad Phil.* p. 87 A. ὠμολόγουν δὲ μηδενὸς πώποτε τοσοῦτο πράγματος διαμαρτεῖν. comp. *Archid.* p. 123 C. D. In the latter metaphorical sense it very nearly agrees with ψεύδεσθαί τινας (§. 337.), as σφάλ-λεσθαί τινας 'to miss of anything', §. 337. accords with ἀμαρτάνειν τινός, as opposed to τυχεῖν^b. The same construction remains in διαμαρτάνειν τινός, 'to be mistaken in any one'. *Plat. Epist.* 1. p. 310 B. Comp. *Xen. Mem.* S. 3, 9, 6.

Obs. προίεσθαι seems to be constructed like μεθεσθαι *Demosth.* (368) p. 18, 13. ὡς ἔστι τῶν αἰσχροῶν, μᾶλλον δὲ τῶν αἰσχίστων, μὴ μόνον πόλεων καὶ τόπων, ὧν ἡμὲν ποτε κύριοι, φαίνεσθαι προίεμενους, ἀλλὰ καὶ τῶν ὑπὸ τῆς τύχης παρασκευασθέντων συμμάχων τε καὶ καιρῶν. This is the only place, however, where it occurs with the genitive, and some explain it differently. See §. 474. *Schæf. App. Demosth.* p. 233.

8. From this idea of partition, which is implied in the genitive, in the superlative also that substantive which marks the class from which the superlative distinguishes the chiefest (as parts) is put in the genitive, as in Latin, e. g. *Il. a'*, 176. ἔχθιστος δὲ μοί ἔσσι διοτρεφέων βασιλῆων. Herodotus adds ἐκ 1, 196. τὴν εὐειδεστάτην ἐκ πασέων, as in Latin different prepositions are used for the genitive^c.

Hence the genitive is put also with verbs, adjectives and adverbs, which are derived from superlatives, or in which merely the idea of preferableness is implied.

a. Verbs. *Il. ζ'*, 460. Ἐκτορος ἦδε γυνῆ, ὃς ἀριστεύεσκε μάχεσθαι Τρώων ἱππαδάμων, i. e. ἄριστος ἦν Τρώων. *Pind. Nem.* 1, 20. ἀριστεύοισαν εὐκάρπου χθονὸς Σικελίαν. *Eurip. Hipp.* 1009. πότερα τὸ τῆσδε σώμ' ἐκαλλιστεύετο πασῶν γυναικῶν; *Med.* 943. δῶρ', ἃ καλλιστεύεται τῶν νῦν ἐν ἀνθρώποισιν, οἷδ' ἐγὼ, πολύ. *Alc.* 653. ἦτ' ἄρα πάντων διαπρέπειε ἀψυχία, to which Pindar *Ol.* 1. *in.* adds ἔξοχα: ὁ

^b Fisch. 3 a. p. 368.

^c Fisch. 3 a. p. 352.

χρυσός αἰθόμενον πῦρ ἄτε διαπρέπει νυκτὶ μέγανορος ἔξοχα πλούτου. *Xen. Mem. S. 3, 5, 10.* λέγω πάντα (τοὺς πολέμους) --- ἐν οἷς πᾶσιν ἐκείνοι (οἱ Ἀθηναῖοι) δῆλοι γηγόνασσι τῶν καθ' ἑαυτοὺς ἀνθρώπων ἀριστεύσαντες.

b. Adjectives. *Eur. Suppl. 843.* πόθεν πόθ' οἶδε διαπρεπεῖς εὐψυχία θνητῶν ἔφυσαν; Thus also *ἔξοχος II. ν', 499.* and *passim*; which however *Od. φ', 266.* is constructed with the dative, 'amongst', for ἐν πᾶσιν αἰπολίσιω.

c. Adverbs. *ἔξοχα II. ξ', 257.* ἐμὲ δ' ἔξοχα πάντων ζήτει. *Pind. Ol. 9, 104.* νῖα δ' Ἄκτορος ἐξόχως τίμασεν ἐποίκων Αἰγίνας τε Μενoitιον.

335. 9. The genitive is also put with the verbs 'to begin', ἄρχειν, ἄρχεσθαι, ὑπάρχειν, κατάρχειν, properly, 'to make a beginning in, or with anything'. *Theocr. 1, 70.* ἄρχετε βωκολικᾶς, Μῶσαι φίλαι, ἄρχετ' αἰοιδᾶς. *Æschin. Socr. Axioch. 7.* οὐ κατὰ τὴν πρώτην γένεσιν τὸ νήπιον κλαίει τοῦ ζῆν ἀπὸ λύπης ἀρχόμενον; *Xen. Mem. S. 2, 3, 11.* εἴ τινα τῶν γνωρίμων βούλοιο κατεργάσασθαι, ὑπότε θύοι καλεῖν σε ἐπὶ δεῖπνον, τί ἂν ποιήης; *XAIP.* δῆλον ὅτι κατάρχοιμι ἂν τοῦ αὐτοῦ, ὅτε θύοιμι, καλεῖν ἐκείνον. ὑπάρχειν signifies especially *auctorem esse*, 'to do anything first, to give occasion to', e. g. ὑπάρχειν χειρῶν ἀδίκων, ἀδικίας, 'to cause outrages first'; which also ὑπάρξει alone denotes. *Eur. Androm. 274.* Ἡ μεγάλων ἀχέων ἄρ' ὑπῆρξεν, ὅτ' Ἰδαίαν ἐς νάπαν ἦλθ' ὁ τῆς Μαίας τε καὶ Διὸς γόνος. *Plat. Menex. p. 237 B.* τῆς εὐγενείας πρῶτον ὑπῆρξε τοῖσδε ἢ τῶν προγόνων γένεσις. *Anđocid. p. 71. ed. R.* Λακεδαιμόνιοι ἔγνωσαν σώζειν τὴν πόλιν διὰ τὰς ἐκείνων τῶν ἀνδρῶν ἀρετὰς, οἱ ὑπῆρξαν τῆς ἐλευθερίας ἀπάσῃ τῇ Ἑλλάδι^a. Thus also *καθηγεῖσθαι τινας* 'to be the first, to make a beginning'. *Plat. Lach. p. 182 C.*

336. *Obs. 1.* These verbs are also found with the accusative. *Plat. Euthyd. p. 283 B.* θαυμαστόν τινα, ὦ Κρίτων, ἀνὴρ κατήρχε λόγον. *Eurip. Hec. 685.* κατάρχομαι νόμον βακχεῖον. *Or. 949.* κατάρχομαι στεναγμόν^b. *Demosth. π. παραπρ. p. 431.* (Ἀρμοδίου καὶ Ἀριστογείτονος) οὗς νόμῳ διὰ τὰς εὐεργεσίας, αἱ ὑπῆρξαν εἰς ὑμᾶς, ἐν

^a Valck. ad *Eur. Ph. p. 1576.* Diatr. ad *Soph. El. 522.* Heind. ad *Plat. p. 241.* Euthyd. p. 336. Dissen ad *Pind.*

^b Musgr. ad *Eur. Hec. l. c.* Brunck p. 365.

ἄσασι τοῖς ἱεροῖς ἐπὶ ταῖς θυσίαις σπονδῶν καὶ κρατήρων κοινωνοὺς πεποιήσθε. *Isocr. Plat. p. 307 D.* δικαίως ἂν τὴν αὐτὴν εὐεργεσίαν ἀπολάβοιμεν, ἣν περ αὐτοὶ τυγχάνομεν εἰς ὑμᾶς ὑπάρξαντες.

Obs. 2. The construction of the verb ἄρχεσθαι with ἀπό and the genitive is different from this; the genitive only, without a preposition, marks the action or condition itself, which is commencing; but the genitive with ἀπό marks the individual point which is the first in a continued action or condition, as τὰ βρέφη τοῦ ζῆν ἀπὸ λύπης ἄρχεται, where τοῦ ζῆν marks the permanent condition which is commencing, ἀπὸ λύπης the feeling which is the first in the condition thus commencing, 'the children begin life with sorrow'. *Xen. Mem. S. 2, 1, 1.* βούλει σκοπῶμεν, ἀρξάμενοι ἀπὸ τῆς τροφῆς, ὡς περ ἀπὸ τῶν στοιχείων, where τροφή and στοιχεῖα mark the point whence the inquiry commences: the whole however which is commenced, is the inquiry how two youths are to be educated for different ends, the one to govern, the other for the tranquillity of private life. ἀπό with the genitive answers to adverbs in -όθεν. *Xen. Cyr. 8, 7, 14.* μηδαμόθεν πρότερον ἀρχου ἢ ἀπὸ τοῦ ὁμόθεν γενομένου. comp. 1, 2, 2. 8, 7, 26. Of a similar reference in the construction with the participle, see §. 551.

IV. To words of all kinds other words are added in the genitive (315), which show the respect in which the sense of those words must be taken; in which case the genitive properly signifies 'with regard to'.

1. With verbs: in the phrases ὡς, ὅπως, πῶς, οὕτως ἔχει 337. 'to be qualified or endowed in any manner whatever', *se habere*. *Herod. 6, 116.* Ἀθηναῖοι δὲ, ὡς ποδῶν εἶχον, τάχιστα ἐβροήθειον ἐς τὸ ἄστυ, *ut sese habebant quoad pedes*, i. e. *quantum pedibus valebant*, 'as fast as they could run'. Thus also 9, 59. and *Plat. Gorg. p. 507 D.* and elliptically *Æsch. Suppl. 849.* σοῦσθ' ἐπὶ βᾶριν ὅπως ποδῶν. *Herod. 9, 66.* ὅπως ἂν αὐτὸν ὕρέωσι σπουδῆς ἔχοντα. 5, 20. καλῶς ἔχειν μέθης 'to be pretty drunk'. (See *Schæf. ad Soph. Œd. T. 1008.*) 1, 30. μετρίως ἔχειν βίου. *Eurip. Hipp. 462.* εὖ ἔχειν φρενῶν. *Soph. Œd. T. 345.* ὡς ὀργῆς ἔχω. *Thuc. 1, 22.* ὡς ἐκάτερός τις εὐνοίας ἢ μνήμης ἔχει, 'as each wished well to a party, or remembered the past'. 2, 90. ὡς εἶχε τάχους ἕκαστος. Thus also *Plat. Gorg. p. 451 C.* πῶς τὰ ἄστρα πρὸς ἄλληλα τάχους ἔχει, and before, πρὸς αὐτὰ καὶ πρὸς ἄλληλα πῶς ἔχει πλήθους, 'how they stand in relation to each other with regard to number'. *Protag. p. 321 C. Rep. 2.*

p. 365 A. τοσαῦτα λεγόμενα ἀρετῆς πέρι καὶ κακίας, ὡς ἀνθρώποι καὶ θεοὶ περὶ ἀντὰ ἔχουσι τιμῆς, τί οἴομεθα ἀκουούσας νέων ψυχὰς ποιεῖν, i. e. ὡς ἄ. καὶ θ. ἀντὰ τιμῶσι. 3. p. 389 C. ὅπως πράξεως ἔχει, i. e. ὅπως πράττει. *Gorg.* p. 470 E. οὐ γὰρ οἶδα, παιδείας ὅπως ἔχει καὶ δικαιοσύνης, *ignoro, quam sit doctus, quam bonus vir Cic. Tusc. Qu.* 5, 12. *Plat. Rep.* 9. p. 571 D. ὅταν ὑγιεινῶς τις ἔχη αὐτὸς αὐτοῦ καὶ σωφρόνως. *Leg.* 4. p. 705 C. ναυπηγησίμης ὕλης ὁ τόπος πῶς ἔχει; ‘how is the place with respect to timber for ship-building?’ *Xen. Cyrop.* 7, 5, 56. οὕτω τρόπου ἔχειν, *eo ingenio esse*^a. In *Thuc.* 7, 57. this construction is varied with κατὰ: ὡς ἐκάστοις τῆς ξυντυχίας ἢ κατὰ τὸ ξυμφέρον ἢ ἀνάγκη (*al. ἀνάγκης*) ἔσχεν. *Plat. Rep.* 8. p. 545 A. is different: πῶς ποτε ἡ ἄκρατος δικαιοσύνη πρὸς ἀδικίαν τὴν ἄκρατον ἔχει εὐδαιμονίας τε περὶ τοῦ ἔχοντος καὶ ἀθλιότητος, for here ἔχει is used in an absolute sense.

In the same manner ἦκω also is used with an adverb. *Herod.* 1, 30. Τέλλω --- τοῦ βίου εὖ ἦκοντι --- τελευτῆ τοῦ βίου λαμπροτάτη ἐπεγένετο. *comp. ib.* 102. 149. 8, 111. *Eur. El.* 756. πῶς ἀγῶνος ἦκομεν; *id. Heracl.* 214. γένους μὲν ἦκεις ὦδε τοῖσδε, *Δημοφῶν*, properly, ‘with respect to kindred, thou art thus circumstanced in relation to them’, for ὦδε προσήκεια τοῖσδε γένει. *comp. Alc.* 298.^b

338. With other verbs also the genitive is used on the same
(316) ground, e. g. ἐπείγεσθαι Ἄρεος *Il. τ’*, 142. ‘to be in haste with respect to the battle’ (or on account of) ἐπ. ὁδοῖο ‘with respect to the setting out’, *Od. α’*, 309. unless here, as *Od. ν’*, 30. ε’, 399. ἐπείγεσθαι signifies ‘to long after anything’, as λιλαιόμενός περ ὁδοῖο *Od. α’*, 315.—*Hesiod. Ἔργ.* 577. ἠὼς τοι προφέρει μὲν ὁδοῦ, προφέρει δὲ καὶ ἔργου ‘furthers in respect of a journey and of work.’—*Tyrt.* 3, 40. (*Brunch. Gnom.* p. 63.) οὐδέ τις αὐτὸν βλάπτειν οὔτ’ αἰδοῦς οὔτε δίκης ἐθέλει ‘to injure him neither with respect to reverence’, by

^a Hemsterh. ad *Lucian.* t. 1. p. 228. Valck. ad *Herod.* 3, 139. p. 263, 33. ad *Eur. Hippol.* 462. Wessel. ad *Her.* p. 722, 36. Fisch. 3 b. p. 72. 85. Toup Em. in *Suid.* t. 3. p. 12. Brunch ad *Arist. Lysistr.* 173. Ast ad *Leg.*

p. 200. Lob. ad *Phryn.* p. 280. mix constructions of different kinds to gether. *Comp. Stallb.* ad *Phil.* p. 208.

^b Valck. ad *Herod.* 7, 157. p. 577, 96. ad *Eurip. Ph.* 364. Monk ad *Alc.* 302.

denying it to him, 'nor to justice'. (R.) βλάπτειν τινα κεύθου *Od. a'*, 195. 'to injure in respect to his return, to hinder'. *Æsch. Agam.* 121. *Theogn.* 200. νόου βεβλαμμένος ἐσθλοῦ, which in *Æsch. Agam.* 489. is φρενῶν κεκομμένος. Hence φρενοβλαβής, παράπληκτος. *Theogn.* 983. *Br.* (1009. *Bekk.*) κτεάνων εὐ πασχέμεν: perhaps also 723. (*Brunck Solon. No.* 12.) In the same manner *Soph. Antig.* 22. οὐ γὰρ τάφου νῶν τῷ κασιγνήτῳ Κρέων τὸν μὲν προτίσας (for the simple τίσας) τὸν δ' ἀτιμάσας ἔχει; 'honouring him, in giving him interment'; where the sense of 'depriving' might be given to the verb ἀτιμάζω, as to the verb βλάπτω in the former example; but this very construction of the verb 'to deprive' seems to be derived from that which is here explained. See §. 353. *Soph. Œd. C.* 49. μή μ' ἀτιμάσας --- ὧν σε προστρέπω φράσαι, for μή μ' ἀτ. ἐκείνων ἄ σε πρ. φρ. *Comp. Œd. T.* 789. Hence *Plat. Hipparch.* p. 229 C. λέγεται δὲ ὑπὸ τῶν χαριεστέρων ἀνθρώπων καὶ ὁ θάνατος αὐτοῦ (τοῦ Ἰππάρχου) γενέσθαι οὐ, δι' ἃ οἱ πολλοὶ ψήθησαν, διὰ τὴν τῆς ἀδελφῆς ἀτιμίαν τῆς κανηφορίας, 'because Hipparchus had refused to the sister of Harmodius the honour of bearing the basket', i. e. of being one of the κανηφόροι, where the substantive retains the construction of the verb. Of the double genitive, see §. 380. *Obs.* 1. *Thuc.* 3, 92. τοῦ πρὸς Ἀθηναίους πολέμου καλῶς αὐτοῖς ἐδόκει ἢ πόλις (ἢ Τραχίν) καθίστασθαι ἐπὶ τε γὰρ τῇ Εὐβοίᾳ ναυτικὸν παρασκευασθῆναι ἂν, ὥστ' ἐκ βραχέος τὴν διάβασιν γίγνεσθαι, τῆς τε ἐπὶ Θράκης παρόδου χρησίμως ἔξειν, 'the city appeared to be favourably circumstanced with respect to war', &c. *id.* 1, 36. καλῶς παράπλου κείσθαι, *comp. ib.* 44. *Hippocr.* p. 281, 29. *ed. Foës.* κείσθαι καλῶς τοῦ ἡλίου καὶ τῶν πνευμάτων. Thus Musgrave explains the passage in *Eurip. Med.* 288. ξυμβάλλεται δὲ πολλὰ τοῦδε δείματος, where, as in χρησίμως ἔχειν or χρήσιμον εἶναι, the construction πρὸς τι is more usual; see, however, §. 326. μεθίεναι πολέμου *Il.* δ', 234. 240. ζ', 330. &c. 'to relax in war', not 'to desist from war'. ὑφιέναι ὀργῆς 'to remit one's anger', *Herod.* 1, 156. 3, 52. where the middle is more usual. ἀνιέναι ὀργῆς *Arist. Ran.* 700. ἐξανείς ὀργῆς *Eur. Hipp.* 913. *comp. ib.* 287.^c

^c Valck. ad Her. 7, 162. p. 580, 87.

ἀνίεναί τῆς ἐφόδου 'to slacken in one's approach', *Thuc.* 7, 43. — *Xen. Hier.* 4, 1. καὶ πίστεως ὅστις ἐλάχιστον μετέχει, πῶς οὐχὶ μεγάλου ἀγαθοῦ μειονεκτεῖ; 'does he not fall short, in respect of a great good?' &c. *Isocr. ad Phil.* p. 86 D. τὸν δὲ τοιοῦτον καὶ τηλικαῦτα διαπεπραγμένον οὐκ οἶει --- πολὺ (σε) διεψεῦσθαι νομεῖν τῆς τε τῶν λόγων δυνάμεως καὶ τῆς αὐτοῦ διανοίας 'to be mistaken with respect to the effect of his speech'. comp. *Archid.* p. 131 A. 138 B. *de Pace* 165 A. ἔψευσας φρενῶν Πέρσας *Æsch. Pers.* 470. τοῦ πλήθους ψευσθέντες *Lys. Epit.* p. 193. Thus also σφάλλῃσθαι τινος 'to be deceived with respect to a thing', e. g. σφάλλῃσθαι ἐλπίδος *Herod.* 2. as ψεύδῃσθαι ἐλπ. *id.* 1, 141. *Eur. Med.* 1006. δόξης ἐσφάλην εὐαγγέλου. *id. Ph.* 770. εἴαν τι τῆς τύχης ἐγὼ σφαλῶ. Hence *Soph. Œd. C.* 1165. ἀσφαλῶς τῆς δευρ' ὁδοῦ, i. e. μὴ σφαλέντα τῆς δ. ὁ. In a derivative sense, *Eur. Or.* 1076. γάμων δὲ τῆς μὲν δυσπότημου τῆσδ' ἐσφάλην, it is the same with ἀμαρτάνειν τινός §. 332. σφάλλῃσθαι τινος 'to be mistaken in any one' *Xen. Mem. S.* 4, 2, 26. opposed to εἰδέναι. comp. *Isocr. π. ἀντ.* §. 182. *Soph. Trach.* 942. ὠρφανισμένους βίου.

To this belongs the phrase κατέαγα τῆς κεφαλῆς, ξυνετρίβην τῆς κεφαλῆς, *fractus sum (quod attinet ad) caput*, instead of *caput fractum est*, according to the Græcism, by which the verb is not referred to its proper noun, but to that of which the noun is a part; in which case the proper noun of the verb usually is put in the accusative, as in the Latin poets, e. g. *jam multo fractus membra labore*, for *cujus membra fracta sunt*. *Plat. Gorg.* p. 469 D. κἄν τινα δόξῃ μοι τῆς κεφαλῆς αὐτῶν κατεαγέναι (*vulg.* κατεαγῆναι) δεῖν, κατεαγῶς ἔσται αὐτίκα μάλα. *Aristoph. Vesp.* 1428. κατεάγη τῆς κεφαλῆς μέγα σφόδρα. *id. Acharn.* 1180. The person is also found in the genitive governed by τῆς κεφαλῆς. *ib.* 1166. κατὰξείε τις αὐτοῦ τῆς κεφαλῆς. *id. Pac.* 71. ἕως ξυνετρίβῃ τῆς κεφαλῆς. *Lucian. Contempl.* p. 37. ξυνετριβέντες τῶν κρανίων. In *Isocr. in Callim.* p. 381 A. ἤτιῶντο Κρατῖνον συντριψαί τῆς κεφαλῆς αὐτῆς*. Also with the construction §. 424, 3. in *Lysias* p. 99, 43. καταγαίς τὴν κεφαλὴν.

* Piers. ad Mær. p. 233. Thom. M. p. 499. Hemsterh. ad Luc. t. 1. p. 419.

2. With adjectives, the more exact definition of the idea 339. contained in the adjective is put in this manner in the genitive. (317) *Herod.* 1, 155. πόλιν --- ἀναμάρτητον εἶδον τῶν τε πρότερον καὶ τῶν νῦν ἐστεῶτων. *Plat. Leg.* 1. p. 643 D. τέλειος τῆς ἀρετῆς. *Xen. Cyr.* 6, 1, 37. συγγνώμων τῶν ἀνθρωπίνων ἀμαρτημάτων 'forgiving with respect to human errors'. *Herod.* 1, 107. παρθένος ἀνδρὸς ὡραῖη, or 1, 196. γάμου ὦρ. *comp. Xen. Cyr.* 4, 6, 9. 'mature with respect to marriage'. *Herod.* 7, 61. ἀπαις ἔρσενος γόνου, or, as *Xen. Cyrop.* 4, 6, 2. *Isocr. Panath.* p. 258 D. ἀπαις ἀρρένων παίδων 'childless with respect to sons'. *Thuc.* 2, 65. of Pericles χρημάτων διαφανῶς ἀδωρότατος γενόμενος. *Plat. Leg.* 6. p. 774 D. τιμῆς δὲ παρὰ τῶν νεωτέρων ἄτιμος πάσης ἐστω, 'let all respect be denied him'. 8. p. 841 E. ἄτιμος τῶν ἐν τῇ πόλει ἐπαίων 'unhonoured with respect to the customary panegyrics', *expers laudum.* *Comp. Æsch. S. c. Th.* 1026. *Soph. Œd. T.* 657. 788. So the tragedians especially use adjectives compounded with *a priv.* in which the idea is implied generally, which is more specifically expressed by the subjoined genitive. *Soph. El.* 36. ἄσκενος ἀσπίδων, i. e. ἀνευ ἀσπ. *Œd. C.* 677. ἀνήνεμος πάντων χειμώνων. 786. ἀνατος κακῶν. 865. ἀφωνος ἀράς. *Aj.* 321. ἀψόφητος κωκυμάτων. *Eurip. Ph.* 334. ἀπεπλος φαρῶν. *Med.* 671. οὐκ ἐσμέν εὐνής ἄζυγες γαμηλίου. *Iphig. A.* 988. ἀνοσος κακῶν. This also seems to be the origin of the following phrases: *Soph. Trach.* 247. χρόνος ἀνήριθμος ἡμερῶν 'with respect to days', where properly it should be ἡμέραι ἀνήριθμοι. *Œd. T.* 179. ὦν πόλις ἀνάριθμος ὄλλνται, for οἱ ἐν τῇ πόλει ἀνάριθμοι ὄλλνται. *El.* 231. οὐδέποτ' ἐκ καμάτων ἀποπαύσομαι ἀνάριθμος ὡδε θρήνων^b.

This appears also to be the proper sense of the genitive with the words 'near, to draw near to'. *Soph. Antig.* 580. φεύγουσι γὰρ τοι χεῖρα θρασεῖς, ὅταν πέλας ἦδη τὸν ἄδην εἰσορῶσι τοῦ βίου. Thus also ἐγγύς, προσπελάζεσθαι, ἐμπελάζεσθαι. *Soph. Œd. T.* 1100. Πανός ὀρεσσιβάτα προσπελασθεῖσα. *id. Tr.* 17. πρὶν τῆσδε κοίτης ἐμπελασθῆναί ποτε. In other cases such verbs take the dative after them. In ἐξῆς with the geni-

^b Schæf. Melet. in Dion. H. 1. p. 137.

tive (*Arist. Ran.* 765.) besides this the construction ἔχεσθαι τινος remains, 'to touch upon, to border upon'.

The expression θρασὺς εἰ πολλοῦ *Arist. Nub.* 916. is singular; 'thou art very audacious' (properly, by much).

Note. Hence appears to have arisen the observation, that adjectives compounded with a *priv.* govern the genitive: *Fisch.* 3 a. p. 353. But a *priv.* cannot well determine the use of either the genitive, or any other case.

340. (318) 3. In the same manner, it appears, is to be explained the genitive, which often accompanies adverbs, to determine their signification by adding the respect in which they are to be taken. *Herod.* 7, 237. πρόσω ἀρετῆς ἀνήκειν 'to carry it far with respect to virtue'. *Xen. Cyrop.* 1, 6, 39. πρόσω ἐλάσαι τῆς πλεονεξίας. *Anab.* 4, 3, 28. μὴ πρόσω τοῦ ποταμοῦ διαβαίνειν. (R.) Hence the abbreviated phrase *Herod.* 3, 154. κάρτα ἐν τοῖσι Πέρσῃσι αἱ ἀγαθοεργίαι ἐς τὸ πρόσω μεγάλῃ τιμῶνται, i. e. τιμῶνται, ὥστε αὐτοὺς (τοὺς ἀγαθοεργοὺς) ἐς τὸ πρόσω μεγάλῃ ἀνήκειν. *Plat. Euthyphr.* p. 4 A. πόρρῳ σοφίας ἐλαύνειν, or *Euthyd.* p. 294 E. π. σ. ἤκειν. *Comp. Gorg.* p. 486 A. *Lys.* p. 204 B. πόρρῳ πορεύεσθαι τοῦ ἔρωτος 'to make great progress in love'. *Gorg.* p. 484 C. πόρρῳ τῆς ἡλικίας φιλοσοφεῖν 'far in years' (properly, far advanced with respect to years). *ib.* p. 310 C. λίαν πόρρῳ ἔδοξε τῶν νυκτῶν εἶναι, as *Symp.* p. 217 D. *Protag.* p. 326 C. πρωϊάτατα τῆς ἡλικίας 'very early with respect to age'. *Herod.* 9, 101. πρωτὶ τῆς ἡμέρας 'early in the day'. Hence *Aristoph. Nub.* 138. τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν 'far from here in the country'. So also ἐκὰς χρόνου 'long in respect to time' *Herod.* 8, 144. ἐκαστάτῳ τῆς Εὐρώπης 'furthest in Europe' *ib.* 9, 14. *Eur. Hec.* 961. εἰς πρόσθεν κακῶν. *Plat. Phædon.* p. 113 B. κατωτέρῳ τοῦ Ταρτάρου 'deeper in Tartarus'. *Plat. Menon.* p. 84 A. ἐννοεῖς αὐτῷ, ὡς Μένων, οὐ ἐστὶν ἤδη βαδίζων ὅδε τοῦ ἀναμνησκεισθαι 'to what point of reminiscence he has arrived'. Thus also might be explained *Eurip. Ph.* 372. οὕτω τάρβους --- ἀφικόμην 'to such a pitch of fear am I arrived', if οὕτω could be united with verbs of motion, and it should not rather be τάρβους, i. e. εἰς τάρβους. See §. 595, 4.

341. (319) 4. In the same manner the neuters τοῦτο, τοσοῦτο, τόδε

with a preposition, often take a genitive as a definition. *Thuc.* 1, 49. ξυνέπεσον ἐς τοῦτο ἀνάγκης 'they came to this, with respect to necessity', i. e. into such necessity. *Isocr. de Pac.* p. 165 C. εἰς τοῦτο γάρ τινες ἀνοίας ἐληλύθασιν, ὥστε &c. *ib.* p. 174 D. εἰς τοσοῦτο μίσους κατέστησεν, ὥστε &c. where in Latin *eo* with the genitive is used, *eo necessitatis adducti sunt, eo dementiae progressi sunt, &c.* Thus also in the dative with *ἐν*. *Thuc.* 2, 17. οἱ μὲν ἐν τούτῳ παρασκευῆς ἦσαν 'in this degree of preparation'. *Xenoph. Anab.* 1, 7, 5. διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου. Thus also *Thuc.* 1, 118. οἱ Ἀθηναῖοι ἐπὶ μέγα ἐχώρησαν δυνάμει, where ἐπὶ μέγα is put adverbially, the same as πόρρω. *Æschin. Axioch.* 9. ἄλλοι (ἐπὶ) πολὺ γήρωσ ἀκμάζουσιν. In point of sense it is the same as ἐς ταύτην τὴν ἀνάγκην, ἀνοίαν, εἰς τοσοῦτο μῖσος, ἐν ταύτῃ τῇ παρασκευῇ, ἐν τοιούτῳ κινδύνῳ, and hence this syntax often serves only as a circumlocution, e. g. εἰς τὸδ' ἡμέρας *Eurip. Phœn.* 428. *Alc.* 9. for εἰς ταύτην τὴν ἡμέραν.

Hence the genitive is sometimes put with substantives or verbs, or absolutely, where otherwise *περὶ* with the genitive is used. 342.
(320)

1. With substantives: *Soph. Antig.* 632. ὦ παῖ, τελείαν ψῆφον ἄρα μὴ κλύων τῆς μελλονύμφου, πατρὶ λυσσαίνων πάρει; 'the decree with respect to, on account of, thy bride'; where however the genitive may be connected with *λυσσ.* as 627 seq. *Aj.* 998. ὄξεια γάρ σου βάξις, ὡς θεοῦ τινας, διήλθ' Ἀχαιοὺς πάντας, ὡς οἴχθ' θανῶν, 'the fame of you, with respect to you, as the annunciation of a god'. comp. *Trach.* 169 seq. *Eur. Iph. A.* 499. *Thuc.* 8, 15. ἀγγελία τῆς Χίου 'the relation concerning Chios'. *ib.* 39. ἀγγελίαν ἔπεμπον ἐπὶ τὰς ἐν τῇ Μιλήτῳ ναῦς τοῦ ξυμπαρακομισθῆναι 'concerning the conveying, in order to be conveyed by them'. 1, 140. τὸ Μεγαρέων ψήφισμα, for which *ib.* c. 139. we have τὸ περὶ Μ. ψ. *Xen. Mem.* 2, 7, 13. ὁ τοῦ κυνὸς λόγος.

2. With verbs: *Od.* λ', 173. εἶπε δέ μοι πατρός τε καὶ υἱέος, ὄν κατέλειπον. *Soph. CEd.* C. 355. μαντεῖα, ἃ τοῦδ' ἐχρήσθη σώματος, i. e. περὶ τοῦδε σώματος, περὶ ἐμοῦ. *ib.* 307. κλύων σου δεῦρ' ἀφίξεται ταχύ. Comp. *ib.* 662. *CEd. T.* 701. *Antig.* 1182. *Trach.* 1122. τῆς μητρὸς ἦκω τῆς ἐμῆς φράσων,

ἐν οἷς νῦν ἐστίν. *de matre mea* (comp. *ib.* 928. 934.), as *Eur. Iph. A.* 1123. (R). See §. 296. *Thuc.* 1, 52. τοῦ δὲ οἴκαδε πλοῦ μᾶλλον διεσκόπουν, ὅπη κοιμισθήσονται. *Plat. Rep.* 2. p. 364 D. οἱ δὲ τῆς τῶν θεῶν ὑπ' ἀνθρώπων παραγωγῆς τὸν Ὀμηρον μαρτύρονται.

3. Sometimes such genitives stand to point out the object of the following proposition, as genitives absolute. *Eurip. Andr.* 361. ἡμεῖς μὲν οὖν τοιοῖδε τῆς δὲ σῆς φρενὸς, ἐν σου δέ-δουκα 'as to what regards your turn of mind'. *Plat. Leg.* 7. p. 794 A. τῶν δὲ τροφῶν αὐτῶν καὶ τῆς ἀγέλης ξυμπάσης, τῶν δώδεκα γυναικῶν μίαν ἐφ' ἐκάστη τετάχθαι. Comp. *Rep.* 5. p. 470 A. *Phædon.* p. 78 D. E. *Xen. Econ.* 3, 11. τῆς δὲ γυναικὸς, εἰ μὲν διδασκομένη ὑπὸ τοῦ ἀνδρὸς τάγαθὰ κακοποιεῖ (-οῖ), ἴσως δικαίως ἂν ἡ γυνὴ τὴν αἰτίαν ἔχοι. *Mem.* S. 1, 3, 8. τοιαῦτα μὲν περὶ τούτων ἔπαιζεν ἄμα σπουδάζων, ἀφροδισίων δὲ, παρῆναι τῶν καλῶν ἰσχυρῶς ἀπέχεσθαι. *Isocr.* π. ἀντιδ. p. 317 D. τοῦ δὲ καλῶς καὶ μετρίως κεχρησθαι τῇ φύσει, δικαίως ἂν πάντες τὸν τρόπον τὸν ἐμὸν ἐπανέσειαν. *id. de Big.* p. 347 E. εἰδότες δὲ τὴν πόλιν τῶν μὲν περὶ τοὺς θεοὺς (*in iis, quæ ad deos spectant*) μάλιστα ἂν ὀργισθεῖσαν, εἴ τις εἰς τὰ μυστήρια φαίνοιτο ἐξαμαρτάνων, τῶν δ' ἄλλων, εἴ τις τολμῶη τὸν δῆμον καταλύειν^a. Comp. §. 298, 3. *Herodotus* adds περὶ, 7, 102. ἀριθμοῦ δὲ πέρι, μὴ πύθρη, ὅσοι τινὲς εὐότες ταῦτα ποιεῖν οἰοί τε εἶσι^b.

343. In the same manner also, it seems, we must explain the ge-
(321) nitive which serves to illustrate single words or entire propo-
sitions. *Thuc.* 7, 42. τοῖς Συρακουσίοις κατάπληξις ἐγένετο, εἰ πέρας μηδὲν ἔσται σφίσι τοῦ ἀπαλλαγῆναι τοῦ κινδύ-
νον 'if there was to be no end', viz. with respect to deliverance
from danger, where, at the same time, is to be remarked the
pleonasm πέρας τοῦ ἀπαλλαγῆναι, just as in *Plato Leg.* 2.
p. 657 B. ἡ τῆς ἡδονῆς καὶ λύπης ζήτησις τοῦ καινῆ ζη-
τεῖν αἰεὶ μουσικῇ χρῆσθαι, σχεδὸν οὐ μεγάλην τινὰ δύναμιν
ἔχει πρὸς τὸ διαφθεῖραι τὴν καθιερωθεῖσαν χορείαν, ἐπικαλοῦσα
ἀρχαιότητα. *Leg.* 12. p. 957 C. πάντων μαθημάτων κυριώ-
τατα, τοῦ τὸν μανθάνοντα βελτίω γίγνεσθαι, τὰ περὶ τοὺς
νόμους κείμενα 'the chief of all sciences, with regard to the im-

^a Heind. ad Charm. p. 89.

ad Phædon. l. c. p. 100 seq. Forster

^b Heind. ad Gorg. §. 139. p. 217.

ad Phædon. p. 376.

provement of the learner, is that of the laws'. Thus also *Soph. Trach.* 55. πῶς ἀνδρὸς κατὰ ζήτησιν οὐ πέμπεις τινα, μάλιστα δ' ὄνπερ εἰκός, Ὑλλον, εἰ πατρὸς νέμει (not νέμοι) τίν' ὄραν, τοῦ καλῶς πράσσειν δοκεῖν; 'if he cares about his father, viz. that he is thought to be in prosperity', properly an attraction for εἰ νέμει τίν' ὄραν τοῦ τὸν πατέρα καλ. πρ. δοκ. *Plat. Leg.* 4. p. 714 D. *Demosth. Olynth.* 2. p. 19, 3. ὦν οὖν ἐκεῖνος μὲν ὀφείλει τοῖς ὑπὲρ αὐτοῦ πεπολιτευμένοις χάριν, ὑμῖν δὲ δίκην προσήκει λαβεῖν, τούτων οὐχὶ νῦν ὀρῶ τὸν καιρὸν τοῦ λέγειν, where τοῦ λέγειν is an explanation of τούτων. It might also have been τοῦ ταῦτα λέγειν, had it not been necessary that τούτων should precede, on account of its reference to what goes before.

Hence all words expressing ideas of relation, which are not ^{344.} complete without the addition of another word as the object of ⁽³²²⁾ this relation, take this object (which however must not be passive, &c.) in the genitive. To this belong,

1. Adjectives which have an active sense, and are mostly derived from active verbs, or correspond to them. In the case of these, their relation to an object which with the verbs would be in the accusative, is expressed by the genitive. *Herod.* 2, 74. ἱροὶ ὄφειες, ἀνθρώπων οὐδαμῶς δηλήμονες (from δηλεῖσθαι τινα) 'which do not harm men'. *Comp.* 3, 109. *Pind. Pyth.* 9, 103. χθόνα ἀγνώτα θηρῶν (γιγνώσκειν τι), *comp. Isthm.* 2, 44. *Pyth.* 3, 9. *Æschyl. Agam.* 1167. Ἴὼ γάμοι Πάριδος ὀλέθριοι φίλων (from ὀλεθρος, ὀλω) 'which have proved destructive to friends'. *Soph. Œd. T.* 1437. ῥίψον με γῆς ἐκ τῆσδ' ὅσον τάχισθ', ὅπου θνητῶν φανῶμαι μηδενὸς προσήγορος 'where I shall converse with no mortal', although with the scholiast we may take προσήγορος as passive for προσαγορευόμενος like προσφθεγκτός §. 345. *Soph. Antig.* 1184. Παλλάδος θεᾶς ὅπως ἰκοίμην εὐγμάτων προσήγορος, *ut ad Palladem preces facerem.* See §. 367. *Trach.* 538. λωβητὸν τῆς ἐμῆς φρενός. *Œd. C.* 150. φυτάλμιος ἀλαῶν ὀμμάτων 'born blind'. See Hermann's note. *Eurip. Hec.* 239. καρδίας δεκτῆρια (δάκνειν τὴν καρδίαν) 'that afflict the heart', κέρτομα. *ib.* 687. ἀρτιμαθῆς κακῶν 'who has but lately been acquainted with misfortune'. *ib.* 1125. ὑποπτος ὦν δὴ Τροϊκῆς ἀλώσεως (ὑποπτέειν τι) 'as he guessed

the capture of Troy'. *id. Androm.* 1197. τοξοῦνα φόβος πατρός. *Hipp.* 30. γῆς τῆσδε κατόψιος. *Plat. Leg.* 4. p. 711 B. ξυνήκοοι τῶν λόγων. Thus *Eur. Phœn.* 216. πεδία περίρρυτα Σικελίας, for ἅ περιρρεῖ Σικελίαν. See Musgrave and Porson on this passage. *Med.* 735. ἀνώμοτος θεῶν, because ὀμνύναι θεούς was said for διὰ θεούς. Hence *συνεργός τοῦ κοινού ἀγαθοῦ Xen. Cyrop.* 3, 3, 10. κακοῦργος μὲν τῶν ἄλλων, ἑαυτοῦ δὲ πολὺ κακοῦργότερος (from ἐργάζεσθαι τινα κακά.) ὑποτελής φόρον *Thuc.* 1, 56. 7, 57. from τελεῖν φόρον. ἀλιτήριοι τῆς θεοῦ *Thuc.* 1, 126. from ἀλιτεῖν τινα. Hence γῆς ἄδεια *Soph. Œd.* C. 447. from ἀδεής τινος. *Xen. Symp.* 4, 12. τυφλός ἀπάντων, because in τυφλός the idea of οὐχ ὄρων is implied.

In this place are to be reckoned especially adjectives in -ικός. *Plat. Euthyphr.* p. 3 C. διδασκαλικός τῆς αὐτοῦ σοφίας 'who can teach his wisdom to others'. *id. Rep.* 3. p. 389 D. ἀνατρεπτικός πόλεως. *Xen. Mem. S.* 3, 1, 6. καὶ γὰρ παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις. *id. Rep. Laced.* 2, 8. μηχανικός τῶν ἐπιτηδείων, where μηχανᾶσθαι τὴν τροφήν went before^a. Add to these, various adjectives compounded with a *priv.* e. g. *Herod.* 1, 32. *Lysias* p. 107, 24. ἀπαθῆς κακῶν, from πάσχειν κακά. *Soph. Œd. T.* 885. Δίκας ἀφόβητος, i. e. μὴ φοβούμενος Δίκην. 969. ἄψαστος ἔγχους. *Xen. Mem. S.* 2, 1, 31. τοῦ πάντων ἡδίστου ἀκούσματος, ἐπαίνου σεαυτῆς, ἀνήκοος εἶ, καὶ τοῦ πάντων ἡδίστου θεάματος ἀθέατος· οὐδὲν γὰρ πρόποτε σεαυτῆς ἔργον καλὸν τεθέασαι. *Comp. Hier.* 1, 14.^b

Participles are also constructed in the same manner, e. g. *Od.* α', 18. οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων, which in other cases is put with the accusative. *Il.* ζ', 488. μοῖραν δ' οὐτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν. *Il.* χ', 219. *Hom. H. Ven.* 36. *Od.* α', 202. οἰωνῶν σάφα εἰδώς. *Il.* β', 718. τόξων εὖ εἰδώς. 611. ἐπιστάμενοι πολέμοιο^c. Yet the verb εἰδέναι is found even with the genitive *Il.* μ', 229. ο', 411. See §. 346. *Obs.*

345. *Obs.* Various relations of adjectives also in a passive or neuter sense (323) are expressed by the genitive, which denotes that from which anything

^a Fisch. 3 a. p. 352 sq.

^c Hemst. ad Thom. M. p. 183 sq.

^b Fisch. 3 a. p. 353.

originates, or by which it is produced, §. 374 seq. In *ἐπιστεφής οἶνον Od. β', 431.* and *ἐπώνυμός τιος Plat. Leg. 8. p. 828 B.* this is the less remarkable, as *ἐπεστέψαντο ποτοῖο Il. ε', 175.* and *ἐπονομάζεσθαι τιος* are also found. In the same way *πολυστεφής δάφνης* 'shaded with laurel' *Soph. Œd. Tyr. 83.* *περιστεφής ἀνθέων id. El. 895.* *Ἀνακρ. αρ. Athen. 1. p. 12 A.* *κατηρεφής παντοίων ἀγαθῶν^d,* were also said. So *Soph. Œd. C. 1519.* *ἐγὼ διδάξω, τέκνον Αἰγέως, ἃ σοι γήρως ἄλυπα τῆδε κείσεται πόλει,* 'uninjured by age'. *ib. 1722.* *κακῶν οὐδεὶς δυσάλωτος. Æsch. S. c. Th. 877.* *κακῶν ἀρτύμονες. Eur. Hipp. 962.* *κακῶν ἀκήρατος. Soph. Œd. C. 1521.* *ἄθικτος ἡγητήρος,* like *ἀκτῖνος θερμῆς ἄθικτον. Trach. 686.* (comp. *Eur. Hipp. 1015.*) *ἀλαμπῆς ἡλίου. El. 343.* *ἅπαντα γάρ σοι τὰμὰ νουθετήματα κείνης διδασκᾶ, κούδὲν ἐκ σαυτῆς λέγεις,* 'all thy lessons which thou givest me are suggested by her'. *Antig. 847.* *φίλων ἄκλαυστος. Philoct. 1067.* *φωνῆς προσφθεγκτός. Eur. Andr. 460.* *ἀθώπεντος γλώσσης. Demosth. pro Cor. p. 275, 5.* *ἀνόνητος ἀγαθῶν^e.* These are different from the cases quoted, §. 339. the genitive there denoting that by which the adjective is produced; while here it might be resolved by *ὑπό, πρὸς* or *παρά* with the genitive. So *ἀθῶος πληγῶν Arist. Nub. 1413.* means *οὐ κολαζόμενος πληγαῖς,* but *ἀθῶος τῆς Φιλίππου δυναστείας Dem. pro Cor. p. 316, 17.* is equivalent to *οὐ κολ. ὑπὸ τῆς δυν.—ἐπίστροφος ἀνθρώπων Od. α', 177.* is used in the neuter sense 'much conversant with men', from *ἐπιστρέφασθαι ἀνθρώπους.*

2. Words which represent a condition or operation of the 346.
mind, a judgement of the understanding, which is directed to (324)
an object, but without affecting it. Such are the adjectives
'experienced, ignorant, remembering, desirous'; and the verbs
'to remember, to forget, to concern oneself about anything, to
neglect'; 'to consider, to reflect, to understand'; 'to be desirous
of'.

a. Adjectives: 'experienced', *ἔμπειρος, ἐπιστήμων, τρίβων,*
and the opposite 'inexperienced', *ἄδαής, ἄιδρις, ἄπειρος,* as in
Latin *peritus* and *imperitus. Herod. 2, 49.* *τῆς θυσίας ταύτης*
οὐκ εἶναι ἄδαής, ἀλλ' ἔμπειρος. Æschyl. Suppl. 468. *θέλω*
δ' ἄιδρις μᾶλλον ἢ σοφὸς κακῶν εἶναι. Xen. Cyrop. 3,
3, 55. *τοὺς ἀπαιδεύτους παντάπασιν ἀρετῆς θαυμάζομι*
ἂν, εἴ τι πλεόν ἂν ὠφελήσειε λόγος καλῶς ῥηθείς εἰς ἀνδραγα-
θίαν, ἢ τοὺς ἀπαιδεύτους μουσικῆς ἄσμα καλῶς ἄσθην εἰς

^d See Matthiæ ad Eur. Hipp. 468.

^e Schæf. Melet. p. 137.

μουσικήν. *Aristoph. Vesp.* 1429. ἐτύγγαθεν --- οὐ τρίβων ὦν ἰππικῆς. *Isocr. ad Dem.* p. 13 B. χρητὸς παιδείας ὀρεγομένους μηδενὸς μὲν ἀπειρώς ἔχειν, πανταχόθεν δὲ τὰ χρήσιμα συλλέγειν. *Plat. Tim.* p. 20 A. Κριτίαν δὲ πού πάντες οἱ τῆδ' ἴσμεν οὐδενὸς ἰδιώτην ὄντα ὦν λέγομεν. *id. Apol.* 5. p. 17 D. ξένως ἔχω τῆς ἐνθάδε λέξεως^a.

Obs. 1. In the old poets, verbs, especially participles which agree in sense with these adjectives, follow the same construction: as εἶδέναι *Il. μ'*, 229. ὄ, 411. β, 823. μάχης εὖ εἰδότε πάσης. *id.* 720. τόξων εὖ εἰδότες. ρ', 5. γυνὴ οὐ πρὶν εἰδυῖα τόκοιο, and *passim*. εἰδώς as frequently occurs with the accusative, e. g. πεπνυμένα μῆδεα εἰδώς *Il. π'*, 811. διδασκόμενος πολέμοιο *Hesiod. Erg.* 648. οὐ τέ τι ναυτιλίας σεσοφισμένος, οὐ τέ τι νηῶν. This was imitated by the Sophists particularly, e. g. ξυνεῖς δράματος, γεγυμνασμένος θαλάττης in *Philostratus*^b. Hence also ἡθάς, 'accustomed', is constructed with the genitive, *Soph. El.* 373. ὀψιμαθῆς τῶν πλεονεξίων *Xen. Cyrop.* 1, 6, 35. comp. 3, 3, 37. although this belongs more properly to §. 344, 1.^c

Obs. 2. Sometimes περί with a genitive is found with adjectives of this kind. *Plat. Hipparch.* p. 225 C. οὐχὶ ὁμολογεῖς τὸν φιλοκερδῆ ἐπιστήμονα εἶναι περὶ τῆς ἀξίας τούτου, ὅθεν κερδαίνειν ἀξιοί; *Hipp. Min.* p. 368 D. περὶ τῶν τεχνῶν ἐπιστήμων. *Æschin. Socr.* 2, 9. καίτοι οὐκ ἂν ἀμαθέστερός γε ὁμολογήσαις ἂν εἶναι περὶ οὐδενὸς τῶν μεγίστων, ἀλλὰ σοφώτερος. *Plat. Amat.* p. 132 D. ἐμπειρος περί, as *Isocr. ad Phil.* p. 86 A. εἰ καὶ περὶ τῶν ἄλλων ἀπειρώς ἔχουσιν.

Obs. 3. Sometimes also adjectives of this kind are joined with the case of their verbs, the accusative. *Plat. Epinom.* p. 979 D. ὁ ταῦτ' ἐπιστήμων. *Xen. Cyrop.* 3, 3, 9. ἐπιστήμονες ἦσαν τὰ προσήκοντα τῆ ἑαυτῶν ἕκαστος ὀπλίσει, where *Aristotle Polit.* 1, 7. adds περί: —τὸ περὶ τὰ κτήματα ἐμπειρον εἶναι. *Plat. Tim.* p. 21. τοὺς μάλιστα περὶ ταῦτα τῶν ἱερέων ἐμπείρους. comp. *Amat.* p. 137 A. See §. 422. So also τρίβων with the accusative, *Eur. Med.* 681. *Rhes.* 625. *Bacch.* 717. *Arist. Nub.* 867.^d

347. *b.* Verbs: 'to recollect, to forget', μνάσθαι, μνησθῆναι, μνή-
(325) σασθαι, λανθάνεσθαι, λήθεσθαι, and their compounds, as μνήσασθε δὲ θούριδος ἀλκῆς. *Isocr. ad Demon.* p. 12 C. ἐν ᾗσσι τοῖς ἔργοις οὐχ οὕτω τῆς ἀρχῆς μνημονεύομεν, ὡς τῆς τελευτῆς αἰσθησιν λαμβάνομεν. Θέτις δ' οὐ λήθετ' ἐφετμέων παιδὺς εἰού

^a Fisch. 3 a. p. 356 sq.

^b Hemst. ad Thom. M. p. 183 seq.

^c Fisch. 3 a. p. 356 seq.

^d Heind. ad Plat. Prot. p. 552 seq.

Il. α', 495. and elsewhere regularly. Thus also the active *μνᾶν*, *ὑπομνᾶν*, 'to remind'. *Od. α'*, 321. *ὑπέμνησέν τέ ἐ πατρός.* *Il. α'*, 407. *τῶν νῦν μιν μνήσασα παρέζο.* *Eur. Alc.* 1066. *μή μ' ἀναμνήσῃς κακῶν.* *Od. ζ'*, 168. 170. Thus too the active *λήθειν* 'to make to forget', and the derivative and compound verbs: *Od. η'*, 221. *ἐκ δέ με πάντων ληθάνει, ὅσ' ἔπαθον.* *Od. δ'*, 221. *φάρμακον, --- --- κακῶν ἐπίληθον ἀπάντων.* *Il. ο'*, 60. *λελάθη δ' ὀδυνάων.* *Hymn. in Ven.* 40. "Ἥρης ἐκλελαθούσα κασιγνήτης ἀλόχου τε.

Obs. 1. *μνᾶσθαι*, 'to make mention of', is sometimes joined with *περί*. *Herod.* 1, 36. *παιδὸς μὲν περὶ τοῦ ἐμοῦ μὴ μνησθήτε* *ἔτι.* *Plat. Lach.* p. 181 A. *λέγετέ μοι, ὅδ' ἐστὶ Σωκράτης, περὶ οὗ ἐκάστοτε ἐμνησθε;* *Menex.* p. 239 C. *τούτων πέρι μοι δοκεῖ χρῆναι ἐπιμνησθῆναι.* *Xen. Cyrop.* 1, 6, 12. *οὐδ' ὄτιοῦν περὶ τούτου ἐπεμνήσθη*, as *ὑπὲρ Demosth. pro Cor.* p. 232. 8. where other MSS. have *περί*.

Obs. 2. These verbs are also constructed with the accusative. *Il. ζ'*, 222. *Τυδέα δ' οὐ μέμνημαι.* *Herod.* 8, 66. *τῶν ἐπεμνήσθην πρότερον τὰ οὐνόματα.* *Plat. Cratyl.* p. 396 C. *εἰ δ' ἐμνημήμην τὴν Ἡσιόδου γεναολογίαν.* *Demosth. Phil.* 2. p. 73, 9. *ταῦτα γὰρ ἅπαντα τὰ ἐπὶ τοῦ βήματος ἐνταῦθα μνημονεύει' εὐ οἶδ' ὅτι ῥηθέντα, καίπερ ὄντες οὐ δεινοὶ τοὺς ἀδικοῦντας μεμνήσθαι.* *Comp. Xen. Cyrop.* 6, 1, 24. The active is also found with a double accusative, *Herod.* 6, 140. *Μιλτιάδης --- προηγόρευε ἐξιέναι ἐκ τῆς νήσου (Δήμνου) τοῖσι Πελασγοῖσι, ἀναμνήσκων σφέας τὸ χρηστήριον.* *Thuc.* 6, 6. *οἱ Ἐγεσταῖοι ξυμμαχίαν ἀναμνήσκοντες τοὺς Ἀθηναίους, ἐδέοντο σφίσι ναῦς πέμψαντας (not -τες) ἐπαμῦναι.* *Plat. Rep.* 6. p. 507 A. *(Λέξω) ἀναμνήσας ὑμᾶς τὰ τε ἐν τοῖς ἐμπροσθεν ῥηθέντα καὶ ἄλλοτε πολλάκις ἤδη εἰρημένα.* *Xen. H. Gr.* 2, 3, 30. *ἀναμνήσω ὑμᾶς τὰ τούτῳ πεπραγμένα.* *Μνημονεύω, ἀμνημονεῖν* are more commonly used with an accusative, *Isocr. ad Nic.* p. 22 A. *ἐὶν τὰ παρεληλυθότα μνημονεύης, ἀμεινον καὶ περὶ τῶν μελλόντων βουλεύσῃ.*

Thus also *ἐπιλαθέσθαι τι.* *Lysias*, p. 106, 12. *μὴ γὰρ οἴεσθε, ὦ ἄνδρες δικασταί, εἰ ὑμεῖς βούλεσθε τὰ τούτῳ πεποιημένα ἐπιλαθέσθαι, καὶ τοὺς θεοὺς ἐπιλήσεσθαι.* *Eurip. Hel.* 271. *καὶ τὰς τύχας μὲν τὰς καλὰς, ἄς νῦν ἔχω, Ἕλληνες ἐπελάθοντο.* Homer says in the active *Il. β'*, 600. *καὶ ἐκλέλαθον καθαριστύν* ^ε.

'To concern oneself about anything, to neglect, to be care- 348.
less about anything', *ἐπιμελεῖσθαι, κήδεσθαι, φροντίζειν, ἀλεγί-* (326)

* Musgr. ad Eurip. Alc. 196.

ζειν, the impers. μέλει, ἀμελεῖν, ὀλιγορεῖν. *Il.* ζ', 55. τίη δὲ σὺ κήδεαι αὐτως ἀνδρῶν. α', 160. τῶν οὔτι μετατρέπη, οὐδ' ἀλεγίζεις. *Od.* ι', 275. οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν, οὐδὲ θεῶν μακάρων: but in *Il.* π', 388. *Hesiod.* Ἔργ. 249. θεῶν ὅπιν οὐκ ἀλέγοντες. *Xen. Cyrop.* 1, 2, 2. οἱ Περσῶν νόμοι δοκοῦσιν ἄρχεσθαι τοῦ κοινοῦ ἀγαθοῦ ἐπιμελούμενοι οὐκ ἔνθεν, ὅθενπερ ταῖς πλείσταις πόλεσι ἀρχονται. *Isocr. de Pac.* p. 177 D. E. εἴ τις ἡμᾶς ἐρωτήσειεν, εἰ δεξαίμεθ' ἂν τοσοῦτον χρόνον ἄρξαντες τοιαῦτα πάσχουσαν τὴν πόλιν ἐπιδεῖν, τίς ἂν ὁμολογήσειε πλὴν εἰ μή τις --- μήθ' ἱερῶν, μήτε γονέων, μήτε παιδῶν, μήτ' ἄλλου μηδενὸς φροντίζοι; *Id. Nicocl.* p. 30 B. οἱ μὲν (κατ' ἐνιαυτὸν εἰς τὰς ἀρχὰς εἰσιόντες) πολλῶν καταμελοῦσιν, οἱ δὲ (ἀεὶ τοῖς αὐτοῖς ἐπιστατοῦντες) οὐδενὸς ὀλιγοροῦσιν. Thus also πρόνοιαν ποιεῖσθαι τινος. *Isocr. ad Phil.* p. 88 D. Ἄργος ἔστι σοι πατρίς· ἧς δίκαιον τσοαύτην σε ποιεῖσθαι πρόνοιαν, ὅσηνπερ τῶν γονεῶν τῶν σου τοῦ. So also παραμελεῖν τινος *Xen. Anab.* 2, 5, 7. *Mem.* S. 2, 2, 14. σὺ οὖν, ὦ παῖ, ἂν σωφρονῆς, τοὺς θεοὺς παραιτήσῃ συγγνώμονάς σοι εἶναι, εἴ τι παρημέληκας τῆς μητρὸς. ἀφροντιστεῖν τινος *Plat. Leg.* 10. p. 885 B. παριέναι τινός *id. Phædr.* p. 234 extr. Μέλει has, besides the genitive of the thing, the person in the dative, e. g. γυμνασίων τε νέοις αὐλῶν τε καὶ κώμων μέλει *Bacchyl. Fr. Anal.* 1. p. 150. 9. μεταμέλει, *ranitet.* *Isocr.* π. ἀντιδ. p. 314 B. τῇ πόλει πολλάκις ἤδη μετεμέλησε τῶν κρίσεων τῶν μετ' ὀργῆς καὶ μὴ μετ' ἐλέγχου γενομένων^a. Thus also ἀνακῶς ἔχειν τινός. *Herod.* 8, 109. καὶ τις οἰκίην τε ἀναπλάσασθω καὶ σπόρου ἀνακῶς ἐχέτω 'attend to the sowing'. comp. *Thucyd.* 8, 102. *Eur. Alc.* 770. ὁ μὲν ('Ηρακλῆς) γὰρ ἦδε, τῶν ἐν Ἀδμήτου κακῶν οὐδὲν προτιμῶν, *nil curans mala, quæ in domo Admeti erant*, where however the genitive may be governed by οὐδέν. *Soph. (Ed. C.)* 1211. ὅς τις τοῦ πλέονος μέρος χρῆζει, τοῦ μετρίου παρείς (*negligens*) ζῶειν (ὥστε ζ.), σκαιοσύναν φυλάσσων ἐν ἐμοὶ κατάδηλος ἔσται. For the same reason also φεῖδεσθαι, 'to spare', *Isocr. Archid.* p. 137 C. D. (in which is contained the idea, 'to be concerned about anything') takes the genitive, also φυλάσσεσθαι in the sense of φεῖδεσθαι. *Thuc.* 4, 11. Βρα-

^a Fisch. 3 a. p. 415.

σίδας --- ὀρώων --- τοὺς τριηράρχους καὶ κυβερνήτας --- φυ-
λασσομένους τῶν νεῶν, μὴ ξυντρίψωσιν, ἐβόα, λέγων, ὡς
οὐκ εἰκὸς εἶη ξύλων φειδομένους τοὺς πολεμίους ἐν τῇ χώρᾳ
περιῦδεῖν τείχος πεπονημένους. where, however, the scholiast
supplies τινὰς τῶν νεῶν.

Obs. 1. The adjectives and substantives corresponding to these verbs
have the same construction. *Xen. Mem. S. 1, 4, 16.* αἱ φρονιμώταται
ἡλικίαί θεῶν ἐπιμελέσταιαι. *Thuc. 7, 55.* τῆς στρατείας ὁ μετὰ-
μελος 'repentance on account of the expedition'.

Obs. 2. Another construction also obtains with some of these verbs.
Herod. 6, 101. τούτου σφι ἔμελε πέρι. *Xen. Hier. 9, 10.* ὅταν γε πολ-
λοῖς περὶ τῶν ὠφελίμων μέλη, ἀνάγκη εὐρίσκεισθαι τε μᾶλλον καὶ ἐπι-
τελεῖσθαι. *Comp. Isocr. de Pac. p. 181 C.*—*Soph. El. 237.* πῶς ἐπὶ τοῖς
φθιμένοις ἀμελεῖν καλόν; *Soph. Phil. 621.* εἴ τινος κήδει πέρι. *Isocr.*
Pan. p. 52 B. Thuc. 7, 56. The person who cares is also found as the
subject: *Eur. Her. F. 773.* θεοὶ τῶν ἀδίκων μέλουσι. *Comp. Soph. Aj.*
689 seq.^b Xen. Mem. S. 1, 4, 17. περὶ τῶν ἐνθάδε καὶ περὶ τῶν ἐν
Αἰγύπτῳ καὶ ἐν Σικελίᾳ δύνασθαι φροντίζειν. *Dem. Olynth. p. 9, 13.*
τῶν πραγμάτων ἡμῖν ἐκείνων ἀντιληπτέον ἐστίν, εἴ περ ὑπὲρ σωτηρίας
αὐτῶν φροντίζετε. With μέλει the thing is also put in the nominative
or accusative as a subject: *Il. ε', 490.* σοὶ δὲ χρὴ τάδε πάντα μέλειν
νύκτας τε καὶ ἡμαρ. *Æschyl. Prom. 3.* "Ἡφαιστε, σοὶ δὲ χρὴ μέλειν
ἐπιστολὰς, ἃς σοι πατὴρ ἐφέιτο. *Eurip. Hippol. 104.* ἄλλοισιν ἄλλοις
θεῶν τε κἀνθρώπων μέλει. and *passim*^c. So also μέλεσθαι: *Eur. Phœn.*
785. γάμους --- σοὶ χρὴ μέλεσθαι. *Comp. Soph. El. 1436.* This also
is referred to a person *Eur. Heracl. 355.* ἕτεροι σοῦ πλέον οὐ μέλονται.
comp. Hipp. 109. Soph. CEd. C. 1466.^d Thus also *Herod. 6, 63.*
'Ἀρίστωνι τὸ εἰρημένον μετέμελε. *id. 9, 1.* ἀμελεῖν is also found with
the accusative: *Eurip. Ion. 448.* νοσητητέος δὲ μοι Φοῖβος, τί πάσχων
--- παῖδας ἐκτεκνούμενος λάθρα θνήσκοντας ἀμελεῖ. *v. Musgr.^e*
φροντίζειν with the accusative of the article or a neuter adjective: *Eur.*
Troad. 1242. τὰ δ' ἐν νεκροῖσι φροντίζει πατὴρ σέθεν. *Plat. Gorg.*
p. 501 E. ἄλλο δ' οὐδὲν φροντίζειν. *Theocr. 10, 52.* οὐ μελεδαίνει τὸν
τὸ πτεῖν ἐγχεῦντα. See *Bœckh Corp. Inscr. 1. p. 20.* Thus ἀθερίζειν
'to slight', in Homer (*Il. α', 261. Od. θ', 212. ψ', 174.*), has the ac-
cusative, but elsewhere the genitive, e. g. *Apoll. Rh. 1, 123. 2, 477.*

'To consider, reflect, understand', ἐνθυμεῖσθαι, συνίναι. *Xen. 349.*
(327)

^b Matthiæ ad *Herc. F. 753.*

^d Valck. ad *Phœn. 764.*

^c Thom. *M. p. 606. Fisch. 3a. p. 415.*

^e Heind. ad *Phædon. p. 184.*

Mem. 3, 6, 17. ἐνθυμοῦ δὲ καὶ τῶν εἰδότηων, ὃ τί τε λέγουσι καὶ ὃ τι ποιῶσιν. *Thuc.* 1, 3. ὅσοι ἀλλήλων ξυνίεσαν. However, these verbs take also the accusative: *Thuc.* 5, 32. ἐνθυμούμενοι τὰς ἐν ταῖς μάχαις ξυμφοράς. *Isocr. ad Nicocl.* p. 15 D. ἐπειδὴν ἐνθυμηθῶσι τοὺς φόβους καὶ κινδύνους.

Obs. 1. A different construction, ἐνθυμεῖσθαι περὶ τινος, 'to reflect on something', is found. *Isocr. Ep.* 9. p. 614. §. 9. *Bekk.* ἐνθυμηθῆναι περὶ τῶν κοινῶν πραγμάτων. *Comp. Lysias in Erat.* p. 124, 21.

Obs. 2. In the same manner also the verbs αἰσθάνεσθαι, πυνθάνεσθαι, γινώσκειν, are sometimes found with the genitive instead of the accusative, which otherwise is the more usual case with them, e. g. *Thuc.* 5, 83. ὡς ἤσθοντο τειχιζόντων. *Plat. Apol. S.* p. 22 C. καὶ ἅμα ἠσθόμην αὐτῶν διὰ τὴν ποίησιν οἰομένων καὶ ἄλλα σοφωτάτων εἶναι ἀνθρώπων, for αὐτοὺς τειχιζοντας, οἰομένους 'that they were erecting a wall', 'that they thought'. *Xen. Mem. S.* 1, 4, 13. τίνος γὰρ ἄλλου ζῶου ψυχὴ πρῶτα μὲν θεῶν τῶν τὰ μέγιστα καὶ κάλλιστα συνταξάντων ἤσθηται ὅτι εἰσὶ; On the other hand *Plat. Phædon.* p. 89 A. ἡμῶν ὡς ὀξέως ἤσθητο ὃ πεπόνθειμεν is to be explained according to §. 317. *Thuc.* 4, 6. ὡς ἐπύθοντο τῆς Πύλου κατειλημμένης. *Il.* δ', 357. ὡς γνῶ χωμένοιο. *comp. ψ.* 450. *Pind. Pyth.* 4, 497. ἐπέγνω δικαίαν Δαμοφίλου πραπίδων. *Plat. Apol.* p. 27 A. ἄρα γνῶσεται Σωκράτης ὁ σοφὸς δὴ ἐμοῦ χαριεντιζομένου;

Obs. 3. Here also seems to lie the reason why some verbs which indicate an operation of the external senses, when the object of them is not represented as affected by them, are constructed with the genitive case, as ἀκούειν, ἀκροᾶσθαι, ὀσφραίνεσθαι. *Herod.* 1, 47. in an oracular response: καὶ κωφοῦ συνήμι καὶ οὐ φωνεῦντος ἀκούω. *Plat. Apol.* p. 23 C. οἱ νέοι --- χαίρουσιν ἀκούοντες ἐξελεγγχομένων τῶν ἀνθρώπων. *Soph. Aj.* 1161. κάμοι αἰσχιστον, κλύειν ἀνδρὸς ματαίου, φλαυρ' ἔπη μυθουμένου 'to listen to'; and elsewhere very frequently, e. g. in the oath of the Athenian judges, ἀκροάσομαι τοῦ τε κατηγοροῦ καὶ τοῦ ἀπολογουμένου ὁμοίως ἀμφοῖν *Demosth.* p. 226. Hence the poets sometimes unite both cases: *Eur. Suppl.* 86. τίνων γόων ἤκουσα ἢ τίνα κτύπον. *El.* 198.* *Herod.* 1, 80. ὡς δὲ καὶ συνήεσαν ἐς τὴν μάχην, ἐνθαῦτα ὡς ὀσφραντο τάχιστα τῶν καμήλων οἱ ἵπποι, καὶ εἶδον αὐτὰς, ὀπίσω ἀνέστρεφον, having just before said τὴν ὁδὴν ὀσφραίνόμενος. We must not confound this with the construction ἀκούειν, πυνθάνεσθαι τί τινος 'to hear anything from any one'. See §. 373. But *Plat. Rep.* 8. p. 558 A. ἡ οὕτω εἶδες, ἐν τού-

* Brunck ad *Æsch.* S. c. Th. 205. *Matthiæ* ad *Eur. Suppl.* l. c.

αὐτῆ πολιτεία ἀνθρώπων καταψηφισθέντων θανάτου ἢ φυγῆς, οὐδὲν ἦτον αὐτῶν μερόντων τε καὶ ἀναστρεφομένων ἐν μέσῳ; is either more probably an ἀνακολουθία caused by the *genit. consequ.* ἀνθρ. καταψ., or with *Reisig Enarr. Soph. Œd. C. 243.* we must mentally connect with εἶδες, ἐκείνην τὴν πρότητα, which preceded, in which case it comes very near to the construction explained §. 317.

‘To long for anything’, ἐπιθυμῆν, ὀρέγεσθαι, γλίχεσθαι, ἐφί- 350.
 εσθαι, e. g. *Isocr. de Pac. p. 159 E.* μὴ μεγάλων δεῖ ἐπιθυμῆν παρὰ (328)
 τὸ δίκαιον. *Xen. Mem. S. 1, 2, 15.* πότερόν τις Κριτίαν καὶ
 Ἀλκιβιάδην φῆ τοῦ βίου τοῦ Σωκράτους ἐπιθυμήσαντε,
 ὀρέξασθαι τῆς ὀμιλίας αὐτοῦ, ἣ νομίσαντε γενέσθαι ἂν ἰκανω-
 τάτω λέγειν τε καὶ πράττειν; *Isocr. ad Demon. p. 12 B.* μά-
 λιστα ἂν παροξυνθείης ὀρεχθῆναι τῶν καλῶν ἔργων, εἰ
 καταμάθοις, ὡς καὶ τὰς ἡδονὰς τὰς ἐκ τούτων μάλιστα γνησίας
 (*vulg. γνησίως*) ἔχομεν. *Theophr. Char. 29 in. (ed. Schn.)*
 δόξειεν ἂν εἶναι ἡ ὀλιγαρχία φιλαρχία τις ἰσχυρῶς κράτους
 γλίχομένη. *Eurip. Phæn. 541.* τί τῆς κακίστης δαιμόνων
 ἐφίεσαι, φιλοτιμίας, παῖ; ἀντιποιεῖσθαι ἀρχῆς *Xen. Mem.*
S. 2, 1, 1. *Æsch. Ar. ioch. 5.* ἡ ψυχὴ τὸν οὐρανὸν ποθεῖ καὶ ξύμ-
 φυλον αἰθέρα καὶ διψᾷ, τῆς ἐκείσε διαίτης καὶ χορείας
 ὀριγνωμένη. So also ἀμφισβητεῖν τινας, ‘to lay claim to
 something’, *Isocr. ad Phil. p. 98 C.* comp. *Archid. p. 131 C.*
 (also ἀμφ. περί τινας *Isocr. Epist. 9. §. 8. p. 614. Bekk.* which
 usually means ‘dispute about something which one claims’, as
 γλίχεσθαι περὶ ἐλευθερίας *Herod. 2, 102.* ‘to fight for freedom
 through love of it’). διψῆν τινας *Pind. Nem. 3, 10. Plat. Rep. 8.*
p. 562 C. ἀνερεθισθῆναι τῆς ἀρχαίας ἀρετῆς ‘to be inflamed
 with a desire of virtue’. *Xen. Mem. S. 3, 5, 7.* See *Schæf. ad*
Lamb. Bos. p. 750. Thus also ἐράν, ἔρασθαι: *Pl. i., 63.* ἀφρή-
 τωρ, ἀθέμιστος, ἀνέστιός ἐστιν ἐκείνος, ὃς πολέμου ἔραται
 ἐπιδημίου, ὀκρυνέντος. Hence also in the sense of ‘to love’
 (with the collateral idea of ‘to wish to possess, to aim at’, as
 on the other hand φιλεῖν, ἀγαπᾶν, στέργειν govern only the
 accusative: see *Schæf. ad Long. p. 358.*), and other words,
 which signify ‘to love’, e. g. κλισθῆναί τινας *Theocr. 4, 59.*
καίεσθαι τινας. Μίμνερος καίετο Ναννοῦς Hermesian. ap. Athen.
13. p. 598 A.^b To this class also belong ἐπειγόμενος, λιλαι-

^b Hemsterh. Obs. Misc. 6. p. 302. Dorv. ad Charit. p. 452.

όμενος ὁδοῖο §. 338. ἔλδεσθαι πεδίοιο *Il. ψ'*, 23. ἐσσυμένος πολέμου *Il. ω'*, 404. ἐπιβάλλεσθαι has the same construction in the sense of 'to set one's mind upon' (*animum appellere ad aliquid*), *Il. ζ'*, 68. μήτις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθε μινέτω. comp. *Demosth. p.* 282, 14, 27. ὀρέγεσθαι 'to reach the hand to anything, in order to take it'. *Il. ζ'*, 466. 'in order to kill'. *Tyrt. 3*, 12. (but ὀρέγεσθαί τι *Eur. Or.* 303. 'to reach anything, to take it'. *Il. ψ'*, 828. ὀρεξάμενος χροῖα καλόν. π', 314. 323. σκέλος, ὦμον. ὀρέγεσθαι is the same as ὀρεξάμενον βάλλειν.) *Isocr. ad Dem. p.* 12 E. εἰ δεῖ θνητὸν ὄντα τῆς τῶν θεῶν στοχάσασθαι διανοίας. Hence *Il. ζ'*, 37. ὀφείοντες μάχης 'desirous to behold the battle'.

It is common in Greek to ascribe feelings and desires to inanimate beings (as in Homer, δούρα λιλαιομένα χροῖς ἄσαι), and therefore to conceive of a feeling as accompanying an action. So with verbs of motion, the place or the object towards which the motion is directed or strives is expressed in the genitive, as στοχάζεσθαι, τιτύσκεσθαι τινος 'to aim at something'. τοξεύειν τινός *Il. δ'*, 100. ψ', 853 seq. ἀκοντίζειν τινός *Il. θ'*, 118. ἐπαίσειεν ἵππων *Il. ε'*, 263. as ὀρούειν τινός *Pind. Pyth.* 10, 95. *Soph. Aj.* 154. μεγάλων ψυχῶν εἰς οὐκ ἂν ἀμάρτοι. *Eur. Bacch.* 1096 seq. πρῶτον μὲν αὐτοῦ χερμάδας ἔρριπτον 'threw at him'. Comp. *Cycl.* 51.^a Hence *Eur. Iph. T.* 363. ὄσας γενείου χεῖρας ἐξηκόντισα. So εὐθύ, or according to another form ἰθύς, 'straight to anything', takes the genitive: *Arist. Nub.* 162. εὐθὺ τοῦ ῥόστου γίου. *Av.* 1421. εὐθὺ Πελλήνης. Elsewhere εἰς with the accusative accompanies it: *Hom. H. in Merc.* 342. εὐθὺ Πύλονδ' ἐλάων. 355. εἰς Πύλον ἰθὺς ἐλῶντα (*vulg.* εὐθύς)^b. Perhaps from this is derived the construction ἰέναι τοῦ πρόσω 'to struggle forward, to advance', *Xen. Anab.* 1, 3, 1. λήγει δ' ἔρις δραμούσα τοῦ προσωτάτω *Soph. Aj.* 731.^c

Note. In *Soph. Œd. T.* 58. ἰμέρω is found with the accusative:

^a Schæf. ad *Lamb. Bos.* p. 715. Elmsl. ad *Bacch.* l. c.

^b Ruhnk. ad *Tim.* p. 127.

^c Schæf. ad *Lamb. Bos.* p. 800. Lobeck. ad *Soph. Aj.* 730. This

idiom may be deduced with *Herm. Diss. de Ell. et Pleon.* p. 160. (ad *Viger.* p. 881.) from the construction explained §. 330.

γνωτὰ κοῦκ ἀγνωτὰ μοι προσήλθεθ' ἰμείροντες. But *ib.* 766. πρὸς τί τοῦτ' ἐφίεσαι, ἐφίεσθαι means *mandare*. Comp. v. 1052. 1055. *Herod.* 1, 43. ἀκοντίζων τὸν σὺν, for τοῦ σνός.

3. Words which indicate 'fullness, to be full, defect, emptiness': because the word which expresses of what anything is full, or empty, indicates the respect in which the signification of the governing word is taken. 351. (329)

a. Adjectives. πλέος 'full', e. g. *Hesiod.* Ἔργ. 102. πλείη μὲν γὰρ γαῖα κακῶν, πλείη δὲ θάλασσα. μεστός 'full'. *Isocr.* *de Pac.* p. 163 C. (ἦν τὴν εἰρήνην ποιησώμεθα, --- --- ὀψόμεθα τὴν πόλιν --- ---) μεστὴν γενομένην ἐμπόρων καὶ ξένων καὶ μετοίκων. Comp. *Xen. Cyrop.* 4, 1, 9. *Menand.* πολλῶν μεστόν ἐστι τὸ ζῆν φροντίδων. *Eurip.* *El.* 386. οὐ μὴ φρονήσεθ', οἱ κενῶν δοξασμάτων πλήρεις πλαναῖσθε. Thus also πλούσιος, ἀφνειός are constructed with the genitive *Il.* ε', 544. ἀφνειὸς βιότοιο. *Eurip.* *Or.* 388. ὁ δαίμων ἐς ἐμὲ πλούσιος κακῶν. *Id.* *Ion.* 593. πολυκτῆμων βίου 'rich with respect to the means of livelihood', as *dives agri* in *Virgil.* *Plat. Rep.* 7. p. 521 A. ἐν μόνῃ γὰρ αὐτῇ (πόλει) ἄρξουσιν οἱ τῷ ὄντι πλούσιοι, οὐ χρυσίου, ἀλλ' οὐ δεῖ τὸν εὐδαίμονα πλουτεῖν, ζωῆς ἀγαθῆς τε καὶ ἔμφρονος.

Obs. πλήρης is found also with the dative *Eurip.* *Bacch.* 18 sq. ἐπελθὼν Ἀσίαν πᾶσαν, ἢ παρ' ἄλμυρῶν ἄλα κείται, μιγάσιν Ἑλλησι βαρβάροις θ' ὁμοῦ πλήρεις ἔχουσα καλλιπυργώτους πόλεις --- --- ἐς τήνδε πρῶτον ἦλθον Ἑλλήνων πόλιν. as πληροῦν, πλήθειν with the dative §. 352. So also with ἀφνειός, when that is mentioned in or by means of which any one is rich. ἀνὴρ φρένας ἀφνειός *Hesiod.* Ἔργ. 453. Ἔστι τις Ἑλλοπίη --- ἀφνειὴ μῆλοισι καὶ εἰλιπόδεσσι βόεσσιν *id.* *Fragm. ap. Schol. Soph. Tr.* 1174.

'Want', as κενός 'empty'. *Soph. El.* 390. αἱ δὲ σάρκες αἱ κεναὶ φρενῶν ἀγάματ' ἀγορᾶς εἰσιν. *Id. Aj.* 511. σοῦ μόνος. *Eur. Med.* 518. φίλων ἔρημος. *Id. Hec.* 1146. ἄλλαι --- γυμνὸν μ' ἔθηκαν διπτύχου στολίσματος (as *Pind. Nem.* 1, 80. κολεοῦ γυμνὸν φάσγανον. Comp. *Isocr. ad Phil.* §. 353 a.) *Id. El.* 37. χρημάτων πένητες, even where not a deficiency so much as the entire absence of anything is meant, as ἀγνός γάμων *Plat. Leg.* 8. p. 840 D. *Id. Cratyl.* p. 403 E. τὸ συγγίνεσθαι, ἐπειδὴν ἢ ψυχὴ καθαρὰ ἢ πάντων τῶν περὶ τὸ

σῶμα κακῶν καὶ ἐπιθυμιῶν, οὐ φιλοσοφόν σοι δοκεῖ εἶναι ; *Id. Tim. p. 47 D.* ῥυθμὸς διὰ τὴν ἄμετρον ἐν ἡμῖν καὶ χαρίτων ἐπιδεᾶ γιγνομένην ἐν τοῖς πλείστοις ἕξιν ἐπίκουρος ἐπὶ ταῦτα ὑπὸ τῶν αὐτῶν (τῶν Μουσῶν) ἐδόθη. *Eurip. Hipp. 1468.* τί φής ; ἀφήσεις αἵματός μ' ἐλεύθερον ; *Comp. §. 353 β.^a*

Obs. This relation is expressed also by prepositions, as καθαρὸς ἀπὸ *Demosth. p. 1371.* ἐνδεὴς τὸν βίον *Menand. ap. Stob. 122.* means οὐ ὁ βίος ἐνδεὴς ἐστὶ *§. 424.*

352. *b.* Verbs. πλήθω, πληρώω, πίμπλημι. *Xen. Cyrop. 2, 2, 27.*
 (330) οὐ τοῦτο μόνον ὠφελήσουσιν οἱ κακοὶ ἀφαιρεθέντες, ὅτι κακοὶ ἀπέσσονται, ἀλλὰ καὶ, τῶν καταμενόντων ὅσοι ἀνεπίμπλαντο ἤδη κακίας, ἀνακαθαροῦνται πάλιν αὐτήν. *Isocr. Areop. p. 150 A.* τῆς βουλῆς (τῆς ἐν Ἀρείῳ πάγῳ) ἐπιστατούσης, οὐ δικῶν, οὐδὲ ἐγκλημάτων, οὐδὲ εἰσφορῶν, οὐδὲ πενίας, οὐδὲ πολέμου ἢ πόλις ἔγεμεν. *comp. ad Phil. p. 104 C. Bacchyl. Fr. (Brunck Anal. T. 1. p. 151, 9.)* συμποσίῳν ἐρατῶν βρίθοντ' ἀγυαί. *Soph. Œd. C. 16.* χῶρος βρύων δάφνης, ἐλαίας, ἀμπέλου. *Comp. Æsch. Choeph. 68.* Hence also ἄδην ἐλάαν κακότητος *Od. ε', 290.* *Eur. Ion. 994.* κορέσασθαι τινος 'to satiate oneself with anything' (to fill oneself with anything) *Il. τ', 167.* 'to have enough' *Hesiod. Ἔργ. 33.* κορέσαι τινά τινος *Soph. Phil. 1156.* πάσασθαι τινος 'to enjoy anything' *Il. τ', 160.* τέρπεσθαι τινος 'to have enough of anything' *Od. τ', 213.* as elsewhere πλησθῆναι, ἄσασθαι γόου γάνυμαι δαιτὸς ἤβης *Eur. Cycl. 503.* Perhaps also ἐστιᾶν τινα λόγων καλῶν καὶ σκέψεων *Plat. Rep. 9. p. 571 D.* as εὐωχεῖν τινα καινῶν λόγων *Theophr. Char. c. 8.* *Comp. Plat. Gorg. p. 518 E.* Hence also ἄλις with the genitive, but not in Homer, *Dawes Misc. Cr. p. 45.*

Obs. πλησθῆναι is also found with a dative *Soph. Phil. 520.* ὅταν δὲ πλησθῆς τῆς νόσου ξυνοσιᾶ^b (where however the genitive may be governed of πλησθῆς, and ξυν. stand alone); πληροῦν *Eur. Herc. F. 372.* πύκναισιν χέρας πληροῦντες. βρύειν has more frequently a dative than a genitive^c.

'Want'. δεῖσθαι, ἀπορεῖν τινος. *Her. 3, 127.* ἔνθα σοφίης

^a Fisch. 3 a. p. 357 sqq. Valck. ad *Eur. Hipp. 1450.*

^c Elmsl. ad *Soph. Œd. C. 16.* *Blomf. Gl. Agam. 163.*

^b Schæf. ad *Long. p. 410.*

δέει, βίης ἔργον οὐδέν. *Xen. Cyrop.* 2, 2, 26. οἶκος ἐνδεόμενος οἰκετῶν, ἦττον σφάλλεται, ἢ ὑπὸ ἀδίκων ταραττόμενος^d. *Eur. Suppl.* 242. οἱ δ' οὐκ ἔχοντες καὶ σπανίζοντες βίου, --- εἰς τοὺς ἔχοντας κέντρ' ἀφῴσιν κακά. *Herc. F.* 360. (Ἡρακλῆς) Διὸς ἄλσος ἠρήμωσε λέοντος. Thus also χηροῦσθαί τις *Herod.* 6, 83. κενοῦν τί τις *Æschyl. Suppl.* 667. *Herod.* 8, 62. ἡμεῖς μὲν --- κομιεύμεθα ἐς Σίριν τὴν ἐν Ἰταλίῃ, ὑμεῖς δὲ συμμάχων τοιῶνδε μουνωθέντες, μεμνήσεσθε τῶν ἐμῶν λόγων. *Plat. Menon.* p. 71 B. συμπένομαι τοῖς πολιταῖς τούτου τοῦ πράγματος. as πένεσθαι τῶν σοφῶν *Æschyl. Eum.* 434. *Id. Rep.* 2. p. 371 C. ὁ γεωργὸς --- ἀργήσει τῆς αὐτοῦ δημιουργίας, καθήμενος ἐν ἀγορᾷ; Οὐδαμῶς.

Hence the following verbs also take the genitive of the thing: 353.

1. 'To bereave', στερεῖν, ἀποστερεῖν τινά τιος. *Isocr. ad Phil.* p. 87 C. D. ἐπειδὴν ὁ λόγος ἀποστερηθῆ τῆς τε δόξης τοῦ λέγοντος καὶ τῆς φωνῆς, --- --- καὶ μηδὲν ἢ τὸ συναγωνιζόμενον καὶ συμπείθον, ἀλλὰ τῶν μὲν προειρημένων ἀπάντων ἔρημος γένηται καὶ γυμνός, ἀναγνώσκῃ δὲ τις αὐτὸν ἀπιθάνως --- --- εἰκότως, οἶμαι, φαῦλος δοκεῖ τοῖς ἀκούουσιν. Thus also νοσφίζω. *Soph. Phil.* 1426. Πάριν --- τόξοισι τοῖς ἐμοῖσι νοσφιεῖς βίου. *Od. a'*, 69. ὀφθαλμοῦ ἀλάωσεν. further ἀμαρτάνειν, ἀμπλακεῖν τις. *Od. i'*, 512. ἀμαρτήσεσθαι ὀπωπῆς. also in its other significations 'not attain, not hit'. If the thing and the person are mentioned together, the thing is in the accusative, the person in the genitive. *Soph. Phil.* 230. οὐ γὰρ εἰκὸς οὐτ' ἐμὲ ὑμῶν ἀμαρτεῖν τοῦτό γ' οὐθ' ὑμᾶς ἐμοῦ. *Eur. Alc.* 425. γυναικὸς ἐσθλῆς ἤμπλακες 'hast lost'.

Obs. ἀποστερεῖν takes also a double accusative.

2. 'To deliver, to rescue'. *Herod.* 5, 62. τυράννων ἐλευθερώθησαν οἱ Ἀθηναῖοι. *Eur. Hipp.* 1467. σὲ τοῦδ' ἐλευθερῶ φόνου 'I clear you'. *Od. e'*, 397. ἀσπάσιον δ' ἄρα τόνγε θεοὶ κακότητος ἔλυσαν. *Hesiod. Th.* 528. (Ἡρακλῆς Προμηθεῖα) ἐλύσατο δυσφροσυνάων. *Eur. Med.* 1007. *Comp. Isocr. Trapez.* p. 363 C. *Eur. Phæn.* 1028. νόσου τήνδ' ἀπαλλάξω χθόνα. and *passim*: and when ἀπαλλ. signi-

^d Fisch. 3 a. p. 413.

fies 'to remove', with the genitive of the person, *id. Hec.* 1187. ὁς φησὶ Ἀχαιῶν πόνον ἀπαλλάσσω διπλοῦν---παῖδ' ἐμὸν κτανεῖν. *Soph. Antig.* 1162. σώζειν ἐχθρῶν, and *Eur. Or.* 779. σωθῆναι κακῶν. Hence σωτήρ κακῶν 'deliverer from calamity' *Eur. Med.* 364. σωτήρ βλάβης *id. Heracl.* 641. καταφυγὴ κακῶν *Eur. Or.* 449. (*ib.* 724. καταφυγὴ σωτηρίας, as *Cic. pro L. Man.* 13, 39. *hiemis, non avaritiæ perfrugium.*) *Plat. Rep.* 9. p. 573 B. ἕως ἂν καθήρη σωφροσύνης.

Thus also 'to escape'. *Xen. Anab.* 1, 3, 2. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε τοῦ μὴ καταπετρωθῆναι. *Soph. Phil.* 1044. τῆς νόσου πεφευγέναι. *Antig.* 488. αὐτὴ τε χηξύναιμος οὐκ ἀλύξετον μόρου κακίστου. *Id. El.* 627. θράσους τοῦδ' οὐκ ἀλύξεις 'thou wilt not escape the punishment of this daring'^a.

Obs. These verbs are also constructed with ἐκ or ἀπό. *Eurip. Herc. F.* 1012. ἐλευθεροῦντες ἐκ δρασμῶν πόδα. *Thuc.* 2, 71. ἐλευθερώσας τὴν Ἑλλάδα ἀπὸ τῶν Μήδων. *comp.* 8, 46. *Isocr. ad Phil.* p. 108 C. *Æsch. Prom.* 509. εὐελπίς εἰμι τῶνδέ σ' ἐκ δεσμῶν ἔτι λυθέντα μηδὲν μείον ἰσχύσειν Διός. *comp. Thuc.* 2, 71. *Plat. Gorg.* p. 511 C. D. ἐκ κινδύνων σώζειν. *Plat. Phædon.* p. 62 B. *Soph. El.* 291. ἐκ γῶν ἀπαλλάττειν. *comp.* 8, 46. *Plat. Rep.* 9. p. 571 C. οἶσθ' ὅτι πάντα ἐν τῷ τοιούτῳ τολμᾷ ποιεῖν, ὡς ἀπὸ πάσης λελυμένον τε καὶ ἀπηλλαγμένον αἰσχύνης τε καὶ φρονήσεως. *Comp. Phædon.* p. 65 A. *Xen. Cyr.* 3, 2, 23. *Æsch. Ax.* 17. μονωθεῖς ἐκ τῆσδε τῆς εἰρκῆς. *Eur. Iph. A.* 673. μονωθεῖσ' ἀπὸ πατρός.

3. 'To keep off, to hinder'; 'to desist from anything', κωλύειν, ἐρητύειν, ἔχειν τινά τινος, εἴργεσθαι, e. g. *Antiph.* p. 145, 29. ὁ νόμος οὕτως ἔχει, ἐπειδάν τις ἀπογραφῆ φόνου δίκην, εἴργεσθαι τῶν νομίμων^b. *Plat. Cratyl.* p. 416 B. τὸ γὰρ ἐμποδίζον καὶ ἴσχον τῆς ῥοῆς. *Xen. Anab.* 3, 5, 11. ὁ ἀσκός δύο ἄνδρας ἔξει τοῦ μὴ καταδύναί. In the middle ἔχεσθαι τινος for ἀπέχεσθαι, and ἔχειν. *Thuc.* 1, 112. Ἑλληνικοῦ πολέμου ἔσχον οἱ Ἀθηναῖοι. (*Herod.* 7, 237. the genitive κακολογίας is to be explained as §. 342, 3. 'what relates to calumny'.)

^a Hermann ad *Soph. El.* 1033. *El.* 617. explains this construction dif-

ferently.

^b *Miscell. Philol.* vol. 1. p. 161 note.

Hence generally the genitive appears to be put in order to 354.
express a distance, which otherwise is marked by the preposition
ἀπό. This takes place principally in the verbs

α. 'To be distant'. *διέχειν*. *Xen. Anab.* 1, 10, 4. *διέσχον ἀλλήλων βασιλεύς τε καὶ οἱ Ἕλληνες ὡς τριάκοντα στάδια. Id. Vectig.* 4, 46. *ἀπέχει τῶν ἀργυρείων ἢ ἐγγύτατα πόλις Μέγαρα πολὺ πλείον τῶν πεντακοσίων σταδίων*, where §. 43. it was *ἀπέχει δὲ ταῦτα ἀπ' ἀλλήλων. Isocr. Archid.* p. 130 C. *τοσοῦτον ἀπέχω τοῦ ποιῆσαι τι τῶν προσταττομένων.*

β. 'To separate', e. g. *χωρίζειν*. *ἐπιστήμη χωριζομένη δικαιοσύνης Plat. Menex.* p. 246 E. comp. *Phædon.* p. 69 B. *διουρίζειν. Herod.* 2, 16. *Νεῖλος --- ὁ τὴν Ἀσίην διουρίζων τῆς Λιβύης.* See *Schaf. Melet. in Dion. H.* 1. p. 95 note. On the other hand, *Plat. Phædon.* p. 67 C. *χωρίζειν ἀπὸ τοῦ σώματος τὴν ψυχὴν. Isocr. Archid.* p. 133 D. *χωρίζειν τοὺς οἰκειοτάτους ἀφ' ἡμῶν αὐτῶν.*

γ. 'To repel', as *ἀμύνειν*, *ἀλάλκειν*. *Il. μ'*, 402. *ἀλλὰ Ζεὺς κῆρας ἄμυνε παιδὸς ἐοῦ*, which elsewhere stands with *ἀπό*, as in *π'*, 80. *νεῶν ἄπο λοιγὸν ἀμῦναι.* Sometimes *ἀμύνειν* is put alone with the genitive: *Il. ν'*, 109. *ἀμυνέμεν οὐκ ἐθέλουσι νηῶν ὠκυπόρων* 'they are not willing to defend the ships', properly, 'to avert destruction from them', *Il. μ'*, 155. *ἀμυνόμενοι σφῶν τ' αὐτῶν καὶ κλισιάων.* and with *περὶ* 'to fight for defence', *Il. ρ'*, 182. *ἀμυνέμεναι περὶ Πατρόκλοιο θανόντος*, as *μάχεσθαι περὶ τινοσ*^c. *Il. φ'*, 539. *Τρώων ἵνα λοιγὸν ἀλάλκοι*, which in v. 138. was *Τρώεσσι --- λοιγὸν ἀλάλκοι. Il. κ'*, 288. *ὃ κέν τοι κρατὸς ἀλαλήσει κακὸν ἡμαρ.* Hence *πλανᾶν τινα ὁδοῦ* 'to mislead any one'^d.

Hence *καλύπτρη νιφετοῦ* in *Callim. Fr.* 142. *πρόβλημα κακῶν Aristoph. Vesp.* 613. *Eur. Suppl.* 209. *ἐπικούρημα τῆς χιόνος Xen. An.* 4, 5, 13. 'help, protection against the snow'. *ἐπικούρησις κακῶν Eur. Andr.* 28. as *ἐπικουρος ψύχους, σκότου id. Mem. S.* 4, 3, 7. 'serviceable against the cold, darkness'. *πύργος θανάτων* 'protection against death', *Soph. Œd. T.* 1200.^e

^c Heyne Obs. ad *Il. π'*, 522.

^e Valck. ad *Callim. Eleg. Fr.* p. 291.

^d Abresch ad *N. T.* p. 547. *Lect. Aristzen.* p. 276.

comp. Valck. ad *Eur. Phœn.* 786. p. 291 seq.

δ. 'To retire from a place'. *Il. μ', 406. χώρησεν δ' ἄρα τυτθὸν ἐπάλιος. Herod. 2, 80. οἱ νεώτεροι αὐτέων (Λακεδαιμονίων) τοῖσι πρεσβυτέροισι συντυγχάνοντες εἴκουσι τῆς ὁδοῦ. Arist. Ran. 790. κακείνος ὑπεχώρησεν αὐτῷ τοῦ θρόνου. ib. 174. ὑπάγεθ' ὑμεῖς τῆς ὁδοῦ. Xen. Symp. 4, 31. ὑπανίστανται δέ μοι ἤδη καὶ θάκων καὶ ὁδῶν ἐξίστανται οἱ πλούσιοι. On the other hand *id. Hier. 7, 2. καὶ ὑμεῖς, --- --- προπετῶς φέρεσθε εἰς αὐτὴν (τὴν τυραννίδα), ὅπως --- ὑπανιστῶνται πάντες ἀπὸ τῶν θάκων, ὁδῶν τε παραχωρῶσι. Tyr. 3, 41. (Br. Gnom. p. 63.) πάντες δ' ἐν θόκοισιν ὁμῶς νέοι οἱ τε κατ' αὐτὸν εἴκουσ' ἐκ χώρας, οἱ τε παλαιότεροι^a. Hence also συγχωρεῖν, 'to resign', or 'give up to', takes the genitive of the thing instead of the accusative. *Herod. 7, 161. μάτην γὰρ ἂν ὧδε στρατὸν πλείστον εἴημεν ἐκτημένοι, εἰ Συρακουσίοισι συγχωρήσωμεν τῆς ἡγεμονίης, properly, 'to retire from the command'. Demosth. pro Cor. p. 247, 24. τῆς τῶν Ἑλλήνων ἐλευθερίας παραχωρῆσαι Φιλίππῳ. Plat. Prot. p. 336 B. C.***

ε. Among the adverbs, *χωρίς* and *πόρρω* in particular take the genitive: *Plat. Phædon. p. 96 E. τί σοι δοκεῖ περὶ αὐτῶν; πόρρω που, νῆ Δία, ἐμὲ εἶναι τοῦ οἶεσθαι περὶ τούτων τὴν αἰτίαν εἶδέναι, 'I am far from thinking'. Thus also ἐκποδῶν, which otherwise takes the dative.*

ζ. With many other verbs also the genitive is used to express a removal from something, where otherwise *ἀπό* and *ἐκ* are used: *Pind. Ol. 1, 93. λίθον μενοινῶν κεφαλᾶς βαλεῖν. Soph. Œd. T. 142. ὑμεῖς μὲν βάρθρων ἴστασθε τούσδ' ἄραντες ἰκτῆρας κλάδους, where ἄραντες βάρθρων, as it seems, should be taken together. So *ib. 808. ὄχον καθίκετο* must be taken together, 'down from the chariot'. *El. 324. δόμων ὀρῶ τὴν σὴν ὄμαιμον --- ἐντάφια χερσὶν φέρουσαν, i. e. ἐκ δόμων^b. Phil. 613. εἰ μὴ τόνδε --- ἄγοιντο νήσου τῆσδε. Eur. Andr. 1063. ἄγων χθονός. comp. *El. 1294. Id. Hec. 1104. ὄσων ἀφιέναὶ αὐγάς. Id. Ion. 471. Ὀλύμπου πταμένα* for *ἐξ Ὀλύμπου*. Hence *τὸ οὐρανοῦ πέσημα Eur. Iph. T. 1395. 'the palladium which fell from heaven'^c.***

^a Valck. ad Herod. 2, 80. p. 140, 84.

^c Lobeck ad Soph. Aj. 9. (p. 222)

^b Elmsl. ad Eur. Bacch. 636. p. 92. 370. Herm. de Ellips p. 146.
Musgr. ad Eur. Tread. 859.

η. Hence, as it seems, μέσος and μεσοῦν, as well as the adverb μεταξύ, take the genitive, e. g. *Eur. Rh.* 531. μέσα δ' αἰετὸς οὐρανοῦ ποτάται. *Herod.* 1, 181. μεσοῦντι δέ κου τῆς ἀναβάσιος ἔστι καταγωγή. At least Sophocles, *Ced. C.* 1595. joins ἀπό with them: ἀφ' οὗ μέσος στάς, τοῦ τε Θορικίου πέτρου κοίλης τ' ἀχέρδου κἀπὸ λαΐνου τάφου καθέζετο. There is also evidently the idea of an equal distance from two or more places conveyed in it. Yet the genitive, in cases where two or more places cannot be supposed, e. g. in *Herodotus l. c.*, must be resolved by the expression 'with respect to'.

4. Hence the words 'to cease, to make to cease', παύειν, παύεσθαι, λήγειν. *Il. β'*, 595. Μοῦσαι --- Θάμυριν παῦσαν ἀοιδῆς. *ζ'*, 107. Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο. *Xen. Mem. S.* 1, 2, 64. Σωκράτης --- φανερός ἦν τῶν συνόντων τοῦς πονηρὰς ἐπιθυμίας ἔχοντας τούτων παύων. Thus also *Thuc.* 2, 65. ὁ Περικλῆς ἐπειράτο τοὺς Ἀθηναίους τῆς ἐπ' αὐτὸν ὀργῆς παραλύειν. *Xen. Cyr.* 8, 5, 24. *Herod.* 6, 9. καταλύειν τινὰ τῆς ἀρχῆς, as παύειν τινὰ τῆς ἀρχῆς. *Il. ρ'*, 539. κῆρ ἄχεος μεθέηκα, i. e. ἔπαυσα^d. In the same manner *τελευταῖαν τινας Thuc.* 3, 59. 104. *Xen. Cyr.* 8, 7, 17. ὑφίεσθαι τινας *Xen. Cyrop.* 7, 5, 62. οἱ ταῦροι ἐκτεμνόμενοι τοῦ μέγα φρονεῖν καὶ ἀπειθεῖν ὑφίενται. *Plat. Phædon.* p. 117 E. ἐπέσχομεν τοῦ δακρύειν. *comp. Thuc.* 8, 31. *Xen. H. Gr.* 7, 5, 19. πόνων ἀποκάμνειν 'through weariness to desist from labour'. Hence *Lys. Epit.* p. 195, 7. ἀπογνῶναι τῆς ἐλευθερίας 'through despair to abandon freedom'. Hence also, perhaps, *μεθίεσθαι, ἀφίεσθαι τινας §.* 332.

Obs. 1. παύειν is also constructed with ἐκ or ἀπό: in the sense 'to deliver, to repose'. *Soph. El.* 987. παῦσον ἐκ κακῶν ἐμέ. *Eur. Hec.* 911. μολπᾶν δ' ἄπο καὶ χαροποιῶν θυσιᾶν καταπαύσας πόσις ἐν θαλάμοις ἔκειτο. *Thuc.* 7, 73. ἀνθρώπους ἀπὸ ναυμαχίας μεγάλης ἀναπεπαιμένους.

Obs. 2. The construction, which, according to the foregoing observations, was admitted by verbs in their proper signification, is sometimes retained in their derivative senses, although the same reference is no longer applicable. Thus δέω, δέομαι in their proper signification 'to

^d Fisch. 3 a. p. 372 seq.

want', and hence 'to stand in need of, to require', take the genitive; and this construction remains also, 1. In the impersonal *δεῖ*, e. g. *Eur. Herc. F.* 1173. εἴ τι δεῖ ἡ χειρὸς ὑμᾶς τῆς ἐμῆς ἢ συμμάχων 'if you stand in need of my hand'. *Æsch. Prom.* 874. ταῦτα δεῖ μακροῦ λόγου εἰπεῖν^a. 2. In the phrase *ὀλίγου δεῖ*, *πολλοῦ δεῖ*, or (§. 297.) *ὀλίγου δέω* 'it wants but little, a great deal of'. *Thucyd.* 2, 77. τὸ πῦρ ἐλαχίστον ἐδέησε διαφθεῖραι τοὺς Πλαταιέας. The compound *ἀποδέω*, on the contrary, takes the neuter of these adjectives in the accusative, with another noun in the genitive. *Æschin. Ax.* 6. ἐγὼ δὲ εὐζαίμην ἂν τὰ κοινὰ ταῦτα εἰδέναι^b τοσοῦτον ἀποδέω τῶν περιπτῶν. comp. 22.^b *δεῖ* is often wanting with the genitive, especially with *ὀλίγου*, which then is used entirely as an adverb, 'nearly'. *Plat. Phædr.* p. 258 E. τίνας ἔνεκ' ἂν τις, ὡς εἰπεῖν, ζῆν, ἀλλ' ἢ τῶν τοιούτων ἡδονῶν ἔνεκα; οὐ γὰρ που ἐκείνων γε, ὧν πολυπηθῆναι δεῖ ἢ μηδὲ ἡσθῆναι^c. ὃ δὴ ὀλίγου πᾶσαι αἱ περὶ τὸ σῶμα ἡδοναὶ ἔχουσιν^c. More fully in *Isocr. ad Phil.* p. 92 C. Ἀργεῖοι, ὀλίγου δεῖν καθ' ἕκαστον ἐνιαυτὸν τεμνομένην καὶ πορθουμένην τὴν χώραν περιορῶσιν. Comp. *Xen. Mem.* S. 3, 10, 13. 3. In the sense of 'to entreat, to desire', e. g. *Herod.* 1, 36. προσδεόμεθ' αὐτοῦ. *Xen. Cyrop.* 1, 5, 4. Κυζάρης ἔπεμπε καὶ πρὸς Κῦρον, δεόμενος αὐτοῦ περῆσθαι ἄρχοντα ἐλθεῖν τῶν ἀνδρῶν. And with the double genitive: *Herod.* 5, 40. τῆς μὲν γυναικὸς, τῆς ἔχεις, οὐ προσδεόμεθ' αὐτοῦ τῆς ἐξέσιος. comp. 8, 144. If the thing is expressed by a pronoun neuter it is also in the accusative, as *τοῦτο ὑμῶν δέομαι Plat. Apol. S.* p. 17 C. 18 A. So *χρηζω*, and with double genitive *Herod.* 7, 53. τῶνδ' ἐγὼ ὑμέων χρηζῶν συνελέξα. The other verbs, which signify 'to entreat', are joined with the accusative.

- (333) c. Substantives; partly, such as are derived from the adjectives above mentioned, as *Plat. Rep.* 1. p. 329 C. παντάπασιν τῶν γε τοιούτων (τῶν ἀφροδισίων) ἐν τῷ γήρα πολλῇ εἰρήνῃ γίνεται καὶ ἐλευθερία 'freedom from such passions', *Phædon.* p. 69 B. partly also others, e. g. those which signify a vessel, &c. and take the genitive of that with which they are filled, e. g. *δέπας οἴνου Od. i.*, 196. (*Schæf. ad Long.* p. 386.) *νάπος πετάλων Eurip. Ph.* 814. 'a glass (full) of wine, a wood full of leaves, a leafy wood'. comp. §. 316.

d. Adverbs. *ἄλις*, *ἄδην*, *satis*. *Eurip. Hec.* 282. τῶν τεθηγκότων ἄλις. *Or.* 234. ἄλις ἔχω τοῦ δυστυχεῖν. *Æsch. Ax.* 13. ἔγωγε ἄλις ἔσχον τοῦ βήματος. *Æschyl. Ag.* 837. ἄδην ἔλειξεν

^a Porson ad *Eurip. Or.* 659.

^b a. p. 413 seq.

^b Dorv. ad *Charit.* p. 558. Fisch.

^c ad *Thuc.* 8, 35.

αἵματος τυραννικοῦ. Homer uses ἄλις as indeclinable in the same case with the substantive, e. g. *Od.* η', 295. ἦ μοι σῖτον ἔδωκεν ἄλις ἠδ' αἰθοπα οἶνον.

4. The same signification of the genitive appears to be the basis of the construction of the comparative with the genitive; for instance, *μείζων πατρός* properly signified 'greater with respect to his father'. From this construction all words which involved a comparison, took the object of this comparison in the genitive. 356.
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The genitive is therefore put with the comparative of adjectives and adverbs (see below, §. 450.), and hence with all words which imply the idea of a comparative, e. g. *διπλάσιος*. *Isocr. Panath.* p. 268 B. (τί οὖν ἐστὶ τὸ συμβεβηκὸς ἀγαθὸν ἐκ τοῦ πολέμου τοῦ περὶ τὰς ἀποικίας;) τοῖς αἰτίοις τούτων γεγεννημένοις, εὐδοκμεῖν καὶ διπλασίαν πεποιηκέναι τὴν Ἑλλάδα τῆς ἐξ ἀρχῆς συστάσης. *Herod.* 7, 48. τὸ Ἑλληνικὸν στράτευμα φαίνεται πολλαπλήσιον ἔσεσθαι τοῦ ἡμετέρου. *Plat. Tim.* p. 35 B. C. μίαν ἀφείλε τὸ πρῶτον ἀπὸ παντὸς μοῖραν· μετὰ δὲ ταύτην ἀφήρει διπλασίαν ταύτης· τὴν δ' αὖ τρίτην ἡμιολίαν μὲν τῆς δευτέρας, τριπλασίαν δὲ τῆς πρώτης· τετάρτην δὲ τῆς δευτέρας διπλήν· πέμπτην δὲ τριπλήν τῆς τρίτης· τὴν δ' ἕκτην τῆς πρώτης ὀκταπλασίαν· ἑβδόμην δὲ ἑπτακαίκοσαπλασίαν τῆς πρώτης. *Xen. Cytop.* 8, 2, 21. οἱ μὲν πλείστοι, ἐπειδὴ τῶν ἀρκούντων περιττὰ ('more than they want') κτήσονται, τὰ μὲν αὐτῶν κατορύττουσι, τὰ δὲ κατασήπουσι --- ἐγὼ δὲ ἐπειδὴ κτήσωμαι, ἃ ἂν ἴδω περιττὰ ὄντα τῶν ἐμοὶ ἀρκούντων, τούτοις τὰς ἐνδείας τῶν φίλων ἐξακοῦμαι. So also *δευτερος, ὕστερος*. *Herod.* 6, 46. *δευτέρῳ δὲ ἔτει τουτέων*, for *μετὰ ταῦτα*; as *ὕστερον τουτέων id.* 7, 214. *Plat. Tim.* p. 20 A. οὐσία καὶ γένοι οὐδενὸς ὕστερος ὦν, as *Herod.* 1, 23. Ἀρίονα --- *κιθαρωδὸν τῶν τότε ἐόντων οὐδενὸς δευτερον. comp. Plat. Phædon.* p. 87 C. D. Hence τῇ ὕστεραία (ἡμέρᾳ) τῆς μάχης *Plat. Menex.* p. 240 C.

Note. The rest of the adjectives, which are derived from verbs, are found below, after those verbs.

Thus the genitive is put also with verbs which are derived 357.
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from comparatives, as ἡττᾶσθαι τινος, e. g. ἡττω εἶναι τινος, *inferiorem esse aliquo*. *Isocr. Nicocl. p. 34 B. εὐρων, --- τῶν ἐπιθυμιῶν τῶν περὶ τοὺς παῖδας καὶ τὰς γυναῖκας καὶ τοὺς βελτίστους ἡττωμένους* 'that even the best were overcome by means of these affections'^a. Following the same analogy, *Eurip. Iph. A. 1367. ἐνικώμην κεκραγμοῦ. as Troad. 23. Cycl. 454. Heracl. 234. Soph. Aj. 1340. Pind. Nem. 9, 5. Arist. Nub. 1078.*^b *Xen. Anab. 1, 7, 12. Ἀβροκόμας ὑστέρησε τῆς μάχης* 'came after the battle'. *Isocr. Nicocl. p. 30 D. οἱ μὲν (ἐν ταῖς ὀλιγαρχίαις καὶ ταῖς δημοκρατίαις) ὑστεροῦσι τῶν πραγμάτων' --- --- οἱ δὲ ἐν ταῖς μοναρχίαις ὄντες, --- οὐκ ἀπολείπονται τῶν καιρῶν, ἀλλ' ἕκαστον ἐν τῷ δέοντι πράττουσιν.* 'do not miss the right opportunity'. Since the idea of 'to lose' is related to this, *Eurip. Iph. A. 1213. says, παιδὸς ὑστερήσομαι* 'I shall lose my daughter'^c. *Xen. Mem. S. 1, 3, 3. θυσίας δὲ θύων μικρὰς ἀπὸ μικρῶν οὐδὲν ἡγείτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυόντων.* Other words of this kind are compounded with πρό, and are found below.

358. In the same manner the genitive is put with verbs in which (336) the idea of a comparative is included. Such are:

1. Those which signify 'to surpass', or the contrary, 'to be surpassed, to be inferior to another', (as ἡσσᾶσθαι) *περιγενέσθαι. Isocr. ad Phil. p. 103 B. τάχιστ' ἂν περιγένοιο τῆς τοῦ βασιλέως δυνάμειωσ.* *Xen. Cyrop. 8, 2, 20. ἐγὼ γὰρ, ὦ Κροῖσε, ὁ μὲν οἱ θεοὶ δόντες εἰς τὰς ψυχὰς τοῖς ἀνθρώποις ἐποίησαν ὁμοίως πένητας πάντας, τούτου μὲν οὐδὲ αὐτὸς δύναμαι περιγενέσθαι. περιεῖναι Od. σ', 247. ἐπεὶ περίεσσι γυναικῶν εἰδός τε μέγεθός τε ἰδὲ φρένας ἔνδον εἴσας. comp. Il. α', 258. Xen. Mem. S. 3, 7, 7. Id. Cyr. 8, 2, 7. πολὺ διενεγκῶν ἀνθρώπων τῷ πλείστα προσόδους λαμβάνειν, πολὺ ἔτι πλέον δῆνεγκε τῷ πλείστα ἀνθρώπων δωρεῖσθαι. comp. Isocr. ad Phil. p. 105 A. de Pac. p. 176 A. (with genitive of person and dative of thing Plat. Leg. 4. p. 711 E. τῇ τοῦ λέγειν ῥώμῃ πάντων διαφέρειν ἀνθρώπων.) ὑπερβάλλειν 'to be stronger, to excel'. Æschyl. Prom. 930. ὃς δὲ κεραυνοῦ*

^a Valck. ad Eur. Hipp. 724.

^c Fisch. 3 a. p. 369.

^b Valck. ad Eurip. Hipp. 458.

κρείσσον' εὐρήσει φλόγα, βροντῆς θ' ὑπερβάλλοντα καρτερὸν κτύπον. *Plat. Gorg.* p. 475 B. σκεψώμεθα, ἄρα λύπη ὑπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, καὶ ἀλγοῦσι μᾶλλον οἱ ἀδικούντες ἢ οἱ ἀδικούμενοι^d. (also in the sense of 'going over', *Eur. Ion.* 1341. θριγκοῦ τοῦδ' ὑπερβάλλω ποδί.) ὑπερέχειν τινας, προέχειν *Soph. Phil.* 137. ὑπερφέρειν *Soph. Œd. T.* 381. *Herod.* 8, 138. 9, 96. *Thuc.* 1, 81. προφέρειν *Eur. Med.* 1100. εἰ παραμεύσεται ἄλλων *Pind. Nem.* 11, 17. whence ἀμείβειν ἀμείβεσθαι always has an accusative. ἀπολείπεσθαι τινας 'to come short of any one', *Isocr. ad Phil.* p. 107 D. as τῶν ὧν τέκνων λίποιτο *Soph. Trach.* 267. and with double genitive *Æschin. in Ctes.* p. 74, 41. εἴ τινας (person) ἀπολειφθήσεται τῆς δωροδοκίας (in respect to). So also ἐπιδεύεσθαι τινας, 'to be inferior to any one'. See Not. *ad H. Homer.* p. 30. Also with a genitive of the thing, *Il. ψ'*, 670. μάχης ἐπιδέομαι, 'in the fight', as βίης ἐπιδενής *Od. φ'*, 253.

To this head should, perhaps, be referred also ἀνέχεσθαι τινας *Eur. Troad.* 101. *Plat. Rep.* 8. p. 564 C. *Æsch. Axioch.* 15. 'to bear any thing'; the opposite to ἠττάσθαι τινας, *succumbere*, which, however, is often joined with an accusative, as *Xen. Cyr.* 1, 2, 10. probably also the active *Soph. Œd. T.* 174. οὔτε τόκοισιν ἰήτων καμάτων ἀνέχουσι γυναῖκες.

Obs. Some of these verbs are also constructed with an accusative, as *νικᾶν* always; ὑπερβάλλεσθαι τινα *Herod.* 5, 124. 6, 9. 13. 7, 163. ὑπερέχειν *Eur. Hipp.* 1381. *Plat. Phædon.* p. 102 D. (see *Heind.*) προέχειν *Xen. Anab.* 3, 2, 19.

3. Those which signify 'to rule' (the contrary to ἡσάσθαι), 359. or the opposite. ἀνάσσειν: *Il. α'*, 38. ὅς --- --- Τενέδοιο ἴφι (337) ἀνάσσεις. *Herod.* 1, 206. Ὡ βασιλεῦ Μήδων --- --- βασιλευε τῶν σεωῦτοῦ, καὶ ἡμέας ἀνέχου ὀρέων ἄρχοντας τῶν περ ἄρχομεν. *Il. ξ'*, 84. αἰθ' ἄφελλες ἀεικελίῳ στρατοῦ ἄλλου σημαίνειν. *Xen. Cyrop.* 1, 1, 2. ἀνθρωποι ἐπ' οὐδένας μᾶλλον συνίστανται, ἢ ἐπὶ τούτους, οὓς ἂν αἰσθωνται ἄρχειν αὐτῶν ἐπιχειροῦντας. §. 3. ἐγιγνώσκομεν, ὡς ἀνθρώπῳ πεφυκότι πάντων τῶν ἄλλων ζώων εἶη ῥᾶον, ἢ ἀνθρώπων, ἄρχειν. *Soph. Aj.* 1050. κραίνειν στρατοῦ. *ib.* 1100. ποῦ

^d Heind. ad *Plat. Gorg.* p. 97.

σὺ στρατηγεῖς τοῦδε; (comp. *Herod.* 1, 211.) ποῦ δέ σοι λεῶν ἔξεστ' ἀνάσσειν, ὧν ὄδ' ἠγεῖτ' οἴκοθεν; Σπάρτης ἀνάσσων ἦλθες, οὐχ ἡμῶν κρατῶν. *Archyt. ap. Gale*, p. 677. στρατεύματος μὲν ἀγεῖται στραταγός, πλωτήρων δὲ ὁ κυβερνάτης, τῷ δὲ κόσμῳ θεός, τὰς ψυχὰς δὲ νόος, τὰς δὲ περὶ τὸν βίον εὐδαιμοσύνας φρόνασις.

The following verbs, for the same reason, and because they are derived from substantives, take the genitive after them: κυριεύειν *Xen. Mem.* S. 3, 5, 11. i. e. κύριον εἶναι. κοιρανεῖν (κοίρανον εἶναι) *Æschyl. Pers.* 214. ἐπιτροπεύειν 'to administer a government', *Herod.* 7, 7. (in the sense 'to be a guardian', usually with the accusative §. 413, 6.^a), τυραννεύειν *Herod.* 1, 15. 23. 59. στρατηγεῖν *Herod.* 1, 211. *Soph. Aj.* 1100. δεσπόζειν *Isocr. ad Phil.* p. 91 D. *Eur. Alc.* 486.^b

According to the same analogy ἐπιστατεῖν τινας is constructed, which otherwise takes the dative, *Isocr. ad Phil.* p. 101 E. Κλέαρχον τὸν ἐπιστατήσαντα τῶν τότε πραγμάτων. comp. *id.* p. 92 B. *Xen. Mem.* S. 2, 8, 3. *Eurip. Andr.* 1100. ὅσοι θεοῦ χρημάτων ἐφέστασαν.

Obs. 1. κρατεῖν is the same as κρείσσω εἶναι. *Eur. Hipp.* 250. ἀλλὰ κρατεῖ, μὴ γιγνώσκοντ' ἀπολέσθαι, i. e. κρείσσόν ἐστι οἱ κράτιστόν ἐστι. *Eur. Fr. Pel.* 5. ἐμπειρία τῆς ἀπειρίας κρατεῖ. *Thuc.* 1, 69. ὁ λόγος τοῦ ἔργου ἐκράτει *fama potior erat re ipsa*. Like comparatives it takes πολύ or πολλῶ, to express the degree, e. g. *Thuc.* 7, 60. Hence is perhaps to be explained *Thuc.* 7, 49. ταῖς γούν ναυσὶν ἢ πρότερον θαρσῆσει κρατηθεῖς, i. e. μᾶλλον θαρσῶν ταῖς ναυσὶν ἢ πρότερον.

360. *Obs.* 2. Some of these verbs are also constructed with a dative or (338) accusative, provided the relation which is implied in them may be considered at the same time as a reference either to a personal object the consideration of which defines the action, or to an object which is exposed to the operation of the action, and subjected to it.

a. With the dative. ἀνάσσειν, σημαίνειν. *Il.* α', 288. πάντων μὲν κρατεῖν ἐθέλει, πάντεσσι δ' ἀνάσσειν, πᾶσι δὲ σημαίνειν· ἅ τιν' οὐ πείσσειν οἷω. Comp. *Il.* α', 180. φ', 86. *Od.* α', 117. 402. 419. β', 234. ἀνάσσειν is joined with both cases *Eur. Iph. T.* 31. οὐ γῆς ἀνάσσει βαρβάροισι. *Il.* ν', 180 seq. but see *Obs.* 3. With σημαίνειν the da-

^a Thom. M. p. 360. Mær. p. 149.

^b Fisch. 3 a. p. 369.

tive is more common; and κρατεῖν, *Od.* π', 265. (Ζεὺς καὶ Ἀθήνη) ὦρε καὶ ἄλλοις ἀνδράσι τε κρατέουσι καὶ ἀθανάτοισι θεοῖσιν. ἄρχειν. *Æsch. Prom.* 948. (Ζεὺς) δαρὸν οὐκ ἄρξει θεοῖς, where the Scholiast calls this an Ionic construction. So ἀρχεῖν *Il.* ε', 200. βασιλεύειν *Od.* η', 59. *Pind. Pyth.* 10, 3. ἡγεῖσθαι *Il.* β', 864. Μῆοσιν αὖ Μέσθλης καὶ Ἀντιφῶς ἡγησάσθην. *ib.* β', 816. Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἐκτωρ, which otherwise takes the genitive. *ib.* 563. 601. 627. 650. 698. 740. 759. στρατηγεῖν. *Eur. Andr.* 325. βασιλεύειν τινί. *Od.* η', 59. Ἠγεῖσθαι, especially in the sense of 'to lead', takes the dative after it: *Herod.* 8, 215. Μηλίεες Θεσσαλοῖσι κατηγήσαντο ἐπὶ Φωκίας. *Plat. Rep.* 9. p. 573 E. οὐκ ἀνάγκη, ὥσπερ ὑπὸ κέντρων ἐλαννομένους τῶν τε ἄλλων ἐπιθυμιῶν, καὶ διαφερόντως ὑπ' αὐτοῦ τοῦ Ἔρωτος, πάσαις ταῖς ἄλλαις, ὥσπερ δορυφόροις, ἡγουμένου, οἰστράν^c.

b. With the accusative. *Od.* γ', 245. ἀνάξασθαι γένε' ἀνδρῶν. κρατεῖν, *Soph. Œd. C.* 1380. τοιγὰρ τὸ σὸν θάκημα καὶ τοὺς σοὺς θρόνους κρατοῦσιν 'shall possess'. *Eurip. Ph.* 600. σκῆπτρα κρατεῖν 'to hold firmly', *quod teneas, mordicus retinere*, as Valckenaer renders it^d. Especially in the sense 'to conquer': *Euripid. Alc.* 501. *Aristoph. Av.* 418. *Thuc.* 1, 109. 111. 2, 39. 6, 2. 7, 11. &c. *Plat. Phileb.* p. 11 *extr. Symp.* p. 220 A. *Isocr. ad Phil.* p. 100 E. κραινεῖν τι, *Soph. Trach.* 127. ἀνάληγχα γὰρ οὐδ' ὅ πάντα κραινῶν βασιλεὺς ἐπέβαλε θνατοῖς Κρονίδας. δεσπόζειν τι, *Eurip. Herc. F.* 28. Λύκος τὴν ἐπτάπυργον τήνδε δεσπόζων πόλιν. ἐξηγεῖσθαι, *Thuc.* 1, 71. 6, 85. as ἡγεῖσθαι 1, 19. In this passage ἀρχειν τινός is put in opposition, and in ἐξηγ. ἡγ. the idea of proper dominion does not seem to be implied, but only the command, or leading of nations who are otherwise represented as free.

Obs. 3. Homer joins ἀνάσσειν also with μετά and the dative *Od.* η', 23. or with ἐν *ib.* 62. So may the passages quoted §. 387. *Eur. Iph. T.* 31. *Il.* υ', 180. be explained.

Hence also adjectives and substantives, in which the same 361. idea of governing is implied, and which are mostly derived (339) from such verbs, have a genitive after them :

a. Adjectives. ἐγκρατής, ἄκρατής. *Xen. Mem. S.* 2, 1, 7. οἱ ἐγκρατεῖς τούτων ἀπάντων, opposed to ἀδυνάτοις ταῦτα ποιεῖν. *Isocr. ad Phil.* p. 86 C. Φίλιππος --- τοῦ Ἰλλυριῶν

^c Fisch. 3 a. p. 371. Eustath. ad *Il.* p. 51, 25.

^d Brunck ad *Eur. Ph.* 600.

πλήθους---ἐγκρατῆς καὶ κύριος γέγονε. especially when transferred to mastery over the soul: (as κρατεῖν φόβου καὶ θυμοῦ *Plat. Tim. p. 42 B.*) *Xen. Cyrop. 4, 1, 14.* ἐμοὶ δοκεῖ, τῆς μεγίστης ἡδονῆς πολὺ μᾶλλον συμφέρειν ἐγκρατῆ εἶναι ‘master over pleasure, inasmuch as one moderates his enjoyment’, is opposed to §. 15. ἀπλήστως χρῆσθαι. *Mem. S. 2, 1, 3.* ὕπνου ἐγκρατῆ εἶναι, ὥστε δύνασθαι καὶ ὄψε κοιμηθῆναι καὶ πρωτὶ ἀναστῆναι καὶ ἀγρυπνῆσαι, εἴ τι δέοι. *Cyrop. 5, 1, 14.* τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατῆ ἐστὶ, κάπειτα ἔρωτα αἰτιῶνται. Both adjectives may be translated ‘moderate, immoderate in anything’; but the construction is determined by their signifying ‘to be master over anything, to have in one’s power’. In the same manner ἥσων is used, e. g. ἥπτων πόνου, ὕπνου, ἡδονῶν *Xen. Mem. S. 1, 5, 1. 4, 5, 11.* ἄρχειν ὕπνου *ib. 2, 6, 1.* κρατεῖν ἡδονῶν *ib. 1, 5, 6.* Thus also καρτερός: *Theocr. 15, 94.* μὴ φυίη, Μελιτώδες, ὃς ἡμῶν καρτερός εἶη, πλὰν ἐνός, ‘one who shall rule over us’, as in Horace *diva potens Cypri*.^a

b. Substantives. *Plat. Leg. 1. p. 648 E.* ἦττα τοῦ πόματος ‘defeat by means of drinking’, i. e. ‘intemperance in drinking’. *ib. 10. p. 902 A.* ἦτται ἡδονῶν ἢ λυπῶν. *ib. p. 908 C.* ἀκράτειαι ἡδονῶν καὶ λυπῶν. *Xen. Mem. S. 2, 1, 1.* (Σωκράτης) ἐδόκει μοι προτρέπειν τοὺς συνόντας ἀσκεῖν ἐγκράτειαν πρὸς ἐπιθυμίαν βρωτοῦ καὶ ποτοῦ καὶ λαγνείας καὶ ὕπνου, καὶ ῥίγους καὶ θάλπους καὶ πόνου, where the three last genitives are governed by ἐγκράτειαν, not by ἐπιθυμίαν, ‘mastery over cold, heat, labour’, i. e. ‘power, not to be overcome by them, but to bear them’; and even in the former part the words πρὸς ἐπιθυμίαν might be omitted. *Isocr. ad Demon. p. 6 C.* ὑφ’ ὧν κρατεῖσθαι τὴν ψυχὴν αἰσχροῦ, τούτων ἐγκράτειαν ἀσκεῖ πάντων, κέρδους, ὀργῆς, ἡδονῆς, λύπης.

Thus also adjectives, which are used as substantives in this sense. *Il. π’, 470.* πότνια θηρῶν ‘mistress over the wild beasts’. *Pind. P. 4, 380.* πότνια ὄξυτάτων βελέων of Venus. Hence πότνι ἐμή *Eur. El. 490.*

362. 4. ‘To obey’, as the opposite of ‘to command’. ἀκούειν
(340)

^a Valck. ad *Theocr. Adon. p. 386.*

τινός *Od. η', 11.* θεοῦ δ' ὡς δῆμος ἄκουεν 'listened to him'. *Æsch. Agam. 965. Id. Prom. 40.* ἀνηκουστεῖν δὲ τῶν πατρὸς λόγων οἶόν τε πῶς; 'not to obey'. ὑπακούειν, *Thuc. 2, 62.* εἰκὸς γινῶναι ἐλευθερίαν μὲν, ἣν ἀντιλαμβάνομενοι αὐτῆς διασώσωμεν, ῥαδίως ταῦτα ἀναληψομένην, ἄλλων δ' ὑπακούσασσι καὶ τὰ προσκεκτημένα φιλεῖν ἐλασσούσθαι. *comp. 6, 82. 8, 5. Xenoph. Cyr. 4, 1, 3. 8, 1, 4. 20.^b* Thus also πείθεσθαι τινος: *Herod. 1, 126.* νῦν ὧν ἐμέο πειθόμενοι, γίνεσθε ἐλεύθεροι. *comp. 5, 33. Thuc. 7, 73. Eur. Iph. A. 731.* πείθεσθαι γὰρ εἴθισμαι σέθεν.^c But in *Plat. Rep. 3. p. 391 A.* οὐδ' ὅσιν ταυτά γε κατὰ Ἀχιλλέως φάναι, καὶ ἄλλων λεγόντων πείθεσθαι, ἄλλων λεγόντων may be the *genit. consequ.* 'nor to believe it on the assertion of others'. *Soph. El. 411.* is different: ἐκ τοῦ φίλων πειθεῖσα, for ὑπὸ τοῦ 'by whom persuaded'. ἀπιθεῖν, ἀπειθεῖν τινος 'not to obey'. *Hom. H. in Cer. 448.* οὐδ' ἀπίθησε θεὰ Διὸς ἀγγελιάων. *Xen. Cyrop. 4, 5, 19.* πῶς χρὴ καλοῦντος ἀπειθεῖν.

Obs. 1. Hence the adjectives derived from these verbs often govern the genitive, as *κατήκοός τινος Herod. 1, 143. 171.* especially ὑπήκοός τινος. *Plat. Rep. 3. p. 389 D. Leg. 9. p. 875 C. Thuc. 6, 20. Xen. Cyr. 4, 2, 1.^d* εὐπειθῆς τῶν νόμων *Plat. Leg. 1. p. 632 B.*

Obs. 2. The dative is frequently found with these verbs, e. g. ἀνηκουστεῖν *Herod. 6, 14.* ὑπακούειν *Xen. Cyr. 4, 5, 19. 8, 1, 18. 7, 16.* But *Il. π', 531.* ὅτι οἱ ὦκ' ἤκουσε μέγας θεὸς ἐν ξαμένοιο, οἱ is to be taken according to §. 389 seq. as *Herod. 1, 214. 6, 86.* where, however, οἱ is wanting in some MSS. So *κατήκοος* has a dative: *Herod. 1, 141. Plat. Rep. 6. p. 499 B. ὑπήκοος Plat. Leg. 9. p. 856 B. Eur. Heracl. 287. Xen. Cyr. 2, 4, 22.* Hence *Plat. Phileb. p. 25 B.* ἂν πέρ γε ἐμαῖς εὐχαῖς ἐπήκοος γίγνηται τις θεῶν, 'listens to them'.

5. Words which imply a comparison with respect to value, 363. or require a definition of value. To these belong: (341)

a. ἄξιος, ἀνάξιος, properly 'equivalent', e. g. *Callin. El. v. 19.* (*Brunck Gnom. p. 58.*) λαῶ γὰρ σύμπαντι πόθος κρατερόφρονος ἀνδρὸς θνήσκοντος ζῶων δ' ἄξιος ἡμιθέων 'he is to be esteemed as equal to the demi-gods'. v. 21. ἔρδει γὰρ πολλῶν ἄξια μούνοσ ἐών 'actions which are equivalent to

^b Schæf. App. Dem. 1. p. 671.

^d Elmsl. ad Eur. Heracl. 287.

^c Wessel. ad Herod. p. 63, 59.

those of many'. *Herod.* 1, 32. where Cræsus says to Solon, οὐδ' ἰδιωτέων ἀνδρῶν ἀξίους ἡμέας ἐποίησας. In this sense ἀντάξιος elsewhere occurs: *Il.* λ', 514. ἰητρός γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων. *Plat. Leg.* 5. p. 728 A. πᾶς ὁ τ' ἐπὶ γῆς καὶ ὑπὸ γῆς χρυσὸς ἀρετῆς οὐκ ἀντάξιος. Thus also in the sense 'worth, worthy': *Isocr. Nicocl.* p. 37 E. νομίζετε τῆς αὐτῆς εἶναι ζημίας ἀξίους τοὺς συγκρύπτοντας τοῖς ἐξαρματάνουσιν.

In the same manner is constructed the adverb ἀξίως (e. g. *Thuc.* 3, 39. κολασθήτωσαν ἀξίως τῆς ἀδικίας), and ἀξιοῦν, ἀξιοῦσθαι: *Xen. Cyrop.* 2, 2, 17. ἐγώ γε οὐδὲν ἀνισώτερον νομίζω εἶναι τοῦ τῶν ἴσων τόν τε κακὸν καὶ τὸν ἀγαθὸν ἀξιοῦσθαι.

Obs. The dative, which is often found with ἀξίος, expresses a different relation, namely the person for or in reference to whom value is attributed to an object. *Herod.* 7, 5. ἡ Εὐρώπη βασιλεῖ μόνῳ θνητῶν ἀξίη ἐκτῆσθαι. comp. *Xen. Mem.* S. 1, 1. below §. 387.

364. (342) b. All words in which a determination of value is contained, as 'to buy, to sell, to exchange', &c. *Herod.* 5, 6. (οἱ Θρηῆκες) ὠνέονται τὰς γυναῖκας χρημάτων μεγάλων, 'for a great deal of money'. *Epiclarm. ap. Xen. Mem.* S. 2, 1, 20. τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰ γὰθ' οἱ θεοί. *Plat. Leg.* 5. p. 728 A. οὐδέ γε, ὅποταν χρήματά τις ἐρᾷ κτᾶσθαι μὴ καλῶς, ἢ μὴ δυσχερῶς φέρῃ κτώμενος, δώροισι ἄρα τιμᾷ τότε τὴν ἑαυτοῦ ψυχὴν παντὸς μὲν οὖν λείπει· τὸ γὰρ αὐτῆς τίμιον καὶ καλὸν ἀποδίδοται σμικροῦ χρυσοῦ. *Iliad.* ζ', 235. (Γλαύκῳ) ὄς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβε, χρύσεια χαλκείων, ἑκατόμβοι ἐννεαβοίων. *Æschyl. Prom.* 974. τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν, σαφῶς ἐπίστασ', οὐκ ἂν ἀλλάξαιμ' ἐγώ. *Eurip. Med.* 963. τῶν ἐμῶν παίδων φυγάς ψυχῆς ἂν ἀλλαξαίμεθ', οὐ χρυσοῦ μόνον. *Xen. Cyr.* 3, 1, 36. σὺ δὲ, ὦ Τιγράνη, λέξον μοι, πόσου ἂν πρίαιο, ὥστε τὴν γυναῖκα ἀπολαβεῖν ('for how much would you buy?')—ἐγὼ μὲν, ἔφη, ὦ Κύρε, κἂν τῆς ψυχῆς πριαίμην, ὥστε μήποτε λατρεῦσαι ταύτην. *Id. Mem.* S. 1, 2, 60. Σωκράτης --- οὐδένα πώποτε μισθὸν τῆς συνουσίας ἐπράξατο, ἀλλὰ πᾶσιν ἀφθόνως ἐπήρκει τῶν ἑαυτοῦ ὧν τινες μικρὰ μέρη, παρ' ἐκείνου προῖκα λαβόντες, πολλοῦ τοῖς ἄλλοις ἐπὶ ὧ λουν. Hence the

genitive is used also in the following combinations: *Il. λ'*, 106. *νίε δῶ Πριάμοιο, --- --- ὦ ποτ' Ἀχιλλεύς Ἴδης ἐν κνημοῖσι δίδη μόσχοισι λύγοισι, ποιμαίνοντ' ἐπ' ὄεσσι λαβῶν, καὶ ἔλυσεν ἀποίνων,* 'delivered up for a ransom'. *Od. λ'*, 326. Ἐριφύλην, ἣ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήντα. *Herod. 7*, 144. Θεμιστοκλῆς ἀνέγνωσε Ἀθηναίους, νέας τουτέων τῶν χρημάτων ποιήσασθαι δικησίας. *Soph. Trach. 560.* μισθοῦ πόρευε 'ferried for hire'. *Thuc. 7*, 25. τοὺς σταυροὺς κολυμβῆται δυόμενοι ἐξέπριον μισθοῦ. *Plat. Rep. 9.* p. 575 B. μισθοῦ ἐπικουρεῖν. *Gorg. 511 D.* ταύτης τῆς εὐεργεσίας --- --- δύο δραχμὰς ἐπράξατο. comp. *Xen. Mem. S.* 1, 6, 11. *Aristoph. Nub. 21.* φέρ' ἴδω, τί ὀφείλω; δώδεκα μνᾶς Πασίᾳ; τοῦ δώδεκα μνᾶς Πασίᾳ; *Xen. Cyrop. 3*, 3, 3. ὑμεῖς ἐμὲ οὐ ποιήσετε μισθοῦ περιϋόντα εὐεργετεῖν. *Demosth. Phil. 2.* p. 68. κέκρισθε ἐκ τούτων τῶν ἔργων μόνοι τῶν ἀπάντων μηδενὸς ἂν κέρδους τὰ κοινὰ δίκαια τῶν Ἑλλήνων προέσθαι, μὴδ' ἀνταλλάξασθαι μηδεμιᾶς χάριτος μὴδ' ὠφελείας τὴν εἰς τοὺς Ἕλληνας εὐνοίαν. *Eurip. Alc. 1046.* πολλῶν δὲ μόχθων ἦλθε χεῖρας εἰς ἐμάς^a.

Hence also adjectives. *Isocr. ad Nicocl. p. 21 B.* δόξῃ μὲν χρήματα κτητὰ, δόξᾳ δὲ χρημάτων οὐκ ὠνητή.

Obs. In *Lys. c. Epicr. p. 178. 16.* μέρει τῶν ἀδικημάτων τὸν κίνδυνον ἐξεκρίαντο, μέρος τῶν ἀδ. 'the abstracted money', is the means by which they purchased immunity from the danger.

c. For the same reason the genitive is used in the phrase *τιμᾶν* or *τιμᾶσθαί τινι τινος*. *Plat. Apol. S. p. 36 A.* τιμᾶται μοι ὁ ἀνὴρ θανάτου. *ib. E.* εἰ οὖν δεῖ με κατὰ τὸ δίκαιον τῆς ἀξίας τιμᾶσθαι, τούτου τιμῶμαι, τῆς ἐν Πρυτανείῳ σιτήσεως. because the punishment was considered as an estimate of the crime, a price as it were, as is evident also from the form *τί ἐστὶν ἄξιος παθεῖν ἢ ἀποτίσαι*.

Obs. 1. The preposition *ἀντί*, with the genitive, sometimes accom- 365.
panies the verbs signifying 'to exchange'. *Isocr. Archid. p. 138 B.* (343)
ἀντὶ θνητοῦ σώματος ἀθάνατον δόξαν ἀντικαταλλάξασθαι. Id. ad Phil. p. 109 C. ἴδοις ἂν καὶ τῶν ἰδιωτῶν τοὺς ἐπιεικεστάτους ὑπὲρ ἄλλου μὲν οὐδενὸς ἂν τὸ ζῆν ἀντικαταλλαξαμένους, ὑπὲρ δὲ τοῦ τυχεῖν

^a Fisch. 3 a. p. 378 seq.

καλῆς δόξης ἀποθνήσκειν ἐν τοῖς πολέμοις ἐθέλοντας. *Comp. Plat. Phædon. p. 69 A. B.* Also with πρὸς and the accusative : *Plat. Phædon. p. 69 A.* μὴ οὐχ αὕτη ἢ ἡ ὀρθὴ πρὸς ἀρετὴν, ἡδονὰς πρὸς ἡδονὰς καὶ λύπας πρὸς λύπας καὶ φόβον πρὸς φόβον καταλλάττεσθαι.

Obs. 2. Instead of the genitive the dative is also used : *Il. η', 472.* ἔνθεν ἄρ' οἰνίζοντο καρηκομύωντες Ἀχαιοί, ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἶθωνι σιδῆρῳ &c. the datives point out the means by which they procure the wine, as in §. 564. *Obs. Eurip. Troad. 355.* δάκρυα τ' ἀνταλλάσσετε τοῖς τῆσδε μέλεσι, Τρωάδες, γαμηλίοις. *Androm. 1028.* αὐτὰ τ' (Κλυταιμνήστρα) ἐναλλάξασα φόνον θανάτῳ πρὸς τέκνων ἀπήυρα. *comp. Hel. 385.* With this dative ἐν is used *Soph. Ant. 945.* ἀλλάξαι ἐν χαλκοδέτοις αὐλαῖς.

366. *d.* A comparison is also implied in words which express a
(344) difference. διάφορος, ἕτερος, ἄλλος, ἀλλοῖος, ἀλλότριος. *Thuc. 1, 28.* φίλους ποιείσθαι --- ἐτέρους τῶν νῦν ὄντων μᾶλλον. *Plat. Charm. p. 166 A.* τίνας ἐστὶν ἐπιστήμη ἐκάστη τούτων τῶν ἐπιστημῶν, ὃ τυγχάνει ὄν ἄλλο αὐτῆς τῆς ἐπιστήμης· οἶον, ἢ λογιστικὴ ἐστὶ πού τοῦ ἀρτίου καὶ τοῦ περιττοῦ πλήθους, ὅπως ἔχει (*leg. περιττοῦ, ὅπως ἔχει πλήθους*) πρὸς αὐτὰ καὶ πρὸς ἄλληλα. ἢ γάρ; Πάνυ γε, ἔφη. Οὐκοῦν ἐτέρον ὄντος τοῦ περιττοῦ καὶ ἀρτίου αὐτῆς τῆς λογιστικῆς. *comp. Leg. 4. p. 708 C. Soph. Antig. 218. Thuc. 1, 139. Plat. Menon. p. 87 C. πότερόν ἐστιν ἐπιστήμη ἢ ἀρετῆ, ἢ ἀλλοῖον ἐπιστήμης^a. Dem. pro Cor. p. 289, 14. οὐδὲν ἀλλότριον ποιῶν οὔτε τῆς ἑαυτοῦ πατρίδος οὔτε τοῦ τρόπου.*

Thus also the verb διαφέρειν. *Xen. Hier. 7, 3.* δοκεῖ μοι τούτῳ διαφέρειν ἀνὴρ τῶν ἄλλων ζώων, τῷ τιμῆς ὀρέγεσθαι. *Plat. Rep. 8. p. 550 E.* πλοῦτου ἀρετὴν διέστηκεν, also according to §. 354. *a.* ἀλλοιοῦσθαι τινος *Plat. Parm. p. 138 C.* also διαφερόντως *Plat. Leg. 3. p. 685 D.*

Obs. 1. Instead of the simple genitive, Euripides *Herc. F. 519.* uses ἀντί with the genitive after ἄλλος. οὐκ ἔσθ' ὄθ' ἄλλος ἀντί σου παιδός, γέρον. *Comp. Hel. 582. Soph. Œd. C. 488. Arist. Nub. 653.*

Obs. 2. Upon the same principle ἐναντίος seems sometimes to be constructed with the genitive, although the dative is more usual:

^a Toup ad Suid. 2. p. 450. Schæf. ad Gregor. Cor. p. 582 †.

Herod. 6, 86. ἀποδίδόντες ποίετε ὄσια, καὶ μὴ ἀποδιδόντες, τὰ ἐναντία τουτέων. *Plat. Euthyphr.* p. 5 D. τὸ ἀνόσιον τοῦ μὲν ὄσιου παντὸς ἐναντίον, αὐτὸ δὲ αὐτῷ ὅμοιον. *Comp. Theæt.* p. 184 C. *Xen. Mem. S.* 3, 12, 7. In the same manner ἀντίστροφός τινος *Isocr. ad Phil.* p. 94 C. On the other hand ἦ is found after ἐναντίος *Xen. Mem.* 4, 5, 8. after διαφέρειν *Hellen.* 3, 4, 14. *Anab.* 3, 4, 33. after διαφερόντως *Plat. Phædon.* 85 B. See *Heind.* §. 77.

Obs. 3. διάφορος with the dative means 'varying from, not corresponding with', *Eur. Med.* 584. ἦ πολλὰ πολλοῖς εἰμι διάφορος βροτῶν. ἀλλότριός τινι 'opposite, contradictory' *Isocr. π. ἀντιδ.* §. 3, 289. *Bekk.*

B. The genitive expresses the object of an action or feeling 367. expressed in another noun, and is used objectively, as in Latin; a relation which in English is expressed by prepositions, e. g. πόθος υἱοῦ, *desiderium filii*, not 'thy son's regret', i. e. which the son has, but 'regret for the son', like σὸς πόθος *Od. λ'*, 202. *Soph. Œd. C.* 631. τίς δῆτ' ἂν ἀνδρὸς εὐμένειαν ἐκβάλοι τοιοῦδε; 'good-will towards such a man'. *Eurip. Phæn.* 1757. ξυγγόνου ἰβρίσματα 'insults offered to the brother', *injuria fratris.* *Id. Androm.* 1060. γυναικὸς αἰχμαλωτιδος φόβος 'fear of the slave'. ἔχθος Κορινθίων, ἔχθρα Λακεδαιμονίων, φιλία Δημοσθένους, εὐνοία Ἀθηναίων 'hatred towards the Corinthians', &c. *Thuc.* 7, 57. *Comp. Xen. Anab.* 4, 7, 20. §. 371, c. Passages also occur, where substantives which are derived from verbs, or correspond to verbs which take the object in the dative, are constructed with the genitive: *Eurip. Or.* 123. νεπτέρων δωρήματα 'offerings of the dead', i. e. 'things offered to the dead'. *Plat. Leg.* 7. p. 799 A. ἐν (τοῖς?) τῶν θεῶν θύμασιν. *Id. Apol.* p. 23 C. ἡ τοῦ θεοῦ λατρεία. *Thuc.* 1, 8. ἡ τῶν κρείσσόνων δουλεία, from δουλεύειν τοῖς κρείσσοσιν. *Soph. Antig.* 1185. εὐγματα Παλλάδος 'prayers to Pallas', like εὐχαι θεῶν *Eur. Troad.* 895.^b *Thuc.* 2, 79. ἡ τῶν Πλαταιέων ἐπιστρατεία 'the march against the Plataeans', as στρατεία τῶν βαρβάρων *Isocr. π. ἀντιδ.* p. 321 D. *Ep.* 9. §. 20. *Bekk. Id.* 1, 108. ἐν ἀποβάσει τῆς γῆς 'in the act of landing on the coast', from ἀποβαίνειν εἰς γῆν.

5. The genitive expresses the object and also the cause of 368.

(345)

^b Scidl. ad *Eur. Iph. T.* 443.

a feeling; in which case it is to be rendered by 'on account of', for which reason ἔνεκα, ὑπέρ govern the genitive.

a. With verbs. *Il. π'*, 545. μὴ--ἀεικίσσωσι νεκρὸν Μυρμιδόνες, Δαναῶν κεχολωμένοι, ὅσσοι ὄλοντο. *Æsch. Agam.* 582. τί τοὺς ἀναλωθέντας ἐν ψήφῳ λέγειν, τὸν ζῶντά τ' ἀλγεῖν χρὴ τύχης παλιγκότου. *Xen. Cyrop.* 5, 2, 7. τὴν θυγατέρα, πενθικῶς ἔχουσαν τοῦ ἀδελφοῦ τεθνηκότος, ἐξάγων τὰδε εἶπεν, 'melancholy on account of the death of her brother'. *Thuc.* 2, 62. οὐ κατὰ τὴν τῶν οἰκιῶν καὶ τῆς γῆς χρεῖαν (ὧν μεγάλων νομίζετε ἐστερηῆσθαι) αὕτη ἡ δύναμις φαίνεται, οὐδ' εἰκὸς χαλεπῶς φέρειν αὐτῶν μᾶλλον, ἢ οὐ κήπιον καὶ ἐγκαλλώπισμα πλούτου πρὸς ταύτην νομίσαντας ὀλιγωρῆσαι, where χαλ. φέρειν is used absolutely 'to be indignant', as 1, 77. although elsewhere it more usually takes an accusative. *Soph. Antig.* 1177. μηνίσας φόνου. comp. 627. but *Trach.* 274. ἔργον δ' ἕκατι τοῦδε μηνίσας ἀναξ. *Eur. Iph. A.* 370. Ἑλλάδος στένω. *Eur. Herc. F.* 529. δακρύνειν τινός. δαίδειν τινός *Soph. CEd. T.* 233 seq. *Soph. El.* 1027. ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ. *Isocr. Evag.* p. 197 C. οὕτω θεοφιλῶς καὶ φιλανθρώπως διψέκει τὴν πόλιν, ὥστε τοὺς ἀφικνουμένους μὴ μᾶλλον Εὐαγόραν τῆς ἀρχῆς ζηλοῦν, ἢ τοὺς ἀρχομένους τῆς ὑπ' ἐκείνου βασιλείας. *Plat. Rep.* 4. p. 426 D. τοὺς θέλοντας θεραπεύειν τὰς τοιαύτας πόλεις οὐκ ἄγασαι τῆς ἀνδρείας τε καὶ εὐχερείας; (ἀγασμαι with the genitive of the object is different, for which see §. 317. *Obs.*) *Plat. Symp.* p. 194 C. δοκοῦσί μοι πάντες οἱ πρόσθεν εἰρηκότες---τοὺς ἀνθρώπους εὐδαιμονίζειν τῶν ἀγαθῶν, ὧν ὁ θεὸς αὐτοῖς αἴτιος. comp. *Rep.* 6. p. 516 C. 518 B. *Eurip. Iph. A.* 1381. τὸν μὲν οὖν ξένον δίκαιον αἰνέσαι προθυμίας. comp. *Phæc.* 1697. *Id. Or.* 427. Παλαμῆδους σε τιμωρεῖ φόνον (Οἴαξ.) comp. *Xen. Cyr.* 4, 6, 8. with Porpo's note. *Herod.* 3, 145. σφέας ἐγὼ τιμωρήσομαι τῆς ἐνθάδε ἀφίξιος. comp. *Plat. Symp.* p. 213 D. *Il. γ'*, 366. ἦτ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος.—Thus also φθονεῖν τινί τινος, e. g. τῆς σοφίας *Plat. Hipp.* p. 228 C. *Xen. Ages.* 1, 4. ἡ πόλις οὐδεπώποτε, φθονήσασα τοῦ προτετιμῆσθαι αὐτοὺς, (τοὺς προγόνους τοῦ Ἀγησιλάου) ἐπεχείρησε καταλῦσαι τὴν ἀρχὴν αὐτῶν.

Isocr. Plat. p. 300 C. τῆ ὑμετέρα πόλει τῆς γῆς τῆς ὑπ' Ὠρωπίων δεδομένης φθονούσιν (οἱ Θηβαῖοι). Hence *Thucyd. 1, 75.* ἄρ' ('nonne.' v. *Herm. ad Vig. p. 823, 488.* *Schæf. Melet. in Dion. H. p. 89.*) ἄξιοι ἐσμεν ἀρχῆς γε ἧς ἔχομεν τοῖς Ἕλλησι μὴ οὕτως ἄγαν ἐπιφθόνως διακεῖσθαι. Hence also in the sense 'to deny one anything': *Æschyl. Prom. 588.* μὴ ἐμοὶ φθονήσης εὐγμάτων, ἄναξ. 631. οὐ μεγαίρω τοῦδέ σοι δωρήματος. *Plat. Menex. p. 238 A.* τούτου καρποῦ οὐκ ἐφθόνησεν, ἀλλ' ἔνειμε καὶ τοῖς ἄλλοις^a.—*Herod. 1, 90.* Κροῖσος κατέβαινε αὐτίς παραιτούμενος, ἐπείναί οἱ τῷ θεῷ τούτων ὄνειδίσαι. *Æschyl. S. c. Th. 653.* οὐποτ' ἀνδρὶ τῷδε κηρυκειμάτων μέμψη. comp. *Soph. Trach. 122.* *Xen. Cyrop. 5, 4, 32.* ὁ Κῦρος ἀκούσας τοῦ μὲν πάθους ψκτειρεν αὐτόν. *Id. Anab. 2, 4, 1.* μὴ μνησικακήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας, μηδὲ ἄλλου μηδενὸς τῶν παροιχομένων.

Hence the genitive also is put with the verbs 'to accuse, to 369. criminate', as ἐπεξίεναι, διώκειν, αἰτιᾶσθαι, φεύγειν, 'to be (346) accused'; αἰρεῖν, 'to cause the condemnation of any one, to gain one's suit'; ἀλῶναι, 'to be condemned, to lose one's suit'. *Plat. Leg. 9. p. 873 E.* ἐπεξίτωσαν οἱ προσήκοντες τοῦ φόνου τῷ κτείναντι 'should accuse him (on account) of the murder'. comp. *Euthyphr. p. 9 A.* *Her. 6, 104.* (Μιλτιάδεα) οἱ ἐχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ 'prosecuted him on account of the tyranny'. *Aristoph. Equ. 367.* διώξομαί σε δειλίας. *Demosth. in Near. p. 1347, 2.* γράφεσθαι παρὰ νόμων 'to accuse'. *Id. in Mid. p. 554, 4.* οἴομαι φόνου ἂν εἰκότως ἐμαντῷ λαχεῖν. *Lys. p. 148, 21.* *Xen. Ages. 1, 33.* *Dem. in Mid. p. 548, 20.* χρήματα ὑπισχνεῖτο δώσειν, εἰ τοῦ πράγματος αἰτιῶντο ἐμέ. p. 552. ἐπαιτιασάμενός με φόνου^b. *Plat. Apol. S. p. 35 D.* ---ἀσεβείας φεύγοντά. *ib. p. 26 A.* εἰ δὲ ἄκων διαφθείρω (τοὺς νέους), τῶν τοιούτων καὶ ἀκουσίων ἀμαρτημάτων οὐ δεῦρο νόμος εἰσάγειν (in *judicium adducere*) ἐστίν. *Aristoph. Nub. 591.* ἦν Κλέωνα--- δῶρων ἐλόντες καὶ κλοπῆς εἶτα φιμώσητε τούτου τῷ ζύλῳ τὸν ἀνένα. *Xen. Mem. S. 1, 2, 49.* ἀλλὰ Σωκράτης

^a Fisch. 3 a. p. 412 sq.

^b Valek. ad Eurip. Ph. p. 239.

γ', ἔφη ὁ κατήγορος, τοὺς πατέρας προπηλακίζων ἐδίδασκε --- φάσκων, κατὰ νόμον ἐξεῖναι παρανοίας ἐλόντι καὶ τὸν πατέρα δῆσαι. *Demosth. in Timocr. p. 732, 17.* λεγόντων τῶν νόμων, --- --- εἰάν τις ἀλῶ κλοπῆς καὶ μὴ τιμηθῆ θανάτου, προστιμᾶν αὐτῷ δεσμὸν, καὶ εἰάν τις ἀλοὺς τῆς κακώσεως τῶν γονέων εἰς τὴν ἀγορὰν ἐμβάλη, δεδέσθαι, κᾶν ἀστρατείας τις ὄφλη --- καὶ τοῦτον δεδέσθαι. Τιμοκράτης ἅπασιν τούτοις ἄδειαν ποιεῖ. *Comp. Plat. Leg. 9. p. 874 B. Arist. Av. 1046.* καλοῦμαι Πεισθέταιρον ὕβρεως. Thus also δικάζειν *Xen. Cyrop. 1, 2, 7.* δικάζουσι δὲ καὶ ἐγκλήματος, οὗ ἕνεκα ἄνθρωποι μισοῦσι μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἥκιστα, ἀχαριστίας.

370. *Obs. 1.* This genitive is besides often accompanied by other substantives, or prepositions, on which it depends, e. g. φεύγειν ἐπ' αἰτίᾳ φόνου *Demosth. in Aristocr. p. 632, 10.* ἐγράψατο (με) τούτων αἰτιῶν ἕνεκα *Plat. Euthyphr. p. 3 B.* comp. *Herod. 6, 136.* see *Obs. 3.* γράφεισθαι τινα γραφὴν φόνου, τραύματος *Æschin. π. παραπρ. p. 270. in Ctesiph. p. 608.* ἀπογράφεσθαι φόνον δίκην *Antiph. p. 145, 31.* λαχεῖν τινα δίκην ἐπιτροπῆς *Demosth. in Aphob. p. 853, 18.*

Obs. 2. Other verbs of the same signification are, on account of the nature of their composition, differently constructed; those compounded with κατὰ take the person in the genitive, and the crime, or the punishment, in the accusative, e. g. κατηγορεῖν τί τινος. See §. 378. Yet with κατηγορεῖν τινος the crime also is put in the genitive: *Demosth. in Mid. p. 515, 27.* εἰ μὲν οὖν παρανόμων ἤμελλον αὐτοῦ κατηγορεῖν, οὐδὲν ἂν ὑμῶν ἤξιον δεῖσθαι. ἐγκαλεῖν has the person in the dative, and the crime in the accusative, e. g. *Soph. El. 778.* ἐγκαλῶν δ' ἐμοὶ φόνους πατρός, δεῖν' ἐπηπεῖλει τελεῖν^a. but also ἐγκαλεῖν τι κατὰ τινος *id. Phil. 328.* and ἐπικαλεῖν τινί τι *Thuc. 1, 139.*

Obs. 3. The punishment also is sometimes in the genitive, yet only θανάτου: *Herod. 6, 136.* Ξάνθιππος ὁ Ἀρίφρονος θανάτου ἀγαγὼν ὑπὸ τὸν δῆμον Μιλτιάδεα ἐδίωκε τῆς Ἀθηναίων ἀπάτης ἕνεκα, 'accusing capitally'. *Xen. Cyrop. 1, 2, 14.* καὶ θανάτου δὲ οὗτοι κρίνουσι. *Thuc. 3, 57.* θανάτου δίκην κρίνεσθαι. *Xen. H. Gr. 2, 3, 12.* ὑπάγειν θανάτου. Hence also *Plat. Rep. 8. p. 558 A.* ἀνθρώπων καταψηφισθέντων θανάτου ἢ φυγῆς.

^a Fisch. 3 a. p. 381 sq.

Obs. 4. ἔνοχος, which properly is constructed with the dative (*Demosth. in Timocr. p. 755, 11. ἱεροσυλίᾳ καὶ ἀσεβείᾳ καὶ κλοπῇ καὶ πᾶσι τοῖς δεινοτάτοις εἰσὶν ἔνοχοι. Isocr. de Pac. p. 160 A.*), sometimes takes the genitive: *Lysias, p. 140 in. τολμῶσί τινες λέγειν, ὡς οὐδεὶς ἔνοχός ἐστι λειποραξίου οὐδὲ δειλίας.* and immediately after *δλω τῷ νόμῳ ἔνοχον εἶναι. p. 140, 20.* Also the genitive of the punishment *Demosth. p. 1229, 11. ἔνοχοι δεσμοῦ γεγόνασι* ^b.

b. With adjectives. *Eur. Alc. 753. ὦ σχετλία τόλμης. 371. Iphig. A. 1287. Οἱ ἐγὼ, θανάτου τοῦ σοῦ μελέα.* Thus Porson (348) explains *Eurip. Or. 219. ὦ βοστρύχων πινῶδες ἄθλιον κάρα*: but it seems to stand for *βοστρύχοις πινῶδεσι* 'filthy with respect to the hair', as §. 339. *Plat. Phædon. p. 58 E. εὐδαίμων μοι ὁ ἀνὴρ ἐφαίνετο καὶ τοῦ τρόπου καὶ τῶν λόγων. Æsch. Pers. 689. ἄμεμπτος χρόνου. Æschin. in Ctesiph. p. 419. ὑπεύθυνος ἀρχῆς.*

Hence the genitive stands alone in exclamations, with and without an interjection or a word that expresses admiration, indignation, compassion, &c. *Aristoph. Av. 61. Ἄπολλον ἀποτρόπαιε, τοῦ χασμήματος!* 'what a swallow!' *Nub. 153. ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν!* 'O Jupiter, the acuteness of his mind!' *Æsch. S. c. Th. 599. with φεῦ.* Also with the addition of a nominative: *Eurip. Ph. 384. οἴμοι τῶν ἐμῶν ἐγὼ κακῶν! Xen. Cyrop. 3, 1, 39. φεῦ τοῦ ἀνδρός!* 'alas! what a man!' 2, 2, 3. *τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν!* 'the misfortune! that I should have now been summoned hither!' *Theocr. 4, 40. αἰ αἰ τῷ σκληρῷ μάλα δαίμωνος!* 10, 40. *ὦ μοι τῷ πώγωνος.* The article usually accompanies the substantive in the genitive, because the exclamation generally refers to a determinate case, not however in all cases ^d. *Æsch. Pers. 114. ὀά, Περσικοῦ στρατεύματος τοῦδε!* 728. *ὦ πόποι, κενῆς ἀρωγῆς κάπικουρίας στρατοῦ!* 924. *αἰ αἰ αἰ αἰ, κεδνάς ἀλκᾶς!* *Soph. Aj. 908. ᾤ μοι ἐμᾶς ἄτας!* *Eur. Alc. 400. ἰὼ μοι τύχας!* *Arist. Nub. 1476. οἴμοι παρανοίας!* *Plut. 1127. οἴμοι πλακοῦντος τὸν τετράδι πεπεμμένον!* *Plat. Rep. 6. p. 509 C. Ἄπολλον, δαιμονίας ὑπερβολῆς!* and without

^b Markl. ad Lys. p. 520. ed. R.

^c Elmsl. ad Med. 996.

^d Toup ad Suid. 1. p. 11. lays down this as a rule.

an interjection *Xen. Cyr.* 2, 2, 3. *Theocr.* 15, 75. *χρηστώ κ' οϊκτίρμονος ἀνδρός!* The grammarians supply *ἐνεκα*^a.

- (349) c. With substantives. *Od.* ο', 8. *Τηλέμαχος νύκτα δι' ἀμβροσίην μελεδήματα πατρὸς ἔγειρεν* 'grief on account of his father'. *Il.* ο', 25. *ὀδύνη Ἡρακλῆος θείοιο.* *Thuc.* 7, 73. *τὸ περιχαρὲς (ἢ χαρὰ) τῆς νίκης* 'joy for the victory'. *Soph. Trach.* 41. *πλὴν ἐμοὶ πικρὰς ὠδῖνας αὐτοῦ προσβαλὼν ἀποίχεται* 'anxiety on his account'. comp. *ib.* 108. *ἡδοναὶ τέκνων* *Eur. Troad.* 426. 'joy in his children'. *Eur. Or.* 426. *τὸ Τροίας μῖσος* 'hatred on account of Troy'. 452. *κουρῆ τέ θυγατρὸς πενθίμῳ κεκαρμένος*^b. *Comp.* §. 367.

372. With verbs of praying, the genitive is often used of the person or thing, which the person entreated is to take into consideration, and from this consideration to grant the entreaty. (350) *Od.* β', 68. *λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἠδὲ Θέμιστος* 'I entreat you by Jupiter, for Jove's sake'. *γούνων γουνάζεσθαι* *Il.* χ', 345. *Herod.* 6, 68. *ὦ μῆτερ, θεῶν σε τῶν τε ἄλλων καταπτόμενος ἰκετεύω καὶ τοῦ Ἐρκείου Διὸς τοῦδε.* *Eur. Hec.* 746. *ἰκετεύω σε τῶνδε γουνάτων καὶ σοῦ γενείου δεξιᾶς τ' εὐδαίμονος.* *Or.* 663. *ταύτης (δάμαρτος) ἰκνοῦμαί σε*^c. In other cases *ὑπέρ*, *ἀντί*, *πρός* accompany this genitive, as *Od.* λ', 66 *seq.* *νῦν δέ σε τῶν ὀπιθεν γουνάζομαι, οὐ παρεόντων, πρὸς τ' ἀλόχου καὶ πατρός.*

Hence the genitive with *λιτή* 'the prayer': *Eur. Or.* 284. *οἶμαι δὲ πατέρα τὸν ἐμόν --- πολλὰς γενείου τοῦδ' ἂν ἐκτεῖναι λιτάς.* *Id. Or.* 244. *λιταὶ θεῶν* 'entreaties by the gods', i. e. which are addressed whilst the suppliant takes hold of the altar of the deity (as in the first instance the chin of the person entreated), as *λιταὶ πέπλων καὶ στεφάνων* *Æschyl. S. c. Th.* 101 *seq.* But it may also be, the prayers which we address to

^a Greg. Cor. p. (58) 137. gives this genitive without an interjection as Attic. See the notes ad loc. *Comp. Hemst. ad Arist. Plut.* p. 425. *Heind. ad Prot.* p. 575. *Fisch.* 3 a. p. 348.

^b *Misc. Philol.* vol. ii. t. 1. p. 48. note. *Erf. ad Soph. CEd. T.* 313. ed. min.

^c *Brunck ad Eurip. Med.* 326. *Hec.* 742. *Pors. ad Eur. Or.* 663.

the gods whilst we implore their protection. *Soph. Œd. C.* 1308. σοὶ προστροπαίους, ὦ πάτερ, λιτὰς ἔχων, αὐτὸς τ' ἐμαυτοῦ, ξυμμάχων τε τῶν ἐμῶν (which is followed by γ. 1326. οἱ σ' ἀντὶ παίδων τῶνδε καὶ ψυχῆς, πάτερ, ἱκετεύομεν) 'entreaties on my own account, and on that of my auxiliaries', where the idea of the cause is quite clear.

3. In other places the genitive expresses the person or thing 373.
from which anything proceeds, and is to be rendered by the (374)
preposition *ab, ex*, 'from'. This is the case particularly with
the verbs 'to hear, to get information, to learn'. *Xen. Cyrop.*
3, 1, 1. ὁ Ἀρμένιος, ὡς ἤκουσε τοῦ ἀγγέλου τὰ παρὰ τοῦ
Κύρου, ἐξεπλάγη. *Herod.* 2, 3. ὠδε μὲν γενέσθαι τῶν ἱρέων
τοῦ Ἡφαίστου ἐν Μέμφι ἤκουον. *Eur. Alc.* 378. ὦ παῖδες,
αὐτοὶ δὴ τὰδ' εἰσηκούσατε πατρὸς λέγοντος, which however
may also be explained according to §. 349. *Obs.* 3.^d *Plat.*
Euthyphr. p. 4 C. ἄνδρα πευσόμενον τοῦ ἐξηγητοῦ, ὅτι
χρὴ ποιεῖν, instead of which *ib.* p. 9 A. we have παρὰ τῶν
ἐξηγητῶν πυθέσθαι. *Eur. Rhés.* 129. μαθόντες ἐχθρῶν
μηχανὰς κατασκόπου βουλευσόμεσθαι. *Comp. Soph. Antig.*
723. 1031. Again, in a somewhat different sense, *Soph. Aj.*
1235. ταῦτ' οὐκ ἀκούειν μεγάλα πρὸς δούλων κακά; 1320.
οὐ γὰρ κλύοντες ἐσμεν αἰσχίστους λόγους, ἄναξ Ὀδυσσεῦ, τοῦδ'
ὑπ' ἀνδρὸς ἀρτίως; *Thucyd.* 1, 125. ἐπειδὴ ἀφ' ἀπάντων
ἤκουσαν γνώμην.

Obs. The foundation of the construction ἀκούειν τινὸς λέγοντος, 'to
hear any one say', rests partly on this idiom, and partly on the remark
§. 349. *Obs.* 3. In a similar manner appears to have arisen the expres-
sion ἀποδέχεσθαι τινος 'to assent to any one, to listen to him', properly
ἀποδ. τί τινος 'to approve something that another has said or done'.
Plat. Prot. p. 324 C. ὡς μὲν οὖν εἰκότως ἀποδέχονται οἱ σοὶ πολλοὶ καὶ
χαλκῶς καὶ σκυτοτόμου συμβουλευόντος τὰ πολιτικά, --- ἀπο-
δέδεικαί σοι. *comp. Phædon.* p. 92 E. *Isocr. c. Euth.* p. 403 B. ἐνθυ-
μείσθαι δὲ χρὴ, εἰ ἀποδέξεσθε τῶν τὰ τοιαῦτα λεγόντων, ὅτι νόμον
θήσετε, πῶς χρὴ ἀδικεῖν. *comp. Lys. c. Nicom. in.*

In the same relation stand, *a. εἶναι, γίγνεσθαι*, with the ge- 374.
(375)

^d Fisch. 3 a. p. 362 sq.

nitive: *Xen. Cyr.* 1, 2, 1. πατρός μὲν δὴ λέγεται Κύρος γενέσθαι Καμβύσου, μητρός δὲ ὁμολογεῖται Μανδάνης γενέσθαι, *natus esse dicitur patre Camb.*—*Eurip. Hec.* 383. δεινὸς χαρακτήρ κάπσιμος ἐν βροτοῖς ἐσθλῶν γενέσθαι. Thus also ποταμοῦ (κατὰ) γένος εἶναι, Διὸς εἶναι γενεήν *Il. φ'*, 186. *Soph. Ant.* 486. with κυρεῖ. *ib.* 38. with πέφυκας. For ὦν, τραφεῖς is found *Soph. Phil.* 3. Comp. *Æsch. S. c. Th.* 794. On the other hand, *Eur. Iphig. A.* 407. δείξεις δὲ ποῦ μοι πατρός ἐκ ταύτου γεγώς; *Soph. Phil.* 384. πρὸς τοῦ κακίστου κακῶν Ὀδυσσέως. This genitive is used even with verbs of begetting: *Eurip. Med.* 800. οὔτε τῆς νεοζύγου νύμφης τεκνώσει παῖδα. *Ion.* 3. μιᾶς θεῶν ἔφυνσε Μαίαν. with which otherwise ἐκ is put.

b. The genitive often expresses the material of which anything is made, with verbs, substantives, and adjectives: *Herod.* 5, 82. ἐπειρώτεον οἱ Ἐπιδαύριοι, κότερα χαλκοῦ ποιοῦνται τὰ ἀγάλματα, ἢ λίθου· ἢ δὲ Πυθίη οὐδέτερα τουτέων ἔα, ἀλλὰ ξύλου ἡμέρης ἐλαίης. 2, 138. ἐστρωμένη ἐστὶ ὁδὸς λίθου ἐπὶ σταδίους τρεῖς μάλιστα κη. *Xen. Cyr.* 7, 5, 22. εὐφλεκτα δὲ τὰ πρόθυρα αὐτῶν, φοίνικος μὲν αἱ θύραι πεποιημέναι, &c. στέφανος ποίας *Pind. P.* 4, 426. στ. ἀνθέμων *Arist. Ach.* 991. στ. λευκοῖων *Theocr.* 7, 64. σχεδία διφθερῶν *Xen. Anab.* 2, 4, 28.^a In *χαριζομένη παρεόντων Od. α'*, 140. 'kindly communicating of what was at hand', the genitive seems to express at once the whole of which a part is meant, and the source from which anything proceeds. So *Pind. Nem.* 1, 46. (ἔραμαι) ἐόντων, εὐ τε παθεῖν καὶ ἀκούσαι, φίλοις ἐξαρκέων, to which Isocrates adds ἐκ, *Areop. p.* 144 C. ἐκ τῶν ὑπαρχόντων ἐπαρκεῖν. *Thuc.* 6, 33. ἀπὸ τῶν ὑπαρχόντων. The same is the case with ὄζειν §. 376.

Obs. ἐκ often accompanies this genitive: *Herod.* 2, 96. τὰ δὲ δὴ πλοῖα σφι --- ἔστι ἐκ τῆς ἀκάνθης ποιευμένα. And again, ἔστι ἐκ μυρικής πεποιημένη θύρη. *Theocr.* 17, 21. ἔδρα --- τετυγμένα ἐξ ἀδάμαντος. οἱ ἀπό: *Her.* 7, 65. εἴματα --- ἀπὸ ξύλων πεποιημένα. The dative also is used for the genitive when the stuff of which anything is made may be considered also as the means by which it is made: *Od. γ'*,

^a Heind. ad Plat. Crat. p. 79.

563. αἰ μὲν γὰρ κεράεσσι τερεύχεται, αἰ δ' ἐλέφαντι. Comp. *ί*, 85.
See §. 396. *Obs.*^b

c. A genitive is put with substantives of all sorts, to express 375.
the author of a thing implied in the substantive, so that the
genitive is taken in an active sense. *Il. β'*, 396. κύματα παν-
τοίων ἀνέμων 'waves excited by many winds'. *Æsch. Prom.* 908.
'Ἡρας ἀλατεῖαι 'the wanderings of Io caused by Juno'. *Id.*
S. c. Th. 119. δαῖτων ἄλωσις. *Eur. Or.* 610. ὀνειράτ' ἀγγέλ-
λουσα τὰ γαμέμνονος 'the dreams sent by Agamemnon from
the shades below'. *Suppl.* 1038. ἦκω, διπλοῦν πένθος γε δαι-
μόνων ἔχων, *luctum a diis immissum*, if the reading is correct.
So πότημος δαιμόνων *Soph. Phil.* 1116. comp. *Eur. Phœn.* 1300.
αἰ τῶν νέων τιμαί *Xen. Mem.* 2, 1, 33. 'honours shown by the
young men'. So κηλὶς ξυμφορᾶς *Soph. Cœd. T.* 833. a circum-
locution for ξυμφορά, the stain originating in misfortune.

Obs. 1. Even with passives, though rarely, the person from whom the
effect proceeds is found in the genitive, instead of the genitive with ὑπό:
Eur. Or. 491. πληγῆς θυγατρὸς τῆς ἐμῆς. *El.* 123. κείσαι, σᾶς ἀλό-
χου σφαγῆς Αἰγίσθου τ' Ἀγάμεμνον. But *Thuc.* 2, 19. τὰ ἐν
Πλαταιῶ τῶν ἐσελθόντων Θηβαίων γενόμενα, the participle is used, after
the manner of this historian, as a substantive, and so takes a genitive.
The phrases νικᾶσθαι τινος §. 357. λείπεσθαι τινος §. 358. πατρὸς τρα-
φῆς §. 374 a. are different from this. *Æsch. Agam.* 826. τῷ δ' ἐναν-
τίῳ κῦτει Ἐλπίς προσήει χεῖρὸς οὐ πληρουμένῳ, χεῖρ appears to denote
the ψῆφοι introduced by the hand^c.

Obs. 2. There is a still wider deviation in the use of the genitive to
express the instrument of an action, consequently for the dative. Yet
this is done only in the Ionic poets: *Il. β'*, 415. πρὶν με --- πρῆσαι πυ-
ρὸς δηΐοιο θύρετρα. *ζ'*, 331. ἀλλ' ἄνα, μὴ τάχα ἄστν πυρὸς δηΐοιο θέ-
ρηται. comp. *ί*, 242. and *Il. η'*, 410. (νέκρας) πυρὸς μειλισσέμεν, for πυρί.
Even Plato says, *Phæd.* p. 113 A. λίμνην --- ζέουσιν ὕδατος καὶ πηλοῦ,
which, however, is probably to be rendered 'a lake of water and mud',
§. 355. Hence however the phrase μιᾶς χειρός, 'at a single stroke',
seems to have remained in the Attic language, e. g. *Herc. F.* 940. But
in the passage *Eur. Hel.* 1590. πλήσασα κλιμακτῆρας εὐσφύρου ποδός,
the proper meaning and construction of πίμπλημι seems to have been
kept in view along with the idiom illustrated by Porson *ad Eur. Or.* 54.

^b Fisch. 3 a. p. 374 sq. Schæf. ad ^c Schæf. ad Lamb. B. p. 750.
Lamb. B. p. 693.

Similar to this is *λούεσθαι τινος* *Il. ζ', 508.* comp. *ε', 6. φ', 560. Hesiod. Theog. 5.* So also *Hesiod. Fr. 19. v. 3. Gaisf. νίψατο λίμνης. Hymn. Hom. ἵππους ἄρσασα βαθυσχοίνω Μέλητος.* Elsewhere *ροῆσι* (*Il. π', 669*), *ἀπό* (*Hymn. Hom. 32, 7.*), and other turns of expression, *Apoll. Rh. 5, 876.* are used with this genitive*. The genitive appears here also to express origin, §. 374 b. and consequently that by which anything is effected. Comp. §. 377, 1. Hence perhaps also *κούροι δὲ κρητῆρας ἐπεστέψαντο ποροῖο Il. α', 470. &c.*

Obs. 3. In the phrase *ἐπονομάζεσθαι τινός*, 'to be called after some one', *Plat. Leg. 4. p. 713 A. 5. p. 738 B.* the genitive does not express that by which anything is effected, but that by which it is occasioned, as *ἐπί* is used with the genitive, *καλεῖσθαι ἐπὶ τινος Herod. 4, 45.* See §. 584 a. Hence *ἐπώνυμός τινος*, e. g. *Eur. Phœn. 650. νεικῶν ἐπώνυμον*^b.

376. (362) A similar idiom obtains in the verbs *ὄζειν* 'to smell', *πνέειν* 'to breathe', when that of which anything smells, or which it breathes, is put in the genitive; the quality of the smell being expressed by a neuter adjective. *Arist. Lys. 616. ἤδη γὰρ ὄζειν γε ταδὶ μειζόνων καὶ πλειόνων πραγμάτων μοι δοκεῖ. Theocr. 7, 143. πάντ' ὥσδεθν θέρεος μάλα πίονος, ὥσδε δ' ὀπώρης. Lys. p. 103, 18.* The part also which emits the smell is at the same time in the genitive, §. 318. §. 374 b. to which *Pherocrates Athen. 14. p. 648 C.* adds *ἐκ. Aristoph. Acharn. 852. Ἀρτέμων ὄζων κακὸν τῶν μασχάλων πατρὸς Τραγασαίου. Eccl. 524. τῆς κεφαλῆς ὄζω μύρου.* The verb is also put impersonally: *Aristoph. Vesp. 1058. ὑμῖν δι' ἔτους τῶν ἱματίων ὀζήσει δεξιότητος* 'there will be a smell of dexterity from your clothes'. Comp. *Pac. 529 sqq.* *Herodotus 3, 23.* adds *ἀπό* to the genitive: *ὄζειν δὲ ἀπ' αὐτῆς (κρήνης) ὡσεὶ ἰῶν* 'the spring smells as of violets'^c. More fully in *Hermipp. ap. Athen. 1. p. 29 E. οὐ καὶ ἀπὸ στόματος --- ὄζει ἰῶν --- ὁ σμῆ θεσπεσία.*

In the same manner *πνέειν. Anacr. 9, 3. πόθεν μύρων τοσοῦτων, ἐπ' ἥερος θεούσα, πνέεις τε καὶ ψεκάζεις. Aristoph. Equ. 437. ὡς οὗτος ἤδη Καικίας καὶ συκοφαντίας*

* Musgr. ad *Eur. Iph. A. 1078.* *Arist. Plut. 1020.* Schweigh. ad *Lamb. B. p. 502.* ed. Schæf. *Athen. t. 7. p. 681.* Porson et *Dobree* ad *Arist. Plut. p. 186.* Lips.

^b Schæf. ad *Apoll. Rh. p. 168.*

bree ad *Arist. Plut. p. 186.* Lips.

^c Thom. M. p. 521. Brunck ad Schæf. ad *Long. p. 392.*

πνεῖ. *Epigr. Lucill. in Anall. Br. T. 2. p. 366.* οὐ μόνον αὐτὴ πνεῖ Δημοστρατίς, ἀλλὰ καὶ αὐτῆς τοὺς ὀσησαμένους πνεῖν πεποίηκε τράγου.

Also προσβάλλειν μύρον: *Aristoph. Pac. 180.* πόθεν βροτοῦ με προσέβαλε, where it is put impersonally. *Athen. 13. p. 566 E.* τοὺς μύρον προσβάλλοντας. For προσβάλλειν ὀσμήν instead of ὕζειν, προσβάλλειν was concisely said, which was then construed like ὕζειν, with which it agreed in sense. The same seems to be the origin of λίθοι ἀποστίλβοντες ἀλείφατος, 'shining with oil', *Od. γ', 408.* and αἰχμῆς ἀπέλαμπε *Il. χ', 319.*^d

V. The genitive serves also to determine place and time, in answer to the question 'where? when?' &c.: for place and time may be considered as the whole of which each event constitutes a part. (378)

1. 'Where?' *Od. γ', 251.* ἢ οὐκ Ἄργεος ἦεν Ἀχαιϊκοῦ; for ἐν Ἄργει. *φ', 108 sq.* οἴη νῦν οὐκ ἔστι γυνὴ κατ' Ἀχαιίδα γαῖαν, οὔτε Πύλου ἱερῆς, οὔτ' Ἄργεος, οὔτε Μυκῆνης. *α', 24.* Thus also *Æsch. Prom. 720.* Λαιῶς δὲ χειρὸς οἱ σιδηροτέκτονες οἰκοῦσι Χάλυβες 'on the left hand', for ἐπὶ λ. χ. as *Xen. Anab. 4, 8, 15.* τοῦ ἐνωπύμου --- τοῦ δεξιοῦ. *Soph. El. 900.* ἐσχάτης ὀρῶ πυρᾶς νεωρῆ βόστρυχον τετμημένον. *Eur. Suppl. 499.* Καπανεὼς κεραῦνιον δέμας καπνοῦται κλιμάκων ὀρθοστάτων. Hence the adverbs οὐ, ποῦ, ὅπου, 'where?' So ἐπί takes a genitive, and sometimes the genitive is used with ἐπί, sometimes alone: *Od. μ', 27.* ἢ ἀλὸς ἢ ἐπὶ γῆς. The expressions λελουμένος Ὠκεανοῖο 'in the ocean', §. 375. *Obs. 2.* might be referred to this head.

In Homer the genitive often expresses, not a definite place, but a place in its whole extent, e. g. *Il. θ', 106 seq.* πεδίοιο κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἠδὲ φέρεσθαι 'through the plain', where we might also join ἔνθα καὶ ἔνθα πεδίοιο. ἐπεσσυμένον πεδίοιο *χ', 26.* παρεξελθεῖν πεδίοιο *κ', 344.* ἐλκόμεναι νεοῖο βαθείης ἄροτρον *ib. 353.*

2. With definitions of time, *a.* 'when?' *Il. λ', 690.* ἐλθὼν

^d Koen ad Greg. p. 36. ed. Schæf. Schweigh. ad Athen. t. 7. p. 47.
Schæf ad Lamb. Bcs. p. 361 seq.

γὰρ ἐκάκωσε βίη Ἡρακληείη τῶν προτέρων ἐτέων 'in the former years'. *θ'*, 470. comp. 525. (perhaps also *φ'*, 111. καὶ ἐμοὶ θάνατος καὶ μοῖρα κραταιὴ ἔσσεται ἢ ἡοῦς, ἢ δειλῆς, ἢ μέσον ἡμαρ. 'in the afternoon'.) *Æsch. Ag.* 289. τῆς νῦν τεκούσης φῶς τὸδ' εὐφρόνης. *Soph. Œd. C.* 396. καὶ μὴν Κρέοντά γ' ἴσθι σοι τούτων χάριν ἥζοντα βαιοῦ κούχι μυρίου χρόνου. *Aj.* 141. τῆς νῦν φθιμένης νυκτός. (comp. *Trach.* 173.)—285. ἄκρας νυκτός. *Thuc.* 3, 104. τοῦ αὐτοῦ χειμῶνος. *Isocr. de Pac.* p. 170 A. τῆς αὐτῆς ἡμέρας. Thus the genitives *νυκτός*, *θέρους*, *χειμῶνος*, *ἔαρος*, 'in summer, winter, spring', are very frequent, accompanied sometimes by *οὔσης*, *ὄντος*^a. With this genitive ἐκ is found *Soph. El.* 780. οὔτε νυκτός, οὔτ' ἐξ ἡμέρας. *Comp. Eur. Rhés.* 13.

b. The genitive is often to be rendered by 'within, in the space of': *Her.* 2, 115. αὐτὸν δέ σε καὶ τοὺς σοὺς συμπλόους τριῶν ἡμερέων προαγορεύω ἐκ τῆς ἐμῆς γῆς ἐς ἄλλην τιὰ μετορμίζεσθαι. *Plat. Alcib.* 1. p. 105 A. ἡγῆ, ἐὰν θάπτον εἰς τὸν Ἀθηναίων δῆμον παρέλθης --- τοῦτο δὲ ἔσσεσθαι μάλα ἡμερῶν ὀλίγων, παρελθῶν δὲ ἐνδείξασθαι, &c. comp. *Leg.* 1. p. 642 E. 11. p. 915 B. τριάκοντα ἡμερῶν ἀπὸ ταύτης τῆς ἡμέρας λαβῶν ἀπίτω τὰ ἑαυτοῦ. *Gorg.* p. 516 D. *Isocr. de Pac.* p. 177 D. This genitive is accompanied by ἐντός *Plat. Alc.* 1. p. 106 C. ἐντός οὐ πολλοῦ χρόνου. *Isocr. Æg.* p. 388 E. ἐντός τριάκονθ' ἡμερῶν. *Evag.* p. 201 E. ἐντός τριῶν ἐτῶν^b.

c. 'Since'. *Æsch. Agam.* 288. ποίου χρόνου δὲ καὶ πεπόρηται πόλις. *Comp. Eur. Or.* 41. *Arist. Lys.* 280. ἐξ ἐτῶν ἄλουτος 'for six years, during six years'. *Plat. Phædon.* in. οὔτε τις ξένος ἀφίκται χρόνου συχνοῦ ἐκεῖθεν. *Symp.* p. 172 C. οὐκ οἶσθ', ὅτι πολλῶν ἐτῶν Ἀγάθων ἐνθάδε οὐκ ἐπιδεδήμηκεν;

378. Prepositions govern the genitive, not of themselves, but because they express some one or more of the relations which have been already given as peculiar to the genitive; as ἀντί §§. 357. 364. ἀπό §§. 368. 374. ἐκ §. 318. πρό §§. 364. 366. ἔνεκα,

^a Thom. M. p. 630 sq. Musgr. ad *ad Œd. C.* 397. Heind. ad *Plat. Gorg.* Eur. *Iph. A.* 1608. p. 7.

^b Schæf. ad *Soph. El.* 478. Elmsl.

διὰ §. 368. It is therefore absurd to have recourse in all cases to prepositions for the explanation of constructions, since the construction itself is determined by the original meaning of the case; and when ὀργίζεσθαι τινος is explained by ἔνεκα, the question still remains, Why does ἔνεκα govern a genitive? To the original signification of the prepositions are added others nearly allied, which are not included in the use of the case, and which show themselves chiefly in words compounded with prepositions. Hence the genitive is put with verbs compounded with prepositions which govern the genitive, when these prepositions may be separated from the verb, and placed immediately before the case, without altering the signification of the verb: e. g. ἀντιπαρέχειν τί τινος for παρέχειν τι ἀντί τινος. ἀποπηδᾶν ἄρματος for πηδᾶν ἀφ' ἄρματος. ἐξέρχεσθαι οἰκίας for ἔρχεσθαι ἐξ οἰκίας, &c. but not ἀντιλέγειν τινός 'to contradict any one', for τινί, because λέγειν ἀντί τινος would give an entirely different sense, 'to speak in the place of any one'. Frequently also a verb compounded with a preposition which requires a genitive, governs the genitive, though the preposition cannot be separated from the verb, e. g. ἀντιποιεῖσθαι τινος, ἐφίεσθαι τινος, ἀπολαύειν τινός. Here then the genitive does not arise from the preposition, but from the relation which the verb expresses.

From the same kind of reference to themselves and to the preposition with which they are compounded, and which expresses this reference more definitely, the verbs compounded with κατά ('against', with a genitive), which represent an action as tending to the disadvantage of a person or thing, take the genitive of the person or thing against which the action is directed, together with the accusative of the thing which is the passive object of the verb, e. g. κατηγορεῖν τί τινος, properly, 'to utter, to assert anything to the disadvantage of a person', i. e. 'to accuse one of anything'. *Xen. Mem. S. 1, 3, 4. τῶν ἄλλων μωρίαν κατηγορεῖ, οἵτινες παρὰ τὰ παρὰ τῶν θεῶν σημαινόμενα ποιούσι τι.* (Hence in the passive the verb, as the predicate, is referred to the thing or the object, as the subject: *Thuc. 1, 95. καὶ γὰρ ἀδικία πολλὴ κατηγορεῖτο αὐτοῦ (Πανσανίου) ὑπὸ τῶν Ἑλλήνων τῶν ἀφικνουμένων. --- --- κατηγορεῖτο δὲ αὐτοῦ οὐχ ἥκιστα Μηδισμός.* *Pausanias accusabatur injustitiæ, studiū partium Persicarum.* comp. *Xen.*

Cyrop. 5, 2, 27. On the other hand *Herod.* 7, 205. *μεγάλως σφέων κατηγορήτο υηδίζειν.*) Euripides *Heracl.* 418. uses the accusative of the thing alone, *τῶν μωρίαν ἐμὴν κατηγορούντων*, which is the less wonderful as the genitive of the personal pronoun agrees entirely in signification with the possessive pronoun, *μωρ. ἐμοῦ κατηγ.* For the accusative of the thing we have *περὶ* with the genitive *Lys.* p. 139, 37. So also *καταγιγνώσκω*: *Plat. Apol. S.* p. 25 A. *πολλὴν γέ μου κατέγνωκας ἀτυχίαν*, 'thou pronouncest that I am very unhappy'. *Leg.* 1. p. 625 E. *ἄνοιαν δὴ μοι δοκεῖ καταγῶναι τῶν πολλῶν.* *Isocr. c. Loch.* p. 396 D. *ὁρῶ δ' ὑμᾶς, ὅταν τοῦ καταγῶτε ἱεροσυλίαν ἢ κλοπὴν, οὐ πρὸς τὸ μέγεθος ὧν ἂν λάβωσι τὴν τιμωρίαν ποιουμένους, ἀλλ' ὁμοίως ἀπάντων θάνατον κατακρίνοντας*, 'judge that any one has committed sacrilege or theft; condemn him of sacrilege or theft'. *Comp. id.* p. 17 B. 35 A. *Thuc.* 3, 81. *κατέγνωσαν ἀπάντων θάνατον* 'declared death against all, condemned them to death'. The person is sometimes attracted in its case to the infinitive: *Plat. Theat.* p. 206 E. *μὴ τοίνυν ῥαδίως καταγῶσκωμεν τὸ μηδὲν εἰρηκῆναι τὸν ἀποφηνάμενον ἐπιστήμην.* Thus *κατακρίνειν ἀπάντων θάνατον* *ib.* *καταδικάζειν τινὸς θάνατον* *Herod.* 1, 45. *καταψηφίζεσθαι τινος δειλίαν* *Lysias*, p. 140, 30. 'to pronounce that one is guilty of cowardice'^a. *Æschin. Axioch.* 12. *οἱ δὲ περὶ Θηραμένην καὶ Καλλίξενον --- κατεχειροτόνησαν τῶν ἀνδρῶν ἄκριτον θάνατον.*—*Plat. Rep.* 3. p. 392 E. *τὸν δὲ (Χρῦσην) κατεύχεσθαι τῶν Ἀχαιῶν πρὸς τὸν θεόν.*—*κατεῖπεν τί τινος.* *Æsch. Axioch.* 7. *τοσάδε τοῦ ζῆν κατεῖπεν* 'said thus much against life'. *Xen. Cyrop.* 1, 4, 8. *οἱ δὲ φύλακες προσελάσαντες --- ἔφασαν κατερεῖν αὐτοῦ τῷ πάππῳ* 'that they would accuse him to his grandfather'. *Plat. Phædon.* p. 85 A. *οἱ ἄνθρωποι --- τῶν κύκνων καταψεύδονται, καὶ φασὶν αὐτοὺς θρηνοῦντας τὸν θάνατον ὑπὸ λύπης ἐξείδειν.*

This meaning of the words compounded with *κατά* is derived from the circumstance, that this preposition with the genitive properly denotes 'down', and expresses a motion downward; and this sense is found in some verbs with the same construction, e. g. *κατασκεδάζειν*, *καταχεῖν*, *κατανελεῖν*, in their proper and figurative sense. *Xen. Anab.* 7. p. 3, 32. *ἀναστὰς*

^a Fisch. 3 a. p. 381.

ὁ Σεύθης συνεξέπιε καὶ συγκατεσκεδάσατο τῶν μετ' αὐτοῦ τὸ κέρασ 'poured out the drinking-vessel over them'. *Demosth. pro Cor.* p. 242, 12. αἴτιος δὲ οὗτος, ὥσπερ ἐωλοκρασίαν τινά μου τῆς πονηρίας τῆς ἑαυτοῦ καὶ τῶν ἀδικημάτων κατασκεδάσας^b. *Aristoph. Equ.* 100. *Plat. Leg.* 7. p. 800 D. πᾶσαν βλασφημίαν τῶν ἱερῶν καταχέουσι. *Il.* ψ', 408. μὴ σφῶϊν ἐλεγχεῖν καταχεύη Αἴθῃ. *Plat. Rep.* 7. p. 536 B. φιλοσοφίας ἔτι πλείω γέλωτα καταντλήσομεν. *ib.* 9. p. 587 E. καταφορεῖν. *Lys.* p. 204 D. ἐπειδὴν τὰ ποιήματα ἡμῶν ἐπιχειρήσῃ καταντλεῖν^c. Hence καταφρονεῖν τινος 'to think meanly of a person as one's inferior, to despise', with an accusative of the thing imputed. *Thuc.* 8, 8. τὸν πλοῦν ταύτη ἐκ τοῦ προφανοῦς ἐποιοῦντο, καταφρονήσαντες τῶν Ἀθηναίων ἀδυνασίαν 'thought that the Athenians were unable'. καταγελᾶν τινός, *Plat. Lach. in.* εἰσὶ γὰρ τινες οἱ τῶν τοιούτων καταγελῶσι, as the simple γελᾶν *Soph. Phil.* 1125. These compounds are sometimes found in a good sense, e. g. *Plat. Rep.* 6. p. 508 D. ὅταν μὲν, οὐ καταλάμπει ἀλήθειά τε καὶ τὸ ὄν, εἰς τοῦτο ἀπερείσηται 'he whom truth enlightens'. *Apoll. Rh.* 4, 25. μετὰ δ' ἦγε παλίσσυτος ἀθροῖα κόλπων (ἐκ κόλπων) φάρμακα πάντ' ἄμυδις κατεχεύατο φωριαμοῖο for εἰς φωριαμόν.

Obs. 1. These verbs have not always the two cases, the genitive and accusative; only one is often used, if the thing or person which is expressed by the other is easily understood: *Plat. Theæt.* p. 206 E. μὴ τοίνυν ῥαδίως καταγιγνώσκωμεν τὸ μηδὲν εἰρηκέναι τὸν ἀποφνηάμενον ἐπιστήμην, ὃ νῦν σκοποῦμεν, the object only, or matter of the judgment, is expressed; and since this is an infinitive, the person is referred, as the subject, to this, for μὴ καταγιγνώσκωμεν τοῦ ἀποφνηάμενου τὸ εἰρηκέναι οἱ ὅτι μηδὲν εἰρηκεν.

Obs. 2. The genitive, according to the analogy of καταφρονεῖν, also accompanies περιφρονεῖν, ὑπερφρονεῖν, 'to despise': *Æsch. Axioch.* 22. ἤδη περιφρονῶ τοῦ ζῆν, ἅτε εἰς ἀμείνω οἶκον μεταστησόμενος. *Arist. Nub.* 1400. (ὡς ἡδύ ---) τῶν καθεστῶτων νόμων ὑπερφρονεῖν δύνασθαι! Yet this is often put with the accusative also, as *Thuc.* 3, 39. *Arist. Nub.* 226. So also ὑπερορᾶν τινος *Xen. Symp.* 8. 22. which *ib.* 8, 3. *Mem. S.* 1, 3, 4. *Thuc.* 6, 18. is constructed with the accusative. So καταλογεῖν τι *Herod.* 1, 144. 3, 121. though ἀλογεῖν takes only the

^b Piers. ad Mcer. p. 216 sqq. Toup. *Em.* in Suid. t. 1. p. 319 sq.

^c Heusde Spec. Cr. in Pl. p. 127 sq.

genitive. So we find *κατακερομεῖν τινός, τινί* and *τινά*. *Schæf. ad Long. p. 366 sq.* Even *καταφρονεῖν τινα*, *Eurip. Bacch. 503.* *καταφρονεῖ με καὶ Θήβας ὤε.* *Thuc. 6, 43. 8, 82.* Elsewhere *καταφρ.* has an accusative of the thing without a genitive of the person: *Herod. 1, 59.* *καταφρονήσας τὴν τυραννίδα* 'thinking of the tyranny with contempt for his opponents'. *ib. 66.* *καταφρονήσαντες Ἀρκάδων κρέσσονες εἶναι.* *Comp. 8, 10.*

Obs. 3. Some of the verbs compounded with *κατά* are found also with the dative: *Od. λ', 433.* *κατ' αἰσχος ἔχευε καὶ ἐσσομένησιν ὀπίσσω θηλυτέρρῃ γυναιξί.* *Il. υ', 282.* *καὶ δ' ἄχος οἱ χυτο μυρίον ὀφθαλμοῖσιν* (on the other hand 421. *καρ ρά οἱ ὀφθαλμῶν κέχυτ' ἀχλὺς*): in the oracle *Herod. 7, 140.* *Soph. Aj. 153.* *τοῖς σοῖς ἄχεσιν καθυβρίζων.* *Herod. 7, 9.* *καταγελάσαι ἡμῖν.* *comp. 3, 155. 7, 146.* *τοῖσι μὲν κατακέκριτο θάνατος.* Others are found with the accusative: *Eur. Suppl. 588 seq.* *στόμα ἀφρῶ καταστάζοντα*, for *στόματος ἀφρὸν κατ.* and with double accusative *Soph. Phil. 823.* *ἰδρῶς γέ τοι νῦν πᾶν καταστάζει δέμας.* as *Pind. Pyth. 5, 13.* *εὐδῖαν δὲ νῦν καταϊθύσσει τεὰν μάκαιραν ἐστίαν*, for *τεᾶς μακαίρας ἐστίας* 'who pours out serenity on thy happy house'. Even the place from which one descends is found with *καταβαίνειν* in the accusative: *Od. ψ', 85.* *ὡς φαμένη κατέβαιν' ὑπερώια.* *Herod. 6, 134.* *καταθρῶσκει τὴν αἰμασίην.* *id. 7, 218.* *οἱ δὲ κατέβαινον τὸ οὖρος*, for *τοῦ οὔρου.* *Od. α', 330.* *κλίμακα δ' ὑψηλὴν κατεβήσατο.* The two last instances denote the way, as §. 409, 4. *Arist. Acharn. 711.* *κατεβόησε δ' ἂν κεκραγὼς τοξίτας τρισχιλίουσ* 'he would have outbawled'. *Comp. Equ. 286 seq.*

379.
(377) The same is the case with *πρό* in composition: *Thucyd. 3, 39.* *πόλεμον ἤραντο, ἰσχὺν ἀξιώσαντες τοῦ δικαίου προθεῖναι* 'to set higher', (§. 358.) *Herod. 5, 39.* *εἴ τοι σύ γε σεῦτοῦ μὴ προορᾶς* 'to care for', (§. 348.) *Xen. Hier. 6, 10.* *αὐτῶν (τῶν φυλάκων) προφυλάττουσιν οἱ νόμοι, ὥστε περὶ ἑαυτῶν φοβούνται καὶ ὑπὲρ ὑμῶν.* *Ib. 11, 5, 7.* *προστατεύειν τινός.* *Isocr. p. 108 A.* *προστήναι τινος.* *Xen. Hier. 10, 8.* *προνοεῖν καὶ προκινδυνεύειν τῶν πολιτῶν.* (§. 348.) On the other hand *Plat. Lys. p. 219 D.* *ὅ τι ἂν τις περὶ πολλοῦ ποιῆται, --- ἀντὶ πάντων τῶν ἄλλων χρημάτων προτιμᾷ.* *Leg. 5. p. 727 D.* *οὐδὲ μὲν, πρὸ ἀρετῆς ὁπόταν αὐ προτιμᾷ τις κάλλος, τοῦτ' ἔστιν οὐχ ἕτερον, ἢ ἡ τῆς ψυχῆς ὄντως καὶ πάντως ἀτιμία.*

Words compounded with *ἐπί* also govern the genitive under the condition laid down in §. 378. as *ἐπιβαίνειν γῆς*, e. g. *Eur.*

Or. 626. ἐπιβατεύειν τιwός Herod. 3, 63. (but also the accusative.) νεκρούς ἀμαζάων ἐπάειραν Il. η', 426. νεκρούς πυρκαϊῆς ἐπενήνεον *ib.* 428. 31.

Obs. 1. Sometimes, in these compound verbs, no regard is paid to the preposition, and another case is put for the genitive, as the sense and reference of the verb admit; as ἀποστρέφεισθαί τινα, properly 'to turn oneself away from any one, to abhor him'. (comp. §. 393.) Eur. *Suppl.* 159. *aversari aliquem.* ἀποστρέφεισθαί τι *Iph. A.* 136. ἀπεινά τι *id. Troad.* 393. 'to be distant with respect to any one'. *id. Troad.* 393. ἐκπλεῖν τὸν Ἑλλησποντον Herod. 5, 103. (which 7, 58. is ἔξω τὸν Ἑλλησποντον πλεῖν) ἐπεὶ ἐξῆλθον τὴν Περσίδα χώρην *id.* 7, 29. comp. *Aristot. Polit.* 3, 14. p. 475 D. ἐκβαίνειν τὰ τριάκοντα ἔτη *Plat. Rep.* 7. p. 537 D.* Sometimes also some verbs compounded with ἐκ are constructed with the dative: Il. ζ', 115. Πορθεῖ γὰρ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο. *H. in Ven.* 197. παῖδες παιδεύουσι διαμπερὲς ἐκγεγάνονται. Herod. 1, 30. καὶ σφι εἶδε ἅπασι τέκνα ἐκγεγόμενα. Eur. *Iph. T.* 814. Similarly Eur. *Iph. A.* 1226. ἰκετηρίαν δὲ γόνασιν ἐξάπτω σέθεν (R).

Obs. 2. On the other hand, verbs which are compounded with prepositions governing a dative or accusative, sometimes take the genitive: *Soph. Aj.* 1292. τειχέων ἐγκεκλεισμένους, according to §. 377, 1.^b Eur. *Phoen.* 454. τόνδ' εἰσεδέξω τειχέων. *Soph. Œd. T.* 236. where however the genitive γῆς may perhaps be caused by ἡς, which follows §. 474.^c *Aristoph. Lys.* 272. οὐ γὰρ, μὰ τὴν Δήμητρί, ἐμὸν ζῶντος ἐγχανοῦνται, equivalent to καταγελάσσονται. *Soph. Œd. T.* 825. ἐμβατεύειν πατρίδος. *Soph. Œd. C.* 400. ἐμβαίνειν ὄρων γῆς, c. n. *Schæf.* But *Phil.* 648. τί τοῦθ', ὃ μὴ νεώς γε τῆς ἐμῆς ἐνι; (ἐνεσσι) λαβεῖν is to be supplied from λαβῶν v. 645.

Words compounded with σύν and ὁμοῦ especially often take the genitive instead of the dative, e. g. συντυχεῖν or ἐντυχεῖν τιwός Herod. 4, 140. *Soph. Œd. C.* 1482. *Phil.* 321. 1333.^d ἡ ξύνοικος τῶν κάτω θεῶν Δίκη *id. Ant.* 451. Λακεδαίμονος γαῖα ξυνώνυμος Eur. *Hel.* 503. as ὁμώνυμον τῆς πατρίδος *Isocr. Ev.* p. 192 C. ὦ φιλτάτη, ὀρνέων ξύννομε, τῶν ἐμῶν ὕμνων ξύντροφ' ἀηδοῖ *Arist. Av.* 676. τὰ ψυχῆς συγγενῆ *Plat. Leg.* 10. p. 892 A. ἀνοίας ἀπάσης συγγενής *ib.*

* Valck. ad Herod. 5, 103. p. 429, 86.

p. 813, 392.

^b Lob. ad Aj. 1261.

^d Toup ad Suid. 1. p. 171. Brunck

^c Valck. ad E. Ph. 454. Brunck ad

ad Soph. ll. cc. Butt. ad Phil. 321.

Soph. Œd. T. 825. Herm. ad Vig.

p. 898 B. comp. p. 897 A. *Phædon*. p. 86 A. *Phil.* p. 19 D. 46 B. 66 B. γένος ἀνθρώπων ζυμφυῆς τοῦ παντός χρόνου *Leg.* 4. p. 721 C. τοῦ γένους τούτου ζύμφωνα *Phil.* p. 11 B. τούτου ζυμφύτους ἡδονὰς ἐπομένας *ib.* p. 51 D. παρφασίς αἰμύλων μύθων ὁμόφοιτος *Pind. Nem.* 8, 55.

380. *Obs.* 1. A substantive sometimes governs two different genitives in different relations: *Pind. Isthm.* 6, 79. λαῶν ἐν πόνοις ἔκπαυλον Ἐνναλίου, where πόνοι Ἐνναλίου along with π. λαῶν are 'the labours allotted by Mars, consecrated to him', as ἔργα Ἄρηος in Homer. *Æsch. Agam.* 1253. τὴν μὲν Θυέστου δαῖτα παιδείων κρεῶν ξυνήκα (Θυέστῃς ἐδαινύτο κρέα παιδεία). *Soph. Aj.* 53. ξύμμικτα λείας ἄδαστα βουκόλων φρουρήματα, from ξύμμικτα λείας for ξύμμικτον λείαν, according to §. 442. 3. and ξύμμ. φρουρήματα βουκόλων, i. e. ἀγέλαι, ὡς φρουροῦσιν οἱ βουκόλοι. *ib.* 618. τὰ πρὶν ἔργα χεροῖν μεγίστας ἀρετᾶς, where ἔργα μεγίστης ἀρ. are 'deeds characterized by the greatest valour' §. 316. *id. CEd. C.* 729. ὀρῶ τίν' ὑμᾶς ὀμμάτων εἰληφῆτας φόβον νεωρῇ τῆς ἐμῆς ἐπεισόδου, because ὄμματα φοβεῖται may be said for 'betray fear', τῆς ἐμῆς ἐπεισόδου according to §. 368. *Eur. Androm.* 148. στολμὸν χρωτὸς ποικίλων πέπλων, from χρωτὸς στέλλεται πέπλους. *Suppl.* 55. οὔτε τάφων χώματα γαίας ἐσορῶ, from χωννύνα τάφους and χ. γαίαν. *Her.* 6, 2. Ἰστιάιος --- ὑπέδυνε τῶν Ἰώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρεῖον πολέμου, 'the command of the Ionians in the war against Darius'. *Thuc.* 3, 12. προαποστάντες διὰ τὴν ἐκείνων μέλλησιν τῶν εἰς ἡμᾶς δεινῶν 'on account of their delay in respect to the calamities'. *Plat. Rep.* 1. p. 329 B. τὰς τῶν οἰκείων προπηλακίσεις τοῦ γήρωσ 'affronts which relations offer to old age'. *Comp. Hipparch.* in the passage quoted §. 338. *Isocr. Panath.* p. 249 A. τὴν Πέλοπος μὲν ἀπάσης Πελοποννήσου κατάληψιν, Δαναοῦ δὲ τῆς πόλεως τῆς Ἀργείων Κἀδμου δὲ Θηβῶν. Other examples occur in the preceding sections.

Obs. 2. Sometimes two genitives of the same number are found together, one of which governs the other, which occasions harshness and obscurity: *Thuc.* 1, 45. ἦν μὴ ἐπὶ Κέρκυραν πλέωσι καὶ μέλλωσιν ἀποβαίνειν, ἢ ἐς τῶν ἐκείνων τι χωρίων, from τὰ ἐκείνων χωρία. *comp. ib.* 53 *extr. ib.* 141. ἀπὸ τῶν αὐτῶν δαπανῶντες. *Xen. Anab.* 5, 5, 18. βίᾳ οὐδὲν ἐλαμβάνομεν τῶν ἐκείνων. *Cyrop.* 6, 1, 15. τῶν μὲν ἐκείνων ὀχυρῶν ὡς πλεῖστα παραιεῖν. and so perhaps the reading is correct *Hist. Gr.* 2, 2, 9. ὅσοι τῶν αὐτῶν ἐστέροντο, where some have τῶν αὐτῶν, others τῆς αὐτῶν. οἱ ἐκείνοι is contrary to the rules of the language.

Obs. 3. In many other cases genitives are found with substantives

instead of prepositions with their cases, though of themselves and without substantives they would not be so used, e. g. γῆς πατρίδας νόστος, for εἰς γῆν π. *Eur. Iph. T.* 1073. comp. *Hom. Od.* ε', 344. Hence, as a genitive in such cases is equivalent to an adjective, *Eurip. id.* 1119. νόστον βάρβαρον ἦλθον for ἐνόστουν, i. e. ἦλθον εἰς βαρβάρους^a. --- ἔδρα γῆς τῆσδε *Soph. Œd. C.* 45. for ἐν γῆ τῆδε, as ἡλιον ἐνθάκῃσι *Soph. Phil.* 17. πύργοι διδύμων ποταμῶν for ἐπὶ διδύμοις ποταμοῖς *Eur. Phœn.* 852. as *Pind. Ol.* 2, 16. ἱερῶν ποταμῶν πόλις *Eur. Med.* 851.^b Hence two genitives (*Obs. 1.*) *Soph. Phil.* 489. τὰ Χαλκῶδοντος Εὐβοίας σταθμὰ 'the place of Chalcodon in Eubœa'. *id. Trach.* 1191. τὸν Οἴτης Ζηνὸς ὕψιστον πάγον. *Pind. Isthm.* 4, 45. ἐν Ἀδραστείοις ἄθλοις Σικυνῶσι. *Eur. Ion.* 12. Παλλᾶδος ὑπ' ὄχθῳ τῆς Ἀθηναίων χθονός 'in the country of the Athenians'.

Obs. 4. Instead of the genitive alone is sometimes found a preposition with the genitive or another case: *Plat. Phædon.* p. 95 *extr.* περὶ γενέσεως καὶ φθορᾶς τῆν αἰτίαν διαπραγματεύσασθαι. p. 96 E. περὶ τούτων τὴν αἰτίαν εἰδέναι the preposition with its case might be united with the verb, which however cannot be done *de Leg.* 4. p. 720 E. τὴν περὶ γενέσεως ἀρχήν. 12. p. 951 E. ὁ περὶ τῆς παιδείας πάσης ἐπιμελητῆς (see §. 348. *Obs. 2.*). *Polit.* p. 329 D. ἀλλὰ καὶ τούτων πέρι μία τις αἰτία ἐστίν^c. *Soph. Œd. C.* 423. ἐν δ' ἐμοὶ τέλος αὐτοῖν γένοιτο ταύτης τῆς μαχῆς πέρι. *id. Œd. T.* 283. πρόνοιαν ἴσχειν τοῦδε τοῦ νεκροῦ πέρι. *Lys. c. Alcib.* p. 142, 35. παραδείγματι περὶ τῆς ἐαυτοῦ πονηρίας. p. 171, 42. τὰς περὶ τούτων τιμωρίας. Sometimes instead of the genitive *περὶ* is joined with the accusative: *Eur. Troad.* 430. οἱ περὶ τυράννων καὶ πόλεως ὑπηρέται. *Xen. Hist. Gr.* 5, 4, 2. τὴν περὶ Ἀρχίαν--- τυραννίδα^d. Other prepositions are used in the same way: *Soph. Œd. T.* 612. τὸν παρ' αὐτῷ βίοντον ἐκβαλεῖν for τὸν αὐτοῦ β. *Phil.* 611. τὰπὶ Τροίᾳ πέραγμα. 806. τὰπὶ σοὶ κακά. *Lysias Olymp.* p. 914. *ed. Reisk.* Other cases in which a preposition stands for the genitive have been quoted in the preceding paragraphs. The difference of the constructions does not affect the sense, as *Isocr. Paneg.* p. 70 B. (c. 39.) ἐμπεριότατος τῶν πρὸς τὸν πόλεμον κινδύνων entirely agrees in sense with τῶν τοῦ πολέμου κινδύνων.

Obs. 5. The word which governs the genitive is often wanting. These (379) words are, besides *νίος*, e. g. *Θουκυδίδης ὁ Ὀλόρον*, *Μιλτιάδης ὁ Κίμωνος*, *γυνὴ Eur. Or.* 1719.^e especially *οἶκος* or *δῶμα*: e. g. *Od.* β', 195. *μη-*

^a Schæf. Melet. p. 90. ad *Soph. Phil.* 43. Seidl. ad *Eur. El.* 161.

^b Seidl. ad *Eur. Iph. T.* 132.

^c Heind. ad *Plat. Phædon.* p. 171 seq.

Ast ad *Leg.* p. 138 seq. 471.

^d Schæf. ad *Julian. Or.* p. 6. ad

Dionys. Hal. p. 23.

^e Schæf. ad *Lamb. B.* p. 93.

τέρα ἦν ἐς πατρὸς ἀνωγέτω ἀπονέσθαι. *Her.* 5, 51. ἐς τοῦ Κλεομένηος. *id.* 1, 35. ἐν Κροίσου. *Theocr.* 24, 89. ἐν Διός, instead of which he says 17, 17. ἐν Διὸς οἴκῳ^a. Particularly *eis* ἄδου and ἐν ἄδου 'to the shades below, in the shades below'. Fully in Homer *Od.* κ', 512. *eis* Ἄιδου δόμον (comp. *ψ*', 322. *Il.* γ', 322. ξ', 457. *ψ*', 74. &c.) and Hesiod *Ἔργ.* 153. ἐς δόμον κρυεροῦ Ἄϊδαο. Homer has even *Ἄϊδόσδε Il.* η', 330. υ', 294. and *passim*. Thus *eis* διδασκάλου ἵεναι or φοιτᾶν *Xen. Cyr.* 2, 3, 9. 'to go to a teacher', properly 'to the house of a teacher': *eis* ὄρχηστρίδος ἵεναι *Arist. Nub.* 992. 'to go to a dancer'^b. According to this analogy is constructed *Od.* δ', 581. *eis* Αἰγύπτιοι, διίπετέος ποταμοῖο, στήσα νέας, and *eis* ἡμετέρου *Od.* β', 55. for *eis* ἡμετέρον. comp. §. 489. In a single passage a verb compounded with *eis* is joined with this genitive, *Eur. Bacch.* 610. εἰσεπεμπόμεν Πενθέως, where however Hermann more correctly refers Πενθέως to ὄρκανας, which follows.

The DATIVE.

381. The Dative expresses the remoter object to which an action (380) or quality refers, without affecting it so as to render it passive. Thus in the construction *διδόναι τί τινι* 'to give anything to any one', *τί* is the passive object of the verb, *τινί* the person in reference to whom the action takes place. Hence the different constructions *λοιδορεῖν τινα* and *λοιδορεῖσθαι τινι*, *διοχλεῖν τινα* and *διοχλεῖσθαι τινι*, because the middle voice denotes rather an *immanent* state, i. e. one which does not pass on to and affect anything else.

This reference may be of various kinds :

1. Relation to the object, the dative denoting the person in respect to or for whom the action takes place, e. g. 'to benefit, to help, to injure', &c. and the corresponding adjectives; 'to obey, to yield'. *Dat. commodi* §. 393.

In this kind of relation the subject who acts appears to stand in a subordinate condition in respect to the person for whom the action is performed: hence passives are constructed with the

^a Lob. ad Phryn. p. 100.

Valck. in N. T. p. 386. Brunck ad

^b Koen ad Greg. p. (18, 36.) 45, 81. Arist. Lys. 407. Fisch. 3 a. p. 255.

dative, which denotes the person by whom the action is performed, and who in the active would be the subject.

There is a similar relation when an action is effected or brought to pass by means of certain things, and therefore the dative is used to express the *instrument or means*. As Αἴαντι ἐδάμη was said for ὑπ' Αἴαντος, so Homer says χερσὶν ὑπο Πατρόκλοιο δαμῆναι *Il.* π', 420. instead of which the dative alone is commonly used.

The instrument and means may be considered on the one hand as the cause (§§. 396. 397.), on the other as the manner, in which an action takes place.

2. The other kind of relation is the *direction* which an action takes, and which properly expresses a movement in space. Hence the Greeks construed the verbs of following with a dative, and those of discoursing, contending; in the two latter cases the relation being made more evident by πρὸς with the accusative. These verbs however admit also the idea of association, as the Greeks often say ἐπεσθαι ἅμα, σύν, &c. §. 402. and hence arose the usage of expressing every kind of company or association by the dative, §§. 404. 405.

Obs. 1. The difference between the dative and accusative thus defined is sufficiently great, but not equally evident in all cases. Sometimes the dative appears to denote the person or thing on which the effect of the action contained in the verb manifests itself, e. g. προσάττειν τινί 'to command'. This relation coincides with that of the accusative; and hence of the verbs of commanding, exhorting, advising, some take a dative, some an accusative.

Obs. 2. In other cases it depends on the subjective view of the speaker, how he will represent the relation between the verb and its object. Hence there are several verbs which are as frequently construed with the dative as with the accusative; and hence the person or thing which was put in the dative with the active verb, with the passive becomes the subject in the nominative.

I. Relation generally: The words which in Greek are construed with the dative, are almost the same as in Latin, 'to tell, advise, command, obey, aid, meet, yield, give, give up, object, happen'; the adjectives 'useful, injurious, similar, equal, plea-

sant, unpleasant, hostile, easy, difficult'. Some only of these require special remark.

1. The verbs 'to order, to exhort', as *προσάττειν*, *ἐπιτέλλεσθαι*, *παραίνειν*, *παρεγγνᾶν*, *παρακελεύεσθαι*, *ὑποτίθεσθαι*, &c. regularly take the dative: *κελεύειν* however takes not only the dative in the sense of 'to exhort', but also the accusative with the infinitive: *Il. β'*, 50. *ἀντάρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσε κηρύσσειν ἀγορήνδε κερηκομόωντας Ἀχαιοῦς.* and 28. *θωρῆξαι σε κέλευσε κερηκομόωντας Ἀχαιοῦς.* *Thuc.* 1, 44. *εἰ γὰρ ἐπὶ Κόρινθον ἐκέλευον σφίσιν οἱ Κερκυραῖοι ξυμπλεῖν, ἐλύοντ' ἂν αὐτοῖς αἱ πρὸς Πελοποννησίους σπονδαί.* So *ἐφίεσθαι* *Soph. Phil.* 618. *κάρα τέμνειν ἐφείτο τῷ θέλοντι*, but *Theocr.* 25, 205. with an accusative. Thus also *προσάττειν*: *Demosth. in Macart.* p. 1070, 1. *ταῦτα πάνθ', ὅσα οἱ νόμοι προσάττουσι ποιεῖν τοὺς προσήκοντας, ἡμῖν προσάττουσι καὶ ἀναγκάζουσι ποιεῖν.* So *εἰπεῖν*, *φράζειν*, &c. take both constructions when they involve the idea of *κελεύειν*^a. On the other hand *νουθετεῖν*, *παρακαλεῖν*, *προτρέπειν*, *παροξύνειν*, *παρορμᾶν*, &c. take only the accusative. *ἐπτρυνον ἰππεῦσιν Il. ὁ'*, 258. and *ἔπτρυνον θεραπόντεσσιν Pind. Pyth.* 4, 71. follow the analogy of *κελεύειν*, *προσάσσειν*.

Obs. From this analogy the verbs 'to rule, to govern' also take the dative for the genitive. See §. 360, a.

383. 2. The verbs 'to happen of, to meet any one', take the dative, as in Latin, *ἀντᾶν*, *ἐντυγχάνειν τινί*, *συντυγχάνειν τινί*: *Arist. Ran.* 198. *οἴμοι κακοδαίμων, τῷ ξυνέτυχον ἐξιῶν.* and in the derivative sense 'to fall into anything'; *Soph. Philoct.* 681. *ἄλλον δ' οὔτιν' ἔγωγ' οἶδα κλύων, οὐδ' εἰσίδον μοῖρα τοῦδ' ἐχθίοι σντυχόντα θνατῶν.* Nevertheless *ἐντυγχ.* *συντυγχ.* are found also with the genitive, in which case the compound is put instead of the simple verb. See §. 379. *Obs.* 2. *ἀντᾶν* in the sense of 'to meet' is found in Homer with the dative generally^b; but in the sense of 'to encounter', with the genitive *Il. π'*, 423. *ἀντιάζειν* 'to go against', with the collateral idea 'to attack, to repel', is constructed in Herodotus with

^a Fisch. 3 a. p. 404. Brunck ad *Theocr.* 25, 47.
 Apoll. Rh. 4, 1593. Schæf. ad ^b Buttm. Lexil. 1. p. 9 seq. 300.

the accusative, 4, 118. ἀντιάζωμεν τὸν ἐπιόντα. *ib.* 121. οἱ Σκύθαι ὑπηντίαζον τὴν Δαρείου στρατιήν. *Pind. Pyth.* 5, 59. τὸν εὐεργέταν ὑπαντίασαι νόῳ, ὑπ. is equivalent to ἀμείβεσθαι, and takes its construction. In the sense of 'go against', ἀντᾶν and the derivative verbs are not found with the accusative^c. *Comp.* §. 328. *Obs.*—ἐπικύρειν is joined by Pindar *Ol.* 6, 11. with ἐν.

3. The verbs 'to reproach one with anything, to censure, to 384. reprimand, to rebuke', take the dative of the person or thing against which the reproof is directed, often with the accusative of the thing in which the reproof consists, ἐπιτιμᾶν τί τι, μέμψεσθαι τί τι, ἐγκαλεῖν τί τι, as in Latin *exprobare alicui aliquid*. *Isocr. ad Dem.* p. 5 C. μάλιστα ἂν εὐδοκμοίης, εἰ φαίνοιο ταῦτα μὴ πρᾶττων, ἂ τοῖς ἄλλοις ἂν πρᾶττουσιν ἐπιτιμῆς. *Xen. Œcon.* 2, 15. εἰ ὕδωρ παρ' ἐμοῦ αἰτοῦντί σοι, αὐτὸς μὴ ἔχων, ἄλλοσε καὶ ἐπὶ τοῦτο ἤγαγον (an ἀνακολουθία, where the writer had the preceding ἡγησάμην in his mind in the dative αἰτοῦντί σοι, but afterwards took ἤγαγον instead of it; yet perhaps καὶ ἐπὶ τοῦτο ἡγησάμην is more correct, and ἤγαγον before) οἶδ' ὅτι οὐδ' ἂν τοῦτό μοι ἐμέμφου. These verbs, however, frequently are used with the dative alone: *Eur. Hel.* 1314 seq. οὐδὲ μέμψεται πύσις ποτὲ ἡμῖν. *Isocr. Areop.* p. 149 E. ὥστε οὐκ ἂν εἰκότως τοῦτοις ἐπιτιμῶμεν, ἀλλὰ πολὺ ἂν δικαιότερον τοῖς ὀλίγω πρὸ ἡμῶν τὴν πόλιν διοικήσασιν. *Evag.* p. 197 B. C. *Thuc.* 4, 61. οὐ τοῖς ἄρχειν βουλομένοις μέμφομαι, ἀλλὰ τοῖς ὑπακούειν ἐτοιμοτέροις οὖσιν. *Isocr. Paneg.* p. 77 C. (τῶν πόλεων) αἰ ἐκδεδομένοι τοῖς βαρβάροις μάλιστα μὲν Λακεδαιμονίοις ἐγκαλοῦσιν, ἔπειτα δὲ καὶ τοῖς ἄλλοις τοῖς μετέχουσι τῆς εἰρήνης, ὡς ὑπὲρ τούτων δουλεύειν ἠναγκασμένοι.—ναικεῦσ' ἀλλήλησι *Il.* v', 254. belongs to §. 404.

Obs. 1. Μέμψεσθαι is found also with the accusative: *Thuc.* 7, 77. (οὐ χρῆ) καταμύψασθαι ὑμᾶς ἄγαν αὐτοὺς μήτε ταῖς ζυμφοραῖς, μήτε ταῖς παρὰ τὴν ἀξίαν νῦν κακοπαθείαις ('on account of your misfortunes', §. 403, 4, b.) *Comp.* *Isocr. Panath.* p. 234 C. *Areop.* p. 154 C. Also ἐπιπλήττειν τινά: *Plat. Protag.* p. 327 A. εἰ μὴ οἶόν τ' ἦν πόλιν εἶναι, εἰ μὴ πάντες αὐληταὶ ἦμεν, ὁποῖός τις ἐδύνατο ἕκαστος, καὶ τοῦτο ἰδίᾳ καὶ

^c *Comp.* Lob. ad Aj. p. 340.

δημοσίᾳ πᾶς πάντα καὶ ἐδίδασκε καὶ ἐπέπληττε τὸν μὴ καλῶς αὐλοῦντα, --- οἷε ἂν τι μᾶλλον τῶν ἀγαθῶν αὐλητῶν ἀγαθοῦς αὐλητᾶς τοὺς υἱεῖς γενέσθαι, ἢ τῶν φαύλων^a;

Obs. 2. Λοιδορεῖν is usually constructed with the accusative, but the middle λοιδορεῖσθαι with the dative: *Herod.* 2, 121, 4. τὸν δὲ εἰαλοιδορέεσθαι πᾶσιν. *Xen. Cyrop.* 1, 4, 8. οἱ δὲ φύλακες ἐλοιδόρουν αὐτόν. *ib.* 9. ἐνταῦθα μέντοι ἤδη καὶ ὁ θεῖος αὐτῷ ἐλοιδορεῖτο, τὴν θρασύτητα ὀρών. *Aristoph. Pac.* 57. ὦδι κεχηνῶς λοιδορεῖται τῷ Δαί^b.

385. (386) The words which signify 'equality, suitableness, resemblance', or the contrary, as ὁμοῖος, ἴσος, &c.^c govern the dative, as *similis* in Latin; but this idiom is more extended than in Latin. Thus the following in Greek take the dative:

1. ὁ αὐτός, *idem*: *Herod.* 3, 48. ὕβρισμα --- --- κατὰ δὴ τὸν αὐτὸν χρόνον τοῦ κρητῆρος τῇ ἀρπαγῇ γεγονός 'at the same time that the cup was carried off'. Thus also 7, 206. ἦν γὰρ κατὰ τῷ αὐτῷ (i. e. κατὰ τὸν αὐτὸν χρόνον) Ὀλυμπιάς τούτοισι τοῖσι πρήγμασι συμπεσοῦσα. *Comp.* 7, 3. *Id.* 4, 132. μῦς ἐν γῇ γίνεται, καρπὸν τὸν αὐτὸν ἀνθρώπῳ σιτέομενος. *Thuc.* 7, 77. καὶ γὰρ τοι --- --- νῦν ἐν τῷ αὐτῷ κινδύνῳ τοῖς φαυλοτάτοις αἰωροῦμαι. *Plat. Leg.* 12. p. 955 B. τὸν αὐτὸν φίλον τε καὶ ἐχθρὸν νομιζέτω πᾶς τῇ πόλει. *Comp. Rep.* 2. p. 371 C. Instead of which Herodotus says 5, 69. ἵνα μὴ σφισι αἱ αὐταὶ ἔωσι φυλαὶ καὶ (as) Ἴωσι. Plato says elliptically, *Gorg.* p. 493 D. φέρε δὴ ἄλλην σοι εἰκόνα λέγω ἐκ τοῦ αὐτοῦ γυμνασίου τῇ νῦν, for ἐκ τοῦ αὐτοῦ γ. ἐξ οὗ τὴν νῦν ἔλεξα. *Eur. Hel.* 495. ὄνομα δὲ ταυτὸν τῆς ἐμῆς ἔχουσά τις δάμαρτος ἄλλη τοισίδ' ἐνναίει δόμοις: the genitive is defined by ὄνομα, and ταυτόν stands absolutely. In the same manner as ὁ αὐτός, εἰς also is constructed with the dative: *Eur. Ph.* 157. ὅς ἐμοὶ μιᾶς ἐγένετ' ἐκ ματέρος.

Note. Of the imitation of this in Latin, see *Burm. ad Ovid. Am.* 1, 4, 1. *Cort. ad Sallust. Catil.* 20, 3.^d

2. In the same manner as in this construction the dative is

^a Valck. ad *Hipp.* 1402. Heind. ad *Prot.* p. 526.

^b Hemsterh. ad *Arist. Plut.* p. 131. Heind. ad *Plat. Gorg.* p. 128. Fisch. 3 a. p. 403.

^c Fisch. 3 a. p. 395 sqq.

^d Schæfer has more correctly explained *Eur. Or.* 905. τῷ κατακτείνοντι τοιούτους λέγειν, in Porson's edition.

to be rendered by an entire proposition beginning with a particle of comparison, so also other adjectives, whose construction in other respects agrees with that of the equivalent adjective in Latin, take the dative of the principal word only in the proposition which contains the member of the comparison, whilst in Latin and English a proposition with *quam, atque, ac*, 'as, than', must follow: *Herod.* 7, 155. Ἰπποκράτεια τυραννεύσαντα ἴσα ἔτεα τῷ ἀδελφεῷ Κλεάνδρῳ κατέλαβε ἀποθανεῖν, *totidem annos, quot frater regnaverat.* *Arist. Ran.* 649. οὐ καὶ σὺ τύπτει τὰς ἴσας πληγὰς ἐμοί; 'as many strokes as I'.

3. The adverbs ὁμοίως, ἴσως (ἐξ ἴσου), παραπλησίως, ὡσαύτως: *Herod.* 2, 172. ἤδη ὦν ἔφη λέγων ὁμοίως αὐτὸς τῷ ποδανιπτῆρι πεπρηγένοι 'that he had fared the same as the foot-bath' (of which a statue of a god was made, as Amasis, who being formerly a private individual, was now a king). *Xen. Hier.* 6, 3. μέθην καὶ ὕπνον ὁμοίως ἐνέδρα φυλάττομαι^e.—*Il.* γ', 454. ἴσον --- σφω πᾶσιν ἀπήχθητο κηρὶ μελαίνῃ, 'as death'. *Soph. Antig.* 644. (τούτου οὐνεκ' ἄνδρες εὐχονται γονάς --- ἔχειν) ὡς τὸν φίλον τιμῶσιν ἐξ ἴσου πατρί.—*Herod.* 2, 67. ὡς δ' αὐτῶς τῆσι κυσὶ οἱ ἰχθυεταὶ θάπτονται 'in the same manner as the dogs'. *Soph. Trach.* 371. καὶ ταῦτα πολλοὶ πρὸς μέσῃ Τραχινίων ἀγορᾷ ζυνεξήκουν ὡσαύτως ἐμοί.

4. In the same manner the verbs 'to accommodate oneself to, to become', *πρέπειν, ἀρμόττειν, εἰκέναι*, govern the dative; and hence the adverb *εἰκότως* also takes this case: *Æsch. Ag.* 924. Ἀπουσίᾳ μὲν εἶπας εἰκότως ἐμῇ 'thou hast spoken with propriety, considering my long absence'. *εἰκός* even takes a dative when an infinitive follows: *Eur. Hipp.* 1451 *seq.* ἀνθρώποισιν --- εἰκὸς ἐξαμαρτάνειν^f.

Obs. 1. *πρέπειν* is found also with the genitive: *Soph. Aj.* 534. πρέπον γε τ' ἦν ἂν δαίμονος τοῦ 'μοῦ τόδε. *Plat. Rep.* 3. p. 400 B. ἀλλὰ ταῦτα μὲν καὶ μετὰ Δάμωνος βουλευσόμεθα, τίνες τε ἀνελευθερίας καὶ ὕβρεως, ἢ μανίας καὶ ἄλλης κακίας πρέπουσαι βάσεις. In the latter passage, however, the genitive may also be governed of

^e Pors. Adv. p. (219) 192. Monk 'Heind. ad Plat. Phædon. p. 10. ad Eur. Alc. 1017.

βάσεις, and *πρέπουσαι* be put absolutely, 'which are the appropriate proceedings of'; and in the former the participle may be put substantively. *πρέπει* also is accompanied by an accusative with an infinitive: *Eur. Iph. A.* 1114. *Isocr. Evag. p.* 191 C. *πρώτον μὲν οὖν περὶ τῆς φύσεως τῆς Εὐαγόρου, καὶ τίνων ἢ ἀπόγονος, ---- δοκεῖ μοι πρέπειν, καὶ ἐμὲ τῶν ἄλλων ἕνεκα διελεθεῖν περὶ αὐτῶν.* ἀρμόττειν is found also with *πρός* and the accusative, e. g. in Isocrates, *ἡ σωφροσύνη πρὸς τὰς συνουσίας ἀρμόττει*, with *ἐπί* and the accusative *Soph. Ant.* 1317.

Obs. 2. *ὅμοιος* is also constructed with the genitive: *Herod. 3, 37.* *ἔστι δὲ καὶ ταῦτα ὅμοια τοῦ Ἡφαίστου*^a, like *προσφερέης Eur. Herc. F.* 130. also with *κατά* and the accusative *Plat. Rep. 8. p.* 555 A.

5. Like *ὅμοιος* are constructed all adjectives of a similar meaning, e. g. *ἀδελφός* 'akin, conformable to': *Soph. Oed. C.* 1262. *ἀδελφὰ δ', ὡς ἔοικε, τούτοισιν φορεῖ τὰ τῆς ταλαίης νηδύος θρεπτήρια.* *Plat. Leg. 3. p.* 687 E. *πατήρ --- ἐν παθήμασιν ἀδελφοῖς ὧν τοῖς γενομένοις Θησεῖ πρὸς τὸν δυστυχῶς τελευτήσαντα Ἰππόλυτον.* However, it is found with the genitive also: *Plat. Phil. p.* 21 B. *ὄρα δὲ, τοῦ φρονεῖν καὶ νοεῖν καὶ λογίζεσθαι τὰ δέοντα, καὶ ὅσα τούτων ἀδελφὰ (προσδεῖν ἂν σοι ἡγοῖο.) Isocr. Paneg. p.* 55 A. *ἀδελφὰ τῶν εἰρημένων*^b.

Ξυνωδός is similar, *Eur. Med.* 1004. *τάδ' οὐ ξυνωδὰ τοῖσιν ἐξηγγελμένοις*^c; *προσωδός, Eurip. Ion.* 371. *προσωδός ἡ τύχη τῶμῳ πάθει.* See §. 402 B.

6. So also the words which signify 'near', *ἐγγύς, πέλας, ἀγχοῦ, πλησίος, πλησιάζειν*, are constructed with the dative as well as the genitive, §. 339. *Eur. Suppl.* 1024. *χρῶτα χρωτὶ πέλας θεμένα.* comp. 1061. *Phæn.* 873. *Æsch. Suppl.* 223. *Pind. Nem.* 9, 94. *Σκαμάνδρου χεύμασιν ἀγχοῦ.* *ib.* 10, 124. *τύμβῳ σχεδὸν πατρώῳ.* *Soph. Ant.* 761. *παρόντι πλησία τῷ νυμφίῳ.* *Id. Trach.* 748. *τοῦ δ' ἐμπελάζεις.* Since the idea of conformity and agreement is expressed by the dative, *Il. σ', 312.* *Ἐκτορι μὲν γὰρ ἐπήνησαν κατὰ μητιόωντι*, the sense is 'agreed with him'. *Eur. Med.* 1166. *ἀλλ' ἦμεσ' ἀνδρὶ πάντα*^d.

^a Thom. M. p. 649.

^b Schæf. ad Greg. p. 569.

^c Heath ad Eurip. Suppl. 73.

^d On this whole section see Fisch. 3 a. p. 395 sqq.

Generally a reference to a person or thing may be considered 387.
 as implied in verbs of almost all kinds, in which such a refer- (388)
 ence is admissible: this then is expressed by the dative, which
 is rendered in various modes. *Xen. Mem. S. 1, 1. in. ὅτι ἄξιός*
ἔστι θανάτου τῷ πόλει 'with regard to the state', i. e. 'de-
 serves that the state should condemn him to death'. See
 §. 363. *Obs. Soph. Œd. C. 1446. ἀνάξια γὰρ πᾶσιν ἔσπε*
δυστυχεῖν, i. e. in the judgement of all. See Hermann. *Ly-*
sias c. Ergocl. p. 180, 27. οὐκ ἄξιον ὑμῶν τῆς τούτων παρασκευῆς
ἠττάσθαι, where in another view ὑμῶν might have stood. *Xen.*
Agesil. 2, 9. εἶχε δὲ ὁ Ἀγησίλαος μὲν τὸ δεξιὸν τοῦ μετ' ἑαυ-
τοῦ, Ὀρχομένιοι δὲ ἔσχατοι ἦσαν αὐτῷ τοῦ εὐωνύμου· οἱ δ' αὖ
Θηβαῖοι αὐτοὶ μὲν δεξιοὶ ἦσαν, Ἀργεῖοι δ' αὐτοῖς τὸ εὐώνυ-
μον εἶχον. *Æschyl. Prom. 12. Κράτος, Βία τε, σφῶν μὲν*
ἐντολῇ Διὸς ἔχει τέλος δὴ, κούδὲν ἐμποδῶν ἔτι· ἐγὼ δέ, &c. 'as
 far as concerns you, for you'. *Soph. Aj. 1128. θεὸς γὰρ ἐκσώ-*
ζει με, τῷ δε (Αἴαντι) δ' οἴχομαι 'with regard to Ajax', i. e. 'as
 much as lay in him'. *Xen. Cyrop. 1, 2, 2. δοκοῦσιν οἱ νόμοι*
ἄρχεσθαι οὐκ ἔνθεν, ὅθεν περ ταῖς πλείσταις πόλεσιν, 'with
 respect to most of the cities', i. e. 'in most of the cities'. *Plat.*
Phædon. p. 79 B. id. Leg. 4, p. 706 D. Ὀδυσσεὺς αὐτῷ
(Ὀμήρῳ) λοιδορεῖ τὸν Ἀγαμέμνονα, 'in Homer'. *Hipp. Min.*
p. 364 E. ὁ Ἀχιλλεὺς οὐ πολύτροπος τῷ Ὀμήρῳ πεποιήται;
 the dative may be explained thus, but it may also be referred
 to the passive *πεποιήται*, for *ὑπὸ τοῦ Ὀμ. πεπ.* The passive in
Plat. Theæt. p. 192 D. may be explained in the same way,
ἐπίσταμαι αὐτὸς ἑμαυτῷ 'I know it for myself'; where Hein-
 dorf reads *ἐν ἑμαυτῷ*. *Soph. Œd. T. 380. ὦ πλοῦτε καὶ τυ-*
ραννὶ καὶ τέχνῃ τέχνης ὑπερφέρουσα τῷ πολυζήλῳ βίῳ, *ad*
vitæ felicitatem, as Brunck renders it. Hence *Il. α', 284. αὐ-*
τὰρ ἔγωγε λίσσομ', Ἀχιλλῆϊ μεθέμεν χόλον, as *Od. φ', 377.*
μεθίεν χαλεποῖο χόλοιο Τηλεμάχῳ, *H. in Cer. 350. ὄφρα ἐ*
μήτηρ ὀφθαλμοῖσιν ἰδοῦσα χόλου καὶ μήνιος αἰνῆς ἀθανάτοισ
παύσειεν 'to suffer the anger with respect to Achilles to sub-
 side', i. e. 'against Achilles'^e. Thus also *μίμνει τινί, manere*
aliquem, 'to await any one': *Æschyl. Ag. 1160. ἐμοὶ δὲ*
μίμνει σχισμὸς ἀμφήκει δορί. In the same manner the dative

^e On these passages of Homer, see ad Eurip. Or. 663.
 Brunck ad Arist. Ran. 851. Porson

seems to be put for the accusative *Plat. Phileb. p. 33 A.* τῷ τὸν τοῦ φρονεῖν ἐλομένῳ βίον οἶσθ' ὡς τοῦτον τὸν τρόπον οὐδὲν ἀποκωλύει ζῆν 'there is no obstacle to him who—has chosen'; where ἀποκωλύει is used in a neuter sense. According to this principle may be explained the passages *Il. v', 180.* *Eur. Iph. T. 31.* quoted in §. 360, a. The dative, which expresses a reference to be made to something, is often found where 'among, with', *apud*, might have been used: *Herod. 8, 98.* διεξέρχεται παραδεδομένα, κατὰπερ "Ἐλλησι ἢ λαμπαδηφορίῃ. *Eur. Hec. 595.* ἀνθρώποισι δὲ ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός. *Thuc. 1, 6.* καὶ οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων --- ἐπαύσαντο φοροῦντες. *Xen. Cyr. 1, 2, 2.* See above. Sometimes there is even a second dative: *Eur. Hel. 1268.* τί σοι παράσχω δῆτα τῷ τεθνηκότι; 'for the deceased'. *Dem. Ol. 1. p. 15, 23.* ἂν δὲ τούτων ἀποστερηθῆ τῶν χρημάτων, εἰς στενὸν κομιδῆ τὰ τῆς τροφῆς τοῖς ξένοις ('for the foreigners') αὐτῷ καταστήσεται.

Thus the dative is found with verbs and adjectives, where in English the preposition *for* is used: with ῥάδιος 'easy', χαλεπός 'difficult'; ἀγαθός, εὐχρηστος, καλός 'good, serviceable, useful, handsome', αἰσχρός 'disgraceful', ἡδύς 'pleasant', and others, with which the dative expresses the person or thing with reference to which one of those predicates is applied to an object. Thus also Ἔκτορ, ἀτὰρ σύ μοι ἐσσι πατὴρ καὶ πότνια μήτηρ, ἠδὲ κασίγνητος. and *passim*, as in Latin. *Plat. Phædon. p. 65 B.* ἄρα ἔχει ἀλήθειάν τινα ὑψις τε καὶ ἀκοῇ τοῖς ἀνθρώποις. *Plat. Prot. p. 334 C.* τοῖς μὲν ἔξωθεν τοῦ σώματος ἀγαθόν ἐστι τῷ ἀνθρώπῳ, where τ. ἔξ. denotes that for which anything is immediately good, but τ. ἀνθ. that which is general, 'is good for man, for the external parts of the body'.

Obs. Sometimes such adjectives are considered as substantives, and construed with the genitive, as ἀνδρα δυσμενῆ χθονός *Seph. Ant. 187.* τοῖς ἐκεῖ ἐχθροῖς ἡμῶν *Thuc. 6, 18.* *Plat. Rep. 10. p. 620 B.*

(389) Hence various phrases are to be explained :

388. a. The dative is often put, especially with ὡς, in order to show that a proposition is affirmed, not as generally true, but valid only with respect to a certain person, consequently rela-

tively and subjectively. *Soph. Œd. C.* 20. μακρὰν γὰρ, ὡς γέροντι, προϋστάλης ὁδόν, 'for an old man'. *ib.* 76. εἰπέπερ εἰ γενναῖος, ὡς ἰδόντι 'for one who sees thee', in appearance. *Plat. Soph. p.* 226 C. ταχῆϊαν ὡς ἐμοὶ σκέψιν ἐπιτάττεις. *Rep.* 3. *p.* 389 D. σωφροσύνης δὲ ὡς πλήθει οὐ τὰ τοιαύδε μέγιστα; for the people^a. φαίνεται or εἰκάσαι might be supplied. Instead of which *Plat. Soph. p.* 237 C. χαλεπὸν ἦρου καὶ, σχεδὸν εἰπεῖν, οἷω γε ἐμοὶ, παντάπασιν ἄπορον. Hence ὡς δὲ συνελόντι εἰπεῖν §. 544.

Thus the dative expresses the opinion or judgement of a person. *Soph. Ant.* 904. καὶ τοί σ' ἐγὼ τίμησα τοῖς φρονούσιν εὖ 'according to the judgement of those who understand'. See the Scholiast. Hence the phrase ὡς ἐμοί, or ὡς γ' ἐμοί, 'according to my judgement': *Soph. Antig.* 1161. Κρέων γὰρ ἦν ζηλωτὸς, ὡς ἐμοί, ποτέ. *Aj.* 395. ἔρεβος ὡ φαεννότατον, ὡς ἐμοί. *Plat. Rep.* 7. *p.* 536 C. ἀγανακτήσας μοι δοκῶ καὶ ὡσπερ θυμωθεὶς τοῖς αἰτίοις, σπουδαιότερον εἰπεῖν ἢ εἶπον. Οὐ μὰ τὸν Δί', ἔφη, οὐκουν, ὡς γ' ἐμοὶ ἀκροατῆ. 'Ἄλλ' ὡς ἐμοί, ἦν δ' ἐγὼ, ῥήτορι. Instead of which *Eurip. Alc.* 810. ὡς γ' ἐμοὶ χρῆσθαι κριτῆ. *Plat. Soph. p.* 234 E. ὡς γοῦν ἐμοί, τηλικῶδε ὄντι, κρίναι. (where κρίναι is retained from another construction, as εἰπεῖν in ὡς δὲ συνελόντι εἰπεῖν.) *Xen. Vectig.* 5, 2. ὡς ἐμῆ δόξη. *Soph. Trach.* 718. δόξη γοῦν ἐμῆ. *Herod.* 3, 160. παρὰ Δαρείω κριτῆ^b.

b. In the definition of a property, distance, situation of a (390) place, &c. a participle is often put in the dative, which expresses the action with respect to which that definition is applied. It may be resolved by a conditional proposition. *Herod.* 2, 11. ἀρξάμενῳ ἐκ μυχοῦ διεκπλῶσαι ἐς τὴν εὐρέην θάλασσαν ἡμέραι ἀναισιμούνται τεσσαρῆκοντα, εἰρεσίῃ χρεωμένῳ, 'if one begins'. *Id. ib.* 29. ἀπὸ Ἐλεφαντίνης πόλιος ἄνω ἰόντι ἀναντές ἐστι χωρίον. *comp.* 1, 14. 181. 4, 25. 7, 143. *Thuc.* 1, 24.—2, 49. τὸ μὲν ἔξωθεν ἀπτομένῳ σῶμα οὐκ ἄγαν θερμὸν ἦν. *Plat. Rep.* 9. *p.* 589 C. πρὸς τε ἠδονὴν καὶ πρὸς εὐδοξίαν καὶ ὠφέλειαν σκοπουμένῳ ὁ μὲν ἐπαινετῆς

^a Heusde Spec. Crit. in Plat. p. 52. p. 744. Heind. ad Plat. Soph. p. 336.

^b Valck. ad Hipp. 324. Toup ad Ast ad Leg. p. 479.
Suid. 1. p. 454. Brunck Lex. Soph.

τοῦ δικαίου ἀληθεύει, ὁ δὲ ψέκτης οὐδὲν ὑγιές, οὐδ' εἰδὼς ψέγει
ὅ τι ψέγοι (R).

c. The same takes place in definitions of time, when it is to be expressed that an action has taken place since a certain person has done this or that. *Il. β'*, 295. ἡμῖν δ' εἰνατός ἐστι περιτροπέων ἐνιαυτός 'Ενθάδε μιμνόντεσσι 'since we have been here'. *ω'*, 413. δυωδεκάτη δέ οἱ ἥως κειμένῳ. *comp. Od. τ'*, 192. Instead of which *Il. φ'*, 155. ἦδε δέ μοι νῦν ἥως ἐνδεκάτη, ὅτ' ἐς Ἴλιον εἰλήλουθα. *ω'*, 765. ἦδη γὰρ νῦν μοι τόδ' ἑικοστὸν ἔτος εἶσι, ἐξ οὗ κεῖθεν ἔβην. *comp. Od. ω'*, 308. *Herod.* 9, 41. ὡς δὲ ἐνδεκάτη ἐγεγόνεε ἀντικατημένοισι ἐν Πλαταιῇσι. *comp. 1, 84. 2, 2. 9, 10. 2, 124. χρόνον δὲ ἐγγενέσθαι τριβομένῳ τῷ λαῷ δέκα μὲν ἔτεα τῆς ὁδοῦ, κατὰ τὴν εἰκὼν τοὺς λίθους, τὴν ἔδειμαν, &c. 'whilst the people were tormented'. Soph. Phil. 354. ἦν δ' ἡμῶν ἦδη δεύτερον πλέοντί μοι. Eurip. Ion. 353. χρόνος δὲ τίς τῷ παιδί διαπεπραγμένῳ; Xen. Hell. 2, 1, 27. ἐπεὶ ἡμέρα ἦν πέμπτη, ἐπιπλέουσι τοῖς Ἀθηναίοις. and without a participle *Soph. Œd. T.* 735. καὶ τίς χρόνος τοῖσδ' ἐστὶν οὐξ ἐληλυθώς; *Herod.* 2, 145. Ἡρακλεῖ μὲν δὲ ὅσα αὐτοὶ Αἰγύπτιοι φασὶ εἶναι ἔτεα ἐς Ἀμασιν βασιλέα, δεδήλωται μοι πρόσθε, 'from Hercules', or 'since the death of Hercules' *; and frequently in what follows.*

(391) d. Also, when the reference of an action to some one, with respect to feeling, is expressed, the person is put, especially with the verbs 'to come', in the dative, with the participle or adjective, which expresses the feeling. *Od. φ'*, 209. γιγνώσκω δ', ὡς σφῶν ἐελδομένοισιν ἰκάνω οἴοισι δμῶων 'that you alone longed for my arrival'. *Soph. Œd. C.* 1505. ποθοῦντι προῦφάνης 'thou comest, as I wished'. *Trach.* 18. χρόνῳ δ' ἐν ὑστέρω μὲν, ἀσμένῳ δ' ἐμοί, ὁ κλεινὸς ἦλθε Ζηνὸς Ἀλκμήνης τε παῖς, 'he came, to my delight'. *Eurip. Phœn.* 1061. ἔβα --- Οἰδίπους --- Θεβαίαν τάνδε γὰν τότ' ἀσμένοις, πάλιν δ' ἄχῃ^b. *Comp. §.* 401.

e. In a similar manner the verbs εἶναι and γίγνεσθαι are often

* Valck. ad *Herod.* 2, 2. p. 104, 29. Brunck ad *Soph. Trach.* 18.

^b Musgr. et Pors. ad *Eur. Ph.* l. c.

accompanied by a participle of the verb 'to wish' &c. in the dative; in which case the participle only, as the leading idea, is translated by the finite verb. *Od.* γ', 228. οὐκ ἂν ἔμοιγε ἐλπομένῳ τὰ γένοιτο, 'I had not hoped this'. *Herod.* 9, 46. ἐπεὶ δ' ὧν αὐτοὶ ἐμνήσθητε καὶ ἠδομένοισιν ἡμῖν οἱ λόγοι γεγόνασι, καὶ ἐτοῖμοί εἰμεν ποιεῖν ταῦτα, 'since we are pleased with your discourse'. *Thuc.* 6, 46. τῷ Νικίᾳ προσδεχομένῳ ἦν τὰ περὶ τῶν Ἐγεσταίων, 'Nicias expected the events in Segesta'. 7, 35. οἱ Κροτωνιάται εἶπον, οὐκ ἂν σφίσι βουλομένοις εἶναι, διὰ τῆς γῆς σφῶν τὸν στρατὸν ἰέναι. comp. 2, 3. *Soph.* *Œd. T.* 1356. θέλοντι κάμοι τοῦτ' ἂν ἦν. *Eur.* *Ion.* 654. ὁ δ' εὐκτὸν ἀνθρώποισι, κἄν ἄκουσιν ἧ, δίκαιον εἶναι μ' ὁ νόμος ἢ φύσις θ' ἅμα παρέιχε τῷ θεῷ. *Plat.* *Gorg.* p. 448 D. εἰ αὐτῷ γέ σοι βουλομένῳ ἔστιν ἀποκρίνεσθαι. Comp. *Phædon.* p. 78 B. *Lach.* p. 187 C. *Cratyl.* p. 384 A. *Rep.* 1. p. 358 D.^c Similarly, *Thuc.* 5, 111. τούτων μὲν καὶ πεπειραμένοις ἄν τι γένοιτο καὶ ὑμῖν καὶ οὐκ ἀνεπιστήμοισιν, i. e. according to the Schol. τούτων μὲν καὶ ὑμεῖς πεπειρασθε, καὶ οὐκ ἀνεπιστήμονες ἔστε.

An imitation of this in Latin occurs *Sallust. Jug.* 100. *uti militibus exæquatus cum imperatore labos volentibus esset.* *Tacit. Agr.* 18. *quibus bellum volentibus erat.*

f. Hence verbs of all kinds are accompanied by the dative 389. of the personal pronouns, which represent the action with re- (392) ference to a person, but might also have been omitted without injury to the sense; a pleonasm which is very common in Latin, and is sometimes used in colloquial English. *Il.* ξ', 501. εἰπέμεναί μοι, Τρῶες, ἀγαυοῦ Ἰλιονῆος πατρὶ φίλῳ καὶ μητρὶ, γοήμεναί ἐν μεγάροισιν, as *Herod.* 8, 68, 1. εἶπαί μοι πρὸς βασιλῆα, Μαρδόνιε. *Od.* δ', 569. καὶ σφιν γαμβρὸς Διὸς ἔσσι. *Il.* ε', 116. comp. δ', 219. *Soph.* *Œd. C.* 82. ὦ τέκνον, ἦ βέβηκεν ἡμιν ὁ ξένος; *Plat.* *Rep.* 1. p. 343 A. (ἡ τιθῆ) σε κορυζῶντα περιορᾷ καὶ οὐκ ἀπομύττει δεόμενον' ὅς γε αὐτῇ οὐδὲ πρόβατα οὐδὲ ποιμένα γινώσκεις^d. To this head may

^c Valck. ad *Herod.* 8, 101. p. 666, 3. Dorv. ad *Charit.* p. 467. ed L. Koen ad *Greg.* p. (173) 376.

^d Hemsterh. ad *Luc.* t. 1. p. 432.

Wessel. ad *Herod.* 8, 68. p. 649, 91. Taylor *Ind. Lys.* p. 916. ed. R. Fisch. 2. p. 232. Reisig *Comm. Crit.* in *Œd. C.* p. 359.

perhaps be referred the passage *Plat. Theat. p. 143 D. τίνες ἡμῖν τῶν νέων ἐπίδοξοι γενέσθαι ἐπιεικέις*, and οἴῳ ὑμῖν τῶν πολιτῶν μειρακίῳ ἐντετύχηκα, where Heindorf *ad Theat. p. 287.* supposes the dative to be put instead of the genitive.

g. Partly from this idiom, and partly because generally in the dative the idea of respect or reference to a person or thing is implied, the dative is often put in Greek, where, in other languages, the genitive is used; for this reason, that the Greeks understand a person or thing in relation to the action expressed in the verb, or to an adjective; whereas others, the Latins for instance, conceive of it with relation to a substantive. Hence this exchange of cases takes place mostly in verbs only.

1. The dative for a genitive in reference to a verb. *Herod. 2, 17. ἡ δὲ δὴ ἰθέη τῶν ὀδῶν τῷ Νείλῳ ἐστὶ ἦδε. Thuc. 5, 70. ἵνα μὴ διασπασθῆι αὐτοῖς ἡ τάξις. 6, 31. προθυμηθέντος ἐνὸς ἐκάστου, ὅπως αὐτῷ τιμὴ εὐπρεπείᾳ τε ἢ ναῦς προέξει. 1, 89. Ἀθηναίων τὸ κοινόν, ἐπειδὴ αὐτοῖς οἱ βάρβαροι ἐκ τῆς χώρας ἀπῆλθον, διεκομίζοντο --- παῖδας, &c.* These three cases may also be explained in the same manner as *f.* *Comp. 1, 6.* Thus also *Eurip. Ph. 1563. οὐκέτι σοι τέκνα λεύσσει φάος, i. q. τέκνα σου*, or like *N^o f.* *Eur. Hec. 664. ἐν κακοῖσι δὲ οὐ ρᾶδιον, βροτοῖσιν εὐφημῆν στόμα. Comp. Xen. Cyr. 3, 2, 4, 7. Plat. Hipp. Min. in. τοῦ σοῦ πατρὸς Ἀπημάντου ἤκουον, ὅτι ἡ Ἰλιάς κάλλιον εἶη ποίημα τῷ Ὀμήρῳ, ἢ ἡ Ὀδύσεια.* Thus in *Thuc. 5, 46. (ἐκέλευον) τὴν Βοιωτῶν ξυμμαχίαν ἀνεῖναι*, with reference to the substantive; but immediately afterwards with reference to the verb, *εἰ μὴ τὴν ξυμμαχίαν ἀνήσουσι Βοιωτοῖς, τὴν μὲν ξυμμαχίαν οἱ Λακεδαιμόνιοι Βοιωτοῖς οὐκ ἔφασαν ἀνήσειν.* Thus also *Plat. Phædon. p. 62 B. ἀλλὰ τόδε γέ μοι δοκεῖ εὐ λέγεσθαι, τό --- ἡμᾶς τοὺς ἀνθρώπους ἐν τῶν κτημάτων τοῖς θεοῖς εἶναι*, which just afterwards, *D.* is expressed *εὐλόγως ἔχει, ἡμᾶς ἐκείνου κτήματα εἶναι^a.*

2. With adjectives. *Plat. Charm. p. 157 E. ἡ τε γὰρ πατρῴα ὑμῖν οἰκία, καὶ ὑπὸ Ἀνακρέοντος καὶ ὑπὸ Σόλωνος καὶ ὑπ' ἄλλων πολλῶν ποιητῶν ἐγκεκωμίσται,* where however the

^a Wolf ad Dem. Lect. p. 274.

dative ὑμῖν may be referred to ἐγκεκωμ. and then would belong to *f.* or *g.* 1.

3. Substantives are often accompanied also by a dative, which is to be explained by a genitive, but not without limitation. For it signifies properly 'for any one', or the substantives are allied to verbs or adjectives which govern the dative, which then refers not so much to the substantive as to the verb or the whole proposition. *Eur. Phæn.* 17. ὦ Θήβαισιν εὐ-ίπποις ἀναξ, because the expression ἀνάσσειν τινί is used. *ib.* 86. ὦ κλεινὸν οἴκοις, Ἀντιγόνη, θάλος πατρί, where the dative πατρί belongs to κλεινὸν θάλος (not to one of them alone), 'illustrious offspring to the father', and οἴκοις is for ἐν οἴκοις. *Hippol.* 189. χερσὶν πόνος 'labour for the hands'. *Plat. Rep.* 5. p. 464 A. ἡ τῶν παίδων καὶ γυναικῶν κοινωρία τοῖς φύλαξι, on account of the construction τοῖς φύλαξι κοινοὶ εἰσι παῖδες. comp. B. p. 466 C. *Eur. Hec.* 1267. ὁ Θρηξὶ μάντις (μαντεύειν τινί). comp. *Or.* 363. *Herod.* 6, 103. ὁ μὲν δὲ πρεσβύτερος τῶν παίδων τῷ Κίμωνι Σττησαγόρης ἦν τηνικαῦτα παρὰ τῷ πάτρῳ Μιλτιάδῃ τρεφόμενος is said with relation to the verb ἦν τρεφόμενος. *Xen. Anab.* 4, 4, 2. βασιλειον εἶχε τῷ σατράπῃ signifies properly, 'had a palace for the satrap'; which, according to the sense, is indeed the same as 'had a palace of the satrap'. *Pind. Ol.* 9, 24. ἂν Θέμις θυγάτηρ τέ οἱ σῶτειρα λέλογχεν μεγαλόδοξος Εὐνομία, οἱ is probably to be explained according to *f.* and is not for θυγάτηρ αὐτῆς. *Pind. Ol.* 1, 91. τὰν οἱ πατὴρ ὑπερκρέμασε καρτερόν αὐτῷ λίθον, οἱ is governed by ὑπερκρέμασε, and αὐτῷ belongs to καρτερόν^b. *Soph. Antig.* 857. ἔψαυσας ἀλγαινοτάτας ἐμοὶ μερίμνας, πατρός τριπόλιστον οἶτον (λέγων), τοῦ τε πρόπαντος ἀμετέρου πότμου κλεινοῖς Λαβδακίδαισιν, where κλ. Λαβδ. has the same relation to ἔψαυσας πότμου, as ἐμοὶ has to ἔψαυσας μερίμνας. *Eur. Iph. T.* 388. τὰ Ταντάλου θεοῖσιν ἐστιάματα 'for the gods', ἐστ. παρασχεθέντα θ. *Plat. Leg.* 9. p. 869 D. ὁ δὲ περὶ τῆς ἀφέσεως εἴρηται φόνον πατρί, πατρί is governed by εἴρηται, as p. 868 E. *Thucyd.* 6, 18. καὶ μὴ ὑμᾶς ἢ Νικίου τῶν λόγων ἀπραγμοσύνη καὶ διάστασις

^b The other passages brought forward by Hermann ad *Ol.* 1, 191. Bæckh ad *Ol.* 2, 16. are explained under *h.*

τοῖς νέοις ἐς τοὺς πρεσβυτέρους ἀποστρέψῃ is the same as οἱ Νικίου λόγοι οἱ ἀπραγμοσύνην ποιῶντες καὶ διάστασιν ἐμποιῶντες τοῖς νέοις^a.

h. The poets in particular often add to the dative, especially of a pronoun, another dative, for explanation or more exact definition, which in other languages is put in the genitive, in the same manner as the Greeks also add to the article as a pronoun §. 264. or to personal pronouns §. 468, b. the name itself, to the genus the species §. 432. and to an accusative another accusative of a pronoun in the place of the genitive. See §. 421. *Obs.* 3. *Herod.* 2, 18. μαρτυρεῖ δέ μοι τῇ γνώμῃ, where τῇ γνώμῃ seems to be a more precise explanation of μοι. *Pind. Ol.* 8, 109. κόσμον, ὃν σφιν ὤπασεν Ζεὺς γένει. 'to them', viz. 'to their race', for γένει σφῶν, as 2, 27. *Pyth.* 1, 13. *Nem.* 7, 32. ἐπεὶ ψευδέεσσιν οἱ ποτανᾶ μαχανᾶ σεμνὸν ἐπεστί τι. *Soph. Phil.* 747. *Eur. Heracl.* 63. This is more rare in Attic. *Plat. Hipp. Min.* p. 364 B. ὄκνου ἐπανερέσθαι, μή σοι ἐμποδῶν εἶν ἐρωτῶν τῇ ἐπιδείξει 'to thee', i. e. 'to thy exposition'. As regards the sense it is indifferent whether the pronoun in this case be in the dative or genitive, but in respect to grammar it is not the same thing whether the genitive be used for the dative unconditionally or under certain conditions; one of these conditions is, if the second dative can be regarded as an explanation or more exact definition of the first. Two datives of substantives are sometimes found together: *Il.* λ', 11. Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστῳ καρδίῃ. *Pind. Isthm.* 1, 86. ὄσ' ἀγώνιος Ἐρμᾶς Ἡροδότῳ ἔπορον ἵπποις, 'to Herodotus (not himself immediately) but his horses', where however ἵπποις may be used as §. 396. *Eur. Herc. F.* 177. *Rhes.* 266. *Plat. Leg.* 11. p. 918 C. πᾶσιν ἐπικουρίαν ταῖς χρεῖαις ἐξυπορεῖν καὶ ὁμαλότητα ταῖς οὐσίαις, 'to all (masc.) viz. for their wants and their property'^b.

i. The same relation seems to be the basis of the construc-

^a Fisch. 3 a. p. 420.

^b Schæf. ad *Soph. Phil.* 747. *Elmsl.* ad *Eur. Med.* 961. *Bacch.* 619. The passages quoted by Heindorf ad *Theat.*

p. 287. *Soph.* p. 272. *Ast* ad *Plat. Leg.* p. 9. belong to cases explained above.

tion of the verbs εἶναι, γίνεσθαι, ὑπάρχειν 'to be', with the dative.

a. εἶναι &c. *Eurip. Heracl.* 298. οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας, ἢ πατρὸς ἐσθλοῦ κάγαθοῦ πεφυκέναι, 'there is no nobler privilege to children'. It is usually translated 'to have', as in Latin *esse* with the dative, e. g. Τέλλῳ παῖδες ἦσαν καλοὶ κάγαθοί 'Tellus had good children'. Hence also μέτεστί μοι τινοσ^c.

Hence κοινός is also constructed with the dative, and from this construction and that of εἶναι with the dative arose the phrases: *Herod.* 5, 84. οἱ δὲ Αἰγινήται ἔφασαν σφίσι τε καὶ Ἀθηναίοισι εἶναι οὐδὲν πρᾶγμα, 'had nothing to do with each other' *ib.* 33. *Demosth. pro Cor.* p. 320. μηδὲν εἶναι σοι καὶ Φιλίππῳ πρᾶγμα. Hence the abbreviated phrase τί σοὶ καὶ ἐμοί; *Demosth. in Aphob.* p. 855. τί νόμῳ καὶ τῇ βασιάνῃ;^d Instead of this we have *Eur. Ion.* 1303. τί δ' ἐστὶ Φοίβῳ σοὶ τε κοινὸν ἐν μέσῳ; 'What has Phœbus to do with thee? what art thou to Phœbus?' *Heraclid.* 185. ἡμῖν δὲ καὶ τῷ δ' οὐδὲν ἐστὶν ἐν μέσῳ. *Eur. Iph. T.* 254. *Comicus apud Stob.* p. 501, 4. Τίς γὰρ κατόπτρῳ καὶ τυφλῷ κοινωνία; where, in Latin, one dative is put with the ablative and *cum*: *quid Phæbo tecum rei est.*

Obs. κοινός is also constructed with ἐπί and the dative: *Plat. Theæt.* p. 185 C. ἡ δὲ διὰ τίνος δύναμις τό τ' ἐπὶ πᾶσι κοινὸν καὶ τὸ ἐπὶ τούτοις δηλοῖ σοι; and with the genitive *Plat. Men.* p. 241 C. ἔργον κοινὸν Ἀκαδαιμονίων τε καὶ Ἀθηναίων §. 315. *Obs.* whence κοινωνία with gen. *Eur. Iph. T. l. c.*

This reference or respect to a person or thing can properly take place only with verbs, because it is only conceivable where there is an action; but the dative often accompanies substantives also, which are derived from or allied to verbs governing the dative. *Hesiod. Th.* 93. τοίη τοι Μουσέων ἱερὴ δόσις ἀνθρώποισιν, instead of which *Plat. Phileb.* p. 16 C. θεῶν εἰς ἀνθρώπους δόσις, as Plato himself varies the construction, *Phædon.* p. 88 C. ἀπιστία οὐ μόνον τοῖς προειρημένοις

^c Fisch. 3 a. p. 414.

ad *Eur. Hippol.* 224. Fisch. 3 a.

^d Valck. ad *Herod.* 5, 33. p. 387 seq. p. 419.

λόγοις, ἀλλὰ καὶ εἰς τὰ ὕστερα μέλλοντα ῥηθήσεσθαι. *Æsch. Prom.* 617. *Herod.* 7, 169. ὦ νήπιοι, ἐπιμέμφεσθε ὅσα ὑμῖν ἐκ τῶν Μενελέω τιμωρημάτων Μίνως ἔπεμψε μηνίων δακρύματα 'on account of the assistance which you afforded to Menelaus', because they said τιμωρεῖν τι. *Eurip. Phæn.* 948. (δεῖ τόνδε) φόνοιον αἶμα γῆ δούναι χοᾶς, Κάδμω παλαιῶν Ἄρεος ἐκ μηνιμάτων, ὅς γηγενεῖ δράκοντι τιμωρεῖ φόνον. from μηνίειν τι. *Thuc.* 1, 73. ἡ μὲν πρέσβευσις ἡμῶν οὐκ ἐς ἀντιλογίαν τοῖς ὑμετέροις ξυμμάχοις ἐγένετο. from ἀντιλέγειν τι. 6, 76. οὐ περὶ τῆς ἐλευθερίας ἀντέστησαν, περὶ δὲ οἱ μὲν σφίσι, ἀλλὰ μὴ ἐκείνῳ καταδουλώσεως, οἱ δὲ ἐπὶ δεσπότητος μεταβολῆ. from καταδουλοῦν τινά τι. *Plat. Alc.* 1. p. 116 A. τὴν ἐν τῷ πολέμῳ τοῖς φίλοις βοήθειαν. *Charm.* p. 166 B. σὺ δὲ ὁμοιότητά τινα ζητεῖς αὐτῆς ταῖς ἄλλαις. *Leg.* 9. p. 860 E. τί συμβουλεύεις ἡμῖν περὶ τῆς νομοθεσίας τῇ τῶν Ἑλλήνων πόλει; *Aristot. Polit.* 3. p. 473 E. τοὺς ψέγοντας τὴν τυραννίδα καὶ τὴν Περιάνδρου Θρασυβούλῳ συμβουλίαν οὐχ ἀπλῶς οἰητέον ὀρθῶς ἐπιτιμᾶν^a.

391. A relation is more distinctly expressed 1. in the verbs,
(384) which signify 'to assist, help, to injure', and govern the dative and accusative. ἀρήγειν, ἀμύνειν, ἀλεξεῖν, βοηθεῖν, ἐπικουρεῖν, λυσιτελεῖν, govern only the dative, like *auxiliari, opitulari*: ὠφελεῖν however is used with both cases. With the dative: *Æsch. Pers.* 839. ὡς τοῖς θανούσι πλοῦτος οὐδὲν ὠφελεῖ, *nil juvat mortuos*. *Prom.* 342. μάτην γὰρ, οὐδὲν ὠφελῶν ἐμοί, πονήσεις, εἴ τι καὶ πονεῖν θέλεις. *Soph. Antig.* 560. ἡ ἐμὴ ψυχὴ πάλαι τέθνηκεν, ὥστε τοῖς φίλοισιν ὠφελεῖν. *Eur. Or.* 658. τοὺς φίλους ἐν τοῖς κακοῖς χρὴ τοῖς φίλοισιν ὠφελεῖν. comp. 673. *Aristoph. Av.* 420. *Herod.* 9, 103. τῶν Σαμίων οἱ στρατενόμενοι --- --- ἔρδον ὅσον ἐδυνέατο, προσωφελεῖν ἐθέλοντες τοῖσι Ἑλλησι^b. Hence ὑπερέχειν χεῖρά τι, i. e. ἀμύνειν *Il. ε'*, 433. See in §. 411, 4.

^a Duker ad *Thuc.* 5, 46. 8, 21. Valck. ad *Herod.* 7, 16. p. 517, 100. Valck. et Pors. ad *Eurip. Ph.* 1. c. Herm. ad *Viger.* p. 714, 47. Fisch. 3 a. p. 336. Heind. ad *Plat. Gorg.* p. 229. Phad. p. 142. Wytttenb. ad *Plut.*

p. 213 seq. Ast ad *Plat. Leg.* p. 36. Schæf. App. Dem. 1. p. 562. 875. Stallb. ad *Phil.* p. 30. ad *Euthyphr.* p. 101.

^b Fisch. 3 a. p. 406.

examples of the construction of this verb with the accusative. Thus also *λυμαίνεσθαι τι* *Herod.* 1, 214. *λυμαιομένη δὲ τῷ νεκρῷ ἐπέλεγε τοιάδε*, 'maltreating'. 8, 15. *νέας οὕτω σφι ὀλίγας λυμαίνεσθαι*, 'to injure'. *Xen. Hell.* 2, 3, 26. *δοκεῖ δίκαιον εἶναι, εἴ τις ἡμῶν αὐτῶν λυμαίνεται ταύτη τῇ καταστάσει, δίκην αὐτὸν διδόναι.* 7, 5, 18. Ὁ Ἐπαμινώνδας ἐνθυμούμενος, ὅτι-----αὐτὸς λελυμασμένος παντάπασιν τῇ ἑαυτοῦ δόξῃ ἔσοιτο. *Arist. Nuῦ.* 925. *λυμαιομένον τοῖς μειρακίοις.* With the accusative §. 415, 1. a. a. Both constructions are united *Herod.* 3, 16. *ῶ λυμαιομένοι Πέρσαι ἐδόκεον Ἀμασιν λυμαίνεσθαι*°. Thus also *λωβᾶσθαι τι*. *Plat. Crit.* p. 47 E. Ἀλλὰ μετ' ἐκείνου ἐστὶν ἡμῖν βιωτὸν διεφθαρμένου, ῶ τὸ ἄδικον μὲν λωβᾶται, τὸ δὲ δίκαιον ὀνίνησιν. On the other hand, *ὀνίνημι*, *βλάπτω* are constructed with the accusative only.

Obs. 1. To this class belongs the phrase *τί πλεόν ἐστὶν ἐμοί*; 'what advantage have I from it? what good is it to me?' *Xen. Cyrop.* 5, 5, 34. *τί γὰρ ἐμοί πλεόν τὸ τὴν γῆν πλατύνεσθαι, αὐτὸν δὲ ἀτιμάζεσθαι*; *Soph. Antig.* 268. ὅτ' οὐδὲν ἦν ἐρευνῶσι πλεόν, 'as we made nothing out of our inquiries'^d.

Obs. 2. The verbs and adjectives which signify 'useful, injurious, inimical', &c. are properly constructed with the dative°, but sometimes with the genitive also. *Plat. Polit.* p. 296 E. ὥσπερ ὁ κυβερνήτης, τὸ τῆς νεὼς καὶ ναυτῶν ἀεὶ ξυμφέρον παραφυλάττων, ---- σώζει τοὺς συνναύτας. *Rep.* 1. p. 338 C. *φημι ἐγὼ εἶναι τὸ δίκαιον οὐκ ἄλλο τι, ἢ τὸ τοῦ κρείττονος ξυμφέρον.* *Comp. Dem. pro Cor.* p. 267, 15. *Eur. Hel.* 516. τὰ πρόσφορα τῆς νῦν παρούσης συμφορᾶς. Of *ἐχθρός* see §. 387. *Obs.* of *ἐναντίος* §. 366. *Obs.* 2.

2. The impersonal *δεῖ* is constructed with the dative and accusative (R). With the dative: *Æschyl. Agam.* 857. ὅτῳ δὲ καὶ δεῖ φαρμάκων παιωνίων, ἤτοι κέαντες, ἢ τεμόντες εὐφρόνως κειρασόμεσθα πήματος τρέψαι νόσον. *Eur. Med.* 565. σοὶ παίδων τί δεῖ; *Suppl.* 596. ἐν δεῖ μόνον μοι, τοὺς θεοὺς ἔχειν, ὅσοι δίκην σέβονται. *Plat. Menon.* p. 79 E. *δεῖ οὖν σοι*

° Gronov. ad *Herod.* l. c. Wesseling ad *Her.* 8, 15. p. 625, 94. Lennep ad *Phal.* p. 47 seq. Ernesti ad *Xenoph. Mem.* S. 1, 3, 6. Fisch. 3 a.

p. 406.

^d Valck. *Diatr.* p. 150.

° Fisch. 3 a. p. 399.

πάλιν ἐξ ἀρχῆς, ὡς ἐμοὶ δοκεῖ, τῆς αὐτῆς ἐρωτήσεως, τί ἐστὶν ἀρετή^a. Of the accusative see §. 412.

χρῆ is rarely found with the dative. *Soph. Antig.* 736. ἄλλω γὰρ ἢ μοὶ χρῆ γε τῆσδ' ἄρχειν χθονός; *Eurip. Ion.* 1337. τοῖσι δ' ἐνδίκους ἱερὰ καθίζειν, ὅστις ἡδικεῖτ', ἐχρῆν.

392. 3. Of the verbs signifying 'to obey, to disobey', *πειθεσθαι*, (381) *ἀπειθεῖν* take regularly the dative. *ὑπακούειν*, *κατακούειν* take the genitive and dative. Of the Genitive see §. 362. The following are some instances of the construction with the dative. *Xen. Cyr.* 2, 4, 6. σχολῇ σαλεύων ὑπήκουόν σοι. *Arist. Nub.* 360. οὐ γὰρ ἂν ἄλλω γ' ὑπακούσαιμεν τῶν νῦν μετεωροσοφιστῶν, πλὴν ἢ Προδίκω. *Plat. Leg.* 6. p. 774 B. μηδεὶς ὑπακουέτω μηδὲν αὐτῷ ἐκὼν τῶν νέων. *Comp. Xen. Mem. S.* 2, 3, 16.—*Herod.* 3, 88. Ἀράβιοι οὐδαμᾶ κατήκουσαν ἐπὶ δουλοσύνη Πέρσῃσι.

To this class *ὑποπτήσσειν τινί* also seems to belong, 'to lose one's courage against any one, to be afraid of any one, to reverence one'. *Xen. Cyr.* 1, 5, 1. ἐνταῦθα δὴ πάλιν ὑπέπτησον οἱ ἤλικες αὐτῷ (τῷ Κύρῳ) opposed to the foregoing *σκώπτειν τινά*. The same author *ib.* 6, 8. joins the accusative with it, πάντῳ μοι δοκεῖ αἰσχρὸν εἶναι τὸ τοιοῦτους αὐτοὺς ὄντας ὑποπτήξαι, which is rendered 'to fear'.

Obs. *λατρεύειν* 'to serve, to pay honour to the gods by offerings', in the first sense takes the dative; and on account of the latter, though rarely, the accusative. *Eurip. El.* 132. τίνα πόλιν, τίνα δ' οἶκον, ὦ τλάμων σύγγονε, λατρεύεις; 'implore'. It is found however *Iphig. T.* 1122. ἐνθα τὰς ἐλαφοκτόνου θεᾶς ἀμφίπολον κούραν, παῖδ' Ἀγαμεμνονίαν, λατρεύω, in the first sense with the accusative also.

393. 4. The verbs 'to yield', *εἶκειν*, *ὑπέικειν* &c. govern the (382) dative, as in Latin. See the passages §. 354. *Soph. Aj.* 669 sqq. καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα τιμαῖς ὑπέικει' τοῦτο μὲν νιφοστιβεῖς χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει' ἐξίσταται δὲ νυκτὸς αἰανῆς κύκλος τῇ λευκοπῶλῳ φέγγος ἡμέρᾳ φλέγειν. But *Il.* ο', 227. ὑπόειξε χεῖρας ἐμάς, i. e. ἤλυξε. But *ὑπεκστῆναι* is put with the accusative of the thing

^a Fisch. 3 a. p. 413. Elmsl. ad *Eur. Med.* 552. p. (168 seq.) 174.

Plat. Phileb. p. 43 A. ἀλλὰ γὰρ ὑπεκστῆναι τὸν λόγον ἐπιφερόμενον τοῦτον βούλομαι. as *Soph. Aj.* 82. φρονοῦντα γὰρ νιν οὐκ ἂν ἐξέστην ὄκνη. Comp. *Demosth. in Lept.* p. 460, 1. in *Androt.* p. 617, 15. where, on account of the preposition ἐκ, the genitive should be put. So in *Apollon. Rh.* 2, 92. it should probably be ὁ δ' αἰζαντος ὑπέκστη, not ὑπέστη. So also ὑπεκτρέπεσθαι τινα *Plat. Phædon.* p. 108 B.

Hence also ἐκποδῶν is often put with the dative, though elsewhere accompanied by the genitive. *Eur. Or.* 541. ἀπελθέτω δὴ τοῖς λόγοισιν ἐκποδῶν τὸ γῆρας ἡμῖν τὸ σόν. *Phæn.* 40. ὦ ξένε, τυράννοισ ἐκποδῶν μεθίστασο^b.

Obs. 1. The poets add sometimes ἐν to δίδοναι, with the dative, instead of the dative alone. *Eurip. Med.* 629. ἔρωτες, ὑπὲρ μὲν ἄγαν ἐλθόντες, οὐκ εὐδοξίαν, οὐδ' ἀρετὰν παρέδωκαν ἐν ἀνδράσιν^c.

Obs. 2. Thus ἐνοχλεῖν also, *incommodare, molestum esse alicui*, 'to be troublesome to any one', governs the dative. *Isocr. Paneg.* p. 42 C. ἐνοχλεῖν τοῖς ἀκούουσιν. ad *Phil.* p. 84 E. ταῖς πανηγύρεσιν ἐνοχλεῖν; but *ib.* p. 92 seq. Θηβαῖοι ἠνώχλων τὰς πόλεις τὰς ἐν Πελοποννήσῳ^d. On the contrary ἐμποδίζω governs properly the accusative, 'to hinder any one', e. g. *Xen. Mem. S.* 4, 3, 9. but on account of the construction of ἐμποδῶν τινι, the dative also, *impedimento alicui esse.* *Isocr. π.* ἀντιδ. p. 321 E. νῦν δέ μοι τὸ γῆρας ἐμποδίζει, and in Aristotle. See *Steph. Thes.*

5. ἀρέσκειν 'to please', takes the dative, as in Latin: *Plat.* (383) *Menon.* p. 76 E. ἡ ἀπόκρισις ἀρέσκει σοι μᾶλλον, though frequently the accusative also, as *delectare.* See §. 412.

The dative is put with transitive and intransitive verbs, to show that an action takes place with reference to a person or thing; particularly 1. 'for the advantage of any one, for the pleasure of any one' (*dativus commodi*). *Herod.* 8, 61. Ταῦτα λέγοντος Θεμιστοκλέους, αὐτίς ὁ Κορίνθιος Ἀδείμαντος ἐπεφέρετο, --- Εὐρυβιάδα οὐκ ἔων ἐπιψηφίζεῖν ἀπολι ἀνδρῶν, 'dissuading him from collecting the votes to oblige a man without a country'. *Soph. Aj.* 1045. Μενέλαος, ᾧ δὴ τόνδε

^b Thom. M. p. 288. Brunck ad ed. Lips.
Eur. Bacch. 1137.

^d Schæf. App. Dem. 1. p. 519.

^c Pors. ad *Eur. Med.* l. c. p. 404.

πλοῦν ἐστείλαμεν, which Homer expresses *Il. a'*, 159. τιμὴν ἀρνούμενοι Μενελάω^a. *Eur. Suppl.* 15. οὓς (*septem duces*) ποτ' Ἀδραστος ἤγαγ', Οἰδίπου παγκληρίας μέρος κατασχέειν φυγάδι Πολυνεΐκει θέλων γαμβρῶ 'for Polynices'.

Hence the expressions: ἀπολογεῖσθαί τινι *Lys. p.* 177, 19. τιμωρεῖν τί τινι. *Plat. Apol. S. p.* 28 C. εἰ τιμωρήσεις Πατρόκλῳ τῷ ἑταίρῳ τὸν φόνον. ἀμύνειν τί τινι. *Od. θ'*, 525. for ἀπό τινος. See §. 353, 3. *Æsch. S. c. Theb.* 418. εἴργειν τεκούσῃ μητρὶ πολέμιον δόρυ. *Eur. Troad.* 77. παιδί τ' οὐ δυνάμεθ' ἂν θάνατον ἀρῆξαι^b. Homer adds ἐπὶ *Il. φ'*, 374. περιδείδειν τινί *Il. ο'*, 123. ὑπεραρῶδέειν τινί *Herod.* 8, 72. *timere alicui*, which also is δειμαίνειν περί τινι in *Herod.* 8, 74. So κλύθι μοι for μου *Il. ε'*, 115.^c Hence perhaps also φιλοφρονεῖσθαί τινι 'to receive any one kindly', (*φιλα φρονεῖν τινι*) *Xen. Cyr.* 3, 1, 8. *Plat. Leg.* 11. p. 935 C. θυμῷ φιλοφρονομένους, i. e. χαριζομένους, as *ib.* A. more commonly with the accusative.

2. 'In honour of any one'. *Herod.* 4, 34. τῆσι παρθένοισι ταύτησι τελευτησάσῃσι ἐν Δήλῳ κείρονται καὶ αἰ κόραι καὶ οἱ παῖδες τῶν Δηλίων. *Aristoph. Lysistr.* 1277. ὀρχησάμενοι θεοῖσιν, εὐλαβώμεθα τὸ λοιπὸν αὐθις μὴ ἔμαρτάνειν ἔτι^d.

3. Hence the dative is sometimes used for ἀπό with the genitive. *Il. ο'*, 87. Θέμιστι δὲ καλλιπαρήῳ δέκτο δέπας, 'from Themis', or 'took it off Themis'. *Od. π'*, 40. ὡς ἄρα φωνήσας, οἱ ἐδέξατο χάλκεον ἔγχος. *Pind. P.* 4, 35. ὄρνις (*augurium*) ὃν ποτε Τριτωνίδος ἐν προχοαῖς λίμνας θεῶ ἀνέρι εἰδομένων, γαίαν δίδοντι ξείνια, πῶραθεν Εὐφάμος καταβάς δέξατο. *Soph. El.* 442. σκέψαι γάρ, εἴ σοι προσφιλῶς αὐτῇ δοκεῖ γέρα τὰδ' οὐν τάφοισι δέξασθαι νέκυς. Similar to this is *Soph. El.* 226. τινί γάρ ποτ' ἂν --- --- πρόσφορον ἀκούσαιμ' ἔπος; τινί φρονοῦντι κάρια; for παρὰ τίνος^e.

^a Valcken. ad Eurip. Ph. 1742. Arist. Lys. l. c. Hemsterh. ad Lucian. t. 1. p. 291. Musgr. ad Eur. Troad. 332. p. 582.

^b Elmsl. ad Soph. CEd. T. 892.

^c Schæf. ad Dionys. de Comp. p. 78.

^d Valck. ad Herod. 2, 61. p. 132, 19. ad Phœn. 1742. p. 582. Brunck ad

• Pors. ad Eur. Hec. 533. Schæf. ad Soph. Aj. 661. Herm. ad Pind. Pyth. 4, 37. ad Soph. El. 434. Abresch Dilue. Thuc. 1. p. 95.

On account of the resemblance mentioned §. 382. the dative 395. is sometimes used for *ὑπό* with the genitive. *Il. π'*, 326. *ὡς τῷ μὲν διοιοῖσι κασιγνήτοισι δαμέντε βήτην εἰς Ἐρεβος, Σαρπηδόνοσ ἐσθλοὶ ἐταῖροι. Pind. Ol. 12, 3.* to the goddess Fortune: *τὴν γὰρ ἐν πόντῳ κυβερνῶνται θεαὶ νᾶεσ, ἐν χέρσῳ τε λαιψηροὶ πόλεμοι κάγοραὶ βουλαφόροι. Soph. Aj. 539.* καὶ μὴν πέλασ γε προσπόλοισ φυλάσσεται 'by his attendants'. *Xen. Cyr. 3, 2, 16.* ἃ ὑπισχνοῦ ποιήσῃν ἀγαθὰ ἡμᾶσ --- ἀποτετέλεσται σοὶ ἤδη, and elsewhere in abundance in the prose writers and poets^f. Hence the dative with verbals. See §. 447, 4. and *κάτοχον Ἄρει γένος Eur. Hec. 1090.* i. e. *κατεχόμενον ὑπ' Ἄρεωσ. Soph. Antig. 44. Eur. Phæn. 1711.* ἀπόρρητον πόλει, i. e. ἀπηγορευμένον ὑπὸ τῆσ πόλεωσ.

Obs. The dative frequently stands in this sense with *ὑπό*, especially in Homer, although this preposition in the sense of *a, ab* governs the genitive. *ὑπό* with the dative signifies properly 'under', and is put in this construction with passives, in order to express the subordinate relation in which the subject of the passage stands to the person, by means of which it suffers the effect. *Il. π'*, 420. *ἐταῖροσ χέρσ' ὑπο Πατρόκλοιο Μενοϊτιάδαο δαμέντασ* for the simple dative. Thus also *ib. 708.* οὐ νύ τοι αἶσα, σῶ ὑπὸ δουρὶ πόλιν πέρθαι Τρώωσ ἀγερῶχωσ. *ib. 384.* ὡσ δ' ὑπὸ λαίλαπι πᾶσα κελαινὴ βέβριθε χθῶσ. *Hesiod. Th. 862.* ἐτήκετο, κασσίτεροσ ὡσ τέχνη ὑπ' αἰζῶσ ὑπὸ τ' εὐτρήτου χοάνοιο θαλφθεῖσ, ἠὲ σίδηροσ, --- τήκεται ἐν χθονὶ δίῃ ὑφ' Ἡφαίστουσ παλάμησιν. *Eurip. Suppl. 404.* Ἐτεοκλέουσ θανόντοσ --- ἀδελφοῦ χειρὶ Πολυνείκοσ ὑπο. *Irrig. A. 1284.* ἐλευθέραν γὰρ δεῖ νιν (τὴν Ἑλλάδα), ὅσον ἐν σοὶ, τέκνον, κάμοι, γενέσθαι, μηδὲ βαρβάροισ ὑπα, Ἑλληνασ ὄντασ, λέκτρα συλᾶσθαι βίᾳ. On the other hand *Plat. Lach. p. 184 E.* ὅστισ τυγχάνει ὑπὸ παιδοτρίβῃ ἀγαθῶ πεπαιδευμένοσ, for *ὑπὸ παιδοτρίβου. Rep. 3. p. 391 C.* ὑπὸ τῶ σοφωτάτῳ Χείρωνι τεθραμμένοσ. *ib. 8. p. 558 D.* υἱὸσ ὑπὸ τῶ πατρὶ τεθραμμένοσ. *Comp. 9. p. 572 C. Isocr. de Big. p. 352 C.* ἡγοῦμαι γὰρ καὶ τοῦτ' εἶναι τῶσ καλῶσ, ἐκ τοιοῦτωσ γενόμενον ὑπὸ τοιοῦτοισ ἤθεσιν ἐπιτροπευθῆναι, 'under a man of such a character'^g. The dative has the same signification in the active, *Il. σ'*, 432. *ἐκ μὲν ἀλλᾶωσ ἀλιᾶωσ ἀνδρὶ δάμασσεσ,* 'made me submissive to him as his wife'.

^f Fisch. 3 a. p. 399 seq.

Blomf. ad Æsch. Pers. 58.

^g Lennep ad Phalar. p. 242.

396. Since in these cases the dative expresses that by which
 (401) something is produced, it was used to express a mean or instrument, in answer to the questions 'wherewith? whereby?' as in Latin, e. g. *Pl. β'*, 199. τὸν σκήπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ. *Xen. Cyr.* 4, 3, 21. δυοῖν ὀφθαλμοῖν ὄραν. Also with persons: *Eur. Heracl.* 391. *Xen. Cyr.* 3, 2, 11. ἐπὶ μὲν δὴ τὸν Ἀρμένιον ᾤχετο ἄγγελος· ὁ δὲ Κῦρος τοῖς παροῦσιν (τέκτοσι καὶ λιθοδόμοις) ἐτείχιζεν. *Anab.* 1, 8, 1. ἐλαύνειν ἰδρῶντι τῷ ἵππῳ. So to verbs of 'throwing', the missile is joined in the dative, as βάλλειν χερμαδίοις *Od. κ'*, 121. or λίθοις *Thuc.* 4, 43. *Xen. Cyr.* 2, 3, 18. ἀκοντίζειν αἰχμαῖς *Pind. Isthm.* 1, 33. ἐφορμαθεῖς ἄκοντι θοῶ *Pind. Nem.* 10, 130. So νίφειν χρυσῷ *id. Isthm.* 7, 6.^a In this sense the dative is used also with substantives: *Plat. Leg.* 1. p. 631 C. κινήσεις τῷ σώματι 'motions made with the body'. 4. p. 717 A. ἢ τοῖς βέλεσιν ἔφεσις 'the shooting with arrows'. *Rep.* 3. p. 397 A. διὰ μιμήσεως φωναῖς τε καὶ σχήμασιν^b. Hence Ἴσθμίαν ἵπποισι νίκαν *Pind. Isthm.* 2, 20. δόξαν ἄρμασι *ib.* 3, 25. comp. 1, 17, 86. καλλίνικος ἄρμασι *Pyth.* 1, 63.

1. Hence seems to arise the construction of the verb χρῆσθαι with the dative, as in Latin *uti* with the ablative (*Soph. Antig.* 24. σὺν δίκη χρησθεῖς δικαία καὶ νόμῳ, should be χρησθεῖς δίκαια. See *Herm.*). With two datives it is rendered (as in Latin *uti aliquo monitore*) 'for' or 'as'. *Xen. Cyrop.* 8, 1, 11. καὶ πόλεων δὲ καὶ ὄλων ἐθνῶν φύλαξι καὶ σατραπαις ᾗδει ὅτι τούτων τισὶν εἶη χρηστέον 'that some of these must be made use of as guardians of the city'. χρῆσθαι is used with the accusative *Xen. Hier.* 11, 11. καὶ τὸ μεγαλόφρον οὐ σὺν ὕβρει, ἀλλὰ σὺν γνώμῃ ἐχρήτο.

2. In this sense the dative is also used with some verbs, with which, in Latin and English, no instrument or mean is signified, e. g. τεκμαίρεσθαι τοῖς πρόσθεν ὡμολογημένοις 'to conclude, to infer from what was granted', *Plat. Euthyd.* p. 289 B. which is elsewhere expressed τεκμ. ἀπό τινος

^a Dissen ad *Pind. Nem.* 1, 18.

ad *Plat. Leg.* p. 34. Stallb. ad *Plat.*

^b Heind. ad *Plat. Cratyl.* p. 131.

Phileb. p. 140 seq.

Bœckh ad *Plat. Min.* p. 101. Ast

Plat. Rep. 6. p. 501 B. or ἔκ τινος *Plat. Crit.* p. 44 A. *Xen. Mem.* S. 4, 1, 2. So also οἱ Σκύθαι μαντεύονται ῥάβδοισι ἰτείνῃσι πολλῶσι, 'by the assistance of many willow rods', *Herod.* 4, 67. σταθμᾶσθαι τί τινι 'to judge of from anything', *Herod.* 7, 237. whence *Plat. Charm.* p. 154 B. ἐμοὶ μὲν οὐ σταθμητόν. So γινώσκειν τινί *Thuc.* 1, 8. εικάζειν τινί *ib.* 9. which *ib.* 10. is εικάζειν ἀπό τινος. *Xen. Cyr.* 8, 1, 37. τοῖς προειρημένοις δῆλον^c. The matter also is sometimes expressed by the dative: *Herod.* 3, 57. τοῖσι Σιφνίοισι τότε ἦν ἡ ἀγορὴ καὶ τὸ πρυτανήϊον Παρίῳ λίθῳ ἡσκημένα. *Theocr.* 1, 52. *Comp.* §. 374. *Obs.*

Obs. 1. Another mode of expressing the mean or instrument, is by διὰ with the genitive; but these two modes appear to have this distinction, that the dative marks the proper and more important instrument, διὰ with the genitive the subordinate but immediate, by means of which the use of the former becomes practicable. The chief passage is *Plat. Theæt.* p. 184 C. σκόπει, ἀπόκρισις ποτέρα ὀρθότερα, ᾧ ὀρώμεν, τοῦτο εἶναι ὀφθαλμοῦς, ἢ δι' οὐ ὀρώμεν· καὶ ᾧ ἀκούομεν, ὡτα, ἢ δι' οὐ ἀκούομεν; ΘΕΑΙ. Δι' ὧν ἕκαστα αισθανόμεθα, ἔμοιγε δοκεῖ, ᾧ Σώκρατες, μᾶλλον ἢ οἷς. ΣΩ. Δεινὸν γάρ που, ᾧ παῖ, εἰ πολλὰ τινες ἐν ἡμῖν, ὥσπερ ἐν δουρείοις ἵπποις, αἰσθήσεις ἐγκάθηται, ἀλλὰ μὴ εἰς μίαν τινὰ ιδέα, εἴτε ψυχῆν, εἴτε δ' δεῖ καλεῖν, πάντα ταῦτα ζυντείνει, ἢ διὰ τούτων, οἷον ὀργάνων, αισθανόμεθα ὅσα αισθητά. the sense of which is expressed by Cicero *Tusc. Qu.* 1, 20, 46. The dative may be expressed as a subject by the nominative, as ἡ ψυχὴ διὰ τῶν ὀφθαλμῶν ὄρε, and so *Soph. Ant.* 916. καὶ νῦν ἄγει με διὰ χερῶν οὕτω λαβῶν, not his own hands, but those of his servants. *Plat. Apol. S.* p. 17 C. ἐὰν διὰ τῶν αὐτῶν λόγων ἀκοῦντέ μου ἀπολογουμένου.

Obs. 2. Sometimes instead of the simple dative, prepositions with that or other cases are used, as ἐν, ἐν ὀφθαλμοῖσιν ὀρῶμαι in Homer. *Eur. Or.* 1018. ὡς σ' ἰδοῦσ' ἐν ὄμμασι πανυστάτην πρόσοψιν ἐξέστην φρενῶν. *Comp. Soph. Ant.* 764. *Trach.* 241. *Soph. Œd. T.* 821. λέχη δὲ τοῦ θανάτου ἐν χερσὶν ἐμαῖν χραίνω, ('since they are in my hands') δι' ὧν περ ὤλετο. *Antig.* 962. *Xen. Cyr.* 1, 6, 2. ὅτι οἱ θεοὶ ἰλεψέτε καὶ εὐμενεῖς πέμπουσί σε, καὶ ἐν ἱεροῖς δῆλον καὶ ἐν οὐρανόσιν σημείους. *Antig.* 696. 1229. *Phil.* 60. So ἀπόλλυσθαι ἐν θανάτῳ *Eur. Alc.* 1011. *Plat. Phædon.* p. 95 D. *Comp. Eur. Hel.* 1135. where ἐν ταύτῃ τῇ δυνάμει means 'by the possession of this power'. *Plat. Menex.* p. 240

^c Heind. ad *Plat. Soph.* p. 351.

C. D. expresses the precise force of this *ἐν*: *ἐν τούτῳ δὴ ἂν τις γενόμενος γνοίῃ*^a. Especially with *δέω* 'to bind': *Plat. Rep. 8. p. 567 C. D. ἐν μακαρίᾳ ἄρα ἀνάγκῃ δέδεται (ὁ τύραννος)*.

ἀπό with the genitive, properly denoting that from which anything proceeds. *Soph. Œd. C. 936. ταῦτά σοι τῷ νῶ θ' ὁμοίως καὶ πὸ τῆς γλώσσης λέγω*. Hence the expressions *ἀπὸ στόματος εἰπεῖν* 'to tell orally', or *ἀπὸ γλώσσης Thuc. 7, 10. ἀπὸ τῶν ἀριστερῶν (χειρῶν) μάχεσθαι Plat. Leg. 7. p. 795 B. ἀπὸ γνώμης σοφῆς Eur. Ion. 1313. καλλίστων ὀμμάτων ἄπο Eur. Troad. 774. see Hec. 442. Comp. Thuc. 2, 77. 3, 11. 64. ἀπὸ μικρᾶς δαπάνης* 'with little expense', 1, 91. 8, 87. *ὀξύτης σώματος ἢ ἀπὸ τῶν ποδῶν Plat. Leg. 8. p. 832 E.*^b

διά with the genitive. *Soph. Œd. C. 470. δι' ὁσίων χειρῶν θιγῶν*. See *Obs. 1*.

ἐκ. *Eur. Hec. 573. ἐκ χειρῶν φύλλοις ἐβαλλον. Soph. El. 398. ἐξ ἀβουλίας πεσεῖν*, which *v. 429. is ἀβουλίᾳ πεσεῖν. Theocr. 7, 6. ὅς ἐκ ποδὸς ἄννε κράναν*^c.

σύν, accompaniment, instead of the instrument. *Pind. Pyth. 10, 88. σὺν αἰοδαῖς θαηρὸν τινα τιθέναί. Soph. Œd. T. 17. σὺν γήρα βαρύς* comp. 124. *Theogn. 231. Br. σὺν πτεροῖς πωτάσθαι*^d.

ὑπό. *Il. β', 374. πόλις χερσὶν ὑφ' ἡμετέρῃσιν ἀλούσα. Soph. Œd. T. 202. ὑπὸ σῶ φθίσου κεραυνῶ*, according to §. 395. *Obs.*

397. 3. Hence the dative is also found in answer to the question (402) 'from what?' 'whence?' when the cause proceeding from an affection or disposition of the mind, or a subjective quality, is assigned, as the motive of an action. *Il. σ', 363. παῖς, ὄστ', ἐπεὶ οὖν ποιήσῃ ἀθύρματα νηπιέησιν, ἅψ αὐτίς συνέχευε* 'from childishness'. *Soph. El. 233. ἀλλ' οὖν εὐνοίᾳ γ' αὐδῶ* 'from good will'. *Aj. 531. καὶ μὴν φόβοισί γ' αὐτὸν ἐξελυσάμην* 'from fear'. *Thuc. 1, 80. ὥστε μήτε ἀπειρίᾳ ἐπιθυμηταί τινα τοῦ ἔργου, --- μήτε ἀγαθὸν καὶ ἀσφαλὲς νομίσαντα* 'neither from inexperience, nor from conjecture, that', &c. *Comp. ib. 81 extr. 4, 19. 6, 33. φρονήματι* 'from pride'. *Plat. Apol.*

^a Hemsterh. ad Luc. T. 2. p. 522 seq. Brunck ad Soph. Œd. T. 1112. Phil. 60. Tyrwhitt ad Arist. de Poët. p. 120. Porson ad Eur. Or. I. c. Dissen ad Pind. p. 487. Ast ad Plat. Leg. p. 81.

^b Hemsterh. ad Luc. T. 3. p. 380. ^c Schæf. ad Dionys. p. 296. Erf. ad Soph. Aj. 27. ^d Schæf. ad Lamb. B. p. 743. Lob. ad Phryn. p. 100.

S. p. 26 E. Μέλιτος δοκεῖ τὴν γραφὴν ταύτην ὑβρεῖ τινὶ καὶ ἀκολασία καὶ νεότητι γράψασθαι. *Xen. Cyr.* 8, 1, 16. οὐ δὲ μὴ παρῆεν, τούτους ἡγεῖτο ἢ ἀκρατεία τινὶ ἢ ἀδικία ἢ ἀμελεία ἀπεῖναι.

Obs. 1. Here also the dative expresses the nearer and immediate, διὰ with the accusative the more remote motive. *Plat. Rep.* 9. p. 586 C. Τί δὲ περὶ τὸ θυμοειδές; οὐχ ἕτερα τοιαῦτα ἀνάγκη γίγνεσθαι, δε ἂν αὐτὸ τοῦτο διαπράττηται, ἢ φθόνῳ διὰ φιλοτιμίαν, ἢ βία διὰ φιλονεικίαν, ἢ θυμῷ διὰ δυσκολίαν, πλησμονὴν τιμῆς τε καὶ νίκης καὶ θυμοῦ διώκων ἄνευ λογισμοῦ τε καὶ νοῦ; *Thuc.* 4, 36. οἱ Λακεδαιμόνιοι ἀσθενεῖα σωμαίων διὰ τὴν σιτόδειαν ὑπεχώρουν^d. Both constructions are used as synonymous *Plat. Gorg.* p. 508 B. ἃ Πῶλον αἰσχύνῃ ᾧ συγχωρεῖν, and C. ὃ αὐτὸν Γοργίαν ἐφῆ Πῶλος δι' αἰσχύνῃ ὁμολογήσαι.

Obs. 2. The poets often add to this dative ἀμφὶ or περὶ. *Il.* ρ', 22. περὶ σθένει βλεμεαίνει, which ἰ', 237. μ', 42. ρ', 135. is merely σθένει βλεμεαίνειν. *Pind. Pyth.* 5, 78. περὶ δέματι. *Æsch. Choeph.* 543. ἀμφὶ τάρβει. *Pers.* 693. περὶ τάρβει. *Choeph.* 33. περὶ φόβῳ 'from fear'. *Soph. ap. Athen.* 1, 17 D. ἀμφὶ θυμῷ 'from indignation' (which *Toup. l. c.* explains wrongly. See *Brunck Fr. Soph.* p. 605.)^e Instead of this also ὑπὸ with the genitive is found: *Hom. H. in Cer.* 411. ὑπὸ χάρματος. *Æsch. Eum.* 178. ὑπ' ἄλγους. *Thuc.* 2, 8. νεότης οὐκ ἀκουσίως ὑπὸ ἀπειρίας ἤπειρο τοῦ πολέμου. very rarely ὑπέρ. *Eur. Andr.* 490. ἐρίδος ὑπέρ 'through enmity'. *Suppl.* 1129. ἀλγέων ὑπέρ 'for grief'.

4. The dative expresses also every external cause. *a.* with 398. passives, the cause, and not the person, by which the action (403) is effected, being put in the dative, as in Latin in the ablative, so that in the active the dative might be the subject, e. g. *Soph. Antig.* 955. ζεύχθη δ' ὄξυχόλοις παῖς ὁ Δρύαντος. *Plat. Leg.* 4. p. 716 A. χρήμασιν ἐπαιρόμενος ἢ τιμαῖς ἢ καὶ σώματος εὐμορφία, ὀρίβις, ἠonoribus, pulchritudine elatus. *Rep.* 10. p. 608 B. ὥστε οὔτε τιμῇ ἐπαρθέντα, οὔτε χρήμασιν, οὔτε ἀρχῇ οὐδεμία, οὐδέ γε ποιητικῇ ἄξιον ἀμελήσαι δικαιοσύνης. This ἐπαίρεσθαι is accompanied also by ἐπί, in which case the construction belongs to *c.* *Xen. Mem.* S. 1, 2, 25.

^d *Toup ad Suid.* 2. p. 32.

^e *Igen ad Hom. H. Cer.* p. 560. *Herm.*

^f *Brunck ad Apoll. Rh.* 2, 96. *ad Vig.* p. 862. n. 416.

of Critias and Alcibiades: ὠγκωμένω μὲν ἐπὶ γένει, ἐπηρμένω δ' ἐπὶ πλούτῳ, πεφουσημένω δὲ ἐπὶ δυνάμει, διατεθρυνμένω δὲ ὑπὸ πολλῶν ἀνθρώπων, --- --- τί θαναμαστόν, εἰ ὑπερηφάνω ἐγενέσθην;

Hence also ἀρέσκεσθαι τινι (inasmuch as ἀρέσκειν is a transitive verb §. 412. *Obs.* 2.) *delectari aliqua re.* *Herod.* 4, 78. ὁ Σκύλης--- --- διαίτη μὲν οὐδαμῶς ἠρέσκετο Σκυθικῇ. The phrase too ἀρκεῖσθαι τινι, *contentum esse aliqua re*, seems to belong to this head: *Herod.* 9, 33. οὐδ' οὕτω ἔφη ἔτι ἀρκεῖσθαι τούτοισι μόνουσι. *Æschin. Alexoch.* 15. τὰ παθήματα σοφισμάτων οὐκ ἀνέχεται, μόνοις δὲ ἀρκεῖται τοῖς δυναμένοις καθικέσθαι τῆς ψυχῆς^a.

The dative is also used with neuter verbs, e. g. *Eur. Ion.* 84. ἄστρα δὲ φεύγει πυρὶ τῷδ' αἰθέρος, which in Homer is φεύγειν ὑπὸ τινος, and also with active verbs when the action is produced by means of the substantive. *Herod.* 1, 87. ἐγὼ ταῦτα ἔπραξα τῇ σῆ μὲν εὐδαιμονίῃ, τῇ ἐμεῶντοῦ δὲ κακοδαιμονίῃ 'urged by thy good fortune and my own ill fortune'. *Eur. Bacch.* 368. μαντικῇ μὲν οὐ λέγω 'in virtue of the art of divination'.

b. With verbs of all kinds, when the dative is rendered by 'on account of'. *Soph. Ant.* 390. σχολῇ ποθ' ἤξειν δεῦρ' ἂν ἐξηύχουν ἐγὼ ταῖς σαῖς ἀπειλαῖς. *Comp. Eur. Hec.* 1167. *Andr.* 247. *El.* 149. *Thuc.* 3, 98. *extr.* Δημοσθένης δὲ περὶ Ναύπακτον καὶ τὰ χωρία ταῦτα ὑπελείφθη, τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους, as *Eurip. Or.* 455. Τυνδάρεως ὅδε στείχει πρὸς ἡμᾶς, οὐ μάλιστ' αἰδῶς μ' ἔχει εἰς ὄμματ' ἐλθεῖν, τοῖσιν ἐξεργασμένοις. *Thuc.* 4, 35. οἱ Ἀθηναῖοι ἐπισπόμενοι (ἐπισπόμενοι) περίοδον μὲν αὐτῶν καὶ κύκλωσιν χωρίον ἰσχύϊ οὐκ εἶχον 'on account of the strength of the place'. 6, 33. Ἀθηναῖοι ἐφ' ἡμᾶς πολλῇ στρατιᾷ ὤρμηνται καὶ ναυτικῇ καὶ πεζικῇ, πρόφασιν μὲν Ἐγεσταίων ξυμμαχία καὶ Λεοντίνων κατοικίσει, τὸ δὲ ἀληθές, Σικελίας ἐπιθυμία 'on account of the alliance with the inhabitants of Segesta, and in order to re-establish the Leontines'. 1, 84. μόνοι δι' αὐτὸ εὐπραγίαις τε οὐκ ἐξυβρίζομεν καὶ ξυμφοραῖς

^a Valcken. et Wessel. ad *Herod.* 7, 160. p. 579, 58. *Fisch.* 3 a. p. 409.

ἦσσαν ἐτέρων εἴκομεν 'we alone are not insolent on account of our success'. Comp. 7, 77. *Æsch. Choerh.* 51. ἀνήλιοι βροτοστυγεῖς δνόφοι καλύπτουσι δόμους δεσποτῶν θανάτοισι. *Plat. Menex.* p. 238 D. οὔτε ἀσθενεῖα, οὔτε πενία, οὔτ' ἀγνωσία πατέρων ἀπελήλαται οὐδεὶς, οὐδὲ τοῖς ἐναντίοις τετίμηται. *Rep.* 2. p. 359 B. τὸ δὲ δίκαιον --- ἀγαπᾶσθαι, οὐχ ὡς ἀγαθόν, ἀλλ' ὡς ἀρρώστια τοῦ ἀδικεῖν τιμώμενον. *Leg.* 1. p. 627 A. ἐν ὁπόσαις οἱ ἀμείνονες νικῶσι τὸ πλήθος καὶ τοὺς χεῖρους, ὀρθῶς ἂν αὕτη κρείττων τε αὐτῆς λέγοιθ' ἢ πόλις, ἐπαινοῖτό τε ἂν δικαιοτάτα τῇ τοιαύτῃ νίκῃ^b.

c. Hence the dative is put with many passives and neuters, 399. where it also expresses the cause, occasion, or object of the action. *Thuc.* 4, 85. θαυμάζω τῇ ἀποκλείσει μου τῶν πυλῶν. 7, 63. τῆς τε φωνῆς τῇ ἐπιστήμῃ καὶ τῶν τρόπων τῇ μιμήσει ἐθαυμάζεσθε κατὰ τὴν Ἑλλάδα. 3, 97. Δημοσθένης --- τῇ τύχῃ ἐλπίσας ὅτι οὐδὲν αὐτῷ ἠναντιοῦτο, --- --- ἐχώρει ἐπὶ Αἰγιτίου. *Plat. Hipp. Maj.* p. 285 extr. εἰκότως σοι χαίρουσιν οἱ Λακεδαιμόνιοι, ἅτε πολλὰ εἰδοῖτι, 'rejoice on your account, are pleased with you'. *Symp.* p. 179 C. καὶ τὴν ἐκείνης (Ἀλκήστιδος ψυχὴν) ἀνείσαν (οἱ θεοὶ), ἀγασθέντες τῷ ἔργῳ. *Isocr. de Pac.* p. 159 extr. ἡσυχίαν ἔχειν δεῖ, καὶ μὴ μεγάλων ἐπιθυμεῖν παρὰ τὸ δίκαιον, ἀλλὰ στέργειν τοῖς παροῦσιν. *ib.* p. 163 D. ὀρώσιν ἡμᾶς οὐ στέργοντας οἷς ἂν ἔχωμεν. ἐπί is joined with this dative *ib.* p. 177 A. στέργονται ἐπὶ ταῖς ὑπὸ τοῦ πλήθους διδομέναις δωρεαῖς. Comp. *Panath.* p. 242 A.^c ἀγαπάω is constructed like στέργω in the same sense: *Lysias Epitaph.* p. 192, 26. ὁ τῆς Ἀσίας βασιλεὺς, οὐκ ἀγαπῶν τοῖς ὑπάρχουσιν ἀγαθοῖς, --- ἔστειλε πενήκοντα μυριάδας στρατιάν. Comp. p. 194, 39. *Demosth.* p. 13, 11. *Xen. Anab.* 1, 3, 3. ἄνδρες στρατιῶται, μὴ θαυμάζετε ὅτι χαλεπῶς φέρω τοῖς παροῦσι πράγμασι, which otherwise is accompanied by ἐπί, as *Xen. Hell.* 7, 4, 21. χαλεπῶς ἢ τῶν Λακεδαιμονίων πόλις φέρουσα ἐπὶ τῇ πολιορκίᾳ^d, as *Cicer. Verr.* 4, 30, 68. *intersperso dono regali*

^b Markl. ad Eurip. Suppl. 304.

^c Fisch. 3 a. p. 409 seq.

Brunck ad Soph. Antig. 1219. Heind.

^d Wesseling ad Diod. Sic. 3, 59.

ad Plat. Gorg. p. 146. Fisch. 3 a. p. 408.

Bibl. Crit. 3, 2. p. 17.

graviter ferre. Isocr. Panath. p. 275 A. ἐδυσχέρανε μὲν οὐδενὶ τῶν γεγραμμένων. Plat. Gorg. p. 450 E. δυσχεραίνειν τοῖς λόγοις. Id. Phædon. p. 63 B. οὐκ ἀγανακτῶν τῷ θανάτῳ. ἀσχαλᾶν τι Eur. Iph. T. 925. δυσφορεῖν τι id. Andr. 1238. γελᾶν τι id. Iph. T. 276.^a γαυριᾶν τι Demosth. p. 308, 6. Xen. Mem. S. 2, 1, 31. τοῖς πεπραγμένοις αἰσχυρόμενοι. Comp. Eur. Heracl. 542.

To these also πιστεύειν τινί 'to rely upon anything', seems to belong, as far as the dative expresses the ground of the reliance.

Obs. 1. It is more usual to find ἐπί with this dative. *Plat. Menon. in. Θετταλοὶ ἐθαυμάζοντο ἐφ' ἰπικῆν τε καὶ πλοῦτον. στέργω* is also found with the accusative in the sense of 'to be content with anything'. *Herod. 9, 117. οὕτω δὴ ἔσπεργον τὰ παρεόντα. Soph. Fr. p. 677. 28. ed. Br. στέργειν δὲ τὰ μπεσόντα κεῖ θέσθαι πρέπει σοφὸν κυβερτήν, ἀλλὰ μὴ στέργειν τύχην^b.* Thus also ἀγαπᾶν 'to be content with any thing'. *Isocr. Paneg. p. 69 D. οὕτως αἰσχυρῶς ἀπηλλάγησαν, ὥστε τοὺς ἀφροσῶτας μηκέτι τὴν ἐλευθερίαν ἀγαπᾶν. Comp. Thuc. 6, 18. Plat. Menex. p. 240 C. Demosth. Phil. 2. p. 70, 19.*

Obs. 2. This dative often signifies 'according to, in consequence of'. *Il. ο', 194. τῷ ῥα καὶ οὔτι Διὸς βέομαι φρεσίν. Eur. Phæen. 667. (Κάδμος δράκοντα ὤλεσε) δίᾳ ἀμάτορος Παλλάδος φραδαῖς γαπερεῖς δικῶν ὀδόντας, as Il. ο', 412. ἵποθημοσύνησιν Ἀθήνης. Hom. H. in Apoll. 1, 98. Ἥρης φραδοσύνη. Eur. Phæen. 1058. χρόνῳ δ' ἔβα Πυθίαις ἀποστολαῖσιν Οἰδῖπου ὀτλάμων Θηβαίαν τάνδε γᾶν. Plat. Apol. S. p. 28 C. τῷ γε σῷ λόγῳ. Xen. Cyr. 1, 2, 4. νόμῳ εἰς τὰς ἐαντῶν χώρας ἕκαστοι πάρευσιν^c. Eur. Bacch. 350. comp. §. 398. a. Similarly *Herod. 4, 16. ἀκοῇ τι λέγειν* 'from hearsay', which *Plat. Phædon. p. 61 D.* calls ἐξ ἀκοῆς λέγειν. Thus also κρίνειν τινὰ ἀρετῇ καὶ κακίᾳ, καὶ εὐδαιμονίᾳ καὶ τῷ ἐναντίῳ *Plat. Rep. 10. p. 580 B. Comp. p. 582 D.**

400. 5. For the same reason the dative besides expresses the
(404) manner of an action. *Xen. Cyrop. 1, 2, 2. βίᾳ εἰς οἰκίαν παριέναι* 'with violence'. *Thuc. 4, 19. βίᾳ διαφυγεῖν.* However, this may be the mean by which the action is effected, as *Soph. Phil. 563. ἐκ βίας. Herod. 3, 127. βίῃ τε καὶ ὀμίλῳ ἐπιτελεῖν τι, as βοῆ*

^a Elmsl. ad Eur. Bacch. 840.

^c Heind. ad Plat. Gorg. p. 230. ad

^b Gatak. ad M. Anton. 6, 44. Cratyl. p. 29.

Fisch. 3 a. p. 409 seq.

τε καὶ ὁμίλῳ 9, 59. Hence the datives of substantives are often put adverbially: *Xen. Cyr.* 5, 3, 47. Ὁ Κῦρος ἐπιμελεία τοῦτο ἐποίει 'with carefulness' (a consequence of §. 397.) δίκη 'with justice', which is also expressed σὺν δίκῃ. *Herod.* 6, 112. οἱ Ἀθηναῖοι δρόμῳ ἴεντο ἐς τοὺς βαρβάρους. *Eur. Ion.* 914. εἰς ἀντροῦ κοίτας---μ' ἄγες ἀναιδεία^d. In the same manner the datives of adjectives are often put as adverbs, especially in the feminine. δημοσίᾳ, *publice*; ἰδίᾳ, *privatim*; πεζῇ 'on foot'; τῷ ὄντι 'in reality'. *Thuc.* 4, 62. εἴ τις βεβαίως τι ἢ τῷ δικαίῳ (δίκῃ) ἢ βίᾳ πράξειν οἴεται. ὄλῳ τινί 'entirely, altogether', *omnino*, *Plat. Lys. p.* 215 C.^e

Hence also as it would seem with verbs of punishing, the punishment is put in the dative, as in Latin. *capite plectere, multare pecunia*. *Herod.* 6, 21. Ἀθηναῖοι ἐζημίωσάν μιν (Φρύνιχον), ὡς ἀναμνήσαντα οἰκῆια κακὰ, χιλίησι δραχμῆσι. Ζημιούν τινα θανάτῳ, φυγῇ^f.

6. The dative often signifies 'with respect to', as in ποσὶ ταχύς &c. *Soph. Œd. T.* 557. καὶ νῦν ἔθ' ὠνότος εἰμι τῷ βουλεύματι. *Plat. Leg.* 10. p. 908 C. τὸ μὲν μὴ νομίζειν θεοὺς, ἀμφοῖν ἂν ὑπάρχοι κοινὸν πάθος, τῇ δὲ τῶν ἄλλων ἀνθρώπων λώβῃ, τὸ μὲν ἐλάττω, τὸ δὲ πλείω κακὰ ἐργάζοιτ' ἂν. *Isocr. Hel. Enc. p.* 215 C. of Theseus: τῇ μὲν ἐξουσίᾳ τυρανῶν, ταῖς δ' εὐεργεσίαις δημαγωγῶν. *Eur. Iph. A.* 338. τῷ δοκεῖν μὲν οὐχὶ χρεῖζων, τῷ δὲ βούλεσθαι θέλων 'in appearance—in reality'. So in the poets when the subject denotes something general, the particular thing which is found in or connected with it, is put in the dative. *Il. β'*, 141. λήϊον ἡμῖν ἀσταχέσσιν, for ἀσταχέες ἡμῖν οὖσιν ἐν λήϊῳ. *Soph. Œd. T.* 25. πόλις φθίνουσα μὲν κάλυξιν ἐγκάρποις χθονὸς, φθίνουσα δ' ἀγέλαις βουνόμοις. Similar to this is *Herod.* 8, 60, 1. κινδυνεύσεις ἀπάσῃ τῇ Ἑλλάδι, for ἡ Ἑ. κινδυνεύσει ἐν σοί.

Of the dative with passive verbs see §. 424, 4. *Obs.* 1.

7. Hence the dative in answer to the question 'wherein?' ὑπερβάλλειν, προέχειν, διαφέρειν φρονήσει, ἀδικία &c. 'to dis-

^d *Fisch.* 3 a. p. 221 seq.

p. 57.

^e *Fisch.* ib. p. 220. *Hoog.* ad *Vig.*

^f *Fisch.* 3 a. p. 382.

tinguish one's self in intelligence, injustice'. *Herod.* 1, 1, comp. 1, 91. *Xen. Mem.* 2, 7, 7. ἰσχύειν τοῖς σώμασι. *ib.* 3, 5, 18. ἀνηκέστω πονηρίᾳ νοσεῖν. Sometimes the accusative with *κατά* is put for the dative. *Isocr. Hel. Enc.* p. 217 A. τοῖς κατὰ σύνεσιν ἢ κατ' ἄλλό τι προέχουσι φθονοῦμεν. ἐπί with the dative *Xen. Mem.* 4, 2, 1.

Obs. This dative is sometimes accompanied by *ἐν*. *Soph. Œd. T.* 1112. ἔν τε γὰρ μακρῷ γήρᾳ ξυνάδει, τῷ δέ τ' ἀνδρὶ ξύμμετρος 'with respect to age, he coincides with this man', properly ἐν μακρῷ γήρᾳ ὦν.

- (405) 8. The dative expresses the relation of the measure, degree, &c. with the comparative. *Herod.* 1, 184. Σεμίραμις γενεῆσι πέντε πρότερον ἐγένετο τῆς Νιτώκριος. *Id.* 6, 106. πόλι λογίμῃ ἢ Ἑλλάς γέγονε ἀσθενεστέρη. *Aristoph. Ran.* 18. ἐναυτῷ πρεσβύτερος. *Plat. Phædon.* p. 100 E. κεφαλῷ μεῖζων 'a head taller', but immediately afterwards p. 101 A. οὐδενὶ ἄλλῃ μεῖζόν ἐστιν, ἢ μεγέθει 'by means of nothing else'. Hence the datives πολλῷ, ὀλίγῃ, βραχεῖ with comparatives. βραχεῖ τιμι πλείω *Plat. Rep.* 1. p. 330 B. &c.

401. III. The dative expresses also the direction of an action
(398) towards an object, whether this direction be proper and obvious to the senses, or an improper one, which is only imagined to accompany an action in conformity with a sensible mode of conception, e. g. *Il.* ζ', 301. αἱ δ' ὀλολυγῆ πάσαι Ἀθήνην χεῖρας ἀνέσχον 'lifted up their hands to Minerva'. *Pind. Isthm.* 6, 60. ὁ δ' ἀνατείνας οὐρανῷ χεῖρας αὔδασε. So with the verb 'to come': *Il.* μ', 374. ἐπειγομένοισι δ' ἴκοντο. *Æsch. Prom.* 358. ἀλλ' ἦλθεν αὐτῷ Ζηνὸς ἄγρυπνον βέλος. *Soph. Ant.* 233. Hence 1. the verbs 'to pray': *Il.* γ', 296. εὐχοντο θεοῖς αἰειγενέτησιν 'prayed to the gods', because in praying the countenance or hands were lifted up. *Il.* γ', 318. ἦ', 177. λαοὶ δ' ἠρήσαντο θεοῖς ἰδὲ χεῖρας ἀνέσχον. *Xen. Cyr.* 5, 2, 12. εὐχονται πᾶσι θεοῖς γενέσθαι ποτὲ (οἰοί τε) καὶ ἑαυτοὺς ἐπιδείξαι, ὅτι πιστοὶ εἰσιν. *Comp.* 7, 1, 1. *Plat. Rep.* 3. p. 394 A. *Aristoph. Vesp.* 862. *Soph. Aj.* 509. μήτηρ σε πολλάκις θεοῖς ἀράται ζῶντα πρὸς δόμους μολεῖν. Thus also προσεύχεσθαι τιμι, though πρὸς by itself, in the sense of 'to, towards', governs the accusative: *Xen. Cyr.* 2, 1, 1. προσευξάμενοι θεοῖς καὶ ἤρωσι. but *Aristoph. Plut.* 959. ἵνα

προσεύξη τὸν θεόν, *Plat. Rep.* 1 in. κατέβην χθὲς εἰς Πειραιᾶ --- προσευζόμενος τῇ θεῷ. *Eurip. Andr.* 1107. ὦ νεανίαί, τί σοι θεῷ κατευζόμεσθα; *Plat. Leg.* 3. p. 687 D. καὶ μὴν, ὦν γ' ὁ παῖς εὐχεται ἐαυτῷ γίγνεσθαι, πολλὰ ὁ πατήρ ἀπεύξει τ' ἂν τοῖς θεοῖς μηδαμῶς κατὰ τὰς τοῦ υἱέως εὐχὰς γίγνεσθαι. Hence the dative with *ικέσιος*: *Eur. Heracl.* 108. *ικεσίαν πόλει ξένων προστροπᾶν*. But *ικετεύειν*, *προσκυνεῖν* take the accusative.

2. Thus also *ἀναβλέπειν τινι* 'to look up to any one'. *Eur. Suppl.* 323. ὄρῳ, ἄβουλος ὤς, κεκερτομημένη ('who is ridiculed as inconsiderate') τοῖς κερτομοῦσι γοργὸν ὡς ἀναβλέπει σὴ πατρίς; *Ion.* 1486. ἀνηβᾶ δ' Ἐρεχθεὺς, ὃ τε γηγενέτας δόμος οὐκέτι νύκτας δέρκεται, Ἄλιου δ' ἀναβλέπει λαμπάσι. *Bacch.* 1307. τῆς σῆς τόδ' ἔρνος, ὦ τάλαινα, νηδύος αἴσχιστα καὶ κάκιστα κατθανόνθ' ὄρω, ᾧ δῶμ' ἀνέβλεπεν, where, however, Brunck reads ὄν. *Plat. Charm.* p. 155 C. ἀνέβλεψέ τέ μοι τοῖς ὀφθαλμοῖς ἀμήχανόν τι οἶον. Similarly *ἐμβλέπειν τινί*: *Plat. Rep.* 10. p. 608 D. ἀντιβλέπειν τινὶ *Æschin. in Ctesiph.* p. 539. *Xen. Cyr.* 3, 1, 23.

Of this kind seems to be also the construction *ἀναστῆναί τινι* 'to stand up against any one, in order to fight with him'. *Il.* ψ', 635. *θωρήσσεσθαι τινι Il.* η', 101. *πόλεμον ἀναιρεῖσθαι τινι Herod.* 5, 36.

3. The dative sometimes stands alone in this sense, instead of the preposition *πρός*, *εἰς*, *ἐπί*, with the accusative, (as perhaps *χάρμη προκαλεῖσθαι* for *εἰς χάρμην Il.* η', 218. 285.) *Pind. Ol.* 6, 97. Ἄλφεῷ μέσσω καταβάς. comp. *Isthm.* 6, 60. *Herod.* 2, 62. εἰς Σάϊν --- ἐπεὰν συλληχθέωσι τῆσι θυσίησι. for *εἰς τὰς θυσίας*. 3, 61. *Soph. Trach.* 597. οὐποτ' αἰσχύνη πεσεῖ, as *El.* 747. πίπτειν πέδῳ. *El.* 1193. *Eurip. Or.* 1429. ἀ δὲ λίνον ἠλακάτα δακτύλοις ἔλισσε, νήματά θ' ἔτετο πέδῳ. *Hel.* 1291. ὡς μὴ πάλιν γῆ λύματ' ἐκβάλλῃ κλύδων. Thus too *Aristoph. Thesm.* 1055. αἰόλα νέκυσιν ἐπὶ πορείᾳ, for *πρός νέκυας*^a. So perhaps is to be explained *Pind. Isthm.* 7, 10.

^a Abresch *Diluc. Thuc.* 1. p. 92 sqq. ad *Dion. H.* p. 306. *Musgr. ad Eurip. Phœn.* 310. Schæf.

Ζεὺς Ἀμφιτρώωνος ἄλοχον μετῆλθε Ἡρακλείους γυναῖς, for ἐπὶ τὴν γονὴν Ἡρακλέους.

4. The same appears to be the ground of the construction ὑποστῆναί τιμι 'to await an enemy, not to give ground', *excipere*. *Xen. Anab.* 3, 2, 11. ἐλθόντων Περσῶν---ὑποστῆναι αὐτοῖς Ἀθηναῖοι τολμήσαντες ἐνίκησαν αὐτούς. *Hellen.* 7, 5, 12. ἔξεστι λέγειν, ὡς τοῖς ἀπονενοημένοις οὐδεὶς ἂν ὑποσταίη. *Thuc.* 2, 61. πόλιν μεγάλην οἰκοῦντας---χρεῶν καὶ ξυμφοραῖς ταῖς μεγίσταις ἐθέλειν ὑφίστασθαι, καὶ τὴν ἀξίωσιν μὴ ἀφανίζειν, as ἀναστῆναί τιμι *supra* 2. It more commonly takes the accusative.

402. Hence those verbs govern a dative, which are compounded (394) with the preposition ἐπί or πρός, serving to mark more precisely the idea of the direction of an object, although these prepositions by themselves, in that sense, govern the accusative.

a. ἐπί. ἐπιστρατεύεσθαι: *Eur. Med.* 1182. διπλοῦν γὰρ αὐτῇ πῆμ' ἐπεστρατεύετο. *Arist. Av.* 1522. οἱ δὲ βάρβαροι θεοί---ἐπιστρατεύσειν φάσ' ἄνωθεν τῷ Διί. *Comp. Vesp.* 11. *Xen. Cyr.* 8, 5, 25. ἐπεξίεναι τινί. *Dem. in Mid.* p. 583, 23. ὅπως ἐπέξει τῷ μιὰρῷ. ἐπιχειρεῖν τινι, properly, 'to lay hands on anything, to undertake': *Isocr. de Pac.* p. 180 C. ταῖς πράξεσι ταῖς αὐταῖς ἐπεχείρησαν. ἐπέρχεσθαι τινι: *Isocr. Pan.* p. 252 C. ἐπελήλυθέ μοι τὸ παρρησιάσασθαι^a. *Comp. Xen. M. S.* 4, 2, 4. *Plat. Rep.* 8. p. 557 E. Thus also ἐπεγγελαῖν τινι: *Soph. Aj.* 989. τοῖς θανούσι τοι φιλοῦσι πάντες κειμένοις ἐπεγγελαῖν. (on the other hand *ib.* 969. πῶς δῆτα τοῦδ' ἐπεγγελῶν ἂν κάτα;) *Xen. Cyr.* 5, 5, 9. ἐπεγγελῶντας ἐμοί.

Obs. 1. These verbs are also found with the accusative whenever regard is had, not to the direction of an action, but to its effective relation, or where the preposition is considered as separate. *Soph. Trach.* 74. Εὐβοῖδα χώραν φασιν, Εὐρύτου πόλιν, ἐπιστρατεύειν αὐτόν. *Comp.* 362. *Eur. Suppl.* 648. Ἄδραστος---ἐπεστράτευσεν Καδμείων πόλιν. *Thuc.* 4, 92. εἰώθασί τε οἱ (not οἱ) ἰσχύος που θράσει τοῖς πέλας, ὥσπερ Ἀθηναῖοι νῦν, ἐπιόντες τὸν μὲν ἡσυχάζοντα καὶ ἐν τῇ

^a Valck. ad *Her.* 7, 46. p. 531, 64. Ast ad *Plat. Leg.* p. 581.

εαυτοῦ μόνον ἀμυνόμενον ἀδεέστερον ἐπιστρατεύειν^b)—*Demosth. in Mid.* p. 549, 24. ἐπεξήειμεν τοῦ φόνου τὸν Ἀρίσταρχον^c.—*Plat. Phædon.* p. 88 C.^d ἐπιέναι has in Homer an accusative, e. g. *Il. α'*, 29. elsewhere a dative, e. g. *Thuc.* 4, 92. See *Eust. ad Il. l. c.* p. 30, 14. *Eur. Herc. F.* 34. ἐπεισπεσὼν πόλιν.

Obs. 2. In Herodotus the construction of ἐπεγγελαῖν is followed in καταγελαῖν 3, 37. πολλὰ τῷ γάλματι κατεγέλασε. 38. οὐ γὰρ ἂν ἱροῖσί τε καὶ νομαίοισι ἐπεχείρησε καταγελαῖν. *Comp. ib.* 155. 4, 79.

b. πρὸς. as προσέχειν τὸν νοῦν τοῖς πράγμασι. προσγελαῖν τινι. *Lucian D. D.* 7 in. προσβάλλειν τινί 'to attack', e. g. τῷ τείχει *Xen. Hell.* 1, 2, 2. also in the sense of 'to smell of anything'^e. προσέρχεσθαι τινι. *Xen. Cyr.* 1, 4, 27.—*Herod.* 7, 6. Πεισιστρατιδῶν οἱ ἀναβεβηκότες ἐς Σούσα --- --- ἔτι πλέον προσωρέγοντό οἱ (τῷ Ξέρξῃ) which shortly afterwards is expressed προσφέρεσθαι and 1, 123. προσκείσθαι τινι. *Xen. Mem. S.* 3, 11, 11. πολὺ διαφέρει τὸ κατὰ φύσιν τε καὶ ὀρθῶς ἀνθρώπῳ προσφέρεσθαι. *Herod.* 2, 2. ἀνοίγοντι τὴν θύρην τὰ παῖδια προσπίπτοντα βέκος ἐφώνεον. *Plat. Leg.* 6. p. 777 extr. προσπαίζειν οἰκέταις. *comp. Euthyd.* p. 278 B.^f *Soph. Antig.* 1237. παρθένῳ προσπτύσσεται with Hermann's note, where the accusative is more common.

Obs. These verbs too are often constructed with the accusative, e. g. προσενέχεσθαι τινὰ §. 401. *Eur. Med.* 1159. ἄψυχον εἰκὼ προσγελωῶσα σώματος^g. προσβάλλειν 'to seize', often takes the preposition also separately. *Xen. Anab.* 5, 2, 4. *Cyrop.* 5, 3, 12. *Aristoph. Pac.* 180. πόθεν βροτοῦ με προσέβαλε^h. *Il. η'*, 421. ἥελιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας 'shone upon'. So προσπιτνεῖν τι *Eur. Andr.* 165. *Suppl.* 10. *Herc. F.* 1382. προσοικεῖν τι *Thuc.* 1, 24. προσκαθέζεσθαι τὴν πόλιν *ib.* 26. for πολιορκεῖν. προσκνεῖν takes the dative only in later writersⁱ. προσσειπεῖν, προσφωνεῖν, &c. govern only the accusative, so that in this whole matter it must be carefully observed what is the usage of the language.

c. Even verbs compounded with prepositions, which never

^b Valck. ad *Eur. Ph.* p. 292. *Hipp.* 526. *Duker* ad *Thuc.* 4, 60.

^c *Perizon.* ad *Æl. V. H.* 7, 13. *Reiske* ad *Dion. Chrys.* p. 14. *Valck.* ad *Herod.* 5, 46. p. 393, 99.

^d *Ast* ad *Plat. Leg.* p. 393.

^e *Koen* ad *Greg.* p. (14 seq.) 36.

^f *Lob.* ad *Phryn.* p. 463.

^g *Schweigh.* ad *Athen. t. 3.* p. 307.

^h *Koen* ad *Greg.* p. (14) 36.

ⁱ *Lobeck* ad *Phryn.* p. 463.

govern a dative, take the dative when they express such a direction to an object, as εἰσέρχεσθαι τινι. *Soph. Œd. C.* 372. εἰσηλθε τοῖν τρισαθλίοιν ἔρις κακή. *Herod.* 1, 24. καὶ τοῖσι ἐσελθεῖν γὰρ ἡδονὴν, εἰ μέλλοιεν ἀκούσεσθαι τοῦ ἀρίστου ἀνθρώπων ἀοιδοῦ ἀναχωρῆσαι ἐκ τῆς πρύμνης ἐς μέσην νέα. 3, 14. αὐτῷ τε Καμβύσῃ ἐσελθεῖν οἰκτόν τινα. *Plat. Rep.* 1. p. 330 D. ἐπειδάν τις ἐγγύς ἦ τοῦ οἴεσθαι τελευτήσῃ, εἰσέρχεται αὐτῷ δέος καὶ φροντίς. *Phæd.* p. 59 A. διὰ δὲ ταῦτα οὐδὲν πάνυ μοι ἐλεεινὸν εἰσῆει. on the other hand p. 58 E. οὔτε γὰρ ὡς θανάτῳ παρόντα με ἀνδρὸς ἐπιτηδείου ἔλεος εἰσῆει. *Eur. Iphig. A.* 1589. ἐμοὶ δὲ τ' ἄλγος οὐ μικρὸν εἰσῆει φρενὶ (§. 389, h.). *Soph. Trach.* 298. *Œd. Col.* 422. τὸν ὑμέναιον, ὃν δόμοις ἄνορμον εἰσέπλευσας. *Herod.* 1, 1. Φοίνικας τῇ τε ἄλλῃ χώρῃ ἐσαπικνέεσθαι καὶ δὴ καὶ ἐς Ἄργος, as with διέπεμπε 3, 61. See §. 401, 3. *Eur. Herc. F.* 241. *Ion.* 1215. Yet the accusative is also usual^a: *Eur. Hipp.* 770. Μουνύχου ἀκταῖσιν ἐκδήσαντο πείσματα, which is generally ἐκ τινος δῆσασθαι.

Thus Sophocles says *Aj.* 153. τοῖς σοῖς ἄχεσιν καθυβρίζων. *Æsch. Choeph.* 564. δόμοις παραστείχοντα. *Arist. Av.* 501. καὶ κατέδειξεν πρῶτός γ' οὗτος βασιλεύων προκυλινδεῖσθαι τοῖς ἰκτινοῖς, which elsewhere is joined with a genitive. *Soph. Phil.* 1111. ἀλλὰ μοι ἄσκοπα κρυπτά τ' ἔπη δολερᾶς ὑπέδν φρενός, as *Isocr. Panath.* p. 244 A. νῦν δ' οὐδὲν ὑπέρχεταιί μοι τοιοῦτο. where however Valckenaer *ad Herod.* p. 531, 64. reads ἐπέρχεται, adopted by Bekker from MSS.

d. Otherwise verbs, compounded with prepositions which by themselves require the dative, govern the same case, if the preposition may be separated from the verb without affecting the sense, as ἐνορᾶν τί τινι. Also ἐπιστατεῖν τινι *Plat. Crat.* p. 390 B. C. *Isocr.* p. 91 B. although στατεῖν does not exist out of composition, on account of §. 382. ἀμφιβάλλειν τί τινι. Verbs also compounded with περί are constructed with the dative, where the preposition appears to have no influence upon this construction: *Isocr. Paneg.* p. 67 B. περιβάλλειν

^a Hemst. *ad Luc.* t. 1. p. 206. *Dorv.* Thom. M. p. 272 sq. *ad Charit.* p. 501. Valck. *ad Ph.* p. 464.

ταῖς μεγίσταις συμφοραῖς, like διδόναι τινα συμφοραῖς, ὀδύνας Π. ε', 397. Plat. Phædr. p. 254 E.^b Isocr. de Pac. p. 176 A. πλείοσι καὶ μείζοσι κακοῖς περιέπεσον. Thuc. 1, 55. ἡ μὲν οὖν Κέρκυρα οὕτω περιγίγνεται τῷ πολέμῳ τῶν Κορινθίων, *emersit e bello.* ib. 76. ἡμῖν δὲ καὶ ἐκ τοῦ ἐπικουῶς (ἐκ τῆς ἐπικείας) ἀδοξία τὸ πλεόν ἢ ἔπαινος οὐκ εἰκότως περιέστη (as 7, 70. Lys. c. Erat. p. 126, 4. Dem. pro Cor. p. 288, 12. 291, 12. 301, 7. 306, 27.)^c, where the accusative is more usual, e. g. Thuc. 8, 15.

Obs. Hence probably comes the construction ἐπιψηφίζειν τινί 'to (395) permit one to vote', in *suffragia mittere*, Luc. Tim. p. 113. ἐπεψήφισε τῇ ἐκκλησίᾳ Τίμων. instead of which Thuc. 1, 87. ἐπεψήφισεν αὐτὸς ἐς τὴν ἐκκλησίαν τῶν Λακεδαιμονίων. The construction seems to arise from this, that ἐπιψηφίζειν is the same as ψήφον προθεῖναι, ἐπαγαγεῖν τινι. Plato, on the other hand, uses it actively, Gorg. p. 474 A. μὴ οὖν μηδὲ νῦν με κέλευε ἐπιψηφίζειν τοὺς παρόντας. Comp. p. 475 E.^d Another sense of ἐπιψ. τινί, see §. 394.

6. The idea of direction lies at the foundation of the use of 403. the dative,

a. with the verbs 'to follow', ἔπεσθαι, ἀκολουθεῖν, ὀπηδεῖν. (398) Hence Xen. Cyr. 8, 6, 18. τῷ ἡμερινῷ ἀγγέλῳ (φασί) τὸν νυκτερινὸν διαδέχεσθαι in the sense of ἔπεσθαι. Plat. Leg. 6. p. 758 B. Otherwise διαδ. is a transitive verb, as the Latin *excipere*. Thus the adjectives also, and adverbs, derived from those verbs, ἀκόλουθος, ἀκολούθως, ἐπομένως, or agreeing with them in signification, are constructed with the dative like διάδοχος: Eurip. Androm. 803. ὡς κακὸν κακῷ διάδοχον ἐν τῇδ' ἡμέρᾳ πορσύνεται. also the substantive διαδοχή. Xen. Cyrop. 1, 4, 17. ἡ διαδοχὴ τῇ πρόσθεν φυλακῇ ἔρχεται. Hence ἐκ διαδοχῆς with the dative^e. Yet διάδοχος is often found with the genitive also: Soph. Philoct. 867. ὦ φέγγος ὕπνου διάδοχον. Eurip. Suppl. 71. ἀγὼν ὄδ' ἄλλος ἔρχεται γόων, γόων διάδοχος. So ἐξῆς, ἐφεξῆς with the dative,

^b Dorv. ad Char. p. 598.

^c Schæf. App. Dem. p. 859.

^d Hemsterh. ad Luc. t. 1. p. 425.

Valcken. ad Herod. 8, 61. p. 645, 83.

^e Valcken. ad Phœn. 374. Schæfer

Meletem in Dion. H. 1. p. 17, 83.

Plat. Crat. p. 399 D. comp. *Arist. Lys.* 633. *Plat. Leg.* 6. p. 755 E. p. 780 C.^a

Since these verbs may also express a companionship, they are often constructed with *μετά, σύν, ἅμα, &c.* *Soph. Trach.* 563. ἠνίκα ζὺν Ἡρακλεῖ τὸ πρῶτον εὐνίας ἐσπόμην. *Xen. Hier.* 9, 8. ἡ σωφροσύνη πολὺ μᾶλλον σύν τῇ ἀσχολίᾳ συμπαραμαρτεῖ. *Cyrop.* 5, 2, 36. σύν τοῖς νικῶσι, σάφ' ἴσθι, --- θαρρόυντες καὶ οἱ ἀκόλουθοι ἔπονται. *Hes. Erg.* 228. οὐδέ ποτ' ἰθυδίκαισι μετ' ἀνδράσι λιμὸς ὀπηδεῖ. *Plat. Phileb.* p. 30 C. μετ' ἐκείνου τοῦ λόγου ἐπόμειοι^b. *Il.* γ', 143. ἅμα τῆγε καὶ ἀμφίπολοι δὺ' ἔποντο. We find also *Od.* α', 278. ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι. *Xen. Cyr.* 5, 5, 37. ἐπὶ μὲν τῷ Κναζάρει οἱ Μῆδοι εἶποντο, ἐπὶ δὲ τῷ Κύρω οἱ Πέρσαι, ἐπὶ δὲ τούτοις οἱ ἄλλοι.

Obs. To this class, perhaps, belongs the idiom, by which, of two substantives, one is put in the dative, in order to express the long continuance of a condition, in which one thing is succeeded by another of the same kind *Hesiod. Th.* 742. ἀλλὰ κεν ἔνθα καὶ ἔνθα φέροι πρὸ θύελλα θυέλλῳ, 'storm upon storm'. *Soph. Oed. T.* 175. ἄλλον δ' ἂν ἄλλῳ προσίδοις --- ὄρμενον ἀκτὰν πρὸς ἐσπέρον θεοῦ. *El.* 236. ἀλλ' οὖν εὐνοία γ' αὐδῶ, --- μὴ τίκτειν σ' ἄταν ἄταις. *Eur. Ph.* 1510. ἀλλὰ φόνῳ φόνος Οἰδιπόδα δόμον ὤλεσεν^c. Elsewhere ἐπί, 'upon', is found with the dative, e. g. *Soph. Ant.* 595.

(399) *b.* 'to converse', *διαλέγεσθαι*, also *λαλεῖν τινι Demosth.* p. 411. *Theophr. Ch.* 3, 5, 20, 1.^d Thus too *μίγνυσθαι τινι*, in all senses. *καταλλάττεσθαι τινι Plat. Rep.* 8. p. 566 E. 'to be reconciled'.

Obs. Instead of this dative of the person in *μίγνυσθαι τινι, &c.* if another dative of the mean, instrument, manner, &c. follow, a genitive is sometimes put, governed of this dative. *Hesiod. Sc. Herc.* 35. τανυσφύρου Ἡλεκτρυνώνης εὐνῆ καὶ φιλότῃ μιγῆ. *Hom. H. in Merc.* 4. Μαῖα, Διὸς ἐν φιλότῃ μιγεῖσα^e. Thus too *οἰκειοῦσθαι: Plat. Parm.* p. 128 A. Ζήνων ὅδε οὐ μόνον τῇ ἄλλῃ σου φιλίᾳ βούλεται ψκειῶσθαι, ἀλλὰ καὶ τῷ συγγράμματι. for σοί.

^a Schæf. ad Dion. H. p. 142.

^b Markl. ad Lysiam, p. 92. ed. R. Duker ad Thuc. 7, 57. Heind. ad Plat. Phædr. p. 262.

^c Seidler de Vers. Dochn. p. 324.

^d Fisch. 3 a. p. 405.

^e Animadv. ad H. Hom. p. 209.

c. 'to contend'. ἐρίζειν, μάχεσθαι (and the comp. δια- 404. μάχεσθαι), πολεμῆν: *Xen. Mem. S.* 3, 9, 2. δῆλον μὲν γὰρ, ὅτι Σκύθαι καὶ Θραῖκες οὐκ ἂν τολμήσειαν, ἀσπίδας καὶ δόρατα λαβύοντες, Λακεδαιμονίοις διαμάχεσθαι· φανερόν δὲ, ὅτι καὶ Λακεδαιμόνιοι οὐτ' ἂν Θραξὶν ἐν πέλταις καὶ ἀκοντίοις, οὔτε Σκύθαις ἐν τόξοις ἐθέλοιεν ἂν διαγωνίζεσθαι. *Hesiod. Ἔργ.* 413. ἀμβολιεργὸς ἀνὴρ ἄτρησι παλαίει. *Pind. Nem.* 1, 37. χρῆ δ' ἐν εὐθείαις ὁδοῖς στείχοντα μάρνασθαι φυᾶ (*cum indole certare, i. e. parem ad ingenium industriam et studium afferre*). *Eur. Hipp.* 431. μόνον δὲ τοῦτο φάσ' ἀμιλλᾶσθαι βίῳ, γνώμην δικαίαν κάγαθὴν 'to vie with life, that it is as great a good as life itself'. *Theocr.* 1. 136. κῆξ ὀρέων τοὶ σκῶπες ἀηδόςι γαρύσαντο (*leg. δαρίσαντο*. See *Anal. Br. T.* 3. p. 250. *Virg. Ecl.* 8, 55.) δικάζεσθαι τινί 'to go to law with any one, to accuse'. *Plat. Euthyphr.* p. 4 E. Hence verbs compounded with διά, διαπυκτεύειν τινί, *certare cum aliquo lucta*, *Xen. Cyr.* 7, 5, 53. διαθρύπτεσθαι τινί *Theocr.* 6, 15. διαείδειν τινί *id.* 5, 22.

Hence arises the construction πειρηθῆναι τινί *Il. φ'*, 225. 'to try one's strength against any one'. *Thuc.* 1, 73. φαρμὲν Μαραθῶνι μόνου προκινδυνεύσαι τῷ βαρβάρῳ.

Obs. 1. Instead of πολεμῆν τινί we find too πρὸς τινα: *Isocr. Paneg.* p. 66 C. (c. 34.) τοῖς βαρβάροις αὐτοῖς (τοὺς Ἴωνας) ἐξέδοσαν, --- πρὸς οὓς οὐδὲπώποτε ἐπαύσαντο πολεμῶντες' and *passim*. Also μάχεσθαι ἐπὶ τινί *Il. ε'*, 124, 244. *ν'*, 26.

Obs. 2. πολεμῆν is also constructed with the accusative in the sense of 'to attack': *Dinarch. adv. Demosth.* p. 29. *ed. R.* τοιούτων συμβούλων καὶ ἡγεμόνων ὄφελον τυχεῖν οἱ πολεμήσαντες τὴν πόλιν'.

In consequence of the idea of companionship given to the dative, it was used particularly with words which are com- (397) pounded with σύν, μετά ('with'), ὁμοῦ, e. g. συζῆν τινί, *vivere cum aliquo*, viz. when the preposition may, without injury to the sense, be separated from the verb, and be placed immediately before the dative, or, where this division cannot take place, may be repeated. Thus in adjectives, σύντροφος (*Herod.*

' *Hemst. Obs. Misc.* 4. p. 292. ad *Diod. S.* 1. p. 305. *Dorville ad Char.* p. 576. *Wessel.*

7, 102. τῆ Ἑλλάδι πενή αἰεί κοτε σύντροφός ἐστι), σύμφωνος, συμφωνεῖν, &c.^a μετά, indeed, in the sense of 'with', by itself, takes the genitive; but in composition the dative, e. g. μετέχειν τινός τι, 'to partake of anything with some one', μεταίτιος τινί. (But in μεταδιδόναι τινί, μέτεστί μοι, μεταμέλει μοι, the dative does not express a companionship, but merely the personal object of the verb, as in the simple verbs δίδοναι τινί, ἔστί μοι, μέλει μοι.) Ὀμοῦ, e. g. ὁμολογεῖν τι 'to agree with any one', properly, 'to speak with him'. ὁμόγλωσσός τι 'speaking the same language with any one'. ὁμώνυμός τι 'of the same name with any one, a namesake of any one'. ὁμότροφός τι 'brought up with any one, living with any one'. ὁμορος (Ion. ὄμουρος) 'who has a common boundary (ὄρος, οὖρος) with any one'^b. Thus also ὀμιλεῖν τι (which is a lengthened form from ὀμοῦ) 'to associate with any one'^c.

Obs. 1. That adjectives compounded with σύν or ὀμοῦ are often found with the genitive, has been observed §. 399. *Obs. 2.* Herod. 2, 134. Ῥοδῶπις ἦν --- --- σύνδουλος Αἰσιώπου τοῦ λογοποιοῦ· καὶ γὰρ οὗτος Ἰάδμονος ἐγένετο (δοῦλος). Plat. Phædon. p. 85 B. ἐγὼ δὲ καὶ αὐτὸς ἡγοῦμαι ὀμόδουλός γε εἶναι τῶν κύκνων καὶ ἱερὸς τοῦ αὐτοῦ θεοῦ. For ξυνοικεῖν τι Euripides Hipp. 1233. says ξυνοικεῖν ἐν.

- (400) *Obs. 2.* The words στρατός, στόλος, 'an army, a fleet', στρατιῶται, and the different classes of soldiers, as πεζοί, ἰππεῖς, ὀπλίται, ψιλοί, πελτασταί, also νῆες, &c. are generally accompanied by the dative only, without σύν, when they constitute an accompaniment. Herod. 5, 99. ἐπειδὴ οἱ Ἀθηναῖοι ἀπικέατο εἴκοσι νηυσί. 100. ἀπικόμενοι δὲ τῷ στόλῳ τούτῳ (cum hac classe) Ἴωνες ἐς Ἐφεσον ἀνέβαινον χειρὶ πολλῇ (cum magna manu). Thuc. 1, 102. Ἀθηναῖοι ἦλθον, Κίμωνος στρατηγούντος, πλήθει οὐκ ὀλίγῳ. 107. οἱ Λακεδαιμόνιοι --- ἐβοήθησαν τοῖς Δωρεῦσιν ἑαυτῶν τε πεντακοσίοις καὶ χιλίοις ὀπλίταις καὶ τῶν ξυμμάχων μυρίοις. 2, 21. ἐσβαλὼν τῆς Ἀττικῆς ἐς Ἐλευσίνα καὶ Θρίωζε στρατῷ Πελοποννησίων. 3, 96. ἀνλισάμενος δὲ τῷ στρατῷ ἐν τοῦ Διὸς τοῦ Νεμείου τῷ ἱερῷ --- ἐπορεύετο. Hence Thuc. 2, 12 extr. Βοιωτοὶ τοῖς λειπομένοις ἐς Πλάταιαν ἐλθόντες τὴν γῆν ἐδήουν. σύν however is sometimes added, e. g. Xen. Hist. Gr. 2, 2, 7. Anab. 1, 8, 1. So the datives κραυγῇ, ἤχη, βοῇ, &c. II. β', 209. Herod. 3, 14. 9, 59. Æsch. S. c. Th. 89. Xen. Anab. 1, 7, 4.

^a Fisch. 3 a. p. 394.

^b Fisch. 3 a. p. 394.

^c Fisch. 3 a. p. 401.

Obs. 3. When a word which expresses accompaniment has *αὐτός* with it, both are put in the dative, without *σύν*, *Il.* ψ, 8. ἀλλ' αὐτοῖς ἵπποισι καὶ ἄρμασιν ἄσπον ἰόντες Πάτροκλον κλαίωμεν. *Herod.* 2, 47. ἦν τις ψαύση αὐτῶν (Αἰγυπτίων) παριῶν ὑός, αὐτοῖσι ἱματίοισι ἀπ' ὧν ἔβαψε ἐωυτόν. 3, 45. ὑποπρῆσαι αὐτοῖσι νεωσοίκοισι. *Eurip. Suppl.* 929. καὶ μὴν τὸν Οἰκλέους γε γενναῖον τόκον θεοί, ἀναρπάσαντες εἰς μυχοὺς χθονὸς αὐτοῖς τεθρίπποις, εὐλογοῦσιν ἐμφανῶς. *Isocr. de Pac.* p. 176 B. τριήρεις αὐτοῖς πληρώμασι διεφθάρησαν^d. *σύν* however is sometimes added: *Il.* μ', 112. ζ', 498. *Od.* ν', 118. *Hom. H. in Apoll.* 1, 146. ἔνθα τοι ἐλκεχίτωνες Ἴάονες ἠγερέθονται αὐτοῖς σὺν παιδεσσι καὶ αἰδοῖς ἀλόχοισιν. *Herod.* 2, 111. *Eur. Hipp.* 1203. *Cycl.* 705. *Ion.* 32. *Plat. Rep.* 8. p. 564 C.

Lastly, the dative is used in definitions of time and place, 406. in answer to the questions 'when?' and 'where?' both chiefly in the poets.

a. 'When?' *Soph. El.* 783. ἡμέρα γὰρ τῆδ' ἀπῆλλαγμαὶ φόβου. *Eur. Phæn.* 4. ὡς δυστυχή Θήβαισι τῆ τόθ' ἡμέρα ἀκτὶν' ἐφήκας. *Lysias*, p. 192, 10. οἱ δὲ παῖδες αὐτοῦ διὰ τήνδε τὴν πόλιν τῆ αὐτῆ εἶδον ἡμέρα τὴν θ' ἑαυτῶν σωτηρίαν καὶ τὴν τῶν ἐχθρῶν τιμωρίαν. *Comp. Xen. Cyr.* 3, 3, 29. At other times it is accompanied by *ἐν*: *Eur. Hec.* 44. ἡ πεπρωμένη δ' ἄγει θανεῖν ἀδελφὴν τῷδ' ἐμῆν ἐν ἡματι^e. In the same manner *νύξ*, *μῆν*, *ἔτος*, &c. are put in the dative, τῆ αὐτῆ νυκτί, τρισὶ μῆσι, πολλοῖς ἔτεσι. Also μακρῷ χρόνῳ, 'during a long time' *Soph. Trach.* 599. 'after a long time' *Eur. Iph. A.* 642. ας δεκασπόρῳ χρόνῳ *Troad.* 20. 'after ten years'. But ἡμέρα πέμπτη *Xen. Hist. Gr.* 2, 4, 13. is 'five days before'. δεκάτῳ ἔτει παρασκευασάμενος *Lys. Epitaph.* p. 193, 16. 'for twelve years'.

b. 'Where?' with the names of places, where sometimes *ἐν* is used. *Soph. Trach.* 171. ὡς τὴν παλαιὰν φηγὸν αὐδῆσαι ποτε Δωδῶνι δισσωὶν ἐκ Πελειάδων ἔφη, 'at Dodona'. *Eur. Phæn.* 617. Μυκῆναις, μὴ νθάδ' ἀνακάλει θεούς. *Aristoph. Ach.* 697. ἄνδρ' ἀγαθὸν ὄντα Μαραθῶνι περὶ τὴν πόλιν. εἶτα Μαραθῶνι μὲν ὄτ' ἡμεν, ἐδιώκομεν. *Plat. Menex.* p. 245 A. βασιλεῖ δὲ αὐτῆ μὲν οὐκ ἐτόλμησε βοηθῆσαι, αἰσχυνομένη τὰ

^d Wessel. ad *Herod.* 2, 47. p. 126, 20. *Herm.* ad *Vig.* p. 361. n. 409. *Lamb.* B. p. 745. *Elmsl.* ad *Med.* 160.

Lob. ad *Phryn.* p. 99.

^e *Brunck* ad *Eur. Hec.* l. c. *Markland* ad *Lys.* l. c. *Fisch.* 3 a. p. 384.

τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς.
 comp. *Isocr.* π. ἀντιδ. §. 328. So ἀγρῶ *Od.* λ', 188. ὁδοῖς
Soph. Ant. 226. κρατὶ *id.* *Æd. C.* 313. οἴκοις *Trach.* 730.
 πόντῳ *Eur. Hec.* 1261.^a

Of the ACCUSATIVE.

407. The accusative denotes the proper object of an action, either that which is effected or produced by the action, e. g. ποιεῖν μύθους ἢ λόγους, or that in which the proper effect of the action manifests itself, that which is brought by it into a passive state, and is conceived of as under its influence, e. g. τύπτειν, ἀδικεῖν τινα, &c. Much here is arbitrary, and depends upon the view with which a nation regards the relation between the verb and its object.

The accusative stands throughout in a certain analogy to the nominative, inasmuch as every noun, which with an active verb is in the accusative, must be in the nominative, as subject of the same verb, when passive. The rule of the Latin language, however, that every noun which can be the subject of the passive verb in the nominative must be in the accusative with the active verb, is not the rule of the Greek language. See §. 490.

The verbs which in Greek govern the accusative are chiefly those which do so in Latin.

According to the explanation given above, the accusative has the following significations :

I. The result of the action. Here the following Grecisms are to be remarked :

408. 1. The verb active frequently takes a substantive of the same
 (415) derivation, or of kindred signification, in the accusative. *Il.* ν',
 220. ποῦ τοι ἀπειλαὶ οἴχονται, τὰς Τρωσὶν ἀπέιλεον νῆες
 Ἀχαιῶν; *Eurip. Ph.* 65. ἀρὰς ἀρᾶται πασιὴν ἀνοσιωτάτας.
Plat. Rep. 10. p. 603 C. πρᾶττοντας ἀνθρώπους μμεῖται

^a Bentl. ad *Callim. Lav.* V. 18. ad *Arist. Lys.* 1299. Schæf. ad *Lamb.*
 Valck. ad *Eur. Hipp.* 545. Wessel. *Bos.* p. 697. Monk ad *Eur. Hipp.*
 ad *Herod.* 2, 54. p. 130, 34. Brunck 547.

ἡ μιμητικὴ βιαίους ἢ ἔκουσίας πράξεις. *ib.* p. 608 A. ἐπάδοντες ταύτην τὴν ἐπιδὴν. *Apol.* S. p. 28 B. τοιοῦτον ἐπιτήδευμα ἐπιτηδέυσας. *Phædon.* p. 98 B. οὐδέ τινας αἰτίας ἐπαιτιώμενον. Without adj. *Demosth. de Halon.* p. 80, 20. ἀποστόλους ἀποστέλλειν βούλεται. Hence the verb sometimes takes also the accusative of the object, and the substantive with the adjective answers to an adverb. See §. 421. *Obs.* 3.

This takes place still more frequently with intransitive verbs, generally in order to subjoin a new definition, which might often also be expressed by an adverb, or the dative case, but in Greek is considered as something produced by the verb. *Il.* i', 74. τῷ πείσειαι, ὅς κεν ἀρίστην βουλήν βουλεύσῃ, i. e. ἀριστα βουλεύσῃ. (but *Lys.* p. 131, 30. τὴν ὑστέραν βουλήν ἐβούλευον 'were members of the subsequent senate'.) *Soph. Phil.* 173. νοσεῖ νόσον ἀγρίαν. whence *Eur. Ion.* 632. ἀπαίδιαν νοσεῖν. *ib.* 276. ποίαν μ' ἀνάστασιν δοκεῖς --- ἐξ ὕπνου στῆναι τότε; for πῶς με ἀναστῆναι δοκεῖς. 1038. οὐποτ' ἂν στόλον ἐπλεύσατ' ἂν τόνδε. *Æschyl. Prom.* 926. οὐδὲν γὰρ αὐτῷ ταυτ' ἐπαρκέσει, τὸ μὴ οὐ πεσεῖν ἀτίμως πτώματ' οὐκ ἀνασχετά. *Pers.* 303. πῆδημα κούφον ἐκ νεῶς ἀφήλατο, when also πηδήματι κούφῳ or merely κούφως might be put. *Comp. Agam.* 835. *Eurip. Ion.* 1287. ὄθεν πετραῖον ἄλμα δισκευθήσεται, for ὄθεν ἐκ πέτρας δ. *Comp. Troad.* 756. *Suppl.* 550. Hence πόλεμον πολεμεῖν, as *Thucyd.* 1, 112. Λακεδαιμόνιοι μετὰ ταῦτα τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν. *Plat. Leg.* 3. p. 680 E. βασιλείαν πασῶν δικαιοτάτην βασιλευόμενοι. *Alcib.* 2. p. 142 A. ὑπὸ τῶν συκοφαντῶν πολιορκούμενοι πολιορκίαν οὐδὲν ἐλάττω τῆς ὑπὸ πολεμίων. *Protag.* p. 325 C. ἐπιμελοῦνται πᾶσαν ἐπιμέλειαν. *Comp. Rep.* 9. p. 591 D. 5. p. 451 A. in Bekker τούτο οὖν τὸ κινδύνευμα κινδυνεύειν ἐν ἐχθροῖς κρείττον ἢ φίλοις^b. The defining adjective is seldom wanting: *Il.* ο', 673. ἡδ' ὄσσοι παρὰ νηυσὶ μάχην ἐμάχοντο θεῶσιν, for the simple ἐμάχοντο. *Comp. Od.* i', 54. where however μάχην is governed by στησάμενοι. *Il.* η', 449. τείχος ἐτειχίσσαντο. *Soph. Ant.* 551. γέλωτα γελῶ. *Herod.* 4, 145. γάμους ἐγημαν. *Eur. Andr.* 869. δεῖμ' ὃ δειμαίνεις ἄγαν, where the more

^b Fisch. 3 a. p. 432 sqq.—128.

exact definition is contained in ἄγαν. In ἀπαίδιαν νοσεῖν Euripides, and *Plat. Leg.* 9. p. 811 B. ἀειφυγίαν φευγέτω, the definition is contained in the compound substantive, as if it were ἄπαيدا νόσον νοσεῖν, ἀίδιον φυγὴν φεύγειν. *Pind. Nem.* 5, 9. Πυθίας νικῆ Νεμείοις παγκρατίου στέφανον, στέφ., which is the symbol of victory, stands for νίκη, whence νικᾶν στέφ. obtains the idea of 'acquiring the prize'.

Obs. Instead of the accusative the dative is sometimes found. *Soph. Trach.* 544. νοσοῦντι κείνῳ πολλὰ τῆδε τῆ νόσῳ. like ἀνηκέστῳ πονηρίῳ νοσεῖν *Xen. Mem.* S. 3, 5, 18. *Plat. Leg.* 3. p. 695 C. Δαρείος παιδεία οὐ διατρύφωσθ τεθραμμένος. and D. which *ibid.* A. is expressed διεφθαρμένην παιδείαν περιεῖδε παιδευθέντας αὐτοῦ τοὺς υἱεῖς.

In the same manner the accusative is put with adjectives. *Plat. Rep.* 9. p. 579 D. ἔστιν ἄρα τῆ ἀληθεία --- ὁ τῷ ὄντι τύραννος τῷ ὄντι δούλος τὰς μεγίστας θωπείας καὶ δουλείας. *Ib.* 6. p. 490 D. κακοὺς πᾶσαν κακίαν 'utterly bad'. *Apol. S.* p. 22 E. σοφὸς τὴν ἐκείνων σοφίαν, μήτε ἀμαθῆς τὴν ἀμαθίαν. *Eur. Herc. F.* 398. δράκοντα, ὃς ἄπλατον ἀμφελικτὸς ἔλικ' ἐφρούρει.

Hence also the following phrases, in which κατὰ is usually supplied with the accusative, inasmuch as it expresses the kind and mode of the action: *Soph. Aj.* 42. τί δῆτα ποιμαίς τήνδ' ἐπεπιτνεῖ βάσιν, i. e. ὡδε, οὕτως. *Eurip. Or.* 1018. ὡς, σ' ἰδοῦσ' ἐν ὄμμασι πανυστάτην πρόσοψιν ἐξέστην φρενῶν. i. e. ἰδοῦσα πανύστατον. *ib.* 1041. τέρπον κενὴν ὄνησιν. *Phæn.* 1394. ἦξαν δρόμημα δεινὸν ἀλλήλοις ἐπι. *Soph. Œd. C.* 1166. τίς δῆτ' ἂν εἴη τήνδ' ὁ προσθακῶν ἔδραν, for ὁ τῆδε (ἐκεῖ) θακῶν i. e. ἰκετεύων. *Eurip. Phæn.* 300. γονυπετεεῖς ἔδρας προσπιτνω σε. (v. *Porson.*) where γονυπετεεῖς ἔδρας stands for ἐπὶ γόνυ πίπτων (or, if there were such a word, γονυπετώς). In the passage *Soph. Trach.* 49. δέσποινα Δγάνειρα, πολλὰ μὲν σ' ἐγὼ κατείδον ἤδη πανδάκρυτ' ὀδύρματα τὴν Ἡράκλειον ἐξοδον γωωμένην, the construction of πανδάκρυτ' ὀδύρματα γοᾶσθαι belongs to this place, but γοᾶσθαι ἔξοδον to §. 414.

409. 2. With βλέπειν 'to look', intransitive, the expression of the look is often marked by a substantive, adjective, or participle, in the accusative, in the poets. *Od.* τ', 446. πῦρ δεδορκώς. *Æsch. S. c. Th.* 500. φόβον βλέπειν 'to look fearful'. *id.*

Pers. 79. κνάεον δ' ὄμμασι λεύσσων φονίου δέργμα δράκοντος. *Eurip. Ion.* 1282. δράκων ἀναβλέπων φονίαν φλόγα 'with fiery bloodthirsty look'. *Aristoph. Plut.* 328. βλέπειν Ἄρην 'to look martial', as δέρκεσθαι Ἄρην *Æsch. S. c. Th.* 53. ὄραν ἀλκάν *Pind. Ol.* 9, 165. πεφροντικός βλέπειν *Eur. Alc.* 785. κλέπτον βλ. *Arist. Vesp.* 900. φθονερά βλ. *Pind. Nem.* 4, 64. ἔλεινόν ὄραν *Soph. Phil.* 1130.^a

3. Thus in consequence of the phrase μάχεσθαι μάχην, the words μάχη, ναυμαχία, πόλεμος, &c. with νικᾶν, 'to conquer', intransitive, and, if a victory in a solemn public contest is signified, the place of the conquest, or the nature of the combat, are put in the accusative. *Isocr. Panath.* p. 286 E. Λακεδαιμόνιοι ἀπάντων τῶν Ἑλλήνων ἡγεμόνες κατέστησαν --- διὰ τὸ, μάχας ποιησάμενοι πλείστας τῶν ἀνθρώπων κατ' ἐκείνον τὸν χρόνον, μηδεμίαν ἠττηθῆναι τούτων, ἡγουμένου βασιλέως, ἀλλὰ νενικηκέναι πάσας. Hence πάντα ἐνίκα *Il. ε'*, 807. *Comp. Xen. Anab.* 1, 10, 4. 2, 1, 1. *Mem. S.* 2, 6, 26; — *Thuc.* 7, 66. τὰς μὲν νενικήκατε ἤδη ναυμαχίας. *Isocr. Ep. ad Phil.* p. 415 D. νικᾶν τοὺς στεφανίτας ἀγῶνας. *Thuc.* 1, 126. Ὀλύμπια νενικήκῳτι. *Herod.* 6, 103. Ὀλυμπιάδα ἀνελέσθαι. *Plat. Ion. in. Epigr. Simonid. in Brunck Anal.* 1. p. 140. Ἴσθμια καὶ Πυθοὶ Διοφῶν ὁ Φίλωνος ἐνίκα ἄλμα, ποδωκείην, δίσκον, ἄκοντα, πάλην. Hence νικᾶν γνώμην *Plat. Gorg.* p. 456 A. with Heindorf's note p. 32. *Comp. Wesseling ad Herod.* 1, 61. *Eur. Hipp.* 1029. ἀγῶνας κρατεῖν. *Comp. Pind. Pyth.* 10, 37. *Dem. pro Cor.* p. 292, 21. *Isocr. Paneg.* p. 71 E. (c. 40 extr.) πολλὰς μάχας ἠττηνται. An accusative of the person conquered is sometimes added: *Æschin. in Ctes.* p. 570. Μιλτιάδης ὁ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νικήσας. According to this analogy is constructed *Eur. Andr.* 337. σὺ τόνδ' ἀγωνιεῖ φόνον. Yet the dative is very frequently used here: *Isocr.* p. 351 C. ἵππων ζεύγει πρῶτος Ἀλκμαίων τῶν πολιτῶν Ὀλυμπιάσιν ἐνίκησε. *Plat. Apol. S.* p. 36 D. εἴ τις ὑμῶν ἵππῳ ἢ ξυνωρίδι ἢ ζεύγει νενίκηκεν Ὀλυμπιάσιν^b.

^a Bergl. ad *Arist. Ach.* 565. *Plut.* 328. *Brunck ad Arist. Av.* 1169. *Schæf. ad Lamb. B.* p. 63. *Blomf.*

Gloss. Æsch. Th. 53.

^b *Hemsterh. ad Luc. t. 1.* p. 338.

4. According to the same analogy, the accusative of the way in which one goes is used after verbs of motion. *Hom. H. in Merc.* 547. ἀλίην ὁδὸν εἰσιν, as in English, 'he goes a fruitless road'. *Soph. Antig.* 877. ἄγομαι τάνδ' ἐτοίμαν ὁδόν. *Aj.* 287. ἐμαίετ' ἐξ ὁδοῦς ἔρπειν κενάς.—*Thuc.* 3, 64. μετὰ Ἀθηναίων, ἄδικον ὁδὸν ἰόντων, ἐχωρήσατε. as *Eurip. Andr.* 1128. εὐσεβεῖς ὁδοὺς ἤκοντα. *Comp. Plat. Rep.* 6. p. 506 C. Hence κλίμακα δ' ὑψηλὴν κατεβήσατο *Od. a'*, 330. 'she descended the ladder'. *comp. Herod.* 7, 218. Thus also *Soph. Aj.* 30. κάμοι τις ὀπτῆρ αὐτὸν εἰσιδὼν μόνον πηδῶντα πεδία σὺν νεορράντῳ ξίφει. 845. σὺ δ', ὦ τὸν αἰπὺν οὐρανὸν διφρηλατῶν, Ἥλιε. *Eur. Andr.* 1013. διφρεύειν ἄλιον πέλαγος. *Hel.* 1130. ὃς ἔδραμε ρόθια. *comp. Iph. T.* 425. πορθμοὺς ἀλάσθαι μυρίους *Eur. Hel.* 540.

a. Hence the accusative is used with verbs of going, of the place whither, or the person to whom one 'goes, comes', for εἰς. *Od. a'*, 332. ἢ δ' ὅτε δὴ μνηστῆρας ἀφίκετο διὰ γυναικῶν. for πρὸς μν. *Comp. Od. φ'*, 25. *Pind. Pyth.* 11, 52. ὁ δ' ἄρα γέροντα ξένον Στρόφιον ἐξίκετο. βαίνειν δίφρον for εἰς δίφρον *Il. γ'*, 262. 312. *Soph. El.* 1349. οὐ τὸ Φωκέων πέδον ὑπεξεπέμφθην, σῆ προμηθεῖα, χεροῖν. *Antig.* 805. *Trach.* 159. *Eur. Ph.* 110. οὐ γάρ τι φαύλως ἦλθε Πολυνεΐκης χθόνα. *Comp. Iph. A.* 1553. *Bacch.* 5. *Ion.* 1299. *Troad.* 899. *Pind. Ol.* 2, 173. αἶνον ἔβα κόρος. So also ἠγήσασθαι τιμὴν πόλιν *Od. ζ'*, 114. Hence πελάζειν with the accusative *Eur. Andr.* 1170. δῶμα πελάζει^a.

b. In the poets the verbs 'to stand, to sit', have an accusative of the place. *Æsch. Agam.* 190. δαιμόνων δέ που χάρις, βιαίως σέλμα σεμνὸν ἠμένων. *Eurip. Andr.* 117. ὦ γυναῖ, ἂ θετίδος δάπεδον καὶ ἀνάκτορα θάσσεις δαρόν. *Or.* 861. ὀρῶ δ' ὄχλον στείχοντα καὶ θάσσοντ' ἄκραν. 943. ἠὺ γένεια δὲ οὐδέν σ' ἐπωφέλησεν, οὐδ' ὁ Πύθιος τρίποδα καθίζων Φοῖβος. So also the compounds with πρὸς: *Æsch. Agam.* 843. ἰὸς καρδίαν προσήμενος. *Soph. Oed. C.* 1166. τίς δῆτ' ἂν εἶη τήνδ' ὁ προσθακῶν ἔδραν; *Eurip. Or.* 1248. στήθ' αἰ μὲν ὑμῶν τήνδ' ἄμα ξήρη τρίβον. Elsewhere ἐπί also ac-

^a Misc. Obs. t. 5. p. 278. Musgr. 1. c. Valck. ad Phœn. 110. ad Eur. Suppl. 354. Herm. ad Pind.

companies the accusative, e. g. *Thuc.* 1, 126. καθίζουσιν ἐπὶ τὸν βωμὸν ἰκέται. and πρὸς, *Thuc.* 3, 70. αὐτῶν πρὸς τὰ ἱερὰ ἱκετῶν καθεζομένων. *Xen. Mem. S.* 4, 2, 1. κ. εἰς ἡνιοποιεῖον. where in καθεζ. 'going and sitting' is implied.

5. With many adjectives which express ability or capacity, substantives are used in the accusative, to express that the quality which they denote is to be regarded as produced by those adjectives, in the same cases in which the infinitive also is joined with them. *Plat. Prot.* p. 323 A. εἰάν τις φῆ ἀγαθὸς ἀληθῆς εἶναι ἢ ἄλλην ἡντινοῦν τέχνην ἢν μὴ ἔστιν, ἢ καταγελῶσιν, &c. (like ἀγαθὸς πράττειν). *Comp. Alcib.* 1. p. 124 E. *Xen. Cyr.* 1, 3, 15. βελτίων *Plat. Prot.* p. 318 C.—*Xen. Mem. S.* 4, 2, 6. ὁ τι ἂν βούλωνται δυνατοὶ γενέσθαι (like δυνατὸς λέγειν τε καὶ πράττειν, δυνατοὶ ταῦτα ποιεῖν, which immediately follow). *Plat. Prot.* p. 335 C. ἐγὼ δὲ τὰ μακρὰ ταῦτα ἀδύνατος. See Heindorf p. 552 seq. Agreeably to this *Plat. Alcib.* 1. p. 118 C. ἤδη τινὰ εἶδες σοφὸν ὅτι οὐκ ἀδυνατοῦντα ποιῆσαι ἄλλον σοφὸν ἄπερ αὐτός; (different from the construction §. 408.). *Lysias c. Phil. in.* οὐχ ἔν τι μόνον, ἀλλὰ πολλὰ τολμηρός ἐστιν. So also ἰκανός τι (as ἰκ. with infin. §. 532.) *Xen. Mem. S.* 4, 2, 6. *Xen. Cyr.* 8, 4, 18. δεινός εἰμι ταύτην τὴν τέχνην. Generally, however, these are accusatives neuter of adjectives and pronouns, as also χρήσιμος *Xen. Anab.* 2, 5, 23. φρόνιμος *Plat. Alcib.* 1. p. 125 A. are construed, and εἰς or πρὸς is as often added, in the same way as with ἀγαθός and φρόνιμος *Plat. l. c.* χρήσιμος *Prot.* p. 326 B.

Obs. 1. The poets, especially the tragic poets, sometimes employ, instead of the general words ποιεῖν, χέειν, &c., verbs which express at the same time the effect contained in the noun, or a collateral circumstance belonging to the agent: e. g. *Soph. Aj.* 376. αἶμ' ἔδεγσα, i. e. αἶμα δεῦον ἔχεα, as *Trach.* 853. τέγγει δακρύων ἄχραν. *Eur. Iph. T.* 405. κούρα διατέγγει αἶμα βρότειον. *Soph. Aj.* 55. ἔκειρε φόνον, i. e. κείρων ἐποίει φόνον. *Antig.* 792 seq. ἔλκος τυφλωθέν, i. e. ἔλκος ποιηθὲν τῷ τυφλοῦν. *Eur. Suppl.* 1211. τιρώσκειν φόνον, for φόνον ποιεῖν τῷ τιρώσκειν^b.

Obs. 2. In *Soph. El.* 1377. ἦ σε πολλὰ δὴ, ἀφ' ὧν ἔχοιμι, λιπαρεῖ

^b Lob. ad *Soph. Aj.* 374. Of the see Ruhnk. Præf. ad Schell. Lex. similar phrase τυράττειν πόλεμον, extr.

προὔστην χερί, the accusative seems to be used more, because in προὔστην λ. χ. the idea of *ικέτευσά σε θύουσα, ἀφ' ὧν ἔχοιμι*, is contained, than that *προσῆναι (κατά) τινα* was put for *προσῆναι τινος*.

6. The accusative of the thing serves to express the result of the action in *ἀποκρίνεσθαι τι* 'to answer to anything', for *πρός τι*. *Thuc.* 3, 61. *τοὺς μὲν λόγους οὐκ ἂν ἤτησάμεθα εἰπεῖν, εἰ καὶ αὐτοὶ βραχέως τὸ ἐρωτηθὲν ἀπεκρίναντο.* *Plat. Alcib.* 1. p. 106 B. *εἰ χαλεπὸν δοκεῖ τὸ ἀποκρίνασθαι τὰ ἐρωτώμενα.* *Id. Phil.* p. 19 A. *πότερος ἡμῶν ἀποκρινεῖται τὸ νῦν ἐρωτώμενον. --- τὸ μὴ δύνασθαι τὸ νῦν ἐρωτηθὲν ἀποκρίνασθαι.* *Comp. Leg.* 10. p. 897 D. *Crit.* p. 48 *extr.* The full construction is found *ib.* p. 50 A. *οὐκ ἔχω, ὧ Σώκρατες, ἀποκρίνασθαι πρὸς ὃ ἐρωτᾶς^a.*

χρησθαί τιτί τι 'to make use of anything for anything', for *εἰς τι*. but only with the accusative of neuter pronouns or adjectives. *Thuc.* 2, 15. *καὶ τῇ κρήνῃ --- ἐγγυς οὐσθι τὰ πλείστου ἄξια ἐχρῶντο· καὶ νῦν ἔτι ἀπὸ τοῦ ἀρχαίου πρότε γαμικῶν καὶ ἐς ἄλλα τῶν ἱερῶν νομίζεται τῷ ὕδατι χρῆσθαι.* *Plat. Phileb.* p. 36 C. *ταύτη δὴ τῇ σκέψει τούτων τῶν παθημάτων τόδε χρησώμεθα, 'to this end'.* *ib.* p. 44 D. *τούτοις μὲν οὖν ταῦτα ἂν προσχρήσαιο.* With *ἐπί*, *Demosth. in Aristog.* p. 779, 18. *ἐφ' ἃ δ' ἂν καὶ χρήσαιτό τις τοιοῦτω θηρίῳ (ταῦτα δεῖ), ἀπένχεσθαι τοῖς θεοῖς μὴ γενέσθαι.* *Plat. Rep.* 5. p. 451 E. *εἰ ἄρα ταῖς γυναῖξιν ἐπὶ ταῦτα χρησώμεθα καὶ τοῖς ἀνδράσι, ταῦτα καὶ διδακτέον αὐτάς.* Hence the phrases *οὐκ ἔχω, ὃ τι* (for *ἐφ' ὃ τι*) *χρήσωμαι αὐτῷ* or *ἐμαυτῷ* (*Plat. Theag.* p. 126 D. *Lys.* p. 213 C. 222 D. *Crit.* p. 45 B. *Xen. Cyr.* 1, 6, 2.) 'I know not what I shall do with him', *non habeo, quid eo faciam, quid agam*. Frequently, however, *τί* or *ὃ τι* in this phrase signifies nothing more than *πῶς* or *ὅπως*: *Xen. Cyr.* 1, 4, 13. *ἦν τις ἀποδράσῃ τῶν οἰκετῶν σε, καὶ λάβῃ αὐτὸν, τί αὐτῷ χρῆ;*

So also *Od. χ'*, 49. *οὔτος γὰρ ἐπήλεν τάδε ἔργα.* *Soph. El.* 299. *ξὺν δ' ἐποτρύνει πέλας ὃ κλεινὸς αὐτῇ ταῦτα νυμφίος παρών, for ἐπὶ τάδε ἔργα, ἐπὶ ταῦτα^b.*

410. c. Hence the accusative is used as an apposition to an entire

^a Heind. ad *Plat. Hipp.* p. 138.

^b Lob. ad *Phryn.* p. 439.

proposition. *Eurip. Or.* 1103. Ἑλένην κτάνωμεν, Μενέλεω λύπην πικράν, i. e. ὁ (τὸ κτείνειν Ἑλ.) Μεν. λύπη πικρὰ ἔσται. *ib.* 1495. ὁ δὲ λισσόμενος, θανάτου προβολάν, *quod, nempe τὸ λίσσεσθαι, munimentum esset contra mortem.* *ib.* 1598. ἄρνει κατακτὰς, κάφ' ὕβρει λέγεις τάδε· λυγρὰν γε τὴν ἄρνησιν. See of Apposition §. 432, 5.

The accusative may in many of these cases be regarded as an (427) expression of feeling, which appears to be the reason why it is used in exclamation, as ὦ ἐμὲ δειλαιον *Eurip. Troad.* 138. although this cannot be regarded as an effect of the preceding action. Thus in exclamations of indignation, *Arist. Av.* 1269. δεινόν γε τὸν κήρυκα, τὸν παρὰ τοὺς βροτοὺς οἰχόμενον, εἰ μηδέποτε νοστήσει ἄλις, 'Oh for the herald!'^c.

II. The accusative expresses the object of the action in 411. which its effect manifests itself, as τύπτειν τινά, φιλεῖν, νικᾶν, in which the Greek coincides with other languages. The following cases deserve notice :

1. πείθειν 'to persuade', e. g. πολλάκις ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους ἔπεισαν οἱ γραφάμενοι Σωκράτην, ὡς ἄξιός ἐστι θανάτου τῇ πόλει *Xen. Mem. S. in. quam oratione Atheniensibus persuaserint accusatores Socratis.*

2. ὑβρίζειν τινά 'to insult, to maltreat any one'. *Isocr. p.* 169 B. ὑβρίζον τὰς νήσους. *Lysias, p.* 92, 10. τοὺς παῖδας τοὺς ἐμοὺς ἥσχυε, καὶ ἐμὲ αὐτὸν ὑβρίσε.

Obs. ὑβρίζειν εἰς τινα is frequently found, which is distinguished from the foregoing in this, that the former relates to oneself, e. g. to any maltreatment of the person, but ὑβρίζειν εἰς τινα 'to insult any person connected with one', e. g. *Eur. Andr.* 996. τὸν Ἀχιλλέως μηδὲν φοβηθῆς παῖδ' ὅσ' εἰς ἐμ' ὑβρίσεν 'by taking from Orestes Hermione who was destined for him'. *Isocr. Pan. p.* 64 A. εἰς τὰς αὐτῶν πατρίδας ὑβρίζειν. *Comp. p.* 72 B. but *ibid.* E. τοὺς μεθ' ἐαυτῶν εἰς Κύπρον στρατευσαμένους μᾶλλον, ἢ τοὺς αἰχμαλώτους ὑβρίζον. This distinction, however, is not always observed^d.

^c Gregor. p. (57) 136 seq. Spanh. ad Arist. Nub. 1113. 1147. Kuster ad Arist. Plut. p. 55. Dorville ad Charit. p. 642.

^d Lucian. Soloc. t. 9. p. 232. Græ-

vius et Reitz ad Luc. l. c. p. 496. Hemsterh. ad Luc. t. 1. p. 280. Kuster ad Aristoph. Plut. 900. Markl. ad Lys. p. 17. ed. Reisk.

3. ἀδικεῖν. *Xen. Anab.* 1, 4, 9. τοὺς ἰχθῦς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶων, οὐδὲ τὰς περιστεράς.

4. Several verbs which signify 'to assist, profit, injure', as ὠφελεῖν τινα. *Æsch. Prom.* 507. μὴ νῦν βροτοὺς μὲν ὠφέλει καιροῦ πέρα. *Eurip. Herc. F.* 584. Δίκαια τοὺς τεκόντας ὠφελεῖν τέκνα πατέρα τε πρέσβυν, τὴν τε κοινωνὸν γάμων, where τέκνα is the accusative of the subject. *Xen. Cyrop.* 2, 2, 20. αἰσχροὺν ἐστὶν ἀντιλέγειν, μὴ οὐχὶ τὸν πλεῖστα ὠφελούντα τὸ κοινὸν τοῦτον καὶ μεγίστων ἀξιούσθαι. *ib.* 8, 4, 32. τὸ, πολλὰ δοκοῦντα ἔχειν, μὴ κατ' ἀξίαν τῆς οὐσίας φαίνεσθαι ὠφελούντα τοὺς φίλους, ἀνελευθερίαν ἔμοιγε δοκεῖ περιάπτειν^a. Thus also ὀνίνημι: *Π. α'*, 394. εἴ ποτε δὴ τι ἢ ἔπει ὤνησας κραδίην Διὸς, ἢ καὶ ἔργω. *Eurip. Fr. inc.* CLI, 1. 2. οὐδεμίαν ὤνησε κάλλος εἰς πόσιν ξυνάσπον· ἢ ῥετὴ δ' ὤνησε πολλάς. Even λύειν in the sense of λυσιτελεῖν is constructed with the accusative by Sophocles *El.* 1005. λύει γὰρ ἡμᾶς οὐδὲν οὐδ' ἐπωφελεῖ, βᾶξιν καλὴν λαβόντες, δυσκλεῶς θανεῖν, unless the accusative is governed of the word ἐπωφελεῖ, which follows. See Hermann's note. So *Eur. Or.* 803. εἰ σε μὴ ἔν δεινοῖσιν ὄντα συμφοραῖς ἐπαρκέσω, though elsewhere ἀρκεῖν and ἐπαρκεῖν are constructed with a dative.

Obs. For ὠφελεῖν with the dative also, see §. 391.

5. ἀμύνειν τί τινι, ἀλεξεῖν see §. 394. So also χραίσμεῖν τινι ὄλεθρον *Π. ν'*, 296. λ', 120. ἢ, 143 *seq.* and thence *Π. α'*, 566. μή νύ τοι οὐ χραίσμωσιν --- ἄσσον ἰόντα (ἐμέ) 'not keep me off from thee, not protect thee against me'. Also ἀμείβεσθαι, ἀνταμείβεσθαι, 'to remunerate', is constructed with the accusative of the person or thing remunerated: *Eurip. Or.* 1045. καὶ σ' ἀμείψασθαι θέλω φιλότῃ χειρῶν. *Xen. Mem. S.* 4, 3, 15. ἐκείνο ἀθυμῶ, ὅτι μοι δοκεῖ τὰς τῶν θεῶν εὐεργεσίας οὐδ' ἂν εἰς ποτε ἀνθρώπων ἀξίαις χάρισιν ἀμείβεσθαι. Also in the sense of 'to answer', *Hesiod. Theog.* 654. *Herod.* 5, 93. 7, 136. *Eur. Or.* 608. *Suppl.* 519. *Iph. A.* 1216. Thus too τιμωρεῖσθαι τινα 'to avenge oneself on any one'.

Obs. 1. Many other verbs are found with the accusative, which according to their grammatical nature require another case, because the Greeks not only transfer the construction which a verb has in one sig-

^a Thom. M. p. 935.

nification to another signification, e. g. that of ἀμειβεσθαι 'to remunerate', to ἀμ. 'to answer', but also in many words regard not so much their grammatical nature as the sense contained in them. So Herodotus constructs ἀντιάζειν, ὑπαντιάζειν, in the sense of 'attack', Pindar in the sense of ἀμειβεσθαι, with the accusative §. 383, 2. ; and Plato *Phileb.* p. 42 C. uses ἀπαντῶμεν for εὐρωμεν with an accusative. μισθοδορεῖν, from its derivation from δίδωμι, should govern a dative; but inasmuch as the sense of μισθοῦσθαι is contained in it, Demosthenes joins it with the accusative *pro Cor.* p. 265, 12. Instead of ὑπερέχειν τινός §. 358, 2. Euripides says *Hipp.* 1381. ὄδ' ὁ σωφροσύνη πάντας ὑπερέχων. See Valckenaer's note. *Comp.* §. 411, 4. So Demosthenes π. *παραπρ.* p. 418, 13. says εἰσιέναι τοὺς τυράννους in the sense of ὑποκρίνεσθαι. See *Schæf. App.* 2. p. 661 seq.

Obs. 2. Many verbs take an accusative or a dative, according to the different relations of which they are capable; as,

ἀρέσκειν with the dative §. 393, 5. with the accusative on account of its derivation from ἀρέσαι 'to win', *conciiliare.* *Plat. Theæt.* p. 172 D. εἰάν αὐτοὺς ὁ ἐπελθὼν (λόγος) ἀρέσῃ. *ib.* 202 C. ἀρέσκει οὖν σε καὶ τίθεσθαι ταύτη; *ib.* p. 202 D. ἐν μέντοι τί με ἀπαρέσκει. *Comp. Rep.* 8. p. 550 B.^b Hence ἀρέσκεσθαι τινι 'to find pleasure in something', *delectari aliqua re, Herod.* 3, 34. 4, 78, 9, 66. *Thuc.* 2, 68. 8, 84.^c So *Herod.* 1, 48. οὐδὲν προσιέρό μιν, i. e. ἤρεσκε.

Like ἀρέσκειν τινά is also constructed *Soph. El.* 174. ἀλλ' ἐμέ γ' ἀστονόεσσ' ἄραρεν φρένας --- ὄρνις, whereas *Od.* δ', 777. it is μῦθον, δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἤραρεν ἡμῖν. This analogy may defend *Theogn.* 26. οὔτε γὰρ ὁ Ζεὺς οὔθ' ὕων πάντας ἀνδάνει, οὔτ' ἀνέχων, as *Theocr.* 27, 22. νόον δ' ἐμὸν οὔτις ἔαδε (perf.). The metrical difficulty may be removed by §. 18 seq. p. 51. especially if ἀνδάνειν had the digamma.

δεῖ with the dative, see §. 391, 2. with the accusative *Od.* α', 124. μυθήσασαι, ὄτρεό σε χροί. γ', 14. Τηλέμαχ', οὐ μὲν σε χροί ἔτ' αἰδοῦς οὐδ' ἠβαιόν. *Æschyl. Prom.* 86. αὐτὸν γὰρ σε δεῖ Προμηθέως. *Eur. Herc. F.* 1173. ἦλθον, εἴ τι δεῖ, γέρον, ἢ χειρὸς ὑμᾶς τῆς ἐμῆς, ἢ ξυμμάχων^d. Xenophon combines both constructions *Anab.* 3, 4, 35. With χροί the accusative is more common.

^b Mæris p. 175. Greg. p. (27) 67. Spanhem. Brunck ad Arist. *Plut.* 69. 353. Toup ad *Suid.* 1. p. 83. Valck. ad *Hipp.* 106. 184. Bergler ad Arist. *Plut.* 353. Duker ad *Thuc.* 1, 128. Fisch. 3 a. p. 410. Heind. ad *Plat. Cratyl.* p. 29. Monk ad *Hipp.* 184.

Ast ad *Plat. Leg.* p. 196.

^c Valck. ad *Herod.* 7, 160. p. 579, 58. But *Herod.* 1, 8. ἀρεσκόμενος stands for ἀρέσκων, as 9, 79.

^d Valck. ad *Hipp.* 23. Pors. ad *Or.* 659.

The substantives *χρεώ* (*χρειώ*), *χρεία*, are often used with *ἔστι* and the accusative, especially in Homer, after the analogy of *δεῖ* and *χρή*, *χρεώ ἔστι* being equivalent to *χρή*. *Il. λ'*, 650. *τί δέ σε χρεῶ ἐμείο*; *Od. δ'*, 634. *ἐμὲ δὲ χρεῶ γίγνεται αὐτῆς*. *Eur. Hec.* 970. *ἀλλὰ τίς χρεία σ' ἐμοῦ*; Instead of which *Od. β'*, 28. *τίνα χρεῶ τόσον ἵκει*; *ε'*, 189. *ἔτε με χρεῶ τόσον ἵκοι*. *Soph. Phil.* 646. *ἔνδοθεν λαβῶν, ὅπου σε χρεία καὶ πόθος μάλιστ' ἔχει**;

ἐμποδίζειν 'to hinder', see §. 393. *Obs.* 2. *ἐνοχλεῖν* 'to annoy', *ibid.* *ἐπιστρατεύεσθαι*, and other compounds of *ἐπί*, §. 402. *λατρεύειν* 'to serve', with the dative, §. 392. *Obs.* *λοιδορεῖν* and *λοιδορεῖσθαι*, §. 384. *Obs.* 2. *λυμαίνεσθαι τινι* and *τινα*, §. 391. 415. 1. *a. a.* *μέμφεσθαι*, §. 384. *ὑποστήναι τινι* and *τινα*, §. 401. *ώφελειν*, §. 391. 411, 4.

Obs. 3. Some verbs take a dative of the person with the accusative of the thing, as well as an accusative of the person with a dative of the thing: e. g. *Eur. Hec.* 537. *αἴμ' ὄ σοι δωρούμεθα*, but *Or.* 117. *'Ελένη σ' ἀδελφῆ ταῖσδε δωρεῖται χραῖς*. So *Helen.* 1403. *λουτροῖς χροῖα ἔδωκα*, but *Or.* 42. *λοῦτρ' ἔδωκε χρωτὶ*^b. So instead of *καλύπτειν τινά τινι* 'to cover one with something', we find *καλύπτειν τί τινι* 'to spread something as a covering over one', as *καὶ οἱ σάκος ἀμφεκάλυψε Il. θ'*, 331. &c. comp. *Il. χ'*, 313. *Plat. Tim.* p. 34 B. *τὸ σῶμα αὐτῆ περιεκάλυψε*.—*Pind. Pyth.* 8, 80. *'Αλκμᾶνα στεφάνοισι βάλλω*, and 9, 219. *πολλοὶ μιν κείνοι δίκον φύλλ' ἐπι καὶ στεφάνους*. *Herod.* 2, 107. *περινηῆσαι ἐξωθεν τὴν οἰκίην ὕλη*, but 4, 164. *ὕλην περινήσας*.

Obs. 4. With some verbs which are followed by an infinitive it is indifferent whether the subject of the infinitive be expressed by the accusative or by the dative, in reference to the governing verb. Of *κελεύειν* see §. 382, 1. of *εἰκός ἔστι* §. 386, 4. The same thing takes place with *δεῖ*: *Soph. Œd. Col.* 721. *νῦν σοι τὰ λαμπρὰ ταῦτα δεῖ φαίνειν ἔπη*, for *σε δεῖ φαίνειν*. *Plat. Phileb.* p. 33 B. *ἐρρήθη που τότε ἐν τῇ παραβολῇ τῶν βίων, μηδὲν δεῖν μήτε μέγα μήτε μικρὸν χαιρεῖν τῷ τὸν τοῦ νοεῖν καὶ φρονεῖν βίον ἐλομένῳ*. *Rep.* 10. p. 608 C. *οἷε ἀθανάτ' ῥ' πράγματι ὑπὲρ τοσούτου δεῖν χρόνον ἐσπουδακέναι*. Both constructions are united *Aristoph. Plut.* 912. *οὐ γὰρ προσήκει τὴν ἔμαντοῦ μοι πόλιν εὐεργετεῖν με*.

412. Many verbs have an accusative, which does not mark the
(407) passive object of the action, but the object to which an action

* Valck. ad *Eur. Hipp.* 23. Brunck *Or.* 659. *Advers.* p. (239) 210.
ad *Arist. Lys.* 605. Pors. ad *Eur.* ^b Seidler ad *Eur. Troad.* 1180.

has only generally an immediate reference: e. g. 1. προσκυνεῖν τινα. *Herod.* 2, 121. καὶ τὸν μὲν καλέουσι θέρος, τοῦτον μὲν προσκυνέουσί τε καὶ εὐποιέουσι. 7, 136. οὐ γὰρ σφι ἐν νόμῳ εἶναι ἄνθρωπον προσκυνέειν. *Aristoph. Plut.* 771. καὶ προσκυνῶ γε πρῶτα μὲν τὸν Ἥλιον, ἔπειτα σεμνῆς Παλάδος κλεινὸν πέδον, χώραν τε πᾶσαν Κέκροπος, ἣ μ' ἐδέξατο. *Comp. Vesp.* 516. *Plat. Rep.* 3. p. 398 A. ἄνδρα δὴ, ὡς ἔοικε, δυνάμενον ὑπὸ σοφίας παντοδαπὸν γίγνεσθαι καὶ μιμείσθαι πάντα χρήματα, εἰ ἡμῖν ἀφίκοιτο, --- --- προσκυνοῖμεν ἂν αὐτόν. In the writers of the New Testament it is joined with the dative.

2. δορυφορεῖν τινα, i. e. δορυφόρον εἶναι τινος. *Thuc.* 1, 130. διὰ τῆς Θράκης πορευόμενον αὐτόν (Πausανίαν) Μῆδοι καὶ Αἰγύπτιοι ἐδορυφόρου. *Xen. Hier.* 3, 12. πολῖται (f. οἱ πολῖται) γὰρ δορυφοροῦσιν ἀλλήλους ἄνευ μισθοῦ ἐπὶ τοὺς δούλους, and metaphorically *Plat. Rep.* 9. p. 574 D. αἰνεωστὶ ἐκ δουλείας λελυμένοι δόξαι, δορυφοροῦσαι τὸν Ἐρωτα, κρατήσουσι μετ' ἐκείνου. p. 575 B. ἄλλον τινὰ δορυφοροῦσι τύραννον.

3. The verbs which signify 'to flatter'. *Æsch. Prom.* 945. σέβου, προσεύχου, θῶπτε τὸν κρατοῦντ' αἰεὶ. *Æschin. in Ctes.* p. 618. τίς ἂν εἴη δημαγωγὸς τοιοῦτος, ὅστις τὸν μὲν δῆμον θωπεύσαι δύναιτο, τοὺς δὲ καιροῦς, ἐν οἷς ἦν σώζεσθαι τὴν πόλιν, ἀπόδοιτο. *Comp. Plat. Rep.* 9. p. 578 extr. *Xen. Hist. Gr.* 5, 1, 17. τί γὰρ ἥδιον, ἢ μηδένα ἀνθρώπων κολακεύειν, μήτε Ἕλληνα, μήτε βάρβαρον, εἵνεκα μισθοῦ; But the following passage is quoted from Plutarch: ὅπως ὑπεξανιστάμενοι τοῖς πλουσίοις κολακεύωσι.

4. φθάνειν 'to come before, to anticipate', as in the letter of Agesilaus *Plutarch. T.* 8. p. 181. ed. *Hutt.* ἔπομαι τῆ ἐπιστολῆ, σχεδὸν δ' αὐτὰν καὶ φθάσω^c. Especially with the participle, of which hereafter.

5. λανθάνειν. *Pind. Ol.* 1, 103. εἰ δὲ θεὸν ἀνὴρ τις ἔλπεταιί τι λασέμεν ἔρδων, ἀμαρτάνει.

^c Valck. ad *Eur. Phœn.* 983.

6. ἐπιτροπέειν τινά 'to be a tutor or guardian to any one'. *Thuc.* 1, 132. Πλείσταρχον τὸν Λεωνίδου, ἀνεψιὸς ὢν, ἐπετρόπευε (Πανσανίας). *Aristoph. Equ.* 212. τὸν δῆμον οἶός τ' εἰμ' ἐπιτροπέειν ἐγώ. *Plat. Prot.* p. 320 A. Κλεινίαν τὸν Ἀλκιβιάδου τουτονὶ νεώτερον ἀδελφὸν ἐπιτροπέειν ὁ αὐτὸς οὗτος ἀνὴρ Περικλῆς, --- καταθέμενος ἐν Ἀρίφρονος ἐπαίδευε. Also, in the sense of 'to govern': *Plat. Rep.* 6. p. 516 B. 519 B. 'to superintend' *Leg.* 8. p. 846 E.^a But in the sense of 'to be regent or governor', it has more usually the genitive, §. 359.^b

7. ἐπιλείπειν 'to be wanting', *deficere*. *Xen. Cyr.* 8, 1, 1. οἱ πατέρες προνοοῦσι τῶν παιδῶν, ὅπως μήποτε αὐτοὺς, τὰγαθὰ ἐπιλείψει^c.

8. The verbs of 'seeing' take the accusative only, when an accidental, not intentional, seeing is meant. The accusative with εἰς or πρὸς when they are used of 'looking with consciousness and premeditation to any thing or persons having regard to any one, expecting aid from him'. *Eurip. Phæn.* 1402. βλέψας δ' ἐς Ἄργος ἦκε Πολυνείκης ἀράς. 1410. Ἐτεοκλῆς δὲ Παλλάδος χρυσάσπιδος βλέψας πρὸς οἶκον εὐξάτο. *Hec.* 585. *Suppl.* 8.^d—*Eur. Iph. A.* 1633. στρατὸς πρὸς πλοῦν ὄρᾳ. *Troad.* 1015. ἐς τὴν τύχην ὄρῶσα τοῦτ' ἤσκες 'having a view to fortune'. Both constructions are interchanged by Sophocles, *Antig.* 1231. τὸν δ' ἀγρίοις ὅσοισι παπτήνας ὁ παῖς for εἰς δὲ τόν --- ---. Both constructions are combined by Euripides *Hel.* 349. πότερα δέρκεται φάος τέθριππά τ' ἀελίου ἐσκέλευθά τ' ἀστέρων, unless ἐς be supplied with φάος and τέθριππα, according to §. 595, 4.

9. ἀποδιδράσκειν τινά 'to run away from any one'. *Plat. Rep.* 8. p. 548 B. φιλαναλωταὶ --- --- ὥσπερ παῖδες πατέρα τὸν νόμον ἀποδιδράσκοντες. *Xen. Cyrop.* 1, 4, 13. ἢν τις ἀποδράσῃ τῶν οἰκετῶν σε, τί αὐτῷ χρῆ; and βουλεύομαι ὅπως σε ἀποδρῶ. *Comp. Thuc.* 1, 128. In *Xen. Mem. S.* 2, 10, 1. ἂν τις σοι τῶν οἰκετῶν ἀποδρᾷ, ἐπιμελῆ ὅπως ἀνακομίση; σοι is not governed by ἀποδρᾷ, but has the same construction as in

^a Stallb. ad *Plat. Phil.* p. 76.

^b Thom. M. p. 360.

^c Thom. M. p. 349.

^d Heind. ad *Plat. Soph.* p. 330.

§. 389. *f.* for immediately after comes *ἐάν τις σοι κάμνη τῶν οἰκετῶν.*

10. With the verbs 'to swear', the deity or person by whom one swears is put in the accusative. *Herod.* 4, 172. *ὀμνύουσι τοὺς παρὰ σφίσι ἄνδρας δικαιοτάτους λεγομένους γενέσθαι.* *Arist. Nub.* 245. *μισθὸν, ὄντιν' ἂν πράττη μ', ὁμοῦμαι σοὶ καταθήσειν τοὺς θεούς.* *Æsch. S. c. Th.* 45. ὄρκον is sometimes added: *Eur. Hel.* 844. *ἀλλ' ἄγνὸν ὄρκον σὸν κάρα κατόμοσα.* Hence *Ζεὺς ὀμνύμενος Arist. Nub.* 1241. Thus also *ἐπιορκεῖν τινά Xen. Anab.* 3, 1, 22.^e

The accusative in this case sometimes stands absolutely. *Soph. Antig.* 758. *ἀλλ' οὐ, τόνδ' Ὀλυμπον, ἴσθ' ὅτι χαίρων ἐπὶ ψόγοισι δεννάσεις ἐμέ^f.*

11. *ἀσεβεῖν.* *Plat. Leg.* 12 *in.* *γραφαὶ κατὰ τούτων ἔστων, ὡς Ἑρμοῦ καὶ Διὸς ἀγγελίας καὶ ἐπιτάξεις παρὰ νόμον ἀσεβησάντων* for *ἀσεβ. εἰς ἀγγ. καὶ ἐπιτ.* *Comp. Lys.* p. 63, 1. But *εὐσεβεῖν τινα* is suspicious in the older writers, according to Valckenaer, who proposes to read *εὐ σέβειν*, though it is defended by the analogy of *ἀσεβεῖν*, and *εὐσ. τινα* seems to stand in the same relation to *εὐσ. εἰς τινα*, as *ὑβρίζειν τινά* to *ὑβρ. εἰς τινα* §. 411.^g

Similar to this is *ἀλιτεῖν* with the accusative. *Od.* δ', 378. *ἀλλά νυ μέλλω ἀθανάτους ἀλιτέσθαι.* *Il.* τ', 265. *ἐμοὶ θεοὶ ἄλγεα δοῖεν, πολλὰ μάλ', ὅσσα διδοῦσιν, ὅτις σφ' ἀλίτηται ὁμόσσαι. ὦ, 586. Διὸς ἀλίτηται ἐφετμάς.* *Hesiod. Sc. H.* 80. *ἦ τι μέγ' ἀθανάτους μάκαρας --- ἤλιτεν Ἀμφιτρώων.*

12. Thus many verbs which signify an emotion, a feeling with regard to an object, as 'to be ashamed, afraid, to compassionate any one', are accompanied by an accusative, which expresses the object, and at the same time the efficient cause of this emotion. *Eur. Ion.* 1093. *αἰσχύνομαι τὸν πολυῦμον θεόν.* *Comp.* 952. also 'to be ashamed of a thing' *Ion.* 353.

^e Fisch. 3 a. p. 439 seq.

^g Valcken. Musgr. ad Eurip. Ph.

^f Græg. p. (117 seq.) 257. Brunck 1340. ad Soph. Œd. T. 660.

ἀνδρὸς ἀδικίαν αἰσχύνεται. comp. 379. *Xen. R. Lac.* 2, 11. οὐδὲν οὕτως αἰδοῦνται ὡς τοὺς ἄρχοντας. *Eur. Hipp.* 946. αἰδούμεθα γὰρ τὰ λελεγμένα μοι. *Soph. Aj.* 121. ἐποικτεῖρω δέ νιν δύστηνον ἔμπαρ, καίπερ ὄντα δυσμενῆ, ὅθ' οὐνεκ' ἄτη συγκατέζευκται κακῇ. *Plat. Symp.* p. 173 C. ὑμᾶς τοὺς ἑταίρους ἐλεῶ, ὅτι οἴεσθέ τι ποιεῖν, οὐδὲν ποιῶντες. *Herod.* 5, 4. τὸν μὲν γινόμενον περιζόμενοι οἱ προσήκοντες ὀλοφύρονται, ὅσα μιν δεῖ, ἐπεὶ τε ἐγένετο, ἀναπλήσαι κακά.

The same takes place with some neuter verbs, which express an emotion, although, even without indicating the object, they convey a complete idea: e. g. ἀλγεῖν τι *Soph. Aj.* 789 seq. τοῦδ' εἰσάκουε τάνδρός, ὡς ἦκει φέρων Αἴαντος ἡμῖν πρᾶξιν (*fortunam*, as 792.), ἣν ἤλγησ' ἐγώ. Comp. 276. *Trach.* 1068. λῆν ἄχθομαι ἔλκος *Il. ε'*, 361. ἄχνησθαί τι *Soph. Antig.* 627. ὠδίνουσα συμφορᾶς βάρος *id. Trach.* 325. ἀγανακτεῖν τι *Heind. ad Plat. Phædon.* §. 21. δυσαναχετοῦντες τὰ γινόμενα *Thuc.* 7, 71. *Il. ι'*, 77. τίς ἂν τὰδε γηθήσειεν; *Soph. Aj.* 136. σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω. *Eurip. Hipp.* 1355. Τοὺς γὰρ εὐσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσιν. *Soph. Philoct.* 1314. ἦσθην πατέρα τε τὸν ἐμὸν εὐλογοῦντά σε αὐτόν τέ με. *Eur. Ion.* 553. τερφθεὶς τοῦτο. Some supply ὄρων, ἀκούων &c. with this accusative, which is found with it *Eur. Alc.* 827. οὐ γάρ τι κωμάζοντ' ἂν ἠχθόμεν σ' ὄρων^a. Thus also θαρρῆν τι 'to take courage with regard to anything': *Od. θ'*, 197. σὺ δὲ θάρσει τόνδε γ' ἄεθλον. *Phædon.* p. 88 B. οὐδενὶ προσήκει θάνατον θαρρῶντι μὴ οὐκ ἀνοήτως θαρρῆν. Comp. *Euthyd.* p. 275 C. *Xen. Cyr.* 5, 5, 42. εἴ τινές σε τιμῶσιν, ἀντασπάζου καὶ εὐώχει αὐτούς, ἵνά σε καὶ θαρρήσωσιν. Comp. *Demosth.* p. 30, 15.—καταπλαγῆναι τινα *Demosth.* p. 290, 9.—δυσχεραίνειν τι *Plat. Leg.* 10. p. 900 A. οὐ δυνάμενος δυσχεραίνειν θεούς. *ib.* p. 908 B. δυσχεραίνειν τὴν ἀδικίαν. *Rep.* 2. p. 362 B. δυσχεραίνειν τὸ ἀδικεῖν. *Isocr. Plat.* p. 305 C. τὴν Ἑλλάδα περιῖμεν, πάσας δυσχεραίνοντες τὰς οἰκῆσεις. Plato joins περί with this verb, *Rep.* 5. p. 475 B. τὸν περὶ τὰ μαθήματα δυσχεραίνοντα^b.

^a Valcken. ad *Eur. Hippol.* 1339. 136. 790. Monk ad *Eur. Hipp.* 1335. Br. ad *Arist. Equ.* 783. ad *Soph. Aj.*

^b Heind. ad *Plat. Gorg.* p. 16.

13. Hence with the middle verbs τύπτεσθαι, κόπτεσθαι, properly 'to strike one's self, to bewail', as in Latin *plangi*, the object of the grief is put in the accusative. *Herod.* 2, 132. ἐπεὰν τύπτωνται οἱ Αἰγύπτιοι τὸν οὐκ ὀνομαζόμενον θεὸν ὑπ' ἐμεῦ----- . *Eurip. Troad.* 628. ἔκρυφα πέπλοις κάπεκοψάμην νεκρόν. Hence also *Il. ω'*, 711. πρῶται τὸν γ' ἄλοχός τε φίλη καὶ πότνια μήτηρ τιλλέσθην.

14. So with neuter verbs which denote a species of adoration, as with *θεραπεύειν* itself, the name of the divinity is put in the accusative. *Pind. Isthm.* 1, 8. τὸν ἀκείρεκόμενον Φοῖβον χορεύων. *Soph. Antig.* 1150 seq. σε μαινόμεναι πάννουχοι χορεύουσι, τὸν ταμίαν Ἰακχόν. *Eur. Iph. A.* 1489. ἐλίσσεται ἄμφι βωμόν Ἄρτεμιν, *saltantes celebrate. Herc. F.* 690. τὸν Λατοῦς εὐπαιδα γόνον εἰλίσσουσαι.

15. With *θύειν*, that on account of which the offering is made is put in the accusative: e. g. *θύειν γάμον* 'to sacrifice on account of the marriage'^c, *θύειν εὐαγγέλια* 'on account of the good news' *Xen. H. Gr.* 1, 7, 38. or *βουθυεῖν εὐαγγ.* *ib.* 4, 3, 14. So also *δαίσειν γάμον Il. τ'*, 299. παιδὸς δαίσομεν ὑμεναίους *Eurip. Iph. A.* 123. 'to celebrate the marriage by a feast': also *εὐαγγέλια ἀναδεῖν, στεφανοῦν τινα Arist. Plut.* 765. *Equ.* 647. In *θύειν τὰ διαβατήρια Xen. Hist. Gr.* 3, 4, 3. and *passim*, 6, 4, 19. ἐπὶ τῇ διαβάσει *θύειν, διαβατήρια* denotes that the sacrifice was for the passage, as *ἐπινίκια θύειν Plat. Symp. p.* 173 A. an offering for victory^d. *γενέθλια θύειν Eur. Iph. T.* 665.

Obs. With many verbs the accusative neuter plural of an adjective or pronoun is put, while substantives are added to it in the genitive or dative, e. g. *Eur. Hel.* 269. τὰ δὲ τὸ κάλλος αἴτιον, for τῶν δέ, where in αἰτιὸν ἔστι the idea ἐξεργάζεται is also contained. So *Eur. Suppl.* 596. we have ἐν δεῖ μόνον μοι, ἐν being the subject of δεῖ, for ἐνὸς μόνου, as *Iph. T.* 1059. ἐνὸς μόνου δεῖ. To this head belong the constructions *τυγχάνειν τι §.* 328. *Obs. φροντίζειν τι §.* 348. *Obs. 2. δέομαι τι §.* 355. *Obs. 2. τὸ μεγαλόφρον ἐχρήτο §.* 396, 1. αἰτιάσθαι τινά τι §. 421. *Obs. 2.*

Many verbs have an accusative not only of the nearer and 415.
(409)

^c Musgr. ad *Eur. El.* 1127.

^d Taylor ad *Lys. p.* 517. ed. Reisk.

more immediate object of the action, but also of the more remote object, i. e. the person or thing to which the action with its immediate object passes, which in English is generally expressed by the dative, e. g. εὖ or κακῶς ποιεῖν τινα 'to do good, harm, to any one', εὖ or κακῶς λέγειν τινά 'to speak well, ill, of any one'. The relations above mentioned are the foundation of this usage also. Either the accusative of the thing denotes the result, and the accusative of the person the passive object; or the one accusative denotes the passive, the other only the immediate object; or the one denotes the result, and the other the immediate object.

1. Result and passive object of the action.

a. ποιεῖν, πράττειν, δρᾶν, ἔρδειν, 'to do'.

a. With one accusative and the adverb εὖ or κακῶς. *Soph. Aj.* 1154. ἄνθρωπε, μὴ δρᾶ τοὺς τεθνηκότας κακῶς. *Xen. Mem. S.* 2, 1, 19. τοὺς ποιοῦντας, ἵνα --- --- δυνατοὶ γενόμενοι τοὺς φίλους εὖ ποιῶσι, καὶ τὴν πατρίδα εὐεργετῶσι, πῶς οὐκ οἴεσθαι χρῆ τούτους καὶ πονεῖν ἠδέως εἰς τὰ τοιαῦτα, καὶ ζῆν εὐφραϊνομένους; Also without these adverbs: *Herod.* 7, 88. τὸν δὲ ἵππον ἀντίκα κατ' ἀρχὰς ἐποίησαν οἰοίεται, ὡς ἐκέλευε, 'they did with the horse', where the proposition ὡς ἐκέλευε supplies the place of those adverbs^a.

In the same manner are constructed εὐεργετεῖν and κακουργεῖν. *Xen. Mem. S.* 2, 1, 19. the passage just quoted. *id. ib.* 4, 4, 24. οὐχ οἱ μὲν εὖ ποιοῦντες τοὺς χρωμένους ἑαυτοῖς ἀγαθοὶ φίλοι εἰσὶν, οἱ δὲ μὴ ἀντευεργετοῦντες τοὺς τοιοῦτους διὰ τὴν ἀχαριστίαν μισοῦνται ὑπ' αὐτῶν; *Aristoph. Pl.* 912. οὐ γὰρ προσήκει τὴν ἑμαυτοῦ μοι πόλιν εὐεργετεῖν με. κακουργεῖν τοὺς φίλους *Xen. Cyr.* 1, 6, 29. κ. τοὺς ἐναντίους *ib.* 6, 3, 24. comp. 4, 3, 5. τὴν βασιλέως χώραν κακοποιεῖν *id. Mem. S.* 3, 5, 26.^b

Hence also λυμαίνεσθαι τινα. *Isocr. de Pac.* p. 179 B. ἐλυμαίνοντο τὴν Πελοπόννησον. *Evag.* p. 183 D. ὄλην τὴν πόλιν λυμαίνεσθαι. *Comp. Panath.* p. 235 C. 236 C. which elsewhere is constructed with the dative, §. 412.

^a Fisch. 3 a. p. 429-432.

^b Fisch. 3 a. p. 432.

β. With two accusatives. *Herod.* 1, 137. αἰνέω καὶ τόνδε τὸν νόμον, τὸ --- τῶν ἄλλων Περσέων μηδένα τῶν ἐωυτοῦ οἰκετέων ἐπὶ μῆ αἰτήρ ἀνήκεστον πάθος ἔρδειν. 4, 166. Ἀρυνάνδης τὰργύριον τωῦτὸ τοῦτο ἐποίηε. *Xen. Cyrop.* 3, 2, 15. οὐδεπώποτε ἐπαύοντο πολλὰ κακὰ ἡμᾶς ποιῶντες. *ib.* §. 16. ἃ ὑπισχνοῦ ποιήσῃν ἀγαθὰ ἡμᾶς. *Plat. Rep.* 6. p. 495 B. ἐκ τούτων δὴ τῶν ἀνδρῶν καὶ οἱ τὰ μέγιστα κακὰ ἐργαζόμενοι τὰς πόλεις γίγνονται καὶ τοὺς ἰδιώτας, καὶ οἱ τὰγαθὰ, οἱ ἂν ταύτη τύχῃσι ρυέντες· σμικρὰ δὲ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην οὔτε πόλιν δρᾶ^c. Hence *Thuc.* 3, 56. Θηβαῖοι δὲ πολλὰ μὲν καὶ ἄλλα ἡμᾶς ἠδίκησαν. *Isocr. Panath.* p. 271 B. ἃ τοῖς Ἑλλήσι τοῖς ἄλλοις οὐδὲ τοὺς πονηροτάτους τῶν οἰκετῶν ὄσιόν ἐστι μαιφονεῖν.

Obs. 1. The remoter object is also sometimes in the dative. *Od.* ξ', 289. Φοῖνιξ ἀνὴρ, τρώκτης, ὃς δὴ πολλὰ κάκ' ἀνθρώποισιν ἐώργει. *Plat. Apol. S.* p. 30 A. ταῦτα καὶ νεωτέρῃ καὶ πρεσβυτέρῃ ποιήσω καὶ ξένῃ καὶ ἀστῆ, μᾶλλον δὲ τοῖς ἀστοῖς. *Charm.* p. 157 C. οὐκ ἂν ἔχοιμεν, ὃ τι ποιούμεν σοι. *Xen. Hier.* 7, 2. τοιαῦτα γὰρ δὴ ποιούσι τοῖς τυράννοις οἱ ἀρχόμενοι. *Isocr. de Big.* p. 357 B. ἀνανακτῶ, --- εἰ Τισίας μηδὲν ἀγαθὸν ποιήσας τῇ πόλει καὶ ἐν δημοκρατίᾳ καὶ ἐν ὀλιγαρχίᾳ μέγα δυνήσεται. Both cases are joined *Xen. Anab.* 5, 8, 24. ἂν οὖν σωφρονῆτε, τούτῃ τὰναντία ποιήσετε, ἢ τοὺς κύνας ποιούσι^d.

Obs. 2. *eis* and *πρός* are also found with the accusative of the person. *Soph. Œd. C.* 976. μηδὲν ξυνηῖς ὦν ἔδρων, *eis* οὓς τ' ἔδρων. *Herod.* 1, 41. ὀφείλεις, ἐμεῦ προποίησαντος χρηστὰ ἐς σέ, χρηστοῖσι με ἀμείβεσθαι. *Xen. Mem. S.* 4, 2, 16. πρὸς τοὺς πολεμίους δίκαιον εἶναι τὰ τοιαῦτα ποιεῖν.—*Eur. Iph. A.* 1110. Ἀγαμέμνων ἐπὶ τοῖς αὐτοῦ τέκνοις ἀνόσια πρᾶσσων ἀντίχ' εὐρεθήσεται 'towards his children'.

Obs. 3. According to the analogy of *ποιεῖν* *τινα* *κακά*, the verbs *ὠφελεῖν*, *βλάπτειν* and others, in which the idea of 'doing' is implied, take besides the accusative of the person another accusative neuter plural of an adjective, where the English uses the adverbs 'more', 'very'. *Plat. Hipp. Maj.* p. 281 B. σὺ γὰρ καὶ ἰδίᾳ ἰκανὸς εἶ, παρὰ τῶν νέων πολλὰ χρήματα λαμβάνων, ἔτι πλείω ὠφελεῖν ὦν λαμβάνεις.

^c Fisch. l. c.

construction. Fisch. 3 a. p. 429.

^d Dawes *Misc. Crit.* p. 184. 334. *Dorv.* ad *Char.* p. 316. question this

Zeune ad *Vig.* p. 289.

Dem. pro Cor. p. 255, 7. ἡλικά ταῦτα ὠφέλησεν ἀπαντας*. *Plat. Apol. S.* p. 30 C. ἐὰν ἐμὲ ἀποκτείνῃτε τοιοῦτον ὄντα ὅσον ἐγὼ λέγω, οὐκ ἐμὲ μείζω βλάβετε ἢ ὑμᾶς αὐτοὺς. So *Xen. Mem. S.* 1, 2, 7. τὰ μέγιστα εὐεργετήσαντι. *ib.* 4, 1, 1. μικρὰ ὠφελεῖν. *Cyrop.* 5, 5, 4. ὁρῶν καὶ τούτους πολλὰ σινομένους τὴν Μηδικήν. *Dem. pro Cor.* p. 258, 27. Λακεδαιμονίους, πολλὰ τὴν πόλιν ἡμῶν ἠδικηκότας καὶ μεγάλα. *Comp. Xen. Anab.* 1, 6, 7, 8. So ζημιούσθαι μεγάλα *Xen. Cyr.* 3, 1, 16. λυπεῖν τινά τι *Plat. Apol. S.* p. 41 E. μηχανοποιὸς ἄλλου οὐδενὸς ἐλάττω ἐνίοτε δύναται σώζειν *Plat. Gorg.* p. 512 B.

(410) δ. λέγειν, εἰπεῖν, ἀγορεύειν τινά. *ib.* 5, 423.

416. a. With an accusative and the adverbs εὖ or κακῶς. *Xen. Mem. S.* 2, 3, 8. πῶς δ' ἂν ἐγὼ ἀνεπιστήμων εἶην ἀδελφῶ χρησθαι, ἐπιστάμενός γε καὶ εὖ λέγειν τὸν εὖ λέγοντα ('to treat with fair words', *opp.* λόγῳ ἀνιᾶν), καὶ εὖ ποιεῖν τὸν εὖ ποιῶντα; τὸν μέντοι καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμὲ ἀνιᾶν οὐκ ἂν δυναίμην οὐτ' εὖ λέγειν, οὐτ' εὖ ποιεῖν, ἀλλ' οὐδὲ πειράσομαι. *Plat. Euthyd.* p. 284 D. κακῶς ἄρα λέγουσιν οἱ ἀγαθοὶ τὰ κακὰ, εἴπερ, ὡς ἔχει, λέγουσιν. Ναὶ μὰ Δί', ἣ δ' ὅς, σφόδρα γε τοὺς γούν κακοὺς ἀνθρώπους· ὦν σὺ, ἐὰν μοι πείθῃ, εὐλαβήσῃ εἶναι, ἵνα μὴ σε οἱ ἀγαθοὶ κακῶς λέγωσιν. ὡς εὖ οἴσθ', ὅτι κακῶς λέγουσιν οἱ ἀγαθοὶ τοὺς κακοὺς. *Herod.* 5, 83. κακῶς δ' ἠγόρευον οἱ χοροὶ ἄνδρα μὲν οὐδένα, τὰς δ' ἐπιχωρίας γυναικας. Also in the sense of 'to speak well of any one, to praise': *Od.* α', 302. ἄλκιμος ἔσσο', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ^b.

Thus also εὐλογεῖν and κακολογεῖν. *Isocr. Areop.* p. 276 B. οὕτως εἰκῆ καὶ παρανόμως, οὐς ἂν τύχῃς, ἐπαινῶν, οἷς δὲ ἐπιτιμᾶν δέον, εὐλογῶν αὐτούς. (*leg.* οὐς ἂν τύχῃς, ἐπιτιμᾶν δέον, εὐλογῶν αὐτούς.)^c

Of the different constructions of λοιδορεῖν and λοιδορεῖσθαι see §. 384. *Obs.* 2.

Obs. 1. The following construction is more rare: *Soph. Aj.* 764. ὁ μὲν γὰρ αὐτὸν ἐννέπει· τέκνον, δορὶ βούλον κρατεῖν μὲν, ζῆν θεῶ δ' ἀεὶ κρατεῖν· ὁ δ' --- ἡμείψατο 'his father said to him'. *Il.* ρ', 237. καὶ τότε ἄρ' Αἴας εἶπε βοῆν ἀγαθὸν Μενέλαον. *Comp.* ν', 725. υ', 375.

* Schæf. *App. Dem.* p. 253.

* Fisch. 3 a. p. 433.

^b Fisch. 3 a. p. 429.

Obs. 2. Instead of *κακῶς* Æschylus *S. c. Th.* 573. has the dative, *κακοῖσι βάζει πολλὰ Τυδέως βίαν.*

β. With two accusatives. *Herod.* 8, 61. τότε δὲ δὴ ὁ Θεμιστοκλῆς κεινόν τε καὶ τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγε, 'he abused him and the Corinthians very much'. *Xen. Mem. S.* 2, 2, 9. οἷε χαλεπώτερον εἶναι σοι ἀκούειν ὧν αὐτῆ (ἢ μήτηρ) λέγει, ἢ τοῖς ὑποκριταῖς, ὅταν ἐν ταῖς τραγωδίαῖς ἀλλήλους τὰ ἔσχατα λέγωσιν; Also 'to say anything to one', for *πρός τινα*: *Aristoph. Ach.* 593. ταυτί λέγεις σὺ τὸν στρατηγὸν, πτωχὸς ὢν; 'to say anything of one': *Soph. El.* 520. καὶ πολλὰ πρὸς πολλοὺς με δὴ ἐξείπας, ὡς θρασεῖα καὶ πέρα δίκης ἄρχω καθυβρίζουσα καὶ σὲ καὶ τὰ σά. *ib.* 984. τοιαῦτά τοι νῶ πᾶς τις ἐξερεῖ βροτῶν, ζῶσαι θανούσαι θ' ὥστε μὴ κλιπεῖν κλέος. *Ant.* 1057. *Plat. Phæd.* p. 75 A. Thus is to be explained the passage in *Il.* ζ', 479. καὶ ποτὲ τις εἴηρσι, πατρὸς δ' ὄγε πολλὸν ἀμείνων, ἐκ πολέμου ἀνιόντα, 'will say of him when he returns from the war'. But *Plat. Phæd.* p. 94 D. οὗ λέγει τὸν Ὀδυσσεά, Στήθος δὲ πλήξας κραδίην ἠνίπαπε μύθῳ appears to be an *anacoluthon* for *πλήξαντα ἐνίπτειν*^d. According to this analogy we find *Æsch. Agam.* 181. Ζῆνα δὲ τις προφρόνως ἐπινίκια κλάζων τεύξεται φρενῶν τὸ πᾶν, 'raising a triumphal song to Jupiter as victor', consequently ascribing to him the victory.

Obs. 1. On this idiom is founded the attraction in the passages which Dawes (*Misc. Crit.* p. 149.) cites: *Pind. Ol.* 14, 31. Κλεόδαμον ὄφρα ἰδοῖσ' υἱὸν εἴηρς, ὅτι οἱ νέαν --- ἐστεφάνωσε κυδῖμων ἀέθλων πτεροῖσι χαίταν. *Arist. Nub.* 1147. καὶ μοι τὸν υἱὸν, εἰ μεμάθηκε τὸν λόγον ἐκεῖνον, εἴφ', ὃν ἀρίτως εἰσήγαγες' instead of ὄφρα εἴηρς, ὅτι ὁ υἱὸς οἱ ἐστεφάνωσε. εἰπέ, εἰ ὁ υἱὸς μεμάθηκε according to §. 295. Thus too *Eurip. Andr.* 646. *Iph. T.* 341.^e In *Plat. Menon.* p. 77 A. καὶ παῦσαι πολλὰ ποιῶν ἐκ τοῦ ἐνός, ὅπερ φασὶ τοὺς συντριβοντάς τι ἐκάστοτε οἱ σκώπτοντες, ποιεῖν is to be understood, ὅπερ φασὶ ποιεῖν τοὺς συντρ.

Obs. 2. In the phrase *χαίρειν λέγειν τινά*, properly, 'to bid farewell to any one', i. e. 'to leave out of consideration', *non curare, non morari*, *τινά* seems to belong to *χαίρειν* as the subject, and *λέγειν* to be put in the sense of *κελεύειν*, since this word is also used, e. g. *χαίρειν κελεύων*

^d Wolf Opusc. Lat. p. 100 seq.
Heind. ad Plat. Gorg. p. 252. Schæf.
ad Theocr. 25, 179. ad Greg. p. 128.

^e Schæf. App. Dem. p. 530.
^f Valck. ad Herod. 9, 41. p. 712, 46.
Heind. ad Plat. Theat. p. 441.

πολλά τοὺς Ἀχαρνεάς *Aristoph. Ach.* 200. and χαίρειν ἕαν τινα. Hence *Soph. Trach.* 227. χαίρειν τὸν κήρυκα προῦννέπω, and *Theocr.* 14 in. χαίρειν πολλά τὸν ἄνδρα Θυώνιχον, as *Jubeo Chremetem* in Terence. χαίρειν εἰπεῖν τινα is also used: *Soph. El.* 1456. for *læta alicui nunciare*. Elsewhere χαίρειν εἰπεῖν οἱ λέγειν οἱ φράζειν τινί is used. *Plat. Phileb.* p. 36 D. χαίρειν τοίνυν δεῖ λέγειν τοῖς ἄλλοις μήκεσιν. *Phædr.* p. 372 E. τὸ εἰκὸς διωκτέον εἶναι, πολλὰ εἰπόντα χαίρειν τῷ ἀληθεῖ.

417. c. ἐρωτᾶν οἱ ἐρέσθαι τινά τι 'to ask one about anything',
 (411) (because not only ἐρωτᾶν ἄνθρωπον is used, but also ἐρωτᾶν τί, 'to ask after anything'. *Herod.* 3, 22. *Plat. Euthyd.* in. and p. 271 C. *Min. in.*) *Pind. Ol.* 6, 81. ἅπαντας ἐν οἴκῳ εἶρετο παῖδα, τὸν Εὐάδνα τέκοι, 'inquired of all after the child'. *Herod.* 1, 32. ἐκεῖνο δὲ, τὸ εἶρέό με, οὐκ ἔγωγε λέγω, πρὶν ἂν καλῶς τελευτήσαντα τὸν αἰῶνα πύθωμαι. *Plat. Prot.* p. 315 C. ἐφαίνοντο δὲ περὶ φύσεως τε καὶ μετεώρων ἀστρονομικὰ ἄττα διερωτᾶν τὸν Ἰππίαν. *Comp. Symp.* p. 173 B. *Eurip. Iph. T.* 667 seq. 670. *Xen. Cyrop.* 3, 3, 48. ὁ Κῦρος ἠρώτα τοὺς αὐτομόλους τὰ ἐκ τῶν πολεμίων. Thus also ἐρεεῖν, ἱστορεῖν, ἀνιστορεῖν τινά τι. Also ἐρωτᾶν &c. τινὰ περὶ τινος is used: *Herod.* 1, 32. ἐπειρωτᾶς με ἀνθρωπηῶν πρηγμάτων περὶ^a.

The construction is analogous to this in *Plat. Lach.* p. 189 D. ἴσως οὐ κακῶς ἔχει ἐξετάζειν καὶ τὰ τοιαῦτα ἡμᾶς αὐτούς. *Comp. Gorg.* p. 515 B.

d. The verbs 'to require, to desire', αἰτεῖν, ἀπαιτεῖν, πράττεσθαι τινά τι. *Herod.* 3, 1. πέμψας Καμβύσης ἐς Αἴγυπτον κήρυκα, αἶτεε Ἀμασιν θυγατέρα. *comp.* 4, 164. *Plat. Rep.* 8. p. 566 B. τὸ δὴ τυραννικὸν αἴτημα τὸ πολυθρόλλητον ἐπὶ τούτῳ πάντες οἱ εἰς τοῦτο προβεβηκότες ἐξευρίσκουσιν, αἰτεῖν τὸν δῆμον φύλακάς τινας τοῦ σώματος. *comp.* 10. p. 599 B. *Eur. Suppl.* 122. τούτους θανόντας ἦλθον ἐξαιτῶν πόλιν. *Plat. Apol. S.* p. 27. ὅπερ κατ' ἀρχὰς ὑμᾶς παρηγησάμην. So αἰτεῖσθαι with two accusatives *Xen. Cyr.* 5, 2, 13. πράττεσθαι and πράττειν in the sense of 'to require': *Pind. Ol.* 3, 10. χαίταισι μὲν ζευχθέντες ἔπι

^a Fisch. 3 a. p. 436.

στέφανοι πράσσοντί με τοῦτο θεόδματον χρέος, to which *Pyth.* 9, 181. he adds ἐγείραι. 10, 34. ὡς Ἀνγέαν λάτριον ἀέκονθ' ἐκὼν μισθὸν ὑπέρβιον πράσσοιτο. *Xen. Mem. S.* 1, 6, 11. οὐδένα τῆς συνοσίας ἀργύριον πράττη. *Isocr. ad Phil.* p. 111 E. τὴν πόλιν ἡμῶν οὐδεὶς ἂν ἐπαινέσειεν, --- --- ὅτι τοσοῦτο πλῆθος τῶν χρημάτων εἰσπράξασα τοὺς συμμάχους εἰς τὴν ἀκρόπολιν ἀνήνεγκεν. Thus also *Æsch. in Ctesiph.* p. 504. ed. R. οἱ Λοκροὶ οἱ Ἀμφισσεῖς --- τέλη τοὺς καταπλέοντας ἐξέλεγον. *Isocr. Paneg.* p. 68 A. (c. 36.) τοὺς νησιώτας δασμολογεῖν. Hence *Soph. Aj.* 831. τοσαῦτά σ', ὦ Ζεῦ, προστρέπω^b.

Obs. With αἰτεῖν the person is also found in the genitive *Eur. Med.* 947. 1163.

e. 'To take anything from one', ἀφαιρεῖσθαι τινά τι. *Il. α'*, 418. 275. μηδὲ σὺ τόνδ', ἀγαθός περ ἐὼν, ἀποαίρεο κούρην. *Xen.* (412) *Cyr.* 3, 1, 39. οἱ ταῖς ἐαυτῶν γυναῖξι λαμβάνοντες συνόντας ἀλλοτρίους ἄνδρας --- --- νομίζοντες (αὐτοὺς) ἀφαιρεῖσθαι αὐτὰς τὴν πρὸς ἐαυτοὺς φιλίαν, διὰ τοῦτο ὡς πολεμίοις αὐτοῖς χρώνται. *ib.* 4, 6, 4. τὸν μόνον μοι καὶ φίλον παῖδα ἀφείλετο τὴν ψυχὴν. *Eur. Alc.* 69. βίᾳ γυναῖκα τήνδε σ' ἐξαιρήσεται^c.

Thus also other verbs which are used in the same sense: *Il. σ'*, 462. (Ζεὺς) Τεῦκρον Τελαμώνιον εὐχος ἀπήρα. *Od. α'*, 203. μὴ γὰρ ὄγ' ἔλθοι ἀνὴρ, ὅστις σ' ἀέκοντα βίηφι κτήματ' ἀπορραΐσει, instead of which *Hes. Theog.* 393. μὴ τιν' ἀπορραΐσειν γεράων. *Il. φ'*, 451. τότε νῶϊ βίησατο μισθὸν ἅπαντα Λαομέδων ἔκπαγλος. *Soph. Œd. C.* 866. ὅς με ψιλὸν ὄμμι ἀποσπάσας ἐξοίχη. *Eurip. Iph. A.* 796. τίς ἄρα μ' εὐπλοκάμους κόμας --- --- ἀπολωτιεῖ. *Pind. Pyth.* 3, 173. τὸν μὲν ὀξείαισι θύγατρεις ἐρήμωσαν πάθαις εὐφροσύνας μέρος αἰ τρεῖς. *Demosth. in Androt.* p. 616, 19. τὴν θεὸν τοὺς στεφάνους σεσυλήκασι, as *Il. ζ'*, 71. *Eur. Iph. A.* 158.

Thus also ἀποστερεῖν τινά τι. *Xen. Cyrop.* 5, 3, 39. οὐ μέντοι τό γε φίλους κτᾶσθαι δύνασθαί σε (ὁ Ἀσσύριος)

^b Fisch. 3 a. p. 433. 436 seq.

p. (39, 68) 94, 40. Thom. M. p. 130

^c Valcken. ad Her. 8, 3. p. 620, 38. Diatrib. p. 203. Koen ad Gregor.

et Oudend. Elmsl. ad Heracl. 977.

ἀπεστέρησεν. *Anab.* 6, 6, 23. τοὺς Τραπεζοῦντίους ἀπεστερῆκαμεν τὴν πεντηκόντορον. *Isocrat. Archid.* p. 119 A. B. ταύτην ὑμᾶς τὴν χώραν ἀποστερεῖν ἐπιχειροῦσιν. Hence *Hom. H. in Cer.* 311. γεράων ἐρικυδέα τιμὴν καὶ θυσῶν ἤμερσεν Ὀλύμπια δώματ' ἔχοντας^a.

Obs. ἀφαιρεῖν is also constructed with the dative of the person. *Od.* α', 9. τοῖσιν ἀφείλετο νόστιμον ἡμᾶρ. *Xen. Cyr.* 7, 1, 44. οἱ Αἰγύπτιοι τὸ μὲν ἐπὶ Κροίσου συστρατεύειν ἀφελεῖν σφίσιν ἐδεήθησαν. *ib.* 2, 26. μάχας σοι καὶ πολέμους ἀφαιρῶ. *Il.* φ', 296. also with the genitive of the person, which is governed of the accusative of the thing. *Plat. Rep.* 5. p. 470 D. μέτριον εἶναι τοὺς καρποὺς ἀφαιρεῖσθαι τοῖς κρατοῦσι τῶν κρατουμένων. *Dem.* p. 1098. οὐδεμίαν οὐσίαν Λεωστράτου. *Xen. H. Gr.* 2, 3, 41. comp. *ib.* 20. *Herod.* 5, 67. even without a substantive on which the genitive depends *Herod.* 5, 83. τὰ ἀγάλματα ταῦτα ὑπαίρονται αὐτῶν. *Eur. Iph. T.* 25. comp. *Androm.* 523. Also with a preposition *Eur. Troad.* 1041. ἀφελού πρὸς Ἑλλάδος ψόγον τὸ θηλύ τε. In the later writers also with the accusative of the thing, analogously to ἀποστερεῖν τινά τινοσ^b.

f. 'to teach', διδάσκειν τινά τι, as in Latin *docere aliquem aliquid.* *Eur. Hipp.* 254. πολλὰ διδάσκει μ' ὁ πολὺς βίσιος. *Herod.* 1, 136. παιδεύουσι τοὺς παῖδας τρία μούνα^c.

g. 'to put on, to put off', ἐκδύσαι, ἐνδύσαι, ἀμφιεννύναι. *Xen. Cyr.* 1, 3, 17. παῖς μέγας, μικρὸν ἔχων χιτῶνα, ἕτερον παῖδα μικρὸν, μέγαν ἔχοντα χιτῶνα, ἐκδύσας αὐτόν, τὸν μὲν ἑαυτοῦ ἐκεῖνον ἠμφίεσε, τὸν δὲ ἐκεῖνου αὐτὸς ἐνέδν^d. *Aristoph. Lys.* 1156. ἀμφιεννύναι also with the dative of the thing *Plat. Prot.* p. 320 E. ἃ μὲν γὰρ αὐτῶν συμκρότητι ἤμπισχε. *ib.* p. 321 A. *Pind. Nem.* 10, 82.

419. h. According to the same analogy the following constructions are to be explained :

προκαλεῖσθαι τινα (object) τι (result.) *Thuc.* 2, 72. ἄπερ καὶ τὸ πρότερον ἤδη προύκαλεσάμεθα. *Plat. Euthyphr.* p. 5 A. ἄρ' οὖν μοι κράτιστόν ἐστι, πρὸ τῆς γραφῆς τῆς πρὸς Μέλιτον αὐτὰ ταῦτα προκαλεῖσθαι αὐτόν, 'require that he should

^a Fisch. 3 a. p. 434.

^b Koen ad Greg. l. c. Fisch. 3 a.

p. 434 seq.

^c Schæf. ad Dionys. H. p. 412 seq.

^d Fisch. 3 a. p. 435.

give me an answer upon this subject', i. e. 'to make use of this against him'. comp. p. 5 B. Hence *δίκην προκαλέσασθαι* *Lys.* p. 163, 24. *Plat. Charm.* p. 169 D. *διελέσθαι, ἃ προύκαλούμην αὐτόν.* *Arist. Equ.* 792. *τὰς πρεσβείας---* αὐτὰς σπονδὰς προκαλοῦνται. *Ach.* 652. *τὴν εἰρήνην προκαλοῦνται.* Hence *Soph. Trach.* 1208. *οἶά μ' ἐκκαλεῖ.* Instead of this *Thuc.* 4, 19. *Λακεδαιμόνιοι δὲ ὑμᾶς προκαλοῦνται ἐς σπονδάς.* and 5, 43. *ἐπὶ τὴν ξυμμαχίαν προκαλουμένους^c.*

ἀναγκάζειν τινὰ τι 'to compel to anything'. *Plat. Rep.* 5. p. 473 A. *τοῦτο μὲν δὴ μὴ ἀνάγκαζέ με.* *Phædr.* p. 254 A. *τὼ δὲ κατ' ἀρχὰς μὲν ἀντιτείνεται, ἀγανακτοῦντε ὡς δεινὰ καὶ παράνομα ἀναγκαζομένω^f.* So ὁ νόμος πολλὰ βιάζεται *Plat. Prot.* p. 337 D. Comp. *Soph. Ant.* 66.

i. The verbs of dividing especially are constructed with a double accusative, with one of which *εἰς* is often found. Herodotus, though he says, 4, 148. *σφέας αὐτοὺς ἐς ἕξ μοῖρας διείλον,* (comp. *Æschin. in Ctes.* p. 587. *Plat. Rep.* 9. p. 580 D. *πόλις διήρηται κατὰ τρία εἶδη,*) says 7, 121. without the preposition, *τρεῖς μοῖρας ὁ Ξέρξης δασάμενος πάντα τὸν πεζὸν στρατόν.* *Plat. Leg.* 5. p. 737 E. *γῆ δὲ καὶ οἰκίσεις τὰ αὐτὰ μέρη διανεμηθήτω.* *ib.* p. 738 A. *ὁ δὲ τῶν τετταράκοντα καὶ πεντακισχιλίων ἀριθμὸς --- οὐ πλείους μιᾶς δεουσῶν ἑξήκοντα δύναται ἂν τέμνεσθαι τομῶν.* *id. Polit.* p. 283 D. *διέλωμεν τοῖνον αὐτὴν δύο μέρη.* *Parmen.* p. 144 B. *κατακεκερμάτισται ἄρα ὡς οἶόν τε σμικρότατα καὶ μέγιστα.* Comp. *Rep.* 6. p. 509 D. *Xen. Cyrop.* 7, 5, 13. *ἀκούσας δὲ ταῦτα ὁ Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη^g.*

Instead of this the whole, which is divided, is also put in the genitive, and the word *μέρος, μοῖρα* &c. referred immediately to the verb. *Herod.* 1, 94. *δύο μοῖρας διελόντα Λυδῶν πάντων, κληρώσαι,* for *Λυδοῦς πάντας (εἰς) δύο μοῖρας διελ.* *Plat. Leg.* 5. p. 737 E. *δύο μὲν δὴ μέρη τοῦ παντὸς ἀριθμοῦ νεμηθήτω.* *ib.* 12. p. 956 B. *ὅτε δὲ μέρη διήρηται τῆς πόλεως*

^c Duker ad *Thuc.* 4, 19. 5, 7. Abresch *Diluc. Thuc.* p. 612. Auctar. Abresch *Diluc. Thuc.* ad 8, 90. p. 802. p. 366. Fisch. 3 a. p. 444 seq. Heind. ^f Heind. ad *Plat. Phædr.* p. 235. ad *Plat. Phædr.* p. 272. Schæf. ad ^g Valck. ad *Her.* 7, 121. p. 558, 60. Lamb. B. p. 683.

ξυμπάσης. *id. Soph. p. 264 C. διειλόμεθα τῆς εἰδωλοποιικῆς εἶδη δύο. Xen. Cyrop. 1, 2, 5. δώδεκα Περσῶν φυλαὶ διήρηνται. id. Rep. Lac. 11, 4. μόρας διείλεν ἐξ καὶ ἱππέων καὶ ὀπλιτῶν. In Xenophou Hellen. 1, 7, 27. should be read: διηρημένων τῆς ἡμέρας τριῶν μερῶν. Thus Cicero says (*de Orat. 1, 42, 190.*), *deinde eorum generum quasi quædam membra dispertiat.**

420. *k.* Other verbs, besides the accusative of the person, take also an accusative of an adjective or substantive, which is a predicate, and expresses a quality or property, which is attributed to the object by the verb. These verbs are, as in Latin, those which signify 'to call or name, to make, to choose', and when in the passive, take a double nominative. §. 307. Here is to be remarked:

1. All these verbs frequently take, with the predicate, the infinitive εἶναι, from which, however, it does not follow that this word is to be supplied where it does not appear.

a. 'to call or name'. *Plat. Protag. p. 311 E. σοφιστὴν δὴ τοὶ ὀνομάζουσι γε τὸν ἄνδρα εἶναι. Lach. p. 192 A. τί λέγεις τοῦτο, ὃ ἐν πᾶσιν ὀνομάζεις ταχυτῆτα εἶναι. Hipparch. p. 226 D. ἀλλ' ἐγὼ, ὃ Σώκρατες, βούλομαι λέγειν τούτους φιλοκερδεῖς εἶναι^a. Plat. Phædon. p. 102 C. ὁ Σιμμίας ἐπωνυμίαν ἔχει μικρὸς τε καὶ μέγας εἶναι. Instead of the predicate ὡς is used *Soph. Œd. T. 780. ἀνὴρ με καλεῖ παρ' οἴνῳ, πλαστός ὡς εἶν πατρί.**

So after *αἰτιᾶσθαι Plat. Gorg. p. 508 D. τοὺς ἐστιῶντας αἰτιάσονται τῶν νόσων αἰτίους εἶναι^b.*

b. 'to make'. *Herod. 7, 129. ἐπεὰν δὲ συμμιχθέωσι τάχιστα, ἐνθεῦτεν ἤδη ὁ Πηνεῖος τῷ οὐνόματι κατακρατέων, ἀνωμόμους τοὺς ἄλλους ποιεεῖ εἶναι. Comp. 1, 210.*

c. 'to choose, to nominate to an office'. *Herod. 7, 154. μετὰ οὐ πολλὸν χρόνον (Αἰνησίδημος) ἀπεδέχθη πάσης τῆς ἵππου εἶναι ἵππαρχος. 8, 134. οἱ δὲ σύμμαχοί μιν εἶλοντο εἶναι.*

^a Heind. ad *Plat. Theæt. p. 344. p. 225.*
^b Schæf. ad *Dion. H. p. 141. Herm. p. 247. Ast ad Vig. p. 750 seq. Jacobs ad Athen. ad Leg. p. 471. Stallb. ad Phil. p. 55.*

So with the verbs of 'giving, requiring', an infinitive ἔχειν, εἶναι, λαβεῖν &c. is found: *Pind. Pyth.* 9, 100. ἴνα οἱ χθονὸς αἴσαν αὐτίκα συντελέθω ἐννομον δωρήσεται. *Soph. Aj.* 825. *Comp. Pind. Pyth.* 9, 181.

2. In the verbs 'to call', the following is to be observed :

a. The predicate is sometimes the neuter singular of a pronoun, although the proper object of the verb be masculine or plural. *Eur. Bacch.* 529. ἀναφανῶ σε τόδ', ὦ Βάκχε, Θήβαις ὀνομάζειν. *Plat. Rep.* 1. p. 340 E. τὸ δ' οἶμαι, ἕκαστος τούτων, καθόσον τοῦτ' ἐστὶν ὁ προσαγορεύομεν αὐτὸν, οὐδέποτε ἀμαρτάνει. *Cratyl.* p. 390 C. τὸν δὲ ἐρωτᾶν καὶ ἀποκρίνεσθαι ἐπιστάμενον ἄλλο τι σὺ καλεῖς ἢ διαλεκτικόν; *Gorg.* p. 489 D. ἀλλὰ πάλιν ἐξ ἀρχῆς εἶπέ, τί ποτε λέγεις τοὺς βελτίστους, 'whom do you understand by the best?' *Plat. Rep.* 5. p. 463 A. τί ὁ ἐν ταῖς ἄλλαις δῆμος τοὺς ἄρχοντας προσαγορεύει; and in the passive *id. Rep.* 10. p. 597 E. τοῦτο ἔμοιγε δοκεῖ μετριώτατ' ἂν προσαγορεύεσθαι, μιμητῆς, οὐ ἐκεῖνοι δημιουργοί. Thus it should be *Gorg.* p. 448 B. εἰ ἐτύγχανε Γοργίας ἐπιστήμων ὦν τῆς τέχνης, ἥσπερ ὁ ἀδελφὸς αὐτοῦ Ἡρόδικος, τί ἂν αὐτὸν ὀνομάζομεν δικαίως; οὐχ ὅπερ ἐκεῖνον. as it is also in the Zeitz MS. (See *Chr. Gottfr. Müller notitia et recensio Codd. MSS. qui in Bibl. Episc. Numburgo-Cizensi asservantur. Lips.* 1806. p. 11 seq.) for τίνα^c.

b. This is often accompanied by ὄνομα. *Od.* θ', 550. εἶπ' ὄνομ', ὅττι σε κείθι κάλεον μήτηρ τε πατήρ τε. *Eurip. Ion.* 269. ὄνομα τί σε καλεῖν ἡμᾶς χρεῶν; 'what are we to call you?' *ib.* 813. ὄνομα δὲ ποῖον αὐτὸν ὀνομάζει πατήρ; *Plat. Cratyl.* in. οὐ τοῦτο εἶναι ὄνομα, ὅ τι ἂν τινες συνθέμενοι καλεῖν καλῶσι. *id. Soph.* p. 224 B. οὐκοῦν καὶ τὸν μαθήματα ξυνωνούμενον --- ταυτὸν προσερεῖς ὄνομα. *Xen. Mem.* S. 2, 2, 1. καταμεμάθηκας οὖν, τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο (ἀχαρίστους) ἀποκαλοῦσιν. *id. Econ.* 7, 3. εἰ μὲν, ὅταν σοι διαλέγωνται περὶ ἐμοῦ τινες, καλοῦσί με τοῦτο τὸ ὄνομα, οὐκ οἶδα. and in the passive according to *Obs.* 1. a. *Plat. Apol.* S. p. 23 A. ὥστε ὄνομα τοῦτο λέγεσθαι, σοφὸς

^c Heind. ad *Plat. Gorg.* p. 8, 145. p. 369. Bast. *Lettre Crit.* p. 30. *Auctar.* p. 507. Schæf. ad Long.

εἶναι. In this case also the person or thing which is named is in the dative: *Plat. Cratyl.* p. 385 D. ἕτερον εἶναι καλεῖν ἐκάστῳ ὄνομα. *Polit.* p. 279 E. τούτοις δὴ--- τοῖς ἀμνηστῆροις καὶ σκεπάσμασι τὸ μὲν ὄνομα ἰμάτια ἐκαλέσαμεν. *Soph.* p. 229 C. τούτῳ γε οἶμαι μόνῳ τῆς ἀγνοίας ἀμαθίαν τὸνομα προσρηθῆναι. *Comp. Rep.* 5. p. 471 D.^a So *Eur. Hec.* 1271. τύμβῳ δ' ὄνομα σῶ κεκλήσεται --- --- κυνὸς ταλαίνης σῆμα, i. e. τύμβος σὸς κεκλ. σῆμα.

Thus is said καλεῖν, ὀνομάζειν, ἐπονομ. τινί τι. *Plat. Theæt.* p. 185 C. ἡ δὲ διὰ τίνος δύναμις τό τ' ἐπὶ πᾶσι κοινὸν καὶ τὸ ἐπὶ τούτοις δηλοῖ σοι, ᾧ τὸ ἔστιν ἐπονομάζεις καὶ τὸ οὐκ ἔστιν. *Plat. Phædr.* p. 238 A. ἐπιθυμίας--- --- τῇ ἀρχῇ ὕβρις ἐπωνομάσθη^b. The construction is similar in *Thuc.* 4, 98. παρανομίαν ἐπὶ τοῖς μὴ ἀνάγκη κακοῖς ὀνομασθῆναι. *Plat. Parm.* p. 147 D. ἕκαστον τῶν ὀνομάτων οὐκ ἐπὶ τινὶ καλεῖς; *Comp. Plat. Soph.* p. 218 C. *Rep.* 5. p. 470 B.

This construction seems to have arisen from the phrase τίθεσθαι τινὶ ὄνομα. See c.

c. As in the phrase ὀνομά ἐστι the name itself is always in the same case as ὄνομα (§. 308.), so the phrases compounded with an active verb, τίθεσθαι ὄνομα &c. take an accusative: e. g. *Plat. Rep.* 2. p. 369 C. ταύτῃ τῇ ξυνοκία ἐθέμεθα πόλιν ὄνομα. *Leg.* 5. p. 736 A. ὄσοι διὰ τὴν τροφῆς ἀπορίαν τοῖς ἡγεμόσιν ἐπὶ τὰ τῶν ἐχόντων μὴ ἔχοντες εἰσὶμοις αὐτοὺς ἐνδείκνυνται παρεσκευακότες ἔπεσθαι, τούτοις, ὡς νοσήματι πόλεως ἐμπεφυκότες, δι' εὐφημίαν ἀπαλλαγῆς ὄνομα ἀποικίαν τιθέμενος, εὐμενῶς ὅτι μάλιστα ἐξεπέμψατο. Thus also τίθεσθαι alone, omitting ὄνομα: *Plat. Theæt.* p. 157 B. ᾧ δὴ ἀθροίσματι ἀνθρωπὸν τε τίθενται καὶ λίθον καὶ ἕκαστον ζῶόν τε καὶ εἶδος^c. Of the passage *Leg.* 12. p. 956 C. see §. 308.

3. The construction of the verbs 'to make' is followed by διδάσκειν, παιδεύειν, τρέφειν, 'to educate one, to bring one up to anything'. *Eurip. El.* 379. ἀλλ' ἔχει νόσον πενία' διδάσκει

^a Heind. ad *Plat. Cratyl.* p. 11. 163. ad *Eur. Hipp.* 33.

^b Heind. ad *Plat. Phædr.* p. 222. ^c Heind. ad *Plat. Theæt.* p. 334. ad *Cratyl.* in. *Comp. Matthiæ* not.

δ' ἄνδρα χη̄ χρεία σοφόν, 'makes him wise'. *Heracl.* 576. διδάσκέ μοι τοιούσδε τούσδε παῖδας εἰς τὸ πᾶν σοφούς, ὥσπερ σύ. *Comp. Med.* 297. *Plat. Menon.* p. 93 D. οὐκ ἀκήκοας, ὅτι Θεμιστοκλῆς Κλεόφαντον τὸν υἱὸν ἰππέα μὲν ἐδιδάξατο ἀγαθόν; 'made him be brought up a good rider'. *ib.* p. 94 B. Τούτους (Πάραλον καὶ Ξάνθιππον) ἰππέας ἐδίδασκεν οὐδενὸς χείρους Ἀθηναίων. *Rep.* 4. p. 421 E. τοὺς νιεῖς ἢ ἄλλους, οὓς ἂν διδάξη, χείρους δημιουργοὺς διδάζεται. *Soph. Œd. C.* 919. καὶ τοί σε Θῆβαι οὐκ ἐπαίδευσαν κακόν. *Plat. Rep.* 8. p. 546 B. οὓς ἠγεμόνας πόλεων ἐπαιδεύσαθε. *Epist.* 7. p. 333 B. ταῦτὸν πρὸς Δίωνα Συρακούσιοι τότε ἔπαθον, ὅπερ καὶ Διονύσιος, ὅτε αὐτὸν ἐπεχειρεῖ παιδεῦσαι καὶ θρέψαι βασιλέα τῆς ἀρχῆς ἄξιον. Thus *Thuc.* 1, 84. εὐβουλοὶ γιγνόμεθα, ἀμαθέστεροι τῶν νόμων τῆς ὑπεροψίας παιδευόμενοι (i. e. ἀμ. ἢ ὥστε τοὺς νόμους ὑπερορᾶν)^d.

Thus also αὐξεν τινὰ μέγαν *Plat. Rep.* 8. p. 565 C.

Obs. From these are to be distinguished the phrases in which the second accusative is an apposition of the first, and is determined only by means of the verb, of which see §. 428, 1. *Isocr. ad Dem.* p. 2 B. ἀπέσταλκά σοι τόνδε τὸν λόγον δῶρον, 'as a present'. *Xen. Cyr.* 5, 2, 14. τὸν Γωβρύαν σύνδειπνον παρέλαβεν^e.

II. The thing acted upon, and the immediate object of the 421. action in κρύπτειν τινὰ τι, as in Latin *celare aliquem aliquid*. *Herod.* 7, 28. ὦ βασιλεῦ, οὗ σε ἀποκρύψω --- τὴν ἐμεωῦτοῦ οὐσίην. *Soph. El.* 957. οὐδὲν γάρ σε δεῖ κρύπτειν μὲ ἔτι. *Eur. Hippol.* 927. οὐ μὴν φίλους γε κᾶτι μᾶλλον ἢ φίλους κρύπτειν δίκαιον σὰς, πάτερ, δυσπραξίας. On the other hand κρύπτειν πρὸς τινα *Soph. Phil.* 588. With the simple accusative of the person *Plat. Theat.* p. 180 C. τῶν ἀρχαίων μετὰ ποιήσεως ἀποκρυπτομένων τοὺς πολλοὺς, ὡς ἡ γένεσις τῶν ἄλλων πάντων Ὀκεανός τε καὶ Τηθὺς ρεύματα τυγχάνει^f.

Obs. 1. Several other verbs are found besides with two accusatives, (413) other constructions, however, being equally or more common. It is

^d Bentl. *Epist. ad Mill.* p. 470. Toup ad *Suid.* 2. p. 383. Hemsterh. ad *Aristoph. Plut.* p. 4. Koppiers *Obs. Philol.* p. 82. Schæf. ad *Lamb.* B. p. 862. ad *Dion.* p. 412 seq.

^e Hemsterh. in *Obs. Misc.* 6. p. 340. Dorv. ad *Charit.* p. 219. ^f Brunck ad *Æsch. Prom.* 631. *Arist. Thesm.* 74. in *Add.*

chiefly grounded on this, that many verbs may be referred sometimes to a person, and sometimes to a thing, and we may say κωλύειν ἄνθρωπον and also κωλύειν πρᾶγμα.

ἀμείβεσθαι. *Pind. Pyth.* 9, 65. τὸν δὲ Κένταυρος ζαμενῆς μῆτιν ἐὰν εὐθὺς ἀμείβετο, from ἀμείβεσθαί τινα §. 411, 5. and that which is implied according to the sense in ἀμείβ. 'to say, announce, set forth'. *Soph. Œd. C.* 991. ἐν γὰρ μ' ἀμειψαί μούνον.

ἀναδεῖν. *Arist. Plut.* 764. ἀναδῆσαι βούλομαι εὐαγγελίά σε, according to §. 414, 14. So also *Equ.* 647. εἰτ' ἔστεφάνουν μ' εὐαγγελία.

ἀναμνᾶν. *Xen. Anab.* 3, 2, 11. ἀναμνήσω ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ὑμετέρων κινδύνους, for τῶν κινδύνων. See §. 347. *Obs.* Thus also *Thuc.* 7, 64. τοὺς Ἀθηναίους καὶ τάδε ὑπομνήσκω.

ἀπολοῦειν. *Il. σ'*, 345. ὄφρα τάχιστα Πάτροκλον λούσειαν ἄπο βρότον αἱματέντα, for Πατρόκλον or Πατρόκλω, because ἀπολοῦειν ἄνθρωπον was said, and also αἷμα. So νίζεσθαι, *Od. ζ'*, 224. αὐτὰρ ὁ ἐκ ποταμοῦ χροῖα νίζετο διὸς Ὀδυσσεὺς ἄλμην (τ', 356. σὲ πόδus νίψει. comp. 376. belongs to *Obs.* 3. of this §.). Hence *Il. π'*, 667. κελαινεφές αἷμα κάθηρον --- Σαρπηδόνα.

ἀποξυρεῖν. *Herod.* 5, 35. τὸν πιστότατον ἀποξυρήσας τὴν κεφαλὴν.

γεύειν. 'to cause to taste', *Eur. Cycl.* 149. βούλει σε γεύσω πρῶτον ἄκρατον μέθυ; γεύειν with the accusative of the thing only, *Herod.* 7, 46. The accusative of the person points out the object of the action. Comp. εὐωχεῖν.

γράφειν. *Eur. Troad.* 1196. τί καὶ ποτε γράψειεν ἂν σε μουσσοπιὸς ἐν τάφῳ; from γράφειν τινά 'to inscribe any one's name', and γράφειν τι.

διατρίβειν. *Od. β'*, 204. ὄφρα κεν ἦγε διατρίβησιν Ἀχαιοὺς ὃν γάμον. διατρ. γάμον 'to delay', is found *Od. υ'*, 341. διατρ. τινά would signify 'to put him off'.

εἶν. *Soph. Ant.* 538. ἀλλ' οὐκ ἐάσει τοῦτό γ' ἡ δίκη σε, i. e. πράττειν.

ἐπαίρειν. *Eur. Orest.* 286. Δοξίε, ὅστις μ' ἐπάρας ἔργον ἀνοσιώτατον τοῖς μὲν λόγοις εὐφρανε. See πείθειν, and comp. §. 419, h.

ἐπισκῆπτειν. *Soph. Trach.* 1221. τασούτον δὴ σ' ἐπισκῆπτω, τέκνον.

εὐωχεῖν. *Plat. Gorg.* p. 522 A. ὡςπερ ἐγὼ πολλὰ καὶ ἡδέα καὶ παντοδαπὰ εὐώχουν ὑμᾶς. εὐώχ. with the accusative of the person 'to feast, to furnish food'. εὐωχεῖσθαι τι points to the accusative of the thing. So also *Herod.* 1, 129. εἶρετό μιν, πρὸς τὰ ἐαυτοῦ δαίπνον, τὸ μιν ἐκεῖνος σαρξὶ τοῦ παιδὸς ἐθόινισε.

θοινίζειν. See εὐωχεῖν.

καθαίρειν. See ἀπολούειν.

κωλύειν. *Soph. Phil.* 1241 seq. ἔστιν τις, ἔστιν, ὃς σε κωλύσει τὸ δρᾶν. NEO. τί φῆς; τίς ἔσται μ' ὑπικωλύσων τάδε; So also εἶργειν τινά τι. *Arist. Vesp.* 334. τίς γὰρ ἔσθ' ὁ ταῦτα σ' εἶργων;^a

μετέρχεσθαι. See τίσασθαι.

νίζειν. See ἀπολούειν.

πέιθειν. *Herod.* 1, 163. ὡς τοῦτο οὐκ ἔπειθε τοὺς Φωκαίεας. *Xen. Hier.* 1, 16. ἐκείνὸ γε οὐκ ἂν ἔτι πείσαις ἀνθρώπων οὐδένα. Hence πείθεσθαι τι: *Herod.* 8, 81. οἱ πλεῖνες τῶν στρατηγῶν οὐκ ἐπέιθοντο τὰ ἐξαγγελθέντα. *Thuc.* 2, 21. διὸ δὴ (vulg. δὲ) καὶ ἡ φυγὴ αὐτῷ (Πλειστοάνακτι) ἐγένετο ἐκ Σπάρτης, δόξαντι χρήμασι πεισθῆναι τὴν ἀναχώρησιν. comp. 7, 73.

πλεῖν, πιπίσκειν. *Pind. Isthm.* 6, 18. πίσω σφε Δίρκας ἀγνὸν ὕδωρ.

πορεύειν. *Soph. Trach.* 559 seq. ὃς τὸν βαθύρρουν ποταμὸν Εὐνγον βροτοῦς μισθοῦ ἴπρενε χερσίν. *Eur. Alc.* 449. γυναικ' ἀρίστην λίμναν Ἀχεροντίαν πορεύσας ἐλάτῃ.

στεφανοῦν. See ἀναδεῖν.

τίσασθαι. *Od.* σ', 236. καὶ ἐτίσατο ἔργον ἄεικὲς ἀντίθεον Νηληΐα, analogous to πράττειν, ποιεῖν τινά τι. *Eur. Heracl.* 855. ἀποτίσασθαι δίκην ἐχθροῦς. Comp. 885. So μετιέναι, μετέρχεσθαι *Eur. Orest.* 423. *Cycl.* 280.

Obs. 2. Some verbs take, besides the accusative of the person, an accusative also of an adjective or pronoun in the neuter plural, which however is not sufficient to permit us to assume that the verb governs a double accusative generally, or of substantives. See §. 414, 13. *Obs.* So αἰτιᾶσθαι *Antiph.* p. 609. ed. *Reisk.* (T. 7.) ἃ ἐπαιτιῶμαι τὴν γυναικα ταύτην. *Xen. Cyr.* 7, 2, 22. οὐκ αἰτιῶμαι τάδε τὸν θεόν, for τῶνδε, as it is *Plat. Soph.* p. 218 B. Hence *Xen. Hist. Gr.* 7, 5, 12. τό γε μὴν ἐννεῦθεν γενόμενον ἔξεστι μὲν τὸν θεὸν αἰτιᾶσθαι. ἐξελέγχειν τινά τι, *Plat. Lys.* p. 222 D. ἀλλὰ μὴν καὶ τοῦτό γε φόμεθα ἐξελέγξει ἡμᾶς αὐτοῦς, 'we think we have refuted ourselves in this'. Comp. *Apol. S.* p. 23 A.^b For not only ἐλέγχειν τινά was said, but also ἐλέγχειν τι, e. g. *Eur. Heracl.* 405. μιμῆσθαι, *Herod.* 5, 67. τιμᾶν, *id. ib. extr.* The following cases are especially to be remarked:

a. The verbs 'to say, to do, to become', are often not expressed, but

^a Thom. M. p. 272. Heind. ad *Plat. Lys.* p. 51.
^b Heind. ad *Plat. Lys.* p. 51.
Plat. Soph. p. 363.

only those which denote the kind of saying and doing, and in which a verb 'to say, to do' is supplied by the mind. *Soph. Aj.* 1107. καὶ τὰ σέμν' ἔπη κολάζ' ἐκείνους, i. e. κολάζων ἐκείνους λέγε. *Ced. T.* 339. τίς γὰρ τοιαῦτ' ἂν οὐκ ἂν ὀργίζοιτ' ἔπη κλύων, ἃ (λέγων) νῦν σὺ τήνδ' ἀτιμάζεις πόλιν. *Ced. Col.* 1145. ὦν γὰρ ὤμοσ' οὐκ ἔψευσάμην οὐδέν σε, for οὐδέν ὀμνύων ἐψ. σε. *Thuc.* 4, 12. καὶ ὁ μὲν τοὺς τε ἄλλους τοιαῦτα ἐπέσπερχε, for τοιαῦτα λέγων ἐπεσπ. 'by means of such words', not 'to such deeds', as in ἐποτρύνειν τινά τι. and *Herod.* 1, 31. τὰ κατὰ τὸν Τέλλον (λέγων) προετρέψατο ὁ Σόλων τὸν Κροῖσον. 6, 11. ὅπερ οἱ Ἑγεσταῖοι μάλιστα ἡμᾶς ἐκφοβοῦσι, i. e. ὅπερ λέγοντες. *Plat. Rep.* 2. p. 363 D. ταῦτα δὲ καὶ ἄλλα τοιαῦτα (λέγοντες) ἐγκωμιάζουσι δικαιοσύνην. The dative might be used in all these places instead of the accusative, but it would be a very superficial explanation to say that the accusative was put for the dative, without pointing out how this has happened.

b. Hence such accusatives of pronouns are often used in the sense of adverbs. *Eur. Bacch.* 616. ταῦτα καὶ καθύβρισ' αὐτὸν, for οὕτως, properly ταῦτα ποιῶν. *Heracl.* 949 seq. ὅς πολλαὰ μὲν τὸν ὄνθ' ὅπου σ'τὶ νῦν ἐμὸν παῖδ' ἤξιωσας, ὦ πανοῦργ' ἐφυβρίσαι. τί γὰρ σὺ κείνον οὐκ ἔτλης καθύβρισαι; for τί οὐ ποιῶν οὐκ ἔτλης. *Plat. Symp.* p. 181 E. χρὴ καὶ τούτους τοὺς πανδήμους ἐραστὰς προσαναγκάζειν τὸ τοιοῦτον (i. e. ὡσαύτως), ὅσπερ καὶ ἐλευθέρων γυναικῶν προσαναγκάζομεν αὐτοὺς, καθόσον δυνάμεθα, μὴ ἐρᾶν, not for προσαν. πρὸς τὸ τοιοῦτον, as §. 419.

c. Sometimes two constructions of one verb appear to be united, as *Il. σ'*, 485. ἐν δὲ τὰ τεῖρεα πάντα τὰ τ' οὐρανὸς ἐστεφάνωται, because στεφανοῦν signifies not only 'to put a garland around something', 'to crown', but also 'to put something on, in the manner of a garland', as νῆσον πέρι πόντος ἐστεφάνωται *Od. κ'*, 195. comp. *Il. ε'*, 739. λ', 36. ο', 153. therefore ἀστέρες ἐστεφάνωνται περὶ οὐρανόν, consequently στεφανοῦν οὐρανόν and στ. ἀστέρας. *Herod.* 4, 75. τὸ κατασχωόμενον τοῦτο παχὺ ἐὼν καταπλάσσονται πᾶν τὸ σῶμα καὶ τὸ πρόσωπον, from καταπλάσσειν τί τινος 'to smear something upon it', and καταπλ. τί τιμὴ 'to smear it with something'.

Obs. 3. If a verb active is joined with a substantive from the same primitive in the accusative, in order to give an additional definition, §. 408. the accusative also of the person to which the verb is referred is added to it. *Od. ο'*, 245. Ἀμφιάρηον, ὃν πέρι κῆρι φίλει Ζεὺς τ' αἰγίοχος καὶ Ἀπόλλων παντοίην φιλότητα, instead of which *H. in Merc.* 572. ἐφίλησε παντοίη φιλότητι. *Od. λ'*, 544. *Herod.* 2, 1. *Psam-*

metichus παιδία δύο --- διδοῖ ποιμένι τρέφειν τροφήν τινα τοιήνδε, *i. e.* ὦδε. 3, 154. ἐωντὸν λωβάται λώβην ἀνήκεστον. 7, 233. τοὺς πλεῦνας αὐτέων ἔστιζον στίγματα βασιλῆια. *Soph. El.* 1034. οὐδ' αὖ τοσοῦτον ἔχθος ἐχθαίρω σ' ἐγώ. *Antig.* 1201. *Eur. Iph. A.* 1190. ἐφ' ἧ σ' ἐγὼ καὶ παῖδες αἱ λελειμμένοι δεξόμεθα δέξιν, ἦν σε δέξασθαι χρεών. *Comp. Soph. Phil.* 59. *Thuc.* 8, 75. ὄρκωσαν πάντας τοὺς στρατιώτας τοὺς μεγίστους ὄρκους. *Plat. Leg.* 3. p. 695 A. See §. 408. *Obs. Phædon.* p. 115 D. ἐγγνήσασθε οὖν με τὴν ἐναντίαν ἐγγύην. *Xen. Cyrop.* 8, 3, 37. ἐμὲ ὁ πατὴρ τὴν τῶν παίδων παιδείαν, ἐπαίδευεν. *Æschin. Ctesiph.* p. 537. ὁ Φωκικὸς πόλεμος δεκαετῆς γεγονὼς ἀείμνηστον παιδείαν αὐτοῦς ἐπαίδευσεν. Hence also the phrase, γράφεσθαι τινα γραφήν, *e. g.* *Xen. Mem. S.* 4, 8, 4.

Sometimes the substantive, which is added for the purpose of definition, is related to the verb only in signification. *Eur. Troad.* 42. Κάσανδραν --- --- γαμῆ βιαίως σκότιον Ἀγαμέμνων λέχος. *ib.* 361. Ἐλένης γαμῆ με δυστυχέστερον γάμον. In all these cases the dative might be put for the accusative, or, omitting the substantive in the accusative, an adverb instead of the adjective.

Obs. 4. Instead of a verb active a circumlocution is often used, the substantive derived from that verb active being joined with ποιεῖσθαι, *e. g.* τὴν μάθησιν ποιεῖσθαι, for μαθάνειν, *Thuc.* 1, 68. ὑπόμνησιν ποιεῖσθαι *id. ib.* 72. for ὑπομᾶν. The object of this verb, which with the simple verb would have been in the accusative, and in the circumlocution properly in the genitive, is sometimes in the accusative also, inasmuch as the circumlocution answers in its signification to a verb active; and in this case the verb ποιεῖσθαι has a double accusative. *Herod.* 1, 68. τυγχάνεις θῶμα ποιούμενος τὴν ἐργασίην τοῦ σιδήρου. 8, 74. θῶμα ποιούμενοι τὴν Εὐρυβιάδω ἀβουλίην, for θαυμάζοντες. *Thuc.* 8, 41. τὴν χώραν καταδρομαῖς λείαν ἐποιεῖτο, for ἐλεηλάτει. *ib.* 62. σκευή καὶ ἀνδράποδα ἀρπαγὴν ποιησάμενος, *i. e.* ἀρπάζων. Similarly 4, 15. ἔδοξεν αὐτοῖς σπονδὰς ποιησαμένους τὰ περὶ Πύλον, ἀποστεῖλαι ἐς τὰς Ἀθήνας πρέσβεις, for σπένδασθαι in the sense of 'making up', as in *Eurip. Med.* 1140.* Thus the passage in Plato may be defended, *Phædon.* p. 99 C. τὸν δεύτερον πλοῦν ἐπὶ τὴν τῆς αἰτίας ζήτησιν, ἦν πεπραγμάτευμαι, βούλει σοι, ἔφη, ἐπίδειξιν ποιήσωμαι, *i. e.* ἐπίδειξω.

With other circumlocutions the same thing occurs. *Il. θ',* 171. σῆμα

* *Comp. Hoogev. ad Viger.* p. 285.

τιθεῖς (i. e. σημαίνων) Τρώεσσι μάχης ἐπεραλκεία νίκη. *Herod.* 4, 88. ζῶα γραψάμενος τὴν ζευξίν, i. e. ζωγραφήσας. *Æsch. Agam.* 823 seq. θεοὶ Ἴλιον φθοράς --- ψήφους ἔθεντο, i. e. ἐψηφίσαντο. *Soph. El.* 123. τίν' αἰεὶ τάκεισ' ὦδ' ἀκόρετον πάλαι ἐκ δολεράς ἀθεωτάτας ματρὸς ἀλόντ' ἀπάταις Ἀγαμέμνονα, i. e. τί ὦδ' ἀκορέστως οἰμώζεις Ἀγαμέμνονα. *Ced. C.* 583. τὰ δ' ἐν μέσῳ λῆστιν ἴσχεις. *comp.* 223. *ib.* 1120. τέκν' εἰ φανέντ' ἀελπτα μηκύνω λόγον, i. e. τέκνα μακρὰ λέγω, μακρηγοῶ, in the sense of 'speak to some one', §. 416, β, β. *Eur. Or.* 1075. ἐν μὲν πρῶτα σοι μομφὴν ἔχω, for ἐν μέφομαι. *Herc. F.* 711. ἀ χρῆν σε μετρίως, κεί κρατεῖς, σπουδῆν ἔχειν, for σπυδεῖν. Still bolder is the phrase *Iph. T.* 225. αἰμορρᾶντων δυσφόρμυγα ζείνων αἰμάσσουσ' ἄταν βωμούς, which however does not belong to this head, being compounded of the two phrases αἰμάσσειν ζένους (instead of which αἰμ. ζένων ἄταν is here used) and αἰμ. βωμούς, and one of them is not used instead of an active verb. See §. 633.*

Obs. 5. Sometimes the poets in particular join an accusative with an active verb, besides the proper object, commonly the accusative of a pronoun, which indicates the whole, of which the proper object is a part. *Il. σ', 73.* τέκνον, τί κλαίεις; τί δέ σε φρένας ἴκετο πένθος; where the proper object is φρένας; but σέ, according to the common construction, should be σου. *ν', 406.* and elsewhere in innumerable places. *Pind. Ol.* 1, 110. πρὸς εὐάνθεμον δ' ὅτε φῦαν λάχλαι νιν μέλαν γένειον ἔρεφον. *Comp. Nem.* 3, 66 seq. *Isthm.* 5, 10 seq. *Æsch. Pers.* 159. *Soph. Ced. T.* 718. καὶ νιν ἄρθρα κείνος ἐνζεύξας ποδοῖν ἔρριψεν ἄλλων χερσίν εἰς ἄβατον ὄρος. *Ced. Col.* 113. σιγήσομαί τε, καὶ σύ μ' ἐξ ὁδοῦ πόδα κρύψον κατ' ἄλσος. *Comp. ib.* 314. *El.* 147. *Phil.* 1301. *Eur. Phœn.* 41. *Troad.* 1240. *Aristoph. Pac.* 1099. Φράζεο δὴ, μή πῶς σε δόλφ φρένας ἐξαπατήσας ἴκτινος μάρψῃ^b. The pronoun also is sometimes wanting, and only the participle which refers to it is found: *Il. ν', 615.* ὁ δὲ προσιόντι μέτωπον ἤλασεν. Frequently not a pronoun but a second substantive is found in the accusative: *Il. η', 11 seq.* Ἐκτῶρ δ' Ἡϊονῆα βάλ' ἀνχένα. *comp.* 15 seq. 119. with 121. *Hesiod. Sc.* *Herc.* 41. τοῖος γὰρ κραδίην πόθος αἶνυτο ποιμένα λαῶν. Three accusatives are thus joined *Il. η', 215.* *ν', 44.* Τρῶας δὲ τρώμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον, where Τρῶας ἕκαστον are to be taken together according to §. 302. *Obs.*

Homer sometimes joins κατὰ to the word which denotes the part :

* *Herm. ap. Seidl. ad Eur. Troad.* Hippi. 571. Brunck ad *Æsch. S. c.* 123. ad Viger. 899. Th. 836. *Soph. Ced. T. l. c.* *Ced. C.*

^b Valck. ad *Her.* 1, 47. p. 22, 26. l. c. ad *Arist. Pac. l. c.* Pors. ad *Eur.* ad *Theocr.* 10 *Id.* 1, 55. ad *Eur.* Hec. 806.

Il. ó, 61. αἱ νῦν μιν τείρουσι κατὰ φρένας. Comp. *τ'*, 125. *ν'*, 86. or *πρὸς Il. ó*, 250. *φ'*, 424. and κατὰ with the gen. *Il. ν'*, 580. τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννῇ νυξὶ ἐκάλυψεν. But it does not follow that κατὰ is always to be supplied; it is much more probable that this construction is to be explained by a kind of apposition, which is particularly frequent in Homer §. 432, 3. which gave rise to the similar use of the double dative §. 389, 2, h.^c

Adjectives also, which are derived from active verbs, and 422. retain an active sense, sometimes take the accusative. *Æschyl.* (416) *Agam.* 1098. (πρὸς τὴν Ἀτρειδῶν στέγην ἤγαγόν σε) ΚΑΣ. μισόθεον μὲν οὖν, πολλὰ ξυνίστορα αὐτόφωνα κακὰ κάρτανας, for πολλῶν κακῶν. *ib.* 103. ἐλπὶς ἀμύνει φροντίδ' ἄπληστον, τὴν θυμόβορον φρένα λύπην. *S. c. Th.* 365. δμῳίδες --- τλήμονες εὐνὰν αἰχμάλωτον. Comp. *Prom.* 912. and Schütz p. 154. *Soph. Antig.* 787. καὶ σ' οὐτ' ἀθανάτων φύξιμος οὐδεὶς, οὐθ' ἀμερίων ἐπ' ἀνθρώπων. *Eur. Iph. A.* 1265. ἐγὼ τὰ τ' οἰκτρὰ συνेतὸς εἰμι καὶ τὰ μή. *Plat. Charm.* p. 158 C. ἐξάρνω εἶναι τὰ ἐρωτώμενα. *Alcib.* 2. p. 141 D. οἰμαί σε οὐκ ἀνήκοον εἶναι ἐνιά γε χθιζά τε καὶ πρώϊζα γεγενημένα. *Xen. Cyrop.* 3, 3, 9. οἱ στρατιῶται, --- --- ἐπιστήμονες ἦσαν τὰ προσήκοντα τῇ ἐαντῶν ἕκαστος ὀπίσει, &c. Thus τριβων 'experienced, skilled', sometimes takes the accusative instead of the genitive. *Eur. Med.* 684. τριβων τὰ τοιάδε. Even ἡγεμονικοὶ τὰ πονηρά *Xen. Cyr.* 2, 2, 5. See §. 346. *Obs.* 2. Of substantives, μάντις is so constructed *Eur. Heracl.* 65. μάντις ἦσθ' ἄρ' οὐ καλός τάδε, and προπομπός (which is rather an adjective) *Æsch. Choeph.* 21. χοὰς προπομπός. τὰ μετέωρα φροντιστής *Plat. Apol. S.* p. 18 B. which *Xen. Symp.* 6, 6. is τῶν μετεώρων φρ.^d

Several intransitive verbs are used by the poets as transitive, 423. and take an accusative of the object, e. g. (417)

αἴσω. *Soph. Aj.* 40. καὶ πρὸς τί δυσλόγιστον ᾧδ' ἤξεν χέρα; (αἴσειεν ἐποίησε). *Eurip. Hec.* 1062. πᾶ πόδ' ἐπάξας σαρκῶν ὀστέων τ' ἐμπλησθῶ; *Apollon. Rh.* 1, 1253. ἐνθ'

^c So Eustathius explains this idiom *Reisig Comm. Crit. in Soph. Œd. C.* ad *Il. α'*, p. 93, 22. p. 325.

^d Musgr. ad *Soph. Antig.* 798.

αὐτῷ ξύμβλητο κατὰ στίβον Ἡρακλῆϊ, γυμνὸν ἐπαίσσων παλάμη ξίφος^a.

βαίνω. *Eurip. Phæn.* 1450. προβάς δὲ κῶλον δεξιόν (προβῆναι ποιήσας). *Heracl.* 805. ἐκβάς τεθρίππων Ὑλλος ἀρμάτων πόδα. *Arist. Eccl.* 161. ἐκκλησιάσουσ' οὐκ ἂν προβαίην τὸν πόδα τὸν ἕτερον, εἰ μὴ ταυτ' ἀκριβωθήσεται^b.

ζέω. *Æschyl. Prom.* 370. τοιόνδε Τυφῶς ἐξαναζέσει χόλον. *Eurip. Cycl.* 391. χάλκεον λέβητ' ἐπέζεσεν πυρί. *Apoll. Rh.* 3, 273. τοὶ δὲ λοετρὰ πυρὶ ζέον^c.

λάμπειν. *Eurip. Hel.* 1145. Αἰγαίαις τ' ἐναλῖαις ἀκταῖς δόλιον ἀστέρα λάμψας. *Ion.* 83. ἄρματα μὲν τάδε λαμπρὰ τεθρίππων ἥλιος ἤδη λάμπει κατὰ γῆν^d.

πλεῖν. *Eur. Iph. T.* 410. ἔπλευσαν νάϊον ὄχημα (πλεῖν ἐποίησαν).

ρέπειν. *Soph. Ant.* 1158. τύχη καταρρέπει τὸν εὐτυχοῦντα.

ρέω. *Hom. H. in Apoll.* 2, 202. προρέειν καλλιῤῥοον ὕδωρ. *Eurip. Hec.* 531. ἔρρει χειρὶ παῖς Ἀχιλλέως χοὰς θανόντι πατρί^e.

σπεύδειν 'to urge, to pursue'. *Soph. El.* 251. τὸ σὸν σπεύδουσ' ἄμα, καὶ τοῦμόν αὐτῆς. *Eur. Phæn.* 591. δύο κακὰ σπεύδεις, τέκνον. Also in the prose writers: *Herod.* 1, 206. παῦσαι σπεύδων τὰ σπεύδεις. *Thuc.* 6, 39. εἰ μὴ μανθάνετε κακὰ σπεύδοντες^f.

χορεύειν. *Eur. Herc. F.* 688. καταπαύσομεν Μούσας αἰ μ' ἐχόρευσαν. *ib.* 873. τάχα σ' ἐγὼ χορεύσω^g.

Obs. Sometimes, especially in the poets, verbs which of themselves cannot govern an accusative, are joined with that case on account of the active sense which is implied in them. *Soph. El.* 556. εἰ δ' ἐμ' ὦδ' ἀεὶ λόγοις ἐξήρχες, i. e. εἰ ἤρχου ὦδέ με λέγειν. *Eur. Andr.* 1201. θανόντα

^a Brunck Lobeck. ad *Soph.* l. c. Porson ad *Eur. Or.* 1427. Reisig Enarr. Exeg. in *Soph.* (Ed. C. 1257.

^b Porson l. c.

^c Brunck l. c.

^d Brunck l. c.

^e Musgr. ad *Eur.* l. c. Brunck l. c. et ad *Apoll. Rh.* 3, 225. Jacobs ad *Anthol. Br.* 1, 1. p. 163.

^f Valck. ad *Herod.* 7, 53. p. 595, 93. Musgr. ad *Eur. Suppl.* 161.

^g Brunck ad *Soph. Ant.* 1151.

δεσπότην γόσι νόμῳ τῷ νερέτερον κατάρξω, i. e. δεσπ. γοᾶσθαι ἄρξομαι. *Ion.* 584. τοῦτο κἄμ' ἔχει πόθος, i. e. τοῦτο καὶ ἐγὼ ποθῶ. So Demosthenes *Phil.* 1. p. 53, 10. says, οἱ δὲ σύμμαχοι τεθνήσι τῷ δέει τοὺς τοιούτους ἀποστόλους, (where Reiske has inserted διὰ from two MSS. before τοιούτους τοὺς), for οὕτω δεδίασιν, ὥστε τεθναίνει. *Comp.* p. 366, 25.^h *Soph.* *Aj.* 435. τὰ πρῶτα καλλιστεῖ ἀριστεύσας στρατοῦ, i. e. τῷ ἀριστεύσαι λαβῶν. See *Herm.* ad v. 430. *Eur.* *Phœn.* 1590. ἃ πόδα σὸν τυφλόπον θεραπεύμασιν αἰὲν ἐμόχθει, for πόδα σὸν αἰεὶ ἐθεράπευε. The construction is very harsh in *Soph.* *Antig.* 212. σοὶ ταυτ' ἀρέσκει --- τὸν τῆδε δύσνον καὶ τὸν εὐμενῆ πόλει where σοὶ ταυτ' ἀρέσκει agrees in sense with σὺ ταῦτα ποιεῖν ἐθέλεις. In *Eur.* *Ion.* 708. which Erfurdt compares with this, πόσιν belongs to γεγωνήσομεν as an active verb, and πόσιν εὐτυχεῖν should have followed. Sometimes the wrong word is put in the accusative: *Pind.* *Nem.* 10, 132. Ζεὺς δ' ἐπ' Ἴδα πυρφόρον πλάξε ψολόεντα κεραυνόν, for βαλὼν κερ. ἐπλήξεν Ἴδαν, as *Eur.* *Or.* 1488. παίειν λαιμὸν ἐμελλεν ἔσω μέλαν ξίφος.

Passives also, if they retain their passive sense, are often accompanied by the accusative in the following cases: 424.
(420)

1. With verbs which govern a double accusative in the active, the thing is put in the accusative in the passive also. *Thuc.* 8, 5. ὑπὸ βασιλέως πεπραγμένος τοὺς φόρους (§ 417, d.). *Herod.* 3, 137. ἐξαιρεθέντες τε τὸν Δημοκίδα καὶ τὸν γαυλὸν ἀπαιρεθέντες. *Thuc.* 6, 24. τὸ μὲν ἐπιθυμοῦν τοῦ πλοῦ οὐκ ἐξηρέθησαν (*Dion.* ἀφηρέθησαν) ὑπὸ τοῦ ὀχλώδους τῆς παρασκευῆς. *Plat.* *Gorg.* p. 519 D. ἀνθρώπους ἀγαθοὺς καὶ δικαίους γενομένους ἐξαιρεθέντας μὲν ἀδικίαν ὑπὸ τοῦ διδασκάλου, σχόντας δὲ δικαιοσύνην, ἀδικεῖν τούτῳ, ὃ οὐκ ἔχουσιν; ⁱ—*Æsch.* *Prom.* 171. τὸ νέον βούλευμ', ὑφ' ὅτου σκῆπτρον τιμάς τ' ἀποσυλᾶται. *Isocr.* *Archid.* p. 119 D. συληθεὶς Ἡρακλῆς τὰς βουῆς --- ὑπὸ Νηλέως καὶ τῶν παίδων --- τούς ἀδικήσαντας ἀπέκτεινεν.—*Soph.* *El.* 960. (ἐμοὶ) πάρεστι στένευ, πλοῦτου πατρῶου κτήσις ἐστερημένη. *Eurip.* *Troad.* 379. οὐ γῆς ὄρι' ἀποστερούμενοι. *Bacch.* 1371. *Hel.* 95. *Thuc.* 6, 91. τὰς προσόδους ἀποστερήσονται (§. 418, e.).—*Solon.* ap. *Plut.* *Sol.* 31. γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος. *Plat.* *Menex.* p. 236 A. καὶ ὅστις ἐμοῦ κάκιον ἐπαυδέθη, μουσικὴν μὲν ὑπὸ Λάμπρου παιδευθεὶς, ῥητορικὴν δὲ ὑπ' Ἀντιφῶντος τοῦ Ῥαμνουσίου, ὅμως κἂν οὗτος οἶός τ' εἴη

^h Schæf. App. Dem. I. p. 375.

ⁱ Valck. Diatr. p. 203.

ἸΑθηναίους γε ἐν ἸΑθηναίοις ἐπαινῶν εὐδοκιμεῖν (§. 418, f).—*Plat. Rep.* 5. p. 456 D. (αἱ γυναῖκες) ἀρετὴν ἀντι ἰματίων ἀμφιέσονται. *Demosth. in Con.* p. 1266, 28. μεμαρτυρήκασιν ὄραν ὑπὸ Κόνωνος τυπτόμενον ἐμὲ, καὶ θοιμάτιον ἐκδύομενον (*ib.* 7.). Thus in Homer ἐπιειμένος ἀλκῆν.—*Xen. Cyrop.* 5, 5, 16. ἐγὼ ἐπέισθην ταῦτα ὑπὸ σοῦ (§. 421. *Obs.* 1.). So in consequence of the construction §. 421. *Obs.* 3. *Eur. Hipp.* 1150. αὐτός δ' ὁ τλήμων δεσμὸν δυσεξήνυστον ἔλκεται δεθεῖς. *Phæn.* 1469. τετρωμένους καιρίας σφαγὰς. *Plat. Gorg.* p. 476 C. D. τμήμα τέμνεται. p. 477 A. ὠφελείται ὠφέλειαν. p. 497 C. τὰ μεγάλα (μυστήρια) γε μεμύησαι πρὶν τὰ μικρά.

In the same manner, from the phrase ὀνομάζειν τινὰ ὄνομα is constructed *Thuc.* 1, 122. ἡ καταφρόνησις ('contempt of the enemy', and, because this is connected with an advantageous opinion of oneself, 'self-conceit') ἐκ τοῦ πολλοῦς σφάλλειν, τὸ ἐναντίον ὄνομα ἀφροσύνη μετωνόμασται.

- (421) 2. As moreover, by a peculiar Græcism (§. 490.), verbs which in the active take a dative of the person, can be referred to this person as a subject in the passive, these verbs in the passive have also the thing in the accusative, whilst, in other languages, only that which is the object of the active becomes the subject in the passive. *Thuc.* 1, 126. οἱ τῶν ἸΑθηναίων ἐπιτετραμμένοι τὴν φυλακὴν, for οἷς ἡ φυλακὴ ἐπετέτραπτο. *Aristoph. Eccl.* 517. χειροτόνημαι ἀρχὴν, for ἀρχὴ μοι χειροτόνηται. comp. *Æschin. in Ctes.* p. 416. *Soph. Antig.* 408. πρὸς σοῦ τὰ δεινὰ ἐκεῖν' ἐπηπειλημένοι, for οἷς τὰ δεινὰ ἐκεῖνα ἐπηπέιλητο.

Hence the phrases, *Herod.* 7, 69. Αἰθίοπες παρδαλέας τε καὶ λεοντέας ἐναμμένους (for ἐνημμένοι). *Arist. Nub.* 72. διφθέραν ἐνημμένος, because in the active the construction would have been ἐνάπτειν τινὲ παρδαλῆν, λεοντῆν, διφθέραν^a. *Soph. Trach.* 157. λείπει παλαιὰν δέλτον ἐγγεγραμμένην ξυνοθήματα, from ἐγγράφειν συνοθήματα δέλτῳ^b as *Virg. Ecl.* 3, 106. *inscripti nomina regum flores.* *Xen.*

^a Valck. ad *Herod.* 7, 69. p. 541, 68. Markl. ad *Suppl.* 715.

^b Hemsterh. ad *Lucian.* t. 1. p. 345.

Cyrop. 6, 3, 24. *προβεβλημένοι δὲ τοὺς θωρακοφόρους μενούσι.* In point of sense it is the same as *παρδαλέας καὶ λεοντέας ἐναμμένας ἔχοντες, διφθέραν ἐνημμένην ἔχων, ξυνθήματα ἐγγεγραμμένα ἔχουσιν.* and it is thus in a fragment of Machon in *Athen.* 13. p. 582 C. *Λαίδα λέγουσι τὴν Κορινθίαν ποτὲ Εὐριπίδην ἰδοῦσαν ἐν κήπῳ τινὶ πινακίδα καὶ γραφεῖον ἐξηρημένον ἔχοντα.*

After this analogy is formed *κυνῆν, ἐσθῆτα περικείμενος,* because *περίκεισθαι* is the same as *περιτεθεῖσθαι,* and in the active it would be *περιτιθεῖναι τινὶ κυνῆν.* *Herod.* 1, 171. *τέως δὲ ἄνευ ὀχάνων ἐφόρεον τὰς ἀσπίδας* --- --- ---, *περὶ τοῖσι ἀνῆξι τε καὶ τοῖσι ἀριστεροῖσι ὤμοισι περικείμενοι, viz. τὰς ἀσπίδας.* *Eur. Suppl.* 718. See *Markl. Comp. Theocr.* 20, 14.^b

3. As such a dative is often placed in relation to the verb, (422) instead of a genitive governed by the substantive, e. g. *ἐπιδεῖν τινι τραῦμα* for *ἐπιδ. τραῦμά τινος,* the dative is here made the subject of the passive, and the accusative of the thing remains: e. g. (*ἐγὼ*) *ἐπιδέομαι τὸ τραῦμα* as *Xenoph. Cyr.* 5, 2, 32. *Soph. Aj.* 1178. *γένουε ἀπαντος ῥίζαν ἐξημημένος.* *Eurip. Hec.* 114. *τὰς ποντοπόρους τ' ἔσχε σχεδίας, λαίφῃ πρότονοις ἐπερείδομενας,* for *οἷς (ῶν) τὰ λαίφῃ ἐπερείδεται πρότονοις.* *ib.* 904. *ἀπὸ δὲ στεφάναν κέκαρσαι πύργων,* for *στεφάνῃ πύργων σοι (σῶν) ἀποκέκάρται.* *Plat. Rep.* 2. p. 361 E. *ὁ δίκαιος ἐκκαυθήσεται τῷ φθαλμῷ,* for *τῷ δικαίῳ (του δίκαιου) τῷ ὀφθ. ἐκκαυθήσεται.* *Arist. Nub.* 24. *εἴθ' ἐξέκόπη πρότερον τὸν ὀφθαλμὸν λίθῳ.* *Xen. Anab.* 4, 5, 12. *οἱ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς ὀφθαλμοὺς, οἱ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσεσηπότες.* for *οἷς (ῶν) οἱ ὀφθαλμοὶ διεφθαρμένοι ἦσαν* --- καὶ οἱ δάκτυλοι ἀπεσεσήπεσαν. *id. Mem. S.* 2, 1, 17. *ἐγὼ μὲν οὐκ οἶδ' ὅ τι διαφέρει τὸ αὐτὸ δέρμα ἐκόντα ἢ ἄκοντα μαστιγοῦσθαι, ἢ ὄλωε τὸ αὐτὸ σῶμα πᾶσι τοῖς τοιούτοις ἐκόντα ἢ ἄκοντα πολιορκεῖσθαι.* *Demosth. pro Cor.* p. 247, 11. *ἑῶρων τὸν Φίλιππον* --- --- *τὸν ὀφθαλμὸν ἐκκεκομμένον, τὴν κλεῖν κατεαγότα, τὴν χεῖρα, τὸ σκέλος πεπηρωμένον.* and elsewhere very frequently. Similarly *Arist. Nub.* 241. *τὰ χρήματ' ἐνεχυράζομαι,* for *τὰ*

^b Dorvill. ad Charit. p. 240.

χρήματά μοι (μου) ἐνεχυράζεται. *Eur. Andr.* 662. κτανεῖν θέλων τήνδ' ἐκ χερῶν ὑπάζομαι from ὑπάζειν τί τινα^a.

- (423) 4. In all these combinations the accusative stands in the same relation to the subject of the verb as the part to the whole, and expresses that part of the subject in which the quality expressed by the verb is more particularly found, and thus gradually the usage was extended; and that to which the quality particularly belongs was put in the accusative with verbs of all kinds, as §. 421. *Obs.* 3. *Od.* α', 208. αἰνῶς γὰρ κεφαλὴν τε καὶ ὄμματα καλὰ ἔοικας κείνῳ, for κεφαλὴ καὶ ὄμματά σου ἔοικε τοῖς ἐκείνου. Instead of which in *Il.* γ', 158. αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν. *Soph. Phil.* 7. 41. ἀνὴρ νοσῶν κῶλον. *Aj.* 9 seq. κάρα στάζων ἰδρῶτι καὶ χέρας. *Herod.* 2, 111. κάμνειν τοὺς ὀφθαλμούς. 3, 33. τὰς φρένας ὑγαινεῖν.—*Plat. Rep.* 5. p. 462 D. ὁ ἄνθρωπος τὸν δάκτυλον ἀλγεῖ, (comp. *Theocr.* 8, 23.) where before it was expressed ὅταν που ἡμῶν δάκτυλός του πληγῇ. *Xen. Mem. S.* 4, 1, 2. Comp. *Cyr.* 3, 3, 9. *Il.* α', 114. ἐπεὶ οὐ ἔθεν ἔστι χερῶν οὐδέμας, οὐδὲ φνὴν, οὐτ' ἄρ φρένας, οὐτέ τι ἔργα. Thus πόδας ὡκύς Ἀχιλλεύς in Homer. *Theocr.* 23, 2. ἦρατ' ἐφάβω τὰν μορφὰν ἀγαθῶ, τὸν δὲ τρόπον οὐκ ἔθ' ὁμοίῳ, for ᾧ (οὐ) ἢ μὲν μορφῇ ἀγαθῇ ἦν, ὁ δὲ τρόπος οὐχ ὁμοιος^b. Sometimes κατὰ is found with this accusative: *Soph. Trach.* 379. ἢ κάρτα λαμπρὰ καὶ κατ' ὄμμα καὶ φύσιν. *Ed. T.* 1087. κατὰ γνώμην ἰδρις. *Plat. Crat.* p. 405 B. καθαρὸν παρέχειν τὸν ἄνθρωπον καὶ κατὰ τὸ σῶμα καὶ κατὰ τὴν ψυχὴν.

Obs. 1. Instead of the accusative the dative is sometimes used, e. g. *Eur. Bacch.* 683. εὐδον δὲ πᾶσαι σώμασιν παρειμένα (σώματα πᾶσαις παρειμένα), different from *Xen. Mem. S.* 2, 1, 19. δυνατοὶ καὶ τοῖς σώμασι καὶ ταῖς ψυχαῖς, where the dative expresses the means by which men become δυνατοὶ τὸν ἑαυτῶν οἶκον καλῶς οἰκεῖν. But 4, 1, 4. ἀνθρώπους τοὺς ἐβρωμεστάτους ταῖς ψυχαῖς might also be τὰς ψυχάς. *Plat. Leg.* 6. p. 773 C. θάρτους ἦθεσι, though commonly ἦθη or ἦθος is found with adjectives, e. g. *Phædr.* p. 243 C. *Xen. Cyr.* 8, 3, 21.

^a This explanation of the accusative with the passive is derived from Buttm. *Gr. Gr.* §. 121, 7. and is also given by Poppo *Lucian's Dial.* of the

Gods, 1. Note b.

^b *Fisch.* 3 a. p. 420 sq. The explanation of Hermann ad *Vig.* p. 895. appears to be rather too artificial.

σολοικότερος τῷ τρόπῳ, elsewhere τὸν τρόπον as *Dem. p. 1283.*^c *Xen. Cyr. 4, 1, 8.* διεφθάρθαι ἐδόκει ταῖς γνώμας, without var. γ. *Soph. Antig. 120 seq.* ἔβη. πρὶν ποθ' ἀμετέρων αἱμάτων γένυσιν πλησθῆναι for γένυας. *Eur. Or. 706.* καὶ ναῦς γὰρ ἐνταθεῖσα πρὸς βίαν ποδὶ ἔβαψεν, ἔσση δ' αὐθις, ἦν χαλᾶ πόδα. ποῦς, not ναῦς, is that to which ἐντεινεσθαι properly refers, τῇ νηὶ τὸν πόδα ἐντεινουσιν οἱ ναῦται. Similar to this is *Soph. Œd. T. 3.* ἰκτηρίους κλάδοισιν ἐξεστεμμένοι. for it is not the suppliants who are crowned with garlands, but the ἰκτήριοι κλάδοι are wreathed with wool; it is therefore instead of ἰκτηρίους κλάδους ἔξεσσι. which in sense is equivalent to ἰκτ. κλάδ. ἐξεστεμμένους ἔχοντες. Similar to this are also the passages quoted above, §. 400, 6. *Il. β', 141.* *Soph. Œd. T. 25.*

Obs. 2. With the accusative is sometimes found also the possessive pronoun of the person which is contained in the verb. *Soph. Phil. 1456.* οὐ πολλάκι δὴ τοῦ μὲν ἐτέγχθη κρᾶτ' ἐνδόμυχον πληγῆσι νότου. *Eur. Phœn. 335.* ὄθεν ἑμάν τε λευκόχροα κείρομαι. *Med. 1398.* κατανεῖ --- Ἀργοῦς κᾶρα σὸν λειψάνῳ πεπληγμένως. *Helen. 1212.* λύπη σᾶς διέφθαρται φρένας^d.

5. Since in these cases the accusative often contains a definition which is usually expressed by an adverb or the dative, an occasion was furnished for the use of the accusative as an adverb. In this way especially πάντα is used (neut. pl.) 'in all points, in every respect'. *Soph. Œd. T. 1197.* ἐκράτησας τοῦ πάντ' εὐδαιμονος ὄλβου. *Eur. Sthenob. Fr. 1.* οὐκ ἔστιν ὅστις πάντ' ἀνὴρ εὐδαιμονεῖ, instead of which *Alex. Fr. 16.* it is εἰς ἅπαντ' εὐδαιμονεῖ^e, and πᾶσιν is probably never found in this sense. So πάντα τρόπον, ὄν τρόπον, &c.; perhaps also *Pind. Isthm. 1, 58.* εἰ δ' ἀρετὰ κατὰκειται πᾶσαν ὀργάν, *omni studio.* *Plat. Leg. 2. p. 656 seq.* τὴν αὐτὴν τέχνην ἀπειργασμένα 'with the same art'. The following words are especially used in this way: τί, as οὔτε τι καλλίονα in the passage of Plato; τί διαφέρει (also τίνι^f) οὐδέν 'in nothing, in no respect', as *Soph. Phil. 66.* and ἀμφοτέρων, e. g. *Il. γ', 179.* ἀμφοτέρων, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής. ἀμφοτέρα 'in both respects', which is used even after datives, as *Plat. Gorg. p. 524 B.* φύσει ἢ τροφῇ ἢ ἀμφοτέρα^g. Hence

^c Lobeck ad Phryn. p. 364 seq.

B. p. 717.

^d Herm. ad Phil. 1442.

^f Lob. ad Phryn. p. 394.

^e Valck. ad Phœn. 624. Lobeck ad Ajac. p. 1402. Spohn Lect. Theocr. 1. p. 40. Schæf. ad Lamb.

^g Heind. ad Plat. Charm. p. 57. Stallb. ad Euth. p. 61.

καιρόν 'at the right time' *Soph. Aj.* 34. τὴν ταχίστην *Xen. Hist. Gr.* 2, 1, 28. for τάχιστα. τὴν πρώτην *Herod.* 3, 134. *Xen. Mem. S.* 3, 6, 10. 'at first, in the beginning'. τὴν εὐθείαν 'straight'. τὴν ἀρχήν, or only ἀρχήν, 'altogether'. χάριν 'on account of'. δίκην 'after the manner of'. τάχος 'speedily'. τέλος 'finally'^a. So also ὄνομα 'by name' (ἐπίκλησιν 'by surname' *Il. κ'*, 29.). γένος 'by birth'. πρόφασιν 'in pretence, ostensibly', to which τὸ δ' ἀληθές is opposed *Lysias c. Agorat.* p. 130, 39. In the last-mentioned cases κατὰ seems to have been supplied by the mind, as κατὰ τὸν αὐτὸν τρόπον *Herod.* 2, 176.

The accusative is more especially used as an adverb in the following cases, or instead of the dative :

1. In order to determine the measure,

a. With comparatives : πολὺ μείζων 'much greater'. πολλὸν ἀμείνων *Il. ζ'*, 479. πολλὸν ἐχθίων *Soph. Antig.* 86. *Il. β'*, 239. μέγ' ἀμείνονα φῶτα. Hence *Xenoph. Anab.* 1, 7, 12. ὑστέρησε τῆς μάχης ἡμέρας πέντε. Of the dative in this sense see §. 400, 8.

b. In answer to the questions, 'how far? how deep?' *Herod.* 1, 31. σταδίους δὲ πέντε καὶ τεσσαράκοντα διακομίσαντες ἀπίκοντο ἐς τὸ ἱρόν. So the accusatives εὖρος, βάθος, πλάτος, in breadth, in depth, in thickness, ὕψος in height, πλῆθος in number, *Xen. Anab.* 4, 2, 2. In Herodotus also μέγεθος, e. g. 2, 132. also with ἐς, and interchangeably with the dative στενότητι μὲν, μῆκος δὲ *id.* 4, 85. The measure is often in the genitive which depends on εὖρος &c. *Xen. Anab.* 2, 5, 1. τὸ εὖρος τεττάρων πλέθρων. comp. 3, 4, 7. *Plato Critia.* p. 117 C. adds ἔχων : ἰππόδρομος σταδίου τὸ πλάτος ἔχων.

2. With definitions of time, in answer to the following questions :

a. 'When?' *Il. φ'*, 111. ἀλλ' ἐπὶ τοι καὶ ἐμοὶ θάνατος καὶ μοῖρα κραταιὴ ἔσsetαι, ἢ ἠώς (ἠούς?), ἢ δείλης, ἢ μέσον

^a Fisch. 3 a. p. 224 seq.

ἡμαρ. *Herod.* 2, 2. τὴν ὥρην ἐπαγινέειν σφίσι αἰγας 'at the appointed, appropriate time'. Hence ἡμαρ 'by day', *interdiu*, *Hesiod.* Ἔργ. 175. *Apoll. Rh.* 2, 406. 3, 1079. νύκτα, *noctu*, 'by night', *Herod.* 1, 181.^b

b. 'How long?' with cardinal and ordinal numbers. *Hesiod. Th.* 635. ἐμάχοντο δέκα πλείους ἐνιαυτούς. Hence χρόνον 'a long time', *diu*, *Herod.* 1, 175. and the accusative with εἶναι, in answer to the question 'how old?' *Xen. Mem. S.* 3, 6, 1. οὐδέπω εἴκοσιν ἔτη γεγονώς^c. comp. *Herod.* 3, 3 *extr.* *Plat. Apol. S.* p. 17 D. Hence τὸ λοιπόν 'in future', when an action going on without interruption in future time is spoken of, τοῦ λοιποῦ when particular cases are intended, in which an action takes place, consequently when it is repeated^d.

e. 'since', commonly with ordinal numbers. *Thuc.* 8, 23. τρίτην ἡμέραν αὐτοῦ ἤκοντος 'the third day after he arrived'. *Eurip. Rhes.* 444. σὺ μὲν γὰρ ἤδη δέκατον αἰχμαζέεις ἔτος 'for ten years, ten years long', as *annum jam tertium et vice-simum regnat.* *Plat. Apol. S.* 18 B. ἐμοῦ γὰρ πολλοὶ κατήγοροι γεγόνασι πρὸς ὑμᾶς, καὶ πάλαι πολλὰ ἤδη ἔτη. *Leg.* 2. p. 656 E. σκοπῶν δ' εὐρήσεις αὐτόθι (in Egypt) τὰ μυριοστὸν ἔτος γεγραμμένα ἢ τετυπωμένα --- τῶν νῦν δεδημιουργημένων οὐτέ τι καλλίονα, οὐτ' αἰσχίω. *Xen. Anab.* 4, 5, 24. καταλαμβάνει τὴν θυγατέρα τοῦ κωμάρχου ἐννάτην ἡμέραν γεγαμημένην. *Æsch. in Ctes.* p. 468. *Lucian. D. M.* 13. ἐν Βαβυλώνι κείμεαι τρίτην ταύτην ἡμέραν. Also with cardinal numbers: *Eur. Hel.* 111 *seq.* ἐπὶ σχεδόν τι καρπίμους ἐτῶν κύκλους (πεπόρθηται πόλις). *Lys.* p. 109, 12. τέθνηκε ταῦτα τρία ἔτη 'three years ago'. τρίτον ἔτος τουτί *Lys.* p. 168, 33.

d. 'before'. *Xen. Cyrop.* 6, 3, 11. καὶ χθὲς δὲ καὶ τρίτην ἡμέραν τὸ αὐτὸ τοῦτο ἔπραττον 'three days ago'^e. *Demosth. Olynth.* p. 29, 21. ἀπηγγέλθη Φίλιππος ὑμῖν ἐν Θράκῃ τρίτον ἢ τέταρτον ἔτος τουτί, Ἡραῖον τεῖχος πολιορκῶν.

^b Musgr. ad *Eur. Hipp.* 1131.

Bacch. 723.

^c Thom. M. p. 183.

^d Herm. ad Vig. p. 706, 26.

^e Ruhnk. Diss. de Antiph. p. 824. in Reisk. Orat. Gr. T. 7.

Plat. Rep. 10. p. 615 C. Ἄρδιαῖος τύραννος ἐγεγόνει ἥδη χίλιοστὸν ἔτος εἰς ἐκείνον τὸν χρόνον.

426. 3. Lastly, the accusative is used on account of the preposition
(425) with which a verb is compounded, if the preposition of itself, in the same sense, governs the accusative. *Eur. Andr.* 985. εἰσπεσεῖν ξυμφοράν. *Xen. Cyr.* 3, 1, 5. περίστασθαί τι. *Comp.* §. 402 d. Hence the double accusative; one depending on the verb, the other on the preposition: *Herod.* 5, 34. παρεσκευάσαντο καὶ σῖτα καὶ ποτὰ, καὶ τεῖχος ἐσάξαντο. *Herod.* 1, 163. τεῖχος περιβαλέσθαι τὴν πόλιν. 7, 24. τὸν ἰσθμὸν τὰς νέας διεύρυνσαι. *Thuc.* 3, 81. 8, 7. ὑπερενεγκόντες τὰς ναῦς τὸν ἰσθμὸν. *Eur. Hel.* 1586. *Phæn.* 1432. κνήμην διεπέρασεν Ἀργεῖον δόρυ. 1435. *comp.* 26. *Iph. T.* 261. τὸν εἰσρέοντα διὰ Συμπληγάδων βοῦς ὑλοφορβοὶ πόντον εἰσεβάλλομεν. But with the exception of περίστασθαι, it is more common for the preposition to be repeated with these verbs. On the other hand, the following verbs are more frequently constructed with the dative: ἀμφιβάλλειν τί τινι §. 402, d.: but *Eurip. Androm.* 110. δουλοσύναν στυγερὰν ἀμφιβαλοῦσα κάρρα.—εἰσιέναι τινί §. 402, c. and τινά: *Thuc.* 4, 30. οὐχ ἥκιστα αὐτὸν ταῦτα ἐσφεί. 6, 31. μᾶλλον αὐτοῦς ἐσφεί τὰ δεινά. *Comp.* *Herod.* 7, 46.^a—ἐπιζεῖν τινι ‘to be warm upon any subject’: *Herod.* 7, 13. but *Eurip. Iph. T.* 994. δεινή τις ὀργὴ δαιμόνων ἐπέζεσεν τὸ Ταντάλειον σπέρμα, in the sense of ‘to break forth against’.—ἐπιστρατεύειν: see §. 402. *Obs.* 1.—προσβάλλειν τινί and τινά, §. 402, b. *Obs.* *Eurip. Or.* 1280. τάχα τις Ἀργείων ἔνοπλος ὀρμήσας ποδὶ βοηδρόμῳ μέλαθρα προσμίζει.—προσοικεῖν τινί: but *Thuc.* 1, 24. προσοικοῦσι δ’ αὐτὴν Ταυλάντιοι. *Eurip. Andr.* 165. προσπεσεῖν ἐμὸν γόνυ^b, §. 402, b. *Obs.* These are different: περιπτύσσειν χεῖράς τινι *Eur. Alc.* 357. *Andr.* 418. and περιπτύσσειν τι ‘to embrace, surround’ *Eur. Hec.* 737. *Soph. A.* 998.^c

Even verbs which are compounded with prepositions, which do not govern an accusative, take an accusative sometimes, as

^a Valck. ad *Her.* 7, 46. p. 531, 64. the verbs compounded with πρὸς see

^b Brunck ad *Eurip. Or.* l. c. Lob. ad *Soph. Aj.* p. 249.

^c Porson ad *Eur. Med.* 1203. Of

ἐκπλεῖν, ἐξελθεῖν, ἐκβαίνειν τι, §. 378. *Obs.* 1. *Eurip. Ion.* 311. σηκοὺς δ' ἐνστρέφει Τροφωνίου, where however others read σηκοῖς. ἐνστρέφει for ἐνστρέφεται, i. e. ἀναστρέφεται κατὰ σηκοὺς Τρ.^d *Æsch. Pers.* 447. ἐμβατεύειν τι. *Eur. Heracl.* 848. ἐμβῆσαι νιν ἵππειον δίφρον. ἐπίπτειν τινά *Soph. Œd. C.* 942. *Eur. Iph. A.* 808. is doubtful.

4. Sometimes the accusative is determined by a verb which ^{427.} is omitted.

a. The accusative of the pronoun is sometimes put in emphatic addresses, with the omission of the verb λέγω or καλῶ. *Soph. Antig.* 441. σέ δῆ, σέ τὴν νεύουσαν ἐς πέδον κᾶρα, φῆς ἢ καταρῆ μὴ δεδρακέναι τάδε; *Aristoph. Av.* 274. οὗτος, ὦ σέ τοι. *Eurip. Hel.* 554. σέ, τὴν ὄρεγμα δεινὸν ἡμιλλημένην τύμβου πὶ κρηπὶδ' ἐμπύρους τ' ὀρθοστάτας. More fully in *Eurip. Bacch.* 912. σέ, τὸν πρόθυμον ὄνθ', ἂ μὴ χρεῶν, ὄραν, σπεύδοντά τ' ἀσπούδαστα, Πενθέα λέγω, ἔξιθι πάροιθε δωμαίων. *Herc. F.* 1217. σέ τὸν θάσσοντα δυστήνους ἔδρα αὐδῶ^e.

The same is the case with entreaties, μὴ πρὸς σέ γονάτων viz. ἰκετεύω. §. 465, 3. especially in prohibitions accompanied with emotion, μὴ τριβάς sc. ποιεῖτε *Soph. Ant.* 577. See Brunck and Musgr. μὴ μοι πρόφασιν sc. λέγε *Arist. Ach.* 344. *Comp. Vesp.* 1174.

b. In some writers accusatives are put which may be explained by supplying ἔχων. *Pind. Pyth.* 6, 14. φάει δὲ πρόσωπον ἐν καθαρῷ (ἔχων) ἀπαγγελεῖ. *Herod.* 2, 41. τοὺς ἔρσηνας (βοῦς) κατορύσσουσι, τὸ κέρασ τὸ ἕτερον ἢ καὶ ἀμφοτέρα ὑπερέχοντα, sc. ἔχοντα. *ib.* 134. πυραμίδα δὲ καὶ οὗτος ἀπελίπετο, --- --- κῶλον ἕκαστον τριῶν πλέθρων, sc. ἔχουσαν. 4, 71. ἀναλαμβάνουσι τὸν νεκρὸν, κατακεκρωμένον μὲν τὸ σῶμα, τὴν δὲ νηδὺν ἀνασχιθεῖσαν καὶ καθαρθεῖσαν, πλὴν κυπέρου κεκομμένου, --- --- συνερράμμένην ὀπίσω, sc. ἔχοντα. *Comp.* 2, 48. *Xen. Anab.* 4, 5, 25. Especially in later authors, e. g. *Lucian. D. M.* 10, 4. ὁ δὲ τὴν πορφυρίδα οὗτοςὶ καὶ τὸ διάδημα, ὁ βλοσυρὸς, τίς ὦν

^d Reisig *Comm. Crit.* in *Soph.* *Œd. C.* p. 319.

^e Brunck ad *Soph.* l. c. *Musgr.* T. 2. p. 446.

τυγχάνεις;* Hence also οἱ δέκα ἀφ' ἡβης 'those who are thirty years old', i. e. οἱ δέκα (ἔτη) ἀφ' ἡβης (ἔχοντες) among the Lacedæmonians. Of ὄνομα 'by name', γένος, see §. 425, 1, b.

Obs. 1. In parenthetical propositions an accusative is sometimes found, referring to a preceding accusative instead of the nominative with its own verb. *Soph. Œd. C.* 868. σέ τ' αὐτὸν καὶ γένος τὸ σόν--- "Ἥλιος δότῃ βίον τοιοῦτον, οἶον κάμει, γηράναί ποτε, for οἶον καὶ γὼ γηράσκω. comp. 733.^b This is attraction, and according to this mode of construction another case is sometimes found instead of the accusative which preceded, as *Plat. Gorg.* p. 478 B. τί σὺν τοῦτων κάλλιστόν ἐστιν ὦν λέγεις;—Τίνων λέγεις; Χρηματιστικῆς &c. for τίνα λέγεις; χρηματιστικῆν. or the accusative is attracted by the preceding substantive and put in the genitive, as *Eur. Androm.* 94. ἐμπέφυκε γὰρ γυναιξὶ τέρψις τῶν παρεστώτων κακῶν ἀνὰ στόμ' αἰεὶ διὰ γλώσσης ἔχειν, for τὰ παρεστώτα κακά --- ἔχειν.

Obs. 2. As κατὰ with the accusative is often found instead of the nominative of the subject, to express the Latin distributives, so it is also found instead of the accusative only in the same sense. *Herod.* 1, 9. ἐπὶ τούτων (τον θρόνον) τῶν ἱματίων κατὰ ἓν ἕκαστον ἐκδύνοσα θῆσει, *singulas vestes.* 3, 11. ἀγίνοντες κατὰ ἓνα ἕκαστον τῶν παίδων, *singulos pueros.*^c

Obs. 3. What has been said of an accusative absolute which has no connection with the proposition, and is to be explained by *quod attinet ad*^d, rests on inaccurate explanations of the passages quoted. Such accusatives are generally occasioned by the circumstance, that in propositions which are divided by a parenthesis, the writer after the parenthesis quits the construction which was begun before it, and follows another. *Od. α'*, 275. has been already explained §. 298, 2. others §. 422. Obs. 2. Comp. §. 631, 1 *seq.* *Herod.* 5, 103. καὶ γὰρ τὴν Καῦνον, πρότερον οὐ βουλομένην συμμαχεῖν, ὡς ἐνέπησαν τὰς Σάρδις, τότε σφι καὶ αὕτη προσεγένετο, where τὴν Καῦνον properly should be followed by προσεκτήσαντο. *Xen. H. Gr.* 5, 4, 1. τοὺς τῶν πολιῶν εἰσαγαγόντας εἰς τὴν ἀκρόπολιν αὐτοὺς (Λακεδαιμονίους) καὶ βουλευθέντας Λακεδαιμονίους τὴν πόλιν δουλεύειν, --- --- τὴν τοῦτων ἀρχὴν ἐπὶ μόνον τῶν φυγόντων ἤρκεσαν καταλύσαι. combined from τοὺς εἰσαγ.

* Jens. et Hemsterh. ad Lucian. ad Eurip. Hel. l. c.

^b Heind. ad Hor. Sat. 1, 4, 25.

^c Schæf. ad Dion. H. p. 44. 358.

^d Hemst. ad Lucian. 1. p. 452.

Wessel. ad Her. 2, 106. p. 151, 51.

Brunck ad Arist. Pac. 1099. Soph.

Œd. T. 717. Pors. ad Eur. Or. 1645.

Davis. ad Cic. Tusc. 1, 24. Heind.

ad Plat. Theæt. p. 288.

καταλύσαι, and τὴν τῶν εἰσαγαγόντων ἀρχὴν καταλύσαι. *Comp. ib. 6, 4, 2.* where properly it should be: Κλεόμβροτον δὲ, ἔχοντα τὸ ἐν Φωκεῦσι στράτευμα, καὶ ἐπερωτῶντα τὰ οἴκοι τέλη, τί χρὴ ποιεῖν--- --- ἐκέλευσαν μὴ διαλύειν τὸ στράτευμα, but on account of the parenthesis Προθόου λέξαντος --- τὸ δαιμόνιον ἦγεν there follows ἐπέστειλαν δὲ τῷ Κλεομβρότῳ. *Isocr. Panath. p. 264 C.* τὸ μὲν οὖν σύνταγμα τῆς τότε πολιτείας καὶ τὸν χρόνον, ὅσον αὐτῇ χρώμενοι διετελέσαμεν, ἐξαρκούντως δεδήλωται. *Soph. Œd. T. 717.* παιδὸς δὲ βλαστὰς οὐ διέσχον ἡμέραι τρεῖς, καὶ νῦν ἄρθρα κείνος ἐνζεύξας ποδοῖν, ἔβριψεν ἄλλων χειρῶν εἰς ἄβατον ὄρος, βλαστὰς δὲ is governed of διέσχον 'not three days separated the birth of the boy from that which now took place', i. e. 'not yet three days from the birth'. *Xen. Cyrop. 2, 1, 5.* τοὺς μέντοι Ἕλληνας τοὺς ἐν τῇ Ἀσίᾳ οἰκοῦντας, οὐδέν πω σαφὲς λέγεται, εἰ ἔπονται, instead of τοὺς Ἕλληνας οἰκοῦντας οὐδέν πω σαφὲς λέγουσιν, εἰ ἔπονται, an attraction for εἰ οἱ --- οἰκοῦντες ἔπ. *Isocr. Panath. p. 253 B.* τὰς τῶν πολιτειῶν μεταβολὰς, ἐκείνοι μὲν ἂν φανεῖεν (ἐν ταῖς πόλεσιν ἐμπεποιηκότες should have followed instead of) ἀπάσας τὰς πόλεις, πλὴν ὀλίγων, μεστὰς πεποιηκότες τῶν τοιοῦτων συμφῶν καὶ νοσημάτων. *Xen. Cyrop. 2, 3, 2.* the subject ἄθλα is repeated at the close with the predicate πρόκειται, and it should properly have been τὰ δὲ ἄθλα τῆς νίκης πρόκειται --- --- οἱ τε πολέμοι καὶ τὰ τῶν πολεμίων ἄθλα προκ. The connection, however, is broken by the interposition of δῆλον ὅτι οἱ τε πολέμοι.

In other cases the accusative is determined by a relative pronoun following in the accusative; see §. 474, c. *Herod. 2, 106.* τὰς δὲ στήλας τὰς ἴσα κατὰ τὰς χώρας ὁ Αἰγύπτου βασιλεὺς Σέσωστρις, αἱ μὲν πλεῦνες οὐκέτι φαίνονται περιεῦσαι, where no comma should follow στήλας, for it should properly be ἃς δὲ στήλας ἴσα, --- τούτων αἱ μὲν πλ.

Frequently an accusative after a parenthesis is repeated by means of the demonstrative pronoun in the same gender or in the neuter, or another equivalent substantive; as *Isocr. Panath. p. 241 C.* καὶ πρῶτον μὲν τὰς Κυκλάδας νήσους, περὶ ἃς ἐγένοντο πολλὰ πραγματεῖαι κατὰ τὴν Μίνω τοῦ Κρητὸς δυναστείαν, ταύτας τὸ τελευταῖον ὑπὸ Καρῶν κατεχομένας, ἐκβαλόντες ἐκείνους, οὐκ ἐξιδιώσασθαι τὰς χώρας ἐτόλμησαν. *Comp. §. 468.*

* The reading which Poppo has adopted appears to me to have originated from some one who could not understand the common reading.

Remarks on the Oblique Cases generally.

428. 1. Two substantives are often found together in one case, of which the one contains an explanation or more exact definition, as it were a predicate, so that the participle ὄν, &c. may be supplied by the mind. *Hes. Th.* 788. ἐξ ἱεροῦ ποταμοῖο ῥέει διὰ νύκτα μέλαιναν Ὠκεανοῖο κέρας δεκάτη δ' ἐπὶ μοῖρα δέδασται 'as an arm of the ocean'. Ὠκ. κέρας ὄν 'as a tenth part'. According to the usual expression in prose, instead of δέδασται the auxiliary εἰμί should have been used, δεκάτη μοῖρά ἐστιν. See §. 310. *Æsch. Ag.* 81. τὸ ὑπεργήρων --- παιδὸς οὐδὲν ἄρειον ὄναρ ἡμερόφαντον ἀλαίνει 'as a dream'. *Eur. Herc. Fur.* 494. καὶ σκιὰ φάνηθί μοι 'as a shadow'. *Herod.* 2, 155. τὸ δὲ καταστέγασμα τῆς ὕροφῆς ἄλλος ἐπικέεται λίθος, for τὸ δὲ καταστ. ἐστιν ἄλλος λίθος ἐπικείμενος. So also in the other cases: *Plat. Leg.* 10. p. 903 E. ἐπιδῶν προσδεῖσθαι μοι δοκεῖ λόγων ἔτι τινῶν 'as lenitives'. *id. Protag.* p. 316 E. Also in a different number *Lysias in Alcib.* p. 142, 35. ταῖς ὑμετέραις ἀρεταῖς χρῆται παραδείγματι περὶ τῆς ἑαυτοῦ πονηρίας^a. *Comp.* §. 420. *Obs.* 3.

Hence this junction often expresses a comparison, or the thing compared is blended with that with which it is compared. *Eur. Or.* 545. σὴ δ' ἔτικτε παῖς, τὸ σπέρμ' ἄρουρα παραλαβοῦσ' ἄλλου πάρα. *Iph. A.* 1226. ἰκετηρίαν δὲ γόνασιν ἐξαπτω σέθεν τὸ σῶμα τούμῳν. *Rhes.* 56. So in Horace *Rusticus exspectat, dum defluat amnis*^b.

- (428) 2. When two verbs governing different cases are joined with one substantive, the substantive properly should stand with each verb in the case required, or at least be repeated once by means of a pronoun. Frequently, however, the substantive is put only once, and is governed in its case by the verb which stands next to it: *Hesiod. Ἔργ.* 166. τοῖς δὲ δίχ' ἀνθρώπων βίον καὶ ἦθ' ὀπάσας Ζεὺς Κρονίδης κατένασσε (sc. αὐτούς) πατὴρ εἰς πείρατα γαίης. *Soph. Ant.* 901. θανόντας ὑμᾶς ἐγὼ ἔλῳσα κάπιτυμβίους χροᾶς ἔδωκα, sc. ὑμῖν. *Thuc.* 6, 71. (πρὶν

^a Schæf. *App. Dem.* 1. p. 868.

^b Dobree ad *Arist. Plut.* 314.

ἀν) χρήματα ἅμα αὐτόθεν τε συλλέξωνται καὶ παρ' Ἀθηναίων ἔλθῃ. *Plat. Gorg. p. 460 C. D.* μέμνησαι λέγων ὀλίγω πρότερον, ὅτι οὐ δεῖ τοῖς παιδοτρίβαις ἐγκαλεῖν οὐδ' ἐκβάλλειν ἐκ τῶν πόλεων, ἐὰν ὁ πύκτης τῇ πυκτικῇ μὴ καλῶς χρῆται τε καὶ ἀδικῇ; ὡσαύτως δὲ καὶ ἐὰν ὁ ρήτωρ τῇ ρητορικῇ ἀδίκως χρῆται, μὴ τῷ διδάξαντι ἐγκαλεῖν μηδὲ ἐξελαύνειν ἐκ τῆς πόλεως, ἀλλὰ τῷ ἀδικοῦντι καὶ οὐκ ὀρθῶς χρωμένῳ τῇ ρητορικῇ. *Rep. 5. p. 465 A.* πρεσβυτέρῳ μὲν νεωτέρων πάντων ἄρχειν τε καὶ κολάζειν προστετάξεται. *Isocr. Panath. p. 267 C.* οὐχ ἠγήσαντο δεῖν τοὺς ἄμεινον τῶν ἄλλων φρονούντας ἀμελεῖν οὐδὲ περιορᾶν τὰς τῆς αὐτῆς συγγενείας μετεχούσας ἀπολλυμένας^c. Hence the *anacoluthon Eur. Andr. 669 seq.* εἰ σὺ παῖδα σὴν δούς τῳ πολιτῶν, εἴτ' ἔπασχε τοιάδε, σιγῇ κάθησ' ἄν, for εἰ δούς--- --- τοιάδε πάσχουσαν εἶδες.

Sometimes the case is determined by the remoter verb. *Od. κ', 531.* ἐτάροισιν ἐποτρῦναι καὶ ἀνώξαι. *Soph. Antig. 537.* καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας. *Plat. Gorg. p. 94 D.* τὰ μὲν ἀπειλοῦσα, τὰ δὲ νουθετοῦσα ταῖς ἐπιθυμίαις &c.^d *Isocr. Ateor. p. 149 C.* οἱ νεώτεροι ἐν τοῖς ἐπιτηδεύμασιν ἔμενον, ἐν οἷς ἐτάχθησαν, θαυμάζοντες καὶ ὀμιλοῦντες τοὺς ἐν τούτοις πρωτεύοντας, where, however, Bekker has adopted from a MS. ζηλοῦντες for ὀμιλ. *Comp. §. 441.* Sometimes words which belong to one another are separated, as *Eur. Hec. 1224.* καὶ μὴν τρέφω μὲν, ὡς σε παῖδ' ἐχρῆν τρέφειν, σώσας τε τὸν ἐμόν. *Orest. 578.* ἐζημίωσε πατέρα κάπεκτειν' ἐμόν is less remarkable. The second word is also sometimes constructed according to the verb which is nearest to it: *Eur. Hec. 1045.* ἦ γὰρ καθεῖλες Θρηῆκα καὶ κρατεῖς ξένου; for ἦ γὰρ καθ. Θρηῆκα ξένου καὶ κρατεῖς αὐτοῦ. *Comp. Soph. Trach. 98.*^e

In the same manner ὅς, ἦ, ὅ are often put once with verbs of different government. *Eurip. Suppl. 863.* ᾧ βίος μὲν ἦν πολλός, ἦκιστα δ' ὄλβῳ γαῦρος ἦν. *Plat. Rep. 5. p. 465 E.* οἷς ἐξὸν ἔχειν οὐδὲν ἔχοιεν, for οἷς ἐξείη ἔχειν καὶ οἷ &c. or οἷ, ἐξὸν αὐτοῖς ἔχειν, οὐδὲν ἔχοιεν. *Comp. Gorg. p. 492 B.*

^c Schæf. ad Poet. Gnom. p. 235.

^e Pors. (et Schæf.) ad Eur. Hec:

^d Pors. ad Eur. Med. 734. Fisch.

1030. and Add. p. 93 seq.

^a p. 448. Matth. ad Eur. Bacch. 697.

Symp. p. 201 B. ὠμολόγηται, οὐ ἐνδεής ἐστί καὶ μὴ ἔχει, τούτου ἐρᾶν. *Comp. id. Phædon.* p. 65 A. 82 D. *Rep.* 8. p. 559 A. *Gorg.* p. 496 B. *Thuc.* 7, 62.^a

In a similar manner a verb in the third person sometimes refers to a substantive as its subject, which preceded in the accusative. *Plat. Gorg.* p. 464 A. τὸ τοιοῦτον λέγω, καὶ ἐν σώματι εἶναι καὶ ἐν ψυχῇ ὅτι ποιεῖ μὲν εὖ ἔχειν τὸ σῶμα καὶ τὴν ψυχὴν, ἔχει δὲ οὐδὲν μᾶλλον, viz. τὸ σῶμα καὶ ἡ ψυχὴ. *quum tamen nihilo magis bene valeant. ib.* p. 468 D. ἢ τις ἀποκτείνῃ τινά --- οἴομενος εἶναι αὐτῷ ἄμεινον, τυγχάνῃ δὲ ὄν κάκιον, *quum tamen sit pejus*^b.

So a finite verb is often accompanied by a participle, with which the preceding substantive must be supplied in a different case. *Il.* π', 406. ἔλκε δὲ δουρὸς (according to §. 331.) ἐλών, sc. τὸ δόρυ. *Soph. El.* 47. ἄγγελλε δ' ὄρκῳ προστιθείς, viz. ὄρκον. *Thuc.* 7, 5. τῶν ἀκοντιστῶν τὴν ὠφέλειαν τῇ τάξει ἐντὸς λίαν τειχῶν ποιήσας ἀφελέσθαι (sc. τὴν τάξιν). *Xen. Cyr.* 2, 3, 17. τοῖς δ' ἐτέροις εἶπεν, ὅτι βάλλειν δεήσοι ἀναιρουμένους ταῖς βώλοισι, for βάλλειν ταῖς βώλοισι ἀναιρουμένους αὐτάς^c.

3. Compounds frequently take, especially in the poets, the case which the simple verb governs. *Soph. Œd.* C. 1482. ἐναισίου δὲ (δαίμονος) συντόχοιμι. *Phil.* 320. συντυχῶν κακῶν ἀνδρῶν Ἀτρειδῶν, τῆς τ' Ὀδυσσεως βίας. *Herod.* 7, 208. ἀλογίης ἐνεκύρησε πολλῆς^d. The poets also add another preposition with compound verbs, as ἐγγελᾶν κατὰ τινος *Soph. Œd.* C. 1339.^e

4. In the poets an oblique case which belongs to two words or clauses is sometimes inserted only in the second, as if it belonged exclusively to this. *Æsch. Prom.* 21. ἴν' οὔτε φωνῆν, οὔτε του μορφῆν βροτῶν ὄψει. *Comp. Agam.* 600. *Soph. El.* 929. ἠδὺς οὐδὲ μητρὶ δυσχερῆς, for μητρὶ ἠδὺς οὐδὲ δ. or

^a Ruhnck. ad Hom. H. in Cer. 151. Herm. ad Viger. p. 707. Heind. ad Phædon. §. 25. 98. Schæf. ad Soph. Aj. 98.

^b Heind. ad Gorg. l. c. p. 57.

^c Wunderlich Obs. ad Æsch. p. 84.

^d Brunck ad Eur. Or. 1291. Phil. l. c.

^e Lobeck ad Soph. Aj. 957.

ἡδ. μητρὶ οὐδὲ δ. or ἡδὺς οὐδὲ δυοχ. μητρὶ. *Eur. Orest.* 406. Πυλάδης ὁ συνδρῶν αἷμα καὶ μητρὸς φόνον. *Med.* 1377. ἀλλ' ὕβρις, οἱ τε σοὶ νεοδμηῆτες γάμοι, for ὕβρις ἢ σή. *Troad.* 1209. ὦ τέκνον, οὐχ ἵπποισι νικήσαντά σε, οὐδ' ἡλικας τόξοισι. In Latin such arrangements as *qui necem et matris cadem necum exsecutus est*, for *matris necem et cadem*, or *necem et cadem matris*, or *necem matris et cadem*, would be faulty. The arrangement of the prepositions is similar §. 595, 4.

In the same way a corresponding word from the second clause must sometimes be supplied with the first. *Eur. Or.* 742. οὐκ ἐκείνος, ἀλλ' ἐκείνη κείνον ἐνθάδ' ἤγαγεν, for οὐκ ἐκείνος ἐκείνην. *Hipp.* 1055. εἰ γὰρ σὺ μὲν παῖς ἦσθ', ἐγὼ δὲ σὸς πατήρ, for εἰ σὺ μὲν ἐμὸς παῖς ἦ^f.

5. With words which express a genus, class, or general definition, the words which define it more exactly are often put in the same case without a copula, whereas in other languages the latter are in the genitive. *Herod.* 3, 60. τὸ μὲν μῆκος τοῦ ὀρύγματος ἑπτὰ στάδιοι εἰσι, τὸ δὲ ὕψος καὶ εὖρος ὀκτώ ἑκάτερον πόδες. comp. 2, 124. 175. In the latter passage the nouns are first of all in the same case, and immediately afterwards the second is in the genitive. comp. 138. 4, 123. *Id.* 2, 158. τῆς διώρυχος μῆκος μὲν ἐστι πλὸς ἡμέραι τέσσερες: and even the place of which the length is given is in the nominative 2, 29. τὸ δὲ χωρίον τοῦτό ἐστι ἐπὶ ἡμέρας τέσσερας πλὸς. Comp. 4, 85. 3, 5. ἐπὶ τρεῖς ἡμέρας ὁδόν, *trium dierum iter*. but 4, 101. δέκα ἡμερέων ὁδός. *id.* 1, 14. σταθμὸν ἔχοντες τριήκοντα τάλαντα. *Thuc.* 1, 96. Ἐλληνοταμίαι τότε πρῶτον Ἀθηναίοις κατέστη ἀρχή, οἱ ἐδέχοντο τὸν φόρον. --- ἦν δὲ ὁ πρῶτος φόρος ταχθεὶς τετρακόσια τάλαντα καὶ ἑξήκοντα, *magistratus quaestorum Graeciae, tributum quadringentorum talentorum*. *Xen. Vect.* 3, 9. δέκα μναὶ εἰσφορά. 4, 23. *ib.* 24. but 3, 10. δυοῖν μναῖν πρόσδοδος. Comp. *Anab.* 3, 4, 7.—So also *Herod.* 8, 4. ἐπὶ μισθῷ τριήκοντα τάλαντοισι. *Thuc.* 3, 104. τὴν πεντετηρίδα --- τὰ Δῆλια, as *Liv.* 2, 21. *Saturnalia institutus festus dies*.—*Herod.* 7, 60. τὸ πλήθος ἐφάνη ἑβδομήκοντα καὶ ἑκατὸν μυριάδες, as *Lys. Epit.*

^f Elmsl. ad *Eur. Heracl.* 131. et Add. ad *Med.* 1118.

p. 192. 27. πενήκοντα μυριάδας στρατιάν.—*Plat. Soph.*
 p. 229 C. ἀμαθία τοῦνομα, *nomen inscitia*. *Rep.* 5. p. 474 E.
 μελαγχλῶρους τοῦνομα. *Comp. Charm.* 175 B. *Xen. Cyr.* 2,
 2, 12. *Comp. §.* 420. *Obs.* 2, b.

◆

*Interchange of Substantives amongst one another and
 with Adjectives: Circumlocution.*

429. 1. Substantives of different classes are often interchanged: substantives especially which express a general idea of kind, are put for the definite person or thing in which that idea, as in one single case, is exemplified: *abstractum pro concreto*. *Π.* ξ, 201. 302. Ὠκεανόν τε, θεῶν γένεσιν, καὶ μητέρα Τηθύν, for γεννήτορα. So the epic poets used γένος and γενεή for υἱός. *Æsch. Choeph.* 1025. μητέρα, θεῶν στόγος 'object of the hatred'. *Eurip. Phæn.* 1506. ἀγεμόνευμα νεκροῖσι πολύστονον, for ἡγεμών. *Troad.* 420. νύμφευμα, for νύμφη. *Herc. F.* 459. ὕβρισμα καὶ διαφθοράν, i. e. οὐς ὕβρίζουσι, διαφθείρουσι, οἷς ἐπιχαίρουσι. *Soph. Aj.* 381. στρατοῦ ἄλημα, for ἀλήτης. *Thuc.* 2, 41. τὴν πόλιν παιδευσιν εἶναι τῆς Ἑλλάδος, for παιδεύτριαν^a. Such substantives often stand for those which denote the effects produced by them: *Soph. Ant.* 533. τρέφων δὲ ἄτα κάπαναστάσεις θρόνων, of the two daughters of Œdipus, who seemed to wish to ruin Creon, and overturn his government. *Comp. §.* 309.

In prose *πρεσβεία* for *πρέσβεις*, 'embassies' for 'ambassadors', is very common, even in connection with *κήρυκες*. *Thuc.* 2, 12. ἦν Περικλέους γνώμη πρότερον νενικηκνῖα, κήρυκα καὶ πρεσβείαν μὴ προσδέχεσθαι Λακεδαιμονίων ἐξεστρατευμένων. *Comp.* 4, 118. *Plat. Leg.* 12. p. 950 D. *Isocr. Panath.* p. 268 D. E. Thus in *Eur. Suppl.* 173. *πρεσβεύματα* is used^b. Thus also ἡ ξυμμαχία for οἱ ξύμμαχοι *Herod.* 1, 82. *Thuc.* 1, 118. 119. 130. ὑπηρεσία, for ὑπηρεταί *Thuc.* 1, 143. *Isocrat.*

^a Casaub. ad *Athen.* p. 11. Valck. ad *Eur. Hipp.* v. 406. ad *Ph.* 1498. Brunck ad *Soph.* *Œd. T.* 85. Philoct. 259. *Antig.* 756. Musgr. ad *Soph.*

Œd. T. 1244. Lob. ad *Phryn.* p. 469. ^b Casaub. ad *Athen.* p. 30. *Miscell. Philol.* 1. p. 256.

Paneg. c. 39. Also with the genitive *Eur. Herc. F. 547.* ὀρφάνεμ' ἐμῶν τέκνων, for ὀρφανὰ τέκνα ἐμά.

2. Words which signify the inhabitants of a country are sometimes put for the name of the country. *Thuc. 1, 107.* Φωκέων στρατευσάντων ἐς Δωριᾶς, τὴν Λακεδαιμονίων μητρόπολιν &c. Thus 1, 52. ὄρωντες προσγεγενημένας ναῦς ἐκ τῶν Ἀθηναίων ἀκραιφνεῖς, for ἐξ Ἀθηνῶν, according to the majority of the MSS. *ib. 110.* ἐκ δὲ τῶν Ἀθηναίων καὶ τῆς ἄλλης ξυμμαχίδος πεντήκοντα τριήρεις διάδοχοι πλεύουσαι ἐς Αἴγυπτον ἔσχον κατὰ τὸ Μενδήσιον κέρας, where Bekker reads Ἀθηνῶν, without MS. authority. Thus some national appellations in Latin; *in Sequanos, in Æduos.*

3. Patronymics are often used for the proper name from which the patronymic is derived, e. g. Ἀγωνιδης for Ἀγωνων, Δημοκλειδης for Δημοκλής. See §. 101. *Obs. 2.^c*

4. Frequently two substantives are put for adjectives. *Il. ω', 58.* Ἐκτωρ μὲν θνητός τε, γυναικῆ τε θήσατο μαζόν, for γυναικείον. *Hesiod. Ἔργ. 191.* μᾶλλον δὲ κακῶν ρεκτῆρα καὶ ὕβριν ἀνέρα τιμήσουσιν. *Herod. 4, 78.* Ἑλλάδα γλώσσαν, for which he puts 4, 108. γλ. Ἑλληνικήν. 7, 22. Σάνη, πόλις Ἑλλάς. *Soph. Phil. 223.* Ἑλλάς στολή. *Eurip. Ph. 609.* κομπὸς εἶδ'. Plato often uses λῆρος, *nuga*, for *nugator*, 'a trifle'^e, and ψεῦδος for ψευδές *Apol. S. p. 34 extr.*

Properly both substantives in this case should be of the same gender; but a masculine is often joined with a feminine. *Æsch. Agam. 675.* τύχη δὲ σὺ τῆρ ναῦν θέλουσ' ἐφέζετο, for ὀσώτειρα. *Comp. id. S. c. Th. 226. Soph. Œd. T. 80. Phil. 1471. Eur. Med. 364.* Ἑλλην γῆ *Iph. T. 342.* στολή Ἑλλην *Heracl. 131.* οὐχὶ τὴν ἐμὴν φονέα νομίζων χεῖρα *id. Iph. T. 589 seq.^f*

^e Koen ad Greg. p. (133) 290. Ruhnk. Hist. Crit. Orat. Gr. p. 90.

^d Valck. ad Eur. Ph. 103. Ernesti ad Callim. p. 138. Abresch ad Æsch. 2. p. 71. Koen ad Greg. p. (45) 108 seq. Musgr. ad Eur. Ph. l. c. Brunck ad Soph. Œd. T. 80. ad Phil. l. c.

^e Heind. ad Plat. Theæt. p. 402.

ad Cratyl. p. 11.

^f Stanley, Brunck, Blomf. ad Æsch. S. c. Th. l. c. Markl. ad Eur. Iph. T. 341. Lob. ad Aj. 323. Musgr. ad Ion. 1252. Blomf. Gloss. Agam. 647. Reisig ad Soph. Œd. C. (Comm. Exeg.) 1582. Of Ἑλλην Elmsl. ad E. Suppl. Quart. Rev. 14. p. 492 seq. (in the Leipzig ed. of Markl. Suppl.)

430. 5. Hence sometimes a substantive is put with another in the genitive, instead of an adjective. *Aristoph. Plut.* 268. ἄχρυσὸν ἀγγείλας ἐπῶν, for ἔπη χρυσᾶ. *Eurip. Bacch.* 388. ὁ τῆς ἡσυχίας βίοτος, for βίος ἡσυχος. So *flammae siderum*, *Cic. N. D.* 2, 36, 92. for *sidera flammea*. Similar to this is the usage of the poets, who join two substantives, of which that which governs the other denotes a property which belongs to it, as in ἔρκος ὀδόντων, not ‘an inclosure for the teeth’, but the teeth themselves, inclosing the mouth and palate. *Pind. Nem.* 10, 67. ἐν ἀγγέων ἔρκεσιν παμποικίλοις, the ἄγγη themselves are ἔρκη inclosing the oil. *Ib.* 78. Κορίνθον ἐν μυχοῖς, not ‘the inmost recesses of Corinth’, but ‘Corinth which lies in the recesses of the Isthmus’. The tragic and lyric poets use a substantive and an adjective for the adjective alone: *Pind. Pyth.* 2 *extr.* ὀλισθηρὸς οἶμος for ὀλισθηρόν. *Eur. Iph. T.* 1128. μετ’ εὐτυχίας κακοῦσθαι θνητοῖς βαρὺς αἰὼν, for βαρὺ ἐστὶ^a.

The same substantive is put twice, once in the genitive, in order to express a kind of superlative, e. g. ἀναξ ἀνάκτων *Æsch. Suppl.* 533. for ‘the greatest king’. Adjectives especially are used in this manner, of which hereafter^b.

The following substantives in particular are used with another in the genitive instead of adjectives:

βία, ἴς, μένος, σθένος, ‘strength’, e. g. βίη Ἡρακληΐη, Αἰνείαιο βίη, in Homer, Κάστωρος βία *Pind. Pyth.* 11, 93. Τυδέος βία *Æsch. S. c. Th.* 77. Πολυνείκεος βία *Eurip. Ph.* 56. for Ἡρακλῆς, Αἰνείας, Κάστωρ, Τυδεύς, Πολυνείκης, but with the collateral idea of ‘strength’ or ‘power’, as in Latin, *perrupit Acheronta Hercules labor: Catonis virtus incaluit mero*. Thus ἴς Τηλεμάχιο, ἴς ἀνέμου (even ἴς βίης Ἡρακληΐης *Hes. Theog.* 332.), as *odora canum vis*. μένος Ἀλκινόοιο, Ἄρηος, ἀνέμου, ἡελίου &c. σθένος Ἡετίωνος *Il. ψ’*, 817. σθένος ἵππων, ἡμιόνων *Pind. Ol.* 6, 38.^c λῆμα Κορωνίδος *Pind. Pyth.* 3, 43. ‘aspiring Coronis’.

κῆρ. *Il. β’*, 851. Παφλαγόνων δ’ ἠγεῖτο Πυλαιμένεος

^a Matthiæ ad *Eur. Bacch.* 960.

^b Fisch. 2. p. 123.

^c Monk ad *Eur. Hipp.* 794. has other examples.

λάσιον κῆρ 'Pylæmenes with hairy heart', i. e. the brave Pylæmenes.

φόβος. *Hes. Sc. H.* 144. ἐν μέσσω δὲ δράκοντας ἔην φόβος (δράκων φοβερός).

πεῖρας, τέλος, τελευτή, especially in the epic poets. *Il. ζ'*, 143. ὡς κεν θᾶσσον ὀλέθρον πείραθ' ἵκηαι, for ὄλεθρον. Thus θανάτοιο τέλος in Homer and Hesiod, τελευτή θανάτοιο *Hes. Sc. H.* 357. not 'the end of death', but 'the end which death causes to men'. So τοῦτο τοῦ χρόνου τέλος *Soph. Trach.* 167. τέρμα τῆς σωτηρίας *id. CEd. C.* 725.^d or 'the completion of deliverance', as *Eur. Suppl.* 617.

In the tragic and the lyric writers the following circumlocutions chiefly occur :

δέμας 'a body'. *Æsch. Eumen.* 84. κτανεῖν μητρῶν δέμας, for τὴν μητέρα. *Soph. CEd. C.* 1550. νῦν δ' ἔσχατόν σου τοῦμόν ἄπτεται δέμας, for ἐγώ. *Comp. CEd. T.* 1208. *Trach.* 908. φίλων οἰκετῶν δέμας, for φίλους οἰκέτας. *Eurip. Hec.* 718. ἀλλ' εἰσορῶ γὰρ τοῦδε δεσπότου δέμας Ἀγαμέμνωνος, &c. In *Soph. El.* 1177. ἦ σὸν τὸ κλεινὸν εἶδος Ἥλέκτρας τόδε; there is something more than mere circumlocution, viz. Ἥλέκτρα ἢ τῷ κλεινῷ εἶδει διαφέρουσα. So ἀρετᾶς πρόσωπον *Eur. Iph. A.* 1096. ἡσυχίας πρόσ. *Arist. Av.* 1322. denote the dignified and calm expression of virtue.

κάρα. *Soph. CEd. T.* 950. ὦ φίλτατον γυναικὸς Ἰοκάστης κάρα. 1235. τέθνηκε θεῖον Ἰοκάστης κάρα. *Eurip. Or.* 470. ὦ χαῖρε πρέσβυ, Ζηνὸς ὁμόλεκτρον κάρα. 475. προσφθέγγει νιν ἀνόσιον κάρα.

Thus the epic poets use κάρηνον and κεφαλή. *Il. ι'*, 407. ληῖστοι μὲν γὰρ τε βόες καὶ ἴφια μῆλα, κτητοὶ δὲ τρίποδες τε καὶ ἵππων ξανθὰ κάρηνα. *Hesiod. Sc. H.* 104. τιμῆ σὴν κεφαλῆν. Thus also Pindar *Ol.* 6, 102. ἐῶ κεφαλῆ, for οἶ. *Pyth.* 11, 52. νέε κεφαλῆ, for νέος. So φίλη κεφαλῆ in Homer and elsewhere as a form of address. *Plat. Ion. p.* 531 D.

^d Reisig ad *CEd. Col.* (Comm. *Exeg.*) 716.

So the tragedians use *χείρ* and *πούς*. *Soph. Ant.* 43. *εἰ τὸν νεκρὸν ξὺν τῆδε κουφιείς χερὶ* instead of *ξὺν τῆδε* alone, i. e. *ξὺν ἐμοί* §. 472, 6. inasmuch as she must lift the corpse with the hand. *Eur. Hipp.* 666. *θεάσομαι δὲ σὺν πατρὸς μολῶν ποδί* 'with my father returning'.

ὄμμα and *ὄνομα*. *Æsch. Prom.* 659. *τὸ δῖον ὄμμα*, for *Ζεὺς*. *Soph. Tr.* 527. *τὸ δ' ἀμφιείκητον ὄμμα νύμφας ἐλεεινὸν ἀμμένει*. *Eurip. Ph.* 313. *χρόνῳ σὸν ὄμμα μυρίαίς ἐν ἀμέραις προσείδον*. *Or.* 1088. *ὦ ποθεινὸν ὄνομ' ὀμιλίας ἐμῆς, χαίρε*, for *ὦ ποθεινὴ ὀμιλία* and this for *ὀμιλητής*. *Ion.* 1280. *ὦ ταυρόμορφον ὄμμα Κηφισοῦ πατρός, οἶαν ἔχιδναν τήνδ' ἔφυσας*. The two words, however, are often confounded^a. *ὄνομα* seems to be used when the thing which is put in the genitive exists not in reality but in name, being transient and perishable, as *Eur. Or. l. c. Hec.* 435. *ὦ φῶς -- προσειπεῖν γὰρ σὸν ὄνομ' ἐξεστὶ μοι*.

σέβας. *Æsch. Prom.* 1099. *ὦ μητρὸς ἐμῆς σέβας*. *Soph. Phil.* 1289. *ἀπόμοσ' ἀγνοῦ Ζηνὸς ὕψιστον σέβας*, i. e. *Ζῆνα σεβάσμιον*.

In prose, circumlocutions with *παῖδες*, *νιοί*, and *χρῆμα* especially occur. *Herod.* 1, 27. *ἐλθεῖν ἐπὶ Λυδῶν παῖδας*, for *ἐπὶ Λυδούς*, and *passim*. Thus Homer *νίεσ' Ἀχαιῶν*, as *κούροι Ἀχαιῶν*. Comp. *Pind. Isthm.* 4, 62.^b

χρῆμα. *Herod.* 1, 36. *σὺς χρῆμα μέγα*, for *μέγας σὺς*. *Eurip. Ph.* 205. *χρῆμα θηλειῶν*. *Arist. Nub.* 2. *τὸ χρῆμα τῶν νυκτῶν*. *Xen. Cyrop.* 2, 1, 5. *σφενδονητῶν παμπολύ τι χρῆμα*^c.

So *φύσις* also is used to show that that which is attributed to anything belongs to it by nature. *Soph. Œd. T.* 869. *οὐδέ*

^a Valck. ad *Eurip. Ph.* 415. Pors. ad *Eur. Or.* 1080. Seidl. ad *Eur. Iph. T.* 875.

^b Comp. Stallb. ad *Plat. Phil.* p. 107. Wachsmuth (*Hellen. Alterth.* p. 321.) explains this usage as an extension of the custom of naming the father in honour of the son,

to a whole community.

^c Valck. ad *Eur. Ph.* p. 70. More instances of circumlocution (which, however, are not all circumlocutions, inasmuch as they express more than the proper substantive) are collected by Fisch. 3 a. p. 269-290.

νιν θνατὰ φύσει ἀνέρων ἔτικτεν. *Plat. Phil.* p. 30 B. μεμηχανῆσθαι τὴν τῶν καλλίστων καὶ τιμωτάτων φύσιν, as in Latin *natura*.

The tragedians in the use of these combinations often attend only to the meaning of the whole, not of the word which serves for the circumlocution. *Pind. Pyth.* 1, 140. ὁ Τυρσανῶν ἀλαλατὸς ἰδῶν. *Soph. Œd. C.* 794. τὸ σὸν δ' ἀφίεται δευρ' ὑπόβλητον στόμα, πολλὴν ἔχον στόμωσιν, though ἀφικνεῖσθαι does not properly suit στόμα, but instead of σὺ ἀφίξαι ὑπόβλ. στόμα ἔχων. *ib.* 863. ὦ φθέγμ' ἀναιδέε, ἢ σὺ γὰρ ψαύσεις ἐμοῦ, as *Aj.* 14. ὦ φθέγμ' Ἀθάνας----- So *Eur. Ion.* 1280. ὄμμα ἔφυσεν ἔχιδναν could not properly have been said, nor *Hec.* 435. προσειπεῖν ὄνομα, any more than προσ. ὄμμα φωτός, nor *Soph. Œd. T.* 1375. ἡ τέκνων ὄψις βλαστοῦσ' ὅπως ἔβλ. Hence it appears that the poets regarded these combinations as properly circumlocutions, as if only the word in the genitive had preceded, which is elsewhere the case also with δέμας, σῶμα, κάρα, and thus we may defend the reading of all the MSS. *Eur. Hec.* 293. τὸ δ' ἀξίωμα, κἂν κακῶς λέγη, τὸ σὸν πείσει^d.

6. Another circumlocution is, where a personal denomination which expresses an office or business, a situation, &c. is accompanied by the substantives ἀνὴρ, ἄνθρωπος, in the same case. ἄνθρωπος here expresses mostly contempt; ἀνὴρ, on the other hand, respect; e. g. *Lysias in Nicom.* p. 186, 6. οἱ μὲν πρόγονοι νομοθέτας ἠροῦντο Σόλωνα καὶ Θεμιστοκλέα καὶ Περικλέα----- ἡμεῖς δὲ Τισαμενὸν τὸν Μηχανίου καὶ Νικόμαχον καὶ ἑτέροισι, ἀνθρώπους ὑπογραμματέας. *Plat. Gorg.* p. 518 C. διακόνοισι μοι λέγεις καὶ ἐπιθυμῶν παρασκευαστὰς ἀνθρώπους. On the other hand, in addresses, ἄνδρες δικασταί, ἄνδρες στρατιῶται, ἄνδρες Ἀθηναῖοι are commonly used as respectful expressions. Such an expression of respect appears to be conveyed in the passages quoted by Hermann *ad Soph. El.* 45. *Il. ε'*, 649. ἀνέρος ἀφραδίῃσιν ἀγαυοῦ Λαομέδοντος (but *Il. λ'*, 738. ἄνδρα--- Μούλιον αἰχ-

^d It should seem therefore that we must limit Porson's rule *ad loc.* of the universality of which Schæfer

ibid. doubted, although Stallb. *ad Plat. Phileb.* p. 140. assented to it.

μητῆρ' 'a man, namely, Mulios'. τ', 716. 'a young strong man, namely, Asius'). *Soph. El.* 45. ξένος μὲν εἶ Φωκεὺς, παρ' ἀνδρὸς Φανοτέως ἦκων (where Hermann's explanation 'a viro quodam, nomine Phanoteo', introduces an indefinite denomination where a definite one is required). So φώς *Il.* δ', 193. φ', 545. *Od.* φ', 26. Elsewhere ἀνὴρ is put with these personal denominations when the class or rank only is to be indicated to which he belongs, as βοῶν ἐπιβουκόλος ἀνὴρ, in Homer. *Plat. Ion.* p. 539 *extr.* ραψωδὸν ἄνδρα. *id.* p. 540 D. ἀνδρὶ στρατηγῶ^a. Thus τοῦ *Thuc.* 1, 74. ἄνδρα στρατηγὸν ξυνετώτατον παρεσχόμεθα.

Of APPPOSITION.

431. Apposition is, when a substantive or personal pronoun is accompanied by another substantive without a conjunctive particle in the same case, serving to explain the former, or to supply some definition for the sake of emphasis or clearness. It may be resolved by the relative pronoun with ἐστὶ, εἰσί, and hence many of the cases which came under the head of Predicate, are found also under that of Apposition.

The substantive which is added should properly be in the same case and number as the first; but they often vary from each other in this respect, especially if the apposition contains an *abstractum pro concreto* (§. 429, 1.) *Hes. Th.* 792. ἡ δὲ μί' (μοῖρα) ἐκ πέτρης προρέει, μέγα πῆμα θεοῖσιν. *Herod.* 1, 205. γεφύρας ζευγνύων ἐπὶ τοῦ ποταμοῦ διάβασιν τῷ στρατῷ, as *Æschyl. Agam.* 953. ὑπαί τις ἀρβύλας λύοι τάχος, πρόδουλον ἔμβασιν ποδός. *Soph. CEd.* C. 472. κρατῆρές εἰσιν, ἀνδρὸς εὐχειρος τέχνη. *Eurip. Ph.* 829. οἱ μὴ νόμιμόν τοι παῖδες ματρὶ λόχενμα, μίασμά τε πατρός. *id. Troad.* 429. ἀπέχθημα πάγκοινον βροτοῖς οἱ περὶ τυράνους καὶ πόλειε ὑπηρεταί. The apposition is often in the plural, whilst the substantive is in the singular: *Hes. Sc. H.* 312 *seq.* τρίπος χρύσειος, κλυτὰ ἔργα περίφρονος Ἡφαίστιο. *Eur. Hipp.* 11.

^a Valck. in N. T. p. 336 *seq.* don. p. 135. Buttman Gr. Gr. p. 352. Heind. ad *Plat. Gorg.* p. 247. Phæ-

Ἰππόλυτος, ἀγνοῦ Πιπθέως παιδεύματα. Or. 1050. πῶς ἂν ξίφος νῶ ταῦτόν, εἰ θέμις, κτάνοι, καὶ μνήμα δέξαιθ' ἐν κέδρῳ τεχνάσματα. Phœn. 819 sq. μηδὲ (ὠφέλε) τὸ παρθένιον πτερόν οὐρείων τέρας ἐλθεῖν, τένθεα γαίας, Σφιγγόα. Comp. Alc. 728. Iph. T. 263. Thus it stood Soph. Phil. 36. correctly before the edition of Brunck: ἀυτόξυλόν γ' ἔκπωμα, φλαυρούργου τινὸς τεχνήματ' ἀνδρός^b. Both numbers are united Eur. Andr. 468. οὐδ' ἀμφιμάταρας κόρους, ἔραν μὲν οἴκων δναμενεῖς τε λύπας. Comp. Suppl. 1210. An adjective neuter plural is also found in apposition to a feminine Eur. El. 1009. ἐγὼ δὲ τάσδε, Τρῳάδος χθονὸς ἐξάιρετ', ἀντὶ παιδός --- κέκτημαι.

It has been remarked §. 274. that the substantive in the apposition commonly has the article, and that the apposition marks contempt and indignation §. 276. The following cases are more especially to be noticed :

1. When the apposition refers to a possessive pronoun, it is put in the genitive. Aristoph. Plut. 33. τὸν ἐμὸν μὲν αὐτοῦ τοῦ ταλαιπώρου σχεδὸν ἤδη νομίζω ἐκτετοξεῦσθαι βίον. See more examples in the Possessive Pronouns, §. 466, 1.

Thus also in adjectives which are derived from proper names, if the proper name contained in it is designed to include a definition. Il. β', 54. Νεστορέη παρὰ νηϊ, Πυληγενέος βασιλῆος. ε', 741. ἐν δὲ τε Γοργεῖη κεφαλῇ δεινοῖο πελώρου. Plat. Apol. S. p. 29 D. Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης καὶ εὐδοκιμωτάτης εἰς σοφίαν καὶ ἰσχύν, χρημάτων οὐκ αἰσχύνῃ ἐπιμελόμενος;^c Herodotus adds the proper substantive 9, 92. Δηϊφόνον, ἀνδρὸς Ἀπολλωνήτεω, Ἀπολλωνίης τῆς ἐν τῷ Ἴονίῳ κόλπῳ.

2. Apposition also is used, though the word, which by these means is to be defined more accurately, does not stand with it. Xen. H. Gr. 2, 3, 42. ἕως ῥαδίως οἱ ἄρχοντες ἐμέλλομεν τῶν ἀρχομένων κρατήσῃν, where αἱ ἄρχοντες is an apposition to ἡμεῖς, contained in ἐμέλλομεν. Luc. D. D. 24, 2. ὁ δὲ Μαίαια τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς.

^b Pors. ad Eur. Or. l. c. App. ad 550.
 Toup Ein. p. 502. Markl. ad Suppl. ^c Brunck ad Soph. Œd. T. 267.

432. 3. Apposition is also used in order to determine more accurately a whole or a general idea, by subjoining the parts or the ideas of its component parts which are really meant^a. *Il. θ'*, 48. *ξ'*, 283. Ἴδην δ' ἴκανεν πολυπίδακα, μητέρα θηρώων, Γάργαρον, i. e. 'to Gargarus', a summit of Ida. *Comp. Od. ι'*, 39. *Il. φ'*, 37. ὁ δ' ἐρίνεόν ὄξει χαλκῷ τάμνε, νέους ὄρπηκας. *Il. ν'*, 44. Τρώας δὲ τρόμος αἰνός ὑπήλυθε γυῖα ἕκαστον. *Thuc.* 1, 107. Φωκῶν στρατευσάντων ἐς Δωριᾶς, τὴν Λακεδαιμονίων μητρόπολιν, Βοιὸν καὶ Κυτίνιον καὶ Ἐρίνεόν, --- --- οἱ Λακεδαιμόνιοι --- --- ἐβοήθησαν τοῖς Δωριεῦσιν. *Plat. Rep.* 10. p. 615 E. τὸν δὲ Ἄρδιαῖον καὶ ἄλλους συμποδίσαντες, χεῖράς τε καὶ πόδας καὶ κεφαλὴν, εἶκον. For determining a general idea by means of the ideas of its component parts, *Il. ε'*, 122. γυῖα δ' ἔθηκεν ἐλαφρὰ, πόδας καὶ χεῖρας ὑπερθεν. To this head belong also the cases §. 389, *h.* 421. *Obs.* 3.

4. When a proper name is joined in the apposition to a general designation (e. g. μήτηρ, θυγάτηρ), by way of explanation, the tragedians often use λέγω with the accusative. *Soph. Aj.* 569. Τελαμῶνι δείξει μητρί τ', Ἐρίβοιαν λέγω. *id. Phil.* 1261. σὺ δ', ὦ Ποίαντος παῖ, Φιλοκτῆτην λέγω. *Comp.* §. 312, 5.^b

5. Frequently also a substantive commonly with an adjective is subjoined in apposition to an entire proposition, at least to several words of it, in order to express an opinion or sentence upon the contents of the proposition. This substantive is generally in the accusative, probably because ποιεῖν was supplied by the mind in the foregoing words. *Il. ω'*, 735. ἦ τις Ἀχαιῶν ρίψει, χεῖρὸς ἐλών, ἀπὸ πύργου, λυγρὸν ὄλεθρον. i. e. ὅς ἐστι λυγρὸς ὄλεθρος. *Æsch. Agam.* 233. ἔτλη θυτῆρ γενέσθαι θυγατρὸς, γυναικοποιῶν πολέμων ἀρωγὰν καὶ ναῶν προτέλεια, i. e. ὅ, viz. τὸ θυτῆρα γενέσθαι οἱ θύειν, εἴη ἂν ἀρωγῆ. *Soph. Oed. T.* 603. καὶ τῶνδ' ἔλεγχον, τοῦτο μὲν Πυθῶδ' ἰὼν πύθου, τὰ χρησθέντ' εἰ σαφῶς ἠγγειλὰ σοι τοῦτ' ἄλλ', ἐάν, &c. i. e. ὅ, τὸ πύθεσθαι Πυθοῖ, ἔλεγχος τῶνδε ἔσται.

^a Eust. *Il. θ'*, p. 697, 24.

Lobeck ad *Soph. Aj.* 570. et *Add.*

^b Schæf. ad *Lamb. Bos.* p. 628. *p.* 443. *Herm. ib.*

Eurip. Hec. 1168. τὸ λίσθιον δὲ, πῆμα πῆματος πλέον, ἐξειργάσαντο δεινῶν ἐμῶν γὰρ ὀμμάτων ---- τὰς ταλαιπώρους κόρας κεντούσιν. *Or.* 1111. Ἐλένην κτάνωμεν, Μενέλεω λύπην πικράν, where not Helen, but τὸ κτείνειν Ἐλ. is the λύπη π. *ib.* 1506. ὁ δὲ λισσόμενος, θανάτου προβαλάν, quod, τὸ λίσσεσθαι, munimentum esset contra mortem. *ib.* 1614. *El.* 231., and so probably *Herc. F.* 59. is to be explained. *Phaen.* 1234. τὼ παῖδε τὼ σὺ μέλλετον, τολμήματα αἰσχιστα, χωρὶς μονομαχεῖν παντὸς στρατοῦ, where the plural is put for the singular, as *Bacch.* 30, 71. *Herac.* 403. Comp. §. 431. *Plat. Gorg.* p. 507 D. E. οὗτος ἔμοιγε δοκεῖ ὁ σκοπὸς εἶναι, πρὸς ὃν βλέποντα δεῖ ζῆν, ὅπως δικαιοσύνη παρέσται καὶ σωφροσύνη τῷ μακαρίῳ μέλλοντι ἔσεσθαι, οὕτω πράττειν, οὐκ ἐπιθυμίας ἐῶντα ἀκολάστους εἶναι καὶ ταύτας ἐπιχειροῦντα πληροῦν, ἀνήνυτον κακὸν, ληστοῦ βίον ζῶντα. Thus also in Latin, e. g. *Cic. de Orat.* 2, 19, 79. *Or.* 16, 52.^c ὅδε is also found with it *Eur. Hipp.* 796. ἐκτείνοντες ἄθλιον νέκυν, πικρὸν τόδ' οἰκούρημα δεσπόταις ἐμοῖς. Comp. *Soph. El.* 450. An adjective without a substantive is found in this sense *Eur. Med.* 1041. καὶ κατθανούσαν χερσὶν εὖ περιστελεῖν, ζηλωτὸν ἀνθρώποισιν, instead of ὁ ζηλ. ἐστίν. Comp. *Suppl.* 1073. *Soph. Ant.* 44. and with τοῦτο *Plat. Gorg.* p. 508 D. ἂν τε τύπτειν βούληται, τὸ νεανικὸν δὴ τοῦτο τοῦ σου λόγου, ἐπὶ κόρῃς. On the other hand, a substantive is also found without an adjective *Eur. Bacch.* 30. To this class belongs the phrase τοῦθ' ὃ εἶπες, e. g. *Plat. Rep.* 5. p. 462 D. τοῦτο ὃ ἐρωτᾷς. *Gorg.* p. 461 B. τοῦθ' ὃ δὴ ἀγαπᾷς, as in Latin *id quod* refers to a whole proposition ^d.

The nominative is found in this apposition *Eur. Troad.* 493. τὸ λίσθιον δὲ, θριγκὸς ἀθλίων κακῶν, δούλη γυνὴ γραῦς Ἐλλάδ' εἰσαφίξομαι. *Herac.* 71. στέφη μαινεται, πόλει τ' ὄνειδος καὶ θεῶν ἀτιμία. *Hel.* 994. κεισόμεσθα δὲ νεκρῶ δὺ' ἐξῆς τῷδ' ἐπὶ ξεστῷ τάφῳ, ἀθάνατον ἄλγος σοῖ, ψόγος δὲ σῷ πατρί, if the verb of the principal proposition is a passive or intransitive. On the other hand, in *Od. a'*, 51. the nominative appears to

^c Misc. Philol. vol. 2. 1. p. 7 seq. p. 210.
where however different cases are
intermixed. Heind. ad *Plat. Gorg.*

^d Heind. ad *Plat. Gorg.* l. c. p. 49.

be determined by the preceding ὀμφαλόε, as in *Il. ζ'*, 395. by ὄε, which follows (§. 474.).

Sometimes this apposition precedes the principal proposition, as in the passages quoted above, *Soph. Œd. T.* 603. *El.* 450. *Eur. Hec.* 1168. *Troad.* 493. *id. Herc. F.* 193. ὄσοι δὲ τόξοις χεῖρ' ἔχουσιν εὐστοχόν, ἐν μὲν τὸ λῦστον μυρίους οἰστοὺς ἀφείς ἄλλοις, τὸ σῶμα ῥύεται μὴ καταθανεῖν. So is to be explained *Pind. Isthm.* 3, 11. See *Dissen*, p. 501. *Eur. Phæn.* 1027. αἰσχροὺν γὰρ, οἱ μὲν --- --- οὐκ ὀκνήσουσιν θανεῖν, ἐγὼ δὲ --- --- ἔξω χθονὸς ἄπειμι, where αἰσχροὺν is an apposition to the following propositions, or rather to the contrast implied in them. In a similar way *Herodotus* often makes that which should be contained in the apposition the principal proposition, and joins to it the proper principal proposition as an explanation, e. g. 6, 43. ὡς δὲ παραπλέων τὴν Ἀσίην --- ἀπίκετο ὁ Μαρδόκιος ἐς τὴν Ἰωνίην, ἐνθαῦτα μέγιστον θωῦμα ἐρέω τοῖσι μὴ ἀποδεκομένοισι τῶν Ἑλλήνων, Περσέων τοῖσι ἑπτὰ Ὀτάνεα γνώμην ἀποδέξασθαι, ὡς χρεῶν εἴη δημοκρατέεσθαι Πέρσας· τοὺς γὰρ τυράννοισι τῶν Ἰώνων καταπαύσαι, &c. instead of ἐς τὴν Ἰωνίην, ἐνθαῦτα τοὺς τυρ. τῶν Ἰ. καταπ. ὁ Μαρδ. δημοκρατίας κατίστα ἐς τὰς πόλιας· ὁ μέγ. θωῦμα ἔσται τοῖσι μὴ ἀποδ. &c.

Hence are to be explained the phrases in which a participle or adjective without a substantive with the article is introduced into a proposition, e. g. *Plat. Alcib.* 2. p. 143 B. λελήθαμεν ἡμᾶς αὐτοὺς δι' ἄγνοιαν καὶ πράττοντες, καὶ τὸ γε ἔσχατον, εὐχόμενοι ἡμῖν αὐτοῖς τὰ κάκιστα, 'what is the worst'. *id. Epist.* 8. p. 355 D. τὸ γε μέγιστον. *Xenoph. Hier.* 9, 7. τὸ πάντων γε χρησιμώτατον, 'what is most useful'. *Comp. Cyr.* 5, 5, 24. *Eur. Med.* 564. *Thuc.* 2, 65. *Plat. Theæt.* p. 190 B. καὶ τὸ πάντων κεφάλαιον, σκόπει. *Comp. Gorg.* p. 494 E. *Demosth.* p. 299, 7.^a In all these cases the words τὸ ἔσχατον &c. are in apposition to the proposition in which they are introduced, and must be resolved like the substantive quoted above, ὁ ἔσχατόν ἐστι &c. The article is sometimes omitted with such a substantive or adjective, e. g. *Thuc.* 1, 142. μέγιστον δὲ, τῆ

^a Schæf. App. Dem. 2. p. 286.

τῶν χρημάτων σπάνει κωλύονται. *Plat. Phædon. p. 96 E.* καὶ ἔτι γε τούτων ἐναργέστερα, τὰ δέκα μοι ἐδόκει τῶν ὀκτὼ πλείονα εἶναι. *id. Gorg. p. 494 E.* καὶ, τούτων τοσούτων ἔντων κεφάλαιον^b.

So τὸ λεγόμενον, e. g. *Plat. Rep. 6. p. 492 E.* ἐν δὴ τῷ τοιούτῳ τὸν νέον, τὸ λεγόμενον, τίνα οἶει καρδίαν ἴσχειν, i. e. ὃ λέγεται, *quod vulgo dicitur*, instead of which elsewhere ὡσπερ λέγεται is used. *id. Soph. p. 261 B.* τὸ κατὰ τὴν παροιμίαν λεγόμενον. and with τοῦτο *Plat. Gorg. p. 514 E.* So τὸ τελευταῖον, e. g. *Isocr. Panath. p. 253 D.* πᾶν τούναντίον *Plat. Gorg. 515 E.* *Xen. Mem. S. 1, 2, 60.* The following are appositions of the same kind: *Plat. Alcib. 1. p. 121 D.* τὸ τοῦ κωμωδοποιῦ 'as the comic writer says'. See §. 280. *id. Theat. p. 183 E.* τὸ τοῦ Ὀμήρου 'as Homer says'. *id. Rep. 4. p. 422 E.* τὸ τῶν παιζόντων 'as they say in jest'. *id. Lach. p. 191 B.* τὸ τῶν Σκυθῶν.

The first-mentioned kind of apposition is also used in propositions followed by ὅτι or γάρ, with an entirely new proposition: *Plat. Phædon. p. 66 D.* τὸ δ' ἔσχατον πάντων, ὅτι θόρυβον παρέχει καὶ παραχῆν. *Isocr. ad Phil. p. 109 D.* τὸ δὲ μέγιστον τῶν εἰρημένων, ὅτι συμβαίνει --- --- -. *Isocr. de Pac. p. 170 B.* τὸ δὲ πάντων σχετλιώτατον' οὐδὲ γὰρ ὁμολογήσαιμεν ἄν, &c. The relative is used in the same way: *Plat. Euthyd. p. 304 C.* ὃ δὲ καὶ σοὶ μάλιστα προσήκει ἀκούσαι, ὅτι οὐδὲ τὸ χρηματίζεσθαι φάτον διακωλύειν οὐδέν. *Comp. Lys. p. 204 D.* *Isocr. π. ἀντιδ. §. 228. Bekk.* Also with other particles: ἐπειδή *Plat. Hipp. Min. p. 368 C.* εἰ *Isocr. Arch. p. 127 D.* ὅταν *id. π. ἀντιδ. p. 314 E.* *Comp. Archid. p. 132 C.* *Isocr. Trapezit. p. 361 C.* ὃ δὲ πάντων δεινότατον' διεγγυῶντος γὰρ Μενεξένου --- --- -. *Comp. p. 364 E. in Euthyn. p. 402 A. ἀντιδ. §. 266.* In both cases we might supply τοῦτό ἐστι' τὸ δὲ ἔσχατον πάντων τοῦτό ἐστιν, ὅτι --- --- -. as indeed Plato expresses himself, *Menexen. p. 244 D.* καὶ τό γε θεϊότατον πάντων (ἐστὶ) τὸ καὶ βασιλέα εἰς τοῦτο ἀπορίας ἀφίκεσθαι --- --- -. but in reality the parenthetical proposition appears to be con-

^b Viger. p. 15. Fisch. p. 342.

nected with the continuation of the leading proposition, as in the cases §. 632. On the other hand *Arist. Vesp.* 605. ὁ δὲ γ' ἡδίστον τούτων ἐστί, πάντων οὐ γὰρ πλελήσμη, ὅταν οἰκάδ' ἴω τὸν μισθὸν ἔχων, where we must regard τούτοις ἐγὼ γάννμαι, which does not occur till v. 612., as the *apodosis*; and to the proposition thus completed, the words ὁ δὲ γ' ἡδ. form a very common apposition, as in Latin *quod vero jucundissimum est, quum domum redeo, omnes me amanter excipiunt.*

433. *Obs.* 1. The words *δυοῖν θάτερον* also form an apposition, being introduced into a proposition with ἢ—ἢ, without having any other connection with it. *Isocr. ad Phil.* p. 99 C. δεῖ γὰρ μηδὲν πρότερον πράττειν, πρὶν ἂν λάβῃ τις τοὺς Ἕλληνας δυοῖν θάτερον ἢ συναγωνιζομένους ἢ πολλὴν εὐνοίαν ἔχοντας τοῖς πραττομένοις, which may be made clearer by supplying *δυοῖν θάτερον ποιῶντας, ἢ* &c. according to §. 630, 3. but properly *δυοῖν θάτερον* seems to be an apposition to the two cases mentioned with ἢ—ἢ.

(433) *Obs.* 2. It is a kind of apposition when a substantive is repeated with an addition, e. g. *Il. φ'*, 85. Δαοθή, θυγάτηρ Ἄλταο γέροντος, Ἄλταεω, ὅς Δελέγεσσι φιλοπτολέμοισιν ἀνάσσει. Comp. the passages quoted above, *Il. ζ'*, 395. *Od. α'*, 51.

Obs. 3. Frequently the substantive which is put in apposition to another, contains not so much an explanation or more exact determination of the former, as the operation or design of it. *Il. δ'*, 155. θάνατόν νύ τοι ὄρκει ἔταμνον, where in English we should say 'for thy death'. So Pindar *Pyth.* 10, 75. calls the head of Gorgo λίθινον θάνατον, because it killed the beholders, turning them to stone. *Æsch. Ag.* 200. 202. πνοαὶ βροτῶν ἄλαι, 'storms, which cause men to wander over the deep'. *Eurip. Or.* 802. ὅποτε χρυσείας ἔρις ἀρὸς ἦλυθε Τανταλίδαις, οἰκτρότατα θοινάμυτα καὶ σφάγια γενναίων τεκέων. *id. Phœn.* 1372. ὦ τλήμων, οἶον τέρμον', Ἰοκάστη, βίου γάμων τε τῶν σῶν, Σφιγγὸς αἰνιγμοῦς, ἔτλης. See Porson's note. Comp. §. 429, 1.^a Also besides the apposition, the accusative is put in this sense *Soph. Œd. C.* 91. ἔλεξεν --- ἐνταῦθα κάμψαι τὸν ταλαίπωρον βίον, κέρδη μὲν οἰκήσαντα τοῖς δεδεγμένοις, ἄτην δὲ τοῖς πέμψασιν, where κέρδη, ἄτην are represented as the effect of the residence of Œdipus there. Comp. *Eur. Or.* 382.

Obs. 4. Of the construction Ἑλληνοταμίαι κατέστη ἀρχή, and others, §. 428, 5.

^a See Matthiæ ad *Eur. Hel.* 172.

Of the Combination of Adjectives, Adjective-Pronouns and Participles, with Substantives.

Adjectives, adjective-pronouns (as the possessive pronouns 434. οὗτος, αὐτή, τοῦτο. ὅδε, &c. αὐτός. ὅς, ἡ, ὅ.) and participles, conform themselves properly, in gender and number, to the substantives with which they are put as epithets or predicates, or to which they refer. An adjective stands as an epithet when with its substantive it constitutes one whole, so that the substantive, without the determination conveyed in the adjective, would be incomplete; as a predicate, when a new determination is subjoined to a substantive considered as complete. From this rule there are many deviations in Greek writers:

1. They refer an adjective, &c. to the substantive only in its sense, and put it in the gender which is implied in the substantive, though this last has a different grammatical gender.

a. Adject. and partic. *Il.* χ', 84. φίλε τέκνον, of Hector, and ver. 87. φίλον θάλας, ὃν τέκον αὐτή. *Il.* π', 280. ἐκίνηθεν δὲ φάλαγγες ἐλπίόμενοι, because the φάλ. are an aggregate of men. *Herod.* 5, 115. ἀντέσχε χρόνον ἐπὶ πλείστον πολιορκουμένη Σόλοι, τὴν, πέμπτῳ μηνὶ εἶλον οἱ Πέρσαι. *Æsch. Agam.* 120. βοσκόμενοι λαγίνας ἐρικύμονα φέρματι γένναν, βλαβέντα λαισθίων δρόμων. *Plat. Phædr.* p. 239 A. οὔτε δὴ κρείττω οὔτε ἰσούμενον ἐκὼν ἐραστῆς παιδικὰ ἀνέξεται, ἤττω δὲ καὶ ὑποδεέστερον αἰεὶ ἀπεργάσεται. p. 240 A. ἔτι τοίνυν ἄγαμον, ἄπαιδα, ἄοικον ὅτι πλείστον χρόνον παιδικὰ ἐραστῆς εὔξαιτο ἂν γενέσθαι. instead of which *Alcib.* 2. p. 141 D. it is Ἀρχέλαον τὰ παιδικὰ ἐρασθέντα τῆς τυραννίδος --- ἀπέκτεινε^b. *Xen. Cyr.* 1, 2, 12. αἱ μένουσαι φυλαὶ --- --- διαγωνιζόμενοι ταῦτα πρὸς ἀλλήλους διατελοῦσιν^c. This is especially the case

^b Lob. ad Phryn. p. 425.

Markl. ad Eur. Suppl. 45. Fisch.

^c Valck. ad Eurip. Phœn. 1295.

3 a. p. 306, 317 sq. Herm. ad Vig.

Koen ad Greg. p. (39) 71. (38) 93.

p. 715, 49. Bœckh ad Pind. Nem.

Hemst. ad Luc. 2. p. 489 seq. ed. Bip.

5, 43.

when there is a circumlocution of the subject, e. g. *Il. λ'*, 690. ἐλθὼν γάρ ῥ' ἐκάκωσε βίη Ἡρακληεῖη. *Æsch. Choeph.* 893. φίλτατ' Αἰγίσθου βία^a. So, when a plural is used for a singular, it takes the participle in the singular: *Eur. Herc. F.* 1209. ἰκετεύομεν ἀμφὶ σὰν γενειάδα καὶ γόνυ καὶ χέρα προσπιτνῶν. See §. 293. Generally adjectives and participles are put in the masculine with persons when they are designated merely as human beings; in the feminine when they are defined by any occupation belonging to a particular sex, as especially in *Xen. Mem. S.* 2, 7. See Schneider on §. 8.

b. Pronoun. *Eur. Suppl.* 12. θανόντων ἐπὶ γενναίων τέκνων, --- οὐκ ποτ' Ἀργείων ἀναξ' Ἀδραστος ἦγαγεν. Comp. *Andr.* 571. and the passages quoted *Il. χ'*, 87. *Herod.* 5, 115. So when, after the mention of a place, its inhabitants are referred to: *Herod.* 7, 8, 2. πυρώσω τὰς Ἀθήνας, οἳ γε ἐμὲ ὑπῆρξαν ἄδικα ποιεῦντες. *Thuc.* 6, 80. ἀπὸ Πελοποννήσου παρεσομένης ὠφελείας, οἱ τῶνδε κρείσσους εἰσί. Comp. *Bæckh Inscr. Gr.* 1. p. 109.

2. Hence a collective noun in the singular and feminine, or neuter, is often accompanied by the adjective in the plural and masculine. *Æschyl. Agam.* 588. Τροίην ἐλόντες δὴ ποτ' Ἀργείων στόλος &c. *Thucyd.* 1, 143. κυβερνήτας ἔχομεν πολίτας καὶ τὴν ἄλλην ὑπηρεσίαν πλείους καὶ ἀμείνους. *Xen. Hist. Gr.* 2, 3, 55. ἡ δὲ βουλή ἡσυχίαν εἶχεν --- οὐκ ἀγνοοῦντες, ὅτι ἐγχειρίδια ἔχοντες παρήσαν^b. In both respects *Thucyd.* 3, 79. τῇ δ' ὑστεραία ἐπὶ μὲν τὴν πόλιν οὐδὲν μᾶλλον ἐπέπλεον, καίπερ ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας.

b. With pronouns. *Il. π'*, 368. (Ἐκτωρ) λείπε λαὸν Τρωϊκὸν, οὐκ ἀέκοντας ὀρυκτὴ τάφρος ἔρυκε. *Isocr. Plat.* p. 299 B. τηλικούτου στρατεύματος ὄντος Θεσπιάσω, ὑφ' ὧν οὐ μόνον οὐκ ἂν ἔλαττον ἢ ὑπὸ Θηβαίων διεφθάρμεν, ἀλλὰ καὶ δικαιοτέρον. *Panath.* p. 270 A. τὸ τρίτον μέρος αὐτῶν, οὐκ καλοῦμεν νῦν Λακεδαιμονίους, στασιάσαι μὲν φασὶν αὐτοὺς οἱ τὰ ἐκείνων ἀκριβοῦντες. In the same manner *Xen.*

^a Pors. ad *Eur. Hec.* 293. et Schæf. 3 a. p. 306, 317 seq. *Bibl. Crit.* 3, 2, 35.

^b Dorville ad *Char.* p. 415. *Fisch.* Ast ad *Plat. Leg.* p. 103 seq.

Mem. S. 2, 1, 31. τίς ἂν εὖ φρονῶν τοῦ σοῦ θιάσου τολμήσειεν εἶναι, οἷ, νέοι μὲν ὄντες τοῖς σώμασιν ἀδύνατοί εἰσιν &c.

Thus the relative also often stands in the plural after a singular antecedent, when it does not refer to the definite individual person or thing, but to the whole class; as if for οἷος. *Eurip. Or. 908.* ἀνδρείος ἀνὴρ, ὀλιγάκις ἄστν κἀγορᾶς χραίων κύκλον, αὐτουργός, οἷπερ καὶ μόνοι σώζουσι γῆν, *cujus generis homines.* See Porson's note. *Plat. Rep. 8. p. 554 B.* αὐχμηρός γέ τις ὢν, καὶ ἀπὸ παντός περιουσίαν ποιούμενος, θησαυροποιός ἀνὴρ· οὐδὲ δὴ καὶ ἐπαιεῖ τὸ πλῆθος. So *Soph. Trach. 547 seq.* ὄρω γὰρ ἤβην τὴν μὲν ἔρπουσαν πρόσω, τὴν δὲ φθίνουσαν· ὢν ἀφαρπάζειν φιλεῖ ὀφθαλμὸς ἄνθος, τῶν δ' ὑπεκτρέπειν πόδα, where ὢν—τῶν seem to refer not to ἤβης, but to τῶν ἤβην τὴν ἔρπουσαν πρόσω, φθίνουσαν ἐχόντων. On the contrary ὅστις is used in reference to a substantive plural §. 475, a. or when a preceding plural is used for the singular *Eur. Iph. A. 991 seq.* οἰκτρὰ γὰρ πεπόνθαμεν, ἦ --- οἷθηεῖσα --- κενὴν κατέσχον ἐλπίδα. See §. 293.^c

Obs. Similar to this is the construction, when an adjective or participle conforms in gender to the substantive which is in the genitive, but in case to the substantive which governs that genitive. *Il. β', 459.* τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλὰ --- --- ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμεναι πτερύγεσσι. *Soph. Antig. 1001.* ἀγνώτ' ἀκούω φθόγγον ὀρνίθων, κακῶ κλάζοντας οἷστρω καὶ βεβαρβαρωμένῃ. *Aj. 168.* πτηνῶν ἀγέλαι μέγαν αἰγυπιῶν ὑποδείσαντες^d.

In the same manner a singular in a collective sense is used, to which a participle in the plural refers. *Soph. Antig. 1021.* οὐδ' ὄρνις εὐσήμους ἀπορροιβδεῖ βοᾶς, ἀνδροφθόρου βεβρωῶτες αἵματος λίπος. Thus too the relative: *Plat. Rep. 6. p. 485 B.* μαθήματος αἰεὶ ἐρῶσιν (οἱ φιλόσοφοι) ὅσα ἂν αὐτοῖς δηλοῖ. &c. *Isocr. Paneg. p. 67 E. (c. 36.)* οὐδὲν τοιοῦτον κατασκευάζουσιν, ἐξ ὧν ἔσται αὐτοῖς.

Hence τις is often referred to by another pronoun in the plural. *Od. λ', 502.* τῷ κέ τέω στύξαιμι υἱένος καὶ χεῖρας

^c Schæf. ad Dion. Hal. p. 11 seq. ad Theoc. 25, 121.

^d Fisch. 3 a. p. 314.

ἀάπτους, οἱ κείνων βιόωνται. *Xen. Mem. S. 1, 2, 62.* εἴαν τις φανερός γένηται κλέπτων --- --- τούτοις θάνατός ἐστιν ἡ ζῆμια. *Comp. Thuc. 4, 85. Plat. Leg. 12. p. 943 D. Xen. Cyr. 7, 4, 5. 8, 8, 4.* So ὅστις and οὔτοι answer to each other §. 475.^a *Comp. §. 487, 1.*

Obs. It is a somewhat different case when the writer, instead of the word actually used, has in his mind another equivalent to it indeed, but of a different gender, and refers to this the adjective or participle. *Od. μ', 74.* νεφέλη δέ μιν ἀμφιβέβηκε κυανή· τὸ μὲν οὔποτ' ἔρωεῖ, where τὸ μὲν νέφος is alluded to. *Thuc. 2, 47.* ἡ νόσος πρῶτον ἤρξατο γενέσθαι τοῖς Ἀθηναίοις, λεγόμενον μὲν καὶ πρότερον πολλαχόσε ἐγκατασκῆψαι, as if τὸ νόσημα preceded. See Duker's note on the passage ^b.

435. Adjectives and demonstrative pronouns are often referred, in respect of gender, to words which are implied in a preceding one from the sense or the composition. *Il. i', 383.* Θῆβαι, αἱ θ' ἑκατόμυλοὶ εἰσι, διηκόσιοι δ' ἀν' ἑκάστην (πύλῃν) ἀνέρες εἰσοιχυνεῦσι. *Herod. 4, 110.* ἐντυχοῦσαι δὲ πρῶτῃ ἵπποφορβίῃ, τοῦτο διήρπασαν· καὶ ἐπὶ τούτων (ἵππων) ἵππαζόμεναι ἐληίζοντο τὰ τῶν Σκυθέων. *Soph. Trach. 260.* ἔρχεται πόλιν τὴν Εὐρυτείαν· τόνδε γὰρ μεταίτιον μόνον βροτῶν ἔφασκε τοῦδ' εἶναι πάθους. *Eurip. Hec. 22.* πατρώα θ' ἐστία κατεσκάφη, αὐτὸς δὲ (viz. πατήρ) βωμῆ πρὸς θεοδμήτῃ πιτνεῖ. *Phoen. 12.* καλοῦσι δ' Ἰοκάστην με· τοῦτο (ὄνομα) γὰρ πατὴρ ἔθετο. *Plat. Leg. 1. p. 644 D.* θαῦμα μὲν ἕκαστον ἠγησώμεθα τῶν ζῶων θεῖον, εἴτε ὡς παίγνιον ἐκείνων (τῶν θεῶν), εἴτε ὡς σπουδῇ τινι ζυνεστηκός. *9. p. 864 D.* παιδιᾶ χρώμενος, οὐδέν πω τῶν τοιούτων διαφέρων, viz. παίδων ^c.

This takes place in the relative pronoun ὅς, ἣ, ὅ. *Hesiod. Theog. 450.* θῆκε δέ μιν Κρονίδης κενροτρόφον, οἱ (κούροι) μετ' ἐκείνην ὀφθαλμοῖσιν ἴδοντο φάος πολυδερκέος Ἡοῦς. *Thuc. 6, 80.* ἀπὸ Πελοποννήσου παρεσομένης ὠφελείας, οἱ

^a Stallb. ad Phil. p. 138. Schaf. App. Dem. 1. p. 524.

^b Gregor. p. (37 sq.) 93. et Koen.

^c Hemsterh. ad Arist. Plut. 566. Valck. ad Phoen. 12. ad Herod. 1, 36. Wessel. ad Diod. S. t. 1. p. 373, 81.

Pors. ad Eur. Hec. 22. Fisch. Praef. ad Well. Gr. p. 9 sq. 3 a. p. 268. Herm. ad Vig. p. 714, 44. Heind. ad Plat. Theæt. p. 369. Seidl. ad Eur. El. 582.

(Πελοποννήσιοι οἱ οἱ ὠφέλειαν φέροντες, i. e. σύμμαχοι) τῶνδε κρείσσους εἰς τὸ παράπαν. *Soph. Antig.* 1130. καὶ σε Νυσίων ὀρέων κισσήρεις ὄχθαι χλωρὰ τ' ἀκτὰ πουλυστάφυλος πέμπει, ----- Θηβαίας ἐπισκοποῦντ' ἀγνίας, τὰν (Θήβην) ἐκ πασῶν τιμᾶς ὑπερτάταν πόλεων ματρὶ σὺν κεραυνία. *Comp. ib.* 1035. *Æd. C.* 730. *Eurip. Hec.* 420. ἀνυμφος, ἀνυμέναιος, ὦν (ὑμεναίων) μ' ἐχρῆν τυχεῖν. *Iphig. A.* 1418. τὸ θεομαχεῖν γὰρ ἀπολιποῦσ', ὃ (θεῖον) σου κρατεῖ, ἐξελογίσω τὰ χρηστά. *Xen. Cyrop.* 5, 2, 15. καὶ οἰκία γε πολὺ μείζων ἢ ὑμετέρα τῆς ἐμῆς, οἱ γε οἰκία μὲν χρῆσθε γῆ τε καὶ οὐρανῷ &c.

Thus also the article as a pronoun. *Od.* ξ', 434. καὶ τὰ μὲν ἑπταχα πάντα διεμοιράτο δαΐζων τὴν μὲν ἴαν Νύμφρσι καὶ Ἑρμῇ, Μαιάδος υἱί, θῆκεν ἐπευξάμενος, τὰς δ' ἄλλας νεῖμεν ἐκάστῳ, where in τὴν μὲν ἴαν &c., from ἑπταχα (i. e. εἰς ἑπτὰ μοῖρας), must be understood μοῖραν.

Even where this reference to the sense only cannot be supposed to be the cause, adjectives, pronouns, and participles often differ in gender and number from the substantive to which they refer. 436.

1. The feminine in the dual is often accompanied by the masculine. *Thuc.* 5, 23. ἄμφω τὴν πόλει. *Plat. Gorg.* p. 524 A. τὴν ὁδῷ. *Leg.* 10. p. 898 A. τούτων τοῖν κινήσεων. *Rep.* 5. p. 452 A. τούτων τὴν τέχνη. *Comp. Soph.* p. 228 E. *Xen. Cyr.* 1, 2, 11. καὶ μίαν ἄμφω τούτων τὴν ἡμέραν λογιζονται. *Mem.* S. 2, 3, 18. οὕτως διάκεισθον, ὥσπερ εἰ τὴν χεῖρ, ἃς ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν ἀλλήλων ἐποίησεν, ἀφεμένω τούτων τράποντο πρὸς τὸ διακωλύειν ἀλλήλων. *Theocr.* 21, 48. τὴν χεῖρ τεινόμενος περὶ κνώδαλον, εὖρον ἀγῶνα. See Part I. §. 63. *Obs.* 2.

Thus also the participle. *Il.* θ', 455. Jupiter says to Minerva and Juno, οὐκ ἂν ἐφ' ἡμετέρων ὀχέων, πληγέντε κεραυνῷ, ἂψ ἐς Ὀλυμπον ἵκεσθον. *Hesiod. Erg.* 195. καὶ τότε δὴ πρὸς Ὀλυμπον ἀπὸ χθονὸς εὐρυδοείης, λευκοῖσιν φαρῆεσσι καλυψαμένω χρῶμα καλόν, ἀθανάτων μετὰ φύλον ἴτον προλιπόντ' ἀνθρώπους Αἰδῶς καὶ Νέμεσις. (*Soph. El.* 977. where Electra speaks of herself and Chrysothemis: ἴδεσθε τῷδε τὴν κασιγνήτην, φίλοι, ἣ τὸν πατρῶον οἶκον ἐξεσωσάτην, ἣ τοῖσιν

ἐχθροῖς εὐ βεβηκόσιν ποτὲ, ψυχῆς ἀφειδήσαντε, προὔστη-
την φόνου. does not properly belong to this place, since the
substantive is masculine, only that it is put for the feminine
substantive τὰ κασιγνήτα.) *Plat. Phæd. p. 237 D.* ἡμῶν ἐν
ἐκάστῳ δύο τινέ ἐστων ἰδέα ἄρχοντε καὶ ἄγοντε, οἶν
ἐπόμεθα, ἧ ἂν ἄγητον, ἡ μὲν ἔμφυτος οὐσα ἐπιθυμία ἡδονῶν,
ἄλλη δὲ ἐπίκτητος δόξα, ἐφιεμένη τοῦ ἀρίστου. τούτῳ δὲ ἐν
ἡμῖν τότε μὲν ὁμοοεῖτον, &c.^a The masculine is even mixed
with the feminine *Soph. Œd. C. 1676.* παροίσομεν ἰδόντε καὶ
παθούσα.

2. Sometimes even with nouns feminine in the singular and
plural the adjective &c. is put in the masculine. *Il. κ', 216.*
οἶν μέλαιναν, θῆλυν, as θῆλυς ἐέρση in Homer. *Il. τ', 97.*
Ἥρη θῆλυς εἶουσα. θῆλυν σποράν *Eurip. Hec. 659.*^b Of the
same class are ἡδὺς αὐτμή, ἡμίσεος ἡμέρας, &c. which are ad-
duced §. 119, b. *Obs. 4.* Probably in the old language these
were adjectives of two terminations, *communia*. To this head
may also be referred ἀλὸς πολιοῖο in Homer. So Sophocles
uses τηλικούτος for τηλικαύτη *El. 614. Œd. C. 751.* and
Philemon (*p. 63. ed. Osann.*) quotes from Hesiod δαῖζομένου
(-νοιο) πόληος.

In ὅσσε φαεῶά *Il. ν', 435.* ὅσσε αἱματόεντα *ib. 617.* the
dual ὅσσε (§. 91, 3.) is regarded as a neuter plural, whence
the construction ὅσσε δαίεται *Od. ζ', 131.* So ἄλκιμα δούρη
Il. π', 139. with Heyne's note in the Observations.

So participles in the masculine singular and plural are fre-
quently found with substantives of the feminine gender. In
Pind. Ol. 6, 23. ἐπτα δ' ἔπειτα πυρᾶν νεκρῶν τελεσθέν-
των, Ταλαϊονίδαα εἶπεν &c. νεκρῶν τελεσθέντων go together,
'the corpses of seven pyres'. In *Eur. Troad. 1121.* μηδὲ γαίαν
ποτ' ἔλθοι Λάκαιναν --- --- δύσγαμον αἰσχος ἐλών Ἑλλάδι
τᾷ μεγάλα. ἐλών refers to Menelaus. *Electr. 1023.* to Electra:
τὸ πρᾶγμα δὲ μαθόντα σ', ἦν μὲν ἀξίως μισεῖν ἔχρη, στυγεῖν
δίκαιον, the reading should be μαθόντας. See below 4. *Iphig.*

^a Valck. ad *Eur. Hipp. 386.* Koen
ad *Gregor. p. (304) 631.* Duker ad
Thuc. 5, 79. Fisch. 1. p. 316, 370. 3 a.

p. 308. Herm. ad *Orph. H. 78, 4.*
^b Thom. M. 448 sq. Ruhnck. Ep.
Crit p. 101.

T. 844. ὦ κρείσσον, ἦ λόγοισιν, εὐτυχῶν ἐμοῦ ψυχὰ, τί φῶ; may be compared with *Xen. Cyr.* 7, 3, 8. ὦ ἀγαθὴ καὶ πιστὴ ψυχῆ, οἴχρῃ δὴ ἀπολιπῶν ἡμᾶς, according to §. 434, 1, a. But *Æschylus Agam.* 573. has λειμώναι δρόσοι --- τιθέντες ἐνθηρον τρίχα. This is more frequent in the later poets, *καταψυχθέντος ἀκάνθης Nicand. Ther.* 329. and other passages quoted by *Bœckh l. c.* This interchange of gender seems to have taken place when nothing particular depended on the determination of the gender, but only a person generally was meant. Thus too *Xen. Mem. S.* 2, 7, 2. *συνεληλύθασιν ὡς ἐμὲ καταλειμμένοι ἀδελφαί τε καὶ ἀδελφιδαῖ καὶ ἀνεψιαὶ τσαῦται, ὥστ' εἶναι ἐν τῇ οἰκίᾳ τεσσαρασκαίδεκα τοὺς ἐλευθέρους* ^c.

3. On the other hand the adjective or verb is used in the plural with a substantive or pronoun dual, as §. 301. *Od.* λ', 211. ὄφρα καὶ εἰν Ἀΐδαο, φίλας περὶ χεῖρε βαλόντε ἀμφοτέρω κρυεροῖο τεταρπώμεσθα γόοιο. *Plat. Phædr.* p. 278 B. ὅτι νῶ καταβάντες --- ἠκούσαμεν. *Euthyd.* p. 273 D. ἐγελασάτην οὖν ἄμφω βλέψαντες. and both numbers conjoined *id. Protag.* p. 317 E. ἐν δὲ τούτῳ Καλλιᾶς τε καὶ Ἀλκιβιάδης ἠκέτην ἄγοντε τὸν Πρόδικον ἀναστήσαντες ἐκ τῆς κλίνης ^d.

On the contrary the participle is also found in the dual, with the substantive in the plural, if only two persons are meant. *Il.* π', 429. οἱ δ', ὥστ' αἰγυπιοὶ γαμφώνυχεσ, ἀγκυλοχεῖλαι, πέτρῃ ἐφ' ὑψηλῇ μεγάλα κλάζοντε μάχονται. *Plat. Rep.* 10. p. 614 C. ἐν ᾧ τῆς γῆς δύο εἶναι χάσματα ἐχομένω ἀλλήλων. as the verb, though referring to a subject in the plural, is often found in the dual (§. 301.) if no more than two persons or things are meant.

The dual δύο is often joined with a plural substantive: e. g. *Soph. Aj.* 237. δύο δ' ἀργίποδας κριοὺς ἀνελών. even in the

^c Heath ad *Eur. Med.* 805. Valck. *Diatr.* p. 175 A. Musgr. ad *Eur. Iph.* T. 844. *Cycl.* 326. *Bœckh Explic.*

Pind. Ol. 6. p. 155.

^d Heind. ad *Plat. Prot.* §. 23.

genitive and dative *Æsch. Ag.* 1395. *κάν δυοῖν οἰμώγμασιν. Eum.* 597. *δυοῖν μασμάτων*^a.

Obs. Masculine substantives are also found in an adjective sense with feminines, as *τῆς πατροφόντου μηρός Soph. Trach.* 1125. with Schæfer's note. See §. 112. *Obs.* 2.

4. The tragedians use the masculine for the feminine, especially in two cases :

a. When the plural instead of the singular is used of a female, and this indeed is commonly the case. *Soph. El.* 399. *πεσούμεθ', εἰ χρῆ, πατρὶ τιμωρούμενοι*, of Electra and Chrysothemis. *Eurip. Hec.* 515. *οὐκ ἄρ' ὡς θανουμένους μετῆλθεσ ἡμᾶς. Iphig. A.* 828. *οὐ θαυμά σ' ἡμᾶς ἀγνοεῖν, οὐς μὴ πάρος κατέιδες*, and *passim*^b.

b. When a chorus of women is speaking of themselves. *Eurip. Hippol.* 1119 *seq.* *ξύνεσιν δέ τιν' ἐλπίδι κεύθων λείπομαι ἔν τε τύχαισ θνατῶν καὶ ἐν ἔργμασι λεύσσων. Andr.* 422. *ψκτεῖρ' ἀκούσας*, where others have *ἀκούσασ'*^c.

Obs. The comparatives and superlatives of adjectives which are common, or of those which are used as common, have usually three terminations. But here also the termination of the masculine sometimes stands for the feminine. *Thuc.* 3, 101. *δυσεμβολώτατος ἢ Δοκρίσ.* 5, 110. *τῶν κρατούντων ἀπορώτερος ἢ λῆψις.* See §. 117, 11. *Obs.*^d

437. 4. The adjective as a predicate (not as an epithet) of things and persons, often stands in the neuter singular, although the subject is masculine or feminine or in the plural. *Il. β'*, 204. *οὐκ ἀγαθὸν πολυκοιρανίη' εἰς κοίρανος ἔστω. Herod.* 3, 36. *σοφὸν δὲ ἡ προμηθίη. Eurip. Med.* 1090. *οἱ μὲν γ' ἄτεκνοι, δι' ἀπειροσύναν, εἴθ' ἠδὲ βροτοῖς, εἴτ' ἀνιαρὸν παῖδες τελέθουσ', οὐχὶ τυχόντες, πολλῶν μόχθων ἀπέχονται. Herc. F.* 1295. *κεκλημένῳ δὲ φωτὶ μακαρίῳ ποτὲ αἰ μεταβολαῖ*

^a Elmsley ad *Eur. Med.* 798. Sophocles *Œd. C.* 531. considers *δυοῖν παιδῶν* as ungrammatical. On the other side, see Osann *Syll. Inscript.* p. 86. not. 47. Götting ad *Aristot. Polit.* p. 367 *seq.*

^b Dawes's *Misc. Cr.* p. 310. Brunck

ad *Soph. El.* 977. *Antig.* 926. *Arist. Eccl.* 31. *Eur. Med.* 316. *Pors.* ad *Eur. Hec.* 515. *Herm.* ad *Vig.* p. 715, 50.

^c *Dorv.* ad *Char.* p. 292. *Herm.* l. c.

^d *Misc. Obs.* 3. p. 303. *Dorv.* ad *Char.* p. 347.

λυπηρόν. *Plat. Leg.* 4. p. 707 A. κακὸν ἐν θαλάττῃ τριήρεις ὀπλίταις παρεστῶσαι μαχομένοις. and also according to §. 303. *Ib.* 5. p. 732 E. ἔστι δὴ φύσει ἀνθρώπειον μάλιστα ἡδοναὶ καὶ λύπαι καὶ ἐπιθυμίαι. *Rep.* 5. p. 455 E. ἀσθενέστερον γυνὴ ἀνδρός. *Comp. Phædon.* p. 87 D. Thus too the participle with an adjective: *Plat. Rep.* 4. p. 420 C. οἱ ὀφθαλμοὶ, κάλλιστον ὄν, οὐκ ὀστρεῖω ἐναληλιμμένοι εἶεν. The difference of the construction of the adjective as an epithet, and as a predicate, is strongly marked in these expressions *Plat. Hipp. Maj.* p. 288 B. θήλεια ἵππος καλὴ οὐ καλόν; *ib.* C. λύρα καλὴ οὐ καλόν; χύτρα καλὴ οὐ καλόν;

This predicate in the neuter is often accompanied by χρῆμα or κτῆμα. *Herod.* 3, 80. κῶς δ' ἂν εἴη χρῆμα κατηρητημένον μουνναρχίῃ; *Eurip. Iphig. A.* 334. νοῦς δέ γ' οὐ βέβαιος ἄδικον κτῆμα, κού σαφές φίλοις. *Plat. Theag.* p. 122 B. συμβουλή ἱερὸν χρῆμα. Also πρᾶγμα: *Demosth. π. παραπρ.* p. 383, 5. *Menand. ap. Stob. Tit.* 10. ὡς ποικίλον πρᾶγμ' ἔστι καὶ πλάνον τύχη. Or these substantives are put in the genitive, with the superlative of the adjective: *Herod.* 5, 24. κτημάτων πάντων τιμώτατον ἀνὴρ φίλος. *Isocr. ad Nicocl.* p. 25 B. σύμβουλος ἀγαθὸς χρησιμώτατον καὶ τυραννικώτατον ἀπάντων κτημάτων ἔστι^e.

Obs. 1. οὐδέν, μηδέν are often used in a similar manner with the verb εἰμί, ἐστίν, εἰσὶ in the predicate, or in apposition with subjects of all genders. *Eurip. Or.* 717. ᾧ---πλὴν γυναικὸς οὐνεκα στρατηλατεῖν, ---τάλλ' οὐδέν 'thou who art fit for nothing but', &c. *Phæn.* 417. τὰ φίλων δ' οὐδέν, ἦν τις δυστυχῆ. See §. 284. *Androm.* 50. παιδί τ' οὐδέν ἔστ' ἀπών 'is of no avail'. *ib.* 1080. οὐδέν εἴμ', ἀπωλόμαν 'I am lost'. *Plat. Rep.* 8. p. 556 D. ἀνδρες οἱ ἡμέτεροι πλούσιοι εἰσὶν οὐδέν. *Apol. S.* p. 41 E. εἰάν δοκῶσι τι εἶναι, μηδέν ὄντες, ὄνειδίσετε αὐτοῖς, --- ὅτι οὐκ ἐπιμελοῦνται ὧν δεῖ καὶ οἰονταὶ τι εἶναι, ὄντες οὐδενὸς ἀξιοι. and with the article in the neuter *Soph. Trach.* 1107. κἂν τὸ μηδέν ᾧ. *Comp. Aj.* 1275. *Eur. Rhés.* 821. ἦ τὸν Ἔκτορα τὸ μηδέν εἶναι καὶ κακὸν νομίζετε 'of no consequence': also in the masculine *Eur. Phæn.* 612. πρὸς τὸν οὐδέν. *Soph. Aj.* 767. κἂν ὁ μηδέν ᾧ. οὐδέν, μηδέν are also used as indeclinables: *Soph. Aj.* 1231. ἔτ' οὐδέν ὧν τοῦ μηδέν ἀντίστης ὑπερ. *Eur. Heracl.* 168. γέροντος --- τὸ

^e Valck. ad *Eur. Ph.* 206. Brunck ad *Arist. Ran.* 1482. Fisch. 3 a. p. 288. 310.

μηδὲν ὄντος. *Troad.* 415. ἀτὰρ τὰ σεμνὰ καὶ δοκίμασιν σοφὰ οὐδὲν τι κρείσσω τῶν τὸ μηδὲν ἦν ἄρα.

Instead of this the masculine is used *Arist. Equ.* 158. ὁ γὰρ μὲν οὐδείς, αὔριον δ' ὑπερμέγας. and in the oblique cases *Soph. Œd. C.* 918. καὶ ἴσον τῷ μηδενί. *Antig.* 1325. τὸν οὐκ ὄντα μᾶλλον ἢ μηδένα, qui potius extinctus sum quam nullo numero habendus. and οὐδένας also in the plural *Herod.* 9, 58. οὐδένας ἄρα ἔόντες ἐν οὐδαμοῖσι ἑῶσι 'Ἐλλησι ἐναπεδεικνύατο, 'men of no consideration'. *Soph. Aj.* 1114. οὐ γὰρ ἤξιον τοὺς μηδένας. *Eurip. Androm.* 700. σεμνοὶ δ' ἐν ἀρχαῖς ἡμεῖοι κατὰ πόλιν φρονούσι δῆμον μείζον, ὄντες οὐδένας. *Iphig. A.* 371. Commonly the masculine is used for 'of no value', the neuter in this sense and also in that of 'destroyed'. (See *Eur. Or.* 717. *Phææn.* 417. *Andr.* 50.) *Eurip. Ion.* 606. ὁ (τὸ) μηδὲν ὦν καὶ οὐδένων κελύσσομαι will be the only exception, if this reading be correct^a.

Obs. 2. The comparatives 'more, less', πλείων, μείων, &c. are often put as epithets with substantives of the masculine and feminine gender and plural number, in the neuter singular or plural, and in the accusative, although the substantive be in the nominative, genitive, or dative. *Xen. Cyrop.* 2, 1, 5. ἵππους μὲν ἄξει οὐ μείον δισμυρίων. §: 6. ἱππέας μὲν ἡμῖν εἶναι μείον ἢ τὸ τρίτον μέρος, &c. *ibid.* πελταστὰς καὶ τοξότας πλεόν ἢ εἴκοσι μυριάδας, instead of which §. 5. it is τοξότας πλείους ἢ τετρακισμυρίους, λογχοφόρους οὐ μείους τετρακισμυρίων, πελταστὰς οὐ μείους τρισμυρίων. This, as the grammarians observe, e. g. *Thom. M.* p. 719. *Mæris*, p. 294. is a more Attic construction than πλείους, πλείωνων, πλείοσι ἢ τρ. Thus also the neuter plural is used *Plat. Menex.* p. 235 B. αὕτη ἡ σεμνότης παραμένει ἡμέρας πλείω ἢ τρεῖς. And in *Xen. Anab.* 5, 6, 9. one MS. gives Ἄλυν οὐ μείω δυοῖν σταδίον, for οὐ μείον.

Obs. 3. It seems to be a different case when ταῦτα has an adjective or participle with it, as ταῦτα ἀδύνατον. *Plat. Parm.* p. 160 A. ταῦτα δὲ ἀδύνατον ἐφάνη. *Id. Prot.* p. 314 C. δόξαν ἡμῖν ταῦτα, ἐπορευόμεθα. comp. *Xen. Anab.* 4, 1, 13. Here the predicate in the singular seems to be joined to the neuter plural, just in the same way as the neuter plural regularly takes the verb in the singular §. 300. In *Plat. Soph.* p. 251 E. καὶ μὴν τὰ γε δύο ἀδύνατον εὐρέθη, τὰ δύο is considered as a whole, unless the proposition in its complete form ought to stand thus, καὶ μὴν τὰ γε δύο ποιεῖν, or ὑπολαμβάνειν ἀδύνατον εὐρέθη. So *Alcib.* 1.

^a Dorv. ad Charit. p. 218. ed. Lips. Lob. ad Soph. Aj. 1218. Elmsl. ad Valcken. ad Herod. 9, 58. p. 719, 19. Eur. Heracl. 168.

p. 129 C. οὐκοῦν ἄλλο μὲν ὁ τέμνων καὶ ὁ χρώμενος, ἄλλο δὲ οἷς ὁ τέμνων χρῆται, where ἄλλοι μὲν—ἄλλα δὲ would give quite a false meaning. There is a similar construction in τί γὰρ ἐστὶ ταῦτα; §. 488, 2. and *Herod.* 1, 89. Κύρω δὲ ἐπιμελὲς ἐγένετο τὰ Κροῖσος εἶπε^b.

In the phrases *ἅπαντα δυσχέρεια* 'nothing but disagreeableness' *Soph. Phil.* 902. *ἅπαν ῥύπος Theocr.* 15, 20. *ἅπαν, ἅπαντα* appear to be the subject and the substantive which is subjoined to be the predicate, which is stronger than *ἅπαντα δυσχερῆ*. Similar to this is *πάν ἀγαθόν, πάν κακόν Plat. Phil.* p. 28 A. *nil nisi bonum*. On the other hand *Herod.* 1, 32. *πάν ἐστὶ ἄνθρωπος συμφορῆ*, *πάν* appears to be used adverbially.

Obs. 4. In *Herodotus* 4, 17. we have *Νευρῶν δὲ τὸ πρὸς βορρῆν ἀνεμον ἔρημος ἀνθρώπων*. *Comp. ib.* 20, 191.^c But here τὸ πρὸς β. ἄν. seems not to be the subject to *ἔρημος*, but the accusative in the sense *κατὰ τὸ πρὸς β. ἄ.* and with *ἔρημος, χώρα* or *γῆ* must be understood, and the genitive also must depend upon τὸ πρὸς β. ἄν. as 4, 185. *ὑπὲρ δὲ τῆς ὀφρύης ταύτης, τὸ πρὸς νότον καὶ μεσόγαιαν τῆς Λιβύης ἔρημος καὶ ἀνδρος καὶ ἄθηρος καὶ ἀνομβρος καὶ ἀξυλός ἐστι ἡ χώρα*. In *Thucyd.* 7, 62. *καὶ γὰρ τοξόται πολλοὶ καὶ ἀκοντισταὶ ἐπιβήσονται καὶ ὄχλος, ψ, ναυμαχίαν μὲν ποιούμενοι ἐν πελάγει, οὐκ ἂν ἐχρώμεθα, διὰ τὸ βλάπτειν ἂν τὸ τῆς ἐπιστήμης τῇ βαρύτητι τῶν νεῶν, ἐν δὲ τῇ ἡναγκασμένη ἀπὸ τῶν νεῶν πεζομαχίᾳ πρόσφορα ἔσται*, it should be properly, *ὄς (ὄχλος) πρόσφορος ἔσται*. But the proposition *ἐν δὲ τῇ ἡναγκ.* &c. does not depend upon the relative, and *πρόσφορα ἔσται* is put for *πρόσφορον ἔσται* (see §. 443.), where we must understand *τῷ ὄχλῳ χρῆσθαι*.

5. Proper names in the singular are often accompanied by 438. the adjectives *πρῶτος, πᾶς*, and others, in the neuter plural, as predicates, or in apposition. *Herod.* 6, 100. *Αἰσχίνης ὁ Νύθωνος, ἐὼν τῶν Ἐρετριέων τὰ πρῶτα*. 9, 77. *Λάμπων ὁ Πύθου, Αἰγινήτεον τὰ πρῶτα. princeps Eretriensium, Aeginetarum. Eurip. Med.* 912. *οἶμαι γὰρ ὑμᾶς τῆσδε γῆς Κορινθίας τὰ πρῶτ' ἔσεσθαι*. *Comp. Or.* 1245. In signification, *Eur. Iph.* A. 51. agrees with this, *οἱ τὰ πρῶτ' ὠλβισμένοι. Herod.* 3, 157. *πάντα δὴ ἦν [ἐν] τοῖσι Βαβυλωνίοισι Ζώπυρος*, 'was everything to them'. 7, 156. *ὁ δὲ (Γέλων) τὰς Συρηκούσας ἐκράτυνε, καὶ ἔσαν ἅπαντ' αἱ αἰ Συρηκουσαί.* *Thuc.* 8, 95. *Εὐβοία γὰρ αὐτοῖς ἀποκεκλησμένης τῆς Ἀττικῆς πάντα ἦν. Comp. Demosth. de Cor.* p. 240, 11. In these phrases, *πρῶτα*

^b Heind. ad *Plat. Parm.* p. 280. ^c Ast ad *Plat. Leg.* p. 176 seq.
Bast et Schaf. ad *Gregor.* p. 130. ^c See Wesseling's Note.

is commonly put with, and πάντα without, the article; yet *Eurip. Hec.* 794. πρώτα τῶν ἐμῶν φίλων, where, however, Brunck reads τὰ πρώτα τῶν ἐ. φ. Porson πρώτος ὦν ἐμῶν φίλων. *Herod.* 1, 122. ἦν τέ οἱ ἐν τῷ λόγῳ τὰ πάντα ἢ Κυνῷ ‘Cyno was everything in his story; he talked of nothing but Cyno’: where πάντα without the article would have meant ‘Cyno was dear to him above everything’. Perhaps the singular is so used *Soph. Ant.* 487. εἴθ’ ὀμαιμονεστέρα τοῦ παντός ἡμιν Ζηνός Ἐρκείου κυρεῖ ‘than Jupiter, who is above all others honoured by us’^a.

Similar to this is τὰ φίλτατα, by which everything is designated which is especially dear to a man, wife, children, &c. an only son. *Soph. Phil.* 435. Πάτροκλος ὅς σου πατρός ἦν τὰ φίλτατα, ‘the favourite’. *Eur. Troad.* 375. ὁ στρατηγός --- τὰ φίλτατ’ ὤλεσε, ‘his daughter’. *Soph. Oed. C.* 915. τὰ τῆσδε τῆς γῆς κύρια, for τὸν κύριον. *Theocr.* 15, 142. Ἄργεος ἄκρα Πελασγοί. So *Æsch. Pers.* 1. τάδε μὲν Περσῶν --- πιστὰ καλεῖται καὶ φύλακες^b.

439. Demonstrative pronouns are often not in the gender of the substantive to which they refer, but in the neuter, provided the idea of the substantive in the abstract be considered generally as a thing or matter. *Plat. Alcib.* 1. p. 115 D. πῶς οὖν λέγεις περὶ ἀνδρίας; ἐπὶ πόσῳ ἂν αὐτοῦ (τῆς ἀνδρίας) δέξαιο στέρεσθαι; *Lach.* p. 185 E. εἴ τις ἄρα ἡμῶν τεχνικός περὶ ψυχῆς θεραπείαν, καὶ οἷός τε καλῶς τοῦτο (τὴν ψυχὴν) θεραπεύσαι; *Comp. Phædon.* p. 88 A. *Eurip. Suppl.* 597. *Xen. Cyrop.* 1, 6, 28. λέουσι καὶ ἄρκτοις καὶ παρδάλεσιν οὐκ εἰς τὸ ἴσον καθιστάμενοι ἐμάχεσθε, ἀλλὰ μετὰ πλεονεξίας τινός αἰεὶ ἐπειράσθε ἀγωνίζεσθαι πρὸς αὐτά. *Aristot. Polit.* 7. p. 589 C. δεῖ καὶ χορηγίας τινός τὸ ζῆν καλῶς, τούτου δὲ ἐλάττονος μὲν τοῖς ἄμεινον διακειμένοις, πλείονος δὲ τοῖς χείρον. Thus too *Plat. Rep.* 4. p. 421 seq. πλοῦτός τε καὶ πενία, ὡς τοῦ μὲν (πλοῦτου) τρυφήν τε καὶ ἀργίαν καὶ νεωτερισμὸν ἐμποιοῦντος, τοῦ δὲ (τῆς πενίας) ἀνελευθερίαν καὶ κακοεργίαν πρὸς τῷ νεω-

^a Of τὰ πρώτα see Hemst. ad Luc. t. 1. p. 400. Obs. Misc. 5. p. 30. Wessel. ad Her. 6, 100. p. 484, 47. Brunck ad Eurip. Or. 1251. Aristoph.

Ran. 421. Of πάντα, Valck. ad Herod. 7, 156. p. 576, 66. Duker ad Thuc. 8, 95. Herm. ad Vig. p. 727, 95. 10.

^b Blomf. Gloss. Pers. 1.

τερισμῶ. Comp. §. 468. c.^c Thus even the pronoun is sometimes found in the singular in reference to a substantive plural. *Thuc.* 1, 80 *extr.* τίμη πιστεύσαντας χρηρ̄ ἐπειχθῆναι; --- τοῖς χρηρ̄μασιν; ἀλλὰ πολλῶ ἔτι πλείω τούτου ἐλλείπομεν.

These pronouns are even put sometimes in the neuter plural, although the word to which they refer is in the singular. *Plat. Menon.* p. 78 D. χρυσίον δὴ καὶ ἀργύριον πορίζεσθαι ἀρετῆ ἔστιν, ὡς φησι Μένων. --- πότερον προστίθης τι τούτῳ τῷ πόρῳ, τὸ δικαίως καὶ ὀσίως; ἢ οὐδέν σοι διαφέρει; ἀλλὰ καὶ ἀδίκως τις αὐτὰ πορίζεται, ὁμοίως σὺ αὐτὰ (τὸ πορίζεσθαι) ἀρετὴν καλεῖς; *Phileb.* p. 11 E. μὴ οὐκ, ἂν μὲν ἡδονῇ μᾶλλον φαίνεται ξυγγενῆς (ἔξις ψυχῆς) ἠττώμεθα μὲν ἀμφοτέροι τοῦ ταῦτα (τὴν ἔξιν) ἔχοντος βεβαίως βίου, κρατεῖ δὲ ὁ τῆς ἡδονῆς τὸν τῆς φρονήσεως; *Leg.* 1. p. 647 A. ἀρ' οὐκ ἂν νομοθέτης τοῦτον τὸν φόβον ἐν τιμῇ μεγίστη σέβῃ, καὶ καλῶν αἰδῶ, τὸ τούτων (φόβου) θάρρος ἐναντίον ἀναίδειαν προσαγορεύει; Comp. *Xen. Anab.* 1, 7, 4.^d So τάδε, ταῦτα refer to an infinitive *Eur. Andr.* 371. μεγάλα γὰρ κρίνω τάδε, λέχους στέρεσθαι^e.

The neuter is used also when the pronouns refer to persons and not merely to things. *Isocr. ad Nicocl.* p. 34 B. τοὺς παῖδας τοὺς ἑαυτῶν καὶ τὰς γυναῖκας τοῖς εἰς ταῦτα ἐξαμαρτάνουσι.

Thus the relative pronoun is put in the neuter, when it refers to a thing generally, whether masculine or feminine. *Soph. Oed. T.* 542. ἀρ' οὐχὶ μῶρόν ἐστι τοῦ γχειρήμα σου, ἄνευ τε πλήθους καὶ φίλων τυραννίδα θηράν, ὃ πλήθει χρηρ̄μασιν θ' ἀλίσκεται; *Thuc.* 1, 122. τὴν ἦσαν, εἰ καὶ δεινὸν τῷ ἀκοῦσαι, ἴστω οὐκ ἄλλο τι φέρουσαν, ἢ ἀντικρυς δουλείαν· ὃ καὶ λόγῳ ἐνδοιασθῆναι αἰσχρὸν τῇ Πελοποννήσῳ. 7, 62. εὔρηται δ' ἡμῖν, ὅσα χρηρ̄ ἀντιναυπηγεῖσθαι, καὶ πρὸς τὰς τῶν ἐπωπιδῶν αὐτοῖς παχύτητας, ὧπερ (qua re) μάλιστα ἐβλαπτόμεθα. *Plat. Symp.* p. 196 A. συμμέτρον καὶ ὑγρᾶς ἰδέας μέγα τεκμήριον ἢ εὐσχημοσύνη, ὃ δὴ καὶ διαφερόντως ἐκ πάντων ὁμολογουμένως Ἐρωσ ἔχει^f. On the other hand *Xenoph. Mem.* 8, 3, 9, 8.

^c Markl. ad Eurip. Suppl. 432. Schæf. ad Soph. El. 1366. Heind. ad Phæd. p. 139 seq. Ast ad Plat. Leg. p. 80. Stallb. ad Phil. p. 207.

^d Jacobs ad Athen. p. 85. Schæf. App. Dem. 1. p. 234.

^e Schæf. ad Dion. Hal. p. 80 seq.

^f Heind. ad Plat. Gorg. p. 47.

φθόνον δὲ σκοπῶν, ὃ τι εἶη &c. is regular, as in Latin *quid sit invidia*, which refers to the determination of the class of objects to which anything belongs, whereas on the contrary in φθόνον σκοπῶν, ὅστις εἶη the class is considered as already determined, and the question only is put, what other qualities besides the thing has, as *Plat. Gorg. p. 462 D. τίς τέχνη ὀψοποιία* --- Οὐδεμία, ὧ Πῶλε. --- Ἄλλὰ τί, φάθι. --- Φημί δὴ ἐμπειρία τις. This distinction is marked in Cicero *Tusc. Qu. 1, 22, 51. animi, quid aut qualis esset, intelligentia*. So also the plural: *Eur. Andr. 271. ἃ δ' ἐστ' ἐχίδνης καὶ πυρὸς περαιτέρω, οὐδεὶς γυναικὸς φάρμακ' ἐξεύρηκέ πω κακῆς*. Comp. *Iph. A. 938. In Troad. 396. αἰὲ κατ' ἡμᾶρ σὺν δάμαρτι καὶ τέκνοις ὄκουν, Ἀχαιοῖς ὧν ἀπῆσαν ἡδοναί, ὧν* may refer to δάμαρτος καὶ τέκνων, but also to τοῦ οἰκεῖν σὺν δ. καὶ τ. as *Thuc. 1, 69. καίτοι ἐλέγεσθε ἀσφαλεῖς εἶναι, ὧν (τοῦ ἀσφ. εἶναι) ἄρα ὁ λόγος τοῦ ἔργου ἐκράτει. Xen. Anab. 1, 9, 24. Comp. §. 475, a.*

Obs. 1. In a similar manner an adjective is sometimes put, as well as a demonstrative or relative pronoun, in the neuter, which either designates a thing generally, or refers to a verb preceding, or to an entire proposition, and is afterwards explained by masculine or feminine substantives (*per epezegezin*).

a. Adjective. *Thuc. 2, 63. εἰκὸς* --- --- μὴ νομίσαι περὶ ἐνὸς μόνοι, δουλείας ἀντ' ἐλευθερίας, ἀγωνίζεσθαι.

b. Demonstr. pr. *Eur. Suppl. 512. καὶ τοῦτό τοι τάνδρειον, ἡ προμηθία. Plat. Rep. 2. p. 207. λέγουσί που καὶ παρακελεύονται πατέρες τε νιέσι, ὡς χρὴ δίκαιον εἶναι, οὐκ αὐτὸ, δικαιοσύνην, ἐπαινοῦντες, ἀλλὰ τὰς ἀπ' αὐτῆς εὐδοκίμησεις. Comp. Phædon. p. 93 E. Gorg. p. 449 C. Apol. S. p. 24 E.^a*

c. Relative pr. *Thuc. 3, 12. ὃ τοῖς ἄλλοις μάλιστα, εὐνοία, πίστιν βεβαιοῖ, ἡμῖν τουτο (τὴν πίστιν) ὃ φόβος ἐχυρὸν παρεῖχε. Plat. Rep. 9. p. 583 E. ὃ μεταξὺ ἄρα νῦν δὴ ἀμφοτέρων ἔφαμεν εἶναι, τὴν ἡσυχίαν, τουτο ποτε ἀμφοτέρα ἔσται, λύπη τε καὶ ἡδονή. Comp. Prot. p. 313 A. Leg. 1. p. 631 C.^b* Hence may be explained the involved passage in *Thuc. 2, 40. διαφερόντως γὰρ δὴ καὶ τόδε ἔχομεν, ὥστε τολμᾶν τε οἱ αὐτοὶ μάλιστα, καὶ περὶ ὧν ἐπιχειρήσομεν ἐκλογίζεσθαι· ὃ (sc. τὸ ἐκλογίζεσθαι) τοῖς ἄλλοις, ἀμαθία μὲν θράσος, λογισμὸς δὲ ὄκνον φέρει,*

^a Heind. ad Plat. Theæt. p. 297 seq. Cratyl. p. 97. Parmen. p. 226.

^b Heind. ad Plat. Gorg. p. 121. ad

where only the opposition, ἀμαθία μὲν θράσος, interrupts the construction, instead of δὲ τοῖς ἄλλοις, ἀμαθίας θράσος φερούσης, ὄκνον φέρει, namely ὁ λογισμός. See §. 622.

Obs. 2. Thus also the adjectives πᾶς, ἄλλος, especially when they are referred to a substantive which is not in the same case with them, are used in the masculine or neuter, though the substantive is feminine. *Soph. Tr.* 1216. πρόσνειμαι δ' ἐμοὶ χάριν βραχεῖαν πρὸς μακροῖς ἄλλοις διδούς. *Plat. Tim.* p. 41 E. ζυστήσας δὲ τὸ πᾶν, διείλε ψυχὰς ἰσαριθμούς τοῖς ἄστροις, ἐνειμέ θ' ἐκάστην πρὸς ἕκαστον, --- νόμους τε τοὺς εἰμαρμένους εἶπεν αὐταῖς ὅτι γένεσις μὲν ἔσσιτο τεταγμένη μίᾳ πᾶσιν (ψυχαῖς)^c.

6. As the predicate verb is sometimes referred to the substantive in the predicate, instead of that in the subject, so the participle sometimes conforms not to the subject, but the predicate. *Plat. Leg.* 5. p. 735 E. τοὺς μέγιστα ἐξημαρτηκότας, ἀνιάτους δὲ ὄντας, μεγίστην δὲ οὖσαν βλάβην πόλεως (for ὄντας) ἀπαλλάττειν εἴωθεν. *Protag.* p. 359 D. *Parmen.* p. 134 C. πάντα, ἃ δὴ ὡς ἰδέας αὐτὰς οὖσας ὑπολαμβάνομεν, for αὐτὰ ὄντα, where αὐτὰ after the relative is superfluous. See §. 471.^d

In the same manner the relative, as in Latin, sometimes takes, not the gender and number of the substantive to which it refers, but that of the following one. *Herod.* 5, 108. τὴν ἄκρην, αἱ καλεῦνται Κληίδες τῆς Κύπρου. *Eur. Hel.* 290. ὁ δ' ἀγλαῖσμα δωμάτων ἐμοῦ τ' ἔφν, θυγάτηρ ἄνανδρος πολιὰ παρθενέεται. *Comp. Ion.* 955. *Plat. Leg.* 3. p. 699 C. ὁ φόβος, --- ὃν δουλεύοντες τοῖς πρόσθεν νόμοις ἐκέκτηντο, ἦν αἰδῶ πολλάκις ἐν τοῖς ἄνω λόγοις εἴπομεν. *Id. Leg.* 1. p. 629 D. Hence *Eur. Andr.* 862. κυανόπτερος ὄρνις εἶθ' εἶην, ἣ πευκάην σκάφος, ἣ διὰ κυανέας ἐπέρασ' ἀκτὰς πρωτόπλους πλάτα^c.

7. When the demonstrative pronoun is the subject, and has a substantive for the predicate, it is put, as in Latin, in the gender of the predicate. *Plat. Crat.* p. 433 E. τὸ συνθήματα

^c Dorv. ad Char. p. 551 seq. p. 212. Prot. p. 637. Jacobs ad Athen. Hemsterh. ad Luc. T. 1. p. 447 seq. p. 7.

^d Heind. ad Plat. Hipp. 169. Parm. Herm. ad Vig. p. 708. Heind. ad Plat. Phædr. p. 279. ad Cratyl. 75.

εἶναι τὰ ὀνόματα --- καὶ εἶναι ταύτην ὀρθότητα ὀνόματος, συνθήκην. *Euthyphr. in.* οὗτοι δὲ Ἀθηναῖοί γε δίκην αὐτὴν καλοῦσιν, ἀλλὰ γραφὴν. *Eur. El.* 762. σφαγὴν αὐτεῖς τήνδε μοι 'this is murder which thou announcest to me'^a. Often however also in the neuter: *Plat. Phædr.* p. 245 C. μόνον δὲ τὸ αὐτὸ κινουῦν --- οὐποτέ λήγει κινούμενον, ἀλλὰ καὶ τοῖς ἄλλοις, ὅσα κινεῖται, τοῦτο πηγὴ καὶ ἀρχὴ γενέσεως, which Cicero *Tusc. Disp.* 1, 23, 53. renders, *hic fons, hoc principium est movendi.* *Plat. Phædon.* p. 73 D. τοῦτο δ' ἐστὶν ἀνάμνησις. *Comp. Apol. S.* p. 29 A. *Isocr. c. Soph.* p. 293 D. *Lysias* p. 98, 45. and combined with the remark §. 439. *Plat. Gorg.* p. 492 C. The neuter seems to be used when the word to which the pronoun refers is to be emphatically distinguished; the gender of the predicate substantive when this is to be distinguished. The case is the same with the relative: *Plat. Leg.* 1. p. 629 D. τὸ μὲν, ὃ καλοῦμεν ἅπαντες στάσις.

On the other hand, especially in the poets, τὰδε is often found as a substantive followed by a noun masculine or feminine in the predicate. *Soph. Œd. T.* 1329. Ἀπόλλων τὰδ' ἦν 'that was Apollo', especially in negative propositions, as *Thuc.* 6, 77. οὐκ Ἴωνες τὰδε εἰσίν. *Eur. Troad.* 99. οὐκέτι Τροία τὰδε. *Andr.* 168. οὐ γὰρ ἐσθ' Ἐκτωρ τὰδε^b.

441. If an adjective, participle, or pronoun refers to two or more substantives, then

1. If all the substantives are of the same gender, the adjective &c. is properly in this gender and in the plural. Yet here, if the substantives signify inanimate objects, the neuter is often used: *Xen. Cyr.* 1, 3, 2. ὄρων αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ καὶ χρώματος ἐντρίψει καὶ κόμαις προσθέτοις, ἃ δὲ νόμιμα ἦν ἐν Μήδοις. *Isocr. Panath.* p. 278 B. ταῦτα δ' εἶπον, οὐ πρὸς τὴν εὐσέβειαν, οὐδὲ πρὸς τὴν δικαιοσύνην, οὐδὲ πρὸς τὴν φρόνησιν ἀποβλέψας, ἃ σὺ διήλθεσ.

2. If the substantives are of different genders, then

a. If inanimate objects are signified, the neuter plural is commonly used. *Herod.* 2, 132. τὸν αὐχένα καὶ τὴν κεφαλὴν

^a Heind. ad *Plat. Soph.* p. 313.

^b Matthiæ ad *Eur. Troad.* 99.

φαίνει κεχρυσωμένα. *Plat. Menex. p. 246 E.* οὔτε γὰρ πλοῦτος κάλλος φέρει τῷ κεκτημένῳ μετ' ἀνανδρίας---οὔτε σώματος κάλλος καὶ ἰσχὺς δειλῷ καὶ κακῷ ξυνοικοῦντα πρέποντα φαίνεται, ἀλλ' ἀπρεπῆ. *Xen. Mem. S. 3, 1, 7.* λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐρρίμμενα οὐδὲν χρήσιμά ἐστιν.

Thus also the relative. *Isocr. de Pac. p. 159 A.* ἤκομεν ἐκκλησιάσοντας περὶ τε πολέμου καὶ εἰρήνης, ἃ μέγιστην ἔχει δύναμιν ἐν τῷ βίῳ τῶν ἀνθρώπων.

b. With animated beings the adjective is put in the masculine, if one of the substantives is of the masculine gender. *Herod. 3, 119.* πατρὸς καὶ μητρὸς οὐκέτι μου ζώντων, ἀδελφεὸς ἂν ἄλλος οὐδενὶ τρόπῳ γένοιτο. *Pind. Ol. 9, 66.* Πύρρα Δευκαλίῳν τε Παρνασοῦ καταβάντε. *Plat. Menon. p. 73 B.* Τῶν αὐτῶν ἄρα ἀμφοτέροι δέονται, εἴπερ μέλλουσι ἀγαθοὶ εἶναι, καὶ ἡ γυνὴ καὶ ὁ ἀνὴρ, δικαιοσύνης καὶ σωφροσύνης. *Xen. Cyrop. 3, 1, 7.* ὡς δὲ εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους, ἐδάκρυσεν, ὥσπερ εἰκόσ.

c. Also the adjective conforms in gender and number to one only of the substantives. *Il. ε', 891.* αἰεὶ γὰρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε. *β', 136.* αἰ δὲ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι. *ο', 193.* γαῖα δ' ἔτι ξυνή πάντων καὶ μακρὸς Ὀλυμπος. *Xen. Cyrop. 7, 5, 60.* τοὺς ἔχοντας παῖδας ἢ γυναῖκας συναρμολοῦσας ἢ παιδικὰ ἔγνω φύσει συνηναγκάσθαι ταῦτα μάλιστα φιλεῖν^c.

So also the relative. *Isocr. de Pac. p. 163 A. B.* μετὰ πολλῆς ἀσφαλείας τὴν πόλιν οἰκήσομεν, ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν.

In this case sometimes the adjective &c. conforms itself not to the nearest, but to one of the remoter substantives. *Od. ι', 222 seq.* νᾶον δ' ὀρῶ ἄγγεα πάντα, γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐναμέλγεν, where γαυλοὶ and σκαφίδες stand

^c Fisch. 3 a. p. 314-317.

in the same relation to ἄγγεα, as the species to the genus. *Hes.* Ἔργ. 403. οἶκον μὲν πρῶτιστα γυναικὰ τε, βούν τ' ἄροτῆρα, Κτητῆν, οὐ γαμετήν. *Comp. Theog.* 972 seq. *Eur. Bacch.* 740. εἶδες δ' ἂν ἧ πλεύρ', ἧ δίχηλον ἔμβασιν, ριπτόμεν' ἄνω τε καὶ κάτω. Compare, however, §. 304. *Obs.* 3. *Herc. F.* 776. ὁ χρυσὸς ἂ τ' εὐτυχία φρονεῖν βροτοὺς ἐξάγεται, δύνασιν ἐφέλκων. *Thuc.* 8, 63. πυθόμενος τὸν Στρομβιχιδῆν καὶ τὰς ναῦς ἀπεληλυθότα. In *Eur. Ion.* 712. νῦν δ' ἧ μὲν ἔρρει ξυμφοραῖς, ὁ δ' εὐτυχεῖ, πολὺν εἰσπεσοῦσα γῆραc the construction §. 622. also takes place.

Obs. 1. In the lyric poets a participle which refers to two nouns sometimes stands in the middle between them, which is called by the grammarians σχῆμα Ἀλκμανικόν. *Pind. Pyth.* 4, 318. πέμπε δ' Ἑρμᾶς διδύμους υἱούς --- τὸν μὲν Ἑχίονα, κεχλάδοντας ἦβα, τὸν δ' Ἑρυτον, where, however, there is a reference to the preceding accusative plural. *Comp.* §. 304. *Obs.* 4.^a

Obs. 2. Sometimes an adjective which refers to two substantives is found only with the second. *Soph. Œd. C.* 1399. οἶμοι κελεύθου τῆς τ' ἐμῆς δυσπραξίας, where τῆς ἐμῆς belongs also to κελεύθου. *Eurip. Suppl.* 23. τό τ' ἔγχεος τήν τε δυστυχεστάτην στένων στρατείαν, i. e. τὸ τε δυστυχεστάτον ἔγχεος. *Comp. Œd. T.* 417. See above, §. 428, 4.

442. Instead of the adjectives being considered, as in other languages, as epithets of the substantives, and put in the same case with them, in Greek the substantive is often considered as the whole, and the adjective as the part; and then the substantive is put in the genitive. The adjective has then the gender of the substantive.

1. The cases are very common in which the substantive is put with the adjective in the plural. *Æsch. Suppl.* 310. ταῦτα τῶν παλλαγμάτων. *Soph. Œd. T.* 18. οἱ δὲ τ' ἠθέων λεκτοί, for λεκτοὶ ἠθεοί. *Arist. Plut.* 490. οἱ χρηστοὶ τῶν ἀνθρώπων. *Eurip. Hec.* 194. μήτηρ, πῶς φθέγγει ἀμέγαρτα κακῶν; *Isocr. ad Nicocl.* p. 24 B. δεῖ τοὺς βουλομένους ἢ ποιεῖν ἢ γράφειν τι κεχαρισμένον τοῖς πολλοῖς μὴ τοὺς ὠφελιμωτάτους τῶν λόγων ζητεῖν, ἀλλὰ τοὺς μυθωδεστάτους, for ταὺς ὠφ. λόγους. *ib. D.* τὰ σπονδαῖα τῶν πραγμάτων. *ib.* τοὺς

^a Valck. ad *Lesbon.* p. 179.

εὖ φρονούντας τῶν ἀνθρώπων. *de Pac.* p. 181 C. τῶν ἐδεσμάτων καὶ τῶν ἐπιτηδευμάτων τοῖς καὶ τὸ σῶμα καὶ τὴν ψυχὴν βλάπτουσιν. *Comp.* §. 320 *seq.* To this class belong also *δια θεάων*, ἀριδείκετος ἀνδρῶν *Il.* λ', 248. ὦ μίᾶρ' ἀνδρῶν *Arist. Vesp.* 396. See §. 320.^b and θεῶν τις, φίλων τις is even more usual than θεός τις, though this also is found, e. g. *Eur. Andr.* 1182 *seq.* so that sometimes both constructions are found together, as *Eur. El.* 1242.^c

2. This construction takes place also in the singular, especially in Attic. *Herod.* 1, 24. τὸν πολλὸν τοῦ χρόνου διατρίβοντα παρὰ Περιάνδρῳ, for τὸν πολλὸν (πλείστον) χρόνον. *Thuc.* 1, 2. μάλιστα δὲ τῆς γῆς ἡ ἀρίστη αἰεὶ τὰς μεταβολὰς τῶν οἰκητόρων εἶχεν 'the best countries'. *id.* 5, 31. ἐπὶ τῇ ἡμισείᾳ τῆς γῆς. *Plat. Phædon.* p. 104 A. ὁ ἡμισυς τοῦ ἀριθμοῦ ἅπας. *Xen. Cyr.* 4, 5, 1. πέμπετε ἡμῖν τοῦ πεποιημένου σίτου τὸν ἡμισυ^d.—*Thuc.* 7, 3. τῇ ὑστεραίᾳ ἄγων τὴν πλείστην τῆς στρατιᾶς παρέταξε πρὸς τὰ τεῖχη τῶν Ἀθηναίων, 'the greater part of the army'. *Arist. Ach.* 350. τῆς μαρίλης συχὴν 'many glowing embers'. *Xen. Cyrop.* 3, 2, 2. σκοπῶν κατενόει πολλὴν τῆς χώρας τοῖς Ἀρμενίοις ἔρημον καὶ ἀργὸν οὖσαν, 'a great part of the country'. *Comp. id.* 6, 2, 26.—*Thuc.* 7, 25. χαλεπωτάτη δ' ἦν τῆς σταυρώσεως ἡ κρύφιος. *Plat. Rep.* 3. p. 416 B. τὴν μεγίστην τῆς εὐλαβείας παρεσκευασμένοι ἂν εἶεν. *Prot.* p. 329 A. δολιχὸν κατατείνουσι τοῦ λόγου, for δολιχὸν λόγον^e.

3. The neuter of the adjective or participle is also common here. *Il.* υ', 178. τί σύ, τόσσον ὀμίλου πολλὸν ἐπελθῶν, ἔστης; *Herod.* 8, 100. τὸ πολλὸν τῆς στρατιῆς. 6, 113. τὸ τετραμμένον τῶν βαρβάρων. *Thuc.* 1, 118. ἐπὶ μέγα δυνάμει. *Comp.* §. 320, 4. 341. *Xen. Anab.* 1, 8, 8. μέσον ἡμέρας.

^b Dobree ad *Aristoph. Vesp.* l. c. Erf. ad *Soph. Œd.* T. 1186. Monk ad *Alcest.* 472.

^c Elmsl. ad *Soph. Aj.* 1188. and on the other side Herm. ad *Aj.* 977. Reisig *Comm. Crit.* in *Soph. Œd.* C. p. 223. *Comp. Matthiæ* ad *Eur. Andr.* 1157.

^d Wolf ad *Demosth. Lept.* p. 223.

^e Hemsterh. ad *Luc. T.* 1. p. 356. Dorv. ad *Charit.* p. 281. Wessel. ad *Diod. S. T.* 1. p. 306. Fisch. 3 a. p. 296 sqq. Heind. ad *Plat. Cratyl.* p. 28. Küster et Brunck ad *Arist. Ach.* 350.

Cyr. 5, 3, 52. ἐν μέσῳ νυκτῶν. *ib.* 4, 4, 1. ἔξω μέσου ἡμέρας, which the grammarians allege to be more Attic than μέση ἡμέρα. To this belong also the passages quoted vol. 1. p. 207. l. 4. To this place belongs the expression ἐν παντὶ κακοῦ εἶναι *Plat. Rep.* 9. p. 579 B. ἐν παντὶ ἀθυμίας *Thucyd.* 7, 55. ‘altogether unhappy, quite spiritless, without courage’. *Herod.* 7, 118. εἰς πᾶν κακοῦ ἀφικνεῖσθαι. *Eur. Alc.* 613. πάντα σοφίας for πᾶσα σοφία. So *Andr.* 1175. εἰς ἐν μοίρας, for μίαν μοῖραν.

In the same manner the neuter of τίς ‘who?’ and τίς ‘any one’, is used. *Soph. Aj.* 314. ἀνήρετ’ ἐν τῷ πράγματος κυρεῖ ποτε, i. e. ἐν τίνι πράγματι. *Ant.* 1229. ἐν τῷ ξυμφορᾶς διεφθάρης; as τί ξυμφορᾶς *Eur. Or.* 1464. τί ἀγγελίας *Soph. El.* 169 seq. Comp. *Eur. Hel.* 1215. *Herod.* 6, 133. οἱ Πάριοι, ὅκως μὲν τι δώσουσι τῷ Μιλτιάδῃ ἀργυρίου, οὐδὲν διανοεῦντο. *Thuc.* 4, 130. ἦν τι καὶ στασιασμοῦ ἐν τῇ πόλει, for τις στασιασμός. 7, 69. λαμπρότητός τι.

4. It rarely happens that the genitive of a substantive masculine or feminine is accompanied by the adjective in the neuter plural. *Soph. Antig.* 1209. τῷ δ’ ἀθλίας ἄσημα περιβαίνει βοῆς ἔρποντι μάλλον ἄσσον, for βοῆ ἀσημος. *Æd. C.* 923. *ib.* 1693. *Eurip. Phæn.* 1500. οὐ προκαλυπτόμενα βοστρυχώδεος ἀβρὰ παρηίδος, for παρηίδα ἀβρὰν βοστρυχώδη. *Hel.* 985. ἤ σοι παρέλιπεν ἤδε τῶν λόγων, φράσω, for οὐς λόγους, where one MS. has τῷ λόγῳ. *Xen. Cyrop.* 8, 3, 41. ἤκει δέ τις ἢ τῶν προβάτων λελυκωμένα φέρων, ἢ τῶν βοῶν κατακεκρημνισμένα. This accords with the *strata viarum* of Virgil. It seems to have been occasioned by the circumstance that the neuter plural is elsewhere used for persons, as §. 438. as it were *abst. pro concr.* *Soph. Æd. T.* 261. κοινῶν τε παίδων κοίν’ ἂν, εἰ κείνῳ γένος μὴ δυστύχησεν, ἦν ἂν ἐκπεφυκότα, is pleonastically said for κοινοὶ παῖδες ἦσαν ἂν ἐκπεφυκότες^a.

Obs. As far as relates to the use of the neuter of persons, the following phrases may be compared with these. *Arist. Eccl.* 52. ὄρω

^a Schæf. ad Apoll. Rh. Schol. min. Heind. ad Hor. Sat. p. 258. p. 235. Erf. ad Soph. Ant. 355. ed.

προσιούσας χάτέρας πολλὰς πάνυ γυναῖκας ὅτι πέρ' ἐστ' ὄφελος ἐν τῇ πόλει 'the principal women'. *Xen. Hist. Gr.* 5, 3, 6. παμπληθεῖς ἀπέκτειναν ἀνθρώπους, καὶ ὅτι περ' ὄφελος ἦν τοῦ τοιοῦτου στρατεύματος. —*Herod.* 9, 31. ὅτι μὲν αὐτοῦ δυνατώτατον πᾶν ἀπολέξας ἔστησε. *Thuc.* 4, 133. ὅτι ἢ αὐτῶν ἄνθος, ἀπολώλει.—*Theocr.* 7, 5. εἶτι περ' ἐσθλὸν χαῶν τῶν ἔρ' ἄνωθεν. *Apollon. Rh.* 3, 347. *Hor. Serm.* 1, 6, 1. *Lydorum quicquid Etruscos incoluit fines*^b. *Comp.* §. 445, a.

Of the ADJECTIVE in particular.

The following observations still remain to be made upon the 443. usage of the adjective :

1. When an adjective is put with an auxiliary verb, as predicate, without referring to a proper subject, consisting of one word, it is properly in the neuter singular ; the Greeks, however, often put the neuter plural. *Herod.* 1, 91. τὴν πεπρωμένην μοῖραν ἀδύνατά ἐστι ἀποφυγέειν καὶ θεῶ. *Comp. Thuc.* 1, 125. 3, 88. &c. *Herod.* 3, 109. οὐκ ἂν ἦν βιωσίμα ἀνθρώποισι. 9, 2. χαλεπὰ εἶναι περιγίνεσθαι καὶ ἅσασι ἀνθρώποισι. *Soph. Antig.* 576. δεδογμέν', ὡς ἔοικε, τήνδε κατθανεῖν, for δεδογμένον ἐστί. *Philoct.* 524. ἀλλ' αἰσχρὰ μέντοι, σοῦ γ' ἐμ' ἐνδεέστερον ξένῳ φανῆναι πρὸς τὸ καίριον πονεῖν. *Eurip. Hec.* 1230. ἀχθεινὰ μὲν μοι, τὰλλότρια κρίνειν κακά. *Plat. Rep.* 8. p. 562 A. λοιπὰ ἂν εἴη^c.

This is particularly the case with verbals. *Herod.* 3, 61. (ὁ μάγος Πατιζείθης) κήρυκας διέπεμπε τῇ τε ἄλλῃ καὶ δὴ καὶ ἐς Αἴγυπτον, προερέοντα (applies merely to the one who was sent to Egypt. See c. 62 in.) τῷ στρατῷ, ὡς Σμέρδιος τοῦ Κύρου ἀκουστέα εἶη τοῦ λοιποῦ, ἀλλ' οὐ Καμβύσεω. *Thuc.* 1, 86. ἡμῖν εἰσι ζύμμαχοι ἀγαθοὶ, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, οὐδὲ δίκαις καὶ λόγοις διακριτέα --- ἀλλὰ τιμωρητέα ἐν τάχει καὶ παντὶ σθένει. *Comp. ib.* 88. 93. &c. *Soph.*

^b Hemst. ad Lucian. T. 1. p. 436. ed. Bip. Küster ad Arist. Eccl. 53. Valck. ad Theocr. 10. Idyll. p. 102.

^c Valck. ad Eurip. Hipp. 370. Koen ad Greg. p. (53 seq.) 130. Herm. ad Vig. p. 739, 139.

Antig. 677. οὕτως ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις, κούτοι γυναικὸς οὐδαμῶς ἠσσητέα. *Aristoph. Plut.* 1085. ζυνεκποτέ' ἐστὶ σοι καὶ τὴν τρύγα^a.

2. When a relative pronoun is referred to the substantive, the adjective, instead of standing as it properly should with its substantive, is often separated from the substantive, and, as in Latin, put with the relative. *Il. ν'*, 340. ἔφριζεν δὲ μάχη φθισίμβροτος ἐγχείρσι μακρῆς, ἅς εἶχον ταμεσίχροας. *Eurip. Or.* 844. Ἡλέκτρα, λόγους ἀκουσον, οὐς σοι δυστυχεῖς ἦκω φέρων. *Thuc.* 7, 43. καὶ διαφυγόντες εὐθὺς πρὸς τὰ στρατόπεδα, ἃ ἦν ἐπὶ τῶν Ἐπιπολῶν τρία --- --- ἀγγέλλουσι τὴν ἔφοδον, where just above the genitive was put in the same manner: προσβάντες τὸ τείχισμα, ὃ ἦν αὐτόθι τῶν Συρακουσίων, αἰρούσι.

444. 3. Two or more adjectives (and participles also) are often added to one substantive without a conjunctive particle. This juxtaposition of adjectives, without a copulative, facilitates the combination of these different ideas into one image and one whole, whereas the frequent repetition of the copulative represents them as continuing in a separate state. *Il. π'*, 221. χηλοῦ ἀπο πῶμ' ἀνέφυγε καλῆς, δαιδαλέης. 428. αἰγυπιοὶ γαμψώνυχες, ἀγκυλοχεῖλαι. 802. ἔγχος βριθὺ, μέγα, στιβαρὸν, κεκορυθμένον. σ', 275. ὑψηλαί τε πύλαι, σανίδες τ' ἐπὶ τῆς ἀραρυῖαι, μακραὶ, εὐξεστοί, ἐζευγμέναι εἰρύσσονται^b. An adjective or participle, and its substantives, often constitute together a principal idea, and to this principal idea another adjective refers: *Herod.* 7, 23. σῖτος δὲ σφισι πολλὸς ἐφοίτα ἐκ τῆς Ἀσίας ἀηλεσμένος 'much ground corn', i. e. 'much meal'; where much and ground corn, would be a solecism in English also.

4. On the other hand the Greeks regularly join πολὺς with another adjective, expressing praise or blame, e. g. ἀγαθός, κακός, by means of the copulative. *Herod.* 8, 61. τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγε. *Arist. Lys.* 1159. τί δῆθ',

^a Hemsterh. ad *Arist. Plut.* p. 408. Brunck ib. 5. 1085. Valck. ad *Herod.* 3, 61. p. 227, 21. Koen l. c.

^b Comp. *Herm.* ad *Orph. Lith.* 81. Elmsl. ad *Eur. Med.* 807.

ὑπρηγμένων τε πολλῶν καὶ γαθῶν, μάχεσθε. *Xen. Mem. S.* 2, 9, 6. συνειδὼς αὐτῷ πολλὰ καὶ πονηρά^c. Sometimes τε καὶ, *Herod.* 4, 167. *Plat. Rep.* 10. p. 615 D. πολλὰ τε καὶ ἀνόσια εἰργασμένος. or τε repeated, *Od.* η', 157. *Il.* β', 213. —πόλλ' ἀγαθὰ, πολλὰ κακά are also found *Arist. Eccl.* 435. *Plat. Leg.* 1. p. 629 B.

5. Two adjectives also are frequently put together, one of which negatively expresses the sense of the others. *Herod.* 3, 25. ἐμμανής τε εὖν καὶ οὐ φρενήρης. *Soph. Œd. T.* 58. γνωτὰ κοῦκ ἄγνωτὰ μοι^d.

6. Adjectives also are often expressed by circumlocution: 445.

a. The adjective, in order to determine more accurately the substantive, and to express this determination better, is subjoined with the relative and the verb εἰμί. *Il.* η', 50. αὐτὸς δὲ προκάλεσαι Ἀχαιῶν ὅστις ἄριστος, for τὸν ἄριστον Ἀχαιῶν. ρ', 61. ὡς ὅτε τίς τε λέων --- --- βροσκομένης ἀγέλης βούν ἀρπάσῃ, ἥτις ἀρίστη. 509. ἦτοι μὲν τὸν νεκρὸν ἐπιτράπεθ', οἵπερ ἄριστοι, ἀμφ' αὐτῷ βεβήμεν. according to which *Il.* μ', 13. must be pointed. *Eurip. Ph.* 755. προκρίνας οἵπερ ἀλκιμώτατοι. *Soph. Œd. T.* 663. ὅτι πύματον ὀλοίμαν, for τῷ πυμάτῃ ὀλέθρῳ. *Plat. Rep.* 5. p. 466 E. *Comp.* §. 442. *Obs.*^e

b. The adjective is accompanied by οἶος. *Arist. Vesp.* 970. ὁ δ' ἕτερος οἶος ἐστὶν οἰκουρὸς μόνον. *Dem. Olynth.* p. 23, 7. εἰ μὲν γάρ τις ἀνὴρ ἐστὶν ἐν αὐτοῖς οἶος ἔμπειρος. *Plat. Apol. S.* p. 23 A. πολλαὶ ἀπέχθεται --- καὶ οἶαι χαλεπώταται. *Theocr.* 14, 59. Xenophon says fully *Mem. S.* 4, 8 *extr.* ἐδόκει τοιοῦτος εἶναι, οἶος ἂν εἴη ἄριστός γε ἀνὴρ καὶ εὐδαιμονέστατος.

This οἶος is also put after an adjective. *Herod.* 4, 28. ἔνθα

^c Brunck ad *Arist. Thesm.* 351. *Nub.* 1329. *Sluiter Lect. Andoc.* in *Plat. Min.* p. 89. *Blomf. ad Æsch. Pers.* 249. *Poppo ad Xen. Cyr.* 7, 1, 11. So also *τινὲς καὶ πολλοί.* *Wytttenb. ad Plut. de Sera Num. Vind.* p. 125. only that here something more is added, 'some and indeed many',

for which reason we have *Plat. Phædon.* p. 58 D. *παρήσαν τινὲς καὶ πολλοί γε.*

^d Valcken. ad *Her.* 3, 25. p. 206, 52.

Brunck ad *Soph.* l. c.

^e Valck. ad *Theocr.* 10. *Id.* p. 102. *Comp.* Heyne ad *Il.* π', 272.

τοὺς μὲν ὀκτὼ τῶν μηνῶν ἀφόρητος οἶος γίνεται κρυμός.
Plat. Charm. p. 155 C. ἀνέβλεψέ μοι τοῖς ὀφθαλμοῖς ἀμήχανόν τι οἶον.

c. In the same manner also ὅσος is used, only that this usually follows its adjective, and is put at the end of the proposition. It accompanies adjectives which express a distinction generally, or with respect to magnitude and number (κ). *Herod.* 4, 194. οἱ δὲ (πίθηκοι) σφι ἀφθονοὶ ὅσοι ἐν τοῖσι οὔρεσι γίνονται. *Plat. Hipp. Maj.* p. 282 C. χρήματα ἔλαβε θαυμαστά ὅσα. *Leg.* 6. p. 782 A. ἀμήχανον ἂν χρόνον ὅσον γεγονός ἂν εἴη. *Arist. Nub.* 750. ἦν περὶ αὐτὸν ὄχλος ὑπερφυῆς ὅσος. This phrase seems originally to have been formed from two propositions referring to each other, as θαυμαστόν ἐστιν, ὅσα χρήματα ἔλαβε, instead of θαυμαστά ἐστὶ χρήματα, ὅσα ἔλαβε. By usage, however, ὅσος has been referred to the adjective, and both put in the same case, as *Plat. Rep.* 9. p. 588 A. εἰ τοσοῦτον ἡδονῇ νικᾷ ὁ ἀγαθὸς τε καὶ δίκαιος τὸν κακὸν τε καὶ ἄδικον, ἀμηχάνῳ δὴ ὅσῳ πλείον νικήσει εὐσχημοσύνη τε βίου καὶ κάλλει καὶ ἀρετῇ. The construction is similar in the phrase οὐδένα ὄντιν' οὐκ ἀποστραφῆναι ἔφασαν §. 306. θαυμαστῶς ὡς §. 628. An unusual position is found *Herod.* 1, 14. ἀλλ' ὅσα μὲν ἀργύρου ἀναθήματά ἐστι οἱ πλείεστα ἐν Δελφοῖσι. but here two clauses appear to have been combined, ἀλλ' ὅσα μὲν ἀργ. ἀναθήματά ἐστι, τούτων ἐστὶ οἱ πλ.

d. The neuters of many adjectives, in connection with the article, express a whole, which might also be denoted by the plural, as τὸ ἐναντίον 'the enemies'. *Thuc.* 7, 44. καὶ πᾶν τὸ ἐξ ἐναντίας καὶ εἰ φίλιον εἴη τῶν ἤδη πάλιν φευγόντων, πολέμιον ἐνόμιζον. *id.* 6, 69. τὸ ὑπήκοον 'subjects' collectively. ἀντίπαλόν τι *Xen. Hell.* 2, 3, 30. 'a hostile party'. τὸ θῆλυ, τὸ δυστυχές *Eur. Herc. F.* 537, 562. ἔστιν τί μοι κατ' Ἄργος εὐμενὲς φίλων; *Eur. El.* 605. This happens especially with adverbs in -ικός: τὸ πολιτικόν *Herod.* 7, 103. 'the citizens' collectively. τὸ Ἑλληνικόν *Thuc.* 1, 1. τὸ Δωρικόν *id.* 7, 44. τὸ βαρβαρικόν, τὸ ἰππικόν, τὸ ὀπλιτικόν, τὸ ξυμμαχικόν. To this class belong the phrases ὅτι ὄφελος &c. §. 442. *Obs.* There is a difference in τὸ κοινόν 'the community, the state', which does indeed also express a whole, but for which the

plural masculine genitive cannot be substituted: and τὸ ναυτικόν 'the fleet', comprises not only τὰς νῆας, but also the crews.

So also are participles used. *Herod.* 1, 97. πλεῦνος ἀεὶ γιγνομένου τοῦ ἐπιφοιτέοντος, for πλεύνων γιγνομένων τῶν ἐπιφοιτεόντων. *Id.* 7, 209. τὸ ὑπομένον for τοὺς ὑπομένοντας. *Id.* 9, 61. τὸ προσκείμενον. comp. 63. *Thuc.* 7, 48. ἦν γὰρ τι καὶ ἐν Συρακούσαις βουλούμενον τοῖς Ἀθηναίοις τὰ πράγματα ἐνδοῦναι. Comp. c. 49. *id.* 8, 66. ὁρῶν πολὺ τὸ ξυνεστηκός, which was shortly before οἱ ξυνεστῶτες. *Xen. Mem.* S. 1, 2, 43. τὸ κρατοῦν τῆς πόλεως.

In the plural the adjectives in-ικός denote some circumstance, which the context determines, relating to the noun which is the root, or the history of a people, as τὰ Τρωικά *Thuc.* 1, 3. 'the Trojan war', τὰ Ἑλληνικά 'the Grecian history', τὰ ναυτικά 'the naval war, naval affairs'.

Neuter adjectives are used in other circumstances also for masculines, as *Eur. Suppl.* 577. ὅσοι γ' ὑβρισταί' χρηστὰ δ' οὐ κολάζουεν, for χρηστούς.

7. Adjectives are very often put in the neuter singular and 446. plural, with and without an article, for adverbs, e. g. πρῶτον 'in the first place', τὸ πρῶτον 'at first'. ἐπίτηδες 'on purpose', *consulto* &c. αἰνά for αἰνῶς *Il.* α', 414. ἀκίχῆτα *Il.* ρ', 75. πό-τερα, *utrum*, *Xen. Mem.* S. 2, 3, 6. &c. *Soph.* *El.* 961. ἄλεκ-τρα γηράσκουσιν ἀννόμεναιά τε, instead of which ἄλεκτρος καὶ ἀννόμενιος γηράσκει is more common. So *Eur. Hel.* 291. πολιὰ παρθενέεται. *Eur. Ion.* 1391. κρυφαῖα νυμφευθεῖσα; for κρυφαίως, κρύφα. *Soph. Oed. C.* 319. φαιδρὰ γοῦν ἀπ' ὀμμάτων σαίνει με. *Xen. Cyr.* 3, 2, 14. πολλά 'frequently'. Sometimes a substantive which in sense is contained in the verb may be supplied, as *Soph. Oed. T.* 1300 seq. τίς ὁ πηδῆσας μείζονα (πηδήματα, as §. 408.) with Erfurdt's note. So with ὠφελεῖν, βλάπτειν, ζημιοῦν adjectives in the neuter plural are used in the sense of adverbs. See §. 415. *Obs.* 3. and with ὄζειν the adjective in the neuter, not the adverb, is used. See §. 376. The neuter singular with the article is found *Theocr.*

1, 41. *κάμνοντι τὸ καρτερόν ἀνδρὶ ἐοικώς*. 3, 3. and in other later writers^a. But *οὐδέν, μηδέν*, are not used, merely to strengthen the negation, for *οὐ* and *μή*, for they may always be rendered 'in no respect': *Eur. Andr.* 88. *μηδέν τοῦτ' ὀνειδίσγες ἐμοί*, and in the other passages quoted by Elmsley *ad Soph. Œd. C.* 779. and Matthiæ *Eur. Orest.* 182. Comp. *Herm. ad Soph. Antig.* 610. Comparatives of adverbs especially are expressed by the neuter singular of adjectives, and superlatives by the neuter plural. See §. 260.^b

8. Adjectives also, referred to substantives, are in the same way put in the masculine or feminine, for adverbs, or prepositions with their case. *Il. ρ'*, 361. *τοὶ δ' ἀγχιστῖνοι ἐπιπτον, for ἄγχι ἀλλήλων*. *σ'*, 334. *σεῦ ὕστερος εἰμ' ὑπὸ γαίαν* 'as the second to you'. *Æsch. Ag.* 50. *ὑπατοὶ λεχέων*, for *ὑπὲρ λ. Soph. Phil.* 808. *ὄξεια, ταχέα*, for *ὄξεως, ταχέως*. So *Eur. Ion.* 439. *ἀπᾶς μὲν οὐ γένοιτ' ἂν εἰς ἡμᾶς φίλος*, for *ἅπαντα* 'in all respects'. Adjectives of this kind are also used instead of datives taken adverbially: *Soph. Œd. C.* 441. *ἤλαυνέ μ' ἐκ γῆς χρόνιον*, for *χρόνῳ* 'after a time', as it is *v.* 437. So *id.* 1637. *ὄρκιος* for *ὄρκῳ*. So in Homer *Il. α'*, 497. *ἠερίη δ' ἀνέβη μέγαν οὐρανόν, for ἠρι, mane*^c. *β'*, 2. *εὐδὸν παννύχιοι*, for *νυκτί*. More particularly adjectives marking a time, and derived from substantives or adverbs, are thus used, e. g. *Il. α'*, 423 *seq.* *Ζεὺς χθιζὸς ἔβη κατὰ δαίτα*, for *χθές*. Adjectives in *-αῖος*, chiefly derived from ordinal numerals, are put thus, e. g. *δευτεραῖος ἀφίκετο*, for *τῇ δευτέρᾳ ἡμέρᾳ*. See §. 144. also in other senses *σκοτιαίους διελθεῖν τὸ πεδίον Xen. Anab.* 4, 1, 5. 'in the darkness, twilight'. Ideas of space are also expressed in this way: *Soph. Œd. T.* 1411. *θαλάσσιον ἐκρίψατε*, for *εἰς θάλασσαν*. Comp. *Eur. Hec.* 782. especially adverbs compounded with prepositions, as *Il. θ'*, 530. *ὑπηῖοι θωρηχθέντες*, for *ὑπὸ τὴν ἠῶ*. *Soph. Œd. T.* 32. *ἐφέστιοι ἐζόμεθα*, for *ἐπὶ τῇ ἐστία*. *id. Œd. C.* 119. *ἐκτόπιος συθείς*, for *ἐκ (τούτου) τοῦ τόπου*. *id.* 234. where *ἄφορμος* is used for *ἀπό*. See *Obs.* 3, a. *Antig.* 785. *φοιτᾶς ὑπερπόντιος*. Instead of a substantive with an adjective *Soph. El.* 841. *πάμφυλος ἀνάσ-*

^a Valck. *ad Theocr.* 10. *id.* p. 68. *Herm. ad Soph. Œd. C.* 1636.

^b Fisch. 3 a. p. 216 sqq.

^c Buttmann *Lexil.* p. 118 seq.

σει, for πασῶν τ. ψ. In prose ὑπόσπονδος is particularly common, e. g. ὑποσπόνδους συλλαβεῖν τινας, for ὑπὸ σπονδαῖς^d, &c.

9. Adjectives also are often used in the sense of substantives, and then take another substantive in the genitive, or another adjective or pronoun possessive. *Xen. H. Gr.* 5, 2, 33. τοῖς ὑμετέροισι δυσμενέσι. *Apol. S.* 27. τοῖς ἐμοῖς εὖνοισι. *Plat. Theat.* p. 147 C. τῶ σῶ ὁμωνύμῳ^e.

10. In the poets adjectives derived from proper names are often used instead of the genitives of these names. *Od.* γ', 190. Ποιάντιον υἱόν, for Ποίαντος. Comp. *ib.* 264. ἦ', 324. *Pind. Pyth.* 2, 34. ὦ Δεινομένειε παῖ. *Eur. Iph. T.* 5. τῆς Τυνδαρείας θυγατρός. Comp. *Iphig. A.* 1541. *Herc. F.* 136. τὸν Ἡράκλειον πατέρα. also *Herod.* 7, 105. τοῖσι Μασκαμείοισι ἐκγόνοισι. In *Theocr.* 26, 35. the daughters of Cadmus and sisters of Semele are called ἀδελφῆαὶ αὐτᾶς Καδμεΐαι, as *Tibull.* 3, 6, 24. *Cadmea mater*, the daughter of Cadmus, mother of Pentheus. See Huschke's note.

Obs. The following circumstances are to be remarked respecting the usage of the tragic and lyric writers :

1. If a substantive connected with a genitive has an adjective with it, the adjective often refers not to the genitive but to the governing word, provided the nominative and genitive together make up one principal idea ; as πατὴρ πατρός, equivalent to πάππος 'grandfather', παῖς παιδός, i. e. υἱονός 'grandson'; whence οὐμός παῖς παιδός *Eur. Andr.* 585. τὸν ἐμὸν ὠδίνων πόνον *id. Phœn.* 30. because ὠδίνων πόνος denotes 'parturition, the child born'. *id. Herc. F.* 449. γραιῖαι ὄσσων πηγαί, i. e. γεραιὰ δάκρυα, or δ. γεραιᾶς. *id. Alc.* 549. ξένων πρὸς ἄλλην ἐστίαν 'to another house of hospitality'. *Soph. Œd. T.* 1400. τοῦμόν αἷμα πατρός 'the blood of my father shed by me'. In other cases the genitive is an addition, in itself unnecessary, but serving poetically to define, as *Eur. Herc. F.* 468. ἐγκληρα πέδλα τὰμὰ γῆς κεκτημένους. *Ion.* 1357. χερὸς ὑπ' ἀγκάλαις ἐμαῖς. (with which Lobeck *ad Soph. Aj.* 308. compares *Pind. Ol.* 8, 55. τεαῖς χερὸς ἐργασίας.) *Soph. Ant.* 793. νεῖκος ἀνδρῶν ξύναιμον, where νεῖκος ξύναιμον 'kindred strife', is used for 'strife of kinsmen', as *Obs.* 3, c. Sometimes the genitive is the principal word, which receives a more extended, more exact, or strength-

^d Dorv. *ad Char.* p. 389. Valck. * Schæf. *ad Schol. Apoll. Rh.*
ad Theocr. (10. *id.*) 7, 21. Fisch. 3 a. p. 168 seq.
p. 331 seq.

ening definition, as *Pind. Ol.* 8, 90. ἐν τετράσι παιδῶν γυίοις, for ἐν τετράσι παισίν, because, in wrestling, the limbs, and especially the arms, are exerted. *Pyth.* 4, 453. ὑμετέρας ἄκτινας ὄλβον, for ὑμέτερον ὄλβον, with the collateral idea of splendour. *Eur. Or.* 991. τὸ πτανὸν διωγμα πῶλων, for τοὺς πτανοὺς ἵππους διωκομένους, to which the reading of *Brunck Soph. Trach.* 508. ὑψικέρω τετράρορον φάσμα ταύρου, for ταῦρος τετράρορος, belongs. From this usage it seems to have arisen, that in other places the adjective is added to the wrong noun, but still to one which stands in connection with the principal noun, as *Æsch. Ag.* 49. ἑκπατίους ἄλγεσι παιδῶν, for ἑκπατίων παιδῶν. *Soph. Aj.* 1123. πολιὰς πόντου θινός, for πολιῶν πόντου. *Eur. Ion.* 292. χάσμα σὸν χθονός, for χ. σῆς χθ.^a So *Ced. T.* 1375. for ἀλλ' ἢ τέκνων δῆτ' ὕψις ἦν ἐφίμερος, βλαστοῦσ' ὕπως ἐβλασταν, βλαστόντων referring to τέκνων would have been more exact.

2. The adjective often contains not a definition in itself belonging to the substantive, but an extension of the idea contained in the verb, or it may be considered as the consequence and effect of the verb. *Il. β'*, 416. Ἐκτόρεον δὲ χιτώνῃα περὶ σήθεσσι δαίξαι χαλκῷ ῥωγαλέον. *Æsch. Ag.* 1258. εὐφημον, ὃ τάλαινα, κοίμησον στόμα, i. e. κοίμ. στ. ὥστε εὐφημον εἶναι. *Soph. Ced. C.* 1200. τῶν σῶν ἀδέρκτων ὀμμάτων τητῶμενος. *Aj.* 69. ἐγὼ γάρ ὀμμάτων ἀποστροφῶς ἀνὰ ἀπείρξω. comp. 430. *El.* 741. *Ant.* 791. σὺ καὶ δικαίων ἀδίκους φρένας παρασπᾶς ἐπὶ λῶβῳ, i. e. παρασπῶν ἀδίκ. ποιεῖς. *Eur. Bacch.* 1055. θύρσον --- κισσῷ κομήτην αὐθις ἐξάνεστεφον. So *Soph. Ant.* 1010. καταρῥνεῖς μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς, the adjective καταρῥ. expresses not an independent quality of the μηροί, but belongs to the verb, καταρῥνεῖς ἐξέκειντο, for κατερῥήσαν, also *Soph. Ced. T.* 57. πόλις --- ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω. *Æsch. Pers.* 151. καὶ προσφθύγγοις δὲ χρεῶν αὐτὴν πάντα μύθοισι προσανδᾶν. *Soph. Trach.* 262. αὐτὸν ἐλθόντ' ἐς δόμους ἐφέστιον. *Eur. Hec.* 927. ἐπιδέμνιος ὡς πέσοιμ' ἐς εὐνάν, which belong to Pleonasms^b.

3. Compound adjectives in particular are used in a great variety of ways.

a. They are often employed only to make the language more sonorous, only one part of the compound being regarded: e. g. παλαίφατος πρό-

^a Brunck ad *Soph. Trach.* 508. Seidl. ad *Eur. El.* 442. Schæf. ad *Musgr.* ad *Ced. T.* 1273. Lob. ad *Soph. Aj.* 402. ad *Greg. p.* 533. *Aj.* 9. App. *Dem.* 1. p. 239.

^b Lob. ad *Soph. Aj.* p. 299. 353.

νοια for παλαιά *Soph. Trach.* 823. So is explained βωμοὶ παντελεῖς *Soph. Antig.* 1016. and ὀρθόπους πάγος *ib.* 985. is probably for ὀρθός^c.

b. They are found as an apposition, instead of the nouns contained in the compound adjectives, as *Æsch. Prom.* 301. σιδηρομήτωρ αἶα, i. e. σιδήρου μήτηρ. *Pind. Nem.* 1, 92. ὀρθόμαντιν Τειρεσίαν for ὀρθὸν μάντιν Τειρ. as *Soph. Phil.* 1338. "Ἐλενος ἀριστόμαντις, i. e. "Ἐλ. ἀριστος μάντις. *Ced. T.* 556. τὸν σεμνόμαντιν ἄνδρα. *Soph. Antig.* 1283. τοῦδε παμμήτωρ νεκροῦ for πάντως, κατὰ πάντα, μήτηρ.

c. They are found instead of the genitive of the substantive contained in the compound, as *Eur. Phœn.* 845. σύναιμον λέχος for λ. συν-αίμου 'bed of a relation by blood', i. e. 'the son'. *Comp. Soph. Ant.* 793. *supra* 1. *Eur. Herc. F.* 395. καρπὸν μηλοφόρον for καρπὸν μήλων. *Iph. T.* 412. φιλόπλουτον ἄμιλλαν αὔροντες for ἄμιλλ. πλούτου, only that the adjective expresses more forcibly the striving for wealth. *Id. El.* 126. πολυδάκρυν ἡδονάν for ἡδ. δακρύνων. *Soph. Ced. T.* 26. ἀγέλαι βούνομοι for ἀγέλαι βοῶν. Commonly, however, the compounded adjective is found instead of the substantive with an adjective, participle, or second substantive in the genitive: e. g. *Æsch. Agam.* 272. εὐαγγέλοισιν ἐλπίσιν θηηπιλεῖς for ἐλπίσιν ἀγαθῆς ἀγγελίας. *Comp. Eur. Med.* 1017. *Pind. Pyth.* 5, 39 *seq.* ἀρισθάρματον γέρας for γ. ἀριστείας ἀρμάτων. *Nem.* 10, 71. εὐάγων τιμὰ for τιμὰ εὐτυχούς ἀγώνος. *Ol.* 3, 4. Θήρονος ὀλυμπιονίκαν ἕμνον for ἕ. νίκης Ὀλυμπικῆς. and with a genitive *Pyth.* 6, 4. Πυθιονίκος ἕμνων θησαυρός for Πυθιονίκων ἕμν. θησ. according to No. 1. i. e. ἕμνων νικῶν Πυθικῶν. *Soph. Antig.* 1022. ἀνδροφθόρον αἶμα, for αἶμα ἀνδρὸς φθαρέντος. *Aj.* 935. ἀριστόχειρ ἀγῶν for ἀγ. ἀρίστων χειρῶν, i. e. ἀνδρῶν. *Ced. C.* 1062. ῥιμφάρματοι ἄμιλλαι for ἄμ. ἀρμάτων ῥίμφα φευγόντων. *Eur. Herc. F.* 384. χαρμοναὶ ἀνδροβρῶτες for χ. τοῦ βιβρώσκειν ἀνθρώπου. *Hipp.* 67. εὐπατέρεια αὐλά for αὐλά ἀγαθοῦ πατρός, as εὐπατρίδαι οἴκοι *ib.* 1092. *Iph. T.* 1090. ἦ --- --- δεινῆς μ' ἔσωσας ἐκ πατροκτόνου χερός, for ἐκ χ. πατρὸς κτεινοντος. and where the adjective has a passive signification *Soph. Ant.* 1022. ἀνδροφθόρον αἶμα. *Eurip. Or.* 833. 1683. αἶμα μητροκτόνον for αἶμα μ. κτανθείσης^d. Sometimes the meaning which already exists according to the sense in the substantive contained in the compound adjective, is pleonastically repeated, with or without a new definition: *Soph. Ant.* 848 *seq.* ἔρμα τυμβόχωστον (i. e. ἔ. τύμβου χωστοῦ) τάφου ποταίνιου. *Eur. Phœn.* 1370. λευκόπηχεις κτύποι χεροῖν for λευκῶν πηχέων κτ. where χεροῖν is added as No. 1. One part of the compound adjective refers to the governing substantive, and the other is instead of the ge-

^c Herm. ad *Soph. Aj.* 221.

^d Elmsl. ad *Eur. Bacch.* 139.

nitive *Æsch. Choeph.* 21. ὄξυχειρ κτύπος, instead of ὄξυς χειρῶν κτύπος. There is also sometimes found with the governing substantive an adjective or pronoun, which properly refers to a part of the compound adjective: *Eur. Herc. F.* 1383 seq. ἡμᾶς ἔχεις παιδοκτόνους σοῦς, where σοῦς refers properly to παιῖδας, implied in the compound: and so perhaps we should explain *Soph. Trach.* 824 seq. τελεόμνηος δωδέκατος ἄροτος, i. e. ἄροτος δ. τελειῶν μηϊῶν. at least this explanation seems to be established by the above examples. *Id. El.* 858. ἐλπίδες κοινότοκοι εὐπατριῖαι for ἐλ. κοινού τόκου (τοῦ κοινῆ ἐμοὶ τεχθέντος ἀδελφοῦ) εὐπατριδου.

4. With substantives or adjectives which are used in a metaphorical sense, adjectives contradictory to them are often used to show that they are not to be taken literally, e. g. *Æsch. Pers.* 64. βοᾶ γὰρ κύμα χερσαῖον στρατοῦ 'the waves of the army', not waves in the strict sense, but terrestrial waves. *Eur. Or.* 319. ἀβάκχευτον θίασον, because θίασος is properly a company of Bacchanals. *ib.* 1513. Orestes and Pylades are called ἄθυρσοι Βάκχαι. *Phæn.* 221. ἀκάριστα πεδία 'of the sea'. *ib.* κῶμος ἀναυλότατος 'the tumult of war'. *Herc. F.* 1136. πόλεμος ἀπόλεμος 'the murder of the children'^a.

In a similar way they often add to a substantive an adjective compounded with *a priv.* of the same root or similar signification, to express that that substantive does not properly belong to the object designated, on account of the misfortune connected with it. *Eur. Hec.* 612. Polyxena is called νύμφη τ' ἀνυμφος παρθένος τ' ἀπάρθενος 'the unhappy bride and virgin'. *Hel.* 698. γάμος ἀγαμος (*innuptiæ nuptiæ Cic. de Orat.* 3, 58.) 'the unhappy marriage'^b.

To this class belong the forms Δύσπαρις, αἰνόπαρις, *Eur. Hec.* 945. only that they do not stand for δυσσυχῆς, αἰνὸς Πάρις, but 'Paris born for (his own and others') misfortune'. δυσσελένα *Eur. Or.* 1395. *Iph. A.* 1326. ὦ πάτερ αἰνόπατερ *Æsch. Choeph.* 312.

5. Two adjectives are often placed together, one in the genitive, to denote the highest degree: *Soph. CEd. T.* 465. ἀρῆν' ἀρῆρων. *Phil.* 65. ἔσχατ' ἐσχάτων κακά.

Of the Verbals in -τέος.

447. The Verbals in -τέος (§. 220.) are used either impersonally, as the Latin gerunds, e. g. ἰτέον ἐστίν, *eundum est*, 'one must

^a Blomf. Gloss. Agam. 81.

^b Matthiæ ad *Eur. Hec.* 608.

go' ; or are referred to a subject, like the Latin participles fut. pass.

1. When they are put impersonally, the neuter plural is often put for the neuter singular, particularly in Attic. See §. 443.

2. Verbals, though passive in derivation, govern the cases of the verbs from which they are derived, like actives : e. g. ἐπιθυμητέον ἐστὶν εἰρήνης, ἐπιχειρητέον ἐστὶ τῷ ἔργῳ, ἀσκητέον ἐστὶ τὴν ἀρετὴν. This case usually expresses the object of the action ; so that the verbal may be resolved by δεῖ with the infinitive active or middle, as ἐπιθυμεῖν δεῖ, μμείσθαι, παρασκευάσασθαι δεῖ 3 a. As these middle verbs have often an intransitive signification, their verbals also are so used ; as *Plat. Gorg.* p. 507 D. παρασκευαστέον μάλιστα μὲν μηδὲν δεῖσθαι τοῦ κολάζεσθαι, i. e. παρασκευάσασθαι δεῖ, 'we must put ourselves into that state of mind'. *id. Rep.* 7. p. 520 C. συνεθιστέον for συνεθίζειν ἑαυτὸν δεῖ. It is seldom that a verbal of a passive verb keeps its passive sense and is joined with the word by which it is determined : *Soph. Antig.* 678. οὔτε γυναικὸς οὐδαμῶς ἤσσητέα. *Arist. Lys.* 450. οὐ γυναικῶν οὐδέποτ' ἔσθ' ἠττητέα ἡμῖν.

3. When the verbals take an accusative, two constructions, equally common, are made use of. Either

a. The verbal remains in the neuter impersonally, and retains as an active its object in the accusative. *Eurip. Or.* 759. οἰστέον τάδε. *Phæn.* 724. ἐξοιστέον γ' ἄρ' ὄπλα Καδμείων πόλει. *Plat. Gorg.* p. 487 C. καὶ ποτε ὑμῶν ἐγὼ ὑπήκουσα βουλευομένων, μέχρις ὅποι τὴν σοφίαν ἀσκητέον εἶη. *ib.* p. 507 D. σωφροσύνην μὲν διωκτέον καὶ ἀσκητέον, ἀκολασίαν δὲ φευκτέον. *ibid.* ἐπιθετέον δίκην, καὶ κολαστέον, εἰ μέλλει εὐδαίμων εἶναι. *Comp. Leg.* 4. p. 715 E. *Xen. Mem.* 1, 7, 2. εἴ τις, μὴ ὦν ἀγαθὸς ἀλλητῆς, δοκεῖν βούλοιο, --- --- ἄρ' οὐ τὰ ἔξω τῆς τέχνης μιμητέον τοὺς ἀγαθοὺς ἀλλητῆς ; and the same, πολλοὺς ἐπαινέτας παρασκευαστέον, ἔργον οὐδαμοῦ ληπτέον. *Comp.* 2, 1, 28. Or

b. The object becomes the subject, and the verbal is re-

ferred to it as a passive, in the same gender, number, and case, like the Latin participle in *dus*. *Herod.* 7, 168. οὐ σφι περιοπτέη ἐστὶ ἡ Ἑλλάς ἀπολλυμένη, for οὐ περιοπτέον ἐστὶ τὴν Ἑλλάδα. *Xen. Mem. S.* 3, 6, 3. τοῦτο δηλον, ὅτι, εἴπερ τιμᾶσθαι βούλει, ὠφελιτέα σοι ἢ πόλις ἐστίν^a. Plato unites both constructions *Phaed.* p. 107 B. ἀλλὰ καὶ τὰς γε ὑποθέσεις τὰς πρώτας, καὶ εἰ πισταὶ ἡμῖν εἰσιν, ὅμως ἐπισκεπτέαι σαφέστερον, owing to the preceding *πισταί*.

4. When a person accompanies the verbal as the subject of the action, it is put in the dative, as in Latin with the gerund and the participle in *dus*: e. g. ὠφελιτέα σοι ἢ πόλις ἐστίν.

Sometimes, however, the person is put in the accusative, provided the construction of the verbal is the same with that of the impersonal *δεῖ* with the infinitive and accusative, as *παρασκευαστέον ἐστὶ τέχνην τῷ ἀνθρώπῳ*, the same as *παρασκευάσασθαι δεῖ τέχ. τὸν ἄνθ.* *Thuc.* 8, 65. λόγος ἐκ τοῦ φανεροῦ προεῖργαστο αὐτοῖς, ὡς οὔτε μισθοφορητέον εἶη ἄλλους ἢ τοὺς στρατευομένους, οὔτε μεθεκτέον τῶν πραγμάτων πλείοσιν ἢ πεντακισχιλίοις. *Plat. Rep.* 7. p. 520 D. καταβατέον ἐν μέρει ἕκαστον εἰς τὴν τῶν ἄλλων ξυνοίκησιν. *Comp.* 3. p. 400 D. *Leg.* 8. p. 833 D. *ib.* 1. p. 643 A. διὰ ταύτης (τῆς παιδείας) φημὲν ἴτεον εἶναι τὸν προκεχειρισμένον ἐν τῷ νῦν λόγον ὑφ' ἡμῶν. *ib.* 7. p. 808 D. ἄνευ ποιμένου οὔτε πρόβατα οὔτε ἄλλο οὐδέν πω βιωτέον. *Isocr. Evag.* p. 190 B. οὐ μὴν δουλευτέον τοῦς γε νῦν ἔχοντας τοῖς οὕτω κακῶς φρονούσιν. The two constructions are united in *Plat. Rep.* 5. p. 453 D. οὐκοῦν καὶ ἡμῖν νευστέον --- ἐλπίζοντας. *Comp. Thuc.* 1, 72.^b

Of the Use of the COMPARATIVE.

448. The Comparative compares two things or propositions with each other, in respect to the degree in which a quality is pos-

^a Fisch. 3 a. p. 416 sqq.

^b Ern. ad *Xen. Mem. S.* 3, 9, 1. Heind. ad *Plat. Phædr.* p. 335. Schæf. Melet. in *Dion. H.* p. 89. (who App.

Dem. p. 319. calls the latter construction the more common.) Ast ad *Plat. Leg.* p. 70. Wytttenb. *Philom.* 2. p. 15.

sessed, attributing to the one a higher degree than to the other, either by means of the conjunction ἢ, *quam*, 'than', or, instead of this, by changing the second substantive into the genitive.

1. *a.* In the construction with ἢ, the word with which another is compared is usually put in the same case with the word compared (subject of the comparison). *Il. a'*, 260. ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοισιν, ἥπερ ὑμῖν, ἀνδράσιν ὠμίλησα, i. e. ἢ ὑμεῖς ἐστε. *Herod.* 7, 10, 1. σὺ δὲ μέλλεις ἐπ' ἀνδρας στρατεύεσθαι πολὺ ἀμείνονας, ἢ Σκύθας. *Thuc.* 7, 77. ἦδη τινὲς καὶ ἐκ δεινοτέρων, ἢ τοιῶνδε, ἐσώθησαν. *Plat. Leg.* 10. p. 892 B. ἀρα οὐκ ἐξ ἀνάγκης τὰ ψυχῆς συγγενῆ πρότερα ἂν εἶη γεγονότα τῶν σώματι προσηκόντων, οὐσης ταύτης πρεσβυτέρας, ἢ σώματος. *Xen. Cyrop.* 8, 3, 32. ἀλλὰ πλουσιωτέρῳ μὲν ἂν, ἢ ἐμοί, ἐδίδους.

Sometimes however, after ἢ, the nominative is used, if εἰμί or another word can be supplied. *Xen. Mem. S.* 1, 6, 4. πέπεισμαι, σὲ μᾶλλον ἀποθανεῖν ἂν ἐλέσθαι, ἢ ζῆν ὡσπερ ἐγὼ, for ὡσπερ ἐγὼ ζῶ. *Isocr. Pac. extr.* τοῖς νεωτέροις καὶ μᾶλλον ἀκμάζουσιν, ἢ ἐγὼ (ἀκμάζω), παραινῶ. *Demosth.* p. 287, 27. ἡμῶν ἀμεινον, ἢ ἐκείνοι, τὸ μέλλον προορωμένων^c.

b. When it is an entire proposition with which the subject is compared, and the comparative expresses that a quality exists in too high a degree to allow something mentioned to follow, ἢ has after it the infinitive with ὥστε. *Herod.* 3, 14. ὦ παῖ Κύρου, τὰ μὲν οἰκίῃα ἦν μέζω κακὰ, ἢ ὥστε ἀνακλαίειν, *graviora mala, quam ut flere possem.* *Simonid. ap. Plut. de Aud. Poet.* p. 15 D. (c. 1. p. 59. ed. H.) ἀμαθέστεροι γὰρ εἰσιν, ἢ ὡς ὑπ' ἐμοῦ ἐξαπατᾶσθαι.

ὡς or ὥστε is very often omitted. *Soph. Œd. T.* 1293. τὸ γὰρ νόσημα μειῖζον ἢ φέρειν. *Eur. Hec.* 1107. ζύγγνωσθ', ὅταν τις κρείσσον', ἢ φέρειν, κακὰ πάθῃ, ταλαίνης ἐξαπαλλάξαι ζόης. *id. Alc.* 230. ἄξια καὶ σφαγᾶς τάδε, καὶ πλέον ἢ βρόχῳ δέρην οὐρανίῳ πελάζειν^d.

^c Of a similar change in the case after ὡσπερ see Heind. ad *Plat. Phædon.* §. 137. p. 235. ^d Valck. ad *Her.* 3, 14. p. 200, 60. Markl. ad *Eur. Suppl.* 844.

The positive is very frequently, in this case, used with the infinitive without ἦ. *Herod.* 6, 109. ὀλίγους γὰρ εἶναι στρατιῇ τῇ Μήδων συμβαλέειν 'too few to come to action with', &c. comp. 7, 207. *Thuc.* 1, 50.—*Thuc.* 2, 61. ταπεινὴ ὑμῶν ἢ διάνοια ἐγκαρτερεῖν ἃ ἔγνωτε. *Plat. Menex.* p. 239 E. ὁ χρόνος βραχὺς ἀξίως διηγήσασθαι. *Xen. Œcon.* 16, 10. σκληρὰ ἔσται ἢ γῆ κινεῖν τῷ ζεύγει.

Properly speaking, the positive is not here used instead of the comparative, but the infinitive expresses either the respect in which the adjective is to be taken, as §. 534. 'ye are too few in respect to the battle with the Medes', or the effect and consequence of the obstacle included in the adjective; so that the infinitive is to be taken in a negative sense, 'ye are few so as to be prevented from fighting', or 'so that ye cannot fight'. The latter explanation is confirmed by the circumstance, that ὥστε is often joined with the infinitive: and so Cicero says, *Lael.* 17, 63. *imbecilla enim natura est ad contemnendam potentiam.* The sense is the same whether I say *imbecilla est nat. ad cont. pot.* or *imbecillior quam ut contemnat pot.* (*nimis imbecilla* would be English-Latin). So we should understand *Eur. Heracl.* 747. ἐπεὶ τοι καὶ κακὸς μένειν δόρυ, where cowardice (*κακός*) is the cause why Eurystheus does not await the foe.

In this case ὥστε also accompanies the infinitive, and must be taken in a negative sense. *Plat. Protag.* p. 314 B. ἡμεῖς ἔτι νέοι, ὥστε τοσοῦτον πρᾶγμα διελέσθαι. *Xen. Cyr.* 4, 5, 15. ὀλίγοι ἐσμέν, ὥστε ἐγκρατεῖς εἶναι. *id. Mem.* S. 3, 13, 3. ἀλλὰ ψυχρὸν, ὥστε λούσασθαι, ἐστίν. *Eurip. Androm.* 80. γέρων ἐκείνος, ὥστε σ' ὠφελεῖν παρών. *Id. Phæn.* 1395. οὐ μακρὰν γὰρ τειχέων περιπτυχαί, ὥστ' οὐχ ἅπαντά σ' εἰδέναι τὰ δρώμενα^a.

For other modes see below §. 451.

449. c. When it is not a substantive that is compared with another, but the quality of a thing expressed by an adjective that is considered in its proportion to another quality, and compared in degree with it (where in Latin *quam pro* is used), then ἦ κατὰ

^a Wyttēb. in *Bibl. Crit.* 3, 2. p. 64. Heind. ad. *Plat. Prot.* p. 478.

or ἡ πρὸς is put after the comparative. *Herod.* 4, 95. τὸν Ζάλομον τοῦτον ἐπιστάμενον διαίταν τε Ἰάδα καὶ ἤθεα βαθύτερα ἢ κατὰ Θρηίκας, i. e. ἡ οἷα Θρηίκες ἔχουσιν 'than can be expected from the Thracians, than one meets with among the Thracians'. *Soph. Œd. C.* 598. τί γὰρ τὸ μείζον, ἢ κατ' ἄνθρωπον, νοσεῖς; 'worse than man can bear'. *Comp. Ant.* 768. *Trach.* 1019. *Thuc.* 2, 50. τὸ εἶδος τῆς νόσου τά τε ἄλλα χαλεπωτέρως, ἢ κατὰ τὴν ἀνθρωπείαν φύσιν, προσέπιπτεν ἑκάστῳ, καὶ &c. *id.* 6, 15. Ἀλκιβιάδης ταῖς ἐπιθυμίαις, μείζουσιν ἢ κατὰ τὴν ὑπάρχουσαν οὐσίαν ἐχρήτο 'had more wants than he had ability to satisfy'. *id.* 7, 45. ὄπλα πλέω ἢ κατὰ τοὺς νεκροὺς, ἐλήφθη 'more arms than the number of the dead led one to expect'. *Plat. Rep.* 2. p. 359 D. ἰδεῖν ἐνόντα νεκρὸν μείζω ἢ κατ' ἄνθρωπον 'greater than a man usually is'. *Comp. Phædon.* p. 94 E. *Xen. Mem.* S. 4, 4, 24. τὸ τοὺς νόμους αὐτοὺς τοῖς παραβαίνουσι τὰς τιμωρίας ἔχειν, βελτίονος ἢ κατ' ἄνθρωπον νομοθέτου δοκεῖ μοι εἶναι 'more sagacious than can be looked for from man'. *Comp. Aristot. Poet.* 2, 1.^b In this manner also the relation explained in the preceding section is expressed. *Thuc.* 7, 75. μείζω, ἢ κατὰ δάκρυα, τὰ μὲν πεπονθότας ἤδη, τὰ δὲ μέλλοντας, which in *Herod.* 3, 14. is μέζω κακὰ, ἢ ὥστε ἀνακλαίειν. Both constructions are united *Eurip. Med.* 673. σοφώτερ', ἢ κατ' ἄνδρα συμβαλεῖν, ἔπη, i. e. ἢ κατ' ἄνδρα καὶ ἢ ὥστε ἄνδρα συμβαλεῖν. Thus too *Plat. Crat.* p. 392 A. ταῦτα μείζω ἐστὶν ἢ κατ' ἐμὲ καὶ σὲ ἐξευρεῖν.

In the same manner ἡ πρὸς is used. *Thuc.* 4, 39. ὁ γὰρ ἄρχων Ἐπιτάδας ἐνδεεστέρωι ἑκάστῳ παρέιχεν ἡ πρὸς τὴν ἐξουσίαν^c. Instead of ἡ κατὰ or ἡ πρὸς, παρά is used, which is generally the opposite of κατὰ. See §. 588, c. γ.

2. The omission of the conjunction ἢ is very common, in 450. which case the substantive following is put in the genitive. *Il.* ρ', 446. οὐ μὲν γὰρ τί που ἐστὶν οἰζυρώτερον ἀνδρὸς πάντων, ὅσα τε γαίαν ἔπι πνεῖει τε καὶ ἔρπει. *Od.* α', 27. οὐ τι ἔγωγε ἦς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι^d.

^b Wess. et Valcken. ad *Herod.* 3, 38. p. 636, 100.

^c Valck. in *Oratt. Hemst. et V.* p. 30.
^d *Fisch.* 3 a. p. 350.

Hence *Isocr. Panath. p. 287 C.* δοκεῖς γάρ μοι ζῶν μὲν λήψεσθαι δόξαν, οὐ μείζω δὲ, ἢς ἄξιος εἶ. for μείζω ἐκείνης ἢς, unless it should be ἢ ἢς ἄ. εἶ.

Obs. 1. The prepositions *πρό* and *ἀντί* are sometimes placed before these genitives. *Herod. 1, 62.* οἰσιν ἢ τυραννίς πρό ἐλευθερίας ἢν ἀσπαστότερον. *Plat. Phædon. p. 99 A.* *Soph. Antig. 182.* μείζον' ὅστις ἀντί τῆς αὐτοῦ πάτρας φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω. *Comp. Trach. 577.* *Eurip. Suppl. 421.* ὁ γὰρ χρόνος μάθησιν ἀντί τοῦ τάχους κρείσσω δίδωσι. where, however, *κρείσσω* may also stand by itself. *Arist. Vesp. 210.* ἢ μοι κρείττον ἢν τηρεῖν Σκιώνην ἀντί τούτου τοῦ πατρός. *comp. Av. 209.*^a

Obs. 2. Whether this genitive is accompanied by a redundant *ἢ* is very doubtful. *Herod. 7, 26.* ἵνα πηγαὶ ἀναδιδούσι Μαιάνδρου ποταμοῦ, καὶ ἑτέρου οὐκ ἐλάσσονος, ἢ Μαιάνδρου. *Thuc. 2, 13.* οὐκ ἐλάσσονος ἢν ἢ πενήκοντα ταλάντων. *ib. 7, 77.* ἤδη τινὲς καὶ ἐκ δεινοτέρων ἢ τοιῶνδε ἐσώθησαν, is agreeable to the common construction mentioned §. 448, 1, *a.* though the nominative might also have been used. *Thuc. 8, 94.* οἱ δ' αὖ Ἀθηναῖοι εὐθὺς δρόμῳ ἐς τὸν Πειραιᾶ πανδημεὶ ἐχώρουν, ὡς τοῦ ἰδίου πολέμου μείζονος ἢ ἀπὸ τῶν πολεμίων, οὐχ ἐκὰς ἀλλὰ πρὸς τῷ λίμενι ὄντος, means, 'reflecting that a war in their own country was more dangerous than one which proceeded from the enemy', &c. *Plat. Leg. 6. p. 765 A.* μὴ ἔλαττον ἢ τριάκοντα γεγονὼς ἐτῶν. and *ib. D.* the phrase *γίγεσθαι ἐτῶν τρ.* is independent of the comparative §. 316. though *ἢ τρ. ἔτη* might also have been said, or *τρ. ἐτῶν* without *ἢ*, as it is *p. 764 extr.* *Theocr. 15, 36.* the genitive would be required as the price §. 364. independently of the comparative. The following passages, on the other hand, cause doubt: *Lys. π. Ἀριστ. χρ. p. 156, 5.* Στεφάνῳ δὲ τῷ Θαλλοῦ ἐλέγετο εἶναι πλέον ἢ πενήκοντα ταλάντων, ἀποθανόντος δὲ ἢ οὐσία ἐφάνη περὶ ἑνδεκα τάλαντα, unless *οὐσία* be the subject of *ἐλέγετο.* *Isocr. Archid. p. 131 A.* καὶ γὰρ ἐξαγγελλῆναι τοῖς Ἑλλήσι καλλίω ταῦτ' ἐστὶ καὶ μᾶλλον ἀρμόττοντα τοῖς ἡμετέροις φρονήμασι, ἢ ὧν ἐνιοὶ τινες ἡμῖν συμβουλεύουσι. where however Coray has struck out *ἢ* as being added in his MS. by a later hand. Bekker quotes no various reading. *Xen. Hell. 2, 1, 8.* ἢ δὲ κόρη ἐστὶ μακρότερον ἢ χειρός. 4, 6, 5. οὐ προῖη πλέον τῆς ἡμέρας ἢ δώδεκα σταδίων. where, however, *στ.* may be governed of *δδόν* understood from *προῖη.* *Theocr. 20, 26.* ἐκ στομάτων δὲ ἔρρέε μοι φωνὰ γλυκερωτέρα, ἢ μελικήρω, where

^a Markl. ad Eur. Suppl. 419. Fisch. l. c.

some read ἡ μέλι κήρω. *Virg. Æn.* 4, 501. has been more correctly explained by Wunderlich, and *Quint.* 11, 1, 21. by Gesner^b.

On the other hand the genitives τούτου, οὗ, which are governed by a comparative, are often followed by an explanation with ἡ, instead of the infinitive with the article. *Od.* ζ', 182. οὐ μὲν γὰρ τοῦ γε κρείσσον καὶ ἄρειον, ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον ἀνὴρ ἠδὲ γυνή, for τοῦ ἔχειν ἀνδρα καὶ γυναῖκα. *Eurip. Heracl.* 298. οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας, ἢ πατρὸς ἐσθλοῦ κάγαθοῦ πεφυκέναι. *Comp. Med.* 558 seq. *Plat. Theag.* p. 127 A. οὐκ ἔσθ' ὅ τι τούτου μείζον ἂν ἔρμαιον ἠγησαίμην, ἢ εἰ οὗτος ἀρέσκοιτο τῇ σῇ συνουσίᾳ. *Comp. Criton.* p. 44 C. *Gorg.* p. 500 C. So also *Soph. Antig.* 1090. (ἵνα γυνῶ τρέφειν) τὸν νοῦν ἀμείνω τῶν φρενῶν, ἢ νῦν φέρει, with Erfurdt's note^c. Sometimes ἡ is wanting with the explanatory infinitive, as elsewhere a demonstrative pronoun is explained by an infinitive alone, §. 468, b. *Æsch. Ag.* 613. τί γὰρ γυναικὶ τούτου φέγγος ἤδιον δρακεῖν --- πύλας ἀνοῖξαι, for τούτου, ἢ πύλας ἀν. *Plat. Gorg.* p. 519 D. Sometimes, although very rarely, τούτου which introduces the infinitive is omitted. *Eur. Alc.* 896. τί γὰρ ἀνδρὶ κακὸν μείζον, ἀμαρτεῖν πιστῆς ἀλόχου; *Thuc.* 1, 33. σκέψασθε, τίς εὐπραξία σπανιωτέρα, ἢ τίς τοῖς πολεμίοις λυπηροτέρα, εἰ ἦν ὑμεῖς ἂν πρὸ πολλῶν χρημάτων καὶ χάριτος ἐτιμήσασθε δύναμιν ὑμῖν προσγενέσθαι, αὕτη πάρεστιν ἀντεπάγγελτος. Perhaps, however, it would be more correct to suppose that the construction is here adapted to the sense only. The interrogation is equivalent to a negation, οὐδὲν ἀνδρὶ κακὸν μείζον, οὐδεμία εὐπραξία σπανιωτέρα καὶ λυπηροτέρα. and this again is the same as μέγιστον κακὸν ἀνδρὶ, αὕτη ἢ εὐπραξία σπανιωτάτη καὶ λυπηροτάτη. From the construction with the comparative, a transition seems to have been made to the similar construction with the superlative^d.

^b Koen and Schæf. ad Gregor. p. (36) 89. Valck. ad Theocr. 10. Id. p. 162. 340. Fisch. 3 a. p. 351. Toup ad Theocr. 15, 36. maintain the pleonastic use of ἡ. *Comp. Herm.* ad *Soph. Antig.* 1266.

^c Toup ad Longin. p. 321. Markl. ad *Lys.* p. 370 R. Heind. ad *Plat. Gorg.* p. 183. For similar passages from Latin authors, see *Misc. Philol.* 2, 1. p. 99. 3. p. 85.

^d Hermann has tacitly abandoned, ad *Eur. Med.* 633. (ed. Elmsl. Lips. p. 368.) ad *Alc.* 560. the explanation which he gave ad *Vig.* p. 884. *Comp.*

Matthiæ ad *Alc.* 899. The other passages, in which the editors suppose that ἡ is to be supplied, appear to admit another explanation, as *Æsch. Prom.* 634. should probably, with the Scholiast, be pointed thus: μή μου προκήδου μάσσον (sc. ἡ δεῖ) ὡς ἐμοὶ γλυκύ sc. μαθεῖν. For the usage of ὡς explained *Obs.* 3. c. according to which Hermann ad *Vig.* p. 720. explains this passage, is not applicable here, since οὕτως cannot be supplied, μή μου προκήδου οὕτως, ὡς ἐμοὶ γλυκύ.—*Plat. Phædon.* p. 112 D. καὶ ἔνια μὲν καταγκυρὸν ᾗ εἰσρεῖ ἐξέ-

- 451.] If ἤ ought to be followed by an entire proposition (a substantive or an infinitive with ἐστί), the substantive only of this is often put in the genitive, or the infinitive changed into the kindred substantive in the genitive. *Herod.* 2, 35. ἡ Αἴγυπτος ἔργα λόγου μείζω παρέχεται πρὸς πᾶσαν χώραν, for ἔργα μείζω ἢ λέγειν ἐστίν, ἕξεστιν, 'greater curiosities than can be expressed'. Thus *Thuc.* 2, 50. γενόμενον κρείσσον λόγου τὸ εἶδος τῆς νόσου. Comp. *Xen. Mem. S.* 3, 11, 1.—*Thuc.* 2, 64. ἡ νόσος, πρᾶγμα μόνον δὴ τῶν πάντων ἐλπίδος κρείσσον γεγενημένον 'worse than one could expect'. *Æsch. Agam.* 276. πεύση δὲ χάσμα μείζον ἐλπίδος κλύειν.—*Xen. Hell.* 2, 3, 24. εἴ τις ὑμῶν νομίζει πλέονας τοῦ καιροῦ ἀποθνήσκειν, i. e. πλ. ἢ καιρός ἐστι, *plures, quam par est.* *Id. ib.* 7, 5, 13. ἐδίωξαν πορρώτέρω τοῦ καιροῦ.—*Xen. Mem. S.* 1, 6, 11. ἔλαττον τῆς ἀξίας.—*Herod.* 2, 18. τὸ ἐγὼ τῆς ἐμῆς γνώμης ὕστερον περὶ Αἰγύπτου ἐπιθύμην, i. e. ὕστερον ἢ ἐγὼ ἔγνω. The finite verb is put in the genitive of the participle *Plat. Gorg. p.* 484 C. περαιτέρω τοῦ δέοντος, i. e. περ. ἢ δεῖ. comp. *p.* 497 B. *Xen. Mem. S.* 2, 1, 22. ἐρυθροτέρα τοῦ ὄντος, i. e. ἐρ. ἢ τῷ ὄντι ἦν^a. Sophocles says with still greater abbreviation *Ced. T.* 1374. ἔργα κρείσσον ἀγχόνης, *graviora quam quæ suspendio lui possint.*

Some phrases of this kind are equivalent to the construction of the comparative and infinitive with ὥστε, e. g. κρείσσω λόγου, the same as κρείσσω ἢ ὥστε λέγειν. κρείσσω ἐλπίδος, for κρείσσω ἢ ὥστε ἐλπίζειν. Hence *Thuc.* 1, 84. ἀμαθέστεροι τῶν νόμων τῆς ὑπεροψίας παιδευόμενοι, for ἀμ. ἢ ὥστε ὑπερορᾶν τοὺς νόμους. *Dem. de Cor. p.* 275, 9. φοβοῦμαι μὴ τῶν εἰργασμένων αὐτῷ κακῶν οὗτος ἐλάττων ὑποληφθῆ.

πεισεν, where ἢ εἰσερεῖ is equivalent to τῆς εἰσορῆς before §. 481. Obs. 2. *Soph.* *p.* 267 B. καίτοι τίνα μείζω διαίρεσιν ἀγνωσίας τε καὶ γνώσεως θήσομεν, the construction is τίνα διαίρ. ἀγν. καὶ γν. μείζω θήσ. sc. ἢ ταύτην, τὴν τοῦ εἰδέναί καὶ τοῦ μὴ εἰδέναί. *Lys.* *p.* 177 init. τῶν ἐπὶ Φίλιππον ἐλθόντων is an explanation of τούτων, which precedes, as in

§. 450. Obs. 2. *Ib.* *p.* 109, 21. ἡγούμενος μᾶλλον λέγεσθαι ὥς μοι προσῆκε, οὕτως is to be supplied, as Obs. 3. c. and *Demosth. adv. Macart.* *p.* 666 E. (*p.* 1071. 2. *Reisk.*) ἐκφέρειν δὲ τῶν ἀποθανόντα τῇ ὕστεραίᾳ ἢ ἂν προθῶνται, ταύτης is to be supplied.

^a Valck. ad *Eur. Ph.* 896. *Hipp.* 1216.

By a similar usage, the comparative is followed by the genitive of the reciprocal pronouns *ἐμαυτοῦ*, *σεαυτοῦ*, *ἑαυτοῦ*, and the same subject is compared to itself with regard to its different circumstances at different times. *Thuc.* 3, 11. *δυνατώτεροι αὐτοὶ αὐτῶν ἐγίγνοντο.* *Plat. Rep.* 4. p. 421 D. *πλουτήσας χυτρεὺς ἀργὸς καὶ ἀμελὴς γενήσεται μᾶλλον αὐτὸς ἑαυτοῦ*, i. e. *μᾶλλον ἢ πρότερον ἦν.* *Comp. Rep.* 3. p. 411 C. *Leg.* 7. p. 797 D. *μειζόνως αὐτὸν ἀκούσωμεν ἡμῶν αὐτῶν.* *Lach.* p. 182 C. *πάντα ἄνδρα ἐν πολέμῳ καὶ θαρράλεώτερον καὶ ἀνδρειότερον ἂν ποιήσειεν αὐτὸν αὐτοῦ οὐκ ὀλίγῳ αὐτῆ ἢ ἐπιστήμῃ.* Instead of which *ib.* p. 184 B. *ἐπιφανέστερος ἢ οἶος ἦν.* and *Protag.* p. 350 A. *καὶ αὐτοὶ ἑαυτῶν θαρράλεώτεροί εἰσιν, ἐπειδὴν μάθωσιν, ἢ πρὶν μαθεῖν.* Thus too *διπλάσιος*: *Herod.* 8, 137. *διπλήσιος ἐγένετο αὐτὸς ἐωῦτοῦ* 'as great again as it was'. Thus Herodotus 2, 25. explains this genitive by an additional proposition with *ἢ*: *ὁ δὲ Νεῖλος --- τοῦτον τὸν χρόνον αὐτὸς ἐωῦτοῦ ρέει πολλῶ ὑποδεέστερος ἢ τοῦ θέρεος*, where *ἢ τοῦ θέρεος* is a kind of explanation of *ἐωῦτοῦ*, for *ὑποδεέστερος ἢ οἶος αὐτὸς τοῦ θέρεος ρέει.* 8, 86. *ἐγένοντο ταύτην τὴν ἡμέρην μακρῶ ἀμείνονες αὐτοὶ ἐωῦτῶν, ἢ πρὸς Εὐβοίῃ.* and *Thuc.* 7, 66. *ἄνδρες, ἐπειδὴν, ᾧ ἀξιούσι προὔχειν, κολουσθῶσι, τόγ' ὑπόλοιπον αὐτῶν τῆς δόξης ἀσθενέστερον αὐτὸ ἑαυτοῦ ἐστίν, ἢ εἰ μὴδ' ᾧ ἤθησαν τὸ πρῶτον.* *Plat. Protag.* p. 350 A.^b

When the substantive which is compared, and that with which it is compared, are the same word, and the genitive of the comparison is accompanied by another genitive, then the word which should be repeated in the genitive is sometimes omitted. *II. φ'*, 191. *κρείσσω δ' αὐτὲ Διὸς γενεῇ Ποταμοῖο τέτυκται*, for *γενεῆς Ποταμ.* *Herod.* 2, 134. *πυραμίδα δὲ καὶ οὗτος ἀπελίπετο πολλὸν ἐλάσσω τοῦ πατρός*, for *τῆς πυραμίδος τοῦ π.* *Soph. Phil.* 682. *οὐδ' ἐσίδον μοίρα τοῦδ' ἐχθίοι συντυχόντα θνατῶν*, for *τῆς μοίρας τοῦδε.* *Xen. Cyr.* 3, 3, 41. *χώραν ἔχετε οὐδὲν ἥττον ἡμῶν ἔντιμον*, for *τῆς χώρας ἡμῶν.* *Theocr.* 2, 15. *χαίρ', Ἐκάτα δασπλήτι, καὶ ἐς τέλος ἄμμιν ὀπάδει, Φάρμακα ταῦθ' ἔρδοισα χερεῖονα μήτ τι Κίρκας, μήτ*

^b Ast ad *Plat. Leg.* p. 83. 354.

τι Μηδείας, μήτε Ξανθάς Περιμήδας, for τῶν Κίρκας φαρμάκων, &c.^a

Obs. 1. This takes place not merely in comparatives, but also in other comparisons, e. g. *Il.* ρ', 51. αἵματι οἱ δεύοντο κόμαι Χαρίτεσσιν ὁμοίαι, for ταῖς κόμαις τῶν Χαρίτων. *Callin. El. extr.* ἔρδει γὰρ πολλῶν ἄξια, μόνος ἐὼν 'deeds which are to be prized like many'; i. e. as the deeds of many. *Plat. Alcib.* 1 *extr.* πελαργοῦ ἔρα ὁ ἐμός ἔρωσ οὐδὲν διόισει, for τοῦ ἔρωτος πελαργοῦ. Thus also in Latin *Cic. Or.* 1, 4, 15. 6, 23. 44, 197. *Fin.* 5, 12, 34. &c.

A similar abbreviation occurs in *Soph. Œd. T.* 1507. μήδ' ἐξιώσης τάσδε τοῖς ἔροῖς κακοῖς, for τὰ τῶνδε κακά. *Plat. Phædr.* p. 279 A. οὐδὲν ἂν γένοιτο θαυμαστόν, --- εἰ περὶ αὐτοὺς τοὺς λόγους, οἷς νῦν ἐπιχειρεῖ, πλέον ἢ παίδων διενέγκοι τῶν πρόποτε ἀψαμένων λόγων, for ἢ ἀνδρῶν παίδων^b. *Theophr.* ch. 5.

454. *Obs.* 2. This genitive generally follows the comparative instead of ἢ, as in Latin the ablative for *quam*, only when the substantive with which another is compared would be in the nominative, when rendered by ἢ, or in the accusative in the oblique construction of the accusative with the infinitive as the subject, or as the object in the accusative. Passages, however, are found, in which the genitive is put for ἢ with the dative: *Thuc.* 1, 85. ἔξεστι δ' ἡμῖν μᾶλλον ἐτέρων (καθ' ἡσυχίαν βουλεύειν) for μᾶλλον ἢ ἐτέροις. 2, 60. εἴ μοι καὶ μέσως ἡγούμενοι μᾶλλον ἐτέρων προσεῖναι αὐτὰ πολεμεῖν ἐπέισθητε. 7, 63. καὶ ταῦτα τοῖς ὀπλίταις οὐχ ἦσσαν τῶν ναυτῶν παρακελεύομαι, for ἢ τοῖς ναύταις. *Eurip. Or.* 548. ἐλογισάμην οὖν τῷ γένους ἀρχηγέτη μᾶλλον μ' ἀμύνη τῆς ὑποστάσης τροφάς, for ἢ τῇ ὑποστάσει. *Isocr. Pac.* p. 176 A. μείζοσι κακοῖς περιέπεσον ἐπὶ τῆς ἀρχῆς ταύτης τῶν ἐν ἀπαντι τῷ χρόνῳ τῇ πόλει γεγενημένων, where properly ἢ ταῖς γεγενημέναις could not stand for the genitive, but ἢ γεγέννηται^c.

Sometimes even the genitive is used, when, in the resolution with ἢ, the word after the particle would stand in a different case from that in which that word stands which has the comparative as an epithet, and which properly is compared with another. *Soph. Antig.* 75. ἐπεὶ πλείων χρόνος, ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε, for πλείων χρόνος

^a Schæf. Melet. p. 57. 127 not. ad Lamb. B. p. 3. ad Apoll. Rh. Schol. p. 164. Herm. ad Vig. p. 717, 55.

^b Heind. ad Plat. Phædr. p. 355.

Jacobs ad Anthol. Palat. p. 63.

^c Poppo ad Xen. Cyr. 11, 1, 17. Reisig Comm. Exeg. ad Soph. Œd. C.

561.

ἐκείνου, ὃν δεῖ μ' ἀρέσκειν τοῖς ἐνθάδε. *Aristoph. Plut.* 558. τοῦ Πλούτου παρέχω βελτίονας ἀνδρας, for ἢ ὁ Πλούτος, not ἢ τὸν Πλούτον.

Obs. 3. For these common kinds of construction of the comparative, 455. others more rare occur :

a. ἐπί with a dative. *Od.* η', 216. οὐ γάρ τι στυγερῆ ἐπὶ γαστέρι κύντερον ἄλλο ἐπλετο, for ἢ στυγερῆ γαστήρ, or στυγερῆς γαστέρος. *Herod.* 4, 118. ἡμῖν δὲ οὐδὲν ἐπὶ τούτῳ ἔσται ἐλαφρότερον, for τούτου.

πρὸς with an accusative. *Herod.* 2, 35. Αἴγυπτος --- ἔργα λόγου μέζω παρέχεται πρὸς πᾶσαν χώραν, where πρὸς signifies 'in comparison with'. *Comp. Thuc.* 7, 58 *extr.*

παρά, *præter*, with an accusative. *Thuc.* 1, 23. ἡλίου ἐκλείψει πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα ξυνέβησαν.

πλήν is also found for ἢ *Eur. Heracl.* 233. ἅπαντα γὰρ ταῦτ' ἐστὶ κρείσσω, πλήν ὑπ' Ἀργείοις πεσεῖν. For οὐ πρότερον ἢ *Lysias*, p. 174, says οὐ πρότερον ἐπαύσαντο ἔως.

b. In particular, various constructions occur with μάλλον, πλεόν : e. g. ἀλλά for ἢ. *Thuc.* 1, 83. ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλεόν, ἀλλὰ δαπάνης. *Isocr. ad Nicocl.* p. 23 B. μάλλον αἰροῦνται συνεῖναι τοῖς ἐξαμαρτάνουσιν, ἀλλ' οὐ τοῖς ἀποτρέπουσι. *Plat. Prot.* p. 354 B. ἔχετέ τι ἄλλο τέλος λέγειν, εἰς ὃ ἀποβλέψαντες αὐτὰ ἀγαθὰ καλεῖτε, ἀλλ' ἡδονάς τε καὶ λύπας, where H. Stephan. and Bekker have ἀλλ' ἢ ἡδ. See *Heind.* p. 622. καὶ οὐ follows, *Thuc.* 1, 74. ἐδείσατε ὑπὲρ ἡμῶν καὶ οὐχ ἡμῶν τὸ πλεόν. *ib.* 120. These *anacolutha* take their origin from the circumstance, that a comparison with 'more' implies at the same time an opposition, and two modes of speech are combined : ἔστιν ὁ πόλ. οὐχ ὅπλων, ἀλλὰ δαπάνης, and ὅπλ. μάλλον ἢ δαπάνης &c.

c. A union of two kinds of construction occurs in *Plat. Apol. S.* p. 36 D. οὐκ ἔσθ', ὃ τι μάλλον πρέπει οὕτως, ὡς τὸν τοιοῦτον ἀνδρὰ ἐν Πρυτανείῳ σιτεῖσθαι, from the expression οὐδὲν μάλλον πρέπει, ἢ τὸν ἀνδρὰ σιτ. and also οὐδὲν πρέπει οὕτως &c. *ib.* p. 30 A. and without οὕτως *Theocr.* 9, 33. οὔτε γὰρ ὕπνος, οὐτ' ἔαρ ἐξαπίνας γλυκερώτερον, οὔτε μελίσσαις ἀνθεα, ὅσσον ἐμὶν Μοῖσαι φίλαι. *Lys.* p. 109, 21. ἡγούμενος μάλλον λέγεσθαι (οὕτως) ὡς μοι προσῆκε. *Eur. Hipp.* 536. οὔτε γὰρ πυρὸς οὐτ' ἄστρων ὑπέρτερον βέλος, οἷον τὸ τὰς Ἀφροδίτας ἴησιν ἐκ χερῶν Ἔρως, for ἐκείνου τοῦ βέλους, οἷον. Similarly *Plat. Min.* p. 318 E. οὐκ ἔσθ', ὃ τι τούτου ἀσεβέστερόν ἐστιν, οὐδ' οὕτω χρὴ μάλλον εὐλαβεῖσθαι, πλήν εἰς θεοὺς καὶ λόγῳ καὶ ἔργῳ ἐξαμαρτάνειν, where πλήν is for ἢ : Bekker, however, has οὐδ' ὃ τι for οὐδ' οὕτω.

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d. Since the proposition after *μᾶλλον* is negative in sense, *οὐ* is sometimes used after *ἤ*. *Herod.* 4, 118. *ἤκει γὰρ ὁ Πέρσης οὐδέν τι μᾶλλον ἐπ' ἡμέας, ἢ οὐ καὶ ἐπὶ ὑμέας* in Schweighæuser and Gaisford. *Thuc.* 2, 62. *οὐδ' εἰκὸς χαλεπῶς φέρειν αὐτῶν μᾶλλον, ἢ οὐ, κήκιον καὶ ἐγκαλλώπισμα πλοῦτου πρὸς ταύτην νομίσαντας, ὀλιγορῆσαι^a.* and without a negative before *μᾶλλον*: *Thuc.* 3, 36. *ὠμὸν τὸ βούλευμα, πόλιν ὄλην διαφθεῖραι, μᾶλλον ἢ οὐ τοὺς αἰτίους.*

Obs. 4. When *ἐλαττον*, *πλέον*, *πλείω* are followed by a numeral, *ἢ* is often omitted. *Thuc.* 6, 95. *ἡ λεία ἐπράθη ταλάντων οὐκ ἐλαττον πέντε καὶ εἴκοσι.* *Plat. Apol. S.* p. 17 D. *νῦν ἐγὼ πρῶτον ἐπὶ δικαστήριον ἀναβέβηκα, ἕτη γεγρονῶς πλείω ἐβδομήκοντα.* as in Latin, *amplius*. *πλέον*, *ἐλαττον* are then often used as indeclinable, as in the passage in Thucydides. *Comp. Lys.* p. 155, 33. 156, 6.^b

Obs. 5. The measure by how much one thing exceeds another, or is exceeded by it, is put either in the dative, *μακρῶ*, *ὀλίγῳ*, *πολλῶ^c*. see §. 400, 8. or in the accusative, *ὀλίγον*, *πολύ*, *μέγα*. see §. 425, 1, a. These words are sometimes separated from the comparative: *Plat. Euthyphr.* p. 14 B. *ἢ πολὺ μοι διὰ βραχυτέρων --- εἶπες ἂν. for διὰ πολὺ βραχυτέρων.* *Xen. Cyr.* 6, 4, 8. *ὑπεσχόμεν αὐτῶ --- ἤξειν αὐτῶ σὲ πολὺ Ἀράσπα ἄνδρα καὶ πιστότερον καὶ ἀμείονα^d.* Thus also *Cic. de Orat.* 2, 57 in. *multo in eo studio magis ipse elaborat.*

Obs. 6. The comparative is strengthened by *ἔτι*, Lat. *etiam*. *Soph. Œd. C.* 5. *τοῦ σμικροῦ δ' ἔτι μείον φέροντα*, and *passim*. This also is sometimes separated from the comparative by other words, as *Herod.* 5, 87. *Ἀθηναῖοι δὲ ἔτι τοῦ πάθεος δεινότερόν τι δόξα εἶναι τῶν γυναικῶν ἔργον.* *Comp. ib.* 92, 6.

Obs. 7. In this manner especially are compared two comparatives in two propositions by means of *ὄσφ*—*τοσοῦτῳ*, *ὄσον*—*τοσοῦτο* (*τόσον*), as in Latin, *quo—eo*. Sometimes these words are omitted, and the two propositions contracted into one, e. g. *Xen. Hier.* 5, 5. *ἐνδεεστέροις γὰρ οὐσι ταπεινοτέροις αὐτοῖς οἴονται χρῆσθαι*, for *ὄσφ ἐνδεεστεροὶ εἰσι, τοσοῦτῳ ταπ.* *μᾶλλον* is sometimes wanting with *ὄσφ* *Xen. Hier.* 10, 2. unless we ought to read there *ὄσφ ἂν πλέω*. The cases are different in which *ὄσφ* is used without a comparative for *ὅτι* §. 480. e. g. *Plat. Euthyphr.* p. 11 D. *δεινότερος τὴν τέχνην τοσοῦτῳ, ὄσφ ὁ μὲν τὰ αὐτοῦ*

^a Duker ad *Thuc.* 3, 36. Bast ad *Greg.* p. 102. Herm. ad *Vig.* p. 801.

^b Lob. ad *Phryn.* p. 410.

^c Heind. ad *Plat. Phædon.* p. 108.

^d Heind. ad *Plat. Cratyl.* p. 101. ad *Phædon.* p. 232. Bornem. ad *Xen. Symp.* 1. §. 4. p. 46. Schæf. *App. Dem.* 1. p. ii. p. 377.

μόνα ἔπολει οὐ μένοντα, *illo præstantior eo, quod &c.* Comp. *Herod.* 6, 137, 8, 13.* See §. 480, c.

Obs. 8. With βούλομαι, μᾶλλον is sometimes omitted. *Il.* α', 117. βούλομ' ἐγὼ λαὸν σὸν ἔμμεναι ἢ ἀπολέσθαι, *volo* instead of *palo*. Comp. *Od.* μ', 350. *Eur. Andr.* 351. πόσας δ' ἂν εὐνάς θυγατέρ' ἡδικημένην βούλοι ἂν εὐρεῖν, ἢ παθεῖν ἀγὼ λέγω;

Obs. 9. The poets sometimes omit the proposition with ἢ, and give a different turn to the expression. *Soph. Antig.* 637. ἐμοὶ γὰρ οὐδεὶς ἀξίως ἔσται γάμος μείζων φέρεσθαι, σοῦ καλῶς ἡγουμένου, for μείζων φέρεσθαι, ἢ ἐκεῖνος ὃν σὺ ἂν ἡγῇ. where, however, instead of the latter, the genitive absolute has been chosen: *si tu connubium, quod jungam, mihi demonstraveris, nullum mihi potius erit, i. e. eo quod tu demonstraveris.* Comp. 701, 703. The passage *Eur. Med.* 655. is still more remarkable: θανάτῳ, θανάτῳ πάρος δαμείην, ἀμέραν τάνδ' ἐξανύσασα, if the sense be πάρος δαμείην, ἢ (πρὶν) τήνδε τὴν ἡμέραν ἐξανύσαι. But *hoc die perfunctia, prius moriar*, involves a contradiction in itself, and therefore probably after πάρος δαμείην we should supply from the preceding, ἢ ἄπολις γενέσθαι.

When two adjectives or adverbs are compared with each other, so as to signify that any one property or quality is found in a higher degree in one thing than in another, both adjectives or adverbs are put in the comparative. *Od.* α', 164. πάντες κ' ἄρρησάιατ' ἐλαφρότεροι πόδας εἶναι, ἢ ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε. *Herod.* 3, 65. ἐποίησα ταχύτερα ἢ σοφώτερα. Hence *ib.* 2, 37. οἱ Αἰγύπτιοι περιτάμνονται, προτιμῶντες καθαροὶ εἶναι ἢ εὐπρεπέστεροι, where the first comparative lies in προτιμῶντες, i. e. βουλόμενοι μᾶλλον καθαροὶ, καθαρώτεροι, εἶναι. *Thuc.* 1, 21. ὡς λογόγραφοι ξυνέθεσαν ἐπὶ τὸ προσαγωγότερον τῆ ἀκροάσει ἢ ἀληθέστερον. *Aristoph. Ach.* 1078. ἰὼ στρατηγοὶ πλέονες ἢ βελτίονες. *Plat. Theæt.* p. 144 A. οἱ ὄξεις καὶ ἀγχίνοι καὶ μνήμονες --- --- μανικώτεροι ἢ ἀνδρειότεροι φύονται. *Isocr. Epist.* p. 407 B. οὐδεὶς γάρ ἐστιν, ὅστις οὐ κατέγνω προπετέστερόν σε κινδυνεύειν, ἢ βασιλικώτερον^f.

The comparative is also used without an expressed object of 457.

* Schæf. ad *Soph.* (Ed. C. 744. mixes both constructions; but not App. Dem. 1. p. 866. Stallb. ad *Euthyphr.*

p. 74.

^f Herm. ad Vig. p. 719, 60. Heind. ad *Plat. Theæt.* p. 289.

comparison, where we may easily supply 'than is just, than is usual, than might have been expected, than at present', or 'than formerly'. As it attributes a quality only under a certain relation, it expresses a lower degree of that which the adjective imputes to the substantive than is expressed by the positive, which attributes it without limitation. In Latin *paulo* is used, in English 'somewhat, rather'. *Herod.* 3, 145. *Μαιανδρίῳ δὲ τῷ τυράννῳ ἦν ἀδελφεὸς ὑπομαργότερος.* 6, 107. *οἶα δὲ οἱ πρεσβυτέρῳ ὄντι.* Sometimes *τι* also is added: *Thuc.* 8, 84. *ὁ δὲ αὐθαδέστερόν τε τι ἀπεκρίνατο.* *Comp.* 2, 11.^a

In other cases a comparison is understood with something which is prevented or weakened by the adjective, as in §. 448, 1, b. 451. 452. *Herod.* 6, 108. *ἡμεῖς ἐκαστέρῳ οἰκούμεν, sc. ἢ ὥστε ὑμᾶς δέχεσθαι,* as *Theocr.* 15, 7. *Herod.* 4, 198. *ἡ Λιβύη ---- οὔτε αὐχμοῦ φροντίζουσα οὐδέν, οὔτε ὄμβρον πλέω πιούσα δεδήληται, sc. πλέω τοῦ δέοντος.* Herodotus says at full length, 7, 13. *ὥστε ἀεικέστερα ἀπορρίψαι ἔπεα ἐς ἄνδρα πρεσβύτερον, ἢ χρεῶν.* *Xen. Mem. S.* 2, 9, 4. *φιλόχρηστος τε καὶ εὐφύστερος ὢν, sc. ἢ ὥστε ἀπὸ παντὸς κερδαίνειν.* Here the comparative expresses a higher degree, in reference to that which would otherwise have taken place^b.

So the comparative seems sometimes to be used for the positive; but then, too, it expresses a quality with reference to an additional circumstance in the mind, as *Il.* *α'*, 32. *ἀλλ' ἴθι, μὴ μὲ ἐρέθιζε, σαώτερος ὧς κε νέηαι* 'that thou mayest return more securely than thou otherwise wouldest', where Plato *Rep.* 3. p. 393 E. says, *ἀπιέναι δὲ ἐκέλευε καὶ μὴ ἐρεθίζειν, ἵνα σώως οἴκαδε ἔλθοι.* *Comp. Il.* *φ'*, 101. *ὦ', 52.* *Herod.* 2, 46. *οὐ μοι ἡδιόν ἐστι λέγειν, i. e. 'than not to say it'.* *Pind. Nem.* 5, 30. *οὐ τοι ἅπαντα κερδίῳ φαίνοισα πρόσωπον ἀλάθει ἀτρεκής (ἢ μὴ φαίν. πρόσ.)* Thus *οἱ ἀμείνονες, optimates* ('better than the multitude'). *Eur. Suppl.* 420. *νεώτερος* especially is used in this manner, e. g. *εἴ τι εἴη νεώτερον περὶ*

^a H. Steph. *App. de Dial.* p. 39 sq. Nitzsch *Comm. de Comp. Gr. Ling. Modis* (at the end of his edition of Plato's *Ion*), p. 57 seq.

^b Musgr. ad *Eur. Alc.* 706. Of *μᾶλλον* so used see Heind. ad *Plat. Phædon.* §. 20. p. 33.

τὴν Ἑλλάδα, 'anything new' (i. e. 'than has yet happened'). *Herod.* 1, 27. but usually *καινόν*, not *καινότερον*^c. ἄμεινον (e. g. τὼς γὰρ ἄμεινον in Homer). οὐ βέλτιον (*Xen. Cyr.* 5, 1, 12.). οὐ λῶον, οὐ κρεῖττον, οὐ κάλλιον *Od. η'*, 159. οὐ χεῖρον *Plat. Phædon.* p. 105 A. &c.^d The sense is the same as if the positive were used.

Obs. 1. On the other hand, the positive is sometimes put for the comparative. *Herod.* 9, 26. ἡμέας δίκαιον ἔχειν τὸ ἕτερον κέρας ἤπερ Ἀθηναίους. *Thuc.* 6, 21. αἰσχρὸν δὲ βιασθέντας ἀπελθεῖν, ἢ ὕστερον ἐπιμεταπέμπεσθαι, τὸ πρῶτον ἀσκέπτως βουλευσαμένους^e. Here the comparative appears to be omitted: δίκαιον ἔχ. τὸ ἔτ. κ. δικαιότερον ἢ Ἀθην. αἰσχρὸν β. ἀπ. καὶ αἰσχίον ἢ --- ---.

Obs. 2. The comparative also is put for the superlative: e. g. *Od. η'*, 156. Ἐχένης, ὃς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν, 'older than the other Phæaciens', as *Isocr. de Pac.* p. 173 D. προσήκει --- --- τοὺς ἐπ' ὠφελείᾳ νοουθετοῦντας ἐπαινεῖν καὶ βελτίους τῶν πολιτῶν νομίζειν. *Comp.* p. 183 C.^f

The positive is often put with *μᾶλλον* for the comparative. 458. But this adverb also is often put with the comparative. *Herod.* 1, 31. ὡς ἄμεινον εἶη ἀνθρώπῳ τεθνάναι μᾶλλον ἢ ζῶειν. *ib.* 32. μᾶλλον ὀλβιώτερός ἐστι. even in Homer, *Il. ω'*, 203. ῥηῖτεροι μᾶλλον. *Æsch. S. c. Th.* 675. τίς ἄλλος μᾶλλον ἐνδικώτερος; *Eurip. Hec.* 377. θανῶν δ' ἂν εἶη μᾶλλον εὐτυχεστέρος ἢ ζῶν. *Plat. Gorg.* p. 487 B. αἰσχυντηροτέρῳ μᾶλλον τοῦ δέοντος. *Leg.* 6. p. 781 A. γένος ἡμῶν τῶν ἀνθρώπων λαθραιότερον μᾶλλον καὶ ἐπικλοπώτερον ἔφν τὸ θῆλυ διὰ τὸ ἀσθενές. *Phædon.* p. 79 E. *Isocr. Archid.* p. 138 B. C. πολὺ μᾶλλον κρεῖττον, μεγάλου καιροῦ τιμὴν ἀνταλλάξασθαι, ἢ μικροῦ χρόνου μεγάλας αἰσχύναις ἡμᾶς αὐτοὺς περιβαλεῖν. *Comp. ib.* p. 134 C. *Enc. Hel.* p. 218 C.^g

^c Ast ad *Plat. Rep.* p. 538. Stallb. ad *Plat. Euth.* in.

^d Koen ad *Greg.* p. (46) 112 seq. Valck. ad *Herod.* 2, 46. p. 125, 10. Musgr. ad *Eur. Alc.* 763. Fisch. 3 a. p. 327. Herm. ad *Viger.* p. 719, 58. where the remark of Reiz furnishes the best solution. Nitzsch p. 56.

^e Wesseling ad *Her.* 9, 26. p. 703, 50. Fisch. 3 a. p. 325.

^f Fisch. 2. p. 149. 3 a. p. 327. Herm. ad *Vig.* p. 717, 56.

^g Wetsten. ad *Phil.* 1, 23. Valcken. ad *Herod.* 2, 138. (p. 171, 36.) 7, 143. (p. 569, 33.) Brunck ad *Arist. Eccl.* 1131. Heusde *Spec. Cr.* in *Plat.* p. 118. Fisch. 2. p. 237 sq. Herm. ad *Vig.* p. 716, 60. Ast ad *Plat. Leg.* p. 224 seq. Monk ad *Hipp.* 487. Blomf. ad *Æsch. Theb.* 670.

Of the Use of the SUPERLATIVE.

459. The Superlative is used to show that the quality implied is found in its highest degree in the subject defined. When the class of objects from which the defined substantive is in this manner taken, is expressed at the same time, then the superlative is used also in English. If this class be not expressed, the superlative is usually rendered by 'very, extremely', with the positive: e. g. *Xen. Mem. S. 4, 1, 3. ἐπεδείκνυεν τῶν ἵππων τοὺς εὐφνεστάτους, --- --- εἰ ἐκ νέων δαμασθεῖεν, εὐχρηστοτάτους καὶ ἀρίστους γιγνομένους*, 'in the greatest degree, very, useful, good', &c.

1. When the class from which the substantive to which the superlative belongs is taken, is mentioned at the same time, the genitive is usually in the plural, e. g. *δικαιοτάτος Κενταύρων Π. λ', 831.* which is often accompanied by πάντων, e. g. *Herod. 4, 142. κακίστους τε καὶ ἀνανδροτάτους κρίνουσιν εἶναι ἀπάντων ἀνθρώπων.* or ἀνθρώπων *Plat. Euthyphr p. 13. E.* or ἄλλων *Π. α', 505. ὠκυμωρότατος ἄλλων^a.* In the poets this genitive is often the positive of the adjective, which is in the superlative. *Æschyl. Suppl. 540. μακάρων μακάρτατε καὶ τελέων τελειότατον κράτος. Soph. Œd. T. 334. ὦ κακῶν κάκιστε. Aristoph. Pac. 183. ὦ μιαρῶν μιάρτατε^b. Comp. §. 333.*

2. The superlative is commonly in the gender of the substantive which is in the genitive case, e. g. *οὐρανὸς ἡδιστος τῶν θεαμάτων,* not ἡδιστος. *Isocr. ad Nicocl. extr. σύμβουλος ἀγαθὸς χρησιμώτατον καὶ τυραννικώτατον ἀπάντων κτημάτων ἐστί.* Instances however are found in which the superlative is in the gender of its subject, and not of the genitive, e. g. *Π. φ', 353. ὅς θ' ἄμα κάρτιστος καὶ ἐλαφρότατος πετεηνῶν.* Comp. *χ', 139. Theocr. 12, 7. ἀηδὼν συμπάντων λιγύφωνος αἰδοτάτη πετεηνῶν. Herod. 4, 85. ὁ Πόντος πελαγέων ἀπάντων πέφυκε θωυμασιώτατος (Cod. Sancr. -τον). Antiphon ap. Suid. v. θεαιδέστατον ἄνθρωπος, ὃς φησὶ μὲν πάντων*

^a Blomf. ad Æsch. Pers. 189.

^b Fisch. 2. p. 146 sq. 3 a. p. 352.

θηρίων θεαιδέστατος γενέσθαι. *Menand. ap. Lucian. Amor. T. 5. p. 306.* νόσων χαλεπώτατος φθόνο^c.

Obs. Sometimes the genitive does not mark the class of objects to which the substantive accompanied by the superlative belongs, but the class of the subject of the verb. *Herod. 7, 70.* οἱ ἐκ τῆς Λιβύης Αἰθίοπες οὐλότατον τρίχωμα ἔχουσι πάντων ἀνθρώπων. *Comp. Xen. Mem. S. 4, 5, 1. 8, 11.* The superlative and the genitive also relate to an oblique case: *Herod. 7, 238.* Ξέρξης πάντων δὴ μάλιστα ἀνδρῶν ἐθυμώθη Λεωνίδη. *Xen. Mem. S. 4, 5, 1.*

The superlative is frequently accompanied, not by the genitive plural of a class of objects, but by the genitive of the reflective pronoun, by which, in this case, is expressed the highest degree to which a thing or person attains. *Herod. 1, 193.* ἐπεὰν δὲ ἄριστα αὐτῆ ἐωϋτῆς ἐνείκη, ἐπὶ τριηκόσια ἐκφέρει 'at the very best, when it produces most'. 1, 203. Ἡ Κασπὴ --- εὐρός ἐστι, τῇ εὐρυτάτῃ ἐστὶ αὐτῆ ἐωϋτῆς, ὅκτῳ ἡμερέων. *Eurip. ap. Plat. Gorg. p. 484 E.* Λαμπρός ἐστιν ἕκαστος ἐν τούτῳ, ἢ αὐτὸς αὐτοῦ τυγχάνη βέλτιστος ὢν. *Plat. Leg. 4. p. 715 D.* νέος ὢν πᾶς ἄνθρωπος τὰ τοιαῦτα ἀμβλύτατα αὐτὸς αὐτοῦ ὀρά. *Xen. Mem. S. 1, 2, 46.* εἴθε σοι, ὦ Περικλεῖς, τότε συνεγενόμην, ὅτε δεινότατος σαυτοῦ ταῦτα ἦσθα!^d

In order to strengthen the signification of the superlative, particles &c. are often added to it, as πολλῶ, μακρῶ, πολὺ, παρὰ πολὺ. *Herod. 1, 143.* πολλῶ ἀσθενέστατον, *multo infirmissimum.* *Thuc. 4, 92.* πολλῶ μάλιστα. *Il. α', 91.* πολλὸν ἄριστος. β', 769. πολὺ φέρτατος. *Aristoph. Plut. 445.* δεινότατον ἔργον παρὰ πολὺ. *Herod. 1, 193.* μακρῶ ἀρίστη, *longe optima.* *Arist. Pac. 672.* μακρῶ εὐνούστατος.

In the Ionic poets ὄχα, ἔξοχα, μέγα are often joined with it, e. g. ὄχ' ἄριστος *Il. α', 69.* ἔξοχ' ἄριστοι *Od. δ', 629.* μέγα φέρτατε *Od. λ', 477.*

καί: e. g. καὶ μάλιστα *Xen. Cyr. 2, 1, 5.* *vel maxime.*

^c Dorv. ad Charit. p. 347. Porson (et Schæf.) ad Eur. Ph. 1730. Schæf. ad Dion. H. p. 236. and Ind. p. 163. Ind. Greg. p. 1064 seq. Meineke ad

Menandr. p. 193.

^d Stephan. App. de Dial. p. 41. Wessel. ad Herod. p. 91, 18. Hoog. ad Vig. p. 68. Fisch. 2. p. 148.

The particles *ὡς*, *ὅπως*, *ἢ* especially are often joined with the superlative, in the sense of *ὡς*, with words signifying 'ability, possibility'. *Xen. Mem. S. 2, 2, 6. ἐπιμελοῦνται οἱ γονεῖς, ὅπως οἱ παῖδες αὐτοῖς γένωνται ὡς δυνατὸν βέλτιστοι.* 4, 5, 2. *ἄρα καλὸν καὶ μεγαλεῖον νομίζεις εἶναι ἀνδρὶ καὶ πόλει κτῆμα ἐλευθερίαν; Ὡς οἶόν τε μάλιστα, ἔφη. Thuc. 7, 21. ἔφη χρῆναι πληροῦν ναῦς ὡς δύνανται πλείστας. Xen. Mem. S. 4, 5, 9. ὡς ἐνι (licet) ἥδιστα. id. Cyr. 7, 1, 9. ἢ ἂν δύνωμαι τάχιστα.* 1, 4, 14. *διαγωνίζεσθαι, ὅπως ἕκαστος τὰ κράτιστα δύναιτο. id. Rep. Lac. 1, 3. σίτῳ ἢ ἀνυστὸν μετριωτάτῳ. Thuc. 7, 21. ἄγων στρατιᾶν, ὅσῃν ἕκασταχόθεν πλείστην ἐδύνατο. Herod. 6, 44. ἐν νόμῳ ἔχοντες, ὅσας ἂν πλείστας δύναιντο καταστρέφεσθαι τῶν Ἑλληνίδων πολιῶν.* 7, 60. *συνάζαντες μυριάδα ἀνθρώπων ὡς μάλιστα εἶχον. Xen. Hell. 2, 2, 9. ὅσους ἠδύνατο πλείστους ἀθροίσας^a. ὅσος is also used as an adjective Herod. 7, 223. ἀπεδείκνυτο ῥώμῃς ὅσον εἶχον μέγιστον.* Still more diffusely Plato says *Rep. 9. p. 586 D. αἱ ἐπιθυμίαι τὰς ἀληθεστάτας ἠδονὰς λήφονται, ὡς οἶόν τε αὐτοῖς ἀληθεῖς λαβεῖν.*

These relative particles also stand alone, where *δύνασθαι, δυνατὸν ἐστί* is supplied by the mind. *Xen. Cyr. 1, 6, 26. ὡς τάχιστα, quam celerrime. ὅπως ἄριστα Æsch. Ag. 611. ὅπως τάχιστα Arist. Vesp. 168. 365. ἢ ἄριστον Xen. Cyr. 2, 4, 32. 7, 5, 82. ὅσον τάχιστα Soph. El. 1457. also ὅτι for ὅτι, as Xen. Cyrop. 6, 1, 43. ὅτι πλείστον χρόνον. Od. ε', 112. ὅττι τάχιστα. Eurip. Androm. 924. πέμψον με χώρας τῆσδ' ὅποι προσωτάτῳ, with reference to πέμψον for ἐκεῖσε ὅπου προσωτάτῳ ἐστίν. Sometimes these conjunctions are separated from the superlative by other words, especially prepositions: *Thuc. 3, 46. ὅτι ἐν βραχυτάτῳ. Xen. Cyr. 1, 6, 26. ὡς ἐν ἐχυρωτάτῳ. Demosth. de Cor. p. 321, 26. ὡς παρ' οἰκειοτάτῳ^b.* Of ὅτι see §. 624, 3, a. The use of *ὡς*, *ὅπως*, *ἢ*, has probably originated from *οὕτως* being supplied by the mind, as *τοσοῦτο* with *ὅσον*. This is particularly evident when *ἂν* comes between *ὡς* and the superlative, in which case the principal verb must be supplied in the optative: *Thuc. 6, 57. καὶ εὐθὺς ἀπερισκέπτως περιπεσόντες καὶ ὡς ἂν μάλιστα δι' ὀργῆς sc. περιπέσοιεν. Dem.**

^a Fisch. 2. p. 142-151.

^b Schæf. App. Dem. 2. p. 362.

Ol. 1. p. 15, 8. οὔτε γὰρ εὐπρεπῶς οὐδ' ὡς ἂν κάλλιστ' (ἔχοι) αὐτῷ τὰ παρόντ' ἔχει^c. The following passages, however, are not to be referred to this head: *Soph. Trach.* 330. πορευέσθω στέγας οὕτως ὅπως ἤδιστα. *Dem. Ol.* 2. p. 21, 10. ὅπως τις λέγει κάλλιστα καὶ τάχιστα, οὕτως ἀρέσκει μοι: for here οὕτως ὅπως do not serve to strengthen the superlative, but belong to the verb, οὕτως ὅπως ἤδιστα πορευέσθαι, οὕτως ὅπως τις λέγει κάλλ. καὶ τάχ. γίγνεσθαι δεῖν.

Obs. These particles are also used without the superlative. *Thuc.* 1, 22. ὅσον δυνατὸν ἀκριβείῃ, for ἀκριβέστατα. *Plat. Prot.* p. 314 D. *Xen. Anab.* 1, 8, 11. Thus also ὡς καλῶς ἐς δύναμιν *Cratin. ap. Suid.* s. v. τὸ παρὸν εὐ θέσθαι. See *Hemst. ad Luc.* T. 3. p. 366. for ὡς κάλλιστα δυνατὸν. ὡς οἱ ὅσον τάχος, *quam celerrime*.

οἶος also is used with the superlative. *Plat. Apol. S.* p. 22 E. ἀπέχθαι, οἶαι χαλεπώταται καὶ βαρύτεταται. *Symp.* p. 220 B. πάγον οἴου δεινοτάτου. *Xen. Anab.* 4, 8, 2. χωρίον οἶον χαλεπώτατον. *Aristot. Eth.* 9, 3. p. 155 D. ἀνὴρ οἶος κράτιστος. In Xenophon it is fully expressed: *Mem. S.* 4, 8 *extr.* ὁ Σωκράτης--- --- ἐδόκει τοιοῦτος εἶναι, οἶος ἂν εἴη ἄριστός γε ἀνὴρ καὶ εὐδαιμονέστατος. *Comp.* §. 445, b.

εἰς also is used with the superlative. *Herod.* 6, 127. Σμυνδυρίδης--- ἐπὶ πλείστον δὴ χλιδῆς εἰς ἀνὴρ ἀπῆκετο. *Soph. Œd. T.* 1380. ὁ παντλήμων ἐγὼ κάλλιστ' ἀνὴρ εἰς ἔν γε ταῖς Θήβαις τραφεῖς. *Thuc.* 8, 68. τοὺς ἀγωνιζομένους πλείστα εἰς ἀνὴρ δυνάμενος ὠφελεῖν. *Xen. Anab.* 1, 9, 22. δῶρα πλείστα εἰς γε ἀνὴρ ὧν ἐλάμβανε, as in Latin *unus omnium maxime*^d.

Sometimes too the superlative is accompanied by an adverb or adjective in the superlative, for the positive. *Soph. Œd. C.* 743. πλείστον ἀνθρώπων κάκιστος, for πολὺ κάκιστος. *id. Phil.* 631. τῆς πλείστον ἐχθίστης ἐμοὶ ἐχίδνης. *Eur. Alc.* 802. τὴν πλείστον ἠδίστην θεῶν Κύπριν. Thus also μάλιστα ἐχθιστος *Il.* β', 220. μάλιστα ἐμφερέστατα *Herod.* 2, 76. *comp.* 1, 171. μάλιστα δεινότατος *Thuc.* 7, 42.^e

^c Schæf. *App. Dem.* p. 268.

487. Porson applied this incorrectly

^d Valck. *ad Herod.* 6, 127. (p. 497, 51.) *Lob. ad Soph. Aj.* 1328. *Blomf. Gloss. Pers.* 333.

Eur. Hec. 620. See *Matthiæ ad v.* 615. *Reisig Comm. Crit. in Soph. Œd. C.* p. 342.

^e *Fisch.* 2. p. 144. *Monk ad Hipp.*

It is different *Plat. Epin. p. 992 B.* τούτων λέγει τὸν ἀληθέστατα σοφώτατον 'a man whom with the greatest truth one may call the wisest'. So we must understand *Soph. CEd. C. 1190.* if we adopt the reading proposed by *Toup*, τὰ τῶν κάκιστα δυσεβεστάτων.

Obs. Circumlocutions are frequently found with the superlative. *Æschin. Eryz. 1.* ἅπο δὲ τῶν μικρῶν τούτων ἂν μᾶλλον ὀργίζονται, οὕτως ὡς ἂν μάλιστα χαλεπώτατοι εἴησαν, for ὀργίζονται ἂν χαλεπώτατα. *Xen. Cyr. 7, 5, 58.* ὅτι ἡ πόλις οὕτως ἔχει αὐτῆ, ὡς ἂν πολεμικῆτι γένοιτο ἀνδρὶ πόλις*.

462. Sometimes two superlatives in two different propositions are compared with each other by the words *τοσοῦτω—ὅσῳ*, in order to show that a quality exists in the highest degree in one subject, in the same measure as it is possessed by another in the highest degree. In this case comparatives also may be put for superlatives. *Thuc. 8, 84.* ὅσῳ μάλιστα καὶ ἐλεύθεροι ἦσαν οἱ ναῦται, τοσοῦτω καὶ θρασύτατα προσπεσόντες τὸν μισθὸν ἀπήθουν, as in Latin, *nautæ, ut liberrimi erant, ita audacissime*, only with this difference, that in Latin *ita—ut* are usually the particles of comparison instead of *eo—quo*, but in Greek these remain the same as with the comparative. The indefinite subject also, which in Latin with this construction is expressed by *quisque*, is expressed in Greek by *τις* as with the comparative. *Plat. Rep. 2. p. 374 D.* ὅσῳ μέγιστα τὸ τῶν φυλάκων ἔργον, τοσοῦτω σχολῆς τε τῶν ἄλλων πλείστης ἂν εἴη καὶ αὐτῆς τέχνης τε καὶ ἐπιμελείας μεγίστης δεόμενα. Sometimes, especially when the proposition with *ὅσῳ* follows, *τοσοῦτω* is omitted: *Thuc. 1, 68.* προσήκει ἡμᾶς οὐχ ἧκιστα (i.e. μάλιστα. See §. 466.) εἰπεῖν, ὅσῳ καὶ μέγιστα ἐγκλήματα ἔχομεν 'we have the greater right to speak, in proportion as we have the greater charges to make'. 2, 47. αὐτοὶ μάλιστα ἔθνησκον, ὅσῳ καὶ μάλιστα προσήεσαν. *Herod. 5, 29.* ἄλλος μέγιστον μὲν αὐτοῖσι ἡμῖν, ἐπὶ δὲ τῶν λοιπῶν ὑμῖν, ὅσῳ προέστατε τῆς Ἑλλάδος, where *ὅσῳ* is for *ἅτι*. The comparative is also intermixed with the superlative: *Demosth. Olynth. p. 21, 22.* ὅσῳ γὰρ ἐτοιμότατ' αὐτῷ δοκοῦμεν χρῆσθαι, τοσοῦτω μᾶλλον ἀπιστοῦσι πάντες αὐτῷ. In *Soph. Trach.*

* *Comp. Reisig Comm. Crit. ad CEd. C. 1670.*

312 seq. ἐπεὶ νιν τῶνδε πλείστον ἕκτισα, Βλέπουσ', ὅσῳ πέρ καὶ φρονεῖν οἶδεν μόνῃ, it is not necessary to supply μάλιστα with ὅσῳ, since ὅσῳ may stand for ὅτι. See §. 480. Obs. 2. §. 455. Obs. 4.

This kind of construction too, as in Latin, is abbreviated by the omission of τοσούτῳ—ὅσῳ, and the two propositions are contracted into one. *Herod.* 7, 203. εἶναι θνητῶν οὐδένα οὐδὲ ἔσσεσθαι, τῷ κακὸν ἐξ ἀρχῆς γινομένῳ οὐ συνεμίχθη, τοῖσι δὲ μεγίστοισι αὐτέων μέγιστα, i. e. ὅσῳ μέγιστοι ἦσαν, τοσούτῳ μέγιστα. *Soph. Antig.* 1327. βράχιστα γὰρ κράτιστα τὰν ποσὶν κακά 'the shorter the better'. *Xen. Mem.* S. 4, 1, 3. αἱ ἀρισται δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται. *id. Hier.* 1, 21. τὸν ἐκάστῳ ἠδόμενον μάλιστα τούτον οἶει καὶ ἐρωτικώτατα ἔχειν τοῦ ἔργου τούτου;

The superlative of negative adjectives or adverbs is often 463. put with οὐ for the positive, without οὐ, especially οὐχ ἥκιστα, for μάλιστα. *Thuc.* 1, 68. See §. 465. *Plat. Phædon.* p. 117 D. ἐγὼ οὐχ ἥκιστα τούτου ἔνεκα τὰς γυναῖκας ἀπέπεμψα, ἵνα μὴ τοιαῦτα πλημμελοῖεν. *Herod.* 2, 43. οὐχ ἥκιστα, ἀλλὰ μάλιστα. *Thuc.* 7, 44. μέγιστον δὲ καὶ οὐχ ἥκιστα ἐβλάψεν ὁ παιωνισμός. Thus also *Il.* ο', 11. ἐπεὶ οὐ μιν ἀφανρότατος βάλ' Ἀχαιῶν, i. e. ἰσχυρότατος. and with the antithesis *Od.* ρ', 415. οὐ γὰρ μοι δοκέεις ὁ κάκιστος Ἀχαιῶν ἔμμεναι, ἀλλ' ὄριστος. *Herod.* 4, 95. (Ζάμοξις ὠμίλησε) Ἑλλήνων οὐ τῷ ἀσθενεστάτῳ σοφιστῇ Πυθαγόρῃ. *Thuc.* 1, 5. ἡγουμένων ἀνδρῶν οὐ τῶν ἀδυνατωτάτων. *Comp.* 8, 100. *Xen. Hist. Gr.* 6, 4, 18. οἱ οὐκ ἐλάχιστον δυνάμενοι ἐν τῇ πόλει^b.

As the comparative is put for the superlative, in the same 464. manner the superlative is sometimes put for the comparative. *Od.* λ', 481. σεῖο δ', Ἀχιλλεῦ, οὔτις ἀνὴρ προπάρουθε μακάριτατος, οὐτ' ἀρ' ὀπίσω. *Herod.* 2, 103. ἐς τούτους δέ μοι δοκέει καὶ οὐ προσώτατα ἀπικέσθαι ὁ Αἰγύπτιος στρατός. *Comp.* 3, 119. *Eurip. Iphig. A.* 1603. ταύτην μάλιστα τῆς κόρης ἀσπάζεται, where Musgrave quotes *Apoll. Rh.* 3, 91. *Aristoph. Av.* 823. λφστον, ἢ τὸ Φλέγρας πεδίον.

^b Gatak. Advers. Misc. l. c. 7. 98 seq. *Comp. Valck. ad Her.* 3, 25. p. 215 F. Valck. ad *Her.* 4, 95. p. 206, 52. Brunck ad *Soph. Œd.* p. 324, 95. Koen ad *Greg.* p. (41) T. 58.

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This superlative is even followed by ἦ, *Herod.* 2, 35. Αἴγυπτος πλεῖστα θωυμάσια ἔχει ἢ ἄλλη χώρα, (where, however, some MSS. have πλέω,) as it is followed by the genitive Π. λ', 481.

Obs. Of ὃ φίλ' ἀνδρῶν &c. where Porson *Præf. Hec.* p. 54. Monk *ad Eur. Alc.* 472. consider the positive to be used for the superlative, see §. 320, 3.^a

—◆—
Of the Use of the PRONOUNS.

I. Personal and Possessive Pronouns.

465. 1. The nominative of the personal pronoun is usually omitted with the personal terminations of verbs, as in Latin, except where there is an emphasis, e. g. in an opposition, whether expressed or understood, e. g. ἀλλὰ πάντως καὶ σὺ ὄψει αὐτῆν *Xen. Cyr.* 5, 1, 7.

2. In dialogues the personal pronoun is often used without the verb, if it has occurred in the speech of the other party. In this case it is mostly accompanied by γε (§. 602.). *Plat. Gorg.* p. 454 C. καλεῖς τι πεπιστευκένας; ΓΟΡΓ. Ἔγωγε, i. e. 'yes'. *ib.* p. 462 D. Βούλει οὖν, ἐπειδὴ τιμᾶς τὸ χαρίζεσθαι, σμικρόν τί μοι χαρίσασθαι; ΠΩΛ. Ἔγωγε. *id. Rep.* 3 *in.* ἠγῶ τινα ποτ' ἂν γενέσθαι ἀνδρείον, ἔχοντα ἐν αὐτῷ τοῦτο τὸ δέημα; Μὰ Δία, ἦ δ', ὅς, οὐκ ἔγωγε, 'no'. *Comp. Xen. Cyr.* 5, 1, 4. *Mem.* 4, 2, 10.^b Thus too in the dative: *Plat. Gorg.* p. 510 B. φίλος μοι δοκεῖ ἕκαστος ἐκάστῳ εἶναι ὡς οἶόν τε μάλιστα, --- --- ὁ ὅμοιος τῷ ὁμοίῳ. οὐ καὶ σοί; ΚΑΛ. ἔμοιγε.

This is founded upon the general usage, by which, in answers, the leading word of the question is repeated.

When any one wishes to dissuade another from anything by entreaties, μὴ σύ γε is very commonly used with the omission of the verb preceding. *Soph. Œd. Col.* 1441. ΠΟΛ. εἰ χρῆ,

^a Wessel. *ad Her.* 7, 16. p. 517, 16. *ad Athen.* T. 7. p. 12 seq. Ast *ad Valck.* *ad Phœn.* 1589. Musgr. *ad Plat. Leg.* p. 107. *Soph. Ant.* 1349. Fisch. 3 a. p. 329. ^b Thom. M. p. 264. *Herm.* *ad Viger.* p. 718, 57. Schweigh.

θανοῦμαι. ANTIG. μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ. *Eurip. Hec.* 412. (βούλει πεσεῖν πρὸς οὐδας---ἀσχημονῆσαι τ', ἐκ νέου βραχίονος σπασθεῖσ';) ἂ πείσει. μὴ σύ γ'· οὐ γὰρ ἄξιος. *Phæn.* 541. τί τῆς κακίστης δαιμόνων ἐφίεσαι, φιλοτιμίας, παῖ; μὴ σύ γ'· ἄδικος ἢ θεός. So μή μοι σύ (ταῦτα εἶπρε) *Med.* 769.^c

3. In the forms of entreaty, πρὸς θεῶν, πρὸς δεξιᾶς, and the like, the accusative of the pronoun, being governed of ἰκετεύω &c. which is often omitted, is commonly put between the preposition and the genitive. *Soph. Œd. Col.* 1333. πρὸς νῦν σε κρηνῶν, πρὸς θεῶν ὁμογνίων αἰτῶ πιθέσθαι. *Eurip. Med.* 325. μὴ πρὸς σε γούνων, τῆς τε νεογάμου κόρης. *Alc.* 281. μὴ, πρὸς σε θεῶν, τλῆς με προδοῦναι. *Comp. Andr.* 893.^d Thus also in Latin, *Per te deos oro.*

4. The personal pronouns are sometimes put twice in the same proposition, when in the first instance they were separated too far from the verb; Pleonasm. *Eur. Phæn.* 507. ἐμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα τεθράμμεθ', ἀλλ' οὖν ζυνετά μοι δοκεῖς λέγειν. *Xenoph. Cyr.* 6, 4, 7. Καὶ Κύρω δὲ δοκῶ μεγάλην τινα ἡμᾶς χάριν ὀφείλειν, ὅτι με, αἰχμάλωτον γενομένην καὶ ἐξαιρεθεῖσαν ἑαυτῷ, οὔτε με ὡς δούλην ἠξίωσε κεκτῆσθαι, οὔτε ὡς ἐλευθέραν ἐν ἀτίμῳ ὀνόματι, where Schneider omits the second με. *ib.* 4, 5, 29. σκέψαι δὲ καὶ, οἶψ' ὄντι μοι περὶ σε οἶος ὢν περὶ ἐμὲ ἐπειτά μοι μέμφη. *Æcon.* 10, 4. οὐ γὰρ ἂν ἔγωγέ σε δυναίμην, εἰ τοιοῦτος εἶης, ἀσπάσασθαί σε ἐκ τῆς ψυχῆς, where Zeune erases the second σε. It is found the second time pleonastically *Arist. Plut.* 912. οὐ γὰρ προσήκει τὴν ἑμαντοῦ μοι πόλιν εὐεργετεῖν μ', ὃ κέπφε---; This is different from the case where the same pronoun is put twice with two different verbs^e.

The possessive pronouns are equivalent in signification to 466. the genitive of the personal pronouns: e. g. ὃ πάτερ ἡμέτερε, υἱὸς ἐμός is the same as πάτερ ἡμῶν, υἱὸς μου. Hence *Soph. Trach.* 485. κείνου τε καὶ σὴν ἐξ ἴσου κοινὴν χάριν.

^c Valcken. ad Phœn. 534. p. 196. Brunck ad Eur. Med. l. c. Apoll. Rh. 3, 985. Monk ad Eur. Hipp. 608.
^d Valcken. ad Eurip. Ph. 1659. Pors. ad Eurip. Med. 325. Markl. * Valck. ad Eur. Phœn. v. 500. ad Eur. Suppl. 277. Iph. A. 1233. Wopkens Lect. Tull. p. 271.

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Hence,

1. A more precise definition of the person indicated by the possessive pronoun is put in the genitive, as an apposition to the pronoun possessive. *Il. γ', 180. δαῖρ' αὐτ' ἐμὸς ἔσκε κυνώπιδος. Soph. Œd. C. 344. σφῶ δ' ἀντ' ἐκείνων τὰ μὰ δυστήνου κακὰ ὑπερπονείτον. Comp. Trach. 775. Plat. Symp. p. 194 A. ἐπιλήσμων μέντ' ἂν εἶην, ὦ Ἀγάθων, --- εἰ ἰδὼν τὴν σὴν ἀνδρίαν καὶ μεγαλοφροσύνην ἀναβαίνοντος ἐπὶ τὸν ὀκρίβαντα μετὰ τῶν ὑποκριτῶν, καὶ βλέψαντας ἐναγτίαν τσοούτου θεάτρου, --- νῦν οἰηθείην σὲ θορυβηθήσεσθαι &c. Aristoph. Ach. 93. ἐκκόψειέ γε κόραξ πατάζας τὸν γε σὸν (ὄφθαλμὸν) τοῦ πρέσβεως, as *nomem meum absentiis, meas presentis preces, Cic. Planc. 10, 26. Comp. §, 431, 1.^a* So an adjective is defined by a personal pronoun *Eur. Med. 1320. παῖδες τεθναῖσι χειρὶ μητρὶά σέθεν.**

In the same manner the pronoun αὐτός 'self' is added to the pronoun possessive in the genitive, as in Latin, *mea ipsius culpa. Il. σ', 39. νωίτερον λέχος αὐτῶν. κ', 204. ἐφ' αὐτοῦ θυμῷ. Od. α', 7. αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ἄλονται. Herod. 6, 97. ἅπιτε ἐπὶ τὰ ὑμέτερα αὐτέων. Æsch. Ag. 1333. ἅπαξ ἔτ' εἰπεῖν ῥῆσιν ἢ θρηῆνον θέλω ἐμὸν τὰν αὐτῆς. Comp. *ib.* 1308. and *passim*^b.*

2. As the genitive is sometimes put objectively (§. 367.), the possessive pronouns too are used, though rarely, in the same sense, e. g. *σὸς πόθος Od. λ', 201. not 'thy regret', but 'my regret for thee'. Æsch. Pers. 696. τὴν ἐμὴν αἰδῶ μεθείς 'fear of me'. Soph. Œd. C. 332. τέκνον, τί δ' ἦλθες; ἸΣΜ. σῆ, πάτερ, προμηθία 'from anxiety on thy account'. *id. El. 343. τὰ μὰ νουθητήματα 'the lessons which thou givest me'. Œd. C. 1413. ἡ ἐμὴ ὑπουργία 'the service rendered to me'. So χρεῖα ἐμύ Eur. Suppl. 20. is the same as χρεῖα μου, and Hel. 1178. ἐξὸν διορθῶσαι λόγοις σὰν ἔριν 'the dispute about thee'. Plat. Gorg. p. 486 A. εὐνοία γὰρ ἐρῶ τῆ σῆ^c.**

^a Valck. ad Phoen. 1518.

^b Fisch. 2. p. 234 seq. Ast ad Plat. Leg. p. 42.

^c Viger. p. 164. Herm. p. 732.

121. Poppo ad Xen. Cyr. 8, 3, 33, p. 500.

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3. The possessive pronoun in the neuter with the article is sometimes put for the personal pronoun, as the article with the genitive, as a circumlocution, §. 285. *Herod.* 8, 140, 1. τὸ ὑμέτερον for ὑμεῖς. *Plat. Rep.* 7. p. 533 A. τὸ γ' ἐμὸν οὐδὲν ἂν προθυμίας ἀπολείποι, for ἐγώ. *Eur. Or.* 296. ὅταν δὲ τᾶμ' ἀθυμήσαντ' ἴδης, for ἐμέ. *Comp. Andr.* 235. *Ion.* 803.^d Elsewhere τὸ ἐμὸν, τὸ σόν, signify 'my, thy advantage'^e.

Obs. 1. It has been already mentioned that the unemphatic enclitic cases *μου, σου* often precede the words by which they are governed, §. 58. These enclitic cases are sometimes found where the acuted should stand. See §. 145. *Obs.* 1. *Comp. Il.* θ', 175. *Eur. Phœn.* 451. παῖσαι πόνων με καὶ σὲ καὶ πάσαν πόλιν.

Obs. 2. In propositions consisting of two clauses, which have a pronoun in common, in Homer and Herodotus the pronoun is sometimes not given till the second clause, though it belongs also to the first. *Il.* ζ', 46. ζώγρει, Ἀτρείος υἱὲ, σὺ δ' ἄξια δέξαι ἄποινα. *Herod.* 1, 206. μόχθον μὲν, ὃν ἔχεις ζευγνύς τὸν ποταμὸν, ἄφες, σὺ δὲ --- διάβαινε ἐς τὴν ἡμετέραν. This is the same usage as has been explained §. 289. *Obs.* 9. of the Article. So *Il.* κ', 237. μηδὲ σὺ γ' αἰδόμενος σῆσι φρεσὶ τὸν μὲν ἀρείω καλλείπειν, σὺ δὲ χείρονα, for τὸν μὲν ἀρείω, χείρονα δέ. In other poets also in propositions with ἢ—ἢ, οὐδέ—οὐδέ, the pronoun is repeated, as *Soph. Phil.* 1116. πότμος σε δαιμόνων τάδε, οὐδέ σε γε δόλος ἔσχ'. See Buttmann's note. *Comp.* §. 272 seq.

Obs. 3. The possessive pronouns express sometimes that which has been mentioned by the person designated, as *Soph. Ant.* 572. τὸ σὸν λέχος, i. e. τὸ ὑπὸ σου ὀνομαζόμενον λέχος, as explained by the Scholiast. *id. Phil.* 1251. ξὺν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ φόβον 'the threat which thou usest in order to frighten me'. *Eur. Heracl.* 285.

II. *Demonstrative Pronouns αὐτός, ἐκεῖνος, οὗτος.*

1. αὐτός.

The pronoun αὐτός has three significations:—1. When 467. in the nominative with a finite verb, or in the oblique cases with another noun, before or after the article, it signifies 'self', *ipse*, e. g. *Il.* α', 133. ἦ ἐθέλεις, ὄφρ' αὐτὸς ἔχης γέρας, αὐτὰρ

^d Valck. ad *Herod.* 8, 140. p. 687, 52. Boisson. ad *Philostr.* p. 296. Ast ad *Plat. Leg.* p. 70. Heind. ad *Plat. Phæd.* 99. p. 167. Schæf. ad

Lamb. *Bos.* p. 171, 228.

^e Valck. ad *Eur. Hipp.* 48. Heind. ad *Plat. Gorg.* §. 23.

ἐμ' αὐτως ἦσθαι δευόμενον; 'that you yourself may have the prize'^a. If the noun has the article with it, αὐτός in this signification stands either before the substantive with the article, or after both, the latter when 'self' is to be emphatically distinguished and more connected with the verb. *Il. ζ'*, 450. ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, οὐτ' αὐτῆς Ἐκάβης 'even Hecuba'. *ν'*, 614. ἦτοι ὁ μὲν κόρυθος φάλον ἤλασεν ἱπποδασείης ἄκρον ὑπὸ λόφον αὐτόν, and so αὐτὸ τοῦτο or τοῦτ' αὐτό 'this very thing'^b. In the phrases §. 405. *Obs.* 3. it marks the accompanying substantive as something not usually found in conjunction with the action. It also implies that a thing or person is to be considered without regard to any other, as *Plat. Rep.* 5. p. 479 E. αὐτὸ τὸ καλόν, αὐτὸ τὸ δίκαιον 'decorum, justice itself' (by itself) in the abstract, opposed to the individual things which have those attributes. *Comp. Gorg.* p. 496 C. The article also is wanting *id. Rep.* 5. p. 478 *extr.* ὁ χρηστὸς, ὃς αὐτὸ μὲν καλόν, καὶ ἰδέαν τινὰ αὐτοῦ κάλλους μηδεμίαν ἠγεῖται. In the same manner when a person or thing is to be opposed to its attributes or accidental qualities: *Hesiod. Sc. Herc.* 251. τῶν καὶ ψυχῶν μὲν χθόνα δύνουσ' αἶδος εἶσω αὐτῶν, ὅστέα δέ σφι --- --- κελαινῇ πίθεται αἶψα. *Il. ζ'*, 18. ἀλλ' ἄμφω θυμὸν ἀπήυρα, αὐτὸν καὶ θεράποντα Καλήσιον. *Pind. Ol.* 6, 21.^c κατὰ γαῖ' αὐτόν τε νιν καὶ φαιδίμας ἵππους ἔμαρψεν, and so, with *τε*, *passim*. αὐτός sometimes precedes: *Plat. Gorg.* p. 511 E. σώσασα καὶ αὐτὸν καὶ παῖδας. The pronoun is then in the same case with the substantive opposed to it, the opposition being expressed by a participle referred to the pronoun: *Xen. Cyr.* 1, 3, 1. αὐτῆ τε καὶ τὸν υἱὸν ἔχουσα. *Plat. Rep.* 3. p. 398 A. εἰ ἡμῖν ἀφίκοιτο εἰς τὴν πόλιν αὐτός τε καὶ τὰ ποιήματα βουλόμενος ἐπιδείξαι. Similar to this is *Isocr. Epist.* 1. p. 404 *in.* οὐκ ἂν ἐπιστολὴν ἐπεμπον, ἀλλ' αὐτὸς ἂν σοι διελέχθην 'by word of mouth'. As denoting here the principal person, in opposition to what surrounds him, αὐτός signifies also 'the master, the teacher', in opposition to his servants or disciples, without these being expressly named.

^a So must be understood the passages adduced by Heusde *Sp. Crit.* in *Plat.* p. 96. in which αὐτός does not stand for *σύ*.

^b Valck. ad *Herod.* 3, 71. ad *Io. Chrysost.* p. 6. Ast ad *Plat. Leg.* p. 467.

^c Ruhnck. ad *Hom. H.* in *Cer.* 2.

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Arist. Nub. 218. τίς οὗτος οὐ πὶ κρεμάθρας ἀνὴρ ; --- Αὐτός. --- Τίς αὐτός ; --- Σωκράτης. So αὐτός ἔφη 'the master said it'^d. Elsewhere the opposition is only conceived by the mind : *Eur. Phæn.* 497. ἔχει τυραννίδ' αὐτός, in opposition to Polynices, whom he had excluded. *ib.* 1805. νῦν ἄτιμος αὐτός, whereas on other occasions he has made others, e. g. the Sphinx, ἀτίμους^e. *Soph. Phil.* 316. οἷς Ὀλύμπιοι θεοὶ δοῖέν ποτ' αὐτοῖς ἀντίπου' ἐμοῦ παθεῖν, 'to themselves', whereas they were accustomed to indulge their violence against others. *Comp.* 275. 430. So *Isocr. Plat. p.* 302 D. οὐδὲν ἂν ἐκώλυε τοὺς ἅπασιν τοῖς Ἕλλησιν αἰτίους τῆς σωτηρίας γενομένους αὐτοῦς ὑπὸ τῶν Ἑλλήνων ἑξανδραποδισθῆναι. It is also in the nom. as pron. of the third person, only in opposition, where we distinguish it by the emphasis : *Il. γ'*, 282. αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα ἡμεῖς δ' ἐν νήεσσι νεώμεθα. *Comp. Xen. Mem. S.* 4, 5, 9. where αὐτή, i. e. ἀκρασία, is opposed to ἐγκράτεια, which follows^f.

2. If the oblique cases *follow* the verb, then it signifies merely 'to him, him, her, it', &c. e. g. αὐτὰ σιγῶ *Æsch. Pr.* 440.

3. If it has the article before it, it signifies 'the same', *idem*. See §§. 146. 266.

4. So αὐτός is used to express that one has done something 468. from his own impulse, as in Latin *ipse* is used for *sponte*. *Il. ρ'*, 254. ἀλλὰ τις αὐτὸς ἴτω. and elsewhere.

5. It frequently stands for *μόνος*, which sense is connected with that of 'of itself'. *Il. ν'*, 729. ἀλλ' οὐπωσ ἅμα πάντα δυνήσσαι αὐτὸς ἔλεσθαι. *Xen. Mem. S.* 3, 14, 3. ἄνευ τοῦ σίτου τὸ ὄψον αὐτὸ ἐσθίειν. Hence αὐτοὶ γὰρ ἔσμεν 'we are by ourselves', *Plat. Parm. p.* 137 A. ὡς γ' ἐν αὐτοῖς ἡμῖν εἰρησθαι *id. Prot. in.* 'between ourselves'. *Comp. Xen. Symp.* 4, 25.^g

6. When in a proposition the reflective pronoun *ἑαυτοῦ* &c. is found in the genitive, dative, or accusative, αὐτός is frequently

^d Casaub. ad Theophr. Char. p. 34. ed. Fisch. plains both passages differently.

^e Herm. ad Vig. p. 734, 6.

^f Valckenaer ad Phœn. 1235. ex-

^g Herm. ad Vig. p. 733. III.

added to the subject for the sake of emphasis, as in Latin *se ipse*. The subject of the verb as an agent is then opposed to itself as the passive object, and in this way any other agent is excluded. Thus *Od. a'*, 33. οἱ δὲ καὶ αὐτοὶ σφῆσιν ἀτασθαλίῃσιν ὑπὲρ μόρον ἄλλγε' ἔχουσιν. (On the other hand *ib.* 7. αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο. comp. 409.) *Æsch. S. c. Th.* 408. αὐτὸς καθ' αὐτοῦ τὴν ὕβριν μαντεύσεται, 'against himself'. *Soph. Ant.* 1177. Comp. *Trach.* 910, 1132. even where ἑαυτοῦ stands for σεαυτοῦ *Trach.* 451. εἰ δ' αὐτὸς αὐτὸν (i. e. σεαυτόν) ὧδε παιδεύεις --- ---. *Plat. Phæd.* p. 94 E. οὔτε γὰρ ἂν Ὀμήρῳ ὁμολογοῖμεν, οὔτε αὐτοὶ ἡμῖν αὐτοῖς. comp. *ib.* p. 61 E. 62 C. Also in the oblique cases *Isocr. Paneg. c.* 35. τὰς μεγίστας τῶν πόλεων μὴ αὐτὰς ἑαυτῶν εἶναι κυρίας. So also αὐτὸς ἑαυτοῦ ὑποδεέστερος. §§. 452. 460. If the article or a preposition belongs to the reflective pronoun, αὐτός stands between them. *Æsch. Agam.* 845. τοῖς αὐτὸς αὐτοῦ πῆμασιν βαρύνεται. *Prom.* 929. τοῖον παλαιστὴν νῦν παρασκευάζεται ἐπ' αὐτὸς αὐτῷ. *Soph. Œd. C.* 930. *ib.* 1356. *Plat. Alcib.* 2. p. 144 C. The later sophists especially imitated this even in prose ^a.

The position of αὐτός 'self', before ἕκαστος, is also to be remarked. *Herod.* 7, 19. θέλων αὐτὸς ἕκαστος τὰ προκείμενα δῶρα λαβεῖν 'each wished himself to take', excluding others. Comp. 8, 123. *Thuc.* 7, 70. So of two parties αὐτοὶ ἑκάτεροι *Herod.* 9, 26. and combined with the preceding construction *Demosth.* p. 182, 6. ὅσα αὐτὸς ἕκαστος ἑαυτῷ προσήκειν ἠγήσατο ^b.

469. 7. αὐτός is often used alone in the sense of *is ipse*. *Plat.*
 (472) *Lys.* p. 204 A. αὐτοῦ πρῶτον ἠδέως ἀκούσαιμ' ἂν, ἐπὶ τῷ καὶ εἴσειμι, for αὐτοῦ τούτου. *Rep.* 2. p. 362 D. αὐτὸ οὐκ εἴρηται, ὃ μάλιστα εἶδει ρηθῆναι. *Alcib.* 1. p. 134 C. *Dem. de Cor.* p. 270, 19. Thus *ipse* is often put for *is ipse*, e. g. *Cic. Fin.* 1, 5, 13. See *Misc. Phil.* 2, 1. p. 96. ^c

8. Sometimes αὐτός stands for οὗτος or ἐκεῖνος, and has the

^a Bast Lettre Crit. p. 176. Elmsl. ad Heracl. 814. Reisig Comm. Crit. in *Soph. Œd. C.* p. 311.

^b Valck. ad Phœn. 497. Matthiæ ad Eur. Hec. 1203.

^c Heind. ad *Plat. Lys.* p. 4 sq.

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relative after it. *Eur. Troad.* 668. ἀπέπτυσ' αὐτήν, ἥτις ἄνδρα τὸν πάρος καινοῖσι λέκτροις ἀποβαλοῦσ' ἄλλον φιλεῖ. comp. *Irh. A.* 1031. *Plat. Theag.* p. 123 D. ἀρ' οὐκ αὐτῆ, ἧ πλοίων ἐπιστάμεθα ἄρχειν. In *Thuc.* 2, 37. οὐ παρανομοῦμεν --- ἀκροάσει τῶν νόμων καὶ μάλιστα αὐτῶν, ὅσοι ἐπ' ὠφελείῃ τῶν ἀδικουμένων κείνται, the demonstrative pronoun is omitted, and αὐτῶν (*ex iis*) governed of μάλιστα, *et ex iis maxime earum*, where the comma after αὐτῶν should be struck out.

9. αὐτός is often used after ordinal numbers, to show that one person with several others, whose number is less by one than the number mentioned, has done something. *Thuc.* 1, 46. Κορινθίων στρατηγὸς ἦν Ξενοκλείδης ὁ Εὐθυκλέους, πέμπτος αὐτός, 'with four others'. *Xen. Hist. Gr.* 2, 2, 17. μετὰ ταῦτα ἡρέθη πρεσβευτῆς ἐς Λακεδαίμονα αὐτοκράτωρ, δέκατος αὐτός, with nine others'. Instead of which *Thuc.* 1, 57. μετ' ἄλλων ἐννέα^d. αὐτός is omitted *Plat. Leg.* 3. p. 695 C. (Δαρείος) ἐλθὼν εἰς τὴν ἀρχὴν καὶ λαβὼν αὐτὴν ἔβδωμος, διέλετο ---. *Dem. de Cor.* p. 261, 3. ὁ τῆς μᾶς ἕκτος καὶ δέκατος πρότερον συντελής.

10. Homer often puts οὐ, οἶ, εἶ, which he uses as a pronoun of the third person (§. 147. *Obs.* 1.), and makes the noun itself follow these. *Il. ν'*, 600. ἦν ἄρα οἶ θεράπων ἔχε, ποιμένι λαῶν. φ', 249. ἵνα μιν παύσειε πόνοιο, δῖον Ἀχιλλῆα. *Od. ζ'*, 48. αὐτίκα δ' Ἡὼς ἦλθεν εὐθρονος, ἧ μιν ἔγειρε, *Ναυσικάαν* εὐπεπλον. *Comp. α'*, 194. This is the same idiom which obtains in regard to the article also, as a demonstrative pronoun, §. 263. *Obs.*

11. Of the reflective pronouns ἐμαντοῦ, σεαυτοῦ, ἑαυτοῦ, see §. 148. *Obs.* 2. as also of the distinction between αὐτοῦ and αὐτοῦ, *ib.* *Obs.* 3.

2. οὗτος and ὅδε.

1. These demonstratives are generally distinguished in this way, that οὗτος refers to that which immediately precedes, ὅδε to that which immediately follows. *Il. ι'*, 527. μέμνημαι τόδε

^d Wasse ad *Thuc.* 2, 13. Dorv. ad *Charit.* p. 262. Hoog. ad *Vig.* p. 73 a.

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ἔργον ἐγὼ πάλαι, followed by this ἔργον 529. Κουρήτες τ' ἐμάχοντο καὶ Αἰτωλοί. *Herod.* 1, 206. πέμψασα ἡ Τόμυρις κήρυκα ἔλεγε τάδε· ὦ βασιλεῦ Μήδων ---- but after the completion of the speech, Ταῦτα δὲ ἀκούσας ὁ Κῦρος ---- and so *c.* 207. compared with 208. *Comp. ib.* 140. 149. 6, 53. ταῦτα (what was related *c.* 52.) μὲν Λακεδαιμόνιοι λέγουσι μῦθοι Ἑλλήνων· τάδε δὲ --- ἐγὼ γράφω, 'what follows'. *comp.* 58. 7, 5. *Plat. Menon.* p. 90 C. 93 B.^a This usage however is not without exceptions: *Soph. Ant.* 449, 51. τοῦσδε νόμους refers to τὰ κηρυχθέντα *v.* 447. *Eur. Or.* 898. ἐπὶ τῷδε (after Talthybius *v.* 888.) δ' ἠγόρευε Διομήδης ἄναξ, as 887. ἐπὶ τῷδε, after the herald *v.* 885. *comp.* 902. *Phæn.* 582. σοὶ μὲν τὰδ' ἀνδῶ (what follows *v.* 542.) σοὶ δὲ Πολύναικες, λέγω. *comp.* 806. *Herod.* 1, 137. αἰέω τόνδε τὸν νόμον. (*c.* 136.) αἰέω δὲ καὶ τόνδε, 'the following'. *comp.* *c.* 141. (§. 4.) 214 *extr.*—οὗτος is also referred to what follows *Eur. Hipp.* 431. μόνον δὲ τοῦτο φάσ' ἀμυλλᾶσθαι βίῳ, γνώμην δικαίαν κἀγαθήν. *Alc.* 568. *Herod.* 1, 125. φροντίζων δὲ εὐρίσκεται (Κῦρος) ταῦτα καιριώτατα εἶναι· ἐποίησε δὲ τάδε, where ταῦτα like τάδε refers to what follows. *comp.* 216 *extr.* and so *Soph. Ant.* 296 *seq.* 673. οὗτος and ὅδε are quite synonymous ^b.

Obs. The same holds good of τοῖσδε and τοιούτος, ὧδε and οὕτως. *Herod.* 6, 37 *in.* τρόπῳ τοιούτῳ (Schw. and Gaisf.) refers to what precedes; but *c.* 39. τρόπῳ τοιῷδε to that which was related *c.* 38. as 1, 180. whereas *c.* 111. τοιόνδε τι refers to what follows, as 1, 178. ὧδε *Herod.* 6, 111 *in.* refers to what follows, but immediately after we have ὁ γὰρ νόμος τότε εἶχε οὕτω τοῖσι Ἀθηναίοισι, τὸν πολέμαρχον ἔχειν κέρας τὸ δεξιόν. *comp.* 140, 1. 9, 31. ὧδε 8, 139. refers the first time to the genealogy which follows; but a second ὧδε refers back again to this. 5, 2. ὧδε refers to what precedes, and 9, 51. οὕτω to what follows.

2. There is no better foundation for the opinion that ὅδε cannot refer to ὅς following ^c. These passages admit of no doubt: *Il.* β', 346. τοῖσδε δ' ἕα φθινύθειν, ἕνα καὶ δύο τοὶ κεν Ἀχαιῶν νόσφιν βουλεύωσι. *Comp. Od.* α', 403. *Soph. CEd. T.*

^a Erf. et Herm. ad *Soph. CEd. T.*
101. ed. min. Heind. ad *Cic. de Nat.*
D. 2, 50 *in.*

^b *Comp. Schæf. App. Dem.* 2. p. 280.
^c *Buttm. ad Soph. Phil.* 87. *comp.*
Herm. ib.

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1130. ποῖον ἄνδρα καὶ λέγεις; --- --- τὸνδ' ὃς πάρεστιν. *Antig.* 463. ὅστις γὰρ ἐν πολλοῖσιν, ὡς ἐγὼ κακοῖς ζῆ, πῶς ὁδ' οὐχὶ καθανῶν κέρδος φέρει; *Trach.* 283. *Comp. Aj.* 255 *seq.* *Eur. Or.* 896. *Plat. Leg.* 1. p. 627 E. πότερος οὖν ἀμείνων; ὅστις---προστάξειεν, ἢ ὁδε ὃς ἂν τοὺς χρηστοὺς ἄρχειν ποιήσειε; Elsewhere οὗτος and ὁδε are thus discriminated, that the former refers to the more remote, the latter to the nearer noun: as *Il.* θ', 109. τούτῳ μὲν θεράποντε κομείτων· τῷδε δὲ νωτὶ Τρῳσὶν ἐφ' ἵπποδάμοισιν ἰθύνομεν, where τούτῳ refers to the horses of Nestor mentioned *ver.* 104. τῷδε to the horses of Æneas, carried off by Diomed, who is speaking. And so the difference between οὗτος and ὁδε consists in this, that ὁδε points out the object more distinctly, as if with the finger.

3. Of οὗτος as an address see §. 150. *Obs.* 2. 312, 1.^d and of τοῦτο μὲν—τούτο δέ §. 288. *Obs.* 2.

4. Frequently οὗτος denotes not a really present or just mentioned person or thing, but what is known and obvious to all, or circumstances common to all. *Plat. Phædon.* p. 75 E. εἰ δέ γε, οἶμαι, λαβόντες πρὶν γενέσθαι, γινόμενοι ἀπωλέσαμεν, ὕστερον δὲ ταῖς αἰσθήσεσι χρώμενοι περὶ ταῦτα ἐκείνας ἀναλαμβάνομεν, where ταῦτα means earthly sensible objects (see Heindorf's note p. 88. and *Stallb. ad Phileb.* p. 194.), as *hæc* in Latin, e. g. *qui non hæc stare cupiat Cic. Catil.* *Plat. Phædon.* p. 69 C. οἱ τὰς τελετὰς ἡμῖν οὗτοι καταστήσαντες 'those well-known men'^e. Hence it also denotes something particularly harsh and disagreeable, already known as such: *Pind. Nem.* 9, 68. πείραν μὲν ἀγάνορα Φοινικοστόλων ἐγχέων ταῦταν --- ἀναβάλλομαι ὡς πόρσιστα 'that well known dreadful battle'. So is probably to be taken *Eur. Iph. T.* 205. νυκτὸς κείνας 'that unfortunate night', in which Iph. was conceived; and *Troad.* 1196. ὕπνοι τ' ἐκείνοι^f.

5. In dialogues, τοῦτο, ταῦτα are found with affirmative

^d *Comp. Apoll. π. ἀντων.* p. 285 B. *Heind.* ad *Prot.* p. 460.

^e *Heind.* ad *Phædon.* p. 60. *Bæckh* ad *Plat. Min.* p. 55.

^f See *Matthiæ* not. ad *Eur. Troad.* 1178. But *κείνα ἀμέρα Soph. El.* 201.

(quoted there) means the day of the murder previously mentioned by the chorus, and *Eur. Troad.* 207. νυξ αὐτα is ἐν ἧ λέκτροις Ἑλλήνων ἀπλαθείην.

answers, ἐστὶ being omitted, 'it is so, be it so, yes'. *Arist. Vesp.* 1008. ἀλλ' εἰσώμεν. --- Ταῦτα γε, νῦν εἶπερ δοκεῖ. *Plat. Rep.* 4. p. 422 B.^a So also τοιαῦτα *Eur. El.* 648. ὑποπτος οὕσα γιγνώσκει πόλει. --- τοιαῦτα μισεῖται γὰρ ἀνόσιος γυνή.

6. οὗτος is frequently put with καί, in the same manner as the Latin *et is, isque*, in the sense 'and indeed, and that too'. *Herod.* 1, 147. οὔτοι γὰρ μῦνοι Ἴωνων οὐκ ἄγοσιν Ἀπατούρια· καὶ οὔτοι κατὰ φόνον τινὰ σκῆψιν. *id.* 6, 11. ἐπὶ ξυροῦ ἀκμῆς ἔχεται ὑμῖν τὰ πρήγματα, ἄνδρες Ἴωνες, ἢ εἶναι ἐλευθέροισι ἢ δούλοισι, καὶ τούτοις ὡς δραπέτησι. *Comp. Xen. Anab.* 2, 5, 21. quoted §. 315, *d.* More frequently, however, the pronoun is put in the neuter plural, καὶ ταῦτα, inasmuch as generally the more accurate definition of an entire proposition, at least of several words, or of one verb, and not of a single noun, is to be thereby introduced. It is commonly translated 'although' and 'especially'; but this signification is not contained in the words καὶ ταῦτα, but in the participle following, or generally in the nature of what is subjoined; since this, for the most part, contains a chief motive of an action, an important though only apparent obstacle, or generally a main consideration. *Plat. Rep.* 3. p. 404 B. Ὁμηρος --- ἐν ταῖς τῶν ἡρώων ἐστίασεσιν οὔτε ἰχθύσιν αὐτοὺς ἐστὶ, καὶ ταῦτα ἐπὶ θαλάττῃ ἐν Ἑλλησπόντῳ ὄντας, where the 'although', which is required by the sense, lies in the participle. *Soph. El.* 633. ἥτις τοιαῦτα τὴν τεκοῦσαν ὑβρισε, καὶ ταῦτα τηλικούτος, *et quidem, quod indignius etiam est, etsi tantilla ætate sit*^b. καὶ ταῦτα is rarely found after the participle: *Plat. Rep.* 1. p. 341 C. νῦν γοῦν, ἔφη, ἐπεχείρησας, οὐδὲν ὦν καὶ ταῦτα.

7. τοῦτο and ταῦτα are often put for διὰ ταῦτα 'on this account'. *Soph. Œd. T.* 1005. καὶ μὴν μάλιστα τοῦτ' ἀφικόμην, ὅπως εὖ πράξαιμί τι. *Plat. Symp.* p. 174 A. ταῦτα δ' ἐκαλλωπισάμην, ἵνα καλὸς παρὰ καλὸν ἴω. *Protag.* p. 310 E.

^a Heind. ad *Plat. Phædon.* §. 61. p. 98. ad *Gnom.* p. 272 sq. *Dobree* ad *Arist. Plut.* 546. *Add.*

^b *Hoogev.* ad *Vig.* p. 176. *Schæf.*

ἀλλ' αὐτὰ ταῦτα νῦν ἤκω παρά σε. Comp. Eur. Andr. 212. Iph. T. 939.^c

8. The neuter of the demonstrative pronouns οὗτος and ὅδε is also used with adverbs of time and place for more exact definition. Herod. 7, 104. ὡς ἐγὼ τυγχάνω τανῦν τάδε ἐστοργῶς ἐκείνους, αὐτὸς μάλιστα ἐξεπίστεται, 'at this very time', as *nunc ipsum* Cic. ad Att. 7, 3. 12, 16. 40. Eurip. Ion. 566. τοῦτ' ἐκεῖ νυν ἐσπάρημεν 'at that very time'. αὐτοῦ τῆδε is used with definitions of place, as Herod. 9, 11.^d

9. These pronouns also are often put for the personal pronouns ἐγώ, σύ. Eurip. Alc. 690. μὴ θνήσχ' ὑπὲρ τοῦδ' ἀνδρός· οὐδ' ἐγὼ πρὸ σοῦ, for ὑπὲρ ἐμοῦ. Comp. Æsch. S. c. Th. 653. Soph. Trach. 305. Plat. Gorg. p. 489 B. οὗτοσι ἀνὴρ οὐ παύσεται φλυαρῶν. εἰπέ μοι, ὦ Σώκρατες, οὐκ αἰσχύνῃ &c. for σὺ οὐ παύσῃ. Comp. *ib.* p. 505 C. These pronouns are put for the second person mostly in a contemptuous sense.^e (471)

10. ἐκεῖνος, like *ille*, refers properly to a remote or absent thing or person, but often it refers to that which immediately precedes. So Soph. Trach. 244. ἐκεῖνος refers, as a mere pronoun of the third person, to Hercules, who has been just mentioned; 'he'. So also Æd. T. 259. 261. 263. to Laius, mentioned ver. 257. In Plat. Protag. p. 310 D. it is quite synonymous with αὐτός which precedes. It would refer back to the subject of the proposition were Monk's conjecture correct, Soph. Aj. 1039. κείνος τὸ κείνον στεργέτω, for τὰ ἑαυτοῦ, where the MSS. have κείνος τ' ἐκεῖνα στ.^f 471.

11. A common expression is τοῦτ' ἐκεῖνο or τόδ' ἐκεῖνο, in which ἐκεῖνο refers to something before mentioned, or to a proverb or well known sentiment, and τοῦτο points out that the saying is a fact here. This phrase usually stands without any connection with the rest of the construction, so that what

^c Koenad Greg. p. (11) 30. Brunck ad Arist. Nub. 319. Ast ad Plat. Leg. p. 214. and of τοῦτο p. 163. 169.

^d See Matthiæ not. ad Hom. H. in Merc. 169. p. 62.

^e Musgr. ad Soph. Aj. 78. Heusde

Sp. Crit. in Plat. p. 3 sq. Schæf. in Dion. Hal. 1. p. 114, 62. Heind. ad Plat. Gorg. p. 143.

^f Heind. ad Plat. Phædon. §. 138. p. 236. Schneider ad Xen. Cyr. 5, 2, 23. Schæf. App. Dem. 2. p. 215.

follows is joined to it without any copulative particle. *Eur. Or.* 804. τοῦτ' ἐκεῖνο, κτᾶσθ' ἐταίρους, μὴ τὸ συγγενὲς μόνον. *Med.* 98. τόδ' ἐκεῖνο, φίλοι παῖδες, μήτηρ κωεὶ κραδίαν. *Plat. Phædr.* p. 241 D. where ἐκεῖνο refers to the verse previously quoted. Aristophanes *Ach.* 41. says at full length, τοῦτ' ἐκεῖν' οὐ γὰρ ἄλεγον. So also *Plat. Symp.* p. 223 A. ταῦτα ἐκεῖνα τὰ εἰωθότα. *Soph. Ant.* 384. ἡδ' ἐστ' ἐκείνη τοῦργον ἡ ἕξειργασμένη, ἡδε refers to Antigone as being present, ἐκείνη to her as previously spoken of. Similar to this is αὐτὸ τοῦτο *Eur. Or.* 665. ἐρεῖς ἀδύνατον. αὐτὸ τοῦτο, τοὺς φίλους ἐν τοῖς κακοῖς χρὴ τοῖς φίλοιςιν ὠφελεῖν, 'this is just that', where τοῦτο refers to the following sentence. *Arist. Pac.* 64. τοῦτ' ἐστὶ τοῦτο τὸ κακὸν αὐθ' οὐ γὰρ ἄλεγον. *Comp. Lys.* c. *Andoc.* p. 106, 23. *Xen. Anab.* 1, 9, 21.^a

12. These demonstrative pronouns are often used instead of the adverbs 'here, there', the speaker pointing as it were with the finger. *Il.* φ', 532 sq. ἡ γὰρ Ἀχιλλεύς ἐγγυς ὄδε κλονέων 'for Achilles rages there near the tumult'. *Comp. Od.* δ', 26. ω', 307. *Soph. Œd. C.* 111. where Brunck has adopted the gloss ὄδε. *Eur. Androm.* 1232. δαίμων ὄδέ τις λευκὴν αἰθέρα πορθμεύμενος --- πεδίῳ ἐπιβαίνει. *Alc.* 24. ἡδὴ δὲ τόνδε θάνατον εἰσορῶ πέλας. 134. ἀλλ' ἡδ' ὀπαδῶν ἐκ δόμων τις ἔρχεται δακρυρροῦσα. *Iphig. A.* 6. τίς ποτ' ἄρ' ἀστὴρ ὄδε πορθμεύει. *Aristoph. Nub.* 214. ἀλλ' ἡ Λακεδαίμων ποῦ ἔστιν; ΜΑΘ. ὅπου ἔστιν; αὐτῆι. In the genitive *Eur. Hec.* 712. εἰσορῶ γὰρ τοῦδε δεσπότην δέμας Ἀγαμέμνονος. —εἰμί, &c. are often omitted: *Soph. Ant.* 526. καὶ μὴν πρὸ πυλῶν ἡδ' Ἰσμήνη^b. —ἐκεῖνος is used in the same way *Il.* ε', 604. καὶ νῦν οἱ πάρα κείνος Ἄρης.

ὄδε is often put thus with the personal pronoun, with or without εἰμί, in the sense of the Latin *en! adsum.* *Od.* φ', 207. ἔνδον μὲν δὴ ὄδ' αὐτὸς ἐγὼ κακὰ πολλὰ μογήσας, ἡλυθον. *Comp. π'*, 205. *Pind. Ol.* 4, 37. οὗτος ἐγὼ ταχυντάτι. *Eurip. Suppl.* 1048. ἡδ' ἐγὼ πέτρας ἔπι --- --- δύστηνον αἰώρημα κουφίζω, πάτερ. Also without the personal pro-

^a Heind. ad *Phædr.* p. 234. Elmsl. ad *Eur. Med.* 97.

^b Monk ad *Hipp.* 170. Blomf. ad *S. c. Th.* 368.

Syntax. Of the Use of the Demonstrative Pronouns. 777

noun *Eur. Or.* 374. ὄδ' εἴμ' Ὀρέστis, Μενέλεως, ὃν ἱστορεῖc.

Hence the phrase *Il.* τ', 140. δῶρα δ' ἐγὼν ὄδε πάντα παρασχέιν, *adsum, ut dem.* as *Eurip. Iphig. A.* 1487. πλόκαμος ὄδε καταστέφω, *ecce comam, quam coronetis.* Of the infinitive see §. 535. Similar to this is τόδε *No.* 12.

13. As adjectives are used for adverbs (§. 446, 8.), so ταῦτα, τάδε, τόδε sometimes stand for οὕτως, ὡς. *Il.* ε', 185. οὐχ ὄγ' ἄνευθε θεοῦ τάδε μαίνεται. *comp.* 827. *Soph. CEd. T.* 264. ἀνθ' ὧν ἐγὼ τὰδ' --- ὑπερμαχοῦμαι, as *Aj.* 1346. *Eur. Med.* 158.^d So τοιαῦτα, *Soph. CEd. T.* 1327. πῶς ἔτλη τοιαῦτα σὰς ὄψεις μαρᾶναι ;^e

So τóδε is used in Homer adverbially 'hither' *Il.* ξ', 298. 309. *Od.* α', 409. τ', 407.

Of the Demonstrative Pronouns generally.

1. Properly the demonstrative pronouns are used only when 472. they refer to a noun which has preceded in another proposition; frequently, however, they are put also when the noun goes before in the same proposition. *a.* This especially takes place when the case governed of the verb is separated from it by a parenthesis, commonly considered as the accusative absolute. *Od.* π', 78. ἀλλ' ἦτοι τὸν ξείνον, ἐπεὶ τεὸν ἴκετο δῶμα, ἔσσω μιν χλαϊνὰν τε χιτῶνά τε, εἴματα καλά. *comp.* δ', 652. *Herod.* 7, 221. τὸν μάντιν, ὃς εἶπετο τῇ στρατιῇ ταύτῃ, Μεγιστήν τὸν Ἀκαρνᾶνα, λεγόμενον εἶναι τὰ ἀνάκαθεν ἀπὸ Μελάμποδος, τοῦτον --- φανερός ἐστι Λεωνίδης ἀποπέμπων. *comp.* 6, 46. *Soph. CEd. T.* 246. κατεύχομαι δὲ τὸν δεδρακότ', εἴτε τις εἰς ὧν λέληθεν, εἴτε πλειόνων μέτα, κακὸν κακῶς νιν ἄμοιρον ἐκτρίψαι βίον. *Comp.* v. 269 *seq.* *El.* 1364 *seq.* *Trach.* 287. *Eur. Bacch.* 201 *seq.* *Thuc.* 2, 62. *Plat. Apol. S.* p. 40 D. *id. Rep.* 3. p. 398 A. ἄνδρα δὴ, ὡς εἶοικε, δυνά-

^c Toup ad *Suid.* 1. p. 429 sq. Schæf. in *Dion. Hal.* 1. p. 77. note.

^d See *Matthiæ Not. ad Eur. Med.* 158. *Erf.* ad *Soph. CEd. T.* 265. ed. min. The passages quoted by *Elmsley* ad *Eur. Med.* 49. 672. admit another explanation.

^e So *Hermann* ad *Soph. Aj.* 448. takes τοιάσδε in the passage from *Soph. Æsch. Prom.* 112. *Choeph.* 40. for ὄδε, but there is no reason why we should not take the word in its proper meaning.

μενον ὑπὸ σοφίας παντοδαπὸν γίγνεσθαι καὶ μιμῆσθαι πάντα χρήματα, εἰ ἡμῖν ἀφίκοιτο εἰς τὴν πόλιν ----- προσκυννοῖμεν ἂν αὐτόν. *Xen. Anab.* 2, 4, 7. ἐγὼ μὲν οὖν βασιλέα, ᾧ πολλὰ οὕτως ἐστὶ τὰ σύμμαχα, εἴπερ προθυμῆται ἡμᾶς ἀπολέσαι, οὐκ οἶδα, ὅ τι δεῖ αὐτὸν ὁμῶσαι. *id. Cyrop.* 1, 3, 15. *id. Mem.* 2, 3, 9. θαυμαστά γε λέγεις, εἰ κύνα μὲν, εἴ σοι ἦν ἐπὶ προβάτοις ἐπιτήδειος, καὶ τοὺς μὲν ποιμένας, ἡσπάζετο, σοὶ δὲ προσιόντι ἐχαλέπαιεν, ἀμελήσας ἂν τοῦ ὀργίζεσθαι ἐπειρῶ εὖ ποιήσας πρᾶννευεν αὐτόν, where Schütz and Schneider throw out αὐτόν improperly. *Comp. Isocr. Evag.* p. 191 C. *Nicochl.* p. 28 B. *Panath.* p. 241 C. and with attraction *Herod.* 1, 34. τοῦτον δὲ ὡν τὸν Ἄτυν σημαίνει τῷ Κροίσῳ ὁ ὄνειρος, ὡς ἀπολέει μιν. See §. 296. When τό has preceded as a demonstrative pronoun, it is repeated by ἐκεῖνο, *Plat. Phil.* p. 54 C. The pronoun is frequently used thus after a proposition beginning with the relative, although the word itself to which the demonstrative pronoun refers has gone before: *Herod.* 4, 44. Δαρεῖος βουλόμενος Ἴνδὸν ποταμὸν, ὃς κροκοδείλουσ δέυτερος οὗτος ποταμῶν πάντων παρέχεται, τοῦτον τὸν ποταμὸν εἰδέναι τῇ ἐς θάλασσαν ἐκδιδοῖ, &c. *Comp. Il.* γ', 4 seq. *Eur. Troad.* 1144 seq. *Plat. Phædon.* p. 99 B. 107 D. *Isocr. Panath.* in the passages quoted §. 434, 2, b.^a

b. The following passages are somewhat different: *Herod.* 2, 124. ἐκ τῶν λιθοτομιέων τῶν ἐν τῷ Ἀραβίῳ οὐρεῖ, ἐκ τουτέων ἔλκειν λίθους, which is a pleonasm originating in the ancient inartificial simplicity of the language. A similar simplicity is observable in *Pind. Ol.* 1, 91. τάν οἱ πατήρ ὑπεκρέμασε καρτερόν αὐτῷ λίθον. §. 389, h. The demonstrative pronoun also serves to express emphasis, *Thuc.* 4. 69. αἱ οἰκίαι τοῦ προαστείου ἐπάλλξεις λαμβάνουσαι, αὐται ὑπῆρχον ἔρμα. *Xen. Cyrop.* 6, 1, 17. ὑμεῖς δὲ τὰ πρόσσορα ὑμῖν αὐτοῖς τῆς Ἀσσυρίας, ἐκεῖνα κτᾶσθε καὶ ἐργάζεσθε. The demonstrative is often repeated also for the sake of emphasis in the second member of a comparison: *Xen. Mem. S.* 1, 2, 24. Ἀλκιβιάδης δ' αὖ----- ὥσπερ οἱ τῶν γυμνικῶν ἀγώνων ἀθληταὶ ῥαδίως πρωτεύοντες ἀμελοῦσι τῆς

^a Pors. Præf. Heç. p. 12. Heind. in Plat. p. 51. Bornem. ad Xen. ad Gorg. §. 84. Wytttenb. ad Plat. Symp. p. 154. Phædon. p. 311. Heusde Spec. Crit.

ἀσκήσεως, οὕτω καὶ κεῖνος ἠμέλησεν αὐτοῦ. *Xen. Cyr.* 1, 4, 19. *Comp. Hist. Gr.* 2, 4, 41. *Rep. Laced.* 10, 4. even where the comparison is not in the pronoun. *Plat. Apol. S.* p. 19 A. ἐπιχειρητέον ὑμῶν ἐξελέσθαι τὴν διαβολὴν, ἣν ὑμεῖς ἐν πολλῷ χρόνῳ ἔχετε, ταύτην ἐν οὕτωσιν ὀλίγῳ χρόνῳ^b.

2. The demonstrative pronoun is very frequently redundant before and after participles or infinitives with the article, without a parenthesis. *Plat. Theat.* p. 172 B. τὸ κοινῇ δόξαν τοῦτο γίγνεται ἀληθές. *Xen. Cyrop.* 4, 2, 39. εἰ δὲ τῶν νυνὶ διωκόντων καὶ κατακαινόντων τοὺς ἡμετέρους πολεμίους καὶ μαχομένων, εἴ τις ἐναντιοῦται, τούτων δόξομεν οὕτως ἀμελεῖν. *id. Ages.* 4, 4. οἱ πρόικα εὖ πεπονθότες οὔτοι αἰεὶ ἠδέως ὑπηρετοῦσι τῷ εὐεργέτῃ. *Comp. Herod.* 9, 67. *Isocr. Paneg. in.* The passage in *Herod.* 4, 172. is more peculiar: ὁμνίουσι μὲν τοὺς παρὰ σφίσι ἄνδρας δικαιοτάτους καὶ ἀρίστους λεγομένους γενέσθαι τούτους, τῶν τύμβων ἀπτόμενοι^c. Before the participle *Plat. Leg.* 3. p. 680 D. μῶν οὐκ ἐκ τούτων, τῶν κατὰ μίαν οἴκησιν καὶ κατὰ γένους διεσπαρμένων (τοιαῦται πολιτεῖαι γίνονται). *Comp. Isocr. Ateop.* p. 145 A. So *Herod.* 8, 68. a participle with the article explains the preceding pronoun, οὔτε αὐτοὺς οἰκός---ἀτρεμειν τοὺς ἐκεῖθεν αὐτῶν ἤκοντα^c. Before or after the infinitive *Soph. Trach.* 458. τὸ μὴ πυθέσθαι τοῦτό μ' ἀλγύνειεν ἄν. *Xen. Cyr.* 8, 7, 9. τὸ δὲ προβουλεύειν καὶ τὸ ἡγεῖσθαι, ἐφ' ὅτι ἂν καιρὸς δοκῇ εἶναι, τοῦτο προστάττω τῷ προτέρῳ γενομένῳ, and in the neuter plural *ib.* 12. τὸ δὲ δυσκαταπρακτοτέρων τε ἐρᾶν, καὶ τὸ πολλὰ μεριμνᾶν καὶ τὸ μὴ δύνασθαι ἡσυχίαν ἔχειν, κεντριζόμενον ὑπὸ τῆς πρὸς τὰ μὰ ἔργα φιλονεικίας, καὶ τὸ ἐπιβουλεύειν καὶ τὸ ἐπιβουλεύεσθαι ταῦτα τῷ βασιλεύοντι ἀνάγκη σοῦ μᾶλλον συμπαρομαρτεῖν. *Eur. Ph.* 545. κείνο κάλλιον, τέκνον, ἰσότητα τιμᾶν^d.

b. If the demonstrative precedes the infinitive, it serves to increase the attention to what follows. The infinitive has then frequently no article. *Eur. Hipp.* 471. ἐν σοφοῖσι γὰρ τάδ'

^b Jensius ad Lucian. t. 2. p. 355 seq. Dorvill. ad Charit. p. 288. Schæfer in Dionys. Hal. 1. p. 83 seq. not. Melet. p. 84.

^c Jensius l. c. Morus ad Isocr. Paneg. p. 9. e. Heind. ad Plat. Theat. p. 382. Ast ad Plat. Leg. p. 10.

^d Fisch, 2. p. 235 seq.

ἐστὶ θνητῶν, λαμβάνειν τὰ μὴ καλά. *Comp.* 480. *Plat. Apol. S.* p. 38 C. ἀπὸ τοῦ αὐτομάτου ἂν ὑμῖν τοῦτο ἐγένετο, ἐμὲ τεθνάναι δῆ. *Comp.* p. 39 A. *Phædr.* p. 68 B. and in the accusative *Soph. Trach.* 96. Ἄλιον αἰτῶ τοῦτο, καρῦξαι τὸν Ἄλκμήνας &c. where τοῦτο cannot belong to καρ. because τὸν Ἄλκ. is governed by it. *Eur. Hipp.* 1313. *Comp. Alc.* 36. *Andr.* 371. μεγάλα γὰρ κρίνω τάδε, λέχους στέρεσθαι. *Heracl.* 352. *Plat. Phæd.* p. 74 A. *Comp.* p. 72 C. 78 C. Homer uses the article in this way *Od.* v', 52. ἀνὴρ καὶ τὸ (for τοῦτο) φυλάσσειν πάννυχον ἐγρήσσοντα. Also in the genitive *Plat. Gorg.* p. 474 E. οὐ δῆ ποῦ ἐκτὸς τούτων ἐστὶ τὰ καλά, τοῦ ὠφέλιμα εἶναι ἢ ἡδέα ἢ ἀμφότερα, and without the article *ib.* p. 519 D. καὶ τούτου τοῦ λόγου τί ἂν ἀλογώτερον εἴη πράγμα, ἀνθρώπους --- ἀδικεῖν, for τοῦ ἀνθ. --- ἀδ. or ἢ ἀνθρ. ἀδ. according to §. 450. *Obs.* 2. *Comp. Symp.* p. 192 D. Also with repeated preposition *Plat. Leg.* 2. p. 670 D. μέχρι γε τοσοῦτου πεπαιδευῆσθαι σχεδὸν ἀναγκαῖον, μέχρι τοῦ δυνατὸν εἶναι. *Comp. Xen. Mem.* 4, 7, 5. with Schneider's note. In the dative *Eur. Or.* 1168. βάρος τι κὰν τῷδ' ἐστίν, αἰνεῖσθαι λίαν, where Plato uses the article with repetition of the preposition *Apol. S.* p. 35 C. οὐ γὰρ ἐπὶ τούτῳ κἀθηται ὁ δικαστῆς, ἐπὶ τῷ καταχαρίζεσθαι τὰ δίκαια. Both propositions are blended in one *Od.* i', 3. ἦτοι μὲν τόδε καλὸν ἀκουέμεν ἐστὶν αἰοιδῶ, for ἦτοι μ. τ. κ. ἐστίν, ἀκουέμεν αἰοιδῶ.

c. τοῦτο, τόδε prepares the way for an entire proposition *Plat. Gorg.* p. 515 E. ἀλλὰ τόδε μοι εἰπὲ ἐπὶ τούτῳ, εἰ λέγονται Ἀθηναῖοι διὰ Περικλέα βελτίους γεγονέναι. *Alc.* 1. p. 130 A. *Xen. Mem.* 4, 5, 9. *Plat. Soph.* p. 234 B. οὐκοῦν τὸν γ' ὑπισχνούμενον δυνατὸν εἶναι μῆ τέχνη πάντα ποιεῖν γινώσκομέν που τοῦτο ὅτι δυνατὸς ἔσται, where is an example of attraction for γιν. τοῦτο ὅτι ὁ γ' ὑπισχνούμενος. So also if a verb requires the participle after it, where ὅτι also might stand *Soph. Phil.* 1355. πῶς ταῦτ' ἐξανασχῆσθε, τοῖσιν Ἀτρώεω ἐμὲ ξυνόντα παισίν; *Arist. Nub.* 380. τουτί μ' ἐλελήθη ὁ Ζεὺς οὐκ ὦν, ἀλλ' ἀντ' αὐτοῦ Δῖνος νυνὶ βασιλεύων, for ὅτι ὁ Ζεὺς οὐκ ἔστι.

d. This preparatory τοῦτο, τόδε is often followed by an independent proposition not connected with the preceding either

by an infinitive, or a particle, or a conjunction. *Herod.* 7, 32. τῶνδε δὲ εἵνεκα τὸ δεύτερον ἀπέπεμπε ἐπὶ γῆν τε καὶ ὕδωρ ὅσοι πρότερον οὐκ ἔδοσαν Δαρείῳ πέμψαντι, τούτους πάγχυ ἔδοκεε τότε δείσαντας δώσειν. *Plat. Gorg.* p. 476 B. σκοπεῖ δὲ καὶ τὸδε· ἄρα εἴ τις τι ποιεῖ, ἀνάγκη τι εἶναι----; *Comp. ib.* p. 474 D. *Prot.* p. 356 C.^a The same thing takes place with τοιοῦτος and τοίοςδε *Herod.* 9, 107. *Plat. Apol.* S. p. 22 A. ἔπαθόν τι τοιοῦτον· οἱ μὲν μάλιστα εὐδοκιμοῦντες ἔδοξάν μοι &c. See §. 630, 3. Generally γάρ follows in the proposition which is to be explained. See §. 615.

e. A similar case is when the neuter of the demonstrative pronoun is used in order to announce a noun which follows, whether in the masculine or feminine. *Od.* α', 159. τούτοις μὲν ταῦτα μέλει, κίθαρις καὶ αὐοῖδῃ. *Soph. Ed.* C. 787 seq. *Eur. Hipp.* 431. μόνον δὲ τοῦτο φάσ' ἀμιλλᾶσθαι βίῳ, γνώμην δικαίαν κάγαθὴν, ὅτῳ παρῆ. So adjectives are introduced by ταῦτα *Plat. Gorg.* p. 515 E. ταντί γὰρ ἔγωγε ἀκούω Περικλέα πεποικέναι Ἀθηναίους ἀργούς. *Plat. Rep.* 3. p. 407 A. ἡμᾶς αὐτοὺς διδάξωμεν, πότερον μελετητέον τοῦτο τῷ πλουσίῳ καὶ ἀβίωτον τῷ μὴ μελετῶντι, ἢ νοσοτροφία. *Protag.* p. 360 E. τί ποτ' ἐστὶν αὐτὸ, ἢ ἀρετή. *Phaed.* p. 67 D. *Comp.* p. 91 D. which is particularly frequent in Plato. So Cicero says *Tusc. Qu.* 1, 34, 83. *illud angit vel potius excruciat, discessus ab omnibus iis, quæ sunt bona in vita*^b.

Obs. In a similar manner ἐκεῖνο often announces an entire proposition. *Plat. Hipp. Maj.* p. 283 D. ἀλλ' ἐκεῖνο, μὴν μὴ Λακεδαιμόνιο σοῦ βέλτιον ἂν παιδεύσειαν τοὺς αὐτῶν παῖδας; See Heindorf's note, p. 129.

f. With the double ἦ, ὅγε is sometimes used pleonastically in Homer and Herodotus. *Od.* β, 327. ἦ τινὰς ἐκ Πύλου ἄξει ἀμύντορας ἡματόεντος, ἦ ὅγε καὶ Σπάρτηθεν. *Herod.* 2, 173. also in other propositions consisting of two members *Il.* ζ', 191. ἀλλ' ὅτι δὴ γίγνωσκε θεοῦ γόνον ἦν ἔοντα, αὐτοῦ μιν κατέρυκε, δίδου δ' ὅγε θυγατέρα ἦν^c.

^a Heind. ad *Plat. Theæt.* §. 72. ad *Leg.* p. 35. 131. p. 379 seq. ^c Clarke ad *Il.* γ', 409. Robinson
^b Heind. ad *Plat. Hipp.* p. 138. ad ad *Hesiod. "Erg.* 346. Ernest. ad *Cratyl.* p. 134. ad *Prot.* p. 474. Ast *Callim. H.* in *Dian.* 150.

- (468) 3. The demonstrative pronoun is not unfrequently used for the relative pronoun in the continuation of a proposition beginning with a relative, usually where this is to be repeated, but in a different case from that in the first instance. *Il. á', 78. ὃς μέγα πάντων Ἀργείων κρατέει καὶ οἱ πείθονται Ἀχαιοί*, for καὶ ᾧ π. Ἀχ. *Comp. Od. á', 70. Il. ή', 171. Herod. 3, 34. Πρηξάσπεα, τὸν ἐτίμα τε μάλιστα, καὶ οἱ τὰς ἀγγελίας ἔφερε οὗτος. Comp. ib. 120. 2, 40. 8, 62. Plat. Euthyd. p. 301 E. ἄρ' οὖν ταῦτα ἡγήσῃ εἶναι, ὧν ἂν ἄρξῃς, καὶ ἐξῆ σοι αὐτοῖς χρῆσθαι, ὅτι ἂν βούλῃ*, for καὶ οἷς ἐξῆ σοι. *Comp. Theat. p. 192 A. Rep. 6. p. 505 D. Menex. p. 241 E. Xen. Cyr. 3, 3, 38. ποῦ δὲ ἐκεῖνός ἐστιν ὁ ἀνὴρ, ὃς συνεθῆρα ἡμῖν, καὶ σύ μοι μάλα ἐδόκεις θαυμάζειν αὐτόν. Comp. Isocr. Panath. p. 278 B. Æschin. in Ctesiph. p. 510. Also in the same case with the relative Herod. 9, 21. ἢ τὸ ἐπιμαχώτατον ἦν τοῦ χωρίου παντός, καὶ πρόσδοδος μάλιστα ταύτῃ ἐγένετο τῆ ἴππῳ^a. So a transition is made from the relative to a personal pronoun, *Od. í', 20. ὃς πᾶσι δόλοισιν ἀνθρώποισι μέλω, καὶ μεν κλέος οὐρανὸν ἵκει. Soph. Aj. 457.**

Obs. Other demonstratives are interchanged in the same way with relatives. *Herod. 5, 49, 11. ἐνθα* is followed by καὶ ἐνθαῦτα. *Arist. Av. 1709 seq. οἷος* by οὔτε τοιοῦτον.

Sometimes the demonstrative pronoun is wanting. *Il. γ', 235. οὐκ κεν ἐν γνώμῃ καὶ τ' οὐνομα μυθησαίμην (οὐνομα αὐτῶν, i. e. ὧν οὖν.) Plat. Phædon. p. 82 D. ἐκεῖνοι, οἷς τι μέλει τῆς αὐτῶν ψυχῆς, ἀλλὰ μὴ σώματα πλάττοντες ζῶσι (sc. αὐτοί)*, unless in such cases we prefer to supply the relative in another case^b.

The demonstrative pronoun follows the relative even in the same proposition. *Herod. 4, 44. Ἴνδὸν ποταμὸν, ὃς κροκοδείλους δεύτερος οὗτος ποταμῶν πάντων παρέχεται. Eurip. Andr. 651. (γυναῖκα βάρβαρον) ἦν χρῆν σ' ἐλαύνειν τήνδ' ὑπὲρ Νείλου ροᾶς. Plat. Phædon. p. 99 B. ὃ δὲ μοι φαίνονται*

^a Musgr. ad Eur. Andr. 651. Herm. ad Vig. p. 707 seq. Ast ad Plat. Leg. p. 449. Stallb. ad Phil. p. 29. ad Euthyphr. p. 43.

^b Heind. ad Plat. Gorg. p. 248. (which passage, however, does not come under this head.) Hipp. p. 145.

ψηλαφῶντες οἱ πολλοί --- ὡς αἴτιον αὐτὸ προσαγορεύειν, αὐτὸ is added for the sake of perspicuity, as the words ὁ προσαγ. are separated. So the personal pronoun is added after the relative *Eur. Phœn.* 1640 seq. ὃν καὶ πρὶν ἐς φῶς μητρὸς ἐκ γονῆς μολεῖν, ἄγονον Ἀπόλλων Λαίῳ μ' ἐθέσπισεν φονέα γενέσθαι πατρός. In Xenophon *R. Lac.* 10, 4. ὃς (Λυκούργος) ἐπειδὴ κατέμαθεν, ὅτι οἱ μὴ βουλόμενοι ἐπιμελεῖσθαι τῆς ἀρετῆς οὐχ ἰκανοί εἰσι τὰς πατρίδας αὔξειν, ἐκεῖνος ἐν τῇ Σπάρτῃ ἠνάγκασε &c. this construction is occasioned by the antithesis contained in the parenthesis. Comp. §. 472, 1, b. To this head belongs ὃν ὁ μὲν αὐτῶν, which occurs in the later writers, e. g. *Callim. Epigr.* 44. See *Herm. ad Vig.* p. 709.^c

Note. The case where the noun itself with the article follows the relative, is similar to the foregoing. See §. 474.

4. By means of the demonstrative pronoun also, propo- (469) sitions, the first of which contains the verb εἰμί, and the second the relative pronoun, are contracted into one. *Il.* λ', 611. Νέστορ' ἔρειο, ὄντινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο, for ὅστις οὗτός ἐστιν, ὃν ἄγει. *Od.* ι', 348. ὄφρ' εἰδῆς, οἶόν τι ποτὸν τόδε νηὺς ἐκεκέυθει ἡμετέρῃ, for οἶόν τι τὸ ποτὸν τόδε ἐστίν, ὃ ἡ ν. ἐκ. *Æschyl. Prom.* 251. μέγ' ὠφέλημα τοῦτ' ἔδωρήσω βροτοῖς. *Eurip. Ion.* 1281. οἶαν ἔχιδναν τήνδ' ἔφυσας! *Plat. Prot.* p. 318 B. ὦ Πρωταγόρα, τοῦτο μὲν οὐδὲν θαυμαστὸν λέγεις, for οὐδὲν θαυμαστόν ἐστι τοῦτο, ὃ λέγεις. *Phædon.* p. 61 C. Comp. §. 255, 4. *Obs.* and §. 267.^d Thus apparently is to be explained *Theocr.* 1, 7. ἄδιον, ὦ ποιμάν, τὸ τεὸν μέλος, ἢ τὸ καταχῆς τῆν' ἀπὸ τὰς πέτρας καταλείβεται ὑψόθεν ὕδωρ, for ἢ τὸ καταχῆς τῆνο ὕδωρ ἐστίν, ὃ καταλείβεται.

Obs. The following are similar abbreviations, in which, however, there is no demonstrative pronoun to be supplied: *Eur. Iph. T.* 273. εἶτ' οὖν ἐπ' ἀκταῖς θάσσετον Διοσκόρω, for εἶτ' οὖν Διοσκόρω ἐστὸν, ὃ θάσσετον. *Thuc.* 7, 38. οὐδὲν δηλοῦντες, ὁποῖόν τι τὸ μέλλον ποιήσουσιν, for ὁποῖόν τι τὸ μέλλον ἔσται, ὃ ποιήσ. further *Pind. Nem.* 9, 97. ἐνθ' Ἀρείας πόρον ἄνθρωποι καλέοισι, for ἐνθα πόρος ἐστίν, ὃν Ἀρ. πόρον ἄ.

^c Brunck ad *Soph. Phil.* 316. *Herm. ad Viger.* l. c. Schæf. ad *Lamb. B.* p. 23. I have explained

the passage from Sophocles, more correctly as I think, above.

^d Heind. ad *Plat. Gorg.* p. 193.

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καλ. *Plat. Phædon.* p. 107 C. ὑπὲρ τοῦ χρόνου τούτου μόνον, ἐν ᾧ καλοῦμεν τὸ ζῆν, which Wyttenbach, p. 285. explains ἐν ᾧ τὸ καλούμενον ζῆν ἐστι. *Comp. Soph. Trach.* 648. *Xen. H. Gr.* 5, 1, 10.

5. As adjectives are often used in the neuter plural, though they refer only to one thing, so τάδε, ταῦτα are often used for the singular. Examples have been already given §. 472, 2, b. *Eur. Hipp.* 471. *Andr.* 371. *Plat. Gorg.* p. 474 E. *ib.* C. *Soph. Phil.* 1355. *Xen. Anab.* 1, 9, 24. *Plat. Phædon.* p. 68 B. σφόδρα γὰρ αὐτῷ ταῦτα δόξει, μηδαμοῦ ἄλλοθι καθαρῶς ἐντεύξεσθαι φρονήσει, ἀλλ' ἢ ἐκεῖ^a.

Of the Relative Pronoun.

473. The case of the relative pronoun is properly determined by the verb of the proposition in which it stands: but it is a peculiarity of the Greek language, that when it should be put in the accusative, on account of the verb active following, it is put in the genitive or dative, according to the case of the foregoing noun or pronoun, to which it refers, by a kind of attraction, and consequently conforms to this noun or pronoun preceding not only in gender and number, but in case also.

a. When the noun or pronoun precedes *Herod.* 1, 23. Ἀρίονα --- --- διθύραμβον πρῶτον ἀνθρώπων τῶν ἡμεῖς ἴδμεν ποιήσαντα. *Thuc.* 7, 21. ἄγων ἀπὸ τῶν πόλεων, ὧν ἔπεισε στρατιάν. *Eurip. Alc.* 501. ἡ χρῆ με παισὶν οἷς Ἄρης ἐγείνατο μάχην συνάψαι. *Isocr. de Pac.* p. 162 B. φημί χρῆναι --- --- χρῆσθαι ταῖς συνθήκαις, μὴ ταύταις αἷς νῦν τινες γεγράψασιν, ἀλλὰ &c. *Plat. Gorg.* p. 451 seq. οἱ δημιουργοὶ τούτων ὧν ἐπῆρσεν ὁ τὸ σκολιὸν ποιήσας. *Comp. Æsch. S. c. Th.* 310 seq. *Soph. Trach.* 421. 680—82. *Plat. Phædon.* p. 60 D. 76 B.

b. If the word to which the relative refers be a demonstrative pronoun, this pronoun is generally omitted, and the relative takes its case. *Isocr. Paneg.* p. 46 B. C. ἡ πόλις ἡμῶν, ὧν ἔλαβεν, ἅπασι μετέδωκε, for μετέδωκεν ἐκείνων, ἃ ἔλ. *Plat. Gorg.* p. 457 E. ἐμοὶ δοκεῖς σὺ οὐ πάνν ἀκόλουθα

^a Schæf. ad Dion. II. de Comp. p. 80.

λέγειν οὐδὲ σύμφωνα οἷς τὸ πρῶτον ἔλεγε, for ἐκείνοισι, *ā*. *Xen. Anab.* 1, 9, 25. σὺν οἷς μάλιστα φιλεῖς. and in connection with the observation §. 480, *c*. Demosthenes in *Mid.* *p.* 515, 10. says δίκην βουλόμενοι λαβεῖν, ὧν ἐπὶ τῶν ἄλλων ἐτεθέαντο θρασὺν ὄντα, for ἐκείνων, *ā* ἐτεθ. θρασύν, *i. e.* ὅτι ἐτεθ. *Plat. Phædon.* *p.* 61 C. and with §. 477. *ib.* D. *Soph. Œd. T.* 788. καὶ μὲν ὁ Φοῖβος ὧν μὲν ἰκόμην ἄτιμον ἐξέπεμψεν, for ἄτ. ἐκείνων *ā* (*i. e.* δι' *ā*) ἰκόμην. Sometimes the construction, by these means, becomes involved: *Soph. Œd. T.* 862. οὐδὲν γὰρ ἂν πράξαίμ' ἂν, ὧν οὐ σοὶ φίλον, for οὐδὲν ἂν πράξαίμ' ἂν ἐκείνων, *ā* με πράξαι οὐ σοὶ φίλον ἐστί. See Erfurd's note, *sm. ed.*^b

If another noun follows the relative which refers to it, it is naturally put also in the case of the relative, as *Demosth. pro Cor.* 325, 10. ἐμὲ οὔτε καιρός--- ---προηγάγετο ὧν ἔκρινα δικαίων καὶ συμφερόντων τῇ πατρίδι οὐδὲν προδοῦναι. In *Plat. Phædon.* *p.* 104 A. καὶ τῷ τοῦ περιττοῦ, ὄντος οὐχ ὅπερ τῆς τριάδος. Bekker after Heindorf reads οὔπερ without MS. authority. Elmsley *ad Arist. Ach.* 608. defends the common reading by *Arist. Ach.* 601. *Xen. Hist. Gr.* 1, 4, 16. See *Obs.* 2. οἷος. which, however, cannot avail for its defence, unless the reading were ὄντος οὐχ οὔπερ ἢ τριάς.

Obs. 1. The relative, even when it should be in the nominative, very seldom conforms in case to the preceding noun or pronoun. *Herod.* 1, 68. οὐδὲν κω εἰδότες τῶν ἦν περὶ Σάρδεις τε καὶ αὐτὸν Κροῖσον. *Thuc.* 7, 67. πολλαὶ (νῆες) ῥᾶσται ἐς τὸ βλάπτεσθαι ἀφ' ὧν ἡμῖν παρεσκεύασται, for ἀπ' ἐκείνων, *ā* παρ. But *Plat. Phædon.* *p.* 69 A. τοῦτο δ' ὁμοίον ἐστὶν ᾧ νῦν δὴ ἐλέγετο should be, at full length, ᾧ ὅμοιον εἶναι ἐλέγετο.

Obs. 2. This is imitated also by other relatives: *ἄθεν.* *Soph. Trach.* 701. ἐκ δὲ γῆς, ἄθεν προῦκειτ', ἀναζέουσι θρομβώδεισ ἀφροί, for ἐκεῖθεν, ὅπου. *Comp. Eur. Hipp.* 1005. *Thuc.* 1, 89. διεκομίζοντο εὐθύς, ἄθεν ὑπεξέθεντο, παῖδας, for ἐκεῖθεν, ὅπου. *Plat. Polit.* *p.* 263 C. *Comp.* §. 496.

οἷος. *Plat. Rep.* 8. *p.* 556 B. ἐλάττω φύοιντο τῶν τοιούτων κακῶν, οἷων νῦν δὴ εἶπομεν. *Comp.* 4. *p.* 444 B. *Isocrat. Œg.* *p.* 392 B. *a.* This, even when it should be in the nominative, with the substantive belonging to it, and have ἐστί or εἰσὶ after it, takes the case of the word.

^b Brunck *ad Arist. Thesm.* 835. *Plut.* 1128.

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to which it refers, in which case *ἐστί* or *εἰσί* is omitted. *Thuc.* 7, 21. *πρὸς ἄνδρας τολμηροὺς, οἷους καὶ Ἀθηναίους*, for *οἷοι Ἀθηναῖοι εἰσίν*. *Soph. Trach.* 443 *seq.* *οἷας γ' ἐμοῦ*, for *οἷα ἐγὼ εἰμι*. *Plat. Soph.* p. 237 C. *οἷφ γε ἐμοὶ παντάπασιν ἄπορον*, for *οἷος ἐγὼ εἰμι*. *Xen. Mem. S.* 1, 9, 3. *πολλῶ ἡδιδόν ἐστι, χαριζόμενον οἷφ σοὶ ἀνδρὶ ἢ ἀπεχθόμενον, ὠφελείσθαι*, for *ἀνδρὶ, οἷος σὺ εἶ*. Hence *Plat. Euthyd.* p. 272 A. *κρατίστω --- καὶ ἄλλον διδάξαι λέγειν τε καὶ συγγράφασθαι λόγους οἷους εἰς τὰ δικάστήρια*. properly *οἷοι εἰς τὰ δικ. ἂν ἀρμόττειεν*. See Heind. p. 302 *seq.* Also when *οἷος* stands for *ὄστε*. *Demosth.* p. 23, 16. *τοιούτους ἀνθρώπους, οἷους μεθυσθέντας ὀρχεῖσθαι*. Even when the subject of this *οἷος* is in the nominative *Arist. Ach.* 601. *νεανίας δ' οἷους σὺ διαδεδρακότας*. *Xen. Hist. Gr.* 1, 4, 16.—*b.* If the word to which *οἷος* should refer is omitted, the article is put with *οἷος* in the case of the word omitted: *Xen. Hist. Gr.* 2, 3, 25. *γνόντες τοῖς οἷοις ἡμῖν τε καὶ ὑμῖν χαλεπὴν πολιτείαν εἶναι δημοκρατίαν*, for *τοιούτοις, οἷοι ἡμεῖς τε καὶ ὑμεῖς ἐσμέν*^a. *οἷος* is also omitted, and only the demonstrative *τοιούτος* used, which never takes place with other relatives: *Plat. Rep.* 1. p. 349 D. *τοιούτος ἄρα ἐστὶν ἐκάτερος αὐτῶν οἷσπερ ἔοικεν*, for *τοιούτος, οἷοι ἐκεῖνοι, οἷσπερ ἔοικεν*. *Phædon.* p. 92 B. *οὐ γὰρ δὴ ἁρμονία γε τοιούτων ἐστὶν ᾧ ἀπεικάσεις*, with Heind. note, p. 158.

ἡλικός. *Arist. Ach.* 703. *εἰκὸς ἄνδρα κυφόν, ἡλικόν Θουκυκλίδην, ἐξολέσθαι*. *Eccl.* 465. *ἐκεῖνο δεινὸν τοῖσιν ἡλίκοισι νῶν*, for *ἡλικός Θ. ἐστί, τηλικούτοις, ἡλικοί νῶ ἐσμεν*.

Obs. 3. Even when the relative remains in the right case, it serves to contract two propositions into one, by omitting the demonstrative pronoun. *Xen. Mem. S.* 2, 6, 34. *ἐμοὶ ἐγγίγνεται εὐνοία πρὸς οὗς ἂν ὑπολάβω εὐνοϊκῶς ἔχειν πρὸς ἐμέ*, for *πρὸς ἐκείνους οὗς ἂν ὑπολ.*

Obs. 4. The following passages must not be referred to this head: *Plat. Rep.* 7. p. 533 E. *ἐστὶ δ' οὐ περὶ ὀνόματος ἢ ἀμφισβήτησις, οἷς τοσούτων περὶ σκέψις ὄσων ἡμῖν πρόκειται*, i. e. *σκέψις περὶ τοσούτων πρόκειται, περὶ ὄσων ἡμῖν σκέψις πρόκειται*. *Leg.* 2. p. 671 C. *τούτων δ' εἶναι τὸν πλάστην τὸν αὐτὸν, ὄνπερ τότε, τὸν ἀγαθὸν νομοθέτην*. Here the accusative of the relative is determined by the *oratio obliqua*.

474. In the above instances the relative takes the case of the preceding substantive; but sometimes instead of this the substantive takes, even when it stands first, the case of the relative which follows. *Il.* σ', 192. *ἄλλου δ' οὐ τευ οἶδα, τευ ἂν κλυτὰ τεύχεα δύω*. *Od.* θ', 74. The nominative is so used in

^a Reiz de Acc. Incl. p. 79.

II. ζ', 396. quoted §. 431. *Herod.* 2, 106. τὰς δὲ στήλας τὰς ἴσα κατὰ τὰς χώρας ὁ Αἰγύπτου βασιλεὺς Σέσωστρις, αἱ μὲν πλεῦνες οὐκέτι φαίνονται περιεοῦσαι. *Comp.* 1, 108. 5, 87. *Soph. El.* 653. φίλοισί τε ξυνοῦσαν ---- καὶ τέκνων ὅσων ἐμοὶ δύσνοια μὴ πρόσσεστιν for τέκνοισι. *Comp. Trach.* 283. *Ed. T.* 449. *Arist. Lysistr.* 408. *Plat. Menon.* p. 96 A. ἔχεις οὖν εἰπεῖν ἄλλου ὅτου οὖν πράγματος οὐ οἱ μὲν φάσκοντες διδάσκαλοι εἶναι, --- ὁμολογοῦνται πονηροὶ εἶναι. *ib.* C. ὠμολογήκαμεν δέ γε, πράγματος οὐ μήτε διδάσκαλοι μήτε μαθηταὶ εἶεν, τοῦτο διδακτὸν μὴ εἶναι. In this manner we may explain *Dem. Ol.* p. 18, 13. μὴ μόνον πόλεωv καὶ τόπων ὧν ἡμὲν ποτε κύριοι, φαίνεσθαι προἰεμένους, whence also the following genitives. So *Virg. Æn.* 1, 577. *urbem, quam statuo, vestra est* ^b. Hence οὐδένα ὄντιν' οὐ κατέκλαυσε §. 306. The same thing takes place with adverbs, e. g. *Soph. Ed. C.* 1227. βῆναι κείθεν ὅθεν περ ἦκει, for κείσε ὅθεν.

There are other methods in which the relative serves to blend the two members of a proposition.

a. Sometimes the relative has the noun to which it should (474) refer in the same case after it, as in Latin. *Herod.* 5, 106. μὴ μὲν πρότερον ἐκδύσασθαι τὸν ἔχων κιθῶνα καταβήσομαι ἐς Ἰωνίην, πρὶν &c. *Soph. Trach.* 674 seq. ᾧ γὰρ τὸν ἐνδυτήρα πέπλον ἀρτίως ἔχριον ἀργῆτ' οἶδς εὐέρου πόκω, τοῦτ' ἠφάνισται. *Xen. Anab.* 1, 9, 19. εἴ τινα ὀρήη κατασκευάζοντα ἦς ἄρχοι χώρας, for τὴν χώραν, ἦς ἄρχοι. *Eur. El.* 860. ^c *Eur. Hel.* 314. ^d *Æsch. S. c. Th.* 555. ἔστιν δὲ καὶ τῷδ' ὄν λέγει τὸν Ἀρκάδα, ἀνὴρ ἄκομπος. *Soph. Antig.* 1156. To this class belong the passages quoted by Seidler *ad Eur. Iph. T.* 146. ἐν κηδείοις οἴκτοις, αἱ μοι συμβαίνουσ' αἶται. *Soph. El.* 203. εὐ δείπνων ἀρρήτων ἔκπαγλ' ἄχθη, τοὺς ἐμοὺς ἴδε πατῆρ θανάτους αἰκέεις, where αἶται, θάνατοι ought to stand in apposition to οἴκτοις, ἄχθη, but are constructed according to the relative. This takes place most frequently when the proposition with the relative precedes, because the principal thought

^b Heind. *ad Plat. Lys.* p. 47 sq. *Dorville ad Char.* p. 593. 609.

^c Valck. *ad Herod.* 7, 151. p. 574, 86. *Fisch.* 3 a. p. 340. *Herm.* ad

Vig. p. 711, 35. Heind. *ad Plat. Charm.* §. 43. *Gorg.* §. 85. *Prot.* §. 80. *Elmsl. ad Eur. Heracl.* 601.

^d Porson *ad Eur. Or.* 1645.

is contained in it (§. 478), as *Soph. Œd. Col.* 907. *ὦν δ' οὐσπερ οὗτος τοὺς νόμους εἰσηλθ' ἔχων, τούτοισιν, οὐκ ἄλλοισιν, ἄρμοσθήσεται.* *Eur. Or.* 63. *Comp. Hipp.* 900. In both cases the noun frequently has the article: *Soph. Ant.* 404. *ταύτην γ' ἰδὼν θάπτουσαν ὃν σὺ τὸν νεκρὸν ἀπέϊπας.* *Plat. Crit.* p. 48 C. *Phæd.* p. 61 B. *Polit.* p. 269 B. *Rep.* 5. p. 477 C. So adjectives which should stand with their substantives are separated from them, and attracted to the proposition which begins with the relative, e. g. *Eur. Or.* 854. *λόγους ἀκουσον, οὓς σοι δυστυχεῖς ἦκω φέρων.*

b. Hence the nouns which should precede the relative, in conjunction with a demonstrative pronoun or adjective in the same case with these, are frequently referred to the relative. *Pl.* η', 186. *ἀλλ' ὅτε δὴ τὸν ἴκανε, φέρων ἀν' ὄμιλον ἀπάντη, ὃς μιν ἐπιγράψας κυνέη βάλε φαίδιμος Αἴας.* *comp. ι', 131 seq.* *Herod.* 9, 71. *Plat. Hipp. Maj.* p. 281 C. *τί ποτε τὸ αἴτιον, ὅτι οἱ παλαιοὶ ἐκείνοι, ὧν ὀνόματα μεγάλα λέγεται ἐπὶ σοφίᾳ, Πιττακοῦ τε καὶ Βίαντος --- --- ὡς ἡ πάντες ἢ οἱ πολλοὶ αὐτῶν φαίνονται ἀπεχόμενοι τῶν πολιτικῶν πράξεων;* *Phædon.* p. 66 E. *Apol. S.* p. 41 A. sometimes after ἦ. *Plat. Symp.* p. 205 *extr.* *οὐδέν γε ἄλλο ἐστὶν οὐ ἐρώσω ἀνθρωποι, ἢ τοῦ ἀγαθοῦ.* also with the article. *Demosth. in Leptin.* p. 462, 16. *τῶν εἰσφορῶν καὶ τριηραρχῶν --- --- οὐδεὶς ἔστ' ἀτελής ἐκ τῶν παλαιῶν νόμων, οὐδὲ οὓς οὗτος ἔγραψε τοὺς ἀφ' Ἀρμοδίου καὶ Ἀριστογείτονος^a.*

c. This construction is also combined with the preceding §. 473. *Soph. Œd. Col.* 334. *(ἦλθον) ζῦν ὧπερ εἶχον οἰκετῶν πιστῶ μόνῳ.* *Eurip. Or.* 1406. *οἱ δὲ πρὸς θρόνους ἔσω μολόντες ἄς ἔγημ' ὁ τοξότας Πάρις γυναικός.* *Thuc.* 7, 54. *Ἀθηναῖοι δὲ (τροπαῖον ἔστησαν) ἧς οἱ Τυρσηνοὶ τροπῆς ἐποίησαντο τῶν πεζῶν, for τῆς τροπῆς τῶν πεζῶν, ἦν οἱ Τυρσ. ἐπ.* *Comp. Plat. Hipp. Maj.* p. 291 C. *Xen. Mem.* 2, 7, 13. *Herod.* 9, 26. *So ὄσαι ἡμέραι, sc. εἰσί, Od. ζ', 93. ὄσαι νύκτες τε καὶ ἡμέραι ἐκ Διός εἰσιν,* which Horace translates *quotquot eunt dies*, whence afterwards came an adverb *ὡσημέραι.* *Theocr.* 1, 42. *φαίης κεν γυίων νιν ὅσον σθένος ἔλλοπιεύειν, for παντὶ τῷ γυίων σθένει ὅσον ἐστί.*

^a Wolf. ad Dem. Lept. p. 236.

d. If there are two verbs of different regimen in the proposition which begins with the relative, with each of which therefore the relative should be in a different case, it is commonly found only once, and in the case required by the nearest verb. *Od. β'*, 114. ἀνωχθι δέ μιν γαμέεσθαι τῷ, ὅτεψ' τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ, i. e. καὶ ὅς ἀνδάνει αὐτῇ. *Plat. Phædon.* p. 81 B. τὸ σωματοειδές, οὗ τις ἂν ἄψαιτο καὶ ἴδοι &c. See §. 428, 2.

On the other hand, clauses of propositions which should be joined to the proposition by a relative, are often treated as independent propositions. *Plat. Leg.* 12. p. 944 A. ὅποσοι κατὰ κρημνῶν ριφέντες ἀπώλεσαν ὄπλα --- --- ἢ μυρί' ἂν τις ἔχοι τοιαῦτα παραμυθούμενος ἐπάδειν, for οἷα μυρί' ἂν τις ἔχοι παρ. ἐπ. *Euthyphr.* p. 6 B. C. even where no relative precedes *Apol. S.* p. 41 B. ἐπὶ πόσῳ δ' ἂν τις δέξαιτο ἐξετάσαι --- --- Ὀδυσσεῖα ἢ Σίσυφον ἢ ἄλλους μυρίουσ' ἂν τις εἴποι, for οἷους ἄλλ. μυρ.^b This resembles the usage explained §. 472, 3. So after a conjunction an independent proposition is introduced: *Plat. Phæd.* p. 90 D. ταύτη μὲν οὐχ ὅμοιοι οἱ λόγοι τοῖς ἀνθρώποις εἰσίν --- --- ἀλλ' ἐκείνη ἦ, ἐπειδάν τις πιστεύσῃ λόγῳ τινὶ ἀληθεῖ εἶναι --- --- κάπειτα ὀλίγον ὕστερον αὐτῷ δόξῃ ψευδῆς εἶναι --- --- καὶ μάλιστα δὴ οἱ περὶ τοὺς ἀντιλογικοὺς λόγους διατρίψαντες οἰσθ' ὅτι τελευτῶντες οἴονται, &c.

e. Prepositions are often omitted with the relative when they have been already used with the noun to which it refers: e. g. *Plat. Gorg.* p. 516 C. ἀγριωτέρους γε αὐτοὺς ἀπέφηνεν ἢ οἷους παρέλαβε, καὶ ταῦτ' εἰς αὐτὸν ὃν ἦκιστ' ἂν ἠβούλετο, for εἰς ὃν. See §. 595.

Obs. 1. *Soph. Œd. C.* 1106. αἰρεῖς ἃ τεύξει is translated by Brunck *quod petis consequeris*, as if it were for ἃ αἰρεῖς, a collocation of which there is no other example. ἃ is rather governed of τεύξει, and stands for ὧν. See §. 328. *Obs.*

Obs. 2. The expression ὅς βούλει 'any one', is not strictly grammatical for ὃν βούλει, as in Latin *quivis* for *quemvis*. *Plat. Gorg.* p. 527 A. ἔργα τοιαῦτα --- --- οἷα τούτων ὅς βούλει εἴργασται. *Crat.* p. 432 A. αὐτὰ τὰ δέκα ἢ ὅστις βούλει ἄλλος ἀριθμός.

^b Heusde Spec. Crit. in Plat. p. 13 seq. Heind. ad Plat. Gorg. §. 86.

475. a. The relative often differs in number from the word to which it is referred, and is in the singular when that is in the plural, when some one, without determining which, of the preceding number, consequently any one at pleasure, is to be distinguished. Hence also in this case ὅστις or ὃς ἄν is commonly put: *Il.* π', 621. χαλεπόν σε --- πάντων ἀνθρώπων σβέσαι μένος, ὃς κέ σευ ἄντα ἔλθῃ ἀμυνόμενος. *Comp.* τ', 260. χ', 73. *Od.* φ', 293. οἶνός σε τρώει μελιδῆς, ὅστε καὶ ἄλλους βλάπτει, ὃς ἄν μιν χανδὸν ἔλῃ. *Comp. ib.* 313. *Soph. Antig.* 707. ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ, ἢ γλώσσαν, ἢν οὐκ ἄλλος, ἢ ψυχὴν ἔχειν, οὗτοι διαπτυχθέντες, ὠφθησαν κακοί. *Eur. El.* 939. *Comp. Med.* 224. *Andr.* 180. *Pind. Ol.* 3, 18 *seq.* *Aristoph. Nub.* 348. γίγονται πάνθ' ὅ τι βούλονται. *Simonid. ap. Plat. Protag.* p. 345 D. πάντα δὲ ἐπαινοῖμι (ἐπαίνημι?) καὶ φιλέω ἐκὼν, ὅστις ἔρδη μηδὲν αἰσχρόν. *Plat. Rep.* 8. p. 566 D. προσγελά τε καὶ ἀσπάζεται πάντα, ᾧ ἄν περιτυγχάνῃ^a. So also *Soph. Aj.* 758. τὰ περισσὰ σώματα --- ὅστις μὴ κατ' ἀνθρωπον φρονεῖ. and so ὃ and ταῦτα refer to each other, e. g. *Eur. Iph. T.* 695 *seq.* *Xen. Cyr.* 1, 6, 11. 8, 3, 46. The case is similar when the masculine ὅστις is found after the neuter of a collective, as *Pind. Pyth.* 3, 36 *seq.* ἔστι δὲ φύλον ἐν ἀνθρώποισι ματαιότατον, ὅστις παπταίνει τὰ πόρσω. But *Eur. Hec.* 363. ἔπειτ' ἴσως ἂν δεσποτῶν ὤμων φρένας τύχοιμ' ἂν, ὅστις ἀργύρου μ' ὠνήσεται, the plural is used in the sense of the singular §. 293.

On the other hand the relative is in the plural, in reference to a singular, both when it refers to a whole class of objects §. 434, 2. and in some other cases. *Il.* ξ', 410. χερμαδίω, τὰ ῥα πολλά --- πᾶρ ποσὶ μαρναμένων ἐκυλίνδετο. *Eur. Herc. F.* 193. ὅσοι δὲ τόξοις χεῖρ' ἔχουσιν εὔστοχον --- μυρίους οἴστους ἀφείς ἄλλοις, τὸ σῶμα ῥύεται μὴ κατθανεῖν. ᾧ is also found in reference to a feminine singular *Eur. Andr.* 271. ᾧ δ' ἐστ' ἐχίδνης καὶ πυρὸς περαιτέρω, οὐδεὶς γυναικὸς φάρμακ' ἐξενρηκέ πω κακῆς, where however ᾧ apparently does not refer so much to γυναικὸς κακῆς as to that which is suggested

^a Brunck ad *Soph. Aj.* 760. Heind. *Leg.* p. 63. Elmsl. ad *Soph. CEd. T.* ad *Plat. Prot.* p. 593. Ast ad *Plat.* 713. Monk ad *Eur. Hipp.* 78.

to the mind by γυνή κακή, viz. γυν. κακῆς τολμήματα. But ἄ and τόδε refer to one another *Eur. Ion.* 963. τοῦτ' ἦν ἂ νῦν σοι φανερά σημαίνω κακά. *Comp. Hec.* 998 seq.^b (*Med.* 552. will probably be better explained according to §. 478.)

b. The person which follows the relative is determined by the word to which the relative refers. If it refers to the subject of the first person, expressed or to be supplied, the first person also follows the relative; if it refers to a vocative, or the subject of the second person or the pronoun of the second person, this follows the relative. *Eur. Suppl.* 1094 seq. οὐκ ἄν ποτ' εἰς τόδ' ἦλθον, εἰς ὃ νῦν κακόν' ὅστις φυτεύσας καὶ νεανίαν τεκὼν ἄριστον, εἶτα τοῦδε νῦν στερίσκομαι. *Plat. Crit.* p. 45 E. ἀνανδρία τῇ ἡμετέρα διαπεφηνέσθαι ἡμᾶς δοκεῖν, οἵτινές σε οὐ διεσώσαμεν. *Eur. Hec.* 258. μηδὲ γινώσκεισθ' ἐμοί, οἳ τοὺς φίλους βλάπτοντες οὐ φροντίζετε. A deviation occurs *Il.* ρ', 248. ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες, οἵτε παρ' Ἀτρείδης Ἀγαμέμνονι καὶ Μενελάῳ, δῆμια πίνουσιν καὶ σημαίνουσιν ἕκαστοι λαοῖς^c.

c. If, besides the noun to which the relative refers, it has another of different gender or number, as an explanation or definition of the former, the relative is often in the number and gender of the preceding noun: e. g. *Plat. Symp.* p. 187 C. D. ἐπειδὴν δὲ καταχρησθαι ῥυθμῷ τε καὶ ἀρμονίᾳ ἢ ποιῶντα, ὃ δὴ μελοποιῶν καλοῦσιν, &c. *Comp.* p. 191 B. but more frequently in that of the following noun. See §. 440.

Similar to the usage explained in §. 474, 6. is that in which 476. the relative is followed by the proper noun, with the article, as if for explanation in the apposition. *Herod.* 1, 39. τὸ δὲ οὐ μανθάνεις, ἀλλὰ λέληθε σε, τὸ ὄνειρον, ἐμέ τοι δίκαιόν ἐστι φράζειν. *Plat. Theat.* p. 167 B. ἕτερα τοιαῦτα, ἃ δὴ τινας τὰ φαντάσματα ὑπὸ ἀπειρίας ἀληθῆ καλοῦσιν. *Hipp. Maj.* p. 294 A. B. ἡμεῖς γάρ που ἐκεῖνο ἐζητοῦμεν, ᾧ πάντα τὰ κατὰ πράγματα καλὰ ἐστίν, ὥσπερ ᾧ πάντα τὰ μεγάλα ἐστὶ μεγάλα, τῷ ὑπερέχοντι. *Rep.* 9. p. 579 C. *Euthyd.* p. 271 C.^d *Comp.* §. 439. *Obs.*

^b Reiz ad Lucian. t. 3. p. 403. Herm. ad Pind. Pyth. 6, 19. Schæf. ad Eur. Orest. 910. ed. Pors.

^c Huschke ad Tib. 1. 6, 39. ^d Heind. ad Plat. Gorg. p. 121. ad Crat. p. 97. Parm. p. 226. Prot. p. 579.

In a similar manner the relative is explained by an infinitive or an entire proposition, which in sense repeats that to which the relative referred. *Eur. Med.* 13 seq. αὐτή τε πάντα συμφέρεισ' Ἰάσωνι, ἥπερ μεγίστη γίγνεται σωτηρία, ὅταν γυνή πρὸς ἄνδρα μὴ διχοστατῆ. *Thuc.* 5, 6. ὥστε οὐκ ἂν ἔλαθεν αὐτόθεν ὀρμώμενος ὁ Κλέων τῷ στρατῷ· ὅπερ προσεδέχετο ποιήσων αὐτὸν, ἐπὶ τὴν Ἀμφίπολιν, ὑπεριδόντα σφῶν τὸ πλῆθος, ἀναβήσεσθαι. *Isocr.* π. ἀντ. p. 314 A. *Comp. de Pac.* p. 159 C. 160 A. *Plat. Phileb.* p. 15 B. with Stallbaum's note. Thus the genitive of the relative after a comparative is explained by a supplement with ἤ: *Isocr. Panath.* p. 249 B. ὡν τις ἄλλος φανήσεται προνοηθεὶς ἢ τις ἐμποδῶν καταστάς, τοῦ μὴδὲν ἔτι γενέσθαι τοιοῦτο. *Comp. de Pac.* p. 161 D. See §. 450. *Obs.* 2.

477. The relative serves also, as in Latin, to connect propositions instead of the demonstrative: e. g. Κρόνος κατέπιεν Ἐστίαν, εἶτα Δήμητραν καὶ Ἥραν· μεθ' ἧς Πλούτωνα καὶ Ποσειδῶνα. This takes place also in combinations which do not occur in Latin.

a. After a parenthesis, when the discourse reverts to what preceded. *Il.* λ', 221. (τίς δὴ πρῶτος Ἀγαμέμνωνος ἀντίος ἦλθεν;) Ἰφιδάμας Ἀντηνορίδης, ἧς τε μέγας τε, ὃς τράφη ἐν Θρήκῃ, &c. to v. 230. ὃς ῥα τότε Ἀτρεΐδην Ἀγαμέμνωνος ἀντίος ἦλθεν, *hic, inquam, obviam processit*, or *hic igitur* &c. *Comp. Herod.* 7, 205. *Soph. Œd. C.* 1308—1326. *Eur. Or.* 892—904.^a So αἶν μοι μέλεσθαι *Soph. Œd. T.* 1466. is the correct reading.

b. In addresses. *Soph. Œd. C.* 1354. νῦν δ' ἀξιοθεὶς εἶσι κακούςας γ' ἐμοῦ τοιαῦθ', ἃ μὴ τοῦδ' οὔποτ' εὐφρανεὶ βίον. ὃς γ', ὦ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων, --- τὸν αὐτὸς αὐτοῦ πατέρα τόνδ' ἀπήλασας, where properly σύ γ', ὦ κάκ. should have been used. Thus too with the imperative: *Soph. Œd. T.* 723. τοιαῦτα φῆμαι μαντικαὶ διώρισαν. ὦν ἐντρέπου σὺ μὴδὲν, for ἀλλὰ τούτων ἐντρέπου σὺ μ. *id. Œd. C.* 731. (ὄρω τιν' ὑμᾶς ὀμμάτων εἰληφότας φόβον νεωρῆ τῆς ἐμῆς ἐπεισ-

^a Animadv. in H. Hom. p. 176. Hom. Hymni et Batrachom. p. 31.

όδου') ὄν μήτ' ὀκνεῖτε, μήτ' ἀφῆτ' ἔπος κακόν. where ὄν is referred to the personal pronoun contained in ἐμῆς, for ἀλλὰ μὴ ὀκνεῖτε ἐμέ. Comp. 282. Eur. Andr. 177. Iphig. A. 394.

c. In interrogations. Eur. Or. 746. OP. ψῆφον ἀμφ' ἡμῶν πολίτας ἐπὶ φόνῳ θέσθαι χρεών. ΠΥΛ. ἦ κρινεῖ τί χροῖμα; for τί δὲ χρ. αὐτῆ κρινεῖ;

d. For the demonstrative with γάρ. Eurip. Hec. 409. βούλει πεσεῖν πρὸς οὐδας, ἐλκῶσαι τε σὸν γέροντα χρῶτα, πρὸς βίαν ὠθουμένη, ἀσχημονῆσαι τ', ἐκ νέου βραχίονος σπασθεῖς'; ἀ πείσει, 'since all this thou wilt be obliged to suffer'. id. Alc. 669. οὐ μὴν ἐρεῖς γέ μ', ὡς ἀτιμάζοντα σὸν γῆρας θανεῖν προὔδωκας. ὅστις αἰδοφρων πρὸς σ' ἦν μάλιστα. Here the proposition with ὅς contains at the same time the antithesis of the preceding negative proposition, as in the following passage it expresses the antithesis of an interrogation, which also has a negative sense: Xen. Mem. S. 3, 5, 15 seq. πότε γὰρ οὕτως Ἀθηναῖοι, ὡσπερ Λακεδαιμόνιοι, ἠ̄ πρεσβυτέρους αἰδέσονται; --- οἱ ἀπὸ τῶν πατέρων ἄρχονται καταφρονεῖν τῶν γεραιτέρων. --- ἠ̄ σωμασκήσουσιν οὕτως; --- οἱ οὐ μόνον αὐτοὶ εὐεξίας ἀμελοῦσιν, ἀλλὰ καὶ τῶν ἐπιμελουμένων καταγελωῶσι, &c. where the proposition with οἱ may be rendered by 'nay'; 'nay they begin, nay they neglect'.

e. ὅ especially often stands at the beginning of a proposition, i. e. δι' ὅ for διὰ τοῦτο, quare for itaque. Eurip. Hec. 13. νέωτατος δ' ἦν Πριαμίδων ὁ καὶ με γῆς ὑπεξέπεμψεν (R). Comp. Ph. 156, 270.^b Thus also ἄ for δι' ἄ: Soph. Trach. 186. ἄ καὶ σὲ τὰν ἀνασσαν ἐλπίσιν λέγω τὰδ' αἰὲν ἴσχειν. Comp. Œd. C. 1287.

The relative with its proposition often stands first, as in Latin, 478. when the leading idea of the whole period, the emphasis, is contained in it. Soph. Phil. 86. ἐγὼ μὲν, οὐς ἂν τῶν λόγων ἀλογῶ κλύων, --- τούσδε καὶ πράσσειν στυγῶ.

It precedes also when there is no demonstrative pronoun following, but an entire complete proposition to which it re-

^b Valck. ad Phœn. 157. Musgr. Eurip. Hec. l. c. Phœn. 270. Arist. ad Eurip. Ph. 270. Brunck ad Eurip. Eccl. 338. Herm. ad Vig. p. 706, 27.

fers. *Eurip. Ion.* 654. ὁ δ' εὐκτὸν ἀνθρώποισι κὰν ἄκουσιν ἧ, δίκαιον εἶναι μ' ὁ νόμος ἢ φύσις θ' ἅμα παρέιχε τῷ θεῷ, where ὁ refers to the following δίκαιον εἶναι. *ib.* 183. *El.* 943. ὁ δ' ἡπάτα σε πλείστον οὐκ ἐγνωκότα, ἢ χεῖς τις εἶναι, τοῖσι χρήμασι σθένων. Hence the neuter ὁ, referring to what follows, stands at the beginning of a proposition, in order to carry back the thoughts to a preceding assertion: *Xen. Hier.* 6, 12. ὁ δ' ἐζήλωσας ἡμᾶς, ὡς τοὺς μὲν φίλους μάλιστα εὖ ποιεῖν δυνάμεθα, τοὺς δ' ἐχθροὺς πάντων μάλιστα χειροῦμεθα, οὐδὲ ταῦθ' οὕτως ἔχει. Here ὁ refers to the entire proposition which follows, ὡς τοὺς μὲν φίλους, &c. but this proposition is joined to the proposition with the relative, as depending on it (§. 632.), for τὸ δὲ ἡμᾶς τοὺς μὲν φίλους μάλιστα εὖ ποιεῖν δύνασθαι, τοὺς δ' ἐχθρ. χειροῦσθαι (ὁ ἐζήλ. ἡμᾶς) οὐδὲ τοῦθ' οὕτως ἔχει, where in Latin we should say *quod vero nos beatos prædicasti*, which is explained by *quod uttinet ad*. Usage however, departing from the original form of the expression, made the proposition with ὁ the *protasis*, where ὅτι also might have stood: as *Xen. Anab.* 6, 1, 29. ὁ δ' ἡμεῖς ἐνοεῖτε, ὅτι ἦπτον ἂν στάσις εἴη ἐνὸς ἄρχοντος, εὖ ἴστε, ὅτι, &c. and in the plural *Hell.* 2, 3, 45. *Eur. Or.* 564. ἐφ' οἷς δ' ἀπειλεῖς ὡς πετρωθῆναι με δεῖ, ἄκουσον. The proposition to which the relative should refer is sometimes omitted, or included in the proposition with the relative: *Eur. Med.* 552 *seq.* ἂ δ' εἰς γάμους μοι βασιλικούς ὠνείδισας, ἐν τῷδε (in the following part *ver.* 556 *seq.*) δείξω, for ἂ δέ μοι ὠνείδισας, ὅτι γάμους βασιλ. ἔγημα. or a substantive follows in an epexegetis of the ὁ, according to §. 439. *Obs.* 1. as in *Plat. Euthyd.* p. 271 C. ὁ δὲ σὺ ἐρωτᾷς, τὴν σοφίαν αὐτοῖν, θαυμάσι', ὧ̄ Κρίτων, πάνσοφοι ἀτεχνῶς (probably ὡς πάνσοφ. ἀτ. as in *Eurip. Iph. A.* 948.). The relative and the proposition to which it should refer are contracted into one in *Herod* 3, 81. τὰ δ' ἐς τὸ πλῆθος ἄνωγε φέρειν τὸ κράτος, γνώμης τῆς ἀρίστης ἡμάρτηκε, *quod vero jussit*, 'with respect, however, to his desire, that the supreme power should be given up to the people', &c.

So probably the passages are to be explained in which a new proposition with a conjunction follows the proposition with ὁ, §. 432, 4.

The relative is put also for various conjunctions, which would refer to a demonstrative pronoun preceding or to be supplied :

a. for ὥστε: e. g. in the form ἐφ' ᾧτε 'upon condition that'. This should be properly ἐπὶ τούτῳ, ὥστε, as Thucydides 3, 114. says, σπονδὰς καὶ ξυμμαχίαν ἐποιήσαντο --- ἐπὶ τοῖσδε, ὥστε μῆτε Ἀμπρακιώτας μετὰ Ἀκαρνάνων στρατεύειν ἐπὶ Πελοποννησίους, μῆτε, &c. Thus ὥστε Thuc. 3, 34. 75. 114. 5, 94. 7, 82. But because the relative properly refers to the demonstrative, so according to §. 473. they said ἐπὶ τούτῳ, ᾧ or ᾧτε, or with the preposition repeated ἐπὶ τούτῳ, ἐφ' ᾧτε, as Plat. Apol. S. p. 29 C. (Herodotus says 7, 154. ἐπὶ τοῖσδε, ἐπ' ᾧτε.) The demonstrative is then omitted by §. 473. ἐφ', ᾧ, as Xen. Hist. Gr. 2, 2, 20, and ἐφ' ᾧτε. Hence on account of ὥστε, which according to the sense is contained in this expression, the infinitive usually follows in this place, though the fut. ind. also frequently follows, e. g. Thuc. 1, 103. 113.

Obs. 1. There are also other cases where the relative ὅς, ὅστις is put for ὥστε, especially after οὕτω or ὡδε, τηλικούτος, τοιοῦτος, where, however, the finite verb and not the infinitive follows: Herod. 4, 52. κρήνη πικρὴ, οὕτω δὴ τι ἐούσα πικρὴ, ἢ, μεγάθει μικρὴ ἐούσα, κινῶ τὸν Ἰππιν, 'so bitter that'. comp. 1, 87. Soph. Ant. 220. Eur. Andr. 170. Plat. Rep. 2. p. 360 B. οὐδεὶς ἂν γένοιτο οὕτως ἀδαμάντινος, ὅς ἂν μείνειεν ἐν τῇ δικαιοσύνῃ. Xen. Anab. 2, 5, 12. τίς οὕτω μάλιναι, ὅστις οὐ σοὶ βούλεται φίλος εἶναι; Isocr. Epist. p. 408 D. χρηὴ ἐπιθυμῆν δόξης --- τηλικαύτης τὸ μέγεθος, ἢν μόνος ἂν σὺ τῶν ἑνῶν ὄντων κτήσασθαι δυναθείης *.

Obs. 2. Other relatives also are put for conjunctions, especially οἷος and ὅσος. Plat. Gorg. p. 457 D. ἀκούσαντες περὶ σφῶν αὐτῶν τοιαῦτα, οἷα καὶ τοὺς παρούσας ἄχθεσθαι. Eur. Heracl. 745. σύμμαχος γένοιό μοι τοιοῦτος, οἷος ἂν τροπὴν Εὐρυσθέως θείην.

a. οἷος in the expression οἷός εἰμι or οἷός τ' εἶμι with the infinitive, which is properly τοιοῦτός εἰμι, ὥστε, 'I am of such a kind as', which may have three significations: 1. 'I am able'. 2. 'I am wont'. 3. 'I am ready, willing'. Od. φ', 172. οὐ γάρ τοι σέ γε τοῖον ἐγγέλαιτο πόννια μήτηρ, οἷόν τε ῥυτῆρα βιοῦ τ' ἔμεναι καὶ ὀϊστῶν. Soph. Ed. T. 1295. θέαμα δ' εἰσόψει τάχα τοιοῦτον, οἷον καὶ στυγούνητ' ἐποικίσει. Plat. Cratyl. p. 395 A. κινδυνεύει τοιοῦτός τις εἶναι ὁ Ἀγαμέμνων,

* Wytttenb. Bibl. Crit. 3, 2, 63. Schæf. in Dion Hal. Melet. Crit. p. 71 note.

ἐκείνων ἀνδρας ἀμείνονας, ὅσῳ, παρεὸν αὐτοῖσι ἀποκτεῖναι τοὺς Πελαγοῦς, ἐπεὶ σφεας ἔλαβον ἐπιβουλεύοντας, οὐκ ἐθελῆσαι, for ὥστε οὐκ ἐθελῆσαι. *Thucyd.* 3, 49. ἡ μὲν ἔφθασε τοσοῦτον, ὅσον Πάχητα ἀνεγνώκεναι τὸ ψήφισμα. *Xen. Anab.* 4, 8, 12. *Isocr. de Pac.* p. 178 D. τοσοῦτον γὰρ ὑπερεβάλλοντο τοὺς ἡμετέρους τοῖς εἰς τοὺς Ἕλληνας ἀμαρτήμασιν, ὅσον πρὸς τοῖς πρότερον ὑπάρχουσι σφαγὰς καὶ στάσεις ἐν ταῖς πόλεσιν ἐποίησαντο. *Comp. Epist.* p. 409 A. *Xen. H. Gr.* 2, 3, 29. Hence the following phrases seem to have arisen: *Thucyd.* 1, 2. νεμόμενοι τὰ αὐτῶν ἕκαστοι, ὅσον ἀποζῆν (ἐπὶ τοσοῦτο, ὥστε ἀπ.), *quantum satis esset ad vitam sustentandam.* *Plat. Prot.* p. 334 C. διὰ τοῦτο οἱ ἰατροὶ πάντες ἀπαγορεύουσι τοῖς ἀσθενοῦσι μὴ χρῆσθαι ἐλαίῳ, ἀλλ' ἢ ὅτι σμικροτάτῳ --- ὅσον μόνον τὴν δυσχέριαν κατασβέσαι. *Comp. Xen. Anab.* 7, 3, 22. *Æcon.* 11, 18. *Evenus in Anal. Br. T. 1.* p. 165. 7. *coll. Ovid. Fast.* 1, 357. We might also supply ἐξαρκεῖ, which *Arrian de Exp. Alex.* 7. c. 1. adds: καὶ οὐν ὀλίγον ὑστερον ἀποθανῶν τοσοῦτον καθέξει τῆς γῆς, ὅσον ἐξαρκεῖ ἐντετάφθαι τῷ σώματι.

b. for particles of time. *Isocr. Pan.* p. 69 C. D. (c. 39 in.) 480. οὐκ ἐκ τούτων δίκαιόν ἐστι σκοπεῖν τὴν βασιλέως δύναμιν, ἐξ ὧν μεθ' ἑκατέρων γέγονεν, ἀλλ' ἐξ ὧν αὐτὸς ὑπὲρ ἑαυτοῦ πεπολέμηκεν, where ἐξ ὧν stands the first time for ὅτε, but for the sake of concinnity, that it might answer better to the second ἐξ ὧν (ἂ πεπολ.). This is especially common in μέχρις οὗ 'until that', *donec*, for μέχρι τούτου (τοῦ χρόνου), ὅτε, for which *Thucydides* 1, 90. says μέχρι τοσοῦτου ἕως ἄν. *comp. Xen. Mem.* 4, 7, 22. and *Xen. Anab.* 1, 7, 6. it stands for μέχρις ἐκείνου (τοῦ τόπου) ὅπου. A similar origin may probably be assigned to the Homeric εἰσόκε (εἰς ὃ κε), i. e. εἰς ἐκεῖνο (τοῦ χρόνου), ὅτ' ἄν (εἰς ὅτι κεν *Od. β'*, 99.), of an event to be waited for, shortened by the Attics into ἔστε. *Herodotus* 9, 55. says of an event actually happening, ἐς ὃ ἐς νεῖκεα ἀπικέατο.

Obs. *Herodotus* uses μέχρι οὗ or ὅτου instead of μέχρι alone: e. g. 2, 173. μέχρι ὅτου πληθώρας ἀγορῆς. 3, 104. μέχρι οὗ ἀγορῆς διαλύσιος, where the Ionic idiom has obliterated the origin and primary meaning of the particles.

c. for ὅτι 'that' or 'because'. *Plat. Rep.* 2. p. 367 D. τοῦτ' οὖν αὐτὸ ἐπαινέσον δικαιοσύνης, ὃ αὐτῇ δι' αὐτὴν τὸν ἔχοντα ὀνίνησιν, for ὅτι --- ὀνίνησιν, but with reference to the

construction *ὀνίνημί τινά τι* §. 415. *Obs.* 3. so that it is equivalent to *τὴν ὠφέλειαν, ἣν τὸν ἔχ. ὠφελεῖ*. The Homeric *ὄ*, which is used without a demonstrative preceding or to be supplied, and stands for *ὅτι* §. 486, 3. is different from this. To this belong also the passages quoted §. 473 B. *Plat. Phædon.* p. 61 C. *Dem. in Mid.* p. 515, 10. *Dem. pro Megalop.* p. 205, 13. *προσῆκει δῆπου πλείω χάριν αὐτοὺς ἔχειν ὧν ἐσώθησαν ὑφ' ἡμῶν --- ἢ ὧν ἀδικεῖν κωλύονται νῦν ὀργίζεσθαι* for *ἐκείνων, ὅτι*. This is especially the case in the formula *ἀνθ' ὅτου, ἀνθ' ὧν*, for *ἀντὶ τούτου* or *τούτων, ὅτι* 'inasmuch as', as *Theocr. Epigr.* 17. *ἐξεῖ τὰν χάριν ἅ γυνὰ ἀντὶ τήνων, ὧν τὸν κῶρον ἔθρεψε.* or 'because' *Soph. Ant.* 1066. *ἀνθ' ὧν ἔχεις μὲν τῶν ἄνω βαλὼν κάτω, &c.* *Comp. Cæd. C.* 967. *Arist. Ach.* 293. is different: *ἀντὶ δ' ὧν ἐσπεισάμην, οὐκ ἴσταν γε*, for *ἀντὶ ὧν τινων* §. 485. 'for what', *pro qua mercede*, *Virg. Geo.* 4, 150. and when it serves to unite propositions instead of *ἀντὶ τούτων* (§. 477.) 'on which account', *quare*, as *Soph. Cæd. T.* 264.^a

Hence also *ἦ Plat. Phædon.* p. 90 B. *ἀλλ' ἐνταῦθα μὲν οὐχ ὅμοιοι οἱ λόγοι τοῖς ἀνθρώποις εἰσίν --- ἀλλ' ἐκείνη ἦ ---* to which *τελευτώντες οἴονται* should have been referred, but is added by an anacoluthon in an independent proposition after the parenthesis. Hence *ἦ* has the sense of 'inasmuch as'. *Xen. Mem.* 2, 1, 18. *οὐ δοκεῖ σοι διαφέρειν τὰ ἐκούσια τῶν ἀκουσίων, ἦ ὁ μὲν ἐκὼν πεινῶν, &c.* for *ταύτη διαφέρειν ὅτι*.

In a similar way the relative stands for *ὡς* 'as'. *Isocr.* π. ἀντιδ. §. 155. *λελειτουργήκατε κάλλιον ὧν οἱ νόμοι προστάτουσιν*, for *ἢ ὡς οἱ ν. πρ.*

Obs. 1. It is a different case when the masculine or feminine of *ὅς* is put where we use 'because', and the Latins *qui*. *Herod.* 1, 33. (*Κροῖσος Σόλων*) *ἀποπέμπεται, κάρτα δόξας ἀμαθέα εἶναι, ὅς, τὰ παρεόντα ἀγαθὰ μετεῖς, τὴν τελευτὴν παντὸς χρήματος ὀρᾶν ἐκέλευε.* *Comp. Eurip. Iph. Aul.* 912. *Xen. Mem.* 2, 7, 13.

Obs. 2. In the same manner *ὅσος* is used after *τοσοῦτος*. *Herod.* 8, 13. *ἢ αὐτὴ περ ἐοῦσα νῦξ πολλὸν ἦν ἐτι ἀγριωτέρη, τοσοῦτῳ ὅσῳ ἐν πελάγει φερομένοισι ἐπέπιπτε.* *Xen. Cyrop.* 8, 1, 4. *τοσοῦτον δια-*

^a Herm. ad Vig. p. 710. Schæf. App. Demosth. 1. p. 846.

φέρειν ἡμᾶς δεῖ τῶν δούλων, ὅσον οἱ μὲν δούλοι ἄκοντες τοῖς δεσπόταις ὑπηρετοῦσιν, &c. Comp. *Isocr. de Pac.* p. 168 A. D. 170 C.^b and without τοσοῦτος *Soph. Trach.* 312. comp. §. 455. *Obs.* 4.

Obs. 3. The relatives οἷος and ὅσος are often put for ὅτι τοιοῦτος, ὅτι τοσοῦτος. *Il.* ε', 757. Ζεῦ πάτερ, οὐ νημεσίζῃ "Ἄρει γὰρ καρτερὰ ἔργα, ὀσσάτιόν τε καὶ οἷον ἀπώλεσε λαὸν Ἀχαιῶν, for ὅτι τοσοῦτον καὶ τοιοῦτον. comp. ξ', 95. *Herod.* 1, 31. αἱ Ἀργεῖαι ἐμακάριζον τὴν μητέρα, οἷων τέκνων ἐκύρησε, for ὅτι τοιούτων τέκνων ἐκ. *Thuc.* 2, 41. μόνῃ οὔτε τῷ πολεμῖφ ἐπελθόντι ἀγανάκτησιν ἔχει, ὑφ' οἷων κακοπαθεῖ. Of a similar nature is the Homeric οἱ' ἀγορεύεις, οἷα μ' ἔοργας, for ὅτι τοιαῦτα ἀγορεύεις, ὅτι τοιαῦτά μ' ἔοργας, which refers to an entire proposition, the import of which is inferred from the speech of the other, *pro iis quæ dixisti, fecisti, quantum conijcere licet ex iis, quæ, &c.* e. g. *Il.* σ', 95. χ', 347. *Od.* δ', 611. *Æsch. Prom.* 915. ἦ μὴν ἔτι Ζεὺς, καίπερ αὐθάδης φρενῶν, ἔσται ταπεινός, οἷον ἐξαργύεται γάμον γαμειν. *Eur. Iph. T.* 150. οἷαν ἰδόμην ὕψιν 'according to the dream which I saw'. So may *Eur. Ion.* 628. be explained^c. Thus Homer employs a relative proposition, in which οἷος refers to a noun following in the same proposition, in order to give the ground of explanation of another sentence. *Il.* σ', 262. οἷος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐθελήσει μῆμειν ἐν πεδίφ, for ὅτι τοιοῦτος ἐκ. θ. ὑπέρβ. which is the same as *pro sua atrocitate nolet*, and may be compared with the Latin *quæ ejus est atrocitas, qua est atrocitate*. Comp. *Il.* θ', 450. *Od.* σ', 211.

So ὡς is used for ὅτι οὕτως. *Eur. Iph. T.* 1188. σοφὴν σ' ἔθρεψεν Ἑλλάς, ὡς ἦσθου καλῶς. Comp. *Troad.* 895. *Plat. Phædon.* p. 48 E. εὐδαίμων μοι ὁ ἀνὴρ ἐφαίνετο --- ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα. So Homer uses οἷον, i. e. ὅτι τοιοῦτον for ὅτι οὕτως *Il.* φ', 471, 587.^d Also ἵνα *Soph. Œd. T.* 1442. ἴω' ἔσταμεν χρείας, for ὅτι ἐνταῦθα χρ. ἔστ.

Obs. 4. ὅς is also used for οἷος, e. g. *Plat. Gorg.* p. 473 E. δταν τοιαῦτα λέγῃς ἃ οὐδεὶς ἂν φήσειεν ἀνθρώπων. *Isocr. π. ἀντ.* p. 230 C. *Eur. Suppl.* 737. δρώμεν τε τοιαῦθ', ἃ'ν σὺ τυγχάνῃς θέλων. Without τοιοῦτος *Plat. Euthyd.* p. 283 D. ὅς μὲν οὐκ ἔστι, βούλεται αὐτὸν γενέσθαι, ὅς δ' ἐστὶ νῦν, μηκέτι εἶναι^e.

The relative also is frequently put for ἵνα, in order to ex- 481

^b Wasse ad Thucyd. 6, 89.

^c Wytttenb. ad *Ecl. Hist.* p. 347. *Jen. Litt. Z.* 1809. n. 245. p. 142. *Schæf. ad Lamb. Bos.* p. 252 seq. *Heind. ad Phæd.* p. 262.

^d *Schæf. ad Eur. Or.* 130. ed. Pors.

That ὅς is not used for ὅτι οὕτως, as I have maintained ad *Eur. Or.* 1114. *Iph. T.* 147. *Hel.* 924. *Ion.* 180. is shown by *Schæfer* *ibid.* 1119.

^e Pors. ad *Eur. Or.* 910. *Adv.* p. 209. *Heind. ad Plat. Phædr.* p. 240.

press a purpose, as in Latin *qui* for *ut is*. *Il. i.*, 165. ἀλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἳ κε τάχιστα ἔλθωσ' ἐς κλισίην Πηληϊάδew Ἀχιλλῆος. *Thuc.* 7, 25. καὶ τῶν νεῶν μία εἰς Πελοπόννησον ᾤχετο, πρέσβεις ἄγουσα, οἵπερ τὰ σφέτερα φράσωσιν. *Xen. Mem.* S. 2, 1, 14. ὄπλα κτῶνται, οἷς ἀμυνοῦνται τοὺς ἀδικοῦντας. *Eurip. Iphig. T.* 1217. καὶ πόλει πέμψον τίν', ὅστις σημαεῖ.

Obs. 1. Frequently no demonstrative precedes the relative, especially in the poets, where instead of it *εἰ*, *εἴ τις* would have been expected. *Hesiod. Theog.* 783. καὶ ῥ' ὅστις ψεύδεται Ὀλύμπια δώματ' ἐχόντων, Ζεὺς δέ τε Ἴριν ἐπεμψε εἰς κείναι νήϊμος *ver.* 795. is delayed, in order first to relate the preceding circumstances. *Herod.* 2, 65. τὸ δ' ἂν τις τῶν θηρίων τούτων κατακτείνῃ, ἢ μὲν ἐκῶν, θάνατος ἢ ζημίη, as though ἐπὶ τούτῳ or ἀντὶ τούτου θάν. ἢ ζ. *Od. ζ.*, 402 *seq.* ζεῖν', οὕτω γάρ κέν μοι εὐκλείη τ' ἀρετῆ τε εἴη ἐπ' ἀνθρώπους --- --- δς σ' ἐπει εἰς κλισίην τ' ἀγαγον --- --- αὐτὶς δὲ κτείναιμι, &c. where *δς* is referred to *μοι*, instead of εὐκλείη εἴη μοι, εἴ σε κτείναιμι. *Soph. Trach.* 905 *seq.* *Plat. Euthyphr.* p. 3 C. where ἐκείνῳ is omitted with θυμούνται, as *Xen. Cyr.* 1, 5, 13. ὃ τι γὰρ μὴ τοιοῦτον ἀποβήσεται παρ' ὑμῶν, εἰς ἐμὲ τὸ ἐλλείπον ἔξει, for τοῦτο τὸ ἐλλ. and *Lys.* p. 109, 19. So *Soph. Œd. C.* 263. κάμοιγε ποῦ ταῦτ' ἐστίν, οἵτινες βάρθρων ἐκ τῶνδὲ μ' ἐξάραντες εἰρ' ἐλαύνετε, where we should have expected κάμοιγε ποῦ ταῦτ' ἐστίν, ὅτε ὑμεῖς --- ἐλαύνετε, but it is expressed as if preceded by κάμοιγε ποῦ ταῦτ' ἐστὶ παρ' ὑμῶν *.

For *δς*, *ὅστις*, *εἴ τις* is often used. See §. 617.

Obs. 2. Sometimes the relative is put with a finite verb, instead of the substantive related to the verb. *Soph. Œd. C.* 1411. οἷς πονεῖτον is used for τοῖς ὑμετέροις πόνοις. *Comp. Eur. Orest.* 564. *Plat. Phædon.* p. 112 D. κατατικρὺ ἢ εἰσρεῖ, for τῆς εἰσροῆς. *Thuc.* 7, 48. *Lys. c. Pol.* p. 158, 37. ὦν ὑμῖν εὐνοίησαν, for τῆς εἰς ὑμᾶς εὐνοίας. *Demosth. pro Cor.* p. 231, 4. οἷς εὐτυχήκεσαν ἐν Δευτέρου, for τοῖς εὐτυχήμασιν. *Comp.* p. 270, 19. 310, 16 *seq.* So *Plat. Phædon.* p. 94 C. ἐναντία ᾄδειν (τὴν ψυχὴν) οἷς ἐπιτείνουτο καὶ χαλῶτο καὶ πάλλουτο. Both idioms have arisen from the use of the relative for *ὡς*.

Obs. 3. Of such turns of expression as *Thuc.* 4, 18. σωφρόνων δὲ

* Schæfer ad *Soph. Trach.* 905. to §. 475, a. and Brunck does not quotes *Arist. Equ.* 1475. *ibique* explain *ὅστις* by *εἴ τις*. Brunck. But the passage belongs

ἀνδρῶν, οἵτινες γὰρ αὐτὰ ἐς ἀμφίβολον ἀσφαλῶς ἔθεντο, for τὸ γὰρ. ---
θέσθαι, see §. 633.

The noun also or pronoun to which the relative refers is 482. often wanting, if the former be either a general word, or one which may be easily supplied from the context: e. g. *Xen. Cyr.* 3, 1, 29. δύναιο ἂν εὐρεῖν, ὅτῳ ἂν χαρίσαιο, for εὐρεῖν τινα. Comp. *ib.* 4, 5, 49. 5, 4, 30. *Plat. Rep.* 9. p. 577 B. *Xen. Anab.* 2, 4, 5. πρῶτον μὲν ἀγορὰν οὐδεὶς ἡμῖν παρέξει, οὐδ', ὁπόθεν ἐπισπιτούμεθα, for οὐδ' ἔσται οὐδέν, or τι, ὅθεν, or οὐδεὶς παρέξει τόπον, ὅθεν. *ib.* 3, 1, 20. ὅτου ὠνησόμεθα, ἥδειν ἔτι ὀλίγους ἔχοντας. Hence εἰσὶν οἱ λέγουσιν *Plat. Gorg.* p. 503 A. which is imitated in the Latin *sunt qui dicant*; instead of this, however, the Greeks prefer εἰσὶν οἱ λέγοντες.

Similar to this is οὐκ ἔστιν, ὅς or ὅστις, where the proposition with the relative may be considered as the subject of the verb ἐστί, e. g. *Il.* χ', 348. ὡς οὐκ ἔσθ', ὅς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι 'no one will keep off'. οὐδεὶς ἔστιν ὅστις. *Eur. El.* 908. οὐκ ἔστιν οὐδεὶς ὅστις ἂν μέμφαιτό σοι. *Med.* 798. οὗτις ἔστιν ὅστις ἐξαιρήσεται. See §. 483.^b

Hence the construction ἔστιν (with the accent thrown back) οἷ, ἔστιν ὦν, ἔστιν οἷς, appears to have arisen. For the verb εἰμί seems at first to have been referred to a subject preceding, and to have been in the same number as the relative following. But commonly, 1. It stands in the third person sing. pres. ἔστι, not εἰσί or ἦν, ἦσαν, though the relative following be in the plural, and the chief verb of the proposition in the imperf. aorist, or future. 2. ἔστιν οἷ does not connect itself with the construction of the proposition, but stands by itself in an adjective sense ἐνιοι, ἐνιαί, ἐνια. *Thuc.* 1, 12. Πελοποννήσιοι ᾤκισαν τῆς ἄλλης Ἑλλάδος ἔστιν ἂ χωρία, i. e. ἐνια χωρία. 2, 26. 3, 92. Λακεδαιμόνιοι τῶν ἄλλων Ἑλλήνων ἐκέλευον τὸν βουλόμενον ἐπεσθαι, πλὴν Ἰώνων καὶ Ἀχαιῶν καὶ ἔστιν ὦν ἄλλων ἐθνῶν. 7, 11. ἦλθε Γύλιππος Λακεδαιμόνιος στρατιὰν ἔχων ἀπὸ τῶν ἐν Σικελίᾳ πόλεων ἔστιν ὦν. *Plat. Alcib.* p. 143 C. εἴ γε μὴ προσθεῖμεν τὴν ἔστιν ὦν τε ἄγνοιαν καὶ ἔστιν οἷς, καὶ

^b Elmsl. ad *Eur. Heracl.* 977. ad *Med.* 775.

ἔχουσί πως ἀγαθόν, ὡσπερ ἐκείνοισι κακόν. *Comp. p. 144 C. Phædon. p. 111 D. Xen. Cyrop. 2, 3, 18. ἐνταῦθα οἱ μὲν ἔβαλλον ταῖς βώλοισι, καὶ ἔστιν οἱ ἐτύγχανον καὶ θωράκων καὶ γέρρων, οἱ δὲ καὶ μηροῦ καὶ κνημίδος. Hellen. 2, 4, 6. καὶ ἔστι μὲν οὐκ αὐτῶν κατέλαβον. Memor. S. 3, 5, 3. προγόνων καλὰ ἔργα οὐκ ἔστιν οἷς μεῖζω καὶ πλείω ὑπάρχει, ἢ Ἀθηναίους.* Thus *Propert. 3, 7, 17. Est quibus Eleæ concurrat palma quadrigæ, Est quibus in celeres gloria nata pedes, for sunt.* For ἔστι, ἔνι also was used, and hence the adjective ἔνιοι, *nonnulli*. Thus also in interrogations, where, however, ὅστις is generally put. *Plat. Menon. p. 85 B. ἔστιν ἦντινα δόξαν οὐχ αὐτοῦ οὔτος ἀπεκρίνατο; Xen. Mem. S. 1, 4, 6. ἔστιν οὐστίνασι ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ; Comp. Plat. Apol. S. p. 27 B. Rep. 1. p. 352 E. 353 D.^a*

Obs. 1. Yet εἰμί is sometimes put in the plural or imperfect. *Thuc. 7, 44. οἱ ὕστερον ἤκοιτες εἰσὶν οἱ διαμαρτόντες τῶν ὀδῶν κατὰ τὴν χώραν ἐπλανήθησαν. comp. ibid. 57. Plat. Leg. 11. p. 934 D. μαίρονται μὲν οὖν πολλοὶ πολλοὺς τρόπους, οὓς μὲν νῦν εἵπομεν, ὑπὸ νόσων, εἰσὶ δὲ οἱ διὰ θυμοῦ κακὴν φύσιν ἅμα καὶ τροφὴν γενομένην. Xen. Anab. 2, 5, 18. εἰσὶ δ' αὐτῶν (τῶν ποταμῶν), οὓς οὐδ' ἂν παντάσῃ διαβαίητε. id. Hellen. 7, 5, 17. τῶν πολεμίων ἦν οὓς ὑποσπόνδους ἀπέδοσαν. Cyrop. 5, 3, 16. ἦν δὲ καὶ ὃ ἔλαβε χωρίον.*

Obs. 2. In the same manner ἔστι is often used with a relative adverb following, in which case the two are put for an adverb, ἔστιν ἵνα or ὅπου, *est ubi, est quando*, 'many times'. *Eur. Iph. A. 929. ἔστιν μὲν οὖν, ἴν' ἦδὲν, μὴ λίαν φρονεῖν, ἔστιν δὲ χῶ' πού χρησίμου γνώμην ἔχειν.* Thus also ἔστιν οὐ *Eurip. Or. 630. οὐκ ἔσθ' ὅπου* 'in no case'. *Soph. Œd. T. 448. Eur. Herc. F. 186.—ἔσθ' ὅπη Plat. Rep. 6. p. 486 B. interrogatively 'in any way?' Æsch. in Ctes. p. 83. ult. οὐκ ἔστιν ὅπη ἀναπήσομαι 'to no place'^b.—ἔστιν ἐνθα 'in many places' Xen. Cyr. 7, 4, 15. 8, 2, 5.—ἔστιν ἦ 'in a certain degree' Eur. Hec. 851.—ἔστιν ὅπως 'it is possible'; interrogatively *Eurip. Alc. 53. ἔστ' οὖν ὅπως* 'Ἀλκηστὶς ἐς γῆρας μόλοι; 'is it possible that' &c. *Comp. Plat. Rep. 5. p. 458 B. or with a negative preceding, οὐκ ἔστιν ὅπως 'by no means, in no case'. Herod. 7, 102. Eur. Med. 172.^c οὐκ ἔστιν ὅπως οὐ 'by**

^a Jens. ad Luc. T. 1. p. 188. ad Phryn. p. 271. does not belong to Fisch. 1. p. 343. Abresch Diluc. this head.
Thuc. p. 410. ^c Valck. ad Eur. Hipp. 604.

^b Æsch. Ag. 67. quoted by Lob.

all means', 'in every case' *Plat. Apol. S. p. 27 E.* also *ὄνκ ἔσθ' ὡς Soph. Antig. 750.* — *ἔστιν ὅτε* 'sometimes'^d.

Other particles besides are put with the relative pronoun, as 483. *τε* and *τις*.

a. *ὅς τε* occurs, with the exception of Homer, only in the lyric poets and choruses, and appears in sense not to differ from *ὅς*, *τε* being added, as with almost all the conjunctions, to show that *ὅς* (originally the same with the demonstrative §. 65. *Obs.* 3. §. 153.) is taken relatively. *Il. ε', 467. κείναι ἀνὴρ, ὃν τ' ἴσον ἐτίομεν Ἐκτορι δίῳ. Hymn. Hom. 4, 189. οὐ βιοθάλμιος ἀνὴρ γίγνεται, ὅς τε θεαίς εὐνάζεται ἀθανάτησιν. Il. χ', 115. κτήματα πάντα μάλ', ὅσσα τ' Ἀλέξανδρος ἠγάγετο Τροίηνδε^e.*

b. *ὅστις* is different from *ὅς*, inasmuch as it applies to an object in general, in the sense of *quisquis, quicumque*; in which case *πᾶς* often goes before, e. g. *Il. τ', 260. ἀνθρώπους τίνυνται, ὃ τις κ' ἐπίορκον ὀμόσση*, 'every one who swears falsely'. Here it is to be observed, that after *πᾶς* it is used only in the singular; in the plural they said *πάντες ὅσοι, ποτ' οἴτινες*. Hence 'whoever it may be'. *Hom. H. in Merc. 277. Eur. Or. 418. δουλεύομεν θεοῖς, ὃ τι πότ' εἰσιν οἱ θεοί^f. ὅστις* is also frequently joined with *οὖν, δή, δήποτε*, but in the case of the substantive which accompanies it, for *ὅστις ἂν ᾗ* or *εἴη. Plat. Rep. 1. p. 335 B. ἔστιν ἄρα δικαίου ἀνδρὸς βλάβπτειν καὶ ὄντιν οὖν ἀνθρώπων*; 'any man whoever he may be'. *Comp. p. 350 A. Alcib. 2. p. 144 C.* Also separately *Isocr. π. ἀντ. §. 89. Bekk. ὁ ραδίως ὅστις ἂν οὖν βουλευθεὶς ποιήσσειε*. Herodotus has frequently *ὅτι δή*, e. g. 6, 134. *ἵεναι ἐπὶ τὸ μέγαρον, ὃ τι δὴ ποιήσοντα ἐντός*. *Sturz Lex. Xen. 3. p. 349, a.* quotes two passages from Xenophon. Demosthenes, and especially the later writers, use *ὅστις δή ποτ' οὖνε*. So *ὅστις* alone, after *οὐ* and *μή*, *οὐδέ, μηδέ*. *Plat. Leg. 11. p. 919 D. Μαγνήτων -- μήτε κάπηλος ἐκὼν μήδ' ἄκων μηδεὶς γιγνέσθω, μηδ' ἔμπορος, μήτε διακομίαν μηδ' ἦντινα κεκτημένος*. *Comp.*

^d Acta Monac. 1, 2. p. 206.

^e Herm. ad Orph. Lith. 299. *ὅς* *τε* is differently explained by Soph. (Ed. T. 688. in the smaller edition of

Erfurdt.

^f Schæf. ad Lamb. Bos. p. 604.

^g Lob. ad Phryn. p. 373.

ib. 2. p. 674 C. *Hipp. Maj.* p. 282 D. *Phædon.* p. 78 D.^a
Lysias even repeats ὅστις c. *Erat.* p. 127 *extr.* as *Callim. H.*
in Dian. 18.

Elsewhere ὅστις denotes the class to which any one belongs, 'one who'. So *Il.* μ', 334. ὅστις refers not to a definite leader, but to any one, be he who he may. *Od.* α', 403. μὴ γὰρ ὄδ' ἔλθοι ἀνὴρ, ὅστις ἀέκοντα βίηφιν κτήματ' ἀπορραΐσει 'any man who', &c. *Soph. Antig.* 1025. κείνος οὐκ ἔτ' ἔστ' ἀνὴρ ἄβουλος οὐδ' ἀνολβος, ὅστις ἐς κακὸν πεσὼν ἀκείται. *Comp. Isocr. Soph.* p. 293 B. *de Big.* p. 335 B. *ap. Bekker*, where before it was read ὅς ἄν and ᾧ. *Od.* β', 113. ἄνωχθι δέ μιν γαμέεσθαι τῷ, ὅτεώ τε πατήρ κέλεται, καὶ ἀνδάνει ἀντῆ, the person to whom she was to be married is left in himself undefined, but the demonstrative points out that he is determined by the pleasure of the father. In the following passages: *Soph. Aj.* 1299 *seq.* ὅς ἐκ πατρὸς μὲν εἰμὶ Τελαμῶνος γεγῶς, ὅστις στρατοῦ τὰ πρῶτ' ἀριστεύσας---ἐμὴν ἴσχει μητέρα. *Trach.* 6. *Eur. Hipp.* 1073. *comp.* 956. *Alc.* 244. 669. *Androm.* 592 *seq.* ὅστις does indeed add a definition to the preceding noun, but one which is not exclusively appropriate to it, but denotes a class to which the person mentioned belongs, and means 'one who'. *Soph. Œd. T.* 1054. γύναι, νοεῖς ἐκεῖνον, ὄντιν' ἀρτίως μολεῖν ἐφιέμεσθα, τόν θ' οὗτος λέγει is equivalent to ν. ἐκεῖνον, ὃν ἐφ. ὅστις πότ' ἐστὶ *quisquis sit.* *Herod.* 1, 7. 3, 115. ἀπ' ὅτεν is a conjecture of Reiz for ἀπὸ τεῦ, the reading of the MSS. (perhaps ἀπὸ τοῦ, as 1, 145. in the MSS.) *Eur. Hipp.* 916. *Bacch.* 115. are suspicious, on account of the variations of the MSS. We find, however, ὅστις for ὅς *Il.* ψ', 43. οὐ μὰ Ζῆν' ὅστις τε θεῶν ὑπατος καὶ ἄριστος. *Herod.* 2, 151. ἐν νόφ λαβόντες τὸ χρηστήριον ὅ τι ἐκέχρητό σφι^b. In *Lysias* p. 160 *extr.* the parts are separated by ἄν. ὅς ἄν τις ὑμᾶς εὖ ποιῆ.

Hence οὐδεὶς ὅστις (and ὅς *Plat. Alc.* p. 103 B.^c) οὐ^d,

^a Ast ad *Plat. Leg.* p. 78. Schæf. *App. Dem.* p. 858.

^b See Matthiæ ad *Hom. H.* in *Ven.* 157. Hermann, who opposed the doctrine there laid down, teaches the same thing ad *Soph. Œd. T.* 688.

Comp. ad *Eur. Med.* 775. p. 373.

^c *Herm.* ad *Eur. Med.* 775.

^d Not μὴ. See Heind. ad *Plat. Phæd.* p. 233. Ast ad *Plat. Alc.* 1. p. 305. Schneider ad *Xen. Cyr.* 1, 4, 25.

'every one'. *Herod.* 5, 97. καὶ οὐδὲν ὃ τι οὐκ ὑπίσχετο 'he promised everything'. *Thuc.* 7, 87. καὶ πῆζος καὶ νῆες καὶ οὐδὲν ὃ τι οὐκ ἀπόλετο. *Comp.* 2, 88. 3, 81.—ὅστις conforms usually in case to the preceding οὐδεὶς, or this to ὅστις: *Plat. Prot.* p. 317 C. οὐδενὸς ὅτου οὐ πάντων ἂν ὑμῶν καθ' ἡλικίαν πατὴρ εἶην. *Comp. ib.* p. 323 B. Thus also in interrogations after τίς: *Thuc.* 3, 39. τίνα οἴεσθε ὄντινα οὐ βραχεία προφάσει ἀποστήσασθαι; *Comp. ib.* 46. *Comp.* §. 306. 445, c.

In the same manner ὃς ἂν seems to be used, as referring also to something in general, *quicumque*. *Thuc.* 7, 7. πρέσβεις---ἀπεστάλησαν, ὅπως στρατιὰ ἔτι περαιωθῆ τροπῆ ᾧ ἂν, ἐν ὀκάσι, ἢ πλοίοις ἢ ἄλλως, ὅπως ἂν προχωρῆ, where τροπῆ ᾧ ἂν stands for ὅστις ἂν ᾗ ὁ τρόπος, as *quocumque tandem modo*, and is explained by ὅπως ἂν προχωρῆ which follows^c.

Of ὃς γε, ὅσπερ, see §. 602.

The relative is often used in Homer for the article ὁ, which 484. in him stands for the demonstrative pronoun. *Il.* χ', 201. ὃς ὁ τὸν οὐ δύνατο μάρψαι ποσίν, οὐδ' ὃς ἀλύξαι. *Comp.* ζ', 59. especially in the neuter. *Il.* ψ', 9. ὃ γὰρ γέρας ἐστὶ θανόντων. *Comp.* μ', 357. The later writers use also ὃς μὲν—ὃς δέ. See §. 289. *Obs.* 7.

In the Attics only the following cases occur:

a. ὃς καὶ ὅς 'this or that person', speaking indeterminately. *Herod.* 4, 68. λέγουσι οὗτοι ὡς τοσπίπαν μάλιστα τάδε, ὡς τὰς βασιλείας ἰστίας ἐπιόρηκε ὃς καὶ ὅς. In the oblique cases the article is used, τὸν καὶ τόν. §. 286.

b. καὶ ὅς for καὶ οὗτος. *Herod.* 7, 18. καὶ ὅς, ἀμβώσας μέγα, ἀναθρόσκει. *Plat. Theag.* p. 129 B. καὶ ὃς ἐπέσχε. and in the feminine *id. Symp.* p. 201 E. καὶ ἡ, Οὐκ εὐφημήσεις; ἔφη. *Comp.* p. 202 B. *Xen. Cyrop.* 5, 4, 4. καὶ ὃς ἔξαπατηθεὶς διώκει ἀνὰ κράτος. *Comp. ib.* 5, 36. Here also in the oblique cases the article is used §. 286.

^c See Schæfer App. Dem. 1. p. 815 note.

Thus also ἦ δ' ὅς 'said he', which is very frequent in Plato. Comp. §. 215. Obs. 3.^a

485. The relative often stands also for τίς 'who?' but only in dependent propositions. *Soph. Œd. Col.* 1171. ἔξοιδ' ἀκούων τῶνδ', ὅς ἐσθ' ὁ προστάτης. *Thuc.* 1, 137. of Themistocles: καὶ δείσας φράζει τῷ ναυκλήρῳ, ὅστις ἐστί, *quis sit, aperit.* *Plat. Menon.* p. 80 C. περὶ ἀρετῆς, ὃ ἐστίν, ἐγὼ μὲν οὐκ οἶδα. *Rep.* 8. p. 559 A. προελώμεθα δὴ τι παράδειγμα ἐκατέρων, αἱ εἰσίν. *Xen. Cyr.* 6, 1, 46. *Mem.* S. 2, 6, 29. μὴ σὺ οὖν ἀποκρύπτου με, οἷς ἂν βούλοιο φίλος γενέσθαι^b.

Obs. Of the use of ὅστις in indirect interrogations see §. 488, 1.

Instead of the relative the poets, especially Homer, often use ὡς. *Il.* ξ', 44. μὴ δὴ μοι τελέσῃ ἔπος ὄβριμος Ἐκτωρ, ὡς ποτ' ἐπηπείλησεν. ψ', 50. ὄτρυνον --- --- ὕλην τ' ἀξέμεναι, παρά τε σχείν, ὡς ἐπικέες νεκρὸν ἔχοντα νέεσθαι ὑπὸ ζόφον ἠερόεντα. Comp. η', 407. ψ', 50. *Soph. Œd. C.* 1124. καὶ σοὶ θεοὶ πόροιεν, ὡς ἐγὼ θέλω, αὐτῷ τε καὶ γῆ τῆδε. So ὡςπερ *Plat. Phædon.* p. 100 E. εἰάν σοὶ ξυνδοκῆ ὡςπερ ἐμοί^c. The following passages, however, which Wyttenbach *ad Ecl. Hist.* p. 358. quotes, do not belong to this place: *Herod.* 2, 116. Ὅμηρος ἐποίησε ἐν Ἰλιάδι --- πλάνην τὴν Ἀλεξάνδρου, ὡς ἀπηνείχθη ἄγων Ἑλένην. *Thuc.* 1, 1. Θουκυδ. Ἀθ. ξυνέγραψε τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων, ὡς ἐπολέμησαν πρὸς ἀλλήλους. For here the sense of the preceding substantive is extended by another turn of the sentence, and ὡς signifies *how*.

486. Some parts of the relative have a peculiar signification, viz.

1. The genitive οὗ stands adverbially in the sense 'where', *ubi*, also 'whither', as *Xen. H. Gr.* 2, 3, 54.

2. The dative feminine signifies, *a.* 'where', as the Latin

^a Koen *ad Greg.* p. (61, 5) 144. Heind. *ad Plat. Charm.* p. 78. Hoog. *ad Vig.* p. 25. Herm. *ib.* p. 706, 28.

^b Elmsl. *ad Iph.* T. 766. considers ὅς in this case as a solecism; *ad Med.* 1086. he declares οἷδά σε ὅς εἶ

to be correct, οὐκ οἷδά σε ὅς εἶ to be incorrect. See Herm. *ad Soph. Aj.* 1238.

^c Animadv. *ad Hom. H.* p. 373. Schæf. *ad Soph. Œd. C.* 1124. Of ὡςπερ Heind. *ad Phædon.* p. 129.

qua; or 'whither'. *Hesiod.* Ἔργ. 206. τῆ δ' εἰς, ἢ σ' ἂν ἐγὼ περ ἄγω. Comp. *Herod.* 9, 64. *Plat. Phæd.* p. 82 A. D.

b. 'so far as, inasmuch as', *quatenus*. *Xen. Mem. S.* 2, 1, 18. οὐ δοκεῖ σοι τῶν τοιούτων διαφέρειν τὰ ἐκούσια τῶν ἀκουσίων, ἢ ὁ μὲν ἐκὼν πεινῶν φάγοι ἂν, ὅποτε βούλοιο &c.

c. 'how, in what manner', *quemadmodum*. *Xen. Cyr.* I, 2, 5. ὡς μᾶλλον δῆλον γένηται, ἢ ἐπιμέλονται, ὡς ἂν βέλτιστοι εἶεν οἱ πολῖται^d.

d. with comparatives.

e. with superlatives for ὡς. ἢ τάχιστα, *quam celerrime*.

3. ὄ often stands, a. for δι' ὄ, *quare*. See §. 477, d.

b. In Homer for ὅτι 'that', e. g. *Il. θ'*, 140. comp. ὄ, 248.

4. ἄ also stands sometimes for δι' ἄ. ἄτε and ἄ δὴ mean

a. 'as', *quemadmodum, sicut*. *Il. χ'*, 127. ἄτε παρθένος ἠΐθεός τε. *Herod.* 1, 123. ἄτε θηρευτῆ. &c. So καθά (*Herodotus κατά*) καθάπερ.

b. *utpote*, to assign an objective reason, 'since'. *Herod.* 1, 123. βουλόμενος ὁ Ἄρπαγος δηλώσαι τὴν ἐνωτοῦ γνώμην, ἄλλως μὲν οὐδαμῶς εἶχε, ἄτε τῶν ὁδῶν φυλασσομένων--- and frequently. *Soph. Aj.* 1043. ἄ δὴ κακοῦργος ἀνὴρ 'as a malefactor, since he is a malefactor'. Comp. *Plat. Phædr.* p. 244 E. *Leg.* 6. p. 778 A. *Sympos.* p. 183 E. &c.

Obs. 1. In many cases ὅσος is used in a similar manner to the relative ὅς, e. g. in indefinite statements of magnitude. *Herod.* 1, 99. τὸ δὲ ἀργύριον μέγαθός ἐστι ὅσον ὦν, *pecunia quantulacunque*. 1, 160. ἐπὶ μισθῷ ὅσῳ δὴ 'for hire, however great or small it might be'. Comp. 3, 52. 159. 4, 151. *id.* 1, 157. ὅσην δὴ κοτε, as ὅστις οὖν §. 483, b. Of ὅσος with adjectives see §. 445, c. Of ὅσῳ, ὅσον with comparatives §. 455. *Obs.* 4. With superlatives §. 461. 462. instead of ὅστε §. 479. *Obs.* 2, b. for ὅτι §. 480. *Obs.* 2. for ὅτι τοσοῦτος *ib.* *Obs.* 3.

ὅσον and ὅσα are also used adverbially in limiting propositions, e. g. ὅσον γ' ἐμ' εἶδέναι, *quantum equidem sciam*. ὅσον καθ' ἡμᾶς 'as far as lies in our power', where Euripides *Bacch.* 183. says ὅσον καθ' ἡμᾶς δυνατόν. Hence with adverbs, to soften the expression, ὅσον αὐτίκα

^d Valck. ad Phœn. p. 902. *Hipp.* 276. p. 193, b. C.

'(as much as) immediately', ὅσον οὐ, ὅσον οὐπω, or οὐδέπω. *Eur. Hec.* 143. ἤξει δ' Ὀδυσσεὺς ὅσον οὐκ ἤδη 'as much as not yet, i. e. presently'^a. Hence 'only', *Il. i.*, 354. ἀλλ' ὅσον ἐς Σκαίᾳς τε πύλας καὶ φηγὸν ἴκανεν. (ἐπὶ τοσ. ὅσον ἐστὶν ἐς Σκ.) *Theocr.* 1, 45. τυτθὸν ὅσον ἄπωθεν 'only a short way off'. In this sense it is doubled *Arist. Vesp.* 213. τί οὐκ ἀπεκοιμήθημεν ὅσον ὅσον στίλην (from τοσ. ὅσον στίλη ἐστὶν^b). and in indefinite statements of quantity and magnitude: ὅσον τε πυγούσιον, ὅσον τ' ὀργυιάν in Homer, 'about, nearly'.

Obs. 2. Several of the relatives are used with a repetition of the preceding verb, in order to leave the expression indefinite, because its more exact definition would be unpleasant, and generally to point out something as disagreeable. *Eur. Med.* 1018. ἡγγειλας οἷ' ἡγγειλας· οὐ σὲ μέμφομαι. *ib.* 894. ἀλλ' ἐσμέν οἶον ἐσμέν, οὐκ ἐρῶ κακὸν, γυναῖκες. *Soph. Œd. C.* 376. εἴς' οὐπερ εἰσί. So also ἵνα *ib.* 273. ἰκόμην ἴν' ἰκόμην, especially with ὡς or ὅπως *Æsch. Ag.* 1297. ἐπεὶ τὸ πρῶτον εἶδον Ἰλίον πόλιν πράξασαν ὡς ἔπραξεν. *Soph. Œd. T.* 1376. βλαστοῦσ' ὅπως ἔβλαστεν. *Eur. Or.* 78 *seq.* ἐπεὶ πρὸς Ἰλίον ἔπλευσ' ὅπως ἔπλευσα θεομανεῖ πότμῳ. So also in regard to future events, which we wish not to describe clearly, *Eur. Hec.* 873. πάσχοντος ἀνδρὸς Θρηκὸς οὐία πείσεται^c.

The Indefinite Pronouns: I. τις, τὶ.

487. Τίς is properly added to a substantive, which is left undetermined, where in English 'a, an, a certain one, any one' is used. *Soph. Œd. T.* 106. ἐπιστέλλει σαφῶς τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινὰς, for τ. αὐτ. οἵτινες οὖν εἰσί. εἷς τις is sometimes found *Plat. Ion.* p. 531 D. or τις εἷς, as *Soph. Ant.* 269. for τις *Œd. T.* 246 *seq.* for εἷς. It has, however, three other significations besides :

1. It is used in a collective sense, as the English 'many a one'. *Il. φ'*, 126. θρώσκων τις κατὰ κύμα μέλαιναν φρίχ' ὑπαλύξει ἰχθύς, ὃς κε φάγησι Λυκάονος ἀργέτα δημόν. *Archil. in Brunck Anal. T.* 1. p. 45. 30. ἤμπλακον, καὶ πού τιν' ἄλλον ἦδ' ἄτη κιχῆσατο. *Thuc.* 7, 61. ἦν κρατήσωμεν νῦν ταῖς ναυσίν, ἐστὶ τῷ τὴν ὑπάρχουσάν που οἰκείαν πόλιν ἐπίδειν^d.

^a Dorville ad *Charit.* p. 602.

^b Herm. ad *Vig.* p. 726, 95.

^c Markl. ad *Eur. Iph. A.* 649. Schæf. ad *Soph. Œd. C.* 273. Blomf. Gloss. *Agam.* 66. Reising *Conim.*

Crit. in *Soph. Œd. C.* p. 235.

^d Duker. ad *Thuc.* 3, 111. Animadv. ad *H. Hom.* p. 407. ad *Batrach.* p. 123.

Hence a plural often refers to *τις* in the singular §. 434. and *τις* is used with the imperative §. 511, 1.

2. It expresses the English 'one' (the French *on*), and indicates any person whatever; also 'several', or all who are present, 'every one'. *Il. β'*, 382 *seq.* εὐ μὲν τις δόρῳ θηξάσθω &c. *Herod.* 8, 109. καὶ τις οἰκίην τε ἀναπλασάσθω 'let them build up the houses again', or 'let every one build his house'. *Xen. Cyr.* 6, 1, 6. λεγέτω τις περὶ αὐτοῦ τούτου, ἧ γιγνώσκει. *Comp.* 3, 3, 61.^e

3. Hence it stands often for the personal pronoun ἐγώ, as we use 'one'. *Soph. Aj.* 245. ὦρα τίν' ἤδη κάρα καλύμμασι κρυψάμενον ποδοῖν κλοπᾶν ἀρέσθαι. *Aristoph. Thesm.* 603. ποῖ τις τρέψεται; *Plat. Alcib.* 2 *in.* ΣΩ. φαίνη γέ τι ἐσκυθρωπάκηναι τε καὶ εἰς γῆν βλέπειν, ὡς τι συννοούμενος. ΑΛΚ. καὶ τί ἂν τις συννοοῖτο;^f

Thus also it is put for σύ. *Soph. Aj.* 1138. τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινί. *Arist. Ran.* 552. 554. κακὸν ἤκει τινί. --- δώσει τις δίκην.

4. *τις* is often put with adjectives of quality, quantity, magnitude, especially when these stand alone, without a substantive, or in the predicate. *Herod.* 4, 198. δοκέει μοι οὐδ' ἀρετὴν εἶναί τις ἢ Λιβύη σπουδαίη. *Plat. Rep.* 2. p. 358 B. ἐγώ τις, ὡς ἔοικε, δυσμαθής. 4. p. 432 C. δύσβατός τις ὁ τόπος φαίνεται καὶ κατάσκιος. *Aristoph. Plut.* 726. ὡς φιλόπολις τις ἔσθ' ὁ δαίμων καὶ σοφός. *Herod.* 1, 181. τεῖχος οὐ πολλῶ τεψ ἀσθενέστερον. *Thuc.* 6, 1. οὐ πολλῶ τινι ὑποδεέστερον πόλεμον ἀνηροῦντο ἢ τὸν πρὸς Πελοποννησίους. So ποῖός τις (*Plat. Gorg.* p. 487 *extr.*) πόσος τις. Also with the adjective as an epithet: *Soph. Aj.* 1266. τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς χάρις διαρρέει^g. Sometimes *τις* is found before the adjective, as in *Herod.* 4, 198. *Plat. Rep.* 2. p. 358. *Soph. Phil.* 519.

* Valck. ad *Herod.* 8, 109. Toup ad *Suid.* 2. p. 335. Elmsl. ad *Med.* 807. not. r. Ast ad *Plat. Leg.*

^f Brunck ad *Soph. Aj.* 245. Herm. ad *Vig.* p. 731, 114.

^g Wessel. ad *Herod.* 4, 198. p. 368.

p. 153. Of πολλοί *τινες* *Wytttenb.* ad *Plat. Phædon.* p. 116. Of ποῖός *τις* *Blomf.* ad *Æsch. Pers.* 340.

ὄρα σὺ, μὴ νῦν μὲν τις εὐχερῆς παρῆς. *Plat. Symp.* p. 210 E. κατόψεται τι θαυμαστὸν τὴν φύσιν καλόν.

With numerals also: *Thuc.* 3, 111. ἐς διακοσίους τινὰς αὐτῶν ἀπέκτειναν. 7, 87. ἡμέρας ἐβδομήκοντά τινας οὕτω διηγήθησαν ἀθρόοι. Here it is the English 'about, nearly'^a.

ἄσσα, ἄττα especially are thus used, which are rarely found by themselves without an adjective. *Od.* τ', 218. ὀπποῖ ἄσσα. *Plat. Phædon.* p. 60 E. p. 112 C. τέτταρ' ἄττα ρεύματα. and separately *Amat.* p. 135 A. ποῖα δὲ μάλιστα τοπάζομεν ἄττα εἶναι^b.

The neuter *τι* is put with adverbs especially, or neuter adjectives standing as adverbs, e. g. σχεδόν *τι*, πάντι *τι*, πολύ *τι*, οὐδέν *τι*^c. πάλαι *τι* *Plat. Gorg.* p. 499 B. διαφερόντως *τι* *Thuc.* 1, 138. οὕτω δὴ *τι* *Herod.* 8, 99. 4, 52. *τι* sometimes precedes, *Plat. Prot.* p. 327 B. οἷε ἄν *τι*, ἔφη, μᾶλλον --- γενέσθαι. See Heind. note, p. 527. *τι* is frequently subjoined to οὐ^d. In all these cases *τις* seems to temper the expression by referring a person or thing to the whole class to which it belongs. It is also found with substantives *Plat. Symp.* p. 175 B. ἔθος *τι* τοῦτ' ἔχει. *Gorg.* p. 522 D. αὕτη *τις* βοήθεια^e.

5. In other cases *τις* without an additional adjective has the sense of 'eminent, distinguished'. *Theocr.* 11, 79. δηλονότ' ἐν τῇ γῆ κήγων τις φαίνομαι ἡμες 'a man of consideration'. *Plat. Amat.* p. 133 C. καί μοι τὸ μὲν πρότον ἔδοξε τί εἰπέιν. *Phædon.* p. 63 C. εὐελπίς εἰμι εἶναι τί τοῖς τετελευτηκόσι. *Comp. Gorg.* p. 472 A. Thus the Latin *aliquis*: e. g. *est aliquid*^f, 'it is something to the purpose'.

6. It has been observed, N° 4, that *τις* is frequently placed before the word to which it belongs. Such collocations as *Soph. Ant.* 158. (ἀλλ' ὅδε γὰρ δὴ βασιλεὺς χώρως --- ---) χωρεῖ, τινὰ δὴ μῆτιν ἐρέσσω. *Theocr.* 1, 32. ἔντοσθεν δὲ γυνά,

^a Koen ad Gregor. p. (3 b.) 7. et Schæf.

^b Heind. ad Plat. Theæt. p. 338.

^c Dorv. ad Charit. p. 477.

^d Valck. ad Eur. Hipp. 792.

^e Ast ad Plat. Leg. p. 71.

^f ad Viger. p. 152. Herm. p. 731. *Comp. Markl.* ad Eur. Suppl. 288.

τι θεῶν δαίδαλμα, τέτυκται, are to be explained by the punctuation of the ancients §. 58., according to which it would be more correct to efface the comma after χωρεῖ and γυνά even in our editions. Whether this τις can stand at the very beginning of a proposition is doubtful, from the circumstance that no other enclitic can, and no decisive instance has yet been produced. *Æsch. Choeph.* 111. τιν' οὖν ἔτ' ἄλλον τῆδε προστιθῶ στάσει, the 107th line, τίνας δὲ τούτους τῶν φίλων προσενέπω; with the answer πρῶτον μὲν αὐτὴν χῶστις Αἰγισθον στυγεῖ, which leads us to expect the mention of another, shows that τίνα is the interrogative pronoun τίνα. *ib.* 650. τις ἔνδον, ὦ παῖ, παῖ μάλ' αὐθις. *Eur. Phæn.* 1097. the interrogative sense is not inadmissible, as it might be presumed that some one would be in the palace, at least a servant; wherefore Orestes *Æsch.* 649. immediately exclaims, παῖ, παῖ, θύρας ἄκουσον αὐλείας κτύπον. See *Blomf. ad v.* 642. and in Euripides what follows shows that the messenger had no doubt that some one was in the house. *Eur. Bacch.* 69. τις ὀδῶ; τις ὀδῶ; τις δὲ μελάθροισ; would be strange if rendered 'is there any body in the street or in the houses?' implying the possibility that there was no one whom the following proclamation could concern, ἔκτοπος ἔστω &c. *Eur. Suppl.* 1186. τί δὴ ποθ' ὑμῖν ἄλλ' ὑπουργῆσαι με δεῖ; Theseus combines in one the two questions 'can I do anything?', and 'what is it?' In the only passage where τις is clearly the indefinite, *Soph. Trach.* 865. τί φημί; comp. *Æd. T.* 1475. λέγω τι, τὶ means 'something true and worthy of attention'. See *Herm. ad Vig.* p. 731, 113.

7. Sometimes adjectives or participles stand alone, though only something of that which is named is meant, where usually τὶ is added. *Æsch. Ag.* 271. σὺ δ' εἶτε κεδνόν, εἶτε μὴ πεπυσμένη 'something good'. *Plat. Soph.* p. 237 C. Comp. p. 87 C. *Soph. Ant.* 687. γένοιτο μεντὰν χἀτέρῳ καλῶς ἔχον. Comp. *Æd. T.* 515. §. 570. §

In the poets, on the other hand, τις is sometimes doubled. *Soph. Trach.* 945. ὥστ' εἴ τις δύο ἢ καὶ πλέονς τις ἡμέρας

§ Bœckh in *Plat. Min.* p. 112. §. 76. p. 573. ad *Euthyd.* §. 64. Ast Heind. ad *Plat. Gorg.* §. 47. *Protag.* ad *Plat. Leg.* p. 89. 573.

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λογίζεται--- Eur. *Andr.* 734. ἔστι γάρ τις οὐ πρόσω Σπάρτης πόλις τις. Comp. *Orest.* 1224 seq. Of ὁ μὲν τις see §. 288.^a

8. The form ἢ τις ἢ οὐδεὶς is negative, yet with the expression of doubt, 'next to none'. *Herod.* 3, 140. ἀναβέβηκε δ' ἢ τις ἢ οὐδεὶς κω παρ' ἡμέας αὐτῶν. *Xen. Cyr.* 7, 5, 45. τούτων τῶν περιεστηκότων ἢ τινα ἢ οὐδένα οἶδα^b.

Obs. In later Alexandrian writers τις is sometimes put for ὅστις, but not in the old classic authors^c.

9. ἄλλοτι, properly ἄλλό τι, is used in interrogations when an affirmative answer may naturally be expected, *nonne a*) with ἢ following: *Herod.* 1, 109. ἄλλό τι (ἄλλοτι) ἢ λείπεται τὸ ἐνθεῦτεν ἐμοὶ κινδύνων ὁ μέγιστος; *nonne superest?* *Plat. Apol. S. p.* 24 D. ἄλλοτι ἢ περὶ πλείστου ποιῆ, ὅπως ὡς βέλτιστοι οἱ νεώτεροι ἔσονται; Originally it seems that ποιῶ, γίγνεται, ἄλλό τι ποιεῖς, ἢ---ποιῆ, was understood, which is often omitted after ἄλλος, as in Latin, *nihil, nisi de cæde cogitat.* (Comp. §. 488, 11.) Hence *Plat. Phædon. p.* 79 A. B. φέρε δή, ἢ δ' ὅς, ἄλλό τι ἡμῶν αὐτῶν ἢ τὸ μὲν σῶμά ἐστι, τὸ δὲ ψυχῆ; Οὐδὲν ἄλλο, ἔφη. This, however, soon received the sense of a simple interrogation, and hence *b*) ἢ also is omitted: *Plat. Charm. p.* 167 B. ἄλλοτι οὖν πάντα ταῦτα ἂν εἶη---μία τις ἐπιστήμη; *Hipparch. p.* 226 E. ἄλλοτι οὖν οἷγε φιλοκερδεῖς φιλοῦσι τὸ κέρδος; 'what? do not the greedy love gain?'^d

II. ὁ δεῖνα differs in this respect from τις, as it refers not to an indefinite person or thing, but a definite one, whose name we either do not know, or do not choose to mention^e.

Interrogative Pronoun τις.

488. 1. The interrogative pronoun τις is used in direct and in-

^a Pors. Add. ad Hec. p. 100. Schæf. ad Soph. Trach. 945. Elmsl. ad Arist. Ach. 574. Erf. ad Soph. Ant. 685. ed. min.

^b Valck. ad Herod. p. 270, 35.

^c Wolf. ad Demosth. Lept. p. 230.

^d Herm. ad Viger. p. 730, 109. 110. Comp. Heusde Spec. in Plat. p. 59. Sluiter Lect. Andoc. p. 140. Stallb. ad Euthyphr. p. 104.

^e Herm. ad Viger. p. 704, 24.

direct interrogation *Soph. Aj.* 794. in the latter *ὅστις* also. Thus *Soph. CEd. T.* 71 *seq.* both are used: *ὡς πύθοιθ' ὅ τι δρῶν ἢ τί φωνῶν τήνδε ῥυσαίμην πόλιν.*—*ἄσσα* is used like *ὅστις* *Il. κ'*, 206. *ἄσσα τε μητιόωσι μετὰ σφίσι.* But if the person who is interrogated repeats the question before the answer, then *ὅστις* is used: *Arist. Ran.* 198. *ΧΑΡ.* οὗτος, τί ποιεῖς; *ΔΙΟΝ.* ὅ τι ποιῶ; τί δ' ἄλλο γ' ἦ. *Av.* 698. σὺ δ' εἶ τίς ἀνδρῶν; "Ὅστις εἴμ' ἐγώ; *Μέτων.* *Plat. Euthyphr.* p. 2 B. ἀλλὰ δὴ τίνα γραφήν σε γέγραπται; *ΣΩ.* ἦντινα; οὐκ ἀγεννῆ, ἔμοιγε δοκεῖ. as *ὅπως* answers to *πῶς* in the same case §. 611, 4.^f

Obs. This *τίς* appears to be used for the relative *ὅστις* *Soph. El.* 316. *ὡς νῦν ἀπόντος, ἰσθόρει τί σοι φίλον,* if it be not a false reading for *τό σοι φ.*

2. It is often not at the beginning of the interrogation. *Eur. Hipp.* 524. *δειμαίνεις δὲ τί;* as *Troad.* 74. *Herc. F.* 1249. *δράσεις δὲ τί;* comp. 330. *Iph. A.* 671. *αἰτεῖς τί;* comp. 704. 1459. *Ion.* 1031. *τί τῷδε χρῆσθε; δύνασιν ἐκφέρει τίνα;*

3. Sometimes an interrogative proposition with *τί* follows words which do not express a question but involve it, as *Soph. Aj.* 794. *ὥστε μ' ὠδινεῖν τί φής, ut anxius expectem quid dicas*^g.

4. *τίς* is sometimes used of two, consequently for *πότερος*. *Plat. Phileb.* p. 52 D. *τί ποτε χρῆ φάσαι πρὸς ἀλήθειαν εἶναι, τὸ καθαρὸν τε καὶ εἰλικρινές, ἢ τὸ σφόδρα τε καὶ τὸ πολὺ &c.* See *Stallb. note,* p. 168.

5. Respecting the difference between *τίς ἐστὶ* and *τί ἐστὶ* see §. 439. Hence also *Soph. Trach.* 311. *τίς ποτ' εἶ νεανίδων; ἀνανδρος ἢ τεκούσα;* where the inquiry relates not to the class, *νεάνιδες*, but a subordinate division. Hence *τί γένομαι*, e. g. *Æsch. S. c. Th.* 299. comp. 156. *Eum.* 791. 821. *Thuc.* 2, 52. means 'what is to become of me?'^h

6. Sometimes this interrogative has the article: *Aristoph.*

^f Brunck ad *Arist. Thesm.* 630. Heind. ad *Plat. Hipp.* p. 153.

^g Erf. ad *Soph. CEd. T.* 74. ed. min.

^h Valck. ad *Theocr. Adoniaz.* 51. p. 360. Schæf. Melet. p. 98. Herm. ad *Vig.* p. 730, 108.

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Num. 776. ἄγε δὴ ταχέως τουτὶ ξυνάρπασον. ΣΤΡΕΨ. τὸ τί; *Av.* 1039. νόμους νέους ἤκω παρ' ὑμᾶς δεῦρο πωλήσω. ΠΕΙ. τὸ τί; *Comp.* §. 265, 4.

7. Sometimes τί as predicate, with ἐστὶ following, is accompanied by the subject in the neuter plural. *Plat. Theæt.* p. 154 E. τί ποτ' ἐστίν, ἃ διανοούμεθα. *ib.* p. 155 C. θαυμάζω, τί ποτ' ἐστὶ ταῦτα. *Plat. Phædon.* p. 58 C. *Comp.* p. 93 C.^a

8. τί is often put for διὰ τί; 'what?' *quid?* for 'wherefore?' *quare?* *Xen. Mem. S.* 4, 2, 6. θαυμαστόν, τί ποτε οἱ βουλόμενοι καθαρίζειν --- ἱκανοὶ γενέσθαι πειρῶνται ὡς συνεχέστατα ποιεῖν ὃ τι ἂν βούλωνται ἀγαθοὶ γενέσθαι. So ὃ τι for διότι *Thuc.* 1, 90. In the poets τί χρῆμα is also used in this sense *Eur. Heracl.* 634. 647. 710. In this sense τί, especially τί οὖν, is frequent, with a negative, in animated exhortations, e. g. *Arist. Lysistr.* 1103. τί οὐ καλοῦμεν δῆτα τὴν Λυσιστράτην; 'why do we not call?' i. e. 'let us call immediately'. *Plat. Phileb.* p. 54 B.^b So τί δῆ; *quid tandem?* in the sense 'why not?' *Xen. Mem. S.* 4, 4, 20.

9. τί is found in many other combinations, especially with particles, to give greater animation to discourse, e. g.

τί γάρ; *quid enim?* 'what then, what further?' to express that there is nothing wonderful in what has been said, often equivalent to τί γὰρ οὖν; *Eur. Or.* 482 *seq.* Μενέλαε, προσφθέγγει νῦν, ἀνόσιον κάρα; --- τί γάρ; φίλον μοι πατρός ἐστίν ἔκγονος^c. 'and further', in the continuation of questions, as *Xen. Mem. S.* 2, 6, 2. 3.

τί δέ; is used in interrogations expressive of wonder, 'how then?'^d partly in a transition to another subject §. 630, 2. or when questions are continued, as τί γάρ; *Xen. Mem. S.* 2, 1, 3. 6, 4.

^a Heind. ad *Plat. Gorg.* p. 212. ad *Phædon.* in. Schæf. ad *Soph. El.* 766. *App. Dem.* p. 276. Stallb. ad *Euthyphr.* p. 101.

^b Heind. ad *Plat. Charm.* §. 5. *Soph.* p. 328. ad *Hor. Sat.* p. 5.

Stallb. ad *Phil.* p. 173 *seq.* *Comp.* Jacobs ad *Anth. Gr.* p. 76.

^c Blomf. ad *Æsch. Ag.* 263. *Herm.* ad *Vig.* p. 729, 108.

^d Valck. ad *Eur. Hipp.* 1409.

τί μὴν; (properly 'and what else?' *quid aliud?*) 'why not?' i. e. 'certainly'^e. *Plat. Phædr. p. 229 A. B. ὄρᾳς οὖν ἐκείνην τὴν ὑψηλοτάτην πλάτανον; Τί μὴν; Comp. Phileb. p. 17 B.* An affirmative answer commonly follows, but not always, e. g. *Plat. Phil. p. 44 B. C.*

τί οὖν δῆ; 'what do you mean by that? how do you understand that?' *Plat. Gorg. p. 453 B. 515 E. Menon. p. 89 D. τί οὖν δῆ; πρὸς τί βλέπων δυσχεραίνεις αὐτό---* also when the reason of a statement is inquired after, *Gorg. p. 497 D.*

10. Thus in Plato τί οἶει, τί οἴομεθα are often found where τί does not connect itself with any other part of the proposition, but according to the construction is superfluous. *Symp. p. 211 E. τί δῆτα, ἔφη, οἴομεθα, εἴ τῷ γένοιτο αὐτὸ τὸ καλὸν ἰδεῖν εἰλικρινές---* ἄρ' οἶει, ἔφη, φαῦλον βίον γίγνεσθαι;^f

11. A negation is often more strongly expressed by a question, and thus τί is found in the same proposition with a negative. *Dem. pro Cor. p. 241, 29. ἐλαννομένων καὶ ὑβριζομένων καὶ τί κακὸν οὐχὶ πασχόντων πᾶσα ἡ οἰκουμένη μεστὴ γέγονε προδοτῶν, for οὐδὲν κακὸν ὅτι οὐ π. nihil non mali, i. e. omnia mala, perferentium.* So *Eur. Phæn. 906. τίν' οὐ δρῶν, ποῖα δ' οὐ λέγων ἔπη.* See *Matthiæ ad v. 878.*

So τί ἄλλο γε, ἦ or εἰ μή is used with a finite verb following for οὐδὲν ἄλλο, where we must not repeat the preceding or following verb with τί ἄλλο, but supply in the mind a general verb γίγνεται, ποιῶ, πάσχω. *Arist. Nub. 1495. ἄνθρωπε, τί ποιεῖς; ---"Ο τι ποιῶ; τί δ' ἄλλο γ' ἢ διαλεπτολογουμαι; Comp. Thuc. 3, 52. Xen. Mem. S. 2, 3, 17.ḡ* So οὐδὲν ἄλλο ἦ is used *Plat. Crit. p. 50 A. Menon. p. 76 B. 80 A. 84 D. Comp. §. 487, 9.*

12. τίς with the word belonging to it is often used after the article, or the relative, or the conjunction, independently of the rest of the proposition, which cannot be the case in Latin or English, e. g. *Plat. Prot. p. 312 C. D. εἴτις ἔροιτο ἡμᾶς,*

^e Schæf. ad Soph. Trach. 390.

pro S. Rosc. §. 49.

^f Heind. ad Plat. Phædr. p. 214.

^g Devar. de Partic. p. 343. ed.

Of a similar phrase *Quid censes* in Cic. see *Matthiæ Not. ad Cic. Or.*

Reusmann Heind. ad Plat. Phædon. §. 20. p. 32.

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τῶν τί σοφῶν εἰσὶν οἱ ζωγράφοι ἐπιστήμονες, εἵπομεν ἂν που αὐτῷ, ὅτι τῶν πρὸς τὴν ἀπεργασίαν τὴν τῶν εἰκόνων. --- ὁ δὲ σοφιστὴς τῶν τί σοφῶν ἐστι; *Theag.* p. 125 B. εἰ οὖν ἔροιστό τις τὸν Εὐριπίδην, τῶν τί σοφῶν συνουσία φῆς σοφοὺς εἶναι τοὺς τύραννους; ‘in what must their wisdom consist, from whose society tyrants learn wisdom?’ *Symp.* p. 206 A. B. τῶν τίνα τρόπον διωκόντων αὐτὸν καὶ ἐν τίνι πράξει ἢ σπουδῇ καὶ ἢ σύστασις ἔρωε ἂν καλοῖτο; *Comp. Xen. Mem. S. 2, 2, 1.*^a After the relative *Plat. Theag.* p. 123 D. ἡ σοφία τίς ἐστίν, ἢ τίνας ἐπιστάμεθα ἄρχειν; ‘and what do we understand how to govern by its means?’ *Comp. ib. E.* Also after conjunctions: *Plat. Hipp. Maj.* p. 288 A. (according to the correction of Schleiermacher) ταῦτα πάντα, ἃ φῆς καλὰ εἶναι, εἰ τί ἐστὶν αὐτὸ τὸ καλόν, ταῦτ’ ἂν εἴη καλὰ; ‘what must beauty itself be, in order that these may be beautiful?’ *Xen. Mem. S. 1, 4, 14.* ὅταν τί ποιήσωσι, νομεῖς αὐτοὺς σοῦ φροντίζειν;^b especially with the participle. So also *Soph. Aj. 77.* τί μὴ γένηται; with Schäfer’s note. *ib. 107.* *Plat. Gorg.* p. 488 C. with Heind. note. *Comp. Alc. 1. p. 106 C.* After conjunctions and the relative *Plat. Phaed.* p. 105 B. ἥ ἂν τί σώματι ἐγγένηται, θερμὸν ἔσται; ‘what must there be in the body in order that it may be warm?’ Also twice in the same proposition in different cases. *Plat. Rep. 1. p. 332 C. D.* *Dem. pro Cor.* p. 249, 8. ἐξετάζεσθαι, τίς τίνας αἰτιῶς ἐστι; ‘who is guilty, and of what?’—Of interrogatives in the participial construction see §. 567.

Obs. 1. Other interrogatives and relatives are used in the same way, when they have the sense of interrogatives. *Herod. 3, 42.* γράφει ἐς βιβλίῳν πάντα, τὰ (i. e. ἃ) ποιήσαντά μιν οἷα καταλελαβήκεε. *Soph. Œd. T. 1401.* ἀρά μιν μέμνησθ’ ὅ τι, οἳ ἔργα δράσας ὑμῖν εἶτα δεῦρ’ ἰὼν ὁποι’ ἐπρασσον αὐθις; *Trach. 1044.*^c *Comp. Aj. 503.* Hence *Soph. Œd. T. 1526 seq.* ὅστις --- εἰς ὅσον κλύδωνα συμφορᾶς ἐλίλυθεν (where the words *eis ὅσον κλ. σ. ἐλ.* should properly depend on *λεύσσετε* ver. 1524. but have been attracted to the proposition with *ὅστις*). So two interrogatives are found together *Plat. Phil. p. 54 A.* πότερον οὖν τούτων ἕνεκα ποτέρου; with Stallbaum’s note p. 172.

^a Heind. ad *Plat. Hipp. M.* p. 140. Schneider ad *Xen. l. c.*

^b Reiz ad *Viger.* p. 731, 112. ^c Monk ad *Eur. Alc.* 145.

Obs. 2. τίς is also united in one proposition with other interrogatives, as in the Homeric formula τίς πόθεν ἔσσι, where a point is usually placed after τίς. *Eur. Heracl.* 662. *Plat. Ion.* p. 530 A. πῶς τί ἡγνώσω; and vice versâ *Phileb.* p. 58. σὺ δὲ τί πῶς διακρίνοιο ἄν^d.

Of the

Reflective Pronoun

οὐ, οἶ, ἔ

see §. 147. *Obs.* 1.

Interchange of the PRONOUNS.

I. *Personal and possessive pronouns.* Of τοῦτο for σέιο see §. 145, 3. So *Od.* β', 55. ἦ', 301. *Hom. H. in Merc.* 370. 489. ἐς ἡμετέρον for ἐς ἡμέτερον^e. εἰός is sometimes used for the pronoun of the first and second person in the poets, ἐμός, σός, &c.: *Od.* ν', 320. ἀλλ' αἰεὶ φρεσὶν ἦσιν ἔχων δεδαῖγμένον ἦτορ ἠλώμην, for ἐμαῖς. *Od.* α', 320. δώμασιν οἴσιν ἀνάσσοις, for σοῖς. *Il.* κ', 398. ἦ --- φύξιν βουλεύοιτε μετὰ σφίσιν, for μεθ' ὑμῖν. εἰός for σφέτερος *Hesiod. Ἔργ.* 58. ᾧ κεν ἅπαντες τέρπωνται κατὰ θυμόν, ἐὸν κακὸν ἀμφαγαπῶντες. and vice versâ σφέτερος for εἰός *id. Scut. Herc.* 90. ὃς προλιπὼν σφετέρων τε δόμον σφετέρους τε τοκῆας ᾤχετο^f.

II. The *reflective pronoun* ἑαυτοῦ for the other personal pronouns compounded with αὐτός. *Soph. Œd. C.* 853. comp. 1356. *Plat. Phædon.* p. 91 C. ἀντιτείνετε εὐλαβούμενοι, ὅπως μὴ ἐγὼ ὑπὸ προθυμίας ἅμα ἑαυτόν τε καὶ ὑμᾶς ἐξαπατήσας --- οἰχήσομαι, for ἑαυτόν. *Thuc.* 1, 82. τὰ αὐτῶν ἅμα ἐκπορίζομεθα, for ἡμῶν αὐτῶν. *Plat. Phædon.* p. 78 B. δεῖ ἡμᾶς ἀνερέσθαι ἑαυτούς, where ἡμᾶς is the accusative of the subject to ἀνερέσθαι. *Æsch. Agam.* 1308. εἰ δ' ἐτητύμως μόρον τὸν αὐτῆς οἶσθα, πῶς --- πρὸς βωμόν εὐτόλμως πατεῖς; for σαν-

^d Of πῶς τί Heind. ad *Plat. Hipp.* Maj. p. 166. Stallb. ad *Phil.* p. 191. On the whole *Obs.* Seidl. ap. *Herm.* ad *Ant.* 2. *Herm.* ad *Soph. Aj.* 1164. *Reisig Comm. Crit.* ad *Soph. Œd. C.*

p. 306.

^e *Jen. A. L. Z.* 1809. n. 247. p. 159 note.

^f *Wolf Proleg.* ad *Hom.* p. 247 sqq. *Fisch.* 2. p. 237 sq.

τῆς. *Plat. Protag.* p. 312 A. σὺ δὲ οὐκ ἂν αἰσχύνοιο εἰς τοὺς Ἕλληνας αὐτὸν σοφιστὴν παρέχων; *Comp. Amat.* p. 136 D. *Alcib.* 2. p. 143 C. *Xen. Cyr.* 6, 3, 27. *Æschin. in Ctesiph.* p. 551. *Demosth. Olynth.* p. 9, 13. αὐτῶν for ὑμῶν αὐτῶν^a.

Obs. Where *aürós* seems to be put for ἐγώ, σί, ἡμεῖς, &c. the truth is rather that these pronouns are omitted. See §. 470.

III. The *reflective pronoun* ἐαυτῶν and the *reciprocal pronoun* ἀλλήλων. *Soph. Antig.* 145. καθ' αὐτοῖν δικρατεῖς λόγῃσιν στήσαντ', ἔχετον κοινού θανάτου μέρος ἄμφω, for κατ' ἀλλήλων. *Plat. Parmen.* p. 134 A. αὐτὰ αὐτῶν καὶ πρὸς αὐτὰ ἐκεῖνά ἐστι, for ἀλλήλων καὶ πρὸς ἀλληλα. On the other hand, the reciprocal pronoun is put for the reflective *Thuc.* 3, 81. οἱ πολλοὶ τῶν ἰκετῶν --- διέφθειραν αὐτοῦ ἐν τῷ ἱερῷ ἀλλήλους^b.

Of the VERB.

490. By *transitive* verbs are here meant, according to the distribution §. 156. in contradistinction to *neuter* and *deponent* verbs, those which are capable of determining various relations of the subject, to which the action belongs, to an object or person. These have three kinds, the active, passive, and middle. As the effect of the active consists in determining the case which it governs, what has been said of the use of the cases is sufficient to illustrate the active. The Greeks often use the active of objects which are not produced by the activity of any agent, but come by nature, as *φύειν ὀδόντας, πύργονα, φρένας*, 'to get teeth', &c. Hence *Soph. Œd. C.* 150. ἀλαῶν ὀμμάτων ἄρα καὶ ἦσθα φυτάλμιος, i. e. ἄρ' ἀλαὰ ὄμματα ἔφυσας or ἄρ' ἀλαὸς πέφυκας; See *Herm. ad loc.* So *Eur. Hipp.* 1327. εἰ μὴ τὰς φρένας διέφθορον θνητῶν ὅσοισιν ἀνδάνει μοναρχία, for εἰ μὴ φρένες διεφθορμέναι εἰσίν. *Comp. Med.* 99.

The passive, if we follow the analogy of other languages, takes properly as its subject the immediate object of the active,

^a Dorv. ad Char. p. 296.

^b Hemsterh. in Obs. Misc. 10. p. 209.

which with this voice was in the accusative : the subject of the active, on the contrary, is joined with the passive by means of the preposition *ὑπό* with the genitive (rarely *ἀπό*, e. g. *Thuc.* 3, 36. ἄλλαι γινώμαι ἀφ' ἐκάστων ἐλέγοντο. Comp. *Herod.* 2, 54. 5, 17.), or *πρός* with the genitive. Frequently, however, it stands in the dative also, with or without *ὑπό* (§. 395.), as with the verbals in *-τέος*, e. g. Ἀχιλλεύς κτείνει τὸν Ἔκτορα. Ἐκτωρ κτείνεται ὑπὸ (πρός) Ἀχιλλέως, in the poets Ἀχιλλῆϊ (ὑπ' Ἀχ.) ἐδάμη. The dative is very frequently put with the perf. pass. of verbs whose perf. act. is not much used, e. g. μέχρι τούτου ἡμῖν πεπαίσθω. ταῦτα λέλεκται ἡμῖν, for λέλεξα ταῦτα.

In Greek, however, the object also, which was in the genitive or dative with the active, may become the subject of the passive. *Plat. Rep.* 8. p. 558 A. ἀνθρώπων καταψηφισθέντων θανάτου ἢ φυγῆς, from καταψηφίζεσθαι τινὸς θάνατον. *Xen. Hist. Gr.* 5, 2, 36. καὶ ἐκεῖνος μὲν κατεψηφίσθη.—*Plat. Symp.* p. 196 C. εἶναι ὁμολογεῖται σωφροσύνη τὸ κρατεῖν ἡδονῶν καὶ ἐπιθυμιῶν, Ἐρωτος δὲ μηδεμίαν ἡδονὴν κρείττω εἶναι· εἰ δὲ ἦττους, κρατοῦντ' ἂν ὑπὸ τοῦ Ἐρωτος, ὁ δὲ κρατοῖ. Comp. *Xen. H. Gr.* 5, 4, 1.—*Plat. Euthyd.* p. 273 C. εἰπὼν οὖν ταῦτα κατεφρονήθη ὑπ' αὐτοῦ. Comp. *Rep.* 8. p. 556 D. *Isocr. ad Phil.* p. 110 B.—*Thuc.* 1, 68. μέγιστα ἐγκλήματα ἔχομεν, ὑπὸ μὲν Ἀθηναίων ὑβριζόμενοι, ὑπὸ δὲ ἡμῶν ἀμελοῦμενοι. *Plat. Rep.* 8. p. 551 A. Comp. *ib.* 10. p. 613 A.—*Thuc.* 3, 61. οὐκ ἤξιον οὗτοι ἡγεμονεύεσθαι ὑφ' ἡμῶν.—*Herod.* 7, 144. αἱ δὲ νῆες, ἐς τὸ μὲν ἐποιήθησαν, οὐκ ἐχρήσθησαν, from χρῆσθαι τινι.—*Thuc.* 1, 82. ἀνεπίφθορον, ὅσοι ὥσπερ καὶ ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλεύομεθα --- διασωθῆναι. comp. 4, 61. *Plat. Alcib.* 2. p. 141 D. *Thuc.* 6, 54. τὸ Ἀριστογείτονος καὶ Ἀρμοδίου τόλμημα δι' ἐρωτικῆν ξυντυχίαν ἐπεχειρήθη. *id.* 7, 70. ξυνετύγγανε τὰ μὲν ἄλλοις ἐμβεβληκέναι, τὰ δὲ αὐτοὺς ἐμβεβλήσθαι. *Xen. H. Gr.* 2, 3, 35. ἐκεῖνοι ἔφασαν, προσταχθέντα με ὑφ' ἐαυτῶν οὐκ ἀνελέσθαι, &c. Comp. *Soph. Antig.* 670. *Thuc.* 5, 75. 7, 70.—*Xen. Mem.* 8. 4, 2, 33. Παλαμῆδην πάντες ὑμνοῦσιν, ὡς διὰ σοφίαν φθονηθεὶς ὑπὸ τοῦ Ὀδυσσεώς ἀπώλετο. *Isocr. ad Dem.* p. 8 C. μίσει τοὺς

κολακεύοντας, ὡσπερ τοὺς ἐξαπατῶντας· ἀμφοτέρω γὰρ πιστευθέντες τοὺς πιστεύσαντας (*vulg.* πιστεύοντας) ἀδικοῦσιν. *id. ad Phil.* p. 92 A. οἱ Λακεδαιμόνιοι ἀπιστοῦνται ὑπὸ πάντων Πελοποννησίων. *Xen. Mem. S.* 2, 6, 11. *Comp. Soph. Œd. C.* 1193.^a Pindar even says *Ol.* 1, 154 *seq.* ταχυτὰς ποδῶν ἐρίζεται, although in ἐρίζειν ταχυτῆτι the dative only answers to the question 'in what?' §. 400. *Xen. Mem. S.* 2, 6, 8.

It has been noticed before, §. 424 *seq.* that the passive takes an accusative also. From a union of this idiom with the foregoing arise the phrases explained in §. 424, 3. e. g. *Eur. Rhés.* 539. τίς ἐκηρύχθη πρώτην φυλακὴν; from κηρύσσειν τινὶ φυλακὴν. *Thuc.* 5, 37. οἱ Κορίνθιοι ταῦτα ἐπεσταλμένοι. *Plat. Tim.* p. 60 C. τὸ δὲ ὑπὸ πυρὸς πάχους τὸ νοτερόν πᾶν ἐξαρπασθέν, for ᾧ τὸ νοτερόν ἐξηπάσθη. *Xen. Hier.* 1, 19. ὁ παρατιθέμενος πολλά, unless παρατιθέμενος be rather the middle voice in this place.

491. The proper signification of the middle is most evident in the aorists, particularly the aor. 1. In the present and imperfect the distinction between the passive and middle is often indeterminate in the signification, as the form in both is exactly the same. The fut. middle has usually the sense of the active, also of the passive; and what is called the perf. middle, more properly the perf. 2. active, never has the signification of the middle.

The peculiar signification of the middle is the reflective, where the action returns upon the subject of it.

a. The chief characteristic consists in the subject of the action being at the same time the proper immediate object of it, so that the middle is exactly equivalent in signification to the active, joined with the corresponding reflective personal pronoun: e. g. λούω 'I wash another', λούομαι, *i. q.* λούω ἑμαυτόν, 'I wash myself'. ἀπέχειν 'to withhold another', mid. ἀπέχεσθαι, ἀποσχέσθαι, *i. q.* ἀπέχειν ἑαυτόν.

Many middle verbs receive a genuine intransitive significa-

^a *Dorv. ad Charit.* p. 576.

tion, e. g. *παύειν τινά τινος*, *avocare alium*, *παύεσθαι*, *se ipsum avocare*, 'to make oneself abstain', i. e. 'to desist'. Thus *στέλλειν* 'to send', *στέλλεσθαι* 'to travel', e. g. *Herod.* 4, 147. *πλάζειν* 'to make another wander', *πλάζεσθαι* 'to wander', &c. *φοβεῖν* 'to put to flight, to terrify', *φοβεῖσθαι* 'to fly, to be terrified'.

Of these verbs, some are referred to an object, and are transitive, either because the active may take a double accusative, as *πραιοῦν τινα ποταμόν* 'to convey one over a river', mid. *πραιοῦσθαι ποταμόν* 'to pass a river'; or when the action, which is properly intransitive, is considered in relation to an object (§. 411.), e. g. *φοβεῖσθαι τινα* 'to fear any one'.

b. More frequently, however, the subject of the action is the remote object of it, with reference to which it takes place; so that the middle is equivalent to the active, with the dative of the reflexive pronoun *ἐμαυτῷ*, *σεαυτῷ*, *ἐαυτῷ*, e. g. *αἶρειν* 'to take up anything for another, in order to transfer it to another', *αἶρεσθαι* 'to take up, in order to keep it oneself, to transfer to oneself'^b. *ἀφαιρεῖν* 'to take anything from another', *ἀφαιρεῖσθαι* 'to take anything for oneself, in order to retain or use it'^c. *δουλοῦν*, *καταδουλοῦν*, 'to subject anything to another', e. g. *Æsch. S. c. Th.* 256. *αὐτῇ σὺ δουλοῖς καὶ με καὶ πᾶσαν πόλιν*, *καταδουλοῦσθαι* 'to subject oneself'^d. *ἐνδύειν* 'to put anything on another', *ἐνδύεσθαι* 'to put on oneself'. *Xen. Cyr.* 6, 4, 2. of Abradatas: *ἐπεὶ δ' ἔμελλε τὸν λινοῦν θώρακα ἐνδύεσθαι*, *προσφέρει αὐτῷ ἢ Πάνθεια χρυσοῦν, κράνος &c.* §. 3. *ταῦτα δὲ λέγουσα ἄμα ἐνέδνε τὰ ὄπλα*^e. *φυλάττειν* 'to watch any one, to observe', *φυλάττεσθαι* 'to observe anything to one's advantage (*dat. commodi*), in order to avoid it'^f. So *σπονδὰς*, *εἰρήνην ποιεῖσθαι* (§. 421. *Obs.* 2.) when the action concerns the subject, *ποιεῖν Arist. Pac.* 212. 1199. 'to make a peace for others'^g.

^b Dawes Misc. Crit. p. 235.

^c Brunck ad Arist. Plut. 1140.

^d Hemsterh. ad Thom. M. p. 249.

^e Brunck ad Arist. Thesm. 252.

^f Dorv. ad Charit. p. 469.

^g Poppo ad Xen. Cyr. 2, 3, 1. 3,

1, 4. Stallb. ad Plat. Phil. p. 177.

Comp. Matthiæ ad H. Hom. in

Merc. 77.

Hence the middle is used when the passive object is anything belonging to the subject of the verb; generally, for almost any relation which the object bears to the subject of the action: e. g. περιρρήξαι χιτῶνα signifies 'to tear the garment of another', περιρρήξασθαι χιτῶνα 'to tear one's own garment' ^a. *Soph. Œd. T.* 1021. ἀλλ' ἀντὶ τοῦ δὴ παῖδά μ' ὠνομάζετο, 'called me his son'. λύειν, 'to return anything to any one for a ransom'; λυέσθαι, 'to receive back anything that belongs to one'. *Il. a'*, 13, 19, 29. *Plat. Menex.* p. 243 C. Thus θέσθαι νόμους is said of a legislator who submits himself to the laws which he has made, or of a free state which enacts laws for itself. *Xen. Mem. S.* 4, 4, 19. *Comp. Plat. Leg.* 7. p. 820 E. ^b The same distinction obtains between γράφειν and γράφασθαι νόμους. *Xen. Mem. S.* 1, 2, 45. ὅσοι οἱ ὀλίγοι τοῖς πολλοῖς μὴ πείσαντες, ἀλλὰ κρατοῦντες γράφουσι, πότερον βίαν φῶμεν ἢ μὴ φῶμεν εἶναι. On the other hand *Œcon.* 9, 14. οὐκ ἀρκεῖν δοκεῖ τοῖς πολίταις, ἣν νόμους καλοῦς γράψωνται.

c. The middle often expresses an action which took place at the command of the subject, consequently with regard to it, which is expressed in English by 'to cause'. *Herod.* 1, 31. Ἀργεῖοι σφέων εἰκόνας ποιησάμενοι ἀνέθεσαν ἐς Δελφοῦς 'caused statues to be made'. *Xen. Cyr.* 6, 4, 2. of Panthea: ἐποίησατο ὄπλα. *ib.* §. 3. *Herod.* 7, 100. Ξέρξης --- διεξελαύνων ἐπ' ἄρματος παρ' ἔθνος ἐν ἑκαστον, ἐπυθάνετο, καὶ ἀπέγραφον οἱ γραμματισταί. --- ἐνθαῦτα ὁ Ξέρξης, --- --- παρέπλεε παρὰ τὰς πύρας τῶν νεῶν, ἐπειρωτῶν τε ἐκάστας ὁμοίως καὶ τὸν πεζὸν καὶ ἀπογραφόμενος, 'causing them to be registered' (*comp. Xen. Hist. Gr.* 6, 3, 19.), a distinction which Plutarch *Themist.* 13. does not observe. Hence γράφασθαι τινα 'to accuse', properly 'to cause the name, as of an accused person, to be taken down in writing by the magistrate before whom the process is carried', *nomen deferre*. διδάσκειν 'to teach', διδάσκεσθαι 'to cause to be taught'. *Eur. Med.* 296 sq. χρῆ δ' οὐποθ', ὅστις ἀρτίφρων πέφυκ' ἀνὴρ, παῖδας

^a Hemsterh. *Obs.* Misc. 5. 3. ^b Wolf ad *Dem. Lept. Prol.* p. 127 p. 64. Valck. et Wessel. ad *Herod.* note. Bæckh in *Plat. Min.* p. 94. 3, 66. p. 230, 37.

περισσῶς ἐκδιδάσκεισθαι σοφούς^c. *Thuc.* 1, 130. of Pausanias: τράπεζαν Περσικὴν παρετίθετο, as *Xen. Hier.* 1, 19, 20. So γαμῆν τινα 'to marry' of the man; γήμασθαι, literally 'to cause oneself to be married' of the woman.

d. The perf. pass. is used as a perf. mid. in verbs which do not occur merely in the middle form, but have in this form only the sense required for the occasion. *Soph. Antig.* 363. νόσων ἀμηχάνων φυγὰς ξυμπέφρασται. *Xen. Anab.* 5, 2, 9. οἱ μάντιες ἀποδεδειγμένοι ἦσαν, ὅτι μάχη μὲν εἶη, τὸ δὲ τέλος καλὸν τῆς ἐξόδου. *Isocr. Ateor.* p. 147 B. τῆς εὐκοσμίας οἴον τ' ἦν μετασχεῖν ---- τοῖς πολλὴν ἀρετὴν καὶ σωφροσύνην ἐν τῷ βίῳ ἐνδεδειγμένοις. *Plat. Euthyphr.* in γραφὴν σέ τις, ὡς ἔοικε, γέγραπται. *Thuc.* 3, 90. ἔτυχον δύο φυλαὶ ---- τινα καὶ ἐνέδραν πεποιημένα. *Comp. Plat. Prot.* p. 328 B. *Rep.* 8, p. 556 C. *Dem. pro Cor.* p. 259, 23. *Xen. Cyr.* 7, 2, 12. διαπέπραγμαὶ παρὰ σοῦ μὴ ποιῆσαι ἀρπαγὴν. *Isocr. ad Phil.* p. 86 B. *Herod.* 3, 136. παρεσκευασμένοι πάντα ἔπλεον ἐς τὴν Ἑλλάδα. *Xen. Mem. S.* 4, 2, 1. καταμαθὼν Εὐθύδημον γράμματα πολλὰ συνειλεγμένον ποιητῶν. *id. Anab.* 4, 7, 1. χωρία ᾗκουν ἰσχυρὰ οἱ Τάοχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι. *ib.* 5, 6, 12. οἱ μὲν ἄνδρες ἤρηνται πορείαν, ἣν ὑμεῖς συμβουλεύετε. *Demosth. in Phorm.* p. 958, 13. τὴν μὲν λέλυσαι, τὴν δ' ἐκδέδωκας ἐταίραν. *Thuc.* 6, 36. οὐκ αὐτοὺς εἰκός, τὸν ἐκεῖ πόλεμον μήπω βεβαίως καταλελυμένους, ἐπ' ἄλλον πόλεμον ἔλθειν. *Eurip. Iph. A.* 1279. Οὐ Μενελεύς με καταδεδούλωται, τέκνον^d.

The aor. pass. is used as a middle perhaps only in ἐτμήθην *Eur. Troad.* 484.

Of the Perf. 2. (Perf. Middle) and Fut. Middle.

I. The perf. 2: has, 1. in some verbs a sense entirely transitive, e. g. ἔκτονα (ἀπέκτονα), ἀκήκοα (ἤκουκα is merely Doric),

^c Thom. M. p. 265. Küster ad Aristoph. *Nub.* 1341. Valck. ad *Amm.* p. 70. Ruhnck. ad *Tim.* p. 83 sq. Ast ad *Plat. Leg.* p. 428. Schæf. ad *Theocr.* p. 223. 229. Of διδάσκειν and διδάσκεσθαι see Heind.

ad *Plat. Prot.* p. 517. Elmsl. ad *Med.* 299.

^d Musgr. ad *Eur. Med.* 1139. *Fisch.* 3 b. p. 62 sq. *Viger.* p. 216. ubi v. Z. et *Herm.* p. 748, 166. *Blomf. Gl. Agam.* 252.

ἔσπορα, λέλοιπα. πέφευγα *Il.* φ', 609. *Od.* α', 12. &c. οἶδα, πέπονθα, τέτοκα, ἔστοργα *Herod.* 7, 104. and the poetic ὄπωπα, πέφραδε, δέδορκα, ἔοργα, πέπληγα, λέλογχα. The perf. act. of these verbs are not in use, probably on account of euphony.

2. In most verbs, however, this perf. 2. has an intransitive signification. This is self-evident in verbs which are of themselves intransitive or neuter, as ἔρχομαι, ἐλήλυθα, ἔθω, εἴωθα, εἶκω, ἔοικα, κράζω, κέκραγα, ὄζω, ὄδωδα, &c. But in many verbs also which have a transitive signification in the active, the intransitive is substituted in the perf. 2. as,

ἄγνυμι 'I break'. perf. 2. ἔαγα 'I am broken'^a.

ἐγείρω 'I wake another'. ἐγρήγορα 'I awake'.

ἔλπω 'I give hope', *Od.* β', 91. ἔολπα 'I hope'.

ὄλλυμι 'I destroy, lose'. perf. 1. ὀλώλεκα. perf. 2. ὄλωλα 'I am undone, lost', *perii*.

πείθω 'I persuade'. perf. act. πέπεικα. perf. 2. πέποιθα, 'I rely upon, trust, believe'.

πήγνυμι 'I affix'. πέπηγα 'I am fixed', *infixus sum*.

πράσσω, perf. 1. πέπραχα 'I have done'. perf. 2. πέπραγα, e. g. εὖ, κακῶς, 'I have been fortunate, unfortunate'^b.

ῥήγνυμι 'I break, rend'. ἔρρωγα 'I fall to pieces', intrans. *Plat. Phædon.* p. 86 A.

σήπω 'I corrupt, make putrid'. δούρα σέσηπε νεῶν *Il.* β', 135. 'are rotten'.

τήκω 'I liquefy, melt'. τὸ καὶ κλαίουσα τέτηκα *Il.* γ', 176. *consumpta sum*.

φαίνω 'I show'. πέφηνα 'I have appeared'. *Eurip. Iph. A.* 973. *Troad.* 615.

^a From ἀνοίγω 'I open', the Attics have perf. 1. ἀνέφχα, ἀνέφγμαι, imperf. ἀνέφγων, ἀνεφγόμεν *Plat. Phædon.* p. 59 D. *Xen. H. Gr.* 6, 4, 7. only later Atticists and un-Attic writers used the perf. 2. ἀνεφγῶς in

an intransitive sense, 'standing open'. See *Thom. M.* p. 71. *Græv. ad Luc. T.* 9. p. 486. *Lob. ad Phryn.* p. 157 sq. *Meineke ad Menandr.* p. 77.

^b *Buttm. L. Gr.* 2. p. 222.

To this class also belongs *Od.* ψ', 237. πολλή δὲ περὶ χροῖ τέτροφεν ἄλμη, 'has accumulated, condensed itself'. In some verbs the perf. 2. has both a transitive and intransitive or passive sense, as in διέφθορα, which the older Attics use for διέφθαγκα, the un-Attic writers, as Hippocrates, and even Homer *Il.* ο', 128. and the Attics, for διέφθαρμαι^c. Sophocles *El.* 1120. uses κέκευθε transitively; *Æd. C.* 1523. *Ant.* 911. intransitively. In others the two perfects are distinguished in a different manner in the signification. Thus μένω has μεμνήκα in the perf. 1. 'I have remained'; in the perf. 2. μέμονα (poet.) 'I persevere, am zealous in anything'; also transitive, μέμονε δ' ὄγε ἴσα θεοῖσιν, *molitur*.

II. What are called the fut. mid. are properly simpler forms of the fut. pass. Hence they are found commonly, *a.* as fut. pass. as *Il.* ν', 100. θαῦμα --- --- ὁ οὐποτ' ἔγωγε τελευτήσεται ἔφασκον. *Soph. Ant.* 210. τιμήσεται. *ib.* 890. στερήσεται. *El.* 1248. κακὸν οὐ ποτε λησόμενον. *Eur. Hipp.* 951. ἔξογκώσεται. *Suppl.* 523. ἐπιταξόμεσθα δὴ. *Herod.* 5, 35. μετήσεται. *Thuc.* 1, 142. κωλύσονται, εἰσόμενοι.

b. As futures of deponents, as *Lys. c.* *Erat. p.* 124, 21. καὶ ὑμᾶς ἠγοῦντο περὶ τῶν μελλόντων οὐκ ἐνθυμήσεται. As many perfects of deponents have both passive and active meaning, ἀφαιρήσομαι has commonly an active, but also a passive meaning. *Herod.* 5, 35. *Eur. Troad.* 1288. ὦ Τροία, τὸ κλεινὸν ὄνομα ἀφαιρήσει τάχα.

c. Several verbs take in the fut. the form of deponents, and their fut. mid. is used as a fut. act. §. 184. *Obs.* 1. Comp. §. 495, *d.* These are also sometimes used passively, as *πολιορκησόμενοι*.

It is rarely that deponents have in the fut. the common form of the passive, as ἐπιμεληθησόμενος *Xen. Mem. S.* 2, 7, 8. See §. 495, *b.*

Obs. It was noticed §. 181. *Obs.* that the fut. 1. mid. is very often found for the active, and is the only fut. in use in some active verbs. It is often put also for the passive, of which hereafter.

^c Thom. M. p. 230 sqq. et Interpr. ad Luc. t. 9. p. 452 sq. Markl. ad Eur. Mæris, p. 127. Ammon. p. 41. Græv. Iph. T. 719. Lob. ad Phryn. p. 160 sq.

495. The deponent verbs are to be distinguished from the middle; the former having the form of passives but the sense of actives or neuters, e. g. αἰσθάνομαι, δέχομαι, γίγνομαι, δέομαι, δύναμαι, ἐργάζομαι, ἔρχομαι, ἡγέομαι, μαίνομαι, μάχομαι, χράσομαι, and others.

a. These have commonly in the perf. the form of the passive, in the aorist that of the middle: as αἰσθάνομαι, ἤσθημαι, ἤσθόμην. ἄπτομαι, ἦμαι, ἠψάμην. δέχομαι, δέδεγμαι, ἐδεξάμην (but ὑποδεχθεῖς *Eur. Heracl.* 760.). γίγνομαι, γεγένημαι and γέγονα, ἐγενόμην. δέομαι, ἐδεήθην. ἐπισκέπτομαι -έσκεμμαι -εσκεψάμην. ἐργάζομαι, εἴργασμαι (also pass. §. 493. *Obs.*), εἴργασάμην. ἡγέομαι, ἦγηναι, ἠγησάμην. μάχομαι, μεμάχημαι, ἐμαχεσάμην. μηχανῶμαι, μεμηχάνημαι, ἐμηχανησάμην. σκέπτομαι, ἔσκεμμαι, ἐσκεψάμην. τεκμαίρομαι, τετέκμηραται, ἐτεκμηράμην. χαρίζομαι, κεχάρισμαι, ἐχαρισάμην. χρῆσθαι, κέχρημαι, ἐχρησάμην (χρησθῆναι only in the sense 'obtain an oracle'; once pass. *Herod.* 7. 144. *Soph. Œd. C.* 355.^a) ἔρχομαι, ἐλήλυθα has an aor. of the active form, ἦλθον, as οἴχομαι, a perf. οἴχωκα. μαίνομαι, μέμνηα, ἐμάνην. Of δύναμαι, δεδύνημαι, ἠδυνήθην, the aor. 1. mid. ἐδυνησάμην is less common.

According to this analogy Homer says for ἔβη, ἔδν, ἐβήσατο, ἐδύσατο *Il. κ'*, 513, 517.^b

b. Other verbs, many of which have also an active form, but occur in particular senses only in the passive, consequently as deponents, have generally along with the perf. pass. also the aor. pass. as αἰσχύνησθαι, ἠσχύνθην. ἀμιλλάσθαι, ἠμιλλήθην in Euripides. ἀπαλλάττομαι, ἀπήλλαγμαί, ἀπηλλάχθην and ἀπηλλάγην, not ἀπηλλαξάμην. ἄχθεσθαι, ἠχθέσθην. διαλέγεσθαι, διελέχθην (διελεξάμην only in Homer). διανοεῖσθαι, διανενόημαι *Xen. Mem.* S. 3, 3, 7. διενοήθην. ἐναντιοῦσθαι, ἠναντιώθην. ἐνθυμείσθαι, ἐντεθύμηναι, ἐνεθυμήθην. ἐπιείγεσθαι, ἐπειχθεῖς *Thuc.* 3, 3. ἐπιμελείσθαι, ἐπεμελήθην, fut. ἐπιμεληθησόμενοι *Xen. Mem.* S. 2, 7, 8. εὐωχεῖσθαι, εὐωχήθην. κατακλίεσθαι, κατεκλίθην and κατεκλίην (*Arist. Nub.* 694. *Plat. Symp.* p. 213

^a Herm. ad *Soph. Ant.* 24. ed. sec. but *χρησθῆ* *Dem. Mid.* p. 519, 29. seems to be from *χράν* 'to lend'.

^b Buttman L. Gr. 1. p. 418 note.

supposes a difference between the forms ἐβήσατο and ἐβήσατο, ἐδύσατο and ἐδύσατο.

C. E. 219 B. 222 E.). καταπλήττεσθαι, intrans. κατεπλάγην. κοιμάσθαι, ἐκοιμήθην (in Homer also ἐκοιμησάμην, e. g. κ', 99.). μνάομαι, μέμνημαι, ἐμνήσθην (in Homer also ἐμνησάμην). οἴομαι, ᾤήθην. ὀρμάσθαι (in Homer also ὀρμήσασθαι, e. g. *Il.* θ', 511.). πείθεσθαι 'obey', ἐπέισθην. πειράσθαι, ἐπειρήθην (in Homer also πειρήσασθαι, e. g. *Il.* ζ', 435. *Herod.* 3, 152. 7, 106. 135.). περαιούσθαι, ἐπεραιώθην. πλάζεσθαι, ἐπλάγχθην. πορεύεσθαι, ἐπορεύθην. προθυμείσθαι, προτεθύμημαι, προθύμηθην. φοβείσθαι, ἐφοβήθην. χαλεπαίνεισθαι, ἐχαλεπάνθην. The reason is, that most of these verbs denote a passive state, and some, as εὐωχεῖσθαι, περαιούσθαι, φοβείσθαι, are really passives.

Some other verbs imitate this: e. g. φράζεσθαι has commonly ἐφρασάμην, but *Od.* ε', 183. *Eur. Hec.* 550. ἐφράσθην. ἐπινοηθῆναι *Herod.* 6, 115. ἀμείβεσθαι, commonly ἡμειψάμην, but *Pind. Pyth.* 4, 180. ἀμείφθη. μέμψεσθαι, commonly ἐμμεψάμην, but ἐμμέφθη *Pind. Isthm.* 2, 30. σέβεσθαι, ἐσέφθην *Sophocles (Br. Lex. Soph. s. h. v.) Plat. Phædr.* p. 254 B. So ἐστρατεύθην *Pind. Pyth.* 1, 98. From ἀποκρίνεσθαι, ἀποκέκριμαι, ἀπεκρινάμην, the later writers formed an aor. pass. ἀπεκρίθην.

c. Many verbs have, even in the present, the active and passive form in the same sense; as ὀράσθαι in Homer and the tragic writers. νήχειν and νήχεσθαι. λάμπετο in Homer. νοούμενος *Soph. CEd. T.* 1487. as συννοούμενος *Eur. Or.* 634. *Ion.* 656. ἐνοούμενος *Lys. p.* 115 extr. ποθουμένα φρενί *Soph. Trach.* 103. ἠπορούμην *Lys. c. Sim. p.* 97, 16. σκοπεῖσθαι *id. ib. p.* 98 extr. *Xen. Mem. S.* 2, 2, 4. 6, 39. but in 2, 1, 22. σκοπεῖσθαι is 'to consider oneself' (comp. *Eur. Med.* 1175.), different from σκοπεῖν. ἐξαγγέλλομαι *Eur. Ion.* 1627.^c Of κλαίω, κεκλαυμένος is used, 'wet with tears', 'one who has wept and retains the traces of it', *Æsch. Choeph.* 454. 727. *Soph. CEd. T.* 1490. Of δοκέω, δέδοκται 'it is decreed' is common, as δοκεῖ, ἔδοξε τῇ βουλῇ. also 'to appear' *Herod.* 8, 110.

d. Several deponents have in the perf. both active and

^c Erf. ad *Soph. CEd. T.* 1014. Eust. ad *Il.* θ', p. 694, 22. *Il.* κ', Valck. ad *Nov. T. p.* 326. Comp. p. 806, 52.

passive signification, as εἶργασμαι act. *Thuc.* 1, 142. *Xen. Mem. S.* 2, 6, 6. pass. *ib.* 3, 10, 9. *Plat. Rep.* 8. p. 566 A. *Comp. Herod.* 4, 27. 7, 102.^a ἀπεκέκρισο act. *Plat. Hipp. Maj.* p. 289 D. *Comp. Leg.* 2. p. 673 B. pass. *Gorg.* p. 453 D. See *Heind.* p. 25 seq. ἐντεθνησθαι is generally active, but *Plat. Crat.* p. 404 seq. A. pass. μεμηχάνηται generally active, but *Soph. Trach.* 586. pass. ἔωνσθαι act. and pass. *Xen. Mem. S.* 2, 7, 12. ἐωνήθη is used passively. ἔσκεμμαι act. *Dem. in Mid.* p. 576, 15. pass. λήθομαι 'forget', but λησόμενος *Soph. El.* 1248. oblivione obruendus. So ἀπηγημένος pass. *Herod.* 1, 207. 9, 26. ἠττιάμενος pass. *Thuc.* 3, 61. κεκτημένος *id.* 7, 70. pass. καταδερχθῆναι *Soph. Trach.* 1000. which *Aj.* 425. is active. δρακεῖς aor. 2. active, *Pind. Pyth.* 2, 38. passive *Nem.* 7, 4. ἐξελωβήθην *Soph. Phil.* 330. ἐδωρήθη *Aj.* 1029. even the pres. λυμαίνομαι is used passively *Lys.* p. 180, 42.^b So εὔχεσθαι is probably passive *Soph. CEd. T.* 1512. and εἴσεται *Æsch. Choeph.* 302. *Eur. Phœn.* 266. comp. *Iph.* 975.^c Others have, for the active signification, the passive form in the perf., the middle in the aorist; for the passive signification, a 1st aor. pass. as κτάομαι, κέκτημαι, ἐκτῆσάμην act. ἐκτήθην pass. *Eur. Hec.* 449.—ὤφθην, *visus sum*, has a passive sense only.

496. The different kinds of verbs, however, are often interchanged with each other. Thus we find

1. Transitives in the active for neuters, where εαυτόν may generally be supplied. This is most common with ἄγειν, βάλλειν, δίδοναι, ἐλαύνειν, ἔχειν, ἰέναι, and their compounds. *Xen. Anab.* 4, 2, 15. ἐπεὶ δ' ἐγγύς ἦγον οἱ Ἕλληνες, sc. τὴν στρατιάν, which accompanies it, 7, 5, 9. ἀνάγειν 'to retreat', *Xen. Cyr.* 1, 4, 24. 7, 1, 45. διάγειν almost entirely as a neuter, *persistere*. βάλλ' εἰς κόρακας, *abi in malam rem*. προσάγειν 'march towards'.—εἰσβάλλειν, ἐμβάλλειν, 'to make an irruption', of a river 'to disembogue'. ἐπιβάλλειν, in τὸ ἐπιβάλλον μέρος 'the quota'. προσβάλλειν, sc. τῷ πείχει, 'attack'.

^a Valck. ad *Eur. Phœn.* 1069. Ast found in *Elmsl.* ad *Eur. Heracl.* 757. *Plat. Leg.* p. 448. *Elmsl.* ad *Eur. Heracl.* 701.

found in *Elmsl.* ad *Eur. Heracl.* 757. *Fisch.* 3 b. p. 62 seq.

^c Matthiæ ad *Eur. Phœn.* 253.

^b Other examples of the aorist are

Plat. Leg. 9. p. 878 B. συμβάλλειν 'engage'. *Xen. Cyr.* 7, 1, 20. ἐκδιδόναι, of a river, 'to disembogue'. ἐπιδιδόναι 'to make progress'. ἀνταποδιδόναι *Plat. Phædon.* p. 72 B. 'to correspond'. δίδοναι 'to sacrifice oneself', *Eur. Phæn.* 21. Ἐλαύνειν *Xen. Mem.* 3, 3, 1. διελαύνειν or διεξελαύνειν 'to ride or drive through', *Herod.* 7, 100. ἐπελαύνειν, προσελαύνειν, *Xen.* 1, 4, 8. &c. Ἐχειν, in καλῶς ἔχειν, ὡς σπουδῆς εἶχον §. 337, 1. 'to bring to land' (sc. τὰς ναῦς), *Herod.* 6, 92. 'to hold your course towards'. τὰς ἐς τὸν ποταμὸν πυλίδας ἐχούσας *Herod.* 1, 191. διέχειν 'to penetrate, to be pre-eminent', in Homer *Il.* ε', 100. 'to be distant'. ἐξέχειν 'to rise', of the sun. ἐπέχειν 'to pause, to withhold assent'. κατέχειν (τὴν ναῦν) 'to bring to land'. παρέχει impers. licet. προέχειν 'to be conspicuous'. προσέχειν (τὸν νοῦν) 'to attend'. *Xen. Mem.* S. 4, 5, 6.—ἐξίεναι, sc. ὁ ποταμὸς ἐξίησιν εἰς θάλασσαν. ἀνιέναι 'to remit', &c.^d συνάπτειν 'to engage', *Eur. Phæn.* 1419. where μάχην or a similar word is often added; 'to come together' *ib.* 730. εἰς λόγους συνῆψα Πολυνείκει. ἀπαλλάττειν 'to come off', *Xen. Mem.* S. 3, 13, 6. συναρμόζειν 'to suit', *ib.* 2, 6, 20. comp. *ib.* 24. προσμιγνύναι -μίσειν 'to engage', *Thuc.* 7, 70. also 'to be adjacent' *Plat. Leg.* p. 878 B. The following are more rare: *Herod.* 7, 221. ὁ δὲ ἀποπεμπόμενος αὐτὸς μὲν οὐκ ἀπέλιπε, 'did not depart'. *Thuc.* 3, 10. ἡμῖν δὲ καὶ Ἀθηναίους ξυμμαχία ἐγένετο πρῶτον, ἀπολιπόντων ἡμῶν ἐκ τοῦ Μηδικοῦ πολέμου. *Plat. Phædon.* p. 78 B. Ἀποστήσαντες for ἀποστάντες *Herod.* 9, 23. Examples are frequent in the poets: *Soph. Trach.* 130. κυκλοῦσιν for κυκλῶνται. *Eur. El.* 1243. φαίνουσι for φαίνονται^e.

2. Neuters for actives, as αἴσσω, ῥέω, λάμπω, &c. See §. 423. *Eur. Ph.* 233. ὦ λάμπουσα πέτρα πυρὸς δικόρυνφον σέλας. *ib.* 248. Ἄρης αἶμα δάϊον φλέγει τῆδε πόλει^f. *id. El.* 94. βαίω πόδα with Seidler's note. Comp. *Hipp.* 1306. *Arist. Eccl.* 161. *Pind. Pyth.* 4, 268. κοῦ με πονεῖ ταῦτα.

3. Neuters for passives. *Il.* ζ', 73. Τρῶες Ἀρηϊφίλων ὑπ'

^d Lob. ad *Soph.* Aj. 248.

^e Hoog. ad *Viger.* p. 181 sq. Burgess ad *Dawes Misc. Crit.* p. 493 sq. Comp. Schæf. ad *Lamb. B.* p. 127 sq.

^f Burgess ad *Dawes* p. 495. Vechner *Hellenol.* p. 91 sq. ed. Heusinger. Abresch ad *Thom. M.* p. 298. Zeune ad *Viger.* p. 194 sq.

'Αχαιῶν Ἴλιον εἰσανέβησαν, ἀναλκείῃσι δαμέντες. where, nevertheless, the passive construction with ὑπό may have been determined by δαμέντες. *Il. σ'*, 149. Ἀχαιοὶ ὑφ' Ἐκτορος ἀνδροφόνοιο φεύγοντες. With φεύγειν, *accusatum esse*, this construction is regularly used, as ὀφλεῖν ὑπό τινος *Plat. Apol. S. p.* 39 B. 'to be condemned'. διάκεισθαι ὑπό τινος *Xen. H. Gr.* 4, 1, 32. κείσθαι generally being equivalent to τεθείσθαι. *Thuc.* 1, 130. ὁ Πausanίας, ὦν καὶ πρότερον ἐν μεγάλῳ ἀξιώματι ὑπὸ τῶν Ἑλλήνων (*comp.* 6, 15.), as *Cic. pro Mil.* 35, 96. *beatus esse, quibus ea res honori fuerit a suis civibus.* *Eurip. Ph.* 729. ἔχει τίν' ὄγκον τᾶργος Ἑλλήνων πάρα. *id. Med.* 1011. κάτει τοι καὶ σὺ πρὸς τέκνων ἔτι. *Plat. Apol. S. p.* 30 E. οὐ ῥαδίως ἄλλον τοιοῦτον εὐρήσετε ἀτεχνῶς προσκειμενον τῇ πόλει ὑπὸ τοῦ θεοῦ. *Xen. de Vectig.* 5, 6. οὐ---- ὑπὸ τῶν νησιωτῶν ἐκόντων προστάται^a τοῦ ναυτικοῦ ἐγενόμεθα; This usage is particularly common in the phrase θνήσκειν, πίπτειν *Herod.* 9, 67. ὑπό τινος^a.

Neuters acquire in the poets, along with the sense, also the form of the passive, as in ἀυλεῖται δὲ πᾶν μέλαθρον 'resounds with the flute'^b.

4. Actives for passives. *Soph. Œd. T.* 967. κεύθει κάτω γῆς, for κεύθεται. *comp. Aj.* 634. *Eurip. Med.* 106. δῆλον δ' ἀρχῆς ἐξαιρόμενον νέφος οἰμωγῆς, ὡς τάχ' ἀνάψει μείζον θυμῷ (*Pind. Pyth.* 4, 33. ἐκτελευτάσει is active, Θῆραν γενέσθαι κ. τ. λ. being the object)^c. Thus ἕάλωκα, ἕάλων are always passive, and Homer uses *Il. ε'*, 555. ἐτραφέτην, *Il. η'*, 199. σ', 436. *Od. γ'*, 28. τραφέμεν, for ἐτραφήτην, τραφήναι.

5. Actives for middle verbs (κ). *Eur. Hec.* 911. καταπαύσας, for καταπαυσάμενος. *Arist. Ran.* 580. παῦε τοῦ λόγου, for παῦσαι^d. *Eurip. Or.* 288. ἀνακάλυπτ', ὧ κασίγνητον κάρα. *Phæn.* 21. ὁ δ' ἠδονῆ δούς^e. *Æsch. Pers.* 197. πέπλους ῥήγνυσιν ἀμφὶ σώματι (*comp.* 466. 1024. 1052.),

^a Valck. ad *Herod.* 6, 45. p. 457, 99. ad *Eur. Hipp.* p. 1162. Fisch. 3 a. p. 441.

^b Elmsl. ad *Soph. Œd. T.* 1094.

^c Abresch ad *Æsch.* 1. p. 86. Brunck ad *Soph. Œd. C.* 74. ad *Eur. Bacch.* 1041. ad *Or.* 296. Dorville ad

Charit. p. 435. Fisch. 3 b. p. 61 sq. Erf. ad *Soph. Œd. T.* 153. ed. min.

^d Brunck ad *Arist. Ran.* 269. ad *Soph. Phil.* 1275. Heind. ad *Plat. Phædr.* §. 5.

^e Valck. *Diatr.* p. 233 B. C. Pors. ad *Eur. Or.* l. c.

which elsewhere is περιόρήξασθαι πέπλους. So κομίζεω for κομίζεσθαι, *recuperare*, *Pind. Pyth.* 4, 188. ρίπτειν for ρ. εαυτόν *Eur. Cycl.* 166. *Hel.* 1345. τεμείν ἢ καύσαι παρασχέειν τῷ ἱατρῷ *Plat. Gorg.* p. 456 B. with Heindorf's note p. 33. φέρεω νίκην &c. for φέρεσθαι *Pind. Ol.* 8, 85. *Soph. Œd. C.* 651. *Ant.* 460. *El.* 1088. &c. *Xen. Mem. S.* 3, 14, 1. ὄψον φέρεω. and immediately after, φέρεσθαι^f.

6. Passives for active verbs, or neuters, as οἰκημένος for οἰκῶν *Herod.* 1, 27, 7, 21. οἱ περὶ τὸν Ἄθων κατοικημένοι. and immediately afterwards, in a passive sense, ὁ γὰρ Ἄθως ἐστὶ ὄρος μέγα --- οἰκημένον ὑπὸ ἀνθρώπων. *Thuc.* 5, 83. *Eur. Iph. A.* 710. Thus in Homer, πεφυγμένον εἶναι, for πεφυγέναι. But the cases in which the perf. pass. is at the same time the perf. mid. do not belong to this place. See §. 493.

7. Middle verbs for active. *Il. α'*, 501, ἀλλὰ σὺ τόν γ' ἐλθοῦσα, θεὰ, ὑπελύσαο δεσμῶν. χ', 235. τιμήσασθαι, for τιμήσαι σε. *Herod.* 2, 121, 4. προαγαγέσθαι, for προαγάγειν. *Soph. Œd. T.* 287. ἐπραξάμην, for ἐπραξα. *Aj.* 647. κρύπτεται, for κρύπτει. comp. *Trach.* 474. *id. Trach.* 680. προὔδιδάξατο, for προὔδιδαξε, as *Pind. Ol.* 8, 77. So in prose, προτρέπεσθαι τινα, e. g. *Xen. Mem. S.* 1, 2, 32. 3, 3, 8. 4, 5, 1. for προτρέπειν. *ibid.* 2, 1, 1. 3, 3, 15. But *Plat. Gorg.* p. 484 B. Ἡρακλῆς ἠλάσατο τὰς βούς means 'as his spoil', as *Soph. Œd. T.* 1021. παῖδα μ' ὠνομάζετο 'his son'.

Of the fut. mid. used for the fut. act. see §. 184. *Obs.* 1.

8. Middle verbs for passives in the aor. 2. *Od. λ'*, 334. ν', 2. κληθμῷ δ' ἔσχοντο, *suavitate retinebantur*. *Pind. Pyth.* 1, 16. ὁ δὲ (αἰετός) κνώσων ὑγρὸν νῶτον αἰωρεῖ, τεαῖς ριπαῖσι κατασχόμενος. *Eurip. Hipp.* 27. *Plat. Phædr.* p. 244 E. *id. Theæt.* p. 165 B. ἐν φρέατι συσχόμενος. But κατέσχετο *Od. γ'*, 284. means 'he held back', as *Il. η'*, 248. χαλκὸς ἐν ῥινῷ σχέτω, *impetum suum repressit*. *Od. γ'*, 196. λιπέσθαι is used as a passive, as *Herod.* 4, 84. ἐλίποντο is used in the same sense as καταλειφθῆναι just before. *Herod.* 8, 90.

^f Misc. Obs. 5, 3. p. 63. Dorv. ad *σαι* for *πορίσασθαι* Schæf. App. Dem. Char. p. 411. Lob. ad *Soph. Aj.* 129. 1. p. 254. Of *φυλάττειν* *ib.* 2. p. 215. Elmsl. ad *Eur. Med.* 769. Of *πορί-*

αἱ νῆες διαφθαρέατο (-φθάροντο. See §. 204, 7, b.) we should read with Hermann διεφθάρατο. *Eur. Hel.* 42. προὔθεμν, for προυτέθην. Also the aor. 1. *Od. θ'*, 35. κούρω δὲ δῶ καὶ πεντήκοντα κρινάσθων κατὰ δῆμον. 48. κούρω δὲ κρινθέντε. *Hes. Sc. H.* 173. κάπροι δοιοὶ ἀπουράμενοι ψυχάς. *Pind. Pyth.* 4, 432. πράξασθαι πόνον. *Pind. Ol.* 7, 27. ὄφρα πελώριον ἄνδρα παρ' Ἀλφειῶ στεφανωσάμενον αἰνέσω, where, however, στεφ. may be taken in its proper signification, inasmuch as he gained himself the prize by his own strength. *Soph. Antig.* 354. καὶ φθέγμα καὶ ἠνεμόεν φρόνημα καὶ ἀστυνόμοις ὄργας ἐδιδάξατο, where, according to the common usage, ἐδιδάχθη should be put. But ἐδιδάχθη signifies, 'he learnt, passively, from others', ἐδιδάξατο 'he learnt by his own agency'^a ('taught himself').

Obs. The form of the aor. 1. mid. is found in Homer in the verbs βῆναι, δύναι, ἐβήσατο, ἐδύσατο, for ἔβη, ἔδν, e. g. *Il. κ'*, 513. 517.

Of the TENSES.

497. The signification of the Tenses has already been given generally §. 158 *seq.* According to the remarks there made, the Present, as in all languages, designates an action present, and still incomplete: and of the three tenses of past time, the aorist marks a past action in itself, without any reference to another action, at the same or a different time. Hence it is used in narrations; and so far answers entirely to the perfect of the Latin.

The Perfect, on the contrary, expresses an action which has taken place, indeed, at a previous time, but which is connected either in itself or its consequences, or its accompanying circumstances, with the present time. Thus ἔγραψα signifies, indeed, the completion of the action, but it does not determine whether the consequences of it, viz. the writing which I have

^a Hemst. Obs. Misc. 10. p. 216. Em. Gr. Gr. p. 236. Schæf. ad P. Comp. Markl. ad Lys. p. 650. ed. R. Gnom. p. 166. Lob. ad Phryn. p. 319. Dorv. ad Charit. p. 358. Herm. de

written, be still existing or not. Γέγραφα, on the contrary, not only signifies 'I have written', but shows also the continued existence of the writing. In the same manner γεγάμηκα 'I am married'; on the contrary, ἐγάμησα (ἔγημα) 'I married'; ἡ πόλις ἐάλωκε 'the city is taken, conquered', ἡ πόλις ἐάλω 'the city was taken'^b. *Isocr. de Pac. p. 163 A.* ὁ μὲν πόλεμος ἀπάντων ἡμᾶς τῶν εἰρημένων ἀπεστέρηκε (continued privation)· καὶ γάρ τοι πνεστέρους πεποίηκε (continued poverty) καὶ πολλοὺς κινδύνους ὑπομένειν ἠνάγκασε (transient), καὶ πρὸς τοὺς Ἕλληνας διαβέβληκε, καὶ πάντα τρόπον τεταλαιπώρηκεν ἡμᾶς. Thus immediately afterwards: *ταραχῆς εἰς ἣν νῦν πρὸς ἀλλήλους καθέσταμεν* 'into which our counsels have driven us, and in which we still find ourselves', not *κατέστημεν*, according to the reading of Hier. Wolf. *Comp. Xen. Hellen. 5, 3, 27.* Hence κέκτημαι signifies 'I possess', properly 'I have acquired to myself (κτάομαι), so that the acquisition is still mine'.

The Plusquamperfectum denotes a past action, but one which still continued, either by itself or in its consequences and accompanying circumstances during another past action. *Herod. 8, 61.* ταῦτα δὲ οἱ προέφερε, ὅτι ἠλώκεσάν τε καὶ κατείχοντο αἱ Ἀθηναίαι. *Thuc. 2, 18.* ἡ Οἰνότη, οὐσα ἐν μεθορίαις τῆς Ἀττικῆς καὶ Βοιωτίας, ἐτετείχιστο, καὶ αὐτῷ φρουρίῳ οἱ Ἀθηναῖοι ἐχρῶντο.

The Imperfect expresses *a.* an action continuing during another action which is past, the accompanying circumstances of an action, or of a situation in past time, whether the main action be expressly stated, or be inferred from the context. It differs from the aorist in this, that the aorist marks an action past but transient; the imperfect, an action past but at that time continuing. *Xen. Anab. 5, 4, 24.* τοὺς πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὀπλίται, ἐτράποντο. καὶ οἱ μὲν πελτασταὶ εὐθὺς εἶποντο---οἱ δὲ ὀπλίται ἐν τάξει εἶποντο.

b. An action continued by being frequently repeated. *Isocr. π. ἀντιδ. p. 349 B.* οὐ καταλαβόντες τὸν Πειραιᾶ καὶ τὸν σῆτον

^b Primisser, p. 62.

τὸν ἐν τῇ χώρᾳ διεφθείρετε καὶ τὴν γῆν ἐτέμνετε καὶ τὰ
 προάστεια ἐνεπρήσατε καὶ τελευτώντες τοῖς τείχεσι πρόσε-
 βάλετε.

c. An action begun or contemplated but not completed, an attempt not brought to a successful conclusion. *Herod.* 1, 68. ἐμισθοῦτο ('he wished to hire') παρ' οὐκ ἐκδιδόντος τὴν αὐλήν· χρόνῳ δὲ ὡς ἀνέγνωσε, ἐνοικίσθη. *Eur. Herc. F.* 538. τὰμ' ἐθνήσκε τέκν', ἀπωλλύμην δ' ἐγὼ 'were on the point of being killed', as 551. καὶ πρὸς βίαν ἐθνήσκετε. So *Iph. T.* 26. 361.

Obs. It is often optional whether a writer will express or not the continuance of the state produced by a past action, because this may be self-evident, or it may have been his design to direct attention chiefly to the action itself. Hence the aorist is often found where properly the perfect should have been used; but very rarely, perhaps never in the Attics, is the perfect used instead of the aorist. Thus Plato says *Tim. p.* 47 D. ἡ ἁρμονία --- --- εἰς κατακόσμησιν καὶ ξυμφωνίαν ἐαυτῇ ζύμμαχος ὑπὸ Μουσῶν δέδοται. but immediately after ῥυθμός --- ἐπίκουρος ἐπὶ ταῦτα ὑπὸ τῶν αὐτῶν ἐδόθη, for δέδοται. Nor is it always necessary, in speaking of past actions, to express that one continues while the other takes place, and therefore the aorist is found frequently instead of the plusq. perf. in narration, e. g. *Thuc.* 1, 102. οἱ Ἀθηναῖοι --- εὐθὺς, ἐπειδὴ ἀνεχώρησαν --- --- ζύμμαχοι ἐγένοντο. "The essential character of the aorist is therefore entirely negative, i. e. the use of the other præterites is limited to definite cases, and the aorist comes in, wherever it is impossible, or is not in the purpose of the writer, distinctly to mark this relation *."

498. Of the several forms of the Future, which, as belonging to one kind of verb, are as little to be distinguished in signification as the two aorists, the 3d fut. pass., or as it is called the Paulo post futurum, marks *a.* a future action, the beginning of which, however, falls in a time which, relatively to the action itself, is already past; and therefore an action, the consequences of which, or the state resulting from it, will be permanent in future time. Thus it bears the same relation to the other futures, as, among the tenses of past time, the perfect does to the aorist. *Il. ω'*, 742. ἐμοὶ δὲ λελείπεται ἄλγεα λυγρά 'will re-

* Buttm. Gr. Gr. p. 314. Obs. 1. 3rd ed.

main to me'. *Hesiod. Έργ.* 177. ἀλλ' ἔμπης καὶ τοῖσι μεμίξεται ἐσθλὰ κακοῖσιν 'will be mingled' (a permanent state, *mista erunt*, not *miscébuntur*). *Thuc.* 2, 64. γνῶτε δὲ ὄνομα μέγιστον αὐτὴν (τὴν πόλιν) ἔχουσιν ἐν πᾶσιν ἀνθρώποις, ---- καὶ δύναμιν μεγίστην δὴ μέχρι τοῦδε κεκτημένην, ἥς ἐς αἰδιον τοῖς ἐπιγιγνομένοις, --- --- μνήμη καταλελείψεται, 'will remain'. *Plat. Rep.* 6. p. 506 A. οὐκοῦν ἡμῖν ἡ πολιτεία τελέως κεκοσμήσεται, εἰάν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ ὁ τούτων ἐπιστήμων, 'will be completely organized'. *ib.* 5. p. 465 A. πρεσβυτέρῳ μὲν νεωτέρων πάντων ἄρχειν τε καὶ κολάζειν προσητάξεται, 'will be ordered', *i. q.* νόμος ἔσται. *Aristoph. Equ.* 1369. ἔπειθ' ὁ πολίτης ἐν καταλόγῳ οὐδεὶς κατὰ σπουδᾶς μετεγγραφήσεται ('will or shall become enrolled in another class'), ἀλλ' ὥσπερ ἦν τὸ πρῶτον, ἐγγεγράψεται ('will remain enrolled in that in which he was'). *Plat. Epist.* 2. p. 311 B. οἱ λόγοι σεσιγήσονται. Hence of those verbs whose present marks only the beginning of an action, but the perf. the complete action, as μέμνημαι, κέκτημαι, &c. the fut. 3. is used, in order to show that the perfect action is to happen in future: κекτήσομαι 'I shall possess', but κτήσομαι 'I shall acquire for myself'. Thus too the futures δεδήσομαι, πεπαύσομαι, πεπράσομαι, &c. express not so much the simple fut. pass. a future transient action, as a future permanent condition, which will have arisen from a transient action^b.

Hence this future is often used, in order to express the rapidity of an action, by taking not the beginning of it, but its completion, and the state resulting from it. *Soph. Tr.* 586. μεμηχάνηται τοῦργον, εἴ τι μὴ δοκῶ πράσσειν μάταιον· εἰ δὲ μὴ, πεπαύσεται. *Arist. Plut.* 1027. τί γὰρ ποιήσει, φράζε, καὶ πεπράξεται. *Comp.* 1200. *Plat. Gorg.* p. 469 D. Instead of this simple form a circumlocutory future is also used, which consists of the future of εἰμί and the partic. perf. pass. *Isocr.* π. ἀντιδ. §. 317. φανερώς ἔσεσθε κατεψηφισμένοι τὴν τοιαύτην ἀδικίαν, καὶ πεποιηκότες ὅμοιον, viz. εἰ τούτων καταγνώσεσθε, *decreveritis, feceritis.* *Xen. Cyr.* 7, 2, 13. ἦν δὲ

^b See the instances in *Piers.* ad *Mœrid.* 123. 293. 294. *Comp.* *Brunck* ad *Æsch. Prom.* 846. 865. *Eur. Bacch.* 1303. To this future is applicable what Schæfer maintains of 1. fut. pass. *Appar. Dem.* 1. p. 500.

διαρπάσης, καὶ αἱ τέχναι σοι, ἅς πηγὰς φασὶ τῶν καλῶν εἶναι, διεφθαρμέναι ἔσονται. *Anab.* 7, 6, 36. ἦν δὲ ποιήσητε ἂ λέγετε, ἴστε, ὅτι ἄνδρα κατακανόντες ἔσεσθε, &c. *Hellen.* 7, 5, 18. ὁ Ἐπαμινώδας ἐνθυμούμενος, ὅτι --- --- αὐτὸς λελυμασμένος παντάπασιν τῇ ἐαυτοῦ δόξῃ ἔσοιτο. This answers to the *fut. exactum* of the Latins. Comp. *Lys.* p. 139, 20. 166, 7. 178, 24. 185, 29. Of a similar use of the perfect see §. 500.

b. The remaining futures express not simply a future action, but one which is considered as predetermined by circumstances and the state of affairs. *Xen. Mem.* S. 2, 1, 17. οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι --- τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούντων, εἴ γε πεινήσουσι καὶ διψήσουσι, 'if they are destined to hunger and thirst'. So when the purpose is spoken of: *Plat. Gorg.* p. 491 E. τὸν ὀρθῶς βιωσόμενον 'he who means to live rightly'. *Plat. Rep.* 2. p. 375 A. Comp. *Phædon.* p. 73 C. Also with the partic. *Rep.* 3 in. τοιαῦτ' ἅττα ἀκουστέον τοῖς τὴν ἀλλήλων φιλίαν μὴ περὶ μικροῦ ποιησομένοις, 'whom we do not wish slightly to value it'. *Plat. Rep.* 5. p. 459 E. εἰ αὖ ἡ ἀγέλη τῶν φυλάκων ὅτι μάλιστα ἀστασίαστος ἔσται, 'is to be', where just before it was expressed, εἰ μέλλει τὸ ποιμνιον ὅτι ἀκρότατον εἶναι. Hence also in questions, mixed with the conj. *Eur. Ion.* 771. εἴπωμεν ἦ σιγῶμεν; ἦ τί δράσομεν; 'what are we to do?' i. e. 'what do you wish that we should do?'

The participle future is used in imprecations. *Arist. Ach.* 865. πόθεν προσέπταν οἱ κακῶς ἀπολούμενοι, not properly as a wish, though expressed in Latin by *qui utinam male pereant*, but as a prediction of the fate which we regard as inevitable. Comp. *Eur. Heracl.* 872. *Cycl.* 474. *Luc. D. D.* 14, 2.

c. The future is used with οὐ and an interrogation in the first person, in earnest exhortations to oneself; in the second person, for the imperative.

a. *Eur. Andr.* 1212. οὐ σπαράξομαι κόμαν; *Med.* 883. οὐκ ἀπαλλαγθήσομαι θυμοῦ; *Hel.* 551. Comp. *Herc. F.* 1151.^a

^a Elmsl. *Class. Journ.* n. 15. p. 216. (*Eur. Iph. c. n.* Markl. Lips. 1832. p. 296.)

β. *Soph. Phil.* 975. οὐκ εἰ μεθεὶς τὰ τόξα ταυτ' ἐμοὶ πάλιν; for ἄπιθι, but with an expression of quickness. Comp. *Soph. Œd. T.* 638. *Aj.* 75. *Trach.* 1183. *Ant.* 244. 885. *Plat. Gorg.* p. 466 E. *id. Symp.* p. 201 E. οὐκ εὐφημήσεις; for εὐφήμει^b. In propositions of two members οὐ is sometimes found in the first, and μή in the second. *Soph. Aj.* 75. οὐ σίγ' ἀνέξει, μηδὲ δειλίαν ἀρείς; *Trach.* 1183. μηδέ belongs then only to the second member. (See *Elmsl. ad Med.* 1120. where they are found together.) So that μηδὲ δειλίαν ἀρείς is equivalent to καὶ ἄλκιμος ἔσει, and this referred to οὐ in the first member ('will you not be brave?') is equivalent to 'be brave!' *Soph. Œd. T.* 637. οὐκ εἰ σύ τ' οἴκου, σύ τε, Κρέον, κατὰ στέγας, καὶ μὴ τὸ μηδὲν ἄλγος εἰς μέγ' οἴσετε; where μὴ τὸ μ. --- οἴσετε is nearly equivalent to ἔασετε, οὐκ ἔασετε; i. e. ἔατε^c.

The future without an interrogation is used for the imperative. *Il. κ'*, 88. γνώσεαι Ἀτρείδην Ἀγαμέμνονα, i. e. γνώθι. Comp. *Eur. Ion.* 1377. *Med.* 1160. *Herc. F.* 794. *Xen. Cyr.* 8, 3, 47. ἀλλὰ σὺ μὲν πλουτῶν οἴκοι μενεΐς. The force of an imperative exists also in *Xen. Hist. Gr.* 2, 3, 34. ὑμεῖς οὖν, εἰάν σωφρονήτε, οὐ τούτου, ἀλλ' ὑμῶν φείσεσθε. Of *Aristoph. Plut.* 488. μαλακὸν δ' ἐνδῶσετε μηδὲν see *Herm. ad Eur. Med. ed. Elmsl. p.* 376. *Lips.* Of οὐ μὴ with future or aorist see §. 516.

d. Besides the simple forms of the future, there is also a periphrastic future, made up of μέλλω and the infinitive of the present, the aorist, or the future (not the perfect, for τεθνάναι *Plat. Apol. p.* 30 C. is a present, according to the sense, and *Hom. Hymn. in Cer.* 456. we should read δίδεσθαι for δεδέσθαι), and corresponds with the Latin periphrastic future of the participle in -urus, and the verb sum. It expresses the future remotely (*Soph. El.* 318. ἤξοντος ἢ μέλλοντος) in relation to another time, which is marked by the tense in which μέλλω stands, e. g. μέλλω, ἔμελλον, ἐμέλλησα γράφειν, scripturus sum, eram, fui. In English this is expressed sometimes by 'about to do anything, intending, is to be', &c. *Plat. Rep.* 2. p. 370 C. ὁ γὰρ γεωργὸς οὐκ αὐτὸς ποιήσεται ἐαντῶ τὸ ἄροτρον,

^b *Herm. ad Vig. p.* 740, 145. *Elmsl. ad Soph. Œd. C.* 897.

Elmsley, points and explains these passages differently. See §. 516, b.

^c *Herm. ad Soph. Aj.* 75. following

εἰ μέλλει κάλλιον εἶναι, 'if the plough is to be good', i. e. 'if he intends that it should be good'. Comp. *Aristot. Poët.* 1 in. *Plat. Rep.* 6. p. 488 D. *ib.* p. 491 A. πᾶς ἡμῖν ὁμολογήσει, τοιαύτην φύσιν καὶ πάντα ἔχουσαν, ὅσα προσετάξαμεν νῦν δὴ, εἰ τελέως μέλλει (according to the *Cod. Reg. vulg. μέλλοι*^a) φιλόσοφος γενέσθαι, 'if one wishes'. *ib.* 8. p. 567 B. ὑπεξαίρειν τούτους πάντας δεῖ τὸν τύραννον, εἰ μέλλει ἄρξειν, which immediately afterwards is expressed εἴπερ ἄρξει.

The infinitive is often wanting, when it can be easily supplied either from the context or otherwise. *Æsch. Pers.* 810. Comp. *Soph. Trach.* 75. *Isocr. Enc. Hel.* p. 213 B. τὰς μὲν ἐπόρθουν, τὰς δὲ ἔμελλον, ταῖς δὲ ἠπέιλον τῶν πόλεων, *sc.* πορθεῖν. Comp. *Paneg.* p. 68 D. (C. 37.) *Plat. Theæt.* p. 148 E.^b Sometimes there is an accusative with μέλλειν, which, however, is determined by the infinitive to be supplied, as *Eur. Iph. A.* 1124. οἶσθα γὰρ πατρὸς πάντως ἃ μέλλει γε *sc.* ποιεῖν. *Or.* 1188. ἀγαθὰ is the subject accusative, τὸ τὰ ἀγαθὰ μέλλειν ἔσσεσθαι^c. Hence μέλλων 'future', and the expression τί οὐ μέλλει; *Plat. Hipp. Min.* p. 365 C. ἐδόκει ἄρα, ὡς ἔοικεν, Ὀμήρῳ ἕτερος μὲν εἶναι ἀνὴρ ἀληθῆς, ἕτερος δὲ ψευδῆς, ἀλλ' οὐχ ὁ αὐτός. ΙΠΠ. Πῶς γὰρ οὐ μέλλει, ὦ Σώκρατες; *sc.* δοκεῖν, 'how should it not appear thus to him', i. e. 'without doubt'. *Rep.* 6. p. 494 B. Τί δ' οὐ μέλλει; Comp. *ibid.* 8. p. 568 A. *Phædon.* p. 78 B.^d

As the simple future is used (No. *b.*) so μέλλω with the infinitive, where we should say 'shall, must' &c. *Od.* η', 270. ἦ γὰρ ἔμελλον ἔτι ξυνέσσεσθαι οἴζυι πολλῇ, 'I was to do it', i. e. 'it was appointed me by fate'. *Od.* ν', 293. οὐκ ἄρ' ἔμελλες λήξειν ἀπατάων 'you were never going to give over'. *Plat. Rep.* 5. p. 459 E. εἰ αὖ ἢ ἀγέλη τῶν φυλάκων ὅτι μάλιστα ἀστασίαστος ἔσται 'is to be', where just before it was expressed, εἰ μέλλει τὸ ποιμνίον ὅτι ἀκρότατον εἶναι. Hence of that which according to probability is the consequence of the circumstances and the state of things: *Od.* δ', 200. μέλλεις δὲ σὺ ἴδμεναι, where we also say 'you will probably know'. *II.*

^a Heind. ad *Plat. Parm.* p. 291 seq.

^b Hemsterh. ad *Lucian.* 2. p. 546.

^c Matthiæ ad *Eur. Or.* 1175.

^d Heind. ad *Plat. Theæt.* p. 304.

ad *Crat.* p. 67. *Hipp.* p. 139. *Wyt-*

tenb. ad *Plut.* p. 50 C.

φ', 83. *Plat. Leg. 3. p. 679 D.* γενεαὶ διαβιούσαι πολλαὶ τοῦτον τὸν τρόπον τῶν πρὸ κατακλυσμοῦ γεγονότων καὶ τῶν νῦν ἀτεχνότεροι μέλλουσιν εἶναι, 'are likely to be'^e. Sometimes it is found after conditional propositions, to express the future consequence of this condition. *Herod. 2, 43.* εἴ γε παρ' Ἑλλήνων ἔλαβον οὐνομά τευ δαίμονος, τούτων οὐκ ἦκιστα ἐμελλον μνήμην ἔξειν, as a necessary consequence of λαβεῖν. *Eur. Iph. A. 1414 seq.*

This peculiar signification of the tenses is most clearly marked 499. in the indicative and participle, e. g. *Demosth. in Mid. p. 576, 18.* καὶ γὰρ ἂν ἄθλιος ἦν, εἰ τοιαῦτα παθὼν καὶ πάσχων, ἡμέλουν ὦν περὶ τούτων εἶναι ἤμελλον πρὸς ὑμᾶς. Hence the participles of the aor. act. can only be rendered in Latin by the participle of an active verb, making the object of the Greek participle the subject, rendering the verb active by a passive, and referring it to that subject, e. g. ταῦτα ποιήσας, εἰπὼν, *his factis, dictis.* τὸν πατέρα ιδῶν, *patre viso.*

The remaining moods of the present, however, serve at the same time for the imperfect, and thus especially the infinitive present is used, in order to express the continuance of the accompanying circumstances of an action, or a past action frequently repeated. *Herod. 8, 69.* of Xerxes: ὁμως δὲ τοῖσι πλέοσι πειθεσθαι ἐκέλευε, τάδε καταδόξας: πρὸς μὲν Εὐβοίῃ σφέας ἐθελοκακέειν, 'had fought badly', where in the *oratio recta* the imperf. ἠθελοκάκουν would be used. 6, 117. Ἐπίζηλον τῶν ὀμμάτων στερηθῆναι, οὔτε πληγέντα οὐδὲν τοῦ σώματος οὔτε βληθέντα, καὶ τὸ λοιπὸν τῆς ζόης διατελέειν (continuing) ἀπὸ τούτου τοῦ χρόνου εἶντα τυφλόν. λέγειν (repeated, and therefore continuing) δὲ αὐτὸν ἤκουσα περὶ τοῦ πάθεος τοιόνδε τινὰ λόγον: ἄνδρα οἱ δοκέειν ὀπλίτην ἀντιστῆναι μέγαν, τοῦ τὸ γένειον τὴν ἀσπίδα πᾶσαν σκιάζειν: τὸ δὲ φάσμα τοῦτο ἐωῦτὸν μὲν παρεξελθεῖν, τὸν δὲ ἐωῦτοῦ παραστάτην ἀποκτεῖναι. *Comp. 1, 1. 8, 109. Xen. Mem. S. 2, 6, 31. Plat. Rep. 10. p. 614 C.* δικαστὰς δὲ μεταξὺ τούτων καθῆσθαι: οὐς, ἐπειδὴ διαδικάσειαν, τοὺς μὲν δικαίους κελεύειν πορεύεσθαι τὴν εἰς δεξιάν τε καὶ ἄνω διὰ τοῦ οὐρανοῦ. --- --- ὀράν δὴ

^e Clarke ad Od. α', 232. Passow's Lexicon.

ταύτη μὲν καθ' ἑκάτερον τὸ χάσμα τοῦ οὐρανοῦ τε καὶ τῆς γῆς ἀπιούσας τὰς ψυχάς, 'had sat down, had ordered him, that he had seen'; and thus in the whole following passage; ἀνίεναι, καταβαίνειν, κατασκηνᾶσθαι, ἀσπάζεσθαι, πυνθάνεσθαι, διηγείσθαι, &c. all actions which are continued in their frequent repetition. Comp. *ib.* 2. p. 359 D. 360 B. *Symp.* p. 213 B. *Soph. Trach.* 70. *Arist. Av.* 472. *Demosth.* p. 46, 19. So also in the optative (in the *or. obliqua*): *Xen. Mem.* S. 2, 6, 13. ἤκουσα, ὅτι Περικλῆς πολλὰς (ἐπιφθὰς) ἐπίσταίτο, where also ἠπίστατο might stand, but not ἐπίσταται. So ὦν *Eur. Troad.* 1225. μέγας ἐμοί ποτ' ὦν ἀνάκτωρ πόλεως, for ὅς ἦσθα, not εἶ. Comp. *ib.* 1229. *Andr.* 968. *Hel.* 1457. *Ion.* 1327. κτείνουσα, for ὅτι ἔκτεινες. The part. pres. denotes a repeated action, *Xen. Hist. Gr.* 2, 4, 25. προνομάς δὲ ποιούμενοι καὶ λαμβάνοντες ξύλα καὶ ὕψωρον ἐκάθειδον πάλιν ἐν Πειραιεῖ and an action undertaken but not yet completed, after a verb of motion, *Pind. Pyth.* 4, 188. ἰκόμαν κομίζων πατρὸς ἐμοῦ τιμάν. Comp. §. 566, 6. But since in Herodotus, as well as Homer, the imperfect and the aorist are not distinguished accurately enough in signification from each other, the former often puts the infinitive imperfect for the aorist, e. g. 2, 121, 5.

500. Since in the perfect the chief regard is paid to the permanence of the consequences of an action (see §. 497.), and the action itself is almost left out of view, it is also used to express the rapid execution of an action. *Soph. Trach.* 83. οὐκ εἶ ξυνέρξων, ἠνίκ' ἦ σεσώσμεθα, κείνου βίον σώσαντος, which represents the consequence as immediate, whereas σωθησόμεθα would have led us to conceive of it as taking place later. So also *Phil.* 75. εἶ με τόξων ἐγκρατῆς αἰσθήσεται, ὄλωλα, stronger than ὀλοῦμαι. Comp. *Æd. T.* 1166. *Eur. Iph. T.* 992. *Eur. Or.* 940. εἰ δὲ δὴ κατακτενεῖτέ με, ὁ νόμος ἀνεῖται, 'will be annulled in that moment'. *El.* 690. Comp. *Rhes.* 482. *Herod.* 9, 78. *Dem. π. συμμ.* p. 178, 17. πᾶς ὁ παρῶν φόβος λέλυται^a. In most of these cases the perfect answers to the *fut. exact.* of the Latins in the apodosis.

^a See Matthiæ Not. ad *Eur. Or.* 929. *Med.* 1053.

The perfect keeps these, its proper significations, through all its moods. *Herod.* 7, 208. ἀκηκόει δέ--- --- ὡς ἀλισμένη εἶη ταύτη στρατιῆ ὀλίγη. 3, 75. ἔλεγε ὅσα ἀγαθὰ Κύρος Πέρσας πεποιήκοι. *Xen. Cyr.* 6, 2, 9 *seq.* ἔλεγον, ὅτι Κροῖσος μὲν ἡγεμὼν καὶ στρατηγὸς πάντων ἡρημένος εἶη τῶν πολεμίων, δεδογμένον δ' εἶη πᾶσι τοῖς συμμάχοις βασιλευσι πάσῃ τῇ δυνάμει ἕκαστον παρεῖναι &c. *Comp.* 2, 4, 17. *Arist. Av.* 1350. ἀνδρείον γε πάνν νομίζομεν ὅς ἂν πεπλήγη πατέρα, νεοττὸς ὦν. *Equi.* 1148. ἔπειτ' ἀναγκάζω πάλιν ἐξεμεῖν, ἄττ' ἂν κεκλόφωσί μου.

Hence the perfect is used in the rest of the moods, when the writer wishes to show that the condition mentioned is to be continued. *Plat. Rep.* 8. p. 564 C. ὦ (κηφῆνε) δὴ δεῖ τὸν ἀγαθὸν ἱατρόν τε καὶ νομοθέτην πόλεως--- πόρρωθεν εὐλαβεῖσθαι, μάλιστα μὲν, ὅπως μὴ ἐγγένησθον, ἂν δὲ ἐγγένησθον, ὅπως ὅτι τάχιστα σὺν αὐτοῖς τοῖς κηρίοις ἐκτετμησθον. *Xen. Hell.* 5, 4, 7. ἐξιώντες δὲ εἶπον, τὴν θύραν κεκλείσθαι 'that the door should remain shut'. Thus τέθναθι *Il. χ'*, 365. does not signify 'die', but is the same as κείσο θανάων. τεθναίην, ὅτε μοι μηκέτι τοῦτο μέλοι, *Mimnerm.* not 'may I die!' but 'would I were dead!' *Thuc.* 8, 74. ἵνα, ἦν μὴ ὑπακούσωσι, τεθνήκωσι 'may be dead', i. e. 'be put to death without delay'. *Soph. Phil.* 1280. πέπαυμαι 'I cease instantly'. This is the case particularly in the imperative perfect, the use of which is by no means confined to verbs whose perfect has the sense of the present, nor does it occur only in the poets, but is used especially to denote the complete termination of an action, its results being permanent: *Plat. Euthyd.* p. 278 D. ταῦτα μὲν οὖν, ὦ Εὐθύδημέ τε καὶ Διονυσόδωρε, πεπαίσθω τε ὑμῖν, καὶ ἴσως ἰκανῶς ἔχει, with the implied idea that there should be no more sport. *id. Rep.* 6. p. 503 B. νῦν δὲ τοῦτο μὲν τετολμήσθω εἰπεῖν, ὅτι τοὺς ἀκριβεστάτους φύλακας φιλοσόφους δεῖ καθιστάναι. *id. Rep.* 8. p. 561 *seq.* τετάχθω ἡμῖν κατὰ δημοκρατίαν ὁ τοιοῦτος ἀνὴρ. *ib.* 553 A. ἀπειργάσθω δὴ ἡμῖν καὶ αὐτὴ ἡ πολιτεία, ἣν ὀλιγαρχίαν καλοῦσιν. *id. Leg.* 4. p. 712 A. *ib.* 9. p. 874 D. *ib.* 10. p. 893 B. ἄγε δὴ, θεὸν εἴ ποτε παρακλητέον ἡμῖν, νῦν ἔστω τοῦτο οὕτω γενόμενον, ἐπὶ γε ἀπόδειξιν, ὡς εἰσί, τὴν αὐτῶν σπουδῇ παρακεκλήσθων. *Lucian.*

D. Mort. 10, 10. τὸ ἀγκύριον ἀνεσπάσθω 'let the anchor be weighed, and remain so': especially *id. ib.* 30, 1. ὁ μὲν ληστῆς οὗτος Σώστρατος ἐς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω. (to remain there) ὁ δ' ἱερόσυλος ὑπὸ τῆς Χιμαίρας διασπασθήτω (an action passing by, and leaving no remarkable consequences). ὁ δὲ τύραννος, ὦ Ἑρμῆ, παρὰ τὸν Τιτυὸν ἀποταθείς, ὑπὸ τῶν γυπῶν κειρέσθω (continued action) καὶ αὐτὸς τὸ ἦπαρ. *Comp. Thuc.* 1, 71. In particular εἰρήσθω is used at the close of a discourse of a topic: *Xen. Mem. S.* 4, 2, 19. ὁμῶς δὲ εἰρήσθω μοι, ἀδικώτερον εἶναι τὸν ἐκόντα ψευδόμενον τοῦ ἄκοντος, ἀσ εἰρήσθαι *Eur. Hec.* 236. *Comp. Isocr. Paneg. p.* 43 D.^a

Further, it is to be remarked, that it is as little necessary in the rest of the moods as in the indicative, always to show determinately this continuance of an action, or its consequences, by the form; and that hence the aorist is sometimes used where, accurately speaking, the perfect should be put. Thus Demosthenes in *Midiam*, *p.* 576, 23. οὐχ ὁ ἐσκεμμένος οὐδ' ὁ μεριμνήσας τὰ δίκαια λέγειν νῦν, for μεμεριμνηκώς. for the consequences of μεριμνᾶν are continued as well as those of σκέπτεσθαι, and he had said just before, *l.* 16. ἐγὼ δὲ γ' ἐσκέφθαι μὲν φημι, καὶ οὐκ ἂν ἀρνηθείην, καὶ μεμελετηκέναί γ' ὡς ἐνῆν μάλιστα ἐμοί^b. But it does not hence follow that the perfect and the aorist have exactly the same signification.

501. The aorist in all the moods, except the indicative and the participle, is usually expressed in Latin and English by the present. But in Greek this distinction between the imperative, optative, conjunctive, infinitive of the aorist, and the same moods of the present, appears to obtain,—that the aorist designates an action transient, and considered independently in its completion, but the present a continued and frequently repeated action, or one in which the beginning only is considered. Thus Plato *Rep.* 9. *p.* 572 D. θὲς τοίνυν πάλιν τοῦ τοιούτου ἤδη πρεσβυτέρον γεγονότος νέον υἱὸν ἐν τοῖς τούτου αὐτῆσσι τετραμμένον. Τίθημι. Τίθει τοίνυν καὶ τὰ αὐτὰ ἐκείνα περὶ αὐτὸν γιγνόμενα, because the first shows the admission of a proposition, which can only be instantaneous and transient,

^a Musgr. et Brunck ad *E. Hec.* 1. c. Phoen. 68.

^b Schæfer on Porson's note ad *Eur.*

although the proposition or the supposition itself be continuing; but in *τίθει* every new point of comparison requires the repetition of the admission. *Xen. Cyrop.* 5, 1, 2. *καλέσας ὁ Κῦρος Ἀράσπην Μῆδον, τοῦτον ἐκέλευσε διαφυλάξαι αὐτῷ τὴν τε γυναῖκα καὶ τὴν σκηνήν*, where he refers only to the action as one concluded in itself; on the contrary, §. 3. *ταύτην οὖν ἐκέλευσεν ὁ Κῦρος διαφυλάττειν τὸν Ἀράσπην, ἕως ἂν αὐτὸς λάβῃ*, because the addition *ἕως ἂν* &c. requires the continuance of the same action. *id. Mem.* S. 1, 1, 14. *τοῖς μὲν ἀεὶ κινεῖσθαι πάντα (δοκεῖν), τοῖς δὲ οὐδὲν ἂν ποτε κινηθῆναι, καὶ τοῖς μὲν πάντα γίνεσθαι τε καὶ ἀπόλλυσθαι, τοῖς δ' οὐτ' ἂν γενέσθαι ποτέ οὐδὲν, οὔτε ἀπολέσθαι*, where the infin. aor. with *ἂν* in the *oratio obliqua* answers completely to the optat. aor. with *ἂν* in the *oratio recta* (see of the Infinitive), and designates an action abstractedly, without reference to its continuance or frequent repetition: but the infinitive present marks distinctly continuance or frequent repetition of the action. *Comp. Xen. H. Gr.* 2, 2, 4. *Xen. Cyr.* 2, 4, 10.—*ib.* 1, 4, 1, *διαπράξασθαι* is used of the fulfilment of each separate solicitation, but immediately afterwards *ὁ δὲ Κῦρος ὅ τι δέοντο αὐτοῦ αἱ παῖδες, περὶ παντὸς ἐποιεῖτο διαπράττεσθαι* of the repeated fulfilment. *Lucian. D. Mort.* 10, 10. *ὥστε λῦε τὰ ἀπόγεια* (beginning of the action), *τὴν ἀποβάθραν ἀνελώμεθα, τὸ ἀγκύριον ἀνεσπᾶσθω· πέτασον τὸ ἰστίον, εὗθυνε, ὦ πορθμεῦ, τὸ πηδάλιον* (continuance). *ib.* 9. the Philosopher says to Menippus, *οὐκοῦν καὶ σὺ ἀπόθου τὴν ἐλευθερίαν*. but Mercury answers, *μηδαμῶς· ἀλλὰ καὶ ἔχε ταῦτα*, because the latter shows a continued action, the former, one confined to a particular time. In the same way we must take the following passages: *Demosth. Phil.* 1. p. 44, 2. *ἐπειδὴν ἅπαντα ἀκούσητε, κρίνατε καὶ μὴ πρότερον προλαμβάνετε*, inasmuch as the previous judgment has a continued influence upon the decision of the auditors, and is repeated at every single point of the speech; but the judgment and the sentence, *κρίνειν*, is complete in itself in the conclusion of the whole. *ib. l.* 16. *πρῶτον μὲν τοίνυν τριήρεις πεντήκοντα παρασκευάσασθαι φημί δεῖν, εἴτ' αὐτοὺς οὕτω τὰς γνώμας ἔχειν. --- --- πρὸς δὲ τούτοις, τοῖς ἡμίσεσι τῶν ἰππέων ἰπαγωγὸς τριήρεις καὶ πλοῖα ἱκανὰ εὐτρεπίσαι κελεύω. ταῦτα μὲν οἶομαι δεῖν ὑπάρχειν ἐπὶ τὰς ἐξαιφνης --- στρα-*

τείας. where the regular change of the aorist and the present leads us to suspect a difference also of meaning: τὰς γνάμας ἔχειν and ὑπάρχειν are, from their nature, necessarily permanent: the ships, however, are not to be prepared during the whole time, but only at first (opposed to εἶτα), which if it cannot be immediately accomplished, yet appears to the speaker and hearer only as a single point of time complete in itself. See 45, 2. ἴν' ἢ διὰ τὸν φόβον--ἡσυχίαν ἔχη (permanent) ἢ παριδὼν ταῦτα ἀφύλακτος ληφθῆ (transient). The cases in which an action confined to a moment is referred to, are naturally much more frequent than those in which a continued action is marked, or where merely the beginning of it is to be considered; and hence the imper. opt. conj. and infinitive of the aorist are more frequent than the same moods of the present. It is often indifferent also, whether these accessory significations be marked at the same time. *Plat. Cratyl.* p. 387 A. πότερον ἡμῖν τμητέον ἕκαστον ὡς ἂν ἡμεῖς βουλόμεθα καὶ ᾧ ἂν βουληθῶμεν, βουλόμεθα might have been used in both cases, since the will must accompany the whole duration of the action, or βουληθῶμεν, since the will must have preceded its commencement, as in Latin, *si voluero*. See Matthiæ *Exc. ad Cic. Or.* 7. p. 243. but regard is had to this circumstance, that the manner of cutting (ὡς ἂν βουλόμεθα) must be present to the person cutting during the whole operation, but the instrument is determined once for all at the beginning. *Id. Leg.* 6. p. 767 E. προστιμᾶν τοὺς κρίναντας τὴν δίκην ὅ τι χροῖ πρός τούτῳ παθεῖν ἢ ἀποτίειν τῷ κοινῷ (comp. *ib.* 12. p. 941 D. 943 B. 946 D. &c.), in which phrase the aorist is more common, the present is thought to express the *periodical* payment of the fine. *Eur. Iph. A.* 482. καὶ σοὶ παραινῶ μίτ' ἀποκτείνειν τέκνον, μίτ' ἀνθελέσθαι τοῦμόν, ἀποκτείνειν might also have been used, but the aorist expresses that the action of killing was undertaken only, not completed, which it was less necessary to remark in the case of the following word, because ἀνθελέσθαι τοῦμόν (to choose my advantage instead of thy child, i. e. sacrifice thy child for my advantage) is an action completed as soon as ἀποκτείνειν takes place. Thus it is often optional whether an action shall be described in reference to its completion (aorist), or its duration, repetition, &c. be indicated at

the same time. Comp. *Xen. Cyr.* 6, 1, 23. with §. 46. 1, 2, 7. 4, 5, 55. 5, 5, 13. 8, 1, 21. Comp. §. 527. *Obs.* 1.

The infinitive of the aorist is often found where we should have expected that of the future, because the action is considered in itself as concluded, and its future occurrence is sufficiently expressed by the governing verb. *Thuc.* 4, 70. λέγων ἐν ἐλπίδι εἶναι ἀναλαβεῖν Νίσαιαν, of which just before καταλήψεσθαι is used. *Id.* 5, 9. ἐλπὶς αὐτοῦς οὕτω φοβηθῆναι. Comp. *Pind. Pyth.* 4, 432 seq. *Eur. Herc. F.* 747.^a *Plat. Alcib.* 1. p. 105 A.^b So the inf. pres. is found *Soph. Trach.* 169. τοιαῦτ' ἔφραζε πρὸς θεῶν εἰμαρμένα τῶν Ἡρακλείων ἐκτελεντάσθαι πόνων. See *Reisig l. c.* So *Herod.* 7, 220. and generally in oracles the inf. aor. is used^c. The same thing takes place even when the idea of futurity is not contained in the governing verb: *Il. v'*, 666 seq. πολλάκι γὰρ οἱ ἕειπε γέρων ἀγαθὸς Πολύδωκος, νόσφ' ὑπ' ἀργαλῆρ φθίσθαι οἷς ἐν μεγάροισιν, ἧ---δαμῆναι. *Eur. Iph. T.* 463. οἶμαι γάρ νιν ἰκετεῦσαι τάδε. *Soph. El.* 442.^d So μέλλειν when it forms with the infinitive a circumlocution of the future has often the infin. aor.^e, rarely when it means 'to delay', if the infinitive expresses an action concluded in itself and not prolonged through successive points of time, or if at least its prolongation is not contemplated by the mind: *Eur. Rhés.* 675. τί μέλλετε, σῶσαι βίον, i. e. ταχέως σώσατε βίον. *id. Phæn.* 310. τί μέλλεις ὑπώροφα μέλαθρα περᾶν, θιγεῖν τ' ὠλέναις τέκνον, where θιγεῖν is considered as immediately following περᾶν, and concluded in itself^f.

^a Of ἐπιζεῖν with the inf. aor. see *Elmsl. ad Med.* 750. *Heind. ad Plat. Phædon.* §. 32. p. 48. *Bremi apud Schæf. App. Dem.* 1. p. 205. *Poppo ad Xen. Cyr.* 2, 4, 15. *Stallb. ad Plat. Phil.* p. 158. *Matthiæ ad Eur. Hec.* 280. *Monk ad Eur. Alc.* 147. Of the difference between the aor. pres. and fut. see *Herm. ad Soph. Aj.* 1061. *ad Eur. Med.* 750.

^b *Obs.* Misc. 4. p. 286. *Interp. ad Luc. T.* 3. p. 478. *Wesseling ad Diod.* 14, 14. *Comp. Thom. M.* p. 167. *Heind. ad Plat. Euthyd.* p. 323.

Lobeck ad Phryn. p. 749. *Coray ad Isocr.* p. 277, 15. *Reisig Comm. Crit. in Soph. Œd. C.* p. 191.

^c *Bœckh ad Pind. Pyth.* 4, 55 seq.

^d *Brunck ad Æsch. Pers.* 738. *ad Eur. Phæn.* 899. *Heind. Plat. Prot.* p. 487. Of this infin. after ἐπιδοξος see *Lobeck ad Phryn.* p. 133.

^e *Dorv. ad Char.* p. 221. *ed. Lips. Porson ad Eur. Or.* 929. *Elmsl. ad Eur. Heracl.* 710. *Bœckh ad Pind. Ol.* 8, 32. *Lob. ad Phryn.* p. 745 seq.

^f *Elmsl. ad Eur. Med.* 1209. *not. r. Comp. Herm. ib.* p. 394.

Sometimes the optat. aor. is thus used in the *oratio obliqua*. *Xen. Hellen.* 2, 3, 56. ὡς εἶπεν ὁ Σάτυρος, ὅτι οἰμώξειεν, εἰ μὴ σιωπήσειεν, ἐπήρετο· ἂν δὲ σιωπῶ, οὐκ ἄρα, ἔφη, οἰμώξομαι; *ib.* 5, 4, 13. οὐ μέντοι τούτου γε ἔνεκεν κατέμεινεν, ἀλλ' εὖ εἰδὼς, ὅτι, εἰ στρατηγοίη, λέξειαν οἱ πολῖται, ὡς Ἀγησίλαος --- πράγματα τῇ πόλει παρέχει. unless ἂν be omitted in both cases, ὅτι οἰμώξειεν ἂν, λέξειαν ἂν οἱ πολῖται. *Æsch. Pers.* 355 seq. both pres. and aor. opt. are used: ὡς εἰ μελαιίνης νυκτὸς ἴξεται κνέφας, Ἕλληνας οὐ μένοισεν ἀλλά --- --- βίοντον ἐκσωσαίαιτο, where, however, Blomfield has adopted from conjecture μενοῖεν, ἐκωσοίαιτο.

Besides this, the infinitive and part. aor. are generally used if the principal verb is in the aor. *Plat. Phæd.* p. 60 C. εὖ γ' ἐποίησας ἀναμνήσασ με. *Xen. Anab.* 5, 8, 14. But if one of the two verbs expresses an action in its own nature continuing, they will not be in the same tense, as *Thuc.* 7, 38. παρασκευαζόμενοι διετέλεσαν. So ἔχω σημήνας §. 559. ἔχω ἀποδείξει *Plat. Phædon.* p. 88 B. comp. *Menon.* p. 81 E. 82 A.

In the *oratio obliqua* the optative sometimes has the sense of time past, e. g. *Herod.* 1, 31. ἐπειρώτα, τίνα δεύτερον μετ' ἐκείνον ἴδοι 'had seen'. It has oftener, however, along with the above explained indication of a completed action, the sense also of an indefinite time, where in Latin the conjunctive of the perfect is used, e. g. *Demosth.* p. 576, 16. οὐκ ἂν ἀρνηθείην, non negaverim, 'I will not deny it'. *Xen. Mem. S.* 4, 2, 5. ἀρόσειε δ' ἂν οὕτω προοιμάζεσθαι 'it might suit'^b.

The conjunctive with particles of time, ὅταν, ἐπειδάν, often corresponds to the Latin *futurum exactum*. *Il.* ζ', 412. οὐ γὰρ ἔτ' ἄλλη ἔσται θαλπωρὴ, ἐπεὶ ἂν σύ γε πότμον ἐπίσπρῃ, and *passim*^c. Yet the leading idea of an action complete and concluded always remains.

Obs. With respect to the two aorists in the passive, it is to be observed further, that the Ionians and older Attics mostly use the aor. 1, the later Attics, on the other hand, the aor. 2, as the softer form^d.

^a Comp. Herm. ad Soph. El. 47.

^d Valck. ad Eur. Phœn. 979.

^b Fisch. 2. p. 268.

Picerson ad Mœrid. p. 208.

^c Fisch. 2. p. 270 seq.

However, the aor. 2. is not unfrequent even in the tragedians*. The case is the same with the fut. 1. and 2. pass.†

The future retains in the optative and infinitive the sense of (502) a future action‡.

Besides this proper signification, the tenses have also, *a.* that (503) of an action frequently repeated, ‘to be wont’, for which the present also might be used.

1. Imperfect, when the action may be conceived as continuing or repeated. *Il. a'*, 218. ὅς κε θεοῖς ἐπιπεύθεται, μάλα τ' ἔκλυον αὐτοῦ, &c.‡

2. Perfect, with reference to the complete fulfilment, succeeded by a state analogous to it. *Herod. 2*, 63. ἐπιτελέουσι, ποιῶσι, followed by πεπονέσθαι. *Plat. Phædon. p.* 80 D. αὕτη δὲ δὴ ἡμῖν ἢ τοιαύτη καὶ οὕτω πεφυκυῖα, ἀπαλλαττομένη τοῦ σώματος, εὐθὺς διαπεφύσεται καὶ ἀπόλωλεν. *Prot. p.* 328 B. *Xen. Cyr. 4*, 2, 26. οὐδέν ἐστι κερδαλέωτερον τοῦ νικᾶν· ὁ γὰρ κρατῶν ἅμα πάντα συνήρακε, &c.‡

3. Aorist, an action being considered as a case which has once occurred. *Il. η'*, 4. ὡς δὲ θεὸς ναύτησιν ἐλδομένοισιν ἔδωκεν οὐρον --- ὡς ἄρα τῶ Τρώεσσιν ἐλδομένοισι φανήτην. *Comp. Herod. 1*, 194. *Eurip. Or.* 706. καὶ ναῦς γὰρ, ἐκταθείσα πρὸς βίαν ποδῖ, ἔβαψεν, ἔστη δ' αὐθις, ἦν χαλᾶ πόδα. *Comp. Suppl.* 227. *Troad.* 53. 713. *Plat. Rep.* 6. p. 495 C. οὗτοι μὲν δὴ οὕτως ἐκπίπτοντες, αὐτοὶ τε βίον οὐ προσήκοντα οὐδ' ἀληθῆ ζῶσι, τὴν δὲ, ὡς περ ὄρφανὴν ζυγγενῶν, ἄλλοι ἐπεισελθόντες ἀνάξιοι ἤσχυρὰν τε καὶ ὄνειδη περιῆψαν. *Comp. ib.* 5. p. 462 D. 8. p. 560 A. 9. p. 586 A. 10. p. 609 A. *Leg.* 4. p. 716 B. 9. p. 854 E. *Phædon. p.* 73 D. *Xen. Cyr.* 1, 2, 2. ἦν τις τούτων τι παραβαίνη, ζημίαν ἐπέθεσαν‡.

* Herm. ad Eurip. Hec. 333.

† Valck. ad Eur. Hipp. 354.

‡ Dawes Misc. Crit. p. 105. Brunck ad Soph. (Ed. Tyr. 792. El. 34.

‡ Heind. ad Plat. Theæt. p. 328. Fisch. 2. p. 258.

‡ Fisch. 2. p. 258.

‡ Hemst. ad Lucian. t. 3. p. 402.

‡ Valcken. Diatr. p. 163 A. Toup ad Longin. p. 275. Heind. ad Plat. Phædr. p. 275. Phædon. p. 78. Fisch. 2. p. 260 sqq. Hoog. ad Vig. p. 210. Stallb. ad Plat. Euthyphr. p. 59.

4. Future, as a case of probable occurrence. *Herod.* 1, 173. καλέουσι ἀπὸ τῶν μητέρων ἐωυτοῦς, καὶ οὐκ ἀπὸ τῶν πατέρων. εἰρομένου δὲ ἑτέρου τὸν ἕτερον, τίς εἶη, καταλέξει ἐωυτὸν μητρόθεν καὶ τῆς μητρὸς ἀνανεμέεται τὰς μητέρας. *Pind.* *Ol.* 7 in. φιάλαν δωρήσεται, followed ver. 10. by θῆκέ μιν ζαλωτόν. *Soph. Antig.* 348. κρατεῖ δὲ μηχαναῖς θηρὸς ὄρεσιβάτα, λασιανχένα θ' ἵππον ὑπάξεται ἀμφίλοφον ζυγόν, which is followed ver. 356. by ἐδιδάξατο^a.

Hence the different tenses with this signification are often interchanged. Thus in the passages cited from Plato, N° 2. the perfect with the aorist; in the same, N° 3. the present and the aorist; in Sophocles, N° 4. the present, future, and aorist; and in Herodotus, *ib.* the present and future. Comp. *Hesiod.* *Ærg.* 240 sq. 244 sq. *Theog.* 748. *Callin. El.* 14.

503. *b.* The aorist is used when an action has been undertaken, but, owing to circumstances beyond the controul of the person undertaking it, not completed. *Eur. Andr.* 811. μὴ καθάνη κτείνασα τοὺς οὐ χροῖν κτανεῖν, Hermione having been prevented from committing the murder only by the arrival of Peleus, it is attributed to her as if committed. So *Ion.* 1310. ἔκτεινα δ' ὄντα πολέμιον δόμοις ἐμοῖς. *ib.* 1520. ἔκτεινά σ' ἄκουσα^b.

c. After τί οὐ the aorist often follows where the present would have been expected; the action, which is the subject of the interrogation, being thus represented as one which should already have taken place. *Soph. Œd. T.* 1002. τί δῆτ' ἔγωγ' οὐ τοῦδε τοῦ φόβου σ', ἄναξ, --- ἐξελευσάμην; *Arist. Lys.* 181. *Plat. Menex.* p. 236 C. τί οὖν οὐ διήλθες; The present is used in the same way; the future probably only *Eur. Hipp.* 1073. τί δῆτα τοῦμόν οὐ λύσω στόμα, where an action is spoken of which must necessarily take place, and which Hippolytus, *l.* 1075. himself refuses to perform^c.

504. Besides these cases the tenses are put for each other also, e. g.

^a Fisch. 2. p. 263. Zeune ad Vig. p. 212.

^b Herm. ad *Soph. Aj.* 1105. *Matthiæ* ad *Eur. Andr.* 794.

^c Heind. ad *Plat. Gorg.* p. 118. *Prot.* p. 459 seq. *Stallb.* ad *Phil.* p. 173. *Poppo* ad *Xen. Cyr.* 2, 1, 4. *Elmsl.* ad *Eur. Heracl.* 805.

1. The present is put, 1. for the aorist, in an animated narration, which represents what took place as present, as in Latin the *præsens historicum*. Eurip. *Suppl.* 652. Κατανέως γὰρ ἦν λάτρις, ὃν Ζεὺς κεραυνῶ πυρπύλω καταιθαλοῖ. *ib.* 893. ἔλθων δ' ἐπ' Ἰνάχου ῥοὰς, παιδεύεται κατ' Ἄργος. Even with ποτέ Eur. *Bacch.* 2. Also with the collateral circumstances of a past action, e. g. after the relative: Eur. *El.* 419. ζῶντ' εἰσακούσας παῖδ', ὃν ἐκσώζει ποτέ. comp. *ib.* 544.^d Even when a definition of time in the aorist follows: Eur. *Hec.* 963. τυγχάνω γὰρ ἐν μέσοις Θρήκης ὄροις ἀπὼν, ὅτ' ἦλθεσ δεῦρο. Hence the present and aorist are often used in the same sentence. Thuc. 1, 95. of Pausanias: ἔλθων δ' εἰς Λακεδαίμονα τῶν μὲν ἰδία πρὸς τινα ἀδικημάτων εὐθύνηθη, τὰ δὲ μέγιστα ἀπολύεται μὴ ἀδικεῖν. *ib.* 46 *extr.* 7, 83. καὶ ἀναλαμβάνουσί τε τὰ ὄπλα, καὶ οἱ Συρακούσιοι αἰσθάνονται καὶ ἐπαιώνισαν. Comp. *Soph. Ant.* 406. Xen. *H. Gr.* 2, 3, 23. 7, 5, 12. The perf. is also used with the pres. *Soph. Œd. C.* 376. ἀποστερίσκει κάξελήλακεν. *Trach.* 676. 698. *Il. κ'*, 199 *seq.* ὅθι δὴ νεκῶν διεφάνετο χῶρος πιπτόντων, for πεσόντων οἱ οὐ ἐπιπτον §. 499.^e

2. ἦκω has regularly the signification of a past action, of the perfect, not 'I come, am in the act of coming', but 'I am come, I am here', *adsum*, as ἐλήλυθα, and the imperf. ἦκον answers to the plusq. perf. *Herod.* 6, 100. Αἰσχίνης --- φράζει τοῖσι ἦκουσι τῶν Ἀθηναίων πάντα τὰ παρεόντά σφι πρήγματα, 'to those who were come'. Comp. 104. 8, 50. 68. Thus Aristophanes *Plut.* 284. uses ἦκει along with ἀφίικται, ver. 265.^f In this manner ἀκούω is often used for ἀκήκοα. *Od. γ'*, 193. Ἀτρεΐδην δὲ καὶ αὐτοὶ ἀκούετε νόσφιν ἔοντα, ὡς ἦλθε, &c. ὄ', 402. νῆσός τις Συρίη κικλήσκειται, εἴ που ἀκούεις. *Plat. Gorg.* p. 503 C. Θεμιστοκλέα οὐκ ἀκούεις ἄνδρα ἀγαθὸν γεγονότα, καὶ Κίμωνα καὶ Μιλτιάδην καὶ Περικλέα τουτοῖν τὸν νεωστὶ τετελευτηκότα, οὐ καὶ σὺ ἀκήκοας^g. So

^d Buttm. and Herm. ad *Soph. Phil.* 371. Seidl. ad *Eur. El.* 414. quotes inapplicable passages.

^e Valcken. ad *Eurip. Hipp.* 34. Brunck ad *Eurip. Hec.* 21. Schæf. in *Dionys. Hal.* 1. p. 116 note.

Heind. ad *Plat. Phædon.* §. 77.

^f Dawes *Misc. Crit.* p. 48 sq. Dorv. ad *Charit.* p. 221. Valck. ad *Eur. Phœn.* 383. Musgr. ad *Eur. Hec.* 1.

^g Heind. ad *Plat. Gorg.* p. 195. Comp. Dorv. ad *Charit.* p. 562.

κλύω *Soph. Trach.* 68. and οἴχομαι *ib.* 41. ἐμοὶ πικρὰς ὠδῖνας αὐτοῦ προσβαλὼν ἀποίχεται. *Herod.* 9, 58. ὡς ἐπέθετο τοῦς Ἑλληνας ἀποιοχόμενος. *Comp. Æsch. Pers.* 176. *Ag.* 180. 578.^a

3. The present is sometimes used instead of the future, as μένει, λείπεται, πέλει, in an oracle *Herod.* 7, 140. and Homer *Il.* λ', 365. ἐξάνω. So in the infinitive, *Soph. Trach.* 170. τοιαῦτ' ἔφραζε πρὸς θεῶν εἰμαρμένα τῶν Ἡρακλείων ἐκτελευτᾶσθαι πόνων. *Comp. Eur. Heracl.* 494. *Thuc.* 7, 56.^b also partic. pres. for the fut. as *Eur. Hec.* 1197. ἀπαλλάσσων for ἀπαλλάξων. *Xen. Hell.* 2, 1, 29. ἡ Πάραλος ἐς τὰς Ἀθήνας ἔπλευσεν, ἀπαγγέλλουσα τὰ γεγονότα, for ἀπαγγελοῦσα. So an action intended is spoken of as if performed, e. g. *Od.* π', 442. οἶκον ἄτιμον ἔδειξ μνάα δὲ γυναῖκα, παῖδά τ' ἀποκτείνεις, 'wish-est to kill'.

The verb εἶμι in particular in the present has regularly the signification of the future. *Herod.* 8, 60. ἦν δὲ γε καὶ τὰ ἐγὼ ἐλπίζω γένηται, οὔτε ἡμῖν ἐς τὸν Ἴσθμὸν παρέσσονται οἱ βάρβαροι, οὔτε προβήσονται ἐκαστέρῳ τῆς Ἀττικῆς, ἀπίασί τε οὐδενὶ κόσμῳ.^c Thus the participle also is used *Thuc.* 5, 65. ἐστρατοπεδεύσαντο, ὡς ἰόντες ἐπὶ τοὺς πολεμίους. and the infinitive *Plat. Phædon.* p. 103 D. καὶ τὸ πῦρ γε αὐτῷ, προσιόντος τοῦ ψυχροῦ αὐτῷ, ἢ ὑπεξίεναι ἢ ἀπολείσθαι. εἶμι however often occurs as a present *Æsch. S. c. Th.* 375. *Eumen.* 237. *Thuc.* 4, 61.

505. II. The imperfect is sometimes put, 1. for the aorist, especially in Homer and Herodotus; the narrator representing the action as if he had been present during its passing: e. g. *Plat. Rep.* 10 *in.* παντὸς ἄρα μᾶλλον ὀρθῶς ψικίζομεν τὴν πόλιν. *Comp. Herod.* 8, 61 *sqq.* *Plat. Tim.* p. 35 B. ὄλον τοῦτο

^a The case of ἀδικεῖν is different, which denotes not a single transient action, but a permanent state, the same as ἀδικον εἶναι: and of φεύγειν 'to be in exile', not 'to go into exile', which Heindorf (ad *Plat. Protag.* p. 463.) has not sufficiently adverted to.

^b Reisig *Comm. Crit.* in *Œd. C.* p. 190. *Elmsl. ad Med.* 888. *Seidl.* ad *Iph.* T. 1284. *Comp. Miscell.* *Phil.* 2, 2. p. 89.

^c *Duker ad Thuc.* 2, 44. *Piers. ad Mær.* p. 16 *sq.* *Valck. ad Hipp.* 1065.

μοίρας ὅσας προσῆκε διένειμεν. --- ἤρχετο δὲ διαιρεῖν ὧδε· μίαν ἀφείλε τὸ πρῶτον ἀπὸ παντὸς μοίραν· μετὰ δὲ ταύτην ἀφῆρει διπλασίαν ταύτης, where ἤρχετο, ἀφῆρει stand for ἤρξατο, ἀφείλε.

2. The imperf. ἦν is often used where other languages employ the present, either when a conclusion is drawn from the present state that something is not as it once seemed to be (in which case ἦν is generally accompanied by ἄρα, e. g. *Eur. Hipp.* 362. *Κύπρις οὐκ ἄρ' ἦν θεός. Troad.* 415 seq.), or when reference is made to something said before, as *Plat. Crat.* p. 387 C. οὐκοῦν καὶ τὸ ὀνομάζειν πράξις τίς ἐστιν, εἶπερ καὶ τὸ λέγειν πράξις τις ἦν περὶ τὰ πράγματα; with reference to *ib.* B. ἄρ' οὖν οὐ καὶ τὸ λέγειν μία τίς ἐστι τῶν πράξεων^d. The imperf. seems also to be used in this way in other cases: *Plat. Crit.* p. 47 D. ὁ τῷ μὲν δικαίῳ βέλτιον ἐγίγνετο, &c. i. e. γίγνεσθαι ἐλέγομεν.

Obs. The imperf. χρῆν, ἔδει, προσῆκεν are often used, not for the presents, but, like the Latin *oportebat, debebam*, to denote that something should be, or should have been, which is not. *Soph. Phil.* 1363. χρῆν γάρ σε μήτ' αὐτόν ποτ' εἰς Τροίαν μολεῖν, ἡμᾶς τ' ἀπείργειν 'thou shouldst not have gone'. *Eur. Hipp.* 299. (*Heracl.* 450. χρῆν signifies 'it was allotted to us'.) So ὠφελον §. 513. *Obs.* 3. *Herod.* 1, 39. εἰ μὲν γὰρ ὑπὸ δόντος τοι εἶπε τελευτήσειν με --- --- χρῆν δὴ σε ποιέειν τὰ ποιέεις. *Plat. Charm.* p. 158 B. Demosthenes *pro Cor.* p. 293, 14. uses it of a supposition or condition, without any such accessory idea: τί ἂν, εἴ που τῆς χώρας ταυτὸ τοῦτο πάθος συνέβη, προσδοκῆσαι χρῆν*; χρῆ, δεῖ, προσῆκει, on the other hand, are used of things which yet may and should be done. See §. 510, 6.

3. Sometimes the imperf. for the pres. in the annunciations of messengers, e. g. *Arist. Ach.* 1073. ἵεναι σ' ἐκέλευον οἱ στρατηγοὶ τήμερον --- ταχέως λαβόντα τοὺς λόχους^f.

III. The perf. for the pres., especially in verbs whose present tense shows the commencement of the action, e. g. δέδοικα, πε-

^d Valck. ad *Eur. Hipp.* 359. Schæf. ad *Dion. Hal.* p. 126. ad *Theocr.* 19, 8. ad *Soph. CEd.* C. 1697. Meineke ad *Menandr.* and especially *Heind.* ad *Phædon.* p. 54 seq. *Bremi* ad

Epist. Socr. ed. *Orell.* p. 322 seq. *Stallb.* ad *Plat. Phil.* p. 60.

^e See *Matthiæ* ad *Eur. Hec.* 262. *Hipp.* 296. 344. *Androm.* 424.

^f *Heind.* ad *Horat. Sat.* p. 388.

φόβημαι, κέκλημαι, πέποιθα. In this case the plusq. perf. has the sense of the imperf.^a The Greeks also use in letters the perf. for the pres. in transient actions, as *Isocr. ad Dem. in. ἀπέσταλκά σοι τόνδε τὸν λόγον δῶρον*^b.

IV. The plusq. perf. is also used, especially in Homer and Herodotus, for the imperf. or aor. *Il. ε', 65. τὸν μὲν Μηριόνην ὅτε δὴ κατέμαρπτε δῖωκων, βεβλήκει*, for ἔβαλε. comp. 73. 661. *ib.* 696. So *δειδέχατο* is used as an aorist *Il. ι', 671. as an imperf. Il. δ', 4. ἐβεβήκει α', 221. ζ', 495. 513. λ', 296. &c. πεπάλακτο ib. 98. ἐλέλικτο ib. 39. ν', 558. ὀρωρέχατο λ', 26. ἐλήλατο ν', 595. πεπόνητο ο', 447. ἀπέκτατο ρ', 472. — Herod. 1, 79. ἐληλύθει for ἦλθε, as it should probably be 8, 50. for ἐλήλυθε. *ib.* 83. ὀρμέατο. comp. 158. 7, 215. 218. 219. παρεσκευάδατο 9, 61. 102. as at the end of the chapter ἐπέπαντο. 84 *extr.* Σάρδιες ἠλώκεσαν. unless this expresses the relation of the earlier action to the later ἐπορθέετο, as just before, ὁ αὐτός τε ἀναβεβήκει καὶ κατ' αὐτὸν ἄλλοι Περσῶν ἀνέβαινον, equivalent to τοῦ αὐτοῦ ἀναβεβηκότος, --- ἀνέβαινον, and 5, 86. comp. 1, 189. 7, 206. 8, 38. 114. 9, 10 *extr.* So *Thuc.* 7, 86. καὶ ὁ μὲν (Νικίας) ἐτεθνήκει --- --- τοὺς δ' ἐν ταῖς λιθοτομίαις οἱ Συρακόσιοι χαλεπῶς --- μετεχείρισαν.*

506. V. The aorist is used, 1. in the sense of the present, even where it cannot be rendered 'to be wont', especially in the tragedians. *Soph. Aj.* 536. ἐπῆνεσ' ἔργον καὶ πρόνοιαν ἦν ἔθου. *Phil.* 1433. comp. 1289. *El.* 668. ἐδεξάμην τὸ ῥηθέν' εἰδέναι δέ σου πρῶτιστα χροῖζω, τίς σ' ἀπέστειλε βροτῶν. *Eurip. Or.* 1687 *sq.* ἰδοὺ μεθίμ' Ἐρμιόνην ἀπὸ σφαγῆς, καὶ λέκτρ' ἐπῆνεσ', ἠνίκ' ἂν διδῶ πατήρ. *id. Iph. A.* 510. ἀπέπτυσσα τοι-ἀνδε συγγένειαν ἀλλήλων πικράν. *id. Med.* 273. σέ, τὴν σκυθρωπὸν καὶ πόσει θυμουμένην Μήδειαν, εἶπον τῆσδε γῆς ἕξω περᾶν. comp. *Andr.* 412. 1238. In Latin and English the present must be used here; but in Greek the aorist seems here also to retain a sense very nearly related to its proper one, of an action completely finished, in which no alteration can be made, and to be used in order to express the action quite

^a Thom. M. p. 264.

^b Wytttenb. ad Plut. p. 306.

determinately, every doubt as to its truth and unalterableness being removed, as in Latin *hoc tibi dictum volo* ^c.

2. As the perf. is used of future actions to denote their sudden appearance and rapid completion (§. 500.), so is the aor. *Eur. Med.* 78. ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν νέον παλαιῶ, 'we are undone if'. So Homer says *Il.* δ', 158. οὐ μὲν πως ἄλιον πέλει ὄρκιον αἰμά τε ἄρνῶν, σπονδαὶ τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν. εἴπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, ἕκ τε καὶ ὄψ' ἐτελεί· σὺν τε μεγάλῳ ἀπέτισαν σὺν σφῆσιν κεφαλῆσι, γυναιξὶ τε καὶ τεκέεσσιν. comp. *ί*, 412 seq. *Soph. Ant.* 302. ὅσοι δὲ μισθαρνοῦντες ἤνυσαν τάδε, χρόνῳ ποτ' ἐξέπραξαν ὡς δοῦναι δίκην, the scholiasts explain ἀντὶ τοῦ φανεροὶ ἔσονται καὶ τιμωρηθήσονται. but the sense seems to be, *hoc ipso* (τῷ ἀνύσαι ταῦτα) *effecerunt ut post aliquod tempus pœnas dent*. But *Plat. Gorg.* p. 484 A. ἐπαναστὰς ἀνεφάνη δεσπότης ἡμέτερος ὁ δούλος appears to belong to this head. So *Livy* 21, 43. *si tales animos in prælio habebitis, quales hic ostenditis, vicimus*, νενικήκαμεν ἢ ἐνικήσαμεν. So *Cicero Verr.* 2, 23, 61. 3, 62, 145. 95 *in*.

VI. Sometimes the fut. seems to be used for the pres. *Soph. Œd. T.* 1076. τοῦμόν δ' ἐγὼ, κεί σμικρόν ἐστι, σπέρμ' ἰδεῖν βουλήσομαι, where however the point of time is indicated at which the present wish passes into accomplishment. Comp. *Œd. C.* 1289. *Eur. Med.* 263. Euripides often uses τί λέξεις in the expression of surprise at news received, e. g. *Hel.* 788. πῶς φῆς; τί λέξεις; ὡς μ' ἀπόλεσας, γύναι!^d, probably to express the fear of still worse details.

The infin. fut. in particular is often found instead of the pres. e. g. after βούλομαι *Isocr. c. Soph.* p. 291 C. ἡμῖν ἐνδεΐξεσθαι βουλόμενος. after εὔχομαι *Soph. Œd. T.* 269. after δύναμαι *Soph. Phil.* 1394. after παρασκευάζεσθαι *Xen. Cyr.* 7, 5, 12. and several other verbs, which Schæfer *ad Poet. Gnom.* p. 16 seq. and Lobeck *ad Phryn.* p. 747. have collected. In all these cases the object of the wish &c. is something future,

^c Herm. de Em. Gr. Gr. p. 194 sq. ad Vig. p. 746. n. 162. who has however explained this idiom somewhat differently. Elmsl. ad Med. 266.

^d Valck. ad Eur. Hipp. 353. Elmsl. ad Eur. Med. 1277. Comp. Herm. ad Vig. p. 747. n. 164.

though conceived of as present in the act of wishing. On the other hand *Soph. Phil.* 597. οὗτος γὰρ πλέον τὸ θάρσος εἶχε θατέρου δράσειν τάδε, δράν could not have been used, as something future is necessarily implied. After ὑπισχνεῖσθαι the fut. is the tense regularly used.

Of the MOODS.

507. I. The indicative is used in Greek when anything is to be represented as actually existing or happening, and as something independent of the thought and conception of the speaker. Hence it is put in very many cases where in Latin the conjunctive must be used.

1. After relatives, both pronouns and particles, where in Latin the dependence of this clause is expressed by the conj., the fut. indic. is often used in Greek, whether the preceding verb be past or present, to denote what shall or will happen, not what is merely conceived as such. *Plat. Gorg.* p. 509 B. ἄρα οὐ ταύτην (τὴν βοήθειαν) ἦτις ἀποτρέψει τὴν μεγίστην ἡμῶν βλάβην; *ib.* p. 513 A. εἰ δὲ σὺ οἶε ὄντινῶν ἀνθρώπων παραδώσειν τέχνην τιὰ τοιαύτην, ἦτις σε ποιήσει μέγα δύνασθαι ----. *ib.* p. 521 B. Comp. *Menex.* p. 236 E. *Xen. H. Gr.* 2, 3, 2. ἔδοξε τῷ δήμῳ τριάκοντα ἄνδρας ἐλέσθαι, οἱ τοὺς πατρίους νόμους ξυγγράψουσι. *Soph. Phil.* 303. οὐ γὰρ τις ὄρμος ἐστίν, οὐδ' ὅποι πλέον, ἐξεμπολήσει κέρδος, ἢ ξενώσεται. So after negative propositions with the relative, e. g. *Xen. Hist. Gr.* 6, 1, 4. παρ' ἐμοὶ οὐδεὶς μισθοφορεῖ, ὅστις μὴ ἰκανός ἐστιν ἴσα πονεῖν ἐμοί. *qui non possit.* *id. Mem. S.* 2, 2, 8. οὐδεπώποτε αὐτὴν οὐτ' εἶπα οὐτ' ἐποίησα οὐδὲν, ἐφ' ᾧ ἤσχύνη, *propter quod erubesceret.* The optative εἴη ἂν, αἰσχυθηεῖν ἂν would represent the thing merely as possible or probable; whereas here, on the contrary, something is only to be simply denied.

2. In indirect interrogations. *Herod.* 8, 79. ἡμέας στασιάζειν χρεῶν ἐστὶ --- περὶ τοῦ ὀκότερος ἡμῶν πλέω ἀγαθὰ τὴν πατρίδα ἐργάσεται, as *Isocr. Paneg.* p. 56 D. *Thuc.* 2, 4. οἱ Πλαταιῆς ἐβουλεύοντο, εἴτε κατακαύσουσιν, ὥσπερ ἔχουσιν, ἐμπρήσαντες τὸ οἶκημα, εἴτε τι ἄλλο χρήσονται, *utrum*

eos concremarent, an aliud quid illis facerent. Xen. Mem. S. 2, 6, 4. σχολὴν ποιεῖται, ὁπόθεν αὐτοὺς κερδανεῖ. comp. §. 528. Plat. Euthyphr. p. 2 C. ἐκεῖνος γὰρ, ὡς φησιν, οἶδε, τίνα τρόπον οἱ νέοι διαφθείρονται, 'are actually destroyed'; διαφθείροντο ἂν would imply, 'might have been destroyed'. Thus ὁρᾶτε, τί ποιούμεν, signifies, 'you see what we are actually doing'; but Plat. Leg. 1. p. 642 A. ὁρᾶτε, τί ποιῶμεν 'see what we are to do'. Comp. Herod. 5, 13. 9, 54. Thuc. 3, 113. Xen. Cyr. 4, 4, 4.^a

3. In the *oratio obliqua*, the indicative in Greek is much more used than in Latin; for all single propositions or members of a proposition, which are not necessarily to be considered as uttered in the person of another, may be expressed in Greek by the indicative. Xen. Cyr. 1, 4, 27. λέγεται, ὅτε Κύρου ἀπὴρ καὶ ἀπηλλάττοντο ἀπ' ἀλλήλων (here the optative would be faulty, because an action is determinately expressed to have taken place at a definite time) --- --- ἀνδρα τινὰ τῶν Μήδων, μάλα καλὸν κάγαθὸν ὄντα, ἐκπεπλήχθαι πολὺν τινα χρόνον ἐπὶ τῷ κάλλει τοῦ Κύρου· ἠνίκα δὲ ἑώρα τοὺς συγγενεῖς φιλοῦντας αὐτὸν, ὑπολειφθῆναι· ἐπεὶ δὲ οἱ ἄλλοι ἀπῆλθον, προσελθεῖν τῷ Κύρῳ καὶ εἰπεῖν, &c. The indicative, however, is very frequently used in single propositions, which are connected with the speech of another: Herod. 1, 163. ἐκέλευε τῆς ἑαυτοῦ χώρας οἰκεῖν ὅκου βούλονται. id. 9, 44. οἱ φύλακες ἐλθόντες ἔλεγον, ὡς ἄνθρωπος ἦκοι ἐπ' ἵππου ἐκ τοῦ στρατοπέδου τοῦ Μήδων, ὃς ἄλλο μὲν οὐδὲν παραγυμνοῖ ἔπος, στρατηγούς δὲ ὀνομάζων ἐθέλειν φησὶ ἐς λόγους ἐλθεῖν. Xen. Cyr. 4, 2, 3. ἐννοηθέντες δὲ, οἷά τε πάσχουσιν ὑπὸ τῶν Ἀσσυρίων, καὶ ὅτι νῦν τεθναῖη μὲν ὁ ἄρχων αὐτῶν, &c. ib. 36.^b See §. 529.

4. In conditional propositions the indicative is used properly 508. only,

a. when the relation of the condition to the consequences is supposed as actual, without any expression of uncertainty, e. g. εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί. In this the Greek entirely coincides with the Latin idiom.

^a Heind. ad Plat. Hipp. p. 162.

^b Heind. ad Plat. Soph. p. 439 seq.

b. When the condition and consequence are both past actions, whose relation to each other shows that any action would have taken place if another had happened, the indicative of past time is used twice, in the *protasis* with *εἰ* alone, and in the *apodosis* with *ἄν*, where in Latin the plusq. perf. conj. is used in both cases. Here too the aor. expresses an action confined to a single case and completed in a single moment, the imperf. an action continuing through several moments or frequently repeated. *Il. φ'*, 211. καὶ νύ κ' ἔτι πλέονας κτάνε Παίονας ὠκύς Ἀχιλλεύς, εἰ μὴ χωσάμενος προσέφη ποταμὸς βαθυδίτης. comp. 544. *Od. δ'*, 363. *Eurip. Troad.* 401. εἰ δ' ἦσαν οἴκοι (Ἀχαιοί), χρηστὸς ὦν ἐλάνθαν' ἄν' *si domi mansissent Græci, Hectoris virtus non innotuisset.* In Greek however both conditions are represented as continuing, as indeed they are in their nature. *Plat. Gorg. p.* 516 E. καίτοι οὗτοι (Cimon, Themistocles, Miltiades) εἰ ἦσαν ἄνδρες ἀγαθοί, οὐκ ἄν ποτε ταῦτα ἔπασχον (repeated as being applicable to several). Comp. *Herod.* 1, 4. εἰ μὴ αὐταὶ ἐβουλέατο, οὐκ ἄν ἠρπάζοντο. *Thuc.* 1, 4. of Agamemnon: οὐκ ἄν οὖν νήσων ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν, both actions continuing together. Hence the aorist is often exchanged for the imperf. in the continuation of the proposition, or an aorist answers in another clause to the imperf., or *vice versâ.* *Plat. Apol. S. p.* 32 E. ἀρ' οὖν ἄν με οἴεσθε τοσούδε ἔτη διαγενέσθαι, εἰ ἔπραττον, --- ἐβοήθουν, --- ἐποιούμην. *Thuc.* 1, 74. εἰ δὲ προσεχωρήσαμεν πρότερον τῷ Μήδῳ, ἢ μὴ ἐτολμήσαμεν ὕστερον ἐσβῆναι ἐς τὰς ναῦς, ὡς διεφθαρμένοι, οὐδὲν ἄν ἔτι ἔδει (repeated) ὑμᾶς, μὴ ἔχοντας ναῦς ἰκανὰς, ναυμαχεῖν, ἀλλὰ καθ' ἡσυχίαν ἄν αὐτῷ προεχώρησε τὰ πράγματα, ἢ ἐβούλετο. *Xen. Mem. S.* 1, 1, 5. τίς οὐκ ἄν ὁμολογήσειεν, αὐτὸν βούλεσθαι μὴτ' ἠλίθιον μὴτ' ἀλαζόνα φαίνεσθαι τοῖς συνοῦσιν; ἐδόκει (continuing) δ' ἄν ἀμφότερα ταῦτα, εἰ προαγορεύων ὡς ὑπὸ θεοῦ φαινόμενα εἶτα ψευδόμενος ἐφαίνετο. δῆλον οὖν, ὅτι οὐκ ἄν προέλεγεν (repeated), εἰ μὴ ἐπίστευσεν (each time) ἀληθεύσειν. Comp. *Anab.* 5, 8, 13. *Soph. Trach.* 86. παρῆν is equivalent to ἦλθον^a.

^a Brunck ad Arist. Lys. 149. Plut. Dion. Hal. 1. p. 55 sq. Stallb. ad 583. ad Eurip. Hipp. 705. Comp. Plat. Euthyphr. p. 81 seq. Herm. ad Vig. p. 821. Schæfer in

c. Since the imperf. expresses the continuance of an action or a state, it is used of present actions, but only when they properly belong to the past, and extend from this into the present; while those which belong to the present only, or the present and the future, are put in the optative. The past being incapable of change, the imperfect is used of actions which are represented as not having happened, or with a negative as having happened. *Herod.* 1, 187. εἰ μὴ ἀπληστός τε ἕας χρημάτων καὶ αἰσχροκερδῆς, οὐκ ἂν νεκρῶν θήκας ἀνέψυγες, nisi esses, non aperires (at eras; ergo aperiebas), where the opening of graves is represented as a practice, a characteristic trait of the person who opened them, not as a thing frequently happening. *Soph. Œd. T.* 83. (εἰ μὴ ἠδύς ἦν) οὐκ ἂν ᾧδ' εἶρπε, where εἶρπε represents the action, not as merely present (in that case ἔρποι ἂν would have been used), but as having taken place even at an earlier time (ἠδύς ἐστιν ἔρπει οὖν). *Eur. Bacch.* 258. εἰ μὴ σε γῆρας πολὺν ἐξερρύετο, καθῆσ' ἂν --- jam dudum sederes. *Plat. Phædon.* p. 73 A. εἰ μὴ ἐτύγχανεν αὐτοῖς ἐπιστήμη ἐνούσα καὶ ὀρθὸς λόγος, οὐκ ἂν οἰοί τ' ἦσαν τοῦτο ποιεῖν, nisi inesset --- non possent. *Comp. Alcib.* 1. p. 111 E. *Hipp. Maj.* p. 294 D. προσῆν δ' ἂν (τὸ φαίνεσθαι καλὰ), εἴπερ τὸ πρέπον καλὸν ἦν, καὶ μὴ μόνον καλὰ ἐποίει εἶναι, ἀλλὰ καὶ φαίνεσθαι. *Comp.* p. 299 E. *Prot.* p. 322 B. *Xen. Mem.* S. 1, 6, 12. δῆλον δὲ, ὅτι, εἰ καὶ τὴν ξυνουσίαν ᾧου τινὸς ἀξίαν εἶναι, καὶ ταύτην ἂν οὐκ ἔλαττον τῆς ἀξίας ἀργύριον ἐπράττου. *Comp.* 2, 6, 26. 4, 3, 3. *Alexis ap. Athen.* 10. p. 71. ed. Schw. εἰ τοῦ μεθύσκεσθαι πρότερον τὸ κραυπαλᾶν παρεγίνεθ' ἡμῖν, οὐδ' ἂν εἰς οἶνόν ποτε προσίετο πλεῖν τοῦ μετρίου. So also the plusq. perf. in the protasis *Plat. Phædon.* p. 106. εἰ τοῦτο ὠμολόγητο ἡμῖν, ῥαδίως ἂν διεμαχόμεθα. The difference between the indic. with ἂν and the optative is seen *Plat. Prot.* p. 311 B. C. where of actions which belong equally to past and present time it is said εἰ ἐπενόεις --- εἴ τις σε ἤρετο --- τί ἂν ἀπεκρίνω; but of the present only *ib.* D. παρὰ δὲ δὴ Πρωταγόραν νῦν ἀφικόμενοι --- εἰ οὖν τις ἡμᾶς ἔροιτο --- τί ἂν αὐτῷ ἀπεκριναιόμεθα; *id. Phædon.* p. 108 A. But *Menon.* p. 74 B. εἴ τις σε ἀνέροιτο τοῦτο, τί ἐστι σχῆμα, ᾧ Μένων; εἰ αὐτῷ εἶπες, ὅτι στρογγυλότης, εἴ σοι εἶπεν ἄπερ ἐγώ, πότερον σχῆμα ἢ

στρογγυλότης ἐστὶν ἢ σχῆμά τι, εἶπες δῆπου ἂν ὅτι σχῆμά τι, εἶ τις ἀνέροιτο is not used for εἶ τις ἀνῆρετο, but the case is considered first as possible and to be expected, afterwards as existing at an indefinite past or present time. *Soph. Œd. T.* 1511. σφῶν δ', ὧ τέκν', εἰ μὲν εἶχέτην ἤδη φρένας, πόλλ' ἂν παρήνουν· νῦν δὲ τοῦτ' εὔχεσθέ μοι, that which might have happened at an indefinite time is opposed to that which is to happen now, not before also.

Even of actions still present, the aorist is sometimes used if, rapidly passing, they are limited to a single point of time. *Plat. Phædon.* p. 106 A. οὐκοῦν εἰ καὶ τὸ ἄθερμον ἀναγκαῖον ἦν ἀνώλεθρον εἶναι, ὁπότε τις ἐπὶ χιόνα θερμὸν ἐπαγάγοι, ὑπεξήγει ἂν ἢ χιῶν οὔσα σῶς καὶ ἄτηκτος; οὐ γὰρ ἂν ἀπώλετό γε, οὐδ' αὖ ὑπομένουσα ἐδέξατο ἂν τὴν θερμότητα. where ὑπεξήγει must be the aorist, because the yielding of the unmelted snow can only be momentary, like the being destroyed and the reception of the warmth. So *Gorg.* p. 447 E. and the passages there produced by Heindorf §. 3. p. 6. the aorist is used, not of a continued or repeated, but single act. *Soph. Ant.* 755. εἰ μὴ πατήρ ἦσθ', εἶπον ἂν (as an act) σ' οὐκ εὔφρονεῖν. *Comp. Plat. Euthyd.* p. 283 E. *Prot.* p. 311 E.^a

Instead of εἰ with the indicative, the participle only is used. *Xen. Mem.* S. 1, 4, 14. οὔτε γὰρ βοὸς ἂν ἔχων σῶμα, ἀνθρώπου δὲ γνώμην, ἠδύνατ' ἂν πράττειν ἢ ἐβούλετο. *Comp.* §. 566, 4. Also ἄνευ with the gen. of the infin. *Plat. Phædon.* p. 99 A. ἄνευ τοῦ τὰ τοιαῦτα ἔχειν οὐκ ἂν οἴος τ' ἦν, i. e. εἰ μὴ τὰ τοιαῦτα εἶχεν.

Obs. 1. The optative in the apodosis is irregular, as *Il. ε'*, 388. καὶ νῦν κεν ἔνθ' ἀπόλοιτο Ἄρης, ἄτος πολέμοιο, εἰ μὴ μητρυνῆ, περικαλλῆς Ἡερίβοια, Ἑρμέα ἐξήγγειλεν, for ἀπώλετο. *Comp.* 311 seq. ρ', 70. ἔνθα κε ρεῖα φέροι κλυτὰ τεύχεα Πανθοίδαο Ἀτρεΐδης, εἰ μὴ οἱ ἀγασσατο Φοῖβος Ἀπόλλων. So also κε is joined with εἰ *Il. ψ'*, 526. in an oracle *Herod.* 1, 174. and an epigram of Erinna, *Brunck Anal.* 1. p. 58. It is a different case §. 524, 2.

Obs. 2. Sometimes ἂν is omitted in the apodosis with the imperf. or aorist of χρῆν, &c. We must separate from this the use of χρῆν,

^a Stallb. ad *Plat. Euthyphr.* p. 51. Matth. ad *Eur. Bacch.* 1296. 31. Nitzsch ad *Ion.* p. 27. *Comp.*

ἔδει, &c. mentioned §. 505. *Obs.* *Soph. Œd. T.* 255. οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον, ἀκάθαρτον ἡμᾶς εἰκὸς ἦν οὕτως εἶναι, *non decebat vos scelus inexpiatum relinquere*, nearly resembles the use of these words, the indic. without ἄν expressing the impropriety more definitely than if by means of ἄν it had been made to depend on the supposed condition. *Comp. Isocr. Paneg. in.* The same thing takes place whenever 'must, should' is expressed: *Xen. Mem. S.* 2, 7, 10. εἰ μὲν τοίνυν αἰσχροὺν τι ἐμελλον ἐργάσασθαι, θάνατον ἄν' αὐτοῦ προαιρέτων ἦν, as in Latin, *præferenda erat mors. Dem. de Cor. p.* 294 *extr.* εἰ γὰρ ἦν ἅπανι πρόδηλα --- --- οὕδ' οὕτως ἀποστατέον ἦν, not only in the case supposed, but in every case; so that εἰ expresses not so much a conceivable supposition as a case assumed to be real: as *Plat. Gorg. p.* 514 C. εἰ δὲ μήτε διδάσκαλον εἶχομεν --- --- οὕτω δὲ ἀνόητον ἦν. Of ἦν ἄρα see §. 505. So ἦν is found without ἄν in definite statements not dependent on any supposition, as *Eur. Iph. A.* 1209. ἐν ἴσῳ γὰρ ἦν τὸδε. *Xen. Anab.* 7, 7, 40. αἰσχροὺν γὰρ ἦν τὰ μὲν ἐμὰ διαπεπρᾶχθαι, τὰ δὲ ἐκείνων περιορᾶν ἐμὲ κακῶς ἔχοντα. *Soph. Œd. T.* 1368. *Xen. Hell.* 2, 3, 41. *Herod.* 1, 75 *extr.* κῶς γὰρ ὅπισθ' ἔχοντες πορευόμενοι διέβησαν αὐτόν; expresses the impossibility more definitely than κῶς γὰρ ἄν. *Soph. El.* 914. οὐτε δρῶσ' ἐλάνθανεν means, not 'she would not, or she could not have done it unobserved', but 'she did not do it secretly'; the word 'secretly' being emphatic. *Æsch. Agam.* 875. καὶ τραυμάτων μὲν εἰ τόσων ἐτύγχανεν ἀνὴρ οὕδ', ὡς πρὸς οἶκον ὤχευέετο φάτις, τέτρῳται δικτύου πλέω λέγειν 'if he has been (not 'had been') so often wounded, he has (not 'would have had') more wounds', &c. As in Latin, the indic. is often found with a clause answering to it, in which is the conj. with *si* or *nisi* (*Ramshorn's Lat. Gram. p.* 584. *Zumpt's Lat. Gram. §.* 76, 4.), so also in Greek. *Theocr.* 16, 42, 54. *Thuc.* 8, 86. ὠρμημένων τῶν ἐν Σάμῳ Ἀθηναίων πλεῖν ἐπὶ σφᾶς αὐτοῦς, ἐν ᾧ σαφέστατα Ἴωνίαν καὶ Ἑλλάσποντον εὐθὺς εἶχον, where the result is represented as certain, *tenebant Ioniam, si eo profecti essent. Plat. Symp. p.* 190 C. *Il.* ζ', 348. where ἔνθα με κῦμ' ἀπέρσε expresses, with the liveliness of the speaker's feeling, the effect as real. And so perhaps *Eur. Alc.* 921. δύο δ' ἀντὶ μᾶς "Αἰδῆς ψυχὰς τὺς πιστοτάτας γε συνέσχεν ὁμοῦ. See *Matth. ad* 923. In all these cases ἄν properly speaking is not omitted, any more than in ἔχω εἰπεῖν *Plat. Apol. S. p.* 34 A. *possum dicere* 'I could say', *longum est* 'it would be tedious'; though it would in English be expressed conditionally.

Sometimes an abbreviation takes place, as *Plat. Apol. S. p.* 20 C. οὐ γὰρ δήπου, σοῦ γε οὐδὲν τῶν ἄλλων περιττότερον πραγματευομένου, ἔπειτα τοσαύτη φήμη τε καὶ λόγος γέγονεν, εἰ μή τι ἔπραττες ἀλλοῖον ἢ

οἱ πολλοί, where with εἰ μή we may supply ὅς οὐκ ἐγένετο ἂν before the clause which repeats the participial construction (see §. 636.): as perhaps *Eur. Phœn.* 1382. ὥστ' ἐκδακρῦσαι γ' εἰ φρονούντ' ἐτύγχανεν, which in *orat. recta* would be δακρύνει τὰ δώματα, ἢ μᾶλλον ἐδάκρυνεν ἂν, εἰ φρονούντ' ἐτ. (comp. 1602. with *Matth. ad v.* 1561.) or *Cic. de Legg.* 1, 19 *extr. et labebar longius (et lapsus essem longius) nisi me retinuissem.* Where on the contrary an action cannot be conceived as really existing, but only in a supposed case, ἂν can hardly be omitted, as in the passages collected by Schæfer *Melet. Crit. p.* 129, 85. Thus *Soph. El.* 1022. we should read with Brunck, after several MSS. πάν γάρ ἂν κατειργάσω. And *Eur. Hel.* 1678. πάλαι δ' ἀδελφὴν καὶ πρὶν ἐξεσώσαμεν, the conjecture κᾶν πρὶν ἐξ. is probably correct. Comp. *Eur. Troad.* 401. 403.^a

509. 5. The indicative also of all tenses is frequently used with ἂν, without any condition implied, where in Latin the conjunctive is used.

a. Imperf. *Thuc.* 7, 55. οὐ δυνάμενοι ἐπενεγκεῖν οὔτε ἐκ πολιτείας τί μεταβολῆς τὸ διάφορον αὐτοῖς, ᾧ προσήγοντο ἂν, *quo sibi eos adjuvissent*, where the imperf. shows an incident then happening, and accompanying the circumstances of that time. *Xen. Hier.* 1, 9. εἰ γὰρ τοῦθ' οὕτως ἔχει, πῶς ἂν πολλοὶ μὲν ἐπεθύμουν τυραννεῖν --- ; πῶς δὲ πάντες ἐζήλουν ἂν τοὺς τυράννους; *quare concupiscerent, inviderent*, a continuation to the present time of an action begun in past time. Thus especially ἐβουλόμην ἂν, ἤθελον ἂν is used, 'I could have wished', not only now, but also previously, *vellem*, whence it follows that as being passed it can no longer be effected. *Plat. Phædr.* p. 228 A. καίτοι ἐβουλόμην γ' ἂν μᾶλλον (ἀπομνημονεύειν τὰ Λυσίου) ἢ μοι πολὺ χρυσίον γενέσθαι. On the other hand, βουλόμην ἂν *Plat. Lys.* p. 211 E. 'I now could wish', as something present and future, consequently still possible, *velim*^b. Without such a reference, as a real wish we find ἐβουλόμην without ἂν *Æsch. in Ctes.* p. 383. ἐβουλόμην οὖν τὴν βουλήν --- ὀρθῶς διοικεῖσθαι. So after the relative *Plat. Phædon. in.* See Heindorf's note, p. 4.

b. Plusquamperf. *Demosth. pro Cor.* p. 235, 29. τῆς εἰρήνης

^a Comp. Poppo Obs. in *Thuc.* p. 14, are here commonly intermixed.
142. Schæf. App. Dem. 2. p. 324. ^b Dawes Misc. Crit. p. 237. Schæf.
Passages of different kinds however in *Dion. Hal.* 1. p. 124 sq.

ἂν διημαρτήκει καὶ οὐκ ἂν ἀμφότερα εἶχε, καὶ τὴν εἰρήνην καὶ τὰ χωρία. *id. ibid.* p. 242, 9. *id. in Aristocr.* p. 680, 25. ψήφισμα τοιοῦτόν τι παρ' ὑμῶν εὔρετο, ἐξ οὗ κυρωθέντος ἂν, ἠδίκηντο μὲν φανερώς οἱ δύο τῶν βασιλέων, ἡσυχίαν δ' ἂν ἦγον οἱ στρατηγούντες αὐτοῖς. The plusq. perf. here retains its signification.

c. Aorist. *Plat. Leg.* 3. p. 679 B. πλούσιοι οὐκ ἂν ποτ' ἐγένοντο, ἄχρυσοί τε καὶ ἀνάργυροι ὄντες. *Xen. Anab.* 4, 2, 10. καὶ αὐτοὶ μὲν ἂν ἐπορεύθησαν, ἤπερ οἱ ἄλλοι, τὰ δ' ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη ἐκβῆναι, *profecti essent* or *proficisci potuissent*. *Isocr. in Soph.* p. 293 B. ἐγὼ δὲ πρὸ πολλῶν ἂν χρημάτων ἐτιμησάμην τηλικούτον δύνασθαι τὴν φιλοσοφίαν, ὅσον οὗτοι λέγουσιν (ἴσως γὰρ οὐτ' ἂν ἡμεῖς πλείστον ἀπελείφθημεν, οὐδ' ἂν ἐλάχιστον μέρος ἀπελάυσασμεν αὐτῆς). Thus also ἦκιστ' ἂν ἠθέλησα, *minime voluissem*^c.

6. Of the imperfects χρῆν, ἔδει, προσῆκεν, see §. 505. *Obd.* 510.

7. Sometimes also the indicative is used in suppositions, when something which any one has said is assumed as real, and its possibility is not further to be inquired into, where in every other language the conjunctive would be used. *Eur. Androm.* 335. τέθνηκα τῇ σῆ θυγατρὶ, καὶ μ' ἀπώλεσε· μαιφόνον μὲν οὐκ ἔτ' ἂν φύγοι μύσος 'admitting that I had been slain by thy daughter, and that she had made an end of me'. *id. Suppl.* 252. ἦμαρτεν· ἐν νέοισι δ' ἀνθρώπων τόδε ἔνεστιν 'granting that he has erred'. *id. Hel.* 1068. καὶ δὴ παρεῖκεν· εἶτα πῶς ἄνευ νεῶς σωθησόμεσθα 'supposing that he yielded'^d.

Of the IMPERATIVE.

The Imperative is used in Greek, as in other languages, in 511. addresses, entreaties, commands, &c. The personal pronouns, as in other languages, are omitted except when they serve for

^c Schæf. l. c.

ad Viger. p. 839. n. 331.

^d Märkl. ad Eur. Suppl. l. c. Herm.

distinction or have an emphasis. With respect to the Greek idiom, it is to be observed :

1. The second person sometimes receives an indefinite subject, and thus stands for the third. *Eur. Rhés.* 687 *sqq.* πέλαις τις ἴθι. παῖε, παῖε πᾶς τις ἄν. --- ἴσχε πᾶς τις --- ἴσχε πᾶς δόρυ. --- ἔρπε πᾶς κατ' ἴχνος αὐτῶν. *Arist. Av.* 1186. χώρει δεῦρο πᾶς ὑπηρέτης· τόξευε πᾶς τις. *ib.* 1191. ἀλλὰ φύλαττε πᾶς τις ἀέρα περιπέφελον. *Comp. Eur. Bacch.* 173. A transition is made from the third person to the second *ib.* 346. στειχέτω τις, ὡς τάχος, ἐλθὼν δὲ θάκουσ τούσδ', ἐν οἴνοσκοπεῖ, μοχλοῖς τριαίνου κἀνάτρεψον ἔμπαλιν, καὶ μέθεε.

2. Sometimes the plural of the imperative is used though only one person be addressed. *Soph. Œd. Col.* 1104. προσέλθετ', ὦ παῖ, πατρί. *comp.* 1112. *Arist. Ran.* 1479. χώρεῖτε τοίνυν, ὦ Διόνυσ', ἔσω. But in *Hesiod. Sc. H.* 327. Χαίρετε, Λυγκῆος γενεή, γενεή according to the sense is plural. On the other hand, the imperative is also put in the singular, though more than one person is mentioned: *Plat. Prot.* p. 311 D. εἰπέ μοι, ὦ Σώκρατες κε καὶ Ἰππόκρατες. See §. 312, 2.^a

3. In prohibitions with μή, the imperative of the present is commonly used, but the conjunctive of the aorists. *Il. i.* 33. σὺ δὲ μὴ τι χολωθῆς. *Od. π'*, 168. μὴδ' ἐπικευθε, but ο', 263. μὴδ' ἐπικεύσῃς. *Herod.* 1, 155. σὺ μέντοι μὴ πάντα θυμῷ χρέω, μηδέ ἐξαναστήσῃς. See §. 517, 5. *Lys. c. Eratosth.* p. 127, 30. *Plat. Gorg.* p. 500 E. ἡ σύμφαθι ἢ μὴ συμφῆς. Yet sometimes in Homer the imperative of the aorist is found in the second person: *Il. δ'*, 410. τῷ μὴ μοι πατέρασ ποθ' ὁμοίη ἐνθεο τιμῷ. *Od. ω'*, 248. σὺ δὲ μὴ χόλον ἐνθεο θυμῷ. Μὴ ψεύσον is once found in Aristophanes, *Thesm.* 877. and μὴ νόμισον is cited from Sophocles. The third person imp. of the aor. I. is frequently found: *Od. π'*, 301. μήτις ἔπειτ' Ὀδυσῆος ἀκουσάτω ἔνδον ἐόντος. *Æsch. Prom.* 332. μηδέ σοι μελησάτω. *S. c. Th.* 1038. μὴ δοκησάτω τινί. *Soph. Aj.* 1180 *seq.* μηδέ σε

^a Brunck ad *Arist. Ran.* 1479. p. 41. *Acta Monac.* 1. p. 36 *seq.* *Soph. Phil.* 369. *Comp.* ad *H. Hom.*

κινησάτω τις. *ib.* 1334. *Plat. Apol. S. in. μηδεὶς προσδοκησάτω. Xen. Cyr. 7, 5, 73. Venat. 2, 3.* and the aor. 1. pass. *Soph. Œd. T. 1449. ἐμοῦ δὲ μὴ ποτ' ἀξιωθήτω τόδε πατρῶων ἄστν ζῶντος οἰκητοῦ τυχεῖν.* We find in *Plat. Leg. 9. p. 861 E. μή τις --- οἴηται.* and *Symp. p. 213 E. μή μοι μέμφηται^b.*

The second person future is sometimes found with this *μή.* *Æsch. S. c. Th. 252. οὐ σίγα; μηδὲν τῶνδ' ἐρείς κατὰ πτόλιν,* which is not to be confounded with *μηδέ* following *οὐ* in an interrogation §. 498, c. β. *Arist. Eccl. 1145. καὶ μὴ παραλείψεις μηδένα (ἐλείψα, λείψης, from λείπω, is not in use, at least among the genuine Attic writers. Schæf. ad P. Gnom. p. 148.). Soph. Ant. 84. ἀλλ' οὖν προμηνύσεις, γε τοῦτο μηδενὶ τοῦργον,* with the v. r. *προμηνύσης^c.*

Οὐ *μή* with the future is more common §. 516.

4. The imperative is used not unfrequently by the Attic poets in a dependent proposition after *οἶσθ' ὅ.* *Soph. Œd. T. 543. οἶσθ' ὡς ποιήσον;* 'knowest thou what thou must do?' *Eur. Hec. 229. οἶσθ' οὖν ὃ δρᾶσον; Heracl. 452. ἀλλ' οἶσθ' ὃ μοι σύμπραξον;* Thus also in the third person *Eur. Iph. T. 1211. οἶσθα νῦν ἄ μοι γενέσθω;* The fut. is found *Eur. Med. 605. Cycl. 131.* The imperative here cannot be rendered by any other tense or mood; for the future does not properly contain the sense of 'must'. The phrase seems to have arisen from a transposition, for *ποιήσον, οἶσθ' ὅ; γενέσθω μοι, οἶσθ' ὅ;* as *Plaut. Rud. 3, 5, 18. Tange, sed scin' quomodo?^d*

5. The use of the Greek imperative varies in some other respects from that of other languages.

a. It sometimes expresses not so much a command, as a de-

^b Thom. M. p. 611. Herodian. Piers. p. 479. Interpr. ad Greg. p. (6) 15. Brunck ad Arist. Thesm. 870. Lysistr. 1036. *Soph. Œd. C. 731. Phil. 582. Pors. ad Eur. Hec. 1174. Herm. de Præc. Att. p. 4—8. ad Vig. p. 809. Bast et Schæf. and Ind. Gr. Greg. s. v. μή. Schæf. ad Gnom. p. 155. 364.* The reason of this idiom is pointed out by Hermann ad *Soph. Aj. 1064.*

^c Elmsley ad *Med. 804.* will not admit this. See however Schæf. ad *P. Gnom. p. 318.*

^d Bentl. ad *Menandr. p. 107. Bergl. ad Arist. Equ. 1155. Koen ad Greg. p. (7 sq.) 18. Brunck ad Arist. Av. 54. Eur. Hec. l. c. Soph. Œd. T. l. c. Herm. ad Viger. p. 740, 143. de Ellips. p. 193. Fisch. 3 b. p. 52. Elmsl. ad *Soph. Œd. T. 543.**

claration of what is proper to be done, according to the situation in which a person is placed. *Eur. Iph. T.* 337. εὐχον δὲ τοιάδ', ὦ νεᾶνι, σοὶ ξένων σφάγια παρῆναι, 'thou shouldest wish'. *Æsch. Prom.* 713. στείχ' ἀνηρότους γύας 'thou must go'^a.

b. Hence the imperative is found also in interrogations, after particles or the relative. *Plat. Leg.* 7. p. 801 D. τί οὖν; ὁ πολλάκις ἐρωτῶ, κείσθω νόμος ἡμῖν καὶ τύπος, ἐκμαγεῖον τε τρίτον τοῦτο; 'shall a law exist?' *ib.* p. 800 E. *Herod.* 1, 89. κάτισον --- φυλάκουσ οἱ λεγόντων, &c. a transition from the *orat. obliqua* into the *recta*.

c. The imperative is sometimes used to express what should properly be expressed by a conditional or limiting proposition, as in Latin, *Da mihi te facilem; dederis in carmina vires*, for *si mihi te facilem dederis*. See *Excurs. ad Cic. Oratt.* 7. p. 239 seq. *Soph. Antig.* 1168. πλούτει γὰρ κατ' οἶκον, εἰ βούλει, μέγα, καὶ ζῆ &c. for *καίπερ πλουτῆς καὶ ζῆς*.

Of the OPTATIVE and CONJUNCTIVE.

512.

✓ The Optative and Conjunctive express, according to its different modifications and shades of meaning, that which in Latin can only be signified by the Conjunctive. Both represent an action, not as something real, but rather as something only conceived of. That which is conceived of, however, is either something merely possible, probable, desirable, consequently uncertain, or something which, as it depends on external circumstances, may be expected with some definiteness. The former is expressed by the optative, the latter by the conjunctive. Hence the optative is used to express a wish, something merely possible or probable, and therefore in the *orat. obliqua*; and for the same reason it especially accompanies past actions.

Although these moods, *logically* considered, always denote something dependent upon a conception, yet in treating of them grammatically this conception is not always expressed; and

^a Markl. ad *Eur. Iph. A.* 734.

therefore in grammar we may separate their use in independent propositions from their use in those which are dependent. Each has its proper rules, although they coincide in the main principle just mentioned.

I. The Optative and Conjunctive in independent Propositions.

A. The Optative, as the mood which expresses the speaker's own thought, is used 1. in the expression of a wish, and then is put without ἄν, or the poetic κε^b. *Il.* α', 42. τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσι 'may the Greeks atone for'. *Il.* χ', 304. μὴ μὰν ἀσπυδεῖ γε καὶ ἀκλειῶς ἀπολοίμην! *Herod.* 7, 5. *Soph. Aj.* 550. ὦ παῖ, γένοιο πατρός εὐτυχέστερος, τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἄν οὐ κακός 'mayest thou be more fortunate than thy father!— then (with ἄν) thou wilt not be bad'. Hence *Eur. Med.* 759. τί δ' ὄρκω τῷδε μὴ μμένων πάθεις, i. e. τί παθεῖν εὖχρη; *Soph. Phil.* 895. τί δῆτα δρωῶμ' ἐγώ; 'what should I wish to do?' *Arist. Plut.* 438. ποῖ τις φύγοι; 'whither should a man wish to flee?' instead of which *Eur. Or.* 598. it is 'whither could a man flee?' and *Soph. Aj.* 503. ποῖ τις οὖν φύγη; 'whither should a man flee?' *Æsch. Suppl.* 20. τίνα γοῦν χώραν εὐφρονα μᾶλλον τῆσδ' ἀφικοίμεθα; 'could we wish to come to?' which passage, however, is suspicious, on account of γοῦν. In negative propositions μή, not οὐ, is used §. 608, 4, a.

In this case εἰ, εἰ γάρ, εἴθε, *utinam*^c, are often used, or ὡς, [πῶς ἂν^d] with the optative. *Od.* γ', 205. εἰ γὰρ ἐμοὶ τοσσόνδε θεοὶ δύναμιν παραθείεν. *Eur. Hec.* 830. εἴ μοι γένοιτο φθόγγος ἐν βραχίοσι &c. *Hom. H. in Merc.* 309. ὦ πόποι, εἴθ' ἀπόλοιτο βοῶν γένος! which Callimachus *Fr.* 7. expresses Χαλύβων ὡς ἀπόλοιτο γένος! *Comp. Soph. El.* 126. *Soph. Aj.* 388. ὦ Ζεῦ, --- πῶς ἂν τὸν αἰμυλῶτατον --- ὀλέσσαις τέλος θάνοιμι καὶ τός! in Eur. Hipp. 205.

Obs. 1. In this sense it is often accompanied by *κεν* *Il.* ζ', 281. ὡς κέν οἱ αὔθι γαῖα χάνοι.

^b Brunck ad Eurip. Ph. 514. Arist. Equ. 400.

^c Valck. ad Eur. Ph. 761. Zeune ad Viger. p. 503 seq. Herm. ad Viger.

p. 757 seq. who makes a difference between εἰ, εἰ γάρ and εἴθε.

^d Valck. and Monk ad Eur. Hipp. 208. 345. Markl. ad Eur. Suppl. 796.

ὡς ἂν πῶς ἂν αὔθι γαῖα χάνοι. Hall. "If we were to see the person that... in the expression of a wish." See Homan ad Hom. H. Cf

Obs. 2. If the wish relates to anything past, the indicative aorist is used with *εἰ γάρ, εἴθε*, without *ἄν*. *Eur. Or.* 1613. *εἰ γὰρ κατέσχον, μὴ θεῶν κλεφθεῖς ἦτο.* *Comp. Andr.* 294. 1185. *Suppl.* 823 seq. *Xen. Mem. S.* 1, 2, 46. *εἴθε σοι τότε συνεγενόμην, ὅτε δεινότατος σαντοῦ ταῦτα ἦσθα!* Also the imperfect is used in an action which is continued from the past to the present, as §. 508, c. *Eurip. Iph. A.* 666. *εἴθ' ἦν καλόν μοι σοὶ τ' ἄγειν σύμπλουν ἐμέ.* *Comp. Hipp.* 1091. *Herac.* 733. *El.* 1068.

Obs. 3. Another mode of expressing a wish is *εἴθ' ὄφελον, ὄφελος, -ε*, especially in the poets; with the infinitive present of actions which should have taken place but have not. *Il. α'*, 415. *αἴθ' ὄφελος παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων ἦσθαι, debebas sedere, 'thou shouldst sit', i. e. utinam sederes.* *Comp. Arist. Vesp.* 730. *Plat. Rep.* 4. p. 432 C. *ὄρα οὖν καὶ προθυμοῦ κατιδεῖν, ἐάν πως πρότερον ἐμοῦ ἴδης καὶ ἐμοὶ φράσης. Εἰ γὰρ ὄφελον, ἔφη.* *Comp. Criton.* p. 44 D. With the infin. aor. of past actions: *Il. φ'*, 269. *ὣς μ' ὄφελ' ἔκτωρ κτεῖναι.* *Eurip. Med. in.* *εἴθ' ὄφελ' Ἄργους μὴ διαπτᾶσθαι σκάφος --- κνανέας Συμπληγάδας.* Also *ὄφελε, ὄφειλε* stand alone *Æsch. Prom.* 48. *Soph. Phil.* 969. *Eur. Iph. A.* 1303. *μήπορ' ὄφειλε (Priamus) τὸν ἀμφὶ βουσι βουκόλον τραφέντ' Ἀλέξανδρον οἰκίσαι ἀμφὶ τὸ λευκὸν ὕδωρ.* *Comp. Herod.* 1, 111. *Demosth. in Aristog.* p. 783, 23. *ὄφελε γὰρ μηδεὶς ἄλλος Ἀριστογείτονι χαίρειν.* Respecting *Soph. Œd. C.* 539. *ἐδεξάμην δῶρον, ὃ μήπορ' ἐγὼ ταλακάρδιος ἐπωφέλησα πόλεος ἐξελέσθαι*, see Vol. I. p. 426. Later writers use *ὄφελον, ὄφελε*, as conjunctions. *Callim. Epigr.* 18. *ὄφελε μὴδ' ἐγένοντο θοαὶ νέες.* *Arrian. Diss.* 2, 18. *ὄφελόν τις μετὰ ταύτης ἐκοιμήθη*.*

Obs. 4. Thus also the optative with *οὕτως* is used in entreaties, when, in order to render the other party propitious to the suppliant, the latter wishes him something pleasing or profitable, as *Il. α'*, 18. *Eur. Med.* 712. *οὕτως ἔρως σοι πρὸς θεῶν τελεσφόρος γένοιτο παιδῶν, καὶ τὸς ὄλβιος θάνοις.* as *Sic te diva potens Cypri regat.* Or in protestations: *Arist. Thesm.* 469. *καὶ τὴ γὰρ ἔγωγ', οὕτως ὀναίμην τῶν τέκνων, μισῶ τὸν ἀνδρ' ἐκείνον, 'I hate him, as truly as I wish to have joy in my children'. Nub.* 520. *οὕτω νικήσαιμι γ' ἐγὼ καὶ νομιζοίμην σοφὸς, ὡς --- πρώτους ἤξιωσ' ἀναγεῖν ὑμᾶς.*

514. 2. Otherwise the optative is used, but in connection with *ἄν* or *κε*, in order to give to a proposition an expression of a mere

* Thom. M. p. 269. 665. Interpr. 3 a. p. 147 seq. Herm. ad Viger. ad Mær. p. 285 seq. Græv. et Reitz p. 756 seq. Blomf. ad Æsch. Pers. ad Luc. Solœc. t. 9. p. 448. Fisch. 912.

conjecture, a bare possibility, and thence of uncertainty and doubt, or in expressions of wishing, in order to declare anything, not as a fixed purpose, but only as an inclination, which may not be granted, where in English, 'I would that, wish, could', are used. *a. Herod.* 1, 70 *extr.* τάχα δὲ ἂν καὶ οἱ ἀποδόμενοι λέγοιεν ἀπικόμενοι ἐς Σπάρτην, ὡς ἀπαιρεθείησαν ὑπὸ Σαμίων. *Comp.* 8, 136. *Isocr. Ateop.* 146 E. ἴσως ἂν οὖν τινες ἐπιτιμήσειαν τοῖς εἰρημένοις. *Herod.* 3, 23. τὸ δὲ ὕδωρ τοῦτο εἴ σφί ἐστι ἀληθῆως οἷόν τι λέγεται, διὰ τοῦτο ἂν εἶεν, τούτῳ τὰ πάντα χρεώμενοι, μακρόβιοι 'they are perhaps'. *Comp.* 1, 2. 70. 9, 71. Hence *Plat. Leg.* 3. p. 677 B. οἱ τότε περιφυγόντες τὴν φθορὰν σχεδὸν ὄρειοί τινες ἂν εἶεν νομεῖς 'they were, perhaps, probably, shepherds'. So with negatives to express what is improbable: *Herod.* 2, 41. οὐτ' ἀνὴρ Αἰγύπτιος, οὔτε γυνὴ ἄνδρα Ἑλληνα φιλήσειε ἂν τῷ στόματι, οὐδὲ μαχαίρῃ ἀνδρὸς Ἑλληνος χρήσεται, 'will hardly kiss', where the future expresses what Herodotus knew for certain. *ib.* 47. τὰ δὲ ἄλλα κρέα σιτέονται ἐν τῇ πανσελήνῳ ἐν ἄλλῃ δὲ ἡμέρῃ οὐκ ἂν ἔτι γευσαίητο 'they will hardly taste it'. *Soph. Trach.* 196. τὸ γὰρ ποθοῦν ἕκαστος ἐκμαθεῖν θέλων οὐκ ἂν μεθεῖτο, πρὶν καθ' ἡδονὴν κλύειν. *Xen. Cyr.* 1, 2, 11. καὶ θηρῶντες μὲν οὐκ ἂν ἀριστήσαιεν 'they hardly ever breakfast'. Thus it is used in a rough estimate *Xen. Cyr.* 1, 2, 13. ἐπειδὴν δὲ τὰ πέντε καὶ εἴκοσι ἐτη διατελέσωσω, εἴησαν μὲν ἂν οὗτοι πλείον τι ἢ πεντήκοντα ἔτη γεγονότες ἀπὸ γενεᾶς.

b. The optative may therefore be frequently rendered by 'to be able'. *Od.* κ', 269. ἔτι γὰρ κεν ἀλύξαιμεν κακὸν ἡμᾶρ. *ib.* *Unca* μ', 137 *seq.* τὰς εἰ μὲν κ' ἀσινέας ἕας, νόστου τε μέδῃαι, ἢ τ' ἂν ἔτ' εἰς Ἰθάκην, κακά περ πάσχοντες, ἴκοισθε 'it is possible that you may come'. *Herod.* 5, 9. γένοιτο δ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ. *Comp.* 6, 63. *Thuc.* 2, 89. οὔτε γὰρ ἂν ἐκπλεύσειέ τις, ὡς χρῆ, εἰς ἐμβολήν, οὔτε ἂν ἀναχωρήσειεν ἐν δέοντι. *Plat. Phædon.* p. 81 B. εἰάν δέ γε --- (ἢ ψυχῇ) τοῦ σώματος ἀπαλλάττηται, --- γεγοητευμένη ὑπ' αὐτοῦ, ὥστε μηδὲν ἄλλο δοκεῖν εἶναι ἀληθές, ἀλλ' ἢ τὸ σωματοειδές, οὐ τις ἂν ἄψαιτο καὶ ἴδοι καὶ πίοι καὶ φάγοι &c. *Isocr. de Pace,* p. 183 C. ἀνὴρ ἀσεβῆς καὶ πονηρὸς τυχὸν ἂν φθάσειε

τελευτήσας, πρὶν δοῦναι δίκην τῶν ἡμαρτημένων, 'it is possible, it may be, that he may die before'.

tion. c. An inclination, the indulgence of which depends on circumstances, and which is therefore only possible and contingent, is expressed by the optative with ἄν, especially βουλοίμην ἄν *Od.* λ', 489. *Plat. Lys.* p. 211 E. *Xen. Mem. S.* 3, 5, 1. (see §. 509 a.) *Plat. Crat.* p. 411 A. ἡδέως ἄν θεασαίμην ταῦτα τὰ κατὰ ὀνόματα.

Hence the optative in interrogations. *Il.* γ', 52. οὐκ ἄν δὴ μείνειας Ἀρηίφιλον Μενέλαον; 'couldst thou not stand against him?' κ', 204. *Plat. Gorg. in.* ἀλλ' ἄρα ἐθελήσειεν ἄν ἡμῖν διαλεχθῆναι; 'would he be willing?' *ib.* p. 449 B. The optative is also put in a negative interrogation for the imperative: *Il.* ε', 456. οὐκ ἄν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθῶν; where the optative softens, 'thou wouldst not drag him away?' Thus in entreaties *Od.* η', 22. ζ', 57. *Comp. ib.* χ', 132. *Il.* κ', 303. τίς ἄν μοι τελέσειε; for τελεσάτω τις. Sometimes, however, this turn gives the command more emphasis: *Il.* ω', 263. οὐκ ἄν δὴ μοι ἄμαξαν ἐφοπλίσσαιτε τάχιστα, ταῦτά τε πάντ' ἐπιθείτε, ἵνα πρήσσωμεν ὀδοῖο;— εἴ also with the optative is used thus: *Il.* ω. 74. εἴ τις καλέσειε, for καλεσάτω τις. So after πῶς ἄν, τίς ἄν *Soph. Aj.* 388. ὦ Ζεῦ, πῶς ἄν τὸν αἰμυλώτατον ὀλέσας τέλος θάνομι καυτός? 'how could I manage to destroy him? I would then die willingly'. *id. Œd. C.* 1100. τίς ἄν θεῶν σοι τόνδ' ἄριστον ἄνδρ' ἰδεῖν δοίη; 'what god could afford thee a sight of him?' which are only different turns given to the expression of a wish, 'would that I could destroy him!' &c.

515. *destertion* d. Very often, however, the optative serves to express even the most definite assertions with modesty and politeness, as a mere conjecture: a moderation which, in consequence of their political equality, was peculiar to all Greeks, but particularly the Athenians, and very seldom occurring in modern languages. *Aristoph. Plut.* 284. οὐκέτ' ἄν κρύψαιμι 'I will no longer conceal it from you'. *Xen. Cyr.* 1, 4, 13. ὦρα ἄν παρασκευάζεσθαί σοι εἶη, ὄτῳ μαστιγώσεις με. *Comp. ib.* 28. 3, 1, 43. 7, 5, 25. οὐκ ἄν ἀμελεῖν δέοι, ἔφη ὁ Κῦρος, ἀλλ' ἵέναι. Thus the optative is often used:

α. In conclusions. *Plat. Euthyphr.* p. 13 D. ἀλλὰ τίς δὴ θεῶν θεραπεία εἴη ἂν ἡ ὁσιότης; ΕΥΘ. ἦν περ, ὧ Σώκρατες, οἱ δούλοι τοὺς δεσπότας θεραπεύουσι. ΣΩ. Μανθάνω. ὑπηρετικὴ τις ἂν, ὡς ζοικεν, εἴη θεοῖς. *ib.* p. 14 C. ἐπιστήμη ἄρα αἰτήσεως καὶ δόσεως θεοῖς ἡ ὁσιότης ἂν εἴη. *Gorg.* p. 502 D.

β. The optative frequently softens the future. *Il.* β', 158. οὐτῷ δὴ οἰκόνδε, φίλην ἐς πατρίδα γαίαν, Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης; καδδέ κεν εὐχολὴν Πριάμῳ καὶ παισὶ λίποισιν Ἀργεῖην Ἐλένην; *Comp. Od.* β', 218. ε', 34. ι', 277. *Il.* ο', 70. *Herod.* 4, 97. ἔψομαί τοι καὶ οὐκ ἂν λειφθείην. *Thuc.* 3, 13. οὔτε γὰρ ἀποστήσεται ἄλλος, τά τε ἡμέτερα προσγενήσεται, πάθοι μὲν τ' ἂν δεινότερα ἢ οἱ πρὶν δουλεύοντες. *Soph. Phil.* 1302. οὐκ ἂν μεθείην, for οὐ μεθήσω. *Eur. Iphig.* A. 310. οὐκ ἂν μεθείμην. ΠΡΕΣΒ. οὐδ' ἔγωγ' ἀφήσομαι. *Plat. Rep.* 10. p. 615 D. οὐχ ἤκει, οὐδ' ἂν ἤξοι δεῦρο. *Xen. H. Gr.* 2, 3, 29.^a

γ. In the same manner the optative gives a softening turn instead of the imperative. *Od.* α', 287. εἰ μὲν κεν πατρὸς βίοντος καὶ νόστον ἀκούσης, ἢ τ' ἂν, τρυχόμενός περ, ἔτι τλαίης ἐνιαυτόν, for τλήθι, or 'then thou canst yet endure'. *Soph. Phil.* 674. *El.* 1491. χωροῖς ἂν εἴσω, more as a request. *Antig.* 444. *El.* 1451. χωροῖς ἂν εἴσω, 10, 95. τῶν δ' ἕκαστος ὀρούει, τυχῶν κεν ἀρπαλέαν σχέθιοι φροντίδα τὰν παρ ποδός as a precept. *Plat. Leg.* 7. p. 813 B. τοῖς μὲν τοίνυν παισὶν ὀρχησται, ταῖς δὲ ὀρχηστρίδες ἂν εἶεν --- --- ΚΑ. ἔστω δὴ ταύτη^b. *Parmen.* p. 126 A. *Arist. Vesp.* 725. The optative is also used without ἂν, and consequently a wish, not a command expressed. *Il.* υ', 120 seq. ἢ τις ἔπειτα καὶ ἡμείων Ἀχιλῆϊ παρσταίη δοίη δὲ κράτος μέγα, μηδέ τι θυμῷ δευέσθω. *Od.* ο', 24. *Comp. ib.* δ', 193. 735. *Pind. Ol.* 9, 61. φέροις δὲ Πρωτογενείας ἄσται γλώσσαν. *Æsch. Agam.* 953. ὑπαί τις ἀρβύλας λύοι τάχος, for λυέτω. *Soph. Trach.* 1225. *Eur. Iph. T.* 1492. ἴτωσαν ἐς σὴν σὺν θεᾶς ἀγάλματι γαίαν, καθιδρύσαιντό τ' εὐτυχῶς βρέτας, where the imperative denotes what depends on the pleasure and decree of Thoas, the optative what depends on circumstances.

^a Brunck ad *Soph. El.* 1491. *Aj.* 88.

^b Brunck ad *Soph. El.* 1491. Heind. ad *Plat. Parm.* p. 188.

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Comm*

Xen. Anab. 3, 2, 37. Χειρίσοφος μὲν ἠγοῖτο---τῶν δὲ πλευρῶν ἐκατέρων δύο τῶν πρεσβυτάτων στρατηγῶ ἐπιμελοῖσθην. *Plat. Euthyd.* p. 273 E. εἰ δὲ νῦν ἀληθῶς ταύτην τὴν ἐπιστήμην ἔχeton, ἴλεω εἶητον. *Leg.* 5 *init.* ἀκούοι δὴ πᾶς. *Comp. Leg.* 11 *in. Arist. Vesp.* 572.

Obs. When regularly constructed, the optative in this case is accompanied by ἄν or κεν. Yet these particles are sometimes wanting. *Pl. ε'*, 303. ὁ οὐ δύο γ' ἀνδρε φέροειεν (as *Xen. Anab.* 5, 4, 25. where two MSS. have ἄν φέροι). *ib.* ἦ, 48. ἦ ῥά νύ μοι τι πίθοιο; (on the other hand, *Od.* θ', 136. ἦ ῥά κεν ἐν δεσμοῖς ἐθέλοισ---εὔδειν; *Comp. Od.* σ', 430. σ', 356.) *Comp. Od.* λ', 612. ν', 248. ξ', 122. *Soph. Œd. C.* 42. τὰς πάνθ' ὀρώσας Εὐμενίδας ὃ γ' ἐνθάδ' ὦν (*Br.* ἄν) εἶποι λεῶς νιν. 205. τίνα (*Br.* and others τίν' ἄν) σοῦ πατρίδ' ἐκπυθοίμαν; 1172. καὶ τίς ποτ' ἐστίν, ὃν γ' ἐγὼ (ὃν ἄν ἐγὼ *Br.*) ψέξαιμί τι. *Comp. Philoct.* 694. *Eurip. Iph. A.* 1220. οὐδεὶς πρὸς τὰδ' ἀντειποὶ βροτῶν. *Hipp.* 473. οὐδὲ στέγην γάρ---καλῶς ἀκριβώσειαν. *Andr.* 931. πῶς οὖν τὰδ', ὡς εἶποι τις, ἐξημέρανας; *Plat. Cratyl.* p. 397 A. πᾶν γὰρ ἡδέως τὰ ἐπίλοιπα περὶ τῶν ὀνομάτων ἀκούσαιμι, as *Isocr. Panath.* p. 253 C. οὐ γὰρ ἀποκρύνψαιμι τάληθές. So too *Eur. Hipp.* 1200. καὶ θάσσον ἢ λέγοι (*al.* λέγει) τις. *Bacch.* 747. θάσσον ἢ σὺ ξυνάψαις. and in comparisons *Soph. Trach.* 113. ὥστ' ἀκάμαντος ἢ Νότου ἢ Βορέα τις κύματ' ἐν εὐρέϊ πόντῳ βάντ' ἐπίοντα τ' ἴδοι, where perhaps we should read κύματ' ἄν εὐρ. π. as *ib.* 700. *Xen. Hier.* 11, 13. θησαυρούς γε μὴν ἔχοις πάντας τοὺς παρὰ τοῖς φίλοις πλούτους. *Isocr. Panath.* p. 241 D. τοὺς Ἑλληνας ἐδίδαξαν ὃν τρόπον διοικούντες τὰς αὐτῶν πατρίδας μεγάλην τὴν Ἑλλάδα ποιήσειαν. So also in interrogations: *Æsch. Ag.* 1385 *seq.* πῶς γάρ τις---πημονὴν ἀρκύστατον φράζειεν; *Choeph.* 590. Of *Suypri.* 20. see §. 513. *Soph. Œd. T.* 72. ὡς πύθοισθ' ὅτι δρῶν, ἦ τί φωνῶν τήνδε ῥυσαίμην πόλιν. *Soph. Œd. C.* 1418. πῶς γὰρ αὐθις αὐτὸν πάλιν στρατεύμ' ἄγοιμι ταῦτόν, εἰσάπαξ τρέσας; 'how should I be able?' *id. Antig.* 604. τεὰν, Ζεῦ, δύνασίν τις ἀνδρῶν ὑπερβασίε κατάσχοι; 'who could check it?' *tis κατάσχη*, the reading of Brunck, would mean 'who should check it?' *Eur. Iph. A.* 523. ὃν μὴ σὺ φράζεις, πῶς ὑπολάβοιμεν λόγον; 'how could we guess?' *Comp.* §. 528.

It is not probable that ἄν should have been omitted by the oversight of transcribers in all the passages above quoted, nor yet that the Greeks should have arbitrarily inserted or omitted it. From considering the cases in which ἄν is regularly omitted, as in wishing, in the *oratio obliqua* after ὅς and other relatives, it becomes probable that the proper force of ἄν is to express the hypothetical relation of one member of a

proposition to another, either expressed or present to the mind. Thus *πῶς ταῦτόν σπράτευμα ἄγοιμι*, and *πῶς ἂν τ. σ. ἄγ.* express one and the same principal thought; but the latter also implies a supposition, 'if I wished, if opportunity again offered', &c.; and as such a supposition may in most cases be supplied by the mind, the construction of the optative with *ἂν* was chosen in preference, for this reason also that the expression of something conditional and hypothetical points out the bare possibility or probability more strongly than 'can, may', &c. This explanation is confirmed on the one hand by the circumstance that after conditional propositions with *εἰ* the optative will hardly be found in the *apodosis* without *ἂν*, and on the other that with the particles signifying 'perhaps', *ἴσως*, *τάχα*, the optative is often found with, but often without *ἂν*, though we cannot rationally say that *ἴσως*, *τάχα* supply the place of *ἂν*, as *Æsch. Suppl.* 741. *ἴσως γὰρ ἢ κήρύξ τις ἢ πρέσβυς μόλοι.* *Soph. El.* 800. *ἐπεὶπερ οὐτ' ἐμοῦ καταξίως πράξεις*, is probably a corruption for *κατάξί' ἂν*, since we must necessarily supply in the mind *εἰ ἀποστειλοῖς*, *Eur. Iph. A.* 419. *ὥστε τερφθείης ἰδῶν*, for *ῶς τι τερφθ.* *ut delectareris*, as *Ion.* 1396. because *ἰδῶν* is the same as *εἰ ἴδοις*.

There is a difference between these cases and those where, in two clauses standing in similar relations, *ἂν* is used only once with the optative, as *Æsch. Ag.* 1058. *πειθοί' ἂν, εἰ πειθοί', ἀπειθοίης δ' ἴσως.* *Plat. Phædon.* p. 87 D. *τὴν αὐτὴν ταύτην, οἶμαι, εἰκόνα δέξαιτ' ἂν ἢ ψυχὴ πρὸς τὸ σῶμα, καὶ τις λέγων αὐτὰ ταῦτα περὶ αὐτῶν μέτριά μοι φαίνοιτο λέγειν*, where the *ἂν* belongs to *φαίν.* as well as *δέξ.* *ib. E. Xen. Mem. S.* 2, 1, 18. *ὁ μὲν ἐκὼν πεινῶν φάγοι ἂν ὅποτε βούλοιο, καὶ ὁ ἐκὼν διψῶν πίοι.* *id. Cyr.* 5, 1, 20. Even in propositions with *γάρ*, and when another turn is chosen, as *Xen. Anab.* 4, 6, 13. *δοκοῦμεν δ' ἂν μοι --- ἐρημοτέρῳ ἂν τῷ ἄλλῳ ὄρει χρῆσθαι· μένοιεν γὰρ αὐτοῦ μᾶλλον ἄθροοι οἱ πολέμοι*, because the preceding words have the meaning *ἐρημοτέρῳ ἂν τ. ἅ. ὄρ. χρῆμεθα· μένοιεν γάρ.* Also in parenthetical propositions: *Plat. Rep.* 2. p. 360 B. *οὐδέις ἂν γένοιτο, ὡς δόξειεν, οὕτως ἀδαμάντινος ---* and in the continuation of the construction interrupted by a parenthesis *Herod.* 3, 127. *ὦ Πέρσαι, τίς ἂν μοι τοῦτο ἕμέων ὑποστὰς ἐπιτελέσειε ---*; (*ἐνθα γὰρ σοφίης δέει, βίης ἔργον οὐδέν.*) *ἕμέων δι' ἂν τίς μοι Ὀροίτεια ἢ ζῶοντα ἀγάγοι ἢ ἀποκτείνειε*^a.

B. The conjunctive is used when anything ought to take 516. place. Thus 1. without *ἂν* or *κε*, in exhortations in the first (515)

^a Herm. ad Vig. p. 945. ad Elmsl. Med. p. 358.

person plural, 'let us do this or that', e. g. ἴωμεν 'let us go', μαχώμεθα 'let us fight'. But in the second and third person the optative is used, as §. 513, 1. *Il. v.*, 119. ἀλλ' ἄγεθ', ἡμεῖς πέρ μιν ἀποτρῶμεν ὀπίσσω αὐτόθεν, ἢ τις ἔπειτα καὶ ἡμῶν Ἀχιλῆϊ παρσταίη, δοίη δὲ κράτος μέγα, for which, in the following verse, the imperative is used. *Od. χ'*, 77. ἔλθωμεν δ' ἀνὰ ἄστν, βοῆ δ' ὤκιστα γένοιτο. *Soph. Ant.* 152.^a So the 1st person singular is found in Homer: *Il. χ'*, 450. ἴδωμ' ὅ τιν' ἔργα τέτυκται, 'let me see, I wish to see', as *ib.* 418. λίσσωμ' ἀνέρα τούτων. *Od. ι'*, 37. ζ', 340. ἀλλ' ἄγε νῦν ἐπίμεινον Ἀρήϊα τεύχεα δύω 'I wish to put on'. ζ', 126.

In the following passages only after φέρε, ἄγε, or similar words: *Herod.* 1, 11. 7, 103. *Soph. Phil.* 1452. *Eur. Hipp.* 877. *Herc. F.* 530. *El.* 875.^b *Arist. Ach.* 1120. *Comp. Equ.* 113. *Plat. Phædon.* p. 63 B. *Dem. pro Cor.* p. 315, 20.

This use coincides very much with that of the future, as indeed both are united *Il. ι'*, 60. ζ', 129, 131. ἔξεῖπω καὶ πάντα δειξέω

The 1st person singular of neuter and passive verbs seems to be used in the same way *Soph. Trach.* 801. ἀλλά μ' ἔκ γε τῆσδε γῆς πόρθμευσον ὡς τάχιστα, μῆδ' αὐτοῦ θάνω, as *Eur. Heracl.* 560. μὴ τρέσῃς μιάσματος τοῦμοῦ μετασχεῖν, ἀλλ' ἐλευθέρως θάνω, 'I wish not to die here, I wish to die free'. *Eur. Troad.* 173. μὴ νῦν μοι τὴν βακχεύουσαν Κασάνδραν πέμψῃσθ' ἔξω, αἰσχύναν Ἀργείοισιν μαινάδ' ἐπ' ἄλγεσι δ' ἀλγυνθῶ, i. e. μὴ ἐπ. ἄλγ. 'I wish not to suffer new sorrows'. Perhaps also *Ced. C.* 174. ὦ ξεῖνοι, μὴ δῆτ' ἀδικηθῶ, though it seems more suitable to supply here δέδοικα or ὄρα, as *Il. α'*, 26. φ', 475.^c

Such exhortations addressed to oneself are sometimes strengthened by a question with οὐ and the future. *Eur. Med.* 883. οὐκ ἀπαλλαχθήσομαι θυμοῦ; i. e. ἄγε ἀπαλλαχθῶ θυμοῦ. *Andr.* 1212.

Obs. Homer and other epic poets use here a form similar to the in-

^a Valcken. ad *Her.* 4, 118. *Herm.* ad *Viger.* p. 743.

^b *Elmsl.* ad *Eur. Heracl.* 559. ad *Med.* 1212. ad *Bacch.* 341. *Comp.* *Dobree* ad *Arist. Plut.* 965. But the

passages which *Hermann* ad *Soph. Phil.* 1081. p. 196 seq. quotes, belong to §. 516, 3.

^c *Elmsl.* ad *Heracl.* l. c. ad *Soph. Ced. C.* l. c.

dicative, ἴομεν. See §. 201, 9. But *Eurip. Iphig. A.* 16. for *στείχομεν* εἶσω we should read *στείχωμεν* ἔσω.

2. In questions of indecision or doubt, when a person asks himself or another what he is to do, also without *ἄν*, and with or without an interrogative particle. *Il. κ'*, 62. *αὐθι μένω μετὰ τοῖσι, δεδεγμένος εἰσόκεν ἔλθης, ἢ ἐθέω μετὰ σ' αὐτίς*; *Eur. Phœn.* 740. *ἀλλ' ἀμφὶ δειπνον οὐσι προσβάλω δόρυ*; Thus *Eurip. Herc. Fur.* 1111. must be taken as an interrogation: *γέροντες, ἔλθω τῶν ἐμῶν κακῶν πέλας*; 'am I to approach?'^d *id. Hec.* 1249. comp. *ib.* 84. Thus *τί φῶ*; *τί δρῶ*; 'what am I to say? do?' *Aristoph. Plut.* 1198. *ἐγὼ δὲ τί ποιῶ*; *Plat. Gorg. p.* 447 D. *τί ἔρωμαι*; *Il. λ'*, 404. *τί πάθω*; 'what am I to do?' Comp. *Herod.* 4, 118. *Plat. Prot. p.* 322 C. *πότερον, ὡς αἱ τέχναι νεμέμνηται, οὕτω καὶ ταύτας νείμω*; *ib.* 334 E. *πότερα οὖν, ὅσα ἐμοὶ δοκεῖ δεῖν ἀποκρίνεσθαι, τοσαυτὰ σοὶ ἀποκρίνωμαι*; where just before it was expressed: *ἦ βραχύτερά σοι ἀποκρίνωμαι, ἦ δεῖ*; Comp. *Hipparch.* p. 229 A. seq.

3. Other questions, direct as well as indirect, with the idea 'should', are so expressed. *Il. π'*, 648. [*Ζεὺς φράζετο θυμῷ,*] *ἦ ἤδη καὶ κείνον ἐνὶ κρατερῇ ὑσμίνῃ αὐτοῦ ἐπ' ἀντιθέῳ Σαρπηδόνι φαίδιμος Ἐκτωρ χαλκῷ δηώσῃ, ἀπὸ τ' ὤμων τεύχε' ἔλθται* (whether he should), *ἦ ἔτι καὶ πλεόνεσσιν ὀφέλλειεν* (which he would most willingly do) *πόνον αἰπύν*. Comp. *Od. π'*, 74. *Herod.* 1, 53. *Κροῖσος ὑμέας ἐπειρωτᾶ, εἰ στρατεύηται ἐπὶ Πέρσας, καὶ εἴ τινα στρατὸν ἀνδρῶν προσθέοιτο* (*al. προσθήηται*) *σύμμαχον*; where *προσθέηται* seems more correct, if it signifies 'whether he is to take any army as his auxiliaries'; but *προσθέοιτο*, if the sense be 'whether he can take it'. *Thuc.* 6, 25. *ἔφη χρῆναι --- ἐναντίον ἀπάντων ἠδη λέγειν, ἢν τινα αὐτῷ παρασκευὴν Ἀθηναῖοι ψηφίσωνται*. *Dem. pro Cor. p.* 268, 27. in *Androt. p.* 613, 3. *Plat. Prot. p.* 348 D. *περιῶν ζητεῖ ὅτῃ ἐπιδείξεται καὶ μεθ' ὅτου βεβαιώσεται*. *Xen. Mem. S.* 2, 1, 21. *Ἡρακλέα ἐξελθόντα εἰς ἡσυχίαν καθῆσθαι, ἀποροῦντα ὀποτέραν τῶν ὁδῶν τράπηται*. The conjunctive is found in the sense of the future

^d Valck. ad *Eurip. Hipp.* v. 782. ad *Viger.* p. 731.
ad *Eur. Ph.* 735. Porson *ib.* *Herm.*

Π. ο', 16. οὐ μὰν οἰδ', εἰ αὐτε κακοῖραφίης ἀλεγεινῆς πρώτη ἐπαύρηται καὶ σε πληγῶσιν ἰμάσσω.

Obs. 1. The rule which Dawes *Misc. Cr.* p. 207. Brunck *ad Arist. Plut.* 438. *Av.* 164. *Soph. Aj.* 403. *Antig.* 605. *Phil.* 1393. (comp. Schæfer in *Dion. H.* 1. p. 97 seq. Heind. *ad Plat. Prot.* p. 497.) establish, that in interrogations the conjunctive is put *without* ἄν, but the optative *with* ἄν, is true in general; only a difference of signification is the origin of this idiom. With the conjunctive a person asks, wishing to be informed, what he is to do (except in some cases, which are explained from what follows, and occur hereafter); but with the optative, when he considers what may be done. In those cases where the conjunctive expresses 'should', it does not take ἄν, which, however, may be added to it in the cases about to be explained below. The optative has here the same signification as in §. 514, and therefore regularly takes ἄν as it does there; which sometimes, as there also, is omitted. See *Herm. ad Viger.* p. 729, 108.

Obs. 2. Instead of the conjunctive the future also is used. *Plat. Crit.* p. 50 B. ἢ ἐροῦμεν πρὸς αὐτοὺς, ὅτι ἡδίκη γὰρ ἡμᾶς ἢ πόλις, καὶ οὐκ ὀρθῶς τὴν δίκην ἔκρινε; ταῦτα ἢ τί ἐροῦμεν; *Gorg.* p. 521 B. σὺχ' ἔξει, ὃ τι χρήσεται αὐτοῖς^a. *Parm.* p. 137 B. *Comp. Apol. S.* p. 37 B. C. and hence the conjunctive and future are found together *Soph. Trach.* 972. τί πάθω; τί δὲ μήσομαι; *Comp. Alc.* 214. 216. The indicative also is put in this case for the conjunctive, e. g. πῶς λέγομεν; *Plat. Gorg.* p. 480. τί δὴ οὖν λέγομεν περὶ τοῦ ὀσίου; *id. Euthyphr.* p. 10.^b *Eur. Ion.* 771. εἶπωμεν, ἢ σιγῶμεν ἢ τί δράσομεν.

3. In a similar manner the conjunctive is used without a conjunction and without ἄν after βούλει in interrogations. *Soph. Phil.* 762. βούλει λάβωμαι δῆτα καὶ θίγω τί σου; *Plat. Gorg.* p. 454 C. βούλει οὖν δύο εἶδη θῶμεν πειθούς; *Comp.* p. 479 C. The conjunctive stands also first *Plat. Phædon.* p. 79 A. θῶμεν οὖν βούλει δύο εἶδη τῶν ὄντων; The second or third person is in the infinitive *Eur. Iph. A.* 998. βούλει νῦν ἰκέτιν σὸν περιπτύξαι γόνυ; Without a question *id. Rep.* 2. p. 372 E. εἰ δ' αὐ βούλεσθε καὶ φλεγμαίνουσιν πόλιν θεωρήσωμεν, οὐδὲν ἀποκωλύει, for θεωρήσαι ἡμᾶς. *Phædon.* p. 95 E. εἴτε τι βούλει προσθῆς ἢ ἀφέλγς, for προσθεῖναι ἢ ἀφελεῖν. —θέλεις is used for βούλει, e. g. *Soph. Œd. T.* 651.

^a Heind. *ad Plat. Gorg.* p. 63.

^b Heind. *ad Plat. Gorg.* p. 109. *ad Theæt.* p. 441.

Obs. It is doubtful whether the future here stands for the conjunctive (*Stallb. ad Phil. p. 77.*), the MSS. varying between \omicron and ω ; but it is more probable that the transcribers should have changed the future into the conjunctive than *vice versa*. The indic. pres. (*Schæf. ad L. Bos. p. 765.*) is found only in later writers.

4. The conjunctive also is used in questions of indignation, with which a preceding command is repeated. *Arist. Ran.* 1132. ΔΙΟΝ. Αἰσχύλε, παραινῶ σοι σιωπᾶν. ΑἰΣΧ. ἐγὼ σιωπῶ τῷδε; 'am I to be silent before this man?' *Comp. id. Lys.* 530. *Luc. D. D.* 1. λῦσόν με, ὦ Ζεῦ--- ΖΕΥΣ. Λύσω σε, φής;^c

In negative propositions the conjunctive is used after μή 517. or οὐ μή for the future, but usually only the conj. aor. 1. pass. or aor. 2. act. and middle; instead of the aor. 1. act. the future is used. *Æsch. S. c. Th.* 201. λευστήρα δήμου δ' οὔτι μὴ φύγη μόρον, i. e. οὐ φεύζεται. *Comp.* 283. *Soph. El.* 42. οὐ γὰρ σε μὴ γήρα τε καὶ χρόνῳ μακρῷ γνῶσ' οὐδ' ὑποπτέουσιν ᾧδ' ἠνθισμένον, as *Æd. C.* 450. and with the conjunctive after the future *Arist. Vesp.* 394. *Soph. Phil.* 103. οὐ μὴ πίθηται, i. e. οὐ πείσεται. *Comp. Trach.* 621. 1190. *Plat. Charm.* p. 168 D. ἄχρων ὄψις οὐδὲν ἂν μὴ ποτε ἴδῃ, for οὐκ ὄψεται. *Rep.* 5. p. 473 D. *Comp. ib.* 10. p. 597 C. *ib.* 6. p. 492 E. οὔτε γίγνεται, οὔτε γέγονεν, οὐδὲ οὖν μὴ γένηται ἀλλοῖον ἦθος πρὸς ἀρετὴν, παρὰ τὴν τούτων παιδείαν πεπαιδευμένον^d. *Hipp. Maj.* p. 300 D. οὐ γὰρ μὴ ποτε εὕρης, ὃ μῆποτ' ἐγὼ πέπονθα μῆτε σὺ, τοῦτ' ἀμφοτέρους ἡμᾶς πεπονθύτας. Also the conj. present: *Soph. Æd. C.* 1023. οὐς οὐ μῆποτε χώρας φυγόντες τῆσδ' ἐπεύχωνται θεοῖς. *Plat. Rep.* 1. p. 341 C. ἀλλ' οὐ μὴ οἴος τ' ἦς. *Xen. Hier.* 11, 15. ἐὰν τοὺς φίλους κρατῆς εὖ ποιῶν, οὐ μὴ σοι δύνωνται ἀντέχειν οἱ πολέμοι. *Comp. Anab.* 2, 2, 12. And with the aor. 1. pass. *Æsch. S. c. Th.* 38. οὔτι μὴ ληφθῶ δόλω, i. e. οὐ ληφθήσομαι. *Plat. Symp.* p. 214 A. ὅποσον ἂν κελεύσῃ τις, τοσοῦτον ἐκπιῶν, οὐδὲν μᾶλλον μὴ ποτε μεθυσθῆ^e. Also οὐ alone is found: *Od.* ζ', 201. οὐκ ἔσθ' οὔτος ἀνὴρ διερός βροτός, οὐδὲ

^c Dawes Misc. Crit. p. 78. *Comp.* Stallb. ad *Plat. Phil.* p. 52.

Valck. *Diatrib.* p. 211.

^e To this head belong the passages

^d Of the latter construction see quoted Wyttenb. ad *Ecl. Hist.* p. 343.

γένηται &c. Comp. π', 437. Thus the passages *Xenoph. Anab.* 7, 7, 24. must be explained: οἱ ἂν φανεροὶ ὡσιν ἀλήθειαν ἀσκούντες, τούτων οἱ λόγοι, ἦν τι δέωνται, οὐδὲν μείον δύνωνται ἀνύσασθαι, ἢ ἄλλων ἢ βία, unless this be rather an error of the transcriber, for δύνωνται caused by δέωνται. For μείον can hardly stand instead of μή. Instead of the former negative οὐ, the negative μά used in an oath is found with the accusative *Arist. Lys.* 916. μὰ τὸν Ἀπόλλω μή σ' ἐγὼ, καίπερ τοιοῦτον ὄντα, κατακλινῶ χαμαί. Comp. *Eccl.* 991. *Av.* 194. according to which *Ran.* 511. οὐ after Ἀπόλλω should be struck out^a.

This construction has probably arisen from οὐ δέδοικα μὴ γνῶσι 'I am not afraid that they should know thee', i. e. 'they certainly will not know thee'^b. This being stronger than οὐ γνώσονται, this οὐ μὴ was also prefixed, for the sake of a stronger negation, to the future *Soph. Œd. C.* 450 seq. *El.* 42. Perhaps, too, the Homeric usage (see *Obs.* 4.) may have had some influence^c.

Obs. 1. Dawes *Misc. Crit.* p. 221 seq. laid down the rule, which has been adopted by Brunck (*ad Arist. Lys.* 704. &c.) and most subsequent critics, that after οὐ μὴ the conj. aor. 1. act. is never found, and undertook to alter the passages which opposed this rule. It is true the alteration consists generally in changing an η into an ε, or an ω into an ο, and that in many passages the MSS. vary, as *Plat. Polit.* p. 308 D. *Leg.* 5. p. 735 B. *Xen. Cyr.* 8, 2, 8. The transcribers, too, have sometimes introduced manifest faults into the text, as *Eur. Hipp.* 611. οὐ μὴ προσοίσης χεῖρα, for προσοίσεις. But many passages are also found where such a change is inadmissible, as *Soph. Phil.* 381. where Brunck's conjecture ἐκπλεύσεις is a solecism, as the Greeks said not πλεύσω but πλευσοῦμαι. *Aj.* 560. the Attic future is ὑβριεῖ, as *Eur. Iph. T.* 18. ἀφορμειῖ. *Arist. Vesp.* 394. οὐρήσω can be nothing but the conj. aor. 1., as the fut. would be οὐρήσομαι. See *Arist. Pac.* 1266.—*Plat. Rep.* 10. p. 609 B. ἀπολεῖ, not ἀπολέσει (a rarer form), would be the future. See Vol. I. §. 181, 2, b. *Xen. Anab.* 4, 8, 13. οὐδεὶς μηκέτι μείνη. Therefore although with οὐ μὴ the fut. instead of the aor. 1. act. is most common, the rule is not certain, and it is safest to keep to the

^a Elmsl. ad *Soph. Œd. C.* 177. Elmsl. *Med.* p. 390. ad *Œd. C.* 1028. p. 117. Lips.

^b Elmsl. ad *Œd. C.* 177 extr. Ast ad *Plat. Rep.* p. 364 seq. Herm. ad

Elmsl. *Med.* p. 390. ad *Œd. C.* 1028.

El. 1041.

^c Werfer in *Act. Monac.* 1, 2. p. 228.

MSS. even where a change would be easy, especially as Reisch *Comm. Crit. in Soph. Œd. C. p. 250 seq.* appears correctly to have remarked, that here also the aorist appears to denote a completed or transient, the future a continuing action^d.

Obs. 2. Elmsley *ad Eur. Med. 1120. Soph. Œd. C. 177.* distinguishes from this construction a similar one of the particles οὐ μή with the future for the imperative, which he considers universally as questions, according to the remark quoted §. 498, c, a. Thus *Eur. Med. 1160.* οὐ μὴ δυσμενῆς ἔσῃ φίλοις, παύσει δὲ θυμοῦ &c. is according to him to be taken as a question, μὴ δυσμενῆς being equivalent to φίλη, and οὐ only belonging to παύσει, στρέψει &c. οὐ φίλη ἔσῃ; i. e. φίλη ἴσθι, or μὴ δυσμενῆς ἴσθι. *Soph. Trach. 980.* οὐ μὴ ἔξεγερῆς is equivalent to οὐκ εὔδειν ἑάσεις, i. e. μὴ ἐξεγείρε &c. This explanation is applicable to many passages, e. g. *Eur. El. 386.* where οὐ μὴ φρονήσεθ' is equivalent to 'be humble!' but its universal admission is opposed by the union of the aor. with the fut. after οὐ μή, as in the passages quoted *Soph. El. 42. Œd. C. 450. Arist. Vesp. 394.* since e. g. οὐ τι μὴ λάχωσι must be the same as οὐ λήξονται, and μήτε ἤξει, which immediately follows, as μήτε ἠκέτω. It is also opposed by some passages which must be altered to suit the rule, as *Soph. Œd. C. 176.* where Elmsley would read ἄρη for ἄξει. *id. El. 1052.* where he prefers the reading οὐ σοι μὴ μεθέψομαι, as if μὴ μεθ. were not a solecism for οὐ μεθ. That the proper sense of the future remains after οὐ μή is shown by *Eur. Phœn. 1633.* σαφῶς γὰρ εἶπε Τειρεσίας, οὐ μὴ ποτε, σοῦ τήνδε γῆν οἰκοῦντος, εὖ πράξειν πόλιν. This explanation therefore, as Hermann observes, *ad Elmsl. Med. p. 390. ed. Lips.*, only suits those passages in which the 2nd person is found, which gives the prohibitive force to that phrase, in interrogations.

Obs. 3. The optative after οὐ μή is very suspicious. See *Schæf. App. Dem. 2. p. 321 seq.* except in the *orat. obliqua*, as *Soph. Phil. 611.* ἐθέσπισεν, τὰπὶ Τροίᾳ πέργαμ' ὡς οὐ μὴ ποτε πέρσειεν οἱ πέρσειων.

Obs. 4. From this case we must distinguish μὴ οὐ with the conjunctive, in which also δέδοικα is omitted. *Plat. Phædon. p. 67 B.* μὴ καθαρῶ γὰρ καθαρῶ ἐφάπτεσθαι μὴ οὐ θεμιτὸν ἦ, *vereor ne nefas sit*, which is in Latin also a milder expression for *nefas est*. *Comp. Gorg. p. 462 E. Leg. 9. p. 861 E. Parm. p. 130 D.*^o

Obs. 5. Elsewhere in Homer the conjunctive is sometimes found

^d Heind. *ad Plat. Phædon. p. 44.* declare against the rule of Dawes.
 Herm. *ad Soph. Aj. 557.* Ast *ad Plat. Leg. p. 495.* Poppo *ad Cyr. 3, 2, 8.*
^o Heind. *ad Parm. p. 214.*

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instead of the future. ¹ 1. with *ἄν* or *κε*. *Il. α'*, 184. *τὴν μὲν ἐγὼ --- πέμψω, ἐγὼ δὲ κ' ἄγω Βρισηΐδα καλλιπάρηρον*, for *ἄξω*. comp. 137. 205. *ib. γ'*, 54. *λ'*, 431. *Od. χ'*, 325. *οὐκ ἄν δὴ προφύγησθα*.

2. without *ἄν*. *Il. α'*, 262. *οὐ γὰρ πῶ τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι*. *ζ'*, 459. *καὶ ποτέ τις εἴπησιν*, followed v. 462. by *ὣς ποτέ τις ἐρέει*. Comp. *γ'*, 287. *η'*, 87. 91. 197. *ι'*, 121. *ο'*, 350. *Od. ε'*, 266. &c. So the conjunctive is intermixed with the future *Od. δ'*, 240. *λ'*, 328. where, however, *μυθήσομαι* is probably the Homeric form of the conjunctive §. 201, 9.

Obs. 6. The use of the conjunctive in these cases in the older language instead of the optative with *ἄν*,—*ὀλέσειε ἄν, εἴποι ἄν* &c., which is more common, and almost the only form used by the Attics,—appears to have originated from the circumstance that the conjunctive and future differed only by the long and short vowel, and were often interchanged in signification. The future is intermixed with the optative *Herod. 2*, 41. quoted in §. 514. as the conjunctive is used for the future *Obs. 5.* The conjunctive appears to stand exactly as the optative *Od. α'*, 396. *τῶν κέν τις τόδ' ἔχησιν ἐπεὶ θάνε διος Ὀδυσσεύς*, for *ἔχοι ἄν* 'may have, has perhaps', for even the future *ἔξει* would here be too definite. And so the conjunctive and optative are intermixed *Od. δ'*, 692. and thus *Hom. H. in Apoll. 339. ἀλλ' ὕγε φέρτερος ἦ, ὄσσον Κρόνου εὐρύσκα Ζεὺς* may be defended.

In three places the conjunctive is found with *εἴθε* instead of the optative. *Soph. Phil. 1092. εἴθ' --- ἐλωσί με*. *Eur. Suppl. 1028 seq. εἴθε φανῶσιν*. *Hel. 269. εἴθ' --- λάβω*. Hermann *Elem. Doctr. M. p. 535.* endeavoured to defend these passages, recognizing in them the expression of a wish. But in *Hel. 269. λάβω* would stand not for *λάβοιμι*, but, as the wish relates to something past, for *ἐλαβον*, a thing unheard of; and some MSS. have *λαβεῖν*. The other passages are suspicious, from the metre as well as the sense, though no satisfactory emendation of them has been suggested^a.

II. *Of the Optative and Conjunctive in dependent Propositions, or after Conjunctions.*

518. The use of the Optative and Conjunctive after Conjunctions is distinguished in this way,—that the former is used when the

^a Phil. 1092. we might read *ἔρ' αἰθ'*. *ἄνω*. --- *ἐλωσί με*; i. e. *ἐλάσσοσι*. See Matthiæ ad *Eur. Hec. 424.* Suppl. 1028. Even Hermann ad *Phil. p. 195.* seems to have abandoned his former opinion.

chief verb of the whole proposition, or the verb of the proposition upon which the conjunction depends, expresses an action of past time, and the verb which depends upon the conjunction belongs determinately to past time, a consequence of the use of the optative in *orat. obliqua*. The conjunctive on the other hand is used if the preceding verb expresses anything present or future, in which case the verb which is governed of the conjunction necessarily belongs to the same time. Thus that which in Latin is the rule of succession of the tenses, in Greek is the rule of succession of the moods; and where in Latin, after conjunctions, the imperfect should be put, in Greek the optative is used; and where in the former language the conj. present is employed, in the latter the conjunctive is put. Here, however, appears again the peculiarity of the Greek language in narration, mentioned §. 529,—that the narrator often puts himself in the situation of the person of whom he relates anything, and considers a thing as present or future, which is indeed present or future with respect to that person, but which in the relation should be represented as past. Besides this, the two moods are sometimes placed after conjunctions also, for the same reason which determined the use of them in independent propositions.

The conjunctions after which these moods are put, are

1. those which express a purpose, *ἵνα, ὄφρα, ὡς, ὅπως, and μή.*
2. particles of time, as *ἐπεὶ, ἐπειδή, ὅτε, ὡς. ἐπὶν, ἐπειδάν, ὅταν. πρὶν, ἕως &c.*
3. conditional particles, *εἰ and εἰάν, ἤν.*
4. relatives, *ὅς, οἷος, ὅσος, ὅπου, ὅθεν, ἔνθα, ὅποι &c.*

1. *Of the Optative and Conjunctive after ἵνα, ὄφρα, ὅπως, ὡς.*

Here particularly the rule just mentioned holds good, according to which the optative is put after verbs of past time, and the conjunctive after verbs of present or future time, and without *ἄν*, e. g. *Π. λ', 289 seq. ἀλλ' ἴθις ἐλαύνετε μώνυχας ἵππους ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρησθε, but Π. ε', in. ἐνθ' αὖ Τυδεΐδῃ Διομήδῃ Παλλὰς Ἀθήνη δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν Ἀργείοισι γένοιτο, ἰδὲ κλέος ἐσθλὸν ἄροιτο.* Thus in Homer *Π. α', 26. μή σε,*

γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κεικίω --- μή νύ τοι οὐ
χραίσμη σκῆπτρον καὶ στέμμα θεοῖο. 32. ἀλλ' ἴθι, μή μ'
ἐρέθιζε, σωτέρος ὡς κε νέηαι: but Plato relates the same
event thus; *Rep.* 3. p. 393 E. ὁ δὲ Ἀγαμέμνων ἠγρίαιεν,
ἐντελλόμενος νῦν τε ἀπιέναι καὶ αὐθις μὴ ἐλθεῖν, μὴ αὐτῷ τό
τε σκῆπτρον καὶ τὰ τοῦ θεοῦ στέμματα μὴ ἐπαρκέσοι. ---
ἀπιέναι δὲ ἐκέλευε καὶ μὴ ἐρεθίζειν, ἵνα σῶς οἴκαδε ἔλθοι^a.
There are, however, several deviations from this rule, founded
on the relation of the propositions.

1. The conjunctive is frequently used, although the pre-
ceding verb be in the time past, when the verb which depends
upon the conjunction denotes an action which is continued to
the present time. e. g. *Il. ε'*, 127. ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν
ἔλον, ἢ πρὶν ἐπῆεν, ὄφρ' εὖ γινώσκῃς ἡμῖν θεὸν ἠδὲ καὶ
ἄνδρα, because at the time at which Minerva is speaking,
γινώσκειν is a consequence still continuing of the past action
ἀφαιρεῖν ἀχλύν. But Plato *Alcib.* 2 *extr.* could no longer re-
present this as present: ὥσπερ τῷ Διομήδει φησὶ τὴν Ἀθηναῖν
Ὅμηρος ἀπὸ τῶν ὀφθαλμῶν ἀφελεῖν τὴν ἀχλύν, ὄφρ' εὖ
γινώσκει ἡμῖν θεὸν ἠδὲ καὶ ἄνδρα. *Comp. Æsch. Prom.* 462.
Choeph. 730. *Eurip. Hec.* 27. κτανὼν εἰς οἶδμ' ἀλὸς μεθῆχ',
ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ. *Plat. Leg.* 2. p. 653 *seq.* θεοὶ
δὲ οἰκτεῖραντες τὸ τῶν ἀνθρώπων ἐπίπονον πεφυκὸς γένος ---
Μούσας Ἀπόλλωνά τε μουσηγέτην καὶ Διόνυσον ξυνεορταστάς
ἔδοσαν, ἵν' ἐπανορθῶνται τὰς γενομένας τροφὰς ἐν ταῖς
ἐορταῖς μετὰ θεῶν^b. On the other hand, the optative is found
after the present when the verb which follows the conjunctive
really indicates a past action, as *Herod.* 7, 103. ὄρα, μὴ μάτην
κόμπος ὁ λόγος ὁ εἰρημένος εἶη, *vide, ne fuerit ostentatio*, i. e.
vereor.

2. Sometimes it is indifferent whether one will express de-
terminately that the consequence of a past action is continued
on to the time of the relation, or not. Hence, in such cases,
the conjunctive is sometimes interchanged with the optative.

^a Dawes *Misc. Cr.* p. 85. Brunck
ad *Arist. Ran.* 24. *Equ.* 893. *Herni.*
ad *Vig.* p. 790 *seq.* 259. 809, 268.
850. Schæfer in *Dion. H.* 1. p. 109 *seq.*

Heind. ad *Plat. Prot.* §. 29. has col-
lected deviations from this rule.

^b *Miscell. Philol.* 2, 1. p. 34 *seq.*
Heind. ad *Plat. Theæt.* p. 439.

Thus it is in *Eurip. Hec.* 697. ἘΚ. ἐμὸς ξένος, Θράκιος ἰππό-
 τας (ἐκτεινέ νιν). ΧΟΡ. ὦμοι, τί λέξεις; χρυσὸν ὡς ἔχοι
 κτανῶν, although *ib.* 27. he had used ἔχη in the same combi-
 nation. *Comp. Eurip. Suppl.* 201 sqq.^c *r. Sol. in Great Greek.*

3. On the contrary, the optative in certain combinations is put after verbs of the present time, e. g. when the present (*historicum*) is put for the aorist, as in Latin also, the conj. imperf. follows the present: e. g. *Eurip. Hec.* 10. πολλὸν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει λάθρα πατῆρ, ἵν', εἴποτ' Ἴλιου τείχη πέσοι, τοῖς ζῶσιν εἴη παισὶ μὴ σπάνις βίου.

4. Since the optative expresses an action as merely possible or probable, or desirable (§. 514.), but the conjunctive as what depends on the will of the speaker or another, the optative sometimes stands even after verbs of the present or future time, following the conjunction ἵνα, &c. when the action which follows the conjunction is to be marked only as presumptive and probable, and the conjunctive after verbs of the past time, when the consequence is considered as one which is to be obtained. It is clear that the use of the one or the other is not arbitrary, from the passages in which they are intermixed: *Od.* γ', 77. αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη θῆχ', ἵνα μιν περὶ πατρὸς ἀποικομένοιο ἔροιτο, ἠδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχρησιν. *Comp. Od.* μ', 156 sq. *Il.* ω', 584. μὴ ὁ μὲν ---- οὐκ ἐρύσαιτο. --- ὀρινθείη --- καὶ ἐ κατακτείνειε. Διὸς δ' ἀλίτῃται ἐφετμάς, as a necessary consequence of κατακτείνειν considered merely as possible, as *Herod.* 1, 185. *id.* 9, 51. ἐς τοῦτον δὴ τὸν χώρον ἐβουλεύσαντο μεταστῆναι, ἵνα καὶ ὕδατι ἔχωσι χρᾶσθαι ἀφθόνῳ, καὶ οἱ ἰππέες σφέας μὴ σινοίατο. *Eur. Ion.* 1623. where ἔχουσ' εἴης expresses something which the Pythia wishes but does not venture to promise, as *Il.* χ', 244. may be explained, unless δαμῆρ, not δαμείη, be the true reading there. *Eur. Hel.* 56. ὡς ὕβριν δεῖξωμεν --- γόους τ' ἀφείην, 'if opportunity offers'. *Thuc.* 6, 96. ἑπτακοσίους λογάδας τῶν ὀπλιτῶν ἐξέκριναν πρότερον, --- ὅπως τῶν τε Ἐπιπολῶν εἴησαν φύλακες, καὶ, ἦν ἐς ἄλλο τι δέη, ταχὺ ξυνεστῶτες παραγίγνωνται, for the former may

^c *Misc. Phil.* 2, 1. p. 36.

be made sure of, the latter not so well. Comp. *Plat. Phædon*. p. 88 C. In a similar way we may justify *Od. χ'*, 391. Τηλέμαχ' εἴ δ', ἄγε μοι κάλεσον τροφὸν Εὐρύκλειαν, ὄφρα ἔπος εἴποιμι, τό μοι καταθύμιόν ἐστιν, as something which he wishes, where otherwise ὄφρ' εἶπω is used. Wolf conjectured εἶπωμι. *Od. β'*, 52. μνηστήρες --- πατρὸς μὲν ἐς οἶκον ἀπερρίγασιν νέεσθαι Ἰκαρίου, ὡς κ' αὐτὸς ἐεδνώσαιο τὸ θύγατρα, δοίη δ' ὧ κ' ἐθέλοι καὶ οἱ κεχαρισμένος ἔλθοι, 'that he may, perhaps, give some dowry'. *Soph. Œd. C.* 11. στήσόν με κἀξίδρυσον, ὡς πυθόμεθα, the reading of all the MSS. equivalent to ὡς πυθόμεθα. εἴθε δὲ πυθόμεθα. *El.* 760. (ἐν βραχεῖ χαλκῷ μέγιστον σῶμα δειλαίας σποδοῦ φέρουσιν ἄνδρες Φωκῆων τεταγμένοι,) ὅπως πατρώας τύμβον ἐκλάχοι χθονός. *Eurip. Iphig. T.* 1217. καὶ πόλει πέμψον τιν', ὅστις σημανεῖ --- ἐν δόμοις μίμνεν ἅπαντας. ΘΟ. μὴ συναντῶεν φόνω; 'lest they meet?' *ib.* 1223. the MSS. read μόλῃς, though it might also be μόλοις^a. *Arist. Ran.* 23. the optative seems to express that Dionysius had this intention when first he let Xenias mount. See *Reisig Comm. Crit. in Soph. Œd. C.* p. 169.^b

The following constructions must be distinguished from these, in which ὡς does not signify 'that', but 'as': *Plat. Phædr.* p. 230 B. καὶ ὡς ἀκμὴν ἔχει τῆς ἀνθης, ὡς ἂν εὐωδέστατον παρέχοι τὸν τόπον! *ib.* p. 231 A. οὐ γὰρ ὑπ' ἀνάγκης, ἀλλ' ἐκόντες, ὡς ἂν ἄριστα περὶ τῶν οἰκείων βουλευσαιντο, πρὸς τὴν δύναμιν τὴν αὐτῶν εὐποιούσιν. *Gorg.* p. 453 C.^c

Conjunctive for the optative. *Herod.* 1, 29. Σόλων ἀπεδήμησε ἕτεα δέκα, ἵνα δὴ μή τινα τῶν νόμων ἀναγκασθῆ λύσαι τῶν ἕθετο. Comp. 1, 34. 3, 150. 7, 206. 221. 8, 141. &c. *Isocr. Areop.* p. 145 C. ἐκείνο μόνον ἐτήρουν, ὅπως μηδὲν μήτε τῶν πατρίων καταλύσουσι, μήτ' ἔξω τῶν νομιζομένων προσθήσουσιν, and *passim*. Thucydides especially, in narration, almost regularly puts the conjunctive for the optative, not through negligence, which is foreign from his character, but probably to represent the purpose as one the attainment of which was not doubted of by the actor, or (*in orat. obliqua*) the

^a See Heind. ad *Plat. Prot.* §. 29. *Herm.* ad *Soph. Aj.* 1900. ad *El.* 57. p. 502. ad *Œd. C.* 11. *Reisig* l. c.

^b See different explanations in ^c Comp. Heind. ad *Gorg.* p. 25.

speaker; while he seems, on the other hand, to use the optative when he intends to mark a purpose of uncertain accomplishment (see 7, 25.). Often too the use of the conjunctive for the optative may be explained by the kind of representation used by the Greeks, in which, even when they mark an action as passed, yet, in the relation of the accompanying circumstances of it, they transport themselves to the time in which it happened, and represent it as present^d. See §. 529. 5.

5. The optative seems often to stand after propositions which express a wish, continuing as it were the form of wishing: e. g. *Æsch. Eum.* 297. ἔλθοι (κλύει δὲ καὶ πρόσωθεν ὦν θεός) ὅπως γένοιτο τῶνδ' ἐμοὶ λυτήριος. *Soph. Aj.* 1217. *Philoct.* 324. θυμῷ γένοιτο χεῖρα πληρῶσαι ποτε, ἵν' αἱ Μυκῆναι γοοῖεν, &c. The purpose of the wish is also its object^e.

6. ἵνα, ὥς, μή, (more rarely ὅπως,) are found very frequently 519. with the indicative of a past tense of actions which should have happened but have not, as §. 508. e. g. with the imperf. *Soph. Œd. T.* 1389. ἵν' ἦν τυφλός τε καὶ κλύων μηδέν. *Eurip. Hipp.* 645. χρῆν --- ἄφθογγα αὐταῖς (ταῖς γυναιξί) συγκατοικίζειν δάκη θηρῶν, ἵν' εἶχον μηδὲ προσφωνεῖν τινα, &c. (which conditionally expressed would have been εἰ συγκατωκίζομεν, οὐκ ἂν εἶχον.) Comp. *Isocr. p.* 189 D. So after a wish concerning something conceived of as past (§. 513. *Obs.* 2.) *Æsch. Prom.* 152. εἰ γὰρ μ' ὑπὸ γῆν ἦκεν --- ὥς μήτε θεός, μήτε τις ἄλλος τοῖσδ' ἐπεγήθει. Comp. *Theocr.* 7, 86. 11, 55. With the aorist *Æsch. Prom.* 753. τί --- οὐκ ἐν τάχει ἐρρίψ' ἐμαυτὴν τῆσδ' ἀπὸ στυφλοῦ πέτρας, ὅπως πέδω σκήψασα, τῶν πάντων πόνων ἀπηλλάγην. *Soph. Œd. T.* 1392. τί μ' οὐ λαβὼν ἔκτεινας εὐθὺς, ὥς ἔδειξα μήποτε ἐμαντὸν ἀνθρώποισιν, ἔνθεν ἦν γεγώς; *Eurip. Phæn.* 213. (Τύριον οἶδμα λιποῦσ' ἔβαν --- Φοῖβω δούλα μελάθρων,) ἵν' ὑπὸ δειράσι νιφοβόλοισι Παρνασοῦ κατενάσθην. *Iphig. T.* 358. ἵν' αὐτοῦς ἀντετιμωρησάμην. Comp. *Plat. Euthyd. p.* 304 E. *Prot. p.* 335 C.^f The proper signification of each tense remains

^d Heind. ad *Prot.* p. 504.

^e Herm. ad *Aj.* l. c. Schæf. *App. Dem.* 1. p. 436.

^f Valck. ad *Eur. Hipp.* 928. *Diatr.* p. 149 A. Brunck ad *Arist. Ran.* 919.

ad *Soph. Œd. T.* 1392. Zeune ad *Viger.* p. 557. Herm. *ib.* p. 851 seq. Heind. ad *Plat. Theæt.* p. 347 sq. Elmsl. ad *Soph. Œd. T.* 1389. Monk ad *Hipp.* 643.

here as explained §. 508. Sometimes after the same particle we find the indicative with the optative or conjunctive: *Plat. Menon. p. 89 B.* τῶν νέων τοὺς ἀγαθοὺς τὰς φύσεις ἀν παραλαβόντες ἐφυλάττομεν ἐν ἀκροπόλει, --- ἵνα μηδεὶς αὐτοὺς διέφθειρεν ἀλλ' ἐπειδὴ ἀφίκοντο εἰς τὴν ἡλικίαν, χρήσιμοι γίγνοιτο (of the future).

7. The future is often used instead of the conjunctive. *Il. θ', 111.* τῶδε δὲ νῶϊ Τρωσὶν ἐφ' ἵπποδάμοισιν ἰθύνομεν, ὄφρα καὶ Ἐκτωρ εἴσεται. *v', 301. Od. ρ', 7.* especially after the verbs 'to fear', after μή: *Aristoph. Eccl. 486.* κύκλω περισκοπούμενη κάκεισε καὶ τὰ τῆδ' ἐκ δεξιῶν, μὴ ξυμφορὰ γενήσεται τὸ πρᾶγμα. *Plat. Rep. 5. p. 450 seq.* φοβερὸν τε καὶ σφαλερὸν, μὴ, σφαλεῖς τῆς ἀληθείας, --- --- κείσομαι. *Xen. Cyr. 4, 1, 18.^a* In these and other passages the future expresses a state that continues, or something that will occur at an indefinite future time; the conj. aor., a transient state occurring in particular cases, and then completely concluded, as in the passage quoted from *Xen. Cyr. §. 15.* it is ὄρα μὴ πάθωμεν, not πεισόμεθα, though §. 18. it is ὄρα μὴ δέησει^b. So *Æsch. Pers. 112.* ταῦτά μοι μελαγχίτων φρὴν ἀμύσσειται φόβῳ --- --- μὴ πόλις πύθηται κέανδρον μέγ' ἄστν Σουσίδος καὶ τὸ Κίσιον πόλισμ' ἀντίδουπον ἔσσειται. *Arist. Eccles. 494.* The reading φύλαττε γὰρ, μὴ πῃ παρακρούσωμαι σε is not correct *Plat. Cratyl. p. 393 C.* since πῃ shows that several cases are spoken of. Μὴ is also an interrogative particle 'whether', and hence probably was used to express a doubt, a merely possible, probable, and to be apprehended event. Thus *Plat. Lach. p. 187 B.* σκοπεῖν χρὴ, μὴ οὐ ἐν τῷ Καρὶ ὑμῖν ὁ κίνδυνος κινδυνεύεται, 'to consider whether not'. *Eur. Phæn. 92.* ἐπίσχεε, ὡς ἀν προὔξερεννήσω στίβον, μὴ τις πολιτῶν ἐν τρίβῳ φαντάζεται, κάμοι μὲν ἔλθη φαῦλος, ὡς δούλῳ, ψόγος, μὴ signifies 'whether', and the two constructions μὴ τις φαντάζεται, *num quis conspiciatur*, and μὴ τις φαντάζεται καὶ ἔλθη, are blended together. With the indic. pres. μὴ is probably always 'whether'.

^a Hemsterh. ad Arist. Plut. p. 203. Heind. ad Plat. Crat. p. 36. Observ. Misc. Nov. 3. p. 14. Dorv. ad Charit. p. 544. Elmsl. ad Eur. Heracl. 250.

^b See Herm. ad Soph. El. 992. id.

ad Med. 357. Stallb. ad Plat. Phil. p. 13.—Elmsley ad Soph. Œd. C. 1725. shows that in the passages there quoted by Brunck, ὡς with the fut. means not *ut* but *ἐπεὶ*.

In particular, this is almost the regular construction after *ὅπως*, which indeed takes the pres., the aor. 1. pass. and aor. 2. in the conjunctive, but instead of the aor. 1. act. and mid. the future commonly, and this, whether it be governed by a verb preceding, or that *ὄρα*, *cave*, is omitted. (e. g. *Plat. Menon. p. 77 A. Menex. p. 236 C. 249 E. Xen. Cyr. 4, 2, 39.*) The fut. and conj. are both found together *Plat. Tim. p. 18 E.* *Ὅπως* however is also found with the conj. aor. 1. not only when all the MSS. have this mood, as *Herod. 2, 120 extr. ὅπως ποιήσωσι. Thuc. 1, 72. 4, 66. Lys. p. 138 extr.*—since in these passages the future *ποιήσουσι* &c. might be the true reading, as in *Plat. Alc. 2 in.* where *ὅπως μὴ λήσῃ* should be *λήσει.* *Dem. Ol. 3. p. 28, 6. Isocr. Evag. p. 189.*—but also where the future cannot be substituted by a change of a letter, as *Soph. El. 1122. ὅπως κλαύσω.* (where the fut. is *κλαυσούμαι.*) *Xen. Anab. 5, 6, 21.* (fut. *ἐκπλεύσεται.*) *Comp. Hist. Gr. 5, 1, 18. Mem. S. 2, 10, 1.* (fut. *ἀνακομιεῖ.*) *Cyr. 7, 5, 82.* (fut. *ἀπολαυσόμεθα.*) *Plat. Leg. 1. p. 632 C. ὅπως πάντα ἀποφήνη.* *Eur. Phæn. 1358. ὅπως λούσῃ πρόθηταί τε,* the aorist hinders the change of *λούσῃ* into *λούσει.* *Comp. Hec. 613. Troad. 449. στεῖχ', ὅπως τάχιστ' ἐς ἄδου νυμφίῳ γημώμεθα,* where however we might put a colon after *τάχιστ'*. *Herod. 2, 121, 2. προσαπολέει,* not *προσαπολέσει*, would be the form usual in Herodotus. *Arist. Eccl. 117.* the metre does not allow to read *προμελετήσομεν*, unless with Brunck we read *ὥς ἂν* for *ὅπως*. By such passages others are justified, in which the MSS. have the conj. aor. 1. Properly *ὅπως* means 'how', as *Eur. Med. 1109. μελέτη κατατροχόμενους (μελετωμένους) πρῶτον μὲν ὅπως θρέψουσι καλῶς, βίότον θ' ὀπόθεν λείψουσι τέκνους.* and it was used in this sense especially after verbs of caring, providing, guarding, with the fut. §. 507, 2. and after the phrases *μὴ ἐλλίπης, μὴ δείσης,* &c.^c But since caring *how* a thing might be brought about, presumes care *that* it should be brought about, and the two phrases easily pass into one another, *ὅπως* came to be used with a future even when it was equivalent to *ἵνα*, though here the conj. aor. 1. was also admissible. Regard also seems to have been paid to the different sense of the future and aorist; the former signifying a continuing, the latter a transient, action^d.

^c Elmsl. ad Eur. Heracl. 250.who maintains only of *ὅπως μὴ* what^d Dawes Misc. Crit. p. 227, 459.is true of *ὅπως* generally. Wolf ad

520. 8.- To this head belongs the construction of *δέδοικα μή* with opt. and conj. ; the fear suggesting naturally to the mind the purpose of avoiding the object of fear. The opt. and conj. follow in the main according to the principal rule already laid down. *Eur. Andr.* 722. ἡ μή ξίφος λαβοῦς ἀμυνάθοιτό σε, ἔδεισας. *El.* 30. The conj. however is often found after the preterite : *Herod.* 7, 118. Ὑδάρνης καταρρώδησας μή οἱ Φωκέες ἔωσι Λακεδαιμόνιοι. comp. 9, 46 *extr.* *Eur. Phœn.* 70. τὸ δ' εἰς φόβον πεσόντε, μή τελεσφόρους εὐχὰς θεοὶ κραινώσιν, οἰκοῦντων ὁμοῦ, ξυμβάντ' ἔταξαν. *Hipp.* 1311. Comp. *Andr.* 627. 1059. *Plat. Euthyd.* p. 288 B. καὶ ἐγὼ φοβηθεῖς, μή λουδορία γένηται, πάλιν κατεπραῖνον τὸν Κτήσιππον. and *passim*. For the object of the fear is mostly considered as determinately future, although it may sometimes be represented as merely possible. Euripides *Hec.* 1138 *seq.* combines the conjunctive and optative ; by the conjunctive designating an event which he thinks will certainly happen, the re-establishment of Troy ; by the optative that which is possible only or probable, the renewed invasion by the Greeks. Of the future after *δέδοικα μή* see N^o 7. A preterite indicative sometimes follows *δέδοικα* with *μή*, to express more mildly an unfavourable opinion, now first formed, respecting a past transaction, as in Latin, *vereor, ne erraverim, vide ne lapsus sis.* *Od. ε'*, 300. δεῖδω, μή δὴ πάντα θεὰ νημερτέα εἶπεν, 'that she has spoken'. *Thuc.* 3, 53. νῦν δὲ φοβούμεθα, μή ἀμφοτέρων ἡμαρτήκαμεν. *Isocr. ad Phil.* p. 85 E. ἐξεπλάγησαν, μή διὰ τὸ γήρας ἐξέστηκα τοῦ φρονεῖν. *Plat. Lys.* p. 218 D. So also *Eur. Hel.* 119. σκοπεῖτε, μή δόκησιν εἶχετ' ἐκ θεῶν^a.

Obs. Instead of *δέδοικα μή*, *δέδ.* *ἔπως μή* is found *Soph. Œd. T.* 1058. *Eur. Hipp.* 523. *δέδοιχ' ἔπως μοι μή λίαν φανῆς κακή.* Comp. *Arist. Equ.* 112. and also *ἔπως* without *μή* *Eur. Heracl.* 249. and in the sense of 'how' *Iph. T.* 1002. *τὴν θεὸν δ' ἔπως λάθω, δέδοικα.* further *ὡς Soph.*

Demosth. Lept. p. 266. *Fisch.* ad *Well.* 2. p. 251. *Brunck* ad *Arist. Lys.* 384. 1305. *Ran.* 378. 1363. *Av.* 1240. ad *Soph. Œd. T.* 1392. *El.* 956. *Ajac.* 556. *Valcken.* ad *Theocr.* 10. *Id.* p. 30. ad *Herod.* 6, 85. *Toup* ad *Suid.* 1. p. 45. follow *Dawes.* On the other side are *Heind.* ad *Prot.* p. 476.

Poppo Obs. in *Thuc.* p. 155. ad *Xen. Cyr.* 3, 1, 27. *Nitzsche* ad *Plat. Ion.* p. 24. *Schæf.* *App. Dem.* 1. p. 277. 618. 832.

^a *Musgr.* ad *Eurip. Ph.* 93. *Burgess Præf.* ad *Dawes Misc. Crit.* p. xxviii. note. *Schæf. Melet.* p. 115 note.

El. 1426. μηκέτ' ἐκφοβον, μητρῶον ὡς σε λῆμ' ἀτιμάσει ποτέ. comp. *ib.* 1309. *Arist. Ach.* 655. *Xen. Cyr.* 6, 2, 30. comp. 5, 2, 11.^b also ὅτι *Xen. Cyr.* 3, 1, 1. ἐφοβείτο ὅτι ὀφθήσασθαι ἐμελλε τὰ βασιλεια. In these constructions the object of fear alone is expressed, without the collateral idea of guarding against it. So also *Soph. Trach.* 176. ταρβοῦσαν, εἰ με χρῆ μένειν. *Eur. Med.* 187. comp. *Andr.* 61. *Heracr.* 646. *Or.* 1329 seq. φόβος τις εἰσελήλυθ', ἦντιν' ἐν δόμοις κλύω βοήν, i. e. φοβοῦμαι ἀγνοοῦσα ἦντινα β. κλ. The infinitive is found after the verbs of fearing, answering to ὡς ὅτι, *Eur. Ion.* 1564. θανεῖν σε δέσσας μητρὸς ἐκ βουλευμάτων. *id. Hec.* 762. Comp. *Rhes.* 936. *Æsch. S. c. Th.* 726. and in the sense 'not to be willing through fear' *Thuc.* 1, 136. δεδιέναι δὲ φασκόντων Κερκυραίων ἔχειν αὐτόν. *Plat. Gorg.* p. 457 E. φοβοῦμαι διελέγχειν σε, 'I shrink'. Also with ὥστε μὴ (§. 531. *Obs.* 2.) *Eur. Iph. T.* 1391. φόβος δ' ἦν ὥστε μὴ τέγξει πόδα. This infinitive, as it expresses the object of fear, takes the article: *Plat. Gorg.* p. 512 E. *Apol. S.* p. 28 D. πολὺ μᾶλλον δέσσας τὸ ζῆν.

Obs. 2. "An is often added to these particles. "Ἰνα ἄν, in the Attics, means only *ubicunque*"; but Homer has ἵνα κε *Od.* μ', 156.

ὅπως ἄν with opt. *Herod.* 1, 75. διώρυχα βαθέην ὀρύσσειν ἀγοντα μηχανοειδέα, ὅπως ἄν τὸ στρατόπεδον ἰδρύμενον κατὰ νότον λάβοι (a Paris MS. has λάβῃ). *ib.* 99. 110. comp. 2, 126. *Æsch. Ag.* 374. *Thuc.* 7, 65. "Ὅπως appears not to be constructed with the optative without ἄν, except in the cases mentioned §. 518, 5. *Xen. Cyr.* 1, 2, 10. ἐπιμελεῖται ὅπως ἄν θηρῶεν, ὅπως means 'how'. comp. *ib.* §. 5. With the conjunctive ἄν is very common: *Plat. Gorg.* p. 481 A. μηχανητέον ὅπως ἄν διαφύγη καὶ μὴ δῶ (Bekk.) δίκην, ἀλλά. comp. p. 504 D. E. &c.^d *Isocr. π. ἀντιδ.* ed. Bekk. ὅπως ἄν διάκεισθε should be read, with Bekker, διακέσθε. and *Plat. Phædon.* p. 84 E. φοβεῖσθε μὴ διάκειμαι, μὴ is an interrogative particle.

ὄφρα ἄν with opt. *Il.* μ', 25 seq. ἦε δ' ἄρα Ζεὺς συνεχῆς, ὄφρα κε θάσθον ἀλίπλοα τείχεα θειή. In the Attic writers it appears not to occur. With the conj. *Od.* μ', 51. ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω, ὄφρα κε τερπόμενος ὄπ' ἀκούης Σειρήνοϊν. comp. ν', 412.

ὥς ἄν with opt. in Homer and Herodotus. *Od.* ν', 102. κνυζῶσω δέ τοι ὄσσε --- ὥς ἄν ἀεικέλιος πᾶσι μνηστῆρσι φανείης (φανήης?) θ', 20. ὥς κε ν. *Herod.* 5, 57. 7, 176. comp. 9, 22. 51. In the Attic

^b Schæf. Melet. p. 113.

^c Elmsl. ad *Soph.* *Æd. C.* 189. and Poppo Diss. p. 19 seq. Doederlein in *Act. Monac.* 1. p. 37. Reisig Com.

Crit. in *Soph.* *Æd. C.* p. 211.

^d Brunck ad *Arist. Lys.* 384. Heind. ad *Plat. Phædon.* p. 15. ad *Prot.* p. 497.

writers it is not found with this mood; for *Xen. Cyr.* 1, 2, 5. ἐπιμέλονται, ὡς ἂν βέλτιστοι εἶεν οἱ πολῖται, ὡς means 'how'. (comp. §. 10. with Poppo's note. *Symp.* 7, 2. 8, 27.) and *Arist. Av.* 1338 seq. γενοίμαν αἰετὸς ὑψιπέτας, ὡς ἂν ποταθείην, the opt. continues the wish §. 518, 5. With the conj. *Æsch. Prom.* 10. δεῖ θεοῖς δοῦναι δίκην, ὡς ἂν διδαχθῆ τὴν Διὸς τυραννίδα στέργειν. comp. *ib.* 659. 712. *Choeph.* 18. 522. 984. *Eur. Phœn.* 92. ἐπίσχεσ, ὡς ἂν προὔξερυνήσω στίβον. comp. 781. *Hipp.* 288. *Andr.* 716. *Iph. A.* 620. *Iph. T.* 1074. *Troad.* 85. 1273. *Hel.* 1431. 1542. *Ion.* 77. *Arist. Eccl.* 57. *Vesp.* 178. 425. *Av.* 1454. 1509. 1548. &c. Aristophanes, according to Brunck's remark *ad Lys.* 1305. seldom joins ὡς to the conj. without ἂν, which the tragedians very often do. ὡς ἂν τιμήσομεν *Il.* π', 271. is to be taken according to §. 201, 9. p. 319.

μή is also found with ἂν and the opt. *Soph. Trach.* 631. δέδοικα γὰρ, μὴ πρὸ λέγοις ἂν τὸν πόθον. *Thuc.* 2, 93.

It seems probable, from the use of ἂν elsewhere (see §. 515, 4. *Obs.*), that ἂν serves to express the conditional and hypothetical relation of a proposition to a member which precedes, or which is present to the mind: as *Xen. Anab.* 6, 1, 1. εἰ οὖν ταῦτα ἐγὼ ὀρῶν δοκοίην, ὅπου δυναίμην, ἐνταῦθ' ἄκυρον ποιεῖν τὸ ἐκείνων ἀξίωμα, ἐκεῖνο ἐννοῶ, μὴ μὴ ἂν ταχὺ σωφρονισθείην. with that difference between the opt. and conj. which has been already explained §. 523, 2. Thus *Eur. Bacch.* 509 seq. καθελίξαι' αὐτὸν --- ὡς ἂν σκότιον εἰσορᾷ κνέφας 'that he may in that case (viz. ἐὰν καθειρχθῆ) see the darkness'. There will then be a gradation: ἵνα denotes a purpose the attainment of which is considered in every case as actual, certain, or necessary; ὡς ἂν, ὅπως ἂν, ὄφρα ἂν, with the conj., one which might be attained in a definite and actual case; ὅπως ἂν with the opt. one which might be attained only in a case supposed merely to be possible or probable. As the hypothetical is always more indefinite than the categorical, ἂν seems to be used with these particles often to render the expression milder*.

2. Of the Optative and Conjunctive after Particles of Time.

521. The optative is put with the particles ἐπεὶ, ἐπειδὴ, ὅτε, ὀπότε, where the discourse is concerning a past action, which,

* Hermann ad *Eur. Bacch.* 503. 1232. considers ὡς ἂν with the conj. as expressing mere possibility, *si libet*, *si fieri possit*, which seems to contradict what he remarks ad *Soph. Ant.* 215. ὡς ἂν σκοποὶ νῦν ἦτε τῶν εἰ-

ρημένων. *Superbiter et contemptim respondet Creon.* Schæfer ad *Soph. Trach.* 631. Reisig de Part. ἂν p. 115. Later poets used the fut. indic. after ὄφρα, μὴ Herm. ad Vig. p. 927.

however, was not limited to a precise point of time, but was often repeated by several persons, or in several places; the conjunctive is put with ἐπὴν, ἐπειδάν, ὅταν, ὁπότεν, when an action thus frequently recurring is mentioned belonging to present or future time. *Il. γ', 232.* πολλάκι μιν ζείνισσεν Ἀρηίφιλος Μενέλαος οἴκῳ ἐν ἡμετέρῳ; ὁπότε Κρήτηθεν ἴκοιτο. *ib. ι', 191.* comp. *α', 610. γ', 216. δ', 335. 344. Od. γ', 283. θ', 87. &c. Herod. 1, 29.* ἀπικνέονται ἐς Σάρδις --- πάντες ἐκ τῆς Ἑλλάδος σοφισταί, ὡς ἕκαστος αὐτέων ἀπικνέοιτο. 7, 6. of Onomacritus: ὅκως ἀπικόιτο ἐς ὄψιν τὴν βασιλῆος --- κατέλεγε τῶν χρησμῶν. comp. *ib. 119. Thuc. 2, 10.* ἐπειδὴ δὲ ἕκαστοις ἔτοιμα γίγνοιτο κατὰ τὸν χρόνον τὸν εἰρημένον, ζυήεσαν τὰ δύο μέρη ἀπὸ πόλεως ἕκαστης ἐς τὸν ἰσθμόν, because the discourse is concerning several divisions, and the action is considered as repeated with each; afterwards it is said concerning the whole, ἐπειδὴ πᾶν τὸ στράτευμα ζυειλεγμένον ἦν. *ib. 49.* καὶ τὸ σῶμα, ὅσον περ χρόνον καὶ ἡ νόσος ἀκμάζοι, οὐκ ἐμαραίνετο, because he speaks of that which happened to all sick persons, and therefore frequently. Comp. 1, 49. 2, 13. 15. 18. 34. 79. 7, 18. 44. 70. *Plat. Phæd. p. 59 D.* περιεμένομεν ἕκαστοτε, ἕως ἀνοιχθεῖ τὸ δεσμωτήριον. --- ἐπειδὴ δὲ ἀνοιχθεῖν, ἤμεν παρὰ τὸν Σωκράτη. Comp. *Xen. Cyr. 2, 1, 5. 26. 3, 20. 8, 4, 2. Anab. 1, 2, 7. Ages. 1, 21. Hellen. 6, 4, 11.* In the same manner εἰ is used *Thuc. 7, 79.* εἰ μὲν ἐπίοιεν οἱ Ἀθηναῖοι, ὑπεχώρουν, εἰ δ' ἀναχωροῖεν, ἐπέκειντο. comp. *ib. 71. Soph. Trach. 908. Eur. Hec. 1165.* In this case the imperf. usually stands in the other member, or a plusq. perf. equivalent to the imperf. as in *Xen. Anab. 1, 5, 2.* since this also serves to show an action often repeated; for which reason ἐσπάρασσε *Eur. Med. 1226.* is a more correct reading than ἐσπάραξε. more rarely the aorist, as *Il. γ', 232. Thuc. 7, 71.* Oftentimes also the frequent recurrence of an action is indicated more strongly by the addition of the particle ἄν. of which below. It is a different case when ὅτε with the opt. is in the *or. obl.* without indicating a repeated action.

The conjunctive: *Il. α', 168.* ἐγὼ δ' ὀλίγον τε φίλον τε ἔρχομ' ἔχων ἐπὶ νῆας, ἐπὴν κεκάμω πολεμίζων. *Herod. 6, 27.* φιλέει κως προσημαίνειν (ὁ θεός), εὐτ' ἂν μέλλῃ

μεγάλα κακὰ ἢ πόλις ἢ ἔθνεϊ ἔσεσθαι. *Plat. Gorg. p. 455 B. sq.* ὅταν περὶ ἰατρῶν αἰρέσεως ἢ τῇ πόλει σύλλογος, --- --- ἀλότι ἢ τότε ὁ ῥητορικὸς οὐ συμβουλεύσει, &c. *Xen. Cyr. 3, 3, 26.* ὅπερ καὶ νῦν ἔτι ποιῶσιν οἱ βάρβαροι βασιλεῖς· ὅπῳ-ταν στρατοπεδεύωνται, τάφρον περιβάλλονται εὐπετώσ διὰ τὴν πολυχειρίαν. *Anab. 2, 4, 26.* Ὁ Κλέαρχος ἠγείτο μὲν εἰς δύο· ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐπιστάμενος· ὅσον δ' ἂν χρόνον τὸ ἠγούμενον τοῦ στρατεύματος ἐπιστῆ, τοσοῦτον ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίγνεσθαι τὴν ἐπίστασιν. where the conjunctive is right, so long as it is a general proposition containing a remark which is still applicable; but if it be uttered merely in reference to that particular march of Clearchus, the reading of other MSS. ἐπιστήσειε (*sc. ἐαυτό*) would be more correct. Thus ὡς too is used as a particle of time with the conj. *Herod. 4, 172.* τῶν δὲ ὡς ἕκαστος οἱ μιχθῆ, διδοῖ δῶρον.—Hence the conj. with these particles is used in general propositions, where the discourse is of something that takes place usually, and therefore frequently.

Sometimes the conj. with these particles does not express an action frequently repeated at the present time, but merely a future action. *Il. ζ', 412.* οὐ γὰρ ἔτ' ἄλλη ἔσται θαλπωρῆ, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης, where the aor. 2. conj. expresses the *fut. exactum* of the Latin, *quum tu mortem obieris.* *Eur. Iph. T. 629. Comp. Troad. 1155. Hel. 1401. Thuc. 4, 60.* εἰκός, ὅταν γνῶσιν ἡμᾶς τετρυνωμένους, καὶ πλεονί ποτε στόλῳ ἐλθόντας αὐτοὺς τάδε πάντα πειράσεσθαι ὑπὸ σφῶς ποιείσθαι. Also with the pres. as a simple fut. *Il. θ', 475.* ὅτ' ἂν οἱ μὲν ἐπὶ πρύμνησι μάχωνται. *Plat. Gorg. p. 526 E. Prot. p. 335 B.* In this case Homer uses the fut. after ὅτε κεν, *Il. υ', 335.* ἀλλ' ἀναχωρήσαι, ὅτε κεν ξυμβλήσει αὐτῷ.

Obs. 1. The use of the optative and conjunctive does not depend upon whether one wishes to use ὅτε, ἐπειδή, &c. or ὅταν, ἐπειδάν; but, *vice versa*, the proper sense of the moods in assigning the time determines the use of the particle. Now commonly the particles compounded with ἂν are used when the conjunctive is to be employed; with the optative those without ἂν. Sometimes however the former, ὅταν, ἐπειδάν, are found with the optative, and ὅτε, ἐπειδή with the conjunctive; but the latter only in Homer. *Æsch. Pers. 448.* ἐνταῦθα πέμπει τούσδ', ὅπως, ὅταν νεῶν φθαρέντες ἐχθροὶ νῆσον ἐκσωζοίετο, κείνοιεν εὐχείρωντων Ἑλλήνων

σπρατόν, as something said in reference to the future, consequently in *or. obl.* (*or. recta*, ὅταν ἐσώζωνται κτείνετε), as *Xen. Cyr.* 8, 1, 44. καὶ γὰρ, ὅπoταν ἐλαύνοιεν τὰ θηρία τοῖς ἰππεύουσιν εἰς τὰ πεδία, φέρεσθαι σῖτον εἰς θήραν τούτοις ἐπέτρεπε. *comp.* 1, 3, 11. But in the following instances, *Plat. Alcib.* 2. p. 148 D. Ἀθηναῖοι καὶ Λακεδαιμονίοις διαφορᾶς γενομένης, συνέβαινε τῇ πόλει ἡμῶν, ὥστε καὶ κατὰ γῆν καὶ κατὰ θάλατταν, ὅπoταν μάχη γένοιτο, δυστυχεῖν. *id. Symp.* p. 219 E. *Comp. Tim.* p. 39 C. *Æschin. Ax.* 8. *Xen. Ages.* 9, 2. ὁ δὲ τότε μάλιστα ἔχαιρεν, ὅπoταν τάχιστα τυχόντας, ὧν δέοντο, ἀποπέμποι. ὅπoταν is used for ὅποτε of past actions, which cannot be considered as something merely conceived by the mind^a. But in *Xen. Cyr.* 1, 3, 18. ἐπειδὴν οἰκοὶ ᾗς is more correct, since there a future action is marked.

ὄτε, ὅποτε, ἐπειδὴ with the conj. are used for ὅταν, ἐπειδὴν in Homer and other older poets, the conj. being required. *Il. φ', 323.* οὐδέ τί μιν χρεῶ ἔσται τυμβοχοῆς, ὄτε μιν θάπτωσιν Ἀχαιοί, *quum Gr. eum serperlient.* *comp. μ', 286. π', 245. Od. κ', 486. λ', 105. μ', 55. ξ, 170. σ', 408.* and *passim*. In the Attic poets ἐπεὶ is found with the conj. only twice, viz. in *Soph. CEd. C.* 1226. ἐπεὶ φανῆ. *Ant.* 1025. ἐπεὶ δ' ἀμάρτη in all MSS.; in both which Brunck has ἐπήν. ἡνίκα is found with the conj. without ἄν, especially in the later writers^b.

Note. ὅταν, ἐπειδὴν, &c. will hardly be found with the indicative; for in *Il. μ', 41 sq. φ', 341. Od. α', 41.* στρέφεται, φθέγγομαι, ἱμείρεται are conjunctives. See §. 201, 9. In *Xen. Mem. S.* 1, 2, 35. 4, 3, 4. 6. 9. ἐπειδὴ is now restored from MSS., and in *Cebet. Tab.* p. 229. it should be read ὅταν μὴ ἐπίστωνται.

Obs. 2. The optative also is sometimes used, without expressing an action frequently repeated. *Il. σ', 465.* αἶ γάρ μιν θανάτοιο δυσηκέος ὦδε δύναμην νόσφιν ἀποκρύψαι, ὄτε μιν μόρος αἰνός ἰκάνοι, a case merely supposed in continuation of the wish: as *Theocr.* 7, 108. *comp. Il. φ', 429. Od. β', 31.* ἦν χ' ἡμῖν σάφα εἶποι, ὄτε πρότερός γε πύθοιτο, 'when he should have any how heard it'. *Soph. Trach.* 92 *seq. Plat. Rep.* 9. p. 574 B. ὄποτε δὲ μὴ δύναιτο, ἀρπάξοι ἄν καὶ βιάζοιτο μετὰ τοῦτο, a case only imaginary, as with εἰ, when the optative follows in the apodosis. So *Xen. Mem. S.* 2, 1, 18. ὁ μὲν ἐκὼν πειρῶν φάγοι ἄν ὄποτε βούλοιο. but immediately after, τῷ δ' ἐξ ἀνάγκης ταῦτα πάσχοντι οὐκ ἔξεστιν, ὄπoταν βούληται, παύεσθαι^c.

Obs. 3. This use of the conjunctive, inasmuch as with ἐπειδὴν, ὄπoταν it expresses an action often repeated in the present time, or usually

^a Poppo ad *Xen. Cyr.* 1, 3, 11.

^b Schæf. ad *Theocr.* 23, 30.

^c Hermann ad *Vig.* p. 920 *seq.* who

explains very correctly, p. 930 *seq.*, the passages ap. *Theogn.* 269. *Br.* 275.

Bekk.

happening, is connected with the Homeric use of it, since in comparisons the conjunctive is used with words of all kinds; as with *ὅς* *Il. ε'*, 138. *ο'*, 580. *ὡσεὶ* *Il. ι'*, 477. *ὥστε* *Il. λ'*, 68. *μ'*, 278. *ὡς ὅτε* *Il. λ'*, 155. 292. *ο'*, 605. (instead of which *Il. λ'*, 269. *ὡς ὅταν* is used.) *ὡς ὁπότε* *Il. λ'*, 305. *ο'*, 382. *ἤντε* *Il. ρ'*, 547. In the Attic poets one instance only is found, *Eur. Hec.* 1025. *ἀλίμενόν τις ὡς ἐς ἄντρον ἐμπεσὼν λέχριος ἐκπέση φίλης καρδίας*. Instead of the conj. Homer has also the fut. *Il. κ'*, 183. *β'*, 147. 395.

522. With the remaining particles of time, which do not determine a space of time during which an action takes place, but a point of time before or until which something takes place, as *ἕως*, *ἕστ' ἄν*, *πρίν*, *μέχρι οὖν*, the opt. and conj. are used for the most part in the same cases in which they were used with *ἵνα*, *ὄφρα*.

1. *ἕως* 'until' (*εἰσόκε* *Hom. μέχρι οὖν*, &c.), when a past action is spoken of as lasting to a point of time also past, takes the verb in the indic. imperf. or aor. *Plat. Gorg. p.* 506 B. *ἠδέως ἂν Καλλικλεῖ τούτῳ ἔτι διελεγόμεν, ἕως αὐτῷ τῆν τοῦ Ἀμφίονος ἀπέδωκα ῥήσιν*. *Xen. H. Gr.* 2, 3, 42. Compare what was said §. 508. 519, 6. of an action which would have taken place had something happened differently. But even when the action has really taken place, this construction is used, neither *ἄν* nor anything similar preceding, in the principal proposition. *Eur. Alc.* 769 *seq.* of Hercules: *πίνει --- ἕως ἐθέρμην' αὐτὸν ἀμφιβᾶσα φλόξ οἴνου*. *Herod.* 2, 143. *Homer Il. ο'*, 22. has the conj. in this case: *ὄν δὲ λάβοιμι ρίπτασκον τεταγὼν ἀπὸ βηλοῦ, ὄφρ' ἂν ἵκηται γῆν for ὄφρ' ἂν ἵκανεν*. If the action has been frequently repeated in past times, *ἕως* has the opt. without *ἄν*: *Plat. Phædon. p.* 59 D. *περιεμένομεν οὖν ἐκαστοτε ἕως ἀνοιχθεῖν τὸ δεσμωτήριον*. *Ἔως* 'whilst, as long as', has only the indic. preter. as *ἕως ὃ ταῦθ' ὤρμαινε*, &c.^a

If the principal action is past, *ἕως* after preterites takes the opt. without *ἄν*: as *Od. ε'*, 385. *ὤρσε δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματ' ἔαξεν, ἕως ὅγε Φαιήκεσσι φιληρέτμοισι μιγείη*, a limit which Æolus prescribes to himself. *Comp. ι'*, 376. *Xen. Anab.* 2, 1, 2. Hence as something said: *Xen. Cyr.* 5, 3, 53. *δοὺς τοὺς ἡγεμόνας τῆς ὁδοῦ πορεύεσθαι ἐκέλευεν ἡσού-*

^a Blomf. Gloss. Pers. 434.

χωσ, ἕως ἄγγελος ἔλθοι. But since the conj. with ἄν would be used in the *or. recta*, the two modes are combined; the *or. obl.* by the opt., the *or. recta* by the addition of ἄν. *Soph. Trach.* 684 seq. *Xen. Cyr.* 4, 5, 36. τοὺς ἰππέας ἐκέλευσε φυλάττειν τοὺς ἀγαγόντας, ἕως ἄν τι σημανθεῖη αὐτοῖς, where Schneider and Poppo read ἕως ἄν τις σημάνη. *Comp. πρὶν.* Of the conj. in *or. obl.* see §. 529, 3.

Of present actions whose limit of time is determined by another action, ἕως &c. is used with the conjunctive and ἄν. *Il. β'*, 331. μίμνετε πάντες ἔκνημιδες Ἀχαιοὶ αὐτοῦ, εἰσόκεν ἄστῳ μέγα Πριάμοιο ἔλωμεν. *Comp. ε'*, 466. *Od. β'*, 99 sq. —*Soph. Œd. C.* 113 sqq. καὶ σύ μ' ἐξ ὁδοῦ πόδα κρύνφον κατ' ἄλσος, τῶνδ' ἕως ἄν ἐκμάθω, τίνας λόγους ἐροῦσιν. —*Il. α'*, 509. τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος ὄφρ' ἄν Ἀχαιοὶ νιὸν ἐμὸν τίσωσιν. *Comp. Il. ν'*, 141. φ', 558. *Od. β'*, 154.^b If, however, a case be merely supposed, or expressed as if depending on a supposition, in which case the principal proposition has the opt., the opt. will also be found in the dependent proposition with or without ἄν: *Plat. Phædon. p.* 101 D. εἰ δέ τις αὐτῆς τῆς ὑποθέσεως ἔχοιτο, χαίρειν ἐφ' ἄν --- ἕως ἄν τὰ ἀπ' αὐτῆς ὀρμηθέντα σκέψαιο. *ib.* ἄλλην αὐ ὑπόθεσιν ὑποθέμενος --- ἕως ἐπὶ τι ἱκανὸν ἔλθοις, where Heindorf inserts ἄν. *Comp. Rep. 6. p.* 501 C.

2. πρὶν 'before', is constructed on the whole like ἕως. *a.* With past real actions it takes the indic. imperf. and aor.: e. g. *Soph. Œd. T.* 775. ἠγόμην δ' ἀνὴρ ἀστῶν μέγιστος τῶν ἐκεῖ, πρὶν μοι τύχη τοιάδ' ἐπέστη. *Isocr. de Big.* 348 B. οὐ πρότερον ἐπαύσαντο, πρὶν τὸν πατέρα ἐκ τοῦ στρατοπέδου μετεπέμψαντο^c.

b. If a past action is represented as one which the agent has in his thoughts, πρὶν takes the opt. without ἄν. *Il. φ'*, 580. Ἀγῆνωρ οὐκ ἔθελεν φεύγειν, πρὶν πειρήσαιτ' Ἀχιλλῆος. Here too the *or. obl.* is combined with the *or. recta* by means of ἄν.

c. With future actions which the agent has in his thoughts, πρὶν has commonly the infin.: e. g. *Eur. Med.* 78. ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν νέον παλαιῷ, πρὶν τόδ' ἐξηνηλκέναι.

^b Valck. ad *Eurip. Hipp.* 659. ^c Elmsl. ad *Eur. Med.* 1142.
Brunck ad *Eur. Phœn.* 89.

ib. 93.^a even when the preceding clause contains a negative, in which case *πρίν* is also used with the conj. and *ἄν*. *Soph. Œd. C.* 48. ἀλλ' οὐδὲ μέντοι τοῦξαιστάναι πόλεως δίχ' ἔστι θάρσος, πρίν γ' ἄν ἐνδείξω τί δρῶ. comp. 909. *Eur. Med.* 278 seq. So *Thuc.* 7, 63. *Soph. Ant.* 618. εἰδότει δ' οὐδὲν ἔρπει, πρίν πυρὶ θερμῷ πόδα τις προσαύρη, οὐδὲν is indeed to be connected with εἰδότει, but the principal thought is οὐδὲν δ' οἶδεν, πρίν &c. Homer combines the inf. and conj. *Il. ρ'*, 504. οὐ γὰρ ἔγωγε Ἑκτορα Πριαμίδην μένεος σχέσσεσθαι ὅτω, πρίν γ' ἐπ' Ἀχιλλῆος καλλίτριχε βήμεναι ἴππῳ --- φοβῆσαι τε --- ἢ κ' αὐτὸς ἐνὶ πρώτοισιν ἀλώη. *Od. β'*, 373. He who says 'I will not do this till thou commandest me' requires the command as the condition of his action, but cannot engage that the command will be given, and therefore says οὐ ποιήσω τοῦτο, πρίν ἄν κελεύσης. But he who says 'I will do it before thou commandest' makes the command something actual, and therefore says ποιήσω τοῦτο πρίν σε κελεύσαι^b. πρίν with the conj. is very rarely found after affirmative propositions, as *Simonid. Br. Gnom. No. 4. v. 11. Gaisf. Poet. Gr. Min. No. 231.* φθάνει δὲ τὸν μὲν γῆρας ἄζηλον λαβόν, πρίν τέρμ' ἴκηται, for φθάνει λαβόν is merely *prius comprehendit*, and cannot contain a negative. *Eur. Or.* 1224. contains a negative sense in φύλασσε.

The fut. indic. is seldom found after negative propositions, as *Il. α'*, 29. τὴν δ' ἐγὼ οὐ λύσω, πρίν μιν καὶ γῆρας ἔπεισιν, unless we here put a colon after λύσω, so that πρίν shall signify 'first'.

d. If the opt. with *ἄν* is used in the main proposition of present or future actions expressed only as probable, πρίν is used with the opt. like ἔωσ. *Soph. Trach. in.* λόγος μὲν ἔστ' ἀρχαῖος ἀνθρώπων ὅδε, ὡς οὐκ ἄν αἰῶν' ἐκμάθοι βροτῶν, πρίν ἄν θάνοι τις, where some MSS. have θάνη. *Xen. H. Gr. 2, 3, 48.* τοῖσδε ἐναντίος εἰμί, οἱ οὐκ οἴονται καλὴν ἄν ἐγγενέσθαι ὀλιγαρχίαν, πρίν ἄν ἐς τὸ ὑπ' ὀλίγων τυραννεῖσθαι τὴν πόλιν κατὰστήσειαν.

^a Elmsl. ad *Eur. Med.* 77, 215.

^b In this way I have modified Hermann's statement ad *Eur. Med. ed.* Elmsl. p. 351. especially as I cannot regard the conj. as the mood which

expresses something as uncertain. See §. 519. It is clear from §. 521. ad fin. that the *significatio fut. exact.* is not found in *omni conjunctivo*, but only in *conj. aoristi*.

Obs. The poets occasionally omit *ἄν* with the conj. *Od. κ', 174 seq.* οὐ γάρ πω καταδυσόμεθ' ἀχνύμενοι περ εἰς Ἀΐδαο δόμους, πρὶν μόρισμον ἤμαρ ἐπέλθῃ. *Comp. ρ', 9. Soph. Trach. 946. Arist. Eccl. 751 seq.* Prose writers also do this: *Plat. Phædon. p. 72 C. μὴ πρότερον αὐτὸν ἀποκτινύναι δεῖν, πρὶν ἀνάγκην (Bekk. πρὶν ἂν ἄν.) τινὰ ὁ θεὸς ἐπιπέμψῃ. Id. Leg. 9. p. 872 E.°*

3. Of the Optative and Conjunctive after Conditional Particles.

In the use of the Optative and Conjunctive in conditional propositions, regard is had principally to the relation which the condition in the protasis has to its consequences in the apodosis, which is mostly shown by the mode in which the apodosis is expressed. This relation is in general double: either such that the consequences of a supposed case, or of a condition, are considered as determinate actually or necessarily; or such that it is represented only as possible or contingent, and consequently the condition also as possible only. In the former case the conclusion is expressed by the future or imperative, when the consequence is present or future; in the other by the optative with *ἄν*. The nature of the apodosis in this case determines that of the protasis.

1. If in the apodosis the future or the imperative (a conditional 'to be obliged'), or an indicative, as in general propositions, is found, and the condition is considered only as such, then the condition is expressed by *εἰ* with the future, or more mildly by *εἰάν*, *ἦν*, *ἄν* (in the Ionic poets *εἴ κε* or *αἴ κε*), with the conjunctive. *Il. a', 137. εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι. γ', 281. εἰ μὲν κεν Μένελαον Ἀλέξανδρος κατὰπέφνη, αὐτὸς ἔπειθ' Ἑλένην ἐχέτω. 284. εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μένελαος, Τρῶας---ἀποδοῦναι* (inf. for the imperative). *288. εἰ δ' ἂν ἐμοὶ τιμὴν Πριάμος Πριάμοιο τε παῖδες τίνειν οὐκ ἐθέλωσιν---αὐτὰρ ἐγὼ μαχήσομαι. ε', 351. ἦ τέ σ' οἴω ριγῆσειν πόλεμόν γε καὶ εἴ χ' ἐτέρωθι πύθῃαι. Od. a', 287. εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσῃ, ἦ τ' ἂν τρυχόμενός περ ἔτι τλαίης ἐνιαυτόν* (for

° Heind. ad Phædon. p. 27 seq. maintains that *ἄν* is omitted only in the poets. Reisig Conj. in Arist. p. 65. (opposed by Stallb. ad Phileb.

p. 62.) only in the tragedians. Poppo Obs. in Thuc. p. 143. observes that in Thucydides *ἄν* is often omitted with *μέχρι οὗ*.

πλήθι). *Isocr. Areop. p. 142 A. B.* ἀλλ' εἰ μὲν κατορθώσωσι περὶ τινὰς πράξεις, ἢ διὰ τύχην, ἢ δι' ἀνδρὸς ἀρετὴν, μικρὸν διαλιπόντες πάλιν εἰς τὰς αὐτὰς ἀπορίας κατέστησαν, *redigi solent.* *Xen. Anab. 2, 3, 6.* ἔλεγον δὲ οἱ ἄγγελοι, ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἦκοιεν ἡγεμόνας ἔχοντας, οἱ αὐτοὺς, εἰ μὴ σπονδαὶ γένωνται, ἄξουσιν, ἔνθεν ἔξουσι τὰ ἐπιτήδεια, a transition to a kind of *oratio recta.* Εἰ with the fut. and ἦν with the conj. appear to be used as quite equivalent to each other *Isocr. π. ἀντιδ. 138.* εἰ μὲν ὑμεῖς πρὸς αὐτὸ τὸ δίκαιον ἀποβλέποντες σκέψασθε περὶ τούτων, οὐκ ἔστιν ὅπως οὐ --- δόξει ἦν δ' ἀναλογίσησθε τὴν ἀγνοίαν --- οὐδὲν εὐρεθήσεται.

Obs. In the protasis *εἰ* also is often used with the indicative present or future, if the condition is not only to have the expression of mere possibility or probability, but is considered as a case definitely happening with reference to the consequence. *Il. ε', 350.* εἰ δὲ σύ γ' εἰς πόλεμον πωλήσῃαι, ἢ τέ σ' ὄτω ριγῆσειν πόλεμον. *Comp. Il. ο', 213.* *Herod. 1, 32.* εἰ δὲ πρὸς τούτοις ἐτι τελευτήσῃαι τὸν βίον εὖ, οὐτος ἐκεῖνος, τὸν σὺ ζητεῖς, ὄλβιος κεκλησθῆαι ἀξιός ἐστι. whereby the necessary connection of the condition with the consequence, by virtue of which the latter necessarily presupposes the former, is made more prominent^a.

2. When the optative with ἄν is used in the apodosis, and consequently a case is adduced which is merely possible, probable or problematical, then in the protasis the optative is used with εἰ, without ἄν, as the condition, in that case, is also only problematical. The entire relation, in this case, does not express anything future or present, but something which is merely possible or imaginable, at an indefinite time, the reverse of which is equally possible. *Il. α', 255.* ἢ κεν γηθήσῃαι Πρίαμος Πριάμοιό τε παῖδες, ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ, εἰ σφῶν τάδε πάντα πυθοῖατο μαρναμένοιν. *Xen. Cyr. 3, 3, 49.* Τί δ', ἔφη, ὦ Κύρῃ, εἰ καὶ σὺ συγκαλέσῃαι, ἔως ἐτι ἔξῃαι, παρακελεύσῃαι, εἰ ἄρα (μὴ) τι καὶ σὺ ἀμείνων (ἄν) ποιήσῃαι τοὺς στρατιώτας; 'wouldst thou make them?' --- 'if thou exhortedst them?' *Isocr. ad Nicocl. p. 16 C.* εἰ τις τοὺς κρατοῦντας τοῦ πλήθους ἐπ' ἀρετὴν προτρέψειεν, ἀμφοτέρους ἄν ὠφελήσειεν^b.

^a *Comp. Brunck ad Arist. Plut. 1064.*

^b *Valcken. ad Hipp. 471. Brunck ad Arist. Plut. 1037.*

To this head belongs also the construction of the particles ὥσπερ ἂν εἰ 'as if', which take the opt. in cases merely supposed, but in such a way that ἂν, which precedes εἰ, refers to an opt. in the apodosis of the conditional proposition. *Dem. pro Cor. p. 293, l. ὥσπερ ἂν εἰ τις ναύκληρον --- τῆς ναυαγίας αἰτιῶτο, ἀλλ' οὐδ' ἐκυβέρνων τὴν ναῦν, φήσειεν ἂν, where ὥσπερ ἂν φήσειεν ἂν are to be taken together, as Plat. Gorg. p. 465 C. καὶ γὰρ ἂν εἰ --- τὸ σῶμα ἔκρινε, τὸ τοῦ Ἀναξαγόρου ἂν πολλὸν ἦν. Comp. §. 461. p. 760.* The apodosis is often omitted, if it can easily be supplied, as *Isocr. Paneg. p. 71 D. ὁμοίως διεπορεύθησαν, ὥσπερ ἂν εἰ προπεμπόμενοι, for ὥσπερ ἂν ἐπορεύθησαν, εἰ προεπέμφθησαν, and thus ὥσπερ ἂν εἰ came to be considered as one particle, and participles were joined with it. See §. 569.*

It has been observed before, §. 508. that in past actions, or in those which are divided between the past and the present, the indicative of the aorist or imperf. is put twice in the apodosis with ἂν. So ὥσπερ ἂν εἰ: *Plat. Gorg. p. 447 D. ὥσπερ ἂν εἰ ἐτύγγαθεν ὦν ὑποδημάτων δημιουργὸς ἀπεκρίνατο ἂν δὴ πού σοι. Comp. p. 474 C. Symp. p. 199 D.*

Obs. 1. Sometimes εἰ is followed not only by the indicative, but also by the optative. *Plat. Phædon. p. 67 E. εἰ γὰρ διαβέβληνται μὲν παιταχῇ τῷ σώματι, αὐτὴν δὲ καθ' αὐτὴν ἐπιθυμοῦσι τὴν ψυχὴν ἔχειν (a supposition mentioned as if it actually existed) τούτου δὲ γιγνομένου φοβοῖντο καὶ ἀγανακτοῖεν (supposed only as something which does not necessarily exist). So Isocr. de Pac. p. 177 D. φροντίζοι is probably the true reading, not φροντίζει, as in the MS. Urbin. Eur. Orest. 508. εἰ τόνδ' ἀποκτείνειεν ὁμόλεκτρος γυνή (a case merely supposed) χῶ τούδε παιῖς αὐτῆς μητέρ' ἀνταποκτενεῖ (which in the case supposed will necessarily follow), κἄπειθ' ὁ κείνου γενόμενος φόνῳ φόνον λύσει, πέρασ δὲ ποῖ κακῶν προβήσεται^c.*

Obs. 2. From these general fundamental propositions, however, there are various deviations, which are founded mostly on the particular kind of the conditional propositions. (524)

1. εἰ with the indicative, and in the apodosis the optative, with ἄν, viz. when the condition contains a determinately expressed case, and the apodosis is uttered with the expression of a mere conjecture, or

^c Jacobs ad Athen. p. 145. Ast ad Plat. Leg. p. 135.

contains a consequence which is merely possible or probable. *Soph. Ant.* 925. ἀλλ' εἰ μὲν οὖν τάδ' ἐστὶν ἐν θεοῖς φίλα, καθόντες ἂν ξυγυνοῖμεν ἡμαρτηκότες. *Plat. Theæt.* p. 171 A. B. οὐκοῦν τὴν αὐτοῦ (οἴησαι) ἂν ψευδῆ συγχωροῖ, εἰ τὴν τῶν ἡγουμένων αὐτὸν ψεύδεσθαι ὁμολογεῖ ἀληθῆ εἶναι, where that which here constitutes the condition was just before mentioned as a determinate case. The distinction between the indicative and optative with εἰ, is particularly marked in the following passages: *Plat. Apol. S.* p. 28 E. ἐγὼ δεινὰ ἂν εἶην εἰργασμένος, --- εἰ, ὅτε μὲν με οἱ ἄρχοντες ἔταπτον, οὓς ὑμεῖς εἴλεσθε ἄρχειν μου, --- --- τότε μὲν, οὐ ἐκείνοι ἔταπτον, ἔμμενον, ὥσπερ καὶ ἄλλοις τις, καὶ ἐκινδύνευον ἀποθανεῖν, τοῦ δὲ θεοῦ τάττοντος --- --- λείπομι τὴν τάξιν. where the indic. expresses a determinate circumstance which had happened, but the opt. an action which is merely assumed and possible. In the same manner *Hipp. Min.* p. 363 C. D. 364 D. *Cratyl.* p. 391 C. *Gorg.* p. 452 B. *Apol. S.* p. 37 C. p. 40 C. D. *Xen. Mem. S.* 4, 2, 31. *Isocr. π. ζεύγ.* p. 356 seq.—*Eurip. Hipp.* 476. ἀλλ', εἰ τὰ πλείω χρηστὰ τῶν κακῶν ἔχεις, ἀνθρώπος οὐσα, κάρτα γ' εὐπράξειας ἄν, where the indic. is more correct than the conj.^a *Comp. Suppl.* 522 seq. *Soph. Œd. C.* 969. But in *Plat. Menon.* p. 80 B. it should be εἰ --- τοιαῦτα ποιοῖς (as a mere supposition), τάχ' ἂν ἀπαχθείης, and *Alcib.* 2. p. 144 B. εἰ ἐγχειροῖς --- ἀγνοοῖς, --- οὐποτε ἂν ἐπιθιοῖς^b. The case is different when εἰ signifies 'although': *Soph. Trach.* 592. ἀλλ' εἰδέναι χρὴ δρῶσαν, ὡς οὐδ', εἰ δοκεῖς ἔχειν, ἔχοις ἂν γνώμα, μὴ περρωμένη. *Plat. Alcib.* 1. p. 109 C. εἰ γὰρ καὶ διανοεῖται τις, ὡς δεῖ πρὸς τοὺς τὰ δίκαια πράττοντας πολεμεῖν, οὐκ ἂν ὁμολογήσειε γε.

In the same manner εἰ is not unfrequently accompanied by the future indic., when the opt. with ἂν follows in the apodosis. *Il. ω',* 296. *Eurip. Hipp.* 484. ἦρ' ἄρ' ἂν ὀψέ γ' ἄνδρες ἐξεύροισιν ἂν, εἰ μὴ γυναικες μηχανὰς εὐρήσομεν. *Arist. Eccl.* 162. οὐ προβαίην τὸν πόδα τὸν ἕτερον ἂν, εἰ μὴ τοῦτ' ἀκριβωθήσεται. *Comp. Iph. A.* 1199 seq. *Troad.* 786 seq. *Plat. Gorg.* p. 461 E.—εἰ here indicates a determinate case^c.

2. εἰ with the indic. of a past tense, and the opt. with ἂν in the apodosis, viz. when a circumstance in past time is represented as a condition, in its relation to a consequence which is still present. *Od. α',*

^a Brunck ad *Eurip. Hipp.* 474. Schæf. ad *Dion. H.* p. 230. Heind. ad *Plat. Theæt.* p. 380. ad *Protag.* p. 557. 573. Stallb. ad *Phil.* p. 49. ad *Euthyphr.* p. 18. *Matthiæ* ad *Eur. Hipp.* 471. *Suppl.* 521.

^b Bekker has restored these readings in both cases.

^c Heind. ad *Gorg.* p. 20. *Phædon.* p. 218. *Prot.* p. 557. 573. *Jacobs* ad *Athen.* p. 29 seq.

236. ἐπεὶ οὐ κε θανόντι περ ὧδ' ἀκαχοίμην, εἰ μετὰ οἷς ἐτάροισι δάμη Τρώων ἐνὶ δήμῳ, 'I should not grieve if he were slain', non proterem, si periisset. *Thuc.* 2, 60. εἴ μοι καὶ μέσως ἠγούμενοι μᾶλλον ἐτέρων προσεῖναι αὐτὰ πολεμῆν ἐπέισθητε, οὐκ ἂν εἰκότως νῦν γε τοῦ ἀδικεῖν αἰτίαν φεροίμην. *Plat. Rep.* 6. p. 493 C. οἷόν περ ἂν εἰ θρέμματος μεγάλου καὶ ἰσχυροῦ τρεφομένου τὰς ὀργὰς τις καὶ ἐπιθυμίας κατεμάθανεν, --- --- καταμαθῶν δὲ ταῦτα πάντα --- σοφίαν τε καλέσειε, καὶ ἐπὶ διδασκαλίαν τρέποιτο --- (ὀνομάζοι δὲ --- ἔχοι --- καλοῖ --- ἑωρακῶς εἶη) --- τοιοῦτος δὲ ὢν, πρὸς Διὸς οὐκ ἄτοκος ἂν σοι δοκοίη (vulg. δοκῆ) εἶναι παιδευτῆς; 'if any one had learnt, and called that wisdom'. *Phædon.* p. 89 E. *Comp. Apol. S.* p. 28 E. under N° 1. *Isocr. Paneg.* p. 62 A. *Plat. Euthyd.* p. 297 E.^d It is a different case *Soph. El.* 797. πολλῶν ἂν ἦκοις, ὧ ξέν', ἄξιος τυχεῖν, εἰ τήνδ' ἔπαυσας τῆς πολυγλώσσου βοῆς, as an action supposed to be past, of which the consequence appears now for the first time.

3. εἰ with the opt., and the indic. in the apodosis, when in the apodosis something is determinately asserted, but the protasis conveys only a possible case. *Pind. Pyth.* 4, 468. εἰ γάρ τις ὄζους ὀξυτόμῳ πελέκει ἐξερείψαι κεν μεγάλας δρυὸς, αἰσχύνοιο δὲ οἱ θαπτὸν εἶδος· καὶ φθινόκαρπος εἴοσα διδοῖ ψῆφόν περ αὐτᾶς, where εἰ signifies 'although'. *Herod.* 1, 32. οὐ γάρ τοι ὁ μέγα πλούσιος μᾶλλον τοῦ ἐπ' ἡμέρην ἔχοντος δλβιώτερος ἐστι, εἰ μὴ οἱ τύχη ἐπίσποιτο, πάντα καλὰ ἔχοντα τελευτῆσαι εὐ τὸν βίον. *Comp.* 7, 101. *Thuc.* 2, 5. οἱ ἄλλοι Θηβαῖοι, οὐς ἔδει τῆς νυκτὸς παραγενέσθαι πανστρατιᾶ, εἴ τι ἄρα μὴ προχωροίη τοῖς ἐσεληλυθόσι, --- --- ἐπεβοήθουν, 'if perchance success should not attend them', as the thought of those who had arranged this *orat. obliqua.* *ib.* 39. εἰ ῥαθυμῖα μᾶλλον ἢ πόνων μελέτη, καὶ μὴ μετὰ νόμων τὸ πλεῖον ἢ τρόπων ἀνδρείας ἐθέλομεν κινδυνεύειν, περιγίγνεται ἡμῖν τοῖς μέλλουσιν ἀλγεινοῖς μὴ προκάμνειν. *Comp. Plat. Charm.* p. 154 D. *Protag.* p. 334 B.^e

Hence the indic. of past time sometimes follows, along with the opt., which denotes what is yet to come. *Plat. Apol. S.* p. 28 E. *supra* §. 524, 1. *Isocr. Plat.* p. 297 E. πάντων ἂν ἡμῖν ἀλογώτατον εἶη συμβεβηκός, εἰ τοῖς μὲν --- αἰτιοὶ γεγένησθε τῆς ἐλευθερίας, ἡμεῖς δὲ μὴδ' ἰκετεύοντες ὑμᾶς τῶν αὐτῶν τοῖς ἐχθίστοις τύχομεν. both according to the construction §. 622, 3. *Lys. in Ergocl.* p. 179, 32. δεῖνόν ἂν εἶη, εἰ νῦν μὲν --- συγγνώμην ἔχοιτε, ἐν δὲ τῷ τέως χρόνῳ --- θανάτῳ ἐκολάζετε. *Xen. Cyr.* 4, 2, 46.

^d Elmsl. ad Eur. Bacch. 1341.

Schæf. ad Dion. H. p. 214. Erf. ad Œd.

^e Wolf ad Demosth. Lept. p. 283.

T. 664. Elmsl. ad Eur. Bacch. 612.

Thus the future also is put in the apodosis. *Il. κ', 222. εἰ τίς μοι ἀνὴρ ἄμ' ἐποιετο καὶ ἄλλος, μᾶλλον θαλπωρὴ καὶ θαρσαλέωτερον ἔσται.* *Comp. ι', 389. Plat. Phædon. p. 105 B. εἰ γὰρ ἔροίό με, ᾧ ἂν τί [ἐν τῷ δελ.] σώματι ἐγγένηται, θερμὸν ἔσται, οὐ τὴν ἀσφαλῆ σοι ἐρῶ ἀποκρισὶν ἐκέλεην τὴν ἀμαθῆ, ὅτι ᾧ ἂν θερμότης.* where the condition is immediately afterwards expressed more definitely as something which is expected; ἂν ἔρη, ᾧ ἂν τί σώματι ἐγγένηται, νοσήσει, οὐκ ἐρῶ. as something conceived of *Eur. Andr. 967. εἰ δ' ἐνδιδόης, ὥσπερ ἐνδίδως, λόγους, πέμψων σ' ἀπ' οἴκων τῶνδ' (ἦλθον).* To this head belongs also the conj. in the apodosis as a fut. *Il. λ', 386. εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης, οὐκ ἂν τοι χραίσμησι βίβις.*

Also the indicative of a past tense follows in the sense of §. 508, c. *Plat. Alcib. 1. p. 111. εἰ βουλευθείημεν εἰδέναί μὴ μόνον ποῖοι ἀνθρώποι εἰσιν, ἀλλ' ὅποιοι ὑγιεινοὶ ἢ νοσώδεις, ἄρα ἱκανοὶ ἂν ἡμῖν ἦσαν διδάσκαλοι οἱ πολλοί;* *Comp. Xen. Cyr. 2, 1, 9.*

4. ἦν (ἂν, ἐάν) with the conj., and the opt. in the apodosis. *Il. δ', 97. τοῦ κεν δὴ παμπρῶτα παρ' ἀγλαὰ δῶρα φέροιο, αἶ κεν ἴδῃ Μενέλαον --- --- πυρῆς ἐπιβάντ' ἀλεγεινῆς,* where the opt. is used, as in independent propositions, to soften the expression of the future, 'thou mightst bear thence', not 'thou wouldst'. Thus too *Od. β', 246—251. Soph. El. 554. ἦν ἐφῆς μοι --- --- λέξαιμ' ἂν. Eur. Hel. 1094 seq. Arist. Eccl. 415 seq. Isocr. π. ἀντ. §. 101. Comp. Plat. Phædon. p. 93 B. Xen. Apol. S. 6. ἦν δὲ αἰσθάνωμαι χείρων γιγνόμενος καὶ καταμέμφωμαι ἐμαντόν,* (a case which was previously represented as occurring of necessity: ἀνάγκη ἔσται τὰ τοῦ γήρως ἀποτελεῖσθαι &c.) πῶς ἂν ἐγὼ ἔτι ἂν ἠδέως βιοτεύοιμι; 'how am I to be able to live with pleasure?' which is equivalent to οὐκ ἂν ἔτι ἐγὼ ἠδέως βιοτεύοιμι, or οὐκ ἔτι ἐγὼ ἠδέως βιοτεύσω. Thus also *Isocr. Areop. p. 152 C. Herod. 7, 161. μάτην γὰρ ἂν ὧδε πάραλον Ἑλλήνων στρατὸν πλείστον εἴημεν ἐκτημένοι, εἰ Συρηκοσίαισι ἐόντες Ἀθηναῖοι συγχωρήσομεν τῆς ἡγεμονίης,* because the latter was required of them. *Herod. 8, 57. the orat. obliqua and recta appear to be blended.*

- (525) 5. εἰ is also a kind of particle of time, and when it accompanies an action often repeated in past time, takes an optative, like the proper particles of time, followed by the imperf. or aor. indic. See *Thuc. 7, 44. εἰ μὲν ἐν τύχοι ἐν τισι --- --- διέφευγον αὐτοὺς Arist. Pac. 212 seq. Comp. Plat. Apol. S. p. 33 A. Xen. Cyr. 1, 3, 12. 4, 6. Anab. 7, 4, 24. Mem. S. 1, 3, 4.*

6. Sometimes εἰ with the indic. or opt. and ἦν with conj. are used together as if equivalent. *Herod. 3, 35. εἰ μὲν γὰρ τοῦ παιδὸς τοῦ σοῦ τοῦδε --- --- βαλὼν τύχοιμι Πέρσαι φανέονται λέγοντες οὐδὲν, ἦν δὲ*

ἀ μδρω &c., where it cannot be said that Cambyses expresses the first as merely possible, the second more determinately. *ib.* 36. *Thuc.* 2, 5. ἐβούλοιντο γὰρ σφίσι, εἴ τινα λάβοιεν, ὑπάρχειν ἀντὶ τῶν ἔνδον, ἦν ἄρα τύχασί τινες ἐζωγρημένοι, where we have first the *oratio obliqua*, afterwards the *oratio recta*. So *Il.* ἰ, 141. εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιϊκὸν οὐθαρ ἀρούρης, γαμβρός κέν μοι ἔοι, τίσω δέ μιν Ἴσον Ὀρέστη. where 136. εἴ κε with the conj. stood.

7. The deviations hitherto adduced are founded upon the peculiar 525. nature of the conditional propositions, and are thus, in a certain degree, regular. The following cases, on the contrary, are irregular :

a. When *εἰ* with the opt. takes ἄν. *Pind. Pyth.* 4, 468. a passage which is quoted §. 524, 3. *Comp. Nem.* 7, 131. *Il.* ψ, 592. θ, 196. 205. *Eur. Hel.* 834. *Plat. Leg.* 10. p. 905 C. εἰ δ' ἐπιδειξ λόγου τινὸς ἔτι ἂν εἴησ --- ἐπάκουε. Similar to this is ἦν κε *Theocr.* 27, 35. *Apol. Rh.* 3, 404. *Xen. Cyr.* 3, 3, 55. τοὺς ἀπαιδεύτους παντάσασιν ἀρετῆς θαυμάζοιμ' ἂν εἴ τι πλεόν ἂν ὠφελήσειε λόγος καλῶς ῥηθείς εἰς ἀνδραγαθίαν. *Xen. Agesil. in.* οὐ γὰρ ἂν καλῶς ἔχοι, εἰ, ὅτι τελῶς ἀνὴρ ἀγαθὸς ἐγένετο, διὰ τοῦτο οὐδὲ μειόνων ἂν τυγχάνοι ἐπαίωνων^a.

b. *εἰ* is sometimes also constructed with the conjunctive, but only in Ionic and Doric writers, e. g. *Il.* ἰ, 258. λ', 116. μ', 224. 245. π', 30. 559. *Od.* α', 204. ε', 221. μ', 96. 348. *Pind. Pyth.* 4, 473. 488. *Nem.* 7, 16. 22 *seq.* *Theocr.* 25, 45.^b In Herodotus the MSS. vary : 2, 13. 8, 49. *ib.* 118. 7, 161. From the Attic writers the grammarians quote *εἰ* with the conj. (*Bekk. Anecd.* p. 144.) from *Soph. Œd. T.* 868. in a chorus : *εἰ πολλῶν ὑπερπλησθῆ μάταν* (Stob. and a MS. in Brunck ἦν π.). *Œd. C.* 1443. εἴ σου στερηθῶ, without v. r. *εἰ σοφὸς ἦ* from Cratinus. *εἰ ὦσι* from *Xen. Cyr.* 3, 3, 50. where now *εἴεν* instead of *ὦσι* is found. *Plat. Leg.* 12. p. 958 D. εἴτε τις ἄρῶν, εἴτε τις θῆλυς ἦ. Thomas M. p. 267. and Phavorinus quote *Soph. Ant.* 706. κεί τις ἦ σοφός, as some MSS. read, others κῆν τις ἦ σ. *Thuc.* 6, 21. *εἰ ξυστῶσιν* is found with the v. r. ἦν ξ. The MSS. vary in many other places between ἦν and *εἰ*, so that it is uncertain whether the transcribers have been influenced by the custom of later times to join *εἰ* with the conj., or the Atticists have substituted ἦν for *εἰ*. The v. r. ἦν μὴ --- γένηται *Herod.* 8, 118. has the appearance of proceeding from a grammarian who has revised the Sancroft MS. There can be little doubt that the conj. is the correct reading ; but no good reason has yet been assigned why in these instances *εἰ*, not ἦν or ἔάν, should have been joined with

^a Bœckh ad *Pind.* ll. cc. Heind. in *Soph. Œd. C.* p. 399. Matthiæ ad *Plat. Prot.* p. 535. Reisig de Partic. ἄν, p. 104. *Comp. Comm. Crit.* ^b Herm. ad *Viger.* p. 831, 304.

it. See *Herm. ad Soph. Œd. C. 1445.* (§. 523, 1, note.) *ad Viger. p. 834. n. 312.*

c. *ἦν* occurs very rarely with the optative. *Thuc. 3, 44.* four MSS. have *εἰ τε*—*εἰεν*, for *ἦν τε*. Thom. M. quotes this passage under *εἰ* as an example of the use of *ἦν*. *Isocr. Pac. p. 168 C.* ἀλλ' ὅμως οὕτως αὐτοὺς ἀγαπῶμεν, ὥσθ' ὑπὲρ μὲν παίδων τῶν ἡμετέρων ἦν περὶ τινος ἐξαμάρτοιεν, οὐκ ἂν ἐβελήσαιμεν δίκας ὑποσχεῖν, where Bekker has adopted *εἰ* from the MS. Urbin. which has been revised and corrected by an Atticist. In both passages *ἦν* is more correct; but the opt. seems to have been caused by the opt. which immediately follows*. In Homer *εἶκε* with the opt. is frequent: see 8, a. *Herod. 4, 196.* the Aldine Ed. and many MSS. omit *εἶη*, for which we probably should read with Werfer *ἔη*.

d. *ἦν* is found also with the indic. *Herod. 2, 13. 3, 69.* and according to the best MS. 1, 206. (*σὺ δὲ ἦν μεγάλως προθυμέαι*). In later writers this is very common. But *Xen. Anab. 7, 6, 24.* where a repeated action is spoken of, we should read *εἰ προσίοιτε* for the common *προσίητε*.

Note. The protasis with *εἰ* is often wanting, when it is easy to be supplied, as *Il. γ', 52 sq.* οὐκ ἂν δὴ μείνειας ἀητίφιλον Μενέλαον; γνοίης χ', οἷον φωτὸς ἔχεις θαλερὴν παράκοιτιν, 'then thou wouldst perceive'. comp. *ί', 245. 303. Od. η', 278. Thuc. 1, 71. 2, 11.* where οὕτω serves for the protasis. Instead of this also the participle is often used: *Il. κ', 246.* τούτου γε σπομένοιο καὶ ἐκ πυρὸς αἰθομένου ἄμφω νοστήσαιμεν. *Xen. Anab. 3, 1, 2.* Sometimes the apodosis of the conditional proposition is wanting: as *Eur. Hec. 1206.* ὁ χρόσός, εἰ βούλοιο τάληθῆ λέγειν, ἔκτεινε τὸν ἐμὸν παῖδα, for ὁ ὁμολογήσειας ἂν, εἰ βούλοιο, as *ib. 796.*

526. *εἰ* signifies also 'whether', and is used with the conj. when the question is asked, what any one should do. *Herod. 2, 52.* ἐχρηστηριάζοντο, εἰ ἀνέλωνται τὰ οὐνόματα. *Xen. Cyr. 8, 4, 16.* Of that which is represented as real, *εἰ* is used with the indic. *Xen. Anab. 7, 3, 37.* σκέψαι, εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει. *Mem. S. 2, 2, 2.* Of a future event yet to be investigated, *εἰάν* with the conj. σκέψαι, εἰάν τότε σοὶ μᾶλλον ἀρέσκη. See Schneider's note. In this sense it is often used elliptically, especially in Homer, with the omission of *πειρώμενος, σκοπῶν*, e. g. *Il. ψ', 40.* αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσαν, ἀμφὶ πυρὶ σῆσαι τρίποδα μέγαν, εἰ πεπίθοιεν Πηλείδην, since they wished to try 'whether they could prevail upon Pelides'. In past actions *εἰ* is put without *ἂν* with the optative, in present or future actions, *εἰ κε, εἰάν,*

* *Herm. ad Viger. p. 822. n. 291. Schæf. Melet. Crit. p. 87, 31.*

ἦν with the conjunctive, e. g. *Il. v'*; 172. γλαυκίων δ' ἰθὺς φέρεται μένει, ἦν τινα πέφνη ἀνδρῶν. *ib.* 463. ὁ μὲν ἀντίος ἦλυθε, γούνων, εἴ πως εὖ πεφίδοιτο, λαβῶν, καὶ ζῶν ἀφείη. *Comp. Il. κ'*, 206. *Thuc.* 1, 58. Ποιδιαίται δὲ πέμψαντες μὲν καὶ παρ' Ἀθηναίους πρέσβεις, εἴ πως πείσειαν, &c. *ib.* 2, 77. *Comp.* 2, 12. 64. 7, 79. ἐπέκειντο, καὶ μάλιστα τοῖς ὑστάτοις προσπίπτοντες, εἴ πως, κατὰ βραχὺ τρεψάμενοι, πᾶν τὸ σπράτευμα φοβήσειαν. *Comp.* 3, 45. *Eurip. Androm.* 44. δειματομένη δ' ἐγὼ δόμων πάροικον Θέτιδος εἰς ἀνάκτορον θάσσω τὸδ' ἔλθοῦσ', ἦν με κωλύση θανεῖν. The opt. is used of present actions when the doubtfulness of the result is to be strongly marked: *Eur. Andr.* 54. ἐκτίνει δίκην, εἴ πως τὰ πρόσθε σφάλματ' ἐξαιτούμενος θεὸν παράσχου' ἐς τὸ λοιπὸν εὐμενῆ. and with ἄν *Xen. Mem. S.* 4, 2, 30. The infinitive is omitted when it occurs again in the proposition with εἴ, *Il. η'*, 375. καὶ δὲ τὸδ' εἰπέμεναι πυκινὸν ἔπος (viz. παύσασθαι πολέμου), αἱ κ' ἐθέλωσιν παύσασθαι πολέμοιο. *Comp.* 394. *Herod.* 6, 101. In this case it may be often changed into 'that', *ut*^b.

4. Of the Optative and Conjunctive after the Relatives, ὅς, ὅστις, οἷος, ὅπου, ὅθεν, &c.

1. If the relatives refer to definite persons or things, they 527. are followed by the indicative. But if the person or thing be indefinite, i. e. if any person or thing of a kind, or every person or thing to which the accompanying definitions are applicable, be signified only generally, where in Latin *quicumque* or *si quis* is put; then the verb *may be* in the optative or conjunctive; in the optative without ἄν, when the whole proposition affirms something of past time; in the conjunctive with ἄν, when it affirms something of present or future time. *Il. β'*, 188. ὄντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχεῖη, τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς. 198. ὄν δ' αὐτὸν δῆμον τ' ἄνδρα ἴδοι, βοῶντά τ' ἐφεύροι, τὸν σκήπτρῳ ἐλάσασκε. *Comp. κ'*, 489. On the other hand, Agamemnon says, *Il. β'*, 391. ὄν δὲ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα ἄρκιον ἐσσεῖται φυγέειν κύνας ἢ δ' οἰωνούς. *Eurip. Troad.* 380. οὗς Ἄρης ἔλοι, οὐ παῖδας εἶδον, οὐ δάμαρτος ἐν χεροῖν πέπλοις συνεστάλησαν, 'all who fell in battle'. *Thuc.* 7, 29. πάντα ἐξῆς, ὅτῳ ἐντύχοιεν, καὶ παῖδας καὶ γυναικάς κτείνοντες 'whomsoever they might meet'. *Comp.*

^b V. ad H. Homer. (ed. Lips. 1805.) p. 6. Reisig Enarr. Cæd. C. 1761.

Xen. Anab. 2, 5, 32. 6, 13. 25. *Thuc.* 2, 34. μία δὲ κλίνη κενὴ φέρεται ἐστρωμένη τῶν ἀφανῶν, οἳ ἂν μὴ εὑρεθῶσιν (si qui non inveniantur) εἰς ἀναίρεσιν. --- --- ἀνὴρ ἤρημένος ὑπὸ τῆς πόλεως, ὃς ἂν γνώμη τε δοκῆ μὴ ἀξύνετος εἶναι καὶ ἀξιώματι προήκη, λέγει. *Il.* μ', 48. ὅππῃ τ' ἰθύσῃ, τῆ τ' εἴκουσι στίχας ἀνδρῶν. *Thuc.* 2, 11. ἐπεσθε, ὅποι ἂν τις ἡγήται. But *Xen. Anab.* 4, 2, 24. μαχόμενοι δὲ οἱ πολέμοι καὶ ὄπρῃ εἴη στενὸν χωρίον προκαταλαμβάνοντες ἐκώλυον τὰς παρόδους. The conjunctive in this case is mostly put in general propositions, when something is expressed which happens usually, and at this time also, e. g. *Xen. Mem. S.* 4, 2, 29. ὄρᾳς δὲ καὶ τῶν πόλεων ὅτι ὅσαι ἂν ἀγνοήσασαι τὴν ἐαυτῶν δύναμιν κρείττοσι πολεμήσωσιν, αἱ μὲν ἀνάστατοι γίγνονται, αἱ δὲ ἐξ ἐλευθέρων δούλαι. and *passim*.

Obs. 1. In some places, however, the conjunctive or optative is used, where the opt. or conj. should be; a. *Od.* η', 33. οὐ γὰρ οἶδε --- ἀγαπαζόμενοι φιλέουσ', ὅς κ' ἄλλοθεν ἔλθοι. since here not only a person generally, *quicumque*, but also the accidental nature of his coming, is indicated. *Il.* α', 549. the opt. ἐθέλοιμι leaves it uncertain whether he will decide ἀπάνευθε θεῶν. Both these passages belong rather to §. 528. those belong to this head in which ἂν is omitted. *Xen. Cyr.* 1, 6, 19. τοῦ μὲν αὐτὸν λέγειν, ἃ μὴ σαφῶς εἰδείη, φείδεσθαι δεῖ 'what he perhaps does not know'. *Comp.* 2, 4, 10. where οὐς ἂν τις βούληται is first used, because all occupations whatever are spoken of, where an expression of mere possibility would be unsuitable, as a *συνεργός* must be so in some one thing, in the 2nd member οὐς τις βούλοιτο, because a specific occupation is spoken of. *ib.* 7, 5, 66. there is a kind of *oratio obliqua*. *Eur. Herac.* 19.

b. The opt. is often used, because it is found in the main proposition. *Il.* γ', 299. ὑπότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια, ᾧδὲ σφ' ἐγκέφαλος χαμάδις βέοι --- ζ', 58. 521. μ', 228. *Soph. Trach.* 953. εἴθ' ἀνεμόεσσά τις γένοιτ' ἔπουρος ἐστιῶτις αὔρα, ἥτις μ' ἀποικίσειεν ἐκ τόπων. *Arist. Vesp.* 1431. *Plat. Parm.* p. 138 B. ἐν ἄλλῳ μὲν ὄν κύκλῳ που ἂν περιέχοντο ὑπ' ἐκείνου, ἐν ᾧ ὄν εἴη (from ἐν ᾧ ἂν ᾗ, and ἐν ᾧ εἴη). *id. Rep.* 8. p. 557 B.²

c. The conj. is sometimes used for the opt. when there is a transition from the *oratio obliqua* to the *recta*. *Herod.* 1, 29. ὀρκίοισι μεγάλοισι κατείχοντο Ἀθηναῖοι, δέκα ἔτεα χρῆσσεσθαι νόμοισι, τοὺς ἂν σφι Σόλων θῆται.

² Herm. ad *Soph.* Aj. 1200. Schæf. App. Dem. 1. p. 436.

Obs. 2. ἄν is usually put in the construction with the conj., but is omitted in that with the opt.^b Yet there are exceptions to this too. ἄν is omitted in the construction with the conjunctive, not only in the poets, but even in prose writers. *Herod. 2, 85. Plat. Alc. 1. p. 134 E. Comp. Thuc. 4, 17. Isocr. Panath. p. 248 D. In Xen. Mem. S. 1, 6, 13. ὅστις δὲ, ὃν ἂν γινῶ εὐφυᾶ ὄντα, διδάσκων ὅ τι ἂν ἔχη ἀγαθόν, φίλον ποιῆται* &c. the preceding ἂν appears to belong to the following conj. also^c. ἂν stood with the opt. *Plat. Rep. 8. p. 557 D. κινδυνεύει τῷ βουλομένῳ πόλιν κατασκευάζειν ἀναγκαῖον εἶναι, εἰς δημοκρατουμένην ἐλθόντι πόλιν, ὃς ἂν αὐτὸν ἀρέσκοι τρόπος, τοῦτον ἐκλέξασθαι*, but Bekker reads ἀρέσκη. In *Soph. Œd. T. 77. ἐγὼ κακὸς μὴ ὄρων ἂν εἶην πάνθ', ὅσ' ἂν δηλοῖ θεός*, which passage is quoted by Burgess *l. c.*, δηλοῖ is the conj. So the reading is doubtful in *Xen. Anab. 2, 6, 25. ὅσους μὲν [ἂν] αἰσθάνοιτο*. Other passages in which ὃς ἂν is found with the opt. have been corrected from MSS., or belong to §. 528.

Obs. 3. The fut. is used for the conj. *Il. κ', 43. χρεὼ βουλῆς ἐμὲ καὶ σέ, διοτρεφέες ὦ Μενέλαε, κερδαλέης, ἥτις κεν ἐρύσεται ἠδὲ σαώσει Ἀργείους καὶ νῆας*, where, however, both may be the old form of the conjunctive. *Comp. 282. Il. ε', 747. Od. α', 101. Il. ι', 508.* But in *Eurip. Alc. 77.* the better MSS. have ἀγνίσῃ for ἀγνίσει, which at least would be ἀγνιῖ. Of *Plat. Leg. 12. p. 947 C. οὓς ἂν οἱ προσήκοντες τοῦ τελευτήσαντος ἐπόψονται* see *Buttm. L. Gr. 2. p. 201. note.* and this Grammar, Vol. I. p. 424.

2. From these are to be distinguished the passages in which 528. the optative is put after relatives, in the sense which it usually has in independent propositions §. 514 seq. Here it regularly takes ἄν, and is found even when a present action is spoken of. *Il. θ', 292. πρῶτῳ τοι μετ' ἐμὲ πρεσβῆϊον ἐν χερσὶ θήσω, --- ἠὲ γυναιχί, ἢ κέν τοι ὁμὸν λέχος εἰσαναβαίνοι*, 'may ascend'. *Comp. κ', 166. ζ', 451. Od. ο', 21. ρ', 586. Herod. 6, 44. Soph. Ant. 912. Eur. Heracl. 975. οὐκ ἔστι τοῦτον ὅστις ἂν κατακτάνοι. Thuc. 2, 39. καὶ οὐκ ἔστιν, ὅτε ξηνηλασιαίαι ἀπείργομέν τινα ἢ μαθήματος, ἢ θεάματος, ὃ μὴ κρυφθὲν ἂν τις τῶν πολεμίων ἰδὼν ὠφελθείη. Comp. 7, 77.*

^b Dawes Misc. Cr. p. 82. On the other side Burgess, p. 501.

^c Brunck ad *Æsch. S. c. Th. 259. Soph. Œd. C. 395. Pors. ad Eur. Or. 141. Med. 222. Matthiæ ad H. Hom. p. 83. Lob. ad Soph. Aj. 759. Schæf.*

ad *Aj. 1074. App. Dem. 1. p. 657 not. Monk ad Eur. Alc. 76. Stallb. ad Plat. Phil. p. 62 seq. Comp. Bornem. ad Xen. Apol. S. p. 50. Reisig de Part. ἄν. p. 111. Elmsl. ad Soph. Œd. C. 395.*

Plat. Gorg. p. 456 C. οὐ γὰρ ἐστὶ, περὶ οὗτου οὐκ ἂν πιθαιώτερον εἴποι ὀρητορικὸς ἢ ἄλλος ὅστισούν. *Phædon.* p. 89 D. Comp. 501 C. *Euthyd.* p. 274 E. with Heindorf's note, p. 311. and to mark the indefiniteness more distinctly *Phædon.* p. 101 E. μέγα ἂν βοήσης, ὅτι οὐκ οἶσθα ἄλλως πως ἕκαστον γιγνόμενον, ἢ μετασχὸν τῆς ἰδίας οὐσίας ἐκάστου, οὐ ἂν μετάσχοι, 'of whichever they may partake'. *Thuc.* 7, 48. So after ἵνα 'where' *Soph. Œd. C.* 405. οὐ 'where' *Eur. Orest.* 638. ὡς, ὅπως 'how' *Arist. Nub.* 1181.

Obs. ἂν is sometimes wanting with this opt. *Soph. Phil.* 693. ἵν' αὐτὸς ἦν πρόσωπος, οὐκ ἔχων βάσιν, οὐδέ τιν' ἐγγύρων κακογέιτονα, παρ' οὗ στόνον ἀντίτυπον βαρυβρῶτ' ἀποκλαύσειεν αἱματηρόν. *Il. χ',* 348. *Soph. Œd. C.* 1172. καὶ τίς ποτ' ἐστὶν, ὃν γ' ἐγὼ ψέξαιμι τι. *Æsch. Prom.* 291. Comp. *Choeph.* 169. *Eur. Iph. T.* 592. *Lys. in Diogit.* p. 905. ed. *Reiske.* *Eur. Alc.* 52. *Soph. Œd. T.* 979. *Arist. Ran.* 96. where the preceding ἂν belongs to λάκοι also. *Plat. Euthyd.* p. 292 E. τίς ποτ' ἐστὶν ἢ ἐπιστήμη ἐκείνη, ἢ ἡμᾶς εὐδαίμονας ποιήσειεν. but immediately follows: p. 293 A. τίς ποτ' ἐστὶν ἢ ἐπιστήμη, ἣς τυχόντες ἂν καλῶς τὸν ἐπιλοῖτον βίον διέλθοιμεν. *Xen. Mem. S. 2,* 1, 23. ἐσθῆτα, δι' ἧς ἂν μάλιστα ἢ ὦρα διαλάμποι. See §. 515. *Obs.* Other cases §. 529, 4.

3. The relative also is frequently used for ἵνα, as in Latin *qui* for *ut*. *Od. ο',* 457. καὶ τότε ἄρ' ἄγγελον ἦκαν, ὃς ἀγγείλειε γυναικί. *Il. ι',* 165. κλητοὺς ὀτρύνομεν, οἳ κε ἔλθωσ'. In this sense in *Il. α',* 36. ὃς κ' εἶπῃ, the reading of the Cod. Vienn. would require to be understood; but ὃς κ' εἴποι means *qui fortasse dicat*. Comp. *Thuc.* 7, 25. *Xen. Mem. S. 2,* 1, 14.

The Optative in the oratio obliqua.

529. When anything that has been said or thought by another is quoted as such, not as an idea of the writer, and yet not in the words of the speaker, but in narration, i. e. *in oratione obliqua*, the optative is frequently used, and without ἂν. (for in *Xen. Anab.* 1, 6, 2. καταλλαγείς δὲ οὗτος Κύρῳ, εἶπεν, εἰ αὐτῷ δοίη ἱππέας χιλίους, ὅτι τοὺς προκατακαίοντας ἱππέας ἢ κατακαίνοι ἂν ἐνεδρεύσας, ἢ ζώντας πολλοὺς αὐτῶν ἔλοι &c. Comp. *ib.* 1, 9, 10. the opt. is in the apodosis with ἂν after a condition.) This opt. then is used 1. after all particles, even

those which are compounded with *άν*, as *όταν*, *έπειδάν*^a, &c. *Od. i*, 331. *αὐτὰρ τοὺς ἄλλους κλήρω πεπάλαχθαι ἄνωγον, ὅστις τολμήσειεν ἐμοὶ σὺν μοχλὸν ἀείρας τρίψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἰκάνοι.* *Thuc. 2, 21.* οἱ Ἀχαρνῆς ἐκάκιζον τὸν Περικλέα, ὅτι στρατηγὸς ὦν οὐκ ἐπεξάγοι. *Comp. Xen. Anab. 4, 3, 29. id. Agesil. 1, 10.* Τισσαφέρνης μὲν ὤμοσεν Ἀγησιλάῳ, εἰ σπείσαιοτο, ἕως ἔλθοιεν, οὐς πέμψειε πρὸς βασιλέα ἀγγέλου. *Comp. Thuc. 2, 7 extr. 80 extr. Plat. Rep. 10. p. 614 C.* τοὺς δικαστὰς, ἐπειδὴ διαδικάσειαν, τοὺς μὲν δικαίους κελεύειν πορεύεσθαι τὴν εἰς δεξιάν. *Xen. Anab. 1, 9, 11.* εὐχὴν τινεσ ἀυτοῦ ἐξέφερον, ὡς εὐχοίτο τοσοῦτον χρόνον ζῆν, ἕς τε νικῶῃ καὶ τοὺς εὐ καὶ τοὺς κακῶς ποιοῦντας ἀλεξόμενος. Thus the optative is to be explained *Xen. Hist. Gr. 2, 1 extr.* Λύσανδρος, Φιλοκλέα πρῶτον ἐρωτήσας, ὃς τοὺς Ἀνδρίους καὶ Κορινθίους κατακρημνίσειε, τί εἴη ἄξιος παθεῖν, ἀρξάμενος ἐς Ἑλληνας παρανομεῖν, ἀπέσφαξεν. where ὃς---κατακρημνίσειε are words from the question of Lysander, and properly the construction runs thus: τί εἴη ἄξιος παθεῖν ἐκείνος, ὃς---κατακρημνίσειε, *qui præcipitasset, qua is rena dignus esset, not Philoclem, qui præcipitaverat.* So in the indirect question *Soph. Trach. 772.* ἐνταῦθα δὴ βόησε τὸν δυσδαίμονα Λίχαν --- ποίαις ἐνέγκαι τόνδε μηχαναῖς πέπλον.

2. In particular the optative is put in this case after *ότι*, *ώς*, whether the action belong to the present, past, or future time. *Herod. 9, 41.* Βουλευομένων δὲ αἶδε ἦσαν αἱ γινώμαι ἢ μὲν Ἀρταβάζου, ὡς χρεῶν εἴη ἀναζεύξαντας---ιέναι. *Comp. c. 44. Thuc. 1, 72.* ἔδοξεν αὐτοῖς παριτητέα ἐς τοὺς Λακεδαιμονίους εἶναι, δηλῶσαι περὶ τοῦ παντός, ὡς οὐ ταχέως αὐτοῖς βουλευτέον εἴη. *Comp. 2, 13. 57. 72. Soph. Phil. 343.* ἦλθον---δίός τ' Ὀδυσσεὺς χῶ τροφένος τοῦ μου πατρὸς, λέγοντες, --- ὡς οὐ θέμις γίγνοιτ', ἐπεὶ κατέφθιτο πατὴρ ἐμὸς, τὰ πέργαμ' ἄλλον ἢ μ' ἐλεῖν. *Comp. Plat. Gorg. p. 460 E.—Plat. Phædon. p. 57 B.* ἀγγεῖλαι, ὅτι φάρμακον πίων ἀποθάνοι 'that he was dead'. *Xen. Anab. 1, 2, 21.* τῇ δὲ ὑστεραία ἦκεν ἀγγελος

^a Herm. ad Vig. p. 786, 244. 792, Comm. Crit. in Soph. Œd. C. p. 320. 256. Poppo ad Xen. Cyr. 4, 2, 6. de Part. ἄν. p. 114. Elmsl. ad Œd. Of the *orat. obliqua* generally Reising C. 945.

λέγων, ὅτι λελοιπῶς εἶη Σύνενσεις τὰ ἄκρα. *id. Mem. S. 2, 6, 13.* ἤκουσα μὲν, ὅτι Περικλῆς πολλὰς (ἐπφθὰς) ἐπίσταιτο, ἅς ἐπφθῶν τῇ πόλει ἐποίει αὐτὴν φιλεῖν αὐτόν, for ὅτι ἠπίστατο. *Comp. Thuc. 2, 5. 6. 48. Xen. Hell. 2, 1, 31.—Soph. Œd. T. 790.* ὁ Φοῖβος--- προῦφάνη λέγων, ὡς μητρὶ μὲν χρεῖη με μιχθῆναι, γένος δ' ἄτλητον ἀνθρώποισι δηλώσοιμι ὄραῖν, φονεὺς δ' ἐσοίμην τοῦ φυτεύσαντος πατρός. *Comp. Thuc. 2, 2.* In future actions also, instead of the future another tense is used. *Herod. 7, 6.* χρησμὸν, ὡς αἱ ἐπὶ Λήμνου ἐπικείμεναι νῆσοι ἀφανιζοίατο κατὰ τῆς θαλάσσης.

3. Sometimes also in these optatives ὡς or ὅτι is omitted. *Æschyl. Agam. 615.* ταῦτ' ἀπάγγελον πόσει, ἦκειν ὅπως τάχιστ' ἐράσιμον πόλει· γυναῖκα πιστὴν δ' ἐν δόμοις εὖροι μολῶν, οἴαν περ οὖν ἔλειπε. *Soph. Phil. 615.* ὑπέσχετο τὸν ἄνδρ' Ἀχαιοῖς τόνδε δηλώσειν ἄγων' οἷοιτο μὲν μάλισθ', ἐκούσιον λαβῶν, &c. *Plat. Rep. 4. p. 420 C.* εἰ ἡμᾶς ἀνδριάντας γράφοντας προσελθῶν τις ἔψεγε, λέγων, ὅτι οὐ τοῖς καλλίστοις τοῦ ζώου τὰ κάλλιστα φάρμακα προστίθεμεν· οἱ γὰρ ὀφθαλμοὶ κάλλιστον ὄν, οὐκ ὀστρεῖψ' ἐναληθιμμένοι εἶεν, ἀλλὰ μέλανι. *Comp. ib. 10. p. 614 D. Symp. p. 201 A. Epist. 7. p. 328 C. Phædon. p. 95 D. Xen. Anab. 7, 3, 13.^a*

4. The opt. is used not only when something is expressly given as having been said or related by another, but in order to intimate that it was said or thought by another. *Soph. El. 627.* πρὸς ὀργὴν ἐκφέρει, μεθεῖσά μοι λέγειν ἃ χρῆζοιμι, in reference to *v. 556.* where we may conceive the permission of Cleon to be given in the words ἐφίημι σοι λέγειν ἃ ἂν χρῆζης. *Œd. T. 1245.* ἐκάλει τὸν ἤδη Λαῖον πάλαι νεκρὸν, μνήμην παλαιῶν σπερμάτων ἔχουσ', ὑφ' ὧν θάνοι μὲν αὐτοῖς, τὴν δὲ τίκτουσαν λίποι &c. as that which he called to mind. *ib. 796. Trach. 903.* κρύψασ' ἑμαυτὴν ἔνθα μή τις εἰσίδοι, *ubi se a nemine visum iri credebatur.* On the other hand in the *orat. recta* *Aj. 658.* κρύψω τόδ' ἔγχος τοῦμὸν-----γαίας ὀρύξας ἔνθα μή τις ὄψεται.

5. The Greeks often quote the words of another narratively, and yet suddenly change into the *orat. recta* as if the person

^a Schæf. in Dion. H. 1. p. 102. Heind. ad Phædon. p. 129 seq.

himself spoke. *Xen. Hell.* 2, 1, 25. (Ἀλκιβιάδης) οὐκ ἐν καλῷ ἔφη αὐτοὺς ὀρμεῖν, ἀλλὰ μεθορμίσαι ἐς Σηστόν παρήνει ----- οὐ ὄντες ναυμαχήσετε, ἔφη, ὅταν βούλησθε. *Xen. Anab.* 1, 3, 14. εἰς δὲ δὴ εἶπε --- πέμψαι προκαταληφόμενους τὰ ἄκρα, ὅπως μὴ φθάσουσιν ὁ Κῦρος μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἡρπακότες. *Cyrop.* 1, 4, 28. *Comp.* 2, 3, 4. *Lys. Epitaph.* p. 192, 32. So *Il.* ο', 347. *Eur. Hel.* 1683.^b Hence the imperat. after relatives §. 511, 5, *b*. the conj. after ἵνα for the opt. §. 519. Thus they put ὡς, ὅτι itself before the actual words of the speaker, *Herod.* 2, 115. See §. 624. Ὅτι. *c*.

Hence they often combine both kinds of speech, keeping the persons or the infin. from the *orat. obliqua*, the tenses and moods from the *orat. recta*, e. g. *Xen. Hell.* 2, 1, 24. Λύσανδρος δὲ τὰς ταχίστας τῶν νεῶν ἐκέλευσεν ἐπεσθαι τοῖς Ἀθηναίοις· ἐπειδὴν δὲ ἐκβῶσι, κατιδόντας ὅτι ποιούσιν, ἀποπλεῖν. On the same ground the Greeks, in narration, consider the main verb as well as the accompanying circumstances of an event as present, and hence use the present indic.: *Herod.* 1, 164. ὁ δὲ Ἄρπαγος --- ἐπολιόρκεε αὐτοὺς, προῖσχύμενος ἔπεα, ὡς οἱ καταχρᾶ, εἰ βούλονται Φωκαίεες προμαχεῶνα ἓνα μόνον τοῦ τείχεος ἐρεῖψαι. *Thucyd.* 2, 8. ἡ δὲ εὐνοια παρὰ πολὺ ἐποίει τῶν ἀνθρώπων μᾶλλον ἐς τοὺς Λακεδαιμονίους, ἄλλως τε καὶ προειπόντων, ὅτι τὴν Ἑλλάδα ἐλευθεροῦσιν. *se id agere, ut Græciam in libertatem vindicent.* *Comp.* 2, 13. Hence the indic. is used in the *orat. obliqua* as often as the opt. §. 507, 3. and the indic. and opt. are intermixed: *Herod.* 1, 86. ἔλεγε δὴ, ὡς ἦλθε ἀρχὴν ὁ Σόλων, --- καὶ θεσάμενος πάντα τὸν ἔωντοῦ ὄλβον ἀποφλαυρίσειε. *Herod.* 3, 61. οὗτος δὴ ὧν οἱ ἐπανεστή, μαθὼν τε τὸν Σμέρδιος θάνατον ὡς κρύπτοιτο γενόμενος, καὶ ὡς ὀλίγοι τε ἦσαν οἱ ἐπιστάμενοι αὐτὸν Περσέων, οἱ δὲ πολλοὶ περιέοντα μιν εἰδείησαν. 9, 38. *ib.* 69. *Comp.* 5, 97. *Eur. Hel.* 525 *seq.* *Arist. Vesp.* 282. *Thuc.* 2, 80. *Isocr. de Big.* p. 348 A. εἰσήγγελλον εἰς τὴν βουλὴν λέγοντες, ὡς ὁ πατὴρ συνάγει μὲν τὴν ἑταιρίαν ἐπὶ νεωτέρους πράγμασιν, οὗτοι δὲ ἐν τῇ Πολυτίωνος οἰκίᾳ συνδειπνοῦντες τὰ μυστήρια

^b Wyttenb. *Bibl. Crit.* 3, 3. p. 99. *Comp.* Heind. ad Phædon. p. 129. 3, 4. p. 10. Schæf. Melet. p. 102. ad Prot. p. 510.

ποιήσαιεν. *id. Trapezit. p. 369 A.* ἔλεγεν, ὅτι ἐλευθερός ἐστι καὶ τὸ γένος εἶη Μιλήσιος, πέμψειε δὲ αὐτὸν Πασίων. Thus the indicative and optative after ὅτι in the sense of 'because', are interchanged *Herod. 8, 70.* ἀρρώδεον, ὅτι αὐτοὶ μὲν, ἐν Σαλαμῖνι κατήμενοι, ὑπὲρ γῆς τῆς Ἀθηναίων ναυμαχέειν μέλλοιεν, νικηθέντες δὲ ἐν νήσῳ ἀπολαμφθέντες πολιορκήσονται. and after other particles or relatives *Xen. Anab. 3, 5, 19.* ὅμοιοι ἦσαν θαυμάζοντες, ὅποι ποτὲ τρέψονται οἱ Ἕλληνες καὶ τί ἐν νῆ ἔχοιεν^a.

—◆—

Of the Distinction between the Infinitive and the Participle.

530. If a verb is governed of another verb or an adjective, a double relation is established, according to which the use of the infinitive and participle or certain particles is determined :

Either the leading verb or adjective conveys in itself a complete and independent idea, and the first member of the proposition requires no addition to define it more exactly ;

Or it has in itself no complete idea, but expresses an action which only becomes complete by the addition of its reference. Thus the verbs ' I pray, I persuade, I will', &c. always require an addition which expresses 'for what I pray, to what I persuade any one, what I will'.

When the former verb is complete in itself, or when an entire complete proposition precedes, the *purpose* is expressed by the conjunctions *ἵνα, ὅφρα, ὅπως*, e. g. *παραινῶ σοι μαθεῖν γράμματα, ἵνα σοφώτερος γένη*, but the *consequence*, which is not designed, by *ὥστε* with the infin. This takes place especially after the words of comparison, *τοσοῦτος, τοιοῦτος, οὕτως*.

If, on the contrary, the preceding principal verb or adjective, or the main proposition in itself has no complete idea, the

^a Stallb. ad Plat. Euthyphr. p. 107. endeavours to establish a distinction, but none has been suggested that is applicable to all cases, and a mixture

of two different constructions appears to have taken place here. Comp. Heind. ad Plat. Soph. p. 499 seq.

relation of the second verb to the first is expressed by the infin. or the participle: which of the two is to be used depends on their respective nature.

The Infinitive expresses an action absolutely, and without necessary reference to the person acting or suffering. Hence it takes the place of a substantive, and expresses all those relations to a verb which the cases of a substantive express. As subject in the nom., or obj. in the accus., it may be with or without the article; in other cases it requires the article.

The Participle, on the other hand, represents an action as a quality found in a person or thing, and therefore expresses the proper object of a verb.

Thus in the propositions, 'I will write, I command you to write, I admonish you, warn you to go', &c. the English infinitive is the designed consequence of the first verb, and is in most cases expressed in Latin by *ut*. In the propositions *dicit se venturum esse, credo animum esse immortalem, &c.* the Latin infinitive expresses only the object of the governing verb, and in *niveus videri*, the respect in which *niveus* is to be taken, snow-white in outward appearance. On the contrary, in the propositions 'I saw him fall, I heard him say', *scio me esse mortalem, intelligo me errasse*, the infinitive is merely the object, and the immediate object, not the purpose of the verbs 'to see, hear, know, perceive'.

Hereupon are founded the following rules :

1. When a verb or adjective of incomplete meaning is followed by a verb which expresses the purpose or the consequence of it, the latter in Greek is put in the infinitive, without a conjunction. The infinitive then in part answers to the infinitive in Latin after the verbs *volo, malo, nolo, cupio, conor, audeo, &c.* when the subject of the two actions is the same, in part to the conjunctions, *ut, ne, quominus*: e. g. *oro te, ut venias, hortor te, ut scribas, impulit me, ut discerem, persuasit mihi, ut proficiscerer, imperavit mihi, ut ad te irem, impedivit me, quominus scriberem*, must be rendered in Greek by the infinitive: *δέομαι σου ἐλθεῖν, παραινῶ σοι γράφειν, παρώξυνεν ἐμὲ μανθάνειν, ἔπεισεν ἐμὲ πορεύεσθαι, ἐκέλευσεν ἐμὲ (ἐμοὶ) πρὸς αε*

ἐλθεῖν, ἐκώλυσέ με γράφειν or μὴ γράφειν. Usually in this case, no conjunction is put with the infinitive or conj. opt. instead of the simple infinitive, although some few passages are found in which conjunctions are used; of which hereafter.

2. When a verb of incomplete meaning is accompanied by another, which marks merely the object of the former, the latter is put in the participle, sometimes where in Latin the participle is used, as *video te scribentem, audio te docentem, ὄρω σε γράφοντα, ἀκούω σε διδάσκοντα*, sometimes after verbs, which indicate a perception by means of the external senses, or the understanding (*verba sensuum*), where in Latin the accus. with the infin. is used, as *scio me esse mortalem, sentio te iratum esse*, &c. οἶδα θνητὸς ὦν, αἰσθάνομαι σε χαλεπαίνοντα.

The distinction of the construction with the infinitive and with the participle is most clearly shown, when the same verb takes, according to its different senses, sometimes one, sometimes the other mood, e. g. μαθεῖν 'to perceive', has the participle *Æschyl. Prom.* 62. ἵνα μάθῃ σοφιστῆς ὦν τοῦ Διὸς νωθέστερος. But μ. 'to learn', has the infinitive *Xen. Cyr.* 4, 1, 18. εἰ μαθήσονται ἐναντιοῦσθαι. Thus too γινώσκειν *Thuc.* 1, 102. ἔγνωσαν ἀποπεμπόμενοι 'they perceived that they were sent away'; but *Soph. Antig.* 1089. ἵνα --- γνῶ τρέφειν τὴν γλῶσσαν ἡσυχωτέραν, 'that he may learn', as *Eur. ap. Plut.* 2. p. 603 A. *Xen. Anab.* 3, 2, 25. Comp. *Plat. Rep.* 10. p. 619 A. So the infinitive follows γνῶναι 'to resolve'. *Isocr. Trap.* p. 361 D.—Μεμνήσθαι with partic. §. 549, 6. with infin. *Xen. Anab.* 3, 2, 29. Hence *Pind. Pyth.* 5, 30. uses μὴ λαθέτω with an infin. *Theocr.* 11, 64.—Εἰδέναι 'to know', with partic. §. 548, 2. but 'to know how to do anything', with the infin. *Soph. Aj.* 666. εἰσόμεσθα θεοῖς εἴκειν. Comp. *Il.* η', 238 seq. *Soph. Ant.* 472. *Eur. Alc.* 577. *Troad.* 1048. *Ion.* 953. *Isocr. π. ἀντιδ.* p. 315 D. δεικνύναι 'to show', with the partic. §. 549, 5. but 'to teach', with the infin. *Eur. Andr.* 707. 1003.—Ποιεῖν 'to make', is followed regularly by the infinitive: ἀρετῆς ποιήσας ἐπιθυμεῖν *Xen. Mem.* S. 1, 2, 2. *quum faceret, ut virtuti studerent.* but ποιεῖν 'to represent', has the object in the participle, as in Latin: *Isocr. Evag.* p. 190 D. τοῖς ποιηταῖς --- τοὺς θεοὺς οἷόν τ' ἐστὶ ποιῆσαι καὶ

διαλεγόμενους καὶ συναγωνιζομένους, οἷς ἂν βουληθῶσιν. (ποιεῖν 'to put the case', *Xen. Anab.* 5, 7, 9. has the infinitive, as νομίζω, λέγω.)

Of the INFINITIVE.

The Infinitive is therefore used

I. After verbs which imply any purpose whatever, and require the addition of this purpose or its effect, by means of another verb (consequently in the same way as the accusative denotes the result of the action §. 408 *seq.*); and sometimes, when the subject of both verbs remains the same, as 'to wish, to desire', ἐθέλω, βούλομαι, ἐπιθυμέω, ἐπιχειρέω (*conor*), πειράσομαι, τολμάω, δύναμαι, ἔχω in the sense of 'I can', διανοεῖσθαι 'to meditate', ἐπιβουλεύειν *Arist. Plut.* 1111.^a ἔξεστι (*licet*), οἷόν τ' ἐστι, μέλλω, προαιρέομαι (*statuo*), εἴωθα 'I am accustomed', μανθάνω 'I learn', διδάσκω 'I teach', and others, which in other languages also are followed by the infinitive; sometimes, where the subject is changed, where in Latin *ut* must follow: thus, after the verbs 'to pray', δέομαι, λίσσομαι, ἱκετεύω: 'to exhort', παραινέω: 'to remind', νουθετέω: 'to urge', προτρέπω: 'to persuade', πείθω: 'to order', κελεύω, προστάττω: 'to prohibit', ἀπαγορεύω: 'to permit', ἐπιτρέπω: 'to trouble one's self', σπουδάζομαι: 'to counsel', συμβουλεύω: 'to cause', *facere ut*, ποιεῖν, κατεργάζεσθαι, (e. g. *Xen. Mem. S.* 2, 3, 11. εἴ τινα τῶν γνωρίμων βούλοιο κατεργάσασθαι, ὁπότε θύοι, καλεῖν σε ἐπὶ δείπνον, τί ἂν ποιήης; *Plat. Rep.* 2. p. 360 A. διαπράξασθαι τῶν ἀγγέλων γενέσθαι τῶν περὶ τὸν βασιλέα, *id egisse, operam dedisse, ut*^b.) 'it falls out', συμβαίνει: 'it is just, necessary, requisite', δίκαιόν ἐστιν, ἀνάγκη ἐστὶ, ὠφέλιμόν ἐστι, and after several others. Instances occur everywhere.

For the same reason the infinitive is put after *πεφυκέναι*, *ita natura comparatum esse, ut*. *Soph. Phil.* 80. ἔξοιδα καὶ φύσει σε μὴ πεφυκότα τοιαῦτα φωνεῖν, μηδὲ τεχνᾶσθαι

^a Pors. ad Eur. Hec. Add. 1161. p. 103. ad Arist. Pac. 405.

^b Herm. ad Viger. p. 744, 195.

κακά. *ib.* 88. ἔφυν γὰρ οὐδὲν ἐκ τέχνης πράσσειν κακῶς. Comp. *Antig.* 523. *Thucyd.* 2, 64. Comp. *Plat. Cratyl.* p. 387 B. C. D.

So the infinitive is used after *δοκεῖ*, *placet*, 'it seems good', e. g. *δοκεῖ ἐπιδιώκειν Herod.* 8, 108. comp. 102. after *λέγειν*, when any effect is to be produced by speaking, e. g. *Eur. Troad.* 724. λέξας ἀρίστου παῖδα μὴ τρέφειν πατρός 'that they should not support'; after *χρᾶν Herod.* 5, 80. *δοκέω τὸν θεὸν χρῆσαι ἡμῖν δέεσθαι Αἰγινητέων* 'that we should entreat'; after *λογίζεσθαι Eur. Orest.* 555. ἐλογισάμην μ' ἀμῦναι 'that I ought to help'. *Plat. Prot.* p. 346 B. ἠγήσατο καὶ αὐτὸς ἐπαινέσαι 'thought that he ought to praise'. See *Heind. note.* p. 595 seq.^a So the infinitive is put after *παρασκευάζεσθαι* also. *Thuc.* 3, 110. τῇ ἄλλῃ στρατιᾷ ἅμα παρασκευάζετο βοηθεῖν ἐπ' αὐτούς, *ad opem suis contra illos ferendam se pręparabat.* Yet here the participle also is put. See §. 551. *Obs.* 1.

Obs. 1. The verbs which denote to care for anything, *ἐπιμελεῖσθαι*, *φροντίζειν*, *ὀρᾶν*, *σκοπεῖν*, take not the simple infin. but this with the article in the gen. or else *ὡς*, *ὅπως*. *Xen. Cyr.* 2, 1, 29. ἐπεμέλετο δὲ καὶ τοῦδε ὁ Κῦρος, ὅπως μήποτε ἀνδρῶτοι γενόμενοι ἐπὶ το ἄριστον καὶ τὸ δεῖπνον εἰσίοιεν, and *passim.* When *πείθειν* is not followed by the action which it is the purpose of the persuasion to produce, but by the object of the persuasion, where in Latin the accus. with the infin. is used after *persuadere*, then *ὅτι* or *ὡς* is generally used: e. g. *Xen. Mem. S. in.* πολλὰκις ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους ἐπεισαν οἱ γραψάμενοι Σωκράτην, ὡς ἄξιός ἐστι θανάτου τῇ πόλει. but also the infin. §. 533. After the verbs of fearing *μή* is used. See §. 519.

Obs. 2. These verbs nevertheless are sometimes followed by a conjunction; as,

ὡς, *ὅπως*, which here also properly denotes 'how, in what manner'. *Il. φ.* 459. *πειρᾷ, ὡς κεν Τρῶες ὑπερφίαλοι ἀπόλωνται*, where the infin. could not be ἀπολέσθαι, but ἀπολλύναι. Comp. *Od. β.* 316. *Herod.* 1, 8. *ποιεε, ὅπως τὴν γυναῖκα θεήσεαι γυμνήν*, as *ib.* 209 *extr.* (where after a parenthesis *ὅπως* is repeated by *ὡς*) 5, 109. *id.* 1, 91. *προθυμομένον ὅπως*, 'wishing, and therefore contriving how', or because *προθυμεῖσθαι* is to be taken in an absolute sense, as *Thuc.* 5, 16. *Herod.* 7, 161.

^a Herm. ad Vig. p. 745. n. 158. Bornemann ad Xen. Symp. p. 139.

γλίχεται *ὡς*. 6, 133. διενοεῦντο --- ἐμηχανῶντο *ὅκως*, as *Xen. Cyr.* 1, 4, 13. βουλευόμεαι *ὅπως σε ἀποδρῶ*.—*Od.* θ', 344. λίσσετο *ὅπως*. *Herod.* 3, 44. ἐδεήθη *ὅκως*. *Comp.* 9, 117. *Thuc.* 5, 36. also with *εἴπως* *Herod.* 5, 30. So also after βούλεσθαι *Herod.* 6, 52. βουλομένην εἴ *κως*. after θέλειν, or rather after βουλεύεσθαι *id.* 9, 14. πυθόμενος δὲ ταῦτα ἐβουλεύετο θέλων, εἴ *κως* τούτους πρῶτον ἔλοι, i. e. θέλων τούτους ἐλείν ἐβουλεύετο *ὅπως* ἔλοι.—*Herod.* 8, 15. παρεκελεύοντο *ὅκως* μή. *Plat. Rep.* 8. p. 549 E. διακελεύονται *ὅπως*. *id. Phædon.* p. 59 E. παραγγέλλουσιν *ὅπως* --- τελευτᾷ. The infin. and *ὅπως* with the fut. are combined *Herod.* 3, 135. Also after παρασκευάζεσθαι *Thuc.* 2, 99. and ἀπαγορεύειν *Plat. Rep.* 1. p. 339 A. μή with the conj. is found *ibid.* p. 337 B. πῶς λέγεις μή ἀποκρίνωμαι ὧν προεῖπες μηδέν, for μή ἀποκρίνεσθαι.

ᾧστε. *Il.* ι', 42. εἰ δὲ τοι αὐτῷ θυμὸς ἐπέσσεται ᾧστε νέεσθαι, where ἐπέσσεται seems to be taken in an absolute sense, 'if thy mind is excited so as', &c. *Soph. Phil.* 656. ἄρ' ἔστιν, ᾧστε κάγγυθεν θέαν λαβεῖν. *Plat. Phædon.* p. 103 E. ἔστιν ἄρα ᾧστε ἀξιούσθαι. See *Heind.* p. 203. *Isocr. Arch.* p. 4 A. εἰ δὲ πολλάκις γέγονεν ᾧστε --- κρατηθῆναι. *Comp. Eur.* 712. *Eur. Hipp.* 1342. Κύπρις γὰρ ἠθέλ' ᾧστε γίγνεσθαι τάδε. as *Theocr.* 14, 58. εἰ δ' οὕτως ἄρα σοὶ δοκεῖ, ᾧστ' ἀποδαμεῖν, where ᾧστ' ἀποδαμεῖν contains an epexegetis of οὕτως which precedes. So after δικαιοῦν 'to claim' *Soph. Œd. C.* 1350. after δέχομαι in the sense of 'be willing'.—*Plat. Leg.* 4. p. 709 E. ἔξεις ᾧστε --- διοικῆσαι, like ἀδύνατον ᾧστε *Prot.* p. 338 C. See §. 532, 3. This ᾧστε is very frequent after πείθειν, which is often found absolutely, without any addition (e. g. *Plat. Hipp.* p. 228 C.). *Herod.* 6, 5. οὐ γὰρ ἐπειθε τοὺς Χίους, ᾧστε ἔωντῷ δοῦναι νέας. *Comp.* 7, 6. *Eur. Hel.* 1049. *Thuc.* 2, 101. 3, 75. 5, 16. (*Plat. Hipparch.* p. 228 C. Bekker has adopted from MSS. παιδεύειν for πείθειν). So ᾧστε follows ἐπαίρειν *Eur. Suppl.* 583. προτρέπειν *Thuc.* 8, 63. συγχωρεῖν and ψηφίζεσθαι *id.* 5, 17. διαπράττεσθαι *Plat. Gorg.* p. 478 *extr.* as *Xen. Ages.* 1, 37. *Herod.* 3, 14. συνήνεκε --- ᾧστε παρίεναι *Thuc.* 5, 14. ξυνέβη --- ᾧστε. *Comp. Plat. Alcib.* 2. p. 148 D. *Plat. Phædon.* p. 104. οὕτω πεφυκέναι ᾧστε, ᾧστε refers to οὕτω, as οὕτως ἔχει with the infin. alone (e. g. *Phædon.* p. 70 C.), or with *ὡς* and ᾧστε *Plat. Rep.* 5. p. 477 A. *Eur. Med.* 308. Originally ᾧστε seems to have served to explain a *τούτο*, *ταῦτα*, or *οὕτω*, which had preceded. This served to increase the attention to what followed, and hence was retained even where no such preparation preceded, without its being possible always to express such an infin. by *vel* or *adeo*^b.

^b Schæf. ad *Soph. Œd. C.* 1350. *Herm. ib.* 1352. ad *Viger.* p. 949. *Heind.* ad *Plat. Prot.* p. 365.—*Porson*

Advers. p. (236) 208. *Monk* ad *Hipp.* 1323. *Ast* ad *Plat. Leg.* p. 207 *seq.* mix different constructions together.

Obs. 3. The infin. act. is often used instead of the passive. *Pind. Pyth.* 9, 111 seq. θήσονταί τε νιν ἀθάνατον Ζῆνα καὶ ἄγνον Ἀπόλλωνα ----- τοῖς δ' Ἀρισταῖον καλεῖν (θήσονται, *facient ut appelletur*), for καλεῖσθαι. *Æsch. Ag.* 716. ἰμέναιον, ὃς τὸν ἐπέβρεκεν γαμβροῖσιν ἀεῖδειν, owing to the attraction ἐπέβρ. γαμβρ. ἀεῖδειν τὸν ἰμέναιον. *Eur. Iph. A.* 1478. πλόκαμος ὄδε καταστέφειν.

532. The infinitive is used after other verbs in themselves of complete meaning, but which would not be sufficiently defined without such an addition, to express a purpose.

a. After the verbs 'to give'. *Il. η'*, 251. Ἐλένην δώομεν Ἀτρεΐδῃσιν ἄγειν, *abducendam demus*. *Eur. Phæn.* 25. δίδωσι βουκόλοισιν ἐκθεῖναι βρέφος. *Comp. Iph. T.* 68. 696. *Thuc.* 2, 27. τοῖς Αἰγινήταις οἱ Λακεδαιμόνιοι ἔδωσαν Θυρέαν οἴκειν καὶ τὴν γῆν νέμεσθαι. *id.* 4, 36. *Comp. Xen. Cyr.* 7, 2, 26. also with the infin. fut. *Soph. Ant.* 654. μέθεσ τὴν παιδ' ἐν Ἄιδου τήνδε νυμφεύσειν τινί. *Xen. Mem. S.* 1, 5, 2. ἐπιτρέψαι ἢ παιδας ἄρρενας παιδεῦσαι ἢ θυγατέρας παρθένους διαφυλάξαι ἢ χρήματα διασῶσαι. *id. ib.* 2, 1, 3. ἄρχειν παιδεύεσθαι, which §. 2. was expressed by εἰς τὸ ἄρχειν παιδ.

Here too the infin. act. is used for the pass. *Plat. Gorg.* p. 480 C. παρέχειν ἑαυτὸν τέμνειν καὶ κᾶειν, --- τύπτειν --- δεῖν, where otherwise partic. fut. pass. are found. *Apol. S.* p. 33 B. παρέχω ἑμαυτὸν ἐρωτᾶν. *Comp. Xen. Cyr.* 1, 6, 37. *An.* 2, 3, 22. *Isocr. Trap.* p. 369 C. τὸν παῖδα οὐκ ἠθέλησε βασανίζειν ἐκδοῦναι. (Of *Phædr.* p. 228 E. see §. 532. *Obs.* 2.) Hence *Eur. Iph. A.* 1305. ὄθι κρῆναι Νυμφᾶν κείνται, λειμών τ' ἄνθεσι θάλλων χλωροῖς, καὶ ῥοδόεντ' ἄνθεα ὑακίνθινά τε θεαῖσι δρέπειν. *Comp.* 1336. *Arist. Eccl.* 576.

Lysias uses ὥστε with this infin. p. 151, 19. οἷς ἡ τύχη παρέδωκεν, ὥστ' ἔτι ἡμᾶς παῖδας ὄντας --- βοηθῆσαι τῷ πλήθει.

b. The infinitive is found after the verbs 'to choose, to appoint'. *Herod.* 5, 97. στρατηγὸν ἀποδέξαντες αὐτῶν εἶναι Μελάνθιον. *Comp. ib.* 99. (See §. 420. *Obs.* 1, c.) *Xen. Mem.* S. 1, 7, 3. δῆλον, ὅτι κυβερνᾶν κατασταθεῖς ὁ μὴ ἐπιστάμενος ἢ στρατηγεῖν, ἀπολέσειεν ἄν, οὐς ἦκιστα βούλοίτο. *ib.* 3, 3, 1. ἰππαρχεῖν τινὶ ἡρημένῳ οἰδᾶ ποτε αὐτὸν τοιάδε διαλεχθέντα. *Comp. Ages.* 1, 24. *Iys.* p. 188, 18. *Isocr. Areop.* p. 147 B.

Hence *Eurip. Iph. A.* 1374. αἰρεθεὶς ἐκὼν --- πονηρὰν γ' αἴρῃσιν μαιφονεῖν.

c. After verbs of motion 'to go, send', &c. *Il. χ'*, 194. ὄσσακι δ' ὀρμήσειε πυλάων Δαρδανιάων ἀντίον ἀΐξασθαι. *ib. ν'*, 27. βῆ δ' ἐλάαν. *Comp. ib. ψ'*, 216. *Od. γ'*, 176. *Herod.* 9, 59. Πέρσαι δὲ ὀρέοντες ὠρμημένους διώκειν τοὺς Ἕλληνας, instead of which Xenophon *Anab.* 1, 8, 25. says εἰς τὸ διώκειν ὀρμήσαντες. *Soph. Œd. C.* 12. ἤκομεν μανθάνειν. *Eur. Iph. A.* 679. χώρει δὲ μελάθρων ἐντὸς, ὀφθῆναι κόραις. *Thuc.* 1, 50. οἱ Κορίνθιοι πρὸς τοὺς ἀνθρώπους ἐτράποντο φονεῖν, where the infinitive is an *epexegetis* of the words πρὸς τοὺς ἀνθρώπους ἐτράποντο. *id.* 8, 29. Ἀστυόχῳ παραδοῦναι τὰς ναῦς ξυμπλέων, *ad naves Astyocho tradendas.* Thus also after πέμπειν *Il. ι'*, 442. *Herod.* 7, 208. ἔπεμπε Ξέρξης κατάσκοπον ἰππεία ἰδέσθαι ὁκόσοι τέ εἰσι καὶ ὃ τι ποίειεν. *comp.* 7, 236. 9, 54. *Eur. Iph. T.* 950. *comp.* 984. *Thuc.* 4, 8. ὑπεκπέμπει φθάσας δύο ναῦς ἀγγεῖλαι Εὐρυμέδοντι (R). The infin. is sometimes interchanged with the partic. fut. *Thuc.* 1, 72. ἔδοξεν αὐτοῖς παριτητέα ἐς τοὺς Λακεδαιμονίους εἶναι τῶν μὲν ἐγκλημάτων πέρι μηδὲν ἀπολογοισμένους, δηλῶσαι δέ &c.

d. The infinitive alone is also put after phrases which require a more precise definition. *Pind. Pyth.* 10, 26 *seq.* ἔσποιτό μοῖρα καὶ ὑστέραισιν ἐν ἀμέραις ἀγάνορα πλοῦτον ἀνθεῖν σφίσιν. *Herod.* 1, 32. εἰ μὴ οἱ τύχη ἐπίσποιτο, πάντα καλὰ ἔχοντα τελευτῆσαι εὐ τὸν βίον. *id.* 2, 79. συμφέρεται τῷτὸ εἶναι τὸ οἱ Ἕλληνες Λῖνον ὀνομάζοντες αἰίδουσι. and as an *epexegetis* *Thuc.* 3, 6. τῆς μὲν θαλάσσης εἴργον, μὴ χρῆσθαι, Μυτιληναίους. It is used to explain the word or proposition which precede more exactly, though in themselves complete, in the following passages: *Pind. Pyth.* 4, 255 *seq.* Μοῖραι δ' ἀφίσταντ', εἴ τις ἔχθρα πέλει ὁμογόνους αἰδῶ καλύψαι. *Æsch. S. c. Th.* 15. *Soph. Ant.* 63. ἀρχόμεσθ' ἐκ κρεισσόνων καὶ ταῦτ' ἀκούειν κατὰ τῶνδ' ἀλγίονα, to explain in what ἄρχεσθαι consisted. *id. Trach.* 225. *Aj.* 535. *Eur. Iph. A.* 41. *Plat. Prot. p.* 329 B. μικροῦ τινος ἐνδεής εἰμι πάντ' ἔχειν, from *σμ. τινὸς ἐνδεής εἰμι*, and ἐνδεής εἰμι πάντ' ἔχειν. which should be followed by ἂ ἔχοιμι ἂν εἴ μοι ἀποκρίναιε τόδε. *Comp. Heind. p.* 535. This is imitated *Plat. Epist.* 8. *p.* 353 D. Also as an explanation of a demonstrative §. 472, 2, b. *Eur.*

Or. 566. εἰ γὰρ γυναῖκες εἰς τόδ' ἤξουσιν θράσους, ἄνδρας φο-
νεύειν, and after ὡδε *Æsch. Ag.* 489. τίς ὡδε παιδὸς ἢ φρε-
νῶν κεκομμένος --- --- ἀλλαγῆ λόγου καμῆν. ὥστε, which
might in most cases be substituted, would express a conse-
quence; the infin., a further explanation of what had been left
indefinite.

Not unfrequently εἶναι with the inf. is used in this way. *Od.*
α', 261. φάρμακον ἀνδροφόνον δίζήμενος, ὄφρα οἱ εἴη ἰοὺς χρί-
εσθαι χαλκήρεας. *Il.* ν', 312. *ib.* 688. *Od.* χ', 106. ἀμύ-
νεσθαι πάρ' (πάρεισιν) οἴστοι. and with the omission of the verb
εἶναι *Eur. Or.* 1479. ποῦ δῆτ' ἀμύνειν οἱ κατὰ στέγας Φρύ-
γες; *Phryges, qui auxilium ferre possent.* So also *Il.* τ', 14.
ἐγὼν ὅδε πάντα παρασχεῖν, *adsum* (§. 470.), *ut præbeam.*
Eurip. Iphig. A. 1478. πλόκαμος ὅδε καταστέφειν, *en comam,*
quam cingatis.

533. 2. So the infin. stands without the gen. of the art. after sub-
stantives, when the action is produced by these, e. g. ὦρα ἐστὶν
ἀπιέναι, *tempus est abire*, not *abeundi*; καιρός ἐστι πονεῖν, αἰτίον
ἐστι τὴν Ἑλλάδα αὐξηθῆναι^a.

(532) 3. For the same reason the infin. is put after many adjectives
expressing 'fitness, ability', by which a subsequent action is pro-
duced, e. g. δυνατός, ἀδύνατος, 'able', 'unable'. *Thuc.* 1, 139.
λέγειν τε καὶ πράσσειν δυνατώτατος.—δεινός, 'strong in any-
thing, adapted, fitted for anything'.—ικανός 'proper, qualified',
Xen. Mem. S. 2, 9, 4. Ἀρχέδημον πάνν μὲν ἱκανὸν εἶπεῖν τε
καὶ πρᾶξαι.—ἐπιτήδειος, 'adapted, suitable', as *Anab.* 5, 2,
12. ἐπιτηδείους τούτων ἐπιμεληθῆναι, and several others^b.
Thuc. 1, 70. οἱ μὲν γε νεωτεροποιοὶ καὶ ἐπινοῆσαι ὄξεῖς
καὶ ἐπιτελέσαι ἔργω ὃ ἂν γνῶσιν. *id.* 2, 60. ὃς οὐδενὸς
ἡσσω οἴομαι εἶναι γινῶναι τε τὰ δέοντα καὶ ἐρμηνεύσαι
ταῦτα. *Herod.* 6, 108. συμβουλευόμεν ὑμῖν δοῦναι ὑμέας
αὐτοὺς Ἀθηναίοισι, πηλοσιχώροισί τε ἀνδράσι καὶ τιμωρέειν
εἴσοσι οὐ κακοῖσι. *Eur. Or.* 896. πιθανὸς ἐτ' ἀστοὺς περι-
βαλεῖν κακῷ τινι. Thus also after ἀγαθός. The same relation
obtains also in many combinations with ῥάδιος, χαλεπός, and
others, which signify 'easy, difficult', but which generally be-

^a Stallb. ad Plat. Phil. p. 213. ad
Euthyphr. p. 107.

^b Valcken. et Wessel. ad Her. 9.
c. 7, 2. p. 694, 100. 8.

long to §. 534, *b*. Hence ἀξίος εἶμι with the infinitive, 'I deserve', e. g. *Thuc.* 2, 40. ἀξίαν εἶναι τὴν πόλιν θαυμάζεσθαι, *dignam esse, quæ in admiratione sit* (§. 297.), after δίκαιος εἶμι (see *ib.*), after οἶος τ' εἶμι (§. 479. *Obs.* 2.), also after τοιοῦδε. *Il.* ζ', 463. χῆτεϊ τοιοῦδ' ἀνδρὸς ἀμύνειν νηλεὲς ἡμᾶρ. *Comp. Od.* η', 309. ὦ', 253. after ποῖος *Od.* φ', 195. ποῖοί κ' εἶτ' Ὀδυσῆϊ ἀμυνέμεν; after οἶος *Od.* β', 271. εἰ δὴ τοι σοῦ πατρὸς ἐνέστακται μένος ἦν, οἶος ἐκεῖνος ἔην τελέσαι ἔργον τε ἔπος τε. *comp. ib.* ξ', 490. χ', 234. *Theocr.* 17, 13.^c after τηλικός *Od.* ρ', 20. οὐ γὰρ ἐπὶ σταθμοῖσι μένειν ἔτι τηλικός εἶμι. *Eur. Iph. A.* 1404. εἰς γ' ἀνὴρ κρείσσων γυναικῶν μυρίων ὄρα ν φάος, for μᾶλλον ἀξίος.

Sometimes, by means of the antithesis, the governing adjective lies in the opposite to it, §. 634, 2. *Eur. Or.* 717. ὦ πλὴν γυναικὸς οὐνεκα στρατηλατεῖν, τᾶλλ' οὐδέν, where with *στρ.* must be supplied *ικανός, δυνατός. Rhés.* 105.

Obs. 1. Sometimes a conjunction instead of the simple infinitive is put after these adjectives also, e. g. ὥστε after ἀδύνατον *Plat. Prot.* p. 338 C. after *ικανός id. Polit.* p. 295 B. *Leg.* 9. p. 875 A. δεινὸς πρὸς τὸ ποιῆσαι *Isocr.* p. 192 E.^d *Il.* π', 652. ὄφρ' ἡὺς θεράπων --- ὤσαιτο, ὤσαιτο is not used for ὤσασθαι, but ὄφρα means 'while, during the time that'. To this head belongs the construction παρέχειν τέμνειν, §. 532. for which Plato *Charm.* p. 157 B. uses the infin. passive.

Obs. 2. With the infin. of some verbs compounded with ἐν the subject of the adj. which governs them must be supplied by the mind, not in the nom. but in the dat. governed by ἐν. *Hes.* Ἔργ. 781. φυτὰ δ' ἐνθρέψασθαι ἀρίστη (ἀρ. ὥστε φυτὰ ἐν αὐτῇ θρ.) *Herod.* 9, 7. τῆς ἡμετέρης ἐπιτηδεώτατόν ἐστιν ἐμ μαχέσασθαι τὸ Θριάσιον πεδίον, *campus maxime idoneus, in quo pugna committatur. Eur. Phœn.* 739. ἐνδυσυχήσαι δεινὸν εὐφρόνης κνέφας. *Comp. Bacch.* 508. *Dem. pro Cor.* p. 294, 13. τὰ τῶν Ἑλλήνων ἀτυχήματα ἐνευδοκιμεῖν ἀπέκειτο. *Æsch. in Ctes.* p. 74 seq. (539 *Reisk.*) So after παρέχειν *Plat. Phædr.* p. 228 E. ἐμαντόν σοι ἐμμελετᾶν παρέχειν οὐ πᾶν δέδοκται. This is the same idiom by which an oblique case is made the subject of the passive verb, §. 490. For ἐπιτηδεώτατον ἦν μαχέσασθαι ἐν τῷ Θριάσιῳ πεδίῳ &c.^e

^c Fisch. 3 b. p. 13 sqq.

^e Valck. et Wessel. ad *Herod.* 9,

^d Heind. ad *Plat. Phædr.* p. 291.

7, 2. p. 694. 100. and 8. Pors. Adv.

325. ad *Prot.* p. 565. Ast ad *Leg.*

p. 234, Elmsl. ad *Eur. Bacch.* 508.

p. 461.

534. II. In other cases the infinitive designates an object, as the accusative of a noun with an active verb, or as the subject of another verb.

a. As subject: e. g. *Æsch. Ag.* 188. καὶ παρ' ἄκοντας ἦλθε σωφρονεῖν. *Soph. Ant.* 233. *Herod.* 3, 71. and in the phrases τοσούτο δεῖ, ὀλίγου δεῖ, πολλοῦ δεῖ. If the infinitive has a subject of its own, this is in the accusative; but more commonly by attraction §. 297. it becomes the subject of δεῖ. See examples §. 297. 355. *Obs.* 2. Thus *Thuc.* 2, 77. τὸ πῦρ ἐλαχίστου ἐδέησε διαφθεῖραι τοὺς Πλαταιέας, *perpraulum aberat, quia ignis deleret*, τὸ πῦρ (acc.) appears to be the subj., and ἐλαχ. ἐδ. the predicate. *Herod.* 7, 9, 1. ὀλίγον ἀπολιπόντι ἐς αὐτὰς Ἀθήνας ἀπικέσθαι οὐδεὶς ἠντιώθη ἐς μάχην. *ib.* 9, 33. παρὰ ἐν πάλαισμα ἔδραμε νικᾶν Ὀλυμπιάδα, *per solam luctam stetit, quominus præmium reportaret.* *Thuc.* 4, 106. τὴν Ἡϊόνα παρὰ νύκτα ἐγένετο λαβεῖν, *per unam noctem stetit, quominus occuparet.* *ib.* 8, 76. ἡ Σάμος παρ' ἐλάχιστον ἦλθε τὸ Ἀθηναίων κράτος ἀφελέσθαι. *Eur. Heracl.* 296. So *Herod.* 1, 61. τὸν δὲ δεινὸν τι ἔσχε ἀτιμάζεσθαι ὑπὸ Πεισιστράτου, where ἀτ. appears to be the subject of δεινὸν τι ἔσχε, as elsewhere the infin. is object with δεινὸν ποιέσθαι. *Comp.* §. 542.

- (535) b. As object after the verbs 'to say', and all those in which this idea is implied, as 'to assert, to deny, to mention, announce, show; to think, mean, hope', and 'to seem'; which in Latin also are followed by the infinitive. Instances will be given below. Hence also the infinitive after ἐλθεῖν for ἀγγέλλεσθαι. *Xen. Ages.* 1, 36. ἐπειδὴ ἦλθεν αὐτῷ ἀπὸ τῶν οἴκοι τελῶν βοηθεῖν τῇ πατρίδι. Thus too after ἐπαίρομαι 'I glory in'. *Thuc.* 1, 25. ναυτικῷ καὶ πολὺ προέχειν ἔστιν ὅτε ἐπαιρόμενοι. Also after πείθειν 'to persuade, convince', §. 531. *Obs.* 1. *Eur. Phæn.* 31. πόσιν πείθει τεκεῖν 'that she had brought forth'. *Xen. Mem. S.* 1, 2, 49. So after κινδυνεύειν the infinitive is generally put as object of the danger, or that in which the danger consists. *Thuc.* 3, 74. ἡ πόλις ἐκινδύνευσε πάντα διαφθαρήναι. Hence *id.* 2, 35. ἐμοὶ δ' ἂν ἄρκούν ἐδόκει εἶναι --- μὴ ἐν ἐνὶ ἀνδρὶ πολλῶν ἀρετὰς κινδυνεύεσθαι εὐ τε καὶ χεῖρον εἰπόντι πιστευθῆναι. So *Eur.*

Irh. A. 1359. εἰς θόρυβόν τοι καὐτός ἤλθον (i. e. ἐκινδύνεον) σῶμα λευσθῆναι πέτροις. Hence also the infinitive after the verbs of fearing §. 520. *Obs.* 1. *Soph. Aj.* 652 seq. οἰκτεῖρω δέ νιν χήραν παρ' ἐχθροῖς παῖδά τ' ὄρφανὸν λιπεῖν, λιπ. is the object of compassion, though the infinitive may also have been used, because in οἰκτ. the idea of unwillingness is involved. So the infinitive is used after μένειν and its compounds. *Il. σ'*, 599. τὸ γὰρ μένε μητιέτα Ζεὺς, νηὸς καιομένης σέλας ὀφθαλμοῖσιν ἰδέσθαι. *Comp. Od. a'*, 422, δ', 786. ζ', 98. *Plat. Theat. p.* 173 C. ἕκαστος αὐτῶν περιμένει ἀποτελεσθῆναι. *Lys. p.* 209 C. οὐκ ἄρα τὴν ἡλικίαν σου περιμένει ὁ πατήρ ἐπιτρέπειν πάντα, as *Eur. Ph.* 230. Κασταλίας ὕδωρ ἐπιμένει με κόμας ἐμάς δεῦσαι, where παρθένιον χλιδάν is an apposition to κόμας ἐμάς. See §. 431. In *Æsch. Ag.* 469. μένει δ' ἀκοῦσαί τι μου μέριμνα νυκτηρέφες is to be noticed the transition from the sense of 'to stay', to that of 'to wish', which takes place peculiarly in μέμονα 'she waits to hear', i. e. 'wishes to hear'. This infinitive is also the subj. of μένει. *Soph. Aj.* 641 seq. οἶαν σε μένει πυθέσθαι παιδὸς δύσφορον ἄταν. *Eur. Tem. Fr.* 15, 1. *Æsch. Pers.* 804. *Comp. Eur. Troad.* 435.

Obs. 1. εἶναι is sometimes wanting after the verbs of believing, both when it is the copula and when it signifies 'to exist'. *Eur. El.* 67. ἐγὼ σ' ἴσον θεοῖσιν ἡγοῦμαι φίλον; *ib.* 82. *Plat. Leg.* 10. p. 890 B. 'to exist'. *Plat. ib.* p. 885 C. ἡμῶν γὰρ οἱ μὲν τοπαράπαν θεοὺς οὐδαμῶς νομίζουσιν. *comp. ib.* 899 D. On the contrary *Eur. Hec.* 800. νόμφ γὰρ τοὺς θεοὺς ἡγούμεθα, besides εἶναι, θεοὺς as predicate must be supplied from the principal object τοὺς θεοὺς. See §. 264. p. 464.^a Also after ἀγγέλλειν *Eur. Hec.* 423. *ib.* 591. φαίνεσθαι *Eur. Bacch.* 925. where Elmsley cites *Eur. Suppl.* 221. ἧς καὶ σὺ φαίνει δεκάδος, οὐ σοφὸς γεγώς, if here γεγώς do not also belong to φαίνει.

Obs. 2. Verbs 'to say', and those in which this idea is implied, are often followed by ὅτι or ὡς 'that', so that λέγουσι τὸν ἐταῖρον τεθνᾶναι, and λέγουσιν, ὡς (ὅτι) ὁ ἐταῖρος τέθνηκε, are equivalent. So ὅπως in the sense of ὅτι *Soph. Ant.* 685. *Trach.* 604. *Plat. Gorg. p.* 513 D. This is rarely the case after ἐλπίζω *Thuc.* 5, 9. τοὺς ἐναντίους εἰκάζω --- οὐκ ἂν ἐλπίσαντας, ὡς ἂν ἐπεξέλθοι τις αὐτοῖς ἐς μάχην, ἀναβῆναι. *comp. Eur. El.* 923. and *Soph. El.* 963. with ὅπως. After

^a See Matthiæ ad *Eur. Hec.* 783. Pors. *ib.* 788. Stallb. ad *Plat. Euthyphr.* p. 13.

δοκῶ, *Plat. Criton.* p. 44 B. C. πολλοῖς δόξω, ὡς, οἷός τε ὢν σε σώζειν, εἰ ἤθελον ἀναλίσκειν χρήματα, ἀμελήσαιμι. *Eur. Heracl.* 161.

Obs. 3. "Ὡστε sometimes follows these verbs also. *Soph. Œd. C.* 969. ἐπεὶ διδάξον, εἴ τι θέσφατον πατρὶ χρησιμοῖσιν ἰκνεῖθ', ὥστε πρὸς παίδων θανεῖν. *Eur. Or.* 52. ἐλπίδα δὲ δὴ τιν' ἔχομεν, ὥστε μὴ θανεῖν. In both cases ὥστε seems to refer to τοιοῦτον, τοιαύτην conceived to precede, and by a natural change what was properly the object of θέσφατον and ἐλπίς came to be considered as the consequence of τοιοῦτος. Μὴ also follows with a conj. *Plat. Gorg.* p. 527 A. πολλοῦ γε δεῖ, μὴ ποτέ τις τῶν νῦν ἔργα τοιαῦτα ἐργάσῃται. *id. Menon.* p. 89 D. ἀπιστεῖς μὴ οὐκ ἐπιστήμη ἢ ἡ ἀρετή, if here μὴ be not an interrogative particle like the Latin *dubitas an virtus non sit ars*.

Of the construction of the verbs of fearing see §. 520. *Obs.* 1.

Obs. 4. After verbs which contain a negation^a, both those which belong to I. and to II., the Greeks add frequently the negation μὴ to the infinitive. (R).

1. After verbs 'to prohibit', whereas after ὡς, ὅτι οὐ follows. We may always supply in the mind λέγων before the infinitive with the negation. *Eurip. Suppl.* 469. ἐγὼ δ' ἀπαυδῶ ---- "Ἄδρασσον εἰς γῆν τήνδε μὴ παριέναι. *Herod.* 3, 128. Δαρεῖος ἀπαγορεύει ἡμῖν μὴ δορυφορέειν Ὀροῖτεα. *Comp. Arist. Thesm.* 790.^b Also with the construction mentioned in §. 531. *Obs.* 2. *Plat. Rep.* 1. p. 339 A. ἀπηγόρευες ὁπως μὴ τοῦτο ἀποκρινοίμην. *ib.* 167. πῶς λέγεις, μὴ ἀποκρίνωμαι, ὧν προεῖπες μηδέν. In οὐκ ἔάν it is properly only ἔάν that is denied: hence the infinitive follows without μὴ, except when the meaning of ἀπαγορεύειν is brought in *Dem. pro Cor.* p. 243, 24 seq. τῶν νόμων οὐκ ἐόντων πρῶτον μὲν ψευδεῖς γραφάς --- καταβύλλεσθαι --- ἔτι δὲ μὴ ἀναγορεύειν τὸν στέφανον.

2. 'to deny'. *Soph. Ant.* 442. φῆς ἢ καταρῆ μὴ δεδρακέναι τάδε; *Comp.* 443. 545. *Arist. Plut.* 241. ἔξαρνός ἐστι μὴ δ' ἰδεῖν με πώποτε. *id. Equ.* 572. ἠρνούντο μὴ πεπτωκέναι^c. Hence *Thuc.* 1, 77. ἀντέλεγον ὡς οὐ χρεῶν. *Plat. Lys.* p. 222 B. οὐ ῥάδιον ἀποβλαεῖν τὸν πρόσθεν λόγον, ὡς οὐ &c. i. e. λέγοντας ὡς οὐ. But *Plat. Prot.* p. 350 D. οὐ before θαρράλειοι has probably been repeated by an oversight from the preceding negatives.

^a This does not apply to such verbs as οὐ λέγω, οὐ φημι, οὐ δύναμαι, ἀδύνατός εἰμι &c. according to the correct observation of Hermann in *Mus. Antiq. Studior.* p. 218. *Comp.*

ad Viger. p. 798 seq.

^b Koen et Schæf. ad Greg. p. (73) 103.

^c Heind. ad *Plat. Lys.* p. 8.

Similarly *Herod.* 7, 12. μετὰ δὴ βουλευέαι, ὧ Πέρσα, στρατεύμα μὴ ἄγειν ἐπὶ τὴν Ἑλλάδα.

3. 'to prevent, to restrain'. *Soph. El.* 517. where ἐπέιχε μὴ αἰσχύνειν is equivalent to ποιῶν σε μὴ αἰσχύνειν. *Comp. Herod.* 1, 158. *Thuc.* 1, 73. *Soph. CEd. T.* 1387. *Eurip. Iph. A.* 661. Similarly *Eurip. Herc. F.* 197. τὸ σῶμα βύεται μὴ καταθάνειν. Hence also *Eur. Troad.* 1154. ἀφείλετ' αὐτὴν παῖδα μὴ δοῦναι τάφω^d. *Æsch. S. c. Th.* 1078. *Eurip. Hec.* 860. νόμων γραφαὶ εἴργοισι χρῆσθαι μὴ κατὰ γνώμην τρόποις.

Yet here sometimes μὴ is wanting. *Eurip. Or.* 257. σχήσω σε πηδᾶν δυστυχή πηδήματα. *Plat. Lys.* p. 207 E. διακωλύουσι τοῦτο ποιεῖν, ὃ ἂν βούλη. *Comp. Soph. Aj.* 70. *Eurip. Rh.* 432. *Alc.* 11. δὲν θανεῖν ἐρρύσάμην^e.

4. Thus also after παύειν, λήγειν, ἀπέχεσθαι, and similar verbs. *Æsch. Prom.* 248. θητοὺς ἔπαυσα μὴ προδέρκεσθαι μόρον. *Thuc.* 7, 53. παύσαντες τὴν φλόγα καὶ τὸ μὴ προσελθεῖν ἐγγὺς τὴν ὀλκάδα τοῦ κινδύνου ἀπηλλάγησαν. *Comp. Soph. El.* 107. *Thuc.* 5, 25. ἀπέσχοντο μὴ ἐπὶ τὴν ἑκατέρων χώραν στρατεῦσαι.

Similarly *Thuc.* 7, 6. ὥστε -- ἐκείνους καὶ παντάπασι ἀπεστερηκέναι ('to render incapable'), εἰ καὶ κρατοῖεν, μὴ ἂν ἔτι σφᾶς ἀποτειχίσαι. *Eurip. Androm.* 339. ἦν δ' οὖν ἐγὼ μὲν μὴ θανεῖν ὑπεκδράμω. *Plat. Phædon.* p. 117 C. *Xen. Anab.* 1, 3, 2. Κλέαρχος μικρὸν ἐξέφυγε τοῦ μὴ καταπερωθῆναι. *Paulum aberat, quin.*^f

5. 'to beware'. *Herod.* 5, 78. ὅπως τις ὑστερον φυλάσσηται τῶν βαρβάρων μὴ ὑπάρχειν ἔργα ἀτάσθαλα ποιέων ἐς τοὺς Ἕλληνας. Hence *Eur. Iph. T.* 1391. φόβος δ' ἦν ὥστε μὴ τέγξει πόδα, since he who fears is also on his guard. *Plat. Leg.* 12. p. 943 D. *Eur. Ant. Fr.* 8. δέδοικε μηδὲν ἐξαμαρτάνειν.

6. 'not to believe'. *Thuc.* 4, 40. ἀπιστοῦντες μὴ εἶναι τοὺς παραδόντας τοῖς τεθνεῶσιν ὁμοίους. *Comp.* 2, 101. 3, 6. 8, 1. *Plat. Menon.* p. 89 D. ὅτι δ' οὐκ ἔστιν ἐπιστήμη, σκέψαι ἕαν σοι δοκῶ εἰκότως ἀπιστεῖν. Hence *Herod.* 1, 68. ὑπὸ ἀπιστίας μὴ μὲν γενέσθαι μηδαμὰ μέζονας ἀνθρώπους τῶν νῦν ἀνψῆα τὴν σορόν^g.

7. To this head belong also the following cases: *Herod.* 8, 111. οἱ δὲ Ἕλληνες, ἐπεὶ τέ σφι ἀπέδοξε μήτ' ἐπιδιώκειν ἔτι προσωτέρω τὰς

^d Schæf. ad *Soph. Phil.* 1303. *Soph.* p. 339.

Blomf. ad *Æsch. Prom.* 244.

^e Duker ad *Thucyd.* 2, 101. On

^f Monk ad *Eur. Alc.* 11.

the whole *Observ. comp. Herm.* ad

^g Heind. ad *Plat. Parm.* p. 246. ad *Viger.* p. 810, n. 271.

νήας, μήτ' ἐπιπλώειν. *Thuc.* 1, 95. Pausanias ἀπολύεται μὴ ἀδικεῖν. *ib.* 44. οἱ Ἀθηναῖοι μετέγνωσαν (καὶ ἔγνωσαν) Κερκυραίοις ξυμμαχίαν μὴ ποιήσασθαι. Plato *Apol. S.* p. 32 B. uses ἐναντιοῦσθαι with μὴ, but *ib.* 31 D. without it. So after negative substantives *id. ibid.* p. 38 D. ἀπορίῃ ἐάλωκε --- τοῦ μὴ ἐθέλειν λέγειν. and after prepositions having a negative sense *Thuc.* 1, 77. ἦν τι παρὰ τὸ μὴ οἴεσθαι χρῆναι --- ἐλασσωθῶσιν, *aliter quam*, i. e. *non sic, ut fieri debuisse putant.* *Comp.* §. 455. *Obs.* 3, d.

When such a negative verb is itself to be denied, a double negation is used in the cases mentioned, μὴ οὐ: so that the negative connected with the governing verb is cancelled by οὐ. *Soph. El.* 133. οὐδ' ἐθέλω προλιπεῖν τὸδε μὴ οὐ τὸν ἐμὸν στοναχεῖν πατέρ' ἄθλιον, i. e. ἐθέλω διατελεῖν στοναχοῦσα. *Ant.* 544. μή τοι, κασιγνήτη, μ' ἀτιμάσης τὸ μὴ οὐ θανεῖν τε σὺν σοι, i. e. ἔα με θανεῖν. *Ced. T.* 288. μὴ παρῆς τὸ μὴ οὐ φράσαι, i. e. τόλμα οὐ μέμνησο φράσαι. *Plat. Rep.* 1. p. 354 B. *Comp.* §. 609.

535. (534) An infinitive is sometimes put with words which express a quality, and shows the respect in which that quality obtains, where in Latin, after adjectives, the supine in *-u*, or the gerund in *-do* follows. The infinitive in that case has the same signification as the accusative of the substantive, with or without *κατά*. §. 424, 4.

a. With verbs. *Od.* γ', 282. ἐκαίντο φύλ' ἀνθρώπων νῆα κυβερνήσαι 'in steering the ship'. β', 158. ι', 143. οὐδὲ προῦφαίνετ' ἰδέσθαι. *Il.* π', 194. 292. *Hesiod. Theog.* 700. εἶσατο δ' ἄντα ὀφθαλμοῖσιν ἰδεῖν ἢ δ' ὄμμασιν ὄσαν ἀκούσαι, 'it appeared to the sight or hearing'. (*Comp. Il.* χ', 410.) *Pind. Isthm.* 8, 51. *Soph. El.* 664. πρέπει γὰρ ὡς τύραννος εἴσορᾶν. *Eur. Herc. F.* 1004. *Plat. Phædon.* p. 84 C. ὡς ἰδεῖν ἐφαίνετο. *Plat. Rep.* 6. p. 495 E. δοκεῖς οὖν τι διαφέρειν αὐτοὺς ἰδεῖν ἀργύριον κτησαμένου χαλκῆως. *comp. Gorg.* p. 527 B. with Heind. note, p. 243. and *ad Protag.* p. 531. (instead of which *id. Hipparch.* p. 230 B. διαφέρει κατά τὸ σιτίον εἶναι.) The infinitive seems to be thus put *Eurip. Med.* 125. τῶν γὰρ μετρίων πρῶτα μὲν εἰπεῖν τοῦνομα νικᾶ, *dictu optimum est*^a. *Soph. Ced. C.* 752. τοῦ πῖοντος (ἐστὶν §. 315. p. 533.) ἀρπάσαι, i. e. (κατὰ) τὴν ἀρπαγὴν. *ib.* 1211. ὅστις τοῦ πλεονος μέρουσ

^a *Interpr. ad Eurip. Suppl.* 1056. *Brunck ad Soph. El.* 664.

χρῆζει ζῶειν, i. e. κατὰ τὴν ζῶην. *Plat. Phædon. p. 115 A.* πράγματα παρέχειν ταῖς γυναῖξι νεκρὸν λούειν. *Xen. Anab. 3, 2, 27.* ὄχλον παρέχειν. *Comp. Cyr. 4, 5, 46.*

b. This infinitive is particularly frequent after adjectives. *Il. κ', 437.* θείειν ἀνέμοισιν ὁμοῖοι, for ὁμοῖοι κατὰ τὸν δρόμον. *ib. 402.* οἱ δ' ἀλεγεινοὶ δαμήμεναι, *difficiles domitu.* *Herod. 4, 53.* Βορυσθένης πίνεσθαι ἡδιστός ἐστιν. *Æsch. Ag. 276.* χάρμα μεῖζον ἐλπίδος κλύειν. *ib. 877.* πλέω λέγειν. *Soph. Ant. 206.* αἰκισθεὶς ἰδεῖν. See *Erf. note in sm. ed. ib. 439.* *Cæd. C. 538.* *ib. 144.* οὐ πάνυ μοίρας εὐδαιμονίαις πρώτης, where the infinitive expresses in what respect *πρ.* is to be taken. *Eur. Iph. A. 275.* κατειδόμεναι πρύμνας σῆμα ταυρόπων ὄρα, πάροικον Ἀλφεόν. *ib. 318.* οὐμός, οὐχ ὁ τοῦδε, μῦθος κυριώτερος λέγειν, *potior dictu.* *id. Phæn. 512.* νῦν οὐθ' ὅμοιον οὐδὲν οὐτ' ἴσον βροτοῖς, πλὴν ὀνομάσαι, i. e. πλὴν κατὰ τὸ ὄνομα 'with respect to the name'. *Aristoph. Nub. 1172.* νῦν μὲν γ' ἰδεῖν εἰ πρῶτον ἐξαρνητικός. *Comp. Av. 1710.* *Plat. Phædon. p. 110 B.* λέγεται εἶναι τοιαύτη ἡ γῆ αὕτη ἰδεῖν. *Comp. Alcib. 1. p. 106 A. Gorg. p. 479 C.* πιθανώτατοι λέγειν, *in dicendo* (different from *Eur. Or. 896. §. 532, 3.*). *Theocr. 11, 20.* λευκότερα πακτᾶς ποτιδεῖν. Thus Horace says *Od. 4, 2. niveus videri.* Particularly after ῥᾶδιος, χαλεπός. *Il. σ', 258.* Ἀχαιοὶ ῥηίτεροι πολεμίζεω ἦσαν, an attraction for ῥ. ἦν πολ. τοῖς Ἀχαιοῖς. *Plat. Leg. 1. p. 643 A.* *Comp. Critia, p. 114 D. Thuc. 4, 10. Xen. Mem. S. 1, 6, 9.^b (R).* Instead of which *Thuc. 7, 67.* ῥᾶδιος ἐς τὸ βλάπτεσθαι, and *Plut. T. 2. p. 80 D.* δεινὸς τῷ νοῆσαι, according to §. 400, 6.

Obs. The infinitive active frequently stands for the infinitive passive. *Il. ψ', 655.* ἤτ' ἀλγίστη δαμάσασθαι, which *Il. κ', 402.* is οἱ δ' ἀλεγεινοὶ δαμήμεναι. *Æsch. Prom. 246.* ἐλεεινὸς εἰσορᾶν ἐγώ. *Soph. Cæd. C. 37.* χῶρος ἀγνὸς πατεῖν. *Eurip. Med. 320.* ἀνὴρ ῥᾶων φυλάσσειν, for φυλάσσεσθαι. *Andr. 473.* ἀμείνονες φέρειν. *Plat. Rep. 10. p. 599 A.* ῥᾶδια ποιεῖν μὴ εἰδοῖσι τὴν ἀλήθειαν. *comp. Phædon. p. 62 B. ib. p. 90 C. Thuc. 1, 138.* ἄξιος θανατοῦσαι. *Eur. Or. 1151.* ἀξία στυγεῖν. *Herod. 9, 77.* ἄξιοι ἔφασαν εἶναι σφέας ζημιῶσαι. Thus too λοιπὸς σκέψασθαι *Plat. Rep. 9 in. Vice versâ* Plato puts the passive for the active *Alcib. 1. p. 105 D.* τούτων σοι ἀπάντων τῶν δια-

^b Fisch. 3 b. p. 24.

νοημάτων τέλος ἐπιτεθῆναι ἀδύνατον, for ἐπιθεῖναι. Active and passive intermixed *Isocr. Panath. p. 265 C.* ἀκούσαι μὲν ἴσως τισὶν ἀηδῆ, ῥηθῆναι δὲ οὐκ ἀσύμφορον. To this class belong also the constr. παρέχειν τέμνειν §. 532. in which Plato *Charm. p. 157 B.* uses the infin. pass.* All these constructions originate in attraction.

On the other hand we find in the poets inf. of verbs neut. where we should have expected verbs active. *Soph. Œd. C. 247.* ἄντομαι τὸν ἄθλιον αἰδοῦς κύρσαι, for τῷ ἀθλίῳ μεταδιδόναι. *Aj. 741.* τὸν ἄνδρ' ἀπηίδα Τεῦκρος ἐνδοθεν στέγης μὴ ἔω παρήκειν, i. e. forbade 'to let the man out' (for παρήκειν cannot stand for παριέναι). *Comp. 804. 822. ib. 990.*

c. In a similar manner the infin. ἰδεῖν is put after a substantive in *Plat. Critia, p. 115 D.* εἰς ἐκπληξιν μεγέθεσι κάλλεσι τε ἔργων ἰδεῖν τὴν οἴκησιν ἀπειργάσαντο.

Obs. 1. After δοῦναι, πέμπειν, we often find, especially in the poets, the infinitive εἶναι, ἔχειν, φέρειν, ἄγειν, ἰέναι &c. redundant, e. g. in Homer δῶκε ξεινήιον εἶναι, λείπε φορῆναι. *Soph. Œd. C. 232. Œd. T. 792.* ὡς γένος ἄτλητον ἀνθρώποισι δηλώσοιμ' ὄρᾶν, where the infinitive, from its position, can scarcely belong to ἄτλητον. *Herod. 1, 176.* ὑπήψαν τὴν ἀκρόπολιν καίεσθαι. *Soph. Aj. 825.* In other cases, as *Soph. Ant. 490. Eur. Hipp. 1391. Hel. 683.*^b such an infinitive has arisen from the combination of two constructions. See §. 633. Or the infinitive is used because besides the governing verb the mind supplies another, with the idea of effecting, as §. 423. *Obs. Soph. Aj. 672.* ἐξίσταται δὲ νυκτὸς αἰανῆς κύκλος τῇ λευκοπόλῳ φέγγος ἡμέρα φλέγειν, i. e. ἐξιστάμενος τῇ ἡμέρᾳ ποιεῖ αὐτὴν φλέγειν. *ib. 1060.* ἐνήλλαξεν πεσεῖν ἰς ἐναλλάξας ἐποίησε π. *ib. 869.* The dependent case is sometimes by attraction made the subject, as *Æschylus Pers. 804.* for μένει τὸ παθεῖν (as subj.) τὰ ὑψιστα κακά (as acc.) says κακῶν ὑψιστ' ἐπαμμένει παθεῖν.

Obs. 2. The infinitive of verbs of motion is sometimes omitted, if the idea of motion is implied in the composition of the substantive, which is added, or in the preposition, as *Il. ε', 252.* μῆτι φόβονδ' ἀγόρευε, in φόβονδε. *Il. π', 697. ν', 135. Arist. Ran. 1312.* ἐς τὸ βαλανεῖον βούλομαι. *Xen. H. Gr. 2, 3, 54.* ἐκέλευσε μὲν τοὺς ἔνδεκα ἐπὶ τὸν Θηραμένην^c.

* Hemsterh. ad Luc. t. 1. p. 308. Dorv. ad Char. p. 435. 469. 526. Brunck ad Soph. Phil. 1167. Elmsl. ad Med. 314.

^b See Matthiæ ad Eur. Or. 383.

^c Dorvill. ad Chariton. p. 633. ed Lips.

Obs. 3. Sometimes an infinitive is governed not so much by its verb as by another implied in it. *Il. i'*, 462. θυμὸς ἐρηγύετο στρωφᾶσθαι, means not 'was checked to remain', but 'checked itself, and resolved to remain'. *Herod. 7*, 139. ἀναγκαίη ἐξέργομαι γνώμην ἀποδέξασθαι 'being prevented from everything else, I am compelled', as *ib.* 96. 1, 31. So also *Soph. Ant.* 1105. καρδίας ἐξίσταμαι τὸ δρᾶν, a *proposito abductus ut faciam inducor*. *Herod. 6*, 100. ἐκλιπεῖν τὴν πόλιν ἐς τὰ ἄκρα.

Of the infinitive with which a verb must be supplied by the mind from what went before, see §. 635, 2.

Obs. 4. Sometimes with an infinitive a word must be supplied from a preceding proposition. *Herod. 1*, 82. Λακεδαιμόνιοι δὲ τὰ ἐναντία τούτων ἔθεντο νόμον· οὐ γὰρ κομῶντες πρὸ τούτου ἀπο τούτου κομᾶν, *sc.* νόμον ἔθεντο.

If the infinitive has a subject of its own, it is put in the accusative. If, however, this is the same with the subject of the preceding finite verb, then it is omitted with the infinitive, except when an emphasis is laid upon it; in which case it is also in the nom. e. g. *Herod. 7*, 136. Ξέρξης οὐκ ἔφη ὁμοίως ἔσεσθαι Λακεδαιμονίοισι· κείνους μὲν γὰρ συγχέαι τὰ πάντων ἀνθρωπων νόμιμα, αὐτὸς δὲ ταῦτα οὐ ποιήσιν. When, on the contrary, the subject is the same with the object in the preceding clause, on which the infin. depends, or adds a definition to it in the form of an adjective or pronoun, then these defining adjectives or pronouns are in the cases of the words to which they refer, e. g. *accidit nobis ut infelices essemus*, συνέβη ἡμῖν ἀτυχέσιν εἶναι^d.

The nominative with the infinitive. *Il. a'*, 397. ἔφησθα κελαινεφέϊ Κρονίῳ οἷη ἐν ἀθανάτοισιν ἀεκέα λοιγὸν ἀμύναι, *te solam perniciem ab eo depulisse*. *Herod. 8*, 137. οἱ δὲ τὸν μισθὸν ἔφασαν δίκαιοι εἶναι ἀπολαβόντες οὕτω ἐξίεναι. 1, 57. εἶπε φᾶς, αὐτὸς μὲν ἀμφοτέρων ἤδη πεπειρηῆσθαι, κείνον δὲ οὐ. *Comp. 9*, 90. *Thuc. 1*, 69. ἀντὶ τοῦ ἐπελθεῖν αὐτοὶ ἀμύνεσθαι βούλεσθε μᾶλλον ἐπιόντας. *Comp. 2*, 40 *extr.* 7, 56. 8, 47. *Plat. Protag. p.* 336 B. τοῦ δὲ διαλέγεσθαι οἷός τ' εἶναι θαυμάζομι ἂν εἴ τῃ ἀνθρώπων παραχωρεῖ. *id. Hipp. Maj.*

^d Fisch. 3 b. p. 9 seq. 12. Schaf. ad Theocr. 27, 60.

p. 299 D. ἀρ' οὖν, φήσει, ἠδὺ ἠδέος ὅτιοῦν ὅτουοῦν διαφέρει τούτῳ, τῷ ἠδὺ εἶναι; μὴ γὰρ, εἰ μείζων τις ἠδονὴ ἢ ἐλάττων, ἢ μᾶλλον ἢ ἡττόν ἐστιν, ἀλλ' εἴ τις αὐτῷ τούτῳ διαφέρει, τῷ ἢ μὲν ἠδονὴ εἶναι, ἢ δὲ μὴ ἠδονή. Eur. Iph. A. 1222. εἰ μὲν τὸν Ὀρφέως εἶχον, ὦ πάτερ, λόγον, πείθειν ἐπάδουσα, ὡσθ' ὀμαρτεῖν μοι πέτρας. Phœn. 488. ἐξήλθον ἔξω τῆσδ' ἐκὼν αὐτὸς χθονός, --- --- ὡστ' αὐτὸς ἄρχειν αὐθις ἀνὰ μέρος λαβῶν, καὶ μὴ δι' ἔχθρας τῷδε καὶ φόνον μολῶν κακόν τι δρᾶσαι καὶ παθεῖν, ἃ γίγνεται. But in Or. 1120. κεχαρμένῃ would be an error. Comp. Xen. Cyr. 4, 2, 12. Mem. S. 2, 1, 15. 3, 17. Ages. 9, 1. 2.

The genitive with the infinitive. Herod. 1, 176. τῶν δὲ νῦν Λυκίων φαμένων Ξάνθιων εἶναι (qui dicunt se esse Xanthios) οἱ πολλοὶ εἰσὶ ἐπήλυδες. id. 5, 80. Thuc. 7, 51. ὡς καὶ αὐτῶν κατεγνωκότων ἤδη μηκέτι κρεισσόνων εἶναι σφῶν μήτε ταῖς ναυσὶ, μήτε τῷ πεζῷ. Plat. Epist. 7. p. 326 D. Comp. Apol. S. p. 21 B. E. 22 C.

The dative with the infinitive. Herod. 6, 11. ἐπὶ ζυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πράγματα, ἢ εἶναι ἐλευθέροισι, ἢ δούλοισι, καὶ τούτοις ὡς δραπέτησι. Comp. 8, 140, 2. 1, 36. 90. Thuc. 2, 87. καὶ οὐκ ἐνδώσομεν πρόφασιν οὐδενὶ κακῷ γενέσθαι. Comp. 7, 77. Plat. Euthyphr. p. 5 A. Rep. 2. p. 360 A. καὶ αὐτῷ οὕτω συμβαίνειν, στρέφοντι μὲν εἴσω τὴν σφειδόνην, ἀδήλω γίγνεσθαι, ἔξω δὲ δήλω. Comp. ib. 9. p. 580 A. Euthyphr. p. 5 A. Aristot. Eth. 3, 5, 1. ἐφ' ἡμῖν ἔσται τὸ ἐπεικέσι καὶ φαύλοισι εἶναι. Comp. 10, 10. p. 188 D. Xen. Hier. 10, 2. ἐν ἀνθρώποις τισὶν ἐγγίγνεται, ὅσῳ ἂν ἐκπλεω τὰ δέοντα ἔχωσι, τοσούτῳ ὑβριστοτέροις εἶναι. Comp. Æsch. Eumen. 893. Soph. Œd. T. 1209. Trach. 454. Eurip. Iph. A. 839. Xen. Cyr. 2, 2, 12. Mem. S. 1, 1, 9. Demosth. p. 199, 25.

Obs. Yet there are many exceptions to this, and the accusative is often found with the infinitive, where the nominative, genitive, or dative should be used, especially when emphasis is to be given to the subject of the infinitive.

For the nominative. Il. v', 269. οὐδὲ γὰρ οὐδ' ἐμέ φημι λελασμένον ἔμμεναι ἀλκῆς. comp. ἦ, 198. Herod. 1, 34. Κροίσος ἐνόμιζε, ἐωπιτὸν

εἶναι πάντων ὀλβιώτατον. *Comp.* 1, 171. *Plat. Gorg.* p. 452 D. *Leg.* 9. p. 860 C. *Xen. Hellen.* 2, 3, 6. *Isocr. Paneg.* p. 58 A. *Panath.* p. 249 C. *Demosth.* p. 70, 11.^a Also where there is an antithesis, *Xen. H. Gr.* 2, 1, 26. ἀπιέναι αὐτὸν ἐκέλευσαν· αὐτοὺς γὰρ νῦν στρατηγεῖν, οὐκ ἐκεῖνον^b.

For the genitive. *Thuc.* 1, 120. ἀνδρῶν σωφρόνων μὲν ἐστίν, εἰ μὴ ἀδικοῦντο, ἡσυχάζειν, ἀγαθῶν δὲ, ἀδικουμένων, ἐκ μὲν εἰρήνης πολεμεῖν &c. *Lysias*, p. 118, 2. δέομαι ὑμῶν τὰ δίκαια ψηφίσασθαι, ἐνθουμουμένων, ὅτι &c. *Isocr. Plataic.* p. 297 D. *de permut.* p. 313 C. D. *Trapez.* p. 370 A. *Ægin.* p. 394 D. E.^c

For the dative. *Herod.* 1, 37. τὰ κάλλιστα πρότερόν κοτε καὶ γενναιώτατα ἡμῖν ἦν, ἔς τε πολέμους καὶ ἔς ἄγρας φοιτέοντας εὐδοκίμειν. *Comp.* 6, 109. *Thuc.* 2, 39. περιγίγνεται ἡμῖν τοῖς τε μέλλουσιν ἀλγεινοῖς μὴ προκαμνεῖν καὶ ἐς αὐτὰ ἐλθοῦσι μὴ ἀτολμοτέρους τῶν ἀεὶ μοχθούντων φαίνεσθαι. *Comp.* 4, 20. *Eur. Med.* 810 seq. *Plat. Rep.* 3. p. 408 E. *Xen. Cyrop.* 2, 1, 15. *Mem. S.* 1, 1, 9. 2, 6, 26. *Æcon.* 1, 4. *Hier.* 2, 8. 10, 4. *Rep. L.* 5, 7.^d

Hence sometimes the two constructions are intermixed. *Plat. Gorg.* p. 492 B. οἷς ἐξ ἀρχῆς ὑπῆρξεν, ἢ βασιλέων νιέσιν εἶναι, ἢ αὐτοὺς τῇ φύσει ικανούς. *Comp. ib.* p. 510 E. *Charm.* p. 173 B. Thus also *Il. χ'*, 109. ἐμοὶ δὲ τότ' ἂν πολὺ κέρδιον εἶη, ἄντην ἢ Ἀχιλλῆα κατακτείναντα νέεσθαι, ἢ καὶ αὐτῷ ὀλέσθαι εὐκλειῶς πρὸ πόλῃος.

If the infinitive has its own subject different from that which 537. occurred in the preceding clause, it is put, together with all (536) the definitions of it, in the accusative. This corresponds to the accusative with the infinitive, which is usual in Latin. For the infinitive expresses an action as itself the object of an action §. 534. and as the accusative has the same use §. 411. this connection was natural. Sometimes the infinitive has no definite subject, (where in English we use the word 'one,') but certain collateral definitions, expressed by a participle or adjective; in this case these also are put in the accusative, e. g. *Xen. Cyr.* 1, 2, 16. αἰσχρὸν δὲ ἔτι καὶ τὸ ἰόντά που φανερόν γενέσθαι, where in Latin a subject *quisquam* is put, *quemquam palam secedere turpe est*.

^a Heind. ad *Plat. Euthyd.* p. 414.

^b Schæf. ad *Soph. CEd.* T. 958. *Comp. Lob.* ad *Phryn.* p. 750.

^c Markl. ad *Lys.* p. 364. 620.

^d Wessel. ad *Herod.* 9, 82. p. 16, 12.

Duker ad *Thuc.* 4, 2, 7, 57. p. 507. ed. Bip. Reiz ad *Lucian.* t. 7. p. 576.

Ernest. ad *Xen. Mem.* S. 2, 6, 26.

The accusative with the infinitive in Greek is put after all verbs which would be followed by the simple infinitive, provided the nature of the proposition admits a peculiar subject of the infinitive. If the leading verb by itself governs another case than the accusative, then, when the infinitive follows, either the case which the verb governs, or the accusative, accompanies it, e. g. *κελεύω σοι, τούτο ποιεῖν*, and *κελεύω σε τούτο ποιεῖν*. See §. 382. So *Il. ν', 95. ὑμῖν ἔγωγε μαρναμένοισι πέποιθα σωσέμεναι νέας ἀμάς*. *Soph. Aj. 112. ἐφίεμαι* has the accus. and inf. but 116. the dat. *ἔξοστι* has generally the dat. of the person, as *Soph. Aj. 1328.*, but *Soph. El. 365.* accus. and inf. as *Eur. Alc. 482. 479.* Of *χαίρειν λέγειν τινί* and *τινά* see §. 416. *Obs. 2. Προσῆκει* has the dat. and inf. *Plat. Gorg. p. 479 E.* (comp. *p. 525 A. Xen. H. Gr. 2, 3, 29. Isocr. π. ἀντ. §. 313. Bekk.*) but the accus. *id. de Rep. 2. p. 362 C.* (comp. §. 411. *Obs. 4.*) *Πρέπει* has the accus. *Plat. Ion. p. 539 extr.*, but *ib. p. 540 B.* the dat. *Herod. 5, 80. δέεσθαι τῶν Αἰγυπτέων τιμωρητήρων γενέσθαι.* but 6, 100. *Ἀθηναίων ἐδεήθησαν σφίσι βοήθους γενέσθαι.* comp. 1, 141. *Eur. Hipp. 1451. ἀνθρώποισι δὲ, θεῶν διδόντων, εἰκὸς ἐξαμαρτάνειν, for ἀνθρώπους.* *Soph. Aj. 1322. συγγνώμην ἔχω* has the dat. Comp. *Plat. Phædon. p. 59 A.* with Heind. note *p. 10.*—*Xen. Mem. S. 2, 6, 6. ὃν ἂν ὀρώμεν τοὺς πρόσθεν ἀνδριάντας καλῶς εἰργασμένον, τούτῳ πιστεύομεν καὶ τοὺς λοιποὺς εὖ ποιήσων.* The accusative is sometimes used instead of the dative with *ἔοικε* *Plat. Leg. 10. p. 889 A.* but in the sense of *par est, sequitur*, and so that the accus. follows the infin.—*Arist. Plut. 911.* combines the two constructions, *οὐ γὰρ προσῆκει τὴν ἑμαυτοῦ μοι πόλιν ἐνεργετεῖν με.* Hence *Soph. Œd. T. 350. ἐννέπω σε τῷ κηρύγματι, ὕπερ προεῖπας, ἐμμένειν---* ὡς ὄντι γῆς τῆσδ' ἀνοσίφ μιᾶστορι. *Συμβαίνει* takes the subj. of the infin. for its subject when it precedes, consequently in the nom.; but if it follows, in the accus. See *Stallb. ad Plat. Phil. p. 176. Heind. ad Phædon. §. 32. p. 49.*

As *μένω* &c. are followed by the infinitive alone, §. 534. so they have the accusative also with the infinitive after them. *Pind. Pyth. 3, 28. οὐκ ἔμεν' ἐλθεῖν τράπεζαν νυμφίαν.* Comp. *Herod. 5, 35. 8, 56. Thuc. 3, 2. Soph. El. 303. Trach.*

1176. *Arist. Lys.* 74. *Plat. Rep.* 2. p. 375 C. *Lysias* p. 192, 41. The same construction also follows *κινδυνεύειν*: *Thuc.* 4, 15. *κινδυνεύειν οὐκ ἐβούλοντο ὑπὸ λιμοῦ τι παθεῖν αὐτούς.* after *ἐθίζεσθαι*. *Thuc.* 4, 34. *ξυνειθισμένοι μᾶλλον μηκέτι δεινούς αὐτούς ὁμοίως σφίσι φαίνεσθαι.*

What in Latin would be faulty, that an infin. should besides the accus. of the subject take also an accus. of the object, is not uncommon in Greek, e. g. *Plat. Gorg.* p. 508 A. *φασὶ δ' οἱ σοφοί, καὶ οὐρανὸν καὶ γῆν καὶ θεοὺς καὶ ἀνθρώπους τὴν κοινωνίαν συνέχειν καὶ φιλίαν* &c. where *τὴν κοιν.*, *φιλ.* &c. are the subject, the other accus. the object. *Comp.* p. 514 A. *Xen. Mem.* S. 2, 6, 31.

The accusative with the infinitive is put especially after the verbs *λέγειν*, *ἀγγέλλειν*, and similar verbs of speaking. When these are in the passive, then—either the subject of the infinitive is changed into the subject of the principal verb, as in Latin, *Xen. Cyr.* 1, 2 *in.* *πατρὸς μὲν δὴ λέγεται Κῦρος γενέσθαι Καμβύσου.* *id. ib.* 5, 3, 30. *ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται.* *Plat. Rep.* 1. p. 342 D. *ὠμολόγηται ὁ ἀκριβὴς ἰατρὸς σωμάτων εἶναι ἄρχων.* (*comp.* 6. p. 494 B. *Herod.* 2, 121, 5. *Eur. Iph. T.* 939.)—or the accus. with the infin. remains unaltered, which is equally common: *Herod.* 8, 118. *Ξέρξεα λέγεται ἀκούσαντα ταῦτα εἶπαι.* *Plat. Phædon.* p. 72 A. *ὁμολογεῖται δὲ καὶ ταύτῃ, τοὺς ζῶντας ἐκ τῶν τεθνεώτων γεγονέναι.* Hence *Soph. Œd. C.* 1104. *τὸ μηδαμὰ ἐλπισθὲν ἤξειν σῶμα,* from *ἠλπίζομέν σε ἤξειν*, hence *σὺ ἠλπίζον ἤξειν.* Sometimes the two modes of construction are united. *Plat. Charm. in.* *καὶ μὴν ἠγγελταί γε ἡ μάχη ἰσχυρὰ γεγονέναι καὶ πολλοὺς τεθνάναι.* In the same manner *δοκεῖ*, *videtur*, is followed by an accusative with the infinitive instead of the nom. of the subject. *Herod.* 1, 108. *ἔδόκεε οἱ φῶναι ἄμπελον,* for *ἄμπελος ἔδόκεε.* *Thuc.* 4, 3 *extr.* *Plat. Leg.* 1. p. 636 E.

Sometimes an accusative with the infinitive is used, which is governed by a verb of thinking or speaking understood, or because the idea of *to say*, *to think*, is contained in the principal verb, as *Herod.* 2, 174. *ἀπέλυσαν μὴ φῶρα εἶναι.* *id.* 7, 220. *λέγεται*

δὲ, ὡς αὐτὸς σφεας ἀπέπεμψε Λεωνίδης, μὴ ἀπόλωνται κηδόμενος· αὐτῷ δὲ καὶ Σπαρτηγέτων τοῖσι παρεούσι οὐκ ἔχειν εὐπρεπέως ἐκλιπεῖν τὴν τάξιν, which depends on νομίζων, contained in κηδόμενος. *Thuc.* 2, 93. προσδοκία οὐδεμία ἦν, μὴ ἂν ποτε οἱ πολέμιοι ἔξαπινάιως οὕτως ἐπιπλεύσειαν· ἐπεὶ οὐδ' ἀπὸ τοῦ προφανοῦς το λμῆσαι ἂν καθ' ἡσυχίαν, οὐδὲ, εἰ διεννοῦντο, μὴ οὐκ ἂν προαισθῆσθαι, because in προσδοκία the idea also of *to think* is contained. *Comp.* 7, 73. *Eur. Phœn.* 1500. where ἦν ἔρις στρατηλάταις is equivalent to ἦριζον οἱ στρ. λέγοντες^a.

- 538 The accusative with the infinitive is also used after particles
(537) which begin a protasis, and in the construction with the relative—both in the *oratio obliqua*, *Herod.* 1, 94. (λέγοντες) τοὺς Λυδοὺς τέως μὲν διάγειν λιπαρέοντας· μετὰ δὲ, ὡς οὐ πάυεσθαι (τὴν σιτοδητήν), ἄκεα διζήσθαι. *Comp.* 1, 24. 8, 111. 118. 135. *Thuc.* 2, 102. λέγεται δὲ καὶ Ἀλκμαίῳ τῷ Ἀμφιάρεω, ὅτε δὴ ἀλάσθαι αὐτὸν μετὰ τὸν φόνον τῆς μητρὸς, τὸν Ἀπόλλω ταύτην τὴν γῆν χρῆσαι οἰκεῖν. *Plat. Symp.* p. 174 D. ἐπειδὴ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ τῇ Ἀγάθωνος. *Comp. Alcib.* 2. p. 149 A. *Rep.* 10. p. 614 B.—*Herod.* 3, 55. τιμᾶν δὲ Σαμίους ἔφη, διότι ταφῆναί οἱ τὸν πάππον δημοσίῃ ὑπὸ Σαμίῳ εὔ.—*ib.* 105. εἶναι δὲ ταχύτητα οὐδενὶ ἐτέρῳ ὅμοιον, οὕτω ὥστε, εἰ μὴ προλαμβάνειν τῆς ὁδοῦ τοὺς Ἰνδοὺς ἐν ᾧ τοὺς μύρμηκας συλλέγεσθαι, οὐδένα ἄσφρων ἀποσώζεσθαι. *Comp. ib.* 108. (Gaisford has admitted the infin. after εἶ from MSS. 2, 64. 172.) *Thuc.* 4, 98.—*Plat. Phædon.* p. 72 A. ἰκανὸν που τεκμήριον εἶναι, ὅτι ἀναγκαῖον τὰς τῶν τεθνεώτων ψυχὰς εἶναι πον, ὅθεν δὴ πάλιν γίγνεσθαι^b.—and after the relative, *Herod.* 6, 117. ἀνδρα οἱ δοκέειν ὀπλίτην ἀντιστῆναι μέγαν, τοῦ τὸ γένειον τὴν ἀσπίδα πᾶσαν σκιάζειν. *Soph. El.* 421. ἔκ τε τοῦδ' ἄνω βλαστεῖν βρῦοντα θαλλόν, ᾧ κατάσκιον πᾶσαν γενέσθαι τὴν Μυκηναίων χθόνα. *Comp. Thuc.* 2, 13, 24. 7, 47. *Plat. Phædon.* p. 110 A. B. Also, when the relative is the subject, *Plat. Rep.* 10. p. 614 C. ἔφη, ἀφικνεῖσθαι σφᾶς εἰς τόπον τινα δαιμόνιον, ἐν ᾧ τῆς τε γῆς δύο εἶναι χάσματα
-----δικαστὰς δὲ μεταξὺ τούτων καθῆσθαι· οὐς, ἐπειδὴ

^a Herm. in *Mus. Antiq. Stud.* 27. Herm. ad Viger. p. 831, 305. p. 124.

^b Wessel. ad *Herod.* 2, 32. p. 118,

27. Herm. ad Viger. p. 831, 305.

Reisig ad *Soph.* (Ed. C. Enarr. 376.

διαδικάσειαν, τοὺς μὲν δίκαιους κελεύειν πορεύεσθαι, &c. *Herod.* 2, 129. *Xen. Cyr.* 5, 2, 4. ἀπήγγελλον τῷ Κύρῳ, ὅτι τοσαῦτα εἶη ἔνδον ἀγαθὰ, ὅσα ἐπ' ἀνθρώπων γενεᾶν, ὡς σφίσι δοκεῖν, μὴ ἂν ἐπιλείπειν τοὺς ἔνδον ὄντας.

Obs. Some *anacolutha* are also to be noticed here :

539.

(538)

1. After the verbs *to say*, &c. besides the construction of the accusative with the infinitive another also with *ὡς* or *ὅτι* is used, and hence writers not unfrequently pass from one to the other. *Herod.* 8, 118. ἔστι δὲ καὶ ἄλλος ὁδε λεγόμενος λόγος, ὡς, ἐπειδὴ Πέρξης ἀπελαύνων ἐξ Ἀθηνῶν ἀπέκετο ἐπ' Ἡΐονα --- ἐκομίζετο ἐς τὴν Ἀσίην· πλώοντα δὲ μιν ἄνεμον Στρυμονίην ὑπολαβεῖν. *Comp. Xen. Hist. Gr.* 4, 3, 1. and *vice versâ Thuc.* 8, 78. τὸν Τισσαφέρην τὰς τε ναῦς ταύτας οὐ κομίζειν, καὶ τροφήν ὅτι οὐ ξυνεχῶς οὐδ' ἐντελῆ διδοὺς κακοῖ τὸ ναυτικόν. Even the same proposition which begins with *ὡς* or *ὅτι*, is continued mostly after an interruption, by means of a parenthesis, in the construction of the accusative with the infinitive. *Herod.* 7, 226. Διηνέκης, τὸν τότε φασὶ εἶπαι τὸ ἔπος· πυθόμενον πρὸς τεν τῶν Τρηχινίων, ὡς, ἐπεὰν οἱ βάρβαροι ἀπιέωσι τὰ τοξεύματα, τὸν ἥλιον ὑπὸ τοῦ πλήθεος τῶν ὄιστῶν ἀποκρύπτειν. *Comp.* 1, 207. *Plat. Phil.* p. 63 B. οἶμαι μὲν πρὸς ταῦτα τὸδ' αὐτὰς ἀναγκαϊότατον εἶναι λέγειν, --- ὅτι, καθάπερ ἔμπροσθεν ἐρρήθη, τὸ μόνον καὶ ἔρημον εἰλικρινές εἶναι τι γένος. *Comp. ib.* p. 16 C. *Phædon.* p. 108 E. *Xen. Cyr.* 1, 6, 5. ἐκεῖνα μέμνησαι, ἃ ποτε ἐδόκει ἡμῖν, ὡς, ἅπερ δεδώκασιν οἱ θεοί, μαθόντας ἀνθρώπους βέλτιον πράττειν, ἢ ἀνεπιστήμονας αὐτῶν ὄντας. (where, after *δεδώκασιν*, *μαθεῖν* must be understood, or the words *μαθ. ἀνθρ. β. πρ.* taken twice. See *Miscell. Philol.* 2, 2. p. 93.) *Comp. ib.* 1, 6, 18. 25. *Isocr. Enc. Hel.* p. 218 E. *Soph. Œd. C.* 385. *Arist. Vesp.* 100 seq. *Vice versâ* the construction of the accusative with the infinitive passes into that with *ὡς*: *Arist. Av.* 651. ὅρα νυν, ὡς ἐν Διῶπου λόγοις ἐστὶν λεγόμενον δὴ τι, τὴν ἀλώπεχ' ὡς φλαύρως ἐκοινωνήσεν αὐτῷ ποτέ. *Thuc.* 3, 51. ἐβούλετο δὲ Νικίας τὴν φυλακὴν αὐτόθεν δι' ἐλάσσονος τοῖς Ἀθηναίοις --- εἶναι, τοὺς τε Πελοποννησίους, ὅπως μὴ ποιῶνται ἔκπλους αὐτόθεν λαμβάνοντες, --- τοῖς τε Μεγαρεῦσιν ἅμα μηδὲν ἐσπλεῖν. where, at the same time, the construction *ἐβούλετο, ὅπως* is to be remarked^c.

2. Sometimes the construction of a proposition which properly is independent, is connected with a parenthesis, and has the infinitive, be-

^c Wessel. ad *Diod.* S. 4. 26. Duker §. 19. and 132. Elmsl. ad *Soph. Œd.* ad *Thuc.* 4, 37. Valck. *Ann.* in N. C. 385. T. p. 390 seq. Heind. ad *Phædon.*

cause the verb in the parenthesis governs the infinitive. *Herod.* 4, 5. ὡς δὲ Σκύθαι λέγουσι, νεώτατον ἀπάντων ἐθνέων εἶναι τὸ σφέτερον. *ib.* 95. ὡς δὲ ἐγὼ πυνθάνομαι τῶν τὸν Ἑλλησποντον οἰκεόντων Ἑλλήνων καὶ Πόντον, τὸν Ζάλλμοξιν τοῦτον, ἔοντα ἄνθρωπον, δουλεῦσαι ἐν Σάμφ. 7, 229. εἰ μὲν νυν ἦν μῦνον Ἀριστόδημον ἀλγήσαντα ἀπονοστήσαι ἐς Σπάρτην, ἢ καὶ ὁμοῦ σφέων ἀμφοτέρων τὴν κομιδὴν γενέσθαι, δοκέειν ἐμοί, οὐκ ἂν σφι Σπαρτιήτας μῆνιν οὐδεμίην προσθέσθαι. for οὐκ ἂν προσέθεντο. *Soph. Tr.* 1238. ἀνὴρ ὄδ', ὡς ἔοικεν, οὐ νεμεῖν ἐμοὶ φθίνοντι μοῖραν. *Xen. Anab.* 6, 4, 18. ὡς γὰρ ἐγὼ, ἀπὸ τοῦ αὐτομάτου χθὲς ἤκοντος πλοίου, ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου ἀρμοστής μέλλει ἤξειν πλοῖα ἔχων καὶ τριήρεις*.

540. (539) The infinitive is joined also with the neuter of the article, and stands as a substantive. This takes place through all cases, in all the combinations in which the cases of the substantive stand, so that the infinitive stands as a subject or object in the nominative or accusative, as also in the genitive or dative after substantives, adjectives, and prepositions; and this takes place not only in simple infinitives, but also in the accusative with the infinitive, and even in entire long sentences.

All definitions of such an infinitive, whether they consist in its subj. or in adjectives, adverbs, &c. or in a case governed by the infinitive, most commonly stand between the article and the infinitive, or after the infinitive. Poets sometimes vary from this rule: *Soph. Ant.* 710. ἄνδρα, κῆν τις ἦ σοφός, τὸ μανθάνειν πόλλ' αἰσχρὸν οὐδὲν, καὶ τὸ μὴ τείνειν ἄγαν. for τὸ ἄνδρα μανθ. *Trach.* 65. *Ant.* 723.

The infinitive as subject in the nominative. *Soph. Trach.* 1228. τὸ γάρ τοι μεγάλα πιστεύσαντ' ἐμοὶ σμικροῖς ἀπιστεῖν τὴν πάρος ξυγχεῖ χάριν. *Eurip. Andr.* 186. *Plat. Theag.* p. 121 B. *Xen. Cyr.* 5, 4, 19. τὸ ἀμαρτάνειν ἀνθρώπους ὄντας οὐδὲν, οἶμαι, θαυμαστόν. *Comp.* 3, 3, 49. *Mem. S.* 4, 3, 5—12. In *Thuc.* 1, 41. ἡ εὐεργεσία αὕτη τε καὶ ἡ ἐς Σαμίους, τὸ δι' ἡμᾶς Πελοποννησίους αὐτοῖς μὴ βοηθῆσαι, παρέσχευ ὑμῖν Αἰγινητῶν μὲν ἐπικράτησιν, Σαμίων δὲ κόλασιν, the infinitive explains the preceding substantive. *Comp. Xen. Cyr.* 7,

* Steph. de Dial. p. 138. Herm. Phædr. p. 334. ad Soph. p. 436. ad Vig. p. 745, 156. Erf. ad Soph. Blomf. ad Æsch. Pers. 194. Stallb. Ant. 736. sm. ed. Heind. ad Plat. ad Plat. Phil. p. 46.

5, 52. and after τοῦτο *ib.* 75. *Plat. Phædon. p.* 79 C. τοῦτο γάρ ἐστι τὸ διὰ τοῦ σώματος τὸ δι' αἰσθήσεως σκοπεῖν τι, where τὸ διὰ τοῦ σ. σκοπεῖν is the subject, and τὸ δι' αἰσθ. σκ. the predicate introduced by τοῦτο.

In the genitive. *Æsch. Prom.* 235. ἐξερυσάμην βροτοῦς τοῦ μὴ διαρραισθέντας εἰς ἄδου μολεῖν. *Xen. Mem. S.* 1, 2, 55. παρεκάλει ἐπιμελείσθαι τοῦ ὡς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον. 2, 1, 16. 1, 6, 8.—*Plat. Symp.* p. 218 D. ἐμοὶ οὐδέν ἐστι πρεσβύτερον τοῦ ὡς ὅτι βέλτιστον ἐμὲ γενέσθαι. *Xen. Cyr.* 4, 2, 42. οὐ μοι δοκεῖ τὸ λαβεῖν κερδαλέωτερον εἶναι τοῦ, δικαίους φαινομένους ἐκείνοις, τούτῳ πειρᾶσθαι ἔτι μᾶλλον ποιεῖν αὐτούς, ἢ νῦν, ἀσπάζεσθαι ἡμᾶς. 3, 1, 9. and as explanatory of a demonstrative pronoun *Xen. Cyr.* 8, 7, 25. τί τούτου μακαριώτερον, τοῦ γῆ μιχθῆναι. *Comp. Hier.* 4, 2.—*Xen. Mem. S.* 4, 3, 1. ἄνευ τοῦ σωφρονεῖν. *id. Apol. S.* 8. ἀντὶ τοῦ ἤδη λῆξαι τοῦ βίου. *id. Mem. S.* 4, 7, 5. τὸ δὲ μέχρι τούτου ἀστρονομίαν μαθάνειν, μέχρι τοῦ --- γνῶναι. where it constitutes an *epexegetis* of the foregoing demonstrative pronoun. *Comp. Plat. Leg.* 2. p. 670 D. This genitive with ὑπέρ or ἔνεκα must be rendered by a separate causal proposition: *Thuc.* 1, 45. προεῖπον δὲ ταῦτα τοῦ μὴ λυεῖν ἔνεκα τὰς σπονδάς, *ne fœdera frangerent.* *Xen. Hier.* 4, 3. δορυφοροῦσιν ἐπὶ τοὺς κακούργους ὑπὲρ τοῦ μηδένα τῶν πολιτῶν βιαίῳ θανάτῳ ἀποθνήσκειν, 'that no one may perish'. *Isocrat. Areop.* p. 152 D. τίς οὐκ οἶδε τῶν πρεσβυτέρων τοὺς μὲν δημοτικούς καλουμένους ἐτοιμούς ὄντας ὅτιοῦν πάσχειν ὑπὲρ τοῦ μὴ ποιεῖν τὸ προσταττόμενον 'in order—not to perform'.

Obs. 1. ἔνεκα is often wanting. *Thuc.* 1, 23. διότι δ' ἔλυσαν (τὰς σπονδάς), τὰς αἰτίας ἔγραψα πρῶτον καὶ τὰς διαφορὰς, τοῦ μὴ τινὰς ζητῆσαι ποτε, ἐξ ὅτου τοσοῦτος πόλεμος τοῖς Ἕλλησι κατέστη. *ne quis aliquando requirat.* *Comp.* 2, 4, 22. *Plat. Gorg.* p. 457 E. φοβουμαι οὖν διελέγχειν σε, μὴ με ὑπολάβῃς οὐ πρὸς τὸ πρᾶγμα φιλονεικοῦντα λέγειν, τοῦ καταφανὲς γενέσθαι, ἀλλὰ πρὸς σε 'that the thing may be clear'^b. *Comp. Soph. Phil.* 198. *Xen. Cyr.* 1, 3, 9.^c

^b Consequently not merely with μὴ, as Hermann conjectures ad *Viger.* p. 702, 17. *Comp.* the passages of Plato quoted *Obs.* 2.

^c *Duker* ad *Thuc.* 8, 14. *Fisch.* 3 b. p. 25 seq. *Heind.* ad *Plat. Gorg.* §. 30.

Obs. 2. Sometimes the idea 'with respect to' is the basis of the genitive (§. 337. IV.). *Plat. Leg. 4. p. 714 D.* ἀρ' οὖν οἶσι ποτὲ δῆμον νικήσαντα -- θήσεσθαι ἐκόντα πρὸς ἄλλο τι πρῶτον νόμους ἢ τὸ συμφέρον ἑαυτῷ τῆς ἀρχῆς τοῦ μένειν. sc. αὐτήν, for τοῦ τὴν ἀρχὴν μένειν (as *Phædon. p. 78 D.* ἡ οὐσία τῆς λόγον δίδομεν τοῦ εἶναι). Thus it is put in the nominative, as explanatory of a substantive: *Plat. Phædon. p. 97 A.* ἡ ξύνοδος τοῦ πλησίον ἀλλήλων τεθῆναι 'inasmuch as they are near each other'. *Comp. Leg. 6. p. 751 B. Thuc. 7, 42.* εἰ πέρασ μηδὲν ἔσται τοῦ ἀπαλλαγῆναι τοῦ κινδύνου, where τοῦ ἀπ. might be away. *Comp. Plat. Leg. 2. p. 657 B.*

Obs. 3. Instead of this genitive ὥστε is used *Plat. Apol. S. p. 39 A.* ἄλλαι πολλαὶ μηχαναὶ εἰσιν ἐν ἐκάστοις τοῖς κινδύνοις, ὥστε διαφεύγειν θάνατον.

541. In the dative. *Xen. Apol. S. 14.* ἵνα ἔτι μᾶλλον οἱ βου-
 (540) λόμενοι ὑμῶν ἀπιστώσι τῷ ἐμὲ τετιμῆσθαι ὑπὸ δαιμόνων.
Comp. Isocr. π. ἀντιδ. p. 315 A. Demosth. pro Cor. p. 316, 10.
 τὸ τὰς ἰδίας εὐεργεσίας ὑπομνήσκειν καὶ λέγειν μικροῦ δεῖν
 ὁμοίον ἔστι τῷ ὀνειδίζειν.—*Thuc. 2, 89.* τῷ ἐκάτεροί τι
 ἐμπειρότεροι εἶναι, θρασύτεροί ἔσμεν 'by the circumstance
 that'. *Comp. Plat. Rep. 2. p. 361 C. Xen. Mem. S. 1, 2, 3.*
Isocr. Areop. p. 154 B. ἐπιδείξει βουλόμενος, ---- τὰς
 καλῶς πολιτευομένας (δημοκρατίας) προεχούσας τῷ δικαιότερας
 εἶναι 'therein, that'. *Xen. Hier. 7, 3.* Sometimes the dative
 is to be resolved by 'because' or 'since'. *Plat. Phædon.*
p. 60 B. ὡς ἄτοπον -- εἰσὶν οἱ εἶναι τοῦτο, ὃ καλοῦσιν οἱ
 ἄνθρωποι ἡδὺν, ὡς θαυμασίως πέφυκε πρὸς τὸ δοκοῦν ἐναντίον
 εἶναι, τὸ λυπηρὸν, τῷ ἅμα μὲν αὐτῷ μὴ θέλειν παραγίνεσθαι τῷ
 ἀνθρώπῳ &c. *Comp. Leg. 12. p. 941 D. Xen. Cyr. 4, 5, 9.*
Comp. ib. 12.^a id. 5, 3, 2. εἰ οὖν, τοῖς θεοῖς ἐξελόντες τὰ
 νομιζόμενα καὶ τῷ στρατιᾷ τὰ ἱκανὰ, δοίμεν τὴν ἄλλην τούτω
 λείαν, ἀρ' ἂν καλὸν ποιήσαιμεν τῷ εὐθὺς φανεροί εἶναι &c.
 'since, inasmuch as we showed'. *Plat. Leg. 5. p. 745 C.* ἴσα
 δὲ δεῖ γίγνεσθαι τὰ δώδεκα μέρη τῷ τὰ μὲν ἀγαθῆς γῆς εἶναι
 μικρὰ, τὰ δὲ χείρονος μείζω, 'as far as that'. *Comp. Dem.*
pro Cor. p. 254, 12 seq. 257, 25 seq.—Soph. Aj. 554. ἐν τῷ
 φρονεῖν ἡδιστος βίος. *Plat. Gorg. p. 456 E.* ἐκείνοι μὲν γὰρ
 παρέδσαν ἐπὶ τῷ δικαίως χρῆσθαι τούτοις, ea conditione ut
 uterentur.

^a Gatak. ad M. Anton. 3. §. 1.

In the accusative. *Herod.* 9, 79. τὸ μὲν εὐνοεῖν τε καὶ προορᾶν ἄγαμαι σεῦ. *ib.* 58. Ἄρταβάζου δὲ θῶμα καὶ μάλλον ἐποιεῦμην τὸ καὶ καταρρώδησαι Λακεδαιμονίους, according to §. 421. *Obs.* 4. and §. 317. *Thuc.* 7, 81. θᾶσσον ὁ Νικίας γε, νομίζων οὐ τὸ ὑπομένειν ἐν τῷ τοιούτῳ ἐκόντας εἶναι καὶ μάχεσθαι σωτηρίαν, ἀλλὰ τὸ ὡς τάχιστα ὑποχωρεῖν. *Comp.* 6, 34. Thus are to be explained the passages: *Thuc.* 2, 87. οὐχὶ δικαίαν ἔχει τέκμαρσιν τὸ ἐκφοβῆσαι, where the infin. with the article constitutes the subject to the predicate τέκμαρσιν. *Soph. Trach.* 617. as *Dem. pro Cor.* p. 279, 22. *Xen. Cyr.* 5, 1, 28. δαίμονος ἂν φαίην τὴν βούλησιν εἶναι, τὸ μὴ εἶσαι ὑμᾶς μέγα εὐδαίμονας γίνεσθαι, where the explanation of the substantive βούλησιν, which is contained in the infinitive with the article, may be given by means of *quod*. Thus also *Plat. Amat.* p. 132 C. οὐ πρὸς σοῦ γε ποιεῖς τὸ καὶ ἀνέρεσθαι τοῦτον, where τὸ ἀνέρ. depends upon ποιεῖς. *Xen. Cyr.* 7, 5, 42. τοῖς μὲν θεοῖς οὐδὲν ἂν ἔχοιμεν μέμψασθαι τὸ μὴ οὐχὶ μέχρι τοῦδε πάντα, ὅσα εὐχόμεθα, καταπεπραχέναι. *Xen. Mem. S.* 1, 2, 1. *Plat. Rep.* 5. p. 472 B.—διά in particular often stands in the sense of ‘on account of’, with the accusative of the infinitive where in English a separate causal proposition is put. *Xen. Mem. S.* 2, 1, 15. σὺ δὲ --- διὰ τὸ ξένος εἶναι, οὐκ ἂν οἶε ἀδικηθῆναι; ‘because thou art a stranger’. *Comp.* 4, 3, 4.

Obs. 1. *a.* The article is often wanting with the nominative as subject, and with the accusative of the infinitive, when this is governed by a verb. *Æsch. Agam.* 595. ἀεὶ γὰρ ἡβῆ τοῖς γέρονσιν εὐ μαθεῖν. *Eur. Alc.* 424. πᾶσιν ἡμῖν καταναεῖν ὀφείλεται. *Comp. Suppl.* 1092. *Arist. Nub.* 1333. *Soph. El.* 264. ἐκ τῶνδ' ἐμοὶ λαβεῖν θ' ὁμοίως καὶ τὸ τητᾶσθαι πέλει.—*Eur. Troad.* 650. *Plat. Rep.* 6. p. 89. ἦ οὖν τι τούτου δοκεῖ διαφέρειν ὁ τὴν τῶν πολλῶν καὶ παντοδαπῶν ξυγιόντων ὀργὴν καὶ ἡδονὰς καταναενοῦσθαι σοφίαν ἡγούμενος. *Xen. Cyr.* 8, 4, 5. νόμιμον ἐποίησατο καὶ ἀγαθοῖς ἔργοις προβῆναι εἰς τὴν τιμωτάτην ἔδραν, καὶ, εἴ τι ῥαδιουργοίη, ἀναχωρῆσαι εἰς τὴν ἀτιμωτέραν. *Comp. Thuc.* 2, 40. To this belong also the cases in which the infin. with or without the art. serves to explain a dem. pron. §. 472, *b.*^b But when the accusative is governed of a preposition which accompanies it, the article is not omitted.

^b *Comp. Bornem. ad Xen. Symp.* p. 191 seq.

Frequently it is indifferent, whether the infin. be accompanied by the article, or not. Thus Herodotus 5, 49. says, ἀναβάλλομαι τοι ἀποκρινέεσθαι. and Xen. Hist. Gr. 1, 6, 10. αἰ ἀνεβάλλετό μοι διαλεχθῆναι. but *id.* Mem. S. 3, 6, 6. τὸ μὲν πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλούμεθα. Xen. Mem. S. 4, 3, 1. τὸ μὲν οὖν λεκτικὸς καὶ πρακτικὸς καὶ μηχανικὸς γίγνεσθαι τοὺς συνόντας οὐκ ἔσπενδεν, αὖ σπεύδειν τι. §. 417. which, however, is more usually followed by the simple infinitive. (R)

Note. Upon the use of the infin. in the nom. with and without the article, instead of a substantive, is founded the phrase οὐδὲν οἶον, followed by an infin. Aristoph. Av. 967. ἀλλ' οὐδὲν οἶόν ἐστ' ἀκούσαι τῶν ἐπῶν, for οὐδὲν ἐστὶ τοιοῦτον, οἶον τὸ ἀκούσαι 'nothing is so good as to hear', i. e. 'it is best to hear'. Comp. Lysistr. 135. Demosth. in Mid. p. 529, 11. and with the article Plat. Gorg. p. 447 C. οὐδὲν οἶον τὸ αὐτὸν ἐρωτᾶν. Xen. Econ. 3, 14. οὐδὲν οἶον τὸ ἐπισκοπεῖσθαι. The explanation by οὐδὲν κωλύει ἀκούειν is not quite accurate, although not contrary to the sense^a.

δ. With the genitive also. α. after substantives. Soph. Phil. 1034. αὕτη γὰρ ἦν σοι πρόφασις ἐκβαλεῖν ἐμέ. Thuc. 1, 16. ἐπεγίγγετο δὲ ἄλλοις τε ἄλλοθι κωλύματα μὴ ἀύξηθῆναι. Plat. Rep. 2. p. 369 B. ἢ τιν' οἶσι ἀρχὴν ἄλλην πόλιν οἰκίζειν. Xen. Ages. 1, 7. ἀσχολίαν αὐτῷ παρέξειν στρατεύειν ἐπὶ τοὺς Ἕλληνας. Mem. S. 2, 1, 25. comp. 3, 6, 11. Isocr. π. ἀντιδ. §. 175.—Isocr. de Big. p. 349 in. π. ἀντ. §. 235. οἱ τοιοῦτοι πολλοὺς μετασχεῖν τῆς παιδείας εἰς ἐπιθυμίαν καθιστᾶσιν. The infin. alone seems here to denote something produced by the subst. as after ὦρα ἐστὶ §. 533, 2.

β. after adjunct. With αἴτιος Herod. 2, 20. τοὺς ἐτησίας ἀνέμους εἶναι αἰτίους πληθύνειν τὸν ποταμόν. Comp. 3, 12. Soph. Antig. 1173. Trach. 1233. Plat. Phædon. p. 97 A. Hipp. Maj. p. 299 E. For αἴτιος has also the sense of effecting^b.

γ. after verbs. Plat. Euthyd. p. 305 C. ὥστε παρὰ πᾶσιν εὐδοκιμεῖν ἐμποδὸν σφίσι εἶναι (i. e. κωλύειν σφᾶς) οὐδένας ἄλλους, ἢ τοὺς περὶ φιλοσοφίαν ἀνθρώπους. After ἔχειν 'to prevent' the inf. follows both alone and with the art. in the gen. Herod. 1, 158. Ἀριστόδικος --- ἔσχε μὴ ποιῆσαι ταῦτα Κυμαιοῦς. Comp. Thuc. 1, 73. Soph. El. 517. On the other hand, Xen. Anab. 3, 5, 11. ἔχειν τοῦ μὴ καταδύναται. Also after the verbs 'to deliver from': Eurip. Ph. 609. κομπὰς εἰ σκοπδαῖς πεποιθὼς, αἶ σε σώζουσιν θανεῖν. Alc. 11. δν θανεῖν ἐββυσά-

^a Schol. Arist. Av. l. c. Budæus p. 17. Bach ad Xen. Econ. 3, 14. Comm. L. Gr. p. 978. Fisch. 3 b. ^b Schæf. Melet. in Dion. H. 1. p. 23.

μην°. The omission of the article after a preposition is found only in *Herod.* I, 210. *ὅς ἀντὶ μὲν δούλων ἐποίησας ἐλευθέρους Πέρσας εἶναι, ἀντὶ δὲ ἄρχεσθαι ὑπ' ἄλλων, ἄρχειν ἀπάντων.* In 6, 32. the reading of the Aldine Ed. *ἀντὶ ἐνόρχων εἶναι*, for *ἀντὶ εἶναι*, is preferable; in 7, 170. the Aldine and several MSS. have *τοῦ* before *εἶναι*, and it has probably dropt out in the 1st passage. See *Schæf. ad Greg.* p. 39. *not.* It has been mentioned §. 472, b. that the infin. without the article serves to explain a dem. pron. See *Eur. Hipp.* 399. *ἠρξάμην μὲν οὖν ἐκ τοῦδε, σιγᾶν τήνδε καὶ κρύπτειν νόσον.* The construction is more singular in *Thuc.* 5, 100. *ἦπου ἄρα, εἰ τοσαύτην γε ὑμεῖς τε, μὴ παυθῆναι ἀρχῆς, καὶ οἱ δουλεύοντες ἤδη, ἀπαλλαγῆναι τὴν παρακινδυνεύσιν ποιῶνται,* (i. e. *κινδυνεύουσι*, with the collateral idea *μετὰ κινδύνου σπεύδουσι.*) *Xen. Mem.* S. 4, 7, 1.

Obs. 2. Frequently also the infin. with the article is put for the infin. 543. alone according to §. 531. 532. 534. because the infin. is considered as the subject or object of the main action. It is found as subject in the passage quoted §. 540. *Soph. Ant.* 711. *Plat. Symp.* p. 190 B. as after the active *λέγειν* as object *Xen. Apol.* S. 13. *τὸ προειδέναι τὸν θεὸν τὸ μέλλον πάντες λέγουσι.* *Plat. Apol.* S. p. 29 C. So also *Soph. Ant.* 27. 1105. *τὸ δρᾶν ἀνάγκη.* The infin. with the article is found as subject *Soph. Aj.* 114. *ἐπειδὴ τέρψις ἦδε σοὶ τὸ δρᾶν*, where it should properly be *ἐπειδὴ τὸ δρᾶν τοῦτο τέρψις σοὶ ἐστὶ*, i. e. *τέρπει σε*, instead of which the neuter *τοῦτο* is referred to *τέρψις*. As object: *κατέχειν τὸ μὴ δακρύειν*, i. e. *τὰ δάκρυα* *Plat. Phædon.* p. 117 C. *Thuc.* 7, 53. *Plat. Leg.* 12. p. 943 D. *Soph. Aj.* 555. *ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθης.* *Æsch. Ag.* 1300. *Soph. Oed. C.* 442. *Ant.* 218. 663. 535. *ἔξομεῖ τὸ μὴ εἰδέναι.* Hence *ib.* 265. *ἡμεν δ' ἔτοιμοι --- --- θεοῖς ὀρκωμοτεῖν τὸ μήτε δρᾶσαι μήτε τῷ ξυνειδέναι*, because they said *ὀμνύναι τι* 'to confirm anything by an oath', and *ὀμνύναι τινά* (§. 413, 10.) *Phil.* 1241. *ἔστιν ὅς σε κωλύσει τὸ δρᾶν* (*κωλύειν τινά τι* §. 421. *Obs.* 1.). Hence also *Eur. Phœn.* 1210. *ἐκόμπασεν, μὴδ' ἂν τὸ σεμνὸν πῦρ νιν εἰργάθειν Διὸς τὸ μὴ οὐ κατ' ἄκρων περγάμων ἔλειν πόλιν.*—*Atist. Ran.* 68. *οὐδεὶς γέ μ' ἂν πείσειεν ἀνθρώπων τὸ μὴ οὐκ ἔλθειν ἐπ' ἐκείνον*, as *Xen. H. Gr.* 5, 2, 36. (*πείθειν τινά τι* §. 421. *Obs.* 1.) Hence *Soph. Phil.* 1252. *πέιθομαι τὸ δρᾶν.*—*Eur. Iph. A.* 452. *τὸ μὴ δακρῦσαι δ' αὐθὶς αἰδοῦμαι τάλας.* *Plat. Soph.* p. 247 C. *Comp. Xen. Mem.* S. 3, 14, 1.—*Eur. Iph. A.* 658. *τὸ σιγᾶν οὐ σθένω.* *Trach.* 545.—*Xen. Oecon.* 9, 12. *τὸ προθυμεῖσθαι συναύξει τὸν οἶκον ἐπαιδεύομεν αὐτήν,* (*παιδεύειν τινά τι* §. 418.)—*Plat. Leg.* 1. p. 636 E. *τὸ τὰς ἡδονὰς φεύγειν διακελεύεσθαι* (as *ἐπαίρειν, ἐπισκήπτειν τινά τι*

° *Herm. ad Vig.* p. 703, 20. *Heind. ad Plat. Crat.* p. 110 seq.

§. 421. *Obs.* 1.). *Soph. Aj.* 1143. *Antig.* 1106. καρδίας ἐξίσταμαι τὸ δρᾶν (§. 535. *Obs.* 3.).—So after the verbs of 'saying, believing' *Arist. Nub.* 1084. *Soph. Ant.* 442. καὶ φημί δρᾶσαι κούκ ἀπαρνοῦμαι τὸ μὴ. Hence *Arist. Av.* 36. μισοῦντ' ἐκείνην τὴν πόλιν, τὸ μὴ οὐ μεγάλην εἶναι, q. d. μισῶ τὴν πόλιν νομίζων τὸ μὴ εἶναι. *Soph. Ant.* 235. is constructed according to the sense, τῆς ἐλπίδος γὰρ ἔρχομαι δεδραγμένος τὸ μὴ παθεῖν ἢν ἄλλο πλὴν τὸ μόρσιμον, as if ἐλπίζω preceded. So after adjectives also: *Soph. El.* 1079. τὸ μὴ βλέπειν ἐτοῖμα. *Antig.* 78. τὸ δὲ βίῃ πολιτῶν δρᾶν ἔφυν ἀμήχανος, like σθένω τὸ δακρῦσαι. *Thuc.* 2, 53. τὸ μὲν προσταλαιπωρεῖν τῷ δόξαντι καλῶ οὐδεὶς πρόθυμος ἦν. *Plat. Lys.* p. 205 A. τὸ ἐρᾶν, ἕζαρνος εἰ, i. e. ἕζαρνῆ^a.—So also where the infin. expresses the respect §. 535. *Eur. Hec.* 360. ἴση θεοῖσι, πλὴν τὸ καθανεῖν μόνον. *Xen. Cyr.* 7, 5, 46.

As the accus. is often found with verbs which do not in themselves express an action which passes on to an object, because an active sense is implied in them (§. 423. *Obs.*), so the infin. with τὸ is sometimes found in the accus., because an active quality is supposed in the preceding verb. *Soph. Œd. T.* 1416. ἀλλ' ὦν ἔπαιεῖς ἐς δέον πάρεσθ' ὄδε Κρέων, τὸ πράσσειν καὶ τὸ βουλευεῖν 'he is here and therefore can'. *Ant.* 544. μὴ μ' ἀτιμάσης is equivalent to μὴ κωλύσης, μὴ ἀπέληγς. *Trach.* 88. *Æsch. Prom.* 871. θέλξει is equivalent to θέλγων ποιήσει. *ib.* 926. ἐπαρκέσει, το ἐπαρκέσει κωλύοντα. *Comp. Agam.* 15. 1182. *Eur. Alc.* 705. διαμαχόμενος ἔσπευδες. *Plat. Criton.* p. 43 C. *Leg.* 6. p. 781 D. E. In these cases ὥστε might have been used, but there is no reason for saying that τὸ is for ὥστε. *Xen. Cyr.* 1, 6, 18. τὸ μελετᾶσθαι ἕκαστα τῶν πολεμικῶν ἔργων is the same as εὐἀσκεῖσθαι ἕκαστα, only being repeated with other words, on account of the parenthesis, it is governed by ποιεῖν.

Obs. 3. The infin. is put also with the accus. of the article, where the genitive might have been expected. *Soph. Antig.* 778. τεύξεταί τὸ μὴ θανεῖν (§. 528. *Obs.*). After ἔχειν 'to withhold', ἔχεσθαι 'to withhold one's self'. *Soph. Œd. T.* 1387. οὐκ ἂν ἐσχόμεν τὸ μὴ 'ποκλεῖσαι τοῦμὸν ἄθλιον δέμας, where the infin. represents the effect of ἔχεσθαι. *Herod.* 5, 101. τὸ μὴ ληλατῆσαι σφεας ἔσχε τόδε. *Thuc.* 3, 1. τὸν πλεῖστον ὄμιλον τῶν ψιλῶν εἰργον τὸ μὴ --- τὰ ἐγγὺς τῆς πόλεως κακουργεῖν. *ib.* 3, 11. ὁ γὰρ παραβαίνειν τι βουλόμενος τὸ μὴ προέχων ἂν ἐπελθεῖν ἀποτρέπεται, as *Xen. Mem. S.* 4, 7, 5. τὸ μανθάνειν ἀπέτρεπεν. *id. Cyr.* 5, 1, 24. 1, 6, 32.—*id. Rep. Lac.* 5, 7. ἀναγκάζονται τὸ ὑπὸ οἴνου μὴ σφάλλυσθαι ἐπιμελεῖσθαι, as

^a Hermann ad *Soph. Aj.* 114. ad instructions differently. See *Matthiæ* *Vig.* p. 703, 17. explains these con- ad *Eur. Hipp.* 49.

Cyrop. 5, 3, 42. ἐπιμελοῦ τὸ νῦν εἶναι πάντων ὀπισθεν^b.—*Thuc.* 6, 14. νομίσας, τὸ μὲν λύειν τοὺς νόμους μὴ αἰτίαν σχεῖν. *Plat. Lach.* p. 190 E. ἐγὼ αἴτιος τὸ σὲ ἀποκρίνασθαι.

The infin. is also used in exclamations and questions of indignation. 544.

Arist. Av. 5. τὸ δ' ἐμὲ κορώνῃ πειθόμενον τὸν ἄθλιον ὀδοῦ περιελθεῖν στάδια πλεῖν ἢ χίλια! *Plat. Phædon.* p. 99 B. τὸ γὰρ μὴ διελέσθαι οἶόν τ' εἶναι, ὅτι ἄλλο μὲν τί ἐστι τὸ αἴτιον τῷ ὄντι, ἄλλο δ' ἐκέينو, ἀνευ οὗ τὸ αἴτιον οὐκ ἂν ποτ' εἴη αἴτιον! just as *Cic. Fin.* 2, 10 in. *Hoc vero non videre maximo argumento esse, &c.* See *Misc. Phil.* 2, 2. p. 124. *Xen. Cyr.* 2, 2, 3. εἶπε πρὸς ἐαυτόν· τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! 'that I should be sent for hither!' Also in a simple exclamation, with the expression of joy, not of indignation: *Soph. Phil.* 234. ὦ φίλτατον φώνημα· φεῦ τὸ καὶ λαβεῖν πρόσφθεγμα τοιοῦδ' ἀνδρὸς ἐν μακρῷ χρόνῳ! The poets omit the article also: *Æsch. Eumæn.* 835. ἐμὲ παθεῖν τάδε, φεῦ, ἐμὲ παλαιόφρονα κατὰ γᾶν οἰκεῖν, ἀτίστον, φεῦ, μύσος! *Comp. Agam.* 1673. also *Lucian. Cont.* p. 61. It is usual to supply οὐ δεινὸν ἐστὶν τὸ ἐμὲ περιελθεῖν; οὐκ εὐθὲς ἐστὶν; οὐ θαυμαστόν ἐστι; as in the similar accus. with the infin. in Latin, *nonne indignum est?* And thus *Xenoph.* *Cyrop.* 1, 6, 7. τὸ δὲ ἐπίστασθαι ἀνθρώπων ἄλλων προστατεύειν --- τοῦτο θαυμαστόν δήπου ἐφαίνετο ἡμῖν εἶναι. But the article appears to be put with these infinitives in the accus., in the same manner as nouns are put in the accus. in exclamations. §. 427.^c

The infin. is put also after particles, especially after ὥστε 545. and ὡς 'so that', *ita ut*. *Eurip. Alc.* 358. εἰ δ' Ὀρφέως μοι (543) γλώττα καὶ μέλος παρῆν, ὡς τὴν κόρην Δήμητρος --- κηλήσαντά σ' ἐξ ἄδου λαβεῖν. ὡς also for the simple *ut*, 'to', as *Æsch. Pers.* 711. *Plat. Gorg.* p. 450 D. ὡς ἔπος εἰπεῖν 'so to speak'^d. *Herod.* 2, 25. ὡς ἐν πλέονι λόγῳ δηλῶσαι. *Thuc.* 4, 36. ὡς μικρὸν μεγάλῳ εἰκάσαι, instead of which Herodotus 2, 10. says: ὥστε εἶναι σμικρὰ ταῦτα μέγαλοισι συμβάλλειν. *Xen. Mem.* S. 3, 8, 10. 4, 3, 7. ὡς δὲ συνελόντι εἰπεῖν 'to express it briefly', *ut paucis absolvam*. Hence the phrases μικροῦ δεῖν, πολλοῦ δεῖν, *ita ut paulum, multum abesset*, i. e. *fere*. *Xen. Hell.* 2, 4, 21. *Isocr. Paneg.* p. 70 E. c. 40.^e

^b Brunck ad Eur. Hipp. 49.

^c Valck. ad Eur. Ph. 1715. p. 572.

Wyttēnb. ad Plut. d. s. n. v. p. 46.

Coray apud Levesque in Thucyd.

7, 28. Herm. ad Vig. p. 702. n. 19.

^d Heind. ad Plat. Hipp. p. 132.

Valck. ad Herod. 2, 53. p. 129, 23.

^e Zeune ad Vig. p. 205 seq.

Ὡς is often wanting here, and the infin. is put absolutely. *Herod.* 1, 61. μετὰ δὲ, οὐ πολλῶ λόγῳ εἶπειν, χρόνος διέφνυ. 3, 82. ἐνὶ δὲ ἔπει πάντα συλλαβόντα εἶπειν. *Thuc.* 6, 82. καὶ, ἐς τὸ ἀκριβές (i. e. ἀκριβῶς) εἶπειν, οὐδὲ ἀδίκως καταστρεψάμενοι τοὺς Ἴωνας. Thus also *Herod.* 4, 50. ἐν πρὸς ἐν συμβάλλειν. *Plat. Phil.* p. 12 C. ἔστι γὰρ, ἀκούειν μὲν οὕτως, ἀπλῶς ἐν τι, which *Lys.* p. 216 A. is expressed ὡς γε οὕτως ἀκούσαι.

Ὡς is put with the infin. in many other senses also, especially in limiting propositions. *Herod.* 2, 125. ὡς ἐμὲ εὐμεμνήσθαι 'as far as I recollect rightly'. 7, 24. ὡς μὲν ἐμὲ συμβαλλεόμενον εὐρίσκειν 'as far as I can conjecture', *quantum conjectura assequi possum.* 2, 10. (where some read ὡς). comp. 4, 99. *Soph. Œd. C.* 17. χῶρος δδ' ἱερὸς, ὡς σάφ' εἰκάσαι, βρύων δάφνης. without ὡς *Œd. T.* 82. ἀλλ' εἰκάσαι μὲν ἠδύς. *Eur. Alc.* 810. ὡς γ' ἐμοὶ χρῆσθαι κριτῆ. *Aristoph. Plut.* 736. ὡς γέ μοι δοκεῖν 'as it seems to me'. *Plat. Rep.* 4. p. 432 B. ὡς γε οὕτως δόξαι. *Soph. Trach.* 1220. Ἰόλην ἔλεξας, ὡς γ' ἐπικάζειν ἐμέ. The phrase is somewhat different, though still a limiting proposition, in *Herod.* 2, 135. ἡ Ῥοδώπις --- μεγάλα ἐκτήσατο χρήματα, ὡς ἂν εἶναι Ῥοδώπιος, ἀτὰρ οὐκ ὡς γε ἐς πυραμίδα τσαύτην ἐξικέσθαι, 'for Rhodopis, considering that it was the property of a private individual'. This infin. after ὡς is accompanied by ἔστι, i. e. ἔξεστι, *licet*, *Herod.* 9, 32. ὡς δὲ ἐπικάσαι ἔστι, ἐς πέντε μυριάδας συλλεγῆναι εἰκάζω, and in the same sense πάρεστι *Æschyl. Choeph.* 973. For ὡς is also put ὅσον, ὅσα: *Aristoph. Nub.* 1254. ὅσον γέ μ' εἰδέναι, *quantum sciam.* *Thuc.* 6, 25. ὅσα ἤδη δοκεῖν αὐτῷ. and ὅ τι *Arist. Eccl.* 350. ὅ τι μ' εἰδέναι. Ὡς and ὅσον are also omitted: *Herod.* 1, 172. Οἱ δὲ Κάνιοι ἀντόχθονες, ἐμοὶ δοκέειν, εἰσί. *Soph. El.* 410. ἐκ δειμάτων τοι νυκτέρον, δοκεῖν ἐμοί^a.

- (546) According to §. 535. the infin. εἶναι, with and without an article, put absolutely with adjectives, adverbs, or prepositions with their case, when the discourse is with a certain limitation, is probably to be explained: e. g. ἐκὼν εἶναι for ἐκὼν, *quantum*

^a Reiz ap. Herm. ad Vig. p. 744. Fisch. 3 b. p. 13.

quidem facere potest is, qui sponte aliquid facit, in which case the word which εἶναι accompanies receives the emphasis. *Herod.* 7, 164. ὁ δὲ Κάδμος οὗτος --- ἐκὼν τε εἶναι καὶ δεινοῦ ἐπιόντος οὐδενός, ἀλλ' ἀπὸ δικαιοσύνης ἐς μέσον Κώοισι καταθεῖς τὴν ἀρχὴν, οἶχετο ἐς Σικελίην. *Comp. ib.* 104. 9, 7, 1. 8, 30. (Φωκέες ἔφασαν) οὐκ ἔσσεσθαι ἐκόντες εἶναι προδόται τῆς Ἑλλάδος. *Comp. Thuc.* 2, 89. 4, 98. 7, 81. *Plat. Rep.* 7. p. 519 C. *Phædr.* p. 242 A. ὅθεν δὴ ἐκοῦσα εἶναι οὐκ ἀπολείπεται ἡ ψυχὴ. *comp. Phædon.* p. 80 E. *Gorg.* p. 499 C. καίτοι οὐκ ᾤμην γε κατ' ἀρχὰς ὑπὸ σοῦ ἐκόντος εἶναι ἐξαπατηθήσεσθαι. This phrase is usually employed in negative propositions; (*Thom. M.* p. 290.) but not always, e.g. *Herod.* 7, 164. *Plat. Leg.* 1. p. 646 B.

The following are similar phrases: *Herod.* 7, 143. τὸ σύμπαν εἶναι 'generally'. *Soph. Œd. C.* 1191. θέμις γ' εἶναι 'agreeably to justice at least'. *Plat. Cratyl.* p. 396 D. τὸ μὲν τήμερον εἶναι 'to-day at least'. *Comp. Mæris,* p. 364. *Plat. Protag.* p. 316 seq. κατὰ τοῦτο εἶναι 'herein, with respect to this'. *Lysias,* p. 180, 41. τὸ ἐπὶ τούτοις εἶναι, and the very common phrase τὸ νῦν εἶναι 'now', τὸ ἐπ' ἐκείνοις εἶναι, τὸ ἐπὶ σφᾶς εἶναι, τὸ κατὰ τοῦτον εἶναι, of which see §. 283. So perhaps *Herod.* 1, 153. τὴν πρώτην εἶναι 'at least at first'. 2, 8. τὸ ὦν δὴ ἀπὸ Ἑλιουπόλιος οὐκέτι πολλὸν χωρίον ὡς εἶναι Αἰγύπτου 'for Ægypt', *ut in Ægypto*^b.

Obs. Not unfrequently several infinitives are found together, as *Plat. Prot.* p. 358 D. οὐδ' ἔστι τοῦτο ἐν ἀνθρώπου φύσει, ἐπὶ δ' οἶεται κακὰ εἶναι, ἐθέλειν ἰέναι ἀντὶ τῶν ἀγαθῶν. *Xen. Mem. S.* 3, 6, 15. *Cyr.* 1, 3, 11. ἡ δὲ ἀπεκρίνατο --- ἄκοντα τὸν παῖδα χαλεπὸν εἶναι νομίζειν (*se putare*) καταλιπεῖν, where there is no reason for the proposed change of νομίζειν into νομίζοι.

The infin. is frequently put for the imperative, particularly 546. in the poets. *Il.* ε', 124. θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρῶεσσι (544)

^b Hemsterh. ad *Luc.* 1. p. 321. Duker ad *Thuc.* 4, 28. Toup ad *Suid.* 1. p. 323. Piers. ad *Mæris.* p. 364. Markl. ad *Lys.* p. 482. Reisk. Koen et Schæf. ad *Gregor.* p. (30) 74. Reiz ap. *Herm.* ad *Vig.* p. 888 seq.

de Ellipsi, p. 210 seq. Bach ad *Xen. Hier.* 7, 11. Heind. ad *Plat. Prot.* p. 490. Lobeck ad *Phryn.* p. 274 seq. Reisig ad *Soph. Œd. C. Comm. Crit.* p. 342 seq.

μάχεσθαι. and frequently in Homer. *Æsch. Prom.* 711. οἷς μὴ πελάζειν. *Soph. El.* 9. φάσκειν Μυκήνας ὀράν. *Comp. Philoct.* 57. 1411. *Antig.* 1142. *Thuc.* 5, 9. σὺ δὲ, Κλεαρίδα, ὅταν ἐμὲ ὀρᾶς ἤδη προσκείμενον ----- αἰφνιδίως τὰς πύλας ἀνοίξας ἐπεκθεῖν καὶ ἐπείγασθαι ὡς τάχιστα ζυμμίξαι. *Plat. Cratyl.* p. 426 B. σὺ δ' ἄν τι ἔχῃς βέλτιόν ποθεν λαβεῖν, πειρᾶσθαι καὶ ἐμοὶ μεταδιδόναι. *Comp. Rep.* 6. p. 508 B. 509 B.^a Ἔθελε is usually supplied, as *Il. α'*, 277. μήτε σὺ, Πηλεΐδῃ, θέλ' ἐριζέμεναι βασιλῆϊ. *comp. β'*, 246. σὺ μέμνησο, as *Æsch. Suppl.* 217. μέμνησο δ' εἴκειν. But this phrase is probably a remnant of the ancient simplicity of the language, the action required being expressed by means of the verb used absolutely, or the mood of the verb which of itself indicated the action, without any reference to other parts of speech (R), as children use the infin. for the imperat. without thinking of an ellipsis.

The infin. stands also instead of the third person imperative. *Il. γ'*, 285. εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη, αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα ----- εἰ δὲ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος, Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, for ἀποδόντων. *Il. ζ'*, 92. ἦ, 79. 375. *Herod.* 9, 48. after μαχέσθων, διαμαχασόμεθα. ὁκότεροι δ' ἂν ἡμέων νικήσωσι, τούτους τῷ ἅπαντι στρατοπέδῳ νικᾶν. also with an indefinite subj. *Hes. Ἔργ.* 590. ἐπὶ δ' αἶθοπα πινόμενον οἶνον, ἐν σκιῇ ἐζόμενον &c. from which he passes afterwards to the 2nd person, *v.* 599. and adds κέλομαι §. 601. *Eurip. Hec.* 882. ἀλλ' ὡς γενέσθαι, as *Troad.* 727. *Iphig. A.* 607. (where others read γενέσθω. *Comp. Herm. ad Eurip. Hec.* p. 150.) Especially in commands and decrees: *Thuc.* 6, 34. καὶ παραστῆναι παντὶ, τὸ μὲν καταφρονεῖν τοὺς ἐπιόντας ἐν τῶν ἔργων τῇ ἀλκῇ δείκνυσθαι, for παραστήτω. *Arist. Av.* 448. The 3rd pers. imperat. is intermixed with the infin. *Plat. Leg.* 6. p. 760. γιγνέσθωσαν. B. φυλάττειν. *Comp. E. seq.* p. 755 E.—756 E. 9. p. 873 E.

^a Hemst. ad *Arist. Plut.* p. 196. Dorville *Vann. Crit.* p. 341. Mæris *Att. v. λαμβάνειν.* Koen ad *Gregor.* p. 198. Heind. ad *Plat. Lys.* p. 21.

Fisch. 3 b. p. 26 sqq. *Herm. de Ell.* p. 131 seq. Schæf. *Ind. Gnom.* p. 364 b. Ast ad *Plat. Leg.* p. 70.

The infin. is even put for the first person plur. conj. *Herod.* 8, 109. ἀλλά --- νῦν μὲν ἐν τῇ Ἑλλάδι καταμείναντας ἡμέων τε αὐτέων ἐπιμεληθῆναι καὶ τῶν οἰκετέων, for καταμείναντες ἐπιμεληθῶμεν. *Soph. Ant.* 150. ἐκ μὲν δὴ πολέμων τῶν νῦν θέσθαι λησμοσύναν, θεῶν δὲ ναοὺς χοροῖς παννύχοις πάντας ἐπέλθωμεν. δεῖ is usually supplied: *Herod.* 9, 60. νῦν ὧν δέδοκται τὸ ἐνθεῦτεν τὸ ποιητέον ἡμῖν ἄμυνομένους γὰρ τῇ δυνάμεθα ἄριστα περιστέλλειν ἀλλήλους, the idea of δεῖ is implied in the verbal ποιητέον, as in *Plat.* 5. p. 453 D. (§. 447, 4.) and *Xenoph.* R. L. 5, 7. περιπατεῖν τε γὰρ ἀναγκάζονται ἐν τῇ οἴκαδε ἀφόδω, καὶ μὴν τὸ ὑπὸ οἴνου μὴ σφάλλασθαι ἐπιμελεῖσθαι εἰδότες &c. it is implied in ἀναγκάζονται^b. Thus also with an indefinite subject *Herod.* 1, 32. πρὶν δ' ἂν τελευτήσῃ, ἐπισχέειν, μηδὲ καλέειν κω ὄλβιον, ἀλλ' εὐτυχέα, 'one must withhold one's judgement'. Thus we must take the γυμνὸν σπείρειν, γυμνὸν δὲ βωπεῖν of Hesiod, which is not put for γυμνὸς σπείρε, although Virgil translates it *nudus ara, sere nudus*, with reference to the sense merely. The infin. instead of the second person of the imperative has the subject, and its accompanying definitions, in the nominative; in the other cases mostly in the accus., yet *Theocr.* 24, 93. ἀμφιπόλων τις ῥιψάτω --- ἂψ δὲ νέεσθαι ἄστρεπτος.

The infin. is put in a similar manner also in supplications. 547. *Il.* β', 412. Ζεῦ κύδιστε --- μὴ πρὶν ἐπ' ἠέλιον δῦναι. (545) *Comp.* η', 179. *Æsch. Suppl.* 255. θεοὶ πολῖται, μὴ με δουλείας τυχεῖν, sc. δότε. *Herod.* 5, 105. ὦ Ζεῦ, ἐκγενέσθαι μοι Ἀθηναίους τίσασθαι, for ἐκγενέσθω, instead of which *Æsch. Choeph.* 16. ὦ Ζεῦ, δός με τίσασθαι μόνον πατρός. *Arist. Lys.* 317. δέσποια Νίκη ξυγγενοῦ, τῶν τ' ἐν πόλει γυναικῶν τοῦ νῦν παρεστῶτος θράσους θέσθαι τρόπαιον ἡμᾶς. *Comp. Eur. Alc.* 165 seq.^c Hence perhaps the infin. and the accus. with εἶθε in *Antipat. Thessal. Epigr.* 35. *Crinagor. Epigr.* 20. The construction is more peculiar in *Od.* η', 311 sqq. αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων --- τοῖος ἐὼν τοι χθιζὸς ἐν ἡμετέροισι δόμοισι, τεύχε' ἔχων ὤμοισιν, ἐφέστα-

^b Ern. ad Xen. Mem. S. 3, 9, 4.

Greg. p. (54, 93) 132. 86. Brunck

^c Valck. ad Herod. 5, 105. p. 430, 19.

ad Soph. Œd. T. 193. Boeckh Not.

Markl. ad Eur. Suppl. 2. Koen ad

Crit. ad Pind. p. 428.

μεναι καὶ ἀμύνειν ἄνδρας μνηστῆρας, for ἐφεσταίην καὶ ἀμύνοιμι. ω', 375 seq. So *Eur. Hel.* 270 seq. many MSS. have εἶθε ---λαβεῖν.

—◆—

Of the PARTICIPLE.

548. According to §. 530. the Participle is put after another verb,
(547) when the object of that verb is to be expressed. In this case the same rule obtains as that mentioned above, §. 535. with the infin., that the case of the participle is determined by the case in which the subject of the action, expressed by the participle, stood in the principal proposition. If therefore the subject of the participle be the same as the subject of the finite verb, it is put in the nominative^a; if it be the same as a preceding noun in the gen., dat., or accus., the participle also is in these cases. There are, however, frequent deviations from these rules, which will be mentioned hereafter.

The verbs which take another in the participle, are :

1. Verbs of sense, 'to hear, see', &c. *Il. β'*, 391. ὄν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω μιμνάζειν. *Thuc.* 7, 47. ἐώρων οὐ κατορθοῦντες (se non secunda fortuna uti) καὶ τοὺς στρατιώτας ἀχθομένους. *Eur. Med.* 351. ὄρῳ ἐξαμαρτάνων, *video me errare. Eur. Cycl.* 442. Ἀσιάδου οὐκ ἂν ἦδιον ψόφον κιθάρας κλύοιμεν, ἢ Κύκλωπ' ὀλωλότα. *Soph. El.* 293. ὅταν κλύη τινὸς ἤξοντ' Ὀρέστην. *Xen. Mem.* S. 2, 4 in. ἤκουσα δέ ποτε αὐτοῦ καὶ περὶ φίλων διαλεγόμενον 'I heard him speaking', and in the accus. instead of the nom. *Soph. Trach.* 706. ὄρῳ δέ μ' ἔργον δεινὸν ἐξειργασμένην. The participle is put not only when the verb is active, but also when it is passive; whilst in Latin, the active only is put in the participle after *videre, audire*. Since ἀκούειν is constructed with the gen. of the thing (§. 349. *Obs.* 3.), Euripides says *Phœn.* 1361. ὦ δῶματ', εἰσηκούσατ', Οἰδίπου, τάδε, παίδων ὁμοίως ζυμφοραῖς ὀλωλότων. *Comp. Il. ω'*, 490. *Od. α'*, 289. *Plat. Symp. p.* 194 D. *Xen. Mem. S.* 2, 4 in. Thus also *πυθέσθαι*

^a Valck. ad *Eur. Phœn.* 257. p. 93. Brunck ad *Eur. Bacch.* 184.

Il. ρ', 427. But not ὄρᾶν, for *Soph. Trach.* 394. διδάξον, ὡς ἔρποντος εἰσορᾶς ἐμοῦ two constructions are blended, ὡς ἔρποντος ἐμοῦ and ὡς ἔρποντα ἐμὲ εἰσορᾶς, and *Arist. Ran.* 815. ἰδεῖν has the sense of ἀκούειν, αἰσθάνεσθαι. See *Brunck in loc.*

Obs. ὡς or ὅτι also follows ἀκούειν. *Eur. Or.* 1589. ἤκουσα γὰρ δὴ τὴν ἐμὴν ξυνάρορον, ὡς οὐ τέθνηκέν. and ὅτε (§. 624.) *Plat. Gorg.* p. 455 E. *Περικλέους δὲ καὶ αὐτὸς ἤκουον ὅτε συνεβούλευεν ἡμῖν.*

2. 'to know'. *Thuc.* 1, 76. εἰ τότε ὑπομείναντες διὰ παντὸς ἀπήχθεσθε ἐν τῇ ἡγεμονίᾳ, ὥσπερ ἡμεῖς, εὐ ἴσμεν μὴ ἂν ἦσσαν ὑμᾶς λυπηροῦς γενομένους τοῖς ξυμμάχοις, καὶ ἀναγκασθέντας ἂν ἢ ἄρχειν ἐγκρατῶς ἢ αὐτοῦς κινδυνεύειν, 'that you would have oppressed the allies in the same manner, and would have been compelled', &c. *id.* 2, 44. ἐν πολυτρόποις ξυμφοραῖς ἐπίστανται τραφέντες, *sciunt, se educatos esse.* 6, 64. εἰδότες οὐκ ἂν ὁμοίως δυνηθέντες 'that they would not have been equally able'. *Soph. El.* 396. *ib.* 294. ἀλλ' ἴσθι τοι τίσουσά γ' ἄξιαν δίκην, *scito, te persoluturam esse.* *Aristoph. Plut.* 963. ἴσθι ἐπ' αὐτὰς τὰς θύρας ἀφιγμένη. *Acharn.* 455. λυπηρὸς ἴσθ' ὦν. *Xen. Hier.* 2, 9. οἱ τύρανοι, ἐπειδὴν εἰς τὴν ἑαυτῶν πόλιν ἀφίκωνται, τότε ἐν πλείστοις πολεμίοις ἴσασιν ὄντες. *Comp. ib.* 11, 7. *Agas.* 9, 5. *Demosth.* p. 77, 25. and with the acc. instead of the nom. *Xen. Cyr.* 1, 4, 4. ἄπερ εὐ ἤδει ἑαυτὸν ἤττονα ὄντα, ταῦτα ἐξῆρχε, in order to distinguish the subject more emphatically, *se ipsum inferiorem esse*^b.

Obs. Here also ὡς or ὅτι is sometimes used. *Plat. Apol.* p. 22 D. τοῦτους γ' ἤδειν ὅτι εὐρήσοιμι πολλὰ καὶ κατὰ ἐπισταμένους. Of the partic. with ὡς see §. 569, 2. Of εἰδέναι with infin. §. 530, 2.

In the same manner *συνειδέναι ἑαυτῷ* is constructed. With this verb the participle is put, either in the nominative, because the same subject is contained in the persons of the verb: *Eurip. Med.* 495. ξίνοισθὰ γ' εἰς ἐμ' οὐκ εὐορκος ὦν. *Xen. Cyr.* 1, 5, 11. σόνισμεν ἡμῖν αὐτοῖς ἀπὸ παιδῶν ἀρξάμενοι ἀσκηταὶ ὄντες τῶν καλῶν κάγαθῶν ἔργων. *Comp. Eurip. Or.* 390. *Aristoph. Vesp.* 999. *Plat. Apol. S.* p. 21 B. *Xen. Hellen.* 2,

^b Valck. ad Hippol. 304. Toup ad Suid. t. 1. p. 71. not.

3, 12. *Anab.* 1, 3, 10. 2, 5, 7.—or with relation to the dat. of the accompanying reflective pronoun, in the dat. *Herod.* 9, 60. συνοίδαμεν ὑμῖν ὑπὸ τὸν παρεόντα τόνδε πόλεμον εἰσὶ πολλὸν προθυμοτάτοισι. *Plat. Apol. S.* p. 22 D. ἐμαυτῷ ξυγγίδει οὐδὲν ἐπισταμένῳ. *Comp. Rep.* 10. p. 607 C. *Symp.* p. 216 A. *Æschin. in Ctesiph.* p. 306. *Dem. in Mid.* p. 514, 11.^a Thus also συγγινώσκειν: *Herod.* 5, 91. συγγινώσκομεν αὐτοῖσι ἡμῖν οὐ ποιήσασι ὀρθῶς. *Soph. Ant.* 926.^b

Obs. Συνειδέναι is found with ὡς or ὅτι *Plat. Soph.* p. 232 C. See *Heind. note.* p. 328.

549. 3. 'to perceive, discern, consider'. *Herod.* 5, 91. τάχα τις καὶ ἄλλος ἐκμαθήσεται ἀμαρτῶν, *intelliget se peccasse.* *Eurip. Andr.* 815. τὰ πρὶν δεδραμένα ἔγνωκε πράξασ' οὐ καλῶς. *Thuc.* 7, 77 *extr.* γινώτε ἀναγκαῖόν τε ὄν ὑμῖν ἀνδράσιν ἀγαθοῖς γίγνεσθαι, --- οἱ τε ἄλλοι τευξόμενοι, ὧν ἐπιθυμεῖτε πον ἐπίδειν, καὶ οἱ Ἀθηναῖοι τὴν μεγάλην δύναμιν τῆς πόλεως, καίπερ πεπτωκυῖαν, ἐπανορθώσοντες. *Soph. Ant.* 961. κείνος ἐπέγνω μανίαις ψαύων τὸν θεόν, as *Pind. Pyth.* 8, 15. τὰν οὐδὲ Πορφυρίων μάθεν παρ' αἴσαν ἐξερεθίζων. *Soph. Ant.* 533 *seq.* *Plat. Symp.* p. 198 C. ἐνενόησα τότε ἄρα καταγέλαστος ὢν^c. *Soph. Ant.* 996. φρόνει βεβῶς. *Thuc.* 1, 102. οἱ δ' Ἀθηναῖοι ἔγνωσαν οὐκ ἐπὶ τῷ βελτίονι λόγῳ ἀποπεμπόμενοι. *ib.* 120. ὁ ἐν πολέμῳ εὐτυχία πλεονάζων οὐκ ἐντεθύμηται θράσει ἀπίστῳ ἐπαιρόμενος. *Comp.* 6, 78.

Obs. Instead of the partic., ὅτι is found *Plat. Apol. S.* p. 22 B. Of the infin. with *μανθάνειν* see §. 530, 2.

4. 'to observe, to experience'. *Herod.* 6, 100. Ἐρετριέες δὲ πυνθανόμενοι τὴν στρατιὴν τὴν Περσικὴν ἐπιπλέονσαν, Ἀθηναίων ἐδεήθησαν &c. *Eur. Med.* 868. ταῦτ' ἐννοηθεῖσ' ἤσθόμην ἀβουλίαν πολλὴν ἔχουσα καὶ μάτην θυμονμένη. *Xen. Mem. S.* 2, 2, 1. Αἰσθόμενος δὲ ποτε Δαμπροκλέα πρὸς τὴν μητέρα χαλεπαίνοντα. *Demosth. pro Cor.* p. 241. συμβέβηκε τοῖς προεστηκόσι καὶ τᾶλλα, πλὴν ἑαυτοῦς, οἰόμενοις πωλεῖν, πρῶτους ἑαυτοῦς πεπρακόσιν ἤσθησθαι. And since *αἰσθάνεσθαι* is constructed with the gen. also §. 349.

^a Fisch. 3 a. p. 324.

^c Valck. ad *Herod.* 3, 1. p. 194, 28.

^b Valck. ad *Herod.* 4, 43. p. 299, 20.

Obs. 2. *Xen. Mem. S.* 4, 4, 11. ἤσθησαι πρόποτέ μου ἢ ψευδομαρτυροῦντος ἢ συκοφαντοῦντος &c. *Cyr.* 7, 1, 22. ἐπειδὴν αἰσθάνησθε ἐμοῦ ἐπιτιθεμένου τοῖς κατὰ τὸ δεξιὸν κέρασ. *Plat. Gorg.* p. 519 B.

Obs. αἰσθάνομαι is found with *στι* *Plat. Gorg.* p. 464 A. and with the relative *ibid.* p. 455 C. Of the infin. after *γνώσθαι* see §. 530, 2.

εὐρίσκω also is constructed in the same manner, in the sense of 'to perceive'. *Isocr. Areop.* p. 143 A. εὐρίσκω ταύτην ἂν μόνην γενομένην τῶν μελλόντων κακῶν ἀποτροπήν. π. ἀντιδ. p. 311 C. εὐρισκον οὐδαμῶς ἂν ἄλλως τοῦτο διαπραξόμενος.

5. 'to show'. δείκνυμι, δηλώω. *Eur. Troad.* 977. καὶ τήνδε δείξω μὴ λέγουσαν ἔνδικα. *id. Med.* 548. ἐν τῷδε δείξω πρῶτα μὲν σοφὸς γεγώς, ἔπειτα σώφρων, εἶτα σοὶ μέγας φίλος. *Herod.* 3, 72. δεικνύσθω ἐνθαῦτα ἐὼν πολέμιος. *id.* 9, 58. οὐδένας ἐόντες ἐναπεδεικνύατο. *Arist. Plut.* 473. πάνν γὰρ οἶμαι ῥαδίως ἅπανθ' ἄμαρτάνοντά σ' ἀποδείξειν ἐγώ. — *Soph. Ant.* 20. δηλοῖς τι καλχαίνουσ' ἔπος. *Thuc.* 3, 84. ἡ ἀνθρωπεία φύσις --- ἀσμένῃ ἐδήλωσεν ἀκρατῆς μὲν ὀργῆς οὕσα, κρείστων δὲ τοῦ δικαίου, πολεμία δὲ τοῦ προὔχοντος. 3, 64. δῆλον ἐποιήσατε οὐδὲ τότε τῶν Ἑλλήνων ἕνεκα μόνοι οὐ μηδίσαντες. *Comp. Herod.* 6, 21. *Arist. Plut.* 587. *Isocr.* π. ἀντιδ. p. 311 A. ἐδήλωσαν δὲ οὕτω διακείμενοι. Herodotus joins the accus. and nom. 1, 174. 2. Λιβύη δηλοῖ ἐωυτὴν ἐούσα περιόρουτος. Thus also *Soph. El.* 24. σαφῆ σημεῖα φαίνεις (i.e. δηλοῖς) ἐσθλὸς γεγώς. *Thuc.* 3, 61. *Eurip. Phæn.* 402. οὐδ' ὁ χρόνος αὐτὰς διεσάφησ' οὕσα κενάσ. *id. Alc.* 152. πῶς ἂν μᾶλλον ἐνδείξαιτό τις πόσιν προτιμῶσ', ἢ θέλουσ' ὑπερθανεῖν. *Arist. Plut.* 468. κἂν μὲν ἀποφῆνω μόνην ἀγαθῶν ἀπάντων οὕσαν αἰτίαν ἐμὲ ὑμῖν, δι' ἐμέ τε ζῶντας ὑμᾶς. Hence also *Æsch. Agam.* 281. εὐ γὰρ φρονοῦντος ὄμμα σου κατηγορεῖ. Thus also after κρύπτεσθαι *Herod.* 3, 61. after ἀλίσκεσθαι 'to be convicted' *Eurip. Med.* 83. *Xen. Cyr.* 3, 1, 16. after εὐρίσκεσθαι *Soph. Trach.* 411. after ἐλέγχειν *Plat. Gorg.* p. 512 D. *Comp. Xen. Mem. S.* 1, 7, 2. *Demosth.* p. 1051, 17. Of the infin. after δεικνύνασ 'to teach', see §. 530, 2.

In the same manner is constructed δῆλος or φανερός εἰμι.

See §. 297.^a φαίνεσθαι in the sense of 'to seem', *videri*, takes the infin., but in that of 'to be manifest', *apparere*, the participle^b.

6. 'to recollect, to forget'. *Hesiod. Theog.* 102. αἰψ' ὄγε δυσφρονέων ἐπιλήθεται. *Pind. Nem.* 11, 20. εἰ δέ τις ὄλβον ἔχων μορφή παραμέυεται ἄλλων, θανάτῳ μεμνάσθω περιστέλλων μέλη, καὶ τελευτᾶν ἅπαντων γὰρ ἐπιεσσόμενος. *Comp. Ol.* 10, 3. *Xen. Cyr.* 3, 1, 31. ἐμémνητο γὰρ εἰ πῶν, ὅτι καὶ φίλον οἶοιτο μᾶλλον αὐτὸν ἢ πρόσθεν ποιήσῃν^c.

Obs. 1. All these verbs, as already mentioned, are frequently followed by ὅτι. Both constructions are united by Thucydides 4, 37. in an *anacoluthon*: γνοὺς δὲ ὁ Κλέων καὶ ὁ Δημοσθένης, ὅτι, εἰ καὶ ὅσοινοῦν μᾶλλον ἐνδώσουσιν, διαφθαρησομένους αὐτοὺς ὑπὸ τῆς σφετέρας στρατιάς, ἔπαυσαν τὴν μάχην. Of ὅτε or other particles of time after μέμνημαι, οἶδα &c. see §. 624.

Obs. 2. Instead of the particip. after the verbs above mentioned the infin. is sometimes found. Ἀκούειν with the infin. is noticed by a grammarian *ap. Ruhnk. ad Xen. Mem. S.* 3, 1, 1. as a peculiarity of Xenophon and others; but this verb commonly takes the infin. when it is equivalent to 'to hear intelligence of something', when any one has not himself or immediately become cognizant of the action which follows, but from hearsay, as *Herod.* 6, 117. *Xen. Anab.* 2, 5, 13. *Eur. Ion.* 283. So also πείθομαι, πυνθάνομαι *Pind. Pyth.* 4, 67. 193. *Soph. Trach.* 103. But elsewhere too the infin. is used instead of the partic. *Herod.* 1, 196. *Thuc.* 4, 29. 105. 7, 25. *Isocr. in Callim. p.* 373 D.—after οἶδα, ἴσθι, ἐπίσταμαι *Herod.* 7, 172. *Æsch. Pers.* 335. *Comp.* 171. 430. *ap. Elmsl. ad Med.* 580. *Soph. Ant.* 473. *El.* 616. *Phil.* 1329. *Eur. Iph. A.* 1011. (the usage §. 530, 2. is different.) After γινώσκειν *Xen. Cyr.* 1, 3, 17. 2, 1, 22. 8, 4, 11. *H. Gr.* 2, 3, 25. After συγγινώσκειν *Herod.* 3, 53. 4, 126. 5, 86. 6, 61. After αἰσθάνεσθαι *Thuc.* 6, 59. *Plat. Phædr.* p. 235 C. After ἐπιδεικνύναι *Xen. Mem. S.* 2, 3, 17. After δηλον εἶναι *Plat. Leg.* 10. p. 900 A.

Obs. 3. The partic. ὤν is sometimes omitted, and only the adj. connected with it given. *Soph. Œd. C.* 1210. σῶς ἴσθι. See Brunck's note. *Ant.* 281. μὴ φευρεθῆς ἄνους τε καὶ γέρον ἄμα. *Œd. T.* 1421. *Comp.*

^a Valcken. ad *Herod.* 3, 72. p. 234.
84. 4, 42. 293, 76.

^c Brunck ad *Eurip. Bacch.* 184.
Fisch. 3 b. p. 21 seq.

^b Wolf ad *Demosth. Lept.* p. 259.

Dem. pro Cor. p. 320, 2. *Soph. Œd. T.* 576. οὐ γὰρ δὴ φονεὺς ἀλώσομαι. *Eur. Hipp.* 657. with εὐρέθην. *Soph. Œd. C.* 783. with δηλώσω. *Eur. Hipp.* 1090. with μνηύει. *Plat. Leg.* 10. p. 896 B. ἰκανώτατα δέδεικται ψυχὴ τῶν πάντων πρεσβυτάτη, γενομένη τε ἀρχὴ κινήσεως, where the omission is owing to γενομένη which follows. *Eur. Hipp.* 334. *Comp. ib.* 90. *Plat. Gorg.* p. 475 D.

Obs. 4. If the subj. of the partic. is the same with the subj. of the finite verb, it is sometimes in the accus. instead of the nom. *Soph. Trach.* 706. ἰρῶ δ' ἔμ' ἔργον δεινὸν ἐξεργασμένην. *Isocr. Panath.* p. 252 B. οἶδα σαφῶς ἐμαυτὸν οὐκ ἐμμένοντα τῇ πράττει φοι ἐμμένων. *ib.* p. 282 D. with σεαντόν. *Comp. π. ἀντιδ.* p. 345 E.—*Xen. Œcon.* 3, 7. ἐγὼ σοι σύνοίδα ἐπὶ μὲν κωμῶδῶν θεῶν καὶ πάνν πρῶτ' ἀνιστάμενον καὶ πάνν μακρὰν ὁδὸν βαδίζοντα καὶ ἐμὲ ἀναπειθοντα προθύμως συνθεᾶσθαι. *Isocr. π. ἀντιδ.* p. 319 E. συνίσασι γὰρ τοῖς μὲν διὰ φιλοπραγμοσύνην ἐμπείροις τῶν ἀγώνων γεγενημένοις, τοὺς δὲ ἐκ φιλοσοφίας ἐκείνων τῶν λόγων, ὧν προείπον, τὴν δύναμιν εἰληφότας, καὶ τοὺς μὲν --- ἀνεκτοὺς ὄντας, τοὺς δὲ --- τυγχάνοντας &c. are remarkable for the intermixture of the dat. with the accus.

7. Several verbs which take along with them not an object 550. to which they refer, so much as the sphere of their activity, (549) have this in the partic. Such verbs are *a.* περιορᾶν, properly 'to overlook anything, to permit to happen': *Thuc.* 7, 6. ἀναγκαῖον εἶναι σφίσι μὴ περιορᾶν παροικοδομούμενον τὸ τεῖχος. *Isocr. ad Nicocl.* p. 22 B. μὴ περιύδης τὴν σαντοῦ φύσιν ἅμα πᾶσαν διαλυθεῖσαν^d. Thus also ἰδεῖν, when it is for περιυδεῖν. *Eur. Or.* 736. μή μ' ἰδεῖν θανόνθ' ὑπ' ἀστῶν καὶ κασιγνήτην ἐμήν. εἰσιδεῖν *Eur. Or.* 1345. *Med.* 717. κατιδεῖν *Suppl.* 285. Similar to this is *Eur. Hec.* 256. τοὺς φίλους βλάπτοντες οὐ φροντίζετε 'ye don't mind injuring your friends'.

b. 'to persevere, bear, endure', ἀνέχεσθαι, καρτερεῖν. *Il. ε',* 895. ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα 'allow thee to suffer'. *Od. π',* 277. *Herod.* 1, 206. *Æsch. Agam.* 1284. *Eur. Bacch.* 789. *Med.* 73. καὶ ταῦτ' Ἰάσων παῖδας ἐξάνεξεται πάσχοντας; *comp. Hel.* 1054. *Plat. Phædon.* p. 109 E. *Eur. Heracl.* 353. νικωμένη Παλλὰς οὐκ ἀνέξεται 'will not

^d Dawes Misc. Cr. p. 268. Brunck ad *Soph. Œd. T.* 1505.

suffer herself to be conquered'. *Thuc.* 6, 16. ὡςπερ δυστυχοῦντες οὐ προσαγορευόμεθα, ἐν τῷ ὁμοίῳ τις ἀνεχέσθω καὶ ὑπὸ τῶν εὐπραγούντων καταφρονούμενος. *Xen. Cyr.* 5, 1, 26. ὀρώντες σε ἀνεξόμεθα καὶ καρτερήσομεν ὑπὸ σοῦ εὐεργετούμενοι^a. *Mem. S.* 2, 1, 2. 6, 4. εἴ τις εὐπάσχω ἀνέχοιτο, 'suffered benefits to be conferred upon him'. *Comp. Hellen.* 2, 3, 14. *Isocr. Paneg.* p. 65 B. τοὺς βαρβάρους οὕτω διέθεμεν, ὥστε μὴ μόνον παύσασθαι στρατείας ἐφ' ἡμᾶς ποιουμένους, ἀλλὰ καὶ τὴν αὐτῶν χώραν ἀνέχεσθαι πορθομένην, 'to suffer to be laid waste'. *Comp. Thuc.* 2, 74. and, since ἀνέχεσθαι is constructed also with the gen. for the accus. *Eur. Troad.* 101. μεταβαλλομένου δαίμονος ἀνέχου, 'sustain the change of thy lot'. *Comp. Andr.* 341. *Plat. Apol.* p. 31 B. ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων, *res suas perire sinere.* *Comp. Phil.* p. 13 B. *Gorg.* p. 491 A. *Rep.* 10. p. 613 C. Καρτερεῖν *Soph. Phil.* 1274. *Xen. Cyr.* 3, 2, 5. *Plat. Gorg.* p. 507 B. ὑπομένοντα καρτερεῖν, *fortiter ferre.* Thus also ὑπομένειν: *Herod.* 7, 101. εἰ Ἕλληνες ὑπομένεουσι χεῖρας ἐμοὶ ἀνταειρόμενοι, 'whether they will venture' (properly 'persevere'), which, however, is more commonly followed by the infin.^b Also τλῆναι: *Æsch. Agam.* 1049. πρᾶθέντα τλῆναι. *Soph. El.* 943. τλῆναί σε δρώσαν ἄν ἐγὼ παραινέσω. See Schæfer's note. *Comp. Philoct.* 536. properly 'to prevail on oneself, to persevere', *perseverare.* *Herod.* 9, 45. λιπαρέετε μένοντες: and the opposite κάμνειν 'to be weary of a thing', μὴ κάμης φίλον ἄνδρα εὐεργετῶν in Plato: and 'to be fatigued by anything', *Il. η', 5.* ἐπὴν κεκάμωσιν εὐξέστης ἐλάτρησι πόντον ἐλαύνοντες. *comp. ib. ρ', 658.* *Eur. Or.* 1623. οὐκ ἂν κάμοιμι τὰς κακὰς κτείνων αἰεί. *Comp. Xen. Mem. S.* 2, 6, 35. So ὡς δὲ ἄδην εἶχον κτείνοντες *Herod.* 9, 39. 'to be sated'. *Il. ω', 633.* ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρόωντες. *Eur. Ion.* 943. οὗτοι σὸν βλέπων ἐμπίπλαμαι πρόσωπον^c. *Herod.* 7, 146. ἐπεὰν ταῦτα θηούμενοι ἔωσι πληρέες. *Soph. Œd. C.* 768. μεστὸς ἦν θυμούμενος.

c. In the same manner also ἀγαπᾶν 'to be contented with,

^a Valck. ad *Eur. Ph.* 550.

^c Valck. et Monk. ad *Eur. Hipp.*

^b Schæf. ad *Œd. T.* 1323.

664.

to put up with', is constructed. *Plat. Rep.* 5. p. 475 B. ὑπὸ σμικροτέρων καὶ φευλοτέρων τιμώμενοι ἀγαπῶσιν. *Comp. Æschin. Ctes.* p. 427. *Isocr. Panath.* p. 234 C. οὐκ ἀγαπῶ ζῶν ἐπὶ τούτοις.

d. The verbs 'to make to desist', and 'to desist'. παύειν, παύεσθαι. *Xen. Mem. S.* 3, 6, 1. Γλαύκωνα τὸν Ἀρίστωνος οὐδεὶς ἠδύνατο παῦσαι ἐλκόμενόν τε ἀπὸ τοῦ βήματος καὶ καταγέλαστον ὄντα. *Xen. Econ.* 1, 23. αἱ τοιαῦται δέσποιναι (αἱ ἐπιθυμῖαι) αἰκιζόμεναι τὰ σώματα τῶν ἀνθρώπων καὶ τὰς ψυχὰς καὶ τοὺς οἴκους οὐποτε λήγουσιν, ἔστ' ἂν ἄρχωσιν αὐτῶν. *Arist. Plut.* 360. παῦσαι φλυαρῶν. — *Il. ω'*, 48. κλαύσας μεθέηκε, i. e. ἐπαύσατο, *desiit flere.* *Pind. Isthm.* 4, 93. *Plat. Phædon.* p. 60 C. *Eur. Ph.* 462. ξυνωρίδας λόχων τάσσω ἐπέσχον' see the note of Porson. *ib.* 1777. ἄπαγε τὰ πάρος εὐτυχίματ' αὐδῶν, *desine memorare*: see the note of Valckenaer, 1723. *Soph. Trach.* 938. οὐκ ἐλείπετο ἀμφιπίπτων. *Plat. Menex. in.* ἵνα μὴ ἐκλίπη ὑμῶν ἡ οἰκία ἀεὶ τινα ὑμῶν ἐπιμελητὴν παρεχομένη. *Comp. ib.* p. 249 B. *Phileb.* p. 26 B. καὶ ἄλλα γε δὴ μυρία ἐπιλείπω λέγων, *dicere omitto*: as *Xen. Econ.* 6, 1. ἔνθεν λέγων περὶ τῆς οἰκονομίας ἀπέλιπε. *comp. Herod.* 9, 53. (but *Herod.* 3, 25. τὰ σιτία ἐπέλιπε κατεσθιόμενα 'were eaten up'.) *Plat. Theæt.* p. 183 B. ἐμὲ δεῖ ἀπηλλάχθαι σοὶ ἀποκρινόμενον. *Gorg.* p. 491 C. εἰπὼν ἀπαλλάγηθι, *tandem aliquando dicas*, 'say and have done'.

e. In the same manner also the verbs ἄρχομαι, ὑπάρχω are constructed with the participle, but commonly only when they signify that one among several is the first to do, as ὑπάρχω *Herod.* 9, 78. ὅκως --- τις ὕστερον φυλάσσηται τῶν βαρβάρων, μὴ ὑπάρχειν ἔργα ἀτάσθαλα ποιέων ἐς τοὺς Ἕλληνας^d. or when it is intended to express not so much the beginning generally of an action not previously occurring, but rather a more precise definition of an action already presupposed, consequently where the nouns are in the gen. with ἀπό §. 336. *Obs.* 2. e. g. *Xen. Cyrop.* 8, 7, 26. ἀλλὰ γὰρ ἤδη ἐκλείπειν μοι φαίνεται ἡ ψυχὴ, ὄθεν περ, ὡς ἔοικε, πᾶσιν ἀρχεται ἀπολείπουσα, 'where it first fails'. *Comp.* 1, 2, 2. Yet *Sophocles El.* 522. says, ἄρχω καθυβρίζουσα for καθυβρίζειν.

^d Valck. ad *Eurip. Ph.* 1576.

552. The governing verb is often expressed by an adverb in Latin and English. *a.* Verbs which express a continuance, διατελώ, διαγίνομαι, εἰάγω. *Herod.* 1, 32. ὃς ἂν αὐτῶν (τῶν ἀγαθῶν) πλείστα ἔχων διατελέη ('uninterruptedly possesses') καὶ ἔπειτα τελευτήσῃ εὐχαρίστως τὸν βίον, οὗτος παρ' ἐμοὶ τὸ οὖνομα τοῦτο (τοῦ ὀλβίου) δίκαιός ἐστι φέρεσθαι.—*Xen. Apol.* S. 3. οὐδὲν ἄδικον διαγεγένημαι ποιῶν. *Comp. Mem.* S. 4, 8, 4. *Thuc.* 7, 39. οἱ Συρακούσιοι ἐπὶ πολὺ διήγον τῆς ἡμέρας πειρώμενοι ἀλλήλων. *Comp. Xen. Cyr.* 1, 2, 6. Thus also *Il.* ἰ', 326. ἤματα δ' ἡματόεντα διέπρησσον πολεμίζων. *Eurip. Or.* 1678. ἡ δάμαρ --- --- σὲ μυρίοις πόνοις διδοῦσα δεῦρ' αἰεὶ διήνυσε.—*id. Androm.* 963.—*Od.* θ', 451. οὔτι κομίζομενός γε θάμιζεν 'had not often been waited on'.

β. λανθάνειν 'to be hidden'. *Herod.* 8, 5. αὐτός τε ὁ Θεμιστοκλέης ἐκέρδηνε, ἐλάνθανε δὲ τὰ λοιπὰ ἔχων, 'he had the rest unknown to any one'. 3, 40. καὶ κως τὸν Ἀμασιν εὐτυχέων μεγάλως ὁ Πολυκράτης οὐκ ἐλάνθανε, non fugiebat *Amasin, Polycratem fortunatissimum esse.* *Thuc.* 4, 133. ἔλαθεν ἀφθέντα πάντα καὶ καταφλεχθέντα, 'everything was burnt without being perceived by any one'. *Xen. Cyr.* 2, 4, 15. οὐκοῦν σοι δοκεῖ σύμφορον εἶναι τὸ λεληθέναι ἡμᾶς ταῦτα βουλευόντας; 'that we deliberate upon this in secret'. *Arist. Eccles.* 26. ἡ θοιμάτια τάνδρεῖα κλεψάσαις λαθεῖν ἦν χαλεπὸν αὐταῖς. In other cases the accus. of a reflexive pronoun may be understood: *Herod.* 1, 44. ὁ Κροῖσος φονέα τοῦ παιδὸς ἐλάνθανε βόσκων, *inscius alebat*, or 'knew not that he was keeping the murderer of his son'. *id.* 2, 173. εἰ ἐθέλοι ἄνθρωπος κατεσπουδάσθαι αἰεὶ, μηδὲ ἐς παιγνίην τὸ μέρος ἐωῦτὸν ἀνιέναι, λάθοι ἂν ἦτοι μανεῖς ἢ ὄγε ἀπόπληκτος γενόμενος, 'would insensibly become deranged'. *Comp. Xen. Cyr.* 6, 2, 29. *Mem.* S. 4, 3, 9. *Arist. Nub.* 380. τουτί μ' ἐλέληθη ὁ Ζεὺς οὐκ ὦν, ἀλλ' ἀντ' αὐτοῦ Δῖνος βασιλεύων, 'I was ignorant that there was no Jupiter'. *Xen. Mem.* S. 2, 3, 14.^a

Obs. Instead of the participle Homer puts ὅτε *Il.* ρ', 627. οὐκ ἔλαθε Ζεὺς, ὅτε δίδου. §. 624. Elsewhere ὅτι is found, e. g. *Plat. Phædon.* p. 64 A. B. *Alc.* 1. p. 109 D. *Isocr. Paneg.* p. 43 B. Also λανθάνειν is often put in the participle, e. g. *Il.* μ', 390. ἅψ δ' ἀπὸ τεύχεος ἄλτρο λαθῶν. *Comp. Soph. Ant.* 532.

^a Toup ad Suid. t. 1. p. 378. *Comp. Viger.* p. 258 sqq.

γ. φθάνειν 'to come before, to anticipate', in which a comparison is implied: see *Xen. Mem. S.* 2, 3, 14. *Il. v'*, 815. ἢ κε πολὺ φθαίη εὐ ναιομένη πόλις ὑμῆ χερσὶν ὑφ' ἡμετέρῃσιν ἀλοῦσά τε περθομένη τε. Comp. *Il. π'*, 314. 322. *Od. λ'*, 58. *Herod.* 4, 136. ἔφθησαν πολλῶ οἱ Σκύθαι τοὺς Πέρσας ἐπὶ τὴν γέφυραν ἀπικόμενοι, 'came to the bridge long before the Persians'. Comp. 9, 70. *Thuc.* 6, 97. ὁ δὲ πεζὸς ἐχώρει εὐθὺς δρόμῳ πρὸς τὰς Ἐπιπολάς, καὶ φθάνει ἀναβάς κατὰ τὸ Εὐρύηλον, πρὶν τοὺς Συρακουσίους --- παραγενέσθαι. Sometimes πρότερον is added by a pleonasm, as *Herod.* 6, 91. *Demosth. Phil.* 2. p. 70. And ἦ is put for πρὶν: *Herod.* 6, 108. φθαίητε πολλακίς ἂν ἀνδραποδισθέντες, ἢ τινα πυθέσθαι ἡμέων. Comp. *Xen. Cyr.* 1, 6, 39. *Eurip. Med.* 1170. μόλις φθάνει θρόνοισιν ἐμπεσοῦσα μὴ χαμαὶ πεσεῖν, the infin. seems to be used as an accus. §. 412, 4. so that the sense is φθάνει ἐμπεσοῦσα πρὶν πεσεῖν. Hence this verb forms many phrases:

1. φθάνειν, with a negation, may often be rendered by *vix*, 'hardly'. *Eur. Suppl.* 1225. οὐ φθάνειν χρῆ σσκιάζοντας γέννυ, καὶ --- ὀρμᾶν. *Isocr. Pan.* p. 58 B. οἱ Λακεδαιμόνιοι οὐκ ἔφθησαν πυθόμενοι τὸν περὶ τὴν Ἀττικὴν πόλεμον, καὶ ἦγον ἡμῖν ἀμνησῶντες, 'they no sooner heard of the war than they', &c. Comp. *id. Aegin.* p. 388 E. *ad Phil.* p. 92 E. *de Big.* p. 354 B. *Demosth.* p. 1073, 19. *Arist. Nub.* 1384.^b

2. Sometimes the idea of rapidity only is contained in φθάνειν. *Æschin. in Ctesiph.* p. 639. ἡ εὐνοια καὶ τὸ τῆς δημοκρατίας ὄνομα κεῖται μὲν ἐν μέσῳ, φθάνουσι δ' ἐπ' αὐτὰ καταφεύγοντες τῷ λόγῳ ὡς ἐπὶ τὸ πολὺ οἱ τοῖς ἔργοις πλείστον ἀπέχοντες. where φθάνουσι καταφεύγοντες, as well as προκαταλαμβάνουσι, is the same as εὐθὺς καταφεύγουσι. Hence the phrase οὐκ ἂν φθάνοις ποιῶν τοῦτο; 'wilt thou not do this immediately?' (i. e. do it immediately. See §. 514, 3.), which however is better not taken as a question, as 3. *Eurip. Alc.* 673. τοιγὰρ φυτεύων παῖδας οὐκ ἔτ' ἂν φθάνοις; *gignere liberos non amplius differas.* Comp. *Iphig. T.* 245. *Arist.*

^b Markl. ad *Eur. Suppl.* 1219. de A. et A. p. 98. οὐ γὰρ φθάνουσι Elmsl. ad *Med.* 1138. Blomfield in the Translation quotes also Hippocr. γαστρὶ ἴσχυοσι.

Plut. 1133. ταύτην ἐπιπιῶν, ἀποτρέχων οὐκ ἂν φθάνοις; with the note of Brunck. *Comp. Xen. Mem. Socr.* 2, 3, 11. 3, 11, 1. (R)

3. This phrase is also used without the interrogation, in which case it seems to have arisen from an abbreviation, since the participle properly belonging to φθάνειν, as ποιῶν, is omitted; and, instead of it, the sentence with πρὶν is expressed by the participial construction. *Herod.* 7, 162. οὐκ ἂν φθάνοιτε ὀπίσω ἀπαλλασσόμενοι, i. e. οὐκ ἂν φθ. ἄλλο τι ποιῶντες, ἢ ἀπ. *Eurip. Or.* 936. εἰ γὰρ ἀρσένων φόνος ἔσται γυναιξὶν ὄσιος, οὐ φθάνοιτ' ἔτ' ἂν θνήσκοντες, for οὐ φθάνοιτε ἄλλο τι πάσχοντες, πρὶν (ἢ) θνήσκειν, i. e. 'you will immediately die'. *Comp.* 930. *Troad.* 460. *Heracl.* 423. φθάνοις δ' ἂν οὐκ ἂν τοῖσδε συγκρούπτων δέμας, for φθάνοις οὐκ ἂν ἄλλο τι ποιῶν, πρὶν συγκρούπτειν. *Plat. Phædon.* p. 100 C. ἀλλὰ μὴν, ὡς διδόντος σοι, οὐκ ἂν φθάνοις περαιίνων, 'quickly finish'. *Comp. Symp.* p. 185 E. *Euthyd.* p. 272 D. *Demosth. in Timocr.* p. 745. *Aristog.* p. 783.^a

Obs. This verb is put also in the participle *Π. φ'*, 576. εἶπερ γὰρ φθάμενός μιν ἦ οὐτάση, ἢ ἐβάλησιν. *Herod.* 9, 46. ἐν νόφ ἐγένετο εἶπαι ταῦτα, τάπερ ὑμεῖς φθάντες προφέρετε. In the Attic writers peculiarly φθάσας.

δ. τυγχάνειν, which expresses the idea of chance. *Herod.* 1, 88. ὦ βασιλεῦ, κότερον λέγειν πρὸς σε, τὰ νοέων τυγχάνω, ἢ σιγᾶν ἐν τῷ παρεόντι χρόνῳ χρή; 'what I am just now thinking'. *comp.* 7, 3, 224. *Thucyd.* 4, 113. ἔτυχον ὀπλῆται ἐν τῇ ἀγορᾷ καθεύδοντες ὡς πεντήκοντα. *Plat. Phædon.* p. 58 A. τύχη τις αὐτῷ συνέβη· ἔτυχε γὰρ τῇ προτεραία τῆς δίκης ἢ πρύμνα ἐστεμμένη τοῦ πλοίου, 'it happened that^b, &c.' (R) In the same manner the poets use κυρῶ. *Soph. Phil.* 30. ὄρα καθ' ὑπνον μὴ κατακλιθεῖς κυρῆ. *Comp. Trach.* 399. 413.^c

Obs. 1. Sometimes the participle *ων* is wanting when adjectives are

^a Thom. M. p. 893. *Coll. Schol.* *Eur. Or.* 934. *Budæus* p. 214. *Piers.* ad *Herod.* post *Mærid.* p. 452. *Hermann* ad *Vig.* p. 746. takes φθάνειν in the sense of *cesso, desino*; the scho-

liast on *Aristoph. Plut.* 485. explains it ἀναβάλλεσθαι 'to put off'; *Buttmann G. G.* p. 336. 'to escape'. *Comp. Elmsl.* ad *Eur. Heracl.* 721.

^b *Fisch.* 3 b. p. 7. ^c *Fisch.* ib.

added, e. g. with *ἐχέσθαι* for *ἀνέχεσθαι* *Soph. Ant.* 466. ἀλλ' ἄν, εἰ τὸν ἐξ ἐμῆς μητρὸς θανόντ' ἄθαπτον ἐσχόμην νέκυν (for ἄθ. ὄντα).—after *διατελεῖν Xen. H. Gr.* 2, 3, 25. Comp. *Agesil.* 1, 37. *Isocr. Paneg.* p. 53 D.—after *τυγχάνειν Pind. Pyth.* 4, 9. *Æsch. Pers.* 597. *Soph. El.* 46. *Soph. Œd. C.* 726. καὶ γὰρ εἰ γέρων κυρῶ, τὸ τῆσδε χώρας οὐ γεγήρακε σθένος. comp. *Aj.* 314. 984. *Arist. Eccl.* 1141. καὶ τῶν θεατῶν εἴ τις εὖνους τυγχάνει. *Plat. Hipp. Maj.* p. 299 extr. οὐδέ γ' αὖ ἢ δι' ἀκοῆς ἡδονῆ, ὅτι δι' ἀκοῆς ἐστί, διὰ ταῦτα τυγχάνει καλή. *Isocr. Archid.* p. 129 E.^d Also without an adjective: *Soph. El.* 313. νῦν δ' ἀγροῖσι τυγχάνει, sc. ὦν, as *Eur. Andr.* 1116. Comp. *Iph. A.* 735. *Soph. Antig.* 486. with *κυρεῖ*.

Note. Where *τυγχάνω* itself is in the partic. it has the sense 'to attain, to hit the right point', e. g. *Soph. Œd. C.* 1490. χάριν, ἣν περ τυγχάνων ὑπεσχόμην, 'the gratitude which I promised if I obtained my request'. See *Pors. ad Eurip. Hec.* p. 60. *Iph. T.* 253. πῶς δ' εἶδερ' αὐτοῦς καὶ τυχόντες εἶλετε, 'and where did you meet with them and take them?' for they must first have met with them by chance, before they pursued and took them, (*θηρᾶν* v. 281.) Comp. *Hel.* 1237. —*Iph. A.* 962. ὅς ὀλίγ' ἀληθῆ, πολλὰ δὲ ψευδῆ λέγει τυχών, 'as it happens'. *Soph. Phil.* 222. ποίας πάτρας ὑμᾶς ἂν ἢ γένους πορὲ τύχοιμι' ἂν εἰπών; 'reckoning you with what race should I be in the right, not err?' So *κυρῶ Soph. El.* 663.

Obs. 2. The infin. is sometimes used with some of these verbs, because they are capable of a different reference from that which has been mentioned. *περιορᾶν* agrees, in its derivative sense 'to allow', with *εἶν*, and therefore, like this, sometimes takes an infin. *Herod.* 1, 191. 2, 64: 3, 48. 7, 16, 1. *Thuc.* 2, 20. 4, 28. 5, 29. 6, 38. 86. 7, 73. So *ἀνέχεσθαι* in the sense of *τολμᾶν Herod.* 7, 139. as *ἰσχανάγα δακεῖν Il. ρ,* 572. *παύειν Arist. Ach.* 634. Comp. *Æsch. Prom.* 248.^e After *φθάνειν Il. κ,* 368. where the infin. seems not to be governed by *ἐπευξάμενος Il. π,* 860. *τίς δ' οἶδ' εἰ κ' Ἀχιλεὺς --- φθῆρ' ἐμῶ ὑμῶ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσαι; Arist. Nub.* 1384. οὐκ ἔφθης φράσαι. Comp. §. 551.^f

g. Verbs which express 'to be fortunate, to distinguish 554.

^d That the partic. can be omitted with *τυγχ.* is denied by Porson ad *Eur. Hec.* 782. On the other side Schæfer ib. p. 60. (ad Lamb. B. p. 785.) Erfurdt ad *Soph. Ant.* 483. *Aj.* 9. (and *Herm. Comp. Heind.* ad *Plat. Gorg.* p. 190. *Phædr.* p. 306.)

Ast ad *Plat. Leg.* p. 472. *Lob.* ad *Phryn.* p. 277 seq. *Dobree* ad *Arist. Eccl.* 1133.

^e Schæf. ad *Apoll. Rhod. Schol.* p. 223.

^f *Wytttenb.* ad *Julian. Or. in Bibl. Crit.* 3, 2. p. 22.

oneself in anything, to be inferior, to confer a benefit, to do wrong, to fail', &c. *Eur. Or.* 1218. εἴπερ εὐτυχήσομεν ἐλόντες 'if we are so fortunate as to catch'. Comp. *Iph. T.* 330. *Xen. Mem. S.* 2, 6, 5. ἐπιχειρήσομεν φίλον ποιῆσθαι ἐκείνον, ὃς φιλόνομός ἐστι πρὸς τὸ μὴ ἐλλείπεσθαι εὐ ποιῶν τοὺς ἐνεργετοῦντας ἑαυτὸν, 'not to be behind-hand in benefits'. On the other hand, νικᾶν εὐ ποιῶντα *Xen. Cyr.* 5, 1, 29. 3, 32.—*Herod.* 5, 24. εὐ ἐποίησας ἀφικόμενος, 'thou hast well done in coming'. Comp. 6, 69. *Plat. Phædon.* p. 60 C. *Lys.* p. 180, 11.—*Thuc.* 1, 53. ἀδικεῖτε, ὧ ἄνδρες Ἀθηναῖοι, πολέμου ἄρχοντες καὶ σπονδὰς λύοντες, 'ye do wrong in beginning the war'. Comp. 3, 12. *Plat. Gorg.* p. 519 C. *Xen. Cyr.* 3, 1, 1. *Mem. S.* 1, 1 in.—*Xen. Cyr.* 3, 3, 56. ἔλεγεν, ὅτι ἕξαμαρτάνοι διατρίβων καὶ οὐκ ἄγων ὡς τάχιστα ἐπὶ τοὺς πολεμίους. *Dem. de Cor.* p. 271, 12.

Obs. Καλῶς ποιεῖν is also put in the participle. *Plat. Symp.* p. 174 E. εἶπον οὖν, ὅτι καὶ αὐτὸς μετὰ Σωκράτους ἦκοιμι, κληθεὶς ὑπ' ἐκείνου δεῦρ' ἐπὶ δεῖπνον. Καλῶς γ', ἔφη, ποιῶν σύ^b.

h. The partic. in the following constructions expresses some single point in reference to the general sense of the governing verb: *Herod.* 7, 158. ὁ Γέλων πολλὸς ἐνέκειτο λέγων. *ib.* 9, 90. πολλὸς ἦν λισσόμενος ὁ ξείνος, 'was very assiduous in supplicating'. *id.* 1, 98. ὁ Δηϊόκης ἦν πολλὸς ὑπὸ παντὸς ἀνδρὸς καὶ προβαλλόμενος καὶ αἰνεόμενος^b. —καταπροῖζεσθαι, *impune aliquid ferre.* *Herod.* 5, 105. οὐ καταπροῖζονται ἀποστάντες, 'they shall not escape unpunished in deserting'. *Eur. Andr.* 1030. αὐτὰ τ' ἐναλλάξασα φόνον θανάτῳ πρὸς τέκνων ἀπήυρα, 'gained this, to expiate the murder by her death'.—*Soph. Trach.* 414. μῶρος ἦν κλύων σέθεν^c.

555. *i.* Verbs which express any emotion of the mind, as 'to rejoice, to be indignant, vexed, ashamed, to repent', &c. take in the participle the object or operative cause, which in Latin is expressed by *quod*, or by the accus. with the infin. *Eurip. Hipp.* 7 sqq. ἐνεστι γὰρ δὴ κὰν θεῶν γένει τόδε τιμώμενοι

^a Dorv. ad Charit. p. 297. Heind. p. 578, 10.

ad Plat. Charm. p. 64.

^c Valcken. ad Herod. 3, 36. p.

^b Wessel. ap. Herod. 7, 158. 213, 93.

χαίρουσιν ἀνθρώπων ὑπο. *Soph. Phil.* 879. ἤδομαι μὲν σ' εἰσιδών. *ib.* 673. οὐκ ἄχθομαι σ' ἰδών τε καὶ λαβών φίλον. 1021. σὺ μὲν γέγηθας ζών. *Ant.* 483. δεδρακυῖαν γελᾶν. *Xen. Mem. S.* 2, 1, 33. ὕπνος δὲ αὐτοῖς πάρεστιν ἠδίων ἢ τοῖς ἀμόχθοις· καὶ οὔτε ἀπολείποντες αὐτὸν ἄχθονται, --- εὐ δὲ τὰς παρούσας (πράξεις) ἤδονται πρᾶττοντες. *Plat. Phædon.* p. 62 E. τοὺς μὲν φρονίμους ἀγανακτεῖν ἀποθνήσκοντας πρέπει, τοὺς δὲ ἀφρονας χαίρειν. *ibid.* οὐτω ραδίως φέρεις ἡμᾶς ἀπολείπων. Hence *Il. ω'*, 403. ἀσχάλωσι γὰρ οἶδε καθήμενοι. χαίρειν, ἠδεσθαι are usually rendered 'to be willing', ἄχθομαι 'I am unwilling'^d.—*Herod.* 8, 140. ὡς μή κοτέ τοι μεταμελήσῃ Δαρείων τὸν Ὑστάσπεος εὐ ποιήσαντι. *Thuc.* 5, 35. τοὺς ἐκ τῆς νήσου δεσμώτας μετεμέλοντο ἀποδεδωκότες. comp. 7, 50.—*Il. ε'*, 403. *Soph. Œd. T.* 635. οὐδ' ἐπαισχύνεσθε, γῆς οὐτω νοσοῦσης, ἴδια κινουῦντες κακά; *Aj.* 506. αἶδεσαι μὲν πατέρα τὸν σὸν ἐν λυγρῷ γήρᾳ προλείπων; comp. *Ant.* 540 seq. *Xen. Cyr.* 3, 3, 35. ὑμῖν παραινῶν --- αἰσχυνοίμην ἄν. comp. 4, 6, 7. 5, 1, 20. 7, 1, 16. 8, 2, 13. *Isocr. Œgin.* p. 392 C. *Demosth.* p. 80, 26. The same relation obtains in χάριν ἴσθι ἐὼν ἀπαθής *Herod.* 9, 79. where ἐὼν ἀπαθής contains the foundation of the first, 'be thankful that you are unpunished'. *Comp.* 3, 125. *Thuc.* 1, 77.

When the second verb refers to a different subject from the first, then, according to the different construction of the verbs, the genitive, dative, and accusative are used: the genitive when it expresses a cause (§. 368.), e. g. *Herod.* 8, 109. οἱ Ἀθηναῖοι ἐκπεφευγόντων περιμέκτεον, as ἤχθοντο ἐκπεφευγόντων 9, 98. χαίρειν and ἠδεσθαι take the object in the dative (§. 399.). *Od. β'*, 249. οὐ κέν οἱ κεχάροίτο γυνῆ, μάλα περ χατέουσα, ἐλθόντι. But as χαίρειν, ἄχθεσθαι take also the accusative of the object, as *Il. ε'*, 361. λίην ἄχθομαι ἔλκος (§. 414.), an accusative also is put here, especially by the tragic writers. *Il. ν'*, 352. ἤχθητο γὰρ ῥα Τρωσὶν δαμναμένους (τοὺς Ἀχαιοὺς). *Soph. Phil.* 1314. ἤσθην σε εὐλογοῦντα πατέρα τὸν ἐμόν, 'that thou commendest my father'. *Aj.* 136. σὲ μὲν εὐ πρᾶσσοντ' ἐπιχαίρω. *Eurip. Med.* 884. ἦ χρῆν

^d Valck. ad *Herod.* 3, 34. p. 212, 36. ad *Eurip. Hipp.* l. c.

--- νύμφην κηδεύουσαν ἤδεσθαι σέθεν. *Rhes.* 390. χαίρω δέ σ' εὐτυχοῦντα καὶ προσήμενον πύργοισιν ἐχθρῶν^a. *Plat. Apol. S.* p. 33 C. combines two such constructions.

Obs. 1. These verbs also are sometimes followed by the infinitive instead of the participle, e. g. *Eurip. Hec.* 556. δούλη κεκλήσθαι, βασιδὶς οὐσ', αἰσχύνομαι, 'I am ashamed, and therefore unwilling'; the second verb being considered as the consequence of the former. comp. 962. *Soph. CEd. T.* 1426 seq. αἰδεῖσθε --- δεικνύναι, *reverentes nolite ostendere.* Comp. *Arist. Plut.* 158. *Plat. Theag.* p. 127 B. αἰσχύνομαι λέγειν ὡς σφόδρα βούλομαι ('I cannot say it, for I am ashamed'). *Xen. Cyr.* 5, 1, 20. comp. 3, 3, 13. *id. de Rep. Lac.* 1, 5. ἔθηκε γὰρ (Λυκούργος) αἰδεῖσθαι μὲν εἰσιόντα ὀφθῆναι, αἰδεῖσθαι δ' ἐξιόντα. *Isocr. π. ἀντιδ.* §. 108, 113.

Obs. 2. On the other hand, the participle is very often put for the infinitive. In many cases it is quite indifferent which construction is chosen, e. g. εὐκέναι 'to appear', takes the infinitive; but since it signifies also 'to resemble', it may take the same action, which is otherwise in the infinitive, in the dative of the participle. *Plat. Alcib.* 1. p. 124 B. παντὸς μᾶλλον εὐκας ἀληθῆ εἰρηκότι. *Xen. Mem. S.* 1, 6, 10. Comp. 4, 3, 8. *Hell.* 7, 5, 22. and without particip. *Plat. Phædon.* p. 62 C. εὐκε τοῦτο ἀτόπω. Thus also *Plat. Menon.* p. 97 A. ὁμοιοῖ ἔσμεν οὐκ ὀρθῶς ὠμολογηκόσι^b. And with the part. in the nominative *Plat. Cratyl.* p. 419 C. χαρὰ τῇ διαχύσει καὶ εὐπορίᾳ τῆς ῥοῆς τῆς ψυχῆς εὐκε κεκλημένη. (comp. p. 408 B.) as *Arist. Thesm.* 38. προθυσομένος εὐκε τῆς ποιήσεως. as also *Xen. Mem. S.* 4, 3, 8. *Anab.* 3, 5, 13. The construction is extraordinary in *Plat. Epist.* 7. p. 326 B. εἰς Συρακούσας διεπορεύθην, ἴσως μὲν κατὰ τύχην, εὐκε μὴν τότε μηχανωμένῳ τινὶ τῶν κρειττόνων ἀρχὴν βαλέσθαι τῶν νῦν γεγονότων πραγμάτων.—So it is indifferent whether we say ξύμφορόν ἐστι ταῦτα πραχθῆναι or ταῦτα ξύμφορά ἐστι πραχθέντα, as in *Plat. Rep.* 5. p. 458 B. *id. Alcib.* 1. p. 113 D. Comp. *Protag.* p. 334 B. ἰκανῶ τῷ φύλακε κωλύειν 'are in a situation to prevent', or ἰκανῶ τῷ φύλακε κωλύοντε 'they are sufficient in preventing', *Plat. Rep.* 5. p. 465 A. ἄμειρόν ἐστιν ἡμῖν πολεμεῖν or πολεμοῦσι, 'when we carry on war it goes better with us', *Thuc.* 1, 118. Comp. *Xen. Vectig.* 6, 2. τοῦτο ἄμειρόν ἐστιν πράττεσθαι or πεπραγμένον *Xen. Cyr.* 8, 4, 11. Comp.

^a Valck. ad *Eurip. Hipp.* 1339. ad *Phœn.* 711. *Toup* ad *Suid.* 2. p. 371. *Brunck* ad *Soph. Phil. Aj.* ll. cc. *Aj.* 790. *Schæf.* ad *Lamb. B.* p. 25 sq. 199. 359.

^b *Heind.* ad *Plat. Cratyl.* p. 108 sq. ad *Phædon.* p. 206. *Ast* ad *Plat. Leg.* p. 554. *Schæf.* ad *Long.* p. 367 seq. ad *Dion. H. de Constr.* p. 212.

Herod. 1, 37 *extr.* *Lys.* p. 174, 14. οἷς οὐδὲ ἀπαξ ἐλυσιτέλησε πειθομένοις, as *Soph. Œd. T.* 316.^c *ib.* 296. Thus in *Isocr. Panath.* p. 268 E. ἡ πόλις αὐτοῖς οὐκ ἐπιτρέψει παραβαίνουσι τὸν νόμον, the verb ἐπιτρέπειν is used in an absolute sense, as *Xen. Hell.* 2, 3, 51. where also παραβαίνειν might be put. *Æschin. in Ctes.* p. 388. *ed. R.* the partic. has the article, as *Plat. Leg.* 2. p. 656 A. *Thuc.* 1, 95. *Comp. Arist. Plut.* 915. Thus too διακωλύειν *Isocr. Plat.* p. 305 A. and in the same sense ἔχειν *Soph. Œd. C.* 428 *seq.* 888. —*Æsch. Ag.* 169.—*Soph. Aj.* 634. κρείσσω γὰρ Ἄιδᾶ κεύθων ὁ νοσῶν μάτην, for κρείσσω κεύθειν τὸν νοσοῦντα (see *Lob. note*, p. 315.), a construction which has originated from attraction, as *Pind. Ol.* 9, 156. *Nem.* 5, 30. *Arist. Vesp.* 27. *comp.* 47. The participle is also put where usually a consequence is expressed by ὥστε with the infin. as an accessory definition: *Soph. Œd. C.* 648. εἰ σοὶ γ' ἄπερ φῆς ἐμμένει τελοῦντί μοι, where ὥστε σὲ τελεῖν ἐμοί would be expected. *Plat. Euthyphr.* p. 8 C. πάντα ποιῶσι καὶ λέγουσι φεύγοντες τὴν δίκην, 'wishing to escape the accusation', where ἵνα is more common, 'in order to escape the accusation'. *Comp. Xen. Cyrop.* 5, 4, 26.

But the participle is sometimes put after other verbs also, which properly require the infinitive, as after πειρᾶσθαι *Herod.* 1, 77. 2, 73. 4; 125. 139. 6, 9. 7, 139. 148. 9, 53. *Plat. Phil.* p. 21 A. *Theæt.* p. 190 E.^d after κύριός εἰμι *Thuc.* 5, 34. 8, 51. after συμβαίνει *Plat. Phileb.* p. 42 D. *Menex.* p. 237 C. even without the partic. ὢν or infin. εἶναι *Plat. Alc.* 1. p. 130 C. particularly after παρασκευάζεσθαι *Thuc.* 6, 53. chiefly with ὡς *Herod.* 7, 64. *Thuc.* 2, 18. 3, 115. 7, 50. *Plat. Phædon.* p. 97 *extr.* εἶκοι has the partic. for the infin. *Od.* ζ', 193. ἐπείγεσθαι the partic. *Herod.* 8, 68, 2. but the infin. *ib.* 3. *Plat. Gorg.* p. 521 A. the origin of the construction is in the phrase παρακαλεῖν ἐπὶ τι. Most of these verbs, in the places where they are joined with the participle, seem to be considered as independent verbs not requiring the addition of their reference to complete their meaning, and the other verb as an accessory definition of the same, not as the intended result of them.

The participle is put for the infinitive also after the verbs 'to say', and their like, e. g. after ἀγγέλλεσθαι *Herod.* 2, 121, 5. *Soph. Trach.* 73. *El.* 1341. 1452. *Eur. Iph. T.* 939. *Thuc.* 3, 16. 7, 48. 8, 79. *Xen. Hell.* 7, 5, 10. *Demosth.* p. 11, 19. 29, 20. λέγω, φράζω *Soph. Œd. C.* 1580. *Eurip. Iph. A.* 807. *Rhes.* 758. 955. as ἐρεῖς πεπνυμένη

^c Heind. ad *Plat. Phædon.* p. 250. ad *Phileb.* p. 48.

^d Wessel. ad *Herod.* 1, 77. Stallb.

Eur. Hel. 1085. ἐννέπω *Soph. El.* 676. after λέγεσθαι *Plat. Phileb.* p. 22 E. Similarly *Eur. Iph. A.* 426. διῆξε φήμη παῖδα σὴν ἀφιγμένην. μαρτυρέω *Soph. Antig.* 995.^a after ὁμολογεῖσθαι *Isocr. Paneg.* p. 47 B. ἀναινομαι *Æsch. Agam.* 594. *Eurip. Iph. A.* 1512. *Herc. F.* 1238.^b Hence *Soph. CEd. T.* 289. πάλαι δὲ μὴ παρῶν θαυμάζεται (according to §. 555.). Also with the gen. *Æsch. Choeph.* 759. comp. §. 349. *Obs.* 2. and with περί *Eur. Alc.* 531. *Æsch. Agam.* 641. has a different turn: πότερα γὰρ αὐτοῦ ζῶντος, ἢ τεθνηκότος φάτις πρὸς ἄλλων ναυτίλων ἐκλήζετο;—ὦν or the infin. εἶναι are omitted *Eur. Or.* 82.

556. In other cases the participles contain accessory limitations (555) of the principal verb, or of a substantive, which may be explained sometimes by the pronoun relative, and sometimes by various particles; 'since, as, because, according as, although', &c. They have in that case, on the one hand, the property of verbs, as being parts of them, in indicating the action expressed in them, according to the different tenses; on the other hand, they are used as adjectives. Hence, 1. they are never used regularly by themselves, but in connection with a finite verb, or a substantive; 2. they are governed in gender, number, and case, by the substantive whose action they indicate.

Obs. 1. The finite verb does not always stand in the common order of construction with the participle, but in another proposition; or it must be supplied from a preceding verb, so that it seems as though the participle stood by itself. *Il. θ',* 306. μήκων δ' ὡς ἐτέρωσε κάρη βάλεν, ἦτ' ἐνὶ κήπῳ καρπῷ βριθομένη νοτίησί τε εἰαρινῆσι, sc. ἐτέρωσε κάρη βάλλει. comp. *Od. λ',* 411. *Herod.* 1, 82. Λακεδαιμόνιοι δὲ τὰ ἐναντία τούτων ἔθεντο νόμον· οὐ γὰρ κομῶντες πρὸ τούτου ἀπὸ τούτου κομᾶν, where the participle, as well as the infinitive, must have the words νόμον ἔθεντο supplied. *Id.* 7, 23. In *Hes. "Erg.* 355. the finite verb must be supplied from what follows. The participle is put thus in parentheses, when they have a subject in common with the principal proposition, and in this case the verb in the principal proposition extends its influence to the parenthesis: *Herod.* 1, 185. ἡ δὲ δὴ δεύτερον ταύτης γενομένη βασιλεια (αὕτη δὲ συνεωτέρη γενομένη τῆς πρότερον ἀρξίας) ἐλίπετο &c. *Thuc.* 1, 25. Κορινθιοὶ δὲ κατὰ τε τὸ δίκαιον ὑπεδέξαντο τὴν τιμωρίαν, ἅμα δὲ καὶ μίσει τῶν Κερκυραίων, ὅτι αὐτῶν παρημέλουν ὄντες ἀποικοὶ· οὔτε γὰρ ἐν πανηγύρεσι ταῖς κοιναῖς διδόντες γέρα τὰ νομιζόμενα, οὔτε Κορινθίῳ ἀνδρὶ προκαταρχόμενοι

^a Lob. ad *Soph. Aj.* 191. Elmsl. ^b Brunck ad *Eur. Bacch.* 247.
ad *Soph. CEd. C.* l. c.

των λερών &c. here the participles depend upon the word *παρημέλων* repeated, although another writer would have used finite verbs. Thus in *Thuc.* 2, 17, 7, 28. *Plat. Symp.* p. 189 C. the infinitives in the proposition beginning with conjunctions γάρ, ἐπεὶ depend upon finite verbs in the preceding propositions, δοκοῦσι in the first and last passage, ἠπίστησεν ἂν τις in the second. Sometimes also, when two actions are expressed, one of which has a greater extent and comprehends the other, the latter is put in the participle, where we should have put the finite verb: *Herod.* 7, 6 *extr.* ἔλεγε τὸν τε Ἑλλήσπονον ὡς ζευχθῆναι χρεῶν εἴη ὑπ' ἀνδρὸς Πέρσῳ, τὴν τε ἔλασιν ἐξηγεόμενος. *Thuc.* 2, 11. καὶ ἐπὶ πόλιν δυνατωτάτην νῦν ἐρχόμεθα, καὶ αὐτοὶ πλείστοι καὶ ἄριστοι στρατεύοντες. In dialogues particularly, the answer of one of the speakers is often united to the words of the other by a participle, especially in the tragic and comic writers; *Soph. Trach.* 333—335. where ἐμμεινάσα v. 335. refers to χώρει implied in χωρῶμεν v. 333. *Plat. Symp.* p. 174 E. §. 554. *Rep.* 3. p. 399 E. λελήθαι γέ γε ἡμεῖς, ἢ δ' ὅς. *Phædr.* p. 228 D. ἐν κεφαλαίοις ἕκαστον ἐφεξῆς διέμι, ἀρχάμενος ἀπὸ τοῦ πρώτου. ΣΩ. δείξας γέ πρώτον, ὦ φιλότις, τί ἄρα ἐν τῇ ἀριστερᾷ ἔχεις. *Comp. Eurip. Phæn.* 1649. *Suppl.* 247. *Plat. Rep.* 1. p. 334 E. *Theag.* p. 124 C. *Hipparch.* p. 231 C. *Xen. Œcon.* 16 in. *Symp.* 4, 54. So in a question the verb is often joined to the preceding, and put in the participle. *Xen. Symp.* 4, 53.^c

Obs. 2. In other places the use or the position of the participle which does not agree with the foregoing rule, is the result of an *anacoluthon*. *Il.* ω', 41. λέων δ' ὡς ἄγρια οἶδεν, ὅστ', ἐπεὶ ἄρ μεγάλη τε βίη καὶ ἀγήγορι θυμῷ εἶξας εἶσ' ἐπὶ μῆλα βοῶν, ἵνα δαῖτα λάβῃσιν, ὡς Ἀχιλεὺς ἔλεον μὲν ἀπώλεσεν &c. where the proposition is begun as if εἶξεν were to follow; but afterwards the conjunction is forgotten, and instead of ἐπεὶ εἶξε the construction εἶξας, with the same sense, is adopted. *Æsch. Ag.* 431. χαίρη must be supplied from what precedes, with εὐτ' ἂν δοκῶν. *Herod.* 1, 129. εἰ γὰρ δὴ δέον πάντως περιθεῖναι ἄλλῳ τέφ τὴν βασιλητῆν, καὶ μὴ αὐτὸν ἔχειν, δικαιοτέρον Μήδων τέφ περιβαλεῖν τοῦτο τὸ ἀγαθόν, ἢ Περσέων, where with εἰ γὰρ δὴ must be supplied ἄλλῳ περιέθηκε τὸ κράτος, and δέον signifies *quia oportuisset*, as just before, εἰ παρεὸν αὐτῷ βασιλεία γενέσθαι - - ἄλλῳ περιέθηκε τὸ κράτος. *Plat. Phædr.* p. 260 D. (In *Pind. Ol.* 2, 102. εἰ τις ἔχων οἶδεν τὸ μέλλον are to be taken together, and the apodosis is wanting. See *Herm. ad loc.* p. 282. and *Soph. Œd. T.* 159, ἀζόμενος, κεκλόμενος belong to

^c *Herm. ad Vig.* p. 770, 215. aus der Schweitz 1. p. 172. *Comp.* p. 776, 227. *Bremi in Philol. Beitr.* Stallb. ad *Plat. Euthyphr.* p. 70.

ἐκτέταμαι.) In other cases *ei* is found with *τις*, *ποθέν*, absolutely, for *τις*, *ποθέν*, but the uncertainty is more strongly marked *Soph. Aj.* 880. where *εἴποθι* means 'anywhere', originating properly from an ellipsis, *ποθὶ πλαζόμενον λεύσσει, εἴ ποθι λεύσει. id. Phil.* 1204. *εἴποθεν* is equivalent to *ποθέν προπέμψατε εἴποθεν προπέμψαι ἔχετε. Xen. Hier.* 2, 10. *ἐάν δὲ δὴ καὶ ἄλλοι στρατεύωσιν εἰς τὴν πόλιν κρείττονες, ἐὰν ἔξω τοῦ τείχους ὄντες οἱ ἥσσονες ἐν κινδύνῳ δοκοῦσιν εἶναι, ἐάν* is erroneously repeated from the beginning of the proposition. *id. Mem.* 2, 6, 25. *εἰ δὲ τις ἐν πόλει τιμᾶσθαι βουλόμενος, ὅπως αὐτὸς τε μὴ ἀδικῆται, καὶ τοῖς φίλοις τὰ δίκαια βοηθεῖν δύνηται καὶ ἄρξας ἀγαθὸν τι ποιεῖν τὴν πατρίδα περᾶται διὰ τὶ ὁ τοιοῦτος ἄλλῃ τοιοῦτῳ οὐκ ἂν δύναιτο συναρμόσαι;* it should have been *εἰ δὲ τις, --- βουλόμενος, ὅπως --- περᾶται, οὕτω πράττοι.* but this conclusion of the conditional proposition on account of the parenthesis, and because *οὕτω πράττοι* expressed only generally what was previously declared more definitely, is omitted, and *βουλόμενος* is referred to the *ὁ τοιοῦτος* following. *ib.* 2, 1, 23. *Æsch. Agam.* 566. the construction is interrupted after *κακοστρώτους*, and what follows is constructed according to the sense, as if *δεινστάτους μόχθους ἐφέρομεν, τί δ' οὐ στένοντες* had preceded, as *Eur. Phœn.* 906.^a

Obs. 3. The participle, like the adjective, sometimes does not agree with its substantive, in gender, number, and case. See §. 436. Particularly when the substantive is a collective one in the sing. number, the participle is often put in the plural masc., as *Hesiod. Sc. Herc.* 475. *πολλὸς δ' ἡγέρετο λαὸς, τιμῶντες Κήρυκα. Comp. Thuc.* 3, 79. 110. 8, 64. *Xen. Cyr.* 4, 3, 55.^b Thus the participle is put in the singular, with the plural of the verb, because it expresses an action which belongs only to one of those indicated by the finite verb. *Soph. Phil.* 645. *χωρῶμεν, ἐνδοθεν λαβῶν, ὄντων σε --- χρεία ἔχει.* See the note of Brunck. (κ)

When the participle does not agree with its case, this also is a consequence of an alteration in the construction, *anacoluthon*. Partic. in nomin. *Il. ψ',* 546. *μέλλεις γὰρ ἀφαιρήσεσθαι ἄεθλον, τὰ φρονέων, ὅτι οἱ βλάβην ἔρματα καὶ τάχ' ἵππων, αὐτὸς τ' ἐσθλὸς ἐών,* where after *αὐτὸς* &c. *βλάβη* must be repeated, instead of *αὐτῷ ἐσθλῷ ὄντι* referred to *οἱ. Apol. S. p.* 21 C. *Thuc.* 7, 42. *ib.* 70. where *βοῇ τοῖς κελουσταῖς ἐγίγνετο --- ἐπιβοῶντες*, resembles in construction *Eur. Bacch.* 1131. *ἦν δὲ πᾶσ' ὁμοῦ βοῇ ὁ μὲν στενάζων ---. Phœn.* 1500. *Eur. Ion.* 946. *Hec.* 964. where *αἰδῶς μ' ἔχει* is equivalent to *αἰδοῦμαι. Thuc.* 2, 27. *Comp.*

^a *Comp. Matthiæ ad Hom. H. in Vig. p. 756 seq.*
Apoll. 2, 157. p. 27 seq. *Herm. ad* ^b *Fisch.* 3 a. p. 307.

6, 24. 7, 42. 70. *Plat. Leg.* 3. p. 686 E. ἀποβλέψας γὰρ πρὸς τοῦτον τὸν σὸλον ἔδοξέ μοι. *ib.* 6. p. 769 C. *Comp. ib.* 7. p. 811 C. *Rep.* 8. p. 566 D.—Partic. in genit. *Thuc.* 7, 48. χρημάτων γὰρ ἀπορία αὐτοὺς ἐκτροχῶσειν --- θαλασσοκρατούντων. *comp.* 5, 33. *Plat. Leg.* 8. p. 839 B. *Comp. Xen. Anab.* 2, 4, 24. 5, 8, 13.^c Partic. in accus. *Æsch. Choeph.* 408. πέπαλται δ' αὐτ' ἐμοὶ φίλον κέαρ, τόνδε κλύουσαν οἶκρον. *Comp. Soph. El.* 479. *Ced. T.* 354. *Eur. Iph. T.* 701. §. 537. *Plat. Lach.* p. 186 D. ἐγὼ νῦν παρακελεύομαι σοὶ μὴ ἀφίεσθαι Λάχηςτος --- --- λέγοντα^d. *Eur. Ph.* 724 seq. See §. 447, 4. *Plat. Alcib.* 2. p. 148 D. as *Thuc.* 2, 27.^e

The collateral circumstances which are connected with a substantive or a principal action, by means of the participle, are, as has been observed §. 555., either,

1. such as are expressed in other languages by the pronoun 557. relative, with a finite verb, e. g. γυνή τις χήρα ὄρων εἶχε, καθ' ἐκάστην ἡμέραν ὠδὸν αὐτῇ τίκτουσαν, i. e. ἡ ἔτεκε. Here λεγόμενος is particularly to be noticed, e. g. ἡ Διομήδεια λεγομένη ἀνάγκη 'what is called the necessity of Diomedes'. *Plat. Rep.* 6. p. 493 D. *Herod.* 6, 61. ἐν τῇ Θεράπνῃ καλουμένην 'in the city called Therapna'^f. Or,

2. such as are expressed in Latin and English by various particles, 'as', or 'since, when, because, though, on account of', &c. (of which see examples §. 565 seq.) In these cases, therefore, the Greek participles agree in sense with the Latin for the most part; in Greek, however, they are much more frequently used than in Latin, not only because the Greek has participles of all the principal tenses, in the active, passive, and middle; but in the cases also where both languages have the same participle, the Greek employs it much more frequently than the Latin. Every action, which admits of being considered as only accompanying another which is the main action, and may thus be represented as an accessory circumstance of

^c Schæf. ad Lamb. Bos. p. 51. Stallb. ad Plat. Phil. p. 134.

^d Interp. ad Iphig. A. 1556. Brunck ad Æsch. Prom. 216. Soph. El. 480. Fisch. 3 a. p. 391. Heind. ad Plat. Phædr. p. 234. Wytenb. Bibl. Crit. 2, 1. p. 43. Duker ad Thuc. 7. ll. cc. Elmsl. ad Heracl. 693. Jacobs ad

Athen. p. 97. Bœckh ad Pind. Pyth. 9. p. 93. Ast ad Plat. Leg. p. 158. 164. Bornemann ad Xen. Apol. S. p. 38.

^e Pors. ad Arist. Plut. 286. Elmsl. ad Eur. Med. 727. 1207. Blomf. ad Æsch. Prom. 225. Matthiæ ad Eur. El. 1295.

^f Hoog. ad Vig. p. 15. 342. ii.

another, the Greeks are fond of expressing by the participle : and even when two finite verbs are joined by 'and', one of them is generally put in the participle, and the copula omitted^a. In addition to this general remark the following observations deserve attention :

1. It is often a matter of indifference which verb is considered as the principal action, and which as an accessory. For example, ἔλαθεν ἠλάμενος and ἄλτο λαθίων, ἔφθη βαλών and ἔβαλε φθάμενος, ἦκω καλῶς ποιῶν and καλῶς ποιῶ ἦκων. See §. 552, *Obs.* 553, *Obs.* 1. 554, *Obs.*^b So *Il.* τ', 153. μεμνημένος μαχέσθω, for the more common μεμνήσθω μάχεσθαι. *Il.* ι', 540. *Plat. Gorg.* p. 483 E. ὃν ἡμεῖς τιθέμεθα πλάττοντες, which might have been τιθέμενοι πλάττομεν. See Heind. note. p. 124 seq. *Soph. Œd. T.* 117. ὅτον τις ἐκμαθὼν ἐχρήσατ' ἄν, for ὅτῳ τις χρῆσάμενος ἐξέμαθεν ἄν. *Comp. Plat. Phædon.* p. 99 B. Hence sometimes the principal word is in the partic., as *Il.* θ', 198. νῦν ἐφάμην νῆάς τ' ὀλέσας καὶ πάντας Ἀχαιοὺς ἄψ ἀπονοστήσειν. For his efforts were directed properly to the destruction of the ships, less to the return. *Comp.* ι', 20. *Herod.* 6, 94. *Soph. Œd. C.* 1347. τὸν ἄνδρα ----- εἰπὼν ὅποια ζῦμφορ', ἔκπεμψαι πάλιν, where the main thing is, that he should say what was appropriate. *Comp. Trach.* 1120. *Œd. C.* 1038. χωρῶν ἀπειλεῖ νῦν, for χῶρει νῦν καὶ ἀπειλεῖ, for that χωρεῖν is the main thing appears from the antithesis which follows. *Eur. El.* 283. *Soph. Aj.* 388 seq. *Plat. Gorg.* p. 486 C. τὸν δὲ τοιοῦτον --- ἐξστειν ἐπὶ κόρῳ τῆς τύπτουτα μὴ δίδοναι δίκην 'one may give him a blow on the head without being punished for it'. *Thuc.* 8, 87. is more peculiar, where ἐκχρηματίζαιτο ἀφείς is used for ἐκχρ. καὶ ἀφείη^c.

On the other hand, Homer and other older poets often put the accessory definitions of an action which should be in the partic., in a separate proposition with δέ and the finite verb, e. g. *Il.* ι', 454. πατήρ δ' ἐμὸς αὐτίκ' οἴσθεις πολλὰ κατηράτο,

^a Herm. ad Vig. p. 774 seq. *Matthiæ* ad Hom. *Il.* p. 134.

^b Lob. ad Phryn. p. 55 a.

^c Schol. Ven. ad *Il.* π', 162. Greg.

Cor. p. (35) 87. c. n. Koen. Erfurd. ad *Soph. Aj.* 353. Herm. ib. 1113. Seidl. ad *Eur. Iph. T.* 1412. Stallb. ad *Plat. Phil.* p. 58.

στυγεράς δ' ἐπικέκλετ' Ἐριννῶς, for στ. Ἐρ. ἐπικεκλόμενος &c. They even divide what is closely connected in sense by such an interposed proposition, as *Il. ν'*, 476. ὡς μένεν Ἴδομενεὺς δουρικλυτὸς, οὐδ' ὑπεχώρει, Αἰνείαν ἐπίοντα βοηθῶον. *Pind. Pyth.* 10, 70.

2. If two clauses of a proposition refer to one another, and there be a partic. in the one and an adj. in the other, the adj. has commonly ὦν, but not always, as *Il. κ'*, 342. ἡ νήεσσιν ἐπίσκοπος ἡμετέρησιν (ὦν) ἢ τινα συλήσων. *Eur. Med.* 742. λόγοις δὲ συμβὰς καὶ θεῶν ἀνώμοτος. *Plat. Rep.* 3. p. 393 D.^d

3. Several participles frequently stand in one proposition, without a connection. *Il. σ'*, 372. τὸν δ' εὐρ' ἰδρῶντα, ἐλίσσόμενον περὶ φύσας, σπεύδοντα. where the conjunctive particle would represent these verbs as three separate actions. *Comp. π'*, 660. *Eurip. Suppl.* 231. εἰς δὲ στρατείαν πάντας Ἀργείους ἄγων, μάντεων λεγόντων θέσφατ' εἴτ' ἀτιμάσας, βία παρελθὼν θεοὺς ἀπώλεσας πόλιν, νέοις παραχθείς. *Comp. Phæn.* 22.77. *Iph. T.* 701. *Plat. Rep.* 2. p. 366A. ἄδικοι (ὄντες) κερδανουμέν τε, καὶ λισσόμενοι (the means), ὑπερβαίνοντες καὶ ἀμαρτάνοντες (declaration of the case, 'if') πείθοντες αὐτούς (τοὺς θεούς, the means) ἀζήμιοι ἀπαλλάξομεν. *Comp. Menex.* p. 243 C. *Xen. Hist. Gr.* 7, 5, 9. Two participles also are put in one member of a proposition, one of which is therefore superfluous: *Il. φ'*, 204. δημὸν ἐρεπτόμενοι ἐπιπεφρίδιον κείροντες^e. Sometimes one of two participles contains the definition of the other: *Soph. El.* 652 seq. φίλοισί τε ξυνοῦσαν, οἷς ξύνεμι νῦν, εὐημεροῦσαν, as ξύνεμι εὐημεροῦσα would be said. *Eurip. Phæn.* 1014. σὴν πρὸς κασιγνήτην μολῶν --- --- προσηγορήσων εἶμι καὶ σώσω βίον, μολῶν appears to belong to *προσ. quum Jocasten adiero, ut ei valedicam.*

4. The participle with the article is rendered by *is qui*. §. 270. *Xen. Mem. S.* 4, 2, 28. οἱ μὲν εἰδότες ὅ τι ποιοῦσαν, ἐπιτυγχάνοντες ('if they are fortunate in it') ὦν πράττουσιν, εὐδοξοί τε καὶ τίμοι γίγνονται, καὶ οἳ τε ὅμοιοι (i. e. οἱ ὁμοίως

^d Schæf. ad *Eur. Hec. ed.* Pors. 782. Hoog. et Zeune ad *Vig.* p. 348. 17. p. 58. App. *Demosth.* 1. p. 592 note. Stallb. ad *Plat. Phil.* p. 53. ad *Euthyd.*

^e Reiz ad *Lucian.* t. 6. p. 424 seq. p. 27.

ἐπιτυγχάνοντες) τούτοις ἠδέως χρώνται, οἱ τε ἀποτυγχάνοντες τῶν πραγμάτων ἐπιθυμοῦσι τούτους ὑπὲρ αὐτῶν βουλεύεσθαι. Sometimes the art. is wanting, as mentioned §. 271 *Obs. Eur. Hec. 122. ib. 282. Comp. 294 seq.*

The participle, in the sense of the relative with the finite verb, is sometimes, though rarely, referred to an infin. *Eurip. Or. 30. πείθει δ' Ὀρέστην μητέρ', ἢ σφ' ἐγείνατο, κτείνειαι, πρὸς οὐχ ἅπαντας εὐκλειαν φέρον.* for ὅ, τὸ κτείνειαι μητέρα, φέρει. as an adj. *Eur. Med. 1041. καθανοῦσαν χερσὶν εὐ περιστελεῖν, ζηλωτὸν ἀνθρώποισι.* In a similar manner *Virg. Æn. 11, 383. Proinde tona eloquio, solitum tibi.*

When the subject of the partic. is indeterminate, where in English 'one' is used, it is often put without the article or any substantive to which it can be referred. *Herod. 1, 42. οὔτε γὰρ συμφορῇ τοιῆδε κεχρημένον οἶκός ἐστι ἐς ὀμήλικας εὐ πρήσσοντας ἰέναι, οὔτε τὸ βούλεσθαι πάρα,* 'one under such a misfortune'. *Arist. Plut. 256. ἀλλ' ἐστ' ἐπ' αὐτῆς τῆς ἀκμῆς, ἣ δεῖ παρόντ' ἀμύνειν.* *Comp. Plat. Leg. 4. p. 717 D.* Thus also in the nominative: *Xen. Cyr. 6, 2, 1. ἦλθον δὲ ἐν τούτῳ τῷ χρόνῳ καὶ παρὰ τοῦ Ἰνδοῦ χρήματα ἄγοντες* 'people who brought'.

In this place some verbs require to be noticed particularly, which are put in the participle with other verbs, and differently expressed. Of this kind are:

ἀρχόμενος, alone or with a genitive, 'in the beginning'. *Thuc. 4, 64. ἅπερ καὶ ἀρχόμενος εἶπον.* *comp. 1, 146. Plat. Phædr. p. 263 D. ὁ Λυσίας ἀρχόμενος τοῦ ἐρωτικοῦ ἠνάγκασεν ἡμᾶς ὑπολαβεῖν.* especially of place *Herod. 9, 15. παρῆκε δὲ αὐτοῦ τὸ στρατόπεδον ἀρξάμενον ἀπὸ Ἐρυθρέων παρὰ Ὑσίας.* But ἀρξάμενος ἀπὸ χρυσοῦ &c. means 'primarily' or 'especially gold'. *Herod. 5, 49. ἐστι δὲ καὶ ἀγαθὰ τοῖσι τὴν ἡπειρον ἐκείνην νεμομένοισι---ἀπὸ χρυσοῦ ἀρξάμενοισι, ἄργυρος καὶ χαλκός,* for πρῶτον μὲν χρυσοῦς, ἔπειτα δὲ ἄργυρος καὶ χ. as 5, 50. ἄρχετο ἐκ δέκα ταλάντων ὑπισχυρόμενος, 'he offered first ten talents'. *Plat. Rep. 6. p. 498 C. οἶμαι τοὺς πολλοὺς τῶν ἀκούοντων προθυμότερον ἔτι ἀντιτείνειν, οὐδ' ὀπωστιοῦν πεισομένους, ἀπὸ Θρασυμάχου ἀρξάμενους,*

'and particularly Thras.' *id. Alcib. 1. p. 104 A.* τὰ ὑπάρχοντά σοι μεγάλα εἶναι (φής), ὥστε μηδενὸς δέισθαι, ἀπὸ τοῦ σώματος ἀρξάμενα, τελευτῶντα εἰς τὴν ψυχὴν, 'first thy body, and lastly thy soul'. *Xen. Vectig. 5, 3.* τίνες γὰρ ἡσυχίαν ἀγούσης τῆς πόλεως, οὐ προσδέονται ἂν αὐτῆς; ἀρξάμενοι ἀπὸ ναυκλήρων καὶ ἐμπόρων οὐχ οἱ πολύσιτοι; for πρῶτον μὲν τῶν ν. καὶ ἐμπ. οὐχ οἱ π. *Comp. Dem. pro Cor. p. 325, 6.^a*

τελευτῶν often stands in the sense of the adverb 'lastly'. *Soph. Ant. 260.* κἂν ἐγίγνετο πληγὴ τελευτῶσα 'it would have come at last to blows'. *Plat. Rep. 4. p. 425 C.* καὶ τελευτῶν δὴ, οἶμαι, φαίμεν ἂν εἰς ἓν τι τέλειον καὶ νεανικὸν ἀποβαίνειν αὐτό. *Comp. Alcib. 1. p. 104 A. Xen. Cyr. 1, 6, 19.^b*

διαλιπὼν χρόνον, with or without πολὺν, ὀλίγον. *Plat. Phædon. p. 117 E.* οὗτος ὁ δοὺς τὸ φάρμακον, διαλιπὼν χρόνον, ('after some time') ἐπεσκόπει τοὺς πόδας καὶ τὰ σκέλη. *Comp. p. 118 A.* So ἐπισχῶν, properly 'after he had paused, waited'. *Plat. Phædon. p. 59 E.* οὐ πολὺν χρόνον ἐπισχῶν ἦκε. *Æsch. in Ctes. p. 395.* μικρὸν ἐπισχῶν. *Comp. p. 482.*

φέρων and ἄγων are often used, the former with inanimate, and the latter with animated things: *a.* in Homer with the verbs 'to give, to place'. *Il. η', 304.* Ἐκτωρ δῶκε ξίφος ἀργυρόηλον σὺν κολεῶ τε φέρων καὶ ἔντημῆτῳ τελαμῶνι. *Il. ψ', 886. id. 596.* ἦ ῥα, καὶ ἵππον ἄγων μεγαθύμου Νέστορος υἱὸς ἐν χεῖρεσσι τίθει Μενελάου. Generally with all verbs which imply the act of bearing, carrying. *b.* φέρων is joined with verbs which express any motion, and marks a zeal, a vehemence, with which the principal action is performed. (*rr*) *Herod. 8, 87.* διωκομένη ὑπὸ τῆς Ἀττικῆς (νεῶς) φέρουσα ἐνέβαλε νηὶ φιλίῃ, 'with vehemence'. *Æschin. in Ctesiph. p. 474.* καὶ ἐς τοῦτο φέρων περιέστησε τὰ πράγματα, where it may be rendered 'purposely'^c. *Comp. p. 429. Xen. Cyr. 2, 3, 3.* φερόμενος appears often to express, together with vehemence, the Latin *temere* also. *Herod. 7, 210.* ὡς δ' ἐπέπεσον

^a Heusde Spec. Cr. in Plat. p. 39 seq. Heind. ad Plat. Gorg. p. 83 seq. 551. ad Plat. Soph. p. 366.

^b Hoog. ad Vig. p. 364.

^c Hemsterh. ad Luc. t. 2. p. 423. Dorv. ad Charit. p. 517. Taylor ad Æsch. l. c. Herm. ad Vig. p. 777.

φερόμενοι ἐς τοὺς Ἕλληνας οἱ Μῆδοι, ἔπιπτον πολλοί. Comp. 8, 91. 9, 102. *c.* These participles, with their cases, signify the same as *cum*, 'with', especially with the verbs 'to come'. *Æsch. S. ad Th.* 40. ἦκω σαφῆ τάκειθεν ἐκ στρατοῦ φέρων, 'I bring with me'. ἦκεν ἄγων or ἔχων διαχιλίους σπλίτας 'with two hundred infantry'. Comp. *Thuc.* 1, 9. ἦλθεν ἔχων 'he brought with him'. *Isæus*, p. 244. ἦκει φέρων. Comp. *Xen. Cyr.* 1, 14.^a

ἀνύσας is commonly rendered 'quick'. *Aristoph. Lys.* 438. ἀνύσαντε δῆσεται, properly 'make haste and bind'. For which *Arist. Av.* 241. ἀνύσατε πετόμενα πρὸς ἐμὰν ἀνδράν^b.

Obs. 1. Under this head are reckoned also the participles of the verbs 'to go, to come', in which the idea of quickness is supposed to be conveyed. *Il. v.*, 9. οὐ γὰρ ὄγ' ἀθανάτων τιν' ἐέλπετο ὄν κατὰ θυμὸν ἐλθόντ' ἢ Τρώεσσι ἀρηγέμεν ἢ Δαναοῖσιν. Comp. *Herod.* 7, 225. *Thuc.* 7, 73. *Arist. Nub.* 99. μάνθαν' ἐλθὼν, ἔν' ἐγὼ παραινέσω. *Vesp.* 789. *Xen. Cyr.* 2, 2, 6. *Soph. Phil.* 353. εἰ τὰπὶ Τροίᾳ πέργαμ' αἰρήσοιμ' ἰών. Comp. *Il. v.*, 15. *Eurip. Cycl.* 240. *Soph. Phil.* 920. (νοῶ) ξὺν σοὶ τὰ Τροίας πεδία πορθῆσαι μολών. By themselves, however, these participles seem to have no peculiar sense, only they must be rendered by the finite verb followed by *καί*, 'to come and help, come and hear', 'went and spent, went and taught', &c. where in English, 'to go, to come', and in Greek the participles of these verbs, might be omitted. According to this resolution Plato says, *Rep.* 8. p. 550 B. ἦλθε καὶ παρέδωκε, where ἦλθε is in the same manner pleonastic. So *Soph. CEd. C.* 1164. σοὶ φασὶν αὐτὸν ἐς λόγους ἐλθεῖν μολόντ' αἰτεῖν, 'he is come and desires to speak with you'; for ἐς λόγους ἐλθεῖν τινι is the same thing as διαλέγεσθαι τινι. So it is with the participle λαβών *Arist. Av.* 56. σὺ δ' οὖν λίθω κόψον λαβών, 'take a stone and strike him'. Also *Il. μ'*, 453. φέρον ἀείρας 'took up and carried'.

Obs. 2. The participles ἔχων, λαβών, παρών are often used in such a way by the poets, that though they give distinctness to the representation, they might be omitted without injury to the sense. *Soph. Aj.* 57. *CEd. T.* 741. where the δέ after τίνα prevents our taking it according to §. 567. 630. τίνα ἀκμήν ἤβης ἔχων τίνα φύσιν εἶχε. *Il. μ'*, 451. *Soph. CEd. C.* 475. (ὦν κρατ' ἔρεψον καὶ λαβῆς ἀμφιστόμους) οἷος νεογνῆς νεοπόκω μαλλῶ λαβών. as in the passage of Aristophanes

^a Valck. ad Eur. Ph. 267.

^c Dorv. ad Charit. p. 379.

^b Piers. ad Mœr. p. 62.

quoted in *Obs.* 1. But in *Soph. Œd. T.* 605. λαβών is a repetition of the protasis ἐὰν λάβῃς §. 636. So also ἰών *Aj.* 304. ἔσῃ κατ' αὐτῶν ἕβριν ἐκτίσαι' ἰών^d. φέρων *Il. η'*, 302.—*Soph. Aj.* 1131. τοὺς θανόντας οὐκ ἔφς θάπτειν παρών. *Comp.* 1156.

A third person also, and a partic. of the same verb, are often 558. put together. *Herod.* 7, 174. τὴν δὲ ἀτραπὸν, δι' ἣν ἤλωσαν οἱ ἄλλοιτες Ἑλλήνων ἐν Θερμοπύλῃσι, οὐδὲ ᾗδεσαν εὐῶσαν πρότερον. *Comp.* 220. This is particularly frequent in Plato, e. g. *Apol. S.* p. 19 B. τί δὴ λέγοντες διέβαλλον οἱ διαβάλλοντες; *Euthyd.* p. 288 D. τίνα ποτ' οὖν ἂν κτησάμενοι ἐπιστήμην ὀρθῶς κτησαίμεθα; 'how must we acquire knowledge in order to make a right use of it?' 'how can we obtain knowledge in a proper manner?' *id. Prot.* p. 352 D. ὑπὸ ἡδονῆς φασὶν ἠττωμένους ἢ λύπης---ταῦτα ποιεῖν τοὺς ποιοῦντας, 'they who did this, did it because', &c. *Alcib.* 1. p. 107 C. ἀνιστάμενος---ἀναστήσῃ. *ib.* 2. p. 139 C. φάντες---ἂν φαίημεν. Sometimes also the partic. refers to the object *Plat. Leg.* 3. p. 683 B. ποῖοι νόμοι σώζουσιν, αὐτῶν τὰ σωζόμενα. But *Plat. Lach.* p. 185 D. instead of οὗ ἕνεκα σκοπούμενοι σκοποῦμεν it should probably be σκοποῦμεν ἃ σκοποῦμεν, as *Apol. S.* p. 22 B. *Criton.* p. 51 C. *Gorg.* p. 507 C. (Of the confusion of οἱ and α see *Porson. ad Eurip. Med.* 44.)^e Also the partic. without the article when it requires to be resolved by means of a particle: *Plat. Apol. S.* p. 43 A. ὑμᾶς γὰρ δικαστὰς καλῶν ὀρθῶς ἂν καλοῖην 'if I called you judges'.

The participle frequently expresses the means by which the principal action is effected. *Eur. Phæn.* 1231. ἦν μὲ με φεύγων ἐκ φύγῃς πρὸς αἰθέρα, where Porson adduces more instances. For which Plato says *Symp.* p. 195 B. φεύγειν φυγῆ. Both kinds of this phrase are so far pleonastic, that the participle might be omitted. Thus also *Xen. Cyr.* 8, 4, 9. ἀλλ' ὑπακούων σχολῆ ὑπήκουσα. *ib.* 6, 2. ὅπως εἰδέειν, ἐφ' οἷς ἴασιν ἰόντες.

The participle with ἐστί, εἰσί, γίνεται, and similar verbs, 559. frequently stands for the finite verb. Thus are used, *a.* par-

^d Schæf. ad *Soph. Aj.* 1183. *Œd.* ^e Hoog. ad *Vig.* p. 334 b. seq. *Ast* T. 733. 741. *Œd. C.* 475. 1164. *Erf.* ad *Plat. Leg.* p. 152. ad *Aj.* 57.

ticularly participles of all verbs, with the verb εἰμί, for the verb. *Il. ε', 873. τετληότες εἰμέν* for *τετλήκαμεν, τέτψ', 69. ἐμείο λελασμένος ἐπλεν* for *λέλησαι*. Comp. *Hes 639. 704. Herod. 1, 57. ἦσαν ἰέντες* for *ἴσαν*. 3, 99. *νεόμενός ἐστιν* for *ἀπαρνείται*. *ib. 133. αἰσχύνῃν ἐσιροντα*. 9, 51. *ἐστι ἀπέχουσα*. *Æsch. Prom. 402. δικαιωθείς*. comp. *Suppl. 476. Soph. Phil. 1219. στείῃν*. *Aj. 588. μὴ προδοὺς ἡμᾶς γένη*. comp. *Ant. 1067 C. 816. 1433. Eur. Suppl. 513. Plat. Leg. 10. p. 9 μισοῦντες γίγονται*. *ib. 9. p. 860 E. εἰ ταῦτα οὕτως ἐῖστιν*. Comp. *Symp. p. 198 E. Phædon. p. 76 B. Als Phædon. p. 93 C. τί τις φήσει ταῦτα ὄντα εἶναι ἐψυχαῖς, τὴν τε ἀρετὴν καὶ τὴν κακίαν*; is a kind of locution, in which, however, ὄντα belongs to τί, and εἶναι ταῖς ψυχαῖς^a. So ὄν is added to a partic. *Il. τ', 80. ἐμείνον ἑρόντα*. *Eur. Hec. 358. τοῦνομα---οὐκ εἰώθος ὄν*. *Leg. 6. p. 779 E.*^b There may be, however, this difference between the partic. aor. with the pres. or fut. of εἰμί may denote the continuance of the effect of the action; the verb alone, the effect as transient. Another case is, when the partic. is accompanied by the article, as *Herod. 1, 171. ἐπὶ τὰ κράνεα λόφος δέεσθαι Κᾶρές εἰσι οἱ καταδείξαντες*. See §. 268. Similarly this is ἀγγέλλων πρέπει *Æschyl. Agam. 30.*

So ὑπάρχω is often used with the partic. in the sense of 'to be in existence, to be ready for use'. *Herod. 7, 144. τοῖσι Ἀθηναίοισι προπονηθεῖσαι ὑπῆρχον*. *Dem. pro p. 305, 22. καὶ τὰ μὲν τῆς πόλεως οὕτως ὑπῆρχεν ἔχον*

Obs. ἐστί, εἰσί are often omitted, so that the participle of the verb appears to be used alone. *Il. κ', 547. αἰνῶς ἀκτίνεσσιν ἠελίου*. *Soph. Ant. 576. δεδομέν', ὡς ἔοικε, τήνδε καθανεῖν, ἰ ἐστί, δέδοκται*, if *δεδογ.* is not governed by *ἔοικε* (§. 549. *Obs. 3.*), according to the construction §. 539 *Obs.* in which case, however, this may be the only instance known to me in which a construction determined by a parenthesis preceded that parenthesis. *Æd. C. 1431. οἱ ὦ παῖ, ταῦτά σοι δεδομένα*. This omission, however, is very common in the older writers, and there are other reasons for the use of the

^a Fisch. 3 b. p. 4 seq. Herm. ad §. 113. Ast ad Plat. Leg. p. Eurip. Hec. 1153. Heind. ad Phædon. ^b Pors. et Schæf. ad Hec.

See §. 556. *Obs.* 1. 2. as in *Soph. Ant.* 321. the partic. depends on *ὡς λάλημα δεινὸν ἐκπεφυκὸς εἰ* (*Herm. ad loc.*). *Eur. Iph.* T. 827. on v. 825. *καὶ λούτρ' ἐς Ἀῦλιν μητρὸς ἀνεδέξω πάρα*; *Soph. Œd. C.* 1502. *ἔστί* is not to be supplied, but *ἔχειται* to be repeated from v. 1500. Later writers, misunderstanding these passages, which the Scholiasts generally explain by an ellipsis of *ἔστί*, thought themselves warranted in using the partic. without *ἔστί* for the finite verb^c.

b. The verb *ἔχω* is often joined with the participle active of another verb, where the latter, as a finite verb, would have been sufficient. In this case *ἔχειν* properly shows the possession, and the partic. the manner in which one arrives at the possession, as *Π. α'*, 356. *ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας*, although in other languages only the verb which is in the partic. is expressed as the principal verb, and the indication of the possession founded upon that, and continuing, is omitted as a thing understood of itself, as *Pind. Nem.* 1, 45. *οὐκ ἔραμαι πολὺν ἐν μεγάρῳ πλούτον κατακρύψας ἔχειν*. *Herod.* 1, 27. *ἵνα ὑπὲρ τῶν ἐν τῇ ἠπείρῳ Ἑλλήνων τίσωνταί σε, τῶν σὺ δουλώσας ἔχεις*. *ib.* 28. *τοὺς ἄλλους πάντας ὑπ' ἐωὐτῷ εἶχε καταστρεψάμενος ὁ Κροῖσος*. *Plat. Crat.* p. 404 C. *Ἦρα δὲ, ὡς ἐρατὴ τις, ὥσπερ οὖν καὶ λέγεται ὁ Ζεὺς αὐτῆς ἐρασθεὶς ἔχειν*, 'to have loved her, and to have her for his wife'. *Xen. Mem.* S. 2, 7, 6. *ὠνούμενοι ἔχουσιν*. *Comp. Hesiod.* "Εργ. 42. *Soph. Phil.* 943. *Eurip. Hec.* 1013. *Arist. Eccl.* 355. So far this expression answers to the Latin *occultum, subactum habeo*, and in many cases to the perfects, *ἀφῆρηκε, κεκρυφέναι, δεδούλωκας* &c.

This phrase often serves only to express the continuance of the action indicated by the participle, or its consequences, expressive of the condition established by it, without any reference being intended to a proper possession. *Soph. Œd. C.* 1135. *Phil.* 1362. *Plat. Phædr.* p. 257 C. *θαυμάσας ἔχω* for *τεθαύμακα*. *Soph. El.* 590. *τοὺς δὲ πρόσθεν εὐσεβεῖς καὶ εὐσεβῶν βλαστόντας ἐκβαλοῦσ' ἔχεις* for *ἐκβέβληκας*. *Comp. Phil.* 600. *Antig.* 32. *Aj.* 21. *Œd. T.* 699. *Eurip. Iphig. A.* 659. *Demosth.* π. παραπρ. p. 433, 25.

^c Schæf. ad Lamb. Bos. p. 608.

Frequently, however, it only forms a circumlocution. *Soph. Ant.* 77. τὰ τῶν θεῶν ἐντιμ' ἀτιμάσασ' ἔχε, for ἀτίμασον. *Comp. Trach.* 403. 412. *Eur. Troad.* 318. πατέρα πατρίδα τε φίλαν καταστένουσ' ἔχεις. *Aristoph. Av.* 851. συμπαραινέσας ἔχω. Yet here also the idea of perseverance seems to be expressed more definitely than by the simple verb^a.

The phrases τί κυπτάζεις ἔχων and ληρεῖς ἔχων are different. See §. 567.

c. ἦκω, ἔρχομαι, εἶμι with the partic. serve also frequently as a circumlocution. *Il. σ'*, 180. σοὶ λώβη, εἴ κέν τι νέκυς ὑσχυμένος ἔλθῃ, where, however, ἔλθῃ also may be *si affertur cadaver*. *Herod.* 1, 122. ἦ' ἰε ταύτην (τὴν γυναῖκα) αἰνέων διὰ παντός. *Pind. Nem.* 7, 102. μαθὼν δέ τις ἂν ἐρεῖ, εἰ πὰρ μέλος ἔρχομαι ψεγνὸν ὄραρον ἐννέπων. *Plat. Gorg.* p. 508 A. ἦκει λέγων. The verbs of going in particular are so used with the partic. fut. *Herod.* 1, 194. ἔρχομαι φράσω. (*je m'en vais vous dire*.) *Plat. Theag.* p. 129 A. ἔρχομαι ἀποθανούμενος^b. In the passages where ἦξω is found with the partic. aor. this is not a circumlocution, but the participle does indeed express the principal action, but this is represented in point of time in its relation to the fut. ἦξω, e. g. *Xen. Anab.* 7, 3, 41. ὑμεῖς μὲν περιμένετε αὐτοῦ καὶ ἀναπαύεσθε, ἐγὼ δὲ σκεψάμενός τι ἦξω, where the partic. aor. at the same time indicates the completion of the action, which would not be expressed in καὶ σκέψομαι τι. *Comp.* 2, 3, 29. 7, 1, 39.^c

So, frequently, instead of a simple verb denoting 'to go away', its participle is joined with οἴχομαι, e. g. ᾤχετ' ἀποπτάμενος, for ἀπέπτατο *Il. β'*, 71. ᾤχετό φεύγων, 'he escaped', *Herod.* 1, 157. ᾤχοντο ἀποθέοντες *Xen. Cyr.* 7, 5, 15. In οἴχεται θανών *Soph. Phil.* 413. οἴχεται has the sense of *perit*, which it has elsewhere also alone, without a partic. Similarly ἦν μὴ ἀποστὰς ἵρε *Herod.* 5, 51. Homer uses βαίνω also in circumlocution, e. g. βῆ φεύγων *Il. β'*, 666. βῆ αἰζῆσα δ', 74. &c.

^a Valck. ad *Herod.* 3, 87. 6, 12. ad *Phœn.* 712. Brunck ad *Soph. CEd.* T. 699. Heind. ad *Plat. Phædr.*

p. 285.

^b Ast ad *Plat. Leg.* p. 456.

^c Bornem. ad *Xen. Symp.* p. 140.

Obs. If the partic. denotes an action coinciding in time with that of the finite verb and completed along with it, the partic. is in the same tense, especially with *λανθάνειν* (*Plat. Prot. p. 321 B.*) and *φθάνειν* (§. 550, g. 551, h.). *Xen. Anab. 5, 8, 14. κατέμαθον ἀναστὰς μόγισ. Plat. Phædon. p. 60 C. εἶ γ' ἐποίησας ἀναμνήσας με*^d. If the partic. denotes an action which accompanies that of the finite verb during a certain period, or which is about to take place, or has taken place, then it is in the tense which expresses continuance or past time, as *Thuc. 7, 38. παρασκευαζόμενοι δὲ ταῦτα ἔλθην τὴν ἡμέραν διετέλεσαν οἱ Ἀθηναῖοι μέχρι νυκτός.*

Participles are not only used to add to a subject an additional 560, circumstance, or an accompanying action besides its proper verb; but the participle is often put as an accompanying action of a principal action, receives a subject of its own, and then is put with this in the genitive, as in Latin in the ablative, e. g. *θεοῦ θέλοντος, οὐδὲν ἰσχύει φθόνος*, 'God willing', *Deo volente*. But in the use of this genitive absolute the Greek differs from the Latin. For where the Latin, in the use of the ablative absolute, is obliged, on account of the want of a partic. in the perf. act., to turn the sentence, and to use the participle perf. pass.; the Greek, on the other hand, whose principal tenses all have their own participles, can retain the active construction, and then the partic. is referred to the subject of the principal proposition: e. g. *viso lupo diffugerunt oves* (for *quum lupum vidissent*) is in Greek *ἰδοῦσαι τὸν λύκον αἱ ὄϊες ἀπέφυγον*, not *ὀφθέντος τοῦ λύκου*. Thus too *ταῦτα ἀκούσας ἤσθη, his auditis*, and in all similar cases. And this construction is universally admissible, when the accompanying action, which is expressed by the partic., belongs definitely to the subject of the principal proposition; whereas the passive construction obtains, where the action expressed by the partic. does not refer, or does not refer entirely, to the subject of the principal proposition: e. g. *τῶν πολεμίων ὀφθέντων, ἔφυγον οἱ πολῖται*, 'when they (not merely the citizens) saw the enemy, the citizens fled'. *Xen. H. Gr. 2, 4, 5. ἤδη συνειλεγμένων εἰς τὴν Φυλὴν περὶ ἑπτακοσίου, περὶ ἑπτ.* is the subj. See §. 298.

The construction with the genitive absolute is used properly 561.

^d Stallb. ad Plat. Phil. p. 86. Schæf. App. Dem. 2. p. 244.

only when the action which is expressed by the participle has its peculiar subject distinct from that of the principal verb. If it is the same with this, the participle is referred to the common subject in the same number, gender, and case: e. g. *Lysias*, p. 178, 38 seq. οὐκέτι ὢν οὔτοι κλέπτουσιν ὀργίζεσθε, ἀλλ' ὢν αὐτοὶ λαμβάνετε χάριν ἴστε, ὥσπερ ὑμεῖς τὰ τούτων μισθοφοροῦντες, ἀλλ' οὐ τούτων τὰ ὑμέτερα κλεπτόντων. Yet gen. abs. are often found, though the subject is another case in the principal proposition, especially if it is to be distinguished by the emphasis: *Herod.* 1, 41. ὀφείλεις γὰρ ἐμεῦ προποιήσαντος χρηστὰ ἐς σέ, χρηστοῖσι με ἀμείβεσθαι. comp. *ib.* 178. 3, 65. 5, 22. *Xen. Cyr.* 6, 1, 37. *Mem. S.* 4, 8, 5. ἤδη μου ἐπιχειροῦντος φροντίσαι τῆς πρὸς τοὺς δικαστὰς ἀπολογίας, ἠναντιώθη τὸ δαιμόνιον, sc. ἐμοί.

362. Instead of the genitive absolute is sometimes used, in consequence of a change of construction,

1. The nominative absolute. *Soph. Antig.* 260. λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοὶ, φύλαξ ἐλέγχων φύλακα. *Eurip. Ph.* 294. μέλλων δὲ πέμπειν Οἰδίου κλεινὸς γόνος μαντεῖα σεμνὰ, Λοξίου τ' ἐπ' ἐσχάρας, ἐν τῷδ' ἐπεστράτευσαν Ἀργεῖοι πόλιν. *Herod.* 2, 133 extr. ἵνα οἱ δυνώδεκα ἕτεα ἀντὶ ἑξ' ἐτέων γένηται, αἱ νύκτες ἡμέραι ποιεύμεναι. *Thuc.* 2, 53. θεῶν δὲ φόβος ἢ ἀνθρώπων νόμος οὐδεὶς ἀπείργε, τὸ μὲν κρίνοντες ἐν ὁμοίῳ καὶ σέβειν καὶ μή ---- τῶν δὲ ἀμαρτημάτων οὐδεὶς ἐλπίζων μέχρι τοῦ δίκην γενέσθαι βιοῦς ἂν τὴν τιμωρίαν ἀντιδοῦναι, for φόβῳ ἢ νόμῳ οὐδεὶς ἀπείργετο. Comp. *Xen. Hist. Gr.* 2, 2, 3. 3, 54. *Isocr. Panath.* p. 249 B.^a

Note. From these are to be distinguished the following cases, in which the use of the nominative is founded upon other constructions of the Greek language: 1. in divisions, where otherwise also the whole may be in the same case as its part, §. 289. *Obs.* 8. *Il. κ'*, 224. σύν τε δὴ ἐρχομένῳ καὶ τε πρὸ ὃ τοῦ ἐνόησεν. Comp. *Valcken. ad Eur. Ph.* 1295. To this passage Plato alludes *Alcib.* 2. p. 139 extr. ἀλλ' εἰ ἐμοὶ προσέχης τὸν νοῦν, σύν τε δύο σκεπτομένῳ, σχεδὸν εὐρήσομεν.

^a Valcken. ad Eurip. Phcen. 290. Fisch. 3 a. p. 392. Blomf. Gloss. Brunck ad Soph. Antig. 260. Arist. Pers. 127. Ran. 1437. Hoog. ad Vig. p. 348.

2. when the subject of the participle is contained in part in the principal subject, or this latter in the other: *Herod.* 8, 83. *καὶ οἱ σύλλογον ποιησάμενοι προηγόρευε Θεμιστοκλέης.* comp. *ib.* 86. *Thuc.* 1, 49. *μάχης δὲ οὐκ ἦρχον (αἱ Ἀττικάι νῆες, ἢ οἱ Ἀθηναῖοι) δεδιότες οἱ στρατηγοὶ τὴν πρόρρησιν τῶν Ἀθηναίων.* comp. 4, 106. 7, 71. *Plat. Apol. S. p.* 18 C. *ἐν ταύτῃ τῇ ἡλικίᾳ λέγοντες πρὸς ὑμᾶς, ἐν ᾗ ἂν μάλιστα ἐπιστεύσατε παῖδες ὄντες ἔνιοι ὑμῶν καὶ μειράκια ἀτεχνῶς,* where *ἐπιστεύσατε* refers to all of which the *ἐνιοι* constitute a part. Comp. *Soph. Ant.* 413. *Xen. Cyr.* 4, 5, 37. with Poppo's note. *Anab.* 1, 8, 27.

2. The dative absolute, inasmuch as the subject of the participle may be considered as that in reference to which the action of the verb takes place. *Herod.* 6, 21. *Ἀθηναῖοι δὴλον ἐποίησαν ὑπεραχθεσθέντες τῷ Μιλήτου ἄλωσει τῷ τε ἄλλῃ πολλαχῆ, καὶ δὴ καὶ ποιήσαντι Φρυγίχῳ δράμα Μιλήτου ἄλωσιν καὶ διδάξαντι ἐς δάκρυά τε ἔπεσε τὸ θέητρον, καὶ ἐζημίωσάν μιν,* where the dative expresses the reference §. 387. 388, c. as 9, 10. *θυομένῳ δὲ οἱ ἐπὶ τῷ Πέρσῃ ὁ ἥλιος ἀμαυρώθη.* *Thuc.* 8, 24. *εἰργομένοις αὐτοῖς τῆς θαλάσσης καὶ κατὰ γῆν πορθομένοις ἐνεχείρησάν τινες πρὸς Ἀθηναίους ἀγαγεῖν τὴν πόλιν, ἐπιθέμενοι αὐτοῖς* was in the writer's mind at the same time. *Xen. H. Gr.* 3, 2, 25. *περιῶντι δὲ τῷ ἐνιαυτῷ φαίνουσι πάλιν οἱ ἔφοροι φρουρὰν ἐπὶ τὴν Ἥλιν.* Comp. *Xen. Ages.* 1, 2.^b

3. Accusative absolute. *Soph. Œd. C.* 1120. *μὴ θαύμαζε, τέκν' εἰ φανέντ' ἄελπτα μηκύνω λόγον.* *Plat. Leg.* 9. p. 856 B. *τὸν τῶν μεγίστων μετέχοντα ἀρχῶν ἐν τῇ πόλει, λεληθότα τε ταῦτα αὐτὸν ἢ μὴ λεληθότα, δειλία δ' ὑπὲρ πατρίδος αὐτοῦ μὴ τιμωρούμενον, δεῖ δεύτερον ἡγεῖσθαι τὸν τοιοῦτον πολίτην κάκη, sive illa conjuratio ignota sit ei sive non sit,* according to §. 564. *Il. ρ',* 489. *ἐπεὶ οὐκ ἂν, ἐφορμηθέντε γε νωὶ τλαῖεν ἐναντίβιον στάντες μαχέσασθαι Ἄρηι,* the accus. *ἐφορμ. νωὶ* is governed by *δεξάσθαι*, which according to the sense is contained in *ἐν. στ. μαχ.*^c

The genitive of the participle frequently stands alone with- 563.

^b Ernesti ad *Xen. Mem.* S. 1, 3, 2. Fisch. 3 a. p. 391.

Brunck ad *Soph. Œd. T.* 101. Fisch. 3 a. p. 387. Elmsl. ad *Eur. Iph. T.*

^c Hemsterh. ad *Lucian.* t. 1. p. 452. 930.

out a subject, when the subject is indefinite, where a demonstrative pronoun, or the general word *πράγματα*, or, in English, 'one' is used; and sometimes when the subject can be easily supplied from the preceding. *Herod.* 1, 3. *Eur. Andr.* 1000. ἦν πάρος μὲν οὐκ ἐρῶ, τελουμένων δὲ (τῶν πραγμάτων) Δελφίς εἴσεται πέτρα. *Comp. Iph. A.* 1028. *Thuc.* 1, 116. Περικλῆς --- ὄψετο κατὰ τάχος ἐπὶ Καύνου καὶ Καρίας, ἐσαγγελθέντων, ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν. *Xen. Cyr.* 3, 3, 54. εἰ δέ τοι, ἰόντων εἰς μάχην σὺν ὄπλοις (sc. τῶν ἀνθρώπων), ἐν τούτῳ δυνήσεται τις ἀπορράψιδῆσας παραχρήμα ἄνδρας πολεμικοὺς ποιῆσαι, &c. *ib.* 5, 3, 13. οὕτω μὲν γιγνομένων (sc. τῶν πραγμάτων 'if it happens then') σαφῶς οἶδα (as εὖ ξυντυχόντων *Æsch. S. c. Th.* 276.). *ib.* 50. *comp.* 6, 2, 19. *Hell.* 5, 3, 27. So in the singular also: *Thuc.* 1, 74. σαφῶς δηλωθέντος, ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο, *quum apparuisset*, where the proposition with ὅτι in a certain degree constitutes the subject. *Plat. Rep.* 2. p. 381 C. οὕτως ἔχοντος, *doceat an tics soi ekwn auton xeirow poiain*; *quum res sic se habeat.* *Soph. Ant.* 1179. ὡς ὡδ' ἐχόντων *Arist. Eccl.* 401. καὶ ταῦτα περὶ σωτηρίας προκειμένου, 'since we are to deliberate upon the salvation of the state'.—*Soph. Antig.* 909. πόσις μὲν ἄν μοι, κατθανόντος (sc. τοῦ προτέρου) ἄλλος ἦν. *comp. El.* 1344. *Thuc.* 8, 6. οἱ Λακεδαιμόνιοι --- πέμψαντες Φρόνιν, --- ἀπαγγείλαντος αὐτοῖς (τοῦ Φρόνιος) ἐποίησαντο, &c. *Comp. id.* 7, 68. *Eur. Ph.* 67. *Plat. Menex.* p. 243 C. *Xen. Cyr.* 3, 2, 25. So *Theocr.* 9, 20. χειμαίνοντος, like *χειμαίνει*, 'the storm rages'^a.

Obs. Sometimes also, though rarely, the genitive of the participle ὄν is wanting. *Soph. CEd. T.* 966. τί δῆτα σκοποῖτό τις --- τοὺς ἄνω κλάζοντας ὄρνις, ὧν ὑφηγητῶν, ἐγὼ κτανεῖν ἐμελλον πατέρα τὸν ἐμόν; as in Latin *quibus ducibus.* *comp. ib.* 1260. *ubi v. Br. CEd. Col.* 83. 1588. Thus probably is to be explained *Æsch. S. c. Th.* 368. ὡς δυσμενοῦς ὑπερέρου, sc. ὄντος.

564. Impersonal verbs, as well as adjectives in the neuter with ἐστί, which have no subject, when constructed as participles, are not put in the genitive, but in the nominative absolute. *Eurip. Iphig. T.* 694. ἀπλᾶς δὲ λύπας ἐξ' ὄν, οὐκ οἶσω διπλᾶς.

^a Dorv. ad Charit. p. 308. 354. Duker ad Thuc. 8, 6. Fisch. 3 a. p. 386.

—*Herod.* 5, 49. παρέχον δὲ τῆς Ἀσίας πάσης ἄρχειν εὐπέ-
 τέως, ἄλλό τι αἰρήσεσθε; *quum liceat.* *ib.* 50. χρεῶν μιν
 μὴ λέγειν τὸ ἐόν --- λέγει τριῶν μηνῶν φὰς εἶναι τὴν ἄνοδον,
quum oporteret.—*Thuc.* 1, 120. εὖ παρασχόν, *quum oportu-
 num est.*—*Id.* 4, 95. οὐ προσῆκον ‘without necessity’^b.—
Id. 5, 60. ἐν καλῷ παρατυχόν σφίσι, *quum opportune sibi ce-
 cidisset.*—*Plat. Alcib.* 2. p. 150 C. τυχόν, i. e. ἂν οὕτω τύχη,
si fors ita ferat, forte. *Comp. Isocr.* p. 183 C.—*Plat. Alcib.* 1.
 p. 115 B. οἱ δ’ οὐ βοηθήσαντες, δέον (‘though they should
 have done it’) ὑγιεῖς ἀπῆλθον.—*Plat. Phædon.* p. 113 *extr.*
 μετὰ μελόν αὐτοῖς τὸν ἄλλον βίον βιώσιν --- ‘when it
 has repented them’. *Lysias,* p. 183, 12. προσταχθὲν γὰρ
 αὐτῷ τεσσάρων μηνῶν ἀναγράψαι τοὺς νόμους τοὺς Σόλωνος,
 ἀντὶ μὲν Σόλωνος αὐτὸν νομοθέτην κατέστησεν, &c. Thus also
 δοκοῦν, δόξαν, δεδομένον *Thuc.* 1, 125. *quum videretur, visum
 esset.* παρόν, *quum liceat, liceret.* Even verbs which are com-
 monly used impersonally, when they receive a subject are put
 absolutely in the nominative: *Thuc.* 5, 65. ὁ δὲ, εἴτε καὶ διὰ
 τὸ ἐπιβόημα, εἴτε καὶ αὐτῷ ἄλλό τι ἢ κατὰ τὸ αὐτὸ δόξαν
 ἐξαίφνης, πάλιν τὸ στράτευμα --- ἀπῆγε. *Plat. Prot.* p. 314 C.
 δόξαν ἡμῖν ταῦτα. *comp. Xen. Anab.* 4, 1, 13. δόξαντος τούτου
 is also found. See *Sturz Lex. Xen.* 1. p. 759. *Plat. Gorg.*
 p. 501 B. ἦτις δὲ ἢ βελτίων ἢ χειρῶν τῶν ἡδονῶν, οὔτε σκο-
 πούμεναι, οὔτε μέλον αὐτοῖς ἄλλο, ἢ χαρίζεσθαι μόνον, &c.
 So probably *Plat. Leg.* 9. p. 856 B. is to be taken §. 563, 3.^c

Thus also adjectives, which are used impersonally in the
 neuter with ἐστί. *Thuc.* 7, 44. ἀδύνατον ὄν. *Xen. Œcon.*
 20, 10. ράδιον ὄν. *Cyr.* 2, 2, 20. ἐγωγ’ οἶμαι, ἅμα μὲν ὑμῶν
 συναγορευόντων, ἅμα δὲ καὶ αἰσχροὺν ὄν ἀντιλέγειν, &c.
 Also without a participle *Soph. Antig.* 44. ἦ γὰρ νοεῖς θάπτειν
 σφ’, ἀπόρρητον πόλει; *Plat. Rep.* 7. p. 519 D. ἔπειτ’ ἀδι-
 κήσομεν αὐτούς, καὶ ποιήσομεν χειρῶν ζῆν, δυνατὸν αὐτοῖς
 ἄμεινον. *comp. §. 568, 5. Obs.* 1.^d

Participles also are used thus, as εἰρημένον, *quum dictum*

^b Duker ad *Thuc.* 6, 81.

^c Heind. ad *Plat. Prot.* p. 479. On
 the whole section *comp. Koen* ad
Greg. p. (69) 158. *Ast* ad *Plat. Leg.*

p. 109. 492.

^d Heind. ad *Plat. Prot.* p. 514. *Ast*
 ad *Plat. Rep.* p. 336. 560. 600. *Bor-
 nem.* ad *Xen. Symp.* p. 124.

esset, Thuc. 5, 30. Comp. Aristoph. Lysistr. 13. ubi v. Kuster. γεγραμμένον Thuc. 5, 56. ὡς διαπολεμησόμενον id. 7, 25 extr. διηγούμενον Plat. Epist. 7. p. 329 extr.^a

565. The construction of the participle, whether with the genitive absolute or referring to a subject preceding, expresses several relations of propositions to each other, and stands for various conjunctions with the finite verb. It serves particularly :

1. As a definition of time ; in which case it is resolved by ὅτε, ἐπειδή, &c. and the finite verb, e. g. *Il. α', 46. ἐκλαγξάν δ' ἄρ' ὄϊστοι ἐπ' ὤμων χωρόμενοι, αὐτοῦ κινήθεντος* 'as he moved'. Sometimes, in marking a period in history, it is accompanied by ἐπί, as *Herod. 8, 44. Ἀθηναῖοι, ἐπὶ μὲν Πελασγῶν ἐχόντων τὴν νῦν Ἑλλάδα καλουμένην, ἔσαν Πελασγοί.* Thus ἐπὶ Καλλιάρχου ἄρχοντος, e. g. *Thuc. 2, 2. and Καλλιάρχου ἄρχοντος Herod. 8, 51.* are equally common. So we have in *Thuc. 8, 36 extr. ἄλλας (ξυρθήκας) ἐπὶ Θηραμένους παρόντος ἐποίουν.* It is often followed by οὕτω, ὧδε, οὕτω δὴ, as if to strengthen the meaning : *Æsch. Prom. 513. Herod. 7, 174. 8, 61. Plat. Alc. 1. p. 120 C. Symp. p. 194 B.* which also stands after ἐπειδή *Thuc. 2, 19, 70.*

Obs. 1. Other less common constructions are, *Herod. 2, 22. ἐπὶ χιόνι πεσοῦση ἀνάγκη ἐστὶ ὄσοι ἐν πέντε ἡμέρησι.* comp. 1, 170. *Eur. Iph. A. 686.* where it signifies an addition §. 586. Elsewhere ἐπί signifies 'after', and hence ἐπ' ἐξεργασμένοις ἐλθεῖν, of those who come too late, when the thing is done : *Herod. 8, 94. 9, 77. Æsch. Pers. 523. Agam. 1390. Lysias p. 187, 33.* with the note of Taylor p. 874.^b—*Herod. 1, 34. μετὰ Σόλωνα οἰχόμενον.* comp. 6, 98. *Il. ω', 575.—Id. 1, 51. μετεκινήθησαν δὲ καὶ οὗτοι ὑπὸ τὸν γῆρον κατακάεντα,* 'about the time when the temple was burnt'.

Of the construction ἡμῖν δ' εἰνατός ἐστι περιτροπέων ἐνιαυτός, see §. 388, c.

Obs. 2. The participle in definitions of time is often joined with the adverbs ἀντίκα, εὐθύς (Ion. ἰθέως), μεταξύ, ἄμα, the latter with the dative. *Herod. 2, 146. Διόγυσσον λέγουσι οἱ Ἕλληνες ὡς ἀντίκα γενόμενον* ('as soon as he was born') ἐς τὸν μῆρὸν ἐνεβράψατο Ζεὺς. comp.

^a Koen ad Gregor. p. (15) 38 seq. 389. Herm. ad Vig. p. 769, 213.
Dawes Misc. Cr. p. 125. Brunck ad ^b Valck. ad Herod. 9, 77. p. 727,
Arist. Plut. 277. Fisch. 3 a. p. 387. 11.

7, 220. and with the genitive absolute, 1, 79. *Plat. Phædon. p. 75 B.* οὐκοῦν γενόμενοι εὐθὺς ἐωρῶμέν τε καὶ ἠκούομεν, 'soon after our birth'. *Comp. Leg. 1. p. 638 C. Rep. 1. p. 328 C.* and with the genitive absolute *Thuc. 7, 50.* So *Plat. Gorg. p. 523 E.* ἐξαιφνης ἀποθανόντος ἐκάστου 'as soon as any one is dead'.—with part. pres. *Soph. Aj. 762.* ἀπ' οἴκων εὐθὺς ἐξορμώμενος 'the instant that he left the house'.—*Herod. 2, 158.* Νεκῶς μὲν νυν μεταξὺ ὀρύσσων ἐπαύσατο, 'during the digging', *inter fodiendum.* *Plat. Lys. p. 207 A.* ὁ Μενέξενος ἐκ τῆς αὐλῆς μεταξὺ παιζῶν εἰσέρχεται. *Comp. Leg. 9. p. 859 B.* and with the genitive absolute *Plat. Theag. p. 128 E.* λέγοντός σου μεταξὺ γέγονέ μοι ἡ φωνὴ ἢ τοῦ δαιμονίου. *Comp. Rep. 1. p. 336 B.*—*Herod. 3, 65.* ἄμα τῷ ἵππῳ τοῦτο ποιήσαντι, 'as the horse did this'. *ib. 86. Thuc. 8, 61.* ἄμα τῷ ἦρι εὐθὺς ἀρχομένῳ. and referred to the subject of the proposition *Herod. 9, 57.* ἄμα καταλαβόντες 'as soon as they had overtaken', or with the gen. absol. *Plat. Phædon. p. 77 B.*^c

Obs. 3. Herodotus in particular uses the finite verb instead of the partic. in definitions of time, connecting it with the principal action by means of καί, e. g. 1, 112. ἄμα δὲ ταῦτα ἔλεγε ὁ βοσκός καὶ ἐκκαλύψας ἀπεδείκνυε, for ἄμα λέγων ἀπεδ. 7, 23. 217. *comp. 6, 23 in.* So also *Soph. Ant. 1186.* καὶ τυγχάνω γε κλειῖθρ' ἀνασπαστοῦ πύλης χαλῶσα, κάμῃ φθόγγος οἰκείου κακοῦ βάλλει δι' ὧτων. where Hermann quotes *Xen. Anab. 4, 6, 12. Cyr. 1, 4, 28. Anab. 1, 8, 1. Thuc. 1, 50.* ἤδη δὲ ἦν ὅψε καὶ οἱ Κορίνθιοι ἐξαπίνης πρύμναν ἐκρούοντο. *Isocr. Paneg. p. 73 C.* Similar to this is the use of φθάνειν after καί §. 551 A.

2. In assigning a cause, 'because, since', as *Xen. Mem. S. 1, 2, 22.* πολλοὶ, τὰ χρήματα ἀναλώσαντες, ὧν πρόσθεν ἀπέιχοντο κερδῶν, αἰσχροὶ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται. *Thuc. 1, 80.* ὥστε μήτε ἀπειρία ἐπιθυμησαί τινα τοῦ ἔργου, ὅπερ ἂν οἱ πολλοὶ πάθοιεν, μήτε ἀγαθὸν καὶ ἀσφαλὲς νομίσαντα, where the participle and the dative of a substantive are used for the same purpose. *id. 7, 13. Plat. Phædon. p. 101 C.* οὐκ οἶσθα ἄλλως πως ἕκαστον γιγνόμενον, ἢ μετασχὸν τῆς ἰδίας οὐσίας ἐκάστου, οὗ ἂν μετάσχη· καὶ ἐν τούτοις οὐκ ἔχεις ἄλλην τινὰ αἰτίαν τοῦ δύο γενέσθαι, ἀλλ' ἢ τὴν τῆς δυάδος μετάσχεσιν. and with τοῦδ' ἔνεκα, ἔνεκα τούτου preceding, *Plat. Phædon. p. 102 D. Protag. p. 348 D.* or with the corroborating word οὕτω in the apodosis *id. Lach. in. ὑμᾶς*

^c Stallb. ad Plat. Phileb. p. 148.

δὲ ἡμεῖς ἠγησάμενοι καὶ ἱκανοὺς γινῶναι, καὶ γόνοντας ἀπλῶς ἂν εἰπεῖν ἃ δοκεῖ ὑμῖν, οὕτω παρελάβομεν. The participle with a negation may be rendered by *non quo*, e. g. *Isocr. Panath.* p. 256 B.

566. 3. In restrictions, for 'although'. In this case the participle is often accompanied by *καί*, *καίτοι*, and *καίπερ*, *quamvis*, (which is often separated, *καί—περ*,) *ὅμως*, *tamen*, *εἶτα*, in Ionic writers also *περ* with or without *ἐμπης*. *Π. ε'*, 651. Ἐκτορα καὶ μεμαῶτα μάχης σχήσεσθαι οἴω. *Soph. Trach.* 1201. μενῶ σ' ἐγὼ καὶ νέρθεν ὦν, ἀραῖος εἰσαεὶ βαρύς. *Plat. Menon.* p. 77 C. οἰόμενοι τὰ κακὰ ἀγαθὰ εἶναι, λέγεις, ἢ καὶ γινώσκοντες, ὅτι κακὰ ἐστίν, ὅμως ἐπιθυμοῦσιν αὐτῶν^a. The poetic *περ* is commonly found after the partic., but also before: *Eur. Phæn.* 1667. οὐκ ἂν προδοίην, οὐδέ περ πρᾶσων κακῶς. Homer generally puts *περ ἐμπης* after the partic.: but *Soph. Aj.* 122. ἐποικτείρω δέ νιν δύστηνον ἐμπας καίπερ ὄντα δυσμενῆ. *ib.* 1338. and with *εἰ* following *ib.* 563. So *ὅμως* does not stand alone, as *tamen* in Latin, at the beginning of the proposition opposed to the restricting sentence, e. g. *Xen. Mem. S.* 2, 1, 14. 15. but is sometimes annexed singly to the participle, as *Æsch. S. c. Th.* 714. πείθου γυναιξὶ καίπερ οὐ στέργων ὅμως. (also after *καί* with the finite verb *Pers.* 293. *Choeph.* 112. *Soph. CEd.* C. 957.) *Soph. Trach.* 1115. *Eur. Or.* 679. καὶ γὰρ σ' ἰκνοῦμαι, καὶ γυνή περ οὐσ' ὅμως, for *καὶ γὰρ, καίπερ γυνή οὐσα, ὅμως σ' ἰκνοῦμαι*. comp. *Alc.* 957.^b sometimes put before the participle: *Soph. CEd.* C. 958. *Plat. Phædon.* p. 91 C. D. seq. Σιμμίαις φοβεῖται, μὴ ἢ ψυχὴ ὅμως καὶ θεϊότερον καὶ κάλλιον ὄν τοῦ σώματος προαπολλύηται. *Thuc.* 8, 93. οἱ τετρακόσιοι ἐς τὸ βουλευτήριον ὅμως καὶ τεθορυβημένοι ξυνελέγοντο^c. —*Soph. CEd. Col.* 277. μὴ, θεοὺς τιμῶντες, εἶτα τῶν θεῶν ὦραν ποιείσθε μηδαμῶς. Comp. *Antig.* 496. *Eur. Suppl.* 231. §. 556, 3. *Plat. Charm.* p. 163 A. ὑποθέμενος σωφροσύνην εἶναι τὸ τὰ ἑαυτοῦ πράττειν, ἔπειτα οὐδέν φησι κωλύειν καὶ

^a Valck. ad *Eurip. Ph.* 277. p. 98 sq. Bornem. ad *Xen. Symp.* p. 112.

^b Blomf. ad *Æsch. Pers.* 300. Elmsl. ad *Eur. Med.* 1216. *Soph.*

Aj. 15.

^c Heind. ad *Plat. Lys.* p. 26 sq. ad *Plat. Theæt.* p. 294. *Phædon.* p. 155 seq. Poppo ad *Xen. Cyr.* 5, 1, 25.

τοὺς τὰ τῶν ἄλλων πράττοντας σωφρονεῖν. Also before the partic. *Ced. C.* 1005. καὶ ὡς ἐπαινῶν πολλὰ τοῦδ' ἐκλανθάνη;^d

A peculiar construction occurs in *Demosth. Phil. p.* 55, 3. νῦν δ' ἐπ' ἀδήλοις οὔσι τοῖς ἀπὸ τούτων ἐμαυτῷ γενησομένοις, ὁμῶς ἐπὶ τῷ συνοίσειν ὑμῖν, εἰάν πράξῃτε, ταῦτα πεπεῖσθαι λέγειν αἰροῦμαι.

4. To express a condition, 'if'. *Il. i.*, 261. σοὶ δ' Ἀγαμέμνων ἄξια δῶρα δίδωσι, μεταλλήξαντι χόλοιο. *Eurip. Ph.* 514. ἄστρον ἂν ἔλθοιμ' αἰθέρος πρὸς ἀντολὰς καὶ γῆς ἔνερθε, δυνατὸς ὦν δρᾶσαι τάδε (i. e. εἰ δυναίμην), τὴν θεῶν μεγίστην ὥστ' ἔχειν τυραννίδα. Comp. *Plat. Symp. p.* 208 D. *Xen. Rep. Lac.* 8, 5.^e The partic. and εἰ or ἦν are interchanged *Eur. Iph. A.* 1008. πάντως δέ μ' ἰκετεύοντες ἤξετ' εἰς ἴσον, κἂν ἀνκέτευτος ἦς. comp. 1012 seq.

Similar to this is the use of the partic. for εἶτε—εἶτε, as *Eur. Iph. A.* 1008. for ἦν τε ἰκετεύης, ἦν τε μή. and *Plat. Leg.* 9. p. 856 B. quoted in §. 562, 3. So *Plat. Leg.* 5. p. 530 C. ζώντων καὶ μή, for ἦν τε ζῶσιν, ἦ τε μή.

5. The participle also expresses a mean. *Soph. Trach.* 593. εἰδέναι χρὴ δρῶσαν 'by the deed'. comp. 142. *Plat. Euthyphr.* p. 5 B. *Xen. Cyr.* 3, 2, 25. ληϊζόμενοι ζῶσιν 'live by plunder'. *Mem. S.* 3, 5, 16. προαιρούνται μᾶλλον οὔτω κερδαίνειν ἀπ' ἀλλήλων, ἢ συνωφελοῦντες αὐτούς, 'by helping each other'. comp. *Plat. Rep.* 2. p. 366 A. §. 556, 3.

6. Verbs of motion are accompanied regularly by participles future, to express the object of the verbs. *Xen. Mem. S.* 3, 7, 5. σέ γε διδάξων ὄρμημαι 'in order to teach thee'. ὡς is often added. See §. 569. *Plat. Alcib.* 1. p. 107 C. ἀνιστάμενος συμβουλεύσων^f. Sometimes also the participle present is used when the action of the participle is contemporaneous with that of the finite verb. *Soph. Aj.* 781. πέμπει μέ σοι φέροντα τάσδ' ἐπιστολάς. *Thuc.* 1, 116. ἐτυχον γὰρ

^d Koen ad Gregor. p. (62) 145 seq. Herm. ad Viger. p. 772.

in Dion. Hal. 1. p. 57.

^e Dorvill. ad Charit. p. 227. 257. Abresch ad Æschyl. 2. p. 47. Schæf.

^f Valck. ad Phœn. 777. ad Herod. 8, 54. p. 642, 82. Markl. ad Eur. Suppl. 542. 772. Fisch. 3 b. p. 24.

αἱ μὲν ἐπὶ Καρίας --- οἰχόμεναι, αἱ δὲ ἐπὶ Χίου καὶ Λέσβου, περιαγγέλλουσαι βοηθεῖν. *Eur. Med.* 372 seq. The partic. pres. also denotes an attempt *Plat. Euthyphr.* p. 8 C. πάντα ποιῶσι καὶ λέγουσι φεύγοντες τὴν δίκην, i. e. φεύγειν σπεύδοντες. Comp. *Herod.* 8, 143. *Isocr. Panath.* p. 268 E.^a But ἀπιὼν ἀνίστατο does not come under this head. See §. 504.

Obs. Instead of the partic. the indic. and καί is also used after εἶμι. *Æsch. Prom.* 325. εἶμι καὶ περάσομαι. *S. c. Th.* 674. *Eur. Phæn.* 1025.

567. The construction of the partic. is used also in interrogative and relative propositions, where, had there been no question, the corresponding case and gender of οὗτος, τοιοῦτος, τοσοῦτος might have been placed^b. In this case it serves to express all the foregoing definitions: as a general definition, where the partic. often stands with the article as a substantive. *Herod.* 3, 42. *Plat. Rep.* 5. p. 474 B. ἀναγκαῖον διορίσασθαι, τοὺς φιλοσόφους τίνας λέγοντες τολμῶμεν φάναί δεῖν ἄρχειν, 'whom we consider as philosophers, who, we assert, ought to govern'; as *Xen. Mem.* S. 2, 2, 1. καταμεμάθηκας οὖν, τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν. *Plat. Rep.* 1. p. 332 C. εἰ οὖν τις αὐτὸν ἤρετο, ᾧ Σιμωνίδῃ, ἢ τίσιν οὖν τί ἀποδιδούσα ὀφειλόμενον καὶ προσῆκον τέχνη ἰατρικὴ καλεῖται; 'what with them is called the healing art? to what persons does it impart what is proper for each? and in what does this consist?' *id. Symp.* p. 195 A. οἷος οἶων αἴτιος ὧν τυγχάνει 'what kind of a man he is, and what he has been the cause of'. *Xen. Cyr.* 3, 1, 19. ποίαν καὶ σὺ τοῦ πατρὸς ἦτταν λέγων, οὕτως ἰσχυρίζῃ σεσωφρονίσθαι αὐτόν; 'what kind of victory do you mean by which, as you assert, your father is benefited?' 4, 5, 29. σκέψαι, οἷψ ὄντι μοι περὶ σε οἷος ὧν περὶ ἐμὲ ἐπειτά μοι μέμφῃ. *Thuc.* 4, 20. πολεμοῦνται γὰρ ἀσαφῶς, ὅποτέρων ἀρξάντων, because πολεμοῦνται, ἀρξάντων Ἀθηναίων is the common expression.

A cause. *Herod.* 1, 153. λέγεται Κῦρον ἐπιείρεσθαι τοὺς

^a Markl. ad *Eur. Suppl.* 154. *Pind. Pyth.* 1, 52. 4, 106.
Zeune ad *Vig.* p. 344. *Herm.* ad *Vig.* p. 773, 223. *Bæckh Not. Crit.* ad

^b Hoog. ad *Vig.* p. 333 sqq.

παρέοντας οἱ Ἕλλήνων, τίνες εἶντες ἄνθρωποι Λακεδαιμόνιοι καὶ κόσοι πλήθος ταῦτα ἐωυτῷ προαγορεύουσιν. 7, 102. ὅσοι τινὲς εἶντες οἷοί τε εἰσι ταῦτα ποιέειν, 'how many of them there are, that they should be able to execute this'. *Soph. Ant.* 920. ζῶσ' εἰς θανάτων ἔρχομαι κατασκαφάς· ποίαν παρέξελθοῦσα δαιμόνων δίκην; *Plat. Phædon.* p. 63 A. τί γὰρ ἂν βουλόμενοι ἄνδρες σοφοὶ ὡς ἀληθῶς δεσπότης ἀμείνους αὐτῶν φεύγοιεν; 'what would they have by flying?' i. e. 'wherefore?' as in Latin, *quid spectantes hoc fecerunt?* *Comp. Xen. Mem.* 3, 7, 3. *Econ.* 6, 14. 7, 2. *Demosth. in Macart.* p. 1072, 14. *Eurip. Phæn.* 892. ἂ γῶ --- τί οὐ δρῶν; ποῖα δ' οὐ λέγων ἔπη;—εἰς ἔχθος ἤλθον παισὶ τοῖσι Οἰδίπῳ, 'what have I neglected to do or to say, that I', &c.

Upon this are grounded the phrases *τί μαθῶν* and *τί παθῶν*, which are both rendered by 'wherefore', the first, however, of which supposes the cause to be in some error or oversight of the understanding, the second in some external circumstance. *τί μαθῶν τοῦτο ἐποίησας*, signifies 'what have you taken into your head, that you have done this?' but *τί παθῶν*, 'what has come to you, that you have done this?' *μαθῶν* is found also in relative propositions, e. g. *Plat. Apol. S.* p. 36 B. *τί ἄξιός εἰμι παθεῖν ἢ ἀποτίσαι, ὃ τι μαθῶν ἐν τῷ βίῳ οὐχ ἡσυχίαν ἦγον.* *Euthyd.* p. 283 E. *ib.* p. 299 A. *τί μαθῶν* is 'why'; it appears here merely connected with the rest of the construction by the change of *τί* into *ὃ τι*, or the blending of *ὄτι* and *τί*, which case would resemble that in which other relatives are used instead of *ὄτι* §. 480 C. In this case *ὄτι μαθῶν* would not be for *ὄτι τοῦτο μαθῶν*, but for *ὄτι τί μαθῶν*, 'that I did not keep quiet, and what had I taken into my head that I did not'^c.

Restriction, 'although'. *Xen. Cyr.* 3, 2, 15. ὡς ὀλίγα δυνάμενοι προορᾶν ἄνθρωποι περὶ τοῦ μέλλοντος, πολλὰ ἐπιχειροῦμεν πρᾶττειν! 'how little can we foresee, and yet how much do we undertake!' We might refer to this head *ibid.* 4, 5, 29. *Comp. Demosth.* p. 40, 20.

^c Wolf ad *Demosth. Lept.* p. 348 seq. Herm. ad *Vig.* p. 759, 194. Buttm. Heind. ad *Plat. Euthyd.* p. 339 seq. Gr. Gr. (10th edit.) p. 447.

Condition, 'if'. *Plat. Gorg.* p. 509 B. τίνα ἂν βoήθειαν μὴ δυνάμενος ἄνθρωπος βοηθεῖν ἑαυτῷ καταγέλαστος ἂν τῆ ἀληθείᾳ εἶη, *quod auxilium est illud, quod si quis sibi ipsi ferre non possit, contemnatur?*

Means. *Isocr. Panath.* p. 241 D. τοὺς Ἑλληνας ἐδίδαξαν, ὃν τρόπον διοικοῦντες τὰς αὐτῶν πατρίδας καὶ πρὸς οὓς πολεμοῦντες μεγάλην τὴν Ἑλλάδα ποιήσειαν, 'how they must govern their country, in order to aggrandize Greece'. *Xen. Mem. S.* 1, 1, 9. δαιμονᾶν ἔφη τοὺς μαντενομένους, ἃ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθοῦσι διακρίνειν. *Comp.* 2, 1, 24.

This use of the participle in interrogative propositions is the foundation of the phrases: τί κυπτάζεις ἔχων περὶ τὴν θύραν; *Arist. Nub.* 509. 'what makes you lurk at the door?' i. e. 'why do you lurk?' *id. Eccles.* 1151. τί δῆτα διατρίβεις ἔχων; 'what makes you loiter?' *Plat. Phædr.* p. 236 E. τί δῆτα ἔχων στρέφῃ; Perhaps this participle ἔχων came gradually to be considered merely as a *formula* established by usage, without any peculiar meaning being ascribed to it; and to be used also without an interrogation with other verbs, viz. those which signify 'to sport, play, to make sport', without having any peculiar signification, e. g. *Arist. Lysistr.* 946. *Ran.* 512. φλυαρεῖς ἔχων. *Ran.* 202. 524. οὐ μὴ φλυαρήσεις ἔχων. *Plat. Gorg.* p. 490 E. ποῖα ὑποδήματα φλυαρεῖς ἔχων; *ib.* p. 497 A. πρόϊθι γε ἔτι εἰς τὸ ἔμπροσθεν, ὅτι ἔχων ληρεῖς. *Theocr.* 14, 8. παῖσδεῖς ἔχων^a.

568. The construction with the participle is very often preceded by the particles ὥστε, ἄτε, οἷα δῆ, οἷον, and mostly when a reason is given, as contained in the opinion, the words, the intention of another, or when any one alleges a motive why he does anything in the person of another, or in the case of real actions represents these as thought or spoken of by some one.

^a Valck. ad Phœn. 712. p. 269. and also Ruhnck. ad Tim. p. 258. Koen. ad Greg. p. (63) 147. Herm. ad Vig. p. 777. n. 228. consider here ἔχειν synonymous with τυγχάνειν (but it

never occurs elsewhere instead of it); others suppose a transposition for ἔχεις ληρῶν. *Comp.* Bergler ad *Arist. Nub.* 131. Pierson ad *Mœrid.* p. 391. Alberti ad *Hesych.* t. 1. p. 144.

Herod. 9, 42. ἤδεσθε τοῦδε εἵνεκα, ὡς περιεσομένους ἡμέας Ἑλλήνων, *gaudete, quod superaturi simus.* *Xen. H. Gr.* 7, 5, 20. παρήγγειλεν αὐτοῖς παρασκευάζεσθαι, ὡς μάχης ἐσομένης, *quod pugna futura esset, not erat.* This construction may be resolved by the participles νομίζων, διανοούμενος, or the like, and the accus. with the infin. Both constructions are united *Isocr. Paneg.* p. 52 B. (c. 15.), and the partic. and infin. interchanged *Plat. Charm.* p. 164 D. where Heindorf quotes *Leg.* 1. p. 626. *Comp. de Rep.* 2. p. 383 A. The partic. fut. with ὡς in particular is put after verbs of all kinds to mark an intention. When the subject of the participle has preceded, the participle properly should be put in the case in which the subject preceding stood; but if the subject be another, it should be put with the participle in the genitive absolute. But in the latter case the accusative absolute is most in use^b: sometimes also datives absolute occur.

1. Participle in the case of the preceding subject. *Soph. El.* 1025. ὡς οὐχὶ συνδράσουσα νουθετεῖς τάδε, 'with the intention of not assisting me'. *Phil.* 1065. μή μ' ἀντιφώνει μηδέν, ὡς στείχοντα δῆ. *Aj.* 679. ὃ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθραντέος, ὡς καὶ φιλήσων αὐθις ('as being likely to love'). ἐς τε τὸν φίλον τοσαυθ' ὑπουργῶν ὠφελεῖν βουλήσομαι, ὡς αἰὲν οὐ μενοῦντα. *Comp. Eurip. Ph.* 902. 1171. *Ion.* 1243. *Thuc.* 4, 5. οἱ δὲ ἐορτήν τινα ἔτυχον ἄγοντες, καὶ ἅμα πυνθανόμενοι ἐν ὀλιγωρίᾳ ἐποιῶντο, ὡς, ὅταν ἐξέλθωσιν, ἢ οὐχ ὑπομενοῦντας σφᾶς, ἢ ῥαδίως ληψόμενοι βίᾳ. *Comp.* 6, 24. *Xen. Cyr.* 1, 5, 9. οἱ τῶν παραντίκα ἡδονῶν ἀπεχόμενοι οὐχ, ἵνα μηδέποτε εὐφρανθῶσι, τοῦτο πράττουσιν, ἀλλ' ὡς διὰ ταύτην τὴν ἐγκράτειαν πολλαπλάσια εἰς τὸν ἔπειτα χρόνον εὐφρανούμενοι οὕτω παρασκευάζονται, 'in the expectation that', where subsequently ἐλπίζοντες διαπράξεσθαι, νομίζοντες περιάψειν stands. Hence *Plat. Menex.* p. 241 D. αὐτὸς δὲ ἠγγέλλετο βασιλεὺς διανοεῖσθαι ὡς ἐπιχειρήσων πάλιν ἐπὶ τοὺς Ἕλληνας, for ἐπιχειρεῖν. *Mem.* S. 2, 7, 8.

2. Genitive absolute. *Herod.* 8, 69. ὅσοι μὲν ἦσαν εὐνοοί

^b The distinction which Elmsl. ad *tween the gen. and accus. abs. ap-*
Eur. Heracl. 693. Add. makes be- *pears to me without foundation.*

τῇ Ἀρτεμισίῃ συμφορὴν ἐποιοῦντο τοὺς λόγους, ὡς κακὸν τι πεισομένης πρὸς βασιλέως. *Plat. Alcib.* 1. p. 106 B. οὐκοῦν ὡς διανοουμένου σου ταῦτα ἐρωτῶ, ἃ φημί σε διανοεῖσθαι, 'on the supposition that you have the plan'. *Comp. Charm.* p. 176 C. *Protag.* p. 324 A.^a

Impersonal verbs also are put thus regularly in the nomin. absol. *Thuc.* 7, 25 *extr.* ἐπεμψαν καὶ ἐς τὰς ἄλλας πόλεις πρέσβεις οἱ Συρακούσιοι---ἀξιώσοντας ζυμβοθεῖν ἐπ' αὐτοὺς καὶ νασι καὶ πεζῶ, ὡς καὶ τῶν Ἀθηναίων προσδοκίμων ὄντων ἄλλη στρατιᾷ, καὶ, ἣν φθάσωσιν αὐτοὶ πρότερον διαφθείραντες τὸ παρὸν στράτευμα αὐτῶν, διαπολεμησόμενον. *Xen. Hellen.* 2, 3, 21. ὡς ἐξὸν ἤδη ποιεῖν αὐτοῖς, ὃ τι ἂν βούλοιντο---ἀπέκτειναν.

3. Accus. absol. *Herod.* 9, 42. *Soph. Œd. T.* 101. (ἄνωγεν ἡμᾶς Φοῖβος---μῖασμα χθονὸς ἐλαύνειν) ἀνδρηλατοῦντας, ἢ φόνω φόνον πάλιν λύοντας, ὡς τήνδ' αἶμα χειμαῖζον πόλιν. *Comp. Œd. C.* 380. *El.* 831. οὐχ ὕβρει λέγω τὰδ', ἀλλ' ἐκείνον ὡς παρόντα νῶν, 'because I know that he is present'. *Eur. Ion.* 983. *Plat. Rep.* 4. p. 426 C. προαγορεύουσι τοῖς πολίταις, τὴν κατάστασιν τῆς πόλεως ὄλην μὴ κινεῖν, ὡς ἀποθανούμενον, ὃς ἂν τοῦτο δρᾷ, 'with the threat'. *Comp. id. Prot.* p. 342 C. *Xen. Hellen.* 2, 3, 19. *Cyr.* 8, 1, 31. *Mem.* S. 1, 2, 20. Hence *Xen. Cyr.* 1, 6, 4. ὡς πρὸς φίλους μοι τοὺς θεοὺς ὄντας οὕτω διάκειμαι, i. e. οὕτω διάκ. πρὸς τοὺς θεοὺς, ὡς φίλους μοι ὄντας. *Plat. Leg.* 3. p. 687 B. πρὸς τοῦτο βλέπων, ὡς γενησόμενα πάντα, the 'expectation' to be understood is implied in the words πρὸς τοῦτο βλέπων.

The dative is found referred to a verb or adjective. *Soph. Phil.* 33. στείπη γε φυλλὰς, ὡς ἐναυλιζοντί τῃ, (with reference to the construction στείβεσθαι τινι, for ὑπό τινας.) 'so that it may be concluded some one inhabits it', or 'as if some one inhabited it'. *Plat. Leg.* 11. p. 921 D. περὶ τῶν κατὰ πόλεμον δημιουργῶν ὄντων σωτηρίας (δημ. σωτηρίας are to be taken together), στρατηγῶν τε καὶ ὅσοι περὶ ταῦτα τεχνικοί, δίκαιον εἶπεῖν, ὅτι τὸ παράπαν ἐμνήσθημεν δημιουργῶν, ὡς

^a Blomf. ad Æsch. Ag. 1394.

τούτοις αὖ, καθάπερ ἐκείνοις, οἷον ἐτέροις οὖσι δημιουργοῖς.

As gen. abs. are sometimes found where the partic. should conform to the case of the preceding noun, so here we find gen. or acc. absolute instead of the case of the preceding noun. *Plat. Phædon. p. 77 E.* ὡς δεδιότων, ἔφη, ὦ Σώκρατες, πειρῶ ἀναπεῖθειν, μᾶλλον δὲ μὴ ὡς ἡμῶν δεδιότων. *Charm. p. 165 B.* σὺ μὲν ὡς φάσκοντος ἐμοῦ εἰδέναι περὶ ὧν ἐρωτῶ, προσφέρῃ πρός με, καὶ εἰάν δὴ βούλωμαι, ὁμολογήσοντός σου. *Comp. Xen. Mem. S. 2, 2, 13. 6, 32. Cyr. 1, 4, 23. 3, 1, 9.—Herod. 1, 84.* The accus. and gen. are interchanged *Xen. Mem. S. 2, 2, 13.* See Schneider's note.

Obs. The participle ὦν is sometimes wanting. *Soph. Œd. C. 83.* πᾶν ἐν ἡσυχῇ --- ἔξεστι φωνεῖν, ὡς ἐμοῦ μόνης πέλας. *Aj. 1043. Eur. Suppl. 301. Thuc. 2, 35.* οἱ μὲν πολλοὶ τῶν ἐνθάδε ἤδη εἰρηκόντων ἐπαινοῦσι τὸν προσθέντα τῷ νόμῳ τὸν λόγον τόνδε, ὡς καλὸν ἐπὶ τοῖς ἐκ τῶν πολέμων θαπτομένοις ἀγορεύεσθαι αὐτόν. *Plat. Gorg. p. 495 C. Xen. Mem. S. 1, 6, 5.^b*

Sometimes also the subject τοῦτο is wanting. *Herod. 8, 144.* νῦν δέ, ὡς οὕτω ἐχόντων (τούτων or τῶν πραγμάτων) στρατιῆν ὡς τάχιστα ἐκπέμπετε. See Valcken. Note. *Soph. Ant. 1179.* ὡς ὧδ' ἐχόντων, τᾶλλα βουλεύειν πάρα.

4. ὡς is often found with the partic. fut. in order to denote more determinately that the purpose is something thought of. *Xen. Anab. 4, 7, 13.* Αἰνέας --- ἰδὼν τινα θεόντα ὡς ῥίψοντα ἑαυτόν, --- ἐπιλαμβάνεται ὡς αὐτόν κωλύσων. *Hist. Gr. 7, 5, 7. Comp. Anab. 8, 9.^c §. 628.*

5. The participle with ὡς occurs for ὅτι with the finite verb 569. or the participle only after the verbs εἰδέναι, νοεῖν, διακεῖσθαι τὴν γνώμην, ἔχειν γνώμην, where in Latin the accus. with the infin. is used. These last verbs, in this case, usually assume οὕτω, and are put after the construction of the participle. *Soph. Phil. 253.* ὡς μηδὲν εἰδότ' ἴσθι μ' ὦν ἀνιστορεῖς. *Comp. Ant. 1063. Plat. Critia. p. 108 B.* ὡς ὑπαρχούσης αὐτῷ συγ-

^b Heind. ad Plat. Prot. p. 514. ^c Stallb. ad Plat. Phil. p. 51. Pöppo Bornem. ad Xen. Symp. p. 124. ad Cyr. 2, 3, 3. Elmsl. ad Eur. Bacch. 224.

γνώμης ἴστω. *Herod.* 1, 91. *Soph. Aj.* 281. *Comp. Phil.* 567. *Soph. Phil.* 415. ὡς μηκέτ' ὄντα κείνον ἐν φάει νόει. *Plat. Euthyd.* p. 273 E. ἐγὼ δὲ περὶ ὑμῶν διανοούμην ἔτι, ὡς δεινοῖν ὄντων ἐν ὄπλοις μάχεσθαι. *Comp. Phædon.* p. 94 E. *Menex.* p. 241 D. *Gorg.* p. 472 D. *Prot.* p. 352 B.^a *Thuc.* 7, 15. καὶ νῦν ὡς, ἐφ' ἧ μὲν ἦλθομεν τὸ πρῶτον, καὶ τῶν στρατιωτῶν καὶ τῶν ἡγεμόνων ὑμῖν μὴ μεμπτῶν γενομένων, οὕτω τὴν γνώμην ἔχετε, hoc persuasum habeatis, nec milites nec duces male rem gessisse. *Comp.* 7, 72 extr. *Xen. Anab.* 1, 3, 6. ὡς ἐμοῦ οὖν ἰόντος, ὅπη ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε. *Comp. Cyrop.* 6, 1, 40. So *Anab.* 1, 8, 10. *Plat. Amat.* p. 135 C. μὴ οὕτω μου ὑπολάβης, ὡς λέγοντος, ὅτι δεῖ ἐκάστην τῶν τεχνῶν τὸν φιλοσοφούντα ἐπίστασθαι ἀκριβῶς. *Soph. Trach.* 289. φρόνει νῦν ὡς ἤξοντα. The construction is singular in its kind in *Xen. Mem.* S. 4, 2, 30. ὡς πάνν μοι δοκεῖ περὶ πολλοῦ ποιητέον εἶναι τὸ ἑαυτὸν γιγνώσκειν, οὕτως ἴσθι, where δοκοῦν for δοκεῖ would have been the more usual construction^b.

This construction sometimes follows the verbs 'to say, to announce, to think'. *Herod.* 2, 1. Καμβύσης Ἴωνας μὲν καὶ Αἰολέας ὡς δούλους πατριῶους ἐόντας ἐνόμιζε. *Æsch. Ag.* 683. *Soph. Oed. T.* 625. ὡς οὐχ ὑπείξων οὐδὲ πιστεύων λέγεις; *ib.* 955. πατέρα τὸν σὸν ἀγγελῶν ὡς οὐκ ἔτ' ὄντα Πόλυβον, ἀλλ' ὀλωλότα. *Plat. Menon.* p. 95 E. οἶσθ', ὡς ἐν τούτοις μὲν, ὡς διδακτοῦ οὔσης τῆς ἀρετῆς, λέγει; *Leg.* I in. *Xen. Anab.* 1, 3, 15. ὡς μὲν στρατηγήσοντα ἐμὲ ταύτην τὴν στρατηγίαν, μηδεὶς ὑμῶν λεγέτω. Hence *Eurip. Ph.* 1475. where λέγοντες is contained in the preceding λόγων. *Æsch. Agam.* 1378. ἧ γὰρ τεκμηρίοισιν ἐξ οἰμωγμάτων μαντευσόμεσθα τὰνδρὸς ὡς ὀλωλότος. The partic. without ὡς is put thus for the accus. with the infin. *Thuc.* 7, 64. In *Æsch. Agam.* 641. πότερα γὰρ αὐτοῦ ζῶντος ἢ τεθνηκότος φάτις πρὸς ἄλλων ναυτίλων ἐκλήζετο the gen. of the partic. is determined by φάτις, as *Soph. El.* 317. καὶ δὴ σ' ἐρωτῶ τοῦ κασιγνήτου τί φῆς; ἤξοντος ἢ μέλλοντος by τοῦ κασιγν. for περὶ τοῦ κασιγν. *Comp. Ast ad Plat. Leg.* p. 7.

^a Boeckh ad *Plat. Min.* p. 120 seq. *Wyttenb. Bibl. Crit.* 3, 2, p. 29.

^b Heind. ad *Plat. Charm.* p. 117.

ad *Cratyl.* p. 179. 182. *Lob. ad Soph. Aj.* 279.

So after *δηλοῦν Soph. Ant. 242. δηλοῖς δ' ὡς τι σημανῶν νέον*, as *Lucian. Dial. D. 7 in.*

6. The partic. with *ὡς* for the infin. alone is very common after *παρασκευάζεσθαι. Thuc. 2, 7. οἱ Ἀθηναῖοι πάρεσκευάζοντο ὡς πολεμήσοντες. Comp. 3, 115. 7, 50. Xen. Cyrop. 5, 5, 47. μὴ μέντοι, ὡς λόγον ἡμῖν ἐπιδειζόμενοι, οἷον ἂν εἴποιτε πρὸς ἕκαστον αὐτῶν, τοῦτο μελετᾶτε, ἀλλ', ὡς τοὺς πεπεισμένους ὑφ' ἑκάστου δήλους ἐσομένους οἷς ἂν πράττωσιν, οὕτω παρασκευάζεσθε.*

7. The partic. with *ὡς* also denotes an objective reason, especially with *ὥστε* in Herodotus, and *ἄτε*. *Soph. Trach. 1192. οἶδ', ὡς θυτῆρ δὴ πολλὰ δὴ σταθεῖς ἄνω. Xen. H. Gr. 5, 4, 9. Herod. 6, 44. ὥστε γὰρ θηριωδεστάτης εἰούσης τῆς θαλάσσης -----οἱ μὲν ὑπὸ τῶν θηρίων διεφθείροντο ἀρπαζόμενοι-----.* *Comp. 5, 35. 9, 49. So οἷα, οἷον Herod. 6, 46. Comp. 1, 111. Plat. Charm. init. Herod. 7, 23. ἄτε τοῦ τε ἄνω στόματος καὶ τοῦ κάτω τὰ αὐτὰ μέτρα ποιουμένων, ἔμελλέ σφι τοιοῦτον ἀποβήσεσθαι, where it contains a ground (objective) of what follows, 'as they made the aperture equally wide above and below'. Plat. Lach. p. 180 D. Comp. Gorg. p. 465 C. p. 471 C. Prot. p. 321 B. Herod. 9, 50. ὥσπερ with the participle expresses more particularly a comparison, 'as', or 'as though': Xen. Cyr. 4, 2, 21. αὐτίκα μάλα ὄψεσθε, ὥσπερ δούλων ἀποδιδρασκόντων καὶ εὐρημένων, τοὺς μὲν ἰκετεύοντας αὐτῶν &c. 'as slaves run away'. Comp. Plat. Phædon. p. 86 B. Isocr. Paneg. p. 43 E. de Big. p. 351 B. Demosth. pro Cor. p. 268, 9 sqq. Lysias p. 178, 39. Even ὥσπερ ἂν εἴ with a participle Demosth. p. 299, 21. And since ὥσπερ εἴ is used elsewhere with the optative in the sense of 'as though', Xenophon combines the two constructions Hellen. 2, 3, 19. ὥσπερ τὸν ἀριθμὸν τοῦτον ἔχοντά τινα ἀνάγκην καλοὺς καὶ ἀγαθοὺς εἶναι, καὶ οὐτ' ἔξω τούτων σπουδαίους, οὐτ' ἐντὸς τούτων πονηροὺς οἷόν τε εἶη γενέσθαι. ὡς δὴ is also used in the sense of ὥσπερ Plat. Prot. p. 342 C.*

Participles are also used as substantives, when they have the 570. article joined with them. Besides the remarks in §. 270. and besides *οἱ ἀφκόμενοι, ἱὶ qui venerunt &c.*, to which there is no

substantive corresponding in signification, we may add οἱ γεινάμενοι for οἱ γονεῖς *Herod.* 1, 120. οἱ φυλάσσοντες for οἱ φύλακες *Xen. Apol.* S. 20. οἱ ἠβώντες for οἱ ἔφηβοι *Thuc.* 5, 32. τὸ νοσοῦν for ἡ νόσος *Soph. Phil.* 675. τὸ ποθοῦν for τὸν πόθον *Soph. Trach.* 196. τὸ δρῶν *id. CEd. C.* 1604. for ἡ δρᾶσις, ἡ ὑπηρετήσις, τὸ μεταμελησόμενον for ἡ μεταμέλεια, but with the idea of the future, *Xen. Mem.* S. 2, 6, 23. and other combinations^a. Thucydides especially is fond of using participles for substantives. (κ) In this case they take genitives or possessive pronouns, as in Latin *factum meum, res gestæ Ciceronis.* *Eur. El.* 337. ὁ ἐκείνου τεκῶν, 'his father'. *Comp. Ion.* 319. *Arist. Eccl.* 1118. ἡ ἐμὴ κεκτημένη. *Thuc.* 1, 128. βασιλέως προσήκοντές τινες. 1, 36. τὸ δεδιὸς αὐτοῦ (τὸ δέος) ----- τὸ θαρσοῦν (τὸ θάρσος). *ib.* 43. ἐν τῷ τοιῷδε ἀξιούντι, for ἀξιώματι. *ib.* 142. ἐν τῷ μὴ μελετῶντι ἀξυνετώτεροι ἔσονται, 'through want of practice'. *Eurip. Iph. A.* 1280. τὸ κείνου βουλόμενον 'his will'^b. But *Herod.* 2, 32. τοὺς ἄγοντας τῶν Νασαμώνων, τῶν Νασ. is governed by οὐδέν τι γινώσκειν.

Of the partic. without the article see §. 271 *Obs.*^c Also the peculiarity in the position of the article noticed in §. 278. *Obs.* 2. takes place with the participle. *Plat. Phædon.* p. 88 A. *Isocr. Paneg.* p. 69 A. (c. 38.)

571. The partic. in the neuter with the article is often put for a nominative or accus. absolute, as an apposition to an entire proposition. *Plat. Phædon.* p. 101 D. σὺ δὲ δεδιὸς ἄν, τὸ λεγόμενον (*ut aiunt*), τὴν σαντοῦ σκιὰν ----- οὕτως ἀποκρίναιο ἄν; *Comp. Gorg. in Isocr. Panath.* p. 249 B. τὸ τοίνυν ἐχόμενον, ὃ τῶν μὲν προειρημένων ἑλαττόν ἐστι, τῶν δὲ πολλακίς ἐγκεκωμιασμένων μεῖζον καὶ λόγον μᾶλλον ἄξιον' στρατόπεδον γάρ &c. *Comp. §.* 432. p. 710. 711.

^a Fisch. 1. p. 223. Schæf. ad *Dion. H.* p. 205. Musgr. ad *Soph. CEd. C.* 1284. *Trach.* 199.

^b Lob. ad *Soph. Aj.* 358. *Erf. ib.* 351. Ast ad *Plat. Leg.* p. 450. Monk

ad *Eur. Alc.* 168. Schæf. *App. Demosth.* 1. p. 233.

^c Compare *Eur. Or.* 30. with *Soph. CEd. T.* 515. there quoted in p. 474.

Construction of PREPOSITIONS.

Prepositions are properly adverbs, which serve to show certain 572. relations between a noun and other parts of speech, and hence govern certain cases. Some require only one case; others, according to the several references which they express, several cases.

I. Of those which govern only one case

1. ἀντί, ἀπό, ἐκ, πρό take the genitive alone.

Ἀντί, 'for, instead of', the Latin *pro*, e. g. ἀντί θνητοῦ σώματος ἀθάνατον δόξαν ἀλλάξασθαι. Comp. *Herod.* 7, 170.^d especially in definitions of value or price, as εἰτά μ' ἐρωτᾶς, ἀντί ποίας ἀρετῆς ἀξιώ τιμᾶσθαι; *Demosth.*, where honour, τιμή, is considered as the price of virtue, although in other languages a causal relation is here indicated, as in ἀνθ' ὧν, 'wherefore, on which account'. Hence *Soph. El.* 585. διδάξον, ἀνθ' ὅτου ταυῶν αἰσχίστα πάντων ἔργα δρώσα τυγχάνεις, properly 'in return for what', i. e. 'why?' *Eur. Andr.* 389. Comp. *Arist. Ach.* 292. (Of another sense of ἀνθ' ὧν see §. 480, c.) It is often used also in comparisons with respect to value: *Il. i'*, 116. ἀντί νη πολλῶν λαῶν ἐστὶν ἀνὴρ, ὃν τε Ζεὺς κῆρι φιλήσῃ, 'is equivalent to, is worth'. *θ'*, 233. (ἡγοράασθε) Τρώων ἀνθ' ἑκατόν τε διηκοσίων τε ἕκαστος στήσεσθαι, where στήναι ἀντί τινος is the same as *Herod.* 7, 104. ἀξίον εἶναι. *ib.* 163. *Il. φ'*, 75. ἀντί τοι εἶμ' ἰκέταο---αἰδοίοιο, 'I am as worthy of your forbearance as one who supplicates protection'. Comp. *Od. θ'*, 546. *Xen. Mem.* 2, 7, 14. *Plat. Gorg.* p. 526 E. Hence ἐν ἀνθ' ἐνός *Plat. Phil.* p. 63 C. *Leg.* 4. p. 705 B. 'one held against the other'; and *Soph. Œd. C.* 1326. ἀντί παιδῶν τῶνδε σ' ἰκετεύομεν 'as persons who are to be considered as equivalent to these maidens', instead of the more usual πρός, *per hasce filias*. ἄντα, 'before', is different: ἄντα παρεϊάων σχομένη λιπαρὰ κρήδεμνα. Thus also *Od. δ'*, 115. *Hes. Ἔργ.* 725. or ἀντία *Il. φ'*, 481.^e

^d Valck. ad *Herod.* 6, 32.

^e Fisch. § b. p. 100 sqq.

'Από generally indicates a removal from one place to another, 'from', the Latin *a, ab*, e. g. ἀφ' ἵππων ἄλτο χαμαῖε. *Eur. Hec.* 513. It then commonly denotes the place *at* or *near* which any one was, while the place *within* which is expressed by ἐκ. Yet ἀπό is found for ἐκ *Hes. Th.* 658. ἀπὸ ζόφου ἠρόεντος, ἀπὸ δεσμῶν ἐλθεῖν. Hence *Il. ε'*, 13. τῷ μὲν ἀφ' ἵπποιῖν, ὁ δ' ἀπὸ χθονὸς ὄρνυτο πεζός. *Od. φ'*, 419. ἀφ' ἵππων μάχεσθαι 'to fight on horseback'. *Herod.* 1, 79. *Comp. Thuc.* 4, 14. 7, 62. because the direction of the action is from one place to another. *Hom. H.* 32, 8. Hence γενέσθαι ἀπὸ δείπνου 'to have done supper' *Herod.* 6, 129. *Il. θ'*, 53. πίνειν ἀπὸ τοῦ σιτίου 'to drink just after eating'. *Hippocr. π. διαίτ. p.* 338, 53. *Foes.*^a ἀπὸ σκοποῦ 'far from the mark'. ἀπὸ λέχεος 'far from the bed' *Eur. Or.* 185. To this belongs ἀπὸ δόξης *Il. κ'*, 324. 'otherwise than you think', as ἀπ' ἐλπίδων, i. e. οὐχ ὡς ἠλπίζον *Soph. El.* 1127. ἀπὸ γνώμης *id. Trach.* 389.^b ἀπὸ θυμοῦ γενέσθαι τινί *Il. α'*, 562. Also ἀπὸ ρυτῆρος ἐλαύνειν or σπεύδειν *Soph. CEd. C.* 900. 'far from the reins', i. e. 'without reins, with loose reins' (as in ἀπόπτολις, ἀπότιμος, for ἀπολις, ἄτιμος); and ἐλευθεροῦν ἀπὸ (ἐκ) τινος, λύνειν *Hes. Th.* 501. μονοῦσθαι §. 353, 2. *Obs.* Sometimes ἀπό is put with the measure of the distance, instead of with the place from which the distance is expressed, ἀπὸ σταδίων τετταράκοντα τῆς θαλάττης 'forty stades from the sea'^c.

Hence is derived the sense in which it signifies an 'extraction, derivation, an origin, beginning', which, literally speaking, seems to be founded upon 'a removal from'. Thus ἀφ' ἑσπέρας 'at the beginning of the evening': *Xen. Hist. Gr.* 2, 4, 24. ἀφ' ἡμέρας πίνειν, *de die. Tour ad Suid.* 2. p. 267 seq. οἱ ἀπὸ τῆς στοᾶς, ἀπὸ τῆς Ἀκαδημίας, ἀπὸ Πλάτωνος 'the Stoics, Academics, Platonics'^d. τὰ ἀπὸ τῆς μητροῦς 'on the mother's side'. *Thuc.* 7, 77. τὰ ἀπὸ τοῦ θεοῦ. βουῖς ἀπὸ

^a Fisch. 3 b. p. 108.

^b The doctrine of some of the grammarians that ἀπό in these senses should be accented ἄπο, is a mere refinement (Schæf. Melet. p. 51 seq. Bast ad Greg. C. p. 310 seq.), since

it always retains its proper sense, as a preposition governing the genitive. *Comp. Schol. Ven. ad Il. β'*, 162.

^c Schæf. ad Long. p. 328 seq.

^d Schæf. in Dion. Hal. 1. p. 26 sqq. Fisch. 3 b. p. 115.

Πιερίης *Hom. H. in Merc.* 191. as *pastor ab Amphryso*, for *Amphrysius*, in *Virgil*^e. *Eur. Cycl.* 414. ἀμπέλων ἀπο πῶμα^f. Hence it stands before names of tools, parts of the human body, members, whose effects may be considered as proceeding from them. *Il. ω'*, 605. πέφνεν ἀπ' ἀργυρέοιο βιοῖο, where we say 'with, through, by means of'. κυκλοτερῆς ὡς ἀπὸ τόρνον *Herod.* 4, 36. Hence ἀπὸ γλώσσης *Soph. Œd. C.* 936. (See *Blomf. Gloss. Ag.* 786.) ἀπ' ὀμμάτων 'to judge by the eye' *Œd. C.* 15. 319. ὀξύτης σώματος ἢ ἀπὸ τῶν ποδῶν *Plat. Leg.* 8. p. 832 E. Hence also *Il. υ'*, 327. θεοῦ ἀπὸ χειρὸς 'by the hand'. Generally ἀπό expresses that from which something proceeds as being its effect, as *Xen. Cyr.* 3, 3, 53. ὁ ἀπὸ τῶν πολεμίων φόβος^g. *Plat. Gorg.* p. 453 B. ἢ ἀπὸ τῆς ῥητορικῆς πειθῶ. *Comp. Phædon.* p. 76 A. ἀπὸ τῶν ὑπαρχόντων ἀμύνεσθαι 'by the existing means' *Thuc.* 6, 33. *Lys.* p. 188, 19. or ἀπὸ τῶν παρόντων *Thuc.* 7, 56. τὸ ναυτικὸν τρέφειν ἀπὸ προσόδων *Thuc.* 1, 81. *Comp. Xen. Mem.* 8. 2, 1, 25. ἀπὸ χιλίων ταλάντων 'by means of, i. e. for a thousand talents' *Isocr. π. ἀντ.* §. 118. *Comp. Demosth. de Cor.* p. 256, 24. Similarly ἀπὸ λείας ζῆν 'to live upon plunder', where λεία is the means of living^h. Thus also τὸ ἀπὸ σεῦ 'what comes from you', τὸ σόν, i. e. 'your opinion', *Herod.* 7, 101. τὸ ἀπ' ἡμέων *id.* 9, 7. or τὰ ἀπ' ἐμοῦ 'what I have to do' *Soph. El.* 1464. *Comp. Eur. Her.* 23. 'on my part' *Soph. Œd. C.* 1628. *Eur. Iph. A.* 1224. φθόνος ἀπὸ τῶν πρώτων ἀνδρῶν *Thuc.* 4, 108.ⁱ 'in consequence of'. *Soph. Ant.* 695. ἀπ' ἔργων εὐκλεεστάτων φθίνει, because the ἔργα produced the φθίνειν. *Thuc.* 7, 71.—θῆλυς ἀπὸ χροῖας 'according to the complexion', the complexion producing a feminine appearance, *Theocr.* 16, 49. *Comp. Thuc.* 2, 62. 'on account of' *Thuc.* 3, 64. 5, 17. 6, 12. *Plat. Rep.* 8. p. 549 A.^k Hence ἀπό is sometimes put, though but seldom, with persons who effect anything, for ὑπό. *Herod.* 2, 54. ζήτησιν μεγάλην ἀπὸ σφέων γενέσθαι. *Comp.* 7, 102.

^e Valck. ad *Theocr.* 1, 147. (10. Id.)

^f Seidl. de Verss. *Dochm.* p. 308.

^g Wyttenb. ad *Ecl. Hist.* p. 370.

Schæf. Melet. p. 84. Heind. ad *Plat. Phædon.* § 73. Ast ad *Plat. Leg.* p. 351.

^h Fisch. 3 b. p. 107. Valck. ad *Herod.* 5, 85. p. 414, 30.

ⁱ Fisch. 3 b. p. 116 seq. Morus ad *Isocr. Paneg.* 9. not. f. Schæf. Melet. p. 83.

^k Gronov. ad *Herod.* 1, 203.

172. 9, 66. *Thuc.* 1, 17. 3, 36. 5, 17. *Æsch. in Ctes.* p. 489. *ed. Reisk.*^a So the gen. with *ἀπό* also expresses that which furnishes the material or the occasion of anything, as *νίκα ἀπό παγκρατίου* *Pind. Isthm.* 6, 88. *ἀπό παντός φέρειν λόγου μηχανημα* *Soph. CEd.* C. 761. which *ib.* 807. was expressed by *ἐξ ἅπαντος εὖ λέγειν. Xen. Mem. S.* 2, 9, 4. *ἀπό παντός* (*Soph. Ant.* 312. *ἐκ παντός*) *κερδαίνειν, ἀπό συκοφαντῶν λαμβάνειν* 'by prosecution of informers'; or the whole out of which something belonging to it is taken, as *γαμεῖν ἀπ' (ἐξ) ἐσθλῶν* 'to marry a woman of good family' *Elmsl. ad Eur. Heracl.* 300. Hence it is also put with words which signify a state of mind, a motive from which an action is produced, e. g. *ἀπό δικαιοσύνης* 'from a love of justice' *Herod.* 7, 164. *ἀπ' ἐλπίδος καλῆς* 'from hope of a good result' *Soph. Trach.* 667. *ἀφ' ἑαυτοῦ* 'from one's own inclination, of one's-self', *Thuc.* 5, 60. 8, 47.^b *ἀπ' οὐδενός δολεροῦ νόου* *Herod.* 3, 135. (Comp. §. 396. *Obs.* 2.) where also the dative alone might be put^c. Hence *ἀπό* is put with an adjective for a dative or adverb: *ἀπό πείρας δηλοῦν* *Soph. Aj.* 471. *ἀπό μιᾶς ὀρμῆς* *Thuc.* 7, 71. *ἀπό σπουδῆς* for *σπουδῆ* or *σπουδαίως* 'with zeal'. *ἀπό τοῦ προφανοῦς* *Thuc.* 2, 93. 'openly', *palam*^d.

'*Από* also is used with the same reference in *Thuc.* 8, 79. *ἀπό ξυνόδου δοκεῖν*, since the council was the origin of the determination, which proceeded from it. Comp. *ib.* 8, 81. 7, 57. *ἀπό ξυμμαχίας αὐτόνομοι* 'according to the alliance'. *Xen. Mem. S.* 1, 2, 9. *ἀπό κῦάμων καθίστασθαι ἄρχοντας* 'by means of the ballot with beans'. *Plat. Rep.* 8. p. 550 C. 551 C. *πολιτεία ἀπό τιμημάτων*, which is expressed *ib.* p. 553 A. *ἐκ τιμημ.* 'a constitution in which the governors are chosen according to their property'. Comp. *Thuc.* 1, 138.

574. 'Εκ (before a vowel ἐξ) serves to denote a choice out of several objects, e. g. *ἐκ τῶν πολιτῶν ἐκλέγεσθαι τοὺς ἰσχυροτάτους*, or to denote a whole, consisting of several parts, e. g. *Xen. Mem.* 3, 6, 17. *Elmsl. ad Eur. Heracl.* 300. On this relation of a whole to its parts is founded the sense *πρα* *II. σ'*,

^a Wessel. ad *Herod.* 9, 7. 1. p. 693, 88.

^b Duker ad *Thuc.* 6, 40.

^c Wyttenb. ad *Ecl. Hist.* p. 414. Fisch. 3 b. p. 106.

^d Fisch. *ib.* p. 110.

431 seq. Comp. *Herod.* 9, 26. *Soph. Ant.* 1137. *Ced. C.* 742. But it frequently expresses, like *ἀπό*, 'a separation', as *Soph. Ant.* 1318. ἐμᾶς ἐξ αἰτίας, *a mea culpa sejunctum*, also in regard to time, ἐκ τίνος χρόνου, ἐξ οὗ 'since'. Generally it denotes a removal from the inside of a place or thing, e. g. ἐκ τῆς πόλεως ἀπιέναι, φεύγειν, which presupposes that one has been *in* the city, whilst ἀπὸ τῆς π. φ. would only signify that one has been *near* the city. Yet this distinction is not uniformly observed. Hence the direction of an action is sometimes expressed by ἐκ as by ἀπό, and ἐκ denotes the place where any one is, and from which he undertakes an action, as *Il. υ'*, 377. *Soph. El.* 741 seq. ὠρθοῦθ' ὁ τλήμων ὀρθὸς ἐξ ὀρθῶν δίφρων 'because the car was guided from the seat'. Hence ἐκ is sometimes put for ἐξω: *Od. τ'*, 7. ἐκ καπνοῦ 'out of the smoke', as *Herod.* 2, 142. ἐξ ἠθέων^e. The idea of a distance is contained also in τὸ ἐκ τοῦ ἰσθμοῦ τεῖχος *Thuc.* 1, 64. 'the wall from thence to the isthmus', as 'a *Sequanis*' *Cæs. B. G.* 1, 1. ἐκ θαλάττης 'on the side towards the sea', ἐκ τῆς μεσογείας *Dem. de Cor.* p. 326, 8. Hence it expresses generally the relation of two things, by which it appears that one proceeded from the other, and thus a derivation also, an origin, a beginning, almost the same as ἀπό^f. To this head belongs also *Soph. Trach.* 320. ἐκ σαυτῆς, *per te ipse*, 'thysself', as opposed to *Lichas*, not *tua sponte*. πηγὰς οὐρείων ἐκ μόσχων *Eur. Iph. T.* 162. ἐκ ποταμοῦ νίξεσθαι *Od. ζ'*, 224. Hence the *gentilia* Δάφνης ὡς Αἴτνας *Theocr.* 1, 65. οὐζ' Ἀθηνῶν *Soph. El.* 731. οἱ ἐξ Ἀκαδημίας^g. So ἐξ ἔω 'at dawn' *Arist. Eccl.* 85. ἐξ ἡμέρας *Soph. El.* 780. 'since it became day'. ἐκ νυκτῶν *Od. μ'*, 286.^h but *Lys. Epitaph. in.* ἐξ ὀλίγων ἡμερῶν 'after a preparation of a few days'. *ib.* ἐξ ὀλίγου. Hence arise the phrases ἐκ τῶν ζωστήρων φορεῖν φιάλας *Herod.* 4, 10. 'suspended to the girdles'; ἐκ σκήπτρων ὀδοιπορεῖν *Soph. Ced. C.* 848. the travelling depending as it were upon the staff. (whence the transition is easy to 'by', *per*, as *Soph. Trach.* 1133. ἐξ ἐμῆς θανεῖν χερσός.) *Xen. Anab.* 1, 8, 10. εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων. and ἐκ τοῦ ποδὸς κρεμάσαι τινά 'by the foot';

^e Valcken. ad l. l. p. 173, 24.

^g Fisch. 3 b. p. 123.

Fisch. 3 b. p. 127.

^h Jacobs ad *Anthol. Pal.* t. 3.

^f Fisch. 3 b. p. 118 seq.

p. 332.

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λαμβάνειν ἵππον ἐκ τῆς οὐράς 'by the tail'^a. Hence *Il. σ'*, 480. *περὶ δ' ἄντυγα βάλλε φαεινὴν, ἐκ δ' ἀργύρεον τελαμῶνα* 'upon it'. Also that which gives occasion *Herod. 8, 80. ἐξ ἐμέο, με auctore.* (*Herm. ad Vig. p. 857. n. 385.*^b) So ἐξ ἅπαντος εὐ λέγειν *Soph. Œd. C. 807. Ant. 312.* like ἀπό. Means: ἐκ (ἀπὸ) τῶν ὑπαρχόντων *Xen. Anab. 6, 4, 9. Comp. Lys. in Ergocl. in.* Similar to this is ἐκ τούτων, ἐκ τῶνδε, 'with these (small) means' *Soph. Aj. 537.* (See *Herm. note.*) 823. *Trach. 1109. Eur. Med. 464.* Hence also *Plat. Leg. 5. p. 743 B. ἐκ διπλασίων χρημάτων,* for ὁ ἔχων διπλ. χρήματα. It is used, therefore, in order to express an immediate consequence, the proceeding of one thing from another, e. g. ἐκ τῆς θυσίης γενέσθαι *Herod. 1, 50.* (as ἀπὸ δείπνου §. 572.) *γελᾶν ἐκ τῶν πρόσθεν δακρύων Xen. Cyr. 1, 4, 28.* 'to laugh after tears'. ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν *ξυμβῆναι Thuc. 1, 120.*^c and hence it often denotes a preceding condition *Herod. 1, 87. Soph. Ant. 1093. λευκὴν ἐκ μελαίνης ἀμφιβάλ- λομαι τρίχα. Comp. Trach. 284. Eur. Troad. 499. Hel. 1611. Plat. Prot. p. 310 D. ἐκ τοῦ κόπου* 'after fatigue'. *Lys: p. 179, 26. 29. ἐκ πένητος πλούσιος. Comp. Xen. H. Gr. 2, 3, 32. Anab. 4, 6, 21.*^d Again, it is put with words which import an affection of the mind, an internal or external impulse, e. g. *Il. ι'*, 486. ἐκ θυμοῦ φιλεῖν. ἐκ τίνος φόβου 'from what fear?' *Soph. Œd. C. 887. ἐκ παντὸς τοῦ νοῦ Plat. Gorg. p. 510 B.* and hence for an adverb: ἐκ τοῦ ἐμφανοῦς, *palam, Herod. 3, 150. 5, 37. 7, 205. ἐξ ἀέλπτου Herod. 1, 111.* with Wesseling's note. or ἐξ ἀέλπτων *Soph. Aj. 716. ἐξ ἀπροσδοκῆτου, inexpectato, id. 7, 204. ἐκ προσηκόντων Thuc. 3, 67. ἐκ τοῦ εὐπρεποῦς id. 7, 57. ἐκ τῶν δικαίων Arist. Nub. 1116.* or for an adj. e. g. ἐξ ἀνάγκης for ἀναγκαῖον *Heind. ad Plat. Soph. p. 415. ἐξ ἴσου id. ad Gorg. §. 154.* or for the dat. of a noun, as ἐξ εὐμενῶν στέργων *Soph. Œd. C. 486. ἐξ ἀκινήτου ποδός id. Trach. 875. Eur. Med. 339. ἐξ ὀπαδῶν χειρός,* for *χειρί.* See §. 396. *Obs. 2. p. 634. Soph. El. 483. 486.* Hence it may often be translated 'by, on account of, through, in consequence of': *Eur. Phæn. 948. παλαιῶν Ἄρεος*

^a Fisch. 3 b. p. 120.

Fisch. 3 b. p. 121. *Heind. ad Plat*

^b Erf. ad *Soph. Ant. 1204. ed. min.*

Prot. p. 463.

^c Valck. ad *Herod. 3, 82. p. 240, 93.*

^d *Blomf. Gloss. Agam. 873.*

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ἐκ μηνιμάτων. *Thuc.* 2, 62. τὴν τόλμαν ἀπὸ τῆς ὁμοίας τύχης ἢ ζύνησις ἐκ τοῦ ὑπέρφρονος ἐχυρωτέραν παρέχεται. *Comp. Herod.* 2, 129.^c So *Il.* ἰ', 566. *Xen. Anab.* 2, 6, 9. also ἐκ τοῦ 'why?' *Eur. Hel.* 93. or ἐκ τίνος *ib.* 1290. ἐξ οὐδενός λόγου 'for no reason' *Soph. Phil.* 730. the action being represented as proceeding from the noun in the genitive, which is very evident in *Xen. Cyr.* 1, 4, 5. *Symp.* 4, 57.—*Herod.* 2, 152. ἐκ τῆς ὄψιος τοῦ ὀνείρου 'in consequence of'. *Plat. Charm.* p. 160 B. ἐκ τούτου τοῦ λόγου. *Phædon.* p. 61 C. ἐξ ὧν ἐγὼ ἤσθημαι. (See *Heind.* p. 22.) *Comp. Gorg.* p. 512 C. *Lys. in Nicom.* p. 183, 39.

Thus also ἐκ stands for ὑπό. *Od.* η', 70. τετίμηται ἐκ τε φίλων παίδων 'since the being honoured proceeds from children'. *Il.* σ', 107. ἀπολέσθαι ἐκ τινος' especially in Herodotus, e. g. 7, 175. τὰ λεχθέντα ἐξ Ἀλεξάνδρου. 2, 148. τὰ ἐξ Ἑλλήνων τείχεα 'the fortifications built by the Greeks.' *Comp.* 9, 66. *Soph. Ant.* 63. 93. 210. 293. 973.^f Hence τὰ ἐξ ἀνθρώπων πράγματα 'deeds which can only be done by man', i. e. 'great, extraordinary deeds'^ε.

The phrase ἐκ τρίτων, 'myself and two others', *Plat. Symp.* p. 213 B. is more unusual^h.

Πρό 1. 'before', as a definition of place or timeⁱ. 2. 'before' 575. *præter, præ*, to express a preference, e. g. *Pind. Pyth.* 4, 248. κέρδος αἰνῆσαι πρὸ δίκας δόλιον, as *Plat. Rep.* 2. p. 361 E. *Comp. Criton.* p. 48 D. 54 B. *Æsch. S. c. Th.* 930. δυσδαίμων πρὸ πασῶν γυναικῶν. *Comp. Soph. Œd. C.* 1524. *Herod.* 7, 3. πρὸ ἐωντοῦ, *potius quam ipsum.* *Plat. Symp.* p. 179 A. πρὸ τούτου, *potius quam hoc faceret.* *Comp. Apol. S.* p. 28 D. 29 B. Hence πρό after comparatives §. 450. *Obs.* 1. as *Herod.* 6, 12. πρὸ ἄλλων 'before others', i. e. 'more than others', *Plat. Menex. extr.* πρὸ πολλοῦ ποιείσθαι *Isocr. Phil.* p. 110 B. 'to value higher than much', i. e. 'to

* Markl. ad *Eur. Suppl.* 131. 2, 148. p. 176, 14. *Heind.* ad *Plat. Theæt.* p. 378. *Ast.* ad *Plat. Leg.* p. 24.

^c Valck. ad *Herod.* 7, 174. p. 587, 99.

^ε Abresch ad *Æschyl.* p. 140. *Hemst.* ad *Thom. M.* p. 359. (*Anecd.* *Hemst.* 1. p. 212.) *Wessel.* ad *Herod.*

^h *Heind.* ad *Plat. Gorg.* p. 181.

ⁱ *Fisch.* 3 b. p. 129 seq.

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set a great value upon anything'. *id.c. Soph. p. 293 B. Comp. Thuc. 6, 10. πρὸ παντὸς δέξασθαι τι Demosth. p. 1442, 16. Comp. Herod. 7, 3. Thuc. 4, 59. Plat. Rep. 10. p 595 E.^a*

Hence is derived μάχεσθαι πρὸ τινος, because he who fights for another places himself before him. (whence also προκατῆσθαι τινος *Herod. 9, 206.*) *Il. θ', 67. ναυμαχέειν πρὸ τῆς Πελοποννήσου Herod. 8, 49. coll. 60, 2. Comp. ib. 68, 2. 9, 72. Xen. Mem. S. 2, 4, 7. πρὸ αὐτοῦ, πρὸ τοῦ φίλου.* as πάρος ἀδελφῶν θανεῖν *Eur. Heracl. 537. ib. 384.* Similar to this is πρὸ παιδὸς χθονὶ κρύψαι δέμας *id. Alc. 476. (Comp. Rhés. 242.)* elsewhere ὑπέρ. *Comp. Cyr. 4, 5, 44.^b* Hence 'for, to the advantage of, at the command of': *Il. ω', 734. ἀθλεύειν πρὸ ἀνακτος ἀμειλίχου 'on account of'. Soph. Trach. 504. ἐπὶ τάνδ' ἄρ' ἄκοιτιν κατέβαν πρὸ γάμων τινέας. comp. El. 495.* Again, πρὸ φόβοιο *Il. ρ', 667.* 'for fear', on account of the flight. In the phrase γῆν πρὸ γῆς ἐλαύνομαι *Æsch. Prom. 687. Arist. Ach. 234.* the idea of *porro* appears to be implied in πρὸ, as in *προβαίνειν*, so that a transposition must be supposed for εἰς γῆν ἐκ γῆς πόρρω ἐλ. So probably we should understand πρὸ χειρῶν φέρειν *Soph. Ant. 1279. (which ib. 1258. is διὰ χειρὸς ἔχειν. 1297. ἐν χείρεσσιν ἔχειν.) Eur. Iph. A. 36. Troad. 1215.* as equivalent to ἐν χερσὶ πρὸ ἑαυτοῦ φέρειν, *manibus præferre*, and πρὸ ὁδοῦ ἐγένοντο *Il. δ', 382.* for πόρρω τῆς ὁδοῦ.

576. Many adverbs take a genitive, and become prepositions, the prepositions being indeed properly adverbs, which, when a relation to a person or thing is to be marked, take it in the gen., or some other case suitable to denote this relation.

Ἄμφις in Homer, 'on both sides, on all sides'. *Il. β', 384.* also 'out of' *Il. ψ', 393. ἵπποι ἀμφὶς ὁδοῦ δραμέτην*, properly 'beside the road'. *Od. π', 267. ἀμφὶς φυλόπιδος 'sideways, away from the fight'. Il. θ', 444. Διὸς ἀμφὶς 'apart from Jupiter'.*

Ἄνευ (ἀνευθε poetical only), commonly 'without', but also 'removed from' *Il. ν', 556.* (as also ἀνευθε *Il. χ', 39. οἶος ἀνευθ' ἄλλων. Comp. ib. 88. Od. κ', 554.) ἀνευ θεοῦ 'without*

^a Fisch. 3 b. p. 130. 131.

^b Fisch. 3 b. p. 131.

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divine suggestion' *Od.* β', 372. 'without divine direction' *ib.* ο', 531. ἄνευ ἐμέθεν 'against my will' *Il.* ο', 213. as ἄνευ τοῦ κραινοντος *Soph. Œd. C.* 926. comp. 816. *Demosth.* p. 935, 22. (ἀνευθε θεοῦ 'without aid, protection' *Il.* ε', 185. 'on account of' v. 187.) in prose writers also 'besides that', *Demosth. pro Cor.* p. 255, 10. ἄνευ τοῦ καλὴν δόξαν ἐνεγκεῖν.

ἄτερ, ἄτερθε, both only poetical, used like ἄνευ.

ἄχρι, ἄχρις 'until', in Homer.

ἐνεκα (poet. and Ion. εἶνεκα, also in Ionic prose writers, as εἶνεκεν, ἔνεκεν even in Plato) 'on account of'; both of actions which have taken place (*ob, propter*), and those which are to be performed (*causa*): *Herod.* 9, 28. καὶ τιμῆς εἶνεκα (*honoris causa*) καὶ ἀρετῆς (*et propter virtutem*). *ib.* 42. ταύτης εἶνεκα τῆς αἰτίας, *hanc ob causam*. often also 'with respect to, as far as regards': *Herod.* 3, 122. εἶνεκέν γε χρημάτων ἄρξεις ἀπάσης τῆς Ἑλλάδος 'if it depends only on money'. Comp. 1, 42. *Plat. Rep.* 1. p. 337 D. *Plat. Theæt.* p. 148 D. προθυμίας μὲν ἔνεκεν φανεῖται 'if it depends on readiness'. Comp. *Xen. Cyr.* 3, 2, 30. *Mem. S.* 4, 3, 3. *Plat. Rep.* 8. p. 548 D. οἶμαι ἐγγύς τι αὐτοῦ Γλαύκωνος τουτουὶ τείνειν ἐνεκά γε φιλονεκίας 'with respect to ambition'. *Lys.* p. 140, 3. δειλίας ἐνεκα 'out of cowardice'^c.

Instead of ἐνεκα the tragic and comic writers use also οὔνεκα, as is now universally read for εἶνεκα; for οὔνεκα is often found without any various reading, εἶνεκα scarcely ever. In Plato and Demosthenes, however, εἶνεκα is acknowledged by the grammarians as genuine. οὔνεκα has arisen from οὐ ἔνεκα 'because', or 'that', to which τοὔνεκα answers as a demonstrative. See §. 625.

ἐκητι (Dor. and in tragic writers ἔκατι) is poetic, in Homer and Hesiod used only in such connexions as Διὸς ἐκητι, Ἀπόλλωνος ἔκατι, Ἑρμείας ἐκητι &c. 'according to the will of Jupiter', in Pindar and others equivalent to ἐνεκα 'on account of, as far as regards', &c. e. g. *Æsch. Pers.* 335. πλήθους ἔκατι.

μέχρι (in the poets μέχρισ, also before a vowel^d) 'as far as',

^c Valck. ad *Herod.* 6, 63. p. 466, 66. ad Long. p. 421.
Heind. ad *Plat. Charrn.* p. 72. Schæf. ^d Lob. ad *Phryn.* p. 14 seq.

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of place, time and number. *μέχρις οὗ* 'until' §. 480. and *Obs. ibid.* Comp. *Valck. ad Herod.* 1, 181. p. 85, 81.

χάριν 'on account of', *gratia*, properly the accus. of *χάρις* 'favour, regard'. Hence instead of a gen. it often takes the corresponding adj. as regularly *ἐμὴν, σὴν χάριν*, not *ἐμοῦ, σοῦ χ.* 'for my sake, thy sake'. *Eur. Her.* 242. *πατρῴαν χάριν*, for *πατρὸς χάριν*. Hence also *Eur. Iph. T.* 570. *κακῆς γυναικὸς χάριν ἄχαριν ἀπόλετο*, where *χ.* is used once as a preposition; but for the sake of the addition 'thanklessly', which should have been expressed by an adverb, e. g. *ἀχαρίστως*, *χάριν* is also treated as a subst., and according to §. 408. the adj. *ἄχαριν* referred to it^a. So *Soph. Aj.* 176. *ἢ πού τινος νίκας ἀκάρπτωτον χάριν*, i. e. *διὰ τὸ μὴ κεκαρπῶσθαι νίκην τινά*. Sometimes the word in the genitive is to be taken negatively, as *Soph. Œd. C.* 443. *ἔπονε σμικροῦ χάριν* 'to avoid the necessity of saying a word', *potius quam me verbulo defenderent*.—Commonly *χάριν* follows the genit. as the Latin *gratia, causa*, but sometimes precedes it. *Eur. Andr.* 1235. *χάριν σῶν τῶν πάρος νυμφευμάτων*^b.

577. 2. *ἐν* and *σύν* govern the dative only.

ἐν 'in', originally *ἐνε*, whence also *εἰς* appears to have arisen §. 39. in the epic poets also *εἰν* (even in iamb. trim. *Soph. Ant.* 1241. and in the choruses^c), *ἐνί*^d and *εἰνί*, e. g. *Il. θ'*, 199. It is used only with verbs of rest, as in Latin *in* with the ablative, whose references also it expresses. But it is used also where in Latin the ablative alone is put in answer to the question 'when?' e. g. *hoc tempore, ἐν τούτῳ τῷ χρόνῳ*, hence *ἐν ᾧ sc. χρόνῳ*, 'when, whilst', *Herod.* 6, 89. *Thuc.* 7, 29.^e Again, with names of cities, e. g. *ἐν Ῥώμῃ, ἐν Καρχηδόνι*, except with those whose dative plural Ionic is used as an adverb, e. g. *Ἀθήνησι*. See §. 258. Yet in these cases *ἐν* is sometimes wanting: *Soph. Trach.* 596. *σκότῳ*, for *ἐν σκότῳ*. See §. 406, b.^f

^a Of the combination *χάρις ἄχαρις* see *Valck. ad Phœn.* 1747.

^b *Herm. ad Vig.* p. 700, 10.

^c *Lob. ad Soph. Aj.* 614. *Osann Anal. Cr.* p. 102. *Passow in Wachsm.*

Athenæum 2, 2. p. 396. *Monk ad Eur. Alc.* 448.

^d *Herm. ad Soph. Tr.* 7.

^e *Fisch.* 3 b. p. 139.

^f *Fisch. ib.* p. 143.

Sometimes, however, ἐν is used with names of places, when proximity only is implied, e. g. ἐν Λακεδαίμονι, ἐν Μαντινείᾳ 'near Lacedæmon, Mantinea'. *Xen. Hellen.* 7, 5, 18. Comp. *Eur. Bacch.* 532. *Plat. Leg.* 1. p. 625 B. ἀνάπαυλαι ἐν τοῖς δένδροσιν 'among or under the trees'. Hence ἐν τέλει and πρὸς τέλει are interchanged *Herod.* 9, 7 and 8.^g

From this primary use in definitions of places, the following constructions are derived, which accord in part with the English or Latin idiom: 1) to denote the person or thing on which as its substratum the action is performed, as ἐπιδείκνυσθαι ἐν τινι *Plat. Menon.* p. 82 A.^h 2) among several, as ἐν Ἀργείοις, ἐν ἀθανάτοις &c. in Homer. See Passow's Lexicon ἐν. 1, d. *Soph. Aj.* 557. ἐν ἐχθροῖς 'among enemies'. *Plat. Leg.* 9. p. 879 B. Comp. *Apol. S.* p. 25 C. *Thuc.* 7, 67. ἐν σφίσιν αὐτοῖς παράζονται 'among themselves'. Hence it is often equivalent to *apud, coram*: *Plat. Leg.* 10. p. 886 E. p. 916 B. 929 B. 12. p. 943 D. *Gorg.* p. 464 D. *Eur. Andr.* 360.ⁱ 3) ἐν φόβῳ εἶναι 'to be in fear'. ἐν ὀργῇ εἶναι τινι or ἔχειν τινά 'to be in a rage with any one'. ἐν ἠδονῇ ἐστὶ οἱ γενέσθαι στρατηλασίην ἐπὶ τὴν Ἑλλάδα 'it is his will, he is anxious, desirous, that' *Herod.* 7, 15. Comp. *Eur. Iph. T.* 494. ἐν αἰσχύναις ἔχειν for αἰσχυντικῶς, 'to be ashamed' *Eurip. Suppl.* 164. ἐν ἀδείῃ ποιεῖσθαι τι *Herod.* 9, 42. ἐν ὁμοίῳ ποιεῖσθαι 'to esteem equally' *Herod.* 8, 109. ἐν ἐλαφρῷ ποιεῖσθαι 'to make light of'^k. Hence instead of an adj. or adv. ἐν εὐμαρεῖ ἐστὶ for εὐμαρές *Eur. Iph. Aul.* 974. See Musgrave's note. *id. Hel.* 1297. ἐν εὐσεβεῖ γούν, νόμιμα μὴ κλέπτειν νεκρῶν. Comp. *Xen. Hell.* 7, 5, 8. *Soph. Ant.* 1097. *El.* 384. ἐν ὀνειδί, i. e. ὀνειδιστικῶς *Plat. Gorg.* p. 512 C. ἐν κενόις for κενῶς *Soph. Aj.* 971. Comp. *Æd. T.* 287. So ἐν expresses merely suitability to an object *Eur. Phæn.* 1299. οὐκ ἐν χορείαις οὐδὲ παρθενεύμασιν νῦν σοι προχωρεῖ δαιμόνων κατάστασις, 'so that choral dances should be suitable to such a state of things'. *id.* 1310. οὐκ ἐν αἰσχύνῃ τὰ σά 'thy condition is not such that

^g Dorvill. ad Charit. p. 206. 418.
Hemst. ad Luc. t. 2. p. 395. Heind.
ad Plat. Charm. p. 56. Fisch. 3 b.
p. 139. Ast ad Plat. Leg. p. 11.

^h Stallb. ad Plat. Phil. p. 48. Heind.
ad Plat. Soph. p. 352.

ⁱ Ast ad Plat. Leg. p. 38. 485.

^k Valck. ad Herod. 8, 154. p. 275, 23.

thou mayest be bashful'. The dative also expresses the person whom something suits, *Eur. Alc.* 735. *κακὸν τὸ λῆμα, κοῦκ ἐν ἀνδράσιν, τὸ σὸν* 'not suitable to men'. Hence 'according to', *Thuc.* 7, 67. *ἐν τῷ αὐτῶν τρόπῳ κινούμενοι. Plat. Leg.* 11. p. 920 D. *Thuc.* 1, 77. *ἐν τοῖς ὁμοίῳ νόμοις τὰς κρίσεις ποιεῖν.* Comp. *Isocr. Paneg.* p. 48 D. c. 10. But *ἐν τοῖσδε Soph. Œd. T.* 892. means 'under these circumstances'. *ἐν ἴσῳ εἶναι* 'to be equal'. 4) of clothing: *ἐν ῥινῷ λέοντος Pind. Isthm.* 6, 53. *pelle leonis indutum* (as *ἐν ἐσθῆτι λευκῇ*^a). *ἐν πέλταις, ἀκοντίοις, τόξοις διαγωνίζεσθαι* 'equipped with shields, spears, bows' *Xen. Mem. S.* 3, 9, 2. *ἐν στεφάνοις Eurip. Herc. F.* 677. 'adorned with chaplets'. Comp. *Ion.* 1358.^b *ἐν σκῆπτροις, sceptrā tenentem, Eur. El.* 323. *ἐν διαστροφῶσι ὄσσοις* 'with disturbed looks'. *Æsch. Prom.* 424. *Lys. in Agor.* p. 130, 42. *ἐν τῇ προφάσει ταύτῃ, hoc pretextu usi. Eur. Troad.* 827. *χρυσείαις ἐν οἰνοχόαις ἀβρὰ βαινῶν.* The connexion of this with the proper signification is shown by the phrase *ἐν πάσῃ εὐδαιμονίᾳ οἰκεῖν Plat. Gorg.* p. 513 B. Similar to this is 5) *ἐν τινι εἶναι, γίγνεσθαι, versari in aliqua re. Herod.* 2, 82. *οἱ ἐν ποιήσει γινόμενοι. Plat. Prot.* p. 317 C. *πολλά γε ἔτη ἤδη εἰμι ἐν τῇ τέχνῃ*^c. *ἐν οἴνῳ* 'at wine'^d. 6) in any one's power: *Il. η'*, 102. *Herod.* 6, 109. *ἐν σοὶ νῦν ἐστὶ ἡ καταδουλώσαι Ἀθήνας ἢ ἐλευθερώσαι* 'it rests with you, depends upon you', *penes te est*, which elsewhere is expressed *ἐπί σοι ἐστὶ.* Comp. *Soph. Phil.* 963. *Eur. Phæn.* 1284. *Soph. Œd. C.* 247. Comp. 392. 422. *Arist. Av.* 1677. *ἐν τῷ Τριβάλλῳ πᾶν τὸ πρᾶγμα. Lys.* p. 178, 4.^e Hence *ἐν ἑαυτῷ εἶναι* 'to be master of one's-self', *sui compotem esse*^f; but also 'to act agreeably to one's character' *Soph. Phil.* 950. and *ἐν ἐμοί* 'as far as I can' *Soph. Œd. C.* 153. 'as far as regards me, my opinion' *Eur. Hipp.* 1335. *Soph. Œd. C.* 1214.

^a Hemsterh. ad *Arist. Plut.* p. 479.^b Blomf. ad *Æsch. Prom.* 432. *Fisch.* 3 b. p. 137 seq.^c Heind. ad *Plat. Phædon.* §. 5. p. 10. ad *Prot. l. c.* p. 491. Erfurdt ad *Soph. Œd. T.* 561. Ast ad *Plat. Leg.* p. 47.^d Valck. ad *Callim. Fr.* p. 15. 262.^e Valck. ad *Herod.* 3, 85. p. 241, 46. ad *Phæn.* 1256. ad *Hippol.* 324. Brunck ad *Soph. Œd. Col.* 247. *Eurip. Med.* 231. *Elmsl. ib.* 223. *Fisch.* 3 b. p. 140. Heind. ad *Plat. Prot.* p. 464. Blomf. *Gloss.* ad *Æsch. Pers.* 177.^f Herm. ad *Vig.* p. 858, 389.

7) 'through': when a mean or cause is assigned, on which something depends, especially in Pindar, *Soph. Aj.* 519. *Thuc.* 7, 11. τὰ μὲν πρότερον πραχθέντα ἐν ἄλλαις πολλαῖς ἐπιστολαῖς ἴστε. So also ἐν νομοθέταις θέσθαι νόμον *Demosth. Ol.* 3. p. 31, 10. in *Timocr.* p. 710, 17. *Herod.* 8, 100. ἐν τοῖσι Πέρσησι, *culpa Persarum.* Comp. *Soph. Aj.* 1136. *Thuc.* 7, 8. *Demosth. de Cor.* p. 308, 7.^ε 8) πίνειν ἐν κερατινοῖς ποτηρίοις 'out of cups of horn'. See Zeune *ad Xenoph. Anab.* 6, 1, 4.^h 9) Of ἐν with the instrument or means instead of the dative alone see §. 396. *Obs.* 2. So *Soph. Aj.* 488. σθένειν ἐν πλούτῳ, for σθ. πλούτῳ, *Eur. Bacch.* 1163. σταζειν ἐν αἵματι.

ἐν for εἰς is not in use in the older writers; in Homer only when, in addition to the verb of motion, its consequence, the being in a certain place, is to be expressed, e. g. *Il. a'*, 593. κάππεσον ἐν Δήμῳ, i. e. πεσὼν ἐκείμην ἐν Δ. Comp. μ', 23. (*Thuc.* 2, 17. Bekker from two MSS. reads ἐς τὴν Σικελίαν. and 4, 14. ἐν τῇ γῆ is referred to ἐσέβαλλον.) It is very common among later writers, especially grammarians. Of the Æolic ἐν for εἰς see §. 578. *Obs.* 1.

σύν 'with', *cum*, to denote accompaniment, as *Pind. Ol.* 2, 34. πότμῳ σὺν εὐδαίμονι, i. e. πότμου εὐδ. παρόντος. Hence σὺν τινι εἶναι, e. g. σὺν τοῖς Ἑλλησι μᾶλλον ἢ σὺν τῷ βαρβάρῳ εἶναι 'on the side of the Greeks, the Persians'. *Xen. Hell.* 3, 1, 18. Comp. *Cyr.* 5, 4, 37. σὺν τῷ νόμῳ τὴν ψῆφον τίθεσθαι 'according to the law'. *id. Cyr.* 1, 3, 17. σὺν τῷ σῶ ἀγαθῶ 'to thy advantage', *tuo cum commodo.* *Il. γ'*, 439. *Pind. Pyth.* 4, 445. *Xen. Cyr.* 3, 1, 15. σὺν θεῷ 'with God's assistance', *adstante, præsente, deo.* Hence it also expresses a mean, which, as it were, accompanies the effect, e. g. *Pind. Isthm.* 5, 45. τοὶ καὶ σὺν μάχαις δις πόλιν Τρώων πρᾶθον. Comp. 3, 2. *Il. δ'*, 161. Comp. §. 396.ⁱ

^ε Brunck *ad Soph. CEd. T.* 1112. *Fisch.* 3 b. p. 140. Ast *ad Plat. Leg.* p. 149.

^h In the first edition I had quoted πάντες ἐν νόμῳ *Soph. Phil.* 846. re-

ferring to Schæf. *ad Long.* p. 404. This is shown to be wrong by Herm. *ad Phil.* 835. Schæf. *App. Dem.* 1. p. 638.

ⁱ *Fisch.* 3 b. p. 146 sqq.

578. 3. *εἰς* governs the accusative alone,

a. *in*, 'in, to', only with verbs of motion, as *in* with the accusative. But various verbs which of themselves do not imply motion, receive this sense by the construction with *εἰς*. *πιπράσκω, πωλῶ τινα εἰς τόπον*, for *πωλῶ τινα ἄγων εἰς τόπον*, *Il. ω'*, 752. agrees with the English 'to sell into a place'^a. But *παρεῖναι ἐς Σάρδις* *Herod.* 6, 1. 8, 60, 3. *φανῆναι εἰς Προκόννησον* *Herod.* 4, 14, 15. signifies 'to come to Sardis' &c. Thus *ικετεύειν εἰς τινα* *Il. π'*, 574. 'to come as a suppliant to any one'^b. Especially with *κείσθαι* and its compounds: *Herod.* 8, 60, 2. *ἐς τὴν Σαλαμίνα ὑπέκκειται ἡμῖν τέκνα τε καὶ γυναῖκες* 'have been conveyed in safety to Salamis'. *Eurip. Iph. T.* 624. *εἰς ἀνάγκην κείμεθα*, for *ἀφίγμεθα*. *Herod.* 3, 31. *πάντα ἐς τούτους ἀνακέαται*, for *ἀνατεθειμένα ἐστί. καθέζεσθαι, ἴστασθαι (στήναι) εἰς τόπον τινά οἱ εἰς τι* (*Od. λ'*, 513. *Æsch. Prom.* 229. *Thuc.* 1, 24. 2, 19. 3, 75.) stands properly for *καθέζεσθαι, ἴστασθαι ἐν τόπῳ ἐλθόντα εἰς αὐτόν*, as *Eur. Ph.* 1380. *ἔστησαν ἐλθόντ' εἰς μέσον μεταίχιμον*. Hence *Od. υ'*, 96. *ἐς μέγαρον (φέρων) κατέθηκε. Il. ο'*, 275. *λίς ἐφάνη εἰς ὁδόν, sc. ἐλθών. Pind. Ol.* 10, 44. where *εἰς* seems to be used for *ἐν*^c. Frequently a verb of itself signifies only a removal from a place, which is sometimes expressed with it, and the accompanying motion to a place is merely signified by *εἰς*. *Herod.* 4, 155. *οἶχετο ἀπολιπὼν ὁ Βάττος ἐς τὴν Θήρην. id.* 6, 100. *ἐβουλεύοντο ἐκλιπεῖν τὴν πόλιν ἐς τὰ ἄκρα τῆς Εὐβοίης. Comp.* 8, 50. *id.* 4, 12. *οἱ Κιμμέριοι φεύγοντες ἐς τὴν Ἀσίην τοὺς Σκύθας. Xen. Anab.* 1, 2, 24.^d

b. With the verbs 'to say, to show', the reference or di-

^a Valck. ad *Herod.* 2, 56. p. 131, 70. *Gen.* 37. 36. 'the Midianites sold him into Egypt'.

^b Hemst. ad *Arist. Plut.* p. 456.

^c Valck. ad *Herod.* 3, 71. p. 651, 56. ad *Theocr. Adon.* p. 264. *Pors.* ad *Eurip. Ph.* 1381. *Heind.* ad *Plat. Prot.* p. 467. *Phæd.* p. 255. *Act. Monac. T.* 1. p. 64 seq. *T.* 2. p. 47. To this head belong the passages quoted by *Fisch.* ad *Weller* 3 b. p. 155.

In later writers *εἰς* is used simply for *ἐν* (see *Jacobs* ad *Anth. Pal.* p. 49. 712.), and from this later use appears to have arisen the reading *εἰς δόμοις μένειν* *Soph. Aj.* 80. for *ἐν δόμοις μ.*, where it cannot reasonably be said *εἰς δόμοις βεβηκότα ἔνδον μένειν*, since nothing turns upon *βεβηκέναι*.

^d Valck. ad *Herod.* 6, 100. p. 484, 43. *Abresch Diluc. Thuc.* p. 492 seq.

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rection to the persons to whom anything is said or shown, is sometimes considered as analogous to an actual motion, and this analogy expressed by *εἰς*. *Plat. Menex. p.* 239 A. οἱ πατέρες---πολλὰ δὴ καὶ καλὰ ἔργα ἀπεφάνησαν εἰς πάντας ἀνθρώπους, 'before, or to all men'. *ibid. C. ποιηταὶ εἰς πάντας μεμηνύκασιν. Eur. 342. Thuc. 7, 56.* Hence *εἰς* stands in this sense with substantives and adjectives: *Eurip. Or. 101. αἰδῶς δὲ δὴ τίς σ' ἐς Μυκηναίους ἔχει; ib. 21. Κλυταιμνήστρα λέχος ἐπίσημον εἰς Ἑλληνας. Iph. T. 528. Plat. Gorg. p. 526 B. εἰς δὲ καὶ πάνν ἑλλόγιμος γέγονεν εἰς τοὺς ἄλλους Ἑλληνας, Ἀριστείδης ὁ Λυσιμάχου^e.*

c. Hence it frequently signifies 'with respect to', *quod attinet ad*, a general reference, which in English is often expressed by the more definite 'on account of, in consequence of'. *φοβείσθαι εἰς τι Soph. Œd. T. 980. δυστυχεῖν εἰς τι id. Œd. C. 800.* as *Eur. Or. 533. ἐγὼ δὲ τᾶλλα μακάριος πέφυκ' ἀνὴρ, πλὴν εἰς θυγατέρας. Comp. Troad. 1170.^f ὄνειδίζειν τινὶ εἰς τι Eur. Med. 1152. ὑβριστῆς εἰς τι id. Andr. 979. λοιδορεῖν τινα εἰς τι Thuc. 8, 88. See the note. πιστεύειν τινὶ εἰς νίκην id. 1, 49. θαυμάζειν εἰς τι ib. 138. ἐπαινεῖν τινα εἰς τι Plat. Alcib. 1. p. 111 A. Lach. p. 181 B. πλεονεκτεῖν εἰς τι Gorg. p. 490 D. φρόνιμος εἰς τι ib. p. 490 B. 491 A. C. ὁμολογεῖν Alcib. 1. p. 111 C. εὐδόκιμος εἰς τι Apol. S. p. 29 D. Leg. 6. p. 784 E. εἰς πάντα πρῶτον εἶναι 'in everything'. Plat. Charm. p. 158 A. Comp. Æsch. Pers. 324. διαφορὰ ἐπιστημῶν εἰς σαφήνειαν^g. Plat. Phil. p. 57 C. as διαφέρειν εἰς ἀρετὴν Plat. Apol. S. p. 35 B. which was *ib. A. διαφέρειν ἀρετῆς. Comp. Xen. Cyr. 1, 1, 6. εἰς μαλακίαν σκώπτειν τινά Dem. p. 308, 18.* Also where no direction properly is intended: *Eur. El. 29. ἐς μὲν γὰρ ἄνδρα σκῆψιν εἶχ' ὀλωλότα 'in respect to the death of her husband'. Soph. Œd. C. 1121. τὴν ἐς τάσδε μοι τέρψιν 'the joy which I have in their deliverance'. Eur. Herc. F. 63. οὐτ' εἰς πατέρ' ἀπηλάθην τύχης 'on the side of my father'. Εἰς in this sense is found not only in reference to a single verb, adj., &c. but to**

^e Heind. ad Plat. Gorg. p. 272. Prot. p. 471. Fisch. 3 b. p. 153 seq. Blomf. ad Pers. 166.

^f Herm. ad Soph. Œd. T. 1191. ^g Valck. ad Eur. Phœn. 624, Fisch. 3 b. p. 153. 154.

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a whole proposition. *Eur. Ion.* 581. ἐς μὲν σὴν ἀνεύρεσθαι θεὸς ὀρθῶς ἔκρπε. *Plat. Leg.* 6. p. 774 B.^a

The idea of a direction or relation lies also at the foundation of the following combinations: *Eur. Heracl.* 814. εἰς ἀπαλλαγὰς πόνων καλῶς λελέχθαι μῦθον 'suitably, appropriately', where in the following words εἰς τ' ἐνψυχίαν, εἰς denotes 'in regard to', as *ad* often in Cicero, e. g. *Or.* 1, 32, 146. *est enim, etiamsi minus necessarium ad bene dicendum (direction) tamen ad cognoscendum (in regard to) non illiberale.* *Eur. El.* 347. εἰς ὑποπτα μολεῖν τιμὴν 'harbour suspicion against any man'. *Andr.* 684. ἔβησαν ἐς τ' ἀνδρείον 'show valour', εἰς ἐν ξυνίειναι 'assemble, unite', εἰς ταῦτόν ἦκειν 'to be in the same circumstances'^b. *Eur. Med.* 408. εἰς τὸ δεινὸν ἔρπειν, with *Elmsl. not.* v. 397. *Plat. Lys.* p. 210 B. νοῦν κτήσασθαι εἰς τι 'for a certain purpose'. *Theocr.* 16, 45. εἰς βάρβιτον φωνεῖν. and in the phrases ἐς τοῦτο ἔλθειν 'to such a point', *eo*; ἐς τοσοῦτον 'so far', *hactenus* (*Herod.* 8, 107.), or 'so much'; in the combinations §. 341. *Soph. Oed. C.* 548. αἴδρις εἰς τὸδ' (τὸ πατέρα φονεύειν) ἦλθον, as *ibid.* 524. ἀλλ' ἐς τί; *sc. ἦλθες, quousque progressus es.* *Comp. Eur. Hipp.* 1312. Further when εἰς denotes an effect or consequence, and thence also a purpose, e. g. *Il.* i', 102. εἰς ἀγαθὸν εἰπεῖν. or ω', 305. εἰς ἀγαθὰ μυθεῖσθαι 'something by which good is produced'. *Soph. Phil.* 111. εἰς κέρδος τι δρᾶν 'to obtain an advantage'. *Eur. Heracl.* 351. εἰς εὐπραξίαν ὑπάρχειν. *Hipp.* 279. αἰτεῖ δ' εἰς ἀποστασιν βίου, i. e. ἵνα ἀποστῆ βίου. *Bacch.* 1161. εἰς γόνον, εἰς δάκρυα 'so that mourning and tears follow'. *Hel.* 912. οὐκ εἰς ἀρπαγὰς, i. e. οὐχ ὥστε ἀρπάζειν αὐτά. *ib.* 1585. εἰς κέλευσμα ἔλθειν 'to fulfil the command'. *Iph. T.* 1482. νόμισμ' εἰς ταυτό γε 'so that the same law should subsist'^c. *Troad.* 1209. εἰς κάλλος τύχας 'a fate that promises us splendour and ornament'. εἰς πλησμονὰς θηρᾶσθαι 'so that satiety is the result'. Hence perhaps *Iph. A.* 955. οὐδ' εἰς ἄκραν χεῖρ' ὥστε προσ-

^a Heind. ad *Plat. Lys.* p. 19. Buttm. ad *Plat. Alcib.* l. c. Reisig ad *Soph. Oed. C. Exeg.* 796. Stallb. ad *Phil.* p. 188.

^b Valck. ad *Eur. Hipp.* 273. Wolf ad *Demosth. Lept.* p. 228. Blomf. *Gloss. Choeph.* 293.

^c See *Matthiæ* ad *Eur. Iph. A.* 940.

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βαλεῖν πέπλοις, i. e. οὐδ' ὥστε ἄκραν χεῖρα προσβαλεῖν, which is added by way of explanation. Hence also εἰς τί 'why?' (to what end?) *Soph. Trach.* 403. εἰς ὄ, *quare*, 'wherefore' *Herod.* 2, 16.^d

d. Hence εἰς with its case is often used adverbially. *Herod.* 8, 144. τιμωρέειν ἐς τὰ μέγιστα. εἰς καλόν, for καλῶς, *recte*, *opportune* *Soph. Œd. T.* 78.^e εἰς τὸ πᾶν 'wholly, entirely'^f. εἰς τάχος for ταχέως, whence also εἰς τάχος, εἰς κάλλος γράφειν, for which later writers said ταχυγραφεῖν, καλλιγραφεῖν^g. *Eurip. Phæn.* 1244. τοῦτ' εἰς ὑποπτον εἶπας. *Pind. Ol.* 1, 122. εἰς χάριν τέλλεσθαι, for χαρίεντα εἶναι. Similar to this is εἰς ἀκρίβειαν τοῦ μαθήματος εἶναι *Plat. Leg.* 7. p. 809 E. for ἀκριβῶς μανθάνειν.

e. εἰς is used with names of persons also. *Il. ο'*, 402. σπεύδομαι εἰς Ἀχιλλῆα 'to Achilles'. *Comp. ρ'*, 709.^h—With definitions of time it signifies 'until', e. g. ἐς τί, *quousque*, *Il. ε'*, 465. ἐς ὄ *donec*, εἰσόκε, for which Herodotus 1, 67. 3, 31. uses ἐς οὐ also. Hence ἐς τε as a conjunction. §. 480.ⁱ Hence in definitions of time it is used in the sense of 'towards', εἰς ἐσπέραν 'towards evening'^k, but often also denotes duration, as εἰς ἐνιαυτόν 'a whole year'; also a point of time, as ἐς θέρος, ἐς ὀπώρην *Od. ζ'*, 384. 'in summer, in harvest', ἐς ἠῶ *Herod.* 9, 46. 'at dawn, at daybreak'. Thus also εἰς τὴν ὑστεραίαν 'to the morrow', εἰς τρίτην ἡμέραν (and without ἡμέραν *Eur. Alc.* 323. *Xen. Cyr.* 5, 3, 27.) 'to the day after tomorrow'^l. It is joined frequently with adverbs, especially of time, εἰς ἅπαξ 'once', εἰς αἰεί 'for ever'. εἰς ὅτε, ἐς τῆμος, ἐς αὔριον in Homer.

f. With numerals it signifies sometimes 'about'. *Thuc.* 1, 74. ναῦς ἐς τὰς τετρακοσίας. *Comp. ib.* 1, 100. 3, 20. 7, 1. *Herod.* 2, 127. *Plat. Leg.* 4. p. 704 B. *Xen. Cyr.* 2, 1, 5. 3, 1, 33.

^d Valck. in N. T. p. 361 seq. Ast ad *Plat. Leg.* p. 46.

^e Heind. ad *Plat. Euthyd.* p. 313. ad *Phædon.* p. 93.

^f Bergler ad *Arist. Plut.* 273. *Blomf. Gloss. Choeph.* 672.

^g Elmsl. & Bergl. ad *Arist.*

Ach. (686) 694. Lobeck ad *Phryn.* p. 122.

^h Fisch. 3 b. p. 150. 152. Bergl. ad *Arist. Plut.* 237.

ⁱ Fisch. 3 b. p. 151.

^k Fisch. 3 b. p. 156.

^l Piers. ad *Mœrid.* p. 152.

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where it is also joined with adverbs, as *εἰς τρίς* 'thrice': sometimes it makes them distributive, as *εἰς δύο*, *bini*. *Xen. Cyr.* 7, 5, 17. *εἰς ἑκατόν*, *centeni*, *ib.* 6, 3, 23.^a (R)

g. Frequently the noun which is governed of *εἰς* is wanting, and it is put with the genitive, which is dependent upon that noun (R), e. g. *εἰς Αἰγύπτιοι*, *sc. ῥόον* *Od.* δ', 581. *εἰς διδασκάλων*, *sc. δώματα*, 'to masters', *Plat. Protag.* p. 325 D. instead of which p. 329 C. *εἰς διδασκαλίαν* is used. *εἰς παιδο- τρίβου* *ib.* p. 326 B. *Comp.* §. 380. *Obs.* 5.^b

h. For *εἰς*, when it expresses a proper motion, *ὡς* is often put, chiefly with living objects, e. g. *Od.* ρ', 218. *ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον*. *Herod.* 2, 121, 5. *ἐσελθόντα δὲ ὡς τοῦ βασιλέως τὴν θυγατέρα*. *Arist. Pac.* 104. *ὡς τὸν Δι' εἰς τὸν οὐρανόν*. It is seldom found with inanimate things, as *ὡς Ἀβυδον* *Thuc.* 8, 103. This usage probably arose from the circumstance of *ὡς* and *εἰς* being often joined, e. g. *Xen. Ages.* 1, 14.^c

Obs. 1. The Æolians used *ἐν* for *εἰς*, the old form *ἐνς* being the basis of both, e. g. *Pind. Pyth.* 5, 50. *ἐν κοιλόπεδον νάπος θεοῦ*^d.

Obs. 2. Instead of *εἰς*, *ἐς* is also written, in Herodotus and Thucydides regularly, except in the latter after the termination *-ες*, and in the compound *ἐπεῖς*,—when a short syllable follows^e; consequently for the sake of euphony. In Homer they vary according to the exigency of the metre. So in the tragedians; in whom however it is doubtful, owing to the v. r., whether it should be *εἰς* or *ἐς* when a consonant follows, *εἰσπεσεῖν* or *ἐσπεσεῖν*. The latter is more probable, as it seems to belong to the old Attic dialect (closely allied to the Ionic), in which the tragedians wrote. Aristophanes uses only *εἰς*^f.

579. II. *ἀνά, διά, κατά, ὑπέρ* govern two cases.

^a Fisch. 3 b. p. 156.

^b Hemsterh. ad Luc. t. 1. p. 168. Koen ad Greg. p. (19) 45. Fisch. 3 b. p. 158.

^c Thom. M. p. 933 et ibi Oudendorp. Koen ad Greg. p. (32) 78. Hemst. Obs. Misc. 5, 3. Valck. ad Eur. Ph. 474. 1409. ad Herod. 2, 135. Pors. ad Eur. Ph. 1415. Markl. ad Eurip. Suppl. 321. Wyttenb. ad Julian.

p. 168. ed. Schæf. Herm. ad Soph. Trach. 365. Herm. ad Vig. p. 853, 359. Fisch. 3 b. p. 160.

^d Heyne ad Pind. *Pyth.* 2, 21. Bœckh *ib.* 2, 1. Herm. de Dial. *Pind.* p. (21) 272.

^e Poppo Prol. ad Thuc. p. 212. coll. 407 seq.

^f Elmsl. ad Eur. Med. 88. *Comp.* Osann Inscr. Gr. 1. p. 13.

1. *ἀνά* governs a dative in the epic and lyric poets only. *Il. α'*, 15. χρυσέῳ ἀνά σκήπτρῳ, for ἐν, 'on the staff'. ζ', 352. σ', 152. *Pind. Ol.* 1, 66. χρυσέαις ἀν' ἵπποις, for ἐν χρ. ἴ., as *Eur. El.* 469. ἵπποις ἀν' πτεροέσσαις. 13, 106. ἀνά βωμῶ. *id. Pyth.* 1, 10. εὔδει δ' ἀνά σκάπτῳ Διὸς αἰετός 'on the sceptre'. *Eurip. Iph. A.* 759. ἀνά ναυσίν 'in ships'. *ib.* 1064. ἀνά ἐλάταισι στεφανώδει τε χλοῶ, as ἐν στεφάνοις^ε. In this sense ἀνά answers to ἄνω.

Elsewhere it governs the accusative, and expresses 1. a 'duration, continuance', like the Latin *per*, both of time and space. *Herod.* 8, 123. ἀνά τὸν πόλεμον τοῦτον 'throughout this war'. *id.* 2, 130. ἀνά πᾶσαν ἡμέρην 'daily'^h. ἀνά δῶμα Διός *Il. α'*, 570. σ', 101. 'through the whole hall'. *Od. β'*, 291. *Pind. Pyth.* 2, 110. *Eur. Phæn.* 1309. ἀνά στρατόν 'to the army', but implying also that she was to wander through the army. Elsewhere it means merely 'upon', as ἀνά with the dative *Eur. Iph. A.* 1046. ἀνά Πήλιον.

2. 'against', as ἀνά τὸν ποταμόν, 'against the current'. ἀνά πρόθυρον τετραμμένος 'towards the fore-court' *Il. τ'*, 212.^ι

3. With numerals it makes them distributive. *Xen. Anab.* 4, 6, 4. ἀνά πέντε παρασάγγας τῆς ἡμέρας, *quinas parasangas die*^k.

4. 'in', in the phrase ἀνά θυμόν in Homer *Od. β'*, 116. 156. the same as elsewhere κατὰ θυμόν, ἀνά στόμ' ἔχειν 'to have in one's mouth, to talk often of anything'. *Eur. Ion.* 1477. τίν' ἀνά χεῖρα δῶμ' ἔβα Λοξίου, the idea 'through' lies at the foundation. In ἀνά κράτος it constitutes an adverb, 'with strength'.

Obs. ἀνά is found with the gen. only *Od. β'*, 416. ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖνε. *ί*, 177. ἀνά νηὸς ἔβην. *Comp. σ'*, 284. where ἐπιβαίνειν appears to have been in the mind: ἀναβαίνων ἐπέβην νηός.

2. διὰ (in the lyric passages of tragedy in Æschylus also 580. *διαί*^l) governs the genitive in the following senses :

^ε Koen ad Greg. p. (91) 207. *Musgr.* ad Eurip. l. c. Fisch. 3 b. p. 163.

^h Fisch. 3 b. p. 161 seq.

^ι Valck. ad Herod. 3, 13. p. 199, 98^l

^k Fisch. 3. b. p. 163.

^l Seidl. de V. Doehm. p. 94. *Blomf.* ad Æsch. Ag. 435.

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a. 'through', *per*. διὰ πολεμίας πορεύεσθαι *Xen. Hier.* 2, 8. Hence 'in', but with the sense of that which goes through all *Plat. Soph.* p. 240 A. See *Heind.* p. 357. *Pind. Isthm.* 4, 64. Ὀμηρος τετίμακε δι' ἀνθρώπων, *fama per homines sparsa*, and the phrases δι' ἡμέρας, διὰ νυκτός, δι' ἔτους, 'during, throughout the whole day'^a.

b. 'in', in certain combinations, as διὰ χειρὸς ἔχειν 'to have in one's hand', generally metaphorically, 'to have in hand'^b. *Soph. Ant.* 639. διὰ στέρνων ἔχειν. *ib.* 1060. διὰ φρενῶν. *Eur. Iph. A.* 953. μὰ τὸν δι' ὑγρῶν κυμάτων τεθραμμένον *Νηρέα*. Hence δι' ἀσχολίας πολλῆς ἦλθον ἐπὶ τόδε *Bekk. Anecd.* p. 36, 31. for ἀσχ. μοι πολλῆς οὔσης. *Soph. Œd. C.* 584. δι' οὐδενὸς ποιεῖσθαι 'to set no value on'.

c. The phrases διὰ δικαιοσύνης ἰέναι, διὰ τοῦ δικαίου πορεύεσθαι 'to walk in the way of uprightness', are founded on the sense 'through'. See *Heind. ad Plat. Prot.* 36. p. 512. and hence διά forms various periphrases with εἶναι, γίγνεσθαι, ἔχειν, λαμβάνειν, especially ἰέναι, ἔρχεσθαι, e. g. διὰ φόβου εἶναι, for φοβεῖσθαι *Thuc.* 6, 59. διὰ φόβου ἔρχεσθαι *Eur. Or.* 747. δι' ἔχθρας γίγνεσθαι τινί 'to be at enmity with any one', also 'to be hostilely treated by any one'. διὰ φιλίας ἰέναι τινί, i. e. φίλον εἶναι *Xen. Anab.* 3, 2, 8. δι' ὀργῆς ἔχειν τινά *Thuc.* 5, 29. or δι' ὀ. ἦκειν *Soph. Œd. C.* 905. for ὀργισθῆναι τινί, δι' αἰδοῦς ὄμμι' ἔχειν 'to look ashamed', *Eurip. Iph. A.* 1000. δι' οἴκτου λαβεῖν, or ἔχειν *Hec.* 851. for οἰκτεῖρειν *Eur. Suppl.* 194. διὰ τύχης ἰέναι, for ἐν τύχῃ εἶναι *Soph. Œd. T.* 773. διὰ μάχης ἰέναι, ἀφικέσθαι τινί *Herod.* 1, 169. 'to give battle'. διὰ γλώσσης ἰέναι 'to speak' *Eurip. Suppl.* 114. with the notes of Markland and Musgrave. δι' ὄχλου εἶναι, i. e. ὄχληρὸν εἶναι *Thuc.* 1, 73. *Alcib. in.* 1.^c

d. 'through', i. e. 'by means of, with the assistance of', like the Latin *per*, e. g. δι' ἑαυτοῦ, *per se*, 'by himself, without external aid or counsel'. δι' ὄρκων *Eur. Hipp.* 1320. So

^a Wessel. ad *Herod.* 2, 173. p. 188. Valck. *ib.* 6, 12. p. 443, 47. Ast ad *Plat. Leg.* p. 399.

^b Fisch. 3b. p. 167. *Comp. Musgr.* ad *Eur. Ph.* 384.

^c Valcken. ad *Eurip. Ph.* v. 482. Wyttenb. ad *Ecl. Hist.* p. 388. Brunck ad *Soph. Œd. T.* 773. Bergl. ad *Arist. Ran.* 1459. Elmsl. ad *Med.* 842.

δι' ἀγγέλων λέγειν *Herod.* 7, 203. comp. 1, 69. 99. 6, 4. and *Æschin. in Ctes.* p. 486. διὰ τῶν ὀφθαλμῶν ὄραν, &c. See §. 396. *Obs.* 1, 2.^d

e. Frequently it signifies 'a distance, an interval', as δι' ὀλίγον εἶναι 'to be within a little of'. Hence *Herod.* 7, 30. ποταμὸς διὰ σταδίων πέντε ἀναφαινόμενος, 'five stades off'. comp. 7, 198. Hence likewise in definitions of time: διὰ πολλοῦ, μακροῦ χρόνου, or διὰ χρόνου alone (properly, 'at the distance of a long time')^c, 'after a long time, for a long time', διὰ χρόνου, sc. τινός. comp. *Eur. El.* 307. for which the simple genitive is put §. 377. δι' ἑνδεκάτου ἔτους *Herod.* 1, 62. 'eleven years after'. 6, 118.^f *Eur. Andr.* 1251. ἄλλον δι' ἄλλον 'one after another'. Otherwise it serves with the ordinal numbers to express the recurrence of an action after a certain period of time, as in English 'every': διὰ τρίτου ἔτους 'every third year', *tertio quoque anno*, *Herod.* 2, 4. διὰ τρίτης ἡμέρης *id.* 2, 37. δι' ἐνάτου ἔτους *Plat. Leg.* 1 in.^g as πεντητηρίδος, *quinto quoque anno*, *Herod.* 3, 97. 4, 94. διὰ πέμπτων ἐτῶν *Plat. Leg.* 8. p. 834 E. δι' ἔτους πέμπτου *Arist. Plut.* 584 (R).

f. The sense *præ* is rare, e. g. διὰ πάντων 'before all others'. *Il.* μ', 104. ὁ δ' ἔπρεπε καὶ διὰ πάντων. Hence *διαπρέπειν*: *Herod.* 1, 25. θέης ἄξιον διὰ πάντων τῶν ἀναθηματῶν^h. In the Attic writers this sense is not found.

g. With substantives and adjectives it often stands for adverbs: διὰ τάχους for ταχέως *Thuc.* 2, 18. &c. διὰ τέλους 'completely' *Soph. Aj.* 685. δι' εὐπετείας for εὐπετῶς *Eur. Phæn.* 273. διὰ παντός for παντελῶς *Æsch. Prom.* 283. δι' ἐκόντων, *sponte*, *Plat. Phil.* p. 58 A.ⁱ

2. With the accusative it signifies, a. 'through', as with the gen., in Homer, Pindar (*Pyth.* 9, 217. *Isthm.* 4, 70.), and the tragedians: e. g. *Eur. Hipp.* 762. διὰ πόντιον κύμα ἐπόρευσας ἐμὰν ἄνασσαν. Comp. *Troad.* 124. διὰ Κρανέας ἀκτάς *id. Andr.* 865. *Iph. T.* 356. 895. Hence 'in', when the

^d Fisch. 3 b. p. 166 sq.

^e Bergl. ad *Arist. Plut.* 1046. 1056.

^f Schæf. ad *Lamb. Bos.* p. 101.

^g Boeckh in *Plat. Min.* translates

per novem annos.

^h Valcken. ad *Herod.* 5, 67. p. 404, 41.

ⁱ Fisch. 3 b. p. 171 sq.

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whole extent of a place is meant: *Soph. Œd. T.* 866. In the prose writers this usage does not take place.

b. 'on account of', and is then joined chiefly with infinitives, §. 540. Hence it is put, as in Latin *propter* (e. g. *Cic. pro Mil.* 22.), in the signification 'with respect to, or in consideration of any one, through the intercession, assistance, fault of any one'. *διὰ νύκτα Il. θ',* 510. as *dono noctis, Virg. Æn.* 8, 658.^a Especially in the phrase *εἰ μὴ διὰ τοῦτον* 'unless this man had prevented it'. *Thuc.* 2, 18. *ἐδόκουν οἱ Πελοποννήσιοι ἐπελθόντες ἂν διὰ τάχους πάντα ἔτι ἔξω καταλαβεῖν, εἰ μὴ διὰ τὴν ἐκείνου μέλλησιν,* 'had not his delay frustrated it'^b. Hence 'by means of', *Isocr. Evag. p.* 190 C.

Obs. Homer joins *διέκ* (others write *δι' ἐκ*) as a preposition with the gen. and *διὰ πρό* as an adverb. *Od. ρ',* 460. *διέκ μεγάρου ἀναχωρεῖν* 'through the house', so as to go out on the other side. *σ',* 386. comp. *φ',* 299. *Il. ο',* 124.—*διὰ πρό* 'through and through', pressing forward; also in such connexions as *Il. μ',* 184 *seq.* *ἀλλὰ διὰ πρό αἰχμη χαλκή ρῆξ' ὄστέον,* 'piercing through it broke'. comp. *φ',* 164 *seq.* Also as a preposition with the gen. *Il. δ',* 138. *ε',* 281. *ξ',* 494.

581. 3. *κατά a.* with the genitive signifies sometimes a direction to an object, in its proper sense, as *κατὰ σκοποῦ τοξέειν* 'to shoot at the mark', *κατὰ κόρρης τύπτειν*, as well as in the derivative signification, in which it signifies generally 'with respect to', e. g. *κατά τινος εἰπεῖν*, 'to say something with regard to some one', or 'something that is prejudicial to him, or false', as *Xen. Apol. S.* 13. *ψεύδεσθαι κατὰ τοῦ θεοῦ* (comp. *Lys. p.* 164, 41.) 'to say something falsely of the Deity'. Again, in order to censure, when it is rendered 'against', or otherwise with a contrary intention, *Demosth. Phil.* 2. *p.* 68, 2. *ὃ καὶ μέγιστον ἦν καθ' ὑμῶν ἐγκώμιον* 'with regard to you, upon you'. Comp. *Plat. Phædon. p.* 81 A. 70 D. *Æschin. in Ctes. p.* 439. with Taylor's note. Thus *Plat. Menon. p.* 73 D. *εἴπερ ἔν γέ τι ζητεῖς κατὰ πάντων,* 'that applies to all'. Comp. *p.* 76 A. *κατὰ πασῶν τῶν τεχνῶν,* 'in, with, all arts', *id. Ion. p.* 537 E.^c

^a Fisch. 3b. p. 170. Comp. Brunck ad Aristoph. Thesm. 414.

Heind. ad Plat. Gorg. p. 241.

^c Fisch. 3 b. p. 178. Schæf. App.

^b Hoog. & Zeune ad Vig. p. 510 sq.

Dem. 1. p. 412 seq.

It is used especially in motion from above downwards, and then answers to the Latin *de*, e. g. βῆ δὲ κατ' Οὐλύμποιο καρήνων, κατ' ὀφθαλμῶν κέχυτ' ἀχλύς, 'down over the eyes', *Il.* ε', 659. 696. κατὰ ρινῶν στάζειν *Il.* τ', 39. κατ' ἄκρης or κατ' ἄκρας 'from the top downwards', of the destruction of cities; whereas the Latins, on the contrary, say *funditus delere*. *Il.* ν', 772. also in the literal sense *Od.* ε', 313. ἔλασεν μέγα κῦμα κατ' ἄκρης^d. Hence κατὰ χειρός or κ. χειρῶν ὕδωρ διδόναι 'to pour water upon the hands'^e; κατὰ γῆς ἰέναι, δύναι 'to go under the earth'^f.

The following phrases are to be noticed: εὐχεσθαι κατὰ βοός, καθ' ἑκατόμβης, κατὰ χιλίων χιμάρων, 'to vow an ox, a hecatomb', &c.^g καθ' ἱερῶν τελείων ὀμόσαι is different, 'to swear by the victim, touching it at the same time'^h.

b. With the accusative it chiefly indicates any respect whatever, and signifies,

'as relates to, according to, after'. *Herod.* 1, 49. κατὰ δὲ τὴν Ἀμφιάρειω τοῦ μαντηίου ἀπόκρισιν οὐκ ἔχω εἶπαι, *quod ad Amph. responsum attinet*. *Thuc.* 1, 138. τὰ κατὰ Πανσανίαν καὶ Θεμιστοκλέα, *res Pausania et Themist.* *Herod.* 2, 3. κατὰ τὴν τροφὴν τῶν παίδων τοσαῦτα ἔλεγον, equivalent to *περὶ τῆς τροφῆς*,—*Soph.* *Trach.* 379. λαμπρὰ κατ' ὄμμα, 'in look', perhaps also *ib.* 102. ὦ κρατιστεύων κατ' ὄμμα for ὄμματι. See Hermann's note. *Herod.* 1, 124. κατὰ μὲν τὴν τούτου προθυμίην τέθηκας, τὸ δὲ κατὰ θεοῦς τε καὶ ἐμὲ περίεις, 'as far as depended on him'. 7, 158. κατὰ νόον, νοῦν, θυμόν, 'according to one's mind'. κατὰ τὰς Θεμιστοκλέους ἐντολάς, 'in pursuance of the commands of Themistocles'. *Herod.* 8, 85.ⁱ Hence κατὰ τὸν αὐτὸν τρόπον *Herod.* 2, 176. §. 425, 5. κατὰ Πίνδαρον *Plat. Phædr.* p. 227 B. 'as Pindar says'. Similarly *Plat. Alcib.* 1. p. 115 B. τὴν τοιαύτην βοήθειαν καλὴν μὲν

^d Valcken. ad Theocr. 1, 118. (10. id.) Comp. Fisch. 3 b. p. 177.

^e Piers ad Mær. p. 236. Comp. Interpr. ad Thom. M. p. 510.

^f Valcken. ad Eurip. Hippol. 1366. Wessel. ad Herod. 7, 6. p. 508, 95.

^g Kuster ad Aristoph. Equ. 657.

(Brunck *ib.* 660.) Valck. ad Eurip. Phæn. (Schol. 1416) p. 769. Comp. Huschke Anal. Cr. p. 133.

^h Misc. Phil. 1. p. 163. note 36. Comp. Index Demosth. v. κατὰ.

ⁱ Fisch. 3 b. p. 180.

λέγει, κατὰ τὴν ἐπιχείρησιν τοῦ σῶσαι οὐς δεῖ, 'as far as'. κατὰ θεόν, 'according to, through divine impulse, providentially'^a. καθ' ὅσον, *quatenus*, *ib.* p. 131 A. *Apol. S.* p. 22 A. 'in respect to', as διαφέρειν κατὰ τι *Lys. Epitaph.*

'on account of'. *Herod.* 9, 37. κατὰ τὸ ἔχθος τὸ Λακεδαιμονίων, 'on account of the hatred, from hatred against the Lacedæmonians'. *Comp.* 7, 142. *Soph. El.* 568. *Antig.* 174. *Plat. Gorg.* p. 474 D.^b Hence it is often put with verbs of motion, in order to show the object of them. *Herod.* 2, 152. ἀναγκαίη κατέλαβε Ἴωνάς τε καὶ Κᾶρας, κατὰ λητὴν ἐκπλῶσαντας ἀπενειχθῆναι ἐς Αἴγυπτον, 'in order to collect plunder'. *id.* 8, 83. τριήρης, ἥ κατὰ τοὺς Αἰακίδας ἀπεδήμησε. (See c. 64.) *Comp. Thuc.* 2, 87. Thus the Homeric expression ἦ τι κατὰ πρῆξιν --- ἀλάλησθε, κατὰ λήϊδα; *Od. γ'*, 106. Hence κατὰ τί; 'why?'

'in the expression of a similitude, accordance'. *Herod.* 1, 121. πατέρα τε καὶ μητέρα εὐρήσεις, οὐ κατὰ Μιθραδάτην τε τὸν βουκόλον καὶ τὴν γυναῖκα αὐτοῦ, 'very different people from Mithradates'. *Comp.* 2, 10. *Thuc.* 2, 62. *Plat. Rep.* 8. p. 555 A. ἀπιστοῦμεν μὴ κατὰ τὴν ὀλιγαρχουμένην πόλιν ὁμοίωτατον τὸν φειδωλὸν τε καὶ χρηματιστὴν τετάχθαι. *Comp. ib.* 9. p. 576 C. *Symp.* p. 203 D. 211 D. *Gorg.* p. 512 B. *Apol. S.* p. 17 B. *Parm.* p. 126 C. *Arist. Av.* 1002.^c Hence κατ' ἐμᾶντόν, 'of the same kind as myself' *Plat. Symp.* p. 199 B. οἱ καθ' ἡμᾶς 'men of our station, of our character'^d: and with comparatives, μείζων ἢ κατ' ἄνθρωπον §. 449. κατ' ἄνθρωπον φρονεῖν *Soph. Aj.* 761. 777. ἂ δὴ κατ' ἄνδρα γίγνεται νεανίαν 'as far as lies in the power of a youth'. *Eur. Iph. A.* 938.^e

'in, on, near', in definitions of place. κατὰ στρατόν *Il. η'*, 370. 'in the army, camp'. κατ' Ἄργος 'in Argos'. *Eur. Iph. A.* 1463. with Markland's note 1454. κατὰ γῆν, θάλασσαν πορεύεσθαι 'on land, at sea'. κατὰ τὸν πλοῦν 'on the voyage'.

^a Valck. ad *Herod.* 3, 153. p. 275, 11.

Fisch. 3 b. p. 181. 186.

^b Valck. ad *Herod.* 8, 30. p. 633, 97.

^d Lennep. ad *Phal.* p. 94. Valck.

Fisch. 3 b. p. 182.

ad *Io. Chrysost.* p. xxx.

^c Heind. ad *Plat. Gorg.* p. 225 sq.

^e Blomf. *Gloss. Agam.* 342.

Herod. 3, 14. *παρήσαν αἱ παρθένοι κατὰ τοὺς πατέρας* 'where their fathers were seated'. 1, 80. *κατὰ Φωκαίην πόλιν* 'near, in the neighbourhood of Phocæa'. 9, 53. *ἰέναι κατὰ τοὺς ἄλλους* 'where the others marched'^f. *Soph. Aj.* 775. *καθ' ἡμᾶς, ibi ubi nos constiterimus*. Hence in Homer *χωόμενος κατὰ θυμόν* 'in heart', *κατὰ φρένας* §. 421. *Obs.* 5. *κατ' ὄμμα* 'before our eyes'. See *Herm. ad Soph. Trach.* 102.

'during', in definitions of time. *Herod.* 7, 137. *κατὰ τὸν πόλεμον* 'at the time of the war'. 1, 67. *κατὰ τὸν κατὰ Κροῖσον χρόνον*. *Xen. Mem. S.* 3, 5, 10. *οἱ καθ' ἑαυτοὺς ἄνθρωποι* 'their contemporaries': thus likewise *οἱ καθ' ἡμᾶς*^g.

'about'. *Herod.* 2, 145. *κατὰ ἐξήκοντα ἔτη καὶ χίλια*. *Comp.* 6, 117.

It serves, particularly with numerals, to express the same as the Latin *distributiva*, when a certain number is continually recurring. *Herod.* 7, 104. *Λακεδαιμόνιοι, κατὰ μὲν ἓνα μαχοόμενοι, οὐδαμῶν εἰσι κακίους ἀνδρῶν*, 'singly', *singuli*, 'one by one'. *Comp. Thuc.* 4, 32. Also 'taken together' *Plat. Leg.* 5. p. 739 D. *Xen. Rep. Lac.* 4, 5. *καθ' ἑπτὰ* 'seven at a time'. *Arist. Av.* 1079.—*Thuc.* 3, 78. *οἱ Κερκυραῖοι, κακῶς τε καὶ κατ' ὀλίγας (ναῦς) προσπίπτοντες* 'with few ships at a time', (likewise *κατ' ὀλίγον*)^h. Likewise without numerals; *κατὰ μῆνα, κατ' ἐνιαυτόν, καθ' ἡμέραν (κατ' ἡμᾶρ Eur. Troad.* 396.) 'every month, every year', *singulis mensibus, annis*, sometimes accompanied by *ἕκαστος*. *κατὰ πόλεις, κατὰ κόμας, or κατὰ κόμας ἐκάστας Herod.* 1, 196. *oppidatim, vicatim*ⁱ.

It is often, with its case, expressed by an adverb, e. g. *κατὰ μοῖραν*, in Homer, 'properly, fitly'. *κατὰ μικρόν* 'gradually'. *κατὰ κράτος, vehementer*. *κατὰ μέρος, vicissim*, 'in turn'. *κατὰ πόδα* 'immediately'. *Xen. Hell.* 2, 1, 20. *κατὰ τὸ ἰσχυρόν, vi*, 'with force', or *valde, Herod.* 9, 2.

καθ' ἑαυτόν 'by himself, alone', to which *αὐτός* is often

^f Fisch. 3 b. p. 183. 187. Valck. ad *Herod.* 7, 178. p. 589, 58. Wessel. *Herod.* 3, 14. p. 200, 27. 6, 39. p. 454, 7. ib. 8, 113. p. 673, 39.

^g Fisch. 3 b. p. 179 sq. Valck. ad *Herod.* 3, 126. p. 261, 47. ⁱ Wessel. ad *Diod. S. T.* 2. p. 31. 379. Fisch. 3 b. p. 184 sqq. 189 sq.

^h Duker ad *Thuc.* 6, 34. Valck. *Herm. ad Vig.* p. 860, 403.

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joined, *αὐτὸς καθ' ἑαυτόν*, *per se solus*. *Arist. Vesp.* 786. *Comp. Plat. Gorg.* p. 505 D.^a

Obs. In *κατὰ τεῖχος ἔβαινον* 'they descended the wall' *Il. v.* 737. *ο*, 384. *κατέβαινον* is to be taken together. See §. 378. *Obs.* 3.

582. 4. *ὑπέρ* governs the genitive in the following senses :

'for, instead'. *Plat. Apol. S.* p. 22 E. *ἑαυτὸν ἀνερωτᾶν ὑπὲρ τοῦ χρησμοῦ*. *Eurip. Alc.* 701. *μὴ θηήσῃ ὑπὲρ τοῦδ' ἀνδρός, οὐδ' ἐγὼ πρὸ σοῦ*. which, however, may admit the following signification. But *Soph. Phil.* 1293. *ὑπὲρ Ἀτρείδων* is 'in the name of the Atridæ'.

'for, in any one's behalf'. *θύειν ὑπὲρ τῆς πόλεως Xen. Mem. S.* 2, 2, 13. *μάχεσθαι ὑπὲρ τινος, &c.* Hence *δεδιέναι ὑπὲρ τινος, timere alicui*^b. *τιμωρεῖν ὑπὲρ τινος Lys.* p. 133, 28. 32. 134, 26. 136, 40. But *Soph. Œd. T.* 164. *ἄτας ὑπὲρ* is *ad calamitatem arcendam*. *Comp.* 188.

'on account of'. *Eurip. Ph.* 1345. *ἤκουσα τέκνα μονομάχῃ μέλλειν δορὶ εἰς ἀσπίδ' ἤξειν βασιλικῶν δόμων ὑπερ*^c. Especially with the infinitive : *ὑπὲρ τοῦ μὴ ποιεῖν τὸ προσταττόμενον* 'in order not to do'. See §. 540. *Comp. Demosth. pro Cor.* p. 296, 7. 19. Hence *Eur. Andr.* 490. *ἔριδος ὑπερ. Suppl.* 1129. *βάρος μὲν οὐκ ἀβριθὲς ἀλέγων ὑπερ*.

'of', *de*, generally with the accessory idea of the intention to avert, to retain, to defend something. *Xen. Mem. S.* 4, 3, 13. *ἀδυνατοῦμεν τὰ συμφέροντα προνοεῖσθαι ὑπὲρ τῶν μελλόντων, ad res futuras bene constituendas*. Yet it is often put for *περί* generally^d.

'over'. *Xen. Mem. S.* 3, 8, 9. *ὁ ἥλιος τοῦ θέρους ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν αὐτῶν παρέχει*^e. Hence 'more than', *Pind. Nem.* 9, 129. *ὑπὲρ πολλῶν, pro multis aliis. Isthm.* 2, 53. Hence also of the site of towns and places on rivers or the sea, because they are higher than

^a Wessel. ad *Diod. Sic.* 13, 72. *Dorv.* ad *Charit.* p. 510. *Fisch.* 3 b. p. 184.

^b *Fisch.* 3 b. p. 206 sqq. *Heind.* ad *Phædon.* 84. p. 141.

^c *Valck.* ad *Eurip. Phœn.* 1336. *Markl.* ad *Eur. Suppl.* 1125.

^d *Markl.* ad *Lys.* p. 123. 163.

^e *Fisch.* 3 b. p. 208.

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it'. *Pind. Nem. 7, 95.* Ἀχαιὸς ἀνὴρ Ἰονίας ὑπὲρ ἄλλοις οἰκέων.
Thuc. 1, 46. Λαμῶν καὶ πόλις ὑπὲρ αὐτοῦ.

'for the sake of', in prayers. *Il. ω', 466.* καὶ μιν ὑπὲρ πατρὸς καὶ μητέρος ἠνκόμοιο λίσσσο καὶ τέκεος 'for the sake of his parents'^f.

b. With the accusative it signifies,

'over'. *Herod. 4, 188.* ριπτεύουσι ὑπὲρ τὸν δόμον 'over the house'. *Eur. Ion. 46.* Also 'on' as with the gen. *Xen. Anab. 1, 1, 9.* τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλλάσποντον οἰκοῦσι.

'above', i. e. more than. *Herod. 5, 64.* ὑπὲρ τὰ τεσσερήκοντα ἔτη^g.

'against', in opposition to κατά. *Od. α', 34.* ὑπὲρ μόρον 'against destiny'. ὑπὲρ Διὸς αἶσαν *Il. ρ', 321.* ὑπὲρ θεὸν *ib. 327.*^h

'on account of'. *Pind. Isthm. 6, 42.* Τελαμῶνα ἀγεν ἐς Τροίαν Λαομεδοντίαν ὑπὲρ ἀμπλακίαν Ἀλκμήνας τέκεος.

III. ἀμφί, ἐπί, μετά, παρά, περί, πρός, ὑπό, govern three cases, the genitive, dative, and accusative. 583.

1. Ἀμφί has almost all the significations of περί.

a. With the genitive, 'of', the Latin *de, quod attinet ad.* *Eurip. Hec. 72.* ἀποπέμπομαι ἔννουχον ὄψιν, ἂν περὶ παιδᾶς ἐμοῦ, τοῦ σωζομένου κατὰ Θρήκην, ἀμφὶ Πολυξείνης τε φίλης θυγατρὸς δι' ὀνείρων εἶδον.

'around', *circa*, as *Herod. 8, 104.* τοῖσι ἀμφὶ ταύτης οἰκέουσι τῆς πόλιοςⁱ. Here the genitive sometimes denotes that which surrounds, as b. 'about': *Eur. Or. 1470.* ἀμφὶ πορφυρέων πέπλων ζίφην σπάσαντες, where the robe conceals the sword and the drawing of it. See *Schæf. ad v. 1459. ed. Pors.*

b. With the dative,

a. 'about', in answer to the question 'where?' even when the whole thing is not covered, as *Æsch. Prom. 71.* ἀμφὶ

^f Brunck ad *Apoll. Rh. 3, 701.*
Append.

^h Fisch. 3 b. p. 309.

ⁱ Schæf. ad *Dion. Hal. p. 351.*

^g Heind. ad *Plat. Parm. p. 194.*

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πλευραῖς μασχαλιστήρας βάλε. *Il. β'*, 388. ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσιν, in all cases where a surrounding may be conceived, as κρέα ἀμφ' ὀβελοῖσιν. comp. *Eur. Cycl.* 302. So *Hes. Ἔργ.* 203. ἀηδῶν γναμπτοῖσι πεπαρμένη ἀμφ' ὀνύχεσσι. ἀμφὶ φάλῳ ξίφος διετρώφη *Il. γ'*, 362. 'on the cone of the helmet about which the pieces of the broken sword flew asunder'. Hence *Pind. Pyth.* 1, 21. κῆλα δὲ καὶ δαιμόνων θέλγει φρένας ἀμφὶ τε Λατοίδα σοφίᾳ βαθυκόλπων τε Μοισᾶν, 'in connexion with, or by means of the art', inasmuch as the art including the κῆλα sways. *id. Isthm.* 1, 71. *Nem.* 1, 42. Sometimes the case which is governed of the preposition, does not express the thing about which something else is, but that which is about the latter, e. g. ἀμφὶ πυρὶ στήσαι τρίποδα 'to set on the fire, so that this blazes round the tripod'. Thus ἀμφὶ κλάδοις ἔζεσθαι *Eurip. Ph.* 1532. 'to surround with boughs, between boughs'. *Bacch.* 1229. Hence when a place is only generally expressed: *Il. δ'*, 493. ἦριπε δ' ἀμφ' αὐτῷ 'beside him', as *Od. λ'*, 423. *Pind. Ol.* 1, 80. ἀμφὶ τραπέζαις κρέα διεδάσαντο 'on the table', at which several sat, consequently in different places. *Eur. Iph. T.* 6. ἀμφὶ διναις Εὐρίπου 'near the eddies'.

β. 'concerning', in various combinations. *Il. η'*, 408. ἀμφὶ νεκροῖσι. *Herod.* 5, 19. ἀμφὶ ἀπόδῳ τῇ ἐμῇ πείσομαί σοι. Comp. *Æsch. Pers.* 8. *Soph. Trach.* 727. *Aj.* 303. 340. *Herod.* 1, 140. *Pind. Nem.* 2, 26. *Pind. Ol.* 5, 34. 9, 136. Hence 'on account of': *Il. γ'*, 157. τοιῷδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν 'about such a woman'. Comp. π', 647. *Pind. Pyth.* 1, 155. ἀμφ' ἀρετῆ. *Soph. El.* 1180. ἀμφ' ἐμοὶ στένει τὰδε; *Pind. Isthm.* 7, 11. ἀμφὶ πυκναῖς Τειρεσίαο βουλαῖς. Hence ἀμφὶ τάρβει 'through fear'. Likewise in the verb 'to fear': *Herod.* 6, 62. φοβηθεὶς ἀμφὶ τῇ γυναικί. 'of', *de*: *Od. ρ'*, 555. *Pind. Pyth.* 2, 114. Comp. *Ol.* 9, 20. also ἀλίῳ ἀμφ' ἐνὶ for ἐν, 'on one day'. *Ol.* 13, 51. Comp. *Nem.* 7, 118.^a

c. With the accusative,

'about', in answer to the question 'where?' and 'whither?' e. g. *Eur. Ph.* 122. ἀσπίδ' ἀμφὶ βραχίονα κονφίζων. See *Valck.* in which case it is used as with the dative, 'about': *Soph. Aj.*

^a Dissen Explic. *Pind.* p. 401.

1083. ἀμφὶ ψάμαθον ἐκβεβλήσθαι 'to be thrown into the sand; so that the sand surrounds the body'. *Eur. Hel.* 903. ἀμφὶ γόνυ πιτνεῖν. The phrase ἀμφὶ τι ἔχειν is to be noticed, 'to concern one's self with anything', e. g. ἀμφὶ λιτὰς ἔχειν *Æsch. S. c. Th.* 102. ἀμφὶ δεῖπνον ἔχειν *Xen. Cyr.* 5, 5, 44. Comp. *ib.* 1, 30. 8, 1, 13. Ἐχειν is also accompanied by σχολήν: *Xen. Cyr.* 7, 5, 52. ὄρων σε ἀμφ' ἵππους ἔχοντα, ἀμφ' ἄρματα, ἀμφὶ μηχανὰς, ἠγούμην, ἐπεὶ ἀπὸ τούτου σχολάσαις, τότε σε καὶ ἀμφ' ἐμὲ ἔξειν σχολήν. Ἀμφὶ frequently stands in this sense, without signifying a surrounding, only to denote a place generally: *Il. λ'*, 705. ἀμφὶ τε ἄστν ἔρδομεν ἱρὰ θεοῖσιν 'all round the city, in the whole city'. *Eur. Suppl.* 11. ἀμφὶ πύλας 'here and there at the gates'. comp. 103. but 653. ἀμφὶ δ' Ἠλέκτρας πύλας 'near the gate'. *Pind. Ol.* 2, 55. τὸν ὄλον ἀμφὶ χρόνον. 1, 157. and like ὑπὸ 'in connexion with' *Pind. Ol.* 10, 92. αἰεῖδετο δὲ πᾶν τέμενος τερπναῖσι θαλίαις τὸν ἐγκώμιον ἀμφὶ τρόπον, because the song ἀμφιβάλλεται *Ol.* 1, 14. *Eur. Phæn.* 1056. But *Alc.* 594. ἐχόρευσε δ' ἀμφὶ σὰν κιθάραν νεβρός it is probable that ἀμφὶ is to be taken in the literal sense. *Andr.* 215. ἀμφὶ Θρήκην 'anywhere in Thrace'.

To this head belongs the phrase οἱ ἀμφὶ or περὶ τινα. It means:

1. The person signified by the proper name with his companions, followers, &c. *Herod.* 1, 62. καὶ οἱ ἀμφὶ Πεισίστρατον, ὡς ὀρμηθέντες ἐκ Μαραθῶνος ἦσαν ἐπὶ τὸ ἄστν ἐς τὸντὸ συνιόντες, ἀπικνέονται ἐπὶ τῆς Παλληνίδος Ἀθηναίης ἱερὸν καὶ ἀντία ἔθεντο τὰ ὄπλα, 'Pisistratus with his troops'. Comp. 9, 57. *ib.* 69. οἱ ἀμφὶ Κορινθίους &c. denote not merely the Corinthians &c., although afterwards only οἱ Μεγαρέες καὶ Φλιάσιοι are mentioned, but also the other tribes who adhered to them. *ib.* 3, 76. οἱ ἑπτὰ τῶν Περσέων ἐδίδοσαν αὐτοῖσι σφισι λόγους: οἱ μὲν ἀμφὶ τὸν Ὀτάνην πάγχυ κελεύοντες ὑπερβαλέσθαι --- --- οἱ δὲ ἀμφὶ τὸν Δαρεῖον αὐτίκα τε ἰέναι --- μὴδ' ὑπερβάλλεσθαι, of the seven grandees only two are mentioned, as expressing their opinion; the remaining five must have sided, two perhaps with Otanes, three with Darius. *Thuc.* 8, 105. οἱ περὶ Θρασύβουλον 'Thrasybulus with his soldiers'. *Plat. Cratyl.* p. 400 C. οἱ ἀμφὶ Ὀρφέα 'Orpheus with his scholars'. *Xen. Mem.* S. 3, 5, 10. οἱ περὶ Κέκροπα

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'Cecrops and his assessors in judgement'. *Hist. Gr.* 5, 4, 2. *Φυλλίδαο ἐγραμμάτευε τοῖοι περι Ἀρχίαν πολεμάρχοιοι.* It also denotes similarity, as οἱ ἀμφὶ Εὐθύφρονα 'persons of Euthyphron's kind' *Plat. Crat.* p. 399 E. See *Heind.* p. 58. Similar to this are the passages in Homer *Od.* γ', 162. 'Ulysses and his companions'. *Il.* ε', 80 seq. the proper names designate the principal persons, the ἐπὶ ἡγεμόναο φυλάκων v. 85. but the whole phrase, these along with the watchmen who led them v. 86. Comp. *Il.* ζ', 435. The principal persons are designated also by ἀμφὶ *Hesiod. Sc. Herc.* 178.

2. Sometimes this phrase signifies merely the person whom the proper name expresses, but only in later writers. *Plat. Hipp. Maj.* p. 281 C. Πιττακοῦ τε καὶ Βίαντοο καὶ τῶν ἀμφὶ τὸν Μιλήσιον Θαλῆν, unless we suppose that Thales is meant, pre-eminently indeed, but yet conjointly with his followers, the Ionic philosophers, distinguished from Bias and Pittacus, who founded no school. *id. Epist.* 9 in. p. 357 D. οἱ περι Ἀρχιππον καὶ Φιλωνίδην, where, however, the companions of the ambassadors may be also meant. *Arist. Vesp.* 1301. καίτοι παρῆν Ἴππυλοο, Ἀντιφῶν, Λύκων, Λυσίστρατοο, Θούφραστοο, οἱ περι Φρύνιχον, where Phrynichus and his attendants may be meant. This phrase occurs particularly in this sense in the later Grammarians^a. *Il.* γ', 146. οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην, Λάμπον τε Κλυτίον θ' Ἴκετάονά τ', ὄζον Ἀρηοο, Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἀμφω, Εἶατο δημογέροντεο ἐπὶ Σκαίῃσι πύλῃσιν, Ucalegon and Antenor are distinguished by the addition πεπνυμένω ἀμφω, and the sense seems to be 'they, namely Ucalegon and Antenor, sat around Priam'.

3. The proper name also denotes the secondary person, who is only mentioned in order to express more definitely those who are properly meant, e. g. οἱ περι Ἀρχίδαμον *Xen. Hist. Gr.* 7, 5, 12. means 'the companions of Archidamus,' without himself. Instead of which *Plat. Soph. in.* οἱ περι Παρμενίδην καὶ Ζήνωνα ἐταῖροιο.

^a Valck. ad Eur. Phœn. p. 618. Casaub. ad Diog. L. 3, 22. Ern. ad Xen. Mem. 8. 1, 18. Fisch. 3 b.

p. 220 sqq. Hoog. & Zeune ad Vig. p. 7 sqq. Herm. ib. p. 700.

Obs. We must distinguish from these the cases in which the prepositions are not followed by a proper name, but by another substantive, or when the article is neuter. οἱ περὶ φιλοσοφίαν 'those who study philosophy'. οἱ περὶ τὴν θήραν *Plat. Soph. p. 220 D.* 'hunters'. οἱ περὶ τὴν σοφίαν *id. Hipp. Maj. p. 281 D.* τὰ ἀμφὶ τὸν πόλεμον *Xen. Cyr. 2, 1, 21.* 'what belongs to war', τὰ πολεμικά. τὰ περὶ Λάμψακον *Xen. Hell. 2, 1, 20.* 'the occurrence at Lampsacus'. τὰ περὶ Θηβαίων *Isocr. ad Phil. p. 92 E.* 'the situation, constitution of the Thebans.' Sometimes also it is merely a circumlocution, e. g. τὰ περὶ τὴν ἀμαρτίαν *Plat. Cratyl. p. 420 D.* for ἡ ἀμαρτία. *Thuc. 1, 110.* τὰ κατὰ τὴν μεγάλην στρατείαν 'Αθηναίων.

'towards', of time. ἀμφὶ δειλὴν 'towards evening' *Xen. Cyr. 5, 4, 16.*

'about'. ἀμφὶ τὰ ἑκκαίδεκα ἔτη γενόμενος *Xen. Cyr. 1, 4, 16.*

'what relates to', especially in circumlocution. τὰ ἀμφὶ τὸν πόλεμον, for τὰ πολεμικά. Hence 'of', *de. Pind. Pyth. 2, 27.* ἀμφὶ Κινύραν. *Eur. Troad. 515.* and so ἀμφὶ is used especially in the commencement of hymns, e. g. *H. Hom. 6.* ἀμφὶ Διόνυσον—μνήσομαι. *ib. 18. 21. 33.* Also 'on account of', *Pind. Isthm. 7, 12.* ἢ ὄτ' ἀμφ' Ἰόλαον ἰππόμητιν, where it is also used with the dative.

Note. In Homer the form ἀμφίς is also found. See §. 594, 1.

2. ἐπί

584.

a. with the genitive :

a. 'in, on, at', in definitions of place, in answer to the question 'where?' *Od. ν', 346.* ἐπὶ κρατὸς λιμένος τανύφυλλος ἐλαίη 'at the extremity, the innermost creek'. *Herod. 2, 35.* τὰ ἄχθρα οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν φορέουσι, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων. *id. 5, 92, 3.* ἐστεῶτες ἐπὶ τῶν θυρῶν 'near, at the door'. *Xen. Anab. 4, 3, 28.* μεῖναι ἐπὶ τοῦ ποταμοῦ 'at the river'^b. Hence the phrase ἐπὶ τῶν τομίων ὀμνύναι, 'to stand near, and swear'^c.

β. Likewise in answer to the question 'whither?' *Thuc. 1, 116.* πλεῖν ἐπὶ Σάμου. *Xen. Cyr. 7, 2, 1.* ἐπὶ Σάρδεων φεύγειν. *Comp. 6, 1, 31. 4, 5, 54. 3, 3, 27.* Hence ὁδὸς ἢ ἐπὶ Καρίης φέρουσα *Herod. 7, 31.* and with the omission of ὁδός,

^b Fisch. 3 b. p. 228. 229.

^c Viger. p. 615. Misc. Phil. 1. p. 163, 36.

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ίεναι τὴν ἐπὶ Κιλικίας^a. Herodotus 9, 47. uses gen. and accus. together: ὁ Πausανίης ὀπίσω ἦγε τοὺς Σπαρτιήτας ἐπὶ τὸ δεξιὸν κέρας: ὡς δ' αὐτως καὶ ὁ Μαρδόκιος ἐπὶ τοῦ εὐώνυμου (Schw. τὸ εὐώνυμον).

γ. 'under, during', in definitions of time. ἐπὶ Κέκροπος 'in the time of Cecrops', Herod. 8, 44. ἐπ' εἰρήνης 'in time of peace', Π. β', 797. ἐπὶ τῶν ἡμετέρων προγόνων Xen. Cyr. 1, 6, 31.^b Sometimes ἐπί τινας signifies also 'the occasion of', e. g. ἡ ἐπ' Ἀνταλκίδου εἰρήνη, properly 'the peace in the time of Antalcidas', thence 'the peace made by him'^c.

δ. 'of', *de*, with the verbs 'to say'. Plat. Charm. p. 155 D. ἐπὶ τοῦ καλοῦ λέγων παιδός. Leg. 7. p. 793 E. ὅπερ ἐπὶ τῶν δούλων γ' ἐλέγομεν^d. Soph. Œd. C. 414. Aj. 797.

ε. 'from, after', *a*, with the verbs 'to name, to be named'. ἔχειν ὄνομα ἐπὶ τινας Herod. 4, 45. τὴν ἐπωνυμίην ποιείσθαι ἐπὶ τινας *id.* 1, 14, 94. Comp. 2, 57. 7, 58. 83. Hence Herod. 4, 45. οὐκ ἔχω συμβαλέσθαι, ἐπ' ὅτε μὴ εὐσὴ γῆ οὐνόματα τριφάσια κέεται 'wherefore?'

ζ. 'in, near, at', with substantives which import any case that may serve as an example, and with the verbs 'to show, see', &c. Isocr. ad Nic. p. 25 A. ἐπὶ τῶν καιρῶν θεωρεῖν τοὺς συμβουλευόντας. So σκοπεῖν ἐπὶ τινας^e. Xen. Cyr. 1, 6, 25. ἐπὶ τῶν πράξεων. Plat. Rep. 5. p. 475 A. ἐπ' ἐμοῦ 'on my example'. Also σπουδάζεσθαι ἐπὶ τινας Eur. Iph. A. 907. which is elsewhere expressed by ἐπὶ τινι.

η. It often expresses a connexion, accompaniment, provision, either with things, as Herod. 9, 11. ἐπ' ὄρκου, *jure-jurando interposito*. Soph. Aj. 1268. ἐπὶ σμικρῶν λόγων 'with few words'. Eur. Phæn. 1505. καθῆστο Κάδμου λαὸς ἀσπίδων ἔπι, *clypeis instructus*, to which is opposed in the following verse στρατὸς οὐπω τεύχεσι πεφραγμένος. or with persons: Soph. Œd. C. 746. ἐπὶ προσπόλου μίας χωρεῖν 'accompanied by one maid-servant'. Lys. p. 187, 30. ἐπὶ προστάτου οἰκεῖν,

^a Obs. Misc 6. p. 293. Fisch. 3 b. p. 230. Brunck ad Æsch. Prom. 663. Blomf. ib. 679.

^b Valck. ad Theocr. Id. 10. p. 115. Fisch. 3 b. p. 227.

^c (Markl. et) Wolf ad Demosth. Lept. p. (276) 319. in Schæf. App. 3. p. 144.

^d Heind. ad Charm. l. c. p. 62.

^e Schæf. App. Demosth. 2. p. 284.

habitare patronum habentem. On this perhaps is founded *Soph. Ant.* 787. καὶ σ' οὐτ' ἀθανάτων φύξιμος οὐδεὶς, οὐθ' ἡμερίων ἐπ' ἀνθρώπων 'among men'. Hence 'before', *coram*, as *Hellen.* 6, 5, 38. ἐπὶ μαρτύρων, *testibus adhibitis*. *Demosth. de Cor.* p. 273, 8. ἐπωμόσαντο ἐπὶ τῶν στρατηγῶν. *Comp. Plat. Leg.* 8. p. 846 B. C.^f and it also serves as a circumlocution of an adverb: ἐπ' ἀδείας for ἀδεῶς, ἐπ' ἐξουσίας 'freely'^g.

θ. In this way these phrases seem to have originated :

ἐφ' ἑαυτοῦ 'by himself, peculiarly'. *Herod.* 1, 143. 9, 38. εἶχον καὶ οἱ μετὰ τῶν Περσέων ἐόντες Ἕλληνας ἐπ' ἐωυτῶν μάντιν Ἰππόμαχον. *Comp.* 1, 203. 2, 2. *Thuc.* 5, 67. κέρας μὲν εὐώνυμον Σκιρίται αὐτοῖς καθίσταντο, αἱεὶ ταύτην τὴν τάξιν μόνοι Λακεδαιμονίων ἐπὶ σφῶν αὐτῶν ἔχοντες, 'by themselves, unmixed with others'. *Comp.* 8, 63. So *Il.* η', 194. εὐχεσθε --- σιγῇ ἐφ' ὑμείων, ἵνα μὴ Τρῶές γε πύθωνται. — *Plat. Prot.* p. 326 C. αὐτοὶ ἐφ' αὐτῶν 'left to themselves'. *Leg.* 12. p. 942 A. αὐτὸν ἐφ' ἑαυτοῦ τι κατὰ μόνας δρᾶν, which *ib.* C. is expressed χωρὶς τι τῶν ἄλλων πράττειν. *Comp. Demosth. de Cor.* p. 230, 14. Hence ἐφ' ἑαυτοῦ οἰκεῖν, of states also, 'to live by themselves, not dependent upon others, to have a constitution of their own'. *Thuc.* 2, 63.^b But *Thuc.* 1, 17. τὸ ἐφ' ἑαυτῶν μόνον προορώμενοι, said of the tyrants, means 'their own concerns, their private interests, in opposition to regard to the common good', and is explained by the words ἐς τε τὸ σῶμα καὶ ἐς τὸ τὸν ἴδιον οἶκον αὐξεῖν.

ἐπὶ τριῶν, τεττάρων, ἐφ' ἐνὸς τετάχθαι, στήναι 'to stand three, four, one deep'. *Thuc.* 2, 90. *Xen. Cyr.* 2, 4, 2. 8, 3, 18. *Anab.* 1, 2, 15. *ibid.* 5, 2, 6. ἐφ' ἐνὸς ἢ κατάβασις ἦν 'the descent was by one at a time'. *ib.* 4, 8, 11. the gen. is interchanged with the accus. ἐπὶ πολλοὺς τεταγμένοι, and ἐπ' ὀλίγων τετ.

With names of a business or office, it signifies the execution of them, e. g. οἱ ἐπὶ τῶν πραγμάτων, *qui summa rerum præ-*

^f Dorvill. ad Char. p. 642. Valck. ad Eur. Hipp. §13. Wessel. ad Diod. Sic. T. 2. p. 153.

Schæf. Melet. p. 83.

^h Valck. ad Herod. 8, 34. p. 634, 19. Fisch. 3 b. p. 231.

^g Wyttenb. Bibl. Crit. 3, 2. p. 7.

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fecti sunt, Demosth. p. 309, 9. particularly in later writers, οἱ ἐπὶ τῶν ἐπιστολῶν, ab epistolis^a.

585. *b.* With the dative especially it signifies a 'subordination', the being in the power of any one, and a 'condition'.

a. 'Subordination', expressed in Latin by *penes*, e. g. τῶν ὄντων τὰ μὲν ἐστὶν ἐφ' ἡμῖν, τὰ δ' οὐκ ἐφ' ἡμῖν 'are in our power, at our command'. *Soph. Phil.* 1003. μὴ πὶ τῷ δ' ἔστω τάδε. ἐπὶ μάντεσιν εἶναι 'to be dependent upon soothsayers', to be guided by them, *Xen. Cyr.* 1, 6, 2. ποιεῖν τι ἐπὶ τινι 'to submit a thing to any one's judgement', *Plat. Rep.* 5. p. 460 A. Hence *Soph. Trach.* 356. οὐ τὰ πὶ Λυδοῖς, οὐδ' ἐπ' Ὀμφάλη πόνων λατρεύματα. τὸ ἐπ' ἐμοί 'as far as depends upon me'^b.

β. 'Condition', especially in the phrase ἐφ' ᾧ or ἐφ' ᾧ τε §. 479. ἐπὶ τοῖσδε *Eur. Alc.* 382. *Hel.* 847. ἐφ' οἷς *Hero. F.* 708. That also is regarded as a condition, on account of which, in order to obtain it, something is done, which is the price or the foreseen result of the action. *Il. i.*, 602. ἐπὶ δῶροις ἔρχομαι 'on account of the promised gifts'. *κ'*, 304. δῶρον ἐπὶ μεγάλῳ 'for a large gift'. *Herod.* 1, 60. Μεγακλέης ἐπεκηρυκεύετο Πεισιστράτῳ, εἰ βούλοιο οἱ τὴν θυγατέρα ἔχειν ἐπὶ τῇ τυραννίδι. *Soph. Ant.* 322. *ib.* 1061. *Arist. Ach.* 13. ἐπὶ μῶσχῳ ἄδειν 'for the price of a calf'. See *Brunck. Plat. Alc.* 1. p. 105 C. ἐπὶ τούτοις μόνοις ζῆν 'upon condition of having this only'. *Leg.* 5. p. 745 A. εἰάν τις ἀπειθῆ τούτῳ τῷ νόμῳ, φανεῖ μὲν ὁ βουλόμενος ἐπὶ τοῖς ἡμίσεσι 'so that he receives the half' in consequence of a promise. *Æschin. in Ctes.* p. 499. χώραν ἀναθεῖναι Ἀπόλλωνι ἐπὶ πάσῃ ἀεργίᾳ 'upon condition that it shall not be cultivated'. *Xen. Mem.* 2, 2, 8. λέγει, ἂ οὐκ ἂν τις ἐπὶ τῷ βίῳ παντὶ βούλοιο ἀκούσαι 'for his life, though he must lose his life on failure of fulfilling the conditions'. Thus also ἐπὶ πόσῳ ἂν βούλοιο, ἐθέλοις, δέξαιο, 'for how much would you?' the Latin, *quid mereri velis, merearis?* *id. Symp.* 1, 5. Πρωταγόρα πολὺ ἀργύριον δέδωκας ἐπὶ σοφίᾳ 'upon condition that he taught you wisdom'. *Isocr. Panath.* p. 234 C. τούτων ἀπάντων μοι συμβεβηκότων, τῶν

^a Lennep ad Phalar. p. 306. Fisch. 3 b. p. 244 seq.

^b Fisch. 3 b. p. 235.

μὲν ὑπερβαλλόντως, τῶν δὲ ἐξαρκούντως, οὐκ ἀγαπῶ ζῶν ἐπὶ τούτοις, 'upon condition, with the prospect of possessing this, notwithstanding I were to possess this'. *Thuc.* 1, 74. ὑμεῖς ἐπὶ τῷ τὸ λοιπὸν νέμεσθαι ἐβουθήσατε 'with the prospect, or in order to'. 2, 80. ἐπ' ἐτησίῳ προστασίᾳ ἠγείσθαι^c. Hence *Pind. Pyth.* 4, 331. ἐπὶ καὶ θανάτῳ φάρμακον ἑᾶς ἀρετᾶς εὐρέσθαι, *vel morte proposita*.

Hence it frequently expresses 'an object, an aim', inasmuch as this is the condition upon which the action is performed. *Herod.* 1, 41. μὴ τινες κατ' ὄδον κλώπες κακοῦργοι ἐπὶ δηλήσει φανέωσι ὑμῖν, 'in order to do you mischief'. *Comp.* 2, 121. 6, 67. *Eur. Herc. F.* 591. *Plat. Protag.* p. 312 B. τούτων γὰρ σὺ ἐκάστην οὐκ ἐπὶ τέχνῃ ἔμαθες, ὡς δημιουργὸς ἐσόμενος, 'in order to exercise it as a profession'. *Comp. id.* p. 315 A. *Apol. S.* p. 36 D. *Aristoph. Lys.* 630. Hence συλλαμβάνειν τινὰ ἐπὶ θανάτῳ, ἄγειν ἐπὶ θ. 'to lead to execution'^d. And as the incidental consequence is often substituted for the immediate, i. e. the object: *Eurip. Hec.* 649. (ἐκρίθη δ' ἔρις, ἂν ἐν Ἰδα κρίνει τρισσὰς μακάρων παῖδας ἀνὴρ βούτας,) ἐπὶ δορὶ καὶ φόνῳ καὶ ἐμῶν μελάθρων λῶβᾳ, 'with the consequence of war, slaughter, and devastation'. *Comp. Phæn.* 548. *Hipp.* 516. *Hec.* 822. *Xen. Mem. S.* 2, 3, 19. οὐκ ἂν πολλὴ ἀμαθία εἴη καὶ κακοδαιμονία τοῖς ἐπ' ὠφελείᾳ (the object) πεποιημένοις ἐπὶ βλάβῃ (consequence) χρῆσθαι;

Hence it often signifies merely 'on account of'. *Xen. Mem.* 3, 14, 2. ἔχομεν ἂν εἰπεῖν, ἐπὶ ποίῳ ποτὲ ἔργῳ ἀνθρώπος ὀψοφάγος καλεῖται; Thus also θαυμάζεσθαι ἐπὶ τινι *Plat. Menon. in.* φρονεῖν ἐπὶ τινι 'to pride one's self upon something'. *id. Symp.* p. 217 A. ἀνιᾶσθαι ἐπὶ τινι^e. ἀνεπτερωῖσθαι ἐπὶ τραγωδίᾳ, 'to love passionately', *Arist. Av.* 1444 *seq.* 'in regard to', *de. Herod.* 1, 66. Λακεδαιμόνιοι ἐχρηστηριάζοντο ἐν Δελφοῖσι ἐπὶ πάσῃ τῇ Ἀρκάδων χώρῃ. *id.* 9, 10. θύειν ἐπὶ τῷ Πέρσῃ, properly in the view of conquering Arcadia, of attacking the Persians.

^a Ruhnk. ad *Xen. Mem. S.* 2, 2, 8. Villois. ad *Long.* p. 207. Fisch. 3 b. p. 239.

^d Wessel. ad *Diod. S.* 2. p. 86.

^e Hemsterh. ad *Lucian. t.* 1. p. 238. Fisch. 3 b. p. 238.

586. γ. Sometimes also it signifies 'at', as a definition of place (as *Thuc.* 3, 99. περιπόλιον ἐπὶ τῷ Ἀθηκί ποταμῷ) sometimes in order to express generally a combination, a co-existence. To this head belong the phrases ζῆν, τελευτῆσαι, ἐπὶ παισίν, vivere, mori liberos habentem^a.—γαμεῖν ἄλλην γυναῖκα ἐπὶ θυγατρὶ ἀμίτορι *Herod.* 4, 154. comp. *Eur. Alc.* 380. παλλακὴν ἔχειν ἐπ' ἐλευθέροις παισίν, *Demosth.* p. 637, 5.^b *Eur. Med.* 123. ζῆν ἐπ' ἴσοισιν, viv. æquo cum aliis jure fruentem. Comp. *Isocr. Pan.* p. 48 B. (c. 10.) --- ἐσθίειν ἐπὶ τῷ σίτῳ ὄψον 'to eat with their bread', *Xen. Mem.* S. 3, 14, 2. Comp. *Cyr.* 1, 2, 11.^c ἐπὶ τῷ σίτῳ πίνειν *id. Cyr.* 6, 2, 27. Comp. *Plat. Phædr.* p. 247 E.^d ἐπὶ τῇ κύλικι ἄδειν *Plat. Symp.* p. 214 B. Hence *Il. v'*, 485. τῷδ' ἐπὶ θυμῷ 'with this disposition'. Comp. *Hes. Th.* 153. So *Il. v'*, 104. ἔλαφοι αὐτῶς ἠλάσκουσαι ἀνάλκιδες οὐδ' ἐπὶ χάρμῃ, the words οὐδ' ἐπὶ χ. appear to supply the place of an adj. opposed to ἀνάλκιδες, οὐδ' ἐπὶ χάρμῃ ὄντες 'not joyous for the attack'^e. *Thuc.* 2, 101. ὑποσχόμενος ἀδελφῆν ἑαυτοῦ δώσειν καὶ χρήματα ἐπ' αὐτῇ 'with her'. καθῆσθαι ἐπὶ δακρῦσι *Eurip. Iphig. A.* 1184. or ἐπὶ δάκρυσιν *Troad.* 315. for δακρύνουσαν. *Iph. A.* 542. *Soph. El.* 108. *Ant.* 555. οὐκ ἐπ' ἀρρήτοις γε τοῖς ἑμοῖς λόγοις 'not without my having spoken'. *id.* 759. ἐπὶ ψόγοισι, i. e. ψέγουσα. *Eurip. Ion.* 235. ἐπ' ἀσφάκτοις μῆλοισι 'without having sacrificed'. *Eur. Or.* 632. ἐπὶ συννοίᾳ, which 634. is expressed by τι συννοούμενος. *Demosth. de Cor.* p. 319, 16. *Lys.* p. 165, 13. ἐπ' εὐνοίᾳ λέγειν. *Soph. Aj.* 142. ἐπὶ δυσκλείᾳ 'with disgrace'. ἐπὶ γέλωτι *Herod.* 9, 82. may signify 'with laughter', but likewise 'in order to excite laughter, in joke'. *Eur. Phæn.* 1596. οὐκ ἐπ' ὀνειδέσιν, οὐδ' ἐπιχάρμασιν, ἀλλ' ὀδύναισι λέγω, the first may mean 'not in order to reproach thee, not in order to exult over thee', but may also be for οὐκ ὀνειδίζουσα, οὐδ' ἐπιχαίρουσα; but ἐπ' ὀδύναισι can mean only ὀδυνωμένη.

It frequently signifies not so much 'a being together', as an immediate 'following upon' (a connexion of time and space). *Od. λ'*, 287. *Xen. Cyr.* 2, 3, 7. ἀνέστη ἐπ' αὐτῷ Φεραύλας

^a Hemsterh. ad Luc. t. 2. p. 435.
Herm. ad Vig. p. 860, 397.

^b Valck. ad Herod. 4, 154. p. 348, 56.

^c Bergl. ad Arist. Pl. 628. Ach. 835.

^d Brunck ad Arist. Plut. 1005.

^e Jacobs ad Anth. Pal. p. 563.

'immediately after him'. Comp. 22. *Eur. Or.* 887. 898. 902, Immediate succession in space is expressed by it *Od.* ἡ', 120, ὄγχων ἐπ' ὄγχων γηράσκει 'pear after pear'. *Eur. Iph. T.* 197. *Troad.* 595. Comp. 173.^f Hence ἐπ' ἐξεργασμένοισι §. 565. *Obs.* Likewise 'besides', *præter*: *Il.* ι', 639. Comp. *Od.* γ', 113. ω', 277. χ', 264. ἐπὶ τούτοις, *præterea*, 'moreover, besides', *Xen. Cyr.* 4, 5, 38.

δ. ἐπὶ with the dative often signifies 'against', of hostile relations. *Eur. Phæn.* 1417. ἦξαν δρόμημα δεινὸν ἀλλήλοισ ἐπι. *Rhes.* 577. 580.^ε

ε. In many cases ἐπὶ with the dative has the same or a similar signification with the genitive, e. g. ἐπὶ χθονί 'on the earth'. ἐπὶ νυκτί *Il.* θ', 529. 'in the night'. *Herod.* 5, 12. ἄγγος ἐπὶ τῇ κεφαλῇ ἔχουσιν. *id.* 3, 14. τῷτὸ ἐποίησε τὸ καὶ ἐπὶ τῇ θυγατρὶ 'with his daughter'. *Il.* τ', 181. In the phrase ἐπὶ τινι εἰπεῖν *Plat. Menex.* p. 234 B. *Thuc.* 2, 34. 'to utter a panegyric upon any one', a definition of place appears to have been understood, 'to speak at or over the grave of any one'. Thus *Herod.* 7, 225. ὁ λίθινος λέων ἔστηκεν ἐπὶ Λεωνίδῃ^h. νόμους τίθεσθαι ἐπὶ τινι 'in reference to some one, i. e. for'. *Plat. Gorg.* p. 488 D. Heindorf p. 141. explains ἐπὶ of the direction, purpose.

ζ. On this use is also founded probably the construction ὀνομάζειν ἐπὶ τινι 'to give a thing a name', e. g. *Plat. Rep.* p. 493 C. ὀνομάζοι δὲ πάντα ταῦτα ἐπὶ ταῖς τοῦ μεγάλου ζώου δόξαις. See §. 420 b. p. 676.

With the dative it is put also to express occupations and employments. *Xen. Cyr.* 6, 3, 28. οἱ ἐπὶ ταῖς μηχαναῖς, *qui machinis bellicis præfecti sunt*. Hence *Thuc.* 6, 29. πέμπειν τινὰ ἐπὶ στρατεύματι 'as commander of an army'.

ς. With the accusative it signifies particularly 'upon, against', in answer to the question 'whither?' in those cases in which, in Latin, *in* is put with the accusative, e. g. ἀναβαίνειν ἐφ' ἵππων, ἐπὶ θρόνον *Herod.* 7, 40. *Xen. Mem.* S. 2, 3, 10. οὐδὲν

^f Fisch. 3 b. p. 237.

v. 544.

^ε Schæf. ad *Soph. Ant.* 57. Din-
dorf Comm. in *Arist. T.* 7. 1. p. 415.

^h Valck. ad *Herod.* 4, 87. p. 321, 91.
Fisch. 3 b. p. 240.

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ποικίλον δεῖ ἐπ' αὐτὸν μηχανᾶσθαι 'against him'. So in ἐπὶ πόδα ἀναχωρεῖν, *pedem referre*, ἐπὶ σκέλος πάλιν χωρεῖν *Eur. Phæn.* 1438. the Greeks seem to have had in view the return into the place which the foot previously occupied. Hence it is often put after verbs of motion with substantives which do not denote a place, but an action, which is the end of one's going, &c. as ἰέναι ἐπὶ θήραν *Herod.* 1, 37. ἐπὶ θεωρίαν *Plat. Crit.* 52 B. Hence ἰέναι ἐπὶ ὕδωρ *Herod.* 3, 14. *Xen. Œcon.* 2, 15. 'in order to draw water, for water'. *Xen. Cyr.* 1, 6, 12. ἐπ' ἀργύριον 'to get money'^a. Hence ἐπὶ τί 'to what end, wherefore?' *Arist. Nub.* 255. ἐπ' αὐτό γε τοῦτο πάρεσμεν, ὡς ἐπιδείζοντε καὶ διδάζοντε *Plat. Euthyd.* p. 274 A.

Yet it sometimes stands likewise in answer to the question 'where?' as εἰς, e. g. ἵζεσθαι ἐπὶ τι *Herod.* 2, 55. 8, 52. 'to go anywhere, in order to seat oneself there'. ἐπὶ δεξιᾶ, ἐπ' ἄριστερὰ κεῖσθαι *Herod.* 1, 51. *Comp.* 3, 90. *Soph. Œd. C.* 1493. ἄκραν ἐπ' αἰγιαλὸν θεῶν τυγχάνεις βούθυντον ἐστὶαν ἀγίζων. *Eur. Iph. A.* 812. θάσσοις ἐπ' ἀκτάς^b. But *Thuc.* 7, 37. οἱ μὲν ἐπὶ τὰ τεῖχη καὶ πρὸ τῶν τειχῶν τοῖς προσιοῦσιν ἀντιπαρετάσσοντο, the idea of ἀναβάντες is implied in ἐπὶ τὰ τεῖχη.

With definitions of time it answers to the question 'how long?' ἐπὶ χρόνον 'for some time', *aliquamdiu*, *Il. β'*, 299. ἐπὶ δύο ἡμέρας 'for two days', *Thuc.* 2, 35. Likewise with definitions of place: ἐπὶ τεσσαράκοντα στάδια δῆκεν *Xen. Mem.* S. 1, 4, 17. With numerals it signifies 'about' *Herod.* 4, 198. ἐπὶ τριηκόσια 'about three hundred'.

It signifies also 'with regard to', in the phrase τὸ ἐπ' ἐμέ. *Soph. Antig.* 889. τοῦπὶ τήνδε τὴν κόρην^c.—In λέγειν μῦθον ἐπὶ πολλοῦς *Eurip. Suppl.* 1069. (see Markland's note), it is used like εἰς. Thus also *Herod.* 3, 82. σιγῶτο ἂν βουλευμάτα ἐπὶ δυσμενέας ἀνδρας οὕτω μάλιστα, where if ἐπὶ δυσμ. ἄ. belonged to βουλευμάτα, it must have been βουλ. τὰ ἐπὶ δυσμ. ἄ. 'Ἐπὶ has the same meaning with the accus. and gen. in ἐπὶ

^a Valck. ad *Herod.* 7, 193. p. 596, 72.

Schæf. ad *Long.* p. 427.

^b Wessel. ad *Herod.* 6, 32. p. 452,

^c Pors. ad *Eur. Or.* 1338.

14. Herm. ad *Hom. H.* in *Merc.* 418.

πολλοὺς τεταγμένοι *Xen. Anab.* 4, 8, 11. where shortly before ἐπ' ὀλίγων τετ. was found. Ἐπί with the accus. or an adverb has also an adverbial signification: ἐπὶ πλείον, ἐπὶ μειζον, ἐπὶ μᾶλλον, ἐπ' ἴσα for ἴσως *Pind. Nem.* 7, 7.^d

3. μετά signifies *a.* with the genitive 'together, with', as 587. σύν, to express a connexion. καθῆσθαι μετὰ τῶν ἄλλων 'with the rest', *Plat. Rep.* 2. p. 359 E. Hence μετὰ τινος εἶναι 'to be on any one's side', *Thuc.* 3, 56. 7, 33. With the words 'to contend, fight, carry on war', μετά expresses the side which is favoured, e. g. *Thuc.* 1, 18. Hence various constructions of which the basis is the idea of a connexion, which in other languages is differently expressed, e. g. μετὰ πολιτείας οἰκεῖν, *reipublicæ formam habere*, *Isocr. Paneg.* c. 30. μετὰ τοῦ λόγου *Plat. Phædon.* p. 66 B. *duce ratione.* μετὰ τῶν νόμων 'agreeably to the laws' *Dem. Lept.* §. 90. p. 490, 13. but μετὰ τοῦ νόμου διακινδυνεύειν 'in defence' *Plat. Apol. S.* p. 32 B. μετὰ κινδύνων 'in the midst of dangers' *Thuc.* 1, 18 *extr.* μετὰ μισθοῦ *ib.* 7, 57. 'for pay', before μισθῶ πευσθέντες. *Soph. Œd. C.* 1636. οἴκτου μέτα 'lamenting'. *Thuc.* 6, 28. μετὰ παιδιᾶς καὶ οἴνου 'in jest and drunkenness', as μετ' οἴνου ἐλθεῖν *Lys.* p. 101, 17. μετ' ἀρετῆς πρωτεύειν *Xen. Mem. S.* 3, 5, 8. μετὰ σοῦ 'with thy help', *id. Cyrop.* 4, 6, 7.^e Hence with the plural 'among' *Eurip. Hec.* 209. μετὰ νεκρῶν κείσομαι. *Andr.* 591. μετ' ἀνδρῶν and ἐν ἀνδράσι are interchanged.

b. With the dative, in the poets only, 'amongst, with'. *Il. α'*, 252. μετὰ δὲ τριτάτοισιν ἄνασσειν. instead of which *Od. η'*, 62. we have ὅς ἐν Φαίηξιν ἄνασσειν, and with singulars which express a multitude *Il. χ'*, 49. μετὰ στρατῶ. τ', 50. *Od. θ'*, 156. νῦν δὲ μεθ' ὑμετέρῃ ἀγορῇ --- ἦμαι. Hence 'in' generally: *Od. γ'*, 281. πηδάλιον μετὰ χερσίν --- ἔχοντα. comp. *Il. ε'*, 344. *Soph. Phil.* 1110. *Hesiod. Sc. H.* 82. ἄλλην μῆτιν ὑφαίνε μετὰ φρεσίν, which elsewhere is ἐνὶ φρεσίν. Again, 'together with': *Od. β'*, 148. ἐπέτοντο μετὰ πνοιῆς ἀνέμοιο, which otherwise would be ἅμα πν. ἀν.

^d Heind. ad *Plat. Gorg.* §. 17. Ast ad *Plat. Leg.* p. 132. Lob. ad *Phryn.* p. 48.

^e Duker ad *Thuc.* 8, 73. Fisch. 3 b. p. 198 seq.

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c. With the accusative 'after', *post*, of which there are instances everywhere. Sometimes only the principal word of the proposition is joined with it: *Plat. Leg.* 7. p. 794 C. *μετὰ τὸν ἑξέτη καὶ τὴν ἑξέτιν* 'after a boy or girl is six years old', especially among the later Atticists^a. *ib. Leg.* 5. p. 746 D. Similar to this is *Il.* ρ', 605. *μετὰ Λήϊτον ὀρμηθέντα*. *Comp.* ω', 575. *μετὰ Σόλωνα οἰχόμενον* *Herod.* 1, 34. *Comp.* 6, 98. Hence also *ἔπσθαι μετὰ τινα* *Il.* ν', 492. and elsewhere. This literal following was transferred to a figurative following, a guiding oneself by the example of another: *Il.* ο', 52. *μετὰ σὸν καὶ ἐμὸν κῆρ* 'agreeably to thy sentiment and mine'. *μετὰ κλέος ἔρχεσθαι* *Il.* λ', 227. ν', 364. 'to go for glory, i. e. where glory called him'. It is likewise joined, by the Attics particularly, with *ἡμέρα* alone, or with an ordinal number: *μεθ' ἡμέραν* 'in the day-time', *Eurip. Or.* 58. *Plat. Phædr.* p. 251 E. *οὔτε νυκτὸς οὔτε μεθ' ἡμέραν*. *μετὰ νύκτας* 'in the night', *Pind. Nem.* 6, 12. *μετὰ τρίτην ἡμέραν* 'on the third day'^b.

Especially in Homer it means 'among' several, with plural or collective words, both where motion and rest are expressed, as *Il.* ι', 54. *μετὰ πάντας ὀμήλικας ἔπλεν ἄριστος*. ρ', 149. *μεθ' ὄμιλον* 'in the crowd'. *Comp.* β', 143. δ', 70. *ἔλθὲ μετὰ Τρῶας καὶ Ἀχαιοὺς*. *Comp.* ρ', 458. 460. and in a metaphorical sense *Il.* β', 376. *ὄς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει*. *Od.* β', 308. *μετὰ πατρὸς ἀκονήν* 'to obtain intelligence of his father'. *Eurip. Alc.* 67. *Εὐρυσθέως πέμψαντος ἵππειον μέτα ὄχημα* 'in order to fetch the equipage'. *Pind. Ol.* 4, 36. also with a hostile design *Il.* ε', 152. ν', 407. and elsewhere^c. (Hence *μετελθεῖν τινα arcessere*.)

The signification 'in' is more rare, e. g. *μετὰ χεῖρας ἔχειν* *Thuc.* 1, 138. (Hence *μεταχειρίζεσθαι*.)^d

588. 4. *παρά* a. with the genitive, signifies 'of, from', a, ab,

^a Astad *Plat. Leg.* p. 273. Wernsd. ad *Himer.* p. 41 seq. Boissonade ad *Philostr.* p. 429. Jacobs ad *Athen.* p. 218 seq.

^b Valck. ad *Il.* χ', p. 63 seq. Fisch.

3 b. p. 201.

^c Valck. ad *Eurip. Ph.* p. 1327. *Comp.* ad *Herod.* 7, 193. p. 596, 72. Brunck ad *Apoll. Rh.* 1, 4. *App.*

^d Obs. *Misc.* 10. p. 210 seq.

and expresses motion from a place, as *φάσγανον ἐρύσσατο παρά μηροῦ*. 'Αργὼ παρ' Αἰήταο πλέουσα *Od. μ'*, 70. also 'away from' *Eur. Bacch.* 118. Hence it denotes what originates and proceeds from something; *a.* with verbs active and neuter, especially 'to hear, to learn, to announce', &c. and with animated beings: *μαθεῖν παρά τινος. ἀγγέλλειν παρά τινος*^e. Hence likewise with the kindred substantives: *οἱ παρὰ τῶν Περσῶν ἄγγελοι*^f.

So also in the expressions *παρ' ἑαυτοῦ δίδοναι* *Herod.* 2, 129. 7, 29. 8, 5. 'to give something from his own substance, from his own purse'^g. *παρ' αὐτοῦ* 'by his command' *Xen. H. Gr.* 2, 1, 27. according to what some one has conceded *Plat. Gorg.* p. 489 A. See *Heind.* p. 142. *Herod.* 8, 55. *Plat. Menex.* p. 236 E. So also *πλεονεκτεῖν παρὰ θεῶν* *Isocr. π. ἀντιδ.* §. 301. *Herod.* 7, 182. *πυρθάνεσθαι παρὰ πυρσῶν* is used of inanimate things, where the reading of the Cod. Sancr. *διὰ πυρσ.* is the correction of a grammarian.

In the poets *παρά* with the genitive sometimes signifies also 'at, near', e. g. *παρ' ἀσπίδος* *Il. δ'*, 468. *τὰ παρ ποδός* *Pind. Pyth.* 10, 97. *Soph. Antig.* 966. 1123.^h

b. With the dative: 'at', in answer to the question 'where?' e. g. *Od. α'*, 154. *Φημῖψ, ὅς ρ' ἦειδε παρὰ μνηστῆρσιν ἀνάγκη*. Also of qualities, as the Latin *in*. *Dem. de Cor.* p. 318, 13. *Soph. Trach.* 589. joins it with *δοκεῖν* instead of the dative alone, and the idea of *δοκεῖν* is implied in *παρὰ Δαρείω κριτῆ* §. 388. *a.* Not. *b.* *παρά* for *ἐν* *Pind. Pyth.* 2, 159. *παρὰ τυραννίδι*.

c. With the accusative it signifies *a.* 'beside, to, towards', in answer to the question 'whither?' *Il. α'*, 347. *τῶ δ' αὐτίκα ἴτην παρὰ νῆας Ἀχαιῶν* 'towards the ships'. *Herod.* 3, 15. *ἦγον παρὰ Καμβύσεα* 'to Cambyses': also 'by' *Xen. Cyr.* 5, 2, 29. *παρὰ τὴν Βαβυλῶνα παριέναι*. *Comp. Il. χ'*, 145. *γ'*, 172. Hence *Herod.* 1, 120. *παρὰ σμικρὰ καὶ τῶν λο-*

^e Stallb. ad *Plat. Euthyphr.* p. 107.

^g Wesscl. ad *Herod.* 2, 5. p. 621, 56.

^f Valck. ad *Herod.* 7, 182. p. 590, 1.

^h Schæf. ad *Dion. H.* p. 118. ad

ad *Nov. Test.* p. 352. *Fisch.* 3 b. *Soph. Antig.* 1123. p. 264 seq.

γίων ἡμῖν ἕνα κευώρηκε, which is afterwards expressed by ἀσθενὲς ἔρχεσθαι. It is frequently used thus in answer to the question 'where?' *Od. μ'*, 32. οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηός. *Comp. γ'*, 460. *δ'*, 333. *Herod.* 8, 140. *Soph. El.* 183. *Thuc.* 7, 39. *Comp. Pind. Nem.* 7, 67. So also *Eur. Herc. F.* 684. παρὰ τε Βρόμιον οἰνοδόταν παρὰ τε χέλυσος ἐπτατόνου μολπὰν καὶ Λίβυν ἀυλόν^a. Hence is derived the use of παρὰ, with the verbs 'to examine, to inquire': *Plat. Rep.* 8. p. 550 A. ὁρῶν τὰ ἐπιτηδεύματα αὐτῶν ἐγγύθεν παρὰ τὰ τῶν ἄλλων 'in comparison with'. *Phædr.* p. 276 E. παγκάλην λέγεις παρὰ φαύλην παιδιάν. *Pind. Pyth.* 9, 88. Hence also *Pind. Pyth.* 3, 145. ἐν παρ' ἐσλὸν πῆματα σύνδυο δαίονται βροτοῖς ἀθάνατοι 'for one piece of good fortune', so that there are two evils for every good, as in the phrases παρ' ἡμᾶρ *Soph. Œd. C.* 1455. *Arist. Ran.* 643. or παρ' ἡμέραν 'every other day', but also 'for a day' *Demosth. de Cor.* p. 107, 8.^b So also πληγὴν παρὰ πληγὴν 'with alternate blows'. Hence it is used particularly in comparisons, when the word which is governed of παρὰ is to suffer disparagement: *Xen. Mem.* S. 1, 4, 14. παρὰ τὰ ἄλλα ζῶα, ὡσπερ θεοὶ, οἱ ἄνθρωποι βιοτεύουσι 'in comparison with the other animals'. *Plat. Theag.* p. 128 B. τοῦτο μέντοι τὸ μάθημα παρ' ὄντινῶν ποιῶμαι δεινός εἶναι, i. e. δεινός, ὡς οὐδεὶς. *Ion.* p. 539 E. Hence παρ' ἔλαττον τοῦ δέοντος ἡγεῖσθαι τι *Plat. Rep.* 8. p. 546 D. Likewise after comparatives for ἢ κατὰ: *Herod.* 7, 103. γενοιάτ' ἂν καὶ παρὰ τὴν ἑαυτῶν φύσιν ἀμείνονες. *Thuc.* 1, 23. ἡλίου ἐκλείψεις πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα ξυνέβησαν. and after ἄλλος: *Plat. Phædon.* p. 93 A. οὐδὲ μὴν ποιεῖν τι οὐδέ τι πάσχειν ἄλλο παρ' ἂ ἂν ἐκεῖνα ἢ ποιῆ ἢ πάσχη. Hence *Plat. Apol. S.* p. 28 C. Ἀχιλλεὺς τοσοῦτον τοῦ κινδύνου κατεφρόνησε παρὰ τὸ αἰσχρὸν τι ὑπομείναι, ὥστε, *potius quam turpe quid committeret.* Hence

'besides'. *Arist. Nub.* 698. οὐκ ἔστι παρὰ ταυτ' ἄλλα.

^a Valck. ad *Herod.* 8, 140. p. 687, 57. *Dorv.* ad *Charit.* p. 506. *Brunck* ad *Æsch. Prom.* 348. ad *Apoll. Rh.* 2, 496. *App.* ad *Arist. Ran.* 1068. *Fisch.* 3 b. p. 267. 268.

^b *Schæf.* ad *Long.* p. 339. *App.* *Dem.* 1. p. 540. *Lob.* ad *Soph. Aj.* 475. *Herm.* ad *Soph. Œd. C.* 1. c. p. 287. *Aj.* 470.

Plat. Phil. p. 32 E.^c Hence *Herod.* 9, 33. *παρὰ ἐν πά-λαισμα ἔδραμε νικᾶν Ὀλυμπιάδα* 'with the single exception of wrestling'.

From these significations are probably derived the phrases *παρὰ πολὺ*, *παρὰ μικρόν*, *παρ' ὀλίγον*. *Thuc.* 7, 71. *παρ' ὀλίγον διέφενγον*. *παρ' οὐδέν* *Soph. El.* 1327. *Æd. T.* 983. *Ant.* 35. 466. *Eur. Or.* 569.^d especially with the verbs *ἔρχεσθαι*, *ἤκειν*, which have also a negative sense, 'it wants much, little, of'. *Isocr. Ægin.* p. 388 E. *παρὰ μικρόν ἦλθον ἀποθανεῖν*. *Thuc.* 6, 37. *παρὰ τοσοῦτον γινώσκω*, *tantum abest, ut ita sentiam.* 3, 49. *παρὰ τοσοῦτον ἢ Μυτιλήνη ἦλθε κινδύνου*.^e

β. 'along'. *Il. α'*, 34. *παρὰ θίνα θαλάσσης. παρὰ νῆας ἰέναι* 'alongside of the ships', not 'to the ships'. *Eur. Bacch.* 17. Hence also of time, 'during, throughout', *per, παρ' ὄλον τὸν βίον* 'through one's whole life'. *Herod.* 7, 46. *ἔτερα τούτου παρὰ τὴν ζῶην πεπόνθαμεν οἰκτρότερα*. Especially when a definite point of time is expressed: *Herod.* 2, 121, 4. *παρὰ τὴν πόσιν, inter potandum*, 'in drinking'. *Demosth.* p. 229, 19. *παρ' αὐτὰ τὰ ἀδικήματα* 'at the very moment of the unjust transaction'. *Comp.* p. 857.^f

γ. 'against, contrary to, otherwise than', *præter*, e. g. *παρὰ δόξαν, præter opinionem, παρὰ φύσιν, παρὰ τὸ δίκαιον*. *Plat. Rep.* 7. p. 529 C. *πῶς δὲ ἔλεγες δεῖν ἀστρονομίαν μαθάνειν παρὰ ἃ νῦν μαθάνουσιν* 'differently from the present mode of learning it'^g. Here it is the opposite to *κατά*, e. g. *παρὰ δύναμιν* 'otherwise than one can', which may mean 'beyond the power of', but likewise 'falling short of the power of'.

δ. 'on account of, by means of'. *Thuc.* 1, 141. *ἕκαστος οὐ παρὰ τὴν ἑαυτοῦ ἀμέλειαν οἶεται βλάψειν*. *Xen. Mem. S.* 2, 1, 2. *Demosth. Phil.* 1. p. 43, 14. *οὐδὲ γὰρ οὗτος παρὰ τὴν αὐτοῦ ῥώμην τοσοῦτον ἐπηύξηται, ὅσον παρὰ τὴν ἡμετέραν*

^c Schæf. ad *Dion. H.* p. 117 seq. ad N. T. p. 346. *Viger.* p. 646 sqq. *Heind.* ad *Plat. Phædon.* p. 216. *Ast* Passow *Gr. Lex.* *παρὰ* no. 7. b.

ad *Leg.* p. 339. *Stallb.* ad *Phil.* p. 51.

^f *Fisch.* 3 b. p. 269. *Heind.* ad

^d *Blomf.* ad *Æsch. Ag.* 221.

Plat. Prot. p. 521.

^e *Valck.* ad *Herod.* 9, 33. p. 708, 9.

^g *Fisch.* 3 b. p. 269 seq.

1036 *Syntax. Prepositions governing three Cases.*

ἀμέλειαν. παρὰ τί; 'on what account?'^a Hence *Isocr. Archid.* p. 126 E. παρὰ τοῦτον γενέσθαι τὴν σωτηρίαν αὐτοῖς, *per hunc stetisse, ut servaretur. Dem. de Cor.* p. 305. 2. παρὰ τοῦτο γέγονε τὰ Ἑλλήνων πράγματα, which Cicero *Orat.* 8, 27. renders *in eo positas esse fortunas Græciæ*^b.

589. 5. *περί.* a. with the genitive, answers most nearly to the Latin *de*, 'of', e. g. *περί τινος λέγειν.* The most universal sense is, 'in respect to, as relates to'. *Herod.* 2, 10. οὐδέις αὐτῶν πλήθεος περί ἄξιος συμβληθῆναι ἐστι. *Xen. Mem.* S. 1, 3, 15. περί μὲν δὴ βρώσεως καὶ πόσεως καὶ ἀφροδισίων οὕτω κατεσκευασμένος ἦν. With its case it sometimes forms a distinct proposition: *Herod.* 2, 102. ἀριθμοῦ δὲ περί, μὴ πύθη &c. *quod vero ad numerum attinet. ib.* 237. *Comp.* 1, 157. This is also the foundation of the following phrases, where in Latin and English, instead of this general relation, a particular one is expressed by means of another definite preposition, as μάχεσθαι περί πατρίδος 'for one's country' *Il.* ω', 500. *Od.* ω', 113. *Herod.* 1, 169. *Eur. Alc.* 176. which otherwise is expressed by ὑπέρ^c. περί and ὑπέρ are often interchanged: *Xen. Cyr.* 3, 3, 44. *Comp. Isocr. π.* ἀντιδ. §. 299.^d *Eur. Phæn.* 534. εἴπερ γὰρ ἀδικεῖν χρῆ, τυραννίδος περί κάλλιστον ἀδικεῖν 'in respect to power', i. e. 'for the sake of power', *regnandi gratia*, as τιμωρήσασθαι τινα περί τινος *Lys. c. Alc.* p. 139, 36. Hence of an internal impulse: περί ἔριδος μάχεσθαι *Il.* η', 301. But *Thuc.* 4, 130. περιοργῆς is now read for περί ὀργῆς. δεδιέναι περί τινος *Plat. Prot.* p. 320 A. commonly in the dative, περί τινι^e.

The following phrases serve to express value: ποιεῖσθαι or ἡγείσθαι τι περί πολλοῦ, πλείονος, πλείστου, μικροῦ, ἐλάττωνος, ἐλαχίστου οὐδενός, *magni, pluris, plurimi, parvi, minoris, minimi, nihili aliquid facere*, where the idea of ἀντί seems to be implied in περί. *Thucyd.* 6, 69. οἱ δ' ἐχώρου, Συρακούσιοι μὲν περί τε πατρίδος μαχοῦμενοι --- Ἀθηναῖοι δὲ περί τε τῆς ἀλλοτρίας οἰκίαν σχεῖν, where, however, with περί τῆς

^a Schæf. ad Julian. p. viii.

^d Schæf. App. Dem. 1. p. 190. 570.

^b Schæf. App. Dem. 2. p. 309 seq. 817.

^c Fisch. 3 b. p. 215.

^e Heind. ad Plat. Euthyd. p. 312 seq.

ἀλλοτρίας μαχοῦμενοι must be supplied, 'in order to fight for a foreign country', and οἰκείαν σχεῖν stands for ὥστε οἰκ. σχ.

In Homer *περί* often signifies *proa*, and expresses a pre-eminence. *Il. α'*, 287. ἀλλ' ὄδ' ἀνὴρ ἐθέλει *περί πάντων ἔμμεναι ἄλλων* 'above all'. Comp. *δ'*, 257. 375. *ε'*, 325. &c. *Pind. Ol.* 5, 84. *περί θνατῶν δ' ἔσσεσθαι μάντιν ἐπιχθονίοις ἔξοχον*, and with superl. *Il. η'*, 289. *περί δ' ἔγχει Ἀχαιῶν φέρτατός ἐστι.* comp. *θ'*, 27.^f

περί with the genitive also signifies 'about', like ἀμφί. *Od. ε'*, 68. τετάνυστο *περί σπείους γλαφυροῖο ἡμερίς.* *Eur. Troad.* 824. *τείχη περί Δαρδανίας φονία κατέλυσεν αἰχμὰς.*

b. With the dative it signifies especially 'on, about', in answer to the question 'where?' *Plat. Rep.* 2. *p.* 359 D. *περί τῇ χειρὶ χρυσοῦν δακτύλιον φέρειν.* often when something surrounds that which is in the dative, *Il. ν'*, 570. *περί δουρὶ ἤσπαιρε* 'on the lance'. Comp. *θ'*, 86. *ν'*, 441. *φ'*, 577. *περί δουρὶ πεπαρμένη.* *Soph. Aj.* 828. *πεπτῶτα τῷδε περί νεορράντῳ ξίφει*, where *Pind. Nem.* 8, 40. says *φθόνος Τελαμῶνος δάψεν υἱὸν φασγάνῳ ἀμφικυλίσσας.* So in the general designation of a place: *Il. σ'*, 453. *περί Σκαιῆσι πύλῃσι* 'in the neighbourhood of the Scæan gate'. Hence probably *Herod.* 9, 101. *μὴ περί Μαρδονίῳ πταίσῃ ἢ Ἑλλάς* 'strike on Mardonius as on a shoal'. *Thuc.* 1, 69. *περί ἑαυτῷ σφάλλῃσθαι, sua culpa res male gerere.* *Plat. Prot.* *p.* 313 *extr.* ὄρα μὴ περί τοῖς φιλτάτοις κυβένης τε καὶ κινδυνεύης.

It is joined particularly with the verbs 'to fear', in the sense of 'for', properly 'in respect to'. *περί γὰρ διέ ποιμένοι λαῶν Il. ε'*, 566. Thus likewise *θαρρέειν περί τινι Plat. Phædon.* *p.* 114 D. With other verbs it is used in this sense chiefly by the poets, e. g. *μαχέσασθαι περί δαιτί* for *δαιτός Od. β'*, 245. *ρ'*, 471. *σ'*, 302. *Pind. Nem.* 5, 86.

β. *περί* with the dative signifies also in the poets *proa*, e. g. *περί φόβῳ* 'for fear, from fear', *proa metu.* See §. 397. *Obs.* 2. Also instead of the dative alone *Pind. Pyth.* 2, 109. *εἰ δέ τις ἤδη κτεάτεσσι τε καὶ περί τιμῆ λέγει ἕτερόν τινα γενέσθαι ὑπέρ-*

^f Heyne ad *Il. α'*, 258.

^g Schæf. ad *Dion. H.* *p.* 351.

τερον, where it seems properly to signify 'on account of', as ἀμφί §. 583, *b, β.* as in *περί πλέγματι γαθεῖ Theocr. 1, 54.*

c. With the accusative it signifies particularly 'round about', in answer to the question 'where?' and 'whither?' It is here used like ἀμφί §. 583, *1, c.* *Thuc. 6, 2. ὅκον Φοίνικες περί πᾶσαν τὴν Σικελίαν* 'in the whole of Sicily, round about'. *Plat. Lach. p. 183 B. Comp. Herod. 7, 102. 9, 31 extr.* also where a place is pointed out generally: *Herod. 6, 105. περί τὸ Παρθένιον οὖρος. 8, 114. περί Θεσσαλίην,* 'in the neighbourhood of Mount Parthenius, somewhere in Thessaly'^a. It is also often put with definitions of time, e. g. *περί τούτους τοὺς χρόνους* 'about this time', *περί λύχνων ἀφάς, περί πλήθουσας ἀγοράν*^b. With numerals it signifies 'about, nearly', *περί τρισχιλίους*^c. Of *οἱ περί* see §. 583, *c.*

Otherwise it signifies also 'with regard to', when it may be rendered 'in, of, against', e. g. *πόνηρος περί τι Plat. Rep. 5 in. Gorg. p. 505 A. ἐξαμαρτάνειν περί τινα Xen. Anab. 3, 2, 20.* 'to offend against any one'^d. *ἄδικος περί τινα Xen. Anab. 1, 6, 8. Isocr. π. ἀντιδ. §. 106. Plat. Gorg. p. 490 E. περί σιτία λέγειν. Comp. Phædon. p. 109 B. Isocr. π. ἀντιδ. §. 66. (p. 332 D.) ib. §. 86. σπουδάζειν περί τι. Xen. Mem. S. 1, 1, 20. σωφρονεῖν περί τοὺς θεούς. Comp. Plat. Gorg. p. 508 A. B. 527 C. Alcib. 1. p. 126 C. Lys. p. 119, 28.*^e Hence *περί τι εἶναι* or *ἔχειν* 'to be occupied about anything', as *ἔχειν ἀμφί τι §. 583, c.*

590. 6. *πρός a.* with the genitive, *a.* 'of, by', with passives: *Herod. 7, 209. τὸ ποιούμενον πρὸς Λακεδαιμονίων.* also with neuters when these are to be represented as produced by something, e. g. *Soph. Œd. T. 1488. βίον βιώναι πρὸς ἀνθρώπων.* In other cases also, as *εἶναι πρὸς τινος* 'to be on any one's side', *stare ab aliquo, Herod. 1, 124. &c. Plat. Rep. 4. p. 440 E. τίθεσθαι τὰ ὄπλα πρὸς τοῦ λογιστικοῦ*^f. Hence *πρὸς τινος εἶναι* 'to be an advantage to any one'. *Eurip. Alc. 58. πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης.* See Monk.

^a Heind. ad Plat. Theæt. p. 413. ad p. 410.

Phædon. p. 815. ad Sat. Hor. p. 149.

^b Fisch. 3 b. p. 217.

^c Fisch. ib. p. 218. Lob. ad Phryn.

^d Fisch. ib. p. 216 sq. 218 sq. 214.

^e Ast ad Plat. Leg. p. 37.

^f Fisch. 3 b. p. 251. 252.

Thuc. 3, 38. ὁ ἐστὶ πρὸς τῶν ἡδίκηκότων μᾶλλον. Comp. *ib.* 59. *Soph. Trach.* 479. τὸ πρὸς κείνου 'that which speaks for any one, serves for his exculpation'. *Plat. Gorg.* p. 459 C.^ε —πρὸς ἀνδρὸς σοφοῦ ἐστὶ, *sapientis est.* *Soph. Aj.* 319. πρὸς γὰρ κακοῦ τε καὶ βαρυσύχου γόους τοιοῦσδ' αἰεὶ ποτ' ἀνδρὸς ἐξηγεῖτ' ἔχειν. *Xen. Mem. S.* 2, 3, 15. Hence πρὸς δίκας τι ἔχειν, i. e. δίκαιον εἶναι *Soph. Œd. C.* 545 seq. πρὸς δίκης adverbially *Soph. Œd. T.* 1014. See §. 316, d. *Obs.*^h—πρὸς μητρός, πατρός, 'on the mother's, father's side'. οἱ πρὸς αἵματος 'the relations by blood'ⁱ.

The relation of that which is produced to that which produces it is often expressed by the preposition only. *Il. α'*, 239. αἶτε θέμιστας πρὸς Διὸς εἰρύνεται 'by commission from Jupiter'. ζ', 456. πρὸς ἄλλης ἰστὸν ὑφαίνοις 'at another's command'. *Soph. Phil.* 959. φόνον φόνου δὲ ῥύσιον τίσω τάλας πρὸς τοῦ δοκοῦντος οὐδὲν εἶδέναι κακόν 'owing to the fault of him who', &c.—*Herod.* 7, 139. γνώμην ἐπίφθονον πρὸς τῶν πλεόνων ἀνθρώπων, on account of φθονεῖσθαι πρὸς, ὑπότινος. 4, 144. ἐλίπετο ἀθάνατον μνήμην πρὸς Ἑλλησποντίων, the remembrance being regarded as proceeding from the Hellenes. *Sol. El. Fr. v.* (*ap. Brunck. Gnom.*) ὄλβον ἐμοὶ πρὸς θεῶν μακάρων δότε (by means of the gods) καὶ πρὸς ἀπάντων ἀνθρώπων αἰεὶ δόξαν ἔχειν ἀγαθῆν, 'with all good men', because properly the δόξα also proceeds from men: as *Eur. Heracl.* 625. οὐδ' ἀκλεῆς νιν δόξα πρὸς ἀνθρώπων ὑποδέξεται. *Il. π'*, 84. Comp. *Pind. Nem.* 10, 79. Hence also *Thuc.* 1, 71. δρᾶν οὐδὲν ἄδικον οὔτε πρὸς θεῶν οὔτε πρὸς ἀνθρώπων 'in the judgement of gods and men', equivalent to ἄδ. νομιζόμενον πρὸς. *Xen. Anab.* 2, 5, 20. 1, 6. 6.^k

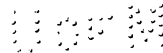
πρός often expresses that which produces an effect through the medium of something else. *Soph. Ant.* 51. πρὸς αὐτοφώρων ἀμπλακημάτων διπλάς ὄψεις ἀράξας, 'on account of misdeeds'. *id. Andr.* 1126. ποίας ὄλλυμαι πρὸς αἰτίας. In both cases the misdeeds and the imputation are represented as acting of them-

^ε Hemsterh. ad Luc. t. 2. p. 304. Koen ad Greg. p. (44) 106. Brunck ad *Soph. Œd. T.* 1434. Fisch. 3 b. p. 251 sq.

^h Fisch. 3 b. p. 252 sq. Valck. ad *Eurip. Ph. Schol.* 1686. p. 786.

ⁱ Fisch. 3 b. p. 251. 252.

^k Ast ad *Plat. Leg.* p. 453. 506.



selves, 'what imputation destroys me?' *Soph. Trach.* 935. *πρὸς τοῦ θηρός* 'at the command of the Centaur^a.

β. Very often likewise *πρὸς* is used with the genitive, in entreaties and protestations. *Soph. Aj.* 588. *καὶ σὲ πρὸς τοῦ σου τέκνου καὶ θεῶν ἰκνοῦμαι, μὴ προδοὺς ἡμᾶς γένη, per te filium oro.* *Il.* τ', 188.^b Hence *Il.* α', 338. *τῷ δ' αὐτῷ μαρτύρω ἔστων πρὸς τε θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων, πρὸς τ' αὐτοῦ βασιλῆος ἀπηνέος,* 'before'.

γ. 'against, towards', *versus.* *Il.* χ', 198. *ποτὶ πτόλιος* 'towards the city'. *Herod.* 2, 99. *τὸν πρὸς μεσαμβρίας ἀγκῶνα.* 7, 115. *πρὸς ἡλίου δυσμέων.* 4, 37. *πρὸς βορέου ἀνέμου.* *Xen. Anab.* 4, 3, 26. *ἐκέλευσε τοὺς μὲν λοχαγοὺς πρὸς τῶν Καρδούχων ἰέναι, οὐραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ.* It is interchanged with the accus. *Herod.* 8, 85. See §. 591, c, a.^c

δ. With the dative it signifies chiefly—either 'at, with', in answer to the question 'where?' *Soph. Œd. C.* 1269. *πρὸς σοὶ παρασταθῆτω* (as in the phrase *πρὸς τινὶ εἶναι* 'to ponder on anything'^d):—or 'besides, in addition to', *præter*: *Herod.* 1, 32. *εἰ δὲ πρὸς τούτοις ἔτι τελευτήσῃ τὸν βίον ἐν,* 'in addition to this'. Comp. *Plat. Hipp.* p. 227 B.^e *πρὸς ἐμοὶ καὶ σοὶ* 'besides me and thee'. The adj. then sometimes stands alone instead of the adj. and verb *εἶναι*, e. g. *Plat. Symp.* p. 195 C. *νέος μὲν οὖν ἔστι, πρὸς δὲ τῷ νέῳ ἀπαλός,* for *πρὸς τῷ νέῳ εἶναι*, 'besides being young'. Sometimes it is used for *ἐν*, as *ἐν* for *πρὸς*: *Soph. Trach.* 371. *πρὸς μέσῃ Τραχινίων ἀγορᾷ,* which 423. is *ἐν μέσῃ Τρ. ἀγορᾷ.*

591. c. With the accusative it expresses,

a. the Latin *ad* 'to', in answer to the question 'whither?'—*ἀπέβη πρὸς μακρὸν Ὀλυμπον.* *Eurip. Phæn.* 849. *πρὸς πατέρα τὸν σὺν.* Frequently, however, it expresses generally a direction to an object, 'towards, after', *versus.* a. in local rela-

^a Herm. ad *Soph. Œd. T.* 496.

^b Fisch. 3 b. p. 254.

^c Fisch. ib. p. 253. 256. Herm. ad Vig. p. 863.

^d Wyttenb. ad *Plut. de S. Num.*

Vind. p. 21. ad *Phædon.* p. 223.

Schæf. ad *Dion. H.* p. 143. Heind.

ad *Phædon.* §. 76.

^e Fisch. 3 b. p. 255.

tions, *Herod.* 7, 55. in which sense Herodotus often puts it with the genitive, e. g. 4, 122. *πρὸς ἧῶ τε καὶ τοῦ Ταναΐδος*. See Wesseling's note. *b.* in figurative senses, *λέγειν πρὸς τινα* *Plat. Hipp. Min.* p. 370 D. *Isocr. Ep.* p. 418 C. *σκοπεῖν, ἀποβλέπειν πρὸς τι* 'to look to anything, to consider', *Plat. Hipp. Maj.* p. 295 D. instead of which *Gorg.* p. 474 D. *ἀποβλέπειν εἰς τι* is found. This idea of *σκοπεῖν* lies at the foundation of all the following meanings. Hence *Plat. Hipp. Min.* p. 371 A. *Ἀχιλλεύς τοῦ Ὀδυσσεύος τοσοῦτον φαίνεται φρονεῖν πλεόν πρὸς τὸ ῥαδίως λαθάνειν ἀλαζονεόμενος. λέγειν πρὸς τὸ βέλτιστον*, 'to speak for the best, with regard to the best', where this is the object. *Plat. Alcib.* 1, p. 105 D. *τί δὲ οὖν τοῦτο ἐστὶ πρὸς τὸν λόγον, ὃν ἔφησθα εἰρεῖν*, 'what has this to do with the matter?'^f Hence it may often be rendered :

β. 'on account of'. *Herod.* 1, 38. *πρὸς ὧν τὴν ὄψιν ταύτην τὸν γάμον τοι τοῦτον ἔσπευσα*. *Plat. Hipp. Min.* p. 370 *extr.* *λέγεις δὲ δὴ τί καὶ πρὸς τί;* i. e. *πρὸς τί σκοπῶν*. *Rep.* 1, p. 331 A. *πρὸς δὲ τοῦτ' ἔγωγε τίθημι τὴν τῶν χρημάτων κτήσιν πλείστον ἀξίαν εἶναι*, 'on this account'. *θαυμάζειν πρὸς τι* *Soph. Œd.* C. 1119. *φοβεῖσθαι πρὸς τι* *id. Trach.* 1211. with Musgrave's note *ξ*. *Soph. Aj.* 1018. *πρὸς οὐδέν* 'on no account', *nulla de causa*. *πρὸς τί* 'why?' *Soph. Aj.* 40. *Eur. Hel.* 464.^h *Πρὸς ταῦτα* especially is thus used, e. g. *Soph. El.* 382. *πρὸς ταῦτα φράζον* 'accordingly, therefore consider'. *Comp. Eur. El.* 689. *Plat. Apol. S.* p. 30 B.ⁱ This phrase, however, frequently does not express a reason, but with an imperative following corresponds to the Latin *nunc, jam*, when one has announced a fixed resolution, and resigns himself to all the consequences of it, or intimates that nothing which another can do will avail to protect him. *Soph. El.* 820. *πρὸς ταῦτα καινέτω τις, εἰ βαρύνεται, τῶν ἔνδον ὄντων*. *Œd. T.* 426. *πρὸς ταῦτα καὶ Κρέοντα καὶ τοῦμὸν στόμα προπηλάκιζε*. *Comp. Œd. C.* 455. *Ant.* 658.

γ. 'with respect to'. *Plat. Hipp. Maj.* p. 295 C. *καλῶς*

^f Heind. ad *Plat. Euthyd.* p. 379. *Comp.* ad *Lysid.* p. 35. ad *Gorg.* p. 192.

^ξ Jacobs ad *Athen.* p. 83. No. 151.

^h Elmsl. ad *Soph. Œd. C.* 71.

Jacobs ad *Anth. Pal.* p. 83.

ⁱ Valck. ad *Eurip. Ph.* 524. *Bergl.* ad *Arist. Ach.* 659. *Herm.* ad *Viger.*

p. 863, 425.

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πρὸς δρόμον, πρὸς πάλην, for which afterwards we have καλοῦ-
 μεν ἀποβλέποντες πρὸς, as *Gorg.* p. 474 D. *Plat. Alcib.* 1.
 p. 120 E. τέλος πρὸς ἀρετήν. *Plat. Apol. S.* p. 23 B. οὐ-
 δένδς ἀξιός ἐστι πρὸς σοφίαν, i. e. ἀποβλέποντι. *Phædon.*
 p. 111 B. ἀφεστάναι πρὸς καθαρότητα. *Isocr.* p. 155 A. δια-
 φέρειν πρὸς ἀρετήν. The idea of direction is also included in
 σπουδάζειν πρὸς τι 'to strive after something, to exert oneself
 in respect to a thing', *Plat. Gorg.* p. 510 C. *Isocr. Epist.*
 p. 418 E.^a Hence it is used particularly in comparisons:
Thuc. 3, 113. ἀπιστον τὸ πλῆθος λέγεται ἀπολέσθαι ὡς πρὸς
 τὸ μέγεθος τῆς πόλεως. *Plat. Hipp. Maj.* p. 281 D. εἶναι τῶν
 ἀρχαίων τοὺς περὶ τὴν σοφίαν φαύλους πρὸς ὑμᾶς, 'in com-
 parison with you'. *Comp. Prot.* p. 327 C. Hence also κρίνειν
 τι πρὸς τι 'to judge by anything'^b. So also ἐν πρὸς ἐν 'one
 compared with another'^c. *Soph. Ant.* 1170. *Plato Leg.* 4.
 p. 705 B. says ἀνθ' ἐνὸς ἐν for ἐν πρὸς ἐν. and ἀμείβειν τι
 πρὸς τι is not unfrequent, e. g. *Il.* ζ, 235. *Plat. Phædon.*
 p. 69 A. Even with comparatives: *Thuc.* 3, 37. οἱ φαυλό-
 τεροι τῶν ἀνθρώπων πρὸς τοὺς ξυνετωτέρους ὡς ἐπὶ τὸ πλεί-
 στον ἄμεινον οἰκοῦσι τὰς πόλεις. See §. 455, a. Sometimes
 this comparison expresses that one person does something in a
 superior degree to all others: as *Herod.* 3, 94. φόρον ἀπαγί-
 νεον πρὸς πάντας τοὺς ἄλλους, *præ ceteris omnibus.* comp. 8, 44.

δ. 'according to, conformable, after', *secundum*, 'on occa-
 sion of': *Herod.* 3, 153. καὶ οἱ πρὸς τὰ τοῦ Βαβυλωνίου ῥή-
 ματα, ὃς κατ' ἀρχὰς ἔφησε, ἐπεὺν περ ἡμίονοι τέκωσι, τότε τὸ
 τεῖχος ἀλώσσεσθαι, πρὸς ταύτην τὴν φήμην Ζωπύρω ἐδόκει
 ἀλώσιμος εἶναι ἡ Βαβυλών. *Eur. Hipp.* 708. πρὸς τὰς τύχας
 γὰρ τὰς φρένας κεκτήμεθα 'according to the result'. *Thuc.* 7,
 47. οἱ τῶν Ἀθηναίων στρατηγοὶ ἐν τούτῳ ἐβουλεύοντο πρὸς τε
 τὴν γεγενημένην ξυμφορὰν καὶ πρὸς τὴν παρούσαν ἀρρωστίαν,
 'as the defeat rendered necessary', which is expressed 4, 15.
 βουλεύειν πρὸς τὸ χρέμα ὀρώντας. *Comp. Herod.* 7, 173. 175.
Plat. Symp. p. 199 B. τά γε ἀληθῆ ἐθέλω εἰπεῖν κατ' ἔμμητον,
 οὐ πρὸς τοὺς ὑμετέρους λόγους, 'taking your words for a pat-

^a Fisch. 3 b. p. 256 sq.

^b Jens. ad Luc. 1. p. 368. Musgr.
 ad Eur. Iph. A. 1179. Ion. 1532.

Stallb. ad Phil. p. 223.

^c Ast ad Plat. Leg. p. 81.

tern'. Hence *πρός τινα πολιτεύεσθαι*, *ad alicujus voluntatem rempublicam administrare*^d. It is also used without any verb *Soph. Trach.* 308. *πρός μὲν γὰρ φύσιν, πάντων ἄπειρος τῶνδε*, 'if we look at their exterior'^e.

ε. The same idea of *σκοπεῖν πρὸς τι*, or that of a direction generally, is the ground-work also in the following cases, where, in other languages, the special relation contained in the general one is expressed by peculiar prepositions: as in *Eurip. Hec.* 225. *σφάζει πρὸς ὀρθὸν χῶμ' Ἀχιλλείου τάφου*, 'turning thither'. *Thuc.* 1, 18. *διεκρίθησαν πρὸς τε Ἀθηναίους καὶ Λακεδαιμονίους οἱ Ἕλληνες*, i. e. *διακριθέντες ἐχώρουν πρὸς τούτ.* A direction and relation appears to be thought of *Eur. Or.* 30. *μητέρα κτείνειαι, πρὸς οὐχ ἅπαντας εὐκλειαν φέρον*, *apud omnes*. *Plat. Apol. S. p. 28 A.* *ἀπέχθειά μοι γέγονε πρὸς πολλούς.* *Eur. Hec.* 745. *ἄρ' ἐκλογίζομαί γε πρὸς τὸ δυσμενές*, i. e. *ἐκλογίζομαι τρέπουσα* or *ἐκλογιζομένη τρέπω*.—'towards, against', *Xen. Mem. S. 2, 3, 10.* *οὐκ ἔγωγε τοσαύτην σοφίαν, ὥστε Χαιρεφῶντα ποιῆσαι πρὸς ἐμέ οἶον δεῖ.* *Thuc.* 1, 96. *παρέχειν χρήματα πρὸς τὸν βάρβαρον*, for *κατὰ τοῦ βαρβάρου*. So also *μάχεσθαι, πολεμεῖν πρὸς τινα* *Thuc.* 1, 18. in which case *πρός* denotes the enemy, *μετά* the allies, *id. ib.*—'with' *Thuc.* 4, 15. *σπονδὰς ποιήσασθαι πρὸς τοὺς στρατηγοὺς τῶν Ἀθηναίων*^f.—'towards', of time, *πρὸς ἡμέραν* 'towards day-break' *Xen. Anab.* 4, 5, 21. *πρὸς ἔω* *Arist. Eccl.* 312. *Herod.* 8, 85. where it is interchanged with the genitive.

On this are founded the expressions *πρὸς τὸ δεινὸν ἔρχεσθαι* *Eur. Hec.* 516. 'to act hardly, cruelly'. *Eur. Suppl.* 885. *πρὸς τὸ μαλθακὸν βίον τραπέσθαι*^g. and hence perhaps the use of *πρός* with the accus. in an adverbial sense, *πρὸς τὸ καρτερόν*, 'violently', *Æsch. Prom.* 212. *Eur. Suppl.* 836 *seq.* *σκληρὰ τῇ φύσει διδοὺς ἔχαιρε πρὸς τάνδρειον*, i. e. *ἀνδρείως*. *Soph. El.* 464. *πρὸς εὐσέβειαν ἢ κόρη λέγει*, i. e. *εὐσεβῶς*, literally 'agreeably to piety'. *πρὸς τάναιδές* i. e. *ἀναιδῶς* *Eur. Iph. A.* 379. *πρὸς βίαν* 'with violence' *Soph. Œd. T.* 805. *Eur. Hec.* 406. *Andr.* 731. or 'on compulsion, unwillingly',

^d Wytttenb. ad *Plut.* 26 C. p. 251.

^e Fisch. 3 b. p. 261.

^f Fisch. *ib.* p. 258. 259.

^g Elmsl. ad *Med.* 397.

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as in the fragment of Alcæus, *νῦν χρὴ μεθύσκειν καὶ τινὰ πρὸς βίαν πίνειν*. Comp. *Soph. ap. Athen.* 10. p. 428 A. *Eur. Cycl.* 111. *Arist. Ach.* 73. *πρὸς ἡδονήν* 'willingly'. *πρὸς χάριν* *Soph. Phil.* 1156. *πρὸς χάριν τινὶ λέγειν* 'to please some one'^a. *πρὸς χάριν βορᾶς* *Soph. Ant.* 30. for *βορᾶς ἔνεκα*. *πρὸς ἰσχύος χάριν* *Eur. Med.* 541. the same as *ἰσχύϊ*. *πρὸς τάχος ἢ κάλλος ἀπηκριβῶσθαι τὸ γράψαι* *Plat. Leg.* 7. p. 810 B. for *ταχέως, καλῶς*, as *εἰς τάχος, εἰς κάλλος* §. 578, d.

ζ. With numerals *πρὸς* signifies 'about, nearly', expressing an approach to a definite number. Comp. *εἰς*.

η. *πρὸς* is also used with the accus. to denote a state of rest, 'with', consequently instead of the dat. *Il. μ'*, 64. *σκόλοπεε γὰρ ἐν αὐτῇ ὀξέεε ἐστᾶσιν* 'ποτὶ δ' αὐτοὺς τεῖχος Ἀχαιῶν', where the poet had probably *κεκλιμένον* in his mind. *Æsch. Prom.* 348. *Ἄτλαντος, ὃς πρὸς ἐσπέρουε τόπουε ἔστηκε*. See Brunck's note. *Soph. El.* 231. Both cases are used *Xen. H. Gr.* 2, 1, 25. Instead of *εἶναι* or *ἔχειν πρὸς τινί* §. 590, b. we find also frequently *εἶναι, ἔχειν πρὸς τι*. *Pind. Ol.* 1, 109. *πρὸε εὐάνθεμον δ' ὄτε φυὰν λάχλαι νιν μέλαν γένειον ἔρεφον*, it seems that *πρὸε εὐ*. φ. does not stand for *πρὸε* (i. e. *ἐν*) *εὐανθέμω φυᾷ*, but *ἀφίκετο* is to be supplied by the mind, *ὄτε αὐτὸν ἀφικόμενον πρὸε εὐάνθεμον φυὰν λάχλαι ἔρεφον*. *Eur. Or.* 475. *πρὸε δεξιὰν αὐτοῦ στάε* is to be compared with *στήναι εἰε τόπον* §. 578, a. // In *πρὸε εἰαυτὸν ἄδειν, διελθεῖν τι*, &c. (see *Bergl. ad Arist. Ran.* 53.) 'to sing to oneself', regard is had to the circumstance, that the singer directs his action to himself, not to another as a hearer. Hence *πρὸε αὐτὸν διανοεῖσθαι* *Isocr. π. ἀντιδ.* §. 203. But *Xen. Cyr.* 3, 3, 34. *πρὸε τὰ ἱερά παρεῖναι, παρεῖναι* signifies 'to come', as with *εἰε* §. 578, a.

592. 7. *ὑπό* (in Homer, the tragedians, and comic writers, e. g. *Arist. Ach.* 970. *ὑπαί*)^b. a. with the genitive, a. 'by, from', with passives (hence *Herod.* 9, 78. *ἔπαινον ἔχειν ὑπό τινος*, for *ἐπαινεῖσθαι*. *Xen. Cyr.* 3, 1, 22. *δίκην διδόναι ὑπό τ.*) and neuters, when that which affects the action is mentioned, e. g.

^a Jacobs ad *Anth. Pal.* p. 756. *Dorv.* p. 262. *Herm. ad Soph. Ant.* 30. ad *Charit.* p. 538. *Brunck ad Arist.* ^b *Blomf. ad Æsch. Ag.* 435. *Gloss. Ran.* 1457. *Acarn.* 73. *Fisch.* 3 b. 917.

ἀποθανεῖν ὑπό τινας, ὑπ' ἀγγέλων πορεύεσθαι *Soph. Trach.* 391. §. 496, 3. φεύγειν ὑπό τινας *Il. σ'*, 149. ὑπ' Ἀχαιῶν Ἴλιον εἰσαναβῆναι (comp. *Herod.* 5, 61.) ρ', 319. 336. ὑπ' ἱρῆκος εἰσέπτατο πέτρην φ', 494. ἄελλα ὑπὸ βροντῆς πατρὸς Διὸς εἶσι πέδονδε ν', 796. Comp. *Soph. Ant.* 223. εὐ πράσσειν ὑπό τινας *Soph. Œd. C.* 391. *El.* 711. χαλκῆς ὑπαὶ σάλπιγγος ἦξαν. ἐπιλανθάνεσθαι ὑπό τινας 'to forget, owing to something'. *Plat. Apol. S. in. Prot. p.* 310 C.—*Leg.* 3. p. 695 B. Καμβύσης αὐτὸς μαινόμενος ὑπὸ μέθης τε καὶ ἀπαιδευσίας, τὴν ἀρχὴν ἀπώλεσεν ὑπὸ Μήδων. *Herod.* 7, 56. ὑπὸ μαστίγων διαβαίνειν. Comp. *Soph. Aj.* 1253. It stands in this case even with actives, in order to express the means by which the action is effected: as *Soph. Ant.* 221. ὑπ' ἐλπίδων ἄνδρας τὸ κέρδος πολλαίκις διώλεσεν. *Eur. Troad.* 509. *Soph. Œd. C.* 650. οὗτοι σ' ὑφ' ὄρκου γ', ὡς κακὸν, πιστώσομαι, where otherwise ὄρκω is used, e. g. *Thuc.* 4, 88. but here πιστούσθαι is represented as being produced by the oath. *Eur. Troad.* 350. *Thuc.* 7, 48. ὑπὸ χρημάτων καταπροδόντες 'bribed with money'. So also *Herod.* 7, 226. οἱ βάρβαροι τὸν ἥλιον ὑπὸ τοῦ πλήθεος τῶν οἰστῶν ἀποκρύπτουσι. *Thuc.* 6, 32. ὑπὸ κήρυκος εὐχὰς ποιεῖσθαι. Comp. *Herod.* 9, 98. *Eurip. Alc.* 749. ὑπὸ ἀγγέλων φράζειν *Plat. Phil. p.* 66 A. *voce præconis, per nuntios. Plat. Leg.* 2. p. 669 A. *Lysias p.* 151, 30. ὑπὸ τῶν τριάκοντα κώνειον πιόντες, 'by command of the thirty'. So the gen. is found with ὑπό with subst. *Plat. Rep.* 2. p. 378 D. Ἥρας δὲ δεσμοὺς ὑπὸ νιέως καὶ Ἡφαίστου ρίψειν ὑπὸ πατρὸς, &c.^d Hence it often expresses a cause arising from any internal or external circumstance, disposition of mind, &c., and answers to the Latin *proæ*. *Thuc.* 2, 8. ἡ νεότης --- οὐκ ἀκουσίως ὑπὸ ἀπειρίας ἦπτετο τοῦ πολέμου, 'from inexperience'. *Soph. Ant.* 648. *Plat. Protag. p.* 332 D. ὑπὸ σωφροσύνης, ἀφροσύνης πράττεσθαι, which is expressed *ib.* B. ἀφροσύνη, σωφροσύνη πράττεσθαι^e. And thus it may generally be rendered 'on account of': *Eur. Ion.* 58. comp. *Herod.* 1, 85. 7, 141. *Thuc.* 2, 85 *extr.* ὑπὸ ἀνέμων καὶ ὑπὸ ἀπλοίας ἐνδιέτριψεν οὐκ ὀλίγον χρόνον. comp. 4, 4. 7. 78 *extr.* οὐκ ἔτι

^c Comp. Heind. ad *Prot.* p. 462.

p. 213 seq.

^d Heind. ad *Phædon.* p. 188. §. 110.

^e Fisch. 3 b. p. 275.

Wytenb. *ib.* p. 261. ad *Plut.* 20 E.

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ἀποχωρεῖν οἷόν τ' ἦν ὑπὸ τῶν ἰππέων, 'for the cavalry', as *Arist. Lysistr.* 3. οὐδ' ἂν διελθεῖν ἦν ἂν ὑπὸ τῶν τυμπάνων. *Herod.* 5, 10. *Lysias* p. 110, 14.^a

β. The second principal signification is 'under', as a definition of place, in answer to the question 'where?' ὑπὸ γῆς 'under the earth', which is said to be more Attic than ὑπὸ γῆ^b. Like the Latin *sub* it sometimes expresses proximity with a higher place, as *Eur. Hipp.* 1209. ὑφ' ἄρματος. But it often signifies 'from under something', ὑπέκ. *Hesiod. Th.* 669. οὐς τε Ζεὺς Ἐρέβουσφιν ὑπὸ χθονὸς ἤκε φώωσδε, 'from the shades below'. *Pind. Nem.* 1, 53. Comp. *Eurip. Andr.* 441. ἦ καὶ νεοσσὸν τόνδ' ὑπὸ πτερῶν σπάσας; Comp. *Hec.* 53. *Herc. F.* 295.^c Similar to this is ὑπὸ ἀπίνης λύειν ἵππους *Od.* η', 5.

This sense, combined with the preceding one, seems to have given rise to the phrases ὑπὸ φορμίγγων χορεύειν, ὑπ' αὐλοῦ κωμάζειν, 'to the harp, to the flute'. *Il. σ'*, 492. *Hesiod. Sc. Herc.* 280. For here the preposition with its case appears to express on the one hand a kind of subordination, inasmuch as the subject of the action conforms itself to the substantive, which is governed by the preposition; hence likewise the dative is equally used after ὑπό: and on the other hand, the action is effected, or at least defined, by the substantive in the genitive, as in the construction of passives with ὑπό and the genitive. In Latin and English the relation of the combination is made more plain by 'to, at, with'. This two-fold reference is exhibited in the clearest manner in τᾶς Ἀμφιονίας λύρας ὑπο πύργος ἀνέστα *Eurip. Phæn.* 838. Hence ὑπὸ φορμίγγων, ὑπ' αὐλῶν *Eurip. Iphig. A.* 1042. τίν' ἄρ' ὑμέναιος διὰ λωτοῦ Λίβυος μετὰ τε φιλοχόρου κιθάρας, συρίγγων θ' ὑπὸ καλαμόεσσαν ἔστασαν ἰακχάν; where the interchange of διὰ, μετὰ, ὑπό, is remarkable. Comp. *Pind. Ol.* 4, 4. *Eur. Bacch.* 156. *Ion.* 510. 1494. ὑπὸ λαμπάδων^d. Hence it serves

^a Markl. ad *Eur. Suppl.* 1125. *Fisch.* 3 b. p. 276.

^b Thom. M. p. 868. *Fisch.* ib. p. 276.

^c Hermann ad *Eurip. Hec.* 53. p. 67.

^d Valck. ad *Herod.* 7, 21. p. 521, 27. Wessel. ib. 1, 17. p. 8. Herm.

ad *Eur. Hec.* p. 97. Ast ad *Plat. Leg.* p. 337. Wyttenb. ad *Plut.* 41 C. p. 349.

merely to express an accompaniment.—*ὕπ' εὐφήμων βοῆς θύσαι Soph. El.* 630. as *ὕπ' οἰωνῶν καλῶν Eur. Ion.* 1353. *ὕπ' εὐκλείας θανεῖν* 'to die accompanied by a good reputation'. *Herod.* 2, 45. *ὕπὸ πομπῆς ἐξάγειν τινά* 'to lead out in solemn procession'. *Soph. Trach.* 519. is peculiar, *ἦν ὑπ' ἀγνοίας ὄρᾶς*, *quam cum ignoratione*, i. e. *simulans te eam ignorare, vides*.

b. With the dative it has often the same signification as 593. with the genitive, e. g. with passives in the sense of *a*, *ab*. See §. 395. *Obs.*^e *ὕπὸ βαρβίτῳ χορεύειν, ὑπ' ἀλλητῆρι ἶέναι Hesiod. Sc. H.* 283.^f *ὕπ' εὐχαίς λίσσασθαι Pind. Isthm.* 6, 64. Especially it often signifies 'under', with the idea of subordination, submission, as in *ὕπὸ τινι εἶναι, obsequi, Eurip. Or.* 879. *ποιεῖν τι ὑπὸ τινι* 'to submit anything to one', and *ὕφ' ἑαυτῷ ποιεῖσθαι*.

c. With the accus. it signifies 'under, at', *sub*, in answer to the question 'whither?' *ὕπὸ Ἰλιον ἦλθον*. In definitions of time likewise, *ὕπὸ τοὺς αὐτοὺς χρόνους Thuc.* 2, 27. *sub idem tempus*, 'about the same time'. But *Herod.* 9, 58. *ὕπὸ νύκτα* is used to express the same thing as *ib.* 52. is expressed by *νυκτὸς δὴ γενομένης*, and of the duration of time *Il. π'*, 202. *πάνθ' ὑπὸ μνηθμόν* 'during the whole time of my anger'. Sometimes it is found with the accusative, in answer to the question 'where?' *Herod.* 2, 127. *οὔτε ὑπεστι οἰκήματα ὑπὸ γῆν*. *Comp.* 7, 108. 114. *Pind. Pyth.* 9, 142. 10, 24 *seq.* *Xen. Cyr.* 3, 3, 6. *εἴ τινας ἄγαντο τῶν ὑφ' ἑαυτούς*^g. Hence *ὕπ' αὐγὰς ὄρᾶν τι Eurip. Hec.* 1144. 'to examine anything at the light, by holding it against the light'. *ὕπὸ τι* 'in some measure'. *Plat. Gorg.* p. 495 C. (*ed. Heind.* p. 160.) *Phædr.* p. 242 D. *Comp. Arist. Vesp.* 1290.^h

With names of places it expresses proximity, like the Latin *sub*, but that of a higher object. Hence, perhaps, *ὕπὸ δικαστήριον ἄγειν τινά Herod.* 6, 104. for *εἰς δικ.*ⁱ the judges sitting on elevated seats. It also expresses accompaniment,

^e Fisch. 3 b. p. 276.

^f Hemsterh. ad Lucian. t. 2. p. 434.

^g Fisch. 3 b. p. 277 *seq.*

^h Heind. ad Gorg. p. 160. Schneid.

ad Xen. Cyr. 4, 1, 13.

ⁱ Valck. ad Herod. 9, 93. p. 734, 64.

as *Plat. Leg.* 2. p. 669 *seq.* ἀλήσει χρῆσθαι καὶ καθαρίσει πλὴν ὑπὸ ὄρχησίν τε καὶ ψῆδῶν^a.

594. Besides these observations upon single prepositions, the following general cases are to be noticed :

1. Prepositions are often used as adverbs, without a case, especially ἐν in Ionic and Attic poets. *Herod.* 3, 39. ἐν δὲ δὴ καὶ Λεσβίους --- εἶλε 'amongst others'^b. See *Schweigh. Lex.* ἐν No. 3. *Soph. Œd. T.* 27. In Attic, particularly, πρὸς 'besides'. *Eur. Or.* 622. Μενέλαε, σοὶ δὲ τάδε λέγω, δράσω τε πρὸς. *Phæn.* 624. *Plat. Euthyd.* p. 294 A. *Prot.* p. 321 D.^c Also σύν *Il.* ψ', 879. ἀντὰρ ἢ ὄρνις --- ἀνχέν' ἀπεκρέμασεν, σὺν δὲ πτερὰ πυκνὰ λίσσθεν 'and at the same time'. *Soph. Ant.* 85. The following prepositions are so used only in Homer: Ἀνά *Il.* σ', 562. Ἐκ *Il.* σ', 480. Ἀμφί only in the connexion ἀμφὶ περί 'round about' *Il.* φ', 10. ὄχθαι δ' ἀμφὶ περί μεγάλ' ἴαχον (περίαχε *Hes. Th.* 678.), and περί τ' ἀμφί τε *Hom. H. in Cer.* 277. which, however, is joined also as a preposition with the dat. and accus., as ἀμφὶ περί στήθεσσι *Od.* λ', 608. ἀμφὶ περί κρήνην *Il.* β', 305. Elsewhere it has as an adverb the form ἀμφίς, which however occurs as a preposition with the genitive, e. g. ἀμφίς ὁδοῦ *Il.* ψ', 393. 'beside the way'. It seems to be used as an adverb in sense, and a preposition in construction *Il.* β', 384. ἄρματος ἀμφίς ἰδεῖν 'round the car'. Ἐπί *Il.* σ', 529. *Herod.* 7, 219. in the sense of 'behind'. *Il.* ν', 500. Μετά *ib.* 515. especially πέρι with anastrophe, i. e. περισσῶς 'in a high degree'; also in the combinations πέρι κῆρι, πέρι θυμῶ, where the dative does not depend on πέρι. So may be understood πέρι σθένει βλεμείνει *Il.* ρ', 22. but also as a preposition, according to §. 589, b, β. It signifies 'about' in the connexion περί τ' ἀμφί τε *Hom. H. in Cer.* 277. In Herodotus it has the form πέριξ in this sense. Πρό 'before' *Il.* ν', 500.

Hence in Ionic writers they are often put twice, once without

^a Wyttenb. ad *Plut.* l. c.

ad *Lamb. B.* p. 51.

^b Wessel. ad *Herod.* 2, 43. p. 124,

^c Wessel. ad *Herod.* 1, 56. p. 75, 92.

47. *Ruhnck. Ep. Crit.* p. 236. Schæf.

Ast ad *Plat. Leg.* p. 274.

a case adverbially, and again with a case or in composition with a verb. *Il.* ψ', 709. ἄν δ' Ὀδυσσεὺς πολύμητις ἀνίστατο. *Od.* ε', 260. ἐν δ' ὑπέρου τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ. *Herod.* 2, 176. ἐν δὲ καὶ ἐν Μέμφιδ.^d The case is different in *Plat. Rep.* 9. p. 578 A. ἐν ἀνδρὶ δὲ ἡγή τὰ τοιαῦτα ἐν ἄλλῳ τινὶ πλείω εἶναι, where ἐν ἄλλῳ τινὶ contains a more exact definition of the more general ἐν ἀνδρὶ.

2. In composition with verbs, the prepositions are always used adverbially. Hence in the older state of the language, in Homer and Herodotus, it is customary to find the preposition and the verb separated by other words, and the former sometimes coming immediately after the verb, e. g. ἡμῖν ἀπὸ λοιγὸν ἀμῦναι *Il.* α', 67. πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην *ib.* 98. ἐνάριζον ἀπ' ἔντεα *Il.* μ', 195. *Herod.* 3, 36. ἀπὸ μὲν σεωῦτόν ὤλεσας. 8, 89. ἀπὸ μὲν ἔθανε ὁ στρατηγός. 2, 39. ἀπ' ὧν ἔδοντο. *ib.* 40. ἐξ ὧν εἶλον. 47. ἀπ' ὧν ἔβαψε. In Herodotus it is very rarely that several words are found between the preposition and verb, as 7, 164 *extr.* ἀπὸ πάντα τὰ χρήματα ἄγων^e. Hence when the same word is to be repeated several times, after the first time the preposition only is often used, e. g. *Il.* η', 161 *sqq.* 168. ψ', 798 *sqq.* *Herod.* 8, 33. κατὰ μὲν ἔκαυσαν Δρυμόν πόλιν, κατὰ δὲ Χαράδραν. *Comp. ib.* 89. 9, 5.^f *Eur. Herc. F.* 1056. ἀπολεῖ πόλιν, ἀπὸ δὲ πατέρα. even when no word compounded with a preposition precedes, *Il.* γ', 267 *seq.* ὄρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων, ἄν δ' Ὀδυσσεὺς πολύμητις. *Comp.* ψ', 754 *seq.* Instead of the composition of a preposition with the verb εἰμί, the preposition only is often used, πᾶρ' ἔμοιγε καὶ ἄλλοι, for πάρεισιν^g. In these cases this is not properly a *tmesis*, i. e. the separation of a word at that time used in its compounded form; but the prepositions at that time served really as adverbs, which were put either immediately before or after the verbs^h. At a later period however, particularly in Attic, the composition became more firmly established, and the prepositions were considered as a part of the verb. In

^d Herm. ad Vig. p. 854.

Greg. p. (211) 449.

^e Wessel. ad Herod. 7, 10, 5. p. 514. in. Ruhnk. Ep. Crit. p. 133.

^g Reiz de Incl. Acc. p. 38. Fisch. 1. p. 309.

^f Fisch. 3 b. p. 97 *seq.* Koen ad VOL. 11.

^h Herm. de Em. Gr. Gr. p. 114 *sqq.*

Attic writers the proper *tnesis* is extremely rare, as *Thuc.* 3, 13. *μη ζῖν κακῶς ποιεῖν αὐτοὺς μετ' Ἀθηναίων, ἀλλὰ ζυνελευθεροῦν.* *Plat. Gorg.* p. 520 E. *ἀντ' εὖ πείσεται.* *Phædr.* p. 237 A. *ζύμ μοι λάβεσθε τοῦ μύθου,* is an imitation of lyric phraseology*. Otherwise, however, a simple verb is sometimes used, and with it a preposition with its case, where otherwise a verb compounded with that preposition is used, e. g. *ὑπέρ τινα ἔχειν* or *ὑπερέχειν τινά* *Isocr. Paneg.* c. 2. It occurs frequently in the Attic poets, yet oftener in the Choruses than in the Dialogue, and almost exclusively when a monosyllabic word is interposed between the preposition and the verb, e. g. *Phæn.* 904. *ἐκ δ' ἔπνευσε.* *Ion.* 1213. 1223. *Iph. A.* 1363. *δι' ἄρ' ὀλώλαμεν.* *Hipp.* 1373. *διά μ' ἔφθειας, κατὰ δ' ἔκτεινας.* *Herc. F.* 1061. *φέρε πρὸς οὐς βάλω,* rarely with the particle after, yet also *Bacch.* 80. *ἀνὰ θύρσον τε τινάσσων.* 96. *κατὰ μηρῷ δὲ καλύψας,* both in a lyrical part. The preposition very seldom follows, *Æsch. S. c. Th.* 187. *βρέτη πεσοῦσας πρὸς πολισσοῦχων θεῶν.* *Soph. Trach.* 1160. *πρὸς τῶν πνεόντων μηδενὸς θανεῖν ἄπο.* *Eurip. Hec.* 508. *Ἀγαμέμνονος πέμψαντος, ὦ γόναί, μέτα.* *Bacch.* 554.^b Thus it should stand, perhaps, *Eurip. Hipp.* 554. *οἰκῶν ζεύξασ' ἄπ' εἰρεσία,* (*navigazione, navi, domo abreptam.* *Comp. Hec.* 460. *Phæn.* 215. *Iphig. A.* 771.) *δρομάδα τίν' Ἄϊδος ὡσεὶ τε Βάκχαν.*

595. 3. The prepositions are often separated from their case. *Herod.* 6, 69. *ἐν γάρ σε τῇ νυκτὶ ταύτῃ ἀναιρέομαι,* especially when a word is repeated in two different cases. *Od. ε',* 155. *παρ' οὐκ ἐθέλων ἐθελούσῃ.* *Comp. id.* 224. *ί',* 535. *Pind. Pyth.* 10, 83. *ἐπ' ἄλλοτ' ἄλλον.* *Comp. Æsch. Prom.* 276. *Plat. Phædon.* p. 71 C. *μεταξὺ δύο δνοῖν ὄντοι.* *Comp. §.* 468, 6. In Attic this takes place, regularly, with the conjunctions *μέν, δέ, γάρ, οὖν,* e. g. *ἐν μὲν εἰρήνῃ, ἐν μὲν γὰρ εἰρήνῃ, ἐς μὲν οὖν τὰς Ἀθήνας,* and with *πρὸς* with the genitive, when it signifies *per, 'by'.* §. 465, 3.

Prepositions likewise are often put after their case, e. g.

* Blomf. Gloss. Ag. 569. Schæf. ad Phryn. p. 620. Stallb. ad Phil. App. Dem. 1. p. 536. Melet. p. 68. p. 227.
Ast ad Plat. Leg. p. 64. Lobeck ^b Valck. ad Eur. Hipp. 934. 1352.

νεῶν ἀπο καὶ κλισιάων, particularly in Ionic and Doric writers, and the Attic poets^c. This takes place in the Attic prose writers only in *περί*, with the genitive, of which the instances are frequent^d.

4. When a preposition should stand twice with two different nouns, it is often put only once by the poets, and that too with the second noun. *Od. μί*, 27. ἢ ἄλλος ἢ ἐπὶ γῆς. *Pind. Pyth.* 4; 16. ἐβδόμη καὶ σὺν δεκάτῃ γενεᾷ. *Soph. Œd. T.* 733. σχιστὴ δ' ὁδὸς ἐς ταὐτὸ Δελφῶν κάπὸ Δαυλιας ἄγει. *Ant.* 367. *Comp.* 1176. *Eur. Ph.* 291. μαντεία σεμνὰ Λοξίου τ' ἐπ' ἐσχάρας. *ib.* 372. οὕτω δὲ τάρβος εἰς φόβον τ' ἀφικόμην for εἰς τάρβος φόβον τε^e.

In the Attic prose writers, the only case which occurs is that when two substantives are united, the preposition is omitted the second time if it was put the first time, even when the second noun stands in apposition to the first. *Isocr. Pac.* 161 E. πρὸς δὲ τοὺς ἐπιπλήττοντας καὶ νουθετοῦντας ὑμᾶς οὕτω διατίθεσθε δυσκόλως, ὡς τοὺς κακόν τι τὴν πόλιν ἐργαζομένους, for ὡς πρὸς τοὺς &c. *Comp. de Big.* p. 354 D. *Plat. Rep.* 1. p. 330 C. περὶ τὰ χρήματα σπουδαῖουσιν, ὡς ἔργον ἑαυτῶν. If the united substantives belong to one principal idea, the article is not repeated^f. The preposition is also put with the substantive of the apposition, and not with the principal noun, if the former precedes: *Thuc.* 1, 84. αἰὲ δὲ ὡς πρὸς εὖ βουλευομένους τοὺς ἐναντίους ἔργῳ παρασκευαζόμεθα, for πρὸς τοὺς ἐναντίους ὡς πρὸς εὖ β. *Plat. Rep.* 7. p. 520 E. παντὸς μᾶλλον ὡς ἐπ' ἀναγκαῖον αὐτῶν ἕκαστος εἴσι τὸ ἄρχειν^g. On the other hand the preposition is often repeated with a subst. or infin. with the article, when these serve for the explanation of a preceding pron. demonstr. with the same article, e. g. *Plat. Rep.* 1.

^c Reiz de Incl. Acc. p. 122 sqq. Herm. de Emend. Gr. Gr. p. 101 sqq. Fisch. 1. p. 309. Musgr. ad Soph. Aj. 790.

^d Wass. ad Thuc. 5, 5. Ast ad Plat. Leg. p. 64.

^e Benth. ad Horat. Od. 3, 25, 3.

Valek. in Callim. El. p. 178 seq. Herm. ad Vig. p. 854. Ruhnk. Ep. Crit. p. 130. Lob. ad Soph. Aj. 397. p. 283. Monk ad Eur. Alc. 114. Erfurdt ad Soph. Ant. 364.

^f Stallb. ad Phil. p. 150.

^g Heind. ad Plat. Theæt. p. 377.

p. 341 D. ἡ τέχνη ἐπὶ τούτῳ πέφυκεν ἐπὶ τῷ τὸ ζυμφέρων ἐκάστῳ ζητεῖν^a.

The case is similar when a relative, referring to a noun or pronoun joined with a preposition, is used without this preposition. *Eurip. Hipp.* 474. ἐς δὲ τὴν τύχην πεσοῦσ', ὅσῃν σὺ, πῶς ἂν ἐκνεῦσαι δοκεῖς; *Thuc.* 1, 28. δίκας ἤθελον δοῦναι ἐν Πελοποννήσῳ παρὰ πόλεσιν, αἷς ἂν ἀμφοτέρωι ζυμβῶσιν, for παρ' αἷς^b. The same takes place in questions which refer to what precedes, and in answers: *Plat. Polit.* p. 297 E. εἰς δὴ τὰς εἰκόνας ἐπανίωμεν πάλιν--- --- Ποίας; *Cratyl.* p. 408 D. ἀπαλλαγῶμεν ἐκ τῶν θεῶν. Τῶν γε τοιούτων, ὧ Σώκρατες^c.

596. 5. Prepositions which mark a removal, derivation, motion from a place, ἀπό, ἐκ, as well as those which signify motion to a place, as εἰς, are often interchanged with those which mark rest in a place, as ἐν, and *vice versá*, and mostly in the following cases:

a. Properly ἐν, ἐπί should be put after the article (§. 272, b.) when the preposition, with its case, but without a verb, stands in some measure as an adjective; because in this case, without a verb being added, rest only can be marked. Frequently, however, the principal verb of the proposition is referred to, and ἐκ and ἀπό are used, when it admits of the construction with these prepositions. *Herod.* 6, 46. ἐκ μὲν γε τῶν ἐκ Σκαπτῆς ὕλης τῶν χρυσέων μετάλλων τὸ ἐπίπαν ὀγδώκοντα τάλαντα προσήιε, for τῶν ἐν Σκαπτῇ ὕλῃ, on account of προσήιε. *Comp.* 5, 36. *Thuc.* 6, 7. ὑπὸ δὲ νύκτα --- ἐκδιδράσκουσιν οἱ ἐκ τῶν Ὀρνέων. 7, 31. ὁ δὲ Δημοσθένης τότε ἀποπλέων μετὰ τὴν ἐκ τῆς Λακωνικῆς τείχισιν. *Theophr. Char.* 4. πάντα τὰ ἀπὸ τῆς ἐκκλησίας διηγεῖσθαι. *Plat. Cratyl.* p. 410 B. ὁ ἀῖρ ἀρά γε ὅτι αἶρει τὰ ἀπὸ τῆς γῆς, ἀῖρ κέκληται^d. On the other hand *Herod.* 2, 150. ἔλεγον δὲ οἱ

^a Heind. ad *Plat. Prot.* §. 113. p. 628.

^b Heind. ad *Plat. Gorg.* p. 240. ad *Phædon* §. 57. p. 91. Schæf. ad *Soph.* *Æd. C.* 749. *App. Dem.* 2. p. 200. *Ast.* ad *Plat. Leg.* p. 108. *Stallb.* ad *Phil.* p. 34. *Fisch.* 3 b. p. 99.

^c Heind. ad *Plat. Soph.* §. 60. p. 371.

^d *Dorv.* ad *Charit.* p. 263. 631. *Fisch.* 3 b. p. 98 seq. Heind. ad *Plat. Crat.* p. 89 seq. *Miscell. Phil.* 2, 2. p. 87 seq.

ἐπιχώριοι καὶ ὡς ἐς τὴν Σύρτιν τὴν ἐς Λιβύην ἐκδιδοῖ ἡ λίμνη αὐτή. *Thuc.* 7, 71 *extr.* προσαπώλλυντο αὐταῖς καὶ οἱ ἐν τῇ νήσῳ ἄνδρες διαβεβηκότες, for οἱ διαβεβ. εἰς αὐτήν.

b. With many verbs which mark no proper motion from one place to another, the direction of the action to a place different from the place of action, is referred to, e. g. τῶ μὲν ἀφ' ἵπποιῦν ('from on horseback, in chariots'), ὁ δ' ἀπὸ χθονὸς ὤρυντο πεζός *Il. ε'*, 13. §. 573. To this head belong the following passages: *Il. ζ'*, 153. Ἥρη δ' εἰσεῖδε χρυσόθρονος ὀφθαλμοῖσι σταᾶσ' ἐξ Οὐλύμποιο ἀπὸ ρίου. *Eur. Troad.* 527. *Phæn.* 1238. Ἐτεοκλέης δ' ὑπῆρξ' ἀπ' ὀρθίου σταθεῖς πύργου (sc. λέγειν ἐς κοινόν). See Schæfer's note on v. 1023. *ed. Pors.* Here the verbs are added which have properly the construction with ἐκ or ἀπό, εἰσιδεῖν, ἀναβοᾶν, ὑπάρχειν, λέγειν, although they must be taken in immediate connexion with the verb ἵστασθαι. An union of this with the preceding mode of expression occurs *Herod.* 8, 94. ὡς δὲ ἀγχοῦ γενέσθαι, τοὺς ἀπὸ τοῦ κέλητος λέγειν τάδε, for τοὺς ἐν τῷ κελ. λέγειν ἀπ' αὐτοῦ. *Thuc.* 7, 70. οἱ ἀπὸ τῶν καταστρωμάτων τοῖς ἀκοντίοις ἀφθόως ἐπ' αὐτὴν ἐχρῶντο. *Comp. Plat. Lach. p.* 184 A.

c. Verbs also which by their nature express rest, are often made to indicate motion by means of the prepositions ἀπό and ἐκ, because an action is at the same time implied, to which the motion properly belongs. *Soph. Antig.* 411. καθήμεθ' ἄκρων ἐκ πάγων ὑπήμενοι, because the idea of lying in ambush to watch, κατασκοπεῖν, is understood in καθῆσθαι, with which is connected the direction of the eyes to another place. Of καθῆσθαι, στήναι εἰς see §. 578 a.

The following constructions are similar: *Il. τ'*, 375. ὡς δ' ὅταν ἐκ πόντοιο σέλας ναύτησι φανήη 'to the mariners upon the sea, when they look from thence upon the shore'. *Thuc.* 7, 71 *in.* ὁ ἐκ γῆς πεζὸς ἀμφοτέρων, as immediately afterwards τὴν ἔποψιν τῆς ναυμαχίας ἐκ τῆς γῆς. *Eurip. Alc.* 68. Εὐρυσθέως πέμψαντος ἵππειον μετὰ ὄχημα Θρήκης ἐκ τόπων δυσχειμέρων 'in order to fetch it from Thrace'. *Comp. Xen. Hell.* 2, 1, 25. *Arist. Nub.* 186. εἵκασι τοῖς ἐκ Πύλου ληφθεῖσι τοῖς Λακωνικοῖς

'who were taken in Pylos, and brought thence hither', as *Thuc.* 7, 86. τοὺς ἐκ τῆς νήσου ἄνδρας.

d. Sometimes the noun with ἐκ or ἀπό expresses the place or the time, or the preceding action or situation. *Arist. Av.* 13. οὐκ τῶν ὀρνέων. *Plut.* 435. ἡ 'κ τῶν γειτόνων. *Plat. Apol. S.* p. 32 B. τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς ναυμαχίας 'who perished in the sea-fight'^a.

Of ADVERBS.

597. Ἄλλως 'otherwise, else', i. e. 'in another respect, from a different cause', e. g. *Xen. Cyr.* 1, 2, 11. ἦν δέ τι δέη θηρίων ἔνεκα ἐπικαταμεῖναι, ἢ ἄλλως βουλευθῶσι διατρίψαι περὶ τὴν θήραν. *Herod.* 3, 139. ἐγὼ ταύτην πωλέω μὲν οὐδενὸς χρημάτων, δίδωμι δὲ ἄλλως 'otherwise', without requiring an equivalent, i. e. *gratis*. Hence ἄλλως τε καί, *cum alias ob causas, tum*, generally translated 'especially', because the reason which is specified when the others are passed over is the most important. *Dem. pro Cor. init.* χαλεπὸν, ἄλλως τε καὶ ὑπ' ἐχθροῦ τῷ τοῦτο συμβαίνει. *Plat. Phædr.* p. 229 A. It also signifies 'at another time', *cum alias, tum*. Without καί following, ἄλλως τε signifies 'and besides'. *Soph. Œd. T.* 1114. Ἄλλως also means 'nothing but', *nil nisi*. *Eurip. Hec.* 626. ἄλλως φροντίδων βουλευόμενα γλώσσης τε κόμποι. *Comp. Ion.* 549. *Arist. Nub.* 1203. *Plat. Crit.* p. 46 D.^b Hence ἄλλως λέγειν 'to do nothing but speak', 'to speak in vain, idly': ἄλλως ποιεῖν 'to labour in vain'.

Ἄμα 'at the same time', generally used with the dative, σύν being supplied. It is often found, however, without any case, as with the participle, §. 557, 6. or with the finite verb. *Isocr. Paneg.* p. 73 C. ἄμα διαλλάττονται καὶ τῆς ἐχθρας τῆς προγεγενημένης ἐπιλανθάνονται 'as soon as they make peace they forget'. *Il. τ'*, 241. ἄμα μῦθος ἔην, τετέλεστο δὲ ἔργον. *Herod.* 3, 135. καὶ ἄμα ἔπος τε (ἔφατο) καὶ ἔργον ἐποίησε, whence arose

^a Fisch. 3 b. p. 127 seq.

^b Ruhnck. Ep. Crit. p. 90. ad Tim. p. 198.

the proverb ἄμ' ἔπος καὶ ἄμ' ἔργον, ἄμ' ἔπος τε καὶ ἔργον, *dictum factum*, 'no sooner said than done'. ἅμα μὲν—ἅμα δέ *Herod.* 6, 104. 'partly—partly'.

*Av. With respect to its construction with the optative or 598. conjunctive, or with the indicative in conditional propositions, the chief particulars have been before noticed, §. 515 *Obs.* But the use of this particle is more extensive still.

1. It is joined with infinitives and participles, and gives to these moods (not the sense of the future, although in Latin it can only be expressed by this sense^c, but) the same signification as the optative, conjunctive, or indicative with ἄν would have, in the resolution by means of the finite verb.

a. The infin. with ἄν. *Herod.* 3, 22. οὐδὲ γὰρ ἄν τοσαῦτα δύνασθαι ζῶειν σφέας, εἰ μὴ τῷ πόματι τῷδε ἀνέφυρον, i. e. οὐκ ἐδύναντο ἄν. Comp. *Thuc.* 2, 18. 3, 11. *ib.* 89. ἄνευ σεισμῶν οὐκ ἄν μοι δοκεῖ τὸ τοιοῦτο ξυμβῆναι γενέσθαι, the same as οὐκ ἄν ξυνέβη, where the condition is contained in ἄνευ σεισμῶν, i. e. εἰ μὴ σεισμὸς ἦν. Comp. *Plat. Rep.* 7. p. 516 C. 9. p. 574 C. *Thuc.* 2, 49. τὰ ἐντὸς οὕτως ἐκαίετο, ὥστε--- ἥδιστα ἄν ἐς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς ρίπτειν, i. e. ὥστε ἔρριπτον ἄν 'they would gladly have thrown themselves'. *ib.* 20. τοὺς Ἀθηναίους ἠλπίζεν ἴσως ἄν ἐπεξέλθειν καὶ τὴν γῆν οὐκ ἄν περιιδεῖν τμηθῆναι, i. e. ὅτι ἐπεξέλθοιεν ἄν--- περιῖδοιεν ἄν, more indefinite than περιόψεσθαι. Comp. *ib.* 93. 6, 18. ἀνάγκη τοῖς μὲν ἐπιβουλεύειν, τοὺς δὲ μὴ ἀνιέναι, διὰ τὸ ἀρχθῆναι ἄν ὑφ' ἐτέρων αὐτοῖς κίνδυνον εἶναι, εἰ μὴ αὐτοὶ ἄλλων ἄρχοιμεν. Comp. 7, 62. *Xen. Mem.* S. 1, 1, 14. καὶ τοῖς μὲν αἰεὶ κινεῖσθαι πάντα δοκεῖν, τοῖς δὲ οὐδὲν ἄν ποτε κινήθῆναι, καὶ τοῖς μὲν πάντα γίγνεσθαι τε καὶ ἀπόλλυσθαι, τοῖς δὲ οὐτ' ἄν γενέσθαι ποτὲ οὐδὲν οὔτε ἀπολέσθαι, it has the sense of the optative §. 514. οὐδὲν ἄν ποτε κινήθῃ, γένοιτο, ἀπόλοιτο 'it could never be moved'. The following passages are particularly clear: *Plat. Prot.* p. 341 E. λέγει γὰρ ὁ Σιμωνίδης, ὅτι θεὸς ἄν μόνος ἔχοι τούτο γέρας· οὐ δὴ

* Dawes's Misc. Crit. p. 82 seq. Stallb. ad Phil. p. 204 seq. Brunck ad Aristoph. Plut. 380.

που τοῦτό γε λέγων κακὸν ἐσθλὸν ἔμμεναι, εἶτα τὸν θεὸν φησι μόνον τοῦτο ἂν ἔχειν. *p.* 357 A. ὁμολογοῖεν ἂν ἡμῖν οἱ ἄνθρωποι ἢ οὐ; Ἐδόκουν ἂν καὶ τῷ Πρωταγόρᾳ ὁμολογεῖν. *Comp. Gorg.* *p.* 521 *seq.* Likewise with the infinitive future: *Soph. Ant.* 390. *Comp. Œd. C.* 1076. *Thuc.* 2, 80 *extr.* νομίζοντες, εἰ πρώτην ταύτην λάβοιεν, ῥαδίως ἂν σφίσι τᾶλλα προσχωρήσειν. *Isocr. Panath.* *p.* 245 C. οἶμαι δὲ τοὺς ἀηδῶς ἀκούοντας τῶν λόγων τούτων τοῖς μὲν εἰρημένοις οὐδὲν ἂν ἀντερεῖν. *Busir.* *p.* 226 D. ἐνόμιζε γὰρ τοὺς μὲν τούτων ὀλιγορουῦντας τυχὸν ἂν καὶ τῶν μειζόνων καταφρονήσειν. *Archid.* *p.* 135 E. *Plat. Cratyl.* *p.* 391 A.

b. The participle with ἂν. *Soph. Œd. C.* 761. ὦ πάντα τολμῶν κάπὸ παντός ἂν φέρων λόγου δικαίου μηχανήμα ποικίλον, i. e. ὃς φέροις ἂν, *quem probabile est sumere.* *Plat. Euthyd.* *p.* 304 C. κινδυνεύω καὶ γὰρ εἰς εἶναι---τῶν ἡδίων ἂν ἐξελεγχομένων ὑπὸ τῶν τοιούτων λόγων ἢ ἐξελεγχόντων, for ἐκείνων, οἳ ἂν ἐξελέγχοιντο ---ἐξελέγχοιεν. *Comp. Rep.* 1. *p.* 344 A. 8. *p.* 562 A. *Leg.* 10. *p.* 900 A. *Isocr. Panath.* *p.* 255 C. 260 D. 261 A. 269 B. *Ageor.* *p.* 142 C. *ib.* *p.* 143 A. εὐρίσκω ταύτην ἂν μόνην γενομένην τῶν μελλόντων κινδύνων ἀποτροπήν. *Comp. Archid.* *p.* 129 A. ἐπίσταμαι ἂν βουλευσομένας. — *Thuc.* 6, 38. ἐνθένδε ἄνδρες οὔτε ὄντα, οὔτε ἂν γενόμενα (ἂ οὐκ ἂν γένοιτο) λογοποιούσιν. *Comp. Plat. Rep.* 3. *p.* 414 C. *Xen. Cyr.* 1, 6, 9. *Mem. S.* 4, 4, 4. *Thuc.* 3, 37. ὡς ἐν ἄλλοις μείζουσιν οὐκ ἂν δηλώσαντες τὴν γνώμην, i. e. ὡς εἰ οὐκ ἂν δηλώσειαν, *quasi non possint ostendere.* *Comp. Isocr. Panath.* *p.* 245 D. τὰ δικαίως ἂν ῥηθέντα, for ἂ δικαίως ἂν ῥηθείη. *ib.* *p.* 277 D. Thus likewise in the apodosis of a conditional proposition: *Thuc.* 7, 42. ὄρων τὸ παρατείχισμα τῶν Συρακουσίων, ---ἀπλοῦν τε ὄν, καί, εἰ ἐπικρατήσείε τις τῶν τε Ἐπιπολῶν τῆς ἀναβάσεως, ῥαδίως ἂν αὐτὸ ληφθέν. *Plat. Leg.* 6. *p.* 781 A. *Demosth.* *p.* 30, 24. χωρὶς τῆς περιστάσεως ἂν ἡμᾶς αἰσχύνης, εἰ καθυφείμεθα, for ἢ περιέστη ἂν ἡμᾶς. *Comp. Xen. Mem. S.* 4, 4, 4. Likewise for εἰ with the finite verb: *Thuc.* 6, 18. νομίσατε, τό τε φαῦλον καὶ τὸ μέσον καὶ τὸ πάνυ ἀκριβὲς ἂν ξυγκραθὲν μάλιστ' ἂν ἰσχύειν, for ὅτι μάλιστ' ἂν ἰσχύει, εἰ ξυγκραθείη. *Comp. ib.* 64. *Plat. Rep.* 10. *p.* 598 C. γράψας ἂν ἐξαπατήῃ ἂν. *Comp. Soph. Œd. T.* 339.

445. *Plat. Hipp. Min. p. 366 extr. Xen. Cyr. 1, 6, 18. Isocr. Panath. p. 265 E.*^a

2. With the indicative, besides the significations explained 599. above, it has the following:

a. With the indicative, particularly of the imperfect, it often expresses the repetition of an action, a habit, since by means of this the action is referred to an indefinite time. *Herod. 3, 51. ὁ δὲ, ὅπως ἀπελαυνόμενος ἔλθοι ἐς ἄλλην οἰκίην, ἀπελαύνετ' ἂν καὶ ἀπὸ ταύτης. --- ἀπελαυνόμενος δ' ἂν ἦι ἐπ' ἑτέραν τῶν ἐταίρων. Comp. 1, 42. 196. 3, 119. 7, 211. Plat. Apol. S. p. 22 B. διηρώτων ἂν αὐτοὺς, τί λέγοιεν. Comp. Symp. p. 207 C. 217 B. Xen. Mem. S. 4, 1, 2. πολλάκις ἔφη μὲν ἂν τινας ἐράν. ib. 6, 13. Also with the aorist: Thuc. 7, 71. ἀνεθάρσησάν τε ἂν καὶ πρὸς ἀνάκλησιν θεῶν ἐτρέποντο. Xen. Cyr. 7, 1, 10. ὁπότε προσβλέψειέ τινας τῶν ἐν ταῖς τάξεσι, τότε μὲν εἶπεν ἂν, --- τότε δ' αὖ ἐν ἄλλοις ἂν ἔλεξεν. Comp. Arist. Ran. 923. 948. Plut. 982 seq. 1179 seq. Vesp. 278 sqq. Isocr. π. ἀντ. §. 132. Xen. Anab. 1, 9, 19.*^b The aorist here expresses that the repeated action is always completed in a single point of time.

b. Its use in past actions to express ability is founded on a suppressed condition. *Eurip. Iph. A. 1591. πληγῆς κτύπου γὰρ πᾶς τις ἦσθετ' ἂν σαφῶς (ἦσθετ' ἂν, εἰ παρῆν), 'could hear'. comp. ib. 432. Bacch. 737. 1085. Plat. Theat. p. 144 A. ἐγὼ μὲν οὐτ' ἂν ψόμην γενέσθαι, οὔτε ὁρῶ γιγνομένους 'could not have believed if any one had told me'. Xen. Cyr. 7, 1, 38. ἐνθα δὲ ἔγνω ἂν τις, ὅσον ἄξιον εἶη τὸ φιλεῖσθαι ἄρχοντα ὑπὸ τῶν ἀρχομένων. Anab. 4, 2, 10. καὶ αὐτοὶ μὲν ἂν ἐπορεύθησαν ('would have marched, might have marched'), ἦπερ αἱ ἄλλοι. Hist. Gr. 6, 4, 16. Hence *Eur. Iph. T. 386. οὐκ ἔσθ', ὅπως ἔτεκεν ἂν ἡ Διὸς δάμαρ Λητώ τοσαύτην ἀμαθίαν* 'Latona would certainly not have borne'.*

c. It appears frequently to give to the speech only the

^a Schæf. in Dion. H. Melet. p. 125, 78. Ast ad Plat. Rep. p. 478.

^b Brunck ad Soph. Phil. 290. Porson ad Eur. Phœn. 412. Bibl.

Crit. 3, 4. p. 33. Herm. ad Vig. p. 820. Miscell. Phil. 2, 1. p. 47 seq. 3. p. 84.

expression of mere possibility or probability, a conjecture, or a modest indefiniteness. *Od.* δ', 546. ἡ γάρ μιν ζῶν γε κίχῃσαι, ἢ κεν Ὀρέστης κτεῖνεν ὑποφθάμενος, 'has perhaps killed him'. *Soph. Phil.* 572. πρὸς ποῖον ἂν τόνδ' αὐτὸς οὐδυσσεὺς ἔπλει; 'may he have sailed?' *id. Œd. T.* 523. ἀλλ' ἦλθε μὲν δὴ τοῦτο τοῦνειδος τάχ' ἂν ὀργῇ βιασθὲν μᾶλλον, ἢ γνώμῃ φρενῶν, where ἦλθε βιασθὲν is a circumlocution for ἐβιάσθη. So ἂν is often used in propositions with τάχα 'perhaps', both with the optat. e. g. *Plat. Phædr.* p. 257 C. comp. *Apol. S.* p. 31 A. and also the indic. partic. &c. e. g. *Soph. Œd. Col.* 965. θεοῖς γὰρ ἦν οὕτω φίλον, τάχ' ἂν τι μνηΐουσιν εἰς γένος πάλαι, i. e. οἱ τάχα ἂν μνηΐοιεν. It seems to be properly used here to strengthen and give emphasis to the meaning of τάχα, and to belong to the verb in the optat. and indic.: but by the frequent junction of ἂν with τάχα the verb at last came to be disregarded, and τάχ' ἂν was used as equivalent to τάχα, e. g. *Plat. Phædr.* p. 265 B. ἴσως μὲν ἀληθοῦς τινος ἐφαπτόμενοι, τάχα δ' ἂν καὶ ἄλλοσε παραφερόμενοι --- --- προσεπαιίσαμεν^a.

d. It is also sometimes joined with the indicative of the future, to designate as only probable that which the future alone would declare decidedly to be about to happen. *Il.* χ', 42. τάχα κέν ἐκύνες καὶ γῦπες ἔδονται κείμενον. comp. α', 139. 175. δ', 176. coll. 182. *Od.* ε', 36. κ', 433. unless the future be here another form of the subjunctive. See §. 201, 9. §. 517. *Obs.* 5 and 6. *Il.* ο', 211. ἀλλ' ἦτοι νῦν μὲν κε νεμεσσηθεῖς ὑποείξω is remarkable, as an expression of mere probability would be out of place in the declaration of one's own purpose; whence Aristarchus proposed νῦν μὲν γε. *Pind. Nem.* 7, 100. μαθὼν δέ τις ἂν ἐρεῖ, as *Il.* δ', 176. καὶ κέ τις ᾧδ' ἐρεῖ. *Eur. Andr.* 465. οὐδέ ποτ' ἂν δίδυμα λέκτρ' ἐπαινέσω βροτῶν. (*Jph. T.* 901. may be the consequence of an anacoluthon. See *Matth. ad v.* 864.) *El.* 487. κὰν ἔτ' ἔτι φόνιον ὑπὸ δέραν ὄψομαι αἶμα χυθὲν σιδάρφ. (Comp. *Soph. Œd. C.* 1076. *Ant.* 390. §. 597, a.) *Arist. Vesp.* 942. οὐκ ἂν σὺ πάσει, where Invernizius reads αὐ. *Ach.* 392. and

^a That τάχ' ἂν are to be taken together was maintained by Schæfer ad *Soph. Œd. C.* 965. 1076. ad Greg.

p. 44. and denied by Hermann ad *Soph. Il. cc.* Comp. Reisig *Enarr.* *Œd. C.* 960.

Elmsley's note on 399. *Xen. Cyr.* 7, 5, 21. *Anab.* 2, 5, 13. Those passages are different in which the infinitive or participle future has *ἄν*, e. g. *Thucyd.* 5, 82. νομίζων μέγιστον ἄν σφᾶς ὠφελήσειν. *Comp. Plat. Cratyl.* p. 391 A. *Lysias* p. 188, 42. *Isocr. Archid.* p. 129 A. *Xen. Cyr.* 1, 5, 2. *Xen. Mem.* S. 2, 2, 3. ὡς οὐκ ἄν μείζονος κακοῦ φόβῳ τὴν ἀδικίαν παύσοντες^b. for these may be resolved by ὅτι μέγιστον ἄν ὠφελήσοι, νομίζοντες ὅτι οὐκ ἄν παύσοιεν. In most passages (as *Arist. Nub.* 465. *Ach.* 392. *Plat. Phædon.* p. 61 C. *Phil.* p. 29 D. *Euthyd.* p. 290 D. *Soph. Phil.* 1089. *Isocr. Paneg.* p. 79 B. *Trapez.* p. 366 D. *Areop.* p. 155 E. *Xen. Cyrop.* 2, 1, 3. 4, 5, 49. 5, 3, 36.) the MSS. vary so much, that it is even very doubtful whether the genuine Attics ever used *ἄν* with the future indicative; for this usage is found in Euripides only in lyrical passages, and perhaps it was still prevalent in the old language^c.

e. Equally uncertain is the reading in those passages where *ἄν* is joined with the indicative present: and this makes even those suspicious where *ἄν* is found without various reading; as *Arist. Av.* 1069. *Plat. Leg.* 1. p. 647 A. Still less can *ἄν* be joined with an imperative; for in *Od.* μ', 81. ἰθύετε may be the old form of the subjunctive (see §. 517. *Obs.* 5.), and in *Soph. CEd.* T. 1438. ἔδρασ' ἄν εἴ τοῦτ' ἴσθ' ἄν, *ἄν* is repeated according to §. 600. In *Plat. Alcib.* 1, 122. the best MSS. have not *ἄν*^d. In *Xen. Anab.* 1, 4, 8. ἀλλὰ ἰόντων ἄν εἰδότες, &c. five MSS. have ἰέτωσαν without *ἄν*, so that it seems as if the genuine reading were ἀλλ' ἰέτωσαν (§. 219, 2.), and that after the change of ἰέτωσαν into ἰόντων, *ἄν* had remained in some copies.

3. The position of the particle *ἄν* is very much determined

^b Bremi in Schæfer's Appar. Dem. 1. p. 604.

^c Dawes, Misc. Crit. p. 104, denies that *ἄν* is used with the future, and is followed by most English critics. Brunck, who opposes him on *Arist. Nub.* 465. and elsewhere, is joined by Schæfer, Greg. p. 66; but in his App. Crit. ad Dem. 1, 604, he expresses himself doubtfully, as does

Wolf, Lept. p. 343. *Comp. Heind.* ad *Plat. Phædon.* §. 13. p. 22.

^d Toup, Em. in Suid. 1. p. 466, wished to introduce this *ἄν* in several places, and was followed by Brunck, *Arist. Plut.* 885. On the other side, see Porson App. ad Toup. t. 4. p. 462. *Arist. Plut.* 886. Reisig de Part. ἄν, p. 121 sq. *Comp. Wolf* ad Dem. Lept. p. 344. *Heind.* ad *Cratyl.* p. 27.

by euphony : it is generally placed after the verb to which it belongs, often before it, only not at the beginning of a proposition or clause^a. **Av* is even transposed, as in *οὐκ οἶδ' ἄν εἰ πείσαιμι Eur. Med.* 946. *Alc.* 48. in which *ἄν* belongs to *πείσαιμι*, so that there should be no comma after *ἄν*. Comp. *Arist. Av.* 1018. *οὐκ οἶδά γ' εἰ φθαιῆς ἄν. Xen. Cyr.* 1, 6, 41. *Plat. Tim.* p. 26 B.^b

4. The verb is sometimes omitted, when it is easily supplied from the connexion : as *Soph. Œd. T.* 955. *τάχ' ἄν ἤδοιο μὲν --- πῶς δ' οὐκ ἄν (sc. ἤδοιο) --- ἀσχάλλοις δ' ἴσω.* *Trach.* 461. 1214. *Plat. Parm.* p. 137 C. *εἰ ἔν ἐστιν, ἄλλο τι οὐκ ἄν εἴη πολλά τὸ ἔν; Πῶς γὰρ ἄν; Prot.* p. 327 seq. Or a general word, *ποιεῖν*, *λέγειν*, is to be supplied : *Arist. Nub.* 154. *τί δητ' ἄν, ἕτερον εἰ πύθοιο Σωκράτους σοφισμα;* i. e. *τί δητ' ἄν λέγοις*^c. Sometimes only an adjective is found with *ἄν*, in which case a participle must be supplied by the mind : *Eur. Alc.* 179. *σὲ δ' ἄλλη τις γυνὴ κεκτῆσεται, σῶφρων μὲν οὐκ ἄν μᾶλλον, εὐτυχῆς δ' ἴσω,* for *οὐκ ἄν μᾶλλον οὐσα*, i. e. *ἡ οὐκ ἄν μᾶλλον σῶφρων εἴη.* *Plat. Rep.* 9. p. 577 B. *Demosth. pro Cor.* p. 322, 26.^d It has been already mentioned, §. 523, 2. that the verb which belongs to *ἄν* is frequently omitted in *ὥσπερ ἄν εἰ*, and participles are joined with it, as *Lys.* p. 121, 2. whence in later usage *ὥσπερ ἄν εἰ* was considered as a compound form of words, in which neither *ἄν* nor *εἰ* had any influence upon the construction : as *Dem. de Cor.* p. 299, 20. *ὑμᾶς δὲ δέδοικα, μὴ, ὥσπερ ἄν εἰ κατακλυσμὸν ἡγούμενοι γεγενῆσθαι τῶν πραγμάτων μάταιον ὄχλον τοὺς περὶ τούτων λόγους νομίσητε.*

600. 5. From the preceding observations many passages may be

^a The passages which Heindorf ad *Plat. Phæd.* §. 82. p. 134. has alleged in proof of this, are only apparent supports of his doctrine; as the Greeks, not being fettered by punctuation, took words together which we must separate. See §. 58. Comp. *Erf.* ad *Soph. Œd. T.* 929.

^b *Elmsl.* ad *Eur. Med.* 911. Comp. *Ast* ad *Plat Leg.* p. 80. *Brunck*, ad *Soph. Œd. T.* 1438, joins *ἄν* with

οἶδα. A writer in the *Quarterly Review*, No. xxix. p. 117, compares the construction with *ὥσπερ ἄν εἰ τις εἶποι*, but here *ἄν* belongs not to *εἶποι*, but to the optative which follows, or which is to be supplied from what goes before.

^c *Elmsl.* ad *Arist. Ach.* 1024.

^d *Schæf.* *Appar. Dem.* 2. p. 268. *Elmsl.* ad *Eur. Med.* 1122.

explained, where *ἄν* is put twice in a proposition, or in a member of a proposition; for in a proposition, besides the finite verb, a participle or an infinitive is often found; and of the double *ἄν*, one belongs to the finite verb, the other to the participle or infinitive; as *Herod.* 7, 139. ὀρώντες ἄν ἐχρήσαντο ἄν, for εἰ ἐώρων. Comp. *Plat. Rep.* 10. p. 598 C. . *Leg.* 6. p. 766 B. Yet *ἄν* is sometimes redundant, not only when the principal proposition to which *ἄν* belongs is divided by a parenthesis,—as *Soph. Antig.* 466. ἀλλ' ἄν, εἰ τὸν ἐξ ἐμῆς μητρὸς θανόντ' ἄθαπτον ἐσχόμεν νέκυν, κείνοις ἄν ἤλγουν. *Thuc.* 1, 136. ἐκείνον δ' ἄν, εἰ ἐκδοίη αὐτόν (εἰπὼν ἐφ' ᾧ καὶ ὑφ' ὧν διώκεται) σωτηρίας ἄν τῆς ψυχῆς ἀποστερηῆσαι,—but in other cases also, e. g. *Soph. Ed. T.* 139. ὅστις γὰρ ἦν ἐκείνον ὁ κταρῶν, τάχ' ἄν κάμ' ἄν τοιαύτη χειρὶ τιμωρεῖν θέλοι. 602. οὐτ' ἄν μετ' ἄλλου δρῶντος ἄν τλαίην ποτέ, &c. *Eur. Andr.* 936. *Troad.* 1252. Here, indeed, the first *ἄν* in the first passage might be referred to κάμέ 'me perhaps', in the other to μετ' ἄλλου δρῶντος 'with another perhaps'; but even then the participle, with these words, would not modify the sense further than had been done by the finite verb, with the single *ἄν*; for the limitation of the principal verb limits at the same time the whole proposition, and all the words of this proposition. Also to render this explanation admissible, passages must first be found in which *ἄν* belongs undoubtedly to adverbs, prepositions with their case, or substantives, as *γε* does; but universally, wherever *ἄν* occurs only once, it refers only to a finite verb, a participle, or an infinitive. For the most part this double or triple *ἄν* occurs with the optative, and not only in the Attic poets, but also in prose writers, e. g. *Plat. Alcib.* 2. p. 142 C. οἱ πολλοὶ οὔτε ἄν τυραννίδος διδομένης ἀπόσχονται ἄν --- --- ἀλλὰ καὶ εὖξαιτο ἄν γενέσθαι. Comp. *ib.* D. *Gorg.* p. 475 E. *Rep.* 7. p. 526 C. *Leg.* 7. p. 800 A. C. 803 B. *Thuc.* 1, 77. *Xen. Anab.* 1, 3, 6. The following passages likewise appear to belong to this class, in which at least the union of the particle with the participle does not give the usual sense: *Plat. Apol. S.* p. 31 A. ὑμεῖς δ' ἴσως τάχ' ἄν ἀχθόμενοι, ὥσπερ οἱ νυστάζοντες, ἐγειρόμενοι, κρούσαντες ἄν με, πειθόμενοι Ἀνύτῃ, ραδίως ἄν ἀποκτείναιτε. *Theat.* p. 165 D. ἀ ἔλλοχῶν ἄν πελταστικὸς ἀνὴρ μισθοφόρος ἐν λόγοις --- ἐμ-

βαλὼν ἂν εἰς τὸ ἀκούειν καὶ ὀσφραίνεσθαι καὶ τὰς τοιαύτας αἰσθήσεις ἤλεγχεν ἄν. *Phaedr.* p. 276 B. ἐφ' οἷς δὲ ἐσπούδακε, τῇ γεωργικῇ ἂν χρώμενος ἂν τέχνη σπείρας εἰς τὸ προσῆκον ἀγαπήν ἂν ἐν οὐδὲν μηνί, ὅσα ἐσπευρε, τέλος λαβόντα*. It is more rarely repeated with the indicative : e. g. *Soph. El.* 441. *Herod.* 7, 139. *Plat. Gorg.* p. 516 A. *Charm.* p. 155 A. *Lysias* p. 158, 37. or the infinitive, *Thuc.* 1, 76. *Plat. Rep.* 9. p. 578 E. very rarely with the subjunctive, *Aristoph. Eq.* 1108.

601. Αὖ, αὐθις (Ion. αὐτις^b, Homer. and poet. αὐτε) 'backwards', as in αὖ ἐρύειν 'to draw backwards the neck of the victim'. Also in respect to time, 'again': *Il. α'*, 540. τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλάς; Hence 'a second time', in reference to πρῶτα: *Herod.* 8, 102. πρῶτα μὲν --- αὐτις δέ. It often means 'on the other hand', expressing not only an actual opposition, but even something which corresponds with what preceded, the return of a similar relation : in this latter case it may often be rendered 'just so'. It is therefore often used for δέ, whether μέν have preceded or not : *Il. λ'*, 108. τὸν μὲν ὑπὲρ μαζοῖο κατὰ στήθος βάλε δουρί, Ἄντιφον αὖ παρὰ οὐς ἔλασε ξίφει. β', 493. ἀρχοὺς αὖ νηῶν ἐρέω, νῆας τε προπάσας, in reference to ver. 488. πλεθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι.

Αὐτως in Homer stands in the same relation to αὐτός that οὕτως does to οὗτος, and also answers to ὁ αὐτός, for which Homer uses αὐτός, §. 266. *Obs.* : but in the Attic poets, particularly Sophocles, αὐτως comes from αὐτός, for ὁ αὐτός. It means not 'so', but 'exactly so', *hoc ipso modo*, as is evident from the circumstance that it is joined with ὡς, *Il. ο'*, 513. *Soph. Trach.* 1048. ὡς αὐτως. *id. Œd. T.* 930. Hence ὡς δ' αὐτως 'just so' in the Attic writers, e. g. *Soph. El.* 27. also in one word, ὡσαύτως, after the meaning of ὁ αὐτός. It most frequently expresses an unaltered state, like *ut erat*, so common

* Abresch ad *Æschyl.* t. 1, p. 224. t. 2, p. 191. Koen ad Greg. p. (18) 43. Elmsl. ad Eur. Med. 1257. Blomf. ad *Æsch.* Prom. 795. Stallb. ad Plat. Phil. p. 11, 152. ad Euthyphr. p. 49.

Fisch. 3 b. p. 284. On the other side, Herm. ad Vig. p. 814 sqq.

^b Seidler ad Eur. *Iph. T.* 316. Reisig *Observ. Crit. in Œd. C.* p. 360 sq.

in Ovid: *Il. ω'*, 413. *κείνος κείται αὐτῶς ἐν κλισίῃσι οὐδέ τί οἱ χρῶς σήπεται*, 'as he was, still undecayed'. *Il. σ'*, 338. *ε'*, 255. *ib.* 198. *ψ'*, 268. *ζ'*, 55. *τίη δὲ σὺ κήδεαι αὐτῶς ἀνδρῶν* 'as if nothing had happened', or 'without cause'. *Il. ξ'*, 18. Hence *Il. ι'*, 598. *τῷ δ' οὐκέτι δῶρ' ἐτέλεσαν* ----- *κακὸν δ' ἤμυνε καὶ αὐτῶς* 'even without receiving presents, gratuitously'. *α'*, 520. *ψ'*, 620. Hence 'without more ado', *Il. α'*, 133. *ἢ ῥ' ἐθέλεις, ὄφρ' αὐτὸς ἐχρῆς γέρας, αὐτὰρ ἐμ' αὐτῶς ἦσθαι δευόμενον.* *Od. δ'*, 665. 'without reason', *temere.* *Il. ν'*, 810. 'wantonly'. *ρ'*, 143. *β'*, 342. 'fruitlessly, in vain'. *ο'*, 128. 513. 'without object'. *Od. ξ'*, 151. *αὐτὰρ ἐγὼ οὐκ αὐτῶς μυθήσομαι, ἀλλὰ σὺν ὄρκῳ.* *ν'*, 379. 'simply, merely', in which sense *ἄλλως* is elsewhere used^c.

Te is a particle of limitation, confining what is said to a specific word, which is thus made emphatic: Lat. *quidem*. Thus it is used when a reason is assigned by means of a single word *Eur. Hipp.* 277. (*ὡς ἀσθενεῖ τε καὶ κατέξανται δέμας!*) *πῶς δ' οὔ, τριταίαν γ' οὐσ' ἄσιτος ἡμέραν, quippe qua tertium jam diem a cibo abstineat.* *Comp. Iph. A.* 85. Frequently it cannot be rendered by any equivalent particle; but the word with which it is connected is distinguished by the emphasis: e. g. *Soph. Phil.* 593. *διώμοτοι πλέουσι, ἢ μὴν ἢ λόγῳ πείσαντέ γ' ἄξειν, ἢ πρὸς ἰσχύος κράτος*, where *πείθειν* is the emphatic word: and so in the other passages quoted by Hermann *ad Viger. p.* 825 *seq.* So after *ὅς, ὅστις*, when the proposition with the relative contains something deserving of particular notice, often equivalent to *quippe qui*^d. 'at least', e. g. *Dem. Ol.* 1. *p.* 17. *πρόσεσθ' ἢ ὕβρις καὶ ἔτι ἢ τῶν πραγμάτων αἰσχύνῃ, οὐδεμᾶς ἐλάττων ζημίας, τοῖς γε σώφροσι.* The Greeks, however, often express such a limitation where it is not expressed in other languages, e. g. when one out of several things or persons before mentioned is to be distinguished, and the thought to be limited to this: *Herod.* 7, 103. *εἰ τὸ πολιτικὸν ὑμῖν πᾶν ἐστι τοιοῦτον οἶον σὺ διαίρεις, σέ γε, τὸν κείνων βασιλέα, πρέπει πρὸς τὸ διπλήσιον ἀντιτάσσεσθαι.* Hence

^c *Comp. Herm. ad Viger. p.* 736. *ad Soph. Œd. T.* 588. *Schæf. ad Soph. Phil.* 424. *Trach.* 336. *Reisig Enarr. Soph. Œd.*

^d *Pors. Præf. Hec. p.* 51. *Herm. C.* 417.

it is used to point out a word emphatically, and to denote that the proposition is limited to it^a. *Plat. Symp. p. 199 D. εἶπες ἂν, ὅτι ἐστὶ υἱός γε ἢ θυγατρὸς ὁ πατήρ πατήρ* 'of course, the father of a son'^b. *Xen. Cyr. 5, 5, 32. εἰ αὐτὸς μὲν τοῖς σοῖς γε πλουτοίη, σὺ δὲ μηδὲ μετρίοις ἔχοις χρῆσθαι*. Hence its use in questions, e. g. *Soph. Ant. 736. Eur. Hec. 745.*^c and in the allegation of examples, *Xen. Cyr. 2, 2, 2. ἐν τῇ συνουσίᾳ δύσκολοι ἔνιοι αὐτῶν φαίνονται πρώην μὲν γε, &c.* 'for instance', where the Latins would say *quidem*. For this reason it is used, a) in emphatic answers, e. g. *Plat. Symp. p. 174 E. εἶπον οὖν, ὅτι καὶ αὐτὸς μετὰ Σωκράτους ἦκοιμι. --- Καλῶς γ' ἔφη, ποιῶν σύ*^d. So also *πάνν γε*. b) It is especially used in a proposition which begins with *καί* (even without *καί Eur. Med. 1406. Alc. 383.*), and declares something which is stronger than the preceding, where we should use 'and indeed', 'and—too'. *Eur. Suppl. 768. ἐνίψεν αὐτῶν τῶν ταιπύρων σφαγίας; ΑΔ. κᾶστρωσέ γ' εὐνάς κἀκάλυψε σώματα. Plat. Phaed. p. 58 D. παρήσαν τινες καὶ πολλοὶ γε. Comp. Eurip. Med. 608. Plat. Rep. 6. p. 499 D. Prot. p. 349 E.*^e So it is used in enumerations, where something different in kind from those mentioned before is spoken of: e. g. *Plat. Hipp. Maj. p. 295 D. καὶ τὰ σκεύη πάντα καὶ τὰ ὀχήματα --- πλοῖά τε καὶ τριήρεις, καὶ τὰ γε ὄργανα πάντα. Comp. Gorg. p. 463 B.*^f c) The proposition with *γε* often contains also the opposite of the foregoing, in which case *γε* answers to the Latin *immo*. *Eurip. Andr. 1065. ποίαν περαινῶν ἐλπιδ'*; *ἢ γῆμαι θέλων*; *XO. καὶ σοῦ γε παιδὸς παιδὶ πορσύνων μόρον*. *Γε* is also used alone when what is said by another is to be more exactly determined and enforced. *Eur. Or. 1072. οὐκ ἔκτανες σὴν μητέρ' ὡς ἐγὼ τάλας. ΠΥΛ. ζῦν σοί γε*, where we should add 'but'. *Comp. Eur. Alc. 62.*

^a Stallb. ad Plat. Euthyphr. p. 84.

^b This is the meaning which *γε* also has in the passages quoted by Elmsley *Med. 1263.* where *ἦτοι* precedes.

^c Elmsley ad *Med. 1334.* denies this. On the other side see Hermann ad *Soph. Phil. 439.*

^d Wytt. *Ep. Crit. 247.* ed. Schæfer.

It does not, however, on this account mean 'yes', as Elmsley *Quart. Rev. 14. p. 464 sq.* maintained. *Comp. Matthiæ Eur. Med. 813. Suppl. 135.*

^e Herm. ad *Soph. Aj. 931.* Elmsl. ad *Med. 1362.* Blomf. ad *Æsch. Pers. 266.*

^f Heind. ad *Plat. Hipp. §. 47.* *Protag. §. 100.*

Γε retains its limiting force with participles also: e. g. *Herod.* 1, 39. *συγγνώμη μὲν, ὦ πάτερ, τοι, ἰδόντι γε ὄψιν τοιαύτην, περὶ ἐμὲ φυλακὴν ἔχειν*, 'since you have seen'. *id.* 7, 103. Without a participle *Plat. Rep.* 8 *in.* *ἀλλὰ μνημονεύω, ἔφη, ὅτι γε οὐδὲν οὐδένα ψόμεθα δεῖν κεκτῆσθαι*.

Γε is sometimes repeated in the same proposition, when it contains several words which require to be made emphatic: *Herod.* 1, 187. *μὴ μέντοι γε μὴ σπανίσας γε ἄλλως ἀνοίξῃ*, where first the prohibition and afterwards the condition contained in the participle are made emphatic. *Soph. Œd.* C. 977. *πῶς γ' ἂν τό γ' ἄκον πρᾶγμ' ἂν εἰκότως ψέγοι;*^h

Δαί is used in familiar language with questions expressive of astonishment: *τί δαί;* 'what then? how so?' *Plat. Gorg.* p. 470 D. rendered by Cicero *Tusc. Qu.* 5, 12, 35. *ain tu?* frequently 'what else?' where ἄλλο must be understood: frequently 'what else then?' where ἄλλο is supplied by the mindⁱ.

Δή has the effect of strengthening and confirming what is said, 'indeed, in truth'; though this confirmation is not always expressed by particles in other languages. *Soph. Aj.* 49. It is only in Homer and Pindar that δή stands at the beginning of a proposition or clause: *Il. ν'*, 517. *δὴ γάρ οἱ ἔχεν κότον*. Thus it is often used with the imperative, answering very much to the Latin *quæso*: *σκόπει δή, considera, quæso*: especially *φέρε δή, ἄγε δή, ἴθι δή*. with earnest exhortations *Thuc.* 1, 81. So also in questions, *τίσι δή ποτε λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην, quibus tandem argumentis*. Hence it is often used with superlatives and other words, as *μόνος δή, πολλοὶ δή, νῦν δή*^k, whose meaning is to be made emphatic; and thus often in the apodosis: e. g. *Plat. Rep.* 6.

^g Γε has some of the meanings now pointed out when it is combined with other particles; it is not necessary therefore to enumerate them separately. On the whole article, see Herm. ad Vig. p. 824 seq.

^h Valck. ad Phœn. 557. Lob. ad Aj. p. 303. Matthiæ Eur. Phœn. 554. Med. 125. 856.

ⁱ Schæf. ad Dion. H. p. 100. Soph. Trach. 390. Hermann ad Vig. p. 848. shows against Porson ad Eur. Med. 1008. that δαί is not to be changed even in the tragedians.

^k Valck. ad Eur. Hipp. 233. Wyt. ad Phæd. p. 132. Heind. ad Plat. Soph. §. 14. ad Charm. §. 9. ad Gorg. §. 3. p. 7. Comp. Stallb. ad Phil. p. 105.

p. 492 C. ὅταν ξυγκαθεζόμενοι πολλοί --- ψέγωσι --- ἐν δὴ τῷ τοιούτῳ τὸν νέον, τὸ λεγόμενον, τίνα οἶει καρδίαν ἴσχειν; In Homer, if the protasis contains a determination of time, δὴ often stands at the very beginning of the apodosis: δὴ τότε κοιμήθημεν ἐπὶ πρυμνήσια νηός. *Xen. Anab.* 1, 10, 10. Καὶ δὴ is often used in a proposition which only expresses a supposition assumed, and then δὴ means properly 'in fact', e. g. *Eur. Med.* 388. καὶ δὴ τεθνᾶσι· τίς με δέξεται πόλις; 'suppose now they were dead'; where, however, 'suppose' is not contained in καὶ δὴ, but in the relation of the whole proposition to the context^a. See §. 510, 7. Elsewhere καὶ δὴ signifies '(and) indeed', and is then often used separately, when anything stronger is subjoined, e. g. καὶ τὸ δὴ μέγιστον.

In many cases δὴ seems to be equivalent to οὖν 'therefore, consequently'. *Plat. Rep.* 6. p. 494 A. ἐκ δὴ τούτων τίνα ὁρᾶς σωτηρίαν φιλοσόφῳ φύσει; Comp. *Xen. Mem. S.* 2, 6, 20. and like οὖν is joined to ὅστις, ὅπου, and other relatives in the sense of 'whosoever, wheresoever'. So with εἴτε: *Plat. Rep.* 6. p. 493 D. εἴτ' ἐν γραφικῇ, εἴτ' ἐν μουσικῇ, εἴτε δὴ ἐν πολιτικῇ. Besides this, δὴ is used in irony, like the Latin *scilicet*: *Herod.* 9, 59. ἦγε τοὺς Πέρσας κατὰ στίβον τῶν Ἑλλήνων, ὡς δὴ ἀποδιδρυσκόντων. *Thuc.* 6, 80. *Xen. Hell.* 5, 4, 6. εἰσήγαγε τὰς ἐταιρίδας δὴ^b.

The words derived from or compounded with δὴ, — δῆθεν, δῆπου, δῆπουθεν, δῆτα, have meanings allied to that of the root.

Δῆθεν has particularly the ironical force of δὴ 'forsooth': *Herod.* 1, 59. Pisistratus τρωματίσας ἐωυτόν τε καὶ ἡμίονους, ἦλασεν εἰς τὴν ἀγορῆν τὸ ζεῦγος, ὡς ἐκπεφευγῶς τοὺς ἐχθρούς, οἳ μιν ἐλαύνοντα ἐς ἀγρὸν ἠθέλησαν ἀπολέσαι δῆθεν, *scilicet*. Comp. *Thuc.* 1, 92. 3, 111. *Eur. Or.* 1125. *Ion.* 849.^c

Δῆπου, δῆπουθεν serve to confirm a conjecture proposed, e. g. *Dem.* p. 187. ἐκείνῳ γὰρ δῆπουθεν ἅπαντες ἐπίστασθε, 'ye surely know'. In an interrogation it is used like οὐ when a negative answer is expected: *Xen. Mem. S.* 2, 3, 1. comp. 4, 2, 11.

^a See Blomfield ad *Æsch. Choeph.* ad *Eur. Suppl.* 521. Seidl. ad *Iph. T.* 557.

^b Valck. ad *Eur. Hipp.* 948. Markl.

^c Erf. ad *Soph. Trach.* 363.

Δῆτα, like δῆ, is used in assuring and confirming, e. g. *Soph. Trach.* 1219. οἶσθα δῆτα παρθένον. οὐ δῆτα ‘certainly not’. with entreaties, questions, &c. e. g. *Eur. Hec.* 828. *Phæn.* 929. 937. *Iph. T.* 1184. with the interrogative ἦ *Iph. A.* 867,^d

Εἶτα, ἔπειτα ‘thereupon’, to denote succession in time: also with participles; as *Plat. Gorg.* p. 456 D. εἰάν τις εἰς παλαίστραν φοιτήσας, εὖ ἔχων τὸ σῶμα καὶ πυκτικὸς γενόμενος ἔπειτα τὸν πατέρα τύπτῃ^e. After conditional particles, *ibid.* p. 461 B. and also with enumerations, several times in succession, like *deinde*, *Plat. Phædon.* p. 89 A. πρῶτον μὲν --- ἔπειτα --- ἔπειτα. *Soph. El.* 261. 62. 66. Hence 1) to denote an inference of the mind, ‘accordingly, therefore’: *Soph. El.* 345. ἐπειθ’ ἐλοῦ θε θάτερα. 2) in questions of impatience and sarcasm: *Eur. Phæn.* 560. εἶθ’ ἥλιος μὲν νύξ τε δουλεύει βροτοῖς, σὺ δ’ οὐκ ἀνέξει --- ---; *Comp. Plat. Apol. S.* p. 28 B. *Xen. Mem. S.* 2, 7, 5. 6. 7. 13.^f properly, ‘under these circumstances’. 3) after limiting propositions, where we should use *tamen*, ‘yet’. *Plat. Gorg.* p. 519 E. μέμφεσθαι τούτῳ, ὅτι ἀφ’ ἑαυτοῦ ἀγαθὸς γεγονώς τε καὶ ὦν ἔπειτα πονηρός ἐστίν. See §. 566.^g

^hH. 1) ‘truly, certainly, in fact’^h. 2) it is an interrogative 604. particle like *num* in direct and simple interrogations, especially with γάρ, e. g. *Plat. Hipp. Min.* p. 363 C. ἦ γάρ, ὦ Ἰππία, εἰάν τι ἐρωτᾷ σε Σωκράτης, ἀποκρινεῖ; It often stands quite alone: *Plat. Phædr.* p. 265 A. μανίαν γάρ τινα ἐφήσαμεν τὸν ἔρωτα εἶναι ἦ γάρ; ‘did we not?’ where the complete construction would have been ἦ γάρ ἐφήσαμεν; It is often joined with ἀλλά, ἀλλ’ ἦ, if the question contains anything opposed to what precedesⁱ. *Comp.* ἦ §. 619.

^hH μὴν (in Ionic Greek ἦ μὲν) is used for confirmation, *Eur.*

^d Pors. Adv. p. 272.

Wolf ad Dem. Lept. p. 353.

^e Heind. ad Plat. Phæd. §. 71.

^h Elmsl. ad Eur. Med. 566. Add.

p. 115. §. 89. p. 150. Crat. §. 60.

ib. 678.

p. 93. Herm. ad Vig. p. 772.

ⁱ Valck. ad Hipp. 932. Bergl. ad

^f Valck. ad Phæn. 549. p. 205 seq.

Arist. Ach. 1110. Elmsl. ad Heracl.

^g Koen ad Greg. p. (61 sq.) 145 sq.

426. Blomf. ad Choeph. 762.

Alc. 64. ἢ μὴν σὺ παύσει^a; especially in oaths, *Xen. Cyr.* 4, 2, 8. ἐκ τούτου τὰ πιστὰ δίδωσιν αὐτοῖς, ἢ μὴν --- --- ὡς φίλοις καὶ πιστοῖς χρήσεσθαι αὐτοῖς. Comp. *Herod.* 4, 154.

Ἦ *που* serves also the purpose of assuring, but so that *που* somewhat moderates the assurance contained in ἢ, 'certainly, if I mistake not', e. g. *Soph. Aj.* 382. Comp. *Plat. Phædon.* p. 84 E. It is particularly used in the apodosis, after a conditional or other hypothetical proposition, to introduce something which is stronger, but which follows as a consequence from the preceding (*in argumento a minori ad majus*). *Isocr. Pac.* p. 164 A. ὅπου γὰρ Ἀθηνόδωρος καὶ Καλλίστρατος --- οἰκίσαι πόλεις οἰοῖτε γεγόνασιν, ἢ *που* βουλευθέντες ὑμεῖς πολλοὺς ἂν τόπους τοιούτους δυνηθήμεν κατασχεῖν. where it is rendered *multo magis*. Comp. π. ἀντ. p. 343 A. *Thuc.* 1, 142. So also after negative propositions: *Thuc.* 6, 37. μόλις ἄν μοι δοκοῦσιν --- οὐκ ἂν παντάπασιν διαφθαρῆναι, ἢ *πού γε* δὴ ἐν πάσῃ πολεμίᾳ Σικελίᾳ. Elsewhere it is used in interrogations, when a negative answer is expected, *num forte*. *Eur. Or.* 435. τίς δ' ἄλλος; ἢ *που* τῶν ἀπ' Αἰγίσθου φίλων; Comp. *Phæn.* 392. *Hel.* 583.^b

Ἦ *τοι*, 'certainly, without doubt', forms a crasis with an *a* following it, into ἢ τάν, ἢ τάρᾳ, instead of ἢ *τοι* ἄν, ἢ *τοι* ἄρα^c. Homer uses ἦτοι or ἦτοι in narratives and enumerations where we use 'then': *Il. α'*, 68. ἦτοι ὄγ' ὡς εἰπὼν κατ' ἄρ' ἔζετο τοῖσι δ' ἀνέστη, 'he then'; instead of which μέν might often be used, as *Il. β'*, 813. and is sometimes joined with it, *Il. μ'*, 141.

605. Μά is a particle of protestation, which however is used only in negative propositions, either alone, e. g. *Eur. Med.* 1067. Μὰ τοὺς παρ' ἄδην νερτέρους ἀλάστορας, οὔτοι ποτ' ἔσται τοῦτο (even though the verb with οὐ does not follow. *Aristoph. Thesm.* 748. ἀπόδος αὐτό. MN. Μὰ τὸν Ἀπόλλω τουτουί,

^a Blomfield Gl. Prom. 174. Monk ad *Eur. Alc.* render it *nilominus*, a sense which can hardly belong to the words, though we in such cases give emphasis to the antithesis.

^b Elmsl. ad *Eur. Heracl.* 56. *Med.* 678. 1275. *Herm. ib.* p. 338. *Lips. Matthiæ Med.* 690.

^c Valck. ad *Eur. Hipp.* 480.

sc. οὐκ ἀποδώσω):—or with οὐ preceding, *Il. a'*, 86. οὐ μὰ γὰρ Ἀπόλλωνα, &c. *Arist. Eq.* 235. οὗτοι μὰ τοὺς θεούς. *Má* is also omitted with the accusative, as *Soph. Œd. T.* 660.^d If, however, *ναί* precedes, *ναὶ μὰ τὸν Δία*, it is used in affirmative propositions. Of the Accusative, see §. 413. 9.

Μάλα 'very much', *μᾶλλον* 'more', *μάλιστα* 'most of all'. In addition to what has been before remarked, is here to be noticed the use of *παντὸς μᾶλλον* 'by all means, certainly', literally 'more than anything else', especially used in Plato, e. g. *Charm. p.* 162 B. for which the same author uses *πάντων μάλιστα*. *Phil. p.* 11 C. even in negative propositions. *Phædr. p.* 228 D. *παντὸς μᾶλλον τά γε ῥήματα οὐκ ἐξέμαθον*, 'not at all'. *Μάλιστα* is often joined with numerals when a number is estimated roundly, and what is supposed to be the highest is expressed, *admodum*. *Thuc. 7, 32. διέφθειραν ἐς ὀκτακοσίους μάλιστα*, 'in all about eight hundred'.

Μή. See §. 608.

Μὴν serves to strengthen and enforce what is said. (See ἡ μὴν.) *Il. τ'*, 45. *καὶ μὴν οἱ τότε γ' εἰς ἀγορὴν ἴσαν. Soph. Œd. T.* 1004. *καὶ μὴν χάριν γ' ἂν ἀξίαν λάβοις ἐμοῦ. El.* 556. *καὶ μὴν ἐφίημι* 'good, I grant it'. Hence *καὶ μὴν* is used in enumerations: *Od. λ'*, 582. *καὶ μὴν Τάνταλον εἰσεῖδον* ----- *Comp.* 593. *Eur. Suppl.* 927.—or when something new, not yet remarked, is to be mentioned: *Eur. Hipp.* 594. *καὶ μὴν σαφῶς γε τὴν κακῶν προμνήστριαν* --- ἐξανδᾶ. *Comp. Plat. Alc. 1. p.* 130 A. especially in the tragic writers, when a new person is announced^e, where *μὴν* seldom stands alone, as *Soph. Ant.* 626. *ὄδε μὴν Αἴμων*. It serves to strengthen in *ἀλλ' οὐτι μὴν Soph. El.* 817. *ἀλλὰ μὴν Soph. Œd. C.* 28. especially in the minor proposition, *atqui, Plat. Alc. 1. p.* 134 D. E.^f Besides this, *μὴν* is 'yet' *Soph. Œd. C.* 587. *ὄρα γε μὴν οὐ σμικρὸς, οὐκ, ἀγὼν ὄδε. Comp. Eur. Alc.* 527. *Soph. Œd. T.* 987. *Eur. Iph. A.* 20. §. 621. also in an opposition after *μὲν, Plat. Soph. p.* 216 B. *καὶ μοι δοκεῖ θεὸς μὲν ἀνὴρ οὐδαμῶς εἶναι, θεῖος μὴν*. and without *μὲν* preceding, *Plat. Prot.*

^d Valck. Ep. ad Ræv. p. 28. Koen ad Gregor. p. (117) 257. Brunck ad Soph. l. c.

^e Matthiæ Eur. Alc. 1128.
^f Compare Blomf. ad Æsch. Pers. 231.

p. 361 E. *Eur. Alc.* 669. especially οὐ μὴν ἀλλά, where οὐ μὴν denies what goes before, and ἀλλά expresses the opposite^a. *Soph. Œd. C.* 608. μόνοις οὐ γίγνεται θεοῖσι γῆρας, οὐδὲ μὴν θανεῖν ποτε, 'nor yet'. comp. *Œd. T.* 870. *Plat. Phædon.* p. 93 A. *Alcib.* 1. p. 122 D. 133 E. It seems also frequently to have the meaning of 'but' in the phrase τί μὴν 'but what else', which is very common in Plato: e. g. *Alc.* 1. p. 126 D. 129 B. 130 A. 133 E. in answers, i. e. 'true, certainly'^b. Οὐ μὴν is used also in a question, *Eur. Alc.* 529. οὐ μὴν γυνή γ' ὄλωλεν Ἀλκηστis σέθεν; 'is not dead, is she?' Comp. *Rhes.* 175. The γε which is often found in connexion especially with καὶ μὴν, ἀλλὰ μὴν, but separated from them by another word, has no influence on the signification of those particles, but only serves to give emphasis to the word after which it stands, while καὶ μὴν, &c. determines the modality of the whole proposition.

The Ionic μέν (see ἦ μὴν) and Doric μάν appear to be merely dialectic varieties. The former occurs in Homer and Herodotus, in the strengthening signification, e. g. ἦ μέν *Herod.* 9, 91. οὐ μὲν οὐδέ *ib.* 7. The latter in Homer, Pindar, and the tragedians, in strong assurances and for confirmation: *Il. θ'*, 373. ἔσται μάν. π', 14. ζῶειν μάν ἔτι φασὶ Μενoitιον. *Pind. Isthm.* 3, 24. 4, 58. ἴστε μάν 'ye know surely'. *ib.* 3, 31. οὐ μάν, ἀλλ' οὐ μάν, 'surely not'. *Il. ε'*, 895. μ', 318.^c ἦ μάν *Il. ν'*, 354. ρ', 429. ἦ δὴ μάν *Il. ρ'*, 538.—with wishes, μὴ μάν ἀπολοίμην. *Il. ο'*, 476. χ', 304.—with imperatives, ἄγρει μάν *Il. ε'*, 765. η', 459. ἔπειο μάν *Soph. Œd. C.* 182.—with a question, *Œd. C.* 1468. τί μάν ἀφήσει τέλος; like τί δὴ;

606. Μῶν, an interrogative particle, especially used by the Attic writers, and compounded probably of μὴ οὖν, so as to be equivalent to 'not I suppose'; but it is generally used as a simple particle of interrogation. *Eur. Hec.* 754. τί χρῆμα μαστεύουσα; μῶν ἐλεύθερον αἰῶνα θέσθαι; ῥάδιον γὰρ ἐστὶ σοι, where it may be rendered 'not I suppose to be free?' or, 'is it to be free?' *Plat. Lys.* p. 208 C. ἄρχει τις σοῦ; Ὅδε παιδαγωγός,

^a Ast ad *Plat. Leg.* p. 53. 148. 230. Schæf. ad *Soph. Trach.* 390.

^b Koen ad *Greg.* p. (109) 236.

^c Wessel. ad *Herod.* 1, 191. p. 90, 68.

ἔφη. Μῶν δουλος ὤν; Ἄλλὰ τί μὴν; ἡμέτερός γε, ἔφη. On the derivation of this particle from μὴ is founded the use of the conj. *Æsch. Choeph.* 174. with μῶν §. 608. 5. *Obs.* 3. As use had obliterated the etymology of this particle, οὖν and μὴ (as an interrogation) were often joined with it*: *Eur. Andr.* 81. μῶν οὖν δοκεῖς σοῦ φροντίσαι τίν' ἀγγέλων^d; *Plat. Lys.* l. c. μῶν μὴ καὶ οὗτοι σοῦ ἄρχουσιν, οἱ διδάσκαλοι; Πάντως δὴ που.—Μῶν μὴ τι ἠδίκηκας τὸν πατέρα ἢ τὴν μητέρα; Μὰ Δί' οὐκ ἔγωγε, ἔφη.

Ναί is a particle of confirmation, 'yes, certainly': *Plat. Alc.* 1. p. 129 B. τῷ διαλέγῃ σὺ νῦν; ἄλλω τινὶ ἢ ἐμοί; Ναί, i. e. οὐκ ἄλλω ἢ σοί, or Ναί σοί. *Rep.* 2. p. 381 A. It is especially used in protestations, before μά even in affirmative propositions: e. g. *Il. α'*, 235. ναὶ μὰ τόδε σκῆπτρον --- --- ἦ ποτ' Ἀχιλλῆος ποθὴ ἴζεται. It is also found with requests: *Eur. Phæn.* 1708. ναὶ πρὸς σέ τῆσδε μητρὸς Ἰοκάστης, Κρέον. *Comp. Iph. A.* 1257.^e

Νή is also used in protestations, in affirmative propositions, but without μά, so that νὴ τὸν Δία is equivalent to ναὶ μὰ Δία.

Νῦν (νυνί) 'now, just now', not only of present time, but of 607. what has just happened, and, like the Latin *jam*, of what is just going to happen. Of what has just happened νῦν δὴ is used: νυνί is commonly found only with the present^f. With δέ it signifies, like *nunc* in Latin, 'as the matter stands, under these circumstances': *Isocr. Archid.* p. 116 A. ἐγὼ δέ, εἰ μὲν τις ἄλλος τῆς πόλεως ἦν ἀξίως εἰρηκῶς, ἡσυχίαν ἂν ἤγον· νῦν δὲ --- --- ἀνέστην ἀποφηνάμενος, &c. and serves generally to express a contrast. *Herod.* 3, 25. εἰ μὲν νῦν μαθὼν ταῦτα ὁ Καμβύσης ἐγνωσιμάχῃε --- --- ἦν ἂν σοφὸς ἀνὴρ. νῦν δὲ οὐδένα λόγον ποιούμενος, ἦτε αἰεὶ ἐς τὸ πρόσω, 'on the contrary'. *Comp. Plat. Phædon.* p. 108 A.

Νῦν δέ is often used without the proposition to which it

* Not often, I apprehend; and it may be doubted whether μῶν and οὖν were ever joined together. See my note on *Choeph.* 171. *Addend. ed.* 2. — ED.

^d Ast ad *Plat. Leg.* p. 7.

^e Valck. ad *Phæn.* 1659.

^f Bornemann ad *Xen. Symp.* p. 118. The ι, as in ὀδί, οὐτοσί (see §. 150. note 2), marks more definitely.

belongs being made complete, the construction being interrupted by emotion, or some other cause, as *Il. σ'*, 101. where *δέ* does not follow till *v.* 114.; or something is to be supplied from what precedes, as *ibid.* 88. from *v.* 85. In Plato this is very common, and then *γάρ* generally follows in the subsequent proposition. Strictly speaking, the proposition to which *νῦν δέ* belongs is interrupted by the causal proposition; but instead of the construction being afterwards resumed, and connected with *νῦν δέ*, the following proposition is expressed merely in its relation to the causal proposition (§. 632.) *Plat. Lach. p.* 184 D. *εἰ μὲν γὰρ συνεφερέσθην τόδε, ἦττον ἂν τοῦ τοιούτου ἔδει· νῦν δέ --- τὴν ἐναντίαν γὰρ, ὡς ὄρας, Λάχης Νικίᾳ ἔθετο· εὖ δὴ ἔχει καὶ σοῦ ἀκοῦσαι*, instead of *νῦν δέ εὖ ἔχει καὶ σοῦ ἀκοῦσαι τὴν ἐναντίαν γὰρ* &c. *ib. p.* 200 E. *seq.*^a Plato uses *ὅμως δέ* in a similar way *Parm. p.* 137 A.

Νυν, an enclitic, which is found only in epic poetry, in the Ionic writers, e. g. Herodotus, and in the tragedians, means 'therefore', as *οὖν, δῆ.* *Eur. Ion.* 566. *τοῦτ' ἐκεῖ νυν ἐσπάρημεν. Phæn.* 939. *ἄκουε δῆ νυν (quaso igitur).* See *Valck.* on *v.* 918. The form *νυ* is found only in Homer. From *νυν* comes *τοίνυν*, properly *τῷ νυν*. *Νύν* for *νῦν* is found in Pindar, e. g. *Pyth.* 4, 74. and *Soph. Antig.* 1140. in a chorus where a trochee is required at the beginning^b.

Of the NEGATIVE PARTICLES.

608. There are in Greek two simple negative particles, with which all other negations are compounded: *οὐ* (before a vowel with *spiritus lenis* *οὐκ*, and *οὐχ* when followed by an aspirated vowel, and in the Attics also *οὐχί*) and *μή*. Hence are formed *οὐδέ, οὔτε, οὐδεῖς, οὔποτε, οὐπώποτε, οὐδαμῶς, οὐδαμοῦ, μηδέ, μήτε, μηδεῖς* &c. Their distinctions are as follows:

^a Heusde Specim. Crit. in Plat. p. 9. Stallb. ad Plat. Phileb. p. 207. Euthyphr. p. 72 seq.

^b Bœckh ad Pind. Pyth. 3, 58.

Herm. ad Soph. El. 1488. Monk thinks that *νυν* 'therefore', is found long in the tragedians: ad Eur. Alc. 1096.

Οὐ denies something directly, and as a matter of fact; μή denies it only in reference to a conception or view which has either been before expressed, or which, according to the sense, is implied in what precedes^c. Οὐ therefore is used

1) with single verbs and substantives, to which an absolute negative is to be applied, so that the negative and verb or substantive form together only one idea, e. g. οὐ φημι, *nego*, 'I deny, refuse'; οὐκ ἔάω, *veto*, 'I forbid'; οὐκ ἀξιώω, equivalent to ἀνάξιόν τι εἶναι φημι *Thuc.* 1, 136. οὐχ ὑπισχνούντο συνδειπνήσειν *Xen. Symp.* 1, 7. 'refused'. ἡ τῶν γεφυρῶν οὐ διάλυσις *Thuc.* 1, 137. ἡ οὐ περιτείχισις *id.* 3, 95. 'the not-breaking down, the not-blockading'. So οὐ changes the word with which it is joined into the direct opposite, οὐχ ἦκιστα, πόλεως οὐ τῆς ἐλαχίστης. §. 463.

2) In all independent propositions, in which anything is directly denied, οὐ is used, even when a judgement which is objectively true is only subjectively expressed, according to §. 513. e. g. οὐκ ἂν ἔτι γευσαίατο, οὐκ ἂν ἀριστήσαιεν, οὐκέτ' ἂν κρύψαιμι, οὐκ ἂν ἀμελεῖν δέοι, because this is only a turn given to the expression of the thought.

3) When such a proposition, without changing its nature as the statement of a fact, becomes dependent on another, and consequently the *oratio obliqua*, or ὅτι, ὡς with the *verbum finitum* is employed, οὐ remains unchanged; e. g. *Plat. Phædon.* p. 63 D. φησὶ δεῖν οὐδὲν τοιούτον προσφέρειν τῷ φαρμάκῳ. *ib.* p. 70 D. So also after verbs of belief. Much, however, seems here to depend on the arbitrary choice of the speaker, since it is not absolutely necessary to consider such a proposition as independent in itself, and the object of a preceding word, but it may also be represented in reference to the conception of another person. Thus Plato says *Phædon.* p. 93 D. προωμολόγηται, μηδὲν μᾶλλον μήδ' ἦττον ἐτέραν ἐτέρας ψυχὴν ψυχῆς εἶναι &c. (*Comp.* p. 106 D.) because it is here considered merely as a supposition. Immediately afterwards, however, he regards it as an independent truth; οὐκοῦν ψυχῇ, ἐπειδὴ οὐδὲν μᾶλλον οὐδὲ ἦττον ἄλλη ἄλλης αὐτὸ τοῦτο,

^c Herm. ad Vig. p. 804 sqq.

ψυχὴ ἔστιν &c. The case is different p. 68 A. B. λαβῶν τι τὴν αὐτὴν ταύτην ἐλπίδα, μηδαμοῦ ἄλλοθι ἐντεύξεσθαι φρονήσει. --- σφόδρα γὰρ αὐτῷ τοῦτο δόξει μηδαμοῦ ἄλλοθι καθαρῶς ἐντεύξεσθαι φρονήσει, because this, according to Plato's conception, exists only in hope, strong as the grounds of that hope may be.

4) In all propositions which, without being dependent upon another, contain a wish (opt. without ἄν §. 513, 4.), a prohibition, a petition (subj. §. 517, 2.), μή is used. *Soph. Antig.* 685 seq. ἐγὼ δ' ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε, οὐτ' ἂν δυνάιμην, μήτ' ἐπισταίμην λέγειν, 'I cannot, and do not even wish to understand'. Comp. *ibid.* 500. 927. *Herod.* 9, 79. *Æsch. in Ctes.* p. 518. *Arist. Vesp.* 758. So μηδενὶ τὸν λόγον τοῦτον εἶπες, or with the imperative --- λέγε. Comp. §. 511, 2.^a Hence μή is used with a prohibition even expressed in the future *Soph. Aj.* 572.

5) Dependent propositions may be of two kinds; either they represent something as existing of itself, without reference to the conception of the speaker, or as depending on his conception. In the first case οὐ is used, and in the second μή. *Isocr. Pan.* c. 1 *extr.* εἴ τις τιμῆ καὶ θανμάζοι μὴ τοὺς περὶ τούτων ζητοῦντάς τι λέγειν, περὶ ὧν μηδεὶς πρότερον εἶρηκεν, ἀλλὰ τοὺς οὕτως ἐπισταμένους εἰπεῖν, ὡς οὐδεὶς ἂν ἄλλος δύναιτο. Here περὶ ὧν μηδεὶς &c. makes part of the thoughts of the ζητοῦντές τι λέγειν, and in Latin the subjunctive would be used, *qui de iis dicere cupiunt, de quibus nemo antea dixerit*: the words ὡς οὐδεὶς &c. contain an objective judgement. So *ibid.* c. 25. of Xerxes: βουληθεὶς τοιοῦτον μνημεῖον καταλιπεῖν, ὃ μὴ τῆς ἀνθρωπίνης φύσεώς ἐστιν, *quod non esset*, as the purpose of Xerxes. *Soph. El.* 380. ἔνθα μὴ ποθ' ἡλίου φέγγος προσόψει, as the intention of those who sent her, *ubi nunquam aspicias*. *ib.* 436. *Med.* 819.^b The following are more precise rules:

^a Schæfer ad Dion. H. p. 91. Appar. Dem. p. 527. In Il. v', 426. οὐδ' ἄρ' ἐτι δὴν ἀλλήλους πρῶσοιμεν, no wish is expressed, but the opt. with which ἄν is wanting, is a softened expression instead of the fut.

as in the passage from Sophocles. In Pind. Pyth. 4, 209. Theocr. 23, 74. the negation belongs only to *εἶσαν* and ἄλλῳ.

^b Schæf. App. Dem. 1. p. 529 seq. 590 seq.

a) Every purpose implies a conception in the mind of some one or other; for this reason, μή, not οὐ, follows ἵνα, ὅπως, ὅφρα, e. g. *Herod.* 1, 29. Σόλων ἀπεδήμησε ἕτεα δέκα, ἵνα δὴ μή τινα τῶν νόμων ἀναγκασθῆ λῦσαι, τῶν ἔθετο. *Isocr. Areop.* p. 145 C. From this cause μή itself is a conjunction in the sense of *ne*, 'that not', after verbs of fearing. §. 533. *Obs.* 2.

Obs. 1. Μή often stands alone, without any verb to govern it; in which case δέδοικα or δρα, *vide* instead of *cave*, is understood. *Il.* β', 195. μήτι χολωσάμενος βέβη κακὸν νῆας Ἀχαιῶν. *Il.* χ', 123. μή μιν ἐγὼ μὲν ἴκωμαι ἰών, *sc.* δέδοικα. *Comp.* ε', 233. *Eur. Alc.* 327. *Herc. F.* 1402.

Obs. 2. In many cases δεδιέναι μή (as in Latin *vereor ne, cave ne*) is only a softened expression of a categorical declaration, and then the other negations which follow μή with the subjunctive are expressed by οὐ, e. g. *Plat. Phædon.* p. 76 B. φοβοῦμαι, μή αὐριον τηνακάδε οὐκέτι ἢ ἀνθρώπων οὐδεὶς ἀζῖως οἶός τε τοῦτο ποιῆσαι' and when δέδοικα, φοβοῦμαι, are omitted, as *ibid.* p. 69 A. μή οὐχ αὐτῆ ἢ ἡ ὀρθῆ πρὸς ἀρετὴν --- --- μὴ οὐδὲν ὑγιὲς οὐδ' ἀληθὲς ἔχῃ. Also in other cases, *Plat. ibid.* 84 B. οὐδὲν δεινόν, μὴ φοβηθῆ (ἢ ψυχῆ) ὅπως μὴ --- --- οὐδὲν ἔτι οὐδαμοῦ ἦ, as having an existence independently of that fear.

Obs. 3. This construction, δεδιέναι μή, appears to have given rise to the use of μή as a mere particle of interrogation. See §. 515. In the passage of Plato *Phædon.* p. 64 C. it should properly have been thus: ἀρα δεινόν, μὴ ἄλλο τι ἢ ὁ θάνατος, ἢ τοῦτο; Two propositions were blended into one, e. g. δρα, καθ' ἕπνον εἰ κατακλιθεὶς κυρεῖ' δέδοικα γάρ, μὴ κ. κυρῆ, into δρα, καθ' ἕπνον μὴ κατακλιθεὶς κυρῆ, 'whether', and thus μή acquired the signification of a mere interrogative particle, and was construed not only with the subjunctive (*Il.* κ', 97. 101.), and optative (*Od.* φ', 394.), or with ἦ preceding (*Od.* ι', 405.), but also with the indicative, e. g. *Soph. Œd. C.* 1502. *Antig.* 632. *Trach.* 316. *Eurip. Troad.* 178. *Heracl.* 483. *Plat. Phædon.* p. 78 D. *Rep.* 5. p. 466 A. *Xen. Mem. S.* 4, 2, 10 sqq.^c

b) As every condition or supposition has its foundation in some conception of the speaker's mind, μή, not οὐ, is used after εἰ, ἐπειδάν, ὅταν, e. g. εἰ μή, nisi. ὅταν αὐτὴν μὴ δὲν παραλυπῆ *Plat. Phæd.* p. 65 C. In regard to ἐπειδάν, ὅταν, it is further to be observed, that, as denoting indefinite cases, they come

^c Heind. ad *Plat. Phæd.* §. 25. p. 36. p. 213 seq. Elmsl. ad *Heracl.* 483. ad *Prot.* §. 8. p. 471. *Parm.* §. 18. Add. *Herm.* ad *Vig.* p. 810. 370.

under the remark to be made in the paragraph (c). Ἐπει, ἐπειδή, ὅτε, as particles of time and causal particles, take οὐ. See the passage of Plato, No. 3.

Οὐ is also found after εἰ, if the negation applies not to the condition but to a single word, as above, No. 1. where in Latin *si non* would be used. *Soph. Aj.* 1131. εἰ τοὺς θανόντας οὐκ ἔὰς θάπτειν, i. e. ἀπαγορεύει. Comp. *ibid.* 1183. κὰν μηδεὶς εἴη, where the condition itself is denied. *Il. ο'*, 162. υ', 129. *Eur. Cycl.* 428. *Herod.* 6, 9. εἰ δὲ ταῦτα μὲν οὐ ποιήσουσι. *Lysias in Agor.* 135, 27. εἰ μὲν οὐ πολλοὶ ἦσαν. The use of εἰ after θαυμάζω &c. does not belong to this head*. *Herod.* 7, 9. *Andoc. de Myst.* p. 51. *Reisk. Æsch. in Ctes.* p. 641 seq.

c) In propositions which begin with the relative, the use of οὐ or μή depends on this circumstance, whether the relative refers to definite persons and things, of whom something is definitely denied, or to indefinite persons and things, only conceived of collectively by the mind (where in Latin *si quis* might be used). In the first case οὐ is used, in the second μή. Thus μή is used after ὅς ἂν with the subjunctive, or ὅς with the optative. *Thuc.* 2, 34. οἱ ἂν μὴ εὐρεθῶσιν --- --- ὅς ἂν δοκῆ μὴ ἀξύνετος εἶναι. *Plat. Phædon.* p. 65 A. δοκεῖ, ᾧ μὴ δὲν ἡδὺ τῶν τοιούτων, μὴ δὲ μετέχει αὐτῶν, οὐκ ἄξιον εἶναι ζῆν. On the other hand, *Isocr. Pan. c.* 40. λαβόντες τῶν Ἑλλήνων οἱ οὐχ οἰοί τ' ἦσαν ζῆν.

The same is the case with the article, when it is capable of being resolved along with its adjective or participle into a relative proposition, e. g. *Plat. Phædon.* p. 81 D. αἱ ψυχαὶ αἱ μὴ καθαρῶς ἀπολυθεῖσαι, i. e. αἱ ἂν μὴ καθαρῶς ἀπολυθῶσι. So with the adjective only, *Plat. Phæd.* p. 67 B. μὴ καθαρῶ καθαρῶ ἐφάπτεσθαι μὴ οὐ θεμιτὸν ᾗ, i. e. ὅς ἂν μὴ καθαρὸς ᾗ. And this takes place, not only where the construction can be resolved by ὅς and the subjunctive or optative, but when the relative, or in its stead the article and participle, &c. refer to objects of a class generally, without defining which. Further, as in many cases it is indifferent whether ὅς be joined with the

* Herm. ad Vig. p. 890. 833. not. 309. ad Elmsl. ed. Med. p. 344. 361.

optative or subjunctive, or with the indicative, so here it seems to depend on the option of the writer whether he will make the relative refer to definite or indefinite objects. Thus Plato says, *Phædon*. p. 79 C. ἐλέγομεν, ὅτι ἡ ψυχὴ ἔλκεται εἰς τὰ οὐδέποτε κατὰ ταῦτὰ ἔχοντα: but p. 80 B. σκόπει, εἰ ἐκ πάντων τῶν εἰρημένων τάδε ἡμῖν ζυμβαίνει, τῷ ἀνθρωπινῷ --- --- καὶ μηδέποτε κατὰ τὰ αὐτὰ ἔχοντι ἑαυτῷ ὁμοιότατον εἶναι σῶμα.

d) Participles either express merely the subject or object of a preceding verb (§. 548—552), or they stand absolutely (§. 560 *et seq.*). In the first case the subject is generally a fact, and therefore οὐ is used: in the second case, when they contain a definition of time, or can be resolved by ‘though, since or because, inasmuch as’, they express a fact, or at least something that is not represented as depending upon any one’s conception. *Plat. Phædon*. p. 83 C. ἡγεῖσθαι, τοῦτο ἐναργέστατον καὶ ἀληθέστατον εἶναι, οὐχ οὕτως ἔχον ‘though it is not so’. *ibid.* p. 80 E. εἰ μὲν καθαρὰ ἀπαλλάττηται, μηδὲν τοῦ σώματος συνεφέλκουσα, ἅτε οὐδὲν κοινωνοῦσα αὐτῷ, ‘since it has no participation with it’. So also with the genitive absolute. If, on the other hand, the participle is equivalent to a conditional proposition with εἰ, μή will be used. *Plat. Phædon*. p. 70 D. οὐ γὰρ ἂν πού πάλιν ἐγίγοντο, μὴ οὔσαι, i. e. εἰ μὴ ἦσαν. *Isocr. Epist.* p. 408 C.

e) Every single word of a proposition which is not considered as existing independently and as a part of the statement of a fact, but as determined by the conception, the thought, the will of some one, takes μή when a negative is to be applied to it; e. g. all infinitives (whether they stand as substantives with the article or are governed by another word), if the negative applies only to them. *Plat. Phædon*. p. 61 C. D. οὐ γὰρ φασὶ θεμιτὸν εἶναι. --- Πῶς τοῦτο λέγεις, τὸ μὴ θεμιτὸν εἶναι. *ibid.* p. 64 B. ὅτι σφᾶς γε οὐ λελήθασι. --- --- πλήν γε τοῦ σφᾶς μὴ λελθῆναι. *Isocr. Pan.* c. 26. ἐξὸν αὐτοῖς, μὴ μόνον τοὺς παρόντας κινδύνους διαφυγεῖν, ἀλλὰ καὶ τιμὰς ἐξαιρέτους λαβεῖν, where, if the negative could also be applied to ἐξόν, it must have been οὐκ ἐξὸν αὐτοῖς. (Comp. however *Theocr.* 21, 59. with Schæfer’s note.) So when ὥστε takes an infin.

μή follows it (*Plat. Phædon. p. 66 D. 103 E. Isocr. Pan. 57 B. c. 23 init.*); when an indicative, *οὐ* (*Plat. Phædon. p. 66 D. Isocr. Paneg. p. 46 C. (c. 6.) p. 70 C. (c. 40.)*) If the contrary of that which has been before said is subjoined by means of *ἢ*, *οὐ* is used when the principal word of the preceding proposition, and consequently the proposition itself, is to be negated, *μή* when only a word or a part of the proposition is to be negated. *Plat. Rep. 6. p. 485 extr. ψυχὴν σκοπῶν φιλόσοφον καὶ μή, i. e. καὶ μή φ.* but *Phædon. p. 74 B. τότε μὲν ἴσα φαίνεται, τότε δ' οὐ, i. e. οὐκ ἴσα φαίνεται. τότε δὲ μή* would mean *τότε δὲ μὴ ἴσα, i. e. ἄνισα.* So *ibid. p. 95 C. οὐδὲν κωλύειν φῆς πάντα ταῦτα μηνύειν ἀθανασίαν μὲν μή, ὅτι δὲ πολυχρόνιον ἔστιν ἡ ψυχὴ. Xen. Hell. 3, 2, 19. ἐνόμισαν αὐτὸν μὴ βούλεσθαι μᾶλλον ἢ μὴ δύνασθαι.* where *ἐνόμισαν* stands positively, and only *βούλεσθαι, δύνασθαι* are negated.

Μέν οὐ is often found at the end of a proposition followed by another with *δέ*, e. g. *Xen. Anab. 4, 8, 2. ἦν δὲ οὗτος δασυς δένδροις, παχέσι μὲν οὐ, πυκνοῖς δέ^a.* A preceding *οὐ* is strengthened by *οὐ* added at the end, e. g. *Soph. Aj. 970.* and with an interrogation *Arist. Ran. 1308.* A proposition with *ἀλλά* then often follows, e. g. *Arist. Ach. 421. οὐ Φοίνικος, οὐκ' ἀλλ' ἕτερος ἦν φοίνικος ἀθλιώτερος,* especially in Demosthenes, e. g. *π. παρ. p. 372, 13. Comp. p. 399, 24. 413, 16. 421, 17.^b*

If a positive proposition is opposed to a negative one, and that which was before expressed affirmatively is denied (where in Latin *non* alone stands), not only *οὐ* or *μή* is used in Greek, e. g. *Soph. Aj. 20. Œd. C. 1368. Eur. Med. 543. Hipp. 355.* but also *οὐδέ, μήδε*, e. g. *Il. ζ', 180. Soph. Œd. T. 399. 949. El. 997. (See Herm. ad v. 985.) Phil. 996. Œd. C. 1430. also καὶ οὐ Soph. Œd. C. 1123. 1129. Comp. 1369. Aj. 244. Isocr. Areop. p. 149 D. and ἀλλ' οὐ Isocr. Areop. p. 154 E. as in MS. Urbin. p. 149 D. Comp. Eur. Hipp. 355. with Plato, Alcib. 1. p. 113.*

^a Valck. ad Herod. 7, 208.

Pind. Pyth. 3, 105. Elmsl. Mus.

^b Reisk. Ind. Græc. Dem. Heind. ad Plat. Hipp. Maj. §. 27. Bœckh ad

Crit. 1. p. 473.

From *οὐ* and *μή* are compounded (besides *οὐδεῖς, μηδεῖς, οὐδα-* 609.
μοῦ, μηδαμοῦ) *οὐδέ, μηδέ*, and *οὔτε, μήτε*. *Οὔτε* and *μήτε* serve merely for the connexion of negative propositions, 'neither—nor'. *Οὐδέ* and *μηδέ*, however, strengthen the negation, or add something stronger to it, 'not even, nor yet', e. g. *Od. ζ', 201. οὐκ ἔσθ' οὔτος ἀνὴρ διερός βροτός, οὐδὲ γένηται* 'nor will even become so'. *Οὐδέ, μηδέ*, without corresponding *οὐ* or *μή*, is 'not even, not so much as', *ne—quidem*. Thus not only *οὔτε—οὔτε, μήτε—μήτε, οὐδέ—οὐδέ, μηδέ—μηδέ*, answer to each, but also

οὐ—οὔτε, μή—μήτε, as *Eur. Med. 1365 seq. σὺ δ' οὐκ ἔμελλες—οὔθ' ἢ τύραννος, οὔθ' ὁ κ.τ.λ.*^c

μήτε—μήτε sometimes mark the subordinate divisions of that which is introduced by *μηδέ*, as *Æsch. in Tim. p. 44. ἄν τις Ἀθηναίων ἐταιρήσῃ, μὴ ἐξέστω αὐτῷ τῶν ἐννεα ἀρχόντων γενέσθαι, μὴδ' ἱερωσύνην ἱεράσασθαι, μηδὲ συνδικησάτω τῷ δημοσίῳ, μηδὲ ἀρξάτω ἀρχὴν μηδεμίαν μηδέποτε μήτ' ἐνδημον, μήτε ὑπερόριον, μήτε κληρωτὴν, μήτε χειροτονητὴν, μηδὲ κηρυκευσάτω κ.τ.λ.* The following also correspond :

οὔτοι—οὐδέ, οὔτοι—οὔτε. Eur. Med. 474. οὔτοι θράσος τόδ' ἐστίν, οὐδ' εὐτολμία. Soph. Aj. 428. οὔτοι σ' ἀπείργειν, οὔθ' ὅπως ἐῷ λέγειν, ἔχω^d.

*οὐ—οὐδέ—οὔτε. Il. α', 114. ἐπεὶ οὐ ἔθεν ἐσσι χερσίων, οὐ δέμας, οὐδὲ φωνὴν, οὔτ' ἀρ φρένας, οὔτε τι ἔργα. Eur. Troad. 733. Also οὐ—οὔτε, μή—μήτε, Soph. CEd. C. 495. λείπομαι γὰρ ἐν τῷ μὴ δύνασθαι μήθ' ὀράν (see Hermann's note), where *μὴ ὀράν* is not the stronger.*

οὔτε—οὐ, μήτε—μή. Herod. 8, 98. τοὺς οὔτε νικητὸς, οὐκ ὄμβρος, οὐ καῦμα, οὐ νύξ ἔέργει. Eur. Or. 41 seq. 46 seq.

^c Elmsl. *Med. 4. 5. ad CEd. T. 817.* cond clause false. *Soph. Aj. 1. c. CEd. C. 1777.* deems this *solacum*. (See *Eur. Supp. ed. Markl. Lips. p. 307.*) On the other side, see *Hermann ad Med. p. 330 sqq. 400 seq. ad CEd. C. 1774. Bæckh Not. Crit. in Pind. Pyth. 5, 48. Aj. 423.*

^d Elmsley deems *οὔτε* in the se-

Comp. *Med.* 1359 seq. *Iph. T.* 355. *Eur. Or.* 1092 seq.^a
Also οὔτε—οὐ—οὔδε *Herod.* 1, 138. ἐς ποταμὸν δὲ οὔτε
ἐνουρέουσι, οὔτε ἐμπτύουσι, οὐ χεῖρας ἐναπονίζονται, οὔδὲ
ἄλλον οὔδενα περιορέωσι. *Eur. Hipp.* 1336.

οὔτε—οὔδέ, μήτε—μηδέ. *Eur. Andr.* 568. οὔτε τῷ δίκῃ
κρίναντες, οὔδὲ τοὺς ἀπόντας ἐκ δόμων μείναντες. *Plat. Rep.* 6.
p. 499 B. *ib.* 10. p. 608 B. *Gorg.* p. 500 B. μήτε—μηδέ.
Protag. p. 327 D. Also οὔτε—οὔδ' αὖ *Plat. Leg.* 8. p. 840 A.
But μηδέ, as denoting the stronger (on which account it has
sometimes γε), cannot precede μήτε, nor can it even follow,
as *Thuc.* 7, 77. *Xen. Cyr.* 8, 7, 25. unless the second is
stronger than the first. *Eur. Hipp.* 652. *Thuc.* 3, 48. the
majority of MSS. have μήτε—μήτε^b.

οὔτε—τε οὐ. *Eur. Hipp.* 304. οὔτε γὰρ τότε λόγοις ἐτέγγεθ'
ὄδε, νῦν τ' οὐ πείθεται^c. Also τέ οὐ—τέ: *Eur. Iph. T.* 1378.
κεῖνοί τε γὰρ σίδηρον οὐκ εἶχον χεροῖν, ἡμεῖς τε. Also οὔτε
—τέ, the proposition with τέ in a negative sense, when both
clauses have a verb in common, as *Il. a'*, 602. *Eur. Herc. F.*
1106. ἀλλ' οὔτε Σισύφειον εἰσορῶ πέτρον Πλούτωνά τ', οὔδὲ
σκῆπτρα. If, however, the second clause has its own verb, τέ
has an affirmative meaning: *Æsch. Prom.* 260. ἡμαρτες, ὡς δ'
ἡμαρτες, οὔτ' ἐμοὶ λέγειν καθ' ἡδονὴν σοὶ τ' ἄλγος. *Herod.*
5, 49. *Thuc.* 2, 1 *init.* as in Latin *neque—et, et—neque* cor-
respond. If the second negative clause has its own verb, the
negation is repeated, as *Eur. Herc. F.* 1344 seq. Instead of
τέ is often found καί, *Eur. Iph. T.* 595 seq. εἰ γὰρ οὔτε δυσ-
γενῆς, καὶ τὰς Μυκίνας οἶσθα --- ---^d. The same is the case
with οὔτε (μήτε)—δέ^e, as *Soph. CEd. C.* 421. ἀλλ' οἱ θεοὶ σφί
μήτε τὴν πεπρωμένην ἔρω κατασβέσειαν, ἐν δ' ἐμοὶ τέλος μάχης
γένοιτο --- ---. Comp. *CEd. C.* 636. 941. *Eur. Or.* 292. 742.

^a Elmsl. ad *Eur. Heracl.* 615. *Med.*
1316. Schæf. ad *Lamb. B.* p. 227.
ad *Soph. CEd. C.* 972. Erf. ad *Soph.*
Ant. 250. Reisig. *Not. Crit.* ad *Soph.*
CEd. C. p. 322. Comp. *Matthiæ* ad
Eur. Hipp. 1312.

^b Comp. *Herm.* ad *Eur. Suppl.*
894.

^c *Herm.* ad *Soph. Antig.* 759.

^d Elmsl. ad *Eur. Med.* 431. *not. r.*
ad *CEd. C.* 367. *Blomf.* ad *Æsch.*
Pers. 660. *Matthiæ* ad *Eur. Herc.*
F. 1075.

^e Schæf. ad *Dion. Hal.* p. 297.
Bœckh ad *Plat. Min.* p. 86. *Ast* ad
Plat. Leg. p. 21.

Pind. Pyth. 4, 530. *Plat. Leg.* 1. p. 639 C. *Plat. Rep.* 3. p. 388 E. *seq.*

Sometimes the first proposition is affirmative, and only the second negative, as *Eur. Iph. T.* 703. ὄνομά τ' ἐμοῦ γένοιτ' ἂν, οὐδ' ἄπαις δόμος πατρῶος οὐ μὸς ἐξαλειφθεῖη πότ' ἂν. *Soph. Œd. C.* 367. τε—τε οὐ for οὔτε—οὔτε is found, if both clauses have a common verb^f: *Eur. ib.* 1489. ἐγὼ δ' Ὀρέστη τ', --- ἀδελφῆ τ' οὐχὶ θυμούμαι.

οὔτε is sometimes omitted the first time. *Eur. Troad.* 481. οὐς Τρωὰς οὔθ' Ἑλληνίς, οὐδὲ βάρβαρος γυνὴ τεκούσα κομπάσειεν ἂν ποτε, for οὔτε Τρ. *Comp. Pind. Pyth.* 10, 46. 64. *Æsch. Ag.* 543.^ε

Two negatives of the same kind cancel one another, as in Latin, and then οὐ often negatives not only the first clause, but also the following negative clause. *Soph. Antig.* 277. καὶ μὴ θεοὺς τιμῶντες εἶτα τῶν θεῶν ὥραν ποιείσθε μηδαμῶς, nolite deos non curare. *Plat. Alcib.* 1. p. 124 C. ἐγὼ γάρ τοι οὐ περὶ μὲν σοῦ λέγω ὡς χρὴ παιδευθῆναι, περὶ ἐμοῦ δὲ οὔ, i. e. 'I say it not of you alone, but also of myself': so *Dem. pro Cor.* p. 288, 7. οὐκ εἶπον μὲν ταῦτα, οὐκ ἔγραψα δέ· κ. τ. λ. *Isocr.* p. 130 B. Sometimes two negatives strengthen one another: *Soph. Ant.* 5 *seq.* οὐδέν ἐσθ' ὅποιον οὐ τῶν σῶν τε κάμῶν οὐκ ὅπως ἐγὼ κακῶν. (See *Erf.* and *Herm. ad loc.*) and after a parenthesis *Herod.* 7, 101. So also with οὐ μά *Theocr.* 11, 29. See μά §. 605. But in general both the simple and compound negatives in one and the same proposition strengthen one another, as in Homer *Il.* ζ', 130. ξ', 33. *Xen. Cyr.* 7, 2, 20. *Soph. Ant.* 702. 905. *Trach.* 158. even in different clauses of a proposition *Ant.* 1156. οὐκ ἐσθ' ὅποιον στάντ' ἂν ἀνθρώπων βίον οὔτ' αἰνέσαιμ' ἂν, οὔτε μεμψαίμην ποτέ, i. e. οὐδένα βίον οὔτ' αἶν. *Plat. Apol. S.* p. 31 E. *Eur. Alc.* 324. *Comp.* 339. 352. and thus, in a negative proposition, all such general terms as 'any man, at any time, anywhere', &c. are expressed by compound negatives: *Plat. Parm.* p. 166 A. τᾶλλα τῶν μὴ ὄντων οὐδενὶ οὐδαμῆ οὐδαμῶς οὐδεμίαν

^f Elmsl. ad *Soph. Œd. C.* 367.

Schæf. ad *Lamb. Bos.* p. 777. *Reisig*

^ε *Herm. ad Soph. Aj.* 239. 760. *Comm. Crit. in Soph. Œd. C.* p. 382.

κοινωνίαν ἔχει, *reliqua nusquam et nullo modo cum quorum eorum, quæ non sunt, ullam communionem habent.* *Rep.* 6. p. 495 B. In such a connexion, however, τις is often used, e. g. *Herod.* 5, 67 *extr.* *Plat. Phædon. in. Soph. Antig.* 204. *Comp. Cæd. C.* 1522. *Eur. Cycl.* 120.^a Also μή οὐ and οὐ μή do not mutually cancel each other.

Μὴ οὐ is used 1) after negative propositions or verbs, with infinitives which are themselves negated §. 534, 7. where it is equivalent to the Latin *quin* or *quominus*. *Herod.* 3, 51. 7, 5. 9, 12. οὐ δυνατοὶ αὐτὴν ἴσχειν εἰσὶν Ἀργεῖοι μὴ οὐκ ἐξίεναι, where just before μὴ ἐξίεναι had been used. *Æsch. Prom.* 793. *Soph. Cæd. C.* 565. *Trach.* 88. οὐδὲν ἐλλείψω τὸ μὴ οὐ πᾶσαν πυθέσθαι τῶνδ' ἀλήθειαν πέρι, *nihil prætermittam, quin cognoscam*^b. *Comp. Ant.* 936. *Plat. Gorg. p.* 509 A. *Alcib.* 1. p. 130 A. *Xen. Cyrop.* 2, 2, 20. αἰσχρὸν ὄν ἀντιλέγειν, μὴ οὐχὶ τὸν πλείστα καὶ ποιοῦντα καὶ ὠφελούντα τὸ κοινὸν τοῦτον καὶ μεγίστων ἀξιοῦσθαι, like *nemo aliter dixerit, quin oporteat Cic. Fin.* 4, 13, 32. *Comp.* 1, 1, 3. So *Herod.* 8, 119. ἐν μυρήσι γνώμησι μίαν οὐκ ἔχω ἀντίξοον μὴ οὐκ ἀποιῆσαι βασιλέα τοιόνδε.

Οὐ μή is also found after positive words which are negated *Æsch. Prom.* 926. οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ πεσεῖν ἀτίμως. *Comp. Soph. Aj.* 727. *Ant.* 96. *Arist. Ran.* 68. 695. *Plat. Criton. p.* 43 C. οὐδὲν αὐτοῖς ἐπιλύεται ἡ ἡλικία τὸ μὴ οὐχὶ ἀγανακτεῖν τῇ παρούσῃ τύχῃ. *Phædon. p.* 88 A. So after words in which a negative sense is involved, as *δεινόν, αἰσχρὸν ἐστι*, denoting that which ought not to happen, or which is inadmissible: *Herod.* 1, 187. *Δαρείω δὲ δεινὸν ἐδόκει εἶναι μὴ οὐ λαβεῖν τὰ χρήματα. Plat. Protag. p.* 352 D. with Heind. note. *Xen. Rep. Laced.* 6, 2. *id. Anab.* 2, 3, 11. ὥστε πᾶσιν αἰσχύνῃν εἶναι μὴ οὐ συσπουδάξουσιν.

If the infinitive is not negated specially for itself, but only by means of the preceding negative word, the simple μὴ is used. *Æsch. Ag.* 1178. ἄκος δ' οὐδὲν ἐπήρκεσαν τὸ μὴ---πόλιον παθεῖν.

^a Wyttenb. ad *Plat. Phæd.* p. 199.
Bæckh ad *Pind. Ol.* 13. p. 418. 458.
Herm. ad *Soph. Ant.* 2.

^b Of τί μέλλεις μὴ οὐ see *Elmsl.*
ad *Eur. Med.* 1209.

Soph. Œd. T. 1387. especially when the preceding word is not in itself negative. *Trach.* 226. οὐδέ μ' ὄμματος φρουρὰ παρήλαθε τόνδε μὴ λείσσειν στόλον.

This usage is founded on that noticed §. 534: namely, that after negative verbs whose denying force extends to the following infinitive, this relation of the two members is expressed again specifically by μή, while in Latin and in English the negative relation is not thus emphatically distinguished. If, therefore, the second member is again negative, in which case even in English the negative could not be omitted, this is expressed by joining οὐ to μή, μὴ οὐ.

Different from this are the passages where the opt. subj. or indic. follows μὴ οὐ, as in δέδοικα μὴ οὐ θάνῃ, *timeo ne non moriatur*, 'that he may not die'^c. So *Xen. Cyr.* 1, 1, 3. Also ἔφη οὐχ οἶόν τ' εἶναι τὸ μὴ ἀποκτεῖναι με, *fieri non posse, quin me interficiatis*: though μὴ οὐ is sometimes used in this same sense, e. g. *Thuc.* 8, 60. *Xen. Cyneq.* 5, 31.^d

2) with participles also after negative propositions. *Herod.* 6, 106. εἰνάτη δὲ οὐκ ἐξελεύσεσθαι ἔφασαν, μὴ οὐ πλήρεος ἔοντος τοῦ κύκλου 'if the moon were not full'. Comp. *id.* 2, 110. *Soph. Œd. T.* 12. 221. It is usually rendered *nisi*; but the 'if' is contained not in μὴ οὐ, but in the participle, §. 566, 4; and μή, which is in this connexion the appropriate negative particle, is only strengthened by οὐ: *Soph. Œd. Col.* 359. Sometimes the participle is wanting: *Dem. π. παραπρ.* p. 379, 6. αἱ πόλεις πολλαὶ καὶ χαλεπαὶ λαβεῖν, μὴ οὐ χρόνῳ καὶ πολιορκίᾳ, sc. ληφθεῖσαι. *Soph. Trach.* 592. If the preceding proposition is not negative, μή only, not μὴ οὐ, can be used: *Eur. Troad.* 402. Πάρις δ' ἔγημε τὴν Διός· γήμας δὲ μὴ, σιγώμενον τὸ κῆδος εἶχ' ἂν ἐν δόμοις^e. Μὴ οὐ is also used in questions which have a negative force, when besides a word is to be negated: *Plat. Phil.* p. 12 B. πῶς γὰρ ἡδονὴ γε ἡδονῇ μὴ οὐχ ὁμοιότατον ἂν εἶη; *quomodo fieri possit* (i. e.

^c Hermann de Ellipsi, p. 217.

^d Hermann de Ell. p. 212 seq. corrected ad Vig. p. 796. with whom, however, I cannot agree in thinking

that μὴ οὐ expresses dubitatively what μή declares more positively.

^e Comp. Herm. ad Vig. p. 802 seq.

nullo modo fieri potest) ut voluptas voluptati non sit simillima,
i. e. *quin sit.*

Ὀὐ μὴ is found in dependent propositions with the subjunctive and future: οὐ μὴ γένηται 'it will not be, happen', §. 517 *b.* or with the future instead of the imperative, *Soph. Trach.* 978. οὐ μὴ ἔξεγερῆς--- ---κακκινήσεις &c. 'do not waken', §. 517. *Obs.* 2.* So also with the participle: *Isocr. Pan.* p. 43 B. ὥσπερ τὸν ἀκριβῶς ἐπιστάμενον λέγειν ἀπλῶς οὐκ ἂν μὴ δυνάμενον εἰπεῖν, which in the *oratio recta* would be ὁ ἐπιστάμενος οὐκ ἂν μὴ δύνηται. and with the verb suppressed *Soph. Phil.* 1273. ἀλλ' οὔτι μὴ νῦν, i. e. ἀλλ' οὔτι δεινὸν μὴ νῦν τοιοῦτος ᾧ 'now certainly not'.

In compound negatives the compounded parts are sometimes, though rarely, transposed. *Herod.* 8, 119. ἐν μυρίοι γνώμησι μίαν οὐκ ἔχω ἀντίξοον, for οὐδεμίαν. *Soph. Œd.* T. 22 *seq.* Comp. *Trach.* 161. So Euripides *Alc.* 196., as it seems, should be taken: ἐκφυγῶν δ' ἔχει τοσοῦτον ἄλγος, οὐ ποτ' οὐ λελήσεται, for οὐ οὔποτε λελ.^a

Οὐδέποτε is used both of past and future time; οὐδεπώποτε only of past time^b.

Among the compound negatives may be reckoned οὔτι, μῆτι, and οὔτοι, μῆτοι: of which the former strengthens the negation, 'not at all'; the latter assures it, 'certainly not'^c.

The negatives οὐ and μὴ are also used contrary to the practice of other languages in dependent affirmative propositions, provided only that which in construction goes before contains a negative verb. Of μὴ with the infin. see §. 534. *Obs.* 4. Of οὐ after comparatives §. 455, *d.* To this class belong also passages like *Plat. Prot.* p. 350 D. τοὺς δὲ ἀνδρείους ὡς οὐ θαρράλεοι εἰσὶ, τὸ ἐμὸν ὁμολόγημα οὐδαμοῦ ἐπέδειξας ὡς οὐκ ὀρθῶς ὠμολόγησα, where λέγων may be referred to ἐπέδειξας. See Heindorf's note, p. 610. Comp. *Plat. Lys.* p. 222 B.

* See Elmsl. *Med.* 1120-4.

^a Reisig *Comm. Crit.* in *Soph. Œd.* C. p. 381 *seq.* Herm. ad *Trach.* 160.

^b Lobeck ad *Phryn.* p. 458. Comp.

Bekker *Anecd.* p. 53, 1.

^c Of οὔτι see Heind. ad *Plat. Phædon.* §. 70. Blomf. ad *Æsch.* S. c. Th. 322. Herm. ad *Vig.* p. 803 *seq.*

Besides this, the following combinations of these particles 610. are deserving of attention :

1. After μή the verb is often wanting, e. g. μή σύ γε §. 465, 2. Eur. Ion. 1351. μή ταῦτα, sc. ποίει^d. Eurip. Troad. 212. (εἴθ' ἔλθοιμεν τὰν Θησέως εὐδαίμονα χώραν.) Μὴ γὰρ δὴ δῖναν γ' Εὐρώτα sc. ἔλθοιμι, where γὰρ stands as in εἰ γάρ (see γάρ), and δὴ strengthens the wish. Dem. pro Cor. p. 295, 8. τίς οὐχὶ κατέπτυσεν ἂν σοῦ; μὴ γὰρ τῆς πόλεως γε, μήδ' ἐμοῦ, sc. καταπτύσειεν, *absit ut*, an averting wish.

2. Similar ellipses take place with μή τι, μή τοι, generally with γε following. Plat. Ep. 4. p. 321 A. ἐγὼ δὲ καὶ ἐν τοῖς θεάτροις ὀρῶ τοὺς ἀγωνιστὰς ὑπὸ τῶν παιδῶν παροξυνομένους, μή τι δὴ ὑπὸ γε τῶν φίλων, instead of μὴ εἶπω, 'not to say, by their friends', i. e. 'much more'. Dem. Olynth. p. 24, 21. οὐκ ἐν αὐτὸν ἀργοῦντα οὐδὲ τοῖς φίλοις ἐπιτάττειν ὑπὲρ αὐτοῦ τι ποιεῖν, μὴ τί γε δὴ τοῖς θεοῖς, i. e. 'to say nothing of the gods, much less', a negative proposition preceding. Herod. 4, 76. ξενικοῖσι δὲ νομαίοισι καὶ οὔτοι αἰνῶς χράσθαι φεύγουσι, μή τι γε ὦν ἀλλήλων, 'Ἕλληνηκοῖσι δὲ καὶ ἤκιστα, 'not to say each other's,' i. e. 'not only not'. Elsewhere these forms are used not elliptically, but in connexion with the rest of the proposition: Plat. Rep. 1. p. 352 C. 3. p. 388 B. δεησόμεθα μήτοι θεοῦς γε ποιεῖν ὀδυρομένους^e. There is a similar ellipsis in the phrase μὴ ὅτι Xen. Mem. S. 1, 6, 11. τόγε ἰμάτιον νομίζων ἀργυρίου ἄξιον εἶναι, οὐδενὶ ἂν μὴ ὅτι προῖκα δοίης, ἀλλ' οὐδ' ἔλαττον τῆς ἀξίας λαβῶν, i. e. μὴ εἶπω, 'not to say', i. e. 'not only not'. See §. 624.

3. Οὐ γὰρ ἀλλά is commonly used in the sense of 'for', with increase of emphasis, q. d. 'for it is no otherwise, but'. Arist. Nub. 230. οὐ γὰρ ἀλλ' ἢ γῆ βίᾳ ἔλκει πρὸς αὐτὴν τὴν ἰκμάδα τῆς φροντίδος. Τοι is often found after γάρ^f.

4. Similar to this is the use of οὐ μέντοι (or μὴν) ἀλλά, e. g. Plat. Menon. p. 86 B. οὐ μέντοι, ὦ Σώκρατες, ἀλλ' ἔγωγε ἐκεῖνο ἂν ἤδιστα, ὅπερ ἠρόμην τὸ πρῶτον, καὶ σκεφαίμην

^d Heind. ad Plat. Prot. §. 25.

Brunck ad Arist. Ran. 58. Elmsl. ad

^e Schæf. App. Dem. 1. p. 265.

Eur. Bacch. 784. Hoog. et Zeune

^f Comp. Markl. ad Eur. Suppl. 569.

ad Viger. p. 462.

καὶ ἀκούσαιμι, 'it is no otherwise, but', i. e. 'however'. Comp. *Phaed.* p. 62 B. *Parm.* p. 127 D. Οὐ μὴν is 'yet not', e. g. *Plat. Rep.* 2. p. 379 A.

5. Οὐκοῦν means both 'therefore not' and simply 'therefore', and receives the accent on the syllable in which the principal meaning is contained; in the former case οὐκουν, in the latter οὐκοῦν. It appears to have originally meant always 'therefore not', even interrogatively, as *Soph. Aj.* 79. οὐκουν γέλως ἡδιστος εἰς ἐχθροὺς γελᾶν; 'is it not then the most pleasant thing?' But as in οὐ γὰρ ἀλλά, οὐ μέντοι ἀλλά the verb to which the negation belongs is omitted, and by degrees the negative sense itself was disregarded, so it seems to have happened in respect to οὐκοῦν, e. g. *Soph. Antig.* 91. οὐκοῦν, ὅταν δὲ μὴ σθένω, πεπαύσομαι, i. e. οὐκ ἀμηχάνων ἐρῶ· ὅταν οὖν, where, however, usage obliterated the negative force of οὐκ^a.

6. In direct questions οὐ often occurs with other particles, e. g. *Soph. El.* 1202. οὐ δὴ ποθ' ἡμῖν ξυγγενῆς ἦκεις ποθέν; 'thou dost not come --- ---?' indicating that what is asked is conjectured to be true. Comp. *ib.* 1108. *Trach.* 876. and οὐ δὴ alone *Phil.* 900. *Plat. Theat.* p. 146 A. οὐτι που ἐγὼ ὑπὸ φιλολογίας ἀγροικίζομαι; 'do I grow rude?' *Alcib.* 1. p. 113 D. *Eur. Hel.* 95. 483. 549.^b Comp. ἦ που §. 604. Οὐ γάρ is very frequently found quite by itself, in the sense of 'is it not so?' *nonne?* where the words must be repeated from the preceding context: *Plat. Gorg.* p. 480 A. δεῖ αὐτὸν ἐαυτὸν μάλιστα φυλάττειν, ὅπως μὴ ἀδικήσει, οὐ γάρ; So also πῶς οὐ, *nonne.* *Xen. Mem.* S. 4, 3, 8. πῶς οὐχ ὑπὲρ λόγον; It is often found in the answer, in the sense of 'why not?' i. e. 'of course, naturally': *Xen. Mem.* S. 4, 4, 13. οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ ἄδικα ἄδικος; Πῶς γὰρ οὐ; Comp. *Plat. Rep.* 5. p. 456 *extr.*^c

7. In a question οὐ is often placed not before the verb, but after it, and immediately before the words on account of which

^a A different explanation is given by Herm. ad Vig. p. 794 seq. Comp. Elmsl. ad *Eur. Heracl.* 256.

^b Brunck ad *Arist. Ran.* 522. *Eccl.* 756.

^c Blomf. *Gloss. Pers.* 1013.

the question is asked. *Plat. Rep.* 9. p. 590 A. ἡ δ' αὐθάδεια καὶ δυσκολία οὐχ ὅταν τὸ λεοντῶδες τε καὶ ὀφειῶδες αὐξήται; *Symp.* p. 202 C.

Οὕτω, οὕτως 'so'. Sometimes ὡσαύτως οὕτω are united, e. g. *Plat. Gorg.* p. 460 D. like ὁ αὐτὸς οὕτος. Like the Latin *sic*, it is used in earnest entreaties (*Sic te Diva potens Cyprī*) with or without ὡς following, when we wish to any one what we know will be particularly agreeable to him, in order thereby to induce him to grant our prayer. *Eur. Med.* 719. (ἄντομαί σε ---- οἴκτειρόν με ----) οὕτως ἔρω σοι πρὸς θεῶν τελεσφόρος γένοιτο παίδων. *Aristoph. Eccl.* 916. So also in protestations: *Il.* ν', 825. εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο εἶην ἡματα πάντα ---- ὡς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισι πᾶσι μάλα 'as certainly as I wish to be a son of Jupiter, so certainly does this day bring', &c. It also stands like the Homeric αὐτως, for 'thus on the instant, without preparation, without more ado'. *Xen. Mem. S.* 3, 7, 9. οὐκ ἂν ἔχομι σοι οὕτως γε ἀπὸ στόματος εἰπεῖν^d. Plato often joins ἀπλῶς with it in this sense. See *Stallbaum ad Phil.* §. 5. p. 10. Οὕτω often stands like οὕτος §. 472, 2. and after participles, whose meaning it thus repeats for the sake of emphasis: *Plat. Gorg.* p. 457 A. οὐ ῥαδίως δύνανται οἱ ἄνθρωποι περὶ ὧν ἂν ἐπιχειρήσωσι διαλέγεσθαι, διορισάμενοι πρὸς ἀλλήλους καὶ μαθόντες καὶ διδάξαντες ἑαυτοὺς οὕτω διαλύεσθαι τὰς συνουσίας. *Comp. Herod.* 6, 104 *extr.* *Plat. Apol. S.* p. 29 B.^e or in the apodosis after particles *Herod.* 9, 6. See §. 565, 1. even after εἰ *Xen. Cyr.* 8, 1, 3. εἰ τοίνυν μέγιστον ἀγαθὸν τὸ πειθαρχεῖν φαίνεται εἰς τὸ καταπράττειν τὰ ἀγαθὰ, οὕτως ἵστε ὅτι ----^f.



Of the INTERROGATIVE PARTICLES πόθεν, πότε, πότερον, ποῦ, πῶς.

The Greeks do not distinguish direct and indirect questions, 611. like the Latins, by different moods, but by using in direct

^d Heind. ad *Plat. Phædr.* §. 24. p. 220. Schæf. *App. Dem.* 1. p. 579. p. 212. ad *Gorg.* §. 44. p. 58. Stallb. ad *Phil.* p. 135.
^e Heind. ad *Plat. Gorg.* §. 135. p. 209 seq. Wyttenb. ad *Phædon.* ^f Wyttenb. ad *Plut.* p. 792.

questions the words *πόθεν, πότε, πότερον* &c. and in the indirect the same words with *ὀ* prefixed (derived from *ὄς*), *ὀπόθεν, ὀπότε, ὀπότερον, ὀπου, ὀποι, ὀπως*. So *τίς, ὅστις* (§. 488.), *πηνίκα, ὀπηνίκα, πῆ, ὕπη*. By means of this *ὀ* these adverbs become properly relatives, denoting the dependence of the proposition which begins with them upon the preceding proposition. See §. 261. *πῶς* is sometimes found for *ὕπως, ποῖος* for *ὀποῖος* *Arist. Equ.* 611. *Plat. Gorg.* p. 500 A. but *ὕπως, ὀποῖος* &c. in a direct question are suspicious^a.

Some of these particles require specific notice^b.

1) *Πόθεν* is used, besides its common meaning 'whence', especially by the Attics, as an emphatic negative, importing 'whence should that happen?' 'how should that come to pass?' *Dem.* p. 749, 10. *οὐ μὰ Δί', οὐ Τιμοκράτει χαρίσασθαι βουλόμενοι· πόθεν;* ('by no means') *ἀλλ' αὐτῷ συμφέρειν ἕκαστος οἴμενος τὸν νόμον*, which Pliny imitates *Epist.* 4, 14. *qua nos refugimus, non quia severiores—unde enim?—sed quia timidiore sumus. Πόθεν δὲ οὐ;* on the contrary, means 'why not? certainly'. As an enclitic *ποθέν* means 'from any place whatever'.

2) *Πότερον* in the first member of a double question, like the Latin *utrum?* See §. 619. Frequently, however, the adj. *πότερον* signifies 'one of two', as *Plat. Phil.* p. 20 E. See *Stallb.* §. 29. p. 47.

3) *Ποῦ;* 'where?' *ποῖ;* 'whither?' But as *ἵστασθαι εἰς τόπον* was said, *ἐλθόντα* being understood (§. 578.), so *ποῖ* is sometimes joined with verbs of rest. *Eur. Herc. F.* 1160. *ποῖ κακῶν ἐρημίαν εὐρω; μολῶν*, which follows, being understood. *πῆ* answers to *ῆ* §. 486. properly *qua via?* 'whither?' but also 'where?' and 'how far?' There is a negative force, with an

^a Pors. (et Schæf.) ad *Eur. Phœn.* 892. *Elmsl.* ad *Eur. Bacch.* 662. *Lobeck* ad *Phryn.* p. 57. defends *ὀποῖος* for *ποῖος*. In the passage there quoted, *Eur. Rhés.* 605. *ὀποῖον εὐχεραι*, we should read *ποῖον δ' εὐχεραι*. Two MSS. have *ποῖον*. The use of *οἶος* with an exclamation is

different; as for example, *Herod.* 7, 103. where also *ὦς*, not *πῶς*, is used.

^b In addition to what has been said §. 261. on the difference of *ποῦ, ποῖ* and *πῆ*, see *Elmsl.* ad *Med.* 1238. *Blomf.* ad *Agam.* 1510. *Schæf.* ad *Eur. Hec.* 1062. *Stallb.* ad *Euthyphr.* p. 94. *Matthiæ* ad *Eur. Suppl.* 762.

expression of impatience in the phrases πῆ ἔβαν εὐχολαί; *Il. θ'*, 229. 'what is become of them?' i. e. 'they are fruitless'. Comp. *Il. β'*, 339. ποῦ ἔστιν ἡ δίκη; *Eur. Phæn.* 562. i. e. οὐδαμοῦ ἔστι. *Soph. Aj.* 1100. *Herod.* 2, 11. where κοῦ γε δή--- οὐκ ἄν; is equivalent to 'it certainly must'. (See *Elmsl. Heracl.* 371.) Of ἔσθ' ὅπου see §. 482. *Obs.* 2. The enclitic ποῦ is 'somewhere, anywhere', e. g. ἐνταῦθά που. also 'perhaps', 'as it should seem', *nisi fallor*, μέλλω που ἀπεχθέσθαι Διὶ πατρί.

Ὅπου also signifies 'since', *quandoquidem*. *Herod.* 1, 68. ἦ κου ἂν, ὦ ξείνε Λάκων, εἴπερ εἶδες τόπερ ἐγὼ, κάρτα ἂν ἐθώμαζες, ὅκου νῦν οὕτω τυγχάνεις θωῦμα ποιούμενος. Comp. *Xen. Cyr.* 8, 4, 31.

4) Πῶς; 'how?' πῶς γὰρ is, like πόθεν γάρ, an emphatic negative, 'not at all'. Of πῶς γὰρ οὐ 'certainly', see §. 610. πῶς γὰρ seems to be used for πῶς γάρ οὐ *Soph. Aj.* 279. 'certainly'. See Schæfer's note. In the same way καὶ πῶς is used *Eur. Or.* 1031. καὶ πῶς σιωπῶ; i. e. 'I cannot be silent'. Also in answers, *Plat. Alcib.* 1. p. 134 C. Δύναίτο δ' ἂν τις μεταδίδοιαι ὃ μὴ ἔχει; --- Καὶ πῶς; *nullo modo*. From this πῶς the Attic πῶμαλα (πῶς μάλα 'how should that be possible?') 'not at all', seems to be derived. *Dem.* p. 357. ἐπιστολάς ἔπεμψεν ὁ Φίλιππος δύο καλούσας ὑμᾶς, οὐχ' ἰν' ἐξέλθητε πῶμαλα ἀλλ' ἵνα &c. As an enclitic πῶς signifies 'in a certain degree, somehow', ἄλλως πως 'in some other way'.

The interrogative word frequently stands, especially in the poets, not at the beginning of the proposition, but after one or more words, or at the end. *Æsch. Prom.* 41. ἀνηκουστῆιν δὲ τῶν πατρῶς λόγων οἶόν τε πῶς; *Eur. Or.* 401. *ib.* 407. *Xen. Mem. S.* 2, 7, 8. and in this case, commonly in prose writers, immediately before the words to which the question particularly refers.

Χωρίς 'except', is often used as a preposition with the genitive. Elsewhere it means 'except that', and then generally

* Valck. ad *Eur. Phæn.* 1611. ad *Arist. Ran.* 1455.
Heind. ad *Plat. Gorg.* §. 60. Brunck

has ἢ ὅτι after it. *Herod.* 4, 61. λέβητας μάλιστα Λεσβίοισι κρητήρσι προσεικέλους, χωρὶς ἢ ὅτι πολλῶ μέζονας 'except only that they are much larger'^a.

612. Adverbs are not unfrequently put with the verb εἶμι or γίγνομαι, in the predicate, instead of the adjective. *Eurip. Hec.* 536. σίγα πᾶς ἔστω λεώς. *Heracl.* 370. ποῦ ταῦτα καλῶς ἂν εἶη. *Isocr. Paneg.* c. 1. ὥστ' ἤδη μάτην εἶναι τὸ μεμνησθαι περὶ αὐτῶν. *Comp.* §. 309, c.

Adverbs especially are often put with the verb ἔχειν in the same sense as the adjectives corresponding to those adverbs, with the verb εἶναι, as καλῶς ἔχει, i. e. καλόν ἐστι. Upon this are partly founded the phrases οὕτως ἔχω γνώμης, πῶς ἔχει τάχους. Frequently the adverb with ἔχω is a periphrasis of the verb answering to the adverb, as ὀλιγῶρος ἔχω for ὀλιγωρῶ.

Of the Use of CONJUNCTIONS.

613. Ἄλλά expresses an opposition, and answers to the English 'but', both when it distinguishes and when it opposes (Latin *at* and *sed*). In the oratorical style, therefore, it is used with dubitative questions, which are opposed to one another, and with the answers to these questions (ὑποφορά and ἀνθυποφορά): e. g. *Eurip. Phæn.* 1659. τίς ἡγεμών μοι ποδὸς ὀμαρτήσει τυφλοῦ; ἢ δ' ἢ θανούσα; ζῶσα γ' ἂν, σάφ' οἶδ' ὅτι. ἀλλ' εὐτεκνος ξυνωρίς; ἀλλ' οὐκ ἔστι μοι. ἀλλ' ἔτι νεάζων αὐτὸς εὐροίμ' ἂν βίον; *Comp. Thuc.* 1, 80. *Plat. Apol. S.* p. 37 C. *Xen. Anab.* 5, 8, 4. It is often found in the apodosis after εἰ, when the subject of this is opposed to the subject of the protasis. *Pl. θ'*, 153. *Herod.* 9, 41. ἐπεὶ ὑμεῖς ἢ οὐκ ἴστε οὐδὲν, ἢ οὐ τολμᾶτε λέγειν, ἀλλ' ἐγὼ ἐρέω, 'then I will say it'. The conditional proposition is often wanting: *Soph. Œd. C.* 1276. πειράσατ' ἀλλ' ὑμεῖς γε κινήσαι πατρὸς στόμα, for εἰ μηδεὶς ἄλλος, ἀλλ' ὑμεῖς, 'yet (ἀλλά) do ye try at least (γε)'^b. Ἄλλ' οὖν are often conjoined, inasmuch as along with the opposition

^a Of χωρὶς εἰ μή &c. see Lobeck ad Phryn. p. 459.

^b Elmsl. ad Eur. Heracl. 565. ad

Med. 882. 912. ad Arist. Ach. 1046. Heind. ad Plat. Soph. §. 44. p. 341.

a consequence of what has preceded is also expressed: e. g. *Plat. Phæd.* p. 91 B. εἰ δὲ μηδὲν ἐστὶ τελευτήσαντι, ἀλλ' οὖν τοῦτόν γε τὸν χρόνον ἦττον ἀηδέως ἔσομαι, 'yet (ἀλλά) I will for this reason (οὖν) now at least (γε)' &c.^c As in these cases a word is generally joined with ἀλλά, which by its opposition excludes the person or thing before mentioned, ἀλλά may sometimes be rendered by 'at least': e. g. *Eurip. Phæn.* 1710. σὺ δ' ἀλλὰ νεκρῶ λουτρὰ περιβαλεῖν μ' ἔα, 'if you allow nothing else, at least allow', though strictly speaking this idea is not contained in ἀλλά. *Iph.* 1248. Sometimes οὐ μόνον may be supplied in what precedes: as *Xen. Mem. S.* 2, 3, 8. *Comp. Isocr. π. ἀντιδ.* §. 281.^d Hence also ἀλλ' οὐδέ in the middle of a proposition, where ἀλλά only serves to strengthen the negation. *Arist. Nub.* 1395.^e Ἀλλά also, with the imperative, expresses an opposition to something going before, to which no more attention is to be paid (where the force of an exhortation is contained in the mood itself, not in the particle), and is found even at the beginning of a speech, where the word to which ἀλλά is opposed is merely conceived in the mind, e. g. ἀλλ' -- Ἡρακλῆος γὰρ ἀνικῆτου γένος ἐστέ -- θαρσεῖτε, *Tyrt.* where the observation of cowardice produced this opposition. So also *Thuc.* 7, 77. *Arist. Vesp.* 457. *Plat. Alcib.* 1. p. 131 D. προθυμοῦ, ἀλλὰ προθυμήσομαι, after an exhortation, implying that the exhortation was unnecessary. Ἀλλ' ἄγε especially is often used in this way. Sometimes also after comparatives, or after οὐδὲν ἄλλο, ἀλλά is found instead of ἢ, in opposition to the previous negation. See §. 455, b. *Il. φ'*, 275. *Plat. Symp.* p. 192 E. οὐδ' ἄλλο τι ἂν φανεῖν βουλόμενος, ἀλλ' ἀτεχνῶς οἴοιτ' ἄν, &c.; and thence the connexion of both particles ἀλλ' ἢ, in the sense of 'except, than', after negatives or interrogative words of similar import, *Thuc.* 7, 50. ὡς αὐτοῖς οὐδὲ ὁ Νικίας ἔτι ὁμοίως ἠναντιοῦτο, ἀλλ' ἢ μὴ φανερώς γε ἀξίων ψηφίζεσθαι^f. So also πλὴν ἀλλά are often conjoined, 'however'. ἀλλ' ἢ with a question is *an (num) vero*. Of οὐ γὰρ ἀλλά see §. 610, 3.

^c *Comp. Apol. S.* p. 27 C. *Xen. Mem. S.* 4, 21. with Schneider's note.

^d *Herm. ad Eur. Suppl.* 121. *Add. 975.* *Schæf. App. Dem.* 1. p. 888.

^e *Dobree ad Nub.* l. c.

^f *Heind. ad Plat. Prot.* §. 108. p. 622. *Zeune ad Vig.* p. 476. *Herm. ib.* p. 812. *Schæf. App. Dem.* 1. p. 751. *Ast ad Plat. Leg.* p. 359. who explains it by ἄλλο ἢ.

614. *Ἄρα* 'therefore, consequently', used in illative propositions, stands always after one or several words, and even at the close of a proposition. Of *ἦν ἄρα* see §. 505, 2. It serves to express an inference *Herod.* 3, 64. It has the same meaning when the grammarians explain it by *ὡς εἰκεν*. It is also used in the apodosis: *Herod.* 9, 9. *ἀκούσας δὲ ὁ Χίλσος, ἔλεγε ἄρα σφι τάδε. Plat. Alcib.* 1. p. 131 C. *Comp. Xen. Cyr.* 1, 3, 2. After *εἰ, εἰ μὴ, εἰν* it means 'if then, if indeed', e. g. *Plat. Phædr.* p. 238 C. or more probably 'consequently'. Hence it serves for an emphatic asseveration, as if founded on an inference, *Plat. Prot.* p. 315 D. The Attic poets use the first syllable also as long, and it is then written *ἄρα*. With *τοι* it forms a crasis, *τᾶρα*^a. Different from this is the adverb

Ἄρα, an interrogative particle, like the Latin *num* or *utrum*, in double questions: e. g. *Plat. Euthyphr.* p. 9 *extr.* *ἄρα τὸ ὄσιον, ὅτι ὄσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι φιλεῖται, ὄσιόν ἐστι;* When a negative answer is expected, it has also *μή*: *Plat. Phædr.* p. 64 C. (*ἠγούμεθά τι τὸν θάνατον εἶναι; Πάνν γε, ἔφη ὑπολαβὼν ὁ Σιμμίας.*) *Ἄρα μὴ ἄλλο τι ἢ τὴν τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγὴν*^b; *Ἄρ' οὐ* means *nonne*. *Ἄρα*, however, frequently by itself denotes *nonne*, like the Latin *ne* enclitic: e. g. *Plat. Phædr.* p. 64 E. *ἄρ' οὖν δηλός ἐστιν ὁ φιλόσοφος ἀπολύων τὴν ψυχὴν ἀπὸ τῆς τοῦ σώματος κοινωνίας;*^c

615. *Γάρ* 'for' never stands at the beginning of a proposition^d, but instead of it *καὶ γάρ* is used at the beginning, like *etenim* in Latin. In Greek the proposition of which that with *γάρ* assigns the cause is often omitted, inasmuch as it is easily understood, and is passed over by the speaker in the vivacity of his discourse: e. g. in the answer, so common in Plato, *ἔστι*

^a This is doubted by Hermann, Præf. ad Soph. CEd. C. who considers *ἄρα* everywhere as an interrogative or particle of exclamation.

^b Herm. ad Viger. p. 824. ad Soph. Antig. 628. Schæf. ad Soph. El. 446. Reisig Comm. Exeg. in Soph. CEd. C. 1577. *Μή* supposes a preceding *δέδοικα*, see §. 608, a. Obs. 3. Heind.

ad Phædon. p. 36.

^c Heind. ad Plat. Prot. §. 27. p. 496 seq. ad Cratyl. §. 12. p. 18. Stallb. ad Phil. p. 235. Monk ad Eur. Alc. 351.

^d Of the position see Schæf. ad Gnom. p. 49. ad Soph. Phil. 1451. Melet, p. 76. Dobree ad Arist. Vesp. 741.

γάρ οὕτω 'certainly, for so it is'; or in negative answers, e.g. *Plat. Phædon. p. 84 A.*^e Of οὐ γὰρ ἀλλά see §. 610, 3. So it is often used in questions, because an additional member may always easily be supposed, e. g. 'I know, I believe, I cannot do it', &c. *Od. κ', 501.* ὦ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει; (I cannot go thither) 'for who will show me the way?' By the frequency of this kind of interrogative use, it gradually lost its proper force, and came to be employed simply to strengthen a question, like the Latin *nam* in *quisnam*.

Propositions with γάρ are often, in a lively discourse, placed before the propositions of which they assign the cause: *Herod. 1, 124.* ὦ παῖ Καμζύσεω --- σὲ γὰρ θεοὶ ἐπορέωσι· οὐ γὰρ ἄν κοτε ἐς τοσοῦτον τύχης ἀπικεν --- σὺ νῦν Ἀστυάγεα τὸν σεωῦτοῦ φονέα τίσαι, 'revenge thyself on Astyages, for the gods protect thee', or 'thou canst do it, since the gods protect thee', as *nam*, *Virg. Æn. 1, 65.* *Soph. Antig. 393.* So especially after vocatives §. 312, 6. and in propositions which begin with ἀλλά, as in the passage of Tyrtæus quoted above: *Herod. 9, 27.* ἀλλ' --- οὐ γὰρ ἐν τῷ τοιῷδε τάξιός εἶνεκα στασιάζειν πρέπει --- ἄρτιοὶ εἶμεν πείθεσθαι ὑμῖν. *ib. 109.* *Comp. Soph. Phil. 81. 1020.* *El. 256.* Here, too, the proper meaning was gradually lost; and in Herodotus especially the principal proposition (e. g. 1, 24. 4, 200.^f) is blended with the causal proposition. Sometimes the predicate, which in these passages follows without a connecting particle, is joined as a continuation with the parenthetical causal proposition: *Herod. 1, 30.* *Comp. c. 69.* So ἀλλὰ γάρ is used, though the proposition with γάρ cannot be considered as a parenthesis: *Herod. 9, 27.* (§. 6, *Gaisf.*) *Plat. Apol. S. p. 28 A.* or it follows the second part of the principal proposition, without a connecting particle, *Herod. 5, 3.* *Eur. Phœn. 1347.* The proposition of which the cause is to be assigned is also omitted, *Herod. 9, 46.* *Comp. Soph. El. 595. 619. Œd. C. 988.* *Eur. Heracl. 480.* So ἀλλὰ γάρ is considered as to be taken together, like *enimvero*; yet always so that in one of these ways it may be referred to the original form. Νῦν δέ is used in the same way *Il. μ',*

^e Wyttenb. ad Phædon. p. 220 seq.

^f Elmsl. ad Heracl. 481. *Med.*

^g Schw. ad Herod. 1, 24. 4, 149.

1035. *Œd. 797. Herm. ad Vig. p. 811.*

Matthiæ ad Herod. 1, 24. v. 16. 4,

Matthiæ not. ad Eur. Phœn. 371.

147. v. 15. *Herm. ad Viger. p. 941.*

326. which is also very common in Plato, the proposition to which *νῦν δέ* belongs not being completed: e. g. *Lach. p. 200 E. νῦν δ' ὁμοίως γὰρ πάντες ἐν ἀπορίᾳ ἐγενόμεθα.* See §. 607. So *Plat. Parm. p. 137 A. ὁμοῦς δὲ δεῖ γὰρ χαρίζεσθαι*^a.

Γάρ also, like the Latin *nempe*, serves for the explanation of a preceding proposition, in which was contained a demonstrative pronoun, preparing the way for that which follows. *II. θ', 147. Herod. 4, 144. Οὗτος δὲ ὁ Μεγάβαζος, εἶπας τόδε ἔπος, ἐλίπετο ἀθάνατον μνήμην πρὸς Ἑλλησποντίων· γενόμενος γὰρ ἐν Βυζαντίῳ, ἐπίθετο. --- πυθόμενος δὲ ἔφη, hoc dicto memoriam reliquit, quod dixit.* Comp. 9, 25. *Soph. Œd. T. 777. Trach. 570 seq. Plat. Phædon. p. 91 A. ἐγὼ μοι δοκῶ τοσοῦτον μόνον ἐκείνων διοίσειν· οὐ γὰρ, ὕπως τοῖς παρούσιν, ἃ ἐγὼ λέγω, δόξει ἀληθῆ εἶναι, προθυμήσομαι, ἀλλ' ὅπως, &c.* Comp. *Eurip. Hec. 1181. Herc. F. 1297. Plat. Apol. S. p. 31 B. Protag. p. 349 D.*^b So also after *ἀλλά Herod. 9, 50.* after *τοσοῦτον Lys. Epit. 192. 6.* after *ὅθεν Isocr. Evang. p. 194 B. C.* In such explanatory propositions *γάρ* is also omitted *Herod. 1, 48. Eur. Herc. F. 1284.* This explanation is particularly frequent after *τεκμήριον δέ, σημείον δέ, δῆλον δέ,* as *Eur. Iph. T. 329.* See §. 630, 4. and after superlatives with the article, e. g. *Isocr. Pac. p. 170 B. τὸ δὲ πάντων σχετικώτατον· οὐς γὰρ ὁμολογήσαιμεν ἄν, &c. omnium vero gravissimum est, quod, quos &c.* This use in explanation is conjoined with the preceding *Xen. Anab. 3, 2, 11. ἔπειτα δὲ --- ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ὑμετέρων κινδύνους· --- ἐλθόντων μὲν γὰρ Περσῶν, &c.* where the last *γάρ* begins the explanation of *κίνδυνοι*.

616. *Δέ* (see §. 622.), always placed after one or more words^c, properly signifies 'but', both as distinguishing and opposing: e. g. *Eur. Troad. 485 seq. Plat. Gorg. ἡ μὲν ὀψοποιητικὴ οὐ μοι δοκεῖ τέχνη εἶναι, ἡ δὲ ἰατρικὴ*^d. Very often, however, it serves to make a transition from one proposition to another, and generally every proposition, which has no other conjunc-

^a Heusde Spec. in Plat. p. 8, 286. Heind. ad Charm. §. 50. ad Theæt. §. 4. p. 286. Ast ad Plat. Leg. p. 461. Fisch. 3 b. p. 35.

^b Wyttenb. ad Plut. p. 313.

^c Schæf. ad Soph. Œd. T. 749. Erf. ad Aj. 169. Dobree ad Arist. Plut. 548.

^d Elmsl. ad Eur. Bacch. 343.

tion at its commencement, begins with this *δέ*, whether it be really opposed to the preceding or not, particularly in enumerations. In the ancient form of the language, especially in Homer, it often stands for 'and'; and it is also used to explain what goes before. *Herod.* 2, 100. *Xen. Mem. S.* 2, 1, 1. It is also used to mark the suspension of the leading thought, by parentheses, whose relation to the leading proposition was expressed by *γάρ* in the more cultivated state of the language. In this sense Pindar often makes the proposition with *δέ* precede, as is also the case with *γάρ*: *Pyth.* 10, 15. "Απολλων, --- γλυκὺ δ' ἀνθρώπων τέλος ἀρχά τε, δαίμονος ὀρνύντος αὐξεται' --- ὁ μὲν που τεοῖσι μήδεσι τοῦτ' ἔπραξε. *Comp. Herod.* 7, 235.

It also retains its proper adversative force, though we do not usually express it:—

1) in exclamations of impatience. *Dem. Mid.* p. 582. 1. ἀλλ' οὐκ ἂν εὐθέως εἴποιεν' τὸν δὲ βάσκανον! τὸν δὲ ὄλεθρον! τοῦτον δὲ ὑβρίζειν! ἀναπνεῖν δε! where the action, the opposite to which this exclamation expresses, is omitted, as being present to the mind from what has gone before.

2) in addresses, accompanied with astonishment and impatience. *Il. α'*, 541. Τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλάς; *Xen. Mem. S.* 2, 9, 2. εἰπέ μοι, ὦ Κρίτων, κύνας δὲ τρέφεις, ἵνα σοι --- ἀπερύκωσι; or in a transition to another person §. 312, 3.^e or in answers, when something that precedes is to be refuted: *Soph. Œd. T.* 378. Κρέοντος, ἦ σοῦ, ταῦτα τᾶξευρήματα; --- Κρέων δέ σοι πῆμ' οὐδὲν, ἀλλ' αὐτὸς σὺ σοί^f. and also when several things are enumerated in an answer: *Il. γ'*, 200, 229.

3) *Δέ* is also found where the same word is repeated according to its different relations, as with different objects (*anaphora*): *Eur. Med.* 98. μήτηρ κινεῖ κραδίαν, κινεῖ δὲ χόλον. *ib.* 131. where often in the first clause *μέν* is found, or *τε* in both^g.

^e *Comp. Bœckh Not. Crit. in Pind. Ol.* 13, 109. p. 427 seq.

^f *Erf. ad Soph. Œd. T. l. c. Comp. Elmsl. ad Œd. C.* 592. *Of ἐγὼ δέ* see *Elmsl. ad Eur. Med.* 513. *Erf. ad*

Soph. Ant. 1181. *Œd. T.* 380.

^g *Elmsl. ad Eur. Heracl.* 874. *Soph. Aj.* 1050. *Eur. Med.* 1039. *Comp. Hermann ad Aj.* 341. 372. 1039.

Further, when one and the same person or thing is designated according to its different attributes: *Eur. Med.* 975. πατὸς νέαν γυναῖκα, δεσπότην δ' ἐμήν, not δεσπότην τ' ἐμήν^a. or in the apodosis, when the subject of it, or another word, is opposed to the subject of the protasis, or some other word in it: *Herod.* 7, 103. εἰ γὰρ κείνων ἕκαστος δέκα ἀνδρῶν τῆς στρατιῆς τῆς ἐμῆς ἀντάξιος ἐστί, σὲ δὲ γε δίζημαι εἴκοσι εἶναι ἀντάξιον. *Id.* 5, 50. *Plat. Apol. S.* p. 28 C. *Xen. Hell.* 4, 1, 14. εἰ οὖν ἐγὼ μὴ γινώσκω --- ὑμεῖς δὲ διδάξατέ με, where ἀλλά also might have been used. Also in propositions in which two cases are supposed, and the second is opposed to the first: *Plat. Apol. S.* p. 37 seq. And so in all cases where a word in the apodosis is opposed to another in the protasis, or the whole apodosis to the whole protasis (where, if we were to change both into two independent propositions, they would be contrasted by μέν and δέ): *Eur. Herc. F.* 689 seq. παιᾶνα μὲν Δηλιάδες ὑμνοῦσι ---- παιᾶνας δὲ κελαδῆσω; even in the same proposition after participles, *Xenoph. Mem.* 3, 7, 8. θαναμάζω σου, εἰ ἐκείνους ῥαδίως χειρούμενος, τούτοις δὲ μηδένα τρόπον οἷε δυνήσεσθαι προσενεχθῆναι. *Plat. Rep.* 3. p. 393 D. E. *Comp. Dem.* p. 1031, 15. Also if the apodosis with δέ depends on a relative pronoun: *Od.* ξ', 404. ὃς σ' ἐπεὶ ἐς κλισίην ἄγαγον καὶ ξείνια δῶκα, αὐτίς δὲ κτείναιμι. Also where the apodosis depends on a conjunction: *Plat. Leg.* 10. p. 898 C. νῦν δὲ χαλεπὸν οὐδὲν ἐτι διαρρήδην εἰπεῖν, ὡς, ἐπειδὴ ψυχὴ μὲν ἐστὶν ἢ περιάγουσα ἡμῖν πάντα, τὴν δὲ οὐρανοῦ περιφορὰν περιάγειν φατέον ψυχῇ, an anacoluthon for ὡς τὴν οὐρανοῦ περιφ. περιάγει ψυχῇ. Sometimes the word which forms the opposition has not δέ, see §. 289. *Obs.* 9. *Herod.* 8, 115. Hence it is sometimes used only for more emphatic designation: as *Herod.* 9, 6. *ib.* 76. *Soph. El.* 294. ὅταν κλύη τινὸς ἤξοντ' Ὀρέστην, τηνικαῦτα δ' ἐμμανῆς βοᾷ. So also in comparisons: *Soph. El.* 25. ὡς περ γὰρ ἵππος εὐγενῆς, κἂν ἢ γέρων, ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν, ἀλλ' ὀρθὸν οὐς ἴστησιν, ὡσαύτως δὲ σὺ ἡμᾶς τ' ὀτρύνεις, &c. *Comp. Trach.* 116. In Homer δέ is also frequently found in the apodosis, when the protasis contains a limitation of time: e. g. *Il. ε'*, 438. ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, δαίμονι ἴσος, δεινὰ δ' ὀμοκλήσας προσέφη ἐκάεργος

^a Elmsl. ad *Med.* 940. *Herm. ib.* *Comp. Bœckh Not. Crit. in Pind. Pyth.* 7, 5, 6.

'Απόλλων, where it to a certain degree repeats the ἀλλά according to the sense. Comp. *ο'*, 321. *Herod.* 9, 70. *Soph. Œd. T.* 1266.^b

Of the double δέ see μέν §. 622.

δέ is also used after parentheses, like the Latin *sed, vero, autem*. *Herod.* 8, 67. ἐπεὶ ὧν ἀπίκατο ἐς τὰς Ἀθήνας πάντες οὗτοι πλὴν Παρίων --- Πάριοι δὲ ὑπολειφθέντες ἐν Κύθῳ ἐκαράδοκεον τὸν πόλεμον, κῆ ἀποβήσεται' --- οἱ δὲ λοιποὶ, ὡς ἀπικοντο ἐς τὸ Φάληρον &c. *Plat. Alcib.* 1. p. 105 A. B. Comp. *Rep.* 6. p. 493 B.^c This use is founded on the circumstance, that the continuation of the principal proposition is considered as a continuation of the parenthesis. See §. 632.

καί—δέ, with a word between both particles, 'and but', is generally used in enumerations in the sense of 'and also, and besides', as if before δέ a proposition had dropped out with οὐ μόνον. *Eur. El.* 1125. καὶ σὺ δ' αὐθάδης ἔφυσ, i. e. οὐ μόνον Αἴγισθος ἀλλὰ καὶ σὺ^d. Homer places the particles without any intervening word.

Εἰ, εἰάν, ἦν, also ἄν (but not in the tragic writers^e), among 617. the Ionians and Dorians αἴ, αἴκε^f:

1) 'If'. Of the construction of these particles see §. 508. 523 *seq.* Εἰ is often joined with other particles, εἴπερ 'if indeed', εἴγε 'if at least'. Besides this the following remarks are to be made in respect to this signification.

a. A proposition with εἰ δέ, *sin, sin vero*, is often opposed to one with εἰ μέν or ἦν μέν. Here the apodosis is often omitted in one or the other proposition: after εἰ μέν, *Il. a'*, 139. ἀλλ', εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοὶ, ἄρσαντες κατὰ θυμὸν, ὅπως ἀντάξιον ἔσται' εἰ δέ κε μὴ δώωσιν, &c. where the apodosis to εἰ μέν is supplied by καλῶς ἔξει. Comp. *Il. φ'*, 556 *seq.* *Plat. Rep.* 9. p. 575 D. *Gorg.* p. 503 C. *Prot.* p. 325 D. *Thuc.* 3, 3. So the apodosis is wanting after εἰ δέ *Il. φ'*, 556, 567.

^b Elmsl. ad *Eur. Bacch.* 180. Ast ad *Plat. Leg.* p. 145 *seq.*

^c Herm. ad *Soph. El.* 776.

^d Seidl. ad *Eur. El.* 1112. Herm. ad *Vig.* p. 847. ad *Soph. Phil.* 86 *extr.*

^e Herm. ad *Vig.* p. 823. On the other side, Schæf. ad *Soph. Œd. T.* 1062.

^f In later authors also ἦν κε. Schæf. ad *Theocr.* 27, 35.

and $\epsilon\acute{\iota}$ δ' $\epsilon\theta\acute{\epsilon}\lambda\epsilon\iota\varsigma$ is often found in Homer without an infinitive, e. g. *Il.* ϕ' , 487. The apodosis is common to both clauses *Thuc.* 3, 44. After $\epsilon\acute{\iota}$ $\delta\acute{\epsilon}$ the verb which expresses the condition is omitted *Plat. Euthyd.* p. 285 C. $\epsilon\acute{\iota}$ $\mu\acute{\epsilon}\nu$ $\beta\omicron\upsilon\lambda\epsilon\tau\alpha\iota$, $\epsilon\psi\acute{\epsilon}\tau\omega$ $\epsilon\acute{\iota}$ δ' , δ' $\tau\iota$ $\beta\omicron\upsilon\lambda\epsilon\tau\alpha\iota$, $\tau\omicron\upsilon\tau\omicron$ $\pi\omicron\iota\epsilon\iota\tau\omega$, instead of $\epsilon\acute{\iota}$ $\delta\acute{\epsilon}$ $\mu\acute{\eta}$ $\beta\omicron\upsilon\lambda\epsilon\tau\alpha\iota$ ^a. Comp. *Plat. Symp.* p. 212 C. *Alcib.* 1. p. 114 B. Hence the use of $\epsilon\acute{\iota}$ δ' $\acute{\alpha}\gamma\epsilon$ for $\epsilon\acute{\iota}$ $\delta\acute{\epsilon}$ $\beta\omicron\upsilon\lambda\epsilon\iota$, $\acute{\alpha}\gamma\epsilon$, which soon, however, became a mere form of exhortation, in which the ellipsis was no longer thought of.

b. In opposition to $\epsilon\acute{\iota}$ $\mu\acute{\epsilon}\nu$, $\epsilon\acute{\iota}$ $\delta\acute{\epsilon}$ is often used instead of $\epsilon\acute{\iota}$ $\delta\acute{\epsilon}$ $\mu\acute{\eta}$, as in the above-quoted passages of Plato's *Euthyd. Symp. Alcib. Soph. Antig.* 722. $\epsilon\acute{\iota}$ δ' $\omicron\upsilon\upsilon\upsilon$ (instead of $\epsilon\acute{\iota}$ $\delta\acute{\epsilon}$ $\mu\acute{\eta}$ $\tau\iota\varsigma$ $\epsilon\sigma\tau\iota\nu$ $\epsilon\pi\iota\sigma\tau\acute{\eta}\mu\eta\varsigma$ $\pi\lambda\acute{\epsilon}\omega\varsigma$) $\kappa\alpha\iota$ $\tau\omicron\omega\upsilon\upsilon$ $\lambda\epsilon\gamma\omicron\upsilon\tau\omega\upsilon\upsilon$ $\epsilon\upsilon$ $\kappa\alpha\lambda\omicron\upsilon\upsilon$ $\tau\omicron$ $\mu\alpha\upsilon\theta\acute{\alpha}\nu\epsilon\iota\nu$. *Plat. Prot.* p. 348 A. So negative propositions are usually followed in the antithesis by a negative condition, $\epsilon\acute{\iota}$ $\delta\acute{\epsilon}$ $\mu\acute{\eta}$, instead of an affirmative. *Soph. Trach.* 586. $\epsilon\acute{\iota}$ $\tau\iota$ $\mu\acute{\eta}$ $\delta\omicron\kappa\acute{\omega}$ $\pi\rho\acute{\alpha}\sigma\sigma\epsilon\iota\nu$ $\mu\acute{\alpha}\tau\alpha\iota\omicron\upsilon$ $\epsilon\acute{\iota}$ $\delta\acute{\epsilon}$ $\mu\acute{\eta}$, $\pi\epsilon\pi\acute{\alpha}\upsilon\sigma\epsilon\tau\alpha\iota$. *Plat. Phaedon.* p. 63 D. Comp. *Xen. Anab.* 4, 3, 6. *Dem.* p. 260, 24. $\epsilon\acute{\iota}$ $\delta\acute{\epsilon}$ $\mu\acute{\eta}$ may be rendered 'otherwise'^b.

$\epsilon\acute{\iota}$ $\mu\acute{\epsilon}\nu$ is very often followed in Plato by $\nu\acute{\nu}\nu$ $\delta\acute{\epsilon}$. See §. 615.

c) Sometimes $\epsilon\acute{\iota}$ $\mu\acute{\eta}$ expresses, not so properly a condition as the sarcastic *nisi forte*, 'unless forsooth'. *Soph. Oed. T.* 969. $\epsilon\acute{\iota}$ $\tau\iota$ $\mu\acute{\eta}$ $\tau\omicron\omega\mu\omega\phi$ $\pi\acute{\omicron}\theta\eta$ $\kappa\alpha\tau\acute{\epsilon}\phi\theta\iota\tau\omicron$. *Æschin. in Ctes.* p. 405. $\tau\iota\omicron\varsigma$ $\omicron\upsilon\upsilon\upsilon$ $\epsilon\iota\mu\iota$ $\acute{\upsilon}\pi\epsilon\upsilon\theta\upsilon\upsilon\omicron\varsigma$; $\epsilon\acute{\iota}$ $\mu\acute{\eta}$ $\tau\iota\varsigma$ $\epsilon\sigma\tau\iota\nu$ $\epsilon\upsilon\nu\omicron\iota\alpha\varsigma$ $\epsilon\upsilon\theta\acute{\upsilon}\nu\eta$. So too $\epsilon\acute{\iota}$ $\mu\acute{\eta}$ $\acute{\alpha}\rho\alpha$: *Plat. Apol. S.* p. 17 B. 38 B. *Xen. Mem. S.* 1, 2, 8. Plato often uses, in answers, propositions with $\epsilon\acute{\iota}$ $\mu\acute{\eta}$, to point out the result of the answerer's not doing the thing inquired about: *Charm.* p. 156 A. $\kappa\alpha\iota$ $\tau\omicron\upsilon\upsilon\upsilon\omicron\mu\acute{\alpha}$ $\mu\omicron\upsilon$ $\sigma\acute{\iota}$ $\acute{\alpha}\kappa\rho\iota\beta\omicron\iota\varsigma$; $\epsilon\acute{\iota}$ $\mu\acute{\eta}$ $\acute{\alpha}\delta\iota\kappa\acute{\omega}$ $\gamma\epsilon$, $\epsilon\psi\phi\eta$, 'I should act unjustly if I did not'. *Rep.* 10. p. 612 D. $\epsilon\acute{\iota}$ $\mu\acute{\eta}$ without the verb^c.

d) $\epsilon\acute{\iota}$ $\mu\acute{\eta}$, $\eta\acute{\nu}$ $\mu\acute{\eta}$ signify also 'except'. *Eur. Med.* 30. $\acute{\omega}\varsigma$ $\delta\acute{\epsilon}$

^a Casaub. ad Ath. 5. p. 43 sq. ed. Schw. Duker ad Thuc. l. c. Valck. ad Herod. 8, 62. p. 646, 93. Zeune ad Vig. p. 509. Herm. ib. p. 833, 308. Heind. ad Plat. Euthyd. §. 34. p. 345. Prot. §. 7. p. 469. Valck. ad N. T.

p. 402. Poppo ad Cyr. 4, 5, 10.

^b Heind. ad Plat. Hipp. p. 134. Parmen. p. 208. Schæf. App. Dem. 1. p. 795.

^c Heind. ad Charm. §. 8. p. 64. ad Protag. §. 96. p. 608.

πέτρος ἢ θαλάσσιος κλύδων ἀκούει --- ἦν μή ποτε --- ἀποιμώξῃ, 'except that she laments'; and with a participle *ib.* 372. A second εἰ is sometimes found, as in Latin *nisi si*. *Thuc.* 1, 17. *Plat. Rep.* 9. p. 581 D. εἰ μή εἴ τις αὐτῶν ἀργύριον ποιεῖ^d. *Comp. Symp.* p. 205 E.

e) εἰ and εἴπερ are often used with τις and τις ἄλλος in parenthetical propositions, in order to show that something belongs in an especial degree to a person or thing named in the principal proposition, and thus have very much the effect of a superlative. *Herod.* 9, 27. ἡμῖν ἐστὶ πολλά τε καὶ εὖ ἔχοντα, εἰ τέοισι καὶ ἄλλοισι Ἑλλήνων, i. e. ἡμῖν μάλιστα ἔστι &c. *Soph. Trach.* 8. νυμφείων ὄκνον ἄλγιστον ἔσχον, εἴ τις Αἰτωλῆς γυνή. *Plat. Phæd.* p. 58 E. εἴπερ τις πώποτε καὶ ἄλλος. *comp. ib.* p. 63 C. 67 B. *Thuc.* 4, 55. μάλιστα δὴ ὀκνηρότεροι ἐγένοντο. So εἴπερ *που Plat. Apol. S.* p. 21 B. C. Euripides *Phæn.* 1639. has it in its complete form. So *Demosth.* p. 701, 7. ἐγὼ δ', εἴπερ τινὶ τοῦτο καὶ ἄλλῳ προσηκόντως εἴρηται, νομίζω κάμοι νῦν ἀρμόττειν εἰπεῖν. In this sense we also find ὡς οὗτις, ὡς οὐδεὶς ἄλλος, *Plat. Apol. S.* p. 35 D. ὡς τις καὶ ἄλλος μάλιστα ἀνθρώπων *Xen. Anab.* 1, 3, 15. where two phrases are combined. *ib.* 2, 6, 8. also ὡσπερ καὶ ἄλλος τις *Plat. Apol. S.* p. 28 E. *Thuc.* 1, 142. *Isocr. Paneg.* p. 45 A. c. 3. So probably is to be understood *Arist. de Poët.* 7, 11. ὡσπερ ποτὲ καὶ ἄλλοτε, φασίν (*ut aiunt*), 'according to the proverb': as *Plat. Phil.* p. 29 B.

f) εἴπερ stands often entirely alone, with which the preceding or principal verb is to be understood: *Plat. Rep.* 6. p. 497 E. οὐ τὸ μὴ βούλεσθαι, ἀλλ', εἴπερ (*sc. τι διακωλύσει*) τὸ μὴ δύνασθαι διακωλύσει^e.

Thus εἴ τις &c. is used elliptically without a verb, so that it stands instead of the simple τις &c., only with an expression of doubt. *Soph. Aj.* 884. τις ἄν --- τὸν ὠμόθυμον εἴ ποθι πλαζόμενον λεύσσω ἀπύοι, properly for εἴποθι λεύσσοι, and then, with an expression of uncertainty, instead of ποθὶ πλαζόμενον. *Phil.* 1204. ξίφος εἴ ποθεν, ἢ γένυν ἢ βελέων τι προ-

^d Heind. ad *Plat. Gorg.* §. 79.

Bæckh in *Plat. Min.* p. 149. Wytt.

^e Heind. ad *Plat. Parm.* 255. ad *Plut.* p. 749.

πέμψατε. So also *Herod.* 7, 21. αὐται αἱ πᾶσαι, καὶ οὐδ' εἰ ἕτεροι πρὸς ταύτησι γινόμεναι στρατηλασίαι μῆς τῆσδε οὐκ ἄξιαι, according to the *Flor. Med.* and other MSS. So *Xen. Anab.* 5, 3, 3. Comp. *Hellen.* 4, 2, 21.^a Εἴ τις, instead of ὅστις, also expresses an indecisive allegation, admitting the possibility of an error: *Herod.* 8, 113. τῶν ἄλλων συμμαχῶν ἐξελέγετο, τοῖσι εἰδέα τε ὑπῆρχε διαλέγων καὶ εἰ τέοισί τι χρηστὸν συνήδεε πεποιημένον.

2) εἰ, although rendered 'that', retains its proper signification of 'if', when it is added to different verbs which denote an action or state of the mind, especially θαυμάζω, to express the object of it, where the Latin uses *quod* or the acc. with the infin. *Herod.* 1, 155. θαυμάζω εἰ μοι ἀπεστᾶσι 'that they have revolted from me'; but εἰ gives to the proposition an expression of uncertainty and doubt. Comp. 1, 24. *Thuc.* 6, 60. with δεινὸν ποιείσθαι. So also *Æsch. in Ctes.* p. 485 seq. οὕτω τοίνυν τοῦτό ἐστι δεινόν, εἰ οἱ καιροὶ πέπρανται. *id.* p. 537. Δημοσθένης οὐκ ἀγαπᾷ, εἰ μὴ δίκην δέδωκεν, ἀλλ' εἰ μὴ καὶ χρυσῷ στεφάνῳ στεφανωθήσεται, ἀγανακτεῖ. as *Plat. Lach.* p. 194 A. *Soph. Ant.* 510. with ἐπαιδεῖ. *Æsch. in Ctes.* p. 545. with αἰσχύνεσθε. *Eur. Orest.* 1075. with μέμφομαι. *Andr.* 61. with φόβῳ. Comp. *Soph. Trach.* 176. *Phil.* 353. 376. See §. 520. *Obs.* 1. It came to be used at last merely as a softening form of expression, with a show of uncertainty: *Soph. Œd. C.* 1139. *Eur. Ion.* 1321. φθονεῖς, εἰ πατὴρ ἐξευρέ με. *Iph. T.* 1489. *Herod.* 1, 212. It is also used after adjectives: σκαιότατον *Herod.* 1, 129. μῶρον *Eur. El.* 50. after τοῦτο ὑπερφύεος *Isocr.* p. 364 D. τοῦτο ἄτοπον *Dem.* p. 72, 10. αἰσχρόν ἐστι *id.* p. 281, 7.

Hence εἰ frequently even stands for the causal particles ἐπεὶ, ὅτι, 'since, because'. *Eur. Andr.* 205. οὐκ ἐξ ἐμῶν σε φαρμάκων στυγεῖ πόσις, ἀλλ' εἰ ξυνεῖναι μὴ 'πιτηδεῖα κυρεῖς, still not expressed as a real but only a supposed case. *Herod.* 5, 78. Comp. 9, 68.^b

3) εἰ and also εἴπερ *Il.* φ', 577. are often found in the sense

^a Elmsl. *Herm.* ad *Soph. Aj.* 179. Butt. ad *Phil.* 1204.

^b Brunck ad *Æsch. Prom.* 1065. Matthiæ ad *Eur. Med.* 88. *Andr.* 206.

of 'although', the apodosis being negative. See §. 524, 1. In this case *καὶ εἰ*, also *καὶ εἰάν*, 'even if, even supposing', are more frequent (*quamvis* with the subj.), and *εἰ καὶ* 'although', if the case involved in the condition is conceived of as really existing (*quamquam* with the indic.^c).

4) *εἰ* with the optative, without any apodosis, has the force of *utinam*. See §. 513. Properly, however, *εἰ*, even here, means 'if', and the apodosis is omitted, e. g. *Il. ω'*, 74. *εἴ τις καλέσειε*, viz. *εὖ ἂν ἔχοι*. *Soph. Œd. T.* 863. *εἴ μοι ζυνεῖη μοῖρα*, sc. *εὐδαιμῶν ἂν εἴην*. *Εἰ γάρ* is more commonly used when the fulfilment is possible, *εἴθε* when impossible: *Æsch. S. c. Th.* 563. *Blomf. εἴθε γάρ* is used, a solitary instance, for *εἰ γάρ*^d. On this is probably founded the use of *εἰ* in the sense of *dummodo* *Soph. Œd. C.* 352. *δεύτερ' ἡγεῖται τὰ τῆς οἴκοι διαίτης, εἰ πατὴρ τροφήν ἔχοι*.

5) *εἰ* is also used as an interrogative particle in dependent interrogative propositions^e, 'whether' (§. 526.). *Il. ε'*, 183. *σάφα δ' οὐκ οἶδ', εἰ θεός ἐστι*. Comp. *Soph. Œd. T.* 584. *Plat. Rep.* 4. p. 420 D. &c. So *εἰάν* *Plat. Gorg.* p. 452 C. *εἰ* is used in this sense, with an expression of uncertainty, where we should use 'that': *Plat. Phæd.* p. 77 B. *εἰ μέντοι καὶ ἐπειδὴν ἀποθάνωμεν ἔτι ἔσται (ἡ ψυχῇ), οὐδ' αὐτῷ μοι δοκεῖ ἀποδεδεῖχθαι*. and *ib.* C. In double questions *ἢ* generally follows *εἰ*, the Latin *utrum—an*, also *εἴτε*, as *Herod.* 9, 54. 78. *Soph. Ant.* 38. *Eur. Andr.* 964. *Ion.* 1570. *Plat. Crit.* p. 46 B. *Leg.* 9. p. 878 E. or *εἴτ' οὖν* *Eur. Alc.* 137. *εἴτε* is also used in the second question, without *εἰ* having preceded, *Soph. Trach.* 236. Comp. *Herod.* 7, 234. also *εἴτε* doubled *Thuc.* 7, 1. *Plat. Phædon.* p. 70 B. *Parm.* p. 130 C. *Rep.* 6. p. 484 C. as *Il. α'*, 65. *μ'*, 239. *εἴτε* also follows *ἢ* *Il. β'*, 349. but *Xen. Cyr.* 2, 1, 7. *μὲν* refers to *τὴν δὲ μάχην μοι λέξον*, and *καὶ* serves to

^c Herm. ad Vig. p. 892. The two forms, however, are frequently interchanged. See Heind. *Plat. Gorg.* §. 138. Schæf. *App. Dem.* 1. p. 548.

^d Herm. ad Vig. p. 757. Of *εἰ γάρ* comp. Valck. ad Theocr. *Adou.* p. 237. *Blomf. ad Æsch. S. c. Th.* 563.

^e The passage *Plat. Rep.* 5. p. 478 D. which Stallbaum quotes, ad *Phil.* p. 117, to prove that *εἰ* is used also in direct questions, has been corrected by Bekker from MSS. The same remark applies to *Amat.* p. 133 B. *Eur. Phœn.* 752.

strengthen. In this sense it may often be interchanged with 'that', *ut*, §. 526. In other cases *εἰ* is a particle of time, §. 525.

εἶτε—*εἴτε*, or *εἴαν τε*—*εἴαν τε*, *ἄντε*—*ἄντε*, *ἤν τε*—*ἤν τε*, is the Latin *sive*—*sive* 'whether—or'; sometimes with *οὖν*, either in the first clause *Æsch. Ag.* 474. *Blomf.* 816. or in the second *Soph. Phil.* 345. or in both, as *Plat. Apol. S. p.* 34 E. *εἴτ' οὖν ἀληθές*, *εἴτ' οὖν ψευδέσ*. Comp. *Æsch. Choeph.* 678. Sometimes it is followed by *ἤ* instead of the second *εἴτε*, *Plat. Phædr. p.* 277 D. Comp. *Eur. Iph. T.* 273 *seq.* *El.* 901. and *vice versâ Eur. Alc.* 112 *seq.*^a likewise *καί Soph. Antig.* 327. *εἴαν δέ τοι ληφθῆ καὶ μή*. The former *εἶτε* also is wanting *Soph. Œd. T.* 517. *λόγοισιν εἴτ' ἐργοισιν*^b. Of *εἶτε* in two questions, which mutually exclude each other, *utrum—an*, see *εἰ* N^o 5.

618. *Ἐπεὶ* (poetical *ἐπειή*, in Herodotus *ἐπεὶ τε*, *Schw. Lex. Herod.* p. 238.), *ἐπειδή*, and *ἐπεάν*, *ἐπήν* (in later writers even *ἐπήν κε*, *Schæf. ad Theocr.* 27, 35.), *ἐπειδάν*, 1) 'after that, when, as', and also 'since'. *Eur. Or.* 78. *ἐπεὶ τάχιστα*, *ἐπεὶ εὐθέως*^c, and in Homer *ἐπειδὴ πρῶτα*, mean 'as soon as'. Of the construction of these particles, see §. 521, 522, 527. 2) With the indicative it signifies 'since, or because'. So *ἐπεὶ τε* in *Herod.* 1, 39. 5, 18. 39. It often begins a proposition without an apodosis, and may then be rendered 'for'. In this sense it is frequently used before imperatives, and with an interrogation, e. g. *Soph. Œd. T.* 390. *ἐπεὶ, φέρ' εἰπέ, ποῦ σὺ μάντις εἶ σαφής*; It may be rendered 'otherwise', when the clause answering to 'if it be not so' is left out. This meaning, however, is not contained in the particle, but derived from the hypothetical nature of the proposition.

Note. These conjunctions are carefully to be distinguished from the adverb *ἔπειτα* 'afterwards', *deinde*.

Ἔστω (properly the preposition *εἰς*) *ἔστω ἄν* 'till, so long as'. See §. 480, *b.*^d

^a Schæf. Melet. p. 5. Lobeck ad Aj. 117.

^b Herm. ad Vig. l. c. Dobree ad Arist. Plut. 598.

^c Pors. ad Eur. Med. 138. Seidl.

ad Eurip. Iph. T. 247. Blomf. Gloss. *Æsch. Ag.* 39.

^d Valck. ad Eurip. Hipp. 659. Brunck ad Eurip. Phœn. 89. Schæf. ad Soph. Aj. 1183.

Εὐτε, εὐτ' ἄν (only poetical). 1) 'when', of past time. 2) 'since', *quandoquidem*, very rare: *Soph. Œd. Col.* 84. *Phil.* 1099. 3) 'as if', in which sense ἤντε is also used: *Il. γ'*, 10. εὐτ' ὄρεος κορυφῆσι νότος κατέχευεν ὀμίχλην --- ὡς ἄρα, &c. also 'like', *Il. α'*, 360. ἤντ' ὀμίχλη.

"Εως 'till, as long as', is joined with verbs, prepositions, and also nouns in the genitive. Of the construction, as a particle of time, see §. 522, 1.

"Η (Ionic and epic ἠέ) 1) 'or', *aut, vel*. In this sense it is often used for 'otherwise', *alioqui, ei de μή*: *Plat. Phædr.* p. 249 *extr.* πᾶσα ἀνθρώπου ψυχὴ φύσει τεθέεται τὰ ὄντα, ἢ οὐκ ἂν ἦλθε εἰς τὸδε τὸ ζῶον. *Comp. Soph. Phil.* 1341. *Eur. El.* 310. 587. 2) 'or', *an*, in the second member of a double question after *πότερον, πότερα, utrum*, or after ἄρα, or after *ei* in indirect questions, even though no interrogative word precedes in the first member: e. g. *Od. α'*, 226. εἰλαπίνη ἦε γάμος; *Plat. Rep.* 6. p. 491 D. E. *Xen. Mem. S.* 2, 7, 8. *Cyr.* 3, 1, 12.^e "Η is also frequently used in a question, when a preceding and indefinite question is made more definite: *Plat. Parm.* p. 137 B. τίς οὖν μοι ἀποκρινεῖται; ἢ ὁ νεώτατος; or when it expresses an opposition *Plat. Men.* p. 71 B. *Comp. Criton.* p. 53 C. It is only in the epic writers that ἦ is repeated^f: e. g. *Od. γ'*, 214. εἰπέ μοι, ἦε ἑκὼν ὑποδάμνασαι, ἢ σέ γε λαοὶ ἐχθαίρουσιν. 3) 'than' after comparatives, and ἄλλος, or when this can be conceived to precede, as after ἴδιος, in which the idea of ἄλλος is involved, *Plat. Gorg.* p. 481 C. after ἐναντίος *ibid.* From this ἦ are compounded:

ἡμὲν—ἠδέ 'both—and, as well—as', used by the Ionic poets. *Il. ε'*, 128. ὄφρ' εὖ γιγνώσκης ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα. ἡμὲν is followed by καὶ *Il. σ'*, 670. (which is also found, though rarely, in the tragedians^g.) ἠδέ is also used, where ἡμὲν has

^o Heind. ad *Plat. Gorg.* §. 95. p. 140 seq. Ast ad *Plat. Leg.* p. 130.

^f Elmsley defends ἦ—ἦ even in the tragedians, ad *Eur. Med.* 480. On the other side see *Herm. ib.* p. 364. ed. Lips. *Comp. Elmsl. ad Soph. Œd. C.* 80. ἀλλ' ἦ taken in-

terrogatively would be more correctly written ἀλλ' ἦ, for the distinction made by Valckenaer ad *Hipp.* 932. is probably unfounded.

^g Pors. ad *Eur. Hec.* 323. ad *Arist. Pac.* 600. *Meineke Cur. Crit. in Comic.* p. 59. *Matthiæ Eur. Hec.* 320.

not preceded, just like *καί* 'and'. It was also pronounced *ιδέ*.

ἤτοι, often with *ἤ* following, 'either—or'. *Plat. Parm.* p. 131 A. οὐκοῦν ἤτοι ὅλου τοῦ εἶδους ἢ μέρους ἕκαστον τὸ μεταλαμβάνον μεταλαμβάνει. *Comp. ib.* p. 138 C. *Rep.* 5. p. 433 D. also *ἤ*—*ἤτοι* *Pind. Nem.* 6, 8.^a *ἤτοι* in Homer supplies the place of *μέν*. *Μέν* is often added.

620. "Ἴνα, 1) 'in order that'. Of the construction see §§. 518. 519. 520. "Ἴνα τί is often used instead of *ἴνα τί γένηται*. *Plat. Apol. S.* p. 26 E. *ἴνα τί ταῦτα λέγεις; ut quidnam fiat, hoc dicis? i. e. quo consilio, quare?* *Comp. Symp.* p. 205 A. See §. 488, 12. The words are often omitted whose object the proposition with *ἴνα* expresses, and hence the anacoluthon *Plat. Gorg.* p. 454 B. 2) 'where, or whither', as a relative, in which case its construction is the same as §. 527 *seq.* For 'there' *Il. κ'*, 127. see Heyne *ib.* "Ἴνα is used interrogatively, 'where?' *Soph. Œd. T.* 947. ὦ θεῶν μαντεύματα ἴν' ἐστέ; i. q. ποῦ ἐστέ. *ib.* 1311. 1515. Elmsley, however, takes *ἴνα* in the two latter instances in its relative sense [and omits the interrogation in *v.* 947.]. 3) as a particle of time: *Od. ζ'*, 27. *Soph. Œd. C.* 621. *Comp. Arist. Nub.* 1233.^b

Καί means 1) 'and'. This particle, however, has many uses which the English 'and' and Latin *et* have not. It is used

a) after definitions of time, where we should use a particle of time: e. g. *Thuc.* 1, 50. ἤδη δὲ ἦν ὀψέ και οἱ Κορίνθιοι ἐξαπίνης πύρμαν ἐκρούοντο, 'it was already late *when* the Corinthians' &c. *Comp. Soph. Ant.* 1187. *Œd. T.* 718. *Phil.* 355. *Eur. Bacch.* 1077. and so also *τε*—*καί* *Herod.* 4, 199. *comp.* 181. *Xen. Cyr.* 1, 4, 28. Especially after *ἄμα*: *Herod.* 1, 112. ἄμα δὲ ταῦτα ἔλεγε και ἐπεδείκνυε. *Isocr. Pan.* p. 73 C. (*c.* 42.) *Comp. Eur. Bacch.* 1082.^c

b) After *ὁμοίως*, *ὡσαύτως*, *ἴσως*, *κατὰ ταῦτά*, where the Latins use *ac*, *atque*, or even *et*, but the English 'as'. *Plat. Ion.*

^a Schaf. ad Ap. Rhod. Schol. p. 321. Dissen Explic. *Pind.* p. 404. Apollonius denies the existence of the practice Bekk. *Anecd.* p. 486, 31.

^b Schäfer ad *Œd. C.* l. c. *Herm.*

ibid. is of the contrary opinion.

^c Valck. ad *Eurip. Phœn.* 1184. *Herm.* ad Vig. p. 380. 53. *Elmsl.* ad *Eur. Bacch.* 1080. *Herm.* ad *Soph. Ant.* 1171.

p. 500 D. οὐχ ὁμοίως πεποιήκασι καὶ Ὅμηρος. *Herod.* 1, 35. ἔστι δὲ παραπλησίη ἢ κάθαρσις τοῖσι Λυδοῖσι καὶ τοῖσι Ἑλλησι, literally, 'they and Homer have not acted in the same way'; 'the purification is of the same kind among the Lydians and among the Greeks'. *Thuc.* 5, 112. *Soph. Œd. T.* 1187.^d That καὶ retains here its proper signification, appears from its being connected with τε: *Isocr. Paneg.* p. 80 B. (c. 51.) οὐ τὴν αὐτὴν δὲ τυγχάνω γνώμην ἔχων ἔν τε τῷ παρόντι καιρῷ καὶ περὶ τὰς ἀρχὰς τοῦ λόγου.

c) Before imperatives and in interrogative propositions, where it expresses the rapidity of the transition: e. g. καὶ μου ἀνάγνωθι τὸ ψήφισμα, in the Attic orators. So also in questions expressive of surprise: *Plat. Theæt.* p. 188 D. καὶ τίς ἀνθρώπων τὸ μὴ ὄν δοξάσει; in a lively contradiction *Eurip. Phæn.* 907. καὶ πῶς πατρώαν γαίαν οὐ σῶσαι θέλω; *Comp. Herod.* 2, 69. 114. *Thuc.* 7, 47. *Soph. Aj.* 1290. *Plat. Theag.* p. 122 D.^e

d) It serves to explain preceding words, especially when something stronger is subjoined, where we should use 'and—too'. *Thuc.* 7, 68. ὡς δὲ ἐχθροὶ καὶ ἔχθιστοι (εἰσὶ) πάντες ἴστε. *ibid.* 48. πολλοὺς καὶ τοὺς πλείους. So in πολλὰ καὶ καλὰ §. 444, 3. as in Latin, *annum jam vicesimum regnat, et ita regnat.*

2) It denotes 'also, even', as in the Latin writers after Cicero *et* is used for *etiam*. Hence it is often used in comparisons with ὡσπερ, ὅς, ὅσπερ, or αὐτός: *Il.* ζ', 406. *Soph. El.* 1301. Also after comparatives with ἢ *Soph. El.* 1146. Also after ἐπεὶ τοι. Sometimes it is to be rendered 'even'. *Il.* ε', 362. Τυδείδης, ὅς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο. Hence its use with superlatives §. 461. ὅστις καὶ means 'whosoever', and with the adverbs μάλα, πάνν, λίαν, πολύ (also πολύς), σφόδρα and others^f. It has also this meaning when used with

^d Duker ad *Thuc.* 7, 71. Valck. ad *Herod.* 7, 50. 2. p. 534. 41. Heind. ad *Plat. Theæt.* p. 321. Ast ad *Plat. Leg.* p. 156.

^e Koen ad *Greg.* p. (44) 106 seq. Duker ad *Thuc.* 4, 21. Wytt. ad *Ecl. Hist.* p. 395. ad *Julian.* p. 159. ed. Schæf. Pors. ad *Eur. Phæn.* 1373.

Elmsl. ad *Med.* 1334. Herm. ad *Vig.* p. 837. 320. Zeune *ibid.* p. 524. Stallb. ad *Euthyphr.* p. 13.

^f Heind. ad *Plat. Crat.* 37. p. 59. *Phædon.* 14. p. 23. 67. p. 106. Elmsl. ad *Eur. Med.* 513. 871. Schæf. ad *Dion. Hal.* p. 332. Bornem. ad *Xen. Symp.* p. 134.

participles, which are resolved by 'although' §. 566. for the idea 'although' is contained exclusively in the participle^a. It has the sense of 'also' after the interrogative words *τίς, ὅστις, πῶς, ποῖ, ποῦ*, and then serves to strengthen the question: e. g. *τί χρῆ καὶ λέγειν;* 'what should one also say?' with the collateral idea, 'if one should say anything'^b.

The double *καί* answers to the Latin *et—et*, 'as well—as also', instead of which *τε—καί* is more usual. Propositions are sometimes thus combined which have a causal relation. *Soph. El.* 680. *κάπεμπόμην πρὸς ταῦτα, καὶ τὸ πᾶν φράσω,* 'omnia dicam quum ad hoc missus sim. Also in the sense *ut—sic*: *Plat. Phil.* p. 60 B. *οὐκοῦν καὶ τόδε καὶ τότε καὶ νῦν ἡμῖν ἂν ξυνομολογοῖτο.* *Soph. El.* 676. *τε καὶ* is used in the same way. *Ant.* 1112. *αὐτός τ' ἔδησα καὶ παρῶν ἐκλύσομαι.*

621. To the particles compounded with *καί* belongs especially *κᾶν*, 1) for *καὶ ἐν*. 2) for *καὶ ἂν*. *Plat. Phædon.* p. 78. *τούτων μὲν κᾶν ἄψαιο, κᾶν ἴδοις, κᾶν ταῖς ἄλλαις αἰσθήσεσιν αἰσθοιο,* and in all connexions in which *ἂν* is used. The verb which belongs to *ἂν* is often wanting, *Plat. Ion.* p. 534 C. *εἰ περὶ ἐνὸς τέχνη καλῶς ἠπίσταντο λέγειν, κᾶν περὶ τῶν ἄλλων ἀπάντων,* i. e. *καὶ π. τ. ἄ. ἄ. ἠπίσταντο ἂν λέγειν.* Hence *κᾶν εἰ* always with the indic. or optat.^c where the *ἂν* refers to a verb omitted, but easily supplied in the apodosis to *εἰ*, as §. 523. Sometimes *ἂν* is doubled, as §. 600. *Obs.* 1. *Eur. Iph. A.* 1029. *Plat. Gorg.* p. 514 D. *Xen. Cyr.* 2, 1, 6. *τοξόται γένοιντ' ἂν κᾶν ἐξακισμύριοι,* instead of *καὶ ἐξ.* 'even'. 3) instead of *καὶ ἐάν*. *Xen. Cyr.* 8, 3, 27. *κᾶν μύων βάλῃς, οὐκ ἂν ἀμάρτοια.* *Eur. Iph. A.* 1132. *κᾶν* appears to stand for *καί*, but it is rather a transition from the construction *χρήσασθαι πάρα* to *χρήσαιο ἂν*, which means the same. So *Plat. Prot.* p. 328 B.

In connexion with other particles *καί* also retains its meaning, only that the meaning of the combined particles becomes predominant, and is alone expressed in Latin or English, e. g.

^a This is also true of the examples collected by Zeune ad Vig. p. 525. and Valck. ad Phœn. 277. p. 98 seq. Universally *καί* there means 'even'.

^b Herm. ad Vig. 837, 340. ad Soph. Phil. 13.

^c Stallb. ad Phil. p. 193.

καὶ δὴ ‘[and] indeed, [and] now’. καὶ δὴ καὶ ‘and indeed also’, *et vero*, when after a preceding word with τε something stronger is subjoined. καὶ μὴν ‘[and] yet, or [and] in truth’ *Soph. Œd. T.* 290. 1004 *seq.* 1066. *El.* 1188. *Antig.* 221. 558. 1054. even when something stronger is subjoined. *quid? quod.* *Xen. Hell.* 7, 5, 8 *extr.* especially where a transition is made to something new, e. g. *Xen. Mem. S.* 2, 7, 1. καὶ μὴν τὰς ἀπορίας γε τῶν φίλων τὰς μὲν δι’ ἄγνοιαν ἐπειρᾶτο γνώμῃ ἀκέισθαι. *Comp. Od.* λ’, 581. 392. *Soph. Œd. C.* 549. 1249. καὶ τοι ‘yet’, properly ‘and yet’, where the Latins use *quamquam* without an apodosis. καὶ—δέ (in Homer close together), ‘and besides’, in confirmatory additions^d.

Τε often answers to καὶ in a collateral proposition, also ἀτὰρ καὶ *Plat. Phædon.* p. 60 D. in the sense of καὶ—δέ.

Μέν usually corresponds with a δέ which follows. Both 622. particles then denote ‘indeed—but’, *quidem—sed*, if the proposition with *quidem* admits of being changed into one with *quamvis*; often, however, they mark not an opposition, but only a mutual relation of the propositions. Especially μέν, μὲν δὴ (*Ion.* μέν νυν), μὲν οὖν, are used in transitions with δέ following. See §. 288. *Obs.* 10. Of δέ with the article instead of the principal word see *ibid.* *Obs.* 9.

1) Sometimes they answer to the Latin *cum—tum*, e. g. *Dem. pro Cor. in.* πολλὰ μὲν οὖν ἐλαττοῦμαι κατὰ τουτοὶ τὸν ἀγῶνα Αἰσχίνου, δύο δὲ καὶ μεγάλα.

2) Very frequently the same word is repeated with these particles in two members which immediately follow one another (*anaphora*). *Hes. Th.* 655. *Herod.* 6, 43. Μαρδόκιος κατέβαινε ἐπὶ θάλασσαν, στρατὸν πολλὸν μὲν κάρτα πεζὸν ἅμα ἀγόμενος, πολλὸν δὲ ναυτικόν. *Xen. Hellen.* 2, 3, 25. So when one and the same person is described by two definitions §. 616.

3) Different parts of speech are united by these particles. *Soph. Ant.* 1105. μόλις μὲν, καρδίας δ’ ἐξίσταμαι τὸ δρᾶν.

^d Ast ad *Plat. Leg.* p. 54. Stallb. 614. Blomf. *Æsch. Prom.* 1009. by ad *Phil.* p. 14. That καὶ—δέ is not to be banished from the tragedians, Schæfer ad *Long.* p. 350. Herm. ad *Vig.* p. 847. 345 b. Seidl. ad *Eur. El.* 1112.

(Comp. *Eur. Phœn.* 1459.) *Trach.* 122. Comp. *Æd. C.* 521. *Plat. Epist.* 7. p. 325 A. βραδύτερον μὲν, εἴκε δέ με ὀμῶς ἢ περὶ τὸ πράττειν τὰ κοινὰ καὶ πολιτικὰ ἐπιθυμία, 'the inclination for public affairs attracted me, though slowly'. *Lucian. D. D.* 8. ἄκων μὲν, κατοίσω δέ^a. So propositions of which the first contains a negation with ἄλλος, but the second is positive, are in this way brought into relation to each other, e. g. *Plat. Rep.* 2. p. 359 D. τοῦτον δὲ ἄλλο μὲν οὐδέν, περὶ δὲ τῇ χειρὶ χρυσοῦν ἑακτύλιον φέρειν, where we should say 'nothing but'. *Apol. S.* p. 32 A. *Soph. Æd. T.* 228. *Herod.* 9, 44. 5, 35.

4) Clauses of a proposition, especially after conjunctions, are placed in opposition to one another by μὲν and δέ, with similar construction, of which only the second suits the connexion, and the first in other languages would be treated as a parenthetical proposition. *Plat. Apol. S.* p. 28 E. ἐγὼ οὖν δεινὰ ἂν εἶην εἰργασμένος, εἰ ὅτε μὲν με οἱ ἄρχοντες ἔταττον ---- τότε μὲν οὐ ἐκείνοι ἔταττον ἔμενον ὡς περ καὶ ἄλλοις --- τοῦ δὲ θεοῦ τάττοντος --- ἐνταῦθα δὲ --- λείπομι τὴν τάξιν. What is δεινόν, is not that he remained at his post, but if he should have left it, and therefore it should properly have been δεινὰ ἂν εἶην εἰργασμένος, εἰ τότε μείνας, οὐ ἐκείνοι ἔταττον, νῦν λείπομι τὴν τάξιν. *Eur. Herc. F.* 86. *Plat. Leg.* 2. p. 664 E. *Xen. Mem. S.* 2, 7, 11. Comp. 4, 3, 4. *Cyr.* 1, 1, 4. 2, 2, 5. *Isocr. de Pac.* p. 168 A. B. and D. π. ἀντιδ. p. 102. ed. Orell. Even in Homer a similar construction is found *Il. θ'*, 270 seq.^b

5) When a proposition beginning with the relative precedes, and another with the demonstrative follows, μὲν is often used in both. *Herod.* 2, 121. καὶ τὸν μὲν (i. e. ὃν μὲν) καλέουσι θέρος, τοῦτον μὲν προσκυνέουσι τε καὶ εὖ ποιέουσι τὸν δὲ χειμῶνα καλούμενον &c. Comp. 1, 113. 3, 65. 75. In such cases δέ is sometimes repeated: *Herod.* 2, 50. τῶν δὲ οὐ φασι θεῶν γιγνώσκειν τὰ οὐνόματα, οὔτοι δέ μοι δοκέουσι ὑπὸ Πελασγῶν ὀνομασθῆναι. *Plat. Lach.* p. 194 D. Comp. *Prot.*

^a Herm. ad Vig. p. 841, 384.

Anal. 1. p. 318. Heind. ad Plat.

^b Wolf ad Dem. Lect. p. 224. Litt.

Gorg. §. 144.

p. 313 A. B. *Hipp. Min.* p. 364 E. *Isocr. Paneg.* p. 77 D. E. (c. 47.) ἂ δὲ αἰσχύνην φέρει ἡμῖν --- ταῦτα δὲ κατὰ χώραν μένει. This even when no relative precedes: *Plat. Phædon.* p. 78 C. τὰ δὲ ἄλλοτ' ἄλλως καὶ μηδέποτε κατὰ ταῦτά, ταῦτα δὲ εἶναι τὰ ζύνθετα. And μέν and δέ doubled: *Xen. Hier.* 9, 2. τὸ μὲν διδάσκειν τε ἂ ἔστι βέλτιστα --- αὐτῆ μὲν ἢ ἐπιμέλεια διὰ χαρίτων γίγνεται· τὸ δὲ τὸν ἐνδεῶς τι ποιῶντα λοιδορεῖν --- ταῦτα δὲ ἀνάγκη δι' ἀπεχθείας μᾶλλον γίγνεσθαι^c. *Comp. Herod.* 2, 26. *Plat. Apol. S.* p. 28 E. *Menon.* p. 94 D.

6) Μέν is sometimes used without a δέ, when a proposition or a word with δέ may be easily supplied by the mind. *Soph. Ant.* 1336. ἀλλ' ὦν ἔρω μὲν ταῦτα συγκατηξάμην, where, as an antithesis, we may easily supply ἂ δὲ μέλλει, ἄλλοις θεοῖς μελήσει. *Eur. Or.* 8. (ὡς μὲν λέγουσιν), where μέν suggests that perhaps what is said is not true. *Plat. Apol. S.* p. 21 D. *Comp. Gorg.* p. 465 D. E. *Arist. Av.* 1220. So in questions where the thing inquired about is supposed to be true, but yet one speaks with a degree of uncertainty: *Plat. Charm.* p. 153 C. παρεένον μὲν, ἦ δ' ὅς, τῆ μάχῃ; especially with the personal pronoun *Soph. Antig.* 634. ἦ σοὶ μὲν ἡμεῖς πανταχῆ δρῶντες φίλοι; 'to thee at least'^d. *Xen. Cyr.* 4, 2, 45. It is put thus, especially with οὖν, in replies, in the sense of *imo*. See οὖν. When πρῶτον μὲν precedes, ἔπειτα is scarcely ever found with δέ.

Μέν is not always followed by δέ, but by other equivalent particles, as αὐτάρ, ἀτάρ in Homer, αὐ *Il.* χ', 109. and αὐτε *Il.* γ', 241. αὐθις, ἀλλὰ μὴν *Plat. Gorg.* p. 495 C. and especially μέντοι *Herod.* 3, 31. and in Attic; also τε *Pind. Ol.* 4, 23. 5, 24—29. *Soph. Phil.* 1056. 1058. *Eur. Or.* 24. 1324.^e

Μέντοι signifies 1) 'certainly, very true, indeed', and is of frequent occurrence in answers. *Plat. Phædon.* p. 73 D. ἄλλα

^c Dorvill. ad Charit. p. 399 seq. Wyt. ad Ecl. Hist. p. 409. Schæf. Melet. p. 111. Coray ad Isocr. p. 58. Heind. ad Plat. Phædon. §. 69. p. 109. ad Prot. §. 11. p. 475. Wolf ad Xen. Hellen. (ed. Schneid.) 1, 3, 20.

^d Heind. ad Plat. Theæt. p. 468.

ad Cratyl. p. 25. Herm. ad Vig. p. 841. 336. Hand. Diss. de part. τὲ p. 15 sq. ^e Herm. ad Pind. Pyth. 2, 107. Antig. 1148. ad Vig. p. 836, 318. 841, 335 b. 932. Bæckh ad Pind. Pyth. 11, 1. Matthiæ ad Eur. Or. 24. Hand. Diss. de Part. τὲ. p. 15 seq.

πον μυρία τοιαῦτ' ἂν εἶη. Μυρία μέντοι νῆ Δί', ἔφη ὁ Συμμίας, and in negative propositions *ib.* p. 82 C. οὐ γὰρ ἂν πρέποι, ἔφη, ὦ Σώκρατες, ὁ Κέβης. Οὐ μέντοι μὰ Δί', ἢ δ' ὅς. Also in the apodosis: *Plat. Phædon.* p. 87 E. εἰ γὰρ ῥέοι τὸ σῶμα--- --- ἀναγκαῖον μέντ' ἂν εἶη, 'it would indeed be necessary'. Hence οὐ μέντοι is often found in questions which another is expected to answer affirmatively. *Plat. Phædr.* p. 261 C.^a

2) 'Yet, but', when it follows μέν instead of δέ, and frequently in other circumstances. Sometimes in this sense it has γέ subjoined. *Herod.* 2, 98. ἠγέονται μέντοι γε οὐκέτι οἱ αὐτοί. *Xen. Cyr.* 5, 5, 24. In other cases a word comes between μέντοι and γέ^b.

623. Μέχρις, commonly an adverb with the genitive, is used also as a conjunction, *donec*. *Soph. Aj.* 571. μέχρις μυηοὺς κίχουσι νεοτέρου θεοῦ. *Herod.* 4, 119. *Xen. Hist. Gr.* 1, 1, 3. with indic.

Ὅμως 'yet, still', *tamen*, in reference to a 'though' which has preceded or is understood. *Thuc.* 7, 77. ἀνθ' ὧν ἡ μὲν ἐλπὶς ὅμως θρασεῖα, viz. καίπερ ἐν τῷ αὐτῷ κινδύνῳ τοῖς φανλοτάτοις αἰωροῦμαι. Of the position see §. 566. When used for ὁμοίως, it is accented ὁμῶς.

Ὅπως, 1. 'as', as relative of πῶς. It is used a) when the person answering repeats indirectly the question before he answers it. *Arist. Thesm.* 203. κάκιον ἀπολοίμην ἂν ἢ σύ. --- Πῶς; --- Ὅπως; δοκῶν γυναικῶν ἔργα νυκτερείσια κλέπτειν^c. Comp. §. 488. b) 'how', in all indirect interrogative propositions. The construction is the same as in other interrogative propositions. To this belongs ἔστιν ὅπως §. 482. *Obs.* 2. c) In reference to οὕτω, e. g. κράτιστόν ἐστιν, οὕτως, ὅπως δύναμαι, λέγειν. It has also here the same construction as the other relative words. §. 527, 528. On this is founded its use, 1) with superlatives §. 461. *Aristoph. Pac.* 206. αὐτοὶ δ' ἀνγκίσανθ' ὅπως ἀνωτάτω, i. e. ὅπως ἀν. δυνατὸν (οἰόντε) ἦν, or ὅπως ἀν. ἐδύναντο. 2) in the expression οὐχ ὅπως, i. e. οὐκ

^a Wyttenb. *Philom.* 2. p. 12 seq.
Herm. ad Vig. p. 844. Bornem. ad
Xen. Apol. S. p. 34 seq.

^b Herm. ad Vig. p. 843, 339.
^c Elmsl. ad *Med.* 1103. not. i.

ἔρω, ὅπως, generally followed by a proposition with ἀλλά. *Dem. in Mid.* p. 518, 11. οὐχ ὅπως μὴ τὸ σῶμα ὑβρίζεσθαι τινος ψέσθε χρῆναι, ἀλλὰ καὶ τὰ δίκη καὶ ψήφῳ τῶν ἐλόντων γιγνόμενα τῶν ἐαλωκότων ἀπεδώκατε εἶναι, properly, 'I will not say that you thought', i. e. 'you not only thought'. *Thuc.* 3, 42. χρὴ τὸν τυχόντα γνώμης οὐχ ὅπως ζημιῶν, ἀλλὰ μὴδ' ἀτιμάζειν, 'I will not say that he must [not] punish him, but not even', &c. i. e. 'he must not only not punish him, but not even disgrace him'; just as in Latin, *non solum punire, sed ne ignominia quidem afficere*. *Dem. pro Cor.* p. 271, 1. If the proposition with οὐχ ὅπως follows, it means that the thing expressed by it is not to be thought of or mentioned as possible. *Soph. El.* 796. πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σε παύσομεν^d.

2. 'that, how', after verbs of caring, providing, considering. See §. 531. *Obs.* 1. In this case ὄρα (*vide*, as in Latin instead of *cave*, i. e. *verendum est*) is omitted. *Plat. Menon.* p. 77 A. ἀλλ' ὅπως μὴ οὐχ οἴός τ' ἔσομαι πολλὰ τοιαῦτα λέγειν. *id. Menex.* p. 249 E. ἀλλ' ὅπως μου μὴ κατερεῖς. So δεῖ σ' ὅπως often occurs, where the infinitive σκοπεῖν is wanting. *Soph. Aj.* 556. δεῖ σ' ὅπως πατρὸς δείξεις ἐν ἐχθροῖς, οἶδας ἐξ οἴου τ'ράφης. *Phil.* 54. *Eur. Iph. T.* 322. *Comp. Arist. Equ.* 80. So also instead of the imperat. *Xen. Anab.* 1, 7, 3. ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, *sc.* ἐπιμελείσθε. *Comp. Cyr.* 5, 2, 21.^e Of the construction, see §. 518. 519. 520. Even in these cases ὅπως seems to have originally denoted 'how',—'we must consider how we shall bring up our children' &c. So Thucydides 6, 11. says, σκοπεῖν, ὅτῳ τρόπῳ τὸ σφέτερον ἀπρεπὲς εὐ θήσονται. and *Soph. El.* 1296. οὕτως δ', ὅπως μήτηρ σε μὴ πιγνώσεται. Hence its regular construction with the future §. 519. In cases where it cannot be translated by 'how', an ellipsis appears to take place: *Il. φ'*, 548. πὰρ δέ οἱ αὐτὸς ἔστη, ὅπως θανάτοιο βαρείας χεῖρας ἀλάλκοι, *sc.* σκοπῶν, ὅπως &c. Since, however, this mode of expression is here equivalent to 'that, in order that', like εἰ §. 526. usage gave the particle exactly the sense of ἵνα, e. g. *Arist. Pac.* 135. οὐκοῦν ἐχρῆν σε Πηγάσου ζεύξαι πτερὸν, ὅπως ἐφαίνου τοῖς θεοῖς τραγικώτερος.

^d Herm. ad Vig. p. 790.

^e Valck. ad Theocr. 10. *Id.* 1, 112.

3. ὅπως means 'that' after the verbs 'say, believe', instead of ὅτι. *Soph. Antig.* 685. ἐγὼ δ', ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε, οὐτ' ἂν δυναίμην, μήτ' ἐπισταίμην λέγειν. *Eur. Heracl.* 1054. (Comp. *Soph. El.* 963.) *Ion.* 1472. *Herod.* 7, 237. 8, 119. (where it is interchanged with the accus. and infin.) *Thuc.* 1, 122. *Xen. Cyr.* 3, 3, 20. Properly, however, it seems here to have meant 'how'.

ὅπως is also found with the infin. *Soph. Aj.* 378. οὐ γὰρ γένοιτ' ἂν ταύθ' ὅπως οὐχ ᾧδ' ἔχειν*. *Xen. Hell.* 6, 2, 32. εὐρετο, ὅπως μήτε διὰ τὸν πλοῦν ἀνεπιστήμονας εἶναι τῶν εἰς ναυμαχίαν μήτε --- ἀφικέσθαι. Comp. *Æcon.* 7, 29. These are properly *anacolutha*, the writer leaving the construction with which he began, for one equivalent to it.

4. 'as, when'. *Soph. Œd. T.* 1241. Comp. *Œd. C.* 1638. *Aristoph. Nub.* 60. ὅπως νῶν ἐγένεσθ' υἱὸς οὐτοσί --- περὶ τοῦνόματος ἐλοιδορούμεθα, and in many other places.

624. Ὅτε, ὁπότε, ὅταν, ὁπόταν, 1. 'when'. Of the construction see §§. 521. 522. After μέμνημαι, οἶδα, ἀκούω &c. ὅτε often follows instead of ὅτι. *Il. ὁ'*, 18. ἦ οὐ μέμνη, ὅτε τ' ἐκρέμω ὑψόθεν. *Thuc.* 2, 21. *Xen. Cyr.* 1, 6, 8. μέμνημαι καὶ τοῦτο, ὅτε, σοῦ λέγοντος, συνεδόκει καὶ ἐμοὶ ὑπερμέγεθες εἶναι ἔργον τὸ καλῶς ἄρχειν. after οἶδα *Eur. Hec.* 112. after ἦμος *Soph. Œd. T.* 1133. ἠνίκα *Eur. Troad.* 70. Comp. *Soph. Aj.* 1273. after ἀκούω *Plat. Leg.* 6. p. 782 C. Comp. *Alc.* 2. p. 141 D. and with ἠνίκα *Eur. Iph. T.* 820. also after λέγειν *Xen. Hell.* 6, 5, 46. In these cases we may supply μέμνημαι τοῦ χρόνου, ὅτε &c., as *Lys. in Poliuch.* p. 151, 34. In a similar way the Greeks often express as a limitation of time, what should properly be expressed as subject or object: *Il. ὁ'*, 207. ἐσθλὸν καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἴσιμα εἰδῆ, instead of τὸ ἄγγελον αἴσ. εἰδένα^b. --- ὡς ὅτε, frequent in Homeric comparisons, even where ὡς would have been sufficient, e. g. *Pind. Ol.* 6, 3. ὡς ὅτε θαητὸν μέγαρον (πήγνυμεν) πάζομεν^c. Comp. *Isthm.* 6, 1. also ἦ ὅτε for ἦ *Isthm.* 7, 11. for which ἦ ἀνίκα is used *ib.* 18.

* See Erfurd's note in his smaller 109 not. **
edition.

^c Herm. ad Vig. p. 919.

^b Schæfer ad Pors. not. *Eur. Hec.*

So *νῦν ὅτε* seems to be used instead of the simple *νῦν* *Æsch. S. ad Theb.* 711. *νῦν ὅτε σοι παρέστακεν.* *Comp. Suppl.* 638. *Pind. Ol.* 10, 13. *Soph. Aj.* 800 *seq.* appears rather an instance of attraction, for *ὅτε ἢ νῦν ἡμέρα θάν. αὐτῷ ἢ βίον φέρει,* an abridged expression for *ὅτε (ὁ μάντις) τὴν νῦν ἡμέραν αὐτῷ θάν. ἢ βίον φέρειν ἔλεγε.*

2. *ὅτε* and *ὁπότε* are also used as causal particles, 'since, because', e. g. *Dem. Olynth.* 1 *init.* *ὅτε τοίνυν ταῖθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν.* *Herod.* 2, 125. *ὁκότε χρόνον μὲν οἰκοδόμεον &c.* So *ὅταν Thuc.* 1, 141. Also 'if' *Plat. Amat.* p. 133 A. *ὁπότε γάρ τοι τὸ φιλοσοφεῖν αἰσχροὺν ἡγήσαιμην εἶναι, οὐδ' ἂν ἄνθρωπον νομίσοιμι ἐμαυτὸν εἶναι.* So *ὅτε μή* is often used for *nisi* in Homer. This particle with its accent altered (*ὄτέ*) is used as an adverb, *ὄτε μὲν—ὄτε δέ, ὄτε μὲν—ἄλλοτε δέ, nunc—nunc,* 'at one time—at another time'. *ὄτ' ἄλλοτ' ἄλλον Soph. Aj.* 58. for *ἄλλοτ' ἄλλον.*

"*Ὅτι* (*ὀτιή* in *Arist. Eur. Cycl.* 643.) 1) 'that', after the verbs 'to say', and others in which this idea is implied, 'to discern', 'to experience', 'it is well known', and generally after all words and phrases which in Latin take the accus. with the infin. Of the construction see §. 507, 3. 529, 2. The proposition on which *ὅτι* depends, often lies concealed in another, or is omitted: *Æsch. in Ctes.* p. 403. *ὅτι δὲ ἀληθῆ λέγω, τοὺς νόμους αὐτοὺς ὑμῖν ἀναγνώσεται,* instead of *ἵνα εἰδῆτε, ὅτι.* *Comp. ib.* p. 502. So with *ὡς*: *Xen. Hell.* 2, 3, 27. *ὡς δὲ ταῦτα ἀληθῆ, ἦν κατανοῆτε, εὐρήσετε οὔτε ψέγοντα οὐδένα μᾶλλον Θηραμένους τουτουῖ τὰ παρόντα, οὔτε ἐναντιούμενον,* 'as a proof that'. *Comp. ib.* 34. *Xen. Mem. S.* 4, 4, 14. The following peculiarities of usage deserve remark.

a. The verb is often wanting after *ὅτι.* *Plat. Gorg.* p. 475 C. ΣΩ. οὐκοῦν κακῷ ὑπερβάλλον τὸ ἀδικεῖν κάκιον ἂν εἴη τοῦ ἀδικεῖσθαι. ΠΩ. Δῆλον δὴ ὅτι, *sc.* κάκιον ἂν εἴη. *Alcib.* 1. p. 105 E. So also *εὖ (σάφ) οἶδ' ὅτι,* or simply *οἶδ' ὅτι,* *Eur. Phæn.* 1659. Hence it is often inserted, quite like an adverb, 'certainly', in the midst of the discourse: *Dem. Phil.* 2. p. 72, 24. *οὔτ' ἂν ὑμεῖς, εὖ οἶδ' ὅτι, ἐπαύσασθε πολεμοῦντες,* and with *τοῦτο Soph. Œd. T.* 1438. It is found at the close of a proposition *Arist. Plut.* 183. *μονώτατος γὰρ εἶ σὺ πάντων αἴτιος---*

εὖ ἴσθ' ὅτι, even when a participle follows *Dem. Phil.* 3. p. 110, 5. πάντων εὖ οἶδ' ὅτι φησάντων. This usage being once established, οὐκ οἶδ' ὅτι (not ὅ τι) was used also in negative propositions: *Isocr. Trapez.* p. 365 D. περὶ μὲν οὖν τούτων, οὐκ οἶδ' ὅτι πλείω δεῖ λέγειν, 'there is certainly no need to say anything'. So δηλονότι (δηλον ὅτι), which is used as an adverb, 'evidently, of course'^a.

b. This particle is also used when the very words of a speaker are quoted in *oratione recta*, whereas these in other languages can only be quoted in the way of narrative^b. *Xen. Cyr.* 3, 1, 8. εἶπε δ', ὅτι εἰς καιρὸν ἦκει, ἔφη. *Plat. Criton.* p. 50 B. C. *Comp. Thuc.* 1, 139. 4, 92. *Plat. Apol. S.* p. 21 D. p. 23 B. *Menon.* p. 74 E. *Charm.* p. 158 D. *Symp.* p. 172 B. p. 190 C. &c. See §. 529. So before the imperative: *Thuc.* 4, 92 *extr.* χρὴ δεῖξαι ὅτι---κτάσθωσαν, in *orat. recta* for ὅτι κτήσονται. *Plat. Criton.* p. 50 C. Before particles: ὅτι ἀλλά *Plat. Gorg.* p. 521 B. and perhaps before interrogative particles, when the *oratio obliqua* is used for the *recta*, *Soph. Œd. T.* 1401. ἀρά μου μέμνησθ', ὅτι οἱ ἔργα δράσας ὑμῖν, εἶτα δεῦρ' ἰὼν ὅποι ἔπρασον αὐθις; *Ant.* 2.

2. 'because'. *Plat. Euthyphr.* p. 9 *seq.* ἀρα τὸ ὄσιον ὅτι ὄσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ ὅτι φιλεῖται, ὄσιόν ἐστι; Of the construction with the infinitive see §. 537.

Obs. From ὅτι and ἔνεκα has probably arisen ὅθ' οὐνεκα, a pleonasm, like ἀμφὶ σοῦ ἔνεκα *Soph. Phil.* 554. τίνος χάριν ἔνεκα *Plat. Leg.* 3. p. 701 D. ἀπὸ βοῆς ἔνεκεν. See §. 636. It is used instead of ὅτι 'that' *Soph. Œd. T.* 572. *Œd. C.* 853. 944. 1006. *El.* 617. after εἰδέναι, μανθάνειν, or their opposites, as ἐπιλανθάνεσθαι. Also 'since' *Eur. Hel.* 599. καὶ χαίρε γ', Ἐλένη προσφερῆς ὅθ' οὐνεκ' εἰ. *Comp. Soph. Aj.* 123. Had it originated by crasis from ὅρον and ἔνεκα, as Lobeck *ad Aj.* 123. Buttman *Larger Gr.* 1. p. 121. maintain, it should have been written ὄρούνεκα, like τούνεκα.

3. In the following cases the use of ὅτι appears to have arisen from the neuter ὅ τι.

a. ὅτι with the superlative §. 461. e. g. πόλις εὐδαιμόνων ὅτι

^a Amersfoordt in Schæf. App. Dem. 1, 735 *seq.* Wolf *ad Dem.* Lept. p. 388.

^b Wyttēnb. *ad Plut. Ser. Num. Vind.* p. 89. Stallb. *ad Phil.* p. 216.

μάλιστα if fully expressed would be οὕτως εὐδαιμών, ὡς ὁ τι μάλιστα εὐδαιμόν ἐστι, as in Latin, *felix, quam quod maxime*. ὅτι (ὁ τι) ταχός *Herod.* 9, 7. *Thuc.* 7, 42. as ὅσον τάχος *Eur. Hec.* 1284. The origin of the phrase was however soon overlooked, and ὅτι was used not as a neuter, but as a particle, just like ὡς, with which it corresponds in meaning in other respects.

b. ὅτι μή, nisi, 'except', e. g. οὐδὲν ἦν, ὅτι μὴ Ἀθῆναι, literally, 'nothing which (ὁ τι) was not Athens'. *Plat. Phædon.* p. 67 A. *Comp.* 83 A. Here also the origin of the phrase was overlooked, and it was used in a way which does not admit such a resolution, just like εἰ μή. *Herod.* 1, 18. *Comp. ib.* 143 *extr.* 181. 183. 3, 26. 9, 13. *Plat. Criton.* p. 52 B. οὐτ' ἐπὶ θεωρίαν πρόποτε ἐκ τῆς πόλεως ἐξῆλθε, ὅτι μὴ ἀπαξ εἰς Ἴσθμὸν, οὔτε ἄλλοσε οὐδαμόσε, εἰ μὴ ποι στρατευσόμενος. Instead of this Herodotus says, 1, 164. χωρὶς ὁ τι^c.

4. οὐχ ὅτι and μὴ ὅτι have the same meaning as οὐχ ὅπως 'not only'. *Xen. Mem.* 2, 9, 8. οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ, i. e. οὐ λέγω ὅτι. *id. Cyrop.* 8, 1, 28. μὴ γὰρ ὅτι ἄρχοντα, ἀλλὰ καὶ οὐς οὐ φοβούνται, αἰδοῦνται οἱ ἄνθρωποι, instead of μὴ ὑπολάβετε ὅτι 'do not suppose that'. *Comp. Plat. Apol. S.* p. 40 D. Also 'not only not': *Æsch. in Ctes.* p. 436. μὴ γὰρ ὅτι πόλις, ἀλλ' οὐδ' ἂν ιδιώτης οὐδὲ εἰς οὕτως ἀγεννῆς γένοιτο. *Plat. Apol. S.* p. 40 D. E. When it is placed after, it means 'to say nothing of, much more, or much less'. *Plat. Gorg.* p. 512 B. *Rep.* 3. p. 398 E. ἄχρηστοι γὰρ καὶ γυναιξίν, ἃς δεῖ ἐπιεικεῖς εἶναι, μὴ ὅτι ἀνδράσι. *Comp. Xen. Hell.* 2, 3, 35. οὐχ ὅτι in Plato is often used to allude to something, on which however the speaker does not insist: *Protag.* p. 336 D. Σωκράτει γε ἐγὼ ἐγγνώμαι μὴ ἐπιλήσασθαι, οὐχ ὅτι παίζει καὶ φησιν ἐπιλήσμων εἶναι. It here answers to the Latin *quamquam*, when it follows the principal proposition, 'I will not say that—though indeed'^d.

Οὖν, Ionic ὦν, 'therefore, consequently', never stands at the beginning of a sentence. It is used even where in English no inference is expressed. *Soph. Œd. C.* 980. οὐ γὰρ οὖν σιγήσομαι, explained by verse 981. σοῦ γ' εἰς τόδ' ἐξελλόντος ἀνόσιον

^c Heind. ad *Phædon.* l. c. §. 31.

^d Heind. ad *Plat. Lysid.* §. 37. p. 45.

στόμα, as *Æsch. Ag.* 535. καὶ γὰρ οὖν πρέπει by the following line *Τροίαν κατασκάψαντα*. It also serves to refer back to something said before, 'as was said, to return to the proper subject', *Soph. El.* 549. *Eur. Hel.* 1651. οὐ μὲν οὖν σ' εἴσομεν, as the expression of a firm resolve. *Heracl.* 690. *Plat. Apol. S.* p. 34 D. εἰ δὴ τις ὑμῶν οὕτως ἔχει --- οὐκ ἀξιῶ μὲν ἔγωγε' εἰ δ' οὖν. Comp. *Gorg.* p. 496 C. or to express that something may be clearly inferred from the preceding circumstances, *Herod.* 9, 96. *Xen. Cyr.* 1, 4, 19. It also serves for confirmation, especially in answers, e. g. by marking that they are inferences from what has gone before: *Plat. Phadr.* p. 262 B. οὐκοῦν δῆλον, ὡς τὸ πάθος τοῦτο δι' ὁμοιοτήτων τινῶν εἰσερρήθη; γίγνεται οὖν οὕτω. In a similar manner it is used in the apodosis *Xen. Cyr.* 3, 3, 9. as a consequence of something said in the protasis; after ὡσπερ *Plat. Gorg.* p. 448 seq. comp. *Alc.* 1. p. 108 D. In the apodosis after -ῆν *Herod.* 9, 48 extr. *ib.* 26. τότε ὧν seems to refer to the preceding διὰ πρῆγμα τοιόνδε, and *Xen. Mem.* 2, 6, 26. the first οὖν is to be repeated after ἐπεὶ. Οὐ μὲν οὖν is of frequent occurrence in this sense: *Lucian. d. Mort.* 16. οὐχ Ἡρακλῆς οὗτός ἐστιν; οὐ μὲν οὖν (οὐ μὲν οὖν) ἄλλος, 'in truth no other'. Also οὐ γὰρ οὖν: *Plat. Phædon.* p. 104 C. οὐδὲ μὴν ἢ δ' ὅς ἐναντίον γέ ἐστι δυὰς τριάδι. Οὐ γὰρ οὖν. So also μὲν οὖν, in affirmative answers πάνυ μὲν οὖν, κομιδῆ μὲν οὖν *Plat. Alc.* 1. p. 130 C. *Soph. El.* 465. οἶμαι μὲν οὖν. It serves for a strong assurance *Aristoph. Pac.* 627. οὐδὲν αἰτίων περ ἀνδρῶν τὰς κράδας κατήσθιον. --- Ἐν δίκῃ μὲν οὖν. It also serves as a stronger affirmation, when the speaker abides by his own statement, notwithstanding the contradiction of another.: *Eurip. Alc.* 72. πόλλ' ἂν σὺ λέξας οὐδὲν ἂν πλέον λάβοις· ἢ δ' οὖν γυνὴ κάτεισι εἰς ἄδου δόμους, in some degree resembling its use after a parenthesis, 'the woman, I say, will die'. *ib.* 532. μῶν ἢ τέκνων τις φρούδος ἢ γέρων πατήρ; --- Γυνὴ μὲν οὖν ὄλωλεν Ἀδμήτου, ξένη, implying that it was something which the questioner might have discovered, where, however, it is rendered *imo vero*. Comp. *Soph. Œd.* C. 31. *El.* 1503. *Eur. Hel.* 1652. *Arist. Eccl.* 111. 765. 1102. *Av.* 341. 1464. *Equ.* 911. *Xen. Cyr.* 8, 4, 11. καὶ σὺ αὐτὸ οὐκ ἀχθεσθήσῃ μοι, ἀκούων τάλῃθῃ; ἡσθήσομαι μὲν οὖν. Comp. *Xen. Mem.* S. 2,

7, 5. *Dem. pro Cor.* p. 270, 21. ὁψὲ γὰρ --- ὀψὲ λέγω; χθὲς μὲν οὖν καὶ πρωήν^a. Besides these senses it is used after a parenthesis, to resume the interrupted discourse: *Thuc.* 6, 64. ἃ γινώσκοντες οἱ στρατηγοὶ, εἰδότες οὐκ ἂν ὁμοίως δυνήθεντες, εἰ γνωσθείησαν (τοὺς γὰρ ἂν ψιλοὺς --- οἱ ξυνείποντο) τοιόνδε τι οὖν πρὸς ἃ ἐβούλοντο οἱ στρατηγοὶ μηχανῶνται. *Plat. Euthyd.* p. 290 B. C. It further serves to mark the continuation of a narrative or argument: *Plat. Prot.* p. 316 A. ἡμεῖς οὖν ὡς εἰσήλθομεν. It is also used after the particles of time, ἐπεὶ οὖν 'when then'. In γοῦν the idea of 'at least' seems to be contained rather in γέ than in οὖν: *Plat. Apol. S. in. Aristoph. Thesm.* 754. δός μοι τὸ σφαγείον, Μανία, ἵ' οὖν τό γ' αἶμα τέκνου 'μου λάβω, 'in order that I may there fore (since so it must be) at least get the blood'. Comp. *Plat. Apol. S.* p. 34 E. *Leg.* 10. p. 885 E.

Hence οὖν is used after the expression of a doubt, *Herod.* 3, 80. καὶ ἐλέχθησαν λόγοι ἄπιστοι μὲν ἐνίοισι Ἑλλήνων, ἐλέχθησαν δ' ὦν, 'but they were really said', where it also serves as a confirmation. Comp. 8. 133. 109 *extr.* *Eur. Ion.* 1345. *Plat. Apol. S.* p. 21 D. It is often appended to the relatives, ὅστισοῦν 'whoever it may be', ὅσπεροῦν, ὅποιοσοῦν. *Æsch. Ag.* 618. ὅσπεροῦν *Æsch. Choeph.* 93. 885. *Soph. Aj.* 991. ὅπουοῦν *Plat. Cratyl.* p. 390 A. ὅπη γὰρ οὖν ὤνησας, οὐ κακῶς ἔχει *Eur. Med.* 538. Here it answers to the Latin *cunque*. It is also found with εἶτε—εἶτε, οὔτε—οὔτε, either in the first member, as *Æsch. Ag.* 502. 852. *Soph. El.* 199. 560. *Æd. T.* 1049. *Plat. Apol. S.* p. 27 C. οὔτ' ὦν—οὔτε *Herod.* 9, 26 *extr.* *Pind. Ol.* 6, 87. *Eur. Andr.* 330. 732. *Plat. Leg.* 12. p. 943 D. or in the second εἶτε—εἶτ' οὖν *Eur. Alc.* 138. μήτε—μή τ' οὖν *Æsch. Ag.* 483. *Soph. Æd. T.* 271. οὔτε—οὔτ' ὦν *Pind. Ol.* 6, 32. *Soph. Æd. T.* 89 *seq.* or in both εἶτ' οὖν—εἶτ'—οὖν *Æsch. Ch.* 679. *Plat. Apol. S.* p. 34 E.

Herodotus uses ὦν in the *tnesis* of a compounded verb, 2, 39. οἱ δὲ φέροντες εἰς τὴν ἀγορὴν ἀπ' ὦν ἔδοντο, and in many other places*.

* *Herm. ad Vig.* p. 345, 343. *Stallb. ad Phil.* p. 99.

* The true nature of this *tnesis* was first explained by Mr. Cogan, *Dr. Aikin's Athenæum*, vol. i. p. 478.

It takes place only with the aorist when used in the *frequentative* sense. ἀπ' ὦν ἔδοντο 'they are accustomed to sell'.—K.

Instead of οὖν the tragic poets and Herodotus use the enclitic οὖν.

Οὐνεκα, from οὐ ἔνεκα 'on which account' *Od.* γ', 60. commonly 'since', like ἀνθ' ὧν §. 480 c. even in Homer; also 'that', ὅτι, in Homer almost confined to the *Odyssey*, as ε', 215. in the *Iliad* only λ', 21. where it seems rather to signify 'since', in reference to τοῦνεκα *v.* 23. in connexion with *v.* 20. Pindar has οὐνεκεν for ὅτι *Nem.* 9, 85. This is common in the Attic poets, who also use οὐνεκα for ἔνεκα as a preposition. See §. 576. Of ὅθ' οὐνεκα see *p.* 1114, 2. *Obs.*

Ὅφρα, a particle confined to the poets, means 1) 'as long as' *Il.* σ', 257. Comp. σ', 343. also for τόφρα. 2) 'till' *Il.* σ', 232. 3) 'that', *ut*, e. g. *Il.* α', 158. ἀλλὰ σοὶ, ὦ μέγ' ἀναίδες, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαιρήσῃς.

626. *Te* 'and', is in the poets a simple copulative, like *καί*: *τε* however seems more commonly to join things of the same kind, *καί* to annex something additional and similar*. *τε* is used in Homer when the two actions belong to the same moment, especially when one serves to introduce the other, as 'to sit down, to come, to smile'. See *Il.* α', 360. ε', 372. ω', 127. ζ', 253. *ib.* 406. ξ', 232. σ', 423. τ', 7. It is repeated in the poets several successive times: *Il.* α', 38. ὅς Χρῦσην ἀμφιβέβηκας, Κίλλαν τε Ζαθέην, Τενέδοιό τε Ἴφι ανάσσεις. *Eurip. Suppl.* 435. ὃ τ' ἀσθενής, ὁ πλούσιός τε τὴν δίκην ἴσην ἔχει. This is less common in prose: *Plat. Phædr.* *p.* 248 B. C. 267 A. *Xen. Hell.* 2, 3, 12. Sometimes *τε*—*τε* do not answer to each other, but unite what precedes to what follows, as *Eur. Bacch.* 1129. Ἴνῳ δὲ τὰπὶ θάτερ' ἐχειργάζετο ῥηγνῦσα---σάρκας, Ἀντονόη τ' ὄχλος τε πᾶς ἐπέιχε Βακχῶν. And so the single *τε* occurs, especially in Thucydides, to bind what follows more closely to what precedes, as belonging to one another. In prose *τε* is most common with *καί* following, in which case *τε* and *καί* answer to the Latin *et*—*et*; and it is sometimes used by poets where the single *τε* would have sufficed. *Od.* π', 249. *Pind. Ol.* 1, 127. τρεῖς τε καὶ δέκα. *Soph. Ant.* 1278. *Eur. Suppl.* 395. So also the double *τε* *Eur. Hipp.* 1084. This

* Hand Diss. 1. 2. de Part. *τε.* Jenæ 1833-4.

τε—τε, ὄρ τε καί, is used even when the words so united are declared to be dissimilar: *Xen. Hier.* 1, 2. πῆ διαφέρει ὁ τυραννικός τε καὶ ὁ ἰδιωτικός βίος, because the things must be placed together before their difference can be discerned^b. Of τε—καί in limitations of time see §. 620, 1, a. It is also used in comparisons like *sicut—ita*^c: *Xen. Mem. S.* 1, 1, 3. 14. So νῦν τε καὶ τότε *Soph. El.* 676. νῦν τε καὶ πάλαι, i. e. νῦν ὡς πάλαι. *id. Ant.* 1112. *Herod.* 8, 101. σὺ ὦν ἐμοὶ, καὶ γὰρ περὶ τῆς ναυμαχίης εὖ συνεβούλευσας---νῦν τε συμβούλευσον, *ut antea monuisti, sic nunc mone.* It is also used for *sive—sive*: *Æsch. S. c. Th.* 433. θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν καὶ μὴ θέλοντος, φησὶν, *sive velit, sive nolit.* *Plat. Leg.* 8. p. 831 D. *Comp. Eur. Ion.* 871. In the same sense τε—ἢ *Plat. Leg.* 9. p. 856 B. Frequently, however, τε does not refer to any καί following, but to another particle, e. g. τε—δέ, when an opposition is contained in the conjunction: *Herod.* 9, 57 *in.* *Soph. CEd.* C. 367. *Antig.* 1096. *Trach.* 833. *Plat. Rep.* 3. p. 394 C. *Alc.* 1. p. 104 B. *Æsch. in Ctes.* p. 471.^d τε—μηδέ *Isocr. Panath.* p. 257 D. τε—ἀτὰρ οὖν *Plat. Hipp. Maj.* p. 295 *seq.* τε—ἔτι δὲ καὶ *Plat. Alc.* 1. p. 123. τε—ἢ *Pind. Ol.* 1, 167. *Plat. Theat.* p. 143 C. ἢ—τε *Il. β'*, 289. These are probably *anacolutha*, or combinations of two constructions. Te is also used after a negative proposition, where the Latins also use *et, ac, atque*, and the enclitic *que*. (*Matthiæ ad Cic. pro S. Rosc.* §. 10. *pro Mur.* §. 71.) *Herod.* 9, 48. ὡς οὔτε φεύγετε ἐκ πολέμου οὔτε τάξιν ἐκλείπετε, μένοντές τε ἢ ἀπόλλυτε τοὺς ἐναντίους, ἢ αὐτοὶ ἀπόλλυθε, by which οὐ φεύγειν and μένειν are represented as closely connected, and one a consequence of the other.

This τε usually stands immediately after the first word of a proposition, but among the poets sometimes after several, e. g. *Eurip. Med.* 757. ὄμνυμι γαῖαν, λαμπρὸν Ἥλιον τε φῶς. *Iph. Aul.* 203. τὸν ἀπὸ νησαίων τ' ὀρέων Λαέρτα τόκον^e.

^b Elmsl. ad *Soph. CEd.* C. 808.

^c Schæfer ad *Soph. Ant.* 181.

^d See *Herm.* ad *Eur. Med.* 431. ad *Soph. Aj.* 823. *Matthiæ* ad *Eur. Or.* 192. *Schæf.* ad *Dion. Hal.* p. 192. *Heind.* ad *Plat. Apol. S.* p. 19. *Elmsl.*

ad *Eur. Bacch.* 457. *Hand. Diss.* 2. p. 7. But *Soph. El.* 1098. ὀρθά τ' εἰσηκούσαμεν, ὀρθῶς δ' ὁδοιποροῦμεν appears a false reading for ὀρθῶς τε.

^e *Elmsl.* ad *Eur. Iph. T.* 199. *Reis.* *Comm. Crit.* in *Soph. CEd.* C. 256.

Often, however, *τε* stands not after the word which is to be conceived of in conjunction with another word, but one to which nothing corresponds. This is almost regularly the practice with prepositions, e. g. *Soph. Œd. T.* 253. ὑπὲρ τ' ἔμαντοῦ τοῦ θεοῦ *τε*, instead of ὑπὲρ ἔμαντοῦ *τε* τοῦ θεοῦ *τε*^a. Also after relatives: *Eur. Phæn.* 96. ἃ τ' εἶδον εἰσήκουσά *τε* for ἃ εἶδόν *τε* εἰσήκουσά *τε*. *Dem. Ol. p.* 10, 18. *Pind. Nem.* 3, 19. ἐγὼ δὲ κείνων τέ μιν ὄαροις λύρα *τε* κοινάσομαι for κείνων ὄαροις *τε* καὶ λύρα, and frequently elsewhere^b. The word with which *τε* is joined, may also be supplied by the mind in the second clause, e. g. ὑπὲρ τ' ἔμαντοῦ ὑπὲρ *τε* τοῦ θεοῦ, yet even thus *τε*, logically considered, is not joined to the word which belongs to the connexion. The truth is, that the Greeks did not consider matters with such logical strictness, but viewed a proposition or part of a proposition as a whole in itself, in which the connecting particle did not regard one word only, but the clause collectively; just as the Latin poets often do not annex *que* to the word to which it strictly belongs, but are content to express the connexion between the propositions. *Thuc.* 7, 69. πάντα *τε* ἔργῳ καὶ λόγῳ, where *τε* belongs to ἔργῳ, and πάντα cannot be referred to the second clause.

The use of *καί τε* instead of *καί* alone is confined to Homer; but *καί—τε*, with a word between, is found in the Attics. *Thuc.* 1, 9. ἃ μοι δοκεῖ Ἀγαμέμνων παραλαβὼν, καὶ ναυτικῶ *τε* ἅμα ἐπὶ πλέον τῶν ἄλλων ἰσχύσας, τὴν στρατείαν οὐ χάριτι τὸ πλέον ἢ φόβῳ ξυναγαγὼν ποιήσασθαι. *Arist. Lys.* 1200. The MSS., however, vary both here (see Bekker's and Poppo's *Thucydides*) and in most of the passages commonly alleged under this head; in others, *τέ* answers to another *τέ*, or *καί*, as *Arist. Pac.* 961. *Thuc.* 1, 145. *Xen. Mem.* 4, 4, 1. In others, again, the discourse is interrupted after the first *τε*: *Soph. Œd. T.* 258. *Plat. Phædr. p.* 278 B. *Prot. p.* 317 D. *Comp. Phædon. p.* 63 C. *Gorg. p.* 524 B. with Heind. note. *Eur. Iph. T.* 681. is an anacoluthon. Yet there are other passages

^a Of this kind are all the examples which Elmsley has collected in the review of Markland's *Iph. A.* l. 508. and the greater part of those quoted

on *Eur. Heracl.* 622.

^b Schæfer *Ind. Poet. Gnom. p.* 366 seq. *App. Dem.* 1. p. 191. 690.

where none of these explanations suffices, and τε has the authority of the MSS.^c *Soph. El.* 1417. *Aj.* 1312. *Soph. Fr. Aload.* 11, 3. *Herod.* 1, 58. Sometimes τε γάρ is found not followed by καί or a second τέ: *Soph. Trach.* 1021. *Thuc.* 7, 21. and *Pind. Pyth.* 11, 45. seems to mean ἴσχει τε γὰρ ὄλβος οὐ μείονα φθόνον. *Lycurg. c. Leocr. p.* 149, 25. five MSS. have ἐπιφανής τε γάρ ἐστι.

In the Homeric language it is found with many other particles, especially relatives, ὅς τε (*Herod.* 1, 74.), ὅσος τε, ἐνθα τε, ἵνα τε (*Il. v.* 478.) 'where', ὅτε τε, δέ τε^d, γάρ τε, and in Herodotus, also after ἐπεὶ, ἐπεὶ τε, instead of the simple ὅς, ὅσος, ἐνθα, ὅτε. Generally, however, it appears only to support and more strongly point out the connective force which is contained in those particles, as being conjunctions: ὅστε seems to point out a more detailed account of what is already involved in the preceding words, or already known; ὅς some additional circumstance: ἐπεὶ τε is also used of reasons not now first given, but included in what precedes, like the *quod si* of the Latins. It seems to express such a coincidence in the apodosis, as *Il. a'*, 218. ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ. κ', 225. *Comp.* 224. So μέν τε *Il. φ'*, 464. ἦ τε 'truly' *Il. v'*, 631. Τε is often found before ἄρα, partly after interrogative words in Homer, e. g. τίς τ' ἄρ' σφῶε θεῶν ἔριδι ξυνέηκε μάχεσθαι;^e *Il. γ'*, 226. πῶς τ' ἄρ' ἴω; *Od. γ'*, 22. when the cause of the interrogation lies in what precedes.

Among the Attics, Æschylus only has ὅς τε in iambics (*Blomf. Pers.* 302.), Sophocles and Euripides only in lyric parts, e. g. *Soph. Œd. T.* 695. *Eur. Alc.* 446. ἵνα τε *Eur. Phæn.* 669. *Iph. A.* 1503. The common language retained it only in ὅστε and οἷός τ' εἰμί^f.

Τοι, enclitic, properly an old dative for τῷ, 'therefore', §. 290. 627. serves, standing alone, to strengthen the affirmation, e. g. *Arist.*

^c See Schæf. ad *Dion. H.* p. 191. Poppo ad *Xen. Cyr.* 1, 4, 17. Stallb. ad *Phil.* p. 144. who renders τέ by *etiam*.

^d That δε τέ should be changed in the Attic poets is shown by *Herm.* ad *Vig.* p. 836, 316. Schæf. ad *Soph. Œd.*

T. 18.

^e τῶρ' in this and similar passages is a crasis of τοι ἄρα.—ED.

^f I do not understand how τε can signify 'perhaps' (etwa), as *Hermann* ad *Vig.* p. 835. n. 315. and *Stallbaum* ad *Phil.* p. 145. maintain.

Plut. 29. οἰδά τοι 'I know well'. *Xen. Cyr.* 5, 2, 23. ἐγὼ τοι, ἔφη, φίλοι ἄνδρες, οἴομαι, where the strengthening of the affirmation would be expressed in English by the emphasis on 'I'. *ib.* 1, 5, 13. πιστεύω τοι. 3, 3, 51. ἀρκεῖ τοι. Hence *Aristoph. Plut.* 1100. σέ τοι, σέ τοι λέγω, Καρίων. *Soph. El.* 1445. And in the antithesis to a negative proposition: *Æsch. Choeph.* 923. σύ τοι σεαυτὴν, οὐκ ἐγὼ κατακτενεῖς. Comp. *Soph. El.* 624. And in affirmative answers: *Plat. Gorg.* p. 447 B. Τί δὲ, ὦ Χαιρεφῶν; ἐπιθυμῆι Σωκράτης ἀκοῦσαι Γοργίου; ΧΑΙ. ἐπ' αὐτό γέ τοι τοῦτο πάρεσμεν. Plato also puts it frequently between the article and the noun which it is to strengthen, e. g. *Theat.* p. 190 B. παντὸς μᾶλλον τό τοι καλὸν αἰσχρόν ἐστιν, &c. Οὔτοι is used in the same way*, and it also strengthens the negation in οὔτοι, μήτοι. In all these cases τοι follows the word to which it is designed to give emphasis, even γάρ, γέ, δὴ. It also occurs in connexion with various particles, e. g. ἀλλά τοι *Xen. Mem. S.* 1, 2, 56. 57. καὶ γάρ τοι. ἐπεὶ τοι *Soph. Oed. C.* 433. To this and others γε is often annexed, *Lob. ad Phryn.* p. 342. ἦτοι among the Attics, instead of the simple ἦ 'or'. See above §. 619. καὶ τοι 'yet', §. 621. μέντοι §. 622. At the beginning of a proposition it is found only in τοιγάρ, τοιγάρτοι, τοιγαροῦν, τοίνυν, 'therefore'. With ἄρα, ἄν it forms a crasis, τᾶρα, τᾶν.

628. Ὡς means 1) 'that', like ἵνα, to denote a *purpose*. See §. 518. 520. *Obs.* 2. Of ὡς συνελόντι εἰπεῖν see §. 545. Sometimes, as in the case of ἵνα, the word is omitted the purpose of which is to be expressed, or ὡς expresses the purpose of a whole proposition: *Lysias* p. 137, 28. ὡς δ' ἀληθῆ λέγω, κάλει μοι τοὺς μάρτυρας, 'that thou mayest see that I speak the truth'. Comp. *Xen. Hist. Gr.* 2, 3, 27. 34. ὡς τί is also used like ἵνα τί, for ὡς τί γένηται, γένοιτο, γέγονεν. *Eur. Or.* 756. ὡς τί δὴ τόδε; OP. ὡς νιν ἱκετεύσω με σῶσαι.

2) 'that', the same as οὔτι §. 529, 2. Here, too, the words 'say, believe', are sometimes wanting. *Plat. Phædon.* p. 108 D. ὡς μέντοι ἀληθῆ, χαλεπώτερόν μοι φαίνεται, sc. ἀποδείξαι. See Wytttenbach's note, p. 296.

* Herm. ad Vig. p. 803. 948.

3) 'how, as'. a) The tragedians often repeat the preceding word with *ὥς*, when the speaker from unpleasant recollections does not choose to be more precise. *Eur. Iph. T.* 579. *Troad.* 631. ὄλωλεν ὥς ὄλωλεν 'he has perished, no matter how'. See §. 486. *Obs.* 2. The demonstrative *οὕτως* answers to this *ὥς*, and both are used in asseverations, *ὥς* being joined with the thing affirmed: *Il. v'*, 825. ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισιν. b) *ὥς* often stands instead of *οὕτως* at the beginning of propositions, referring to what went before, as in other cases relatives are used for demonstratives in Greek and Latin. *Soph. El.* 65. *Eur. Hec.* 440. ἀπωλόμην, φίλαι· ὥς τὴν Λάκαιναν --- Ἑλένην ἴδοιμι, sc. ἀπολομένην. Comp. *Bacch.* 1068. *Plat. Gorg.* p. 499 B. Of *ὥς* for *ὅτι οὕτως* see §. 480. *Obs.* 3. c) In exclamations: *Eur. Med.* 330. βροτοῖς ἔρωτες ὥς κακὸν μέγα! *Arist. Vesp.* 1266. ὥς σε μακαρίζομεν^b. On this is founded probably the use with optatives, in the sense of the Latin *utinam*, §. 513, 1.^c *Od. a'*, 47. Comp. *Soph. El.* 126. *Eur. Hipp.* 412. d) In comparisons, e. g. ὥς εἰ, ὥς ἂν εἰ, 'as if', *quasi*. Hence ὥς τάχιστα, sc. δυνατόν ἐστι, 'as quickly as possible', §. 461. In the sense of 'that' and 'how', *ὥς ὅτι* was used pleonastically *Herod.* 9, 6. As *ὅσος* is placed after adjectives which express any kind of superiority, e. g. ὄχλος ὑπερφυῆς ὅσος, §. 445, c., so *ὥς* is put after the adverbs which correspond with them: *Plat. Phæd.* p. 92 A. θαυμαστῶς ὥς ἐπίσθην. *Symp.* p. 173 C. ὑπερφυῶς ὥς χαίρω. *ib.* p. 200 B. seq. ἐμοὶ μὲν γὰρ θαυμαστῶς δοκεῖ, ὦ Ἀγάθων, ὥς ἀνάγκη εἶναι. The resolution is the same as in the case of *θαυμαστὸς ὅσος*. It should properly be *θαυμαστόν ἐστιν, ὥς ἐπίσθην, ὑπερφυῆς ἐστιν, ὥς χαίρω*, as *Herod.* 3, 113. ἀπόζει τῆς χώρας τῆς Ἀραβίης θεσπέσιον ὥς ἠδύ. *Dem.* p. 17. γέλως ἐσθ' ὥς χρώμεθα τοῖς πράγμασιν. In such phrases as *ὥς οἰκτρὸν δῆτα* *Plat. Phæd.* p. 90 D. *θαυμάσιον* seems originally to have been omitted. This *ὥς* came by usage to be regarded as nothing more than a strengthening particle, like *quam* with positives^d; and hence the idioms *ὥς ἀληθῶς* 'in truth', *ὥς ἀτεχνῶς* 'entirely'. e) In

^b Heind. ad *Gorg.* p. 101.^d Brunck ad *Soph. Œd. C.* 15.^c Hermann ad *Soph. Aj.* 904. denotes this use of the particle. Comp. *Matth.* ad *Eur. Hec.* 438.Heind. ad *Phæd.* p. 152 seq. Ast ad *Plat. Leg.* p. 138.

limiting propositions, e. g. *ὡς ἐπεικάσαι* §. 545. *ὡς γ' ἐμοί, ὡς γέροντι* §. 388, *a. Soph. Œd. T.* 1118. *πιστὸς ὡς νομεὺς ἀνὴρ* 'considering that he was a shepherd'. So also *Thuc.* 4, 84. *ἦν δὲ οὐδὲ ἀδύνατος, ὡς Λακεδαιμόνιος, εἰπεῖν*, 'for a Lacedæmonian'. *Eur. Or.* 32. *οἶα δὲ γυνή*. With prepositions following, *Thuc.* 5, 43. *Ἀλκιβιάδης --- ἔτι τότε ὦν νέος, ὡς ἐν ἄλλῃ πόλει*, 'as would have been thought in another city'. *ὡς ἐκ τῶν δυνατῶν* *Thuc.* 2, 3. 7, 74. or *ὡς ἐκ τῶν ὑπαρχόντων* *id.* 7, 76. 'as far as could possibly, under actual circumstances, be done'^a. *Plat. Alcib.* 1. *p.* 127 D. *Thuc.* 4, 96. *ὡς διὰ ταχέων, sc. ἐξῆν*, 'as it could be done in haste'. *Xen. Anab.* 4, 3, 31. *Soph. Œd. C.* 15. *ὡς ἀπ' ὀμμάτων* 'to judge by the eye' (§. 396. *Obs.* 2.)^b. *ὡς ἐπὶ τὸ πολὺ* 'for the most part'. Hence it is also used in comparisons: *ἄπιστον τὸ πλῆθος λέγεται ἀπολέσθαι, ὡς πρὸς τὸ μέγεθος τῆς πόλεως*, 'in proportion to the size of the city'. *Thuc.* 3, 113. *Plat. Rep.* 6. *p.* 498 D. *εἰς μικρόν γ', ἔφην, χρόνον εἶρηκας. Εἰς οὐδὲν μὲν οὖν, ἔφην, ὡς γε πρὸς τὸν ἅπαντα*. Here, however, *ὡς* may mean 'that', and *σκοπεῖν* or *συμβάλλειν* be understood. comp. §. 540. So also *Plat. Rep.* 5. *p.* 453 C. *ὡς μὲν ἐξαίφνης, οὐ πάννυ ῥάδιον, sc. ἀπολογεῖσθαι*. *Ὡς ἕκαστοι*, especially in Thucydides, appears to be an abbreviation of *ὡς ἕκαστοι ἦσαν*, &c. as *Herod.* 1, 29. *ἀπικνέονται ἐς Σάρδις πάντες ἐκ τῆς Ἑλλάδος σοφισταί, ὡς ἕκαστος αὐτέων ἀπικνέοιτο*, the same as *σοφισταί ὡς ἕκαστοι*. So Thucydides 3, 74. uses *ὡς ἐκάτεροι*. Hence appears to have originated the use of *ὡς* before the participial construction §. 568. in order to express the having something in the thoughts^c; also in *ὡς τί δὴ θέλων* *Eur. Iph. T.* 560. *Ion.* 537. *ὡς τί χρῆζων*^d *Med.* 677. *ὡς πρὸς τί χρείας* *Soph. Œd. T.* 1174. *Trach.* 1182. So *Xen. Cyr.* 3, 2, 24. *ib.* 25. *Hell.* 2, 1, 22. 23. *Thuc.* 1, 48. *Soph. Aj.* 44. *ἦ καὶ τὸ βούλευμ' ὡς ἐπ' Ἀργείους τόδ' ἦν*; Comp. *Trach.* 531. *Thuc.* 1, 126. Hence it is used of an intended movement, *ὡς εἰς, ὡς ἐπί, ὡς πρὸς*, in which case the preposition is sometimes left out^e. See §. 578, *h*. *Ὡς*, especially with *δὴ*, has the force of *quasi*, with

^a Herm. ad Aj. 533.

ad Med. l. c.

^b Heind. ad Plat. Soph. p. 336.^c Elmsl. ad Soph. Œd. C. 71. ad^e Herm. ad Soph. Phil. 58.

Eur. Iph. T. 1128.

^d Valck. ad Phœn. 524. Elmsl.

or without a participle, *Plat. Prot. p. 342 C.* καὶ οἱ μὲν ὦτα κατάγνυνται --- --- ὡς δὴ τούτοις κρατοῦντας τῶν Ἑλλήνων τοὺς Λακεδαιμονίους, *putantes scilicet.* (Of the ironical δὴ see §. 603.^f)

4) 'when', as a participle of past time. *Herod. 1, 17.* So ὡς τάχιστα, *quum primum, Herod. 1, 11.* In this sense another ὡς answers to it in the apodosis, in the epic poets, the events being thus declared to be contemporaneous: e. g. *Il. τ', 16.* ὡς εἶδ', ὡς μιν μάλλον ἔδν χόλος. *Comp. ξ', 294. υ'; 424. Theocr. 2, 82.* ὡς ἴδον, ὡς ἐμάνην, as *Virg. ut vidi, ut perii*^ε. Hence it appears that the second ὡς was not taken for ὡς, i. e. οὕτως.

5) It means the same as ἐπεὶ 'since', but without any apodosis, in which case it is to be translated 'for'. *Plat. Prot. p. 335 D.*^h The proposition, of which ὡς assigns the cause, is often omitted, as in the case of γάρ. *Soph. Aj. 38.* ἦ καὶ φίλη δέσποινα, πρὸς καιρὸν πονῶ; *AΘ. ὡς ἔστιν ἀνδρὸς τοῦδε τάργα ταυτά σοι.* 'certainly; for', &c. *Comp. Eur. Phæn. 1678.* Hence it is often used by the tragedians to express a strong assurance; in which case, however, we can always conceive some preceding affirmation of which the reason is assigned, e. g. *Soph. Œd. C. 861.* ὡς τοῦτο νῦν πεπράξεται. *Phil. 812. Eur. Hec. 400.* ὡς τῆσδ' ἐκούσα παιδὸς οὐ μεθήσομαι. *Comp. Andr. 588.*ⁱ

Of a different nature is ὡς^k, poetical for οὕτως, which the Attics use in prose in two cases: καὶ ὡς 'even or also under these circumstances, though this or that has happened'; and οὐδ' ὡς. It also occurs alone with reference to an ὡς which has preceded, 'as': *Plat. Rep. 7. p. 530 D.* ὡς δέ *Prot. p. 326 D.* ὡς οὖν *ib. p. 338 A.* ἔστιν ὡς means 'to a certain degree'. See §. 482. *Obs. 2.*

^f Blomf. Gloss. Agam. 1623. Elmsl. ad Eurip. Bacch. 224. Heind. ad Plat. Gorg. §. 54. p. 74. Bornem. ad Xen. Symp. p. 186.

^ε Lennep in Coluth. 2. c. 10. Valck. ad Phæn. 1437.

^h Heind. ad Plat. Gorg. §. 81. p. 113. In the passage there quoted, however,

p. 481 B., I should prefer rendering ὡς by *ut*.

ⁱ Valckenaer ad Eur. Phæn. 727. supplies ἴσθι. *Comp. Elmsl. ad Soph. Aj. 97. Eur. Med. 596.*

^k Hermann de Emeud. Rat. Gr. Gramm. p. 111 seq. writes ὡς.

629. With *ὡς* are compounded *ὡσαύτως*, *ὥστε* and *ὥσπερ*.

ὡσαύτως is found only separate in Homer, *ὡς δ' αὐτως*, and so often in other authors^a, 'just so', like *ὁ αὐτός*.

ὥστε 'so that, that', when this points to a consequence not designed; after verbs with a negation it sometimes expresses the consequence without the negation: *Eur. Suppl.* 876. *φίλων δὲ χρυσὸν πολλάκις δωρουμένων οὐκ εἰσδέξατ' οἶκον, ὥστε τοὺς τρόπους δούλους παρασχέιν χρημάτων ζευθεῖς ὕπο.* the consequence of *εἰσδέχσθαι*. *Iph. T.* 1336.^b Also 'on condition that': *Thuc.* 3, 34. 75. 114. 5, 94. 7, 82. *Soph. CEd. T.* 65. *El.* 1204. Not unfrequently it stands for the infinitive, §. 531. *Obs.* 2. 533. *Obs.* 1. 534. *Obs.* 3. after *φοβείσθαι* §. 520. *Obs.* 1. It often stands at the beginning of a proposition, 'therefore', as the Latin *ut* instead of *itaque*, e. g. *Soph. CEd. T.* 65. *El.* 1204. It commonly takes the infinitive, but often also the indicative, and in the sense of 'therefore' also the imperative. *Soph. El.* 1176. *ὥστε μὴ λίαν στένε*^c. In Homer it is also found instead of the simple *ὡς*, *ὥστε κρήνη μελάνυδρος*, and for 'since', to denote a quality, *utpote*, *Il. γ'*, 380. *ὥστε θεός* 'since she was a goddess' §. 569, 7. Also in the tragedians: *Soph. Trach.* 112. 699. 703. In the same sense with a participle it is probably exclusively Ionic: for in *Thuc.* 7, 24. we should read, with Bekker, *ἄτε*, and *Arist. Eccl.* 783. *ὡς τι*^d. Used for *ἵνα* it is rare, as *Herod.* 3, 36. *ὥστε* ----- *δῶρα λάμβονται*. *Soph. CEd. C.* 45. it would probably be more correctly rendered, with Hermann, not *nam*, but *quare* or *itaque*. *Isocr. Pan. p.* 77 C. *ὥστε* is occasioned by *τοιούτη*, as in Latin *ut* for the accus. and inf. *Cic. ad Att.* 9, 9. Herodotus uses *ὥστε* after *τοιούτος*, *οὕτως*, e. g. 3, 12. 108.

ὥσπερ 'as', a particle of comparison, and therefore used after *ὁ αὐτός*, *ὅμοιος* *Plat. Phædon. p.* 86 A. *καὶ τοῦτο Prot. p.* 352 B. and *ὥδε Soph. CEd. T.* 276. Instead of this, *ὥσπερ* is some-

^a Heind. ad *Phædon.* p. 200.

^b Herm. ad *Vig.* p. 949. II.

^c I have not yet been able to satisfy myself whether any and what difference exists between the construction of *ὥστε* with an infinitive and an in-

dicative. Hermann ad *Vig.* p. 852. n. 352, b. seems to suppose an anacoluthon when *ὥστε* is joined with an indicative.

^d Lobeck ad *Phryn.* p. 427. is of a different opinion.

times used, of which, and ὡςπερ ἂν εἶ, see §. 523, 2. of ὡςπερ with a participle, §. 569, 7. In an answer it corresponds to a question with πῶς, *Xen. Mem. S.* 3, 10, 11. "Ὡςπερ καὶ ἀρμόττοντα. and also as an explanation, *ibid.* 4, 5, 9. where ὅτι might also have been used. *Plat. Rep.* 1. p. 341 E. πῶς τοῦτο ἐρωτᾷς; "Ὡςπερ, ἔφην ἐγὼ, εἰ με ἔροις, 'if for example you should ask me'. *Plat. Prot.* p. 351 seq. "Ὡςπερ unites not only similar but also opposite things: *Soph. El.* 993 seq. ἐσώζετ' ἂν τὴν εὐλάβειαν, ὡςπερ οὐχὶ σώζεται. *Plat. Prot.* p. 348 E. *Xen. Mem.* 4, 4, 21. "Ὡςπερ is also found in the affirmative clause *Herod.* 9, 27. ἡμῖν δὲ εἰ μὴδὲν ἄλλο ἀποδεδεγμένον, ὡςπερ ἐστὶ πολλά τε καὶ εὖ ἔχοντα, ἀλλὰ &c. In this opposition οὐχ ὡςπερ is very common. *Plat. Gorg.* p. 522 A.^e It also serves to declare something to be real which had been only assumed before: *Herod.* 5, 53. εἴ δ' ὀρθῶς μεμέτρηται ἢ ὀδὸς ἢ βασιλῆϊ τοῖσι παρασάγγησι καὶ ὁ παρασάγγης δύναται τριήκοντα στάδια, ὡςπερ οὐτός γε δύναται ταῦτα. It also stands for οὕτω *Plat. Prot.* p. 348 D.

ὡςπερ also means 'as it were, to a certain degree': *Plat. Phaed.* p. 88 D. ὁ λόγος οὕτως --- ὡςπερ ὑπέμνησέ με ῥηθεῖς, ὅτι &c. So it is sometimes added to εὐκέναι, δοκεῖν: *Plat. Apol. S.* p. 27 A. εὐοικε γὰρ ὡςπερ αἰνιγμα ξυνηθέντι^f. Instead of this ὡςπερ εἶ is sometimes used.



General Observations on CONSTRUCTION.

1. Propositions are either simple or compound. In simple 650. propositions a predicate is attributed, by means of the copula, to a subject, either expressed, or implied in the person of the verb. Several subjects may have one predicate, or one predicate several subjects. The predicate is always a verb with or without an adjective, &c. Such a simple proposition may be enlarged, but without any change of its nature, by the addition of cases depending on the noun, the adjective, or the verb, by apposition, and by infinitives and participles, governed

* Of this use of οὐχ ὡςπερ see p. 574.
Heind. ad *Gorg.* l. c. p. 259. ad *Prot.* ' Wyttenb. ad *Plat. Phædon.* p. 164.

by the principal verb, as explained under these heads. To this class belong also simple questions, i. e. those which do not contain two cases mutually exclusive of each other. It has been remarked, however, (§. 488, 12. §. 567.) that by means of double interrogatives the Greeks combine two questions into one, with participial construction.

In regard to questions, it is further to be remarked, that in passing to another subject, or to an antithesis, the Greeks often place the words which express the subject first, for the sake of emphasis, with *τί δέ*, and the interrogative with the verb in a second question after it. *Eur. Iph. A.* 1238. *τί δ' ἄρ' ἐγὼ σὲ πρέσβυν; ἄρ' εἰσδέξομαι* ---; *Plat. Leg.* 4. p. 704 C. *τί δ' αὖ πεδίων τε καὶ ὀρών καὶ ὕλης; πῶς μέρος ἐκάστων ἡμῖν εἶληχε*, for *πῶς δὲ μέρος πεδίων τε καὶ ὀ. κ. ὕ. ἡμῖν εἶληχε*; *Plat. Phædon.* p. 65 A. *ib. D. Rep.* 7. p. 515 A. B. *Parm.* p. 132 A. *Gorg.* p. 502 A. B. The introductory question is sometimes blended with the proper question: *Eur. Hel.* 882. *Ἐλένη, τί τὰμὰ πῶς ἔχει θεσπίσματα*; for *τί τὰμὰ θεσπίσματα; πῶς ἔχει*; *Plat. Symp.* p. 202 D. comp. §. 488, 9.^a

2. Compound propositions consist chiefly of two members standing to each other in certain relations, which are defined by conjunctions, and of which neither is complete by itself. Either the second member (*second* in the grammatical view, not always in place), contains an explanation, or more precise definition of a preceding word, or the preceding member, by means of the relatives *ὅς* &c., or a definition of time by *ὅτε*, *ἐπειδὴ* &c., or a cause by *ἐπεὶ*, a comparison by *ὥσπερ*, *καθάπερ*, a condition by *εἰ*, *εἰάν*, *ἤν*, or the purpose or consequence by *ἵνα*, *ὥς*, *ὅπως*, *ὥστε*, or a limitation, an obstacle, though often only a supposed one, which is to be removed by the principal proposition, by *εἰ καί*, *καίπερ*. In other sentences one member is only added to another by *καί*—*τέ*, *μέν*—*δέ*, or opposed to it, one of the two only being possible, by *εἴτε*—*εἴτε*, *ἢ*—*ἢ*, as also in double questions by *πότερον*—*ἢ*, &c.

a. In Homer and Pindar the connexion of the members of propositions is very loose; they often place as an independent,

^a Heind. ad *Gorg.* p. 189.

simple proposition, what should be represented in its relation to another, e. g. *Il. ο'*, 551. *ναῖε δὲ παρ Πριάμῳ· ὁ δὲ μιν τίεν ἴσα τέκεσσιν*, for *ὅς μιν τίεν*. *Il. ζ'*, 147. *ν'*, 476. comp. §. 557. p. 966. Pindar especially places propositions beside each other, without expressing their relation. See *Ol. 1 in*. In a similar way Homer uses conjunctions, which in the common language are relatives, as demonstratives, e. g. *Il. ο'*, 547. *ὄφρα* for *τόφρα*. *Il. μ'*, 141. *εἴως* (ἔως) for *τέως*. Pindar, on the other hand, uses the demonstrative for the relative *Nem. 4, 6. τόσσον* for *ὅσσον*, where Hermann quotes *Callim. in Apoll. 94. in Del. 246. comp. §. 65. Obs. 3. §. 153*. So in the Attic writers *ὄτε* is used as a demonstrative with change of accent, *ὄτε μὲν—ὄτε δέ, ὄτε μὲν—ἄλλοτε δέ, &c.*

Obs. In propositions which begin with *οὐκων*, Herodotus places first of all, the negative reason of the person acting, to which the *οὐκ* in *οὐκων* refers, and then the action which is to be considered as the consequence of what is before related, without any connecting particle, but with reference to the *ὤν* in *οὐκων*, whereas the reason is usually assigned by the participial construction: 1, 11. *οὐκων δὴ ἐπειθε (ὁ Γύγης), ἀλλ' ὦρα ἀναγκαίην ἀληθέως προκειμένην ἢ τὸν δεσπότηα ἀπολλύναι, ἢ αὐτὸν ὑπ' ἄλλων ἀπόλλυσθαι· αἰρέεται αὐτὸς περιεῖναι, for οὐ πείθων δὲ ἀλλ' ὀρῶν --- αἰρέεται ὤν. 4, 118.*

b. It has been already observed §. 565. *Obs. 3.* that Herodotus in particular, but also the Attic writers, use propositions with *καί* instead of definitions of time, by a conjunction or the participle.

c. In comparisons the lyric poets often blend the comparative proposition with the thing compared, e. g. *Pind. Nem. 1, 34.* as also in metaphors *Ol. 3, 77.* To this head belong the passages which Hermann has collected *ad Hom. H. in Ven. 53, 177.*

d. Instead of conditional propositions with their consequence with *εἰ*, even prose writers sometimes use independent propositions. *Eur. Or. 646. ἀδικῶ· λαβεῖν χρὴ μ' ἀντὶ τοῦδε τοῦ κακοῦ ἀδικόν τι παρὰ σοῦ, for εἰ ἀδικῶ. Arist. Av. 76.* Hence also in suppositions §. 510, 7.

e. When two propositions are placed together, of which the first expresses generally what the second defines more exactly, they are often placed without any connexion, especially after

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τούτο, τότε, οὕτως. *Od. i*, 511. ὅς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσω, χειρῶν ἐξ Ὀδυσῆος ἀμαρτήσεσθαι ὀπωπῆς. *Herod. 1*, 32. (§. 10.) 2, 25. 121, 1. *Eur. Heracl.* 177. μήδ', ὅπερ φιλεῖτε δρᾶν, πάθης σὺ τοῦτο, τοὺς ἀμείνονας παρὸν φίλους ἐλέσθαι, τοὺς κακίονας λάβης. *Plat. Gorg. p.* 513 A. *de Leg. 4. p.* 713 D. *Phædon. p.* 68 E. *Isocr. Pac. p.* 164 B. C. *Plat. Gorg. p.* 450 A. So after τούτ' (τόδ') ἐκεῖνο, αὐτὸ τοῦτο, a proposition without a conjunction is always found: *Soph. El.* 1115. τούτ' ἐκεῖν' ἤδη σαφές, πρόχειρον ἄχθος, ὡς ἔοικε, δέρκομαι. See §. 471, 11. So also after ὁ αὐτός *Plat. Gorg. p.* 505 B. after τοιόσδε, τοιοῦτον *Herod. 6*, 117. 9, 66. 68. *Eur. Med.* 263. *Hipp.* 719. *Troad.* 939. *Plat. Gorg. p.* 479 B. So *Plat. Gorg. p.* 505 D. E. ἵνα μὴ τὸ τοῦ Ἐπιχάρμου γένηται, ἂ προτοῦ δύο ἄνδρες ἔλεγον, εἰς ὧν ἰκανὸς γένωμαι; *Comp. p.* 465 D. *Xen. Anab. 3*, 2, 19. *Plat. Phædon. p.* 78 E. *Comp. de Leg. 1. p.* 649 A. *ib.* 4. *p.* 708 B.* It has been before observed §. 615. that γάρ is often found in the explanatory proposition.

Such *asyndeta* are often found where no proposition with τούτο, τότε, &c. precedes: *Herod. 2*, 42. τέλος δὲ τὸν Δία μηχανήσασθαι, κριὸν ἐκδείραντα προέχεσθαι τε τὴν κεφαλὴν -----, whereas *ib.* 121, 1. it is τάδε μηχανᾶσθαι τῶν λίθων παρασκευάσασθαι ἕνα -----.

Hence perhaps arose the phrase δυοῖν θάτερον, followed by double ἦ—ἦ. *Isocr. π. ἀντιδ.* §. 211. the MSS. Vat. and Urb. omit ποιήσομεν. *Andoc. de Red. p.* 20, 28. *ed. H. Steph.* ὥστ' ἀνάγκη μοι γενέσθαι δυοῖν κακοῖν τοῖν μεγίστου θάτερον ἐλέσθαι, ἦ μὴ βουλευθέντι κατειπεῖν-----ἦ. See however §. 433. *Obs.* 1.

f. Some propositions are left incomplete in Greek, and only indicated by the principal word. Thus τεκμήριον δέ, σημεῖον δέ, δηλὸν δέ, with ἐστὶ omitted, with or more commonly without τότε, are propositions by themselves, followed by γάρ in the new proposition. *Herod. 8*, 120. μέγα δὲ καὶ τότε τεκμήριον φαίνεται γὰρ Ἑέρξης, &c. *hoc etiam magnum ejus rei documentum est quod X. videtur. Thuc. 1*, 8. μαρτύριον δέ. *Comp. ib.* 11.

* Heind. ad *Plat. Phædon. p.* 57. Stallb. ad *Phil. p.* 214. 79. Poppo ad *Xen. Cyr. 1*, 6, 19.

Xen. Hell. 6, 4, 13. So also *Soph. Œd. C.* 146. δηλω δ' οὐ γὰρ ἂν ᾧδ' ἄλλοτρίοις ὄμμασιν εἶρπον. Comp. *Xen. Mem. S.* 1, 2, 32. *Thuc.* 1, 3. *Soph. Œd. C.* 1145. *Plat. Phædon.* p. 67 E. 91 A.^b Of this use of γάρ see §. 616. Sometimes without γάρ following: *Plat. Leg.* 7. p. 821 E. *Herod.* 2, 104. *Lys. in Andoc.* p. 105, 30 seq.

g. In a similar way οἶμαι^c, οἶδα, δοκῶ are sometimes placed at the head of a proposition, without having any influence upon its construction: e. g. *Soph. Œd. C.* 995. δοκῶ μὲν, εἶπερ ζῆν φιλείς, τὸν αἴτιον τίνοι' ἄν. *ibid.* 1197. *Thuc.* 1, 3. So ὀργᾶς *Eur. Or.* 588. comp. 591.^d Elsewhere these words, like οἶδ' ὅτι or εὖ οἶδ' ὅτι §. 624. are introduced parenthetically into a proposition, without altering the construction^e.

h. The Greeks endeavoured to blend parts of a proposition, which logically considered should be separated, uniting them with each other by similarity of construction. This is called

Attraction.

In this case sometimes the subject of the second member is attracted to the construction of the first, so that the second, wanting its subject, is incomplete, and therefore attaches itself more closely to the first, even though it begins with a relative or a conjunction; as μάλιστ' ἂν τις γνοίη τὴν ἐπιμέλειαν ὄσσην ἔχει δύναμιν, ῥᾷδιόν ἐστι καταμαθεῖν τὴν χώραν ἡμῶν, ὅτι δύναται τρέφειν --- --- §. 296. *Pind. Nem.* 10, 135. *Eur. Alc.* 285. ἐν σοὶ δ' ἐσμέν καὶ ζῆν καὶ μή, for ἐν σοὶ ἐστὶ τὸ ἡμᾶς ζῆν. *Herod.* 7, 52. §. 531. *Obs.* 3. *Plat. Leg.* 10. p. 893 B. To this head belong the constructions χρήματα ἔλαβε θαυμαστά ὄσα §. 445, c. ἀμήχανόν τι οἶον *ib.* b. τῷ κνὶ μεταδίδως οὐπερ αὐτὸς ἔχεις σίτου §. 473. Also the voc. for the nom. §. 312, 1. p. 529. In other cases the principal word, not of the dependent but of the governing proposition, is attracted by a word of the dependent proposition: e. g. ἄλλου δ' οὐ τεν οἶδα τοῦ ἂν κλυτὰ τεύχεα δύω §. 474. and there a—d. οὐδενὶ ᾧτινι οὐκ ἀπεκρι-

^b Valck. ad Joh. Chrys. p. vii.
Misc. Phil. 2, 1. p. 14 seq.

^c Heind. ad Plat. Gorg. §. 86.

^d Heind. ad Plat. Prot. §. 66.

^e Heind. ad Plat. Gorg. §. 93. Bornem. ad Xen. Symp. p. 179. Of ὀργᾶς see Dawes Misc. Crit. p. 319. Brunck ad Soph. Phil. 862.

νάμην §. 306. Or the two clauses are no longer distinguished at all, as in *δηλός εἰμι τοῦτο ποιήσας* (also *δηλός εἰμι, ὅτι τοῦτο ἐποίησα*, [as *Thuc.* 1, 93.] *δίκαιός εἰμι τοῦτο ποιεῖν* §. 297. Hence the rule, that with infinitives and participles the subject is not to be expressed if it be the same as the subject of the governing proposition, §§. 536. 548. Comp. §. 534, *a.* To this head may be referred the usage explained §. 596. as well as the combination of two questions in one proposition §. 488, 12. 567. Comp. §. 427. *Obs.* 1.

To Attraction belong also the constructions which are peculiarly common in Herodotus, and are explained §. 615. e. g. 1, 24. &c. only that here, that which is properly to be said follows without a conj. as in the cases with *οὐκων supra a. Obs.* comp. 6, 76. Also with a conj. 4, 149. *ὁ δὲ παῖς οὐ γὰρ ἔφη οἱ συμπλεύσεσθαι· τοιγαρῶν ἔφη αὐτὸν καταλείπειν οἷν ἐν λύκοισι.* So also Thucydides, 1, 72. where the last part of the principal proposition is connected with the parenthesis, as §. 631. He follows more nearly the construction of Herodotus *ib.* 115. *τῶν δὲ Σαμίων κ. τ. λ.*

The endeavour to connect as closely as possible what is similar or nearly allied, to which attraction owes its origin in part, produced also such positions as the following: *τὸν αὐτὸς αὐτοῦ* §. 468, 6. *παρ' οὐκ ἐθέλων ἐθελούσῃ* §. 595, 3. Hence *Plat. Phædr.* p. 277 C. *ποικίλη μὲν ποικίλους ψυχῆ καὶ παναρμονίους διδοὺς λόγους ἀπλοῦς δὲ ἀπλῆ.*

Irregularities of CONSTRUCTION.

631. The best Greek writers very often leave the logical and direct order or relation of the words of a proposition, when by so doing, the emphasis, which is laid on one or more words, or the clearness is assisted; or when the language acquires thereby the easy tone of conversation, and thus is improved in grace. The classical writers of the Attic dialect never do this, unless for one of these reasons, and never in bad taste. The later rhetoricians study an elegance in these deviations, which is never produced, for this very reason, that it is studied.

Such departures from regularity of construction are called

Anacolutha,

i. e. constructions in which a proposition is concluded in a different manner from what its beginning leads us to expect and requires, or when that does not follow which according to the construction which has been begun should follow (*ἀκολουθέω* with *ἀ priv.*). These take place principally,

1. When the principal proposition is interrupted by a parenthesis. See §. 298, 3. §. 427. *Obs.* 3. §. 556. *Obs.* 2. & 3. So also *Plat. Alcib.* 2. p. 148 D. τοὺς οὖν Ἀθηναίους ἀγανακτοῦντας --- βουλευομένοις αὐτοῖς δοκεῖν κράτιστον εἶναι, for τοὺς Ἀθ. νομίσαι κρ. εἶναι. In a similar way a writer sometimes conceives of the thing of which he is about to speak as the subject; but, after the interruption of a parenthesis, refers it, as the object, to another verb. *Xen. Hier.* 4, 6. ὥσπερ οἱ ἀθληταὶ οὐχ, ὅταν ἰδιωτῶν γένωνται κρείττους, τοῦτο αὐτοὺς εὐφραίνει, ἀλλ' ὅταν τῶν ἀνταγωνιστῶν ἦττους, τοῦτ' αὐτοὺς ἀνιᾶ, for τοῦτῳ εὐφραίνονται, ἀνιῶνται (*Nomin. absol.*). *Plat. Leg.* 6. p. 769 C. After longer parentheses the principal proposition itself is left incomplete: *Herod.* 6, 137. Πελασγοί, ἐπεὶ τε ἐκτὸς Ἀττικῆς ὑπὸ Ἀθηναίων ἐξελάθησαν, εἴτε ὦν δίκαιως, εἴτε ἀδίκως --- then follows a parenthesis, τοῦτο γὰρ οὐκ ἔχω φράσαι &c. containing the different causes assigned of that expulsion, to the end of the chapter, ταῦτα δὲ Ἀθηναῖοι λέγουσι. and then c. 138. the continuation of the interrupted proposition, οἱ δὲ Πελασγοὶ οὗτοι, &c.

2. Sometimes a parenthesis is the cause that the part of the principal proposition which follows is also connected with it in construction, and carries on its construction. *Soph. Trach.* 1238. ἀνὴρ ὃδ', ὡς ἔοικεν, οὐ νεμεῖν ἐμοὶ φθίνοντι μοῖραν, for οὐ νεμεῖ, or as if it had been ἀνὴρ ὃδ' ἔοικεν οὐ νεμεῖν. Also generally after propositions with ὡς, as *Herod.* 4, 5. ὡς δὲ Σκύθαι λέγουσι, νεώτατον ἀπάντων ἐθνῶν εἶναι τὸ σφέτερον. See §. 539. *Obs.* 2. So *Herod.* 7, 229. *Comp.* 4, 149. *Thuc.* 1, 72. §. 630, g. Herodotus also passes from one construction into the other: 5, 10 *in.* ὡς δὲ Θρήϊκες λέγουσι, μέλισσαι κατέχουσαι τὰ πέρην τοῦ Ἰστρου εἰσὶ, καὶ ὑπὸ τουντέων οὐκ εἶναι διελθεῖν τὸ προσωτέρω. *comp.* 6, 105. This seems to be the reason why,

when after a parenthesis the principal proposition should be continued, a word or two are introduced into it from what precedes with *δέ* or *οὖν*, according as what follows is opposed to the parenthesis, or deduced from it: e. g. *Thuc.* 6, 64. *ἃ γινώσκοντες οἱ στρατηγοὶ τῶν Ἀθηναίων καὶ βουλόμενοι --- εἰδότες* (τοὺς γὰρ *ἂν* φίλους --- οἱ *ξυνείποντο*) *τοιόνδε τι οὖν πρὸς ἃ ἐβούλοντο οἱ στρατηγοὶ μηχανῶνται.* *Comp. Xen. Hell.* 2, 3, 15—18. (See *Misc. Phil.* 2, 2. p. 90.) Thus it seems is to be understood *Xen. Anab.* 5, 5, 22 *sq.* *ἂν δὲ δοκῆ ἡμῖν καὶ τὸν Παφλαγόνα ποιεῖσθαι φίλον (ἀκούομεν δὲ αὐτὸν καὶ ἐπιθυμεῖν τῆς ὑμετέρας πόλεως καὶ χωρίων τῶν ἐπιθαλαττίων) πειρασόμεθα οὖν, συμπράττοντες αὐτῷ ὧν ἐπιθυμεῖ, φίλοι γενέσθαι,* where *ποιούμεθα* appears to be a mere correction. *Hell.* 6, 4, 2. *Κλεόμβροτον δὲ, ἔχοντα τὸ ἐν Φωκεύσι στράτευμα, καὶ ἐπερωτῶντα τὰ οἴκοι τέλη, τί χρὴ ποιεῖν, (Προθύου --- τὸ δαιμόνιον ἦγεν)* *ἐπέστειλαν δὲ τῷ Κλεομβρότῳ, &c.* where the proper construction would be *Κλεόμβροτον ἐκέλευσαν.* *Soph. Œd. T.* 227. *Xen. Anab.* 3, 2, 11. *Plat. Alcib.* 1. p. 105 A. See §. 616. Hence the construction *τὸ δ' ἔσχατον ὅτι, ὃ δὲ πάντων δεινότατον ὅταν* §. 432. p. 711. *comp.* §. 478. p. 794. these words being properly an apposition to the following proposition, as in *Eur. Ion.* 654. §. 478. This ought therefore to be introduced with a conj., but is joined to its apposition as the governing proposition. *Comp. Herod.* 1, 27. For the same reason the construction with the opt. is continued where the conj. would be more correct. *Il. ο',* 69. *ib.* 80. *ὡς δ' ὅτ' ἂν αἰτίῃ νόος ἀνέρος, ὅστ' ἐπὶ πολλὴν γαίαν ἐηλουθῶς φρεσὶ πευκαλίμῃσι νοήσῃ, ἐνθ' εἶην ἢ ἐνθα, μενοιθήσειέ τε πολλά,* where Aristarchus proposed *μενοιθήσει*, which is more correct in point of syntax, but quite anomalous in form. (*Buttm. L. Gr.* 1. p. 498.)

A preceding construction is a very general cause of a deviation from the regular construction, e. g. *Plat. Symp.* p. 205 *sq.* *οὐδέν γε ἄλλο ἐστίν, οὗ ἐρώσιν οἱ ἄνθρωποι, ἢ τοῦ ἀγαθοῦ, for τὸ ἀγαθόν.* *comp.* §. 349. *Obs.* 3. Hence the construction used in the question is continued in the answer: *Plat. Gorg.* p. 454 (A. *ποίας δὲ πειθοῦς --- ἢ ῥητορικῆ ἐστὶ τέχνη;*) B. *ταύτης τοίνυν τῆς πειθοῦς λέγω, for ταύτην τ. π.*

From the same cause, after the verbs 'to say' &c. a propo-

sition often begins with ὅτι, ὡς, and after a parenthesis is continued in the *acc. cum infin.*, which is equivalent to it. *Xen. Hell.* 2, 2, 2. εἶδες, ὅτι, ὅσῳ ἂν πλείους συλλεγῶσιν ἐς τὸ ἄστυ καὶ τὸν Πειραιᾶ, θάττον τῶν ἐπιτηδείων ἐνδειαν ἔσσεσθαι. *So Thuc.* 4, 37. See §. 539. *Obs.* 1.

Sometimes also a proposition which begins with a relative or a conjunction is left unfinished, as in the cases §. 556. *Obs.* 2.

3. Sometimes a writer leaves at once the order of construction which he has begun, and, to express strong feeling or to produce liveliness and variety, changes to another, though there is no parenthesis. Hence *a.* Interruptions of the construction: *Herod.* 4, 135. *Xen. Cyr.* 4, 6, 3. ὃς γὰρ ἦν μοι μόνος καὶ καλός, ὃ δέσποτα, καὶ ἀγαθός, καὶ ἐμὲ φιλῶν καὶ τιμῶν, --- τοῦτον ὁ νῦν βασιλεὺς οὗτος, καλέσαντος τοῦ τότε βασιλέως, πατρὸς δὲ τοῦ νῦν, ὡς δώσοντος τὴν θυγατέρα τῷ ἐμῷ παιδί, ἐγὼ μὲν ἀπεπεμψάμην, --- ὁ δὲ νῦν βασιλεὺς ἐπὶ θήραν αὐτὸν παρακάλεσας, καὶ ἀνεῖς αὐτῷ θηρᾶν ἀνακράτος, ὡς πολὺν κρείσσων αὐτοῦ ἵππεὺς οἴομενος εἶναι, ὁ μὲν ὡς φίλῳ συνεθήρα, φανείσης δ' ἄρκτου, διώκοντες ἀμφότεροι, ὁ μὲν νῦν ἄρχων οὗτος ἀκοντίσας ἤμαρτεν, ὁ δ' ἐμὸς παῖς βαλὼν, οὐδὲν δέον, καταβάλλει τὴν ἄρκτον, where the construction passes twice from the proper subject, ὁ νῦν βασιλεὺς, to another, ἐγὼ μὲν, ὁ μὲν ἐμὸς υἱός. See *Poppo ad loc.* A similar passage is in *Lucian D. D.* 14, 2. *Eur. Ion.* 711.—*Isocr. Panath.* p. 257 B. αἱ μὲν οὖν αἰτίαι, διὰ μακροτέρων μὲν αὐτὰς διήλθον, αὐταὶ δ' οὖν ἦσαν. *Eur. Troad.* 301. τιμπράσιν ἢ τί δρώσι, Τρωάδες μυχοῦς; These are rhetorical turns, yet have an influence on the grammatical construction.

4. Changes of construction and transition to another. *Thuc.* 1, 72. κελεύω --- πέμπειν καὶ αἰτιᾶσθαι μήτε πόλεμον ἄγαν δηλοῦντας, μήθ' ὡς ἐπιτρέψομεν, i. e. καὶ (τε in μήτε) μὴ δηλοῦντας, ὡς ἐπιτρέψομεν, or καὶ δ. ὡς οὐκ ἐπιτρ. where for ὡς ἐπιτρέψομεν some such word as ἀμέλειαν should stand. *id.* 1, 1. especially in the transition to the participial construction, or from this into that with the *verb. fin.* *Herod.* 3, 74. *Pind. Isthm.* 1, 71. *Thuc.* 7, 70. αἱ προσβολαί, ὡς τύχοι ναῦς νηὶ προσπεσοῦσα, ἢ διὰ τὸ φεύγειν, ἢ ἄλλῃ ἐπιπλέουσα.

πυκνότεραι ἦσαν. even when both members are connected by καί, τέ, δέ. *Pind. Isthm.* 2, 61. *Herod.* 1, 8. comp. *ib.* 116 *extr.* 9, 56 *extr.* Still more frequent is the transition from the part. to the verb. fin. *Pind. Pyth.* 8, 108. *Isthm.* 3, 18 *seq.* *Herod.* 6, 25. comp. 1, 85. 3, 53. 152. 5, 37. 8, 136. *Thuc.* 7, 47. νόσῳ τε γὰρ ἐπιέζοντο κατ' ἀμφοτέρα, τῆς τε ὥρας τοῦ ἐνιαυτοῦ ταύτης οὐσης, ἐν ᾗ ἀσθενούσιν ἄνθρωποι μάλιστα, καὶ τὸ χωρίον ἅμα, ἐν ᾧ ἐστρατοπεδεύοντο, ἐλώδες καὶ χαλεπὸν ἦν (for καὶ τοῦ χωρίου --- ὄντος), τά τε ἄλλα ὅτι ἀνέλπιστα αὐτοῖς ἐφαίνετο, where νόσῳ τε ἐπιέζοντο and τά τε ἄλλα ὅτι refer to each other. *Herod.* 6, 21. comp. 8, 78. 9, 3. Thus a new order of construction is commenced, instead of a continuation of the former: *Thuc.* 2, 60. ὁπότε οὖν πόλις μὲν τὰς ἰδίας ξυμφοράς οὐα τε φέρειν, εἰς δὲ ἕκαστος τὰς ἐκείνης ἀδύνατος, πῶς οὐ χρὴ πάντα ἀμύνειν αὐτῇ; καὶ μὴ (ὃ νῦν ὑμεῖς δράτε, ταῖς κατ' οἶκον κακοπραγίαις ἐκπεπληγμένοι) τοῦ κοινού τῆς σωτηρίας ἀφίεσθε &c. for ἀφίεσθαι, as a continuation of the question. *Eur. Herc. F.* 653. comp. *Hec.* 854. In the same manner τε is sometimes not followed by καί: *Thuc.* 6, 18. ποιώμεθα τὸν πλοῦν, ἵνα Πελοπονησίων τε στορέσωμεν τὸ φρόνημα, εἰ δόξομεν ὑπεριδόντες καὶ οὐκ ἀγαπήσαντες τὴν ἐν τῷ παρόντι ἡσυχίαν καὶ ἐπὶ Σικελίαν πλεῦσαι. καὶ ἅμα ἢ τῆς Ἑλλάδος τῶν ἐκεῖ προσγενομένων πάσης τῷ εἰκότι ἀρξομεν &c. for ἀρξομεν, dependent upon ἵνα. Comp. *Herod.* 8, 87. *Cic. Fin.* 1, 12, 40. *Xen. Hell.* 2, 3, 19. Ὁ δ' αὖ Θηραμένης καὶ πρὸς ταῦτα ἔλεγεν, ὅτι ἀτοπον δοκοίη ἑαυτῷ εἶναι τὸ πρῶτον μὲν βουλομένους τοὺς βελτίστους τῶν πολιτῶν κοινωνοὺς ποιῆσθαι τρισχιλίους (see §. 611, 2.) --- ἔπειτα δ', ἔφη, ὁρῶ ἔγωγε δύο ὑμᾶς τὰ ἐναντιώτατα πράττοντας, for τὸ πρῶτον μὲν ποιῆσθαι, ἔπειτα δὲ πράττειν, where Wytttenbach *ad Ecl. Hist.* p. 400. suspects, without good reason, a corruption of the text.

So when a member of a proposition is repeated it is often expressed the second time interrogatively, e. g. *Plat. Phædr.* p. 67 D. οὐκοῦν γελοῖον ἂν εἴη, ἄνδρα παρασκευάζοντα ἑαυτὸν ἐν τῷ βίῳ ὅτι ἐγγύτατα ὄντα τοῦ τεθνάναι οὕτω ζῆν, κᾶπειθ', ἦκουτος αὐτῷ τούτου, ἀγανακτεῖν οὐ γελοῖον; Comp. *Alc.* 1. p. 108 E. *Leg.* 11. p. 931 C. *Xen. Mem. S.* 2, 1, 8. *Æcon.*

8, 17. The subject is also changed *Il.* ο', 556. οὐ γὰρ ἔτ' ἔστιν ἀποσταδὸν Ἀργείοισιν μάρνασθαι, πρὶν γ' ἢ (ἡμᾶς) κατακτάμεν (αὐτούς obj.) ἢ κατ' ἄκρης Ἴλιον αἰπεινὴν ἐλέειν (αὐτούς subj.) κτᾶσθαι τε πολίτας. The same is the case in the transition from the *oratio recta* into the *obliqua*, or *vice versa*. *Eur. Hel.* 1683. συγγόνῳ δ' ἐμῇ λέγω, πλείν ξὺν πόσει σῶ πνεῦμα δ' ἔξετ' οὔριον. See §. 529, 2.

5. Also in constructions which are defined by single words this 632. transition from the one to the other takes place. After ἀκούειν the accus. and gen. follow; hence a transition is made from the one to the other in Anacreon: λυρικῆς ἄκουε μουσῆς φιλοπαίγμονός τε Βάκχου ἑτεροπνόους τ' ἐναύλους. *Comp.* §. 349. *Obs.* 3. Hence ποῦ τις θεῶν ἢ δαιμόνων ἐπαρωγός; §. 320, 3. *p.* 540. further the dat. and accus. with infin. §. 536. *Obs.* *p.* 929. ἠγγελλται ἡ μάχη ἰσχυρὰ γεγονέναι καὶ πολλοὺς τεθνάναι §. 537. *p.* 931. ὅτι and the partic. after γινώσκειν §. 549, 6. *Obs.* 1. ὥσπερ τὸν ἀριθμὸν οὐκ ἔχοντά τινα ἀνάγκην, καὶ οὐχ οἶόν τε εἶη §. 569. *p.* 988. As ὡς with the partic. is sometimes used instead of νομίζειν with the infin. *Thuc.* 7, 68. νομίσωμεν ἅμα μὲν νομιμώτατον εἶναι, οἱ ἂν ὡς ἐπὶ τιμωρίᾳ τοῦ προσπεσόντος δικαιώσωσιν ἀποπλῆσαι τῆς γνώμης τὸ θυμούμενον, ἅμα δὲ ἐχθροὺς ἀμύνασθαι ἐγγενησόμενον ἡμῖν.

6. It is not therefore surprising that the Greeks also combine in one proposition two modes of construction which are in sense the same. So after comparatives the constructions §. 448, 1, *b.* and §. 449, *c.* are united. *Eur. Med.* 673. σοφώτερόν, ἢ κατ' ἄνδρα συμβαλεῖν ἔπη, from ἔπη σοφώτερα ἢ κατ' ἄνδρα, and σοφώτερα ἢ (ὥστε) συμβαλεῖν. *Comp. Plat. Cratyl.* *p.* 392 B. — *Plat. Apol. S.* *p.* 36 D. οὐκ ἔσθ' ὅ τι μᾶλλον πρέπει οὕτως ὡς τὸν τοιοῦτον ἄνδρα ἐν Πρυτανείῳ σιτεῖσθαι, from οὐκ ἔσθ' ὅ, τι μᾶλλον πρέπει ἢ, and οὕτω πρέπει, ὡς &c. See §. 455 *c.* — *Eur. Iph. T.* 610. τὰ τῶν φίλων αἰσχιστον ὅστις καταβαλὼν εἰς ξυμφορὰς αὐτὸς σέσωσται, from αἰσχιστον τὸ καταβαλόντα σεσῶσθαι, and αἰσχιστός ἐστιν ὅστις --- ---. So *Phæn.* 523. *Thuc.* 4, 18. So in the passage of Thucydides above quoted §. 632, 5. (7, 68.) οἱ ἂν δικαιώσωσι refers not only to τοὺς ἐναντίους, but belongs also to νομιμώτατον εἶναι, from νομι-

μύτατον εἶναι, τὸ δικαίωσαι, and νομιμωτάτους εἶναι οἱ ἄν δικ. 2, 44.* Comp. *Herm. ad Vig.* p. 711, 36. *Xen. H. Gr.* 2, 3, 31. ἐγὼ νομίζω προστάτου ἔργον εἶναι οἷον δεῖ, ὅς ἂν ὀρώων τοὺς φίλους ἐξαπατωμένους μὴ ἐπιτρέπη. Comp. *Anab.* 2, 5, 21. *Theogn.* 743. ed. Bekk. *Plat. Gorg.* p. 519 C. Comp. *Eur. Hel.* 275 seq. *Troad.* 650. *Panyas. in Brunck Gnom.* 1 in. p. 186. ed. Lips.—*Xen. Anab.* 2, 5, 5. οἶδα ἤδη ἀνθρώπου τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ ἐξ ὑποψίας--- --- οἱ ἐποίησαν ἀνήκεστα κακά, from οἶδα ἀνθρώπου τοὺς μὲν --- --- ἐξ ὑποψίας ποιήσαντας, and οἶδα ἀνθρώπου οἱ ἐποίησαν, οἱ μὲν ἐκ δ. οἱ δὲ ἐξ ὑπ.—*Eur. Phœn.* 724 seq. ἐξοιστόν τάρ' ὄπλα Θηβαίων πόλει--- --- ἐκτὸς τάφρων τῶνδ', ὡς μαχουμένους τάχα, because both constructions were used τοῦτο μοι ποιητέον and τ. ἐμὲ π. §. 447, 4. *Soph. El.* 47. ἄγγελλε δ' ὄρκῳ προστιθείς, i. e. ὄρκον, from ἄγγ. ὄρκῳ, and ἄγγ. ὄρκον προστιθείς, as *Arist. Av.* 56. σὺ δ' οὖν λίθῳ κόψον λαβῶν. Comp. *Soph. Œd. C.* 475. So also *Plat. Rep.* 5. p. 459 B. *Eur. Hel.* 683. τίνων χρύζουσα προσθεῖναι πόνων, from τίνων πόνων χρύζ. and τίνας πόνους προσθεῖναι χρύζουσα. *Plat. Leg.* 1. p. 626 D. δοκεῖς γάρ μοι τῆς Θεοῦ ἐπωνυμίας ἄξιος εἶναι μᾶλλον ἐπονομάζεσθαι, i. e. αὐτήν, consequently from ἄξιος τῆς ἐπ. and ἄξ. ἐπονομ. τὴν ἐπωνυμίαν. *Apol. S.* p. 37 B. To this class belong such passages as *Hom. H. in Cer.* 281 seq. οὐδέ τι παιδὸς μνήσατο τηλυγέτοιο ἀπὸ δαπέδου ἀνελέσθαι. *Soph. Ant.* 489 seq. *Eur. Hipp.* 1391. λόγῃς ἔραμαι διαμοιρᾶσαι, from λόγῃς ἔραμαι &c. and ἔραμαι λόγῃν διαμοιρᾶσαί με, where ὥστε is generally supplied, which is quite inappropriate; further *Soph. Trach.* 394. ὡς ἔρποντος εἰσορᾶς ἐμοῦ, from ὡς ἔρποντος ἐμοῦ, and ὡς ἔρποντα ἐμὲ εἰσ. *Herod.* 9, 91. κληρόνος εἶνεκε θέλων πνθέσθαι. Hence the union of *oratio recta* and *obliqua* in one proposition §. 529, 5. and the use of μὴ 'whether' §. 608, 5 a. *Obs.* 3. From this mixture frequently arise pleonasms, e. g. *Soph. Phil.* 554. ἀμφὶ σοῦνεκα, from ἀμφὶ σοῦ, and ἔνεκα σοῦ. *Plat. Leg.* 3. p. 701 D. τίνος δὴ χάριν ἔνεκα. Sometimes two propositions are contracted into one, as *Herod.* 9, 11. ὑμεῖς δὲ τὸ ἐνθεῦτεν μαθήσεσθε ὀκοῖον ἂν τι ὑμῖν

* Wytt. ad Ecl. Hist. p. 405. Gnom. p. 186. Heind. ad Plat. Soph. Schæf. ad Phœn. 519. Pors. Brunck 71. p. 388.

ἐξ αὐτοῦ ἐκβαίῃ, where the question expressed by ὁκοῖον required ὁκοῖον ἂν τι ἐκβαίνοι (ἐκβαίη *Sancr.*), but at the same time was to be expressed 'whatever it be'; therefore the actual reading has been made up from ὁκοῖον ἂν τι ἐκβαίνοι, or ὁκ. τι συμβήσεται (interrog.), and ὁκοῖον ἂν τι συμβαίῃ, *quidquid acciderit*. So may *Soph. Aj.* 921. be defended, ποῦ Τεῦκρος; ὡς ἀκμαῖος, εἰ βαίῃ, μῶλοι, where ἂν appears to be wanting, but a wish is to be expressed at the same time, as if it were, ὡς ἀκμαῖος ἂν μῶλοι! ὡς μῶλοι δέ, *quam opportunus veniret! utinam vero veniat*. *Plat. Prot.* p. 347 E.^b

7. Sometimes the connexion is founded on a construction which is only present to the thoughts. *Soph. Aj.* 1107. τὰ σέμν' ἔπη κόλαζ' ἐκείνους, after the construction κολάζειν τινὰ κόλασιν, as πλήττειν τινὰ πληγὴν; but as the κόλασις consists in words, τὰ σέμν' ἔπη is used for κόλασιν. *id. ibid.* 191. μὴ, μὴ μ', ἀναξ, ἔθ' ὧδ' ἐφάλοισ κλισίαις ὄμμ' ἔχων κακὰν φάτιν ἄρη the poet appears to have had in his mind in using με before ἀναξ, μὴ με εἰς κακὴν φάτιν βάλῃς, but to have expressed this as a consequence of the κακὰν φάτιν ἀρέσθαι of the principal person, Ajax, simply by the accus. *Comp.* §. 421. *Obs.* 4. §. 423 *Obs.* §. 411. *Obs.* 1.^c So verbs which according to their signification or composition should govern a genitive, as προέχειν τινός, are construed with an accus., as *Xen. Anab.* 3, 2, 19. ἐνὶ μόνῳ προέχουσιν ἡμᾶς οἱ ἱππεῖς, because regard was had to the implied sense of νικᾶν.

III. Conciseness of expression

takes place sometimes where one or more words, or entire parts 634. of a proposition, are wanting which are essential to its completeness, sometimes when single words are wanting.

^b This mixture of constructions (μίξιν ἀμφοτέρας τῆς συντάξεως) is applied by Eustathius ad *Il.* ε', 510. p. 659, 5. (*comp.* p. 409, 45. ap. Herm. ad *Soph. Aj.* 983.) to the explanation of passages in Homer. In modern times, as far as I know, Wyttenbach ad *Ecl. Hist.* first drew attention to it. See *Matth.* ad *Eur. Or.* 383. *Hec.*

795. *Seidl.* ad *Eur. Iph. T.* 214. It is a principle which should be cautiously applied, like that of *anacolutha* generally, and only when known and usual constructions afford no solution.

^c *Herm.* ap. *Seidl.* ad *Eur. Troad.* 123. *Seidl.* ad *Eur. Iph. T.* 1061. *Matthiæ* ad *Eur. Hec.* 795.

1. Frequently a word which is only used once must be taken twice. *Herod.* 8, 80. ἴσθι γὰρ ἐξ ἐμέο τὰ ποιούμενα ὑπὸ Μήδων, for ἴ. γὰρ ἐξ ἐμέο ποιούμενα τὰ ποι. ὑπὸ Μ. *ib.* 142. where αἰτίους ὄντας must be supplied. *Thuc.* 7, 68. where the words ἀποπλ. τῆς γνώμης τὸ θυμούμενον must be taken once with νομιμώτατον εἶναι, and once with δικαίωσων. *Comp. ib.* where ἐλευθερίαν must be taken once with καρπουμένη, and once with παραδούναι; and *Plat. Phædon.* p. 114 B. βιώναι with δόξωσι and πρὸς τό. *Xen. Hell.* 2, 2, 20. where Λακεδαιμονίοις must be repeated. *Comp. ib.* 2, 13, 19. *Mem. S.* 1, 2, 49. — *Isocr. Paneg.* p. 50 C. (*ed. Coray.*) κατέδειξε appears to be the addition of a grammarian, since ἐδίδαξεν would suffice also for πόλις^a.

2. So sometimes participles are found without a finite verb, or infinitives without a word which governs them, because the preceding verb was repeated by the mind. *Od.* λ', 411. ἐταῖροι νωλεμέως κτείνοντο σύες ὡς ἀργιόδοντες, οἱ ρά τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο ἢ γάμψ ἢ ἐράνψ ἢ εἰλαπίνρ τεθαλίρ, *sc.* κτείνονται. *Herod.* 9, 60. where δέδοκται must be repeated. *Thuc.* 7, 28. where ἠπίστησεν ἂν τις must be repeated. See §. 556. *Obs.* 1.

3. Sometimes a word must be supplied which is the opposite to the preceding one, as *Herod.* 7, 104. ὁ νόμος --- ἀνώγει ταῦτὸ αἰεὶ, οὐκ ἐὼν φεύγειν οὐδὲν πλῆθος ἀνθρώπων ἐκ μάχης, ἀλλὰ μένοντας ἐν τῇ τάξει, ἐπικρατέειν ἢ ἀπόλλυσθαι, *sc.* ἀνώγων, κελεύων, the contrary to οὐκ ἐὼν, as *Cic. Fin.* 2, 21, 68. *Comp. Il.* ε', 819. *Herod.* 7, 143. *Soph. Œd. T.* 241. ὠθεῖν *sc.* κελεύω, from ἀπαυδῶ *v.* 236. *comp. El.* 72. with *Herm. note.* *Eur. Or.* 515. 900. Also with adjectives, *Eur. Or.* 608. ὦ πλὴν γυναικὸς οὐνεκα στρατηλατεῖν, τᾶλλ' οὐδέν, in οὐδέν lies the antithesis δεινός, ἱκανός, which must be supplied to στρατηλατεῖν^b. *Plat. Apol. S.* p. 36 B.^c ἀμελήσας ὧν οἱ πολλοὶ (*sc.* ἐπιμελοῦνται). Or in a

^a Wyttenb. ad *Ecl. Hist.* p. 400. *Misc. Phil.* 2, 2. p. 92 seq. Other omissions see *Schæf. Eur. Or.* 1035.

^b Heind. ad *Plat. Lys.* p. 50. ad *Gorg.* p. 160. *Schæf. App. Dem.* 2. p. 93. Of ἐξέρχομαι λέγειν see §. 535. *Obs.* 3.

^c Dorville ad *Charit.* p. 441. *Hemst. ad Luc. t. 3.* p. 377. *Valck. ad Herod.* 7, 104. p. 552, 63. ad *Phœn.* 1223. Heind. ad *Plat. Gorg.* p. 38. ad *Phædon.* p. 156. *Comp. ad Prot.* p. 512. 610. *Schæf. App. Dem.* 1. p. 531.

negative word is implied the idea 'to say, mean'. *Thuc.* 1, 44. οἱ Ἀθηναῖοι μετέγνωσαν ('changed their decision, and determined') Κερκυραίοις ξυμμαχίαν μὴ ποιήσασθαι, for μετέγνωσαν καὶ ἔγνωσαν. Comp. *Æsch. Agam.* 230.

The verbs 'to say' &c. are omitted before ὡς, ὅτι §. 624, b. 628. or if they are implied according to the sense in a preceding verb §§. 537. 635, 4. So also *Plat. Gorg.* p. 467 A. εἰ μὴ Σωκράτης ἐξελεγχθῆ ὑπὸ Πύλου (καὶ διδαχθῆ) ὅτι ποιούσιν ἂ βούλονται. Comp. p. 508 A.

Sometimes a word is taken in two different significations. *Eur. Phæn.* 977. πικρὸν δ' Ἀδράστῳ νόστον Ἀργείοισι τε Θήσει --- κλεινάς τε Θήβας, from τιθέναι τινὶ νόστον, *rare alicui reditum*, and τιθέναι τινὰ κλεινόν, *reddere aliquem illustrem*. *Pind. Pyth.* 9, 110 seq. θήσονταί τε μιν ἀθάνατον, Ζῆνα καὶ ἄγρον Ἀπόλλωνα --- καλεῖν. Of a similar use of χάριν see §. 576. p. 1002. See *Dissen ad Pind.* p. 466.

To this class belongs what is called *Zeugma*, when with two or more substantives only one verb is put, which belongs only to one of them. *Herod.* 4, 106. ἐσθῆτα δὲ φορέουσι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην, where the latter is referred not to φορέουσι, but to ἔχουσι^d.

Obs. Somewhat similar to this is the custom of using positive words, and considering them in a negative sense, e. g. *Soph. Aj.* 674. δεινῶν ἄημα πνευμάτων ἐκοίμισε στένοντα πόντον, though it is really not the blowing but the ceasing of the wind which calms the sea, as Horace says, *quo non arbiter Hadriæ major, tollere seu ponere vult freta*. Comp. *Trach.* 653. *Pind. Pyth.* 1, 138. where ἀλαλαγός is the cessation of the war-cry. So also *Il.* v', 166. where νίκη is used for *victoria non reportata*. *Pind. Nem.* 4, 95. μαχαίρα for *ense subducto*. *Soph. Aj.* 178. κλυτῶν ἐνάρων ψευθεῖσα δώροισι, *donis non datis*^e.

4. *Ellipsis* is the omission of one or more words which are essential to the grammatical completeness of a proposition, e. g. εἰς ἄδον ἀφικέσθαι, εἰς διδασκάλου ἰέναι §. 379. *Obs.* κατὰ γὰρ 635.

^d Dory. ad Charit. p. 440. Wessel. ad Diod. S. 1. p. 170. Brunck ad Soph. CEd. T. 271. El. 435. Wyttenb. Bibl. p. 109 seq. ad Plut. p. 255

seq. Elmsl. ad Eurip. Med. 672. Schæf. ad Dion. H. p. 105.

^e Schæf. et Herm. ad Soph. Aj. l. c.

τὴν ἐμὴν, ἢ αὐριον §. 281, 4. εἴπερ §. 617. ἵνα τι; §. 620. and so many others. In these cases, however, an ellipsis can be assumed only for the explanation of a phrase, without its being possible to apply it to each particular phrase. Once adopted, its use was extended to cases in which the proposition could not be completed in this way. So the forms οὐδὲν ἄλλο τί, ἄλλο followed by ἢ probably arose from the circumstance that ποιῶ, γίγνεται &c. were present to the mind, e. g. *Æsch. Pers.* 207. ὁ δ' οὐδὲν ἄλλο γ' ἢ πτήξας δέμας παρείχε, for οὐδὲν ἄλλο ἐποίει ἢ παρείχεν. *Soph. Ant.* 646. *Plat. Euthyd.* p. 277 D. *Comp. Isocr.* p. 166 E.* But this ellipsis cannot be applied to explain *Thuc.* 7, 75. οὐδὲν γὰρ ἄλλο ἢ πόλει ἐκπεπολιορκημένα ἐπέκειαν ὑποφευγούσῃ. So also ἄλλο τι (ἢ) §. 487, 9. 488, 11. With adjectives or adverbs with the article the substantives which belong to it are omitted, because the idea of the substantive is necessarily implied in the adj. or adv., or because a verb is added which is properly joined with that substantive, and therefore the mind supplies the substantive with it; e. g. in αὐριον is implied ἡμέρα. whence ἡ αὐριον, ἢ σήμερον. *Lucian. D. Mar.* 2. ὡς βαθὺν ἐκοιμήθη, because with κοιμᾶσθαι, ὕπνον is supplied by the mind. So *Il.* β', 379. εἰ δέ ποτ' ἔς γε μίαν (βουλήν) βουλευόμεν. *Eur. Herc. F.* 178. τὸν καλλίνικον ἐκώμασε sc. κῶμον. *Electr.* 804. ὅπως πευστηρίαν θονασόμεσθα sc. θοίνην. Thus the verbs 'say, believe' are wanting, because this idea is contained in a word which precedes, or the construction itself points to such an idea. *Plat. Protag.* p. 323 A. ἵνα δὲ μὴ οἶῃ ἀπατᾶσθαι (sc. ὑπ' ἐμοῦ λέγοντος) ὡς τῷ ὄντι ἡγοῦνται &c. *Xen. Hell.* 2, 2, 17. ὀρμεῖν implies the idea of an anchor, βαδίζειν, ἵεσθαι of a way; hence ἐπὶ τῆς αὐτῆς ὀρμεῖν without ἀγκύρας, τὴν αὐτὴν ἵεσθαι without ὁδόν. *Plat. Lach.* p. 184 D. τὴν ἐναντίαν without ψῆφον. So καιρίαν πέπληγμαi sc. πληγὴν. So with different adjectives the mind supplied the idea of the genus, to which as its predicate they are commonly joined, e. g. with πλακόμεis (-οῦς) ἄρτος, with ἡ μελιτόσσα (-τοῦττα) μᾶζα, with χαλκεῖον ἐργαστήριον, without expressing these substantives, and the adj. were treated exactly

* Duker ad *Thuc.* 3, 85. Hoog. ad ap. Schæf. *App. Dem.* 1. p. 751. *Vig.* p. 475. Blomf. *Gloss. Æsch.* Heind. ad *Plat. Phædon.* §. 20. *Pers.* p. 122. πτήσσω. Amersfoordt

as subst. There are also many instances in which a word that once was inserted is omitted, as in the case of the imperative §. 306. *Obs.* §. 511. But to suppose ellipsis in all constructions which do not agree with those of the Latin or other languages, and supply, for instance, *χρῆμα* with *δυσάρεστον οἱ νοσοῦντες*, *ἐκ* or *τις* with *τῶν φιλολόγων εἰμί*, *κατά* with *ἐπίδεδόμαι τὸ τραῦμα*, *μέμνησο* or *ἔθελε* with *θαρσῶν νῦν*, *Διόμηδες*, *ἐπὶ Τρώεσσι μάχασθαι*, is an abuse which has originated in ignorance of the spirit of the Greek language^b.

IV. Pleonasm.

Equally common with Ellipsis is the use of words altogether 636. superfluous, or Pleonasm, e. g. the double *τις* §. 487, 7. double *ἄν* §. 600. *πάλιν αὖθις* (*Bornem. ad Xen. Symp. p. 178.*) *ἔφη λέγων Herod. 5, 36.* *Soph. Aj. 757.*^c *λέγει φάς Herod. 5, 50.* *φεύγοντα φεύγειν*, *βλέποντα ὄραν* §. 533.^d *μεγέθει μέγας*, *πλήθει πολλοί* in Herodotus and Plato. *ὡς ἀληθῶς τῶ ὄντι Plat. Phædon. p. 66 C.* See *Heind. p. 45.* *τινος δὴ χάριν ἔνεκα id. Leg. 3. p. 701.*^e *ὅθ' οὐνεκα* §. 624. *ἀμφὶ σούνεκα ibid. ὅσον ἀπὸ βοῆς ἔνεκα Thuc. 8, 92. Xen. H. Gr. 2, 4, 21.*^f *τάχα ἴσως*^g. *ἀρτίως νεοσφαγῆς Soph. Trach. 1130.* *ὡσαύτως οὕτως*^h. *ἄλλοι ἕτεροι*ⁱ. *ὠνομασμένος κέκληται Eur. Iph. T. 495.* even *ἔχων τε καὶ κεκτημένος Soph. Ant. 1278.* *ἔξω ἐκφέρειν ἐκ τόπον Lob. ad Soph. Aj. 740.* Ἄλλος also is added to substantives which do not belong to one of the before-mentioned classes: *Soph. Œd. T. 8.* *ἀγὼ δικαίων μὴ παρ' ἀγγέλων, τέκνον, ἄλλων ἀκούειν, αὐτὸς ᾧδ' ἐλήλυθα*, with *Erf. note*^k. Especially two words in the whole of equivalent signification are placed in one proposition, one after the other, which is called *σχήμα*

^b Besides Lamb. Bosii Ellipsis. Gr. ed. Schæf. see especially Herm. Diss. de Ell. ipso et Pleonasmō in Wolf's Museum Antiq. Stud. (printed in the Oxford edition of Bos.) and ad Vig. p. 869 seq.

^c Heind. ad Plat. Soph. p. 363. Lob. ad Aj. l. c.

^d Lob. ad Soph. Aj. p. 370. 398. v. 1152. Heind. ad Plat. Soph. 323 seq.

^e Bast. ad Greg. p. 32. Schæf. ad

Gnom. p. 169 seq. Of *ὅθ' οὐνεκα* comp. Soph. Œd. C. 1006.

^f Schæf. ib.

^g Ast ad Plat. Leg. p. 24. 78. Musgr. ad Eur. Hec. 489.

^h Heind. ad Phædon. p. 181.

ⁱ Schæf. App. Dem. 1. p. 831.

^k Comp. Heind. ad Gorg. §. 64. Phædon. §. 137. Jacobs ad Anth. Pal. p. 973.

ἐκ παραλλήλου, e. g. κατ' οἶκον ἐν δόμοις *Soph. Trach.* 691. κόμην ἀπριξ ὄνυξι συλλαβεῖν χερὶ *id. Aj.* 310. δὲ ἐγχοῦ ἡμῖν καλλίνικον ἐκ χερὸς εἰς στέρν' ἀδελφοῦ τῆσδ' ἀπ' ὠλένης βαλεῖν *Eur. Phæn.* 1412. Νείλου, δὲ Αἰγύπτου πέδον---ύγραίνει γύας *id. Hel.* 2. comp. *Ion.* 1252. *Phæn.* 738. 1170. *Soph. Aj.* 464. γυμνὸν τῶν ἀριστείων ἄτερ^a. So also πόθεν and ἀντὶ τοῦ *Soph. Phil.* 707. The following also may be regarded as pleonastic: *Eur. Hipp.* 10. ὁ Θεσέως παῖς, Ἀμαζόνος τόκος. See *Monk*, and the negative expression of what was before said positively, e. g. μὰψ ἀτὰρ οὐ κατὰ κόσμον *Il. ε',* 759. βραχύν τιν' αἰτεῖ μῦθον οὐκ ὄγκου πλέων *Soph. Œd. C.* 1162. πολλὴ ἐν βροτοῖσι, κοῦκ ἀνώνυμος *Eur. Hipp.* 1. and *Plat. Gorg.* p. 521 E. οὐ πρὸς χάριν λέγων---ἀλλὰ πρὸς τὸ βέλτιστον, οὐ πρὸς τὸ ἡδιστον. also *vice versâ Soph. Œd. T.* 122. Comp. §. 463. §. 444, 5. Such a pleonasm has often arisen from the combination of two constructions, as *Herc. F.* 65. ἔχων τυραννίδ', ἧς μακραὶ λόγχοι περὶ πηδῶσ' ἔρωτι, from ἧς περὶ and ἧς ἔρωτι. and the examples §. 624, Ὅτι c. *Obs.* In the tragic writers participles, especially ἰών, μολών, ἐλλών, παρών, ἔχων, are joined pleonastically with the verb, e. g. *Soph. Phil.* 330. 353. 373. 481. 488. §. 552. *Obs.* 2. comp. Attraction, also infin. after δοῦναι &c. §. 535, c. *Obs.* 1.

Sometimes a verb takes another of the same signification in the gen. or dat. (§. 430.), as *Eurip. Phæn.* 321. χαίτας πλόκαμον^b. *Soph. Trach.* 175. *Phil.* 225. Comp. *Eur. Herc. F.* 973.^c Of adjectives which repeat the sense of the verb see §. 446. *Obs.* 2.^d And not only single words, but also whole propositions are repeated pleonastically, e. g. *Herod.* 1, 79. ὡς οἱ παρὰ δόξαν ἔσχε τὰ πρήγματα ἢ ὡς αὐτοὺς κατε-

^a Lob. ad *Aj.* 308.

^b Erf. ad *Antig.* 420. Schæf. ad *Soph. El.* 682. Lob. ad *Soph. Aj.* 1152. Blomf. *Gloss. Pers.* 425.

^c Erf. ad *Œd. T.* 65. Reisig *Comm. Ex.* in *Œd. C.* 1616. Of *ποσὶ βαίνειν* comp. Schæf. ad *Theocr.* 7, 25.

^d Reisig *Comm. Ex.* in *Soph. Œd. C.* p. 346. *Soph. Trach.* 1064. ὦ παῖ, γενοῦ μοι παῖς ἐτήτυμος γεγώς, the

sense appears to be γενοῦ μοι παῖς ἐτήτυμος, γεγώς ἐμὸς παῖς, *quum filius meus sis, vere te filium præsta*, and Dem. in *Androt.* p. 616, 21. ὦν ὑπομνήματ' ἦσαν ὄντες οἱ στέφανοι, ὄντες is *dum supererant*. Later writers use εἰμι ὦν as an elegance. See *Dorville ad Charit.* p. 295. *Boisson.* ad *Phil. Heroic.* p. 660.

δόκει. *Thuc.* 5, 47. τρόπον ὁποῖω ἂν δύνωνται ἰσχυροτάτῳ κατὰ τὸ δυνατόν. *Plat. Leg.* 11. p. 920 B. τοὺς ἐπιτηδεύματα ἐπιτηδεύοντας, ἃ προτροπὴν ἔχει τινὰ ἰσχυρὰν πρὸς τὸ προτρέπειν κακοὺς γίγνεσθαι. *Comp.* §. 342. So the protasis of a proposition is expressed twice: *Plat. Apol. S.* p. 20 C. οὐ γὰρ δήπου, σοῦ γε οὐδὲν τῶν ἄλλων περιττότερον πραγματευομένου, ἔπειτα τοσαύτη φήμη τε καὶ λόγος γέγονεν, εἰ μὴ τι ἔπραττες ἀλλοῖον ἢ οἱ πολλοί. *Leg.* 10. p. 892 C. εἰ δὲ φανήσεται ψυχὴ πρῶτον, οὐ πῦρ οὐδὲ αἴρ, ψυχὴ δ' ἐν πρώτοις γεγεννημένη, σχεδὸν ὀρθότατα λέγοιτ' ἂν εἶναι διαφερόντως, ὅτι φύσει ταῦτ' ἔσθ' οὕτως ἔχοντα, ἂν ψυχὴν τις ἐπιδείξῃ πρεσβυτέραν οὖσαν σώματος, ἄλλως δὲ οὐδαμῶς. *Comp. Euthyd.* p. 285 A. *Phædon.* p. 67 E. *Xen. Ages.* 2, 7. εἰ γὰρ ταῦτα λέγοιμι, Ἀγσιλάων τ' ἂν μοι δοκῶ ἄφρονα ἀποφαίνειν καὶ ἑμαυτὸν μωρὸν, εἰ ἐπαινοῖην τὸν περὶ τῶν μεγίστων εἰκῆ κινδυνεύοντα^e. *Plat. Phædon.* p. 96 C. Sometimes there is a double apodosis: *Soph.* *Aj.* 839. καὶ σφας κακοὺς κάκιστα καὶ πανωλέθρους ξυναρπάσειαν, ὥσπερ εἰσορῶσ' ἐμὲ αὐτοσφαγῆ πίπτοντα, τῶς αὐτοσφαγείας πρὸς τῶν φιλίστων ἐκγόνων ὀλοῖατο, if this is not to be explained according to §. 630, e. *Comp. Plat. Apol. S.* p. 41 B. ἐπεὶ ἔμοιγε καὶ αὐτῷ θαυμαστὴν ἂν εἶη ἢ διατριβὴ αὐτόθι, and οὐκ ἂν ἀηδὲς εἶη. *Phædon.* p. 60 seq. 62 A. where the proposition the second time is turned into a question, as *Phædon.* p. 67 D. E. §. 632, 3.^f It is similar to this when an oblique case, with which a proposition begins, is repeated, after the governing verb by a pronoun demonstrative, e. g. *Isocr. Panath.* p. 241 C. τὰς Κυκλάδας νήσους, περὶ ἧς ἐγένοντο πολλαὶ πραγματεῖαι κατὰ τὴν Μίνω τοῦ Κρητὸς δυναστείαν, ταύτας τὸ τελευταῖον ὑπὸ Καρῶν κατεχομένας, ἐκβαλόντες ἐκείνους οὐκ ἐξιδιώσασθαι τὰς χώρας ἐτόλμησαν. Here, however, the pleonasm promotes perspicuity, and is occasioned by the separation of the case from the verb. So parenthetical propositions occasion the repetition of preceding words, e. g. *Eur. Phæn.* 507. ἐμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα τεθράμμεθ', ἀλλ' οὖν ξυνετά

^e Heind. ad *Phædon.* p. 51 seq.
Misc. Philol. 2, 2. p. 135.

^f Heind. ad *Phædon.* p. 20, 50.

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μοι δοκεῖς λέγειν. *Xen. Cyr.* 4, 5, 29. σκέψαι δὲ καί, οἷψ ὄντι μοι περὶ σὲ οἷος ὢν περὶ ἐμὲ ἐπειτὰ μοι μέμφη. *Comp. id. Hell.* 2, 3, 28. That which has been already said is often repeated for the sake of antithesis §. 631. e. g. *Soph. El.* 532 seq. οὐκ ἴσον καμῶν ἐμοὶ λύπης, ὅτ' ἔσπειρ', ὡς περ ἡ τίκτουσ' ἐγώ. *Eur. Andr.* 712. ἡ στέρκος οὐσα μόσχος οὐκ ἀνέξεται τίκτοντας ἄλλους, οὐκ ἔχουσ' αὐτὴ τέκνα^a. *Comp. §. 631.*

Obs. Many even of these ellipses and pleonasmms are so in a grammatical but not in a poetical or rhetorical view, as they serve to give distinctness or force to the expression. For the sake of this emphasis the poets often add an adverb to a verb that has an adjective, as *κεῖρο μέγας μεγαλωστί* in Homer, *οἰόθεν οἷος Il. η', 39. 226. αἰνόθεν αἰνῶς ib. 97. Soph. Aj.* 839. *καί σφας κακούς κάκιστα συναρπάσειαν. Phil.* 685. *ἴσος ἐν ἴσοις ἀνήρ.* *Comp. 711. 1002^b.* Even in a grammatical view, additions which might have been spared and yet contribute to perspicuity, as *Epexegetis §. 476.* are not properly pleonasmms.

^a Schæf. *App. Dem.* 1. p. 809 seq. *Comm. Exeg. ad Soph. Œd. Col.* 43.
^b *Elmsl. ad Eur. Med.* 787. *Reisig* 1618. *Crit.* p. 342.

THE END.

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