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THE USE OF THE INFINITIVE IN POLYBIUS COMPARED WITH THE USE OF THE INFINITIVE IN BIBLICAL GREEK

A DISSERTATION

SUBMITTED TO THE FACULTY OF THE GRADUATE SCHOOL OF ARTS AND LITERATURE IN CANDIDACY FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

(DEPARTMENT OF BIBLICAL AND PATRISTIC GREEK)

BY

HAMILTON FORD ALLEN

CHICAGO
THE UNIVERSITY OF CHICAGO PRESS
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INTRODUCTION.

THE purpose of this study is to make a thorough investigation of Polybius' use of the infinitive and compare the results thus obtained with the use of the infinitive in biblical Greek, and yet not with the whole of biblical Greek as represented in the Old Testament, Apocrypha, and New Testament, but with certain selected books.

Polybius, a native Greek who lived during the second century B. C., wrote his history in forty books in the common dialect, which was then the language, not only of Greece, but of all the East. And he wrote, not in a highly refined style, but as an educated man of affairs might write of events in which he was interested from personal experience.

It was just because of the widespread use of Greek in the East that it became necessary to have a translation of the Hebrew sacred writings into Greek for the use of the Hellenistic Jews, and that new writings were composed in that language and not in Hebrew.

The purpose, then, is to compare the use of the infinitive in Polybius with its use in two books (Genesis and Wisdom of Sirach) which were translated from Hebrew, and in two books (II and IV Maccabees) which were originally written in Greek.

"The Use of the Infinitive in Biblical Greek" has already been investigated and the results published by Professor Clyde W. Votaw, of the University of Chicago. He also very kindly provided me with unpublished material on the same subject.

All of my work on Polybius was done before I discovered that "The Articular Infinitive in Polybius" had been studied and the results of the study published by E. G. W. Hewlett in the eleventh volume of the *American Journal of Philology*. When the discovery of this admirable piece of work was made, along with the disappointment there was some satisfaction in the fact that my results coincided so exactly with those of Hewlett.

The texts used in this study were, for Polybius the edition of Hultsch, the first eight books in the second edition, and for biblical Greek, Swete's edition (Vols. I and II) in the second edition, 1895–96; Vol. III, 1894).

I wish to express my great indebtedness to Professor Ernest D. Burton for his assistance and interest in the matter of this study, but especially for the inspiration received in past years of association with him.

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SYNOPSIS OF THE USES OF THE INFINITIVE IN POLYBIUS.

I. THE ANARTHROUS INFINITIVE.

1. Verbal Subject.
   1) Of Impersonal Verbs in general=a.
   2) Of Impersonal Verbs which take Indirect Discourse=[1]i.
2. Verbal Object.
   1) Of Verbs in general=b.
   2) Of Verbs introducing Indirect Discourse=[2]i.
   3) Of Verbs of Hindering and the like=v.
      a) Followed by the Simple Infinitive.
      b) Followed by the Simple Infinitive with μή.
3. Apposition=c.
4. Result.
   1) Actual or Hypothetical.
      a) With ὥστε (ὡς)=f.
      b) With ὥστε (ὡς) ἄν=[5]f.
      c) With ὥστε in Indirect Discourse=[7]f.
   2) Epexegetic or Explanatory.
      a) Without Attendant Particle=s.
      b) With ὥστε (ὡς)=[1]s.
5. Stipulation.
   1) With ὥστε=[4]f.
   2) With ἐφ' ᾧ, ἐφ' ᾧτε=m.
6. Limiting Nouns, Adjectives, Adverbs, and Pronouns.
   1) Nouns.
      a) Simple Infinitive=h.
      b) Infinitive with ὡς=[1]h.
   2) Adjectives=g.
   3) Adverbs=[1]g.
   4) Pronouns=q.
7. Prepositional Object (after πλήν)=k.
8. Purpose.
   1) *a*) Distinct and Specific without Attendant Particle=d.
      b) Distinct and Specific with ὥστε=e.
   2) Modified and General without Attendant Particle=o.
9. Parenthetic Absolute Infinitive=r.
10. Predicate Infinitive=u.

11. With πρίν, πρὶν ἤ, πρότερον ἤ=x.
12. Infinitive with Genitive Absolute=w.
13. Infinitive with Accusative Absolute=z.

II. THE ARTICULAR INFINITIVE.

1. Verbal Subject. Infinitive with τό as Subject=*a*.
2. Verbal Object.
   1) *a*) With τό as Object=*b*.
      b) With τοῦ as Object=*bb*.
      c) With τῷ as Object=*bbb*.
   2) With Verbs of Hindering, etc.=*v*.
      a) With τό as Object.
      b) With τοῦ as Object.
      c) With τοῦ μή as Object.
3. Apposition=*c*.
   a) With τό.
   b) With τοῦ.
   c) With τῷ.
4. Purpose.
   Infinitive with τοῦ=*e*.
5. Limiting Nouns and Adjectives.
   a) Infinitive with τοῦ Limiting Nouns=*h*.
   b) Infinitive with τοῦ Limiting Adjectives=*g*.
6. Prepositional Object=*k*.
   1) With τοῦ after Prepositions taking the Genitive.
   2) With τῷ after Prepositions taking the Dative.
   3) With τό after Prepositions taking the Accusative.
7. Infinitive with τῷ indicating Cause, Manner, Means, or Instrument=*r*.
   1) *a*) Cause.
      b) Ground of Emotion.
      c) Point of Difference.
   2) Means.
8. Infinitive with τοῦ after Comparatives.
   a) The Infinitive with τοῦ=*t*.
   b) ὡς with the Infinitive with τοῦ=[1]*t*
9. Infinitive with τό as Predicate=*u*.
10. Infinitive with τοῦ in Genitive Absolute=*w*.
11. Infinitive with Accusative Absolute=*z*.
12. Infinitive with τό as Accusative of Relation=*n*.
13. Infinitive with τοῦ as Genitive of Price=*x*.

CHAPTER I.

USES OF THE ANARTHROUS INFINITIVE IN POLYBIUS.

1. Verbal Subject.

1) *Of impersonal verbs in general* (=a).[2137*]—The infininitive, with or without a subject accusative, is used as the subject of an impersonal verb, finite or infinite. Goodwin, *Moods and Tenses*, 745; Kühner, *Grammatik*, 472, a).[1]

1. 1. 1 παραλελεῖφθαι συνέβαινε τὸν ἔπαινον. 1. 67. 6; 1. 75. 4.
1. 2. 8 ἐξέσται κατανοεῖν.
1. 3. 7 ἔδει γράφειν.
1. 3. 8 ἀναγκαῖον ὑπελάβομεν εἶναι συντάξασθαι.
1. 14. 5 χρὴ εὐλογεῖν.
1. 14. 9 σκοπεῖν πάρεστιν.
1. 15. 9 συνᾴδειν οὐδαμῶς δύναται.
1. 30. 3 ἔδοξεν βοηθεῖν.
1. 38. 6 πιστεῦσαι ῥᾴδιον.
1. 56. 11 οὐχ οἷόν τε ἀποδοῦναι.
1. 65. 9 χρήσιμόν ἐστι παραστῆσαι.
1. 62. 8 ἐπὶ τοῖσδε φιλίαν εἶναι Καρχηδονίοις καὶ Ῥωμαίοις. 3. 22. 4, 24. 3; 9. 40, 5^2. Cf. *G.* MT. 750; *Küh.* 474 and b.

There is one case of this infinitive with ἄν, the infinitive having the potential force of the corresponding indicative or optative. *G.* MT. 211.

1. 75. 6 ἐξ ὧν συνέβαινε τοὺς Καρχηδονίους μὴ οἷον στρατοπέδῳ τῆς χώρας ἐπιβαίνειν, ἀλλὰ μηδὲ τοὺς κατ' ἰδίαν θέλοντας διαπεσεῖν ῥᾳδίως ἂν δύνασθαι λαθεῖν τοὺς ὑπεναντίους.

2) *Of impersonal verbs which take a subject infinitive in indirect discourse* (=[1]i).[109]—The infinitive in indirect discourse is used as the subject of passive verbs of saying or thinking, or of such verbs as φαίνεται or δοκεῖ. Polybius uses δοκεῖ almost to the exclusion of any other verb. *G.* MT. 751.

*Superior figures indicate the number of instances of each use of the infinitive.

[1] Hereafter cited as *G.* MT. and *Küh.*

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1. 1. 2 ἂν δόξαι καθήκειν. 1. 10. 3.
1. 4. 10 νομιστέον συμβάλλεσθαι.
2. 14. 1 δοκεῖ μοι χρήσιμον εἶναι.
2. 21. 8 ἦν φατέον ἀρχηγὸν γενέσθαι.
3. 30. 4 πάντως ὁμολογητέον εὐλόγως πεπολεμηκέναι τὸν πόλεμον τοὺς Καρχηδονίους.

2. Verbal Object.—The infinitive in Greek is used as the object of many verbs which require an infinitive to complete their meaning. The infinitive is the accusative object of the verb, or is an accusative of kindred meaning. *G.* MT. 747; *Küh.* 473.

1) *Object of verbs in general* (=b).[3533]—

1. 1. 4 προῃρήμεθα γράφειν.
1. 2. 6 οὐδ' ἐπεβάλοντο ἀμφισβητεῖν.
1. 3. 6 ἐθάρρησαν ἐκτείνειν.
1. 5. 2 διαβαίνειν ὥρμησαν.
1. 9. 2 βουλόμενος ἀπολιπεῖν.
1. 11. 12 ἔκρινε διακινδυνεύειν.
1. 19. 2 παραγγείλας προπορεύεσθαι.
1. 40. 7 προστάξας χρῆσθαι.
1. 54. 6 ἔπεισαν φυγεῖν.
1. 43. 7 παρὰ μικρὸν ἦλθον ἀπολέσαι τὰ πράγματα; cf. 12. 20. 7.
33. 1. 4 παρ' ὀλίγον ἦλθον ἀπολῦσαι τοὺς κατῃτιαμένους.

The infinitive as object of verbs of commanding has not been placed under a separate head in this study. The infinitive after verbs of bidding in salutations does not occur in Polybius, but does occur in biblical Greek.

ἤ for μᾶλλον ἤ after βούλομαι, *Küh.* 540, A. 2.

13. 5. 3 πᾶν γὰρ βουληθῆναι τὸν Φίλιππον ἀναδέξασθαι ἢ καταφανῆ γενέσθαι Ῥοδίοις τὴν ἐν τούτοις αὐτοῦ προαίρεσιν.

2) *Object of verbs introducing indirect discourse* (=²i).[2471]—"The infinitive is said *to stand in indirect discourse*, and its tenses correspond to those of the indicative or optative, when it depends on a verb implying thought or the expression of thought (one of the class of *verba sentiendi et declarandi*), and when *also* the thought, as originally conceived, would have been expressed by some tense of the indicative (with or without ἄν) or optative (with

ἄν), so that it can be transferred without change of tense to the infinitive."—*G.* MT. 684.

1. 3. 8 ἀναγκαῖον ὑπελάβομεν εἶναι.

1. 21. 10 ἀκούσας τὸν στόλον σύνεγγυς εἶναι.

1. 23. 2 πυθόμενος πορθεῖν.

1. 25. 5 νομίζοντες πεποιῆσθαι.

1. 29. 4 πεπεισμένοι ποιήσεσθαι.

1. 49. 3 ἔφη καιρὸν εἶναι.

8. 13. 8 οὐκ ἂν οἶμαι δυνηθῆναι λόγον αὐτὸν ἀποδοῦναι.

28. 23. 4 ἔφη μὴ κωλύειν. *G.* MT. 685.

1. 4. 7 δοκοῦσιν τὶ πάσχειν.

1. 16. 11 οὗτος δοκεῖ ἀπολελαυκέναι τῆς ἰδίας εὐβουλίας.

2. 17. 12 ὃς ἂν πλείστους ἔχειν δοκῇ. 1. 13. 9, 14. 1; 3. 7. 2, 116. 7; 4. 2. 3.

1. 32. 7 πεπεισμένους μηδὲν ἂν παθεῖν δεινόν. 1. 68. 7.

1. 59. 3 ὑπολαμβάνοντες μόνως ἂν οὕτως πέρας ἐπιθεῖναι τῷ πολέμῳ. 1. 70. 5; 2. 13. 6, 40. 5.

Future infinitive with ἄν. *G.* MT. 208; *Küh.* 398. 1, d).

8. 30. 8 τοὺς δὲ νομίσαντας ἂν οἰκήσειν οὕτως ἄριστα κατὰ τὸν χρησμόν.

Infinitive in an indirect-discourse clause introduced by ὅτι, ὡς, etc., three times. *Küh.* 550, A. 3.

12. 23. 7 μοὶ δοκεῖ πεισθῆναι Τίμαιος ὡς, κἂν αὐτὸς ἀξιωθῆναι. 7. 15. 4.

31. 20. 4 ὑπεδείκνυεν αὐτῷ διότι κάλλιστον εἶναι καιρὸν ἐπιφανῆναι τοῖς πράγμασιν.

Also 15. 2. 8, if ὡς is retained in the text. *Vide Schweighaeuser*, Lexicon Polybianum, under article ὡς.

This infinitive also occurs in relative clauses depending on an indirect quotation which has been introduced by an infinitive. Cf. *G.* MT. 755; *Küh.* 594, 5.

5. 67. 6 ἔφη κυριωτάτας εἶναι καὶ δικαιοτάτας κτήσεις, καθ' ἃς αὐτοῖς καθήκειν τὰ κατὰ Κοίλην Συρίαν.

21. 31. 8 (ἔφη) ἐν τούτῳ δὲ διαμαρτάνειν τὴν σύγκλητον, ἐν ᾧ τὴν ὀργὴν φέρειν ἐπὶ τοὺς πολλούς. Also 11. 34. 5; 12. 5. 8², 9. 4; 18. 3. 8.

18. 38. 8 εἴ τε καὶ μένειν ἔτι τὴν συμμαχίαν, δεῖν αὐτοὺς κομίζεσθαι κ.τ.λ.

In 34. 8. 1 the infinitive occurs in a relative clause which depends on a ὅτι-clause:

φησὶν ὅτι βάλανοί εἰσι ἐν τῇ αὐτόθι θαλάττῃ πεφυτευμέναι, ὧν τὸν καρπὸν σιτουμένους τοὺς θύννους πιαίνεσθαι.

The infinitive with ἄν occurs twice in indirect discourse after ὡς of comparison: 10. 38. 2; 34. 5. 4.

3) *Object of verbs of hindering, separation, etc.* (=v).[40]—The infinitive is used as the object of verbs of hindering, separation, denial, doubt, mistrust, contradiction, opposition, etc.—verbs which contain a negative in themselves. They may take either (*a*) the simple infinitive, or (*b*) the infinitive with μή, which merely repeats the negation inherent in the verbs. *G.* MT. 807–10; *Küh.* 514, 2, 3, 4, 5, and notes.

a) Simple infiinitive.[33]

2. 7. 5 τίς οὐκ ἂν εὐλαβηθείη τούτοις ἐγχειρίσαι πόλιν. 2. 32. 8; 8. 12. 5; 9. 36. 10.
2. 52. 8 ἀπεῖπον αὐτῷ πορεύεσθαι.
3. 69. 13[2] διώκειν καὶ συμπλέκεσθαι τοῖς πολεμίοις ἐκώλυσε. 3. 79. 7; 3. 98. 5 and 11 others.
4. 18. 8 οἷς ἠπίστησαν ἔχειν.
14. 1. 4 οὐ γὰρ ἀπεγίνωσκε αὐτὸν κόρον ἔχειν. 5. 72. 7; cf. 7. 15. 4.
8. 13. 5 οὐδεὶς ἂν ἐπέσχε σὺν καιρῷ ποιήσασθαι μετάβασιν. 9. 1. 6.
9. 6. 8 οὐχ ὅλως ἀπελπίζοντες αἱρήσειν τὴν Ῥώμην. 15. 25. 29; 16. 30. 5.
12. 5. 4[2] οὐκ ὤκνησα καὶ λέγειν καὶ γράφειν. 16. 20. 5; 18. 55. 9; 21. 23. 12.

b) Infinitive with μή.[7] *Küh.* 514. E.

1. 78. 15 διηπειλήσατο μηθένα φέρειν ὅπλον.
2. 55. 9 ὃν εἰκότως ἐξαρνοῦνται μὴ φῦναι παρὰ σφίσι.
4. 20. 11 ἀρνηθῆναί τι μὴ γινώσκειν οὐδὲν αἰσχρὸν ἡγοῦνται.
15. 13. 9 ἐκώλυσε μὴ παραδέξασθαι. 22. 11. 3.
18. 47. 2 προηγόρευον μὴ διαβαίνειν.
29. 24. 2 ἀπείπατο μὴ χρείαν ἔχειν.

There are thus thirty-three cases, after eight different verbs of the simple infinitive without μή, to seven cases, after six verbs, of the infinitive with μή. κωλύω, which has the infinitive seventeen times, has μή but twice. Cf. below "Verbs of hindering," etc., with the infinitive with τοῦ and τοῦ μή.

3. Apposition (=c).[81]—The infinitive may stand in apposition with a noun or pronoun. *G.* MT, 745; *Küh.* 472, c.

1. 85. 4 ὁμολογίας ἐποιήσατο τοιαύτας, ἐξεῖναι Καρχηδονίοις ἐκλέξασθαι δέκα, τοὺς δὲ λοιποὺς ἀφιέναι.

3. 103. 7 *αἵρεσιν αὐτῷ προύτεινε τοιαύτην, ἢ κατὰ μέρος ἄρχειν ἢ χρῆσθαι τοῖς σφετέροις κατὰ τὴν αὐτοῦ προαίρεσιν.* 4. 15. 1 ff.[7]; 5. 91. 6[2], 104. 11[3], 109. 2; 8. 19. 10[2]; 12. 6. 3[2]; 12. 25[b]. 1[2]; etc.

4. RESULT.[427]

1) *Actual or hypothetical.*

a) With preceding *ὥστε* or *ὡς* (=f).[383]—In classical Greek the infinitive with *ὥστε* or *ὡς* implies no more than that the action or state of the principal verb "is of such a nature as to be followed by another consequence." It seems, however, that in later Greek the distinction between *ὥστε* with the indicative and *ὥστε* with the infinitive was obscured, and that *ὥστε* with the infinitive was often used when it was intended to state that the result of the action or state of the principal verb was actually realized. *G.* MT. 582 ff.; *Küh.* 584; *Brief* I, p. 43 ff.; *Gildersleeve A.J.P.* VII, 161 ff.; XIV, 240 ff.; *Burton* 369; *Blass* 69, 3.

Actual:

1. 20. 15 *μιᾶς νεὼς καταφράκτου προπεσούσης ὥστε ἐποκείλασαν γενέσθαι τοῖς Ῥωμαίοις ὑποχείριον.*

1. 26. 15 *ἐπὶ μίαν παρεκτείναντες ναῦν ὡς ὑπερτείνειν ἐξ ἑκατέρου τοῦ μέρους τοὺς πρὸ ἑαυτῶν.* 2. 8. 12.

Hypothetical:

5. 24. 5 *τὸ χωρίον ἐπίπεδόν ἐστι ὥστε τὸν στρατοπεδεύσαντα ἐν αὐτῷ δοκεῖν μὲν ἐν ἀσφαλεῖ στρατοπεδεύειν.*

6. 52. 11 *ἓν δὲ ῥηθὲν ἱκανὸν ἔσται σημεῖον τῆς τοῦ πολιτεύματος σπουδῆς, ἣν ποιεῖται περὶ τὸ τοιούτους ἀποτελεῖν ἄνδρας ὥστε πᾶν ὑπομένειν.*

b) *ὥστε* with the infinitive with *ἄν* (=[5]f).[16]—The infinitive with *ἄν*, not in indirect discourse, may follow *ὥστε* to express a consequence in potential form, like the potential indicative or optative. *G.* MT. 592, 211; *Küh.* 585, 2.

1. 37. 1 *τηλικούτῳ περιέπεσον χειμῶνι καὶ τηλικαύταις συμφοραῖς ὥστε μηδ' ἂν εἰπεῖν ἀξίως δύνασθαι.*

5. 97. 6 *τῷ αἰφνιδίῳ καὶ παραδόξῳ κατεπλήξατο τοὺς Μελιταιεῖς, ὥστε ῥᾳδίως ἂν κρατῆσαι τῆς πόλεως.* 1. 63. 7; 5. 104. 11; 6. 11. 11, 12. 9, 14. 12, 46. 10; 8. 15. 3; 10. 30. 3; 18. 46. 9; 29. 24. 14; 32. 7. 9; 39. 9. 7.

c) *ὥστε* (*ὡς*) with infinitive in indirect discourse (=[7]f).[5]—*ὥστε* is used five times with the infinitive in indirect discourse. *G.* MT. 594, 595, 608; *Küh.* 584, 2, f.

1. 15. 3^{2} *τὸν μὲν Ἱέρωνά φησι μετὰ τὴν γενομένην συμπλοκὴν οὕτως ἕξω γενέσθαι τοῦ φρονεῖν ὥστε μὴ μόνον φυγεῖν νυκτὸς εἰς τὰς Συρακούσας, ἀλλὰ καὶ τὰ φρούρια πάντα καταλιπεῖν.* 3. 47. 9^{2}; 21. 31. 10.

The infinitive in these five cases is aorist and the negative is *μή*. *ἄν* is used with three infinitives.

2) *Epexegetic or explanatory infinitive.*[22]

a) Without attendant particle (=s).[14]—The infinitive may be used as an addition explanatory of the action or state of the verb which it limits. *Küh.* 472, c.

11. 29. 13 *πρὸς δὲ τοὺς αἰτίους ἀκαταλλάκτως διακείμεθα, κολάζειν αὐτοὺς ἀξίως.*

36. 3. 6^{2} *ἀλλὰ κακῶν αἱρέσεως καταλειπομένης, ἢ τὸν πόλεμον ἀναδέχεσθαι γενναίως ἢ διδόναι τὴν ἐπιτροπὴν περὶ τῶν καθ' αὑτούς* And 11. 14. 6^{3}.

In 1. 62. 8^{5}; 3. 22. 4; 3. 24. 4^{3} the simple infinitive is used explanatory of the preceding demonstrative pronoun, *ἐπὶ τοῖσδε*. Cf. *infra* after *ἐφ' ᾧ*=m.

b) With *ὥστε* (=^{1}s).[8] *G.* MT. 588 end.

5. 35. 12 *ταύτην τὴν ἐπιβολήν, ὥστ' ἐκπέμπειν αὐτὸν μετὰ χορηγίας.*

1. 18. 10 *εἰς τοῦτο συνήγοντο ὥστε πολλάκις βουλεύεσθαι περὶ τοῦ λύειν τὴν πολιορκίαν.* 2. 68. 8; 3. 48. 4, 63. 13, 102. 4^{2}; 25. 4. 5.

5. Stipulation.

1) *ὥστε with the infinitive* (=^{4}f).[13]—The infinitive with *ὥστε* may express a stipulation, condition, or limitation of the action or state expressed in the principal clause. *G.* MT. 587, 2; *Küh.* 584, 2, e.

5. 2. 8 *ὁ δ' Ἀπελλῆς ποιεῖται συνωμοσίαν ὥστ' ἐκείνους ἐθελοκακεῖν καὶ λυμαίνεσθαι τὰς τοῦ βασιλέως χρείας, αὐτὸς δὲ χωρισθεὶς εἰς Χαλκίδα φροντίζειν ἵνα μηδαμόθεν αὐτῷ χορηγία παραγίνηται πρὸς τὰς ἐπιβολάς.*

5. 103. 7 *κελεύσας ἐπὶ τούτοις προτείνειν τὴν εἰρήνην τοῖς Αἰτωλοῖς ὥστ' ἔχειν ἀμφοτέρους ἃ νῦν ἔχουσιν.* 21. 30. 2, 3, 4; 33. 13. 6.

Cf. "Epexegetic infinitive" and "Infinitive in apposition."

2) *ἐφ' ᾧ and ἐφ' ᾧτε with the infinitive* (=m).[43]—Ἐφ' ᾧ and *ἐφ' ᾧτε*, meaning "on condition that, for the purpose of," and correlated with an *ἐπὶ τούτῳ* expressed or understood in the principal clause, may take the infinitive. *G.* MT. 610; *Küh.* 584, A. 3.

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1. 16. 9 *ποιησάμενοι δὲ συνθήκας ἐφ' ᾧ τὰ μὲν αἰχμάλωτα ἀποδοῦναι τὸν βασιλέα Ῥωμαίοις, ἀργυρίου δὲ προσθεῖναι τάλαντα τούτοις ἑκατόν.*

7. 9. 13 *συνθησόμεθα, ἐφ' ᾧ τε μὴ ἐξεῖναι αὐτοῖς ἄρασθαι πρὸς ὑμᾶς μηδέποτε πόλεμον.*

8. 27. 1 *ἔδοσαν πίστεις ἐπὶ τούτοις, ἐφ' ᾧ Ταραντίνους ἐλευθερώσειν καὶ μήτε φόρους πράξεσθαι.* (Note the future infinitive.)

ἐφ' ᾧ τε occurs but twice. 7. 9. 4, 13.

ἐπὶ τούτῳ, ἐφ' ᾧ 5. 67. 10[2].

ἐπὶ τούτοις, ἐφ' ᾧ 5. 76. 10[2]; 8. 27. 1. 2[4].

ἐπὶ τοῖσδε, ἐφ' ᾧ 7. 4. 1, 2.

ἐφ' ᾧ with demonstrative omitted, 1. 16. 9[2]; 1. 31. 8, 88. 12; 2. 46. 3; etc.

In 1. 62. 8[5]; 3. 22. 4, 24. 3[3], the simple infinitive is found after *ἐπὶ τοῖσδε*; *vide* "Epexegetic infinitive=s." *Küh.* 584, A. 4.

6. Infinitive after Nouns, Adjectives, Adverbs, and Pronouns. — The infinitive may be used after nouns, adjectives, adverbs, and pronouns denoting ability, fitness, ease, time, need, and their opposites; in fact, all such as express the same relations as verbs which take an infinitive. *G.* MT. 758; *Küh.* 473, 3.

1) *Nouns* (=h).[166]

a) Simple infinitive.

1. 13. 1 *λέγειν ὥρα περὶ τῶν προκειμένων.*

1. 15. 11 *ἀνάγκη συγχωρεῖν τὰς ἀρχὰς καὶ τὰς ὑποθέσεις εἶναι ψευδεῖς.*

1. 49. 3 *καιρὸν εἶναι πλεῖν.*

1. 78. 13 *μεθ' ἑαυτοῦ συστρατεύειν ἐξουσίαν ἔδωκε.*

2. 8. 10 *Ῥωμαίοις κάλλιστον ἔθος ἐστὶ μεταπορεύεσθαι καὶ βοηθεῖν.*

2. 25. 11 *πρόθεσιν ἔχοντες πολιορκεῖν τοὺς συμπεφευγότας.*

3. 86. 11 *παράγγελμά τι δεδομένον ἦν φονεύειν τοὺς ὑποπίπτοντας.*

3. 118. 4 *μεγάλας δ' εἶχον ἐλπίδας τῆς Ῥώμης αὐτῆς ἔσεσθαι κύριοι.*

4. 80. 12 *λαβόντες δὲ συγχώρημα ποιήσασθαι τὴν ἀπόλυσιν.*

5. 28. 4 *ἐν αἷς ἦν παράκλησις θαρρεῖν καὶ μένειν.*

Also *δύναμις, κυρία, ὁρμή, ἐντολή*, etc.

b) Infinitive with *ὡς* (=[1]h)[1]. — Besides the simple infinitive after nouns, there is one occurrence of *ὡς* with the infinitive in the same construction. *G.* MT. 588, 608; *Küh.* 585, 5.

3. 11. 3 *ἐγένετό τις καιρὸς ὡς ἐπὶ λόγον ἀχθῆναι τὴν ὑποικουρουμένην ἀτοπίαν ἐν αὐτοῖς*; cf. 1. 49. 3.

2) *Adjectives* (=g).[120]

1. 1. 4 ἱκανόν ἐστι προκαλέσασθαι καὶ παρορμῆσαι.
1. 54. 3 ἐκφυγεῖν δυνατὸς ὤν.
1. 62. 1 ἕτοιμοι πολεμεῖν ἦσαν.
1. 74. 9 συνήθεις ποτὲ μὲν ὑποχωρεῖν ποτὲ δὲ πάλιν ἐκ μεταβολῆς ἐγχειρεῖν.
2. 50. 6 τοὺς Μεγαλοπολίτας προθύμους εἶναι φέρειν.
2. 58. 10 μείζονος τυχεῖν ἦσαν ἄξιοι τιμωρίας.
3. 101. 3 πρόχειρος ὢν συμπλέκεσθαι.
3. 102. 3 οὔτε γὰρ ἀντεξάγειν ἀξιόχρεως ἦν οὔτε παραβοηθεῖν.
3. 112. 9 δεινοὶ γὰρ Ῥωμαῖοι καὶ θεοὺς ἐξιλάσασθαι καὶ ἀνθρώπους.
4. 8. 10 κινδυνεῦσαι δύσχρηστοι.

Also ἐπιτήδειος, κύριος, ἀγαθός, ἔνορκος, etc.

3) *Adverbs* (=[1]g).[8]

1. 51. 9 διεκπλεῖν καὶ ἐπιφαίνεσθαι ἀδυνάτως εἶχον.
2. 50. 4 οἱ Μεγαλοπολῖται προθύμως ἔσχον ἰέναι καὶ παρακαλεῖν. 21. 22. 1.

4) *Pronouns* (οἷος, οἷός τε *and* ὅσος (=q).[49]

1. 26. 2 οὐχ οἷοί τ' ἦσαν ἐπιτρέπειν.
1. 36. 3 οἷοί τ' ἂν ἀναφέρειν.
10. 23. 7 ἔδει συνεθίζειν ἐπὶ τοσοῦτον ὥστε δεινῷ τῷ τάχει προσάγειν, ἐφ' ὅσον συζυγοῦντας καὶ συστοιχοῦντας διαμένειν.
39. 14. 5 διαφέροιτο δὲ ἐπὶ τοσοῦτον ἐφ' ὅσον διδάσκειν καὶ πείθειν ὑπὲρ τῶν ἀμφισβητουμένων.

In 10. 29. 1; 29. 8. 4 *Hultsch* corrects οἷος to οἷός τε.

Prepositional Object (=k).[2]—πλήν, which is used six times as a quasi-preposition with the genitive of the articular infinitive, is twice used as an adverb with the anarthrous infinitive. *G.* MT. 803 b; *Küh.* 479. 2.

6. 32. 6 οὐδὲν ἕτερον δεῖ νοεῖν πλὴν δύο στρατιὰς συνηρμόσθαι.
8. 37. 4 διασαφῶν οὐδὲν πλὴν ἑτοίμους εἶναι πρὸς τὸ παραγγελλόμενον.

8. Purpose.[46]

1) *Distinct and specific.*

a) Without attendant particle (=d).[13]—The infinitive is used to express the distinct and specific purpose of the action or state of the governing verb. *G.* MT. 770–75; *Küh.* 473, 7 and A. 13.

2. 8. 12 ὡς ἐπαποστεῖλαί τινας τὸν παρρησιασάμενον τῶν πρέσβεων ἀποκτεῖναι.
5. 3. 5 τοὺς δὲ Μακεδόνας ἐφῆκε σιτολογεῖν. 5. 8. 4[3]; 8. 33. 6.
7. 17. 9. τοὺς δὲ διὰ τῆς πύλης ἀφιεὶς εἴργειν τοὺς συνεγγίζοντας.

5. 14. 11 ὡς ἂν διατεταγμένοι μὲν πρὸς τὸν Ἀπελλῆν πάσαις ἐμποδιεῖν ταῖς ἐπιβολαῖς αὐτοῦ.

1. 88. 9; 6. 58. 6; 35. 4. 9; 3. 70. 7 (*vide Hultsch; Fleckeisen*, 1864, p. 447; 1884, p. 742).

In Polybius the infinitive is always active or middle, never passive.

b) With preceding ὥστε (or ὡς) (=e).[8]—ὥστε with the infinitive may be used to express a consequence which is aimed at as a purpose. *G.* MT. 587, 3; *Küh.* 584, 2, d.

3. 92. 6 ἀντιπαρῆγε τοῖς πολεμίοις, ὥστε μὴ δοκεῖν τοῖς αὐτῶν συμμάχοις ἐκχωρεῖν τῶν ὑπαίθρων.

16. 37. 2 ἐξαπέστειλε τοὺς ἐπιλέκτους, ὥστε ἐπιτρέχειν τὴν Λακωνικήν. 3. 43. 4; 8. 9. 12[2]; 10. 46. 1, 46. 7; 32. 7. 12.

2) *Modified and general without attendant particle* (=o).[25]—"The infinitive is used to express, with diminished purpose force and with a general rather than a specific bearing, that for which, or with reference to which, the action or state of the governing verb is performed or exists." Cf. *Burton* 368.

3. 8. 10 τί ἂν εἰπεῖν ἔχοι, and 4. 26. 3; 8. 13. 7; 9. 35. 5; 11. 29. 7; 16. 39. 5; 30. 9. 5; 34. 10. 7.

1. 7. 9 οὐ μὴν εἶχόν γε ποιεῖν οὐδέν, 1. 21. 7, 81. 1; 3. 10. 3; 16. 20. 7; 30. 3. 6.

2. 12. 8 ἀπεδέξαντο μετέχειν Ῥωμαίους. 3. 112. 5; 4. 51. 5, 77. 4[2]; 5. 83. 4, 111. 6; 10, 28. 3; 12. 12. 7; 31. 21. 9; 38. 8. 7.

Cf. Luke 7:40; 12:4; Acts 4:14.

9. Parenthetic Absolute Infinitive (=r).[34]—This use occurs thirty-four times in parenthetic phrases which limit or qualify the whole statement or only some word in the sentence. *G.* MT. 776–83; *Küh.* 585, 3.

1. 1. 2 ὡς ἔπος εἰπεῖν.[12]

3. 49. 7 ὡς εἰπεῖν.[8]

3. 6. 4 πολλοῦ γε δεῖν.[5]

5. 52. 13 μικροῦ δεῖν.[4]

Each of the following occurs once.

4. 2. 3 ὡς ἀκοὴν ἐξ ἀκοῆς γράφειν.

33. 6. 3 ὡς ἐμοὶ δοκεῖν.

1. 2. 6 *ἰσχνῶς εἰπεῖν.*

1. 4. 3 *ὅσον γε καὶ ἡμᾶς εἰδέναι.*

21. 20. 5 *τέλος δ' εἰπεῖν.* (*ἁπλῶς δ' εἰπεῖν* 8. 11. 13 in a quotation from Theopompus.)

10. PREDICATE INFINITIVE (=u).[28]—The infinitive may be used as a predicate nominative or accusative. *G.* MT. 745; *Küh.* 472, b. In Polybius, however, it is used only as predicate nominative.

2. 49. 1 *αὗται (ἐντολάς) δ' ἦσαν ὑποδεικνύναι καὶ δηλοῦν.*

5. 99. 2 *ἡ γὰρ ὅλη πρόθεσις ἦν αὐτῷ τῆς στρατείας ἐξελεῖν τὰς Θήβας.*

6. 33. 2 *ὁ ὅρκος ἐστὶν μηδέν κλέψειν, ἀλλὰ κἂν εὕρῃ τι, τοῦτ' ἀνοίσειν ἐπὶ τοὺς χιλιάρχους.* 8. 18. 7[2]; 10. 38. 5; 18. 9. 1: 27. 7. 11.

11. Πρίν,[3] *πρὶν ἤ*,[23] *πρότερον ἤ*[6] WITH THE INFINITIVE (=x).[32] *G.* MT. 626–31, 651–54; *Küh.* 568, 1, d.—Infinitive with *πρίν*: 9. 43. 2 (perf. inf.); 11. 25. 2 (pres. inf.); 16. 22. 4 (aor. inf.). In 9. 43. 2 the *πρίν*-clause is preceded by a verb compounded with *πρό*. In each the leading sentence is affirmative.

9. 43. 2 *προεκδαπανᾶται πρὶν ἐκβολὴν εἰς θάλατταν πεποιῆσθαι.*

Infinitive with *πρὶν ἤ*.—In the leading sentence *φθάνω* occurs once, 1. 66. 3; *πρόσθεν* once, 6. 49. 2; *πρότερον* six times, 10. 32. 10; 12. 6[b]. 9; 14. 2. 6, 7; 29. 27. 2; 31. 1. 1; verb compounded with *πρό* once, 12. 5. 7. In every case, except 4. 85. 6 (pres. inf.), *πρὶν ἤ* is used with the aorist infinitive. *πρὶν ἤ* with the infinitive follows a negative clause eleven times: 4. 31. 1, 85. 6; 6. 49. 2; 10. 45. 4; 12. 6[b]. 9; 14. 2. 6, 7; 29. 27. 2; 30. 23. 4[2]; 31. 1. 1. Occurrences not cited above are: 1. 20. 12; 4. 85. 5; 5. 60. 9; 5. 74. 1[2]; 24. 13. 4; 28. 6. 7; 33. 11. 5; 37. 1. 12.

6. 49. 2 *μὴ πρόσθεν λύσειν τὴν πολιορκίαν πρὶν ἢ ἑλεῖν τὴν Μεσσήνην.*

Cf. *πρὶν ἤ* with indicative after negative clause.

39. 11. 6 *οὐ πρότερον ἔληξε πρὶν ἢ διέφθειρε τὰ μειράκια.*

Infinitive with *πρότερον ἤ*: follows a positive clause four times; 1. 58. 6; 2. 35. 6; 6. 23. 11; 15. 18. 1; a negative clause twice: 13. 1[a]. 1; 18. 35. 1.

2. 35. 6 *πάσας ἐξελέγχωσι τὰς σφετέρας ἐλπίδας πρότερον ἢ παραχωρῆσαί τινος τῶν ἀναγκαίων.*

12. Infinitive with the Genitive Absolute (=w).[18]—The infinitive is used as the genitive subject of the neuter impersonal participle in the genitive in place of the omitted noun or pronoun. *Küh.* 486, 1, A. 2; *Spieker* pp. 336 f.; *Goetzeler* p. 26.

1. 36. 8[2] *προσπεσόντος δ' αὐτοῖς ἐξαρτύειν τὸν στόλον τοὺς Ῥωμαίους καὶ μέλλειν αὖθις ἐπὶ τὴν Λιβύην ποιεῖσθαι τὸν πλοῦν.* 2. 54. 10; 3. 40. 2; 5. 46. 5[2], 55. 4, 62. 4[4]; 7. 3. 7; 10. 42. 1.

2. 70. 1 *προσαγγελθέντος αὐτῷ τοὺς Ἰλλυριοὺς πορθεῖν τὴν χώραν.* 2. 5. 6; 9. 7. 7; cf. 8. 29. 1; 10. 41. 4.

2. 26. 7 *δόξαντος δὲ σφίσι χρήσασθαι τοῖς παροῦσιν.* Cf. 2. 50. 9.

Cf. Demosthenes (ed. Baiter Kaiser) 17. 28; 23. 169; 23. 143; 24. 80; 35. 52; 56. 18; 50. 17; 59. 116.

Polybius has several other ways in which to express the same thought.

(1) A noun may be the subject of a finite verb.

21. 25. 8 *προσέπεσε φήμη περὶ τῆς κατὰ τὴν Ἀσίαν μάχης.*

(2) The infinitive clause may be the subject of an impersonal verb.

24. 8. 10 *προσέπεσε παραγενέσθαι τοὺς πρεσβευτάς.* 30. 20. 1; 31. 27. 6.

(3) The fact that a previous event was made known could be expressed by a genitive absolute.

2. 8. 13 *προσπεσόντος τοῦ γεγονότος εἰς τὴν Ῥώμην.* 1. 62. 1.
5. 48. 17 *τούτων προσπεσόντων.*
10. 28. 6 *ἐξαγγελθέντος αὐτῷ.*
14. 8. 1 *ὧν διασαφηθέντων.*

(4) The statement in the form of a *ὅτι*-clause may be the subject of an infinitive.

2. 53. 5 *ἅμα τῷ προσπεσεῖν αὐτῷ διότι κατειλῆφθαι συμβαίνει τὴν τῶν Ἀργείων πόλιν.*

(5) The *ὅτι*-clause may be in apposition with the noun of the genitive absolute.

37. 2. 5 *τοῦ λόγου προσπίπτοντος ὅτι νικᾷ.*
10. 49. 1 *γενομένης δὲ τῆς προσαγγελίας διότι συμβαίνει τὸν μὲν Εὐθύδημον μετὰ τῆς δυνάμεως εἶναι περὶ Ταπουρίαν.*

(6) The genitive absolute may be followed by a clause introduced by a relative pronoun.

5. 61. 3 *προσπεσόντων παρὰ Θεοδότου γραμμάτων ἐν οἷς αὐτὸν ἐκάλει κ.τ.λ.*

(7) The articular infinitive with *τοῦ* may stand in the genitive absolute.

1. 60. 1 *προσπεσόντος αὐτοῖς τοῦ πεπλευκέναι στόλῳ τοὺς Ῥωμαίους.*

(8) A clause introduced by *ὅτι* may take the place of the genitive subject of the participle.

3. 40. 14 *τοῖς δ' ἐν τῇ Ῥώμῃ προσπεσόντος ὅτι τὸ τέταρτον στρατόπεδον περιειλημμένον ὑπὸ τῶν Βοίων πολιορκεῖται κατὰ κράτος.* 3. 112. 6.

13. Infinitive with Accusative Absolute (=z).[8]—The participle of impersonal verbs in the neuter accusative singular is used as an accusative absolute with an infinitive. *G.* MT. 851–54; *Kühner* 487; *Spieker* p. 336.

2. 2. 8 *δέον στρατηγὸν ἕτερον αἱρεῖσθαι.* 7. 16. 7; 23. 10. 13; 32. 13. 5.

4. 27. 4 *παρὸν τἀναντία ποιεῖν.*

9. 24. 3 *ἐξὸν* (conjecture) *λαβεῖν.*

10. 30. 4 *ὡς γὰρ δέον τοὺς πολεμίους ποιεῖσθαι τὴν ἀνάβασιν, οὕτως παρεσκευάσαντο.*

10. 43. 9 *πρόληψιν δὲ ἔχειν πάντων ἀδύνατον.*

12. 20. 7 *δυνάμενον γινώσκειν τὴν τῶν πολεμίων παρουσίαν.*

CHAPTER II.

USES OF THE ARTICULAR INFINITIVE IN POLYBIUS.

1. VERBAL SUBJECT (=*a*).[250]—The infinitive with *τό* is used as the subject nominative or accusative of a finite verb or infinitive. It has either the form of a substantivized infinitive with the article, as *τὸ ζῆν* (2. 41. 3; 3. 81. 6), *τὸ νικᾶν* (3. 63. 11), or of a substantivized sentence with *τό*, the whole being used as the subject of a finite verb or infinitive, as (1. 4. 4) *ὑπέλαβον ἀναγκαῖον εἶναι τὸ μὴ παραλιπεῖν μηδ' ἐᾶσαι παρελθεῖν ἀνεπιστάτως τὸ κάλλιστον ἅμα καὶ ὠφελιμώτατον ἐπιτήδευμα τῆς τύχης.* The latter is by far the more common usage. *G.* MT. 790, 806; *Küh.* 478, 4, a.

1. 1. 1 *ἀναγκαῖον ἦν τὸ προτρέπεσθαι πάντας.*

1. 35. 2 *τὸ διαπιστεῖν τῇ τύχῃ ἐναργέστατον ἐφάνη πᾶσιν.*

1. 62. 6 *τοῦ γὰρ αὐτοῦ νομιστέον ἡγεμόνος εἶναι τὸ δύνασθαι βλέπειν.* 1. 83. 3, 88. 3; 2. 22. 11, 26. 8, 29. 5, 50. 6, 51. 6, 63. 5; 3. 21. 9, 32. 10.

2. VERBAL OBJECT.[58]—The infinitive with *τό*, *τοῦ*, or *τῷ* is used as the object of verbs taking an object in the accusative, genitive, or dative. *G.* MT. 791, 793, 798, 799; *Küh.* 478, 4, b, c, d.

1) *a*) With *τό* as the object of a verb (=*b*).[21]—The infinitive with *τό* is used as the object of verbs governing the accusative.

3. 63. 6 *τοῖς ἑλομένοις τὸ ζῆν.*

4. 61. 6 *περὶ πλείστου ποιούμενοι τὸ κομίσασθαι τὴν Ἀμβρακίαν παρὰ τῶν Αἰτωλῶν.* 10. 28. 5, 37. 4; 11. 28. 8; 16. 10. 1 conj.; 16. 34. 11; 23. 11. 3; 31. 23. 8; 39. 10. 8.

b) With *τοῦ* as the object of a verb (=*bb*).[32]—The infinitive with *τοῦ* is used as the object of such verbs as take a genitive object.

4. 19. 10 *στοχαζόμενοι τοῦ δοκεῖν μόνον.* 21. 28. 9.

4. 82. 8[2] *κατεκράτησε τοῦ γενέσθαι στρατηγὸν Ἐπήρατον, τὸν δὲ Τιμόξενον ἐκπεσεῖν.* 28. 13. 13.[2]

3. 32. 10 διαφέρω; 3. 71. 4; 12. 25k. 6 προνοέω; 5. 100. 11 ἀντέχω; 7. 13. 7² ἐγγεύομαι; 9. 12. 8 προσδέομαι; 9. 32. 2 ἄρχω; 10. 23. 9 κρατέω; 11. 30. 3 ἀπαλλάσσω; 5. 66. 6; 20. 10. 16 ὀλιγωρέω; 21. 23. 3² ὀρέγω; 23. 10. 10 στερέω; 23. 16. 13 μετέχω; 28. 9. 4 ἐφίημι.

The following are found for the first time in Polybius:

1. 45. 14 παρ' οὐδὲν ἐλθόντες τοῦ πάσας ἀποβαλεῖν τὰς παρασκευάς.

2. 55. 4² παρ' ὀλίγον ἦλθε τοῦ μὴ μόνον ἐκπεσεῖν ἀλλὰ καὶ τοῖς ὅλοις κινδυνεῦσαι. 10. 12. 11; 18. 19. 6; 30. 1. 5; 33. 3. 1.

11. 7. 1 ὅτι παρὰ μικρὸν ἔλθοι τοῦ λαβεῖν τὸν Ἄτταλον.

With these cf. 1. 43. 7; 12. 20. 7; 33. 1. 4.

c) With τῷ as the object of a verb (=*bbb*).[5]—The infinitive with τῷ is used with such verbs as take an object in the dative case.

1. 23. 9 πιστεύοντες δὲ τῷ ταχυναυτεῖν. 2. 10. 6.

22. 18. 3² ἀφορμῇ μὲν χρώμενος τῷ μὴ οἷον παραγεγονέναι τὸν Ὀνόμαστον, ἀλλὰ μηδ' ἐπὶ τῶν σύνεγγυς τόπων γεγονέναι.

30. 8. 8 προσανεῖχε τῷ ζῆν.

2) *Object of verbs of hindering, separation, etc.* (=*v*).[80]—The infinitive is used as the object of verbs of hindering, separation, denial, doubt, mistrust, contradiction, opposition, omission, etc. —verbs which contain a negative in themselves. Besides the simple infinitive with or without μή, these verbs may take (*a*) the infinitive with τό, or (*b*) the infinitive with τοῦ or τοῦ μή. The infinitive with τὸ μή, τὸ μὴ οὐ does not occur in Polybius. *G.* MT. 807–14; *Küh.* 514, 2, 3, 4, 5, A. 9.

a) Infinitive with τό.[24]

1. 44. 4 τὸ μὲν διακωλύειν τὸν ἐπίπλουν ἀπέγνωσαν. Also 1. 48. 10; 2. 65. 13*; 3. 21. 6, 74. 5²; 5. 1. 5, 70. 2; 8. 36. 2; 14. 10. 10²; 31. 23. 8.

1. 54. 5² τὸ παραβάλλεσθαι καὶ προσάγειν ἀπεδοκίμασε. 3. 86. 8, 95. 5; 6. 38. 1²; 9. 20. 6; 10. 39. 7; 18. 48. 9; 31. 17. 3.

2. 63. 1 τὸ μὲν χορηγεῖν ἀπολέγει.

2. 60. 7 οὕτως ἐκλιπεῖν τὸ ζῆν.

3. 106. 10 τὸ πλείω γράφειν παρήσομεν.

b) Infinitive with τοῦ.[52]

1. 29. 5 τοῦ μὲν παραφυλάττειν τὸν ἐπίπλουν ἀπέγνωσαν. 1. 48. 1*; 9. 7. 9.

1. 31. 5 ἀπέσχον τοῦ ῥέπειν ταῖς γνώμαις. 2. 6. 9², 57. 3; 3. 8. 11; 5. 9. 9, 74. 7; 6. 58. 10; 9. 36. 4; 12. 4d. 2; 15. 5. 5; 21. 20. 9; 22. 4. 10, 6. 2; 23. 17. 4²; 24. 10. 9; 24. 11. 14; 32. 14. 8, 23. 1; 39. 15. 2, 18. 6.

1. 39. 7 *τοῦ ἀθροίζειν ἀπέστησαν.* 1. 87. 2; 3. 2. 5, 19. 4; 4. 71. 1[a]; 10. 15. 8; 14. 5. 5; 16. 31. 8.

2. 68. 3 *ἀφέμενοι τοῦ χρῆσθαι.* 5. 104. 5[a]; 11. 14. 6; 15. 29. 7[a]; 16. 6. 7; 18. 3. 3; 20. 9. 9; 31. 7. 3.

3. 63. 12 *διαψεύδω*; 4. 11. 4 *ἀποδειλιάω*; 10. 17. 12; 12. 18. 5 *λείπω*; 13. 3. 2 *ἀπαλλοτριόω*; 15. 10. 7 *ἀπελπίζω*; 16. 3. 12 *ἁμαρτάνω.*

c) Infinitive with *τοῦ μή*.[4]

2. 14. 6 *λείπει τοῦ μὴ συνάπτειν αὐτῷ.*

2. 37. 11 *διαλλάττειν τοῦ μὴ μιᾶς πόλεως διάθεσιν ἔχειν.*

5. 4. 10 *διέτρεψαν τοῦ μὴ τελεσιουργῆσαι τὴν κατάληψιν τῆς πόλεως.*

21. 25. 7 *δοκῶν ἠσφαλίσθαι τὰ κατὰ τὴν Αἰτωλίαν τοῦ μηδένα δύνασθαι κακοποιεῖν τὴν χώραν αὐτῶν.* Cf. 18. 3. 3.

This last example is classified by Hewlett as infinitive of purpose, but it seems better to explain the sense of the passage to classify it as a genitive objective infinitive. *Vide Küh.* 478, 4, c; 514, A. 10, o.

3. Apposition (=*c*).[46]—The infinitive with the article *τό*, *τοῦ*, or *τῷ* may stand in apposition with a preceding noun or pronoun. The infinitive with *τό* may be in apposition with a nominative or accusative. *G.* MT. 804; *Küh.* 478, 5.

a) Infinitive with *τό*.

3. 4. 9[a] *οὐ γὰρ δὴ τοῦτ' εἶναι τέλος ὑπολητπέον ἐν πράγμασιν, τὸ νικῆσαι καὶ ποιήσασθαι πάντας ὑφ' ἑαυτούς.*

3. 4. 12 *τοῦτ' ἔσται τελεσιούργημα, τὸ γνῶναι τὴν κατάστασιν παρ' ἑκάστοις.*

3. 70. 11 *εἷς τρόπος ἐστὶν οὗτος σωτηρίας, τὸ συνεχῶς καινοποιεῖν ἀεὶ τὰς τῶν συμμάχων ἐλπίδας.*

3. 84. 7[a] *τοῦτο ποιούμενοι, τὸ μὴ φεύγειν μηδὲ λείπειν τὰς τάξεις.*

4. 57. 11 *ὑπολαμβάνοντες γὰρ τοῦτο τέλος εἶναι τοῦ κατασχεῖν ἀλλοτρίαν πόλιν, τὸ γενέσθαι τῶν πυλώνων ἐντός.* 3. 20. 4; 4. 79. 3[a]; 4. 80. 4[a], 87. 3; 5. 11. 3[a]; 6. 1. 3[a], 1. 6, 11[a]. 16; 7. 8. 3[a], 8. 9[a]; 9. 3. 9; 12. 5. 11, 25[i]. 2, 25[k]. 7; 18. 14. 13, 33. 2, 33. 4[a]; 21. 22. 7[a]; 27. 8. 8; 32. 11. 2[a]; 37. 5. 2.

b) Infinitive with *τοῦ*.

2. 35. 8 *οὔτε ἄν τις ἀποσταίη τῆς τελευταίας ἐλπίδος τοῦ διαγωνίζεσθαι περὶ τῆς σφετέρας χώρας.*

3. 8. 10[3] *ποῖον πρᾶγμα τούτου δικαιότερον, τοῦ ἐκδοῦναι μὲν τὸν αἴτιον τῶν ἀδικημάτων.*

c) Infinitive with τῷ.

4. 29. 4 *τὸ τῶν κλεπτῶν φῦλον τούτῳ μάλιστα τῷ τρόπῳ σφάλλεται, τῷ μὴ ποιεῖν ἀλλήλοις τὰ δίκαια.*

5. 38. 7 *τούτῳ διαφέρων, τῷ ποιεῖσθαι τὴν δίαιταν ἐν μείζονι δεσμωτηρίῳ.* 30 2. 4[a].

2. 37. 11 *τούτῳ μόνῳ διαλλάττειν, τῷ μὴ τὸν αὐτὸν περίβολον ὑπάρχειν τοῖς κατοικοῦσιν αὐτήν.*

4. Purpose (=*e*).[12]—The infinitive with τοῦ is used to denote purpose. *G.* MT. 798; *Küh.* 478, 4, c; *Hultsch, Fleckeisen*, Vol. CXXIX, pp. 742–44.

1. 12. 6 *ἀναδραμόντες ἔτι τοῖς χρόνοις τοῦ μηδὲν ἀπόρημα καταλιπεῖν.*

2. 34. 1 *ἔσπευσαν τοῦ μὴ συγχωρηθῆναι τὴν εἰρήνην αὐτοῖς.*

5. 102. 6 *συννυποκριθεὶς τοῦ μὴ δοκεῖν λίαν ἕτοιμος εἶναι.* 5. 31. 3; 7. 16. 7; 18. 35. 3; 28. 8. 6; 29. 9. 12 (?); 4. 18. 11 (if *καί* be omitted); 9. 36. 1 (if ἕως be omitted), 3. 70. 7 (cf. footnote in text).

All the above have *τοῦ μή*.

12. 28[a]. 3[2] *αὐτὸς γοῦν τηλικαύτην ὑπομεμενηκέναι δαπάνην καὶ κακοπάθειαν τοῦ συναγαγεῖν τὰ παρ' Ἀσσυρίων ὑπομνήματα καὶ πολυπραγμονῆσαι τὰ Λιγύων ἔθη.*

Also 10. 46. 3, if τοῦ be read with *Hultsch;* 4. 74. 8, if τοῦ be read instead of the *πρὸς τό* of *Hultsch.*

5. Limiting Nouns and Adjectives.—The infinitive with τοῦ is used as a genitive limiting nouns and adjectives. *G.* MT. 798; *Küh.* 478, 4, c.

a) Infinitive with τοῦ after nouns (=*h*).[66]—The infinitive with τοῦ is used as a limiting genitive after nouns.

1. 1. 2 *μόνην διδάσκαλον τοῦ δύνασθαι ὑποφέρειν.*

1. 49. 10 *τῆς τε τοῦ νικᾶν ἐλπίδος.*

1. 22. 2 *πρὸς παρασκευὴν τοῦ ναυμαχεῖν.*

1. 62. 6[2] *τόν τε τοῦ νικᾶν, ὁμοίως δὲ καὶ τὸν τοῦ λείπεσθαι καιρόν.*

There are are thirty-one nouns used with this limiting genitive:

συνήθεια, 2. 20. 8; *αἰτία*, 2. 38. 9; *ἀρχηγός*, 2. 38. 9; *βεβαιωτής*, 2. 40. 2; *ἐξουσία*, 3. 29. 7; *ἀφορμή*, 3. 69. 8; *πρόφασις*, 3. 108. 5; *χρόνος*, 3. 112. 5; *τέλος*, 4. 57. 11; *ἐπιβολή*, 5. 62. 7; *παράδειγμα*, 5. 111. 7; *κυρία*, 6. 15. 6[2]; *ἐπιμέλεια*, 6. 35. 12; *πεῖρα*, 8. 9. 6; *σύνθημα*, 8. 27. 3; *πρόνοια*, 11. 2. 10[2]; *ἔτος*, 12. 16. 12; *παράπτωσις*, 12. 25[k]. 10; *ἔννοια*, 15.

1. 12[2]; ὁρμή, 15. 4. 8; καταρχή, 15. 33. 1; ἀδυναμία, 15. 34. 5; πρόληψις, 16. 32. 4; λόγος, 18. 15. 15; ἐμπόδιον, 18. 22. 4; ἀρχή, 22. 8. 8; σημεῖον, 23. 13. 1.

b) Infinitive with τοῦ after adjectives (=*g*).[18]—The infinitive with τοῦ is used as a limiting genitive after adjectives.

αἴτιος, 1. 40. 16[2] αἴτιος ἐδόκει γεγονέναι τοῦ πάλιν ἀναθαρρῆσαι τὰς πεζικὰς δυνάμεις καὶ κρατῆσαι τῶν ὑπαίθρων. 1. 43. 8, 57. 7[2]; 9. 3. 9[2]; 13. 4. 8; 21. 13. 10[2]; 23. 14. 6; 24. 11. 1[2]; 27. 15. 1[2].

21. 11. 2 οὐκ ἀλλότριος ἦν τοῦ κοινωνεῖν.

29. 9. 9 τοῦ ἐνεγκεῖν ταῦτα κύριος ὑπῆρχεν.

39. 9. 12 ἄπειρος τοῦ νεῖν.

Of the four adjectives used with this limiting genitive, ἀλλότριος, κύριος, and ἄπειρος, are each used but once.

6. Prepositional Object (=*k*).[1238]—The infinitive with the article is used, like a noun, as the object of a preposition, the article being in the case required by the preposition. *G.* MT. 800; *Küh.* 478, 4, c; 479, 2.

The following is a list of the prepositions and quasi-prepositions used by Polybius:

With the genitive: χάριν[90], περί[29], ὑπέρ[29], ἐκ[25], ἕνεκεν or ἕνεκα[15], πρό[12], ἕως[8], πλήν[6], χωρίς[5], μέχρι[3], ἔξω[2], ἄνευ[1].

With the dative: ἅμα[115], ἐπί[51], ἐν[24], πρός[10].

With the accusative: διά[504], πρός[150], εἰς[74], ἐπί[39], μετά[33], περί[12], παρά[1].

The superior numbers refer, not to the number of the occurrences of the preposition to which they are attached, but to the number of infinitives which are thus used, two or more infinitives sometimes appearing with one preposition.

Three of these prepositions are used with two cases: περί with genitive and accusative, ἐπί and πρός with the dative and accusative.

1) *Prepositions with the genitive.*[225]

χάριν, *for the sake of*, is prepositive in Polybius.

1. 39. 8 ἑξήκοντα δὲ μόνον ἐπλήρωσαν ναῦς χάριν τοῦ τὰς ἀγορὰς κομίζειν τοῖς στρατοπέδοις.

3. 42. 4 πλῆθος ἠθροίσθη βαρβάρων χάριν τοῦ κωλύειν τὴν τῶν Καρχηδονίων διάβασιν.

By allowing the infinitive to take a subject accusative Polybius uses this construction to express purpose.

8. 28. 1 ἐπεπόριστο σκῆψιν ὡς ἀρρωστῶν, χάριν τοῦ μὴ θαυμάζειν ἀκούοντας τοὺς Ῥωμαίους. 5. 88. 6; 9. 41. 9, κ.τ.λ.

Because of the frequent use of this construction the number of cases of ἵνα, etc., to express purpose (see *Fassbaender and Brief*) is comparatively small.

περί.—This is a common classical usage—

a) After verbs of saying, writing, etc., where the preposition is necessary.

1. 18. 10 ὥστε πολλάκις βουλεύεσθαι περὶ τοῦ λύειν τὴν πολιορκίαν.

24. 1. 5 τοῖς δὲ φυγάσιν ἐπηγγείλατο γράψειν πρὸς τοὺς Ἀχαιοὺς περὶ τοῦ κατελθεῖν αὐτοὺς εἰς τὴν οἰκείαν.

b) Where the genitive without περί is admissible and περί is pleonastic.

8. 18. 10 περὶ δὲ τοῦ παρεισελθεῖν τὸν Ἀριανὸν καὶ πάλιν ἀπελθεῖν ἐκεῖνον ἐκέλευε φροντίζειν.

30. 22. 5 παρακούσαντες οἱ Ῥόδιοι περὶ τοῦ τὰς φρουρὰς ἐξαγαγεῖν.

ὑπέρ.—Used in the same way as περί.

a) Where ὑπέρ is necessary to the sense.

1. 43. 1 συλλαλήσαντες αὐτοῖς ὑπὲρ τοῦ τὴν πόλιν ἐνδοῦναι τοῖς Ῥωμαίοις.

5. 18. 6 ὑπὲρ δὲ τοῦ τὸ δεινὸν ἥξειν ἐπὶ σφᾶς οὕτως ὀξέως οὐδὲ διενοεῖτο παράπαν αὐτῶν οὐδείς.

b) Where the genitive without a preposition is admissibleand ὑπέρ is pleonastic.

3. 87. 5 ἐποιοῦντο σπουδὴν καὶ πρόνοιαν ὑπὲρ τοῦ ἐπικουρεῖν τοῖς ἐν Ἰταλίᾳ πράγμασι. Cf. 11. 2. 10[2].

5. 94. 9 ἐγένετο ταῖς τε πόλεσιν ἐλπὶς ὑπὲρ τοῦ μὴ βαρυνθήσεσθαι ταῖς εἰσφοραῖς. Cf. 1. 49. 10; 1. 62. 4.

ἐκ.—

1) *From*, of departure.

2. 21. 2 ἐκ τοῦ ζῆν ἐξεχώρησαν.

23. 16. 13 τούτοις ἐπέταξε παραχρῆμα πάντας αὐτοὺς ἐξάγειν ἐκ τοῦ ζῆν.

2. *a*) *From, by*, of source of knowledge.

22. 13. 3 δῆλος ὢν ἐξ αὐτοῦ τοῦ σιωπᾶν ὅτι δυσαρεστεῖται.

14. 2. 7 ὁ Νομὰς ἐπείσθη ἐκ τοῦ φάναι τοὺς πρέσβεις μὴ πρότερον ἀπαλλαγήσεσθαι πρὶν ἢ λαβεῖν τὰς ἀποκρίσεις.

b) *From*, of source of advantage or disadvantage.

3. 17. 4 πολλὰ προορώμενος εὔχρηστα πρὸς τὸ μέλλον ἐκ τοῦ κατὰ κράτος ἑλεῖν αὐτήν.

3. 63. 4 (ἔφη) εἶναι δ' ἐκ τοῦ νικᾶν ἆθλον, ἐκ δὲ τοῦ μαχομένους τι παθεῖν.

ἕνεκεν or *ἕνεκα*.—Used like *χάριν*, *for the sake of*, and like it, prepositive in Polybius.

3. 4. 10 οὔτε γὰρ πολεμεῖ τοῖς πέλας οὐδεὶς νοῦν ἔχων ἕνεκεν αὐτοῦ τοῦ καταγωνίσασθαι τοὺς ἀντιταττομένους.

15. 16. 3[3] τοὺς Καρχηδονίους ἔθηκε ἕνεκα τοῦ προεκλῦσαι, ἀχρειῶσαι, ἀναγκάσαι.

ἕνεκεν is used for *ἕνεκα* to avoid hiatus. Cf. *Hultsch*, "Über den hiatus bei Polybius," *Philologus*, Vol. XIV (1859), pp. 288–319. "Aehnlich unterscheiden sich *ἕνεκα* und *ἕνεκεν*, nur dass letzteres nicht ausschliesslich vor vocalen sonden häufig auch vor consonanten steht. Hiatus macht *ἕνεκα* nur 2. 36. 1, wo es mit Benseler zu elidiren ist" (p. 290).

πρό—Used as a subititute for *πρίν*.

2. 63. 2 πρὸ τοῦ συνεῖναι τὰ προσπεπτωκότα τὰς δυνάμεις.

3. 25. 1 συνθήκας ποιοῦνται Ῥωμαῖοι, πρὸ τοῦ συστήσασθαι τοὺς Καρχηδονίους τὸν πόλεμον.

ἕως, *until*, *so far as*, which was generally expressed by *ἕως οὗ* or *ἕως* with indicative or subjunctive.

1. 69. 10 οὐδ' αὐτὸ τοῦτο περιμείναντες ἕως τοῦ γνῶναι πότερον κ.τ.λ.

5. 10. 3 ἀλλὰ μέχρι τοῦτου πολεμῶν καὶ φιλονεικῶν, ἕως τοῦ λαβεῖν ἀφορμάς.

πλήν, *except*, same as *χωρίς*.

2. 60. 8 οὐδενὸς ἔτυχε δεινοῦ πλὴν τοῦ καταποντισθῆναι.

8. 9. 5 ἐβουλεύσαντο πάσης ἐλπίδος πεῖραν λαμβάνειν πλὴν τοῦ διὰ πολιορκίας ἑλεῖν τὰς Συρακούσας.

Cf. *πλήν* with anarthrous infinitive.

χωρίς.—

a) *Without.*

2. 51. 6 βοηθῆσαι χωρὶς τοῦ κομίσασθαι τὸν Ἀκροκόρινθον καὶ λαβεῖν ὁρμητήριον.

7. 11. 5 εἰ μὲν χωρὶς τοῦ παρασπονδῆσαι Μεσσηνίους δύνῃ κρατεῖν τοῦ τόπου τούτου.

b) *Besides, apart from.*

3. 32. 4 χωρὶς γὰρ τοῦ πολλαπλασίους αὐτὰς ὑπάρχειν τῶν ἡμετέρων ὑπομνημάτων, οὐδὲ καταλαβεῖν ἐξ αὐτῶν βεβαίως οὐδὲν οἷόν τε τοὺς ἀναγινώσκοντας.

6. 46. 6 χωρὶς τοῦ παραβλέπειν τὰς τηλικαύτας διαφοράς, καὶ πολὺν δή τινα λόγον ἐν ἐπιμέτρῳ διατίθενται.

μέχρι, *until.*

3. 92. 5 Φάβιος δὲ μέχρι τοῦ συνάψαι τοῖς τόποις ἔσπευδε.

37. 1. 6 πρότερον μὲν γὰρ πᾶσι πεπολεμηκέναι μέχρι τοῦ κρατῆσαι καὶ συγχωρῆσαι τοῦς ἀντιταξαμένους.

ἔξω.—

1. 15. 3 τὸν μὲν Ἱέρωνά φησι οὕτως ἔξω γενέσθαι τοῦ φρονεῖν.

30. 4. 5 ἔξω τοῦ φρονεῖν γενόμενοι.

ἔξω is used but twice, as cited, in the phrase=*to be beside oneself.*

ἄνευ, *without*—a common usage which has but one example in Polybius.

22. 13. 8 ἀδύνατον εἶναι τὸ κινῆσαί τι τῶν ὑποκειμένων ἄνευ τοῦ παραβῆναι καὶ τὰ δίκαια καὶ τὰ ὅσια.

2) *With the dative.*[200]

ἅμα, *at the same time with, together with.* A rare construction in classical prose, used very frequently by Polybius, second only to διὰ τό. The main verb is often modified by a temporal adverb: εὐθέως, παραχρῆμα, παραυτίκα.

a) With the present infinitive used thirty-one times, it represents an action which began just before the action expressed by the main verb, and may continue with it.

1. 23. 5 ἅμα δὲ τῷ πλησιάζειν συνθεωροῦντες τοὺς κόρακας.

2. 11. 8 ἅμα δὲ τῷ προσέχειν ἑκατέρας ὁμοῦ τὰς δυνάμεις, παραχρῆμα πάλιν ἀνήχθησαν.

b) With the aorist infinitive, used eighty-four times, the action is represented as taking place immediately before the action expressed by the main verb.

1. 68. 8 ἅμα τῷ συγχωρῆσαι τὰ περὶ τῶν ὀψωνίων αὐτοῖς τοῦς Καρχηδονίους εὐθέως ἐπέβαινον.

2. 57. 4 ἅμα γὰρ τῷ κατασχεῖν τὴν πόλιν Ἄρατος παραυτίκα παρήγγελε, κ.τ.λ.

c) Present and aorist infinitives may be used in the same sentence.

1. 76. 7 ἅμα δὲ τῷ τοὺς ἱππεῖς ὑποστῆναι, τὴν δὲ λοιπὴν δύναμιν ἐπάγειν, εὐθέως ἔφευγον.

3. 65. 4 ἅμα δὲ τῷ πλησιάζειν αὐτοῖς καὶ συνιδεῖν τὸν κονιορτὸν ἐξαιρόμενον εὐθέως συνετάττοντο πρὸς μάχην.

ἐπί.—Used with the articular infinitive to denote (1) purpose, but chiefly to denote (2) cause.

(1) Purpose.

1. 45. 11 ἐπ' αὐτῷ τούτῳ παρ' ἀμφοῖν ταχθέντες, οἱ μὲν ἐπὶ τῷ τρέψασθαι τοὺς ἐπὶ τῶν ἔργων οἱ δ' ἐπὶ τῷ μὴ προέσθαι ταῦτα.

(2) Cause, with verbs expressing emotion.

2. 4. 6 περιχαρὴς γενόμενος ἐπὶ τῷ δοκεῖν Αἰτωλοὺς νενικηκέναι.

2. 27. 4 εὔελπις γενόμενος ἐπὶ τῷ δοκεῖν μέσους κατὰ πορείαν ἀπειληφέναι τοὺς Κελτούς.

2. 41. 5 δυσαρεστήσαντες ἐπὶ τῷ μὴ νομίμως ἄρχειν.

3. 78. 5 δυσχεραίνοντας ἐπὶ τῷ τὸν πόλεμον λαμβάνειν τὴν τριβήν.

The perfect infinitive is used sixteen out of fifty-one times.

15. 5. 13 συγχαρεὶς ἐπὶ τῷ πάντας ὑπηκόους πεποιῆσθαι τοὺς πρότερον Σόφακι πειθομένους.

1. 41. 1 περιχαρεῖς ἦσαν οὐχ οὕτως ἐπὶ τῷ τοὺς πολεμίους ἡλαττῶσθαι ὡς ἐπὶ τῷ τοὺς ἰδίους τεθαρρηκέναι.

ἐν.—

(1) Local sense.

1. 51. 9 ὅπερ ἐν τῷ ναυμαχεῖν ἐστι πρακτικώτατον.

1. 62. 4 πάσας τὰς τοῦ νικᾶν ἐν τῷ πολεμεῖν ἐλπίδας.

2. 29. 3 ἀποκεκλειμένης πάσης τῆς ἐν τῷ λείπεσθαι σωτηρίας.

(2) Temporal.

6. 53. 2 τὰς ἐπιτετευγμένας ἐν τῷ ζῆν πράξεις.

1. 23. 8 ἐν δὲ τῷ συνεγγίζειν θεωροῦντες τὸ συμβεβηκός.

3. 79. 9 μίαν παρεχόμενα χρείαν ἐν τῷ πεσεῖν τοῖς ἀνθρώποις.

πρός.—Nine of the ten occurrences of *πρὸς τῷ* are with *εἰμί* or *γίνομαι* in the sense of being *intent* or *determined upon, busy with*.

1. 50. 1 *πρὸς τῷ ναυμαχεῖν ὄντας.*
2. 32. 11 *πράξαντες δὲ ταῦτα πρὸς τῷ διακινδυνεύειν ἦσαν.*
3. 71. 1 *ἐγίνετο πρὸς τῷ στρατηγεῖν τοὺς ὑπεναντίους.*
3. 94. 10 *Μάρκος πρὸς τῷ παραβάλλεσθαι καὶ τῷ διακινδυνεύειν ἦν.*

In 12. 28. 12, where the text is weak, *πρός* is used in the ordinary sense, *besides: πρὸς τῷ κατεψεῦσθαι ἐκείνου.*

3) *With the accusative.*[813]

διά.—This is the preposition used most frequently by Polybius, 504 infinitives with *τὸ* occurring after it. The present infinitive is used 339, perfect infinitive 124, aorist infinitive 39 times, and the future infinitive three times.

The infinitive generally has a subject accusative, the construction being a much-used substitute for the other constructions expressing cause.

Present infinitive:

1. 10. 3 *ἠπόρησαν διὰ τὸ δοκεῖν ἐξόφθαλμον εἶναι τὴν ἀλογίαν τῆς βοηθείας.*
1. 10. 8 *ἔμελλον τὰς Συρακούσας ἐπανελέσθαι διὰ τὸ πάσης σχεδὸν δεσπόζειν τῆς ἄλλης Σικελίας.*
1. 41. 6 *διὰ τὸ μηδεμίαν ἀφορμὴν καταλείπεσθαι σφίσιν.*
10. 8. 4 *ἄν* with the present infinitive: *ἀκούων ὅτι μάχιμοι μὲν ἄνδρες εἴησαν εἰς χιλίους διὰ τὸ μηδένα μηδέποτ' ἂν ὑπολαμβάνειν ὅτι ἐπινοήσει τις κ.τ.λ.*

Aorist infinitive:

2. 7. 6 *ἐξέπεσον ἐκ τῆς ἰδίας διὰ τὸ παρασπονδῆσαι τοὺς αὐτῶν οἰκείους.*
2. 18. 6 *οὐκ ἐτόλμησαν ἀντεξαγαγεῖν Ῥωμαίοι τὰ στρατόπεδα διὰ τὸ προκαταληφθῆναι καὶ μὴ καταταχῆσαι τὰς δυνάμεις.*
3. 3. 31 *ἄν* with aorist infinitive: *εἰ δὲ μηδεὶς ἂν τολμήσαι τοῦτ' εἰπεῖν ἄνθρωπος ὤν, διὰ τὸ, κἂν κατὰ τὸ παρὸν εὐτυχῇ, τήν γε περὶ τοῦ μέλλοντος ἐλπίδα μηδέποτ' ἂν εὐλόγως βεβαιώσασθαι μηδένα τῶν νοῦν ἐχόντων, κ.τ.λ.*

With the two cases of *ἄν* with infinitive present and aorist compare three cases of *διὰ τό* with the future infinitive.

3. 5. 8[2] *πέπεισμαι μὲν γάρ, κἄν τι συμβῇ περὶ ἡμᾶς ἀνθρώπινον, οὐκ ἀργήσειν τὴν ὑπόθεσιν οὐδ' ἀπορήσειν ἀνδρῶν ἀξιόχρεων διὰ τὸ κἄλλους πολλοὺς κατεγγυηθήσεσθαι καὶ σπουδάσειν ἐπὶ τέλος ἀγαγεῖν αὐτήν.*

32. 16. 2 *βουλόμενος πίστιν παρασκευάζειν τοῖς μέλλουσι λέγεσθαι περὶ αὐτοῦ, πρὸς τὸ μήτε διαπορεῖν τοὺς ἀκούοντας διὰ τὸ παράδοξά τινα φανήσεσθαι τῶν συμβαινόντων μετὰ ταῦτα περὶ αὐτόν.*

Perfect infinitive:

1. 16. 7 *διὰ τὸ πολλὴν ἔνδειαν γεγονέναι τῶν ἐπιτηδείων.*
1. 20. 10 *διὰ τὸ μηδένα κεχρῆσθαι τοιούτοις σκάφεσιν.*
2. 69. 1 *διὰ τὸ περὶ τῆς αὐτῶν ἐλευθερίας συνεστάναι τὸν ὅλον ἀγῶνα.*

πρός.—

(1) After verbs, *πρὸς τό* and infinitive signifying the end of motion.

1. 17. 9 *ὥρμησαν πρὸς τὸ σιτολογεῖν.* 1. 69. 3.
4. 32. 6 *ἐτράπησαν πρὸς τὸ βλάπτειν αὐτούς.*
32. 14. 10 *προῆλθε πρὸς τὸ φιλοδοξεῖν.*

(2) Purpose.

a) After adjectives and adverbs

3. 17. 11 *προθυμοτέρους πρὸς τὸ κινδυνεύειν.*
3. 64. 11 *πάντων ἐκθύμως ἐχόντων πρὸς τὸ κινδυνεύειν.*
3. 109. 1 *τοὺς ἄρχοντας ἑτοίμους παρεσκευάκαμεν πρὸς τὸ μένειν καὶ μετέχειν τῶν αὐτῶν ἀγώνων.*
12. 21. 5 *ἱκανὸν τόπον πρὸς τὸ μὴ τοῖς πολεμίοις ὑποπεπτωκέναι.*

b) After nouns.

3. 63. 6 *διὰ τὴν πρὸς τὸ ζῆν ἐπιθυμίαν.*
3. 68. 9 *οὐ μὴν ἠπόρουν γε σκήψεων πρὸς τὸ μὴ δοκεῖν αὐτοῖς ἧτταν εἶναι τὸ γεγονός.*
3. 69. 3 *δεῖγμα βουλόμενος ἐκφέρειν πρὸς τὸ μὴ δεδιότας ἀπελπίζειν.*

c) After verbs.

1. 48. 5 *παρεσκευασμένων πρὸς τὸ ῥᾳδίως ἐμπρησθῆναι.* Cf. 1. 88. 9.
1. 62. 5 *οὐδὲν κατελείπετο πρὸς τὸ σώζειν.*
1. 88. 11 *ἀφυῶς διακείμενοι πρὸς τὸ πάλιν ἀναλαμβάνειν τὴν πρὸς Ῥωμαίους ἀπέχθειαν.*
3. 2. 6 *συνεβάλετ' αὐτοῖς πρὸς τὸ μὴ μόνον ἀνακτήσασθαι, ἔτι δὲ προσλαβεῖν.*
3. 60. 13 *πράττειν τι πρὸς τὸ θαρρῆσαι τοὺς βουλομένους.*

d) In free relation to the whole sentence.

1. 79. 12 *ἡμῶν ἐγκρατῆ γενέσθαι σπουδάζοντα πρὸς τὸ μὴ τινὰς ἀλλὰ πάντας ἡμᾶς ἅμα τιμωρήσασθαι.*

3. 46. 3 *τὴν πλευρὰν ἠσφαλίζοντο, πρὸς τὸ συμμένειν καὶ μὴ παρωθεῖσθαι τὸ ὅλον ἔργον.*

(3) With *εἰμί* and *γίνομαι*.—Compare *πρὸς τῷ*.

1. 26. 3 *ὄντων δὲ τῶν μὲν πρὸς τὸ κωλύειν τῶν δὲ πρὸς τὸ βιάζεσθαι.*

1. 29. 3 *ἐγίνοντο πρὸς τὸ πολιορκεῖν αὐτήν.* 1. 36. 5; 1. 55. 5.

(4) *πρὸς τό* with the meaning, *as regards, as far as . . . . is concerned*, is found but once.

1. 67. 4 *πρὸς μὲν τὸ μὴ ταχέως συμφρονήσαντας ἀπειθεῖν μηδὲ δυσκαταπλήκτους εἶναι τοῖς ἡγουμένοις ὀρθῶς στοχάζονται ποιοῦντες ἐκ πολλῶν γενῶν τὴν δύναμιν, πρὸς δὲ τὸ διδάξαι καὶ πρᾶῦναι καὶ μεταθεῖναι τοὺς ἠγνοηκότας ὁλοσχερῶς ἀστοχοῦσιν.*

εἰς.—

(1) After verbs of emotion, indicating the end of motion.

1. 41. 2 *ἐπερρώσθησαν εἰς τὸ ἐκπέμπειν.*

2. 59. 5 *βουλόμενος παραστήσασθαι τοὺς ἀκούοντας εἰς τὸ μᾶλλον αὐτῷ συναγανακτεῖν.*

3. 49. 9 *ἐπισπωμένου τοῦ πρεσβυτέρου καὶ παρακαλοῦντος εἰς τὸ συμπρᾶξαι καὶ συμπεριποιῆσαι τὴν ἀρχὴν αὐτῷ.*

(2) Purpose.

a) After adjectives and adverbs.

2. 46. 3 *πᾶσαν ἱκανὴν ποιουμένους πρόφασιν εἰς τὸ πολεμεῖν.*

4. 85. 6 *μηδὲν παραλιπεῖν τῶν δυνατῶν εἰς τὸ γνῶναι τὴν ἀλήθειαν.*

b) After nouns.

1. 66. 3 *βουλόμενος ἀναστροφὴν διδόναι εἰς τὸ φθάνειν.* 4. 61. 1.

2. 48. 5 *ὁρμὴν παρέστησε εἰς τὸ πρεσβεύειν.* 5. 36. 8.

3. 15. 7 *λαβόντες τὴν ἐπιτροπὴν εἰς τὸ διαλῦσαι.*

3. 117. 4 *τὴν μεγίστην χρείαν εἰς τὸ νικᾶν.*

4. 49. 2 *φιλονεικίαν εἰς τὸ διαλῦσαι τὴν ἔχθραν.*

5. 49. 5 *ποιησαμένου σπουδὴν εἰς τὸ διαλύειν.* 5. 67. 2.

5. 63. 6 *ἔδοσαν ἀφορμὰς εἰς τὸ λαβεῖν.* 3. 59. 4.

6. 18. 1 *τοιαύτης οὔσης τῆς δυνάμεως εἰς τὸ καὶ βλάπτειν καὶ συνεργεῖν ἀλλήλοις.*

6. 52. 9 *παρέχεται ῥοπὴν εἰς τὸ νικᾶν.*

c) After verbs.

4. 48. 10 *τῆς τῶν ὄχλων ὁρμῆς συνεργούσης εἰς τὸ διάδημα περιθέσθαι.*

4. 60. 4. *συνεφρόνησαν ἀλλήλοις εἰς τὸ μὴ τελεῖν, συστήσασθαι, ἀσφαλίζεσθαι.*

d) Independent, limiting the whole expression.

2. 68. 7 *ἔμενον ἐπὶ τῶν ἄκρων, ὡς ἀνωτάτω σπεύδοντες λαβεῖν τοὺς ὑπεναντίους εἰς τὸ τὴν φυγὴν ἐπὶ πολὺ καταφερῆ καὶ κρημνώδη γενέσθαι τοῖς πολεμίοις.*

8. 17. 7 *ὅ τε Σωσίβιος ἅμα μὲν προεδίδου τῶν χρημάτων εἰς τὸ μηδὲν ἐλλείπειν εἰς τὰς ἐπιβολάς.*

(3) Result.

2. 13. 4 *εὑρόντες δὲ σφᾶς ἐπικεκοιμημένους ἐν τοῖς ἔμπροσθεν χρόνοις καὶ προειμένους εἰς τὸ μεγάλην χεῖρα κατασκευάσασθαι Καρχηδονίους.*

12. 26ᵉ. 4 *τοῖς νέοις τοιοῦτον ἐντετόκασι ζῆλον, εἰς τὸ τῶν μὲν ἠθικῶν καὶ πραγματικῶν λόγων μηδὲ τὴν τυχοῦσαν ἐπίνοιαν ποιεῖσθαι.*

ἐπὶ.—The infinitive with *ἐπὶ τό* is found after verbs of motion used in a metaphorical sense. Compare *πρός* and *εἰς*.

1. 20. 7 *ὥρμησαν ἐπὶ τὸ συνεμβαίνειν.* 1. 25. 5, 29. 6, 70. 4, 87. 7; 2. 13. 3, 34. 2.

In the majority of cases *ἐπὶ τό* is used after *ὁρμάω*.

1. 31. 5 *ἀπέσχον τοῦ ῥέπειν ταῖς γνώμαις ἐπὶ τὸ ποιεῖν τι τῶν λεγομένων.*

2. 35. 10 *παρωρμήθην ἐπὶ τὸ ποιήσασθαι.*

3. 6. 7 *ἐπὶ τὸ κρῖναι παραγινόμεθα.*

11. 20. 7 *ἐπὶ τὸ συγχρῆσθαι κατηνέχθη.* 29. 5. 3.

21. 28. 3 *κατήντησαν ἐπὶ τὸ μεταλλεύειν καὶ χρῆσθαι τοῖς ὀρύγμασιν ὑπὸ γῆς.*

33. 18. 11 *συγκατηνέχθησαν ἐπὶ τὸ γράφειν δόγμα τοιοῦτον.*

36. 5. 6 *πάντων φερομένων ἐπὶ τὸ πειθαρχεῖν τοῖς παραγγελλομένοις.*

μετά.—Of the thirty-three infinitives used with *μετὰ τό*, twenty-nine are in the aorist tense, the clause expressing the time after which something else occurs.

3. 4. 12 *ποία τις ἦν μετὰ τὸ καταγωνισθῆναι τὰ ὅλα καὶ πεσεῖν εἰς τὴν τῶν Ῥωμαίων ἐξουσίαν.*

3. 10. 1 *μετὰ τὸ καταλύσασθαι Καρχηδονίους τὴν προειρημένην ταραχήν.*

9. 32. 7 *εἰ μὲν ἐπιγέγονέ τι μετὰ τὸ θέσθαι τὴν συμμαχίαν ὑμᾶς.*

μετὰ τό is used, only with the aorist infinitive, as a substitute for an aorist participle in genitive absolute or for a temporal clause with *ὅτε*.

περί.—Used with *γίνομαι*, *περὶ τό* with the infinitive means *to be busied with something*. Cf. *πρὸς τῷ*.

1. 41. 6 *περὶ τὸ βοηθεῖν ἐγίνοντο καὶ παραβάλλεσθαι καὶ πᾶν ὑπομένειν ὑπὲρ τῆς πόλεως.*

1. 66. 1 *ἐγίνετο περὶ τὸ περαιοῦν τοὺς στρατιώτας εἰς τὴν Λιβύην.*

Cf. *περὶ τοῦ* with the infinitive. Polybius uses *περὶ τό* only after *γίνομαι* except (6. 52. 11; 22. 4. 4) after *σπουδή*, and *σπουδάζω*.

παρά.—*παρὰ τὸ* with the infinitive occurs but once, and that in a causal sense.

29. 27. 12 *ὥστε τὰ κατὰ τὴν Ἀλεξάνδρειαν παρὰ τοῦτο πάλιν ὀρθωθῆναι, παρὰ τὸ φθάσαι κριθέντα τὰ κατὰ τὸν Περσέα πράγματα.*

7. INFINITIVE WITH *τῷ* DENOTING CAUSE, MANNER, MEANS, OR INSTRUMENT (=*r*).[78]—The infinitive with the article *τῷ* is used to indicate the cause, manner, means, or instrument of the action or state of the principal verb. *G.* MT. 799; *Küh.* 478, 4, d.

1) *a*) Cause.

1. 68. 12 *δοκοῦντες οὐχ ἥκιστα δι' ἐκεῖνον ὀλιγωρεῖσθαι τῷ μήτε πρεσβεύειν πρὸς αὐτούς.*

1. 79. 7 *τῷ δὲ πολλοὺς καὶ πολὺν ὑπὲρ αὐτῆς πεποιῆσθαι λόγον οὐκ ἀναγκαῖον ἡγοῦμεθ' εἶναι ταυτολογεῖν.*

2. 39. 11 *οὐκ ἐγίνετο τῷ μὴ δύνασθαι φῦναι προστάτην ἄξιον τῆς προαιρέσεως.*

5. 48. 14 *οὐδὲν ἤννεν τῷ φθάσαι Διογένην εἰς αὐτὴν παρεισπεσόντα.* 5. 97. 6, 102. 3; 6. 29. 4; 8. 32. 12; 9. 2. 4, 2. 5, 4. 2.

b) After verbs of emotion, indicating the ground of emotion.

3. 18. 3 *θαρροῦντας τῷ δοκεῖν αὐτὴν ἀνάλωτον ὑπάρχειν.*

3. 68. 9 *ἐξενίζοντο τῷ τὸ συμβεβηκὸς εἶναι παρὰ τὴν προσδοκίαν.*

3. 106. 4 *εὐθαρσεῖς τῷ δοκεῖν.* 5. 56. 5.

4. 71. 5 *διηπόρουν τῷ πεπεῖσθαι.*

5. 57. 6 *δυσαρεστούμεναι τῷ δοκεῖν.*

c) Point of difference.

1. 27. 11 *τῷ μὲν ταχυναυτεῖν πολὺ περιῆσαν.* 1. 51. 4.

See also infinitive with *τῷ* in apposition.

2) *Means.*

1. 46. 10 *ὁ δὲ Ῥόδιος οὕτως κατανέστη τῶν πολεμίων τῇ τε τόλμῃ καὶ τῷ ταχυναυτεῖν.*

3. 118. 9 *τῇ τοῦ πολιτεύματος ἰδιότητι καὶ τῷ βουλεύεσθαι καλῶς ἀνεκτήσαντο.* 6. 51. 8.

Also 10. 33. 5; 16. 14. 9.

8. Infinitive with τοῦ after Comparatives.[18]

a) The infinitive with τοῦ is used after comparatives (=*t*).[17] *G.* MT. 798; *Küh.* 478, 4, c.

2. 7. 10[2] οὐδὲν ἐποιήσαντο προυγιαίτερον τοῦ ἐμβαλεῖν καὶ καταστῆσαι. 4. 66. 2; 8. 27. 6.

2. 61. 3 οἰκειότερον ὑπάρχον τοῦ ἐπισημαίνεσθαι.

3. 81. 1 κυριώτερον εἶναι τοῦ γνῶναι.

3. 111. 2 τί μεῖζον τοῦ διακριθῆναι. 9. 14. 10.

5. 31. 4 οὐδὲν ἀναγκαιότερον εἶναι τοῦ μὴ συμπλέκειν. 8. 34. 4.

6. 56. 2 οὐδὲν αἴσχιον τοῦ δωροδοκεῖσθαι.

18. 53. 3 τὸ καλῶς ἀποθανεῖν τοῦ ζῆν αἰσχρῶς περὶ πλείονος ποιησάμενος. 2. 64. 6 conjecture.

30. 7. 8. οὐ γὰρ ἔλαττόν ἐστι τοῦ παρὰ τὸ καθῆκον φιλοζωεῖν.

The comparative with ἤ and τοῦ with the infinitive does not occur in Polybius.

b) ὡς with the infinitive with τοῦ (=[1]*t*).[1]

3. 12. 5 οὐδενὸς μᾶλλον φροντίζειν ὡς τοῦ μὴ λανθάνειν τὰς προαιρέσεις, without a preceding οὕτως, *Küh.* 540, A. 5.

9. Predicate (=*u*).[15]—The infinitive with the article τό is used as a predicate noun.

2. 43. 8 τοῦτο ἦν τὸ Μακεδόνας μὲν ἐκβαλεῖν.

8. 2. 6 δεύτερος ἂν εἴη πλοῦς τὸ τῶν κατὰ λόγον φροντίζειν.

8. 4. 4 τοῦτο δ' ἔστι τὸ ὑπὸ μίαν ἀρχὴν ἀγαγεῖν.

11. 17. 2 τοῦτο δ' ἦν τὸ μὴ διαφυγεῖν τὸν Μαχανίδαν.

10. Genitive Absolute (=*w*).[9]—The infinitive with τοῦ is used as the genitive subject of the neuter impersonal participle in the genitive in place of the omitted noun or pronoun. *G.* MT. 798; *Küh.* 478, 4, c.

1. 60. 1[2] προσπεσόντος αὐτοῖς τοῦ πεπλευκέναι στόλῳ τοὺς Ῥωμαίους καὶ πάλιν ἀντιποιεῖσθαι τῆς θαλάττης.

6. 24. 7[2] ἀδήλου γὰρ ὄντος καὶ τοῦ ποιῆσαι καὶ τοῦ παθεῖν τι τὸν ἡγεμόνα.

10. 36. 1[2] μεγάλου γὰρ ὄντος τοῦ κατορθοῦν ἐν πράγμασι καὶ περιγίνεσθαι τῶν ἐχθρῶν ἐν ταῖς ἐπιβολαῖς.

12. 6[b]. 4 εὐλόγου γὰρ ὄντος τοῦ προσπεποιῆσθαι.

15. 30. 1 κεκριμένου τοῦ καινοτομεῖν τοῖς ἀνδράσιν.

18. 34. 7 τῆς δωροδοκίας ἐπιπολαζούσης καὶ τοῦ μηδένα μηδὲν δωρεὰν πράττειν.

This construction, which, according to Spieker (p. 326), is "altogether rare in Attic prose," is found six times (nine infinitives) in Polybius.

11. ACCUSATIVE ABSOLUTE (=*z*).[1]—The participle of impersonal verbs in the neuter accusative singular is used as an accusative absolute, with an infinitive with *τό*. *G.* MT. 852; *Küh.* 478, 4, b; 487, 3.

2. 61. 3 *οὐδὲ κατὰ ποσὸν ἐποιήσατο μνήμην, ὥσπερ τὸ τὰς ἁμαρτίας ἐξαριθμεῖσθαι τῶν πραξάντων οἰκειότερον ὑπάρχον τῆς ἱστορίας τοῦ τὰ καλὰ καὶ δίκαια τῶν ἔργων ἐπισημαίνεσθαι.*

12. ACCUSATIVE OF RELATION (=*n*).[7]—The infinitive with *τό* may stand in free relation with a whole sentence. *Hewlett* p. 278; *G.* MT. 796; *Küh.* 479, 1 end; 412, 3.

9. 9. 2[6] *τὸ πειραθῆναι λύειν τὴν πολιορκίαν, καὶ τὸ ἐπ' αὐτὴν ὁρμῆσαι τὴν Ῥώμην, κ.τ.λ. τίς οὐκ ἂν θαυμάσαι τὸν προειρημένον ἐπὶ τούτοις ἡγεμόνα;*

5. 31. 4 *τὸ δ' εὐπαρακολούθητον καὶ σαφῆ γίνεσθαι τὴν διήγησιν οὐδὲν ἀναγκαιότερον ἡγούμεθ' εἶναι τοῦ μὴ συμπλέκειν ἀλλήλαις τὰς πράξεις.*

13. GENITIVE OF PRICE (=*x*).[4]—The infinitive with *τοῦ* is used as the genitive of price. Cf. *Küh.* 418, 7, b, *β*.

3. 96. 12 *λαβὼν παρ' αὐτῶν χρήματα τοῦ μὴ πορθῆσαι τὴν χώραν.*

29. 8. 5[3] *ὁ μὲν γὰρ Εὐμένης ᾔτει τοῦ μὲν ἡσυχίαν ἔχειν καὶ μὴ συστρατεῦσαι Ῥωμαίοις πεντακόσια τάλαντα, τοῦ δὲ διαλῦσαι τὸν πόλεμον χίλια πεντακόσια.*

CHAPTER III.

USES OF THE INFINITIVE CHARACTERISTIC OF POLYBIUS.

SIMPLE INFINITIVE.—The simple infinitive is not used by Polybius in any new ways, nor does he employ any of the established usages to such an exceptional extent as to make them characteristic of his style.

ARTICULAR INFINITIVE.—Polybius uses the articular infinitive, first, in placing the article before a simple infinitive which gives him a noun, *τὸ ζῆν*, *τὸ νικᾶν*; and, second, in placing the article before a whole sentence, which may then be governed by a preposition, thus supplying a new form of clause to indicate time, cause, purpose, etc. This substantivized sentence may become so involved that an infinitive with the article may be used as the subject of another infinitive with the article.

Polybius uses the articular infinitive very frequently, standing second only to Demosthenes, whose use per page is higher, if only the prepositions (not the number of infinitives) be counted. And yet he has not used the articular infinitive in many ways other than those employed by classical writers.

Polybius' innovations are (*a*) the genitive of price; (*b*) *ἅμα τῷ* like *μετὰ τό*; (*c*) *πρὸς τό* and *πρὸς τῷ* with *γίνομαι* and *εἰμί*; and (*d*) *πρὸς τό* in final clauses.

In regard to frequency of use *χάριν τοῦ* largely takes the place of *ἕνεκα* (*ἕνεκεν*) *τοῦ*; *διὰ τό*, *ἐπὶ τῷ* of cause of emotion, *πρὸς τό* and *μετὰ τό* are very frequently used. To express purpose besides *τοῦ* with the infinitive, Polybius uses *χάριν τοῦ*, *ἕνεκα τοῦ*, *ἐπὶ τῷ*, *εἰς τό* and *πρὸς τό*.

CHAPTER IV.

TABLES OF THE USES OF THE INFINITIVE IN POLYBIUS AND IN BIBLICAL GREEK.

TABLE I.

SYMBOLS, DESIGNATING THE VARIOUS USES OF THE ANARTHROUS AND THE ARTICULAR INFINITIVE, AND THEIR EQUIVALENTS.[1]

a, *a* = subject—anarth., artic. with τό.

[1]i = subject of impersonal verb taking infinitive of indirect discourse as subject—anarth.

b, *b*, *bb*, *bbb* = object—anarth., artic. with τό, τοῦ, τῷ respectively.

l = object, after verbs of bidding—anarth.

[2]i = object, after verbs introducing indirect discourse—anarth.

v, *v* = object of verbs of hindering, etc.—anarth., artic.

k, *k* = object of prepositions—anarth., artic.

d, e, *e* = purpose, distinct and specific—anarth., anarth. with ὥστε, artic.

o = purpose, modified and general—anarth.

p, f, [5]f, [7]f, *f* = result, actual or hypothetical—anarth., anarth. with ὥστε, ὥστε ἄν, ὥστε in indirect discourse, artic. with τοῦ.

s, [1]s, *s* = epexegetic or explanatory—anarth., anarth. with ὥστε, artic. with τοῦ.

h, [1]h, *h* = limiting nouns—anarth., anarth. with ὡς, artic.

g, *g* = limiting adjectives—anarth., artic.

[1]g = limiting adverbs—anarth.

q = limiting pronouns—anarth.

c, *c* = in apposition—anarth., artic. with τό, τοῦ, τῷ.

[4]f, m = stipulation—anarth. with ὥστε, with ἐφ' ᾧ, ἐφ' ᾧτε.

r = parenthetic absolute—anarth. with and without ὡς.

r = cause, manner, means = artic. with τῷ.

t, [1]*t* = after comparatives—artic. with τοῦ, artic. with τοῦ and ὡς.

u, *u* = predicate—anarth., artic. with τό.

w, *w* = genitive absolute—anarth., artic. with τοῦ.

z, *z* = accusative absolute—anarth., artic. with τό.

x = with πρίν, πρὶν ἤ, πρότερον ἤ—anarth.

x = genitive of price—artic. with τοῦ.

n = accusative of relation—artic. with τό.

[1] Symbols in roman letters refer to the anarthrous infinitive (abbreviated "anarth."); those in italics, to the articular infinitive (abbreviated "artic."). These symbols are the same as those used by Votaw where the use of the infinitive in Polybius is the same as the use in biblical Greek, other symbols being added for uses of the infinitive which are found in Polybius, but not in biblical Greek.

THE second column of figures in the following table shows the average number of infinitives per page, the count being based on Hultsch's edition of Polybius and Swete's edition of the Septuagint. Since, however, the pages in these editions are unequal in length, these figures require correction to show the actual ratio of frequency, the pages of Genesis and II Maccabees containing about one-fourth more words, the pages of the Wisdom of Sirach about one-fourth fewer, than those of Polybius, and the pages of IV Maccabees about the same as those of Polybius. The third column gives the figures of the second column corrected for these inequalities and reduced to the basis of a page of the length of the Polybius page.

TABLE II.

RELATIVE FREQUENCY OF INFINITIVES IN POLYBIUS AND IN BIBLICAL GREEK.

		Average Number to Page	
Polybius, 1412 pages—			
No. of infinitives	11,265	7.95	7.95
No. of anarth. infs	9,364	6.6	6.6
No. of artic. infs	1,901	1.35	1.35
Genesis, 103 pages—			
No. of infinitives	319	3.097	2.32
No. of anarth. infs	187	1.8155	1.36
No. of artic. infs	132	1.2815	.96
Wisdom of Sirach, 111 pages—			
No. of infinitives	204	1.84	2.30
No. of anarth. infs	164	1.48	1.85
No. of artic. infs	40	.36	.45
II Maccabees, 46 pages—			
No. of infinitives	393	8.543	6.407
No. of anarth. infs	360	7.826	5.869
No. of artic. infs	33	.717	.538
IV Maccabees, 33 pages—			
No. of infinitives	187	5.666	5.666
No. of anarth. infs	171	5.181	5.181
No. of artic. infs	16	.485	.485

Table III shows the total number of occurrences of each tense of the infinitive in each of the several uses of the infinitive. For the meaning of the symbols, a, i, b, etc., see Table I.

Of the whole number of occurrences of the infinitive, 11,265, there are 7,074 presents, 2924 aorists, 726 perfects, and 541 futures. The ordinary grammatical distinction between the different tenses is preserved. The chief use of the future infinitive is in indirect discourse 437 times, mainly after verbs of hoping,

TABLE III.

THE TENSES OF THE INFINITIVE IN POLYBIUS AND THEIR USES.

	Anarthrous					Articular					Articular			
	Pres.	Aor.	Fut.	Perf.		Pres.	Aor.	Fut.	Pref.		Pres.	Aor.	Fut.	Perf
a.....	1344	679	7	107	*a*.....	145	98		7	χάριν..	39	49	1	1
1i....	76	14	3	16	*b*.....	17	3		1	περί...	16	10	1	2
b	2394	1056	65	18	*bb*.....	17	15			ὑπέρ...	12	13	3	1
2i....	1399	270	437	365	*bbb*....	3			2	ἐκ.....	17	5		3
v	28	9	3		*v*.....	71	7		1	ἕνεκεν.	4	11		
c.....	50	27	3	1	*c*.....	23	24		1	πρό....	4	8		
f.....	260	105		18						ἕως....	3	5		
5f....	5	10		1						πλήν ..	2	3		1
7f....		5								χωρίς..	2	3		
s.....	11	3			*n*	1	6			μέχρι..		3		
1s....	7	1			*t*.....	13	4			ἔξω....	2			
4f....	7	6			1*t*	1				ἄνευ...		1		
m....	19	18	5	1						ἅμα ...	31	84		
h	124	34	2	5	*h*.....	47	15	2	2	ἐπί....	28	7		16
1h....		1								ἐν.....	19	5		
g	75	43	2		*g*.....	14	3		1	πρός...	8	1		1
1g....	8									διά....	338	39	3	124
q	43	6								πρός...	98	51		1
k	1			1	*k*.....	705	372	9	152	εἰς	38	34	1	1
d	10	2	1							ἐπί....	30	9		
e.....	8				*e*.....	5	7			μετά ..	3	29		1
o.....	18	7								περί...	11	1		
r.....	13	20		1	*r*.....	60	3		15	παρά ..		1		
u	23	3	2		*u*	3	12							
w....	10	1		7	*w*.....	5	2		2					
x	3	28		1	*x*	1	3							
z.....	6	2			*z*.....	1								
Total.	5942	2350	530	542	Total..	1132	574	11	184	Total..	705	372	9	152

promising, swearing, etc., which allow the object infinitive both in direct and indirect discourse. It is used with the article but 11 times, 9 of these instances being after prepositions.

The predominance of the present over the aorist is very marked as compared with the use of these tenses in biblical Greek. In Polybius for every aorist infinitive there are 2.42 present infinitives. In biblical Greek, according to Votaw (p. 49) there are in all biblical Greek 8,972 infinitives, of which 3,327 are in the present tense and 5,484 in the aorist tense. Therefore in biblical Greek the aorist predominates over the present in the ratio of 1.65 to 1. Biblical Greek does not use the future infinitive with the article, a use which is found twice in Polybius (3. 48. 2; 7. 15. 4) after ἐλπίς, and 9 times after prepositions: χάριν τοῦ, 4. 9. 5; περὶ τοῦ, 14. 3. 3; ὑπὲρ τοῦ, 5. 18. 6; 5. 94. 9 (ἐλπὶς ὑπὲρ τοῦ; 24. 11. 14; διὰ τό, 3. 5. 8[2]; 32. 16. 2; εἰς τό, 9. 8. 11.

If we compare the uses of the infinitive in Polybius with those in biblical Greek (Genesis, Wisdom of Sirach, II and IV Maccabees), we obtain the following statistics (Table IV):

TABLE IV.

Comparative Statistics of the Infinitive in Polybius and Biblical Greek, According to the Various Uses.

A. Anarthrous Infinitive in Polybius and Biblical Greek.

	a	^{1}i	b	^{2}i	v	c	f	^{5}f	^{7}f	s	^{1}s	^{4}f	m	h	^{1}h	g	^{1}g	q	k	d	e	o	r	u	w	x	z	l	p	Total.
Polybius.	2137	109	3533	2471	40	81	383	16	5	14	8	13	43	165	1	120	8	49	2	13	8	25	34	28	18	32	8		....	9364
Genesis.....	11	....	71	3	....	2	1	....	....	4	....	....	....	3	....	2	....	....	4	77	7	2	....	....	....	....	....	....	....	187
Wis. Sir.....	34	....	53	1	2	....	....	....	....	4	....	....	....	3	....	2	....	....	1	34	....	12	....	....	....	9	....	....	9	164
II Macc.....	43	....	205	39	....	....	19	....	....	9	....	....	....	3	....	6	....	....	....	19	1	....	....	....	....	3	....	10	3	360
IV Macc.	19	....	100	16	1	....	19	....	....	....	....	....	....	1	....	8	....	....	....	3	2	....	....	....	....	2	....	....	....	171

B. Articular Infinitive in Polybius and Biblical Greek.

	a	*b*	*bb*	*bbb*	*v*	*c*	*f*	*s*	*t*	^{1}*t*	*h*	*g*	*k*	*e*	*r*	*u*	*w*	*x*	*z*	n										
Polybius.....	250	21	32	5	79	48	....	....	17	1	66	18	1238	12	78	15	9	4	1	7	....	....	....	....	....	....	....	....	....	1901
Genesis	....	....	13	....	2	2	3	4	1	....	5	2	87	13	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	132
Wis. Sir.....	1	....	1	....	1	....	2	....	....	....	1	1	31	2	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	40
II Macc.....	5	4	....	....	....	....	....	....	....	....	....	....	22	2	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	33
IV Macc.	4	1	1	....	3	....	....	....	....	....	1	....	6	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	16

C. Articular Infinitive after Prepositions in Polybius and Biblical Greek.

	χάριν gen.	περί "	ὑπέρ "	ἐκ "	ἕνεκεν "	πρό "	ἕως "	πλήν "	χωρίς "	μέχρι "	ἔξω "	ἄνευ "	ἀπό "	ἅμα dat.	ἐπί "	ἐν "	πρός "	διά acc.	πρός "	εἰς "	ἐπί "	μετά "	περί "	παρά "						
Polybius.....	90	29	29	25	15	12	8	6	5	3	2	1	....	115	51	24	10	504	150	74	39	33	12	1	....	..	....	....	....	1238
Genesis	....	1	....	....	....	16	13	....	..	....	....	....	....	....	....	24	....	3	....	4	....	26	....	....	....	....	....	....	....	132
Wis. Sir.....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	24	....	....	1	2	....	4	..	..	....	....	....	....	....	40
II Macc.....	1	....	....	1	....	1	....	....	....	....	....	....	....	....	....	....	1	11	3	4	....	....	....	....	....	....	....	....	....	33
IV Macc.....	....	2	....	....	....	....	....	1	....	....	....	....	1	1	....	....	....	1	....	....	....	....	....	....	....	....	....	....	....	16

Again, comparing the uses of the tenses of the infinitive in Polybius and in the whole field of biblical Greek (LXX, Apocrypha, and New Testament), using Votaw's results, we obtain the following statistics, reckoned absolutely and by percentages:

TABLE V.

COMPARATIVE STATISTICS OF THE INFINITIVE IN POLYBIUS AND BIBLICAL GREEK, ACCORDING TO TENSES.

		Percentage
No. of all infs. in Pol.	11,265	
" " pres. " " "	7,074	.628
" " aor. " " "	2,924	.26
" " fut. " " "	541	.064
" " perf. " " "	726	.048
		1.00
No. of all infs. in bib. Gk.	8,972	
" " pres. " " " "	3,327	.3708
" " aor. " " " "	5,484	.6112
" " fut. " " " "	74	.0082
" " perf. " " " "	87	.0098
		1.0000
No. of Anarthrous infs. in Pol.	9,364	
" " " pres. infs. in Pol.	5,942	.635
" " " aor. " " "	2,350	.25
" " " fut. " " "	530	.057
" " " perf. " " "	542	.058
		1.000
No. of Anarthrous infs. in bib. Gk.	6,197	
" " " pres. infs. in bib. Gk.	2,357	.38
" " " aor. " " " "	3,708	.60
" " " fut. " " " "	74	.011
" " " perf. " " " "	58	.009
		1.000
No. of Articular infs. in Pol.	1,901	
" " " pres. infs. in Pol.	1,132	.595
" " " aor. " " "	574	.302
" " " fut. " " "	11	.006
" " " perf. " " "	184	.097
		1.000
No. of Articular infs. in bib. Gk.	2,775	
" " " pres. infs. in bib. Gk.	970	.35
" " " aor. " " " "	1,776	.64
" " " fut. " " " "	0	.00
" " " perf. " " " "	29	.01
		1.00

CHAPTER V.

COMPARISON OF THE USES OF THE INFINITIVE IN POLYBIUS AND IN BIBLICAL GREEK.

In looking at the foregoing tables of the average use of the infinitive per page in the books under examination, we are struck with the fact that Polybius has the highest average of all, and that there is a large difference between the averages of the translated books (Genesis and Wisdom of Sirach) and the untranslated books (II and IV Maccabees). We also see that the averages of II and IV Maccabees stand much nearer to Polybius than they do to Genesis and the Wisdom of Sirach.

Considering that Polybius does not use the infinitive in any unusual ways, and that there existed usages which he did not employ, the question arises: What causes the low averages in numbers and the comparatively few usages which Genesis and Wisdom of Sirach employ, and what is the reason for the high averages in II and IV Maccabees and for the large difference in the number of occurrences of the infinitive in all four books of biblical Greek?

Looking at the tables, we find 27 uses of the anarthrous infinitive: a, ^{1}i, b, ^{2}i, v, c, f, ^{5}f, ^{7}f, s, ^{1}s, ^{4}f, m, h, ^{1}h, g, ^{1}g, q, k, d, e, o, r, u, w, x, z; and 18 uses of the articular infinitive: *a*, *b*, *bb*, *bbb*, *v*, *c*, *n*, *t*, ^{1}*t*, *h*, *g*, *k*, *e*, *r*, *u*, *w*, *x*, *z*. Of these 45 uses, Genesis employs 20, viz.: a, b, ^{2}i, c, s, h, g, k, d, e, o, *bb*, *v*, *c*, *s*, *t*, *h*, *g*, *k*, *e*; Wisdom of Sirach employs 18, viz.: a, b, ^{2}i, v, s, h, g, k, d, o, x, *a*, *bb*, *v*, *h*, *g*, *k*, *e*; II Maccabees employs 14, viz.: a, b, ^{2}i, f, s, h, g, d, e, x, *a*, *b*, *k*, *e*; and IV Maccabees employs 16, viz.: a, b, ^{2}i, v, f, h, g, d, e, x, *a*, *b*, *bb*, *v*, *h*, *k*.

CHAPTER VI.

USES OF THE INFINITIVE FOUND IN BIBLICAL GREEK BUT NOT IN POLYBIUS.

In Genesis we find the usage *s;* in Genesis and Wisdom of Sirach, the usage *f;* in Wisdom of Sirach and II Maccabees, the usage p; in II Maccabees, the usage l; and in IV Maccabees, ἀπὸ τοῦ with the infinitive, none of which is found in Polybius.

1. The Infinitive after Verbs of Bidding (=1).

II Macc. 1:10 οἱ ἐν τῇ Ἰουδαίᾳ καὶ ἡ γερουσία καὶ Ἰούδας Ἀριστοβούλῳ χαίρειν καὶ ὑγιαίνειν.

9:19 τοῖς Ἰουδαίοις πολλὰ χαίρειν καὶ ὑγιαίνειν καὶ εὖ πράττειν βασιλεὺς Ἀντίοχος.

11:16 Λυσίας τῷ πλήθει τῶν Ἰουδαίων χαίρειν.

This use is merely a sub-class of the object infinitive, the verb of which the infinitive is the object being omitted. It is the stereotyped form of address used in letters, and is not confined to biblical Greek, but is found in II Maccabees only because several letters are there quoted. It occurs also in I Esdras and I Maccabees. If Polybius had quoted letters, the usage would have been found in his history.

2. Result.

1) Actual or hypothetical.

a) Without attendant particle (=p).—This usage, found in Wisdom of Sirach and II Maccabees, does not occur in Polybius nor in Attic Greek. *G.* MT. 585, 775; *Küh.* 473, 7; 583, 2.

Wis. Sir. 5:5 περὶ ἐξιλασμοῦ μὴ ἄφοβος γίνου, προσθεῖναι ἁμαρτίαν ἐφ' ἁμαρτίας.

II Macc. 3:24 καταπλαγέντας τὴν τοῦ θεοῦ δύναμιν, εἰς ἔκλυσιν καὶ δειλίαν τραπῆναι.

12:42 παρεκάλεσε τὸ πλῆθος συντηρεῖν αὐτοὺς ἀναμαρτήτους εἶναι.

In the older language (Homer and Hesiod) the simple infinitive is used to express result.[1] The tendency, however, was to the use of ὥστε with the infinitive as being more exact, and this use superseded the former in later Greek, especially Attic. In

[1] *Karassek*, p. 13; Herodotus i. 176 καίεσθαι; ii. 7 εἶναι; iii. 149 νοῆσαι; iv. 79 μαίνεσθαι; vii. 194 ἀπολέσθαι after οὕτω.

the use in biblical Greek of the simple infinitive to express result, besides the use of ὥστε with the infinitive, we have but a partial return to the older construction, which may have been used at least in the language of daily speech even when the recognized literary form was ὥστε with the infinitive.

b) The infinitive with τοῦ (=*f*).—This usage, found three times in Genesis and twice in Wisdom of Sirach, does not occur in Polybius nor in classic Greek. *Küh.* 478, 4, c; *Blass* 71, 3.

Actual:

Gen. 16: 2 ἰδοὺ συνέκλεισέν με Κύριος τοῦ μὴ τίκτειν.
Wis. Sir. 44: 8 εἰσὶν αὐτῶν οἳ κατέλιπον ὄνομα τοῦ ἐκδιηγήσασθαι ἐπαίνους.

Hypothetical:

Gen. 19: 20 ἰδοὺ ἡ πόλις αὕτη ἐγγὺς τοῦ καταφυγεῖν με ἐκεῖ.
Wis. Sir. 42: 1 καὶ μὴ λάβῃς πρόσωπον τοῦ ἁμαρτάνειν.

2) Epexegetic or explanatory infinitives with τοῦ (=*s*).—The infinitive with τοῦ is employed "for epexegesis, where the simple infinitive with or without ὥστε might have been used, and where the meaning of the genitive has been lost in the mixture of consequence and purpose. This is very common in the LXX, ל with the infinitive denoting both design and consequence" (*Winer-Moulton*, p. 410, b). "We must recognize in this usage an exaggeration of declining (Hellenistic) Greek, unless we prefer to resort to unnatural interpretations. It would seem that the infinitive with τοῦ had come to be regarded by the Hellenists as the representative of the Hebrew infinitive with ל in its manifold relations; and, as usually happens in the case of established formulas, the proper signification of the genitive was no longer thought of" (*ibid.*, p. 411); cf. *Gildersleeve*, *A.J.P.*, Vol. XXVII, pp. 105, 106.

Gen. 3: 22 Ἰδοὺ Ἀδὰμ γέγονεν ὡς εἷς ἐξ ἡμῶν, τοῦ γινώσκειν καλὸν καὶ πονηρόν.
19: 19 ὃ ποιεῖς ἐπ' ἐμὲ τοῦ ζῆν τὴν ψυχήν μου. 31: 20; 47: 29.

3. Prepositional Object (=*k*).—In IV Maccabees the infinitive is used once with ἀπὸ τοῦ to express source or cause where Polybius would have used ἐκ.

IV Macc. 6: 7 καὶ πίπτων εἰς τὸ ἔδαφος, ἀπὸ τοῦ μὴ φέρειν τὸ σῶμα τὰς ἀλγηδόνας, ὀρθὸν εἶχεν καὶ ἀκλινῆ τὸν λογισμόν.

CHAPTER VII.

CAUSES OF THE PECULIARITIES IN THE USE OF THE INFINITIVE IN THE BIBLICAL BOOKS.

We ask then:

I. What are the peculiarities of the use of the infinitive in the biblical books under discussion?

II. What are the causes of these peculiarities?

Each of the four biblical books must be examined separately, since no two of them were written by the same person, and differences of style must be taken into consideration, and since two of the books, Genesis and Wisdom of Sirach, were translations from Hebrew into Greek. Translations differ according to the method and purpose of the translator, and his knowledge of the languages with which he has to deal.

If the purpose is to make an extremely literal translation, reproducing each word and construction of the original, the result will be a translation which will be worthless from a literary point of view—one which may even obscure the thought of the original as a result of this literal method.

If, on the other hand, the purpose be to produce a translation which shall be good from a literary point of view, the translator may change the thought of the original, because of inability to reproduce the thought of the original in the translation.

Aside from the purpose of the translator, his knowledge of either language will play an important part in the result of the work; for it can be easily seen that, no matter what the translator's ability may be in other directions, if his knowledge of either language is deficient, the resulting translation will be wanting in literary value or in the reproduction of the thought of the original.

It is well known that the Hebrew people laid great stress on the value of the letter of their sacred writings, so that when it became necessary to translate them it was but natural, from their

point of view, to endeavor to present the original as closely as possible in the translation. Moreover, the translation was made for Jews, not for Greeks. The Jews of the Dispersion, for whom the translation was made, had so far forgotten the language of their nation that even the efforts of the interpreter in the synagogue, who turned the Scriptures into the spoken Aramaic, were of no aid to them in understanding the lessons. The Jews of the Dispersion above mentioned were descendants of those Jews who had fled or been carried to Egypt and who had grown up under Greek influence, chiefly in Alexandria, where they had been given a part of the city to themselves and had been granted civil rights. The language of these Jews was Greek, and they must have the Law in Greek if they were to understand it. Their Greek, however, was not the Greek of the educated native Greek, but was presumably the language of the Alexandrian streets and markets—a composite of the terms of the Egyptian seaport. Alexandria was a thriving city, and, situated as it was, with its population made up of many different peoples, the one language of intercourse between all the inhabitants must certainly feel the effects of the mixture of races which spoke it. The speakers would naturally be affected by their native idiom, and by their manner of life and thought.

GENESIS.—Turning now to the Book of Genesis, fresh from the reading of Polybius, we feel at once that this is not Greek such as a Greek would have written or even have spoken in ordinary life. If it was a spoken or written language, it must have been that of persons whose manner of life and thought was very different from that of native Greeks. Not to speak of other non-Greek aspects of the language (for that would lead away from the study of the infinitive), there is here no balancing of sentences, no subordination of part to part in order to make an orderly whole. The narrative is made up of short declarative statements connected in groups by the simple connective. Quotations, instead of being given in the subordinate form of indirect discourse, are quoted in the words of the speaker. If Polybius had written in this style, the two great groups of subject and object infinitives would have been reduced to a minimum, and

the whole average number of simple infinitives used would not have been any higher than in Genesis. Polybius' history would have become as formless as the Greek of Genesis, and would have given no pleasure to the reader.

Out of 187 simple infinitives, Genesis has used the simple infinitive 77 times to express purpose (d), which Polybius has used very sparingly, only 13 times in his whole work. In Genesis there are but 4 occurrences of the infinitive with εἰς τό, and but 7 of the infinitive with ὥστε to express purpose, and we look in vain for the many other ways which Polybius had of expressing it. We see, therefore, why there is such a large use made of this infinitive. It is because the translator has used it almost to the exclusion of the other ways of expressing purpose. Very likely it was the form used most frequently in the dialect which he employed in everyday life. It certainly was the simplest form he could have used.

In comparison with its use of the simple infinitive, Genesis makes a very large use of the articular infinitive, but this large proportion is due rather to the infrequent use of the simple infinitive than to an abnormally frequent use of the articular infinitive. Nearly all of the uses of the articular infinitive are with prepositions in clauses to express time, ἐν τῷ *while*, πρὸ τοῦ *before*, μετὰ τό *after*, ἕως τοῦ *until*.

The usage *s* has been largely affected by Hebraistic influence, though it may not have been due merely to the effort of the translator to reproduce Hebrew ל with the infinitive, but may have been used in the speech of the Alexandrian Jews. In whatever way it may be viewed, it is but an extension of the usage *f* (τοῦ c. infinitive = Result).

The epexegetical character of the articular infinitive may be seen in the infinitive with τό, τοῦ, or τῷ in apposition with a preceding demonstrative in the accusative, genitive, or dative, the fact that it is used with τοῦ, when some other case would be expected being due to the influence of the Hebrew particle ל.

Wisdom of Sirach.—The average of infinitives in Wisdom of Sirach is almost the same as that in Genesis and the causes of this are the same. The translator has shown in his prologue

what he might have done in the way of writing better Greek, if he had not been hampered by the form in which his translation is cast. In the prologue of only 22 lines there are 13 infinitives, used as follows: a, b, i, d, o, k—a goodly array for so short a bit. But though the translator could write Greek, he did not feel at liberty to present the translation in Greek form. He has simply turned the writing of his grandfather into Greek words, clinging to the parallelism of the Hebrew original.

Of the 31 occurrences of the articular infinitive 24 are with ἐν τῷ denoting time while, 4 with μετὰ τό of time after which, 2 with εἰς τό to denote purpose, while the one occurrence of πρὸς τό is due to the prologue.

If the translator of Wisdom of Sirach could have brought himself to throw aside the characteristically Hebrew form of the original and clothe it entirely in a Greek dress, he might have left us a better monument of the Alexandrian dialect. As it is, he employs two uses of the infinitive, one of which, *f*, he has in common with Genesis, the other, p, in common with II Maccabees.

II AND IV MACCABEES.—Looking at the tables of the uses of the infinitive, when we come to II and IV Maccabees we are prepared for a different state of things. We see that the average of use of the infinitive is high, and the tables tell us the reason. There is large use made of all the uses of the infinitive which these books have in common with Polybius. Subject and object infinitives occur very frequently, the infinitive of purpose drops down, ὥστε with the infinitive appears again, the infinitive of indirect discourse is found more frequently, the uses of the articular infinitive are scattered, and several prepositions are used with the articular infinitive. When we read II and IV Maccabees, we see the reason for this. The sentences are balanced, part being subordinated to part, in the effort to produce a flowing style so that we shall not have a series of statements strung together like beads upon a string, but so that the thought shall be expressed as a united whole, each link in the chain being necessary to the unity of the sentence. The frequent use of the participle in all its significations appears again, while subordinate clauses of

purpose and result, time and cause, are used, all of which builds up the sequence of thought in orderly style.

The only uses of the infinitives in these two books, which are not also found in Polybius, as has been stated above, are l, p, and the use of *ἀπὸ τοῦ* with the infinitive. But each of these might have been used by him and do not show Hebraistic influence.

CHAPTER VIII.

CONCLUSION.

From the foregoing we conclude:

1. That the translators of the books of the Old Testament were largely influenced by their desire to keep as close as possible to the form of the language of their sacred books. This influence was responsible for the style and grammar of the translations which they produced. Owing to the simplicity of the Hebrew style, which is retained in the translation, the structure of the Greek is very simple, so that subordinate sentences are few, and the highly developed and varied syntactical structure of the Greek language finds no use here. Still, such grammatical constructions as are used are in the main Greek, though some are found which, while Greek in form, owe their frequency of use to the influence of the Hebrew original.

2. That the authors of those books which are not translations, but were originally written in Greek, show a much greater freedom in the use of the language. They are not hampered by the effort to preserve as nearly as possible the form of an original, the very letters of which were sacred, so that, while the thought which they wish to express is foreign to the native Greek and colors somewhat the language in which it is expressed, still the language is a living one, Greek at heart, though tinged by elements which it has absorbed in a foreign land. If the reader will ignore the thought and read the language alone, he will feel and see that he is reading Greek.

3. That the same is true of the authors of the books of the New Testament, though true of some more than others. Thought will color language, and when the thought is foreign to the people in whose language the thought is expressed, the language will be affected, chiefly, of course, in the new meanings given to words, not necessarily in new syntactical uses. The syntax depends upon the ability, purpose, and linguistic knowledge of the author

or translator. The syntax of the infinitive in the New Testament is like that of the books of the Apocrypha originally written in Greek. It uses those infinitival constructions (l 5 times, p 12 times, *f* 3 times, *s* once) which were found in the four Old Testament and apocryphal books, but not in Polybius; and in addition the imperative infinitive, a true Greek use (*G.* MT. 784; *Küh.* 474, a) which is found once (Philippians 3:16).

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