

SYNTAX OF
CLASSICAL GREEK

BASIL LANNEAU GILDERSLEEVE

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SYNTAX
OF
CLASSICAL GREEK

FROM HOMER TO DEMOSTHENES

FIRST PART

THE SYNTAX OF THE SIMPLE SENTENCE
EMBRACING THE DOCTRINE OF
THE MOODS AND TENSES

BY

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Greek Syntax.

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PREFACE

L. G. H. S. 1. 25-1921

IN compliance with the wishes of many of my former pupils, I have determined to publish my Greek Syntax in parts. The framework was planned many years ago, and corresponds in its structure to the scheme of my Latin Grammar, the first edition of which was published in 1867. In fact, the Latin Syntax was based on the MS of the Greek. Doubtless the syntactician of to-day will find ample opportunity to criticise the arrangement, but to refashion the book would require more time than the speeding years will allow me to presume on. Nor will I undertake in this place a vindication of the principles that have guided me in my syntactical studies. A word, however, as to the order of the examples may be deemed appropriate. A catena of syntactical usage would be a memorable achievement, and I do not deny that at one time I thought it possible to organize such a work, for which a large staff of helpers would have been needed; but I have learned to renounce this ambitious scheme, and even the present far more modest undertaking would have been impossible unless I had associated with myself a scholar who is acquainted with every detail of my syntactical work, published and unpublished, and who has brought to the task not only a hearty sympathy with my views and methods, but a clearness of judgment and an accuracy in details that have been of great service to me in my own researches. In completing the list of examples, and in filling up the gaps in the presentation, I have availed myself freely of his help, and we have worked side by side in the collection and the scrutiny of the passages cited; and to this pupil, colleague, friend, Professor C. W. E. MILLER, the

completion of the work has been committed, in case the privilege should be denied me of putting the last hand to the labor of many years.

Like myself, Professor MILLER is thoroughly imbued with the conviction that the study of syntax is of the utmost importance for the appreciation of literary form, and we both believe that the presentation of the phenomena under the rubrics of the different departments of literature will be found useful for instruction and even more so for suggestion. Taking the Attic Orators as the standard of conventional Greek, we have worked backward through philosophy and history to tragic, lyric, and epic poetry, comedy being the bridge which spans the syntax of the agora and the syntax of Parnassus. Individual syntax we have not been able to set forth with any fulness, but the different departments have been represented to the best of our ability and judgment. The plan has saved us from giving the usual medley of examples, it has forced us to rely largely on our own collections and to examine the texts for ourselves, and it will enable those who come after us to fill up these outlines with greater ease.

BASIL L. GILDERSLEEVE.

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GREEK SYNTAX

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1. SYNTAX treats of the formation and combination of sentences.

A *sentence* is the expression of thought in words. It is a λόγος.

The necessary parts of the sentence are the *subject* and the *predicate*.

The *predicate* is that which is said of the subject.

The *subject* is that of which the predicate is said.

ἄνθρωπος μαθάνει, PLATO, Soph. 262 C; *Man learns*. ἄνθρωπος is the subject; μαθάνει is the predicate. See also 2, 27, and 68-82.

Sentences are divided into *simple* and *compound*.

A *simple* sentence is one in which the necessary parts of the sentence occur but once, as above, ἄνθρωπος μαθάνει.

For the *compound* sentence, see Index.

SYNTAX OF THE SIMPLE SENTENCE

2. The most simple form of the sentence is the finite verb :

εἰ-μί, *I am* ; δίδω-ς, *thou givest* ; φη-σί, *he says*.

Here the form contains in itself all the necessary elements, the subject being indicated by the ending.

Nominative Case

3. SUBJECT.—The subject of the finite verb is always in the nominative case, or so considered.

Κόνων . . . ἐνίκησε, DIN. 1, 75; *Konon gained the victory*.

4. The subject of the infinitive is in the accusative case, or so considered. See *Infinitive*.

ἀδύνατον . . . ἄνθρωπον πάντα καλῶς ποιεῖν, XEN. Cyr. 8, 2, 5; *For a man to do all things well is impossible.*

For the nominative with the infinitive, see Index.

5. NOMINATIVE IN TITLES, INSCRIPTIONS, ETC. — The nominative is used as in English, not only as the subject of the verb, but in titles, inscriptions, and the like, which imply action or character.

Νεφέλαι, *Clouds*; Σφήκες, *Wasps*; Ειρήνη, *Peace*; Βάτραχοι, *Frogs*; Πλούτος, *Plutus*, etc.

Καλλιστῶ Νικοφίλου Ἀγγελῆθεν, CIA. II, 1682. Προκλείδης Φιλοκλέους Ἀγγελῆθεν, CIA. II, 1686. CIA. II, 1689. 1690. 1691. 1692. etc.

6. NOMINATIVE IN CITATIONS, ENUMERATIONS, AND INDEFINITE PREDICATIONS.—Under the former head more properly belongs also the use of the so-called nominative absolute in the citation of names, in enumerations, and in indefinite predications.

ἀνὴρ δὲ γεόμενος προσεῖληφε τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν συκοφάντης, AESCHIN. 2, 99; *When he became a man, he received the common surname of scoundrels, i. e. sycophant (informer).*

7. *Nom. in Citations of Names :*

AESCHIN. 2, 99 (see above).

PLATO, Legg. 956 C: διαιτηταὶ δικαστῶν τοῦνομα μᾶλλον πρέπον ἔχοντες. Soph. 218 E: οἶον ἀσπαλιευτῆς. Theag. 124 D: τίνα γὰρ ἄλλην (sc. ἐπωνυμίαν), . . ., πλὴν γε χρησμοφοί; *Ibid.* 124 E.

XEN. Cyr. 3, 3, 58: παρηγγύα ὁ Κῦρος σύνθημα Ζεὺς σύμμαχος καὶ ἡγεμῶν. Occ. 6, 14: τοὺς ἔχοντας τὸ σεμνὸν ὄνομα τοῦτο τὸ καλὸς τε καὶ ἀγαθός.

AR. Vesp. 1185: μὲν καὶ γαλῆ μέλλεις λέγειν (so R).

EUR. Tr. 1233 (but Kirchhoff puts a comma after ἰατρός).

SOPH. Ant. 567: ἀλλ' ἢ δε μέντοι μὴ λέγ(ε).

8. *Nom. in Enumerations :*

DEM. 23, 207: τὰ δὲ τῆς πόλεως οἰκοδομήματα . . . τοιαῦτα (sc. δῶ), . . ., προπύλαια ταῦτα, νεώσοικοι, στοαί, Πειραιεύς.

PLATO, Soph. 266 D: τίθημι δύο διχῆ ποιητικῆς εἶδη· θεία μὲν καὶ ἀνθρωπίνῃ κτέ.

AESCHYL. Pers. 33 sqq.: ἄλλους δ' ὁ . . . Νείλος ἔπεμψεν· Σουσισκάνης, Πηγασταγῶν Αἰγυπτογενῆς, ὅ τε τῆς ἱερᾶς Μέμφιδος ἄρχων κτέ., *And others Nile sent, Susiskanes, etc.*

This use of the nominative abounds in inscriptions:

CIA. I, 37 (= Hicks, No. 47). *Ibid.* 170-3 (= Hicks, No. 50): *τάδε παρέδοσαν . . . στέφανος . . . , φιάλαι . . . , κόρη . . . , κοίτη . . . κτέ., κτέ.* *Ibid.* 259 (= Hicks, No. 48), etc., etc. See Msth., Gr. d. Att. Inschr.² § 82, 3 d).

9. *Nom. in Indefinite Predications:*

HOM. Od. I, 51: *νῆσος δενδρήεσσα, θεὰ δ' ἐν δώματα ναίει, A wooded island, and in it a goddess hath her abode.* II. 6, 395-6: *μεγαλήτορος Ἡετίωνος, Ἡετίων ὅς ἐναίεν.* *Ibid.* IO, 437. 547.

For the free and frequent use of this nom. in inscriptions, see Msth.² § 82, 3 a-c.

CIA. II, 809 c, 154-55 (325/324 B.C.): *ἀπὸ τῆς τετρήρου Ἀνύσεως Ἀντιδώρου ἔργον, From the quadriform Anysis, the work of Antidorus.* So often in the same inscription. *Ibid.* I, 179, 7 sqq. (433 B.C.): *παρέδοσαν . . . τρεῖς καὶ δέκα ἡμέραι ἐσεληλυθίας.*

10. NOMINATIVE IN SUSPENSE.—The nominative is sometimes left in suspense (*nominativus pendens, anacoluthon*, want of sequence), an equivalent construction being substituted.

διαλεγόμενος αὐτῷ ἔδοξέ μοι, PLATO, Apol. 21 C; *Talking with him it seemed to me.*

ISOC. 4, 107-8: *ἔχοντες . . . κερτημένοι . . . κρατοῦντες . . . εἰδότες . . . ὅμως οὐδὲν τούτων ἡμᾶς ἐπήρε.* 12, 118.

ANDOC. I, 16. *Ibid.* 29-30: *καὶ γὰρ οἱ λόγοι τῶν κατηγορῶν . . . τούτων οὖν ἐμοὶ τῶν λόγων . . . τί προσήκει; Ibid.* 95.

PLATO, Apol. 21 C (see above). Crat. 403 A (*bis*). *Ibid.* 404 C: *Φερρέφαττα δέ, πολλοὶ μὲν καὶ τοῦτο φοβοῦνται τὸ ὄνομα.* *Ibid.* 412 B-C. 419 B.

XEN. Ap. 2, 5, 41: *Πρόξενος δὲ καὶ Μένων . . . πέμψατε αὐτοὺς δεῦρο.* Cf. 3, 3, 16. 7, 6, 37. Hiero, 4, 6. Cf. 6, 15.

HDT. I, 134.

EUR. H. F. 185. Phoen. 283-5.

AESCHYL. Cho. 520-1.

HOM. II. 2, 350-3.

11. NOMINATIVE IN EXCLAMATIONS.—In exclamations, the nominative *characterizes*, the vocative *addresses*, the accusative implies an *object of emotion*, and the genitive the *source or sphere of emotion*.

PLATO, Phaedr. 227 C: *ὦ γενναῖος, εἶθε γράψειεν ὡς κτέ.*

AR. Ran. 652: *ἄνθρωπος ἱερός.* Pl. 23: *λῆρος, Stuff and nonsense!*

EUR. Med. 61: *ὦ μώρος, O foolish woman that she is!*

SOPH. El. 1354. Ph. 254: ὦ πόλλ' ἐγὼ μοχθηρός, ὦ πικρὸς θεοῖς. Tr. 1046 sq.

HOM. Od. 20, 194: δῦσμορος.

Il. 1, 231: δημοβόρος βασιλεύς, ἐπεὶ οὔτιδανοῖσιν ἀνάσσεις, *Folk-devouring king that thou art*, etc. 2, 38: νήπιος. 5, 403: σχέτλιος. *Ibid.* 406: νήπιος. *Ibid.* 787: αἰδώς. 9, 630: σχέτλιος. *Ibid.* 632: νηλής. 13, 95: αἰδώς. 16, 422: *id.* 17, 236: νήπιος. 22, 86: σχέτλιος.

For the Vocative, see 24.

For the Accusative in Exclamations, see Index.

For the Genitive in Exclamations, see Index.

12. NOMINATIVE FOR THE VOCATIVE.—In the absence of a vocative form, the nominative is used as a vocative. When the vocative exists, the use of the nominative as a vocative has often a perceptible difference of tone. It is graver and more respectful, because it appeals to character, though sometimes metrical considerations come into play. In Homer, the nominative of proper nouns is frequently substituted for the vocative because of certain irregularities of metre.

ἐγὼ . . . , ὦ γῆ καὶ ἧλιε καὶ . . . σύνεσις . . . βεβοήθηκα, AESCHIN. 3, 260.

AESCHIN. 3, 260 (see above).

PLATO, Hipp. Mai. 281 A: Ἰππίας ὁ καλὸς τε καὶ σοφός, ὡς διὰ χρόνον ἡμῖν κατῆρας εἰς τὰς Ἀθήνας.

AR. Nub. 264-5: ὦ δέσποτ' ἀναξ . . . | λαμπρός τ' αἰθῆρ.¹ 1168.

EUR. Hel. 1399: ὦ κλεινὸς ἡμῖν πόσις. Suppl. 277: ὦ φίλος, ὦ δοκιμώτατος Ἑλλάδι.

SOPH. Ai. 525: Αἴας, and so regularly in Sophocles. (See Ellendt, Lex. Soph.)

AESCHYL. P. V. 88-90: ὦ δῖος αἰθῆρ καὶ ταχύπτεροι προαί, | ποταμῶν τε πηγαῖ ποντίων τε κυμάτων | ἀνήριθμον γέλασμα, παμμήτορ τε γῆ. *Ibid.* 545: ὦ φίλος, εἰπέ. Fr. 207 N²: τράγος, γένειον ἄρα πενήσεις σύ γε.

HOM. Od. 1, 301: καὶ σύ, φίλος, μάλα γάρ σε(ε) κτέ. 17, 415: δός, φίλος. 19, 406: γαμβρὸς ἐμὸς θυγατέρ τε, τίθεσθ' ὄνομ' ὅτι κεν εἴπω.

Il. 3, 276 sq.: Ζεὺ πάτερ Ἰδὲθεν μεδέων κῦδιστε μέγιστε | Ἡελίος¹ θ' ὅς πάντ' ἐφορᾷς.

For the occasional use of the Nom. Adj. with a Voc. Subst. or of a Voc. Adj. with a Nom. Subst., see Index.

¹ This is a curious coincidence with the Vedic rule (Delbrück, Synt. Forsch. V. § 66) which prohibits copulation of two vocatives by *ca* (τε), but requires the word connected by *ca* to be put in the nominative instead of in the vocative.

13. NOMINATIVE IN APPPOSITION WITH THE VOCATIVE.—

The nominative with the article is sometimes in apposition with an expressed or unexpressed vocative which is identical with the subject of the verb. Similarly the pronoun οὗτος is often used in calling to a person.

ὁ παῖς, ἀκολουθεῖ δεῦρο, AR. Ran. 521; *You boy, follow this way!* οὗτος, τί ποιεῖς; *Ibid.* Nub. 723: *You there, what are you doing?*

PLATO, CONV. 172 A: Ὁ Φαληρεὺς, ἔφη, οὗτος Ἀπολλόδωρος, οὐ περιμενεῖς; κἀγὼ ἐπιστάς περιμεῖνα· καὶ ὅς, Ἀπολλόδωρε, ἔφη κτέ. (note difference between nom. and voc.). *Ibid.* 218 B: οἱ δὲ οἰκέται καὶ εἴ τις ἄλλος ἐστὶ βέβηλος . . . , πύλας . . . τοῖς ὡσὶν ἐπίθεσθε. Protag. 337 C: ὦ ἄνδρες, ἔφη, οἱ παρόντες.

XEN. AN. 1, 5, 16: Πρύξενε καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνας, οὐκ ἴστε ὅ τι ποιεῖτε, *Proxenus and the rest of you Greeks that are present, you do not know what you are doing.* Cyr. 4, 5, 17: ἴθι μὲν οὖν σύ, ἔφη, ὁ πρεσβύτατος, καὶ ἰὼν ταῦτα λέγε. *Ibid.* 4, 5, 22: σὺ δ', ἔφη, ὁ τῶν Ὑρκαιῶν ἄρχων, ὑπόμεινον. *Ibid.* 5, 3, 43: ἐπιμέλεισθε . . . οἷ τε ἄρχοντες καὶ πάντες δὲ οἱ σωφρονοῦντες. *Ibid.* 6, 3, 33: σὺ δὲ ὁ ἄρχων . . . ἐκτάττω. *Ibid.* 8, 7, 28: καὶ πάντες δὲ οἱ παρόντες καὶ οἱ ἀπόντες φίλοι χαίρετε. Mem. 3, 14, 4: παρατηρεῖτ', ἔφη, τοῦτον, οἱ πλησίον.

AR. Ach. 242: προῖθ' ἐς τὸ πρόσθεν δλίγον, ἢ κανηφόρος. Nub. 723 (see above). Vesp. 1: οὗτος, τί πάσχεις; *Ibid.* 1364: ὦ οὗτος, οὗτος. Av. 665-6: ἡ Πρόκνη, | ἔκβανε. Lys. 437: ἔδεισας, οὗτος; Ran. 521 (see above).

EUR. Alc. 773: οὗτος, τί σεμνὸν . . . βλέπεις; Med. 922: αὐτῆ, τί χλωροῖς διακροῖς τέγγεις κόρας; Or. 1567: οὗτος σύ, . . . μὴ ψαύσης (σύ expressed with the οὗτος).

SOPH. Ai. 71-2: οὗτος, σὲ . . . | . . . καλῶ. *Ibid.* 89: ὦ οὗτος, Λίια, δευτέρων σε προσκαλῶ.

AESCHYL. Pers. 155-6: ὦ βαθυζώνων ἄνασσα . . . | μητὲρ ἢ Ξέρξου γεραία, χαίρει.

HOM. Od. 3, 427: οἱ ἄλλοι. Cf. 9, 172: ἄλλοι μὲν νῦν μίμνεν' ἐμοὶ ἐρήρες ἐταῖροι.

Il. 3, 94: οἱ ἄλλοι. 19, 83: *id.* Cf. *ibid.* 190: ἄλλοι.

Vocative Case

14. The Vocative (the case of direct address) is not affected by the structure of the sentence, and does not enter as an element into syntax, except in the matter of concord.

15. ὦ WITH THE VOCATIVE.—ὦ is commonly prefixed to the vocative.

ὦ ἄνδρες Ἀθηναῖοι, DEM. I, 1; *Gentlemen of Athens*. ἀεὶ ὁμοῖος εἶ, ὦ Ἀπολλόδωρε, PLATO, CONV. 173 D; *You are always alike, Apollodorus*.

DEM. I, 1: ὦ ἄνδρες Ἀθηναῖοι, and so hundreds of times in the same author. 19, 4: ὦ ἄνδρες δικασταί, and the same phrase hundreds of times in the same author.

AESCHIN. I, 122.

PLATO, CONV. 173 D (see above). In the Conv. there are about 70 examples of the use of ὦ with the vocative of proper names, and only 8 instances of the vocative of proper names without ὦ. (See Hug on Plat. Conv. *init.*). Protag.: All of about a hundred vocatives of proper names seem to have the ὦ. (See Hug *l. c.*)

XEN. Anab.: ὦ with the vocative occurs about 40 times;¹ *e. g.* I, 7, 3.

THUC.: About 40 times;² *e. g.* I, 32, 1.

HDY. 7, 160. 161.

AR. Eq. 1194. Nub. 793. 794. Vesp. 136.

EUR. Hel. 744.

SOPH. Ant. 49. 572.

AESCHYL. Sept. 203. 255.

HOM. Od. I, 45 *et saepe*.

Il. I, 74 *et saepe*.

16. POSITION OF ὦ.—ὦ regularly precedes the vocative or the vocative and its attribute. In poetry it is sometimes interjected between the vocative and its attribute.

17. Normal Position:

DEM. I, 1 (see 15). 19, 4 (see 15).

PLATO, Phaedr. 227 A: ὦ φίλε Φαίδρε. *Ibid.* D: ὦ βέλτιστε Σώκρατες. Soph. 230 C: ὦ παῖ φίλε.

AR. Eq. 108.

SOPH. El. 86. Ph. 1128.

18. Exceptional Position:

EUR. Cf. El. 167. Hel. 1451. Or. 1246: Μυκηίδες ὦ φίλῃαι.

SOPH. Ai. 395.

PIND. P. 2, 1: μεγαλοπόλιες ὦ Συράκοσαι.

HOM. Od. 8, 408: χαίρε, πάτερ ὦ ξείνε.

Il. 4, 189: φίλος ὦ Μενέλαε. 17, 716.

19. REPETITION OF ὦ.—ὦ is occasionally used with both substantive and attribute.

SOPH. Ph. 799: ὦ τέκνον ὦ γενναῖον.

HOM. Il. 6, 55: ὦ πέπον ὦ Μενέλαε.

¹ Cf. Rockel, *De Allocutionis Usu*, Königsberg, 1884, p. 8.

² *l. c.* p. 5 sq.

20. OMISSION OF ω .—The omission of ω in prose is passionate or late.

ληρείτ', Ἀθηναῖοι, DEM. 8, 31; *You are talking nonsense, Athenians.*

DEM. 8, 31 (see above). ἄνδρες Ἀθηναῖοι, as for example in 8, 35, is rare by the side of ω ἄνδρες Ἀθηναῖοι. ἄνδρες δικασταί, as for example in 18, 196, is rare by the side of ω ἄνδρες δικασταί. 18, 243: ἐμβρόντητ', εἶτα νῦν λέγεις; *Ibid.* 290: ἀκούεις, Αἰσχίνη;

PLATO, CONV. 172 A. 173 E. 175 A. (*bis*). Gorg. 518 C: ἄνθρωπε, ἐπαίεις οὐδὲν περὶ γυμναστικῆς. Lach. 197 E. Phileb. 11 A. Soph. 220 D. Theat. 143 C.

XEN. AN. 1, 5, 16 (see 13). Cyr. 2, 2, 7; ἄνθρωπε, τί ποιεῖς; Mem. 2, 8, 1.

THUC. 2, 11, 1. 4, 126, 1. 5, 9, 1.

HDT. 1, 8 (*bis*). 9. 11. 7, 158. 162.

AR. Ach. 1097. 1098. 1099. 1101, etc.

EUR. Hel. 858.

SOPH. Ai. 36 *et saepe*. Ant. 11. 223.

AESCHYL. Pr. V. 3. 144. 635.

SIMON. C. 145 Bgk.⁴

HOM. Od. 1, 1. 60. 62. 64. 158. 337. 346, etc.

II. 1, 1. 17. 26. 37. 59. 106. 122. 131, etc.

21. POSITION OF THE VOCATIVE.—In quiet passages the vocative does not begin the sentence. When it heads the sentence, the omission of ω heightens the excitement still further.

22. Vocative Postpositive:

DEM. more than a thousand times, as in 18, 5. 21, 1. 23, 1. 30, 1.

AESCHIN. 1, 122: αὐτῆ μὲν ἐστίν, ω Τίμαρχε, ἀνδρὸς ἀγαθοῦ . . . ἀπολογία, and so in the other orators.

PLATO, CONV. 173 D. 212 B. Gorg. 518 E. Phileb. 11 A (*s*¹).

XEN. AN. 1, 6, 6 (*s*). 7. 8. 9.

THUC. Postposition is the rule for Thuc. as in 1, 75, 1. 1, 76, 1.

HDT. 1, 9 (*s*). 11 (*s*).

AR. Ach. 1099 (*s*). 1136. Nub. 794.

EUR. Hel. 744.

SOPH. Ant. 11 (*s*). 49.

AESCHYL. P. V. 144 (*s*). 307 (*s*). 319 (*s*). 635 (*s*).

HOM. Od. 1, 1 (*s*).

II. 1, 26 (*s*). 131 (*s*). 158.

¹ In this section and the following, ω is used in all those passages which are not followed by an *s sine*.

23. Vocative Prepositive :DIN. 1, 72 (once in 67 times).¹DEM. *rare*, as in 8, 35 (s). 20, 1 (s). 32, 1 (s).

AESCHIN. 1, 121 (s) (only once, and that a quotation).

ISAE. 3, 1 (s).

PLATO, Conv. 173 E. Crito, 46 B. Euthyphr. 3 C.

XEN. AN. 1, 5, 16 (s). 7, 3. 3, 1, 27

THUC. 2, 11 (s). 71 (s). 4, 10 (s). 95, 5, 9 (s). 7, 61 (s).

HDT. 1, 8 (s, *bis*). 7, 158 (s). 160. 161. 162 (s).

AR. Ach. 432. Eq. 1194. Vesp. 136.

EUR. Hel. 858 (s).

SOPH. Ant. 223 (s). 572.

AESCHYL. P. V. 3 (s). Sept. 203. 255.

HOM. Od. 1, 45. 64 (s). 81. 158 (s). 337 (s). 346 (s). 384 (s). 389 (s).
400 (s).

Il. 1, 17 (s). 59 (s). 74. 106 (s). 122 (s). 442.

24. VOCATIVE IN EXCLAMATIONS.—The vocative may be used in exclamations.‘**Ἡράκλεις**, DEM. 9, 31; *Herakles!*DEM. 9, 31 (see above). 19, 308: ‘Ἡράκλεις. 21, 66: *id.* 22, 78: ὦ γῆ καὶ θεοί. 24, 186: *id.* 39, 21: *id.* 40, 5: *id.*

PLATO, Prot. 310 D: ὦ Ζεῦ καὶ θεοί.

XEN. Mem. 1, 3, 12: ὦ ‘Ἡράκλεις.

AR. Nub. 153: ὦ Ζεῦ βασιλεῦ. *Ibid.* 184: ὦ ‘Ἡράκλεις. Vesp. 143: ἀναξ Πόσειδον *Ibid.* 161: Ἄπολλον ἀποτρόπαιε. *Ibid.* 420: ‘Ἡράκλεις. Pl. 374: ὦ ‘Ἡράκλεις.

EUR. Med. 764: ὦ Ζεῦ Δίκη τε Ζηνὸς Ἥλιου τε φῶς.

SOPH. El. 1466: ὦ Ζεῦ. O. C. 221. 532. O. R. 1198.

AESCHYL. Ag. 1257: ὅσοτοί, Λύκει! Ἄπολλον, οἱ ἐγὼ ἐγώ.

ALCMAN, fr. 29, Bgk.⁴: Ζεῦ πάτερ, αἱ γὰρ ἐμὸς πόσις εἶη.

HOM. Od. 4, 341: Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον (not real prayers).

Il. 2, 371: *id.***25. PREDICATE VOCATIVE.**—The vocative, not being a case proper, cannot take a predicate, but the predicate (nom.) adjective is occasionally attracted into the vocative. Clear cases are late:ἀπὶ γὰρ ἐκλήθης Ἰμβρασε Παρθενίου, CALLIM. fr. 213, *Thou wast called (Imbrasus), O Imbrasus, instead of Parthenius.*ὄλβιε κοῦρε, γένοιο, THEOCR. 17, 66; *Happy laddie, mayst thou prove (so).*¹ Rockel, *l. c.*, pp. 49–50.

In the classical period the examples are only apparent, or, at most, the predicate may be picked out from the attribute which precedes the verb.

AR. AV. 627. ὦ φίλτατ' ἐμοὶ πολὺ πρεσβυτῶν ἐξ ἐχθίστου μεταπίπτων.

EUR. Tr. 1221-3. σὺ τ' ὦ ποτ' οὐσα καλλίνικε μυριῶν | μῆτερ τροπαίων,
Ἔκτορος φίλον σάκος, | στεφανοῦ.

SOPH. Ai. 695-6. ὦ Πᾶν Πᾶν ἀλίπλαγκτε, Κυλλανίας χιονοκτύπου | πε-
τραίας ἀπὸ δειράδος φάνηθ', ὦ θεῶν χοροποι' ἀναξ. Ph. 759-60. ἰὼ ἰὼ δύστηνε
σύ, | δύστηνε δῆτα διὰ πόνων πάντων φανείς.

AESCHYL. Pers. 674. ὦ πολὺκλαυτε θανῶν δυνάστα.

26. FORMS OF THE SUBJECT.—The expressed subject of the finite verb may be in the form of a substantive, a pronoun, or some word or phrase used as a substantive.

Κόνων . . . ἐνίκησε, DIN. I, 75, *Conon gained the victory*. πολλῶν χρημά-
των τὸ χρηστὸν εἶναι λυσιτελέστερόν ἐστι, DEM. 36, 52. οὗτος ἐγγιμε, DEM.
[46], 21, *This man got married*.

DIN. I, 75 (see above).

DEM. 36, 52 (see above). [46], 21 (*id.*).

LYS. I, 11. τὸ παιδίον ἐβόα, *The baby was bawling*. 13, 85: εἰ μὲν τὸ
ἐπ' αὐτοφώρῳ μὴ προσεγγράπτο.

PLATO, Alc. I, 116 C. τὰ ἀγαθὰ συμφέρει ἢ οὐ, Rpb. 372 E: ὄψα ἄπερ
καὶ οἱ νῦν ἔχουσι.

XEN. Cf. Hell. 4, 2, 21. οὐκ ἀπέθανον αὐτῶν πλὴν εἴ τις κτέ. (Part. gen.
as subj.)

THUC. I, 126, 9. οἱ . . . μετὰ τοῦ Κύλωνος 3, 108, 2: οἱ κατὰ τὸ δεξιὸν
κέρας ἐνίκων τὸ καθ' ἑαυτοὺς 4, 33, 1. οἱ δὲ περὶ τὸν Ἐπιτάδαν.

HDT. I, 62. οἱ ἀμφὶ Πεισίστρατον. 3, 76 9, 69.

27. Even prepositional phrases like εἰς ὀκτωκαίδεκα, etc., without the article, may be treated as the subject.

εἰ κατασκαφεῖ τῶν τειχῶν τῶν μακρῶν ἐπὶ δέκα στάδια ἐκατέρου, LYS.
13, 8. (Strictly speaking, τῶν τειχῶν is the partitive genitive dependent on
κατασκαφεῖ and ἐπὶ δέκα στάδια is an adverbial modifier.)

LYS. 13, 8 (see above).

XEN. An. 3, 4, 5. ζωὴ ἐλήφθησαν εἰς ὀκτωκαίδεκα, *About 18 were
taken alive*. *Ibid.* 6, 4, 23. εἰς δισχιλίους ἀνθρώπους Hell. 6, 5, 10. ἔφυγον
περὶ ὀκτακοσίου.

THUC. 3, 20, 2. ἐς δὲ ἄνδρας διακοσίου καὶ εἴκοσι μάλιστα ἐνέ-
μειναν τῇ ἐξυδῷ ἐθελονταί.

HDT. 5, 64. καὶ σφῆων ἔπεσον ὑπὲρ τεσσαεράκοντα ἄνδρας, *And of
them there fell above 40 men*. 6, 117. ἀπέθανον . . . κατὰ ἑξακισχιλίους.

28. ADJECTIVES USED SUBSTANTIVELY. — Masculine and

feminine adjectives and participles are used as personal substantives freely with the article in both numbers, less freely without the article in standard prose.

29. *a. With the article:*

DEM. I, I. τῶν βουλομένων. 3, 17: τοὺς αἰτίους. *Ibid.* 21: τὸν δμώνυμον. 4, 44: τῶν λεγόντων. 20, 74: τοὺς κωλύοντας. 29, 44: οἱ δικάζοντες.

ISOC. 5, 24: τοῖς ἐπιτηδεύουσιν τοῖς ἐμοῖς.

ANT. 5, 18: τοῖς ἐμοῖς προσήκουσιν

PLAT. Alc. I, 113 A: ὁ ἐρωτῶν . . . ὁ ἀποκρινόμενος. 125 B: τοὺς ἀγαθοὺς. 134 B: οἱ κακοί. Conv. 178 E: τὸν ἐρώμενον. 181 B: οἱ φαῦλοι. 204 D: ὁ ἐρών. Lach. 180 D: οἱ ἡλικοί ἐγώ. Legg. 868 A: τῷ κεκτημένῳ. Rpb. 409 C: ὁ ἔχων. Theaet. 147 D: τῷ σῷ δμώνυμῳ.

XEN. Apol. 20: τοῖς γειναμένοις. 27: τοῖς ἐμοῖς εὔνοις. Hell. 5, 2, 33: τοῖς ἑμετέροις δυσμενεῖσι. Mem. I, I, I: οἱ γραψάμενοι.

THUC. 3, 4, 4: τῶν . . . διαβαλλόντων. 5, 32, I: τοὺς ἠβῶντας.

HDT. I, 120: τοὺς γειναμένους. 3, 65: τῶν . . . οἰκησιότατων.

AR. Eccl. 1126: τῆς ἐμῆς κεκτημένης. Pl. 495: τοὺς ἀγαθοὺς.

EUR. Alc. 167: αὐτῶν ἢ τεκοῦσα(a). El. 335. ὁ τ' ἐκείνου τεκῶν. Hipp. 413: τὰς σόφρονας. Or. 510: ὁ κείνου γενόμενος.

SOPH. Ai. 456: χῶ κακὸς τὸν κρείσσονα. Ant. 520: οὐχ ὁ χρηστός τῷ κακῷ λαχεῖν ἴσος. fr. 321 N²: τὸν θνητόν.

AESCHYL. Suppl. 951: τοῖς ἄρσεσιν.

THEOGN. 1026: τῶν ἀγαθῶν.

HOM. Od. 15, 324: τοῖς ἀγαθοῖσι. 17, 218: τὸν ὁμοῖον (*bis*). 20, 133: τὸν . . . ἀρείον(a). 224: τὸν δύστηνον.

Il. 3, 255: τῷ . . . νικήσαντι. 6, 435: οἱ ἄριστοι. 8, 342 = 11, 178: τὸν ὀπίστατον. 10, 237: τὸν ἀρείω. 11, 658: οἱ ἄριστοι. 13, 279: τοῦ . . . κακοῦ τρέπεται χρώς. 16, 53: τὸν ὁμοῖον. 21, 207: τὸν ἄριστον. 23, 663: ὁ νικηθεῖς.

30. *b. Without the article:*

DEM. 18, 70: ὃ λέγων εὐχερῶς ὅτι ἂν βουληθῆς.

ANTIPIH. 3 β 12: ἀθλιωτάτω δύο (acc.).

PLAT. Alc. I, 119 C: ὃ ἄριστε. Conv. 194 B: νοῦν ἔχοντι ὀλίγοι ἔμφρονες πολλῶν ἀφρόνων φοβερώτεροι. Legg. 795 B: διαφέρει . . . μαθῶν μὴ μαθόντος. Phaedr. 239 A: ἐρωμένῳ. Tim. 29 E: ἀγαθῷ.

XEN. Hell. 5, I, 19: ἐπὶ πολλὰς ναῦς κεκτημένους.

AR. Nub. 518: ὃ θεώμενοι. Pax, 384: ὃ πονηροί.

EUR. Hipp. 682: ὃ παγκακίστη. I. A. 1244: ἐν ἠπείοις.

SOPH. O. R. 334: ὃ κακῶν κάκιστε. *Ibid.* 1397: κάκ κακῶν. O. C. 1384: κακῶν κάκιστε. Ph. 384: κάκ κακῶν. *Ibid.* 984: ὃ κακῶν κάκιστε καὶ τολμήστατε. *Ibid.* 1371: κακοὺς.

AESCHYL. Ag. 861, 1231: ἄρσενος. Suppl. 393, 644 ἄρσένων.

THEOGN. 1025. δειλοί.

HOM. Od. 3, 74. ἀλλοδαποῖσι. 4, 822 δυσμενέες . . . πολλοί. 6, 184·
δυσμενέεσσιν. 17, 217 κακὸς κακόν.

Il. 3, 48 ἀλλοδαποῖσι. 3, 51· δυσμενέσιν. 10, 238: χεῖρον(α).

31. Of course ἀνὴρ, γυνή, and ἄνθρωπος are often expressed. ἀνὴρ is at once more poetic and more homely than the article.

DEM. 15, 23. βάρβαρον ἄνθρωπον (fem.). 19, 196: Ὀλυνθίαν γυναῖκα.

ANT. 1, 14. ἀνὴρ καλὸς τε καὶ ἀγαθός. 2, 8, 5: θερμόν καὶ ἀνδρείον ἄνθρωπον.
5, 72. οὐ γὰρ ἔστιν ὃ τι ἂν ὀργιζόμενος ἄνθρωπος εὖ γνοίη.

PLATO, Alc. I, 125 B: τοὺς ἀγαθοὺς ἄνδρας. Gorg. 470 C: φίλον ἄνδρα.
Legg. 846 D. ἀνδρὸς ἐπιχωρίου. Menex. 247 D: θνητῶ ἀνδρί. 335 E: τοῦ
δικαίου ἀνδρός. Prot. 316 C ξενον ἄνδρα. 316 D: τῶν παλαιῶν ἀνδρῶν. Rpb.
331 C. φίλου ἀνδρός.

PIND. P. 4, 1. παρ' ἀνδρὶ φίλφ.

THEOG. 31-2: κακοῖσι δὲ μὴ προσομίλει | ἀνδράσιν ἀλλ' αἰεὶ τῶν ἀγαθῶν
ἔχεο. 43 *et saepe*.

HOM. Il. 3, 108: ὀπλοτέρων ἀνδρῶν. 9, 320: ὃ τ' ἀεργὸς ἀνὴρ. 13, 278: ὁ
. . . δειλὸς ἀνὴρ. 23, 704 ἀνδρὶ δὲ νικηθέντι.

32. ELLIPSIS OF MASCULINE SUBSTANTIVES.—When persons are not meant a substantive is understood. Ellipses of masculine substantives are rare but clear.

ὁ Κυζικηνός (sc. στατήρ), *The Cyzicene* (a coin).

LYS. 12, 11 τετρακοσίους κυζικηνοὺς (sc. στατήρας), but 32, 6. τριάκοντα
στατήρας Κυζικηνοὺς.

THUC. 1, 47, 2, and elsewhere: ὁ πεζός (sc. στρατός) (but ὁ πεζὸς στρατός,
4, 8, 2). 3, 107, 1. τὸν Ἀμπρακικόν (sc. κόλπον). 6, 30, 1: τὸν Ἴόνιον (sc.
κόλπον). 34, 4: (*id.*).

HDT. 3, 25. τὸν πεζόν. 4, 128: ὁ πεζός and τὸν πεζόν (*bis*) (but 1, 80.
τὸν πεζόν στρατόν).

AR. Ach. 1229: ἄκρατον (sc. οἶνον). Eq. 105: ἄκρατον . . . πολύν. *Ibid.*
1187: ἔχε καὶ πειν κερμαμένον τρία καὶ δύο.

COM. FR. Mein. 3, 462, 13-4. ἐν ποτηρίφ γλυκύν (sc. οἶνον). 4, 563:
πρὸ τοῦ πειν | τὸν ἄκρατον ἡμῶν. 4, 352, 420: ὁ πολὺς ἄκρατος ὀλίγ' ἀναγ-
κάζει φρονεῖν, *Much makes your senses crooked, if you take it straight.*

EUR. Cycl. 569: ὅστις ἂν πῆ πολύν (sc. οἶνον). *Ibid.* 573.

HOM. Il. 9, 203: ζωρότερον (sc. οἶνον?) δὲ κέραιε, *Don't draw it too
mild.*

33. Much more common are ellipses of feminine substantives, such as
ἄγκυρα, γῆ, γνώμη, δραχμή, ἡμέρα, λαβῆ, μερίς, μοῖρα, ὀδός, οἰκία, πληγή, τέχνη,
χείρ, χορδή, χώρα, ψήφος.

DEM. 18, 281: οὐκ ἐπὶ τῆς αὐτῆς (sc. ἀγκύρας) ὁρμεῖ τοῖς πολλοῖς, *He does not ride at, depend on, the same anchor as the people.* 21, 84: ἡ κυρία (sc. ἡμέρα) . . . εἰς τὴν ὑστεραίαν (sc. ἡμέραν). 24, 7: ὄφλε χιλίας (sc. δραχμάς). 27, 34: τρία τάλαντα καὶ χιλίας (sc. δραχμάς) εἰληφότα, *Three talents and a thousand drachmae.*

ISOC. [1], 43: ἡ πεπρωμένη (sc. μοῖρα).

PLATO, Apol. 18 C: ἐρήμην (sc. δίκην) κατηγοροῦντες. Gorg. 465 B: τῇ ἰατρικῇ (sc. τέχνῃ), ἢ ὄψοποικῇ, τῇ γυμναστικῇ, ἢ κορμωτικῇ. *Ibid.* 465 C: σοφιστικῇ, νομοθετικῇ, ῥητορικῇ. *Ibid.* 512 E: τὴν εἰμαρμένην (sc. μοῖραν). Lach. 184 D: τὴν ἐναντίαν (sc. ψῆφον) . . . ἔθετο. Legg. 862 A: εἴαν ἢ γ' ἐμῇ (sc. γνώμῃ) νικᾷ. Phileb. 13 D: ἀνιώντες εἰς τὰς ὁμοίας (sc. λαβὰς). *Ibid.* 41 B: κατὰ γε τὴν ἐμῇν (sc. γνώμην). Soph. 231 C: ὀρθὴ γὰρ ἡ παροιμία, τὸ τὰς ἀπάσας (sc. λαβὰς) μὴ ῥάδιον εἶναι διαφεύγειν.

XEN. An. 3, 4, 37: τῇ ὑστεραία (sc. ἡμέρᾳ) . . . τῇ τρίτῃ . . . τῇ τετάρτῃ. *Ibid.* 3, 4, 46: τὴν λοιπὴν (sc. πορείαν?) πορευσόμεθα. *Ibid.* 4, 6, 12: ἡ τραχεία (sc. γῆ ἢ ὄρ χωρά) τοῖς ποσὶν ἀμαχεῖ ἰοῦσιν εὐμενεστέρα ἢ ἡ ὀμαλὴ (sc. γῆ ἢ ὄρ χωρά) τὰς κεφαλὰς βαλλομένοις. *Ibid.* 5, 8, 12: τοῦτον . . . ἀνεκραγον ὡς ὀλίγας (sc. πληγὰς) παίσειεν. *Ibid.* 7, 8, 20: τῇ ὑστεραία. Hell. 4, 4, 13: ἦγε τὴν ἐπὶ Μέγαρα (sc. ὁδόν) and τὴν ἐπὶ Λακεδαιμόνα ἀπεχώρει. *Ibid.* 7, 2, 13: τὴν σύντομον (sc. ὁδόν) . . . ἀφικέσθαι and ἵεντο τὴν παρὰ τὸ τεῖχος. Hiero. 2, 8: διὰ πολεμίας (sc. γῆς ἢ ὄρ χωράς).

THUC. 5, 26, 5: φεύγειν τὴν ἑμαυτοῦ (sc. γῆν). *Ibid.* 6, 54, 5: εἰκοστὴν (sc. μερίδα) . . . πρᾶσσόμενοι τῶν γιγνομένων.

HDT. 3, 64: καυρῆ (sc. πληγῇ) ἔδοξε τευφθεῖν. *Ibid.* 5, 17: σύντομος (sc. ὁδός). *Ibid.* 8, 27: ἡ δεκάτη (sc. μοῖρα).

AR. Ran. 685: κἂν ἴσαι (sc. ψῆφοι) γίνονται. *Ibid.* 1096: τυπτόμενος ταῖσι πλατείας (sc. χερσίν).

EUR. Alc. 784: τὴν αἴριον μέλλουσαν (sc. ἡμέραν).

SOPH. Ant. 1308-9: ἀνταίαν (sc. πλαγάν) ἔπαισεν. O. T. 810: οὐ μὴν ἴσῃν (sc. δίκην?) γ' ἔτισεν. Phil. 1398: δεξιᾶς (sc. χειρός) ἐμῆς θιγῶν.

AESCHYL. Cho. 639-40: ξίφος | διανταίαν (sc. πλαγάν) . . . οὐτᾶ.

TYRT. 15 Bgk.⁴: λαῖᾶ (sc. χειρὶ) μὲν ἴτην προβάλεσθε.

HOM. Od. 4, 588: ἐνδεκάτη τε (sc. ἡμέρῃ) δωδεκάτη τε. 9, 42 (= 549 = II. 11, [705]): ἀτεμβόμενος . . . ἴσης (sc. μοίρης?). 11, 594: ἀμφοτέρῃσιν (sc. χερσίν).

II. 10, 542: δεξιῇ (sc. χειρὶ).

34. There is often no conscious, or at all events no definite, ellipsis (cf. Lobeck, Paralipp. pp. 329-388). So in the examples of the preceding sections the exact ellipsis is often doubtful.

DEM. 14, 6: ἀπ' ἴσης.

XEN. Hiero. 6, 8: οὐ γὰρ ἐξ ἐναντίας μόνον ἀλλὰ καὶ πάντοθεν.

THUC. I, 15, 2: οὐδ' . . . ἀπὸ τῆς ἴσης κοινῶς στρατείας ἐποιοῦντο. 1, 27, 1:

ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ. 4, 33, 1 and 35, 3: ἐξ ἐναντίας. 4, 105, 2: τῆς ἴσης καὶ ὁμοίας μετέχοντα μένειν.

HDT. 1, 109: τὸ παιδίον κεκοσμημένον τὴν ἐπὶ θανάτῳ. 3, 119: ἔδρασε τὴν ἐπὶ θανάτῳ. 5, 72: κατέδρασαν τὴν ἐπὶ θανάτῳ. 7, 62: τὴν αὐτὴν ταύτην ἐσταλμένοι. 7, 84: τὴν αὐτὴν ἐσκευασμένοι. 8, 6: ἐκ . . . τῆς ἀντίτης προσπλέειν οὐ κώ σφι ἐδόκεε.

PIND. O. 7, 82: ἄλλαν (νίκαν?) ἐπ' ἄλλα.

HOM. Il. 2, 379: ἔς γε μίαν (βουλήν?) βουλευόμεν.

35. So the feminine adjective is often used adverbially for locality, distance, direction. Regularly in the case of δημοσία, ἰδία, κοινή, περὶ, for examples of which see the dictionaries.

DEM. 4, 23: ληστεύειν ἀνάγκη . . . τὴν πρώτην. 18, 36: τί οὖν συνέβη μετὰ ταῦτ' εὐθύς, οὐκ εἰς μακρὰν;

PLAT. Legg. 683 C: μακρὰν (sc. ὁδόν?) ἀν' ἔλθοιμι ἔγωγε. Theact. 200 A: μακρὰν περιελθόντες.

XEN. An. 3, 4, 17: ἰέντες μακρὰν. *Ibid.* 7, 8, 20: ὅπως ὅτι μακροτάτην ἔλθοι. Hell. 4, 5, 8: ἦκουσ τὴν ταχίστην. Mem. 3, 6, 10: τὴν πρώτην.

THUC. 6, 98, 3: ἀποσκίνασθαι μακροτέρων.

AR. R. 434: μηδὲν μακρὰν ἀπέλθης.

EUR. Phoen. 906: οὐ μακρὰν ἄπεστι.

36. Neuter Adjectives and Participles are freely employed as substantives in almost any relations, but Homer's range is limited, and the boldness of Thucydides is to be noticed, nor is poetry ever very free.

τὸ παρεληλυθός . . . τὸ μέλλον . . . τὸ παρόν, DEM. 18, 192; *The past . . . the future . . . the present.* ἂν ἐν ἡ δὺ' ἀστεῖ' εἴπωσιν, *Ibid.* 23, 206; *If they say one or two clever things.*

DEM. 18, 192 (see above). 19, 151: δυοῖν χρησίμων. 20, 26: εἰς δέον. 23, 51: δύο δηλοῖ δίκαια (sc. ὁ νόμος). *The law sets forth two lines of legal procedure.* 23, 120: πάντ' ἦν Ἀλέξανδρος. 23, 206 (see above). [61], 6: δυοῖν τοῖν καλλίστοις.

AESCHIN. 3, 165: τὸ δ' ἐσόμενον. 3, 218: ἀρκεῖ γάρ μοι μικρὰ καὶ μείζων αἰσχυρῶς οὐκ ἐπιθυμῶ.

ISAE. 1, 22: δυοῖν τοῖν ἐναντιωτάτοις.

ISOC. [1], 29: τὸ μέλλον. 31: τὸ . . . ἄκαιρον. 34: τὸ . . . ἀφανὲς ἐκ τοῦ φανεροῦ. 40: μέγιστον ἐν ἐλαχίστῳ. 3, 19: ἐν τῷ δέοντι. 4, 42: ἐν μέσῳ τῆς Ἑλλάδος. 4, 54: πολὺν . . . πρὸ τῶν Τρωικῶν . . . καὶ μικρὸν πρὸ τούτων. 4, 189: μεγάλα . . . μικρά. 11, 43: δυοῖν τοῖν αἰσχυρίστοις.

ANTIPHON, 6, 31: δύο τῷ μεγίστῳ καὶ ἰσχυροτάτῳ.

PLATO, Charm. 158 A: τὰ ὀρώμενα τῆς ἰδέας. Conv. 186 D: ἔστι δὲ

ἔχιστα τὰ ἐναντιώτατα, ψυχρὸν θερμῷ, πικρὸν γλυκεῖ, ξηρὸν ὑγρῷ. *Ibid.* 195 B: ὅμοιον ὁμοίῳ ἀεὶ πελάζει. *Ibid.* 220 C: ἐξ ἑωθινοῦ. Euthyhd. 282 C: ἀπὸ ταυτομάτου. *Ibid.* 304 B: τὸ σπίνιον. Euthyph. 5 D: τὸ ὄσιον . . . καὶ τὸ ἀνόσιον . . . τοῦ μὲν ὄσιου παντός . . . τὸ ὄσιον καὶ τὸ ἀνόσιον . . . τὸ ὄσιον. *Ibid.* 6 D: τὸ ὄσιον . . . ἐν τι ἢ δύο . . . τῶν πολλῶν ὀσίων . . . πάντα τὰ ὄσια . . . τὰ τε ἀνόσια . . . καὶ τὰ ὄσια. *Ibid.* 6 E: τὸ μὲν τοῖς θεοῖς προσφιλέες . . . τὸ δὲ μὴ προσφιλέες. Gorg. 449 C: ἐν βραχυτέροις. *Ibid.* 473 B: τὸ ἀληθές. *Ibid.* 488 D: τὸ κρείττον καὶ τὸ βέλτιον καὶ τὸ ἰσχυρότερον. *Ibid.* 488 E: τὸ ἴσον ἔχειν. Legg. 642 A: περὶ σμικροῦ πολλά. *Ibid.* 731 E: τυφλοῦται περὶ τὸ φιλοῦμενον ὁ φίλων. *Ibid.* 791 E: πᾶν . . . τὸ γεννώμενον. *Ibid.* 796 E: εἰς κοινόν. *Ibid.* 816 D-E: ἄνευ γὰρ γελοίων τὰ σπουδαῖα καὶ πάντων τῶν ἐναντίων τὰ ἐναντία μαθεῖν . . . οὐ δυνατόν. *Ibid.* 829 C: νικητήρια. *Ibid.* 875 A: τὸ μὲν κοινόν . . . τὸ δὲ ἴδιον. *Ibid.* 885 A: εἰς κοινόν. *Ibid.* 932 A: μέχρι τῶν ἐσχάτων τοῦ βίου. Lys. 214 B: τὸ ὅμοιον τῷ ὁμοίῳ ἀνάγκη ἀεὶ φίλον εἶναι. *Ibid.*: περὶ . . . τοῦ ὄλου. Meno, 89 A: τὸ ὠφέλιμον. Parm. 145 B: τό γε μέσον ἴσον τῶν ἐσχάτων ἀπέχει. *Ibid.* 166 B: πολλά. Phaedo, 90 C: πάντα τὰ ὄντα. *Ibid.* 92 D: διὰ τῶν εἰκότων. *Ibid.* 100 D: τῷ καλῷ πάντα τὰ καλὰ γίγνεται καλά. *Ibid.* 112 B: τὸ ὑγρὸν τοῦτο. Phaedr. 230 C: τὸ εὔπρουν τοῦ τόπου. Phileb. 56 A: τὸ μὴ σαφές . . . τὸ βέβαιον. Rpb. 338 D: τὸ ἄρχον. *Ibid.* 410 E: τὸ ἡμερον. *Ibid.* 433 A: διὰ παντός. *Ibid.* C: τὸ ὑπολειφθὲν ἐκείνων, εἰ τὰ τρία εὐροῖμεν . . . περὶ δεινῶν τε καὶ μή. Theaet. 184 B: τὰ λευκὰ καὶ μέλανα . . . τὰ ὄξια καὶ βαρέα. *Ibid.* 187 E: σμικρὸν εὖ . . . πολὺ μὴ ἰκανῶς περᾶναι.

XEN. Ag. 1, 15: ἵππικὸν οὐκ εἶχεν. Ap. 2, 5, 38: εἰς ἐπήκοον. *Ibid.* 3, 1, 21: ἐν μίσῳ. *Ibid.* 3, 3, 9: ἐκ πολλοῦ. *Ibid.* 3, 3, 17: ἐπὶ βραχύ. *Ibid.* 4, 7, 3: εἰς καλόν. *Ibid.* 7, 6, 8: ἐν ἐπηκόῳ. Conv. 3, 3: εἰς μέσον. Cyr. 1, 3, 18: ἀπὸ τοῦ βασιλικοῦ τὸ τυραννικόν. *Ibid.* 1, 6, 14: τὰ τακτικά. *Ibid.* 1, 6, 35: ἐν ἐρμυῶ. *Ibid.* 1, 6, 38: ἐν τοῖς μουσικοῖς (neut.). *Ibid.* 2, 3, 8: ἐν κοινῷ. *Ibid.* 3, 3, 28: ἐν περιτεταφρευμένῳ μὲν, καταφανεῖ δέ . . . ἐν ἀφανεστάτῳ. Cyr. 4, 3, 2: τὰ πλείστον ἄξια (including males and females) . . . τὰ φίλτατα (including males and females). *Ibid.* 5, 3, 37: τοῦ βαρυτάτου . . . τὰ θᾶπτον ἴοντα. *Ibid.* 6, 1, 29: τὰ πλατεῖα. *Ibid.* 6, 3, 10: πόσον . . . ἄπειστον. *Ibid.* 7, 1, 4: ἐν ἴσῳ ἔπεσθαι. *Ibid.* 8, 1, 31: τὰ ἐν τῷ φανερωῷ αἰσχυρά . . . τὰ ἐν τῷ ἀφανεῖ. *Ibid.* 8, 1, 34: πολεμικῶν. *Ibid.* 8, 2, 12: μεγάλα . . . ἀπὸ μικρῶν. Hell. 2, 1, 2: ἐκ τοῦ ἐμφανοῦς. *Ibid.* 2, 1, 25: οὐκ ἐν καλῷ ἔφη αὐτοὺς ὁρμῖν. *Ibid.* 2, 2, 16: τρεῖς ἡμέρας καὶ πλείω. *Ibid.* 2, 3, 29: τὸ ἀφανές and τοῦ φανεροῦ. *Ibid.* 4, 5, 15: εἰς τὰ γυμνά. *Ibid.* 5, 4, 54: πρὸς ἄναντες. *Ibid.* 6, 1, 15: τὰ μαλακά. *Ibid.* 6, 2, 29: ἐπὶ πλέον . . . ἐκ τοῦ ὁμαλοῦ, ἀβ' ὑψηλοτέρου. *Ibid.* 6, 4, 21: τὰ δέοντα. *Ibid.* 6, 5, 24: ἐπὶ τοῖς εὐπροσοδωτάτοις. *Ibid.* 7, 1, 29: ἐπὶ στενὸν τῆς ὁδοῦ. Hiero, 8, 5: τοῖς ἐκ τοῦ ἴσου ἡμῖν οὔσι. Mem. 1, 1, 10: ἐν τῷ φανερωῷ. *Ibid.* 2, 1, 6: ἐν ὑπαίθρῳ. *Ibid.* 2, 6, 16: ἐξ ἐτοίμου. *Ibid.* 2, 6, 23: εἰς τὸ μεταμελησόμενον. *Ibid.* 3, 5, 18: ἐν τοῖς ναϊκοῖς. *Ibid.* 3, 10, 5: τὸ μεγαλοπρεπές τε καὶ ἐλευθέριον καὶ τὸ ταπεινόν τε καὶ ἀνελεύθερον καὶ

τὸ σωφρονητικὸν τε καὶ φρόνιμον καὶ τὸ ὑβριστικὸν τε καὶ ἀπειρόκαλον. *Ibid.* 3, 10, 9: τὰ δεόμενα σκέπης. *Ibid.* 4, 5, 6: τὸ χείρον ἀντὶ τοῦ βελτίονος. *Ibid.* 4, 5, 7: ἀντὶ τῶν ὠφελούντων τὰ βλάπτοντα. *Ibid.* 4, 6, 15: διὰ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο. *Ibid.* 4, 7, 5: πολλῶν καὶ ὠφελίμων. *Oec.* 7, 8: τῶν διδασκομένων. *Ibid.* 14, 2: τῶν δεοποιούντων. *Hipparch.* 4, 17: αἰεὶ μέντοι τῷ ἰσχυροτέρῳ τὸ ἀσθενέστερον (sc. χρῆ) θηρῶν. *R. Eq.* 7, 3: ἐκ τῶν δεξιῶν . . . ἀναπηδᾶν . . . τοῖς δεξιοῖς τοῦ σώματος . . . τοῖς ἀριστεροῖς . . . τοῖς ἀριστεροῖς τοῖς δεξιοῖς.

THUC. 1, 3, 3: πολλῶν . . . ὕστερον . . . τῶν Τρωικῶν. 1, 4: ναυτικὸν ἐκτίσατο. 1, 6, 6: τὸ παλαιὸν Ἑλληνικὸν . . . τῷ νῦν βαρβαρικῶ. 1, 13, 5: τὸ ληστικὸν. 1, 18, 1: ἐπὶ πολὺ. 1, 18, 1: ἐκ παλαιωτάτου. 1, 36, 3: τρία . . . ναυτικά. 1, 77, 5: τὸ παρόν. 1, 80, 4: ἐν κοινῶ. 1, 90, 2: τὸ βουλούμενον καὶ ὑποπτον τῆς γνώμης. 1, 142, 9: τὸ ναυτικόν. 2, 15, 4: τὰ ἀρχαῖτερα Διουύσια. 2, 21, 2: ἐν τῷ ἐμφανεί. 2, 59, 3: τὸ ὀργιζόμενον τῆς γνώμης πρὸς τὸ ἡπιώτερον καὶ ἀδέεστερον. 2, 62, 5: ἐν τῷ ἀπύρῳ. 2, 63, 3: τὸ ἄπραγμον . . . μετὰ τοῦ δραστηρίου. 2, 64, 5: ἐν τῷ παρόντι . . . ἐπὶ πολὺ. 3, 11, 3: τὰ κράτιστα. 3, 18, 4: ἐπὶ τῶν καρτερῶν. 3, 21, 4: δι' ὀλίγον. 3, 40, 1: τὸ ἀκούσιον. 3, 43, 3: ἐκ τοῦ προφανοῦς. 3, 72, 3: τὰ μετέωρα. 3, 82, 6: τὸ ξυγγενές τοῦ ἐταιρικοῦ ἀλλοτριώτερον ἐγένετο. 3, 82, 7: ἀπὸ τοῦ προφανοῦς. 3, 83, 1: τὸ εὔηθες . . . τὸ γενναῖον. 4, 32, 4: ἐκ πολλοῦ. 4, 36, 2: τῷ ἀδοκίτῳ. 4, 61, 5: τὸ ἀνθρώπειον, διὰ παντός, τοῦ εἴκοντος, τὸ ἐπιόν. 4, 63, 1: τὸ ἐλλιπές, ἐς αἰδίων. 4, 63, 2: ἐξ ἴσου. 5, 16, 1: τὸ ἀκίνδυνον. 5, 66, 3: τὸ δέον. 5, 69, 2: ἐκ πολλοῦ, δι' ὀλίγου. 6, 2, 5: τὰ μέσα. 6, 34, 4: διὰ τὸ ξύνηθες ἤσυχον ἤκιστ' ἂν ὀξέως πείθοισθε. 6, 89, 4: πᾶν τὸ ἐναντιούμενον. 6, 92, 4: τὸ φιλόπολι. 7, 36, 6: ἐς ὀλίγον. 7, 75, 7: ὀπλιτικῶ προσέχοντας μᾶλλον ἢ ναυτικῶ. 8, 95, 2: Εὐβοια αὐτοῖς . . . πάντα ἦν.

HDT. 1, 8: τὰ καλά. 1, 11: τὰ λεγόμενα. 1, 13: ἐς τῶντό. 1, 18: τὸ ὅμοιον. 1, 20: πρὸς τὸ παρεόν. 1, 22: ἐς τὸ ἔσχατον κακοῦ. 1, 30: πάντα, τὰ πάντα. 1, 30: τὸ λεχθέν. 1, 32: τὸ θεῖον. 2, 2: ἄλλα μάταια πολλὰ. 3, 2: τὰ Περσέων νόμιμα. 4, 5: ἐμοὶ οὐ πιστὰ λέγοντες. 5, 6: τὸ δὲ ἄστικτον ἀγεννές (κέκριται). 6, 1: ἐθῶνμαζε . . . τὸ γεγονός. 7, 5: πολλὰ κακά. 8, 3: τὸ ναυτικόν. 9, 2: τὰ σά.

AR. Eq. 187: ὅσον πέπουθας ἀγαθόν. *Nub.* 26: τοῦτ' ἐστὶ τὸ κακόν. *Vesp.* 3: κακόν . . . μέγα. *Pax.* 272: ἐν δέοντι. *Thesm.* 23: πρὸς τοῖς ἀγαθοῖς τούτοισιν. *AV.* 382: μάθει γὰρ ἂν τις κατὰ τῶν ἐχθρῶν σοφόν. *Ran.* 1: τῶν εἰωθῶτων. *Ibid.* 421: κἀστὶν (sc. Ἀρχέδημος) τὰ πρῶτα τῆς ἐκεῖ μοχθηρίας. *Plut.* 2: τὰ βέλτιστα.

COM. 2, 3 (M): οἶκ' ἔστιν οἰκείν οἰκίαν ἄνευ κακοῦ. 2, 9: τῶν κακῶν παροψίδες. 4, 13: τὰ παρὰ τοῖς ἄλλοισιν . . . κακά. 4, 22: λέγουσι πάντα μᾶλλον ἢ τί τὰγαθόν. 4, 39: πάντων ἀφορμὴ τῶν καλῶν εἰρίσκειται. 4, 41: τὸ πεπρωμένον . . . ἄφευκτόν ἐστιν. 4, 44: τὸ λυποῦν πλείον ἢ τὸ σφῆζον.

EUR. Alc. 199: ἢ που στεναρίζει τοισὶδ' Ἄδμητος κακοῖς. *Andr.* 184: κακὸν γέ θνητοῖς τὸ νέον. *Bacch.* 216: νεοχμὰ . . . κακά. *El.* 431: ἴσον φέρει.

Hec. 120: τὸ . . . σὸν . . . ἀγαθόν. Hel. 271: μείζον τῆς ἀληθείας κακόν. Heracl. 570-1: τῆς τε σῆς εὐψυχίας | καὶ τοῦ δικαίου (ἔκατι). Herc. F. 509: ὀνομαστὰ πρῶσων. Hipp. 379: τὰ χρήστ' ἐπιστάμεσθα. I. A. 408: ἐς κοινὸν ἀλγεῖν τοῖς φίλοισι χρὴ φίλους. I. T. 559: κακὸν δίκαιον εἰσεπράξατο. Ion, 969: τὰ θνητὰ τοιαῦτα. Med. 330: ἔρωτες . . . κακὸν μέγα. Or. 397: σοφόν τοι τὸ σαφές, οὐ τὸ μὴ σαφές. Phoen. 597: φιλόψυχον κακόν. Suppl. 435: νικᾷ δ' ὁ μείων τὸν μέγαν δίκαι' ἔχων. Tro. 489: θρηγκὸς ἀθλίων κακῶν. fr. 21, 3 N²: οὐκ ἂν γένοιτο χωρὶς ἐσθλὰ καὶ κακά. 80: φεῦ φεῦ, τὰ μεγάλα μεγάλα καὶ πάσχει κακά. 236: σὺν μυρίοισι τὰ κατὰ γίγνεται πόνοις. 275, 4: κἂν σμικρ' ἔχη τις, μεγάλ' ἔχει νομιζέτω.

SOPH. Ai. 1003: ἴθ', ἐκκύλυψον, ὡς ἴδω τὸ πᾶν κακόν. Antig. 77: τὰ τῶν θεῶν ἔντιμα. El. 333: ἀλγῶ πῖ τοῖς παροῦσιν. *Ibid.* 384: ἐν καλῷ φρονεῖν. O. C. 771: τὸ συγγενές τοῦτ(ο). O. T. 110-1: τὸ δὲ ζητούμενον | ἄλωτον, ἐκφεύγει δὲ τὰ μελούμενον. *Ibid.* 800: τὰ ληθές ἔξερω. Ph. 446: οὐδὲν πω κακόν γ' ἀπόλετο. *Ibid.* 674-5: τὸ . . . νοσοῦν. *Ibid.* 919: σώσαι κακοῦ. Tr. 196: τὸ ποθοῦν. Trach. 474: πᾶν σοι φράσω τὰ ληθές. fr. 100 N²: τὸ καλῶς πεφυκός. fr. 321 N²: φρονεῖν . . . ἴσα. fr. 326 N²: τὰ ψευδῆ λέγειν.

AESCHYL. Ag. 79: τό θ' ὑπέργηρων. Cho. 212: εὔχου τὰ λοιπά. Eum. 276: διδαχθεῖς ἐν κακοῖς. Pers. 228: ἐκτελοῖτο δὴ τὰ χρηστά. P. V. 26: τοῦ παρόντος ἀχθηδὸν κακοῦ. S. c. Th. 1: χρὴ λέγειν τὰ καιρία. Suppl. 77: τὸ δίκαιον ἰδόντες. fr. 390 N²: ὁ χρήσιμ' εἰδώς, οὐχ ὁ πόλλ' εἰδὼς σοφός. 396 N²: μανθάνειν σοφά.

TRAG. fr. adesp. 31 N²: οὐκ ἀξιῶ μικρῶν σε, μεγάλα δ' οὐκ ἔχω. *Ibid.* 513, 2 N²: τὰ μὰ γὰρ καλῶς ἔχει.

PIND. (not overcommon). O. 1, 31: ἅπαντα . . . τὰ μέλιχα. *Ibid.* 2, 36: ἀτειρεὶ σὺν ἀγαθῷ. *Ibid.* 2, 62: οἶδεν τὸ μέλλον. *Ibid.* 9, 28: ὥπασαν τὰ τερπν(ά). *Ibid.* 9, 94: κάλλιστα . . . ῥέξαις. *Ibid.* 10, 55: τὸ σαφανές. *Ibid.* 12, 9: τῶν δὲ μελλόντων τετύφλωνται φραδαί. *Ibid.* 13, 103: τὰ τ' ἐσόμενα τὸτ' ἂν φαίην σαφές. *Ibid.* 14, 5-6: σὺν γὰρ ὕμμιν . . . τὰ γλυκέ' ἄνεται πάντα βροτοῖς. P. 1, 86: μὴ παρίει καλά. N. 11, 42: ἐν ἀμείβοντι.

BACCHYL. fr. 1, 1: μοῖραν . . . καλῶν.

SIMONID. C. fr. 37, 13: τό γε δεινόν.

SAPPH. fr. 51: ἀράσαντο δὲ πάμπαν ἔσλα | τῷ γάμβρω.

SOLOM, fr. 4, 32: κακὰ πλείστα πόλει δυσνομία παρέχει.

ALCAE. fr. 35, 1: οὐ χρὴ κάκοισι θῦμον ἐπιτρέπην.

ARCH. fr. 20: κλαίω τὰ θασίων, οὐ τὰ Μαγνήτων κακά.

HYMN. HOM. 4, 44: κέδν' εἰδυῖαν.

HES. O. et D. 40: ὄσφ πλέον ἤμισιν παντός. *Ibid.* 91: ἄτερ τε κακῶν καὶ ἄτερ χαλεποῦ πόνου. *Ibid.* 116-7: ἐσθλὰ δὲ πάντα | τοῖσιν ἔην. Theog. 28: ἀληθέα γηρύσασθα.

HOM. Od. 1, [140] = 4, 56 = 7, 176 = 10, [372] = 15, [139] = 17, 95: παρόντων. 1, 274: ἐπὶ σφέτερα σκιδνασθαί. 1, 428: κεδνὰ ἰδυῖα. 2, 231: αἴσιμα εἰδώς. 2, 369: ἐπὶ σοῖσι καθήμενος. 3, 115: πεντάετες γε καὶ ἑξάετες. 3, 118: εἰνάετες.

3, 247: ἀληθής. 3, 277: φίλα εἰδότες. 4, 460: ὀλοφώλια εἰδώς. 4, 695=22, 319: ἐνεργέων. 4, 696 and 711: πεπνυμένα εἰδώς. 4, 837: ἀνεμώλια βάζειν. 5, 182: οὐκ ἀποφώλια εἰδώς. 5, 476: ἐν περιφανομένῳ. 7, 166: ἔνδον ἑόντων. 7, 310: αἴσιμα πάντα. 8, 66=473: μέσσω. 8, 262: ἐς μέσον. 8, 405: πολέος. 8, 584: κεχαρισμένα εἰδώς. 9, 189: ἀθεμίστια ἦδει. 9, 474: κερτομίσιον. 11, 432: λυγρὰ ἰδυῖα. 13, 405: ἦπια οἶδεν. 14, 12: τὸ μέλαν δρυός. 14, 91: νέεσθαι ἐπὶ σφέτερ(α). 14, 125: ἀληθία. 14, 288: ἀπατήλια εἰδώς. 14, 433: αἴσιμα ἦδει. 15, 77: ἔνδον ἑόντων. 15, 88: νέεσθαι ἐφ' ἡμέτερ(α). 17, 452: ἀλλοτριών. 17, 456: ἀλλοτρίοις. 18, 404: τὰ χερεῖονα. 18, 414: ἐπὶ ῥηθέντι δικαίῳ. 19, 248: ἄρτια ἦδει. 19, 329: ὡς... ἀπηνέα εἰδῆ. 20, 177: κερτομίσιον. 21, 85: ἐφημέρια φρονέοντες.

HOM. II. 1, 70: τὰ τ' ἑόντα τὰ τ' ἐσσομένα πρό τ' ἑόντα. 1, 106: τὸ κρήγνον. 1, 107: τὰ κάκ'. 1, 539: κερτομίσι. 1, 542: κρυπτάδια φρονέοντα. 1, 576: τὰ χερεῖονα. 2, 213: ἄκοσμά τε πολλά τε ἦδει. 3, 69: ἐν μέσσω. 4, 161: σύν τε μεγάλῳ ἀπέτισαν. 4, 185: ἐν καιρίῳ. 4, 256: μειλιχίσιον. 4, 541: κατὰ μέσσον. 6, 162: ἀγαθὰ φρονέοντα. 6, 376: νημερτέα μνήσασθε. 6, 382: ἀληθία. 7, 238: ἐπὶ δεξιᾶ... ἐπ' ἀριστερά. 7, 277: μέσσω. 8, 491=10, 199: ἐν καθαρῷ. 9, 579: τὸ... ἦμισιν. 10, 357: δουρηκεές. 11, 336: κατὰ ἴσα. 12, 436: ἐπὶ ἴσα. 13, 824: ποῖον ἔειπες. 17, 431: μειλιχίσι. 21, 214: περὶ δ' αἴσυνα βέξεις. 22, 497: ὀνειδείσιον. 23, 275 and 538: τὰ πρῶτα, *first prize*. 23, 538: δεύτερ(α), *second prize*. 23, 562: πολέος. 23, 570: ποῖον ἔρεξας. 23, 751: λουσιθή(α), *last prize*. 24, 531: τῶν λυγρῶν. For ξεινιον, ξεινία, ξεινήιον, ξεινήια, vid. Hom. Dict.

37. NEUTER PLURAL OF ADJECTIVES AND VERBALS IN -τός AND -τέος.—Especially to be noticed in this connection is the use of the neuter plural of adjectives and of verbals for the singular. This use is not a standard prose use. See Bishop, A. J. P. xx (1899), 1-21 and 121-138.

πλοῖμώτερα ἐγένετο, THUC. I, 8, 2; *Greater facilities of navigation ensued.*

ORATORES ATTICI: No occurrence according to E. R. Schulze, *Quaestiuunculae grammaticae ad oratores Atticos spectantes*, Bautzen, 1889.

PLATO: In Rpb. 416 E, Krüger suggests ὄσια for ὄσια, and *Ibid.* 562 A, cited by Matth. § 443, is not an example.

XEN. AN. 3, 4, 49: ἕως μὲν βάσιμα ἦν, ἐπὶ τοῦ ἵππου ἦγεν, ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον ἔσπευδε περὶ. *Ibid.* 4, 6, 17: ἄντηρ ἅπαξ λίσζωμην τι τοῦ ἄρου, βατὰ καὶ τοῖς ὑποζυγίοις ἔσται.

THUC. I, 8, 2: καταστάντος δὲ τοῦ Μίνω ναυτικοῦ πλοῖμώτερα ἐγένετο παρ' ἀλλήλους. 1, 72, 1: παριτητέα. 1, 79, 2: πολεμητέα. 1, 86, 3: παραδοτέα, διακριτέα, τιμωρητέα. 1, 88: πολεμητέα. 1, 93, 4: ἀνθεκτέα. 2, 3, 3: ἐδύκει οὖν ἐπιχειρητέα εἶναι. 2, 10, 2, and 56, 1: ἐτοῖμα. 3, 16, 2: ἥπορα. 4, 1, 3 and 5, 14, 4: ἀδύνατα. 6, 25, 2: πλευστέα. 6, 50, 5: πολεμητέα.

HDT. I, 4: δῆλα... ὄσι. 1, 91: τὴν πεπωμένην μοῖραν ἀδύνατά ἐστι ὑπο-

φυγείν καὶ θεῶ. I, 112: βεβουλευμένα ἔσται. I, 194: οἶά τε, *et saepe*. I, 207: δῆλα, *et saepe*. 3, 61: ἀκουστέα. 3, 109: βιώσιμα. 5, 124 and 6, 13: ἀδύνατα. 6, 106: *id.* 7, 185: προσλογιστέα. 9, 2: χαλεπά.

AR. Ach. 770: οὐ δεινά; *Ibid.* 1079: οὐ δεινὰ μὴ 'ξίναί με μηδ' ἑορτάσαι; Eq. 30: κράτιστα. *Ibid.* 609: δεινά. AV. 1033: οὐ δεινά; Lys. 626: δεινά.

COM. 4, 661: ἀνόητά γ' εἰ τοῦτ' ἤλθες ἐπιτάξων ἐμοί.

EUR. Alc. 218: δῆλα (*bis*). Bacch. 1039: συγγνωστά. Hec. 1107: *id.* H. F. 583: δίκαια τοὺς τεκόντας (subj.) ὠφελείν τέκνα (obj.). Hipp. 269: ἄσημα. Med. 703: συγγνωστά. Or. 413: οὐ δεινά. Phoen. 994: συγγνωστά.

SOPH. Ai. 887: σχέτλια. *Ibid.* 1126: δίκαια. Ant. 576: δεδογμέν(α). *Ibid.* 677: ἀνντέ(α). *Ibid.* 678: ἡσοητέα. Ph. 524: αἰσχρά. Tr. 495, 1116: δίκαια.

AESCHYL. Pr. V. 216: κράτιστα.

PIND. O. I, 53: ἄπορα. P. I, 34: εὐκότα. 2, 81: ἀδύνατα. 4, 247: μακρά. N. 8, 4: ἀγαπατά.

HOM. Od. 8, 299: οὐκέτι φυκτὰ πέλοντο, but Od. 5, 359: ὅθι μοι φάτο φύξιμον εἶναι. 11, [456]: ἐπεὶ οὐκέτι πιστὰ γυναξίν. 14, 489: οὐκέτι φυκτὰ πέλονται. 20, 223: οὐκέτ' ἀνεκτὰ πέλονται.

II. 14, 97-8: ὄφρ(α) . . . | Τρωσὶ μὲν εὐκτὰ γένηται. 16, 128: μὴ δὴ νῆας ἔλωσι καὶ οὐκέτι φυκτὰ πέλωνται.

38. ELLIPSIS OF NEUTER SUBSTANTIVES.—Definite ellipses of neuter substantives are rare.

θερμῷ (ὔδατι) . . . λούσθαι, AR. Nub. 1044; *To bathe in hot water.*

HDT. 2, 37: λούνται δὲ δις τῆς ἡμέρης ἐκάστης ψυχρῷ (sc. ὔδατι).

AR. Nub. 1044 (see above). Eccl. 216: βάππουσι θερμῷ.

COM. 3, 445: τὸ θερμόν.

THEOGEN. 263: ψυχρὸν μοι παρὰ τῆδε φίλοι πίνουσι τοκῆς.

39. POSSESSIVE PRONOUN OR POSSESSIVE GENITIVE WITH ADJECTIVES AND PARTICIPLES USED SUBSTANTIVELY.—Unless an adjective or participle is fully substantivized it does not take a possessive pronoun, and seldom the possessive genitive in attributive position.

τὰ τοῦ δήμου συμφέροντα, DIN. I, 107; *The commons' interests.*

τὸν ὁμώνυμον τὸν ἑαυτοῦ, DEM. 3, 21; *That namesake of mine.*

τῷ σὺ ὁμωνύμῳ, PLATO, Theaet. 147 D; *Your namesake.*

DIN. I, 107 (see above).

DEM. 3, 21 (see above). 18, 47: τὸ τοῦ προδιδόντος συμφέρον. 18, 138: τὸ τῆς πόλεως συμφέρον. 18, 139: τὸ τῶν ἐχθρῶν συμφέρον, but *ibid.*: περὶ τῶν συμφερόντων τῆ πόλει. 37, 1: τοῦ δικαίου τούτου. [56], 28: μετὰ τοῦ συμφέροντος τοῦ τῶν δανειστῶν.

AESCHIN. 3, 80: τοῦ ὑμετέρου συμφέροντος.

ISOC. 5, 24: τοῖς ἐπιτηδείοις τοῖς ἐμοῖς.

LYS. [2], 71: τοὺς προσήκοντας αὐτῶν ἐλεεῖν, but [2], 76: τοὺς τοῖτοις προσήκοντας, and 12, 72: τὰ τῆ πόλει συμφέροντα. 12, 79: παρὰ . . . τῶν τουτουῖ συναρχόντων. 12, 87: τοὺς συνάρχοντας αὐτοῦ.

AND. 2, 9: τῷ ἐμῷ αἰσχυρῷ.

ANT. 5, 7: τῷ ὑμετέρῳ δικαίῳ. 5, 18: τοῖς ἐμοῖς προσήκουσιν, but 5, 59: τῶν ἐμοὶ προσηκόντων. 5, 59: τῶν ἐκείνου ἀναγκαίων.

PLATO, Apol. 34 B: οἱ τούτων προσήκοντες. Cf. Legg. 868 B: τῶν προσηκόντων τῷ τελευτήσαντι, but just below: τοὺς προσήκοντας τοῦ τελευτήσαντος. Cf. *ibid.* 868 C: τοῖς προσήκουσι τοῦ τελευτήσαντος, and *ibid.* 947 C: οἱ προσήκοντες τοῦ τελευτήσαντος. Phaedr. 240 A: τὸ αὐτοῦ γλυκύ. Rpb. 338 C: τὸ τοῦ κρείττονος . . . ξυμφέρον, and similarly often. Theaet. 147 D (see above).

XEN. Apol. 27: τοῖς ἐμοῖς εὖνοις. Hell. 5, 2, 33: τοῖς . . . ὑμετέροις δυσμενέσι.

THUC. 2, 61, 2: ἐν τῷ ὑμετέρῳ ἀσθενεὶ τῆς γνώμης. 5, 46, 1: ἐν μὲν τῷ σφετέρῳ καλῶ, ἐν δὲ τῷ ἐκείνων ἀπρεπεῖ. 6, 11, 6: τὸ σφέτερον ἀπρεπές.

HDT. 3, 65: ὑπὸ τῶν ἑωυτοῦ οἰκησιότατων.

AR. Eq. 845: ἀπαξάπαντας τοὺς ἐμοὺς ἐχθροὺς ἐπιστομίσειν. Pl. 631: ὦ βέλτιστε τῶν σαυτοῦ φίλων.

EUR. Alc. 167: ὡσπερ αὐτῶν ἡ τεκοῦσ' ἀπόλλυμαι. El. 335: ὄ τ' ἐκείνου τεκῶν. Hipp. 1007: τὸ σῶφρον τοῦμόν. I. A. 1270: οὐδ' ἐπὶ τὸ κείνου βουλόμενον ἐλήλυθα.

On the use of a Neuter Adjective as the Predicate of a Masculine or Feminine Subject, see under *Concord*, 126,

40. **χρῆμα** and **πρᾶγμα**.—**χρῆμα** and **πρᾶγμα** are often used to make a substantive of an adjective. The use of **χρῆμα** and **πρᾶγμα** resembles that of *ἀνῆρ*.

κοῦφον γὰρ χρῆμα ποιητῆς ἐστί, PLATO, Ion, 534 B: *A poet is a light and airy thing.*

ORATORES ATTICI: **χρῆμα** not in DEM., LYS., and ANTIPHON.

DEM. [35], 15-6: **Λάκριτος μέγα πρᾶγμα**, Ἰσοκράτους μαθητής.

PLATO, Gorg. 485 B: **πικρὸν τί μοι δοκεῖ χρῆμα εἶναι**. Ion, 534 B (see above).

XEN. Cyr. I, 4, 8: **καταβάλλει τὴν ἑλαφον, καλὸν τι χρῆμα καὶ μέγα**.

HDT. 3, 53: **τυραννὶς χρῆμα σφαιερὸν**. 5, 96: **πᾶν χρῆμα ἐκίνεε**, and **χρῆμα** elsewhere in Hdt.

AR. Nub. 816: **τί χρῆμα πάσχεις**; and similarly elsewhere in comedy and tragedy. Lys. 511: **μέγα πρᾶγμα**. *Ibid.* 677: **ἰππικώτατον . . . χρῆμα**. Pl. 856: **σχέτλια . . . πράγματα**.

COM. 4, 4: **δημικὸν . . . πρᾶγμα καὶ σωτήριον**.

EUR. Or. 70: **ἄπορον χρῆμα δυστυχῶν δόμος**.

SOPH. Ai. 288: τί χρῆμα δρᾶς;

ÆSCHYL. Cho. 10: τί χρῆμα λείσσω;

PIND. O. 9, 104: χρῆμ' ἕκαστον.

41. ABSTRACT NOUN USED AS A CONCRETE.—Akin to the use of an adjective as a substantive is the employment of an abstract as a concrete. So

ἀγεμόνευμα = ἡγεμών,	κατάπανμα,	πῆμα,
ἀκολουθία, <i>train</i> ,	κατηφείη,	πόθος,
ἄλημα,	κῆδευμα,	ποιμνη,
ἄτη,	κρότημα,	πόνος,
βίος, <i>livelihood</i> ,	κώκυμα,	προσβεία,
βόσκημα,	λήρος,	προσβείματα,
γέλως, <i>laughing-stock</i> ,	λόχευμα,	στίγος,
γενεά, <i>kindred for kinsman</i> ,	μέγεθος,	συγγένεια,
γενέθλη,	μέλημα,	συμμαχία,
γένεσις,	μήνυμα,	τιμαί,
γένος,	μήνις,	τρίμμα,
γόνος,	μήτις,	τροφή,
δοσιλία,	μίασμα,	ὑβρίσμα,
ἐλέγχις,	ζυγγένεια,	ὑπηρεσία,
ἔρις,	νεότης,	φθόρος,
ἔταιρία,	νόσος, <i>plague</i> ,	φιλότης,
ζηλώματα,	νύμφεσμα,	φλόξ,
ἡλικία,	ὄλεθρος,	φόνος,
θεωραπεία,	ὀμηλικίη,	φυγή,
κάλλος,	παίδευσις,	φιλாகή,
κάθασμα, <i>offscouring, out-</i>	παιπάλημα,	χάρμα.
<i>cast</i> ,	περίτριμμα,	

Many of the above examples are exclusively poetical, others are colloquial or vulgar, and some belong to neither sphere. For references see the dictionaries. A few illustrative passages are cited below. Compare *Massinger*, "Careless harlotry"; *Shaks.*, "What trade art thou?"

σοί δ' ἀρετῆς, ὦ κάθαρμ(α) . . . τίς μετουσία; DEM. 18, 128, *You and virtuous, you offscouring of the earth, what have you in common with her?*

DEM. 18, 127: περίτριμμ' ἀγοράς, ὄλεθρος γραμματεῦς. *Ibid.* 128 (see above).

PLATO, *Phaedr.* 228 D: ὦ φιλότης. *Ibid.* 252 A: κοιμᾶσθαι . . . ἐγγυτάτω τοῦ πόθου. *Theaet.* 176 D: οἴονται ἀκούειν ὅτι οὐ ληροί εἰσι, γῆς ἄλλως ἄχθη.

XEN. *Cyr.* 5, 2, 7: τὴν θυγατέρα, δεινὸν τι κάλλος καὶ μέγεθος, *An awful beauty and divinely tall.*

THUC. 2, 41, 1: ξυνηλὼν τε λέγω τὴν τε πᾶσαν πόλιν τῆς Ἑλλάδος παιδευσιν (*school*) εἶναι.

HDT. I, 31: τούτοισι . . . βίος τε ἀρκέων ὑπῆν, *They had substance enough.*

AR. Nub. 447: περίτριμμα δικῶν.

EUR. Phoen. 30-1: ἢ δὲ τὸν ἐμὸν ὠδίνων πόνον | μαστοῖς ὑφέϊτο. [Rhes.]

498-9: ἔστι δ' αἰμυλώτατον | κρότημ' Ὀδυσσεύς. fr. 530: Κύπριδος δὲ μίση-
μ(a), Cf. "She is my pet *aversion*."

SOPH. Ant. 650: ψυχρὸν παραγάλισμα, *Hugging-piece* (wife). O. C.

902-3: ὡς μὴ . . . γέλως . . . ἐγὼ | ξένῳ γένομαι τῷδε. fr. 827: κρότημα.

AESCHYL. Cho. 1027-8: κτανεῖν τέ φημι μητέρ' οὐκ ἄνευ δίκης, | πατροκτόνον
μῖασμα καὶ θεῶν στύγος.

PIND. P. 4, 135-6: τῶν δ' ἀκούσαις αὐτὸς ὑπαντίασεν | Τυροῦς ἐρασιπλοκάμου
γενεά. *Ibid.* 250: φόνον, *murderess*.

HOM. Il. 2, 235: κάκ' ἐλέγχε(a). *Ibid.* 9, 538: δῖον γένος.

The Greeks had no terms for our abstract and concrete, which are im-
perfectly represented, the one by πρᾶγμα, the other by σῶμα. What we
call abstract formations are largely feminine and neuter, feminine collec-
tives, neuter collectives: the feminine goes back to personification (the
mother gender), the neuter to result (fruit), mass.

42. PLURAL OF ABSTRACT SUBSTANTIVES USED DISTRIBUTIVELY.—In Greek, the plural of abstract substantives is used
distributively with far more freedom than in modern English. In Old English compare "Lete us two preue oure *strengthes*,"
Morte d'Arthur, 193, 22, and similarly elsewhere.

οὐδ' ἀπέβλεψεν (sc. ὁ δῆμος) εἰς τὰς οὐσίας τὰς τούτων, DEM. 21, 2; *The com-
mons had no regard to their substance (property)*. πολλῶν γὰρ τὰ μέρη τὸν
ἀδελφὸν ἀποστερεῖ, 36, 36; *He deprives his brother of his share(s) in many
things*.

DEM. 21, 2 (see above). 30, 21: ἀδελφῶν καὶ θυγατέρων βίους ἐχειρίζο-
μεν, ὑπὲρ ὧν τὰς ἀσφαλείας μάλιστα σκοποῦμεν. 36, 36 (see above).

ISOC. 2, 46: τὰς ἀληθείας τῶν πραγμάτων. 3, 15: τὰς ἰσότητας τοῖς
μετέχουσι τῶν πολιτειῶν ζητοῦσι. 3, 20: τὰς εὐνοίας ἔχουσιν. 4, 151: τὰ . . .
σώματα διὰ τοὺς πλούτους τρυφῶντες. (In Isocrates the plural is so marked
a mannerism, and is so often suggested by the avoidance of hiatus, that it
is not necessary to insist on sharp distinctions in that author.)

ANT. 1, 28: οὐ . . . μαρτύρων γ' ἐναντίον οἱ ἐπιβουλευόντες τοὺς θανάτους
τοῖς πέλας μηχανῶνται.

PLATO, Legg. 625 B-C: κυπαρίττων τε ἐν τοῖς ἄλσεσιν ὕψη καὶ κάλλη,
The height and beauty of the cypresses in the groves. Rpb. 425 A: σιγᾶς
τε τῶν νεωτέρων παρὰ πρεσβυτέρους, *Silence of the juniors in the presence of
seniors*.

XEN. Cyr. 3, 3, 19: ῥώμαις. Hell. 6, 1, 5: ταῖς ἡλικίαις.

- THUC. 7, 55, 2: πόλεσι . . . καὶ ναῦς καὶ ἵππους καὶ μεγέθη ἐχούσαις.
 HDT. 1, 202; 2, 10: μεγάθρα. 3, 102: μύρμηκες μεγάθρα ἔχοντες κυνῶν
 μὲν ἐλάσσονα, ἀλωπέκων δὲ μέζονα. 3, 107: μεγάθρα. 6, 58: τῶν γὰρ ὄν βαρβά-
 ρων οἱ πλεῖντες τῷ αὐτῷ νόμῳ χρέονται κατὰ τοὺς θανάτους τῶν βασιλείων, *At
 the death of their kings.* 7, 103: μεγάθρα.
 AR. Pl. 530: ἱματίων βαπτῶν δαπάναις.
 EUR. Phoen. 870: αἶ θ' αἵματωποι δεργμάτων διαφθοραί.
 SOPH. O. C. 552: τὰς αἵματηρὰς ὀμμάτων διαφθοράς. Ph. 304: οὐκ ἐνθάδ'
 οἱ πλοῖ τοῖσι σώφροσιν βροτῶν.
 AESCHYL. Ag. 404-5: λιπούσα δ' ἀστοῖσιν . . . ναυβάτας ὀπλισμούςς.
 PIND. O. 4, 12: τροφαῖς ἐτοῖμον ἵππων (= ἵπποτροφαῖας). *Ibid.* 9, 19: στε-
 φάνων ἄωτοι. *Ibid.* 12, 9: τῶν . . . μελλόντων . . . φραδαί. P. 1, 4: προοιμίῳν
 ἀμβολάς. *Ibid.* 10, 72: πολίων κυβερνάσιες. I. 3 [4], 48: τῶν ἀπειράτῶν
 γὰρ ἄγνωστοι σιωπαί.

43. THE DISTRIBUTIVE SINGULAR.—The distributive singular of abstract nouns is less common in Greek than the plural, and the distributive singular of concrete nouns is rare.

κακοὶ τὴν ψυχὴν, AESCHIN. 3, 47; *Base of soul.*

AESCHIN. 3, 47 (see above).

PLATO, Rpb. 452 B: μὴ ἡδεῖς τὴν ὄψιν.

XEN. An. 2, 3, 15: θαυμάσαι τοῦ κάλλους καὶ μεγέθους.

THUC. 2, 70, 3: ἐξελεῖν αὐτοὺς . . . ξὺν ἐνὶ ἱματίῳ, γυναικας δὲ ξὺν δυοῖν.
 3, 22, 2: τὸν ἀριστερὸν πόδα μόνον ὑποδεδεμένοι. 3, 22, 3: ψιλοὶ δώδεκα ξὺν
 ξιφιδίῳ καὶ θώρακι ἀνέβαινον, but *ibid.* just below: ψιλοὶ ἄλλοι . . . ξὺν
 δορατοῖς ἐχώρουν. 4, 4, 2: τὸν πηλὸν . . . ἐπὶ τοῦ νώτου ἔφερον, *They car-
 ried the clay upon their backs.* 6, 44, 2: ἀγορᾶ οὐδὲ ἄσπει, ὕδατι δὲ καὶ ὄρμῳ.
 8, 96, 5: διαφόροι . . . τὸν τρόπον.

HDT. 1, 31: τοῦτοισι . . . ὑπὴν . . . ῥώμη σώματος.

AR. Pax, 607: τὰς φύσεις ὑμῶν δεδοικῶς καὶ τὸν αὐτοῦδ' ἑαυτοῦ τρόπον. AV.
 643: καὶ τοῦνομ' ἡμῖν φράσατον.

EUR. Cycl. 225: σῶμα συμπεπλεγμένους. H. F. 703: κοσμίσθε σῶμα.

SOPH. O. T. 1375: ἀλλ' ἢ τέκνων δῆτ' ὄψις ἦν ἐφίμερος.

AESCHYL. Pers. 441-2: ἀκμαῖοι φύσιν | ψυχὴν τ' ἀριστοὶ κεῦγένειαν
 ἐκπρεπεῖς.

44. PLURAL ABSTRACT NOUNS USED CONCRETELY.—PLURAL OF PROPER NOUNS.—Pluralizing abstract nouns makes them concrete; pluralizing proper nouns makes them common.

So *μανίαι*, attacks of madness; *θάνατοι*, executions, cases of death.

τὰς Ἀλκμήνας, AR. AV. 558; *Your Alcmenas* (women like Alcmena).

45. *Plural of Abstract Nouns:*

DEM. [26], 19: διὰ τὰς τούτων ἀπονοίας. 38, 21: φόνου καὶ ὕβρεις, *Murders and outrages*. [42], 8: περὶ τῶν ἄλλων ἀκούσεσθε πείσας τὰς ἀληθείας.

ISOC. 7, 4: τοῖς πλοῦτοις, ταῖς δυναστείαις, ταῖς ἐνδείαις, ταῖς ταπεινότησι. 7, 44: εἰδότες τὰς ἀπορίας μὲν διὰ τὰς ἀργίας γιγνομένας, τὰς δὲ κακουργίας διὰ τὰς ἀπορίας. 8, 90: ἐν σιτοδείαις καὶ πολιορκίαις. (See note on Isocrates above, 42.)

PLATO, Phaed. 84 C: πολλὰς γὰρ δι' ἑτι ἔχει (sc. τὰ λεχθέντα) ὑποψίας καὶ ἀντιλαβίας.

XEN. Hell. 6, 3, 8: εἰκάτε τυραννίσι μᾶλλον ἢ πολιτείαις ἠδόμενοι.

THUC. 6, 77, 1: Λεοντίνων τε ξυγγενῶν κατοικίσεις καὶ Ἑγεσταίων ξυμμάχων ἐπικουρίας.

HDT. 3, 40: ἐμοὶ δὲ αἰσαὶ μεγάλαι εὐτυχίαι οὐκ ἀρέσκουσι.

AR. Nub. 1071-3: σκίψαι . . . ἠδονῶν . . . ὕσων μέλλεις ἀποστρεῖσθαι, | παίδων, γυναικῶν, κτέ. 1075: τὰς τῆς φύσεως ἀνύγκας.

EUR. H. F. 835: μανίας.

SOPH. El. 873: φέρω γὰρ ἠδονάς.

PIND. O. 1, 14: ἀρετῶν. So forms of ἀρεταί, *ibid.* 92; 2, 12; 4, 9; 5, 1; 15, etc. *Ibid.* 9, 39: μανίασιν. *Ibid.* 9, 99 and N, 9, 31: ἀγλαΐσιν. N, 11, 48: μανίαι.

HOM. Od. 1, 297: νηπιάας. 12, 341: πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσι. 17, 244: ἀγλαΐας.

Il. 4, 107: ἐν προδοκῆσι. 9, 115: ἐμὰς ἄτας κατέλεξας (metre would admit of sing.). 10, 391: πολλῆσιν . . . ἄησι.

Not so clearly concrete is the Homeric use of many other abstract plurals, chiefly datives in *-ησι*, and forms of nouns in *-σύνη*. Metre may have had its influence. See also Stein on HDT. 3, 52.

46. *Plural of Proper Nouns:*

PLATO, Conv. 218 A and B: ὄρων αὖ Φαῖδρον, Ἀγάθωνας, Ἐρξεμίμαχος, Πανσανίας, Ἀριστοδήμους τε καὶ Ἀριστοφάνας. Crat. 432 C: δύο Κρατύλοι. Menex. 245 D: Πέλοπες . . . Κάδμοι . . . Αἴγυπτοι . . . Δαναοί. Theaet. 169 B: Ἡρακλέες τε καὶ Θησέες.

XEN. An. 3, 2, 31: μυρίους ἄφρονται ἀνθ' ἐνὸς Κλεάρχους.

THUC. 6, 27, 1: ὅσοι Ἑρμαῖ ἦσαν λίθινοι ἐν τῇ πόλει, *Statues of Hermes*.

HDT. 3, 160: Βαβυλώνας . . . εἴκοσι πρὸς τῇ εὐούσῃ.

AR. Av. 558-9: τὰς Ἀλκμήνας . . . τὰς Ἀλόπας καὶ τὰς Σεμέλας.

AESCHYL. Ag. 1439: Χρυσῆϊδων μείλιγμα τῶν ὑπ' Ἴλιω.

TRAG. fr. adesp. 289 N²: ἐξῆλθον Ἑκτορές τε καὶ Σαρπηδόνας.

HOM. Il. 18, 157: δὺ Αἴωντες. Cf. *ibid.* 163: δύο Λιάντε.

47. DIVERGENT PLURAL EXPRESSIONS. — Plural expressions that diverge from English proceed from different concep-

tions. **πυροί**, *wheat* (grains), **κριθαί**, *barley* (corns), **κρέα** (pieces of) *meat*, **ἄλες** (grains of) *salt*.

ξύλα, **πυρούς**, DEM. 19, 145; *Wood, wheat*.

DEM. 19, 145 (see above). 19, 189: *ποῦ δ' ἄλες*; 19, 191: *τοὺς ἄλας*.

PLATO, CONV. 217 D: *διελεγόμεν πόρρω τῶν νυκτῶν, Till late in the night* (watches). PROT. 318 E: *λογισμούςς (computations) τε καὶ ἀστρονομίαν . . . διδάσκοντες*. RPB. 372 C: *ἄλας*. *Ibid.* 621 B: *μέσας νύκτας γενέσθαι* (so regularly *μέσαι νύκτες*).

XEN. AN. 6, 4, 6: *κριθὰς καὶ πυρούς . . . καὶ μελίνας καὶ σήσαμα κτέ.* Cyr. 2, 2, 2: *κρέα . . . τρία*. Hell. 3, 3, 7: *ξύλα*.

THUC. 4, 16, 1: *δύο χοίρικας . . . ἀλφίτων*. 6, 22: *πυρούς καὶ πεφρυγμένας κριθὰς*. 7, 87, 1: *οἱ . . . ἥλιοι* (*Heat of the sun on successive days*).

HDT. 4, 8: *ἀπὸ ἡλίου ἀνατολέων*, and so *ἀνατολαί* elsewhere. 7, 30: *λίμνην ἐκ τῆς ἄλες γίνονται*.

AR. Pax, 192: *τὰ κρέα ταυτί*, and *κρέα* very often in Aristophanes. AV. 622: *κριθὰς, πυρούς*. *Ibid.* 626: *πυρούς ὀλίγους*.

EUR. Cycl. 122: *γάλακτι καὶ τυροῖσι* (sc. *ζῶσι*). El. 652: *ἡλίους, days*.

SOPH. Tr. 1053-4: *ἐκ μὲν ἐσχάτας | βέβρωκε σάρκας*.

AESCHYL. Eum. 254: *ὁσμὴ βροτείων αἱμάτων*.

PIND. fr. 168 Bgk.⁴: *σαρκῶν . . . ἐνοπιάν*.

HOM. Od. 4, 604: *πυροί*, and forms of *πυροί* elsewhere. 9, 219 and 225: *τυρῶν*. 11, 123 and 23, 270: *ἄλεσσι*, but 17, 455: *σύ γ' ἂν . . . οὐδ' ἄλα δοίης*. 18, 77: *σάρκες*, and forms of *σάρκες* elsewhere. 22, 21: *κρέα*, and so forms of *κρέα* often in Iliad and Odyssey.

Il. 5, 588: *κοίησι(ν)*, and so regularly, but 23, 732 and elsewhere: *κοίη*. 23, 15: *δεύοντο ψάμαθοι*, and forms of *ψάμαθοι* often in Iliad and Odyssey.

48. PLURAL OF FEMININE NAMES OF TOWNS AND OF PARTS OF THE HUMAN BODY.—Feminine names of towns in the plural are dualistic. So also symmetrical parts of the human body, not a common prose usage.

Ἀθῆναι, *Athens* (upper and lower towns¹); **Θήβαι**, *Thebes*; **νῶτα**, *back*; **στέρνα**, **στήθη**, *breast*; **πρόσωπα**, *countenance*; **μέτωπα**, *forehead*.

49. *Names of Towns:*

DEM. 9, 27: *πλησίον Θηβῶν καὶ Ἀθηνῶν*. 16, 25: *τὰς . . . Θεσπιάς . . . καὶ τὰς Πλαταιάς*. 18, 48: *ἀπώλεσε Θήβας*. 19, 158: *εἰς Φεράς*. [56], 5: *εἰς Ἀθήνας*, etc.

PLATO, Legg. 753 A: *μέγα . . . φρονούσιν αἱ Ἀθῆναι*.

XEN. Vect. 1, 6: *τὰς Ἀθήνας*.

¹ Sometimes explained as a locative mistaken for a plural (Johannson).

THUC. I, 31, 3: ἐς τὰς Ἀθήνας. 2, 8, 1: ἐν ταῖς Ἀθήναις.

HDT. I, 60: Ἀθήνας.

AR. Nub. 207: αἶδε μὲν Ἀθῆναι.

EUR. I. T. 1087: εἰς τὰς Ἀθήνας.

SOPH. O. C. 107-8: ὦ . . . Ἀθῆναι.

AESCHYL. Pers. 231: τὰς Ἀθήνας.

PIND. P. 7, 1: αἱ μεγαλοπόλιες Ἀθῆναι.

HES. fr. 129: Ἀθηναίων ἱεράων.

HOM. Od. 11, 323: Ἀθηναίων ἱεράων.

Il. 2, 546: Ἀθήνας εἶχον.

50. *Parts of the Human Body:*

PLATO, Prot. 352 A: ἴθι δὴ μοι ἀποκαλύψας καὶ τὰ στήθη καὶ τὸ μετάφρενον ἐπίδειξον, and forms of στήθη of a single individual elsewhere.

XEN. An. 2, 6, 11: αὐτοῦ ἐν τοῖς προσώποις, if the reading is correct. Cyr. 4, 6, 4: παίσας εἰς τὰ στέρνα τὸν . . . παῖδα, and so forms of στέρνα elsewhere, but An. I, 8, 26: παίει κατὰ τὸ στέρνον.

THUC. 2, 49, 3: ἐς τὰ στήθη.

AR. Lys. 810: τὰ πρόσωπα, if the reading is correct. Thesm. 1067: ἀσπεροειδέα νῶτα.

EUR. El. 1321: περὶ μοι στέρνοις στέρνα πρόσαψον, and so forms of στέρνα elsewhere. Hel. 1568: μέτωπα (sc. ταύρου). Tr. 763: ἐμοῖς νῶτοισι, and so forms of νῶτα elsewhere.

SOPH. El. 1277: τῶν σῶν προσώπων, and so forms of πρόσωπα elsewhere. Tr. 1090: ὦ νῶτα καὶ στέρν(α), and so forms of νῶτα and στέρνα elsewhere.

AESCHYL. P. V. 65: στέρνων διαμπάζ, and so forms of στέρνα elsewhere; sing. not in Aeschyl. *Ibid.* 430: νῶτοισι (of Atlas).

PIND. P. I, 19: στέρνα λαχναέντα. N. 9, 26: νῶτα.

HOM. Od. 6, 107: μέτωπα (the only instance of the plural of this word in Iliad and Odyssey). 6, 225: νῶτα, and so forms of νῶτα often. 8, 85: πρόσωπα, and so elsewhere. 18, 69: στήθεα, and so forms of στήθεα often. στέρνα not found in sing. sense in Od.

Il. 8, 94: νῶτα. 13, 290: στέρνων. 18, 414: πρόσωπα, and so forms of πρόσωπα elsewhere. 18, 415: στήθεα, and so forms of στήθεα elsewhere.

51. NAME OF THE INHABITANTS AS THE NAME OF THE CITY. —The name of the inhabitants is sometimes used instead of the city: (οἱ) Δελφοί, *Delphi*, (οἱ) Λεοντίνοι.

καὶ κρατήσαντες τοῦ ἐν Δελφοῖς ἱεροῦ παρέδωσαν Δελφοῖς, Thuc. I, 112, 5; *And having made themselves masters of the sanctuary at Delphi (among the Delphians), they handed it over to the Delphians.*

DEM. 19, 65: εἰς Δελφοῦς. 21, 51: ἐκ Δελφῶν καὶ ἐκ Δωδώνης. 25, 34: ἐν Δελφοῖς, and similarly often in Dem.

ISOC. 9, 27: *σωθείς εἰς Σόλους τῆς Κιλικίας*.

PLATO, Legg. 738 C: *ἐκ Δελφῶν ἢ Δωδώνης*, and similarly forms of *Δελφοί* often.

XEN. An. 1, 2, 24: *ἐν Σόλοις καὶ ἐν Ἴσσοῖς*. 1, 2, 26: *τὴν τε πόλιν τοὺς Ταρσοὺς διήρπασαν*. 3, 1, 5: *ἐλθόντα εἰς Δελφούς*, and similarly forms of *Δελφοί* elsewhere.

THUC. 1, 112, 5 (see above). 6, 3, 3: *Λεοντίου*.

HDT. 1, 14: *ἐς Δελφούς*, and similarly often.

52. PLURALIS MAIESTATIS.—The use of the plural often gives the idea of fulness (*ὄγκος*); cf. AR. Rhet. 3, 6, Ps.-Longin. § 23; hence it is often used in poetry, e. g. *δῶμοι*, *apartments*; *μέγαρα*, *halls*; *γάμοι*, *nuptial rites*; *ταφάι*, *sepulchre* (*burial-grounds*). Compare also the poetical use of *τεχνήματα*, *τεχνάσματα*, *handiwork*, *παιδεύματα*, *nursling*, etc., and the prose expression *παιδικά*, *favorite*, which is used only in the plural form.

ISOC. 9, 16: *μόνον τούτου* (sc. Πηλέως) *φασὶ τῶν προγεγενημένων ὑπὸ θεῶν ἐν τοῖς γάμοις ὑμέναιον ἀσθῆναι*.

PLATO, Protag. 315 E: *παιδικὰ Πανσανίου τυγχάνει ὦν*, and so *παιδικά* elsewhere. Rpb. 383 B: *ἐν τοῖς αὐτῆς* (sc. Θέτιδος) *γάμοις*.

XEN. Ven. 1, 7: *τῶν . . . μεγίστων γάμων μόνος ἔτυχεν* (sc. Μελαίων) *Ἀταλάντης*.

THUC. 1, 132, 5: *ἀνὴρ Ἀργίλιος, παιδικὰ ποτε ὦν αὐτοῦ*.

HDT. 3, 10: *ἐτάφη ἐν τῇσι ταφῆσι . . . τὰς αὐτὸς οἰκοδομήσατο*. 5, 63: *ταφάι*.

AR. Ach. 450: *ἀποθούμαι δόμων* (parod.). 456: *δόμων* (parod.). Vesp. 1026: *παιδίχ' ἑαυτοῦ*. Pax, 1206: *σοι . . . εἰς τοὺς γάμους*. Av. 132: *ἐστὶν γάμους*. Ran. 423: *ἐν ταῖς ταφαῖσι* (parod.).

EUR. Hipp. 11: *Ἰππόλυτος, ἀγνοῦ Πιθθέως παιδεύματα*. Ion, 192: *χρυσείαις ἄρπαις*. Or. 1053: *μνήμα . . . κέδρον τεχνάσματα*.

SOPH. Ai. 231: *κελαινοῖς ξίφεσιν*. *Ibid.* 1090 and 1109: *εἰς ταφάς, tomb*. O. R. 825: *γάμοις*, and sim. elsewhere. *Ibid.* 861: *ἴωμεν ἐς δόμους*. *Ibid.* 1006: *σοῦ πρὸς δόμους ἐλθόντος*. So *δόμοι* and forms very often. Ph. 35-6: *ἔκπωμα . . . | τεχνήματ(α)*.

AESCHYL. Ag. 1265: *σκήπτρα*. P. V. 909-10: *ἐκ τυραννίδος | θρόνων τ(ε)*.

PIND. O. 3, 28: *ἀγγελίας Εὐρυσθέος*. *Ibid.* 7, 29: *ἐκ θαλάμων Μιδείας*. P. 3, 26: *λέκτροισιν*. *Ibid.* 4, 242: *Φρίξου μάχαιραι*. *Ibid.* 9, 29: *ἐκ μεγάρων*. N. 3, 43: *Φιλύρας ἐν δόμοις*.

HOM. Od. 3, 476: *ἄρματ(α)*. 5, 6: *ἐν δώμασι νύμφης*. 8, 268: *ἐν Ἡφαίστοιο δόμοισιν*. 21, 424-5: *ἐν μεγάροισιν . . . | ἦμενος*.

Il. 3, 17: *καμπύλα τόξα, bow*; τ. also *bow and arrows*. 5, 745: *ἄχαια* (always in plural in Homer). 14, 238: *δῶρα δέ τοι δώσω καλὸν θρόνον*, and so *δῶρα* elsewhere. 18, 141: *δῶματα πατρός*. 22, 503: *εὐδρασκ' ἐν λέκτροισιν*. 24, 455: *κληῖδα θυράων*, but v. 453: *θύρην*. However, *θύραι* is usually to be translated as *folding-doors*. *πύλαι, gate*, is always plural in Homer,

53. PLURAL OF COURTLINESS AND RESERVE.—The plural is sometimes used for the singular as a more courtly or reserved mode of expression.

EUR. Andr. 403: *φονεύσιν* "Ἐκτορος *νυμφεύομαι*. Hec. 402-3: *καὶ σὺ παῖ Λαερτίου*, | *χίλα τοκεύσιν* (sc. 'Ἐκίβη) *εἰκότως θυμουμένοις*. I. A. 1015: *ἰκέτευ' ἐκείνον πρῶτα μὴ κτείνειν τέκνα* (sc. 'Ἰφιγένειαν).

SOPH. O. T. 1184-5: *πέφασμαι . . . ξὺν οἷς* (sc. *τῇ μητρὶ*) *τ'* | *οὐ χρῆν ὀμιλῶν οὔς* (sc. *τὸν πατέρα*) *τέ μ' οὐκ ἔδει κτανῶν*.

PIND. P. 3, 66: *ἐσλούσι παρασχέιν ἀνδράσιν* (sc. 'Ἴέρων).

54. FIRST PERSON PLURAL FOR THE FIRST PERSON SINGULAR.—The use of the first person plural for the first person singular is due to modesty, which readily becomes affectation. The particular is sunk in the generic, the individual in the class, the woman in her male kindred. It occurs less frequently in Greek than in the more rhetorical Latin.

ISOC. [1], 11: *ἐπιλίποι δ' ἂν ἡμᾶς ὁ πᾶς χρόνος, εἰ πάσας τὰς ἐκείνου πράξεις καταριθμησαίμεθα . . . δηλώσομεν . . . ἐξενηνόχαμεν*. 5, 105: *φοβοῦμαι μὴ τινες ἐπιτιμώσωσιν ἡμῖν εἰ . . . τολμῶν σοὶ παρανεῖν*, and so often to avoid hiatus. 12, 42: *τοὺς μὲν οὖν παλαιούς ἀγῶνας . . . ὕστερον ἐροῦμεν* (no hiatus), *νῦν δὲ ποιήσομαι . . . τοὺς λόγους*.

XEN. Cyr. I, 1: *ἐννοιά ποθ' ἡμῖν ἐγένετο*, etc. (15 times without change to singular). Mem. 1, 2, 46.

EUR. Alc. 383 (see 55). Andr. 355-61 (see 55). H. F. 858: *ἥλιον μαρτυρόμεσθα δρώσ' ἂ δρᾶν οὐ βούλομαι*. Ion, 391: *κωλυόμεσθα μὴ μαθεῖν ἂ βούλομαι*. *Ibid.* 1250-1: *διωκόμεσθα . . . | Πυθία ψήφω κραθηθεῖσ', ἔκδοτος δὲ γίγνομαι*. I. A. 823-4 (see 55). *Ibid.* 1025-6: *ἦν δ' αὖτε μὴ πράσσωμεν ὧν ἐγὼ θέλω* (Klytaemestra), | *ποῦ σ' αὐθις ὀψόμεσθα*; (to Achilles). Med. 314-315 (see 55).

SOPH. Ant. 926 (see 55). El. 399 (*ibid.*). Tr. 491-2 (*ibid.*).

PIND. See comm. on P. 4, 27.

HOM. Od. 16, 44-5: *ἦσο, ξεῖν' ἡμεῖς δὲ καὶ ἄλλοιθι δῆομεν ἔδρην* | *σταθμῶ ἐν ἡμετέρῳ*.

Il. 3, 440. *Ibid.* 13, 257-8: *τό νυ γὰρ κατεάξαμεν, ὁ πρὶν ἔχεσσκον*, | *ἀσπίδα Δηφύβοιο βαλῶν* (Meriones speaks). *Ibid.* 21, 60-1.

55. GENDER OF THE FIRST PERSON PLURAL FOR THE SINGULAR.—The gender of the plural attribute in examples of the foregoing section is the masculine. The masculine is the generic.

EUR. Alc. 383: *ἀρκοῦμεν ἡμεῖς* (Alkestis) *οἱ προθυήσκοντες σέθεν*. Andr. 355-361: *ἡμεῖς* (Andromache) *γὰρ εἰ σὴν παῖδα φαρμακεύομεν* | *καὶ νηδὸν ἐξαμβλοῦμεν, ὡς αὐτὴ λέγει*, | *ἐκόντες οὐκ ἄκοντες οὐδὲ βῶμοι* | *πίπτοντες αὐτοὶ τὴν δίκην ὑφέξομεν* | *ἐν σοῖσι γαμβροῖς, οἷσιν οὐκ ἐλάσσονα* | *βλάβην ὀφείλω προστιθεῖσ' ἀπαίδαν*. | *ἡμεῖς μὲν οὖν τοιοῖδε*. (Notice change

to sing. and fem. sing. attribute.) Cf. I. A. 823-4: οὐ θαυμά σ' ἡμᾶς (Klytaemestra) ἀγνοεῖν, οἷς μὴ πάρος | προσήκες. Med. 314-5: καὶ γὰρ ἡδικημένοι (sc. Medea) | σιγησόμεσθα, κρεισσόνων νικώμενοι.

SOPH. Ant. 926: παθόντες ἂν ξυγγοῖμεν (sc. Antigone) ἡμαρτηκότες, (Only) when I have met my doom, shall I awake to consciousness of sin. El. 399: πεσοῦμεθ' (sc. Electra), εἰ χρὴ, πατρὶ τιμωρούμενοι, I'll fall, if fall I must, avenger to my father. Tr. 491-2: κοῦτοι νόσον γ' ἐπακτὸν ἐξαρούμεθα, | θεοῖσι δυσμαχοῦντες (sc. Deianeira).

56. SINGULAR IN A COLLECTIVE SENSE.—The singular is sometimes used in a collective sense.

ἄμπελος, *vine(yard)*; ἄργυρος, *silver(plate)*; ἡ ἵππος, *cavalry*; ἡ κάμηλος (HDT.), *camelry*, etc.

LYCURG. 79: τρία γὰρ ἔστιν ἐξ ὧν ἡ πολιτεία συνέστηκεν, ὁ ἄρχων, ὁ δικαστής, ὁ ἰδιώτης.

XEN. An. I, 7, 10: ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων ἀσπίς μυρία καὶ τετρακοσία. Oec. 21, 8: μεγάλη χειρὶ.

THUC. 2, 4, 2: λίθοις τε καὶ κεράμῳ. 3, 89, 4: κύματος ἐπαναχώρησις. 3, 96, 3: πολλῇ χειρὶ. 4, 10, 3: τὸν πολέμιον δεινότερον ἔξομεν. 4, 90, 2: ἄμπελον κόπτοντες . . . καὶ λίθους ἅμα καὶ πλίνθον . . . καθαιρούντες. 5, 10, 9: ἡ Χαλκιδικὴ ἵππος. 6, 24, 3: ὁ δὲ πολὺς ὄμιλος καὶ στρατιωτής.

HDT. I, 80: τῇ δὲ καμῆλῳ ἔπεισθαι. I, 174: πολλῇ χειρὶ (sim. elsewhere). 5, 30: ὄκτακισχιλίην ἀσπίδα. 7, 193: τὸ κύμα. 8, 113: τὴν ἵππον τὴν χιλίην . . . τὴν ἄλλην ἵππον.

AR. Ran. 1466: ὁ δικαστής.

EUR. Heracl. 275-6: πολλὴν . . . αἰχμὴν. *Ibid.* 337: πολλῇ . . . χειρὶ. *Ibid.* 1035: χειρὶ. Med. 86: πᾶς τις αὐτὸν τοῦ πέλας (*his neighbor*) μᾶλλον φιλεῖ (as in English). Phoen. 78: πολλὴν . . . ἀσπίδα. *Ibid.* 441-2: μυρία ἀγων | λόγην. fr. 243 N²: ὀλίγον ἄλκιμον δόρυ.

SOPH. O. C. 1251: δάκρυον.

AESCHYL. fr. 304, 7 N²: στάχυς (sim. elsewhere in tragedy).

PIND. O. 7, 19: Ἀργεῖα σὺν αἰχμᾷ.

HOM. Od. I, 162: κύμα.

II. 4, 422: κύμα, and sim. elsewhere. In 5, 490: νύκτας τε καὶ ἡμαρ, and elsewhere, ἡμαρ is an adverbial expression. 16, 11: δάκρυον (more than one tear is shed, as is shown by δάκρυα θερμὰ χέων ὡς τε κρήνη μελάνυδρος, v. 3), and sim. δάκρυον elsewhere in II. and Od.

57. Those Nations whose names are thus used are chiefly barbaric despotisms ("as one man"): ὁ Πέρσης, *the Persian*; ὁ Λυδός, *the Lydian* ("the Hivite and the Hittite"); ὁ Μακεδών (DEM. in con-

tempt). Thucydides, however, δ Ἀθηναῖος, *the Athenian*; δ Συρακόσιος, *the Syracusan*.

DEM. 1, 23: τὸν γε Παῖονα καὶ τὸν Ἰλλυριῶν.

THUC. 1, 69, 5: τὸν τε γὰρ Μῆδον, and elsewhere. 6, 78, 1: τὸν μὲν Συρακόσιον . . . τῶ Ἀθηναίῳ. 6, 84, 3: ὁ Χαλκιδεύς.

HDT. 1, 69: τὸν Ἑλληνα. 8, 2: ὁ Λάικων (?) 8, 136: τὸν Ἀθηναῖον. 9, 12: τὸν Σπαρτιῆτην.

AR. Pax, 214: νῦν ὀπτικῶν δώσει δίκαν.

58. But the National Appellative with the article is often used of the king, the ruler, the general, and in some instances it is doubtful whether the nation *en masse* or its representatives are meant.

AESCHIN. 2, 74: τῆς ἐν Σαλαμῖνι πρὸς τὸν Πέρσῃν (Ξέρξην) ναυμαχίας, to be compared with § 75: τῆν . . . ἐν Πλαταιαῖς πρὸς τοὺς Πέρσας πεζομαχίαν.

DEM. [7], 6: παρὰ τοῦ Μακεδόνοσ, *Philip*. [17], 10 sqq.: ὁ Μακεδῶν, *Alexander*.

XEN. An. 1, 2, 12 sqq.: ἡ Κιλικισσα, *The Cilician queen*. Cyr. 1, 1, 4: ὁ Σκύθης . . . ὁ Θραξ . . . ὁ Ἰλλυριός. *Ibid.* 2, 1, 5: ὁ Ἀσσύριος, and elsewhere. *Ibid.* 3, 3, 2: ἡ γυνὴ τοῦ Ἀρμενίου, and so ὁ Ἀρμένιος and forms often in Xen. Cyr.

HDT. 1, 141 and elsewhere: ὁ Αὐδός = Croesus. 7, 173: ὁ Μακεδῶν. 8, 108: ὁ Πέρσης and τὸν Πέρσῃν, and so elsewhere.

On the distributive use of the singular, see 43.

59. εἰπέ, φέρε, ἄγε, ETC., USED IN ADDRESSING MORE THAN ONE.—εἰπέ, *say*, is often used in fervid or familiar address when several are spoken to; the eye of the speaker shifts. Compare also the interjectional use of φέρε, ἄγε, with a plural verb.

ἡ βούλεσθ', εἰπέ μοι, περιόντες αὐτῶν πυνθάνεσθαι, λέγεται τι καινόν; DEM. 4, 10 (and sim. elsewhere).

DEM. 4, 10 (see above). 20, 21: ὄρα δ' οὐτωσί (addressed to the judges). 25, 73: φέρε δὴ πρὸς θεῶν κἀκεῖνο σκέψασθε, and sim. φέρε elsewhere in DEM. and other orators.

PLATO. Theaet. 151 E: ἀλλὰ φέρε δὴ αὐτὸ κοινῇ σκεψώμεθα, et sim. alib. Prot. 311 D: εἰπέ μοι, ὦ Σώκρατες τε καὶ Ἰππόκρατες, et sim. alib.

XEN. Apol. 14: ἄγε δὴ ἀκούσατε καὶ ἄλλα, et sim. alib.

HDT. 1, 97: φέρε στήσωμεν, but 4, 127: φέρετε . . . πειρᾶσθε.

AR. Ach. 319: εἰπέ μοι, τί φειδώμεσθα τῶν λίθων, ὦ δημόται; et sim. alib. Pax, 1115: ἄγε δὴ, θεαταί, δεῦρο συσπλαγχνεύετε, et sim. alib. Ran. 1417: φέρε, πύθεσθέ μου ταδί, et sim. alib.

- EUR. Cycl. 590-1: ἄγε δῆ, Διονύσου παῖδες . . . | ἔνδον μὲν ἀνῆρ.
 SOPH. Tr. 1255: ἄγ' ἐγκονεῖτ', αἶρεσθε.
 AESCHYL. Pers. 140 sqq.: ἀλλ' ἄγε, Πέρσαι . . . θώμεθα, et sim. alib.;
 but Cho. 803-4: ἄγετε . . . | λύσασθ(ε).
 PIND. P. 1, 60: ἄγ' . . . ἐξεύρωμεν.
 HOM. Od. 2, 212=4, 669: ἀλλ' ἄγε μοι δότε, et sim. alib.; but 22, 252:
 ἄγεθ' . . . ἀκοντίσατ', et sim. alib.
 Il. 2, 331: ἀλλ' ἄγε μίμνετε, et sim. alib.

COPULA

60. When the predicate is not in the form of a verb, but in the form of an adjective or substantive or equivalent, the so-called copula is generally employed to couple the adjective or substantive with the subject. The most common forms of the copula are the verbs εἶμι, *I am*, and γίγνομαι, *I become, turn out, prove, behave*.

εἶμι:

θάνατος ἢ ζημία ἐστί, LYS. 13, 69; *The penalty is death. οὔτοι ἀνδρεῖοὶ εἰσιν*, PLATO, Lach. 195 C; *These are brave*. So everywhere.

γίγνομαι:

τό τ' ἀσέβημα ἡμέτερον γίγνεται, ANT. 2 a 3; *The impiety becomes ours*.

LYS. 1, 7: πάντων τῶν κακῶν ἀποθανοῦσα αἰτία μοι γεγένηται.

ANT. 1, 4: οὔτοι τοῦ μὲν τεθνεῶτος φωνῆς γεγένηται, ἐμοὶ δ' ἀντίδοκοι καθεστᾶσι. 2 a 3 (see above).

PLATO, Lys. 223 B: καταγέλαστοι γεγόναμεν ἐγὼ τε . . . καὶ ὑμεῖς.

XEN. Ag. 10, 4: βασιλεὺς ἐγένετο (sc. Ἀγησίλαος). (See 64.)

THUC. 3, 2, 3: Τενεῖοι . . . μνηστὰ γίγνονται, *The Tenedians turn informers*.

HDT. 8, 86: ἦσαν γε καὶ ἐγένοντο ταύτην τὴν ἡμέρην μακρῶ ἀμείνονες αὐτοὶ ἐωυτῶν, *They were really and showed themselves that day to be far better than their wont*.

AR. Vesp. 207: στροῦθος ἀνὴρ γίγνεται, *The man turns to a sparrow*.

SOPH. O. C. 272: οὐδ' ἂν ᾧδ' ἐγγιγνόμεν κακός. 615: τὰ τερπνὰ πικρὰ γίγνεται καῦθις φίλα.

PIND. P. 10, 22: εὐδαίμων . . . οὗτος ἀνὴρ γίνεται (*aprovees himself*) σοφοῖς.

MIEN. fr. 5, 4-5: ἀλλ' ὀλιγοχρόνιον γίγνεται ὥσπερ ὄναρ | ἦῖθι τιμήεσσα.

HOM. Od. 4, 361-2: οἷ' (sc. οὔροι πνεύοντες) ῥά τε νηῶν | πομπῆς γίγνονται. 708-9: αἷθ' ἄλδς ἵπποι | ἀνδράσι γίγνονται.

61. PERIPHRASES WITH γίγνομαι.—Periphrases with γίγνομαι are espe-

cially common in elevated style. In addition to the pomp (*ὄγκος*) gained by the fuller expression, the moral character of the agent or action is brought more distinctly to the consciousness. *σωτήρ γενοῦ μοι*, AESCH. Cho. 2, is much more than *σώσόν με, ῥυσίπολις γενοῦ*, Sept. 130, than *ῥύσαι τὴν πόλιν*, and *μὴ . . . ὑβριστῆς γένῃ*, SOPH. Ai. 1091-2, than *μὴ ὑβρίσῃς*. See further the comm. on ANT. 1, 2: *τιμωροῦς γενέσθαι*, and THUC. 3, 2, 3, and compare *Periphrastic Tenses*, especially 293.

62. COPULA AS THE PREDICATE.—Strictly speaking, the copula is itself a predicate, as is not unfrequently shown by the translation when it stands alone or with an adverb.

εἰ ταῦθ' οὕτως ἐστίν, Dem. [58], 16: *If matters stand thus. ἡ δ' ἑτέρα ἐστίν ἔτι*, AND. 1, 120: *The other (daughter) is still living.*

DEM. 20, 64: *τούτων δ' ἴσως ἐνιοι τῶν ἀνδρῶν οὐκέτ' εἰσίν. ἀλλὰ τὰ ἔργα τὰ πραχθέντ' ἔστιν, ἐπειδὴ περ ἅπαξ ἐπρίχθη*. [58], 16 (see above).

LYS. 1, 4. *Ibid.* 11: *ὁ γὰρ ἀνθρωπος ἔνδον ἦν*. 13, 44: *ἀνάγκη δ' ἐστίν. Ibid.* 83: *περὶ ὧν ἐστὶν ἡ αἰτία*. 19, 11: *ἡ (sc. σπάνις ἀργυρίου) νῦν ἐστὶν (prevails) ἐν τῇ πόλει*.

AND. 1, 120 (see above).

PLATO, Charm. 153 B: *μάχη ἐγεγόνειν (had taken place) ἐν τῇ Ποσειδαίᾳ*. Protag. 325 B: *σκέψαι ὡς θαυμασίως γίγονται (act, behave) οἱ ἀγαθοί* (see the commentators, and comp. THUC. 3, 10, 1, below). *Ibid.* 335 D: *εἰν γὰρ σὺ ἐξέλθῃς, οὐχ ὁμοίως ἡμῖν ἔσονται οἱ διαλογοί, If YOU go out, our discussions will not go on as well.*

XEN. AN. 7, 1, 28: *ἔστι τις οὕτως ἄφρων ὅστις οἶεται; Breathes¹ there the man who is so foolish as to think?*

THUC. 3, 10, 1: *εἰ μὴ μετ' ἀρετῆς δοκούσης ἐς ἀλλήλους γίγνοιτο*. 4, 110, 2: *οἴσης τῆς πόλεως πρὸς λόφον, The city lying uphill*. 4, 118, 10: *αἱ δὲ σπονδαὶ ἐνιαυτὸν ἔσονται (are to last)*.

AR. EQ. 1027: *ἐμοὶ γὰρ ἐστ' ὀρθῶς περὶ τούτου τοῦ κυνός*.

EUR. ALC. 1076: *οὐκ ἔστι τοὺς θανόντας εἰς φίλος μολεῖν*. Bacch. 773-4: *οἴνου δὲ μηκέτ' ὄντος οὐκ ἔστιν Κύπρις | οὐδ' ἄλλο τερπνὸν οἶδεν ἀνθρώποις ἔτι*. fr. 236 N²: *σὺν μυρίασι τὰ κατὰ γίγνεται πόνοις*.

SOPH. PH. 1241: *ἔστιν τις, ἔστιν ὃς σε καλύσει τὸ δρᾶν*.

SOLON, 13, 16 Bgk⁴: *οὐ γὰρ δὴν θνητοῖς ὕβριος ἔργα πέλει*.

HOM. OD. 19, 312: *ὡς ἔσεται περ, How things will turn out*. 21, 212.

HOM. II. 1, 211: *ὡς ἔσεται περ*. 1, 564: *εἰ δ' οὕτω τοῦτ' ἐστίν*. 4, 319: *ὡς ἔμεν*. 6, 130-1: *οὐδέ . . . | δὴν ἦν*. 9, 528: *ὡς ἦν, How it was*. 9, 551: *τόφρα δὲ Κουρήτεσσι κακῶς ἦν, fared ill*. 11, 762: *ὡς ἔον*. 23, 643: *ὡς ποτ' ἔον*.

¹ Cf. PIND. N. 6, 2-3: *ἐκ μιᾶς ἔϊ πνέμεν (we have our breath = we have our being) | ματρὸς ἀμφοτέροι*.

63. εἶναι at the head of a sentence or clause is regularly emphatic, and ἔστι is equivalent to the later ὄντως ἔστι, *is really, is in fact*.

DEM. 20, 18: ἔστι δὲ τοῦθ' οὕτωςι μὲν ἀκοῦσαι λόγον τιν' ἔχον.

LYS. I, 16: ἔστι δ', ἔφη, Ἐρατοσθένης Οὔθην ὁ ταῦτα πράττων.

PLATO, Gorg. 449 B: εἰσὶ μὲν, ὦ Σ., ἐνταῦθα τῶν ἀποκρίσεων ἀναγκαῖα διὰ μακρῶν τοὺς λόγους ποιῆσθαι.

XEN. Cyr. I, 4, 3: καὶ ἦν μὲν ἴσως πολυλογώτερος.

THUC. 7, I, 4: ὧν οὐκ ἀδύνατος.

HDT. 5, 124: ἦν γὰρ . . . Ἀρισταγόρης ὁ Μιλήσιος ψυχὴν οὐκ ἄκρος. 8, 86: ἦσάν γε καὶ ἐγένοντο . . . ἀμείωνες αὐτοῖ ἐωυτῶν (see 60).

AR. Lys. 1037: ὡς ἔστὲ θωπικαὶ φύσει.

SOPH. O. C. 1000: εἶ γὰρ οὐ δίκαιος. O. T. 255: εἶ γὰρ ἦν τὸ πρᾶγμα μὴ θείλατον.

AESCHYL. Ag. 958: ἔστιν θάλασσα, τίς δὲ νῦν κατασβέσει;

PIND. O. I, 36: ἔστι δ' ἀνδρὶ φάμεν εἰκόσ ἀμφὶ δαιμόνων καλά.

SAPPHO, fr. 85: ἔστι μοι κύλα πάις.

HOM. Od. 2, 292-3: εἰσὶ δὲ νῆες | πολλὰ ἐν . . . Ἰθάκῃ.

II. IO, 378-9: ἔστι γὰρ ἔνδον | χαλκός.

64. COPULATIVE VERBS.—Other Copulative Verbs are:

ἀκούειν,	κυρεῖν, <i>chance,</i>	τυγχάνειν, <i>happen,</i>
διατελεῖν,	λαγχάνειν,	ὑπάρχειν, <i>be (a basis),</i>
δύνασθαι,	μένειν, <i>remain,</i>	φαίνομαι, <i>appear,</i>
καθίστασθαι=γίγνεσθαι	πέλειν, <i>πέλεσθαι,</i>	φῦναι, <i>comp. fuisse,</i>
(often in orators),	τελέθειν,	etc.

In the better days of the language such verbs as καθίστασθαι, τυγχάνειν, ὑπάρχειν, and φῦναι are not mere fluxes for the predicate. The frequent use of φῦναι and τυγχάνειν arises from the Greek division of all manifestation into the two spheres of φύσις and τύχη. In ὑπάρχειν, which ultimately became colorless, the idea of a basis, of something to fall back upon, of resource or residue, was not wholly effaced in the good period.

DEM. 18, 46: ἀντὶ γὰρ φίλων καὶ ξένων ἃ τότε ὠνομάζοντο, νῦν κόλακες καὶ θεοὶ ἐχθροὶ καὶ πάνθ' ἃ προσήκεν ἀκούουσιν, *hear = are called*. 57, 47: εἶ μὲν ἔλαχον ἱερεῖς.

LYS. [6], 4: ἂν νυνὶ Ἀνδοκίδης ἀθῶος ἀπαλλαγῇ . . . καὶ λάχῃ βασιλεύς.

ANT. I, 4 (60): ἐμοὶ δ' ἀντίδικοι καθεστᾶσι.

PLATO, Charm. 154 B: σχεδὸν γὰρ τί μοι πάντες οἱ ἐν τῇ ἡλικίᾳ καλοὶ φαίνονται. *Ibid.* 154 C: καὶ τότε ἐκείνος ἐμοὶ θαυμαστός ἐφάνη. Hipp. Mai. 300 A: οὐδέ γ' αὖ ἢ δι' ἀκοῆς ἤδονή, . . . διὰ ταῦτα τυγχάνει καλή. Prot. 313 E: τυγχάνεις ἐπιστήμων. Theaet. 146 A: ὁ δὲ ἀμαρτῶν . . . καθεδεῖται . . . ὄνος, *The fellow that misses will sit down an ass*.

XEN. Ages. 10, 4: φιλοτιμότητος δὲ πεφυκῶς, ἀήττητος διετέλεσεν, ἐπεὶ

βασιλεὺς ἐγένετο, *Born ambitious, he continued unconquered after he became king.*

THUC. 4, 69, 2: καὶ αἱ οἰκίαι . . . αὐταὶ ὑπῆρχον ἔνυμα, *The houses themselves served as a fortress.*

HDT. 4, 110: δύναται δὲ τὸ οὖνομα τοῦτο κατὰ Ἑλλάδα γλώσσαν ἀνδροκτόνοι.

AR. Pax, 1045: τίς ἄρα ποτ' ἐστίν; ὡς ἀλαζῶν φαίνεται.

EUR. Hec. 1229: ὑπῆρχ(ε). Ion, 412: μεταπέσοι (sc. τὰ συμβόλαια) βελτίονα. Med. 229: κάκιστος ἀνδρῶν ἐκβέβηχ' οὐμός ποίσις. *Ibid.* 285: πέφυκας. *Ibid.* 728: μενεΐς ἄσυλος. fr. 360, 8 N²: ἔφυμεν. fr. 382 N²: πέφυκα.

SOPH. El. 45-6: ὁ γὰρ | μέγιστος αὐτοῖς τυγχάνει δορυξένων.

AESCHYL. Pers. 598: κακῶν μὲν ὅστις ἔμπειρος κυρεῖ.

PIND. O. 1, 47: ὡς δ' ἄφαντος ἔπελες.

HOM. Od. 7, 51-2: θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων | ἔργοισιν τελέθει.

Il. 1, 417-8: νῦν δ' ἄμα τ' ὠκύμορος καὶ διζυρός περὶ πάντων | ἔπλεο.

65. PASSIVE VERBS AS COPULATIVE VERBS.—Passive verbs of making, taking, choosing, calling, and the like are used as copulative verbs, and like the others take the same case in the subject and predicate. Such verbs are :

αἰρεῖσθαι,	εὐρίσκεσθαι,	λέγεσθαι,
αἶρεσθαι,	ἴστασθαι,	νομίζεσθαι,
ἀλίσκεσθαι,	καθίστασθαι (cf. 64),	ονομάζεσθαι,
ἀποδείκνυσθαι,	καλεῖσθαι,	ποιεῖσθαι,
αἰξάνεσθαι,	καταλείπεσθαι,	τετύχθαι, τυχθῆναι,
γινώσκεισθαι,	κρίνεσθαι,	ὑπολαμβάνεσθαι,
δηλοῦσθαι,	λαμβάνεσθαι,	χειροτονεῖσθαι, and others.

DEM. 2, 5: μέγας ἠϋξήθη. 2, 8: ἤρθη μέγας. 4, 18: ἴν(α) . . . ἀφύλακτος ληφθῆ. 9, 21: μέγας ἐκ μικροῦ . . . Φίλιππος ἠϋξήται. [12], 14: εἰ μὲν ἐμὴ γνωσθῆ (sc. ἡ νῆσος) . . . εἰ δ' ὑμέτερα κριθῆ. 18, 282: σὺ τοίνυν οὗτος ἠϋρέθης. 27, 63: εἰ κατελείφθην μὲν ἐνιαύσιος. *Ibid.* 64: οἶκοι ταλαντιῶιοι καὶ δατάλαντοι καταλείφθιντες.

ISOC. 12, 5: οὐχ οἷός εἰμι γινωσκόμενος ἀλλὰ τοιοῦτος ὑπολαμβάνόμενος οἶον κτέ.

LYS. 13, 66: καὶ ἐλήφθη μοιχός. 16, 8: πολλοὺς δ' αἰτῶν στρατηγούς καὶ ἱππάρχους κεχειροτονημένους.

ANT. 6, 11: ἐπειδὴ χορηγὸς κατεστάθη.

PLATO, Legg. 689 D: ἡ . . . μεγίστη τῶν ξυμφωνιῶν μεγίστη δικαιοτάτ' ἂν λέγοιτο σοφία. Phaedr. 236 B: σφηνήλατος ἐν Ὀλυμπίᾳ στάθητι. Rpb. 566 D: τύραννος ἀντὶ προστάτου ἀποτελεσμένος.

XEN. An. 7, 1, 26: πολέμιοι μὲν ἐσόμεθα ἀποδεδειγμένοι Λακεδαιμονίοις.

THUC. 3, 82, 4: τόλμα μὲν γὰρ ἀλόγιστος ἀνδρία φιλέταιρος ἐνομίσθη, *Daring without reflection was considered bravery of good comradeship.* 5, 95: τὸ δὲ μῖσος δυνάμεως παράδειγμα τοῖς ἀρχομένοις δηλούμενον. 6, 33, 3: ἄφρακτοι ληφθῆσεσθε.

HDT. 2, 141: καὶ νῦν οὗτος ὁ βασιλεὺς ἔστηκε . . . λίθινος. 3, 88: Δαρείος . . . βασιλεὺς ἀπεδέδεκτο, *et sim. alibi.*

AR. Nub. 1079: μοιχὸς γὰρ ἦν τύχης ἀλούς. Av. 798-9: Διτρέφης . . . ἤρέθη φύλαρχος, εἰθ' ἵππαρχος.

EUR. H. F. 150: σὺ δ' ὡς ἀρίστου φωτὸς ἐκλήθης δάμαρ.

SOPH. El. 950: μόνα λελείμμεθον. O. T. 576: οὐ γὰρ δὴ φονεὺς ἀλώσομαι. Ph. 908: δεύτερον ληφθῶ κακός;

AESCHYL. Eum. 353: παλλεύκων δὲ πέπλων ἄμοιρος μόνα ἐτύχθην. Pers. 135-9: Περσίδες δ' . . . ἐκάστα . . . λείπεται μονόζυξ. Sept. 698-9: κακὸς οὐ κεκλή- | ση, *Base shalt thou not be called.*

PIND. O. 9, 46: λαοὶ δ' ὀνύμασθεν. I. 3, 25-6: τιμάντες . . . λέγονται | πρόξενοί τ(ε).

HOM. Od. 9, 335: αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην. 20, 67-8: αἶ | δὲ λίποντο | ὄρφανα ἐν μεγάροισι.

Il. 1, 293: ἦ γὰρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην. 4, 84: Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.

66. εἶναι COMBINED WITH A COPULATIVE VERB.—Even after these εἶναι is sometimes found as *to be* is in English; e. g. “*Paul called to be an apostle.*”

ISAE. Cf. 2, 41: οὐ εἶναι ὀνομάσθην.

PLATO. Cf. Apol. 23 A: ὄνομα δὲ τοῦτο λέγεσθαι σοφὸς εἶναι. Rpb. 428 E: ὅσοι ἐπιστήμας ἔχοντες ὀνομάζονται τινες εἶναι.

HDT. 5, 25 (*ter*). 7, 154: ἀπεδέχθη πάσης τῆς ἵππου εἶναι ἵππαρχος.

PIND. O. 10, 63-4: μάτρωος δ' ἐκάλεσέ νιν | ἰσώνυμον ἔμμεν.

HOM. Cf. Il. 17, 150-1: Σαρπηδό(α) . . . | κάλλιπες Ἀργεῖοισιν ἔλωρ καὶ κύρμα γενέσθαι.

67. PREVIOUS CONDITION.—Previous condition is represented by ἀντί or ἐξ with the gen.

DIN. I, 111: εὐρήσετε γὰρ τοῦτον . . . ἀντὶ μὲν λογογράφου . . . πλουσιώ-
τατον ὄντα τῶν ἐν τῇ πόλει, ἀντὶ δ' ἀγνώτος . . . ἔνδοξον γεγεννημένον.

DEM. 9, 21: μέγας ἐκ μικροῦ (see 65). 18, 46 (see 64). *Ibid.* 131: πλού-
σιος ἐκ πτωχοῦ . . . γεγονώς, *A rich man (plutocrat) from a pauper.*

LYS. 32, 17: ἀντὶ πλουσίων πτωχοῦς.

PLATO. Rpb. 566 D (see 65).

XEN. Cyr. 8, 3, 39: ἐκ πένητος πλούσιος γεγένησαι.

HDT. I, 87: πολέμιον ἀντὶ φίλου ἐμοὶ καταστῆναι.

AR. Cf. Av. 627 (see 25). Ran. 1011: ἐκ χρηστῶν καὶ γενναίων μοχθηροτά-
τους ἀπέδειξας.

SOPH. Tr. 148-9: ἕως τις ἀντὶ παρθένου γυνή | κληθῆ.

PIND. O. 13, 66-7: ἐξ ὄνειρου δ' αὐτίκα | ἦν ὕπαρ.

On the Double Acc. after Active Verbs see Index.

OMISSION OF THE SUBJECT

68. PERSONAL PRONOUN EXPRESSED.—The personal pronoun of the first and second person is not expressed unless it is emphatic, as, for example, in contrasts.

τί μᾶλλον ἐμοῦ σὺ κατηγορεῖς ἢ γῶ σοῦ; DEM. 18, 196; *Why do you accuse me rather than I you?* οὗτος μὲν γὰρ ὕδωρ, ἐγὼ δ' οἶνον πίνω, DEM. 19, 46; *This fellow (drinks) water, I drink wine.*

DEM. 18, 196 (see above). 19, 46 (*id.*). 21, 28: ἐγὼ . . . ὑμεῖς (see 88).

LYS. 1, 26: οὐκ ἐγὼ σε ἀποκτενῶ ἀλλ' ὁ τῆς πόλεως νόμος, (It is) *not I that am about to kill thee, but the law of the state.* (Cf. AR. Eccl. 1055-6, cited below.)

PLATO, Conv. 172 B: σὺ οὖν μοι διήγησαι. Protag. 335 D (see 62).

XEN. AN. 1, 3, 6: ἀλλὰ ἐπεὶ ὑμεῖς ἐμοὶ οὐκ ἐθέετε πείθεσθαι, οὐδὲ ἔπεισθαι, ἐγὼ σὺν ὑμῖν ἔψιμαι.

THUC. 6, 14: καὶ σὺ, ὦ πρύτανι, ταῦτα . . . ἐπιψήφισε.

HDT. 6, 1: τοῦτο τὸ ὑπόδημα ἔρραψας μὲν σὺ, ὑπεδήσατο δὲ Ἀρισταγόρης.

7, 11: εἰ ἡμεῖς ἡσυχίην ἄξομεν, ἀλλ' οὐκ ἐκείνοι.

AR. Vesp. 1426: σὺ λέγε. Eccl. 1055-6: ἀλλ' οὐκ ἐγὼ, | ἀλλ' ὁ νόμος ἔλκει σ(ε).

EUR. Hec. 609-10: σὺ δ' αὖ λαβοῦσα τεύχος, ἀρχαία λάτρι, | . . . ἔνεγκε δεῦρο.

SOPH. Antig. 508: σὺ τοῦτο μούνη τῶνδε Καδμείων ὄρᾳς.

PIND. ἐγὼ 27 times, σὺ and τὺ together 10 times.

SOLON, fr. 2: εἶην δὴ τότ' ἐγὼ Φολεγάνδριος ἢ Σικινίτης.

HOM. Od. 1, 303-5: αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἤδη . . . σοὶ δ' αὐτῷ μελέτω.

Il. 1, 76: τοιγὰρ ἐγὼν ἐρέω, σὺ δὲ σίνθεο. 2, 485-6: ὑμεῖς . . . πάρεστέ τε, ἴστε τε πάντα, | ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν.

69. UNEMPHATIC ἐγὼ AND σὺ.—The emphasis of the first and second persons is not to be insisted on too much in poetry or in familiar prose. Notice the frequency of ἐγῶδα, ἐγῶμαι. Noteworthy also is the return of ἐγὼ in AESCHIN. 3.

70. OMISSION OF THE SUBJECT OF THE THIRD PERSON.—The personal pronoun of the third person has no nominative. Hence, the unemphatic subject of the third person is omitted when it can be readily supplied from the context.

71. SUBJECT OMITTED EVEN WHEN THERE IS A SUDDEN CHANGE OF SUBJECTS.—So free is the Greek in its omission of the subject that there is often a sudden change of subject without further warning.

ἡ γυνὴ ἀπήει . . . ὡς τὸ παιδίον, ἵνα τὸν τιτθὸν αὐτῷ διδῶ (sc. ἡ γυνή) καὶ μὴ βοᾷ (sc. τὸ παιδίον), LYS. I, 10.

LYS. I, 10 (see above).

ANTIPHON, I, 26: πῶς οὖν ταύτην ἐλεεῖν (sc. τινά) ἀξιόν ἐστιν ἢ αἰδοῦς τυγχάνειν (sc. ταύτην) παρ' ἑμῶν ἢ ἄλλου του;

XEN. AN. I, 2, 26: ἡ γυνὴ αὐτὸν ἔπεισε καὶ πίστεις ἔλαβε (sc. Συέννεσις).

THUC. 2, 3, 4: ἐχώρου (sc. οἱ Πλαταιῆς) . . . ἐπ' αὐτούς (sc. τοὺς Θηβαίους), ὅπως μὴ κατὰ φῶς θαρσαλεωτέροις οὐσι προσφέρωνται (sc. οἱ Πλαταιῆς) καὶ σφίσι ἐκ τοῦ ἴσου γίγνωνται (sc. οἱ Θηβαῖοι). 3, 62, 5: ἐπειδὴ γοῦν ὄ τε Μῆδος ἀπῆλθε καὶ τοὺς νόμους ἔλαβε (sc. ἡ πόλις). 8, 102, 1: ὡς αὐτοῖς οἷ τε φρυκτωροὶ ἐσήμαιον καὶ ἡσθάνοντο (sc. οἱ Ἀθηναῖοι) τὰ πυρὰ ἐξαίφνης πολλὰ . . . φανέντα.

SOPH. AI. 549. Tr. 362-3 (where see Jebb).

PIND. O. 3, 20-2: ὀφθαλμὸν ἀντέφλεξε Μῆνα, | καὶ μεγάλων ἀέθλων ἀγνὰν κρίσω . . . | θῆκε (sc. Ἡρακλῆς). 9, 45-6. P. 4, 23-5. So elsewhere.

HES. fr. 5 Rz.: οὐδέ οἱ ὕπνος | πίπτει ἐπὶ βλεφάροις, φυλακὴν δ' ἔχεν (sc. Ἄργος) ἔμπροσθεν αἰεί.

HOM. II. 23, 704-6: ἀνδρὶ δὲ νικηθέντι γυναικ' ἐς μέσσον ἔθηκεν (sc. Πηλεΐδης), | πολλὰ δ' ἐπίστατο (sc. ἡ γυνή) ἔργα, τίον (sc. Ἀχαιοὶ) δὲ ἐτεσσαράβοιον. | στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν εἶπεν (sc. Πηλεΐδης).¹

72. SUBJECT CONTAINED IN THE VERB.—The subject is sometimes omitted in the third person, when it may be involved in the verb as the definite function of a definite character. ἐκήρυξεν, *he proclaimed* (ὁ κήρυξ), etc. In a suit at law, the clerk is often addressed without any further note. In dramatic passages, a servant is often supposed to be at hand.

ἀναγνώτω (sc. ὁ γραμματεὺς), DEM. [44], 45; *Let* (the clerk) *read*. ἐπεὶ ἐσάλπιγξε (sc. ὁ σαλπικτής), προβαλλόμενοι τὰ ὄπλα ἐπήσαν, XEN. AN. I, 2, 17; *When the trumpet sounded*, etc.

DEM. [44], 45 (see above).

LYS. 19, 27: ἂ δὲ κατέλιπεν (sc. ὁ Ἀριστοφάνης), ἀναγνώσεται (sc. ὁ γραμματεὺς) ὑμῖν. *Ibid.* 57.

XEN. AN. I, 2, 17 (see above). 2, 2, 4: ἐπειδὴν . . . σημήνη. 3, 4, 4: ἐσήμηνε. *Ibid.* 36: ἐκήρυξε. 5, 2, 12: ὅποταν σημήνη (*dis*). 6, 5, 25: ἔως σημαῖοι.

¹ Note also N. T. Marc. 1, 31: καὶ ἀφήκεν αὐτὴν ὁ πυρετὸς εὐθὺς, καὶ διηκόνει (sc. ἐκείνη) αὐτοῖς.

CONV. 5, 2: μόνον, ἔφη, τὸν λαμπτήρα ἐγγύς προσένεγκάτω. Cyr. 2, 2, 2: ἤρξατο (sc. ὁ ἄρταμος). 4, 5, 42: κηρυξάτω.

THUC. 3, 21, 3: ὥστε πάροδον μὴ εἶναι, ἀλλὰ δι' αὐτῶν μέσων διῆσαν (sc. οἱ διώτες) = *those who had to go through* = οἱ φύλακες.

HDT. 2, 47: ἐπεὶν θύση. 2, 70: ἐπεὶν . . . δελεάση.

COM. 3, 502: τὴν τράπεζαν ἦκ' ἔχων (sc. ὁ δοῦλος).

PIND. P. 1, 48: ἀνίχ' εὐρίσκοντο θεῶν παλάμαις τιμάν, *Hiero cum fratribus*.

THEOGN. 473: οἰνοχοεῖτω.

HOM. Od. 4, 214: χευάντων (sc. θεράποντες). 21, 142: οἰνοχοεῖει (sc. ὁ οἰνοχόος).

Il. 18, 492-3: νύμφας . . . | ἠγίνευν (sc. νυμφαγωγοί).

73. θεία ῥήματα.—Not essentially different from this use is the use of the so-called **θεία ῥήματα**, in which the name of the divine agent is omitted, such as **ὔει** (sc. ὁ ὕων = Ζεὺς), *he rains (the rainer = Zeus)*. So **βροντᾶ**, *he thunders*; **νίφει**, *he snows*; **σειεῖ**, *he shakes (Poseidon)*.

LYS. fr. 75, 4 (Sch.): ἤδη συσκοτάζοντος.

THUC. 1, 51, 2: ξυνεσκόταζε γὰρ ἤδη. 4, 52, 1: καὶ τοῦ αὐτοῦ μηνὸς ἰσταμένου ἔσεισε.

HDT. 2, 22: ὕσαι . . . ἐχιόνιζε (bis). 4, 28: τὴν μὲν ὠραίην οὐκ ὕει λόγον ἄξιον οὐδέν, τὸ δὲ θέρος ὕων οὐκ ἀνίει (note the masc. ptc. ὕων).

AR. Ach. 1141: νίφει. fr. 2, 963, 13: καὶ ξυννένοφε καὶ χειμέρια βροντᾶ μάλ' εὖ.

COM. 2, 851, 2: νιφέτω μὲν ἀλφίτοις, | ψακαζέτω δ' ἄρτοισιν, ὑέτω δ' ἔτνει.

HOM. No example. See 74.

74. DIVINE AGENT EXPRESSED.—In Homer the divine agent is always expressed, as it often is in poetry, and even in prose that aims at reproducing the language of the people. That the notion of god is never abandoned is shown by the use of the genitive absolute, and not the accusative absolute. **ὔοντος**, *when it is raining*. See *Participial Accusative*.

XEN. Oec. 8, 16: ὅταν χειμάζη ὁ θεὸς ἐν τῇ θαλάττῃ. *Ibid.* 20, 11: ὕδωρ μὲν ὁ ἄνω θεὸς παρέχει. Ven. 8, 1: ὅταν νίφη ὁ θεός.

HDT. 3, 117: τὸν μὲν γὰρ χειμῶνα ὕει σφι ὁ θεός. So elsewhere.

AR. Ach. 510-11: καῖτοις ὁ Ποσειδῶν . . . | σεῖσαις . . . ἐμβυδαὶ τὰς οἰκίας. Nub. 368: τίς ὕει: Av. 570: βροντάτω νῦν ὁ μέγας Ζᾶν. Lys. 1142: χῶ θεὸς σεῖων ἄμα. So elsewhere.

SOPH. O. C. 1606: κτύπησε μὲν Ζεὺς χθόνιος.

PIND. O. 7, 49-50: ὁ μὲν (sc. Ζεὺς) . . . | πολὺν ὕσε χρυσόν. I. 6 (7), 5.

ALCAE. fr. 34: ὕει μὲν ὁ Ζεὺς.

HOM. Od. 14, 305: Ζεὺς δ' ἄμυδις βρόντησε.

Il. 9, 236-7: Ζεὺς δέ σφι Κρονίδης ἐνδέξια σήματα φαίνων | ἀστράπτει.
12, 25: ὕει δ' ἄρα Ζεὺς. 12, 279-80: ὅτε τ' ὄρετο μητίετα Ζεὺς | νιφέμεν.¹

75. *Gen. Abs.* :

LYS. fr. 75, 4 (Sch.): ἤδη συσκοτάζοντος.

XEN. Hell. I, 1, 16: ὕοντος πολλῶν.

AR. Vesp. 773-4: ἐὰν δὲ νίφη, πρὸς τὸ πῦρ καθήμενος (sc. ἠλιάσει), | ὕοντος, εἴσει.²

76. IMPERSONAL VERBS.—The same principle lies at the basis of all so-called impersonal verbs. Sometimes the subject is contained in the predicate, as when the passive is used impersonally, or when the infinitive is used without a subject.

ἐμοὶ . . . δεδιήγεται, ANTIPHON, I, 31; *My tale has been told.*

ANTIPHON, I, 31: ἐμοὶ μὲν οὖν δεδιήγεται καὶ βεβοήθηται τῷ <τε> τε-
θεώῳτι καὶ τῷ νόμῳ. 5, 75: ὅμως δ' οὖν κεκινδυνεύεται.

PLATO, Rpb. 457 E. εὖ μάλ' ἂν ἀμφισβητηθεῖη (cf. *ibid.* D: ἀμφισβή-
τησιν γενέσθαι).

XEN. Hell. I, 3, 20: ἐπεὶ δὲ αὐτοῖς παρεσκεύαστο. Mem. I, 7, 2: ἄρ' οὐ
τὰ ἔξω τῆς τέχνης μιμητέον τοὺς ἀγαθοὺς αὐλητάς; . . . καὶ τούτω ταῦτα ποιητέον
. . . καὶ τούτω πολλοὺς ἐπανέτας παρασκευαστέον.

THUC. I, 46, 1: οἱ δὲ Κορίνθιοι, ἐπειδὴ αὐτοῖς παρεσκεύαστα, ἔπλεον ἐπὶ
τὴν Κέρκυραν. I, 91, 1: τειχίζεται τε καὶ ἤδη ὕψος λαμβάνει (sc. τὸ τεῖχος).
7, 25, 9: ὡς . . . διαπεπολεμησόμενον. Cf. 7, 77, 3: ἱκανὰ γὰρ τοῖς τε πολεμίοις
ἠὲ τύχεται.

AR. Thesm. 1227: ἀλλὰ πέπαισται μετρίως ἡμῖν. Ran. 376: ἠρίστηται
δ' ἐξαρκούντως.

HOM. Od. 9, 143: οὐδὲ προυφαίνετ' ἰδέσθαι. 19, 312: ἀλλὰ μοι ᾧδ' ἀνὰ
θυμὸν ὀέται, ὡς ἔσεται περ.

Il. 22, 319: ὡς αἰχμῆς ἀπέλαμπ' εὐήκεος.

For additional examples of the impersonal passive, see 176.

For the impersonal neuter plural in -τέα, see exx. under 37.

77. Often the subject is practically an infinitive or a sentence. So in the case of such verbs as δεῖ, δοκεῖ, εἰσέρχεται (εἰσήει,

¹ Note also POLYB. 31, 21, 9' συσκοτάζοντος ἄρτι τοῦ θεοῦ.

² Compare also POLYB. 31, 21, 9 (see above).

εἰσῆλθέ) με, ἐνδέχεται, ἔξεστιν, ἔστιν, ἔχει λόγον, οὐκ ἔστιν, παρέχει, πρέπει, προσήκει, συμφέρει, φαίνεται, χρή, etc.

ἅπαντα γὰρ δεῖ τάληθῆ λέγειν, LYS. 3, 10; *It is necessary to tell all the truth, The whole truth must be told.*

DEM. 19, 204: οὔτε γὰρ ὡς συμφέρει Φωκίας ἀπολωλέναι . . . ἔνεστιν λέγειν αὐτῶ.

LYS. 3, 10: ἔδοξε μοι κράτιστον εἶναι ἀποδημήσαι ἐκ τῆς πόλεως.

THUC. 1, 120, 1: χρὴ γὰρ τοὺς ἡγεμόνας . . . τὰ κοινὰ προσκοπεῖν. 1, 120, 3: εὐδὲ παρασχόν, ἐκ πολέμου πάλιν ξυμβῆναι (sc. ἀνδρῶν ἀγαθῶν ἔστιν).

HDT. 3, 71: ἐπεὶτε δὲ ἐς Δαρείον ἀπίκετο γνώμην ἀποφαίνεσθαι. 3, 142: καί μοι παρέχει νῦν ὑμέων ἄρχειν. 6, 27: φιλέει δὲ κως προσημαίνειν, εὐτ' ἂν μέλλῃ μεγάλα κακὰ ἢ πόλις ἢ ἔθνεϊ ἔσεσθαι, but just below: ταῦτα μὲν σφί σημήια ὁ θεὸς προέδεξε. 9, 68: δηλοῖ τέ μοι ὅτι πάντα τὰ πρήγματα τῶν βαρβάρων ἤρτητο ἐκ Περσέων.

EUR. H. F. 302-3: ἦδη δ' ἐσῆλθέ μ' εἰ παρατησαίμεθα | φυγὰς τέκνων τῶνδ(ε).

HOM. Od. 1, 296-7: οὐδ' ἔτι σε χρὴ | νηπιέας ὀχέειν. Cf. 3, 14: Τηλέμαχ', οὐ μὲν σε χρὴ ἔτ' αἰδῶος. 8, 146: ἔοικε δὲ σ' ἴδμεν ἀέθλους.

II. 2, 24: οὐ χρὴ πανύχιον εὔδειν βουληφόρον ἄνδρα. 9, 337-8: τί δὲ δεῖ¹ πολεμιζόμεναι Τρώεσσιν | Ἄργεῖους:

For other examples, see 37, and on the infinitive, see Index.

78. Sometimes an indefinite subject is to be supplied from the context. This is very easy in the dependencies of the infinitive, as that form always involves an indefinite accusative subject.

ISAE. 2, 13: [ὁ νόμος] κελεύει τὰ ἑαυτοῦ ἐξείναι διαθέσθαι ὅπως ἂν ἐθέλῃ. So elsewhere.

ANTIPHON, 5, 91: ἐν μὲν γὰρ ἀκεστῶ πράγματι καὶ ὀργῇ χρησαμένους καὶ διαβολῇ πιθόμενους ἔλασσον ἔστιν ἐξαμαρτεῖν· μεταγνοὺς γὰρ ἔτι ἂν ὀρθῶς βουλεύσαιτο (sc. ὁ . . . χρησάμενος κτέ).

PLATO, Men. 97 A: οὐκ ἔστιν ὀρθῶς ἡγεῖσθαι, εἰ μὴ φρόνιμος ἦ. So elsewhere. Cf. Rpb. 347 C: τῆς δὲ ζημίας μεγίστη τὸ ὑπὸ πονηροτέρου ἄρχεσθαι, εἰ μὴ αὐτὸς ἐθέλῃ ἄρχειν.

HDT. I, 195: ἐσθῆτι δὲ τοιῆδε χρέωνται, κιθῶνι ποδηνηκέϊ λινῶ, καὶ ἐπὶ τοῖτον ἄλλον εἰρίνεον κιθῶνα ἐπε νδύνει (sc. ὁ χρεώμενος). 1, 216: οὐρος δὲ ἡλικίης σφί προκίεται ἄλλος μὲν οὐδεὶς· ἐπεὶν δὲ γέρων γένηται κάρτα κτέ. 2, 38: δοκιμάζονσι . . . ἦν . . . ἴδηται (sc. ὁ δοκιμάζων). 2, 65: εὐχόμενοι . . . ἰσῆται . . . διδοῖ (sc. ὁ εὐχόμενος).

EUR. Or. 428: μισοῦμεθ' οὕτως ὥστε μὴ προσηνέπειν (sc. τινά).

¹ The only instance of δεῖ in Homer.

HOM. Od. 5, 400: ὄσσον (ὄσον) τε γέγωνε βοήσας (?). 6, 294: *id.* 9, 473: *id.* 12, 181: *id.*

Il. 13, 287: οὐδέ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὄνοιτο, *a fault-finder.*
22, 199: ὡς (= as) δ' ἐν ὄνειρῳ οὐ δύναται φεύγοντα διώκειν, *a dreamer.*

79. Other ellipses of Time, Circumstances, and the like coincide with the English.

τῆς δ' ὥρας ἐγίγνετ' ὄψέ, DEM. 21, 84; *It was getting late.* ἦν πρὸς ἡμέραν, LYS. 1, 14; *It was drawing on towards day.*

DEM. 21, 84 (see above).

LYS. 1, 14 (see above).

PLATO, Conv. 217 D: σκηπτόμενος ὅτι ὄψέ εἴη.

XEN. An. 1, 8, 1: ἦδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν. Ap. 23: ἔνθα οὐ προσβατὸν θανάτῳ. Hell. 1, 6, 20: ἐπεὶ σκότος εἴη, ἐξεβίβαζεν . . . ἐπειδὴ ἦδη μέσον ἡμέρας ἦν.

THUC. 1, 109, 3: ὡς δὲ αὐτῶ οὐ προυχώρει, *matters.* 2, 56, 1: ἐπειδὴ ἐτοῖμα ἦν, *things.* 2, 56, 4: ἐς ἐλπίδα μὲν ἦλθον τοῦ ἐλεῖν, οὐ μέντοι προεχώρησέ γε. 4, 93, 1: ἦδη γὰρ καὶ τῆς ἡμέρας ὄψέ ἦν. 7, 84, 4: ἐς τὰ ἐπὶ θάτερα τὸ τοῦ ποταμοῦ παραστάντες οἱ Συρακόσιοι (ἦν δὲ κρημνώδες [sc. τὸ χωρίον]).

HDT. 3, 82: ἐκ δὲ τοῦ φόνου ἀπέβη ἐς μοναρχίην.

HOM. Il. 22, 410: τῶ δὲ μάλιστ' ἄρ' ἔην (the situation) ἐναλίγκιον, ὡς εἰ κτέ.

See also exx. under 37.

80. ONE. — *One* may be expressed by *τις*, or, chiefly in phrases, by the Ideal second person, an imaginary *you*.

τις :

DEM. 1, 21: φήσει τις ἄν. 3, 10: εἴποι τις ἄν, and so elsewhere. 4, 25: εἰ γὰρ ἔροιτό τις ὑμᾶς. 18, 252: πανταχόθεν μὲν τοῖνυν ἄν τις ἴδοι.

PLATO, Legg. 905 C. Soph. 220 D: ἦ τί τις ἄν, Θεαίτητε, εἴποι κάλλιον; and so elsewhere.

XEN. An. 1, 9, 3: καταμάθοι ἄν τις, and elsewhere.

THUC. 1, 6, 6: πολλὰ δ' ἄν καὶ ἄλλα *τες* ἀποδείξειε κτέ., and elsewhere.

HDT. 1, 32: ἐν γὰρ τῶ μακρῶ χρόνῳ πολλὰ μὲν ἐστί ἰδεῖν τὰ μὴ τις ἐθέλει.

AR. Pax, 833: ἀστέρης γιγνώμεθ', ὅταν τις ἀποθάνῃ.

SOPH. O. C. 1536-7: θεοὶ γὰρ εὖ μὲν, ὄψέ δ' εἰσορῶσ', ὅταν | τὰ θεῖ' ἀφείς τις εἰς τὸ μαινέσθαι τραπῆ. Ph. 505: χῶταν τις εὖ ζῆ, and so often.

HOM. Od. 4, 535 = 11, 411: ὡς τίς τε κατέκτανε βούν ἐπὶ φάιτῃ.

Il. 3, 33: ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλινόροσος ἀπέστη, and so elsewhere.

81. *Ideal Second Person:*

PLATO, Protag. 347 D: ὅπου δὲ καλοὶ κάγαθοὶ συμπύται καὶ πεπαιδευμένοι εἰσίν, οὐκ ἂν ἴδοις οὔτ' αὐλητρίδας οὔτε κτέ. (?).

XEN. Cyr. 8, 1, 33: ἐπέγνωσ δ' ἂν ἐκεῖ οὐδένα οὔτε ὀργιζόμενον κραυγῇ οὔτε χαίροντα ὑβριστικῶς γέλῳτι, ἀλλὰ ἰδὼν ἂν αὐτοὺς ἠγήσω τῷ ὄντι εἰς κάλλος ζῆν. *Ibid.* 8, 3, 42: ὄψει (?). *Ibid.* 8, 3, 43: οὐδένα ἂν ἴδοις (?). Hell. 6, 4, 16: ὡν δὲ ζῶντες ἠγγελμένοι ἦσαν (sc. οἱ προσήκουτες) ὀλίγους ἂν εἶδες.

HDT. 2, 29: σχοῖνοι δὲ δωδέκ' εἰσι οὔτοι τοὺς δεῖ τούτῳ τῷ τρόπῳ διεκπῶσαι (which one must . . .) καὶ ἔπειτα ἀπίξαι ἐς (and then you will reach) πεδίον λεῖον . . . ἤξει . . . ποιήσεται . . . πλεύσει . . . ἤξει. 2, 30: ἐν ἴσῳ χρόνῳ ἄλλῳ ἤξει . . . ἐν ὄσῳ . . . ἤλθες. 4, 28: ὕδωρ ἐκχέας πηλὸν οὐ ποιήσεις, πῦρ δὲ ἀνακαίων ποιήσεις πηλόν.

EUR. H. F. 1196: οὐκ ἂν εἰδείης (?).

SOPH. O. C. 431: εἴποις ἄν (?).

PIND. P. 10, 29: ναυσὶ δ' οὔτε πεζὸς ἰὼν ἂν εὔροις.

HOM. Od. 3, 124: οὐδέ κε φαίης.

Il. 4, 223: ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον. 4, 429: οὐδέ κε φαίης. 5, 85: οὐκ ἂν γνοίης. 15, 697: φαίης κ(ε).

82. INDEFINITE SUBJECT OF THE THIRD PERSON PLURAL OMITTED.—In the third person plural, the indefinite subject may be omitted, chiefly in verbs of saying and thinking.

ὡς φασι, DEM. 4, 9; *As they say*, and so elsewhere.

DEM. 4, 9 (see above). 19, 193: εἰπεῖν δὴ φασι τὸν Σάτυρον, ὅτι κτέ. 19, 194: εἰπεῖν φασιν αὐτόν.

PLATO, Legg. 803 D: οἴονται . . . ἠγοῦνται(?) Rpb. 428 B: οὐ γάρ που ἀμαθία γε ἀλλ' ἐπιστήμη εὖ βουλεύονται.

XEN. Ap. 1, 9, 5: ἔκρινον δ' αὐτόν.

THUC. 7, 69, 2: ὅπερ πάσχουσιν ἐν τοῖς μεγάλοις ἀγῶσι.

HDT. 2, 106: τῇ τε ἐκ τῆς Ἐφεσίης ἐς Φώκαιαν ἔρχονται καὶ τῇ ἐκ Σαρδίων ἐς Σμύρνην.

AR. Pax, 832: ἀ λέγουσι.

SOPH. Ph. 335: ὡς λέγουσιν.

PIND. O. 2, 31: λέγοντι. P. 1, 52 and P. 2, 21: φαντί.

HOM. Od. 1, 220: τοῦ μ' ἔκ φασι γενέσθαι.

Il. 4, 375: περί δ' ἄλλων φασὶ γενέσθαι. 18, 487: καλίσουσιν.

83. OMISSION OF COPULA.—The forms *ἐστί* and *εἰσί* of the copula are omitted in saws and proverbs, in short statements and questions, rapid transitions, abstract expressions. So regularly with *-τέον*, *ἀνάγκη*, *ὄρα*, and the like. Other forms than *ἐστί* or *εἰσί* more rarely. Cf. also 9.

βραχύς ὁ ἔλεγχος (sc. ἐστίν), LYCURG. 33; *Brief is the proof.*

84. ἐστί and εἰσί:

LYCURG. 33: ἀπλοῦν τὸ δίκαιον, βῆδιον τὸ ἀληθές, βραχύς ὁ ἔλεγχος.

DEM. 18, 242: πονηρὸν . . . πονηρὸν ὁ συκοφάντης.

ANTIPHON, 5, 7: ἡ μὲν οὖν αἴτησις ὧ ἀνδρες καὶ νομίμως καὶ ὀσίως ἔχουσα (sc. ἐστίν).

PLATO, Euthyd. 304 B: τὸ γὰρ σπάνιον, ὧ Εὐθ., τίμιον· τὸ δὲ ὕδωρ εὐωδέτατον. Euthyphr. 15 E: καὶ μοι ὦρα ἀπιέναι. Gorg. 507 A: ἀνάγκη ταῦτ' εἶναι οὕτως. Phaedr. 245 C: ἀρχὴ δὲ ἀποδείξεως ἦδε. Ψυχὴ πάντα ἀθάνατος. τὸ γὰρ ἀεικίνητον ἀθάνατον. Theaet. 144 D (*bis*). 145 A: σκεπτόεν.

XEN. Ven. I, 1: τὸ μὲν εὐρημα θεῶν . . . ἄγραι καὶ κύνες.

THUC. I, 32, 5: ἀνάγκη (sc. ἐστίν) . . . ξυγγνώμη (sc. ἐστίν). 3, 82, 2. 7, 77, 7: ἄνδρες γὰρ πόλις, καὶ οὐ τείχη οὐδὲ νῆες ἀνδρῶν κεναί.

HDT. 6, 129: οὐ φροντίς Ἴπποκλείδῃ.

AR. Ach. 8: ἄξιον γὰρ Ἑλλάδι. *Id.* 40: ἀλλ' οἱ πρυτάνεις γὰρ οὐτοὶ μεσημβρινοὶ (sc. εἰσίν). *Id.* 41: τοῦτ' ἐκεῖν' οὐγὰρ ἄλεγον. Nub. 2-3. *Id.* 207: αἶδε μὲν Ἀθηναί (sc. εἰσίν). Ran. 658: βαδιστέον.

EUR. Hel. 276: τὰ βαρβάρων γὰρ δούλα πάντα πλὴν ἐνός. Hipp. 436: αἱ δεύτεραι πως φροντίδες σοφώτεραι, *Sober second thought somehow is best.* I. A. 334. fr. 234 N², etc.

SOPH. O. T. 84. 110-11 (36), etc., etc.

AESCHYL. Suppl. 998: τέρειν' ὄπαρα δ' εὐφύλακτος οὐδαμῶς.

PIND. O. I, 34-5: ἀμέραι δ' ἐπίλοιποι | μάρτυρες σοφώτατοι (sc. εἰσίν). *Ibid.* 6, 9-11. N. 6, 1-2: ἐν ἀνδρῶν, | ἐν θεῶν γένος. Pindar seldom uses the copula.

HES. O. et D. 311: ἔργον δ' οὐδὲν ἄνειδος, ἀεργίη δὲ τ' ἄνειδος. *Ibid.* 346: πῆμα κακὸς γεῖταν. (Common).

HOM. Od. 11, 379: ὦρη μὲν πολέων μύθων, ὦρη δὲ καὶ ὕπνου. *Ibid.* [456], and elsewhere.

Il. I, 80. 177, etc., etc.

85. Other forms of the copula:

DEM. 4, 18: εἰδὼς εὐτρεπεῖς ὑμᾶς (sc. ὄντας). 4, 29: ἐγὼ πλέων ἐθελοντῆς πάσχειν ὀτιοῦν ἔτοιμος (sc. εἰμί), ἐὰν μὴ ταῦθ' οὕτως ἔχη. 18, 277: καίτοι ἐγωγ' ὀρώ τῆς τῶν λεγόντων δυνάμεως τοὺς ἀκούοντας τὸ πλείστον κυρίους (sc. ὄντας). 19, 250: εἶτ' οὐ σὺ σοφιστής (sc. εἶ); καὶ πονηρὸς γε (sc. εἶ). οὐ σὺ λογογράφος (sc. εἶ); καὶ θεοῖς ἐχθρὸς γε (sc. εἶ).

ANTIPHON, I, 4: ὑμεῖς γὰρ μοι ἀναγκαῖοι (sc. ἐστέ).

PLATO, Rpb. 499 D: περὶ τούτου ἔτοιμοι (sc. ἐσμέν) τῷ λόγῳ διαμάχεσθαι, ὡς κτέ. Theaet. 143 D: σοὶ δὴ οὐκ ἀλίγιστοι πλησιάουσι, καὶ δικαίως· ἄξιον γὰρ (sc. εἶ) τὰ τε ἄλλα καὶ γεωμετρίας ἔνεκα. *Ibid.* 146 B: ἐγὼ μὲν γὰρ ἀήθης τῆς τοιαύτης διαλέκτου (sc. εἰμί), *I'm unfamiliar with this style of talk.*

THUC. I, 23, 2: οὔτε φυγαὶ τοσαῖδε ἀνθρώπων καὶ φόνοσ (sc. ἐγένοντο).

SOPH. O. T. 91-2: εἰ τῶνδε χρήσεις πλησιαζόντων κλύειν, | ἔτοιμος (sc. εἰμί) εἰπεῖν, εἴτε καὶ στείχειν ἔσω.

HOM. Od. 4, 206 = 18, 126: τοῖον γὰρ καὶ πατρός (sc. ἐσσί).

Il. 9, 225: χαῖρ', Ἀχιλεῦ· δαιτὸς μὲν εἰσης οὐκ ἐπίδευεῖσ (sc. εἰμέν). 20, 434: οἶδα δ' ὅτι σὺ μὲν ἐσθλόσ (sc. ἐσσί), ἐγὼ δὲ σέθεν πολλὸ χείρων (sc. εἰμί). 21, 482: χαλεπή τοι ἐγὼ (sc. εἰμί) μένοσ ἀντιφέρεσθαι, and so elsewhere.

86. In Dependent Clauses:

ἀκούετ' ὦ ἄ. Ἀ. τῆσ ἐπιστολῆσ, ὡσ καλή καὶ φιλόανθρωποσ (sc. ἐστίν), DEM. 19, 39.

DEM. 4, 29: πύθεν οὖν ὁ πόροσ τῶν χρημάτων (sc. ἔσται), . . . , τοῦτ' ἦδη λέξω. 8, 6 (rel. sent.). 9, 16: εἰ μὲν γὰρ μικρὰ ταῦτα . . . ἄλλοσ ἀν εἶη λόγοσ. 20, 55: ἐσμέν in rel. cl.

LYS. 18, 11: ἀλλ' οἷσ μάλιστα προσῆκον (sc. ἦν).

ANT. 5, 32: ἐφ' οἷσ ἀν . . . (sc. ἦ).

PLATO, Rpb. 371 A: ὧν ἀν αὐτοῖσ χρεία (sc. ἦ).

XEN. Apol. 23: ἔνθα οὐ προσβατόν (sc. εἶη) θανάτω.

THUC. I, 32, 5: ἐπειδὴ δὲ . . . μέγασ ὁ κίνδυνοσ (sc. ἐστίν). 2, 53, 3: ὅ τι δὲ ἦδη τε ἠδύ (sc. ἦν). 2, 62, 5: ἦσ ἐν τῶ ἀπόρω (sc. ἐστίν) ἠ ἰσχύσ.

AR. Ach. 19-20: ὡσ νῦν, ὀπότ' . . . | . . . ἔρημοσ (sc. ἐστίν) ἠ πνύξ αὐτήι.

EUR. Hipp. 659-60: ἔστ' ἀν ἔκδημοσ χθονόσ | Θησεύσ (sc. ἦ).

PIND. O. I, 84: θανεῖν δ' οἷσιν ἀνάγκα (sc. ἐστίν). *Ibid.* 3, 42: εἰ δ' ἀριστεύει μὲν ὕδωρ, κτεινῶν δὲ χρυσοσ αἰδοῖέστατον (sc. ἐστίν).

HES. O. et D. 40: οὐδὲ ἴσασι, ὕσφ πλέον ἦμισυ παντόσ (sc. ἐστίν).

HOM. Od. 15, 393-4: οὐδέ τί σε χρή, | πρὶν ὦρη (sc. ἔη), καταλέχθαι.

Il. I, 116: εἰ τό γ' ἄμεινοσ (sc. ἐστίν). *Ibid.* 156-7: ἐπεὶ ἦ μάλα πολλὰ μεταξὺ | οὔρεά τε σκίοντα (sc. ἐστίν). *Ibid.* 547: ἀλλ' ὅν μὲν κ' ἐπεικέσ (sc. ἔη) ἀκούέμεν. 5, 480: ὅσ κ' ἐπίδευῆσ (sc. ἔη), and so elsewhere. 20, 434 (85).

87. OMISSION OF THE VERBAL PREDICATE.—As in other languages, so in Greek the verbal predicate may be omitted when it is more or less distinctly suggested by other words in the sentence. This happens most frequently in the case of verbs of Going, Coming, Doing, Happening, Saying. There seems to be no ellipsis of a definite word in examples of this kind.

LYCURG. 119: τί δοκοῦσιν ὑμῖν, ὦ ἄνδρεσ (sc. ποιεῖν?); ἀρὰ γε ὁμοίωσ ὑμῖν περὶ τῶν ἀδικούντων γιγνώσκειν:

DEM. 24, 187: καὶ περὶ μὲν τοῦτοσ κατὰ σχολήν (sc. ἐρώ?). [56], 50: δεῖροσ (sc. ἴθι?), Δημόσθενεσ.

ISOC. 8, 37: οὐδὲν (sc. ποιούσιν?) ἀλλ' ἠ συμβουλεύουσιν ἡμῖν πάλιν περὶ

ἀνδραποδισμοῦ κινδυνεύειν (cf. DEM. 8, 10: σκοπεῖθ' ὅτι οὐδὲν ἄλλο ποιοῦσιν ἢ καθιστάσι τὴν πόλιν εἰς τὸν αὐτὸν τρόπον).

ANDOC. 1, 150: δεῦρο (sc. ἵτε?) Ἄνυτε, Κέφαλε, ἔτι δὲ καὶ οἱ φυλέται οἱ ἡρημένοι μοι συνδικεῖν, Θράσυλλος καὶ οἱ ἄλλοι.

PLATO, Theaet. 142 A: ἄρτι, ὦ Τερψίων, ἢ πάλα ἐξ ἀγροῦ (sc. ἦκεις);

XEN. An. 7, 7, 57: φανερός ἦν οἴκαδε (sc. ἵναι?) παρασκευαζόμενος. Hell. 2, 3, 20: κελύσαντες ἐπὶ τὰ ὄπλα (sc. ἵναι?)

AR. Nub. 690: δεῦρο δεῦρ', Ἀμυνία. Vesp. 142: σὺ δὲ τῇ θύρᾳ πρόσκεισο. ταῦτ', ὦ δέσποτα (cf. PLATO, Cratyl. 440 E: ταῦτ' ἔσται, ὦ Σώκρατες). Vesp. 982: ἐς κόρακας. ὡς οὐκ ἀγαθὸν ἐστι τὸ ρόφειν (cf. Ach. 864: παῦ' ἐς κόρακας. Nub. 133: βάλλ' ἐς κόρακας. Plut. 604: ἔρρ' ἐς κόρακας). Thesm. 241: ὕδωρ ὕδωρ (sc. φέρετε?), ὦ γείτονες. Ran. 1279: εἰς τὸ βαλανεῖον (sc. ἵναι?) βούλομαι. Plut. 526: ἐς κεφαλὴν σοί (cf. Ach. 833: πολυπραγμοσύνη νυν ἐς κεφαλὴν τράποιτ' ἐμοί. DEM. 18, 290: ἂ σοὶ καὶ τοῖς σοῖς οἱ θεοὶ τρέψειαν εἰς κεφαλὴν).

CONCORD

THE THREE CONCORDS.—There are three great concords in Greek:

1. The agreement of the predicate with the subject (88–136).
2. The agreement of the attributive or the appositive with the substantive (see Index).
3. The agreement of the relative with the antecedent (see Index).

Agreement of the Predicate with the Subject

88. THE VERBAL PREDICATE.—The verbal predicate agrees with its subject in number and person.

τοῦτο γὰρ αὐτὸν ἐγὼ προὔβαλόμην καὶ περὶ τούτου τὴν ψήφον οἴσετε νῦν ὑμεῖς, DEM. 21, 28; *This is why I presented him (this is the gist of my charge against him), and this is the point about which YOU are now to cast your votes.* τί ποιοῦσιν οἱ νόμοι; DEM. 21, 30; *What do the laws do?* τὼ μὲν οὖν ἀδελφῶ αὐτῷ, ὧ περ ἐγενέσθην, ἄμφω ἄπαιδε ἐτελευτησάτην, ISAE. 6, 6; *He had both his brothers to die childless.* ἵτ', ὦ μεγίστης Παλλάδος καλούμεναι | πασῶν Ἀθῆναι τιμιωτάτη πόλις, SOPH. O. C. 107–8.

For the use of a verb of the First Person Plural with a subject of the First Person Dual, see 105.

89. THE ADJECTIVE PREDICATE.—The adjective predicate agrees with its subject in number, gender, and case.

δόξη μὲν χρήματα κτητά, δόξα δὲ χρημάτων οὐκ ὄνητή, ISOC. 2, 32. πασῶν ἦν βελτίστη (sc. ἡ ἐμὴ γυνή), LYS. 1, 7. ἐγὼ δὲ . . . μεστός ἦν ὑποψίας,

Ibid. 17. αἱ δευτεραί πως φροντίδες σοφώτεραι, EUR. Hipp. 436 (84).
αἰσχρὸς φανοῦμαι, SOPH. Ph. 906 (Neoptolemos speaks).

90. CONCORD WHEN THE SUBJECT IS AN INFINITIVE OR A SENTENCE, OR THE VERB IS IMPERSONAL.—When the subject is an infinitive or a sentence (77), or the verb is impersonal (76), the predicate adjective (including verbals in -τέος) is regularly in the neuter singular.

ἀκοῦσαι γ' ἄξιον, AR. Eq. 624; 'Tis worth the while to lend an ear.
φανερὸν ἦν ὅτι οὐδὲν δεινὸν ἐγεγόνει περὶ τὴν πόλιν, LYCURG. 21; It was evident that no calamity had befallen the city. δεινὸν . . . εἰ μαχοῦμεθα, AR. Vesp. 426; It's dreadful if we've got to fight. ἐρόμενος εἶ που εἰδείν τι χωρίον . . . ἔνθα οὐ προσβατὸν θανάτῳ, XEN. Apol. 23 (86). βαδιστέον τὰρ ἐστὶν εἰς ἀγορὰν ἐμοί, AR. Eccl. 711.

LYCURG. 3. *Ibid.* 21 (see above).

LYS. 12, 36: δεινὸν εἰ τοῖς . . . στρατηγούς . . . ἐξημιώσατε. 18, 15. 34,

II: δεινὸν γὰρ ἂν εἴη, ὦ Ἄ., εἰ . . . οὐκ οὖν αἰσχρὸν εἰ . . . ;

AND. 1, 8: ἅμα δὲ περὶ πάντων εἰπεῖν ἀδύνατον.

ANT. 1, 26: πῶς οὖν ταύτην ἔλεειν ἄξιόν ἐστιν;

PLATO, Crito, 53 C: ἄρα ἄξιόν σοι ζῆν ἔσται; Theact. 187 E: κρείττον γὰρ που σμικρὸν εἶ ἢ πολλὸ μὴ ἰκανῶς περᾶναι.

XEN. Apol. 23 (see above). Mem. 1, 7, 2 (76).

AR. Lys. 292. 293. Ran. 652. 656. 658. Eccl. 711 (see above). 875-6: βαδιστέον | ὁμός' ἐστὶ δειπνήσουσα κοῦ μελλητέον.

EUR. Alc. 1078: ῥᾶον παρανεῖν ἢ παθόντα καρτερεῖν. Tr. 472. 637: τοῦ ζῆν δὲ λυπρῶς κρείσσόν ἐστι κατανεῖν. 1225.

PIND. P. 4, 272: ῥᾶδιον μὲν γὰρ πόλιν σείσαι.

SOLOON, 7: ἔργμασι ἐν μεγάλοις πᾶσι ἀδεῖν χαλεπόν.

MIMNERM. 2, 10: αὐτίκα τεθνάμεναι βέλτιον ἢ βίος.

HOM. Od. 5, 359: ὅθι μοι φάτο φύξιμον εἶναι (37).

Il. 2, 298. 5, 253: οὐ γὰρ μοι γεναῖον ἀλυσκάζοντι μάχεσθαι.

For the use of the neuter plural instead of the singular, see 37.

91. AGREEMENT OF THE PREDICATE WITH THE SUBJECT OF THE LEADING VERB.—When the subject of the infinitive is the same as the subject of the leading verb, the subject of the infinitive is commonly suppressed. In that case the substantive or adjective predicate of a copulative verb, or the predicate attributes of any verb, agree with the subject of the leading verb.

πολὺ ἂν αὐτῆς μᾶλλον ἐγὼ πολίτης δεξαίμην εἶναι ἢ ἑτέρων πόλεων, ANDOC.

1, 5; *Far rather would I be a citizen of her (my country) than of other states.* ἰδὼν δὲ ταῦτ' ἔφη ἐπὶ Λαύριον ἰέναι, *Ibid.* 39; *He said that when he had seen (all) this he went on to Laurion.* ἀξιούμεν ἐλεύθεροι εἶναι, XEN. Cyr. 8, 1, 4; *We claim to be free.*

For further exx., see *Infinitive*.

92. On the use of the Predicate Vocative for the Nominative, see 25.

93. AGREEMENT OF THE SUBSTANTIVE PREDICATE.—The substantive predicate agrees with its subject in case.

τῶν γὰρ ὄμβρων καὶ τῶν αὐχμῶν . . . ὁ Ζεὺς ταμίαις ἐστίν, ISOC. II, 13; *Zeus is the dispenser of showers and droughts.* ἐπεὶ οὗτοί γε φανερά ἐστι . . . διαφθορὰ τῶν συγγιγνομένων, PLATO, Meno, 91 C; *Since these fellows are a manifest ruin of those who go with them.*

ISOC. II, 13 (see above).

PLATO, Hipp. Mai. 284 C: νόμον δὲ λέγεις, ὦ Ἴππία, βλάβην πόλεως εἶναι ἢ ὠφέλειαν; Meno, 91 C (see above).

HDT. 2, 38: ἀσίμαντον δὲ θύσαντι θάνατος ἢ ζημίη ἐπικέεται.

PIND. P. 1, 88: πολλῶν ταμίαις ἐσσί.

94. On the use of the Predicate Nominative, etc., where the Latin uses the Dative of the Object For Which, see under the Dative.

95. For the Substantive Predicate agreeing with the Subject of the Leading Verb, see 91.

96. SUBSTANTIVA MOBILIA.—*Substantiva mobilia* are treated as adjectives and follow the number and gender of the subject.

τῆς Ἀφροδίτης . . . θεραπέων γέγονεν ὁ Ἔρως, PLATO, Conv. 203 C; *Eros is the man-servant (valet) of Aphrodite.* οὐ γὰρ ἐστιν ἐν γένει σοι ἡ ἄνθρωπος, οἰδὲ θεράπεινα, DEM. [47], 70; *The wench is of no kin to you, not even a maid (-servant).*

DEM. [47], 70 (see above).

PLATO, Conv. 203 C (see above). Politic. 301 B: βασιλέα (sc. αὐτόν) καλοῖμεν. Tim. 22 D: ἡμῖν δὲ ὁ Νείλος . . . σωτήρ.¹

XEN. Cyr. 1, 4, 9: σὺ γὰρ νῦν γε ἡμῶν ἔουκας βασιλεὺς εἶναι.

HDT. 1, 7: Ἄγρων . . . βασιλεὺς ἐγένετο Σαρδίων, *Agron became King of Sardis.* 1, 205: ἦν δέ . . . γυνὴ τῶν Μασσαγετέων βασιλέα.

AR. Ran. 1127: σωτήρ¹ γενοῦ μοι (To Hermes).

¹ It must be noted, however, that the inflection is capricious and σωτήρ is found for σώτιρα.

General Exceptions

97. NEUTER PLURAL WITH SINGULAR VERB.—The neuter plural is treated as a collective, and takes a singular verb.

διαρπασθήσεται τὰ χρήματα, DEM. 8, 54; *Our money (treasury) will be pillaged.* ἤσθη τὰ μειράκια, PLATO, Riv. 134 B; *The lads were delighted.* τὰ κυνίδια . . . κυβιστᾶν καὶ ἄλλα πολλὰ μανθάνει, XEN. Oec. 13, 8; *Poodles learn to turn a somersault, etc.*

DEM. 8, 54 (see above). [59], 58: ταῦτ' ἔστω ὑμῖν τεκμήρια.

ANT. 5, 20: συνέπλει δὲ τὰ τε ἀνδράποδα.

PLATO, Crat. 402 A: πάντα χωρεῖ καὶ οὐδὲν μένει. Riv. 134 B (see above).

XEN. Oec. 13, 8 (see above).

THUC. 6, 32, 1: ἐπειδὴ . . . ἐσέκειτο πάντα.

HDT. 7, 9, γ): οὐκ ἐς τοῦτο θράσεος ἀνήκει τὰ Ἑλλήνων πρήγματα. *Ibid.*: ἀπὸ πείρης πάντα ἀνθρώποισι φιλέει γίνεσθαι.

AR. N. 39-40: τὰ δὲ χρέα . . . | εἰς τὴν κεφαλὴν ἅπαντα τὴν σὴν τρέψεται. Vesp. 818: τὰ δ' ἄλλ' ἀρέσκει μοι.

EUR. Heracl. 838: ἦν δὲ δύο κελεύσματα. *Ibid.* 1004: τοιαῦτα δρῶντι τᾶμ' ἐγίγνετ' ἀσφαλῆ.

SOPH. Ph. 113: αἰρεῖ τὰ τόξα ταῦτα τὴν Troίαν μόνα.

AESCHYL. Pers. 418-9: ὑπτιούτο δὲ | σκάφη νεῶν.

PIND. O. 1, 77-8: φίλια δῶρα Κυπρίας ἄγ' εἴ τι, Ποσειδαον, ἐς χάριν | τέλλεται.

THEOGN. 171-2: οὗτοι ἄτερ θεῶν | γίνεται ἀνθρώποις οὔτ' ἀγάθ' οὔτε κακά.

HOMER.—In Homer, neuter plurals are found sometimes with the singular, sometimes with the plural. There is a long list of neuter plurals¹ that are construed only with a singular verb; other words, such as πάντα, ταῦτα, ἄρματα, δούρατα, etc., occur with both singular and plural verbs, and a few are used exclusively with the plural.

Examples of the neuter plural with a singular verb are: Od. 4, 703: τῆς δ' αὐτοῦ λύτο γούνατα. 5, 297: καὶ τότε Ὀδυσσεύς λύτο γούνατα.

Il. 10, 252: ἄστρα δὲ δὴ προρέβηκε. 24, 420: σὺν δ' ἔλκεα πάντα μέμυκεν.

98. This construction is ascribed to the form, for some of the neuter plurals seem to have been originally collective singulars.

¹ See Vogrinz, Gram. des hom. Dialektes, pp. 288-9, and compare Monro, Homeric Grammar², § 172.

99. ADJECTIVE PREDICATE OF NEUTER PLURAL SUBJECT.—The adjective predicate of the neuter plural subject is, of course, plural.

ταῦτ' ἐστὶν ἀληθῆ, DEM. 2, 19; *That is true.*

100. NEUTER DUAL SUBJECT.—The neuter dual is found with the dual, the plural, and the singular.

ᾧσσε w. dual: HOM. Od. 4, [662]. II. I, 104: ᾧσσε δὲ οἱ πυρὶ λαμπε-
τάοντι εἰκτην. 17, 679-80.

ᾧσσε w. plural: HOM. II. I, 200: δεινὸν δὲ οἱ ᾧσσε φάανθεν. 19, 16-7.

ᾧσσε w. sing.: HOM. Od. 6, 131-2: ἐν δὲ οἱ ᾧσσε | δαίεται. II. 12, 466.
23, 477.

101. ACCUSATIVE ABSOLUTE IN PLURAL ACCOMPANIED BY A PARTICIPIAL PREDICATE IN THE SINGULAR.—In the accusative absolute, the participial predicate sometimes follows the analogy of the verbal predicate. See *Participial Accusative*.

102. NEUTER PLURAL WITH A PLURAL VERB.—When the neuter is merely a formal neuter, the plural verb *may* be used. So also when variety is emphasized (distributive plural). In older poetry, this occurs frequently when the plural form of the verb would be more convenient than the singular, yet not without a tinge of personification or a suspicion of dualism. In the mechanical syntax of later Greek the neuter plural with the verb plural becomes common.

οὐ μὴν τὰ μεϊράκια . . . τὴν αὐτὴν ἐμοὶ γνώμην ἔσχεν, ἀλλ' ἐμὲ μὲν ἐπῆνεσαν . . . ἐκείνου δὲ κατεφρόνησαν, ISOC. 12, 229; *True, the lads did not take the same view with me, but (for all that) they applauded me and despised him.*

ISOC. 12, 229: οὐ μὴν τὰ μεϊράκια τὰ πᾶσι παραγεγεννημένα τούτοις τὴν αὐτὴν ἐμοὶ γνώμην ἔσχεν, ἀλλ' ἐμὲ μὲν ἐπῆνεσαν ὡς διελεγμένον τε νεαρωτέρως ἢ προσεδόκησαν, . . . ἐκείνου δὲ κατεφρόνησαν, οὐκ ὀρθῶς γιγνώσκοντες ἀλλὰ διημαρτηκότες ἀμφοτέρων ἡμῶν.

ANT. 5, 34: οὐδέτερα ὠφέλησαν, *Neither did any good* (sc. τὰληθῆ . . . τὰ ψευδῆ); but Blass follows Reiske and the Zurich editors in reading ὠφέλη-
σεν.

PLATO, Lach. 180 E: τὰ γὰρ μεϊράκια τάδε πρὸς ἀλλήλους οἴκοι διαλεγόμενοι θυμῷ ἐπιμέμνηνται Σωκράτους καὶ σφόδρα ἐπαινοῦσιν, *These lads, while conversing with each other at home, often make mention of Socrates, and praise him highly.* Legg. 856 D-E: τῶν δὲ λαχόντων τὰ ὀνόματα εἰς

Δελφούς πεμφθέντων, *Let the names of those who drew the lot be sent to Delphi.*

XEN. Cyr. 2, 3, 9: ὡς περ γε καὶ τὰλλα ζῶα ἐπίστανται τινα μάχην ἕκαστα . . . καὶ φυλάττεσθαι γ', ἔφη, ἅπαντα ταῦτα ἐπίστανται. 5, 1, 14: τὰ μοχθηρὰ ἀνθρώπια πασῶν οἶμαι τῶν ἐπιθυμιῶν ἀκρατῆ ἔστι, κῆπειτα ἔρωτα αἰτιῶνται, *The wretched mass of humanity is powerless over all its desires, and then they (the individuals) blame love.* Hell. 1, 1, 23: παρὰ δὲ Ἰπποκράτους . . . εἰς Λακεδαίμονα γράμματα πεμφθέντα ἐάλωσαν εἰς Ἀθήνας.

THUC. 3, 82, 8: τὰ δὲ μέσα τῶν πολιτῶν . . . διεφθείροντο, *The neutral party of the citizens (in the state) were exposed to ruin.* 5, 75, 2: Κάρνεια . . . ἐτύχανον ὄντα, *The Karneia happened to be holding, but* HDt. 7, 206: Κάρνεια γάρ σφι ἦν ἐμποδῶν. 6, 13, 1: ἐπιθυμία μὲν ἐλάχιστα κατορθοῦνται, προνοία δὲ πλείστα.

HDt. 4, 149: τοῖσι δὲ ἐν τῇ φυλῇ ταύτῃ ἀνδράσι οὐ γὰρ ὑπέμειναν τὰ τέκνα, ἰδρῶσαντο . . . ἱρόν· καὶ μετὰ τοῦτο ὑπέμειναν.

AR. Ach. 805-809: ἐνεγκίτω τις ἔνδοθεν τῶν ἰσχυῶν | τοῖς χοιριδίσιον. ἄρα τρώξονται; βαβαί, | οἷον βοθιάζουσ', ὦ πολυτίμηθ' Ἡράκλειε. | ποδοπατὰ χοιρῖ; ὡς Τραγασαῖα φαίνεται (note sing.). | ἀλλ' οὔτι πάσας κατέτραγον τὰς ἰσχύδας. |

PIND. O. 2, 92. 8, 12. 10 (11), 85. P. 1, 13. 4, 121: ἐκ δ' ἄρ' αὐτοῦ πομφόλυξαν δάκρυα γηραλέων γλεφάρων. 9, 88: τὰ (sc. ὕδατα) νιν θρέψαντο καὶ Ἴφικλέα, *Which waters reared him and Iphikles.*

HOM. See remark on HOMER, 97. Od. 4, 132: χρυσῶ δ' ἔπι χεῖλεα κεκράαντο. *Ibid.* 417-8: ὄσσο' ἐπὶ γαῖαν | ἔρπετὰ γίγνονται. 437: πάντα δ' ἔσαν (sc. τὰ δέρματα) νεύδαρτα.

Il. 7, 102: νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσιν, *The cords (lit. = rope-ends) of victory are in the holding of the immortal gods.* (Elsewhere in Homer πείρατα takes a singular verb.) *Ibid.* 16, 403-4: ἐκ δ' ἄρα χειρῶν | ἦνία ἠίχθησαν, *The reins leaped (like a pair of living things).*

103. NEUTER PLURAL SUBJECT WITH A DUAL VERB.—The neuter plural subject may take a dual verb when the subject comprises but two.

PLATO, Tim. 56 E: δύο πυρὸς σώματα εἰς ἐν ξυνίστασθον εἶδος ἀέρος, *Two corpuscles of fire combine into one figure of air.* Compare *ibid.* 56 D-E (124), where γενοίσθην is due to the neuter plural predicate δύο σώματα.

104. The singular, however, is the rule:

AESCHIN. 1, 116: δύο δὲ μοι τῆς κατηγορίας εἶδη λέλειπται, *Two heads of the accusation are left me—I have two heads of the accusation left.*

On the use of the Neuter Plural Adjective Predicate for the Singular, see 37.

105. DUAL SUBJECT WITH PLURAL VERB.—When the subject is of the dual number, but of the first person, the verb is

regularly of the plural number, for in the first person the dual and the plural forms of the verb coincide, the dual in *-μεθον* occurring but thrice in classic Greek, and being even then questioned by some scholars.

ἐπεδικασάμεθα ἄμφω, AND. I, 120; *We laid our claims (to the heiresses), both of us.* νῶ καταβάντε εἰς τὸ Νυμφῶν νᾶμα . . . ἤκούσαμεν λόγων, οἳ κτέ., PLATO, Phaedr. 278 B; *We both went down to the fount of the Nymphs and heard utterances, which etc.*

ANDOC. I, 120 (see above).

PLATO, Phaedr. 278 B (see above).

106. When the dual subject is of the second or of the third person, the verb is occasionally in the plural.

Δισσὼ γὰρ ἀστέρ' ἰππικαῖς ἐπὶ ζυγοῖς | σταθέντ' ἔκρυψαν ἄρμα λυγαίῳ νέφει,
EUR Heracl. 854-5; *Twain stars atop the horses' yokes did perch | and hid the chariot with a murky cloud.*

PLATO, Phaedr. 256 C: φίλω μὲν οὖν καὶ τούτῳ . . . ἀλλήλων διὰ τε τοῦ ἔρωτος καὶ ἕξω γενομένου διάγουσι.

AR. Ach. 1216-7: ἐμοῦ δέ γε σφῶ . . . ἄμφω . . . | προσλάβεσθ', ὦ φίλοι.

EUR. Heracl. 854-5 (see above). OR. 1415: ἔβαλον ἔβαλον . . . ἄμφω.

Cf. PHOEN. 1423-4: γαῖαν δ' δδάξ ἑλόντες ἀλλήλων πέλας | πίπτουσιν ἄμφω κοῦ διώρισαν κράτος. *Ibid.* 1454: ἄμφω δ' ἄμ' ἐξέπνευσαν ἄθλιον βίον, *Both at once breathed forth a wretched life.*

SOPH. Ant. 55-7: τρίτον δ' ἀδελφῶ δύο μίαν καθ' ἡμέραν | αὐτοκτονοῦντε τῷ ταλαιπώρῳ μόρον | κοινὸν κατεργάσαντ' ἐπαλλήλων χεροῖν, *And third (both) our twain brethren in one day self-murdering—the ill-fated pair—wrought out a common doom with mutual hands.*

HES. Sc. 233-4: ἐπὶ δὲ ζώνησι δράκοντε | δοῖα ἀπῳρεῦν(τ)οι.

HOM. Od. 4, 20-2: τῶ δ' αὖτ' ἐν προθύροισι δόμων . . . στήσαν.

II. I, 321: τῶ οἱ ἔσαν κήρυκε καὶ ὀτηρῶ θερίποντε. 16, 218: δύο ἀνέρε θωρήσσοντο, *The two men 'gan to don their corselets.*

107. THE DUAL SUBJECT WITH A PLURAL PARTICIPIAL ATTRIBUTE (SEMI-PREDICATION).

PLATO, Euthyd. 273 D: ἐγελασάτην οὖν ἄμφω βλέψαντες εἰς ἀλλήλους, *Then they laughed, both of them, looking at one another.* Compare Phaedr. 259 A: εἰ οὖν ἴδωιν καὶ νῶ καθάπερ τοὺς πολλοὺς ἐν μεσημβρία μὴ διαλεγόμενοι, ἀλλὰ νυστάζοντας.

108. DUAL GENITIVE ABSOLUTE WITH PLURAL PARTICIPLE.

DEM. 24, 9: δικαστηρίοιεν δυοῖν . . . ἐψηφισμένον. [50], 20: ἐπιτετριηραρχημένων ἤδη μοι δυοῖν μηνῶν.

109. DUAL SUBJECT AND PLURAL PREDICATE ADJECTIVE.

ISOC. 12, 156: εἰ γὰρ τις φαίη τὰ πόλεις τούτω πλείστων ἀγαθῶν αἰτίας γεγενῆσθαι, *If any one should say that both these cities have been the authors of many blessings.* (The dual in -a does not occur in the orators, and is rare elsewhere!).

110. DUAL VERB WITH PLURAL SUBJECT.—The dual verb is used with the plural subject only when the dual notion is expressed or in some way suggested. Of the Attic orators only ANTIPHON, ANDOCIDES, LYSIAS, ISOCRATES, and ISAEUS use dual forms of the finite verb.²

ἐξ ἧς αὐτῷ ἐγγιγένεσθην υἱεῖς δύο, ISAE. 8, 7; *Of whom there were born to him—by whom he had issue—two sons.*

ISAE. 8, 7 (see above).

LYS. 13, 37: δύο δε τράπεζαι ἐν τῷ πρόσθεν τῶν τριάκοντα ἐκείσθην, *Two tables had been placed (= stood) in front of the Thirty.*

PLATO, Rpb. 478 A-B: ἔπερ . . . δυνάμεις . . . ἀμφοτέραί ἐστων.

HOM. II. 4, 27: καμέτην δέ μοι ἵπποι. 9. 198: οἷ (Aias and Odysseus) μοι σκυζομένω περ' Ἀχαιῶν φίλτατοί ἐστων. 23, 392-3. 417-8 = 446-7.

111. Even here the plural is the rule.

καὶ τὰς εἰσφορὰς εἰσενηνόχασιν ἀμφοτέροι πάσας, ISAE. 6, 60. δύο τρόποι τυγχάνουσιν ὄντες, ISOC. 7, 46; *(It so happens that) there are two methods.* λοιποὶ δύο μῆνες ἦσαν, ANT. 6, 42; *Two months were left.*

DEM. 23, 75: πᾶσιν εἰσι πράγμασι . . . δύο προσθῆκαι. 142: ἐν δὲ λαμψάκῳ τινες ἄνθρωποι γίγνονται δύο. 180: ἠδίκηντο . . . οἱ δύο τῶν βασιλέων.

ISAE. 2, 19: δύο γὰρ εἰσιν αὐτῇ. 6, 60 (see above).

ISOC. 7, 46 (see above).

ANT. 6, 42 (see above).

112. The Plural Verb is found with a Participle in the Dual

καὶ διαπραξαμένῳ τὸ λοιπὸν ἤδη χρώνται μὲν αὐτῇ, σπανία δέ, PLATO, Phaedr. 256 C; *And having effected their desire, they continue to enjoy it, but only rarely.*

PLATO, Phaedr. 256 C (see above). Riv. 132 B: καὶ ἐγκλίσεις τινὲς ἐμμοῦντο τῶν χερῶν ἐπικλίνοντε καὶ μάλ' ἐσπουδακότε.

EUR. Med. 969 ff.: ἀλλ' ὦ τέκν', εἰσελθόντε . . . ἵκετεύετ' ἐξαιτεῖσθε. Phoen. 1404 ff.: ἀρπάσαντε . . . ἦκον, συμβαλόντε δ' . . . ἀμφιβάντ' εἶχον.

¹ See Keek, Über den Dual bei den Griechischen Rednern, Würzburg, 1852, p. 14.

² For entire subject, see Hasse, Der Dualis im Attischen, Leipzig, 1803.

HOM. Il. 5, 487-8: *μή πως, ὡς ἀφίσι λίνου ἀλόυτε πανάγρου, | ἀνδράσι δυσ-
μενέεσσιν ἔλωρ καὶ κύρμα γέννησθε.* 16, 370-1: *πολλοὶ δ' ἐν τάφρῳ ἐρυσάρματες
ὠκέες ἵπποι | ἄξαντ' ἐν πρώτῳ ῥυμῶ λίπον ἄρματ' ἀνάκτων.*

113. The Dual verb occurs with a complementary plural predicate participle.

κύκλους γοῦν γράφοντες ἐφαινέσθην, PLATO, Riv. 132 A-B; *They were seen to be drawing circles.*

114. Of course the use of a Dual Predicate with a verb in the First Person Plural is not a violation of the rules of concord. See above 105.

ἔσμεν δὲ μόνω ἐν ἑρημίᾳ, PLATO, Phaedr. 236 C; *We are alone (just you and I)—all alone.*

115. Transition from a dual verb to a plural verb, or vice versa, takes place even within the limits of the same sentence.

ἔγημαν . . . δύο ὄντε Μεδοντιάδα . . . καὶ ξυνωκείτην, LYS. fr. 4 (Scheibe).
καὶ ὅτε παιδία ἤσττην καὶ εὐθύς γενόμενοι ἠπίστασθε; PLATO, Euthyd. 294 E.
ἵππους δ' Ἀτρείδαο κιχάνετε, μηδὲ λίπησθον, HOM. Il. 23, 407.

116. DUAL NUMBER.—The dual number carries with it the notion of a pair, natural or artificial, and emphasizes the notion “both” rather than the notion “two.” It goes back to the beginnings of Greek speech, but is not found to any great extent except in the language of the epos and in Attic. It is a stranger to Asiatic Aeolic, is absent from Herodotus, and even in Attic dies out towards the end of the fourth century, by which time it had become more or less literary and studied, as is shown by Plato's usage. The dual declines from Aristotle to Diodorus, and rises again after Christ, but it is limited to a few familiar nouns, and of dual verbs there is but a trace. See A. J. P. xiv (1893), 521.

117. PLURAL SUBJECT AND SINGULAR VERB.—As the singular is the generic, and the plural the specific, a plural subject following a singular verb may be regarded as an afterthought. In Greek the oblique cases of *ἔστιν οἱ* are common, but *ἔστιν οἱ* itself is very rare, *εἰσὶν οἱ* being regularly used instead.

ἄκων δ' ἔστιν οὓς ἐγὼ ἐπαινῶ καὶ φιλῶ, PLATO, Prot. 346 E; *There be those whom—there are some whom—I praise and love against my will.*

PLATO, Prot. 346 E: *ἔστιν οὓς* (see above).

XEN. An. 1, 5, 7: *ἦν . . . οὓς.* Cyr. 2, 3, 18: *ἔστιν οἱ.* Hell. 3, 1, 7: *ἦν δὲ*

ds. Mem. I, 4, 2: ἔστιν οὐστίνας; *Ibid.* 2, 3, 6: ἢ ἔστιν οἷς καὶ πάνν ἀρῆσκει; Vect. 3, 11: ἔστι δὲ ἄς . . . πόλεις.

THUC. 3, 92, 5: πλὴν Ἴωνων καὶ Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἔθνῶν, *Except Ionians and Achaeans and other tribes that be.* 5, 25, 2: ἔστιν ἐν οἷς.

118. Σχῆμα Πινδαρικόν.—Outside of these phrases, the construction is commonly called the *σχῆμα Πινδαρικόν*, or Pindaric Figure, though the name is hardly justified by Pindar's usage. When the verb precedes, the genuine examples are to be explained on the principle given above, but many of the examples cited are to be accounted for on other grounds, and in many the reading is doubtful.¹

ἦν δὲ τοῦ δανείσματος τετταράκοντα μὲν καὶ πέντε [μναῖ] ἑμαί, τάλαντον δ' Εὐέργου, DEM. 37, 4; *In the loan there was forty-five minae of mine and a talent of Euergus's.*

DEM. 37, 4 (see above).

AND. I, 145: γεγένηται (?) (vid. Blass² ad loc.).

PLATO, CONV. 188 B: πάχναι καὶ χάλαζαι καὶ ἐρυσίβαι . . . γίγνεται (all MSS.). Gorg. 500 D: εἰ ἔστι τούτῳ διπλῶ τῷ βίῳ, *If the existence of these two different lives is accepted;* but see B. L. G. on PIND. O. 11 (10), 6. Legg. 732 E, ἔστι agrees with pred. (124). Rpb. 463 A: τί οὖν; ἔστι μὲν που καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντές τε καὶ δῆμος, ἔστι δὲ καὶ ἐν αὐτῇ; *There is such a thing as, etc.?* Theaet. 173 D, anacoluthon.

THUC. 2, 3, 3, ἄμαξαι is not the subject of ἦν ἀντὶ τείχους ἢ 4, 26, 5: αἴτιον δὲ ἦν οἱ Λακεδαιμόνιοι προσιπόντες. Here the sing. is due to attraction of predicate (see 124 and 126). 8, 9, 3 (see 124 and 126).

HDT. I, 26: ἔστι δὲ . . . ἐπὶ στάδιοι. 7, 34: ἔστι δὲ ἐπὶ στάδιοι ἐξ Ἀβύδου ἐς τὴν ἀπαντίον, *It is seven stadia from Abydos to the opposite shore.*

AR. Vesp. 58 ff.: ἡμῖν γὰρ οὐκ ἔστ' οὔτε κάρυ' ἐκ φορμίδος | δούλω διαρριπτοῦντε τοῖς θεωμένοις, κτέ. *For we have no such thing as a brace of servants, etc.*

EUR. Bacch. 1350: αἰαί, δέδοκται, πρέσβυ, τλήμονες φυγαί, *It is decreed—decreed is bitter exile.* Hel. 1358–61: μέγα τοι δύναται νεβρῶν | παμποικίλοι στολίδεις | κισσοῦ τε στεφθεῖσα χλόα | νάρθηκας εἰς ἱερούς, *There is great virtue in, etc.*

PIND. See Gildersleeve, Pindar lxxxviii, and note on O. 11 (10), 6.

HOM. Il. 17, 385 sqq.: καμάτῳ δὲ καὶ ἰδρὸν νολεμές αἰεὶ | γούνατά τε κνήμαί τε πόδες θ' ὑπένερθεν ἐκίστου | χεῖρές τ' ὀφθαλμοὶ τε παλάσσετο μαρναμένοισιν. (The emphatic position of γούνατα keeps it before the mind, and τε is treated as *cum* would be in Latin.)

¹ Compare B. L. G., Pindar lxxxviii, and R. S. Haydon, A. J. P. xi (1890), 182–192.

Special Exceptions

119. The natural relation may be preferred to the artificial, the nearer to the more remote. Hence:

120. NOUNS OF MULTITUDE.—Nouns of multitude often take the verb in the plural.

μέρος . . . τι . . . ἀνθρώπων . . . οὐχ ἡγοῦνται θεούς, PLATO, Legg. 948 C; *A portion of mankind do not believe in gods.*

PLATO, Legg. 948 C (see above).

XEN. Cyr. 2, 4, 20: τὸ μὲν πλῆθος τῶν πεζῶν καὶ τῶν ἰππέων ὄγμενον αὐτῷ. Hell. 3, 3, 4: τοιαῦτα δὲ ἀκούσασα ἡ πόλις . . . Ἀγησίλαον εἶλοντο βασιλεία.

THUC. 1, 89, 3. 125, 1. 4, 112, 3: ὁ δὲ ἄλλος ὄμιλος κατὰ πάντα ὁμοίως ἐσκεδάννυτο, *The rest of the multitude scattered in every direction alike.*

AESCHYL. Ag. 189: εἶπ(ε) . . . βαρύνοντ' Ἀχαιῆκός λεώς. *Ibid.* 577-9: Τροίαν ἐλύοντες . . . Ἀργείων στόλος . . . λάφυρα . . . ἐπασσάλευσαν.

PIND. P. 2, 46-7: ἐκ δ' ἐγένοντο στρατὸς | θανμαστός.

HOM. Il. 2, 278: ὡς φάσαν ἡ πλῆθ' ὄσ. 15, 304-5: αὐτὰρ ὀπίσσω | ἡ πλῆθ' ἐπὶ νῆας Ἀχαιῶν ἀπονέοντο. Cf. 17, 755-7: ὡς τε ψαρῶν νέφος ἔρχεται ἢ ἐκ κολοίων, | οὐλον κεκλήγοντες, ὅτε προῖδωσιν ἰόντα | κίρκον. 23, 156-7: Ἀτρεΐδῃ, σοὶ γὰρ τε μάλιστά γε λαὸς Ἀχαιῶν | πείσσονται μῦθοισι.

121. ORGANIZED NUMBER.—Organized number is singular. So δῆμος of the (official) people. The conception often shifts.

ὁ δῆμος δεσπότης ἦν καὶ κύριος πάντων, DEM. 3, 30; *The people was lord and master of all.* ἡ δὲ βουλή . . . ὀλιγαρχίας ἐπεθύμει, LYS. 13, 20; *The senate craved an oligarchy.*

DEM. 3, 30 (see above).

LYS. 13, 20 (see above). 35: ὁ δὲ δῆμος . . . ἐψηφίσαστο, *et sacpe.*

XEN. Hell. 1, 4, 12: ἡμέρα ἢ Πλυντήρια ἦγεν ἡ πόλις, *The day on which the city was celebrating the Plynteries.* *Ibid.* 1, 7, 3: ἡ βουλή ἔδησε. *Ibid.* 1, 7, 12: τὸ δὲ πλῆθος ἐβόα δειῶν εἶναι εἰ μὴ τις εἴσει τὸν δῆμον πράττειν ὃ ἂν βούληται, *The multitude cried out that it was an outrage if the commons were not to be permitted to do what they would.* (Here the πλῆθος claims to be the δῆμος.)

THUC. 3, 22, 5: τὸ δὲ στρατόπεδον ἐπὶ τὸ τεῖχος ὄρμησεν, *The army rushed to the wall.* 3, 72, 3: ὁ μὲν δῆμος ἐς τὴν ἀκρόπολιν καταφεύγει . . . καὶ τὸν Ὑλλαϊκὸν λιμένα εἶχον, *The people flee to the citadel and they held the Hyllaeian harbor.* 5, 82, 2: ὁ δῆμος ἀναθαρσῆσας ἐπέθεντο (= οἱ πολλοί) τοῖς ὀλίγοις, *The commonalty took heart again and they attacked the oligarchy.* 6, 30, 2: ξυγκατέβη δὲ καὶ ὁ ἄλλος ὄμιλος ἅπας ὡς εἰπεῖν ὁ ἐν τῇ πόλει

καὶ ἀστῶν καὶ ξένων. 6, 31, 1: οἱ δὲ ξένοι καὶ ὁ ἄλλος ὄχλος κατὰ θίαν ἦκεν ὡς ἐπὶ ἀξιώχρεων καὶ ἄπιστον διάνοιαν.

SOPH. Ant. 733. O. C. 741-2: πᾶς σε Κυδμείων λεῶς | καλεῖ δικαίως.
Tr. 194-5.

AESCHYL. Pers. 127-8: λεῶς σμήνος ὡς ἐκλέλοιπεν.

PIND. N. 7, 23-4: τυφλὸν δ' ἔχει | ἦτορ ὄμιλος ἀνδρῶν ὁ πλείστος. 9, 21: φαινομένην δ' ἄρ' ἐς ἄταν σπεῦδεν ὄμιλος ἰκίσθαι.

HOM. Il. 2, 99: σπουδῇ δ' ἔζετο λαός. 17, 723-4: ἐπὶ δ' ἴαχε λαὸς ὄπισθε | Τρωϊκός, ὡς εἶδοντο κτέ. 17, 755 (120). 18, 603 4: πολλὸς δ' ἡμερόεντα χορὸν περιύσταθ' ὄμιλος | τερπόμενοι. 23, 133: μετὰ δὲ νέφος εἴπετο πεζῶν.

122. AGREEMENT IN SENSE OF PARTICIPLE OR ADJECTIVE WITH SUBJECT.—The adjective predicate may follow the natural number or gender (or both) of the subject. So especially often the participle.

ὁ . . . ὄχλος ἠθροίσθη πρὸς τὰς ναῦς . . . ἰδεῖν βουλόμενοι τὸν Ἀλκιβιάδην, XEN. Hell. 1, 4, 13; *The rabble gathered to meet the ships, they wishing to see Alcibiades.*

DEM. 21, 117: καὶ ταῦτ' ἔλεγ' ἢ μιὰ καὶ ἀναιδῆς αὕτη κεφαλῆ, ἐξεληλυθῶς κτέ.

AESCHIN. 3, 133: Θῆβαι, πόλις ἀστυγείτων, . . . περὶ τῶν ὕλων οὐκ ὀρθῶς βουλοεσάμενοι, ἀλλὰ . . . κτησάμενοι.

PLATO, Lach. 180 E: τὰ γὰρ μειράκια τάδε πρὸς ἀλλήλους οἴκοι διαλεγόμενοι θαμὰ ἐπιμέμνηται Σωκράτους (see 102). Cf. Phaedr. 239 A: οὔτε δὴ κρείττω οὔτε ἰσοῦμενον ἐκὼν ἐραστῆς παιδικὰ ἀνέξεται, ἤττω δὲ καὶ ὑποδέεστερον αἰὲ ἀπεργάζεται. *Ibid.* 240 A: ἄγαμον, ἄπαιδα, ἄοικον ὅ τε πλείστον χρόνον παιδικὰ ἐραστῆς εὔξαιτ' ἂν γενέσθαι.

XEN. Hell. 1, 4, 13 (see above).

THUC. 3, 2, 1: Λέσβος πλὴν Μηθύμνης ἀπίστη ἀπ' Ἀθηναίων, βουλευθέντες μὲν . . . ἀναγκασθέντες δὲ κτέ. 7, 75, 4: ὥστε δάκρυσι πᾶν τὸ στράτευμα πλησθὲν καὶ ἀπορία τοιαύτη μὴ ῥαδίως ἀφορμᾶσθαι, καίπερ ἐκ πολεμίας τε καὶ μείζω ἢ κατὰ δάκρυα τὰ μὲν πεπονθότας ἤδη, τὰ δὲ περὶ τῶν ἐν ἀφανεί δεδιότας μὴ πάθωσι.

AR. Vesp. 594-5: κἂν τῷ δήμῳ γνώμην οὐδεὶς πώποτ' ἐνέκησεν, ἐὰν μὴ | εἴπῃ τὰ δικαστήρι' ἀφείναι πρῶτίστα μίαν δικάσαντας.

HOM. Il. 17, 755-6 (120). 18, 603 4 (121).

123. PERIPHRASTIC SUBJECT.—In the case of a periphrastic subject like *τό* or *τά* with the genitive plural, *ἰς Τηλεμάχου* and the like, the verbal predicate regularly agrees in number, and the participial or adjective predicate in number and gender with the real subject which is contained in the genitive.

PLATO, Legg. 657 D: τὸ δὲ τῶν πρεσβυτέρων (=οἱ δὲ πρεσβύτεροι) ἡμῶν, ἐκείνους (sc. τοὺς νέους) αὐθροοῦντες διάγειν ἡγοῦμεθα πρεπόντως, χαίροντες κτέ. Cf. Phileb. 45 E: τὸ δὲ τῶν ἀφρόνων τε καὶ ὑβριστῶν (opposed to τοὺς μὲν σώφρονας) μέχρι μανίας ἢ σφοδρὰ ἡδονὴν κατέχουσα περιβοήτους ἀπεργάζεται. Rpb. 563 C: τὸ μὲν γὰρ τῶν θηρίων . . . ὅσῳ ἐλευθερώτερὰ ἐστὶν ἐνταῦθα ἢ ἐν ἄλλῃ, οὐκ ἂν τις πείθοιτο ἄπειρος.

SOPH. Ph. 497-9: ἀλλ' ἢ τέθηκεν, ἢ τὰ τῶν διακόνων, | ὡς εἰκός, οἶμαι, τοῦμόν ἐν συμκρῶ μέρος | ποιούμενοι τὸν οἶκαδ' ἡπειγον στόλον, "But either he is dead, or else, methinks, my messengers—as was likely—made small account of my concerns, and hastened on their homeward voyage."—Jebb.

HOM. Od. 11, 90-1: ἦλθε δ' ἐπὶ ψυχῇ Θηβαίου Τειρεσίαο, | χρῦσεον σκῆπτρον ἔχων. 16, 476-7: μείδησεν δ' ἱερῇ ἴς Τηλεμάχιο | ἐς πατέρ' ὀφθαλμοῖσιν ἰδῶν.

IL. 11, 690: ἐλθὼν γάρ ῥ' ἐκάωσε βίη Ἑρακλείη. Cf. 17, 755-6 (120).

124. AGREEMENT OF COPULA WITH PREDICATE.—The copula (copulative verb) often agrees with the predicate. Cf. "The wages of sin is death." This is true also when the copula is in the form of a participle.

Μυκῆναι μικρὸν ἦν, THUC. 1, 10, 1; *Mycenae was a small affair.* ἡ τε προῖξ ὀγδοήκοντα μυαὶ γενήσονται, DEM. 31, 7: *The dowry will amount to eighty minae.* ὑπεξέθεντο τὰς θυγατέρας (sc. Ἀπολλοφάνους) παιδί' ὄντ' εἰς Ὀλυμπον, DEM. 19, 194; (*For safety's sake*) *they removed his daughters, who were little children, to Olynthus.*

DEM. 19, 194 (see above). 31, 7 (see above).

ANT. 2 γ 8: αἱ δ' εἰσφοραὶ . . . εὐδαιμονίας μὲν . . . σημειῖόν ἐστι.

PLATO, Legg. 732 E: ἔστι δὴ φύσει ἀνθρώπειον μάλιστα ἡδοναὶ καὶ λύπαι καὶ ἐπιθυμίαι. *Ibid.* 735 E: τοὺς γὰρ μέγιστα ἐξημερτηκότας, ἀνάτους δὲ ὄντας, μεγίστην δὲ οὖσαν βλάβην πόλεως. Meno, 91 C (93). Prot. 359 D: ἐπειδὴ τὸ ἦπτο εἶναι ἑαυτοῦ εὐρέθη ἀμαθία οὖσα. Tim. 56 D-E: τὰ δὲ αἶρος τμήματα ἐξ ἑνὸς μέρους διαλυθέντος δν' ἂν γενοῖσθην σώματα πυρός, *The divisions of air from one particle when broken up may become two corruscles of fire.*

THUC. 1, 10, 1 (see above). 4, 26, 5: αἴτιον δὲ ἦν οἱ Λακεδαιμόνιοι προσιπύοντες. 5, 4, 4: καταλαμβάνουσι καὶ Βρικιννίας, ὃν ἔρυμα ἐν τῇ Λεοντινῇ. 8, 9, 3: αἴτιον δ' ἐγένετο τῆς ἀποστολῆς τῶν νεῶν οἱ μὲν πολλοὶ τῶν Χίων οὐκ εἰδότες τὰ πρᾶσσόμενα κτέ.

HDF. 1, 93: ἡ μὲν δὴ περίοδος τοῦ σήματος εἰςὶ στάδιοι ἐξ καὶ δύο πλέθρα. 1, 163: καὶ γὰρ καὶ ἡ περίοδος τοῦ τείχεος οὐκ ὀλίγοι στάδιοι εἰσι κτέ. 2, 15: τὸ δ' ὦν πάλαι αἱ Θῆβαι Αἴγυπτος ἐκαλέετο, τῆς τὸ περίμετρον στάδιοι εἰσι εἴκοσι καὶ ἑκατὸν καὶ ἑξακισχίλιοι. 2, 142: γενεαὶ γὰρ τρεῖς ἀνδρῶν ἑκατὸν ἑτέα ἐστι, *Three human generations are one hundred years.* 3,

108: ἡ δὲ δὴ λείαινα ἐὼν ἰσχυρότατον καὶ θρασύτατον ἅπαξ ἐν τῷ βίῳ τίκτει ἐν. 6, 112: ἦσαν δὲ στάδιοι οὐκ ἐλάσσονες τὸ μεταίχμιον αὐτῶν ἢ ὀκτώ.

EUR. Hec. 123-4: τῷ Θεσείδα δ', ὄζω Ἀθηνῶν, | δισσῶν μύθων ῥήτορες ἦσαν.

125. AGREEMENT OF VERB WITH APPOSITIVE.—The verb sometimes agrees with the appositive instead of with the subject.

Θῆβαι, πόλις ἀστυγείτων, . . . ἀνῆρπασται, AESCHIN. 3, 133: *Thebes, a city that is our neighbor, has been swept away.*

AESCHIN. 3, 133 (see above).

XEN. Ap. 1, 8, 9: πάντες δ' οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο. CONV. 4, 44: καὶ μὴν καὶ τὸ ἀβρότατον γε κτήμα τὴν σχολὴν αἰεὶ ὀρᾷτέ μοι παροῦσαν. HELL. 1, 7, 5: μετὰ ταῦτα δὲ οἱ στρατηγοὶ βραχέως ἕκαστος ἀπελογήσατο.

HDT. 7, 104: ἐνὶ τούτων τῶν ἀνδρῶν οἱ Ἑλλήνων ἕκαστός φησι τριῶν ἄξιος εἶναι.

HOM. Il. 16, 264-5: οἱ δ' ἄλκιμον ἦτορ ἔχοντες | πρόσσω πᾶς πέτεται καὶ ἀμύνει οἴσι τέκεσσι.

126. NEUTER ADJECTIVE AS THE SUBSTANTIVE PREDICATE.—The neuter singular adjective is often used as the substantive predicate of a masculine or feminine subject, whether singular or plural.

διαβολὴ γάρ ἐστι δεινότατον, HDT. 7, 10, η: *For calumny is a dreadful evil.* Μυκῆναι μικρὸν ἦν, THUC. 1, 10, 1 (124).

DEM. 1, 5: καὶ ὄλωσ' ἀπιστον οἶμαι ταῖς πολιτείαις ἢ τυραννίς. 19, 336: μὴ λέγ' ὡς καλὸν εἰρήνην, μηδ' ὡς συμφέρον.

PLATO, Gorg. 506 E: τάξει ἄρα τεταγμένον καὶ κεκοσμημένον ἐστὶν ἡ ἀρετὴ ἐκάστου; Legg. 663 E: καλὸν μὲν ἢ ἀλήθεια, ὃ ξένη, καὶ μόνιμον. *Ibid.* 732 E: ἔστι δὴ φύσει ἀνθρώπειον μάλιστα ἡδοναὶ καὶ λῦπαι καὶ ἐπιθυμίαι. Rpb. 368 E: οὐκοῦν μείζον πόλις ἐνὸς ἀνδρός;

XEN. Mem. 2, 3, 1: χρησιμώτερον νομίζουσι χρήματα ἢ ἀδελφοῦς. Oec. 12, 15: κερδαλέον ἐστὶν ἢ ἐπιμέλεια.

THUC. 1, 10, 1 (see above). 1, 138, 5: ἐδόκει γὰρ (sc. ἡ Λάμψακος) πολυνοιότατον τῶν τότε εἶναι. 3, 37, 3. 4, 26, 5 (see 124). 4, 62, 2. 8, 9, 3 (see 124).

HDT. 3, 108 (see 124). 7, 10, η (see above).

AR. Pl. 203: δειλότατόν ἐσθ' ὁ πλοῦτος.

EUR. El. 1035: μῶρον μὲν οὖν γυναῖκες. H. F. 1292: αἱ μεταβολαὶ λυπηρόν. Or. 232: δυσάρεστον αἱ νοσοῦντες ἀπορίας ἔπα. *Ibid.* 772: δεινὸν οἱ πολλοὶ, πανούργους ὄταν ἔχωσι προστάτας. Suppl. 508: σφαλερόν ἡγεμῶν θμισύς.

SOPH. O. C. 592: ὦ μῶρε, θυμὸς δ' ἐν κακοῖσι οὐ ξύμφορον.

PIND. fr. 110 Bgk.⁴: γλυκὺ δ' ἀπίροισι πόλεμος, *A sweet thing is war to those that have not tried it.*

HOM. Il. 2, 204: οὐκ ἀγαθὸν πολυκοιρανίη.

So a Neuter Relative or other pronoun may have for its antecedent a Masculine or Feminine substantive. See *Relative Sentences*.

127. ATTRACTION OF THE DEMONSTRATIVE BY THE PREDICATE.—The demonstrative pronoun is commonly attracted into the gender of the predicate.

ἐκεῖνος δ' ἐστὶν ἔλεγχος μέγιστος, LYS. 16, 6; *That is the most cogent proof.*

LYS. 16, 6 (see above). 25, 23: νομίζοντες καὶ τῆς πόλεως ταύτην ἰκανωτάτην εἶναι σωτηρίαν καὶ τῶν ἐχθρῶν μεγίστην τιμωρίαν.

PLATO, Men. 71 E: αὕτη ἐστὶν ἀνδρὸς ἀρετὴ, ἰκανὸν εἶναι τὰ τῆς πόλεως πράττειν κτέ., *This is a man's virtue, to be able to manage affairs of state.*

XEN. Cyr. 8, 7, 24: εἰ δὲ μή, καὶ παρὰ τῶν προγεγενημένων μανθάνετε· αὕτη γὰρ ἀρίστη διδασκαλία.

THUC. 1, 1, 2: κίνησις γὰρ αὕτη μεγίστη . . . ἐγένετο.

HDT. 1, 1: Ἡροδότου Ἀλικαρνησέως ἱστορίας ἀπόδεξις ἦδε, *This is the setting forth of the research of Herodotus.*

SOPH. Ph. 1-2: ἀκτὴ μὲν ἦδε . . . | Λήμνου.

HOM. Il. 17, 336-7: αἰδῶς μὲν νῦν ἦδε . . . | Ἴλιον εἰς ἀναβῆναι κτέ.

128. In the oblique cases:

LYS. 1, 16: ταύτην γὰρ τέχνην ἔχει (sc. τὸ γυναικας διαφθείρειν). *This is his trade.*

PLATO. Cf. Euthyphr. 2 A: οὔτοι δὲ Ἀθηναῖοί γε, ὦ Εὐθύφρων, δίκην αὐτὴν καλοῦσιν, ἀλλὰ γραφήν, *The Athenians do not call it diké but graphé.* Phaedr. 245 E: ὡς ταύτης οὔσης φύσεως ψυχῆς, "*Nam haec est propria natura animi atque vis,*" CIC. Tusc. 1, 23, 54.

129. DEMONSTRATIVE NOT ATTRACTED.—The attraction is sometimes pretermitted, especially in definitions in which the pronoun is the predicate.

τοὔτῳ ἐστὶν ἡ πρόνοια, LYS. 3, 28; *This is what is meant by malice preterpense* (Answer to the question τί ἡ πρόνοια); ὑπερβολὴ γὰρ ἀδικίας τοὔτῳ γε, DEM. 18, 16.

DEM. 18, 16 (see above).

LYS. 3, 28 (see above).

ANT. 1, 5: θανμάζω δ' . . . εἰ νομίζει τοὔτο εὐσέβειαν εἶναι, τὸ . . . μὴ προδοῦναι.

PLATO, Gorg. 478 C: οὐ γὰρ τοῦτ' ἦν εὐδαιμονία, ὡς ἔοικε, κακοῦ ἀπαλλαγῆ. Cf. Phaedr. 245 C: ἀλλὰ καὶ τοῖς ἄλλοις ὅσα κινεῖται τοῦτο (sc. τὸ αὐτὸ κινῶν) πηγὴ καὶ ἀρχὴ κινήσεως. But Cicero, Tusc. I, 23, 53, translates: *Quin etiam ceteris, quae moventur, hic fons, hoc principium est movendi.*

XEN. Cyr. I, 3, 10: τοῦτ' ἄρ' ἦν ἡ ἰσηγορία. Cf. Mem. 3, 11, 6: ὁ τὶ ἂν ἐνταῦθα ἐμπέσῃ, τοῦτω τροφῆ χρώνται.

130. DIFFERENCE BETWEEN ΤΙ AND ΤΙΣ IN THE PREDICATE.

—In questions distinguish between τί, the essence of a thing, and τίς, the classification of a thing.

τί δ' ἐστὶν ὁ χρόνος καὶ τίς αὐτοῦ ἢ φύσις . . . ἄδηλόν ἐστι, ARISTOT. Phys. 4, 218 a 31-2; *What time is and what its nature does not appear.*

τί:

DEM. 9, 16: καὶ μηδεὶς εἶπη, τί δὲ ταῦτ' ἐστίν, ἢ τί τούτων μέλει τῇ πόλει;

PLATO, Crat. 398 C: ὁ δὲ δὴ ἥρωσ τί ἂν εἴη; *What might "hero" be?* Men. 71 D: τί φῆς ἀρετὴν εἶναι; Prot. 312 C: ὅτι δὲ ποτε ὁ σοφιστής ἐστι, θανμάσοιμ' ἂν εἰ οἶσθα.

XEN. Mem. I, 2, 43: ταῦτα τί ἐστι; . . . καὶ ταῦτα νόμος ἐστί; . . . καὶ ταῦτα νόμος καλεῖται.

131. ΤΙΣ:

PLATO, Gorg. 448 E: ἀλλ' οὐδεὶς ἠρώτα ποία τις εἶη ἡ Γοργίου τέχνη, ἀλλὰ τίς καὶ ὄντινα δεῖοι καλεῖν τὸν Γοργίαν. *Ibid.* 449 A: εἰπέ τίς ἢ τέχνη καὶ τίνα Γοργίαν καλεῖν χρὴ ἡμᾶς. Phaedr. 278 E: Ἰσοκράτη τὸν καλόν, ᾧ τί ἀπαγγελεῖς, ὦ Σώκρατες; τί ν' αὐτὸν φήσομεν εἶναι;

132. ΤΙ INSTEAD OF ΤΙΝΑ.—When the subject is a neuter plural that may be considered as a unit, τί is regularly used instead of τίνα, unless the idea of selection is to be emphasized.

τί:

τί οὖν ἐστί ταῦτα, ἃ ὑμεῖς ἴστε καὶ οὐ παρ' ἡμῶν ὑμᾶς ἀκούσαι δεῖ; DEM. 19, 217; *What then are these things, things that you yourselves know and need not hear from us?*

DEM. 19, 217 (see above).

PLATO, Phaedo, 57 A: τί οὖν δὴ ἐστὶν ἅττα εἶπεν ὁ ἀνὴρ πρὸ τοῦ θανάτου; *Ibid.* 58 C: τί ἦν τὰ λεχθέντα καὶ πραχθέντα καὶ τίνες οἱ παραγενόμενοι τῶν ἐπιτηδείων τῷ ἀνδρὶ; (Best MSS. τί. Schanz and Wohlrab both read τί, Herm. τίνα.)

XEN. An. 2, I, 22: ἡμῖν ταῦτὰ δοκεῖ ἄπερ καὶ βασιλεῖ. Τί οὖν ταῦτ' ἐστὶν; ἔφη ὁ Φαλίνοσ.

133. ΤΙΝΑ:

DEM. 18, 246: ἀλλὰ μὴν ὧν γ' ἂν ὁ ῥήτωρ ὑπεύθυνος εἴη, πᾶσαν ἐξέτασιν λαμβάνετε: οὐ παραιτοῦμαι. τί ν' οὖν ἐστί ταῦτα; But 19, 217 (132): τί.

PLATO, *Phaedo*, 102 A: ἀλλὰ τίνα δὴ ἦν τὰ μετὰ ταῦτα λεχθέντα; But *ibid.* 57 A and 58 C cited in 132: τί.

For the Attraction of the Relative with the Predicate, see *Relative*.

134. ATTRACTION OF THE SUPERLATIVE PREDICATE.—The superlative predicate may agree in gender with the subject rather than with the genitive.

ὁ δὲ ἥλιος τὸν πάντα χρόνον πάντων λαμπρότατος ὧν διαμένει, XEN. *Mem.* 4, 7, 7; *The sun abideth forever the most brilliant of all things (thing in the world).*

PLATO, *Gorg.* 487 E: πάντων δὲ καλλίστη ἐστὶν ἡ σκέψις . . . περὶ τούτων ὧν κτέ. *Tim.* 29 A: ὁ μὲν γὰρ (sc. ὁ κόσμος) κάλλιστος τῶν γεγονότων, ὁ δ' (sc. ὁ δημιουργός) ἄριστος τῶν αἰτίων.

XEN. *Mem.* 4, 7, 7 (see above).

HDT. 4, 85: πελαγέων γὰρ ἀπάντων πέφυκε θουμασιώτατος (sc. ὁ Πόντος). Cf. 6, 37: πίτυς μούνη πάντων δενδρέων ἐκκοπέισα βλαστὸν οὐδένα μετίει, *Of all trees the pine is the only one that after being cut lets out no aftershoot.*

COM. 4, 231: νόσων χαλεπώτατος | φθόνος, *Of (all) diseases hardest to bear is envy.*

HOM. Cf. *Od.* 13, 86-7: οὐδέ κεν ἴρηξ | κίρκος ὀμαρτήσιεν, ἐλαφρότατος πεπετηνῶν.

135. *Superlative Predicate agreeing with the Genitive:*

ὁ δὲ παῖς πάντων θηρίων ἐστὶ δυσμεταχειριστότατος, PLATO, *Legg.* 808 D; *The boy (animal) is the hardest to manage of all (animals).*

PLATO, *Legg.* 808 D (see above).

HDT. 5, 24: κτημάτων πάντων ἐστὶ τιμιώτατον ἀνὴρ φίλος, *Of all possessions most valuable is a friend.*

On the Attraction of the Predicate Adjective into the Vocative, see 25.

The dramatic ἡμεῖς for ἐγώ of a woman is masculine. See 55.

136. INDEFINITE SUBJECT, REFERRING TO A WOMAN, TREATED AS MASCULINE.—The masculine, as the more generic, is sometimes used of an indefinite subject, even when the indefinite subject is known to be a woman.

EUR. *Andr.* 711-2: ἡ στείφος οἶσσι μύσχος οὐκ ἀνέξεται | τίκτοντας ἄλλους, οὐκ ἔχουσ' αὐτὴ τέκνα.

SOPH. *El.* 770-1: δειῶν τὸ τίκειν ἐστίν· οὐδὲ γὰρ κακῶς | πάσχοντι μίσος ὧν τέκη προσγίγνεται, *Strange is this thing of being a mother. Not even when one suffers wrong can one be brought to hate the child that one has*

δορνε. Tr. 151-2: τότ' (sc. [ἔταν] τις ἀντὶ παρθένου γυνῆ | κληθῆ κτέ., vv. 148-9) ἄν τις εἰσίδοιτο, τὴν αὐτοῦ σκοπῶν | πρᾶξι, κακοῖσιν οἷς ἐγὼ βαρύνομαι.¹

FORMS OF THE VERBAL PREDICATE

Voices of the Verb

137. There are three voices in Greek—Active, Middle, and Passive.

The distinction of passive from middle is a distinction of function, not of form. The terminations of the passive are either middle or active, and only one comparatively late form is uniformly differentiated, the future in *-θήσομαι*, which is constructed on the basis of *-θην*, itself only prevalently passive.

Active Voice

138. The Active Voice denotes that the action proceeds from the subject.

οὗτος ἔγημε, DEM. [46], 21; *This man got married* (26). τὸ παιδίον ἰβόα, LYS. I, II; *The baby was bawling* (26).

139. TRANSITIVE AND INTRANSITIVE VERBS.—Verbs that regularly take an object are called transitive verbs, verbs that do not regularly take an object are called intransitive verbs. So *κτείνω*, *I kill*, is a transitive verb; *σιωπῶ*, *I am silent*, is an intransitive verb. But any verb may be transitive or intransitive, according to its use, and the traditional distinction given is a mere matter of convenience, and does not rest on a difference of nature.

140. As all verbs involve an inner object and may take an inner object, it is better to confine the term transitive to verbs that take an outer object, and when such verbs are used without an outer object, they serve to characterize the subject. So *φονεύω*, *I commit murder*, and *νικῶ*, *I gain a victory*, become *I am a murderer* (*φονεύς*), and *I am a victor* (*νικητής*). ἄγει (PIND. P. 2, 17), *she is a leader, she is in the van*.

141. PERIPHRASES WITH *γίγνομαι*.—The analysis given above is sometimes expressed. So *ἀνατρέπω*, *I overturn*, may be analyzed into *ἀνατροπεὺς γίγνομαι*, *I show myself a subverter*, or *ἀνατροπὴν ποιοῦμαι*, *I produce subversion*. The former dwells on the character of the agent, the latter on the character of the action. Hence the solemnity of both the periphrases, involving as they do moral responsibility. Compare 61 and A. J. P. xx, 111.

¹ Eur. Med. 1018, Soph. El. 145 and 1026, are sometimes unjustly cited as instances of this usage. In each of these examples a woman makes but a personal application of a rule that applies to men as well as women.

ISOC. 2, 17: *μάλιστα μὲν εὐρετῆς γίγνου τῶν βελτίστων, εἰ δὲ μή, μμοῦ τὰ παρὰ τοῖς ἄλλοις ὀρθῶς ἔχοντα.* 10, 42: *τῶν δὲ δωρεῶν ἀναγκασθεὶς γενέσθαι κριτής.* *Ibid.* 43: *ἐπεθύμησε Διὸς γενέσθαι κηδεστής.*

ANT. 1, 2 (see 61). 1, 4 (60). 2 β 2: *ἐμοὶ δὲ ζῶν τε ἄνθρωπος ἀνατροπεὺς τοῦ οἴκου ἐγένετο κτέ.* 5, 47: *καὶ τῶν μὲν . . . λόγων . . . τουτουσὶ κριτὰς ἠξιώσατε γενέσθαι, τῶν δὲ ἔργων αὐτοὶ δικασταὶ ἐγένεσθε, et sim. alib.*

PLATO, CONV. 218 C: *σὺ ἐμοὶ δοκεῖς, ἦν δ' ἐγώ, ἐμοῦ ἔραστης ἄξιος γε γινέσθαι μόνος.* Legg. 872 C: *εἰάν τις δοῦλον κτείνῃ μηδὲν ἀδικοῦντα, φόβῳ δέ, μὴ μνηστῆς ἀσχυρῶν ἔργων καὶ κακῶν αὐτοῦ γίγνηται κτέ.*

XEN. AG. 10, 4 (64).

THUC. 1, 4: *καὶ τῶν Κυκλάδων νήσων ἤρξέ τε καὶ οἰκιστῆς πρῶτος τῶν πλείστων ἐγένετο.* 1, 132, 5: *μνηστῆς γίγνεται.* 1, 136, 3: *ἰκέτης γενόμενος.* 3, 2, 3 (60). 5, 11, 1: *σωτήρα . . . γεγενῆσθαι.* Cf. 8, 48, 6: *ποριστὰς ὄντας καὶ ἐσηγητὰς τῶν κακῶν τῷ δήμῳ.* 8, 86, 4: *κωλυτῆς γενέσθαι, et sim. alib.*

AR. RAP. 1152: *σωτήρ γενοῦ μοι.* 1191: *ἴνα μὴ ἔτραφεὶς γένοιτο τοῦ πατρὸς φονεὺς.*

EUR. Cf. [Rhes.] 167: *σὺ δ' ἀλλὰ γήμας Πριαμίδων γαμβρὸς γενοῦ.*

SOPH. AI. 1092 (61). O. C. 582: *ὅταν . . . σύ μου ταφεὺς γένη.*

AESCHYL. AG. 224-5: *ἔτλα δ' ὄν | θυτῆρ γενέσθαι θυγατρὸς.* Cho. 2 (61). *Ibid.* 246: *θεωρὸς . . . γενοῦ.* Sept. 130 (61).

PIND. P. 4, 274: *εἰ μὴ θεὸς ἀγεμόνεσσι κυβερνατῆρ γένηται.*

HOM. OD. 17, 223: *εἴ μοι δοίης σταθμῶν ῥυτῆρα γενέσθαι.*

II. 18, 100: *ἐμεῦ δὲ δέησεν ἀρῆς ἀλκτῆρα γενέσθαι.*

142. TRANSITIVE VERBS USED INTRANSITIVELY.—Among the active transitive verbs that are freely used intransitively and are sometimes called immediatives may be mentioned *ἐλαύνω*, *I drive*, and its compounds; the compounds of *ἔημι*, *I send forth*; *βάλλω*, *I hit, cast*, and compounds of *βάλλω*.

The following is a more complete list of the verbs belonging to this class: *ἄγειν* and cpd.¹, *αἴρειν* and cpd., cpd. of *ἀλλάττειν*, cpd. of *ἀνύειν*, *βάλλειν* and cpd., cpd. of *διδόναι*, *διυεῖν*, *ἐλαύνειν* and cpd., *ἐπέγειν*, *ἔχειν* and cpd., *ἰέναι* and cpd., *ἀνακαλύπτειν*, *κεύθειν*, cpd. of *κλίνειν*, cpd. of *λαμβάνειν*, cpd. of *λεῖπειν*, cpd. of *μιγνύναι*, *μινύθειν*, *νικᾶν*, *νωμᾶν* and cpd., *οἰκεῖν*, *ὄρμᾶν* and cpd., *παύειν*, *πράττειν*, *στέλλειν*, *στρέφειν* and cpd., *τείνειν* and cpd., *τελευτᾶν*, *φαίνειν* and cpd., *φέρειν* and cpd., *φύειν*, *χαλᾶν*.

ἐγὼ δέ, ἔφη, ἐπὶ τούσδε, ἦν ἐπὶ σὲ κινῶνται, ἐλῶ, XEN. Cyr. 1, 4, 20; *I will ride against (charge) these people, if they undertake to move against you.* *ἔξιησι δὲ . . . Ἀχερουσία λίμνη ἐς θάλασσαν· διὰ δὲ τῆς Θεσπρωτίδος Ἀχέρων ποταμὸς ῥέων ἐσβάλλει ἐς αὐτήν*, THUC. 1, 46, 4; *The Acherusian lake has*

¹ cpd. stands for one or more compounds.

an outlet into the sea, while the river Acheron, flowing through Thesprotia, empties (itself) into the lake itself.

DEM. 19, 163: ἀπήραν διὰ τοῦ πολεμίου στρατεύματος εἰς Παγασίς.

PLATO, Phaedr. 228 E: παῦε. *Ibid.* 229 A: πρῶαγε δὴ. *Ibid.* 229 B: προάγοις ἄν.

XEN. Cyr. 1, 4, 20 (see above). *Ibid.*: ὁ Κναξάρης λαβὼν τῶν ἐρρωμένων ἵππων τε καὶ ἀνδρῶν προσελαύνει.

THUC. 1, 46, 4 (see above). 6, 60, 2: καθ' ἡμέραν ἐπεδίδοσαν μᾶλλον ἐς τὸ ἀγριώτερον.

HDT. 2, 8: οὖρος ἄλλο πέτρινον τείνει . . . τεταμένον τὸν αὐτὸν τρόπον κτέ.

AR. Eq. 243: οὐκ ἔλατε πρὸς τὸ δεξιὸν κέρας; *Will you not ride to the right wing?* N. 133: βάλλ' ἐς κόρακας, *Get thee gone to the buzzards* (a common imprecation). Ran. 580: παῦε παῦε τοῦ λόγου.

EUR. El. 1233-5: ἀλλ' οἶδε δύμων ὑπὲρ ἀκροτάτων | φαίνουσί τινες δαίμονες ἢ θεῶν | τῶν οὐρανίων.

SOPH. El. 1435: ἦ νοεῖς ἔπειγε νῦν. O. R. 967-8: ὁ δὲ θανῶν | κείθει κάτω δὴ γῆς.

HES. O. et D. 244: μινύθουσι δὲ οἴκοι. Sc. 449: ἀλλ' ἄγε παῦε μάχης.

HOM. Od. 7, 130: ἢ δ' (sc. κρήνη) ἐτέρωθεν ὑπ' αὐλῆς οὐδὸν ἴησιν. 11, 239: ὅς πολὺ κάλλιστος ποταμῶν ἐπὶ γαίαν ἴησιν.

Il. 12, 268: νεῖκεον, ὅν τινα πάγχυ μάχης μεθειέντα ἴδοιεν. 23, 758-9: ὄκα δ' ἔπειτα | ἔκφερ' Ὀιδιιάδης.

143. INFINITIVE ACTIVE APPARENTLY AS A PASSIVE.—

The infinitive being a verbal noun is not so strictly bound by the voices as the finite form. The infinitive as a complement to adjectives and the so-called epexegetic infinitive often coincide with the English idiom in which "good to eat" is "good for food," "fair to see" is "fair to the sight," and in Greek the active form is more common and, if anything, more natural than the passive. καλὸς ἰδεῖν, *fair to see*; χαλεπὰ εὑρεῖν, PLATO, Rpb. 412 B, *hard to find*; but χαλεποὶ . . . γνωσθῆναι, ANTIPHON, 2 a 1, *hard to recognize*. See *Infinitive*.

144. CAUSATIVE ACTIVE.—As in other languages, the subject is said to do what it causes to be done, *qui facit per alium, facit per se*.

ἡ βουλὴ ἔδησε (sc. αὐτοῦς), XEN. Hell. 1, 7, 3: *The senate put them in jail*.

LYS. 12, 23: τὸν ἀδελφὸν γάρ μου, ὡσπερ καὶ πρῶτερον εἶπον, Ἐρατοσθένης ἀπέκτεινεν (Polemarchos drank the cup at the command of the Thirty, *l. c.* § 17).

PLATO, *Meno*, 94 C: Θουκυδίδης αὐτὸν δύο νείεις ἔθρεψε . . . καὶ τούτους ἐπαίδευσε τά τε ἄλλα εὖ καὶ ἐπάλαισαν κάλλιστα Ἀθηναίων, *et sim. alib.*

XEN. *An.* 1, 4, 10: Κῦρος δ' αὐτὸν (sc. τὸν παράδεισον) ἐξέκοψε καὶ τὰ βασίλεια κατέκαυσεν. *Hell.* 1, 7, 3 (see above).

HDT. 8, 118: ὡς δὲ ἐκβῆναι τάχιστα ἐς γῆν τὸν Ξέρξην . . . ἀποταμεῖν τὴν κεφαλὴν αὐτοῦ (sc. τοῦ κυβερνήτου).

For Intransitive Verbs of Passive Signification, see 171.

Middle Voice

145. The Middle Voice denotes that the subject is in some especial manner involved or interested in the action of the verb. In some of its uses the middle corresponds to the English reflexive, but the signification is much wider and shades off from what is practically a direct reflexive until it ceases to present any translatable difference from the active.

146. DIRECT REFLEXIVE MIDDLE.—The interest may be that of the direct object. This is limited chiefly to natural or habitual actions. The only middle for self-murder is ἀπαγέσθαι, *to hang oneself*, which seems to have been the most natural form of suicide.

ἐπειδὴ δὲ ἐλούσατο, PLATO, *Phaedo*, 116 B; *After he had bathed himself* (taken his bath).

DEM. [50], 35: λούσθαι ἐν βαλανείῳ.

PLATO, *Phaedo*, 116 B (see above).

XEN. *Cyr.* 3, 1, 25: οἱ μὲν ῥιπτοῦντες ἑαυτούς, οἱ δ' ἀπαγχόμενοι, οἱ δ' ἀποσφαττόμενοι.

THUC. 3, 81, 3: ἐκ τῶν δένδρων τινὲς ἀπήγχοντο.

HDT. 2, 40: τύπτονται πάντες, *All beat their breasts* (natural expression of grief). 2, 131: ἡ παῖς ἀπήγξατο, *The maid hanged herself*.

AR. *Ach.* 17: ἐξ ὄτου γῶ ῥύπτομαι, *I scour myself*. *Av.* 1163: ἀπονίψομαι, *I'll wash myself*, i. e. *my hands*. *Thesm.* 230: ποῖ στρέφει; *fr.* 2, 1100, 9: ἀλλ' ἀρτίως κατέλιπον αὐτὴν σμωμένην | ἐν τῇ πνέλω.

PIND. *O.* 7, 15: ἄνδρα παρ' Ἀλφειῷ στεφανωσάμενον. *Ibid.* 80-1: τῶν ἄνθεσι Διαγῶρας | ἐστεφανώσατο δῖς. 12, 17: στεφανωσάμενος.

SAPPHO, *fr.* 62: καττύπτεσθε κόραι.

SIMON. *AM.* 16: κήλειφόμην μύροισι καὶ θυώμασιν.

HOM. *Od.* 5, 491: ὡς Ὀδυσσεὺς φύλλοισι καλύψατο.

Il. 10, 576: λούσαντο, *They bathed themselves*.

147. INDIRECT MIDDLE.—Much more frequent is the indirect middle, in which the subject is more or less remotely involved, sometimes with sharp distinction from the active, sometimes without any perceptible, or at any rate translatable, difference. See the examples of this and the following section.

μέθην δὲ καὶ ὕπνον ὁμοίως ἐνέδρα φυλάττομαι, XEN. Hiero, 6, 3; *Drunkness and sleep I guard against like an ambush.* (φυλάττω = *keep guard, mount guard over.*)

LYCURG. 85: οὐδ(εἰ) . . . τὴν θρεψαμένην . . . τοῖς πολεμίοις παρέδοσαν, *Nor did they surrender to the enemy the country that reared them for herself.*

DEM. 20, 17: ἦς ἂν τινος πολιτείας τὸ κομίζεσθαι τοὺς εἴνους τοῖς καθεστῶσιν χάριν ἐξέλγῃς, οὐ μικρὰν φυλακὴν αὐτῶν ταύτην ἀφρηγκῶς ἔσει.

XEN. Hiero, 6, 3 (see above). [R. A.] 1, 1: εὖ διασφύζονται τὴν πολιτείαν, *Excellently well do they preserve their form of government.*

HDT. 2, 121: μνημόσυνα ἐλίπετο τὰ προπύλαια. 3, 79: σπασάμενοι δὲ τὰ ἐχειρίδια. 7, 119: ἀπελαύνεσκον, λείποντες οὐδὲν ἄλλὰ φερόμενοι.

AR. Ach. 51–2: ἐμοὶ δ' ἐπέτρεψαν οἱ θεοὶ | σπονδὰς ποιῆσθαι πρὸς Λακεδαιμονίους μόνω, *The gods permitted me and me alone to make a treaty for myself with the Lacedaemonians.* But vv. 57–8: τὸν ἄνδρ' ἀπάγοντες, ὅστις ἡμῖν ἤθελε | σπονδὰς ποιῆσαι (the generous creature), *Taking away the man who wished to make a treaty for us.* *Ibid.* 130–1: ἐμοὶ . . . | σπονδὰς ποιῆσαι πρὸς Λακεδαιμονίους μόνω.

COM. 4, 355, 539: χθὼν πάντα κομίζει καὶ πάλιν κομίζεται, *Earth bringeth everything and takes it back again; Nam terra donat ac resorbet omnia.*

AESCHYL. Sept. 718: ἀλλ' αὐτάδελφον αἶμα δρέψασθαι θέλεις; *What! wilt thou make thee a harvest of thy brother's blood?* fr. 44: ἡ δὲ (sc. γαῖα) τίκτεται βροτοῖς | μῆλόν τε βοσκὰς καὶ βίον Δημήτριον.

PIND. O. 7, 42: σεμνὰν θυσίαν θέμενοι. 8, 68–9: ἀπεθήκατο . . . νόστον ἔχθιστον. N. 2, 6–10 (148). I. 5, 60–1: ἄραντο γὰρ νίκας ἀπὸ παγκρατίου | τρεῖς.

HOM. II. 4, 529–30: ἐκ δ' ἄβρμον ἔγχος | ἐσπάσατο στέρνοιο, *From out the breast he plucked the ponderous spear,* and similarly 5, 621: ἐσπάσατο, 7, 255: ἐσπασαμένω, and 13, 510: ἐσπάσατο; but the active is used 5, 859; 6, 65; 12, 395; and 13, 178 (see 148). 11, 802–3: ρεῖα δὲ κ' ἀκμήτες κεκμηότας ἄνδρας αὐτῇ | ὤσαισθε πρὸς ἄστρῳ νεῶν ἄπο καὶ κλισιάων, and similarly 5, 691; 8, 295; 15, 418; 16, 592; 655; but 16, 44–5: ρεῖα δὲ κ' ἀκμήτες κεκμηότας ἄνδρας αὐτῇ | ὤσαιμεν πρὸς ἄστρῳ νεῶν ἄπο καὶ κλισιάων, and so the active 8, 336; 13, 193; 16, 569; 17, 274 (see also 148).

Homer has a certain fondness for the middle. So, for example, ἰδεῖσθαι occurs 38 times over against the 19 instances of ἰδεῖν or ἰδῆν. The middle forms of ὀράω are not uncommon, whereas in prose we have only προοράσθαι. The verse has something to do with all this. So ἰδῶν is the only possible form for the aorist participle.

148. ACTIVE FOR THE INDIRECT MIDDLE.—The middle is not compulsory. The use of the active where the middle might have been expected may sometimes be ascribed to the aristocratic disdain of effect (see Pindaric examples below), just as in late Greek the middle is sometimes used in order to produce a grander sound.

τὰ χρήματα . . . ἐξεκόμισε, LYCURG. 38; *He got his money out safe.*

LYCURG. 38 (see above).

PLATO, PROTAG. 324 D: οἱ ἄνδρες οἱ ἀγαθοὶ . . . τοὺς αὐτῶν υἱεῖς διδάσκουσι ἢ διδασκάλων ἔχεται, with which compare *ibid.* 325 D: οἱ ἀγαθοὶ ἄνδρες . . . τὰ μὲν ἄλλα διδάσκονται τοὺς υἱεῖς . . . τὰ μὲν ἄλλα ἄρα τοὺς υἱεῖς διδάσκονται.

HDT. 2, 51: τοῦ δὲ Ἑρμέω τὰ ἀγάλματα ὀρθὰ ἔχειν τὰ αἰδοῖα ποιεῦντες οὐκ ἀπ' Αἰγυπτίων μεμαθήκασι, ἀλλ' ἀπὸ Πελασγῶν, with which compare just below: ὀρθὰ ὄν ἔχειν τὰ αἰδοῖα τὰγάλματα τοῦ Ἑρμέω Ἀθηναῖοι πρῶτοι Ἑλλήνων μαθόντες παρὰ Πελασγῶν ἐποίησαντο. 2, 143: ἀρχιερεὺς γὰρ ἕκαστος αὐτόθι ἴσταῖ (v. l. ἴσταται) ἐπὶ τῆς ἐωντοῦ ζόης εἰκόνα ἐωντοῦ.

PIND. P. 1, 49: οἶαν (sc. τιμάν) οὔτις Ἑλλάνων δρέπει, and similarly P. 4, 130 and 6, 48; with which compare N. 2, 6–10: ὄφειλε δ' ἔτι . . . θαμὰ μὲν Ἰσθμιάδων δρέπεσθαι κἀλλιστον ἄων . . . Τιμονόου παῖδια).

HOM. II. 5, 859: ἐκ δὲ δόρυ σπάσεν αὖτις, *And out again he plucked the shaft*; and similarly 6, 65; 12, 395; 13, 178. (For the use of the middle in similar examples, see 147). *Ibid.* 8, 336: οἱ δ' ἰθὺς τάφροιο βαθείης ὄσαν Ἀχαιοὺς, *But they thrust the Achaeans straight toward the deep trench*; and similarly 13, 193; 16, 45; 569; 17, 274. (For the use of the middle in similar examples, see 147.)

149. RECIPROCAL MIDDLE.—As the reflexive may be used for the reciprocal, so the middle, which represents the reflexive relation, may be used to intimate the reciprocal relation. Such verbs are μάχεσθαι, *se battre*, *sich schlagen*, ἀγωνίζεσθαι, διαλέγεσθαι, and many other deponent verbs.

ἐν χερσὶ γεόμενοι ἐμάχοντο, THUC. 7, 5, 2; *Coming to close quarters they fought*, but ἀλλήλοισι . . . ἐμάχοντο, 3, 77, 2; *They fought one another*.

THUC. 7, 5, 2 (see above).

HDT. 2, 63: κεφαλὰς τε συναράσσονται, *They butt one another's heads*.

AR. PL. 329–30: τριωβόλου μὲν εἵνεκα | ὥστι ζόμεσθ' ἐκάστω' ἐν τῆκκλησίᾳ, *We hustle one another*; but Ach. 24–5: ὥστιοῦνται . . . ἀλλήλοισι.

SOPH. O. C. 424: ἦς (sc. μάχης) νῦν ἔχονται κἀπαναίρονται δόρυ.

PIND. O. 1, 98: ταχυτὰς ποδῶν ἐρίζεται = ταχεῖς πόδες ἐρίζονται.

HES. O. et D. 37: κλῆρον ἐδασσάμεθ(α).

HOM. II. 23, 735: μηκέτ' ἐρείδεσθον. *No longer press each the other.*

150. CAUSATIVE MIDDLE.—As the active is often used of what one does by an agent, so the middle is used of that which the subject has done for itself. This is an occasional use of the middle, but it is not a characteristic use, and must not be pressed as differentiating it from the active.

Θεμιστοκλῆς Κλεόφαντον τὸν υἱὸν ἰππέα μὲν ἐδιδάξατο ἀγαθόν, PLATO, Men. 93 D; *Themistocles had his son K. taught to be a good horseman*, but *ibid.* 94 B: τούτους . . . ἰππέας μὲν ἐδίδαξεν οὐδενὸς χείρους Ἀθηναίων.

PLATO, Meno, 93 D (see above). Protag. 325 B: οἱ ἀγαθοὶ ἄνδρες . . . τὰ μὲν ἄλλα διδάσκονται τοὺς υἱεῖς . . . τὰ μὲν ἄλλα ἄρα τοὺς υἱεῖς διδάσκονται, but 324 D: οἱ ἄνδρες οἱ ἀγαθοὶ τὰ μὲν ἄλλα τοὺς αὐτῶν υἱεῖς διδάσκουσιν, ἃ διδασκάλων ἔχεται.

THUC. I, 132, 2: ἐπὶ τὸν τρίποδα . . . ἤξιωσεν (sc. Πανσανίας) ἐπιγράψασθαι αὐτὸς ἰδίᾳ τὸ ἐλεγείον τόδε, but § 3: τὸ μὲν οὖν ἐλεγείον οἱ Λακεδαιμόνιοι ἐξεκόλαψαν εὐθὺς τότε . . . καὶ ἐπέγραψαν ὀνομαστὶ τὰς πόλεις κτέ.

HDT. I, 50: ἐποίηετο [sc. Κροῖσος] δὲ καὶ λέοντος εἰκόνα χρυσοῦ ἀπέφθου, *Croesus had an image of a lion made for himself out of refined gold.*

AR. Eq. 5: πληγὰς αἰὲ προστρίβεται τοῖς οἰκέταις (see v. 64).

151. ACTIVE AND REFLEXIVE.—Direct reflexive actions are commonly expressed by the active and the reflexive; so, regularly, unnatural actions, and actions which circumstances have made unnatural or difficult.

ἐμαυτὸν φιλῶ, DEM. [47], 73; *I love myself.* ῥίπτει αὐτὸν εἰς τὴν θάλατταν, DEM. 32, 6; *He throws himself into the sea.*

DEM. 32, 6 (see above). [47], 73 (see above).

AESCHIN. I, 53: οὐκ ἐνουθέτησεν ἑαυτόν.

ISOC. [1], 15: ἔθιξε σεαυτόν. 2, 29: ἔθιξε σεαυτόν. 5, 118: ἐθήριξεν σεαυτὸν χρῆ.

PLATO, Legg. 861 A: ἐρωτῶμεν ἡμᾶς αὐτούς, *Let us ask ourselves.* Phaedo, 96 A: πολλὰκις ἐμαυτὸν ἄνω κάτω μετέβαλλον. Theaet. 148 E.

XEN. AN. 1, 2, 7: ὅποτε γυμνᾶσαι βούλοιτο ἑαυτόν τε καὶ τοὺς ἵππους. Hell. I, 6, 10: οὐκ ἐδυνάμην ἐμαυτὸν πείσαι, *I could not persuade myself.*

THUC. 2, 4, 4: ἔρριψαν . . . σφᾶς αὐτούς. 4, 38, 3: τὰ ὄπλα παρέδουσαν καὶ σφᾶς αὐτούς.

HDT. 2, 116: οὐδαμῇ ἄλλη ἀνεπόδισε ἑωυτόν (sc. Ὀμηρος). 3, 36: ἴσχε καὶ καταλάμβανε σεαυτόν.

AR. Vesp. 286-7: μηδ' οὕτως σεαυτὸν | ἔσθιε, *Stop gnawing at yourself so.* *Ibid.* 996: ἔπαιρε σαυτὸν. *Ibid.* 1213: χύτλασον σεαυτὸν, *Dump yourself.*

Thesm. 230: ἔχ' ἀτρέμα σαυτὸν.

EUR. Alc. 188: κάρριψεν αὐτήν. *Ibid.* 250: ἔπαιρε σαυτήν. *Ibid.* 788: εὔφραινε σαυτὸν.

SOPH. El. 988: παῦσον δὲ σαυτήν.

AESCHYL. P. V. 748: ἔρριψ' ἔμαντήν.

152. αὐτὸς ἑαυτὸν.—Extreme unnaturalness is expressed by αὐτὸς ἑαυτὸν and the like.

αὐτὸς αὐτὸν διέφθειρεν, XEN. Hell. 7, 4, 19; *He made away with himself.*

AESCHIN. 3, 233: καταλέλυκεν αὐτὸς τὴν αὐτοῦ δυναστείαν.

PLATO, Menex. 243 D: ἡμεῖς δὲ αὐτοὶ ἡμᾶς αὐτοὺς καὶ ἐνίκησαμεν καὶ ἠττήθημεν.

XEN. Hell. 7, 4, 19 (see above).

HDT. I, 93: ἐκδιδοῦσι δὲ αὐταὶ ἑωυτάς.

153. MIDDLE WITH REFLEXIVE FORMS.—The reflexive relation may be brought out more clearly by adding the reflexive forms to the middle.

ὑπὸ νύκτα τὴν σωτηρίαν αὐτοῖς ἐμελλον πορίζεσθαι, LYCURG. 70; *Under cover of the night they were about to provide safety for themselves.*

LYCURG. 70 (see above).

AESCHIN. I, 132: κατασκοπούμενος ἑαυτὸν.

ANTIPHON, 5, 13: αὐτὸς σαυτῷ νόμον θέμενος, *Having laid down a law for yourself.*

XEN. [R. A.] 2, 10: ὁ δὲ δῆμος αὐτὸς αὐτῷ οἰκοδομεῖται ἰδία παλαίστρας πολλὰς.

PIND. O. 13, 53: Μήδειαν θεμέναν γάμον αὐτᾶ (= αὐτᾶ).

154. Of course when the middle has acquired a special significance this is necessary.

ἑαυτὸν . . . λύσασθαι, ANTIPHON, 5, 63; *To ransom himself.*

ANTIPHON, 5, 63 (see above).

PLATO, Protag. 346 B: αὐτοὺς ἑαυτοὺς παραμυθεῖσθαι.

COM. Ἐαυτὸν τιμωρούμενος, *Self-Tormentor* (Title of a play by MENANDER).

HOM. Il. 10, 378: ἐμὲ λύσομαι, *I will ransom myself.*

155. MIDDLE AND ACCUSATIVE OF THE PART AFFECTED.—Of course an accusative of the part affected may be used with the middle.

τὰ μέτωπα κόπτονται μαχαίρησι, HDT. 2, 61; *They gash their foreheads with knives.*

HDT. 2, 61 (see above). 3, 14: ἐπλήξατο τὴν κεφαλὴν, *He smote his head*.
4, 71: τρίχας περικείρονται, βραχίονας περιτάμνονται, μέτωπον καὶ
ῥίνα καταμύσσουνται. 4, 75: οὐ γὰρ δὴ λούονται ὕδατι τὸ παράπαν τὸ
σῶμα.

AR. Eccl. 63: ἀλειψαμένη τὸ σῶμ' ὄλον.

SOPH. Ai. 245: κἀρα καλίμμασι κρυψάμενον.

PIND. N. 10, 44: ἐπιεσσύμενοι νῶτον μαλακαῖσι κρόκαις.

HES. Sc. 243: κατὰ δ' ἐδρύπτοντο παρείας.

HOM. Od. 6, 224-5: ἐκ ποταμοῦ χροά νίζετο . . . ἄλμην.

Il. 18, 30-1: χερσὶ δὲ πᾶσαι | στῆθεα πεπλήγοντο.

156. DETAILS OF DIFFERENCE BETWEEN THE ACTIVE AND THE MIDDLE.—The details of difference between the active and the middle belong to the dictionary. Many of them are conventionally of great importance. ἀποδίδωμι is *I render, restore*, ἀποδίδομαι, *I sell*; δανείζω is *I lend (on interest)*, δανείζομαι, *I borrow (on interest)*; κίχρημι is *I lend to use*, κίχραμαι, *I borrow to use*, the aorist in use being ἤγησάμην; ἔχω means *I have*, ἔχομαι, *I cling to*; ἔγημα signifies *I married, duxi (of the man)*, ἐγημάμην, *I got married, nupsi (of the woman)*; μισθῶ is *I let*, μισθοῦμαι, *I hire*. There is a long string of differences between ποιεῖν and ποιείσθαι with verbal nouns in which the active gives the literal side "to fashion," "to bring about," whereas the middle serves to form a periphrasis with the dependent substantive for the corresponding verb. So λόγον ποιεῖν is *to compose a speech*, λόγον ποιείσθαι, *to make a speech (λέγειν)*; ὁδὸν ποιεῖν is *to construct a road*, ὁδὸν ποιείσθαι, *to make one's way (ὀδεύειν)*; εἰρήνην ποιῆσαι, *to bring about a peace (between two contending parties)*, εἰρήνην ποιείσθαι, *to make peace (with an enemy)*; νόμους τιθέναι, *to be a νομοθέτης, to be a lawgiver (for those who desire legislators)*, νόμους τίθεσθαι, *to make laws for one's own state*. Regularly ἐκκλησίαν ποιεῖν, *to convoke an assembly*.

A few examples by way of illustration are given here.

ISOC. 6, 1: τοσαύτην πεποίημαι τὴν μεταβολήν.

AND. 3, 1: ὅτι μὲν εἰρήνην ποιείσθαι δικαίαν ἄμεινόν ἐστιν ἢ πολεμεῖν.
3, 2: ὁ δῆμος ὁ Ἀθηναίων εἰρήνην ἐποίησατο πρὸς Λακεδαιμονίους.

PLATO, Lach. 180 C: ἐνταῦθα αἰεὶ τὰς διατριβὰς ποιούμενον.

XEN. An. 7, 6, 41: ταῦτα ἀποδόμενος οὔτε Σεύθη ἀπέδωκεν οὔτε ἡμῖν τὰ
γυρόμενα . . . ἦν οὖν σωφρονῶμεν, ἐξόμεθα αὐτοῦ.

THUC. 1, 40, 2: ὅστις μὴ τοῖς δεξιμένοις . . . πόλεμον ἀντ' εἰρήνης ποιή-
σει, but 5, 17, 2: ξυνεχωρεῖτο ὥστε ἂ ἐκάτεροι πολέμῳ ἔσχον ἀποδόντας τὴν
εἰρήνην ποιείσθαι.

HDT. 7, 42: ἐποίηετο δὲ τὴν ἄδαν. 8, 40: βουλὴν . . . ποιήσασθαι (= βου-
λεύσασθαι). 8, 74: τῆσι νησὶ οὐκ ἐλπίζοντες ἐλλάμψεσθαι (act. = *to shine*
upon). *Not expecting to make a brilliant record with their ships*.

AR. Ach. 830: τὰ χοιρίδι' ἀπέδου, *You sold the pigs*, but Vesp. 1128: ἀπέδωκ (α) . . . τῷ κναφεῖ τριώβολον, *I paid the fuller three obols*. Lys. 1056-7: ὅστις ἂν . . . δανείσῃται . . . μὴ ἀποδῶ, but Pax, 374: δάνεισον τρεῖς δραχμαίς.

AESCHYL. fr. 13: σοὶ μὲν γαμεῖσθαι μόρσιμον, γαμεῖν δ' ἐμοί.

ANACR. fr. 86: καὶ θάλαμος, ἐν τῷ κείνος οὐκ ἔγγημεν ἀλλ' ἐγγήματο.

THEOGN. 32: ἀλλ' αἰεὶ τῶν ἀγαθῶν ἔχεο.

HOM. Od. 14, 393: ἀλλ' ἄγε νῦν ῥήτρην ποιησόμεθ(α). *Ibid.* 21, 70-1: οὐδέ τιν' ἄλλην | μύθου ποιήσασθαι ἐπισχεσίην ἐδύνασθε.

Il. 7, 2: Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέρανος.

Passive Voice

157. The Passive Voice denotes that the subject receives the action of the verb.

Πολύστρατος . . . συνελήφθη, ANDOC. 1, 13; *Polystratos was arrested*. ὁ τῆς πόλεως . . . κόσμος . . . συνταράττεται, DEM. 25, 19; *The constitution of the state is disturbed*. ἐτέθυτο τὰ ιερά, ANTIPHON, 1, 17. ἀπεφέρετο ἐκ τοῦ δεσμοτηρίου τελευτός, LYS. 12, 18. λέγεται, DEM. 24, 212; *It is said*. διδάσκεται ἄνθρωπος, PLATO, Meno, 87 C, which is actively expressed by ἄνθρωπος μανθάνει, PLATO, Soph. 262 C.

158. INSTRUMENT, MEANS, OR CAUSE.—With the passive, the instrument, means, or cause is expressed by the dative or by a prepositional phrase, for which see *Prepositions*.

Dative:

λίθῳ πεπληγμένος, AR. Ach. 1218; *Struck with a stone*. χρήμασι πεισθῆναι, THUC. 2, 21, 1. λιμῷ διαφθάρηναι, THUC. 3, 57, 3; *To perish of (by, with) hunger*.

DEM. 23, 156: ληφθήσεται . . . τῷ . . . λιμῷ. 55, 30: μεγάλοις λίθοις ἀποικοδομηθέντος.

PLATO, Rpb. 469 E: οἷς ἂν (sc. λίθοις) βληθῶσι. Tim. 38 E: δεσμοῖς τε ἐμφύχοις . . . δεθέντα.

XEN. Ap. 2, 3, 1: βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ.

THUC. 1, 126, 8: τρυχόμενοι τῇ προσεδρεία. 2, 21, 1 (see above). 3, 57, 3 (see above). 7, 47, 2: νόσῳ . . . ἐπιέζοντο, *They were pinched with sickness*.

HDT. 1, 34: αἰχμῇ σιδηρῇ βληθέντα. 1, 41: συμφορῇ πεπληγμένοι.

AR. Ach. 1218 (see above). Nub. 24: εἴθ' ἐξεκόπην πρότερον τὸν ὀφθαλμὸν λίθῳ. Vesp. 1296: ἐγὼ δ' ἀπόλωλα στιζόμενος βακτηρία.

AESCHYL. P. V. 237: πημοναῖσι κίμπομαι, *I am bowed with thrills of anguish*. Sept. 607: πληγῆς θεοῦ μάστιγι, *Smitten with god's scourge*.

PIND. P. 3, 48; πολὺν χαλκῷ μέλη τετρωμένοι.

HOM. Od. 10, 532 : ἐσφαγμένα νηλεὶ χαλκῷ.

Il. 8, 455 : πηλεγύτε κερραυνῶ.

159. AGENT.—The agent of the passive is put in the genitive with ὑπό.

οἱ . . . τύραννοι . . . ὑπὸ Λακεδαιμονίων κατελύθησαν, THUC. I, 18, 1; *Tyrants were abolished by the Lacedæmonians.*

DEM. 21, 36 : ὑπὸ Πολυζήλου πληγῆναι. 21, 74 : ἐγὼ δ' ἵπ' ἐχθροῦ . . . ὑβρίζοιμην. [47], 15 : ἐπλήγης ὑπ' ἐμοῦ. 54, 33 : ἴφ' οὗ γε πρώτου τ' ἐπλήγην καὶ μάλισθ' ὑβρισθημ.

PLATO, CONV. 217 E : ἔτι δὲ τὸ τοῦ δηχθέντος ὑπὸ τοῦ ἔχεις πάθος κάμει ἔχει.

XEN. AN. I, 3, 10 : νομίζει ὑπ' ἐμοῦ ἠδικῆσθαι.

THUC. I, 18, 1 (see above). 4, 12, 1 : ἀνεκώπη ὑπὸ τῶν Ἀθηναίων.

HDT. I, 35 : ἐξεληλαμένος . . . ὑπὸ τοῦ πατρὸς.

AR. AV. 285 : ὑπὸ τῶν συκοφαντῶν τίλλεται.

SOPH. AI. 164 : ὑπὸ τοιοῦτων ἀνδρῶν θορυβῆ.

PIND. N. 2, 20-2 : ἀλλὰ Κορινθίων ὑπὸ φωτῶν . . . ὀκτῶ στεφάνοις ἔμιχθεν ἦδη.

HOM. Od. 9, 66 : Κικόνων ὑπο δρωθέντες.

Il. 13, 675-6 : δηϊόοντο | λαοὶ ἵπ' Ἀργείων.

For the so-called Dative of the Agent with the Passive and with Verbals, see *Dative*.

160. Other prepositions than ὑπό are sometimes used with special verbs and in special authors.

ἐκ, *out of*, often in poetry and in Herodotus; in Attic prose with the notion of emanation from a source.

ANTIPHON, 2 δ 1 : τῶν ἐξ ἐμοῦ πραχθέντων.

PLATO, THEAET. 171 B : ἐξ ἀπάντων . . . ἀμφισβητήσεται.

XEN. AN. I, 1, 6 : πόλεις . . . ἐκ βασιλείως δεδομέναί, *Cities a gift of the king's.*

THUC. I, 20, 2 : ἐκ τῶν ξυνειδύτων σφίσιν Ἰππία μεμνηῦσθαι, "*That information had been conveyed to Hippias from the body of their fellow-conspirators.*"—Shilleto.

HDT. 3, 62 : τὰ ἐντεταλμένα ἐκ τοῦ Μάγου, *The orders given of, by the Magus.*

HOM. Il. 2, 668-9 : ἐφίληθεν | ἐκ Διός, *They were loved of Zeus.*

161. πρὸς, *before* (comp. Engl. "from before").

DEM. 29, 20 : εἰ . . . μὴ προωμολόγητο πρὸς τοῦδ' ἐλεύθερος εἶναι.¹

¹ Vid. Lutz, *Præp. b. d. att. Redn.*, p. 155.

XEN. AN. 1, 9, 20: φίλους γε μὴν . . . ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν, *He is acknowledged on all hands, etc.*

HDT. 8, 111: "Ἄνδριοι . . . αἰτηθέντες πρὸς Θεμιστοκλέους χρήματα οὐκ ἔδωσαν.

AR. NUB. 1122: πρὸς ἡμῶν οἷα πείσεται κακά.

EUR. MED. 255-6: ὑβρίζομαι | πρὸς ἀνδρός, *et sim. alib.*

SOPH. EL. 790: πρὸς τῆσδ' ὑβρίζῃ μητρός, *et sim. alib.*

AESCHYL. P. V. 767: ἢ πρὸς δάμαρτος ἐξανίσταται θρόνων;

PIND. O. 2, 25-6: πένθος δὲ πιτνεί βαρὺ | κρεσσόνων πρὸς ἀγαθῶν.

HOM. II. 6, 56-7: ἦ σοὶ ἄριστα πεποιήται κατὰ οἶκον | πρὸς Τρώων. 11, 831: τὰ σε προτὶ φασιν Ἀχιλλῆος δεδιδάχθαι.

162. **παρά**, "on the part of," chiefly with verbs of giving, taking, sending.

DEM. 21, 170: τοῖτοις γὰρ δὴ μέγιστα δέδονται δωρεαὶ παρ' ἡμῶν.

XEN. AN. 1, 9, 1: παρὰ πάντων ὁμολογεῖται, *It is acknowledged on all sides.*

HOM. II. 15, 121-2: ἔνθα κ' ἔτι μείζων τε καὶ ἀργαλεώτερος ἄλλος | πᾶρ Διὸς ἀθανάτοισι χόλος καὶ μῆνις ἐτύχθη.

163. **διά**, *through* (of the mediator), a post-Homeric construction. Never to be confounded with *διά* w. acc. **δι' ἐμέ ἐσώθης**, CTESIAS ap. DEM. [PHAL.] 213; *Thanks to me, it is owing to me that, you were saved.* **δι' ἐμοῦ ἐσώθης**, *Through me you were saved.* A. J. P. xi (1890), 372.

ISOC. EP. 4, 2: ἐβουλόμην ἂν αὐτὸν συσταθῆναί σοι δι' ἡμῶν, *I should have preferred that he had been commended to you through us (me).*

AR. EQ. 76: διὰ σοῦ ταῦτα πάντα πέρναται, *Through you all these things are sold.*

164. **ἀπό**, Lat. *ab*, found chiefly in Thuc.

THUC. 1, 17: ἐπράχθη τε ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον, *No considerable deed was performed by them.* (Some uniformitarians would write ὑπό).

165. **ὑπό** with the dative revives the plastic "under"-sense, and is poetical.

HOM. II. 13, 668: ὑπὸ Τρώεσσι δαμῆναι, *To be quelled beneath the might of the Trojans.*

166. INTERCHANGE OF INSTRUMENT AND AGENT.—When the instrument is considered as an agent or the agent as an instrument the construction is reversed. The former construction, which rests on personification, is very common; the latter in prose is confined chiefly to military phrases, for which see *Dative*.

ἀλίσκεται ὑπὸ τριήρους, DEM. [53], 6; *He is captured by a trireme.* ἠνάγκασμαι ὑπὸ τῶν γεγενημένων τούτου κατηγορεῖν, LYS. 12, 3; *I have been compelled by what has happened to undertake to prosecute this man.*

DEM. 6, 8. 8, 71: οὐδέ προήχθη οὐθ' ὑπὸ κέρδους οὐθ' ὑπὸ φιλοτιμίας. 20, 166: ὑπὸ τῆς . . . κραυγῆς καὶ βίας καὶ ἀναισχυρίας. 23, 143: ἐξεδίδοντ' ἂν ὑπὸ τοῦ ἐμετέρου ψηφίσματος. [43], 72: τί ποτ' οἴεσθ' ἡμῶς πάσχειν ἐν τῷ παρεληλυθότι χρόνῳ ὑπὸ τούτων καὶ ὑπὸ τῆς ὕβρεως τῆς τούτων. [53], 6 (see above). 55, 30: διεφθαρμένον (masc.) ὑπὸ νοσού.

AESCHIN. 1, 42. 90, 3, 218: οὐκ ἀναγκαζόμενος ὑπὸ τῆς ἐν τῇ φύσει δαπάνης.

LYS. 1, 49: ὑπὸ τῶν νόμων . . . ἐνεδρεύεσθαι. 12, 3 (see above).

PLATO, Rpb. 609 E: ὑπὸ τῆς τῶν σιτίων πονηρίας . . . οὐκ οἴομεθα δεῖν σῶμα ἀπόλλυσθαι.

XEN. COPV. 2, 26: οὐ βιαζόμενοι ὑπὸ τοῦ οἴνου μεθύειν. OEC. 16, 14: οὐδαμῶς ἂν μᾶλλον ἢ μὲν ὕλη . . . αἰαίνοιτο ὑπὸ τοῦ καύματος, ἢ δὲ γῆ ὀπτῶτο ὑπὸ τοῦ ἡλίου.

THUC. 1, 76, 2: ὑπὸ τῶν μεγίστων νικηθέντες, τιμῆς καὶ δέους καὶ ὠφελίας. 1, 126, 10: ὑπὸ τοῦ λιμοῦ, but 3, 57, 3: λιμῶ. 7, 69, 2: ὁ δὲ Νικίας ὑπὸ τῶν παρόντων ἐκπεπληγμένος.

HDT. 8, 129: διεφθάρησαν ὑπὸ τῆς θαλάσσης.

AR. Ach. 18: ἐδήχθη ὑπὸ κονίας τὰς ὀφρῦς, *My eyebrows were bitten by lice.*

SOPH. Tr. 1104: τυφλῆς ὑπ' αἴτης ἐκπεπόρθημαι.

PIND. O. 2, 21: ἐσλῶν γὰρ ὑπὸ χαρμάτων πῆμα θνάσκει (171).

HOM. Od. 5, 393: μέγαλον ὑπὸ κύματος ἄρθεις.¹

167. PERMISSIVE PASSIVE.—The passive is sometimes used in a permissive sense.

τί ποιοῦσιν; . . . οὐ καταλιπόντες τὴν χώραν . . . ᾤχοντο, . . . ἀλλ' ἐπολιορκοῦντο, LYCURG. 85; *What did they do? . . . They suffered themselves to be besieged.*

LYCURG. 40: γυναῖκας . . . ἀναξίως αὐτῶν καὶ τῆς πόλεως ὀρωμέναις. *Ibid.* 85 (see above).

XEN. R. L. 1, 5: ἔθηκε γάρ, αἰδεῖσθαι μὲν εἰσιόντα ὀφθῆναι, αἰδεῖσθαι δ' ἐξιόντα.

AR. Ach. 408–9: ἀλλ' ἐκκυκλήθητ'. EYP. ἀλλ' ἀδύνατον. ΔΙΚ. ἀλλ' ὄμως. | EYP. ἀλλ' ἐκκυκλήσομαι· καταβαίνειν δ' οὐ σχολή. Nub. 494: φέρ' ἴδω, τί δράς, ἢν τίς σε τύπη; τύπτομαι.

168. FUTURE MIDDLE IN A PASSIVE SENSE.—The future middle and the future passive are coincident as to form in the earlier language,² and even in prose the future middle is often used as a future passive.

As the subsequent future passive forms were developed on the basis

¹ See also A. J. P. vi (1885), 487–8.

² In fact, there is only one distinctly future passive form in Homer, *μιγήσεισθαι*, Il. 10, 305.

of the passive aorists in *-ην* and *-θην*, they naturally incline to the aoristic sense, and this aoristic sense becomes more distinct when the future middle is used as a passive. Hence the contrasted groups.

	DURATIVE.	AORISTIC
βλάπτω, <i>I hurt.</i>	βλάψομαι	βλαβήσομαι
τιμάω, <i>I honor.</i>	τιμήσομαι	τιμηθήσομαι
ώφελέω, <i>I help.</i>	ώφελήσομαι	ώφεληθήσομαι
ἐηλώω, <i>I manifest.</i>	ἐηλώσεται	ἐηλωθήσεται

It is to be noted, however, that consistency in this distinction requires considerable alteration of texts, and that even in the most careful authors such distinctions may lie dormant, just as synonyms lie dormant. Of course, in poetry metre must be allowed to have a certain sway.¹

ὁ δίκαιος μαστιγώσεται, στρεβλώσεται, δεδήσεται, ἐκκαυθήσεται τῷ φθαλμῷ, τελευτῶν πάντα κακὰ παθῶν ἀνασχιנדυλευθήσεται, PLATO, Rpb. 361 E-362 A.

DEM. 18, 144: μεγάλ' ὠφελήσεσθε πρὸς ἱστορίαν τῶν κοινῶν. 21, 30: τοῖς ἀδικησομένοις (masc.). 23, 110: πολεμήσεται. 115: ἀδικήσεται. [52], 11: ζημιώσομαι. 57, 37: καὶ ταῦτα μαρτυρήσεται.

ANDOC. 1, 72: τοιαύτην ἀπολογίαν περὶ αὐτοῦ ποιήσομαι, ὅπου μὴ πείθω μὲν ἑμᾶς αὐτὸς ζημιώσομαι, πείσας δὲ κτέ.

PLATO, Gorg. 521 E: κρινοῦμαι γὰρ ὡς ἐν παιδίῳ ἱατρὸς ἂν κρίνοιτο κατηγοροῦντος ὄψοποιού. Rpb. 361 E-362 A (see above). Tim. 57 E: τὸ . . . κινησόμενον . . . τοῦ κινησομένου.

XEN. CONV. 7, 5: εὐφρανεῖσθε. Cyr. 1, 5, 9: ὡς . . . εὐφρανούμενοι. *Ibid.* 8, 7, 15: τίς δ' ἄλλος τιμήσεται δι' ἄνδρα μέγα δυνάμενον οὕτως ὡς ἀδελφός; Hiero, 9, 9: τιμήσεται.

THUC. 1, 68, 3: πολεμήσονται. 1, 81, 4: βλαψόμεθα. 2, 87, 9: τιμήσονται. 3, 40, 3: ζημιώσεται. 8: ζημιωσόμενον (masc.). 7, 48, 5: φθερεῖσθαι. 67, 3: ὠφελήσονται.

HDT. 3, 132: τοὺς Αἰγυπτίους ἱητροὺς . . . μέλλοντας ἀνασκολοπιεῖσθαι . . . ἐρρύσατο.

AR. Ach. 409: ἀλλ' ἐκκυκλήσομαι (see 167).

EUR. Andr. 708: εἰ μὴ φθερῆ τῆσδ' ὡς τάχιστ' ἀπὸ στέγης.

SOPH. Ai. 1154-5: ὦνθρωπε, μὴ δρᾷ τοὺς τεθηγκότας κακῶς· | εἰ γὰρ ποιήσεις, ἴσθι πημανοῦμενος. O. R. 272: φθερεῖσθαι.

PIND. P. 4, 10-1: φαμί γὰρ . . . Ἐπάφου κόραν | ἀστῶν ρίζαν φυτεύεσθαι.

HOM. Od. 1, 123: παρ' ἄμμι φιλήσειαι.

¹ Cf. SOPH. O. C. 581-2: ποίῳ (sc. χρόνῳ) γὰρ ἢ σὴ προσφορὰ ἐηλώσεται; | ὅταν θάνω ἄγω, where ἐηλώσεται is clearly aoristic, with THUC. 1, 144, 2: ἐκεῖνα . . . καὶ ἐν ἄλλῳ λόγῳ ἅμα τοῖς ἔργοις ἐηλωθήσεται, where ἐηλώσεται might be justified by the plural ἔργοις.

Π. 12.66: ὄθι τρώσεσθαι δῖω. 14.481: ὤδε κατακτενέεσθε καὶ ἔμμεσ. 24.728-9: πρὶν γὰρ πόλις ἦδε κατ' ἄκρης | πέρσεται.¹

169. AORIST PASSIVE FOR AORIST MIDDLE.—And on the other hand the passive aorist is often used to the exclusion of the aorist middle; ἠράσθην, *I fell in love (was enamored)*, ἔδυνήθην, *I could (was enabled)*, ἔβουλήθην, *I would (was decided)*, ἔπορεύθην, *I proceeded (was forwarded)*.²

The following is a list of the most important of these verbs:

αἰδέσθαι, ἀμύλλασθαι, ἀρνείσθαι, ἄχθεσθαι, βούλεισθαι, δεῖσθαι, διαλέγεσθαι, διανοεῖσθαι, δύνασθαι, ἐναντιοῦσθαι, ἐνθυμείσθαι, ἐννοεῖσθαι, ἐπιμελείσθαι, ἐράν, εὐλαβεῖσθαι, ἦδεσθαι, οἶεσθαι, πορεύεσθαι, προθυμείσθαι, φιλοτιμείσθαι.

170. PASSIVE OF MIDDLE VERBS.—The passive serves on occasion as the passive of the middle as well as the passive of the active. βιάζομαι, *I suffer violence (I am forced)*; ἀφαιρούμαι, *I am robbed*; ἠρέθην, *I was chosen*. Not so, however, in Homer.

DEM. 28, 14: οὗτος δὲ καὶ μεταπέμφθῆναι φάσκων ὑπὸ τοῦ πατρός (cf. *ibid.*: εἰσελθεῖν μὲν οὐ φησιν ὡς τὸν μεταπεψάμενον).

LYS. 13, 23: ἐπειδὴ . . . τοῦτο τὸ ψήφισμα ἐψηφίσθη, κατέρχονται . . . οἱ αἰρεθέντες τῶν βουλευτῶν. *Ibid.* 29: ἐψηφίσθη.

PLATO, Legg. 755 E: πρὶν . . . βουλήν ἠρῆσθαι. 770 A: ἤρηνται δὲ ἡμῖν νομοφύλακες.

XEN. CONV. 2, 26: οὐ βιαζόμενοι (166). MEM. 3, 2, 3: βασιλεὺς αἰρείται οὐχ ἵνα ἑαυτοῦ καλῶς ἐπιμέλῃται, ἀλλ' ἵνα κτέ. (cf. *ibid.*: στρατηγοὺς αἰροῦνται).

THUC. 7, 77, 3: ἀποχρώντως ἤδη τε τιμωρήμεθα.

HDT. 1, 70: τάχα δὲ ἂν καὶ οἱ ἀποδόμνοι λέγοιεν . . . ὡς ἀπαιρεθεῖσαν ὑπὸ Σαμίων [cf. *ibid.*: λέγουσι ὡς . . . Σάμιοι ἀπελοίατο αὐτῶν (sc. τὸν κρητῆρα)].

AR. Nub. 758: εἴ σοι γράφοιτο . . . δίκη (cf. 1481-2: εἴτ' αὐτοῖς γραφὴν | διωκῶθω γραψάμενος).

SOPH. ANT. 1073: ἐκ σοῦ βιάζονται τάδε.

171. ACTIVE SERVING AS A PASSIVE.—Intransitive verbs of passive signification are construed as passives. So ἀποθνήσκω is regularly used as the passive of ἀποκτείνω, εὐ πάσχω of εὐ ποιῶ, ἀκούω of λέγω, πίπτω of βάλλω, φεύγω of διώκω.

ὑπὸ δὲ τοῦ λατροῦ φάσκων αὐτὸν ἀποθανεῖν, ANTIPHON, 4 γ 5; *Alleging*

¹ See further Blass, Rh. Mus. 47 (1892), 269-90.

² The form, though not distinctively passive at first, became distinctively passive, and hence a passive conception is often possible.

him to have been killed by his physician. ἐκπίπτουσιν οἱ Λακωνισταί, XEN. Hell. 1, 1, 32; *The Laconizers are cast out.* οἱ Ἀθηναῖοι . . . πράγματα εἶχον ὑπὸ . . . τῶν ληστών, XEN. Hell. 5, 1, 5; *The Athenians were harassed by the pirates.* εὖ πάσχουσα (sc. γῆ) εὖ ποιεῖ, XEN. Oec. 20, 14; *Land, when well treated, treats you well.*

DEM. [49], 1: φεύγει νῦν ὑπ' ἐμοῦ ταύτην τὴν δίκην.

ANTIPHON, 4 γ 5: ἀποθανεῖν (see above). 5, 48: οὐδ' οὔτοι ἀποθνήσκουσιν ὑπ' αὐτῶν τῶν προσηκόντων.

PLATO, Apol. 35 D: ἀσεβείας φεύγοντα ὑπὸ Μελήτου τουτουῦ. Hipp. Mai. 304 E: συμβέβηκε δὴ μοι . . . κακῶς μὲν ὑφ' ἡμῶν ἀκούειν καὶ ὀνειδίζεσθαι, κακῶς δὲ ὑπ' ἐκείνου.

XEN. Hell. 1, 1, 32: ἐκπίπτουσιν (see above). *Ibid.* 5, 1, 5: πράγματα εἶχον (see above). Oec. 20, 14: εὖ πάσχουσα (see above).

THUC. 1, 20, 2: Ἰππάρχον οἴονται ὑφ' Ἀρμοδίου καὶ Ἀριστογείτονος τύραννον ὄντα ἀποθανεῖν (cf. *ibid.*: Ἰππάρχω περιτυχόντες . . . ἀπέκτειναν). 3, 58, 4: ἀποθανόντας ὑπὸ Μήδων.

HDT. 4, 125: ὄροντες καὶ τοὺς ὀμοῦρους φεύγοντας ὑπὸ Σκυθῶν καὶ τεταραγμένους. 8, 16: ὁ γὰρ Ξέρξης στρατὸς . . . αὐτὸς ὑπ' ἑωυτοῦ ἔπιπτε.

AR. Ach. 167-8: ταυτὶ περιείδθ' . . . πάσχοντά με | . . . καὶ ταῦθ' ὑπ' ἀνδρῶν βαρβάρων;

PIND. O. 2, 21: ἐσλῶν γὰρ ὑπὸ χαρμάτων πῆμα θνάσκει.

HOM. II, 1, 242-3: εἶτ' ἂν πολλοὶ ὑφ' Ἔκτορος . . . | θνήσκοντες πίπτωσι. 3, 61: ὅς τ' εἶσιν διὰ δουρὸς ὑπ' ἀνέρος. 3, 128: ἔπασχον. 6, 74: ἀνέβησαν. 13, 796: εἶσι. 16, 519: βαρῦθει. 17, 428: πεσόντος. 616: ὦλεσε θυμόν. 21, 22-3: ὡς δ' ὑπὸ δελφίνος . . . ἰχθύες ἄλλοι | φεύγοντες πιμπλάσι μυχοῦς κτέ.

172. Note that the element of the disagreeable enters into most of these verbs, so that the intransitive construction is an evasion of responsibility. εὖ πάσχω and εὖ ἀκούω merely serve to match κακῶς πάσχω and κακῶς ἀκούω. Cf. A. J. P. vii (1886), 42, Note 2.

173. PASSIVES OF INTRANSITIVE VERBS.—Passives of intransitive verbs are rare. ὄνος ἕεται, PROVERB; *A donkey in the rain.*

ISOC. II, 22: διακεκινδυνευμένοις φαρμάκοις (risky medicines) χρωμένην.

ANT. 5, 75: ὄμος δ' οὖν κεκινδυνεύεται, *periclitatum erit.*

THUC. 3, 23, 5: ἡ νύξ . . . ὑπονηφομένη πολὺ τὸ ὕδωρ ἐν αὐτῇ ἐπεποιήκει, *The snowiness of the night had caused a rise in the water.*

HDT. 2, 22: εἰ ἐχιόνιζε, ἕετο ἂν ταῖτα τὰ χωρία, *If there were any snow-fall, these parts would have rain on them.* 3, 10: ὕσθησαν γὰρ Θῆβαι αἱ Αἰγύπτιαι . . . οὐ γὰρ δὴ ἕεται τὰ ἄνω τῆς Αἰγύπτου τὸ παράπαν.

PIND. O. 10, 76: ἀείδετο δὲ πᾶν τέμενος, *The whole grove was full of song.*

HOM. Od. 6, 131: ὅς τ' (sc. λέων) εἶσ' ὑμέμενος.

174. PASSIVE OF VERBS THAT TAKE A GENITIVE OR DATIVE.—An active verb may be turned into the passive, even if it takes a genitive or a dative. But there are limits.

οὐκέτι δὲ ἀπειλοῦμαι, ἀλλ' ἤδη ἀπειλῶ ἄλλοις, XEN. CONV. 4, 31: *I am no longer threatened, but am now threatening others.* ἐρῶν τῆς γυναικὸς ἀντε-
ρᾶται, *Ibid.* 8, 3; *Loving his wife, he is loved back again.*

ANTIPHON, 4 β 7: οὐ δικάως κατηγοροῦμαι (but 2 β 10: ἁ κατηγορη-
ταί μου).

PLATO, Euthyd. 273 C: εἰπὼν οὖν ταῦτα κατεφρονήθην ὑπ' αὐτοῖν. Lach.
181 B: ἐπαινεί ὑπ' ἀνδρῶν ἀξίων πιστεῦεσθαι. Rpb. 556 C-D: ὅταν . . . μη-
δαμῆ ταύτη καταφρονῶνται οἱ πένητες ὑπὸ τῶν πλουσίων.

XEN. CONV. 4, 31 (see above). *Ibid.* 8, 3 (see above). Hiero, 11, 11: οὐ
μόνον φιλοῖο ἄν, ἀλλὰ καὶ ἐρῶο ὑπ' ἀνθρώπων. *Ibid.* 11, 15: εὐδαιμονῶν γὰρ οὐ
φθονηθήσει.

EUR. I. A. 1093-4: ἁ δ' ἀρετὰ κατόπισθεν θνατοῖς ἀμελείται.

SOPH. O. R. 111: ἐκφέυγει δὲ τὰ μελούμενον.

175. The verb must take the dative without an intervening outer ob-
ject. So in *διδόναι πλοῦτον τοῖς Ἕλλησιν*, AR. PAX, 1321, *τοῖς Ἕλλησιν* cannot
be turned into the subject of the passive. Rare is such a construction as
ἀναστήσαντες δὲ αὐτοὺς οἱ . . . ἐπιετραμμένοι τὴν φυλακὴν, THUC. 1, 126, 11,
where we should expect *οἷς ἐπετέραπτο ἡ φυλακή*. *τὴν φυλακὴν* is a manner
of inner object.

176. IMPERSONAL PASSIVE OF VERBS GOVERNING AN OBLIQUE CASE.—The impersonal construction which is the rule in Latin is rare in
Greek.

ANTIPHON, 1, 31: ἐμοὶ μὲν οὖν δεδιήγηται καὶ βεβोधήθηται τῷ <τε> τεθνεῶτι
καὶ τῷ νόμῳ. *Ibid.* 2 β 13: ἐφ' οἷς κατηγορεῖται μου (v. l. κατηγορεῖτε).

XEN. Vect. 1, 1: νομίζων, εἰ τοῦτο γένοιτο, . . . τῆ . . . πεινῆ αὐτῶν ἐπικε-
κουρησθαι ἄν.

THUC. 5, 49, 2: ἀντέλεγον μὴ δικάως σφῶν καταδεδικάσθαι, *They main-
tained that they had not been justly condemned, but καταδεδ.* is probably mid-
dle: *they had not justly condemned them.* See Classen.

177. DEPONENT VERBS.—The deponent is a middle form
which has no active. γίγνομαι, *I become, get*, θεᾶομαι, *I behold*.

On the passive aorists of these verbs, see 169.

178. PASSIVE OF DEPONENTS EXPRESSED BY PERIPHRAISIS.
—The passive of deponents is often expressed by periphrasis.
So especially outside of the passive form (1 aor. pass.). Familiar
is αἰτίαν ἔχειν as passive of αἰτιάσθαι.

ναὺς αἰτίαν ἔχοντες προδοῦναι, HYP. pro Eux. 1; *Being accused of having betrayed ships.*

HYP. pro Eux. 1 (see above). *Ibid.* 31: τῶν γὰρ κατηγορηθέντων τὸ μὴ λαβὸν ἀπολογίαν ὑπὸ τῇ ὀργῇ τῶν δικαστῶν καταλείπεται.

DEM. 18, 200: προδεδωκέναι πάντας ἂν ἔσχεν (sc. ἡ πόλις) αἰτίαν.

LYS. 11, 10: εἰ . . . αἰτίαν ἔχοι.

PLATO, Rpb. 565 B: αἰτίαν δὴ ἔσχον ὑπὸ τῶν ἐτέρων . . . ὡς ἐπιβουλεύουσι τῷ δήμῳ.

THUC. 2, 41, 3: μόνη γὰρ τῶν νῦν ἀκοῆς κρείσσων ἐς πείραν ἔρχεται. 7, 81, 5: φειδῶ . . . τις ἐγιγνετο.

THEOGN. 1265-6: ἐγὼ δὲ . . . αἰδοῦς οὐδεμῆς ἔτυχον.

HOM. Od. 2, 136-7: νέμεσις δέ μοι ἐξ ἀνθρώπων | ἔσσεται.

Il. 7, 409-10: φειδῶ . . . γίγνεται. 22, 243-4: μηδέ τι δούρων ἔστω φειδωλή.

179. RECIPROCAL EXPRESSIONS.—Reciprocal relations are expressed by forms of ἀλλήλων, for which the reflexive is not infrequently substituted.

πρὸς μὲν γὰρ ἐκείνους μετ' ἀλλήλων ἔμαχέσαντο, περὶ δὲ ταύτης πρὸς σφᾶς αὐτοῦς ἐπολέμησαν, ISOC. 10, 53; *They fought against them in alliance with one another, but made war for her against (themselves) one another.*

ἀλλήλων:

ISOC. 10, 53 (see above).

LYS. 3, 40: εἰ ἄρα περὶ παίδων ἐφιλονίκησαμεν ἡμεῖς πρὸς ἀλλήλους.

PLATO, Phaedr. 237 C: οὔτε γὰρ ἑαυτοῖς οὔτε ἀλλήλοις ὁμολογοῦσιν. Protag. 322 B: ἠδίκουν ἀλλήλους.

XEN. An. 1, 2, 27: συνεγένοντο ἀλλήλοις. *Ibid.* 1, 10, 4: διέσχον ἀλλήλων . . . ὡς τριάκοντα στάδια. *Ibid.* 3, 2, 5: ἔδωκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους.

For additional examples, see the lexica.

180. Reciprocal Reflexive:

ISOC. 10, 53 (see 179).

ANDOC. 3, 11: εἰρήνη γὰρ καὶ σπονδαὶ πολὺ διαφέρουσι σφῶν αὐτῶν.

181. Reciprocal and Reflexive in Contrast:

PLATO, Phaedr. 237 C: οὔτε γὰρ ἑαυτοῖς οὔτε ἀλλήλοις ὁμολογοῦσιν. *Ibid.* 263 A: ἀμφισβητοῦμεν ἀλλήλοις τε καὶ ἡμῖν αὐτοῖς.

182. REPETITION OF COGNATES.—The Greek, like the Latin, delights in the repetition of cognates. Not so the English.

χεῖρ χεῖρα νίξει, PROV.; *(One) hand washes (the other) hand.* ἦλος τὸν

ἦλον, PROV.; *clavis clavum pellit*. Comp. "One star differeth from another star in glory."

PLATO, CONV. 195 B: ὁμοιον ὁμοίῳ αἰὲ πεδάζει. Gorg. 510 B: ὁ ὁμοιος τῷ ὁμοίῳ. Lys. 214 B: τὸ ὁμοιον τῷ ὁμοίῳ ἀνάγκη αἰὲ φίλον εἶναι. . . δοκεῖ γὰρ ἡμῖν ὃ γε πονηρὸς τῷ πονηρῷ, ὅσῳ ἂν . . . μάλλον ὁμιλῇ, τοσοῦτῳ ἐχθίων γίγνεσθαι.¹

AR. Thesm. 955: χεῖρὶ σύνναπτε χεῖρα.

EPICARM. fr. 118 (Ahr.): ἀ δὲ χεῖρ τὰν χεῖρα νίζει.

SOPH. Ai. 522: χάρις χάριν γὰρ ἐστὶν ἢ τίκτουσ' αἰέ.

HES. O. et D. 25: καὶ κεραμεὺς κεραμεῖ κοτέει καὶ τέκτοني τέκτων.

HOM. Od. 17, 217-8: νῦν μὲν δὴ μῦλα πάγχυ κακὸς κακὸν ἠγγλάζει, | ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον.

183. MOOD.—The Greek language has four moods proper. A mood is a tone given to the predication by the speaker or writer. These moods are the indicative, the imperative, the subjunctive, and the optative. The verb has also a nominal form, the infinitive, which is often called a mood, and an adjective form, which is called a participle.

Of these moods the indicative alone expresses with uniform directness the relations of time, or tense, and as some of the modal uses cannot be understood without the use of the tenses, it is necessary to consider first the tenses.

TENSES

184. The tenses express the relations of time, embracing:

1. The stage of the action, duration in time, kind of time.
2. The period of the action, position in time, sphere of time.

The first tells, for example, whether the action is going on or finished.

The second tells whether the action is past, present, or future.

185. Peculiar to the Greek language, as compared with Latin and English, is the specific form for the relation of attainment called the aorist, the tense of concentrated action, the absolute tense. The kind of time and the sphere of time are both expressed by the tenses of the indicative mood or declarative form

¹ ARISTOT. Eth. N. 8, 1, 6: ὅθεν τὸν ὁμοῖόν φασιν ὡς τὸν ὁμοῖον καὶ κολοῖόν ποτὶ κολοῖόν, καὶ τὰ τοιαῦτα.

of the verb. But present and future have no special aoristic form in the active and middle, though in the passive it is possible to make a distinction.

186. The absence of special forms for designating the kind of time in the future helps to account for many modal combinations. The subjunctive and optative often serve to express exact temporal relations in the future.

187. The tenses are further divided into principal and historical, or primary and secondary, according as they refer to the present and the future on the one hand (time not past) and to the past on the other.

188. TABLE OF TEMPORAL RELATIONS

Indicative Mood

ACTIVE

		<i>Continuance.</i>	<i>Completion.</i>	<i>Attainment.</i>
Principal Tenses.	PRESENT:	γράφω, <i>I am writing.</i>	ἔγραφα, <i>I have written.</i>	γράφω, <i>I write.</i>
	FUTURE:	γράψω, <i>I shall be writing.</i>	γεγραφῶς ἔσομαι, <i>I shall have written.</i>	γράψω, [γράφας ἔσομαι (293)] <i>I shall write.</i>
Historical Tenses.	PAST:	ἔγραφον, <i>I was writing.</i>	ἔγεγράφη, <i>I had written.</i>	ἔγραψα, <i>I wrote.</i>

PASSIVE

Principal Tenses	PRESENT:	γράφεται, ἡ ἐπιστολή, <i>The letter is written, being written, writing.</i>	γέγραπται, <i>has been written, is written.</i>	γράφεται, <i>is written.</i>
	FUTURE:	(γράψεται), <i>The letter will be written, (writing).</i>	γεγραφήσεται, <i>will have been, will be written.</i>	(γραφήσεται), [γραφείσα ἔσται (293)], <i>will be written.</i>
Historical Tenses.	PAST:	ἐγράφετο, <i>was (being) written.</i>	ἐγέγραπτο, <i>had been written, was written.</i>	ἐγράφη, <i>was written.</i>

Present Tense

189. SPECIFIC PRESENT. — UNIVERSAL PRESENT. — The present is used, as in English, of that which is going on now (specific present), and of statements that apply to all time (universal present).

Specific Present :

τὸν ἄνδρα ὀρῶ, XEN. AN. I, 8, 26; *I see my man.*

190. *Universal Present :*

πάντα . . . ῥεῖ, PLATO, Cratyl. 440 C; *Everything is in motion.*

PLATO, Crat. 402 A (97). 440 C (see above).

HDT. 7, 9, γ): ἀπὸ πείρης πάντα ἀνθρώποισι φιλέει γίνεσθαι (97).

COM. Philem. 4, 40: ἐχθροὺς ποιοῦσι τοὺς φίλους αἱ συγκρίσεις, *Comparisons make enemies of friends.*

EPICHARM. fr. 117 Ahr.: νόος ὀρῆ καὶ νόος ἀκούει, (*It is*) *mind (that) sees and mind (that) hears.*

191. PRESENT PARTICIPLE COMBINED WITH COPULA. — The Greek has no special form for the progressive present of English, nor for the progressive tenses generally. In the periphrasis with the present participle, the participle is generally equivalent to a characteristic adjective or substantive, with which it is often coupled. Notice must also be taken of the position of the copula, which readily resumes its emphasis.¹

δεόμενά ἐστι = οἶά ἐστι δεῖσθαι, comp. XEN. Oec. 7, 21. προσήκόν ἐστι, *It is becoming*; προσήκει, *It becomes.* αἰσθανόμενος, PLATO, Theaet. 160 A = αἰσθητής, *Ibid.* 160 D.

LYCURG. 36: ὁμολογούμενόν ἐστιν.

DEM. 19, 312: τίς γάρ ἐστιν . . . οὕτω σκαιὸς καὶ . . . σφόδρα μισῶν τὴν πόλιν τὴν ἡμετέραν; 20, 152: ἔστι δὲ καὶ μάλ' ἔχων νόμος ἡμῖν καλῶς. *Ibid.* 153: παλαιὸς ἐστ' ὁ νόμος καὶ καλῶς ἔχων. 157: αἰσχροὺς . . . καὶ κακῶς ἔχων ὁ νόμος.

ISAE. 7, 14: προσήκον ἦν. *Ibid.* 19: καὶ τοῦτο οὐκ ἀγνοούμενόν ἐστιν οὐδὲ παρ' αὐτοῖς τούτους.

LYS. 13, 91: ἦν ἐπάρχοντα.

PLATO, Euthyphr. 10 B: οὐκ ἄρα διότι ὀρώμενόν ἐστι, διὰ τοῦτο ὀράται, ἀλλὰ τοῦναντίον διότι ὀράται, διὰ τοῦτο ὀρώμενον. (Here the difference between predication and action is insisted on.) Legg. 811 B: κινδυνὸν φημ εἶναι φέρουσαν τοῖς παισὶ τὴν πολυμαθίαν, *I maintain that multifarious*

¹ See W. J. Alexander in A. J. P. iv (1883), 291-308, and B. L. G. in J. H. U. Circ. 1882-3, p. 67.

learning is a dangerous thing for children—is endangering to children.
Phileb. II A: ὄρα δὴ . . . πρὸς τίνα (sc. λόγον) τὸν παρ' ἡμῖν ἀμφισβητεῖν (sc. μέλ-
λεις), εἴαν μὴ σοι κατὰ νοῦν ᾗ λεγόμενος. Theaet. 160 A-D (see above).

XEN. OEC. 7, 21: ἂ τῶν στεγνῶν ἔργα δεόμενά ἐστι. στεγνῶν δὲ δέεται . . .
ἢ τῶν νεογνῶν τέκνων παιδοτροφία. δεόμενα = *quae egentia sunt* = *quae egent*.
δέεται = *egret*. [R. A.] 2, 3: ὀπόσαι δ' ἐν τῇ ἡπειρᾷ εἰσὶ πόλεις ὑπὸ τῶν Ἀθη-
ναίων ἀρχόμεναι (= ὑπήκοοι), αἱ μὲν μεγάλαι διὰ δέος ἄρχονται, αἱ δὲ μικραὶ πάνυ
διὰ χρεῖαν.

THUC. 4, 109, 2: ἔστι δὲ ἀπὸ τοῦ βασιλείως διορύγματος ἔσω προὔχουσα.

HDT. I, 57: ἦσαν οἱ Πελασγοὶ βάρβαρον γλῶσσαν ἰέντες (= βαρβαρόφωνοι).
2, 61: ὅσοι δὲ Καρῶν εἰσι ἐν Αἰγύπτῳ οἰκούντες (οἰκέουσι, *live*; οἰκούντες εἰσι,
are resident). 3, 133: ὅσα ἐς αἰσχύνην ἐστὶ φέροντα. 4, 11: ἔστι δὲ καὶ
ἄλλος λόγος ἔχων ὧδε (= τοιοῦδε).

AR. Thesm. 77: εἴτ' ἔστ' ἔτι ζῶν εἴτ' ἀπόλωλ' Εὐριπίδης. Ran. 35-37:
κατάβα, πανούργε. καὶ γὰρ ἐγγὺς τῆς θύρας | ἤδη βαδίζων εἰμὶ τῆσδ', οἱ πρῶτά
με | ἔδει τραπέσθαι. Well explained by Köck: *Auf meinem Marsche bin ich*
in die Nähe gekommen. Eccl. 1093-4: οἴμοι κακοδαίμων, ἐγγὺς ἤδη τῆς θύρας |
ἐλκόμενός εἰμι(ι).

SOPH. O. R. 1045: ζῶν as adj. Phil. 412: *id*.

ARCHIL. I: εἰμὶ δ' ἐγὼ θεράπων μὲν Ἐνναλίου ἄνακτος, | καὶ Μουσέων ἐρα-
τὸν δῶρον ἐπιστάμενος.

192. CONATIVE PRESENT. PRESENT OF ENDEAVOR.—As
continuance involves the notion of incompleteness, the present
is used of attempted and intended action (present of endeavor,
conative present). But on account of the double use of the
present as a tense of continuance and as a tense of attainment,
this signification is less prominent and less important than in
the imperfect. Notice that this conative sense runs through the
moods.

Indicative:

ᾠνούμαι, *I am trying to buy, I am bidding*. δίδωμι, *I am willing to give*,
I offer. παοακρούεται . . . ὑμᾶς, DEM. 29, 1: *He tries to swindle you*. οἱ
Ἐγχεσταῖοι . . . ἡμᾶς ἐκφοβοῦσι, THUC. 6, 11, 2: *The Segestans are trying to*
frighten us. τὸν υἱὸν κτείνει, HDT. I, 109; *He wishes to kill her son*.

DEM. 29, 1 (see above).

PLATO, Phaedr. 273 D: εἰ . . . ἄλλο τι περὶ τέχνης λόγων λέγεις (*have to*
say, want to say), ἀκούομεν ἄν. Soph. 242 C: λέγε σαφέστερον ὃ λέγεις.

XEN. AN. 7, 7, 7: ἐξελαύνετε ἡμᾶς ἐκ τῆσδε τῆς χώρας.

THUC. 6, 11, 2 (see above).

HDT. I, 109 (see above).

PIND. O. 2, 98: τίνα βάλλομεν; *Whom are we trying to hit?*

193. *Other Moods and Verbals:*

ISAE. 2, 28: ἀπηγόρευε τοῖς ἄνουμένοις μὴ ὠνεῖσθαι.

ISOC. 4, 17: τὸν μὴ μόνον ἐπίδειξιν ποιούμενον (= ποιήσασθαι βουλούμενον) ἀλλὰ καὶ διαπράξασθαι τι βουλούμενον.

PLATO, Protag. 340 E: ἰώμενος μείζον τὸ νόσημα ποιῶ, *In trying to heal the disease I make it worse.*

XEN. Hiero. 11, 13: πλούτιζε . . . τοῖς φίλους.

THUC. 3, 18, 1: ἐπὶ Μήθυμναν ὡς προδιδομένην ἐστράτευσαν. 3, 22, 4: κατέβαλε γὰρ τις . . . ἀντιλαμβανόμενος . . . κεραμίδα. 3, 56, 2: πόλιν . . . τὴν ἡμετέραν καταλαμβάνοντας.

EUR. Phoen. 81: ἔριν λύουσ(α).

PIND. O. 13, 58-60: τοῖ μὲν . . . Ἐλέναν κομίζοντες, οἱ δ' ἀπὸ πύμπαν εἴργοντες. P. 4, 106: ἀγκομίζων, with note.

HOM. II. 10, 457: φθεγγομένου δ' ἄρα τοῦ γε κήρη κοίησιν ἐμίχθη.

194. PRESENT ANTICIPATING THE FUTURE.—PRAESENS PROPHETICUM.—The present tense is used more rarely than in English in anticipation of the future, chiefly in verbs in which the will is equivalent to the deed: εἶμι, *I go*, οὐκ ἔω, *I suffer not*, γίγνομαι, *I am becoming*. The present as a vision of the future is called *praesens propheticum*.

ἐν δὲ μιᾷ μάχῃ τήνδε τε προσκτᾶσθε (*win = shall win*) καὶ ἐκείνην μᾶλλον ἐλευθεροῦτε (*free = shall free*), THUC. 4, 95, 2. τούτων τῶν ψηφισμάτων . . . ἡ μενόντων . . . ἡ ἀλόντων . . . τί ἡ πόλις ἡ κερδαίνει ἡ βλάπτεται; DEM. [58], 37.

LYCURG. 126: εἰ γὰρ προήσεσθε τοῦτον τὸν καιρὸν . . . οὐκ ἔστιν ἡμῖν μετὰ ταῦτα δίκην παρ' αὐτῶν ἀδικούντων λαβεῖν· κρείττους γὰρ ἤδη γίγνονται τῆς παρὰ τῶν ἀδικουμένων τιμωρίας.

DEM. [58], 37 (see above).

XEN. Cyr. 4, 6, 7: εἰ οὖν σὺ με δέχη κτέ.

THUC. 1, 121, 4: μιᾷ τε νίκη ναυμαχίας κατὰ τὸ εἶκος ἀλίσκονται. 4, 95, 2 (see above). 6, 91, 3: εἰ αὕτη ἡ πόλις ληφθήσεται, ἔχεται καὶ ἡ πᾶσα Σικελία.

HDT. 1, 207: ἐσσωθεὶς μὲν προσπολλύεις πᾶσαν τὴν ἀρχήν· . . . νικῶν δὲ οὐ νικᾷς τοσούτον ὅσον εἰ κτέ. 3, 155: ἤδη . . . αἰρέομεν Βαβυλώνα. 6, 82: οὐκ αἰρέει τὸ Ἄργος. 6, 109: ἦν γὰρ σὺ γνώμη τῇ ἐμῇ προσθῆ, ἔστι τοι πατρίς τε ἐλευθέρη καὶ πόλις πρώτη τῶν ἐν τῇ Ἑλλάδι. 8, 102: Μαρδονίου δέ, ἦν τι πάθη, λόγος οὐδεὶς γίνεται· οὐδέ τι νικῶντες οἱ Ἕλληνες νικῶσι, δοῦλον σὸν ἀπολέσαντες.

AR. Eq. 127: ἐνταῦθ' ἔνεστιν, αὐτὸς ὡς ἀπόλλυται.

EUR. Phoen. 884-5: σὺ τ' ὦ τάλαινα συγκατασκάπτῃ πόλι, | εἰ μὴ λόγους τις τοῖς ἐμοῖσι πείσεται.

SOPH. Ph. 113: αἰρεῖ τὰ τόξα ταῦτα τὴν Τροίαν μόνα (97).

AESCHYL. Cho. 550: κτείνω νῦν, ὡς τοῦνειρον ἐννέπει τόδε. P. V. 171: ἀποσυλάται. *Ibid.* 767: ἧ πρὸς δάμαρτος ἐξανίσταται θρόνων;

PIND. O. 8, 42: Πέργαμος . . . ἀλίσκεται. P. 4, 48-9: τότε . . . ἐξανίστανται.

195. εἶμι.—In standard prose εἶμι in the indicative is future everywhere. In the optative, infinitive, and participle it is now future, now present. The subjunctive is future by virtue of its meaning.

Indicative as a future:

εἶμι . . . ἐπὶ τὸν τῶνδε ἔπαινον, THUC. 2, 36, 4; *I will proceed to the praise of these men.* ἀλλ' εἶμι, AR. Pax, 232; *Well, I am going.*

DEM. 16, 8: ταύτην ἂν ἔλωσω, ἴασ' ἐπὶ Μεσσήνην. 20, 99: εἶμι. 23, 106: οὐκ ἐπ' ἐκείνους ἴμεν καὶ δι' ἐκείνων ἀσθενῆ ποιεῖν αὐτὸν ζητήσομεν;

PLATO, Protag. 335 C: νῦν δέ . . . ἐλθεῖν γὰρ ποί με δεῖ . . . εἶμι.

THUC. 2, 36, 4 (see above). 4, 85, 6: ἀλλὰ καὶ οἷς ἂν ἐπίω, ἦσσόν τις ἐμοὶ πρόσσεισι.

AR. Pax, 232 (see above). Eccl. 933: τάχα γὰρ εἶσιν ὡς ἐμέ.

SOPH. Ph. 461: νῦν δ' εἶμι πρὸς ναῦν.

HOM. Od. 17, 277: εἰ δ' ἐθέλεις, ἐπίμεινον, ἐγὼ δ' εἶμι προπάροισεν.

Il. 3, 410: κείσε δ' ἐγὼν οὐκ εἶμι.

Optative as a future:

ANTIPHON, I, 11: ἐπειδὴ τάχιστα αὐτοῖς ἀπηγγέλη ὅτι ἐπεξίοιμι τοῦ πατρὸς τὸν φονέα.

XEN. Hell. 5, I, 34: ἀλλ' ὁ Ἀγησίλαος καὶ τούτοις προεῖπε, τοῖς μὲν, εἰ μὴ ἐκπέμψοιεν τοὺς Ἀργεῖους, τοῖς δέ, εἰ μὴ ἀπίοιεν ἐκ τῆς Κορίνθου, ὅτι πόλεμον ἐξοίσει ἐπ' αὐτούς.

Infinitive as a future:

LYS. 25, 22: τότε ἤδη καὶ κατιέναι προσεδοκᾶτε καὶ παρὰ τῶν ἐχθρῶν λήψεσθαι δίκην.

PLATO, Phaed. 103 D: καὶ τὸ πῦρ γε αὐτὸ προσίοντος τοῦ ψυχροῦ αὐτῷ ἢ ὑπεξίεναι (sc. δοκεῖ σοι) ἢ ἀπολείσθαι.

XEN. An. I, 3, 1: οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω.

THUC. 4, 98, 4: ἀπιέναι. 5, 7, 3: ἐπεξίεναι. 5: ἀπιέναι. 6, 49, 4: προσιέναι.

Participle as a future:

PLATO, Protag. 335 C: ἀνιστάμην ὡς ἀπιών.

THUC. 3, 27, 2: ὡς ἐπεξιών τοῖς Ἀθηναίοις.

AR. Pax, 1182: οὐ γὰρ ἦδειν ἐξιών.

196. *Optative, Infinitive, and Participle of εἶμι not future:*

ANDOC. 1, 39: ἰδὼν δὲ ταῦτ' ἔφη ἐπὶ Λαύριον ἰέναι (91).

PLATO, Cratyl. 401 D: σχεδόν τι αὐ οὔτοι καθ' Ἡράκλειτον ἂν ἠγοῦντο ταῦτα ἰέναι τε πάντα καὶ μένειν οὐδέν.

XEN. AN. 1, 3, 1: ὑπόπτειον γὰρ ἦδη ἐπὶ βασιλείᾳ ἰέναι.

THUC. 5, 65, 2: ὁρῶν πρὸς χωρίον καρτερόν ἰόντας σφᾶς.

197. *Indicative as a present:*

The use of εἶμι itself as present is poetical and late.

PLATO, Conv. 174 B: ἀγαθῶν ἐπὶ δαίτας ἴασιιν αὐτόματοι ἀγαθοί (PROV.).

HOM. Od. 4, 401: τῆμος ἦρ' ἐξ ἄλλος εἴσι γέρων ἄλιος νημερτής.

Il. 2, 87: ἦύτε ἔθνεα εἴσι μελισσῶν ἀδινῶν.

198. PRESENT IN PASSIONATE QUESTIONS.—In passionate questions, the present is used as a form of exhortation.

τί οὖν οὐ διώκομεν ὡς τάχιστα; XEN. Cyr. 4, 1, 11; *Why, then, do we not pursue with all speed?*

XEN. Cyr. 4, 1, 11 (see above). 12: τί οὖν . . . οὐκ ἐλθὼν Κυαξάρῃ λέγεις ταῦτα;

EUR. Hipp. 1060: ὦ θεοί, τί δῆτα τοῦμὸν οὐ λύω στόμα;

199. HISTORICAL PRESENT.—The present tense is used far more frequently than in English as a lively representation of the past (historical present). Especially strange to us is the free use of the historical present in relative and dependent clauses generally, as these demand more reflection.¹

τί ποιοῦσιν; . . . διεκατέρου, LYCURG. 85; *What did they do?—They held out to the end. πῶς οὖν ταῦτ' ἐποίησεν; μισθοῦται τουτονί, DEM. 18, 149; How, then, did he do this? He hires this fellow.*

LYCURG. 85 (see above).

DEM. 18, 149 (see above). [53], 17: τηρήσας με . . . παίει τε πῆξ καὶ ἀρπάζει μέσον καὶ ὠθεῖ με εἰς τὰς λιθοτομίας, εἰ μὴ τινες προσιόντες, βοῶντός μου ἀκούσαντες, παρεγένοντο καὶ ἐβοήθησαν. (ὠθεῖ is an hist. pres. equivalent to an impf. *de conatu*.)

PLATO, Phaedo, 84 D: καὶ ὅς ἀκούσας ἐγέλασέ τε ἡρέμα καὶ φησι.

XEN. AN. 1, 10, 1: ἐνταῦθα δὴ Κύρου ἀποτέμενεται ἡ κεφαλὴ καὶ ἡ χεὶρ ἡ δεξιὰ. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἴστανται, ἀλλὰ φεύγουσι.

THUC. 1, 59, 1: αἱ δὲ τριάκοντα νῆες τῶν Ἀθηναίων ἀφικνοῦνται εἰς τὰ ἐπὶ

¹ On the conception of the ancients, see Ps.-Long. *περὶ ὕψους*, Rh. Gr. I, p. 275 (Sp.). Some statistics are given A. J. P. xiv, 106, and xvi, 259.

Θράκης καὶ καταλαμβάνουσι τὴν Ποτεΐδιαν καὶ τᾶλλα ἀφεστηκότα. I, 91, 2: κελεύει. I, 91, 3: ἀποστέλλουσιν . . . πέμπει. 6, 57, 3: ἔνυπτον καὶ ἀποκτείνουσιν αὐτόν. 7, 51, 2 (*ter*). 8, 10, 3: καταδιώκουσιν . . . ἀπολλύουσι . . . ὀρμίζουσι. 8, 25, 3 (*bis*). 8, 25, 4. 8, 55, 3 (*ter*).

HDT. I, 43: ἀκοντίζων τὸν ἕν, τοῦ μὲν ἀμαρτάνει, τυγχάνει δὲ τοῦ Κροίσου παιδός. 45: κατοικτῖρει . . . λέγει. 107: διδοί (*bis*). 3, 4: ὅς αἰρέει μιν ἐν Λυκίῃ, ἔλων δὲ οὐκ ἀνίγαγε ἐς Αἴγυπτον. 3, 53: ἵνα μὴ σφι Περίανδρος ἐς τὴν χάρῃν ἀπίκηται, κτείνουσι τὸν νεηρίσκον. 5, 11: αἰτέει . . . αἰρέεται . . . αἰτέει.

AR. Pl. 676: ἔπειτ' ἀναβλέψας ὁρῶ τὸν ἱερέα.

EUR. H. F. 252: ὦ γῆς λοχέυμαθ' οὐδ' Ἄρης σπεῖρει ποτέ. I. T. 16: εἰς ἔμπυρ' ἦλθε (sc. Ἀγαμέμνων), καὶ λέγει Κάλχας τάδε.

SOPH. El. 424-5: τοιαῦτά του παρόντος, ἰνίχ' Ἥλιφ | δεικνυσι τοῦναρ, ἔκλον ἐξηγουμένον. *Ibid.* 679: τᾶληθές εἰπέ, τῷ τρόπῳ διόλλυται; O. T. 779-80: ἀνήρ γὰρ ἐν δειπνοῖς μ' ὑπερπλησθεὶς μέθῃ | καλεῖ παρ' οὔνο, πλαστός ὡς εἶην πατρί. *Ibid.* 787: πορεύομαι. *Ibid.* 798: ἰκνοῦμαι. *Ibid.* 807: παίω . . . ὡς ὁρᾶ. *Ibid.* 812: ἐκκυλίνδεται. *Ibid.* 813: κτείνω.

AESCHYL. P. V. 228-31: ὕπως τάχιστα τὸν πατρῶον ἐς θρόνον | καθίζετ', εὐθὺς δαίμοσιν νέμει γέρα | . . . καὶ διεστοιχίζετο | ἀρχήν.

200. This use of the present belongs to the original stock of our family of languages. It antedates the differentiation into imperf. and aorist. Being a familiar form, it is set down as a mark of simplicity (*ἀφελεια*) of style. By reason, therefore, both of its liveliness and its familiar tone it is foreign to the leisurely and dignified unfolding of the epos, and is not found in Homer, whereas it is very common in the rhetorical Vergil, as it is very common in the Attic orators. Nor is it used to any extent, if at all, in the statuesque Pindaric ode, whereas it is frequent in the Attic drama, which seems to have introduced it to higher literature.

201. ANNALISTIC OR NOTE-BOOK PRESENT.—Akin to the Historical Present, and not always to be distinguished from it, is the Annalistic Present, Note-book Present, or Present of Registration, which transfers a record or register to the historical page. So especially in dates of births, deaths, and accessions.

Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο, XEN. AN. I, I, I; *To (of) Darius and Parysatis are born two sons.* Κυαξάρης μὲν . . . τελευτᾷ, ἐκδέκεται δὲ Ἀστυάγης . . . τὴν βασιληίην, HDT. I, 106; *Cyaxares dies and Astyages succeeds to the throne.* τούτου δὲ Κελεὸς γίγνεται, AR. Ach. 48.

202. PRESENT OF UNITY OF TIME.—The present is used in Greek of actions that are continued from the past into the present, especially with designations of time. The English translation is often the progressive perfect.

οἰκῶ ἐνταῦθ' ἐκ μεираκίου, DEM. [47], 53; *I have been living there from a boy.* κείνον γάρ, οὐδέν' ἄλλον, ἰχνεύω πάλαι, SOPH. Aí. 20; *For he it is, none other, I've been tracking long.*

DEM. 21, 59: πάντα τὸν μετὰ ταῦτα χρόνον διδάσκει τοὺς χορούς. [33], 4: οὕτω δ' ἔτη ἐστὶν ἑπτὰ, ἀφ' οὗ τὸ μὲν πλεῖν καταλέλυκα, μέτρια δ' ἔχων τούτοις πειρώμαι ναυτικοῖς ἐργάζεσθαι. [47], 53 (see above).

LYS. 17, 9: οὔτε νεωστὶ ταῦτα τὰ χρήματα ἀξιοῦμεν ἡμέτερα εἶναι.

PLATO, CONV. 172 C: ἀφ' οὗ δ' ἐγὼ Σωκράτει συνδιατρίβω . . . οὐδέπω τρία ἔτη ἐστίν. Phaedo, 84 D: πάλαι . . . προωθεῖ καὶ κελεύει.

HDT. 3, 49: νῦν δὲ αἰεὶ ἐπέιτε ἔκτισαν τὴν νῆσον, εἰσὶ ἀλλήλοισι διάφοροι. 7, 102: τῇ Ἑλλάδι πενή . . . αἰεὶ κοτε σύντροφός ἐστι. 8, 62: κομειόμεθα ἐς Σίριν τὴν ἐν Ἰταλίῃ, ἣ περ ἡμετέρη τέ ἐστι ἐκ παλαιοῦ ἔτι καὶ κτέ.

AR. Ach. 17: ἐξ οὗτου γὰρ ῥύπτομαι (146). Vesp. 317: τήκομαι μὲν πάλαι. *Ibid.* 320: βούλομαι γε πάλαι.

EUR. H. F. 702-3: χρόνος γὰρ ἦδη δαρὸς ἐξ οὗτου πέπλοισ | κοσμεῖσθε σῶμα.

SOPH. Aí. 20 (see above).

HOM. Od. 13, 377: οἱ δὲ τοι τριέτες μέγαρον κάτα κοιρανέουσιν.

II. 1, 553: καὶ λίην σε πάρος γ' οὔτ' εἴρωμαι οὔτε μεταλλῶ.

So in the other moods of continuance:

LYS. 17, 8: ἴσασιν ἡμᾶς ἦδη τρία ἔτη ἀμφισβητοῦντας.

HDT. 8, 41: αὕτη δ' ἡ μελιτώσσα ἐν τῷ πρόσθε αἰεὶ χρόνῳ ἀναισιμουμένην τότε ἦν ἄψανστος.

AR. Vesp. 1074: ῥαδίως ἐγὼ διδάξω, κἂν ἄμουσος ἦ τὸ πρῖν, *Readily will I teach him ἐven if he have been untrained before.*

203. PERFECT OF UNITY OF TIME.—This does not exclude the use of the perfect.

τὰ . . . Σφηττοῖ ἦδη τρία ἔτη μεμίσθωκα, LYS. 17, 5; *I have let the Sphettian property now three years.*

LYS. 9, 4: ἀφικόμενος προπέρυσιν εἰς τὴν πόλιν, οὕτω δύο μῆνας ἐπίδεδημηκῶς κατέλεγην στρατιωτῆς. 17, 5 (see above).

204. PRESENT FOR PERFECT. —The present tense of a number of verbs that involve unity of character or persistence of result, is often translated by the English perfect. νικῶ, *I am victorious, I have conquered*; ἤκω, *I am here, I have arrived*; οἶχομαι, *I am off, I am gone*; ἀκούω, *I hear or have heard*; πυνθάνομαι, *I learn or have learned*. στέρομαι, *I am deprived*, and so all verbs of privation.

νῦν δ' ἐτέρου πολέμου καιρὸς ἦκει τις, DEM. 3, 6. νικῶμεν . . . βασιλεία,

XEN. An. 2, 1, 4: *We are victorious over (have conquered) the king.* ἐκείνο ἀκήκοας; . . . καὶ τοῦτό γ', ἔφη, ἀκούω, Mem. 3, 5, 26. στερόμεθα ἐπιστήμης, PLATO, Theaet. 196 E; *We are deprived of, have to go without, science.*

DEM. 3, 6 (see above). 4, 24: πρότερόν ποτ' ἀκούω ξενικὸν τρέφειν ἐν Κορίνθῳ τὴν πόλιν, but 19, 221: καὶ γὰρ ταῦτ' ἀκήκο' αὐτὸν λέγειν.

ANTIPHON. Cf. 3 δ 9: εἰ δὲ αὐθέντης ἐκ τῶν λεγομένων ἐπιδεικνυται, οὐχ ἡμεῖς αὐτῷ οἱ λέγοντες αἰτιοὶ ἐσμεν, ἀλλ' ἡ πράξις τῶν ἔργων.

PLATO, Gorg. 503 C: Θεμιστοκλία οὐκ ἀκούεις ἄνδρα ἀγαθὸν γεγονότα; Theaet. 142 B: χαλεπῶς μὲν γὰρ ἔχει καὶ ὑπὸ τραυμάτων τινῶν, μᾶλλον μὴν αὐτὸν αἰρεῖ τὸ γεγονὸς νόσημα ἐν τῷ στρατεύματι. *Ibid.* 196 E (see above).

XEN. An. 2, 1, 4 (see above). Mem. 3, 5, 26 (see above).

THUC. 1, 70, 7: ἃ μὲν ἂν ἐπινοήσαντες μὴ ἐξέλωσιν, οἰκεία στέρεσθαι ἡγοῦνται, "*In failing to attain an object, they consider that they have lost*" (*are suffering the loss of*) "*what was really their own.*"—Morris.

HDT. 7, 53: ὡς γὰρ ἐγὼ πυνθάνομαι, ἐπ' ἄνδρας στρατευόμεθα ἀγαθοῦς.

EUR. Hel. 134: οἴχεται θανοῦσα δῆ.

SOPH. El. 1326: ὃ πλείστα μῶροι καὶ φρενῶν τητῶμενοι. Ph. 414: ἀλλ' ἡ χόρτος οἴχεται θανῶν;

PIND. P. 6, 22-3: ὀρφανίζομένῳ | Πηλεΐδᾶ.

HOM. Od. 1, 298: ἥ οὐκ αἰεῖς, οἷον κλέος ἔλλαβε δῖος Ὀρέστης; 2, 118: οἶ' οὐ πῶ τιν' ἀκούομεν. 3, 86-8: ἄλλους μὲν γὰρ πάντας, ὅσοι Τρωσὶν πολέμιζον, | πευθόμεθ', ἤχι ἕκαστος ἀπώλετο λυγρῷ ὀλέθρῳ· | κείνου δ' αὐ καὶ ὄλεθρον ἀπευθέα θῆκε Κρονίων.

Imperfect Tense¹

205. The imperfect tense denotes continuance in the past. It is the tense of evolution, of vision.

τὸ παιδίον ἐβόα, LYS. 1, 11; *The baby was squalling, began to squall, squalled.*

206. IMPERFECT WITH ADVERB OF RAPIDITY.—The continuance is in the mind of the narrator; it has nothing to do with the absolute duration of the action. The aorist is the rule with the expression of definite numbers (see 208), and it is not at all inconsistent with the nature of the imperfect tense that it should be accompanied by an adverb expressing the notion of rapidity.

εὐθὺς ἐχώρει ἐπὶ τὴν Ἀρκαδίαν, XEN. Hell. 6, 5, 12; *Forthwith he proceeded on his way to Arcadia.*

LYS. 1, 17: εὐθέως ἐταραττόμην. 8, 15: εὐθὺς . . . ἐβάδιζε. 9, 4: ὑπετοπού-

¹ See B. L. G., A. J. P. iv (1883), 158-65; C. W. E. Miller, A. J. P. xvi (1895), 139-185.

μην εὐθείως. 13, 35: εὐθείως κρίσιν τοῖς ἀνδράσι τούτοις ἐποίουν ἐν τῇ βουλῇ. 21, 3: εὐθύς ἐγυμνασιάρχουν.

XEN. An. 3, 4, 27: οἱ δὲ πολέμιοι ταχὺ ἀπεπήδων. Hell. 6, 5, 12 (see above).

THUC. 3, 49, 2: τριήρη εὐθύς ἄλλην ἀπέστειλλον, *They despatched (were for despatching) another trireme at once.* 3, 106, 1: ἐβοήθουν κατὰ τάχος. 3, 109, 3: διὰ τάχους ἔθαπτον. 3, 111, 1: θῆσον ἀπεχώρουν. 5, 21, 1: εὐθύς . . . ἀφίεσαν. 5, 21, 3: κατὰ τάχος ἐπορεύετο. 6, 69, 1: ἐπῆγε τὸ στρατόπεδον εὐθύς . . . ἀναλαβόντες τὰ ὄπλα εὐθύς ἀντεπῆσαν. 7, 29, 1: εὐθύς ἀπέπεμπον. 7, 69, 1: ἀντεπλήρουν τὰς ναῦς εὐθύς. 7, 84, 3: εὐθύς διεφθείροντο. 8, 12, 3: διὰ τάχους τὸν πλοῦν ἐποιούντο.

HDT. 1, 79: ἐποίεε κατὰ τάχος.

AR. Nub. 1357: ὁ δ' εὐθείως . . . ἔφασκε. Vesp. 355: ἴεις σαντὸν κατὰ τοῦ τείχους ταχέως.

PIND. P. 9, 38-9: μῆτιν ἔαν | εὐθύς ἀμείβετο.

HOM. Od. 9, 179: οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.

Il. 2, 52: τοῖ δ' ἠγείροντο μάλ' ὤκα.

207. DESCRIPTIVE IMPERFECT.—The imperfect is employed to represent manners, customs, situations, to describe and to particularize.

ἦς (sc. τῆς βουλῆς) ἐπιστατούσης οὐ δικῶν οὐδ' ἐγκλημάτων οὐδ' εἰσφορῶν οὐδὲ πεινίας οὐδὲ πολέμων ἢ πόλις ἔγεμεν, ἀλλὰ καὶ πρὸς ἀλλήλους ἡσυχίαν εἶχον καὶ πρὸς τοὺς ἄλλους ἅπαντας εἰρήνην ἦγον. παρείχον . . . διῆγον . . . ἐποίουν . . . ἐδοκίμαζον, ISOC. 7, 51-3, a description of the good old times. ἡ δὲ γυνὴ τοῦ βασιλέως αὐτὴ τὰ σιτία σφι ἔπεισσε, HDT. 8, 137; *The queen herself would cook them their food.* τῶν δὲ πολεμίων, ἐπεὶ φῶς ἐγένετο, οἱ μὲν ἐθαύμαζον τὰ δρώμενα, οἱ δ' ἐγίγνωσκον ἤδη, οἱ δ' ἠγγελλον, οἱ δ' ἐβόων, οἱ δ' ἔλυον ἵππους, and so on to the number of 16 imperfects, XEN. Cyr. 4, 2, 28. προηγόρει δὲ αὐτῶν Θηραμένης, Hell. 2, 2, 22; *Theramenes was their spokesman.*

ISOC. 7, 51-3 (see above).

LYS. 12, 8-9: ἐγὼ δὲ Πείσωνα μὲν ἠρώτων εἰ βούλοτό με σῶσαι χρήματα λαβῶν: ὁ δ' ἔφασκεν, εἰ πολλὰ εἶη.

PLATO, Theaet. 143 A: καὶ ὁσάκις Ἀθήναζε ἀφικοίμην, ἐπανηρώτων τὸν Σωκράτη ὃ μὴ ἐμμενήμην, καὶ δεῦρο ἔλθων ἐπηνωρθοῦμην.

XEN. Cyr. 4, 2, 28 (see above). Hell. 2, 2, 22 (see above). *Ibid.* 2, 4, 33: ἠκόντιζον, ἔβαλλον, ἐτόξενον, ἐσφενδῶνον. *Ibid.* 4, 3, 19: ἐωθοῦντο, ἐμάχοντο, ἀπέκτεινον, ἀπέθησκον. *Ibid.* 6, 4, 36: εἴχετο τοῦ ρόπτρου, ἕως ἀπέθανεν ὁ ἀνήρ. *Ibid.* 7, 2, 6-8. (In the spirited account of the fight the imperfect outnumbered the aorist 5 to 1.)

THUC. 3, 81, 3: ὡς ἑώρων τὰ γιγνόμενα, διέφθειρον αὐτοῦ ἐν τῷ ἱερῷ

ἀλλήλους καὶ ἐκ τῶν δένδρων τινὲς ἀπήγαγοντο, οἱ δ' ὡς ἕκαστοι ἐδύναντο ἀηλοῦντο.

HDT. 7, 173: ἐστρατήγειε δὲ Λακεδαιμονίων... Εὐαίετος. 8, 137 (see above).

AR. Ach. 185: ἐγὼ δ' ἔφρευγον· οἱ δ' ἐδίωκον κἀβόαν. Eq. 46-8: οὗτος καταγνοῖς τοῦ γέροντος τοὺς τρόπους, | . . . | ἢ καλλ', ἐθώπευ', ἐκολάκευ', ἐξήπατα. AV. 1282: ἐκόμων, ἐπεινῶν, ἐρρύπων, ἐσωκράτων.

EUR. Hipp. 1194-8: ἐπήγε . . . εἰπόμεσθα . . . εἰσεβύλλομεν.

SOPH. Ai. 298-300: ἠύχενιζε . . . ἔσφαζε κἀρράχιζε . . . ἠκίζεθ'.

AESCHYL. Pers. 416-26: ἔθρανον . . . ἔθεινον . . . ὑπτιοῦτο . . . ἐπλήθυσον . . . ἠρέσσετο . . . ἔπαιον, ἐρράχιζον.

PIND. P. 4, 240-1: ὤρεγον χεῖρας . . . ἔρεπτον . . . ἀγαπάζοντ(ο).

HOM. Od. 1, 110-2: οἱ μὲν ἄρ' οἶνον ἔμισγον . . . οἱ δ(έ) . . . τραπέζας νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ δατεῦντο.

II. 1, 249: τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.

208. IMPERFECT WITH DEFINITE NUMBERS.—With definite numbers, the aorist is employed (see 243), but when there is a notion of interruption or of continuance into another stage (overlapping), the imperfect is used.

ταῦτα δ' ἐποίει τέτταρας ἡμέρας, XEN. Hell. 2, 1, 24; *He kept this up four days* (but on the fifth, ἐπεὶ ἦν ἡμέρα πέμπτη, § 27). καταβὰς δὲ κάτω εἰς τὸ κατάγαιον οἶκημα διατῆτο ἐπ' ἔτεα τρία· . . . τετάρτῳ δὲ ἔτι ἐφάνη τοῖσι Θρηάξι, HDT. 4, 95; *He went down into the underground room and lived there for three years, but in the fourth he appeared to the Thracians.*

DEM. 19, 78: τέτταρας μῆνας ὅλους ἐσώξονθ' οἱ Φωκεῖς τοὺς ὕστερον, ἢ δὲ τοῦτου ψευδολογία μετὰ ταῦθ' ὕστερον αὐτοὺς ἀπώλεσεν.

XEN. Hell. 2, 1, 24 (see above). *Ibid.* 2, 2, 16-7: διέτριβε παρὰ Λυσάνδρῳ τρεῖς μῆνας καὶ πλεόν . . . ἐπεὶ δὲ ἦκε τετάρτῳ μηνί, ἀπήγγειλεν κτέ.

THUC. 4, 69, 3: καὶ ταύτην μὲν τὴν ἡμέραν ὅλην εἰργάζοντο· τῇ δ' ὕστεραία περὶ δεῖλην τὸ τεῖχος ὕσον οὐκ ἀπετετέλεστο, καὶ οἱ ἐν τῇ Νισαίᾳ δείσαντες . . . ξυνέβησαν τοῖς Ἀθηναίοις.

HDT. 1, 18-9: ἐπολέμεε ἔτεα ἔνδεκα . . . τῷ δὲ δωδεκάτῳ ἔτει . . . συνηνείχθη τι τοιόνδε γενέσθαι πρῆγμα. 4, 95 (see above). 4, 158: τοῦτον οἶκεον τὸν χώρον ἐξ ἔτεα· ἐβδόμῳ δὲ σφεας ἔτει . . . οἱ Λιζύες . . . ἀνέγνωσαν ἐκλιπεῖν. 7, 191: ἡμέρας γὰρ δὴ ἐχείμαζε τρεῖς· τέλος δὲ ἔνομα τε ποιεῦντες καὶ καταεῖδοντες γόησι οἱ Μάγοι τῷ ἀνέμῳ . . . ἔπασσαν τετάρτῃ ἡμέρῃ.

AR. Thesm. 502-3: ἔτεραν δ' ἐγῶδ' ἢ φασκεν ᾠδῖναι γυνὴ | δέχ' ἡμέρας, ἔως ἐπρίατο παιδίον.

HOM. Od. 2, 106 sqq. 3, 118 sq. 304 sqq. 4, 360 sqq. 5, 278 sq. 388 sqq. 7, 253 sq. 259 sqq. 267 sqq. 9, 74 sqq. 9, 82 sqq. 10, 80 sq. 142 sqq. 14, 240 sqq. 250 sqq. 285 sqq.

II. 9, 470 sqq. 21, 45 sqq.

209. The above succession of imperfect and aorist is the type, but there are variations.

ἡμέρας μὲν πέντε ἡσύχαζον, τῇ δ' ἕκτη ἐτάσσοντο ἀμφότεροι ὡς ἐς μάχην, THUC. 3, 107, 3; *Five days they kept quiet, but on the sixth both parties began to draw up as for battle.*

THUC. 3, 107, 3 (see above).

HDT. 7, 20: ἐπὶ μὲν τέσσερα ἔτα πλήρεα παραρτέετο στρατιὴν τε καὶ . . . πέμπτῳ δὲ ἐτεῖ ἀνομίνῳ ἐστρατηλάτεε χειρὶ μεγάλη πλήθεος.

HOM. Od. 10, 28 sqq.: ἐνῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ, | τῇ δεκάτῃ δ' ἤδη ἀνεφαίνετο πατρὶς ἄρουρα, | καὶ δὴ πυρπολόοντας ἐλεύσομεν ἐγγυς εὐντας: | ἐνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα. (Only an apparent exception. The action is interrupted by the ἐπήλυθε.)

Il. 6, 174-6: ἐνῆμαρ ξείνισσε καὶ ἐννέα βοῦς ἰέρουσεν. | ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥως, | καὶ τότε μιν ἐρέεινε καὶ ἦτε σῆμα ἰδέσθαι. (Aorist followed by imperfect.)

210. When the imperfect alone is used, the definite statement is an afterthought, or, at all events, the matter is not fully disposed of by the narrator.

καὶ ᾤκει ἐν Μεγάροις πλείω ἢ πέντε ἔτη, LYC. 21; *He lived at Megara more than five years.*

LYC. 21 (see above).

ISAE. 5, 7: ἐκέκτητο (plpf. = ipf.) ἕκαστος δώδεκα ἔτη ἠέλαχε.

LYS. 21, 2: τὸν δὲ μεταξύ χρόνον ἐτριηράρχουν ἑπτὰ ἔτη.

211. IMPERFECT AND AORIST INTERWOVEN.—The two tenses are often so combined that the general statement is given by the aorist and the details of the action by the imperfect, or the situation is described by the imperfect and isolated points presented by the aorist.¹

[Σωκράτης] τὸ φάρμακον ἔπιεν . . . πῶς ἐτελεύτα; PLATO, Phaedo, 57 A; *Socrates drank the poison. How did he die?* (Describe the closing scenes.) οὐκ ἐξήρκεσε δ' αὐτοῖς ταῦτ' ἔξαμαρτεῖν, ἀλλὰ περὶ τοὺς αὐτοὺς χρόνους ἐπόρθουν μὲν τὴν ἡπειρον, ὕβριζον δὲ τὰς νήσους, ἀνήρουν δὲ . . . καὶ . . . καθίστασαν, ἐλυμαίνοντο δὲ τὴν Πελοπόννησον καὶ μεστὴν στάσεων καὶ πολέμων ἐποίησαν. ἐπὶ ποίαν γὰρ τῶν πόλεων οὐκ ἐστράτευσαν; ἢ περὶ τίνας αὐτῶν οὐκ ἐξήμαρτον; οὐκ Ἠλείων μὲν μέρος τι τῆς χώρας ἀφείλοντο, τὴν δὲ γῆν τὴν Κορινθίων ἔτεμον, . . . διώκισαν, . . . ἐξεπολιόρκησαν, . . . εἰσέβαλον, οὐδὲν δ' ἐπαύσαντο τοὺς μὲν ἄλλους κακῶς ποιῶντες, αὐτοῖς δὲ τὴν ἦταν τὴν ἐν Δευκτροῖς παρασκευάζοντες; ISOC. 8, 99-100.

¹ See also B. L. G., A. J. P. xiv (1893), 104-6.

ISOC. 5, 53-4: οὐ γὰρ ἔφθασαν τῶν ἐχθρῶν κρατήσαντες καὶ πάντων ἀμελήσαντες ἠνώχλων μὲν . . . ἐτόλμων . . . ἠπείλων . . . ἀπεστέρονν . . . ἐπόρθουν . . . ἐξέπεμπον . . . τελευτῶντες δὲ πρὸς Φωκέας πόλεμον ἐξήνεγκαν. 5, 87: ἔσχε γὰρ διττὰς ἐπιθυμίας . . . προηρείτο γὰρ βασιλεῖ τε πολεμείν καὶ τοὺς εἰαίρους . . . καταγαγεῖν. 8, 99-100 (see above).

PLATO, Phaedo, 57 A (see above).

XEN. Hell. 2, 3, 55-6: ὡς δὲ ταῦτα εἶπεν, εἶλκε μὲν ἀπὸ τοῦ βωμοῦ ὁ Σάτυρος, εἶλκον δὲ οἱ ὑπῆρέται. ὁ δὲ Θηραμένης . . . ἐπεκαλεῖτο . . . ἡ δὲ βουλὴ ἡσυχίαν εἶχεν . . . οἱ δ' ἀπήγαγον τὸν ἄνδρα κτέ.

THUC. 3, 22 (a number of examples of shifting tenses). 4, 119, 1-3: ταῦτα ξυνέθεντο καὶ ᾤμωσαν Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι Ἀθηναῖοι καὶ τοῖς ξυμμάχοις . . . ξυνετίθεντο δὲ καὶ ἐσπένδοντο Λακεδαιμόνιων μὲν οἷδε . . . ἡ μὲν δὴ ἐκεχειρία αὐτῆ ἐγένετο, καὶ ξυνῆσαν ἐν αὐτῇ περὶ τῶν μειζύων σπονδῶν διὰ παντὸς ἐς λόγους.

HDT. 2, 162: τῶν τις Αἰγυπτίῳν ὄπισθε στὰς περιέθηκε οἱ κυνῆν, καὶ περιτιθεῖς ἔφη ἐπὶ βασιλῆῃ περιτιθέναι. 3, 123: ταῦτα ἀκούσας Πολυκράτης ἦσθη τε καὶ ἐβούλετο.

HOM. Od. 10, 352-67: A string of imperfects followed by a string of aorists.

212. INTERCHANGE OF IMPERFECT AND AORIST.—An actual interchange of tenses is not to be admitted except in the case of a few old preterites, such as ἦν and ἔφην. In the earliest period the typical difference is held fast. The apparent exceptions, then, may be accounted for by undifferentiated forms, by mistaken meanings, by the distributive or intensive use of the imperfect. So ἔφην=ἔφησα, but in ἐπεμπον the thoughts follow the motion,¹ and ἐκέλευον is "I gave orders," "urged."

ὁ Κροῖσος ἔπεμπε ἐς Σπάρτην ἀγγέλους . . . οἱ δὲ ἐλθόντες ἔλεγον "ἔπεμψε ἡμέας Κροῖσος κτέ.", HDT. I, 69.

ANTIPH. 6, 27: εἰ μὲν ἐγὼ τούτων προκαλουμένων μὴ ἠθέλησα τοὺς παραγενομένους ἀποφῆναι, ἢ θεράποντας ἐξαιτοῦσι μὴ ἦθελον ἐκδιδόναι . . . αὐτὰ ἂν ταῦτα μέγιστα τεκμήρια κατ' ἐμοῦ ἐποιοῦντο ὅτι ἀληθῆς ἦν ἡ αἰτία.

THUC. 2, 71, 2-3: Πανσανίας γὰρ . . . ἀπεδίδου Πλαταιεῦσι γῆν καὶ πόλιν τὴν σφετέραν ἔχοντας αὐτονόμους οἰκεῖν κτέ. τάδε μὲν ἡμῖν πατέρες οἱ ὑμέτεροι ἔδοσαν κτέ. 3, 58, 5: Πανσανίας μὲν γὰρ ἔθαπτεν αὐτοὺς νομίζων ἐν γῇ τε φιλία τιθεῖναι καὶ παρ' ἀνδράσι τοιοῦτοις κτέ. 7, 20, 1-2: περὶ τε Πελοπόννησον ναῦς τριάκοντα ἔστειλαν καὶ Χαρικλέα τὸν Ἀπολλοδώρου ἄρχοντα, . . . καὶ τὸν Δημοσθένη ἐς τὴν Σικελίαν, ὥσπερ ἔμελλον, ἀπέστειλλον.

HDT. I, 69 (see above). 3, 41: διζήμενος δὲ εὕρισκε τὸδε. 8, 136: Μαρδόκιος δὲ . . . μετὰ ταῦτα ἔπεμψε ἀγγελον ἐς Ἀθήνας Ἀλέξανδρον τὸν Ἀμύντεω

¹ See B. L. G. on PIND. P. 4, 114.

... ἄμα μὲν ὅτι . . . ἄμα τε ὁ Μαρδόνιος πυθόμενος ὅτι πρόξεινός τε εἷη καὶ εὐεργέτης ὁ Ἀλέξανδρος ἔπεμπε. . . τοῖσι δὴ πειθόμενος ἔπεμπε.

EUR. Or. 552: πατὴρ μὲν ἐφύτευσέν με, σὴ δ' ἔτικτε παῖς.

PIND. See B. L. G. on P. 4, 114 and 247, and on P. 5, 76: μοῖρά τις ἄγειν as compared with *ibid.* 87: τοὺς Ἀριστοτέλης ἄγαγε. O. 6, 41, οἱ ἔτικτε.

HOM. Od. 4, 5: τὴν μὲν Ἀχιλλῆος ῥηξήνορος υἱὴ πέμπεν. *Ibid.* 8: τὴν ἄρ' ὄ γ' ἐνθ' ἵπποισι καὶ ἄρμασι πέμπε νέεσθαι.

II. 2, 42 sqq.: ἔξετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα, | καλὸν ηἰγάτεον, περὶ δὲ μέγα βάλλετο φάρος · | ποσσὶ δ' ὕπο λιπαροῖσιν ἐδήσατο καλὰ πέδιλα · | ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον, κτέ. 6, 192-3: αὐτοῦ μιν κατέρυκε, δίδου δ' ὄ γε θυγατέρα ἦν, | δῶκε δὲ οἱ τιμῆς βασιληίδος ἡμισυ πάσης. 7, 303-5: ὡς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον . . . Αἴας δὲ ζωστήρα δίδου φοῖνικι φαεινόν.

213. IMPERFECT OF ENDEAVOR.—The imperfect is used of attempted and interrupted, of intended and expected actions.¹

ἀ (sc. τὰ πατρῶα) πάντ' ἐμὰ ἐγίγνετο, DEM. 39, 6: *All of which (i. e. my father's estate) was going to be mine.* τὸ χωρίον ἐπῶλει, ISAE. 2, 28; *He was for selling the piece of ground.* οὐ παίδων ἕνεκα ἐγάμει, ISAE. 6, 24; *It was not for the sake of children that he wanted to marry.* ἀπωλλύμην (= ἦδη ἀπολούμενος), ANTIPHON, 2 β 3; *I knew (expected) that I was going to be ruined.*

DEM. 19, 46: καὶ ὑμεῖς ἐγελᾶτε, *And you started to laugh.* 39, 6 (see above). [49], 2: σφαλέντος μὲν τούτου ἀπώλλυτο καὶ τῷ πατρὶ τῷ ἐμῷ τὸ συμβόλαιον. 54, 33: τούτῳ δὲ μὴ παρασχομένῳ τούτους μάρτυρας ἦν (= ἐμελλεν ἔσεσθαι) δῆπου λόγος οὐδεῖς, ἀλλ' ἠλωκέναι παραχρῆμ' ὑπῆρχε σιωπῆ.

ISAE. 2, 28 (see above). 5, 44: ἐγίγνετο. 6, 24 (see above).

ISOC. 5, 48: μὴ κατορθώσαντες μὲν εὐθύς ἀπώλλυτο. 10, 36: ὁ μὲν τὸν δῆμον καθίστη κύριον τῆς πολιτείας, οἱ δὲ μόνον αὐτὸν ἄρχειν ἤξιουν.

LYS. 7, 32: ταῦτα δὲ πράξας . . . ἐκέρδαινον μὲν οὐδέν, ἐμαυτὸν δ' εἰς κίνδυνον καθίστην.

ANTIPHON, 2 β 3 (see above). 2 β 9: ἀλοὺς μὲν γὰρ . . . τῆς μὲν οὐσίας ἦδη ἐκστησόμενος, τοῦ δὲ σώματος καὶ τῆς πύλεως οὐκ ἀπεστερούμην.

PLATO, Phaedr. 230 A: ἀτάρ, ὦ ἑταῖρε, . . . ἄρ' οὐ τὸδε ἦν τὸ δένδρον, ἐφ' ὅπερ ἤγεες ἡμᾶς; *But, my friend, isn't this the tree to which you were going to, wanted to, started out to, take us?*

¹ Pliny, H. N., Praef. 26, explains the "artistic" ἐποίει as a manner of conative imperfect ("Apelles faciebat aut Polyclitus, tamquam inchoata semper arte et imperfecta"), but Ulrichs showed long ago (1857) that the aorist outnumbered the imperfect in the olden time, and Löwy (Inschriften gr. Bildhauer xiii) has counted 260 aorists against 87 imperfects. The imperfect does not appear in the ISS of the IV. century, and becomes more common only in the imperial time (47 imperfects to 18 aorists). ἐποίησε "he made," ἐποίει "he was the maker."

XEN. Cyr. 5, 5, 22: οὐκοῦν τούτου τυχῶν παρὰ σοῦ οὐδὲν ἤνυτον, εἰ μὴ τούτους πείσαιμι. Hell. 1, 7, 7: τοιαῦτα λέγοντες ἔπειθον τὸν δῆμον . . . ἔδοξε δὲ ἀναβαλέσθαι εἰς ἐτέραν ἐκκλησίαν.

THUC. 4, 68, 5: ἀσφάλεια δὲ αὐτοῖς μᾶλλον ἐγίγνετο τῆς ἀνοξίως.

HDT. 1, 68: ἐμισθοῦτο παρ' οὐκ ἐκδιδόντος τὴν αὐλήν. 3, 139: ἐπεθύμησε τῆς χλανίδος καὶ αὐτὴν προσελθὼν ὠνέετο. ὁ δὲ Συλοσῶν . . . λέγει "ἐγὼ ταύτην παλώω μὲν οὐδενὸς χρήματος, δίδωμι δὲ ἄλλως." 8, 60: παρεόντων γὰρ τῶν συμμάχων οὐκ ἔφερε ὁ κόσμον οὐδένα κατηγορεῖν. 8, 63: ἀπολιπόντων γὰρ Ἀθηναίων οὐκέτι ἐγίνοντο ἀξιόμαχοι οἱ λοιποί.

AR. Vesp. 116-7: ἀνέπειθον αὐτὸν μὴ φορεῖν τριβώνιον | μηδ' ἐξίναί θύραζ'· ὁ δ' οὐκ ἐπέθετο.

EUR. H. F. 465: ἀμφέβαλλε (= ἔμελλεν ἀμφιβαλεῖν). I. T. 26-9: ἐλθοῦσα δ' Αἰλίδ' ἢ τάλαιν' ὑπὲρ πυρᾶς | μεταρσία ληφθεῖσ' ἐκαινόμην ξίφει· | ἀλλ' ἐξέκλεψεν . . . | Ἄρτεμις.

HOM. Il. 3, 79-80: τῷ δ' ἐπετοξάζοντο κάρη κομόντες Ἀχαιοὶ | ἰοῖσιν τε τιτυσκόμενοι λάεσσι τ' ἔβαλλον. 5, 318: ἡ μὲν ἐὼν φίλον υἴον ὑπεξέφερεν πολέμοιο. 5, 377: ὑπεξέφερον. 9, 465: κατερήτυον.

See also the imperfects of 214.

214. IMPERFECT OF ENDEAVOR COMBINED WITH AORIST OF ATTAINMENT.—Here the aorist often presents a sharp contrast.

ἔπειθον αὐτοὺς καὶ οὓς ἔπεισα τούτους ἔχων ἐπορευόμην, XEN. Cyr. 5, 5, 22; *I tried to persuade them, and those whom I succeeded in persuading I marched on with.* συνετάξαντο καὶ τοῖς ὀπλίταις . . . ἐπῆσαν . . . τοῖς μὲν οὖν ὀπλίταις οὐκ ἐδυνήθησαν προσμεῖξαι, THUC. 4, 33, 1-2; *They formed and tried to charge the hoplites . . . Howbeit they could not get at them.*

DEM. 32, 17: ἐξῆγεν αὐτὸν ὁ Πρῶτος . . . οὐτοσὶ δ' οὐκ ἐξήγετο, οὐδ' ἂν ἔφη διαρρήδην ὑπ' οὐδενὸς ἐξαχθῆναι.

PLATO, Theaet. 143 A: ἔγραψάμην μὲν τότε εὐθὺς οἶκαδ' ἐλθὼν ὑπομνήματα, ὕστερον δὲ κατὰ σχολὴν ἀναμνησκόμενος ἔγραφον.

XEN. Cyr. 5, 5, 22 (see above).

THUC. 2, 4, 1-2: τὰς προσβολὰς ἢ προσπίπτουσαν ἀπεωθοῦντο. καὶ δις μὲν ἢ τρίς ἀπεκρούσαντο. 4, 33, 1-2 (see above).

HDT. 1, 69: πέμψαντες γὰρ οἱ Λακεδαιμόνιοι ἐς Σάρδις χρυσὸν ὠνέοντο . . . Κροῖσος δὲ σφί ὠνεόμενοισι ἔδωκε δωτίνην.

HOM. Il. 6, 51-4: τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθεν, | καὶ δὴ μιν τάχ' ἔμελλε θοῖς ἐπὶ νῆυσ' Ἀχαιῶν | δώσειν ᾧ θεράποντι καταξίμεν· ἀλλ' Ἀγαμέμνων | ἀντίος ἦλθε θέων καὶ ἀοκλήσας ἔπος ἠΐδα· | Then v. 61: ὡς εἰπὼν ἔτρεψεν ἀδελφεοῦ φρένας ἦρας.

215. ἔμελλον WITH INFINITIVE.—Expected actions are more commonly expressed by ἔμελλον and the infinitive.

ἐκ τίνος τρόπου ἐμελλέ τις αὐτῶν σωθήσασθαι; LYS. 13, 37; *How was any of them to escape?*

LYS. 3, 32: τῶ ὑμῶν πιστὸν ὡς . . . ἤγον αὐτὸν ἐπὶ τὴν οἰκίαν τὴν Σίμωνος, οὐ πλείστα ἐμελλον πράγματα εἶξιν; *Ibid.* 34: οὐ αὐτὸς ἐμελλον . . . ὑφθίσεσθαι. 13, 37 (see above).

PLATO, Crat. 418 B: ὁ ἐμελλὸν σοι ἐρεῖν. Phaedr. 228 C: τελευτῶν δὲ ἐμελλε . . . βιά ἐρεῖν.

XEN. AN. 1, 8, 1: πλησίον ἦν ὁ σταθμὸς ἔνθα ἐμελλε καταλύειν. Cyr. 3, 1, 1: ὑφθίσεσθαι ἐμελλε.

THUC. 1, 130, 1: ἀλλ' ἔργους . . . προυδήλου ἄ . . . ἐμελλε πράξειν. 3, 115, 5: Σοφοκλία δὲ . . . ἀποπέμφειν ἐμελλον.

HD. 2, 43: τούτων . . . ἐμελλον μνήμην εἶξιν.

AR. EQ. 267: λέγειν γνώμην ἐμελλον. Eccl. 597: τοῦτο γὰρ ἤμελλον ἐγὼ λέξειν.

SOPH. Ai. 925-6. O. R. 967: κτενεῖν ἐμελλον πατέρα τὸν ἐμόν.

PIND. O. 7, 61: μνασθέντι δὲ Ζεὺς ἄμπαλον μέλλεν θέμεν.

HES. Theogon. 468-9: ὅτε δὴ Δ' ἐμελλε . . . | τέξεσθαι. 552: τὰ καὶ τελέεσθαι ἐμελλε.

HOM. Od. 7, 270: ἐμελλον ἔτι ξυνέσεσθαι οἰζυῖ. 9, 475-6: οὐκ ἄρ' ἐμελλες . . . εἶδμεναι.

II. 6, 52-3: ἐμελλε . . . δώσειν (parallel with imperfect. See 214).

216. NEGATIVE IMPERFECT.—The negative imperfect commonly denotes resistance to pressure or disappointment. Simple negation is aoristic.

οἱ μὲν οὐκ ἦλθον, οἱ δ' ἔλθόντες οὐδὲν ἐποίουν, DEM. 18, 151; *Some did not come, and those who did come would not do anything.* οὐκ ἐπαύεθ' ἡ ἄνθρωπος, 25, 57; *The wench would not stop.*

DEM. 18, 151 (see above). 18, 250: οὐ μετεδίδοτε (as was expected by my enemies). 21, 163: οὐκ ἀνέβαιν' ἐπὶ τὴν ναῦν, *He would not go on board the ship* (as was expected). 25, 57 (see above). 32, 17: οὐκ ἐξήγετο (see 214). 39, 18: οὐκ ἐποιεῖθ'. [44], 17: ὁ μὲν Ἀρχιάδης οὐκ ἐγάμει, ὁ δὲ Μειδυλίδης . . . ἔγημεν.

PLATO, Theaet. 142 C: ἠπείγετο οἴκαδε· ἐπεὶ ἔγωγ' ἐδεόμεν καὶ συννεβούλευον (sc. αὐτοῦ καταλύειν), ἀλλ' οὐκ ἤθελεν.

XEN. Cyr. 1, 4, 21: οὐκ ἀνίεσαν, ἀλλ' ἤρουν τινὰς αὐτῶν. 4, 2, 28: ἐμάχετο οὐδεὶς, ἀλλ' ἀμαχητὶ ἀπόλλυντο. Hell. 2, 2, 11: οὐ διελέγοντο περὶ διαλλαγῆς. *Ibid.* 7, 5, 21: τὴν μὲν συντομωτάτην πρὸς τοὺς πολεμίους οὐκ ἤγε.

THUC. 2, 23, 1: οὐκ ἐπεξῆσαν αὐτοῖς οἱ Ἀθηναῖοι ἐς μίχην. 3, 3, 1: οὐκ ἀπεδέχοντο . . . τὰς κατηγορίας. 3, 64, 3: οὐκ ἐδέχεσθε. 4, 33, 2: οὐκ ἀντεπήσαν, ἀλλ' ἠσύχαζον, *They would not go out to meet them but kept quiet.* 4, 110, 1: ὡς δ' οὐκ ἐσέκουον. 7, 3, 3: οὐκ ἐπήγε . . . ἀλλ' ἠσύχαζε.

HDT. 1, 76: "Ἴωνες . . . οὐκ ἐπέιθοντο. 3, 50. διαλεγομένω τε οὗ τι προσδιελέγετο, ιστορέοντί τε λόγον οὐδένα ἐδίδου. 5, 41: ἡ δὲ Κλεομένηα τεκοῦσα . . . γυνή . . . οὐκέτι ἔτικτε τὸ δεύτερον.

AR. Vesp. 116-7: ἀνέπειθεν αὐτὸν μὴ φορεῖν τριβώνιον | μηδ' ἐξιέναι θύραξ'.
ὁ δ' οὐκ ἐπέιθετο (213).

COM. Pherecr. 2, 289: οὐδεὶς γὰρ ἐδέχετ' οὐδ' ἀνέφωγέ μοι θύραν.

EUR. Phoen. 405: τὸ γένος οὐκ ἔβασκέ με.

AESCHYL. Ag. 1212: ἔπειθον οὐδέν' οὐδέν, ὡς τάδ' ἤμπλακον.¹

PIND. P. 4, 86: τὸν μὲν οὐ γίνωσκον.

HOM. Od. 4, 12-3: Ἐλένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον, | ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἑρατεινῆν.

Il. 2, 779: οὐδ' ἐμάχοντο. 6, 161-2: τὸν οὗ τι | πεῖθ' ἀγαθὰ φρονέοντα.
(“ὁ παρατακτικὸς τὴν πολλὰκις τοῦτο λέγουσαν ἐδήλωσε.”—Schol. BL.) 16, 102:
οὐκέτ' ἔμιμνε.

217. The imperfect as the tense of past impressions is used:

I. IMPERFECT IN DESCRIPTION OF SCENERY.—In descriptions of scenery as well as of events.

τὸ δ' Ἐλληνικὸν εἰς Λεύκοφρον (sc. ἀπὸ ἡλθεν), ἔνθα ἦν Ἀρτέμιδος . . . ἱερὸν μάλα ἄγιον, XEN. Hell. 3, 2, 19.

218. 2. IMPERFECT OF POINTS ASSUMED.—Of points previously assumed in argument.

ἐν μέσῳ γὰρ αὐτῶν ὁ δημοτικὸς ἦν, PLATO, Rpb. 587 C; *The democrat was (as we saw) in the middle.*

PLATO, De Iusto, 373 C-D: μέτρον (σταθμός, ἀριθμός, λόγος) γὰρ ἦν ᾧ ταῦτ' ἐκρίνετο. Legg. 867 D: ἄτερος ἔφευγε τὰ δύο (sc. ἔτη), *The other was to be in exile (as we have seen) the two years.* Rpb. 522 A: ἀλλ' ἦν ἐκείνη (sc. μουσική) . . . ἀντίστροφος τῆς γυμναστικῆς, εἰ μέμνησαι. 587 C (see above).

219. 3. IMPERFECT OF FORMER VIEWS.—Of views that were once fondly entertained.

τοῦτο . . . οὐ διδασκτὸν ᾧ μὴν εἶναι, XEN. Oec. 12, 10; *I thought that this was not to be taught.*

ISAE. 7, 1-2: ᾧ μὴν μὲν, ὧ ἄνδρες, προσήκειν οὐ τὰς τοιαύτας ἀμφισβητεῖσθαι ποιήσεις κτέ. εἴοικε δ' οὐδέν προὔργου τοῦτο εἶναι.

XEN. Oec. 12, 10 (see above).

220. 4. IMPERFECT OF SUDDEN APPRECIATION OF REAL

¹ Cited by E. Abbott on p. 210 of his translation of Curtius' Erläut., in opposition to the distinction made by Curtius between *ἱπειθον* and *ἱπεισα*.

STATE OF AFFAIRS.—IMPERFECT FOR PRESENT.—Of sudden appreciation of a real state of things, regularly with ἄρα (ἄρα).

οὐ γὰρ τοῦτ' ἦν εὐδαιμονία, ὡς ἔοικε, κακοῦ ἀπαλλαγῆ, PLATO, Gorg. 478 C. ΔΙΚ. τοῦτι τί ἦν τὸ πρᾶγμα; ΜΕΓ. χοῖρος ναὶ Δία, AR. Ach. 767; *What's all this? A pig, by Jove.*

PLATO, Conv. 213 B: ὦ Ἡράκλεις, τοῦτι τί ἦν; Σωκράτης οὗτος; Gorg. 478 C (see above). Phaedr. 227 B: ἀτὰρ Λυσίας ἦν, ὡς ἔοικεν, ἐν ἄσσει. *Ibid.* 230 A: ἄρ' οὐ τούδε ἦν τὸ δένδρον, ἐφ' ὅπερ ἤγες ἡμᾶς; *Isn't this the tree, etc.?* (213).

XEN. Cyr. I, 3, 10: τοῦτ' ἄρ' ἦν ἡ ἰσηγορία. *Ibid.* I, 4, 27: ταῦτ' ἄρα . . . καὶ ἐνέωρας μοι. Oec. I, 20: λῦπαι ἄρα ἦσαν ἡδοναῖς περιπεπεμμέναι, *So they turn out to be (are after all) pains sugar-coated with pleasure.*

HDT. 3, 65: ἐν τῇ γὰρ ἀνθρωπῆι φύσει οὐκ ἐνῆν ἄρα τὸ μέλλον γίνεσθαι ἀποτράπειν. 4, 64: δέρμα δὲ ἀνθρώπου καὶ παχὺ καὶ λαμπρὸν ἦν ἄρα.

AR. Ach. 767 (see above). Eq. 1170: ὡς μέγαν ἄρ' εἶχες, ὦ πότνια, τὸν δάκτυλον. Vesp. 183-4: τοῦτι τί ἦν; | τίς εἶ ποτ', ὠνθρωπ', ἐτέον; *Ibid.* 451: σὺ δ' ἀχάριστος ἦσθ' ἄρα.

EUR. H. F. 339-41: ὦ Ζεῦ, μάτην ἄρ' ὀμόγαμόν σ' ἐκτεσιάμην, | μάτην δὲ παιδὸς γονε' ἐμοῦ σ' ἐκλήζομεν: | σὺ δ' ἦσθ' ἄρ' ἦσσον ἢ δόκεις εἶναι φίλος. I. A. 404: αἰαί, φίλους ἄρ' οὐχὶ κεκτημένη τάλας.

THEOGN. 700: τῶν δ' ἄλλων οὐδὲν ἄρ' ἦν ὕφελος. 788: οὕτως οὐδὲν ἄρ' ἦν φίλτερον ἄλλο πάτρης.

HOM. Od. 4, 333-4: ὦ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ | ἦθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ εἴυτες. 9, 230: οὐδ' ἄρ' ἔμελλ' ἐτάροισι φανεῖς ἐρατεινὸς ἔσεσθαι. 475-6 (215). 11, 553: οὐκ ἄρ' ἔμελλες. 13, 209-10: ὦ πόποι, οὐκ ἄρα πάντα νοήμονες οὐδὲ δίκαιοι | ἦσαν Φαιήκων ἡγήτορες.

II. 4, 155: θάνατόν νύ τοι ὄρκι' ἔταμνον. 5, 205: τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν. 16, 33: οὐκ ἄρα σοὶ γε πατήρ ἦν ἱππότα Πηλεΐς.

221. ORIGIN OF MODAL ἔδει, ἐχρῆν, ETC.—From this use of the imperfect comes, perhaps, the use of ἔδει, ἐχρῆν, and the like, with the infinitive, in opposition to the infinitive. ἔδει σε ποιεῖν τοῦτο (ἀλλ' οὐ ποιεῖς), *You ought to do this (but are not doing it)*. The unfulfilled duty is a surprise. See 364.

222. IMPERFECT OF UNITY OF TIME.—As the present is used of actions that are continued from the past into the present (see 202), so the imperfect is used of actions that are continued into the past from a remoter past.

ἰθαύμαζον πάλαι, AR. Av. 1670; *I had long been astonished at it* (i. e. before you asked me the question).

PLATO, Conv. 209 C: ἂ πάλαι ἐκύει τίκτει.

HDT. 4, 1: αἱ γὰρ τῶν Σκυθῶν γυναῖκες, ὡς σφι οἱ ἄνδρες ἀπῆσαν χρόνον πολλόν, ἐφοίτεον παρὰ τοὺς δούλους.

AR. Nub. 1311-2: οἶμαι γὰρ αὐτὸν αὐτίχ' εὐρήσειεν ὕπερ πάλαι ποτ' ἐπήτει.
 AN. 1670 (see above). Lys. 1033: νῆ Δ' ὠνησάς γέ μ', ὡς πάλαι γέ μ' ἐφρω-
 ρύχει.

PIND. P. 4, 25-7: δώδεκα δὲ πρότερον ἀμέρας . . . φέρομεν . . . εἰνάλιον δόρυ.

HOM. Od. 23, 29: Τηλέμαχος δ' ἄρα μιν πάλαι ἤδεεν (= Impf.) ἔνδον ἐόντα (*dudum nouerat*).

Il. 23, 871: ἀτὰρ δὴ οἶστον ἔχεν πάλαι, iam sagittam tenebat dudum.

223. This overlapping use of the imperfect (comp. 208) is especially important in correlated temporal sentences. See *Temporal Sentences*.

ἐπειδὴ δὲ καλῶς αὐτῷ εἶχεν, ἐκείνος μὲν ἀπιὼν ᾤχετο, ἐγὼ δὲ ἐκάθευδον, LYS. I, 23; *After he had (thought he had, had had) enough, he took himself off and I slept (proceeded to go to sleep).*

224. IMPERFECT APPARENTLY USED AS A PLUPERFECT.—Of course in those verbs in which the present is used as a perfect (204), the imperfect is used as a pluperfect.

ἔφευγεν ὁ Ξενοφῶν, XEN. An. 5, 3, 7; *Xenophon was in exile, had been banished.*

PLATO, Menex. 242 E: μεθ' ὧν τότε τοὺς βαρβάρους ἐνίκων, τούτους νικῶν-
 τες ἰδίᾳ.

225. IMPERFECT OF ἦκειν AND οἴχεσθαι USED AORISTICALLY.—ἦκον and ᾤχόμεν are often used aoristically.

ἐπεὶ δὲ ἦκε τετάρτῳ μηνί, ἀπήγγειλεν κτέ., XEN. Hell. 2, 2, 17 (208). ᾤχετο δὲ πρὸς θεόν, PIND. N. 7, 40.

Perfect Tense

226. The perfect tense expresses completion in the present, and hence is sometimes called the present perfect.

ἀκῆκόατε, ἐωράκατε, πεπόνθατε, LYS. 12, 100; *You have heard, you have seen, you have felt.* ἐμπεπλήκασιν ὑμῶν τὰ ὦτα, PLATO, Apol. 23 E; *They have filled your ears.* τέθαπται . . . Κίμων πρὸ τοῦ ἄστεος, HDT. 6, 103; *Kimón (has been, is) lies buried before the city.*

DEM. 3, 22: προπέποται . . . τὰ τῆς πόλεως πράγματα. 4, 48: πρέσβεις πέπομφεν ὡς βασιλεία. 6, 37: ἰκανῶς εἴρηται.

AESCHIN. 2, 147: ἔτη γὰρ ἦδη βεβίωκεν ἐνενήκοντα καὶ τέτταρα. 3, 186: ἐνταῦθα ἦ ἐν Μαραθῶνι μάχη γέγραπται.

LYS. 12, 100 (see above).

PLATO, Apol. 23 E (see above). Gorg. 448 A: οὐδείς μέ πω ἠρώτηκε καιρὸν οὐδὲν πολλῶν ἐτῶν. Meno, 93 A: ἔμοιγε . . . καὶ εἶναι δοκοῦσιν ἐνθάδε ἀγαθοὶ τὰ πολιτικά, καὶ γεγονέναι ἐτι οὐχ ἦπτον ἢ εἶναι. Prot. 314 D: οὐκ ἀκηκόατε, ὅτι οὐ σχολή αὐτῶ;

XEN. Hell. 6, 5, 37: δένδρα ἐκκεκόφασι καὶ οἰκίας κατακεκαύκασι καὶ χρήματα καὶ πρόβατα διηρπάκασι.

HDT. 6, 103 (see above). 7, 162: ἐκ τοῦ ἐνιαυτοῦ τὸ ἔαρ . . . ἐξαιρίζηται. SOPH. Ai. 480: πῖντ' ἀκήκοας λόγον.

PIND. O. 10, 1-3: τὸν Ὀλυμπιονίκαν ἀνάγνωτέ μοι | . . . πόθι φρενὸς | ἐμῆς γέγραπται (*stands written*).

HOM. Od. 2, 63-4: οὐ γὰρ ἔτ' ἀσχετὰ ἔργα τετεύχεται, οὐδ' ἐτι καλῶς | οἶκος ἐμὸς διόλωλε.

Il. 1, 125: ἀλλὰ τὰ μὲν πολίων ἐξ ἐπράθομεν, τὰ δέ δασται.

227. The perfect looks at both ends of an action. The time between these ends is considered as a present. When one end is considered, the present is used; when the other, the aorist. Hence present and perfect are often used side by side, and the translation into English is often present (228); the aorist is the shorthand of the perfect (248-51); and the perfect is sometimes used even of a past action that is dated (233).

228. PERFECT OF MAINTENANCE OF RESULT.—The perfect is largely used in Greek for the maintenance of the result, and the translation into English is often present: *κέκλημαι*, *my name is*; *μέμνημαι*, *I have recalled, I remember*; *κέκτημαι*, *I have got, I own*; *εἶθισμαι*, *I have made it my rule, I am accustomed*.

καλὸν . . . τέχνημα ἄρα κέκτησθαι, εἴπερ κέκτησθαι, PLATO, Prot. 319 A; *A fine contrivance is that you have got, to be sure, IF you have got it.*

AESCHIN. 3, 144: συνείθισθε ἤδη τὰδικήματα τὰ τοῦτου ἀκούειν.

ANTIPHON, 5, 54: τέθνηκεν ὁ ἀνὴρ.

PLATO, Prot. 319 A (see above). Tim. 23 B: ἔνα γῆς κατακλυσμὸν μέμνησθε πολλῶν ἔμπροσθεν γεγονότων.

XEN. Oec. 9, 4: πρὸς μεσημβρίαν ἀναπέπταται (sc. ἡ οἰκία).

THUC. 3, 82, 7: ῥᾶον δ' οἱ πολλοὶ κακοῦργοὶ ὄντες δεξιοὶ κέκληνται ἢ ἀμαθείς ἀγαθοί.

HDT. 2, 47: Ἦν δὲ Λιγύπτιοι μιὰρὸν ἠγῆνται θηρίον εἶναι. 4, 28: τέρας νενομίσται. 6, 103 (226).

AR. Ach. 993: ἡ πάνυ γερόντιον ἴσως νενομικίς με σύ;

SOPH. El. 1101: Λῆγισθον ἐνθ' ᾧ κηκεν ἱστορῶ πάλαι.

PIND. P. 4, 248: πολλοῖσι δ' ἄγῆμαι σοφίας ἐτέροις.

SAPPHO, 2, 9-10: ἀλλὰ καμ μὲν γλῶσσα ἔαγε, λέπτον δ' | αὔτικα χρῶ πῖρ ὑπαδὲ ὀρόμακεν.

HES. Theog. 726: ἐλήλαται. 727: κέχυται. 728: πεφύασι. 730: κερκύφεται.

HOM. Od. 5, 412: λισσῆ δ' ἀναδέδρομε πέτρῃ. 6, 44-5: ἀλλὰ μάλ' αἶθρη | πέπταται ἀννέφελος, λευκῆ δ' ἐπιδέδρομεν αἴγλη.

229. INTENSIVE PERFECT.—Not to be confounded with this use, which has many English analogies, is the survival of the old intensive perfects, chiefly in verbs of sound and verbs of emotion.

Verbs of Sound (Onomatopoeic Verbs):

Most of these are poetic or popular. κέκραγα, *I am bawling, bawling*; σεσίγηκα, *I am mum*.

λαβὼν μὲν σεσίγηκας, ἀναλώσας δὲ κέκραγας, AESCHIN. 3, 218; *When you get money you are mum, when you have spent it you are in full cry*.

AESCHIN. 3, 218 (see above).

HDT. 4, 183: τετρίγασι κατὰ περ αἰ νυκτερίδες.

AR. Vesp. 944: τί σεσιώπηκας;

SOPH. Tr. 1072: βέβρυχα κλάων.

HES. O. et D. 207: δαιμονίη, τί λέλληκας;

HOM. Od. 5, 411-2: ἀμφὶ δὲ κῦμα | βέβρυχεν ῥόθιον.

Il. 4, 433-5: οἷες . . . ἐστήκασιν . . . ἀζηχῆς μεμακυῖαι. 10, 362: μεμηκώς. 17, 264: βέβρυχεν μέγα κῦμα.

230. *Emotional Perfects:*

δέδια, *I am in a perfect tremble, I quiver and quake*. δέδι' ὦ ἄνδρες Ἀθηναῖοι μὴ τούτοις μετ' ἐκείνου πολεμῆν ἀναγκασθῶμεν, DEM. 14, 4.

DEM. 4, 8: μισεῖ τις ἐκείνον καὶ δέδι(ε) . . . καὶ φθονεῖ . . . κατέπτηχε μέντοι πάντα νῦν. 14, 4 (see above). 25, 1: ἐν δὲ τεθαύμακα.

PLATO, Phaedo, 64 D: φαίνεται σοι φιλοσόφου ἀνδρὸς εἶναι ἐσπουδακῆναι περὶ τὰς ἡδονὰς καλουμένας; Theaet. 161 B-C: οἷσθ' οὖν . . . ὁ θαυμάζω . . . ; . . . τὴν δ' ἀρχὴν τοῦ λόγου τεθαύμακα.

SOPH. Ai. 139: μέγαν ὄκνον ἔχω καὶ πεφόβημαι.

SIMON. AM. 7, 28: τὴν μὲν γελᾶ τε καὶ γέγηθεν ἡμέρην.

TYRT. 12, 28: ἀργαλέω τε πόθω πῦσα κέκηθε πόλις.

HOM. Od. 6, 106: γέγηθε δέ τε φρένα Λητώ.

Il. 10, 93-4: οὐδέ μοι ἦτορ | ἔμπεδον, ἀλλ' ἀλαλύκτῃμαι.

231. *Verbs of Sight:*

δέδορκα, *I look*. The classification cannot always be exact. τεθαύμακα, *I am astonished*, is also τεθαύμακα, *I am amazed*.

PIND. O. 1, 96-7: τὸ δὲ κλέος | τηλόθεν δέδορκε (intr.) τᾶν Ὀλυμπιάδων.

HES. O. et D. 508: μέμυκε δὲ γαῖα καὶ ἕλη.

HOM. Od. 19, 446: πῦρ δ' ὀφθαλμοῖσι δεδουρκῶς.

So also the solitary Verb of Smell, for which see HOM. Od. 9, 210.

232. Verbs of Gesture, Expression, and the like:

ἔσκυθρωπάκασι, DEM. 54, 34; *They are grim and grim.* δεδραγμένος, *grimly gripping.* κέχηνα, *I am all agape.*

DEM. 54, 34 (see above).

AR. Eq. 755: κέχηνεν. 1118-9: πρὸς τὸν τε λέγοντ' αἰὶ | κέχηνας.

HES. Theog. 826: γλώσσησιν δυοφερῆσι λελιχμότες.

HOM. Od. 11, 222: ψυχὴ . . . πεπότῃται.

Il. 2, 90: πεποτήταται, *They are all a-flutter.* 13, 393: κόνιος δεδραγμένος αἱματοΐσσης, *With his fists full of bloody dust.*

For the use of the Aorist as a Perfect, see 248-51.

233. PERFECT OF AN ACTION THAT IS DATED.—The Greek perfect may be used of a past action even when it is dated.

ἐπιδέδεικται τότε, ISAE. 3, 7; *It has been shown (nay, was shown) then.*

LYCURG. 103: Ἐκτωρ γὰρ τοῖς Τρωσὶ παρακελευόμενος ὑπὲρ τῆς πατρίδος τάδε εἴρηκεν.

DEM. 21, 7: ὕβρισμαι μὲν ἐγὼ καὶ προπεπηλάκισται τὸ σῶμα τοῦμὸν τότε, ἀγωνιεύεται δὲ καὶ κριθήσεται τὸ πρᾶγμα νυνί. 38, 8: πάντα [ταῦτ'] ἀφέιται τότε.

ISAE. 3, 7 (see above).

234. PERFECT FOR FUTURE PERFECT.—As the present may be used rhetorically for the future, so the perfect may be used for the future perfect.

εἰ γὰρ προλείψεις με(ε) . . . , οἰχόμεσθα (οἰχόμεσθα is a practical perfect), EUR. Or. 304-5; *If thou shalt abandon me, I am gone (lost).*

AESCHIN. 1, 90: εἰ γὰρ ἡ μὲν πράξις αὕτη ἔσται . . . , ὁ δὲ . . . εἰδὼς . . . ἔνοχος ἔσται . . . , ὁ δὲ κρινόμενος . . . ἀξιώσει . . . ἀνήρηται ὁ νόμος καὶ ἡ ἀλήθεια, καὶ δέδεικται φανερά ὁδός, δι' ἧς κτέ.

ANDOC. 1, 146: εἰάν με νυνὶ διαφθείρητε, οὐκ ἔστιν ὑμῖν ἔτι λοιπὸς τοῦ γένους τοῦ ἡμετέρου οὐδεὶς, ἀλλ' οἴχεται πᾶν πρόρριζον.

PLATO, Hipparch. 231 C-D: φέρε γάρ, εἰάν τις χρυσίου σταθμὸν ἤμισυν ἀναλώσας διπλάσιον λάβῃ ἀργυρίου, κέρδος ἢ ζημίαν εἴληφεν (= εἰληφὼς ἔσται);

EUR. Or. 304-5: εἰ γὰρ προλείψεις μ' ἢ προσεδρία νόσον | κτήση τιν', οἰχόμεσθα (see above).

SOPH. O. R. 1166· ὄλωλας, εἴ σε ταῦτ' ἐρήσομαι πάλιν. Ph. 75-6: ὥστ' εἴ με τύξων ἐγκρατῆς αἰσθήσεται, | ὄλωλα καὶ σέ προσδιαφθερῶ ξυνῶν.

On the Periphrastic Perfect, see 286-8.

On the Gnostic Perfect, see 257.

Pluperfect Tense

235. The Pluperfect denotes completion in the past. It may be defined as the perfect of the past, and hence is naturally associated with the imperfect. It is more distinctly than in Latin and in English the tense of fixed condition.

σπανιώτερα τὰ ἐπιτήδεια ἦν· τὰ μὲν γὰρ ἀνήλωτο, τὰ δὲ διήρπαστο, τὰ δὲ ἐξεκέχυτο, τὰ δὲ κατεκέκαυτο, XEN. Hell. 6, 5, 50: *Provisions were rather scarce; for part had been used up, part plundered, part spilled, part burned.*

LYS. 13, 20: ἡ δὲ βουλὴ . . . διέφθαρτο καὶ ὀλιγαρχίας ἐπέθυμε. 13, 52: πλοῖα παρεσκεύαστο καὶ οἱ ἐγγυηταὶ ἔτοιμοι ἦσαν.

XEN. Cyr. 3, 2, 11: ἐπεὶ δὲ ἠριστήκεσαν, . . . εὐθύς ἐτείχιζε φρούριον. Hell. 1, 1, 32: ἐπὶ δὲ τὸ ναυτικόν, ὃ ἐκείνος ἠθροίκει . . ., ἐξεπέμφθη Κρατησιππίδας. *Ibid.* 1, 3, 20: ἐπεὶ δὲ αὐτοῖς παρεσκεύαστο, νυκτὸς ἀνοίξαντες τὰς πόλεις . . . εἰσήγαγον τὸ στράτευμα, *When they had all their preparations made, they opened the gates by night and introduced the army.* *Ibid.* 6, 5, 21: ἐκ γὰρ τῆς πρόσθεν ἀθυμίας ἐδόκει τι ἀνειληφέναι τὴν πόλιν, ὅτι καὶ ἐνεβεβλήκει εἰς τὴν Ἀρκαδίαν καὶ δροῦντι τὴν χώραν οὐδεὶς ἠθελήκει μάχεσθαι. *Ibid.* 6, 5, 23: οἱ . . . Θηβαῖοι καλῶς σφίσιν ᾤοντο ἔχειν, ἐπεὶ ἐβεβροθήκεσαν μὲν, πολέμιον δὲ οὐδένα ἔτι ἑώρων ἐν τῇ χώρᾳ. *Ibid.* 6, 5, 50 (see above). *Ibid.* 7, 5, 21: ἐπεὶ γε μὴν ἐτέτακτο αὐτῷ τὸ στράτευμα . . ., τὴν . . . συντομωτάτην πρὸς τοὺς πολεμίους οὐκ ἤγε.

THUC. 2, 59, 1: ἡλλοίωντο τὰς γνώμας. 4, 29, 2: ὥρμητο διακωνδνεῖσαι.

HDT. 1, 85: ὁ Κροῖσος τὸ πᾶν ἐς αὐτὸν ἐπεποιήκει . . . καὶ δὴ καὶ ἐς Δελφοὺς περὶ αὐτοῦ ἐπεπόμφεε. 8, 72: Ὀλύμπια δὲ καὶ Κάρνεια παροικώκεε ἤδη.

PIND. O. 6, 53-4: ἀλλ' ἐν | κέκρυπτο γὰρ σχοῖνφ.

HES. Sc. 143: ἠλήλαντο. 154: τέτυκτο. 208: ἐτέτυκτο. 218: ἐστήρικτο. 288: ἐστάλατ(ο).

HYMN. HOM. I, 91-102: Λητῶ δ' ἐννήμαρ τε καὶ ἐννέα νύκτας ἀέλπτοις | ᾠδίεσσι πέπαρτο . . . αἱ δ' Ἴριον προῦπεμψαν κτέ. (cf. 208).

HOM. Od. 4, 132: χρυσῷ δ' ἔπι χεῖλα κερκράντο. 4, 135: τετάνυστο.

II. 5, 387-90: χαλκῆφ δ' ἐν κεράμφ δέδετο τρεῖς καὶ δέκα μῆνας. | . . . ὃ δ' ἐξέκλεψεν Ἄρην (cf. 208). 10, 155-6: εἶδ', ὑπὸ δ' ἔστρωτο μῖνον βοὸς ἀγραύλοιο, | αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαιεύς. 10, 540: οὔ πο πᾶν εἴρητο ἔπος, ὅτ' ἄρ' ἦλυθον αὐτοί.

For the Greek use of the Aorist, where English and Latin would use the Pluperfect, see 253.

236. PLUPERFECT OF RAPID RELATIVE COMPLETION.—The pluperfect is sometimes used to denote rapid relative completion. The later Greek writers often abuse it.¹

¹ Rutherford, Babrius lxiii, but compare A. J. P. xvii (1896), 518 and 519.

τούτων γνωσθέντων οὐδεμίαν διατριβὴν ἐποιησάμην, ἀλλ' εὐθὺς παρεκέκληντο μὲν οὖς εἶπον, προειρηκῶς δ' ἦν αὐτοῖς, ἐφ' ᾧ συνεληλυθότες ἦσαν, ἀγέγνωστο δ' ὁ λόγος, ἐπὴν η̄μένος δ' ἦν καὶ τεθορυβημένος καὶ τετυχηκῶς ὥνπερ οἱ κατορθούντες ἐν ταῖς ἐπιδείξεσιν, ISOC. 12, 233.

ISOC. 12, 233 (see above).

XEN. Cyr. I, 4, 5: ταχὺ μὲν . . . ἀφίκετο . . . , ταχὺ δὲ παρήει . . . , ταχὺ δὲ τὰ ἐν τῷ παραδείσῳ θηρία ἀνηλώκει . . . ὥστε ὁ Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ συλλεγεῖν θηρία.

THUC. 4, 47, 1: ὡς δὲ . . . ἐκπλέοντες ἐλήφθησαν, ἐλέλυτό τε αἱ σπονδαὶ καὶ τοῖς Κερκυραίοις παρεδέδοντο οἱ πάντες.

HER. 1, 79: ὡς δὲ οἱ ταῦτα ἔδοξε, καὶ ἐποίηε κατὰ τάχος· ἐλάσας γὰρ τὸν στρατὸν ἐς τὴν Λυδίην αὐτὸς ἄγγελος Κροίσῳ ἐληλύθει.

HOM. Od. 1, 360: ἦ μὲν θαμβήσασα πάλιν οἰκάνδε βεβήκει.

Il. 4, 134-6: ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς ὕστος· | διὰ μὲν ἄρ ζωστήρος ἐλήλατο δαιδαλίῳ | καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο. 13, 593-5: χεῖρα . . . Μενέλαος | τὴν βάλεν, ἧ ῥ' ἔχε τόξον εὐξοον· ἐν δ' ἄρα τόξῳ | ἀντικρὺ διὰ χειρὸς ἐλήλατο χάλκεον ἔγχος.

237. PLUPERFECT USED AS AN IMPERFECT. — When the perfect is used as a present (228), the pluperfect is used as an imperfect.

κακῶν Ἰλιάς περιεστήκει Θηβαίους, DEM. 19, 148; *An Iliad of woes was encompassing Thebes (the Thebans)*. ἔκεκράγεσαν . . . τοὺς πρυτάνεις ἀφίναί, AR. Eq. 674; *They kept on bawling "The prytanes must dismiss."*

DEM. 19, 148 (see above).

PLATO, Phaedr. 233 D: οὐτ' ἂν πιστοὺς φίλους ἐκεκτήμεθα. Theact. 198 D: ἂ πάλαι ἐκέκτητο.

THUC. 3, 70, 3: ἦν γὰρ . . . ἐθελοπρόξενός τε τῶν Ἀθηναίων καὶ τοῦ δίμου προειστήκει.

AR. Ach. 10: ὅτε δὴ 'κεχήνη (*sat with mouth open*) προσδοκῶν τὸν Αἰσχύλον. Eq. 674 (see above).

HER. Sc. 148: δεινὴ ἔρις πεπότητο (*was afty, "flying all abroad"*) κορύσσουσα κλόνον ἀνδρῶν. 155: δεδήει. 191: ἔστασαν. 269: εἰστίκει. 274: ὀρώρει.

HOM. Od. 9, 210: ὀσμὴ . . . ὀδῶδει.

Il. 8, 68: ἥελιος μέσον οὐρανὸν ἀμφιβεβήκει, *The sun stood astride the midheaven.*

Aorist Tense

238. The Aorist states a past action without reference to its duration simply as a thing attained. It is one of the two great narrative tenses of the Greek language, and is best studied in

connection with the other, the imperfect. Examples are found everywhere.¹ (Upshot Aorist.)

Κόνων . . . ἐνίκησε τὴν ἐν Κνίδῳ ναυμαχίαν . . . Ἴφικράτης ἀνείλε τὴν Λακεδαιμονίων μόραν, DIN. I, 75; *Conon gained the (great) naval victory of (at) Cnidus, Iphicrates annihilated the Lacedaemonian mora.*

239. INGRESSIVE AORIST.—The aorist often appears as the point of origin. This is due to the character of the verbs, which are chiefly denominative. Hence this aorist, which is called the ingressive aorist, is usually the first aorist. (Outset Aorist.)

ἐβασίλευσε . . . Γύγης, HDT. I, 13; *Gyges became king.*

PLATO, Euthyd. 276 D: ἐγέλασαν τε καὶ ἐθορύβησαν, *They set up a laugh and broke out into applause.*²

XEN. Hell. 2, 2, [24]: Διονύσιος . . . ἐτυράννησε (= τύραννος ἐγένετο), *D. became tyrant.*

THUC. I, 4: ἤρξέ τε καὶ οἰκιστὴς . . . ἐγένετο, *He acquired the rule and became founder.*

HDT. I, 13 (see above). 1, 19: ἐνόσησε ὁ Ἄλυάττης, *Alyattes fell sick.* 7, 45: ὁ Ξέρξης . . . ἐδάκρυσσε, *Xerxes burst into tears.*

AR. Eccl. 431: εἶτ' ἐθορύβησαν κἀνέκραγον ὡς εὐ λόγοι.

AESCHYL. P. V. 235: ἐγὼ δ' ἐτόλμησα(a).

PIND. O. 7, 37: ἀνορούσαισ' ἀλάλαξεν ὑπερμάκει βοᾷ (*gave a wild halloo*).

HOM. Il. 3, 259: ῥίγησεν (*gave a shudder*) δ' ὁ γέρων. 11, 546: τρέσσει, *He took to flight.*

240. *So with the moods and verbals:*

ἐὰν νοσήσῃ, *if he falls sick*; μὴ νοσήσαιμι, *may I not fall sick*; νοσήσαι, *to fall sick*; νοσήσας, *having fallen sick* = εἰς νόσον ἐμπεσών.

ANTIPHON, 2 β 1: ὅταν . . . νοσήσωσιν, ὑγιεῖς γενόμενοι σφῶνται.

PLATO, Critias, 111 B: νοσήσαντος σώματος ὁσῆ. Timae. 84 A: τὸ δὲ δὴ σάρκας ὁσῆσις ξυνοῦν ὅπῳ' ἂν νοσήσῃ (*becomes diseased*) . . . καταψήχεται.

THUC. 2, 58, 2: ὥστε καὶ τοὺς προτέρους στρατιώτας νοσήσαι.

AR. Pl. 569: πλουτήσαντες (257). 834-6: κἀγὼ μὲν ὦμην οὖς τέως | εὐηργέτησα θεομένων ἕξιν φίλους | ἄνωγες βεβαίους, εἰ δεηθεῖσιν ποτέ.

AESCHYL. P. V. 203: σπεύδοντες, ὡς Ζεὺς μήποτ' ἄρξαιεν (*become lord*) θεῶν.

¹ On the proportion of aorist and imperfect, see B. L. G. in A. J. P. iv (1883), 163; xiv (1893), 104; xvi (1895), 259; and C. W. E. M. in A. J. P. xvi (1895), 142.

² It should be noted that the ingressive rendering is not a proof, but only an illustration. See C. W. E. M. in A. J. P. xvi (1895), 150-1.

241. INGRESSIVE TRANSLATION OF SECOND AORIST.—Ingressive translations are, of course, possible with a number of second aorists, as ἔστην, *I took a stand*, ἔβην, *I took a step*; but there is not the same contrast between state and entrance upon a state as in the first aorist, not the same πόρευσις εἰς τὸ εἶναι, as it is called by a late writer, [PLATO], Defl. 411 A. Especially common is the ingressive translation of ἔσχον. ἔχω, *I hold*, ἔσχον, *I took hold*; ἔχω, *I possess, I am possessor, have*, ἔσχον, *I took possession, I got*. This is all the more natural as ἔχω connotes a state and is often used in periphrases with verbal nouns. αἰτίαν ἔσχον=ἠτιάθη, *got blamed* (see 178).

ὁ δὲ Κνωξάρης . . . τὴν βασιλείαν ἔσχε = ἐβασίλευσε = βασιλεὺς ἐγένετο, XEN. Cyr. 1, 5, 2; *Cyaxares succeeded to the throne*.

XEN. Cyr. 1, 5, 2 (see above).

THUC. 1, 12, 3: Δωριῆς . . . ὀδοηκοστῶ ἔτει ξὺν Ἑρακλείδαις Πελοπόννησον ἔσχον (cf. ᾤκησαν *ibid.*). 1, 103, 4: καὶ ἔσχον Ἀθηναῖοι Μίγαρα καὶ Πηγάς. 4, 49: αὐτοὶ Ἀκαρνανῆες οἰκῆτορες ἀπὸ πάντων ἔσχον τὸ χωρίον. 4, 95, 3: τὴν Βοιωτίαν ποτὲ ἔσχον. 8, 23, 3: τοὺς ἀντιστάνας μάχῃ νικῆσαντες τὴν πόλιν ἔσχον. 8, 106, 1: τὴν . . . νίκην ταύτην . . . ἔσχον, *They gained this victory*.

AR. Ran. 1035: τιμὴν καὶ κλέος ἔσχευ.

PIND. O. 2, 10: ἱερὸν ἔσχον οἶκημα ποταμοῦ. P. 1, 65: ἔσχον δ' Ἀμύκλας ὄλβιοι. 3, 24: ἔσχε τοιαύταν μεγάλην ἀφάταν (cf. HOM. Il. 16, 685: μέγ' ἀάσθη).

242. *So with the moods and verbals:*

ἡγούμενοι, εἰ ταύτην (sc. τὴν ἡμετέραν πόλιν) σχοίεν, ῥαδίως καὶ τὰλλα ξεῖν, THUC. 6, 33, 2. τὴν ἐπωνυμίαν . . . σχεῖν, *Ibid.* 1, 9, 2. τῷ . . . σχόντι γυναῖκα = γήμαντι, *Ibid.* 2, 29, 3; *Who took to wife*.

243. AORIST OF ACTIONS OF LONG DURATION.—The aorist is often used for rapid, individual action. But it is rather the tense of momentum than the tense of momentary action. No matter how long the action, it may be represented by the aorist, and it must be represented by the aorist when it is summed up. With definite numbers the aorist is the rule except as set forth in sections 208–10. (Complexive Aorist.)

Εὐκτήμων . . . ἐβίω ἑτη ἕξ καὶ ἐνενήκοντα, ISAE. 6, 18; *Euctemon lived ninety-six years*.

LYCURG. 72: ἐνενήκοντα . . . ἑτη τῶν Ἑλλήμων ἡγεμόνες κατέστησαν.

DEM. 38, 12: τούτων . . . ἐπίτροπος . . . ἐγένεθ' ἑκαίδεκα ἑτη, *Of these he was (not became) guardian sixteen years*.

ISAE. 6, 18 (see above).

LYS. 12, 4: ἑτη δὲ τριάκοντα ᾤκησε.

ANDOC. 3, 4: ἡμῖν εἰρήνη ἐγένετο . . . ἔτη πενήκοντα, καὶ ἐνεμείναμεν ἀμφότεροι ταύταις ταῖς σπονδαῖς ἔτη τριακαίδεκα.

THUC. 2, 2: τέσσαρα μὲν γὰρ καὶ δέκα ἔτη ἐνέμειναν αἱ τριακοντούταις σπονδαί. 4, 6, 2: ἡμέρας . . . πεντεκαίδεκα ἔμειναν ἐν τῇ Ἀττικῇ, *They remained fifteen days in Attica.*

HDT. 2, 157: Ψαμμίτιχος . . . ἐβασίλευσε Αἰγύπτου τέσσαρα καὶ πενήκοντα ἔτα.

AR. Pl. 846: οὐκ, ἀλλ' ἐνεργήσωσ' ἔτη τριακαίδεκα.

HOM. Il. 6, 174: ἐννήμαρ ξείνισσε (209).

244. *So of the Moods :*

LYCURG. 58: ἐξ ἔτη συνεχῶς ἀποδημήσας, *Having been abroad for six years continuously.*

LYS. 24, 9: δεκάκις ἂν ἔλοιτο χορηγήσαι μᾶλλον ἢ ἀντιδοῦναι ἅπαξ.

PLATO, Legg. 955 A: δεθῆναι . . . ἐνιαυτόν, *To be put in jail a year.*

HDT. 1, 7: ἄρξαντες . . . ἔτα πέντε τε καὶ πεντακόσια. 1, 16, 25.

ANACR. 8: ἔτα πενήκοντά τε καὶ ἑκατόν . . . βασιλεῦσαι.

HOM. Il. 6, 217: ἐείκοσι ἡματ' ἐρύξας.

245. AORIST OF TOTAL NEGATION.—As the aorist is used of one, so it is used of none. Total negation is expressed by the aorist, as resistance to pressure is expressed by the imperfect (216).

οὐχ εἶλον, *They did not take*; οὐχ ἦρουν, *They could not take*. οὐκ ἐδέξαντο, *They did not receive*; οὐκ ἐδέχοντο, *They would not receive*. οἱ μὲν οὐκ ἦλθον, οἱ δ' ἐλθόντες οὐδὲν ἐποίουν, DEM. 18, 151; *Some did not come; some, when they did come, would not do anything.*

LYS. 3, 14: οὐδεὶς οὔτε κατεάγη τὴν κεφαλὴν οὔτε ἄλλο κακὸν οὐδὲν ἔλαβεν.

PLATO, Gorg. 471 B: οὐ μετεμέλησεν αὐτῷ.

XEN. CONV. 1, 14: οὐκ ἐκίνησε γέλωτα.

AR. Ach. 34-6: οὐδεπώποτ' εἶπεν (sc. ὁ δῆμος), ἄνθρακας πρίω, | . . . | ἀλλ' αὐτὸς ἔφερε πάντα.

AESCHYL. Pers. 179: οὔτι πω τοιόνδ' ἐναργὲς εἰδόμην.

PIND. O. 1, 47: οὐδὲ ματρὶ πολλὰ μαιόμενοι φάτες ἄγαγον.

HOM. Il. 3, 239-40: ἢ οὐχ ἐσπέσθην Λακεδαιμόνος ἐξ ἐρατεινῆς, | ἢ δεῦρω μὲν ἔποντο κτέ.

246. The same principle applies to the moods. The change of tense from present to aorist is often to be accounted for by a change from positive to negative, and *vice versa*.

μηδὲν ἄμαρτεῖν ἐστι θεῶν καὶ πάντα κατορθοῦν, Epigr. ap. DEM. 18, 289;

To make no blunder and do all things right, (that) is (the province) of the gods (alone).

DEM. (Epigr. ap.), 18, 289 (see above).

ISOC. 4, 11: ὡσπερ . . . τὸν . . . ἀκριβῶς ἐπιστάμενον λέγειν ἀπλῶς οὐκ ἂν δυνάμενον εἰπεῖν.

ANTIPHON, 1, 6: ἐξουσία ἦν σαφῶς εἰδέναι . . . οὐκ ἦν πυθέσθαι.

PLATO, Alc. II, 143 B: ὅπερ οὖν οὐδεὶς ἂν οἴθηεῖν, ἀλλὰ τοῦτό γε πᾶς ἂν οἴοιτο ἰκανὸς εἶναι. Ion, 531 B: εἰ δὲ σὺ ἦσθα μάντις, οὐκ, εἴπερ περὶ τῶν ὁμοίως λεγομένων οἷός τ' ἦσθα ἐξηγήσασθαι (= οὐχ οἷός τ' εἰ ἐξηγήσασθαι), καὶ περὶ τῶν διαφύρως λεγομένων ἠπίστω ἂν ἐξηγεῖσθαι;

XEN. An. 2, 4, 6: ἀδύνατον διαβῆναι.

THUC. 1, 70, 2: τὰ ὑπάρχοντά τε σφύζειν καὶ ἐπιγνώναι μηδέν.

AR. Lys. 129: οὐκ ἂν ποιήσαιμ(ι) (no metrical necessity).

AESCHYL. P. V. 63: πλὴν τοῦδ' ἂν οὐδεὶς ἐνδίκως μέμψαιτό μοι (no metrical necessity).

PIND. N. 8, 44-5: τὸ δ' αὖτις τεὰν ψυχὰν κομίξαι | οὔ μοι δυνατόν (no metrical necessity).

247. When the negative is the equivalent of the positive present, the present is more frequently used in both members.

θάρσσε, Γύγη, καὶ μὴ φοβεῦ, HDT. 1, 9; *Be of good courage, Gyges, and be not afraid.* ἀποστερεῖν καὶ μὴ ἀποδιδόναι, DEM. [35], 42.

DEM. [35], 42 (see above).

AESCHIN. 2, 59: παρεῖναι καὶ μὴ ἀποδημεῖν.

HDT. 1, 9 (see above).

HOM. Od. 4, 825: θάρσει, μηδέ τι πάγχυ μετὰ φρεσὶ δεῖδιθι λίην.

248. THE AORIST FOR THE PERFECT.—The aorist is very often used where we should expect the perfect.

1. Many verbs form no perfect. So many of the liquid verbs. The aorist is next of kin. In later Greek many mechanical perfects have been formed from the desire of analogy. See Curtius, Verbum II, 211.

ἀλλὰ Θετταλία πῶς ἔχει; οὐχὶ τὰς πολιτείας καὶ τὰς πόλεις αὐτῶν παρήρηται, καὶ τετραρχίας κατέστησεν, ἵνα μὴ μόνον κατὰ πόλεις, ἀλλὰ καὶ κατ' ἔθνη δουλεύωσιν; DEM. 9, 26.

DEM. 9, 26 (see above).

ISOC. 5, 19-21: οὐκ ἐλάττω τὴν βασιλείαν πεποίηκεν ἀλλ' εὐχῆς ἄξια διαπέπρακται. τί γὰρ ἐλλέλοιπεν; οὐ . . . πεποίηκεν . . . προσήκται . . . πεποίηκεν . . .

¹ DIONYS. HAL., De admir. vi, 54 (R. vi, p. 1120), in quoting this passage, gives καθίστακεν, a characteristic variant.

κατέστραπται . . . εἴληφεν . . . γέγονεν; ἀπάσης δὲ τῆς Θράκης οὓς ἠβουλήθη δεσπό-
τας κατέστησεν; (A solitary aorist after a long string of perfects.)

AR. AV. 301: τί φῆς; τίς γλαῦκ' Ἀθήναξ' ἤγαγε; (No classic perfect.)

AESCHYL. P. V. 28: τοιαῦτ' ἐπηύρου (no perfect) τοῦ φιλανθρώπου τρόπου.

PIND. O. 10, 7-8: ὁ μέλλων χρόνος | ἐμὸν καταίσχυνε βαθὺ χρέος (see
note ad loc.).

HOM. II. 5, 127-8: ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἢ πρὶν ἐπῆεν, | ὄφρ'
εὖ γινώσκης ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα (ἤρηκα is not found in Homer).

249. 2. When the perfect is used as a present, the aorist may
take a perfect translation.¹

πολλάκις ἐθαύμασα, XEN. Mem. I, I, I; *I have often wondered.* ἔκτησο
. . . αὐτὸς τὰ περ αὐτὸς ἐκτήσαο, HDT. 7, 29; *Keep thyself what thyself hast
made.*

LYS. 12, 3: πολλάκις εἰς πολλὴν ἀθυμίαν κατέστην, μὴ . . . ποιήσωμαι.

XEN. Mem. I, I, I (see above).

HDT. 4, 97: οὐ γὰρ ἔδεισά κω μὴ ἐσσωθῆωμεν ὑπὸ Σκυθῶν μάχη. 7, 29 (see
above).

EUR. Alc. 541: τεθνᾶσιν οἱ θανόντες· ἀλλ' ἴθ' εἰς δόμους, *Once dead, the
dead stay dead. Get thee within.* fr. 507: τί τοὺς θανόντας οὐκ ἔας τεθη-
κέναι;

AESCHYL. Cho. 504: οὕτω γὰρ οὐ τέθηκας οὐδέ περ θανών, *Thus (shalt
Ihou show) thou art not dead though thou hast died.*

HOM. Od. I, 166-8: νῦν δ' ὁ μὲν ὡς ἀπόλωλε . . . τοῦ δ' ὤλετο νόστιμον
ἡμαρ.

II. 13, 623-4: οὐδέ τι . . . ἐδδείσατε. 772-3: νῦν ὤλετο πᾶσα κατ'
ἄκρης Ἥλιος αἰπεινή.

250. 3. The aorist is used from affinity to the negative.

τῶν οἰκετῶν οὐδένα κατέλιπεν, ἀλλ' ἅπαντας πέπρακε, AESCHIN. I, 99; *Not
a servant has he left (did he leave), but he has sold them all (they are all sold).*

HYPER. Eux. 28: οὐδ' αὐτὸς ιδιώτην οὐδένα πώποτε ἐν τῷ βίῳ ἔκρινα . . .
τίνας οὖν κέκρικα;

AESCHIN. I, 99 (see above).

ISOC. 3, 35: φανήσομαι γὰρ οὐδένα μὲν πώποτ' ἀδικήσας, πλείους δὲ . . . τῶν
πολιτῶν . . . εὖ ποιηκῶς . . . ἢ σύμπαντες οἱ πρὸ ἐμοῦ βασιλεύσατες.

251. 4. *Other examples:*

ISOC. 8, 19: ὁ μὲν τοίνυν πόλεμος ἀπάντων ἡμᾶς τῶν εἰρημένων ἀπεστέρηκεν·
καὶ γὰρ πενεστέρους ἐποίησε καὶ πολλοὺς κινδύνους ὑπομένειν ἠνάγκασε καὶ
πρὸς τοὺς Ἑλληνας διαβιβλήκε καὶ πάντας τρόπους τεταλαιπώρηκεν ἡμᾶς.

¹ A. J. P. iv (1883), 429, note.

HOM. II. 4, 243-6: τίφθ' οὕτως ἔστητε τεθηπότες ἤτε νεβροί; | αἶ τ' . . . | ἐστᾶσ', . . . | ὡς ὑμεῖς ἔστητε τεθηπότες οὐδὲ μάχεσθε (ἔστητε is here used instead of a perfect in a present sense).

252. This is especially important in the matter of sequence. See LYS. 12, 3 (249), HDT. 4, 97 (249), and HOM. II. 5, 127-8 (248), where the aorist equals the perfect and naturally takes the sequence of the principal tenses.¹

253. AORIST TRANSLATED BY THE PLUPERFECT.—We often translate the aorist by a pluperfect for the sake of clearness.

τοῖς ἰδίοις χρήσεσθαι ἔφη, ἃ ὁ πατήρ αὐτῷ ἔδωκεν, XEN. Hell. 1. 5, 3; *He said that he would use his own means, which his father had given him.*

XEN. Hell. 1, 5, 3 (see above). 7, 2, 19: ὡς δὲ τὴν νύκτα ἡγρύπνησαν, ἐκάθευδον μέχρι πόρρω τῆς ἡμέρας, *As they had been awake all night, they slept until far into the day.*

THUC. 7, 1, 3: τὰς γὰρ ναῦς ἀνείλκυσαν ἐν Ἰμέρα, *The ships they had beached in Himera.*

HDT. 4, 146: αἱ δὲ ἐπεῖτε ἐσῆλθον, ποιοῦσι τοιάδε. 147: δεινὸν ποιεύμενος ἄρχεσθαι ὑπ' ἄλλων ἐπεῖτε ἐγεύσατο ἀρχῆς.

For other examples, see *Temporal Sentences*.

254. For the difference of the aorist and the pluperfect, compare HDT. 3, 25: πρὶν δὲ τῆς ὁδοῦ τὸ πέμπτον μέρος διεληλυθῆναι τὴν στρατιήν, αὐτίκα πάντα αὐτοῦς τὰ εἶχρον σιτίων ἐχόμενα ἐπελελοίπεε, μετὰ δὲ τὰ σιτία καὶ τὰ ὑποζύγια ἐπέλιπε κατεσθιόμενα, *Before they HAD completed the fifth part of the journey, the provisions HAD entirely failed them, and after their provisions their beasts of burden FAILED them.*

255. GNOMIC AORIST.—The universal present may be represented by the aorist. The principle is that of the generic article. A model individual is made to represent a class. This is called the gnomic aorist, because it is used in maxims, sentences, proverbs (*γνώμαι*), which delight in concrete illustrations. The gnomic aorist interchanges freely with the present, but does not thereby lose its peculiar effect.²

ῥῆμη . . . μετὰ μὲν φρονήσεως ὠφέλησεν, ἄνευ δὲ ταύτης πλείω τοὺς ἔχοντας ἔβλαψε, ISOC. [1], 6; *Strength with judgment does good, without it does greater harm to those that possess it.*

DEM. 2, 9: ὅταν μὲν γὰρ ὑπ' εὐνοίας τὰ πράγματα συστήῃ, . . . συμπονεῖν . . .

¹ A. J. P. iv (1883), 429, note.

² See note on PIND. P. 8, 15.

ἐθέλουσιν ἄνθρωποι· ὅταν δ' ἐκ πλεονεξίας καὶ πονηρίας τις ὥσπερ οὗτος ἰσχύσῃ, ἢ πρώτη πρόφασις καὶ μικρὸν πταίσμα πάντ' ἀνεχαίτισεν καὶ διέλυσεν. *Ibid.* 10. 21. 5. 12.

ISOC. 1. 6 (see above). 5, 38: ἐπὴν δὲ κακῶς ἀλλήλους διαθῶσιν, οὐδενὸς διαλύοντος αἰτοὶ διέστησαν.

PLATO, Legg. 720 D: ὁ δὲ ἐλεύθερος (sc. ἰατρός) . . . διδάσκει τὸν ἀσθενοῦντα αἰτόν, καὶ οὐ πρότερον ἐπέταξε πρὶν ἢν πῃ ξυμπείσῃ, *The physician who is free (and not a slave) instructs the patient himself and does not give a prescription until he in some way succeeds in convincing him.* Phaedo, 73 D: οἱ ἐρασταί, ὅταν ἴδωσι λύραν . . . ἢ ἄλλο τι οἷς τὰ παιδικὰ αὐτῶν εἴωθε χρῆσθαι, πάσχουσι τοῦτο· ἔγνωσαν τε τὴν λύραν καὶ ἐν τῇ διανοίᾳ ἔλαβον τὸ εἶδος τοῦ παιδός, οὐ ἦν ἡ λύρα.

HDT. 7, 10, ε): οὗτω δὲ καὶ στρατὸς πολλὸς ὑπὸ ὀλίγου διαφθείρεται κατὰ τοιούδε. ἐπέαν σφι ὁ θεὸς φθονήσας φόβον ἐμβάλῃ ἢ βροντὴν, δι' ὧν ἐφθάρησαν ἀναξίως ἐωυτῶν (a good example of general principle and particular illustration).

COM. Men. 4. 354. 495: τύχη τέχην ὠρθωσεν, οὐ τέχνη τύχην.

PIND. O. 4. 4: ξείνων δ' εὖ πρασσόντων, ἔσαν αὐτίκ' ἀγγελίαν ποτὶ γλυκεῖαν ἐσλοί. O. 7, 30-1: αἱ δὲ φρενῶν ταραχαὶ παρέπλαγξαν καὶ σοφόν. fr. 225: ὅπταν θεὸς ἀνδρὶ χάρμα πέμψῃ, πάρος μέλαιναν κραδίαν ἐστυφέλιξεν . . .

SIMON. C. 65: ὁ δ' αὖ θάνατος κίχεν καὶ τὸν φυγόμαχον.

THEOGN. 661-6: καὶ ἐκ κακοῦ ἐσθλὸν ἔγεντο, | καὶ κακὸν ἐξ ἀγαθοῦ· καὶ τε πενιχρὸς ἀνὴρ | αἶψα μάλ' ἐπλούτησε· καὶ ὅς μάλ' ἀπολλὰ πέπεται, | ἐξάπινης πάντ' οὖν ὄλεσε νυκτὶ μῆ. | καὶ σώφρων ἤμαρτε, καὶ ἄφρονι πολλὰκι δόξα | ἔσπετο, καὶ τιμῆς καὶ κακὸς ὧν ἔλαχεν.

SOLON, 13. 8. 28. 29. 31. 38. 54. 68.

TYRT. 12, 20-2: οὗτος ἀνὴρ ἀγαθὸς γίγνεται ἐν πολέμῳ· | αἶψα δὲ δυσμενῶν ἀνδρῶν ἔτρεψε φάλαγγας | τρηχείας, σπουδῇ τ' ἔσχεθε κῶμα μάχης.

HES. Theog. 436: παραγίγνεται ἡδ' ὀνίησι, but 442-3: ῥηιδίως ἄγρην κυδρὴν θεὸς ὥπασε πολλὴν, | βρεία δ' ἀφείλετο φαινομένην, ἐθέλουσά γε θυμῷ. 447: ἐξ ὀλίγων βριάει, κάκ πολλῶν μείονα θῆκεν. (The end of the verse is more than a metrical shift; it is a swoop.)

HOM. Il. 4. 442-3: ἢ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα | οὐρανῷ ἐστήριξε κάρη καὶ ἐπ' χθονὶ βαίνει.

256. AORIST OF COMPARISON.—Ultimately akin to the gnomic aorist is the aorist of comparison which is often used in poetry, the concrete example being more vivid and striking.

δει δὴ πάντας, ὥσπερ οἱ ἰατροί, ὅταν καρκίνον . . . ἴδωσιν, ἀπέκαυσαν ἢ ὄλωσ ἀπέκοψαν, οὕτω τοῦτο τὸ θηρίον ὑμᾶς ἐξορίσαι κτέ., DEM. 25, 95; *As physicians, when they see a cancer, burn it off or cut it off bodily, so ought you all to landdamn this monster.*

SOLON, 13, 18-25: ὥστ' ἄνεμος νεφέλας αἶψα διεσκέδασεν | ἡρινός, ὅς . . .

γῆν κατὰ πυροφόρον' | δηώσας καλὰ ἔργα, θεῶν ἔδος αἰπὴν ἰκάνει | οὐρανόν, αἰθρίην
δ' αὐτίς ἔθηκεν ἰδεῖν | . . . | τοιαύτη Ζητὸς πέλεται τίσις.

HOM. Od. 4, 335-40: ὡς δ' ὀπότη' ἐν ξυλόχῳ ἔλαφος κρατερῶο λέοντος | νε-
βρούς κοιμήσασα νεηγεῖας γαλαθηνούς | κνημοὺς ἐξερέησι καὶ ἄγκεια ποιήεντα | βο-
σκομένη, ὁ δ' ἔπειτα ἐὶν εἰσήλυθεν εὐνήν, | ἀμφοτέροισι δὲ τοῖσιν ἀεκία πότμον
ἐφῆκεν · | ὡς Ὀδυσσεὺς κείνοισιν ἀεκία πότμον ἐφῆσει.

II. 3, 23-28: ὡς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας, | . . . ὡς ἐχάρη
Μενέλαος Ἀλέξανδρον θεοειδῆ | ὀφθαλμοῖσιν ἰδῶν.

257. GNOMIC PERFECT AND FUTURE.—The so-called gnomic perfect and gnomic future correspond to English uses. The gnomic future is based on expectation, the gnomic perfect on experience.

Perfect:

πολλοὶ . . . ἤδη δούλοι . . . σεσώκασι δεσπότης, PLATO, Legg. 776 D-E;
Many slaves ere now have saved masters.

ANDOC. [4], 19: ὅστις δὲ ὑπερορᾷ ταῦτα, τὴν μεγίστην φυλακὴν ἀνήρηκε τῆς
πόλεως, *Whoso overlooks this, has taken away the greatest safeguard of the
state.*

PLATO, Legg. 776 D-E (see above).

HDT. 2, 6: ὅσοι μὲν γὰρ γεωπέιναι εἰσι ἀνθρώπων, ὀργυῖησι μεμετρήκασι
τὴν χώραν, ὅσοι δὲ ἦσσαν γεωπέιναι, σταδιοῖσι, κτέ.

AR. Vesp. 493-5: ἦν μὲν ὠνήταί τις ὀρφῶς, μεμβράδας δὲ μὴ θέλη, | εὐθέως
εἶρηχ' ὁ πωλῶν πλησίον τὰς μεμβρίδας · | οὗτος ὀφωνεῖν ἔοιχ' ἄνθρωπος ἐπὶ τυραν-
νίδι. Pl. 567-9: σκέψαι . . . τοὺς ῥήτορας, ὡς ὀπότεν μὲν | ᾧσι πένητες, περὶ τὸν
δημον . . . εἰσὶ δίκαιοι, πλουτήσαντες δ' ἀπὸ τῶν κοινῶν παραχρήμ' ἀδικοὶ γε γένηνται.

EUR. fr. 1028: ὅστις νέος ὦν μουσῶν ἀμελεῖ, | τὸν τε παρελθόντ' ἀπόλωλε
χρόνον | καὶ τὸν μέλλοντα τέθνηκεν.

PIND. O. I, 54: ἀκέρδεια λέλογχεν θαμινὰ κακαγόρους. P. 3, 54: κέρδει
καὶ σοφία δέδεται.

THEOGN. 109-10: ἄπληστον γὰρ ἔχουσι κακοὶ νόον · ἦν δ' ἐν ἀμάρτης, | τῶν
πρόσθεν πάντων ἐκκέχυται φιλότης.

SOLON, 13, 27-8: αἰεὶ δ' οὐ' ἐ λέληθε διαμπερές, ὅστις ἀλιτρὸν | θυμὸν ἔχη,
πάντως δ' ἐς τέλος ἐξεφάνη.

TYRT. II, 14: τρεσσάντων δ' ἀνδρῶν πᾶσ' ἀπόλωλ' ἀρετή.

HOM. II. 5, 531-2: αἰδομένων δ' ἀνδρῶν πλείους σοοὶ ἢ ἐφάνται · | φευ-
γόντων δ' οὐτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή. 15, 139-40: ἤδη γὰρ τις τοῦ γε
βίην καὶ χεῖρας ἀμείνων | ἦ πέφαιτ' ἦ καὶ ἔπειτα πεφήσεται.

258. *Future:*

οὐδὲ ἄλλου οὐδενὸς ἐμψύχου κεφαλῆς γεύσεται Αἰγυπτίων οὐδεῖς, HDT. 2, 39;
*No Egyptian (none of the E.) tastes (will taste) of the head of this or any
other animal.*

HDT. I, 173: εἰρομένου δὲ ἐτέρου τὸν πλησίον τίς εἶη, καταλέξει ἐωυτὸν μητρόθεν. 2, 5: κατεῖς καταπειρητηρίην πηλὸν τε ἀνοίσεις καὶ ἐν ἔνδεκα ὀργυγῆσι ἔσσει (Traveller's Future). 2, 39 (see above). 41: τῶν εἵνεκα οὔτε ἀνὴρ Αἰγύπτιος οὔτε γυνὴ ἄνδρα Ἑλληνα φιλήσει ἐν τῷ στόματι, οὔδὲ μαχαίρῃ ἀνδρὸς Ἑλληνος χρῆσεται . . . οὔδὲ κρέως καθαροῦ βοῦς διατετημένου Ἑλληνικῆ μαχαίρῃ γεύσεται (fut. parallel with opt. and ἄν).

SOLON, 13, 55-6: τὰ δὲ μόρσιμα πάντως | οὔτε τις οἰωνὸς ῥύσεται οὔθ' ἱερά.

259. EMPIRICAL AORIST.—But when the aorist has a temporal adverb or a negative or a numeral with it, it is best referred to the same class with the English perfect of experience (empirical aorist).

πολλάκις . . . δεσπότηαι ὀργιζόμενοι μείζω κακὰ ἔπαθον ἢ ἐποίησαν, XEN. Hell. 5, 3, 7: *Often have masters suffered from anger greater evils than they have inflicted.*

LYCURG. 79: τοὺς μὲν γὰρ ἀνθρώπους πολλοὶ ἤδη ἐξαπατήσαντες καὶ διαλαθόντες οὐ μόνον τῶν παρόντων κινδύνων ἀπελύθησαν ἀλλὰ κτέ.

PLATO, Phaedr. 234 B: τοὺς μὲν ἐρῶντας οἱ φίλοι νουθετοῦσιν . . . τοῖς δὲ μὴ ἐρῶσιν οὔδεις πώποτε τῶν οἰκείων ἐμέμψατο.

XEN. Hell. 5, 3, 7 (see above). Occ. 5, 18: καὶ πρόβατα δ' ἐνόστε κάλλιστα τεθραμμένα νόσος ἐλθοῦσα κάκιστα ἀπώλεσεν. Cf. [R. A.] 2, 20: ὅστις δὲ μὴ ὦν τοῦ δήμου εἴλετο ἐν δημοκρατουμένη πόλει οἰκεῖν μᾶλλον ἢ ἐν ὕλιγαρχουμένη, ἀδικεῖν παρεσκευάσατο καὶ ἔγνω ὅτι κτέ.

HDT. 2, 68: γλώσσαν δὲ μόνον θηρίων οὐκ ἔφυσε. 3, 53: πολλοὶ δὲ ἤδη τὰ μητρῶα διζήμενοι τὰ πατρώα ἀπέβαλον.

COM. Men. 4, 346, 205: ἡ γλώσσα πολλοὺς εἰς ὕλεθρον ἤγαγεν.

EUR. fr. 360, 28-9: τὰ μητέρων δὲ δάκρυ' ὕταν πέμπη τέκνα, | πολλοὺς ἐθήλυν' εἰς μάχην ὀρμωμένους.

PIND. O. 1, 31-3: χάρις δ', ἄπερ ἅπαντα τεύχει τὰ μέλιχα θνατοῖς, | . . . καὶ ἄπιστον ἐμήσατο πιστὸν | ἔμμεναι τὸ πολλάκις. N. 11, 39-41: ἐν σχερῷ δ' οὔτ' ὦν μέλαινα καρπὸν ἔδωκαν ἄρουραι, | δένδρέα τ' οὐκ ἐθέλει πάσαις ἐτέων περόδοις | ἄνθος εὐώδες φέρειν.

THEOGN. 137-8: πολλάκι γὰρ δοκέων θήσειν κακόν, ἐσθλὸν ἔθηκεν· | καὶ τε δοκῶν θήσειν ἐσθλόν, ἔθηκε κακόν. 605: πολλῷ τοι πλέονας λιμοῦ κόρος ὦλεσεν ἤδη. 639-640: πολλάκι παρ δόξαν τε καὶ ἐλπίδα γίνεται εὐρεῖν | ἔργ' ἀνδρῶν, βουλαῖς δ' οὐκ ἐπέγεντο τέλος.

HES. O. et D. 240-247: πολλάκι . . . ἀπηύρα, . . . ἐπήγαγε . . . ἀποφθινύθουσι . . . τίκτουσιν, μινύθουσι . . . ἀπώλεσεν . . . ἀποαίνυται.

HOM. Il. 2, 117-8: ὅς δὴ πολλῶν πολίων κατέλυσε κέρηνα | ἡδ' ἔτι καὶ λύσει. (This example is very instructive as to the conception of the empirical aorist.)

260. AORIST IN GENERAL DESCRIPTIONS.—From this gnomic use of the aorist arises its use in general descriptions, in which the aorist is designedly employed to express concentrated action.

αἱ μὲν γὰρ ἀθάνατοι καλούμεναι (sc. ψυχαί), ἥνίκ' ἄν πρὸς ἄκρῳ γένωνται, . . . ἔστησαν, PLATO, Phaedr. 247 B-C; *The souls called immortal, when they get in front of the top, stop (short).*

DEM. [35], 1-2: οὗτοι γὰρ δεινότατοι μὲν εἰσι δανείσασθαι χρήματ' ἐν τῷ ἐμπορίῳ, ἐπειδὴν δὲ λάβωσι . . ., εὐθὺς ἐπελάθοντο . . . ἀλλ' ἀπὸ τοῦ ἀποδοῦναι σοφίσματα εὐρίσκουσι . . . καὶ εἰσὶ πονηρότατοι ἀνθρώπων.

PLATO, Phaedr. 245-56. Often in this celebrated description, e. g. 247 B-C (see above).

HDT. 2, 47: ἦν τις ψαύσῃ αὐτῶν (sc. Αἰγυπτίων) παριῶν ὕος, αὐτοῖσι τοῖσι ἱματίοισι ἀπ' ὧν ἔβαψε ἐωπτόν βᾶς ἐπὶ τὸν ποταμόν. 87: ἐπεὶν τοὺς κλυστήρας πλησώνται τοῦ ἀπὸ κέδρου ἀλείφατος γυνομένου, ἐν ὧν ἔπλησαν¹ τοῦ νεκροῦ τὴν κοιλίην. 3, 82: ἐς ἔχθεα μεγάλα ἀλλήλοισι ἀπικνέονται, ἐξ ὧν στάσιες ἐγγίνονται, ἐκ δὲ τῶν στασιῶν φόνος: ἐκ δὲ τοῦ φόνου ἀπέβη ἐς μοναρχίην.

COM. Apollodor. 4, 455: εἰς οἰκίαν ὅταν τις εἰσὶν φίλου, | ἔστιν θεωρεῖν, Νικοφῶν, τὴν τοῦ φίλου | εὔνοιαν εὐθὺς εἰσιώπτα τὰς θύρας. | ὁ θυρωρὸς ἰλαρὸς πρώτῳν ἔστω, ἢ κύων | ἔσηνε καὶ προσῆλθ', ὑπαντήσας δὲ τις | δίφρον εὐθέως ἔθηκε, κἂν μηδεὶς λέγη | μηδέν.

PIND. O. 2, 63-4: θανόντων μὲν ἐνθάδ' αὐτίκ' ἀπάλαμροι φρένες | ποιῶνς ἔτισαν.

SOLON, 13, 53: ἄλλον μάντιν ἔθηκεν ἄναξ ἐκίεργος Ἀπόλλων.

261. AORIST IN PASSIONATE QUESTIONS.—In passionate and impatient questions the aorist is used of things to be despatched at once.

τί οὐκ αὐτό γέ μοι τοῦτο ἀπεκρίνω; PLATO, Gorg. 509 E; *Why don't you answer me this very point?*

PLATO, Charm. 155 A: ἀλλὰ τί οὐκ ἐπέδειξάς μοι τὸν νεανίαν καλέσας δεῦρο; Gorg. 509 E (see above). So elsewhere.

XEN. Cyr. 2, 1, 4: τί οὖν . . . οὐ καὶ τὴν δύναμιν ἔλεξάς μοι; Hiero, 1, 3: τί οὖν . . . οὐχὶ καὶ σὺ . . . ὑπέμνησάς με;

HDT. 9, 48: τί δὴ οὐ . . . ἐμαχεσάμεθα;

AR. Vesp. 213: τί οὐκ ἀπεκοιμήθημεν ὅσον ὅσον στίλην; *Why don't we snatch a little nap, a wee wee nap?*

262. AORIST WHERE ENGLISH USES PRESENT.—In questions, the English language may also use the past tense, not so readily in such expressions as ἐπήνεσα, *Thank you* (literally *I praised*); ἐμεμψάμην, *I blame*; ἤσθη, *I am delighted* (Dramatic Aorist).

¹ Notice the tmesis which heightens the effect and helps to prove the purposefulness of the aorist.

Future Tense

265. The future denotes either continuance or attainment in the future, and is either *shall* or *will*.

ἔξω, *I will or shall have, I will or shall get.* ἄρξω, *I will or shall be ruler, I will or shall become ruler.*

LYCURG. 81 (Iusur. ap.): οὐ ποιήσομαι περὶ πλείονος τὸ ζῆν τῆς ἐλευθερίας, *I will not value life more highly than freedom.*

LYS. I, 36: οὐδεὶς αὐτῶν ἄψεται, *No one will touch them.*

PLATO, Apol. 29 E: οὐκ εὐθὺς ἀφήσω αὐτὸν οὐδ' ἄπειμι (*will*).

THUC. I, 22. 4: ἀρκούντως ἔξει, *It will (shall) suffice.*

AR. Ach. 203: ἐγὼ δὲ φεύξομαί (*will*) γε τοὺς Ἀχαρνεάς.

EUR. Bacch. 63: συµµετασχῆσω (*will*) χορῶν. fr. 176: τίς γὰρ πετραῖον σκόπελον οὐτάζων δορὶ | δδύνασι δώσει (*will succeed in, etc.*);

PIND. O. I, 37: σὲ δ' ἀπτία προτέρων φθέγγομαι (*will*).

HOM. Od. I, 88: αὐτὰρ ἐγὼν Ἰθάκηνδ' ἐσελεύσομαι.

Il. I, 29: τὴν δ' ἐγὼ οὐ λύσω.

266. Owing to this indefiniteness of the future in regard to continuance and attainment, the Greek language has a tendency to use other forms of greater temporal exactness, such as the optative with ἄν and ἄν with the subjunctive. The Greek is very rich in expressions for the future.

267. MODAL NATURE OF THE FUTURE.—The future was originally a mood, and this original modal force is regularly retained in dependent clauses, with the exception of the identifying relative, where it serves to describe a definite person or thing. In the principal clauses, this modal force is more or less effaced, just as the force of the English auxiliaries *will* and *shall* is more or less effaced according to the person employed. At the same time, it must be remembered that whenever we translate the Greek future by *shall* or *will*, we make an analysis for which the Greek language is not responsible. The periphrasis that comes nearest to the modal future is μέλλω with the infinitive.

As the modal use of the future in dependent clauses is not treated in the following sections, a few illustrative examples are here given.

παιδες δέ μοι οὐπω εἰσὶν οἱ με θεραπεύσουσι, LYS. 24. 6; *And I have as yet no children who shall nurse me (= to nurse me).* οὐδὲ (sc. πρέπει) τοιαῦτα λέγειν ἐξ ὧν ὁ βίος μηδὲν ἐπιδώσει, ISOC. 4, 189. δεήσει δὲ καὶ τῶν ἄλλων βοσκημάτων παμπόλλων, εἴ τις αὐτὰ ἔδεται (*is to eat them*), PLATO, Rpb. 373 C. καὶ μὴν ἀνδρείον γε (sc. δεῖ ἐκάτερον εἶναι), εἶπερ εὖ μαχεῖται (*is to be a good fighter*), *Ibid.* 375 A. (Here εἶπερ . . . μαχεῖται is parallel with ἐὰν δέη . . . διαμάχεσθαι just preceding.)

On the Gnostic Future, see 257-8.

For examples of the Future in the Apodosis of an Ideal Condition, see *Ideal Conditional Sentences*.

268. FUTURE IN DELIBERATIVE QUESTIONS.—The future indicative, like the subjunctive, may be used in questions which expect an imperative answer.

εἴπωμεν ἢ σιγῶμεν; ἢ τί δράσομεν; EUR. Ion, 758; *Shall we speak out or hold our peace? What shall we do?*

DEM. 4, 44: ποῖ δὴ προσορμιούμεθ(α); 8, 37: τί ἐροῦμεν ἢ τί φήσομεν, ὧ ἄνδρες Ἀθηναῖοι; ἐγὼ μὲν γάρ οὐχ ὄρω.

PLATO, Protag. 331 A: τί οὖν, ὦ Πρωταγόρα, ἀποκρινοῦμεθα αὐτῷ; *Ibid.* B: τί αὐτῷ ἀποκρινοῦμεθα;

AR. Ach. 312: εἴτ' ἐγὼ σου φείσομαι;

EUR. Ion, 758 (see above).

PIND. O. 2, 2: τίνα θεόν, τίν' ἥρωα, τίνα δ' ἄνδρα κελαδήσομεν; (See B. L. G. *ad loc.*)

HOM. Il. 1, 123: πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;

269. IMPERATIVE USE OF THE FUTURE.—The future is sometimes used where an imperative might be expected. It is not a milder or gentler imperative.¹ A prediction may imply resistless power or cold indifference, compulsion or concession.

αὐτὸς γνώσει, PLATO, Gorg. 505 C; *That is a matter for you to determine. ὁ . . . ἄγγελος . . . ἐλθὼν ἐκεῖσε ὧδε λέξει*, XEN. Cyr. 3, 2, 29; *The messenger will go thither and hold the following discourse.*

ISAE. 2, 37: ἀναγνώσεται. (The speaker before court uses of the clerk ἀνάγνωθι, ἀναγίνωσκε, ἀναγνώσεται, rarely ἀναγνώτω.²) 4, 30: τοῦτον . . . ἄλλος, εἴαν τις βούληται, τιμωρήσεται, *Him another shall punish if he will.*

PLATO, Gorg. 505 C: αὐτὸς γνώσει (Schol.: ἀπὸ τοῦ εἶ τι θέλεις, ποίει· ἐμοὶ γὰρ οὐ μέλει). Phileb. 12 A: σὺ δέ, Πρωταρχε, αὐτὸς γνώσει. Rpb. 432 C: καὶ ἐμοὶ φράσεις (so the best MS), *And you will report to me.* Theaet. 143 B: ὁ παῖς ἀναγνώσεται (of a servant), but Phaedr. 262 D: ἀνάγνωθι (to a friend).

XEN. An. 1, 3, 5: καὶ οὔποτε ἐρεῖ οὐδεὶς, *And no one shall ever say.* Cyr. 3, 2, 29 (see above). 3, 3, 3: ὑμεῖς ἐμὲ οὐ ποιήσετε μισθοῦ περιμόντα εὐεργε-

¹ So Aken: "Die ruhige Behauptung kann weit stärker sein." See Hopkins, A. J. P. xiii (1892), 37. The N. T. σὺ δὲ ὄψι, "See thou to that," seems to be an idiomatic colloquial expression rather than a Hebraism. The Latin use of the future as a familiar imperative, A. J. P. xviii (1897), 121, in the same class of words, lends strength to the imperative conception, which is denied by some scholars.

² C. W. E. Miller, A. J. P. xiii (1892), 408.

τείν, ἀλλὰ σύ, ὦ γύναι, ἔχουσα ταῦτα τὰ χρήματα ἃ φέρεις ἄπιθι, κτέ., *You are not to make of me a paid travelling philanthropist, etc.*

AR. Nub. 1352: πάντως δὲ τοῦτο δράσεις.

EUR. Med. 1320: λέν' εἴ τι βούλει, χειρὶ δ' οὐ ψεύσεις ποτέ.

ION, Eleg. 2, 7-10 (Bgk.): πινωμεν, παίζωμεν· ἴτω . . . ὀρχεῖσθω . . . ἄρχη . . . κείνος . . . πῖεται (Meineke πῖτω).

SOPH. Ph. 843: τάδε μὲν θεὸς ὄψεται.

HOM. Od. I, 123-4: αὐτὰρ ἔπειτα | δείπνου πασσάμενος μυθήσεται, ὅπτεό σε χρή.

This "jussive" use of the future is denied for Homer by Paech.¹ In many of the passages once cited, the so-called future has been shown to be an aorist imperative and others have been explained away.

270. μῆ AND THE FUTURE INDICATIVE IN PROHIBITIONS.—The use of the future as an imperative with μῆ is rare and hardly sure. In Attic prose it rests on just two passages, both suspicious, both open to emendation, LYS. 29, 13 and DEM. 23, 117, on which see A. J. P. xv (1894), 117 f. In XEN. Hell. 2, 1, 22: προείπεν ὡς μηδεὶς κινήσοιτο, ὡς = ὅπως, and the oratio recta was ὅπως μηδεὶς κινήσεται. In AR. Pl. 488, μαλακὸν τ' ἐνδῶσετε μηδὲν belongs to the relative complex ᾧ νικήσετε τῆνδῖ. In SOPH. Ai. 572-3, ὅπως precedes. In HOM. Il. 10, 238, ὀπάσσειαι is subjunctive, and in Il. 13, 47, σαώσετε is imperative. The jussive future has οὐ.

On οὐ μῆ with the Future, see *Negatives*.

271. οὐ WITH FUTURE INDICATIVE IN QUESTIONS AS IMPERATIVE.—In questions, the future indicative with οὐ is often used as an imperative.

οὐκ ἀποκτενεῖτ(ε) . . . τὸν μιαρὸν τοῦτον ἄνθρωπον; DIN. I, 18; *Will you not kill this foul creature?*

DIN. I, 18 (see above).

DEM. 4. 44: οὐκ ἐμβησόμεθ(α); 21, 116: "οὐκ ἀποκτενεῖτε; οὐκ ἐπὶ τὴν οἰκίαν βαδιεῖσθε; οὐχὶ συλλήψεσθε;"

PLATO, Conv. 212 D: παῖδες, . . . οὐ σκέψεσθε; *Boys, will you not see who it is?*

AR. Lys. 459-60: οὐχ ἔλξετ', οὐ παύησετ', οὐκ ἀρήξετε; | οὐ λοιδορήσετ', οὐκ ἀναισχυντήσετε;

EUR. Ion, 162-3: οὐκ ἄλλα | φοινικοφαῆ πόδα κινήσεις;

AESCHYL. P. V. 52: οὐκουν ἐπεῖξῃ τῶδε δεσμὰ περιμυβαλῆν;

On οὐ μῆ with the Future Indicative in questions, see *Negatives*.

¹ Joh. Paech, Ueber den Gebrauch des Indicativus Futuri als Modus iussivus bei Homer, Breslau, 1865.

272. PERIPHRASTIC FUTURE WITH μέλλω.—In very common use is the periphrastic future with μέλλω, *I am thinking* (compare the use of *penser* in Fr.), *I expect, I am about, I am (destined) to*. As a verb of thinking, μέλλω takes the typical future, but also the present, seldom the aorist and then to make a special point. Whatever difference there may have originally been between the present and the future, has been abraded. Sometimes there seems to be a conscious interval with the future, but the distinction vanishes and authors vary.

The imperfect of the μέλλω-periphrastic may be called the future of the past, and it plays an important part in a large class of sentences.

273. μέλλω with the Future Infinitive:

μέλλετε τὴν ψήφον οἴσσειν, ANDOC. 1, 2; *You are about to cast your vote.*

ISAE. 7, 30: πάντες γὰρ οἱ τελευτήσειν μέλλοντες πρόνοιαν ποιῶνται σφῶν αὐτῶν.

LYS. 3, 32 (215). 34 (215). 13, 37 (215). 19, 38: ὁ μὴ γένοιτο, εἰ μὴ τι μέλλει μέγα ἀγαθὸν ἔσεσθαι τῇ πόλει.

ANDOC. 1, 2 (see above). *Ibid.* 21: ὅπου [ἄν] ἔμελλεν αὐτὸς σωθήσεται ἐμέ τε οὐκ ἀπολεῖν.

ANTIPHON, 6, 36: ῥαδίως ἔμελλον ἀποφεύξεσθαι καὶ δίκην οὐ δῶσειν.

PLATO, Apol. 21 B: μέλλω . . . ὑμᾶς διδάξειν. Crat. 418 B (215). Phaedr. 228 C (215).

XEN. Cyr. 3, 1, 1 (215).

THUC. 1, 130, 1 (215). 3, 115, 5 (215).

HDT. 2, 43 (215). 7, 8, β): μέλλω ζεύξας τὸν Ἑλλήσποντον ἐλᾶν στρατὸν . . . ἐπὶ τὴν Ἑλλάδα.

AR. Thesm. 181: μέλλουσί μ' αἱ γυναῖκες ἀπολεῖν τήμερον. Eccl. 597 (215).

SOPH. El. 379-80: μέλλουσι γάρ σ', εἰ τῶνδε μὴ λήξεις γόων, | ἐνταῦθα πέμψειν ἔνθα κτέ. O. R. 967 (215).

HEG. Theog. 468-9: ἔμελλε . . . τέξεσθαι (215).

HOM. Od. 6, 135-6: Ὀδυσσεὺς κούρησιν . . . ἔμελλεν | μίξεσθαι γυμνὸς περ ἑῶν. 7, 270 (215).

Il. 6, 52-3 (215). 515-6: ἔμελλεν | στρέψουσθ' ἐκ χάρης.

274. μέλλω with the Present Infinitive:

οὗτος, τί δράσεις; τῷ πτίλῳ μέλλεις ἐμεῖν; AR. Ach. 587; *Ho! fellow! What are you going to do? Are you going to give yourself a vomit with the feather?* (Here the future and the periphrasis are parallel.)

LYS. 13, 88: μέλλειν λέγειν. 19, 23: μέλλοντα πλεῖν, *On the point of sailing*. 24, 15: μέλλων ἀληθῆ λέγειν.

ANTIPHON, 1, 15: ἀδικεῖσθαι ἔμελλεν. *Ibid.* 16: εἰς Νάξον πλεῖν ἔμελλεν.

PLATO, *Phaedo*, 59 A: αὐτίκα . . . ἔμελλε τελευτᾶν. *Phaedr.* 242 B: ἔμελλον . . . τὸν ποταμὸν διαβαίνειν.

XEN. *An.* 1, 8, 1 (215).

AR. *Ach.* 493: ἅσασι μέλλεις εἰς λέγειν τάναντία (the future is not favored by the iambic metre). *Eq.* 267 (215).

EUR. *fr.* 459: κέρδη τοιαῦτα χρή τινα κτᾶσθαι βροτῶν, | ἐφ' οἷσι μέλλει μήποθ' ὕστερον στένειν.

SOPH. *Tr.* 756-7: μέλλουσι δ' αὐτῶ . . . τεύχειν σφαγᾶς | κῆρυξ . . . ἔκει(ο).

PIND. *O.* 8, 63-4: ἄνδρα . . . μέλλοντα ποθεινοτάταν δόξαν φέρειν (in prose τὸν . . . οἴσονται).

HOM. *Od.* 9, 475-6 (215).

Il. 10, 454-5: ὁ μὲν μιν ἔμελλε . . . λίσσεσθαι.

275. μέλλω with the Present and the Future Infinitive:

DEM. 21, 55: ἐστεφανώμεθα, ὁμοίως ὅ τε μέλλων νικᾶν καὶ ὁ πάντων ὕστατος γενήσεσθαι.

PLATO, *Conv.* 198 B: πῶς . . . οὐ μέλλω ἀπορεῖν . . . μέλλων λέξεις; *Politic.* 295 C: ἰατρὸν μέλλοντα . . . ἀποδημεῖν (*on the point of going abroad*) καὶ ἀπέσσεσθαι τῶν θεραπευομένων συχνόν . . . χρόνον (*and expecting to be absent from his patients a long time*).

276. μέλλω with the Aorist Infinitive:

τοῦτο τοῖνον . . . ἡμῖν ποιητέον, εἰ μὴ μέλλομεν ἐπὶ τῷ τέλει καταισχύναί τὸν λόγον, PLATO, *Politic.* 268 D; *This is what we must do, if we are not to bring dishonor on our discussion at the (very) last.*

ANTIPHON, 1, 14: ἐπὶ πορνείον ἔμελλε καταστῆσαι (once out of 20 times).

PLATO, *Politic.* 268 D (see above). *Ibid.* 291 C: εἰ μέλλομεν ἰδεῖν ἐναργῶς τὸ ζητούμενον.

EUR. *Ion.* 760: εἰρήσεται τοι κεῖ θανεῖν μέλλω διπλῆ (282). *Or.* 292-3: εἰ μίτ' ἐκεῖνος ἀναλαβεῖν ἔμελλε φῶς, | ἐγώ θ' ὁ τλήμων τοιαῦδ' ἐμπλήσειν κακά (aorist and future side by side).

AESCHYL. *P. V.* 625: ὕπερ μέλλω παθεῖν.

PIND. *O.* 7, 61: μέλλεν θέμεν (215). 8, 32: μέλλοντες . . . τεύξαι. *P.* 9, 52-3: μέλλεις . . . ἐνείκαι.

HES. *Theog.* 478: ἤμελλε τεκέσθαι, but *ibid.* 468-9: ἔμελλε . . . τέξεσθαι.

HOM. *Il.* 23, 773: ἔμελλον ἐπαίξασθαι. (So La Roche with the better MSS. Cauer reads ἐπαίξεσθαι.)

277. μέλλω, I POSTPONE.—μέλλω, *I postpone*, takes regularly the present infinitive (resistance to pressure), rarely the aorist infinitive.

Present Infinitive:

ἔτι μέλλομεν ἀμύνεσθαι, THUC. 6, 10, 5; *We are still delaying to punish.*

THUC. 1, 86, 2: τοὺς ξυμμάχους . . . οὐδὲ περιοψόμεθα ἀδικουμένους οὐδὲ μελλήσομεν τιμωρεῖν. 1, 124, 1 (278). 6, 10, 5 (see above).

EUR. Phoen. 299 (see 278).

SOPH. O. C. 1627-8: τί μέλλομεν | χωρεῖν, *Why delay we to go?*

278. *Aorist Infinitive:*

μὴ μέλλετε Ποτειδαίαιταις τε ποιεῖσθαι τιμωρίαν . . . καὶ τῶν ἄλλων μετελθεῖν τὴν ἐλευθερίαν (present and aorist), THUC. 1, 124, 1.

THUC. 1, 124, 1 (see above).

EUR. Phoen. 299-300: τί μέλλεις ὑπόροφα μέλαθρα περᾶν, | θιγεῖν τ' ὠλένας τέκνον (present and aorist); [Rhes.] 673-4: τί μέλλετε | σκηπτοῦ πύοντος πολεμίων σῶσαι βίον; (So the MSS, but Nauck follows Elmsley in reading σῶξεν.)

Future Perfect Tense

279. The future perfect is the perfect transferred to the future.

280. FUTURE PERFECT ACTIVE.—The future perfect active is found chiefly in the periphrastic form, where it has the full perfect force. The simple form is found only in a few verbs in which the perfect is used as a present: τεθνήξω, *I shall be dead*; ἐστήξω, *I shall stand*.

ἄν ταῦτ' εἰδῶμεν, καὶ τὰ δέοντ' ἐσόμεθ' ἐγνωκότες καὶ λόγων ματαίων ἀπηλλαγμένοι, DEM. 4, 50. πῶς οὖν εὖορκα ἀντομοωμοκῶς ἔσται φάσκων εὖ εἰδέναι; ANTIPHON, 1, 8. ἄρ' οὖν τὸν ἀεὶ χρόνον μεμαθηκυῖα ἔσται ἡ ψυχὴ αὐτοῦ; PLATO, Meno, 86 A (future ascertainment). τεθνήξεις, AR. Vesp. 654; *You will be a dead man*. ἐστήξω παρ' αὐτόν, *Ibid.* Lys. 634; *I will stand by his side*.

281. FUTURE PERFECT MIDDLE USED PASSIVELY.—Of more frequent use is the future perfect middle, which is chiefly used passively. The dramatists incline to the tense on account of its impatience of anything except entire fulfilment. Neither suddenness nor certainty lies in the form.

μαστιγώσεται, στρεβλώσεται, δεδήσεται, PLATO, Rpb. 361 E; *He shall be scourged, tortured, kept in prison* (δεθήσεται, *shall be put in prison*).

DEM. 14, 2: πᾶς ὁ παρὼν φόβος λελύσεται, *All the present fear will be finally dispelled*. 19, 74: ταῦτα πεπράξεσθαι (sc. ἔφη) δυοῖν ἢ τριῶν ἡμερῶν.

ANTIPHON, 5, 75: ὅμως δ' οὖν κεκινδυνεύσεται.

PLATO, Rpb. 361 E (see above). Theaet. 180 A: κἂν τούτου ζητῆς λόγον λαβεῖν, τί εἴρηκεν, ἐτέρῳ πεπλήξει καινῶς μετανοησμένῳ.

THUC. 3, 39, 8: ἡμῖν δὲ . . . ἀποκεκινδυνεύσεται τὰ τε χρήματα καὶ αἱ ψυχαί.

HDT. 6, 9: οὐδὲ σφί οὔτε τὰ ἱρά οὔτε τὰ ἴδια ἐμπερήσεται.

AR. Eq. 1370-1: οὐδείς κατὰ σπουδὰς μετεγγραφήσεται, | ἀλλ' ὡσπερ ἦν τὸ πρῶτον ἐγγεγράψεται (*will stay enrolled*). Pax, 246: ὡς ἐπιτετριψέσθ' αὐτίκα.

EUR. Bacch. 1313: νῦν δ' ἐκ δόμων ἄτιμος ἐκβεβλήσομαι. Hippol. 894: δυοῖν δὲ μοίραιν θατέρα πεπλήξεται. Or. 271-2: βεβλήσεταιί τις θεῶν βροτῆσι χερί, | εἰ μὴ ἕμαιψείη χωρὶς ὀμμάτων ἐμῶν.

SOPH. Ai. 577: τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάψεται. *Ibid.* 1140-1: ME. ἐν σοι φράσω: τόνδ' ἐστὶν οὐχὶ θαπτέον. | TEY. ἀλλ' ἀντακούση τοῦτον ὡς τεθάψεται.¹

ANACR. 77: εὐτέ μοι λευκαὶ μελαίνας ἀναμεμίξονται τρίχες.

HOM. Il. 1, 139: ὁ δέ κεν κεχολώσεται, ὄν κεν ἴκωμαι, and similarly 5, 421; 762; and 23, 543. 21, 585: ἦ τ' ἔτι πολλὰ τετεύξεται ἄλγε' ἐπ' αὐτῇ.

282. FUTURE PERFECT IN AN IMPERATIVE SENSE.—The future perfect, like the future, may be used in a quasi-imperative sense.

τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάψεται, SOPH. Ai. 577; *My other arms shall in a common tomb with me lie buried* (281).

DIN. 1, 10: εἰρήσεται γὰρ ἂ γινώσκω, *I must say what I think*.

DEM. [44], 4: εἰρήσεται γάρ, *It shall be said (the truth must out)*.

ISOC. 7, 76: εἰρήσεται γὰρ τάληθές, and similarly 12, 225; 15, 177 and *ibid.* 243.

ANDOC. 1, 72: ἀλλὰ γὰρ τάληθῆ εἰρήσεται.

PLATO, Rpb. 457 B: κάλλιστα γὰρ δὴ τοῦτο καὶ λέγεται καὶ λελέξεται ὅτι τὸ μὲν ἀφέλμον καλόν, τὸ δὲ βλαβερὸν αἰσχρόν.

EUR. I. T. 1464: οὐ καὶ τεθάψη καθανούσα. Ion, 760: εἰρήσεται τοὶ κεί θανείν μέλλω διπλῆ.

SOPH. Ai. 577 (see above). 1140-1 (see 281).

283. FUTURE PERFECT USED AS A FUTURE.—Of course, when the perfect is predominantly present, the future perfect is a simple future and the middle may have an active meaning.

¹ *Metri causa* cannot be invoked in any of the above examples from tragedy. See A. J. P. xvii (1896), 518.

σὲ δ' ἄλλη τις γυνὴ κεκτήσεται, EUR. Alc. 181; *But thee some other woman will possess.* ἐστήξω παρ' αὐτόν, AR. Lys. 634; *I will stand by his side* (280).

EUR. Alc. 181 (see above).

AR. Lys. 634 (see above).

HOM. Il. 5, 238: τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὄξει δουρί. 22, 390: αὐτὰρ ἐγὼ καὶ κείθι φίλου μεμνήσομ' ἐταίρου.

284. PERIPHRASTIC FUTURE PERFECT MIDDLE.—The periphrastic future perfect may be middle.

ἐν ᾧ μέλλει ἐκείνος Ὀλυθον καταστρέφεσθαι, σὺ κατεστραμμένος ἔσει Θήβας, XEN. Hell. 5, 2, 27; *While he is thinking about overthrowing Olynthus, you will have overthrown Thebes.*

ANDOC. I, 72: πείσας δέ (sc. ὑμᾶς), ὑπὲρ τῶν ἐχθρῶν ἀπολελογημένος ἔσομαι.

XEN. Hell. 5, 2, 27 (see above).

Periphrastic Tenses

285. The Greek language has ample facilities for a large number of periphrastic tenses. With its many participles and its various auxiliaries, the possible combinations are almost inexhaustible, while the existing combinations show at once the resources and the moderation of the language. Few languages capable of ἔμελλε οὐ τὸ δεύτερον διαφυγῶν ἔσεσθαι (HDT. 7, 194), and of ἔμελλε . . . ἔσεσθαι δεδωκώς (PS.-DEM. 52, 24), would have shown such self-restraint.

286. PERIPHRASES WITH THE PERFECT PARTICIPLE.—Most common are the periphrases with the perfect participle, which has more of an adjectival character than the others. Theoretically these periphrases ought to emphasize the maintenance of the result.¹ But it must be remembered that many middle and passive verbs regularly use the periphrasis in the third person plural, and that the periphrastic form is almost the only form employed in the subjunctive and optative,² so that a certain indifference is bred thereby. ἐφθαρμένοι εἰσὶ is the regular form, and not ἐφθάρηται, which is old-fashioned (THUC.

¹ W. J. Alexander, A. J. P. iv (1883), 307-8.

² M. Beyer, de perfecti apud Herodotum usu syntactico, Vratislaviae, 1868.

3, 13, 3). *ἐκπεφευγώς εἶην* is the rule, not *ἐκπεφευγοίην* (SOPH. O. R. 840). *λέλοιπε* becomes in *oratio obliqua* *λελοιπώς εἶη* (XEN. An. 1, 2, 21). Still, much depends on the position of the copula, much on the context and on the character of the verbs.

DEM. 19, 336: τὴν ἄλλως ἐνταῦθ' ἐπαρεῖ τὴν φωνὴν καὶ πεφωνασκηκώς ἔσται. [48], 16: ἔφη εἶναι παρ' ἑαυτῶ ὅσον μὴ ἦν ἀνηλωμένος.

ISOC. 12, 233: εὐθὺς . . . προειρηκώς . . . ἦν αὐτοῖς ἐφ' ἃ συνελθλυθότες ἦσαν, ἀνέγνωστο δ' ὁ λόγος, ἐπηνημένος δ' ἦν κτέ. (236).

PLATO, Conv. 191 E: μᾶλλον πρὸς τὰς γυναῖκας τετραμμένοι εἰσί. Euthyd. 280 C: τίκτων εἰ παρεσκευασμένος εἶη . . . ξύλα ἱκανά, τεκταίνοντο δὲ μὴ, ἔσθ' ὅ τι ὠφελοῖτ' ἂν ἀπὸ τῆς κτήσεως; Legg. 814 B: οὕτως αἰσχροῦς τὰς γυναῖκας εἶναι τεθραμμένας. Rpb. 601 D: πρὸς ἦν ἂν ἕκαστον ἢ πεποιημένον ἢ πεφυκός. Soph. 218 A: πᾶσι κεχαρισμένος (= adj. *gratus*) ἔσει. (Compare Gorg. 502 B: ἕαν τι αὐτοῖς ἠδὺ . . . ἢ καὶ κεχαρισμένον.)

XEN. Hell. 1, 1, 11: πυθόμενος δὲ ὅτι αἱ τῶν Πελοποννησίων νῆες ἐξ Ἀβύδου ἀνηγμένα εἶεν εἰς Κύζικον . . . ἦλθεν εἰς Σηστόν.

AR. Pl. 867-8: πολὺ μᾶλλον ἐνίου ἐστὶν ἐξολωλεκώς. | KAR. καὶ τίνα δέδρακε δῆτα τοῦτο; But Av. 655: ἔσεσθον ἐπτερωμένω, ἐπτερωμένω is almost an adjective and Ran. 433: ξένω γάρ ἐσμεν ἀρτίως ἀφιγμένω, ἐσμεν belongs to ξένω.

SOPH. Ai. 740: τί δ' ἐστὶ χρείας τῆσδ' ὑπεσπανισμένον (= ἑλλιπίς);

HOM. Od. 2, 187: τὸ δὲ καὶ τετελεσμένον ἔσται, and so 17, 229; 18, 82; 19, 487; Il. 1, 212; 2, 257; 8, 401; 23, 672. But Od. 5, 89-90: τελίσαι δέ με θυμὸς ἄνωγεν, | εἰ δύναμαι τελίσαι γε καὶ εἰ τετελεσμένον ἐστίν, where *τετελεσμένον* = *τελεστόν* = *δυνατὸν γενέσθαι* (Paraphrast), and so Il. 14, 195-6; 18, 426-7. Od. 8, 454: τὸ δὲ κεν τετελεσμένον ἦεν.

Il. 3, 309: πεπρωμένον ἐστίν. 5, 873: αἰεὶ τοι ρίγιστα θεοὶ τετληότες εἰμέν.

287. The force of the copula *εἰμί*, however, revives under slight pressure. So under emphatic position or correlation.

ἦσαν ἕκ τε Αἴνου βεβοηθηκότες, THUC. 4, 28, 4; *They had actually come to their help from Aenos.* ἦν . . . οὐδὲν πεπονθώς, XEN. An. 6, 1, 6.

288. PERFECT PARTICIPLE WITH *εἶην* ἂν.—Especially worthy of note is the periphrasis of the perfect participle with the optative *εἶην* and ἂν. This periphrasis gives the opinion of the speaker as to the future ascertainment of a completed action, which action may lie either in the past or in the future of the speaker.

οὐκ ἄτοπον . . . ἂν πεποιηκότες ὑμεῖς εἶητε, εἰ . . . τοῦτον ἀφείητε; DEM. 19, 71; *Would you not prove to have done an absurd thing, if you were to*

acquit this fellow (future)? τέχνηαι ὄσαι περ σιδήρου δέονται . . . ἡφανισμένοι ἂν εἶεν, PLATO, Legg. 678 E; *All the arts that require the use of iron must have disappeared (past).*

DEM. 19, 71 (see above). 30, 10: οὐκ ἂν διὰ τοῦτό γ' εἶεν οὐκ εὐθὺς δεδωκότες. 39, 15: εἴ τις δίκην ἐξούλης αὐτῷ λαχὼν μηδὲν ἐμοὶ φαίη πρὸς αὐτὸν εἶναι, κυρίαν δὲ ποιησάμενος ἐγγράψαι, τί μᾶλλον ἂν εἶη τοῦτον ἢ ἔμ' ἐγγεγραφώς;

ISOC. 12, 130: οὐκ ἔχω τίνας ἐπαίους εἰπὼν ἀξίους ἂν εἶην εἰρηκῶς τῆς ἐκείνων διανοίας.

LYS. 1, 2: καὶ ταῦτα οὐκ ἂν εἶη μόνον παρ' ὑμῖν οὕτως ἐγνωσμένα, ἀλλ' ἐν ἀπάσῃ τῇ Ἑλλάδι. 31, 4: εἰρηκῶς ἂν εἶην, (*In that case*) *I should prove to have spoken.*

PLATO, Charm. 157 C: ἔρμαιον . . . γεγονὸς ἂν εἶη ἢ τῆς κεφαλῆς ἀσθένεια τῷ νεανίσκῳ, εἰ ἀναγκασθήσεται καὶ τὴν διάνοιαν διὰ τὴν κεφαλὴν βελτίων γενέσθαι. Legg. 670 E. 678 E. 696 D. 753 E. 782 A. 800 A. 880 E. 892 A. 896 C. *Ibid.* D. 907 C: καλῶς ἡμῖν εἰρημένον ἂν εἶη τὸ προοίμιον, *Our introduction must have been a good thing.* Meno, 85 D. Phaedr. 262 D. 263 C.

XEN. Cyr. I, 2, 13: ἐπειδὴν . . . τὰ πέντε καὶ εἴκοσιν ἔτη διατελέσωσιν, εἴησαν . . . ἂν οὗτοι πλείον τι γεγονότες ἢ τὰ πενήκοντα ἔτη ἀπὸ γενεᾶς.

EUR. Hipp. 349: ἡμεῖς ἂν εἶμεν θατέρῳ κεχρημένοι (306).

289. PERFECT PARTICIPLE PARALLEL WITH AN ADJECTIVE.—The adjectival character of the perfect participle is not infrequently shown by parallelism with the adjective.

οὕτως ἐστὶν ἀνόητος καὶ παντάπασιν ὑμῶν καταπεφρονηκῶς, LYCURG, 68.

LYCURG. 68 (see above).

LYS. 14, 2: οὐ γὰρ μικρὰ τὰ ἁμαρτήματα . . . ἀλλ' οὕτω πεπραγμένα καὶ εἰς τοσοῦτο κακίας ἀφίγμένα.

290. PERFECT PARTICIPLE AS PREDICATE OF THE PARTICIPLE OF ΕΙΜΙ.—Even the perfect participle, however, is seldom so purely adjectival as to suffer combination with the participle of εἶμι.

οὐκ εἰωθὸς ὄν, EUR. Hec. 358.

AR. Ran. 721: τούτοισιν οὐδ' σιν (where Meineke reads τούτοισι τοῖσιν) οὐ κεκιβδηλευμένοις.

EUR. Hec. 358 (see above).

291. PERIPHRAISIS WITH THE PRESENT PARTICIPLE.—On the periphrasis with the present participle see 191. To the examples with the present auxiliary, add the following with other tenses.

ISAE. 3, 65: εἰ ἦν γνησία θυγάτηρ ἐκείνῳ καταλειπομένη. *Ibid.* 72: εἰ ἦν γνησία θυγάτηρ τῷ ἡμετέρῳ θεῷ καταλειπομένη.

ISOC. 5, 110: μίαν . . . πράξιν . . . ἥπερ ἦν προσήκουσα μὲν καὶ πρέπουσα . . . , τὸν δὲ καιρὸν ἔχουσα μάλιστα σύμμετρον, *One action, which was suitable and becoming and admirably opportune.*

LYS. 13, 39: μεταπέμπονται εἰς τὸ δεσμωτήριον ὁ μὲν ἀδελφὴν, ὁ δὲ μητέρα, ὁ δὲ γυναῖκα, ὁ δ' ἢ τις ἦν ἐκάστῳ αὐτῶν προσήκουσα.

ANTIPHON, 2 γ 3: ἀρκοῦσα ἦν. 5, 18: ἦν τοῦτο συμφέρον.

THUC. 2, 67, 1: οὐ ἦν (*there lay*) στράτευμα τῶν Ἀθηναίων πολιιορκοῦν (not periphrastic). 3, 2, 2: ἅ μεταπεμπόμενοι ἦσαν (Cobet: μεταπεπεμένοι).

PIND. P. 6, 28-9: ἔγεντο καὶ πρότερον Ἀντίλοχος βιατὰς | νόημα τοῦτο φέρων (*an upholder of this spirit*).

292. Present Participle parallel with an Adjective:

ῥαθυμότατοι ἔσεσθε καὶ ἥκιστα ἐπὶ τοῖς δεινοῖς ὀργιζόμενοι, LYCURG. 27; *You will be most easy-going and least resentful of outrages.*

LYCURG. 27 (see above).

DEM. 3, 25: σώφρονες ἦσαν καὶ σφόδρ' ἐν τῷ τῆς πολιτείας ἡθει μένοντες. [35], 46: βδελυρὸς τίς ἐστί καὶ ὑπερβάλλων ἅπαντας ἀνθρώπους τῷ πονηρὸς εἶναι.

LYS. 14, 2: οὐ γὰρ μικρὰ τὰ ἀμαρτήματα οὐδὲ συγγνώμης ἄξια, οὐδ' ἐλπίδα παρέχοντα ὡς κτέ.

PLATO, Alc. II, 138 D: εἰσὶ τινες . . . ἄφρονές τε καὶ φρόνιμοι, καὶ μαινόμενοι ἔτεροι.

293. PERIPHRASES WITH THE AORIST PARTICIPLE. — Periphrases with the aorist participle are rare. In most instances the aorist may be regarded as the short-hand of the perfect, or as a manner of characterizing adjective or quasi-substantive. Here and there, however, there seems to be an effort to evolve a more exact aoristic future.

ἦσαν δὲ τινες καὶ γενόμενοι τῷ Νικίᾳ λόγοι πρότερον, THUC. 4, 54, 3; *Conferences had actually been held with Nikias even before.* ἔφραζον ὡς σφίθεός εἴη φανείς, HDT. 3, 27; *They set forth how a god had actually appeared to them.*

DEM. [52], 9: ὁ Λύκων τυγχάνει ὦν καὶ ἄπαις καὶ κληρονόμον οὐδένα οἴκοι καταλιπών.¹

LYS. [2], 13: οὐκ εἰδότες ὁποῖοί τινες ἄνδρες ἔσονται γενόμενοι (= ἐπειδὴ ἄνδρες γένοιντο). [20], 1: οἱ μὲν (*some*) γὰρ ἐπιβουλεύσαντες ἦσαν αὐτῶν (*ἦσαν αὐτῶν* is probably *belonged to their number*).

ANTIPHON, 2 γ 8: οὗτος ἂν καὶ οὐδεὶς ἕτερος ἀποκτεῖνας αὐτὸν εἴη, *This man and no other must have been his murderer.* (ὁ ἀποκτεῖνας would be more natural.) Similarly 3 δ 4 and 5.

PLATO, Legg. 961 B-C: τοιοῦτόν τί πον λεχθέν ἡμῖν ἦν ἐν τοῖς ἔμπροσθεν

¹ See A. J. P. XI (1891), 79.

λόγοις; (Phileb. 64 B: ϕ μὴ μίξωμεν ἀλήθειαν οὐκ ἂν ποτε τοῦτο ἀληθῶς γίνοιτο οὐδ' ἂν γενόμενον εἶη is not to be counted. οὐδ' ἂν γενόμενον εἶη = οὐδ' ἂν εἶη εἰ γένοιτο. In like manner analyze Legg. 739 E.) Politic. 265 D: ταῦτ' ἔστω ταύτη λεχθέντα. Soph. 217 C: μὴ . . . ἀπαρνηθεὶς γένη.¹

XEN. An. 7, 6, 36: ἦν δὲ ποιήσητε . . . κατακανόντες (Dindorf κατακεκονότες) ἔσσεσθε. The reading *κατάκανόντες* is favored by the coincidence of action.)

THUC. 4, 54, 3 (see above).

HDT. 2, 10: ἔργα ἀποδεξάμενοι μεγάλα εἶσι. 3, 27 (see above). 5, 69: ἦν . . . τὸν δῆμον προσθέμενος πολλῶ κατύπερθε τῶν ἀντιστασιωτέων, *It was true that he had gained over the commons far beyond his rival.* 7, 206: ἦν γὰρ κατὰ τῶντὸ Ὀλυμπιάς τούτοισι τοῖσι πρήγμασι συμπεσοῦσα (= σύγχρονος).

EUR. Suppl. 511: ἐξαρκέσας ἦν Ζεὺς ὁ τιμωρούμενος.

SOPH. Ai. 588: μὴ προδοὺς ἡμᾶς γένη (*prove traitor*). Ant. 1067: νέκυν νεκρῶν ἀμοιβὸν ἀντιδοὺς ἔσει. O. C. 816: ἦ μὴν σὺ κἄνευ τοῦδε λυπηθεὶς ἔσει. O. R. 89-90: οὔτε γὰρ θρασὺς | οὔτ' οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ. 970: οὔτω δ' ἂν θανῶν εἶη ἕξ ἐμοῦ (parallel with the periphrastic perfect optative with ἂν, θανῶν being practically the perfect of θνήσκω). Ph. 772-3: μὴ σαντόν θ' ἅμα | κἄμ' . . . κτείνας γένη [parodied by COM. Phryn. 2, 605 (= fr. 20, Trag. Gr. Fr. N.²): ϕ φίλτατ' ἀνδρῶν, μὴ μ' ἀτιμάσας γένη].

PIND. P. 2, 72: γένοι' οἶος ἐσσι μαθῶν (but see B. L. G. ad loc.).

HOM. Il. 4, 210-1: ἀλλ' ὅτε δὴ ῥ' ἴκανον, ὅθι ξανθὸς Μενέλαος | βλήμενος ἦν is not an example. βλήμενος does not go with ἦν.

294. AORIST PARTICIPLE WITH FORMS OF φαίνομαι.—The aorist participle with forms of φαίνομαι is especially worthy of note as a valuable periphrasis.

αὐτὸς μὲν οὔτε λαβῶν οὐδὲν οὔτ' ἐπιχειρήσας λαβεῖν φανήσομαι, DEM. 21, 40.

DEM. Often of the future ascertainment of a past action. So 5, 10: οὐδὲν τούτων οὔτ' ἐξαπατήσας οὔτε σιγῆσας ἐγὼ φανήσομαι, ἀλλὰ προειπῶν ὑμῖν κτέ. 20, 80. 21, 39. 40 (see above). 22, 47, and elsewhere.

ISOC. 12, 78: τούτου δὲ κάλλιον στρατήγημα . . . οὐδεὶς φανήσεται πράξας. 83: φανήσεται ποιησάμενος. (Cf. 41: φανησόμεθα . . . ἀπολελοιπότες. 138: φανείην ἂν . . . εἰρηκῶς. 172. 209.)

LYS. 25, 16: εἰς τὸν κατάλογον . . . καταλέξας οὐδένα φανήσομαι, *It will appear that I have put no one in the catalogue.*

295. PERIPHRASTIC AORIST PARTICIPLE WITH ἔχω.—The periphrastic aorist participle with ἔχω emphasizes the maintenance of the result

¹ A. J. P. iv (1883), 306.

and is therefore an equivalent of the perfect, the double nature of which is thus analyzed, ἔχω representing one end, the participle the other. The periphrasis seems to have originated in the transitive use of ἔχω, *I have, hold*, though others consider ἔχω to be intransitive and nearly equal to εἶμι. It is not always possible to feel the original force, and in Herodotus and the tragic poets ἔχω and the participle are used frankly as parallels to the perfect.¹

τὸν λόγον δέ σου πάλαι θαυμάσας ἔχω, PLATO, Phaedr. 257 C; *I have long been in a state of wonderment about your speech.*

DEM. 9, 12: καὶ μὴν καὶ Φερὰς . . . ἔχει καταλαβῶν.

AESCHIN. 1, 15: ἐν κεφαλαίῳ πάντα τὰ τοιαῦτα συλλαβῶν ἔχει.

PLATO, Gorg. 456 A: συλλαβοῦσα . . . ἔχει. Legg. 793 B. Phaedr. 257 C (see above). Tim. 30 C.

THUC. 1, 30, 1: Κορωνθίους δὲ δῆσαντες εἶχον. 1, 38, 6: Ἐπίδαμον . . . ἐλόντες βία ἔχουσι.

HDT. 1, 41: ἐγὼ σε . . . ἐκάθηρα καὶ οἰκίοισι ὑποδεξάμενος ἔχω (in contrast to the aorist). 6, 12: ἀνδρὶ Φωκαεῖ . . . ἐπιτρέψαντες ἡμέας αὐτοῖς ἔχομεν. 7, 9, α): ἔχομεν δὲ αὐτῶν παῖδας καταστρεψάμενοι (cf. DEM. 4, 6: πάντα κατέστραπται, καὶ ἔχει).

EUR. Ion, 735-7: ὦ θύγατερ, ἄξι' ἀξίων γεννητῶρων | ἦθη φυλάσσεις κοῦ καταισχύνασ' ἔχεις | τοῖς σοῦς παλαιοῖς ἐγγύνους αὐτόχθονας. Phoen. 856-7.

SOPH. Ai. 21-2: νυκτὸς γὰρ ἡμᾶς τῆσδε πρῶτος ἄσκοπον | ἔχει περάνας, εἴτερ εἴργασται τάδε (parallel with the perfect). 676. Ant. 22. 31-2. 180. 192-3. O. R. 577. Ph. 942-3.

PIND. N. 1, 31: οὐκ ἔραμαι πολλὴν ἐν μεγάρῳ πλοῦτον κατακρύψαις ἔχειν.

HES. O. et D. 42: κρύψαντες γὰρ ἔχουσι θεοὶ βίον ἀνθρώποισι.

HOM. Il. 1, 356: ἐλῶν γὰρ ἔχει γέρας (= εἶλε καὶ ἔχει).

206. PERIPHRASTIC PERFECT PARTICIPLE WITH ἔχω.— The periphrastic perfect participle with ἔχω is also found.

PLATO, Theaet. 200 A: ἐπιστήμην ἧρα οἴησεται τεθηρευκῶς ἔχειν.

XEN. An. 1, 3, 14: ὧν . . . πολλὰ χρήματα ἔχομεν ἀνηρπακότες.

SOPH. Ph. 600: ὧν γ' εἶχον ἤδη χρόνιον ἐκβεβληκότες.

Epistolary Tenses

207. In letters the aorist is sometimes used from the point of view of the receiver.

Κρήνης, ᾧ ἔδωκα τὴν ἐπιστολήν, ἔστι . . . καὶ σοὶ φίλος, PLATO, [Ep.] 15; *Crenes, to whom I gave (give) this letter, is a true friend to you also.*

¹ See also Ph. Thielmann in *Abhandlungen Wilhelm von Christ dargebracht von seinen Schülern*, München, 1891, pp. 294-306.

ISOC. Ep. 3, 1: ἡβουλήθην = βούλομαι. *Ibid.* 4, 1: προειλόμην = προήρημαι.
 PLATO, [Ep.] 15 (see above).

298. As there are few genuine Greek letters of the classical period, we have not the material to determine whether there was ever such an extensive permutation of tenses as we find in Cicero's letters. The aorist in the N. T. is clearly due to Roman influence, and is not to be cited.

Tenses of the Moods

299. In the language of classic prose the indicative alone expresses the sphere of time directly (183), the other moods express the sphere of time indirectly.

300. It must be noticed, however, that in the earlier language the optative appears to have been used as a potential of the past; hence its affinity with the past tenses in *oratio obliqua*, hence, perhaps, the occasional use of the present optative as a real imperfect. Nor, on the other hand, are we to overlook the fact that the indicative loses its sphere of time in unreal conditional sentences.

301. Subjunctive and imperative are both future by their nature. So also is the optative outside of *oratio obliqua*. Under the head of future are included immediate and indefinite present. When we use, then, "present," "perfect," and "aorist" of the non-indicative moods, we mean by present "continuance," by perfect "completion," and by aorist "attainment."

302. In not a few verbs, owing to their sense, some of the modal tenses are not used, some are rare. We should not expect to find ἀπολλύουτο, and χαρείη (HOM. II. 6, 481) is scarce.

Tenses of the Imperative

303. PRESENT (durative):

γίγνωσκε σαυτόν, AESCHYL. P. V. 309; *Learn, strive, to know thyself.*

AORIST (attainment):

γνώθι σαυτόν, PLATO, Protag. 343 B; "*Come to a knowledge of thyself.*"

PERFECT (completion):

ἀνερίφθω κύβος, COM. Men. 4, 88; *Let the die be cast and stay cast.*

For additional examples see under *Imperative Mood*.

Tenses of the Subjunctive

304. PRESENT:

σκοπώμεθα, PLATO, Protag. 314 B; *Let us consider* (a course of study).

μή διώκωμεν, HDT. 8, 109; *Let us give up the pursuit.*

AORIST:

σκεψόμεθα, PLATO, Protag. 330 B; *Let us consider* (each part by itself).
εἴπω . . . σοι τὸ αἶτιον; Theaet. 149 B; *Shall I tell you the reason?*

For additional examples see chapters on the Subjunctive and the Imperative Mood.

Tenses of the Pure Optative

305. PRESENT:

νικῶν δ' ὅτι πᾶσιν μέλλει συνοίσειν, DEM. 4, 51; *May that prevail which shall advantage all!* ἔρδοι τις ἦν ἕκαστος εἰδείη τέχνην, AR. Vesp. 1431.

AORIST:

ὑμεῖς δ' ἔλοισθ' ὅτι καὶ τῇ πόλει καὶ ἅπασι συνοίσειν ὑμῖν μέλλει, DEM. 3, 36; *May you choose that which shall advantage both the state and all of you!*

PERFECT:

Chiefly with such perfects as are equivalent to presents.

αὐτίκα τεθναίην, HOM. Il. 18, 98; *May I be dead forthwith!* αἶ γὰρ ἔμοι τοῖσδε πόσις κεκλημένος εἶη, Od. 6, 244 (periphrastic perfect).¹

For further examples see under the *Optative Mood*.

Tenses of the Optative with ἄν

306. PRESENT (Future ascertainment of a present, future, or past imperfect action):

φαῦλοι . . . ἄν . . . εἶεν, PLATO, Apol. 28 B-C; *They must be sorry fellows.* τάχα δὲ ἄν καὶ οἱ ἀποδόμενοι λέγοιεν (*might have told the tale*) ἀπικόμενοι ἐς Σπάρτην ὡς ἀπαιρηθείσαν ὑπὸ Σαμίων, HDT. 1, 70.

AORIST (Future ascertainment of an aoristic action, rarely of the past):

οὐκ ἄν ἄρνηθείην, DEM. 21, 191; *I can't deny it.* τάχα δ' ἄν τι καὶ τοῦ δνόματος ἐπαύροιτο, HDT. 7, 180; *Perhaps he may to some extent have had his name also to thank for that* (as if ἐπανρόμενος ἄν γένοιτο).

PERFECT (Future ascertainment of a completed action):

λέληθέ σε . . . ; . . . πῶς ἄν . . . λελήθοι (με); XEN. Conv. 3, 6; *Has it escaped your observation? How can it have escaped my observation?* ἡμεῖς ἄν εἴμεν θατέρῳ κεκρημένοι, EUR. Hipp. 349; *We must have felt the worser half.*

See further the chapter on the *Optative with ἄν*.

¹ The analysis which involves the future ascertainment of a past action, while not infrequent in sentences of opinion (optative and ἄν), is naturally rare in sentences of wish, which are not analytical, so that for an example of this form of wish, we must have recourse to the manufactured sentences of a grammarian. εἴθε νενικήκοι μου ὁ παῖς, εἴθε ἕξασμένος εἶη, APOLLONIUS DYSC. p. 251, 25-6 (Beck.); *May my son have conquered* (action decided, ascertainment still in suspense); *may he have covered himself with glory.*

Tenses of the Optative as Representative of the Indicative

307. The optative as the representative of the indicative in *oratio obliqua* after a past tense ordinarily represents the corresponding tenses of the indicative from the point of view of the speaker.

Present Optative (= Present Indicative):

ἔλεγον ὅτι εἰ . . . βλαβερὰ τῇ Λακεδαίμονι πεπραχῶς εἴη (= πέπραχε), δίκαιος εἴη (= δίκαιός ἐστι) ζημιούσθαι, XEN. Hell. 5, 2, 32; *He said that if he had (has) done what was damaging to Lacedaemon, he deserved (deserves) to be punished.*

LYS. 12, 6: ἔλεγον . . . ὡς εἶέν τινες τῇ πολιτείᾳ ἀχθόμενοι.

PLATO, Euthyd. 276 E: ἀπεκρίνατο ὅτι μανθάνοιεν οἱ μανθάνοντες ἂ οὐκ ἐπίσταντο.

XEN. Hell. 5, 2, 32 (see above).

HDT. 1, 83: ἦλθε ἄλλη ἀγγελία, ὡς ἠλώκοι τὸ τεῖχος . . . καὶ ἔχοιτο Κροΐσος ζωγρηθείς.

SOPH. Tr. 161-2: εἶπε μὲν λέχους ὅ τι | χρεῖη μ' εἰσθαι κτῆσιν.

HOM. Only after interrogatives. Od. 15, 423: εἰρώτα δὴ ἔπειτα τίς εἴη καὶ πόθεν ἔλθοι. 17, 368.¹

308. *Aorist Optative* (= Aorist Indicative):

ἀπήγγελλεν ὡς τὸ . . . ἄστυ . . . ἑαλωκὸς καταλίποι, LYCURG. 18; *He reported that he had left the city captured.*

LYCURG. 18 (see above).

DEM. [34], 11: ἔλεγον ὅτι οὐτε τὰ χρήματα ἔνθοιτο εἰς τὴν ναῦν οὗτος . . . οὐτε τὸ χρυσίον εἰληφῶς εἴη παρ' αὐτοῦ ἐν Βοσπόρῳ. [52], 15 (see 312). [59], 81 (see 311).

XEN. An. 4, 3, 11: ἔλεγον ὅτι τυγχάνοιεν φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ, κάπειτα κατίδοιεν . . . γέροντά τε καὶ γυναῖκα κτέ. Hell. 1, 7, 5 (see 312).

AR. Ach. 648-9: ἠρώτησεν . . . τοῦτον τὸν ποιητὴν ποτέρους εἴποι κακὰ πολλά. Vesp. 283: κατείποι.

SOPH. Tr. 431-2: ἤκουσεν ὡς ταύτης πόθῳ | πόλις δαμείη πᾶσα.

PIND. O. 6, 49: εἶρετο παῖδα τὸν Εὐάδνα τέκοι (where see note).

HOM. Od. 15, 423 (307). 17, 368 (307). 24, 237: ὡς ἔλθοι is to be considered interrogative (*how he had come*).

309. *Perfect Optative* (= Perfect Indicative):

ἔλεγον ὅτι ἐγὼ πάντα εἴην (= εἰμί) πεπυσμένος, LYS. 1, 18; *I said that I had found out everything.*

DEM. 18, 22: ἐτόλμα λέγειν ὡς ἄρ' ἐγὼ . . . κεκωλυκῶς εἴην τὴν πόλιν . . . ταύτην (= τὴν εἰρήνην) ποιήσασθαι. [34], 11: εἰληφῶς εἴη (308).

¹ A. J. P. iv (1883), 419.

LYS. 1, 18 (see above).

PLATO, Phaedo, 59 E: ἐπυθόμεθα ὅτι τὸ πλοῖον ἐκ Δήλου ἀφίγμενον εἶη.

XEN. Hell. 1, 1, 11: πυθόμενος δὲ ὅτι αἱ τῶν Πελοποννησίων νῆες . . . ἀνηγμέναι εἶεν εἰς Κύζικον, . . . ἦλθεν εἰς Σηστών. Hell. 5, 2, 32: πεπραχὸς εἶη (307).

HDT. 1, 83: ἠλώκοι (307).

310. Future Optative (= Future Indicative):

ἔλεγον ὅτι . . . οὐ δυνήσοιντο (= οὐ δυνησόμεθα) μὴ πείθεσθαι τοῖς Θηβαίοις, XEN. Hell. 6, 1, 1; *They said that they would not be able to refuse to obey the Thebans.*

DEM. [50], 56: ἀπεκρίνατό μοι ὅτι οὐδ' ἀκαρῆ δανείσοι.

ISAE. 6, 23: εἰδότες δ' οἱ ἀναγκαῖοι ὅτι ἐξ ἐκείνου μὲν οὐκ ἂν ἐτι γένοιτο παῖδες . . . φανήσοιντο δ' ἄλλῃ τινὶ τρόπῳ, καὶ ἐκ τούτων ἔσοιντο ἔτι μείζους διαφοραὶ, ἔπειθον κτέ.

ANTIPHON, 1, 11: ἐπεξίοιμι (195).

PLATO, Euthyd. 283 A: ἐπεσκόπουν τίνα ποτὲ τρόπον ἄψοιντο τοῦ λόγου καὶ ὁπόθεν ἄρξοιντο κτέ.

XEN. Hell. 2, 3, 17: πολλοὶ δῆλοι ἦσαν . . . θανμάζοντες τί ἔσοιτο ἡ πολιτεία. *Ibid.*: ἔλεγεν ὁ Θηραμένης ὅτι . . . ἀδύνατον ἔσοιτο τὴν ὀλιγαρχίαν διαμενεῖν. 2, 3, 56: εἶπεν ὁ Σάτυρος ὅτι οἰμώξοιτο (= οἰμώξει). 6, 1, 1.

AR. Eq. 776: οὐ φροντίζων τῶν ιδιωτῶν οὐδενός, εἰ σοὶ χαρισίμην.

AESCHYL. Pers. 356-60: ἔλεξε παιδὶ σὺ Ξέρξη τάδε, | ὡς . . . Ἕλληνες οὐ μνοῖεν, ἀλλὰ . . . βίοντον ἐκσωσοῖατο.

PIND. O. 9, 115-6: ἐκέλευσεν διακρίναί . . . ἄντινα σχήσοι τις ἠρώων (earliest example).

311. RETENTION OF IMPERFECT AND PLUPERFECT INDICATIVE IN ORATIO OBLIQUA.—The imperfect and pluperfect having no optative, the retention of the indicative is to be expected.

εἰδετο ὁ Θεογένης . . . λέγων ὅτι οὐκ ἦδει Νεαίρας αὐτὴν οὔσαν θυγατέρα, ἀλλ' ἐξαπατηρεῖη ὑπὸ Στεφάνου, DEM. [59], 81; *Theogenes begged saying that he did not know that she was the daughter of Neaera, but that he had been deceived by Stephanus.*

312. PRESENT OPTATIVE REPRESENTING IMPERFECT INDICATIVE.—In the absence of an imperfect optative the present optative is not infrequently found to represent an imperfect indicative.

διηγοῦντο ὅτι αὐτοὶ μὲν ἐπὶ τοὺς πολεμίους πλέοιεν (= ἔπλεον), τὴν δὲ ἀναίρεσιν τῶν ναυαγῶν προστάξειαν . . . Θηραμένει κτέ., XEN. Hell. 1, 7, 5; *Their story was that they kept sailing after the enemy and had assigned the picking up of the shipwrecked to Theramenes etc.*

DEM. [52], 15: ἐτόλμησαν μαρτυρῆσαι ὡς ὁ μὲν Κάλλιππος ὄρκον τῷ πατρὶ δοίη (= ἔδωκε), ὁ δὲ πατὴρ οὐκ ἐθέλοι (= οὐκ ἤθελεν) ὁμοίαι.

LYS. I, 14: ἐρομένου δ' ἐμοῦ τί αἱ θύραι νύκτωρ ψοφοῖεν (cf. § 17: ἀναμιμνησκόμενος . . . ὅτι . . . ἐψόφει). I, 20: κατηγορεῖ . . . ὡς μετὰ τὴν ἐκφορὰν αὐτῇ προσίοι.

XEN. AN. 4, 3, 11: τυγχάνοιεν (see 308). Hell. I, 7, 5 (see above).

See further on this whole subject *Oratio Obliqua* and *Object Sentences*.

Tenses of the Infinitive

INFINITIVE AS A VERBAL NOUN

313. The infinitive as a verbal noun is used chiefly in the present and aorist, more rarely in the perfect. The temporal relation is that of the kind of time.

INFINITIVE AS A SUBJECT¹

314. PRESENT:

a. *Without the article:*

ῥᾶον παραινεῖν ἢ παθόντα καρτερεῖν, EUR. Alc. 1078; 'T is easier to preach than suffer and be strong.

LYS. 8, 2: ἀναρὸν μὲν οὖν ἀναγκάζεσθαι λέγειν περὶ τούτων, ἀδύνατον δὲ μὴ λέγειν.

ANDOC. I, 8: κράτιστον οὖν μοι εἶναι δοκεῖ ἐξ ἀρχῆς ὑμᾶς διδάσκειν πάντα τὰ γενόμενα καὶ παραλιπεῖν μηδέν.

PLATO, Rpb. 555 C: πλοῦτον τιμᾶν καὶ σωφροσύνην ἅμα ἰκανῶς κτᾶσθαι . . . ἀδύνατον.

THUC. I, 5, 2: κόσμος καλῶς τοῦτο δρᾶν.

COM. Archipp. 2, 727: ὡς ἡδὺ τὴν θάλατταν ἀπὸ τῆς γῆς ὄρᾶν | ὦ μήτέρ ἐστι.

EUR. Alc. 1078 (see above).

AESCHYL. P. V. 751: πάσχειν (see 316).

THEOGN. 211: οἶνόν τοι πίνειν πούλυν κακόν.

HOM. II. I, 274: πείθεσθαι ἄμεινον. 2, 453: τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ ἐνέεσθαι. IO, 174.

315. b. *With the article:*

κακὸν τὸ πίνειν, AR. Vesp. 1253; *A bad thing this drinking.* τὸ βούλεσθαί μ' ἐκνίξαι, EUR. I. A. 330.

ISOC. 2, 2: τοὺς μὲν γὰρ ἰδιώτας ἐστὶ πολλὰ τὰ παιδεύοντα, μάλιστα μὲν τὸ μὴ τρυφᾶν ἀλλ' ἀναγκάζεσθαι περὶ τοῦ βίου καθ' ἐκάστην βουλευέσθαι τὴν ἡμέραν.

¹ Or quasi-subject. See *Infinitive*.

PLATO, Alc. II, 143 E: κακὸν ἄρ', ὡς ἔοικεν, ἐστὶν ἢ τοῦ βελτίστου ἄγνοια καὶ τὸ ἀγνοεῖν τὸ βέλτιστον.

XEN. Cyr. 5, 1, 11: τὸ . . . ἐρᾶν ἐθελούσιόν ἐστιν.

AR. Vesp. 1253 (see above). fr. 2, 1133: τὸ γὰρ φοβεῖσθαι τὸν θάνατον λῆρος πολὺς.

EUR. Alc. 693: τὸ δὲ ζῆν μικρόν, ἀλλ' ὅμως γλυκύν. Bacch. 389-90: ὁ δὲ . . . βίωτος καὶ τὸ φρονεῖν. Heracl. 240: τὸ συγγενές τε καὶ τὸ προυφείλειν. 476: σιγὴ τε καὶ τὸ σωφρονεῖν. I. A. 330 (see above).

SOPH. El. 265: τὸ τητᾶσθαι (316). 770: δεινὸν τὸ τίκτειν ἐστὶν (136). fr. 239: ἀλλὰ τῷ γῆρα φιλεῖ | χῶ νοῦς ὀμαρτεῖν καὶ τὸ βουλεύειν ἅ δεῖ.

PIND. O. 9, 38: τὸ καυχᾶσθαι. P. 2, 56: τὸ πλουτεῖν. N. 5, 18: τὸ σιγᾶν. SIMON. C. 100, 1: τὸ καλῶς θνηῖσκειν ἀρετῆς μέρος ἐστὶ μέγιστον.

316. AORIST:

a. Without the article:

κρίσσον γὰρ εἰσάπαξ θανεῖν | ἢ τὰς ἀπάσας ἡμέρας πάσχειν κακῶς, AESCHYL. P. V. 750-1: 'T is better once for all to die than suffer on forever and forevermore.

DEM. 3, 18: εὔξασθαι μὲν . . . ῥάδιον . . ., ἐλέσθαι δ' . . . οὐκέθ' ὁμοίως εὔπορον.

ANDOC. I, 8: παραλιπεῖν (see 314).

PLATO, Theaet. 187 E: κρείττον γάρ που σμικρόν εὐ ἢ πολλὸ μὴ ἰκανῶς περᾶναι.

THUC. I, 22, 1: χαλεπὸν τὴν ἀκρίβειαν αὐτὴν τῶν λεχθέντων διαμνημονεύσαι.

AR. Vesp. 367: διατραγεῖν τοῖνον κράτιστόν ἐστί μοι τὸ δίκτυον.

SOPH. El. 264-5: (ἐ)κ τῶνδέ μοι | λαβεῖν θ' ὁμοίως καὶ τὸ τητᾶσθαι πέλει.

AESCHYL. P. V. 750-1 (see above).

PIND. P. 4, 272: ῥάδιον μὲν γὰρ πόλιν σεῖσαι.

BACCHYL. III, 47: θανεῖν γλύκιστον.

HOM. Od. 9, 241: ἀργαλέον, βασιλεία, διηνεκέως ἀγορευσαί.

II, 2, 5-6: ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίετο βουλή· | πέμψαι ἐπ' Ἄτρεϊδῃ Ἀγαμέμνονι οὐλον ὄνειρον.

317. b. With the article:

τὸ . . . καταγελασθῆναι ἴσως οὐδὲν πρᾶγμα, PLATO, Euthyph. 3 C; To get laughed at is perhaps a matter of no great consequence.

DEM. I, 23: πολλάκις δοκεῖ τὸ φυλάξαι τάγαθὰ τοῦ κτήσασθαι χαλεπώτερον εἶναι.

ANDOC. 2, 5: μεγάλη δὲ δήπου καὶ τὸ ἐξαμαρτεῖν δυσπραξία ἐστί.

ANTIIPHON, 5, 91: τὸ ἀδίκως ἀπολυῖσθαι ὀσιώτερον ἂν εἴη τοῦ μὴ δικαίως ἀπολεῖσθαι.

PLATO, Euthyph. 3 C (see above).

THUC. 3, 58, 2: βραχὺ γὰρ τὸ τὰ ἡμέτερα σώματα διαφθεῖραι.

AR. Lys. 884: οἶον τὸ τεκεῖν.

COM. Antiphan. 3, 150: τὸ προῖκ' ἀποθανεῖν ἐστὶ φανερά ζημία.

EUR. fr. 854: τὸ μὲν σφαγήναι δεινόν.

PIND. O. 8, 60: ἄγνωμον δὲ τὸ μὴ προμαθεῖν.

ALCAE. 30: τὸ γὰρ | Ἄρευι κατθάνην κάλον.

318. PERFECT:

a. *Without the article:*

πόλει . . . ἀνάγκη βεβουλευῆσθαι τί χρῆ δρᾶν, PLATO, Legg. 949 E; *A city must needs have a settled policy as to what is to be done.*

DEM. 19, 179: ἠλωκέναι προσήκει. *Ibid.* 282: ἀπολωλέναι. 21, 120: ἀνηρπᾶσθαι. 36, 13: δεδωκέναι.

LYS. 30, 27: τοῦτω γε προσήκει διὰ μὲν αὐτὸν τεθνάναι, διὰ δὲ τοὺς προγόνους πεπράσθαι.

PLATO, Legg. 949 E (see above). Soph. 222 B: εἰρήσθαι.

HDT. 5, 18: νόμος . . . ἡμῖν γέ ἐστι . . . κεχωρίσθαι ἀνδρας γυναικῶν.

BACCHYL. XIV, 1: εἰ μὲν εἰμάρθαι παρὰ δαι[μοσιν ἀν]θρώποις ἄριστον.

THEOGN. 181-2: τεθνάμεναι, φίλε Κύρνε, πενιχρῶ βέλτερον ἀνδρὶ, | ἧ ζῶειν χαλεπῇ τειρόμενον πενίη.

HOM. Od. 3, 209: νῦν δὲ χρῆ τετλάμεν ἔμψης (cf. Hymn. Merc. 494-5: οὐδέ τί σε χρῆ . . . κεχολῶσθαι).

319. b. *With the article:*

τὸ δίκης . . . ἀφεῖσθαι μεγάλη δωρεὰ . . . ἦν, DEM. 23, 185; *To have been allowed to go free of punishment was a great boon.*

DEM. 23, 185 (see above).

AESCHIN. 3, 236: τοῦ γὰρ ταῦτ' ἐξεργασθῆναι καλῶς τὸ γεγενῆσθαι τούτων αἴτιον μείζω κατηγορίαν ἔχει.

ISAE. II, 18: οὐκ ἴσχυσε . . . τὸ προνεκικῆκεναι.

XEN. Hiero, 8, 6: αὐτὸ γὰρ τὸ τετιμῆσθαι . . . συνεπικοσμεῖ.

HDT. 5, 6: τὸ μὲν ἐστίχθαι εὐγενὲς κέκριται, τὸ δὲ ἄστικτον ἀγεννές.

AR. Pl. 354-5: τὸ δ' αὖ δεδοικέναι | πρὸς ἀνδρὸς οὐδὲν ὑγιές ἐστ' εἰργασμένου.

EUR. Med. 122-3: τὸ γὰρ εἰθίσθαι ζῆν ἐπ' ἴσοισιν | κρεῖσσον.

SOPH. Ant. 437-8: τὸ μὲν γὰρ αὐτὸν ἐκ κακῶν πεφευγέναι | ἦδιστον.

INFINITIVE AS AN OBJECT

320. PRESENT:

a. *Without the article:*

νῦν αὐτὸν ἀδελφίζειν ἐπιχειρήσουσιν, ISOC. 19, 30; *Now they will undertake to "brother" him.*

ISOC. 5, 87: πολεμῆν (see 211). 19, 30 (see above).

PLATO, Gorg. 474 A: οὐκ ἠπιστάμην ἐπιψηφίζεῖν.

XEN. Hiero, 3, 3: τοὺς μοιχοὺς νομίζουσι πολλοὶ τῶν πόλεων νηπουεῖ ἀποκτείνεῖν. *Ibid.* 4, 11: τρέφειν (see 324).

HDT. 3, 83: οὔτε . . . ἄρχειν οὔτε ἄρχεσθαι ἐθέλω.

COM. Philem. 4, 56, 68: αὐτῷ δ' ὑγίειαν πρῶτον, εἴτ' εὐπραξίαν, | τρίτον δὲ χαίρειν, εἴτ' ὀφείλειν μηδενί.

AR. fr. 2, 1038: ἀλλ' οὐ γὰρ ἔμαθε ταῦτ' ἐμοῦ πέμποντος, ἀλλὰ μᾶλλον | πίνειν, ἔπειτ' ἄδειν κακῶς, Συρακοσίαν τράπεζαν.

SOPH. El. 345-6: ἐλοῦ γε θύτερ', ἢ φρονεῖν κακῶς, | ἢ τῶν φίλων φρονούσα μὴ μήμηρν ἔχειν.

PIND. O. 3, 36: τοῖς γὰρ ἐπέτραπεν Οὐλυμπόνδ' ἰὼν θαττὸν ἀγῶνα νέμειν.

HOM. Il. 10, 116: σοὶ δ' οἴφ' ἐπέτρεψεν πονέεσθαι.

321. b. *With the article:*

τὸ ἐλληνίζειν παρὰ τούτων ἔγωγε ἔμαθον, PLATO, Alc. I, 131 A; *I learned speaking Greek from them.*

DEM. [33], 4: τὸ . . . πλεῖν καταλέλυκα (202). 57, 18: τὸ ξενίζειν αὐτοῦ κατηγορήκασιν.

PLATO, Alc. I, 131 A (see above). Legg. 847 A: τὸ ζῆν κτίσθω. Theaet. 185 C: οὐσίαν λέγεις καὶ τὸ μὴ εἶναι.

XEN. R. L. 2, 7: ἐφῆκεν αὐτοῖς τὸ μηχανᾶσθαι τὴν τροφήν.

AR. Pax, 454: ἄφελε τὸ παίειν.

SOPH. O. C. 1125-7: τό γ' εὐσεβές | μόνους παρ' ἡμῖν εὐρον ἀνθρώπων ἐγὼ | καὶ τοῦπεικῆς καὶ τὸ μὴ ψευδοστομεῖν.

322. AORIST:

a. *Without the article:*

οὐκ ὤκνησε τὴν δέσποιναν γῆμαι, DEM. 45, 74; *He did not stick at marrying his mistress.*

DEM. 45, 74 (see above). [50], 57: οὐκ ἤθελε παραλαβεῖν τὴν ναῦν.

PLATO, Euthyph. 3 D: οὐ πᾶν ἐπιθυμῶ πειραθῆναι.

XEN. Hell. I, 6, 10: οὐκ ἐδυνάμην ἐμαντὸν πεῖσαι (151).

COM. Pherecr. 2, 280: σὺ δὲ τράπεζαν εἰσφερε, | καὶ κύλικα κἀντραγεῖν.

EUR. Alc. 669: μάτην ἄρ' οἱ γέροντες εὔχονται θανεῖν.

PIND. O. 6, 25-6: κείναι γὰρ ἐξ ἄλλαν ὁδὸν ἀγεμονεῦσαι | ταύταν ἐπίστανται.

HOM. Il. I, 18-9: ἡμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες | ἐκπέρσαι Πηρῆαιον πόλιν, εὐ δ' αἰκάδ' ἰκέσθαι.

323. b. *With the article:*

τλήσμαι τὸ κατθανεῖν, AESCHYL. Ag. 1290; *I will endure the dying of the death.*

DEM. 18, 93: τὸ Χερρόνησον καὶ Βυζάντιον σῶσαι . . . ἢ προαίρεσις ἢ ἐμὴ καὶ ἡ πολιτεία διεπράξατο.

ISAE. 1, 42: οὔτοι γὰρ τὸ ἀνελεῖν αὐτὰς (= τὰς διαθήκας) ἐκείνου βουλομένου διεκώλυσαν.

ANTIPHON, 2 γ 6: τὸ μὲν ἀλῶναι καὶ ἀποφυγεῖν . . . ἐν ἴσαις ἐλπίσι θῶμεν αὐτῶ εἶναι.

PLATO, Euthyd. 275 C: θαρρεῖ τὸ ἀποκρίνασθαι.

THUC. 3, 40, 3: ἐκ τοῦ εὖ εἰπεῖν τὸ παθεῖν εὖ ἀντιλήψονται.

HDT. 5, 101: τὸ δὲ μὴ λεηλατῆσαι . . . τὴν πόλιν ἔσχε τὸδε.

EUR. Alc. 694: σὺ γοῦν ἀναιδῶς διεμάχου τὸ μὴ θανεῖν.

AESCHYL. Ag. 1290 (see above).

PIND. O. 2, 107: τὸ λαλαγήσαι θέλων.¹

324. PERFECT:

a. Without the article:

ἀναγκάζονται στράτευμα τρέφειν ἢ ἀπολωλέναι, XEN. Hiero, 4, 11; *They are compelled to keep an army or perish (be ruined).*

DIN. 1, 112: βούλεται . . . συγκεχίσθαι πάντα τὰ ἐν τῇ πόλει δίκαια.

DEM. 8, 49: καὶ τεθνάναι μᾶλλον ἢ τὰυτ' εἰρηκέναι βουλοίμην.

ISOC. 5, 29: ἂ μὲν οὖν ἠβουλόμην μοι προειρηθῆσαι ταυτ' ἐστίν.

PLATO, Rpb. 351 A-B: πόλιν φαίης ἂν ἀδικον εἶναι καὶ ἄλλας πόλεις ἐπιχειρεῖν δουλοῦσθαι ἀδίκως καὶ καταδεδουλώσθαι. *Ibid.* 406 D: ἀξιοῖ . . . ἐξεμέσαι τὸ νόσημα . . . ἢ καύσει ἢ τομῇ χρησάμενος ἀπηλλάχθαι.

XEN. Hell. 5, 4, 7: εἶπον τὴν θύραν κεκλείσθαι. Hell. 6, 2, 15: ἐκήρυξεν . . . πεπερᾶσθαι. Hiero, 4, 11 (see above).

COM. Pherecr. 2, 262: βουλοίμην γὰρ κἂν ἀκαλίφαις τὸν ἴσον χρόνον ἐστεφανῶσθαι.

AESCHYL. Sept. 461-2: ἵππους . . . θελούσας πρὸς πύλαις πεπτωκέναι.

325. b. With the article:

τὸ μὲν γὰρ πόλλ' ἀπολωλεκέναι κατὰ τὸν πόλεμον τῆς ἡμετέρας ἀμελείας ἂν τις θεῖη δικάως, DEM. 1, 10; *This (thing of) having suffered many losses during the war may justly be charged to our negligence.*

DEM. 1, 10 (see above). 23, 7: τοῦτο . . . Ἀριστοκράτης ἠδίκηι, τὸ τοιοῦτου, οἷον ἐγὼ φῆμι δεῖξεν τὸν Χαρίδημον ὄντα, τοσαύτην πεποιῆσθαι πρόνοιαν.

326. FUTURE.—The future infinitive as the object of verbs of creation comes from the blending of the sphere of thought and the sphere of will. Some of the examples are much disputed.

πῦρ ἐνήσειν διενουόντο ἐς τὰ ξύλινα παραφράγματα, THUC. 4, 115, 2; *They intended (thought that they would) hurl fire into the wooden ramparts.*

See further the *Infinitive*.

¹ See A. J. P. xv (1894), 509.

INFINITIVE AS THE REPRESENTATIVE OF THE INDICATIVE

327. The infinitive as the representative of the indicative takes all the tenses. See *Accusative and Infinitive*.

Present (= Present Indicative):

τὸν εὐτυχοῦντα καὶ φρονεῖν νομιζομέν, COM. MEN. 4, 354, 497; *Him who is lucky we think to have sense withal.* φησὶν ἐπιλήσμων εἶναι, PLATO, PROT. 336 D; *He says that he is forgetful.*

Present (= Imperfect Indicative):

ἀντιλέγειν φῆς τοῖς βουλομένοις ἡμᾶς ἀπολέσαι, LYS. 12, 26; *You declare that you undertook to oppose (ἀντέλεγες) those who wished to destroy us.* ἀποφηνάσθω μὴ μετέχειν, DEM. 19, 117; *Let him declare that he had no part in it.*

Aorist (= Aorist Indicative):¹

οὐ φήσω ἡμᾶς ὀρθῶς ὁμολογήσαι ἡνίκα ὠμολογήσαμεν, PLATO, THEAET. 191 A; *I will not say that we were right to acknowledge (it) when we acknowledged it.*

Perfect (= Perfect Indicative):

φησὶ . . . ἐγκώμιον γεγραφέναι, ISOC. 10, 14; *He says that he has written an encomium.*

Perfect (= Pluperfect Indicative):

καὶ ὁδὸν τε [λέγεται] οὕτω πολλὴν διηγύσθαι αὐτοῖς καὶ τὸν Μῆδον ἔκειν πάλιν, XEN. CYR. 1, 4, 28; *It is said that not much of their journey had been accomplished yet when the Mede returned.*

Future (= Future Indicative):

οὐκ ἔφη ὀμείσθαι, XEN. HELL. 1, 3, 11; *He said that he would not take an oath.*

Future Perfect (= Future Perfect Indicative):

ὑπολαμβάνω . . . μάτην ἐραψωδηκότας ἡμᾶς ἔσεσθαι, DEM. 25, 2; *I understand that we shall have delivered our screed to no purpose.*

328. ARTICULAR INFINITIVE AS THE REPRESENTATIVE OF THE INDICATIVE.—The infinitive as the representative of the indicative may take the article.

Present:

ἐν μὲν οὖν ὁμολογεῖται τὸ κρατεῖν τῶν κληρονομιῶν τοὺς ἄρρενας, DEM. [44], 12; *One thing then is agreed on, namely, the males' holding (that the males hold) the inheritance.*

¹ On the aorist as a future, see *Accusative and Infinitive*.

Aorist:

τὸ . . . ἀνοίξει τὴν θύραν οὐχ ὁμολογεῖ, DEM. [42], 8: *The opening of the door (the statement that he opened the door) he does not agree to.*

Future:

τὸ δὲ σὲ ἀπορήσειν, οὐκ οἶμαι (sc. μαντικῶς σε εἰρηκέναι), PLATO, CONV. 198 B; *As to the statement that you will be at a loss, I don't think that you have said that in a spirit of prophecy.*

DEM. [42], 8: τὸ μὲν ἀφελεῖν τὸ σημεῖον ὁμολογεῖ, τὸ δ' ἀνοίξει τὴν θύραν οὐχ ὁμολογεῖ. [44], 12 (see above). 57, 63: ἐκ . . . γὰρ τοῦ ὄρκου ἐξήλειψαν τὸ ψηφιεῖσθαι (=ψηφιοῦμαι) γνώμη τῇ δικαιοσύνῃ.

PLATO, CONV. 198 B (see above). Phaedo, 61 D: πῶς τοῦτο λέγεις . . . τὸ μὴ θεμιτὸν εἶναι ἑαυτὸν βιάζεσθαι; Phaedr. 244 A: τὸ (the statement that) μανίαν κακὸν εἶναι. Soph. 231 C: τὸ . . . μὴ ῥάδιον εἶναι.

HDT. I, 86: τὸ τοῦ Σόλωνος . . . τὸ μηδένα εἶναι τῶν ζώντων ὄλβιον.

SOPH. Ant. 264-7: ἦμεν δ' ἔτοιμοι . . . θεοὺς ὀρκωμοτεῖν | τὸ μῆτε δρᾶσαι μῆτε τῷ ξυνειδέναι | τὸ πρᾶγμα βουλευσάντι.

Tenses of the Participle

PARTICIPLE AS A VERBAL ADJECTIVE

329. The participle as a verbal adjective is chiefly used in the present, aorist, and perfect tenses. The temporal relation is that of the kind of time.¹ The sphere of time depends on the context.

PRESENT PARTICIPLE

330. CONTEMPORANEOUS ACTION.—The present participle is generally used of contemporaneous action, either total or partial.

ἐμὲ . . . λέγεις τὸν νεώτατον λέγων, PLATO, Parmen. 137 C; *You mean me when you speak of the youngest.* δουλεύουσί γε μαστιγούμενοι καὶ σφαττόμενοι, DEM. 9, 66; *They lead the lives of slaves, being scourged and butchered.* λόγους προσφέρων ἀπόλεσεν αὐτήν, LYS. I, 8; *(By) making proposals he ruined her.*

331. *Leading Verb Present:*

DEM. 9, 66 (see above).

PLATO, Parmen. 137 C (see above).

¹ This temporal element is deeply imbedded in the nature of the participle and the use is universal, so that it is not necessary to draw examples from different ranges of classic Greek.

EUR. Andr. 373: ἀνδρὸς δ' ἀμαρτάνουσ' ἀμαρτάνει βίου (coincident action), *A woman failing of a husband fails of life.*

332. *Leading Verb Imperfect:*

DEM. 54. 9: ἦδε . . . τοὺς ἀλεκτρονάς μιμούμενος τοὺς νενικηκότας (coincident action).

PLATO, Meno, 90 C: πέμποντες τόνδε καλῶς ἂν ἐπέμπομεν (coincident action).

HDT. 9, 21: οἱ Μεγαρέες πιεζόμενοι (*finding themselves pinched*) ἔπεμπον ἐπὶ τοὺς στρατηγούς τῶν Ἑλλήνων κήρυκα.

333. *Leading Verb Future:*

DEM. 14, 12: οὐδὲν οὖν ἄλλ' ἢ ῥαψωδῆσουσιν οἱ πρέσβεις περιιόντες.

XEN. Hiero, 11, 15: εὐδαιμονῶν γὰρ οὐ φθονηθήσει (174).

HDT. 4, 98: ταῦτα δὲ ποιέοντες ἐμοὶ μεγάλως χαριεῖσθε (coincident action).

334. *Leading Verb Aorist:*

LYS. 1, 8 (see above).

XEN. Hell. 7, 5, 9: ὁρῶν . . . τὸν . . . χρόνον προβαίνοντα ἐνόμισε πρακτέον τι εἶναι.

HDT. 1, 68: ὀρύσσων ἐπέτυχον σορῶ ἑπταπήχεϊ.

335. *Leading Verb Perfect:*

DEM. 8, 34: νῦν δὲ δημαγωγοῦντες ὑμᾶς καὶ χαριζόμενοι καθ' ὑπερβολήν, οὕτω διατεθήκασιν ὥστε κτέ.

336. *Leading Verb Pluperfect:*

XEN. Hell. 6, 5, 21: δηοῦντι τὴν χώραν οὐδεὶς ἠθελήκει μάχεσθαι.

AR. Ach. 10: ἔκεχήνη προσδοκῶν τὸν Δισχύλον.

337. PRIOR ACTION.—The action of the present participle is sometimes prior to that of the leading verb. An adverb of time often makes the relation plain.

οἱ Κύριοι πρόσθεν σὺν ἡμῖν ταττόμενοι νῦν ἀφεστήκασιν, XEN. An. 3, 2, 17; *The troops of Cyrus, who were formerly marshalled with us, have now deserted us.*

DEM. 18, 61: καὶ πρότερον κακῶς τοὺς Ἑλληνας ἔχοντας πρὸς αὐτοὺς καὶ στασιαστικῶς, ἐτι χεῖρον διέθηκε.

PLATO, Rpb. 518 D: αἱ . . . ἄλλαι ἀρεταὶ καλούμεναι ψυχῆς κινδυνεύουσιν . . . οὐκ ἐνοῦσαι πρότερον ὕστερον ἐμποιεῖσθαι.

XEN. An. 3, 2, 17 (see above).

HDT. 8, 62: σημαίνων δὲ ταῦτα τῷ λόγῳ διέβαινε ἐς Εὐρυβιάδην, λέγων μᾶλλον ἐπεστραμμένα. 9, 27: καὶ γὰρ ἂν χρηστοὶ τότε εἴοντες ὠστοὶ νῦν ἂν εἴεν φλαυρότεροι, καὶ τότε εἴοντες φλαῦροι νῦν ἂν εἴεν ἀμείνονες.

AR. Av. 75: πρότερον ἀνθρωπός ποτ' ὦν.

SOPH. Ant. 1192: ἐγώ, φίλη δέσποινα, καὶ παρῶν ἐρῶ.

MIMNERM. 3: τὸ πρὶν ἐὼν κάλλιστος, ἐπὴν παραμείψεται ὦρη, | οὐδὲ πατὴρ
παισὶν τίμιος οὔτε φίλοις.

HOM. Od. 13, 401: κνυζώσω δὲ τοι ὅσσε πάρος περικαλλέ' ἐόντε.

338. SUBSEQUENT ACTION.—The present participle may imply conative action, and thus simulate a future (see 193). So φέρων and ἄγων are used almost to the exclusion of οἶσων and ἄξων.

ἡ δὲ Πάραλος εἰς τὰς Ἀθήνας [ἀπέπλευσε] ἀπαγγέλλουσα τὰ γεγονότα,
XEN. Hell. 2, 1, 29; *The Paralos sailed off to Athens with a report of (= to report) what had happened.*

ANDOC. 1, 104-5: ἤκουσι . . . οἱ μὲν εἰσόμενοι . . . οἱ δὲ ἀποπειρώμενοι.

XEN. Hell. 2, 1, 29 (see above).

AR. Ach. 178: ἐγὼ μὲν δεῦρό σοι σπονδὰς φέρων | ἔσπευδον.

EUR. Suppl. 120: τούτους θανόντας ἦλθον ἐξαιτῶν πόλιν.

PIND. O. 7, 13-4: κατέβαν τὰν ποτιάν | ὑμνέων παῖδ' Ἀφροδίτας. P. 4,
105-6: ἰκόμαν | οἴκαδ', ἀρχὰν ἀγκομίζων.¹

HOM. Il. 1, 371-2: ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων | λυσόμενός τε
θύγατρα φέρων τ' ἀπερείσι' ἄποινα. (Here both resemblance and difference
between present and future are manifest.²) Compare Il. 1, 431: ἴκανε
ἄγων with *ibid.* 442-3: πρὸ μ' ἔπεμψεν . . . παῖδα . . . ἀγέμεν.

AORIST PARTICIPLE

339. The action of the aorist participle is ordinarily prior, but it may be coincident, so especially when the leading verb is aorist or future.

ἀναβάντες εἰς τὸ ὑπερφῶν ἐδειπνοῦμεν, LYS. 1, 22; *Going up to the second story, we supped.* τὸ σῶμα σώσας τοὺς λόγους σώσεις ἐμοί, EUR. I. T. 765; *Saving thy body thou wilt save my words.* ἀπώλεσας τὸν οἶνον ἐπιχέας ὕδωρ, TRAG. Aristias, fr. 4; *You spoiled the wine by adding water.*

340. *Leading Verb Present:*

HDT. 6, 37: πίτυς . . . ἐκκοπεῖσα βλαστὸν οὐδένα μετίει (134).

COM. Men. 4, 340, 10: ἀχάριστος ὅστις εὖ παθῶν ἀμνημονεῖ.

341. *Leading Verb Imperfect:*

LYS. 1, 22 (see above). *Ibid.* 24: παραλαβῶν δ' ὡς οἶόν τε ἦν πλείστους
. . . ἐβάδιζον.

¹ See B. I. G., *Introd. Ess.*, cxii.

² The examples cited for Homer do not seem to be very cogent. See Bolling, *The Participle in Hesiod*, Reprint from *Catholic University Bulletin*, Vol. III, p. 439.

THUC. 6, 69, 1: ἀναλαβόντες τὰ ὄπλα εὐθύς ἀντεπῆσαν (206).

EUR. I. T. 27: μεταρσία ληφθεῖς' ἐκαινόμην ξίφει.

342. Leading Verb Future.

Prior Action:

DEM. 14, 31: εἰς Φρυγίαν ἐλθὼν δουλεύσει;

HDT. 2, 5: κατεῖς καταπειρητήρην πηλὸν τε ἀνοίσεις κτέ. (258).

343. Coincident Action:

EUR. I. T. 765 (see 339). Med. 383: θανοῦσα θήσω τοῖς ἐμοῖς ἐχθροῖς γέλων.

344. Leading Verb Aorist:

Prior Action:

DEM. 54, 20: ὑγιῆς ἐξελθὼν φοράδην ἤλθον οὔκαδε.

LYS. 1, 27: πληγῆς κατέπεσεν εὐθύς, *He was stabbed and fell at once.*

PLATO, Euthyd. 273 C: εἰπὼν οὖν ταῦτα κατεφρονήθη ὑπ' αὐτοῖν (174).

345. Coincident Action:¹

ISOC. 19, 9: Θράσυλλος . . . τούτους μόνους παῖδας γνησίους καταλιπὼν . . . τὸν βίον ἐτελεύτησεν.

DEM. 18, 208: οὐκ ἔστιν ὅπως ἡμάρτετ(ε) . . . τὸν ὑπὲρ τῆς ἀπάντων ἐλευθερίας καὶ σωτηρίας κίνδυνον ἀράμενοι.

ISAE. 7, 33: τί βέλτιον ἂν ἔπραξεν ἢ ταῦτα βουλευσάμενος ἅπερ ἐποίησεν;

PLATO, Theaet. 185 E: εὐ ἐποίησάς με μάλα συχνοῦ λόγου ἀπαλλάξας.

XEN. Cyr. 1, 4, 13: καλῶς . . . ἐποίησας προειπὼν. *Ibid.* 7, 5, 48: καλῶς . . . ἐποίησας . . . ἄρξας τοῦ λόγου.

HDT. 3, 38: ὀρθῶς μοι δοκεῖ Πίνδαρος ποιῆσαι νόμον πάντων βυσιλία φήσας εἶναι. 5, 24: εὐ . . . ἐποίησας ἀπικόμενος.

AR. Pax, 630-1: λίθον | ἐμβαλόντες ἐξμέδιμον κυψέλην ἀπώλεσαν.

TRAG. Aristias, (Sat. Dr.) fr. 4 (see 339).

BACCHYL. VI, 15: στάδιον κρατήσας | Κέον ἐκκλείξας. X, 15: ἀνδρῶν ἀμείνων . . . θήκας.

PIND. 1, 5, 51: εἰπὲν τε φωνήσας ἅτε μάντις ἀνῆρ.

HOM. Il. 1, 434: ἰστὸν δ' ἰστοδόκῃ πέλασαν προτόνοισιν ὑφέντες.

346. Leading Verb Perfect:

DEM. 36, 18: τὰ γράμμαθ' ἢ μήτηρ ἠφάνικεν πεισθεῖς' ὑπὸ τοῦτου.

347. Leading Verb Pluperfect:

DEM. 36, 8: ὁ Πασίων ἐτετελευτήκει ταῦτα διαθίμενος.

¹ On the "adverbial" group with φθάνω, λανθάνω, τυγχάνω, see *Participle* and A. J. P. xii (1891) 76-79.

PERFECT PARTICIPLE

348. The perfect participle expresses completion.

Leading Verb Present :

DEM. 24, 6: τί δὴ ποτ' ἐγὼ μετρίως . . . τὸν ἄλλον χρόνον βεβιωκώς, νῦν ἐν ἀγῶσι καὶ γραφαῖς δημοσίαις ἐξετάζομαι.

349. *Leading Verb Imperfect :*

DEM. 14, 36: κοινὸν ἔχθρὸν ἐκείνων ὑπειληφότες ὁμονόουν ἀλλήλοις.
23, 127: Κότυν εὐθὺς ἀπεκτονῶς οὐκ ἀσφαλὲς ἤγειτ' ἀπελθεῖν ὅποι τύχοι.

350. *Leading Verb Aorist :*

DEM. 37, 10: ἀφικόμεν σχεδὸν τι πάντ' ἀπολωλεκώς ὅσ' ἔχων ἐξέπλευσα.

351. *Leading Verb Perfect :*

DEM. 55, 23: οὐδὲν ἀπολωλεκώς . . . τηλικαύτην μοι δίκην εἴληχε.

352. *Leading Verb Future :*

DEM. 28, 16: τὰ χρήματα πάντ' ἀπεστερηκώς . . . ἐλεῖσθαι νῦν ὑφ' ὑμῶν ἀξιῶσει.

353. *Leading Verb Pluperfect :*

DEM. 1, 8: ἤκομεν (= plupf.) Εὐβοεῦσιν βεβοηθηκότες, *We had returned from having reinforced the Euboeans.*

PARTICIPLE AS THE REPRESENTATIVE OF THE INDICATIVE

354. The participle as the representative of the indicative takes all the tenses, the future as well as the present, the perfect, and the aorist.

The participle represents the indicative only after verbs of intellectual perception and those that are causative of the same. For actual perception, see *Object Sentences*.

355. PRESENT PARTICIPLE.—The present participle represents durative action, regularly contemporaneous, occasionally prior.

Contemporaneous Action after a Principal Tense = Present Indicative :

DEM. 29, 25: βούλομαι . . . ἐξελέγξει . . . αὐτὸν ψευδόμενον (= ὅτι ψεύδεται), *I wish to prove him to be a liar, that he is a liar.*

356. *Contemporaneous Action after an Historical Tense = Imperfect Indicative :*

DEM. [34], 13: ἤσθόμεν αὐτὸν διακρούμενόν με (= ὅτι διακρούετό με, or, by *repraesentatio*, ὅτι διακρούεταί με), *I perceived that he was trying to cheat me.*

357. *Prior Action = Imperfect Indicative:*

οἶδά σε λέγοντα (= ὅτι εἰλεγες), XEN. Cyr. 1, 6, 6; *I know that you used to say.*

DEM. 21, 12: Μειδίας δ' ἐν αὐταῖς ταύταις ταῖς ἡμέραις ἄξια τοῦ δοῦναι τὴν ἐσχάτην δίκην ποιῶν (= ὅτι ἐποίει) δειχθήσεται.

LYS. 10, 4: φαίνομαι οὖν τρισκαίδεκέτης ὧν ὅτε ὁ πατὴρ ὑπὸ τῶν τριάκοντα ἀπέθνησκε.

XEN. Cyr. 1, 2, 2: φύσιν . . . τῆς μορφῆς καὶ τῆς ψυχῆς τοιαύτην ἔχων διαμνημονεύεται. *Ibid.* 1, 6, 6 (see above).

HDT. 6, 121: φαίνονται μισοτύρανοι ἐόντες.

358. AORIST PARTICIPLE = Aorist Indicative.

εὐρήσετ' αὐτὸν τὴν . . . πόλιν διὰ Λακεδαιμονίων ἀσθενῆ ποιήσαντα, DEM. 15, 24; *You will find that he made the city weak by means of the Lacedaemonians.*

359. PERFECT PARTICIPLE = Perfect Indicative.

οἶδά σε . . . ἐγὼ καὶ ιδιώτην γεγενημένον καὶ νῦν τύραννον ὄντα, XEN. Hiero. 1, 2; *I know that you have been a private citizen and are now an absolute ruler.*

360. FUTURE PARTICIPLE = Future Indicative.

σαφῶς . . . ᾗδει ὁλωσόμενος, ANTIPHON, 2 a 8; *He knew clearly that he would be convicted.*

ANTIPHON, 2 a 8 (see above).

THUC. 3, 67, 1: ἴνα ὑμεῖς . . . εἰδῆτε δικαίως αὐτῶν καταγνωσόμενοι.

HDT. 5, 42: εὖ . . . ἐπίστατο κατ' ἀνδραγαθίην αὐτὸς σχησων τὴν βασιλίην.

SOPH. Ai. 1155: ἴσθι πημανούμενος.

On the Future Participle after Verbs of Motion, see Index.

MOODS

Indicative Mood

361. The indicative mood represents the predicate as a reality. It is sometimes called the declarative mood or mood of direct assertion. φημί, *I say.*

362. USE OF THE INDICATIVE.—The use of the Greek indicative is in the main the same as that of the English indicative. It must, however, be noticed that the English indicative and the English subjunctive (optative) coincide to a considerable extent in form. Hence the apparent coincidence in syntax, where there is real diversity. In "*I had fainted, unless*

I had believed," Ps. 27, 13, both "I had fainted" and "I had believed" are subjunctives, or rather optatives.

363. The differences to be specially noted are these:

1. EXPRESSION OF POSSIBILITY, POWER, OBLIGATION, AND NECESSITY.—The Greek language expresses possibility and power, obligation and necessity, and abstract relations generally, as facts; whereas our translation often implies the failure to realize.

συνέπλει . . . τὰ . . . ἀνδράποδα ἃ ἔδει αὐτὸν ἀπολύσαι, ANTIPHON, 5, 20; *The slaves whom he was to release were on board with him. οἱ . . . ἐν ταῖς τεσσαράκοντα ναυσὶ Πελοποννήσιοι, οὓς ἔδει ἐν τάχει παραγενέσθαι, . . . ἐνδιέτριψαν,* THUC. 3, 29, 1; *The Peloponnesians in the forty ships whose business it was to get (who ought to have got) there quickly, loitered on the way. τότε ξυναλγεῖν χρῆν σ' ὄτ' ὠλλύμην ἐγώ,* EUR. Alc. 633; *tum aequius dolere FUERAT fata cum me tollerent* (Buchanan).

DIN. I, 81: ὅτε μὲν ἔδει μάχεσθαι . . . ᾗχετ' ἀπιὼν οἴκαδε, ἐπειδὴ δὲ προσῆκεν οἴκοι κινδυνεύειν . . . ᾗχετ' ἐκ τῆς πόλεως ἀποδράς.

DEM. 18, 191: ἐχρῆν . . . ἔδει. 29, 41: πολὺ κάλλιον ἦν . . . διώκειν. [46], 5: ἔδει. [47], 76: γεωργῶ δὲ πρὸς τῷ ἵπποδρόμῳ, ὥστε οὐ πάρρω ἔδει αὐτὸν ἐλθεῖν.

LYS. 12, 32: χρῆν δέ σε . . . εἴπερ ἦσθα χρηστός . . . τοῖς μέλλουσιν ἀδίκως ἀποθανεῖσθαι μηνυτῆν γενέσθαι.

ANDOC. I, 20: ἢ ἐμέ ἢ ἐκείνον ἔδει ἀποθανεῖν, *aut mihi aut illi moriendum erat.*

PLATO, Apol. 34 A: καὶ ἄλλους πολλοὺς ἐγὼ ἔχω ὑμῖν εἰπεῖν, ὧν τινα ἐχρῆν . . . παρασχέσθαι Μέλητον μάρτυρα.

HDT. 3, 66: οὐ γὰρ ἦν οἱ ἀσφαλές . . . φάναι τὸν Κύρου υἱὸν ἀπολωλέκειναι. 8, 6. 8, 68, a): ἀπίπλαξαν οὕτω ὡς κείνους ἔπρεπε.

AR. Nub. 963: πρῶτον μὲν ἔδει παιδὸς φωνὴν γρύξυντος μηδέν' ἀκοῦσαι. *Ibid.* 973: ἔδει.

EUR. Alc. 633 (see above).

HOM. II. 1, 353: τιμήν περ μοι ὄφελ' ἔλ' Ὀλύμπιος ἐγγυαλίξαι.

364. ἔδει, ἐχρῆν, ETC., OF THE PRESENT.—When ἔδει, ἐχρῆν, and the like refer to the present and not to the past, a modal sense is set up, and the dependent infinitive becomes unreal.¹

¹ MSS and editors often fluctuate between εἶδει and δεῖ, χρῆν and χροῖ. The present indicative gives the simple statement, the imperfect indicative surprise or disappointment. Cf. ANTIPHON, 5, 91, where the codices have χροῖ, Blass χρῆν; Andoc. [4], 16, where Blass has εἶδει for MS δεῖ.

ἐχρῆν . . . ὅσιον εἶναι τοῦτο πράττειν, LYCURG. 141 ; *It ought to be consonant with piety to do this* (but it is not).

LYCURG. 141 (see above).

DEM. 15, 32 : ἐχρῆν . . . τὴν αὐτὴν ἔχειν διάνοιαν ὑμᾶς (= ἀλλ' οὐκ ἔχετε) περὶ τῆς ἐν τῇ πολιτείᾳ τάξεως, ἤπερ περὶ τῆς ἐν ταῖς στρατείαις ἔχετε.

THUC. 6, 78, 4 : καὶ μάλιστα εἰκὸς ἦν ὑμᾶς . . . μὴ μαλακῶς ὥσπερ νῦν ξυμμαχεῖν.

HDT. 3, 80 : καίτοι ἄνδρα γε τύραννον ἄφθονον ἔδεε εἶναι, ἔχοντά γε πάντα τὰ ἀγαθὰ. τὸ δὲ ὑπεναντίον τούτου ἐς τοὺς πολίτας πέφυκε· φθονεῖ γὰρ κτέ.

COM. Hermipp. 2, 399 : τοὺς μὲν ἄρ' ἄλλους οἰκουρεῖν χρῆν.

EUR. Or. 1030 : ζῆν ἐχρῆν σ', ὅτ' οὐκέτ' εἶ.

365. 2. INDICATIVE IN GENERIC SENTENCES.—In generic sentences the Greek has a tendency to other modal constructions. In practical questions, personal argument, as in poetry and proverbs, the indicative may be used as in English and Latin.

εἴ τις εἰδὼς . . . προῦδωκεν ἢ ἐξαπατᾷ, οὗτός ἐστ' ἐνοχὸς τῇ ἀρᾷ, DEM. 23, 97 ; *If any one has wittingly betrayed or wittingly deceives, he is obnoxious to the curse.* ἄ μὴ κατέθου, μὴ ἀνέλη, PROV. ; *What you didn't deposit, you mustn't draw.* τῷ . . . ἀσθενούντι πικρὰ φαίνεται ἃ ἐσθίει καὶ ἐστί, PLATO, Theaet. 166 E ; *To the sick man what he eats seems bitter, and is bitter.*

PROV. ἦν τις ἔμαξε μαῖζαν ταύτην καὶ ἐσθιέτω. (See also above.)

DEM. 23, 97 (see above).

AESCHIN. 3, 196 : εἰ γὰρ τις ἐν δημοκρατίᾳ τετιμημένος . . . τολμᾷ βοηθεῖν τοῖς παράνομα γράψουσι, καταλύει τὴν πολιτείαν. *Ibid.* 198 : ὅστις . . . αἰτεῖ (*bis*).

PLATO, Theaet. 166 E (see above). 170 A : τὸ δοκοῦν ἐκάστῳ τοῦτο καὶ εἶναι φησὶ που ᾧ δοκεῖ ;

HDT. 3, 127 : ἐνθα . . . σοφίης δέει, βίης ἔργον οὐδέν.

EUR. Tro. 400 : φεύγειν μὲν οὖν χρὴ πόλεμον ὅστις εὐ φρονεῖ.

AESCHYL. Sept. 596 : δεινὸς ὡς θεοῦς σέβει.

PIND. N. 3, 41–2 : ὡς δὲ διδάκτ' ἔχει, . . . μυριάν . . . ἀρετᾶν ἀτελεῖ νόῳ γέε-ται.

HOM. Od. 14, 156–7 : ἐχθρὸς γὰρ μοι κείνος ὁμῶς Ἄϊδαο πύλησιν | γίγνεται, ὡς πενήνῃ εἰκῶν ἀπατήλια βάζει.

366. 3. NON-USE OF CERTAIN TENSES OF THE INDICATIVE WITH TEMPORAL PARTICLES.—As a rule, temporal particles are not used with the indicative in future relations. Here the subjunctive with ἄν is regularly employed, which becomes optative in *oratio obliqua*.

Temporal particles with the present and perfect tenses of the indicative are regularly causal or conditional. See *Temporal Sentences*.

367. INDICATIVE IN WISHES.—The indicative of the past tenses is used in hopeless wishes. Here some introductory particle, such as *εἴθε*, *εἰ γάρ*, is used to show the baselessness of the wish. Or the form *ᾤφελον* (*ᾤφελλον*), *I ought*, with the infinitive, is employed. Here there is also, as a rule, an introductory particle: *εἴθε* (*αἴθε*), *εἰ γάρ*, *ὥς*. The negative is *μή*.

The imperfect indicative after *εἴθε*, *εἰ γάρ*, denotes a wish for continuance, regularly in opposition to the present, the aorist a wish for attainment, regularly in opposition to the past.

When *ᾤφελον* is used, the tenses of the infinitive are employed in the same way, the present infinitive like the imperfect indicative, the aorist infinitive like the aorist indicative.

ἐβουλόμην ἄν (*κεν*) and *ἤθελον ἄν* (*κεν*) are not infrequent forms of indicating a hopeless wish.¹

ἄλλ' ᾤφελε . . . Κύρος ζῆν, XEN. An. 2, 1, 4; *Ah! Cyrus ought to be alive = would that Cyrus were alive.*

LYS. 3, 21: *ἐβουλόμην δ' ἄν . . . Σίμωνα τὴν αὐτὴν γνώμην ἐμοὶ ἔχειν.*

PLATO, CRITO, 44 D: *εἰ γὰρ ᾤφελον . . . οἷοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάεσθαι.* Rpb. 432 C: *εἰ γὰρ ᾤφελον* (sc. *ιδεῖν*), *ἔφη.*

XEN. An. 2, 1, 4 (see above). Cyr. 4, 6, 3: *ἤμαρτεν, ὥς μήποτε ᾤφελεν.*

HDT. 1, 111: *ᾤφελον.* 3, 65: *εἶδον ὄψιν ἐν τῷ ὕπνῳ, τὴν μηδαμὰ ᾤφελον ἰδεῖν.*

AR. Nub. 24: *εἴθ' ἐξέκόπην πρότερον τὸν ὀφθαλμὸν λίθῳ.* Pax, 1068-9: *εἴθε σου εἶναι | ᾤφελεν, ὠλαζών, οὐτωςὶ θερμὸς ὁ πλεύμων* (mock heroics).

EUR. Alc. 536: *εἴθ' εὐρομέν σ', ἄδμητε, μὴ λυπούμενον.* Cycl. 186-7: *μηδαμὸ γένος ποτὲ | φῦναι γυναικῶν ᾤφελ', εἰ μὴ μοι μόνῳ.* El. 282: *εἴθ' ἦν Ὀρέστης πλησίον κλύων τάδε.* *Ibid.* 1061: *εἴθ' εἶχες, ὦ τεκοῦσα, βελτίους φρένας.* I. A. 70: *μήποτ' ᾤφελεν λαβεῖν.*

SOPH. El. 1021-2: *εἴθ' ᾤφελες τοῦδε τὴν γνώμην πατρὸς | θνήσκοντος εἴνοι· πᾶν γὰρ ἄν κατειργάσω (εἰ ἦσθα, hadst thou been).*

PIND. P. 3, 1-3: *ἤθελον Χείρωνά κε Φιλυρίδαν, | . . . | ζῶειν τὸν ἀποικόμενον.*

HOM. Od. 5, 308-9: *ὥς δὴ ἐγὼ γ' ᾤφελον θανέειν καὶ πότμον ἐπισπεῖν | ἡματ: τῷ, ὅτε κτέ.* 11, 548: *ὥς δὴ μὴ ᾤφελον νικᾶν τοιῶδ' ἐπ' ἀέθλῳ.*

¹ In large stretches of prose literature, there is scant occasion for the expression of wish.

II. 3, 173-4: ὡς ὄφελεν θάνατός μοι ἄδειν κακός, ὅπποτε δεῦρο | νίει σῶ ἐπόμην. 4, 315-6: ἀλλά σε γῆρας τείρει ὁμοίον· ὡς ὄφελέν τις | ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέρουσι μετεΐναι. 6, 345-6: ὡς . . . ὄφελ(ε) c. inf. 7, 390: ὡς πρὶν ὄφελλ' ἀπολείσθαι. II, 380-1: ὡς ὄφελον c. inf.

368. INDICATIVE IN OTHER THAN SIMPLE SENTENCES.—

The following summary embraces the chief uses of the indicative as shown in other than simple sentences.

I. *Incomplete Sentences*: Questions.

Indicative questions expect or anticipate¹ indicative answers.

II. *Semi-dependent Sentences*:

1. *Object Sentences*.—Sentences introduced by ὅτι, *that*, and ὡς, *how that*, often retain the indicative after past tenses, as always after principal tenses.

2. *Sentences of Result*.—Sentences of result with ὥστε (sel-dom ὡς) take the indicative as a statement.

III. *Dependent Sentences*:

1. *Causal Sentences*.—The indicative is the only mood used in causal sentences, except as in *oratio obliqua*.

2. *Temporal Sentences*.—The indicative in temporal clauses is used chiefly of specific actions.

3. *Conditional Sentences*.—The indicative in conditional clauses is used either as in indicative questions or as in hopeless wishes.

4. *Relative Sentences of Design*.—In relative sentences of design the future indicative is used, whereas other languages lean towards optative or subjunctive expressions.

On the Indicative with *ἄν*, see 428-33.

Subjunctive Mood

369. The subjunctive mood is the mood of anticipation. It anticipates the realization of the predicate, which anticipation¹ appears chiefly as an act of the will.

¹ Anticipation and expectation are not to be confounded. Anticipation treats the future as if it were present. Expectation postpones the realization. To anticipate payment and to expect payment are by no means the same thing, even in popular parlance, and grammarians should be at least as exact as the ungrammatical herd. See A. J. P. xv (1894), 399 and 523; Just. Mart. Apol. 1, 2, 4.

370. NAME OF SUBJUNCTIVE.—The subjunctive derives its name from the notion of the old grammarians that it is always subjoined (subordinate). Such phrases as ἴωμεν, *Let us go*, were explained by βούλει ἴωμεν;

371. THEORY OF THE SUBJUNCTIVE.—In certain spheres of early Greek, the subjunctive appears as a future with the negative of denial, οὐ. Hence the theory that the subjunctive was originally a simple future. But it is easier to make the futural subjunctive a deadened imperative than it is to get the imperative notion out of a simple future of prediction. The fact that μή is the native negative of the subjunctive (injunctive) seems decisive. Compare the larger use of *shall* in Early English. See Mätzner, II, p. 87.

372. IMPERATIVE SUBJUNCTIVE.—In the standard language, the subjunctive is used only in an imperative sense. The tenses follow the general rule (301).

373. IMPERATIVE OF THE FIRST PERSON.—The subjunctive is used as the imperative of the first person, positive and negative. The negative particle is μή.

Plural number:

σκοπώμεθα, PLATO, Protag. 314 B (304). σκεψώμεθα, *Ibid.* 330 B (304). μή διώκωμεν, HDT. 8, 109; *Let us not keep up the chase, let us give up the pursuit* (304).

DEM. 9, 71: τοὺς ἄλλους ἤδη παρακαλῶμεν, καὶ τοὺς ταῦτα διδάξοντας ἐκπέμπωμεν πρὸς βεῖ πανταχοῖ. 14, 36: μηδ' ἀδικῶμεν.

PLATO, Legg. 683 C: γενώμεθα . . . ταῖς διανοίαις ἐν τῷ τότε χρόνῳ. 861 A: ἐρωτῶμεν ἡμᾶς αὐτοὺς (151). Protag. 314 B (*quater*). 330 B (see above).

HDT. 8, 109 (see above).

AR. Vesp. 1516: φέρε νῦν ἡμεῖς αὐτοῖς ὀλίγον ξυγχαρῆσωμεν ἅπαντες. Lys. 1096: φέρε τὸ ἔσθος ἀμβαλώμεθα.

SOPH. Ph. 1060-1: τί δῆτα σοῦ δεῖ; χαῖρε τὴν Λῆμνον πατῶν. | ἡμεῖς δ' ἴωμεν.

ION (EL.), 2, 7 (Bgk.): πίνωμεν, παίζωμεν, ἴτω διὰ νυκτὸς ἀοιδῆ.

THEOGN. 1133-4: Κύρνε, παροῦσι φίλοισι κακοῦ καταπαύσομεν ἀρχήν, | ζητῶμε, δ' ἔλκει φάρμακα φυομένῳ. 1047: νῦν μὲν πίνοντες τερπώμεθα, καλὰ λέγοντες.

TERP. fr. 3: σπένδωμεν ταῖς Μνάμας παισὶν Μώσαις.

HOM. Od. 1, 76-7: ἀλλ' ἄγεθ' ἡμεῖς οἶδε περιφραζώμεθα πάντες | νόστον.

II. 1, 141-4: νῦν δ' ἄγε . . . ἐρύσομεν . . . ἀγειρομεν . . . θείομεν . . . βήσομεν.

374. Singular number:

The first person singular is less common than the plural, and is usually preceded by φέρε, instead of which Homer uses ἄγε.

φέρ' ἴδω, τί ὄφειλω; AR. Nub. 21; *Let me see, what do I owe?*

DEM. 18, 267: φέρε δὴ καὶ τὰς τῶν λητουργιῶν μαρτυρίας . . . ὑμῖν ἀναγνώ.

19, 169: φέρε δὴ . . . εἶπω. *alib.*

PLATO, Phaedo, 63 B: φέρε δὴ . . . πειραθῶ πιθανώτερον . . . ἀπολογήσασθαι.

HDT. 2, 14: φέρε δὲ νῦν καὶ αὐτοῖσι Αἰγυπτίοισι ὡς ἔχει φράσω.

AR. Ach. 4: φέρ' ἴδω (very common). Vesp. 1497: φέρε νῦν ἀνείπω κα(ι) . . . καλῶ. *alib.* (Aorist much more common than present.)

EUR. H. F. 529-30: φέρ' ἐκπύθωμαι . . . | τί καινὸν ἦλθε . . . δώμασιν χρέος:

SOPH. O. C. 174: ὦ ξεῖνοι, μὴ δῆτ' ἀδικηθῶ. Ph. 1452: φέρε νῦν στείχων χάραν καλέσω. Tr. 802.

HOM. Od. 13, 215: ἀλλ' ἄγε δὴ τὰ χρήματ' ἀριθμήσω καὶ ἴδωμαι.

Il. 1, 26: μὴ σε, γέρον, κοίλησιν ἐγὼ παρὰ νηυσὶ κίχέω. 21, 475: μὴ σεν . . . ἀκούσω.

375. IMPERATIVE SUBJUNCTIVE OF SECOND PERSON POSITIVE.—The second person positive as an imperative occurs just once in the literary language, and that in a disputed passage.

φέρ' ὦ τέκνον νῦν καὶ τὸ τῆς νήσου μάθησ, SOPH. Ph. 300.¹

376. AORIST SUBJUNCTIVE IN PROHIBITIONS.—The subjunctive is used as the negative imperative or prohibitive of the second and third persons in the aorist.

μὴ θαυμάσης, PLATO, Rpb. 517 C; *Do not wonder.* μηδεὶς . . . θαυμάση, DEM. 18, 199; *Let no one wonder.*

ORATORES ATTICI.—There are about 133 instances of the second person and 29 of the third. See A. J. P. xiii (1892), 425.

PLATO, Gorg. 470 C: ἀλλὰ μὴ κάμης φίλον ἄνδρα εὐεργετῶν. Legg. 868 A: φυγῶν μηκέτι κατέλθη. Rpb. 517 C (see above).

THUC. I, 140, 4: ὑμῶν δὲ μηδεὶς νομίση περὶ βραχίους ἂν πολεμεῖν, εἰ κτέ. 3, 40, 7: μὴ οὖν προδοῖται γένησθε ὑμῶν αὐτῶν.

HDT. 3, 53: μὴ δῶς τὰ σεωντοῦ ἀγαθὰ ἄλλοισι.

AR. Ach. 496: μὴ μοι φθονήσητ', ἄνδρες οἱ θεώμενοι. Eccl. 588: μὴ νῦν πρότερον μηδεὶς ὑμῶν ἀντείπη μηδ' ὑποκρούση.

EUR. Heracl. 271: μὴ πρὸς θεῶν κήρυκα τολμήσης θενεῖν. 273: καὶ σὺ τοῦδε μὴ θίγης, ἄναξ. Frequent in the tragedians.

THEOGN. 101: μηδεὶς σ' ἀνθρώπων πείση κακὸν ἄνδρα φιλήσαι.

¹ Nauck reads μάθε with inferior MSS, Seyffert κἂν τὸ τῆς νήσου μάθοις. The simple imperative optative (394) μάθοις would also be possible, but φέρε seems to require an imperative or subjunctive, and φέρε μάθος may have been generated by φέρε μάθω.

HIPPON. 49: μηκέτι γράψῃς.

ALCAE. 44: μηδὲν ἄλλο φυτεύσῃς πρότερον δένδριον ἀμπέλω.

HOM. Od. 3, 55. 11, 251. 15, 263: εἶπέ μοι εἰρομένῳ νημερτέα μηδ' ἐπι-
κεύσῃς. 22, 213-4: Μέντορ, μή σ' ἐπέεσσι παραιπεπίθησιν Ὀδυσσεὺς |
μνηστήρεσσι μάχεσθαι.

II. 5, 684-5: Πριαμίδη, μή δὴ με ἔλωρ Δαναοῖσιν ἑάσῃς | κείσθαι, ἀλλ'
ἐπάμνον. 9, 33. 522. 15, 115. 23, 407. 24, 568. 778-9.

377. THEORY OF *μή* WITH THE AORIST SUBJUNCTIVE IN PROHIBITIONS.—The shifting from imperative to subjunctive in the prohibitive is found in other languages, and some scholars have seen a certain urbanity in the change from the second person imperative to the second person subjunctive in the pungent aorist form; but it is noteworthy that a like limitation is found in Sanskrit, in which the corresponding negative particle *mā* is prevalently used with a form that answers to the Greek aorist subjunctive.¹

378. PRESENT SUBJUNCTIVE THIRD PERSON AS NEGATIVE IMPERATIVE.—In a few passages the present subjunctive is found as the negative imperative of the third person, when the third person represents the first.

μή . . . τις . . . οἴηται (= μή οἰώμεθα), PLATO, Legg. 861 E; *Let no one think, let us not think.*

PLATO, Epin. 989 B: μείζον μὲν γὰρ ἀρετῆς μηδεὶς ἡμᾶς ποτε πείθη τῆς εὐσεβείας εἶναι τῷ θνητῷ γένει. Legg. 816 E (see above).

379. SUBJUNCTIVE QUESTIONS (DELIBERATIVE SUBJUNCTIVE).—The subjunctive question expects an imperative answer. The question is chiefly in the first person; in the second, only when the speaker puts himself in the place of the person addressed; in the third, chiefly when it represents the first.

380. First Person:

Here βούλει often precedes. θέλεις, thus used, is poetical.

ΣΩ. ὦ Χαιρέφῳ, ἐροῦ αὐτόν. ΧΑΙ. τί ἔρωμαι; PLATO, Gorg. 447 C; *Chaerophon, ask him. What shall I ask?* βούλει τολμήσω εἰπεῖν ὅλον ἐστί τὸ ἐπίστασθαι; PLATO, Theact. 197 A; *Do you wish me to undertake to say what manner of thing knowing is?*

DEM. 3, 22: "τί βούλεσθε; τί γράψω; τί ὑμῖν χάρισωμαι;" 14, 27: ἀλλὰ θῶ βούλεσθε δωδεκάτην ἡμᾶς εἰσοίσαι; [33], 37.

PLATO, Conv. 213 A: ἐπὶ ῥητοῖς εἰσὶ ἢ μή; συμπίεσθε ἢ οὐ; *Ibid.*

¹ See C. W. E. Miller, A. J. P. xiii (1892). 422.

214 B: EP. τί ποιῶμεν; AAK. ὃ τι ἂν σὺ κελεύῃς . . . ἐπίταττε οὖν ὃ τι βούλει.
Gorg. 447 C (see above). Phaedo, 115 C: θάπτωμεν δέ σε τίνα τρόπον;
Theaet. 149 B. 161 E. 197 A (see above).

AR. Eq. 36: βούλει τὸ πρᾶγμα τοῖς θεαταῖσιν φράσω; Vesp. 760-1:
BΔE. ἐμοὶ πιθοῦ. | ΦΙΛ. τί σοι πιθῶμαι; Lys. 529-30: ΛΥΣ. σιώπα. | ΠΡΟ.
σοὶ γ', ὦ κατάρατε, σιωπῶ γῶ;

EUR. Cycl. 149. Ion, 758 (268). I. T. 1321. Or. 218: βούλει θίγω
σου; fr. 1036: πότερα θέλεις σοὶ μαλθακὰ ψευδῆ λέγω | ἢ σκληρὰ ἀληθῆ;

SOPH. Ant. 554. O. C. 178. 195. 213. 828 (*bis*). Ph. 761 (*bis*). 816.

HOM. Od. 15, 509: πῆ τ' ἄρ' ἐγώ, φίλε τέκνον, ἴω; τέον δῶμαθ' ἴκωμαι;

Il. 18, 188: πῶς τ' ἄρ' ἴω μετὰ μῶλον; ἔχουσι δὲ τεύχε' ἐκείνοι.

381. Second Person:

The second person of the deliberative subjunctive occurs only in echo-questions, and is virtually indirect.

EP. τί σοι πιθῶμεθ'; ΠΕΙ. ὃ τι πίθησθε; AR. Av. 164; *Wherein shall we follow your advice? Wherein you shall follow my advice?*

AR. Av. 164 (see above).

EUR. H. F. 1417: πῶς οὖν ἔτ' εἴπησ' ὅτι συνέσταλμαι κακοῖς; (Various corrected: πῶς οὖν ἂν εἴποις; πῶς οὐκ ἂν εἴποις; πῶς οὖν ἐμ' εἶπας;)

SOPH. Ph. 974: NE. τί δρῶμεν, ἄνδρες; OΔ. ὦ κάκιστ' ἀνδρῶν, τί δρᾶς; (*Doest ask? what thou art to do?*)

382. Third Person:

The third person of the deliberative subjunctive is used more commonly when the third person represents the first, or when an action of the first person is involved.

ὁ τοιοῦτος . . . μὴ δῶ . . . δίκην; (= μὴ λάβωμεν παρὰ τοῦ τοιούτου δίκην;)
DEM. 21, 35; *Shall not such an one get his due? (= Shall we not punish him?)*

DIN. 1, 8: ποῖ νῦν ἐλθὼν ὁ δῆμος . . . εὔρη τὴν ἀλήθειαν;

DEM. 18, 124: πότερόν σε τις Αἰσχίνη τῆς πόλεως ἐχθρόν ἢ ἐμὸν εἶναι θῆ;
(= πότερον . . . θῶ;) 20, 117. 21, 35 (see above). 22, 64. 29, 37: τί σοὶ ποιήσωσιν οἱ μάρτυρες;

PLATO, Phileb. 15 D: πόθεν οὖν τις ταύτης ἄρξεται πολλῆς οὔσης καὶ παντοίας περὶ τὰ ἀμφισβητούμενα μάχης; (= πόθεν ἀρξώμεθα;)

AR. Pl. 438: ἀναξ Ἄπολλον καὶ θεοί, ποῖ τις φύγη;

SOPH. Ai. 403-4: ποῖ τις οὖν φύγη; | ποῖ μολῶν μενῶ; O. C. 170-1: OI. θύγατερ, ποῖ τις φροντίδος ἔλθη; | AN. ὦ πάτερ, ἀστοῖς ἴσα χρὴ μελετᾶν.

THEOGN. 772: τί σφιν χρήσεται (sc. Μουσῶν θεράπων = Οἰόγνις = ἐγώ) μῦθος ἐπιστάμενος;

¹ More dramatic than as an indicative. Odysseus overhears Neoptolemos.

HOM. Od. 5, 465: ὦ μοι ἐγὼ, τί πάθω; τί νύ μοι μήκιστα γένηται; (= τί γέωμαι;)

Il. 1, 150: πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν; (= πῶς πειθώμεθα;)

383. SUBSTITUTES FOR THE DELIBERATIVE SUBJUNCTIVE.—Instead of the subjunctive, we find the future also (268), or δέι, χρή with the infinitive, or the verbal in -τέον.

τί δῆτα δεῖ σκοπεῖν; SOPH. Ph. 428 (cf. O. R. 364). ἄγε δῆ, τί χρῆ δρᾶν; AR. Av. 809 (cf. vv. 812. 814. 817). ἄγε δῆ, τί νῦν ἐντευθενὲ ποιητέον; AR. Pax 922 (cf. Av. 1640).

384. τί πάθω;—Notice the frequent use of τί πάθω; *What am I to submit to in order to a certain end? What is to become of me?* is one side, *What am I to do?* is another.

τὸ μέλλον, εἰ χρή, πείσομαι. τί γὰρ πάθω; EUR. Phoen. 895; *What is to come, I'll bear, if need be. What's the odds?* (Let fate do her worst.)

HDT. 4, 118: τί γὰρ πάθωμ ἐν μὴ βουλομένων ἡμέων τιμωρέειν;

AR. Av. 1432: τί γὰρ πάθω; σκάπτειν γὰρ οὐκ ἐπίσταμαι. Lys. 884: οἶον τὸ τεκεῖν· καταβατέον. τί γὰρ πάθω; 954. Eccl. 860. Pl. 603. (Cf. Nub. 461: τί πείσομαι; *Ibid.* 791. Vesp. 1000. Eccl. 911.)

EUR. Phoen. 895 (see above).

SOPH. Tr. 973: τί πάθω; τί δὲ μήσομαι; οἴμοι.

HOM. Od. 5, 465: ὦ μοι ἐγὼ, τί πάθω; τί νύ μοι μήκιστα γένηται;

Il. 11, 404-5: ὦ μοι ἐγὼ, τί πάθω; μέγα μὲν κακόν, αἶ κε φέβωμαι | πληθὺν ταρβήσας.

385. SUBJUNCTIVE IN HALF-QUESTIONS.—In Plato, but rarely elsewhere in Attic, we find a number of hesitating half-questions with μή or μή οὐ and the present subjunctive. These seem to depend on the state of apprehension engendered by the situation. The effect is that of a doubtful affirmation, or negation, as the case may be. See μή and μή οὐ.¹

μή ἀγροκότερον ἢ τὸ ἀληθὲς εἰπεῖν, PLATO, Gorg. 462 E; *It's rather bad form, I fear, to speak the truth. ἀλλὰ μή οὐ τοῦτ' ἢ χαλεπὸν . . . ἕανατον ἐκφυγεῖν*, PLATO, Apol. 39 A; *But that's not the trouble, I apprehend, the escaping death.*

DEM. 1, 26: μή λίαν πικρὸν εἰπεῖν ἢ (but Blass: μή λίαν πικρὸν εἰπεῖν;).

PLATO, Apol. 39 A (see above). Gorg. 462 E (see above).²

¹ A. J. P. xvii (1896), 516-7.

² According to Weber, *Entwicklungsgeschichte der Absichtssätze*, p. 192, there are in Plato 31 instances of this use, which are distributed as follows: Apol. 1, Conv. 2, Cratyl. 8, Crito 3, Gorg. 1, Legg. 1, Lys. 3, Meno 3, Parmen. 4, Phaedo 2, Riv. 1, Theaet. 1, Theag. 1. This does not include four, more or less disputed, passages in which the sentence may be interrogative: Parmen. 163 D. Phaedo, 64 C. Rpb. 603 C. Sisyph. 387 D. (Weber, *ibid.*)

XEN. Mem. 4, 2, 12: μὴ οὖν, ἔφη ὁ Εὐθύδημος, οὐ δύνωμαι (Kühner: δύ-
νωμαι) ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι;

HDT. 5, 79: ἀλλὰ μᾶλλον μὴ οὐ τοῦτο ἢ τὸ χρηστήριον.

For the suppression of a verb of fear or apprehension, see *Verbs of Fear*.

386. HOMERIC SUBJUNCTIVE.—The Homeric subjunctive is not so clearly defined in its use as the Attic subjunctive, and is often indistinguishable from a future. In fact, it serves as a missing aorist future where prose would employ the optative with ἄν.

οὐ γάρ πω τοίους ἴδων ἀνέρας οὐδὲ ἴδωμαι, HOM. II. 1, 262; *Never as yet have I seen such men, and never shall see them.*

HYMN. HOM. 1, 1: μνήσομαι οὐδὲ λάθωμαι Ἀπόλλωνος ἐκάτοιο.

HOM. Od. 6, 201: οὐκ ἔσθ' οὗτος ἀνὴρ διερός βροτός, οὐδὲ γένηται. 16, 437: οὐκ ἔσθ' οὗτος ἀνὴρ οὐδ' ἔσσεται οὐδὲ γένηται.

II. 1, 262 (see above). 6, 459: καὶ ποτέ τις εἴπησιν ἰδὼν κατὰ δάκρυ χέουσαν. 7, 87: καὶ ποτέ τις εἴπησι καὶ ὀψιγόνων ἀνθρώπων. 197: οὐ γάρ τις με βίη γε ἐκὼν ἀέκοντα δίδηται.

On ἄν (κεν) with the subjunctive in simple sentences, see 451-6.

387. SUBJUNCTIVE IN DEPENDENT CLAUSES.—All the uses of the subjunctive in dependent clauses may be referred ultimately to the imperative sense so conspicuous in the leading clause, but in prose the pure subjunctive is confined to the final sentence, which is necessarily imperative in its nature. In other classes of sentences ἄν (κεν) with the subjunctive is the rule, though there are many exceptions in the older language and in poetry. See 456.

Optative Mood

388. OPTATIVE IN WISHES.—In principal clauses, the use of the optative, or wishing, mood in standard Greek is confined to the expression of wishes the fulfilment of which is still in suspense. The negative is μή.

διαρραγείης, AR. Av. 2; *May you burst in two!* μὴ παύσαιο μηδέποτ' ἐσθίων, AR. Pax 31; *May you never stop eating!*

389. POTENTIAL OPTATIVE.—The optative is the ideal mood of the Greek language, the mood of the fancy. The wish is father to the thought, and "fancy" has a double signification, moral as well as intellectual. But the intellectual use, the use in qualified assertions or the so-called potential use, is confined to the optative with ἄν, except in poetry. The prose examples are comparatively few, and are either doubtful or occur in fixed formulae. The negative of the potential optative is οὐ.

For examples, see *Optative with ἄν*.

390. OPTATIVE IN QUESTIONS.—As the mood of the question is the mood of the expected or anticipated answer, no direct question can be put in the pure optative of wish, inasmuch as no question expects a wish for an answer, though it may get one. Whenever, then, the optative is found in a direct question, it is a potential optative, and, like other potential optative questions, implies a wish of the speaker. Corruption of the text is often indicated.

ἦ ῥά νύ μοί τι πίθοιο; HOM. Il. 4, 93 = 7, 48; *Ah, wouldst thou not yield to me somewhat?* (= εἴθε πίθοιο).

See under *Optative with ἄν*.

391. TENSES OF THE PURE OPTATIVE.—The pure optative is used in two tenses, present and aorist. Certain perfects and periphrastic perfects count as presents. See also 305.

Present Tense:

DEM. I, 28. 4, 51: νικῶη δ' ὅ τι πᾶσιν μέλλει συνοίσειν (305).

PLATO, Legg. 923 B: πορεύοισθε ἥπερ κατὰ φύσιν νῦν πορεύεσθε τὴν ἀνθρωπίνην. 941 C: εὐτυχοί.

HDT. 3, 65: γῆ τε καρπὸν ἐκφέρου καὶ γυναῖκές τε καὶ ποιῆσαι τίκτοιεν. 6, 69: τίκτοιεν.

AR. Eq. 770: ἐψοίμην. 772: ἐλκοίμην. Nub. 520: οὕτω νικήσαιμί τ' ἐγὼ καὶ νομιζοίμην σοφός.

EUR. El. 231: εὐδαιμονοίης. Hipp. 1191: Ζεῦ, μηκέτ' εἶην, εἰ κακὸς πέφυκ' ἀνὴρ. fr. 369 (*ter*).

SOPH. O. C. 642: ὦ Ζεῦ, διδοίης τοῖσι τοιούτοισιν εὔ.

AESCHYL. Pers. 228: ἐκτελοῖτο δὴ τὰ χρηστά. Sept. 188: εἶην.

PIND. O. 4, 11–2: θεὸς εὐφρων | εἶη. P. I, 29: εἶη, Ζεῦ, τὴν εἶη Φανδάειν.

SOLON, 19: ναίους . . . πέμποι . . . ὑπάξου.

HOM. Od. 13, 44–6: ὑμεῖς δ' ἀθλι μένοντες εὐφραίνοιτε γυναῖκας . . . καὶ μὴ τι κακὸν μεταδήμιον εἶη.

Il. 2, 259: μηκέτ' . . . ἐπεῖη. 6, 480: φέροι δ' ἔναρα βροτόεντα.

392. Aorist Tense:

DEM. 3, 36 (see 305). 18, 324: μὴ δῆτ', ὦ πάντες θεοί, μηδεὶς ταῦθ' ὑμῶν ἐπινεύσειεν, ἀλλὰ μάλιστα μὲν καὶ τούτοις βελτίω τινὰ νοῦν καὶ φρένας ἐνθείητε.

LVS. 21, 21: οὔτοι μὲν οὖν . . . κατεῖποιεν ὑμῖν τὰ σφέτερ' αὐτῶν ἐπιτηδεύματα.

ANTIPHON, I, 13: δίκη δὲ κυβερνήσειεν.

PLATO, Legg. 712 B: ὁ δὲ (sc. θεός) ἀκούσειέ τε καὶ ἀκούσας ἴλεως εὐμενῆς τε ἡμῖν ἔλθοι. 913 A: μηδ' αὖ κινήσειε.

AR. Eq. 768: ἀπολοίμην καὶ διαπρισθεῖην κατατμηθεῖην τε λέπαδνα.

771: κατακησθεῖην. Nub. 520: νικήσαιμι (see 391). Vesp. 630: ἀπολοίμην εἴ σε δέδοικα.

EUR. Or. 130: θεοὶ σε μισήσειαν (*blast you with their hate*), ὡς μ' ἀπώλεσας.

SOPH. Ai. 550: ὦ παῖ, γένοιο πατρός εὐτυχέστερος.

AESCHYL. P. V. 864: τοιάδ' ἐπ' ἔχθρους τοὺς ἐμούς ἔλθοι Κύπρις.

PIND. P. 9, 89-90: Χαρίτων κελαδενῶν | μῆ με λίποι καθαρὸν φέγγος.

SOLON, 21: μῆδέ μοι ἄκλαυστος θάνατος μόλοι.

HOM. Od. 6, 180: σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῆσι μενοιῶς. 13, 45: ὅπάσειαν.

Il. 1, 42: τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν. 6, 481: χαρεῖη.

393. Perfect Tense:

THEOGN. 343-4: τεθναίην δ', εἰ μὴ τι κακῶν ἄμπαυμα μεριμνέων | εὐροίμην.

MIMNERM. 1, 2: τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι.

HYMN. HOM. 1, 165: ἀλλ' ἄγεθ' ἰλήκοι μὲν Ἀπόλλων Ἀρτέμιδι ξύν.

HOM. Il. 2, 260: μῆδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην, *Not may I longer be called father of Telemachus.*

394. IMPERATIVE OPTATIVE.—The optative at times comes very near the imperative.¹

ἔρδοι τις ἦν ἕκαστος εἰδείη τέχνην (old saw), AR. Vesp. 1431; *quam quisque norit artem, in hac se exerceat*, CIC. Tusc. 1, 18, 41.

PLATO, Legg. 759 D. ἔτη δὲ μὴ ἔλαττον ἐξήκοντα ἡμῖν εἶη γεγωνῶς ὁ μέλλων . . . ἀγιστεύσειν. 913 A: μῆτε . . . ἄπτοιτο . . . μῆδ' αὐτὸ κινήσειεν. 916 E: μῆδεῖς . . . πράξειεν.

XEN. An. 3, 2, 37: εἰ μὲν οὖν ἄλλο τις βέλτιον ὄρᾳ, ἄλλως ἐχέτω· εἰ δὲ μῆ, Χειρίσοφος μὲν ἠγοῖτο, . . . στρατηγῶ ἐπιμελοίσθην· ὀπισθοφυλακοίμεν δ' ἡμεῖς (imperative and optative parallel). 6, 6, 18: σώζοισθε.

AR. Vesp. 1431 (see above). Lys. 839: σὸν ἔργον εἶη τοῦτον ὅπταν καὶ στρέφειν.

AESCHYL. Ag. 944-5: ἀλλ' εἰ δοκεῖ σοι ταῖθ', ὑπαί τις ἀρβύλας | λύοι τάχος. Cho. 889: δοίη.

BACCHYL. fr. 71 (Keny.): πρόφρων . . . χορὸν | αἰὲν ἐποπτεύεις, πολιάς δ' . . . | Κηῖφ ἀμφιτίθει Βακχυλίδη στεφάνους (optative and imperative parallel).

PIND. O. 9, 40-1: ἔα πόλεμον . . . φέροις δέ κτέ. (imperative and optative parallel). N. 5, 19-20: μακρὰ μοι | αὐτόθεν ἄλμαθ' ὑποσκάπτοι τις.

HER. O. et D. 470-1: δμῶος ἔχων μακέλην πόνον ἀρνίθεσαι τιθείη | σπέρμα κατακρύπτων. 491: μῆδὲ σε λήθοι. 589: εἶη. 698: ἠβῶοι . . . γαμοῖτο.

¹ This imperative use of the optative offers a solution for a number of passages where the optative with *ἂν* might be expected. See B. L. G. on PINDAR, O. 3, 45, and P. 10, 21.

HOM. Od. I, 402: κτήματα δ' αὐτὸς ἔχοις καὶ δώμασι σοῖσιν ἀνάσσοις.
4, 193: πίθοιο. 735: καλέσειε.

II. 3, 74: ναίετε. 159-60: ἐν νησὶ νεέσθω | μηδ(ε) . . . λίποιτο. 407:
μηδ' ἔτι . . . ὑποστρέψειας. 17, 340-1: ἴομεν, μηδ' οἷ γε . . . πελασασίαιτο.
24, 139: τῆδ' εἶη. 149: κῆρύξ τίς οἱ ἔποιτο γεραίτερος.

395. OPTATIVE WITH εἶθε, εἰ γάρ.—The optative *māy* have, but does not require, εἶθε (αἶθε), εἰ γάρ (αἶ γάρ), and the like.¹

εἶθ(ε) . . . ἐκβάλοις τὴν ἔνθεσον, AR. Eq. 404; *May you give up the soph.*
εἰ γάρ γενοίμην, τέκνον, ἀντὶ σοῦ νεκρός, EUR. Hipp. 1410; *If I could fall a corpse, my child, instead of thee.*

AR. Eq. 404 (see above).

EUR. Hipp. 1410 (see above). fr. 360, 53-4: ὦ πατρίς, εἶθε πάντες οἱ
ναῖοσίν σε | οὕτω φιλοῖεν ὡς ἐγώ.

SOPH. Ph. 791-2: ὦ ξένη Κεφαλλήν, εἶθε σου διαμπερὲς | στέρνων ἔχοιτ'
ἄλγησις ἦδε.

ALCMAN, 29: Ζεῦ πάτερ, αἶ γὰρ ἐμὸς πόσις εἶη.

HOM. Od. 4, 697: εἰ γὰρ δὴ, βασιλεία, τόδε πλείστον κακὸν εἶη. 6, 244:
αἶ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἶη. 7, 331-2: Ζεῦ πάτερ, αἶθ' ὅσα
εἶπε τελευτήσειεν ἅπαντα | Ἄλκινοος.

II. 13, 825-7: αἶ γὰρ . . . εἶην . . . τέκοι . . . τιοίμην.

396. OPTATIVE WITH εἰ AND ὡς.—In poetry we find a simple εἰ, the exclamatory ὡς, and in one passage an unriddled βάλε.

ALCMAN, 26, 2: βάλε δὴ βάλε κηρύλος εἶην.

HOM. II. 10, III: ἀλλ' εἶ τις καὶ τοῦσδε μετοιχόμενος καλέσειεν. 15, 571:
εἶ τινά που Τρώων ἐξάλμενος ἄνδρα βάλοισθα. 16, 559-62: ἀλλ' εἶ μιν ἀεικισ-
σαίμεθ' ἐλόντες | τεύχεά τ' ὤμουιν ἀφελοίμεθα καὶ τιν' ἐταίρων | αὐτοῦ ἄμνο-
μένον δαμασαίμεθα νηλεῖ χαλκῷ. 18, 107: ὡς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων
ἀπόλοιτο. 22, 286: ὡς δὴ μιν σφ' ἐνὶ χροῖ πᾶν κομίσειαι.

397. PURE OPTATIVE IN RELATIVE SENTENCES.—The pure optative seems to us strangest in relative sentences. Here the English idiom requires the expression of the notion of wish, if the relative form is to be retained.

οἷ αὐτοῖς τύχοι, SOPH. Ph. 275; *Which manner of things I wish Fortune may send to them, Fortune send them the like!* δὲ μὴ γένοιτο, AESCHYL. Sept. 5; *May it not come to pass, Heaven forbid!* (a common formula).

DIN. I, 66: ὃ μὴ γένοιτο.

DEM. 8, 51: ἂ μῆτε γένοιτ' οὔτε λέγειν ἄξιον. 21, 209: εἰ γένοιθ', ὃ μὴ

¹ Explained by many grammarians as elliptical conditional sentences. See *Conditional Sentences*.

γένοιτ' οὐδ' ἔσται, οὗτοι κύριοι τῆς πολιτείας. 25, 31. 27, 67. 28, 21: εἰ δ' ὑμεῖς ἄλλο τι γνώσεσθε, ὁ μὴ γένοιτο. [40], 56.

LYS. 31, 14: εἴαν ποτε, ὁ μὴ γένοιτο, λάβωσι τὴν πόλιν.

PLATO, Legg. 918 D: ἐπεὶ εἴ τις, ὁ μήποτε γένοιτο, οὐδ' ἔσται, προσ-
αναγκάσειε κτέ.

HDT. 5, 111: τὸ μὴ γένοιτο.

AR. Vesp. 535: ὁ μὴ γένοιτο. Lys. 147.

EUR. Heracl. 512: ἂ μὴ τύχοι ποτέ. 714: ὁ μὴ γένοιτο. Phoen. 571:
ὁ μὴ τύχοι ποτέ.

SOPH. Ph. 275 (see above). 315-6: ὦ παῖ, δεδράκασ', οἱ' Ὀλύμπιοι θεοὶ |
δοῖεν ποτ' αὐτοῖς ἀντίποιν' ἐμοῦ παθεῖν.

AESCHYL. Sept. 5 (see above). 426: ἂ μὴ κραινοῖ τύχη.

HOM. Od. 4, 699: ὁ μὴ τελέσειε Κρονίων.

398. βουλοίμην ἄν.—The optative is more or less passionate, and is little used in the conventional language of the orators. A favorite substitute is βουλοίμην ἄν (Lat. *velim*) with the infinitive. Cf. ἐβουλόμην ἄν (Lat. *vellent*) 367.

DEM. 24, 8: βουλοίμην δ' ἄν ἐμέ τε τυχεῖν ὧν βούλομαι, τοῦτόν τε παθεῖν ὧν ἄξιός ἐστι.

LYS. 7, 12: νῦν δὲ πάντας ἄν ὑμᾶς βουλοίμην περὶ ἐμοῦ ταύτην τὴν γνώμην ἔχειν. 8, 2.

ANDOC. 2, 28: βουλοίμην μέντ' ἄν . . . (sc. ὑμᾶς) ἀτελεῖ τὴν γνώμην αἰτῶν ποιῆσαι.

PLATO, Apol. 19 A: βουλοίμην μὲν οὖν ἄν τοῦτο οὕτω γενέσθαι . . . οἶμαι δὲ αὐτὸ χαλεπὸν εἶναι.

AESCHYL. Suppl. 787: θέλοιμι δ' ἄν μορσίμου βρόχου τυχεῖν.

BACCHYL. 17, 41-3: οὐ γὰρ ἄν θέλοιμ' ἀμβρόσι' ἔρανόν ἀοῦς ἰδεῖν φάος (= μὴ ἴδοιμι).

For πῶς ἄν with the Optative in Wishes, see *Optative with ἄν*.

399. OPTATIVE IN SEMI-DEPENDENT AND IN DEPENDENT CLAUSES.—Outside of the *Ideal (Optative) Condition* the main uses of the optative in semi-dependent (368) and dependent sentences are these:

I. Optative after Historical Tenses:

The optative is used to represent both the indicative and the subjunctive in *oratio obliqua* after historical tenses.

1. *Optative for Indicative.*—When the optative represents the indicative, it takes all the corresponding tenses of the indicative. For examples, see 307-10 and 312.

2. *Optative as Representative of the Subjunctive.*—When the optative represents the subjunctive, it is of course limited to the subjunctive tenses—present, aorist, and perfect. For examples, see *Oratio Obliqua*.

The optative is also said to represent the subjunctive with *ἄν* in *oratio obliqua*, but in the class of sentences in which this is said to take place, *ἄν* was not required in the early language, so that there is no violation of the rule.¹

II. *Optative in Complementary Clauses :*

The optative is used in complementary clauses, often when we should expect a form of the subjunctive. For examples, see *Relative Sentences*.

400. PARALLELISM OF THE OPTATIVE AND THE INFINITIVE.—The optative may be called the finite form of the infinitive, and it is noteworthy that the two run closely parallel in wishes, in commands, in *oratio obliqua*, and in complementary clauses.

Imperative Mood

401. The imperative demands realization. The tone of the demand varies, and may appear as an order, an exhortation, a permission, an entreaty, an assumption.² The negative is *μή*.

402. TENSES OF THE IMPERATIVE.—The imperative, like the infinitive, is used chiefly in two tenses, the present and the aorist.³

403. PRESENT IMPERATIVE :

ISOC. 2. There are 55 present imperatives of the second person out of a total of 58 imperatives of the second person, exclusive of the bracketed ones.

¹ See A. J. P. iii (1832), 411.

² On the Imperative Mood, see C. W. E. Miller, *The Limitation of the Imperative in the Attic Orators*, A. J. P. xiii (1892), 399–436.

³ Out of a total number of 2445 imperatives in the Attic Orators, exclusive of the letters, the fragments, the laws, the bracketed portions of the text, all of Hyperides, and the Demosthenean collection of *proœntia*, there are only seven—or, counting *τεθνήκαω*, eight—real perfects. The ratio of presents to aorists is that of 55 to 45. (See *l. c.*, pp. 402 and 425.)

LVS. 1, 18: ψεύση δὲ μηδέν, ἀλλὰ πάντα τὰληθῆ λέγει.

PLATO, Crito, 44 B: ἀλλ', ὦ δαιμόνιε Σώκρατες, ἔτι καὶ νῦν ἐμοὶ πείθου καὶ σώθητι. Legg. 930 D-E: τὸ (γιγνόμενον, *offspring*) . . . τῆς γυναικὸς αἱ γυναῖκες εἰς ἄλλην χώραν ἐκπεμπόντων σὺν τῷ πατρὶ (*father and all*). 946 E: ἀπλῶς θνησκέτω. Theaet. 146 B: μὴ ἀφίεσο τοῦ Θεαιτήτου, ἀλλ' ἐρώτα.

THUC. 1, 34, 3: ἔστω. 42, 1: ἀξιούτω. 86, 5: ψηφίσεσθε. 2, 44, 4: ἡγίσθε . . . κουφίσεσθε. 46, 2: ἀποχωρεῖτε.

HDT. 3, 78: ὦθεε τὸ ξίφος καὶ δι' ἀμφοτέρων. 4, 98: λύετε ἄμμα ἐν ἐκύστης ἡμέρης.

AR. Ach. 400-479: Only two presents, φθείρου (460) and κλείε (479), against 19 aorists. *Ibid.* 1005-7: ἀναβράττετ', ἐξοπτάτε, τρέπετ', ἀφέλκετε | τὰ λαγῶα ταχέως, τοὺς στεφάνους ἀνείρετε. | φέρε τοὺς ὀβελίσκους κτέ. 1040-1: κατὰχει σὺ τῆς χορδῆς τὸ μέλι· | τὰς σπησίας στάθευε. 1043: ὀπτάτε. 1047: ὀπτάτε ταυτὶ καὶ καλῶς ξανθίζετε. 1054: ἀπόφερ' ἀπόφερε τὰ κρέα καὶ μὴ μοι δίδου.

COM. Cratin. 2, 189: ἄκουε, σίγα, πρόσεχε τὸν νοῦν, δεῦρ' ὄρα.

EUR. Tro. 948: τὴν θεὸν κύλαζε καὶ Διὸς κρείσσων γενοῦ.

SOPH. Ai. 497: νόμιζε. 510: οἴκτιρε. 520: ἴσχε. 581: πύκαζε θάσσω.

AESCHYL. P. V. 309: γίγνωσκε σαυτὸν (303). 327: σὺ δ' ἡσύχαζε μῆδ' ἄγαν λαβροστόμει. 334: πάπταινε δ' αὐτός.

PIND. O. 1, 19: λάμβαν(ε). P. 1, 86: νόμα δικαίω πηδαλίω στρατόν· ἀψευδέϊ δὲ πρὸς ἄκμονι χάλκευε γλώσσαν.

THEOGN. 31: μὴ προσομίλει. 32: ἔχεο. 33: πίνε καὶ ἔσθιε. 34: ἴζε . . . ἄνδανε. 37: ὀμίλει.

TYRTAE. II, 2: θαρσεῖτ(ε). 3: μῆδ(ε) . . . δειμαίνετε, μῆδὲ φοβεῖσθε. 4: ἐχέτω. 21: μενέτω. 25: τιναστέτω. 26: κινέτω. 27: διδασκέσθω. 33: μαχέσθω. 36: βάλlete.

HOM. Od. 1, 271: εἰ δ' ἄγε νῦν ξυνείε καὶ ἐμῶν ἐμπάζεο μύθων. 273: ἔστω. 281: ἔρχεο πευσόμενος. 305: μελέτω . . . ἐμπάζεο.

II, 3, 82: ἴσχεσθ', Ἀργεῖοι, μὴ βάλlete, κοῦροι Ἀχαιῶν. 130: δεῦρ' ἴθι. 159: ἐν νηυσὶ νεέσθω. 162: ἴζεν. 282: ἐχέτω. 4, 412: τέττα, σιωπῆ ἦσο, ἐμῶ δ' ἐπιπειθεο μύθω.

404. AORIST IMPERATIVE:

DEM. 1, 12: φρασάτω. 20: ἔλεσθ(ε). 18, 76: δείξον. 112: δείξίτω. 144: ἀκούσατ(ε). 265: ἐξέτασον. [58], 70: βοήθησον ἡμῖν ὁ δεῖνα, εἰ τε ἔχεις, καὶ σὺνεῖπε. ἀνάβηθι.

PLATO, Phaedo, 117 A: πιθοῦ καὶ μὴ ἄλλως ποίει. Protag. 343 B: γνώθι σαυτὸν (303).

XEN. Cyr. 4, 5, 42: διανείματα καὶ ἡμῖν πιστεύσομεν νῦν καλῶς διανεμεθήκηναι. 47: εἰ μὲν οὖν ἄλλους ἔχετε οἰσίσιν ἂν δοίητε αὐτοὺς, . . . ἐκείνοις δίδοτε· εἰ μόντοι ἡμᾶς ἂν βούλοισθε παραστάτας μάλιστα ἔχειν, ἡμῖν αὐτοῖς δότε (notice contrast of present and aorist).

THUC. I, 33, 2: σκέψασθε. 34, 1: μαθόντων. 36, 1: γνώτω. 43, 2: ἀνταπόδοτε.

HDT. I, 89: νῦν ὧν ποιήσον ὧδε . . . κάτισσον . . . φυλάκους. 3, 69: ἐπεῖαν . . . μάθης αὐτὸν κατυπνωμένον, ἄφασσον αὐτοῦ τὰ ὧτα.

AR. Ach. 34: ἄνθρακας πρίω. 188: γεῦσαι λαβών. 402: ἐκκάλεσον. 405: ὑπάκουσον. 408: ἐκκυκλήθη(ι). 415 *et saepe*: δός. 449: ἄπελθε. 451: γενοῦ. 456: ἀποχώρησον. 467: ἀκουσον. 1033-4: σταλαγμὸν εἰρήνης ἕνα | . . . ἐνστάλαξον.

EUR. Tro. 948: τὴν θεὸν κόλαξε καὶ Διὸς κρείσσων γενοῦ. *Ibid.* 966: βασιλεῖ, ἄμνον σοῖς τέκνοισι.

SOPH. Ai. 501: ἴδετε. 506: αἴδεσαι. Ph. 473: θοῦ. 475: τλήθι. 481: τὸλμησον, ἐμβалоῦ μ(ε). 484: νεῦσον. 485: πείσθητι. 488: ἔκωσον. 501: σὺ σῶσον, σὺ μ' ἐλέησον.

AESCHYL. Ag. 1196: ἐκμαρτύρησον. Sept. 262: σίγησον, ὦ τάλανα, μὴ φίλους φύβει.

PIND. O. I, 78-80: πέδασον ἔγχος Οἰνομάου χάλκεον, | ἐμὲ δ' ἐπὶ ταχυτάτων πόρευσον ἀρμάτων | εἰς Ἄλιον, κράτει δὲ πέλασον.

SAPPHO, I, 25-7: ἔλθε μοι καὶ νῦν, χαλεπᾶν δὲ λῦσον | ἐκ μερμῶν, ὅσσα δέ μοι τέλεσαι | θυμὸς ἱμέρρει, τέλεσον.

HYMN. HOM. 2, 366: εἴρηταί τοι πάντα · σὺ δὲ φρεσὶ σῆσι φύλαξαι.

HOM. Od. 4, 765-6: τῶν νῦν μοι μνήσαι καὶ μοι φίλον νῆα σώωσον, | μνηστῆρας δ' ἀπάλαλκε κακῶς ὑπερνηρόοντας.

II. I, 274: πίθεσθε. 302: πείρησαι. 338: δός. 394: λίσαι. 407: λαβέ. 455-6: ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ, | ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμνον.

405. ADDITIONAL REMARKS ON THE USE OF THE PRESENT AND AORIST TENSES.—As a descriptive adverb is often associated with the imperfect indicative, so a descriptive adverb is often associated with a present imperative. So also adverbs denoting speed. AR. Eq. 495: σπεῦδε ταχέως. *Ibid.* Vesp. 180: βιάδιζε θάπτον. 187: ὕφελκε θάπτον.

The present imperative often produces the effect of an action that is watched. See the cooking scene in the Acharnians cited 403, and Pax, 842: ἀλλ' εἴσαγ' ὡς τάχιστα followed by κατάκλυζε . . . θέρμαι(ε) . . . στόρνυ. So also 960 sqq.: σείου . . . πρότεωε . . . χερνίπτου . . . ῥίπτε, whereas in a prayer, *Ibid.* 987-98: ἀπόφνηνον . . . λῦσον . . . παῖσον . . . μίξον . . . κέραισον.¹

406. PERFECT ACTIVE IMPERATIVE.—The perfect active imperative is little used, even when the perfect is employed as a present, except ἴσθι, ἴστω, ἴστε, from οἶδα. Nor is the periphrastic common.

“καὶ ἄτιμος,” φησίν, “τεθνάτω,” DEM. 9, 44. ὁ θεωρὸς . . . γεγονῶς (fully

¹ See Justin Martyr, Apol. 1, 16, 6.

adjective) ἔστω πλειόνων ἐτῶν ἢ πενήκοντα, PLATO, Legg. 951 C (but in the same breath of the same subject, ἔστω γεγεννημένος, *Ibid.* D).

DEM. 9, 44 (see above).

PLATO, Legg. 874 C: νηποιεὶ τε θνάτω (= passive) ὑπὸ . . . τοῦ ἰβρισθέντος βία. 938 C: εἰν τις φιλονικία κριθῆ δις τὸ τοιοῦτον δρᾶν, τε θνάτω. 951 C (see above).

AR. Ach. 133: κεχῆγατε. Vesp. 198: ἔνδον κέκραχθι τῆς θύρας κεκλεισμένης. Thesm. 692: κέκραχθι.

EUR. Alc. 1042-4: γυναικα δ' . . . | ἄλλον τιν' . . . | σῶξεν ἄνωχθι Θεσσαλῶν. [Rhes.] 987: ἄνωχθε.

SOPH. Ant. 1063: ἴσθι. 1064: ἀλλ' εὖ γέ τοι κάτισθι.

AESCHYL. Cho. 772: ἄνωχθ(ι). Eum. 598-9: OP. πέποιθ(α) . . . | XO. νεκροῖσιν νιν πέπεισθι μητέρα κτανῶν.

HOM. Od. 20, 18: τέτλαθι δῆ, κραδίη· καὶ κύντερον ἄλλο ποτ' ἔτλης.

Il. 23, 158-9: καὶ δεῖπνον ἄνωχθι | ὕπλεσθαι.

407. PERFECT MIDDLE IMPERATIVE.—A similar observation applies to the perfect middle.

μέμνησό μου, AR. Pax, 719; *Remember me.*

DEM. 19, 171: μέμνησθε, and so in 14 other passages of the orators. 24, 64: πέπανσο.

AESCHIN. I, 162: ἔστω . . . ὁ μὲν μισθωθείς μέτριος καὶ ποιῶν τὰ ὠμολογημένα, ὁ δὲ τὴν ἡλικίαν προλαβῶν καὶ μισθωσάμενος ἐψεύσθω.

ISOC. 2, 37: μέμνησο.

XEN. Cyr. 4, 2, 7: καὶ σὺ ἡμῖν πιστὰ θεῶν πεποιήσο καὶ δεξιὰν δός.

HDT. 5, 105: δέσποτα, μέμνεο τῶν Ἀθηναίων. 7, 29: ἔκτησο . . . αὐτὸς τὰ περ αὐτὸς ἐκτίησο (249). 7, 148 (Orac.): πεφυλαγμένους ἦσο | καὶ κεφαλὴν πεφύλαξο.

AR. Pax, 719 (see above).

HES. O. et D. 797: πεφύλαξο δὲ θυμῷ.

HOM. Il. 5, 226-8: ἀλλ' ἄγε νῦν μίστιγα καὶ ἠνία . . . | δέξαι, ἐγὼ δ' ἵππων ἐπιβήσομαι ὄφρα μάχωμαι· | ἦ ἔ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι. 20, 377. 22, 340.

408. PERFECT IMPERATIVE PASSIVE.—The perfect imperative passive is not unfrequently used in judicial sentences, in harsh orders, in philosophical definitions, of something that is to be settled and to stay settled, but in the third person only. The second person is so rare that it is not safe to generalize.

Third Person:

ἀνερρίφθω κύβος, COM. Men. 4, 88 (303). ταῦτα . . . πεπαίσθω . . . ὑμῖν,

PLATO, *Euthyd.* 278 C; *Let this be the end of your fun.* εἰρήσθω, *Let it be said and settled*, is especially common.

DEM. Pr. 18: μὴ πάνθ', ὡς ἕκαστος ἔχει γνώμης ὑμῶν περὶ τῶν παρόντων, ὀρθῶς ἐγνωκέναι πεπερίσθω.

AESCHIN. 3, 24: μέχρι δεῦρο εἰρήσθω μοι.

ISAE. 5, 12: τοσαῦτά μοι εἰρήσθω.

ISOC. 4, 14: ταῦτά μοι προειρήσθω. 51: ταῦτα . . . εἰρήσθω μοι.

LYS. 24, 4: τοσαῦτά μοι εἰρήσθω.

PLATO, *Cratyl.* 401 D: εἰρήσθω, which occurs frequently. *Euthyd.* 278 C (see above). *Legg.* 662 D: καὶ μοι τὰ ἔμπροσθεν ἠρωτημένα . . . ἠρωτήσθω. *Phaedr.* 250 C: ταῦτα μὲν οὖν μνήμη κεχαρίσθω. *Rpb.* 485 A: τοῦτο . . . τῶν φιλοσόφων φύσει περὶ ὠμολογήσθω ἡμῖν. *Theaet.* 187 B: ἀποκεκρίσθω. 197 D-E: ποιήσωμεν . . . πεποιήσθω δῆ. *Tim.* 89 D: λελέχθω.¹

THUC. 1, 71, 4: μέχρι μὲν οὖν τοῦδε ὠρίσθω ὑμῶν ἢ βραδυνῆς.

HDT. 3, 81: λελέχθω κάμοι ταῦτα. 6, 55: ταῦτα μὲν νυν περὶ τούτων εἰρήσθω.

COM. *Men.* 4, 88 (see above).

HOM. *Od.* 12, 51: πείρατ' ἀνήφθω.

Il. 8, 524: μῦθος δ', ὅς μὲν νῦν ὑγίης, εἰρημένος ἔστω.

409. *Second Person:*

κατασφακέλιζε καὶ πέπρησο καὶ βόα, COM. *Pherecr.* 2, 287: *And then indulge in fits, high fevers, yells* (of pain).

ISOC. *Ep.* 7, 13: ἔρρωσο.

XEN. *Cyr.* 4, 5, 33: ἔρρωσο.

COM. *Pherecr.* 2, 287 (see above).

410. ἄγε, ἴθι, φέρε WITH THE IMPERATIVE. — In exhortations ἄγε, ἴθι, φέρε, and the like (usually with δῆ or νυν) often precede the imperative.

ἄγε δῆ, κάτειπέ μοι σὺ τὸν σαυτοῦ τρόπον, AR. *Nub.* 478. ἴθι δῆ, κάτειπ(ε), PAX, 405. φέρε δῆ πρὸς θεῶν κάκεινο σκέψασθε, DEM. 21, 58.

411. ἄγε, ἄγετε:

PLATO, *Phaedo.* 86 E: ἀλλ' ἄγε, ἢ δ' ἦς, ὦ Κέβης, λέγε. *Phaedr.* 237 A: ἄγετε δῆ, ὦ Μούσαι, . . . ξύμ μοι λάβεσθε τοῦ μύθου. *Phileb.* 39 E: ἄγε δῆ, . . . καὶ τότε ἀπόκριναι.

XEN. *An.* 2, 2, 10: ἄγε δῆ, . . . εἰπὲ τίνα γνώμην ἔχεις. 7, 6, 33: ἄγετε δῆ πρὸς θεῶν καὶ τὰ ἐμὰ σκέψασθε ὡς ἔχει. *Apol.* 14: ἄγε δῆ ἀκούσατε καὶ ἄλλα. *Conv.* 2, 21: ἄγε δῆ, ἔφη ὁ Φίλιππος, καὶ ἐμοὶ ἀλλησάτω. *Cyr.* 7, 5, 24: ἀλλ' ἄγετε λαμβάνετε τὰ ὄπλα.

¹AR. *Ach.* III: ἄγε δῆ σὺ φράσον ἐμοὶ σαφῶς πρὸς τουτοῖ. *Nub.* 478 (410), *et saepe*.

¹A. J. P. 8 (1889), 439.

SOPH. Aí. 1097: ἄγ', εἴπ' ἀπ' ἀρχῆς αὐθις. Tr. 1255: ἄγ' ἐγκονεῖτ', αἴρεσθε.

AESCHYL. Cho. 803-4: ἄγετε, τῶν πάλαι πεπραγμένων | λύσασθ' αἴμα προσφάτοις δίκαις.

PIND. O. 1, 77-80: ἄγ(ε) . . . πέδασον . . . πόρευσον . . . πέλασον.

ARCHIL. 4: ἀλλ' ἄγε, σὺν κώωνι θοῆς διὰ σέλματα νηὸς | φρούτα καὶ κοίλων πώματ' ἄφελκε κίδων.

TYRTAE. 15: ἄγετ', ὦ Σπάρτας ἐνάνδρου | κοῦροι πατέρων πολιατᾶν, | λαῖᾶ μὲν ἴτυν προβάλεσθε.

HOM. Od. 3, 17: ἀλλ' ἄγε νῦν ἴθις κίε Νέστορος ἵπποδάμιο.

Il. 1, 337: ἀλλ' ἄγε, διογενὲς Πατρόκλεες, ἔξαγε κούρην.

412. ἴθι, ἴτε:

DEM. 36, 56: ἴθι δὴ λαβέ τὰς πρὸς Ἀπολλόδωρον τῆς πονηρίας. [40], 19: ἴθι δὴ λαβέ . . . τὸν . . . νόμον.

PLATO, Gorg. 489 E: ἀλλ' ἴθι εἰπέ. Phaedr. 228 E: ἀλλ' ἴθι δεικνυε. 262 D: ἴθι δὴ μοι ἀνάγνωθι τὴν τοῦ Λυσίου λόγου ἀρχήν. Soph. 239 B: ἴθι . . . πευράθητι. Theact. 195 E: ἴθι οὖν δὴ, σὺ ἀποκρίνου.

AR. Nub. 497: ἴθι νυν, κατάθου θοιμάτιον. Pax, 405 (410). Pl. 255: ἴτ' ἐγκονεῖτε, σπεύδεθ'. *stare*.

SOPH. Aí. 988: ἴθ', ἐγκόνει. 1003: ἴθ', ἐκάλυψον. O. R. 46-7: ἴθ', ὦ βροτῶν ἄριστ', ἀνὸρθωσον πόλιν· | ἴθ', ἐνλαβήθηθ'. *alib*.

HOM. Od. 22, 157: ἀλλ' ἴθι, δι' Εὐμαιε, θύρην ἐπίθεε θαλάμιο.

Il. 1, 32: ἀλλ' ἴθι, μὴ μ' ἐρέθιζε. 10, 53: ἀλλ' ἴθι νῦν, Λίαντα καὶ Ἰδομενῆα κάλεσσον.

413. φέρε:

DEM. 15, 26: φέρε γὰρ πρὸς θεῶν σκοπεῖτε. 19, 174: φέρε δὴ . . . θεάσασθε. 251: φέρε δὴ . . . σκέψασθε. 21, 58: φέρε δὴ πρὸς θεῶν κακείμενο σκέψασθε. 25, 73 (*id.*). Pr. 53, 3: φέρε δὴ σκέψασθε.

PLATO, Cratyl. 385 B: φέρε δὴ μοι τόδε εἰπέ.

AR. Nub. 1088: φέρε δὴ μοι φράσον. Ran. 1417: φέρε πύθεσθέ μοι ταδί. Eccl. 710: φέρε νυν φράσον μοι, ταῦτ' ἀρέσκει σφῶν;

SOPH. Ant. 534: φέρ' εἰπέ δὴ μοι. El. 310. 376: φέρ' εἰπέ δὴ τὸ δεινόν. O. R. 390. 536. 1142. Ph. 433. Tr. 890.

AESCHYL. P. V. 294-5: φέρε γὰρ | σήμαιν' ὅτι χρή σοι συμπράσσειν.

414. NEGATIVE IMPERATIVE (PROHIBITIVE).—The imperative in prohibitions takes the negative *μή*. The tenses employed are the present, the aorist, and the perfect, the perfect chiefly as a present perfect (303). The first person is represented by the subjunctive (373). In the second person aorist, the subjunctive

is used practically to the exclusion of the imperative. In the third person aorist, the subjunctive is preferred in standard prose.

415. DIFFERENCE BETWEEN PRESENT AND AORIST IN PROHIBITIONS.—*μή* with the present imperative has to do with a course of action and means sometimes “keep from” (RESIST!), sometimes “cease to” (DESIST!). In the one case a negative course of action is prescribed, in the other the negative of a course of action. Compare with this construction the negative with the imperfect (resistance to pressure).

μή with the aorist imperative or subjunctive gives a total prohibition.

μή λάλει, AR. Vesp. 1135, may mean, according to circumstances, “stop talking” (compare *παύσαι καὶ μή πατέριζε*, AR. Vesp. 652; *Stop and cease “fathering” me*) or “keep mum.” *ἀντιβολήσει καὶ ἰκετεύσει ὑμᾶς· μή ἐλεεῖτε*, LYS. [6], 55; *He will beg and beseech you. Don't pity him. Steel your hearts against him.* *μή θαυμάσης*, ISOC. [1], 44; *Don't be astonished* (one of three aorists in a host of presents). *θαυμάζω, ἦν δ' ἐγώ, καὶ αὐτός. ἀλλὰ μὴ θαύμαζ', ἔφη*, PLATO, Conv. 205 B; *I am astonished . . . Well, suppress your astonishment. . .*

416. PRESENT IMPERATIVE IN PROHIBITIONS:

DIN. 1, 109: *μή . . . ἄχθεσθ(ε)*. 113: *μή ἀποδέχσθ(ε)*. 3, 11: *μή . . . ἡγείσθε*.

ISAE. 3, 79: *μή ἀμνημονεῖτε*. 8, 20: *μή οἴσθ(ε)*.

LYS. [6], 55 (see 415). 12, 91: *μηδ' οἴσθε*. 13, 83: *μήτε . . . ἀποδέχσθε*. 19, 10: *μή . . . προκαταγιγνώσκετε*.

PLATO, Conv. 205 B (see 415). Legg. 871 D: *μή . . . θαπτέσθω*. 936 C: *μηδεῖς . . . γιγνέσθω*. Phaedo, 117 A: *μή . . . ποιεῖ*. Theaet. 146 B: *ἀλλ', ὥσπερ ἤρξω, μὴ ἀφίεσο τοῦ Θεαίτητου, ἀλλ' ἐρώτα*. 167 E: *ποίει μέντοι οὕτως· μὴ ἀδίκει ἐν τῷ ἐρωτᾶν*.

XEN. Cyr. 3, 1, 35: *πρὸς τῶν θεῶν, ἔφη, ὃ Κῦρε, μὴ οὕτω λέγε*.

THUC. 1, 86, 4: *ὡς ἡμᾶς πρέπει βουλευέσθαι ἀδικουμένους μηδεὶς διδασκέτω*. *Ibid.* 5: *μήτε τοὺς Ἀθηναίους εἴτε μείζους γίγνεσθαι μήτε τοὺς ξυμμάχους καταπροδιδῶμεν*.

HDT. 1, 9: *θάρσσε, Γύγη, καὶ μὴ φοβεῦ*. 85: *ἄνθρωπε, μὴ κτείνει Κροίσσον*. 5, 40: *μὴ ἀντίβαινε*. 8, 140, a): *μή . . . βούλεσθε*. 9, 111: *γυναῖκι δὴ ταύτῃ τῇ νῦν συνοικεῖς μὴ συνοῖκε . . . τὴν δὲ νῦν ἔχεις . . . μὴ ἔχε γυναῖκα*.

AR. Ach. 1054: *μή . . . δίδου*. Vesp. 652: *παύσαι καὶ μὴ πατέριζε* (415). 1135: *μή λάλει* (415).

COM. 4, 341, 39: ἂ μή προσήκει μήτ' ἄκουε μήθ' ὄρα. 4, 356, 578: μηδέποτε δοῦλον ἠδονῆς σαντὸν ποίει. Crat. 2, 231: τὴν χεῖρα μὴ πίβαλλε, μὴ κλάων καθῆ.

EUR. Ion, 257: μὴ φρόντιζ(ε). 367: μὴ ἔλεγε. Med. 807: μηδεῖς με φαύλην κἀσθενῆ νομισέτω. Phoen. 18: μὴ σπείρε.

SOPH. Ai. 115: φείδου μηδέν. El. 395-6: Ἡ. μὴ μ' ἐκδίδασκε . . . | X. ἀλλ' οὐ διδάσκω.

AESCHYL. Eum. 133: μὴ σε νικάτω πόνος. P. V. 44: μὴ πόνει. Sept. 262: σίγησον ὦ τάλαινα, μὴ φίλους φόβει.

PIND. O. 1, 5: μηκέτι(ι) . . . σκόπει. 117: μηκέτι πάπταινε. 4, 14: μὴ μάτευε.

XENOPHANES, 6, 4 (Bḡk.): παῦσαι μηδὲ ῥάπιζ(ε).

THEOGN. 31-2: κακοῖσι δὲ μὴ προσομίλει | ἀνδράσιν ἀλλ' αἰεὶ τῶν ἀγαθῶν ἔχοε (31). 578: μὴ με διδάσκ'· οὐ τοι τηλίκος εἰμὶ μαθεῖν.

HOM. Od. 1, 315: μὴ . . . κατέρυκε. 4, 543-4: μηκέτι . . . κλαί(ε). 594: μὴ . . . ἔρυκε. 7, 303: μὴ . . . νεῖκεε. 10, 266: μὴ μ' ἄγε κείσ' ἀέκοντα, διωτρεφέε, ἀλλὰ λίπ' αὐτοῦ. 14, 387: μήτε . . . χαρίζεο μήτε . . . θέλυε. 19, 42: σίγα . . . μηδ' ἐρέεινε.

Il. 1, 210: μηδὲ . . . ἔλκεο. 3, 82: ἴσχεσθ', Ἀργεῖοι, μὴ βάλτετε, κοῦροι Ἀχαιῶν. 6, 264: μὴ μοι οἶνον ἄειρε (as she had offered to do) μελίφρονα πόντια μήτερ. 23, 735: μηκέτ' ἐρείδεσθον (149).

AORIST SUBJUNCTIVE IN PROHIBITIONS.—For the aorist subjunctive in prohibitions, see 376.

417. AORIST IMPERATIVE IN PROHIBITIONS:

Third Person:

DEM. 19, 77: μὴ . . . μὴ δότω δίκην. [42], 31: ὁ μηδαμῶς νυνὶ γενέσθω. [49], 1: μηδενὶ ὑμῶν ἄπιστον γενέσθω. Pr. 35, 2: καὶ μηδεμιᾶς λοιδορίας ὁ μέλλω λέγειν ἀρχῆ γενέσθω.

AESCHIN. 1, 19-20: μηδὲ συνδικησάτω . . . μηδὲ ἀρξάτω . . . μηδὲ κηρυκευσάτω, μηδὲ πρεσβευσάτω . . . μηδὲ . . . εἰπάτω μηδέποτε (5 instances in the provisions of a law quoted by Aeschines). 3, 60: ὅστις οὕτω διάκειται μὴτ' ἀπογνώτω μηδὲν μήτε καταγνώτω πρὶν <ἀν> ἀκούσῃ.

ISAE. 9, 35: καὶ εἰ λέγειν ἐμοῦ δύναται Κλέων κάλλιον, τοῦτο αὐτῷ . . . μηδὲν ἰσχυσάτω. (The above are about the only occurrences in the Orators. See A. J. P. xiii (1892), 425 f.)

PLATO, Apol. 17 C: πιστεύω γὰρ δίκαια εἶναι ἃ λέγω, καὶ μηδεῖς ὑμῶν προσδοκησάτω ἄλλως. Legg. 924 C: καὶ τοῦτο ἐκλιπέτω μηδέποτε κατὰ δύναμιν.

XEN. Ages. 10, 3. Cyneg. 2, 2: καὶ μηδεῖς αὐτὰ φαῦλα νομισάτω εἶναι. Cyr. 7, 5, 73: καὶ μηδεῖς γε ὑμῶν ἔχων ταῦτα νομισάτω ἀλλότρια ἔχειν. 8, 7, 26: εἴ τις οὖν ὑμῶν . . . ὄμμα τοῦμὸν ζῶντος ἔτι προσιδεῖν ἐθέλει, προσίτω· ὅταν δ'

ἐγὼ ἐγκαλίψομαι, αἰτοῦμαι ὑμᾶς, ὦ παῖδες, μηδεὶς ἔτ' ἀνθρώπων τοῦμόν σῶμα ἰδέτω, μηδ' αὐτοὶ ὑμεῖς.

SOPH. Aí. 1180-1: μηδέ σε | κινήσάτω τις. 1334: μηδ' ἡ βία σε μηδαμῶς νικήσάτω. O. R. 1449-50: ἐμοῦ δὲ μήποτ' ἀξιώθῆτω τὸδε | πατρῶον ἄστου ζῶντος οἰκητοῦ τυχεῖν.

AESCHYL. P. V. 332: καὶ νῦν ἔασον μηδέ σοι μελησάτω. 1002-3: εἰσελθέτω σε μήποθ' ὡς ἐγὼ . . . θηλύνους γενήσομαι. Sept. 1036: μὴ δοκησάτω τινί, but v. 1040: μηδέ τῷ δόξῃ πάλιν.

PIND. O. 8, 56: μὴ βαλέτω με λίθῳ τραχεῖ φθόνος. P. 5, 23: τῷ σε μὴ λαθέτω.

HOM. Od. 16, 301: μὴ τις ἔπειτ' Ὀδυσῆος ἀκουσάτω ἔνδον ἐόντος.

Il. 16, 200: Μυρμιδόνες, μὴ τίς μοι ἀπειλάων λελαθέσθω.

418. *Second Person:*

ORATORES ATTICI: Apparently no examples. See A. J. P. xiii (1892), 426.

AR. Thesm. 870: μὴ ψεῦσον, ὦ Ζεῦ, τῆς ἐπιούσης ἐλπίδος (parody of SOPH. fr. 453, cited below).

COM. Thugenides. 4, 593: μὴ νόμισον, according to Porson's emendation of Photius and Suidas. Eupol. 2, 464, is doubtful, and would be disposed of by the adoption of Elmsley's conjecture.

SOPH. fr. 453: μὴ ψεῦσον, ὦ Ζεῦ, μὴ μ' ἔλῃς ἀνευ δορός. apud Bekk. Antiatt. 107, 30: μὴ νόμισον ἀντὶ τοῦ μὴ νομίσης. Σοφοκλῆς Πηλεῖ. (This is probably a mistake on the part of the author of the Antiatt.)

HOM. Od. 24, 248: ἄλλο δὲ τοι ἐρέω, σὺ δὲ μὴ χύλον ἔνθεο θυμῷ.

Il. 4, 410: τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ. 18, 134: ἀλλὰ σὺ μὲν μὴ πω καταδύσσο μῶλον Ἄρηος.

419. PERFECT IMPERATIVE:

THUC. 7, 77, 4: μὴ καταπέπληχθε ἄγαν.

AR. Vesp. 373: μηδέν, ὦ τάν, δέδιθι, μηδέν. 415: μὴ κεκράγατε. AV. 206: μὴ νυν ἔσταθι.

SOPH. Aí. 1182-3: ὑμεῖς τε μὴ γυναῖκες ἀντ' ἀνδρῶν πέλας | παρέστατ', ἀλλ' ἀρήγετ(ε).

HOM. Od. 3, 313: μὴ δηθὰ δόμων ἀπο τῆλ' ἀλάλησο. 4, 825: μηδὲ . . . δείδιθι. 16, 302: μήτ(ε) . . . ἴστω. 18, 62-3: μὴ . . . δείδιθι(ι). 22, 488-9: μηδ' . . . ἔσταθι(ι).

Il. 4, 303-4: μηδέ τις . . . μεμάτω. 5, 827: μήτε . . . δείδιθι. 12, 272-3: μὴ τις ὀπίσσω | τετράφθω ποτὶ νῆας. 14, 342: μήτε . . . δείδιθι. 20, 354: μηκέτι . . . ἔστατε. 366: μὴ δείδιτε.

420. EQUIVALENTS OF THE IMPERATIVE.—Equivalents of the imperative are:

1. The Subjunctive. So necessarily in the first person, and regularly in the negated second and third persons aorist. See 373 and 376.
2. The Future (familiar) and the Future Perfect Indicative. See 269 and 282.
3. *ὅπως* with the future indicative, for which see under *ὅπως*.
4. Optative with *ἄν*. See 443.
5. Infinitive (chiefly in poetry and legal language). See under *Infinitive*.
6. The Optative. See 394.
7. Impatience or Passionate Questions. See 198, 261, and 269.
8. *δεῖ*, *χρή*, *ἄξιον*, *δέομαι ὑμῶν*, with the infinitive, and similar expressions, are often found as a more temperate or a more convenient imperative. See A. J. P. xiii (1892), 402 f., on avoidance of imper. in proems.

421. REPRESENTATIVES OF THE IMPERATIVE IN *ORATIO OBLIQUA*.—In continuous *oratio obliqua*, the imperative may be represented by the infinitive, but ordinarily the imperative notion is more explicitly conveyed through the medium of some periphrastic expression. See *Object Sentences*. For rare examples of the retention of the imperative, see 422.

422. IMPERATIVE IN DEPENDENT AND IN INTERROGATIVE SENTENCES.—As the imperative is equivalent to *δεῖ* or *χρή* with the infinitive, it is occasionally used in dependent and interrogative sentences. Familiar is the phrase *οἷσθ' ὁ δρᾶσον*;

ψ . . . ἐξέστω καὶ μή, τοῦτο νομοθετησώμεθα, PLATO, Legg. 935 E: *Let us regulate by law to whom this is to be allowed and to whom not.* οἷσθ' οὖν ὁ δρᾶσον; AR. Eq. 1158; *Knowest thou what thou must do?* (Cf. v. 1160: *δρᾶν ταῦτα χρή*.) μὴ ἐξέστω δὴ παρὰ ταῦτα ἕτερα προστάττειν; PLATO, Politic. 296 A; *He is not to be permitted, then, to make other additional regulations?*

DEM. I, 20: λέγουσιν δὲ καὶ ἄλλους τινὰς ἄλλοι πόρους, ὧν ἔλεσθ' ὅστις ὑμῖν συμφέρειν δοκεῖ. 20, 14: οὐδὲ γὰρ εἰ πάνν χρηστός ἐσθ', ὡς ἐμοῦ γ' ἔρεκ' ἔστω, βελτίων ἐστὶ τῆς πόλεως τὸ ἦθος. [42], 31: ὁ μηδαμῶς νυνὶ γενέσθω (417).

LYS. fr. 75, 3: ἐδεήθη ἦκειν αὐτὸν ἐπὶ κῶμον, λέγων ὅτι μεθ' αὐτοῦ καὶ τῶν οἰκετῶν πιέτω.

PLATO, Legg. 800 E: τὸ δὲ τοσοῦτον ἡμᾶς αὐτοὺς ἐπανερωτῶ πάλιν . . . εἰ πρῶτον ἐν τοῦθ' ἡμῖν ἀρέσκον κείσθω. Politic. 296 A (see above).

THUC. 4, 92, 7: ὧν χρή μνησθέντας ἡμᾶς . . . ὁμοίε χωρῆσαι τοῖσδε καὶ δεῖξαι ὅτι ὧν μὲν ἐφίενται πρὸς τοὺς μὴ ἀμυνομένους ἐπιόντες κτάσθων, οἷς δὲ γενναίον τῆν . . . αὐτῶν αἰεὶ ἐλευθεροῦν μάχη . . . ἀνανταγώνιστοι ἀπ' αὐτῶν οὐκ ἀπίασιν.

HDT. I, 89: κάτισον τῶν δουρφόρων ἐπὶ πάσῃσι τῆσι πύλῃσι φυλάκους, οἱ λεγόντων κτέ.

AR. Eq. 1158 (see above). Pax, 1061: ἀλλ' οἷσθ' ὁ δρᾶσον; Av. 54. 80.

EUR. Hec. 225: οἶσθ' οὖν ὃ δρᾶσον; Heracl. 451: ἀλλ' οἶσθ' ὃ μοι σὺ μπραξόν.

SOPH. O. C. 731: ὄν μήτ' ὀκνεῖτε μήτ' ἀφῆτ' ἔπος κακόν. O. R. 543: οἶσθ' ὡς ποιήσον;

The Particle ἄν

423. The particle ἄν is largely used to color the moods of the Greek language.

424. DISTINCTIONS IN THE USE OF ἄν.—Two sets of distinctions are necessary as to the use of the particle ἄν.

I. 1. It may be used in the leading clause, chiefly with the indicative and the optative or their representatives.

2. It may be used in a dependent sentence, chiefly with the subjunctive.

II. 1. It may be used with a definite reference, contained in the same sentence, or implied in the context.

2. It may be used without a definite reference, in which case no definite ellipsis is to be supplied.

425. SHIFTING FROM DEFINITE TO INDEFINITE.—The shifting from definite to indefinite is not peculiar to the particle ἄν. Other simple demonstratives change in the same way. Compare τὸν καὶ τόν, τὰ καὶ τὰ, and notice especially τέως and ἕως. τέως is used more frequently without its correlative ἕως than with it, *so long being for a while*, and ἕως is sometimes employed after the same fashion.¹

426. ΚΕΝ (ΚΕ), ΚΑ.—A similar function is exercised in epic and lyric poetry by κεν (κε), and in Doric by κα. The two particles ἄν and κεν are sometimes combined as ἄν κεν. A common origin once suspected is now seldom maintained.² The accented ἄν may originally have been more clearly demonstrative, the unaccented κεν more surely indefinite, but the whole matter is obscure, and a sharp discrimination between ἄν and κεν often attempted has never been successfully established. ἄν is everywhere distinctly preferred in negative sentences, enters more readily into close combinations, and on common ground gradually thrusts κεν to the wall. So in Pindar ἄν nearly balances κεν, whereas in Homer κεν greatly preponderates, κεν being to ἄν in the Iliad as 4 to 1.

427. ETYMOLOGY OF ἄν.—The etymology of ἄν is still unsettled. With a definite reference it may be translated *then, in that case*, or, when oppo-

¹ A. J. P. iv (1883), 418 note.

² See A. J. P. iii (1882), 446 foll.

sition is implied, *else*. (Compare Lat. *an*.) Without definite reference, it sometimes gives a potential coloring, and in combination with the subjunctive and the optative is little more than a sharper future. ΚΕΝ (κα) is also an unsolved riddle.

Indicative with ἄν

428. The particle ἄν belongs to that which is other than the present, and is found only in past and future relations.

429. UNREAL INDICATIVE WITH ἄν.—The past tenses of the indicative with ἄν may denote unreality (the most common use) in such a way that the imperfect denotes opposition to a continued action either in the present or in the past; the aorist denotes opposition to attainment, chiefly in the past, very rarely in the present; and the pluperfect indicative with ἄν denotes opposition to completion, more frequently in the present.

Imperfect in opposition to present:

ἐγὼ γὰρ . . . εἰ μὲν μὴ ᾤμην ἦξειν . . . παρ' ἀνθρώπου τετελευτηκότας ἀμείνουσ τῶν ἐνθάδε, ἡδίκουεν ἄν [*I should be in the wrong (I am not)!* οὐκ ἀγανακτῶν τῷ θανάτῳ, PLATO, Phaedo, 63 B.

Imperfect in opposition to the past:

μείνουσ γὰρ ἐξῆν τῷ κατηγοροῦντι τῶν ἄλλων, εἰ δὲ τοῦτ' ἐποίει ἕκαστος, ἐνίκων ἄν [*they would have been victorious (they were not)*], DEM. 3, 17.

Aorist in opposition to the past:

εἰ τὸ καὶ τὸ ἐποίησεν ἄνθρωπος, οὐκ ἄν ἀπέθανεν, DEM. 18, 243; *If the man had done so and so, he would not have died* (he did die).

Aorist in opposition to present:

εἰ μὲν οὖν ἄνθρωπος, δὲν δεῖ πόλλ' ἀκοῦσαι καὶ κακά, | αὐτὸς ἦν ἐνδηλος, οὐκ ἄν ἀνδρὸς ἐμνήσθην φίλου [*I should not mention the name of a friend (as I am doing)*], AR. Eq. 1276-7.

Pluperfect in opposition to present completion:

εἰ δὲ γε μηδεὶς ἄλλος ἢ Ζεῦξις ἔγραφε, καλῶσ ἄν σοι ἀπεκέκριτο; PLATO, Gorg. 453 D; *But if there were no other painter than Zeuxis, would your reply hold good?*

Pluperfect in opposition to past completion:

εἰ . . . ὁ ἀνὴρ . . . ἀπέθανεν . . . δικαίωσ . . . ἄν ἐτεθνήκει, ANTIPHON, 4, β, 3; *If the man had been killed, he would have been justly killed (his death would have been justifiable).*

For further examples, see *Unreal Conditional Sentences*.

For ἐβουλόμην (ἤθελον) ἄν with infinitive antithetical to the dependent verb, see 367.

430. INDICATIVE WITH ἄν AS POTENTIAL OF THE PAST.—The indicative of the historical tenses with ἄν also serves to express potentiality, or guarded assertion, in the past, chiefly with the ideal second person or τις, but by no means limited to it.

Ellipses are often easily supplied, but are not necessary. The translation is freer than in an elliptical conditional sentence. The protasis is sometimes contained in a participle or otherwise intimated.

ἔγνω τις ἄν, XEN. Cyr. 3, 3, 70; *One would (could, might) have known*.
 ὀλίγους ἄν εἶδες, Hell. 6, 4, 16; *Few should you have seen*.

DEM. 18, 225: ἂ μήτε προῆδει μηδεὶς μήτ' ἄν ᾧ ἦθη τήμερον ῥηθῆναι.

ISOC. 5, 64: καίτοι τίς ἄν προσεδόκησεν ὑπ' ἀνδρὸς οὕτω ταπεινῶς πράξαντος ἀναστραφῆσεσθαι τὰ τῆς Ἑλλάδος πράγματα;

LYS. 1, 27: πῶς γὰρ ἄν (sc. κατέφυγε); *Ibid.*: οὔτε σίδηρον . . . οὔτε ἄλλο οὐδὲν ἔχων, ᾧ τοὺς εἰσελθόντας ἄν ἠμύνατο. 8, 7: ἄν . . . ὑπερείδετε. *Ibid.*: ἄν . . . ὑπώπτενον.

PLATO, Apol. 18 C: ἐν ταύτῃ τῇ ἡλικίᾳ . . . ἐν ἣ ἄν μάλιστα ἐπιστεύσατε. Hipparch. 229 B: πάντων ἄν τῶν παλαιῶν ἤκουσας ὅτι ταῦτα μόνον τὰ ἔτη τυραννὶς ἐγένετο ἐν Ἀθήναις.

XEN. An. 1, 5, 8: θᾶπτον ἢ ὡς τις ἄν ᾤετο. Cyr. 3, 3, 70 (see above). 4, 5, 6: τοῦ λοιποῦ οὐδὲ βουλόμενος ἄν εὔρες ῥαδίως τὸν νύκτωρ πορευόμενον. 8, 1, 33: ἐπέγνωσ δ' ἄν ἐκεῖ οὐδένα οὔτε ὀργιζόμενον κραυγῇ οὔτε χαιρόντα ὑβριστικῶ γέλῳτι, ἀλλὰ ἰδὼν ἄν αὐτοὺς ἠγάθισω τῷ ὄντι εἰς κάλλος ζῆν. Hell. 1, 7, 7: τότε γὰρ ὄψε ἦν καὶ τὰς χεῖρας οὐκ ἄν καθέωρων. 6, 4, 16 (see above).

THUC. 7, 55, 2: ὁ οὐκ ἄν ᾤοντο.

AR. Ran. 1022: ὁ θεασάμενος πᾶς ἄν τις ἀνὴρ ἠράσθη δαῖος εἶναι.

EUR. Andr. 1135: δεινὰς δ' ἄν εἶδες πυρρίχας. I. A. 1582: πληγῆς κτύπον γὰρ πᾶς τις ἤσθετ' ἄν σαφῶς.

SOPH. Ai. 430-1: τίς ἄν ποτ' ᾤεθ' ὄδ' ἐπώνυμον | τοῦμὸν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς;

HOM. Od. 10, 84: ἔνθα κ' ἄνθρωπος ἀνὴρ δαιούς ἐξήρατο μισθοῦς.

Il. 4, 421: ὕπο κεν ταλασίφρονά περ δῖος εἶλεν. 16, 638-9: οὐδ' ἄν ἔτι φράδμων περ ἀνὴρ Σαρπηδόνα δῖον | ἔγνω.

For ἄν with the Optative as the Potential of the Past, see 437 and 439.

431. INDICATIVE WITH ἄν OF INTERMITTENT ACTION.—The indicative of the historical tenses with ἄν is also used to

express habitual or intermittent action in the past, ἄν being used without definite reference (424, II, 2).

διαλεχθεῖς ἄν μοι . . . ᾤχετο ἄπιών, PLATO, Conv. 217 B; *He would have a talk with me and then he was off.*

DEM. 9, 48 (in *oratio obliqua*). 18, 219: ὁ μὲν γράφων οὐκ ἄν ἐπρέσβευσεν, ὁ δὲ πρεσβεύων οὐκ ἄν ἔγραψεν.

ISOC. 6, 52: εἰ πολιορκουμένη τινὶ τῶν πόλεων τῶν συμμαχίδων εἰς μόνος Λακεδαιμονίων βοηθήσειεν, ὑπὸ πάντων ἄν ὠμολογεῖτο παρὰ τοῦτον γενέσθαι τὴν σωτηρίαν αὐτοῖς.

PLATO, Apol. 22 B: διηρώτων ἄν αὐτοὺς τί λέγοιεν, ἴν' ἅμα τι καὶ μαθάνομι παρ' αὐτῶν. Conv. 217 B (see above).

XEN. An. 1, 9, 19: εἰ δέ τινα ὀρώη . . . προσόδους ποιοῦντα, οὐδένα ἄν πρόποτε ἀφείλετο, ἀλλ' αἰεὶ πλείω προσεδίδου. Cyr. 7, 1, 10 (*bis*). II. 14. Mem. 4, 6, 13: εἰ δέ τις αὐτῷ περὶ τοῦ ἀντιλέγοι . . . ἐπὶ τὴν ὑπόθεσιν ἐπανήγεν ἄν πάντα τὸν λόγον ὧδέ πως. *alib.*

THUC. 7, 71, 3: εἰ μὲν τινες ἰδοῖεν πη τοὺς σφετέρους ἐπικρατοῦντας, ἀνεθάρσησάν τε ἄν κτέ.

HDT. 1, 196: ὅσοι δὲ τοῦ δήμου ἔσκον ἐπίγαμοι, οὗτοι δὲ εἶδος μὲν οὐδὲν ἐδέοντο χρηστοῦ, οἱ δ' ἄν χρήματά τε καὶ αἰσχίονας παρθένους ἐλάμβανον. *Ibid.*: ἀνίστη ἄν . . . ἄν . . . ἐγίνετο. 2, 109. 3, 51 (*bis*). *alib.*

AR. Ach. 640. Nub. 854-5: ἀλλ' ὅ τι μάθοιμ' ἐκάστοτε, | ἐπελανθανόμεν ἄν εἰθὺς ὑπὸ πλῆθους ἐτών. Vesp. 278. 279. Pax, 70. 213. *saepe.*

EUR. Phoen. 401: ποτὲ μὲν ἐπ' ἡμᾶρ εἶχον, εἴτ' οὐκ εἶχον ἄν.

SOPH. Ph. 290-1: αὐτὸς ἄν τάλας | ἐλλυόμεν. 294-5: ταῦτ' ἄν ἐξέρπων τάλας | ἐμηχανώμεν· εἶτα πῦρ ἄν οὐ παρῆν. 443.¹

For the Imperfect without ἄν of Iterative Action, see 207.

432. ἄν WITH THE FUTURE INDICATIVE AND ITS REPRESENTATIVES.

—The future indicative with ἄν, theoretically a legitimate construction, has been kept out of use by the optative with ἄν and by ἄν with the subjunctive, and was counted a solecism even in antiquity.² A number of instances occur, however, in MSS and editions, but most of them have been corrected, or are easily corrigible. The same is true of the representatives of the indicative—the future optative, infinitive, and participle.

Sometimes there is an anacoluthon, as in PLATO, Apol. 29 C. Sometimes the future indicative is confounded with the aorist optative, as PLATO, Euthyd. 275 A: προτρέψετε for προτρέψαιτε, the future infinitive with the aorist infinitive, as PLATO, Phaedr. 227 B: ποιήσεσθαι for ποιήσασθαι, the future participle with the aorist participle, as PLATO, Apol. 30 B:

¹ See R. C. Seaton, *Class. Rev.* III, 343-5.

² LUCIAN, Sol. III, 555 K. — B. L. G. on [JUSTIN MARE], *Epistol. Dign.* 2-4.

ποιήσοντος for ποιήσαντος. Sometimes *ἄν* is for *ἀν*- or *ἀνα*- and belongs to the verb, as AESCHIN. 3, 155: *τί ποτ' ἄν ἐρεῖ*; Cf. PIND. N. 7, 68 and A. J. P. III (1882), 452. Sometimes there is confusion between present and future infinitive, as in XEN. An. 2, 3, 18: *ἔξεω* for *ἔχειω*. Sometimes there is confusion between *ἄν* and *δή*,¹ and easy corrections are almost always at hand.² This being the case, it is not worth while to multiply examples, most of which have disappeared from critical texts.

HOM. II. I, 139: *ὁ δὲ κεν κεχολώσεται, ὄν κεν ἴκωμαι*. 523: *ἐμοὶ δὲ κε ταῦτα μελήσεται, ὄφρα τελέσω*. 3, 138: *τῷ δὲ κε νικήσαντι φίλην κεκλήσῃ ἄκουτις*. 4, 176: *καὶ κέ τις ᾄδ' ἐρέει*. 8, 405: *ἀπαλθήσεσθον*. 419: *ἰδ.* 14, 268: *δώσω*. 15, 215: *πεφιδήσεται*. 17, 241: *κορέει*. 22, 67: *ἐρύουσιν*. 71: *κείσοντ(αι)*.

433. NON-USE OF *ἄν* WITH PRESENT AND PERFECT INDICATIVE.—The present and perfect indicative are not used with *ἄν*, but owing to the great variation in the position of *ἄν* beginners sometimes make a mistake in this regard. In ANDOC. I, 117 read *βούλοισθε* for *βούλεσθε*. In PLATO, Legg. 712 E, read with Schanz *ἀνερωτηθεῖς* (cf. 793 A).

Optative with *ἄν*

434. POTENTIAL OPTATIVE.—The optative with *ἄν* is the potential³ of the Greek language. It is used mainly in leading clauses. It expresses the opinion of the speaker as an opinion, and may be called the mood of qualified assertion. The verification of the opinion or assertion is postponed to another time (*ἄν*).

435. TIME AND TENSES OF THE POTENTIAL OPTATIVE.—Both action and ascertainment may be future, or only the ascertainment. The present is often used of the future ascertainment of a present action, far more rarely of the future ascertainment of a past state. The aorist is very seldom used of the

¹ See Cobet, N. L. 501; Blass, Rh. Mus. 36, 221; H. Richards, Cl. Rev. vi (1892), 338.

² Famous is PLATO, Rpb. 615 D: *οὐχ ἴκει, φάναι, οὐδ' ἄν ἦξει δεῦρο*, where *ἦξει* cannot stand, and where *οὐδ' ἄν ἴκοι* would mean *he can't have come*. Here Richards applies his panacea *δή*, but if ever *ἄν* was needed with the future indicative, it is needed here.

³ Objections have been raised to the term potential, but nothing better has been suggested. Potentiality has to do with character, not with possibility merely, and the estimate of character goes back to the opinion of the one who makes the estimate. Compare A. J. P. xix (1898), 231.

future ascertainment of a past action. The simple perfect optative with *ἄν* is found chiefly in those verbs in which the perfect is equivalent to the present. In the periphrastic perfect optative with *ἄν*, the participle is often treated almost like an adjective.

436. *ἄν with the Present Optative not of the Past:* used of what will be, or what will prove to be.

LYS. 3, 5: πολλὸν ἄν ἔργον εἶη λέγειν, *It would be a tedious task to tell.*

PLATO, Charm. 161 A-B: οὐκ ἄρα σωφροσύνη ἄν εἶη αἰδώς. Gorg. 507 A: καὶ μὴν ὃ γε σώφρων τὰ προσήκοντα πράττει ἄν (442). Theaet. 145 B: εὐὲ ἄν ἔχοι.¹

XEN. Mem. I, 2, 11: συμμάχων ὁ . . . βιάζεσθαι τολμῶν δέοιτ' ἄν οὐκ ὀλίγων.

THUC. I, 38, 4: εἰ τοῖς πλείοσιν ἀρέσκοντές ἐσμεν, τοῖσδ' ἄν μόνοις οὐκ ὀρθῶς ἀπαρέσκοιμεν, *If we are acceptable to the majority of our colonists, there must be something amiss in our being unacceptable to these alone.*

HDT. 2, 6: οὕτω ἄν εἶησαν λιγύπτου στάδιοι ἑξακόσιοι καὶ τρισχίλιοι τὸ παρὰ θάλασσαν. 22: κὼς ὧν δῆτα βέοι ἄν (sc. ὁ Νείλος) ἀπὸ χιώνος, ἀπὸ τῶν θερμωτάτων βέων ἐς τὰ ψυχρότερα; 6, 63: οὐκ ἄν ἐμὸς εἶη, *It can't be my (son).*

AR. Av. 127: ποίαν τιν' οὖν ἦδιστ' ἄν οἰκοῖτ' ἄν πόλιν; 172: τί ἄν οὖν ποιοῖμεν; Lys. 81: κἄν ταῦρον ἄγχοις. 97-8: λέγοιμ' ἄν ἤδη. πρὶν λέγειν δ', ὑμᾶς τοδὶ | ἐπερήσομαί τι μικρόν. Lys. 180.

EUR. Ion, 543: πῶς ἄν οὖν εἶην σός;

SOLON, 36, 1-2: συμμαρτυροίη ταῦτ' ἄν . . . μήτηρ μεγίστη δαιμόνων Ὀλυμπίων.

HOM. Od. 4, 78: τέκνα φίλ', ἦ τοι Ζηνὶ βροτῶν οὐκ ἄν τις ἐρίξοι.

II. I, 271-2: κείνοισι δ' ἄν οὔ τις | τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.

437. *ἄν with the Present Optative of the Past:*

No cogent examples in Attic prose.

LYS. 7, 16: ὥστε εἰ καὶ τὰ μέγιστα εἰς ἐμὲ ἐξημάρτανον, οὐκ ἄν οἶόν τε ἦν δίκην με παρ' αὐτῶν λαμβάνειν· εὐ γὰρ ἄν εἰδεῖην (perf. = pres.) ὅτι ἐπ' ἐκείνοις ἦν καὶ ἐμὲ τιμωρήσασθαι καὶ αὐτοῖς μνηύσασιν ἐλευθέρους γενέσθαι.

PLATO, Apol. 28 B-C: φαῦλοι γὰρ ἄν τῷ γε σφ' λόγῳ εἶεν (*must have been* or *must be considered*) τῶν ἡμθέων ὅσοι ἐν Τροίᾳ τετελευτήκασιν.

¹ The Roman phrase *si valet bene est* is modelled on the Greek *εἰ ἄρρωσαι, τὸ ἄν ἔχοι*. *If you are well, it must be all right*, according to Norden, *Antike Kunstprosa*, I, 238.

THUC. I, 9.4: οὐκ ἂν οὖν νήσων ἔξω τῶν περιοικίδων, αὐταὶ δὲ οὐκ ἂν πολλὰ εἶεν (*can't have been*¹), ἡπειρώτης ὧν ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν.

HDT. I, 2: εἶησαν δ' ἂν οὗτοι Κρήτες. 70: τάχα δὲ ἂν καὶ οἱ ἀποδομένοι λέγοιεν ἀπικόμενοι ἐς Σπάρτην ὡς ἀπαιρεθείησαν ὑπὸ Σαμίων (306). 2, 98: εἶη δ' ἂν καὶ ἄλλος τις Ἄρχανδρος, οὐ μέντοι γε Αἰγύπτιον τὸ οὐνομα. 5, 59. 60. 7, 184: συνελέχθη δὲ ταῦτα τὰ πλοῖα, ὡς καὶ πρότερον εἰρέθη, τρισχίλια. ἦδη ὧν ἄνδρες ἂν εἶεν ἐν αὐτοῖσι τέσσερες μυριάδες καὶ εἴκοσι. 7, 214: εἰδείη . . . ἂν. 8, 136.

438. ἂν with the Aorist Optative not of the Past:

DEM. 21, 191: ἐγὼ δ' ἐσκέφθαι μὲν . . . φημί κοῖκ ἂν ἀρνηθείην.

PLATO, Meno, 78 E: πῶς γὰρ ἄνευ τούτων ἀρετὴ γένοιτ' ἂν;

XEN. Mem. I, 2, 17: ἴσως οὖν εἴποι τις ἂν πρὸς ταῦτα κτέ.

THUC. 2, 35, 2: ὁ . . . ξυνειδῶς καὶ εὔνους ἀκροατῆς τάχ' ἂν τι ἐνδεστέρωσ πρὸς ἂ βούλεται τε καὶ ἐπίσταται νομίσειε δηλοῦσθαι.

HDT. 2, 41: οὔτε ἀνὴρ Αἰγύπτιος οὔτε γυνὴ ἄνδρα Ἑλλήνα φιλήσειε ἂν τῷ στόματι.

AR. Av. 173: ποίαν δ' ἂν οἰκίσαιμεν ὄρνιθες πόλιν; 198. 201. 370. 382: μάθοι γὰρ ἂν τις κατὰ τῶν ἐχθρῶν σοφόν. 815: Σπάρτην γὰρ ἂν θείμην ἐγὼ τῆμῃ πόλει; Lys. 128-9: ποιήσετ', ἢ οὐ ποιήσετ'; ἢ τί μέλλετε; | οὐκ ἂν ποιήσαιμ', ἀλλ' ὁ πόλεμος ἐρπέτω.

EUR. Andr. 84-5: ΘΕΡ. τί δῆτα φήσω χρόνιος οὖσ' ἐκ δωμάτων; | AN. πολὺς ἂν εὖροις μηχανάς· γυνὴ γὰρ εἶ. I. T. 1007: οὐκ ἂν γενοίμην σοῦ τε καὶ μητρὸς φονεύς.

AESCHYL. Sept. 397-8: κόσμον μὲν ἀνδρὸς οὕτιν' ἂν τρέσαιμ' ἐγώ, | οὐδ' ἔλκοποιὰ γίγνεται τὰ σήματα.

PIND. O. 2, 17-9: τῶν δὲ πεπραγμένων . . . ἀποίητον οὐδ' ἂν χρόνος . . . δύναίτο θέμεν ἔργων τέλος. 20: λάθρα δὲ πότμος σὺν εὐδαίμονι γένοιτ' ἂν.

SAPPHO, 62: τί κε θείμεν;

HOM. Od. I, 65: πῶς ἂν ἔπει(α) . . . λαθοίμην; 4, 443: τίς γὰρ κ' εἰναλίφ παρὰ κῆτεί κοιμηθείη; 753: ἢ γὰρ κέν μιν ἔπειτα καὶ ἐκ θανάτοιο σαώσαιο.

II. I, 100: τότε κέν μιν ἱλασσίμενοι πεπίθοιμεν. 2, 12-3: νῦν γὰρ κεν ἔλοι πόλιν εὐρύαγυιαν | Τρώων. 29. 9, 77: τίς ἂν τὰδε γηθήσειεν;

439. ἂν with the Aorist Optative of the Past:

DEM. 20, 143: εἰ μὲν τοῖνυν ἠγνόησε ταῦτα (γένοιτο γὰρ ἂν καὶ τοῦτο), αὐτίκα δηλώσει (*this may be the case*, at any time, not necessarily of the past).

LYS. 12, 34: θαυμάζω δὲ τί ἂν ποτε ποιήσαις συνεπιπών, ὅποτε ἀντεπιεῖν φύσκων ἀπέκτεινας Πολέμαρχον (Dobree reads ἐποίησας, but there is no occasion to change the optative, as the question may safely be taken as a ge-

¹So Krüger: *möchten (gewesen) sein*. The example, however, is not cogent. 'Can't be considered many,' would have reference to Homer's words, II, 2, 108: πολλῶσιν νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν.

neric question). 20. 2: αἰρεθεῖς ὑπὸ τῶν φυλετῶν, οἳ ἄριστα διαγνοῖεν ἂν (at any time) περὶ σφῶν αὐτῶν ὁποῖοί τινες εἰσιν.

ANTIPHON, 4 β 5: πῶς ἂν ἐπιβουλεύσαιμι αὐτῶ εἰ μὴ καὶ ἐπεβουλεύθην ὑπ' αὐτοῦ; (So the MSS; but Blass: πῶς ἂν ἐπεβούλευσά τι αὐτῶ, ὃ τι μὴ καὶ ἐπεβουλεύθην ὑπ' αὐτοῦ;)

HDT. 2, 11: κοῦ γε δὴ ἐν τῷ προαναισιμωμένῳ χρόνῳ πρότερον ἢ ἐμὲ γενέσθαι οὐκ ἂν χωσθεῖη κόλπος καὶ πολλῶ μέζων ἐτι τούτου; 7, 180: τῷ δὲ σφαγιασθέντι τούτῳ τοῦνομα ἦν Λέων· τάχα δ' ἂν τι καὶ τοῦ οὐνόματος ἐπαύροιτο (306). 9. 71: ἔγνωσαν οἱ παραγενόμενοι Σπαρτιητέων Ἀριστόδημον μὲν βουλόμενον φανερώως ἀποθανεῖν . . . ἔργα ἀποδέξασθα μεγάλα, Ποσειδάωνιον δὲ οὐ βουλόμενον ἀποθνήσκειν ἄνδρα γενέσθαι ἀγαθόν· τοσοῦτ' αὐτοῦ εἶναι ἀμείνω. ἀλλὰ ταῦτα μὲν καὶ φθόνῳ ἂν εἴποιεν.

AR. EQ. 413-4: ἡ μάτην γ' ἂν | ἀπομαγαθίας σιτούμενος τοσοῦτος ἔκτραφείην (briefer expression for perfect ἐκτεθραμμένος εἶην).

HYMN. HOM. 4, 132: οὐ μὲν γάρ κε κακοὶ τοιόνδε τέκοιεν (not necessarily of the past. The optative may be generic).

HOM. OD. 4, 63-4: ἀλλ' ἀνδρῶν γένος ἐστὲ διοτρεφέων βασιλῆων | σκηπτούχων, ἐπεὶ οὐ κε κακοὶ τοιούσδε τέκοιεν (unnecessarily referred to the past. *Churls can't be the parents of such men*). 13, 86-7: ἡ δὲ (sc. νῆς) μάλ' ἀσφαλῆως θέεν ἔμπεδον· οὐδὲ κεν ἔρηξ | κίρκος ὀμαρτήσειεν.

II. 4, 223: ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον. 5, 85: Τυδεΐδην δ' οὐκ ἂν γνοίης, ποτέρισσι μετεῖη.

440. ἂν with the Perfect Optative:

XEN. CONV. 3, 6: λεληθέ σε . . . ; . . . πῶς ἂν . . . λελήθοι (με); *Has it escaped your observation? How can it have escaped my observation* (306)?

AR. LYS. 252-3: ἄλλως γὰρ ἂν | ἄμαχοι γυναῖκες καὶ μιαιραὶ κεκλήμεθ' (= present) ἂν.

For examples of the Periphrastic Perfect Optative with ἂν, see 288, to which add the following examples:

PLATO, PHAEDO, 76 E: εἰ δὲ μὴ ἔστι ταῦτα, ἄλλως ἂν ὁ λόγος οὗτος εἰρημένος εἴη. *Politic*. 264 C: ἐν μὲν γὰρ κρήναις τάχ' ἂν ἴσως εἴης ἠσθημένος (the reply is: τεθέσμαι). *Soph.* 261 C: νῦν δ' ἐπεὶ . . . τοῦτο ὃ λέγεις διαπεπέρανται, τὸ . . . μέγιστον ἡμῖν τείχος ἠρημένον ἂν εἴη, *We may look upon the strongest redoubt as having been taken*.

441. ἂν WITH THE FUTURE OPTATIVE.—The future optative with ἂν is not in use. It could arise only from the future indicative with ἂν, and the future indicative with ἂν had gone out, if it had ever come in, before the future optative came in. Still it is found in many texts, and is not to be discarded in the later time.¹

¹ B. L. G. on [JUSTIN MART.], Ep. ad Diogn. 2, 4.

LYCURG. 15 (Bekk., Sch.): εὖ γὰρ ἴστε, ὦ Ἀθηναῖοι, ὅτι . . . τούτων πλείστον ἀμελεῖν δόξοιτ' ἄν, εἰ τὴν παρ' ὑμῶν οὗτος διαφύγοι τιμωρίαν.

ISAE. I, 32 (Bekk., Sch.): καὶ προσηπέιλησεν ὅτι δηλώσοι ποτ' ἂν τούτω ὡς διάκειται πρὸς αὐτόν.

LYS. I, 22 (Sch.): εἰδὼς δ' ἐγὼ ὅτι τηρικαῦτα ἀφιγμένος οὐδὲν ἂν καταλήψοιτο οἶκοι τῶν ἐπιτηδείων, ἐκέλευον συνδειπνεῖν.

PLATO, Legg. 719 D-E: ἐγὼ δέ, εἰ μὲν γυνή μοι διαφέρουσα εἴη πλουτῶ καὶ θάπτειν αὐτὴν διακελεύοιτο ἐν τῷ ποιήματι, τὸν ὑπερβάλλοντα ἂν τάφον ἐπαινοῖν, φειδωλὸς δ' αὖ τις καὶ πένης ἀνὴρ τὸν καταδεῖα, μέτρον δὲ οὐσίας κεκτημένος καὶ μέτριος αὐτὸς ὢν τὸν αὐτὸν ἂν ἐπαινέσοι (-αι Bekk. Schanz).

442. TRANSLATION OF OPTATIVE WITH ἄν.—The optative with ἄν varies in tone from strong assurance (*must*) to faint presumption (*might*).¹ *May be* is often a convenient rendering for the positive, *can't* for the negative. Even *shall* and *will* sometimes serve to reproduce the impression, while *would* and *should* give the regular translation in formulated conditional sentences. So far from necessarily denoting uncertainty, it is the combination most frequently used to indicate moral certainty, and sometimes serves as a climax to the indicative. Especially common is the aorist optative with ἄν to express total negation, which cannot be brought out so well by the future indicative.²

φαῦλοι . . . ἄν τῷ γε σῶ λόγῳ εἶεν, PLATO, Apol. 28 B-C; *They must have been (must be considered) sorry fellows according to your account (437)*. ὦρα ἄν εἶη . . . πάλιν σε φιλεῖν ἐμέ, XEN. Cyr. I, 4, 28; *It must be time for you to kiss me again*. οὐδὲν ἄν κακὸν εἶη (sc. ὁ Ἔρωσ), PLATO, Phaedr. 242 E; *Eros can't be anything bad*. οὐ γὰρ ἄν ἀπέλθοιμ', ἀλλὰ κόψω τὴν θύραν, AR. Ach. 403; *No, I'm not going off, but I will knock at the door*.

ISOC. 8, 39: αἰσχυνθείην ἄν (*should*), εἰ φανεῖν κτέ. II, 20: εἰ . . . μιμησαίμεθα . . ., εὐθὺς ἄν ἀπολοίμεθα (*should*).

LYS. [20], 15: πῶς ἄν οὖν οὐκ ἄν δεινὰ πάσχοιμεν (*must*);

PLATO, Apol. 28 B-C: φαῦλοι . . . ἄν τῷ γε σῶ λόγῳ εἶεν (*must*, see above). Charm. 161 A-B: οὐκ ἄρα σωφροσύνη ἄν εἶη αἰδώς (*can*, 436). Gorg. 469 C: εἰ δ' ἀναγκαῖον εἶη ἀδικεῖν ἢ ἀδικεῖσθαι, ἐλοίμην ἄν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν (*should*). 507 A: καὶ μὴν ὁ γε σῶφρων τὰ προσήκοντα πράττει ἄν (*must*) καὶ περὶ θεοῦ καὶ περὶ ἀνθρώπου· οὐ γὰρ ἄν σωφρονοῖ (*can*) τὰ μὴ προσήκοντα πράττων. Ἀνάγκη ταῦτ' εἶναι οὕτως. Phaedo, 76 E (*must*, 440). Phaedr. 242 E: οὐδὲν ἄν κακὸν εἶη (sc. ὁ Ἔρωσ) (*can*, see above).

PHILOLAUS apud STOB. Ecl. I, 454-6: ἀνάγκα τὰ εἶντα εἶμεν πάντα ἢ πε-

¹ A. J. P. xiv (1893), 499, xix (1898), 231. ² JUSTIN MARTYR, Apol. I, 4, 10,

ραίνοντα ἢ ἄπειρα, ἢ περαίνοντά τε καὶ ἄπειρα, ἄπειρα δὲ μόνον οὐ κα εἶη. (Here ἀνάγκα εἶμεν, *it must be*, is opposed to οὐ κα εἶη, *it cannot be*.)

XEN. CONV. 6, 2: μεταξὺ τοῦ ἡμᾶς λέγειν οὐδ' ἂν τρίχα μὴ ὅτι λόγον ἄν τις παρείρειε (*could*). Cyr. 1, 2, 11: θηρώντες . . . οὐκ ἂν ἀριστήσειαν (*will*). 1, 4, 28 (*must*, see above). 2, 2, 15: ἕκ γε σοῦ πῦρ οἶμαι ῥᾶον ἄν τις ἐκτρίψειεν ἢ γέλωτα ἐξαγάγοιτο (*could or might*).

HDT. 3, 119: ἀνὴρ μὲν μοι ἂν ἄλλος γένοιτο (*may*). εἰ δαίμων ἐθέλοι . . . πατὴρ δὲ καὶ μητὴρ οὐκέτι μεν ζώντων ἀδελφεὸς ἂν ἄλλος οὐδενὶ τρόπῳ γένοιτο (*can*). 6, 63: ἐπὶ δακτύλων συμβαλλόμενος τοὺς μῆνας, εἶπε ἀπομόσας οὐκ ἂν ἐμὸς εἶη (*can*, 436). 7, 162: οὐκ ἂν φθάνοιτε τὴν ταχίστην . . . ἀπαλλασσόμενοι (*can*).

AR. Ach. 403 (see above). 1055: οὐκ ἂν ἐγχείαιμι χιλίων δραχμῶν (*would*). Nub. 119: οὐκ ἂν πιθοίμην, *I couldn't do it*.

EUR. H. F. 97: ἔλθοι τ' ἔτ' ἂν παῖς οὐμός (*may*). Ion, 543: πῶς ἂν οὖν εἶην σός (*can*, 436); 1388: τὰ γὰρ πεπρωμέν' οὐχ ὑπερβαίην ποτ' ἂν (*could*). 1621-2: εἰς τέλος γὰρ οἱ μὲν ἐσθλοὶ τυγχάνουσιν ἀξίων, | οἱ κακοὶ δ', ὥσπερ πεφύκασ', οὐ ποτ' εὖ πράξειαν ἄν (*shall*). Irg. 206: ὦ παῖ γένοιτ' ἂν εὖ λελεγμένοι λόγοι | ψευδεῖς, ἐπῶν δὲ κάλλεσιν νικῶεν ἂν | τάληθές (*may*).

SOPH. Ai. 88: μένοιμ' ἄν, *I must stay*, Jebb. 186: ἦκοι γὰρ ἂν θεία νόσος (*must*, Jebb). Ph. 20-1: τάχ' ἂν | ἴδοις ποτὸν κρηναῖον (*will*, Jebb). 41-2: πῶς γὰρ ἂν . . . προσβαίη (*could*, Jebb); 103: οὐκ ἂν λάβοις, *Thou canst not take*, Jebb.

AESCHYL. P. V. 758: ἦδοι' ἂν οἶμαι τήνδ' ἰδοῦσα συμφορᾶν (*would*). Sept. 375: λέγοιμ' ἂν εἰδὼς εὖ τὰ τῶν ἐναντίων (*will*). 397: κόσμον μὲν ἀνδρὸς οὕτων ἂν τρέσαιμ' ἐγὼ (*will*).

PIND. O. 2, 20: λάθα δὲ πότμῳ σὺν εὐδαίμονι γένοιτ' ἄν (*cannot fail to come*). 13, 103: τὰ τ' ἐσόμενα τότ' (when the time comes) ἂν φαίην σαφές (*will*). P. 10, 62: τυχῶν κεν ἀρπαλίαν σχέθοι φροντίδα τὰν παρ ποδός (*might*). N. 10, 87: ἤμισυ μὲν κε πνέοις γαίης ὑπένερθεν ἑῶν (*may*).

HOM. Od. 19, 598: ἔνθα κε λεξαίμην (*will*).

Il. 6, 452-3: οἳ κεν πολέες τε καὶ ἐσθλοὶ | ἐν κοίησι πέσοιεν (*will*). 7, 41-2: οἳ δὲ κ' ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοὶ | οἷον ἐπόρσειαν, πολεμιζέμεν Ἐκτορι δίῳ (*will*). 9, 57-8: ἦ μὴν καὶ νέος ἐσσί, ἐμὸς δὲ κε καὶ παῖς εἴης | ὀπλότατος γενεήφην (*might*). 417-8: καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην οἰκαδ' ἀποπλείην (*would*). 13, 741: ἔνθεν δ' ἂν μάλα πᾶσαν ἐπιφρασσαίμεθα βουλήν (*will*). 22, 253: ἔλωιμί κεν ἢ κεν ἀλοίην, *I will either slay or be slain*, E. Myers.

443. IMPERATIVE USE OF ἄν WITH OPTATIVE.—ἄν with the optative is sometimes used to suggest a command.

προάγοις ἄν, PLATO, Phaedr. 229 B; *You may lead on, Lead on, pray*. (Cf. 229 A: προάγε δή.)

PLATO, Phaedr. 227 C: λέγοις ἄν, *Say on*. 229 B (see above).

AR. Eq. 1160-1: δρᾶν ταῦτα χρή. | ἄπιτον . . . θέοιτ' ἄν. Vesp. 725-6: ἦ που σοφὸς ἦν ὅστις ἔφασκεν, πρὶν ἂν ἀμφοῖν μῦθον ἀκούσης, | οὐκ ἂν δικάσαις.

EUR. Ion, 1335-6: ΠΥ. παρ' ἡμῶν δ' ἐκλαβ' οὐς ἔχω λόγους. | ΙΩΝ. λέγοις ἄν· εὐνοῦς δ' οὐσ' ἐρείς ὄσ' ἂν λέγῃς.

AESCHYL. Eum. 94: εὐδοιτ' ἄν (sarcastic), ὡή, καὶ καθευδουσῶν τί δεῖ; 118: μύζοιτ' ἄν (sarcastic), ἀνήρ δ' οἴχεται φεύγων πρόσω. Sept. 261: λέγοις ἂν ὡς τάχιστα, καὶ τάχ' εἴσομαι.

HOM. Il. 2, 250: τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις. 9, 141-2: εἰ δέ κε νῆ Ἄργος ἰκοίμεθ' Ἀχαικόν, οὐθάρ ἀρούρης, | γαμβρός κέν μοι ἔοι.

444. ἄν WITH THE OPTATIVE COMBINED WITH THE INDICATIVE.—

The optative with ἄν is often used in combination with the indicative, sometimes as a climax, giving, as it does, the warmth of personal conviction.

DEM. 21, 189: οὔτε φύγοιμ' ἂν οὔτ' ἀρνοῦμαι τοῦνομα τοῦτο. 191: ἐγὼ δ' ἐσκέφθαι . . . φημί κοῦκ ἂν ἀρνηθεῖην.

ISOC. 15, 260: ἐγὼ δ' οὐδὲν ἂν εἴποιμι τοιοῦτον, ἀλλὰ ταῖς ἀληθείαις χρήσομαι περὶ αὐτῶν. 288: οὐχ ὅπως ἂν ἐπιπλήξειαν, ἀλλὰ καὶ συγχαίρουσι ταῖς ἀσωταῖς αὐτῶν.

ANDOC. 1, 4: πολλῶν μοι ἀπαγγελλόντων ὅτι λέγοιεν οἱ ἐχθροὶ ὡς ἄρα ἐγὼ οὔτ' ἂν ὑπομείναιμι οἰχήσομαί τε φεύγων.

PLATO, Gorg. 481 C: ἡμῶν ὁ βίος ἀνατετραμμένος ἂν εἴη τῶν ἀνθρώπων καὶ πάντα τὰ ἐναντία πράττομεν, ὡς ζοικεν, ἦ ἀ δεῖ. Phileb. 16 B: οὐ μὴν ἔστι καλλίων ὁδὸς οὐδ' ἂν γένοιτο.

THUC. 3, 13, 6: οὔτε γὰρ ἀποστήσεται ἄλλος τὰ τε ἡμέτερα προσγενήσεται πάθοιμὲν τ' ἂν δεινότερα ἢ οἱ πρὶν δουλεύοντες.

HDT. 9, 111: οὔτε . . . ἄν τοι δοίην θυγατέρα τὴν ἐμὴν γῆμαι, οὔτε ἐκείνη πλεῖνα χρόνον συνοικήσεις.

AR. Ach. 403: οὐ γὰρ ἂν ἀπέλθοιμ', ἀλλὰ κόψω τὴν θύραν (442).

EUR. I. A. 310: ME. οὐκ ἂν μεθείμην. ΠΡ. οὐδ' ἐγώγ' ἀφήσομαι. fr. 276: γυναῖκές ἐσμεν· τὰ μὲν ὄκνη νικώμεθα, | τὰ δ' οὐκ ἂν ἡμῶν θράσος ὑπερβάλοιτό τις.

HOM. Od. 4, 347-8: οὐκ ἂν ἐγὼ γε | ἄλλα παρέξ εἴποιμι παρακλιδόν, οὐδ' ἀπατήσω.

Il. 2, 158-61: οὕτω δὴ . . . | Ἄργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης, | κὰδ δέ κε νῆ εὐχολὴν Πριάμφου καὶ Τρωσὶ λίποισιν | Ἄργεῖν Ἑλένην;

445. THE OPTATIVE WITH ἄν IN QUESTIONS.—The optative with ἄν in the question expects the optative with ἄν in the answer. The speaker virtually answers himself, shows his own opinion, or his own desire.

τρώγοις ἂν ἐρεβίνθους; AR. Ach. 801; *Would you eat pease?* πῶς ἂν

ἀφίκοιντό ποτε ἔνθα δεῖ; XEN. Hell. 2, 3, 31: *How could they ever get to the right place?* (= οὐκ ἂν ἀφίκοιντο).

ISAE. 3, 64: τίς ἂν ἄμεινον ἢ ὁ πατήρ βουλεύσαιτο; (Οὐδεὶς ἂν.)

PLATO, Gorg. 475 D-E: δέξαιτο ἂν οὖν σὺ μᾶλλον τὸ κάκιον καὶ τὸ αἰσχίον ἀπὶ τοῦ ἥττον; . . . ἀλλ' οὐκ ἂν δεξαίμην.

XEN. COPV. 3, 6: λέληθέ σε ὅτι καὶ οἱ ῥαψῳδοὶ πάντες ἐπίστανται ταῦτα τὰ ἔπη; καὶ πῶς ἂν, ἔφη, λελήθοι ἀκροώμενόν γε αὐτῶν ὀλίγον ἂν' ἐκάστην ἡμέραν; Cyr. 5, 1, 28: ἀνθρωπίνῃ δὲ γνώμῃ τίς ἂν ἢ φευγόντων τῶν πολεμίων ἀποτρέποιτο ἢ ὅπλα παραδιδόντων οὐκ ἂν λαμβάνοι; Hell. 2, 3, 31 (see above).

HDT. 2, 57: τέφ' τρόφῳ ἂν πελειῖς γε ἀνθρωπίνῃ φωνῇ φθέγγεται;

AR. Ach. 797: ἦδη δ' ἄνευ τῆς μητρὸς ἐσθίοιεν ἂν; 801 (see above). Eq. 88: πῶς δ' ἂν μεθύων χρηστόν τι βουλεύσαιτ' ἀνήρ; 91: οἴνου γὰρ εὐροῖς ἂν τι πρακτικώτερον; 773. 1324.

COM. Cratin. 2, 122: πῶς τις αὐτόν, πῶς τις ἂν | ἀπὸ τοῦ πότου παύσειε, τοῦ λίαν πότου;

EUR. I. T. 505: οὐδ' ἂν πόλιν φράσειας ἦτις ἐστί σοι; 513: ἄρ' ἂν τί μοι φράσειας ὧν ἐγὼ θέλω;

PIND. O. 2, 109-10: καὶ κείνος ὅσα χάσματ' ἄλλοις ἔθηκεν, | τίς ἂν φράσαι δύναίτο; [οὐδεὶς.]

HOM. Od. 4, 443: τίς γάρ κ' εἰναλίῳ παρὰ κήτεϊ κοιμηθεῖη; 6, 57: πάππα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσειας ἀπήνην (= ἐφόπλισον); 7, 22-3: ὦ τέκος οὐκ ἂν μοι δόμον ἀνέρος ἡγήσαιο | Ἄλκινόου;

446. πῶς ἂν WITH THE OPTATIVE TO EXPRESS A WISH.—πῶς ἂν with the optative is frequently found in the dramatic poets to express a wish. Compare *utinam* in Latin.

πῶς ἂν ἐμὲ καὶ σέ τίς Ἔρως ξυναγάγοι λαβών; AR. Ach. 991; *How could an Eros (would that an Eros might) take and bring us together?* *Utinam me et te copulet amor aliquis!* ὦ γαῖα πατρίς, πῶς ἂν ἐνθάνοιμί σοι; EUR. [Rh.] 869; *O fatherland, would I could die upon thy breast.*

AR. Ach. 991 (see above). Eq. 460: πῶς ἂν σ' ἐπαιnéσαιμεν οὕτως ὥσπερ ἠδόμεσθα; Vesp. 166: πῶς ἂν σ' ἀποκτείναιμι; πῶς; δότε μοι ξίφος.

EUR. Alc. 864: πῶς ἂν ὀλοίμαν; [Rh.] 869 (see above). Med. 97: πῶς ἂν ὀλοίμαν;

SOPH. Ai. 388-91: πῶς ἂν . . . θάνοιμι καὶ τός; O. C. 1457-8: πῶς ἂν, εἴ τις ἔντοπος, | τὸν πάντ' ἄριστον δεῦρο Θησεία πόροι; O. R. 765: πῶς ἂν μύλοι δῆθ' ἡμῖν ἐν τάχει πάλιν; Ph. 531-2. 794-5: πῶς ἂν ἀντ' ἐμοῦ | τὸν ἴσον χρόνον τρέφοιτε τήνδε τὴν νύσον;

HOM. Od. 15, 195-6: πῶς κέν μοι ὑποσχόμενος τελέσειας | μῦθον ἐμόν;

Il. 6, 281-2: ὣς κέ οἱ αὖθι | γαῖα χάνοι.

On the difference between πῶς ἂν οὐ and πῶς ἂν μή, see the chapter on *Negatives*.

447. OPTATIVE WITH *ἄν* IN DEPENDENT DISCOURSE.—The optative with *ἄν* is less frequently used in dependent discourse, chiefly in relative, interrogative, and conditional sentences. In these combinations, the optative with *ἄν* is often a semi-quotation or reference to a known or imagined state of mind.

ἕκαστός τι ὑμῶν ἔχει πρὸς ὃ βούλοίτο ἄν με πρῶτον ἀπολογεῖσθαι, ANDOC. 1, 8; *Each of you has some point which he would wish me to meet first in my defence.* βουλευόμενοι Θηβαῖοι ὅπως ἄν τὴν ἡγεμονίαν λάβοιεν τῆς Ἑλλάδος, XEN. Hell. 7, 1, 33; *The Thebans planning how they could (saying: πῶς ἄν λάβοιμεν; how can we?) gain the primacy of Greece.* εἰ μὲν οὖν ἄλλους ἔχετε οἰστίσιν ἄν δοίητε αὐτούς (sc. τοὺς ἵππους), . . . ἐκείνοις δίδοτε· εἰ μὲντοι ἡμᾶς ἄν βούλοισθε παραστάτας μάλιστα ἔχειν, ἡμῖν αὐτοὺς δότε, XEN. Cyr. 4, 5, 47; *If you have others to whom you would give the horses, offer them to them; if, however, you would like most to have us as your stand-bys, give them to us.*

For other examples, see *Relative, Conditional, and Interrogative Sentences.*

448. ADHERESCENT *ἄν*.—Carefully to be distinguished from these semi-quotations are those instances in which the *ἄν* adheres to the leading particle and yet the subjunctive is changed into the optative. This is really anacoluthic and does not count.

τούτους δὲ ἐπιμελεῖσθαι τῆς πόλεως, ἕως ἄν (del. Dobr.; αὖ W.) οἱ νόμοι τεθεῖεν, ANDOC. 1, 81; *These were to take charge of the citizens until the laws should be made.* (If *ἄν* goes with τεθεῖεν: until such time as in all likelihood the laws would be made.)

ANDOC. 1, 81 (see above).

AR. Eq. 1056: καὶ κε γυνὴ φέροι ἄχθος, ἐπεὶ κεν ἀνὴρ ἀναθείη.

Examples will be given under the different categories.

449. *ἕάν, ὅταν*, ETC., WITH THE OPTATIVE.—The particles which coalesce with *ἄν*, such as *ἕάν, ὅταν, ὁπόταν, ἐπειδάν*, rarely forget their belongings, and in good Greek the optative is more than suspicious.

450. OMISSION OF *ἄν* WITH THE OPTATIVE.—THE PURE OPTATIVE AS A POTENTIAL.—The pure optative (optative without *ἄν*) is sometimes used in the early language as a potential, the negative being *οὐ*. The instances cited, however, are not all free from doubt, and outside of these early examples all pure optatives used as potentials are more or less open to suspicion. Sometimes *ἄν* has been dropped by haplography, sometimes there has been a confusion with other words, an *αὖ* (AY) or a *δὴ* (DH), sometimes the *ἄν* is to be understood from a preceding passage, or anticipated from a succeeding passage, sometimes euphony may have prompted the

omission,¹ although the Greeks generally are not very sensitive to the cacophony of recurrent sounds,² or the ear may have been cheated, sometimes the syntax of the editors may have been at fault, and the optative being equivalent to an imperative may be considered as an equivalent to the optative with *ἄν*.³ Many passages once freely cited have been corrected by editors, sometimes unnecessarily, and the tendency is decidedly towards the norm. Similar is the case of the omitted *κεν* (*κε*), and there are not a few passages in which the presence of a *γε* suggests a restoration of the regular modal construction.

DIN. 1, 66: *τίσιν ὀφθαλμοῖς ἕκαστος ὑμῶν τὴν πατρίαν ἐστὶν οἰκᾶδ' ἀπελθὼν ἰδεῖν τολμήσειεν* (τολμήσει Blass, Bk. Turr.); 1, 91: *εἰ μὲν οὖν ἔτι δεῖ τὴν πόλιν τῆς Δημοσθένους πονηρίας καὶ ἀτυχίας ἀπολαύειν . . . , στερκτέον εἶη [(ἄν) εἶη Bk.; εἶη del. Fr. Bait.] τοῖς συμβαίνουσιν.* 2, 3: *πονηρίαν γὰρ ἀρχομένην μὲν κωλύσαι τάχα (τάχ' ἄν mal. Bk. Dobr., rec. Turr. Bl.) τις κολάζων δυνηθείη.* 3, 19: *μετὰ δὲ δωροδοκίας καὶ προδοσίας καὶ τῶν ὁμοίων τούτοις κακῶν . . . οὐδεμία (οὐδεμί' ἄν Bk. Dobr. Turr. Bl.) πόλις σωθείη.*

LYCURG. 50: *οὐκ (ἄν Bekker) αἰσχυνθείην εἰπὼν στέφανον τῆς πατρίδος εἶναι τὰς ἐκείνων ψυχάς.* 144: *καὶ τίς ἀναμνησθεῖς (ἄν ἀναμνησθεῖς Scheibe) . . . σώσειε . . . ;*

ISAE. 9, 5: *οὐδ' (οὐτ' Bekk.) αὐτὸς (ἄν αὐτὸς Scheibe) ἔξαρνος γένοιτο μεμαρτύρηταί τε ὑμῖν.* 11, 38: *ἐγὼ γὰρ (ἐγὼ γὰρ ἄν Sch.) ὧ ἄνδρες πάντων ὁμολογήσασθαι εἶναι κάκιστος.*

LYS. 5, 5: *οὐκέτι σκίφονται ὁ τι ἀγαθὸν (ἄν ἀγαθὸν Sch.) εἰργασμένοι τοὺς δεσπότης ἐλεύθεροι γένοιτο.* 11, 7: *ἐγὼ οὖν δεξιάμην (leg. δεξιάμην ἄν) πίσσας ἀποβεβληκέαι ἢ τοιαύτην γνώμην περὶ τὸν πατέρα ἔχειν.* 19, 35: *ὁμολογήσειαν (ὁμολογήσειαν ἄν Sch.).*

ANTIPHON, 1, 10: *εἰ δὲ ἄπαρνοι γίγνοντο . . . , <ἡ βάσανος> ἀναγκάζοι (ἀναγκάζει codd., ἀναγκάζοι Bl. ex em. Steph.; leg. ἄν ἀναγκάζοι) τὰ γεγονότα κατηγορεῖν.* 1, 25: *καὶ γὰρ δικαιότερον . . . καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων γίγνοιτο (γίγνοιτο <ἄν> Blass) ὑμῖν.* 5, 64: *ἐκείνου γὰρ ἄριστα (ἄριστ' ἄν Hi. J. Bl.) πύθοιντο.*

PLATO, Parmen. 145 A-B: *καὶ ἀρχὴν δὴ, ὡς εἰκοι, καὶ τελευτὴν καὶ μέσον ἔχει ἄν τὸ ἐν.* "Ἐχοι (ἄν to be supplied from the preceding). 148 E: *οἶτω μὲν δὴ ἀπτοῖτ' ἄν τὸ ἐν αὐτοῦ τε καὶ τῶν ἄλλων.* "Ἀπτοῖτο (*ιδ.*). Phaedo. 87 B-C: *ἐμοὶ γὰρ δοκεῖ ὁμοίως λέγεσθαι ταῦτα, ὥσπερ ἄν τις . . . λέγοι . . . τεκμήριον δὲ παρέχοιτο . . . καὶ . . . ἀνερωτῶν . . . ἀποκριναμένου δὲ τινοσ . . . οἶοιτο.* (One ἄν suffices for four optatives in a very long sentence.) Rpb. 382 D: *πότερον διὰ τὸ μὴ εἶδέναι τὰ παλαιὰ ἀφομοίων ἄν ψεύδοιτο; Γελοῖον μὲντ' ἄν εἶη,*

¹ See A. J. P. xii, 387. AESCHYL. Cho. 595. SOPH. Ant. 604-5. THEOGN. 125: *οὐδὲ γὰρ εἰδέειης ἀνέρος νόον*, where edd. *οὐ γὰρ ἄν εἰδέειης*.

² PINDAR, I. E. cxiv. AR. Nub. 776: *ὅπως ἀποστρέψαις ἄν ἀντιδίκων δίκην*. Still notice the rarity of compounds in *ἀναν-*.

³ B. L. G. on PIND. O. 3, 45: *κεινός εἶην*. P. 10, 21-2: *θεός εἶη | ἀπήμων κέαρ*

ἔφη. Ποιητῆς μὲν ἄρα ψευδῆς ἐν θεῶ οὐκ ἔνι. Οὐ μοι δοκεῖ. Ἄλλα δεδιῶς τοὺς ἐχθροὺς ψεύδοιτο (ἄν to be supplied from ψεύδοιτο above); Riv. 135 C: καὶ γὰρ ἐκεῖ τέκτονα μὲν ἂν πρίαο πέντε ἢ ἕξ μῶν ἄκρον, ἀρχιτέκτονα δὲ οὐδ' ἂν μυρίων δραχμῶν· ὀλίγοι γε μὴν καὶ ἐν πᾶσι τοῖς Ἑλληνσι γίγνοντο (ἄν to be supplied from preceding).

XEN. AN. 4, 6, 13: δοκοῦμεν δ' ἂν μοι ταύτῃ προσποιούμενοι προσβαλεῖν ἐρημοτέρῳ ἂν τῷ ἄλλῳ ὄρει χρῆσθαι. μένοιεν (ἄν to be supplied from above) γὰρ αὐτοῦ μᾶλλον ἀθροοὶ οἱ πολέμιοι. Cyr. 2, 4, 17: πέμψαιμι ἂν σοι ἰκανοὺς ἵππεύς καὶ πεζοὺς . . . οὓς σὺ λαβὼν εὐθύς ἀνίοις καὶ αὐτὸς δὲ . . . περιώμην μὴ πρόσω ἡμῶν εἶναι. 5, 1, 23: καὶ φοβοίμην ἂν αὐτοὺς καὶ αἰσχυνοίμην ἀπολιπὼν ταῦτα εἰκῆ ἀπελθεῖν.

AR. EQ. 1057: ἄλλ' οὐκ ἂν μαχέσαιτο· χέσαιτο γάρ, εἰ μαχέσαιτο.

EUR. ALC. 52: ἔστ' οὖν ὅπως Ἄλκηστις ἐς γῆρας μύλοι;

SOPH. ANT. 604-5: τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν | ὑπερβασία κατὰσχοι (450, footnote 1); O. C. 1172: καὶ τίς ποτ' ἐστίν, ὅν γ' ἐγὼ ψέξαιμί τι;

AESCHYL. Ag. 620: οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλά. 1049: πείθοι' ἂν, εἰ πείθοι'· ἀπειθοίης δ' ἴσως. Cho. 172: οὐκ ἔστιν ὅστις πλὴν ἑνὸς κείραιτό νιν. 595: ἀλλ' ὑπέρολμον ἀνδρὸς φρόνημα τίς λέγοι (450, footnote 1); P. V. 291-2: οὐκ ἔστιν ὅπως | μείζονα μοῖραν νείμαιμ' ἡ σοί.

PIND. O. 3, 45: οὐ νιν διώξω· κεινὸς εἶην (450, footnote 3). P. 10, 21-2: θεὸς εἶη | ἀπήμων κέαρ (iḡiḡ.). 11, 50: θεόθεν ἐραίμαν καλῶν (ἐραίμαν is not potential). N. 5, 20: ὑποσκάπτοι is not potential.

THEOGN. 125 (450, footnote 1). 1187-90: οὕτως ἄποινα διδοὺς θάνατον φύγοι (ἄν to be supplied from what follows) οὐδὲ βαρείαν | δυστυχήην, εἰ μὴ μοῖρ' ἐπὶ τέρμα βάλουι. | οὐδ' ἂν δυσφροσύνας . . . | θνητὸς ἀνὴρ δάροις βουλόμενος προφύγοι.

HOM. OD. 3, 231: ρεία θεὸς γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι. 319: ἔλποιτό γε (κε Nauck, Cauer). 7, 314: οἶκον δὲ τ' (δέ κ' cod. Marcianus, Cauer) ἐγὼ καὶ κτήματα δοίην. 14, 122-3: οὐ τις κείνον ἀνὴρ ἀλαλημένος ἐλθὼν | ἀγγέλλων πείσειε γυναικά τε καὶ φίλον υἱόν.

II. 4, 318-9: μάλα μὲν τοι ("libri plurimi et optimi, κεν duo, γε unus," Cauer) ἐγὼν ἐθέλοισι καὶ αὐτὸς | ὥς ἔμεν. 5, 303: ὁ οὐ δύο γ' (libri fere omnes; κ' Heyne, Naber, Cauer) ἄνδρε φέροισιν. 10, 246-7: τοῦτον γε σπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο | ἄμφω νοστήσαιμεν. 556-7: ρεία θεὸς γ' ἐθέλων καὶ ἀμείνονας, ἧέ περ οἶδε, | ἵππους δωρήσασαί(ο). 15, 45: αὐτὰρ τοι καὶ κείνῳ ἐγὼ παραμυθησαίμην. 197-8: θυγατέρεσσιν γάρ τε καὶ υἱάσι βέλτερον εἶη | ἐκπάγλοις ἐπέεσσιν ἐνισσέμεν. 19, 321: οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοισι. 20, 286: ὁ οὐ δύο γ' (δύο κ' Cauer) ἄνδρε φέροισιν (= 5, 303).

Subjunctive with ἄν

451. The subjunctive with ἄν is not employed as a form of independent statement in Attic prose. In dependent clauses it is either a future or good for all time.

452. SUBJUNCTIVE WITH *κεν* OR *ἄν* AS A FORM OF INDEPENDENT STATEMENT.—The subjunctive with *κεν* or *ἄν* is occasionally used in HOMER as a form of independent statement. The negative is *οὐ*.

ἐγὼ δέ κεν αὐτὸς ἔλωμαι, HOM. II. 1, 137; *I will take it myself.* οὐκ ἄν τοι χραίσμη κίθαρις, 3, 54; *Of no avail to thee shall the cithern be.*

453. 1. *κε(ν)*:

a. *Present*:

HOM. Od. 1, 396: τῶν κέν τις τόδ' ἔχησιν, ἐπεὶ θάνε διος Ὀδυσσεύς. 4, 692: ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίη. 10, 507: τὴν δέ κέ τοι πνοιή Βορέας φέρησιν. 17, 417-8: τῷ σε χρὴ δόμεναι καὶ λῴων ἢ περ ἄλλοι | σίτου· ἐγὼ δέ κέ σε κλείω.

II. 1, 184: ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον. Cf. 9, 701-2: ἀλλ' ἦ τοι κείνον μὲν εὔσομεν, ἢ κεν ἴησιν | ἢ κε μένη. 14, 235: πείθειν· ἐγὼ δέ κέ τοι εἰδέω (perf. = pres.) χάριν. Cf. 18, 307-8: ἀλλὰ μάλ' ἄντην | στήσομαι, ἢ κε φέρησι μέγα κράτος ἢ κε φεροίμην.

454. b. *Aorist*:

PIND. P. 4, 51-3: οἷ κεν τάνδε σὺν τιμῇ θεῶν | νῆσον ἐλθόντες τέκωνται φῶτα κελαινεφών πεδίων | δεσπόταν. (Only example in Pindar. Semi-epic.)

HOM. Od. 4, 80 (possibly future). 388-9: τὸν γ' εἴ πως σὺ δύναιο λοχησάμενος λελαβέσθαι, | ὅς κέν τοι εἴπησιν ὁδόν. 391: καὶ δέ κέ τοι εἴπησι. Cf. 14, 183-4: ἀλλ' ἦ τοι κείνον μὲν εὔσομεν, ἢ κεν ἀλώη, | ἢ κε φύγη καὶ κέν οἱ ὑπέροσχη χεῖρα Κρονίων.

II. 1, 137: εἰ δέ κε μὴ δώσωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι. 324: εἰ δέ κε μὴ δώσωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι. 11, 431-3: σήμερον ἢ δοιοῖσιν ἐπέυξαι Ἰπασίδησιν . . . ἢ κεν ἐμῷ ὑπὸ δουρὶ τυπέις ἀπὸ θυμὸν ὀλέσσης. 16, 129: δύσσο τεύχεα θᾶσσον, ἐγὼ δέ κε λαὸν ἀγείρω (may be a present). 24, 654-5: αὐτίκ' ἄν ἐξείποι Ἀγαμέμνονι, ποιμένοι λαῶν, | καὶ κεν ἀνάβλησις λύσιος νεκροῦ γένηται (γένοιτο Caer c. paucis codicibus).

455. 2. *ἄν*:

HOM. Od. 4, 240 (= 11, 328. 517. II. 2, 488): οὐκ ἄν ἐγὼ μνησσομαι οὐδ' ὀνομήνω. 6, 221: ἄντην δ' οὐκ ἄν ἐγὼ γε λοέσσομαι (may be future).

II. 1, 205: ἦς ὑπεροπλήσι τάχ' ἄν ποτε θυμὸν ὀλέσση. 3, 54: οὐκ ἄν τοι χραίσμη κίθαρις. 11, 387: οὐκ ἄν τοι χραίσμησι βίως. 22, 505: νῦν δ' ἄν πολλὰ πάθησι φίλου ἀπὸ πατρὸς ἁμαρῶν.

The aorist is the tense used in all the above examples, and all except two are negative.

456. OMISSION OF *ἄν* IN SUBJUNCTIVE DEPENDENT CLAUSES.—Subjunctive dependent clauses, outside of the pure final sentence, regularly take *ἄν* except in the older language. The omission of *ἄν* is sometimes

due to clerical error, sometimes perhaps to a sense of euphony, sometimes to a survival of the older construction. See *Final, Temporal, Conditional, and Relative Sentences*.

457. **ἄν WITH OTHER MOODS.**—The imperative with *ἄν* does not occur. When *ἄν* is used with an infinitive, or participle, the clause must be resolved by an indicative or an optative, according to the context.

οἶε σὺ κάλλιον ἄν Γοργίου ἀποκρίνασθαι (= κάλλιον ἄν ἀποκρίναιο); PLATO, Gorg. 448 A. οἶε γὰρ οἰκείσθ' ἄν ἐτι τήνδε τὴν πόλιν (= ψκείπ' ἄν ἐτι ἦδε ἡ πόλις), | εἰ μὴ φανερώς ἡμῶν ὑπερεῖχε τὴν χύτραν; AR. Eq. 1175-6. ὄρω . . . τόπον (*subject*) . . . πολλῶν μὲν ἐπαίνων καὶ καλῶν πράξεων γέμοντα, ποθοῦντα δὲ τὸν ἀξίως ἄν δυνηθέντα (= ὅστις ἄν δυνηθείη) διαλεχθῆναι περὶ αὐτῶν, ISOC. 5. 109.

Further examples of *ἄν* with the Infinitive will be found under *Object Sentences with the Accusative and Infinitive*, and additional examples of *ἄν* with the Participle will be given under *The Abridged Sentence*.

458. **ἄν WITHOUT A VERB.**—The verb of *ἄν* is sometimes to be supplied from the context. So especially in the combinations *τάχ' ἄν, Mayhap, Quite likely; πῶς ἄν; How could it?*

τάς ἐπιστήμας ἄρα διαληπτέον . . . ; τάχ' ἄν (sc. διαληπτέον εἶη), PLATO, Politic. 258 B; *The different sciences then are to be distinguished? In all likelihood (= Of course)*. οὐ γὰρ ἄν . . . ἐν τοῖς οὖσιν ἐγγιγνοίσθην. Πῶς γὰρ ἄν; *Ibid.* Parmen. 149 E.

DEM. 21, 199: τίς γάρ ἐστιν ὅστις . . . οὐκ ἄν . . . μέτριον παρέσχεν ἑαυτὸν . . . ; οὐδεὶς ὅστις οὐκ ἄν (sc. παρέσχεν).

PLATO, Euthyd. 284 A: πῶς γὰρ ἄν; Legg. 629 A: τάχ' ἄν ἴσως. 658 A: τάχ' ἄν. 696 C: πῶς γὰρ ἄν; Parmen. 149 E (see above). Phileb. 23 D: τάχ' ἄν. Politic. 258 B (see above). Rpb. 353 C: καὶ πῶς ἄν; 369 A: τάχ' ἄν. Soph. 237 C: πῶς γὰρ ἄν; 255 C: τάχ' ἄν. 257 D (*id.*). Theaet. 186 D: καὶ πῶς ἄν;

XEN. AP. I, 3, 6: ὡς ἐμοῦ οὖν ἰόντος ὅπῃ ἄν καὶ ὑμεῖς (sc. ἦτε) οὕτω τὴν γνώμην ἔχετε.

AR. Eq. 1251-2: σέ δ' ἄλλος τις λαβὼν κεκτήσεται, | κλέπτῃς μὲν οὐκ ἄν μάλλον, εὐτυχῆς δ' ἴσως (parody of EUR. Alc. 181-2, quoted below). Vesp. 5: σί δ' οἰκέται ῥέγκουσιν· ἀλλ' οὐκ ἄν πρὸ τοῦ (sc. ἔρρεγκον). Pax, 907: ἀλλ' οὐκ ἄν (sc. παρεδέξω), εἴ τι πρόικα προσαγαγεῖν σ' ἔδει.

EUR. Alc. 181-2: σέ δ' ἄλλη τις γυνὴ κεκτήσεται, | σώφρων μὲν οὐκ ἄν μάλλον (sc. οὐσα = ἡ οὐκ ἄν εἶη), εὐτυχῆς δ' ἴσως. Med. 1153: φίλους νομίζουσ' οὐσπερ ἄν (sc. νομίζῃ) πόσις σέθεν.

SOPH. El. 364-5: τῆς σῆς δ' οὐκ ἐρῶ τιμῆς τυχεῖν. | οὐδ' ἄν σὺ (ἐρήψης),¹ σώ-

¹ Jebb gives a choice between *ἐρήψης* and *ἦρας*.

φρων γ' οὔσα. Ph. 114-5: NE. οὐκ ἄρ' ὁ πέρσων, ὡς ἐφάσκειτ', εἴμ' ἐγώ; | OΔ. οὔτ' ἄν σὺ (sc. εἴης) κείνων χωρὶς οὔτ' ἐκεῖνα σοῦ. Tr. 461-3: κοῦπω τις αὐτῶν ἔκ γ' ἐμοῦ λόγον κακὸν | ἠνέγκατ' οὐδ' ὄνειδος· ἦδε τ' οὐδ' ἄν (sc. ἐνέγκατ') εἰ | κάρτ' ἐντακείῃ τῷ φιλεῖν.

Some of these ellipses have become mere formulae, such as ὡς ἄν and κἄν, for which see *Conditional and Concessive Sentences*.

459. POSITION OF ἄν AND κε(ν).—*ἄν* and *κε(ν)* are both post-positive. Both are apt to combine with some leading modifier, conjunction, relative, adverb, only certain monosyllabic particles, such as *μέν*, *δέ*, *γάρ*, *τε*, being allowed to intervene. *ἄν* sometimes goes so far as to coalesce sooner or later. So we find εἰ ἄν (*ἦν*, *έάν*, *ἄν*), εἰ κε(ν), ὅτ' ἄν (later ὅταν), ὅτε κε(ν), πρὶν ἄν, ὃς ἄν, ὃς κε(ν), τάχ' ἄν, οὐκ ἄν, οὐ κε(ν). This tendency to combine with some leading word sometimes removes both *ἄν* and *κε(ν)* to a considerable distance from the verb to which they properly belong.

460. ἄν [κε(ν)] after Verb:

πῶς γὰρ ἄνευ τούτων ἀρετὴ γένοιτ' ἄν; PLATO, Meno, 78 E; *Why, how can there be virtue without those?* (438).

DEM. 3, 17: εἰ δὲ τοῦτ' ἐποίει ἕκαστος, ἐνίκων ἄν (429). 20, 143: γένοιτο γὰρ ἄν καὶ τοῦτο (439). 21, 189: οὔτε φύγοιμ' ἄν οὔτ' ἀρνούμαι τοῦνομα τοῦτο (444).

LYS. 20, 2: αἰρεθεῖς ὑπὸ τῶν φυλετῶν, οἱ ἄριστα διαγνοῖεν ἄν περὶ σφῶν αὐτῶν ὁποῖοί τινές εἰσιν (439).

PLATO, Apol. 22 B (431). Gorg. 469 C (442). 507 A: καὶ μὴν ὃ γε σώφρων τὰ προσήκοντα πράττει ἄν καὶ περὶ θεοὺς καὶ περὶ ἀνθρώπους (442). Meno, 78 E (see above). Phaedo, 63 B (429).

KEN. Cyr. 3, 3, 70 (430). 8, 1, 33 (430). Mem. 1, 2, 11: συμμαχῶν ὁ . . . βιάζεσθαι τολμῶν δέοιτ' ἄν οὐκ ὀλίγων (436). 1, 2, 17: ἴσως οὖν εἴποι τις ἄν πρὸς ταῦτα (438). 4, 6, 13 (431).

THUC. 3, 13, 6: οὔτε γὰρ ἀποστήσεται ἄλλος τά τε ἡμέτερα προσγενήσεται πάθιοι μὲν τ' ἄν δεινότερα ἢ οἱ πρὶν δουλεύοντες (444). 7, 71, 3 (431).

HDT. 2, 11: ἐγὼ μὲν γὰρ ἔλπομαι γε καὶ μυρίων ἐντὸς χωσθῆναι ἄν. 22: κῶς ὦν δῆτα ῥέοι ἄν (sc. ὁ Νεῖλος) ἀπὸ χύονος (436); 41 (438). 98 (437).

AR. Ach. 797 (445). 801 (445). Eq. 91: οἴνου γὰρ εὔροισ ἄν τι πρακτικώτερον (445); Nub. 854-5 (431). Av. 382 (438). Lys. 97-8 (436).

EUR. Ion. 1622: οἱ κακοὶ δ', ὥσπερ πεφύκασ', οὐποτ' εὐπραξίαν ἄν (442). I. A. 1582 (430). Phoen. 401: ποτὲ μὲν ἐπ' ἡμῶν εἶχον, εἴτ' οἱ κ' εἶχον ἄν (431). SOPH. Ai. 186: ἦκοι γὰρ ἄν θεῖα νόστος (442).

AESCHYL. P. V. 758: ἦδοι' ἄν οἶμαι τήνδ' ἰδοῦσα συμφορὰν (442). Sept. 375 (442).

PIND. O. 2, 20: λάθα δὲ πότμῳ σὺν εὐδαίμονι γένοιτ' ἄν (438).

HOM. Od. I, 228-9: νεμεσσήσαιτό κεν ἀνὴρ | αἴσχεα πόλλ' ὄραον.

Il. 22, 253: ἔλοιμί κεν ἢ κεν ἀλοίην (442).

461. ἄν [κε(ν)] after Negatives:

τὰς . . . τῶν σπουδαίων φιλίας οὐδ' ἄν ὁ πᾶς αἰὼν ἐξαλείψειεν, ISOC. [1], 1; *Not even eternity itself can obliterate the friendships of men of character.*

DEM. 18, 219: ὁ μὲν γράφων οὐκ ἄν ἐπρέσβευσεν, ὁ δὲ πρεσβέων οὐκ ἄν ἔγραψεν (431). 225: ἂ μήτε προῆδει μηδεὶς μήτ' ἄν φήθη τήμερον ῥηθῆναι (430).

243: εἰ τὸ καὶ τὸ ἐποίσειεν ἄνθρωπος, οὐκ ἄν ἀπέθανεν (429). 21, 191 (438).

ISOC. [1], 1 (see above). 15, 260: ἐγὼ δ' οὐδὲν ἄν εἴποιμι τοιοῦτον (444).

ANDOC. I, 4: ὡς ἄρα ἐγὼ οὔτ' ἄν ὑπομείναιμι οἰχίσσομαι τε φεύγων (444).

ANTIPHON, 5, 15: εὖ γὰρ ᾗδεις ὅτι οὐδεὶς ἄν ἦν σοι δεῖ . . . ἐμοῦ κατεμαρτύρησεν.

PLATO, Gorg. 491 E: οὐδεὶς ὅστις οὐκ ἄν γνοίη, ὅτι οὐ τοῦτο λέγω. 492 B: ἦ πῶς οὐκ ἄν ἄθλιοι γεγονότες εἴησαν; 507 A: οὐ γὰρ ἄν σωφρονοὶ τὰ μὴ προσήκοντα πράττων (442). Phaedr. 242 E (442). Phileb. 16 B: οὐδ' ἄν γένοιτο (444).

PHILOLAUS apud STOB. Ecl. I, 454-6: ἄπειρα δὲ μόνον οὔ κα εἶη (sc. τὰ εἶντα) (442).

XEN. An. I, 9, 19: εἰ δὲ τινα ὀρώη . . . προσόδους ποιοῦντα, οὐδένα ἄν πώποτε ἀφείλετο, ἀλλ' αἰεὶ πλείω προσεδίδου (431). Hell. I, 7, 7 (430).

THUC. I, 9, 4 (437). 3, 42, 2: διαφέρει δ' αὐτῶ, εἰ βουλόμενός τι αἰσχρὸν πεῖσαι εὖ μὲν εἰπεῖν οὐκ ἄν ἡγείται περὶ τοῦ μὴ καλοῦ δύνασθαι, εὖ δὲ διαβαλῶν ἐκπλήξαι ἄν τοὺς τε ἀντεροῦντας καὶ τοὺς ἀκουσομένους. 7, 55, 2 (430).

HDT. 2, 11: οὐκ ἄν χασθεῖη κόλπος (439). 6, 63 (436). 7, 162 (442). 9, 111 (444).

AR. Ach. 403: οὐ γὰρ ἄν ἀπέλθοιμ', ἀλλὰ κόψω τὴν θύραν (442). 1055 (442). Eq. 1276-7 (429). Nub. 119 (442). Lys. 129 (438).

EUR. I. A. 310 (444). I. T. 1007: οὐκ ἄν γενοίμην σοῦ τε καὶ μητρὸς φονεύς (438). fr. 276 (444).

SOPH. Ph. 103: οὐκ ἄν λάβοις (442). 118: μαθὼν γὰρ οὐκ ἄν ἀρνοίμην τὸ δρᾶν.

AESCHYL. Sept. 397: κόσμον μὲν ἀνδρὸς οὔτιν' ἄν τρέσαιμ' ἐγὼ (442).

PIND. O. 2, 17-9: τῶν δὲ πεπραγμένων . . . ἀποίητον οὐδ' ἄν χρόνος . . . δύναται θέμεν ἔργων τέλος (438).

HYMN. HOM. 4, 132: οὐ μὲν γάρ κε κακοὶ τοιούδε τέκοιεν (439).

HOM. Od. 4, 64: οὔ κε κακοὶ τοιούδε τέκοιεν (439). 78: τέκνα φίλ', ἦ τοι Ζηὶ βροτῶν οὐκ ἄν τις ἐρίζοι (436). 240: οὐκ ἄν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω (455). 347-8 (444). 6, 221 (455). 13, 86-7 (439).

Il. 3, 54: οὐκ ἄν τοι χραίσμη κίθαρις (455). 4, 223: ἔνθ' οὐκ ἄν βρίζοντα

ἴδοις Ἀγαμέμνονα διόν (439). 5, 85 (439). 11, 387 (455). 16, 638-9: οὐδ' ἂν . . . ἔγνω (430).

462. ἂν [κε(ν)] after *Interrogatives*:

τίς γὰρ ἂν γένοιτο ταύτης μανία μείζων; ISAE. I, 20; *Why, what greater madness can there be than this?*

ISAE. I, 20 (see above). 3, 64: τίς ἂν ἄμεινον ἢ ὁ πατήρ βουλεύσαιοτο (445);

ISOC. 5, 64: καίτοι τίς ἂν προσεδόκησεν ὑπ' ἀνδρὸς οὕτω ταπεινῶς πράξαντος ἀναστραφήσεσθαι τὰ τῆς Ἑλλάδος πράγματα (430);

LYS. I, 45: τί ἂν οὖν βουλόμενος ἐγὼ τοιοῦτον κίνδυνον ἐκινδύνεον, εἰ μὴ τὸ μέγιστον τῶν ἀδικημάτων ἦν ὑπ' αὐτοῦ ἠδικημένος; 12, 34 (439). [20], 15 (442).

PLATO, Gorg. 491 E: ἐπεὶ πῶς ἂν εὐδαίμων γένοιτο ἄνθρωπος δουλεύων ὄτρωδν;

XEN. Conv. 3, 6 (306). Cyr. 5, 1, 28 (445). Hell. 2, 3, 31 (445).

HDT. 7, 103: κῶς ἂν δυναίαιο χίλιοι . . . ἢ καὶ πεντακισμῦριοι . . . στρατῶ τοσῶδε ἀντιστῆναι;

AR. Ach. 991 (446). Eq. 88 (445). Av. 172: τί ἂν οὖν ποιοίμεν (436);

173: ποίαν δ' ἂν οἰκίσαιομεν ὄρνιθες πόλιν (438);

EUR. Ion, 543 (436). I. T. 513: ἄρ' ἂν τί μοι φράσεις δὼν ἐγὼ θέλω (445);

SOPH. Ai. 430-1: τίς ἂν ποτ' ᾤεθ' κτέ. (430); Ph. 41-2 (442).

PIND. O. 2, 110: τίς ἂν φράσαι δύναίο (445);

SAPPHO, 62: τί κε θείμεν (438);

HOM. Od. 4, 443: τίς γάρ κ' εἰναλίω παρὰ κῆτεϊ κοιμηθεῖη (438);

Il. 9, 77: τίς ἂν τάδε γηθήσειεν; 10, 303: τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειεν;

463. ἂν [κε(ν)] after a *Participle*:

διαλεχθεῖς ἂν μοι . . . ᾤχετο ἀπιών, PLATO, Conv. 217 B; *He would have a talk with me and then he was off* (431).

ANTIPHON, 5, 62: γνωσθεῖς ἂν ἀπεστέρει μὲν ἐμὲ τῆς πατρίδος, ἀπεστέρει δὲ αὐτὸν ἱερῶν κτέ.

PLATO, Conv. 217 B (see above).

XEN. Cyr. 4, 5, 6: τοῦ λοιποῦ οὐδὲ βουλόμενος ἂν εἶρες ράδιος τὸν νύκτωρ πορευόμενον (430). 8, 1, 33: ἰδὼν ἂν αὐτοὺς ἠγήσω τῶ ὄντι εἰς κάλλος ζῆν (430).

HDT. 7, 38: ὦ δέσποτα, χρησίαις ἂν τι σεῦ βουλοίμην τυχεῖν.

AR. Eq. 1352-3: ὁ τὸν μισθὸν λέγων | τὸν τὰς τριῆρεις (sc. λέγοντα) παραδραμῶν ἂν ᾤχετο.

SOPH. Antl. 94 (55). O. R. 446: συθείς τ' ἂν οὐκ ἂν ἀλγύναις πλείον.

PIND. P. 10, 62: τυχῶν κεν ἀρπαλείων σχέθιοι φροντίδα τὰν παρ ποδός.

HOM. Od. 4, 47: ἰδοῦσά κε θυμὸν ἰάνθης.

464. ἂν [κε(ν)] with any *Leading Modifier*, under which head are included copulative and disjunctive conjunctions.

τὰ μὲν ἄλλα σιωπῶ, πόλλ' ἂν ἔχων εἰπεῖν, DEM. 3, 27; *The rest I pass over in silence, although I could say much.*

DEM. I, 1: ἀντὶ πολλῶν ἂν ὧ ἄνδρες Ἀθηναῖοι χρημάτων ὑμᾶς ἐλίσει νομίζω, εἰ κτέ. 2, 1: ἐπὶ πολλῶν μὲν ἂν τις ἴδῃν ὧ ἄνδρες Ἀθηναῖοι δοκεῖ μοι κτέ. 3, 27 (see above). 18, 153: εἰ μὲν οὖν μὴ μετέγνωσαν εὐθέως οἱ Θηβαῖοι . . . ὥσπερ χειμάρρους ἂν ἅπαν τοῦτο τὸ πρᾶγμ' εἰς τὴν πόλιν εἰσέπεσε.

ISOC. II, 20: εὐθὺς ἂν ἀπολοίμεθα (442).

LYS. 3, 5: πολὺ ἂν ἔργον εἶη λέγειν (436). 7, 16: εὐ γὰρ ἂν εἰδείην (437).

ANTIPHON, 4 β 3: δικαίως δ' ἂν ἐτεθνήκει (429).

PLATO, Apol. 28 B-C: φαῦλοι γὰρ ἂν . . . εἶεν κτέ. (437). Charm. 161 A-B: οὐκ ἄρα σωφροσύνη ἂν εἶη αἰδώς (436). Gorg. 453 D: καλῶς ἂν σοι ἀπεκέκριτο (429); 481 C: ἀνατετραμμένος ἂν εἶη (between participle and copula, as often) (444). 492 E: οἱ λίθοι γὰρ ἂν οὕτω γε καὶ οἱ νεκροὶ εὐδαιμονίστατοι εἶεν. Hipparch. 229 B: πάντων ἂν . . . ἤκουσας (430). Phaedo, 76 E: ἄλλως ἂν (440). Politic. 264 C: τάχ' ἂν, as often (440). Theaet. 145 B: εὖ ἂν ἔχοι (436).

XEN. Cyr. 1, 4, 28: ὥρα ἂν εἶη (442). 2, 2, 15: ῥᾶον ἂν (442). 7, 2, 25: ἄριστ' ἂν μοι δοκεῖς εἰκάσαι τοῦτο. Hell. 6, 4, 16: ὀλίγους ἂν εἶδες (430).

THUC. I, 38, 4: εἰ τοῖς πλείοσιν ἀρέσκοντές ἐσμεν, τοῖσδ' ἂν μόνοις οὐκ ὀρθῶς ἀπαρέσκοιμεν (436). 2, 35, 2: τάχ' ἂν (438). 6, 2, 4.

HDT. I, 70 (437). I, 196: οἱ δ' ἂν . . . ἐλάμβανον (431). 2, 6: οὕτω ἂν (436). 3, 119: ἀδελφεὸς ἂν ἄλλος οὐδενὶ τρόπῳ γένοιτο (442). 9, 71: ἀλλὰ ταῦτα μὲν καὶ φθόνῳ ἂν εἴποιεν (439).

AR. Eq. 413: μάτην γ' ἂν (439). Av. 815: Σπάρτην γὰρ ἂν θείμην ἐγὼ τῆμῃ πόλει (436); Lys. 81: κᾶν, and so often (436). 252: ἄλλως γὰρ ἂν (440). Ran. 1022: πᾶς ἂν τις ἀνὴρ ἠράσθη δαΐος εἶναι (430).

EUR. Andr. 85: πολλὰς ἂν εὖροις μηχανάς (438). 1135: δεινὸς δ' ἂν εἶδες πυρρίχας (430). H. F. 97: ἔτ' ἂν (442).

SOPH. Ph. 20: τάχ' ἂν (442). 290-1: αὐτὸς ἂν τάλας | εἰλυόμην. 294-5: ταῦτ' ἂν . . . | ἐμηχανώμην· εἶτα πῦρ ἂν οὐ παρῆν (431).

PIND. O. 13, 103: τότ' ἂν (442). N. 10, 87: ἤμισυ μὲν κε πνέοις γαίας ὑπένερθεν ἑών (442).

SOLON, 36, 1-2: συμμαρτυροῖη ταῦτ' ἂν . . . μήτηρ μεγίστη δαιμόνων Ὀλυμπίων (436).

HOM. Od. I, 396: τῶν κέν τις τόδ' ἔχῃσιν (453). 4, 391: καὶ δέ κέ τοι εἴησι (454). 692: ἄλλον κ' . . . ἄλλον κε (453). 753: ἢ γάρ κεν (438). 10, 84: ἔνθα κ(ε) (430). 507: τὴν δέ κε (453). 14, 183-4: ἀλλ' ἢ τοι κείνον μὲν εἴσομεν, ἢ κεν ἀλώη, | ἢ κε φύγη καὶ κέν οἱ ὑπέροσχη χεῖρα Κρονίων (454). 19, 598: ἔνθα κε (442).

Il. I, 100: τότε κεν (438). I, 137: ἐγὼ δέ κεν αὐτὸς ἔλωμαι (452), and so elsewhere with ἐγὼ. 139: ὁ δέ κεν (432). 205: τάχ' ἂν ποτε θυμὸν ὀλέσῃ (455). 271-2: κείνοισι δ' ἂν οὔ τις | τῶν, οἱ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο (436). 523: ἐμοὶ δέ κε ταῦτα μελήσεται (432). 2, 12: νῦν γάρ κεν (438).

160· κῆρ δέ κεν . . . λίποιεν (444). 3, 138: τῶ δέ κε νικήσαντι (432). 4, 176: και κέ τις ὡδ' ἐρέει (432). 421: ὕπο κεν ταλασίφρονά περ δέος εἶλεν (430). 9, 57: ἐμὸς δέ κε καὶ πάις εἴης (442). 417: καὶ δ' ἄν . . . παραμυθησαίμην (442). 701-2: ἦ κεν . . . ἦ κε (453). 11, 433: ἦ κεν (454). 13, 741: ἔνθεν δ' ἄν (442). 18, 308: ἦ κε . . . ἦ κε (453). 22, 253: ἔλοιμί κεν ἦ κεν ἄλοίην (442). 505: νῦν δ' ἄν (455). 24, 654-5: αὐτίκ' ἄν . . . | καὶ κεν (454).

465. ἄν [(κε)ν] with Verbs of Saying and Thinking:

τί χρὴ τοὺς τοιοῦτους προσδοκᾶν ἄν ποιεῖν (= ἐποίουν ἄν), εἰ μηδεὶς ἐπὶν . . . κίνδυνος; DEM. 21, 9.

LYCURG. 74: καίτοι οἴεσθε ἄν, εἰ . . . πάντες ἔφυγον, τοῦτων ἄν τι γενέσθαι τῶν καλῶν ἔργων.

DEM. 21, 9 (see above).

PLATO, Phaedo, 101 E: σὺ δ', εἴπερ εἰ τῶν φιλοσόφων, οἶμαι ἄν ὡς ἐγὼ λέγω ποιοῖς. Theaet. 164 B: συμβαίνει ἄρα, οὐ τις ἐπιστήμων ἐγένετο, ἐτι μεμνημένον αὐτὸν μὴ ἐπίστασθαι . . ., ὃ τέρας ἔφραμεν ἄν εἶναι εἰ γίγνοιτο. Tim. 26 B: ἐγὼ γάρ, ἃ μὲν χθές ἤκουσα, οὐκ ἄν οἶδ' εἰ δυναίμην ἅπαντα ἐν μνήμῃ πάλιν λαβεῖν.

XEN. AP. I, 3, 6: σὺν ὑμῖν μὲν ἄν οἶμαι εἶναι τίμιος. 2, 1, 12: ὄπλα μὲν οὖν ἕζοντες οἰόμεθα ἄν καὶ τῇ ἀρετῇ χρῆσθαι. 2, 5, 16: ἅμα ἄν μοι δοκεῖς καὶ σαυτῷ κακόους εἶναι. Cyr. 5, 4, 12: εἰ . . . ἐπαιδοποιησαίμην, οὐκ οἶδ' ἄν εἰ ἐκτησάμην παῖδα τοιοῦτον περὶ ἐμέ. (The hyperbaton of the ἄν is due to the attraction of the verb οἶδ(α).)

THUC. 2, 70, 4: ἐνόμιζον γὰρ ἄν κρατῆσαι τῆς πόλεως. 3, 42, 2: εὖ μὲν εἰπεῖν οὐκ ἄν ἡγεῖται περὶ τοῦ μὴ κηλοῦ δύνασθαι (461). 7, 40, 2: ὡς τῆς γε ἡμέρας ταύτης οὐκέτι οἰόμενοι ἄν ναυμαχῆσαι.

AR. EQ. 407-8: τὸν Ἰουλίον τ' ἄν οἶομαι, γέροντα πυροπίπην, | ἡσθέντ' ἠπαιωνίσαι καὶ Βακχέβακχον ἄσαι.

EUR. Alc. 48: λαβὼν ἴθ'· οὐ γὰρ οἶδ' ἄν εἰ πείσαιμί σε. Med. 941: οὐκ οἶδ' ἄν εἰ πείσαιμι, πειρᾶσθαι δὲ χρῆ.

466. Rare position of ἄν in Relative Subjunctive Sentences:

ὄσα ζῶα ξύμπαντα πράσιμ' ἄν ἐκάστοις ἦ, τριχῆ διαιρείσθω, PLATO, Legg. 848 A.

ANTIPHON, 5, 38: καθ' ὧν μνήμῃ ἄν τις, but this is changed by editors to καθ' ὧν ἄν etc.

PLATO, Legg. 739 C: ὅπου τὸ πάλαι λεγόμενον ἄν γίγνηται. 848 A (see above). 850 A: ὅσφ πλέον ἄν ἦ. 955 D: ὅποτέρᾳ τὸ δημόσιον ἄν χρῆσθαι βούληται.

AR. Ran. 258-60: ἀλλὰ μὴν κεκραξόμεσθά γ' | ὅπόσον ἡ φάρυγξ ἄν ἡμῶν | χανδάνη.

For examples of the normal position of ἄν in Temporal, Conditional,

Concessive, and Relative Sentences, see *Temporal, Conditional, Concessive, and Relative Sentences*.

467. REPETITION OF *ἄν* AND *κε(ν)*.—*ἄν* is not unfrequently repeated in the same clause, sometimes in order to resume a distant *ἄν*, sometimes for rhetorical emphasis, especially with the negative or equivalent interrogative. *κε(ν)* is also repeated, though rarely, and both *ἄν* and *κε(ν)* are occasionally found in the same clause.

ποίαν τιν' οὖν ἤδιστ' ἄν οἰκοῖτ' ἄν πόλιν; AR. AV. 127; *What manner of city, then, should you like best to live in (436)?*

LYCURG. 57: ἐν τοῖς τότε καιροῖς καὶ κατ' ἐργασίαν ἐκπλεῖν, ἥνικα οὐδ' ἄν εἰς προσκλήσασθαι οὐδὲν ἄν ἐζήτησεν.

ISOC. 5, 71: τίς δ' οὐκ ἄν τῶν καὶ μετρίως λογιζομένων ταύτας ἄν σοι παρανεύσειε μάλιστα προαιρέσθαι τῶν πράξεων:

LYS. [20], 15: πῶς ἄν οὖν οὐκ ἄν δεῖνὰ πάσχομεν (442);

PLATO, Apol. 17 D: ὡσπερ οὖν ἄν, εἰ τῶ ὄντι ξένος ἐτύχανον ὦν, ξυνεγγνώσχετε δήπου ἄν μοι. 31 A: ὑμεῖς δ' ἴσως τάχ' ἄν ἀχθόμενοι, ὡσπερ οἱ νυστάζοντες ἐγειρόμενοι, ὀρούσαντες ἄν με, πειθόμενοι Ἄνωτ' ῥαδίως ἄν ἀποκτείναιτε.

XEN. CONV. 6, 2 (442). Cyr. 2, 3, 6. γινώσκω . . . ὅτι ἐξ ἄν ἐν ἐγῶ τῶ ἐμῶ σώματι ποιήσω, οὐ κριθείην οὔτε ἄν πρῶτος οὔτε ἄν δεύτερος, οἶμαι δ' οὐδ' ἄν χιλιοστός, ἴσως δ' οὐδ' ἄν μυριοστός. 5, 2, 23. Mem. 1, 4, 14.

THUC. 1, 36, 3: βραχυτάτῳ δ' ἄν κεφαλαίῳ, τοῖς τε ξύμπασι καὶ καθ' ἕκαστον, τῶδ' ἄν μὴ προέσθαι ἡμᾶς μάθουτε. 76, 4: ἄλλους γ' ἄν οὖν οἴομεθα τὰ ἡμέτερα λαβόντας δεῖξαι ἄν μάλιστα εἴ τι μετριάζομεν. 4, 18, 4: καὶ ἐλάχιστ' ἄν . . . ἐν τῶ εὐτυχεῖν ἄν μάλιστα καταλούοντο. 4, 114, 4. 5, 105, 2. 6, 10, 4. 11, 2.

HDT. 3, 35: δέσποτα, οὐδ' ἄν αὐτὸν ἐγῶγε δοκεῖω τὸν θεὸν οὕτω ἄν καλῶς βαλεῖν. 7, 139: ὀρέοντες ἄν . . . ὁμολογῆ ἄν ἐχρήσαντο πρὸς Ξέρξεα.

AR. Ach. 214-7: οὐκ ἄν . . . ὧδε φαύλως ἄν . . . ἐξέφυγεν οὐδ' ἄν ἐλαφρῶς ἄν ἀπεπλίζατο. Nub. 118. 840. Av. 127 (see above). Lys. 252-3 (440).

EUR. Alc. 72: πόλλ' ἄν σὺ λέξας οὐδὲν ἄν πλέον λίβους. Andr. 934-5: οὐκ ἄν ἔν γ' ἐμοῖς δόμοις | βλέπουσ' ἄν αὐγὰς τ' ἄμ' ἐκαρποῦτ' ἄν λέχη. Heracl. 721: φθίνοις δ' ἄν οὐκ ἄν τοῖσδε σὸν κρύπτων δέμας. Ion, 625-6.

SOPH. O. R. 446 (463). fr. 673: πῶς ἄν οὐκ ἄν ἐν δίκῃ θάνομι' ἄν;

PIND. N. 9, 34-5. Χρομίῳ κεν ὑπασπίζων . . . | ἔκρινας ἄν κίνδυνον ὀξείας αὐτᾶς.

HOM. Od. 4, 732-4: εἰ γὰρ ἐγὼ πυθόμεν ταύτην ὁδὸν ὀρμαίνοντα, | τῶ κε μιλ' ἧ κεν ἔμεινε καὶ ἐσσυμένος περ ὁδοῖο, | ἧ κέ με τεθυηκίαν ἐνὶ μεγάροισιν ἔλειπεν. 5, 361: ὄφρ' ἄν μὲν κεν. 6, 259: ὄφρ' ἄν μὲν κ(ε). 9, 334. τοὺς ἄν κε.

Il. 11, 187: ὄφρ' ἄν μὲν κεν. 202 (iḏ.). 13, 127-8: ἄς οὐτ' ἄν κεν Ἄρης ὀνόσασαι μετελθὼν | οὔτε κ' Ἀθηναίη λαοσσόος. 24, 437: σοὶ δ' ἄν ἐνω πομπὸς καὶ κε κλυτὸν Ἄργος ἰκοίμην.

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