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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.

W. P. I

PREFACE

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unless I had associated with myself a scholar who is acquainted with every detail of my syntactical work, published and unpublished, and who has brought to the task not only a hearty sympathy with my views and methods, but a clearness of judgment and an accuracy in details that have been of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.

THE JOHNS HOPKINS UNIVERSITY, BALTIMORE,

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GREEK SYNTAX

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-μι, *I am* ; δίδω-ς, *thou givest* ; φη-σὶ, *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. I, 75; *Konon gained the victory*.

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

ἄδύνατον . . . 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.

ἄνθρωπος δὲ γενόμενος 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 ἀσπαλιευτής. Theag. 124 D: τίνα γὰρ ἄλλην (sc. ἐπωνυμίαν), . . . , πλὴν γε χρησμοφοδοί; *Ibid.* 124 E.

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

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

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

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

8. *Nom. in Enumerations:*

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

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

AESCHYL. Pers. 33 sqq.: ἄλλους δ' ὁ . . . Νεῖλος ἔπεμψεν· Σουσισκάνης, Πηγασταγῶν Αἰγυπτογενῆς, ὃ τε τῆς ἱερᾶς Μέμφιδος ἀρχῶν 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.* Il. 6, 395-6: μεγαλήτορος Ἡετίωνος, Ἡετίων ὄς ἔναϊεν. *Ibid.* 10, 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 τετρήρους Ἀνύσεως, Ἀντιδώρου ἔργον, *From the quadrireme 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 . . . κекτημένοι . . . 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. An. 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. Il. 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 γράψαι ὡς κτέ.

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

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

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

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

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

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

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

8. *Nom. in Enumerations:*

DEM. 23, 207: τὰ δὲ τῆς πόλεως οἰκοδομήματα . . . τοιαῦτα (sc. ὄρα), . . . , ἀπὸ πύλαια ταῦτα, νεώσοικοι, στοαί, Πειραιεύς.

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

AESCHYL. Pers. 33 sqq.: ἄλλους δ' ὁ . . . Νεῖλος ἔπεμψεν· Σουσισκάνης, Πηγασταγῶν Αἰγυπτογενῆς, ὃ 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.³ § 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 ὄς ἔβαιεν. *Ibid.* 10, 437. 547.

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

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

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

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

ISOC. 4, 107-8: ἔχοντες . . . κекτημένοι . . . 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. An. 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, εἴθε γράψαιεν ὡς κτέ.

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

EUR. Med. 61: ὦ μῶπος, *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. I, 231: δημοβόρος βασιλεὺς, ἐπεὶ οὔτιδανοῖσιν ἀνάσσεις, *Folk-deuouring 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 ἤλιε καὶ . . . σύνεσις . . . βεβοήθηκα, AESCHIN. 3, 260.

AESCHIN. 3, 260 (see above).

PLATO, Hipp. Mai. 281 A: Ἰππίας ὁ καλὸς τε καὶ σοφός, ὡς διὰ χρόνου ἡμῖν κατήρας 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 ταχύτεροι πνοαί, | ποταμῶν τε πηγῶν τε κυμάτων | ἀνήριθμον γέλασμα, παμμήτορ τε γῆ. *Ibid.* 545: ὦ φίλος, εἰπέ. Fr. 207 N²: τράγος, γένειον ἄρα πενήσεις σύ γε.

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

Il. 3, 276 sq.: Ζεὺ πάτερ ἴδθην μεδέων κύδιστε μέγιστε | Ἥελιός¹ θ' ὄς 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, ἀκολούθει δούρο, 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 περιμένα· 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. I, 5, 16: Πρόξενε καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἔστε δ 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 Ἵρκανίων ἄρχων, ὑπόμεινον. *Ibid.* 5, 3, 43: ἐπιμέλεσθε... οἷ τε ἄρχοντες καὶ πάντες δὲ οἱ σωφρονοῦντες. *Ibid.* 6, 3, 33: σὺ δὲ ὁ ἄρχων... ἐκτάττου. *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: πρόϊθ' ἐς τὸ πρόσθεν δλίγον, ἢ κανηφόρος. Nub. 723 (see above). Vesp. 1: οὗτος, τί πάσχεις; *Ibid.* 1364: ὦ οὗτος, οὗτος. Av. 665-6: ἢ Πρόκνη, | ἔκβαινε. Lys. 437: ἔδεισας, οὗτος; Ran. 521 (see above).

EUR. Alc. 773: οὗτος, τί σεμνὸν... βλέπεις; Med. 922: αὕτη, τί χλωροῖς δακρῶν τήγγεις κόρας; Or. 1567: οὗτος σύ, ... μὴ ψεύσης (σύ expressed with the οὗτος).

SOPH. Ai. 71-2: οὗτος, σέ... | ... καλῶ. *Ibid.* 89: ὦ οὗτος, Ἄϊας, δεύτερόν σε προσκαλῶ.

AESCHYL. Pers. 155-6: ὦ βαθυζώνων ἄνασσα... | μητέρ ἢ Ξέρξου γεραῖά, χαίρε.

HOM. Od. 3, 427: οἱ ἄλλοι. Cf. 9, 172: ἄλλοι μὲν νῦν μίμνετ' ἐμοὶ ἐρίηρες 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.

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

DEM. I, 1: ὁ ἄνδρες Ἀθηναῖοι, and so hundreds of times in the same author. 19, 4: ὁ 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 ὁ with the vocative of proper names, and only 8 instances of the vocative of proper names without ὁ. (See Hug on Plat. Conv. *init.*). Protag.: All of about a hundred vocatives of proper names seem to have the ὁ. (See Hug *l. c.*).

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

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

HDT. 7, 160. 161.

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

EUR. Hel. 744.

SOPH. Ant. 49. 572.

AESCHYL. Sept. 203. 255.

HOM. Od. 1, 45 *et saepe*.

Il. 1, 74 *et saepe*.

16. POSITION OF ὁ.—ὁ 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: ὁ φίλε Φαίδρε. *Ibid.* D: ὁ βέλτιστε Σώκρατες. Soph. 230 C: ὁ παῖ φίλε.

AR. Eq. 108.

SOPH. El. 86. Ph. 1128.

18. *Exceptional Position:*

EUR. Cf. El. 167. Hel. 1451. Or. 1246: Μυκηνίδες ὁ φίλαι.

SOPH. Ai. 395.

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

HOM. Od. 8, 408: χαῖρε, πάτερ ὁ ξεῖνε.

Il. 4, 189: φίλος ὁ Μενέλαε. 17, 716.

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

SOPH. Ph. 799: ὁ τέκνον ὁ γενναῖον.

HOM. Il. 6, 55: ὁ πέπον ὁ 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.

ληρεῖν, 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', εἴτα νῦν λέγεις; *Ibid.* 290: ἀκούεις, Αἰσχλνῆ;

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.

Il. 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: αὕτη 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*).

Il. 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 Ἡλίου τε φῶς.

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

AESCHYL. Ag. 1257: ὄτοτοί, Λύκει' Ἄπολλον, οἱ ἐγὼ ἐγώ.

ALCMAN, fr. 29, Bgk.*: 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:

ἀντὶ γὰρ ἐκλήθης Ἰμβρασε Παρθενίου, CALLIM. fr. 213, *Thou wast called (Imbrasmus), O Imbrasmus, instead of Parthenius.*ἔλβει 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' ἔμοι πολὺ πρεσβυτῶν ἐξ ἐχθίστου μεταπίπτων.

EUR. Tr. 1221-3 σύ τ' ὦ ποτ' οὔσα καλλίνικε μυρίων | μήτηρ τροπαίων,
"Ἐκτορος φίλον σάκος, | στεφανοῦ.

SOPH. Ai. 695-6: ὦ Πᾶν Πᾶν ἀλίπλαγκτε, Κυλλανίας χιονοκτύπου | πε-
τραίας ἀπὸ δευράδος 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 χρημῶ-
των τὸ χρηστὸν εἶναι λυσiteléστερόν ἐστι, DEM. 36, 52. οὗτος ἐγγυε, DEM.
[46], 21, *This man got married*.

DIN. I, 75 (see above).

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

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

PLATO, Alc. I, 116 C. τὰ ἀγαθὰ συμφέρεει 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 Πεισιστράτον. 3, 76. 9, 69.

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

εἰ κατασκαφεῖ τῶν τευχῶν τῶν μακρῶν ἐπὶ δέκα στάδια ἑκατέρου, LYS.
13, 8. (Strictly speaking, τῶν τευχῶν 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 ζῶσι 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 ἐξόδῳ ἐθελονταί.

HDT. 5, 64. καὶ σφῶν ἔπεσον ὑπὲρ τεσσεράκοντα ἄνδρας, *And of
them there fell above 40 men*. 6, 117: ἀπέθανον. . . κατὰ ἑξακισχιλίου.

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, 1. τῶν βουλομένων. 3, 17: τοὺς αἰτίους. *Ibid.* 21: τὸν ὀμῶνυμον. 4, 44: τῶν λεγόντων. 20, 74: τοὺς κωλύσσοντας. 29, 44: οἱ δικάζοντες.

ISOC. 5, 24: τοῖς ἐπιτηθείοις 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 ἥλικοι ἐγώ. Legg. 868 A: τῷ κεκτημένῳ. Rpb. 409 C: ὁ ἔχων. Theat. 147 D: τῷ σῷ ὀμῶνύμῳ.

XEN. Apol. 20: τοῖς γειναμένοις. 27: τοῖς ἐμοῖς εἵνοις. Hell. 5, 2, 33: τοῖς ὑμετέροις δυσμενεῖσι. Mem. I, 1, 1: οἱ γραψάμενοι.

THUC. 3, 4, 4: τῶν . . . διαβαλλόντων. 5, 32, 1: τοὺς ἡβῶντας.

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

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

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

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

AESCHYL. Suppl. 951: τοῖς ἄρσεσιν.

THEOEN. 1026: τῶν ἀγαθῶν.

HOM. Od. 15, 324: τοῖς ἀγαθοῖσι. 17, 218: τὸν ὁμοῖον (*δῖς*). 20, 133: τὸν . . . ἀρείονα. 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: ὁ λέγων εὐχερῶς ὅ τι ἂν βουληθῆς.

ANTIPH. 3 β 12: ἀθλιωτάτω δύο (acc.).

PLAT. Alc. I, 119 C: ὁ 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, 1, 19: ἐπὶ πολλὰς ναῦς κεκτημένους.

AR. Nub. 518: ὁ θεώμενοι. Pax, 384: ὁ ποιηροί.

EUR. Hipp. 682: ὁ παγκακίστη. I. A. 1244: ἐν νηπίοις.

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

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 : χείρου(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 : Ὀλυμβίαν γυναῖκα.

ANT. 1, 14 : ἀνὴρ καλὸς τε καὶ ἀγαθός. 2, 8, 5 : θερμὸν 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 : θνητῷ ἀνδρὶ. 335 E : τοῦ δικαίου ἀνδρός. Prot. 316 C : ξένον ἄνδρα. 316 D : τῶν παλαιῶν ἀνδρῶν. Rpb. 331 C : φίλου ἀνδρός.

PIND. P. 4, 1 . παρ' ἀνδρὶ φίλῳ.

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

HOM. Il. 3, 108 : ὀπλοτέρων ἀνδρῶν. 9, 320 : ὃ τ' ἀεργὸς ἀνὴρ. 13, 278 : ὃ . . . 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 Ἴδιον (sc. κόλπον). 34, 4 : (*id.*).

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

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

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

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

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

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

DEM. 18, 281: οὐκ ἐπὶ τῆς αὐτῆς (sc. ἀγκύρας) ὄρμει 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: τρίατάλαυτα 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 ἱατρικῇ (sc. τέχνῃ), ἢ ὄψοποικῇ, τῇ γυμναστικῇ, ἢ κομμωτικῇ. *Ibid.* 465 C: σοφιστικῇ, νομοθετικῇ, ῥητορικῇ. *Ibid.* 512 E: τὴν εἰμαρμένην (sc. μοῖραν). Lach. 184 D: τὴν ἐναντίαν (sc. ψῆφον) . . . ἔθετο. Legg. 862 A: ἐὰν ἢ γ' ἐμῇ (sc. γνώμῃ) νικᾷ. Phileb. 13 D: ἀνιόντες 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 τραχέια (sc. γῆ ἢ ὄρ χωρά) τοῖς ποσὶν ἀμαχεῖ ἰοῦσιν εὐμενεστέρα ἢ ἡ ὀμαλή (sc. γῆ ἢ ὄρ χωρά) τὰς κεφαλὰς βαλλομένης. *Ibid.* 5, 8, 12: τοῦτον . . . ἀνέκραγον ὡς ὀλίγας (sc. πληγὰς) παῖσιεν. *Ibid.* 7, 8, 20: τῇ ὑστεραία. Hell. 4, 4, 13: ἦγε τὴν ἐπὶ Μέγαρα (sc. ὀδόν) and τὴν ἐπὶ Δακεδαίμονα ἀπεχωρεῖ. *Ibid.* 7, 2, 13: τὴν σύντομον (sc. ὀδόν) . . . ἀφικέσθαι and ἵεντο τὴν παρὰ τὸ τεῖχος. Hiero, 2, 8: διὰ πολεμίας (sc. γῆς ἢ ὄρ χωράς).

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

HDT. 3, 64: καιρὴν (sc. πληγῇ) ἔδοξε τεύφθαι. *Ibid.* 5, 17: σύντομος (sc. ὀδός). *Ibid.* 8, 27: ἡ δεκάτη (sc. μοῖρα).

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

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

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

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

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

HOM. Od. 4, 588: ἐνδεκάτη τε (sc. ἡμέρη) δυωδεκάτη τε. 9, 42 (= 549 = II. II, [705]): ἀμεμβόμενος . . . ἴσης (sc. μοίρης?). II, 594: ἀμφοτέρησιν (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 κοινὰς στρατείας ἐποιοῦντο. I, 27, 1:

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

HDT. I, 109: τὸ παιδίον κεκοσμημένον τὴν ἐπὶ θανάτῳ. 3, 119: ἔδρασε τὴν ἐπὶ θανάτῳ. 5, 72: κατέδησαν τὴν ἐπὶ θανάτῳ. 7, 62: τὴν αὐτὴν ταύτην ἴσταλμένοι. 7, 84: τὴν αὐτὴν ἐσκευασμένοι. 8, 6: ἐκ... τῆς ἀντίτης προσπλέειν οὐ κῶ σφι ἐδόκεε.

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

HOM. Il. 2, 379: ἔς γε μίαν (βουλὴν?) βουλεύσομεν.

35. So the feminine adjective is often used adverbially for locality, distance, direction. Regularly in the case of δημοσίᾳ, ἰδίᾳ, κοινῇ, 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?) ἂν ἔλθοιμι ἔγωγε. Theaet. 200 A: μακρὰν περιελθόντες.

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

THUC. 6, 98, 3: ἀποσκίδνασθαι μακροτέραν.

AR. R. 434: μῆδὲν 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 ἂν ἡ δύο ἄσται' εἰπωσιν, *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 μειζόνων αἰσχροῦς οὐκ ἐπιθυμῶ.

ISAE. I, 22: δυοῖν τοῖν ἐναντιωτάτοις.

ISOC. [I], 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: πολὺ... πρὸ τῶν Τρωικῶν... καὶ μικρὸν πρὸ τούτων. 4, 189: μεγάλα... μικρά. 11, 43: δυοῖν τοῖν αἰσχίστοις.

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

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

ἔχθιστα τὰ ἐναντιώτατα, ψυχρὸν θερμῷ, πικρὸν γλυκεῖ, ξηρὸν ὑγρῷ. *Ibid.* 195 B: ὁμοιον ὁμοίφ ἀει πελάζει. *Ibid.* 220 C: ἐξ ἐώθιου. Euthyd. 282 C: ἀπὸ ταυτομάτου. *Ibid.* 304 B: τὸ σπάνιον. Euthyphr. 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 ὄσιων . . . πάντα τὰ ὄσια . . . τὰ τε ἀνόσια . . . καὶ τὰ ὄσια. *Ibid.* 6 E: τὸ μὲν τοῖς θεοῖς προσφιλές . . . τὸ δὲ μὴ προσφιλές. 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 μικροῦ πολλά. *Ibid.* 731 E: τυφλοῦται περὶ τὸ φιλούμενον ὁ φιλῶν. *Ibid.* 791 E: πάν . . . 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 ἐσθ' ἄτων τοῦ βίου. Lys. 214 B: τὸ ὁμοιον τῷ ὁμοίφ ἀνάγκη ἀει 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 καλὰ. *Ibid.* 112 B: τὸ ὑγρὸν τοῦτο. Phaedr. 230 C: τὸ εἴπνουν 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 ὄξεια καὶ βαρέα. *Ibid.* 187 E: μικρὸν εἶ . . . πολὺ μὴ ἰκανῶς περᾶναι.

XEN. Ag. 1, 15: ἰππικὸν οὐκ εἶχεν. An. 2, 5, 38: εἰς ἐπήκοον. *Ibid.* 3, 1, 21: ἐν μέσφ. *Ibid.* 3, 3, 9: ἐκ πολλοῦ. *Ibid.* 3, 3, 17: ἐπὶ βραχύ. *Ibid.* 4, 7, 3: εἰς καλόν. *Ibid.* 7, 6, 8: ἐν ἐπηκόφ. 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 περιτεταφρευμένφ μὲν, καταφανεῖ δέ . . . ἐν ἀφανεστάτφ. Cyr. 4, 3, 2: τὰ πλείστου ἄξια (including males and females) . . . τὰ φίλτατα (including males and females). *Ibid.* 5, 3, 37: τοῦ βαρυντάτου . . . τὰ θάπτον ἰόντα. *Ibid.* 6, 1, 29: τὰ πλατέα. *Ibid.* 6, 3, 10: πόσον . . . ἀπεστιν. *Ibid.* 7, 1, 4: ἐν ἴσφ ἔπεισθαι. *Ibid.* 8, 1, 31: τὰ ἐν τῷ φανερῷ αἰσχυρά . . . τὰ ἐν τῷ ἀφανεῖ. *Ibid.* 8, 1, 34: πολεμικῶν. *Ibid.* 8, 2, 12: μεγάλα . . . ἀπὸ μικρῶν. Hell. 2, 1, 2: ἐκ τοῦ ἐμφανούς. *Ibid.* 2, 1, 25: οὐκ ἐν καλῷ ἔφη αὐτοὺς ὀρμεῖν. *Ibid.* 2, 2, 16: τρεῖς μῆνας καὶ πλείω. *Ibid.* 2, 3, 29: τὸ ἀφανές and τοῦ φανεροῦ. *Ibid.* 4, 5, 15: εἰς τὰ γυμνά. *Ibid.* 5, 4, 54: πρὸς ἄπαντες. *Ibid.* 6, 1, 15: τὰ μαλακά. *Ibid.* 6, 2, 29: ἐπὶ πλέον . . . ἐκ τοῦ ὀμαλοῦ, ἀφ' ὑψηλοτέρου. *Ibid.* 6, 4, 21: τὰ δέοντα. *Ibid.* 6, 5, 24: ἐπὶ τοῖς εὐπροσδοτάτοις. *Ibid.* 7, 1, 29: ἐπὶ στενδὸν τῆς ὁδοῦ. Hiero, 8, 5: τοῖς ἐκ τοῦ ἴσου ἡμῖν οὖσι. Mem. 1, 1, 10: ἐν τῷ φανερῷ. *Ibid.* 2, 1, 6: ἐν ἵπαιθρφ. *Ibid.* 2, 6, 16: ἐξ ἐτοίμου. *Ibid.* 2, 6, 23: εἰς τὸ μεταμελησόμενον. *Ibid.* 3, 5, 18: ἐν τοῖς ναυκοῖς. *Ibid.* 3, 10, 5: τὸ μεγαλοπρεπές τε καὶ ἐλευθέριον καὶ τὸ ταπεινός τε καὶ ἀνελεύθερον καὶ

τὸ σωφρονητικόν τε καὶ φρόνιμον καὶ τὸ ὑβριστικόν τε καὶ ἀπειρόκαλον. *Ibid.* 3, 10, 9: τὰ δεόμενα σκέψης. *Ibid.* 4, 5, 6: τὸ χεῖρον ἀπὸ τοῦ βελτιόνοσ. *Ibid.* 4, 5, 7: ἀπὸ τῶν ὠφελούντων τὰ βλάπτοντα. *Ibid.* 4, 6, 15: διὰ τῶν μάλιστα ὀμολογουμένων ἐπορεύετο. *Ibid.* 4, 7, 5: πολλῶν καὶ ὠφελίμων. Oec. 7, 8: τῶν διδασκομένων. *Ibid.* 14, 2: τῶν δεσποσύνων. Hipparch. 4, 17: αἰὲ μέντοι τῷ ἰσχυροτέρῳ τὸ ἀσθενέστερον (sc. χρή) θηρᾶν. 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 Ἑλληνικόν . . . τῷ νῦν βαρβαρικῷ. 1, 13, 5: τὸ ληστικόν. 1, 18, 1: ἐπὶ πολὺ. 1, 18, 1: ἐκ παλαισιότατο. 1, 36, 3: τρία . . . ναυτικά. 1, 77, 5: τὸ παρόν. 1, 80, 4: ἐν κοινῷ. 1, 90, 2: τὸ βουλόμενον καὶ ὑποπτον τῆς γνώμης. 1, 142, 9: τὸ ναυτικόν. 2, 15, 4: τὰ ἀρχαιότερα Διονύσια. 2, 21, 2: ἐν τῷ ἐμφανεί. 2, 59, 3: τὸ ὀργιζόμενον τῆς γνώμης πρὸς τὸ ἡπιώτερον καὶ ἀδεέστερον. 2, 62, 5: ἐν τῷ ἀπόρῳ. 2, 63, 3: τὸ ἀπραγμον . . . 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' ὀλίγου. 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 εὐθές . . . τὸ γενναῖον. 4, 32, 4: ἐκ πολλοῦ. 4, 36, 2: τῷ ἀδοκίτῳ. 4, 61, 5: τὸ ἀνθρώπειον, διὰ παντός, τοῦ εἰκοτος, τὸ ἐπίον. 4, 63, 1: τὸ ἐλλιπές, ἐς αἰδιον. 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 ἦμιστ' ἂν ὀξέως πείθοισθε. 6, 89, 4: πᾶν τὸ ἐναντιούμενον. 6, 92, 4: τὸ φιλόπολι. 7, 36, 6: ἐς ὀλίγον. 7, 75, 7: ὀπλιτικῷ προσέχοντας μᾶλλον ἢ ναυτικῷ. 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 πολλά. 3, 2: τὰ Περσέων νόμιμα. 4, 5: ἐμοὶ οὐ πιστὰ λέγοντες. 5, 6: τὸ δὲ ἄστικτον ἀγεννές (κέκριται). 6, 1: ἐθώμαζε . . . τὸ γεγονός. 7, 5: πολλὰ κακά. 8, 3: τὸ ναυτικόν. 9, 2: τὰ σά.

AR. Eq. 187: ὅσον πέπονθας ἀγαθόν. Nub. 26: τοῦτὶ τὸ κακόν. Vesp. 3: κακὸν . . . μέγα. Pax, 272: ἐν δέοντι. Thesm. 23: πρὸς τοῖς ἀγαθοῖς τούτοιςιν. Av. 382: μάθοι γὰρ ἂν τις κάποι τῶν ἐχθρῶν σοφόν. Ran. 1: τῶν εἰωθῶτων. *Ibid.* 421: κάστιν (sc. Ἀρχέδημος) τὰ πρῶτα τῆς ἐκεῖ μοχθηρίας. Plut. 2: τὰ βέλτιστα.

COM. 2, 3 (M): οὐκ ἔστιν οἰκεῖν οἰκίαν ἄνευ κακοῦ. 2, 9: τῶν κακῶν παρ-οψίδες. 4, 13: τὰ παρὰ τοῖς ἄλλοισιν . . . κακά. 4, 22: λέγουσι πάντα μᾶλλον ἢ τί τὰγαθόν. 4, 39: πάντων ἀφορμὴ τῶν καλῶν εὐρίσκεται. 4, 41: τὸ πεπρωμένον . . . ἀφευκτόν ἐστιν. 4, 44: τὸ λυποῦν πλείον ἢ τὸ σφῆζον.

EUR. Alc. 199: ἡ που στενάζει τοισιδ' Ἄδμητος κακοῖς. Andr. 184: κακὸν γε θητοῖς τὸ νέον. Bacch. 216: νεοχμὰ . . . κακά. El. 431: ἴσον φέρε.

HEC. 120: τὸ . . . σὸν . . . ἀγαθόν. HEL. 271: μείζον τῆς ἀληθείας κακόν. HERACL. 570-1: τῆς τε σῆς εὐψυχίας | καὶ τοῦ δικαίου (έκατι). HERC. F. 509: ὀνομαστὰ πρᾶσσω. HIPPOCR. 379: τὰ χρήστ' ἐπιστάμεσθα. I. A. 408: ἐς κοινὸν ἀλγεῖν τοῖς φίλοισι χρῆ φίλους. I. T. 559: κακὸν δίκαιον εἰσπεράξατο. ION, 969: τὰ θνητὰ τοιαῦτα. MED. 330: ἔρωτες . . . κακὸν μέγα. OG. 397: σοφόν τοι τὸ σαφές, οὐ τὸ μὴ σαφές. PHOEN. 597: φιλόψυχον κακόν. SUPPL. 435: νικᾷ δ' ὁ μείων τὸν μέγαν δίκαι' ἔχων. TRG. 489: θριγκὸς 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 καλὰ γίνονται πόνοις. 275, 4: κἂν σμίκρ' ἔχη τις, μεγάλ' ἔχει νομιζέτω.

SOPH. AI. 1003: ἴθ', ἐκάλυψον, 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 συγγενὲς τοῦτο. O. T. 110-1: τὸ δὲ ζητούμενον | ἄλωτόν, ἐκφεύγει δὲ τὰ μελούμενον. *Ibid.* 800: τὰ ληθές ἐξερῶ. PH. 446: οὐδὲν πω κακόν γ' ἀπόλετο. *Ibid.* 674-5: τὸ . . . νοσοῦν. *Ibid.* 919: σῶσαι 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: εἴχου τὰ λοιπά. EUM. 276: διδασθεῖς ἐν κακοῖς. PERS. 228: ἐκτελοῖτο δὴ τὰ χρηστά. P. V. 26: τοῦ παρόντος ἀχθηδὼν κακοῦ. S. C. TH. 1: χρῆ λέγειν τὰ καίρια. SUPPL. 77: τὸ δίκαιον ἰδόντες. FR. 390 N²: ὁ χρήσιμ' εἰδῶς, οὐχ ὁ πόλλ' εἰδῶς σοφός. 396 N²: μανθάνειν σοφά.

TRAG. FR. ADES. 31 N²: οὐκ ἀξιώ μικρῶν σε, μεγάλα δ' οὐκ ἔχω. *Ibid.* 513, 2 N²: τὰ μὰ γὰρ καλῶς ἔχει.

PIND. (not overcommon). O. 1, 31: ἅπαντα . . . τὰ μείλιχα. *Ibid.* 2, 36: ἀτειρεῖ σὺν ἀγαθῷ. *Ibid.* 2, 62: οἶδεν τὸ μέλλον. *Ibid.* 9, 28: ὄπασαν 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' ἐσομόμενα τότε ἂν φαῖν σαφές. *Ibid.* 14, 5-6: σὺν γὰρ ἕμμιν . . . 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 γάμβρῳ.

SOLOON, FR. 4, 32: κακὰ πλείστα πόλει δυσνομία παρέχει.

ALCAE. FR. 35, 1: οὐ χρῆ κάκοισι θυμον ἐπιτρέπη.

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

HYMN. HOM. 4, 44: κέδν' εἰδύιαν.

HES. O. et D. 40: ὄσφ πλέον ἤμισυ παντός. *Ibid.* 91: ἄτερ τε κακῶν καὶ ἄτερ χαλεποῦ πόνοιο. *Ibid.* 116-7: ἐσθλὰ δὲ πάντα | τοῖσιν ἔην. THEOG. 28: ἀληθέα γηρύσασθαι.

HOM. OD. 1, [140] = 4, 56 = 7, 176 = 10, [372] = 15, [139] = 17, 95: παρόντων. 1, 274: ἐπὶ σφέτερα σκιδνασθαι. 1, 428: κεδνὰ ἰδύια. 2, 231: αἴσιμα εἰδῶς. 2, 369: ἐπὶ σοῖσι καθήμενος. 3, 115: πεντάετες γε καὶ ἐξάετες. 3, 118: εἰνάετες.

3, 247: ἀληθές. 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 περιφαινομένῃ. 7, 166: ἔνδον ἐόντων. 7, 310: αἴσιμα πάντα. 8, 66 = 473: μέσση. 8, 262: ἐς μέσον. 8, 405: πολέος. 8, 584: κεχαρισμένα εἰδώς. 9, 189: ἀθεμίστια ἦδει. 9, 474: κερτομίοισιν. 11, 432: λυγρὰ ἰδυία. 13, 405: ἦπια οἶδεν. 14, 12: τὸ μέλαν δρυσός. 14, 91: νέεσθαι ἐπὶ σφέτερ(α). 14, 125: ἀληθία. 14, 288: ἀπατήλια εἰδώς. 14, 433: αἴσιμα ἦδει. 15, 77: ἔνδον ἐόντων. 15, 88: νεῖσθαι ἐφ' ἡμέτερ(α). 17, 452: ἀλλοτρίων. 17, 456: ἀλλοτρίοις. 18, 404: τὰ χερεῖονα. 18, 414: ἐπὶ ῥήθῃντι δικαίῃ. 19, 248: ἄρτια ἦδει. 19, 329: δε... ἀπηνέα εἰδῆ. 20, 177: κερτομίοισιν. 21, 85: ἐφημέρια φρονέοντες.

HOM. II. 1, 70: τὰ τ' ἐόντα τὰ τ' ἐσσομένα πρό τ' ἐόντα. 1, 106: τὸ κρήγυρον. 1, 107: τὰ κάκ'. 1, 539: κερτομίοισι. 1, 542: κρυπτάδια φρονέοντα. 1, 576: τὰ χερεῖονα. 2, 213: ἄκοσμά τε πολλά τε ἦδει. 3, 69: ἐν μέσση. 4, 161: σύν τε μεγάλῃ ἀπέτισαν. 4, 185: ἐν καιρίῳ. 4, 256: μελιχίοισιν. 4, 541: κατὰ μέσον. 6, 162: ἀγαθὰ φρονέοντα. 6, 376: νημερτέα μυθήσασθε. 6, 382: ἀληθία. 7, 238: ἐπὶ δεξιὰ... ἐπ' ἀριστερά. 7, 277: μέσση. 8, 491 = 10, 199: ἐν καθαρῷ. 9, 579: τὸ... ἡμῖν. 10, 357: δουρηκεές. 11, 336: κατὰ ἴσα. 12, 436: ἐπὶ ἴσα. 13, 824: ποῖον ἔειπες. 17, 431: μελιχίοισι. 21, 214: περὶ δ' αἴσυλα ῥέξεις. 22, 497: ὀνειδείοισιν. 23, 275 and 538: τὰ πρῶτα, *first prize*. 23, 538: δεύτερ(α), *second prize*. 23, 562: πολέος. 23, 570: ποῖον ἔρεξας. 23, 751: λουσθή(α), *last prize*. 24, 531: τῶν λυγρῶν. For ξεινιον, ξεινια, ξεινήιον, ξεινήια, vid. Hom. Dict.

37. NEUTER PLURAL OF ADJECTIVES AND VERBALS IN **-τος** 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.

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

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

PLATO: In Rpb. 416 E, Krüger suggests ὅσια 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 πεζῇ. *Ibid.* 4, 6, 17: ἐάντερ ἅπαξ λάβωμιν τι τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυγίοις ἔσται.

THUC. I, 8, 2: καταστάτος δὲ τοῦ Μίνω ναυτικοῦ πλοῦμώτερα 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: ἐδοκεῖ οὖν ἐπιχειρητέα εἶναι. 2, 10, 2, and 56, 1: ἐτοίμα. 3, 16, 2: ἄπορα. 4, 1, 3 and 5, 14, 4: ἀδύνατα. 6, 25, 2: πλευστέα. 6, 50, 5: πολεμητέα.

HDT. I, 4: δῆλα... ὅτι. 1, 91: τὴν πεπωμένην μοῖραν ἀδύνατά ἐστι ἀπο-

φυγεῖν καὶ θεῶ. 1, 112: βεβουλευμένα ἔσται. 1, 194: οἶά τε, *et saepe*. 1, 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 'ξείναι με μῆδ' ἑορτάσαι; Eq. 30: κράτιστα. *Ibid.* 609: δεινά. Av. 1033: οὐ δεινά; Lys. 626: δεινά.

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

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

SOPH. Ai. 887: σχέτλια. *Ibid.* 1126: δίκαια. Ant. 576: δεδομέν(α). *Ibid.* 677: ἀμνντέ(α). *Ibid.* 678: ἡσσητέα. Ph. 524: αἰσγρά. Tr. 495, 1116: δίκαια.

AESCHYL. Pr. V. 216: κράτιστα.

PIND. O. 1, 53: ἄπορα. P. 1, 34: εὐκότα. 2, 81: ἀδύνατα. 4, 247: μακρά. N. 8, 4: ἀγαπατά.

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

Il. 14, 97-8: ὄφρα) . . . | Τρωσὶ μὲν εὐκτὰ γένηται. 16, 128: μὴ δὴ νῆας ἔλωσι καὶ οὐκέτι φυκτὰ πέλωται.

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: βάπτουσι θερμῷ.

COM. 3, 445: τὸ θερμόν.

THEOGN. 263: ψυχρόν 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. 1, 107; *The commons' interests.*

τὸν ὀμώνυμον τὸν ἑμαντοῦ, DEM. 3, 21; *That namesake of mine.*

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

DIN. 1, 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 ἐπιτηθείοις τοῖς ἐμοῖς.

LYS. [2], 71: τοὺς προσήκοντας αὐτῶν ἐλεεῖν, but [2], 76: τοὺς τοῦτοις προσήκοντας, and 12, 72: τὰ τῇ 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 τοῦτων 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 . . . συμφέρον, 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 ἀσθενεῖ τῆς γνώμης. 5, 46, 1: ἐν μὲν τῷ σφετέρῳ καλῷ, ἐν δὲ τῷ ἐκείνων ἀπρεπεῖ. 6, 11, 6: τὸ σφέτερον ἀπρεπές.

HDT. 3, 65: ὑπὸ τῶν ἐνωτοῦ οἰκησιῶτων.

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

EUR. Alc. 167: ὡσπερ αὐτῶν ἢ τεκοῦσ' ἀπόλλυμαι. El. 335: ὁ 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 *ἀνὴρ*.

κοῦφον γὰρ χρῆμα ποιητῆς ἐστὶ, 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: Δάκριτος μέγα πρᾶγμα, Ἴσοκράτους μαθητῆς.

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

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

HDT. 3, 53: τυραννὶς χρῆμα σφαλερόν. 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: ἱππικώτατον . . . χρῆμα. Pl. 856: σχέτλια . . . πράγματα.

COM. 4, 4: δημοτικὸν . . . πρᾶγμα καὶ σωτήριον.

EUR. Or. 70: ἄπορον χρῆμα δυστυχῶν δόμος.

SOPH. Ai. 288: τί χρῆμα δρᾶς;
 AESCHYL. Cho. 10: τί χρῆμα λεύσσω;
 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,	κήδευμα,	ποίμνη,
ἄτη,	κρότημα,	πόνος,
βίος, <i>livelihood</i> ,	κώκυμα,	πρεσβεία,
βόσκημα,	λήρος,	πρεσβεύματα,
γέλως, <i>laughing-stock</i> ,	λόχευμα,	στόγος,
γενεά, <i>kindred for kinsman</i> ,	μέγεθος,	συγγένεια,
γενίθλη,	μέλημα,	συμαχία,
γένεσις,	μήνυμα,	τιμαί,
γένος,	μήνις,	τρίμμα,
γόνος,	μήτις,	τροφή,
δουλεία,	μιάσμα,	ὑβρισμα,
ἐλέγχεια,	ζυγγένεια,	ὑπηρεσία,
ἔρις,	νεότης,	φθόρος,
ἑταιρία,	νόσος, <i>plague</i> ,	φιλότης,
ζηλώματα,	νύμφευμα,	φλόξ,
ἡλικία,	ὄλεθρος,	φόνος,
θεραπεία,	ὀμηλικίη,	φυγή,
κάλλος,	παιδευσίς,	φυλακίη,
κάθαγμα, <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?"

σοὶ δ' ἀρετῆς, ὃ καὶ θάρμ(α) . . . τίς μετουσία; DEM. 18, 128, *You and virtue, you offscouring of the earth, what have you in common with her?*

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

PLATO, Phaedr. 228 D: ὃ φιλότης. *Ibid.* 252 A: κοιμᾶσθαι . . . ἐγγυτάτω τοῦ πόθου. Theaet. 176 D: οἶονται ἀκούειν ὅτι οὐ λῆροί 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 παιδεύσιν (*school*) εἶναι.

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

AR. Nub. 447: περίτριμμα δικῶν.

EUR. Phoen. 30-1: ἡ δὲ τὸν ἐμὸν ὠδίνων πόνον | μαστοῖς ὑφέιτο. [Rhes.] 498-9: ἔστι δ' αἰμυλώτατον | κρότημ' Ὀδυσσεύς. fr. 530: Κύπριδος δὲ μίση-μ(α), Cf. "She is my pet aversion."

SOPH. Ant. 650: ψυχρὸν παραγκάλισμα, *Hugging-piece* (wife). O. C. 902-3: ὡς μὴ . . . γέλως . . . ἐγὼ | ξένφ γένωμαι τῷδε. fr. 827: κρότημα.

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

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

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

The Greeks had no terms for our abstract and concrete, which are imperfectly represented, the one by πρᾶγμα, the other by σῶμα. What we call abstract formations are largely feminine and neuter, feminine collectives, 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 commons had no regard to their substance (property).* πολλῶν γὰρ τὰ μέρη τὸν ἀδελφὸν ἀποστρεφί, 36, 36; *He deprives his brother of his share(s) in many things.*

DEM. 21, 2 (see above). 30, 21: ἀδελφῶν καὶ θυγατέρων βίους ἐγχειρίζομεν, 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 πλοῦτους 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 ἐπιβουλεύοντες τοὺς θανάτους τοῖς πέλας μηχανῶνται.

PLATO, Legg. 625 B-C: κυπαρίττων τε ἐν τοῖς ἀλσεσιν ὕψη καὶ κάλλη, *The height and beauty of the cypresses in the groves.* Rpb. 425 A: σιγάς 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. I, 202; 2, 10: μεγάθεα. 3, 102: μύρμηκες μεγάθεα ἔχοντες κυνῶν μὲν ἐλάσσονα, ἀλωπέκων δὲ μέζονα. 3, 107: μεγάθεα. 6, 58: τῶν γὰρ ὧν βαρβάρων οἱ πλεῖνες τῶ αὐτῶ νόμῳ χρέωνται κατὰ τοὺς θανάτους τῶν βασιλέων, *At the death of their kings.* 7, 103: μεγάθεα.

AR. Pl. 530: ἱματίων βαπτῶν δαπάναις.

EUR. Phoen. 870: αἶθ' αἱματωποὶ δεργμάτων διαφθοραί.

SOPH. O. C. 552: τὰς αἱματηρὰς ὀμμάτων διαφθοράς. Ph. 304: οὐκ ἐνθάδ' οἱ πλοῖ τοῖσι σώφροσιν βροτῶν.

AESCHYL. Ag. 404-5: λιπούσα δ' ἀστοίσις . . . ναυβάτας ὀπλισμούς.

PIND. O. 4, 12: τροφαῖς ἐτοίμων ἵππων (= ἵπποτροφαίαις). *Ibid.* 9, 19: στεφάνων ἄωτοι. *Ibid.* 12, 9: τῶν . . . μελλόντων . . . φραδαί. P. I, 4: προομιῶν ἀμβολάς. *Ibid.* 10, 72: πολίων κυβερνάσιες. I. 3 [4], 48: τῶν ἀπειράτων γὰρ ἀγνωστοὶ 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: ἐξελθεῖν αὐτοὺς . . . ξὺν ἐνὶ ἱματίῳ, γυναῖκας 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 δορατίοις ἐχώρουν. 4, 4, 2: τὸν πηλὸν . . . ἐπὶ τοῦ νότου ἔφερον, *They carried the clay upon their backs.* 6, 44, 2: ἀγορὰ οὐδὲ ἄσπει, ὕδατι δὲ καὶ ὄρμῃ. 8, 96, 5: διάφοροι . . . τὸν τρόπον.

HDT. I, 31: τοῦτοιςι . . . ὑπὴν . . . ῥώμη σώματος.

AR. Pax, 607: τὰς φύσεις ὑμῶν δεδοικὸς καὶ τὸν αὐτοδᾶξ τρόπον. Av. 643: καὶ τοῦνομ' ἡμῖν φράσατον.

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

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

AESCHYL. Pers. 441-2: ἀκμαῖοι φύσιν | ψυχὴν τ' ἄριστοι κευγένησαν 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: φόνοι καὶ ὕβρεις, *Murders and outrages*. [42], 8: περὶ τῶν ἄλλων ἀκούσεσθε πάσας τὰς ἀληθείας.

ISOC. 7, 4: τοῖς πλούτοις, 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 δὴ ἔτι ἔχει (sc. τὰ λεχθέντα) ὑποψίας καὶ ἀντιλαβὰς.

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

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

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

AR. Nub. 1071-3: σκέψαι . . . ἠδονῶν . . . ὅσων μέλλεις ἀποστερεῖσθαι, | παίδων, γυναικῶν, κτέ. 1075: τὰς τῆς φύσεως ἀνάγκας.

EUR. H. F. 835: μανίας.

SOPH. El. 873: φέρω γὰρ ἠδονάς.

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

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

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

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 ἀδ Φαίδρους, Ἀγάθωνας, Ἐρυξιμάχους, Πανσανίας, Ἀριστοδήμους τε καὶ Ἀριστοφάνας. Crat. 432 C: δύο Κρατύλοι. Menex. 245 D: Πέλοτες . . . Κάδμοι . . . Αἴγυπτοι . . . Δαναοί. Theaet. 169 B: Ἡρακλῆες τε καὶ Θησέες.

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

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

HDT. 3, 160: Βαβυλῶνας . . . εἴκοσι πρὸς τῇ εὐούση.

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

AESCHYL. Ag. 1439: Χρυσῆιδων μείλιγμα τῶν ἵπ' Ἰλίου.

TRAG. fr. adesp. 289 N³: ἐξῆλθον Ἐκτορές τε καὶ Σαρπηθόνες.

HOM. Il. 18, 157: δὺ Ἀΐαντες. Cf. *ibid.* 163: δύο Αἴαντε.

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*), *ἄλας* (grains of *salt*).

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

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

PLATO, CONV. 217 D: *διελεγόμεν πόρρω τῶν νυκτῶν*, *Till late in the night* (watches). Prot. 318 E: *λογισμούς (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 πεφρυγμέναις κριθάς*. 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 ἄλας 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: *ὄσμη βροτείων αἱμάτων*.

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

HOM. Od. 4, 604: *πυροί*, and forms of *πυροί* elsewhere. 9, 219 and 225: *τρῶων*. 11, 123 and 23, 270: *ἄλεσσι*, but 17, 455: *σύ γ' ἄν . . . 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: *κονίησι(ν)*, and so regularly, but 23, 732 and elsewhere: *κονίη*. 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.

'Αθήναι, *Athens* (upper and lower towns¹); *Θήβαι*, *Thebes*; *ῶπα*, *back*; *στέρνα*, *στήθι*, *breast*; *πρόσωπα*, *countenance*; *μέτωπα*, *forehead*.

49. Names of Towns:

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

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

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 Ἀθήναι.

EUR. I. T. 1087: εἰς τὰς Ἀθήνας.

SOPH. O. C. 107-8: ὦ . . . Ἀθήναι.

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. 1, 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: ἀστεροειδέα νῶτα.

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

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

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

PIND. P. 1, 19: στέρνα λαχνάεντα. 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. 1, 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 Δελφούς. 21, 51: ἐκ Δελφῶν καὶ ἐκ Δωδώνης. 25, 34: ἐν Δελφοῖς, and similarly often in Dem.

ISOC. 9, 27: *σῶθεις 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: *Λεοντίους*.

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

52. PLURALIS MAIESTATIS.—The use of the plural often gives the idea of fulness (*ἄγκος*); cf. AR. Rhet. 3, 6, Ps.-Longin. § 23; hence it is often used in poetry, e. g. *δόμοι*, *apartments*; *μέγαρα*, *halls*; *γάμοι*, *nuptial rites*; *ταφαί*, *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: *μόνου τούτου* (sc. Πηλέως) *φασὶ τῶν προγεγενημένων ὑπὸ θεῶν ἐν τοῖς γάμοις ὑμένοιον ἀσθῆναι*.

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

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

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

HDT. 3, 10: *ἐτάφη ἐν τῆσι ταφῆσι . . . τὰς αὐτὰς οἰκοδομήσατο*. 5, 63: *ταφαί*.

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

EUR. Hipp. 11: *Ἰππόλυτος, ἀγνοῦ Πιθίως παιδεύματα*. Ion, 192: *χρυσέαις ἀρπαις*. 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: *σκῆπτρα*. P. V. 909-10: *ἐκ τυραννίδος | θρόνων τ(ε)*.

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

HOM. Od. 3, 476: *ἀρματ(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: *ἄχεα* (always in plural in Homer). 14, 238: *δῶρα δέ τοι δώσω καλὸν θρόνον*, and so *δῶρα* elsewhere. 18, 141: *δώματα πατρός*. 22, 503: *εὐδεσ' 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: *φονεῦσιν* "Ἐκτορος *νυμφεύομαι*. Hec. 402-3: *καὶ σὺ παῖ Δαερτίου, | χάλα τοκεῦσιν* (sc. Ἐκάβη) *εἰκότως θυμουμένοισι*. I. A. 1015: *ἰκέτευ' ἐκείνον πρῶτα μὴ κτείνειν τέκνα* (sc. Ἴφιγένειαν).

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

PIND. P. 3, 66: *ἔσλοισι παρασχέιν ἀνδράσιν* (sc. Ἰέρωνι).

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. [I], 11: *ἐπιλίποι δ' ἂν ἡμᾶς ὁ πᾶς χρόνος, εἰ πάσας τὰς ἐκείνου πράξεις καταριθμησαίμεθα . . . δηλώσομεν . . . ἐξενηνόχαμεν*. 5, 105: *φοβοῦμαι μὴ τῶες ἐπιτιμήσωσιν ἡμῖν εἰ . . . τολμήν σοι παραινέιν*, and so often to avoid hiatus. 12, 42: *τοὺς μὲν οὖν παλαιούς ἀγῶνας . . . ὕστερον ἐροῦμεν* (no hiatus), *ἦν δὲ ποιήσομαι . . . τοὺς λόγους*.

XEN. Cyr. 1, 1: *ἔνωιά 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 δρῶσ' ἃ δρᾶν οὐ βούλομαι*. Ion, 391: *κωλυόμεσθα μὴ μαθεῖν ἃ βούλομαι*. *Ibid.* 1250-1: *διωκόμεσθα . . . | Πυθία ψήφῳ κρατηθεῖσ', ἔκδοτος δὲ γίγνομαι*. I. A. 823-4 (see 55). *Ibid.* 1025-6: *ἦν δ' αὖτε μὴ πρᾶσσωμεν ἂν 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, ὃ πρὶν ἔχεσσκον, | ἀσπίδα Δημόβοιο 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 προθνήσκοντες σέθεν*. Andr. 355-361: *ἡμεῖς* (Andromache) *γὰρ εἰ σὴν παῖδα φαρμακούμεν | καὶ νηδὺν ἐξαμβλούμεν, ὡς αὐτὴ λέγει, | ἐκόντες οὐκ ἄκοντες οὐδὲ βῆμοι | πίτνοντες αὐτοὶ τὴν δίκην ὑφέζομεν | ἐν σοῖσι γαμβροῖς, οἷσιν οὐκ ἐλάσσοιμα | βλάβην ὀφείλω προστιθεῖσ' ἀπαιδῖαν. | ἡμεῖς μὲν οὖν τοιοῖδε*. (Notice change

to sing. and fem. sing. attribute.) Cf. I. A. 823-4: οὐ θαῦμά σ' ἡμᾶς (Klytaemestra) ἀγνοεῖν, οἷς μὴ πάρος | προσῆκες. Med. 314-5: καὶ γὰρ ἡδίκημένοι (sc. Medea) | σιγησόμεσθα, κρείσσονων 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 χρή, 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 ἄσπ' ἰς μυρία καὶ τετρακοσία. Oec. 21, 8: μεγάλη χεῖρι.

THUC. 2, 4, 2: λίθοις τε καὶ κεράμῳ. 3, 89, 4: κύματος ἐπαναχώρησις. 3, 96, 3: πολλῇ χεῖρι. 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 στρατιώτης.

HDT. I, 80: τῇ δὲ καμήλῳ ἔπεισθαι. I, 174: πολλῇ χεῖρι (sim. elsewhere). 5, 30: ὀκτακισχίλην ἄσπ' ἰδα. 7, 193: τὸ κῦμα. 8, 113: τὴν ἵππον τὴν χιλῆν . . . τὴν ἄλλην ἵππον.

AR. Ran. 1466: ὁ δικαστής.

EUR. Heracl. 275-6: πολλὴν . . . αἰχμὴν. *Ibid.* 337: πολλῇ . . . χεῖρι. *Ibid.* 1035: χεῖρι. Med. 86: πᾶς τις αὐτὸν τοῦ πέλας (*his neighbor*) μᾶλλον φιλεῖ (as in English). Phoen. 78: πολλὴν . . . ἄσπ' ἰδα. *Ibid.* 441-2: μυρία ἀγὼν | λόγχην. 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: κῦμα.

Il. 4, 422: κῦμα, 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 ὥς τε κρήνη μελάνυδρος, v. 3), and sim. δάκρυον elsewhere in Il. 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, ὁ Ἀθηναῖος, *the Athenian*; ὁ Συρακόσιος, *the Syracusan*.

DEM. I, 23: τὸν γε Παίονα καὶ τὸν Ἰλλυρίον.

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

HDT. I, 69: τὸν Ἑλληνα. 8, 2: ὁ Λάκων(?) 8, 136: τὸν Ἀθηναῖον. 9, 12: τὸν Σπαρτιάτην.

AR. Pax, 214: νῦν ὠπτικίων 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 Πέρσην (Ξέρξην) ναυμαχίας, to be compared with § 75: τὴν . . . ἐν Πλαταιαῖς πρὸς τοὺς Πέρσας πεζομαχίαν.

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

XEN. An. I, 2, 12 sqq.: ἡ Κίλισσα, *The Cilician queen*. Cyr. I, 1, 4: ὁ Σκύθης . . . ὁ Θραξ . . . ὁ Ἰλλυρίος. *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. I, 141 and elsewhere: ὁ Λυδός = Croesus. 7, 173: ὁ Μακεδῶν. 8, 108: ὁ Πέρσης and τὸν Πέρσην, 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.

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

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

PLATO. Theat. 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. I, 97: φέρε στήσωμεν, but 4, 127: φέρετε . . . πειρᾶσθε.

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

EUR. Cycl. 590-1: ἄγε δὴ, Διονύσου παῖδες . . . | ἔνδον μὲν ἀσὴρ.

SOPH. Tr. 1255: ἄγ' ἐγκονεῖτ', αἴρεσθε.

AESCHYL. Pers. 140 sqq.: ἀλλ' ἄγε, Πέρσαι . . . θώμεθα, et sim. alib.;

but Cho. 803-4: ἄγετε . . . | λύσασθε.

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 εἰμί, *I am*, and γίγνομαι, *I become, turn out, prove, behave*.

εἰμί:

θάνατος ἡ ζημία ἐστί, LYS. 13, 69; *The penalty is death. οὔτοι ἀνδρείοι 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 ἀποθανούσα αἰτία μοι γεγνήται.

ANT. 1, 4: οὔτοι τοῦ μὲν τεθνεώτος φονῆς γεγέννηται, ἐμοὶ δ' ἀντίτικοι καθεστᾶσι. 2 a 3 (see above).

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

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

THUC. 3, 2, 3: Τενεδίοι . . . μηνυταὶ γίγνονται, *The Tenedians turn informers.*

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

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

SOPH. O. C. 272: οὐδ' ἂν ᾤδ' ἐγιγνόμην κακός. 615: τὰ τερπνὰ πικρὰ γίγνεται καθ' οὖς φίλα.

PIND. P. 10, 22: εὐδαίμων . . . οὗτος ἀνὴρ γίγνεται (*approves himself*) σοφοῖς.

MIMN. fr. 5, 4-5: ἀλλ' ὀλιγοχρόνιον γίγνεται ὥσπερ ὄναρ | ἦβη τιμήσσεια.

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

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

cially common in elevated style. In addition to the pomp (*δγκος*) 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 *σώσον με, ῥυσίπολις γενοῦ*, Sept. 130, than *ῥύσαι τὴν πόλιν*, and *μὴ . . . ὑβριστῆς γένη*, SOPH. Ai. 1091-2, than *μὴ ὑβρίσης*. See further the comm. on ANT. 1, 2: *τιμωρὸς 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 ἔνιοι τῶν ἀνδρῶν οὐκέτ' εἰσίν. ἀλλὰ τὰ ἔργα τὰ πραχθέντ' ἔστιν, ἐπειδὴ περ ἅπαξ ἐπράχθη*. [58], 16 (see above).

LYS. 1, 4. *Ibid.* 11: *ὁ γὰρ ἄνθρωπος ἔνδον ἦν*. 13, 44: *ἀνάγκη δ' ἐστίν. Ibid.* 83: *περὶ ὧν ἐστίν ἡ αἰτία*. 19, 11: *ἡ (sc. σπάνις ἀργυρίου) νῦν ἐστίν (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 γίνονται (act, behave) οἱ ἀγαθοὶ* (see the commentators, and comp. THUC. 3, 10, 1, below). *Ibid.* 335 D: *εἰν γὰρ σὺ ἐξέλθης, οὐχ ὁμοίως ἡμῖν ἔσονται οἱ διάλογοι, 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 γίνονται*. 4, 110, 2: *οὔσης 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 φάος μολεῖν*. Bacch. 773-4: *οἶνον δὲ μηκέτ' ὄντος οὐκ ἔστιν Κύπρις | οὐδ' ἄλλο τερπνὸν οὐδὲν ἀνθρώποις ἔτι*. fr. 236 N³: *σὺν μυριοῖσι τὰ καλὰ γίνονται πόνοις*.

SOPH. Ph. 1241: *ἔστιν τις, ἔστιν δὲ σε κωλύσει τὸ δρᾶν*.

SOLON, 13, 16 Bgk⁴: *οὐ γὰρ δὴν θητοῖς ὑβριος ἔργα πέλει*.

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

HOM. Il. 1, 211: *ὡς ἔσεται περ*. 1, 564: *εἰ δ' οὕτω τοῦτ' ἐστίν*. 4, 319: *ὡς ἔμην*. 6, 130-1: *οὐδὲ . . . | 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 μῆς δὲ πνέομεν (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' οὕτως μὲν ἀκοῦσαι λόγον τιν' ἔχον.

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

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

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

THUC. 7, 1, 4: ὦν οὐκ ἀδύνατος.

HDT. 5, 124: ἦν γὰρ . . . Ἀρισταγόρης ὁ Μιλήσιος ψυχὴν οὐκ ἄκρος. 8, 86: ἦσαν γὰρ καὶ ἐγένοντο . . . ἀμείνονες αὐτοὶ ἐωντῶν (see 60).

AR. Lys. 1037: ὡς ἐστὶ θωπικαὶ φύσει.

SOPH. O. C. 1000: εἴ γὰρ οὐ δίκαιος. O. T. 255: εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον.

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

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

SAPPHO, fr. 85: ἔστι μοι κάλα πάις.

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

Il. 10, 378-9: ἔστι γὰρ ἔνδον | χαλκός.

64. COPULATIVE VERBS.—Other Copulative Verbs are:

ἀκούειν,	κυρεῖν, <i>chance</i> ,	τυγχάνειν, <i>happens</i> ,
διατελεῖν,	λαγχάνειν,	ὑπάρχειν, <i>be (a basis)</i> ,
δύνασθαι,	μένειν, <i>remain</i> ,	φαίνομαι, <i>appear</i> ,
καθίστασθαι = γίγνεσθαι	πέλειν, <i>πέλεισθαι</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 θεοὺς ἐχθροὶ καὶ πάνθ' ἃ προσήκεν ἀκούουσιν, *hear = are called*. 57, 47: εἰ μὲν ἔλαχον ἱερεῖς.

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

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

PLATO, Charm. 154 B: σχεδὸν γὰρ τί μοι πάντες οἱ ἐν τῇ ἡλικίᾳ καλοὶ φαίνονται. *Ibid.* 154 C: καὶ τότε ἐκεῖνος ἐμοὶ θανμαστὸς ἐφάνη. Hipp. Mai. 300 A: οὐδέ γ' αὖ ἡ δι' ἀκοῆς ἦδονή, . . . 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 πεφουκῶς, ἀήτητος διετέλεσεν, ἐπέδ

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

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

HDT. 4, 110: δύνανται δὲ τὸ οὐνομα τοῦτο κατὰ Ἑλλάδα γλώσσαν ἀνδροκτόνοι.

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

EUR. Hec. 1229: ὑπῆρχ(ε). Ion, 412: μεταπέσοι (sc. τὰ συμβόλαια) βελτίονα. Med. 229: κάκιστος ἀνδρῶν ἐκβέβηχ' οὐμὸς πόσις. *Ibid.* 285: πέφυκας. *Ibid.* 728: μενεῖς 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' ἅμα τ' ὠκύμορος καὶ οἰζυρὸς 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,
αἰρεσθαι,
ἄλλισκεσθαι,
ἀποδείκνυσθαι,
αὐξάνεσθαι,
γιγνώσκεισθαι,
δηλοῦσθαι,

εὐρίσκεισθαι,
ἴστασθαι,
καθίστασθαι (cf. 64),
καλείσθαι,
καταλείπεισθαι,
κρίνεσθαι,
λαμβάνεσθαι,

λέγεσθαι,
νομίζεσθαι,
δομάζεσθαι,
ποιεῖσθαι,
τετύχθαι, τυχθῆναι,
ὑπολαμβάνεσθαι,
χειροτονεῖσθαι, and others.

DEM. 2, 5: μέγας ηὐξήθη. 2, 8: ἤρθη μέγας. 4, 18: ἴ(α) . . . ἀφύλακτος ληφθῆ. 9, 21: μέγας ἐκ μικροῦ . . . Φίλιππος ηὐξήται. [12], 14: ἐὰν μὲν ἐμὴ γνωσθῆ (sc. ἡ νῆσος) . . . , ἐὰν δ' ὑμετέρα κριθῆ. 18, 282: σὺ τοίνυν οὗτος ηὐρέθης. 27, 63: εἰ κατελείφθην μὲν ἐνιαύσιος. *Ibid.* 64: οἰκοι ταλανταῖοι καὶ διτάλαντοι καταλειφθέντες.

ISOC. 12, 5: οὐχ οἴος εἰμι γιγνώσκόμενος ἀλλὰ τοιοῦτος ὑπολαμβάνόμενος οἶον κτέ.

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

ANT. 6, 11: ἐπειδὴ χορηγὸς κατεστάθη.

PLATO, Legg. 689 D: ἡ . . . μεγίστη τῶν ξυμφωνιῶν μεγίστη δικαιοτάτ' ἀν λέγοιτο σοφία. Phaedr. 236 B: σφυρήλατος ἐν Ὀλυμπία στάθητι. Rpb. 566 D: τύραννος ἀντὶ προστάτου ἀποτετελεσμένος.

XEN. An. 7, 1, 26: πολέμοι 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 δυνάμειος παράδειγμα τοῖς ἀρχομένοις δηλούμενον. 6, 33, 3: ἄφρακτοι ληφθήσεσθε.

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

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

EUR. H. F. 150: σὺ δ' ὡς ἀρίστος 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- | σῃ, *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: αἱ δὲ λίποντο | ὄρφαναί 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 ὀνομάσθη.

PLATO. Cf. Apol. 23 A: ὄνομα δὲ τοῦτο λέγεσθαι σοφὸς εἶναι. Rpb. 428 E: ὅσοι ἐπιστήμας ἔχοντες ὀνομάζονται τιwes 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: Σαρπηδόιν(α) . . . | κάλλιπες Ἀργείοισιν ἔλωρ καὶ κύρμα γενέσθαι.

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

DIN. I, III: εὐρήσετε γὰρ τοῦτον . . . ἀντί μὲν λογογράφου . . . πλουσιώτατον ὄντα τῶν ἐν τῇ πόλει, ἀντί δ' ἀγνώτος . . . ἔνδοξον γεγεννημένον.

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

LYS. 32, 17: ἀντί πλουσιῶν πτωχούς.

PLATO, Rpb. 566 D (see 65).

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

HDT. I, 87: πολέμιον ἀντί φίλου ἐμοὶ καταστήναι.

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

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

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

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 γὰρ 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 ἐθέλετε πείθεσθαι, οὐδὲ ἔπεισθαι, ἐγὼ σὺν ὑμῖν ἔψομαι.

THUC. 6, 14: καὶ σὺ, ὦ πρύτανη, ταῦτα . . . ἐπιψήφισζε.

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

7, 11: εἰ ἡμεῖς ἡσυχίην ἀξομεν, 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 τεῦχος, ἀρχαία λάτρι, | . . . ἔνεγκε δεῦρο.

SOPH. Antig. 508: σὺ τοῦτο μόνη τῶνδε Καδμείων ὄρᾱς.

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

SOLON, fr. 2: εἶπεν δὴ τότε' ἐγὼ Φολεγάνδριος ἢ Σικινήτης.

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

Il. 1, 76: τοιγὰρ ἐγὼν ἐρέω, σὺ δὲ σίνθεο. 2, 485-6: ὑμεῖς . . . παρέστε τε, ἵστε 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 ἐγὰδα, ἐγῆμαι. 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 ἀπῆει . . . ὡς τὸ παιδίον, ἵνα τὸν τιτθὸν αὐτῷ διδῶ (sc. ἡ γυνή) καὶ μὴ βοῆ (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 πίστευε ἔλαβε (sc. Σύννεσις).

THUC. 2, 3, 4: ἐχώρου (sc. οἱ Πλαταιῆς) . . . ἐπ' αὐτοῦς (sc. τοὺς Θηβαίους), ὅπως μὴ κατὰ φῶς θαρσαλευτέροις οὐσι προσφέρωνται (sc. οἱ Πλαταιῆς) καὶ σφίσιν ἐκ τοῦ ἴσου γίγνωνται (sc. οἱ Θηβαῖοι). 3, 62, 5: ἐπειδὴ γοῦν ὁ τε Μῆδος ἀπῆλθε καὶ τοὺς νόμους ἔλαβε (sc. ἡ πόλις). 8, 102, 1: ὡς αὐτοῖς οἷ τε φρυκτωροὶ ἐσήμαινον καὶ ἦσθάνοντο (sc. οἱ Ἀθηναῖοι) τὰ πυρὰ ἐξαιφνης πολλὰ . . . φανέντα.

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

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

HES. fr. 5 Rz.: οὐδὲ οἱ ὕπνος | πίπτει ἐπὶ βλεφάρους, φυλακὴν δ' ἔχεν (sc. Ἄργος) ἔμπεδον αἰεῖ.

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 ἐτεσσαράβιον. | στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν (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 σαλπυγκτῆς), προβαλλόμενοι τὰ σπλα ἐπήσαν, XEN. AN. I, 2, 17; *When the trumpet sounded, etc.*

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

LYS. 19, 27: ἄ 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: ὁπότεν σημήνη (δὲς). 6, 5, 25: ἕως σημαίνου.

¹ Note also N. T. Marc. I, 31: καὶ ἀφήκεν αὐτήν ὁ πυρετὸς εὐθίως, καὶ διεκόνει (sc. ἐκείνη) αὐτοῖς.

CONV. 5, 2: *μόνον, ἔφη, τὸν λαμπτήρα ἐγγὺς προσενεγκάτω.* Cyp. 2, 2, 2: *ἤρξατο* (sc. ὁ ἄρταμος). 4, 5, 42: *κηρυξάτω.*

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

HDT. 2, 47: *ἐπεὰν θύση.* 2, 70: *ἐπεὰν . . . δελεάση.*

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

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

THEOGN. 473: *οἰνοχοεῖω.*

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

Il. 18, 492-3: *νύμφας . . . | ἡγίενυν* (sc. *νυμφαγωγῶ*).

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

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

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

HDT. 2, 22: *ὑσαι . . . ἐχιόνιζε (bis).* 4, 28: *τὴν μὲν ὠραῖην οὐκ ὕει λόγου 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 βροντᾷ μάλ' εὖ.*

COM. 2, 851, 2: *νιφέτω μὲν ἀλφίτοις, | ψακαζέτω δ' ἄρτοις, 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. *ῥοντος, when it is raining.* See *Participial Accusative*.

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

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

AR. Ach. 510-11: *καῖτοις ὁ Ποσειδῶν . . . | σεῖσας . . . ἐμβάλοι τὰς οἰκίας.* Nub. 368: *τίς ὕει;* Av. 570: *βροντάτω νῦν ὁ μέγας Ζάν.* Lys. 1142: *χῶ θεὸς σεῖων ἅμα.* 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.

II. 9, 236-7: Ζεὺς δὲ σφι Κρονίδης ἐνδέξια σήματα φαίνων | ἀστράπτει.
12, 25: ὕε 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, I, 16: ὕοντος πολλῶ.

AR. Vesp. 773-4: ἐὰν δὲ νίψη, πρὸς τὸ πῦρ καθήμενος (sc. ἡλιάσει), | 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.

ἔμοι . . . δεδιήγηται, ANTIPHON, I, 31; *My tale has been told.*

ANTIPHON, I, 31: ἔμοι μὲν οὖν δεδιήγηται καὶ βεβοήθηται τῶ <τε> τε-
θνεῶτι καὶ τῶ νόμφ. 5, 75: ὅμως δ' οὖν κεκινδυνεύσεται.

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

XEN. Hell. I, 3, 20: ἐπεὶ δὲ αὐτοῖς παρεσκευάστο. Mem. I, 7, 2: ἄρ' οὐ
τὰ ἔξω τῆς τέχνης μιμητέον τοὺς ἀγαθοὺς αὐλητὰς; . . . καὶ τοῦτω ταῦτα ποιητέον
. . . καὶ τοῦτω πολλοὺς ἐπαίνετας παρασκευαστέον.

THUC. I, 46, 1: οἱ δὲ Κορίνθιοι, ἐπειδὴ αὐτοῖς παρεσκευάστα, ἔπλεον ἐπὶ
τῆν 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
ἠτύχηται.

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

HOM. Od. 9, 143: οὐδὲ προουφαίνετ' ιδέσθαι. 19, 312: ἀλλὰ μοι ὧδ' ἀνά
θυμὸν οἶεται, ὡς ἔσεται περ.

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

For additional examples of the impersonal passive, see 176.

For the impersonal neuter plural in -τῆα, 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 (εἰσῆει,

¹ Note also POLYB. 31, 21, 9: συσκοτάζοντος ἄρι τοῦ θεοῦ.

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

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

ἄπαντα 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 αὐτῷ.

LYS. 3, 10: ἔδοξέ μοι κράτιστον εἶναι ἀποδημῆσαι ἐκ τῆς πόλεως.

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

HDT. 3, 71: ἐπεὶ δὲ ἐς Δαρεῖον ἀπίκετο γνώμην ἀποφαίνεσθαι. 3, 142: καὶ μοι παρέχει νῦν ὑμέων ἄρχειν. 6, 27: φιλέει δὲ κως προσημαίνειν, εὐτ' ἂν μέλλῃ μεγάλη κακὰ ἢ πόλις ἢ ἔθνεϊ ἔσεσθαι, but just below: ταῦτα μὲν σφισι σημήα ὁ θεὸς προέδειξε. 9, 68: δηλοῖ τέ μοι ὅτι πάντα τὰ πρήγματα τῶν βαρβάρων ἤρητο ἐκ Περσέων.

EUR. H. F. 302-3: ἤδη δ' ἐσῆλθέ μ' εἰ παραιτησάμεθα | φυγὰς τέκνον τῶνδ(ε).

HOM. Od. I, 296-7: οὐδ' ἔτι σε χρή | νηπιέας ὀχέειν. Cf. 3, 14: Τηλέμαχ', οὐ μὲν σε χρή ἔτ' αἰδοός. 8, 146: ζοικε δὲ σ' ἴδμεν ἀέθλους.

Il. 2, 24: οὐ χρή παννύχιον εὐθεῖν βουληφόρον ἄνδρα. 9, 337-8: τί δὲ δεῖ¹ πολεμιζέμεναι Τρώεσσι | Ἀργεῖους;

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 ἀκεστῷ πράγματι καὶ ὀργῇ χρησαμένους καὶ διαβολῇ πιθομένους ἔλασσον ἔστιν ἐξαμαρτεῖν· μεταγνοὺς γὰρ ἔτι ἂν ὀρθῶς βουλεύσαιτο (sc. ὁ . . . χρησάμενος κτέ).

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

HDT. I, 195: ἐσθῆτι δὲ τοιῆδε χρέωνται, κιθῶνι ποδηκεῖ λινῷ, καὶ ἐπὶ τούτων ἄλλον εἰρίνεον κιθῶνα ἐπενδύει (sc. ὁ χρεώμενος). I, 216: οὖρος δὲ ἠλικίης σφισι προκέεται ἄλλος μὲν οὐδέεις· ἐπεὰν δὲ γέρων γένηται κάρτα κτέ. 2, 38: δοκιμάζουσι . . . ἦν . . . ἴδῃται (sc. ὁ δοκιμάζων). 2, 65: εὐχόμενοι . . . ἰστάσι . . . διδοῖ (sc. ὁ εὐχόμενος).

EUR. Or. 428: μισούμεθ' οὕτως ὥστε μὴ προσεννέπειν (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 ὀνείρω οὐ δύναται φεύγοντα διώκειν, *a dreamer.*

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

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

DEM. 21, 84 (see above).

LYS. I, 14 (see above).

PLATO, CONV. 217 D: σκηπτόμενος ὅτι ὄψε εἶη.

XEN. AN. I, 8, 1: ἦδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν. AP. 23: ἔνθα οὐ προσβατὸν θανάτῳ. HELL. I, 6, 20: ἐπεὶ σκότος εἶη, ἐξεβίβαζεν . . . ἐπειδὴ ἦδη μέσον ἡμέρας ἦν.

THUC. I, 109, 3: ὡς δὲ αὐτῷ οὐ προухώρει, *matters.* 2, 56, 1: ἐπειδὴ ἐτοῖμα ἦν, *things.* 2, 56, 4: ἐς ἐλπίδα μὲν ἦλθον τοῦ ελεῖν, οὐ μέντοι προεχώρησέ γε. 4, 93, 1: ἦδη γὰρ καὶ τῆς ἡμέρας ὄψε ἦν. 7, 84, 4: ἐς τὰ ἐπὶ θάτερα τε τοῦ παραυῆτες οἱ Συρακόσιοι (ἦν δὲ κρημῶδες [sc. τὸ χωρίον]).

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

HOM. Il. 22, 410: τῷ 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*.

τ ι ς :

DEM. I, 21: φήσεται τις ἄν. 3, 10: εἴποι τις ἄν, and so elsewhere. 4, 25: εἰ γὰρ ἔροισι 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. I, 9, 3: καταμάθοι ἄν τις, and elsewhere.

THUC. I, 6, 6: πολλὰ δ' ἄν καὶ ἄλλα τις ἀποδείξειε κτέ., and elsewhere.

HDT. I, 32: ἐν γὰρ τῷ μακρῷ χρόνῳ πολλὰ μὲν ἐστὶ ἰδεῖν τὰ μὴ τις ἐθέλει.

AR. PAX, 833: ἀστέρες γιγνώμεθ', ὅταν τις ἀποθάνῃ.

SOPH. O. C. 1536-7: θεοὶ γὰρ εὐ μὲν, ὄψε δ' εἰσορῶσ', ὅταν | τὰ θεῖ' ἀφείσ τις εἰς τὸ μαινέσθαι τραπῆ. PH. 505: χῶταν τις εὐ ζῆ, and so often.

HOM. Od. 4, 535 = II, 411: ὡς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ.

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

81. Ideal Second Person :

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

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

HDT. 2, 29 : σχοῖνοι δὲ δωδέκα εἰσι οὗτοι τοὺς δεῖ τούτῳ τῷ τρόπῳ διεκπλωσῆσαι (which *one* must . . .) καὶ ἔπειτα ἀπίξεται ἐς (and then *you* will reach) πεδῖον λεῖον . . . ἤξεις . . . ποιήσεται . . . πλεύσει . . . ἤξει. 2, 30 : ἐν ἴσῳ χρόνῳ ἄλλῳ ἤξεις . . . ἐν ὄσῳ . . . ἦλθες. 4, 28 : ὕδωρ ἐκχέας πηλὸν οὐ ποιήσεις, πῦρ δὲ ἀνακαίων ποιήσεις πηλόν.

EUR. H. F. 1196 : οὐκ ἂν εἰδείης (?).

SOPH. O. C. 431 : εὔποις ἂν (?).

PIND. P. 10, 29 : ναυσὶ δ' οὔτε περὶς 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.

ὧς 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 . . . ἠγούνται(?) Rpb. 428 B : οὐ γάρ που ἀμαθία γε ἀλλ' ἐπιστήμη εὐ βουλεύονται.

XEN. An. 1, 9, 5 : ἔκρινον δ' αὐτόν.

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

HDT. 2, 106 : τῆ τε ἐκ τῆς Ἐφεσῆς ἐς Φώκαιαν ἔρχονται καὶ τῆ 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 φασι γενέσθαι. 18, 487 : καλέουσιν.

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*, *ᾄρα*, and the like. Other forms than *ἐστί* or *εἰσί* more rarely. Cf. also 9.

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

84. ἐστὶ and εἰσί:

LYCURG. 33: ἀπλοῦν τὸ δίκαιον, ῥάδιον τὸ ἀληθές, βραχὺς ὁ ἔλεγχος.

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

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

PLATO, Euthyd. 304 B: τὸ γὰρ σπάνιον, ὧ Εὐθ., τίμιον· τὸ δὲ ὕδωρ εὐωνότατον. Euthyphr. 15 E: καὶ μοι ὦρα ἀπιέναι. Gorg. 507 A: ἀνάγκη ταυτ' εἶναι οὕτως. Phaedr. 245 C: ἀρχὴ δὲ ἀποδείξεως ἦδε. ψυχὴ πᾶσα ἀθάνατος. τὸ γὰρ ἀεικίητον ἀθάνατον. Theaet. 144 D (δὶς). 145 A: σκεπτέον.

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

THUC. 1, 32, 5: ἀνάγκη (sc. ἐστίν) . . . ξυγγνώμη (sc. ἐστίν). 3, 82, 2. 7, 77, 7: ἄνδρες γὰρ πόλις, καὶ οὐ τεῖχη οὐδὲ νῆες ἀνδρῶν κεναί.

HDT. 6, 129: οὐ φροντίς Ἰπποκλείδῃ.

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

EUR. Hel. 276: τὰ βαρβάρων γὰρ δοῦλα πάντα πλὴν ἐνός. Hipp. 436: αἰ δευτεραί 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: τέρευν' ὀπώρα δ' εὐφύλακτος οὐδαμῶς.

PIND. O. 1, 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 ὄνειδος, ἀεργίη δὲ τ' ὄνειδος. *Ibid.* 346: πῆμα κακὸς γείτων. (Common).

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

Il. 1, 80. 177, etc., etc.

85. Other forms of the copula:

DEM. 4, 18: εἰδὼς εὐτρεπεῖς ὑμᾶς (sc. ὄντας). 4, 29: ἐγὼ πλείων ἐθελοντῆς πᾶσχειν ὄτιοῦν ἔτοιμος (sc. εἰμί), ἐὰν μὴ ταυτ' οὕτως ἔχη. 18, 277: καίτοι ἐγὼγ' ὀρῶ τῆς τῶν λεγόντων δυνάμεως τοὺς ἀκούοντας τὸ πλείστον κυρίου (sc. ὄντας). 19, 250: εἶτ' οὐ σὺ σοφιστῆς (sc. εἶ); καὶ ποιηρὸς γε (sc. εἶ). οὐ σὺ λογογράφος (sc. εἶ); καὶ θεοῖς ἐχθρὸς γε (sc. εἶ).

ANTIPHON, 1, 4: ὑμεῖς γὰρ μοι ἀναγκαῖοι (sc. ἐστέ).

PLATO, Rpb. 499 D: περὶ τούτου ἔτοιμοι (sc. ἐσμέν) τῷ λόγῳ διαμάχεσθαι, ὧς κτέ. Theaet. 143 D: σοὶ δὴ οὐκ ὀλίγοιςτοὶ πλησιάζουσι, καὶ δικαίως· ἄξιός γάρ (sc. εἶ) τά τε ἄλλα καὶ γεωμετρίας ἕνεκα. *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, εἶτε καὶ στείχειν ἔσω.

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

Il. 9, 225: χαῖρ', Ἀχιλεῦ· δαιτὸς μὲν εἴσης οὐκ ἐπιδευεῖς (sc. εἰμέν). 20, 434: οἶδα δ' ὅτι σὺ μὲν ἐσθλός (sc. ἐσσί), ἐγὼ δὲ σέθεν πολλὴ χείρων (sc. εἰμί). 21, 482: χαλεπὴ τοι ἐγὼ (sc. εἰμί) μένος ἀντιφέρεσθαι, and so elsewhere.

86. In Dependent Clauses:

ἀκουέτ' ὦ ἄ. Ἀ. τῆς ἐπιστολῆς, ὡς καλὴ καὶ φιλόφρωνος (sc. ἐστίν), DEM. 19, 39.

DEM. 4, 29: πόθεν οὖν ὁ πόρος τῶν χρημάτων (sc. ἔσται), . . . , τοῦτ' ἤδη λέξω. 8, 6 (rel. sent.). 9, 16: εἰ μὲν γὰρ μικρὰ ταῦτα . . . ἄλλος ἂν εἴη λόγος. 20, 55: ἐσμέν in rel. cl.

LYS. 18, 11: ἀλλ' οἷς μάλιστα προσήκον (sc. ἦν).

ANT. 5, 32: ἐφ' οἷς ἂν . . . (sc. ἦ).

PLATO, Rpb. 371 A: ὧν ἂν αὐτοῖς χρεία (sc. ἦ).

XEN. Apol. 23: ἐνθα οὐ προσβατὸν (sc. εἶη) θανάτῳ.

THUC. I, 32, 5: ἐπειδὴ δὲ . . . μέγας ὁ κίνδυνος (sc. ἐστίν). 2, 53, 3: ὅτι δὲ ἤδη τε ἡδύ (sc. ἦν). 2, 62, 5: ἦς ἐν τῷ ἀπόρῳ (sc. ἐστίν) ἡ ἰσχύς.

AR. Ach. 19-20: ὡς νῦν, ὅπῳτ' . . . | . . . ἔρημος (sc. ἐστίν) ἡ πνύξ αὐτῆι.

EUR. Hipp. 659-60: ἔστ' ἂν ἔκδημος χθονὸς | Θησεύς (sc. ἦ).

PIND. O. I, 84: θανείν δ' οἷσιν ἀνάγκα (sc. ἐστίν). *Ibid.* 3, 42: εἰ δ' ἀριστεύει μὲν ὕδαρ, κτεάνων δὲ χρυσὸς αἰδοιέστατον (sc. ἐστίν).

HES. O. et D. 40: οὐδὲ ἴσασιν, ὅσῳ πλέον ἤμισυ παντός (sc. ἐστίν).

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

Il. I, 116: εἰ τό γ' ἄμεινον (sc. ἐστίν). *Ibid.* 156-7: ἐπεὶ ἦ μάλα πολλὰ μεταξὺ | οὐρεὰ τε σκιάοντα (sc. ἐστίν). *Ibid.* 547: ἀλλ' ὄν μὲν κ' ἐπιεικὲς (sc. ἔη) ἀκουέμεν. 5, 480: ὅς κ' ἐπιδευῆς (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 γιγνώσκεις;

DEM. 24, 187: καὶ περὶ μὲν τούτου κατὰ σχολὴν (sc. ἐρῶ?). [56], 50: δεῦρο (sc. ἴθι?), Δημόσθενες.

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

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

ANDOC. 1, 150: δεῦρο (sc. ἴτε?) 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. ἰέναι?) παρασκευαζόμενος. Hell. 2, 3, 20: κελεύσαντες ἐπὶ τὰ ὄπλα (sc. ἰέναι?)

AR. Nub. 690: δεῦρο δεῦρ', Ἀμνυία. 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 ἐστὶ τὸ ροφεῖν (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. ἰέναι?) βούλομαι. Plut. 526: ἐς κεφαλὴν σοί (cf. Ach. 833: πολυπραγμοσύνη νυν ἐς κεφαλὴν τράποιτ' ἐμοί. DEM. 18, 290: ἃ 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 προῦβαλόμην καὶ περὶ τούτου τὴν ψῆφον 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 ἀντῷ, ὦ περ ἐγενέσθην, ἄμφω ἄπαιδε ἐτελευτησάτην,* ISAE. 6, 6; *He had both his brothers to die childless.* ἴτ', ὦ μεγίστης Παλλίδος 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 ὠνητή, ISOC. 2, 32. πασῶν ἦν βελτίστη (sc. ἡ ἐμῇ γυνή), LYS. 1, 7. ἐγὼ δὲ . . . μεσοτὸς ἦν ὑποψίας,

Ibid. 17. αἱ δευτέραι πως φροντίδες σοφώτεραι, EUR. Hipp. 436 (84). αἰσχροὺς 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.

ἀκούσαι γ' ἄξιον, AR. Eq. 624; 'Tis worth the while to lend an ear. φανερόν 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 εἰ που εἰδεῖν τι χωρίον . . . ἔνθα οὐ προσβατὸν θανάτῳ, XEN. Apol. 23 (86). βαδιστέον τῶρ ἔστιν εἰς ἀγορὰν ἐμοί, AR. Eccl. 711.

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

LYS. 12, 36: δεινὸν εἰ τοὺς . . . στρατηγούς . . . ἐξημώσατε. 18, 15. 34, 11: δεινὸν γὰρ ἂν εἴη, ὧ' Ἀ., εἰ . . . οὐκ οὖν αἰσχροὺς εἰ . . . ;

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

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

PLATO, Crito, 53 C: ἄρα ἄξιόν σοι ζῆν ἔσται; Theaet. 187 E: κρεῖττον γάρ που μικρὸν εὐὴ ἢ πολὺ 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 δειπνήσοντα κοῦ μελλήτεον.

EUR. Alc. 1078: ῥᾶον παραιεῖν ἢ παθόντα καρτερεῖν. Tr. 472. 637: τοῦ ζῆν δὲ λυπρῶς κρεῖσσόν ἐστὶ καταθεῖν. 1225.

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

SOLON, 7: ἔργμασιν ἐν μεγάλοις πᾶσιν ἀδεῖν χαλεπόν.

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

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

Il. 2, 298. 5, 253: οὐ γάρ μοι γενναῖον 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 δεξαίμεν εἶναι ἢ ἐτέρων 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.* ἐξιοῦμεν 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 ἀύχμων . . . ὁ Ζεὺς ταμίης ἐστίν, ISOC. 11, 13; *Zeus is the dispenser of showers and droughts.* ἐπεὶ οὗτοί γε φανερά ἐστι . . . διαφθορὰ τῶν συγγυνομένων, PLATO, Meno, 91 C; *Since these fellows are a manifest ruin of those who go with them.*

ISOC. 11, 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: ἀσημάτων δὲ θύσαντι θάνατος ἢ ζημὴ ἐπικέεται.

PIND. P. 1, 88: πολλῶν ταμίης 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 . . . θεράπων γέγονεν ὁ Ἔρως, PLATO, Conv. 203 C; *Eros is the man-servant (valet) of Aphrodite.* οὐ γὰρ ἐστὶν ἐν γένει σοὶ ἢ ἀνθρώπος, οὐδὲ 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) καλοῦμεν. Tim. 22 D: ἡμῖν δὲ ὁ Νείλος . . . σωτήρ.¹

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

HDT. 1, 7: Ἄγρων . . . βασιλεὺς ἐγένετο Σαρδίων, *Agron became King of Sardis.* 1, 205: ἦν δὲ . . . γυνὴ τῶν Μασσαγετῶν βασιλεῖα.

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 . . . κυβιστῶν 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 θράσος 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: αἶρεῖ τὰ τόξα ταῦτα τὴν Τροίαν μόνα.

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

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

THEOGN. 171-2: οὐ τοι ἄτερ θεῶν | γίνεται ἀνθρώποις οὐτ' 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 λῦτο γούνατα. 5, 297: καὶ τότε Ὀδυσσεύς λῦτο γούνατα.

Il. 10, 252: ἄστρα δὲ δὴ προβέβηκε. 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.

ἔσσε w. dual: HOM. Od. 4, [662]. II. 1, 104: ἔσσε δέ οἱ πυρὶ λαμπε-
τάωντι εἰκτην. 17, 679–80.

ἔσσε w. plural: HOM. II. 1, 200: δεινὸν δέ οἱ ἔσσε φάανθεν. 19, 16–7.

ἔσσε w. sing.: HOM. Od. 6, 131–2: ἐν δέ οἱ ἔσσε | 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 μειράκια . . . τὴν αὐτὴν ἐμοὶ γνώμην ἔσχεν, ἀλλ' ἐμὲ μὲν ἐπῆνε-
σαν . . . 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 μειράκια τὰ πᾶσι παραγεγεννημένα τούτοις τὴν
αὐτὴν ἐμοὶ γνώμην ἔσχεν, ἀλλ' ἐμὲ μὲν ἐπῆνεσαν ὡς διειλεγμένον τε νεαρῶτερος
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 μειράκια τάδε πρὸς ἀλλήλους οἴκοι διαλεγό-
μενοι θαμὰ ἐπιμέμνηται 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 λαόντων τὰ ὀνόματα εἰς

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

XEN. Cyr. 2, 3, 9: ὥσπερ γε καὶ τᾶλλα ζῶα ἐπίστανται τινα μάχην ἕκαστα . . . καὶ φυλάττεσθαι γ', ἔφη, ἅπαντα ταῦτα ἐπίστανται. 5, 1, 14: τὰ μοχθηρὰ ἀνθρώπια πασῶν οἶμαι τῶν ἐπιθυμιῶν ἀκρατῆ ἐστὶ, κᾶπειτα 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 Ἴπποκράτους . . . 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 . . . ἐτύγχανον ὄντα, *The Karneia happened to be holding,* but HDT. 7, 206: Κάρνεια γὰρ σφι ἦν ἐμποδῶν. 6, 13, 1: ἐπιθυμίᾳ μὲν ἐλάχιστα κατορθοῦνται, προνοία δὲ πλείστα.

HDT. 4, 149: τοῖσι δὲ ἐν τῇ φυλῇ ταύτῃ ἀνδράσι οὐ γὰρ ὑπέμειναν τὰ τέκνα, ἰδρύσαντο . . . ἰρὸν· καὶ μετὰ τοῦτο ὑπέμειναν.

AR. Ach. 805-809: ἐνεγκάτω τις ἔνδοθεν τῶν ἰσχάδων | τοῖς χοιριδίσιον. ἄρα τρώξονται; βαβαί, | οἷον ῥοθιάζουσ', ὦ πολυτίμηθ' Ἡράκλεις. | ποδιπὰ τὰ χοιρῖ; ὡς Τραγασαῖα φαίνεται (note sing.). | ἀλλ' ὅστι πάσας κατέτραγον τὰς ἰσχάδας. |

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 Ἴφικλία, *Which waters reared him and Iphikles.*

HOM. See remark on HOMER, 97. Od. 4, 132: χρυσῶ δ' ἐπι χεῖλεα κεκράαντο. *Ibid.* 417-8: ὄσ' ἐπὶ γαίαν | ἐρπετὰ γίγνονται. 437: πάντα δ' ἔσαν (sc. τὰ δέρματα) νεόδαρτα.

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 | ἠνία 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 ἓν 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 δέ 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.

ἑπιδικασάμεθα ἄμφω, AND. I, 120; *We laid our claims* (to the heiresses), *both of us*. νῶ καταβάντε εἰς τὸ Νυμφῶν νᾶμα . . . ἠκούσαμεν λόγων, οἱ 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' ἱππικοῖς ἐπὶ ζυγοῖς | σταθόντ' 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 . . . ἀλλήλου διὰ τε τοῦ ἔρωτος καὶ ἕξω γενομένου διαίουσι.

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: γαίαν δ' ὀδᾶξ ἐλόντες 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 | αἰτοκτονοῦντε τῷ талаипώρω μόρον | κοινὸν κατειργάσαντ' ἐπαλλήλου χερσίν, *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 | δοῖω ἀπρωρεῦντ(ο).

HOM. Od. 4, 20-2: τῷ δ' αὐτ' ἐν προθύροισι δόμων . . . στήσαν.

IL. I, 321: τῷ οἱ ἔσαν κήρυκε καὶ ὀρηρῶ θεράποντε. 16, 218: δὺ' ἀνέρε θωρήσσαντο, *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 ἴδοιεν καὶ νῶ καθάπερ τοὺς πολλοὺς ἐν μεσημβρία μὴ διαλεγόμενους, ἀλλὰ νυστάζοντας.

108. DUAL GENITIVE ABSOLUTE WITH PLURAL PARTICIPLE.

DEM. 24, 9: δικαστηρίοιεν δυοῖν . . . ἐψηφισμένων. [50], 20: ἐπιτετριηραρχημένων ἤδη μοι δυοῖν μηνοῖν.

109. DUAL SUBJECT AND PLURAL PREDICATE ADJECTIVE.

ISOC. 12, 156: εἰ γὰρ τις φαίη τὸ πόλει 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 elsewhere¹).

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

ἔξ ἧς αὐτῷ ἐγιγένεσθην 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 δὲ τράπεζαι ἐν τῷ πρόσθεν τῶν τριάκοντα ἐκείσθην, *Two tables had been placed (= stood) in front of the Thirty.*

PLATO, Rpb. 478 A-B: εἶπερ . . . δυνάμεις . . . ἀμφοτέραι ἔστων.

HOM. II. 4, 27: καμέτην δέ μοι ἵπποι. 9, 198: οἱ (Aias and Odysseus) μοι σκυζομένῳ περ' Ἀχαιῶν φίλτατοι ἔστων. 23, 392-3. 417-8 = 446-7.

111. Even here the plural is the rule.

καὶ τὰς εἰσφοράς εἰσενεγόχασιν 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 δὴ Λαμψάκῳ τινὲς 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 χρῶνται μὲν αὐτῇ, σπανίᾳ 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 τινὰς ἐμιοῦντο τοῖν χερσῶν ἐπικλίνοντε καὶ μάλ' ἔσπουδακότε.

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

¹ See Keck, Über den Dual bei den Griechischen Rednern, Würzburg, 1882, p. 14.

² For entire subject, see Hasse, Der Dualis im Attischen, Leipzig, 1893.

HOM. II. 5, 487-8: μή πως, ὡς ἀψίσι λίνου ἀλόντε πανάγρου, | ἀνδράσι δυσ-
μενέεσσιν ἔλωρ καὶ κύρμα γένησθε. 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 ἐφαίνεσθην, 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.

ἐσμέν 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.

ἔγχευαν . . . δύο ὅτε Μεδοντιάδα . . . καὶ ξυμφέειπεν, LVS. fr. 4 (Scheibe).
καὶ ὅτε παιδία ἤστην καὶ εὐδὲς γενόμενοι ἠπίστασθε; PLATO, Euthyd. 294 E.
ἵππους δ' Ἀτρείδαο κίχάνετε, μηδὲ λίπησθον, HOM. II. 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

ἀς. Mem. 1, 4, 2: ἔστιν οὔστινας; *Ibid.* 2, 3, 6: ἢ ἔστιν οἷς καὶ πάνν ἀρέσκει; Vect. 3, 11: ἔστι δὲ ἀς . . . πόλεις.

THUC. 3, 92, 5: πλὴν Ἴωνων καὶ Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἐθνῶν, *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 [μναί] 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. 1, 145: γεγένηται (?) (vid. Blass² ad loc.).

PLATO, Conv. 188 B: πάχναι καὶ χάλασαι καὶ ἐρυσίβαι . . . γίγνεται (all MSS.). Gorg. 500 D: εἰ ἔστι τοῦτω διττῶ 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, ἀμαζαί is not the subject of ἔν' ἀντὶ τείχους ἦ. 4, 26, 5: αἴτιον δὲ ἦν οἱ Λακεδαιμόνιοι προειπόντες. Here the sing. is due to attraction of predicate (see 124 and 126). 8, 9, 3 (see 124 and 126).

HDT. 1, 26: ἔστι δὲ . . . ἑπτὰ στάδιοι. 7, 34: ἔστι δὲ ἑπτὰ στάδιοι ἐξ Ἀβύδου ἐς τὴν ἀπαντίον, *It is seven stadia from Abydos to the opposite shore.*

AR. Vesp. 58 ff.: ἡμῖν γὰρ οὐκ ἔστ' ὅστε κάρν' ἐκ φορμιδος | δοῦλω διαρριπτοῦντε τοῖς θεωμένοις, κτέ. *For we have no such thing as a brace of servants, etc.*

EUR. Bacch. 1350: αἰαί, δέδοκται, πρέσβν, τλήμονες φυγαί, *It is decreed—decreed is bitter exile.* Hel. 1358–61: μέγα τοι δύνатаι νεβρῶν | παμποικιοι στολίδες | κισσοῦ τε στεφθεῖσα χλόα | νάρθηκας εἰς ἱεροῦς, *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 ἰδρῶι νωλεμές αἰεὶ | γούνατά τε κνήμαί τε πόδες θ' ὑπένερθεν ἐκάστου | χεῖρες τ' ὀφθαλμοὶ τε παλάσσετε 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 ἠγοῦνται 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 βασιλέα.

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' Ἀχαιῶδες λέως. *Ibid.* 577-9: Τροίαν ἐλόντες . . . Ἀργείων στόλος . . . λάφυρα . . . ἐπασσάλευσαν.

PIND. P. 2, 46-7: ἐκ δ' ἐγένοντο στρατὸς | θαυμαστός.

HOM. Il. 2, 278: ὡς φάσαν ἡ πληθύς. 15, 304-5: αὐτὰρ ὀπίσσω | ἡ πληθύς ἐπὶ νῆας Ἀχαιῶν ἀπονέοντο. Cf. 17, 755-7: ὡς τε ψαρῶν νέφος ἔρχεται ἠὲ κολοῖαν, | οὐλον κεκλήγοντες, ὅτε προῖδωσιν ἰόντα | κίρκον. 23, 156-7: Ἀτρεΐδῃ, σοὶ γάρ τε μάλιστα γὰ λαὸς Ἀχαιῶν | πείσονται μύθοισι.

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 . . . ἐψηφίστατο, *et saepe.*

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 ἐάσει 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 ὥρμησεν, *The army rushed to the wall.* 3, 72, 3: ὁ μὲν δῆμος ἐς τὴν ἀκρόπολιν καταφεύγει . . . καὶ τὸν Ἰλλυαῖκὸν λιμένα εἶχον, *The people flee to the citadel and they held the Hyllaeae 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 θέαν ἦκεν ὡς ἐπὶ ἀξιώχρεων καὶ ἀπιστων διάνοιαν.

SOPH. Ant. 733. O. C. 741-2: πᾶς σε Καδμείων λεῶς | καλεῖ δικαίως.
Tr. 194-5.

AESCHYL. Pers. 127-8: λεῶς σμήνος ὡς ἐκκλέλοιπεν.

PIND. N. 7, 23-4: τυφλὸν δ' ἔχει | ἦτορ ὄμιλος ἀνδρῶν ὁ πλείστος. 9, 21: φαινομένην δ' ἄρ' ἐς ἄταν σπεῦδεν ὄμιλος ἰκέσθαι.

HOM. Il. 2, 99: σπουδῇ δ' ἔξετο λαός. 17, 723-4: ἐπὶ δ' ἴαχε λαὸς ὅπισθε | Τρωικός, ὡς εἶδοντο κτέ. 17, 755 (120). 18, 603-4: πολλὸς δ' ἡμερόεντα χορὸν περιστάθ' 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' ἡ μιὰ καὶ ἀναιδὴς αὕτη κεφαλὴ, ἐξεληλυθὼς κτέ.

AESCHIN. 3, 133: Θῆβαι, πόλις ἀστυγείτων, . . . περὶ τῶν ὄλων οὐκ ὀρθῶς βουλευσάμενοι, ἀλλὰ . . . κτησάμενοι.

PLATO, Lach. 180 E: τὰ γὰρ μειράκια τὰδε πρὸς ἀλλήλους οἴκοι διαλεγόμενοι θαμὰ ἐπιμέμηνηται Σωκράτους (see 102). Cf. Phaedr. 239 A: οὔτε δὴ κρείττω οὔτε ἰσοῦμενον ἑκὼν ἐραστὴς παιδικὰ ἀνέξεται, ἤττω δὲ καὶ ὑποδέεστερον αἰεὶ ἀπεργάζεται. *Ibid.* 240 A: ἄγαμον, ἀπαιδα, δοικον ὃ τι πλείστον χρόνον παιδικὰ ἐραστὴς εὔξαιτ' ἂν γενέσθαι.

XEN. Hell. 1, 4, 13 (see above).

THUC. 3, 2, 1: Λέσβος πλὴν Μηθύμνης ἀπίστη ἀπ' Ἀθηναίων, βουληθέντες 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 ἦδη, τὰ δὲ περὶ τῶν ἐν ἀφανεί δεδιότας μὴ πάθωσι.

AR. Vesp. 594-5: κὰν τῷ δήμῳ γνώμην οὐδεὶς πόποσ' ἐνίκησεν, εἴαν μὴ | εἶπη τὰ δικαστήρι' ἀφείναι πρῶτιστα 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 Τηλεμάχιοι 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) αὐθροῦντες διάγειν ἡγούμεθα πρεπόντως, χαίροντες κτέ. Cf. Phileb. 45 E: τὸ δὲ τῶν ἀφρόνων τε καὶ ὑβριστῶν (opposed to τοὺς μὲν σώφρονας) μέχρι μανίας ἢ σφοδρὰ ἡδονὴ κατέχουσα περιβοήτους ἀπεργάζεται. Rpb. 563 C: τὸ μὲν γὰρ τῶν θηρίων . . . ὄσφ' ἐλευθερώτερὰ ἐστὶν ἐνταῦθα ἢ ἐν ἄλλῃ, οὐκ ἂν τις πείθοιτο ἄπειρος.

SOPH. Ph. 497-9: ἀλλ' ἢ τέθνηκεν, ἢ τὰ τῶν διακόνων, | ὡς εἰκός, οἶμαι, τοῦ μὲν ἐν συμκρῶ μέρος | ποιούμενοι τὸν οἶκαδ' ἤπειγον 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. II, 90-1: ἦλθε δ' ἐπι ψυχῇ Θηβαίου Τειρεσίαο, | χρύσειον σκήπτρον ἔχων. 16, 476-7: μείδησεν δ' ἱερὴ ἰς Τηλεμάχιο | ἐς πατέρ' ὀφθαλμοῖσιν ἰδῶν.

II. II, 690: ἐλθὼν γάρ ῥ' ἐκάκωσε βίῃ Ἡρακλεΐη. 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. I, 10, 1; *Mycenae was a small affair.* ἦ τε προῖξ ὀγδοήκοντα μναὶ γενήσονται, DEM. 31, 7: *The dowry will amount to eighty minae.* ὑπέβητο τὰς θυγατέρας (sc. Ἀπολλοφάνους) παιδί' ὄντ' εἰς Ὀλυνθον, 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 . . . σημεῖόν ἐστι.

PLATO, Legg. 732 E: ἔστι δὴ φύσει ἀνθρώπειον μάλιστα ἡδοναὶ καὶ λύπαι καὶ ἐπιθυμίαι. *Ibid.* 735 E: τοὺς γὰρ μέγιστα ἐξημαρτηκότας, ἀνάτους δὲ ὄντας, μεγίστην δὲ οὖσαν βλάβην πόλεως. Meno, 91 C (93). Prot. 359 D: ἐπειδὴ τὸ ἦττω εἶναι ἑαυτοῦ εὐρέθη ἀμαθία οὖσα. Tim. 56 D-E: τὰ δὲ αἲρος τμήματα ἐξ ἑνὸς μέρους διαλυθέντος δύ' ἂν γενοίασθην σώματα πυρός, *The divisions of air from one particle when broken up may become two corpuscles of fire.*

THUC. I, 10, 1 (see above). 4, 26, 5: αἴτιον δὲ ἦν οἱ Λακεδαιμόνιοι προειπόντες. 5, 4, 4: καταλαμβάνουσι καὶ Βρικιννίας, ὃν ἔρυμα ἐν τῇ Λεοντίνῃ. 8, 9, 3: αἴτιον δ' ἐγένετο τῆς ἀποστολῆς τῶν νεῶν οἱ μὲν πολλοὶ τῶν Χίων οὐκ εἰδότες τὰ πρασσόμενα κτέ.

HDT. I, 93: ἡ μὲν δὴ περίοδος τοῦ σήματος εἰσὶ στάδιοι ἕξ καὶ δύο πλέθρα. I, 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 ἑτεῖά ἐστι, *Three human generations are one hundred years.* 3,

108: ἡ δὲ δὴ λείαινα ἐδν ἰσχυρότατον καὶ θρασύτατον ἀπαξ ἐν τῷ βίῳ τίκειται ἐν. 6, 112: ἦσαν δὲ στάδιοι οὐκ ἐλάσσονες τὸ μεταίχιμιον αὐτῶν ἢ ὀκτώ.

EUR. Hec. 123-4: τὼ Θησείδα 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. AN. 1, 8, 9: πάντες δ' οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο. CONN. 4, 44: καὶ μὴν καὶ τὸ ἀβρότατόν γε κτήμα τὴν σχολὴν αἰεὶ ὁρᾷτε 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 ἀξίος εἶναι.

HOM. II. 16, 264-5: οἱ δ' ἄλκιμον ἦτορ ἔχοντες | πρόσω 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 εἰρήνη, μηδ' ὡς συμφέρον.

PLATO, Gorg. 506 E: τάξει ἄρα τεταγμένον καὶ κεκοσμημένον ἐστὶν ἡ ἀρετὴ ἕκαστου; Legg. 663 E: καλὸν μὲν ἢ ἀλήθεια, ὦ ξένη, καὶ μόνιμον. *Ibid.* 732 E: ἔστι δὴ φύσει ἀνθρώπειον μάλιστα ἡδοναὶ καὶ λύπαι καὶ ἐπιθυμῖαι. Rpb. 368 E: οὐκοῦν μείζον πόλις ἐνὸς ἀνδρός;

XEN. Mem. 2, 3, 1: χρησιμώτερον νομίζουσι χρήματα ἢ ἀδελφούς. 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 οἱ νοσοῦντες ἀπορίας ὕπο. *Ibid.* 772: δεινὸν οἱ πολλοὶ, πανούργους ὅταν ἔχωσι προστάτας. Suppl. 508: σφαλερὸν ἡγεμῶν θρασύς.

SOPH. O. C. 592: ὁ μῶρε, θυμὸς δ' ἐν κακοῖς οὐ ξύμφορον.

PIND. fr. 110 Bgk.⁴: γλυκὺ δ' ἀπείρουσι πόλεμος, *A sweet thing is war to those that have not tried it.*

HOM. II. 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 ἀρετή, 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 Ἀλικαρνησέος ἱστορίας ἀπόδεξις ἦδε, *This is the setting forth of the research of Herodotus.*

SOPH. Ph. 1-2: ἀκτὴ μὲν ἦδε . . . | Δήμου.

HOM. II. 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 γυναῖκας διαφθεῖρειν), *This is his trade.*

PLATO. Cf. Euthyphr. 2 A: οὔτοι δὲ Ἀθηναῖοί γε, ὧ Εὐθύφρον, 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 prephense* (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: θαυμάζω δ' . . . εἰ νομίζει τοῦτο 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) πηγή 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' ἀρ' ἦν ἡ ἰσηγορία. Cf. Mem. 3, 11, 6: ὁ τι ἂν ἐνταῦθα ἐμπέση, τούτῳ τροφῆ χρῶνται.

130. DIFFERENCE BETWEEN τί AND τίς 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 . . . ἔδηλόν 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' ἐστὶν, 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: ὁ τι δὲ ποτε ὁ σοφιστής ἐστι, θαυμάζοιμ' ἂν εἰ οἶσα.

XEN. Mem. I, 2, 43: ταῦτα τί ἐστί; . . . καὶ ταῦτα νόμος ἐστί; . . . καὶ ταῦτα νόμος καλεῖται.

131. τίς:

PLATO, Gorg. 448 E: ἀλλ' οὐδεὶς ἠρώτα ποία τις εἶη ἡ Γοργίου τέχνη, ἀλλὰ τίς καὶ ὄντινα δέοι καλεῖν τὸν Γοργίαν. *Ibid.* 449 A: εἰπέ τίς ἡ τέχνη καὶ τίνα Γοργίαν καλεῖν χρὴ ἡμᾶς. Phaedr. 278 E: Ἴσοκράτη τὸν καλόν, φ' τί ἀπαγγελεῖς, ὦ Σώκρατες; τίν' αὐτὸν φήσομεν εἶναι;

132. τί INSTEAD OF τίνα.—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, 1, 22: ἡμῖν ταῦτά δοκεῖ ἄπερ καὶ βασιλεῖ. Τί οὖν ταῦτά ἐστιν; ἔφη ὁ Φαλίνοσ.

133. τίνα:

DEM. 18, 246: ἀλλὰ μὴν ὄν γ' ἂν ὁ ῥήτωρ ὑπεύθυνος εἴη, πᾶσαν ἐξέτασιν λαμβάνετε· οὐ παραιτοῦμαι. τίν' 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 ὢν 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 ὢν 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 θυμασιώτατος (sc. ὁ Πόντος). Cf. 6, 37: πίτυς μούνη πάντων δενδρέων ἐκκοπέισα βλαστὸν οὐδένα μετείε, *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 ὀμαρτήσειεν, ἐλαφρότατος πετηνῶν.

135. *Superlative Predicate agreeing with the Genitive:*

ὁ δὲ παῖς πάντων θηρίων ἐστὶ δυσμεταχειριστότατον, 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 ἐγὼ 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 στείρος οὖσα μόσχος οὐκ ἀνέξεται | τίκτοντας ἄλλους, οὐκ ἔχουσ' αὐτὴ τέκνα.

SOPH. El. 770-1: δεινὸν τὸ τίκειν ἐστίν· οὐδὲ γὰρ κακῶς | πάσχοντι μῖσος ὢν τέκη προσγιγνεται, *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*

δorne. Tr. 151-2: τόρ' (sc. [ἴσαν] τις ἀντὶ παρθένου γυνῆ | κληθῆ κτέ., vv. 148-9)
 ἄν τις εἰσίδοιτο, τὴν αὐτοῦ σκοπῶν | πράξιεν, 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 ἔββα,
 LYS. I, 11; *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*). *ἀγεί* (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 κριτῆς. *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 . . . τουτουοὶ κριτὰς ἠξιώσατε γενέσθαι, τῶν δὲ ἔργων αἰτοὶ δικασταὶ ἐγένεσθε, *et sim. alid.*

PLATO, CONV. 218 C: σὺ ἐμοὶ δοκεῖς, ἦν δ' ἐγώ, ἐμοῦ ἐραστῆς ἀξίως γεγενέσθαι μόνος. Legg. 872 C: εἰάν τις δούλον κτείνη μηδὲν ἀδικοῦντα, φόβῳ δέ, μὴ μνηυτῆς αἰσχρῶν 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: μνηυτῆς γίνεσθαι. 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. alid.*

AR. Ran. 1152: σωτήρ γενοῦ μοι. 1191: ἴνα μὴ ἔκτραφεὶς γένοιτο τοῦ πατρὸς φονεύς.

EUR. Cf. [Rhes.] 167: σὺ δ' ἀλλὰ γήμας Πριαμίδων γαμβρὸς γενοῦ.

SOPH. Ai. 1092 (61). O. C. 582: ὅταν . . . σὺ μου ταφεὺς γένῃ.

AESCHYL. Ag. 224-5: ἔλα δ' οὖν | θυτήρ 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 ῥυτήρα γενέσθαι.

Il. 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 ελαύνω, *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 δίδοναι, δίνειν, ελαύνειν and cpd., ἐπέγειν, ἔχειν and cpd., ἰέναι and cpd., ἀνακαλύπτειν, κεύθειν, cpd. of κλίνειν, cpd. of λαμβάνειν, cpd. of λείπειν, cpd. of μιγνύναι, μινύθειν, νικᾶν, νομᾶν and cpd., οἰκεῖν, ὄρμαιν 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.* ἐξίησι δὲ . . . Ἀχερουσία λίμνη ἐς θάλασσαν· διὰ δὲ τῆς Θεσπρωτιδὸς Ἀχέρων ποταμὸς βίων 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 Παγασάς.

PLATO, Phaedr. 228 E: παῦε. *Ibid.* 229 A: πρόσαγε δῆ. *Ibid.* 229 B: προάγοις ἄν.

XEN. Cyr. 1, 4, 20 (see above). *Ibid.*: ὁ Κουαξάρης 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 πέτρων τείνει . . . τεταμένον τὸν αὐτὸν τρόπον κτέ.

AR. Eq. 243: οὐκ ἐλάτε 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 δόμων ὑπὲρ ἀκροτάτων | φαίνουσί τινες δαίμονες ἢ θεῶν | τῶν οὐρανίων.

SOPH. El. 1435: ἦ νοεῖς ἔπειγε νῦν. O. R. 967-8: ὁ δὲ θανὼν | κεύθει κάτω δὴ γῆς.

HES. O. et D. 244: μινύθουσι δὲ οἴκοι. Sc. 449: ἀλλ' ἄγε παῦε μάχης.

HOM. Od. 7, 130: ἡ δ' (sc. κρήνη) ἐτέρωθεν ὑπ' αὐλῆς οὐδὸν ἴησιν. II, 239: δεσ πολὺ κάλλιστος ποταμῶν ἐπὶ γαίαν ἴησιν.

Il. 12, 268: νεῖκεον, ὄν τινα πάγχυ μάχης μεθιέντα ἴδοιεν. 23, 758-9: ὄκα δ' ἔπειτα | ἔκφερ' Ὀϊλιάδης.

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*; *χαλεπὸ 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 βουλή ἔθισε (sc. αὐτούς), XEN. Hell. 1, 7, 3; *The senate put them in jail*.

LYS. 12, 23: τὸν ἀδελφὸν γάρ μου, ὥσπερ καὶ πρότερον εἶπον, Ἐρατοσθένης ἀπέκτεινεν (Polemarchos drank the cup at the command of the Thirty, *l. c.* § 17).

PLATO, Meno, 94 C: Θουκυδίδης αὐτὸν δύο υἱεῖς ἔθρεψε . . . καὶ τούτους ἐπαίδευσεν τά τε ἄλλα εὖ καὶ ἐπάλαισαν κάλλιστα Ἀθηναίων, *et sim. alib.*

XEN. An. 1, 4, 10: Κύρος 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 . . . ἀποταμῆν 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 ἀπάγξασθαι, *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: λουῖσθαι ἐν βαλανείῳ.

PLATO, Phaedo, 116 B (see above).

XEN. Cyr. 3, 1, 25: οἱ μὲν ῥιπτοῦντες ἑαυτοῦς, 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 ὅτου γὰρ ῥύπτομαι, *I scour myself*. Av. 1163: ἀπονίψομαι, *I'll wash myself*, i. e. *my hands*. Thesm. 230: ποῖ στρέφεις; fr. 2, 1100, 9: ἀλλ' ἀρτίως κατέλιπον αὐτὴν σμωμένην | ἐν τῇ πύελῳ.

PIND. O. 7, 15: ἄνδρα παρ' Ἀλφειῷ στεφανώσαμενον. *Ibid.* 80-1: τῶν ἄνθεσι Διαγόρας | ἐστεφανώσατο δῖς. 12, 17: στεφανώσαμενος.

SAPPHO, fr. 62: καττύπτεσθε κόραι.

SIMON. AM. 16: κήλειφόμεν μύροισι καὶ θνώμασιν.

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; *Drunkenness and sleep I guard against like an ambush.* (φυλάττω = *keep guard, mount guard over.*)

LYCURG. 85: οὐδ(ὲ) . . . τὴν θρεψαμένην . . . τοῖς πολεμίοις παρέδοσαν, *Nor did they surrender to the enemy the country that reared them for herself.*

DEM. 20, 17: ἥς ἂν τιως πολιτείας τὸ κομίζεσθαι τοὺς εὖνους τοῖς καθεστῶσι χάριν ἐξέλης, οὐ μικρὰν φυλακὴν αὐτῶν ταύτην ἀφηρηκῶς ἔσει.

XEN. Hiero, 6, 3 (see above). [R. A.] 1, 1: εἰ διασφύζονται τὴν πολιτείαν, *Excellently well do they preserve their form of government.*

HDT. 2, 121: μνημόσυνα ἐλίπετο τὰ προπύλαια. 3, 79: σπασάμενοι δὲ τὰ ἔγχειριδια. 7, 119: ἀπελαύνσκον, λείποντες οὐδὲν ἀλλὰ φερόμενοι.

AR. Ach. 51-2: ἐμοὶ δ' ἐπέτρεψαν οἱ θεοὶ | σπονδὰς ποιείσθαι πρὸς Λακεδαιμονίους μόνῃ, *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 μόνῃ.

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?* It. 44: ἡ δὲ (sc. γαῖα) τίκτεται βροτοῖς | μῆλων 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: ἄρα νοτὸν γὰρ νίκας ἀπὸ παγκρατίου | τρεῖς.

HOM. Il. 4, 529-30: ἐκ δ' ὄβριμον ἔγχος | ἐσπάσατο στέρνοιον, *From out the breast he plucked the ponderous spear,* and similarly 5, 621: ἐσπάσατο, 7, 255: ἐκσπασαμένω, and 13, 510: ἐσπάσατο; but the active is used 5, 859; 6, 65; 12, 395; and 13, 178 (see 148). 11, 802-3: ρεία δὲ κ' ἀκμήτες κεκμηότας ἄνδρας ἀντῆ | ὤσαισθε πρὸς ἄστου νεῶν ἄπο καὶ κλισιάων, and similarly 5, 691; 8, 295; 15, 418; 16, 592; 655; but 16, 44-5: ρεία δὲ κ' ἀκμήτες κεκμηότας ἄνδρας ἀντῆ | ὤσαιμεν πρὸς ἄστου 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, *ιδέσθαι* occurs 38 times over against the 19 instances of *ιδέειν* or *ιδεῖν*. 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 *ιδῶν* 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 νείεις διδάσκουσι ἢ διδασκάλων ἔχεται, with which compare *ibid.* 325 D: οἱ ἀγαθοὶ ἄνδρες . . . τὰ μὲν ἄλλα διδάσκονται τοὺς νείεις . . . τὰ μὲν ἄλλα ἄρα τοὺς νείεις 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 πρότοι Ἑλλήνων μαθόντες παρὰ Πελασγῶν ἐποίησαντο. 2, 143: ἀρχιερεὺς γὰρ ἕκαστος αὐτόθι ἰστᾶ (v. l. ἰσταται) ἐπὶ τῆς ἑωντοῦ ζῆσι εἰκόνα ἑωντοῦ.

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: ὀφείλει δ' ἔτι . . . θαμὰ μὲν Ἴσθμιάδων δρέπεσθαι κάλλιστον ἄωτον . . . Τιμονόου παῖδ(α).

HOM. II. 5, 859: ἐκ δὲ δόρυ σπάσεν αὐτίς, *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' ἴθυσ τάφρου βαθείης ὤσαν Ἀχαιοῦς, *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 γενόμενοι 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 εἴνεκα | ὥστι ζόμεσθ' ἕκαστοσ' ἐν τῆκκλησίᾳ, *We hustle one another*; but Ach. 24–5: ὥστιοῦνται . . . ἀλλήλοισι.

SOPH. O. C. 424: ἦς (sc. μάχης) νῦν ἔχονται κάπαναίρονται 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 ἱππέα μὲν ἐδιδάξατο ἀγαθόν, PLATO, Men. 93 D; *Themistocles had his son K. taught to be a good horseman*, but *ibid.* 94 B: τούτους . . . ἱππέας 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, ἀ διδασκάλων ἔχεται.

THUC. I, 132, 2: ἐπὶ τὸν τρίποδα . . . ἤξιωσεν (sc. Παισανίας) ἐπιγράψασθαι αὐτὸς ἰδίᾳ τὸ ἐλεγείον τόδε, but § 3: τὸ μὲν οὖν ἐλεγείον οἱ Λακεδαιμόνιοι ἐξεκόλασαν εὐθύς τότε . . . καὶ ἐπέγραψαν ὀνομαστί 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 αἰεὶ 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*. βίπτει 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. [I], 15: ἔθιξε σεαυτόν. 2, 29: ἔθιξε σεαυτόν. 5, 118: ἐθίξειεν σεαυτὸν χρή.

PLATO, Legg. 861 A: ἐρωτῶμεν ἡμᾶς αὐτούς, *Let us ask ourselves*. Phaedo, 96 A: πολλάκις ἐμαυτὸν ἄνω κάτω μετέβαλλον. Theaet. 148 E.

XEN. An. I, 2, 7: ὅποτε γυμνάσαι βούλοιο 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 παρέδοσαν καὶ σφᾶς αὐτούς.

HDT. 2, 116: οὐδαμῇ ἄλλη ἀνεπόδισε ἑωυτόν (sc. Ὀμηρος). 3, 36: ἴσχε καὶ καταλάμβανε σεωυτόν.

AR. Vesp. 286-7: μηδ' οὕτως σεαυτὸν | ἔσθιε, *Stop gnawing at yourself so*. *Ibid.* 996: ἔπαιρε σαυτὸν. *Ibid.* 1213: χύτλασον σεαυτὸν, *Dumpr yourself*. Thesm. 230: ἔχ' ἀτρέμα σαυτὸν.

EUR. Alc. 188: κάρριψεν αὐτήν. *Ibid.* 250: ἔπαιρε σαυτήν. *Ibid.* 788: εὐφραϊνε σαυτὸν.

SOPH. El. 988: παῦσον δὲ σαυτήν.

ÆSCHYL. P. V. 748: ἔρριψ' ἑμαυτήν.

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*.

ÆSCHIN. 3, 233: καταλέλυκεν αὐτὸς τὴν αὐτοῦ δυναστείαν.

PLATO, Menex. 243 D: ἡμεῖς δὲ αὐτοὶ ἡμᾶς αὐτοὺς καὶ ἐνικήσαμεν 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 ἔμελλον πορίζεσθαι, LYCURG. 70; *Under cover of the night they were about to provide safety for themselves*.

LYCURG. 70 (see above).

ÆSCHIN. 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 ἰδίᾳ παλαιστρας πολλὰς.

PIND. O. 13, 53: Μῆδειαν 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
ρίνα καταμύσσουνται. 4, 75: οὐ γὰρ δὴ λούονται ὕδατι τὸ παράπαν τὸ
σῶμα.

AR. Eccl. 63: ἀλειψαμένη τὸ σῶμ' ὄλον.

SOPH. Ai. 245: κἀρα καλύμμασι κρυσάμενον.

PIND. N. 10, 44: ἐπιεσσάμενοι νῶτον μαλακαῖσι κρόκαις.

HES. Sc. 243: κατὰ δ' ἐδρύπτοντο παρειάς.

HOM. Od. 6, 224-5: ἐκ ποταμοῦ χροά νίζετο . . . ἄλμην.

Il. 18, 30-1: χερσὶ δὲ πᾶσαι | στήθεα 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 ἤτησάμην; ἔχω means *I have*, ἔχομαι, *I cling to*; ἔγημα signifies *I married, duxi (of the man)*, ἐγημάμην, *I got married, νυψι (of the woman)*; μισθῶ is *I let*, μισθοῦμαι, *I hire*. There is a long string of differences between ποιεῖν and ποιέσθαι 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 ποιέσθαι, *to make a speech (λέγειν)*; ὁδὸν ποιεῖν is *to construct a road*, ὁδὸν ποιέσθαι, *to make one's way (ὀδεύειν)*; εἰρήνην ποιῆσαι, *to bring about a peace (between two contending parties)*, εἰρήνην ποιέσθαι, *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 ποιέσθαι δικαίαν ἄμερόν 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 Σευθή ἀπέδωκεν οὔτε ἡμῖν τὰ γιγνόμενα . . . ἦν οὖν σωφρονῶμεν, ἐξόμεθα αὐτοῦ.

THUC. 1, 40, 2: ὅστις μὴ τοῖς δεξαμένοις . . . πόλεμον ἀντ' εἰρήνης ποιήσει, but 5, 17, 2: ξυνεχαρείτο ὥστε ἂ ἐκάτεροι πολέμῳ ἔσχον ἀποδόντας τὴν εἰρήνην ποιέσθαι.

HDT. 7, 42: ἐποιέετο δὲ τὴν ὁδόν. 8, 40: βουλὴν . . . ποιήσασθαι (= βουλεύσασθαι). 8, 74: τῆσι νησιὶ 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 κναφεί τριώβολον, *I paid the fuller three obols*. Lys. 1056-7: ὅστις ἂν . . . δανείσῃται . . . μὴ ἀποδῶ, but Pax, 374: δάνεισον τρεῖς δραχμάς.

AESCHYL. fr. 13: σοὶ μὲν γαμείσθαι μόρσιμον, γαμεῖν δ' ἐμοί.

ANACR. fr. 86: καὶ θάλαμος, ἐν τῷ κείνος οὐκ ἔγγημεν ἄλλ' ἐγήματο.

THEOGN. 32: ἄλλ' αἰεὶ τῶν ἀγαθῶν ἔχεο.

HOM. Od. 14, 393: ἄλλ' ἄγε νῦν ῥήτρην ποιησόμεθ(α). *Ibid.* 21, 70-1: οὐδέ τι' ἄλλην | μύθου ποιήσασθαι ἐπισχεσίην εἰδύνασθε.

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 ἱερά, ANTIPHON, 1, 17. ἀπεφέρετο ἐκ τοῦ δεσμοτηρίου τεθνώς, 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 διαφθάρηαι, 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 ἐμψύχοις . . . δεθέντα.

XEN. An. 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 πεπληγμένον.

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 κάμπτομαι, *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 νηλεί χαλκῷ.

Il. 8, 455 : πληγέντε κεραυνῷ.

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 Lacedaemonians.*

DEM. 21, 36 : ὑπὸ Πολυζήλου πληγῆναι. 21, 74 : ἐγὼ δ' ὑπ' ἐχθροῦ . . . ὑβρίζομην. [47], 15 : ἐπλήγης ὑπ' ἐμοῦ. 54, 33 : ὑφ' οὗ γε πρώτου τ' ἐπλήγην καὶ μάλισθ' ὑβρίσθην.

PLATO, CONV. 217 E : ἔτι δὲ τὸ τοῦ δηχθέντος ὑπὸ τοῦ ἔχως πάθος κάμει ἔχει.

XEN. AN. I, 3, 10 : νομίζει ὑπ' ἐμοῦ ἡδικῆσθαι.

THUC. I, 18, 1 (see above). 4, 12, 1 : ἀνεκόπη ὑπὸ τῶν Ἀθηναίων.

HDT. I, 35 : ἐξεληλαμένος . . . ὑπὸ τοῦ πατρός.

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 ἤδη.

HOM. Od. 9, 66 : Κικόνων ὑπο δρωθέντες.

Il. 13, 675-6 : δηίοοντο | λαοὶ ὑπ' 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 δεδομέναι, *Cities a gift of the king's.*

THUC. I, 20, 2 : ἐκ τῶν ξυνειδῶτων 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, Pröp. b. d. att. Redn., p. 155.

XEN. AN. I, 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 Θεμιστοκλέος χρήματα οὐκ ἔδωσαν.

AR. Nub. 1122: πρὸς ἡμῶν οἷα πείσεται κακά.

EUR. Med. 255-6: ὑβρίζομαι | πρὸς ἀνδρός, *et sim. alid.*

SOPH. El. 790: πρὸς τῆσδ' ὑβρίζῃ μητρός, *et sim. alid.*

AESCHYL. P. V. 767: ἢ πρὸς δάμαρτος ἐξανίσταται θρόνων;

PIND. O. 2, 25-6: πένθος δὲ πιτνεῖ βαρὺ | κρεσσόνων πρὸς ἀγαθῶν.

HOM. Il. 6, 56-7: ἢ σοὶ ἄριστα πεποιήται κατὰ οἶκον | πρὸς Τρώων. II, 831: τὰ σε προτὶ φασιν Ἀχιλλῆος δεδιδάχθαι.

162. **παρά**, "on the part of," chiefly with verbs of giving, taking, sending.

DEM. 21, 170: τούτοις γὰρ δὴ μέγιστα δέδονται δωρεαὶ παρ' ὑμῶν.

XEN. AN. I, 9, 1: παρὰ πάντων ὁμολογεῖται, *It is acknowledged on all sides.*

HOM. Il. 15, 121-2: ἔνθα κ' ἔτι μείζων τε καὶ ἀργαλεώτερος ἄλλος | παρ Διὸς ἀθανάτοισι χόλος καὶ μῆνις ἐτύχθη.

163. **διὰ**, *through* (of the mediator), a post-Homeric construction. Never to be confounded with *διὰ* w. acc. **δι' ἐμῆ 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 συσταθῆναι σοὶ 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. I, 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. Il. 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.* ἠνάγκασμα 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: οὐδὲ προήχθη οὐθ' ὑπὸ κέρδους οὐθ' ὑπὸ φιλοτιμίας. 20, 166: ὑπὸ τῆς... κραυγῆς καὶ βίας καὶ ἀναισχυντίας. 23, 143: ἐξεδίδοντ' ἂν ὑπὸ τοῦ ἡμετέρου ψηφίσματος. [43], 72: τί ποτ' οἴεσθ' ἡμᾶς πάσχειν ἐν τῷ παρεληλυθότι χρόνῳ ὑπὸ τούτων καὶ ὑπὸ τῆς ὕβρεως τῆς τούτων. [53], 6 (see above). 55, 30: διεφθαρμένον (masc.) ὑπὸ νόσου.

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. CONV. 2, 26: οὐ βιαζόμενοι ὑπὸ τοῦ οἴνου μεθύειν. Oec. 16, 14: οὐδαμῶς ἂν μᾶλλον ἢ ἐν ὕλῃ . . . αὐαίνοιτο 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: μεγάλου ὑπὸ κύματος ἄρθεῖς.¹

167. PERMISSIVE PASSIVE.—The passive is sometimes used in a permissive sense.

τί ποιοῦσιν; . . . οὐ καταλιπόντες τὴν χώραν . . . ἤχοντο, . . . ἄλλ' ἐπολιορκοῦντο, LYCURG. 85; *What did they do? . . . They suffered themselves to be besieged.*

LYCURG. 40: γυναῖκας . . . ἀναξίως αὐτῶν καὶ τῆς πόλεως ὀρωμένας. *Ibid.* 85 (see above).

XEN. R. L. 1, 5: ἔθηκε γάρ, αἰδεῖσθαι μὲν εἰσιόντα ὀφθῆναι, αἰδεῖσθαι δ' ἐξιόντα.

AR. Ach. 408–9: ἄλλ' ἐκκυκλήθητ'. EYP. ἄλλ' ἀδύνατον. ΔΙΚ. ἄλλ' ὄμως. | EYP. ἄλλ' ἐκκυκλήσομαι· καταβαίνειν δ' οὐ σχολή. Nub. 494: φέρ' ἴδω, τί δρᾶς, ἦν 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, *μιγήσεσθαι*, *Il.* 10, 365.

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>	βλάβομαι	βλαβήσομαι
τιμάω, <i>I honor.</i>	τιμήσομαι	τιμηθήσομαι
ώφελώ, <i>I help.</i>	ώφελήσομαι	ώφελήθησομαι
δηλώω, <i>I manifest.</i>	δηλώσεται	δηλωθήσεται

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, δεδίσεται, ἐκκαυθήσεται τὸ φθαλμῷ, τελευτῶν πάντα κακὰ παθὼν ἀνασχινδυλευθήσεται, 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 πείθων μὲν ἡμᾶς αὐτὸς ζημιώσομαι, πείσας δὲ κτέ.*

PLATO, Gorg. 521 E: *κρινούμαι γὰρ ὡς ἐν παιδίοις ἱατρὸς ἂν κρίνοιτο κατηγοροῦντος ὄψοποιού.* Rpb. 361 E–362 A (see above). Tim. 57 E: *τὸ . . . κινησόμενον . . . τοῦ κινησομένου.*

XEN. CONY. 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: *φθереῖσθαι.* 67, 3: *ὠφελήσονται.*

HDT. 3, 132: *τοὺς Αἰγυπτίους ἱητροὺς . . . μέλλοντας ἀνασκοπεῖσθαι . . . ἐρρύσατο.*

AR. Ach. 409: *ἀλλ' ἐκκυκλήσομαι* (see 167).

EUR. Andr. 708: *εἰ μὴ φθερῆ τῆσδ' ὡς τάχιστ' ἀπὸ στέγης.*

SOPH. Ai. 1154–5: *ἄνθρωπε, μὴ δρᾷ τοὺς τευθηκότας κακῶς · εἰ γὰρ ποιήσεις, ἴσθι πημανούμενος.* O. R. 272: *φθереῖσθαι.*

PIND. P. 4, 10–1: *φαμί γὰρ . . . Ἐπάφιο κόραν | ἀστῶν ρίζαν φυτεῦσεσθαι.*

HOM. Od. 1, 123: *παρ' ἄμμι φιλήσεται.*

¹ Cf. SOPH. O. C. 581–2: *ποίη (sc. χρόνῳ) γὰρ ἡ σὴ προσφορά δηλώσεται; | ὅταν θάνω γ' ὡς, where δηλώσεται is clearly aoristic, with THUC. 1, 144, 2: ἐκεῖνα . . . καὶ ἐν ἄλλῳ λόγῳ ἡμᾶ τοῖς ἔργοις δηλωθήσεται, where δηλώσεται might be justified by the plural ἔργοις.*

II. 12, 66: ὄθι τρώσεται δῖω. 14, 481: ὧδε κατακτενέεσθε καὶ ἕμ-
μες. 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; ἠράσθη, *I fell in love (was enamored)*, ἐδυνήθη, *I could (was enabled)*, ἐβουλήθη, *I would (was decided)*, ἐπορεύθη, *I proceeded (was forwarded)*.²

The following is a list of the most important of these verbs:

αἰδέσθαι, ἀμύλλασθαι, ἀρνεῖσθαι, ἄχθεσθαι, βούλεσθαι, δεῖσθαι, διαλέγεσθαι, διανοεῖσθαι, δύνασθαι, ἐναντιοῦσθαι, ἐνθυμῖσθαι, ἐννοεῖσθαι, ἐπιμελεῖσθαι, ἐρᾶν, εὐ-
λαβεῖσθαι, ἦδεσθαι, οἶεσθαι, πορεύεσθαι, προθυμῖσθαι, φιλοτιμῖσθαι.

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*; ἤρεθη, *I was chosen*. Not so, however, in Homer.

DEM. 28, 14: οὗτος δὲ καὶ μεταπεμφθῆναι φάσκων ὑπὸ τοῦ πατρός (cf. *ibid.*: εἰσελθεῖν μὲν οὐ φησιν ὡς τὸν μεταπεμφθῆμενον).

LYS. 13, 23: ἐπειδὴ . . . τοῦτο τὸ ψήφισμα ἐψηφίσθη, κατέρχονται . . . οἱ αἰ-
ρεθέντες τῶν βουλευτῶν. *Ibid.* 29: ἐψηφίσθη.

PLATO, Legg. 755 E: πρὶν . . . βουλήν ἡρῆσθαι. 770 A: ἤρηνται δὲ ἡμῖν
νομοφύλακες.

XEN. CONV. 2, 26: οὐ βιαζόμενοι (166). Mem. 3, 2, 3: βασιλεὺς αἰρεῖται
οὐχ ἵνα ἑαυτοῦ καλῶς ἐπιμέληται, ἀλλ' ἵνα κτέ. (cf. *ibid.*: στρατηγὸς αἰροῦνται).

THUC. 7, 77, 3: ἀποχρώντως ἦδη τετιμωρῆμεθα.

HDT. 1, 70: τάχα δὲ ἂν καὶ οἱ ἀποδόμενοι λέγοιεν . . . ὡς ἀπαιρεθείησαν
ὑπὸ Σαμίων [cf. *ibid.*: λέγουσι ὡς . . . Σάμιοι ἀπελοίατο αὐτόν (sc. τὸν κρητῆρα)].

AR. Nub. 758: εἴ σοι γράφοιτο . . . δίκη (cf. 1481-2: εἴτ' αὐτοὺς γραφὴν |
διωκάθω γραψάμενος).

SOPH. Ant. 1073: ἐκ σοῦ βιάζονται τάδε.

171. ACTIVE SERVING AS A PASSIVE.—Intransitive verbs of passive signification are construed as passives. So ἀποδηήσκω 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 ἱατροῦ 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 ληστῶν, 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' οὐτοὶ ἀποθνήσκουσιν ὑπ' αὐτῶν τῶν προσηκόντων.

PLATO, Apol. 35 D: ἀσεβείας φεύγοντα ὑπὸ Μελήτρου τουτουῖ. Hipp. Mai. 304 E: συμβέβηκε δὴ μοι . . . κακῶς μὲν ὑφ' ὑμῶν ἀκούειν καὶ οὐκ ἐπιζῆσθαι, 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: Ἰππαρχὸν οἴονται ὑφ' Ἀρμοδίου καὶ Ἀριστογείτονος τύραννον ὄντα ἀποθανεῖν (cf. *ibid.*: Ἰππάρχω περιτυχόντες . . . ἀπέκτειναν). 3, 58, 4: ἀποθανόντας ὑπὸ Μήδων.

HDT. 4, 125: ὀρέοντες καὶ τοὺς ὁμύρους φεύγοντας ὑπὸ Σκυθῶν καὶ τεταραγμένους. 8, 16: ὁ γὰρ Ξέρξης στρατὸς . . . αὐτὸς ὑπ' ἑωυτοῦ ἐπιπτε.

AR. Ach. 167-8: ταυτὶ περιεῖθε' . . . πάσχοντά με | . . . καὶ ταυτ' ὑπ' ἀνδρῶν βαρβάρων;

PIND. O. 2, 21: ἐσλῶν γὰρ ὑπὸ χαρμάτων πῆμα θνήσκει.

HOM. Il. 1, 242-3: εὐτ' ἂν πολλοὶ ὑφ' Ἑκτορος . . . | θνήσκοντες πίπτωσι. 3, 61: ὅς τ' εἰσιν διὰ δουρὸς ὑπ' ἀνέρος. 3, 128: ἔπασχον. 6, 74: ἀνέβησαν. 13, 796: εἰσι. 16, 519: βαρῦθει. 17, 428: πεσόντος. 616: ὄλεσε 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. 11, 22: διακεκινδυνευμένοις φαρμάκοις (*risky medicines*) χρωμένην.

ANT. 5, 75: ὄμος δ' οὐδὲν κεκινδυνεύσεται, *periclitatum erit.*

THUC. 3, 23, 5: ἡ νύξ . . . ὑπονοφομένη πολὺ τὸ ὕδωρ ἐν αὐτῇ ἐπεποιήκει, *The snowiness of the night had caused a rise in the water.*

HDT. 2, 22: εἰ ἐχίονιζε, ἕετο ἂν ταῦτα τὰ χωρία, *If there were any snow-fall, these parts would have rain on them.* 3, 10: ὕσθησαν γὰρ Θῆβαι αἱ Αἰγύπτια . . . 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' ὕόμενος.

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 ἀπειλούμαι, ἀλλ' ἤδη ἀπειλῶ ἄλλοις, XEN. CONV. 4, 31; *I am no longer threatened, but am now threatening others.* ἐρῶν τῆς γυναίκος ἀντερᾶται, *Ibid.* 8, 3; *Loving his wife, he is loved back again.*

ANTIPHON, 4 β 7: οὐ δικαίως κατηγοροῦμαι (but 2 β 10: ἀ κατηγορηταί μου).

PLATO, Euthyd. 273 C: εἰπὼν οὖν ταῦτα κατεφρονήθη ὑπ' αὐτοῖν. Lach. 181 B: ἐπαιεῖ ὑπ' ἀνδρῶν ἀξίω πιστεύεσθαι. Rpb. 556 C-D: ὅταν . . . μηδαμῆ ταύτη καταφρονῶνται οἱ πένητες ὑπὸ τῶν πλουσιῶν.

XEN. CONV. 4, 31 (see above). *Ibid.* 8, 3 (see above). Hiero, 11, 11: οὐ μόνον φιλοῖο ἄν, ἀλλὰ καὶ ἐρῶ ὑπ' ἀνθρώπων. *Ibid.* 11, 15: εὐδαιμονῶν γὰρ οὐ φθονηθήσει.

EUR. I. A. 1093-4: ἀ δ' ἀρετὰ κατόπισθεν θνατοῖς ἀμελεῖται.

SOPH. O. R. 111: ἐκφεύγει δὲ τὰ μελούμενον.

175. The verb must take the dative without an intervening outer object. So in *διδόναι πλοῦτον τοῖς Ἕλλησι*, AR. Pax, 1321, *τοῖς Ἕλλησι* cannot be turned into the subject of the passive. Rare is such a construction as *ἀναστήσαντες δὲ αὐτοὺς οἱ . . . ἐπιτετραμμένοι τὴν φυλακὴν*, THUC. 1, 126, 11, where we should expect *οἷς ἐπετέτραπτο 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 βεβοήθηται 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, . . . τῇ . . . πενίᾳ αὐτῶν ἐπικεκουρήσθαι ἄν.

THUC. 5, 49, 2: ἀτέλεγον μὴ δικαίως σφῶν καταδεδικάσθαι, *They maintained that they had not been justly condemned, but καταδεδ.* is probably middle: *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 ἐγίγνετο.

THEOGN. 1265-6: ἐγὼ δὲ . . . αἰδοῦς οὐδεμιῆς ἔτυχον.

HOM. Od. 2, 136-7: νέμεσις δέ μοι ἐξ ἀνθρώπων | ἔσσεται.

Il. 7, 409-10: φειδῶ . . . γίγνε(αι). 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 ἐμαχέσαντο, περὶ δὲ ταύτης πρὸς σφῶς αὐτοὺς 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 παιδῶν ἐφιλονικήσαμεν 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: ἐδώκαμεν 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 νίθει, PROV.; *(One) hand washes (the other) hand.* ἦλος τὸν

ἦλον, PROV.; *clavus clavum pellit*. Comp. "One star differeth from another star in glory."

PLATO, Conv. 195 B: ὅμοιον ὁμοίῳ αἰὲν πελάζει. Gorg. 510 B: ὁ ὅμοιος τῷ ὁμοίῳ. Lys. 214 B: τὸ ὅμοιον τῷ ὁμοίῳ ἀνάγκη αἰὲν φίλον εἶναι. . . δοκεῖ γὰρ ἡμῖν ὅ γε πονηρὸς τῷ πονηρῷ, ὅσῳ ἂν . . . μᾶλλον ὁμιλῆ, τοσοῦτον ἐχθίων γίγνεσθαι.¹

AR. Thesm. 955: χεῖρὶ σὺναπτε χεῖρα.

EPICARM. fr. 118 (Ahr.): ἀ δὲ χεῖρ τὰν χεῖρα νίξει.

SOPH. Ai. 522: χάρις χάριν γὰρ ἐστὶν ἢ τίκτουσ' αἰεῖ.

HES. O. et D. 25: καὶ κεραμεὺς κεραμεῖ κοτέει καὶ τέκτονι τέκτων.

HOM. Od. 17, 217-8: νῦν μὲν δὴ μάλα πάγχυ κακὸς κακὸν ἠηγάζει, | 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>	γέγραφα, <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, ἢ 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>	γεγράψεται, <i>will have been, will be written.</i>	(γραφήσεται), [γραφέισα 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 ὁρῶ, XEN. AN. I, 8, 26; *I see my man.*

190. *Universal Present:*

πάντα . . . βεῖ, 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.*

EPICHRM. fr. 117 Ahr.: νόος ὁρῆ 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 = οἷά ἐστι δεῖσθαι, comp. XEN. Oec. 7, 21. προσήκον 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 ὑμῖν 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 τούτοις.

LYS. 13, 91: ἦν ὑπάρχοντα.

PLATO, Euthyph. 10 B: οὐκ ἄρα διότι ὁρώμενόν ἐστι, διὰ τοῦτο ὁρᾶται, ἀλλὰ τοῖναντίον διότι ὁρᾶται, διὰ τοῦτο ὁρώμενον. (Here the difference between predication and action is insisted on.) Legg. 811 B: κινδυνόν φημι εἶναι φέρουσιν 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. 11 A: ὄρα δὴ . . . πρὸς τίνα (sc. λόγον) τὸν παρ' ἡμῖν ἀμφισβητεῖν (sc. μέλλεις), ἐὰν μὴ σοι κατὰ νοῦν ἦ λεγόμενος. Theat. 160 A-D (see above).

XEN. OCC. 7, 21: ἀ τῶν στεγνῶν ἔργα δεόμενά ἐστι. στεγνῶν δὲ δέεται . . . ἡ τῶν νεογνῶν τέκνων παιδοτροφία. δεόμενα = *quae egentia sunt* = *quae egent*. δέεται = *egret*. [R. A.] 2, 3: ὅποσαι δ' ἐν τῇ ἡπείρῳ εἰσὶ πόλεις ὑπὸ τῶν Ἀθηναίων ἀρχόμεναι (= ὑπήκοοι), αἱ μὲν μεγάλαι διὰ θεός ἀρχονται, αἱ δὲ μικραὶ πάννυ διὰ χρεῖαν.

THUC. 4, 109, 2: ἔστι δὲ ἀπὸ τοῦ βασιλέως διορύγματος ἔσω προῦχουσα.

HDT. 1, 57: ἦσαν οἱ Πελασγοὶ βάρβαρον γλώσσαν ἰέντες (= βαρβαρόφωνοι). 2, 61: ὅσοι δὲ Καρῶν εἰσὶ 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 (= τοῖόσδε).

AR. Thesm. 77: εἴτ' ἔστ' ἐτι ζῶν εἴτ' ἀπόλωλ' Εὐριπίδης. Ran. 35-37: κατάβα, πανούργε. καὶ γὰρ ἐγγὺς τῆς θύρας | ἦδη βαδίζων εἰμὶ τῆσδ', οἱ πρῶτά με | ἔδει τραπέσθαι. Well explained by Kock: *Auf meinem Marsche bin ich in die Nähe gekommen*. Eccl. 1093-4: οἴμοι κακοδαίμων, ἐγγὺς ἦδη τῆς θύρας | ἐλκόμενός εἰμ(ι).

SOPH. O. R. 1045: ζῶν as adj. Phil. 412: *id.*

ARCHIL. 1: εἰμὶ δ' ἐγὼ θεράπων μὲν Ἐνναλίῳ ἀνακτος, | καὶ Μουσέων ἐρατὸν 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:

ὠνούμαι, *I am trying to buy, I am bidding*. δίδωμι, *I am willing to give, I offer*. παρακρούεται . . . ὑμᾶς, DEM. 29, 1; *He tries to swindle you*. οἱ Ἐγεσταῖοι . . . ἡμᾶς ἐκφοβοῦσι, THUC. 6, 11, 2; *The Segestans are trying to frighten us*. τὸν υἱὸν κτείνει, HDT. 1, 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. 1, 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 ὠνούμενοις μὴ ὠνεῖσθαι.

ISOC. 4, 17: τὸν μὴ μόνον ἐπίδειξιν ποιούμενον (= ποιήσασθαι βουλόμενον) ἀλλὰ καὶ διαπράξασθαι τι βουλόμενον.

PLATO, Protag. 340 E: ἰώμενος μείζον τὸ νόσημα ποιῶ, *In trying to heal the disease I make it worse.*

XEN. Hiero, 11, 13: πλοῦτιζε . . . τοὺς 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: ἔρην λύουσ(α).

PIND. O. 13, 58-60: τοὶ μὲν . . . Ἑλέναν κομίζοντες, οἱ δ' ἀπὸ πάμπαν εἴργοντες. P. 4, 106: ἀγκομίζων, with note.

HOM. II. 10, 457: φβεγγομένου δ' ἄρα τοῦ γε κάρη κονίησιν 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 ἐῷ, *I suffer not*, γίνομαι, *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 . . . ἢ μενόντων . . . ἢ ἀλότων . . . τί ἢ πόλις ἢ κερδαίνει ἢ βλάπτεται; DEM. [58], 37.

LYCURG. 126: εἰ γὰρ προήσεσθε τοῦτον τὸν καιρὸν . . ., οὐκ ἔστιν ὑμῖν μετὰ ταῦτα δίκην παρ' αὐτῶν ἀδικούντων λαβεῖν: κρείττους γὰρ ἤδη γίνονται τῆς παρὰ τῶν ἀδικουμένων τιμωρίας.

DEM. [58], 37 (see above).

XEN. Cyr. 4, 6, 7: εἰ οὖν σύ με δέχη κτέ.

THUC. 1, 121, 4: μιᾷ τε νίκη ναυμαχίας κατὰ τὸ εἰκὸς ἀλίσκονται. 4, 95, 2 (see above). 6, 91, 3: εἰ αὕτη ἢ πόλις ληφθήσεται, ἔχεται καὶ ἡ πᾶσα Σικελία.

HDT. 1, 207: ἐσσωθεὶς μὲν προσαπολλύεις πᾶσαν τὴν ἀρχήν. . . νικῶν δὲ οὐ νικᾶς τοσοῦτον ὅσον εἰ κτέ. 3, 155: ἤδη . . . αἰρέομεν Βαβυλῶνα. 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 γίνεταί: οὐδέ τι νικῶντες οἱ Ἕλληνες νικῶσι, δοῦλον σὸν ἀπολέσαντες.

AR. Eq. 127: ἐνταῦθ' ἔνεστιν, αὐτὸς ὡς ἀπόλλυται.

EUR. Phoen. 884-5: σύ τ' ὦ τάλανα 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: ἡ 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 ἔλωσιν, ἴασ' ἐπὶ Μεσσήνην. 20, 99: εἶμι. 23, 106: οὐκ ἐπ' ἐκείνους ἴμεν καὶ δι' ἐκείνων ἀσθενῆ ποιεῖν αὐτὸν ζητήσομεν;

PLATO, Protag. 335 C: νῦν δὲ . . . ἐλθεῖν γὰρ ποί με δεῖ . . . εἶμι.

THUC. 2, 36, 4 (see above). 4, 85, 6: ἀλλὰ καὶ οἷς ἂν ἐπίω, ἡσσόν 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 προπάροιθεν.

Il. 3, 410: κείσε δ' ἐγὼν οὐκ εἶμι.

Optative as a future:

ANTIPHON, I, 11: ἐπειδὴ τάχιστα αὐτοῖς ἀπηγγέλθη 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 προσεδοκάτε καὶ παρὰ τῶν ἐχθρῶν λήψεσθαι δίκην.

PLATO, Phaed. 103 D: καὶ τὸ πῦρ γε αὐ προσιόντος τοῦ ψυχροῦ αὐτῷ ἢ ἰπεξιέναι (sc. δοκεῖ σοι) ἢ ἀπολείσθαι.

XEN. An. I, 3, 1: οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω.

THUC. 4, 98, 4: ἀπίεμαι. 5, 7, 3: ἐπεξιέναι. 5: ἀπίεμαι. 6, 49, 4: προσιέναι.

Participle as a future:

PLATO, Protag. 335 C: ἀνιστάμην ὡς ἀπιών.

THUC. 3, 27, 2: ὡς ἐπεξιῶν τοῖς Ἀθηναίοις.

AR. Pax, 1182: οὐ γὰρ ἦδειν ἐξιών.

196. *Optative, Infinitive, and Participle of εἶμι not future:*

ANDOC. I, 39: ἰδὼν δὲ ταῦτ' ἔφη ἐπὶ Λαύριον ἰέναι (91).

PLATO, Cratyl. 401 D: σχεδόν τι αὐ οὔτοι καθ' Ἡράκλειτον ἂν ἡγόντο τὰ ὄντα ἰέναι τε πάντα καὶ μένειν οὐδέν.

XEN. An. I, 3, 1: ὑπόπτενον γὰρ ἦδη ἐπὶ βασιλέα ἰέναι.

THUC. 5, 65, 2: ὄρων 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: ἀγαθὸν ἐπὶ δαίτας ἴασιν αὐτόματοι ἀγαθοὶ (PROV.).

HOM. Od. 4, 401: τῆμος ἄρ' ἐξ ἀλὸς εἶσι γέρον δλιος ημερητής.

Il. 2, 87: ἦτε ἔθνεα εἶσι μελισσᾶων ἀδινάων.

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, I, II; *Why, then, do we not pursue with all speed?*

XEN. Cyr. 4, I, II (see above). 12: τί οὖν . . . οὐκ ἔλθων Κναξάρη λέγεις ταῦτα;

EUR. Hipp. 1060: ὦ θεοί, τί δῆτα τοῦμόν 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.¹τί ποιοῦσιν; . . . διακατέρου, 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 πύξ καὶ ἀρπάξει 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 ὃς ἀκούσας ἐγέλασέ τε ἡρέμα καὶ φησι.

XEN. An. I, 10, 1: ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ ἡ χεὶρ ἡ δεξιὰ. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀραιοὺν οὐκέτι ἴστανται, ἀλλὰ φεύγουσι.

THUC. I, 59, 1: αἱ δὲ τριάκοντα νῆες τῶν Ἀθηναίων ἀφικνοῦνται ἐς 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 τὰλλα ἀφεισηκότα. I, 91, 2: κελεύει. I, 91, 3: ἀποστέλλουσιν . . . πέμπει. 6, 57, 3: ἔτυπτον καὶ ἀποκτείνουσιν αὐτόν. 7, 51, 2 (*ter*). 8, 10, 3: καταδιώκουσιν . . . ἀπολλάσσι . . . ὀρμίζουσι. 8, 25, 3 (*δὲς*). 8, 25, 4. 8, 55, 3 (*ter*).

HDT. I, 43: ἀκοντίζων τὸν ὕν, τοῦ μὲν ἀμαρτάνει, τυγχάνει δὲ τοῦ Κροΐσου παιδός. 45: κατοικίρει . . . λέγει. 107: διδοί (*δὲς*). 3, 4: ὃς αἰρέει μιν ἐν Λυκίῃ, ἐλὼν δὲ οὐκ ἀνήγαγε ἐς Αἴγυπτον. 3, 53: ἵνα μὴ σφι Περίανδρος ἐς τὴν χώραν ἀπίκηται, κτείνουσι τὸν νεγρίσκον. 5, 11: αἰτέει . . . αἰρέεται . . . αἰτέει.

AR. Pl. 676: ἔπειτ' ἀναβλέψας ὀρῶ τὸν ἱερέα.

EUR. H. F. 252: ὃ γῆς λοχέυμαθ' οὐδ' Ἄρης σπείρει ποτέ. I. T. 16: εἰς ἔμπυρ' ἦλθε (sc. Ἀγαμέμνων), καὶ λέγει Κάλχας τάδε.

SOPH. El. 424-5: τοιαῦτά του παρόντος, ἤνιχ' Ἥλιφ | δεῖκνυσι τοῦναρ, ἔκλυον ἐξηγουμένου. *Ibid.* 679: τὰληθὲς εἰπέ, τῷ τρόφῳ διόλλυται; O. T. 779-80: ἀνὴρ γὰρ ἐν δειπνοῖς μ' ὑπερπλησθεὶς μέθη | καλεῖ παρ' οἴνῳ, πλαστός ὡς εἶην πατρί. *Ibid.* 787: πορεύομαι. *Ibid.* 798: ἰκνούμαι. *Ibid.* 807: παῖω . . . ὡς ὀρᾶ. *Ibid.* 812: ἐκκυλίνδεται. *Ibid.* 813: κτείνω.

ÆSCHYL. P. V. 228-31: ὅπως τάχιστα τὸν πατρῶον ἐς θρόνον | καθέζετ', εὐθύς δαίμοσιν νέμει γέρα | . . . καὶ διστοιχίζετο | 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 (*ἀφέλεια*) 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, 1; *To (of) Darius and Parysatis are born two sons.* Κυαξάρης μὲν . . . τελευταῖ, ἐκδέκεται δὲ Ἀστυάγης . . . τὴν βασιλίην, HDT. I, 106; *Cyaxares dies and Astyages succeeds to the throne.* τούτου δὲ κελὸς 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 ἐνταυθ' ἐκ μειρακίου, DEM. [47], 53; *I have been living there from a boy.* κείνον γάρ, οὐδέν' ἄλλον, ἰχνεύω πάλαι, SOPH. Ai. 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: οὐπω δ' ἔτι ἐστὶν ἐπτά, 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 ἀξιούμεν 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 ἐπεῖτε ἔκτισαν τὴν νῆσον, εἰσὶ ἀλλήλοισι διάφοροι. 7, 102: τῇ Ἑλλάδι πενίη . . . αἰεὶ κοτε σύντροφός ἐστι. 8, 62: κομειύμεθα ἐς Σίριν τὴν ἐν Ἰταλίῃ, ἣ περ ἡμετέρη τέ ἐστι ἐκ παλαιοῦ ἔτι καὶ κτέ.

AR. Ach. 17: ἐξ οὗ γ' ἄρ' ῥύπτομαι (146). Vesp. 317: τήκομαι μὲν πάλαι. *Ibid.* 320: βούλομαι γε πάλαι.

EUR. H. F. 702-3: χρόνος γὰρ ἤδη δαρὸς ἐξ οὗ πέπλοισ | κοσμεῖσθε σῶμα.

SOPH. Ai. 20 (see above).

HOM. Od. 13, 377: οἱ δὲ τοὶ τρίετες μέγαρον κάτα κοιρανέουσιν.

Pl. I, 553: καὶ λήν σε πάρος γ' οὐτ' εἶρομαι οὔτε μεταλλῶ.

So in the other moods of continuance:

LYS. 17, 8: ἴσασι νῦν ἡμᾶς ἤδη τρία ἔτη ἀμφισβητοῦντας.

HDT. 8, 41: αὐτῇ δ' ἡ μελιόεσσα ἐν τῷ πρόσθε αἰεὶ χρόνῳ ἀνασιμουμένη τότε ἦν ἄψαντος.

AR. Vesp. 1074: ῥαδίως ἐγὼ διδάξω, κὰν ἄμουσος ἦ τὸ πρὶν, *Readily will I teach him e'en if he have been untrained before.*

203. PERFECT OF UNITY OF TIME.—This does not exclude the use of the perfect.

τὰ . . . Σφηττοὶ ἤδη τρία ἔτη μεμίσθωκα, LYS. 17, 5; *I have let the Sphettian property now three years.*

LYS. 9, 4: ἀφικόμενος προπέρυσιν εἰς τὴν πόλιν, οὐπω δύο μῆνας ἐπιθεδημηκῶς κατελέγην στρατιώτης. 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*; οἴχομαι, *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 . . . βασιλέα,

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 Κορινθῷ τὴν πόλιν, but 19, 221: καὶ γὰρ ταῦτ' ἀκήκο' αὐτὸν λέγειν.

ANTIPHON. Cf. 3 δ 9: εἰ δὲ αὐθέντης ἐκ τῶν λεγομένων ἐπιδείκνυται, οὐχ ἡμεῖς αὐτῷ οἱ λέγοντες αἰτιοὶ ἔσμεν, ἀλλ' ἡ πράξις τῶν ἔργων.

PLATO, Gorg. 503 C: Θεμιστοκλέα οὐκ ἀκούεις ἄνδρα ἀγαθὸν γεγνότα; 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 ἐξέλθωσιν, 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 στρατεύομεθα ἀγαθοῦς.

EUR. Hel. 134: οἴχεται θανοῦσα δῆ.

SOPH. El. 1326: ὃ πλείστα μῶροι καὶ φρενῶν τητῶμενοι. Ph. 414: ἀλλ' ἢ χούτος οἴχεται θανῶν;

PIND. P. 6, 22-3: ὄρφανίζομένῳ | Πηλεΐδα.

HOM. Od. 1, 298: ἢ οὐκ αἶεις, οἷον κλέος ἔλλαβε δῖος Ὀρέστης; 2, 118: οἶ' οὐ πῶ τιν' ἀκούομεν. 3, 86-8: ἄλλους μὲν γὰρ πάντας, ὅσοι Τρωσὶν πολέμιζον, | πευθόμεθ', ἦχι ἕκαστος ἀπώλετο λυγρῷ ὀλέθρῳ· | κείνου δ' αὐ καὶ ἄλεθρον ἀπευθέα θῆκε Κρονίων.

Imperfect Tense¹

205. The imperfect tense denotes continuance in the past. It is the tense of evolution, of vision.

τὸ παιδίον ἰβόα, 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.

εὐθύς ἐχώρει ἐπὶ τὴν Ἀρκαδίαν, XEN. Hell. 6, 5, 12; *Forthwith he proceeded on his way to Arcadia.*

LYS. 1, 17: εὐθέως ἐταραττόμην. 8, 15: εὐθύς . . . 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 εὐθέως. 13, 35: εὐθέως κρίσιν τοῖς ἀνδράσι τούτοις ἐποιοῦν ἐν τῇ βουλῇ. 21, 3: εὐθέως ἐγγυμνασιάρχουν.

XEN. An. 3, 4, 27: οἱ δὲ πολέμοι ταχὺ ἀπεπῆδων. Hell. 6, 5, 12 (see above).

THUC. 3, 49, 2: τριήρη εὐθέως 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: θάσσον ἀπεχώρουν. 5, 21, 1: εὐθέως . . . ἀφίεσαν. 5, 21, 3: κατὰ τάχος ἐπορεύετο. 6, 69, 1: ἐπῆγε τὸ στρατόπεδον εὐθέως . . . ἀναλαβόντες τὰ ὄπλα εὐθέως ἀντεπῆσαν. 7, 29, 1: εὐθέως ἀπέπεμον. 7, 69, 1: ἀντεπλήρουν τὰς ναῦς εὐθέως. 7, 84, 3: εὐθέως διεφθείροντο. 8, 12, 3: διὰ τάχους τὸν πλοῦν ἐποιοῦντο.

HDT. 1, 79: ἐποίεε κατὰ τάχος.

AR. Nub. 1357: ὁ δ' εὐθέως . . . ἔφασκε. Vesp. 355: ἴεις σαντὸν κατὰ τοῦ τείχους ταχέως.

PIND. P. 9, 38-9: μῆτιν ἔαν | εὐθέως ἀμείβετο.

HOM. Od. 9, 179: οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.

Il. 2, 52: τοὶ δ' ἠγείροντο μάλ' ὄκα.

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 πενίας οὐδὲ πολέμων ἢ πόλις ἔγεμεν, ἀλλὰ καὶ πρὸς ἀλλήλους ἡσυχίαν εἶχον καὶ πρὸς τοὺς ἄλλους ἅπαντας εἰρήνην ἤγον. παρείχον . . . διῆγον . . . ἐποιοῦν . . . ἔδοκίμαζον, ISOC. 7, 51-3, a description of the good old times. ἡ δὲ γυνὴ τοῦ βασιλέως αὐτῇ 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 ἦδη, οἱ δ' ἠγγελλον, οἱ δ' ἐβόων, οἱ δ' ἔλυνον ἴππους, 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 βούλοίτο με σῶσαι χρήματα λαβῶν: ὁ δ' ἔφασκεν, εἰ πολλὰ εἶη.

PLATO, Theaet. 143 A: καὶ ὁσάκις Ἀθήναζε ἀφικοίμην, ἐπανηρώτων τὸν Σωκράτη ὃ μὴ ἐμεμήμην, καὶ δεῦρο ἐλθὼν ἐπηνωρθούμην.

XEN. Cyr. 4, 2, 28 (see above). Hell. 2, 2, 22 (see above). *Ibid.* 2, 4, 33: ἠκόντιζον, ἔβαλλον, ἐτόξευον, ἐσφενδόνων. *Ibid.* 4, 3, 19: ἐωθούντο, ἐμάχοντο, ἀπέκτεινον, ἀπέθνησκον. *Ibid.* 6, 4, 36: εἶχετο τοῦ ῥόπτρου, 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 ἀπήγχοντο, οἱ δ' ὡς ἕκαστοι ἐδύναντο ἀνηλοῦντο.

HDT. 7, 173: ἐστρατήγεε δὲ Λακεδαιμονίων... Εὐαίνετος. 8, 137 (see above).

AR. Ach. 185: ἐγὼ δ' ἔφευγον· οἱ δ' ἐδίωκον ἀβόων. Eq. 46-8: οὗτος καταγούς τοῦ γέροντος τοὺς τρόπους, | ... | ἦ καλλ', ἐθώπευ', ἐκολάκευ', ἐξήπατα. Av. 1282: ἐκόμων, ἐπέινων, ἐρρύπων, ἐσωκράτων.

EUR. Hipp. 1194-8: ἐπήγε... εἰπόμεσθα... εἰσεβάλλομεν.

SOPH. Ai. 298-300: ἠύχενιζε... ἔσφαζε κάρραχιζε... ἠκίζεθ'.

AESCHYL. Pers. 416-26: ἔθραυον... ἔθεινον... ὑπτιοῦτο... ἐπλήθον... ἠρέσσετο... ἔπαιον, ἐρράχιζον.

PIND. P. 4, 240-1: ὄρεγον χεῖρας... ἔρεπτον... ἀγαπάζοντο.

HOM. Od. 1, 110-2: οἱ μὲν ἄρ' οἶνον ἔμισγον... οἱ δ(έ)... τραπέζας νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ δατεῦντο.

Il. 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 ἐς τὸ κατάγειον οἶκμα διατάτο ἐπ' ἕτεα τρία... τετάρτῳ δὲ ἔτει ἐφάνη τοῖσι Θρηάσι, 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 ἐσφάζονθ' 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 πλέον... 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 ὅσον οὐκ ἀπετετέλεστο, καὶ οἱ ἐν τῇ Νισαίᾳ δείσαντες... ξυνέβησαν τοῖς Ἀθηναίοις.

HDT. 1, 18-9: ἐπολέμεε ἕτεα ἕνδεκα... τῷ δὲ δωδεκάτῳ ἔτει... συνηνείχθη τι τοῖονδε γενέσθαι πρήγμα. 4, 95 (see above). 4, 158: τοῦτον οἶκεον τὸν χώρον ἐξ ἕτεα· ἐβδόμῳ δὲ σφεας ἔτει... οἱ Λιβύες... ἀνέγνωσαν ἐκλιπεῖν. 7, 191: ἡμέρας γὰρ δὴ ἐχείμαζε τρεῖς· τέλος δὲ ἔντομά τε ποιεῖντες καὶ καταεῖδοντες γόησι οἱ Μάγοι τῷ ἀνέμφ... ἔπαυσαν τετάρτῃ ἡμέρῃ.

AR. Thesm. 502-3: ἔτεραν δ' ἐγῶθ' ἢ φασκεν ὀδίνειν γυνὴ | δέχ' ἡμέρας, ἕως 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.

Il. 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 ἔτεα πλήρεια παραρτέετο στρατιὴν τε καὶ . . . , πέμπτῳ δὲ ἔτει ἀνομένῳ ἐστρατηλάτεε χειρὶ μεγάλη πλῆθεος.

HOM. Od. 10, 28 sqq.: ἐννῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ, | τῇ δεκάτῃ δ' ἦδη ἀνεφαίνετο πατρὶς ἄρουρα, | καὶ δὴ πυρπολέοντας ἐλεῦσσομεν ἐγγυὸς εὐνίας: | ἐνθ' ἐμέ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα. (Only an apparent exception. The action is interrupted by the ἐπήλυθε.)

II. 6, 174-6: ἐννῆμαρ ξείνισσε καὶ ἐννέα βοῦς ἰέρευσε. | ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος ἠώς, | καὶ τότε μιν ἐρέεινε καὶ ἦτε σῆμα ιδέσθαι. (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 Μεγάρῳις 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 ἄελαχε.

LYS. 21, 2: τὸν δὲ μετὰ χρόνον ἐτριηράρχουν ἐπὶ ἅ 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' ἐξαμαρτεῖν, ἀλλὰ περὶ τοὺς αὐτοὺς χρόνους ἐπόρθουν μὲν τὴν ἡπειρον, ὕβριζον δὲ τὰς νήσους, ἀνῆρουν 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 Ἑλλείων μὲν μέρος τι τῆς χώρας ἀφείλοντο, τὴν δὲ γῆν τὴν Κορινθίων ἔτεμον, . . . διέκισαν, . . . ἐξεπολιόρκησαν, . . . εἰσέβαλον, οὐδὲν δ' ἐπαύσαντο τοὺς μὲν ἄλλους κακῶς ποιούντες, αὐτοῖς δὲ τὴν ἡτταν τὴν ἐν Δευτέρῳις 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 ἠνώχλουν μὲν . . . ἐτόλμων . . . ἠπειλοῦν . . . ἀπέστέρουν . . . ἐπόρθουν . . . ἐξέπεμπον . . . τελευτῶντες δὲ πρὸς Φωκίας πόλεμον ἐξήνεγκαν. 5, 87: ἔσχε γὰρ διττὰς ἐπιθυμίας . . . προηρεῖτο γὰρ βασιλεῖ τε πολεμεῖν καὶ τοὺς ἐταίρους . . . 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 ὑπῆρται. ὁ δὲ Θηραμένης . . . ἐπεκαλεῖτο . . . ἡ δὲ βουλή 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 ὤμοσαν Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι Ἀθηναῖοι καὶ τοῖς ξυμμάχοις . . . ξυνητίθεντο δὲ καὶ ἐσπένδοντο Λακεδαιμονίων μὲν οἶδε . . . ἡ μὲν δὴ ἐκεχειρία αὐτῆ ἐγένετο, καὶ ξυνηῆσαν ἐν αὐτῇ περὶ τῶν μειζόνων σπονδῶν διὰ παντὸς ἐς λόγους.

HDT. 2, 162: τῶν τις Αἰγυπτίων ὄπισθε στὰς περιέθηκε οἱ κυνήην, καὶ περιτιθεῖς ἔφη ἐπὶ βασιλίῃ 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 *ἔπεμπον* the thoughts follow the motion,¹ and *ἐκέλευον* is "I gave orders," "urged."

ὁ Κροῖσος ἔπεμψε ἐς Σπάρτην ἀγγέλους . . . οἱ δὲ ἐλθόντες ἔλεγον "ἔπεμψε ἡμέας Κροῖσος κτέ.", HDT. 1, 69.

ANTIPH. 6, 27: εἰ μὲν ἐγὼ τούτων προκαλουμένων μὴ ἠθέλησα τοὺς παραγενομένους ἀποφῆναι, ἡ θεράπωντας ἐξαιτοῦσι μὴ ἠθέλον ἐκιδιδόναι . . . 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 σφετέρην ἔχοντας αὐτονομίους οἰκεῖν κτέ. τάδε μὲν ἡμῖν πατέρες οἱ ὑμέτεροι ἔδοσαν κτέ. 3, 58, 5: Πανσανίας μὲν γὰρ ἔθαπτεν αὐτοὺς νομίζων ἐν γῇ τε φιλία τιθέναι 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. 1, 69 (see above). 3, 41: διζήμενος δὲ εὕρισκε τόδε. 8, 136: Μαρδόνιος δὲ . . . μετὰ ταῦτα ἔπεμψε ἄγγελον 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 εἶη καὶ εὐεργέτης ὁ Ἀλέξανδρος ἔπεμπε . . . τοῖσι δὴ πειθόμενος ἔπεμπε.

EUR. Or. 552: πατήρ μὲν ἐφύτευσε ἐν 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, on ἔτικτε.

HOM. Od. 4, 5: τὴν μὲν Ἀχιλλῆος ῥήξηνορος νιεί πέμπεν. *Ibid.* 8: τὴν ἄρ' ὁ γ' ἔνθ' ἴπποισι καὶ ἄρμασι πέμπε νέεσθαι.

II. 2, 42 sqq.: ἔξετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυε χιτῶνα, | καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος · | ποσὶ δ' ὑπο λιπαροῖσιν ἐδήσατο καλὰ πέδιλα · | ἀμφὶ δ' ἄρ' ὁμοῖσιν βάλετο ξίφος ἀργυρόηλον, κτέ. 6, 192-3: αὐτοῦ μιν κατέρυκε, δίδου δ' ὄγε 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

ἄ (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 ἐπώλει, ISAE. 2, 28; *He was for selling the piece of ground.* οὐ παίδων ἔνεκα 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 (= ἔμελλεν ἔσεσθαι) δῆπου λόγος οὐδεὶς, ἀλλ' ἠλωκέναι παραχρῆμ' ὑπῆρχε σιωπῆ.

ISAE. 2, 28 (see above). 5, 44: ἐγίγνετο. 6, 24 (see above).

ISOC. 5, 48: μὴ κατορθώσαντες μὲν εὐθὺς ἀπώλλυντο. 10, 36: ὁ μὲν τὸν δῆμον καθίστη κύριον τῆς πολιτείας, οἱ δὲ μόνον αὐτὸν ἄρχειν ἤξιον.

LYS. 7, 32: ταῦτα δὲ πράξας . . . ἐκέρδαινον μὲν οὐδέν, ἑμαυτὸν δ' εἰς κίνδυνον καθίστην.

ANTIPHON, 2 β 3 (see above). 2 β 9: ἀλοὺς μὲν γὰρ . . . τῆς μὲν οὐσίας ἦδη ἐκοστησόμενος, τοῦ δὲ σώματος καὶ τῆς πόλεως οὐκ ἀπεστερούμην.

PLATO, Phaedr. 230 A: ἀτάρ, ὦ ἐταῖρε, . . . ἄρ' οὐ τότε ἦν τὸ δένδρον, ἐφ' ὅπερ ἦγες 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" ἐποίησι 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 (Inscripfen 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," ἐποίησι "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 ἑτέραν ἐκκλησίαν.

THUC. 4, 68, 5: ἀσφάλεια δὲ αὐτοῖς μᾶλλον ἐγίγνετο τῆς ἀνοίξεως.

HDT. 1, 68: ἔμισθοῦτο παρ' οὐκ ἐκδιδόντος τὴν αὐλήν. 3, 139: ἐπεθύμησε τῆς χλανίδος καὶ αὐτὴν προσελθὼν ᾠνέετο. ὁ δὲ Συλοῶν . . . λέγει "ἐγὼ ταύτην πωλέω μὲν οὐδενὸς χρήματος, δίδωμι δὲ ἄλλως." 8, 60: παρεόντων γὰρ τῶν συμμάχων οὐκ ἔφερεί οἱ κόσμον οὐδένα κατηγορεῖν. 8, 63: ἀπολιπόντων γὰρ Ἀθηναίων οὐκ εἰ γίνοντο ἀξιόμαχοι οἱ λοιποί.

AR. Vesp. 116-7: ἀνέπειθεν αὐτὸν μὴ φορεῖν τριβώνιον | μηδ' ἐξίναι θύραζ'· ὁ δ' οὐκ ἐπέειθετο.

EUR. H. F. 465: ἀμφέβαλλε (= ἔμελλον ἀμφιβαλεῖν). I. T. 26-9: ἐλθοῦσα δ' Ἀυλίδ' ἢ τάλαιν' ὑπὲρ πυρᾶς | μεταρσία ληφθεῖσ' ἐκαινόμην ξίφει· | ἀλλ' ἐξέκλεψεν . . . | Ἄρτεμις.

HOM. Il. 3, 79-80: τῷ δ' ἐπετοξάζοντο κάρη κομάοντες Ἀχαιοὶ | ἰοῖσιν τε τιτυσκόμοιο λάεσσί τ' ἔβαλλον. 5, 318: ἡ μὲν ἐὼν φίλον υἴον ὑπεξέφερον 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 ἔχον ἑπορευόμενῃ, 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 . . . ἐπήσαν . . . τοῖς μὲν οὖν ὀπλίταις οὐκ ἔδυνήθησαν προσμεῖξαι, THUC. 4, 33, 1-2; *They formed and tried to charge the hoplites . . . Howbeit they could not get at them.*

DEM. 32, 17: ἐξήγειν αὐτὸν ὁ Πρῶτος . . . οὔτοσὶ δ' οὐκ ἐξήγετο, οὐδ' ἂν ἔφη διαρρήδην ὑπ' οὐδενὸς ἐξαχθῆναι.

PLATO, Theaet. 143 A: ἐγραψάμην μὲν τότε εὐθύς οἰκαδ' ἐλθὼν ὑπομνήματα, ὕστερον δὲ κατὰ σχολὴν ἀναμνησκόμενος ἔγραφον.

XEN. Cyr. 5, 5, 22 (see above).

THUC. 2, 4, 1-2: τὰς προσβολὰς ἢ προσπίπτουεν ἀπεωθοῦντο. καὶ δις μὲν ἡ τρις ἀπεκρούσαντο. 4, 33, 1-2 (see above).

HDT. 1, 69: πέμψαντες γὰρ οἱ Λακεδαιμόνιοι ἐς Σάρδις χρυσὸν ᾠνέοντο . . . Κροῖσος δὲ σφι ᾠνεομένοισι ἔδωκε δωτήνῃ.

HOM. Il. 6, 51-4: τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθεν, | καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν | δώσειν φ' θεραπείῃ καταξέμεν· ἀλλ' Ἀγαμέμνων | ἀντίος ἦλθε θεῶν καὶ ὀμοκλήσας ἔπος ἤδα· | Then v. 61: ὡς εἰπὼν ἔτρεψεν ἀδελφεό φρένας ἦρως.

215. ἔμελλον WITH INFINITIVE.—Expected actions are more commonly expressed by ἔμελλον and the infinitive.

ἐκ τίνος τρόπου ἔμελλέ τις αὐτῶν σωθῆσθαι; LYS. 13, 37; *How was any of them to escape?*

LYS. 3, 32: τῷ ὑμῶν πιστὸν ὡς . . . ἦγον αὐτὸν ἐπὶ τὴν οἰκίαν τὴν Σίμωνος, οὐ πλείστα ἔμελλον πράγματα εἶξιν; *Ibid.* 34: οὐ αὐτὸς ἔμελλον . . . ὀφθῆσθαι. 13, 37 (see above).

PLATO, Crat. 418 B: ὁ ἔμελλον σοι εἶρεῖν. Phaedr. 228 C: τελευτῶν δὲ ἔμελλε . . . βία εἶρεῖν.

XEN. An. 1, 8, 1: πλησίον ἦν ὁ σταθμὸς ἔνθα ἔμελλε καταλύειν. Cyr. 3, 1, 1: ὀφθῆσθαι ἔμελλε.

THUC. 1, 130, 1: ἀλλ' ἔργους . . . προυδήλου ἂ . . . ἔμελλε πράξειν. 3, 115, 5: Σοφοκλέα δὲ . . . ἀποπέμψειν ἔμελλον.

HDT. 2, 43: τούτων . . . ἔμελλον μνήμην εἶξιν.

AR. Eq. 267: λέγειν γνώμην ἔμελλον. Eccl. 597: τοῦτο γὰρ ἤμελλον ἐγὼ λέξιν.

SOPH. Ai. 925-6. O. R. 967: κτενεῖν ἔμελλον πατέρα τὸν ἐμόν.

PIND. O. 7, 61: μρασθέντι δὲ Ζεὺς ἄμπαλον μέλλον θέμεν.

HES. Theogon. 468-9: ὅτε δὴ Δί' ἔμελλε . . . | τέξεσθαι. 552: τὰ καὶ τελέεσθαι ἔμελλε.

HOM. Od. 7, 270: ἔμελλον ἔτι ξυνέσεσθαι οἰζυῖ. 9, 475-6: οὐκ ἄρ' ἔμελλες . . . ἔδμεναι.

Il. 6, 52-3: ἔμελλε . . . 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' ἐλθόντες 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 ἐποίησθ'. [44], 17: ὁ μὲν Ἀρχιάδης οὐκ ἐγάμει, ὁ δὲ Μειδυλίδης . . . ἔγημεν.

PLATO, Theaet. 142 C: ἠπείγετο οἴκαδε· ἐπεὶ ἐγώ' ἐδεόμην καὶ συνεβούλευον (sc. αὐτοῦ καταλύειν), ἀλλ' οὐκ ἦθελεν.

XEN. Cyr. 1, 4, 21: οὐκ ἀνίσταν, ἀλλ' ἦρουν τινὰς αὐτῶν. 4, 2, 28: ἐμάχετο οὐδεὶς, ἀλλ' ἀμαχητὶ ἀπόλλυντο. Hell. 2, 2, 11: οὐ διελέγοντο περὶ διαλλαγῆς. *Ibid.* 7, 5, 21: τὴν μὲν συντομοτάτην πρὸς τοὺς πολεμίους οὐκ ἦγε.

THUC. 2, 23, 1: οὐκ ἐπέξῆσαν αὐτοῖς οἱ Ἀθηναῖοι ἐς μάχην. 3, 3, 1: οὐκ ἀπεδέχοντο . . . τὰς κατηγορίας. 3, 64, 3: οὐκ ἐδέχεσθε. 4, 33, 2: οὐκ ἀντεπῆσαν, ἀλλ' ἠσύχαζον, *They would not go out to meet them but kept quiet.* 4, 110, 1: ὡς δ' οὐκ ἐσήκουον. 7, 3, 3: οὐκ ἐπῆγε . . . ἀλλ' ἠσύχαζε.

HDT. 1, 76: Ἴωνες . . . οὐκ ἐπέιθοντο. 3, 50: διαλεγόμενῳ τε οὐ τι προσδιελέγετο, ἱστοροῦντί τε λόγον οὐδένα ἐδίδου. 5, 41: ἡ δὲ Κλεομένηεα τεκοῦσα . . . γυνή . . . οὐκείτῃ ἔτικτε τὸ δεύτερον.

AR. Vesp. 116-7: ἀνέπειθεν αὐτὸν μὴ φορεῖν τριβώνιον | μηδ' ἐξίεναι θύραξ'.
ὁ δ' οὐκ ἐπέιθετο (213).

COM. Pherecr. 2, 289: οὐδεὶς γὰρ ἐδέχετ' οὐδ' ἀνέφγέ 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: Ἑλένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον, | ἐπεὶ δὴ τὸ πρῶτον ἐγέναιτο παῖδ' ἐρατεινῆν.

Il. 2, 779: οὐδ' ἐμάχοντο. 6, 161-2: τὸν οὐ 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:

1. IMPERFECT IN DESCRIPTION OF SCENERY.—In descriptions of scenery as well as of events.

τὸ δ' Ἑλληνικὸν εἰς Δεύκοφρον (sc. ἀπῆλθεν), ἔνθα ἦν Ἄρτέμιδος . . . 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 (σταθμὸς, ἀριθμὸς, λόγος) γὰρ ἦν ᾧ ταῦτ' ἐκρίνετο. Legg. 867 D: ἄπερος 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 διδάκτον ᾤμην εἶναι, XEN. Oec. 12, 10; *I thought that this was not to be taught.*

ISAE. 7, 1-2: ᾤμην μὲν, ὦ ἄνδρες, προσήκειν οὐ τὰς τοιαύτας ἀμφισβητεῖσθαι ποιήσεις κτέ. ἔοικε δ' οὐδὲν 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 *ἐπειθον* and *ἐπεισα*.

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. τοῦτ' τί ἦν τὸ πρᾶγμα; ΜΕΓ. χοίρος ναὶ Δία, AR. Ach. 767; *What's all this? A pig, by Jove.*

PLATO, Conv. 213 B: ὁ Ἡράκλεις, τοῦτ' τί ἦν; Σωκράτης οὗτος; Gorg. 478 C (see above). Phaedr. 227 B: ἀτὰρ Λυσίας ἦν, ὡς ἔοικεν, ἐν ἄστει. *Ibid.* 230 A: ἄρ' οὐ τὸδε ἦν τὸ δένδρον, ἐφ' ὅπερ ἦγες 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 περιπεπεμμένοι, *So they turn out to be (are after all) rains sugar-coated with pleasure.*

HDT. 3, 65: ἐν τῇ γὰρ ἀνθρωπότη φῦσι 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: τοῦτ' 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' ἐκτησάμην, | μάτην δὲ παιδὸς γονέ' ἐμοῦ σ' ἐκλήζομεν. | σὺ δ' ἦσθ' ἄρ' ἦσσον ἡ' δόκεις εἶναι φίλος. I. A. 404: αἰαί, φίλους ἄρ' οὐχὶ κεκτῆμην τάλας.

THEOGN. 700: τῶν δ' ἄλλων οὐδὲν ἄρ' ἦν ὄφελος. 788: οὕτως οὐδὲν ἄρ' ἦν φίλτερον ἄλλο πάτρης.

HOM. Od. 4, 333-4: ὦ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ | ἦθελον εὐνηθῆναι ἀνάγκιδες αὐτοὶ ἔοντες. 9, 230: οὐδ' ἄρ' ἔμελλ' ἐτάροισι φανεῖς ἐρατεινὸς ἔσεσθαι. 475-6 (215). II, 553: οὐκ ἄρ' ἔμελλες. 13, 209-10: ὦ πόποι, οὐκ ἄρα πάντα νοήμονες οὐδὲ δίκαιοι | ἦσαν Φαιήκων ἡγήτορες.

II. 4, 155: θανάτὸν νύ τοι ὄρκι' ἔταμνον. 5, 205: τὰ δὲ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν. 16, 33: οὐκ ἄρα σοὶ γε πατὴρ ἦν ἱππότης 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 τίττει.

HDT. 4, 1 : αἱ γὰρ τῶν Σκυθῶν γυναῖκες, ὡς σφί οἱ ἄνδρες ἀπήσαν χρόνον πολλόν, ἐφοίτεον παρὰ τοὺς δούλους.

AR. Nub. 1311-2 : οἶμαι γὰρ αὐτὸν αὐτίχ' εὐρήσειν ὅπερ πάλαι ποτ' ἐπήτει. Av. 1670 (see above). Lys. 1033 : νῆ Δί' ὤνησάς γέ μ', ὡς πάλαι γέ μ' ἐφρεωρύχει.

PIND. P. 4, 25-7 : δώδεκα δὲ πρότερον ἀμέρας . . . φέρομεν . . . εἰνάλιον δόρυ.

HOM. Od. 23, 29 : Τηλέμαχος δ' ἄρα μιν πάλαι ἦδεεν (= Impf.) ἔνδον εόντα (*dudum noverat*).

Il. 23, 871 : ἀτὰρ δὴ οἷστὸν 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. 1, 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 νικῶντες ἰδίᾳ.

225. IMPERFECT OF ἦκειν AND οἶχεσθαι USED AORISTICALLY.—ἦκον and ᾤχόμην are often used aoristically.

ἐπεὶ δὲ ἦκε τετάρτῃ 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.

ἀκηκόατε, 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 ἄσπεος, HDT. 6, 103; Kimon (has been, is) lies buried before the city.*

DEM. 3, 22 : προπέποταί . . . τὰ τῆς πόλεως πράγματα. 4, 48 : πρέσβεις πέπομφεν ὡς βασιλέα. 6, 37 : ἰκανῶς εἴρηται.

AESCHIN. 2, 147 : ἔτη γὰρ ἤδη βεβίωκεν ἐνενήκοντα καὶ τέτταρα. 3, 186 : ἐνταῦθα ἢ ἐν Μαραθῶνι μάχῃ γέγραπται.

LYS. 12, 100 (see above).

PLATO, Apol. 23 E (see above). Gorg. 448 A: οὐδείς μὲ πω ἠρώτηκε καινὸν οὐδὲν πολλῶν ἐτών. Μενο, 93 A: ἔμοιγε . . . καὶ εἶναι δοκοῦσιν ἐνθάδε ἀγαθοὶ τὰ πολιτικά, καὶ γεγονέναι ἔτι οὐχ ἦπτον ἢ εἶναι. Prot. 314 D: οὐκ ἀκηκόατε, ὅτι οὐ σχολὴ μὲν;

XEN. Hell. 6, 5, 37: δένδρα ἐκκεκόφασι καὶ οἰκίας κατακεκαύκασι καὶ χρήματα καὶ πρόβατα διηρηπάκασι.

HDT. 6, 103 (see above). 7, 162: ἐκ τοῦ ἐνιαυτοῦ τὸ ἔαρ . . . ἐξαραίρηται.

SOPH. Ai. 480: πάντ' ἀκήκοας λόγον.

PIND. O. 10, 1-3: τὸν Ὀλυμπιονίκαν ἀνάγνωτέ μοι | . . . πόθι φρενὸς | ἐμᾶς γέγραπται (*stands written*).

HOM. Od. 2, 63-4: οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχεται, οὐδ' ἔτι καλῶς | οἶκος ἐμὸς διόλωλε.

Il. 1, 125: ἀλλὰ τὰ μὲν πολίων ἐξ ἐπράθομεν, τὰ δέδασται.

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*; εἵθισμαι, *I have made it my rule, I am accustomed*.

καλὸν . . . τέχνημα ἄρα κέκτησαι, εἴπερ κέκτησαι, 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 τούτου ἀκούειν.

ANTIPHON, 5, 54: τέθνηκεν ὁ ἀνὴρ.

PLATO, Prot. 319 A (see above). Tim. 23 B: ἓνα γῆς κατακλυσμὸν μέμνησθε πολλῶν ἔμπροσθεν γεγονότων.

XEN. Oec. 9, 4: πρὸς μεσημβρίαν ἀναπέπταται (sc. ἡ οἰκία).

THUC. 3, 82, 7: ῥᾶον δ' οἱ πολλοὶ κακοῦργοι ὄντες δεξιοὶ κέκληνται ἢ ἀμαθείς ἀγαθοί.

HDT. 2, 47: ὃν δὲ Αἰγύπτῳ μιὰρὸν ἤγηνται θηρίον εἶναι. 4, 28: τέρας νενομίσται. 6, 103 (226).

AR. Ach. 993: ἢ πάνυ γερόντιον ἴσως νενομικὰς με σύ;

SOPH. El. 1101: Αἴγισθον ἐνθ' ᾗκηκεν ἱστορῶ πάλαι.

PIND. P. 4, 248: πολλοῖσι δ' ἄγῃμαι σοφίας ἐτέροις.

SAPPHO, 2, 9-10: ἀλλὰ καμ μὲν γλῶσσα ἔαγε, λέπτον δ' | αἴττικα χρῶ πῦρ ὑπαδεδρόμικεν.

HES. Theog. 726: ἐλήλαται. 727: κέχυται. 728: πεφύασι. 730: κεκρύφασται.

HOM. Od. 5, 412: λισσὴ δ' ἀναδέδρομε πέτρῃ. 6, 44-5: ἀλλὰ μάλ' αἴθρη | πέπταται ἀννέφελος, λευκὴ 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 λέληκας;

HOM. Od. 5, 411-2: ἀμφὶ δὲ κῦμα | βέβρυχεν ῥόθιον.

Il. 4, 433-5: οἷες . . . ἐστήκασιν . . . ἀζηχῆς μεμακῦναι. IO, 362: μεμηκώς. 17, 264: βέβρυχεν μέγα κῦμα.

230. *Emotional Perfects*:

δέδια, *I am in a perfect tremble, I quiver and quake*. δέδι' ὁ ἄνδρες Ἀθηναῖοι μὴ τούτοις μετ' ἐκείνου πολεμῆν ἀναγκασθῶμεν, DEM. 14, 4.

DEM. 4, 8: μισεῖ τις ἐκείνου 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 γελᾷ τε καὶ γέγηθεν ἡμέρην.

TYRT. 12, 28: ἀργαλέω τε πόθω πᾶσα κέκηδε πόλις.

HOM. Od. 6, 106: γέγηθε δέ τε φρένα Λητώ.

Il. 10, 93-4: οὐδέ μοι ἦτορ | ἔμπεδον, ἀλλ' ἀλαλύκτημαι.

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 ὕλη.

HOM. Od. 19, 446: πῦρ δ' ὀφθαλμοῖσι δεδορκώς.

So also the solitary Verb of Smell, for which see HOM. Od. 9, 210.

232. *Verbs of Gesture, Expression, and the like:*

ἰσκυθροπάκασι, 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' αἰεὶ | κέχηνας.

HES. Theog. 826: γλώσσησιν δυοφερῆσι λελιχμότες.

HOM. Od. 11, 222: ψυχὴ . . . πεπότῃται.

Il. 2, 90: πεποτῆται, *They are all a-flutter.* 13, 393: κόνιος δεδραγμένος αἱματοέσεως, *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 εἶρηκεν.

DEM. 21, 7: ὕβρισμαι μὲν ἐγὼ καὶ προπεπηλάκισται τὸ σῶμα τοῦμόν τότε, ἀγωνιεῖται δὲ καὶ κριθήσεται τὸ πρᾶγμα νυνί. 38, 8: πάντα [ταῦτ'] ἀφείται 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 μ(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 ἢ μὲν πρᾶξις αὐτῆ ἔσται . . . , ὁ δὲ . . . εἰδὼς . . . ἔνοχος ἔσται . . . , ὁ δὲ κρινόμενος . . . ἀξιώσει . . . ἀνήρηται ὁ νόμος καὶ ἡ ἀλήθεια, καὶ δέδεικται φανερὰ ὁδός, δι' ἧς κτέ.

ANDOC. 1, 146: ἐάν με νυνὶ διαφθείρητε, οὐκ ἔσται ὑμῖν ἔτι λοιπὸς τοῦ γένους τοῦ ἡμετέρου οὐδεὶς, ἀλλ' οἴχεται πᾶν πρόρριζον.

PLATO, Hipparch. 231 C-D: φέρε γάρ, ἐάν τις χρυσίου σταθμὸν ἤμισιν ἀναλώσας διπλάσιον λάβῃ ἀργυρίου, κέρδος ἢ ζημίαν εἴληφεν (= εἰληφώς 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 τόξων ἐγκρατὴς αἰσθήσεται, | ὄλωλα καὶ σὲ προσδιαφθερῶ ξυνών.

On the Periphrastic Perfect, see 286-8.

On the Gnomic 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 ἐξέκεχυτο, τὰ δὲ κατεκέκαστο, 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 ἐπέθυμει. 13, 52: πλοία παρεσκεύαστο καὶ οἱ ἐγγυηταὶ ἔτοιμοι ἦσαν.

XEN. Cyr. 3, 2, 11: ἐπεὶ δὲ ἤριστήκεσαν, . . . εὐθὺς ἐτείχιζε φρούριον. Hell. 1, 1, 32: ἐπὶ δὲ τὸ ναυτικόν, ὃ ἐκείνος ἠθροίκει . . . , ἐξεπέμφθη Κρατησιπίδας. *Ibid.* 1, 3, 20: ἐπεὶ δὲ αὐτοῖς παρεσκεύαστο, νυκτὸς ἀνοιξάντες τὰς πύλας . . . εἰσῆγαγον 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 ἀθμίας ἐδόκει τι ἀνειληφέναι τὴν πόλιν, ὅτι καὶ ἐνεβεβλήκει εἰς τὴν Ἀρκαδίαν καὶ δηρῶντι τὴν χώραν οὐδεὶς ἠθελήκει μάχεσθαι. *Ibid.* 6, 5, 23: οἱ . . . Θηβαῖοι καλῶς σφίσιν ᾤοντο ἔχειν, ἐπεὶ ἐβεβοηθήκεσαν 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: ὄρμητο διακωδυνεῦσαι.

HDT. 1, 85: ὁ Κροίσος τὸ πᾶν ἐς αὐτὸν ἐπεποιήκει . . . καὶ δὴ καὶ ἐς Δελφούς περὶ αὐτοῦ ἐπεπόμφεε. 8, 72: Ὀλύμπια δὲ καὶ Κάρνεια παροιχώκεε ἦδη.

PIND. O. 6, 53-4: ἀλλ' ἐν | κέκρυπτο γὰρ σχοίνῳ.

HES. Sc. 143: ἡλλήλαντο. 154: τέτυκτο. 208: ἐτέτυκτο. 218: ἐστήρικτο. 288: ἐστάλατ(ο).

HYMN. HOM. I, 91-102: Λητῶ δ' ἐννήμαρ τε καὶ ἐννέα νύκτας ἀέλπτοις | ὠδίευσσι πέπαρτο . . . αἰ δ' Ἴριω προῦπεμψαν κτέ. (cf. 208).

HOM. Od. 4, 132: χρυσῷ δ' ἐπι χεῖλεα κεκράαντο. 4, 135: τετάνυστο.

Il. 5, 387-90: χαλκῷ δ' ἐν κεράμῳ δέδετο τρεῖς καὶ δέκα μῆνας. | . . . ὃ δ' ἐξέκλεψεν Ἄρηα (cf. 208). 10, 155-6: εὐδ', ὑπὸ δ' ἔστρωτο ῥινὸν βοῶν ἀγραυλοῖο, | αἰτὰρ ὑπὸ κράεσφι τάπης τετάνυστο φαεινός. 10, 540: οὐ πῶ 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 οὗς εἶπον, προειρηκῶς δ' ἦν αὐτοῖς, ἐφ' ᾧ συνεληλυθότες ἦσαν, ἀνέγνωστο δ' ὁ λόγος, ἐπηνημένος δ' ἦν καὶ τεθορυβημένος καὶ τετυχηκῶς ὄνπερ οἱ κατορθοῦντες ἐν ταῖς ἐπιδείξεισιν, ISOC. 12, 233.

ISOC. 12, 233 (see above).

XEN. Cyr. 1, 4, 5: ταχὺ μὲν . . . ἀφίκετο . . ., ταχὺ δὲ παρήει . . ., ταχὺ δὲ τὰ ἐν τῷ παραδείσῳ θηρία ἀνηλώκει . . . ὥστε ὁ Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ συλλέγειν θηρία.

THUC. 4, 47, 1: ὡς δὲ . . . ἐκπλέοντες ἐλήφθησαν, ἐλέλυντό τε αἱ σπονδαὶ καὶ τοῖς Κερκυραίοις παρεδέδοντο οἱ πάντες.

HDT. 1, 79: ὡς δὲ οἱ ταῦτα ἔδοξε, καὶ ἐποίηε κατὰ τάχος· ἐλάσας γὰρ τὸν στρατὸν ἐς τὴν Λυδίην αὐτὸς ἄγγελος Κροίσῳ ἐληλύθειε.

HOM. Od. 1, 360: ἡ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκει.

II. 4, 134-6: ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἰστός· | διὰ μὲν ἄρ ζωστήρος ἐλήλατο δαιδαλίου | 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)*. ἐκεκράγεσαν . . . 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. Theaet. 198 D: ἂ πάλαι ἐκέκτητο.

THUC. 3, 70, 3: ἦν γὰρ . . . ἐθελοπρόξενός τε τῶν Ἀθηναίων καὶ τοῦ δήμου προειστήκει.

AR. Ach. 10: ὅτε δὴ 'κεχήνη (*sat with mouth open*) προσδοκῶν τὸν Αἰσχύλον. Eq. 674 (see above).

HES. Sc. 148: δεινὴ ἔρις πεπότητο (*was afly, "flying all abroad"*) κορύσσουσα κλόνον ἀνδρῶν. 155: δεδήει. 191: ἔστασαν. 269: εἰστήκει. 274: ὀρώρει.

HOM. Od. 9, 210: ὄσμη . . . ὀδώδει.

II. 8, 68: ἥλιος 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: ἐγέλασάν 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). I, 19: ἐνόσησε ὁ Ἀλυάττης, *Alyattes fell sick.*
7, 45: ὁ Ξέρξης . . . ἐδάκρυσε, *Xerxes burst into tears.*

AR. Eccl. 431: εἶτ' ἐθορύβησαν κἀνέκραγον ὡς εὐ λόγοι.

AESCHYL. P. V. 235: ἐγὼ δ' ἐτόλμησ(α).

PIND. O. 7, 37: ἀνορούσαισ' ἀλάλαξεν ὑπερμάκει βοᾶ (*gave a wild halloo*).

HOM. Il. 3, 259: ῥίγησεν (*gave a shudder*) δ' ὁ γέρων. II, 546: τρέσσε, *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 ἐμπεσῶν.

ANTIPHON, 2 β 1: ὅταν . . . νοσήσωσιν, ὑγιεῖς γενόμενοι σφύζονται.

PLATO, Critias, 111 B: νοσήσαντος σώματος ὁσάτῃ. Timae. 84 A: τὸ δὲ δὴ σάρκας ὁστοῖς ξυνοῦν ὁπότ' ἂν νοσήσῃ (*becomes diseased*) . . . καταψήχεται.

THUC. 2, 58, 2: ὥστε καὶ τοὺς προτέρους στρατιώτας νοσήσαι.

AR. Pl. 569: πλουτήσαντες (257). 834-6: κἀγὼ μὲν ὄμην οὖς τέως | εὐηργέτησα δεομένους ἔξειν φίλους | ὄντως βεβαίους, εἰ δεηθεῖν ποτέ.

AESCHYL. P. V. 203: σπεύδοντες, ὡς Ζεὺς μήποτ' ἄρξειεν (*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 πόρεσις εἰς τὸ εἶναι, as it is called by a late writer, [PLATO], Deff. 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 Κυαξάρης . . . τὴν βασιλείαν ἔσχε = ἐβασίλευσε = βασιλεὺς ἐγένετο, XEN. Cyr. I, 5, 2; *Cyaxares succeeded to the throne*.

XEN. Cyr. I, 5, 2 (see above).

THUC. I, 12, 3: Δωριῆς . . . ὀγδοηκοστῷ ἔτει ξὺν Ἡρακλείδαις Πελοπόννησον ἔσχον (cf. ᾤκησαν *ibid.*). I, 103, 4: καὶ ἔσχον Ἀθηναῖοι Μέγαρο καὶ Πηγάς. 4, 49: αὐτοὶ Ἀκαρνᾶνες οἰκήτορες ἀπὸ πάντων ἔσχον τὸ χωρίον. 4, 95, 3: τὴν Βοιωτίαν ποτὲ ἔσχον. 8, 23, 3: τοὺς ἀπιστάτας μάχῃ νικήσαντες 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. I, 65: ἔσχον δ' Ἀμύκλας ὄλβιοι. 3, 24: ἔσχε τοιαύταν μεγάλην ἀθάνατον (cf. HOM. II. 16, 685: μέγ' ἀόσθη).

242. *So with the moods and verbals:*

ἡγούμενοι, εἰ ταύτην (sc. τὴν ἡμέτεραν πόλιν) σχοίεν, βραδίως καὶ τᾶλλα ἔξιν, THUC. 6, 33, 2. τὴν ἐπωνυμίαν . . . σχοίειν, *Ibid.* I, 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.)

Εὐκτῆμων . . . ἐβίω ἑτη ἑξ καὶ ἐνενήκοντα, ISAE. 6, 18; *Euctemon lived ninety-six years*.

LYCURG. 72: ἐνενήκοντα . . . ἑτη τῶν Ἑλλήνων ἡγεμόνες κατέστησαν.

DEM. 38, 12: τούτων . . . ἐπίτροπος . . . ἐγένεθ' ἑκκαίδεκ' 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 τριακοντούτεες σπονδαί. 4, 6, 2: ἡμέρας . . . πεντεκαίδεκα ἔμειναν ἐν τῇ Ἀττικῇ, *They remained fifteen days in Attica.*

HDT. 2, 157: Ψαμμήτιχος . . . ἐβασίλευσε Αἰγύπτου τέσσαρα καὶ πενήκοντα ἔτεα.

AR. Pl. 846: οὐκ, ἀλλ' ἐνερρίγωσ' 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 ἀπαξ.

PLATO, Legg. 955 A: δεθῆναι . . . ἐνιαυτόν, *To be put in jail a year.*

HDT. 1, 7: ἄρξαντες . . . ἔτεα πέντε τε καὶ πεντακόσια. 1, 16, 25.

ANACR. 8: ἔτεα πενήκοντά τε καὶ ἑκατόν . . . βασιλεῦσαι.

HOM. Il. 6, 217: εἰκόσιν 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 εἰδέξαντο, *They did not receive*; οὐκ εἰδέχοντο, *They would not receive*. οἱ μὲν οὐκ ἦλθον, οἱ δ' ἔλθόντες 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: οὐδεπόπωτ' 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 φῶτες 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 ἀμαρτεῖν ἐστὶ 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 οἰηθείη, ἀλλὰ τοῦτό γε πᾶς ἂν οἴοιτο ἰκανὸς εἶναι. Ion, 531 B: εἰ δὲ σὺ ἦσθα μάντις, οὐκ, εἶπερ περὶ τῶν ὁμοίως λεγομένων οἴος τ' ἦσθα ἐξηγήσασθαι (= οὐχ οἴος τ' εἰ ἐξηγήσασθαι), καὶ περὶ τῶν διαφόρων λεγομένων ἠπίστω ἂν ἐξηγείσθαι;

XEN. An. 2, 4, 6: ἀδύνατον διαβῆναι.

THUC. 1, 70, 2: τὰ ὑπάρχοντά τε σφύζειν καὶ ἐπιγνῶναι μῆδεν.

AR. Lys. 129: οὐκ ἂν ποιήσαιμι (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 κομίζαι | οὐ 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.

θάρασεε, Γύγη, καὶ μὴ φοβεῖ, HDT. 1, 9; *Be of good courage, Gyges, and be not afraid.* ἀποστρεῖν καὶ μὴ ἀποδιδόναι, DEM. [35], 42.

DEM. [35], 42 (see above).

AESCHIN. 2, 59: παρῆναι καὶ μὴ ἀποδημεῖν.

HDT. 1, 9 (see above).

HOM. Od. 4, 825: θάρσει, μῆδέ 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 Θερραλία πῶς ἔχει; οὐχὶ τὰς πολιτείας καὶ τὰς πόλεις αὐτῶν παρήρηται, καὶ τετραρχίας κατέστησεν,¹ ἵνα μὴ μόνον κατὰ πόλεις, ἀλλὰ καὶ κατ' ἔθνη δουλεύουσιν; 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 . . . προσῆται . . . 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 οὗς ἠβουλήθη δεσπό-
 τας κατέστησεν; (A solitary aorist after a long string of perfects.)

AR. AV. 301: τί φῆς; τίς γλαῦκ' Ἀθήνας' 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. Il. 5, 127-8: ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἢ πρὶν ἐπῆεν, | ὄφρ'
 εὖ γιγνώσκης ἡμῖν 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 ἐσσωθῶμεν 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 withîn.* fr. 507: τί τοὺς θανόντας οὐκ ἔῤῃς τεθνη-
 κέναι;

AESCHYL. Cho. 504: οὕτω γὰρ οὐ τέθηκας οὐδέ περ θανῶν, *Thus (shalt
 thou show) thou art not dead though thou hast died.*

HOM. Od. I, 166-8: νῦν δ' ὁ μὲν ὡς ἀπόλωε . . . τοῦ δ' ὤλετο νόστιμον
 ἡμᾶρ.

Il. 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 ἰδιώτην οὐδένα πώποτε ἐν τῷ βίῳ ἔκρινε . . .
 τίνας οὖν κέκρικα;

AESCHIN. I, 99 (see above).

ISOC. 3, 35: φανήσομαι γὰρ οὐδένα μὲν πώποτ' ἀδικήσας, πλείους δὲ . . . τῶν
 πολιτῶν . . . εὖ πεποικῶς . . . ἢ σύμπαντες οἱ πρὸ ἐμοῦ βασιλεύσαντες.

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 Ἕλληνας διαβέβληκε καὶ πάντας τρόπους τεταλαιπώρηκεν ἡμᾶς.

¹ A. J. P. iv (1883), 429, note.

HOM. II. 4, 243-6: τίφθ' οὕτως ἔστητε τεθηπότες ἤντε νεβροί; | αἶ τ' . . . | ἑστάσ', . . . | 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 χρῆσασθαι 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 ἠγρύπνησαν, 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 ἀνεῖλκυσαν ἐν Ἰμέρα, *The ships they had beached in Himera.*

HDT. 4, 146: αἱ δὲ ἐπεῖτε ἐσῆλθον, ποιέουσι τοιαῦδε. 147: δεινὸν ποιούμενος 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 διεληλυθέναι τὴν στρατιήν, αὐτίκα πάντα αὐτοὺς τὰ εἶχον 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

βώμη . . . 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' ἀνεχαιτίσειεν καὶ διέλυσεν. *Ibid.* 10. 21. 5, 12.

ISOC. 1, 6 (see above), 5, 38: ἐπὴν δὲ κακῶς ἀλλήλους διαβῶσιν, οὐδενὸς διαλύοντος αὐτοὶ διέστησαν.

PLATO, Legg. 720 D: ὁ δὲ ελεύθερος (sc. ἰατρός) . . . διδάσκει τὸν ἀσθενοῦντα αὐτόν, καὶ οὐ πρότερον ἐπέταξε πρὶν ἢν πη 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· ἔγνωσάν τε τὴν λύραν καὶ ἐν τῇ διανοίᾳ ἔλαβον τὸ εἶδος τοῦ παιδός, οὗ ἦν ἡ λύρα.

HDT. 7, 10, ε): οὕτω δὲ καὶ στρατὸς πολλὸς ὑπὸ ὀλίγου διαφθείρεται κατὰ τοιάυδε. ἐπεὰν σφί ὁ θεὸς φθονήσας φόβον ἐμβάλη ἢ βροντήν, δι' ὧν ἐφθάρησαν ἀναξίως ἑωυτῶν (a good example of general principle and particular illustration).

COM. Men. 4, 354, 495: τύχη τέχνην ὄρθωσεν, οὐ τέχνη τύχην.

PIND. O. 4, 4: ξείνων δ' εὐπρασσόντων, ἔσαναν αὐτικ' ἀγγελίαν ποτὶ γλυκεῖαν ἑσλοί. O. 7, 30-1: αἱ δὲ φρενῶν ταραχαὶ παρέπλαγξαν καὶ σοφόν. fr. 225: ὅπῳταν θεὸς ἀνδρὶ χάρμα πέμψῃ, πάρος μέλαιναν κραδίαν ἐστυφέλιξεν . . .

SIMON. C. 65: ὁ δ' αὖ θάνατος κίχεν καὶ τὸν φυγόμεμον.

THEOGN. 661-6: καὶ ἐκ κακοῦ ἐσθλὸν ἔγεντο, | καὶ κακὸν ἐξ ἀγαθοῦ· καὶ τε πενυχρὸς ἀνήρ | αἴψα μάλ' ἐπλούτησε· καὶ ὅς μάλα πολλὰ πέπεται, | ἐξαπίτης πάντ' οὖν ὄλεσε νυκτὶ μῆν. | καὶ σῶφρων ἦμαρτε, 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· | αἴψα δὲ δυσμενέων ἀνδρῶν ἔτρεψε φάλαγγας | τρηχείας, σπουδῆ τ' ἔσχεθε κῦμα μάχης.

HES. Theog. 436: παραγίγνεται ἡδ' ὀνίησι, but 442-3: ῥηιδίως ἄγρην κυδρὴ θεὸς ὤπασε πολλήν, | ρεία δ' ἀφείλετο φαινομένην, ἐθέλουσά γε θυμῷ. 447: ἐξ ὀλίγων βριάει, κακὰ πολλῶν μείονα θῆκεν. (The end of the verse is more than a metrical shift; it is a swoop.)

HOM. Il. 4, 442-3: ἦ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα | οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ 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.

δεῖ 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 landdamm this monster.*

SOLON, 13, 18-25: ὥστ' ἄνεμος νεφέλας αἴψα διεσκεδάσεν | ἠμνός, ὅς . . .

γῆν κατὰ πυροφόρον | δηώσας καλὰ ἔργα, θεῶν ἔδος αἰπὸν ἰκάνει | οὐρανόν, αἰθρίην
δ' αὖτις ἔθραγεν ἰδεῖν | . . . | τοιαύτη Ζηρὸς πέλεται τίσις.

HOM. Od. 4, 335-40: ὡς δ' ὀπὸρ' ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος | νε-
βροὺς κομήσασα νεπηγένας γαλαθηνούς | κημοὺς ἐξερέσει καὶ ἄγκρα ποίηεντα | βο-
σκομένη, ὃ δ' ἔπειτα εἴην εἰς ἡλυθεν εὐνήν, | ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον
ἐφῆκεν · | ὧς Ὀδυσσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει.

II. 3, 23-28: ὧς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας, | . . . ὧς 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 δοῦλοι . . . σεσώκασι δεσπότης, PLATO, Legg. 776 D-E;
Many slaves ere now have saved masters.

ANDOC. [4], 19: ὅστις δὲ ὑπερορᾷ ταῦτα, τὴν μεγίστην φυλακὴν ἀνῆρθε 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 γεωπείναι εἰσι ἀνθρώπων, ὀργυῆσι μεμετρήκασι
τὴν χώραν, ὅσοι δὲ ἤσσαν γεωπείναι, σταδίοισι, κτέ.

AR. Vesp. 493-5: ἦν μὲν ὠνήται τις ὀρφῶς, μεμβράδας δὲ μὴ θέλη, | εὐθέως
εἴρηχ' ὃ πωλῶν πλησίον τὰς μεμβράδας · | οὗτος ὀψωνεῖν ἔοιχ' ἀνθρωπος ἐπὶ τυραν-
νίδι. Pl. 567-9: σκέψαι . . . τοὺς ῥήτορας, ὡς ὀπότε μὲν | ὄσι πένητες, περὶ τὸν
δῆμον . . . εἰσὶ δίκαιοι, πλουτήσαντες δ' ἀπὸ τῶν κοινῶν παραχρῆμ' ἀδικοὶ γεγέννηται.

EUR. fr. 1028: ὅστις νέος ὦν μουσῶν ἀμελεῖ, | τὸν τε παρελθόντ' ἀπόλωλε
χρόνον | καὶ τὸν μέλλοντα τέθνηκεν.

PIND. O. 1, 54: ἀκέρδεια λέλογχεν θαμινὰ κακαγόρους. P. 3, 54: κέρδει
καὶ σοφία δέδεται.

THEOGN. 109-10: ἀπληστον γὰρ ἔχουσι κακοὶ νόον · ἦν δ' ἐν ἀμάρτης, | τῶν
πρόσθεν πάντων ἐκκέχυται φιλότης.

SOLON, 13, 27-8: αἰεὶ δ' οὐ ἐλέληθε διαμπερές, ὅστις αἰτρὸν | θυμὸν ἔχη,
πάντως δ' ἐς τέλος ἐξεφάνη.

TYRT. II, 14: τρεσσάντων δ' ἀνδρῶν πᾶσ' ἀπόλωλ' ἀρετή.

HOM. II. 5, 531-2: αἰδομένων δ' ἀνδρῶν πλέονες σοοὶ ἢ ἐπέφανται · | φευ-
γόντων δ' οὐτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή. 15, 139-40: ἤδη γὰρ τις τοῦ γε
βίην καὶ χεῖρας ἀμείνων | ἢ πέφατ' ἢ καὶ ἔπειτα πεφήσεται.

258. *Future:*

οὐδὲ ἄλλου οὐδενὸς ἱμψύχου κεφαλῆς γεύσεται Αἰγυπτῶν 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 εἴη, καταλέξει ἐώντων μητρόθεν. 2, 5: κατέει καταπειρητήριον πηλὸν τε ἀνοίσεις καὶ ἐν ἔνδεκα ὕργυιῃσι ἔσσει (Traveller's Future). 2, 39 (see above). 41: τῶν εἵνεκα οὔτε ἀνὴρ Αἰγύπτιος οὔτε γυνὴ ἄνδρα Ἐλληνα φιλήσειε ἂν τῷ στόματι, οὐδὲ μαχαίρῃ ἀνδρὸς Ἐλληνος χρῆσεται . . . οὐδὲ κρέως καθαρῷ βοῦς διατετμημένου Ἑλληνικῇ μαχαίρῃ γεύσεται (fut. parallel with opt. and ἄν).

SOLON, 13, 55-6: τὰ δὲ μόριμα 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 . . . δεσπότηται 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 ἦδη ἔξαπατήσαντες καὶ διαλαβόντες οὐ μόνον τῶν παρόντων κινδύνων ἀπέλυθησαν ἀλλὰ κτέ.

PLATO, Phaedr. 234 B: τοὺς μὲν ἐρώντας οἱ φίλοι νοουθετοῦσιν . . . τοῖς δὲ μὴ ἐρώσιν οὐδεὶς πάποτε τῶν οἰκείων ἐμέμψατο.

XEN. Hell. 5, 3, 7 (see above). Oec. 5, 18: καὶ πρόβατα δ' ἐνίστε κάλλιστα τεθραμμένα νόσος ἐλθοῦσα κάκιστα ἀπώλεσεν. Cf. [R. A.] 2, 20: ὅστις δὲ μὴ ὦν τοῦ δήμου εἴλετο ἐν δημοκρατουμένῃ πόλει οἰκεῖν μᾶλλον ἢ ἐν ὀλιγαρχουμένῃ, ἀδικεῖν παρεσκευάσατο καὶ ἔγνω ὅτι κτέ.

HDT. 2, 68: γλῶσσαν δὲ μόνον θηρίων οὐκ ἔφυσε. 3, 53: πολλοὶ δὲ ἦδη τὰ μητρώια διζήμενοι τὰ πατρώια ἀπέβαλον.

COM. Men. 4, 346, 205: ἡ γλῶσσα πολλοὺς εἰς ὄλεθρον ἤγαγεν.

EUR. fr. 360, 28-9: τὰ μητέρων δὲ δάκρυ' ὅταν πέμπη τέκνα, | πολλοὺς ἐθήλυν' εἰς μάχην ὀρμωμένους.

PIND. O. 1, 31-3: χάρις δ', ἅπερ ἅπαντα τεύχει τὰ μείλιχα θνατοῖς, | . . . καὶ ἄπιστον ἐμήσατο πιστὸν | ἔμμεναι τὸ πολλάκις. N. 11, 39-41: ἐν σχερῶ δ' οὔτ' ὦν μέλαινα καρπὸν ἔδωκαν ἄρουραι, | δένδρεά τ' οὐκ ἐθέλει πάσαις ἐτέων περὸδοσι | ἄνθος εὐώδες φέρειν.

THEOGEN. 137-8: πολλάκι γὰρ δοκέων θήσειν κακόν, ἐσθλὸν ἔθηκεν · καὶ τε δοκῶν θήσειν ἐσθλόν, ἔθηκε κακόν. 605: πολλῶ τοι πλέονα λιμοῦ κόρος ὤλεσεν ἦδη. 639-640: πολλάκι παρ δόξαν τε καὶ ἐλπίδα γίνεται εὐ ρέιν | ἔργ' ἀνδρῶν, βουλαῖς δ' οὐκ ἐπέγεντο τέλος.

HES. O. et D. 240-247: πολλάκι . . . ἀπηύρα, . . . ἐπήγαγε . . . ἀποφθινύθουσι . . . τίκτουσιν, μινύθουσι . . . ἀπώλεσεν . . . ἀποαίνονται.

HOM. Il. 2, 117-8: ὅς δὴ πολλῶν πολίων κατέλυσε κάρηνα | ἦδ' 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), ἥνικ' ἂν πρὸς ἄκρῃ 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, ἐπειδὰν δὲ λάβωσι . . ., εὐθὺς ἐπελάθοντο . . . ἀλλ' ἀντὶ 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 ὑός, αὐτοῖσι τοῖσι ἱματίοισι ἀπ' ὧν ἔβαψε ἑωυτὸν βὰς ἐπὶ τὸν ποταμόν. 87: ἐπεὶ τοὺς κλυστῆρας πλήσωνται τοῦ ἀπὸ κέδρου ἀλείφατος γινομένου, ἐν ὧν ἔπλησαν¹ τοῦ νεκροῦ τὴν κοιλήν. 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 εἰσῆι φίλου, | ἔστιν θεωρεῖν, Νικοφῶν, τὴν τοῦ φίλου | εὐνοίαν εὐθὺς εἰσιόντα τὰς θύρας. | ὁ θυρωρὸς ἰλαρὸς πρῶτόν ἐστιν, ἢ κύων | ἔσῃνε καὶ προσῆλθ', ὑπατήσας δὲ τις | δίφρον εὐθέως ἔθηκε, κὰν μηδεὶς λέγῃ | μηδέν.

PIND. O. 2, 63-4: θανόντων μὲν ἐνθάδ' αὐτίκ' ἀπάλαμνοι φρένες | ποιῶνς ἔτισαν.

SOLON, 13, 53: ἄλλον μάντιν ἔθηκεν ἄναξ ἐκάεργος 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 ἐπῆνεσα, *Thank you* (literally *I praised*); ἐμεμψάμην, *I blame*; ἤσθην, *I am delighted* (Dramatic Aorist).

¹ Notice the tmesis which heightens the effect and helps to prove the purposefulness of the aorist.

ἤσθην ἀπειλαῖς, ἐγέλασα ψολοκομπίας, AR. Eq. 696; *I like your threats, I laugh at your fire-eating brags.*

AR. Eq. 696 (see above).

EUR. Cycl. 266: ἀπόμοσ', ὦ κάλλιστον ὦ Κυκλώπιον. H. F. 1235: ἐπήνεσ'· εὐ δράσας δέ σ' οὐκ ἀναίνομαι. Or. 1672: καὶ λέκτρ' ἐπήνεσ', ἠνίκ' ἂν διδῶ πατήρ. fr. 282, 13: ἐμεμψάμην δὲ καὶ τὸν Ἑλλήνων νόμον.

HOM. Il. 2, 323: τίπτ' ἄνεφ' ἐγένεσθε; 14, 95: νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἶον ζειπες.

263. AORIST OF THE FUTURE.—The aorist may be used as a vision of the future.

ἀπωλόμην ἄρ', εἰ με δὴ λείψεις, γυναῖ, EUR. Alc. 386; *I am undone, if thou shalt leave me, wife.*

EUR. Alc. 386 (see above). Med. 78: ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν | νέον παλαιῶ.

HOM. Il. 9, 412–5: εἰ μὲν κ' αὐθι μένων Τρώων πόλιν ἀμφιμάχωμαι, | ὄλετο μὲν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται· | εἰ δέ κεν οἴκαδ' ἴκωμαι ἐμὴν ἐς πατρίδα γαίαν, | ὄλετό μοι κλέος ἐσθλόν.

264. IMPERFECT, AORIST, AND PLUPERFECT SIDE BY SIDE.—How keenly the differences of the imperfect, aorist, and pluperfect might be felt, is best shown in those passages in which all three are used side by side.

ἐγὼ μὲν ἀπεδήμουν . . . ἐτετελευτήκει δ' ὁ πατήρ πάλαι, ὅτε οὗτος ἔγημε, DEM. [46], 21; *I was abroad and my father had long been dead when this man got married.*

DEM. [46], 21 (see above). [56], 9: ἐπειδὴ ὁ Σικελικὸς κατάπλους ἐγένετο καὶ αἱ τιμαὶ τοῦ σίτου ἐπ' ἔλαττον ἐβάδιζον καὶ ἡ ναῦς ἢ τούτων ἀνηκτο εἰς Αἴγυπτον, εὐθέως οὗτος ἀποστέλλει κτέ.

LVS. 12, 53: ἐπειδὴ δὲ εἰς τὸν Πειραιᾶ ἤλθομεν καὶ αἱ ταραχαὶ γεγενημένα ἦσαν καὶ περὶ τῶν διαλλαγῶν οἱ λόγοι ἐγίγνοντο, πολλὰς ἐκάτεροι ἐλπίδας εἶχον κτέ. 13, 5: διεφθάρσαν . . . ἐγεγένητο . . . ἐγίγνοντο.

HDT. 1, 80: ὡς ὠσφραντο τάχιστα τῶν καμήλων οἱ ἵπποι καὶ εἶδον αὐτάς, ὅπισω ἀνέστρεφον, διέφθαρτο (lay shattered) τε τῷ Κροίσῳ ἢ ἐλπίς. 4, 125: ταραχθέντων . . . ταρασσομένων . . . τεταραγμένων. 6, 108: ἐδεδώκεσαν . . . ἔδοσαν . . . ἐδίδουσαν, *They had given, they gave, they were for giving, offered.* 7, 193: οἱ δὲ βάρβαροι, ὡς ἐπαύσατό τε ὁ ἄνεμος καὶ τὸ κύμα ἔστρωτο, . . . ἔπλεον παρὰ τὴν ἥπειρον, *The barbarians, as the wind ceased and the waves had become calm, went sailing along the mainland.*

HOM. Il. 7, 464–5: ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον. | δύσετο δ' ἠέλιος, τετέλεστο δὲ ἔργον Ἀχαιῶν.

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 (Iusiur. 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 φεύξομαι (*will*) γε τοὺς Ἀχαρνεάς.

EUR. Bacch. 63: συμμετασχίσω (*will*) χορῶν. fr. 176: τίς γὰρ πετραῖον σκόπελον οὐτάζων δορὶ | ὀδύνασι δώσει (*will succeed in, etc.*);

HIND. O. I, 37: σὲ δ' ἀντία προτέρων φθέγγομαι (*will*).

POM. 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 αἶν 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.

παῖδες δὲ μοι οὐπω εἰσὶν οἱ με θεραπεύσουσι, LYS. 24, 6; *And I have as yet no children who shall nurse me (= to nurse me).* οὐδέ (sc. πρέπει) τοιαῦτα λέγειν ἐξ ὧν ὁ βίος μηδὲν ἐπιδώσει, ISOC. 4, 189. δεήσει δὲ καὶ τῶν ἄλλων βοσκομάτων παμπόλων, εἰ τις αὐτὰ ἔδεταί (*is to eat them*), PLATO, Rpb. 373 C. καὶ μὴν ἀνδρείον γε (sc. δεῖ ἐκάτερον εἶναι), ἔπερ 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 προσορμιούμεθα(a); 8, 37: τί ἐροῦμεν ἢ τί φήσομεν, ὦ ἄνδρες Ἀθηναῖοι; ἐγὼ μὲν γὰρ οὐχ ὁρῶ.

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. I, 123: πῶς γάρ τοι δῶσουσι 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 ἐκείσε 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.) 4, 30: τοῦτον . . . ἄλλος, ἐάν τις βούληται, τιμωρήσεται, *Him another shall punish if he will.*

PLATO, Gorg. 505 C: αὐτὸς γνώσει (Schol.: ἀντὶ 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. I, 3, 5: καὶ οὐποτε ἐρεῖ οὐδεὶς, *And no one shall ever say.* Cyr. 3, 2, 29 (see above). 3, 3, 3: ὑμεῖς ἐμὲ οὐ ποιήσετε μισθοῦ περιμύοντα εὐεργε-

¹ So Aken: "Die ruhige Behauptung kann weit stärker sein." See Hopkins, A. J. P. xiii (1892), 37. The N. T. σὺ δὲ ὄψει, "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 ἀ φέρεις ἀπιθι, κτέ., *You are not to make of me a paid travelling philanthropist, etc.*

AR. Nub. 1352: πάντως δὲ τοῦτο δράσεις.

EUR. Med. 1320: λέγ' εἴ τι βούλει, χειρὶ δ' οὐ ψαύσεις ποτέ.

ION, Eleg. 2, 7-10 (Bggk.⁴): πίνωμεν, παίζωμεν· ἴτω . . . ὀρχείσθω . . . ἄρχε . . . κείνος . . . πίεται (Meineke πῖτω).

SOPH. Ph. 843: τάδε μὲν θεὸς ὄψεται.

HOM. Od. I, 123-4: αὐτὰρ ἔπειτα | δείπνου πασσάμενος μνθήσεται, ὅττεό 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. μή AND THE FUTURE INDICATIVE IN PROHIBITIONS.—The use of the future as an imperative with μή 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: προεῖπεν ὡς μηδεὶς κινήσοιτο, ὡς = ὅπως, and the oratio recta was ὅπως μηδεὶς κινήσεται. In AR. Pl. 488, μαλακόν τ' ἐνδῶσете μηδὲν belongs to the relative complex φ νικήσετε τηνδί. In SOPH. Ai. 572-3, ὅπως precedes. In HOM. Il. 10, 238, ὀπάσσει is subjunctive, and in Il. 13, 47, σαώσете is imperative. The jussive future has οὐ.

On οὐ μή 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 μιᾶρὸν 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 παίησετ', οὐκ ἀρήξετε; | οὐ λοιδορήσετ', οὐκ ἀναισχυντήσετε;

EUR. Ion, 162-3: οὐκ ἄλλα | φοιμικοφαῆ πόδα κινήσεις;

AESCHYL. P. V. 52: οὐκουν ἐπέιξη τῷδε δεσμὰ περιβαλεῖν;

On οὐ μή 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 οἴσειν, ANDOC. I, 2; *You are about to cast your vote.*

ISAE. 7, 30: πάντες γὰρ οἱ τελευτήσειν μέλλοντες πρόνοιαν ποιοῦνται 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. I, 2 (see above). *Ibid.* 21: ὅπου [ἀν] ἔμελλεν αὐτὸς σωθῆσθαι ἐμέ τε οὐκ ἀπολεῖν.

ANTIPHON, 6, 36: ῥαδίως ἔμελλον ἀποφύξεσθαι 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. I, 130, 1 (215). 3, 115, 5 (215).

HDT. 2, 43 (215). 7, 8, β): μέλλω ζεύξας τὸν Ἑλλησποντον 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).

HES. Theog. 468–9: ἔμελλε . . . τέξεσθαι (215).

HOM. Od. 6, 135–6: Ὀδυσσεὺς κούρησιν . . . ἔμελλεν | μίξεσθαι γυμνός περ ἑών. 7, 270 (215).

Il. 6, 52–3 (215). 515–6: ἔμελλεν | στρέψεσθ' 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, I, 15: ἀδικεῖσθαι ἔμελλον. *Ibid.* 16: εἰς Νάξον πλεῖν ἔμελλον.

PLATO, Phaedo, 59 A: αὐτίκα . . . ἔμελλε τελευτᾶν. Phaedr. 242 B: ἔμελλον . . . τὸν ποταμὸν διαβαίνειν.

XEN. An. I, 8, 1 (215).

AR. Ach. 493: ἅπασι μέλλεις εἰς λέγειν τὰναντία (the future is not favored by the iambic metre). Eq. 267 (215).

EUR. fr. 459: κέρδη τοιαῦτα χρῆ τινα κτᾶσθαι βροτῶν, | ἐφ' οἷσι μέλλει μῆποθ' ὕστερον στένειν.

SOPH. Tr. 756-7: μέλλοντι δ' αὐτῷ . . . τεύχειν σφαγὰς | κῆρυξ . . . ἴκετ(ο).

PIND. O. 8, 63-4: ἄνδρα . . . μέλλοντα ποθεινοτάταν δόξαν φέρειν (in prose τὸν . . . οἴσοντα).

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 ὃ τε μέλλων νικᾶν καὶ ὁ πάντων ὕστατος γενήσεσθαι.

PLATO, Conv. 198 B: πῶς . . . οὐ μέλλω ἀπορεῖν . . . μέλλων λέξειν; Politic. 295 C: ἰατρὸν μέλλοντα . . . ἀποδημεῖν (*on the point of going abroad*) καὶ ἀπέσσεσθαι τῶν θεραπευομένων συχνὸν . . . 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 καταισχῦναι 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, I, 14: ἐπὶ πορνείῳ ἔμελλε καταστήσαι (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 μῆτ' ἐκέινος ἀναλαβεῖν ἔμελλε φῶς, | ἐγὼ θ' ὁ τλήμων τοιάδ' ἐμπλήσειν κακά (aorist and future side by side).

AESCHYL. P. V. 625: ὅπερ μέλλω παθεῖν.

PIND. O. 7, 61: μέλλεν θέμεν (215). 8, 32: μέλλοντες . . . τεύξαι. P. 9, 52-3: μέλλεις . . . ἐνέικαι.

HES. Theog. 478: ἡμελλε τεκέσθαι, but *ibid.* 468-9: ἔμελλε . . . τέξεσθαι.

HOM. Il. 23, 773: ἔμελλον ἐπαΐξεσθαι. (So La Roche with the better MSS. Caer reads ἐπαΐξεσθαι.)

277. μέλλω, I POSTPONE.—μέλλω, *I postpone*, takes regularly the present infinitive (resistance to pressure), rarely the aorist infinitive.

Present Infinitive:

ἐτι μέλλομεν ἠμύνεσθαι, THUC. 6, 10, 5; *We are still delaying to punish.*

THUC. I, 86, 2: τοὺς ξυμμάχους . . . οὐ περιοψόμεθα ἀδικουμένους οὐδὲ μέλλήσομεν τιμωρεῖν. I, 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. I, 124, 1.

THUC. I, 124, 1 (see above).

EUR. Phoen. 299-300: τί μέλλεις ὑπάροφα μέλαθρα περᾶν, | θιγεῖν τ' ὠλέναις τέκνον (present and aorist); [Rhes.] 673-4: τί μέλλετε | σκηπτοῦ πτόντος πολεμίῳ σῶσαι βίον; (So the MSS, but Nauck follows Elmsley in reading σφῆξιν.)

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*.

ἂν ταῦτ' εἰδόμεν, καὶ τὰ δέοντ' ἐσόμεθ' ἐγνωκότες καὶ λόγων ματαίων ἀπηλλαγμένοι, DEM. 4, 50. πῶς οὖν εὐορκα ἄντομωμοκῶς ἔσται φάσκων εὖ εἰδέναι; ANTIPHON, I, 8. ἄρ' οὖν τὸν αἰεὶ χρόνον μεμαθηκῖα 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 πεπραξέσθαι (sc. ἔφη) δυοῖν ἢ τριῶν ἡμερῶν.

ANTIPHON, 5, 75: ὅμως δ' οὖν κεικινδυνεύσεται.

PLATO, Rpb. 361 E (see above). Theaet. 180 A: κἂν τούτου ζητῆς λόγον λαβεῖν, τί εἴρηκεν, ἐτέρῳ πεπλήξει καινῶς μετωνομασμένῳ.

THUC. 3, 39, 8: ἡμῖν δὲ . . . ἀποκεικινδυνεύσεται τὰ τε χρήματα καὶ αἱ ψυχαί.

HDT. 6, 9: οὐδέ σφι οὔτε τὰ ἱρά οὔτε τὰ ἴδια ἐμπεπρήσεται.

AR. Eq. 1370-1: οὐδεὶς κατὰ σπουδὰς μετεγεγραφήσεται, | ἀλλ' ὥσπερ ἦν τὸ πρῶτον ἐγγεγράφεται (*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: βεβλήσεται τις θεῶν βροτησίᾳ χειρί, | εἰ μὴ ἕαμείψει χωρὶς ὀμμάτων ἐμῶν.

SOPH. Ai. 577: τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάψεται. *Ibid.* 1140-1: ME. ἔν σοι φράσω· τόνδ' ἐστὶν οὐχὶ θαπτεόν. | TEY. ἀλλ' ἀντακούση τοῦτον ὡς τεθάψεται.¹

ANACR. 77: εὐτέ μοι λευκαὶ μελαίνας ἀναμεμίξονται τρίχες.

HOM. Il. 1, 139: ὁ δὲ κεν κεχολώσεται, ὃν κεν ἴκωμαι, and similarly 5, 421; 762; and 23, 543. 21, 585: ἦ τ' ἔτι πολλὰ τετεύξεται ἀλγέ' 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 ἃ 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 τᾶληθές, and similarly 12, 225; 15, 177 and *ibid.* 243.

ANDOC. 1, 72: ἀλλὰ γὰρ τᾶληθῆ εἰρήσεται.

PLATO, Rpb. 457 B: κάλλιστα γὰρ δὴ τοῦτο καὶ λέγεται καὶ λελέξεται ὅτι τὸ μὲν ὠφέλιμον καλόν, τὸ δὲ βλαβερόν αἰσχρόν.

EUR. I. T. 1464: οὐ καὶ τεθάψη καθανούσα. Ion, 760: εἰρήσεται τοὶ κεὶ θανεῖν μέλλω διπλῇ.

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 γυνή κερτήσεται, EUR. Alc. 181; *But thee some other woman will possess.* ἐσθήξω 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 ἐπίοντα δεδέξομαι ὄξει δουρί. 22, 390: αὐτὰρ ἐγὼ καὶ κείθι φίλου μεμνήσομ' ἑταίρου.

284. PERIPHRASTIC FUTURE PERFECT MIDDLE.—The periphrastic future perfect may be middle.

ἐν ᾧ μάλλι ἐκείνος Ὀλυθον καταστρέψεται, σὺ κατεστραμμένος ἔσει Θήβας, XEN. Hell. 5, 2, 27; *While he is thinking about overthrowing Olynthus, you will have overthrown Thebes.*

ANDOC. 1, 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 πεφωνασκηκῶς ἔσται*. [48], 16: *ἔφη εἶναι παρ' ἐαυτῷ ὅσον μὴ ἦν ἀνηλωμένον*.

ISOC. 12, 233: *εὐθύς . . . προειρηκῶς . . . ἦν αὐτοῖς ἐφ' ἃ συνελλυθότες ἦσαν, ἀνέγνωστο δ' ὁ λόγος, ἐπηνημένος δ' ἦν κτέ.* (236).

PLATO, CONV. 191 E: *μᾶλλον πρὸς τὰς γυναῖκας τετραμμένοι εἰσί*. Euthyd. 280 C: *τέκτων εἰ παρεσκευασμένος εἶη . . . ξύλα ἱκανά, τεκταίνοντο δὲ μή, ἔσθ' ὃ τι ὠφελοῖτ' ἂν ἀπὸ τῆς κτήσεως*; Legg. 814 B: *οὕτως αἰσχροῦς τὰς γυναῖκας εἶναι τεθραμμένους*. Rpb. 601 D: *πρὸς ἣν ἂν ἕκαστον ἧ πεποιημένον ἢ πεφυκός*. Soph. 218 A: *πᾶσι κεχαρισμένός (= adj. *gratus*) ἔσει*. (Compare Gorg. 502 B: *ἐάν τι αὐτοῖς ἦδὴ . . . ἧ καὶ κεχαρισμένον*.)

XEN. Hell. 1, 1, 11: *πυθόμενος δὲ ὅτι αἱ τῶν Πελοποννησίων νῆες ἐξ Ἀβύδου ἀνηγμένοι εἶεν εἰς Κύζικον . . . ἦλθεν εἰς Σηστόν*.

AR. Pl. 867-8: *πολὺ μᾶλλον ἐνίους ἐστὶν ἐξολωλεκῶς*. | KAP. *καὶ τίνα δέ-δρακε δῆτα τοῦτ(ο)*; But Av. 655: *ἔσεσθον ἐπτερωμένω, ἐπτερωμένω* is almost an adjective and Ran. 433: *ξένω γὰρ ἐσμεν ἀρτίως ἀφιγμένω, ἐσμεν* belongs to *ξένω*.

SOPH. Ai. 740: *τί δ' ἐστὶ χρεῖας τῆσδ' ὑπεσπανισμένον (= ἑλλιπές)*;

HOM. Od. 2, 187: *τὸ δὲ καὶ τετελεσμένον ἔσται*, and so 17, 229; 18, 82; 19, 487; II. 1, 212; 2, 257; 8, 401; 23, 672. But Od. 5, 89-90: *τελέσαι δέ με θυμὸς ἄνωγεν, | εἰ δύναμαι τελίσαι γε καὶ εἰ τετελεσμένον ἐστίην, where τετελεσμένον = δυνατὸν γενέσθαι (Paraphrast), and so II. 14, 195-6; 18, 426-7. Od. 8, 454: τὸ δὲ κεν τετελεσμένον ἦεν*.

II. 3, 309: *πεπρωμένον ἐστίν*. 5, 873: *αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμέν*.

287. The force of the copula *εἰμί*, however, revives under slight pressure. So under emphatic position or correlation.

ἦσαν ἐκ 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 εἴητε, 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 ὄσαιπερ σιδήρου δέονται . . . ἠφανισμένοι 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 τοῦτο γ' εἶεν οὐκ εὐθύς δεδωκότες. 39, 15: εἴ τις δίκην ἐξούλης αὐτῷ λαχὼν μηδὲν ἐμοὶ φαίη πρὸς αὐτὸν εἶναι, κυρίαν δὲ ποιησάμενος ἐγγράφαι, τί μᾶλλον ἂν εἴη τοῦτον ἢ ἔμ' ἐγγεγραφὼς;

ISOC. 12, 130: οὐκ ἔχω τίνας ἐπαίνους εἰπὼν ἀξίους ἂν εἴην εἰρηκῶς τῆς ἐκείνων διανοίας.

LYS. 1, 2: καὶ ταῦτα οὐκ ἂν εἴη μόνον παρ' ὑμῖν οὕτως ἐγνωσμένα, ἀλλ' ἐν ἀπάσῃ τῇ Ἑλλάδι. 31, 4: εἰρηκῶς ἂν εἴην, (*In that case*) *I should prove to have spoken.*

PLATO, Charm. 157 C: ἔρμαιον . . . γεγονὸς ἂν εἴη ἢ τῆς κεφαλῆς ἀσθένεια τῷ νεανίσκῳ, εἰ ἀναγκασθῆσεται καὶ τὴν διάνοιαν διὰ τὴν κεφαλὴν βελτιῶν 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 εἴη τὸ προοίμιον, *Our introduction must have been a good thing.* Meno, 85 D. Phaedr. 262 D. 263 C.

XEN. Cyr. 1, 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 εἴμεν 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 καταπεφρονηκός, LYCURG. 68.

LYCURG. 68 (see above).

LYS. 14, 2: οὐ γὰρ μικρὰ τὰ ἁμαρτήματα . . . ἀλλ' οὕτω πεπραγμένα καὶ εἰς τοσοῦτο κακίας ἀφικύμενα.

290. PERFECT PARTICIPLE AS PREDICATE OF THE PARTICIPLE OF εἰμί.—Even the perfect participle, however, is seldom so purely adjectival as to suffer combination with the participle of εἰμί.

οὐκ εἰλωθὸς ὄν, EUR. Hec. 358.

AR. Ran. 721: τοῦτοισιν οὖσιν (where Meineke reads τοῦτοισι 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 θείῳ καταλειπομένη.

ISOC. 5, 110: *μίαν . . . πρᾶξιν . . . 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 ἀδελφῆν, 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: *οὗ ἦν (there lay) στρατεύμα τῶν Ἀθηναίων πολιορκοῦν (not periphrastic).* 3, 2, 2: *ἃ μεταπεμπόμενοι ἦσαν (Cobet: μεταπεπεμμένοι).*

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:

ῤεθυμότατοι ἴσασθε 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 ἦθει 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 μαιόμενοι ἕτεροι.*

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 Nicias even before. *ἔφραζον ὡς σφί θεὸς εἶη φανεῖς, HDT. 3, 27; They set forth how a god had actually appeared to them.*

DEM. [52], 9: *ὁ Λύκων τυγχάνει ὢν καὶ ἄπαις καὶ κληρονόμον οὐδένα οἴκο 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 εἶη, 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: *τοιούτων τί που λεχθὲν ἡμῖν ἦν ἐν τοῖς ἔμπροσθεν*

¹ See A. J. P. xii (1891), 79.

λόγοις; (Phileb. 64 B: ὃ 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 ποιήσῃτε . . . κατακάνοντες (Dindorf κατακεκονότες) ἔσεσθε. The reading κατακάνοντες is favored by the coincidence of action.)

THUC. 4, 54, 3 (see above).

HDT. 2, 10: ἔργα ἀποδεξάμενοι μεγάλα εἰσί. 3, 27 (see above). 5, 69: ἦν . . . τὸν δῆμον προσθέμενος πολλῶ κατέπερθε τῶν ἀντιστασιωτῶν, *It was true that he had gained over the commons far beyond his rival.* 7, 206: ἦν γὰρ κατὰ τὸντὸ Ὀλυμπιάς τοῦτοις τοῖσι πρήγμασι συμπεσοῦσα (= σύγχρονος).

EUR. Suppl. 511: ἐξαρκέσας ἦν Ζεὺς ὁ τιμωρούμενος.

SOPH. Ai. 588: μὴ προδοὺς ἡμᾶς γένη (*prose 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 | οὐτ' οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ. 970: οὕτω δ' ἂν θανῶν εἶη ἔμοῦ (parallel with the periphrastic perfect optative with ἂν, θανῶν being practically the perfect of θνήσκω). Ph. 772-3: μὴ σαυτὸν θ' ἄμα | κἄμ' . . . κτείνας γένη [*parodied by COM. Phryn.* 2, 605 (= fr. 20, Trag. Gr. Fr. N.³): ὃ φίλτατ' ἀνδρῶν, μὴ μ' ἀτιμάσας γένη].

PIND. P. 2, 72: γένοι' οἷος ἐσσι μαθῶν (but see B. L. G. ad loc.).

HOM. Il. 4, 210-1: ἀλλ' ὅτε δὴ β' ἴκανον, ὄθι 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 προειπὼν 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: φανεῖν 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 δὲ 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 καταλαβών.*

AESCHIN. 1, 15: ἐνὶ 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: Κορινθίους δὲ δῆσαντες *εἶχον.* 1, 38, 6: Ἐπίδαμνον . . . *εἰόντες βία ἔχουσι.*

HDT. 1, 41: ἐγὼ σε . . . ἐκάθηρα καὶ οἰκίοισι ὑποδεξάμενος *ἔχω* (in contrast to the aorist). 6, 12: ἀνδρὶ Φωκαεὶ . . . ἐπιτρέψαντες ἡμᾶς αὐτοὺς *ἔχομεν.* 7, 9, a): *ἔχομεν* δὲ αὐτῶν παῖδας καταστρεψάμενοι (cf. DEM. 4, 6: πάντα κατέστραπται, καὶ *ἔχει*).

EUR. Ion, 735-7: ὦ θύγατερ, ἀξί' ἀξίων γεννητόρων | ἦθη φυλάσσεις κοῦ καταισχύνασ' *ἔχεις* | τοὺς σοὺς παλαιούς ἐγόνους αὐτόχθονας. Phoen. 856-7.

SOPH. Ai. 21-2: νυκτὸς γὰρ ἡμᾶς τῆσδε πρᾶγος ἄσκοπον | *ἔχει* περάνας, εἴπερ εἴργασται τὰδε (parallel with the perfect). 676. Ant. 22. 31-2. 180. 192-3. O. R. 577. Ph. 942-3.

PIND. N. 1, 31: οὐκ ἔραμαι πολὺν 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*).

296. PERIPHRASTIC PERFECT PARTICIPLE WITH *ἔχω*.—The periphrastic perfect participle with *ἔχω* is also found.

PLATO, Theaet. 200 A: ἐπιστήμην ἄρα οἰήσεται τεθηρευκὼς *ἔχειν.*

XEN. An. 1, 3, 14: ὦν . . . πολλὰ χρήματα *ἔχομεν* ἀνηρπακότες.

SOPH. Ph. 600: ὦν γ' *εἶχον* ἦδη χυρόνιον ἐκβεβληκότες.

Epistolary Tenses

297. 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 (gave) 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 ἀπολλύοιτο, 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:

σκοπάμεθα, PLATO, Protag. 314 B; *Let us consider (a course of study).*
 μὴ διώκωμεν, HDT. 8, 109; *Let us give up the pursuit.*

AORIST :

σκοπώμεθα, PLATO, Protag. 330 B; *Let us consider* (each part by itself).
 εἴπω . . . σοι τὸ αἴτιον; 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 :

νικῆν 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 :

ἡμεῖς δ' ἔλοισθ' ὅτι καὶ τῇ πόλει καὶ ἅπασι συνοίσειν ἡμῖν 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. II. 18, 98; *May I be dead forthwith!* αἰ γὰρ ἐμοὶ τοιοῦσδε πόσις κεκλημένος εἴη, 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 . . . εἴεν, PLATO, Apol. 28 B-C; *They must be sorry fellows.* τάχα δὲ ἄν καὶ οἱ ἀποδόμοι λέγοιεν (*might have told the tale*) ἀπικόμοι ἐς Σπάρτην ὡς ἀπαιρεθείσαν ὑπὸ Σαμίων, HDT. I, 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 ἐπαυρόμενος ἄν γένοιτο).

PERFECT (Future ascertainment of a completed action):

ἔλεγε σὺ . . . ; . . . πῶς ἄν . . . λέληθοι (με); XEN. Conv. 3, 6; *Has it escaped your observation? How can it have escaped my observation?* ἡμεῖς ἄν εἶμεν 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 δεδοξασμένοσ εἴη, APOLLONIUS DYSC. p. 251, 25-6 (Bekk.); *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):

ἔλεγε δτι εἰ . . . βλαβερὰ τῇ Λακεδαίμονι πεπραχὼς εἴη (=πέπραχε), δίκαιος εἴη (=δικαίως ἐστί) 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 τινας τῇ πολιτείᾳ ἀχθόμενοι.

PLATO, Euthyd. 276 E: ἀπεκρίνατο ὅτι μανθάνοιεν οἱ μανθάνοντες ἂ οὐκ ἐπίσταιντο.

XEN. Hell. 5, 2, 32 (see above).

HDT. 1, 83: ἦλθε ἄλλη ἀγγελίη, ὡς ἠλώκοι τὸ τεῖχος . . . καὶ ἔχοιτο Κροῖσος ζωγρηθείς.

SOPH. Tr. 161-2: εἶπε μὲν λέχους ὅ τι | χρεῖη μ' ἐλίσθαι 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 . . . ὄστυ . . . ἑλωκὼς καταλίποι, LYCURG. 18; *He reported that he had left the city captured.*

LYCURG. 18 (see above).

DEM. [34], 11: ἔλεγε δτι οὔτε τὰ χρήματα ἔνθοιτο εἰς τὴν ναῦν οὗτος . . . οὔτε τὸ χρυσίον εἰληφὼς 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, κἄπειτα κατίδοιεν . . . γέροντά τε καὶ γυναῖκα κτέ. Hell. 1, 7, 5 (see 312).

AR. Ach. 648-9: ἠρώτησεν . . . τοῦτον τὸν ποιητὴν ποτέρους εἶποι κακὰ πολλά. Vesp. 283: κατεῖποι.

SOPH. Tr. 431-2: ἤκουσεν ὡς ταύτης πόθω | 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 δτι ἐγὼ πάντα εἶην (=εἰμί) πεπυσμένος, LYS. 1, 18; *I said that I had found out everything.*

DEM. 18, 22: ἐτόλμα λέγειν ὡς ἄρ' ἐγὼ . . . κεκωλυκὼς εἶην τὴν πόλιν . . . ταύτην (=τὴν εἰρήνην) ποιήσασθαι. [34], 11: εἰληφὼς εἴη (308).

¹ A. J. P. iv (1883), 419.

LYS. 1, 18 (see above).

PLATO, *Phaedo*, 59 E: ἐπυθόμεθα ὅτι τὸ πλοῖον ἐκ Δήλου ἀφικμένον εἶη.

XEN. *Hell.* 1, 1, 11: πυθόμενος δὲ ὅτι αἱ τῶν Πελοποννησίων νῆες . . . ἀνηγμένοι εἰεν εἰς Κύζικον, . . . ἦλθεν εἰς Σηστόν. *Hell.* 5, 2, 32: πεπραχὼς εἶη (307).

HDT. 1, 83: ἠλώκοι (307).

310. *Future Optative* (= Future Indicative):

ἔλεγον ὅτι . . . οὐ δύνησιντο (= οὐ δύνησόμεθα) 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 δανεῖσοι.

ISAE. 6, 23: εἰδότες δ' οἱ ἀναγκαῖοι ὅτι ἐξ ἐκείνου μὲν οὐκ ἂν ἔτι γένοιτο παῖδες . . . , φανήσονται δ' ἄλλω τινὶ τρόπῳ, καὶ ἐκ τούτων ἔσονται ἔτι μείζους διαφοραί, ἐπειθον κτέ.

ANTIPHON, 1, 11: ἐπεξίοιμι (195).

PLATO, *Euthyd.* 283 A: ἐπεσκόπων τίνα ποτὲ τρόπον ἄψονται τοῦ λόγου καὶ ὁπόθεν ἄρξονται κτέ.

XEN. *Hell.* 2, 3, 17: πολλοὶ δῆλοι ἦσαν . . . θαυμάζοντες τί ἔσοιτο ἢ πολιτεία. *Ibid.*: ἔλεγεν ὁ Θηραμένης ὅτι . . . ἀδύνατον ἔσοιτο τὴν ὀλιγαρχίαν διαμένειν. 2, 3, 56: εἶπεν ὁ Σάτυρος ὅτι οἰμώξοιτο (= οἰμώξει). 6, 1, 1.

AR. *Eq.* 776: οὐ φροντίζων τῶν ιδιωτῶν οὐδενός, εἰ σοὶ χαριόιμην.

AESCHYL. *Pers.* 356-60: ἔλεξε παιδί σφ' Ἰέρξη τάδε, | ὡς . . . Ἕλληνες οὐ μενοῖεν, ἀλλὰ . . . βίσιον ἐκσωσσοῖατο.

PIND. *O.* 9, 115-6: ἐκέλευσεν διακρίναι . . . 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.

ἰδεῖτο ὁ Θεογένης . . . λέγων ὅτι οὐκ ᾔδει Νεαίρας αὐτὴν οὖσαν θυγατέρα, ἀλλ' ἐξεπατηθείη 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.

διηγούντο 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) ὁμῶσαι.

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: τυγχάνουεν (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:

ῥῆον παραινεῖν ἢ παθόντα καρτερεῖν, EUR. Alc. 1078; 'T is easier to preach than suffer and be strong.

LYS. 8, 2: ἀνιάρων 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 ἠδὲ τὴν θάλατταν ἀπὸ τῆς γῆς ὄρᾶν | ὃ μῆτέρ ἐστι.

EUR. Alc. 1078 (see above).

AESCHYL. P. V. 751: πάσχειν (see 316).

THEOGN. 211: οἶνόν τοι πίνειν πουλὸν κακόν.

HOM. II. I, 274: πείθεσθαι ἄμεινον. 2, 453: τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένητ' ἢ ἐνέεσθαι. IO, 174.

315. b. With the article:

κακὸν τὸ πίνειν, AR. Vesp. 1253; A bad thing this drinking. τὸ βούλεσθαι μ' ἐκνεῖ, 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 ἡ τοῦ βελτίστου ἄγνοια καὶ τὸ ἀγνοεῖν τὸ βέλτιστον.

XEN. Cyr. 5, I, 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 γλυκύ. Bacch. 389-90: ὁ δὲ . . . βίσιος καὶ τὸ φρονεῖν. Heracl. 240: τὸ συγγενές τε καὶ τὸ προουφείλειν. 476: σιγή τε καὶ τὸ σωφρονεῖν. I. A. 330 (see above).

SOPH. El. 265: τὸ τητᾶσθαι (316). 770: δευδὸν τὸ τίκτειν ἐστὶν (136). fr. 239: ἀλλὰ τῇ γῆρᾳ φιλεῖ | χῶ νοὺς ὁμαρτεῖν καὶ τὸ βουλεύειν ἂ δεῖ.

PIND. O. 9, 38: τὸ καυχᾶσθαι. P. 2, 56: τὸ πλουτεῖν. N. 5, 18: τὸ σιγᾶν.

SIMON. C. 100, 1: τὸ καλῶς θνήσκειν 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: εὖξασθαι μὲν . . . ῥάδιον . . ., ἐλέσθαι δ' . . . οὐκ ἐθ' ὁμοίως εὖπορον.

ANDOC. I, 8: παραλιπεῖν (see 314).

PLATO, Theaet. 187 E: κρείττον γάρ που σμικρόν εὖ ἢ πολὺ μὴ ἰκανῶς περᾶναι.

THUC. I, 22, 1: χαλεπὸν τὴν ἀκρίβειαν αὐτὴν τῶν λεχθέντων διαμνημονεῖσαι.

AR. Vesp. 367: διατραγεῖν τοῖνον κράτιστόν ἐστί μοι τὸ δίκτυον.

SOPH. El. 264-5: (ἐ)κ τῶνδ' ἐμοὶ | 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 γλυκίστον.

HOM. Od. 9, 241: ἀργαλέον, βασιλεια, διηνεκέως ἀγορεῦσαι.

II. 2, 5-6: ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή· | πέμψαι ἐπ' Ἄτρεϊδῃ Ἀγαμέμνονι οἶλον 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 χαλεπότερον εἶναι.

ANDOC. 2, 5: μεγάλη δὲ δῆπου καὶ τὸ ἔξαμαρτεῖν δυσπραξία ἐστί.

ANTIPHON, 5, 91: τὸ ἀδίκως ἀπολύσαι δσιώτερον ἂν εἴη τοῦ μὴ δικαίως ἀπολέσαι.

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 προίκ' ἀποθανεῖν ἐστὶ φανερά ζημία.

EUR. fr. 854: τὸ μὲν σφαγῆναι δεινόν.

PIND. O. 8, 60: ἄγνωμον δὲ τὸ μὴ προμαθεῖν.

ALCAE. 30: τὸ γὰρ | Ἄρενι καθάνην κάλον.

318. PERFECT:

a. *Without the article:*

πόλει . . . ἀνάγκη βεβουλευῆσθαι τί χρὴ 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: ἀνηρπάσθαι. 36, 13: δεδωκέναι.

LYS. 30, 27: τούτῳ γε προσήκει διὰ μὲν αὐτὸν τεθάναι, διὰ δὲ τοὺς προγόνους πεπερᾶσθαι.

PLATO, Legg. 949 E (see above). Soph. 222 B: εἰρησθαι.

HDT. 5, 18: νόμος . . . ἡμῖν γέ ἐστι . . . κεχωρίσθαι ἀνδρας γυναικῶν.

BACCHYL. XIV, 1: εὖ μὲν εἰμάρθαι παρὰ δαί[μοσιν ἀν]θρώποις ἀριστον.

THEOGN. 181-2: τεθνάμεναι, φίλε Κύρνε, πενιχρῶ βέλτερον ἀνδρῖ, | ἢ ζῶειν χαλεπῇ τειρόμενον πενίῃ.

HOM. Od. 3, 209: νῦν δὲ χρὴ τετλάμεν ἔμπης (cf. Hymn. Merc. 494-5: οὐδέ τί σε χρὴ . . . κεχολῶσθαι).

319. b. *With the article:*

τὸ δίκης . . . ἀφείσθαι μεγάλη δωρεὰ . . . ἦν, DEM. 23, 185; *To have been allowed to go free of punishment was a great boon.*

DEM. 23, 185 (see above).

AESCHYL. 3, 236: τοῦ γὰρ ταῦτ' ἐξεργασθῆναι καλῶς τὸ γεγενῆσθαι τούτων αἴτιον μείζω κατηγορίαν ἔχει.

ISAE. II, 18: οὐκ ἴσχυσε . . . τὸ προενικηκέναι.

XEN. Hiero, 8, 6: αὐτὸ γὰρ τὸ τετιμῆσθαι . . . συνενεπισσομεῖ.

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 | κρείσσον.

SOPH. Ant. 437-8: τὸ μὲν γὰρ αὐτὸν ἐκ κακῶν πεφευγέναι | ἦδιον.

INFINITIVE AS AN OBJECT

320. PRESENT:

a. *Without the article:*

νῦν αὐτὸν ἀδελεφίξειν 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 πολλὰ τῶν πόλεων νηπουεὶ ἀποκτείνειν. *Ibid.* 4, 11 : τρέφειν (see 324).

HDT. 3, 83 : οὔτε . . . ἄρχειν οὔτε ἄρχεσθαι ἐθέλω.

COM. Philem. 4, 56, 68 : αἰτῶ δ' ὑγίαιαν 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 θάτερ', ἢ φρονεῖν κακῶς, | ἢ τῶν φίλων φρονούσα μὴ μνήμην ἔχειν.

PIND. O. 3, 36 : τοῖς γὰρ ἐπέτραπεν Οὐλυμπόνδ' ἰὼν θαπτῶν ἀγῶνα νέμειν.

HOM. II. 10, 116 : σοὶ δ' οἴω ἐπέτρεψεν πονέεσθαι.

321. b. *With the article :*

τὸ ἐλληνίζειν παρὰ τούτων ἔγωγε ἔμαθον, PLATO, Alc. I, III A ; *I learned speaking Greek from them.*

DEM. [33], 4 : τὸ . . . πλεῖν καταλέλυκα (202). 57, 18 : τὸ ξενίζειν αὐτοῦ κατηγορήκασιν.

PLATO, Alc. I, III A (see above). Legg. 847 A : τὸ ζῆν κτάσθω. Theaet. 185 C : οὐσίαν λέγεις καὶ τὸ μὴ εἶναι.

XEN. R. L. 2, 7 : ἐφήκεν αὐτοῖς τὸ μηχανᾶσθαι τὴν τροφήν.

AR. Pax, 454 : ἄφελε τὸ παίειν.

SOPH. O. C. 1125-7 : τό γ' εὐσεβὲς | μόνοις παρ' ὑμῖν εἶδρον ἀνθρώπων ἐγὼ | καὶ τοῦπεικὲς 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 πάντ' ἐπιθυμῶ πειραθῆναι.

XEN. Hell. 1, 6, 10 : οὐκ ἐδυνάμην ἐμαντὸν πείσαι (151).

COM. Pherecr. 2, 280 : σὺ δὲ τράπεζαν εἰσφερε, | καὶ κύλικα κἀντραγεῖν.

EUR. Alc. 669 : μάτην ἄρ' οἱ γέροντες εἴχονται θανεῖν.

PIND. O. 6, 25-6 : κείναι γὰρ ἐξ ἄλλῶν ὁδὸν ἀγεμονεῦσαι | ταύταν ἐπίστανται.

HOM. II. 1, 18-9 : ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες | ἐκπέρσαι Πριάμοιο πόλιν, εὐ δ' οἴκαδ' ἰκέσθαι.

323. b. *With the article :*

τλήσομαι 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. I, 42 : οὗτοι γὰρ τὸ ἀνελεῖν αὐτὰς (= τὰς διαθήκας) ἐκείνου βουλομένου διεκώλυσαν.

ANTIPHON, 2 γ 6 : τὸ μὲν ἀλῶναι καὶ ἀποφυγεῖν . . . ἐν ἴσαις ἐλπίσι θῶμεν αὐτῷ εἶναι.

PLATO, Euthyd. 275 C : θαρρεῖ τὸ ἀποκρίνασθαι.

THUC. 3, 40, 3 : ἐκ τοῦ εὖ εἰπεῖν τὸ παθεῖν εὖ ἀντιλήφονται.

HDT. 5, 101 : τὸ δὲ μὴ λεηλατῆσαι . . . τὴν πόλιν ἔσχε τότε.

EUR. Alc. 694 : σὺ γούν 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 στρατεύμα τρέφειν ἢ ἀπολωλέναι, XEN. Hiero, 4, 11 ; *They are compelled to keep an army or perish (be ruined).*

DIN. I, 112 : βούλεται . . . συγκεχύσθαι πάντα τὰ ἐν τῇ πόλει δίκαια.

DEM. 8, 49 : καὶ τεθνάναι μᾶλλον ἢ τὰυτ' εἰρηκέναι βουλοίμην.

ISOC. 5, 29 : ἃ μὲν οὖν ἡβουλόμην μοι προειρησθαι ταυτ' ἐστίν.

PLATO, Rpb. 351 A-B : πόλιν φαίης ἂν ἀδικον εἶναι καὶ ἄλλας πόλεις ἐπιχειρεῖν δουλοῦσθαι ἀδίκως καὶ καταδεδουλώσθαι. *Ibid.* 406 D : ἀξιοὶ . . . ἐξεμέσαι τὸ νόσημα . . . ἢ καύσει ἢ τομῇ χρησάμενος ἀπηλλάχθαι.

XEN. Hell. 5, 4, 7 : εἶπον τὴν θύραν κεκλείσθαι. Hell. 6, 2, 15 : ἐκήρυξεν . . . πεπραῖσθαι. Hiero, 4, 11 (see above).

COM. Pherecr. 2, 262 : βουλοίμην γὰρ κἂν ἀκαλήφαις τὸν ἴσον χρόνον ἐστεφρανῶσθαι.

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 ἔν τις θεῆι δίκαιως, DEM. I, 10 ; *This (thing of) having suffered many losses during the war may justly be charged to our negligence.*

DEM. I, 10 (see above). 23, 7 : τοῦτο . . . Ἀριστοκράτης ἠδίκηκε, τὸ τοιούτου, οἷον ἐγὼ φημι δείξειν τὸν Χαρίδημον ὄντα, τοσαύτην πεποιήσθαι 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 διενοοῦντο 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 εὐτυχούντα καὶ φρονεῖν νομίζομεν, 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 ἤνικα ὁμολογήσαμεν, 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] οὐπω πολλὴν διηγύσθαι αὐτοῖς καὶ τὸν Μῆδον ἦκειν 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 ὁμείσθαι, XEN. Hell. 1, 3, 11; *He said that he would not take an oath.*

Future Perfect (= Future Perfect Indicative):

ὑπολαμβάνω . . . μάτην ἐρραψωδικότας 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 . . . ἀνοίξαι 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 εἰρηκέαι), 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' ἀνοίξαι τὴν θύραν οὐχ ὁμολογεῖ. [44], 12 (see above). 57, 63: ἐκ . . . γὰρ τοῦ ὅρκου ἐξήλειψαν τὸ ψηφιεῖσθαι (= ψηφιοῦμαι) γνώμη τῇ δικαιοσάτῃ.

PLATO, CONV. 198 B (see above). Phaedr. 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: ἤμεν δ' ἔτομοι . . . θεοῦ ὀρκωμοτεῖν | τὸ μήτε δρᾶσαι μήτε τῷ ξυνειδέειν | τὸ πρᾶγμα βουλεύσαντι.

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 . . . λέγουσιν τὸν νεώτατον λέγων, PLATO, Parmen. 137 C; *You mean me when you speak of the youngest.* δουλεύουσι 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: ἦ δὲ . . . τοὺς ἀλεκτρούνας 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 ῥαψφδῆσουσιν οἱ πρέσβεις περιιόντες.

XEN. Hiero, 11, 15: εὐδαιμονῶν γὰρ οὐ φθονηθήσει (174).

HDT. 4, 98: ταῦτα δὲ ποιεῦντες ἐμοὶ μεγάλως χαριεῖσθε (coincident action).

334. Leading Verb Aorist :

LYS. 1, 8 (see above).

XEN. Hell. 7, 5, 9: ὀρῶν . . . τὸν . . . χρόνον προβαίνοντα ἐνόμισε πρακτέον τι εἶναι.

HDT. 1, 68: ὀρύσσων ἐπέτυχον σορῶ ἑπταπήχεϊ.

335. Leading Verb Perfect :

DEM. 8, 34: νῦν δὲ δημαγωγούντες ὑμᾶς καὶ χαριζόμενοι καθ' ὑπερβολήν, οὕτω διατεθήκασιν ὥστε κτέ.

336. Leading Verb Pluperfect :

XEN. Hell. 6, 5, 21: δηρὸντι τὴν χώραν οὐδεὶς ἠθελήκει μάχεσθαι.

AR. Ach. 10: 'κεχήνη προσδοκῶν τὸν Αἰσχύλον.

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 ἀφιστήκασιν, 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 Ἕλληνας ἔχοντας πρὸς ἑαυτοὺς καὶ στασιαστικῶς, ἔτι χείρον διέθηκε.

PLATO, Rpb. 518 D: αἰ . . . 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 εἶόντες ὧτοὶ νῦν ἂν εἶεν φλαυρότεροι, καὶ τότε εἶόντες φλαῦροὶ νῦν ἂν εἶεν ἀμείνονες.

AR. Av. 75: πρότερον ἄνθρωπος ποτ' ὦν.

SOPH. Ant. 1192: ἐγώ, φίλη δέσποινα, καὶ παρὼν ἐρῶ.

MIMNERM. 3: τὸ πρὶν ἐὼν κάλλιστος, ἐπὴν παραμείψεται ὄρη, | οὐδὲ πατήρ
παισὶν τίμιος οὔτε φίλοις.

HOM. Od. 13, 401: κυζῶσω δέ τοι ὄσσε 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 οἴσων 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 δευρό σοι σπονδὰς φέρων | ἔσπενδον.

EUR. Suppl. 120: τοῖτους θανόντας ἦλθον ἐξαιτῶν πόλιν.

PIND. O. 7, 13-4: κατέβαν τὰν ποτιῶν | ὑμνέων παῖδ' Ἀφροδίτας. P. 4,
105-6: ἰκόμαν | οἴκαδ', ἀρχὰν ἀγκομίζων.¹

HOM. Il. 1, 371-2: ἦλθε βοῶς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων | λυσόμενός τε
θύγατρα φέρων τ' ἀπερείσι' ἄποινα. (Here both resemblance and difference
between present and future are manifest.)* Compare Il. 1, 431: ἴκανεν
ἄγων with *ibid.* 442-3: πρό 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 ὑπερῶν ἰδειπνοῦμεν, 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.* ἀπόλεσας τὸν οἶνον ἐπιχίας ὕδωρ, TRAG. Aristias, fr. 4; *You spoiled the wine by adding water.*

340. Leading Verb Present:

HDT. 6, 37: πίτυς . . . ἐκκοπέῖσα βλαστὸν οὐδένα μετίει (134).

COM. Men. 4, 340, 10: ἀχάριστος ὅστις εὐ παθῶν ἀμνημονεῖ.

341. Leading Verb Imperfect:

LYS. 1, 22 (see above). *Ibid.* 24: παραλαβῶν δ' ὡς οἶόν τε ἦν πλείστους
. . . ἐβάδιζον.

¹ See B. L. G., *Introduct. Ess.*, cxii.

* 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 εὐθὺς 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 οἴκαδε.

LYS. 1, 27: πηλεγεῖς 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 γηγῖους 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 προειπῶν. *Ibid.* 7, 5, 48: καλῶς . . . ἐποίησας . . . ἄρξας τοῦ λόγου.

HDT. 3, 38: ὀρθῶς μοι δοκεῖ Πίνδαρος ποιῆσαι νόμον πάντων βασιλεία 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 εὐκλέϊξας. X, 15: ἀνθησάμενος . . . θῆκας.

PIND. I. 5, 51: εἰπέν τε φωνήσαις ἄτε μάντις ἀνῆρ.

HOM. II. 1, 434: ἰστὸν δ' ἰστοδόκη πέλασαν προτόνοισιν ὑφέντες.

346. Leading Verb Perfect:

DEM. 36, 18: τὰ γράμμαθ' ἢ μήτηρ ἠφάνικεν πεισθεῖς' ὑπὸ τούτου.

347. Leading Verb Plusperfect:

DEM. 36, 8: ὁ Πασίων ἐτετελευτήκει ταῦτα διαθέμενος.

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 δή ποτ' ἐγὼ μετρίως . . . τὸν ἄλλον χρόνον βεβιωκώς, νῦν ἐν ἀγῶσι καὶ γραφαῖς δημοσίαις ἐξετάζομαι.

349. *Leading Verb Imperfect :*

DEM. 14, 36: κοινὸν ἐχθρὸν ἐκείων ὑπειληφότες ὁμονόουν ἀλλήλοις.
23, 127: Κότυν εὐθύς ἀπεκτονὼς οὐκ ἀσφαλὲς ἤγειτ' ἀπελθεῖν ὅποι τύχοι.

350. *Leading Verb Aorist :*

DEM. 37, 10: ἀφικόμην σχεδὸν τι πάντ' ἀπολωλεκώς ὄσ' ἔχων ἐξέπλευσα.

351. *Leading Verb Perfect :*

DEM. 55, 23: οὐδὲν ἀπολωλεκώς . . . τηλικαύτην μοι δίκην εἶληχε.

352. *Leading Verb Future :*

DEM. 28, 16: τὰ χρήματα πάντ' ἀπεστερηκώς . . . ἐλεείσθαι νῦν ὑφ' ὑμῶν ἀξιώσει.

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 . . . ἐξελέγξαι . . . 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: ἤσθόμην αὐτὸν διακρούμενόν με (= ὅτι διεκρούετό με, or, by *repraesentatio*, ὅτι διακρούεται με), *I perceived that he was trying to cheat me.*

357. *Prior Action = Imperfect Indicative:*

οἰδά σε λέγοντα (= ὅτι ἔλεγες), 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 τρισκαιδεκέτης 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.

εὕρησέτ' αὐτὸν τὴν . . . πόλιν διὰ Λακεδαιμονίων ἄσθενῆ ποιήσαντα, DEM. 15, 24; *You will find that he made the city weak by means of the Lacedaemonians.*

359. PERFECT PARTICIPLE = Perfect Indicative.

οἰδά σε . . . ἐγὼ καὶ ἰδιώτην γεγεννημένον καὶ νῦν τύρανον 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 ὁ λωσόμενος, 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: εἶδ . . . ἐπίστατο κατ' ἀνδραγαθίην αὐτὸς σχήσων 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:

I. 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 ξυναλείν χρῆν σ' ὄτ' ἄλλύμην ἐγώ, EUR. Alc. 633; *tum aequius dolere FUERAT fata cum me tollerent* (Buchanan).

DIN. I, 81: ὅτε μὲν ἔδει μάχεσθαι . . . ᾗχετ' ἀπὼν 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 πόρρω ἔδει αὐτὸν ἐλθεῖν.

LYS. 12, 32: χρῆν δὲ σε . . . εἴπερ ἦσθα χρηστός . . . τοῖς μέλλουσιν ἀδικῶς ἀποθανεῖσθαι μηνυτὴν γενέσθαι.

ANDOC. I, 20: ἡ ἐμὲ ἢ ἐκείνον ἔδει ἀποθανεῖν, αὐτὸς μὴ αὐτὸς ἰλλὶ μοριενδῶμα ἐρατ.

PLATO, Apol. 34 A: καὶ ἄλλους πολλοὺς ἐγὼ ἔχω ὑμῖν εἰπεῖν, ὃν τινα ἐχρῆν . . . παρασχεῖσθαι Μέλητον μάρτυρα.

HDT. 3, 66: οὐ γὰρ ἦν οἱ ἀσφαλὲς . . . φάναι τὸν Κύρου υἱὸν ἀπολωλέκεναι. 8, 6. 8, 68, α): ἀπήλλαξαν οὕτω ὡς κείους ἔπρεπε.

AR. Nub. 963: πρῶτον μὲν ἔδει παιδὸς φωνὴν γρύξαντος μηδὲν ἀκούσαι. *Ibid.* 973: ἔδει.

EUR. Alc. 633 (see above).

HOM. Il. 1, 353: τιμὴν πέρ μοι σφελλεν 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 ἔδει and δεῖ, χρῆν and χρῆ. The present indicative gives the simple statement, the imperfect indicative surprise or disappointment. Cf. ANTIPHON, 5, 91, where the codices have χρῆ, Blass χρῆν; ANDOC. [4], 16, where Blass has ἔδει 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, ἤνεπε 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.

εἰ τις εἰδὼς . . . προῦδωκεν ἢ ἐξαπατῶ, οὐτός ἐστ' ἔνοχος τῇ ἀρῆ, DEM. 23, 97; *If any one has willingly betrayed or willingly deceives, he is obnoxious to the curse.* ἃ μὴ κατέθου, μὴ ἀνέλη, PROV.; *What you didn't deposit, you mustn't draw.* τῷ . . . ἀσθενούντι πικρὰ φαίνεται ἃ ἐσθίει καὶ ἔστι, PLATO, Theaet. 166 E; *To the sick man what he eats seems bitter, and is bitter.*

PROV. ἦν τις ἔμαξε μᾶζαν ταύτην καὶ ἐσθιέτω. (See also above.)

DEM. 23, 97 (see above).

AESCHIN. 3, 196: εἰ γὰρ τις ἐν δημοκρατίᾳ τετιμημένος . . . τολμᾷ βοηθεῖν τοῖς παράνομω γράφοσι, καταλύει τὴν πολιτείαν. *Ibid.* 198: ὅστις . . . αἰτεῖ (*bis*).

PLATO, Theaet. 166 E (see above). 170 A: τὸ δοκοῦν ἐκάστω 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 εὐφρονεῖ.

AESCHYL. Sept. 596: δεινὸς δὲ θεοῦ σέβει.

PIND. N. 3, 41-2: δὲ δὲ διδάκτ' ἔχει, . . . μυριάων . . . ἀρετῶν ἀτελεῖ νόφ γεύεται.

HOM. Od. 14, 156-7: ἐχθρὸς γὰρ μοι κείνος ὁμῶς Ἄϊδαο πύλησιν | γίγνεται, δὲ πενίη εἰκὼν 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 *εἶθε*, *εἰ γάρ*, is used to show the baselessness of the wish. Or the form *ᾔφελον* (*ᾔφελλον*), *I ought*, with the infinitive, is employed. Here there is also, as a rule, an introductory particle: *εἶθε* (*αἶθε*), *εἰ γάρ*, *ὥς*. The negative is *μή*.

The imperfect indicative after *εἶθε*, *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 *ᾔφελον* 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' ᾔφελε . . . 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 ᾔφελον . . . οἰοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι. Rpb. 432 C: εἰ γὰρ ᾔφελον (sc. ἰδεῖν), ἔφη.

XEN. An. 2, 1, 4 (see above). Cyr. 4, 6, 3: ἤμαρτεν, ὥς μήποτε ᾔφελεν.

HDT. I, 111: ᾔφελον: 3, 65: εἶδον ὄψιν ἐν τῷ ὕπνῳ, τὴν μηδαμὰ ᾔφελον ἰδεῖν.

AR. Nub. 24: εἶθ' ἐξεκόπην πρότερον τὸν ὀφθαλμὸν λίθῳ. Pax, 1068-9: εἶθε σου εἶναι | ᾔφελεν, ὄλαζών, οὐτωςὶ θερμὸς ὁ πλεύμων (mock heroics).

EUR. Alc. 536: εἶθ' εὐρομέν σ', "Ἄδμητε, μὴ λυπούμενον. Cycl. 186-7: μηδαμοῦ γένος ποτὲ | φῦναι γυναικῶν ᾔφελ', εἰ μὴ 'μοὶ μόνῳ. El. 282: εἶθ' ἦν Ὀρέστῃς πλησίον κλύων τάδε. *Ibid.* 1061: εἶθ' εἶχες, ὦ τεκοῦσα, βελτίους φρένας. I. A. 70: μήποτ' ᾔφελεν λαβεῖν.

SOPH. El. 1021-2: εἶθ' ᾔφελες τοιάδε τὴν γνώμην πατρός | θνήσκοντος εἶνοι· πᾶν γὰρ ἄν κατειργάσω (εἰ ἦσθα, *hadst thou been*).

PIND. P. 3, 1-3: ἤθελον Χείρωνά κε Φιλυρίδαν, | . . . | ζῶειν τὸν ἀποιχόμενον.

HOM. Od. 5, 308-9: ὥς δὴ ἐγὼ γ' ᾔφελον θανέειν καὶ πότμον ἐπισπεῖν | ἥματι τῷ, ὅτε κτέ. 11, 548: ὥς δὴ μὴ ᾔφελον 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 ἀδεῖν κακός, ὅππότε δεῦρο | νιέει σφ' ἐπόμην. 4, 315-6: ἀλλά σε γῆρας τείρει ὁμοίον· ὡς ὄφελέν τις | ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουρτέροισι μετεῖναι. 6, 345-6: ὡς . . . ὄφελ(ε) c. inf. 7, 390: ὡς πρὶν ὄφελ' ἀπολέσθαι. 11, 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* (seldom *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. I, 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). *μη 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 διδάζοντας ἐκπέμπωμεν πρέσβει· πανταχοί.* 14, 36: *μηδ' ἀδικῶμεν.*

PLATO, Legg. 683 C: *γενώμεθα . . . ταῖς διανοαῖσι 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: *φέρει νῦν ἡμεῖς αὐτοῖς ὀλίγον ξυγχωρήσωμεν ἅπαντες.* Lys. 1096: *φέρει τὸ ἔσθως ἀμβαλώμεθα.*

SOPH. Ph. 1060-1: *τί δῆτα σοῦ δεῖ; χαῖρε τὴν Λῆμνον πατῶν. | ἡμεῖς δ' ἴωμεν.*

ION (EL), 2, 7 (Bgl.'): *πίνωμεν, παίζωμεν, ἔω διὰ νυκτὸς αἰοδῆ.*

THEOGN. 1133-4: *Κῆρνε, παροῦσι φίλοισι κακοῦ καταπαύσομεν ἀρχήν, | ζητῶμε· δ' ἔλκει φάρμακα φυομένφ.* 1047: *νῦν μὲν πίνοντες τερωώμεθα, 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 . . . ἐρύσσομεν . . . ἀγείρομεν . . . 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 . . . εἴπω. *alib.*

PLATO, Phaedo, 63 B: φέρε δὴ . . . πειραθῶ πιθανώτερον . . . ἀπολογή-
σασθαι.

HDT. 2, 14: φέρε δὲ νῦν καὶ αὐτοῖσι Αἰγυπτίοισι ὡς ἔχει φράσω.

AR. Ach. 4: φέρ' ἴδω (very common). Vesp. 1497: φέρε νυν 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: ὁ ξείνου, μὴ δὴτ' ἀδικηθῶ. Ph. 1452: φέρε νυν στείχων
χώραν 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 κίχαιω. 21, 475: μὴ
σευ . . . 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' ὁ 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.* μηδεῖς . . . 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 κατέλθῃ. Rpb. 517 C (see above).

THUC. 1, 140, 4: ὑμῶν δὲ μηδεῖς νομίση περὶ βραχείου ἀν πολεμείν, εἰ κτέ.
3, 40, 7: μὴ οὖν προδοταὶ γέννησθε ὑμῶν αὐτῶν.

HDT. 3, 53: μὴ δῶς τὰ σεωντοῦ ἀγαθὰ ἄλλοισι.

AR. Ach. 496: μὴ μοι φθονήσητ', ἄνδρες οἱ θεώμενοι. Eccl. 588: μὴ νυν
πρότερον μηδεῖς ὑμῶν ἀντεῖπη μηδ' ὑποκρούση.

EUR. Heracl. 271: μὴ πρὸς θεῶν κήρυκα τολμήσης θεενίν. 273: καὶ σὺ
τοῦδε μὴ θίγησ, ἀναξ. Frequent in the tragedians.

THEOGN. 101: μηδεῖς 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 γράψης.

ALCAE. 44: μηδὲν ἄλλο φυτεύσης πρότερον δένδριον ἀμπέλω.

HOM. Od. 3, 55. 11, 251. 15, 263: εἰπέ μοι εἰρομένῳ νημερτέα μηδ' ἐπι-
κεύσης. 22, 213-4: Μέντορ, μή σ' ἐπέεσσι παραιπιέθῃσιν Ὀδυσσεύς |
μνηστήρεσσι μάχεσθαι.

Il. 5, 684-5: Πριαμίδη, μή δὴ με ἔλωρ Δαναοῖσιν ἑάσης | κείσθαι, ἀλλ'
ἐπάμνυον. 9, 33. 522. 15, 115. 23, 407. 24, 568. 778-9.

377. THEORY OF *μη* 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.

μη . . . τις . . . οἴηται (= μη ολόμυθα), PLATO, Legg. 861 E; *Let no one think, let us not think.*

PLATO, Epin. 989 B: μείζον μὲν γὰρ ἀρετῆς μηδεὶς ἡμᾶς ποτε πείθῃ τῆς εὐσεβείας εἶναι τῷ θνητῷ γένοι. 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 Χαιρέφῳν, ἐροῦ αὐτόν. XAI. τί ἔρωμαι; PLATO, Gorg. 447 C; *Chaerephon, ask him. What shall I ask?* βούλει τολμήσω εἰπεῖν ὅλον ἔστι τὸ ἐπίστασθαι; PLATO, Theaet. 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 χαρίσωμαι;" 14, 27: ἀλλὰ θῶ βούλεσθε δωδεκάτην ἡμᾶς εἰσοίσειν; [33], 37.

PLATO, Conv. 213 A: ἐπὶ ῥητοῖς εἰσὶώ ἢ μή; συμπείσθε ἢ οὐ; *Ibid.*

¹ See C. W. E. Miller, A. J. P. xiii (1892). 422.

214 B: EP. τί ποιῶμεν; AAK. ὅ τι ἂν σὺ κελεύης . . . ἐπίταττε οὖν ὃ τι βούλει. Gorg. 447 C (see above). Phaedo, 115 C: θάπτωμεν δέ σε τίνα τρόπον; Theat. 149 B. 161 E. 197 A (see above).

AR. Eq. 36: βούλει τὸ πρᾶγμα τοῖς θεαταῖσιν φράσω; Vesp. 760-1: ΒΔΕ. ἐμοὶ πιθοῦ. | ΦΙΛ. τί σοι πίθωμαι; Lys. 529-30: ΔΥΣ. σιώπα. | ΠΡΟ. σοὶ γ', ὃ κατάρατε, σιωπῶ γ' ἄρ' ἔγω;

EUR. Cycl. 149. Ion, 758 (268). I. T. 1321. Or. 218: βούλει θίγω σου; ft. 1036: πότερα θέλεις σοι μαλθακὰ ψευδῆ λέγω | ἢ σκληρ' ἀληθῆ;

SOPH. Ant. 554. O. C. 178. 195. Ph. 213. 828 (δῖς). Ph. 761 (δῖς). 816.

HOM. Od. 15, 509: πῆ τ' ἄρ' ἐγώ, φίλε τέκνον, ἴω; τέο δάμαθ' ἴκωμαι;

Il. 18, 188: πῶς τ' ἄρ' ἴω μετὰ μῶλον; ἔχουσι δὲ τεύχε' ἐκείνου.

381. Second Person:

The second person of the deliberative subjunctive occurs only in echo-questions, and is virtually indirect.

ΕΠ. τί σοι πιθώμεθ'; ΠΙΕΙ. ὅ 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; (Variouly corrected: πῶς οὖν ἂν εἴποις; πῶς οὐκ ἂν εἴποις; πῶς οὖν ἔμ' εἶπας;)

SOPH. Ph. 974: ΝΕ. τί δρώμεν, ἄνδρες; ΟΔ. ὃ κάκιστ' ἀνδρῶν, τί δρᾶς; (*Dost ask? what thou art to do?*)¹

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. I, 8: ποῖ νῦν ἐλθὼν ὁ δῆμος . . . εὔρη τὴν ἀλήθειαν;

DEM. 18, 124: πότερόν σε τις Αἰσχίνῃ τῆς πόλεως ἐχθρόν ἢ ἐμὸν εἶναι θῆ; (= πότερον . . . θῶ;) 20, 117. 21, 35 (see above). 22, 64. 29, 37: τί σοι 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: ἄναξ Ἀπολλων καὶ θεοί, ποῖ τις φύγη;

SOPH. Ai. 403-4: ποῖ τις οὖν φύγη; | ποῖ μολῶν μενῶ; O. C. 170-1: ΟΙ. θύγατερ, ποῖ τις φροντίδος ἔλθῃ; | AN. ὃ πάτερ, ἀστοῖς ἴσα χρὴ μελετᾶν.

THEOGN. 772: τί σφιν χρήσεται (sc. Μουσῶν θεράπων = Θέογιγνις = ἐγώ) μῶνος 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 γένομαι;)

II. 1, 150: πῶς τις τοι πρόφρων ἔπειν πείθηται Ἀχαιῶν; (= πῶς πειθώμεθα;)

383. SUBSTITUTES FOR THE DELIBERATIVE SUBJUNCTIVE.—Instead of the subjunctive, we find the future also (268), or δεῖ, χρή with the infinitive, or the verbal in -τέον.

τί δῆτα δεῖ σκοπεῖν; SOPH. Ph. 428 (cf. O. R. 364). ἄγε δῆ, τί χρή δρᾶν; AR. Av. 809 (cf. vv. 812. 814. 817). ἄγε δῆ, τί νῦν ἐντευθεὶ 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 πάθωμεν 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; οἶμοι.

HOM. Od. 5, 465: ὦ μοι ἐγὼ, τί πάθω; τί νύ μοι μήκιστα γένηται;

II. 11, 404-5: ὦ μοι ἐγὼ, τί πάθω; μέγα μὲν κακόν, αἶ κε φέβωμαι | πληθὺν ταραβήσας.

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

μὴ ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν, PLATO, Gorg. 462 E; *It's rather bad form, I fear, to speak the truth. ἀλλὰ μὴ οὐ τοῦτ' ἢ χαλεπὸν . . . θάνατον ἐκφυγεῖν*, PLATO, Apol. 39 A; *But that's not the trouble, I apprehend, the escaping death.*

DEM. 1, 26: μὴ λίαν πικρὸν εἰπεῖν ἢ (but Blass: μὴ 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: δύναμαι) ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι;

HDT. 5, 79: ἀλλὰ μάλλον 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 γὰρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι, HOM. Il. 1, 262; *Never as yet have I seen such men, and never shall see them.*

HYMN. HOM. 1, 1: μῆσομαι οὐδὲ λάθωμαι Ἀπόλλωνος ἑκάτοιο.

HOM. Od. 6, 201: οὐκ ἔσθ' οὗτος ἀνὴρ διερός βροτός, οὐδὲ γένηται. 16, 437: οὐκ ἔσθ' οὗτος ἀνὴρ οὐδ' ἔσσεται οὐδὲ γένηται.

Il. 1, 262 (see above). 6, 459: καὶ ποτέ τις εἴπησιν ἰδὼν κατὰ δάκρυ χέουσαν. 7, 87: καὶ ποτέ τις εἴπησι καὶ ὄψιγόνων ἀνθρώπων. 197: οὐ γὰρ τίς με βίη γε ἐκὼν ἀέκοντα δίηται.

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.

διαρραγίης, AR. Av. 2; *May you burst in two!* μὴ παύσαιο μηδέποτε ἔσθλων, 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 βὰ νύ μοι τι πίθοιο; HOM. Il. 4, 93=7, 48; *Ah, wouldst thou not yield to me somewhat?* (= εἶθε 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: νικῶν 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 ἐκφέροι καὶ γυναῖκές τε καὶ ποίμναι τίκτοιεν. 6, 69: τίκτοιεν.

AR. Eq. 770: ἐψοίμην. 772: ἐλκοίμην. Nub. 520: οὕτω νικήσαιμι τ' ἐγὼ καὶ νομιζοίμην σοφός.

EUR. El. 231: εὐδαιμονοίης. Hipp. 1191: Ζεῦ, μηκέτ' εἶην, εἰ κακὸς πέφυκ' ἀνὴρ. fr. 369 (*ter*).

SOPH. (1). C. 642: ὦ Ζεῦ, διδοίης τοῖσι τοιοῦτοισιν εὐ.

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 Φανδάνειν.

SOLOD. 19: ναίοις . . . πέμποι . . . ὀπάζοι.

HOM. Od. 13, 44-6: ὑμεῖς δ' αὐθι μένοντες ἐυφραίνοιτε γυναῖκας . . . καὶ μὴ τι κακὸν μεταδήμιον εἶη.

Il. 2, 259: μηκέτ' . . . ἐπέιη. 6, 480: φέροι δ' ἔναρα βροτόενα.

392. Aorist Tense:

DEM. 3, 36 (see 305). 18, 324: μὴ δῆτ', ὦ πάντες θεοί, μηδεὶς ταυθ' ὑμῶν ἐπινεύσειεν, ἀλλὰ μάλιστα μὲν καὶ τούτοις βελτίω τινὰ νοῦν καὶ φρένας ἐνθεῖητε.

LYS. 21, 21: οὗτοι μὲν οὖν . . . κατείποιεν ὑμῖν τὰ σφέτερ' αὐτῶν ἐπιτηδεύματα.

ANTIPHON, I, 13: δίκη δὲ κυβερνήσειεν.

PLATO, Legg. 712 B: ὁ δὲ (sc. θεός) ἀκούσειέ τε καὶ ἀκούσας ἴλωος εὐμενής τε ἡμῖν ἔλθοι. 913 A: μῆδ' αὖ κινήσειε.

AR. Eq. 768: ἀπολοίμην καὶ διαπρισθεῖην κατατρηθεῖην τε λέπαδνα.

771: κατακησθείην. Nub. 520: νικήσαιμι (see 391). Vesp. 630: ἀπολοίμην εἴ σε δέδοικα.

EUR. Or. 130: θεοί σε μισήσειαν (*blast you with their hate*), ὡς μ' ἀπώλεσας.

SOPH. Ai. 550: ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος.

AESCHYL. P. V. 864: τοιάδ' ἐπ' ἐχθροὺς τοὺς ἐμοὺς ἔλθοι Κύπρις.

PIND. P. 9, 89-90: Χαρίτων κελαδενῶν | μὴ με λίποι καθαρὸν φέγγος.

SOLON, 21: μηδέ μοι ἄκλαυτος θάνατος μόλοι.

HOM. Od. 6, 180: σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῆσι μενουῶς. 13, 45: ὀπάσειαν.

Il. I, 42: τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν. 6, 481: χαρείη.

393. Perfect Tense:

THEOGN. 343-4: τεθναίην δ', εἰ μὴ τι κακῶν ἄμπαυμα μεριμνέων | εὐροίμην.

MIMNERM. I, 2: τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι.

HYMN. HOM. I, 165: ἀλλ' ἄγεθ' ἰλήκοι μὲν Ἀπόλλων Ἀρτέμιδι ξύν.

HOM. Il. 2, 260: μηδ' ἔτι Τηλεμάχιο πατῆρ κεκλημένος εἶην, *Nor 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. I, 18, 41.

PLATO, Legg. 759 D: ἔτη δὲ μὴ ἔλαττον ἐξήκοντα ἡμῖν εἶη γεγωνὸς ὁ μέλλων . . . ἀγιστεύσειν. 913 A: μήτε . . . ἄπτοιτο . . . μηδ' αὐ κινήσειε. 916 E: μηδεὶς . . . πράξειεν.

XEN. An. 3, 2, 37: εἰ μὲν οὖν ἄλλο τις βέλτιον ὄρᾳ, ἄλλως ἐχέτω· εἰ δὲ μὴ, Χειρίσοφος μὲν ἡγοῖτο, . . . στρατηγῶ ἐπιμελοίσθην· ὀπισθοφυλακοῖμεν δ' ἡμεῖς (imperative and optative parallel). 6, 6, 18: σώζοισθε.

AR. Vesp. 1431 (see above). Lys. 839: σὸν ἔργον εἶη τοῦτον ὀπτᾶν καὶ στρέφειν.

AESCHYL. Ag. 944-5: ἀλλ' εἰ δοκεῖ σοι ταῦθ', ὑπαί τις ἀρβύλας | λύοι τάχος. Cho. 889: δοίη.

BACCHYL. fr. 71 (Keny): πρόφρων . . . χορὸν | αἰὲν ἐποπτεῦοις, πολέας δ' . . . | Κηῖφ ἀμφιτίθει Βακχυλίδη στεφάνους (optative and imperative parallel).

PIND. O. 9, 40-1: ἔα πόλεμον . . . φέροις δὲ κτέ. (imperative and optative parallel). N. 5, 19-20: μακρά μοι | αὐτόθεν ἀλμαθ' ὑποσκάπτοι τις.

HES. O. et D. 470-1: δμῶος ἔχων μακέλην πόνον ὀρνίθεσσι τιθείη | σπέρμα κατακρύπτων. 491: μηδέ 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 ἄν might be expected. See B. L. G. on PINDAR, O. 3, 45, and P. 10, 21.

HOM. Od. 1, 402: κτήματα δ' αὐτὸς ἔχοις καὶ δώμασι σοῖσιν ἀνάσσοις.
4, 193: πίθοιο. 735: καλέσειε.

Il. 3, 74: ναῖοιτε. 159-60: ἐν νηυσὶ νεέσθω | μηδ(ε) . . . λίποιτο. 407:
μηδ' ἔτι . . . ὑποστρέψειας. 17, 340-1: ἴομεν, μηδ' οἷ γε . . . πελασαίατο.
24, 139: τῆδ' εἶη. 149: κῆρύξ τίς οἱ ἔποιτο γεραίτερος.

395. OPTATIVE WITH εἶθε, εἰ γάρ.—The optative may have, but does not require, εἶθε (αἶθε), εἰ γάρ (αἰ γάρ), and the like.¹

εἶθ(ε) . . . ἐκβάλοις τὴν ἔνθεσιν, AR. Eq. 404; *May you give up the sof.*
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
ναϊοῦσί σε | οὕτω φιλοῖεν ὡς ἐγώ.

SOPH. Ph. 791-2: ὦ ξένη Κεφαλλήν, εἶθε σου διαμπερὲς | στέρνων ἔχοιτ'
ἀλγησις ἦδε.

ALCMAN, 29: Ζεὺ πάτερ, αἰ γὰρ ἐμὸς πόσις εἶη.

HOM. Od. 4, 697: εἰ γὰρ δῆ, βασιλεια, τότε πλείστον κακὸν εἶη. 6, 244:
αἰ γὰρ ἐμοὶ τοῦσδε πόσις κεκλημένος εἶη. 7, 331-2: Ζεὺ πάτερ, αἶθ' ὅσα
εἶπε τελευτήσειεν ἅπαντα | Ἄλκίνοος.

Il. 13, 825-7: αἰ 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 δῆ βάλε κηρύλος εἶην.

HOM. Il. 10, 111: ἀλλ' εἶ τις καὶ τοῦσδε μετοιχόμενος καλέσειεν. 15, 571:
εἶ τιwά που Τρώων ἐξάλμενος ἄνδρα βάλεισθα. 16, 559-62: ἀλλ' εἶ μιν ἀεικισ-
σαίμεθ' ἐλόντες | τεύχεά τ' ὤμουσι ἀφελοίμεθα καὶ τιν' ἑταίρων | αὐτοῦ ἀμνο-
μένων δαμασαίμεθα νηλεί χαλκῷ. 18, 107: ὡς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων
ἀπόλοιτο. 22, 286: ὡς δῆ μιν σφ' ἐνὶ χροῖ πᾶν κομίσαιο.

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.

οἳ αὐτοῖς τύχοι, SOPH. Ph. 275; *Which manner of things I wish Fortune may send to them, Fortune send them the like!* δ μή γένοιτο, AESCHYL. Sept. 5; *May it not come to pass, Heaven forbid!* (a common formula).

DIN. 1, 66: δ μή γένοιτο.

DEM. 8, 51: ἄ μήτε γένοιτ' οὔτε λέγειν ἄξιον. 21, 209: εἰ γένοιθ', δ μή

¹ Explained by many grammarians as elliptical conditional sentences. See *Con-
ditional Sentences*.

γένονται οὐδ' ἔσται, οὗτοι κύριοι τῆς πολιτείας. 25, 31. 27, 67. 28, 21: εἰ δ' ὑμεῖς ἄλλο τι γνώσεσθε, δὲ μὴ γένοιτο. [40], 56.

LYS. 31, 14: ἔάν ποτε, δὲ μὴ γένοιτο, λάβωσι τὴν πόλιν.

PLATO, Legg. 918 D: ἐπεὶ εἴ τις, δὲ μήποτε γένοιτο, οὐδ' ἔσται, προσαναγκάσειε κτέ.

HDT. 5, 111: τὸ μὴ γένοιτο.

AR. Vesp. 535: δὲ μὴ γένοιτο. Lys. 147.

EUR. Heracl. 512: ἄ μὴ τύχοι ποτέ. 714: δὲ μὴ γένοιτο. Phoen. 571: δὲ μὴ τύχοι ποτέ.

SOPH. Ph. 275 (see above). 315-6: ὦ παῖ, δεδράκασ', οἱ' Ὀλύμπιοι θεοὶ | δοίεν ποτ' αὐτοῖς ἀντίποιν' ἐμοῦ παθεῖν.

AESCHYL. Sept. 5 (see above). 426: ἄ μὴ κραινοὶ τύχη.

HOM. Od. 4, 699: δὲ 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. *vellem*) 367.

DEM. 24, 8: βουλοίμην δ' ἄν ἐμέ τε τυχεῖν ὧν βούλομαι, τοῦτόν τε παθεῖν ὧν ἀξίός 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) ἀτελῆ τὴν γνώμην αὐτῶν ποιῆσαι.

PLATO, Apol. 19 A: βουλοίμην μὲν οὖν ἄν τοῦτο οὕτω γενέσθαι . . . οἶμαι δὲ αὐτὸ χαλεπὸν εἶναι.

AESCHYL. Suppl. 787: θέλωμι δ' ἄν μορσίμου βρόχου τυχεῖν.

BACCHYL. 17, 41-3: οὐ γὰρ ἄν θέλωμι' ἀμβρότοι' ἔραννόν ἀοὺς ἰδεῖν φάος (= μὴ ἴδοιμι).

For *πὼς 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 *äv* in *oratio obliqua*, but in the class of sentences in which this is said to take place, *äv* 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 (1882), 441.

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 *prooemia*, there are only seven—or, counting *τεθάρω*, eight—real perfects. The ratio of presents to aorists is that of 55 to 45. (See *l. c.*, pp. 402 and 425.)

LYS. I, 18: ψεύση δὲ μηδέν, ἀλλὰ πάντα τὰληθῆ λέγει.

PLATO, Crito, 44 B: ἀλλ', ὦ δαιμόνιε Σώκρατες, ἔτι καὶ νῦν ἐμοὶ πείθου καὶ σώθῃτι. Legg. 930 D-E: τὸ (γιγνόμενον, *offspring*) . . . τῆς γυναικὸς αἱ γυναῖκες εἰς ἄλλην χώραν ἐκπεμπόντων σὺν τῷ πατρὶ (*father and all*). 946 E: ἀπλῶς θηησκέτω. Theaet. 146 B: μὴ ἀφίεσο τοῦ Θεαιτήτου, ἀλλ' ἐρώτα.

THUC. I, 34, 3: ἔστω. 42, 1: ἀξιούτω. 86, 5: ψηφίζεσθε. 2, 44, 4: ἡγείσθε . . . κουφίζεσθε. 46, 2: ἀποχωρεῖτε.

HDT. 3, 78: ὄθεε τὸ ξίφος καὶ δι' ἀμφοτέρων. 4, 98: λύετε ἄμμα ἐν ἐκάστης ἡμέρης.

AR. Ach. 400-479: Only two presents, φθείρου (460) and κλείε (479), against 19 aorists. *Ibid.* 1005-7: ἀναβράττετ', ἐξοπτᾶτε, τρέπετ', ἀφέλκετε | τὰ λαγῶα ταχέως, τοὺς στεφάνους ἀνείρετε. | φέρε τοὺς ὀβελίσκους κτέ. 1040-1: κατὰ χειρὶ σὺ τῆς χορδῆς τὸ μέλι· | τὰς σπησίας στᾶθευε. 1043: ὀπτᾶτε. 1047: ὀπτᾶτε 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 κόλαζε 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' ἠσύχαζε μῆδ' ἄγαν λαβροστόμει. 334: πάπταινε δ' αὐτός.

PIND. O. I, 19: λάμβαν(ε). P. I, 86: νόμα δικαίῃ πηδάλιῳ στρατῶν· ἀψευδεὶ δὲ πρὸς ἄκμονι χάλκευε γλώσσαν.

THEOGN. 31: μὴ προσομίλει. 32: ἔχεο. 33: πῖνε καὶ ἔσθιε. 34: ἕζε . . . ἄνθανε. 37: ὀμίλει.

TYRTAE. II, 2: θαρσεύ(ε). 3: μῆδ(ε) . . . δειμαίνετε, μῆδὲ φοβεῖσθε. 4: ἐχέτω. 21: μενέτω. 25: τιναστέτω. 26: κινεῖτω. 27: διδασκέσθω. 33: μαχέσθω. 36: βάλλετε.

HOM. Od. I, 271: εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάξω μύθων. 273: ἔστων. 281: ἔρχεο πευσόμενος. 305: μελέτω . . . ἐμπάξω.

II. 3, 82: ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν. 130: δεῦρ' ἴθι. 159: ἐν νηυσὶ νεέσθω. 162: ἕζευ. 282: ἐχέτω. 4, 412: τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπέειθεο μύθω.

404. AORIST IMPERATIVE:

DEM. I, 12: φρασάτω. 20: ἔλεσθ(ε). 18, 76: δείξον. 112: δεῖξάτω. 144: ἀκούσατ(ε). 265: ἐξέτασον. [58], 70: βοήθησον ἡμῖν ὁ δέινα, εἴ τι ἔχεις, καὶ σύνειπε. ἀνάβηθι.

PLATO, Phaedo, 117 A: πιθοῦ καὶ μὴ ἄλλως ποίει. Protag. 343 B: γνῶθι σαυτὸν (303).

XEN. Cyr. 4, 5, 42: κηρυξάτω. 45: διανείματε καὶ ἡμεῖς πιστεύσομεν ὑμῖν καλῶς διανεμηκέναι. 47: εἰ μὲν οὖν ἄλλους ἔχετε οἰστίσω ἂν δοίητε αὐτοὺς, . . . ἐκείνους δίδοτε· εἰ μὲντοι ἡμᾶς ἂν βούλοισθε παραστάτας μάλιστα ἔχειν, ἡμῖν αὐτοὺς δότε (notice contrast of present and aorist).

THUC. 1, 33, 2: σκέψασθε. 34, 1: μαθόντων. 36, 1: γνώτω. 43, 2: ἀνταπόδοτε.

HDT. 1, 89: νῦν ὡν ποιήσον ὤδε . . . κάτισον . . . φυλάκους. 3, 69: ἐπεὶ ἂν . . . μάθης αὐτὸν κατυπνωμένον, ἄφασον αὐτοῦ τὰ ὄτα.

AR. Ach. 34: ἀνθρακας πρίω. 188: γεῦσαι λαβών. 402: ἐκκάλεσον. 405: ὑπάκουσον. 408: ἐκκυκλήθητι. 415 *et saepe*: δός. 449: ἀπελθε. 451: γενοῦ. 456: ἀποχώρησον. 467: ἄκουσον. 1033-4: σταλαγμὸν εἰρήνης ἕνα | . . . ἐνστάλαξον.

EUR. Tro. 948: τὴν θεὸν κόλαζε καὶ Διὸς κρείσσων γενοῦ. *Ibid.* 966: βασιλεί', ἄμυνον σοῖς τέκνοισι.

SOPH. Ai. 501: ἴδετε. 506: αἰδεσαι. Ph. 473: θεοῦ. 475: τλήθι. 481: τόλμησον, ἐμβαλοῦ μί. 484: νεῦσον. 485: πείσθητι. 488: ἔκωσον. 501: σὺ σῶσον, σὺ μ' ἔλεησον.

AESCHYL. Ag. 1196: ἐκμαρτύρησον. Sept. 262: σίγησον, ὦ τάλαινα, μὴ φίλους φόβει.

PIND. O. 1, 78-80: πέδασον ἔγχος Οἰνομάου χάλκεον, | ἐμέ δ' ἐπὶ ταχυτάτων πόρευσον ἀρμάτων | εἰς Ἄλιω, κράτει δὲ πέλασον.

SAPPHO, 1, 25-7: ἔλθε μοι καὶ νῦν, χαλεπᾶν δὲ λῦσον | ἐκ μερμυᾶν, ὅσσα δέ μοι τέλεσσαι | θῦμος ἰμέρρει, τέλεσον.

HYMN. HOM. 2, 366: εἰρηταί τοι πάντα · σὺ δὲ φρεσὶ σῆσι φύλαξαι.

HOM. Od. 4, 765-6: τῶν νῦν μοι μνησαι καὶ μοι φίλον νῆα σάωσον, | μνηστῆρας δ' ἀπάλακκε κακῶς ὑπερνηρόοντας.

Il. 1, 274: πίθεσθε. 302: πείρησαι. 338: δός. 394: λίσαι. 407: λαβέ. 455-6: ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηρον ἐέλωρ, | ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.

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: βάδιζε 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 κατὰ κλυζε . . . θέρμαι(ε) . . . στόρνυ. So also 960 sqq.: σείου . . . πρότεινε . . . χερνίπτου . . . ῥίπτε, whereas in a prayer, *Ibid.* 987-98: ἀπόφηνον . . . λῦσον . . . παῦσον . . . μίξον . . . κέρασον.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,” φησὶν, “τεθνάτω,” DEM. 9, 44. ὁ θεωρὸς . . . γεγονὼς (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 γεγενημένος, *Ibid.* D).

DEM. 9, 44 (see above).

PLATO, Legg. 874 C: νηπουεὶ τε θνάτω (= passive) ὑπὸ . . . τοῦ ἄβρισθέντος βία. 938 C: εἰάν τις φιλονικία κριθῆ δις τὸ τοιοῦτον δρᾶν, τε θνάτω. 951 C (see above).

AR. Ach. 133: κελήνατε. Vesp. 198: ἔνδον κέκραχθι τῆς θύρας κεκλεισμένης. Thesm. 692: κέκραχθι.

EUR. Alc. 1042-4: γυναίκα δ' . . . | ἄλλον τιω' . . . | σφίξειν 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. νεκροῖσί νυν πέπεισθι μητέρα κτανῶν.

HOM. Od. 20, 18: τέτραθι δῆ, κραδίη· καὶ κύντερον ἄλλο ποτ' ἔτλης.

Il. 23, 158-9: καὶ δεῖπνον ἄνωχθι | ὄπλεσθαι.

407. PERFECT MIDDLE IMPERATIVE.—A similar observation applies to the perfect middle.

μέμνησέ 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 μισθωθεὶς μέτριος καὶ ποιῶν τὰ ὠμολογημένα, ὁ δὲ τὴν ἡλικίαν προλαβὼν 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 ἐκτήσασο (249). 7, 148 (Orac.): πεφυλαγμένος 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 μάστιγα καὶ ἡνία . . . | δέξαι, ἐγὼ δ' ἵππων ἐπιβήσομαι ἄφρα μάχωμαι· | ἢ ἐ 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 . . . ἡμῖν,

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 πεπεῖσθω.

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 ὁμολογήσθω 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 βραδύτης.

HDT. 3, 81: λελέχθω κάμοι ταῦτα. 6, 55: ταῦτα μὲν νῦν περὶ τούτων εἰρήσθω.

COM. Men. 4, 88 (see above).

HOM. Od. 12, 51: πείρατ' ἀνήφθω.

Il. 8, 524: μῦθος δ', ὅς μὲν νῦν ἰγίης, εἰρημένος ἔστω.

409. Second Person :

κάτα σφακέλιζε 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 νῦν) often precede the imperative.

ἄγε δῆ, κάτειπέ μοι σὺ τὸν σαντοῦ τρόπον, AR. Nub. 478. ἴθι δῆ, κάτειπ(ε), Pax, 405. φέρε δῆ πρὸς θεῶν κάκαιο σκέψασθε, DEM. 21, 58.

411. ἄγε, ἄγετε :

PLATO, Phaedo, 86 E: ἀλλ' ἄγε, ἡ δ' ἦς, ὦ Κέβης, λέγε. Phaedr. 237 A: ἄγετε δῆ, ὦ Μοῦσαι, . . . ζῦμ 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 ὅπλα.

AR. Ach. III: ἄγε δῆ σὺ φράσον ἐμοὶ σαφῶς πρὸς τουνοῖ. Nub. 478 (410), *et saepe*.

¹ A. J. P. x (1889), 439.

SOPH. Ai. 1097: ἄγ', εἴπ' ἀπ' ἀρχῆς αὐθις. Tr. 1255: ἄγ' ἐγκοινεῖτ', αἶρεσθε.

AESCHYL. Cho. 803-4: ἄγετε, τῶν πάλοι πεπραγμένον | λύσσασθ' αἴμα προσφάτους δίκαις.

PIND. O. 1, 77-80: ἄγε(ε) . . . πέδασον . . . πόρευσον . . . πέλασον.

ARCHIL. 4: ἀλλ' ἄγε, σὺν κώθωνι θοῆς διὰ σέλματα νηὸς | φοῖτα καὶ κοίλων πώματ' ἄφελκε κάδων.

TYRTAE. 15: ἄγετ', ὦ Σπάρτας εὐάνδρου | κούροι πατέρων πολιατῶν, | λαῖμ μὲν ἴτυν προβάλεσθε.

HOM. Od. 3, 17: ἀλλ' ἄγε νῦν ἰθὺς κίε Νέστορος ἱπποδάμοιο.

Il. 1, 337: ἀλλ' ἄγε, διογενὲς Πατρόκλεες, ἔξαγε κούρη.

412. ἴθι, ἴτε :

DEM. 36, 56: ἴθι δὴ λαβὲ τὰς πρὸς Ἀπολλόδωρον τῆς πονηρίας. [40], 19: ἴθι δὴ λαβὲ . . . τὸν . . . νόμον.

PLATO, Gorg. 489 E: ἀλλ' ἴθι εἰπέ. Phaedr. 228 E: ἀλλ' ἴθι δείκνυε. 262 D: ἴθι δὴ μοι ἀνάγνωθι τὴν τοῦ Λυσίου λόγου ἀρχήν. Soph. 239 B: ἴθι . . . πειράθητι. Theaet. 195 E: ἴθι οὖν δὴ, σὺ ἀποκρίνου.

AR. Nub. 497: ἴθι νυν, κατὰθου θοιμάτιον. Pax, 405 (410). Pl. 255: ἴτ' ἐγκοινεῖτε, σπεύδεθ'. *saepere*.

SOPH. Ai. 988: ἴθ', ἐγκόνοι. 1003: ἴθ', ἐκκάλυψον. O. R. 46-7: ἴθ', ὦ βροτῶν ἄριστ', ἀνόρθωσον πόλιν· | ἴθ', ἐνλαβήθηθ'. *alid*.

HOM. Od. 22, 157: ἀλλ' ἴθι, δῖ' Εὐμαιε, θύρην ἐπίθες θαλάμοιο.

Il. 1, 32: ἀλλ' ἴθι, μή μ' ἐρέθιζε. 10, 53: ἀλλ' ἴθι νῦν, Αἴαντα καὶ Ἴδομενῆα 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 κάκεινο 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 μου 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 χρὴ 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 ἱκετεύσει ὑμᾶς· μή ἐλεεῖτε*, LYS. [6], 55; *He will beg and beseech you. Don't pity him. Steel your hearts against him. μή θαυμάσῃς*, ISOC. [1], 44; *Don't be astonished* (one of three aorists in a host of presents). *θαυμάζω, ἦν δ' ἐγώ, καὶ αὐτός. ἀλλὰ μή θαύμαζ'*, ΞΦΗ, PLATO, Conv. 205 B; *I am astonished . . . Well, suppress your astonishment. . . .*

416. PRESENT IMPERATIVE IN PROHIBITIONS :

DIN. I, 109: *μή . . . ἄχθεσθε*(ε). 113: *μή ἀποδέχεσθε*(ε). 3, 11: *μή . . . ἡγείσθε*.

ISAE. 3, 79: *μή ἀμνημονεῖτε*. 8, 20: *μή οἴεσθε*(ε).

LYS. [6], 55 (see 415). 12, 91: *μηδ' οἴεσθε*. 13, 83: *μήτε . . . ἀποδέχεσθε*. 19, 10: *μή . . . προκαταγιγνώσκετε*.

PLATO, Conv. 205 B (see 415). Legg. 871 D: *μή . . . θαπέσθω*. 936 C: *μηδεῖς . . . γιγνέσθω*. Phaedo, 117 A: *μή . . . ποίει*. Theaet. 146 B: *ἀλλ', ὥσπερ ἤρξω, μή ἀφίεσο τοῦ θειαιήτου, ἀλλ' ἐρώτα*. 167 E: *ποίει μέντοι οὐτωςί· μή ἀδίκει ἐν τῷ ἐρωτᾶν*.

XEN. Cyr. 3, 1, 35: *πρὸς τῶν θεῶν, ἔφη, ὦ Κύρῃ, μή οὕτω λέγε*.

THUC. I, 86, 4: *ὡς ἡμᾶς πρέπει βουλευέσθαι ἀδικουμένους μηδεῖς διδασκέτω*. *Ibid.* 5: *μήτε τοὺς Ἀθηναίους ἔατε μείζους γίγνεσθαι μήτε τοὺς ξυμμάχους καταπροδιδόμεν*.

HDT. I, 9: *θάρσεε, Γύγη, καὶ μή φοβεῦ*. 85: *ὦνθρωπε, μή κτεῖνε Κροῖσον*. 5, 40: *μή ἀντίβαινε*. 8, 140, α): *μή . . . βούλεσθε*. 9, 111: *γυναικὶ δὴ ταύτῃ τῇ νῦν συνοικεῖς μή συνοικεῖ . . . τὴν δὲ νῦν ἔχεις . . . μή ἔχε γυναῖκα*.

AR. Ach. 1054: *μή . . . δίδου*. Vesp. 652: *παῦσαι καὶ μή πατέριζε* (415). 1135: *μή λάλει* (415).

COM. 4, 341, 39: ἄ μη προσήκει μήτ' ἄκουε μήθ' ὄρα. 4, 356, 578: μηδέποτε δοῦλον ἠδονῆς σαυτὸν ποίει. Crat. 2, 231: τὴν χεῖρα μὴ 'πίβαλλε, μὴ κλάων καθῆ.

EUR. Ion, 257: μὴ φρόντιζ(ε). 367: μὴ 'ξέλεγγε. Med. 807: μηδεῖς με φαύλην κάσθενή νομιζέτω. 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 τάλανα, μὴ φίλους φόβει.

PIND. O. 1, 5: μηκέτι(ι) . . . σκόπει. 117: μηκέτι πάπταινε. 4, 14: μὴ μάτενε.

XENOPHANES, 6, 4 (Bḡk.): παῦσαι μηδὲ ῥάπιζ(ε).

THEOGN. 31-2: κακοῖσι δὲ μὴ προσομίλει | ἀνδράσιον ἀλλ' αἰεὶ τῶν ἀγαθῶν ἔχεο (31). 578: μὴ με δίδασκ'· οὐ τοι τηλικὸς εἰμὶ μαθεῖν.

HOM. Od. 1, 315: μὴ . . . κατέρυκε. 4, 543-4: μηκέτι . . . κλαί(ε). 594: μὴ . . . ἔρυκε. 7, 303: μὴ . . . νείκεε. 10, 266: μὴ μ' ἄγε κείσ' ἀέκοντα, διωτρεφέε, ἀλλὰ λίπ' αὐτοῦ. 14, 387: μήτε . . . χαρίζεο μήτε . . . θέλγε. 19, 42: σίγα . . . μηδ' ἐρέεινε.

II. 1, 210: μηδὲ . . . ἔλκεο. 3, 82: ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν. 6, 264: μὴ μοι οἶνον ἄειρε (as she had offered to do) μελίφρονα πότνια μητρ. 23, 735: μηκέτ' ἐρείδειςθον (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. Pt. 35, 2: καὶ μηδεμιᾶς λουδορίας 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 < ἄν > 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 μηδεὶς ὑμῶν προσδοκησάτω ἄλλως. Legg. 924 C: καὶ τοῦτο ἐκλιπέτω μηδέποτε κατὰ δύναμιν.

XEN. Ages. 10, 3. Cyneg. 2, 2: καὶ μηδεὶς αὐτὰ φαῦλα νομισάτω εἶναι. Cyr. 7, 5, 73: καὶ μηδεὶς γε ὑμῶν ἔχων ταῦτα νομισάτω ἀλλότρια ἔχειν. 8, 7, 26: εἴ τις οὖν ὑμῶν . . . ὄμμα τοῦμόν ζῶντος ἔτι προσιδεῖν ἐθέλει, προσίτω· ὅταν δ'

ἐγὼ ἐγκαλύψωμαι, αἰτοῦμαι ὑμᾶς, ὦ παῖδες, μηδεὶς ἔτ' ἀνθρώπων τοῖμὸν σῶμα ἰδέτω, μηδ' αὐτοὶ ὑμεῖς.

SOPH. Αἰ. 1180-1: μηδέ σε | κινήσάτω τις. 1334: μηδ' ἢ βία σε μηδαμῶς νικήσάτω. O. R. 1449-50: ἐμοῦ δὲ μή ποτ' ἀξιώθητω τότε | πατρῶον ἄστυ ζῶντος οἰκητοῦ τυχεῖν.

AESCHYL. P. V. 332: καὶ νῦν ἕασον μηδέ σοι μελεσάτω. 1002-3: εἰσελθέτω σε μή ποθ' 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 ἑόντος.

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 ψεύσον, 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 ψεύσον, 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 δέ τοι ἐρέω, σὺ δὲ μὴ χόλον ἔνθεο θυμῷ.

Il. 4, 410: τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ. 18, 134: ἀλλὰ σὺ μὲν μὴ πω καταδύσαιο μῶλον Ἄρηος.

419. PERFECT IMPERATIVE:

THUC. 7, 77, 4: μὴ καταπέπληχθε ἄγαν.

AR. Vesp. 373: μηδέν, ὦ τάν, δέιδιθι, μηδέν. 415: μὴ κεκράγατε. AN. 206: μὴ νυν ἔσταθι.

SOPH. Αἰ. 1182-3: ὑμεῖς τε μὴ γυναῖκες ἀντ' ἀνδρῶν πέλας | παρέστατ', ἀλλ' ἀρήγετ(ε).

HOM. Od. 3, 313: μὴ δηθὰ δόμων ἄπο τῆλ' ἀλάλησο. 4, 825: μηδὲ . . . δεῖδιθι. 16, 302: μήτ(ε) . . . ἴστω. 18, 62-3: μὴ . . . δεῖδιθ(ι). 22, 488-9: μηδ' . . . ἔσταθ(ι).

Il. 4, 303-4: μηδέ τις . . . μεμάτω. 5, 827: μήτε . . . δεῖδιθι. 12, 272-3: μὴ τις ὀπίσσω | τετράφθω ποτὶ νῆας. 14, 342: μήτε . . . δεῖδιθι. 20, 354: μηκέτι . . . ἔστατε. 366: μὴ δεῖδιτε.

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. *ῥπος* with the future indicative, for which see under *ῥπος*.
4. Optative with *ἄν*. See 443.
5. Infinitive (chiefly in poetry and legal language). See under *Infinitive*.
6. The Optative. See 394.
7. Impatient 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 μὴ, 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 πάνυ χρηστός ἐσθ', ὡς ἐμοῦ γ' ἔνεκ' 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 . . . ὁμόσε χωρήσαι τοῖσδε καὶ δεῖξαι ὅτι ὧν μὲν ἐφίενται πρὸς τοὺς μὴ ἀμνημονέουσιν ἐπίοντες κτάσθων, οἷς δὲ γενναίον τῆν . . . αὐτῶν αἰεὶ ἐλευθεροῦν μάχη . . . ἀνανταγώνιστοι ἀπ' αὐτῶν οὐκ ἀπίασιν.

HDT. I, 89: κάτισον τῶν δορυφόρων ἐπὶ πάσῃσι τῆσι πύλῃσι φυλάκουσιν, οἷ λεγόντων κτέ.

AR. Eq. 1158 (see above). PAX, 1061: ἀλλ' οἷσθ' ὁ δρᾶσον; AV. 54. 80.

EUR. Hec. 225: οἷσθ' ὄν δ' δρᾶσον; Heracl. 451: ἀλλ' οἷσθ' ὃ μοι σύμ-
πραξον.

SOPH. O. C. 731: ὄν μήτ' ὀκνεῖτε μήτ' ἀφῆτ' ἔπος κακόν. O. R. 543:
οἷσθ' ὡς ποίησον;

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 ἀμείνουσιν τῶν ἐνθάδε, ἡδίκουσι ἄν [*I should be in the wrong* (I am not)] οὐκ ἀγανακτῶν τῷ θανάτῳ, PLATO, Phaedo, 63 B.

Imperfect in opposition to the past:

μένειν γὰρ ἐξῆν τῷ κατηγοροῦντι τῶν ἄλλων, εἰ δὲ τοῦτ' ἐποίει ἕκαστος, ἐνέικων 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, δὴν δεῖ πῶς ἀκούσαι 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 ἀπεκρίνομαι; 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 προήδει μηδεὶς μήτ' ἄν φήθη τήμερον ῥηθῆναι*.

ISOC. 5, 64: *καίτοι τις ἄν προσεδόκησεν ὑπ' ἀνδρὸς οὕτω ταπεινῶς πράξαντος ἀναστραφῆσθεσθαι τὰ τῆς Ἑλλάδος πράγματα*;

LYS. 1, 27: *πῶς γὰρ ἄν* (sc. *κατέφυγε*); *Ibid.*: *οὔτε σίδηρον . . . οὔτε ἄλλο οὐδὲν ἔχων, φ' τοὺς εἰσελθόντας ἄν ἡμύνατο*. 8, 7: *ἄν . . . ὑπερίδετε*. *Ibid.*: *ἄν . . . ὑπώπτευνον*.

PLATO, Apol. 18 C: *ἐν ταύτῃ τῇ ἡλικίᾳ . . . ἐν ἧ ἄν μάλιστα ἐπιστεύσατε*. Hipparch. 229 B: *πάντων ἄν τῶν παλαιῶν ἤκουσας ὅτι ταῦτα μόνον τὰ ἔτη τυραννίς ἐγένετο ἐν Ἀθήναις*.

XEN. An. 1, 5, 8: *θάπτον ἢ ὡς τις ἄν φέτο*. Cyr. 3, 3, 70 (see above). 4, 5, 6: *τοῦ λοιποῦ οὐδὲ βουλόμενος ἄν εἶδες ῥαδίως τὸν νύκτωρ πορευόμενον*. 8, 1, 33: *ἐπέγνωσ δ' ἄν ἐκεῖ οὐδένα οὔτε ὀργιζόμενον κραυγῇ οὔτε χαίροντα ὑβριστικῶ γέλῳτι, ἀλλὰ ἰδῶν ἄν αὐτοὺς ἡγήσω τῶ ὄντι εἰς κάλλος ζῆν*. Hell. 1, 7, 7: *τότε γὰρ ὄψε ἦν καὶ τὰς χεῖρας οὐκ ἄν καθεώρων*. 6, 4, 16 (see above).

THUC. 7, 55, 2: *δ οὐκ ἄν φόντο*.

AR. Ran. 1022: *δ θεασάμενος πᾶς ἄν τις ἀνὴρ ἠράσθη δαῖος εἶναι*.

EUR. Andr. 1135: *δεινὰ δ' ἄν εἶδες πυρρίχας*. I. A. 1582: *πληγῆς κτύπον γὰρ πᾶς τις ἦσθετ' ἄν σαφῶς*.

SOPH. Ai. 430-1: *τίς ἄν ποτ' φέθ' ὧδ' ἐπώνυμον | τοῦμὸν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς*;

HOM. Od. 10, 84: *ἔνθα κ' ἄνθρωπος ἀνὴρ δοιοὺς ἐξήρατο μισθοῦς*.

Il. 4, 421: *ὑπο κεν ταλασίφρονά περ δέος εἶλεν*. 16, 638-9: *οὐδ' ἄν ἔπι 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).

διαλεχθεὶς ἄν μοι . . . ᾤχετο ἀπιών, 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 πρεσβέων οὐκ ἄν ἔγραψεν.

ISOC. 6, 52: εἰ πολιορκουμένη τινὶ τῶν πόλεων τῶν συμμαχίδων εἰς μόνος Λακεδαιμονίων βοηθήσειεν, ὑπὸ πάντων ἄν ὁμολογεῖτο παρὰ τοῦτον γενέσθαι τὴν σωτηρίαν αὐτοῖς.

PLATO, Apol. 22 B: διηρώτων ἄν αὐτοὺς τί λέγοιεν, ἴν' ἅμα τι καὶ μανθάνοιμι παρ' αὐτῶν. Conv. 217 B (see above).

XEN. AN. 1, 9, 19: εἰ δέ τινα ὀρή . . . προσόδους ποιῶντα, οὐδένα ἄν πώποτε ἀφείλετο, ἀλλ' αἰεὶ πλείω προσεδίδου. Cyr. 7, 1, 10 (*bis*). II. 14. Mem. 4, 6, 13: εἰ δέ τις αὐτῷ περὶ του ἀντιλέγοι . . . , ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν ἄν πάντα τὸν λόγον ὡδέ πως. *alid.*

THUC. 7, 71, 3: εἰ μὲν τινες ἰδοῖεν πη τοὺς σφετέρους ἐπικρατοῦντας, ἀνεθάροισάν τε ἄν κτέ.

HDT. I, 196: ὅσοι δὲ τοῦ δήμου ἔσκον ἐπίγαμοι, οἳτοι δὲ εἶδος μὲν οὐδὲν ἐδέοντο χρηστοῦ, οἱ δ' ἄν χρήματά τε καὶ αἰσχίνας παρθένους ἐλάμβανον. *Ibid.*: ἀνίστη ἄν . . . ἄν . . . ἐγίνετο. 2, 109. 3, 51 (*bis*). *alid.*

AR. Ach. 640. Nub. 854-5: ἀλλ' ὅ τι μάθοιμ' ἐκάστοτε, | ἐπελανθανόμεν ἄν εὐθύς ὑπὸ πλήθους ἐτών. Vesp. 278. 279. Pax, 70. 213. *saere.*

EUR. Phoen. 401: ποτὲ μὲν ἐπ' ἡμῶν εἶχον, εἴτ' οὐκ εἶχον ἄν.

SOPH. Ph. 290-1: αὐτὸς ἄν τάλας | εἰλυόμεν. 294-5: ταῦτ' ἄν ἐξέρπων τάλας | ἐμυχανώμεν· 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 R. B. L. G. on [JUSTIN MART.], Ep. ad Diogn. 2, 4.

ποιήσοντας for *ποιήσαντος*. Sometimes *ἄν* is for *ἄν*- or *ἀνα*- and belongs to the verb, as AESCHIN. 3, 155: *τί ποτ' ἄν ἐρεί;* 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 *ἔχειν*. 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, ὃν κεν ἴκωμαι.* 523: *ἐμοὶ δὲ κε ταῦτα μελήσεται, ὄφρα τελέσω.* 3, 138: *τῷ δὲ κε νικήσαντι φίλη κεκλήση ἄκοιτις.* 4, 176: *καὶ κέ τις ὧδ' ἐρέει.* 8, 405: *ἀπαλθήσασθον.* 419: *ιδ.* 14, 268: *δώσω.* 15, 215: *πεφιδήσεται.* 17, 241: *κορέει.* 22, 67: *ἐρύουσιν.* 71: *κείσονται.*

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 ἦκει, φάναι, οὐδ' ἄν ἦξει δεῦρο*, where *ἦξει* cannot stand, and where *οὐδ' ἄν ἦκοι* 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: πολὺ 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 ὁ γε σώφρων τὰ προσήκοντα πράττει ἄν (442). Theaet. 145 B: εὖ ἄν ἔχοι.¹

XEN. Mem. 1, 2, 11: συμμάχων ὁ . . . βιάζεσθαι τολμῶν δέοιτ' ἄν οὐκ ὀλίγων.

THUC. 1, 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 Αἰγύπτου στάδιοι ἑξακόσιοι καὶ τρισχίλιοι τὸ παρὰ θάλασσαν. 22: κῶς ἄν δῆτα ῥέοι ἄν (sc. ὁ Νεῖλος) ἀπὸ χιόνος, ἀπὸ τῶν θερμοτάτων ῥέων ἐς τὰ ψυχρότερα; 6, 63: οὐκ ἄν ἐμὸς εἶη, *It can't be my (son).*

AR. Av. 127: ποῖαν τι' οὖν ἦδιστ' ἄν οἰκοῖτ' ἄν πόλιν; 172: τί ἄν οὖν ποιοῖμεν; Lys. 81: κὰν ταῦρον ἄγχοις. 97-8: λέγοιμ' ἄν ἦδη. πρὶν λέγειν δ', ὑμᾶς τοδὶ | ἐπερήσομαι 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 Ζητὶ βροτῶν οὐκ ἄν τις ἐρίζοι.

II. 1, 271-2: κείνοισι δ' ἄν οὐ τις | τῶν, οἱ νῦν βροτοὶ εἰσὶν 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· εὖ γὰρ ἄν εἶδεῖην (perf. = pres.) ὅτι ἐπ' ἐκείνοις ἦν καὶ ἐμὲ τιμωρήσασθαι καὶ αὐτοῖς μὴνύσασιν 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 ἔρρωσαι, εὖ ἄν ἔχοι, *If you are well, it must be all right*, according to Norden, *Antike Kunstprosa*, 1, 238.

THUC. 1, 9, 4: οὐκ ἂν οὖν νήσων ἕξω τῶν περιοικίδων, αὐτὰ δὲ οὐκ ἂν πολλαὶ εἶεν (*can't have been*), ἠπειρώτης ὧν ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν.

HDT. 1, 2: εἶσαν δ' ἂν οὗτοι Κρήτες. 70: τάχα δὲ ἂν καὶ οἱ ἀποδόμενοι λέγοιεν ἀπικόμενοι ἐς Σπάρτην ὡς ἀπαιρεθείσαν 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, τρισχιλία. 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' ἐσκέφθαί μὲν . . . φημί κοῦκ ἂν ἀρνηθείην.

PLATO, Meno, 78 E: πῶς γὰρ ἄνευ τούτων ἀρετὴ γένοιτ' ἂν;

XEN. Mem. 1, 2, 17: ἴσως οὖν εἴποι τις ἂν πρὸς ταῦτα κτέ.

THUC. 2, 35, 2: ὁ . . . ξυνειδῶς καὶ εὐνοῦς ἀκροατῆς τάχ' ἂν τι ἐνδεοστέρωσ πρὸς ἃ βούλεται τε καὶ ἐπίσταται νομίσειε δηλοῦσθαι.

HDT. 2, 41: οὔτε ἀνὴρ Αἰγύπτιος οὔτε γυνὴ ἄνδρα Ἑλληνα φιλήσειε ἂν τῷ στόματι.

AR. Av. 173: ποίαν δ' ἂν οἰκίσαιμεν ὄρνιθες πόλις; 198. 201. 370. 382: μάθοι γὰρ ἂν τις κάπὸ τῶν ἐχθρῶν σοφόν. 815: Σπάρτην γὰρ ἂν θείμην ἐγὼ τήμῃ 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 οὐδ' ἐκ δωμάτων; | AN. πολλὰς ἂν εὐροῖς μηχανάς· γυνὴ γὰρ εἶ. I. T. 1007: οὐκ ἂν γενοίμην σου τε καὶ μητρὸς φονεύς.

AESCHYL. Sept. 397-8: κόσμον μὲν ἀνδρὸς οὕτιν' ἂν τρέσαιμ' ἐγὼ, | οὐδ' ἐλκοποιὰ γίγνεται τὰ σήματα.

PIND. O. 2, 17-9: τῶν δὲ πεπραγμένων . . . ἀποιήτων οὐδ' ἂν χρόνος . . . δύναιτο θέμεν ἔργων τέλος. 20: λάβα δὲ πτόμμφ σὺν εὐδαιμονίᾳ γένοιτ' ἂν.

SAPPHO, 62: τί κε θείμεν;

HOM. Od. 1, 65: πῶς ἂν ἔπει(α) . . . λαθοίμην; 4, 443: τίς γάρ κ' εἰναλίφ παρὰ κήτεϊ κοιμηθείη; 753: ἢ γάρ κέν μιν ἔπειτα καὶ ἐκ θανάτου σαώσασαι.

II. 1, 100: τότε κέν μιν Ἰλασσάμενοι πεπίθοιμεν. 2, 12-3: νῦν γὰρ κεν ἔλοι πόλις εὐρυάγυιαν | Τρώων. 29. 9, 77: τίς ἂν τάδε γηθήσειεν;

439. ἂν with the Aorist Optative of the Past:

DEM. 20, 143: εἰ μὲν τοῖνον 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 συνεπών, ὅποτε ἀντειπείν 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-

¹ So Krüger: *müchten (gewesen) sein*. The example, however, is not cogent. 'Can't be considered many,' would have reference to Homer's words, II. 2, 108: πολλῶν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.

peric question). 20, 2: *αἰρεθεὶς ὑπὸ τῶν φυλετῶν, οἱ ἄριστα διαγνοίεν ἄν* (at any time) *περὶ σφῶν αὐτῶν ὅποιοί τινές εἰσιν*.

ANTIPHON, 4 β 5: *πῶς ἄν ἐπιβουλεύσαιμι αὐτῷ εἰ μὴ καὶ ἐπεβουλεύθην ὑπ' αὐτοῦ;* (So the MSS; but Blass: *πῶς ἄν ἐπεβούλευσά τι αὐτῷ, ὃ τι μὴ καὶ ἐπεβουλεύθην ὑπ' αὐτοῦ;*)

HDT. 2, 11: *κοῦ γε δὴ ἐν τῷ προαναισιμωμένῳ χρόνῳ πρότερον ἢ ἐμὲ γενέσθαι οὐκ ἄν χωσθεῖη κόλπος καὶ πολλῶ μέζων ἔτι τούτου;* 7, 180: *τῷ δὲ σφαγιασθέντι τούτῳ τοῦνομα ἦν Λέων· τάχα δ' ἄν τι καὶ τοῦ οὐνόματος ἐπαύροίτο* (306). 9, 71: *ἔγνωσαν οἱ παραγενόμενοι Σπαρτιητέων Ἀριστόδημον μὲν βουλόμενον φανερώς ἀποθανεῖν . . . ἔργα ἀποδέξασθα μεγάλα, Ποσειδῶνιον δὲ οὐ βουλόμενον ἀποθῆσκειν ἄνδρα γενέσθαι ἀγαθόν· τοσοῦτ' αὐτοῦ εἶναι ἀμείνω. ἀλλὰ ταῦτα μὲν καὶ φθόνῳ ἄν εἴποιεν*.

AR. Eq. 413-4: *ἢ μάτην γ' ἄν | ἀπομαγαδάλιας σιτούμενος τοσοῦτος ἔκτραφεῖν* (briefer expression for perfect ἐκτεθραμμένος εἶην).

HYMN. HOM. 4, 132: *οὐ μὲν γάρ κε κακοὶ τοῖονδε τέκοιεν* (not necessarily of the past. The optative may be generic).

HOM. Od. 4, 63-4: *ἀλλ' ἀνδρῶν γένος ἔστε διστρεφῶν βασιλῶν | σκηπτούχων, ἐπεὶ οὐ κε κακοὶ τοιοῦσδε τέκοιεν* (unnecessarily referred to the past. *Churls can't be the parents of such men*). 13, 86-7: *ἢ δὲ (sc. νῆς) μάλ' ἀσφαλῆως θέεν ἔμπεδον· οὐδέ κεν ἴρηξ | κίρκος ὀμαρτήσσειεν*.

Il. 4, 223: *ἔνθ' οὐκ ἄν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον*. 5, 85: *Τυδείδην δ' οὐκ ἄν γνοίης, ποτέροισι μετεῖη*.

440. ἄν with the Perfect Optative:

XEN. CONV. 3, 6: *λέληθέ σε . . . ; . . . πῶς ἄν . . . λελήθοι (με);* *Has it escaped your observation? How can it have escaped my observation* (306)?

AR. Lys. 252-3: *ἄλλως γὰρ ἄν | ἄμαχοι γυναῖκες καὶ μαραι κεκλήμεθ'* (= present) ἄν.

For examples of the Periphrastic Perfect Optative with ἄν, see 288, to which add the following examples:

PLATO, Phaedo, 76 E: *εἰ δὲ μὴ ἔστι ταῦτα, ἄλλως ἄν ὁ λόγος οὗτος εἰρημένος εἶη*. Politic. 264 C: *ἐν μὲν γὰρ κρήναις τάχ' ἄν ἴσως εἴης ἢ σθημένους* (the reply is: *τεθάρμαι*). Soph. 261 C: *νῦν δ' ἐπεὶ . . . τοῦτο δὲ λέγεις διαπεπέρανται, τὸ . . . μέγιστον ἡμῖν τεῖχος ἡρημένον ἄν εἶη*, *We may look upon the strongest redoubt as having been taken*.

441. ἄν WITH THE FUTURE OPTATIVE.—The future optative with ἄν is not in use. It could arise only from the future indicative with ἄν, and the future indicative with ἄν 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.): εὐ γὰρ ἴστε, ὧ Ἰθηναῖοι, ὅτι . . . τούτων πλείστον ἀμελεῖν δόξοιτ' ἄν, εἰ τὴν παρ' ὑμῶν οὗτος διαφύγοι τιμωρίαν.

ISAE. I, 32 (Bekk., Sch.): καὶ προσηπεῖλησεν ὅτι δηλώσοι ποτ' ἂν τούτῳ ὡς διάκειται πρὸς αὐτόν.

LYS. I, 22 (Sch.): εἰδὼς δ' ἐγὼ ὅτι τηρικαῦτα ἀφιγμένος οὐδὲν ἂν καταλήψοιτο οἴκοι τῶν ἐπιτηδείων, ἐκέλευον συνδειπνεῖν.

PLATO, Legg. 719 D-E: ἐγὼ δέ, εἰ μὲν γυνὴ μοι διαφέρουσα εἴη πλουτῶ καὶ θάπτει αὐτὴν διακελεύοιτο ἐν τῷ ποιήματι, τὸν ὑπερβάλλοντα ἂν τάφον ἐπαιοῖν, φειδωλὸς δ' αὖ τις καὶ πένης ἀνὴρ τὸν καταδεᾶ, μέτρον δὲ οὐσίας κεκτημένος καὶ μέτριος αὐτὸς ὢν τὸν αὐτὸν ἂν ἐπαιέσοι (-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 . . . ἂν τῷ γε σφ' λόγῳ εἶεν, PLATO, Apol. 28 B-C; *They must have been (must be considered) sorry fellows according to your account (437)*. Ἔρα ἂν εἶη . . . πάλιν σε φιλεῖν ἐμέ, XEN. Cyr. I, 4, 28; *It must be time for you to kiss me again*. οὐδὲν ἂν κακὸν εἶη (sc. ὁ Ἔρως), PLATO, Phaedr. 242 E; *Eros can't be anything bad*. οὐ γὰρ ἂν ἀπέλθοιμ', ἀλλὰ κόψω τὴν θύραν, AR. Ach. 403; *No, I'm not going off, but I will knock at the door*.

ISOC. 8, 39: αἰσχυνθεῖην ἄν (*should*), εἰ φανεῖν κτέ. II, 20: εἰ . . . μιμησαίμεθα . . ., εὐθύς ἂν ἀπολοίμεθα (*should*).

LYS. [20], 15: πῶς ἂν οὖν οὐκ ἂν δεῖνὰ πάσχοιμεν (*must*);

PLATO, Apol. 28 B-C: φαῦλοι . . . ἂν τῷ γε σφ' λόγῳ εἶεν (*must*, see above). Charm. 161 A-B: οὐκ ἄρα σωφροσύνη ἂν εἶη αἰδῶς (*can*, 436). Gorg. 469 C: εἰ δ' ἀναγκαῖον εἶη ἀδικεῖν ἢ ἀδικεῖσθαι, ἐλοίμην ἂν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν (*should*). 507 A: καὶ μὴν ὅ γε σώφρων τὰ προσήκοντα πράττοι ἂν (*must*) καὶ περὶ θεοῦ καὶ περὶ ἀνθρώπων· οὐ γὰρ ἂν σωφρονοῖ (*can*) τὰ μὴ προσήκοντα πράττων. Ἀνάγκη ταῦτ' εἶναι οὕτως. Phaedo, 76 E (*must*, 440). Phaedr. 242 E: οὐδὲν ἂν κακὸν εἶη (sc. ὁ Ἔρως) (*can*, see above).

PHILOLAUS apud STOB. Ecl. I, 454-6: ἀνάγκα τὰ ἔοντα εἴμεν 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: μεταξύ τοῦ ὑμᾶς λέγειν οὐδ' ἂν τρίχα μὴ ὅτι λόγον ἂν τις παρείρειε (*could*). Cyr. 1, 2, 11: θηρώντες . . . οὐκ ἂν ἀριστήσειαν (*will*). 1, 4, 28 (*must*, see above). 2, 2, 15: ἔκ γε σοῦ πῦρ οἶμαι ῥᾶον ἂν τις ἐκτρίψειεν ἢ γέλωτα ἐξαγάγοιτο (*could or might*).

HDT. 3, 119: ἀνὴρ μὲν μοι ἂν ἄλλος γένοιτο (*may*), εἰ δαιμόν 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 . . . ἀπαλλάσσόμενοι (*can*).

AR. Ach. 403 (see above). 1055: οὐκ ἂν ἐγγέαιμι χιλῶν 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 πεπωμέν' οὐχ ὑπερβαίην ποτ' ἂν (*could*). 1621-2: εἰς τέλος γὰρ οἱ μὲν ἐσθλοὶ τυγχάνουσιν ἀξίων, | οἱ κακοὶ δ', ὥσπερ πεφύκασ', οὐ ποτ' εὖ πράξειαν ἂν (*shall*). fr. 206: ὃ παῖ γένοιοντ' ἂν εὖ λελεγμένοι λόγοι | ψευδεῖς, ἐπῶν δὲ κάλλεσιν νικῶεν ἂν | τάληθές (*may*).

SOPH. Ai. 88: μένομ' ἂν, *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 συμφορὰν (*would*). Sept. 375: λέγοιμ' ἂν εἰδῶς εὖ τὰ τῶν ἐναντίων (*will*). 397: κόσμον μὲν ἀνδρὸς οὕτων ἂν τρέσαιμ' ἐγὼ (*will*).

PIND. O. 2, 20: λάβα δὲ πότμῳ σὺν εὐδαιμόνι γένοιτ' ἂν (*cannot fail to come*). 13, 103: τὰ τ' ἐσσομένα τότ' (when the time comes) ἂν φαίην σαφές (*will*). P. 10, 62: τυχῶν κεν ἀρπαλέαν σχέθοι φροντίδα τὰν πὰρ ποδός (*might*). N. 10, 87: ἡμῶν μὲν κε πνέοις γαίης ὑπένερθεν ἑὼν (*may*).

HOM. Od. 19, 598: ἔνθα κε λεξαίμην (*will*).

Il. 6, 452-3: οἳ κεν πολέες τε καὶ ἐσθλοὶ | ἐν κονίησι πέσοιεν (*will*). 7, 41-2: οἳ δὲ κ' ἀγασσάμενοι χαλκοκνήμιδες Ἄχαιοι | ὄλον ἐπόρσειαν, πολεμιζέμεν Ἔκτορι δίφω (*will*). 9, 57-8: ἦ μὴν καὶ νέος ἐσσί, ἐμὸς δὲ κε καὶ πάς εἶης | ὄπλοτατος γενεήφιν (*might*). 417-8: καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην | οἴκαδ' ἀποπλείω (*would*). 13, 741: ἔνθεν δ' ἂν μάλα πᾶσαν ἐπιφρασσαιμέθα βουλὴν (*will*). 22, 253: ἔλοιμί κεν ἦ κεν ἀλοῖην, *I will either slay or be slain*, E. Myers.

443. IMPERATIVE USE OF ἂν WITH OPTATIVE.—*ἂν* with the optative is sometimes used to suggest a command.

πρόαγος ἂν, PLATO, Phaedr. 229 B; *You may lead on, Lead on, pray*. (Cf. 229 A: πρόαγε δή.)

PLATO, Phaedr. 227 C: λέγοις ἂν, *Say on*. 229 B (see above).

AR. Eq. 1160-1: δρᾶν ταῦτα χρή. | ἄπιτον . . . θέοιτ' ἄν. Vesp. 725-6: ἧ που σοφὸς ἦν ὅστις ἔφασκεν, πρὶν ἂν ἀμφοῖν μῦθον ἀκούσης, | οὐκ ἂν δικάσαις.

EUR. Ion, 1335-6: ΠΥ. παρ' ἡμῶν δ' ἔκλαβ' οὐς ἔχω λόγους. | ΙΩΝ. λέγοις ἄν· εὐνοῦς δ' οὐσ' ἐρείς ὅσ' 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 ἀνά στόμ' ἔχων ἀγορευοῖς. 9, 141-2: εἰ δέ κεν Ἄργος ἰκοίμθ' Ἀχαικόν, οὐθαρ ἀρούρης, | γαμβρὸς 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 οὐτ' ἀρνοῦμαι τοῦνομα τοῦτο. 191: ἐγὼ δ' ἐσκέφθαι . . . φημί κοῦκ ἂν ἀρνηθείην.

ISOC. 15, 260: ἐγὼ δ' οὐδὲν ἂν εἴποισι τοιοῦτον, ἀλλὰ ταῖς ἀληθείαις χρῆσομαι 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 οὐτ' ἂν ὑπομείναιμι οἰχήσομαι τε φεύγων.

PLATO, Gorg. 481 C: ἡμῶν ὁ βίος ἀνατετραμμένος ἂν εἴη τῶν ἀνθρώπων καὶ πάντα τὰ ἐναντία πράττομεν, ὡς ἔοικεν, ἧ ἂ δεῖ. Phileb. 16 B: οὐ μὴν ἔστι καλλίων ὁδὸς οὐδ' ἂν γένοιτο.

THUC. 3, 13, 6: οὔτε γὰρ ἀποστήσεται ἄλλος τὰ τε ἡμέτερα προσγενήσεται πάθοιμ' ἂν δεινότερα ἢ οἱ πρὶν δουλεύοντες.

HDT. 9, 111: οὔτε . . . ἂν τοι δοίην θυγατέρα τὴν ἐμὴν γῆμαι, οὔτε ἐκέινη πλεῦνα χρόνον συνοικήσεις.

AR. Ach. 403: οὐ γὰρ ἂν ἀπέλθοιμ', ἀλλὰ κόψω τὴν θύραν (442).

EUR. I. A. 310: ME. οὐκ ἂν μεθείμην. ΠΡ. οὐδ' ἔγωγ' ἀφήσομαι. fr. 276: γυναῖκές ἐσμεν· τὰ μὲν ὄκνη νικώμεθα, | τὰ δ' οὐκ ἂν ἡμῶν θράσος ὑπερβάλοισι τίς.

HOM. Od. 4, 347-8: οὐκ ἂν ἐγὼ γε | ἄλλα παρεξ' εἴποισι παρακλιδόν, οὐδ' ἀπατήσω.

Il. 2, 158-61: οὕτω δὴ . . . | Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης, | κὰδ δέ κεν εὐχολὴν Πριάμφου καὶ Τρωσὶ λίποιεν | Ἀργεῖην Ἐλέτην;

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 βουλεύσασαίτο; (Οὐδεὶς ἄν.)

PLATO, Gorg. 475 D-E: δέξαιτο ἂν οὐδὲν σὺ μᾶλλον τὸ κάκιον καὶ τὸ αἰσχρὸν ἀντὶ τοῦ ἤττον; . . . ἀλλ' οὐκ ἂν δεξαίμην.

XEN. CONV. 3, 6: λέληθέ σε ὅτι καὶ οἱ ῥαψοδοὶ πάντες ἐπίστανται ταῦτα τὰ ἔπη; καὶ πῶς ἂν, ἔφη, λελήθοι ἀκροώμενόν γε αὐτῶν ὀλίγου ἂν' ἐκάστην ἡμέραν; Cyr. 5, 1, 28: ἀνθρωπίνῃ δὲ γνώμῃ τίς ἂν ἢ φευγόντων τῶν πολεμίων ἀποτρέπειτο ἢ ὄπλα παραδιδόντων οὐκ ἂν λαμβάνοι; Hell. 2, 3, 31 (see above).

HDT. 2, 57: τέφ' τροφῆ ἂν πελειάς γε ἀνθρωπῆι φωνῇ φθέγγεται;

AR. Ach. 797: ἤδη δ' ἄνευ τῆς μητρὸς ἐσθίοιεν ἂν; 801 (see above). Eq. 88: πῶς δ' ἂν μεθῶν χρηστόν τι βουλεύσασαίτ' ἀνὴρ; 91: οἶνον γὰρ εὖροις 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 φράσεαις ἤτις ἐστί σοι; 513: ἄρ' ἂν τί μοι φράσειας ὧν ἐγὼ θέλω;

PIND. O. 2, 109-10: καὶ κείνος ὅσα χάρματ' ἄλλοις ζήτηκεν, | τίς ἂν φράσαι δύναίτο; [οὐδεὶς.]

HOM. Od. 4, 443: τίς γάρ κ' εἰναλίφ' παρὰ κῆτεῖ κοιμηθεῖη; 6, 57: πάππα φίλ', οὐκ ἂν δῆ μοι ἐφοπλίσσειας ἀπήνην (= ἐφόπλισον); 7, 22-3: ὦ τέκος οὐκ ἂν μοι δόμον ἀνέρος ἡγήσαιο | Ἀλκινούου;

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 τις Ἔρως ξυναγάγοι λαβόν; 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' ἐπαινέσαιμεν οὔτως 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; 173

SOPH. Ai. 388-91: πῶς ἂν . . . θάνοιμι καίτός; O. C. 1457-8: πῶς ἂν, εἴ τις ἔντοπος, | τὸν πάντ' ἄριστον δεῦρο Θησέα πόροι; O. R. 765: πῶς ἂν μῶλοι δῆθ' ἡμῖν ἐν τάχει πάλιν; Ph. 531-2. 794-5: πῶς ἂν ἀντ' ἐμοῦ | τὸν ἴσον χρόνον τρέφοιτε τήνδε τὴν νόσον;

HOM. Od. 15, 195-6: πῶς κέν μοι ἵπποσχόμενος τελέσειας | μῦθον ἐμόν;

Il. 6, 281-2: ὣς κέ οἱ ἀδθι | 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 βούλοιοτο 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 οἰσισιν 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.; αὐ 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 ἀναθελῆ.*

Examples will be given under the different categories.

449. *εἰάν, ὅταν*, ETC., WITH THE OPTATIVE.—The particles which coalesce with *ἄν*, such as *εἰάν, ὅταν, ὅπῳταν, 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 αὐ (AY) or a δῆ (ΔH), 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. I, 66: *τίσιν ὀφθαλμοῖς ἕκαστος ὑμῶν τὴν πατρῶαν ἐστίαν οἴκαδ' ἀπελθὼν ἰδεῖν τολμήσειεν* (τολμήσει Blass, Bk. Turr.); I, 91: *εἰ μὲν οὖν ἐτι δεῖ τὴν πόλιν τῆς Δημοσθένους πονηρίας καὶ ἀτυχίας ἀπολαύειν . . . , στερκτέον εἴη* [(*ἄν*) εἴη Bl.; εἴη 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 τοῖτοισι κακῶν . . . οὐδεμία (οὐδεμί' ἄν Bk. Dobr. Turr. Bl.) πόλις σωθείη*.

LYCURG. 50: *οὐκ (ἄν Bekker) αἰσχυρθείην εἰπὼν στέφανον τῆς πατρίδος εἶναι τὰς ἐκείνων ψυχὰς*. 144: *καὶ τίς ἀναμνησθεῖς (ἄν ἀναμνησθεῖς Scheibe) . . . σώσειε . . .*;

ISAE. 9, 5: *οὐδ' (οὐτ' Bekk.) αὐτὸς (ἄν αὐτὸς Scheibe) ἕξαρνος γένοιτο μεμαρτύρηται τε ὑμῖν*. II, 38: *ἐγὼ γὰρ (ἐγὼ γὰρ ἄν Sch.) ὃ ἄνδρες πάντων ὁμολογήσαιμι εἶναι κάκιστος*.

LYS. 5, 5: *οὐκέτι σκέψονται ὃ τι ἀγαθὸν (ἄν ἀγαθὸν Sch.) ἐργασμένοι τοὺς δεσπότης ἐλεύθεροι γένοιντο*. II, 7: *ἐγὼ οὖν δεξαίμην (leg. δεξαίμην ἄν) πάσας ἀποβεβληκέναι ἢ τοιαύτην γνώμην περὶ τὸν πατέρα ἔχειν*. 19, 35: *ὁμολογήσειαν (ὁμολογήσειαν ἄν Sch.)*.

ANTIPHON, I, 10: *εἰ δὲ ἄπαρροι γίγνουντο . . . , <ἡ βάσανος> ἀναγκάζοι (ἀναγκάζει codd., ἀναγκάζοι Bl. ex em. Steph.; leg. ἄν ἀναγκάζοι) τὰ γεγυῖντα κατηγορεῖν*. I, 25: *καὶ γὰρ δικαίωτερον . . . καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων γίγνουντο (γίγνουντο <ἄν> Blass) ὑμῖν*. 5, 64: *ἐκείνου γὰρ ἄριστα (ἄριστ' ἄν Hi. J. Bl.) πύθονται*.

PLATO, Parmen. 145 A-B: *καὶ ἀρχὴν δὴ, ὡς ἔοικε, καὶ τελευτὴν καὶ μέσον ἔχοι ἄν τὸ ἐν*. Ἔχοι (ἄν to be supplied from the preceding). 148 E: *οὕτω μὲν δὴ ἄπποῖτ' ἄν τὸ ἐν αὐτοῦ τε καὶ τῶν ἄλλων*. Ἄπποῖτο (*ιδ.*). Phaedo, 87 B-C: *ἐμοὶ γὰρ δοκεῖ ὁμοίως λέγεσθαι ταῦτα, ὥσπερ ἄν τις . . . λέγοι . . . τεκμήριον δὲ παρέχοιτο . . . καὶ . . . ἀνερωτῶ . . . ἀποκριναμένου δὲ τιως . . . οἴοιτο*. (One *ἄν* suffices for four optatives in a very long sentence.) Rpb. 382 D: *πότερον διὰ τὸ μὴ εἶδέναι τὰ παλαιὰ ἀφομοιωῶν ἄν ψεύδοιτο; Γελοῖον μὲντ' ἄν εἴη*,

¹ See A. J. P. xii, 387. AESCHYL. Cho. 595. SOPH. Ant. 604-5. THEOGN. 125: *οὐδὲ γὰρ εἰ δειγῆς ἀνδρὸς νόον*, where edd. *οὐ γὰρ ἄν εἰδειγῆς*.

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: *κεινὸς εἴην*. P. IO, 21-2: *θεὸς εἴη | ἀπήμων κίαρ*.

ἔφη. Ποιητὴς μὲν ἄρα ψευδὴς ἐν θεῶ οὐκ ἔνι. Οὐ μοι δοκεῖ. Ἄλλὰ δεδιὼς τοὺς ἐχθροὺς ψεύδοιτο (ἄν to be supplied from ψεύδοιτο above); Riv. 135 C: καὶ γὰρ ἐκεῖ τέκτονα μὲν ἄν πρίαο πέντε ἢ ἕξ μῶν ἄκρον, ἀρχιτέκτονα δὲ οὐδ' ἄν μυρίων δραχμῶν· ὀλίγοι γε μὴν καὶ ἐν πᾶσι τοῖς Ἑλληνσι γίγνονται (ἄν to be supplied from preceding).

XEN. AN. 4, 6, 13: δοκοῦμεν δ' ἄν μοι ταύτη προσποιούμενοι προσβαλεῖν ἐρημοτέρῳ ἄν τῷ ἄλλῳ ὄρει χρῆσθαι. μένοιεν (ἄν to be supplied from above) γὰρ αὐτοῦ μᾶλλον ἀθρόοι οἱ πολέμιοι. Cyr. 2, 4, 17: πέμψαιμι ἄν σοι ἱκανοὺς ἵππείας καὶ πεζοὺς . . . οὓς σὺ λαβὼν εὐθὺς ἀνίοις καὶ αὐτοὺς δὲ . . . πειρώμενη μὴ πρόσω ὑμῶν εἶναι. 5, 1, 23: καὶ φοβοίμην ἄν αὐτοὺς καὶ αἰσχυνοίμην ἀπολιπὼν ταῦτα εἰκῆ ἀπελθεῖν.

AR. EQ. 1057: ἀλλ' οὐκ ἄν μαχέσαιτο· χέσαιτο γάρ, εἰ μαχέσαιτο.

EUR. ALC. 52: ἔστ' οὐν ὅπως Ἄλκηστις ἐς γῆρας μόλοι;

SOPH. ANT. 604-5: τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν | ὑπερβασία κατὰσχοι (450, footnote 1); O. C. 1172: καὶ τίς ποτ' ἐστίν, ὃν γ' ἐγὼ ψέξαιμι τι;

AESCHYL. AG. 620: οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλά. 1049: πείθοι' ἄν, εἰ πείθοι'· ἀπειθοίης δ' ἴσως. Cho. 172: οὐκ ἔστιν ὅστις πλὴν ἐνὸς κείρατιό νιν. 595: ἀλλ' ὑπέρολμον ἀνδρὸς φρόνημα τίς λέγοι (450, footnote 1); P. V. 291-2: οὐκ ἔστιν ὅτῳ | μείζονα μοῖραν νείμαιμ' ἢ σοί.

PIND. O. 3, 45: οὐ μὲν διώξω· κεινὸς εἶην (450, footnote 3). P. 10, 21-2: θεὸς εἶη | ἀπήμων κέαρ (ibid.). 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 | δυστυχίην, εἰ μὴ μοῖρ' ἐπὶ τέρμα βάλοι. | οὐδ' ἄν δυσφροσύνας . . . | θνητὸς ἀνὴρ δώροισι βουλόμενος προφύγοι.

HOM. OD. 3, 231: ρεία θεὸς γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσασαι. 319: ἔλποιτό γε (κε Nauck, Cauer). 7, 314: οἶκον δὲ τ' (δὲ κ' cod. Marcianus, Cauer) ἐγὼ καὶ κτήματα δοίην. 14, 122-3: οὐ τις κείνον ἀνὴρ ἀλαλήμενος ἐλθὼν | ἀγγέλλων πείσειε γυναῖκά τε καὶ φίλον υἱόν.

Il. 4, 318-9: μάλα μιν τοι ("libri plurimi et optimi, κεν duo, γε unus," Cauer) ἐγὼν ἐθέλοισι καὶ αὐτὸς | ὃς ἔμεν. 5, 303: ὃ οὐ δύο γ' (libri fere omnes; κ' Heyne, Naber, Cauer) ἄνδρε φέροιεν. 10, 246-7: τοῦτου γε σπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο | ἄμφω νοστήσαιμεν. 556-7: ρεία θεὸς γ' ἐθέλων καὶ ἀμείνονας, ἡ ἐπερ οἶδε, | ἵππους δωρήσασι(ο). 15, 45: αὐτὰρ τοι καὶ κείνῳ ἐγὼ παραμυθησάμην. 197-8: θυγατέρεσσιν γάρ τε καὶ υἱάσι βέλτερον εἶη | ἐκπάγλοισι ἐπέεσσιν ἐνισσέμεν. 19, 321: οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι. 20, 286: ὃ οὐ δύο γ' (δύο κ' Cauer) ἄνδρε φέροιεν (= 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 *οὐκ*.

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 διὸς Ὀδυσσεύς. 4, 692: ἄλλον κ' ἔχθαιρῃσι βροτῶν, ἄλλον κε φιλοίῃ. 10, 507: τὴν δέ κέ τοι πνοὴ Βορέας φέρησιν. 17, 417-8: τῷ σε χρὴ δόμεναι καὶ λώϊον ἤε περ ἄλλοι | σίτου· ἐγὼ δέ κέ σε κλείω.

II. 1, 184: ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρηον. Cf. 9, 701-2: ἀλλ' ἦ τοι κείνον μὲν ἑάσομεν, ἦ κεν ἴησιν | ἦ κε μένη. 14, 235: πείθευ· ἐγὼ δέ κέ τοι εἰδέω (perf. = pres.) χάριν. Cf. 18, 307-8: ἀλλὰ μάλ' ἄντων | στήσομαι, ἦ κε φέρησι μέγα κράτος ἦ κε φεροίμην.

454. b. *Aorist*:

PIND. P. 4, 51-3: οἷ κεν τάνδε σὺν τιμῇ θεῶν | νῆσον ἐλθόντες τέκωνται φῶτα κελαινεφῶν πεδίον | δεσπότην. (Only example in Pindar. Semi-epic.)

HOM. Od. 4, 80 (possibly future). 388-9: τόν γ' εἴ πως σὺ δύναιο λοχισάμενος λελαβέσθαι, | ὅς κέν τοι εἴπησιν ὁδόν. 391: καὶ δέ κέ τοι εἴπησι. Cf. 14, 183-4: ἀλλ' ἦ τοι κείνον μὲν ἑάσομεν, ἦ κεν ἀλώη, | ἦ κε φύγη καὶ κέν οἱ ὑπέρσχη χεῖρα Κρονίων.

II. 1, 137: εἰ δέ κε μὴ δώσωσι, ἐγὼ δέ κεν αὐτὸς ἔλωμαι. 324: εἰ δέ κε μὴ δώσωσι, ἐγὼ δέ κεν αὐτὸς ἔλωμαι. II, 431-3: σήμερον ἦ δοιοῖσιν ἐπέυξει Ἰπασίδησιν . . . ἦ κεν ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσης. 16, 129: δύσσο τεύχεα θᾶσσον, ἐγὼ δέ κε λαὸν ἀγείρω (may be a present). 24, 654-5: αὐτίκ' ἄν ἐξείποι Ἀγαμέμνονι, ποιμένι λαῶν, | καὶ κεν ἀνάβληθις λύσιος νεκροῖο γένηται (γένοιτο Causer c. paucis codicibus).

455. 2. *ἄν*:

HOM. Od. 4, 240 (=II, 328. 517. II. 2, 488): οὐκ ἄν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω. 6, 221: ἄντην δ' οὐκ ἄν ἐγὼ γε λοέσσομαι (may be future).

II. 1, 205: ἦς ὑπεροπλήσι τάχ' ἄν ποτε θυμὸν ὀλέσσης. 3, 54: οὐκ ἄν τοι χραίσμη κίθαρις. II, 387: οὐκ ἄν τοι χραίσμησι βιός. 22, 505: νῦν δ' ἄν πολλὰ πάθησι φίλου ἀπὸ πατρὸς ἁμαρτῶν.

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 ἔτι τήνδε τὴν πόλιν (= ψκείτ' ἄν ἔτι ἦδε ἡ πόλις), | εἰ μὴ φανερώς ἡμῶν ὑπερεῖχε τὴν χύτραν; AR. Eq. 1175-6. ὄρω . . . τόπον (*subject*) . . . πολλῶν μὲν ἐπαίων 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?*

τὰς ἐπιστήμας ἕρα διαληπτέον . . . ; τάχ' ἄν (sc. διαληπτέον εἴη), PLATO, Politic. 258 B; *The different sciences then are to be distinguished? In all likelihood (= Of course).* σὺ γὰρ ἄν . . . ἐν τοῖς οὖσιν ἐγγιγνοίσθην. Πῶς γὰρ ἄν; *Ibid.* Parmen. 149 E.

DEM. 21, 199: τίς γὰρ ἐστὶν 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. An. 1, 3, 6: ὡς ἐμοῦ οὖν ἰόντος ὅπη 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: οἱ δ' οἰκέται βέγκουσιν· ἀλλ' οὐκ ἄν πρὸ τοῦ (sc. ἔρρηγκον). Pax, 907: ἀλλ' οὐκ ἄν (sc. παρεδέξω), εἴ τι προῖκα προσαγαγείν σ' ἔδει.

EUR. Alc. 181-2: σέ δ' ἄλλη τις γυνή κεκτήσεται, | σώφρων μὲν οὐκ ἄν μάλλον (sc. οὐσα = ἡ οὐκ ἄν εἴη), 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 (ἐρώφης),¹ σώ-

¹ Jebb gives a choice between ἐρώφης and ἥρας.

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 κακῶν | ἠνέγκατ' οὐδ' ὄνειδος· ἦδε τ' οὐδ' ἄν (sc. ἐνέγκατ') εἰ | κάρτ' ἐντακείη τῷ φιλεΐν.

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, ἐάν, ἄν), εἴ κε(ν), ὄτ' ἄν (later ὅταν), ὅτε κε(ν), πρὶν ἄν, ὅς ἄν, ὅς κε(ν), τάχ' ἄν, οὐκ ἄν, οὗ 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 ἀρετῆ 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' ἄρνούμαι τοῦνομα τοῦτο (444).

LYS. 20, 2: αἰρεθεῖς ὑπὸ τῶν φυλετῶν, οἱ ἄριστα διαγνοίεν ἄν περὶ σφῶν αὐτῶν ὁποῖοί τινές εἰσιν (439).

PLATO, Apol. 22 B (431). Gorg. 469 C (442). 507 A: καὶ μὴν ὃ γε σῶφρων τὰ προσήκοντα πράττει ἄν καὶ περὶ θεοῦ καὶ περὶ ἀνθρώπου (442). Meno, 78 E (see above). Phaedo, 63 B (429).

XEN. Cyr. 3, 3, 70 (430). 8, 1, 33 (430). Mem. 1, 2, 11: συμμάχων 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 πάθει μὲν τ' ἄν δεινότερα ἢ οἱ πρὶν δουλεύοντες (444). 7, 71, 3 (431).

HDT. 2, 11: ἐγὼ μὲν γὰρ ἔλπομαι γε καὶ μυρίων ἐντόδω χωσθῆναι ἄν. 22: κῶς ὦν δῆτα ῥέοι ἄν (sc. ὁ Νεῖλος) ἀπὸ χιόνος (436); 41 (438). 98 (437).

AR. Ach. 797 (445). 801 (445). Eq. 91: οἴνου γὰρ εὐροῖς ἄν τι πρακτικώτερον (445); Nub. 854-5 (431). Av. 382 (438). Lys. 97-8 (436).

EUR. Ion, 1622: οἱ κακοὶ δ', ὥσπερ πεφύκασ', οὔποτε εὐδ' πράξιαν ἄν (442).

I. A. 1582 (430). Phoen. 401: ποτὲ μὲν ἐπ' ἡμᾶρ εἶχον, εἰτ' οὐκ εἶχον ἄν (431).

SOPH. Ai. 186: ἦκοι γὰρ ἄν θεία νόσος (442).

AESCHYL. P. V. 758: ἦδοι' ἂν 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: νεμεσσησάιτό κεν ἄνθρω | αἴσχεα πόλλ' ὄραων.

II, 22, 253: ἔλοιμί κεν ἢ κεν ἀλοίην (442).

461. ἂν [κε(ν)] after *Negatives* :

τὰς . . . τῶν σπουδαίων φιλίας οὐδ' ἂν ὁ πᾶς αἰὼν ἐξαλείψειεν, ISOC. [I], I ;
Not even eternity itself can obliterate the friendships of men of character.

DEM. 18, 219: ὁ μὲν γράφων οὐκ ἂν ἐπρέσβευσεν, ὁ δὲ πρεσβέων οὐκ ἂν ἔγραψεν (431). 225: ἂ μήτε προῆδει μηδεὶς μήτ' ἂν ᾤθη τήμερον ῥηθῆναι (430). 243: εἰ τὸ καὶ τὸ ἐποίησεν ἄνθρωπος, οὐκ ἂν ἀπέθανεν (429). 21, 191 (438).

ISOC. [I], I (see above). 15, 260: ἐγὼ δ' οὐδὲν ἂν εἴποιμι τοιούτων (444).

ANDOC. I, 4: ὡς ἄρα ἐγὼ οὐτ' ἂν ὑπομείναιμι οἰχισομαί τε φεύγων (444).

ANTIPHON, 5, 15: εὐ γὰρ ἦδεις ὅτι οὐδεὶς ἂν ἦν σοι ὄς . . . ἐμοῦ κατεμαρτύρησεν.

PLATO, Gorg. 491 E: οὐδεὶς ὅστις οὐκ ἂν γνοίη, ὅτι οὐ τοῦτο λέγω. 492 B: ἢ πῶς οὐκ ἂν ἄθλιοι γεγονότες εἴσαν; 507 A: οὐ γὰρ ἂν σωφρονοὶ τὰ μὴ προσήκοτα πράττων (442). Phaedr. 242 E (442). Phileb. 16 B: οὐδ' ἂν γένοιτο (444).

PHILOLAUS apud STOB. Ecl. I, 454-6: ἄπειρα δὲ μόνον οὐ κα εἶη (sc. τὰ ἐόντα) (442).

XEN. An. I, 9, 19: εἰ δὲ τίνα ὄραῃ . . . προσόδους ποιούντα, οὐδένα ἂν πάποτε ἀφείλετο, ἀλλ' αἰεὶ πλείω προσεδίδου (431). Hell. I, 7, 7 (430).

THUC. I, 9, 4 (437). 3, 42, 2: διαφέρει δ' αὐτῷ, εἰ βουλόμενός τι αἰσχρὸν πεῖσαι εὐ μὲν εἰπεῖν οὐκ ἂν ἡγήται περὶ τοῦ μὴ καλοῦ δύνασθαι, εὐ δὲ διαβαλὼν ἐκπλήξει ἂν τοὺς τε ἀντεροῦντας καὶ τοὺς ἀκουσομένους. 7, 55, 2 (430).

HDT. 2, 11: οὐκ ἂν χωσθεῖη κόλπος (439). 6, 63 (436). 7, 162 (442). 9, 111 (444).

AR. Ach. 403: οὐ γὰρ ἂν 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 ἂν γενοίμην σοῦ τε καὶ μητρὸς φονεύς (438). fr. 276 (444).

SOPH. Ph. 103: οὐκ ἂν λάβοις (442). 118: μαθὼν γὰρ οὐκ ἂν ἀρνοίμην τὸ δρᾶν.

AESCHYL. Sept. 397: κόσμον μὲν ἀνδρὸς οὕτιν' ἂν τρέσιμι' ἐγὼ (442).

PIND. O. 2, 17-9: τῶν δὲ πεπραγμένων . . . ἀποίητον οὐδ' ἂν χρόνος . . . δύναιτο θέμεν ἔργων τέλος (438).

HYMN. HOM. 4, 132: οὐ μὲν γάρ κε κακοὶ τοιόνδε τέκοιεν (439).

HOM. Od. 4, 64: οὐ κε κακοὶ τοιούσδε τέκοιεν (439). 78: τέκνα φίλ', ἢ τοι Ζηνὶ βροτῶν οὐκ ἂν τις ἐρίξει (436). 240: οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω (455). 347-8 (444). 6, 221 (455). 13, 86-7 (439).

II, 3, 54: οὐκ ἂν τοι χραίσμη κίθαρις (455). 4, 223: ἐνθ' οὐκ ἂν βρίζοντα

ἴδους Ἀγαμέμνονα δῖον (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 πατὴρ βουλευέσαιο (445);
ISOC. 5, 64: καίτοι τίς ἂν προσεδόκησεν ὑπ' ἀνδρὸς οὕτω ταπεινῶς πράξαντος ἀναστροφῆσεσθαι 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 ἡδικημένος; 12, 34 (439). [20], 15 (442).

PLATO, Gorg. 491 E: ἐπεὶ πῶς ἂν εὐδαιμών γένοιτο ἄνθρωπος δουλεύων ὄφρου;

XEN. Conv. 3, 6 (306). Cyr. 5, I, 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 ποιούμεν (436);
173: ποίαν δ' ἂν οἰκίσαιμεν ὄρνιθες πόλιν (438);

EUR. Ion, 543 (436). I. T. 513: ἄρ' ἂν τί μοι φράσεαις ὦν ἐγὼ θέλω (445);

SOPH. Ai. 430-1: τίς ἂν ποτ' ᾤεθ' κτέ. (430); Ph. 41-2 (442).

PIND. O. 2, 110: τίς ἂν φράσαι δύναται (445);

SAPPHO, 62: τί κε θεῖμεν (438);

HOM. Od. 4, 443: τίς γάρ κ' εἰναλίῳ παρὰ κήτει κοιμηθεῖη (438);

II. 9, 77: τίς ἂν τάδε γηθήσειεν; 10, 303: τίς κέν μοι τότε ἔργον ὑποσχόμενος τελέσειεν;

463. ἂν [κε(ν)] *after a Participle:*

διαλεχθεὶς ἂν μοι . . . ᾤχετο ἀπιών, PLATO, Conv. 217 B; *He would have a talk with me and then he was off* (431).

ANTIPHON, 5, 62: γνωσθεὶς ἂν ἀπεστέροι μὲν ἐμὲ τῆς πατρίδος, ἀπεστέροι δὲ αὐτὸν ἱερῶν κτέ.

PLATO, Conv. 217 B (see above).

XEN. Cyr. 4, 5, 6: τοῦ λοιποῦ οὐδὲ βουλόμενος ἂν εὖρες ῥαδίως τὸν νύκτωρ πορευόμενον (430). 8, 1, 33: ἰδὼν ἂν αὐτοὺς ἡγήσω τῷ ὄντι εἰς κάλλος ζῆν (430).

HDT. 7, 38: ὁ δέσποτα, χρηίσας ἂν τι σεῦ βουλοίμην τυχεῖν.

AR. Eq. 1352-3: ὁ τὸν μισθὸν λέγων | τὸν τὰς τριήρεις (sc. λέγοντα) παραδραμῶν ἂν ᾤχετο.

SOPH. Ant. 94 (55). O. R. 446: συθείς τ' ἂν οὐκ ἂν ἀλγύνας πλείον.

PIND. P. 10, 62: τυχῶν κεν ἀρπαλέαν σχέθοι 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 ὃ ἄνδρες Ἀθηναῖοι χρημάτων ὑμᾶς ἐλέσθαι νομίζω, εἰ κτέ. 2, 1: ἐπὶ πολλῶν μὲν ἂν τις ἰδεῖν ὃ ἄνδρες Ἀθηναῖοι δοκεῖ μοι κτέ. 3, 27 (see above). 18, 153: εἰ μὲν οὖν μὴ μετέγνωσαν εὐθὺς οἱ Θεβαῖοι . . ., ὥσπερ χειμάρρους ἂν ἄπαν 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: εὖ 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 εἴη αἰδώς (436). Gorg. 453 D: καλῶς ἂν σοι ἀπεκέρκτο (429); 481 C: ἀνατετραμμένος ἂν εἶη (between participle and copula, as often) (444). 492 E: οἱ λίθοι γὰρ ἂν οὕτω γε καὶ οἱ νεκροὶ εὐδαιμονέστατοι 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. I, 4, 28: ὥρα ἂν εἶη (442). 2, 2, 15: ῥᾶον ἂν (442). 7, 2, 25: ἄριστ' ἂν μοι δοκεῖς εἰκῆσαι τοῦτο. Hell. 6, 4, 16: ὀλίγους ἂν εἶδες (430).

THUC. I, 38, 4: εἰ τοῖς πλείουσιν 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: ἀδελεφεὸς ἂν ἄλλος οὐδενὶ τρόπῳ γένοιτο (442). 9, 71: ἀλλὰ ταῦτα μὲν καὶ φθόνῳ ἂν ἐπιποιεν (439).

AR. Eq. 413: μάτην γ' ἂν (439). Av. 815: Σπάρτην γὰρ ἂν θείμην ἐγὼ τῆμῃ πόλει (436); Lys. 81: κἂν, and so often (436). 252: ἄλλως γὰρ ἂν (440). Ran. 1022: πᾶς ἂν τις ἀνὴρ ἠράσθη δάϊος εἶναι (430).

EUR. Andr. 85: πολλὰς ἂν εὖροι μηχανάς (438). 1135: δεινὰς 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: ἡμισυ μὲν κε πνέεις γαίης ὑπενερθεν ἑών (442).

SOLON, 36, 1-2: συμμαρτυροίη ταῦτ' ἂν . . . μήτηρ μεγίστη δαιμόνων Ὀλυμπίων (436).

HOM. Od. I, 396: τῶν κέν τις τόδ' ἔχησιν (453). 4, 391: καὶ δέ κέ τοι εἴησι (454). 692: ἄλλον κ' . . . ἄλλον κε (453). 753: ἡ γάρ κεν (438). 10, 84: ἔνθα κ(ε) (430). 507: τὴν δέ κε (453). 14, 183-4: ἀλλ' ἦ τοι κείνον μὲν εἴσομεν, ἦ κεν ἀλώη, | ἦ κε φύγη καὶ κέν οἱ ὑπέροσχη χεῖρα Κρονίων (454). 19, 598: ἔνθα κε (442).

II. 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 δέσση (455). 271-2: κείνοισι δ' ἂν οὐ τις | τῶν, οἱ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο (436). 523: ἐμοὶ δέ κε ταῦτα μελήσεται (432). 2, 12: νῦν γάρ κεν (438).

160· καθ' δέ κεν . . . λίποιεν (444). 3, 138: τῷ δέ κε νικήσαντι (432). 4, 176: και κέ τις ὡδ' ἐρέει (432). 421: ὑπο κεν ταλασίφρονά περ δέος εἶλεν (430). 9, 57: ἐμὸς δέ κε καὶ πάσις 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 ἀλοίην (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 χρῆ τοὺς τοιοῦτους προσδοκᾶν ἄν ποιῆν (= ἐποίουν ἄν), εἰ μηδεὶς ἐπῆν . . . κίνδυνος; DEM. 21, 9.

LYCURG. 74: καίτοι οἷεσθε ἄν, εἰ . . . πάντες ἔφυγον, τούτων ἄν τι γενέσθαι τῶν καλῶν ἔργων.

DEM. 21, 9 (see above).

PLATO, Phaedo, 101 E: σὺ δ', εἶπερ εἰ τῶν φιλοσόφων, οἶμαι ἄν ὡς ἐγὼ λέγω ποιοῖς. Theaet. 164 B: συμβαίνει ἄρα, οὐ τις ἐπιστήμων ἐγένετο, ἔτι μεμνημένον αὐτὸν μὴ ἐπίστασθαι . . ., ὃ τέρας ἔφραμεν ἄν εἶναι εἰ γίγνητο. Tim. 26 B: ἐγὼ γάρ, ἃ μὲν χθές ἤκουσα, οὐκ ἄν οἶδ' εἰ δυναίμην ἅπαντα ἐν μνήμῃ πάλιν λαβεῖν.

XEN. An. 1, 3, 6: σὺν ὑμῖν μὲν ἄν οἶμαι εἶναι τίμιος. 2, 1, 12: ὅπλα μὲν οὖν ἔχοντες οἰόμεθα ἄν καὶ τῇ ἀρετῇ χρῆσθαι. 2, 5, 16: ἅμα ἄν μοι δοκεῖς καὶ σαυτῷ κακόνους εἶναι. Cyr. 5, 4, 12: εἰ . . . ἐπαιδοποιησάμην, οὐκ οἶδ' ἄν εἰ ἐκτεσάμην 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: εὐ μὲν εἰπεῖν οὐκ ἄν ἡγείται περὶ τοῦ μὴ καλοῦ δύνασθαι (461). 7, 40, 2: ὡς τῆς γε ἡμέρας ταύτης οὐκέτι οἰόμενοι ἄν ναυμαχῆσαι.

AR. Eq. 407-8: τὸν Ἰουλίου τ' ἄν οἶομαι, γέροντα πυροπίπην, | ἦσθέντ' ἠπαιωνίσαι καὶ Βακχέβακχον ἕσαι.

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 ζῆα ζῆμπαντα πράσιμ' ἄν ἐκάστοις ἦ, τριχῆ διαιρείσθω, PLATO, Legg. 848 A.

ANTIPHON, 5, 38: καθ' ὧν μνηνῆ ἄν τις, but this is changed by editors to καθ' ὧν ἄν etc.

PLATO, Legg. 739 C: ὅπου τὸ πάλα 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' | ὀπίσον ἢ φάρυγξ ἄν ἡμῶν | χανδάην.

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.

ποῖαν 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, ἤνικα οὐδ' ἄν εἶς προσκλήσασθαι οὐδὲν ἄν ἐζήτησεν.

ISOC. 5, 71: τίς δ' οὐκ ἄν τῶν καὶ μετρίως λογιζομένων ταύτας ἄν σοι παραινεῖσει μάλιστα προαιρεῖσθαι τῶν πράξεων:

LYS. [20], 15: πῶς ἄν οὖν οὐκ ἄν δευὰ πάσχοιμεν (442);

PLATO, Apol. 17 D: ὥσπερ οὖν ἄν, εἰ τῷ ὄντι ξένος ἐτύγχανον ὦν, ξυνεργνώσχετε δήπου ἄν μοι. 31 A: ὑμεῖς δ' ἴσως τάχ' ἄν ἀχθόμενοι, ὥσπερ οἱ νυστάζοντες ἐγειρόμενοι, ὀρούσαντες ἄν με, πειθόμενοι Ἄνιπφ, ῥαδίως ἄν ἀποκτείναιτε.

XEN. CONV. 6, 2 (442). Cyr. 2, 3, 6: γινώσκω . . . ὅτι ἐξ ὧν ἄν ἐγὼ τῷ ἐμῷ σώματι ποιήσω, οὐ κριθέην οὔτε ἄν πρῶτος οὔτε ἄν δεύτερος, οἶμαι δ' οὐδ' ἄν χλιστός, 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, τῷ δ' ἄν μὴ προέσθαι ἡμᾶς μάθοιτε. 76, 4: ἄλλους γ' ἄν οὖν οἰόμεθα τὰ ἡμέτερα λαβόντας δεῖξαι ἄν μάλιστα εἶ τι μετριάζομεν. 4, 18, 4: καὶ ἐλάχιστ' ἄν . . . ἐν τῷ εὐτυχεῖν ἄν μάλιστα καταλύοντο. 4, 114, 4. 5, 105, 2. 6, 10, 4. 11, 2.

HDT. 3, 35: δέσποτα, οὐδ' ἄν αὐτὸν ἔγωγε δοκέω τὸν θεὸν οὕτω ἄν καλῶς βαλεῖν. 7, 139: ὀρέοντες ἄν . . . ὁμολογίῃ ἄν ἐχρήσαντο πρὸς Ξέρξεα.

AR. Ach. 214-7: οὐκ ἄν . . . ὧδε φαύλως ἄν . . . ἐξέφυγεν οὐδ' ἄν ελαφρῶς ἄν ἀπεπλίξατο. Nub. 118. 840. Av. 127 (see above). Lys. 252-3 (440).

EUR. Alc. 72: πόλλ' ἄν σὺ λέξας οὐδὲν ἄν πλέον λάβοις. Andr. 934-5: οὐκ ἄν ἐν γ' ἐμοῖς δόμοις | βλέπουσ' ἄν αὐγὰς τᾶμ' ἐκαρποῦτ' ἄν λέχη. Heracl. 721: φθάνοις 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 . . . | ἔκρωας ἄν κίνδυνον ὀξείας ἀντᾶς.

HOM. Od. 4, 732-4: εἰ γὰρ ἐγὼ πυθόμην ταύτην ὁδὸν ὀρμαίνοντα, | τῷ κε μάλ' ἦ κεν ἔμεινε καὶ ἐσυσμένος περ ὁδοῖο, | ἦ κέ με τεθηγκυῖαν 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 (*id.*). 13, 127-8: ἄς οὐτ' ἄν κεν Ἄρης ὀνόσαιτο μετελθὼν | οὔτε κ' Ἀθηναίῃ λαοσσόος. 24, 437: σοὶ δ' ἄν ἐγὼ πομπὸς καὶ κε κλυτὸν Ἄργος ἰκοίμην.



