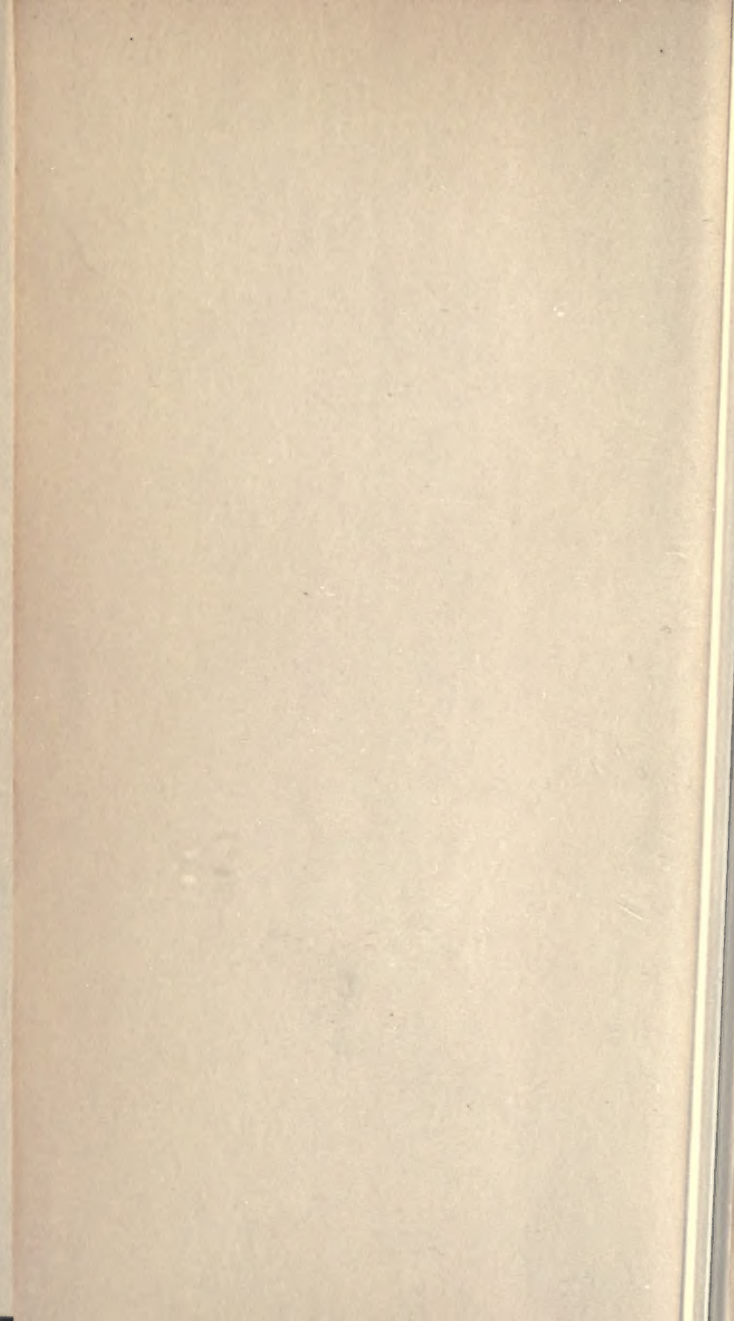




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Critical Opinions of this Work.

JOHN BULL.

'While the Author (the well-known Harrow Master) justly apologises for the production of a new Greek grammar, he fully justifies doing so, not so much because his colleagues pressed him, as from the scholarlike and, above all, from the intelligible manner in which he simplified his *Greek Grammar Rules* into this *Brief Greek Syntax*, which bids fair to become a standard work.'

EDUCATIONAL TIMES.

'Mr. FARRAR'S *Greek Syntax* differs in its method from all, or nearly all, preceding Greek grammars; partly in its freer, larger, and more unhackneyed treatment of the subject, and partly in its constant reference to the general principles of comparative philology, and in its endeavour, wherever practicable, to illustrate the idioms of Greek by the similar idioms or peculiarities of other languages, especially English. . . . The whole of this *Syntax* is very well done. Mr. FARRAR seems to have a happy way of explaining an intricate subject; and we are sure that any fairly instructed youth will find no difficulty in going through this volume without any aid from a teacher. The Author has made his *Greek Syntax* indeed a really readable work—something far beyond a compendium of dry rules. He gives many apt quotations from some of our best old English poets; and illustrates, often very happily, not a few peculiar constructions in Greek by reference to similar pages in other languages. . . . In freshness and interest, in copiousness of illustration, and in its freedom from all

grammatical mysticism and pedantry, Mr. FARRAR'S volume surpasses all the Greek grammars we have seen.'

MUSEUM.

'Mr. FARRAR has produced a book in every way admirable, and calculated in no common degree to facilitate the study of Greek, and to make that study profitable for the educing the powers of the pupil. Mr. FARRAR has shown by his previous works that he was thoroughly acquainted with the subject of comparative philology, and had taken a high place as an original thinker and discoverer in that department. He has applied his knowledge in this little work to the elucidation of Greek Syntax. Perhaps the most striking feature in the book is that Mr. FARRAR grapples, in a fresh, independent way, with every question of Greek Syntax that comes up. He knows when he knows a thing with certainty, and he states what he knows in remarkably clear and unmistakable language. He is equally decided in knowing when a point is justly a matter of doubt, and he is also equally distinct in stating where exactly the doubt arises, and how it arises. This is a feature of the utmost importance in a school-book. Most of the treatises on Greek Syntax often leave the young student at a loss as to what the meaning of the writer really is, and he is apt to go away from the perusal of these treatises with vague, imperfect ideas. This one feature of Mr. FARRAR'S work will recommend it strongly to teachers. But there are many others which will make it exceedingly acceptable. Mr. FARRAR carries his comparative philology into all portions of the work, and gives his explanations of the formation of the tenses, of the derivations of particles, of the meaning of the various terms used in grammars, and their history, and many other things only to be got by much reading and research. He has also employed, to a large extent, analogous examples from a variety of languages, and he calls to his use not merely classical Greek, but the Greek of the New Testament and modern Greek. In one word he has made the study of Greek Syntax an interesting study for boys, and he has done this at the same time that he has amply satisfied all the demands of the present stage of scholarship and of comparative philology.'

GREEK SYNTAX.

• Inter virtutes grammaticas habebitur aliqua nescire.

QUINCT.

• Non obstant hæ disciplinæ per illas euntibus sed circa illas
hærentibus.

Id.

LaGr. Gr
F242b

A BRIEF
GREEK SYNTAX

AND

HINTS ON GREEK ACCIDENCE:

WITH SOME REFERENCE TO
COMPARATIVE PHILOLOGY, AND WITH ILLUSTRATIONS FROM
VARIOUS MODERN LANGUAGES.

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BY THE

REV. FREDERIC W. FARRAR, M.A., F.R.S.

*Honorary Chaplain to the Queen; late Fellow of Trinity College, Cambridge;
Honorary Fellow of King's College, London; one of the Masters at Harrow School;
Author of 'The Origin of Language,' 'Chapters on Language,'
'Families of Speech,' &c.*

THIRD EDITION, REVISED AND ENLARGED.

LONDON:
LONGMANS, GREEN, AND CO.
1870.

182126
6.7.23.

LONDON: PRINTED BY
SPOTTISWOODE AND CO., NEW-STREET SQUARE
AND PARLIAMENT STREET.

TO THE
REV. H. MONTAGU BUTLER, D.D.

AND TO MY FRIENDS AND COLLEAGUES

THE ASSISTANT MASTERS OF HARROW SCHOOL

I Dedicate

WITH FEELINGS OF CORDIAL ESTEEM

WHATEVER MAY BE FOUND WORTHY OF APPROBATION

IN THIS ATTEMPT TO RENDER THE STUDY OF GREEK GRAMMAR

BROADER, MORE INTERESTING, AND MORE FRUITFUL.



PREFACE
TO
THE THIRD EDITION.



I HAVE taken the opportunity offered me by the demand for a third edition to revise this Syntax carefully, to add a considerable number of illustrations, and to introduce some fresh matter which struck me as likely to be curious, interesting, or important. I have also corrected a few trifling blemishes which have been pointed out by the kindness of friends or reviewers. For the convenience of all who possess the previous edition, I have left the structure of the book and the numbering of the sections undisturbed.

I trust that these improvements may secure for this Syntax a continuance of the approval with which it has been generally received. I have tried, even more than in the previous editions, to illustrate many of the more remarkable idioms of English Syntax by comparing them with similar idioms in the classical and other languages.

April 1870.

PREFACE
TO
THE FIRST EDITION.



THE PUBLICATION of a new Greek Grammar when there are already so many in existence, is an act which requires justification; and as it is also an act of some temerity, I will briefly state the causes that induced me to undertake the task.

I observed from the comparison of a large number of 'Grammar and Scholarship papers' that the same questions, —or questions involving the same points of scholarship,—recurred with a remarkable frequency. As there is a Grammar Examination every year at Harrow, I wished to draw up for my own pupils a manual which should, in as clear a manner as possible, give them some insight into these special points. With the encouragement, and by the wish, of some competent judges among the Harrow masters, I published in a small compass my card of 'Greek Grammar Rules,' in which I had attempted to fulfil this object; and in drawing up these rules it appeared to me that many most valuable points relating to them and to the general structure of the Greek Language, had not hitherto found their way into any ordinary schoolbook. I therefore thought that I could render a service to the cause of Classical Philology, by amplifying my 'Greek Grammar Rules' into a larger and fuller Syntax; and the great favour with which the 'Rules' were received, the

number of schools that adopted them, and the many eminent scholars and teachers who wrote to me to express their approbation of them, confirmed me in this belief.

I aimed above all things at making every point *intelligible* by furnishing for every usage (as far as was possible) a satisfactory reason; and by thus trying to eliminate all mere grammatical mysticism, I hoped that I should also render grammar *interesting* to every boy who has any aptitude for such studies, and is sufficiently advanced to understand them. On the latter point I venture to lay some stress. I have published elsewhere my reasons for believing that we commence too soon the study of formal grammar, and that this study, which is in itself a valuable and noble one, should be reserved to a later age and for more matured capacities than is at present thought necessary. I should never think of putting this Grammar into the hands of boys who have no aptitude for linguistic studies, or of any boys below the fifth or sixth forms of our public schools; and I have purposely avoided stating rules or reasons under a form in which they could be learned by rote. Taught in a parrot-like manner to crude minds, I believe that grammar becomes bewildering and pernicious; taught at a later age and in a more rational method, I believe that it will be found to furnish a most valuable insight into the logical and metaphysical laws which regulate the expression of human thought, and that it will always maintain its ground as an important branch of knowledge, and a valuable means of intellectual training.

All grammars must necessarily traverse a good deal of common ground, but the careful perusal of a very few of the following pages will prove, I trust, that this Syntax differs in its *method* from all, or nearly all, that have preceded it; partly in the more free and informal manner of treatment, partly in its perpetual reference to the general principles of Comparative Philology, and partly in its constant endeavour to leave no single idiom of Greek unillustrated by the similar idioms or peculiarities of other ancient languages, of modern languages, and of English. A good illustration often throws over an idiom a flood of light unattainable by the most

lengthy explanation; and I feel great hopes that a student who has gone carefully through the following pages, will,—in addition to what he will have learnt about ancient Greek,—have acquired some insight into the principles of his own, and of other languages. Further than this, I shall have failed in my endeavour if he do not also gain some interest in observing the laws and great cyclical tendencies of Language in general. The historical development of one language bears a close analogy to the historical development of a large majority of the rest; and this is the reason why I have called such repeated attention to *Modern Greek*, and to the traces in Hellenistic Greek of those tendencies which in Modern Greek are still further developed, and carried to their legitimate result.

I am not so sanguine as to hope that I have escaped errors. He would be a bold man, who, even after years of study should suppose that he had eliminated all the chances of error in treating of a language which is so delicate, so exquisite, and so perfect a medium for the expression of thought, as the Greek language is felt to be by all who have studied it. For myself, I may candidly confess that I have entered on the task with the utmost diffidence. Some critics may doubtless regard as erroneous, views which I may have deliberately adopted, and which I believe that I could adequately defend; but independently of these I may doubtless have fallen into positive mistakes,

‘*quas aut incuria fudit,
Aut humana parum cavit natura.*’

For the correction of any such errors I shall be grateful, and I trust that they will neither be sufficiently numerous nor sufficiently important to outweigh some other advantages. My plan is necessarily, to a certain degree, tentative: if it meet with any favour, the knowledge and the experience of others may enable me in the future to introduce, from time to time, considerable further improvements. I have given to it the best thought and care at my command. With more leisure I could doubtless have rendered it far more perfect; but I

hoped that the result might still be found commendable, however much I may have fallen short of even my own standard of ideal perfection. The inability to reach the excellence which would have been attainable under more favourable circumstances is no excuse for declining to attempt anything at all.

It is unnecessary to give a list of the large number of grammars, monographs, and works of scholarship which I have felt it a duty to consult in the composition of these pages. I believe that I have not neglected any Greek grammar of great importance; and special obligations will be found acknowledged in their proper place. I have of course constantly referred to the chief works on Comparative Grammar both English and German, and to that immense repertory of Greek scholarship, the Greek Grammar of Mr. Jelf. I have found much that was most useful in Bernhardt, in Burnouf, in Winer, in Madvig, in the Student's Greek Grammar of Dr. Curtius edited by Dr. Smith, in Mr. Miller's Greek Syntax, and in '*Die wichtigsten Regeln der Griechischen Syntax*' by Dr. Klein. There are however three authors to whom I am under more peculiar and extensive obligations, viz., Mr. F. Whalley Harper, Dr. Clyde, and Dr. Donaldson. Mr. Harper's book on 'The Power of the Greek Tenses' has rendered me most material assistance in treating that part of the subject. The well-known works of Dr. Donaldson have been constantly in my hands, even when I venture to dissent from the conclusions of that admirable scholar. The Greek Syntax of Dr. Clyde, which is much less known in England than it ought to be, is a most suggestive and valuable book, to which I have been under *constant* obligations. I have often been surprised by finding that it was unknown to English teachers to whom I have mentioned it. If its arrangement had been a little more convenient, and if it had seemed to be well-adapted for school usage in our higher forms, I should not have undertaken my present task. I am indebted to Dr. Clyde's work for many hints and many illustrations, all or most of which I believe that I have acknowledged in their proper places. If in any instance (and especially in the treatment of the Moods) I should have omitted to do so, I must

content myself now with this more general reference to his Syntax, and to the other admirable books which I have just mentioned. I have gained more *suggestions* from the study of them than it was always possible specifically to acknowledge.*

One pleasant task remains. I have to offer my warmest thanks to the Rev. Dr. Collis, the distinguished Head Master of Bromsgrove School, and to my friend and colleague E. M. Young, Esq., Fellow of Trinity College, Cambridge, for their kindness in helping me to get through the task of correcting the proof sheets. Mr. Young was good enough to correct for me the sheets of the earlier part of the book; Dr. Collis, though I am personally unknown to him, yet with a kindness for which I hardly know how to express sufficient gratitude, not only helped me to revise and correct the proofs of the entire book, but constantly enriched them with many acute and interesting suggestions, the result of his own ripe learning and judgment. Should this Syntax succeed in rendering the study of Greek Grammar more fruitful and more interesting, some of its success will be due to the kind offices of that well-known scholar.

F. W. FARRAR.

HARROW:

March, 1867.

* I may observe that the same fact or rule is in some instances *intentionally* repeated.

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A BRIEF
GREEK SYNTAX.

INTRODUCTORY.

THE GREEK LANGUAGE.

1. THE GREEK LANGUAGE belongs to the Aryan or Indo-European family of languages.

2. There are two great recognised FAMILIES of Language, the Aryan and the Semitic. These languages are spoken by the most advanced and civilised of human races. The other languages of the world, which may be classed together under the names Sporadic or Allophylian, have not yet been reduced to any unity, but fall under a number of different divisions.

3. The Semitic languages are Hebrew, Phœnician, Carthaginian, Aramaic (i.e. Syriac and Chaldee), and Arabic. The name 'Semitic' is purely conventional, and they might conveniently be called, from their geographical limits, Syro-Arabian.

4. The Aryan languages consist of eight main divisions, which we may call the Sanskritic, Iranian, Hellenic, Italic, Lithuanian, Slavonic, Teutonic, and Celtic. The name Aryan is derived from the title *Arya*, 'noble,' which was arrogated to themselves by the first founders of the race.

5. The Aryan family of languages is the most perfect family in the world, and Greek is the most perfect language in this family; it is 'the instinctive metaphysics of the most intelligent of nations.'

6. Again, there are four different CLASSES of Languages, divided according to their *structure*.

These morphological or structural divisions are:

i. Isolating languages, which have no proper grammar, and in which the words suffer no change to express any shades of thought or varieties

of circumstance; of these Chinese is the chief. Thus in Chinese the prayer 'Our Father which art in heaven,' assumes the form 'Being heaven me-another (= our) Father who;' a style not unlike the natural language of very young children. Isolating languages are perhaps the oldest of all, and yet by that curious cyclical process which is observable in language, many modern languages in the last stage of their history resemble them. For instance, Chinese has *never possessed* cases or inflections of any kind, and English has *lost* nearly all which it once possessed; or, as Dr. Latham expresses it, Chinese is *aprotic*, English *anaprotic*.

ii. Agglutinating, like the Turkish, in which the material elements of words (root or stem), and the formal elements (pronouns, indicating space, position, &c.), are juxtaposed in one word *without undergoing any modification*. In these languages all compound words are *separable*, i.e. the component parts are not fused together and altered in the process, but are merely parathetic or joined *mechanically*, as in the English words *star-fish*, *railroad*, *clock-work*, &c.

iii. Polysynthetic (also called holophrastic or incorporant), in which, as in Basque, and in the aboriginal languages of America, *each sentence* is one long compound word, and is an agglomeration of simple words 'in a violent state of fusion and apocope,' e.g. in one of these languages *nicalchihua* means 'I build my house,' but neither *ni* 'I,' *cal* 'house,' or *chihua* 'make,' can be employed as separate words.*

iv. Inflectional languages, in which, as in Greek and Latin, the material elements (roots), and the formal elements (pronouns, &c., expressive of various modifications), are united by synthesis into one inseparable whole, and in which the inflections have so entirely lost their force as separate words that their very origin is often undecipherable.

7. Greek presents the most perfect specimen of an inflectional or synthetic language.

8. A language which gets rid of inflections as far as possible, and substitutes separate words for each part of the conception, is called an *analytic* language; and next to Chinese (which has never attained to synthesis at all) few languages are more analytic than English. Thus in *nouns* we have only retained one case-inflection, viz. the *s* which is a sign of the genitive; and in verbs only one inflection to express *tense*, the *-d* in past-actors, as I loved (= I love-did). Yet English continues to be a thoroughly synthetic language, and it contains hundreds of single words which in any isolating language would require four or five *separate* words for their expression.

9. A synthetic language will express in *one* word what requires many words for its expression in an analytic language, as will be seen by an instance or two: e.g.

* Strange as this *holophrasis* may appear to us, there are distinct traces of it both in Greek and Latin; see *Origin of Language*, p. 174.

φιληθήσομαι, *amabor*, I shall be loved, *Ich werde geliebt werden*.

πεφιλήσομαι, I shall have been loved, *Ich werde geliebt worden sein*.

ἐτετιμήμεθα, *honorati eramus*, we had been honoured.

λύσωμαι, que je me sois délié.

λελυσοίμην, may I have been unloosed! que j'eusse dû être délié!

ᾤχετο, *abierat*, il s'en était allé.

Similarly the synthetic character of the *Semitic* languages enables them to express by an affix or a suffix some modification of meaning, which in modern languages would necessitate one or more separate words for its enunciation; e.g. to render the one word וְהִירָכַבְתֶּךָ *vehirkabhteeka*,* we require at least seven words, 'and I will cause thee to ride;' and yet in spite of this the one Hebrew word expresses *more* than our seven, for it implies that the person addressed is a male, so that in fact to give the full meaning of that one word we should require *the nine words*, 'And I will cause thee, O man, to ride.' No instance could illustrate more forcibly than this the difference between Synthesis and Analysis in language.

10. The tendency of all languages, at least in *historic* times, is from synthesis to analysis, e.g. from case-inflections to the use of prepositions, and from tense-inflections to the use of auxiliaries. This tendency may be seen by comparing *any* modern language with its ancestor, e.g. Arabic with Hebrew, Bengali with Sanskrit, Persian with Zend, Danish with Icelandic, German with Gothic, or English with Anglo-Saxon.

11. It may also be constantly illustrated by a comparison of Modern with ancient Greek, for which reason Modern Greek is often referred to in the following pages. But the *simplest* way of studying the tendency is to compare Latin with any of those six Romance languages (Italian, French, Spanish,

* Ancient Hebrew, says Herder, 'seeks like a child to say all at once.' This reminds us of the remark in *Le Bourgeois Gentilhomme*. Mons. Jourdain: '*Tant de choses en deux mots?* Cov. Oui, la langue turque est comme cela, elle dit beaucoup en peu de paroles.' Göthe remarks of *French*, 'O eine Nation ist zu beneiden, die so feine Schattirungen in einem Worte auszudrücken weiss' (*Wilhelm Meister*); but the remark is true in a far higher degree of Greek than of any other language; e.g. to represent *fully* in French the word $\text{\acute{\alpha}\nu\tau\iota\pi\alpha\rho\epsilon\acute{\xi}\acute{\alpha}\gamma\epsilon\iota\omega}$, we should require 'faire sortir une armée en face de l'ennemi, et la mener contre lui'—thirteen words for one. See Burnouf, *Méthode pour étudier la langue grecque*, p. 165.

Portuguese, Wallachian, and Engadinish) which have been immediately derived from it; e.g. *amabo* becomes in French *j'aimerai*, which is a corruption of the analytic expression *Ego amare habeo* I have to love.*

12. The advantage of a synthetic language lies in its compactness, precision, and beauty of form; analytic languages are clumsier, but they possibly admit of greater accuracy of expression, and are less liable to misconception. What they lose in euphony, force, and poetic concision, they gain in the power of marking the nicest shades of thought. What they lose in elasticity they gain in strength. If they are inferior instruments for the imagination, they better serve the purposes of reason. Splendid efflorescence is followed by ripe fruit. In the tragedies of Æschylus and the odes of Pindar, marvellous as is the power which crams every rigid phrase with the fire of a hidden meaning, we yet feel that the form is cracking under the spirit, or at least that there is a tension injurious to the grace and beauty of the general effect. A language which gets rid of its earlier inflections,—English for instance as compared with Anglo-Saxon,—loses far less than might have been supposed.

13. It is most important to observe that *no inflection is arbitrary*; it is now certain that every inflection is the fragment of a once separable word, having its own distinct meaning. Among all the richly-multitudinous forms assumed by the Greek and Latin verbs, there is not one which does not follow some definite and ascertainable law. The actual analysis of the inflections has been carried to considerable perfection; but the derivations of many of them are as yet to a certain extent disputable and uncertain. The wise warning of Quintilian is still required, '*Inter virtutes grammaticas habebitur aliqua nescire.*'

14. Parsing,—the hopeless stumbling-block of so many young students,—loses its difficulty and repulsiveness, when it is once understood that there is a definite recurrence of the same forms in the same meaning, and that the distorted shape assumed by some words is not due to arbitrary license but to regular and well understood laws of phonetic corruption.

15. i. For instance, the word *ἑβουλεύσαντο* means 'they took counsel for themselves;' we express the same conception by five words, and should require seven, but that we *do* possess

* For further remarks on this subject see *Origin of Language*, pp. 173-181.

an aorist* ('took') in English verbs, and also an inflection 's' to express the plural; but if we analyse the word ἐβουλεύσαντο we shall have to write it

ἐ-βουλεύ-σ-α-ντ-ο,

and shall find that it consists of six † parts, viz.:

1. An augment ἐ (the fragment probably of the same root which we find in the preposition ἀνά, expressing *indefinite past time*).
2. A root or stem, βουλευ.
3. A tense-letter, σ, here characteristic of the first aorist, and derived from the root *as* to be.
4. A vowel, α, used as a tach between the tense-letter and the person-inflection.
5. The relic of a pronoun, ντ, characteristic of the third person plural. Perhaps we ought to call this the relics of *two* pronominal roots, *ana*, and the demonstrative *-ta* [*he* and *he = they*].‡ This termination was slurred in pronunciation, as we see from the Latin forms *fuere*, *amavere*, &c.
6. A voice letter, ο, indicating the passive or middle.

ii. Similarly, ἐ-τε-τίμ-η-ντ-ο consists of six parts, the reduplication being used to mark the perfect, and the augment to place this perfect event still farther back in the past.

iii. So too in Latin, such a word as *amabantur* is analysed thus: *ama-ba-nt-u-r* = root + sign of the imperfect + sign of the 3rd pers. plur. + junction-vowel + pronominal elements. In this instance we know that 'ba' is a fragment of the root which we find in the auxiliary verb *φν*, *fu*, &c., and the original form may have been *am-a-ba-nt-u-se*.

iv. Again, take such a form as *λυθήσομαι*, 'I shall be loosed;' this, when analysed, is *λυ-θ-η-σο-μαι*, and consists, no less than the English phrase, of five parts, viz.:

1. The root *λυ-*.
2. *θ-* the relic of the root *dha*, to do or make: this meaning is preserved even in the Greek *τίθημι*, as *τί κε θεῖμεν*; *Sapph. fr. 62*.

* When this aorist is formed *qualitatively*, i.e. by mere internal modification of the root as in *take*, *took*, (which is the ordinary Semitic method,) it is called a *strong* aorist; when it is formed by the addition of some extraneous word as *love*, *love-did* (= *loved*), it is called a *weak* aorist.

† See Dwight's *Modern Philology*, ii. p. 274.

‡ See A. Schleicher, *Vergleichende Grammatik*, § 276.

3. η - the representative of the root $ja = ire$ ($\epsilon\dot{\iota}\mu\iota$), to go.
4. $\sigma\omicron$ - the future sign, which we find in $\epsilon\dot{\sigma}\omicron\text{-}\mu\alpha\iota$, $\epsilon\sigma\omicron$ (ero).
5. $\mu\alpha\iota$, the first personal pronoun (in oblique case).

The whole conception therefore is synthetically built up of the elements There will be ($\sigma\omicron$) a going (η) to make (θ) me ($\mu\alpha\iota$) loose ($\lambda\nu$).* Thus the two auxiliary verbs 'to go' and 'to be,' however much disguised, occur in every Greek and Latin future.

15 (*bis*). i. Sometimes the original constituent elements are greatly obliterated.

Take, for instance, the pluperfect $\epsilon\pi\epsilon\pi\acute{\eta}\gamma\epsilon\iota\nu$, or, to use the more Attic form, $\epsilon\pi\epsilon\pi\acute{\eta}\gamma\eta$. This is resolvable into $\epsilon\text{-}\pi\epsilon\text{-}\pi\eta\gamma\text{-}\epsilon\alpha$, i.e. augment + redupl. + root + auxiliary. This $\epsilon\alpha$ is really $\epsilon\sigma\text{-}\alpha\mu$ (cf. *eram*), which is the root $\epsilon\sigma$, a junction vowel α , and the first personal pronoun.

ii. The traces of a previous form of the word are sometimes unexpectedly preserved in the accentuation. Thus $\epsilon\lambda\upsilon\omicron\nu$, in the 1st person plural, is proparoxytone; but in Doric the 3rd pers. plur. is accented $\epsilon\lambda\acute{\upsilon}\omicron\nu$. The reason of this is that the 1st person was originally $\epsilon\lambda\upsilon\omicron\mu$ (cf. *inquam, sum*, and the provincial *Ich bim = Ich bin*); but the 3rd pers. plural has been softened from an original $\epsilon\lambda\upsilon\omicron\nu\tau$.

iii. It will be seen that this analysis of Greek inflections depends entirely on the distinction between the *material* and *formal* elements of words, i.e. between the stem or inflective base (which the Hindoo grammarians call the *añga* or body) of a word, and the various affixes or suffixes, which indicate its special meaning and relations. This distinction was unknown or disregarded until the discovery of Sanskrit led to the study of Indian works on grammar; but it is a distinction of extreme importance, and one which reduces grammatical conceptions to an extreme simplicity.

The *root* of a word must be carefully distinguished from its *stem*.

A root is the ultimate constituent sound of a word reduced to its simplest form. It is in fact the core, or vocal skeleton of a group of kindred words. In some languages, as in Chinese, all words are also roots, and their mutual relations are only indicated by position.

'The Indian grammarians called a root *dhātu*, from *dhā*, to nourish: *dhātu* means any primary or elementary substance, and consequently shows that these grammarians looked on

* See A. Schleicher, *Vergleichende Grammatik*, § 300.

roots as the primary elements of words.'—Ferrar, *Comp. Gram.* p. 178.

All roots are either verbal (i.e. predicative) or pronominal (i.e. demonstrative).

The *stem* of a word is what remains of the word when its inflections have been removed. It *may* be identical with the root : e.g. *σπ-*, *στιχ-*, *duc-*, are both the stems and the roots of *ῥμμα*, *στίξ*, and *dux*. But more often the stem is the root already modified and followed by various suffixes, as in *στοῖχο-ς*, *ὀπτικό-ς*, *ductili-s*. Thus of *πρᾶγμα* the root is *πραγ-*, but the stem is *πραγματ*. The stem, says Bopp, may be considered as a sort of *general case*, never employed in an isolated form, but which in a compound word takes the place of all cases : e.g. *τελες-φόρος*, *λογο-γράφος*. Some stems are consonant, some vocalic.

The *inflections*, or formal elements of a word, are those little syllables—the relics of pronouns and auxiliary verbs—which express the mutual relations of ideas, the various conditions of time, space, and circumstance. Elastic in their form and fluid in their meaning, they lend themselves to the expression of all modifications in the sense, and add in a marvellous degree to the clearness, wealth, and freedom of language (see Bréal, Bopp, *Gram. Comp.* II. xxviii.).

16. The reasons why we spend so long a time in acquiring a mastery over the Greek language are manifold. We do so partly because it is one of the most delicate and perfect instruments for the expression of thought which was ever elaborated by the mind of man, and because it is therefore admirably adapted, both by its points of resemblance to our own and other modern languages, and by its points of difference from them, to give us the Idea or fundamental conception of all Grammar ; i.e. of those laws which regulate the use of the forms by which we express our thoughts. Again, Greek is the key to one of the most astonishing and splendid regions of literature which are open for the intellect to explore,—a literature which enshrines works not only of imperishable interest, but also of imperishable importance (both directly and historically) for the development of human thought. It is the language in which the New Testament was first written, and into which the Old Testament was first translated. It was the language spoken by the greatest poets, the greatest orators, the greatest historians, the profoundest philosophers, that the world has ever seen. It was the language of the most ancient, the most eloquent, and in some respects the

most important of the Christian fathers. It contains the record of institutions and conceptions which lie at the base of modern civilisation, and at the same time it contains the record, and presents the spectacle, of precisely those virtues in which modern civilisation is most deficient. Nor is it an *end* only; it is also a *means*. Even for those who never succeed in reaping all the advantages which it places within their reach, it has been found to be in various nations and ages* during many hundred years, one of the very best instruments for the exercise and training of the mind. It may have been studied irrationally, pedantically, and too exclusively; but though it is desirable that much should be superadded, yet with Latin it will probably ever continue to be,—what the great German poet Göthe breathed a wish that it always should be,—the basis of all higher culture. ‘Greek, † the shrine of the genius of the old world, as universal as our race, as individual as ourselves; of infinite flexibility, of indefatigable strength, with the complication and the distinctness of nature herself, to which nothing was vulgar, from which nothing was excluded; speaking to the ear like Italian, speaking to the mind like English; with words like pictures, with words like the gossamer film of the summer; at once the variety and the picturesqueness of Homer, the gloom and the intensity of Æschylus; not compressed to the closest by Thucydides, not fathomed to the bottom by Plato, not sounding with all its thunders, nor lit up with all its ardours, even under the Promethean touch of Demosthenes himself.’

THE ALPHABET.

1. The Greeks borrowed their alphabet from the Phœnicians. It originally consisted of sixteen letters, which were said to have been introduced by Cadmus. Hence Ausonius calls letters, ‘*Cadmi nigellæ filiæ.*’ ‡ The name Cadmus is probably a mere mythical personification of the Hebrew word קדם *Kedem* ‘the East.’ §

* For the study of Greek formed one of the main branches in the education of the young Romans.

† H. N. Coleridge, *Introduction to the Greek Classic Poets*.

‡ Auson. *Ep.* iv. 7. It is sometimes stated that, according to Hesychius, ἐκφονίξαι may mean ‘to read’ with a reference to Phœnician letters. This is not the case. His gloss is ἐκφονίξαι, ἀναγνώσαι, for which Abresch doubtfully suggested ἀναγνώναι; but probably the word should be αἰματώσαι.

§ This word also means ‘the ancient.’ See Ps. xlv. 2, &c.

2. These original sixteen letters, called τὰ Φοινικῆια (Herod. v. 58, 59), or τὰ ἀπὸ Κάδμου, or τὰ Πελασγικά; were probably as follows:—

Α Β Γ Δ
Ε Φ Η Θ
Ο Π Ϛ Τ

and the liquids Λ Μ Ν Σ.

In this list F is digamma; Q is koppa; H is the sign of the aspirate.

The arrangement of this alphabet is evidently systematic, viz., α followed by three mediæ, ε followed by three aspirates, ο followed by three tenues; and the four liquids (see Donaldson, *New Cratylus*, ch. v.).

The other letters of the Semitic alphabet were gradually borrowed. The Semitic alphabets, however, differ from the Aryan: i. in having no vowels; ii. in being arranged in no *phonetic* order.

2 (*bis*). The names Epsilon, Upsilon, Omega, Omicron were wholly unknown to the ancients, and were not introduced till the vowel-sounds were confused. It is now known that ψιλόν is opposed not to δασύ (as *smooth* to *aspirate*) but to δίφθογγον. Plat. *Orat.* 393 D.; *Athen.* x. 453 F. Υ and Ω should bear the same name as they do in English, unless 'Omega' be retained for its association. Ε was called εἶ, Ο was called οῦ. Hence Ο was a positive refusal. When Dionysius the Tyrant invited Philoxenus to Syracuse, his only answer was a page of circles, one within the other, ⊙, ἐμφαίρων ὅτι πολλάκις καὶ σφόδρα ἀρνείται. Hence τὸ Φιλοξένου οὔ became the proverb for any emphatic negative. The Lacedæmonians gave a similar answer to Philip of Macedon. Plut. *De Garrulit.* c. 21; Auson. xxiv. 36, 37.

3. The digamma, or vau, Ϝ (βαῦ), and koppa, Ϙ (κόππα), represent the Hebrew ו *vau*, and כ *koph*. Although found in some old inscriptions, they early fell out of use in Greek; but are retained in Latin under the forms of F and Q. The digamma was replaced by υ and φ;* φ by κ and χ. Η, which

* The digamma Ϝ was evidently in use when the Homeric poems were composed; but it had ceased to be employed as a *written* character when they were first preserved in manuscripts; hence such apparent hiatuses as ὕσσα ξοικε at the end of an hexameter line. The first grammarian who called attention to it was the celebrated Apollonius Dyscolus in the time of Hadrian. In many Greek words ο very early took its place, as we see by finding φαξος for Ὕαξος on old coins, and by a comparison of

was originally an aspirate, and continues to be so in the Latin H, was adopted as a sign of the double ε. Palamedes is the legendary inventor of ν, φ, and ψ; Simonides and Epicharmus are variously asserted to have added the two other double letters ξ and ζ, and the long vowels η and ω (Eurip. *Fr. Palam.*; Plin. *N. H.* vii. 26).

The entire Greek alphabet of twenty-four letters, as it now stands, is said to have been first used by the Ionians of Asia Minor, and hence is called τὰ Ἴωνικὰ γράμματα. It was early adopted by the Samians; and it is very probable that Herodotus, who often resided at Athens, and was a warm friend of the poet Sophocles, first introduced it among the educated Athenians. Hence (even before the archonship of Euclides) when Euripides introduces a peasant who cannot read, describing the written characters of the word Θεσεύς, he distinguishes between η and ε.* The passage, which is a very interesting one, is preserved by Athenæus (*Deipn.* x. 79, 80) in his curious chapters on the Greek alphabet.

4. The Ionian letters were not, however, formally adopted by the Athenians, or used in public monuments, until the archonship of Euclides, B.C. 403. Hence they are called τὰ γράμματα τὰ ἀπ' Εὐκλείδου ἀρχοντος. The alphabet of

οἶδα, οἶκος, οἶνος with the Latin video, vicus, vinum; in others ν, as we see by comparing βασιλεῖς (still pronounced vasilefs in Modern Greek) with βασιλεύς, and by the absence of contraction in πλέω, βέω, χέω, which are the ultimate forms of πλεῖω, πλεύω (cf. aor. ἐπλευσα), &c. The digamma was called Æolic, because it was retained latest in that dialect; and the traces of it abound in Latin, which resembles Æolic more than any other form of Greek. It is represented in Latin by various letters, as b, p, f, and especially v. Thus πῶφος becomes probus, δαῖς daps, Φορμίαι Formiæ, ὄν, ξαρ, ἔσπερος, ὄν, οὔν, vesper, viola, &c. It may however be considered probable that the f had a complex sound, viz. the sound of a guttural combined with a labial, a fact which is etymologically of the utmost importance, since it accounts for many otherwise impossible letter-changes in Greek words. See Garnett, *Philologist. Essays*, p. 241 seqq. The f is fully handled in Ferrar's *Comparative Grammar*, pp. 87-90. He says it had nearly the sound of w, quoting Dionysius of Halicarnassus, who defines it as οὐ συλλαβὴ ἐνὶ στοιχείῳ γραφομένη.

* He describes the H thus:

πρῶτα μὲν γραμμαὶ δύο
ταύτας διειργεῖ δ' ἐν μέσσοις ἄλλη μία.

and E thus:

ἦν μὲν εἰς ὀρθὴν μία
λοξαὶ δ' ἐπ' αὐτῆς τρεῖς κατεστηριγμέναι.

Similarly, Agathon in his *Telephus*.

twenty-one letters (i.e. all except ξ, ψ, ω, the three which were *last* adopted), is called τὰ Ἰατρικά.

5. Besides the obsolete *F* and ϕ, the Greeks at one time had a letter Σάν, the representative of the Hebrew *Zain*; it was ousted by ζ, which properly was the representative of the Hebrew *Shin*. Both Σάν and Κόππα were retained as marks of the breed of horses; a horse branded Σάν was called Σαμφόρας,

ὄγκ ἐλάς ὦ Σαμφόρα; Arist. *Eq.* 603; cf. *Nub.* 122;

and was guaranteed as being of a particular breed. A horse branded with Κόππα* was called Κοππατίας, and was supposed to be of the Corinthian breed descended from the fabled Pegasus. Hitzig, however, thinks that these two letters were used in branding horses to represent the first and last letters of שׁוֹרֵךְ *Kodesh* 'holy,' i.e. precious.

5 (*bis*). i. Koppa (kooph = Q) was obviously valueless, as K could easily supply its place. In Latin, where K was not an indigenous letter, an irate grammarian called Q 'littera mendica, supposititia, vere servilis, manca, et decrepita; sine u tanquam bacillo nihil potest, et cum u nihil valet amplius quam k.'

ii. The letter yod, though obsolete in Greek, leaves repeated traces of its presence. Thus ἀμείνων, κτείνω, στέλλω, κορύσσω are assimilations for αμεγνων, τεγγω, στελγω, κορυγγω; μάλλον is for μαλγον, μέλαινα for μελανγα, τέρεινα for τερευγα. We can often detect the original existence of this *yod* by referring to the Latin; e.g. *farcio* is the Latin equivalent of φράσσω.

6. The discovery of the Alphabet, and its representation by signs, must always rank among the very highest discoveries of human ingenuity; probably, however, the discovery was very gradual.

Writing seems to have passed through three stages; viz.:

1. The pictorial stage, in which, as in hieroglyphics, and the Mexican picture writing, each object was represented by its picture, and abstract, immaterial things by some picture which metaphorically indicated them.

2. These pictures were taken to stand not for the *object itself*, but for the syllable which named the object; e.g. a picture of the sun stood no longer for the sun itself, but for the word, sound, or syllable which meant sun (this in Egyptian is *Ra*, so that a picture of the sun would stand in any word in which the syllable *ra* occurred).

3. The picture was taken for the letter with which the syllable it represented commenced (so that in Egyptian a picture of the sun would

* We still find Φόρυθος in inscriptions, &c., for Κόρυθος, and it is found in the inscription on a helmet brought by Col. Leake from Olympia, Φοιοσ μαποεσεν = Κοϊός μ' ἐποήσεν.

stand for τ). We can still trace the pictorial origin of the Hebrew alphabet, from which the Greek is derived. Thus aleph (*alpha*) means ox, and is represented by \aleph , originally ∇ .

Beth (*beta*) means house, and is represented by \beth , originally \wedge , a tent, and so on. To this day we can trace back our sign for the letter *m* to the wavy line which was the conventional representation of water. See *Chapters on Language*, p. 139.

LETTERS AS NUMERALS.

7. The letters of the alphabet from α to ω are used in regular order to number the twenty-four books of Homer; but, besides this, they had the following numerical values, which should be remembered, because they not unfrequently occur in Greek books. When used as numerals, the letters are distinguished by a dash, as α' , β' , &c.

α' to ϵ' stand respectively for 1, 2, 3, 4, 5. Then to make up for the lost digamma the sign ς' , called *stau* or *stigma*, was used for 6. ζ' to ι' stand respectively for 7, 8, 9, 10. Then κ' , λ' , &c. for 11, 12, &c. κ' is 20, $\kappa\alpha'$ 21, $\kappa\beta'$ 22, &c. Then $\lambda'=30$, $\mu'=40$, $\nu'=50$, $\xi'=60$, $\sigma'=70$, $\pi'=80$; but the next letter $\rho'=100$. From this fact we see at once (as in the corresponding numerical gap for the lost digamma between 5 and 7) that a letter has been lost; this is the letter koppa ϕ , which is accordingly retained as the sign of 90.

The remaining letters from σ' to ω' are used for the hundreds from 200 to 800. For the number 900 the Greeks use the obsolete sanpi $\var�$ or *sp*, the reverse of ψ or *ps*.

For the thousands the dash is placed *beneath* the letter to the left; thus $\mu\alpha=1000$, $\mu\beta=2000$, $\mu\gamma=3000$, &c.

Thus 1865 would be expressed in Greek by $\mu\alpha\omega\xi\epsilon'$; and 10,976 by $\mu\var�\sigma\varsigma'$.

8. The word Alphabet, which is comparatively late, is derived from the first two letters α , β .* The letters considered as elementary *sounds* are called *στοιχεῖα*; considered as written *signs* *γράμματα*.

9. The earliest known piece of Greek writing (not later than B.C. 600) is on a prize vase brought from Athens by Mr. Burgon. It runs from right to left,† and is—

ΤΟΝ ΘΕΝΕΘΝ· ΑΘΛΟΝ ΕΜΙ

* The Latin *elementa* (perhaps = *ol-e-mentu-m*, from *ol-ere*) has been by some derived from the three liquids, *l*, *m*, *n*; and there is something to be said for this derivation, strange as it may appear. See Hitzig, *Die Erfindung des Alphabetes*, S. 13, 14.

† The modes of writing varied; some inscriptions are found in which

or τῶν Ἀθήνηθεν ἄθλων εἰμί, 'I am one of the prizes from Athens.' Here we see *o* for *ω*, and *ε* for *η*. The shape of the *Λ* is, however, more modern than the shape *∨* which is retained in the Latin *L*.

PRONUNCIATION.

10. The Greek consonants were probably pronounced much as we pronounce them now, except that *φ*, which we pronounce as *f** (compare *φῶρ fur*, *φηγός fagus*, *φράτωρ frater*, *φάναι fari*, &c.), was probably more often pronounced like *ph* in *haphazard*. We know that the Macedonians pronounced it like *p*, and talked of Πίλιππος. But although graphically *φ* was represented in Latin by *ph*, yet in all the words of the original Aryan stock the Greek *φ* appears in Latin as *f* (e.g. *φέρω fero*, *φήμη fama*, &c.). That there was, however, a distinction between the two in sound appears from Cicero's ridicule of the Greek witness who could not pronounce Fundanius (*Quinct. Just. Or. i. 4. 14*). See Ferrar's *Comp. Gram.* p. 108.

Zeta was probably pronounced like the *s* in *maison*. It was a weak sibilant, which often has its origin in the obsolete *yod*. Cf. Ζεύς with *Dyaus*, and ζα with *διά*.

11. The school of Erasmus used to dispute with that of Reuchlin whether the *η* should be pronounced like our *i*, as in Modern Greek, or like our *e*. This is what is meant by the quarrel between Itacists and Etacists, of which we hear so much at the revival of letters. Neither were exactly right, for *η* must have had the sound of *ā*, since it was used to represent a sheep's bleat, as in the line of Cratinas :

ὁ δ' ἡλίθιος ὥσπερ πρόβατον βῆ βῆ λέγων βαδίξει,
'but the booby goes saying *baa baa* like a sheep.'

i was clearly pronounced as in French, for *κοί, κοί*, is a pig's squeak, *Arist. Acharn. 780*; and *ποιί*, the pewit's cry, *Av. 227*.

the words are written from the top to the bottom, which is called *κινηδόν*; others are written first from right to left, and then from left to right, as the ox turns in the furrow; this style is called *βουστροφηδόν*. (*Pausan. Eliac. i. p. 338*.) The *ἄξονες* and *κύρβεις* of Solon are said to have been written *βουστροφηδόν* (*Hesych. s. v.*), as is the famous Sigeian inscription. Originally none but capital letters were used, which is called the Uncial style; the ordinary cursive Greek letters are not found in MSS. till the eighth or ninth century.

* *Ph* is the more frequent Latin equivalent of *φ*, as in *philosophia*, &c.

av must have been pronounced 'ow,' since bow-wow, a dog's bark, is in Greek *av av* (Aristoph. *Vesp.* 903); and to bark is *βαυβάζειν*, *baubari*.

ov must have been pronounced oo, as we see in the onomatopoeic * word *βοῦς* (compare our childish mōō-cow); and the exclamation *ioῦ* for ugh!

CLASSIFICATION OF LETTERS.

12. i. It is of the utmost importance to know and to remember the divisions of the letters; a division which lies at the root of all etymology. For, as a general rule, it is only letters pronounced by the same organ that are etymologically interchangeable (dentals with dentals, labials with labials, &c.). Whenever it appears to be otherwise, † we may generally assume that both letters existed in the original form. Thus *bis* does not come from *δίς*, but the *b* represents the *w* in the Sanskrit *dvis*; nor is *βανὰ* derived from *γυνή* but from the *f* in *γφανά*. Similarly *μέλας* and *κελαινός* are the same word, but the original form of the word was *κμέλας*, and the labial *μ* has not been interchanged with the guttural *κ*. Similarly *σύν* and *cum* are the same word, but the fact is accounted for by the form *ξύν*=*κσυν* (cf. *καπ-νός* and *vap-or* with the Lithuanian *kvap-a-s*).

Donaldson, who claims to have discovered this principle (art. Philology, *Enc. Brit.* p. 539), calls it 'the law of divergent articulations.' Older grammarians called it *Metalepsis*; e.g. Sanskr. *paktas*=*πεπρός*=*coctus*; but *p* cannot pass into *k*, so that Sanskrit differs from Greek in *Inlaut*, and from Latin in *Anlaut*. But even in Quintilian's time *coquus* was pronounced *quoquus* (*Milt. Or.* vi. 3. 47); and here we see the origin of the divergent forms of the word, since *qv*=*kp*. Similarly, by comparing *vivus* and 'quick' ('quick and dead'), we are led to an original form *qviqvus*. Cf. Gothic *quivs*. See on this whole subject Curtius, *Grundzüge d. Griech. Etym.* n. 36. 2A; Corssen, *Lat. Formenlehre*, p. 28.

ii. The vowels (*φωήεντα*) are *α, ε, ι, υ, ω*.

iii. The consonants are divided into: i. semi-vowels (*ἡμί-*

* An onomatopoeia is a word formed in imitation of a sound.

† The digamma *f* was really and originally a compound of *γ* or *σ* and *υ*; 'and from their combination, and from the different changes which they separately and together admit of, arises that great variety of letters which are traced to an original identity.' Donaldson, *Gk. Gr.* p. 10.

φωνα) or liquids, which are λ, μ, ν, ρ, and the sibilant σ; ii. double letters, ζ, ξ, ψ; and iii. mutes (ἄφωνα), which do not form a syllable, unless a vowel follows them.

iv. Mutes are divided into three classes, viz.:

Rough (*aspirata*, δασία), φ χ θ.

Smooth (*tenues*, ψιλά), π κ τ.

Middle (*mediæ*, μέσα), β γ δ.

It is easy to remember the three *aspirates*, which at once recall the three *tenues*; the *mediæ* are the three first consonants, β, γ, δ.

13. Letters are also divided, according to the organs required to pronounce them,* into

Labials, or lip-letters, π β φ μ.

Dentals, or teeth-letters, τ δ θ λ ν.

Gutturals, or throat-letters, κ γ χ.

In Hebrew grammar these letters are remembered by useful mnemonic words; e.g. the Labials by the word *bumaph*; the Dentals by *dallanath*; the Gutturals by *gichak*. They are exhibited conveniently in the following table, and should always be borne in mind.

	Tenuis	Mediæ	Aspiratæ
Labials	π	β	φ
Gutturals	κ	γ	χ
Dentals	τ	δ	θ

14. No Greek word (except οὐκ and ἐκ), ends in any consonant except ν, ρ, or σ (ξ, ψ). Any other consonant at the end of a word is rejected, as μέλι(τ), σῶμα(τ), ἦσαι(τ), &c. Hence ν has superseded μ in ἔτυπον, and the first person singular of other historical tenses.

15. Two laws of euphony are of constant recurrence:

i. When two letters of different organs (e.g. labial and dental) come together, a *tenuis* only can precede a *tenuis*, a *medial* a *medial*, and an *aspirate* an *aspirate*.

* This classification of letters is first found in Dionysius of Halicarnassus *περὶ συνθέσεως ὀνομάτων*. R was called by the Latins *littera canina*—'Irritata canis quod rr quam plurima dicit.' Lucil. S was called *littera serpentina*, and also *solitarium*, because it stands alone.

This is why we have

πλεχθεῖς,	not	πλεκθεις	from	πλέκω.
τυφθεῖς,	not	τυπθεις	from	τύπτω.
ἐφθήμερος,	not	ἐπθημερος	from	ἐπτά ἡμέραι.
νύχθ' ὄλην,	not	νυκθ' ὄλην		
λεκτός,	not	λεγτος	from	λέγω ;

and so on.

The only exception admitted is in the case of the preposition ἐκ, as in ἐκδοῦναι, ἐκθεῖναι, ἐκβάλλειν, &c.

ii. The Greeks dislike the concurrence of aspirates (when not necessitated by the last rule, as is the case in τεθάφθαι, ἐθρέφθην, &c.), and avoid it when possible. They had no objection to φθ, especially when the φ belongs to the root. Bopp, i. 104, λ.

Thus aspirates cannot be doubled, but the former is changed into the corresponding tenuis, as in Βάκχος, Σαυφῶ, Πιτθεύς.

For the same reason, in reduplication, we have κεχώρηκα, τίθημι, πέφυκα, for χεχώρηκα, θίθημι, &c.; ἐτύθην, σώθητι, for ἐθύθην, σώθητι, &c. And this accounts for such peculiarities as θρίξ, τριχός—τρέχω, θρέξω—ταχύ, θᾶσσον—ἔχω, ἔξω, &c.

Exceptions are a. Some compounds, as ἀνθοφόρος, ὀρνιθοθήρας, &c.

b. The formative syllables -θη and -τι are not changed, as in πανταχόθεν, Κορινθῶτι, ὠρθώθην, τέθναθι; or, if any change is made, it is not in the -θη of the first aorist, but in the aspirate which follows it. Thus we have τύφθητι, not τυπτητι.

c. ἀφή, ὑφαίνω, εἶθεν, ἦχι.

N.B. This dislike of concurrent aspirates, though found in Greek and in Sanskrit, is not a peculiarity of the Aryan languages generally; e.g. in such Latin reduplications as *fefelli* the *f*'s represent an original aspirate. Ferrar's *Comp. Grammar*, p. 184.

Some interesting remarks on the peculiarities of the aspirate may be found in Meissner's *Palæstra Gallica*, p. 16.

VOWELS.

16. Attic Greek avoids *hiatus*, or the concurrence of vowels, as much as possible, especially in verse.

17. The fusion or coalescence of vowels is called *συναλοιφή*; of which the varieties may be tabulated as follows: i. *Ec-thlipsis*, or cutting off; ii. *Crisis*, or mixture of two words into one; iii. *Synæresis*, or contraction of two syllables into one.

18. SYNALCEPHA.

i. *Ecthlipsis* or
Elision, as ἀφ' οὖ
for ἀπὸ οὖ.

ii. *Crasis* or
Mixture, as
κάκ for καὶ ἐκ.

iii. *Synæresis* or
Contraction, as
τιμᾶτε for τιμάητε.

i. *Ecthlipsis*. Elision and hiatus are often avoided by adding a *ν* (called *ν ἐφέλκυστικὸν* or *παραγωγικόν*)* to various datives, neuters, and 3rd persons.

The *ι* in τί, ὅτι, περί, and the datives in the 3rd declension do not suffer elision in Attic.

ii. *Crasis*. The absorption of a short vowel at the *beginning* of a word is called *improper crasis*; as in ἡ μὴ for ἡ ἐμή, ἡ γῶ for ἡ ἐγώ. This is also called *Prodelision*.

The aspirate in a compound word may prevent crasis; as προέξω from πρὸ and ἔξω; but προῦχω from πρὸ and ἔχω.

iii. *Synæresis*. The following of the least obvious contractions should be remembered:—

αη=α, as τιμάητε =τιμᾶτε.

οη=ω, as δηλόητε =δηλῶτε.

αει=α, as τιμάει =τιμᾶ.

οει=οι, as δηλόει =δηλοῖ.

αοι=ω, as τιμάοιμεν =τιμῶμεν.

αη=α, as τιμάη =τιμᾶ.

οη=οι, as δηλόη =δηλοῖ.

Besides this, there is an incipient crasis called *Synizesis* or subsidence, by which two *written* syllables are *pronounced* as one; thus in verse θεὸς is often a monosyllable, πόλειως a dissyllable, &c.

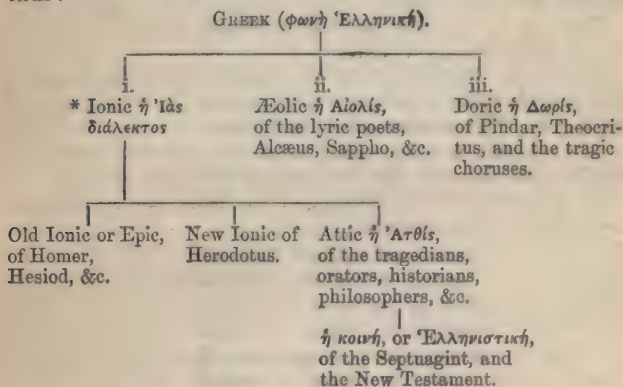
* It must not, however, be supposed that this *ν* is a mere *arbitrary* suffix. It may be laid down as a proved fact that in language *nothing* is arbitrary. If the so-called *ν ἐφέλκυστικὸν* is not purely a phonetic necessity, it is the mutilated relic of some older termination. Schleicher says, 'Das bekannte *ν ἐφέλκυστικὸν* ist kein Rest einer früheren Sprachperiode, sondern eine specielle griechische junge Erscheinung, z.B. ἔφερε-ν, altind. und grundf. *ábhārat*; in diesem Falle trat das *ν* also erst ein, nachdem das ursprüngliche auslautende *t* geschwunden war, und das Sprachgefühl sich gewöhnt hatte, die Form als vocalisch schliessend zu empfinden.' *Vergl. Gram.* § 149. (I have not thought it necessary to preserve Schleicher's orthographic innovations.)

The *ν ἐφέλκυστικὸν* is in fact a kind of *anusvārah* or *after-sound*, as it is called in Sanskrit grammar; such as we find in τύμπανον, πίμπρημι, anguis (ἔχισ), βένθος (βάθος), &c., and twice over in such words as λαμβάνω, μανθάνω, τυγχάνω, &c.

19. While we are on the subject of these changes of form (metaplasm, as they are called), we may mention *Apocope*, the shortening of a word, as δῶ for δῶμα; *Aphæresis*, the cutting off an initial sound, as εἶβω for λείβω; *Metathesis*, as θάρσος for θράσος; *Syncope*, as idolatry for εἰδωλοατρεία, τράπεζα for τετραπέζα, &c.

DIALECTS.

20. Greek has three chief dialects, which may be tabulated thus:—



i. The *Old Ionic* or *Epic* of Homer contains many forms which *afterwards* became special in other dialects; hence arose the common absurdity† of old Homeric commentators, when they say that one form is *Doric*, another *Æolic*, &c., in the same verse, as though Homer wrote in many different dialects at once.

From its use in the soft regions of Asia Minor, and many *Ægean* islands, Ionic became pleasant and musical; it rejects aspirates (as ἔέκομαι, αὔτις), tolerates hiatus (as φιλέει), and

* Donaldson derives Δωριείς from δα- and ὄρος = Highlanders; Ἰῶνες from ἡιονία = Coast-men (cf. Ἀχαιοί Sea-men, Αἰγιαλεῖς Beach-men), Αἰολεῖς from αἰολός = Mixed men. Attica is Ἀκτική the shore-land, ἀκτὴ 'shore,' being derived from ἄγνυμι 'I break.'

† The grandest instance of this is the remark of Herakleides on the word εἰλήλουθμεν, which he says is a mixture of four dialects, τέσσαρσι πεποίηται διαλέκτοις! The υ is Attic; the ο Bœotian; the ι Ionic; and the syncope Æolic! Nothing can beat this! (See Kleist, *De Philoxeni Stud. Etymol.* p. 41.)

avoids contraction (as *τυφθέω*, -έης, -έη); it uses η where the Doric uses α (as *ἡμέρη*), ου for ο (as *μοῦνος*), ω for οη (as *ἔνωσα* for *ἐνόησα*), εὔ for εο (as *πλεῦνες* for *πλέονες*), &c.*

The chief peculiarity of the *Attic* is its proneness to contractions; this may seem a strong contrast to its kindred dialect the *Ionic*, but in point of fact the uncontracted vowels of the Ionians spring from the rejection of intermediate consonants, and the *Attics* only went one step farther by contracting the vowels in order to avoid the resultant hiatus.

ii. The *Æolic* is chiefly interesting from the points of resemblance which it offers to Latin.

a. Thus, like Latin, it has no dual; † such at any rate is the case in *Lesbian Æolic*.

b. Like the Doric, it makes the first person plural in *μεσ* (not *μεν*), the Latin *mus*, as *ἦνθομεσ* *venimus*, *τύπτομεσ* *verberamus*; and the third person plural in *ντι*, like the Latin *nt*, *τύπτοντι* *verberant*.

c. Nominatives in *της* it forms in *τᾶ*, as *ἰππότᾶ*, *αἰχμητᾶ*, like the Latin *poeta*, *nauta*, *scriba*, &c.

d. It makes but little use of the middle.

e. It accentuates, more frequently than other dialects, on the penultimate or antepenultimate syllable.

iii. Doric was characterised by its *πλατειασμός* (brogue, or *broad* sound), especially in the use of α for η, as *φαμά*, *τεθνακώς*. This very breadth and richness of sound made it better suited for songs and music (as the Scotch dialect among us), and hence (*among other reasons*) its appearance in the tragic choruses.

It puts α for ω, as *τᾶν μουσᾶν* for the gen. plur.

α for ε, as *ἐγώγα*.

ε for ει, as *τύπτες*, *μελίσδεν* (for *μελίζειν*).

κ for τ, as *πόκα* for *ποτέ*.

ν for λ, as *ἦνθον*, *βέντιστος*.

τ for σ, as *τίθητι*, *φατι*.

* Numerous Epic forms may be observed by attentively reading any page of Homer, e.g. the infinitives in *εμεναι*, the genitives in *οιο*, the dative plurals in *ῆσι*, &c.; and new Ionic forms in any page of Herodotus, as *δν* for *ον*, *ἐνθαῦτα* for *ἐνταῦθα*, &c.

† The grammarian Theodosius (Bekker, *Anecd. Græc.* p. 1184) says *Οἱ Αἰολεῖς οὐκ ἔχουσι δυῖκά, θθεν οὐδὲ οἱ Ῥωμαῖοι, ἀποικοὶ δντες τῶν Αἰολέων*. The 'Cui est sermo noster simillimus' of Quintilian is well known. (*Instt. Or.* i. 1-6.) But no genealogical connection between the two must be dreamed of. The interesting question of the real relation of Greek to Latin belongs to Comparative Philology.

iv. The common dialect (*ἡ κοινή*), often called Hellenistic Greek, or Greek spoken by those who had acquired it as a foreign language, owed its origin and dissemination to the conquests of Alexander. It is a somewhat corrupt and loose Attic, with an admixture of Macedonian and Alexandrian words. It adopts various new forms, as *ψεῦσμα*, *νίκος*, *ρουθεσία*, *ἐκχύνειν*, *σθήκω*, *ὀμνύω* for *ψεῦδος*, *νίκη*, *ρουθίτησις*, *ἐκχέειν*, *ἴστημι*, *ὄμνυμι*; it admits various poetical words, as *αὐθεντεῖν* 'to lord it,' *ἀλέκτωρ* for *ἀλεκτρυών*, *ἔσθω* for *ἐσθίω*, *βρέχω* 'to rain,' &c.; it uses old words in new senses, as *συνίστημι* 'I prove,' *ὀψώνιον* 'wages,' *ἐρεύγεσθαι* *eloqui*, *γεννήματα* 'fruit,' *λαλιά* 'language;' and it frames new words and new compounds,* as *γρηγορῶ*, *παιδιόθεν*, *καλοποιεῖν*, *αἵματεκχυσία*, *ταπεινοφροσύνη*, *ἀκροβυστία*, *σκηνοπηγία*, *εἰδωλόθυτον*. Besides this, it ceases to employ the dual; entirely abandons the use of the optative in oratio obliqua; uses the infinitive instead of the future participle after verbs of going, sending, &c.; admits *εἰ* with the subjunctive, *ὅταν* and *ἵνα* with the pres. ind.; and, finally, shows a tendency to *analysis*, by using prepositions† where the case-terminations would have been originally sufficient to express the meaning, and by employing the active with *ἑαυτὸν* instead of the middle (*ἐτάραξεν ἑαυτὸν* = *ἐταράξατο*).

PARTS OF SPEECH (*τὰ μέρη, τὰ στοιχεῖα, τοῦ λόγου*).

21. It is probable that all words may be reduced to roots which are either the bases of *nouns*, or are *pronouns* denoting relations of place; and indeed, at first, roots stood (as is still the case in Chinese) for any or every part of speech. The distinction between their functions is due to the advance of Language. (See *Chapters on Language*, p. 197.)

22. A long time elapsed before men learned to analyse into distinct classes these 'grammatical categories.' Plato (*Crat.* § 88; *Soph.* p. 261) only recognises the noun and the verb. Compare the remark of Jack Cade, 'It will be proved to thy face that thou hast men about thee that usually talk of a *noun* and a *verb* and such abominable words as no Christian ear can endure to hear.'—*Henry VI.*, part ii. iv. 7. To these Aristotle adds conjunctions (*σύνδεσμα, συγκατηγορήματα*, see

* Many Latin words in Greek characters occur in the New Testament, as *λεγεών*, *κεντουρίων*, *σουδάριον*, *σπεκουλάτωρ*, *κῆνος*, &c.

† e.g. *ἀποκρύπτειν τι ἀπό τινος*, *ἐσθίειν ἀπὸ τῶν ψυχίων*, *προσκυνεῖν ἐνώπιόν τινος*, &c.

Quint. *Instt. Orat.* l. iv. 12), and the article (Arist. *Poet.* 20). The Stoics* and the Alexandrian grammarians finally adopted the division into *eight* parts of speech, which the Romans borrowed from them, only omitting the article and distinguishing the interjection from the adverb.

NOUNS (Ὀνόματα).

23. The Greek noun has five cases, three numbers, and three genders. There are usually said to be ten declensions (κλίσεις), and it is true that all substantives, not anomalous, *may* be classed under ten types. But there was originally only *one* declension, and the various types alluded to, arise from the gradual changes assumed by the inflections in course of time under phonetic influences. In all more modern and philosophical grammars (as, for instance, those of Curtius, Donaldson, &c.) the declensions are more properly ranged under *three* heads, viz. the vowel declension, which has two divisions, i. the *a* declension, when the *uninflected*† form of the noun ends in *a* or *η* (ταμία-ς, κριτή-ς) and the fem. noun in *a* or *η*; ii. the *o* declension, when the *uninflected* form of the noun ends in *o*, as λόγο-ς;‡ and iii. the consonant declension, when the uninflected form ends in a consonant, or (the final consonant having been lost) in *i* or *v*.

There is no doubt that this is the better and truer arrangement; in any case, however, the declension of a certain number of *typical nouns* must be learnt by heart. A better arrangement may enable the student to understand better, and to master with more rapidity, the laws and genius of the language, but there is no royal road by which *labour* in the acquisition of the language can be avoided.

CASES (Πτώσεις).

24. Cases (πτώσεις, *casus*, fallings) were probably so called because the nominative was regarded as the normal or upright

* For other tentative divisions of the Parts of Speech, see Burggraff, *Principes de Grammaire Générale*, p. 176. They are all contained in the Greek line, πρὸς δ' ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον, *Il.* xxii. 59, and in the Latin line, 'Væ tibi ridenti quia mox post gaudia flebis.'

† The stem or uninflected form must be carefully distinguished from the nominative case. Thus πραγματ- is the stem of the nominative πρᾶγμα, gen. πράγματ-ος; and λογο- of the nom. λόγος.

‡ This includes nouns like νόος, νοῦς, ὄστέον, λεώς, &c., where the uninflected form ends in *oo* or *eo*.

form of the word, and the other cases as deflections from it (πλάγιοι obliqui). The Sanskrit grammarians call a case *vibhakti*, 'division.' Hence also come the terms κλίσις, *declensio*.

25. The cases are—

Nominative* (εὐθεΐα or ὀρθή πρῶσις *casus rectus*).

Genitive (γενική, κτητική, πατρική).

Dative (δοτική, ἐπισταλτική).

Accusative (αἰτιατική).

Vocative (κλητική).

26. The nature and use of these cases will be briefly exemplified farther on. We must however observe that neither nominative nor vocative are properly *cases*, nor did the Stoics, from whom the term is derived, ever call them so; since they are independent and, so to speak, *upright* forms of the word, not resting or depending on other words.

27. Besides these cases there was originally a sixth *locative* case, which is still retained as a distinct form in some nouns, as Ἀθήνησι, Πλαταιῶσι, Ὀλυμπίασι, &c. at Athens, Platea, Olympia, &c.; θύρασιν 'foris,' out of doors; Μεγαροῖ, Πυθοῖ, Μαραθῶνι, οἴκοι (*domi*) at Megara, at Pytho, at Marathon, at home.

28. That the case-endings in Greek, as well as in all other languages, are mere *corruptions of words once separable*, is certain; and that in Greek these words were pronominal in their nature (i.e. forms of *pronouns*) may also be considered certain. (See Donaldson's *Gk. Gram.* p. 80, Garnett's *Philolog. Essays*, 217 seqq.) The case-endings, like the pronouns from whence they spring, originally represented only conceptions of space (nearness, distance, presence, absence); but they were afterwards extended to express relations of time, cause, &c. Bopp, *Compar. Gram.* § 115. The etymology of inflections is of course difficult from their antiquity, and the numerous contractions and other changes they have undergone. Having hit upon these pronominal words as mere formative elements, language naturally made them as mechanical as possible. For the original sense of the pronominal roots is nearly identical, and many new meanings had to be given to them.

There are three pronominal elements π, ρ, τ, or *pa, qua, ta*, which mean primarily *here, near, and there*.

1. The first (π) under the forms πα or μα, signifies superposition, and occurs in the first personal pronoun (με) and the first numeral (μεις, μία, μίν, compare our 'number one' = I).

2. The second (ρ *qua*), under a great variety of different forms, sig-

* The first passage in which the names of the cases occur is in Chrysippus περὶ τῶν πέντε πτώσεων (ap. Diog. Laert. vii. 192). πλάγιοι δὲ πτώσεις εἰσὶ γενική [καὶ δοτική] καὶ αἰτιατική. Lersch, *Sprachphilosophie*, ii. 185.

nifies *proximity*, and occurs in the second personal pronoun, and in the nominative and dative cases.

3. The third (τ) denotes *distance*, and, variously modified, is found in the third personal pronoun, in negatives, in the genitive and the accusative cases.

To make this quite clear, and to follow these elements through their various changes, would require an entire treatise; we may, however, at once make the important observation that these three main relations of *derivation*, *proximity*, and *direction* towards, are respectively expressed by the genitive, dative, and accusative.

29. Language, as it advances, tends to discard cases, and indeed all synthetic forms. The dative has disappeared from Modern Greek. The Romance languages have almost entirely discarded cases, using prepositions instead, i.e. expressing the requisite shades of meaning analytically, not synthetically. So *too* in English, where the *s* of the genitive is almost the only remaining case, except the *m* of the old dative plural in *them*, *whom*, *seldom*, *whilom*, &c. In some ruder languages (e.g. Basque, Greenland, &c.) there are very many cases.

30. The numbers are singular ($\epsilon\nu\iota\kappa\omicron\varsigma$), dual ($\delta\nu\iota\kappa\omicron\varsigma$), and plural ($\pi\lambda\eta\theta\upsilon\nu\iota\tau\iota\kappa\omicron\varsigma$).

NUMBERS (Ἄριθμοι).

How many numbers is there in nouns?

Two!

Merry Wives of Windsor, iv. 1.

31. The dual number (in the possession of which the Greek noun resembles the Sanskrit and Hebrew, but differs from Latin and most modern languages) is a mere luxury of language,* probably arising from the number of things which are usually and necessarily spoken of *in pairs*.† That there

* The dual survives in Lithuanian and Icelandic, and once existed in the Anglo-Saxon personal pronouns. In English we have the one dual word *twain*, but even this is corrupted into *twins*.

† Another theory about the dual is that it was an *older plural*, originating in the primary notion of the Ego and the Non-ego, or in the fact of there being two speakers, *I* and *you*, which stamps a character of dualism on the very essence of speech. It is curious that *nos* and *vos* in Latin are obviously connected not with $\eta\mu\epsilon\iota\varsigma$, $\upsilon\mu\epsilon\iota\varsigma$, but with the duals $\nu\acute{\omega}$, $\sigma\phi\acute{\omega}$. (Cf. *vōtrepos noster*.) Donaldson accepts the theory that the dual is an older and weaker form of the plural, and mentions that some considered the Latin forms *dixere*, &c. for *dixerunt*, &c. as duals. (Quint. i. 5, § 42; *New Crat.* p. 396.) Schleicher (*Compend.* § 243) thinks that the dual may have been originally a mere doubling of the plural. Du Ponceau's jest that it must have been invented for lovers and married people finds a curious illustration in certain dual-forms in Australian dialects. For this and many other interesting facts about dual and plural, see Geiger, *Urspr. d. Sprache*, § ix. 369-386. Lord Monboddo's remarks (*Orig. of Lang.* i. 550) are a strange mixture of shrewdness and error.

is a slight distinction between the conceptions of duality and plurality we may see at once from the fact that we cannot use the word 'all' of two, though we can of three things. For instance, we could not say 'Two birds sat all together on a tree.' Nothing but an instinctive feeling that such a form corresponded to some external reality, could account for its existence among people so utterly unlike each other as Greenlanders and New Zealanders on the one hand, and Attic Greeks on the other.* It is however quite unnecessary to have a separate inflectional form for so slight a difference of conception, and as it is the tendency of advancing language to get rid of its original superfluous exuberance, it is mainly in dead languages and obsolete dialects that the dual exists. A language may be too perfect in its synthetic forms, and so tyrannise over the free motion of the intellect. Simplicity, not complexity, is the triumph of language; and an immense wealth and multiplicity (*divitias miseræ!*) of grammatical forms† is mainly to be found in the most savage languages, such as Kaffir, and the languages of the American aborigines. Hence the dual, being unnecessary, early begins to evanesce, and to be treated as quite subordinate to the plural.‡ It is not found in Æolic, barely in Hellenistic Greek, and in Modern Greek it has ceased to exist.§ Long before it disappeared, the sense of it as a grammatical form is so vague that it may always be put with a plural verb; and as in Hebrew we find such collocations as *עֵינַיִם רְמוֹת* 'lofty eyes,' where the noun is dual, and the adjective plural, so in Plato we have *ἐγελασάτην*

* See on this whole subject the very interesting pamphlet of W. von Humboldt, *Ueber den Dualis*, Berlin, 1828. He quotes from Lactantius the remark, 'Ex quo intelligimus quantum dualis numerus, una et simplici compage solidatus, ad rerum valeat perfectionem.' *De Opif. Dei*.

† The Abipones, a tribe in Paraguay, have two kinds of plurals, one for two or three objects, and another ending in *-ripî* for larger numbers. We may observe that as long as language is regarded as in itself an end, it abounds in forms capable of expressing the minutest distinctions; but, as civilisation advances, language becomes more and more a mere instrument, and therefore only retains those forms which are necessary to produce immediate comprehension.

‡ Another trace of this fact is that the *masc.* of the dual in the article, and in *αὐτός, οὗτος, ἐμός, &c.*, is in Attic put with *fem.* nouns; as *δύο τινέ ἰδέα* (Plato), *τούτω τῷ ἡμέρα, τῷ χεῖρε, &c.* (Xen.). Observe, too, that the dual has only two case-terminations; having only three even in Sanskrit. (Meyer, *Gedrängte Vergl. d. Gr. und Lat. Decl.* S. 54.)

§ Chæroboscus wrongly argues from this fact, *τὰ δυϊκὰ ὑπερογενῆ ἐστίν· ὑστερον γὰρ ἐπενοήθησαν τὰ δυϊκὰ.* (Bekk. *Anecd. Græc.* iii. 1184.

ἄμφω, βλέψαντες εἰς ἀλλήλους (Plato, *Euthyd.* 273 D); and even in Homer we find such concords as ὄσσε φαεινά, and βασιλῆες . . . πεπνυμένω ἄμφω, *Od.* xviii. 64. No doubt, however, the possession of a dual stamps on language some of that beauty of form which is so remarkable in Greek; and the κρατερόφρονε γείνατο παῖδε of Homer is more lively and expressive than the ‘Ambo conspicui, nive candidioribus ambo Vectabantur equis’ of Ovid. ‘The strong logic of the Italians,’ says Mommsen, ‘seems to have found no reason for splitting the idea of moreness into two-ness and many-ness.’ Besides the words *ambo*, *duo*, and possibly *octo*, the only trace of a dual in Latin is the neuter dual termination *ī* in *vigintī* (see Corssen, *Krit. Nachtr. zur Latein. Formenl.* S. 96). The same is true of Pali. In Prakrit the dual disappears altogether.

31 (*bis*). i. The Sanscrit plural *as* for masc. and fem. nouns is an enlargement of *s*, the sign of the nominative singular, the enlargement being a symbolic indication of plurality. The neuter alike in the singular, dual, and plural is deprived of *s*, which is reserved for genders which indicate persons. Bopp, § 226.

ii. The method of forming numbers in other languages forms a curious chapter of philology. In Chinese and other monosyllabic languages, plurality is expressed by the addition of words meaning ‘another’ or ‘crowd.’ In Basque the plural can only be expressed by suffixing the plural article, e.g. *gizon* = man, *gizonak* = men (*homme-les*), *ak* being the plural article; ‘mais il n’est pas possible à exprimer *hommes*,’ Van Eys, p. 14. See too Geiger, *ubi supr.*

GENDERS (γέννη).

32. In the ancient, and in many modern languages, the substantive expresses the gender (γένος), real or imaginary, of the object which it names. There are usually, as in Greek, three genders, masculine (ἀρσενικόν), feminine (θηλυκόν), and neuter (οὐδέτερον),* but some languages (e.g. the Hebrew)†

* Words like ἵππος, ἄνθρωπος, &c., are common; and words which do not change their gender, though applied to different sexes, are called ἐπίκοινα epicene; e.g. Aristotle says, καὶ δὲ θῆλυς δὲ ὄρευς ἐπληρώθη. *Hist. Anim.* xxiv. The sophist Protagoras is said to have been the first to call marked attention to the genders of words. See Aristoph. *Nub.* 669.

† Hence we have the *fem.* for the *neut.* in the LXX. version of Ps. cxix. 50, cxviii. 23. The names οὐδέτερον, *neutrum*, ‘neither of the two,’ show

use the feminine to express the neuter, to which we find something analogous in the fact that, in Greek and Latin, feminine names are often of a neuter form, as Πλόκιον, Glycerium,* just as in German all diminutives in *-chen* and *-lein* are neuter (*das Mädchen, das Fräulein*), even when they signify females. The feminine is generally indicated by a *weakening* of the masculine termination.

33. The attribution of any gender to inanimate things only leads to endless confusion and anomaly, and a multiplication of rules and exceptions, for the most part admitting of no rational explanation, but due to the varying influences of fancy or caprice. It is the relic of a time when the imagination was much more active than now, and when the energetic fancy of mankind attributed a life, analogous in some respects to its own, to the whole external world; and, as some would express it, tinged everything with which it dealt with some faint trace of its own subjectivity. The necessity of regarding everything as partaking of life, and therefore as having some gender, is a heritage of the childish-poetic stage of human intelligence, when † language was regarded as *an end* as well as *a means*, and when the mind felt an imperious necessity that the forms of language should faithfully reflect the slightest variations of conception.

The fancifulness of genders may be seen by comparing the same word in different languages. Thus καρδιά 'heart' is feminine; but *cor* is neuter, and *cœur* masculine. In French *labeur* is masculine, *douleur* feminine; and *couleur* though derived from color is feminine, *arbre* though from arbor is masculine. In most languages, for obvious reasons, the sun is masc., the moon fem.; but in Gothic, Anglo-Saxon, ‡ and

how purely negative was the conception of the neuter gender; in Sanskrit it is called *klīva*, 'eunuch'; in Servian *srednji*, 'intermediate gender;' in Dutch onzijdig, unside, 'qui ne penche d'aucun côté.'—Du Méril, p. 356.

* It is a well-known rule in Greek that when women speak of themselves in the *plural*, they also use the *masculine*.

† See the author's *Origin of Language*, p. 45; *Chapters on Language*, p. 212. There is really no more *necessity* for gender in nouns and adjectives than there is in verbs which also express gender in Hebrew, Arabic, and Berber. The American languages are without it.

‡ 'Mundilfori had two children, a son Máni, and a daughter Sól.'—The prose Edda. See Latham, *Engl. Lang.* ii. 156. In Hebrew שֶׁשֶׁן *sun* is sometimes fem., יָרֵחַ *moon* is masc. But another word for moon יְרֵחָה is fem. (cf. δ μῆν, ἡ σελήνη. 'Dispicite . . . masculinum Lunam.' Tertul. *Apol.* 15. Forcellini, s. v. Lunus).

German, it is the reverse, *der* Mond, *die* Sonne, and in Russian the sun is *neuter*. Again, in German, a spoon is *masc.* (*der* Löffel), a fork *fem.* (*die* Gabel), a knife *neuter* (*das* Messer): so too a jug is *masc.* (*der* Krug), a cup *fem.* (*die* Tasse), a basin *neuter* (*das* Becken); wine is *masc.*, milk *fem.*, beer *neuter* (*der* Wein, *die* Milch, *das* Bier); the beginning is *masc.*, the middle *fem.*, and the end *neuter* (*der* Anfang, *die* Mitte, *das* Ende). And to crown this capricious absurdity, the word for *wife*, of all things in the world, is *neuter* (*das* Weib!).* French has discarded the *neuter* gender; and English (like Persian and Chinese) abandons genders altogether, or only expresses them (when necessary) by a separate word, except in the 3rd personal pronoun (*he, she, it*), and the relative (*who, which*). We may well congratulate ourselves, therefore, that our language has been one of the very few which have had the wisdom to disrobe itself of this useless rag of antiquity, and to make *all* inanimate objects *neuter*, except in the rare cases where they are personified for the purposes of poetry (Prosopopœia).

Many of these anomalies are accounted for by the fact that sometimes the *form* of the word determines its gender, entirely irrespective of its meaning, and sometimes the meaning irrespective of the form. Thus rivers and hills are generally *masc.*, but Αἴτνη, Ὀσσα, Λήθη, Στύξ, are *fem.*, Λύκαιον *neut.* And in spite of their meaning *μειράκιον, παιδίον, ἀνδράποδον* are *neuter*; while in spite of their form *κάρδοπος* and *κάμινος* are *feminine*.

It is curious to observe that in Modern Greek the prevalence of diminutive forms—(e.g. *φίδι* from *ὄφιδιον* = snake, *ψάρι* from *ὀψάριον* = fish, and in the Tzaconian dialect, spoken about the Gulf of Nauplia, † *ψιουχαροῦδα* = butterfly, a diminutive of *ψυχή*, &c.)—is due partly to a desire to secure uniformity of genders.

RULES OF GENDER.

34. The following are the general rules of gender:—

1. Names of male persons and animals, of rivers (*ὁ ποταμός*), hills (*ὁ λόφος*), winds (*ὁ ἄνεμος*), and months (*ὁ μῆν*), are *masculine*.

* Possibly because a wife was regarded as a chattel; possibly, however, on the other hand, the *neuter* may here be a term of endearment, as we speak of a child as 'a dear little thing.'

† See *Le Dialecte tzacorien*, par G. Deville. Paris. 1866.

2. Names of female persons and animals, of trees, lands (*ἡ γῆ*), islands (*ἡ νῆσος*), and cities (*ἡ πόλις*), are *feminine*; also most abstract substantives, as *ἡ ἐλπίς* hope, *ἡ νίκη* victory, *ἡ ἀρετή* virtue.

Exception.—A few trees and plants are masculine; of which the commonest are *φοῖνιξ* palm, *ἐρινεὸς* wild fig, *λωτὸς* lotus, *κύνιστος*, *ἀμάρακος*, *ἀσφόδελος*, *ἐλλέβορος*.

3. Most diminutives, names of fruits, and names of things regarded as mere material objects, especially if they are regarded collectively as forming a class, are neuter; also all infinitives used substantively, as *τὸ ζῆν*, life. Such phrases as *τὸ ἄνθρωπος* mean 'the word "man."'

The following common words, which are fem., though they end in *ος*, should be remembered:—

- i. Names of countries, islands, cities, plants.
- ii. Names of earths and stones, as *ἡ ψάμμος* sand, *ἡ πλίνθος* the brick, *ἡ ψῆφος* the pebble, *ἡ λίθος* the gem.
- iii. Different words for 'a way,' as *ὁδός*, *κέλευθος*, *ἀτραπός*, *ἀμαξιτός*.
- iv. Various receptacles, as *γναθός* jaw, *κιβωτός* chest, *ληνός* wine-vat.
- v. Adjectives used substantively, as *ἡ ἡπειρος*, *χέρσος*, *ἔρημος* (sc. *γῆ*),* *ἡ κέρκος* (οὐρά), *ἡ διάλεκτος* (φωνή).

A few other feminines in *ος* are difficult to class, as *νόσος* disease, *δρόσος* dew, *δοκός* beam, *ράβδος* staff, *βιβλος* book.

The feminine also denotes a collection of things, as *ἡ ἵππος* cavalry, *ἡ κάμηλος* a troop of camels; in the case of animals this is probably due to the fact that in a number of animals the females largely predominate.

DECLENSIONS (Κλίσεις).

35. Besides the ordinary forms of declension, there are traces of *another* declension formed by suffixes: *-θεν* for the genitive, *-θι* for the locative, *-δε* for the accusative. These terminations answer the questions *πόθεν*; *ποῦ*; *ποῖ*;

Thus—*ποῦ*; where? *οἶκοι* at home, *θύρασι* at the doors, *Πύθοι* at Pytho, *ἄλλοθι* elsewhere.

πίθεν; whence? *οἴκοθεν* from home, *θύραθεν* from the door, *οὐρανόθεν* from heaven, *ρίζόθεν* from the root (*radicitus*).

* Possibly *ἡ νῆσος* (*γῆ*) may be 'the floating land' (*νέω*).

ποι; whither? οἶκαδε (*domum*) homewards, θύραζε towards the door, Ἀθήναζε to Athens, πόλινδε to the city, ἔραζε to the earth.

36. Homer also uses -φι for the gen. (or perhaps we should rather say *locative*—Bopp, ii. 23, ed. Bréal) and dat. both sing. and plur. (evidently analogous to the Sanskrit instrumental *bhyas, bhis*); of which we find a trace in the Latin *ibi* (dat. of *is*), *tibi*, *alicubi*, *sicubi*, *vobis*, *nobis*, and the dat. plurals in *-bus*. (Corssen, *Latin. Formenl.* S. 206.)

The derivation of this syllable *bhi* is unknown. Pott derives it from *abhi* 'towards,' but this is probably itself a case of the pronoun *a*. See Bréal, Bopp, ii. 36.

HETEROCLITES, &c.

37. Words that mix two declensions are called heteroclitics, as σκότος gen. σκότου and σκότους, Τάρταρος plur. Τάρταρα, σῆτος pl. σῆτα.

ADJECTIVES (Ἐπίθετα).

38. Adjectives, though highly convenient, are not indispensable to a language. The fact that substantives are frequently used adjectivally (e.g. *mahogany* table, *door* lock, *artillery* officer, &c.), and that their place can always be supplied by a periphrasis of the noun and preposition (e.g. *aurea corona* = *une couronne d'or*, *multi homines* = *beaucoup d'hommes*, *ein goldener Ring* = *ein Ring von Golde*, &c.), accounts for the non-existence in many languages of adjectival forms which occur in languages cognate to them. For instance, the Latin *tot*, *quot*, *quotus*, *pauci*, &c., can only be rendered in French by *autant*, *tant*, *combien*, *peu*, &c., with *de*. In Arabic, 'all men,' 'no men,' 'some men,' &c., can only be expressed by 'the totality of men,' 'not one among men,' 'a portion of men,'* &c. In Greek, as in all languages, many adjectives are used for nouns, especially in poetry; as *πέντοζος* the five-pronged, i.e. the hand, *φερέοικος* the house-bearer, i.e. the snail, *ἀνόστεος* the boneless, i.e. the cuttlefish, &c.; and in English, 'the deep,' 'the blue,' 'the true and the beautiful,' &c. Milton uses many such adjectival substantives, e.g. 'the palpable *obscure*,' 'the vast *abrupt*,' &c.† Compare, 'till that *wicked* be revealed,' 2 Thess. ii. 8; 'the *silent* of the night,'

* Silv. de Sacy, *Gram. Gén.* p. 54; Lobeck, *Aglaopham.* p. 845; Édélestand du Ménil, *Sur la formation de la langue franç.* p. 54.

† In French many nouns have been formed from adjectives, e.g. *sanglier* (*porcus singularis*), *bouclier* (*scutum bucculatum*), &c.

2 *Henry VI.* i. 4; 'and mighty *proud* to humble *weak* doth yield,' Spenser, *F. Q.* iii. 7.

39. As there was no *primâ facie* reason why the adjective should so closely reflect the nature of the substantive with which it is joined as to express its gender by a different inflection, we find many adjectives (especially those compounded with $\delta\upsilon\sigma-$, $\epsilon\upsilon-$, $\acute{\alpha}-$) which have only *two* terminations, and do *not* express the feminine by a separate termination; nouns also are often used in apposition with other nouns as though they were adjectives of one termination; as $\eta\ \muαινας\ γυνή,$ $\eta\ πατρικ\ γῆ,$ &c. This is a gradual approximation to the English use of the adjective, for in English also the adjective used to agree with nouns, as, *O younge Hughe, thinges espritueles, wateres principales,* &c.

40. The adjectival termination is, at any rate in very many cases, derived from the pronominal suffix which forms the genitive case of nouns; e.g. $\deltaῆμον = \deltaημό-σιο,$ which becomes the adjective $\deltaημόσιο-ς$ by adding a *new* case-ending. (*New Cratylus*, p. 474.) In many languages genitives become adjectival without any change at all; e.g. in Finnish, *käv-en = of a stone,* and *stony*; in Basque, *guizon-aren-a = of man,* and *human,** &c.

41. The three degrees of comparison are Positive ($\acute{\omicron}\nu\omicron\mu\alpha\ \acute{\alpha}\pi\lambda\omicron\upsilon\nu$), Comparative ($\sigma\upsilon\gamma\kappa\rho\iota\tau\iota\kappa\acute{\omicron}\nu$), and Superlative ($\acute{\upsilon}\pi\epsilon\rho\text{-}\theta\epsilon\iota\kappa\acute{\omicron}\nu$).

42. There are in Greek two modes of forming the comparative and superlative, one by means of the terminations $\tau\epsilon\rho\omicron\varsigma,$ $\tau\alpha\tau\omicron\varsigma,$ and the other by $\omega\nu,$ $\iota\sigma\tau\omicron\varsigma$; $\tau\epsilon\rho\omicron\varsigma,$ $\tau\alpha\tau\omicron\varsigma$ imply excess (*more, most*); $\tau\epsilon\rho\omicron\varsigma$ indicates 'motion from' (cf. *præter, subter, propter*), and $\tau\alpha\tau\omicron\varsigma$ 'motion through a series of points,' since $\tau\alpha$ denotes distance, and $\rho\alpha$ motion. (Donaldson.)

43. The comparative and superlative in $-\omega\nu,$ $-\iota\sigma\tau\omicron\varsigma$ (being in fact mere strengthened forms of the adjectival termination $\omega\varsigma$) are originally *qualitative*; i.e. they do not so much imply excess, as 'a considerable amount of,' like our termination *-ish* in *brack-ish*, or our qualifying word 'somewhat,' meaning 'a little too much,' as in 'somewhat bitter,' &c.

[N.B. The ι in $\omega\nu$ is long in Attic, short in Homer.]

44. It is clearly a defect both of Latin and Greek that they use the same form to express two conceptions so distinct as 'somewhat' and 'more;' e.g. that $\eta\delta\acute{\iota}\omega\nu$ according to the

* Garnett, *Philol. Ess.* p. 267.

context may either mean 'sweeter' or 'sweetish,' of which the former is a *comparison* between relative qualities, and the other a *judgment* about a positive quality.* There were however certain intensive prefixes which served the latter purpose, such as the Epic intensive prefixes ζα-, ἐρι-, ἀρι- (ζάπλουτος, ἐρικυδής, ἀρίζηλος, &c.), the comic prefixes ἵππο-, βου-† (ἵπποκρημνος, βούλιμος, βούπαι· cf. our horse-laugh, horse-mushroom, &c.), and τρις-, παν-, which are used in all poets and even in prose (πάγκαλος, παγγέλιος, παμπόνηρος, τρισμακάριος, &c.; cf. our Almighty, &c., and the German prefix *aller-*, in *allerliebste*, &c.). To express a *less* degree they used the preposition ὑπό, as ὑπόλευκος *subalbus*, whitish, ὑπογελαῦν to *smile*.

45. Ἄγαθός *good*, and κακός *bad*, borrow several comparatives and superlatives from other forms; but these comparatives and superlatives are not absolutely synonymous.

Ἄγαθός <i>good</i> ,	ἀμείνων† <i>better ex-</i> <i>ternally,</i>	ἄριστος (from Ἄρης the War-god).
	κρείττων <i>stronger,</i>	κράτιστος (from κράτος).
	βελτίων <i>morally better,</i>	βέλτιστος (Latin <i>bonus</i> , comp. Ionic βέντι- στος).
	λαῶν <i>preferable,</i>	λαῶστος (from λάω to choose).
	φέρτερος <i>more profitable,</i>	φέρτατος.
Κακός <i>bad</i> ,	κακίων <i>baser, more</i> <i>cowardly,</i>	κάκιστος.
	χείρων <i>inferior,</i>	χείριστος (from χεῖρ, χείριος subject).
	ἥσων <i>weaker,</i>	ἥκιστα (adv.).

N. B. ὕστερος, ὕστατος are derived from ὑπό; πρότερος, πρῶτος from πρό; ἔσχατος from ἔξ.

PRONOUNS (Ἄντωννμῖαι).

46. A few words of explanation will perhaps throw some light on the nature of pronouns.

* The kind of confusion thus introduced may be illustrated by this passage: 'If that collar-bone of yours had not been *all the harder*, you would have been,' &c. &c.—*Tom Cringle's Log.* ch. xvi.

† εἶπε γὰρ ἡ προσθήκη τῶν τοιούτων ζῶων τὸ μέγεθος τοῦ ὑποκειμένου δηλοῦν.—*Etym. Magn.*

‡ On these forms see Donaldson, *New Crat.* § 262. They are also distinguished in Donaldson's grammar, and partially in Burnouf's, § 197.

Language is a sort of drama, in which, as in the older tragedies, there are only three characters (*πρόσωπα*),* who have different rôles to play.

These three characters are :

1. The speaker, *ἐγὼ I*.
2. The person to whom I speak, *σὺ thou*.
3. The person about whom the conversation is occupied, *ὃς he*; for which the Greeks have no precise or definite form, but use demonstratives, *οὗτος, ἐκεῖνος, αὐτός, ὅδε*, as will be seen immediately.

47. The noun *names*, and specifies exactly, as Cæsar, Lucullus, the king, &c.; the pronoun only *indicates* the part which the speaker plays in the dialogue, and is therefore not *merely* in the place of the noun. 'I' may be any one in the world, from the king to the peasant, but necessarily implies some one who is speaking of himself; 'thou' may be any one, but *must* mean the person addressed; 'he' may be any one, from Adam to the child of yesterday, but *must* imply the person spoken of.

48. 'I' and 'thou' are declinable in Greek, but have no gender. The third person is expressed by *various* words which are not only declinable, but also (as in English) express gender, as *αὐτός ipse, οὗτος hic, ὅδε hicce, ἐκεῖνος iste, ille*.

49. The reason of this is that 'I' 'thou' suppose two interlocutors who are *present*, and who therefore need no further specification, their gender being regarded as obvious; *one* word, without gender, suffices for each. But the third person is or may be absent, so that for clearness the gender must be indicated (he, she, it); and this person may be *more* or *less* near, as *ὅδε hicce*, the person here, *questo* (pointing to him, *δεικτικῶς*); or close *by me, cotesto* (*οὗτος hic*); or there, *by you, quello, ἐκεῖνος* (ille, iste).

50. Greek however is far from being the only language which has no distinct and separate form for the third personal pronoun. Some languages have, for the third personal pronoun,

* *πρόσωπον, persona*, originally the *mask* worn by an actor in playing his part; hence the remark of Rousseau in his cynical old age, 'Le mot latin PERSONA signifie un masque, nom très-convenable assurément à la plupart des gens qui portent parmi nous celui de Personnes.'—*Lettres sur la Botanique*. Milton uses it in its classic sense: 'If it were an honour to that *person* which he sustained.'—*Hist of Engl*.

'Which was thy part,

And *person*, hadst thou known thyself aright.'—*P. L.* x. 155.

expressions which imply a person sitting, standing, lying down, &c.; others, as is partly the case in Greek, have pronouns which represent the third person as being at nearer or further distances from the speaker; but many have not arrived so far in the analysis of conceptions as to have any one word for the abstract 'he.' (See W. v. Humboldt *Ueber den Dualis*, § 21, and *Ueber die Verwandtschaft der Ortsadverbien mit dem Pronomen in einigen Sprachen*.)

51. The uses of *οὗ*, which is given in grammars as the third personal pronoun in Greek, are very liable to lead to confusion: first of all it is *defective*, having lost its nominative; and secondly, in Attic Greek (though not in Ionic) it is not a personal, but mainly a *reflexive* pronoun.

52. A reflexive pronoun is one which *refers back to the subject of the sentence*, or one which expresses that the *object* of the sentence (i.e. the person spoken of) is also the *subject* (or the person speaking); as *ἔτυψα ἑμαυτόν*, I struck my *self*; *ἐδίδασκειν τὸν ἑαυτοῦ παῖδα*, he was teaching *his own* son.

53. The reflexive pronouns are *οὗ* of *himself*,* *ἑμαυτοῦ* of *myself*, *σεαυτοῦ* of *thyself*, *ἑαυτοῦ* of *himself*.† It will be observed that they have no nominatives. Why? For the obvious reason that in strict grammar *they never serve as the subject of a principal sentence*, but as the complement to some other word; i.e. they are used when the subject of the verb is also its object, as *I strike myself*. Such a sentence as *ἐγὼ αὐτὸς ἔπραξα τούτο* is not strictly reflexive. The reason why *οὗ* once had a nominative is because it was a *demonstrative* pronoun; but when its *reflexive* use prevailed the nom. became obsolete.‡ Similarly we have lost the custom of using *himself*, *myself* as nominatives in English.

54. In Attic Greek, then, what is placed as the third *personal*

* The plurals of *ἑμαυτοῦ*, *σεαυτοῦ*, are *ἡμῶν αὐτῶν*, *ὁμῶν αὐτῶν*; of *ἑαυτοῦ* either *αὐτῶν*, or *σφῶν αὐτῶν*.

† The French language uses *même* to form a reflexive for the first and second personal pronouns; as, *Je me suis blessé moi-même*. Other languages use a periphrasis for this purpose; e.g. in Hebrew and Arabic it would be 'I have wounded *my soul*,' &c. Silvestro de Sacy, *Gram. Gén.* p. 51. The simple pronouns are sometimes in poetry used reflexively in English, as 'He sat *him* down at a pillar's base.'—Byron. 'I will lay *me* down and sleep.' 'I gat *me* to my Lord right humbly.' 'But go, shewe *thee* prestis.'—Wiclif's *Bible*.

‡ We have traces of the obsolete nominative *is* or *ī* in *Isa*, Lat. *is*, Engl. *it*; and also in *μίν*, and *νίν*; a dative and accusative *ιν* are found in fragments. *ι*, *himself* or *herself*, is only found in objective sentences,

pronoun is not a personal pronoun at all, but reflexive; and as its nominative $\tilde{\iota}$ is obsolete, it borrows $\alpha\upsilon\tau\acute{o}\varsigma$ instead; thus:

$\alpha\upsilon\tau\acute{o}\varsigma$, $\acute{\eta}$, \acute{o} , himself, herself, itself (obsolete $\tilde{\iota}$);
 $\sigma\tilde{\upsilon}$ of himself, &c.;
 $\sigma\tilde{\iota}$ to himself, &c. ($\sigma\iota$ enclitic = to *him*);
 $\tilde{\epsilon}$ himself, &c.;

and so on, reflexively throughout; but $\acute{\epsilon}\alpha\upsilon\tau\acute{o}\nu$ is used more frequently than $\tilde{\epsilon}$, as $\acute{\alpha}\pi\acute{\epsilon}\kappa\tau\epsilon\iota\upsilon\upsilon\epsilon\upsilon$ $\acute{\epsilon}\alpha\upsilon\tau\acute{o}\nu$, he killed himself.

55. As for the third personal pronoun, there is none in the nominative, in Attic, but the demonstratives are used instead; but for the other cases, the oblique cases of $\alpha\upsilon\tau\acute{o}\varsigma$ (derived by some from $\alpha\tilde{\upsilon}$ $\tau\acute{o}\varsigma$ again *he*?) are used, so that we have really:

Nom. $\sigma\tilde{\upsilon}\tau\acute{o}\varsigma$, $\acute{\epsilon}\kappa\epsilon\tilde{\iota}\nu\omicron\varsigma$, $\acute{\upsilon}\delta\epsilon$ used for 'he.'
 Gen. $\alpha\upsilon\tau\acute{o}\upsilon$ of him.
 Dat. $\alpha\upsilon\tau\acute{o}\tilde{\omega}$ to him.
 Acc. $\alpha\upsilon\tau\acute{o}\nu$ or $\nu\acute{\iota}\nu$ him, &c.

56. For 'him,' 'her,' 'it,' $\mu\acute{\iota}\nu$ is used in Ionic; in the Tragicædians $\nu\acute{\iota}\nu$, and $\sigma\phi\acute{\epsilon}$; $\sigma\phi\acute{\epsilon}$, and, sometimes, though rarely, $\nu\acute{\iota}\nu$ are also used for $\alpha\upsilon\tau\acute{o}\upsilon\varsigma$ $\alpha\upsilon\tau\acute{\alpha}\varsigma$ $\alpha\upsilon\tau\acute{\alpha}$. The root $\sigma\phi\acute{\epsilon}$, Doric $\psi\acute{\epsilon}$, is seen in the Latin *ipse*.

POSSESSIVE PRONOUNS.

57. In most languages the possessive pronoun is either directly formed from, or closely allied to, the genitive case of the personal.*

58. Greek is richer than Latin in possessive pronouns ($\kappa\tau\eta\tau\iota\kappa\alpha\acute{\iota}$ $\acute{\alpha}\nu\tau\omega\upsilon\upsilon\mu\acute{\iota}\alpha\iota$). Besides $\acute{\epsilon}\mu\omicron\varsigma$ *meus*, $\sigma\acute{o}\varsigma$ *tuus*, $\acute{\eta}\mu\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$ *noster*, $\acute{\upsilon}\mu\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$ *vester*, it possesses $\sigma\phi\acute{o}\varsigma$ *his, her, their*, $\sigma\phi\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$ *their*, and in Ionic $\nu\omega\tilde{\iota}\tau\epsilon\rho\omicron\varsigma$ *belonging to us two*, $\sigma\phi\omega\tilde{\iota}\tau\epsilon\rho\omicron\varsigma$ *belonging to you two*. The Latin has no simple possessive adj. of the third person (*his, her, its, their*), for *suus* is reflexive; it uses instead *ejus, illorum*, &c. (It is remarkable that the neuter possessive pronoun of the third person 'its' is quite modern in English also, see Lev. xxv. 5, *ed.* 1611.)

as in a fragment of Sophocles, preserved by Apollonius Dyscolus (*De Pronom.* p. 70):

$\acute{\eta}$ $\mu\acute{\epsilon}\nu$ $\acute{\omega}\varsigma$ \ddagger $\theta\acute{\alpha}\sigma\sigma\omicron\nu'$, $\acute{\eta}$ δ' $\acute{\omega}\varsigma$ \ddagger $\tau\acute{\epsilon}\kappa\omicron\iota$
 $\pi\alpha\tilde{\iota}\delta'$

'One woman said that *she* (herself), the other that *she* (herself), bore the swifter son.' $\sigma\tilde{\upsilon}$, $\sigma\tilde{\iota}$, $\tilde{\epsilon}$ are both demonstrative and reflexive in Ionic and Epic. For the authorities on \ddagger see Donaldson, *New Crat.* § 139.

* See Garnett, *Philol. Ess.* p. 260.

Αὐτός.

59. i. Observe that αὐτός means *ipse, -self (reflexive)*; * but αὐτοῦ of *him*, αὐτῷ to *him*, &c. (*demonstrative*).

ii. ὁ αὐτός means '*the same*.'

iii. Although αὐτό is the neut. of αὐτός, yet for '*the same*' in the *neuter*, the Attic form is generally ταὐτόν not ταὐτό.

Ὅστις.

60. ὅστις, *quisquis*, is a compound of the relative and the indefinite. Its declension in Attic is ὅτου, ὅτω, ὅτων, ὅτοις. In the neut. plur. ἅττα is the contraction of ἅτινα, and must not be confused with ἄττα, which is used in Attic for the neut. plur. τινὰ *quædam*.

61. There is no relative pronoun (ἀναφορικὴ ἀντωνυμία) in Homer, for ὅς, ἣ, ὅ in Homer is demonstrative; to form a relative he adds τε to ὅς, so that '*and he*' is equivalent to '*who*' (*qui=et is*). Similarly in Hebrew הַי 'this,' is sometimes a relative (Ps. lxxiv. 2, &c.), and in German '*der*.'

NUMERALS.

CARDINALS.

62. i. Cardinals answer the question '*how many?*' The word is derived from *cardo a hinge*.

ii. The first *four* cardinals only are declinable, from their being the most frequently used; but after 200 they are regular adjectives of three terminations, as διακόσιοι, αι, α.

Obs. 18 and 19 may be expressed either by ὀκτωκαίδεκα, ἑννεακαίδεκα, or by δυοῖν, ἐνὸς δέοντες εἴκοσιν. Similarly 28, 29 may be δυοῖν, ἐνὸς δέοντες τριάκοντα, &c.; and even 7000, 8000 may be τριακοσίων, διακοσίων δέοντα μύρια (Thuc. ii. 13). This resembles the Latin *duodeviginti, undeviginti, &c.*, and our way of reckoning time (e.g. a quarter *to eight=forty-five minutes past seven*).

iii. 21, 22, &c., may be either εἴκοσιν εἶς, εἴκοσι δύο or εἶς, δύο καὶ εἴκοσιν just as in English it may be *twenty-one*, or *one and twenty*; the rule being that if the *smaller* number precedes, the copula must be used.

iv. Distinguish between μύριοι 10,000, and μυρίοι indefinitely numerous; the regular number has the regular accent.

* Thus we have in Shakspeare, '*Myself* have letters.'—*Jul. Cæs.* iv. 3. '*Were you sick, ourselves* would wait upon you.'—*Tennyson, The Princess.* But for obvious reasons the *nominatives* of reflexive pronouns do not hold their grounds. See § 53.

ORDINALS.

63. i. Ordinals express the position or *order*; and answer the question 'which of the number?'

ii. Except *δύτερος*, which has the form of the comparative, they all take the superlative termination *τος*. They are all declinable adjectives of three terminations.

iii. The student should distinguish carefully between the decads and the hundreds; 30th, 40th, &c., are *τριακοστός*, *τεσσαρακοστός*, &c.; but 300th, 400th, &c., are *τριακοσιοστός*, *τεσσαρακοσιοστός*, &c.

iv. 21st, 22nd, &c., may be expressed in three ways, viz.: *εἷς καὶ εἰκοστός*, *πρῶτος καὶ εἰκοστός*, or *εἰκοστός πρῶτος*; similarly 32nd, &c. = *δύο καὶ τριακοστός*, *δύτερος καὶ τριακοστός*, or *τριακοστός δεύτερος*; and so on.

OTHER NUMERALS.

64. Both Greek and Latin are particularly rich in their forms for numerals; e.g.

Multiplicatives. *ἄπλοῦς*, *διπλοῦς*, *τριπλοῦς*, κ.τ.λ. *simplex*, *duplex*, &c., from which are derived our English multiplicatives *simple*, *double*, *triple*, &c., referring to *size*.

Proportionals. *διπλάσιος*, *τριπλάσιος*, κ.τ.λ. *duplus*, *tripplus*, &c., our *twofold*, *threefold*, &c., referring to *number*.*

Numeral Adverbs. *δίχα*, *τρίχα*, *τέτραχα*, κ.τ.λ. in two, three, four ways, &c., answering to multiplicatives. *ἅπαξ*, *δῖς*, *τρίς*, κ.τ.λ. once, twice, thrice, &c., answering to proportionals.

We have also *δευτεραῖος*, *τριταῖος*, *τεταρταῖος*, κ.τ.λ. on the 2nd, 3rd, 4th day, &c.; *ποσταῖος*; on what day? These are only adjectival forms of the dative feminine of *δεύτερος*, κ.τ.λ.

ADVERBS (Ἐπιρρήματα).

65. 'When some case of a declinable word—whether substantive, adjective, or pronoun—has fixed itself absolutely for the expression of certain secondary predications, it is called an adverb. The prepositions, conjunctions, and interjections, which are generally considered as distinct parts of speech, are,

* This distinction is due to Ammonius (*de Diff.* p. 43), *διπλοῦς κατὰ μέγεθος*, *διπλάσιος κατ' ἀριθμόν*. (Donaldson.)

in regard to their origin and primitive use, neither more nor less than adverbs. Their right to a separate place in the grammar of an inflected language depends on their syntactical functions only. The preposition is an adverb of place, . . . the conjunction an adverb of manner, . . . the interjection an exclamatory adverb.'—Donaldson, *Greek Gram.* p. 148. Hence, in spite of Horne Tooke's sneer, 'the old grammarian was right, who said that when we know not what else to call a part of speech, we may safely call it an adverb.'

66. Almost every adjective, and many participles, furnish an adverb in *-ως*, a termination derived from the old ablative case. The neuter accusative of adjectives both singular and plural is often used adverbially. Adverbs derived from adjectives are compared by taking the neuter sing. of the adjective for the comparative, and the neuter plur. for the superlative, as *ἡδέως, ἡδιον, ἡδιστα*.

67. Other adverbs coincide with the actual cases of nouns, as *κομιδῇ* exactly, *δημοσίᾳ* publicly, *ιδίᾳ* privately, *κοινῇ* in common, *σπουδῇ* zealously, *σχολῇ* leisurely* (i.e. *vix*, scarcely); *ἀρχὴν* at first, *οὐκ ἀρχὴν* not at all (*omnino non*), *ἀκμὴν* just, or hardly, *δωρεάν*, *προῖκα* gratis, *μακρὰν* afar.

68. Others consist of a preposition and noun, as *παραχρῆμα* immediately, *καθάπερ* just as, *προὔργου* advantageously, *ἐκποδῶν* out of the way, *ἐνσχερῶ* in order, &c.

N.B. i. Observe that *εὐθὺς* is 'immediately,' and *εὐθὺ* (with the gen.) 'straight towards.' Similarly *ἀντίκρυς*=outright, *ἀντικρὺς*=opposite.

ii. The *-ως* of Greek adverbs is the Sanskrit *â-t* (cf. *δίδωσι didâti*); thus *ὁμῶς*=the Sanskrit *samâ-t* 'simili'; *t* is the case-ending of the Sanskrit ablative, and in some Greek adverbs it is suppressed (e.g. *οὕτω*), in others it becomes *ς*. Compare the Latin adverbial *ablatives* raro, perpetuo, quomodo, &c. For the proofs of this identification see Bopp, § 183.

VERBS ('Ρήματα).

69. The nature of the verb † (*ῥῆμα* verbum, i.e. *the word par excellence*) has been variously defined by different grammarians. All acknowledge its importance; 'Alterum est quod loquimur,' says Quintilian, 'alterum de quo loquimur.'

* Compare Shakspeare's 'I'll trust by leisure him that mocks me once.' Cf. *Soph. O. T.* 434.

† See Burggraff, *Principes de Gram. gén.* p. 345-349; *Origin of Language*, p. 104; Du Ménil, p. 56.

1. According to most ancient grammarians its distinctive peculiarity is the expression of *Time* (ῥῆμα δέ ἐστὶ τὸ προσσημαῖνον χρόνον, Arist. *De Interp.* iii. 1). Hence the Germans call it *Zeitwort* time-word, and the Chinese ho-tseu *living word* (just as Plato calls the verb and noun τὰ ἐμψυχότατα μέρη τοῦ λόγου). But verbs which should express no circumstance of time are quite conceivable, and actually exist in some North American languages.

2. Others say that it necessarily expresses an *Action*, and hence some Germans call it *Thätigkeitswort*. Thus in Chinese a hand added to a hieroglyphic shows that a verb is intended; for instance, a bent bow and a hand signify 'to shoot an arrow.' In Chinese also 'to be' is 'to make' (*wei*). Obviously however many verbs imply *inaction* rather than *action*.

3. In the *Grammaire Générale* of Port-Royal the verb is defined as 'un mot qui signifie l'affirmation,' and this definition may stand if we make affirmation include negation.

4. Humboldt and others say that the verb must involve the abstract conception of *existence*, and so furnish the connection between the subject and the attribute (*die reine Synthesis des Seins mit dem Begriff*). This is only true if with Harris we resolve every verb into a participle with the verb 'to be,' so that, e.g. γράφω=ἐγώ (εἰμι) γράφων. No analysis of the verb however can succeed in reducing it into a participle coupled with the verb to be. What is there participial in the root γραφ? 'A verb divested of its paraphernalia may become an *Irish* participle, which is *merely an abstract noun*, but certainly not a Greek, Latin, or even an English one.'

5. Mr. Garnett, following out a hint in Dr. Prichard on the Celtic language, first showed that verbs do not differ from nouns by any inherent vitality; they are simply *nouns with a pronominal affix*. 'Motion or action is no more inherent in a verbal root than the power of forging a horseshoe in a smith's hammer. It requires an extensive moving power to make it efficient, and so do the roots of verbs.' Their power of expressing action, motion, sensation, or their opposites, resides only in the addition to them of the person or agent. In other words, a verb is *ex necessario* a complex, and not a simple term, and as such it could not have been a primary part of speech.

70. A comparison of the English and Greek verb shows the immense difference between an analytic and a synthetic lan-

guage. The English verb has five forms (e.g. *love, lovest, loves, loved, loving*); the Greek verb has about 1,200 forms.

71. The inflections by which a verb expresses its various modifications are called its conjugation (*συζυγία*).

72. The endings or inflections by which the Greek expresses the three persons in the singular are really the three personal pronouns (*I, thou, he*), although all trace of this fact has been nearly obliterated in the course of time. Thus to take a verb in *-μι* (those verbs being the oldest, and therefore the least disguised in their person-endings), it is easy to see that in *εί-μι, έσ-σί, έσ-τί(ν)*, *μι* is connected with the stem *με, -σι* with *σε*, and *τι* with the article* *τό*. The passive terminations *-μαι, -σαι, and -ται* show the same fact no less distinctly. The termination *ω* looks as if it were connected with *έγώ, Æolic ίών*; but it is certain that the person-ending comes *not* from the nominative but from *objective* cases of the pronouns, so that *δίδωμι* † would mean 'giving *here*, i.e. my giving,' and *δίδωσι* 'giving *there*, i.e. his giving.' It is the object of Comparative Grammar to analyse all inflections in a similar way, and to show their original significance. At present however the results are not all certain, and the explanation of them would require a separate treatise, because each termination has to be traced through a long series of phonetic changes; and in Sanskrit and Greek especially 'a vast number of articulations have been sacrificed to euphony, the restoration of which is often conjectural, and sometimes impracticable.'

* We shall see in the *Syntax* the close connection between the article and the third personal pronoun. It is the same in German, where the definite article *der, die, das* is constantly used as a pronoun; and the French article *le* is derived from *ille*, as is the Italian *il, lo*, and the Spanish *lo, la*. In the third person plural the termination is due to phonetic change; e.g. *τύπτονσι=τύπτοντι=verberant*. In Welsh (which is an Aryan language) the pronoun of the third person plural actually ends in *nt, uynt* or *hwint*=they (cf. *Introđ. § 15, 5, p. 5*).

† Only two Latin verbs, *inquam* and *sum*, retain a trace of the old termination in *μι*. The first philologist to point out that the person-endings were pronouns *in oblique cases* was Mr. Garnett, and he illustrated the fact from Syriac, in which *ith*=existence, *ithai-ch* existences of thee = *thou art*, *ithai'-hun* existences of them = *they are*. The same result becomes very clear from a comparison of the Hungarian *olvas-om* I read, *olvas-od* thou readest, *olvas-atok* ye read, &c., with *olma-m* my apple, *olma-d* thy apple, *olma-tok* your apple. See Garnett's *Philolog. Essays*, p. 291; Dr. Latham, *Lect. on the Study of Language*. Obviously, as Bopp observes, the moment that language began to mark persons by the addition of suffixes to the verb, those suffixes could not have been anything but personal pronouns.

73. Many grammars throw no light whatever on the ordinary omission of a first person dual in the active. Thus we find for the dual of the pres. act.

— τύπτετον, τύπτετον,

but for the dual of the pres. pass.

τυπτόμεθον, τύπτεσθον, τύπτεσθον,

with no explanation of the reason why we should have no form for 'we two are striking,' and yet should have one for 'we two are being struck.' The reason is that in the act. the first pers. plural is always used for the first person dual. We can only conjecture why no distinct form was retained, or why in the passive the *aorist* alone should have no *first* person dual.

74. There is an ingenious theory on the subject of the dual in the article 'Dual' in the 'Penny Cyclopædia.' Believing that the dual is an older plural which was only colloquially retained, the author points out how easily a termination in *ν* might have been changed into one in *ς* (compare τύπομεν and τύπομες *verberamus*; shoon and shoes, eyne and eyes, housen and houses, &c.), and how easily this *ς* might be dropped; on this theory τύπτετον and τύπτετε, &c. might also very easily have been phonetic varieties of the same form.

75. In many grammars *both* the second and third pers. dual of the historical tenses (imperf., plupf., and aorists) are made to end in ην, as in the impf. act. of τύπτω

έτυπτέτην, έτυπτέτην;

but in other modern grammars (and even in that of E. Bur-nouf) the *second* person dual even in historical tenses is made to end in ον, so that we find

έτύπτετον, έτυπτέτην;

this latter is the more correct, for the Attics always prefer the form in ον for the *second* person of the dual, if we may trust the best MSS:

VOICES (Διαθέσεις).

76. The Greek verb has three voices—

1. Active (διάθεσις ενεργητική),* as τύπτω *I am striking*.

* The Stoics called the Active κατηγόρημα ὀρθόν 'upright,' the Passive ὑπτιον 'supinum,' and the Neuter οὐδέτερον 'neither of the two.' Dionysius

This may be either transitive (ἀλλοπαθής), i.e. the action may pass on to some object, as εἶδωμι ἄρον *I am giving bread*.

Or intransitive (αὐτοπαθής), i.e. the action may stop with the agent, as τρέχω *I run*. These verbs are also called neuter.

2. Passive (παθητική), as τύπτομαι *I am being struck*.

3. Middle (μέση), as τύπτομαι *I am striking myself*.

In Sanskrit the Active Voice is called *Parasmai-pada* 'falling on another;' the Middle *Ātmane-pada* 'self-affecting.'

77. The only tenses for which the Middle has any special forms are the future and aorist.* What are usually called the perf. and plupf. middle are not middle forms at all, but are other forms of the perf. and plupf. act. The name *perfect middle* for such forms as τέτυπα ought to be finally discarded; the error of calling them so, rose from the instances in which this second perfect has an intransitive meaning, as ἐγρήγορα *I am awake*, πέποιθα *I am confident*, ἔαγα *I am broken*, πέπηγα *I stick fast*, ἔβρωγα *I burst forth*, &c. But this is a mere speciality of meaning.

78. Verbs which have an active meaning, but only a passive or middle form, are called deponents (from depono *I lay aside*). It is probable however that they have not laid aside the active form, but never had one at all; it is generally believed that the -μαι form of verbs is the oldest of all. For it was most natural that verbs should be primarily regarded as middle, i.e. as expressing direct reference to the subject (or self). Hence the μαι forms often exist in Homer side by side with the forms in ω. Reflexive forms are far more common in other languages (e.g. French, Italian, German) than they are in English. That the transitive form and meaning of verbs was due to a later development of language is clear, since, as we have seen, the cases represent adverbial additions

Thrax (p. 886) says that the two former names were suggested by a metaphor from the position of athletes. On the derivation of the Latin word 'supine,' Priscian remarks, 'Supina vero nominantur, quia a passivis participiis, quæ quidem supina nominantur, nascuntur' (p. 811). Lersch, *Sprachphil. d. Alten*, ii. 197; Burggraff, p. 357.

* This is just what we should expect from the close connection between the passive and middle, of which the middle or reflexive form was probably the earliest. We have very few reflexive forms (*I bethink me, fear me, &c.*) in English, but we represent many of the German, Italian, and French reflexive verbs by passive or neuter verbs; e.g. *Ich freue mich* *I rejoice*; *si dice* *it is said*; *se empleáron diez hombres* *ten men were employed*, &c. The gradual evanescence of the middle in Greek is analogous to the disuse of many old reflexive verbs in French, such as *se mourir, se partir*, &c. Pellissier, *La Langue franç.* p. 177.

to the noun, and would therefore be originally *independent of all verbal government*, so that it would have been needless for the verb to have a transitive sense. Hence we find many Greek verbs that fluctuate between a transitive and intransitive meaning, as ἔχω 'I have' and 'I am,' ἄγω 'I lead' and 'I move,' αἶρω 'I raise' and 'I rise' (e.g. of the sun, Soph. Phil. 1315), ἐλαύνω 'I drive' and 'I ride,' πράσσω 'I do' and 'I fare.' The same is true in other languages; e.g. in Latin, *vertere, mutare, &c.*; in German, *ziehen, brechen, schmelzen, &c.*; in French, *décliner, changer, sortir, &c.*; in English, *to move, break, turn, &c.* (Jelf, § 360).

REDUPLICATION (Ἀναδίπλωσις).

79. i. Reduplication, i.e. a repetition of the root twice over, was a very primitive process, found in all languages, and adopted as the simplest known method of strengthening the meaning of the word to which it is applied.

ii. Thus it is found in substantives both in Greek and Latin, as βάρβαρος, παιπάλη, βόμβος, marmor, murmur, turtur, papilio, &c.

iii. And in verbs both in Greek and Latin, πέπηγα, λέλυκα, &c., pepigi, tutudi, cucurri, tetigi, nemini, &c.

iv. It is by no means confined to the perfect and pluperfect. Distinct traces of it appear in many presents, as μίμνω, πίπτω, γιγνώσκω; especially in the older verbs, viz. those in μι, as δίδωμι, τίθημι, (σ)ἴστημι, πῖμπλημι, πῖμπρημι, ὀνίνημι, sisto, gigno, pipilo, titubo, &c.; and in the paulo-post-futurum, as τετύψομαι, λελύσομαι, &c.

v. It is also frequently found in the aorist, as ἤγαγον, ἤραρον. In Homer these reduplicated second aorists abound, as πέπιθον, κέκλυθι, ἀμπεπαλών, τεταρπόμην, λέλαθον, πέφραδον. It will be seen that it always emphasises* the meaning of the verb, and is therefore peculiarly adapted to represent repeated or *continued* actions, such as vibration (ἀμπεπαλών), thought (πέφραδον), careful attention (κέκλυθι), scolding (ἠνίπαπον), &c.

vi. It is natural therefore that it should be mainly charac-

* Precisely on the same principle as in Hebrew, in Armorican, in Hindoo, and in Modern Greek, an adjective is repeated to represent the *superlative*, as ὁ ἁγίος ἁγίων holy of holies = holiest; μία ψηλὴ ψηλὴ κρεμάθρα a very high gallows. The process is constantly resorted to in common conversation, and is a regular idiom of Italian, e.g. 'Ella sen va notando lenta lenta,' Dante, = very slowly, &c.

teristic of the primary tenses, and especially of the perfect. (Besides such perfects as *momordi* in Latin, we find traces of reduplication in many others, as *fēci* (=fe-fici), *jēci* (je-jici), *vēni* (ve-veni), and many more.)

vii. Unlike the augment, which is a mere præfix or extraneous adjunct, the reduplication is regarded as an organic part of the word, and therefore is *retained through all the moods*, while the augment is found in the indicative alone.

CHIEF RULES OF REDUPLICATION.

80. 1. Words beginning with ρ , with $\gamma\upsilon$, with double letters ζ , ξ , ψ , with two mutes,* or with vowels, cannot take reduplication, but substitute the augment for it. This is only for the sake of euphony; $\rho\rho\acute{\epsilon}\rho\iota\phi\alpha$, $\psi\acute{\epsilon}\psi\alpha\lambda\kappa\alpha$, &c., would sound intolerable, and therefore $\acute{\epsilon}\rho\rho\iota\phi\alpha$, $\acute{\epsilon}\psi\alpha\lambda\kappa\alpha$, &c. are used instead.

2. Verbs beginning with an *aspirate*, use the *tenuis* in reduplication, as $\tau\acute{\epsilon}\theta\upsilon\kappa\alpha$, $\pi\epsilon\phi\acute{\iota}\lambda\eta\kappa\alpha$.

3. Three verbs take $\epsilon\acute{\iota}$ instead of the reduplication, viz.:—

$\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$,	$\epsilon\acute{\iota}\lambda\eta\phi\alpha$.
$\lambda\alpha\gamma\chi\acute{\alpha}\nu\omega$,	$\epsilon\acute{\iota}\lambda\eta\chi\alpha$.
$\mu\epsilon\acute{\iota}\rho\omega$,	$\epsilon\acute{\iota}\mu\alpha\rho\mu\alpha\iota$.

We have also $\epsilon\acute{\iota}\rho\eta\kappa\alpha$ used as the perfect of $\phi\eta\mu\acute{\iota}$. $\lambda\acute{\epsilon}\gamma\omega$ makes both $\lambda\acute{\epsilon}\lambda\epsilon\gamma\mu\alpha\iota$ and $\epsilon\acute{\iota}\lambda\epsilon\gamma\mu\alpha\iota$ in composition.

4. Some verbs, beginning with a vowel, take what is called the Attic reduplication, as

$\acute{\alpha}\gamma\epsilon\acute{\iota}\rho\omega$,	$\acute{\alpha}\gamma\acute{\eta}\gamma\epsilon\rho\kappa\alpha$,	$\acute{\alpha}\gamma\acute{\eta}\gamma\epsilon\rho\mu\alpha\iota$.
$\acute{\alpha}\kappa\acute{\omicron}\upsilon\omega$,	$\acute{\alpha}\kappa\acute{\eta}\kappa\omicron\alpha$.	
$\acute{\epsilon}\gamma\epsilon\acute{\iota}\rho\omega$,	$\acute{\epsilon}\gamma\acute{\eta}\gamma\epsilon\rho\kappa\alpha$,	$\acute{\epsilon}\gamma\acute{\eta}\gamma\epsilon\rho\mu\alpha\iota$.
$\acute{\epsilon}\sigma\theta\acute{\iota}\omega$,	$\acute{\epsilon}\delta\acute{\eta}\delta\omicron\kappa\alpha$,	$\acute{\epsilon}\delta\acute{\eta}\delta\epsilon\sigma\mu\alpha\iota$.
$\acute{\epsilon}\lambda\alpha\acute{\upsilon}\nu\omega$,	$\acute{\epsilon}\lambda\acute{\eta}\lambda\alpha\kappa\alpha$,	$\acute{\epsilon}\lambda\acute{\eta}\lambda\alpha\mu\alpha\iota$.
$\acute{\epsilon}\rho\epsilon\acute{\iota}\delta\omega$,	$\acute{\epsilon}\rho\acute{\eta}\rho\epsilon\iota\kappa\alpha$,	$\acute{\epsilon}\rho\acute{\eta}\rho\epsilon\iota\sigma\mu\alpha\iota$.
$\acute{\omicron}\mu\upsilon\upsilon\mu\iota$,	$\acute{\omicron}\mu\acute{\omega}\mu\omicron\kappa\alpha$,	$\acute{\omicron}\mu\acute{\omega}\mu\omicron\sigma\mu\alpha\iota$.
$\acute{\omicron}\rho\acute{\upsilon}\sigma\sigma\omega$,	$\acute{\omicron}\rho\acute{\omega}\rho\upsilon\chi\alpha$,	$\acute{\omicron}\rho\acute{\omega}\rho\upsilon\gamma\mu\alpha\iota$.

We also have $\acute{\epsilon}\lambda\acute{\eta}\lambda\upsilon\theta\alpha$, $\acute{\epsilon}\nu\acute{\eta}\nu\omicron\chi\alpha$ used as perfects of $\acute{\epsilon}\rho\chi\omicron\mu\alpha\iota$, $\phi\acute{\epsilon}\rho\omega$.

5. Verbs in ω with a reduplicated present, as $\beta\iota\beta\rho\acute{\omega}\sigma\kappa\omega$, $\gamma\iota\gamma\nu\acute{\omega}\sigma\kappa\omega$, $\delta\iota\delta\rho\acute{\alpha}\sigma\kappa\omega$, $\mu\iota\mu\eta\acute{\eta}\sigma\kappa\omega$, $\pi\iota\pi\rho\acute{\alpha}\sigma\kappa\omega$, $\tau\iota\tau\rho\acute{\omega}\sigma\kappa\omega$, drop the reduplication in other tenses; hence their futures are $\beta\rho\acute{\omega}\sigma\omicron\mu\alpha\iota$, $\gamma\nu\acute{\omega}\sigma\omicron\mu\alpha\iota$, $\delta\rho\acute{\alpha}\sigma\omicron\mu\alpha\iota$, $\mu\eta\acute{\eta}\sigma\omega$, &c.†

* Except $\kappa\acute{\tau}\omicron\mu\alpha\iota$, $\kappa\acute{\epsilon}\kappa\tau\eta\mu\alpha\iota$, $\mu\acute{\nu}\delta\omicron\mu\alpha\iota$, $\mu\acute{\epsilon}\mu\eta\eta\mu\alpha\iota$.

† But $\delta\iota\delta\acute{\alpha}\sigma\kappa\omega$ fut. $\delta\iota\delta\acute{\alpha}\xi\omega$, $\beta\iota\beta\acute{\alpha}\zeta\omega$ fut. $\beta\iota\beta\acute{\alpha}\sigma\omega$.

AUGMENT (Αὐξησις).

81. The Augment entirely differs from the Reduplication, both in meaning and usage.

α. It is probably a fragment of the root which we also find in ἀνά, signifying remoteness, and merely refers an action to the past. It was originally 'a demonstrative particle, primarily expressing *remote place*, and secondarily *remote time*;'* and was no original part of the verbal root.

β. It properly belongs only to the historical tenses.

γ. It is dropped in all moods but the indicative, except where it is used instead of reduplication. This is a trace of its independent existence as having once been a separate word. In the older Sanskrit, for instance, it is separable from the verb, and (as in Homer) it may be omitted at pleasure.† This helps to account for the fact that Latin has lost all traces of a syllabic augment.

82. Augment is of two kinds; syllabic (συλλαβική), which adds the syllable ε, and temporal (χρονική), which only increases the length of a vowel.

The chief peculiarities in augments are as follows:

1. In later Attic βούλομαι, δύναμαι, and (sometimes) μέλλω make ἡβουλόμην, ἡδυνάμην, ἡμελλον.

2. The diphthongs εἰ and οὐ are not augmented;‡ the other diphthongs are augmented by giving the augment to the first vowel of the diphthong, and subscribing the second if it be ι, as αἰρέω, ἤρουν, ἀνέξανω, ἠξάνον.

3. Ten verbs beginning with ε take the augment εἰ. The commonest of them are:

εἶω I permit, εἶων.

εἰλίσσω I roll, εἰλίσσον.

εἰλκύω I drag, εἰλκυνον.

ἔπομαι I follow, εἰπόμην, 2nd aor. ἔσπόμην.

ἐργάζομαι I work, εἰργαζόμην.

ἔρπω I creep, εἶρπον.

ἔχω I have, εἶχον, 2nd aor. ἔσχον.

We have also εἶπον, and εἶλον.

* Garnett's *Philolog. Essays*, p. 206. He adduces analogous forms from many other languages. Buttmann's conjecture that it is a mutilation of the reduplicate prefix, and Bopp's that it is a relic of the *negative prefix*, are justly exploded.

† Max Müller, *Sanskrit Gram.* p. 144.

‡ It is now generally believed that the diphthong εἶ can be augmented.

4. ρ is doubled after an augment, as $\rho\acute{\iota}\pi\tau\omega$, $\epsilon\rho\rho\acute{\iota}\pi\tau\omicron\nu$.

5. A few verbs take *both* the temporal and syllabic augment, as

$\acute{\omicron}\rho\acute{\alpha}\omega$	impf.	$\acute{\epsilon}\omega\rho\omega\nu$	pf.	$\acute{\epsilon}\omega\rho\alpha\kappa\alpha$
$\acute{\alpha}\nu\omicron\iota\gamma\omega$,,	$\acute{\alpha}\nu\acute{\epsilon}\omega\gamma\omicron\nu$,,	$\acute{\alpha}\nu\acute{\epsilon}\omega\gamma\alpha$
$\omicron\iota\nu\omicron\chi\acute{\epsilon}\omega$,,	$\acute{\epsilon}\omega\nu\omicron\chi\acute{\omicron}\omicron\nu\nu$.		

Notice the pluperfects $\acute{\epsilon}\phi\kappa\epsilon\iota\nu$ I seemed, $\acute{\epsilon}\phi\lambda\pi\epsilon\iota\nu$ I hoped, $\acute{\epsilon}\phi\rho\gamma\epsilon\iota\nu$ I did.

6. In *synthetic* compounds, i.e. compounds where the two parts are *not separable*, but are so fused together that they cannot exist as two separate words, the augment is placed at the *beginning* of the word, as in $\omicron\iota\kappa\omicron\delta\omicron\mu\acute{\epsilon}\omega$ $\psi\iota\kappa\omicron\delta\omicron\mu\eta\sigma\alpha$, $\kappa\acute{\alpha}\theta\eta\mu\alpha\iota$ $\acute{\epsilon}\kappa\alpha\theta\acute{\eta}\mu\eta\nu$, $\acute{\epsilon}\pi\iota\sigma\tau\alpha\mu\alpha\iota$ $\eta\pi\iota\sigma\tau\acute{\alpha}\mu\eta\nu$.

But where the compound is *parathetic*, i.e. where the two parts are separable, and are merely juxtaposed, the augment is put between them, as in $\pi\rho\omicron\sigma\phi\acute{\epsilon}\rho\omega$, $\pi\rho\omicron\sigma\acute{\epsilon}\phi\epsilon\rho\omicron\nu$; and this is the case in most verbs compounded with prepositions.

7. The augment, which is *constantly* omitted in Homer, is *never* omitted in Attic except in $\chi\rho\eta\nu$ for $\acute{\epsilon}\chi\rho\eta\nu$.* But there are a few words, '*quibus augmentum non proponunt tragici*,' e.g. $\acute{\alpha}\nu\omega\gamma\alpha$, $\kappa\alpha\theta\epsilon\zeta\acute{\omicron}\mu\eta\nu$, $\kappa\alpha\theta\acute{\eta}\mu\eta\nu$. Porson *Præf. ad Hec.* xvi. (He adds $\kappa\alpha\theta\epsilon\ddot{\upsilon}\delta\omicron\nu$, but see Veitch, *Greek Verbs*, p. 300.)

MOODS ('Εγκλίσεις).

83. The moods (*modi*) in Greek are: 1. The Indicative ($\acute{\omicron}\rho\iota\sigma\tau\iota\kappa\acute{\eta}$ $\acute{\epsilon}\gamma\kappa\lambda\iota\sigma\iota\varsigma$). 2. The Subjunctive ($\acute{\upsilon}\pi\omicron\tau\alpha\kappa\tau\iota\kappa\acute{\eta}$). 3. The Optative ($\acute{\epsilon}\nu\kappa\tau\iota\kappa\acute{\eta}$). 4. The Imperative ($\pi\rho\omicron\sigma\tau\alpha\kappa\tau\iota\kappa\acute{\eta}$). Besides these, there are: 5. the Infinitive ($\acute{\alpha}\pi\alpha\rho\acute{\epsilon}\mu\phi\alpha\tau\omicron\varsigma$); and 6. the Participle ($\mu\acute{\epsilon}\tau\omicron\chi\omicron\varsigma$); but the two latter, including the verbal adjective in $-\tau\acute{\epsilon}\omicron\varsigma$, are by modern grammarians usually treated as verbal nouns, and not as moods.

Protagoras is said to have been the first to distinguish the different moods of verbs.†

The first four of these moods are called personal, the latter impersonal, as having less formal reference to a subject.

The nomenclature of the moods is far from perfect. 'The indicative, i.e. mood of declaration, is continually used where

* Exclusive of *prodelisions* like those in *Æd. T.* 1602, 1608, *Hec.* 387, there are only a few instances of an omission of the augment in tragedy at the *beginning* of lines in the speeches of messengers. And the augment is sometimes omitted in the pluperfect—usually so in the New Testament. See Winer's *Gram.* § xiii. 8.

† See the authorities quoted in Donaldson, *New Crat.* p. 204, 2nd ed.

no declaration is made,—in interrogatives for example, and in conditionals. The optative has very many uses with which the expression of a wish has no concern, and has moreover quite as good a claim to the title of subjunctive.' (Harper.)

CLASSES OF VERBS.

VERBS IN -μΙ.

84. There are two main classes of verbs, those in ω, and those in μΙ.

The former (verbs in ω) are far the most numerous; the latter are the oldest. That this is the case appears, because:

1. The pronouns which formed all person-endings are least obliterated, and most easily recognisable in verbs in μΙ (see ante § 72); and besides, these person-endings are attached directly to the stem, as ἔσ-μεν, δίδ-δο-τε, whereas the verbs in ω require a *connecting vowel*, as λύ-ο-μεν, τιμά-ο-μεν.

2. The verbs in μΙ contain the simplest roots, and involve the most elementary notions, as 'being,' 'going,' 'giving,' 'saying,' 'placing,' &c.

3. This form in μΙ is predominant in Sanskrit, and the *oldest* languages of the Indo-European family.*

85. Observe that: α. This form of conjugation is only found in a few tenses,—chiefly in the present, imperf., and 2nd aor.; but

β. *Traces* of a similar form of conjugation appear, especially in the 2nd aorists, in many other verbs, as ἔβην I went, ἔδραν I ran, ἔτλην I endured, ἔφθην I anticipated, σχέες hold! the imperative of ἔσχον, ἐάλων I was caught, ἔγνων I knew, the imperative πῖθι drink, and others.

γ. In Latin we find traces of it in inquam, sum, and in the endings of the 3rd person sing. (as, stat=ιστατι, &c.), and 3rd pers. plur. (dant=διδουτι), &c.

N.B. i. In the imperf. τίθημι and δίδωμι follow the analogy of verbs in ω, having ἐτίθουν, ἐτίθεις, ἐτίθει, and ἐδίδουν, ἐδίδους, ἐδίδου more usually than ἐτίθην, ης, η, and ἐδίδων, ως, ω.

ii. ἴσθημι varies in its tenses between a transitive and in-

* The *rarity* of verbs in μΙ is no argument against this conclusion; for, when one form has been *nearly* superseded by another, the feeling of analogy works so powerfully in language that the few remaining specimens of the old form soon disappear; 'thus in Modern Greek even δίδωμι, τίθημι have given way for δίδω, θετώ.'

transitive meaning: thus ἵστημι I place, ἵστην I was placing, στήσω I will place, ἔστησα I placed; ἔστηκα I stand, εἰστήκειν I was standing, ἔστην I stood. [Similarly from the present of the German verb *ich stehe* we get our transitive verb *to stay*, and from the perfect *ich stand* our intrans. verb *to stand*. Don.]

iii. There are 3 aorists in *κα*, ἔθηκα I placed (pf. τέθεικα), ἔδωκα I gave, ἤκα I sent (pf. εἶκα). Whether these represent an *older*, or merely a modified form of the aorist is uncertain.* It is remarkable that they are used *mainly* in the singular, the *second* aor. being more common in the plural. On the varying use of first and second aorists, see the admirable *Greek Verbs* of Mr. Veitch, p. 46.

VERBS IN -ω.

86. The Dorians made the fut. mid. in οὔμαι, hence the following are called *Doric* futures:—

πίπτω fut.	πесоῦμαι
κλαίω fut.	κλαυσοῦμαι (or ομαι)†
πλέω fut.	πλευσοῦμαι (or ομαι)
πνέω fut.	πνευσοῦμαι (or ομαι)
φεύγω fut.	φευξοῦμαι (or ομαι).

87. Contracted futures like κομιῶ from κομίζω I convey, σκεδάζω I scatter, fut. σκεδῶ, τελέω I accomplish, fut. τελῶ, are called *Attic* futures.‡

88. The following futures have no tense sign:—χέω I shall pour, ἐρῶ I shall say, ἔδομαι and φάγομαι I shall eat, πίομαι I shall drink, νέομαι I shall return, εἶμι I will go (compare the English 'I am going (=I shall go) next week.' In fact the verb 'go' involves a notion of futurity,§ as when we are *going to do* a thing; and as in 'The first said unto him, I go, Sir, and went not.'

* In *ἤνεγκα*, the borrowed aor. of φέρω, the σ has been lost; as also in εἶπα, ἔχεα, ἔσσευα, and κέας from καίω.

† In English in the same way we often have *two* forms coexisting, as in swelled and swoll, chided and chode, hanged and hung, rang and rung, &c., but the *tendency* always is to give different meanings to them (i.e. to desynonymise them). We are more alive to these varieties of form assumed by the same tense in Greek, because we have specimens of their language extending over the space of hundreds of years.

‡ A few rare dialectic forms like κένσω, κενύσομαι, &c., are called *Æolic* futures.

§ So in Spanish 'Nosotros nos vamos mañana, y ellos salen el día despues,' we go to-morrow, and they leave the next day. Delmar's *Span. Gram.* p. 139. See too Veitch, *Greek Verbs*, p. 200.

89. There are fourteen verbs in which the fut. mid. has a *passive* meaning, partly for metrical reasons, partly because the fut. passive was not in use;* such are

λίξομαι *I shall be said.*

μισήσομαι, στυγήσομαι *I shall be hated.*

άλώσομαι *I shall be taken.*

ἄρξομαι *I shall be ruled.*

ἐάσομαι *I shall be suffered.*

οικήσομαι *I shall be inhabited.*

τιμήσομαι *I shall be honoured.*

ἀδικήσομαι *I shall be injured.*

ζημιώσομαι *I shall be punished.*

90. The following verbs among others (especially denoting some bodily activity) use the fut. mid. in an *active* meaning. These verbs present an analogy to such verbs as *se taire, s'en aller, &c.*, which are similarly reflective in *form* but not in *sense*.

ᾄδω, ᾄσομαι *I shall sing.*

ἀκούω, ἀκούσομαι *I shall hear.*

ἀπολαύω, ἀπολαύσομαι *I shall enjoy.*

βαίνω, βήσομαι *I shall go (Je m'en irai).*

γινώσκω, γνώσομαι *I shall know.*

γελάω, γελάσομαι *I shall laugh (Je me rirai de).*

διεράσκω, ἐράσομαι *I shall run.*

θαυμάζω, θαυμάσομαι *I shall wonder (Je m'étonnerai).*

θηρεύω, θηρέσομαι *I shall hunt.*

κλέπτω, κλέψομαι *I shall steal.*

σιγιάω, σιγήσομαι *silebo, I shall be still (Je me tairai).*

σιωπάω, σιωπήσομαι *tacebo, I shall hold my tongue.*

σπουδάζω, σπουδάσομαι *I shall be busy (Je m'étudierai à).†*

91. The presents ἦκω *I have come*, οἶχομαι *I have gone*, have a perfect meaning.

The perfects ἄνωγα *I bid*, ἔοικα *I seem*, κέκτημαι *I possess*,

* These verbs tend to prove the theory of the original identity of the passive and middle; and the evolution of the passive *out of* the middle, as is actually the case in the Scandinavian languages. A similar argument might be deduced from the fact that several aorists *middle* have a *passive* sense, and aorists *passive* a *middle* sense, as διελέχθην *I conversed*, ἠρνήθην *I denied*, &c. (Clyde's *Gk. Syntax*, p. 57.) In the New Testament, ἀπεκρίθην is constantly used in the sense of ἀπεκρινάμην.

† A list of peculiarities like these, as well as of the *commonest* irregular verbs, nouns, &c., has been drawn up by the author, in a little card of three pages, for the use of the Harrow School.

οἶδα *I know*, νοῖν, μέμνημαι *I remember*, μνησθῆναι, and some others, have a present meaning.*

92. The four verbs ζῶν *I live* πεινάω *I hunger*, διψῶ *I thirst*, χρῶμαι *I use*, contract into η not into α; thus the infinitives are ζῆν, πεινῆν, διψῆν, χρῆσθαι,† being contracted from older forms of the infinitive ζᾶεν, πεινάεν, &c.

93. When a verb has tenses derived from several stems the reason is that originally several verbs were synonymous in meaning. Language at an early stage abounds in synonyms; but at a later period cannot be burdened with this superfluous exuberance, and either desynonymises the words (i.e. uses them to express different shades of meaning) or drops them altogether. Sometimes, as in the cases before us, it retains only one tense of a verb, dropping all the others. Thus the verbs φέρω, φημί, τρέχω, ὀράω, ἐσθίω, &c. borrow their tenses from other obsolete roots conveying a similar meaning.

94. The irregular verbs are precisely those which the learner will encounter most frequently; he can hardly read any page of Greek without finding some which are of constant occurrence. In truth, the irregularity of verbs is often due to their antiquity, and to the fact of their expressing conceptions so common as to be most liable to phonetic corruption from the wear and tear of language. Philologically speaking, too, such verbs are generally the most interesting, since their very peculiarities often reveal to us secrets respecting the growth and structure of language at which we might otherwise guess in vain.

95. Verbs in ᾶω, ἔω, εὔω, ὠσσω, imply *to be* or *to have* that which the name signifies, as κομάω *I have long hair*, φιλῶ *I am a friend*, φονεύω *I am a murderer*, ὑπνώσσω *I am sleeping*.

96. *Causatives* usually end in ὠω, ἰζω, ὀζω, ὑνω, αῖνω, as δουλόω *I make a slave*, πολεμιζω *I make war*, ἀρμόζω *I fit*, ἡδύνω *I sweeten*, σημαίνω *I signify*, κοιλαίνω *I make hollow*.

* 'Rien n'est plus facile que d'expliquer cette irrégularité apparente; θνήσκω je meurs, τέθνηκα j'ai souffert la mort; donc, je suis mort; κτάομαι j'acquiers, κέκτημαι j'ai acquis; donc, je possède.'—Burnouf, *Gr. Gram.* § 254.

† The infinitive of these contract verbs should not have the *iota subscript*, as they have in many editions; τὰ εἰς ἂν ἀπαρέμφατα οὐκ ἔχει τὸ ἰ προσγεγραμμένον· ὅτι τὰ εἰς ν λήγοντα ῥήματα οὐδέποτε ἔχει πρὸ τοῦ ν τι ἀνεκφώητον.—*Etym. Magn.* See Viger, *Idiot.* p. 220.

97. When a noun gives rise to several derivative forms they differ in meaning, as

πολεμῶ I make hostile,* πολεμέω I am at war, πολεμίζω
I make war.

πλουτέω I am rich, πλουτίζω I enrich.

δουλώ I enslave, δουλέω I am a slave.

ὀρμέω I lie at anchor, ὀρμίζω I bring to anchor (ὀρμάω I stir up, is from a different root).

ρίπτω *jacio* I throw, ρίπτῶ *jacto* I boast, ρίπτάζω I throw often.

98. *Frequentatives* usually end in ἄζω, ἰζω, ὕζω, as στενάζω, ὠθίζω, ἐρπύζω.

99. *Inceptives* in σκω, † as ἠβάσκω *juvenesco*, γηράσκω *senesco*, μεθύσκω I begin to make drunk, &c.

100. *Desideratives* in σεῖω, as γελασεῖω I am inclined to laugh, δρασεῖω I want to do, πολεμησεῖω I should like to go to war, ἐργασεῖω I long to work; cf. *esurio*, *parturio*, &c.

Obs. i. The inceptive form σκω has the same *iterative* meaning as the Epic substitution of σκον for the augment, e.g. δινεύεσκε for ἐδίνευε, γοάσσκεν for ἐγόα.

ii. The desiderative form σεῖω is probably 'an old future in -σεῖω, of which the corresponding aorist is found in the so-called *Æolic aorist optative* in σεῖα,' as τύψεῖα. ‡

COMPOUND WORDS.

101. There are two kinds of compounds, Synthetic and Parathetic.

It is a curious and interesting fact that in Aryan languages the *determining* word always precedes; in Semitic languages, where however compounds of any kind are rare, the determining word is always suffixed; e.g. compare Newtown, Neapolis with Carthage; *Ben-Yakoub* with Jacobson, &c. See *Families of Speech*, Lect. iii.

102. *i.* Parathetic compounds are formed by the mere juxtaposition of two separate words, as ναυσικλυτός *famous for ships* (ναυσὶ κλυτός), γαστρίμαργος *greedy*, κυνόςσημα *the dog's tomb*, &c.

* Where a verb has two forms, one in ὄω and one in ἐώ, the former is usually transitive, the latter neuter; e.g. πολεμοῦν to make an enemy of, πολεμεῖν to be at war.

† Some verbs in ἰάω have a quasi inceptive meaning, as ἰλιγγιάω I grow dizzy, κελαινιάω I grow black, ὠχριάω I grow pale, &c.

‡ See *New Cratylus*, § 386.

English is very rich in these parathetic compounds. Ben Jonson in his quaint grammar (1640) says, 'in which kind of composition our English tongue is above all other very handy and happy, joyning together after a most eloquent manner sundry words of every kind of speech.' But he confuses such parathetic compounds as mill-horse, lip-wise, cut-purse, with such synthetic compounds as notwithstanding, nevertheless, &c. One of his instances, twy-light, has since become the synthetic twilight.

ii. The commonest class of parathetic compounds in Greek is furnished by the junction of verbs with prepositions, hence these compounds admit of *tmesis*, as *κατὰ πίονα μήρι' ἔκηαν*, or *ἐκ δέ οἱ ἠνίοχος πλήγη φρένας*; this *tmesis* is found, though rarely, even in Attic, as *ἐκ δ' ἦυσ'* (Soph. *Tr.* 565), *ἐκ δὲ πηδύσας* (Eur. *Hec.* 1172). See too *Ant.* 420, 427, 432.

Sometimes even, in Homer, the preposition follows, as *ἐνάριζον ἄπ' ἔντεα*.

iii. Yet merely parathetic as the compound is, a verb is often entirely altered in meaning by the preposition with which it is compounded; e.g. *γινώσκω* is I know, but *ἀναγινώσκω* I read; *καταγινώσκω* I condemn, *ἐπιγινώσκω* I decide, *μεταγινώσκω* I change my mind, *συγγινώσκω* I pardon. Hence such a sentence as *'Ανέγνωσ ἄλλ' οὐκ ἔγνωσ· εἰ γὰρ ἔγνωσ οὐκ ἂν κατέγνωσ*, you read it but did not understand; for had you understood you would not have condemned.

So, too, *ἀκούω* I hear; *ἐπακούω* I overhear; *ὑπακούω* I answer the door; *εἰσακούω* I obey; *παρακούω* I mishear, &c.

103. Synthetic compounds consist of elements which are not separable, but have been modified before being moulded into one organic whole, as ^{very strong} *μεγαλοσόφος*, *παντομίτης*. *all-hateful*

104. i. Adjectives and nouns in composition usually assume their crude form, as *πολύπους*, *μεγαλόπολις*, and if any connecting vowel be needed, *ο* is generally used, as in *πατροκτόνος*, *φνισιολόγος*. *Uguizg u. nat' ois' o :: nat' philo sophia*

ii. This *ο* is not contracted if the second part of the word originally began with a digamma, as in *μνηοειδής*, *ὄρθοειπής*, *μενοεικής*. *Build > deives takefems :: plentiful* *οφεικ* *o. not*

iii. Some synthetic compounds are however joined by the letter *η*, as *ξίφηφόρος*, *ἐλαφηβόλος*, *ἀσπιδηφόρος*, *θανατηφόρος*, *στεφανηφόρος*. This may possibly have arisen from a desire to avoid the concurrence of short syllables, since side by side with these forms we find *ξίφοκτόνος*, *ἐλαφοκτόνος*, *ἀσπιδοφέρμων*, *στεφανοποιός*. *ling* *ie Jby*

105. In these compounds both words are generally significant, as in *ζυγῆφόρος*. Sometimes however one half is merely poetical and ornamental, as in *μονόσκηπτρος θρόνος*, *γέννα θηλύσπορος*, *ἄνηρ οἰζῶνος*. And frequently one half of *gint up alone :: journey alone*.

the word has become superfluous, and lost all its meaning, the entire compound being only accepted in some secondary sense, as *μονόψηφον ξίφος* a single (-voting) sword, *οιόφρων πέτρα* a lonely (-minded) rock, *ίπποκόμος καμήλων* a (horse-) groom of camels, *νέκταρ έφροχόει*, &c. So in Sanskrit *αζωα-γό-σht'ha* a horse cow-stall, and even *γό-γό-σht'ha* a cow-cow-stall.*

N.B. i. Notice that *λιθόβολος*=pelted; *λιθοβόλος*=pelting; *μητρόκτονος*=killed by his mother; *μητροκτόνος*=matricide.

ii. Compounds of *εργάζομαι*, if they imply *bodily* action only are oxytone, as *λιθουργός*, *άμπελουργός*; but on the other hand we have *πανούργος*, *κακούργος*, *περίεργος*, &c., implying moral action.

106. Latin has to a great extent lost—perhaps by contact with some aboriginal language—the rich power of composition possessed by Sanskrit and by Greek. ‘Faciliore ad duplicanda verba Græco sermone.’—Liv. xxvii. 11. Even in historical times we can trace something of the loss. Virgil, for instance, has no compound words to compare with the ‘*Ubi cerva silviculturalix ubi aper nemorivagus*’ of Catullus.

107. It is an important and almost invariable law in Greek that a verb never occurs as a synthetic compound except as derived from some other synthetic compound. ‘Verba non possunt nisi per flexuram quandum cum aliis orationis partibus præter præpositiones consociari,’ observes Lobeck. In other words, ‘a verb, without losing its nature, can only be compounded with a preposition. When any other word is to be compounded with a verbal stem a noun is first formed of the two, and then a verb is derived from the noun.’ Hence such words as *λιθοβάλλω*, *ίπποτρέφω*, *ναυμάχομαι*, *εὐτυγχάνειν*, *μετριοπάσχειν*, &c., would be simple monstrosities in Greek; the only admissible forms being *λιθοβολέω* (from the intermediate substantive *λιθοβόλος*), *ίπποτροφέω* (from *ίπποτρόφος*), *ναυμαχέω* (from *ναύμαχος*), *εὐτυχέω* (from *εὐτυχής*), *μετριοπαθεῖν* (from *μετριοπαθής*). *moderately ε' αυσει*.

108. Apparent violations of this rule are either wrong readings or the result of carelessness, as in Euripides *συνασοφεῖν*, *δυσθιήσκειν*, *σταδιοδραμούμαι*, *κακοβουλευθεῖσα*. The latter however should be *σταδιωδρομήσω* (*Herc. F.* 863), *κακοβουληθεῖσα* (*Ion*, 867), and were probably altered by some ignorant copyist.

* See Pott, *Zählmethode*, p. 127. I have collected many other instances in my *Chapters on Language*, p. 217, and may add ‘brass fire-irons,’ ‘tin shoe-horns,’ ‘wooden mile-stones,’ &c.

In the N. Test. we have εὐδοκεῖν *to be well pleased*; and *καρᾶδοκεῖν to expect earnestly* is found in some writers. Even Scaliger had seen that such a verb as εὐαγγέλλω is not Greek, ‘nam τὸ εὐ καὶ τὰ στερητικὰ μόρια componuntur non cum verbis sed cum nominibus.’ The careless violation of analogy in the *δυσθνήσκω* of Euripides (*Rhes.* 791, *El.* 834) may be due to the metrical impossibility of *δυσθανατέω*; yet in any other dramatist we should have been more surprised to find it.*

109. The same rule applies to *abstract* substantives. Compounds like *λιθοβολή*, *ναυμάχη*, *εὐπράξις* would be impossibilities in Greek; the substantive must receive a derivative ending as *λιθοβολία*, *ναυμαχία*, *εὐπραξία*.

110. Hence the word ‘telegram’ is a monstrosity,—‘a spot of barbarity impressed so deep on the English language that criticism never can wash it away.’ From the words *τῆλε* and *γράφω* might have been formed the *substantive* *τηλεγράφος*, and then through the verb *τηλεγραφέω* the *abstract substantive* *telegrapheme*.† ‘*Telegram*’ violates the laws of Greek synthesis, and if it meant anything, could only mean ‘a letter at a distance.’ It must be regarded as a convenient English hybrid; and unfortunately many English hybrids are by no means convenient. It is said that we owe many of them, and this among the number, to the French.

* *New Cratylus*, p. 624. For a list of other careless peculiarities of Euripides, see Bernhardt, *Griechische Syntax*, s. 14.

† Cf. from *ζῶον* and *γράφω*, *ζωγράφος*, *ζωγραφέω*, and then *ζωγράφημα* *a painting*. *Plat. Phil.* 39 D.

SYNTAX.

1. i. SYNTAX (*σύνταξις*, *constructio*, arrangement) gives the rules for expressing or arranging sentences.

ii. The syntax of a language is not elaborated till late. There could not be said to be such a thing as Greek grammar till the Alexandrian epoch. Suetonius tells us that the first Greek grammar was brought to Rome by Crates Mallotes, the ambassador of King Attalus, between the second and third Punic wars.

iii. In the grammar of any language there must be a great deal which is *common* to it with every other language, and which must necessarily arise from the fundamental resemblance between the intelligence of different races. The points in which a language differs from others are called its idioms (*ιδιώματα* or peculiarities). Some such idioms are isolated or unproductive; others form a starting-point for many similar phrases, and may be called *paradigmatic* (see Craik, *Engl. of Shakespeare*, p. 203).

2. When a sentence, however short, offers a complete sense, it is called a *proposition* (*αὐτοτελής λόγος oratio*), i.e. an expression of judgment.

3. A sentence must consist of three parts—

a. The *subject*, or thing spoken of.

β. The *predicate*, i.e. what is stated of the subject.

γ. The *copula*,* some separate verb expressed or understood, or *some lingual contrivance* to express the mental act which connects the subject and predicate.

N.B. i. As both the copula and subject are often *understood*, or merely implied in the termination of a verb, a sentence may be expressed in Greek and Latin by a *single word*, as *βρέχει*, *βροντᾷ*, *ἔσεισε*, *σαλπίζει*, it rains, it thunders, there is an earthquake, the trumpeter is blowing. In English and most modern languages, at least *two* words are required, since, owing to the analysing tendency, we *express* the pronouns even when they are unemphatic.

* The copula belongs however rather to logic than to syntax; in Greek it is constantly omitted. Thus *ἀγαθὸς ὁ ἀνὴρ* means 'the man is good,' but we in English must express the 'is,' to give any meaning. On the supposed necessity of this copula, see *Origin of Language*, p. 104 seqq.

ii. Most forms of the finite verb make a sentence, containing these three parts; e.g. *τύπτω* means 'I (*subject*) am (*copula*) striking (*predicate*).'

iii. Whatever may be the length of a simple sentence (i.e. a sentence that contains but one finite verb), it can always be reduced to these three parts, all other words being accessory either to the subject or the *predicate*; e.g. The virtuous and happy old man lived in peace and prosperity; here 'the virtuous, &c. man' is the subject, 'was' is the copula, 'living in,' &c., is the predicate.

iv. A compound sentence (i.e. a sentence that has more than one finite verb in it) may contain many simple sentences which are called its *clauses*.

v. Clauses are either *coordinate*, i.e. of equal importance with the main sentence, as 'Alexander conquered Darius, and died young' (*παράταξις*); or *subordinate*, as 'Alexander collected an army that he might conquer' (*ὑπόταξις*).

THE ARTICLE ('*Ἄρθρον*').*

4. The Article *ὁ, ἡ, τὸ*, was originally a demonstrative pronoun, which also served as a personal pronoun; as in Homer—

φθίσει σε τὸ σὸν μένος that courage of thine will ruin thee.†

τὴν ἐγὼ οὐ λύσω her I will not set free.

Λητοῦς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθείς κ.τ.λ. the son of Leto and of Zeus; for he angry with the king, &c.

ὡς ἔφατ'· ἔδδεισεν δ' ὁ γέρον· So said he; but he, the old man, feared.

N.B. In this last, and in similar instances, *ὁ* is not an article,‡ but a pronoun in apposition, as in 'The Lord, He is the God.'

'My banks, they are furnished with bees.'—Shenstone.

* The word *ἄρθρον* in this sense is first found in Aristotle, *Poet.* xx. It means 'a joint' or 'limb'; see Egger, *Apollon. Dyscol.* pp. 112, 118.

† The *τὸ* in this and similar examples merely adds to the emphasis, and is like the use of the Latin 'ille' before possessive pronouns, as *ille tuus pater*, that father of yours; it is retained in the Romance languages,—as '*il mio cavallo*,' &c. It is a constant Spanish idiom to use the article in a demonstrative sense as a personal pronoun, as '*El que es sabio*' he (lit. *the*) that is wise.

‡ In some instances however this demonstrative is, even in Homer, to all intents and purposes an article; e.g. *Il.* vii. 412, xii. 289, *τὸ δὲ τεῖχος ὑπὲρ πάντων δούπος ὄραται*, &c. Apollonius *Dyscol. Synt.* i. 31. But these instances are not numerous; and on the other hand it is often

5. Even when \acute{o} , η , $\tau\acute{o}$ had developed into a definite article (like our 'the'), it was used as a demonstrative;* as

$\tau\omicron\upsilon\ \gamma\acute{\alpha}\rho\ \kappa\alpha\iota\ \gamma\acute{\epsilon}\nu\omicron\varsigma\ \acute{\epsilon}\sigma\mu\acute{\epsilon}\nu$, 'for we are also *his* offspring.'

—Aratus, quoted in Acts xvii. 28.

$\pi\rho\acute{o}\ \tau\omicron\upsilon$, before this (German *ehedem*).

$\eta\ \tau\omicron\iota\sigma\iota\upsilon\ \eta\ \tau\omicron\iota\varsigma\ \pi\acute{o}\lambda\epsilon\mu\omicron\nu\ \alpha\iota\rho\epsilon\sigma\theta\alpha\iota$ to take up war against *these* or *those*.

$\omicron\iota\ \acute{\epsilon}\nu\ \alpha\sigma\tau\epsilon\iota$ *those* in the city.

6. Especially with various particles, as $\mu\acute{\epsilon}\nu$, $\delta\acute{\epsilon}$, $\kappa\alpha\iota$, &c.

$\acute{\epsilon}\beta\lambda\alpha\psi\acute{\epsilon}\ \mu\epsilon\ \acute{o}\ \delta\epsilon\iota\upsilon\alpha\ \tau\acute{o}\ \kappa\alpha\iota\ \tau\acute{o}\ \pi\omicron\iota\eta\sigma\alpha\varsigma$ so and so injured me doing this and that (or doing such and such a thing).

$\kappa\alpha\iota\ \mu\omicron\iota\ \kappa\acute{\alpha}\lambda\epsilon\iota\ \tau\acute{o}\nu\ \kappa\alpha\iota\ \tau\acute{o}\nu$ now call me so and so.

$\omicron\iota\ \mu\acute{\epsilon}\nu\ \acute{\epsilon}\theta\alpha\acute{\upsilon}\mu\alpha\lambda\omicron\nu$, $\omicron\iota\ \delta\acute{\epsilon}\ \acute{\epsilon}\beta\acute{o}\omega\nu$ *some* were in astonishment, *others* were shouting.

7. This demonstrative pronoun (\acute{o} , η , $\tau\acute{o}$) also served originally for the relative ($\acute{o}\varsigma\ \eta\ \acute{o}$), † with which it is most closely connected. In fact $\acute{o}\varsigma\ \tau\epsilon$ not $\acute{o}\varsigma$ means 'who' in Homer (et is=qui); or, in other words, language originally states *co-ordinately* what was afterwards made *subordinate*.

$\acute{\alpha}\lambda\lambda\acute{\alpha}\ \tau\acute{\alpha}\ \mu\acute{\epsilon}\nu\ \pi\omicron\lambda\iota\omega\nu\ \acute{\epsilon}\xi\epsilon\pi\rho\acute{\alpha}\theta\omicron\mu\epsilon\nu\ \tau\acute{\alpha}\ \delta\acute{\epsilon}\delta\alpha\sigma\tau\alpha\iota$ *the things* which we sacked from the cities *those things* have been divided.—*Il.* i. 125.

(The example is a curious one because it is, I believe, the only instance in which Homer puts the relative *before* the antecedent.)

This usage continued in Ionic, and even in Attic, as

$\tau\acute{\alpha}\ \mu\acute{\epsilon}\nu\ \acute{\omicron}\tau\acute{\alpha}\nu\eta\varsigma\ \acute{\epsilon}\iota\pi\epsilon\ \dots\ \lambda\epsilon\lambda\acute{\epsilon}\chi\theta\omega\ \kappa\acute{\alpha}\mu\omicron\iota\ \tau\alpha\upsilon\tau\alpha$ the things which Otanes said, &c.

$\delta\iota\pi\lambda\eta\ \mu\acute{\alpha}\sigma\tau\iota\gamma\iota$, $\tau\eta\nu\ \text{Ἄρης φιλεῖ}$ (*Æsch. Ag.* 642), with the double scourge, *which* Ares loves.

It is even continued in Modern Greek, as $\tau\acute{\alpha}\ \phi\acute{\epsilon}\rho\eta\nu\epsilon\ \eta\ \acute{\omega}\rho\alpha$ *what* an hour brings. (Clyde.)

8. i. Possibly $\acute{o}\varsigma\ \eta\ \tau\acute{o}$ was the original form of this demonstrative, and the ς was dropped because (e.g.) $\acute{o}(\varsigma)\ \acute{\alpha}\gamma\alpha\theta\acute{o}\varsigma\ \acute{\alpha}\nu\eta\rho$ would not sound well; just as in German we have *der gute*

omitted where an article is required, as $\nu\eta\acute{\upsilon}\varsigma\ \delta\acute{\epsilon}\ \mu\omicron\iota\ \eta\delta'\ \acute{\epsilon}\sigma\tau\eta\kappa\epsilon\nu\ \acute{\epsilon}\pi'\ \acute{\alpha}\gamma\rho\nu\ \nu\omicron\sigma\phi\iota$ *πολῆος* far from *the* city.

$\acute{\alpha}\lambda\lambda\omicron\iota\ \mu\acute{\epsilon}\nu\ \beta\alpha\ \theta\epsilon\acute{o}\iota\ \tau\epsilon\ \kappa\alpha\iota\ \acute{\alpha}\nu\acute{\epsilon}\rho\epsilon\varsigma$ *the rest* of gods and men.

* Similarly, in Hebrew η was originally demonstrative, and occasionally retains its demonstrative force, as in $\eta\ \text{יום}$ *this* day.

† 'Thus too in English the demonstrative *that* has come to be also a relative.'—Clyde, *Gr. Synt.* p. 9.

Mann, not *der gute(r) Mann*, because the grammatical instinct would have been offended by the conscious repetition of the pronoun (which was *felt*, though not recognised) in *der guter*. See Bréal, Bopp, ii. § 281. ὁ in Attic is still demonstrative in the phrases *καὶ ὁ* and *he, ἦ δ' ὁ* said *he*, &c.

ii. In fact the use of an article with the nominative is an unconscious pleonasm, due to the obliteration of the nominative termination. The nominative termination is derived from *sas* the Sanskrit article: many ages afterwards the Greeks used this same article under the form *ὁ* to accompany and define the nominative. This double process of obliteration and reproduction in language has already been illustrated in § 105. See Bréal, Bopp, ii. xxxvii.

9. We see then that the article, the demonstrative, and the relative are merely developments of one and the same form.* This is illustrated by the fact that—

a. There is no article in Latin in which *hic* and *ille* serve the same purpose, when anything very definite is wanted. '*Noster sermo articulos non desiderat*,' says Quintilian (*Instt. Or.* i. iv. 19). It must however be admitted that the article if *unnecessary* is at any rate very *convenient*. So far from being, as J. C. Scaliger called it, '*otiosum loquacissimæ gentis instrumentum*,' it adds to language a most desirable precision.†

* In fact they are all three simply *determinative adjectives*. Du Méril, *Form. de la Langue franç.* p. 60.

† Duclos cites, as instances of the precision attainable by the use of articles, the sentences—

α.	Charles est	<i>fil</i> s	de	Louis
β.	—	<i>un fil</i> s	—	—
γ.	—	<i>le fil</i> s	—	—

Here α. expresses the general fact; β. shows that Charles has brothers, γ. shows that Charles is an only son. Here then one may see both the desirability of the article, and the absurdity of Scaliger's remark, '*Displeased with the redundancy of particles in the Greek, the Romans extended their displeasure to the article, which they totally banished!*' Prof. Trithem observes that his arrogant dictum '*Articulus nobis nullus, et Græcis superfluus*' is much as if he had said '*There are no Alps in England; they exist in Switzerland, but they are superfluous.*' (*Trans. of the Philolog. Soc.* 1850, p. 11.) Moreover, *colloquial* Latin in all probability *did* use the pronouns as definite articles, and the numeral as an indefinite article; hence such phrases as Terence's '*Forte unam aspicio adolescentulam.*'—*Andria*, i. i. 91; cf. *Plaut. Most.* iv. 3. 9. This is an instance of one of 'those instincts of clearness which anticipate grammatical development.' For other methods by which the Latin makes up for its want of an article, see Nägelsbach, *Lateinische Stylistik*, § 3.

β. The article has been developed by the Romance languages (i.e. those derived from Latin) *out of the demonstrative pronoun ille*, as :

In French *le, la, les.*

In Italian *il, lo, la, i, gli,*

In Spanish *el, la, los, las.*

In Wallachian *lu, a; le, i.*

In Sanskrit the article did not exist, the demonstrative *sa, sa, tat* being used instead (as in Latin); nor does it occur in Slavonic and Lithuanian.

γ. The same three uses of the article (as article, demonstrative, and relative) are found in German, as *Der Mensch, den* (relative) *ich befreundete, der* (demonstrative) *hat's gethan, the man whom I befriended, he has done it* (Clyde). The demonstrative *der* has been applied as a definite article, just as the Anglo-Saxon 'pœt' has become 'the.' Similarly, in many languages, the indefinite article *a* or *an* (the Scotch *ane*) has been developed out of the numeral *one*. *An* for *one* is first found in Layamon's *Brut*, and at one time they seem to have been used almost interchangeably, e.g. 'The Owl and the Nightingale' (A.D. 1250) line 6, '*An* hule and *one* nightingale.' Probably in later Greek the numeral was used indefinitely, cf. Matt. xxi. 14, ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ.

CHIEF USES OF THE ARTICLE.

10. The Greek article (as in English) either (i.) specifies and individualises, as—

ὁ βοῦς ἐσφάχθη *the ox* (which you know of) has been killed;

Or (ii.) *generalises*, i.e. represents *an individual* as belonging to a *class*—

ὁ βοῦς ζῶν χρησιμώτατον ἐστὶ *the ox* is a most useful animal.

Both uses exist in modern languages. Thus, in German, *Der Mensch* ist sterblich *man* is mortal; in Spanish, *El caballo* es animal noble *the horse* is a noble animal, &c.

* See Clyde's *Gr. Syntax*. In Wallachian (as in Basque) the article is *suffixed*, just as *ille* may follow its word in Latin, as *ochiu' l* for *ochiu il*, *Musc'ei* for *Muscâ lei*. (Du Ménil, p. 362.) It has also formed the articles *aquestu, aquelu*, from *hic iste, hic ille*. In the Romance languages the article still constantly retains its demonstrative force, as in Spanish, '*Mis libros y los que él tiene*,' *my books and the which he has*; '*Los de vuestra nacion*,' *those of your nation*; in French, '*Le roi le veut*,' *the king wills it*, *de la sorte, à l'instant même*, &c.

11. In the latter case we often use our indefinite article *a*, *an*, as—

τὰ σημεῖα τοῦ ἀποστόλου *the signs of an apostle*.—2 Cor. xii. 12.

οὐδὲ . . . τιθέασιν αὐτὸν ὑπὸ τὸν μῶδιον ἀλλὰ ἐπὶ τὴν λυχρίαν *they do not put it under a bushel but on a candlestick*.—Mt. v. 15.

δεῖ τὸν στρατιώτην τὸν ἀρχοντα φοβεῖσθαι *a soldier should fear his general*.

12. The article is only used with proper names* when they have been previously mentioned, or to call special attention to them, as ὁ Σωκράτης; but not generally if *any* designation is added, as Σωκράτης ὁ φιλόσοφος, Θουκυδίδης ὁ Ἀθηναῖος, Κροίσος ὁ τῶν Λύδων βασιλεύς. So in Southern Germany *Der Johann* (*the John*, i.e. our servant John) *soll das Pferd bringen* is to *bring the horse*. And we talk of *the O'Donoghue*, *the Chisholm*, &c. (Clyde.) In French this is common when names are used familiarly, as 'la Taglioni,' &c.

Our non-usage of the article with proper names leads to the style of deeds, &c., with their troublesome addition of 'the said,' 'the aforesaid,' &c. 'This tedious repetition which clogs and encumbers the style of our writs so much would be saved if we used the article in the way the Greeks do, and the style would be as well-connected as it is without such *gouty joints*, to use an expression of my Lord Shaftesbury's.'—Monboddo, *Orig. of Lang.* ii. 57.

13. Words signifying objects of which only *one* exists, are used as proper names, and need take no article, as βασιλεὺς the king of Persia,† ἐν ἄστει 'in town,' ἐν ἀγορᾷ at market, ἐπὶ θαλάσῃ at sea, νυκτὸς by night, &c. Hence ἡλιος, γῆ, &c. and the names of virtues and vices are often anarthrous.

14. The article distinguishes the *subject* from the predicate, as:

βασιλεὺς ἐγένετο τὸ πτωχάριον *the beggar became a king*.

* Names of places are expressed very variously with the article, as ὁ ποταμὸς ὁ Εὐφράτης the river Euphrates; ἡ Αἴτνη τὸ ὄρος Mount Ætna; Πάρνης τὸ ὄρος Mount Parnes; Σικελία ἡ νῆσος Sicily; ἡ πόλις οἱ Ταρσοί the city of Tarsus, &c. The *common* order however is ὁ Εὐφράτης ποταμὸς the river Euphrates; ἡ Βολβὴ λίμνη the lake Bolbe; τὸ Αἰγαλέων ὄρος Mount Ægaleum; ἡ Θεσπρωτὶς γῆ the Thesprotian land; ἡ Δῆλος νῆσος the isle of Delos. The substantive and proper name are really in *apposition*, and a similar collocation is not uncommon in English poetry, as 'This great Oxus stream,' 'famous London city,' &c.

† The king of Persia was called βασιλεὺς king, or β. ὁ μέγας, but not ὁ β., e.g. οἱ πρόγονοι οἱ βασιλέως.

νύξ ἡ ἡμέρα ἐγένετο *day was turned into night.*

Θεὸς ἦν ὁ Λόγος *the Word was God.*

The same rule holds in Hebrew and English. There is a strange violation of it in Milton's

'Light the day and darkness night he named,'

where Bentley reads 'the Light, Day.'

15. Often Greek (like French) uses the article where we use the *possessive* pronoun;* as

ἀλγῶ τὴν κεφαλὴν *j'ai mal à la tête, my head aches.*

ὁ βασιλεὺς σὺν τῷ στρατεύματι *the king with his army.*

ἔχει ὀξεῖς τοὺς ὀφθαλμοὺς *his eyes are sharp* (compare the French *il a les yeux beaux*, and the Italian *egli ha la vista acuta*).

16. You may say in Greek either ἀγαθὸς ἀνὴρ, or ἀνὴρ ἀγαθός for *a good man*; but '*the good man*' (and every similar collocation) *must be in Greek in the same order as the English*:

ὁ ἀγαθὸς ἀνὴρ *the good man,*

or which is equally correct but more pleonastic ὁ ἀνὴρ ὁ ἀγαθός.

17. The attributive genitive follows the same order, as ἡ Θεμιστοκλέους ἀρετὴ or ἡ ἀρετὴ Θεμιστοκλέους, ὁ Ἀθηναίων δῆμος or ὁ δῆμος ὁ Ἀθηναίων; and this holds true no matter how many intermediate words are interposed, as in

τὸ τῆς τοῦ ξαίνοντος τέχνης ἔργον *the work of the wool-carder's art.*

ἡ τῶν τὰ τῆς πόλεως πράγματα πραττόντων ἀρετὴ *the virtue of our statesmen.*

In phrases like 'my mother,' 'thy word,' the order is ἡ ἐμὴ μήτηρ, or ἡ μήτηρ μου, ὁ σὸς λόγος, or ὁ λόγος σου.

N.B.—The attributive genitive must have the article, if the noun on which it depends has it, *unless there be some special reason to the contrary*, as

ἡ τοῦ γεωργοῦ δόξα *the husbandman's opinion.*

τὸ τῆς ἀρετῆς κάλλος *the beauty of virtue.*

18. But if the adjective, when it occurs with a substantive and article, is placed *either first or last*, it becomes a *predicate*; as:

ἀγαθὸς ὁ ἀνὴρ *good (is) the man.*

ὁ ἀνὴρ ἀγαθός *the man (is) good.*

So in Chinese *ngo-jin* = a bad man; but *jìn-ngo* = the man is bad.

* 'The Greek article here denotes that the *subject* has a definite kind of property it is known to possess.'—Winer, III. § xviii. 2.

19. This must be specially noticed in all the cases; thus:

οἱ λόγοι ψευδεῖς ἐλέχθησαν not 'the false words' but 'the words spoken' were false.

ὁ μάντις τοὺς λόγους ψευδεῖς λέγει the words which the prophet utters are false.

20. The last example is an instance of what Dr. Donaldson calls a *tertiary predicate*, which assumes or anticipates the existence of another predicate, and must therefore be often rendered by a separate sentence, as:

ὄξυν ἔχει τὸν πέλεκυν the axe which he has is sharp.

ἀρχαῖα τὰ Λαβδακιδᾶν οἴκων ὀρῶμαι πῆματα the woes of the Labdacidæ which I see are ancient.

διπλᾶ δ' ἔτισαν θάμάρτια the penalty which they paid was two-fold.

οὐ γὰρ βάνανσον τὴν τέχνην ἐκτησάμην for the art which I acquired is no mean one.

Notice the position of the adjective and article in the following sentences:

ἀφίεσαν τὴν δοκὸν χαλαραῖς ταῖς ἀλύσεισι they let down the beam with the chains loosened.

ἐνέπρησαν τὰς σκηναὺς ἐρήμους they burned down the tents, deserted as they were.

ζεύχθη ὀξύχολος παῖς ὁ Δρύαντος the son of Dryas, because he was keen in wrath, was bound.

κανταῦθ' ὁ παῖς δύστηνος οὐτ' ὀδυρμάτων ἐλείπετ' οὐδὲν and thereupon the boy, unhappy as he was, was neither lacking in lamentations, &c.

21. Sometimes the law of the position of the article appears to be violated, as in

μηθ' ὁ λυμῶν ἐμὸς nor he who is my outrager.—Soph. Aj. 572.

Ζεὺς σ' ὁ γεννήτωρ ἐμὸς Zeus who is my father.—Eur. Hipp. 683.

τῶμπέχονον ποίησας ἐμὸν ῥάκος you've made my dress a rag.—Theocr. xxvii. 58.

In all these instances probably the true reading is ἐμοί* (*New Crat.* p. 487). Some editors however think that the possessive is emphatic, and content themselves with the remark, '*Articuli collocatio valde inusitata.*'

* Possibly however the ἐμὸς is added as an afterthought.

22. The following examples will illustrate the chief peculiarities of the article :

i. δις τοῦ μηνός twice a month.

τρία ἡμιδρακεῖα τοῦ μηνός τῷ στρατιώτῃ three half darics a month to each soldier.

δραχμὴν τῆς ἡμέρας a drachma a day.

This is called the distributive use of the article ; Clyde compares the German, *Zweimal den Monat*, and the Italian *due volte il mese* ; so too in French, *un franc la bouteille*, &c.

ii. οὗτος ὁ ἀνὴρ* this man.

ἐκεῖνος ὁ λόγος that argument.

ἤδε ἡ γνώμη this opinion.

ἐκάστη ἡ ἀρχὴ each kingdom ; or, which is equally correct though less emphatic, ὁ ἀνὴρ οὗτος, ἡ γνώμη ἤδε, &c. ; but ὁ must NEVER immediately PRECEDE οὗτος, ἐκεῖνος, ὅδε, ἕκαστος, ἕκατερος ; preceding αὐτός it means 'the same,' as :

ὁ αὐτός ἀνθρωπος the same man ; † (homo *idem*).

but ὁ ἀνθρωπος αὐτός } the man himself ; (homo *ipse*).
αὐτός δ' ἀνθρωπος }

iii. Notice the difference made by the article in the following phrases :

τριάκοντα thirty, οἱ τριάκοντα the thirty (tyrants).

ἑνδεκα eleven, οἱ ἑνδεκα the eleven (executioners).

ὀλίγοι few, οἱ ὀλίγοι the oligarchy.

πλείους more, οἱ πλείους the majority ; sometimes = the dead (cf. 'abiit ad plures').

πολλοὶ many, οἱ πολλοὶ most, the mob.

ἄλλοι others, οἱ ἄλλοι the rest.

πάντα δέκα ten of each, τὰ πάντα δέκα ten *in all*.

δύο μέρη two parts, τὰ δύο μέρη two thirds.

ἄλλη χώρα another land, ἡ ἄλλη χώρα, the rest of the land.

ἀνὰ πᾶσαν ἡμέραν every day, ἀνὰ πᾶσαν τὴν ἡμέραν all day long.

πᾶσα πόλις every city, πᾶσα ἡ πόλις or ἡ πᾶσα πόλις the whole city. ‡

* When οὗτος, ἐκεῖνος, &c., are used *without* the article, they are in apposition, as ταύτην ἔχει τέχνην he has this *as an art* ; τούτῳ παραδείγματι χρώμενος using this *as an example*.

† αὐτός, αὐτή, αὐτό or αὐτόν, are used for ὁ αὐτός, ἡ αὐτή, τὸ αὐτό.

‡ The difference between ὁ πᾶς and πᾶς δ' is much the same as that

δοῦλος ἐμὸς a slave of mine, ὁ ἐμὸς δοῦλος that slave of mine.

ἔσχατον τὸ ὄρος the farthest part of the mountain, τὸ ἔσχατον ὄρος the farthest mountain.

ἡ μέση πόλις the middle city, μέση ἢ πόλις or ἡ πόλις μέση the middle of the city.

τὸ μέσον τεῖχος the middle wall, μέσον τὸ τεῖχος the middle of the wall.

τοῖς ἄκροις ποσὶν with the toes, ἄκροις τοῖς ποσὶν on tiptoe.

βασιλεύων ὁ Κῦρος Cyrus when he was king, Κῦρος ὁ βασιλεύων Cyrus, who is king.

τὸ καλὸν the beautiful, τὰ καλὰ things beautiful.

23. The article can turn any infinitive into a substantive :

τλήσομαι τὸ κατανεῖν I will endure to die.

τὸ λέγειν speaking, τοῦ λέγειν of speaking, &c.

So our 'to ;' as

'To err is human, to forgive divine'

(like the Italian *il peccare*. Clyde); and even in oblique cases, as Spenser's

'For not to have been dipped in Lethe's stream

Could save the son of Thetis from to die.'

24. Observe the phrases οἱ πάντῃ* the élite, ὁ ἀεὶ κρατῶν the king for the time being, οἱ πάλαι the men of old, τὸ σύμπαν on the whole, τᾶλλα for the rest, τὰ πολλὰ for the most part, τὰ μάλιστα in the highest degree, τὸ ἐπ' ἐμοὶ for my part, τὰ ἀπὸ τοῦδε henceforth, τὸ ἀρετῆ the word 'virtue.'

between 'the whole' and 'all the;' i.e. the difference is almost inappreciable. We might say that ὁ πᾶς, like the Italian *tutto*, meant an indivisible whole; and that πᾶς ὁ, like *ogni*, was a distributive whole;—but in point of fact *both* orders are used in the same clause, as πᾶσι τοῖς κριταῖς καὶ τοῖς θεαταῖς πᾶσι.—Ar. *Av.* 444. πᾶς = *omnis*; ἅπαντες = *cuncti* (i.e. *conjuncti*); σύμπαντες = *universi*, all by common consent; ὅλος = *totus*.—Donaldson, *Lat. Gr.* p. 79.

* This *adjectival* use of adverbs is not unknown in English; e.g.

'My sometime daughter.'—*King Lear*, Act i. sc. i.

'Mild innocence

A seldom comet is.'—*Donne*.

'They hoped for a soon and prosperous issue.'—*Sidney*. 'The *then* Parliament voted,' &c. Even in Latin, though it has no definite article, we find such phrases as 'discessu *tum* meo,' by my *then* departure. Cic. *Pis.* ix. 21; 'ipsorum deorum sæpe præsentia,' the frequent presences of the gods, &c.—Cic. *De Nat. Deor.* ii. lxxvi. 166; Nägelsbach, *Lat. Styl.* § 75

ἐν τοῖς πρώτοις = *omnium primi*.—Thuc. i. 6.

ἐν τοῖς πλείστοις quite the most.

τὸ and τὸ δὲ sometimes = therefore (at the beginning of sentences).

τὸ τῶνδ' εὖνονν the good will of these; cf. *Æd. Col.* 8, 579, &c., vide § 38.

N.B. Before we leave the article, it is worthy of notice that in such phrases as 'the more they have, the more they desire,' we use ὄσφ, τοσούτφ, and in Latin *quo, eo*. Here 'the' in English is not an article at all, but a corruption of the German *je*.

CONCORD.

25. The rules for the three concords are the same in Greek as in Latin. The numerous violations of them which are given below are nearly all self-explaining, and arise from the fact that the Greeks being an extremely quick race, often allowed the *sense* to overrule the *grammar*, or substituted the logic of thought to that of grammatical forms. They saw through the form, and often disregarded it. This important principle of construction is called the *sense-figure*,—σχῆμα πρὸς τὸ σημαινόμενον, *constructio ad sensum*, or briefly κατὰ σύνεσιν. Hence all such expressions as the following:—

ὁ ὄχλος . . . ἐπικατάρατοί εἰσιν the people . . . are accursed.—John vii. 49.

φίλε τέκνον dear child.

τὸ μειράκιον ἐγένετο καλὸς the boy grew up handsome.

Τροίαν ἐλόντες . . . στόλος the host, after taking Troy.

φεύγει εἰς Κερκύραν ὡς αὐτῶν εὐεργέτης* he flies to *Corcyra*, as being *their* benefactor.

πόλιν ἔπραθον ὤλεσα δ' αὐτοὺς I burnt the city, and slew *them* (i.e. the inhabitants):

εἰς δὲ τὴν Σπάρτην ὡς ἠγγέλθη . . . ἔδοξεν αὐτοῖς when it was announced at Sparta, *they* decided, &c. [compare Gibbon's expression 'Each legion, to *whom* was allotted,' &c.].

τερπνὸν τράπεζα πλήρης a full table is a good thing.

* Expressions like 'The *ship* sailed, and *they* (i.e. the crew) were brave,' or 'The *city* was in confusion, and *they* voted,' &c., are very common in Greek, which very properly despised a pedantic accuracy of grammatical structure, when the meaning could be quite as clearly expressed with more brevity. In Thuc. i. 110 we find τριήρεις . . . οὐκ εἶδότες.

οἱ παῖδες εἰσιν ἀνιαρὸν boys are a bore.
 ἀδύνατά ἐστιν ἀποφυγεῖν it is impossible (*neut. plur.*) to fly.
 ἀμυντέα ἐστὶν αὐτῷ we must defend him.
 δόξαν ταῦτα when this had been decreed.
 δοκεῖ μοι ὄρων it seems to me, seeing, &c.
 ἐμὰ κήδεα θυμοῦ the woes of my heart.

26. Neuter plurals take a verb singular, because mere multitude or mass implies no plurality, or separation of agencies; * in fact, the neut. plur. is an accusative or objective case, things not animate being regarded as only capable of being acted on. Hence τὰ ζῶα τρέχει properly means 'as to the animals there is running.' This is called the Attic figure (*σχῆμα Ἀττικόν*), and it exists also in Hebrew and Arabic.

27. But here also the *sense* also controls the *form*, when requisite:

τὰ τέλη ἐξέπεμψαν the magistrates sent out.
 σπάρτα λέλυνται the ropes have grown slack (i.e. one and all of the ropes).
 τοσάδε ἔθνη ἐστράτευον so many nations were going to war.

28. Duals agree with plurals, because the dual is a subordinate plural, as εἶλετο δ' ἄλκιμα δοῦρε and he grasped two stout spears.—Hom.

In ἀμφω τῷ πόλει both the cities (Thuc.) we have a masc. dual with a fem. noun (τῷ for τή), as is always the case in Attic Greek.

29. Sometimes by what is called the *Pindaric or Bœotian figure* a singular verb is put with a plural noun, as μελιγάρυες ὕμνοι ὑστέρων ἀρχαῖ λόγων τέλλεται.—*Olymp.* xi. 4. Honeyed hymns becomes the origins of later songs. The exigences of metre have even forced from Shakspeare this violation of syntax, as

'Hark! hark! the lark at heaven's gate sings,
 And Phœbus 'gins arise,
 His steeds to water at those springs
 On chaliced flowers that lies.'

* 'The neuter plural governing, as they call it, a singular verb, is one of the many instances in Greek of the inward and metaphysic grammar resisting successfully the tyranny of formal grammar. In truth, there may be *multeity* in things, but there can only be *plurality* in persons. Observe also that, in fact, a neuter noun in Greek has no real nominative case, though it has a formal one—that is to say, the same word in the accusative. The reason is, a *thing* has no subjectivity or nominative case; it exists only as an object in the accusative or oblique case.'—Coleridge, *Table Talk*.

Mr. Morris shows that *lies* is a plural form in some English dialects, but similar phrases are common in Shakspeare, Bacon, &c. 'Is this the fashions.'—2 *Henry VI.* i. 2. 'There is tears for his woe.'—*Jul. Cæs.* iii. 2. 'There is none of Hercules's followers,' &c.—Bacon, *Adv. of Learn.* 'Good Things cometh from God,' is the title of one of the Homilies. This idiom is confined in Attic to εἰμί, used impersonally at the beginning of sentences.

ἔστι γὰρ ἔμοιγε καὶ βωμοὶ I too have altars.

ἔστιν οἱ=ἐνιοὶ=sunt qui.

ἔστι δ' ἑπτὰ στάδιοι ἐξ Ἀβύδου it is seven stades from Abydos.

ἦν δ' ἀμφίπλεκτοι κλίμακες there was wrestling tricks.—*Soph. Tr.* 520.

We have the same idiom; e.g. 'it is now a hundred years since,' &c. Dr. Priestley defends the propriety of a singular verb after 'there' even when a plural follows.* Compare the French *il y a des hommes*; and the German '*Es sind Menschen.*' This construction is the rule in Turkish (Barker, *Turk. Gram.* p. 83).

30. A singular and plural are often mixed † by what is called 'the whole and part figure' (σχῆμα καθ' ὅλον καὶ μέρος); as

ἔμενον ἐν τῇ ἑωυτοῦ τάξει ἕκαστος they stayed, each in his own rank.

οὔτοι μὲν ἄλλος ἄλλο λέγει they say, some one thing, some another (cf. *Matt.* xviii. 35).

31. The plural of excellence (by which a person says 'we') often leads to a mixture of concords, ‡ as

ἦν θάνω θανούμεθα if I die, we will die.

So in Ovid:

'Et flesti et nostros vidisti flentis ocellos.'

* Such a construction apparently used not to be uncommon; e.g. we find in Dowsing's record of his desecration of Cove Hythe Church in 1643, 'There was four steps with a vault underneath. There was many inscriptions to Jesus in capital letters,' &c.

† Rarely a plural is put between two singulars, as in

εἰ δέ κ' Ἄρης ἔρχωσι μάχης ἢ Φοῖβος Ἀπόλλων.—*Il.* ὕ. 138.

This is called the σχῆμα Ἀλκμανικόν (see *Lesbonax*, p. 179), from the occurrence in Aleman of the phrase Κάστωρ τε πάλων ταχείων δμητῆρες καὶ Πολυδεύκης Castor, tamers of swift steeds, and Pollux. *Bernhardy, Griech. Synt.* s. 421.

‡ Compare in Hebrew קִיָּץ דִּי־לָבָן

32. A woman using the plural also uses the masculine; thus Electra says:

πισσοῦμεθ' εἰ χρὴ πατρὶ τιμωρούμενοι.—Soph. *El.* 391.

33. ἄγε, φέρε, ἰδέ, εἰπέ, being merely interjectional, can be put with plurals; as

εἰπέ μοι, τί πίσσχετ', ὦνδρες;—Ar. *Pax*, 325.

CASES (Πτώσεις).*

34. The case-endings, which once were separate words although in course of time they have got inseparably united to the noun-stems, originally denoted the simplest and most obvious relations, viz. those of place. From these relations, which, as we have seen, were expressed by pronominal elements, the others were developed. There are some languages in which the cases are expressed by entirely separate words; e.g. in Chinese the word *tchi* 'bud' is used for the genitive case, as metaphorically indicating the ideas of dependence and causality.

35. The relations of objects may be considered from so many points of view, that we must not be surprised to find that the border-limits of the cases are by no means very definite, and that different cases can be used to express nearly the same conception. Thus ἐξ ἀριστερᾶς (*a dextrâ*), ἐν ἀριστερᾷ, ἐς ἀριστεράν (*zur Rechten*), ἐπ' ἀριστερά are all good Greek for *on the left*; and we can say equally well in English *on the left, at the left, and to the left*. (Clyde.) The nominative and vocative are generally treated as cases, but they are not really so, because they express no objective relations. The word πτώσις *casus* in its original meaning (*falling*) is entirely inapplicable to either of them.

* The word πτώσις 'case' from πίπτειν is first found in this sense in Aristotle, *Categor.* i. For a full account of it see Lersch, *Sprachphilos. der Alten*, ii. 182 seqq. Indeclinable words are called ἄπτωτα. The nominative was not regarded as a πτώσις, and hence in Aristotle it is called simply ὄνομα; but each other case was considered ὡς ἀπὸ τοῦ ὀνόματος πεπτωκυῖα; they were called πτώσεις πλάγαι, *obliqui cases*; and also, by Chrysippus, ἕπται. The number of cases differ greatly in different languages. Many modern languages (e.g. French, Italian, &c.) have lost them altogether; Hebrew has two, Arabic three, German four, Greek five, Latin six, Russian seven, Sanskrit eight; while some languages, like Basque and the American languages, have as many cases as there are prepositions, or rather postpositions. See Burggraaf, *Princ. de Gram. gén.* p. 243.

36. The metaphysical nicety with which the Greek cases are employed rendered their use very difficult to foreigners. This is one of the reasons why in the New Testament prepositions are so often employed where they would be superfluous in classic Greek, as in *διδόναι ἐκ, ἐσθίειν ἀπό, πολεμῆν μετὰ,* &c. In Modern Greek the dative case (and the genitive plural) have been entirely displaced by analytical phrases (prepositions, &c.).*

37. Of the eight cases found in Sanskrit (which is probably the oldest language of the Aryan family) the Greek retains but five, and the Latin six; so that we have these three tables:

<i>Sanskrit.</i>	<i>Greek.</i>	<i>Latin.</i>
1. Nominative.	1. Nominative.	1. Nominative.
2. Genitive.	2. Genitive. Ablative.	2. Genitive.
3. Dative.	3. Dative. Instrumental. Locative.	3. Dative.
4. Instrumental.	4. Accusative.	4. Accusative.
5. Locative.	5. Vocative.	5. Vocative.
6. Accusative.		6. Ablative. Instru- mental. Locative.
7. Vocative.		
8. Ablative.		

From this table it appears that in Greek the accusative alone of all the cases has preserved its exact original force. The genitive and dative are mixed, or, as Pott calls them (*Et. Forsch.* i. 22), *syncretistic* cases, and cannot be reduced to a single principle. Thus the gen. is also an ablative; the dat. is also an instrumental and locative.

The cases fall under two divisions, of which one consists of the nom., accus., and vocative; the other cases admit of frequent interchanges.

On this view of the cases see Quintilian (*Instt. Orat.* i. 4-26), who points out the distinct traces of a *locative* in the Latin (*militiæ, humi, domi, belli, ruri, ibi, ubi*), just as we have similar traces in the Greek *οἶκοι*, &c. Æsch. has *πίδοι*, cf. *μέσσοι* (Æol.) *ποῖ, οἶ*. Simon., *fr.* 209, has *ἐν Ἴσθμοῖ*, where the locative is defined by a preposition. The only locative of the *a* declension is *χαμαί*.

Such forms as *οὐρανόθεν, θύραθεν*, are ablatival.

NOMINATIVE (Πρῶσις ὀρθή, εἰθεῖα, ὀνομαστική).

38. By an example of the *constructio ad sensum*, the nominative is sometimes placed in independent apposition to the

* Deville, *Dialecte traconien*, p. 98.

notion of the sentence, though not to the form in which it is expressed. This is called the nominative absolute, as

αἰδώς μ' ἔχει (= αἰδοῦμαι) τάδε πράξας I am ashamed at such conduct.

λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί,
φύλαξ ἐλέγχων φύλακα there was an angry dashing of mutual reproaches, *guard reviling guard*.—Soph. *Antig.* 259:

Obs. Such phrases as οὐδὲν δέον where it was not necessary, οὐδὲν προσῆκον αὐτοῖς though it did not concern them, εἰρημένον although it had been said, δεδομένον after it had been resolved, δόξαν ταῦτα when this resolve had been taken, &c., have been sometimes regarded as nominatives absolute; but this, as we shall afterwards see, is an error.

The *nominative absolute*, which is not unfrequent in English, especially in poetry, is of a different kind from this; e.g. 'And *we being exceedingly tossed* with a tempest, the next day they lightened the ship.'—Acts xxvii. 18.

These instances are not like the so-called Greek *nominative absolute*, but like the *genitive absolute*. They have risen from the loss of case-endings in English, exactly like the nom. absol. of *Modern Greek*. See § 52 *inf.*

39. Copulative words (implying existence, seeming, being called, chosen, &c.) take the same case after as before them (as in English 'it is I,' &c.); as

καθίστηκε βασιλεὺς he is appointed king.
θεὸς ὠνομάζετο he was styled 'a god.'

So too ἀκούω in the sense *I am called*, as in ἐχθροὶ ἀκούουσιν they are called enemies.*

N.B. Bopp connects the *ς*, which is the common suffix of the nominative, with the Sanskrit pronominal theme *sa* 'he,' = *vadico* 'that person there' (*Comp. Gram.* § 134), from which root the article is also derived.

THE VOCATIVE (Κλητική).

40. The vocative is the slightest of all cases, and has no influence on the syntax. Hence in many languages it does not exist at all; even in Latin it is almost non-existent, for the nominative is constantly used for it in the 2nd declension,

* So audio in Latin—'Seu Jane libentius audis,' or whether you prefer *to be called* Janus; and in English, 'Do I *hear* ill of that side too?' = Am I *ill spoken* of in that quarter also?—(Ford.)

'Or *hear*'st thou rather, pure ethereal stream,
Whose fountain who shall tell?'—*Par. Lost*, iii. 6.

. Cf. Spenser, *F. Q.* i. 23.

in which alone it is found at all. Greek does not possess it in neuter words, and even in some masculines, as ὦ θεός, ὦ φίλος, ὦ Ἡέλιος; and Buttmann observes further (*Gram.* p. 180), that the nominative is used for it in all instances where its occurrence would naturally be rare, e.g. ὦ ποῦς.

41. Hence too the nominative (especially with the article) is often substituted for it, as

δημοβόρος βασιλεύς· ἐπεὶ οὐτιδάνοισιν ἀνάσσεις people-eating king! since thou lordest it over weaklings.—*Il.* i. 231.

ὦ οὔτος Αἴας ho Ajax!

σὺ ὁ πρεσβύτατος you, the eldest.—*Xen. Cyrop.* iv. v. 17.

χαῖρε ὁ βασιλεύς τῶν Ἰουδαίων hail, king of the Jews!

Compare Degener o populus.—*Luc.* ii. 11. Vos o Pompilius sanguis.—*Hor. A. P.* 293.

42. It is not unreasonable to conjecture that when a separate form for the vocative exists, it is merely due to the change produced in the nominative when used *rapidly* in calling or addressing others; in fact, that it is due like other phonetic corruptions to what Prof. Müller calls ‘muscular effeminacy.’ It usually contains the *stem* of the word, occasionally modified by euphonic laws (*Bopp*, § 205).

THE GENITIVE (Γενική).*

43. i. The name of this case is probably due to a simple mistake. The Stoic grammarians called it *πρωσις γενική* or *general* case, because it expresses the genus or kind; in fact, there are many languages in which the genitive is directly formed from the nominative by adding to it the *adjectival* termination, and it is often a matter of indifference whether we use an adjective or a genitive case, e.g. ‘an aquatic bird’ is the same thing as ‘a bird of the water.’

ii. The genitive termination is derived from *dya* or *tya*, the pronominal root of the second person. Probably the termination was first used for adjectives (*δημο-σιο-ς*) before it was adopted for the expression of genitival relations.

* Genitivus would have been a translation, not of *γενικὸς* but of *γεννητικός*. (See some valuable remarks on this point in Max Müller's *Lectures*, i. 103–105.) Obviously, the Latin names of this case (*genitivus*, *patricius*, *possessivus*, &c.) cover but a very small part of its signification. Some authors call it the *whence*-case. The nomenclature of the cases is very inadequate, though Priscian observes of it, ‘Multas et diversas unusquisque casus habet significationes, sed a notioribus et frequentioribus acceperunt nominationem’ (*lib. v. de Casu*).

44. All the multitudinous uses of the genitive are traceable to its employment for the expression of three* main conceptions; and these are so wide that they are often almost interchangeable,—in fact, both ablation and partition fall in reality under the head of relation.

1. *Ablation*, in which it is an ablative case, and corresponds to the English 'from.'

2. *Partition*, in which it implies 'some of.'

3. *Relation*, in which it involves the notion of connection or comparison, &c. The vagueness of this term is quite in accordance with the essence of the genitive, of which the characteristic suffixes in Greek are *-ος, οι-ο*, derived from the Sanskrit pronoun *syā*; and of which the general function is 'to personify an object in attaching to it a secondary idea of local relation' (Bopp, §§ 189, 194).

45. To the first head Ablation† belong the genitives of *cause, material, fulness, exclusion, motion from, perceptions*, both mental and physical (as derived *from* an object), &c.; a very little thought will show *how* these conceptions can be arranged under this head, although some of them (e.g. *full of, made of, &c.*) might be, from some points of view, equally well arranged under the genitive of partition. The close connection of the two classes of conceptions may be seen from the possible interchanges of our 'of' and 'from,' the German *von*, the French *de*, and the Greek *ἐξ* and *ἀπό*.

Causal Genitives;

κύματα παντοίων ἀνέμων waves caused by all kinds of wind.

Ἡρας ἀλατεῖαι wanderings caused by Hera.

ἐάλωσαν προδοσίας they were condemned for treachery.

εὐχολῆς ἐπιμέμφεται he blames me for a vow (unpaid).

χωόμενος γυναικός angry about the woman.

οἶμοι τῆς τύχης ‡ alas for my misfortune (Germ. *O des*

Leides! and in vulgar French 'pauvre *de moi*').

τῆς μωρίας what folly!

χρηστοῦ ἀνδρός excellent fellow!

* Donaldson, *Gr. Gram.* p. 464 seqq.

† Although Greek has not a distinct ablative (*ἀφαιρετική πτῶσις*) like the Latin, yet some Greek grammarians recognised the forms *οὐρανόθεν, ἐμέθεν* as a sixth case. The name *ablativus* for the sixth case is believed to have been first used, if not invented, by *Julius Cæsar*, in his treatise *De Analogiâ*, Lersch. ii. 231.

‡ *De* is used after exclamations in Spanish, as *Infeliz de mí!* ah poor me! *Ay de mi hijo!* alas! my poor son!

εἶτε τευ ἀγγελίης μέτ' ἐμ' ἤλυθες; didst thou visit me
for the sake of some message?

τοῦ δ' ἔφυν ἐγὼ from him I sprang.

κρατίστου πατρὸς τραφεῖς nurtured by a noble sire.

Σωκράτης ὁ Σωφρονίσκου Socrates the son of Sophroniscus.

Material;*

νόμισμα ἀργυρίου a coin of silver.

πωρίνου λίθου ποιέειν τὸν ναὸν to build the temple of tuff.

Fulness, or Emptiness; †

ἔκπωμα οἴνου a cup of wine.

ἄλις δὲ παίδων· but enough of sons!

πληρῆς στεναγμῶν οὐδὲ δακρῦων κενὸς full of groans,
nor void of tears.

'Supplied of kernes and gallow-glasses.'—*Macb.* i. 2.

'I am provided of a torchbearer.'—*Merch. of Ven.* ii. 2.

Exclusion, or Separation; ‡

ἀπέχομαι οἴνου I abstain from wine.

λῆγε χόλοιο cease from wrath (cf. *Abstine irarum*,
desine querelarum, &c., *Hor.*).

* It might be better perhaps to regard the genitive of material as falling under the head of partition—something detached from the whole. In Modern Greek it is expressed by ἀπό, as σπαθὶ ἀπὸ ξύλο a sword of wood.

† So in English, 'empty of all good'—Milton; and in Italian, '*Dei beni della fortuna abbondante.*'—Boccaccio. With these we may range genitives implying skill, ignorance, as μάχης εὖ εἶδότε πάσης; compare '*Pugnæ sciens,*' *Hor.*; and Milton's '*Intelligent of seasons,*' *Par. Lost*, vii. 427; and

'Yet oft his heart, *divine of* something ill,
Misgave him.'—*Id.* ix. 845

('mens præsağa futuri,' *Claud.*). Similarly in Italian, *pratico*, 'skilled in,' takes a genitive, e.g. '*praticissimo di questa sorte d' antichità*'; and in Spanish, '*Dotado de ciencia,*' gifted *with* learning; '*escaso de medios,*' scanty *in* means.

‡ Here belong the genitives after compounds in a privative, as ἀφρωνος ἀράς, ἀγευστὸς κακῶν, ἀπειλος φαρῶν λευκῶν, ἀπαις τέκνων, &c., and the Latin imitations '*Immodicus iræ,*' *Stat. Th.* ii. 41; '*Immunis aratri,*' *Ov. M.* iii. 11; '*interritus leti,*' *Id.* x. 616. We have something like it in English, as in Shakspeare's '*Unwhipped of justice;*' and Milton's '*the teats Unsucked of lamb or kid;*' and Keats' '*Innumerable of hues and splendid dyes;*' and still more closely Sheridan, '*The land-lord was unfurnished of every kind of provisions.*'—*Life of Swift.* It is probably to an imitation of this idiom that we owe the much-abused line—'*Yet virgin of Proserpina from Jove,*'—*Par. Lost*, ix. 396.

σφάλλομαι τῆς ἐλπίδος I am balked of my hope.
 ἐλεύθερος φόβου free from fear.
 πλὴν γ' ἐμοῦ except me.
 ἀπήλλαγμαί τῆς νόσου I am quit of the disease.
 ἤμαρτον σκόπου I missed the mark.
 ἴστασθε βάθρων get up from the steps.
 ἄλλοθι γαίης elsewhere in the earth.

Motion from ;

γῆς ὁποίας ἦλθον from what land I came.

Perceptions ;

ὄζουσι πίττης they smell of pitch.
 ἀκούω τοῦ διδασκάλου I listen to the teacher.
 καὶ κωφοῦ συνίημι I even understand the dumb.

46. Under the second head 'Genitive of Partition' fall those which express time, possession, place, and all which can possibly imply that the action affects a *part* of the object.

The following are all partitive genitives of one or other class ; and with them may be compared such English expressions as 'Of long time,' Acts viii. 11 ; 'There be *of* them,' &c., Lev. iv. 16 :

καὶ θέρους καὶ χειμῶνος both winter and summer.*

νυκτὸς by night, ἡμέρας by day.

σύν σοι μετεῖχον τῶν ἴσων with thee I shared an equal fortune.

συμβάλλεται δὲ πολλὰ τοῦδε δείματος many things contribute to this terror.

ἑστίας μεσομφάλου ἔστηκεν ἤδη μῆλα, Æsch. Ag. 1054, already the victims stand on the central altar† (cf. Soph. El. 900, ἑσχατῆς ὀρῶ πυρᾶς . . . βόστρυχον I see on the mound's edge . . . a curl).

τῆς γῆς ἔτεμον they laid waste some of the land.

κρητῆρας ἐπεστέψαντο ποτοῖο they crowned the goblets with wine.‡

* Comp. Italian, *di notte* ; French, *de nuit* ; German, *Nachts*, eines *Abends* ; Spanish, *de noche*, &c. The English 'o' nights' is probably 'on nights.' See Morris, *Specimen of Early English*, p. lv.

† The genitive of place is confined (mainly) to poetry, but is found in the local adverbs *οὔ*, *ποῦ*, *αὐτοῦ*, &c. Cf. the German, *Ich gehe des Weges*.

‡ Buttman, in his *Lexilogus*, shows that even the learned Virgil misunderstood this genitive, and took it to mean 'they crowned (with flowers) the goblets of wine ;' hence his expressions 'Vina coronant,' and 'Magnum cratera coronâ Induit implevitque mero.'

βεβρωκῶς κρειῶν τε καὶ αἵματος battered on flesh and gore.*

πάσσε δ' ἄλός and he sprinkled *some* salt over it.

χεῖρας νιψάμενος πολῆς ἄλός washing his hands in the foamy brine.

ἀλλ' ἔστι τοῦ λέγοντος but he is at the mercy of the speaker.

† πόλις ἀνδρός ἐστ' ἐνός the state belongs to one man.

οὐκ ἐστὲ ἑαυτῶν ye are not your own.

πολλῆς ἀνοίας ἔστι it is a matter of no slight folly. (Cf. James iv. 1.)

οὐ παντὸς ἀνδρός εἰς Κόρινθόν ἐστ' ὁ πλοῦς it isn't every man who can sail to Corinth.

οὔτι μὴ λάχωσι τοῦδε συμμάχου they shall certainly not gain *me* as an ally.

ποδῶν ἔλαβεν he grasped him by the feet.

κισσὸς δρυὸς ἔχεται the ivy clings to the oak.

γενείου ἀψάμενος touching his beard.

εἰς τὸδ' ἡμέρας to this day.—Eur. *Phœn.* 428.

εἰς τοῦτο κινδύνου to such a pitch of danger.

47. Under the wide term of Genitives of Relation (which is in point of fact merely a convenient term for such genitives as do not obviously fall under the two other heads) are classed those which express or involve comparison, † value, price, &c.

* Cf. the French '*manger de,*' and our 'eat *of* my venison,' or 'he that drinketh *of* this water.' Similar is the Latin '*Implentur veteris Bacchi, pinguisque ferinæ.*' Many such idioms in Latin are mere imitations of the Greek idiom, only admissible in the poetic style. They abound in Silius Italicus, who has been called by Jani 'the great patron of the genitive case.'

† The instances in which the possessive genitive sinks into a mere epithet are few; as in ἄστρων εὐφρόνη a night of stars, χιόνος πτέρυξ a wing of snow, στολὴς τρυφᾶς a robe of luxury, τραύματα αἵματος wounds of blood. This is frequent in English poetry, as in Crabbe's

His cap *of darkness* on his head he placed.

His shoes *of swiftness* on his feet he braced.

His sword *of sharpness* in his hand he took, &c.

Cf. 'Nearer there grew no *sticks of bigness.*'—Fuller's *Holy War.* And in Hebrew, as 'Ships of desire,' Job ix. 26 = pleasant ships, &c.

‡ Some may prefer to arrange the genitive of comparison under the head of *ablation*, as in Latin; in Modern Greek, comparison is expressed by ἀπό, as ὁ καπὸς εἶνε ἐλαφρότερος ἀπὸ τῶν ἄερα. Sophocles, *Mod. Gr. Gram.* p. 125. 'When two objects are compared, it is natural to say that one is the better, &c. *of* the two, and it is an easy transition to say that one is better *of* the other.'—Sir G. C. Lewis, *Romance Languages,*

μείζων ἐστὶ τοῦ πατρὸς he is taller than his father.
διπλάσιος αὐτὸς ἑωυτοῦ ἐγένετο became twice as great as
before.

ὄτε δεινότατος σαντοῦ ἦσθα when you were at your best.
οὐδενὸς δεύτερος second to none.

ἄλλα τῶν δικαίων things other than what is just.

κρείσσον' ἀγχόνης things worse than hanging.

διὰ θεῶν divine of goddesses.*

κρεισσόνων νικώμενοι conquered by superiors.

περιδόσθαι τῆς κεφαλῆς to bet one's head.

ἀμείβειν χρύσεια χαλκείων to exchange golden for brazen.

κέκρισθε . . . μηδενὸς ἂν κέρδους τὰ κοινὰ τῶν Ἑλλήνων
πρόεσθαι ye have determined that for no gain would
ye abandon the common interests of the Greeks.

πόσου τιμᾶται; how much is it worth?

τιμᾶται μοι ὁ ἀνὴρ θανάτου he fixes my penalty at death.

θανάτου ἐδίωκε he brought a capital charge.

ὡς εἶχον τάχους with all the speed they could.

† χρημάτων εὖ ἤκοντες being well off for money.

μετρίως ἔχειν φρενῶν to be fairly intelligent.

πῶς ἔχεις τῆς γνώμης; what do you think?

πῶς ἀγῶνος ἤκομεν; how does the contest stand with us?

ὁ φόβος τῶν πολεμίων the fear of the enemy (i.e. which
they feel; subjective genitive).

This genitive of relation is common in English; e.g. 'Tis pity of him.'—*Meas. for Meas.* ii. 3. 'Roses are fast flowers of their smells.'—*Bacon, Ess.*

48. This last instance may also mean 'the fear about the enemy,' i.e. 'with respect to them. This is often called the objective genitive. It may sometimes be regarded as *causal*; but it usually belongs rather to the *ablative* meaning of the genitive than to its meaning of *relation*. Other instances of the so-called objective genitive are λύσις θανάτου deliverance

p. 148. Compare the Italian più ricco *di* me, 'more rich than I; 'meno grande della città,' less large than the city, &c.; 'in comparison of.' *Judg.* viii. 2.

* Here the *διὰ* is a quasi superlative; compare Milton's 'O sovran, virtuous, precious of all trees in Paradise.'—*P. L.* ix. 795. *Virg. Æn.* iv. 576: 'Sequimur te, sancte Deorum.' 'O præstans animi juvenis.'

† Compare the Italian 'antico di sangue, nobile di costumi,' *Boccaccio*; and the Spanish 'agudo de ingenio,' acute of intellect; 'ancho de boca,' wide of mouth, &c. Similar too are such genitives as 'holy and humble men of heart,' 'Ancient of Days,' and in *Chevy Chase*—

'For a better man of heart, nare of hande
Was not in all the north countree.'

from death, ἀφορμὴ ἔργων a stimulus to deeds, ἀπόστασις τῶν Ἀθηναίων defection from the Athenians, πόθος υἱοῦ desire felt by a son (subjective), or desire felt towards or in respect to a son (objective). This possibility of a genitive being either objective or subjective (*amphibologia*) leads occasionally to uncertainty, e.g. εὐαγγέλιον τοῦ Χριστοῦ may be either the Gospel about Christ (objective), or which emanated from Christ (subjective). The objective genitive is common in Hebrew; and in Latin after injuria, metus, &c. Nor is it unknown in English; cf. Rom. x. 2, 'a zeal of God.' Addison has 'such of my readers as have a taste of [= for] fine writing.' Ἡ ἀγάπη τοῦ Θεοῦ ἡἷη! ἡἷη! amor Dei, l' amore di Dio, l'amour de Dieu, all involve the same ambiguity.*

49. Very frequently we find a double genitive after a word, as Ζεὺς, ὅστ' ἀνθρώπων ταμίης πολέμοιο τέτυκται Zeus who is the arbiter of war for mortals.—*Il.* iv. 84. For instances of accumulated genitives see Rom. viii. 21, Rev. xvi. 19.

50. The Genitive Absolute properly falls under the *causal* use of the genitive, as ὄρων τοῦ χωρίου χαλεποῦ ὄντος τοὺς τριηράρχους . . . ἀποκνοῦντας seeing the captains hesitating because the place was steep. It is therefore a genitive of ablation, and so resembles the Latin ablative absolute. It is used also however to express time and circumstance, as ἐμοῦ καθεύδοντος while I was sleeping, τούτων οὕτως ἐχόντων such being the case, σαλπίζοντος while the trumpeter was blowing. It derives its temporal and other meanings from the participle with which it is joined.

51. This construction is less frequent than the ablative absolute, because Greek possesses past participles active, and Latin does not, e.g. ταῦτα εἰπόντες ἀπῆμεν *his dictis egrediebamur*; this could not be in Greek τούτων λεχθέντων, which could only mean when this had been said by others. (Madvig; see too Nägelsbach, *Lat. Stylistik*, § 97.)

52. This genitive absolute is found in German, in such phrases as 'stehenden Fusses' (Curtius). In Modern Greek the nominative absolute has superseded it, as Ἀποθανόντας ὁ Σωκράτης ὁ Πλάτωνας πῆγε εἰς τὴν Αἴγυπτο *Socrates being dead Plato went away into Egypt*. So too in English we use the nominative absolute † where the Greek would require the

* Crombie, *Etym. and Synt.* p. 34.

† The absolute objective case is much more rare in modern English, as:
'him destroyed,
Or won to what may work his bitter loss.'—Milton.

genitive, and the Latin the ablative; as '*I being in the way, the Lord led me,*' Gen. xxiv. 27. But this nominative is due to the loss of case-endings, i.e. it is not, properly speaking, a nominative, although in uninflected languages it has the same form, e.g.

'And by her side there sate a gentle paire
Of turtle doves, *she sitting* in an yvory chair.'—Spenser.

THE DATIVE (Δοτική).

53. The fundamental conception of the dative case is juxtaposition. It corresponds both in the sing. and plur. to the Sanskrit locative. The *ι*, which is its characteristic suffix, is used to indicate *permanence* in space and time, and is the root of the demonstrative pronoun (Bopp, §§ 177, 201).

Hence the dative is diametrically opposed to the genitive, of which the fundamental conception is ablation. Thus the dative is used with *έν, σύν, επί*; the genitive with *έξ, από*.

a. The dative signifies proximity, the genitive separation; as
Πολυκράτει ώμίλησε he associated with Polycrates;
but *πάλιν τράπεθ' υἱος έοῖο* he turned back *from* his son.

b. The dative denotes addition, the genitive subtraction; as
δίδωμι σοι τὰ χρήματα I give the money *to* you,
but *δέχομαι σου τὰ χρήματα* I receive the money *from* you.

c. The dative expresses equality or sameness, the genitive comparison of things different; as

οὗτός έστιν ό αυτός εκείνω this man is the *same* as that.
έπιστήμη έπιστήμης διάφορος one science differs *from*
another.*

53 (bis). It will be seen from the following remarks that the dative is an eminently syncretistic case (see § 37), being both dative, instrumental, locative, and comitative.

The *him* here is a *dative*; the Anglo-Saxon having no ablative, used instead the *dative* absolute; e.g. *up-a-sprungenre sunnan*, the sun having risen. See Latham, *The Engl. Language*, ii. 437. So we find in Wiclif's Bible (Matt. viii.), 'and *hym seen*, thei preiden hym that he shulde pass fro her coostis,' which becomes in Tyndale's Bible, 'when they sawe him.' This *dat. absolute* is of constant occurrence in Wiclif, 'And hem gadrid togidre, he seide to hem.'—Mark iii. 23; vi. 20, &c.

* Donaldson's *Gr. Gram.* p. 486. Horace imitates this use of the dative with *idem*—'Invitum qui servat idem facit occidenti,' which might be in Greek *ταὐτὸ ποιεῖ τῷ κτείνοντι*. Burnouf, p. 257.

54. Hence the dative expresses *accidents, accessories, circumstances, instruments*; as

1. *Place*. We have already seen traces of the locative case in the dative, in such phrases as *Μαραθῶνι* at *Marathon*, *οἴκοι* at *home*. Thus we find in the poets—

τόξ' ὤμοισιν ἔχων having his bow on his shoulder.

αἰθέρι ναίων dwelling in the sky.

μῖμνει ἄγρῳ he is staying in the country.

(But in prose, and even in poetry, the preposition *ἐν* is usually added to express place.

2. *Time*. Though *ἐν* is not so frequent with the locative of time, it may be used; as

τῇ τρίτῃ ἡμέρᾳ on the third day.

τῇ νομηνίᾳ on the first of the month.

ἐν τῷ παρόντι in present circumstances.

3. The *manner* of a thing, i.e. limit, specification, accompaniment, resemblance; as

βία εἰσιέναι to enter by force (so *σπουδῇ, σιγῇ, ἔργῳ, τῷ ὄντι, ἰδίᾳ*).

γένει Ἕλλην by race a Greek.

ναυσὶν ἰσχύειν to be strong in ships.

κατεστρατοπεδεύσατο τῷ πεζῷ he encamped with the foot.

τοῖς κακοῖς ὀμιλῶν associating with the bad.

δούλῳ ἔοικας you are like a slave.

N.B. The dative of accompaniment is more usually expressed by *σύν*, except when *αὐτός* is used; as

τῆλ' αὐτῇ πῆληκε κάρη βάλε he flung away the head helmet and all.

μίαν ναῦν ἔλαβον αὐτοῖς ἀνδράσιν they took one ship crew and all.

And *σύν* may be used even with *αὐτός*, as *ἀνόρουσεν Ἀχιλλεὺς αὐτῇ σὺν φόρμιγγι* uprose Achilles, harp in hand.

4. Instruments of all kinds, as *κάμνειν νόσῳ, πατάσσειν ῥάβδῳ, ὠθεῖν ταῖς χερσίν, πολέμῳ προσκτᾶσθαι*.

Hence with such verbs as *χρῆσθαι, αἰσχύνεσθαι, λυπεῖσθαι, τεκμαίρεσθαι, &c.*

N.B. The English 'with' is also both instrumental and comitative, e.g. 'I went with him,' 'I cut with a knife.'—Schleicher, *Compend*. p. 577.

5. Agents, as being in one point of view instruments; thus

after passive verbs we may have either ὑπό with the *genitive*, or the *dative*; as

προσπόλοις φυλάσσεται he is guarded by attendants.

ταῦτα λέλεκται ἡμῖν these things have been said by us*
(or ὑφ' ἡμῶν).

τί πέπρακται τοῖς ἄλλοις; what has been done by the others? (or ὑπό τῶν ἄλλων; just as in Latin poetry, 'Non intelligor ulli' or *ab ullo*; 'cui non sunt auditæ,' or *a quo*, &c.).

6. General reference, advantage, and disadvantage.

Hence with such verbs as δίδωμι, ὑπισχνοῦμαι, πιστεύω, εἰμί, ἀρήγω, ὑπακούω, † ὑπηρετῶ, ἡγοῦμαι, μάχομαι, πολεμῶ, &c.; after each verb it expresses the remote or indirect object.

ἐστί μοι I have. †

ἐγὼ σιωπῶ τῷδε; am I to hold my tongue for this fellow?

τῷδε δ' οἴχομαι as far as he is concerned, I am dead.

δέξατό οἱ σκῆπτρον he received *at his hand* the sceptre.

ἐπ' ἀριστερὰ ἐσπλύνοντι to the left *as one sails in*.

ἀνάξια γὰρ πᾶσιν ἔστε δυστυχεῖν ye are unworthy of *misfortune in the judgment of all*.—Soph. *O. C.* 1446. §

* Burnouf compares the French '*c'est bien dit à vous*.'

† The verb 'to obey' used to take a dative in English, no less than in Greek and Latin; e.g. 'That as a harp *obeyeth to the hand*.'—Chaucer, *Legend of Women*. 'Yet *to their general's voice* they soon obeyed.'—Milton, *Par. Lost*, i. 337. Comp. Spenser, *F. Q.* iii. xi. 35. In fact, verbs of advantage, disadvantage, &c. govern a *dative* in English no less than in Greek and Latin, only in English the datival inflection has disappeared. 'If *you please*' is really as much a dative as 'si tibi placet.' Cf. *methinks* with *δοκεῖ μοι*, and the Anglo-Saxon poet *ðe seolfum mislicað* with *ð ἀπαρέσκει σοι*. The following are instances: 'Beleve yee *to the gospel*,' Wiclif, *Mk.* i. 15; 'thretenyde *to hym*,' id. v. 25; 'commaundith *to unclene spirits*,' id. 27; 'the wind and the see obeyghen *to hym*,' iv. 40; 'pleside *to Eroude*,' vi. 22, &c. Even in our version we read 'answered him *to never a word*.'—Matth. xxvii. 14.

‡ Thus the dative as well as the genitive may be used to express possession. In Hebrew *to* is used for possession, and the Gascon says 'la fille *à Mr. N.*' instead of *de*. In Greek such a phrase as ἡ κεφαλὴ τῷ ἀνθρώπῳ for τοῦ ἀνθρώπου was called the σχῆμα Κολοφώνιον. Lesbosax *περὶ Σχημάτων*, p. 181. The collocation is rather clumsy, but *similar* phrases are common, as ἀναίρεσιν τοῖς νεκροῖς, Thuc. vi. 18; ἀναθήματα Κροίσῳ, Hdt. ii. 113.

§ Cf. ἄξιον γὰρ Ἑλλάδι, Ar. *Ach.* 8; ἡμῖν δ' Ἀχιλλεὺς ἄξιος τιμῆς, γίναι, Eur. *Hec.* 313; and many other instances in Bernhardt, *Griech. Synt.* S. 78. Under this head fall such phrases as οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων, Thuc. i. 6. αὐτῷ is frequently used in this way in Thuc. and Plato; and *sidi* has a somewhat similar redundancy in some Latin sentences.

This is especially found with various participles; as

εἴ σοι βουλομένῳ ἐστὶ if you please (cf. Tac. Agric. 18, 'Quibus bellum volentibus erat').

συνελόντι εἰπεῖν to speak briefly.

ἐμοὶ δέ κεν ἀσμένῳ εἶη I should be glad of it.

θέλοντι κάμοι τοῦτ' ἂν ἦν I too should have wished for this.

ὡς ἐμοί, or ὡς γ' ἐμοὶ κρίτη meo quidem iudicio.

55. To this dative of reference belongs what is called the *ethic* (i.e. *emotional*) *dative*; the apparently superfluous introduction of personal pronouns to show the speaker's or hearer's interest in what is said; as

μή μοι γε, μή μοι, μή διασκανδικίσης don't, don't, I beg of you, dose me with cabbage.

ὦ μητέρα, ὡς καλός μοι ὁ πάππος bless me! mother, how handsome my grandfather is.—Xen. Cyr. i. 32.

ἀλλά μοι ἐσθίεμεν καὶ πίνεμεν but eat, I pray you, and drink.

ὄδ' εἶμ' ἐγώ σοι κείνος look you, I am that famous man.

N.B. α. The same use is found in Modern Greek, where however the dative case has disappeared and resigned its functions to the genitive, as σου τὸν ἐτίναξαν ἕνα καλὸ ραβδί they thrashed him soundly—I know you are pleased to hear it. See Sophocles, *Mod. Gr. Gram.* p. 151.

β. This *ethic dative* is common in other languages; as

'At *tibi* repente . . . venit ad me Caninius' lo you of a sudden comes Caninius to me!—Cic.

Quid *mihi* Celsus agit? what is my Celsus doing?—Hor.

Non *mihi* bellus homo es I don't think you a good-looking person.

Es lief *mir* ein Hund über den Weg there ran me a dog across the road.*

'Afin qu'il fût plus frais et de meilleur débit

On lui lia les pieds, on vous le suspendit.'—Fénelon, *Fables*, iii. 1.

γ. It was extremely common in English, e.g.

'Look how this river comes me cranking in.'—Henry IV.

* 'Einen Apfel schiesst der Vater *dir* vom Baum auf hundert Schritte.' My father shoots you an apple from a tree at a hundred yards.—Schiller, *Tell*.

'This scull has lain *you* in the ground these three years.'
—*Hamlet*.*

'Your serpent of Egypt is lord now of *your* mud,' &c.—
Ant. and Cleop. ii. 7.

It is not unknown even in modern writers; e.g. in Taylor's
'Philip von Artevelde' we have

'Mount *me* a messenger.'

'Gag *me* this graybeard.'

'And twinkling *me* his dagger in the sun.'

'I might eat four hoofs of an ox yet my stomach would
flap *you*, look *you*, and droop *you*, look *you*, like an
empty sail.'

This latter phrase, 'look you' (or 'for you'), is the most
common modern substitute for the Ethic Dative.

THE ACCUSATIVE (Αἰτιατική).†

56. i. The accusative is probably, next to the vocative, the
oldest of the cases, as is seen from the fact that its charac-
teristic suffix *m* appears even in the nominative of pronouns,
as *aham* ἐγών, *tvam* Βεοτ. τούν, *idem*, &c. This suffix prob-
ably acted the part of an article, i.e. it called attention to the
word to which it was attached. See Ferrar, *Comp. Gram.*
p. 211.

ii. The *ous* of the accus. plur. is a relic of *us*, which is
preserved in Gothic, *vulfans*, *sununs*, &c. (cf. *τύπτονσι* =
τύπτοντι). It was preserved in the Cretan and Argive dialects,
ρονς (Goth. *thans*); and in Borussia *deiwans* = *deos* (Bréal,
Bopp, ii. 55; Ahrens, *De Dialect*, ii. § 14, 1).

56 (*bis*). The fundamental conception of the accusative is

* In the *Taming of the Shrew*, Act i. sc. 2, Grumio affects to mis-
understand it.

'Petr. Villain, I say, knock *me* here soundly.

Grum. Knock *you* here, sir; why, sir, what am I, sir, that I should
knock *you* here, sir?

Petr. Villain, I say, knock *me* at this gate

And rap *me* well, or I'll knock your knave's pate.'

† Varro renders this 'accusandei casus,' deriving it from *αἰτιδομαι*
I accuse; but more probably it comes from *αἰτία*, a cause. Hence Pris-
cian calls it *causativus*. See Trendelenburg, *Act. Soc. Græc.* 1836, i. 119
seqq.; Lersch, *Sprachphil. d. Alten*, ii. 186. The characteristic suffix of
the accusative is in Greek *ν*, in Sanskrit and Latin *m*; for its pronominal
origin, see Bopp, § 156.

motion towards, and therefore also *extension over space*. It is the case *To which*,* and is therefore put after transitive verbs to express *the end of the motion* or action; as *τύπτω αὐτὸν* I strike him, i.e. the direction of my blow is *towards* him. It also expresses the action itself, as *τύπτω πληγὴν* I strike a blow. Three accusatives may occur after one verb, in each of which this fundamental conception is discernible, as *νύκτα ἀγγέλους Ἀθήνας ἐπεμπεν* he was sending messengers all night long towards Athens. (Compare 'docere aliquem philosophiam aliquot annos.')

57. In accordance therefore with the idea of the case (*motion towards*† and *extension over*) it expresses

1. Space, as *ἀπέχει πενήκοντα σταδίου* it is fifty stades distant.

2. Time, as *τρεῖς μῆνας ἔμεινεν* he stayed three months.

3. Any notion *cognate* to, i.e. connected in meaning ‡ with that of, the verb, even when the verb is neuter, as *κακίστην δουλείαν ἐδούλευσε* he served the worst slavery.

This cognate notion is capable of a very considerable extension, as in

στεῖχε γῶας go to the fields.—Eur. *Med.* 668. (Comp. Go home; but even this phrase has become analytic in the American 'Go to home,' and the Cornish 'Is she to home?')

§ πολλοὺς ἀγῶνας ἐξῶν going out for many contests.—Soph. *Tr.* 185.

* Donaldson connects the form *δε* in accusatives like *ὀβλυμπόνδε* with *δύο*, just as in English *two, too, to*, are different stages of the same word.

† The particle *eth* which so often precedes the accusative in Hebrew signifies *towards*. The same fact is well illustrated in Spanish, where, by a strong extension of the analytic tendency, the preposition *á* usually precedes the accusative if it expresses a person; e.g. 'Amar *á* Dios,' to love [*to* or *towards*] God; 'Cain mató *á* Abel,' Cain killed Abel, &c.

‡ This form of the cognate accusative (*πόλεμον πολεμεῖν*, &c.) is called *Figura etymologica*. See Lobeck, *Paralip. Gram. Græc.* dissert. viii.

§ Cf. the Latin *exsequias*, *suppetias*, *infittias ire*; and see Lobeck's note to Soph. *Aj.* 290, and Curtius's *Erläuterungen*, 163. Milton, who has left few classical idioms unadapted, even ventures on the cognate accusative after a neuter verb of motion:

'Upborne with indefatigable wings
Over the vast abrupt, ere he arrive
The happy isle.'—*Par. Lost*, ii. 410.

And 'Whatever creeps the ground, Insect or worm.'—*Id.* vii. 475. Early English admitted a wider use of the accusative than modern; e.g. we

ὄμνυμι τοὺς θεοὺς I swear by the gods.

νικᾶν Ὀλύμπια to win in the Olympic games.

βλέπειν νᾶπυ, ὄμφακας, ναύφρακτον to look mustard and cress, sour grapes, a three-decker.*

γραφήν διώκειν to bring an action.

τί δῆτα ποίμναις τήνδ' ἐπεμπίπτει βάσιν; why did he thus rush striding (= ἐμπεσῶν βαίνει) on the flocks?—Soph.

Aj. 42 (πόδα and χέρα are frequently thus used).†

4. It defines or localises the action of the word to which it is joined, i.e. in strict accordance with the idea of the case, it expresses the *extent* affected by the word on which it depends.

ἀλγῶ τὴν κεφαλὴν I have a headache.

τούτου μᾶλλον τὴν φύσιν ἐστὶ its nature is rather of this kind.—Arist. *Meteor.* iv. 4.

πυρίτης τὴν τέχνην a smith *by trade*.

καλὸς τὰ ὄμματα with beautiful eyes.

δεινοὶ μάχην skilled *in battle*.

οὐδεὶς ἅπαντα σοφὸς no one is wise in everything.

These and similar instances used to be explained by the *ellipse* of κατὰ; the fact is however *the very reverse*, since the case expresses these conceptions by *its own natural force and meaning*, and when κατὰ is expressed it is due to the analysing tendency of all language in its progress from its original condition. The superfluous preposition only shows that the true meaning of the case is a little worn out.

find in Wiclif's version of the Bible, 'Blessid be thei that *hungren and thirsten rightioisnesse*;' and in Milton, 'I *gazed the ample sky*.'

* This is a favourite idiom of Aristophanes; he even uses it with a neuter participle, as κλέπτον βλέπει he looks *thievish*; and with an infinitive, as τιμᾶν βλέπω.—*Ach.* 879. Theocritus has the exquisite expression ἔαρ ὀρώσα looking *spring*.—*Id.* xiii. 45. So we talk of 'looking *daggers*,' 'a vinegar aspect.'

† ἄισσω means *I rush*, yet Sophocles (*Aj.* 40) has πρὸς τι δυσλόγιστον ὧδ' ἦξεν χέρα; 'for what inexplicable cause did he thus rush (i.e. wield) his hand?' This accusative describing the *result* of the verbal notion is common in English; e.g. 'to walk a horse,' 'to dance a baby,' 'to boil a kettle,' &c. Cf. Spenser, *F. Q.* i. i. 17. Such verbs are said to be used *factitively*, and, as in Hebrew, all *absolute* verbs admit this causative use. (Ewald, *Hebr. Gram.* § 102, and Lobeck, *ad Aj.* 40.) Latin uses the accusative in the same bold manner in apposition with the notion contained in the verb, and expressing the extent affected by it, as in 'pedibus plaudunt choreas,' Virg. *Æn.* vi. 664; 'Bacchanalia vivunt,' Juv. &c. *Comp. Par. Lost*, i. 723, 'The ascending pile *stood fixed her stately height*.' See Abbott, *Shaksp. Gram.* p. 69.

57 (*bis*). Curtius, &c., call this cognate accusative, the accus. of the *inner object*. It is either, (i.) immediately cognate, as μάχην ἐμάχοντο, or (ii.) indirectly cognate, as τύπτεται πληγὴν, or (iii.) it defines the verb, as νόσους κάμνει, or (iv.) it gives the result of the verb, as ἀγγελίην ἐλθεῖν. Often (especially in poetry) a neuter accus. specialises a verb almost like an adverb; e.g. μέγα ψεύδεται, παῖσον διπλῆν, &c.—Curtius.

58. As some verbs may have *two* objects, a nearer and a more remote, a person and a thing, an external object and an internal, such verbs (especially those of asking, teaching, clothing, depriving, doing good or ill to) may take a double accusative.*

ἐδίδαξα τὸν παῖδα τὴν μουσικὴν I taught the boy music.

Θηβαίους χρήματα ἤτησαν they asked the Thebans for money.

59. In one large class of instances in which there is *apparently* a double accusative, one of the two may be regarded as being *in apposition* with the other, and defines it; this is called the 'whole and part figure,' σχῆμα καθ' ὅλον καὶ μέρος, as

μέθεες με πρὸς θεῶν χεῖρα by the gods, let go my hand
[lit. release me, that is my hand].

Τρῶας δὲ τρόμος αἰνός ὑπήλυθε γυῖα ἕκαστος dread tremor
invaded each Trojan's limbs [lit. the Trojans, each one,
as to his limbs].

60. The accusative of the thing still remains when the verb itself is the passive, as

ἀφῆρημαι τὸν ἵππον I have been robbed of my horse.

πεπίστευμαι τὸ εὐαγγέλιον I have been entrusted with the
gospel.

61. The accusative is sometimes put in *apposition* to the sentence, as

Ἐλένην κτάνωμεν, Μενελέω λύπην πικρὰν let us kill Helen,
a bitter grief to Menelaus.

ρίψει ἀπὸ πύργου, λυγρὸν ὄλεθρον you will be flung from
a tower, a terrible death.

* In such instances one of the accusatives expresses the object directly affected by the verb, and the other expresses some notion *cognate* to the meaning of the verb.

62. The verb on which an accusative depends is often omitted,* as in

σὲ δὴ σὲ τὴν νεύουσαν ἐς πέδον κᾶρα (sc. λέγω).—Soph. *Ant.* 441 (cf. *Aj.* 1228). μὴ τριβάς ἔτ'.—Soph. *Ant.* 577. οὐκ εἰς ὄλεθρον.—O. *R.* 415. Finem inquit interrogandi!—Cic.

ἀλλὰ τίς χρεῖα σ' ἰμοῦ (sc. ἔχει);—Eur. *Hec.* 976.

63. Not unfrequently the nominative of a dependent clause is anticipated by being made the accusative of a principal clause, as

ταρβεῖν τὸν εὖ πράσσοντα μὴ σφαλῆ ποτε to dread the prosperous man, lest he should slip.

This is called *Antiptosis*, and is also found in Latin, as

'Nosti *Marcellum* quam tardus sit.' You know Marcellus how slow he is.—Cic.

'*Eam* veretur, ne perierit.' He fears her lest she should perish.—Plaut.

And in English, as

'I know *thee*, who thou art.'—Luke iv. 34.

'Conceal *me* what I am.'—Shakspeare, *Twelfth Night*, i. 2.

'Didst thou not mark *the king*, what words he spake?'—*King Richard II.* v. 4 (cf. *id.* iii. 3; *Merchant of Venice*, iv. 1).

This may be called the accus. of the *redundant object*.

64. Sometimes this accusative is placed first in the sentence, and is called by some the accusativus *de quo*, as

τοὺς κρίτας ἃ κερδαίνουσι βουλόμεσθ' ὑμῖν φράσαι *the judges*, what they get, we want to tell you.—Ar. *Nub.* 1113.

Χαιρεφῶντα ἀνήρετο ψύλλαν ὀπόσους ἄλλοιτο τοὺς αὐτῆς πόδας; he asked Chærephon—a *flea*, how many of its own feet it jumped?

So in Latin, *Urbem* quam statuo vestra est.—Virg. *Æn.* i. 577. Cf. Is. i. 7, 'Your *land*, strangers devour it in your presence.'

65. i. The accusative is used absolutely,† chiefly in the case

* The verb thus omitted is often some subjective conception, like 'knowing,' &c.; e.g. ἡμέλει ὡς ἀνδροφόνου, καὶ οὐδὲν ἂν πρᾶγμα εἰ καὶ ἀποθάσῃ.—Plat. *Euthyphr.* 4. D.

† The accusative absolute, when the expression is not adverbial or impersonal, is very rare, as in τέκν' εἰ φανέντ' ἄεπτα μηκύνω λόγον.

of certain participles, as *δόξαν ταῦτα* on this decision, *προσῆκον* it being fit, *ἔξόν, παρόν*, whilst it is allowed, &c.; and in certain neuter adverbial expressions like *τίνα τρόπον*; how? *πρόφασιν* in pretext, *ἐμὴν χάριν* for my sake, *ἀμφοτέρα* both ways, *τὸ λοιπὸν* for the future, &c. (Cf. the use of *ὥς* in Soph. *Æd. Tyr.* 101; *Æd. Col.* 407.)

It is less correct to regard *δόξαν*, &c. as nominatives absolute, since, as we have seen already, neuters have, properly speaking, no *nominative*. They are rather adverbial indeclinable expressions, in which however the accusative conception of duration may generally be detected.

ii. *ὅ, ἃ, τοῦτο, ἐκεῖνο* (like the Latin *Quod* in adjurations, as *Quod per te lacrimas oro*, &c.), sometimes mean *wherefore, therefore* with the same sense as *δι' ὅ*, as in Eur. *Hec.* 13, &c.; and in the phrase *αὐτὰ ταῦτα ἦκω* I have come for this very purpose. See *Phæn.* 145, 263; *Thuc.* ii. 40, iii. 12, &c.

CONTRASTED MEANINGS OF THE CASES.

66. 'From this examination, the learner may derive brief rules as to the meaning of the cases.

The genitive denotes *motion from*, and separation.

The dative " *rest in*, and conjunction.

The accusative " *motion to*, and approach.'—

Donaldson.

67. The so-called 'absolute' use of the cases springs from their simple meanings; e.g.

The genitive absolute expresses time as a cause *τοῦ ἔαρος ἐλθόντος τὰ ἀνθη θάλλει* when spring comes the flowers bloom.

The dative absolute represents time considered as a point, as *περιόντι τῷ ἐνιαυτῷ* at the return of the year.

The accusative absolute, duration in time, as *ταύτην τὴν νύκτα* during this night.

68. A few instances in which the distinctions of the cases are brought into prominence or contrast, are added.

νυκτὸς during the night; *noctu* (part.).

νύκτα all night; '*noctem*;' answering the question 'how long?'

νυκτὶ in the night; *nocte*; answering the question 'when?'

ἡμέρας during the day (part.).

ἡμέραν throughout the day (duration).

ἡμέρα in the day time (limit).

- πέντε μνῶν worth five minæ, as a *price* (relation).
 πέντε μναῖς worth five minæ, as an *instrument*.
 πέντε μνᾶς five minæ (*extension* over a certain value).
 πόσου πωλεῖς; at how much do you sell? (cause).
 πόσῳ ὠνεῖ for (= with) how much do you buy (instrument).
 πόσον δύναται; *how much* is it worth? (extension).
 τέρπομαι τούτου I am delighted for this (cause).
 „ τούτῳ I am delighted with this (instrument).
 „ τοῦτο I am delighted at this (cognate notion =
 τοῦτο χάρμα).
 παρὰ τοῦ βασιλέως from the king (motion).
 παρὰ τῷ βασιλεῖ with the king (rest).
 παρὰ τὸν βασιλέα to the king (approach).
 προορᾶν τοῦ πολέμου to provide *about* the war.
 „ τῷ πολέμῳ to provide *for* the war.
 „ τὸν πόλεμον to foresee the war.
 μεθίημί σε I dismiss you; μεθίεμαί σου I let go of you.
 ἔλαβόν σε I caught you; ἐλαβόμην σου I seized hold of
 you.
 ἔχειν τι to possess a thing; ἔχομαι βρετέων I cling to the
 images.
 ἤψε βρόχους he fastened nooses; ἤψατο τοῦ τείχους he
 grasped the wall.
 ὤρεξε τὴν κύλικα he held out the cup; οὗ παιδὸς ὀρέξατο
 he yearned for his son.

ADJECTIVES.

69. The chief peculiarities in the use of adjectives will here be given, and a line of explanation *appended* when required.

- i. πολλά τε καὶ κακὰ ἔλεγεν he uttered many reproaches.
 συνειδῶς αὐτῷ πολλὰ καὶ πονηρὰ being conscious of many
 wicked deeds.

The Greek and Latin idioms require 'many *and* wicked,' &c.

- ii. πτανὸν δίωγμα πύλων winged pursuit of steeds, i.e. pur-
 suit of winged steeds.

λευκοπήχεις κτύποι χερῶν white-armed clappings of hands,
 i.e. clappings of white-armed hands.

γραῖται ὄσσων πηγαὶ aged fountains of eyes, i.e. tears from
 aged eyes.

πολιᾶς πόντου θινὸς of the hoary sea-beach, i.e. beach of
 the hoary sea.

Compare '*Sansfoye's dead dowry*,' i.e. the dowry of dead Sansfoye.—Spenser, *F. Q.* i. iv. 51.

It will be seen from these instances that the adjective is liable to a strange inversion* of order, agreeing with the wrong word, or rather with *the whole notion implied*. This is an instance of the *constructio ad sensum*, and is called Hypallage. Bold as these inversions are they may be paralleled in English by such expressions as 'his all-obeying breath,' 'tearfalling pity,' 'the church-going bell.' Wordsworth's severe criticism of the latter expression was misplaced. (See next page.)

- iii. *Σκύθην ἐς ὄμιον* to the Scythian track (= *Σκυθικήν*).
τὴν Ἑλλάδα φωνῆν ἐξέμαθον I learned the Greek tongue
 (= *Ἑλληνικήν*).

Here we see that substantives (especially the names of countries) are sometimes used adjectivally, as in the Latin *Asia prata*, Virg. *G.* i. 383; *Aquæ Baiæ*, Prop. i. xi. 30 †; and our *India rubber*, *Russia leather*, *China bowl*, *Turkey carpet*, &c. All such phrases, 'a labouring day,' 'a walking stick,' 'a riding whip,' 'a fox-hunting country,' fall under the same head: the two substantives are in apposition, and one qualifies the other. A substantive in apposition often defines another in an adjectival way, as *ἄνῆρ βασιλεύς*, *ἄνῆρ ναύτης*, *ἄνθρωπος γεωργός*, &c.; as in the Latin *hostes turmæ*, Stat. *Th.* xi. 22; *Fabulæ manes*, Hor. *Od.* i. iv. 16; and our a *sailor man*, a *butcher fellow*, a *warrior host*, &c.

- iv. *Νεστορέη παρὰ νηϊ* by the Nestorean ship (i.e. Nestor's).
Βερενικεία θυγάτηρ Bereniceian daughter (i.e. of Berenice).
νόστιμον ἡμᾶρ returning day, i.e. day of return.

* In Latin we find '*Alexandri Phrygio sub pectore*,' Lucret. i. 475, and '*Nemeæus hiatus Leonis*,' id. 24. We have something like it in Ossian, 'The hunter's early eye.' Carlyle, in his *French Revolution*, speaks of 'the housemaid *with early broom*.'

The genitive may be even involved in the epithet, as *ὀξύχειρ κτύπος* a sharp clapping of *hands*. See Lobeck's *Aj.* p. 63, on epithets in general. Often, by a kind of metonymy, the adjective represents the general conception or result of the substantive, as '*pallida mors*,' *χλωρὸν δέος*, '*Rugosum piper et pallentis grana cumini*,' Pers.; '*vulnera desperantia*,' Plin.; 'As messenger of Morpheus on them cast sweet *slo-mbring* deaw,' Spenser, *F. Q.* i. i. 36; 'the sleepy drench Of that *forgetful* lake.'—Milton, *P. L.* ii. 74, &c.

† See Jani's *Art of Poetry*, *Engl. Tr.* p. 44.

In all such instances the adjective is used for the genitive of the noun; as in Milton's

'Above the flight of *Pegasean* wing.'—*Par. Lost*, vii. 4; and in Tennyson's

'A *Niobeian* daughter, one arm out
Appealing to the bolts of heaven.'—*The Princess*.

v. δαῖτα πέροντο δειλινοὶ they in the evening were preparing their meal.

σκοταῖος* ἦλθεν he came in the dark.

τεταρταῖος ἀφίκετο he arrived on the fourth day.

ὄρκιός σοι λέγω I tell you on oath.

Hence observe that the Greek uses adjectives in many instances in which we use prepositions with a substantive, and that this is especially the case in expressions of time. Compare the Latin

'Æneas se *matutinus* agebat' was bestirring himself in the morning.

Hesterni Quirites citizens of yesterday.

Domesticus otior I am at ease in my home.

We have precisely the same idiom in English, as

'Gently they laid them down as *evening* sheep.'—Dryden.

'The *nightly* hunter lifting up his eyes,' &c.—Wordsworth.

'The *noonday* nightingales.'—Shelley.

vi. δῆλη ἡ οἰκοδομία ἔτι ὅτι κατὰ σπουδὴν ἐγένετο it is still evident on the face of it that the building was hurriedly done.

δῆλός ἐστιν ὡς τι δρασειῶν κακὸν it is evident that he means some mischief.

στέργων φανερός ἦν οὐδένα it was obvious that he loved no one.

The Greeks are much less fond than ourselves of the *impersonal*† construction; they substitute the personal construction for it. (There is no true impersonal in Greek; either the nom. is merely understood, or the *sentence* is the nom.)

* Compare Milton's 'As the wakeful bird Sings *darkling*.' Clyde compares Virgil's 'Ibant *obscuri*.'

† In fact, the constant use of 'it' is a strange idiom, in which English differs from most languages, ancient and modern; e.g. *It* was they who did it = ἐκεῖνοι ἐποίησαν, isti fecerunt, *Eran* ellos los que hicieron, etc.

vii. τῶν σῶν ἀδέρκτων ὀμμάτων τητῶμενος.—Soph. *O. C.* 1200, robbed of thy *blinded* eyes, i.e. robbed of thine eyes so that they are blind.

εὐφημον ᾧ τάλαινα κοίμησον στόμα.—Æsch. *Ag.* 1247, lull thy tongue to silence, O hapless one.

εἶσοκε θερμὰ λούετρα θερμήνη till he warmed the baths hot.

This is what is called the proleptic or anticipative* use of the adjective. It is found quite as strongly in Latin; e.g. in Virgil,

Submersas obrue puppes overwhelm the ships in the depths.

Scuta latentia condunt they conceal the shields in hiding.

Spicula lucida tergunt they wipe their darts bright.

We also find it in English,† as

‘The Norman set his foot upon the *conquered* shore.’—Drayton.

‘Heat me these irons *hot*.’—Shakspeare.

‘Who with our spleens

‘Would all themselves laugh *mortal*.’—Id.

‘And strikes *him dead* for thine and thee.’—Tennyson.

viii. By what is called *antimeria* the adjective is often used where the adverb would be more correct; as in

λύσαν δ’ ἀγορήν αἰψήρην ‘they loosed the assembly *quick*.’

θαῖν νύμφαν ἄγαγες thou leddest a *swift* bride, i.e. swiftly (Soph. *Tr.* 862. Lobeck on *Aj.* 249).

κρήνη ἄφθονος ῥέουσα a fountain flowing abundantly.

ἄσμενος ὑμᾶς εἶδον I saw you gladly.

Similarly in Milton we find

‘Meanwhile inhabit *lax* (i.e. loosely), ye heavenly powers.’—*Par. L.* vii. 161.

‘Thou didst it *excellent*.’—Shaksp. *Tam. of Shrew*, i. i. 89.

* Some call it the factitive adjective. For abundant instances, see Lobeck, *Paralip. Gram. Græc.* p. 531 seqq., and id. *ad Aj.* 517. The neglect of this has led to strange errors. Thus, in Soph. *Ant.* 883, τὸν ἐμὸν πότμον ἀδάκρυτον οἶδεις στενάξει ‘no one groans for my tearless fate.’ Valcknær, not observing that the ἀδάκρυτον is proleptic of the result, makes it = πολυδάκρυτον, adopting the purely fictitious *alpha intensivum*.

† There is a fine and ghastly instance of prolepsis in Keats’s *Pot of Basil*,

‘So those two brothers, and their *murdered* man,
Rode to fair Florence.’

Compare the Biblical expressions ‘Open thy hand *wide*,’ ‘Cry *shrill* with thy voice,’ &c. But in English these phrases are often due to the obsolescence of the final adverbial *-e*; e.g. *righte* = rightly, *sothe* = truly, &c. (Morris, *Specimens of Engl.* p. lv.).

COMPARATIVES.

70. The following instances illustrate the chief idioms in the use of comparatives:—

i. ἀγροικότερόν ἐστιν εἰπεῖν it is somewhat rude to say.

ἄμεινόν ἐστι κ.τ.λ. it is as well to, &c.

ii. ἦν οἱ ἀδελφεὸς ὑπομαργότερος he had a brother rather mad.

These instances merely express degree. The want of *two* forms in Greek, one *comparative*, and one *qualitative*, has already been pointed out. (See § 44, p. 30.)

ἐλαφρότεροι ἢ ἀφνειότεροι swifter than richer (i.e. rather swift than rich).*

ἐποίησα ταχύτερα ἢ σοφώτερα more quickly than (more) wisely.

Notice the *two* comparatives, like the Latin ‘*Subtilius quam verius.*’

Phrases like the following are common with comparatives:—

iii. ἀνδρείότερος γίνεται αὐτὸς ἑαυτοῦ he grows braver than he ever was.

ἀμβλύτατα αὐτὸς ἑαυτοῦ ὄρα he sees more dully than ever.

μεῖζον φορτίον ἢ καθ’ αὐτὸν a burden too great for him (lit. greater than in proportion † to himself).

κακὰ μεῖζω ἢ κατὰ δάκρυα or ἢ ὥστε δακρῦειν or ἢ δ. woes too big for tears.

μεῖζον ἢ κατ’ ἀνθρώπον too great for man.

λόγον μεῖζον too big for words.

θανῶν ἂν εἴη μᾶλλον εὐτυχέστερος he would be more fortunate (literally ‘more happier’) when dead.

Compare μᾶλλον ἄσπον, Soph. *Ant.* 1210; Eur. *Hip.* 485; *Hec.* 377.

* ‘He was more of a knave than fool,’ might be expressed in Greek, μοχθηρότερος ἦν ἢ ἀνούστερος. One way of hinting at a superlative is εἴ τις καὶ ἄλλος ‘if any one ever was you are,’ as εἴ τις καὶ ἄλλος σώφρων εἰ you are the most temperate of men.

† πρό, ἀντί, and παρὰ are often used after comparatives. (Cf. Virg. *Æn.* i. 346, ‘Pygmalion scelere ante alios immanior omnes.’)

This last phrase shows a tendency to that analytic mode of expressing the comparative,* which began in the similar Latin phrases 'magis certius,' 'magis dulcius,' &c. So in the Bible 'The Most Highest;' and in *King Lear* 'I am sure my heart's more richer than my tongue.' The gradually analytic tendency in comparatives and superlatives may be seen from the fact that we should no longer use such terms as grievousest, famousest, artificialest, &c., which we find in Bacon, Shakespeare, Milton, &c., or even the 'impudentest' of Gray. Ben Jonson calls this 'a certain kind of English Atticism, imitating the manner of the most ancientest and finest of the Grecians.'

iv. On the other hand μάλλον is sometimes omitted, as θάνατον ἢ βίον αἰρούμενοι choosing death (rather) than life. This is frequent in the New Test., as Mk. ix. 43; Lk. xv. 7, xvii. 2; 1 Cor. xiv. 19; and in the LXX., as ἰσχύει οὗτος ἢ ἡμεῖς he is stronger than we.—Num. xxii. 6. So in Plaut. *Rud.* iv. iv. 70, Tacita bona est mulier semper quam loquens; Liv. vii. 8, Ipsorum quam Annibalis interest, &c.

v. Another peculiarity of μάλλον ἢ is, that οὐ is sometimes inserted after it, as

οὐδέν τι μάλλον ἐπ' ἡμέας μάλλον ἢ οὐ καὶ ἐπ' ὑμέας, Hdt.

iv. 118, no whit more against us than against you.

πόλιν ὅλην διαφθεῖραι μάλλον ἢ οὐ τοὺς αἰτίους, Thuc. iii.

36, to destroy a whole city rather than the guilty.

[Donaldson compares the English vulgarism 'rather nor;' and Clyde the redundant negative after comparisons in Italian, as Io scrivo più che io non parlo I write more than I (lit. don't) speak. Still closer is the Spanish parallel, Él es mas rico que no ella he is richer than she; mejor es el trabajo que no la ociosidad labour is better than idleness.]

vi. The common *Comparatio Compendiaria*, or *Brachylogy of Comparison*, should be noticed; as πυραμὶς μείζων πατρὸς a pyramid larger than (that of) his father. Instances of it will be found in the *Syntaxis Ornata* at the end.

SUPERLATIVES.

71. The superlative, like the comparative, sometimes merely expresses degree, as σεῖο δ' Ἀχιλλεῦ οὐτις ἀνὴρ προπάροιθε μακάρτατος no one, Achilles, was ever before so very happy as you (*Keiner war mehr so ganz glücklich als du*).

* The analytic comparative begins to appear in later Latin; e.g.

'Plus tamen ecce meus, plus est formosus Iollas.'—Calpurn.

The instances from Plautus show that it always existed colloquially.

72. The Greeks had a peculiar idiom with superlatives. Instead of saying 'more beautiful *than* all others,' they said 'most beautiful of all others,' as

Νιρεὺς ὅς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
τῶν ἄλλων Δαναῶν.—Hom. *Il.* ii. 673.

ἀξιολογώτατον τῶν προγεγενημένων more worthy of narration than any that preceded it.

Milton boldly imitates this *inclusive* use of the superlative in the lines

'Adam the goodliest of all men since born
His sons, the fairest of her daughters Eve;'

where not only ignorant critics, but even Addison and Bentley, have censured him for making Adam one of his own sons, and Eve one of her own daughters! For an explanation of this idiom see *supra* § 47 note. Cf. Hor. *Sat.* i. i. 100: 'fortissima Tyndaridarum' *braver than* the Tyndarids; 'Diana . . . comitum pulcherrima' *fairer than* all her comrades.

Nor is Milton the only English writer who has adopted the idiom. Shakspeare has 'This is the *greatest* error of all the rest' (*Mids. Night's Dream*, v. 1); and Sir Thomas Elyot 'A young woman, the fairest of all others,' &c. (*The Governone*).

73. The following are phrases to strengthen superlatives* :—

ἀνὴρ ἐν τοῖς μάλιστα ἐναντίος τῷ δήμῳ *especially* opposed to democracy.

εἷς ἀνὴρ πλεῖστον πόνον παρασχὼν *giving more trouble than any one.*

πάγου οἴου δεινότατον of the *sharpest possible* frost.

ὅπως ἄριστα in the *best possible* way.

ὅσον τάχιστα as *speedily as possible.*

ὡς οἶόν τε βέλτιστον in the *best possible* manner.

ὅτι μάλιστα as *much as possible.*

N.B. i. In St. John (i. 15; xv. 18) πρῶτος is used as a comparative,—ἔμπροσθέν μου γέγονεν ὅτι πρῶτός μου ἦν.

ii. There is sometimes a reduplication of superlatives, especially in comic writers, as in the words ἐλαχιστότερος, πρώτιστος, αὐτότατος (Plaut. *ipsissimus*); μειζοτέρως, 3 John 4.

* One of the ways of expressing the superlative in Hebrew is by a mere repetition of the word, as 'good good' = very good. We find a trace of this in Heb. x. 37, ἔτι γὰρ μικρὸν ὅσον ὅσον very, very soon. There is something like it in ὅσον ὅσον στίλην, Ar. *Vesp.* 213, *A tiny tiny drop* = quantillum. (Winer, *Gr. N. T.* § 35.) By a similar principle we find μεγέθει μέγας = μέγιστος in Pausanias.

PREPOSITIONS (Προθέσεις).

74. The prepositions (as we still see in Homer) were originally mere *local adverbs*, i.e. like the case-endings, they originally denoted relations of *place*, but their meaning was gradually extended to express all kinds of metaphysical or figurative relations.

75. Cases, without prepositions, are sufficient for languages which are at their simplest stage. A *reminiscence* of the previous existence of case-inflections often remains when the inflections themselves have disappeared (e.g. *Le fils l'Empereur*, *Ville Hadrien*; cf. *Hôtel-Dieu*, *Faubourg St.-Antoine*, *Bar le Duc*, *De part le roi*, &c.). But every language, as it advances from synthesis to analysis, develops prepositions, and uses them more and more to give precision to the obliterated forms and more extended meanings of the case-terminations. Moreover as the requirements of language become more and more complicated, the quickness of the mind is naturally diminished and encumbered. In fact, prepositions become more and more necessary to distinctness and accuracy in language,* and hence they are often used in prose where they would be omitted in poetry. It should then be clearly understood that it is the *case* which indicates the meaning of the *preposition*, and not the preposition which gives the meaning to the case. Each preposition has some one distinct meaning of its own, varied by the cases with which it is used. Its purpose is only to supplement and to define. Thus *ἀπό* meaning 'from' entirely coincides with the conception of ablation, and hence is used with the genitive only; *ἐν* denotes 'position in,' and therefore coincides with the meaning of the dative, and is joined with the dative only; *εἰς* indicates *motion towards*, and therefore (naturally) is only joined with the accusative. *Παρά* means 'alongside of,' and really retains this sense with all three cases, *παρά σοῦ* = from (alongside of) you; *παρά σοί* at alongside of you = with you; *παρά σέ* to alongside of you = to you. It is therefore not strictly accurate to talk of prepositions *governing* cases; since in point of fact they merely *define* the exact sense in which the case is used. It is the case which borrows the aid of the preposition, not

* See some excellent remarks on this subject in Burggraaf, p. 268 seqq. As Mr. D'Arcy Thompson expresses it, modern languages have all discarded (or nearly so) the tight affixes (or case-endings) of the ancient languages for loose prefixes or prepositions.

the preposition which requires the case. It should be observed also that where prepositions appear to change their meanings with the cases which they define, it is really a difference in the meaning *not* of the preposition but of the case.

76. We are not therefore surprised to find that prepositions have nearly superseded cases in Modern Greek and in the Romance languages; and we can see the *tendency* to use them (which ended in the final evanescence of case-distinctions), on the one hand in the New Testament where they *abound*; and on the other in the practice of the Emperor Augustus,* who was observed to make great use of them in the endeavour to speak as *perspicuously* as possible. Thus he preferred to say or speak '*impendere in aliquam rem*,' and '*includere in carmine*,' when most of his cotemporaries would have used the phrases '*impendere alicui rei*,' and '*includere carmine*,' or *carmini*. In doing this he was only a little before his age; but the same *tendency* is found often enough, as '*ad carnificem dare*,' Plaut.; '*Fulgorem reverentur ab auro*,' Virg.; '*Genera de ulmo*,' Plin.; '*Scribas ad me*,' Cic. *Att.* xi. 25; '*Offerre se ad mortem*,' id. *Tusc. Disp.* i. 15.

76 (*bis*). The same remarks apply to our own language, as will appear at once by a comparison of our English version of the Bible, first with Tyndale's, then with Wiclif's, and then with the Mæso-Gothic fragments of Ulphilas.

77. Several prepositions (called *improper* or *spurious*) are also adverbs, as *ἔγγυς*, *ἄμα*, *πῶρῶ*, *πέλας*, *χάριν*, &c., as in English '*before*,' '*after*,' &c. This *adverbial* use of prepositions is most frequent, as might have been expected, in the older writers.

78. The name *Προθέσεις præverbia* is due to their use in *composition* with verbs, &c. When they stand alone many of them may (especially in poetry) be placed *after* † the words

* See Egger, *Gram. Comp.* p. 195. The very interesting passage in Suetonius, which mentions this analysing phraseology of the careful emperor, is as follows: *Præcipuam curam duxit sensum animi quam apertissime exprimere; quod quo facilius exprimeret, aut necubi lectorem vel auditorem obturbaret ac moraretur, nec præpositiones verbis addere, neque conjunctiones sæpius iterare dubitavit, quæ detractæ afferunt aliquid obscuritatis etsi gratiam augent.* The passage might have been used to describe the style of Lord Macaulay, and the last clause hints at the respective advantages of synthetic and analytic languages, the latter gaining in accuracy what they lose in vivid conciseness.

† In many languages (e.g. Turkish) they are *entirely* postpositions; in Latin we have *mecum*, *vobiscum*, &c.; in English *wherein*, *wherewith*, &c.; in German *Deinetwegen*, &c.

they govern. When this is the case, the accent is thrown back by what is called *anastrophe*, as *τίκνων περί, μάχη ἔνι, &c.** *Διὰ* and *ἀνδ* are excepted from the law of *anastrophe*, lest they should be confused with the accusative of *Ζεύς*, and the vocative of *ἄναξ*.

79. There are eighteen prepositions, of which four, *ἀπό, ἐξ, ἀντί, πρό*, govern the genitive; two, *έν* and *σύν*, the dative; one, *ἀνά*, the dative and accusative; three, *διά, κατά, ὑπέρ*, the genitive and accusative; and seven, *ἀμφί, περί, ἐπί, μετά, παρά, πρὸς, ὑπό*, take three cases, the genitive, dative, and accusative. Besides these there are the improper prepositions.

80. Examples will only be given where the meaning is peculiar or not obvious; and those usages which are very rare or quite abnormal, are omitted; for completeness in treating of the prepositions *cannot* be combined with brevity. In all languages the usages and phrases connected with prepositions are too numerous to be briefly exhausted. For instance, in English the *same* prepositions may even have *opposite* meanings, as 'I fight with you,' which may either mean 'at your side and for you,' or '*against you*'; so in Latin we may have 'pugnare *cum* hostibus,' and 'ire *cum* sociis'; and *πρὸς τινος* may mean either *against* or *for* a person, according to the context, &c. The reason of this is that even the commonest matters may be viewed under *many* aspects; compare, for instance, the phrases 'to talk *about* a thing, λέγειν *περί τινος* dicere *de* aliqua re, אֵלֶּיךָ אֲדַבֵּר über etwas sprechen.' 'Here we and the Greeks regard the object spoken of as something *encompassed*; the Latins as a *whole* of which *part* is supplied; the Hebrew as a ground to stand *on*; the Germans as a ground to be gone *over*' (Winer, *Gram. N. T.* ii. § 47). Besides, when mental and metaphysical relations have to be figuratively expressed by words and cases which originally had only a local meaning, it is obvious that the metaphor must be of so very general a character that the same relation may be expressed with equal propriety in several ways. It is generally easy with a little thought and care to trace the metaphysical meaning directly from the physical, but, as the explanation

* But otherwise *πάρα, ἐπι, μετά, περί, ὑπο, ἐνι* (notice the accents), stand for *πάρῃ, ἐπῃ, &c.*, and *ἄνα* for *ἀνάστηθι stand up!* or for the vocative of *ἄναξ* (in *Homer*). A change of meaning is in all languages naturally accompanied by a change of accent, or spelling; thus in English '*sith*' is a causal particle, but *since* (*sithens*) is also a preposition and an adverb.

would require an entire treatise, and as views differ on the subject, this is best left to the student himself.

81. The student should accustom^t himself to notice the manner in which the meaning of a verb alters according to the prepositions with which it is compounded; e.g.

δίδωμι I give; ἐκδιδόναι to disembody; ἐνδιδόναι to yield; ἐπιδιδόναι to increase; παραδιδόναι to hand down; προδιδόναι to betray; ἀποδίδοσθαι to sell, &c.

τείχισμα a fort; διατείχισμα a partition; ἐπιτείχισμα a fort built in an enemy's country; παρατείχισμα a cross-wall; προτείχισμα a bulwark; περιτείχισμα a line of circumvallation, &c.

ἵστημι I place; συνίστημι I introduce; ἐξίστημι I drive mad; καθίστημι I establish.

ἵημι I send; ἀνιέναι to remit; ἐφιέναι to give up to; μεθιέναι to relax, &c.

ἔχω I have; ἀνέχειν to continue, to rise up; ἐξέχειν to project; προσέχειν to attend; κατέχειν appellere, to touch at a shore; ὑπερέχειν to excel; ἀντέχειν to resist; ἐπέχειν to wait for; (ἀνεχε καὶ πάρεχε 'bear and forbear').

σειώ I shake; προσείω I threaten, or entice by waving; ἐπισείω I hark on, &c.

ἔρχομαι I come; κατέρχομαι I return from exile; μετέρχομαι I go after, &c.

PREPOSITIONS WHICH GOVERN THE GENITIVE.

82. These are:

i. ἀντὶ *opposite to, contra*; then *instead of, for*. (Compare the words ἄντα, ἄντην, ἀντικρύν, ἐναντίος, ante.)

ἀντ' ἐμοῦ *instead of me*.

ἀνθ' οὗ *on account of which*.

ἀλλάττεσθαι ἀντὶ χρυσοῦ to change for gold.

χάριν ἀντὶ χάριτος *grace for grace, i.e. unceasingly renewed*.

ii. πρὸ (*præ*) *before*, both of time, place, and preference.

It is closely connected with, but slightly more general than, ἀντί; hence ἀντ' ὀφθαλμῶν = πρὸ τῶν ὀφθαλμῶν.

iii. ἐκ, ἐξ '*from out of*,' *extrinsecus*.

ἐκ παιδῶν *from boyhood* (cf. '*of a child*,' Mk. ix. 21; '*Being of so young days*,' *Hamlet*. ii. 2).

ἐκ often = *after*, as

γελαῖν ἐκ δακρῶν to laugh *after* tears.

ἐκ δείπνων ὕπνος ἡδύς sweet is sleep *after* dinner.

τυφλὸς ἐκ δεδόρκτος blind *after* seeing.

ἐκ κύματων γαλήν' ὄρω I see *after* storms a calm.

Compare the Latin *ex*: e.g. *Scriba ex quinqueviro*; *ex homine factus est Verres* (Cic. *Div.*, *Verr.* 17 f.).

Our *of* is used in just the same way by Milton, as

'I *of* brute, human, ye *of* human, gods.'—*Par. Lost*, ix. 712.

'How cam'st thou speakable *of* mute?'—*Id.* ix. 563.

'Is *of* a king become a banished man.'—Shakspeare, 3 *Henry VI.* iii. 3.

iv. ἀπὸ (*a, ab, abs, off*) '*from*'; ἀπὸ means '*from the outside,*' ἐξ *from the inside* of a thing; as ἀπὸ Γαλιλαίας, ἐκ πόλεως Νάζαρετ.—*Luke* ii. 4. It expresses place, time, and cause; also sometimes the agent, as ἐπράχθη ἀπ' αὐτῶν οὐδ' ἐν ἔργον ἀξιόλογον.

Besides these four, the spurious prepositions ἀνευ *without*, ἄχρι, μέχρι *until*, μεταξὺ *between*, ἕνεκα and ἕκατε *for the sake of*, εὐθὺς *straight towards*, πλὴν *except*, τρόπον and δίκην *like*, and χάριν *for the sake of*, govern a genitive.

N.B. εὐθὺς = *immediately*, εὐθὺς with the gen. = *straight towards*; μεταξὺ by a curious ellipse sometimes omits *one* of the two things between which another is placed, as μεταξὺ τῶν Ἰνουῦς (*Ar. Ach.* 434) between those of *Ino* (*and the ones last mentioned*). Compare our word '*twilight*,' i.e. *twixt light* (*and darkness*). Cf. *Par. Lost*, ix. 50, and *Shilleto, Dem. de F. Leg.* § 181. μεταξὺ δειπνῶν = *whilst dining*.

PREPOSITIONS WITH THE DATIVE, ἐν, σὺν.

83. i. ἐν (*in* with the ablative) of place and time; also of the instrument and manner, as

ἐν οἱ σὺν τάχει with speed.

ἐν ὀφθαλμοῖς ὁρῶν seeing with the eyes.

ἦν ἐν τοῖς Ἱεροσολύμοις (*place*), ἐν τῷ πάσχα (*time*), ἐν τῇ ἑορτῇ (*circumstance*).—2 *Cor.* vii. 16.

ii. Σύν (*ξύν, cum*) *with*. It implies a closer union than μετά. See *Soph. Ant.* 115. πολλῶν μεθ' ὄπλων, σὺν θ' ἱπποκόμοις κορύθεοσι (*Donaldson*). σὺν τινι implies coherence; μετά τινος coexistence (*Winer*).

N.B. Σύν is by no means coextensive with the English 'with;' thus 'they fought with him,' would be not *σύν αὐτῷ* but *πρὸς αὐτόν*.

WITH THE ACCUSATIVE, εἰς, ὡς.

84. i. εἰς (*in* with accusative), *into*, of place. Also *up to*, of time, as *ἔτος εἰς ἔτος* year by year, *εἰς εἴκοσι μάλιστα* up to about twenty. Also of *purpose*, as *εἰς τόδε ἤκομεν* for this purpose we have come.

εἰς into stands in the same relation to *πρὸς towards*, as *ἐξ out of* does to *ἀπὸ away from*.

εἰς sometimes, in the tragedians, means 'as regards;' *ὡς οὐτις ἀνδρῶν εἰς ἅπαντ' εὐδαιμονεῖ* since no man is happy *in all respects* (cf. Eur. *Phœn.* 619, 1645; *Or.* 529).

εἰς is often used with ellipses, as *εἰς διδασκάλου* into the teacher's (house), *εἰς Ἅιδου* to (the realm of) Hades, &c.

ii. ὡς 'to' only with *persons*, or words that involve persons, as

ἔπεμψεν αὐτόν ὡς βασιλέα he sent him to the king.

ὡς τάσδε χεῖρας to these hands of mine.

Probably it is a merely elliptic expression for *ὡς πρὸς, ὡς ἐπὶ, &c.*, which we frequently find; e.g. *εἰς Φωκίας, ὡς πρὸς συμμάχους*.—Demosth. (cf. Acts xvii. 14). Constructions like *ὡς Ἀβυδὸν* 'to Abydos,' are very rare.

WITH THE GENITIVE AND ACCUSATIVE, διά, κατά, ὑπέρ.

85. i. διά *through* (connected with *δύο*; *δι' ἐκ* = right through; cf. Engl. *between* with *twain*).

a. With genitive = *per*.*

δι' ἀγγέλων by means of messengers.

διὰ τῶν ὀφθαλμῶν ὁρῶμεν we see with our eyes.

διὰ χειρῶν ἔχειν to have in hand.

διὰ φιλίας ἵεναι to be on friendly terms.†

διὰ στόματος ἔχειν to talk about.

διὰ μακροῦ after a long interval.

διὰ δέκα ἐπάλξεων πύργοι towers at intervals of ten battlements.

* *Διὰ* with the genitive is rarely used of the direct agent (which is *ὑπὸ* or *παρὰ* with the genitive); *δι' οὗ* is not 'by whom,' but 'by whose means,' *per quem* not a *quo*.

† Cf. *ἀγειν διὰ φροντίδος curare, διὰ μνήμης mentionem facere, δι' αἰδοῦς venerari, δι' εὐχῆς in votis habere, &c.*

β. With the accusative, *through* or *about* (poet.), as *διὰ δώματα*. Also *on account of* = *propter*, as *ἔχω γὰρ ἄχω διὰ σε*.

Thus *διὰ νήσου ἰέναι* would be to *pass through* an island; *διὰ νῆσον ἰέναι* would be in poetry to *make a tour through* an island; and we should say *διὰ πεδίων ἐμάχετο* he was fighting *all about* the plain, but *διὰ πεδίων ἔδραμεν* he ran *through* the plain. 1 Cor. xi. 9, *οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα* 'for the sake of'; id. vers. 12, *ὁ ἀνὴρ διὰ τῆς γυναίκος* 'by means of.'

δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, Heb. ii. 11, for *whose sake*, and by *whose means* all things exist.

διὰ σοῦ per te, by your means; *αὐτὸς δι' ἑαυτοῦ ἐποίει* he was doing it by himself, *sua unius opera*.

διὰ σέ propter te, because of you; *εἰ μὴ δι' αὐτόν* but for him.

διὰ τούτων by means of these things, *per hæc*.

διὰ ταῦτα wherefore, *propter hæc*.

N.B. *διὰ νυκτός* and *διὰ νύκτα* differ very little; the former calls attention to the fact that a thing lasted *till next morning*, the latter that it occupied *all night long*.

ii. *κατά* 'down.'

α. With genitive, *down from*; also *against*, as *λέγειν κατά τινος* to speak against any one.

β. With accusative, *along*, *about*, *according to*, *in reference to*.*

κατὰ ῥόον down stream.

κατὰ τὸν αὐτὸν χρόνον about the same time.

κατὰ γνώμην τὴν ἐμὴν according to my notion.

τὸ κατὰ Μάρκον εὐαγγέλιον the gospel according to Mark.

Compare the following: ↓ *κατά* with the genitive, vertical motion; → *κατά* with the accusative, horizontal motion.

οἱ κατὰ χθονός the dead.

οἱ κατὰ χθόνα the living.

κατ' Οὐλύμποιο καρήνων down from the crest of Olympus.

κατὰ θάλασσαν ἐπορεύετο he went by sea.

iii. *ὑπὲρ* over.

α. With the genitive, *position over*, *super*; also *on behalf of*,† as in *ὑπὲρ σοῦ ἀποκρινοῦμαι* I will answer on your behalf.

* Hence both *καθ' ἑαυτόν*, and *δι' ἑαυτοῦ*, mean 'by himself,' *seorsum*; but the former implies 'in reference to,' the latter 'by means of.'

† Both *ὑπὲρ* and *πρὸ* with the genitive mean 'on behalf of,' because a

β. With the accusative, *over* and *beyond*, *ultra*; as *ρίπτειν ὑπὲρ τὸν δόμον* to fling over the house.

WITH THE DATIVE AND ACCUSATIVE.

Ἄνά 'up.'

α. With the dative, only in Epic and lyric poetry, *on*.

εὗδει δ' ἀνά σκάπτῳ Διὸς αἰετὸς and the eagle slumbers *on* the sceptre of Zeus.

β. With the accusative, *up*, *throughout*, &c.

ἀνά ρόον *up* stream.

ἀνά πᾶν ἔτος *quotannis*.

ἀνά πᾶν τὸ ἔτος *throughout* the year.

N.B. i. Ἄνά, κατά, are probably the origin of the hypothetical particles ἄν, κέν,

ii. They are used in constant contrast, as ἄνω κάτω *up* and *down*, *sursum deorsum*; ἀνά κατὰ *ultra citroque*, ἀνέβη he went inland, κατέβη he went to the sea, ἀνέδν it rose, κατέδν it set, ἀνανεύω I throw back the head in token of dissent, κατατεύω I nod assent.

iii. And yet, since *up* and *down* are but two ways of regarding motion along the same line, it is often indifferent which of the two we use; * hence we find either κατὰ or ἀνά κράτος forcibly; κατὰ or ἀνά στρατὸν *throughout* the army; κατὰ or ἀνά στόμ' ἔχειν to talk about, κατὰ or ἀνά τέτταρας *by fours* (also ἐπὶ τεττάρων), κατὰ or ἀνά πόλεις about the cities.

WITH GENITIVE, DATIVE, OR ACCUSATIVE, Ἄμφι, περί, ἐπί, μετά, παρά, πρός, ὑπο.

86. i. ἀμφί (Lat. *amb-*, *apud*, German *um*). 'It is mostly confined to Ionic Greek † and to poetry, and it is the only pre-

champion in battle stood in both positions, as μὴ θνήσχ' ὑπὲρ τοῦδ' ἀνδρός, οὐδ' ἐγὼ πρὸ σοῦ.—*Alc.* 690. (Donaldson.)

* We must not suppose because two prepositions are interchangeable, even with different cases (as ἐπὶ τεττάρων and ἀνά τέτταρας) that they mean the same thing. The explanation is that the same relation may be regarded from two entirely different points of view. In German *Auf die Bedingung* and *Unter der Bedingung* both mean 'on the condition,' but *auf* 'on' is not = *unter*, 'under.' (Winer, iii. § xlvii.)

† In Later Greek (e.g. in Plutarch and Lucian), by a wild extension of the dislike to all *directness* or *personality* of speech, οἱ ἀμφι Πλάτωνα simply means Plato! In Herod. i. 62, οἱ ἀμφι Πεισίστρατον . . . ἀπικνέεται is due not to this phrase, but to anacoluthon.

position which has disappeared in Modern Greek.' (Clyde.) As usual, we may trace its comparative insignificance in the fact that it *never occurs in the New Testament* except in composition.

With all three cases it means *around* or *about*.

ἄμφι τὸν χειμῶνα about winter.

ἄμφι τοὺς μυρίους about ten thousand.

οἱ ἄμφι Πλάτωνα Plato and his school.*

It is not used with the dat. in Attic prose.

ii. *περὶ* *around* and *about* (Lat. *per-*, as adv. *περὶ* = *very*. Compare our English phrase, 'good *all round*'). This becomes the Gothic *faur-*, the German *ver-*, the English *for-*; e.g. *forlorn* = *verloren* = utterly lost, etc.

α. With the genitive = *de*, *about*. Notice the phrases *περὶ ἔριδος γενᾶ* *irâ* (Hom.), *περὶ πολλοῦ ἐστὶν ἡμῖν* it is *of* much consequence to us.

β. With the dative, † *around*, of place, and *concerning*, as *θαρρῆν περὶ τινι* to be of good cheer about any one.

γ. With the accusative *around*, and *in regard to*, and *about*, as *περὶ τοῦτον τὸν χρόνον* about this time.

In these two prepositions the distinctions of meaning with the different cases are not at all *distinctly* marked. Hence we find in the same sentence *εὐφραίνειν θυμὸν ἄμφι τινι*, and *ἄμφι τινα*, and in the same sentence of Herodotus, vii. 61, *περὶ μὲν τῆσι κεφαλῆσι εἶχον τιάρας . . . περὶ δὲ τὸ σῶμα κιθῶνας*. And 'both are used with vague indications of time or number.' —Donaldson.

iii. *ἐπὶ* *upon*. It has various meanings, which can generally be deduced from its adverbial sense, and the meaning of the case with which it is joined. Thus with the genitive it implies *partial* superposition; with the dative absolute superposition, or rest upon; and with the accusative motion with a view to superposition (Donaldson).

α. With the genitive—

ἐφ' ἵππων ὀχεῖσθαι to ride on horseback.

πλεῖν ἐπὶ Σάμου to sail *towards* Samos.

ἐπὶ Δαρείου ἐγένετο it happened in the time of Darius. †

ἐφ' ἡμῶν in our days.

* See note † on preceding page.

† *περὶ* and *ὕπὸ* are never used with the dative in the New Testament.

‡ This temporal meaning of *ἐπὶ* is partly derived from the participles

β. With the dative—

ἐπὶ τῇ θαλάσῃ οἰκεῖν to live *near* the sea (i.e. *upon* the shore).

ἐπὶ τούτοις thereupon, or besides.

ἐφ' οἷς τε on condition that.

ἐπὶ θήρᾳ or ἐπὶ θήραν ἐξίέναι to go a hunting.

ἐπὶ τόκοις δανείζειν to lend on interest.

τὸ ἐπὶ σοὶ as far as you can; nearly = τὸ ἐπὶ σὲ *quantum in te est*.

γ. With the accusative, *motion towards*—

ἀναβαίνειν ἐφ' ἵππον to mount *on* horseback.

στρατεύεσθαι ἐπὶ Λύδους to go on an expedition *against* the Lydians.

τὸ ἐπὶ σφᾶς εἶναι as far as depended on them.*

iv. Μετὰ *with* (connected with μέσος, German *mit*) implies *separable connection*.

a. With the genitive = *with*, (Lat. *cum*) *accompanied by* (but *never* our '*with*' in the sense of an instrument, as '*with a sword*').

β. With the dative = *among* (only in poetry).

γ. With the accusative = '*after*,' either in space or time; e.g. βῆ δὲ μετ' Ἰδομενεῆα he went *after* (i.e. in quest of) Idomeneus; μετὰ ταῦτα *after these things*.

Our '*after*' has the same *two* meanings, for we say (colloquially), 'To send *after* a person, a book,' &c. Succession in *place* and *time* are constantly confused, as in the word '*interval*,' used of time, but properly *a space between two ramparts*.

γ. παρὰ *beside* (*apud*).

a. With the genitive, *from*, ἐλθεῖν παρὰ τινος = venir *de chez* quelqu'un.

β. With the dative, *near*, ἦν παρὰ τῷ βασιλεῖ he was *with* the king.

γ. With the accusative, *towards*. All its shades of meanings with the accusative are derived from the notion of '*motion near*, or with a view to conjunction.'

ιέναι παρὰ νῆας to go *to* the ships.

παρὰ θίνα θαλάσσης along the sea beach.

with which it is generally joined; we use a very similar phrase when we say '*upon this*' = when this happened; '*Upon* his coming to the throne,' &c.

* In several of its meanings ἐπὶ resembles the German *auf*, which is used both of hills and plains; as ἐπ' ἐρημίας = *auf dem Felde*. (Winer.)

παρὰ ὅλον τὸν βίον during one's whole life.
 παρ' ἐλπίδα beyond expectation.
 ἄμαρτωλοὶ παρὰ πάντας sinners beyond all.
 παρὰ νόμον contrary to the law.
 παρὰ ταῦτα besides these things.
 παρὰ μικρὸν within a little.
 παρ' ἡμᾶρ from day to day.

The *causal* meaning of παρά, as in παρὰ τὴν ἑαυτοῦ ἀμέλειαν, has been compared with our colloquial, 'it's all along of his own neglect;' in this instance however 'all along' possibly means 'throughout,' and of is the preposition denoting the source of action.

παρὰ σοῦ = *apud me a te*, i.e. *from you*; παρὰ σοὶ = *apud te a me*, i.e. *with or by you*; παρὰ σέ a me ita ut *apud te sit*, i.e. *towards you*. It is however simpler to explain it as meaning *from* (alongside of) you, *near* (alongside of) you, *towards* (alongside of) you.

vi. πρὸς* (*adversus*), *to*.

a. With the genitive, *on the side of*, &c., πρὸς μητρός on the mother's side (*cognati a matre versus me*).

οἱ πρὸς αἵματος blood relations.

πρὸς θεῶν by the gods.

οὐδαμῶς πρὸς σοῦ λέγεις you're not talking at all *like yourself*.

πρὸς τινος λέγειν to speak for a person.

β. With the dative, *at*, *to*, *besides*.

γ. With the accusative, *towards*, *with respect to*; οὐδὲν πρὸς ἐμέ it's nothing to me; πρὸς βίαν, violently, &c.

πρὸς τούτων in consequence of this (*motive*).

πρὸς τούτοις in addition to this (*juxtaposition*).

πρὸς ταῦτα therefore (with reference to this) 'so then.'

πρὸς σέ Θεῶν αἰτοῦμαι *per te Deos oro*: notice the position of the pronoun.

See Eur. *Phæn.* 524; Æsch. *P. V.* 992.

* Since 'from' and 'to' may imply motion along the same line, only regarded from two different points, we are not surprised to find in the same sentence τὸν μὲν πρὸς βορέῳ ἑστῶτα τὸν δὲ πρὸς νότον one standing from (i.e. towards) the north (as in Latin 'ab oriente' = *versus orientem*), the other towards the south.—Herod. ii. 121.

vii. ὑπὸ *under*. The *physical* meanings of ὑπὸ are very distinct; thus

- a. With the genitive=*from* under (motion from),
ὑπὸ πτερῶν σπάσας dragging from under the wings.
- β. With the dative=(*at*) under (position),
καλῇ ὑπὸ πλατανίστῳ under a fair plane tree.
- γ. With the accusative=*to* under (motion to),
ὑπ' Ἰλίον ὤρωτο sped under (the walls of) Ilium.

ὑπὸ with the genitive is the commonest method of expressing the agent after passive verbs, as

ἔάλω ὑπὸ τῶν Ἑλλήνων it was taken by the Greeks.

Notice the phrases,

ὑπὸ νύκτα=*sub noctem*, *about* nightfall.

ὑπὸ σάλπιγγος πίνειν *to the sound of* the trumpet.

87. Donaldson quotes an interesting passage of Philo Judæus (i. 162), in which he says that the efficient cause or agent (ὑφ' οὗ) in creation was God; the material cause (ἐξ οὗ) was substance (ἡ ὕλη); the instrument (δι' οὗ) was the Word; the final cause or reason for it (δι' οὗ) is the goodness of God.

PREPOSITIONS IN COMPOSITION.

88. In compounds, the use of the prepositions is generally obvious; but the following may be noticed. Sometimes ἀπὸ has a negative force, as in ἀπόφημι nego, ἀπαρέσκω displiceo; ἀνά resembles the Latin re- in ἀνατίθεμαι retracto, ἀναβάλλω rejicio; διὰ has a reciprocal force, as in διαμάχονται they fight together; ἐπὶ means *besides*, as ἐπιγαμεῖν to marry a second wife; παρά=*malè*, &c. as παραφρονεῖν to be mad, παρακρούειν to cheat; ὑπὸ=*secretly* or *slightly*, as ὑπογελαῖν subridere, ὑπόλευκος whitish, ὑπεκπέμπειν to send out secretly.

COMMON CONSTRUCTIONS WITH PREPOSITIONS.

89. i. The agility of intellect among the Greeks, and their love of terseness, led them to a frequent use of what is called the *constructio prægna* (one of the forms of the *constructio κατὰ σύνεσιν* or *ad sensum*), by which they put a preposition implying *rest* with a verb implying *motion*, or *vice versá*, so that two clauses are compressed into one, as

ἐφάνη λις . . . εἰς ὁδὸν a lion appeared *into* the road (i.e. came *into* and appeared *in*).

οἱ ἐκ τῆς ἀγορᾶς ἀπέφυγον those who were *in* the forum fled *from* it.

καθήμεθ' ἄκρων ἐκ πάγων we sat (on and looked) *from* the hill tops.

στᾶσ' ἐξ Οὐλύμποιο standing (on and looking) *from* Olympus.

πρὸς τὸ πῦρ καθήμενος sitting *to* the fire (i.e. going to and sitting at).

Φίλιππος δὲ εὐρέθη εἰς Ἀζωτον Philip was found *into* (=at) Azotus.*

ii. So in Latin we find

In amicitia receptus.—Sall.

In aquam macerare.—Cat.

Responde *ubi* cadaver abjeceris.—Tac.

And in English, 'To place a thing *in* (=into) his hands;' 'to hang something *from* (=on) a peg;' 'where (=whither) are you going?' But our instances are fewer and far less strongly marked.† Chaucer, however, has, 'Whan Scipio was come *In Africke*.'—*Assembl. of Fowles* (see *Bible Word Book*, p. 263).

90. In poetry, if there be two substantives the preposition is often put with the *last* only, as

ἦ Νεῖλον ἦ πὶ Μέρφιν.—Anacr.

ἦ ἀλὸς ἦ ἐπὶ γῆς.—Od. i. 247.

ἴθι ναούς, ἴθι πρὸς βωμούς.—Eur. *Hec.* 146.

It is the same in Latin, as

'Quæ nemora, aut quos agor *in* specus?'—Hor.

'Baïas et *ad* Ostia currunt.'—Juv.

91. On the other hand, the preposition is omitted from the *second* of two verbs, as

προβᾶτε βᾶτε.—Æd. *Col.* 859.

κατῆγεν, ἤγεν, ἤγεν, ἐς μέλαν πέδον.—Eur. *Bacch.* 1018.

So, too, in Latin—

'Retinete, tenete.'—Pacuvius *in Niptris*, Cic.

* In the New Testament this occurs all the more frequently from its also being a Hebrew idiom, as $\text{בָּיְתָא} \text{עִירָא} \text{עִירָא} \text{עִירָא} \text{עִירָא}$ εἰσερχεσθαι ἐν. (Winer.) Compare 'Ye shall be beaten *into* (eis) the synagogues.'—Mark xiii. 9. In Col. iv. 16, τὴν ἐκ Λαοδικείας ἐπιστολὴν means the letter written *to* L. and sent *thence* to you; not 'from L.' as it has been erroneously taken by those who were not aware of this *constructio pragnans*. Winer, § lxvi. 6. Cf. Ps. lxxxix. 39.

† The strongest instance I have found is in the ballad of Sir Patrick Spens—

'And lang lang may the ladies sit,
With their kaims *into* their hands;'

unless this be a Scoticism.

92. Two prepositions are often used with the same word for the sake of greater distinctness, as

ἀμφὶ σοῦνεκα, Soph. *Phil.* 554.

ἀπὸ βοῆς ἔνεκα, Thuc. viii. 92.

μὴ πρὸς ἰσχύος χάριν, Eur. *Med.* 538.

And we find compounds such as ὑπεκπέμπειν, ἐξαποφθείρειν, προπροβιάζεσθαι, &c.

VARIOUS INSTANCES OF THE USE OF PREPOSITIONS.

93. The prepositions are often varied in the same clause, which shows how often the shades of difference between their meaning are very slight; as οὔτε ἐπὶ γῆν οὔτε διὰ θαλάσσης, Thuc.; τῆς ἐπὶ τὴν Ἀττικὴν ὁδοῦ καὶ τῆς εἰς Πελοπόννησον, Demosth.; μὴ περὶ τῶν δικαίων μηδ' ὑπὲρ τῶν ἔξω πραγμάτων εἶναι σὴν βουλήν, id.; ἕκ τε τῆς Κερκύρας καὶ ἀπὸ τῆς ἠπείρου, Thuc. vii. 33; ἕκ πολέμου μὲν . . . ἀφ' ἡσυχίας δέ, Thuc. i. 124.

94. i. We find the same variety in the New Testament, as ὁς δικαιοῦσει τὴν περιτομὴν ἐκ πίστεως (the source) καὶ τὴν ἀκροβυστίαν διὰ τῆς πίστεως (the means), Rom. iii. 30. ἀπὸ and ἐκ are synonymous in John xi. 1; Rev. ix. 18.

ii. We might say

Χριστὸς ὑπὲρ ἀσεβῶν ἀπέθανε, Rom. v. 6, 8, xiv. 15;

or δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, Matt. xx. 28;

or αἷμα τὸ περὶ πολλῶν ἐκχυνόμενον, Matt. xxvi. 28.

In all these passages we might use 'for' in English, but ὑπὲρ means *in behalf of*, ἀντὶ *instead of* (*loc.*), and περὶ *on account of* us, as the *cause*. Yet the difference of meaning is so slight that the readings often differ, as in Gal. i. 4.

iii. The variation of prepositions to present the thought from all points of view is very common in St. Paul, as

ἀπόστολος οὐκ ἀπ' ἀνθρώπων (as the source) οὐδὲ δι' ἀνθρώπου (as the intermediate authority) ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, Gal. i. 1.

ἐξ αὐτοῦ (*from him*), καὶ δι' αὐτοῦ (*by his means*) καὶ εἰς αὐτὸν (*to him as their end*) τὰ πάντα, Rom. xi. 36.

95. Notice the phrases,

i. καθ' ἡμέραν day by day, *singulis diebus*.

μεθ' ἡμέραν in the day time, *interdiu* (properly *after day-dawn*).

παρ' ἡμέραν *during* the day, *per diem*; also = ἡμέρα
παρ' ἡμέραν *from day to day*, *alternis diebus*.
ἀνὰ πᾶσαν ἡμέραν *daily*, *quotidie*.

ii. κατὰ τὸ αὐτὸ *eodem tempore*.

ὑπὸ τὸ αὐτὸ *sub idem tempus*.

iii. Ammianus (*Anthol.* xi. 231) says to Marcus—

θήριον εἶ κατὰ γράμμα καὶ ἄνθρωπος διὰ γράμμα
[(M)αρκ(τ)ος].

PRONOUNS.

96. *The Personal Pronouns*, being involved in the finite verb, are only expressed when emphatic, as ἐγὼ μὲν διδάσκω, σὺ δὲ παίζεις *I am teaching, but you are playing*.* As might have been expected, they are more common in later than in earlier stages of the language; e.g. they abound in the New Testament.

97. Αὐτός when placed first is emphatic, as αὐτὸν ἔτυψεν *he struck him* (and no one else), but ἔτυψεν αὐτὸν merely 'he struck him'; αὐτὸς παρεγένου; *were you present in person?*

αὐτοὶ ἔσμεν *we are (by) ourselves, i.e. alone*.

τέταρτος, πέμπτος αὐτὸς *with three, four others, &c.*†

αὐτὸς ἔφη *the master said it*.

98. i. *Possessive Pronouns* are sometimes put for personal, as

σοὺς πόθος *regret for you*.

ἐς τὴν ἐμὴν ἀνάμνησιν *in memory of me*.—Luke xxii. 19.

τῷ ὑμετέρῳ ἐλέει *the mercy shown to you*.—Rom. xi. 31.

ii. They are placed *after the article*, as ὁ σοὺς υἱός; whereas the genitives of the personal pronoun are placed *after the noun*, as ὁ υἱός σου.‡

iii. The *attraction* of a personal into a possessive pronoun, as in

τάμὰ δυστήνου *κακὰ* *the woes of me unhappy*,

ἐμὰ κήδεα *θυμοῦ* *the cares of my mind*,

* A pronoun is sometimes emphatically inserted in the *latter* of two clauses, as ἦτοι μανὲς ἢ θυγε ἀποπληκτὸς γενόμενος, Herod. ii. 173. Nunc dextrâ ingeminans ictus nunc ille sinistrâ, Virg.

† Cf. Il allait lui cinquième.

‡ In Soph. *Aj.* 572, ὁ λυμεῶν ἐμὸς is at any rate a *very* rare expression for ὁ λυμεῶν οὐμός; but probably the reading should be ἐμοί. See § 21.

is very common; and is closely paralleled by the Latin 'meas præsentis preces,' 'nomen meum absentis.' It is also found in German, as 'An meiner Schwelle, des armen Mannes.'—Schiller, *Tell*.

iv. The form ἄμδς = ἡμέτερος is sometimes found in the tragedians. When it stands for ἐμδς some would write it without the aspirate. Brunck says, ἄμδς Doricum pro ἡμέτερος, ἄμδς Atticum pro ἐμδς. See Eur. *Hel.* 531; *Iph. Aul.* 1455; *Æsch. Cho.* 428.

v. As Greek has no possessive pronoun for the 3rd person ('his,' &c.), αὐτοῦ is used for 'his,' ἐαυτοῦ for 'his own;' e.g. μετεπέμψατο τὴν ἐαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς arcessivit suam filiam, ejusque filium.

'His' in English till Shakspeare's time meant also 'its,' just like the Greek αὐτοῦ. See Craik, *Engl. of Shaksp.* p. 97 seqq.

vi. Σφέτερος is exclusively reflexive = *their own*.

THE RECIPROCAL AND REFLEXIVE PRONOUNS.

99. The reflexive pronouns (those implying '-self' or 'own') give to Greek and Latin a clearness absolutely unattainable in English; e.g. if we say, 'he laid the wounded man on his own bed,' it is *impossible* to mark in English whether 'his own' refers to the subject 'he' or to the accusative 'the man.'* In Greek and Latin, ἐς τὸ ἐαυτοῦ λέχος 'in suo lecto,' would at once show clearly when the former was intended. Similarly, such sentences as 'Quis profitetur suum esse dicere?' 'Suum Cæsari gladium restituit,' could only be rendered in French or English, unequivocally, by a long periphrasis. See, too, Eve's *German Syntax*, p. 36.

N.B. i. οὗ, ἑ, are not found in Attic prose; οἱ is rare in the orators.

ii. The reflexive is often used when the *thoughts* of another are referred to, as κελεύει δέ οἱ συμπέμψαι ἄνδρας and bids them to send him(*self*) men.

iii. The dramatic and graphic tendency of Greek writers is

* As a specimen of the utter confusion thus introduced into English, take this sentence of Goldsmith: 'He (Philip) wrote to that distinguished philosopher in terms the most polite and flattering, begging of *him* (Aristotle) to undertake *his* (Alexander's) education, and to bestow upon *him* (Al.) those useful lessons which *his* (P.'s) numerous avocations would not allow *him* (P.) to bestow.' See Dalglisch, *Engl. Gram.* p. 116. There are several inaccuracies in the common usage of the English reflexives. See Latham, *Engl. Gram.* p. 150.

generally sufficient to account for any apparent inaccuracy in the use of the pronouns.

iv. There is no reciprocal pronoun in Latin; its absence is supplied by such phrases as *inter se, invicem, alius alium, &c.* (See Nügelbach, *Lat. Stylistik*, § 89.)

Compare ἔτυψαν ἀλλήλους *verberavit alius alium* (ils s'entre-frappèrent, or ils se frappèrent l'un l'autre).

The Greek ἀλλήλων is only a reduplication of ἄλλο-, and is therefore a synthetic form for the quasi-parathetic *alius alium*. (For the η compare ἔψηλα from ψάλλω, &c.)

100. Reflexive pronouns are often substituted for reciprocal, as

ἔδουλώθησαν οὐκ ἀμύνοντές σφισιν αὐτοῖς they were enslaved, not defending themselves (=one another).

διελεγόμεθα ἡμῖν αὐτοῖς we conversed with ourselves (i.e. with one another).

i.e. the reciprocity is extended into identity, just as in the German 'Wir sehen *uns* wieder,' 'we see *one another* again,' and in the French *se battre, s'entendre, se disputer, &c.*: 'les républiques italiennes acharnées à *se* détruire.' So in Italian, 'S' amano l' un l' altro,' they love each other. — Boccaccio. In Spanish, *se aman*, they love one another. The case is reversed in this sentence of the *Spectator*, 'The greatest masters of critical learning differ *among one another*' (reciprocal, instead of 'among themselves,' reflexive).*

DEMONSTRATIVE PRONOUNS.

101. i. ὅδε *hicce*, οὗτος *hic, ille*, † ἐκεῖνος *iste*; compare the Spanish *este hic, ese ille, aquel iste*; and the Italian *questo, cotesto, quello*.

ii. ὅδε like *questo* is often used of the first person; in the tragedians ἀνὴρ ὅδε = ἐγώ.

iii. So ὅδε = ἐμός, Soph. *Ant.* 43, εἰ τὸν νεκρὸν σὺν τῆδε κονφεῖς χερὶ with *my* aid.

The avoidance of the personal pronoun as being too positive and self-assertive, leads to the most curious page in the history of language; e.g. the use of the first person plural by

* Dr. Latham has adduced many instances of reflexive pronouns becoming reciprocal and vice versâ. *Philolog. Trans.* 1844. So the Hebrew Hithpahel or middle voice is often reciprocal, as *hishtakshak*, to run to and fro *among one another*. Ewald, *Hebr. Gram.* § 243.

† ὅδι οὐτοσί &c. are still more emphatic forms.

royal personages, the editorial 'we,' &c.; the invariable substitution of the second person plural for the second person singular, 'you' for 'thou,' until in modern languages to 'duzen' or 'tutoyer' a person is either a great familiarity or an insult.* In Spanish, instead of *thou* and *you*, we have *Usted*, *Ustedes* (written *Vmd.*) which are contractions of *Vuestra Merced*, &c. *your honour*. In German we have *sie*='they,' and in Italian *ella* 'she,' agreeing with *vostra signoria* understood. The use of a demonstrative (as οὗτος, ὅδε for ἐγώ) is carried to most extravagant lengths in Chinese, where a person speaking of himself to a superior says, 'this thief,' or 'this little dog,' 'this pigeon,' &c. Cf. p. 28.

iv. ὅδε also ushers a new character on the stage = δεῦρο or ὦδε.

ἀλλ' ἢδ' ὀπαδῶν ἐκ δόμων τις ἔρχεται but lo! one of the attendants is coming hither from the palace.

v. οὗτος often calls a person (cf. Heus tu!); as

ὦ οὗτος οὗτος Οἰδίπους, τί μέλλομεν; what ho! Œdipus, why are we lingering?—*Æd. C.* 1627.

vi. καὶ ταῦτα=*and that too*; καὶ ταῦτα δὴ τοιαῦτα so much then for that.

vii. ταῦτα and τοιαῦτα usually refer to what goes before, τάδε and τοιάδε to what is coming; as

εἰ μὴ ταῦτά ἐστιν, οὐδὲ τάδε if it isn't *that*, neither is it *this*.—*Plat. Phæd.* 76 E.

ὅταν τοῦτο λέγωμεν, τόδε λέγομεν when we say that, we say as follows.

τοῦτο μὲν σὺ λέγεις, παρ' ἡμῶν δ' ἀπάγγελλε τάδε so *you* say, but announce our reply as follows.

διὰ τήνδε αἰτίαν for the following reason.

viii. ἐκεῖνος has the sense of 'the famous,' like the Latin *ille*; † as

* 'All that Lord Cobham did was at *thy* instigation, *thou* viper, for I *thou* thee, *thou* traitor.'—Coke to Sir Walter Raleigh. 'If thou *thou'st* him some thrice, it shall not be amiss.'—*Twelfth Night*. An extract from the Journal of G. Fox might show that the change took place in his lifetime (1624–90); but even Ben Jonson says, 'The second person plural is used for reverence to a singular thing.' Compare too the rude 'What trade art *thou*?' with the polite 'You, sir, what trade are *you*?'—*Julius Cæsar*, i. 1. See De Vere, *Studies in English*, p. 242 seqq. *Guesses at Truth*, i. 163–190, &c.

† Cf. Cic. *Tusc. Quæst.* v. 103, '*Hic est ille Demosthenes.*' '*Hæc illa Charybdis,*' &c., *Virg. Æn.* iii. 558.

ὄδ' εἰμ' ἐγώ σοι κεῖνος look, I am that famous man.

τοῦτ' ἐκεῖνο, κτᾶσθ' ἑταίρους this is the well-known proverb 'get friends.'

ix. αὐτὸς = he himself; as

αὐτὸς ὁ ἀνὴρ the man himself.

but ὁ αὐτὸς ἀνὴρ the same (or *self*-same) man.

ταῦτα τὰ χρήματα these things.

τὰ αὐτὰ χρήματα the same things.

x. The supposed distinction between αὐτως 'likewise' and αὐτὸς 'in vain' is a mere fiction of the grammarians. They are one and the same word passing through various phases of meaning.*

RELATIVE PRONOUNS.

102. i. It has already been pointed out that ὅς, ἣ, ὅ, was originally a demonstrative, not a relative pronoun, and was probably another form of ὁ, ἡ, τό.† Hence such phrases as καὶ ὅς and he, ἣ δ' ὅς said he, &c.

ὅς μὲν πεινᾷ ὅς δὲ μεθύει one man is hungry, another drunken.—1 Cor. xi. 21.

ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν.—Matt. xxi. 35.

ii. ὅς = who (definite), ὅστις whoever, referring to a *class* (indef.); ὅσπερ the very person who, referring to a distinct person, as

ἔστιν δίκης ὀφθαλμός, ὃς τὰ πάνθ' ὀρᾷ there is an eye of justice, which sees all things.

φεύγειν μὲν οὖν χρὴ πόλεμον ὅστις εὔφρονεῖ; nay rather, any one who (quicunque) is wise should avoid war.

ἡμεῖς κτενοῦμεν οἵπερ ἐξεφύσαμεν I, the very person who bore them, will slay them.

iii. But ὅστις does not always retain this indefinite sense; as ἡ πόλις ἣτις ἐν Δελφοῖς κτίζεται.

iv. The demonstrative is often pleonastic, or merely emphatic, after the relative, as

ὃν ὁ μὲν αὐτῶν of which one of them.

* See Hermann, *Annot. de Pronom. aīrós*, § xv. In such phrases as αὐτὴ πρὸς αὐτὴν *sola mecum*, τοῖς αὐτοῖς αὐτοῦ *p̄h̄masin barúnetai*, &c., the aspirate shows that αὐτὴν, &c., are contractions for cases of the reflexive εἰαυτοῦ, &c.

† Sanskrit offers a remarkable analogy to this dropping of the final *s*; see Monier Williams, *Sanskrit Gram.* § 67.

οἷς Ὀλύμπιοι θεοὶ δοῖέν ποτ' αὐτοῖς, κ.τ.λ.

to whom may the Olympian gods grant in their own persons, &c.

From the frequency of this idiom in Hebrew, we find it constantly in the LXX. and N. T. See 1 Pet. ii. 24, &c.

This is precisely analogous to the English vulgarism '*which it's a shame;*' see especially Hdt. iv. 44, 'the Indus, which it's the second river that,' &c. In Chaucer we find such expressions as '*Crist which that is to every wound triacle.*'—*Man of Lawe's Tale.*

v. ὅστις, ὁποῖος, ὅποσος, ὅπως, ὅπου, &c.* are used in indirect (or repeated) questions and sentences, for τίς; ποῖος; πῶς; &c. Thus

τίς ἐποίησεν; who did it? οὐκ οἶδ' ὅστις ἦν I don't know who it was.

οὐτός τι ποιεῖς; you sir, what are you doing? ὅτι ποιῶ; what, quotha?

πῶς δὴ, φράσω ἐγώ. Ὅπως; φήσει How then, I shall say. *How, quotha?* he will say, &c.

vi. The contemptuous use of ποῖος, especially with the article in repeated questions, should be noticed, as

ποῖον τὸν μῦθον εἶπες; what manner of speech is this of thine!

K. οἱ πρέσβεις οἱ παρὰ βασιλέως. Δ. ποῖου βασιλέως; *Her.* The ambassadors from the king. *Dic.* Fine king forsooth!—*Ar. Ach.* 62; cf. 157, &c.

vii. Pronouns (and especially relatives) are peculiarly liable to attraction, as

μνησθε οὗ ὁμωμόκατε remember the oath which you swore.

χρῶμαι οἷς ἔχω βιβλίους I use the books I have.

ἄντρον ἃς Μακρὰς κικλήσκομεν a cave which we call Macræ.

In English, by a reverse process, the antecedent is sometimes attracted into the case of the relative; as '*When him we*

* These being mere luxuries, not necessities of language, have for the most part disappeared in the New Testament; and, as usual, in Modern Greek. When the question is not repeated out of any surprise, irony, misapprehension, &c., then these forms are not used; e.g.

Π. καὶ πῶς ἐν ἄντρον παῖδα σὸν λιπεῖν ἔτλης;

Κρ. πῶς δ';—*Ion*, 958.

And how didst thou endure to leave thy child in the cave? *Cr.* Ah! how indeed! ['*You may well ask how.*']

serve's away.'—*Ant. and Cleop.* iii. 1; cf. *Coriol.* v. 5. This resembles the Latin '*Eunuchum, quem dedisti nobis, quas turbas fecit.*'—*Ter. Eun.* iv. 5. Cf. *Virg. Æn.* i. 573.

viii. Notice the phrases,

οὐκ ἔσθ' ὅπου nowhere.

οὐκ ἔστιν ὅπως nullo modo.

οὐκ ἔσθ' ὅπως οὐ most certainly.

ὁ δ' ἐζήλωσας ἡμᾶς *quant à ce que vous nous portez envie,*
'as for your jealousy of us' (cf. *quod* in Latin).

ix. Notice the following pronominal adverbs :

πῶς; how? *quomodo?*

πῶς, somehow; *aliquo modo.*

ποῦ; where? *ubi?*

πού, somewhere; *alicubi.*

πῆ; which way? *quâ?*

πή, some way; *aliquâ.*

πότε; when? *quando?*

πότε, at some time; *aliquando.*

ποῖ; whither? *quo?*

ποῖ, some whither; *aliquo.*

The forms ὅπου, ὅπως, &c., are used in *indirect* sentences; ποῖ, πῆ, are the dative masculine and feminine of an obsolete pronoun πός (as ἦ from ὅς).

INDEFINITE PRONOUNS.

103. i. τίς; = who? τίς enclitic = a, or a certain.

ἢ τίς ἢ οὐδεὶς scarcely any one.

τρῆϊς τινες some three, 'one or two.'

ii. The indefinite is sometimes politely put for the definite, as we say 'some one shall smart for it' = you; *κνίζω τινά* I'm annoying *some one* = you.

iii. The indefinite τίς resembles our 'one,' the German *man*, the French *on*, as

τοῦτο δὴ τίς ἀποκρίναιτ' ἂν *on* pourrait répondre, cela;
hoc juste *responderis.*

ποῖ τίς τρέψεται; whither shall one turn oneself?

iv. ὁ δεῖνα 'a certain person,' 'so and so,' some one whom we do not know, or do not choose to name.

ὁ δεῖνα καὶ ὁ δεῖνα = 'John Doe and Richard Roe,' 'Brown, Jones, and Robinson;' compare the Latin '*Caius et Sempronius.*'

v. Observe the phrases,

τί παθῶν; from what cause?

τί μαθῶν; on what inducement?

τί ἔχων; with what reason?

τί γάρ; why then? ἵνα τί; why?

τί μὴν; of course! why not?

} = why?

DISTRIBUTIVE PRONOUNS.

104. i. ἄλλος *alius, another*; ἕτερος * the other of two, *alter*; ἕκαστος *unusquisque, ἕκτερος uterque*.

ἄλλοι = others; οἱ ἄλλοι the rest, *cæteri*.

οἱ ἕτεροι the opposite party, *pars altera*; ἑτερόφθαλμος having lost one eye.

μετατίθεσθε . . . εἰς ἕτερον εὐαγγέλιον, ὃ οὐκ ἔστιν ἄλλο, Gal. i. 6, Ye are changed to a *quite different* Gospel, which is not *another of the same kind* (Clyde).

ii. By a curious *apposition* of ἄλλος with its substantive, we get the common Greek form of expression, 'sheep and *other* camels' = sheep, and other animals, *viz.* camels; as

ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων, Plat. *Gorg.* 473 c, by the citizens and the rest, *viz.* foreigners.

ἤγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι, Luke xxiii. 32, And two *different persons*, *viz.* malefactors, were led to be crucified with him (not as in the Eng. Ver. 'two other malefactors').

N.B. ἄλλο καὶ ἄλλο one thing *after* another.

ἄλλος ἄλλο λέγει *one man says one thing, another another*.

Cf. 'Alia ex aliis in fata vocamur,' *Æn.* iii. 496, We are summoned into one destiny *after* another.

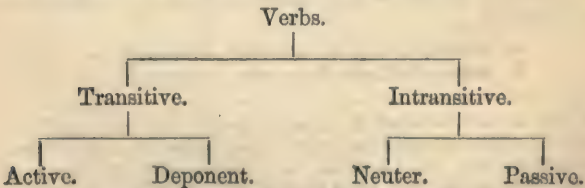
'Alii alio intueri,' Liv. ix. v. 8.

It will be seen how much more awkward is the English idiom.

THE VERB.

105. i. The very name Verb (ῥῆμα *verbum*) implies that it is *the* word, the most important word, in the sentence (see § 69).

ii. The forms of verbs may be tabulated thus:



* ἕτερος, Sanskrit *antaras*, Germ. *ander*, &c.

VOICES (διαθέσεις).

106. A Greek verb has three voices, active, passive, and middle.

107. ACTIVE VOICE.—We have already seen that the reason why so many transitive verbs have also an intransitive meaning, is that the latter is the *older* meaning out of which the other was developed.

108. DEPONENT VERBS have only a middle form, and it is probable that they were all originally reflexive. It is not surprising that many deponents have also tenses of a passive form (e.g. *ἔδεξάμην* *excepi*, *ἔδέχθην* *exceptus sum*; *ἐβιασάμην* *coegi*, *ἐβιάσθην* *coactus sum*, &c.); or that their tenses are used in a passive sense,* as is so commonly the case with the future middle (*ἄρξομαι*, *τιμήσομαι*, *δηλώσομαι*, *λέξομαι*, *κηρύξομαι*, *ἀλώσομαι*, &c.).

109. i. PASSIVE VOICE.—The passive form implies that the subject of the proposition is not the agent; the agent is usually expressed by *ὑπὸ* with the genitive, or, in verbs which imply comparison, by the genitive alone; also by *ἐκ* (poet.), and *παρὰ* (more rarely by *πρὸς* and *ἀπὸ*) with the genitive; and, especially after the perf. pass., by the dative case; as *ἐμοὶ πέπρακται τοῦργον* the deed has been done by me.

ii. Even those verbs which govern a genitive or dative may in Greek be used passively, and this genitive or dative may become the subject of the passive verb; e.g. *ἀποτέμνειν τινὸς τὴν κεφαλὴν*, and in the passive *οἱ στρατηγοὶ ἀποτμηθέντες τὰς κεφαλὰς*; *πιστεύω τινί τι*, and in the passive *πεπίστευμαι τι* I have been entrusted with something.

N.B. Notice the difference between the Greek and Latin idiom in *ψεύστης οὐ πιστεύεται* *mendaci non creditur*.

110. MIDDLE VOICE.—The middle voice always refers to *self* in some relation or other, which may be expressed *a.* by the genitive, *b.* dative, *c.* accusative, or *d.* by a pronominal adjective; as

a. *ἀπώσάμενος* pushing away *from* myself.

b. *παρασκευάζομαι* I prepare *for* myself.

* Just as, on the other hand, some passive forms are used in the sense of neuters, as *πορευθῆναι* to march, *κοιμηθῆναι* to sleep, *φοβηθῆναι*, *ἀπαλλαγῆναι*, &c. In later Greek, the middle is often used in a passive sense. Such peculiarities cause no practical confusion; in French the reflexive verb is often passive, as in 'Votre heureux larcin ne *se* peut plus celer.'—Racine.

c. ἀπάξασθαι to hang oneself.

d. τύπτομαι τὴν κεφαλὴν I beat my own head.

In later Greek a reflexive pronoun with the active is often used instead of the middle, as ζωννύειν ἑαυτόν, John xxi. 18; and this reflexive pronoun is even added to the middle, as διεμερίσαντο ἑαυτοῖς, John xix. 24. The gradual obsolescence of the middle in the New Testament appears from its being sometimes used indifferently with the active (cf. συγκαλεῖ, Luke xv. 6, with συγκαλεῖται, id. 9).

111. There are four chief uses of the middle.

i. Simply reflexive, as λούομαι I wash myself.

ii. Causative, as παρατίθεμαι τράπεζαν I get a table spread for me; διδάσκομαι τὸν υἱὸν I get my son taught (docendum curo). This is like the German reflexive (sich) lassen.

iii. Indirect or appropriative, as παρασκευάζομαι τὰ ἐπιτήδεια apparo mihi commeatum; κατεστρέψατο τὸν Μῆδον he subdued the Mede to himself; πράττομαι χρήματα I get myself money.

iv. Reciprocal, as τύπτονται they strike each other; ὠσι-
οῦνται they jostle each other; κελύονται they exhort
each other; διαμάχονται they fight each other. (Cf.
the Latin deponents convicior, cohortor, &c.)

Sometimes too a distinctly reflexive middle takes an accusative of the object affected by the state, as in Homer, εἶπερ ἂν αὐτὸν Σεύωνται ταχέες τε κύνες even though swift dogs should stir themselves in pursuit of him; ἐκόπτοντο αὐτὴν (Luke viii. 52) they beat their breasts for her. Cf. Aristoph. *Lys.* 397.

112. Notice the difference of θεῖναι νόμους of a despot; θέσθαι νόμους of a legislator who will himself be bound by the laws he makes.

θεῖναι οἰκίαν to mortgage a house; θέσθαι οἰκίαν to take a house on mortgage.

λῦσαι to set free; λύσασθαι to ransom.

χρηῖσαι to lend (or give an oracle); χρήσασθαι to borrow (or consult an oracle).

δανείζω I lend; δανείζομαι I borrow.

λανθάνω I lie hid; λανθάνομαι I forget.

φοβέω I frighten; φοβοῦμαι I fear.

παύω I make to cease; παύομαι I cease.

αἰρέω I take; αἰροῦμαι I choose.

βουλεύω I counsel; βουλεύομαι I consult.

ἀποδίδωμι I restore; ἀποδίδομαι I sell.

περιδίδωμι I give round; περιδίδομαι I wager.

γράφω I enrol; γράφομαι I indict.

φράζω I speak; φράζομαι I think.

μισθῶ I let; *μισθοῦμαι* I hire.

πειθῶ I persuade; *πείθομαι* I obey.

ἄρχω I rule; ἄρχομαι I begin.

στέλλω I send; στέλλομαι I set out.

γαμῶ *duco uxorem* (of a man); *γαμοῦμαι nubo* (of a woman).

σπένδω I pour a libation; σπένδομαι I make a truce.

σκοπῶ I look; σκοποῦμαι I look mentally, I consider.

ποιῶ λόγον I compose a speech; ποιοῦμαι λόγον I make a speech.

πολιτεύω I am a citizen; πολιτεύομαι I live as a citizen.

The last two instances are typical of many others.

113. The following passages will illustrate some uses of the middle:

Ἄνερα τις λιπόγειον ὑπὲρ νότιοιο λιπαυγῆς

ἦγε, πόδας χρήσας, ὄμματα χρησάμενος (*Anthol.*) a blind man was carrying on his back a lame man, *lending* his feet, *borrowing* his eyes.

ἐκεῖνος οὐκ ἔγημεν ἀλλ' ἐγήματο (*Anacr.* 84) he didn't marry her, but she married him (of a henpecked husband; comp. Martial's 'uxori nubere nolo meæ,' I don't want my wife to marry me).

τόν τε αἰτὸν ἀνεσωσάμην καὶ τὸν στρατοπεδάρχην ἔσωσα (*Dion H.* iv. 2088) I saved *my* eagle and saved the tribune.

αἰτεῖτε καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε (*Jas.* iv. 2) Ye ask and receive not, because ye ask for yourselves amiss.

114. It will be observed that the active form of verbs is often used when the meaning is simply physical, the middle when some action of the mind is involved; compare, for instance, ποιεῖν δῶμα and ποιεῖσθαι ἀναβολήν, βρόχους ἄπτειν and ἀψασθαι πέπλων (sc. in supplication), ὤρεξε κύλικα and παιδὸς ὠρέξατο.

N.B. i. The Hebrew middle voice (Hithpael) is closely analogous to the Greek, and is similarly reflexive, indirect, and reciprocal. (*Ewald, Hebr. Gram.* § 243.)

ii. The middle voice exists in Latin, though not developed to the same extent as in Greek; e.g. *accingi*, to gird oneself; *provolveri ad pedes*, to

roll oneself at a person's feet; *misceri*, to mix with others; *mutari*, to change; *vertor*, *versor*, *volvor*, *plangor*, *circumfundor*, &c.

iii. There is no middle voice in English; in such sentences as 'the book reads badly,' 'the doors open at six,' &c., the verbs are merely transitives used intransitively. The same remark applies to many Latin verbs, such as *nuto*, &c.

iv. The name Middle is clearly defective, since it is as active as the Active; it is also a name of little meaning (see Clark, *Comparat. Gram.* p. 182).

TENSES (χρόνοι).—COMPARISON OF THE GREEK, LATIN, AND ENGLISH VERBS.

115. A tense (tempus χρόνος) is properly speaking a form of the verb which by its termination (or inflection) expresses time.

116. There are two main classes of tenses, primary and historical.

Since there are only three primary modes of regarding time, viz. present, past, and future,* the three primary tenses are

1. Present (ὁ ἐνεστὼς χρόνος).
2. Perfect (or past, perfectum=finished) (ὁ παρακείμενος).
3. Future (ὁ μέλλων).

All the other tenses are called historical,† viz. aorist (ἀόριστος), imperfect (παρατατικός), and pluperfect (ὑπερσυντελικός).

117. Observe that the 3rd pers. dual of the primary tenses (and also of the subjunctive mood) ends in *ον*; but the 3rd pers. dual of the historical tenses (and of the optative mood) ends in *ην*.

Besides this difference, simple reduplication belongs mainly to the primary, and the pure augment *only* to the historical tenses.

118. Since any action can only be regarded as either 1. present, 2. past, or 3. future; and since every action may be α. finished, or perfect; β. going on, i.e. unfinished, or imperfect; and γ. indefinite; it is clear that any verb, to be faultlessly synthetic, would provide *nine* tenses‡ in the

* Hence the inscription on the veil of the mystic Isis, 'I am that which is, hath been, and shall be.'—Plut. *Isid.* ix.

† This distinction of primary and historic tenses applies mainly to the indicative, and with far less precision to the other moods;—e.g. in the imperative λέξον is as much a primary tense as λέγε.

‡ The number of tenses varies greatly in different languages. In Sanskrit there are six, in Hebrew only two, in French five, in English

indicative mood, viz. three past tenses, three present tenses, and three future tenses; or, which is another way of expressing the same thing, three tenses (past, present, and future) to express that an action is, was, or will be *going on*; three (past, present, future) to express that it is, has been, or will be *finished*; and three (past, present, future) to express that it is, has been, or will be *indefinite*. [*'Nullá dum temporis habitá ratione, res quæque potest tripliciter significari, et ut futura, et ut inchoata, et ut absoluta. Jam tempus in universum triplex est, præteritum, instans, futurum.'*—Reizius.]

119. These tables may be tabulated thus, and a thorough mastery of their classification is *essential* to a right understanding of tenses. It is easy to master, and when once mastered, cannot well be forgotten:*

1. Three present tenses—

<i>Time.</i>	<i>English.</i>	<i>Greek and Latin.</i>		
α. Finished or perfect	} <i>I have (sc. now) dined.</i>	} { δειπνήκα cænavi.		
β. Unfinished or imperfect			} <i>I am dining.</i>	} { δειπνῶ cæno.
γ. Indefinite or aorist				

2. Three past tenses—

α. Finished or perfect	} <i>I had dined.</i>	} { ἔδειπνήκειν cænaveram.		
β. Unfinished or imperfect			} <i>I was dining.</i>	} { ἔδειπνον cænabam.
γ. Indefinite or aorist				

two, &c. It will be observed that I confine the name *tense* to actual inflected forms of the verb, and do not include in it compound tenses, i.e. expressions formed by auxiliaries.

* Harris, in his celebrated *Hermes*, has the credit of originating (by improvements on the hints of the Stoics and Varro) this very lucid and philosophical view of the tenses. It is admirably developed in a useful book of Mr. F. Whalley Harper's—*Powers of the Greek Tenses*. An inferior but ingenious tabulation had been previously given in S. Clarke's note on Hom. *Il.* i. 37, which Wolf called the best note in his edition. For a vast amount about the whole subject, see Herm. Schmidt, *Doctrina Temporum verbi Græci et Latini*, 1836. It was partially, but independently, elaborated by Reizius, *Dissert. de temporibus et modis verbi*. Lips. 1766. Burnouf's classification, adopted by Donaldson and others, appears to me much less accurate and philosophical.

† The unfinished present or present-imperfect, δειπνῶ, cæno, used instead.

3. Three future tenses—

<i>Time.</i>	<i>English.</i>	<i>Greek and Latin.</i>		
α. Finished or perfect }	} <i>I shall have dined.</i>	{ [wanting] <i>cœnavero.</i>		
β. Unfinished or imperfect }			} <i>I shall be dining.</i>	{ [wanting both in Greek and Latin].*
γ. Indefinite or aorist }				

120. Or we may have the *same* scheme reversed, and as it is very important that it should be understood, let us give it in the reverse order, as follows:

α. Three finished or perfect tenses—

<i>Time.</i>	<i>English.</i>	<i>Greek.</i>	<i>Latin.</i>
1. Present	<i>I have (now) dined</i>	<i>δεδείπνηκα</i>	<i>cœnavi</i>
2. Past	<i>I had dined</i>	<i>έδεδειπνήκειν</i>	<i>cœnaveram</i>
3. Future	<i>I shall have dined</i>	[wanting]	<i>cœnavero</i>

β. Three unfinished or imperfect tenses—

1. Present	<i>I am dining</i>	<i>δειπνώ</i>	<i>cœno</i>
2. Past	<i>I was dining</i>	<i>έδειπνονν</i>	<i>cœnabam</i>
3. Future	<i>I shall be dining</i>	[wanting]	[wanting]

γ. Three indefinite or aorist tenses—

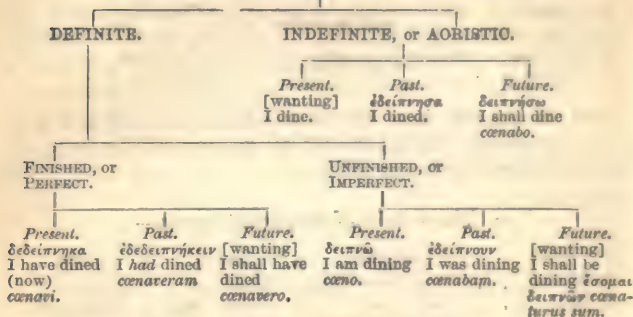
1. Present	<i>I dine</i>	[wanting]	[wanting]
2. Past	<i>I dined</i>	<i>έδειπνησα</i>	[wanting]
3. Future	<i>I shall dine</i>	<i>δειπνήσω</i>	<i>cœnabo</i>

* Έσομαι *δειπῶν* (comp. New Testament, Matt. xxiv. 9; *έσεσθε μισούμενοι*, Luke i. 20, v. 20) would be admissible for the future-imperfect 'I shall be dining;' and this is an approach which the Greek verb makes to the use of auxiliaries for the purpose of conjugation. But the instances are not common, as *πεποιηκῶς έσομαι* I shall have done it.—Isoc. π. ἀντιδ. § 317. *οὐκέτ' εκ καλυμμάτων | έσται δεδορκῶς.*—Æsch. *Ag.* 1178. *γεγραμμένος η̄σθα* you were painted. Of course we find the auxiliary in the moods of the perfect passive *τετυμμένος* ᾧ, &c. Another instance of this tendency is the occasional resolution of a future into *θέλω* or *μέλλω* with the infinitive, an analytical proceeding which has ousted the synthetic future from modern Greek; as *θᾱ πολεμῶμεν* we shall be fighting; *θᾱ έχω* I shall have. Such forms as *ἀτιμάσας έχει*, Soph.; *η̄τε πάσχοντες τάδε*, Eur., are not mere auxiliaries, but periphrases adopted to imply continuance (cf. Ps. cxxii. 2; *Heb.* Matt. vii. 29); and the same remark applies to the *σχῆμα Χαλκιδικῶν* (or Oropism) of *τυγχάνω, ὑπάρχω, &c.*, with various participles (cf. Mark i. 4).

Or the same arrangement might be tabulated as follows :

OBJECTIVE TENSES

(i.e. tenses of the Indicative, expressive of facts).



121. This scheme of tenses suggests several important remarks and inferences.

1. Observe that it offers us a means of comparing the Greek, the Latin, and the English verb, and that taking the word 'tense' to mean an *inflected verbal-form* significant of time, there are

In Greek	six	of the nine	tenses;
In Latin	six	"	"
In English	two	"	"

The six Greek tenses are not however the *same* as the six Latin, for Greek *has* a separate aorist (ἔδειπνησα) which Latin has not; * and Latin has a future perfect (cœnavero) which Greek has not (except in rare forms like ἐσθήξω, τεθνήξω). The only tense which is wanting *both* in Greek and Latin is the *aorist-present* or *indefinite-present* ('I dine'), which strange to say is one of the only two tenses which English possesses;

* It has been said that 'the superiority of the Greek verb to the Latin, consists in the possession of another voice, another mood, another tense, and a much greater variety of participles.' This judgment is by no means correct. We shall see hereafter that Latin is *not* destitute of a middle; that the optative is no mood at all, but merely a name for past tenses of the subjunctive, and that Latin *has* an optative; that if it has no *separate* form for the *past-aorist* (I dined, ἔδειπνησα) it has on the other hand in the active a future-perfect (cœnavero, I shall have dined), which Greek has not; and that, although it has fewer participles, it has gerundives and supines which are wanting to Greek.

the other English tense, the aorist-past or indefinite-past ('I dined'), being also wanting in Latin, though it exists in Greek (ἔδειπνῆσα).

The other so-called *tenses* of the English verb (I have dined, I shall dine, &c.) are not properly speaking *tenses* at all, not being formed by inflection, but by a mere use of the auxiliary, which is much less neat and expressive than the synthetic or inflectional forms of Greek and Latin.

2. Observe particularly that, whenever strictly and properly used,

τύπτω is not 'I strike,' but 'I am striking.'*

τύπτομαι is not 'I am struck,' but 'I am being struck.'

In other words, they are *unfinished* (imperfect) tenses; and if the tenses were at all correctly named, τύπτω, τύπτομαι would not be called presents (as though there were only *one* present in each voice, whereas as we have seen there are *three*) but *present-imperfects*. Thus δείκνυται ταῦτα is, 'these things are being proved,' but most boys would render it quite wrongly, 'these things are proved,' which would be the rendering (not of δείκνυται but) of δέδεικται. Frequently indeed, just as the Greeks have *no* present-aorist, and sometimes use the present-imperfect for it (i.e. they say δειπνῶ 'I am dining' when they mean 'I dine'), so we translate their present-imperfect by our present-aorist; thus

Στρ. πρῶτον μὲν ὅτι δρᾶς ἀντιβολῶ κάτειπέ μοι.

Σωκρ. ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον.

This has been racily rendered

Στρps. First tell me, I implore, what are you doing?

Σωκρ. I tread the air and circumspect the sun.

But literally it is, 'I am treading the air,' &c., which is much more *vivid* in Greek; it would also be more *vivid* in English, but for the intolerable awkwardness of the English periphrasis ('I am' with the present-participle) for the Greek present-imperfect.

The translators of our English Version have failed more frequently from their partial knowledge of the force of the tenses than from any other cause, and their neglect of the *continuous* meaning of the present often loses us lessons of profound significance; e.g. in Col. iii. 6, δι' ἃ ἔρχεται ἡ ὀργή

* So that in this respect Greek is the reverse of German, which has, like the English, a present aorist (*ich lese*, I read), but no present imperfect, 'I am reading,' for which they must use *ich lese jetzt* or *eben*.

τοῦ Θεοῦ ἐπὶ τοὺς νεῖτες τῆς ἀπειθείας on which account the wrath of God is ever coming upon, &c., i.e. by a process of natural laws; Matt. xxv. 8, αἱ λαμπάδες ἡμῶν σβέννυνται our lamps are going out, are being quenched, not 'are gone out.'

3. Clearly then the present nomenclature of tenses is very misleading unless we are specially careful to see through it, and not suffer it to mislead us; it is of course far too deeply rooted to be superseded, but any one who has understood the above tables will see that

The so-called present is a present-imperfect:

'I am dining;' i.e. an action is going on, which is not yet finished.

The so-called imperfect is a past-imperfect:

'I was (at some past time) dining' (and the action was not finished).

The so-called perfect is a present-perfect:

'I have (at this moment) dined.'

The so-called pluperfect is a past-perfect:

'I had (at some past time) dined,' or 'finished dining.'

The so-called aorists (1st and 2nd) are past-aorists:

'I (at some time or other not specified) dined.' The Greek has no present-aorist, 'I dine.'

The so-called future is a future-aorist:

'I shall (at some time or other not specified) dine.'

4. It may be asked why in the above scheme no notice is taken of the second aorist? Simply because the first and second aorists, when both exist, are merely two different forms to express the same* meaning.

122. The terms first and second aorist are misleading; indeed the *second* aorist is always the *older* form of the two; † for the second aorist is formed directly from the stem, thus preserving the simplest form of the verb, and its most unqualified meaning (e.g. ἔτυπον from τυπ), whereas the first aorist is formed not only by the præfix of an augment, but

* The same remark applies to the first and second perfect, except that in this case it is disputed among grammarians which of the two forms is really the older. The grounds on which Donaldson decides in favour of the second perfect being a younger and mutilated form, seem to me very unconvincing. (*New Crat.* p. 566.)

† Few verbs have both the first and second aor. in use. The existence of two forms, one older and more recent, side by side, may be paralleled by the English, as in *clomb climbed, squoze squeezed, clave cleft*, &c. The archaic forms *clomb, squoze, clave*, &c., are analogous to the Greek *second aorist* (so-called).

also by the suffix of the letter σ (which is no doubt connected with $\acute{\epsilon}\sigma\text{-}\mu\iota$, $\acute{\epsilon}\sigma\text{-}\tau\iota$), denoting futurity.

The reason why the first and second aorist have the same meaning is because the second aorist (e.g. $\acute{\epsilon}\tau\upsilon\pi\omicron\nu$) by simply prae-fixing the augment to the pure stem of the verb, implies a momentary action in the *past*. And the first aorist by prae-fixing the augment (which indicates past time) and suffixing σ , which indicates future time, implies an action which *was* future and *is* past, i.e. an indefinite past action, which thus coincides in meaning with the second aorist.* (Clyde, *Gk. Syntax.*)

123. The student should avoid rendering the aorist by 'have,' which is the sign of the *present-perfect*. It is indeed true that the Greeks sometimes used the *aorist* indicative where we use the *perfect*, and in this case we must *substitute our idiom for theirs*; but this does not obliterate the distinction between the aorist and perfect (see note †, next page).

124. Whatever difference there is in English between

I dined (e.g. ten years ago at Rome)

and

I have dined (this evening),†

the same difference exists in Greek between

$\acute{\epsilon}\delta\acute{\epsilon}\iota\pi\eta\sigma\alpha$ = I dined.

$\delta\epsilon\delta\acute{\epsilon}\iota\pi\eta\sigma\acute{\alpha}$ = I have dined.

It is one of the main defects of the indicative of the Latin verb, that it is obliged to use *one* form *cœnavi* for these two very different meanings. In fact the existence of the aoristic termination in such perfects as *vixi*, *scrip-si*, &c. shows clearly that in Latin verbs there is *sometimes* a perfect, formed by reduplication, and sometimes an aorist substituted for it. Thus

* Curtius calls the second the *strong*, and the first the *weak* aorist, because the latter is formed by extraneous additions to the stem. Thus in English 'I took' is a strong aorist, being formed from 'I take' by a modification of the vowel (called by Pott a *qualitative* change, as in Hebrew, and named by German philologists *laut*, and by the French *apophonie*, as in *sing*, *sang*, *sung*); but 'I loved' is a *weak* aorist, being I love-d = I love-did, and thus being formed by an auxiliary. In fact the strong aorist $\acute{\epsilon}\tau\upsilon\pi\omicron\nu$ differs from the weak $\acute{\epsilon}\tau\upsilon\psi\alpha$ hardly more than $\lambda\acute{\epsilon}\lambda\upsilon\tau\alpha\iota$ does from *solutus est*.

† Burnouf says, 'Le parfait exprime une action accomplie, mais dont l'effet subsiste au moment où l'on parle; tandis que l'aoriste présente l'action *comme simplement passée*;' e.g. if I say 'he has lived well,' I can only be speaking of some one yet alive, or just dead; if I say 'he lived well,' I may be referring to any one since the days of Adam,

the Latin perfect has *both* meanings, but is *more often* an aorist than a perfect. This accounts for the fact that *veni ut videam* and *veni ut viderem* are both right; the former meaning 'I have come that I may see,' the latter 'I came that I might see.' It is extremely probable that a slight difference in pronunciation may have helped to distinguish between the meanings.*

125. The aorist, which most English boys look upon as some unknown Greek monster, ought to be the most familiar tense of all, because *the only tenses in their own language are aorists*; 'I dine' (the present aorist), 'I dined' (the past aorist).

126. The word aorist, which is first found in Dionysius Thrax, simply means indefinite,† being derived from *ἀ* not, and *ὀρίζω* I limit (whence comes our word horizon, the bounding line). A boy usually takes 'I dine,' 'I strike,' &c., for presents, and 'I dined,' 'I struck,' &c., for perfects; yet in answer to the question 'what are you doing?' he would not dream of using the aorist 'I dine,' but the present 'I am dining;' nor when leaving the table would he say 'I dined,' but 'I have dined.'

127. Thus it will be seen that the aorist, as the *tense of narration*, the tense in which all history is written, is one of the most necessary tenses of all! Consequently it is more important and more frequently used than the perfect, which belongs to *the present* rather than to *the past*. Hence in Modern Greek the aorist has almost superseded the perfect, and the so-called Latin perfect is far more frequently aoristic in sense.

128. *Very rarely indeed* we are compelled by the English idiom to introduce the present-perfect (or perfect with 'have') in rendering the aorist (especially the aorist participle);‡ but

* Burggraaf suggests that when the aorist meaning was intended, the word may have been pronounced *slightly* more rapidly. (*Principes de Gram. Gén.* p. 373.)

† It is the same word as 'infinitive,' which also means 'indefinite,' being a form of the verb not limited to any subject. Curiously enough the aorist is called in French 'le *prétéri défini*' (e.g. *j'écrivis*). The reason is that it is definite with reference to some other action which may be in the mind; e.g. '*A l'arrivée du messager j'écrivis une lettre.*' Greek often uses it when no other term to mark time is employed; but French does not. E. Burnouf, *Grammaire grecque*, § 60.

‡ 'χρονικὰ ἐπιρρήματα aoristo conjungi solent; ἄρτι ἐποίησα, πολλάκις ἐθάψασα, &c.; unde (naturam perfecti quodam modo induere videtur.' Shilleto on Demosth. *De Fals. Legat.* § 228. Mr. Cope (*Pref. to his edition of the Gorgias*, p. xvi.) quotes *ἔφηνον κακόν, εὔρον ἄμεινον*, the

the rule is, never translate the aorist by 'have.' The past-aorist must often be rendered by a present aorist, because the Greek uses it in this sense, having, as we have seen, no special form for the present aorist; e.g. 'many things *happen* contrary to experience,' would be in Greek *πολλὰ παρὰ γνώμην ἔπεισε*.

129. Unless the student is alive to the true nature of the aorist, and the fact that it is often used with imperfect tenses to express the contrast between *momentary* and *continuous actions*, he will miss half the beauty and picturesqueness of the best Greek authors.

Take some instances:

Κροῖσος Ἄλυν διαβάς μεγάλην ἀρχὴν καταλύσει not 'having crossed the Halys,' but 'Cræsus *on crossing* the Halys will ruin a great kingdom.'

παθῶν δέ τε νήπιος ἔγνω 'even a child learns *by suffering*,' not 'having suffered.'

γελάσας εἶπε not 'having laughed,' but 'he exclaimed, laughing,' or 'he burst out laughing, and said.'

130. In our English version of the Bible the aorist is often wrongly rendered by *have*, and the picturesque difference between aorists and imperfects lost; * e.g.

Luke viii. 23:

κατέβη λαῖλαψ . . . καὶ συνεπληροῦντο there came down a gust of wind and they (not 'were filled,' but) *began to be filled*.

Mark vii. 35:

ἐλύθη ὁ δεσμός τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς the string of his tongue was loosed, and he *began to speak* plainly.

John vii. 14:

ἀνέβη . . . καὶ ἐδίδασκεν went up, and *began to teach*.

exultant cry of the newly-initiated, as an instance of the aorist where we should use the perfect. All such cases prove, *not any identity of meaning between the tenses*, but a different intellectual stand-point; the aorists here (as in Modern Greek) express merely a finished past action, with no reference to the *time* of completion. And the same is true of the gnomic aorist (§ 154); e.g. in such a line as 'Qui ne sait se borner ne *sut* jamais écrire' (Boileau), either 'ne sait pas,' or 'n'a jamais su' would have done equally well; but this does not prove any identity between the tenses. As we have no aorist participle or infinitive, we *must*, of course, sometimes use the auxiliary 'have' in rendering those forms.

* German, like Latin, has no aorist; it therefore uses the imperfect regularly in its place.

John xii. 13 :

ἐξῆλθον . . . καὶ ἔκραζον went out, and *kept* crying.

John xiii. 27 :

ὁ ποιεῖς ποίησον do (at once) what you *are* about.

Acts xi. 6 :

ἀτενίσας κατενόουν καὶ εἶδον *gazing*, I began to distinguish (impf.), and saw (aor.), &c.

κρεῖσσον γαμῆσαι ἢ πυροῦσθαι it is better to marry (once for all) than *to be burning*.

In Matt. iii. 7, 8, ποιήσατε τοὺς κάρπους is not 'bring forth,' but 'have done bringing forth,' i.e. do it once for all. See, too, John vii. 8, 24, xii. 6, xvii. 12.

131. In classical Greek take one or two further instances :
Nub. 233 :

εἶπερ βάλλει τοὺς ἐπίορκους πῶς οὐχὶ Σίμων' ἐνέπρησε ;
'If *his way* is to strike the perjured, why does he not blast Simon ?'

οἱ Ἕλληνες ἐπαίανιζον . . . καὶ ἅμα τὰ δόρατα καθίεσαν·
ἐνταῦθα οὐκέτι ἐδέξαντο οἱ πολέμοιοι ἀλλ' ἔφευγον the
Greeks began the war song, and at the same moment
levelled their spears ; whereon the enemy no longer
awaited them, but began to fly.

Iph. *Taur.* 1306 :

ἀνωλόλυξε καὶ κατῆδε 'She raised her voice, and *began to sing*.'

Plat. *Parmen.* 127 :

ἐβαδίζομεν καὶ κατελάβομεν τὸν Ἀντιφῶντα we were walk-
ing and overtook Antipho.

χαλεπὸν τὸ ποιεῖν τὸ δὲ κελεῦσαι ῥάδιον it is difficult to
carry out a thing, but to *give the order* is easy.

μὴ τύπτε do not be striking (a general prohibition) ; μὴ
τύψης do not strike (a special prohibition).*

εἴαν τις κάμνη τῶν οἰκετῶν should any of the servants be
sick [κάμνη=should fall sick] παρακαλεῖς ἰατροὺς ὅπως
μὴ ἀποθάνη.

τοῦτον ἡμεῖς φοβώμεθα ; are we to be afraid of him ? τοῦ-
τον ἡμεῖς φοβησώμεθα ; are we to take alarm at him ?

* Donaldson points out that in John xx. 17, μὴ μου ἄπτου is not 'touch me not' (which would be ἄψη), but 'do not be clinging to me'—a most important difference.

132. Owing to the use of the past-aorist [e.g. *ἔδειπνησα*] to supply the absence of any present-aorist ['I dine'] in Greek, many past-aorists have permanently acquired a present sense, as *ἤνεσα* I praise, *ἀπέπτυσσα* I hate, *ἐθαύμασα* I wonder, *ἰδεξάμην* I accept, &c. For a list of such expressions see Hermann in *Vigerum*, 162. Dr. Clyde thinks that the usage may have gained ground because a personal statement becomes less obtrusive if put into a past tense (cf. *odi, novi*, &c.).

133. The same scheme of tenses might of course be made for the passive, the only difference being (which is curious) that in the passive the Latin *has not* and the Greek *has a future-perfect*. What anomaly it was which gave the Greek a form for 'I shall have been struck,' and no form for 'I shall have struck' cannot be explained.*

In the passive, therefore, we have

Three finished tenses, or perfects.

Present.	I have been struck . . .	<i>τέτυμμαι</i>	verberatus sum.
Past.	I had been struck . . .	<i>ἔτετύμμην</i>	verberatus eram.
Future.	I shall have been struck	<i>τετύσομαι</i>	verberatus fuero.

Three unfinished tenses, or imperfects.

Present.	I am being struck . . .	<i>τύπτομαι</i>	verberor
Past.	I was being struck . . .	<i>ἔτυπτόμην</i>	verberabar.
Future.	I shall be being struck . . .	[wanting]	[wanting].

Three aorist tenses, or indefinites.

Present.	I am struck	[wanting]	[wanting].
		(τέτυμμαι and verberatus sum used instead).	
Past.	I was struck	[wanting]	[wanting].
Future.	I shall be struck	<i>τυφθήσομαι</i>	verberabor.

To complete therefore our comparison of the indicatives of the Greek, Latin, and English verb, we see that of the nine possible tenses, in the passive,

Greek	has six tenses,
Latin	has three tenses only, and
English	has no tenses.

The only passive form in English is that of the participle ('struck' = having been struck).

* One or two Greek verbs *have* an active future-perfect, as *ἑστήξω, τεθνήξω*. Deponents have to make their future-perfect by the auxiliary, as *εἰργασμένος ἔσομαι*. The comparative want of future-forms may be due to the fact that men care to speak with less precision of the unknown future than of the past.

CHIEF IDIOMATIC USES OF THE TENSES.

134. When a language has a *peculiar* form or mode of expression this is called the *idiom* of the language (*ἰδίωμα* from *ἴδιος* 'private,' 'peculiar'); and these idioms are what specially need to be learned and remembered; for the *ordinary* meanings and uses present no difficulty.

THE PRESENT AND IMPERFECT.

135. The present, used dramatically in narratives in order to represent the events narrated as *going on before the eyes*, is called the *historical present*;* and the imperfect is used in the same way for the same reason; as

καὶ ἐπιτηδῆς σε οὐκ ἤγειρον ἵνα ὡς ἥδιστα διάγῃς I was not awaking you on purpose, that you may be going on as pleasantly as possible.

ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὕρισκει αὐτοὺς καθεύδοντας he cometh to the disciples and findeth them sleeping.

The historic present, in the sequence of tenses, is treated as an historical tense, and is therefore followed by the optative.

136. Both the present and the imperfect are used to express an *attempt* (*conatus rei efficiendæ*):

διὰ ποῖον αὐτῶν ἔργον λιθάζετέ με; for which work of these are you for stoning me?—John x. 32.

Κύριε, σὺ μου νίπτεις τοὺς πόδας; Lord, dost Thou mean to wash my feet?—John xiii. 6.

* The historical present, seldom used except colloquially in English, is very common in German; and tolerably so in French, as in the lines of Racine:

'J'ai vu, seigneur, j'ai vu votre malheureux fils,
Trainé par les chevaux que sa main a nourris.
Il veut les rappeler, et sa voix les effraie.
Ils courent. Tout son corps n'est bientôt qu'une plaie.'

Of English writers Carlyle uses it most frequently; e.g. 'Far down in their vaults the seven prisoners *hear* muffled din as of earthquakes; their turnkeys *answer* vaguely,' &c. In one passage of Milton, the historical present is powerfully used for the *future*:

'If from this hour
Within those hallowed limits thou appear,
Back to the infernal pit I *drag* thee chained
And seal thee so,' &c.—*Par. Lost*, iv. 965.

Comp. *Æn.* iii. 367, So far as I am aware no such usage is found in classical Greek.

ἐκάλουν αὐτὸ . . . Ζαχαρίαν *they wished to call him Zacharias.*—Luke i. 59.

ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν *John tried to prevent him.*
—Matt. iii. 14.

ἐξανεχώρει τὰ εἰρημένα *he tried to back out of his words.*
—Thuc. iv. 28.

In all these instances 'Vere incipit actus, sed ob impedimenta caret eventu.'—Schaefer, *Eur. Phœn.* 79.

The constant substitution in the New Testament of a participle and auxiliary (e.g. ἦν καιομένη, Luke xxiv. 32) shows that when the continuance required to be emphasised, the simple imperfect was no longer sufficient.

137. Hence the impf. alone is often, rhetorically, used where the impf. with ἂν would have been more regular, as

τίς μοι φύλαξ ἦν εἰ σὺ συμφορᾶς τύχοις ; (*Eur. Bacch.* 612)
who were my guardian (=would have been) should
you have met with a misfortune?

This suppression of ἂν is very common in conditional sentences, as

οὐκ εἶχες ἐξουσίαν . . . εἰ μὴ *you would not have had power, unless, &c.*—John xix. 11.

καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη *it were well for him if he had never been born.*—Matt. xxvi. 24.

A similar potential use of the impf. is not unknown in Latin ; as

Respublica poterat esse perpetua, si patriis viveretur institutis.—Cic. *de R. P.* iii. 29.

138. The present is used with πάλαι 'long ago,' &c.; as

ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε *ye are (=have been) with me from the beginning.*—John xv. 27.

γῆ νοσεῖ πάλαι *the land has long been sick.*—Eur.

So in Latin :

Jampridem cupio Alexandriam visere.—Cic.

And in German :

'Fünf Jahre trag' ich schon den glüh'nden Hass,'—
Schiller, *Turandot.*

And in French :

'Il y a longtemps que je suis ici.'

'Je le regarde depuis longtemps.'

And very rarely in English. Mr. Boyes quotes from Heywood :

‘*Tis dinner-time at least an hour ago.*’

And in Walpole’s letters :

‘Lord Dalkeith *is* dead of small-pox in three days.’

Compare

‘*Tis* now a nineteen years ago at least.’—Ben Jons.,
Case is Altered.

‘He *is* ready to cry all this day.’—Ibid., *Silent Woman.*

139. κλύω, ἀκούω, μανθάνω, γιγνώσκω (verbs of perception), and those which indicate an abiding result (as νικῶ, φεύγω), are used in the present where we use the perfect ; as

ἄρτι γιγνώσκεις τόδε ; have you only just learnt this ?

ἀπαγγέλλετε ὅτι ἡμεῖς νικῶμεν βασιλέα answer that we
have conquered the king.

140. The imperfect expresses incompleteness, continuance, and (especially with ἄν) repetition. Rarely it is used as giving a more emphatic meaning, where we should use the present ; as

ὅς κε θεοῖς ἐπιπέιθεται μάλα τ’ ἔκλυον αὐτοῦ whosoever
obeys the gods, him *they ever* hear (cf. *Il.* i. 418).

‘Tempus erat’ (Hor. *Od.* i. 37) ‘*Tis full* time.

141. ἔδει, ἔχρην, εἰκὸς ἦν, ὄφελον imply dissatisfaction, and a wish that something else had happened ; as

εἰκὸς ἦν ὑμᾶς μὴ μαλακῶς, ὥσπερ γυν, συμμαχεῖν you
ought not in all fairness to prove yourselves such
feeble allies as you do.

Here ‘it was right’ means ‘it would have been right,’ and is equivalent to εἰκὸς ἂν ἦν, precisely as in these two English sentences :

‘*Was* man like his maker . . . I should be for allowing,’
&c. (Addison) [= *if* man *had* been].

‘*It were* well for the insurgents . . . if the blood that was
now shed had been thought a sufficient expiation for
the offence’ (Goldsmith) [= *it would have been* well
ἀγαθὸν ἂν ἦν].*

So in Latin :

‘Si mihi omnes, ut erat æquum, faverent.’—Cic. *de Div.*
iii. 10.

* Compare ‘Gold *were* as good as twenty orators’ (= *would be*). Observe however that ‘were’ is the English *subjunctive*.

142. Notice the graceful and modest use of the *imperfect* in the inscriptions used by old artists, Πολύκλειτος ἐποίησεν; this implied how far they felt themselves to fall short of ideal perfection, 'tamquam inchoatâ semper arte et imperfectâ' (Plin. *Nat. Hist.* i. 20), and it showed them to be imbued with the highest spirit of art.

143. Sometimes the imperfect expresses what *was* but *is* not, as Eur. *Troad.* 585, πρὶν ποτ' ἦμεν we once were (*but are no longer*)! Compare *Fuimus* Troes, *fuit* Ilium, Virg. *Æn.* iii. 325. After the execution of the Catilinarian conspirators, Cicero said of them, *Vixerunt*. 'Probablement à midi j'aurai vécu, pour parler le langage romain.'—*Letter of Charlotte Corday*. There is a fine instance in Dante, *Inf.* x. 67,

Di subito drizzato gridò: Come
Dicesti egli ebbe? non viv' egli ancora?

THE FUTURE.

144. The future active answers to our *shall* and *will*, even in its imperative use; as

ἔξεις ἀτρέμας; *will* you keep quiet?*

ἔσσεσθε οὖν ὑμεῖς τέλειοι be ye therefore perfect!

145. The periphrases of μέλλω, θέλω, βούλομαι with the infinitive are by no means 'periphrastic futures,' as they are sometimes called, but differ from the simple future in meaning, by emphasising the *purpose* or *wish* to do a thing. They show however the dawnings of an aim at analytic precision (see Herod. i. 109).

N.B. ποιήσω I will do, *faciam*; μέλλω ποιήσειν I am on the point of doing (cf. the Italian *sono per lasciarti* I am on the point of leaving you); μέλλω ποιεῖν I intend to do.

146. Few verbs have all the four -μαι forms of the future in use (τυφθήσομαι, τυπήσομαι I shall be struck, τύψομαι I shall strike myself, τετύψομαι I shall have been struck).

147. The future-perfect † (ὁ μετ' ὀλίγον μέλλων, paullopost-futurum), as its name implies, mingles the future and the perfect both in form and meaning (as in English 'I shall have been struck'). It also expresses *rapidity*; as

φράζε καὶ πεπράζεται speak and it shall be done *at once*; ‡

* Both in English and Latin the future is a polite substitute for the imperative; e.g. Valebis et salvebis = vale et salve!

† Tu interea non cessabis.—Cic. *Epp. ad Fam.* v. 12.

‡ Inter cuncta leges et percunctabere doctos.—Hor. *Epp.* i. xviii. 26.

† Being a mere luxury of language, it occurs but once in the New Testament (Luke xix. 40), κεκράζονται, and there, only because the simple future of κράζομαι is not used. The name *Futurum exactum* was invented by Pomponius Lætus (1497).

‡ Cf. Cicero, *Epp.*—'Tu invita mulieres, ego accivero pueros.'

and a *continued* result; as

οὐδεὶς κατὰ σπουδᾶς μετεγγραφῆσεται,

ἀλλ' ὡσπερ ἦν τὸ πρῶτον ἐγγεγράφεται

'No one shall be transferred to another list by favour,
but *shall remain inscribed* as he was at first.'

κληθήσεται he shall be called; κεκλήσεται he shall bear
the name.

148. Since μέμνημαι, κέκτημαι, &c. have the sense of presents, μεμνήσομαι I shall remember, κεκτήσομαι I shall possess, &c., are simple futures.

THE PERFECT.

149. The perfect corresponds to the English perfect with 'have'; it is a *present-perfect*, e.g. 'I have struck' means 'I have *now* struck,' or 'I struck *and the effect continues*.'* Hence it is substituted for the aorist (which is the ordinary tense in which events are *narrated*) to describe past events of which *the result remains*; as

πενεστέροους πεποίηκε καὶ πολλοὺς κινδύνους ὑπομένειν
ἠνάγκασε it *has made* us poorer (and we *still are* so),
and it *compelled* us to undergo many dangers.

150. This explains such meanings as κέκτημαι I *possess*, θαύμακα I *wonder*, κέκλημαι I *am called*, ἔρρωμαι I *am strong*,† &c.; and it is curiously paralleled by the German idiom (see Clyde, *Greek Syntax*, p. 69). In the same way such a phrase as 'I have often wondered' generally implies that the effect still continues. For another view of these perfects with a present sense, see p. 49, *note* *.

THE AORIST.

151. The nature of this tense ought to be clear, from all that has been said about it in the previous section. Its vitality is accounted for by its importance. It is the regular tense of narration, as it is in English, because it has no relation to the present. Take any sentence from a history, such as 'William Rufus died from the wound inflicted by an arrow'; here

* This use of the perfect in Homer is very common; e.g. in describing a chariot he says, ἀμφὶ δὲ πέπλοι Πέπτανται tapestries *hang* around it. *Il. v.* 195. (Exigua tantum ratione habitā prateriti temporis, quo stragula illa expansa fuerunt, sed presentis præcipue, quo expansa sunt. — Schmidt, *Doctr. Temp.* ii. 10.)

† Compare the Italian *ho capito* I understand.—Clyde.

'died' is an aorist, *κατέθανεν*, and we could no more substitute an imperfect ('was dying'), a perfect ('has died'), or a pluperfect ('had died') in English than we could in Greek.

N.B.—The aorist with *ἄν* sometimes expresses iteration, as *ὁπότε προσβλέψειε τινα τότε μὲν εἶπεν ἄν, κ.τ.λ.* 'whenever he saw any one, then he would say,' etc.; and sometimes is equivalent to the Latin pluperfect subj., as *οὐδὲν ἄν ἔπραξεν nihil fecisset*. Thus *ἔλεξεν ἄν* may mean 'he used often to say,' or 'he would have said,' according to context.

152. There is an obvious connection *in form* between the aorists and the future,* as we see at a glance:

τύψω	τυφθήσομαι	τυπήσομαι	τύψομαι
ἔτυψα	ἐτύφθην	ἐτύπην	ἐτυψάμην.

And there are one or two cases in which either future or aorist is admissible; † e.g.

ἀνὴρ σοφὸς τὰς συμφορὰς ῥᾶον οἴσει τῶν ἄλλων a wise man will bear his misfortunes more easily than the rest of mankind.

It would be just as good Greek to say *ἤνεγκε bore*, and just as good English to use the present-aorist 'bears'; and we find the aorist subj. in the same clause with the future ind.; ‡ as

εἶπωμεν ἢ σιγῶμεν; ἢ τί λέξομεν; are we to speak, or be silent, or what shall we say?

153. Obviously what *has* taken place (especially if it be frequently) in the past, *will* probably recur in the future, § so that either aorist or future may be used, for instance, in *comparisons*, and so far there is a connection between the tenses. Further than this no theory has ever established what was the *historical* connection between these tenses, except that

* Besides this, the first aor. subjunctive is *τύψω*, which is the same form as the future active. In Latin there is no difference in form between the future perfect and the perfect subjunctive (except in the first person), and very little in meaning. See Roby's *Lat. Gram.* p. xv.

† Similarly in John xv. 6, *ἐὰν μή τις μείνη ἐν ἐμοί, ἐβλήθη ἔξω*, the future *βεβλήσεται* would have given the same sense.

‡ In such a line as *οὐ γὰρ οὐ τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι* never saw I nor shall I see such men, the aor. subjunctive *ἴδωμαι* is practically a future.

§ Burnouf's view that the future expresses *posteriority* relative to the present moment, and the aorist, posteriority with reference to some other (unspecified) time, does not seem to me free from objection; e.g. his explanation of the aorist in the line 'Je chante le héros qui régna sur la France,' seems to me impossible on his own principles.

the σ of both aorist and future is derived from the auxiliary verb 'as' to be (*ἴσμεν, ἴσσι*).

154. The aorist is used in proverbs, &c. (gnomic aorist), to express what *once happened*, and has thereby established a precedent for all time; as

πολλὰ παρὰ γνώμην ἔπεσε many things fall out contrary to expectation.*

In Rev. iv. 10 the *future* is used in this gnomic sense, as in Gaelic.

THE PLUPERFECT.

155. This tense is comparatively neglected in Greek, † the aorist being substituted for it in many instances where it would be used in Latin, and even in English; e.g.

ὡς ἤκουσαν τοὺς λόγους . . . διηπόρουν when they (had) heard the words, they began to doubt.

Its chief idiomatic use is to express *rapidity*; as

οὐδ' ἀπίθησε
μύθῳ Ἀθηναίης· ἢ δ' Οὐλυμπόνδε βεβήκει
nor did he disobey the order of Athene; but she *had already vanished* heavenwards.—*Il.* i. 221.

Ὅτε οἱ σύμμαχοι ἐπλησίαζον, οἱ Ἀθηναῖοι τοὺς Πέρσας ἐνεκλήκεσαν when the allies were approaching, the Athenians had *already* conquered the Persians.

MOODS ('Εγκλίσεις).

156. In coming to treat of the moods, we have reached by far the most difficult part of Greek syntax. The clumsy analytic periphrases of our own and most modern languages are quite inadequate to represent the delicate accuracy and beauty of those slight *nuances* of thought which the Greek reflected in the synthetic and manifold forms of his verb. One of the chief reasons for the study of Greek is the fact that it presents us with the most perfect instrument for the expression of thought. Our own language is singularly noble, powerful, and splendid, but its points of excellence differ entirely from those of Greek.

* The Latin aorist has a similar use, as 'Hinc apicem rapax Fortuna cum stridore acuto Sustulit,' Hor. *Od.* i. 34, = solet tollere. Non tam præcipites bijugo certamine campum Corripuere.—*Æn.* v. 145.

† The form of the pluperfect in η (*ἐγεγράφη*, &c.) is older than that in $\epsilon\omega$, and more Attic. $\epsilon\alpha = \epsilon\text{-}\sigma\alpha\mu = \text{eram}$.

But the study of Greek would not be valuable as a mental discipline if it presented no *difficulty*. There is no royal road to anything worth acquiring; *χαλεπὰ τὰ καλὰ*. Yet after a thoughtful and careful study of the following pages, the student ought at least to have some clear notions which will serve as a guide to further study.

157. The moods express the aspects or *modes* under which the action is regarded, and are *three* in number, viz. :

The indicative, which deals with *facts, certainties*, direct questions, &c., i.e. it is the objective mood; and therefore the tense-distinctions exist mainly in this mood.

The imperative, which deals with commands.

The subjunctive and optative, which deals with suppositions, uncertainties, contingencies,* &c. The subjunctive connects such modes of conception with the present or future; the optative connects them with the past. The two together form but one SUBJECTIVE mood.

158. The infinitive is no mood at all, since it represents the verb absolutely, in no particular aspect, and with no relation to any subject (*ἔγκλισις ἀπαρέμφοτος*).

159. It will be convenient to treat of the moods first as they occur in *simple* sentences, and afterwards in compound.

But we may observe at once that the names of the moods are as unsatisfactory as those of the tenses.† The indicative mood, or mood of declaration, does not declare at all in interrogative or conditional sentences. The optative, or *wishing* mood, does indeed sometimes express a wish, but this is a *very* small part of its meanings, and it is quite as much subjoined as *the* so-called subjunctive, of which, as we shall see, it forms a part.

THE INDICATIVE.

160. The indicative mood (*ἔγκλισις ὀριστική*) denotes an *actual*, or (in the future tense) a *certain* state. In treating of the separate tenses we have given all its most distinctive usages.

* 'Indicativus res per se, seu nude positus, conjunctivus autem res ex mente agentis spectatus (velut luminis radios vitro fractos) vel in cogitationem inclusas notat.'—*De Formis dictorum conditionalium*, F. Ellendt. Königsb. 1827. † The illustration is an exceedingly good one, but the treatise itself is not very clear,

† See F. Whalley Harper *On the Powers of the Greek Tenses*, p. 137.

THE IMPERATIVE.

161. The imperative mood (*προστακτική*) commands,* and, with negatives, prohibits. As all commands must refer to the *future*, we see that the *temporal* meanings of the indicative tenses vanish in the imperative; the distinctions between the tenses in the imperative not being those of *time*.

162. *μη πράττε* don't be doing it (of continuous or recurring actions, and of actions *already begun* = leave off doing it!).

μη πράξης don't do it (of momentary or single actions).

λαβέ τας μαρτυρίας και αναγιγιωσκε take the depositions (aor. imp.=an instantaneous act), and read them (pres. imp.=a continued act).

163. The perfect imperative denotes the *permanence of the result*; as

τέθναθι lie dead! = *κεῖσο τεθνηκώς*.

εις τὸν Πυριφλεγέθοντα ἐμβεβλήσθω let him be flung (at once, and for all) into Phlegethon!

164. Other ways of expressing command are

α. By the infinitive; as

μη δὴ μοι ἀπόπροθεν ἴσχεμεν ἵππους do not I pray you rein the horses at a distance from me.

β. By the optative with *ἄν*; as

χωροῖς ἄν εἴσω like our 'perhaps you would go in.'

γ. By the subjunctive; as

ἴωμεν let us go.

δ. By various periphrases; as

οἶσθ' οὖν ὃ δρᾶσον; do then—know'st thou what? † i.e. dost thou know what thou must do?

οἶσθ' ὡς ποιήσον; do—know'st thou how?

ὅπως ἄνδρες ἔσεσθε see that ye be men (sub. *ὀρᾶτε*).

* In Sanskrit the imperative has a *first* as well as a second and third person. This is also the case in English, though only in poetry and in the plural, as 'Leave we the theme.' 'Charge we the foe.'—*New Crat.* p. 593.

† Mr. Boyes quotes a close parallel from Chaucer:

'And deemith you, what ye shall do therefor?
Go thanketh now my lady there, quoth he.'

We find the same idiom in Latin; 'Tange, sed scin quomodo?'—Plaut, *Rudent.* III. v. 18.

φίρε δὴ ἀναγνῶ τὰς μαρτυρίας *come now let me read you the evidence.*

μὴ δῆτ' ἀδικηθῶ *let me not be injured.*—Soph. *O. C.* 174; cf. *Tr.* 802. 'Prima conjunctivi persona sic usurpatur ut admonitio ad secundam spectet.'—Herm.

THE SUBJUNCTIVE (ὑποθετική) AND OPTATIVE (εὐκτική).

165. 'The subjunctive is a byform of the future, the optative a byform of the aorist.*

We have already seen the points of connection between the *future* and the *subjunctive*, † and in fact the notion of futurity is essentially involved in the subjunctive, since that which is contingent and dependent must *necessarily* be analogous to what is future. Hence the student must not be misled by such names as perfect subjunctive, &c. to suppose that the forms of the subj. and opt. express time in the same way as their cognate indicative tenses.

166. The subjunctive and optative are not two moods, but *one subjective mood*, ‡ which expresses *not* facts and realities, but suppositions and contingencies; the subjunctive forms are the present or future tenses of this mood, and the optative forms its past tenses. In other words, the optative *is merely the subjunctive of the past or historic tenses*. It carries with it a reference to the past.

Everything that we say about these moods will illustrate and explain this fundamental fact, which the student is urged to master and to keep steadily in mind throughout the following observations.

167. The Greek *subjective mood* furnishes seven separate forms, usually called tenses; e. g.

pres. subj. δειπνῶ, *aor. subj.* δειπνήσω, *perf. subj.* δεδειπνήκω,
pres. opt. δειπνοίην, *aor. opt.* δειπνήσαιμι, *perf. opt.* δε-
δειπνήκοιμι, *fut. opt.* δειπνήσοιμι. §

* 'The subjunctive and optative are by-forms of the future and aorist.'—Don. p. 546. The connection is indicated by a *similarity* of form.

† We see it also in Latin, where *dicam* is both future indicative and present subjunctive, the termination *-m* being a relic of the old *-mi* form of verbs. In Gothic Ulphilas often renders Greek futures by the subjunctive.

‡ In treating this part of the subject, I have on the whole received more assistance from Mr. F. Whalley Harper and Dr. Clyde's *Greek Syntax*, than from any other of the numerous treatises which I have consulted.

§ Some verbs have also second aorist optatives and subjunctives, but

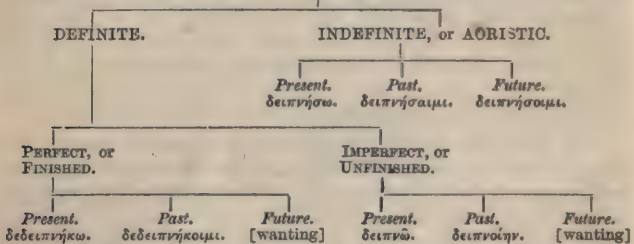
168. And Latin offers four, as *cœnem, cœnarem, cœnaverim, cœnavissem*.

We shall find that on examination these forms evaporate considerably; but before discussing them let us try to *understand* them in the form of a table.

We have already tabulated the actual and possible Indicative tenses; the table of the Subjective tenses should be compared with it, although it will be seen immediately that these tense-forms are in reality evanescent, and in part illusory.

SUBJECTIVE TENSES.

(i.e. Tenses of the Subjective Mood, expressive of suppositions, &c.)



On this table we have to remark—1. That very little stress must be laid on the exactness of any direct English or Latin equivalents; the *idiomatic* uses of Greek being very strongly marked in the use of the moods. Even the French equivalents, as *λύσω que j'aie délié; λύσοιμι que j'eusse délié*, are quite inadequate. 2. Observe however that the English *MAY* is the best general representative of the Greek subjunctive, *MIGHT* of the optative. 3. Two of the future forms are wanting; and the other future form, although it occurs, is merely a *chose de luxe*, because the whole mood involves futurity, so that the present forms serve instead. 4. The past tenses of the Latin subjunctive are equivalent to the Greek optative.

169. Further: of the seven Greek forms, *three* are very rarely used, viz. the perfect subj., the perf. optative, and the future optative. We may in fact *dismiss* those three forms, with the remark that the perfect forms are only used where something is *especially* to be marked out as completed; and the future opt. only in *oratio obliqua* (or reported speech), and that *very rarely*, to represent the future indicative. Thus, in direct speech:

Συνέννεσις λέλοιπε τὰ ἄκρα Syennesis *has left* the heights;

these being merely *other forms of the same tense*, are not noticed; e.g. in English no one regards *hung* and *hanged* as two separate tenses,

in reported speech :

ἔλεξεν ὅτι Συέννεσις λελοιπῶς εἶη τὰ ἄκρα he said that Syennesis *had left* the heights.

Direct speech :

ἡ ὁδὸς ἔσται πρὸς βασιλέα our march will be to the great king.

Reported speech :

ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα he kept saying that their march *would be* to the great king.

We may then draw this conclusion : *the tenses of the optative only retain a tense-meaning in oratio obliqua.*

170. But it may be asked how come we to have an *aorist subjunctive* δειπνήσω, if the subjunctive be merely *the form assumed by the primary tenses in the subjective mood?* for the aorist is an historical and not a primary tense, and therefore its form in the subjective mood ought to be only δειπνήσαιμι.

The answer to this very natural objection appears to be that the *past aorist* is necessarily sometimes used in Greek for the *present aorist* ('I dined' for 'I dine'), as we have seen already (§ 126); and it is perhaps this use of the past aorist so frequently as a present that accounts for the existence of such a form as δειπνήσω. And in full accordance with this hypothesis we find that the present and aorist forms of the subjective mood are in many sentences used interchangeably and almost indifferently.

171. We have then considerably reduced the importance of the number of tenses in the subjective mood, by showing that in practical use *three of them at least are nearly eliminated.* Further than this, as we have just observed, the differences between δειπνῶ δειπνήσω, and between δειπνοῖην δειπνήσαιμι, are very slightly marked, and are not distinctions of *time*; the *present* forms merely imply that the result continues, the *aorist* forms draw no attention to more than the momentary fact. Thus we may say *almost indifferently*

σπουδάζω ἵνα μανθάνω σι μάθω.

ἔσπουδαζον ἵνα μανθάνοιμι σι μάθοιμι.

172. And since these are the only forms in constant use, it will be seen that the subjective mood for all ordinary practical purposes contains (as in Latin) but *four* tenses, viz. a present and an aorist form which follow the primary tenses;

and a present and an aorist form which follow the historical tenses.*

173. Then, further, notice that this so-called optative mood (which we have, as far as any frequent use is concerned, reduced to a present and an aorist form, differing but little from each other in meaning, and used as the dependent and subjective form of the historical tenses) was itself a refinement of language but little needed; and therefore that it gradually fell into desuetude, and in Modern Greek nearly disappears, the few forms in which it appears (such as *μή γένοιτο*) being, as Dr. Clyde says, 'merely the coffin of the dead optative.'

174. Even by Attic writers the distinction between subjunctive and optative was (if we may believe the MSS. rather than the editors) very negligently observed; in the New Testament and in later Greek writers the optative in final sentences (see *inf.* § 179) almost disappears; † and it is very probable that in the speech of the vulgar *the optative hardly existed at all*, being too delicate in its distinctions for daily use. Possibly the very existence of such a mood may have been practically disregarded by an Athenian cobbler. Observe too that whereas (owing to the dramatic principle which led the Greeks to omit the reference to the *past*, and to represent past things as still going on before the eyes) the *subjunctive* is often used where the *optative* would be more regular, the *reverse* of this is never the case, i.e. we never find the optative for the subjunctive.

175. We shall continue to use the names subjunctive and optative, but it must not be forgotten that by optative we do *not* mean a *different mood* from the subjunctive, but only a name for those subjective forms which correspond to the historical tenses of the indicative.

THE SUBJUNCTIVE IN SIMPLE SENTENCES.

176. 1. Used absolutely, the subjunctive in Homer differs

* It has already been pointed out that the third person dual of the subjunctive (like that of primary tenses) ends in *ον*; and of the optative (like that of the historical tenses) in *ου*.

† The past tenses of the French subjunctive (which correspond to the Greek optative) are disappearing in the same way. In English, the whole subjunctive mood is very rapidly disappearing, and its evanescence is much to be regretted; by all our *best* writers it was, and still *is*, used regularly after all causal and hypothetical conjunctions; but in common conversation it is now rarely heard. See some admirable remarks on this subject in Craik's *Engl. of Shakesp.* p. 104.

but little from a-future,* as is also the case with the subjunctive aorist after οὐ μὴ in strong negations; as

οὐ μὴ ποιήσω I certainly won't do it; οὐ μὴ φύγῃς you certainly will not escape.

2. It is used (in the aor. 2nd per. sing. and plur.) in prohibitions; as

μὴ κλέψῃς don't steal (this or that).

3. *Deliberatively* (1st pers. sing. and plur.); as

πᾶ βῶ; whither am I to go? ποῦ στῶ; where am I to stand?

τί φῶ; what am I to say? †

4. *Hortatively* (1st pers. sing. and plur.); as

ἴωμεν let us go; ἐγκονῶμεν let us exert ourselves; especially with φέρε, ἄγε, ἴθι, εἰπέ, &c.

5. It is often used elliptically after βούλει, θέλεις, κ.τ.λ.; as θέλετε θηρασώμεθα; do you wish that we should hunt? —Eur. *Bacch.* 719.

θέλεις μείνωμεν αὐτοῦ; do you wish that we should remain on the spot?—Soph. *El.* 80. Compare Ov. *Met.* ix. 734, *Vellem nulla forem.*

6. In Plato and Demosthenes the subjunctive is often used with ἄν=εἰάν, ἤν. Thus:

ἄν σωφρονῆ.—*Phæd.* 61 B; ἄν θεὸς ἐθέλῃ.—*Id.* 80 D.

[This is curiously analogous to the obsolete English 'an' with the subjunctive, 'an God be willing,' &c.]

THE OPTATIVE IN SIMPLE SENTENCES.

177. 'L'optatif n'est point réellement un mode à part; c'est une simple dénomination sous laquelle on a rangé les temps secondaires du subjonctif.'—Burnouf.

The distinctive sign of the optative is derived from *ya* to go. See Max Müller, *Stratific. of Lang.* p. 30.

1. The optative gains the credit of being a separate mood, as well as its name (ἔγκλισις εὐκτική), simply because when u ed absolutely it often expresses a wish; as

* e.g. in *Il.* vi. 459, καὶ ποτέ τις εἴπῃσι corresponds to ὡς ποτέ τις ἐρέει a little further on. Cf. *Il.* i. 262; *Od.* xvi. 437, vi. 201.

† Cf. οὐκ ἴω; shall I not go? which resembles the Latin *quin* with the present indicative. *Quin redimus?*—Plaut. *Menæchm.* ii. i. 22.

ὦ παῖ, γένοιο πατρός εὐτυχέστερος,
 τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός.—Soph. *Aj.* 550.
 'Boy, *mayest* thou (lit. *mightest* thou be) more fortunate
 than thy father, but like him in all else, and then thou
 wouldest be noble.'
 οὐτ' ἂν ἐυναίμην μήτ' ἐπισταίμην λέγειν (Soph. *Ant.*
 682) I could not, and may I never know how to say.

We express wishes by '*mayst* thou,' &c., using the *subjunctive*, which, by referring to the present time, hints at the *possibility* of the thing becoming realised; the Greek, more accurately, uses a mood which refers altogether to the *past*,* and therefore can be regarded as a wish, and a wish only. We however use '*might*' after '*would* that;' and probably the wishing-power of the optative is merely due to an *ellipse* † of one of those frequent formulas which are used with it, as εἰ, εἰ γάρ, εἴθε, ὄφελον, πῶς ἂν, εἴθ' ὄφελον [which, in the case of *impossible* wishes, are used with *past* tenses of the indicative, as εἴθε σοι τότε συνεγενόμην would I had then been with you!] In Ζεῦ πάτερ, ὡς Χαλύβων πᾶν ἀπόλοιτο γένος, Callim. (Jupiter, ut Chalybium omne genus pereat, Cat. lxiii. 54), every one would at once recognise an *ellipse*; is there any less reason for the *ellipse*, if ὡς be omitted?

N.B.—Μὴ is used (*not* οὐ) in negative wishes, as Μὴ γένοιτο would that it might not be! God forbid! [μὴ γένοιτο utinam ne fiat! μὴ γενέσθω jubeo ne fiat! μὴ γένηται cavendum ne fiat!]

ὁμῖν δὲ τοιοῦτο μὲν οὐδὲν οὐτ' ἦν μήτε γένοιτο τοῦ λοιποῦ but in your case nothing of the kind ever happened, and may it never happen hereafter.

2. If it be correct to suppose that this *votive* force of the opt. is merely due to an *ellipse*, the name '*optative*' becomes more unfortunate than ever. *No* separate name for it is needed, because, as we have seen, it consists merely of the past tenses of the *subjunctive*; but, if it must be named, *potential* would perhaps be better, since it not only regularly expresses *potentiality* (*could, might, &c.*) with ἂν (which makes the possibility depend on *conditions*), but even without it, especially in poetry. If this view be correct, the *prevalence* of ἂν with the optative was due to the analytic tendency of all advancing language. This potential use of the optative without ἂν would not be so rare as it is, if the MSS. had not been repeatedly altered by scholars who wished to square them with their own views. The following are instances:

νεογνός ἀνθρώπων μάθοι a mere child might understand it.—Æsch. *Ag.* 1163.

* Latin uses both *subjunctive* and *optative*, the former for *possible* wishes, as *Utinam dives fiam*; the latter for *impossible*, as *Utinam Deus essem*. 'The *subjunctive* gives a notion of the *realisation* of the proposed end; the *optative* represents it as a mere possibility.'—Jelf, § 809.

† Just as in the Italian *volesse Iddio* = plût à Dieu.—Clyde.

ἐν εἴκοσι πᾶσι μάθοις νιν you might know him among a score.—Mosch.

πείθοι' ἂν εἰ πείθοι', ἀπειθοίης δ' ἴσως (Æsch. *Ag.* 1048) comply (a mild imperative) if thou wouldst comply, but perhaps thou *wouldst* not comply (sc. under *any* circumstances). See Paley's notes to Æsch. *Ag.* 535, 1133, 1847; and Jelf, 426, 1.

τὸ δ' ἔπος οὐξερῶ τάχα
ἦδοιο μὲν, πῶς δ' οὐκ ἂν, ἀσχάλλοις ἑ' ἴσος.—Soph. *O. T.*
936.

'you *might possibly* rejoice at what I am about to say—how should you not?—but you *might* be grieved.'

Some however would *understand* the ἂν (from the previous clause) in the clause where it is not expressed; as in Xen. *Hier.* ii. 11:

οὐ μόνον φιλοῖ' ἂν, ἀλλὰ καὶ ἐρῶ.

3. With ἂν the optative is often used as a milder future, or less positive assertion. This is due to the refinement and sensitiveness of the Greek intellect, and their dislike of what is blunt, and downright, and uncontingent; as

οὐκ ἂν ἀπέλθοιμ' ἀλλὰ κόψω τὴν θύραν I won't go away but I'll knock at the door.

οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην I will not fight with heavenly gods.

οὐκ ἂν φθάνοις λέγων; quantocius dicas! quin statim loquere? speak at once!

οὐκ οἶδ' ἂν εἰ πείσαιμι I doubt whether I could persuade.—Eur. *Med.* 941.

οὐκ ἂν οἶδ' εἰ δυνάιμην I doubt whether I should be able.—Plat. *Tim.* p. 26.

In the last two examples the ἂν *belongs* to the optative, but is merely transposed by a spurious hyperbaton; as

οὐκ οἶδ' εἰ = I doubt whether, πείσαιμ' ἂν = I could persuade him.

οὐκ οἶδ' εἰ = *haud scio an.*

4. In polite commands, the optative is often used with ἂν which points to a suppressed protasis; as

χωροῖς ἂν εἴσω go in, please! (literally, 'you *would* go in if it should please you.')

ἔρδοι τις ἦν ἕκαστος εἰδείη τέχνην = ne sutor ultra crepidam.

ἀλλὰ ταῦτα μὲν καὶ φθόνῳ ἂν εἴποιεν (Herod. ix. 71) but people might say this even out of envy (sc. εἰ εἴποιεν if they were to say it).

5. It expresses a sort of *hopeless* wish (hopeless because the optative throws it in connection with things past); as

ποῖ τις φύγοι (Ar. *Plut.* 438) whither could one fly?
but

ποῖ τις ἂν φύγοι 'whither in the world'

is more common, and ποῖ τις φύγη.

6. The optative is often used in sentences which imply iteration, or indefinite frequency;* as

ὅποτε προσβλέψειέ τινα whenever he saw any one.

δεινότατον δὲ ἦν ἡ ἀθυμία ὅποτε τις αἰσθοῖτο κάμνων but most terrible was the despair whenever any one felt that he was falling ill.

This is also the case in English where 'might' is used to express recurrence, as in Shelley:

'The sweet nightingale
Ever sang more sweet as day might fail.'

7. What is called the *correspondence of optatives* should be noticed, where the principal verb in the optative seems to attract the dependent verb into the same mood; as

γενοίμαν κ.τ.λ. ὅπως προσεῖποιμεν Ἀθήνας (Soph. *Aj.* 1217) would that I were, &c., that we might address Athens.

ὄλοιο μήπω πρὶν πάθοιμι (Soph. *Phil.*) may you perish—not till I have learnt.

N.B. It may be as well to repeat, that as an all but invariable rule εἰ takes the optative, ἰάν, ἦν the subjunctive; ἂν by itself the optative.

THE MOODS IN COMPOUND SENTENCES.

178. Of the different kinds of possible sentences, those which chiefly need elucidation are:

1. Final sentences ('in order that').
2. Declarative sentences (oratio obliqua).
3. Conditional or hypothetic ('if,' &c., 'then,' &c.).
4. Temporal ('when, until,' &c.).

* Not that the mood of itself necessarily involves this conception. Burggraaf acutely remarks, 'L'emploi d'un temps dans telle ou telle circonstance et son emploi pour exprimer cette circonstance, sont deux choses différentes que les grammairiens ont souvent confondus.'—p. 412.

FINAL SENTENCES.

179. A final sentence is one which expresses a purpose, motive, or end (*finis*). In English it is generally expressed by 'to,' but *never* by the infinitive in *Latin* prose, and not properly in Greek.

It may sometimes *appear* to be expressed by the infinitive;*

as
 ἦλθεν ἀδικεῖν or ὡς, ὥστε ἀδικεῖν he came to do wrong.
 στρατηγεῖν ἡρημένος chosen to be a general.
 βῆ δ' ἰέναι he started to go.

But here it is rather a *fact* or *consequence* which is indicated; and when the final sentence appears to be expressed by a future participle it is really *temporal*; as

ἦλθεν ἀδικήσων he came to do wrong.
 ἔρχομαι φράσων I come to tell.

180. After verbs of sending, coming, &c., ὅς, ὅστις are used with the *future indicative* (whereas in similar Latin instances *qui* requires the subjunctive); as

πέμπειν τινὰς . . . οἵτινες κατηγορήσουσι τῶν τὰ Φιλίππου
 πραττόντων (*Demosth. De F. Leg. § 349*) to send some
 to accuse Philip's faction.

κήρυκα προαπεστείλατε ὅστις ἡμῖν σπείσεται (*Id. § 189*)
 ye sent a herald before us to make a truce for us.

N.B. "Ος cum *conjunctivo* nunquam ponitur post verba mittendi, veniendi, similia."—Shilleto.

181. Sentences *really* final, or expressive of *purpose*, are expressed by ἵνα, ὅπως, ὡς in order that (*always* with μὴ not οὐ in negative clauses); and the rule about them both in Greek, Latin, and English is, that they are followed *by the subjunctive after primary tenses, and by the optative after the historical tenses*; as

γράφω, γράψω, γέγραφα ἵνα μαθάνῃς or μάθῃς
 scribo, scribam, scripsi (perfect) ut *discas*

I am writing, will write, have written that you **MAY** be learning, or **MAY** learn;

ἔγραφον, ἔγραψα, ἔγεγράφη ἵνα μαθάνοις or μάθοις
 scribebam, scripsi (aorist), scripseram ut *disceres*

I was writing, wrote, had written that you **MIGHT** learn.

* But see Jelf, § 669, p. 300, and *supra*.

182. This rule is constantly violated in the New Testament, and by later writers (e.g. Lucian), because the optative fell out of general use. When it is violated by any Attic writer, the reason is the same as that which leads to the use of the imperfect tenses (historic present, &c.), namely, a desire to be graphic (*πρὸ ὀμμάτων ποιεῖν*) by representing the event as passing under the eyes; e.g.

κτείνει με χρυσοῦ τὸν ταλαίπωρον χάριν
ξένος πατρῶος, καὶ κτανὼν ἐς οἶδμ' ἄλός
μεθ' ἧχ' ἴν' αὐτὸς χρυσὸν ἐν δόμοις ἔχη.

'My father's friend slays me, unhappy that I am, for the sake of gold, and after slaying, he flung me into the sea-wave, that he may be having (=may keep, the effect being represented as present and continuous) the gold in his house.'—Eur. *Hec.*

183. i. The historic present is syntactically regarded as an *orist*, and may therefore be followed by the optative.

ii. The subjunctive and imperative, as they connect the action with the *future*, are regarded as *primary* tenses, and are therefore regularly followed by the subjunctive.

184. When the final particles *ὥς*, *ἵνα*, *ὅπως* are used with *past tenses of the indicative*, they imply an *impossible* or *unfulfilled result*; as

τί μ' οὐ λαβὼν
ἔκτεινας εὐθὺς ὥς ἔδειξα μήποτε, κ.τ.λ.—O. T. 1393.

'why didst thou not seize and slay me instantly, that I might never have shown,' &c.

εἰ δ' ἀκουούσης ἔτ' ἦν
πηγῆς δι' ὧτων φραγμός, οὐκ ἂν ἐσχόμην
τὸ μὴ ποκλειῖσαι τούμὸν ἄθλιον δέμας,
ἴν' ἦν τυφλός τε καὶ κλύων μηδέν.—O. T. 1389.

'had there been besides any stoppage of the fount of hearing, I had not restrained myself from closing up my wretched frame, that I might have been both blind and hearing nothing.'

ἐζήτησεν ἂν με . . . ἵνα μηδὲν δίκαιον λέγειν ἐδόκουν he would have sought me . . . that I might have appeared to be saying nothing just.—Dem.

N.B. These passages are sometimes rendered 'in which case I should have,' &c.; the negative *μὴ* shows that such a rendering is incorrect.

185. Sometimes in Thucydides and other writers the *immediate and certain* result is in the subj., the *remoter and less certain* in the opt.; as

περὶ γὰρ δὲ ποιμένι λαῶν
μή τι πάθῃ μέγα δέ σφεας ἀποσφῆλειε πόνοιο.

for he feared greatly for the shepherd of the people, lest he *may* suffer harm, and *might* so greatly thwart them in their toil.—*Il.* v. 567.*

πυρανίσχον φρυκτοὺς ὅπως ἀσαφῆ τὰ σημεῖα τοῖς πολεμίοις ἢ καὶ μὴ βοηθοῖεν they kept raising counter fire-signals, that the signs *may* be unintelligible to the enemy, and they *might* not come to the rescue.—*Thuc.* iii. 32.

RELATIVE SENTENCES.

186. The rule about final clauses holds also in correlative sentences; as

οὐκ ἔχω, ἔξω, ἔσχηκα ὅποι τράπωμαι.
οὐκ εἶχον, ἔσχον ὅποι τραποίμην.

187. In relative sentences *ἂν* follows the relative when the subjunctive is required; as

ὃν ἂν ἴδῃ κολάζει he punishes whomsoever he sees;

but

ὃν ἴδοι ἐκόλαζεν he kept punishing every one whom he saw (i. e. as often as he saw them,—the opt. implying iteration).

The reason of this is obvious; it is here due to the *futurity* involved in the subjunctive, which requires an *ἂν* to qualify it.

188. And here we may add the important rule that *ὡς ἂν, ὅπως ἂν, ὅς ἂν, ὅταν, ἐπειδάν, εἰ ἂν (εἰάν), &c.,* go regularly with the subj.; in the *rare* cases in which *ὅς, ὅστις, ὡς, ὅπως, εἰ,* followed by *ἂν*, occur with an optative, the *ἂν* belongs, not to them, but to the verb; as

οὐκ ἔστι τοῦτον ὅστις ἂν κατακτάνοι there is no one who would kill him [not ὅστις ἂν whoever, but ὅστις who ἂν κτάνοι would kill].

οὐκ ἔστιν ὅ,τι ἂν τις μεῖζον τούτου κακὸν πάθοι there is no evil which (ὅ,τι) one could suffer (ἂν πάθοι) greater than this.

* See Arnold, *ad Thuc.* iii. 22. Other instances of this succession of consequences, indicated first by the subjunctive and then by the optative, are *Thuc.* viii. 17; *Herod.* ix. 51; *Eur. Hec.* 1120; *El.* 56; and in Latin, *Virg. Æn.* i. 298.

ἐπιμέλονται ὡς ἂν βέλτιστοι εἶεν οἱ πολῖται they take pains *how* (ὡς) the citizens might be (ἂν εἶεν) most excellent.

οὐκ-οἶδά-γ'-εἰ φθαίης-ἂν I almost doubt whether you will be in time (φθαίης ἂν) = I'm afraid you won't.

N.B. The general rule is that the relative, when *definite*, takes the indicative, as οὓς εἶδεν those whom he saw; when indefinite the optative, as οὓς ἴδοι those whom he might see; when combined with ἂν, invariably the subjunctive, as οὓς ἂν ἴδῃ whomsoever he may see.

ORATIO OBLIQUA.

189. In oratio obliqua (indirect assertion, reported speech), when it is not expressed by the accus. and inf., the indicative *may* be used with ὡς or ὅτι,

- i. when the *exact words* of another are quoted; or
- ii. when the statement is vouched for as a *fact*; or
- iii. when some special emphasis attaches to one part of the sentence; as

i. λέγει ὅτι ὁ ἀνὴρ θνητός ἐστι he says that 'the man is mortal.'

φὰς ἐπὶ χώραν ἄξειν ὅθεν χρυσὸν οἴσονται saying that he will lead them against a country from which they will (for a certainty) win gold.

ii. ἔλεγον ὅτι Κῦρος μὴν τέθνηκεν, Ἀριαῖος δὲ πεφηνγὼς ἐν τῷ σταθμῷ εἶη, καὶ λέγοι ὅτι περιμένειεν ἂν αὐτοὺς εἰ μέλλοιεν ἦκειν they said that Cyrus was dead [a *fact*], and that Ariæus having fled was in his camp, and that he said he would wait for them if they intended to come [assertions which might be true or not].

iii. ἐκέλευε τῆς ἑωντοῦ χώρας οἰκέειν ὅκου βούλονται (Herod. i. 136) he bade them live in his own country *wherever they prefer*.

θαυμάζοντες ὅποι ποτὲ τρέψονται οἱ Ἕλληνες καὶ τί ἐν νῷ ἔχοιεν wondering whither the Greeks *will turn themselves*, and what their purpose *possibly could be*.

In Latin, this opinion as to the truth or doubtfulness of what is reported cannot be shown by the form of the sentence, because the accusative and infinitive is their only form for indirect assertions; * nor

* The reason of this is that Latin has no equivalent to the Greek ὅτι with the indicative merely stating a *fact*; *ut* is a *final* conjunction in

can it be shown in English. But in German the distinction is just the same as in Greek, i.e. the indicative is used of certainties (Er sagt er *ist* gefallen), the subjunctive of uncertainties (Er sagt er *sei* gefallen).

190. The optative however is *the ordinary mood for oratio obliqua* after historical tenses (including the historical present); as

ἤρето εἰ αἰσθάνοιτο he asked whether he felt it.

This use of the optative in oratio obliqua once existed in English, e.g. Sir I. Newton, in a letter to Hadley, writes: 'Since my writing this I am told how that Mr. Hooke *should* make a great stir,' &c.

This subjunctive is only used irregularly when the reporter involuntarily slips back into the oratio recta, generally from some allusion to the future; as

ἔλεγον, ὡς χρῆν ὑμᾶς εὐλαβεῖσθαι μὴ ὑπ' ἐμοῦ ἐξαπατηθῆτε
I kept telling you that 'you ought to be on your guard that you *may* not be deceived by *me*.'

191. The same rule holds good of indirect interrogation.'

192. The *tenses* used are those which would be used in oratio recta, or direct speech; thus the three assertions 'he did it,' 'he has done it,' 'he will do it,' would be respectively in oratio obliqua, ἔλεγον ὅτι ποιήσειε, πεποιηκῶς εἶη, ποιήσοι.

193. The accusative and infinitive may always be used in oratio obliqua; as

ἠγγειλαν τὸν Κῦρον νικᾶν they announced that Cyrus was victor.

CONDITIONAL SENTENCES.

194. Every complete conditional sentence consists of two clauses, of which the clause which contains the condition ('if') is called the protasis, and the clause which expresses the inference or consequence is called the apodosis.

195. Since, in these sentences, Greek is able to express very numerous shades of thought (modified even by the passing emotion of the moment), which English does not, and often cannot *idiomatically* (i.e. in accordance with the *ordinary* use of the language) express; and since, in consequence of this, the apodosis often places the statement in a slightly

Latin. The difference between *ὅτι* and *ὡς* in declarative sentences is slight, but of the two *ὅτι* implies rather 'the *fact* that,' and *ὡς* the *assertion* that,

different point of view from that on which the protasis is framed, it will be convenient to treat the forms of protasis and apodosis separately, and then to give instances of them in combination.

196. A categorical proposition declares that something actually took place; a conditional proposition only states a *connection* between two events of which one depends on the other.

THE PROTASIS.

197. The common way of expressing the protasis is by εἰ or εἰάν.

Εἰ,* 'if,' is derived by Donaldson from the dative of the pronoun ἵ, gen. οὗ. It would therefore mean 'on this condition.' It is joined with the indicative (generally the imperfect or aorist), and the optative; *very rarely* with the subjunctive.

'Εάν=εἰ ἄν, and may be compared with our pleonastic 'an if'; it *invariably* takes the subjunctive.

198. The protasis may imply: I. Possibility, or mere assumption (sumptio dati). II. Slight probability. III. Uncertainty, or mere supposition. IV. Impossibility (sumptio ficti); as in the following typical sentences to which the English and Latin equivalents are appended:

199. I. Possibility (the condition being *assumed*); as

εἰ τι ἔχει if he has anything, si quid habet.

εἰ λέγει τοῦτο if he says this, si hoc dicit.

εἰ γενήσεται † ταῦτα if this shall happen, si hæc accident.

εἰ τοῦτο ἐπεπράχεται if he had done this (the *result* still continuing): this is a *nuance* of meaning which we cannot express in English.

We see then that εἰ with the indicative implies a mere assumption; and is equivalent to our '*assuming that.*' It is purely *neutral*, and expresses no opinion either way.

N. B. In *this* sense εἰ may go with *any* tense of the indica-

* εἰ also = οὗτι 'that;' for which it is a politer form, after verbs implying disapprobation; and *verba affectuum* generally (θαυμάζω, ἀγαπῶ, δεινόν ἐστι, &c.). It also has the sense of num? si? whether? in indirect questions.

† εἰ, εἰ, 'if,' with the *future* is comparatively rare in all three languages. Notice the difference between εἰ ὄει νέφη ἐστί, if it is raining there are clouds, and εἰ ὄσει νικήσομεν, if it rains (at some future time) we shall win.

tive; it only indicates *impossibility* (or that a thing is *not the case*) when it is followed by the indicative with *ἄν*, e.g.

εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα
 . . . τόδε μοι κρήνην ἐέλωρ.—*Il.* i. 39.

'If ever I reared for thee a beauteous fane . . . accomplish for me this my desire.'

εἴ τις καὶ τότε ὠργίζετό μοι . . . ἀναπειθέσθω (*Thuc.* vi. 89) if *then* any one was angry with me . . . let him now change his opinion.

σοὶ εἰ πῆ ἄλλη δέδοκται λέγε if you have come to any different conclusion, tell me.

200. II. Slight probability; as

εἴαν τι ἔχῃ if he *have** anything, si quid habeat.

εἴαν τοῦτο λέγῃ if he *say* this, si hoc dicat.

εἴαν γένηται ταῦτα if this *happen*, si hæc accidant (or acciderent).

'*Εἴαν* is a compound of *εἰ* and *ἄν*, and calls attention to some *condition*; it is *invariably* joined to the subjunctive; hence it differs from *I.* because it *must* always refer to *future* time.†

201. III. *Complete* uncertainty (the condition being purely imaginary); as

εἴ τι ἔχοι if he were (or, *should be*) having anything, si quid habeat.

* The English *subjunctive*, in this phrase, implies the same *shade* of probability; whereas 'if he *has*,' like *εἰ ἔχει*, expresses no probability whatever, but merely 'assuming that, then,' &c. Yet the difference between the two is so slight that both may be used in the same clause. (*Herod.* iii. 36.)

† *Εἰ* (as well as *εἴαν*) may, very rarely, be joined even in good writers with the subjunctive. (See Hermann, *ad Soph. Aj.* 491, *de particulâ ἄν*, p. 96.) The distinction between the *very rare* *εἰ γένηται* and the common correct construction *εἴαν γένηται* can hardly be expressed in English or Latin, except by using 'forte' 'perhaps' in the latter case. Thus we have—

1. *εἰ γενήσεται ταῦτα* assuming that this will happen (possibility).
2. *εἴαν γένηται ταῦτα* if perchance this happen (probability).
3. *εἰ γένηται ταῦτα* if this happen (apart from any conditions).
4. *εἰ γένοιτο ταῦτα* if this should happen (uncertainty).

It will be seen that the *nuances* of meaning here conveyed are too delicate to be expressed except by periphrases in Latin or English, and barely even by them; in fact, even high authorities (e.g. Rost) deny the existence of *any* perceptible difference between 1 and 3, and Liddell and Scott between 2 and 3. Certainly, *εἰ* with the subjunctive is rare and archaic; one would but rarely require to say 'if—leaving all conditions out of sight—not implying the probability or even the possibility of the supposition.'

εἰ τοῦτο λέγοι if he were (or, *should be*) saying this, si hoc dicat.

εἰ γένοιτο ταῦτα if this were to (or, *should*) happen, si hæc accidant.

Both the English 'were' and the Greek optative strictly belong to the past, but in these instances *the supposition refers to the present* (if he were *now* to, &c.). This form of protasis might also be correctly rendered in English by 'If he *had*,' 'if he *said*,' &c.; but this, though more idiomatic, would not be *strictly* correct or accurate.

Latin makes no distinction between this and II., using the pres. subj. for both; or else employing 'si quid haberet,' &c. for both this and IV.

N.B. When εἰ is used with the optative, the sense varies with the tense; e.g.

εἰ ταῦτα ποιοῖ if he should be doing this (now),

” ” ποιήσοι if he should do this (hereafter),

” ” ποιήσειε if he *did* this.

202. IV. Impossibility (the condition being denied).

a. εἴ τι εἶχεν if he were (or had been) having, si quid haberet.

β. εἴ τι ἔσχεν if he had had, si quid habuisset.

a. εἰ τοῦτο ἔλεγεν if he were (or had been) saying this, si hoc diceret.

β. εἰ τοῦτο ἔλεξεν if he had said, si hoc dixisset.

a. εἰ ἐγένετο ταῦτα if this were (or had been) happening, si hæc acciderent.

β. εἰ ἐγένετο ταῦτα if this had happened, si hæc accidissent.

N.B. When these sentences are set in examination papers, as is so frequently the case, the student should give an *accurate* English translation, even at the expense of our ordinary idiom; and therefore εἴ τι εἶχεν ἐδίδου ἂν should *not* be rendered 'if he had anything he would give it' (as in Arnold, Dr. Donaldson, &c.), but by these two formularies (*either* of which is correct, and both of which should be given):

	a. 'If he were having anything,	}	si quid haberet, daret.
	he would be giving it'		
or	b. 'If he had been having any-	}	
	thing, he would have been giving it'		

This is a *literal* translation of the Greek which is required ; but, no doubt, neither sentence is in *idiomatic* English, which would require for

a. 'If he had anything, he would give it,' for

b. 'If he had had anything, he would have given it;'

which last would be expressed in Greek by εἰ τι ἔσχεν, ἔδωκεν ἄν. The very fact that a study of Greek enables us to appreciate shades of thought so subtle as to be scarcely capable of being expressed in our own language, adds to its value as an educational instrument.

203. The reason why the student will constantly see *different* English forms used to render these expressions, is the practical inaccuracy of the English language in neglecting all these shades of thought. We have tried to use the *most accurate* English equivalents ; but, practically, English entirely neglects the distinction between continued and single actions in conditional sentences ; and thus, though εἰ τι εἶχεν means 'if he *were* (or *had been*) having,' and εἰ τι ἔσχεν means 'if he *had had*,' and although these forms convey clearly distinct meanings, yet ordinary English would use 'if he *had had*' for all three.

Dr. Collis, in a letter to me, writes : 'We in English should say, If you took that money, you are a thief. We do not stop to weigh whether the stealing is a habit, or a repeated single act, or in what degree of uncertainty, possibility, or probability it may be predicated ; nor whether the result is that with such or such a degree of contingency you will be, or may be, or may be considered to be always, or in that one particular instance a thief ; we simply say, with a thump on the table, You *are* a thief.'

N.B.—Notice the use of εἶθε, εἰ (like the Latin *si*) in *wishes* ; as εἶθε τοῦτο ἐγίγνετο utinam hoc fieret ; εἶθε ἐγένετο utinam factum esset ; εἰ γὰρ γένοιτο utinam fiat ! In *unfulfilled* wishes, εἶθε, εἰ γὰρ, are used with the imperfect (of continuous) and aorist indicative (of single acts), as εἶθ' ἦσθα δυνατὸς τοῦτο δρᾶν would that you had been able to do this ; εἶθε σε μήποτε εἰδόμεν would I had never seen you !

THE APODOSIS.

204. The same Protasis may have different Apodoses according to the meaning required. The commonest forms of apodosis are

a. The imperative.

β. Some tense of the indicative.

γ. The optative with ἄν which is the commonest of all, and may follow any protasis, because being more polite and indirect the Greeks preferred it to the indicative.

δ. When the non-fulfilment of the condition is implied, a past tense of the indicative with ἄν.

And here we again meet the distinction between the aorist and the imperfect with ἄν, which may indeed be unidiomatically expressed in English, but which for the most part we neglect; thus

ἀπέθνησκειν ἄν means 'he would be dying,' or 'he would have been dying;'

ἀπέθανεν ἄν 'he would have died;'

ἔτεθνήκει ἄν he would have been dead.

COMPLETE CONDITIONAL SENTENCES.

205. I. Possibility, or mere *assumption*, with no expression of uncertainty.

εἰ τι ἔχει, δίδωσι si quid habet, dat. If he has anything, he gives it.

εἰ τοῦτο λέξεις, ἀμαρτήσῃ si hoc dices, errabis. If you say this, you will be in the wrong.

206. II. Slight probability.

εἰάν τι ἔχη, δώσει si quid habeat (or habebit), dabit. If he have anything, he will give it.

εἰάν ταῦτα λέξη, ἀμαρτάνει si hoc dicat, errat. If he say this, he errs.

207. III. Uncertainty, or mere *supposition*.†

εἰ τι ἔχοι, δοίη ἄν † si quid habeat, det (*rare* in Latin). If he were (or should be) having anything (sc. now), he would give it.

εἰ ταῦτα λέγοι, ἀμαρτάνοι ἄν si hæc dicat, erret. If he were (or should be) saying this, he would be erring.

* Some scholars maintain that ἀπέθανεν ἄν may mean 'he would die,' as well as 'he would have died;' but this is exceedingly questionable, and therefore I have taken no notice of it.

† Or indefinite frequency; as εἰ που ἐξελαύνοι περιῆγε τὸν Κύρον *whenever* he went out riding he used to take Cyrus about with him.

‡ This is the favourite apodosis, and is often put with one of the other protases; e.g. τᾶμ' εἰάν θέλῃς ἔπη κλύων δέχεσθαι . . . Ἄλκην λάβοις ἄν (Soph. *O. T.* 216) if you be willing to listen to and obey my word . . . you *would* gain help (where λάβοις ἄν is politely indefinite for λήψει).

208. IV. Impossibility, or the implied nonfulfilment of the condition.

α. εἴ τι εἶχεν, ἐδίδου ἂν* si quid haberet, daret. If he were (or had been) having anything (which is not the case) he would be (or have been) giving it.

εἰ ταῦτα ἔλεγεν ἡμάρτανεν ἂν si hæc diceret, erraret. If he were (or had been) saying this, he would be (or have been) in the wrong.

β. εἴ τι ἔσχεν, ἔδωκεν ἂν si quid habuisset, dedisset. If he had had anything, he would have given it.

εἰ ταῦτ' ἔλεξεν ἡμάρτεν ἂν si hæc dixisset, errasset. If he had said this, he would have been in the wrong.

209. It will be seen at once, as already stated, that the chief difficulty in understanding the use of conditional sentences arises from the fluctuating and uncertain use of the English equivalents, since our ordinary idiom often prevents us from representing the accurate meaning of the Greek; yet we may in English accurately render

I. by 'if' with the indicative.†

II. by 'if' with the subjunctive.

III. by 'if' with 'were to' or 'should.'

IV. *β.* by 'if' with the pluperfect, and by 'would have' in the apodosis.

210. The main difficulty is with IV. *α.* Many scholars translate εἴ τι εἶχεν, ἐδίδου ἂν by 'if he had anything, he would give it;' others, declaring this to be inaccurate and unphilosophical, render it 'if he (were, or) had been having anything, he would (be, or) have been giving it.' It is clear that in many sentences, such periphrases would be intolerable in classical English, although they are correct, and discriminate well such sentences as

α. εἰ μὴ τότε ἐπόνουν, οὐκ ἂν νῦν εὐφραϊνόμεν had I not then been toiling, I should not now have been rejoicing.

β. εἰ τοῦτ' ἐποίει μέγα με ὠφελεῖ ἂν if he had *been acting* this, he would have *been doing* me a great service.

Clearly εἰ τοῦτ' ἐποίει, and therefore the apodosis dependent

* Compare the French *S'il avait, il donnerait.*

† The protasis of every one of these four may be represented by ἔχων τι; and that of I. by ἔχει; of II. by ἂν ἔχη; of III. by ἔχοι; of IV. *α.* by εἶχεν; of IV. *β.* by ἔσχεν.

on it, sometimes refers to the present,* sometimes to the past; e.g.

εἰ τὸν Φίλιππον τὰ δίκαια πράττοντα ἑώρων, σφόδρα ἂν θαυμαστὸν ἠγοῦμην αὐτὸν if I but saw Philip acting with justice, my opinion of him would be that he is very admirable.

οὗτος εἰ ἦν προφήτης ἐγίνωσκεν ἂν if he were a prophet, he would be aware.

211. The Greek love for *dramatic imperfects*, expressive of *continuous acts*, going on as it were before the eyes, leads them to a constant use of this form of the conditional sentence; e.g.

οὐκ ἂν προέλεγεν εἰ μὴ ἐπίστευεν ἀληθεύσειν he would not have been in the habit of saying so beforehand, had he not been confident that he would be speaking truth.

οὐκ ἂν οὖν νήσων ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν he would never, then, have held sovereignty over the islands, had he not been in possession of some fleet also.

212. To sum up then what has been said about IV. a., the context only can determine exactly whether in the particular instance any such sentence as

εἰ ταῦτ' ἐγίγνετο, ἀπέθνησκειν ἂν means

If these things *were* taking place, he would be dying;

or, If these things *had been* taking place, he would have been dying.

213. One or two instances of conditional sentences, both Greek and Latin,† are added, in some of which the apodoses are varied‡ from the regular construction. In the light of

* Dr. Donaldson cannot be right in making it refer to the present only. (*Gr. Gram.* p. 540.) In the same way, 'Si quid haberet, daret,' may mean either 'if he had been having anything, he would have been giving it.' Vellem = ἐβουλόμην ἂν lit. I *should have been wishing*, or 'I should be wishing,' sc. if it were, or had been, possible. In English however we should use neither of these imperfects to express the continuous action, but merely 'I could have wished.'

† I borrow some of these from a difficult, but careful little treatise on *The Theory of Conditional Sentences*, by Mr. R. Horton Smith (*Macmillan*). Many Latin instances are given by Jani in his *Art of Poetry* (*Engl. Tr.*), p. 52.

‡ Such a change in the apodosis of a sentence is regarded as an inaccuracy in English (however frequently it may occur); e.g. such a sentence as Steele's, 'If you please to employ your thoughts on that subject, you *would* easily conceive,' &c., where 'you *will*,' &c., would

what has gone before they will be easily understood by the attentive student; their occasional irregularities are all due to the triumph of the dramatic tendency over formal grammar.

I. Possibility (condition assumed).

Εἴ μ' ἐθέλεις πολεμίζειν, Ἄλλους μὲν κάθισον if you want me to fight, make the rest sit down.—*Il.* iii. 67.

ἦ καλόν, ἦν δ' ἐγώ, τέχνημα κέκτησαι, εἶπερ κέκτησαι in truth, said I, a fine contrivance you have acquired, if you have but really acquired it.—*Plat. Prot.* p. 319 A.

εἰ μὲν θεοῦ ἦν, οὐκ ἦν, φήσομεν, αἰσχροκερδής if he was the son of the god, he was not, we shall say, basely avaricious.—*Plat. Rep.* 408 c.

Erras, si id credis, et me ignoras, Clinia, you are mistaken if you think so, and don't know me, Clinia.—*Ter. Heaut.* i. i. 53.

Si quod erat grande vas læti afferebant, if there was any large vessel, they would bring it to him with exultation.—*Cic. II. Verr.* iv. xxi. 47.

II. Slight probability.

Νέος ἂν πονήσης γῆρας ἔξεις εὐθαλές si juvenis laboraveris, senectutem habebis jucundam.

καὶ ἦν ἄρα μὴ προχωρήσῃ ἴσον ἐκάστῳ ἔχοντι ἀπελθεῖν, πάλιν πολεμήσομεν and if by any chance things proceed not smoothly for each side to separate on equal terms, we will go to war again.—*Thuc.* iv. 59.

Nunquam labere, si te audies You will never slip, if you listen to your own guidance.—*Cic.* ii. *ad Fam.* vii. 1.

Pol si istuc faxis (=feceris) haud sine pœna feceris Faith if you do so, you will not have done it with impunity.—*Plaut. Capt.* iii. v. 37.

have been more regular; but in Greek, which submitted less tamely to formal rules, and allowed more for the passing play of thought, such a sentence would have been regarded as quite admissible. It is the same in French, where one might have either 'Si vous aviez fait le contraire il *aurait* mieux valu, il *valait* mieux, or *il vaudrait* mieux.'

I collect one or two English instances of conditional sentences with varied apodoses from an excellent pamphlet by the Rev. E. Thring, 'On Common Mood Constructions.' They will show that Greek is not in this respect one whit more irregular than our own language.

'*I'll* speak to it though hell itself *should* gape.'

'Thou *wrongst* thyself, if thou *shouldst* choose to strike.'

'If I *answer* not you *might* haply think
Tongue-tied ambition yielded.'

'An I *might* live to see thee married once
I *have* my wish.'

III. Uncertainty (condition imaginary).

ΣΤΡ. γυναῖκα φαρμακίδ' εἰ πριάμενος Θεσσαλὴν,
καθέλοιμι τὴν σελήνην, εἶτα δὲ
. . . . κἄτα τηροίην ἔχων,

ΣΩ. τί δῆτα τοῦτό σ' ὠφελήσειέν σ'; ΣΤΡ. ὅ,τι;
εἰ μηκέτ' ἀνατέλλοι σελήνη μηδαμοῦ
οὐκ ἂν ἀποδοίην τοὺς τόκους.—*Ar. Nub.* 749.*

Str. If purchasing a Thessalian witch I should draw
down† the moon (*single act*), and then
keep it in my own possession (*continued act*) . . .

Soc. Why, what good would that do you?

Str. What good, quotha? why if the moon should no
longer be rising (*continued act*) I should not pay
(*single act*) the interest on my debts.

IV. Impossibility (condition denied).

α. and β. (combined). Πλάτων πρὸς τινα τῶν παίδων
Μεμαστίγωσο ἄν, ἔφη, εἰ μὴ ὠργιζόμενν Plato exclaimed
to one of his slaves, 'You would have been flogged,
were I not in a passion.'

εἰ ἐπέισθην οὐκ ἂν ἠρῶστων had I then taken your
advice I should not now have been suffering from
illness.

Si has inimicitias cavere *potuisset, viveret* had he been
able to avoid this enmity, he would now be living.—
Cic. p. Rosc. vi. 17.

Si *possiderem* (regnum) ornatus esses ex tuis virtutibus
were I in possession of it, you *would have been*
decorated in accordance with your merits.—*Ter. Adel.*
ii. i. 21.‡

μῆνοιμ' ἄν· ἤθελον δ' ἂν ἐκτὸς ὦν τυχεῖν (*Soph. Aj.* 88)
I suppose I must stay; but I should have wished (lit.
been wishing) to be out of the way. [Here the
protasis '*had it been possible*' εἰ δυνατὸν ἦν is (as often)
suppressed.]

* Several idioms occur in this instructive example; e.g. the difference of present (*τηροίην*, &c.) and aorist (*καθέλοιμι*) tenses; the use of the relative ὅ,τι in repeating a question, &c.

† 'His mother was a witch, and one so strong
She could controul the moon.'—Shaksp. *Tempest*.
'While the labouring moon
Eclipses at their charms.'—Milton.

‡ For other instructive Latin instances, see *Æn.* iv. 19, ii. 55, xi. 12;
Ov. Trist. v. v. 42, &c.

TEMPORAL SENTENCES.

214. In sentences which indicate time by means of any of the particles of time, as *ὅτε*, *ἕως*, *ἐπεὶ*, *πρὶν*, *μέχρις*, &c., the general rule is that *α.* the INDICATIVE is used when facts are stated; *β.* the SUBJUNCTIVE with *ἄν* (as in *ὅταν*, *ἐπειδάν*, &c.) after primary tenses, when anything future and uncertain is mentioned; and *γ.* the OPTATIVE (without *ἄν*) in oratio obliqua, and after historical tenses, frequently implying *recurrence*; as

α. The indicative of facts.

ἐπεὶ δὲ φέγγος ἡλίου κατέφθιτο but when the light of the sun waned.

οὐκ ἦν ἀλέξημ' οὐδὲν πρὶν γ' ἐγὼ σφισιν ἔδειξα, κ.τ.λ. there was no remedy till I showed them, &c.—Æsch. *P. V.* 479.

πίνει ἕως ἐθέρμην' αὐτὸν ἀμφιβᾶσα φλόξ he drank till the pervading flame warmed him.—Eur. *Alc.* 757.

ἔφυγον ὅτε ἦλθον οἱ σύμμαχοι when the allies came, they fled.

β. The subj. with *ἄν* of things future and uncertain.

ὅταν ἂ χρὴ ποιήσης εὐτυχήσεις whenever you do your duty you will prosper, *quum officia tua expleveris, felix eris.*

ἐπειδάν ἅπαντα ἀκούσητε, κρίνατε whenever you have learnt all, judge.

γ. The opt. (generally without *ἄν*) after historical tenses, often of indefinite frequency.

ὑπερῶν εἶχεν ὅπוט' ἐν ἄστει διατρίβοι he used to occupy an upper-room *as often as* he was staying in town.

περιεμένομεν ἕως ἀνοιχθείη τὸ δεσμωτήριον we used to wait about, until the prison should be opened.*

οὐκ ἠβούλοντο μάχην ποιῆσθαι πρὶν οἱ σύμμαχοι παραγένοιτο they did not wish to fight till the allies should have come up.

* Sometimes, but rarely, *ἄν* is added to *ἕως*, &c., with the optative, as in Soph. *Trach.* 684, *σώζειν (ἐκέλευεν) ἕως ἂν ἀπίχριστον ἀρόσσαιμι ποῦ* he bade me keep it until (*should occasion arise*) I might perchance use it fresh-spread. Cf. Ar. *Eq.* 133. Hermann accounts for this anomaly by saying that where *πρὶν ἄν*, &c., would have the subjunctive in oratio recta, the *ἄν* may still be retained in oratio obliqua, although there the optative is substituted for the subjunctive,

SPECIAL USES OF *πρὶν*, *ἕως*, &c.

215. Notice these facts about the uses of *πρὶν* 'before,' and *ἕως* 'until.'

i. *πρὶν ἂν* is never used unless a negative, or something equivalent* to a negative precedes, as

οὐ ποιήσω ταῦτα πρὶν ἂν κελεύσης non hæc faciam, priusquam jubeas.

ii. *πρὶν* is only used with the optative in oratio obliqua, or when there is reference to the thoughts or words of another.

οὐκ ἤθελον ποιῆσαι ταῦτα πρὶν κελεύσειας antequam juberēs.

ἀπηγόρευε μηδένα βάλλειν πρὶν Κῦρος ἐμπλησθεῖη he forbade any one to shoot until Cyrus was satisfied [referring to his own words].

οὐκ ἔθελεν φεύγειν πρὶν πειρήσαιτ' Ἀχιλλῆος he did not wish to fly till he had made trial of Achilles [referring to his thoughts].

iii. Sometimes (as we have already noticed § 177, 7) an optative after *πρὶν* is due to the attraction of a previous optative, as

ὄλοιο μήπω πρὶν μάθοιμι (Soph. Phil. 961) mayst thou perish! Yet no, not till I learn.

Here we should have expected the infinitive, but compare *O. T.* 505.

iv. *πρὶν*, *ἕως*, with the subj. differs from *πρὶν ἂν*, *ἕως ἂν*, by being only used in poetry when something certain to happen is spoken of; e.g. an actually dying man should not say *μίμνετε ἕως ἂν θάνω* but *μίμνετε ἕως θάνω*.

μὴ στέναζε, πρὶν μάθης (Soph. Phil. 917) do not groan till you have learnt (which will be the case immediately);

but

ἕως δ' ἂν ἐκμάθης ἔχ' ἐλπίδα till you have learnt (which you may or may not do) keep hope.

* e.g. a question, or such words as *ἄφρων*, &c. In fact, *πρὶν* very rarely occurs before the optative or subjunctive at all without a negative preceding. (Jelf, § 848, obs. 8.) For a few trifling exceptions or irregularities, see Shilleto, *Dem. de F. Leg.* § 235.

Usually* however ἄν is added, because the Greeks disliked talking of *future certainties*, and 'amant omnia dubitantius loqui.'

v. We find a similar fact with ὡς, ὅπως, which (in Attic poets) are used alone with the subjunctive of things certain, as ἀλλ' ὡς τόδ' εἰδῆς ἐννέπω σαφέστερον but I tell you more plainly that you may know it (which of course you will do, when I have told you); but σταθῶμεν ἐκποδῶν, ὡς ἂν μάθω let us stand aside, that I may (sc. if possible) learn.

Thus we find them in the same passage, Æsch. *Choeph.* 983—

ἐκτείναντ' αὐτὸν . . . ὡς ἴδῃ πατήρ,
οὐχ οὐμὸς ἀλλ' ὃ πάντ' ἐποπτεύων τάδε
Ἥλιος ἄναγνα μητρὸς ἔργα τῆς ἐμῆς·
ὡς ἂν παρῆ μοι μάρτυς ἐν δίκῃ ποτέ
ὡς τόνδ' ἐγὼ μετήλθον ἐνδίκῳ μόρου
τὸν μητρός.

Unfold it that . . . the sun may see (which of course will be the case) the unhallowed deeds of my mother, so that perchance he may hereafter be my witness (of the fact) that I justly wrought this fate of my mother.

N.B. i. The infinitive with πρίν may be substituted for any other mood.

ii. πρίν δειπνεῖν before dining, *priusquam cœnem.*

πρίν δειπνήσαι before having dined, *priusquam cœnauero.*

πρίν δεδειπνηκέναι before having finished dinner, *priusquam à cœna surrexero.*

iii. The following sentences will illustrate the commonest uses of πρίν.

ἐποίησα ταῦτα πρίν ἐκέλευσας ante-	} or πρίν σε κελεύσαι.
quam jubebas	
οὐκ ἤθελον ποιῆσαι ταῦτα πρίν	
κελεύσειας antequam juberēs	
ποιήσω πρίν σε κελεύσαι.	
οὐ ποιήσω ταῦτα πρίν ἂν κελεύσης.	

On these sentences we may observe: a. That πρίν may

* ἕως ἄν, with the subjunctive present, often implies duration, = so long as.

σιωπᾶτε ἕως ἄν καθέδῃ as long as he continues sleeping, be still.

λέγειν χρῆ ἕως ἄν ἑώσιν οἱ Ἀθηναῖοι, Plato, *Phæd.* 85 A, one must continue speaking as long as the Athenians permit.

It is easy to see that the ἄν is here used because of the uncertainty of the duration alluded to; but χρησμοὺς ἐνεγκε ἕως καθέδει, Ar. *Eq.* 110, bring the oracles while he is asleep (where no ἄν is needed—his sleep being a fact).

always go with the accusative and infinitive, except where a negative statement is limited by a future contingency. β. It takes the indicative when certain facts are spoken of in the past. γ. It takes the optative in oratio obliqua, and after another optative. δ. It is rarely used at all, and with the subjunctive or optative *never*, unless a negative notion precedes.

THE INFINITIVE (ἔγκλισις ἀπαρέμφατος).

216. The Infinitive can hardly be considered as a mood; it is rather a noun expressive of action, and therefore it can take the article. Hence some grammarians call it 'the noun of the verb' (ὄνομα τοῦ ῥήματος). It resembles however the verb in having tenses, in governing cases, in being used with ἄν, and in being qualified by *adverbs*, not by adjectives, as καλῶς θνήσκειν, but καλὸς θάνατος.

217. The connection between the infinitive and the abstract noun accounts for the fact that in many languages—for instance in Arabic and in Modern Greek—there is no infinitive mood. We shall see that in most languages infinitives with the article may be used as substantives; e.g. in French le *savoir*, le *toucher*, &c.

218. The uses of the infinitive in Greek are far more rich and varied than its uses in Latin; e.g.

τίς Φίλιππον κωλύσει δεῦρο βαδίζειν; quis Philippum impediēt quominus huc veniat?

τοῖς Αἰγινήταις ἔδωσαν Θύρεαν οἰκεῖν dederunt Thyream habitandam.

πάντες αἰτοῦνται τὸν Θεὸν τὰγαθὰ διδόναι omnes homines precantur Deum ut bona largiatur.

ἀκοῦσαι μαλθακὰ dulcia ad audiendum.

✓ φοβερὸς ὄρᾶν horribilis aspectu.

✓ ἄξια ἀποδέξασθαι digna quæ quis accipiat.

219. Most of the idioms in which the Greek infinitive is employed closely resemble those of English, as will be seen by the following instances, in which the infinitive completes or qualifies the meaning of various words; as

ικανὸς ἦν εἰπεῖν he was able to speak.

θειεῖν ἀνέμοισιν ὁμοίη like the winds to run.

ἔστι πῶα καθίσεσθαι there is grass to sit down upon.

μέγα καὶ ἔσσομένοισι πυνθέσθαι great even for posterity to hear of.

δοκεῖς ἁμαρτεῖν you seem to have erred.

οὐχ ἡδὺ πολλοὺς ἐχθροὺς ἔχειν it is not pleasant to have many enemies.

For some good remarks on the English infinitive see Prof. Whitney's Lectures, p. 119; Abbott, *Shaksp. Gram.* p. 81.

220. The Greek infinitive is even used, as in English (but never in Latin prose*), to express a fact or consequence almost resembling a *purpose*, where the Latin supine would be used:

μανθάνειν ἤκομεν we have come to learn.

Ξενοφῶν τὸ ἥμισυ τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον Xenophon left half the army to guard the camp.

ἤλθομεν προσκυνῆσαι αὐτῷ we have come to worship him. Matt. ii. 2.

221. It is often qualified by various conjunctions, ὥστε, ἐφ' ᾧ, &c., and by ἢ after comparatives; as

ἐλπῖδα δὲ δὴ τίν' ἔχομεν, ὥστε μὴ θανεῖν; but what hope then have we of escaping death?

το γὰρ νόσημα μεῖζον ἢ φέρειν the disease is too great to bear.

222. In such instances as χαλεπὸν εὔρεῖν, ἡδὺ ἀκούειν, θείειν ἄριστος, ἄξιος θαυμάζεσθαι, &c., the infinitive is called *epexegetic*, because it defines or limits the notion of the adjective with which it is joined.† This infinitive is not uncommon after δίδωμι.

223. It is used in various adverbial phrases, as

ἐκὼν εἶναι 'not if I can help it' (after *negatives*).

ἐμοὶ δοκεῖν in my opinion.

ὅσον γ' ἐμ' εἰδέναί so far as I know.

ὡς εἰπεῖν so to speak.

τὸ νῦν εἶναι at present, at all events.

κατὰ τοῦτο εἶναι in this respect.

ὀλίγου δεῖν almost, &c.

* Latin poets however allow themselves to use a similar idiom with verbs of going, sending, coming; as

'Non nos . . . Libyco*s* populare Penates
Venimus.'—Virg. i. 527.

'Vultisne eamus visere?'—Ter. *Phorm.* i. ii. 52; 'ibis frænare cohortes.'—Stat. *Sylv.* iv. iv. 61.

'Legati veniunt speculari.'—Liv. xlii. 25–8; Prop. i. 1–12, &c.

† The Latins *copy* the Greek epexegetic infinitive in such phrases as

224. In commands,* prayers, laws, expressions of wonder, &c., it is used elliptically, generally with a sententious or dictatorial tone (Jebb, *Soph. El.* 9).

χαίρειν πολλὰ τὸν ἄνδρα Θυώνιχον good morning, Thyonichus! (sc. *κελεύω χαίρειν*).

τοὺς Θρᾶκας ἀπιέναι παρῆναι δ' εἰς ἔτην the Thracians to go away, and appear the day after to-morrow.

μή με δουλείας τυχεῖν (grant) that I may not be enslaved!

γυμνὸν δὲ σπείρειν γυμνὸν δὲ βῶτεϊν (Hes. *Opp.* 389) nudus arā, sere nudus.

τοῦτον ὑβρίζειν, ἀναπνεῖν δέ that this fellow should be insolent, and that he should be alive!

So in Latin:

'Men' incepto desistere victam?—Virg. *Æn.* i. 41.

'Adeone hominem . . . infelicem esse ut ego sum.'—Ter. *Andr.* i. v. 11.

225. After verbs of declaring, feeling, &c., the *tenses* of the infinitive are used in their proper meaning; as

ἠνάγκασε τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προ-
άγειν αὐτὸν he made the disciples embark on the ship
(single action), and go before him (continued action).

—Matt. xiv. 22.†

226. The *subject* of the infinitive is put in the *accusative*, not in the *nominative* as in the case of a finite verb, as

ὁ Κῦρος ἐνίκησε, but

ἤγγειλαν τὸν Κῦρον νικῆσαι.

λευκὸς ἰδεῖν niveus *videri*, Hor. *Od.* iv. 2, and also the infinitive in apposition to the meaning of the sentence; compare δῶρ' ἀθανάτων ὅλα διδοῦσιν ἔχειν, Theogn. 1164, with 'Ille suo moriens dat habere nepoti,' *Æn.* ix. 362, and δῶκεν ἀνέμοις φέρεσθαι with 'dederatque comam diffundere ventis,' Virg. *Æn.* i. 323. 'And give him to partake Full happiness with me.'—*P. L.* ix. 818. 'Une seule remarque reste à faire.'—Chateaubriand.

* This use of the infinitive as an imperative is found in other languages. In Hebrew the infinitive and imperative are generally the same in form. In Provençal Non *temer* Maria=fear not Mary. In English military commands, 'Left division *to* march,' &c.

† The very frequent use of the infinitive with *τοῦ* to express purpose in the New Testament (e.g. εἰσῆλθε τοῦ μείναι σὺν αὐτοῖς, Luke xxiv. 29) is neither an ellipse of *ἐνεκα*, nor a Hebraism, but may be paralleled in classical Greek (see Winer, *Gram. N. T.* § xlv.), and arose from the meaning of the genitive. It is however used in a lax and extended manner, especially by St. Luke.

227. This use of the accusative and infinitive in good classical English is very much more rare, although it is not unknown; e.g. I hear you sing, I bid you go.—Clyde. It is really due to what is called *anaptyxis*, i.e. to that *prolepsis of the subject of the dependent clause*, which has been already explained in § 63; e.g.

ἔλεγον ὅτι ὁ Κῦρος τέθνηκε they said that 'Cyrus is dead,'

may become

ἔλεγον τὸν Κῦρον ὅτι τέθνηκε,*

which is the same as

ἔλεγον τὸν Κῦρον τεθνηκέσθαι.—Curtius.

228. Instead of the accusative and infinitive after verbs of declaring, ὅτι may be used with the indicative where we should use inverted commas to show that we are quoting a person's exact words, as

they said 'Cyrus is dead';

but where the narrator does not wish to vouch for the fact stated, ὡς with the optative is used, as

διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύει αὐτῷ he accused Cyrus to his brother, *alleging that* he was plotting against him (compare the English vulgarism 'saying as how').

229. If the subject of the infinitive is the same as that of the finite verb, the *nominative* and infinitive † are used, as

ἔφη οὐκ αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν he said that not he (himself), but that Nicias was general.

ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱὸς Alexander alleged that he was a son of Zeus.

[So too with participles; as ἴσθι ἀνόητος ὢν know that you are foolish.]

* And this construction with ὅτι being more *precise*, becomes more frequent in later writers (e.g. in Hellenistic Greek). Accordingly, we are (once more) not surprised to find that the infinitive has *vanished from Modern Greek*, being replaced by *να* (= *ἵνα*) and a finite verb; just as in French, *que* with a verb is often used where the infinitive would have been used in Latin, because in later Latin *quod* or *quia* with the finite verb is substituted for it.

† This is really a case of *brachylogy*, i.e. a shortened form of expression, for αὐτὸς οὐκ ἔφη ἑαυτὸν στρατηγεῖν. In Latin, and sometimes in Greek, the full construction is used, as οἶμαι ἑμαυτὸν ἀμαρτεῖν credo me *errasse*.

It is the same in Latin; as

‘Rettulit Ajax

Esse Jovis pronepos.’—Ov. *M.* xiii. 141.

✓ 230. ‘Predicative qualifications referring to a genitive or dative may be in these cases.’—Clyde.

ἰδέοντο αὐτοῦ εἶναι προθύμου they besought him to be of good cheer.

ἔξεστί μοι γενέσθαι εὐδαίμονι licet mihi esse beato.

231. English differs from Greek and Latin in taking a *present* instead of a *future* infinitive after verbs of promising, &c.; as

ἐλπίζω εὐτυχήσειν spero me beatum fore I hope to be happy.

ὑπέσχετο δώσειν πέντε μνᾶς promisit se quinque minas daturum he promised to give five minæ.

232. The infinitive with the article becomes a declinable substantive, and may be used in any case (τὸ τύπτειν striking, τοῦ τύπτειν of striking, &c.), thus answering to the Latin gerund; as

Nom. τὸ ἀμαρτάνειν ἀνθρώπους ὄντας οὐδὲν θαυμαστὸν
‘to err is human.’

Gen. ἐπιθυμία τοῦ πιεῖν desiderium bibendi.

Dat. κεκράτηκε τῷ πρότερος πρὸς τοὺς πολεμίους ἰέναι
he has conquered by going first against the enemy.

✓ 233. Accus. αὐτὸ τὸ ἀποθνήσκειν οὐδεὶς φοβεῖται no one fears the mere dying. Even without the article the infinitive is often substantival; as

δεῖ λέγειν it is necessary to say.

σχήσω σε πηδᾶν I will stop your leaping.

ὄν θανεῖν ἐρρυσάμην whom I saved from death.

234. This substantival use of the infinitive is common to most languages; e.g. it is found in Hebrew:

In Latin: Matris lallare recusas, you refuse your mother’s lullaby.—Persius. Multum interest inter dare et accipere.—Sen. *Benef.* v. 10.

In German:

Und ihr Leben ist immer ein ewiges Gehen und Kommen,

Oder ein Heben und Tragen, Bereiten und Schaffen für Andre.—Goethe, *Herm. und Dorothea.*

In French : Il en a perdu le boire et le manger.

In Italian : Non era l'andar suo cosa mortale.—Petrarch.

In Spanish : El mucho estudiar, too much study.

In English :

For not to have been dipped in Lethe's stream

Could save the son of Thetis *from to die*.—Spenser.*

THE PARTICIPLE (μετοχή).

235. The Participle † has affinities with the adjective, as the infinitive has with the noun. Hence Voss calls the participles *mules*, 'because they partake alike of the noun and the verb, as the mule of the horse and the ass.' Its essential force is *attributive*, and hence it always refers to some substantive expressed or understood. The present participle in Sanskrit was originally an ablative (or genitive) of the verbal root ending in *at*; the nasal addition of *n* is non-essential, though it appears in the Greek termination *ων* and the Latin *ns*. Thus the participle would be analogous to our participial forms *a* (i.e. *on*) *hunting, a fishing, &c.* We have already seen in the instance of the adjective that it is a common practice in most languages to form new declinable expressions by adding case-endings to some oblique case of a noun; e.g. in German the adjective *vorhandener* is obviously formed by declining a dative case.

236. In the use of the participle, as in that of the infinitive, English and Greek are more rich and varied than Latin or German. In consequence of their frequent use of the participle, one of the grammarians calls the Greeks *φιλομέτοχοι*.

237. Like the infinitive, the participle may express

I. Either the necessary accessories of the verbal notion; as
χαίρω τῷ πατρὶ ἐλθόντι I rejoice at my father's *arrival*.

Or

II. 'It expresses notions of time, cause, manner, which are the mere *accidents* of the verbal notion; ‡ as

* 'Our English infinitive is the mutilated form of the dative of a gerund. Rask says that the present infinitive is never used in Anglo-Saxon with the particle *to* as in Modern English, though the gerund always requires *to*.'—*New Crat.* p. 603.

† Μετοχή ἐστὶ λέξις μετέχουσα τῆς τῶν ῥημάτων καὶ τῆς τῶν ὀνομάτων ἰδιότητος, Dionys. Thrax, § 19; i.e. it is so called from *participating* in the nature both of verbs and nouns.

‡ Jelf, § 680.

τελευτῶν εἶπε at last he said.

ληϊζόμενοι ζῶσι they live by plunder.

χαίρων with impunity.

κλαίων to your sorrow, &c.

238. I. It completes the verbal notion by expressing the exact circumstances under which the action took place; as

ὄρῳ ἄνθρωπον τρέχοντα.

ἀκούω Σωκράτους λέγοντος.

In such cases it is really equivalent to a separate clause introduced by ὅτι, and when the subject of both these clauses is the same, the participle is attracted into the nominative, e.g. 'I know that I am mortal,' becomes in Greek οἶδα θνητὸς ὢν.*

The verbs which take this construction are *a.* Verbs of physical or mental perception. *b.* Verbs of emotion. *c.* Verbs of pointing out. *d.* Verbs which express a state or condition; as

a. ἀδύνατοι ὄρῳμεν ὄντες περιγενέσθαι we see that we are unable to conquer.

πρὸς ἄνδρος ἤσθετ' ἠδικημένη she perceived that she had been injured by her husband.

ἐπειδὴν γνῶσιν ἀπιστούμενοι when they know that they are distrusted.

b. οἱ θεοὶ χαίρουσι τιμώμενοι the gods rejoice in being honoured.

ὁ δὲ φρεσὶ τέρπετ' ἀκούων he rejoiced in heart to hear it.

c. κακὸς ὢν ἀλίσκεται he is convicted of being base.

δῆλός ἐστιν ὡς τι δρασείων κακὸν it is evident that he intends to do some mischief.†

στέργων δὲ φανερός μὲν ἦν οὐδένα it was obvious that he loved no one.

d. τίς ἔτυχε παραγενόμενος; who happened to be present?

οὐκ ἀνέξομαι ζῶσα I will not endure to live.

παῦσαι λέγουσα cease saying.

ἤρξαντο οικοδομοῦντες they began building.

διατελεῖ με ἀγαπῶν he continues loving me.

* With σύνοιδα, συγγινώσκω ἐμαντῶ 'I am conscious of,' the nominative or dative may be used, as σύνοιδα ἐμαντῶ σοφὸς ὢν, or σοφῶ ὄντι. N.B. οἶδα ἀγαθὸς ὢν I know that I am good; but οἶμαι ἀγαθὸς εἶναι I think that I am good.

† Notice the personal construction of λέγομαι, δῆλος, φανερός, δίκαιός εἰμι, unlike the English idiom 'it is evident that,' &c.

We find the same idiom in Latin; as

Sensit medios delapsus in hostes, he perceived that he had slipped into the midst of foes.—Virg. *Æn.* ii. 377 (= ἤσθετο ἐμπεσών). Video *deceptus* ab illis, I see that I have been deceived by them (αἰσθάνομαι ἐξηπατημένος).

And it has been imitated by Milton (*Par. Lost*, ix. 792):

‘She engorged without restraint,
And knew not eating death,’

i.e. *that she was eating death.* Cf. Oppian, *Halieut.* ii. 106:

οὐδ’ ἐνόησαν ἐὼν σπεύδοντες ὄλεθρον.

239. With the infinitive some of these verbs express an entirely different meaning; e.g.

ἐπίσταμαι ποιῶν I know that I am doing it; ἐπίσταμαι ποιεῖν I know how to do it.

οἶδα ἀγαθὸς ὢν I know that I am good; οἶδα ἀγαθὸς εἶναι I know how to be good.

μémνησο ἄνθρωπος ὢν remember that you are mortal; μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι let him remember to be a brave man.

φαίνομαι ὢν it is obvious that I am; φαίνομαι εἶναι I appear to be.

αἰσχύνομαι λέγων I am ashamed though I say it; αἰσχυνοίμην ἂν εἰπεῖν I should be ashamed to say.

ἄρχομαι διδάσκων I enter on the position of a teacher; ἄρχομαι διδάσκειν I begin to teach.

λέξας ἔχει he has declared; ἔχω λέγειν I have something to say.

240. φθάνω and λαυθάνω may have two constructions, as ἐποίησε φθάσας (or ἀνύσας) he did it beforehand or quickly; ἀπὸ τείχεος ἄλτο λαθὼν he leapt from the wall unnoticed; or ἐφθη περὶς ἰῶν he was beforehand going afoot, ἔλαθε φεύγων he escaped notice in his flight. It is equally correct to say φθάσον ποιῶν or ποιήσον φθάσας.

241. II. The participle expresses the *accidents* of the verbal notion,—time, cause, manner; as

ἅπερ καὶ ἀρχόμενος εἶπον as I said at first.

ληϊζόμενοι ζῶσιν they live by plunder.

τί μαθῶν, τί παθῶν ταῦτα ἐποίησας; *cur hæc fecisti?*

οὐκ ἔστιν ἄρχειν μὴ δίδοντα μισθὸν one cannot rule if one does not pay.

242. In this way the participle serves as a substitute for the Latin gerund, as in

θρηνεῖν ἐπ' ἑδᾶς πρὸς τομῶντι πήματι to shriek charms over a *cutting* wound, i.e. one that *requires* to be cut.

ὅταν τις ἐς πλεονέση τοῦ θέλοντος.

243. Participles tend to *compact* sentences together, and to supersede that constant necessity for conjunctions which exists in English, as

Ἄλλ' ἀναστάντες καταψηφίσασθε But now *rise and condemn* me.

The sentences of the Greeks, it has been observed, were like their earliest buildings, Cyclopean in structure,—dispensing, as far as possible, with mortar.

244. Ἐχων, φέρων, ἄγων,* λέγων, χρώμενος, ἀπιών, are used where we use 'with,' as

ἵππον ἄγων ἦλθεν, ξίφος φέρων προσήλασε, τέχνη χρώμενος ἐνίκησεν.

Ἐχων is sometimes colloquial and superfluous, as

τί ληρεῖς, φλυαρεῖς ἔχων; why do you trifle *so?* &c.

245. The uses of the genitive and accusative absolute (ἐμοῦ διδάσκοντος while I am teaching, δέον it being my duty, &c.) are explained under the heads of those cases.

✓ 246. Various adverbs are used to add distinctness to participles, as

ἄμα φεύγοντες whilst flying.

μεταξὺ δειπνῶν during dinner.

εὐθὺς ἰδὼν on seeing (a person).

ἅτε παῖς ὢν inasmuch as he was a boy.

ἀχνύμενός περ though grieved.

καίπερ εἰδότες though knowing.

N.B. Notice the difference between such phrases as

κολακεύοντες ἀπατῶσι they deceive *by flattery*,

and

οἱ κολακεύοντες ἀπατῶσι flatterers deceive;

between

ἐποίησε βασιλεύων he did it during his reign,

and

ὁ βασιλεύων ἐποίησεν the reigning sovereign did it.

* ἄγειν καὶ φέρειν 'to harry and carry,' the former of animate, the latter of inanimate things.

VERBALS IN -τέος.

247. Verbal adjectives are a kind of participles passive. They are found in -τέος or -τός, and when derived from transitive verbs may be used either

i. Personally, as

ἀσκητέα σοί ἐστίν ἢ ἀρετὴ you must practise virtue;

or

ii. Impersonally,* as

ἀσκητέον ἐστί σοι τὴν ἀρετήν.

ἐπιθυμητέον ἐστί σοι τῆς ἀρετῆς.

248. They are frequently used in the neuter plural, as

οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν whom we must not give up to the Athenians.

γυναικὸς οὐδαμῶς ἡσσητέα we must by no means be worsted by a woman.

249. Verbal adjectives in -τός usually imply *possibility*; those in -τέος *necessity*; as

λυτός one who is loosed, or able to be loosed; λυτέος one who is to be loosed.

ποιητὸν what *may* be done; ποιητέον what *must* be done.

THE PARTICLE ἄν WITH THE MOODS.

250. The very important particles ἄν, and epic κέ, κά, are supposed to be derived respectively from ἀνά and κατά, 'according to,' and to be connected with the Latin *an*, and *quam*. They always imply a verb and a *condition*,† but have no *exact* equivalent in any language. Their chief use is to articulate, analyse, give prominence or emphasis to the *conditionality* of a notion.

* This resembles the use of the Latin participle in -*us*, in such phrases as 'pacem Trojana a rege petendam,' Virg. *Æn.* xi. 230 (αἰρητέον εἰρήνην). Cf. Lucr. i. 111. Canes paucos et acres habendum.—Varro.

† The particles τε, που, ἴσως, ἄν express *ascending degrees* of uncertainty; viz.: i. surely, ii. very likely, iii. possibly, iv. contingently, or on certain conditions. The very existence of this unparalleled particle shows how intensely the Greeks realised the conception of *contingency*, and their general dislike to *positive directness*. On its derivation see Pott, *Etymolog. Forschungen*, i. 420. In some of its usages (ἄν = ἐάν) it offers a curious fortuitous analogy to the now obsolete 'an,' which indeed might often be used in rendering it, 'An,' and 'and,' in the sense of

251. Ἄν is used with three moods, the indicative, optative, and (when combined with other words) the subjunctive; and also with the infinitive and participle. But it is never found with the imperative.

252. In the indicative, it is generally found with the *imperfect* (of continued acts), the *aorist* (of momentary acts), and less frequently the *pluperfect* (of abiding results); but not with the present and perfect, and very rarely (if ever) with the future.*

253. Its potential meaning is always clear; thus

ἀπέθνησκειν he was dying;

ἀπέθανεν he died;

ἔπεθνήκει he had died;

but

ἀπέθνησκει ἄν he would be, or have been, dying;

ἀπέθανεν ἄν he would have died;

ἔπεθνήκει ἄν he would have been dead; †

i.e. in each case 'he would, if so and so had happened;' and

'if,' were once common, as 'an it please you,' 'an I should catch you,' &c.

'What knowledge could we have of ancient things past, and historic were not?'—Lord Berners, Preface to Froissart.

'To glut up, and you could, your wasting hunger.'—Sir John Cheeke.

See Craik, *Engl. of Shaksp.* p. 114; Abbott, *Shaksp. Gram.* p. 29.

* The best scholars (Hermann, Porson, &c.) decide against ἄν with the future; there is indeed no reason in the nature of things against such an idiom (since what *will be* may be supposed to depend on conditions), and κε is used freely with the future in Epic; but as it is certain that a people 'qui amant omnia dubitantius loqui,' would have used this formula if it had not grated against their sense of fitness, it is better to attribute to carelessness or corrupt readings the few cases which do occur.

† The position of ἄν is always nearest to the word which colours the sentence. Sentences like οὐκ οἶδ' ἄν εἰ πέλομαι, Eur. Med. 941, Alc. 48, vereor ut suadeam, I fear I shall not persuade, are mere instances of a spurious hyperbaton, meaning οὐκ-οἶδ'-εἰ=haud scio an, πέλομαι-ἄν; for ἔαν in Attic is never resolved into εἰ ἄν, and never takes the optative (or the indicative). οὐκ οἶδ' ἄν εἰ δυναίμην=I fear I shall not be able = φοβοῦμαι-μη οὐ-δύναμαι.

It is true that in late Attic ἔαν is found with the optative (e.g. twice in Lucian); in Thuc. iii. 44, the reading ἦν τε καὶ ἔχοντές τι συγγνώμης εἶεν is probably wrong, or else the expression is a mere solæcism, such as is found even in the best writers. Thomas Magister lays down the rule, ἦν ἄε μετὰ τῶν ὑποτακτικῶν παρὰ τοῖς ἀκριβοτάτοις, ἦν is always found with subjunctives in the most accurate writers; and then alluding to this passage of Thucydides as an exception, he adds ἀλλ' οὐ δεῖ ζηλοῦν τὸ ἀπαξ ῥηθὲν isolated exceptions should not be imitated.

ἄν always implies a protasis of this kind, even where such protasis is not expressed.

τὰ γὰρ τοιαῦτα οὔτ' ἐγίγνετο οὔτ' ἄν ἐγένετο for such things neither were taking place, nor could have taken place (sc. on any conditions).

On ἄν with the imperfect see Mr. Jebb's *Electra*, l. 323.

254. But, besides this potential usage, ἄν with the imperfect is also used *frequentatively*, to mean 'you did so *as often as such and such circumstances recurred*;' and sometimes it cannot be certainly known which of the two meanings is intended.

Thus

ὅ,τι μάθοιμ' ἐκάστοτε
ἐπελανθανόμην ἄν εὐθὺς ὑπὸ πλήθους ἐτῶν (Ar. *Nub.* 831)
but whatever I learnt on each several occasion, I used to be forgetting directly in consequence of my old age.

ὡς προτοῦ
οὐδεὶς ἐπρίατ' ἄν δρέπανον οὐδὲ κολλύβου may be either 'since previously, no one used to be buying a sickle even for a farthing,' or, 'no one would have been buying one,' i.e. if it had been for sale.

255. This double use of ἄν with the imperfect (*potential* and *frequentative*) is closely paralleled by the English 'would,' which not only implies a condition, but also *indefinite* recurrence;* as

'Pleased with my admiration, and the fire
His words struck from me, the old man would shake
His years away,' &c.—Wordsworth.

256. In Epic *κε* is found both with the present and future indicative; but in Attic Greek, ἄν with these tenses is so extremely exceptional, that it must be regarded as due to mere carelessness.

257. ἄν becomes rarer in the New Testament and in later Greek.

258. We have seen that the optative *by itself* has a potential force; and thus we find both

ποι τις φύγοι; whither can one fly?—Ar. *Plut.* 438;

and

ποι τις ἄν φύγοι; † whither could one fly?—Eur. *Or.* 598.

* F. Whalley Harper *On the Greek Tenses.*

† In ποι τις φυγή; the subjunctive expresses a sort of hopeless *delibe-*

But when the optative is potential in meaning, it is *generally* accompanied by ἄν, as

τοῦτο γένοιτ' ἄν this *might* happen.

Hence it is used to soften the asperity i. of commands ; ii. of inferences ; and iii. direct assertions ; as

i. χωροῖς ἄν εἰσω you *might* go in=be so good as to enter.

ii. οὐκ ἄρα σωφροσύνη ἄν εἴη αἰδῶς it seems then that sobriety and modesty *could not* be synonyms.

iii. ὑθλιεῖς ἤπερρ', οὐκ ἄν διδασχάμην σ' ἔτι you talk nonsense ; get away ; I couldn't [=will not] teach you any more.

σὺ μὲν κομίζοις ἄν σεαυτὸν ἢ θέλεις you then may convey yourself where you like.—Soph. Ant. 444.

N.B. Expressions like the last being *in form* conditional (though *really* polite imperatives), are negated by οὐ, not by μή.

259. In negative sentences the omission of ἄν with the optative makes the negation stronger, by denying the potentiality absolutely and independently of all conditions, as

τὸ γὰρ ἐμφυεῖς οὐτ' αἰθων ἀλώπηξ οὐτ' ἐρίβρομοι λέοντες διαλλάξαντο ἕθους neither tawny fox nor loudly-roaring lions *could* change their inborn nature.—Pind.

πῶς ἄν ; τίς ἄν ; are used with the optative in wishes.

260. Ἄν *does not properly go with the subjunctive* ;* but it often qualifies εἰ, ὅς, οἷος, πρὶν, ἕως, &c., and often *coalesces* with some other particle, as in εἰάν, ὅταν, ἐπειδάν, &c. ; and these combinations *always* take the subjunctive. In such cases therefore ἄν *does not belong to the verb*, but modifies the particle ὅρ relative ; thus ὅς *who* ; ὅς ἄν *whoever* ; ἵνα *where* ; ἵνα ἄν *wheresoever* ; ὅτε *when* ; ὅταν *whenssoever* ; πρὶν *ere* ; πρὶν ἄν *or ever*, &c.

ration, 'whither is one to fly?' N.B. You can say ποῖ τις φύγη ; because this is equivalent to ποῖ φύγω ; whither *am* I to fly? but you cannot say ποῖ φύγη without the τις.

* As Hermann briefly states it, 'you cannot say λέγη ἄν ; and in phrases like ὅς ἄν λέγη, ὅταν λέγη, εἰάν λέγη, &c., the particle *modifies, not the verb but, the preceding relative*. Not ἄν therefore, but its combination with the preceding word, is correctly said to be construed with the subjunctive ; for ὅς ἄν λέγη gives a meaning, and so does ὅς ἄν *whoever*, but ἄν λέγη combines into *no meaning at all*. Hence we always find ὅς ἄν λέγη, never ὅς λέγη ἄν.' The rule for beginners, says Dr. Donaldson, is '*Relativa et particulae relativæ cum ἄν subjunctivum exigunt.*'

ὅς ποιεῖ he who does ; ὅς ἄν ποιῆ *whosoever* may do.
 οὓς εἶδεν those whom he saw ; οὓς ἄν ἴδῃ *whomsoever* he sees.

ἵνα where ; ἵνα ἄν wheresoever ; as πατρίς γάρ ἐστι πᾶσ' ἴν' ἄν πρᾶττη τις εὖ for every land is one's country wheresoever one fares well (ἵνα ἄν always = *ubicunque*).

261. We get therefore this rule : Whenever an indefinite sense is not required for ὅς, ὅστις, ὅτε, ἐπεὶ, &c., the optative is almost always used ; when an indefinite sense is required, *they are combined with ἄν and followed by the subjunctive.**

262. If however any such combination of a conjunction with ἄν is found in the same clause with the optative, the ἄν then belongs to the *verb* and *not* to the conjunction, as

ἐσθῆτα δι' ἣν ἄν μάλιστα ἡ ὥρα διαλάμποι dress such as through it her beauty might best shine (ἄν-διαλάμποι) ;

but if it had been διαλάμπη it would mean through whatever dress (δι' ἣν ἄν) her beauty may best shine.

So too

οὐκ-ἔχω-ὅπως ἄν-ἀπιστοίην I know not how I-could-possibly-disbelieve.

τίς δ' οὕτως ἄνους

ὅς ὑμέ κα-πρίαυτο.—Ar. *Ach.* 720.

√ N.B. Compare

ὅσους εἶδεν as many as he saw (on some past occasion).

ὅσους ἴδοι as many as he saw (i.e. 'from time to time')
 (the optative being *iterative* = *happened* to see).

ὅσους ἄν ἴδῃ as many as ever he sees.

263. * Ἄν with the infinitive † and participle gives them a potential or hypothetical meaning ; ‡ as

* We have already seen that ὅς, ὅτε, εἰ, &c., may be joined with the subjunctive without ἄν in those *very rare* cases in which it is intended to exclude all notion of any possible condition.

† In Latin we cannot express the distinction between the aorist and the present ; so that we get

γράφειν ἄν = scripturum esse } = γράψαι ἄν.—Clyde.
 γεγραφέναι ἄν = scripturum fuisse }

‡ In Thuc. iv. 24, we have τοῖς Ἀθηναίοις τε οὐκ ἄν εἶναι ἐφορμῆν καὶ τοῦ πορθμοῦ κρατεῖν 'In that case they thought that it would be impossible for the Athenians to lie at anchor there, and that they themselves would remain masters of the strait,' where the ἄν with εἶναι implies that *that* result is slightly less probable than the other,

Κῦρος εἰ ἐβίωσεν ἄριστος ἂν δοκεῖ ἄρχων γενέσθαι Cyrus, had he lived, *would I think have been* a consummate general (= οἶμαι ὅτι ἂν ἐγένετο).

δυνηθεὶς ἂν αὐτὸς ἔχειν ἀπέδωκεν though he might have kept it, he gave it back (= ἐδυνήθη ἂν).

264. Practically it is not used with the future infinitive or participle. The few apparent cases in which this occurs are so rare, that they must be due to carelessness.

265. Just as

ταῦτ' ἂν ἐγίγνετο = these things would be taking place, or would have been taking place;

so

ἔφη ταῦτ' ἂν γίγνεσθαι = he said that these things would be, or would have been taking place.

And as

ταῦτ' ἂν ἐγένετο = these things would have taken place;

so

ἔφη ταῦτ' ἂν γενέσθαι = he said that these things would have taken place.

266. With the participles we have

τὰ γιγνόμενα the things which are taking place; τὰ ἂν γιγνόμενα the things which would be (or, would have been) taking place.

τὰ γενόμενα the things which took place; τὰ ἂν γενόμενα the things which would have taken place.

267. Demosthenes often uses the phrase

πολλὰ δ' ἂν ἔχων εἰπεῖν though I should have plenty to say, &c.

N.B. i. The verb belonging to ἂν is often omitted, as in Plato's phrases

πῶς γὰρ ἂν; πῶς οὐκ ἂν;

and in

τάχ' ἂν, ὥσπερ ἂν εἰ.

οἱ δ' οἰκέται ρέγκουσιν ἄλλ' οὐκ ἂν πρὸ τοῦ and the servants are snoring, but they would not have been heretofore.

φέρε τί δῆτ' ἂν; come then what would you have done?

ii. On the other hand ἂν itself is sometimes omitted where it can be easily understood, and this is the usual way of explaining such phrases as

πείθοι' ἂν εἰ πείθοι', ἀπειθοίης δ' ἴσως obey if thou wouldst obey; perhaps thou wouldst disobey, Æsch. *Ag.* 1049 (where however, as we have already seen, § 177, 2, ἀπειθοίης may be potential without ἂν being understood).

iii. ἂν is sometimes *repeated* with the optative, partly for rhetorical effect,* and partly to emphasise *two* words in the same conditional sentence, of which one is often the negative; as

φθάνοις δ' ἂν οὐκ ἂν τοῖσδε συγκρύπτων δέμας you could not possibly be too soon in clothing your person with these arms (i.e. do it with all speed).

τῷ γὰρ ἂν καὶ μείζονι

λέξαιμ' ἂν ἢ σοί; for to whom in the world even greater than thyself could I possibly say it?—Soph. *O. T.* 772.

οὐκ ἂν γενοίμην Ἑρακλῆς ἂν I shouldn't *at all* like to be Hercules (ich mag *nicht etwa* Hercules werden).

iv. ἂν is sometimes *misplaced*, by hyperbaton, as in

οὐκ οἶδ' ἂν εἰ πείσαιμι I think it doubtful whether (οὐκ οἶδ' εἰ *haud scio an*) I could persuade (πείσαιμ' ἂν).

v. ἂν as a *conjunction* means *if* = εἰάν, ἤν, as is often the case in Plato (but not in the poets). It may be distinguished from the particle ἄν by its standing first in the sentence, which the *particle* ἂν never does. This usage of ἂν closely resembles the obsolete English 'an,' as

ἂν Θεὸς ἐθέλη *an* God will.

vi. ἂν may sometimes be rendered 'otherwise' (pointing to a suppressed clause), as

ἐπιστευόμεν ὑπὸ τῶν Λακεδαιμονίων· οὐ γὰρ ἂν με ἔπεμπον I was trusted by the Lacedæmonians, *otherwise* they would not have sent me.

THE FINAL CONJUNCTIONS.

268. Final Conjunctions are those which express an end or purpose, viz. ὡς, ὥπως, ἵνα, and in Epic ὄφρα.

We have already seen that after primary tenses they regularly take the subjunctive (where *we* use *may*), and after historical tenses the optative (*might*).

* The first ἂν is called by the grammarians *δυνητικὸν* 'effective,' and the second *παραπληρωματικὸν* 'complementary.'

269. When this rule is violated, it is from a desire to be graphic (*πρὸ ὀμμάτων ποιεῖν*); as in the following sentence of Lysias (*de Cæde Eratosth. ix. 2*):

ἐπειδὴ δὲ τὸ παιδίον ἐγένετο ἡμῖν, ἢ μήτηρ αὐτὸ ἐθήλαζεν, ἵνα δὲ μὴ, ὅποτε λούεσθαι δεοί, κινδυνεύῃ κατὰ τῆς κλίμακος καταβαίνουσα, ἐγὼ μὲν ἄνω διητώμην, αἱ δὲ γυναῖκες κάτω . . . μετὰ δὲ τὸ δεῖπνον τὸ παιδίον ἐβόα καὶ ἐδυσκόλαιεν ὑπὸ τῆς θεραπαίνης ἐπίτηδες λυπούμενον ἵνα ταῦτα ποιῇ . . . but when our boy was born, the mother used to nurse it. But that she *may* not run a risk by descending down the stairs whenever it wanted washing, I used to live upstairs, and the women below. And after dinner the child used to cry and fret, being pinched on purpose by the nurse that he *may be doing so*, &c.

It will here be seen at once that *κινδυνεύοι* 'might run no risk,' and *ποιοῖ* *might* do so, would have been the regular constructions; and that the subjunctives are only dramatically substituted for them, to represent the events as going on before the hearer's eyes.

270. On similar principles ὅπως is constantly joined with the *future indicative*; * as

δέδοιχ' ὅπως μοι μὴ λίαν φανεῖ σοφῇ I fear that you will seem too wise to me (cf. the vulgar English 'I fear as how').

καὶ τὸ μὲν καλῶς ἔχον
ὅπως χρονίζον εὖ μενεῖ βουλευτέον (*Æsch. Ag. 846*) and we must take measures whereby all which now is well, shall long continue so.

ἀλλ' ὅπως μὴ 'ν τοῖς τρίβωσιν ἐγκάθηνται που λίθοι see that *there are not* stones lying anywhere in your cloaks. —*Ar. Ach. 343.*

271. ὅπως with the future constantly means 'see that,' 'take care that,' 'I fear that,' &c.

ὅπως μὴ σαυτὸν οἰκτιεῖς ποτὲ take care that you will not have some day to pity yourself.—*Æsch. P. V. 68.*

νῦν οὖν ὅπως σώσεις μ' ἐπεὶ κάπώλεσας now then see that you save me, since you too destroyed me.—*Ar. Nub. 1177.*

* This is less frequently the case with ἵνα; and when it is, ἵνα may always have its quasi-local meaning of *where* = *in which case*,

272. With the past tenses of the indicative *ὥς, ὅπως, ἵνα* imply that something *has not* occurred,—an impossible or unfulfilled result. It is often rendered ‘*in which case,*’ but such a rendering is unnecessary, and in the third of the following examples would have required *οὐποτε* not *μήποτε*.

οὐκοῦν ἐχρῆν σε Πηγάσου ζεῦξαι πτερόν,
ὅπως ἐφαίνου τοῖς θεοῖς τραγικώτερος.—*Ar. Pax*, 135.

Ought you not to have, &c., that you might have appeared to the gods more tragic-looking?

εἰ τῆς ἀκουούσης ἔτ' ἦν
πηγῆς δι' ὠτων φραγμός, οὐκ ἂν ἐσχόμην
τὸ μὴ 'ποκλείσαι τοῦμὸν ἄθλιον δέμας,
ἵν' ἦν τυφλός τε καὶ κλύων μηδέν.—*Soph. O. T.* 1386.

If there had been any further means of stopping the fount of hearing through the ears, I would not have abstained from closing up my wretched frame, that I might have been both blind and deaf.

τί μ' οὐ λαβῶν
ἔκτεινας εὐθύς, ὡς ἔδειξα μήποτε
ἑμαυτὸν ἀνθρώποισιν ἐνθεν ἦν γεγώς;—*Soph. O. T.* 1393.
Why didst thou not take, and slay me at once, *that I*
might ne'er have shown to men whence I was sprung?

273. We may thus briefly sum up the uses of *ὥς, ὅπως, ἵνα*:

I. *ὥς*=as; [*ὥς*=thus; except when *ὥς* follows the word which it compares, as *πατήρ ὥς* like a father.]

ὥς is the adverb of *ὅς ἢ ὅ*; when *ὥς*=as, *ὥς ἂν* means ‘in whatever way.’

a. It is used with superlatives, as

ὥς τάχιστα quam celerrime as quickly as possible.

b. Like the Latin *ut*, *ὥς* sometimes means *when*.

c. It is sometimes used declaratively for *ὄτι quod* when we intend to express an *assertion* rather than a *fact*.

d. *ὥς* as a final conjunction=*in order that*; *ὥς ἂν** *in order that perhaps*; the former used, as we have

* In one or two instances only, *ὥς ἂν* appears to mean ‘so long as;’ e.g. *Soph. Aj.* 1096,

τοῦ δὲ σοῦ ψόφου
οὐκ ἂν στραφείην ὥς ἂν ἦς οἶός περ εἶ but I will not swerve because of thy clamour, *so long as* thou art what thou art. (Comp. *Eur. Ion*, 77, *Hec.* 330)

seen, when the result is certain; the latter when less certain (but only in poetry; ὡς ἄν is never used of a purpose in Attic prose).

II. *a.* ὅπως *how* stands to πῶς in the same relation as ὅστις to τις, &c., as has been already explained.

N. καὶ πῶς; Δ. ὅπως; N. How then? D. How quotha? πῶς; how? οὐκ οἶδ' ὅπως I don't know how.

When ὅπως=*how*, ὅπως ἄν=*howsoever*; as

ἀξιῶν αὐτῷ τε ἐξεῖναι διαλέγεσθαι ὅπως βούλεται, καὶ σοὶ ὅπως ἄν αὖ σὺ βούληη claiming the right for himself to discourse *how* he likes, and for you too *however you* like.—Plat. *Prot.* 336 B.

b. Like the English *how*, ὅπως comes to mean *that*, and in many sentences either translation may be used.*

c. When ὅπως=*in order that*, ὅπως ἄν=*in order that* perhaps.

III. *a.* ἵνα=*where*; as

οὐχ ὁρᾶς ἵν' εἶ κακοῦ; see you not in what evil plight (lit. *where* of evil) you are?

ἵνα ἄν=*wheresoever* (*sicubi, ubicunque*).—Soph. *Æd. Col.* 189.

b. As a final conjunction, ἵνα=*whereby*, i.e. *in order that*.

But in *this* meaning it differs from ὡς, ὅπως *in two respects*:

i. It is never combined with ἄν.

ii. It is never found with the future indicative.

THE NEGATIVES.

274. The Greek language has two classes of negatives, οὐ and its compounds οὐδέ, οὐτε, οὐδεῖς, οὐδαμῶς, &c.; μή† with its compounds μηδέ, μήτε, μηδεῖς, μηδαμῶς, &c. The differences between them are simple and definite.

* 'How' and 'that' are interchanged throughout the whole of Coleridge's beautiful poem of *Genevieve*; and Johnson quotes as an instance of this sense the following sentence, 'Thick clouds put us in some hope of land, knowing *how* that part of the South Sea was utterly unknown,' &c.—Bacon. [Harper, p. 117.]

† Naturally the subjective negation μή is too refined and luxurious for some dialects of Modern Greek; accordingly in Tzaconian we find only the negatives δέν (=οὐδέν), and ὄ (=οὐ). See Suidas, s.v. φιλόξενος, Athen. *Deipnos.* xi. v. p. 466; Farrar, *Chapters on Language*, p. 91.

275. The main distinctions between *οὐ* and *μὴ* are as follows: '*οὐ* negat, *μὴ* vetat; *οὐ* negat *rem*, *μὴ* *conceptionem* quoque rei.'—Herm. In fact, as Madvig observes, *οὐ* is always used when some *specific* rule does not require the use of *μὴ*.

i. *οὐ* denies, as

οὐκ ἔστι ταῦτα it is not so.

μὴ forbids, as

μὴ κλέπτε do not steal.

ii. *οὐ* is objective and categorical, i.e. it negatives *facts* and *certainties*.

μὴ is subjective and hypothetical, i.e. it negatives conceptions, thoughts, &c.

iii. *οὐ* is the negation of the judgment; *μὴ* of wishes and suppositions.

οὐ . . . ; expects the answer Yes; as *ἄρα οὐ;=nonne? οὐ μενεῖς; quin manes? Won't you stop?=stop!*

μὴ . . . ; expects the answer No; *ἄρα μὴ=μῶν; (μὴ οὐν)=num? μὴ τέθνηκεν ὁ πατήρ; I hope my father is not dead, num mortuus est pater?*

*Μή.**

276. *Μή* is used

i. With the hypothetical participle, as

μὴ δρῶν if he does not do it.

ii. After *εἰ*, *ἐάν*, *ἐπειδάν*, *ὅταν*, as

εἰ μὴ λέγεις unless you say.

iii. After final particles, *ἵνα*, *ὅπως*, &c., as

παρακάλει ἰατρόν, ὅπως μὴ ἀποθάνῃ summon a physician that he may not die.

iv. After all hypothetical, indefinite, or causal relatives, *ὅς* *ἄν*, *ὅποῖος* *ἄν*, &c.

v. In all wishes, as

μὴ γένοιτο God forbid!

vi. In all prohibitions, as

μὴ κλέψῃς τοῦτο do not steal this.

Μηδεὶς ἀγεωμέτρητος εἰσίστω let no one untrained in geometry enter.

* In Hebrew לֹא = *μή*, לֹא = *οὐ*.

vii. With the hortative and deliberative subjunctive, as

μη γράφωμεν *let us not write.*

μη ἀποκρίνωμαι; *am I not to answer you?*

viii. With the infinitive* (except after verbs *declarandi et sentiendi*, because then the infinitive=the indicative with ὄτι), as

σοὶ τὸ μη σιγῆσαι λοιπὸν ἦν *it remained for you not to be silent.*

ix. With questions which expect the answer *no*; as

μη ἀρχιτέκτων βούλει γενέσθαι *you don't want to become an architect, do you?*

Hence μῶν; =μη οὖν; =num?

It will be seen at once that every one of these uses of μη springs from its character as a subjective or hypothetical negative.

277. An apparently superfluous μη is found after verbs which involve a negative notion, e.g. verbs of refusing, fearing, † doubting, denying, hindering, &c., as

* ὥστε when followed by the indicative requires οὐ, when by the infinitive μη. Thus

οὕτως ἄφρων ἦν ὥστε οὐκ ἠβούλετο		adeo stultus fuit ut noluerit,		he was so foolish that he did not wish
(expressing the fact).				

οὕτως ἄφρων ἦν ὥστε μη βούλεσθαι		adeo stultus fuit ut nollet,		he was so foolish as not to wish
(expressing the natural consequence).				

The former construction is the more oratorical and picturesque.

Sometimes, when the negative belongs to a single word, οὐ with the infinitive follows ὥστε, and sometimes by an apparent irregularity as in *Soph. El.* 783. See Shilleto on *Dem. de F. Leg.* App. c.

† φοβούμαι μη = *forsitan*, οὐκ οἶδ' εἰ = *haud scio an*, which signifies less probability. Notice the distinction between the following,

δέδοικα μη ποιῆς	vereor ne facias,	I fear that you may be doing it.
— ποιήσεις	— facturus sis,	I fear that you will do it.

But for δέδοικα μη ποιεῖς, ἐποίησας, ἐποίησας, πεποίησας I fear you are, were doing, did, or have done it (where no *doubt* is expressed, and the δέδοικα is merely due to courtesy), there is no exact Latin equivalent, since in Latin the subjunctive *must* be used. See Shilleto, *Demosth. de F. Leg.* App. A. Hearing a person soliloquise on the spelling of a word I might say δέδ. μη ἀμαρτάνης, but if I saw him beginning to spell it wrong, I should say δέδ. μη ἀμαρτάνεις.—Jebb's *Electra*, l. 581.

φοβοῦμαι μὴ ἀμφοτέρων ἡμαρτήκαμεν I fear we have missed both.

ἡναντιώθην αὐτῷ μὴδὲν ποιεῖν παρὰ τοὺς νόμους j'empêchai qu'il ne fit rien contre les lois.

οὐκ ἂν ἔξαρκος γένοιο μὴ οὐκ ἐμός υἱός εἶναι tu ne nieras pas que tu ne sois mon fils.

μὴ λαβεῖν ἔξαρκούμενος denying that he received them.

278. In all these instances the μὴ is merely a repetition of the negative implied in the verb; e.g.

ἤρνοῦντο μὴ πεπτωκέναι they made a denial to the effect that 'they had not fallen.'

After verbs of fearing and considering μὴ = *lest*, as

δέδοικα μὴ θάνῃ vereor ne moriatur, I fear lest he die, i.e. that he will die.

This pleonastic negative is common in modern languages, e.g.

In English :

'First, he *denied* you had in him *no* right.'—Shakspeare, *Comedy of Errors*, iv. 2. 7.

'If any of you know . . . just *impediment* why these two should *not* be joined together.'—Prayer-book.

'Can any man *forbid* water that these should *not* be baptised . . . ?—Acts x. 47.

In French :

Je crains que sa maladie *ne* soit mortelle, I fear his disease is fatal.

In Italian :

Guardarsi di *non* credere, be on your guard against believing.

In Spanish :

Temia *no* entrara, I feared he might come in.

Por poco *no* me caigo, haud multum abfuit *quin* caderem.

Οὐ.

279. οὐ is the proper negation of the *indicative*, and of all forms that can be directly resolved into the indicative; e.g. in Homer of the subjunctive, where it scarcely differs from a future (see § 176); of the optative in oratio obliqua (after ὄρι and ὤς), where it merely represents the indicative of the oratio recta; and of the optative with ἄν, which is merely a milder future or imperative.

280. *οὐ* has a property, not possessed by *μή*, of *coalescing* with single words, like the privative *α*; as

τὰ οὐ καλὰ ἰnhonesta; *οὐχ ἦκιστα decidedly*; *οὐ φημι nego*; *οὐχ ὑπισχνοῦμαι I refuse*; *οὐ στέργω I hate*.

Hence such sentences as

εἰ τοὺς θανόντας οὐκ ἔῤῃς θάπτειν if you prevent the burial of the dead,

or

εἰ δέ τοι οὐ δώσει if he shall refuse it to you,

are no violations of the rule that *μή* should be used after conditionals, because *οὐκ ἔῤῃ* = veto, *οὐ δώσω* = recusabo; and so of all similar cases. Such expressions are due to the figure of speech called *litotes*, by which less is said than is meant; e.g.

'Shall I praise you for these things? I praise you not'
= I do anything but praise you.*

281. The same thing sometimes occurs where *εἰ* = *ὅτι* after verbs of disapprobation, &c., an indirect form due to Attic politeness; as

θαυμάζω εἰ ταῦτα οὐ ποιεῖς I wonder that you do not act thus;

but here *μή* is more usual [see Jelf, 804, 8].

282. Similarly verbs *declarandi et sentiendi* may be followed by *οὐ* with the *infinitive*, as

ὁμολογῶ οὐ κατὰ Μέλητρον καὶ Ἄνυτον εἶναι ῥήτωρ I confess that I am not an orator after the fashion of Meletus and Anytus.

283. *οὐ* is redundant after *ἢ than* generally in negative sentences, as

πόλιν ὅλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους (Thuc. iii. 36) to destroy a whole city rather than the guilty;

so in French:

On méprise ceux qui parlent autrement qu'ils *ne* pensent.
Il n'écrit pas mieux cette année-ci qu'il *ne* faisait l'année passée.—Jelf, § 749, 3.

284. A few contrasted and mixed instances of *οὐ* and *μή* will illustrate the principles here laid down, which are sufficient to meet every case which occurs in good Greek.

* This is a common idiom in Hebrew with *כִּי* = 'anything but.' See Hos. i. 9; Ps. i. 4.

εἰ μὴ ταῦτά ἐστι, οὐδὲ τὰδε (Plat. *Phæd.* 76, ε) *if* that is not true, neither *is* this.

μὴ θνήσχ' ὑπὲρ τοῦδ' ἀνδρός, οὐδ' ἐγὼ πρὸ σοῦ (Eur. *Alc.* 690) die not on my behalf, nor (*will I die*) for thee.

ἐγὼ δ' ὅπως σὺ μὴ λέγεις ὀρθῶς τὰδε οὐκ ἂν δυναίμην μὴτ' ἐπισταίμην λέγειν (Soph. *Ant.* 682) but I *could* not say, and may I never know how to say, that you are not right in what you say.

[μὴ λέγεις because it follows the indefinite relative ὅπως; οὐκ ἂν δυναίμην because ἂν δυναίμην is a mild future; μὴτ' ἐπισταίμην because this is a wish.]

ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται, ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν κ.τ.λ. (John iii. 18) he that believeth on him is not condemned, but *if* any one believeth not he has been condemned already, because he hath not believed, &c.

[οὐ κρίνεται is a *fact*; ὁ μὴ πιστεύων is an hypothesis=*if* any one does not; ὅτι μὴ because this depends on the former hypothesis.]

ἔξεστι κῆνσον δοῦναι ἢ οὐ; δῶμεν ἢ μὴ δῶμην; (Mark xii. 14) is it lawful to give tribute, or (is it) not? [direct question with οὐ,] are we to give, or are we not to give? [deliberative subjunctive with μή.]

οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλευμοῖσιν οὐδ' ἐλπῖς.—Soph. *Tr.* 727.

there is *not* even hope in any plans *if* they be not honourable.

ὁ οὐ πιστεύων is *qui non credit*.

ὁ μὴ πιστεύων *si quis non credat*.

ὁ ἀληθὴς τὰ μὴ ὄντα ὡς οὐκ ὄντα λέγει he who is true represents *whatever things are not* [μὴ = an indefinite conception] as not-being (or as non-entities).

ἢ οὐκ ἐμπειρία the actual want of experience.

ἢ μὴ ἐμπειρία want of experience *if*, or wherever it may exist.

τὸ οὐκ ἀγαθὸν that which is bad; τὸ μὴ ἀγαθὸν whatever may not be good.

ὅς οὐ ποιεῖ ταῦτα *qui non facit hæc*.

ὅς μὴ ποιεῖ ταῦτα *qui hæc non faciat, or si quis, &c.*

ἃ οὐκ οἶδα certain things which I do not know; ἃ μὴ οἶδα whatever things I may not happen to know.

προσπασσαλεύσω . . . ἴν' οὔτε φωνήν οὔτε του μορφὴν βροτῶι ὄψει.—Æsch. *Prom.* 20.

I will nail thee to a spot where thou shalt never see, &c. (of a *definite* place).

μέλλουσι γάρ σ' εἰ τῶνδε μὴ λήξεις γόων
ἐνταῦθα πέμψειν ἔνθα μὴ ποθ' ἡλίου
φάος προσόψει.—Soph. *Elect.* 379.

for they are about to send thee, unless thou wilt cease from these complaints, to some (unknown) region where thou shalt never gaze on the sun's light.

οὔτοι φίλα τὰ μὴ φίλ', ὧ κόραι (Eur. *Troad.* 468) truly things are not acts of friendship, *if they be not* pleasant, maidens.

ἔξεστι γάρ μοι μὴ λέγειν ἅ μὴ τελῶ (Æsch. *Eum.* 859)
for it rests with me not to mention *anything which* I shall not carry out.

ἅ μὴ φρονῶ γὰρ οὐποτ' ἀξιῶ λέγειν I never think fit to speak *anything which* I do not think (ἅ οὐ φρονῶ would be any *definite* things).

285. Οὐ and μὴ are frequently combined in the same sentence, as in the following examples :

οὐ σίγα; μηδὲν τῶνδ' ἐρεῖς κατὰ πρόλιον silence! mention none of these things throughout the city.—Æsch. *Sept. c. Theb.* 250.

οὐ σίγ' ἀνέξει, μηδὲ δειλίαν ἀρεῖς; keep silent, and assume not cowardice!—Soph. *Aj.* 75.

οὐχὶ συγκλείσεις στόμα,
καὶ μὴ μεθήσεις αὐθις αἰσχίστους λόγους;
close thy mouth, and utter not again most disgraceful words!—Eur. *Hipp.* 498.

ἀλλ' εἴσιθ'· οὐ σοι μὴ μεθέψομαί ποτε but enter; I shall certainly never follow after you.—Soph. *El.* 1052.

* Of the two very difficult lines—

ἐγὼ δ' οὐ μὴ ποτε
τάμ' ὡς ἂν εἶπω μὴ τὰ σ' ἐκφήνω κακά, Soph. *O. T.* 329,

one can only say 'Quot viri tot sententiæ.' Donaldson supposes that μὴ is repeated before the verb, because the οὐ μὴ is separated from it. It would then mean 'Never will I, for the sake of uttering my own predictions, never will I reveal thy woes.'—*New Crat.* p. 587.

These passages are usually and simply explained by *understanding* the *οὐ* before the following *μη* in the manner illustrated in § 290 *infra*. Some scholars however put the interrogation after each clause of the sentence, and maintain that *μη* with the future is admissible in prohibitions. We believe that in point of theory this is correct, although the actual instances are so few, that the idiom must never be imitated.*

286. Two negatives only destroy each other when they belong to *different* predicates, as

οὐδείς ὅστις οὐ γελάσεται there is *no* one who will *not* laugh, i.e. every one will;

otherwise they only *strengthen* the negation. In fact it may be laid down as a rule that *all men have a tendency to strengthen negation by adding negative words to each accessory of the sentence*; † as

μήποτ' ἄσεβες μηδὲν μηδὲ ἀνόσιον μήτε ποιήσητε μήτε βουλεύσητε neither do, nor plan anything either impious or unholy.—Xen. *Cyr.* viii. vii. 22.

οὐ οὐκ ἦν οὐδέπω οὐδείς κείμενος wherein never man had yet been laid.—Luke xxiii. 52.

ἀκούει δ' οὐδὲν οὐδείς οὐδένας no one obeys any one in anything.

* Μὴ νῦν μοι νεμεσήσεται Ὀλύμπια δώματ' ἔχοντες.—*Il.* xiv. καὶ τὰμὰ τεύχη μήτ' ἀγωνάροιαι τινὲς θήσουσ' Ἀχαιοῖς.—*Soph. Aj.* 572. Cf. *Ant.* 84.

The other instance sometimes quoted (*Eur. Med.* 882, λέξεις δὲ μηδέν, κ.τ.λ.) is perhaps not to the point; but Elmsley's attempt to change as many of such instances as possible into subjunctives, was one of those premature applications of *a priori* reasoning which have done so much to injure scholarship. Dawes' restriction of the use of *οὐ μη* with the subjunctive to the *second aorist* only is another instance.

† 'No sonne were he *never* so old of yeares might *not* marry.'—Ascham, *Scholemaster*. 'Not nohow,' said the landlord, thinking that where negatives were good, the more you heard of them the better.—*Felix Holt*, ii. 198. Whatever may be said of the genius of the English language, yet no one could have misunderstood the query of the London citizen, 'Has nobody seen nothing of never a hat not their own?' The addition of words like *γρῦ* in Greek, *hilum* in Latin (*ne hilum, nihil*), *pas* and *point* in French, *jamás* and *nada* in Spanish, &c. is due to the same tendency. 'And cared *not* for God or man *a point*.'—Spenser, *F. Q.* ii. 12.

Two negatives are often found in Hebrew also (1 K. x. 21; Zeph. ii. 2; Is. v. 9, 'without no inhabitant,' &c.). So we have οὐδὲ πολλοῦ δεῖ *minime gentium, far from it, after negatives*,

287. Old German and Old English *both* agreed with Greek in this idiom, and have only lost it from the influence of Latin; * thus we find in Chaucer—

‘He *never* yet *no* vilanie *ne* sayde
In all his life unto *no* manner wighte.’
‘His horse was good, but he *ne* was *not* gaie.’
‘There *ne* was *none* him like,’ &c.

And even in Queen Elizabeth’s time the idiom prevailed, for we find her writing to King James,

‘If I had meant it, I would never lay it on others’
shoulders, *no* more will I *not* damnify myself that
thought it *not*.’

And, in the same letter—

‘but as *not* to disguise fits *not* the mind of a king.’

The latter instance is illogical though the meaning is clear; it shows how prevalent was the use of the double negative.

Hence Dr. Clyde correctly observes that ‘I *don’t* know *nothing*’ is simply the relic of a *once* classical idiom; and this is true, it may be added, of many vulgarisms and colloquial forms of speech. They are frequently relics of the old infantine pleonastic condition of all languages at their commencement.

Hickes says that before the Conquest we often find as many as four negatives combined:

‘He is fre of hors that *ner* *nade* non’ (=never had one).
—Hendyng’s *Proverbs* (circ. 1300).

288. The first of two negatives is sometimes omitted; as
Πάρις οὔτε πόλις *neither* Paris nor the city.—Æsch. *Ag.*
514.

λέγουσα μηδὲ δρῶσα.—Eur. *Hec.* 374.

* In Latin however the rule is *sometimes* broken; e.g. *Nulla nec exustas habitant animalia terras.*—Tib. iv. i. 164. *Absenti nemo ne nocuisse velit* (=ne quis).—Prop. ii. xix. 32. Cf. Luc. ii. xix. 32, &c. The Romance languages have not imitated the pedantic purism of Latin in this matter. Thus in Latin *nonnullus* = someone, *non nemo* = somebody; but in Italian ‘*Non dice nulla*,’ ‘*non v’è niuno*,’ are negatives. So in Provençal, ‘*Nuls hom non pot ben chantar sens amar*’ is ‘*no man can sing well without loving*.’—Sir G. C. Lewis, *Romance Languages*, p. 238. So in Spanish *no lo sabe nadie* nobody knows it; *no lo he visto jamas* I have never seen it. In fact in Latin the colloquial instinct was often too strong for grammatical nicety. Thus in Plautus, *Mil. Glor.* v. v. 18, we find ‘*Jura te non nociturum esse homini de hac re nemini*,’ and even Cicero has (*Verr.* ii. 57) ‘*Non mihi prætermittendum videtur ne illud quidem genus*,’ &c. See Jani, *A. P.* p. 236.

As in Milton—

‘Fearing God *nor* man;’

and Shakspeare—

‘Tongue *nor* heart cannot conceive *nor* name thee.’—
Macb. ii. 3;

and in Carew—

‘Give Lucinda pearl *nor* stone;’
‘Gums *nor* spice bring from the East;’

and in Gifford—

‘Pallas *nor* Licinus had my estate.’

So too in Latin—

‘Quâ fornace graves, quâ *non* incude catenæ?’—Juv.

Οὐ μή.

289. i. οὐ μή with the 2nd person of the future, is a *strong prohibition*; as

οὐ μή ποιήσεις; do not do it!

ii. οὐ μή with the aorist subjunctive and with other persons of the future, is a *strong negation*; as

οὐ μή ποιήσης you certainly shall not do it.

Instances of i. are

οὐ μή φλυαρήσεις ἔχων; don't keep playing the fool.—
Ar. Ran. 202.

οὐ μή προσοίσεις χεῖρα, βακχεύσεις δ' ἰών,
μήδ' ἐξομόρξει μωρίαν τὴν σὴν ἐμοί;—*Eur. Bacch.* 343.

put not forth thy hand, but go play the bacchanal, and wipe not off thy folly on me. [The οὐ is understood both before βακχεύσεις and before μήδ' ἐξομόρξει.]

οὐ μή προσοίσεις χεῖρα, μήδ' ἄψει πέπλων; put not forth thy hand, nor grasp my robes!—*Id. Hipp.* 601.

290. These are usually explained by the interrogative; thus

οὐ μή προσοίσεις; = will you not not-put-forth?
= will-you-not abstain-from-putting
forth?
= put not forth!

Undoubtedly this explanation is open to the serious objection

that it attributes to *μη* that power of *coalescing with*, and so *reversing*, the meaning of a word which properly belongs to *ου* only. It is far better to explain the idiom thus:

ου ποιησεις;—*μη*; i.e. you will not do it—will you?
=do not do it!*

Instances of ii. are

ου σοι μη μεθιψομαι ποτε I will *never* follow after thee.—
Soph. *El.* 1052.

ου τι μη ληφθω δολω I shall certainly not be caught by
craft.—Æsch. *Sept.* 38.

αλλ' ου μη ολος τ' ης but you certainly will not be able,
—Plat. *Rep.* 341 c.

291. These are usually explained by the ellipse of *δεος* or *δεινον* ('There is no fear lest, &c.'), which are often expressed, as in Ar. *Eccles.* 646:

ουχι δεος μη σε φιληση there's no *fear* of his kissing you.

So in Latin:

'Non metus officio ne te certasse priorem Pœniteat.'—
Æn. i. 548.

This is a simple explanation, and is certainly admissible. It may however be doubted whether these idioms, arising from the union of an objective and subjective negative, do not owe their prevalence to that accumulation of negative words towards which there is an instinctive tendency in all languages.

Μη ου.

292. After negatives, verbs expressive of negative notions (fear, doubt, shame, disapprobation, &c.), and in indirect questions, *μη ου*=*ne non*, or *ut*, is used.† The *μη* really

* I have never met with any *formal* explanation of this idiom which satisfied me; I feel convinced that these idioms are simply due to the tendency to accumulate negatives for the sake of emphasis.

† Verbs of fearing in Attic poetry are also followed by *σπως*=*vereor ut*, I fear that *not*; and *σπως μη*=*vereor ne*, I fear *that*. *δεδοικα σπως ελθη* I fear that he will not come; *δεδοικα σπως μη ελθη* I fear that he will come; as

δεδοιχ' σπως

μη 'κ τῆς σιωπῆς τῆσδ' αναρρήξει κακῶ.—Soph. *O. R.* 1047. 'I fear that calamities *will* burst forth from this silence.' [Literally, 'I fear how lest,' &c.] - Here again the French idiom resembles the Greek, 'Je crains que vous *ne* m'abandonniez' I fear you will abandon me; 'Je crains qu'elle soit heureuse' I fear that she is *not* happy.—Clyde, p. 185.

belongs to the previous words, and expresses that their general result and effect is negative.

δέδοικα-μὴ οὐκ ἀποθάνῃ I fear he will *not* die, vereor ut moriatur.

δέδοικα-μὴ οὐκ ἔλθῃ I fear that he will not come, vereor ut veniat.

ἄθρει μὴ οὐ τοῦτο ἢ τὸ ἀγαθὸν consider whether this be not 'the good.'

293. Μὴ οὐ with the infinitive often has the sense of *quin*, *quominus*, after negatives, or quasi-negatives; after verbs of preventing, denying, &c.; and after δεινόν, αἰσχρόν, αἰσχύνῃ, ἐστί, &c.; e.g.

οὐδὲν κωλύει μὴ οὐκ ἀληθὲς εἶναι τοῦτο nihil impedit *quominus* id verum sit, nothing hinders this *from* being true.

τί ἐμποδῶν μὴ οὐκ ἀποθανεῖν ἐμέ; quid impedit *quominus* moriar? what prevents me from dying?

μὴ παρῆς τὸ μὴ οὐ φράσαι do not omit saying it.

οὐδὲν ἐλλείψω τὸ μὴ οὐ

πᾶσαν πυθέσθαι τῶνδ' ἀλήθειαν πέρι

nihil prætermittam quin verum cognoscam, I will leave no stone unturned to discover the whole truth respecting these matters.—Soph. *Tr.* 88.

πέισομαι γὰρ οὐ

τοσοῦτον οὐδὲν ὥστε μὴ οὐ θανεῖν καλῶς

for I shall suffer no penalty so great as to prevent my dying nobly.—Soph. *Ant.* 96.

οὐχ οἷός τε εἰμὶ μὴ οὐ λέγειν non possum *quin* dicam, I cannot *but* say.

294. Μὴ οὐ with the participle follows negative expressions, and means *unless*; as

δυσάλγητος γὰρ ἂν

εἶην τοιάνδε μὴ οὐ κατοικτεῖρων ἔδραν

I should be ruthless [a negative motion] if I did not pity such a suppliant posture.—Soph. *O.* *T.* 12.

αἱ τε πόλεις . . . χαλεπαὶ λαβεῖν . . . μὴ οὐ χρόνῳ the cities are *difficult* (=not easy) to take except by time.—Dem. *de F. Leg.* § 135.

VARIOUS NEGATIVE PHRASES.

295. Distinguish between οὐπω, μήπω *nondum, not yet.*
 οὐκέτι, μηκέτι *non amplius, no longer.*
 οὔτε=*neq.*, οὐδέ=*ne quidem.*
 οὔ τι=*not a whit.*

οὐχ ὅτι=*not only.*

μη ὅτι=*nedum, ne dicam, not to mention.**

These two phrases however, like οὐχ ὅπως, οὐχ οἶον, often mean 'not only not;' as

μη ὅπως ὀρχεῖσθαι ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε you were not only unable to dance, but even to stand upright;

so too οὐχ οἶον, as

οὐχ οἶον ὠφελεῖν δύναται' ἄν, ἀλλὰ μήδ' αὐτήν σώζειν not only unable to assist, but even to save herself.

- i. οὐκ ἔσθ' ὅπως=*nullo modo.*

οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλὰ I could not possibly call lies honourable.—Æsch. *Ag.* 620.

- ii. οὐκ ἔσθ' ὅπως οὐ *non fieri potest quin*, it cannot be but that.—Soph. *El.* 1479; Ar. *Eq.* 426.

- iii. ὅσον οὐ, μόνον οὐ *all but, tantum non.*

ὅσον οὐκ ἤδη ἀπῆλθεν he has only just gone, il *ne fait que de partir.*

- iv. οὐ μὴν ἀλλὰ 'not but what,' 'however.'

οὐ μὴν ἀλλὰ ἐπέμεινεν ὁ Κῦρος μόλις πως not but what with some difficulty Cyrus kept his seat.

- v. μη πολλάκις in Plato means 'lest perchance.'

- vi. οὔτε μέγα οὔτε μικρὸν *nothing whatever* (cf. 1 Kings xxxii. 21, fight *neither with small nor great, &c.*).

- vii. οὐδὲν χειρόν 'it is just as well to.'

οὐδὲν δὲ χειρόν ὑπομνησθῆναι καὶ Εὐπόλιδος one may just as well mention Eupolis also.

- viii. οὐδὲν οἶον *there is nothing like* (doing so and so); as

οὐδὲν γὰρ οἶον ἀκούειν αὐτοῦ τοῦ νόμου *car il n'y a rien de tel que d'entendre la loi même.*

* As ἀχρηστον καὶ γυναιξί, μη ὅτι ἀνδράσι useless even to women, not to mention (or *much* more to) men; so in Italian 'i fortissimi uomini non che le tenere donne' the bravest men, *not to mention* delicate ladies, &c. Clyde, p. 175.

PARTICLES.

Μὴ νεμέσα βαιοῖσι, χάρις βαιοῖσιν ὀπηδεῖ.

296. A perfect knowledge of the particles in which Greek abounds can only be obtained by extensive reading.* The manner in which, especially in Homer, 'they sustain and articulate the pulses of emotion' is in itself a fruitful and valuable study. By them alone we can perceive that Greek was the language of a witty, refined, intellectual, sensitive, and passionate people. It would be impossible in any book to *tabulate* the delicate shades of meaning, the subtle intricate touches of irony or pathos, the indescribable grace and power which the particles lend to many of the grandest passages in ancient literature. Indeed these can often be only felt at all by a scholarlike appreciation of the entire context, and of the circumstances which dictated the particular expression; so that in very many instances, not in Greek only but in German, and in *most* languages to a greater or less degree, the force of the particles cannot be accurately transferred into a foreign version. In short they are often untranslatable, and can only be approximately represented *by some look, gesture, emphasis, or tone of the voice*. Thus μὲν and δέ, two of the commonest Greek particles, correspond to the English 'on the one hand,' 'on the other hand;' but to substitute these long and heavy periphrases † for them in all cases would be utterly unidiomatic, and would not in any way represent their force and meaning in Greek.

It would be out of the question to attempt here anything approaching to a complete treatment of the conjunctions, which Apollonius Dyskolus ‡ and Priscian arrange logically under no less than eighteen heads. All that we shall here attempt will be to give one or two notes and suggestions, which can be amplified by each student for himself.

* Hence even the New Testament, though it represents the spoken Greek of its day, yet being Greek written by foreigners, is comparatively poor in the use of particles.

† The attempt to translate a particle exactly leads to curious results. Dr. Cyril Jackson used always to render Τρῶες ἅ by 'the Trojans, God help them!' and a former head-master of Eton always distinguished between σοι *Sir, to you,* and τοι *at your service* (Coleridge, *Gk. Classic Poets*, p. 221).

‡ Egger, *Apollon. Dysc.* p. 209. On the other hand, Dionysius Thrax only recognised eight classes of conjunctions.

297. COPULATIVE CONJUNCTIONS.*—καί=et, τε=que. In poetry we have ἠδέ, ἰδέ=atque. Often καί is used to mean *also, even*; and sometimes ‘and yet,’ as

σὺ Διὸς ἔφες . . . καὶ ἰαχὴ σὴ ἄδικος *and yet thy utterance is unjust!*—Eur. *Hel.* 1147; cf. *Herc. F.* 296.

Occasionally καί nearly means ‘when,’ as

ἤδη ἠὼς δῖφαινε καὶ ἐπ’ ἀκρωτηρίῳ ἐγενόμεθα.—Herod. vii. 217.

ἤδη τε ἦν ὀψέ . . . καὶ οἱ Κορίνθιοι πρὺμναν ἐκρούοντο.—Thuc. i. 50. Cf. Soph. *O. T.* 717; Herod. iii. 108; iv. 139, 181; Hebr. viii. 8; † Luke xix. 43.

καὶ ταῦτα=and that too.

μικρὰ καὶ οὐδὲν little or nothing (literally, ‘and even nothing’).

After ἴσος, ὅμοιος, ὁ αὐτός, and words of likeness generally, καί=‘as,’ like the Latin *similis et, ac*; ἴσα καί=*æque ac*.

οὐχ ὁμοίως πεποιήκασι καὶ Ὅμηρος they did not act in the same way as Homer.—Plat. *Ion*, p. 500 D.

εἴ τις καὶ ἄλλος more than any one (by litotes).

ἄλλως τε καὶ especially.

καὶ δὴ well, suppose, or granted; *fac ita esse*.

καὶ with πῶς, &c., often expresses surprise, &c. It is used too in eager appeals, as

καὶ μοι δὸς τὴν χεῖρα ‘give me then your hand.’

ἦ καὶ τοιαύτας τῷδ’ ἐπιρροίζεις φυγὰς; dost thou too really, &c.—Æsch. *Eum.* 424.

It often seems to connect the speaker’s first words with a long train of his thoughts. One of Lord Lytton’s tales begins with the word ‘and’—‘And the stars sat each upon his ruby throne, and looked with sleepless eyes upon the world.’—*Pilgr. of the Rhine*.

‘And,’ says Ben Jonson (*Engl. Gram.* p. 82), ‘in the beginning of a sentence serveth for a mark of admiration.’

‘What, quoth shee, and be ye wood!

And wene ye for to doe good,

And for to have of that no fame?’

Chaucer, *Man of Lawe’s Tale*.

καὶ εἰ etiam si, even if; εἰ καὶ quamquam, even though (*wenn auch*).

* The Hebrew ו ‘and’ means a hook, and resembles a hook in shape.

† So in the Latin *et*: ‘Nox media, et dominæ mihi venit epistola nostræ.’—Prop. iii. xiv. 1.

Negative clauses are coordinated (united together) by οὔτε *neq*, οὐδέ *ne quidem*, &c.

οὔτε followed by τε=*so far from . . . that*.

298. DISJUNCTIVE CONJUNCTIONS.—ἢ . . . ἢ ; εἴτε . . . εἴτε.

299. ADVERSATIVE CONJUNCTIONS.—μὲν ‘indeed,’ ‘on the one hand,’ the old neuter from εἷς, μία, ἓν = ‘one thing.’

δέ ‘but,’ ‘on the other hand,’ derived from δεῖς = δύο = ‘two things.’ μὲν is always (regularly) followed by δέ, or, less accurately, by some other adversative particle, as ἀλλά,* αὖ, μέντοι, &c. μὴν, δή, are lengthened forms of μὲν, δέ.

καίτοι = ‘and yet,’ ‘although,’ *verum, sed tamen*. καίπερ ‘although’ is used with the participle; καίτοι with the finite verb, as καίτοι ἀγαθὸς ἦν, καίπερ ἀγαθὸς ὦν.

ὁμως ‘nevertheless,’ *nihilominus*; as

ἤκουσα κάγω τηλόθεν μὲν, ἀλλ’ ὁμως I heard it from a distance, indeed, *but still* I heard it.†—Eur. *El.* 753.

Δις. ἀλλ’ ἐκκυκλήθητ’. Eur. ἀλλ’ ἀδύνατον. Δις. ἀλλ’ ὁμως.

D. Now do be wheeled out. N. Nay I can’t. D. Nay *but do!*—Ar. *Ach.* 401.

κάγω σ’ ἰκνοῦμαι, καὶ γυνή περ οὔσ’ ὁμως and I too beseech thee, though but a woman, still!—Eur. *Or.* 671.

300. CONJUNCTIONS OF COMPARISON.—ὡς, ὡσπερ, ὡστε. Hom. ἦύτε.

ὡς = *as*, ὡς *thus*; but when ὡς *as* follows its word it receives an accent; as λέων ὡς like a lion.

301. TEMPORAL CONJUNCTIONS.—ὅτε, ὁπότε *quando, quum*. Hom. εὔτε.

ἐπεὶ, ἐπειδή, ἕως, ἔστε, ἄχρι, μέχρι, πρίν, πάρος [see Temporal Sentences, § 214 seqq.].

αὐτίκα *immediately*, is used by Plato to mean ‘for instance.’

302. CAUSAL CONJUNCTIONS.—ὅτι, διότι, ἔνεκα, γάρ, &c. γάρ is derived from γε and ἄρα. γάρ in animated style often points to a suppressed sentence.

πῶς γὰρ οὖ; *of course!* ‡

τί γάρ; *how so?* τί γὰρ κακὸν ἐποίησε; why, what evil hath He done?

* Ἀλλὰ νῆ Δία = *but some one will say, at enim*.

† Compare the position of *tamen* in ‘*Perfida, sed quamvis perfida, cara tamen.*’

‡ Cf. Ital. *perchè no?* = *certainly!*

ει γάρ *utinam*.

οὐ γάρ ἀλλὰ *however*.

ἦ γάρ τέθνηκεν οὗτος; what! is this man dead?

γάρ also may express indignation, as

Ἀτρείδη κύνιστε, φιλοκτεανώτατε πάντων,

πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;—*Il.* i. 122.

Ἄνδρες Ἐφείσιοι, τίς γάρ ἐστίν ἄνθρωπος ὃς οὐ γινώσκει,
κ.τ.λ. (*Acts* xx. 35), Ephesians! *why* what person is
there who is not aware, &c.

Like the Latin *nam*, as

Nam quis te, juvenum confidentissime, nostras

Jussit adire domos?—*Georg.* iv. 445 (cf. *Æn.* ii. 373).

303. INFERENTIAL CONJUNCTIONS.—Ἄρα (Ep. ἄρ and ῥά) often expresses surprise, emotion, like '*it seems*,' '*after all*,' &c. So that the Dean (see note † p. 195) was not so far wrong when he translated Τρῶες ἄρα 'the Trojans, *God help them*' (*New Crat.* p. 335); as

ταῦτα ἀκούσας ὁ Κῦρος ἐπαίσατο ἄρα τὸν μηρὸν when
Cyrus heard this, he smote on his thigh.

ὑφ' οὗ

φονέως ἄρ' ἐξέπνευσας;

by whose murderous blade *after all* you died.—*Soph.*
Aj. 1025.

ἦλθεν εἰ ἄρα εὐρήσει τι ἐν αὐτῇ he came if *haply* he might
find anything thereon.—*Mark* xi. 13.

ὦ παῖδες, ὡς ἄρα ἐφλυαροῦμεν boys, how we were trifling
after all!

This is like the Latin *ergo*, as in

'*Ergo* Quintilium perpetuus sopor urget'

so then the sleep that knows no end is weighing down
Quintilius!—*Hor. Od.* i. xxiv. 5.

ἄρα . . . ; = *ne*,

ἄρα οὐ . . . ; = *nonne*,

ἄρα μὴ . . . ; = *num?*

οὖν *then*, οὐκοῦν *not then*, οὐκοῦν *therefore*. In this sense the
οὐκ becomes simply otiose (see § 103, and *Herm. Vig.* n. 261).

μὲν οὖν *nay rather*, *immo*.

τάδ' ἂν δικαίως ἦν, ὑπερδίκως μὲν οὖν this would have been
justly done, *nay* more than justly.—*Æsch. Ag.* 1363.

ἐγὼ οὐ φημι; φημι μὲν οὖν ἔγωγε do I deny it? *nay* on
the contrary, *I* assert it.—*Plat.*

In the *Knights* of Aristophanes when Kleon proposes that Demos, the personified Great Public, should wipe his nose on—but we must leave the line untranslated, *Eq.* 910:

ἀπομυζάμενος, ὦ Δῆμ', ἐμοῦ πρὸς τὴν κεφαλὴν ἀποψῶ,

the sausage-seller feeling that he cannot beat *that* proposal, cries out

ἐμοῦ μὲν οὖν, ἐμοῦ μὲν οὖν nay rather on mine, on mine!

PARTICLES OF EMPHASIS.

304. Γε̄ 'at least' is used to modify various words; as

ὄς γε *quippe qui*, 'seeing that he.'

ἔγωγε *equidem*, I for my part.

εἰ γε since.

γε μὴν however.

Often ironical, as

εὔ γε κηδεύεις πόλιν good care *you* (forsooth) take of the city!

παῦσαι γε *do* cease!

The exclamation μὴ σύ γε *oh do not!* is often used with great pathos by Euripides, as in

μὴ δῆτα, θυμέ, μὴ σύ γ' ἐργάσῃ τάδε.—*Med.* 1056.

βούλει . . . ἀσχημονῆσαι τ' ἐκ νέου βραχίονος

σπασθεῖσ', ἃ πείσει· μὴ σύ γ'· οὐ γὰρ ἄξιον.—*Hec.* 405.

See too *Ion*, 439, 1334; *Phæn.* 531; *Iph. Aul.* 1460.

που often expresses surprise, οὔτι που 'not, I presume;' οὐ δήπου 'not, I suppose;' e.g.

πῶς; οὔτι που σῶ φασγάνῳ βίου στερεῖς;—*Eur. Hel.* 95

[cf. 475, 541, or 1510].

οὐ τί που *minantis et indignantis est, οὐ δήπου suspicantis.*

—Stallbaum.

γοῦν at any rate.

δὴ 'certainly:'

καὶ τότε δὴ even then; οὔτω δὴ then *at last*.

νῦν ὁρᾶτε δὴ now of course you see.

μέγιστος δὴ far the greatest [compare *ἀντὸς δὴ i-dem*,

πρὶν δὴ pri-dem, ἄγε δὴ age *dum*].

Often like *δήπου* 'of course,' 'forsooth,' with a shade of sarcasm.

καὶ δὴ often means *fac ita esse*; as

καὶ δὴ τεθνᾶσι· τίς με δέξεται πόλις; well, *suppose* them dead; what state then will receive me?—Eur. *Med.* 386; *Hel.* 1066.

Sometimes it implies *quid tum?* as in *Hel.* 101; *El.* 655.

βλέψον κάτω look downwards.

καὶ δὴ βλέπω well, I am looking—what then?

σχεδόν τι 'it may perhaps be said' also expresses great irony; as

σχεδόν τι μωρῷ μωρίαν ὀφλισκάνω (*Soph. Ant.* 470) perhaps it is a fool at whose hands I incur the charge of folly.

δητα is a lengthened form of δή; e.g.

οἴκτειρε δ' ἡμᾶς . . . οἴκτειρε δητα but pity us—*ay, do* pity us.—Eur. *El.* 678.

ἴω ἴω δητ' woe! *ay, woe!*—*Soph. O. R.* 541.

δηθεν 'naturally enough;' or, as they alleged, 'scilicet,' mostly in an ironical sense.—*Hdt.* i. 59; *Thuc.* i. 92.

δήπουθεν 'I should hope.'

μὴν 'verily,' 'truly,' *vero*, a lengthened form of μὲν—

τί μὴν; *why not?* of course; *what then?*

ἔπου μὴν *do follow.*

ἀλλ' ἐστὶ μὴν οἰκητὸς well, it *certainly is* inhabited.—*Soph. Œd. Col.* 29.

καὶ μἠνενίμvero, moreover.

μὰ a form of adjuration, generally in negative oaths, as

οὐ μὰ Δία no by Zeus!

οὐ μὰ τόδε σκῆπτρον *never* by this sceptre!

περ a shortened form of περί; in its adverbial sense of 'exceedingly' it increases the force of words, like *per* in Latin, as '*pergratus, perque jucundus.*'

εἰάν περ *even if.*

ἀγαθός περ *very good*; compare our colloquial expression 'good *all round,*' and the French très, which is derived from *trans*, so that très bon = *thoroughly good* (= good *throughout*).

Often it comes to mean '*although,*' as

γενναῖός περ ἐὼν *though noble, &c.*

τοί 'ay,' as

σέ τοι, σέ κρίνω you, *ay, you.*—*Soph. El.* 1445.

Probably the τοί in τοιγάρ 'therefore' is derived from τῷ since it may begin a sentence, as in *Soph. Tr.* 1249; *Ant.* 594.

INTERJECTIONS.

305. Interjections being, as their name implies, passionate exclamations *thrown in* to the sentence, are for the most part unsyntactical. The Greeks did not even regard them as forming separate parts of speech, but classed them with adverbs. The Roman grammarians first treated them separately. Their claim to be separately considered, and their high linguistic importance, I have vindicated elsewhere (*Chapters on Language*, pp. 88–103). Their antiquity and their truthfulness have justified grammarians so eminent as Scaliger and Destutt de Tracy in regarding them as words *par excellence*.

ὦ the sign of the vocative (ἄρθρον κλητικῆς πτώσεως) is an interjection in all languages, and is in reality the same as ὦ the interjection (ἐπίρρημα σχετλιασμοῦ).

Interjections may be followed either by the causal genitive (as οἶμοι τῶν κακῶν); or, more rarely, by the accusative of the object.

The tragedians often have interjections *extra metrum*; i.e. they do not take them into the scansion of the line.

ORDER OF WORDS, &c.

306. A sentence is arranged in the natural order when the subject with all that belongs to it is placed first, and then the predicate with all that belongs to it, the copula being either expressed between the two, or understood, or involved in some inflection.

307. Thus in all languages such a sentence as

Alexander conquered Darius

is expressed in the natural order (φυσικὴ τάξις); and it would usually be so expressed in Greek, as

ὁ Ἀλεξάνδρος ἐνίκησε τὸν Δαρεῖον.

But owing to the *inflection* of the accusative in Greek and Latin, the order may be altered in those languages in every possible way (πλαγιασμός), without any modification of the sense,—the subject, the verb, or the accusative being placed first, according as it is requisite to make any one of them emphatic; whereas in English or French any variation of the order destroys the sense, and if it were necessary to bring Darius into prominence we should be obliged to adopt some entirely different turn of sentence, as

Darius was conquered by Alexander.

308. We can indeed use a rhetorical inversion in English poetry (though but rarely in prose), and often with the finest effect; as

And over them triumphant Death his dart

Shook, but delayed to strike.—Milton.

Under a coronet his flowing hair

In curls on either cheek *played*; wings he wore, &c.—Id.

But our power of doing this is extremely limited, as must always be the case in a flexionless language; and it is impossible to read a page of Demosthenes, or Cicero, or Virgil, without seeing the immense rhetorical power which they are able to command by a mere variation in the order of construction. It is almost impossible to render in an analytical language the matchless force of such expressions as

ἐν δὲ φάει καὶ ὄλεσσον,

or,

Me, me, adsum qui feci, in me convertite ferrum,

O Rutuli!

And although the rich and powerful vocabulary of English renders it one of the noblest of all languages, yet in harmony, precision, elasticity, variety, grace, and force, it must yield an easy victory to the Greek.

309. We may here mention one or two of the figures, rhetorical and idiomatic, which are of the most *constant* occurrence in Greek. It will be seen that many of them are due to that agility and acuteness of the Greek intellect which enables them readily to sacrifice the grammar of a sentence to its logic, or in other words its form to its meaning. Hence arose the many forms of the sense-figure (σχῆμα πρὸς τὸ σημαϊνόμενον *constructio ad sensum*); e.g.

i. When the concord is only a concord of the sense,* as

φιλε τέκνον; varium et mutabile semper Fœmina; Διὸς τέκος ἦτε μοι αἰεὶ, &c.

ii. When the expression is shortened by the suppression of a clause or word (*Brachylogy, brevilloquentia*), as

δεινὰ βοᾶν, sc. βοήματα, τύπτομαι πολλάς, sc. πληγὰς.

* Cf. the Italian *Corsevi le sorelle*; (*each of*) the sisters ran thither.—Boccaccio.

Of this there are several varieties, as

a. Constructio prægnans, where two clauses are compressed into one; as

Φίλιππος εὐρέθη εἰς Ἄζωτον P. was carried to Azotus, and found there.

b. Zeugma, where two nouns are joined to a verb, which only suits one of them, but suggests the other verb, which may often be even opposite in sense; as

γάλα ὑμῶς ἐπότισα. οὐ βρωμα I gave you milk to drink, not meat.—1 Cor. iii. 2.

κωλύοντων γαμεῖν, ἀπέχεσθαι βρωμάτων preventing from marriage, (ordering to) abstain from meat (where the positive κελυόντων is understood out of the negative κωλύοντων).—1 Tim. iv. 3.

‘See Pan with flocks, with fruits Pomona crowned’ (where from ‘crowned’ we must understand ‘surrounded’ in the first clause).—Pope.

This figure of speech is very rare in English, and illustrates more than any other the Greek quickness of apprehension.

c. Syllepsis, often confounded with Zeugma,* where the same word is applied to different nouns but in a different sense; as

ἔλεν δ’ Οἰνομάου βίαν παρθένον τε σύνευνον he subdued the might of Enomaus, and [won] the virgin as his bride.—Pind. Ol. i. 88.

‘Quas et aquæ subeunt et auræ’ under which the waves and breezes flow.—Hor.

In English the chief instances are comic, as

‘This general is a greater taker of snuff as well as of towns.’—Pope.

‘And there he left his second leg,
And the forty-second foot.’—Hood.

‘Miss Bolo went home in a flood of tears and a sedan-chair.’—Dickens.

‘He flung his powerful frame into the saddle and his great soul into the cause.’—Earl of Carlisle, *Siege of Vienna*.

* On the distinction between the two, see Lobeck, *ad Soph. Aj.* p. 429 seqq.

d. *Comparatio Compendiaria*, or Brachylogy of comparison; as

κομαὶ Χαρίτεσσιν ὁμοῖαι hair like (that of) the Graces.—*Il.* xvii. 51.

εἶχε κέρατα δύο ὅμοια ἀρνίῳ he had two horns like (those of) a ram.—*Rev.* xiii. 11.

πυραμῖς πατρὸς μείζων a pyramid loftier than (that of) his father.

‘His ascent is not so easy as those who,’ &c.—Shakspeare, *Coriolanus*, ii. 2.

e. *Ellipsis*, the omission of a word easily understood, as

εἰς ἄδου, ὡς βαθὺν ἐκοιμήθης sc. ὕπνον, ἐς κόρακας sc. ἔρρι, ποτήριον ψυχροῦ sc. ὕδατος, calida sc. aqua, &c.

‘To whom thus Eve in few.’—Milton.

This is common in all languages, as when we say a coach *and six* (sc. horses), a bottle of port (sc. wine), to St. Paul’s (sc. church), he sat on the right (sc. hand), &c.

f. *Anakoluthon*, or non-sequence; when the sentence begins with one construction, and continues in another. This is very common in Greek, which is a language eminently swayed by emotion, and one in which the syllogism of passion often supersedes and transcends the syllogism of logic. It is found in writers who adopt a naïve, simple, childlike style, as Herodotus; in those profound and powerful writers whose thoughts flow more rapidly than their words, as Thucydides, Pindar, Æschylus, and St. Paul; and in those who, like Plato, adopt the informal and easy style of common life.*

Sometimes, α., they are common sense-constructions; sometimes, β., rhetorical; and sometimes, γ., merely due to carelessness or accident.

α. ἔδοξε τοῖς Ἀποστόλοις . . . γράψαντες.—*Acts* xv. 22.†

β. Under this head fall the instances of *oratio variata*, where for the avoidance of monotony, the phrase is altered, as

ζηλοῦτε τὰ πνευματικὰ μᾶλλον δὲ ἵνα προφητεύητε.—*1 Cor.* xiv. 1;

* See Jelf, § 901.

† Cf. ἀπηγγέλη αὐτῷ λεγόντων, *Luke* viii. 20, and similar idioms in the LXX. *passim*.

and the frequent transition from *oratio obliqua* to *oratio recta*;
 218

παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν ἀλλ' ἀπελθὼν δεῖξον κ.τ.λ.
 he bade him to tell no one, but departing *shew thyself*,
 &c.—Luke v. 14; cf. Acts xxiii. 22; Ps. lxxiv. 16
 seqq.; Virg. *Æn.* viii. 291.

This is sometimes used with fine effect in poetry, as in Milton
 (*Par. Lost*, iv. 721):

‘Both turned, and under open sky adored
 The God that made both sky, earth, air, and heaven . . .
 And starry pole. *Thou also madest* the night,
 Maker Omnipotent, and thou the day,’ &c.*

See Stebbing’s Longinus, pp. 102, 103.

γ. Careless anakolutha are found even in the best writers; as
 θεωρῶ, ὅτι μετὰ ὑβρεως . . . μέλλειν ἔσεσθαι τὸν πλοῦν.
 Acts xxvii. 10.

‘Those *who* he thought true to his party.’—Clarendon.
 The sun upon the calmest sea
 Appears not half so bright as *thee*.—Prior.

g. *Aposiopesis*, the passionate suppression of the latter part
 of a sentence; as

καὶ μὲν ποιήσῃ κάρπον . . . εἰ δὲ μήγε.—Luke xiii. 9 (for
 other instances see Luke xix. 42; xxii. 42; Acts
 xxiii. 9). Here, as Winer finely observes, ‘sorrow has
 suppressed the apodosis.’

μὴ σὺ γ’.—Eur. *Hec.* 405.†

Quos ego—sed motos præstat componere ventos.—Virg.
Æn. i. 135.

Compare the German *Warte, ich will dich . . . !*

‘Bertrand is—what I dare not name!’—Scott.

310. Among other figures of speech we may mention

HYPERBATON,‡

verbi transgressio, the rhetorical misplacement of a word, as

ᾧ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων, ὁ πατρι-
 ἀρχης to whom even Abraham gave a tithe of his first-
 fruits, the patriarch.—Heb. vii. 4; cf. Mark xi. 10.

* For similar instances see Forbiger, Virg. *Æn.* ii. 182, iii. 185.

† See *Il.* i. 340.

‡ The word, which first occurs in Plato (*Protag.* p. 343 E) was prob-
 ably borrowed from him by the scholiasts. See Weil, *De l'ordre des*
mots dans les langues anciennes, p. 8.

This is not uncommon in Elizabethan English.

'More than ten criers and *six* noise of trumpets.'—Ben Jonson, *Sejanus*, v. 7.

Under this head we may range,

a. ANTIPTOSIS, the transposition of the subject from one clause to another, as

ὄν εἶδες ἄνδρα οὗτός ἐστιν. Cf. Acts xxi. 16; Rom. vi. 17.

οἶδ' ἦν ἔθρεψεν Ἑρμιόνην μήτηρ ἐμή.—Eur. *Or.* 1117.

Urbem quam statuo vestra est.—Æn. i. 572.

Him I accuse

The city gates by this hath entered.—Shaksp. *Ant. and Cleop.* iii. 1.

'And God saw the light that it was good.'—Gen. i. 4.

See p. 78.

b. CHIASMUS, when words are arranged cross-wise like the letter X, as

ἡδὸνη βραχεῖα



μακρὰν λύπην τίκτει.

This is very common in Latin, where the arrangement

Ratio consentit, repugnat oratio (Cic. *de Fin.* iii. 3)

is more elegant and forcible than ratio consentit, oratio repugnat. Something like it is found in English, as

'He hath fed the hungry—the rich he hath sent empty away.'

'Foreknowledge, will, and fate,
Fixed fate, free will, foreknowledge absolute.'

Milton, *Par. Lost*, ii. 560.

c. HYSTERON PROTERON (πρωθύστερον) or Last-first, as

τὰς μὲν ἄρα θρέψασα τεκοῦσά τε.—*Od.* xii. 134.

'Moriatur et in media arma ruamus.'—Virg. *Æn.* ii. 353.

'In Africam redire atque ex Italiâ decedere.'—Cic. *Cat.* iv. x. 21.

'Is your father *well*, the old man of whom ye spake, is he *yet alive*?'—Gen. xliii. 47.

'*I die, I faint, I fail.*'—Shelley.

d. HYPALLAGE, an attraction of the adjective to a substantive with which it does not properly agree, or more generally a change of case (Enallage, as dare classibus Austros, for classem Austris).

ὄγκον ὀνόματος μητρῶον motherly boast of a name = boast of a mother's name.—Soph. *Tr.* 817.

Nec purpurarum sidere clarior

Delenit usus.—Hor. *Od.* III. i. 42.

'Holy and humble men of heart' = men of holy and humble hearts. Cf. Isaiah.

'With the innumerable sound

Of hymns and sacred songs.'—*Par. Lost*, iii. 147.

311.

EUPHEMISM,

the principle of avoiding all strong or unpleasant forms of expression. This tendency has exerted a most powerful influence over the Greek language,* and leads to the use of such terms as ἐάν τι πάθῃ for 'if he die,' εὐήθης for 'silly,' οἶκημα for 'prison,' &c. (See Abbott, *Shaksp. Gram.* p. 75, and some remarkably beautiful lines of Faber, quoted in Reed's *Lect. on Eng. Lit.* p. 90.) We may range under this head

a. IRONY (χλευασμός, very different from the Greek εἰρωνεία of which the style of Plato is so perfect an example), Persiflage (χαριεντισμός), complimentary expressions (ἀστεϊσμός), &c., which need no special illustration.

b. HYPOKORISMA, the use of exaggerated terms of endearment, and the veiling over of that which is disagreeable or vicious by specious glosses (see *Chapters on Language*, pp. 281, 282).

c. LITOTES (smoothness), the suggestion of a strong notion by the use of an over-weak form of speech, as

οὐ πάνυ = omnino non, οὐχ ἥκιστα = μάλιστα. †

οὐδέ κέ μιν τις

γηθήσειεν ἰδών.—II.

* In fact euphemism is woven into the very structure of Greek, and explains many of its words and idioms. Hence ἄν with the optative for a polite imperative, and an indirect future; the use of the optative as the most indirect mood in wishes; the use of the indefinite τις for a personal pronoun (as in English 'one'—'it's enough to enrage one,' &c.). See *Chapters on Language*, p. 278.

† This particular use of the negative, as when we say of a poor man 'he's not rich,' of a short man οὐ μέγας, &c. is called Meiosis.

Illaudati Busiridis aras.—Virg. *Georg.* iii. 5.

‘Shall I praise you for those things? I praise you not.’

‘Narcissa’s nature tolerably mild

To make a wash would hardly stew a child.’—Pope.

d. ANTIPHRAISIS, the suggestion of a word by the use of its opposite, as *εὐώνυμος* and *ἄριστερος* for the ill-omened *left*.

e. AMBIGUITY, the use of a formula to dismiss an unpleasant subject; * as

ὃ γέγραφα γέγραφα what I have written I have written
(cf. ‘If I perish, I perish;’ ‘If I be bereaved of my children, I am bereaved,’ &c.).—*O. T.* 1376, &c.

He is that he is, I may not breathe my censure.—*Othello*.

Among other figures we may briefly mention

312.

PLEONASM,

or the use of words apparently superfluous, as in

πόλεμον πολεμῆν, μεγέθει μέγας, πανύστατον δὴ κοῦπον’
αὐθις αὐτὸ πάλιν, ἔφη λέγων, *cursim currere*, ‘we have
seen with our eyes,’ &c.†

This is an important tendency in language, and admits of a very wide range of illustration, which cannot here be given. Under this head we may range two out of many rhetorical figures (such as Epanaphora, Anadiplosis, Palillogia, &c.), e.g.

* Hanc formulam et similes adhibent ii qui rem clarius exponere aut nolunt, aut nequeunt.—Seidler.

† ‘*Pistol*. He hears with his ears.

Sir Hugh. The tevil and his tam! what phrase is this, “He hears with ear?” Why it is affectations.’—Shaksp. *Merry Wives of Windsor*, I. i.

Lobeck has treated the subject with his usual exhaustive learning, *Paralip. Gram. Græc.* 61 seqq. and *Dissert.* 8; and on *Aj.* v. 140, 866; see too *Id.* pp. 181–185. It is a special characteristic of immaturity, and therefore of children; hence it is very common in colloquial usages, and in infant literatures. One very common form of pleonasm, especially in the tragedians, is the repetition of a participle after the principal verb; e.g. *κτείνει κρέοντα καὶ κτανῶν ἔρχει χθονός*.—Eur. *Herc. F.* 33. Cf. *Hec.* 25, *Phæn.* 22, &c. There is an instance of pleonasm in Pope’s *Odyssey*, which Lord Macaulay used to call ‘the very worst line in the English language,’ viz.:

‘To the rock he clung
And stuck adherent, and suspended hung!’

See *Origin of Language*, p. 168.

a. PERIPHRAISIS, or circumlocution; as

μέγα χρῆμα σούς,* βίη Ἡρακλῆος, σθένος Ἐκτορος, ἱερὴ
ἰς Τηλεμάχου, κ.τ.λ.

Compare :

‘When once *the service of the fort* is gangrened.’—Shaksp.
‘The high promotion of his Grace of Canterbury,
Who holds his state at door with pursuivants.’—*Hen.*
VIII. v. 2.

Milton—

‘where the *might of Gabriel* fought
And with fierce ensigns pierced the deep array
Of Moloch, furious king.’—*Par. Lost*, vi. 345.

and Gibbon—

‘*The youth and inexperience of the prince* declined a
perilous encounter.’

and Schiller—

‘Zu Aachen in seiner Kaiserpracht,
Im alterthümlichen Saale,
Sass König Rudolphs heilige Macht
Beim festlichen Krönungsmahle.’
Der Graf von Habsburg.

See Stebbing’s Longinus, p. 108.

b. POLYPTOTON, the collocation of different cases or tenses
of the same word, as

δοσιν κακὰν κακῶν κακοῖς.—*Æsch. Pers.* 1035.

Clipeus clipeis, umbone repellitur umbo,

Ense minax ensis, pede pes, et cuspidē cuspis.—*Stat.*

Dart follows dart, lance lance.—*Byron.*

Alive they shall not take him; not *they alive, him alive.*

—*Carlyle, French Rev.* i. 282.

‘Both *stricken strike, and beaten both do beat.*’—*Spenser,*
F. Q. v. 7.

313. HENDIADYS,

the use of two nouns to convey one notion, as

βορὰ καὶ λεῖαν = plundered booty.—*Soph. Aj.* 145.

Pateris libamus et auro = with golden cups.—*Virg. Georg.*
ii. 192.

* See Bernhardt, *Griech. Syntax*, S. 52.

See Lobeck *ad loc.* p. 112. He distinguishes four kinds of hendiadys:

1. Where the second word is explanatory, as
πυρὶ καὶ στεροπαῖς ‘with lightning flames.’
2. Where the dependent notion precedes, as
αἷμα καὶ σταλαγμὸν ‘a drop of blood.’
3. Where two entire synonyms are united, as
λῆγε βοῶν καὶ παῦε (compare ‘I am a widow woman,
and my husband is dead,’ 2 Sam. xiv. 5).
4. When words of similar origin are joined, as
στροβεῖ καὶ στρέφεται.

314. ASYNDETON,

the omission of conjunctions, as *Abit, excessit, evasit, erupit.* There is a fine instance in Eur. *Hipp.* 352, expressive of the most violent emotion. Many epithets are often thus joined (*πύργωσις ἐπιθέτων*), as in Homer, *Il.* xi. 32 :*

ἀμφιβρότην πολυδαίδαλον ἀσπίδα θοῦριν καλήν.

Thus we find in Shakspeare—

Unhouseled, unanointed, unanealed.

and Milton—

Among innumerable false, unmoved,

Unshaken, unsexed, unterrified,

His loyalty he kept, his love, his zeal.—*P. L.* v. 501.

315. PARONOMASIA,†

the juxtaposition of words of similar sound, which is especially frequent in proverbs, and proverbial expressions, as

παθήματα μαθήματα, bear and forbear, changes and chances, giving and forgiving, &c.

In Rom. i. 29, 31 we have *πορνεία πονηρία, φθόνου φόνου, ἀσυνέτους ἀσυνθέτους.*

‘*Quam ferus et vere ferreus ille fuit.*’—Tibullus.

‘*Fear the fierceness of the boy.*’—Ben Jonson.

* In *Æschylus* we have six epithets to one noun, *Ag.* 155,

μίμνει φοβερὰ παλινόρτος,
οἰκονόμος, δολία, μνάμων μῆνις τεκνόποιος.

† This subject is treated at some length (being a very important one in the history of language) in *Chapters on Language*, p. 265.

Such assonances form the staple ornament of Arabic prose (see *Families of Speech*). They were very popular in euphuistic style :

‘ Who can perswade where *treason* is above *reason*, and *might* ruleth *right*, and it is had for *lawfull* whatsoever is *lustfull*; and *commotioners* are better than *commissioners*, and *common woe* is named *common-wealth*?’—Sir John Cheeke.

Under this head fall the numerous plays on names and words* found in writers of every age and every language; and under the same general division fall such figures as,

a. ONOMATOPEIA, the imitation of the sense by the sound; whether in words, as τήνελλα the sound of a harpstring, taratantara the blast of a trumpet, &c., or in lines, as

δεινὴ δὲ κλαγγὴ γένητ’ ἀργύρεοιο βιοῖο (of a twanged bow-string).

πολλὰ δ’ ἄναντα, κάταντα, παράντα τε, δόχμιά τ’ ἦλθον (of galloping horses).

Quamquam sunt sub aquâ sub aquâ maledicere tentant (of the croaking of frogs).—Ovid.

Quadrupedante putrem sonitu quatit ungula campum.—Virg. *Æn.* viii. 596.

‘ Shocked like an iron-clanging anvil banged
With hammers.’—Tennyson, *The Princess*.

Und es waltet, und siedet, und brauset, und zischt,
Wie wenn Wasser mit Feuer sich mengt,
Bis zum Himmel sprizet der dampfende Gischt, &c.

Schiller, *Der Taucher*.

This figure abounds in the best poets of every age.†

* It is particularly common in Tennyson; as

‘ Every soldier waits
Hungry for honour, angry for his king.’

‘ the sea-wind sang
Shrill, chill with flakes of foam.’

‘ To break my chain, to shake my mane.’

† It is a principle of immense importance. See *Origin of Language*, chap. iv.; *Chapters on Language*, p. 168 and *passim*.

b. ALLITERATION, as

Σῶσος καὶ Σωσὼ Σωτείρη τήνδ' ἀνέθηκαν

Σῶσος μὲν σωθεὶς Σωσὼ δ' ὄτι Σῶσος ἐσώθη.—Simonides.

'O Tite, tute, Tati, tibi tanta, tyranne, tulisti.'—Ennius.

'Alliteration adds its artful aid' very commonly in our own poets, and is, as *alternate* alliteration, used very subtly in the following examples:

Her dainty limbs *did* lay.—Spenser.

His heavy-*shotted* hammock-*shroud*.—Tennyson.

c. OXYMORON is the juxtaposition of opposite words, as

γάμος ἄγαμος, χάρις ἄχαρις.

Funera ne-funera 'living deaths' (Catull. lxiv. 83), splendide mendax, &c.,* insaniens sapientia, impietate pia est (Ov.), strenua nos exercet inertia (Hor.).

'His honour rooted in dishonour stood,
And faith unfaithful kept him *falsely true*.'

Tennyson's *Idylls*, p. 192.

'Shall make the name of Danton *famous infamous* in every land.'—Carlyle.

d. ANTITHESIS, the contrast of opposite conceptions, as

Infelix Dido, nulli bene nupta marito,

Hoc fugiente peris, hoc pereunte fugis.—Auson.

κτᾶσθαι μὲν ὡς χρῆτο, χρῆσθαι δὲ ὡς τιμῶτο to obtain that he might use, and to use that he might be honoured.—

Ar. *Rhet.* iii. 9.

This sentence illustrates both antithesis, *pariosis* (balancing of clauses), and *paromoiosis* (assimilation of endings).

The *παρὰ γράμμα σκῶμμα* or sudden pun, referable to antithesis, is frequent in Aristophanes. A good example of this *σκῶμμα* is the verse

ἐκ κυμάτων γὰρ αὖθις αὖ γαλῆν ὀρῶ.†

So in English,

'Here the first $\left\{ \begin{array}{l} r \\ n \end{array} \right\}$ oses of the year shall blow.'

* Hor. *Od.* III. xi. 35; cf. I. xxxiv. 2, III. xvi. 28.

† The line in Euripides (*Orest.* 279) γὰρ γαλῆν = γαληνὰ 'calm'—'after storm I see a calm,' but the actor did not pronounce so as to allow for the elision, and it became a standing joke at Athens—'out of the waves I see—a weasel!'

The *σκῶμμα παρὰ προσδοκίαν* corresponds in some measure to the 'pleasantry by surprise' of the (miscalled) Augustan æ of English literature; as

ἔστειχε δ' ἔχων ὑπὸ ποσσὶ . . . χίμετρα he was walking
having under his feet—chilblains.—Ar. Arist. *Rhet.*
iii. 6.

'Where thou, great Anna, whom three realms obey,
Dost sometimes counsel take, and sometimes—tea!'

Pope.

e. RHYME. The secret of the pleasurable-ness of Rhyme was not unknown to the ancients, and it is found in many passages, as

Ἦύτε ἔθνεα εἰσι μελισσῶν ἀδινάων,
Πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων.—Hom. *Il.* ii. 87.
Cælum nitescere, arbores frondescere,
Vites lætificæ pampinis pubescere,
Rami baccarum ubertate incurvescere.

Ap. Cic. *Tusc. Quæst.* i. 69.

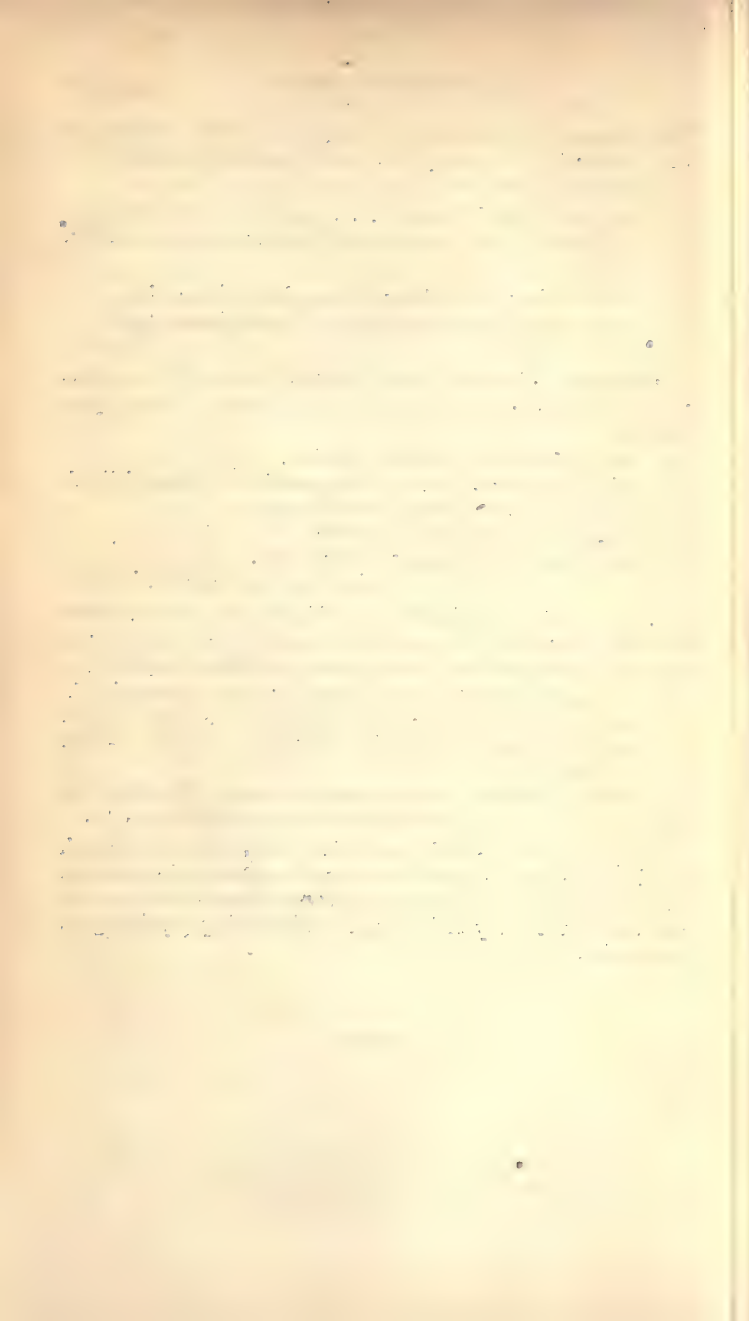
f. RHYTHMS. Occasionally an accidental verse, or a sentence with the cadence of a verse, occurs in good writers, but this is as much a defect as the blank-verse style of English prose.

πᾶσα ἑόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον.—James i. 17.
καὶ τροχίας ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν.—Heb. xii. 13.
Auguriis patrum et priscâ formidine sacram.—Tac.
Germ. 39.

Urbem Romam a principio reges habuere.—Tac. *Ann.* c. 1.
Cnæi Pompeii veteres fidosque clientes.—Sall. *Cat.* 19.

It will be readily understood that many figures of speech are here designedly passed over as of secondary importance, but the subject is one which will bear examination, and is essential to the study of language as illustrating psychological tendencies.

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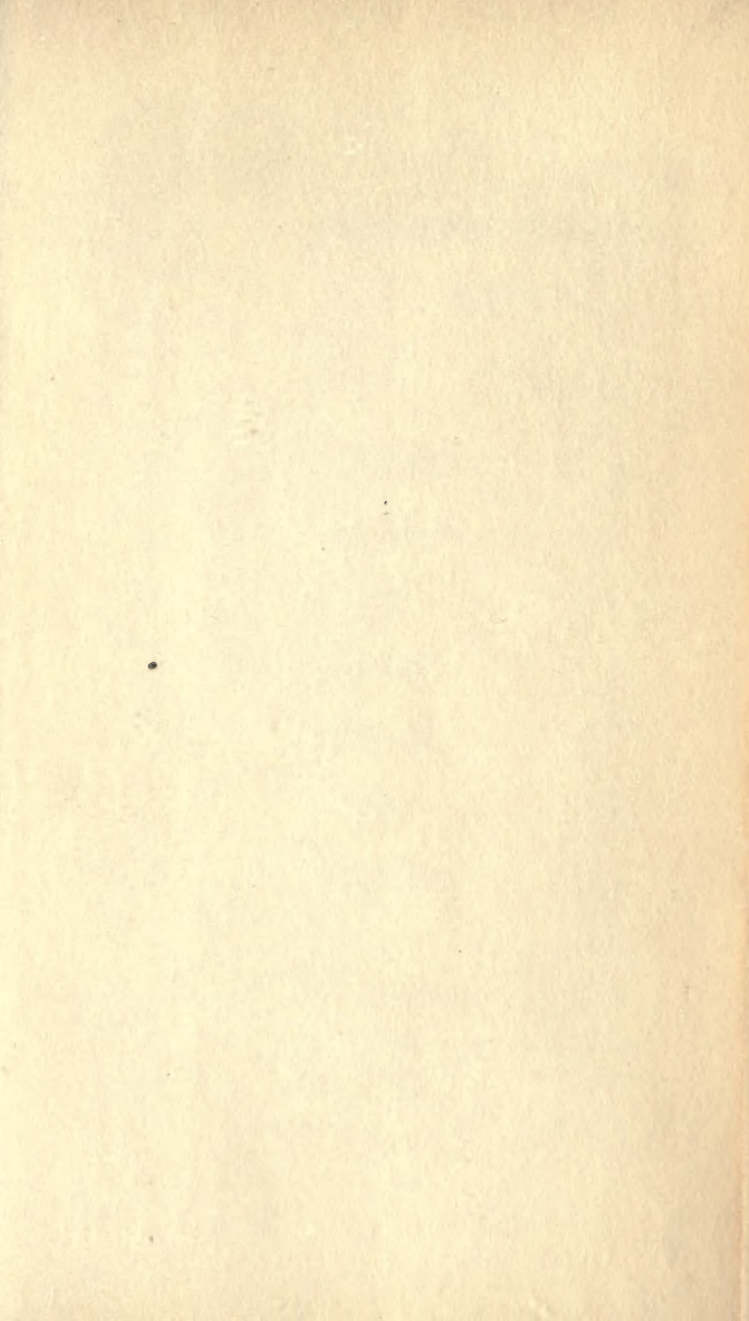
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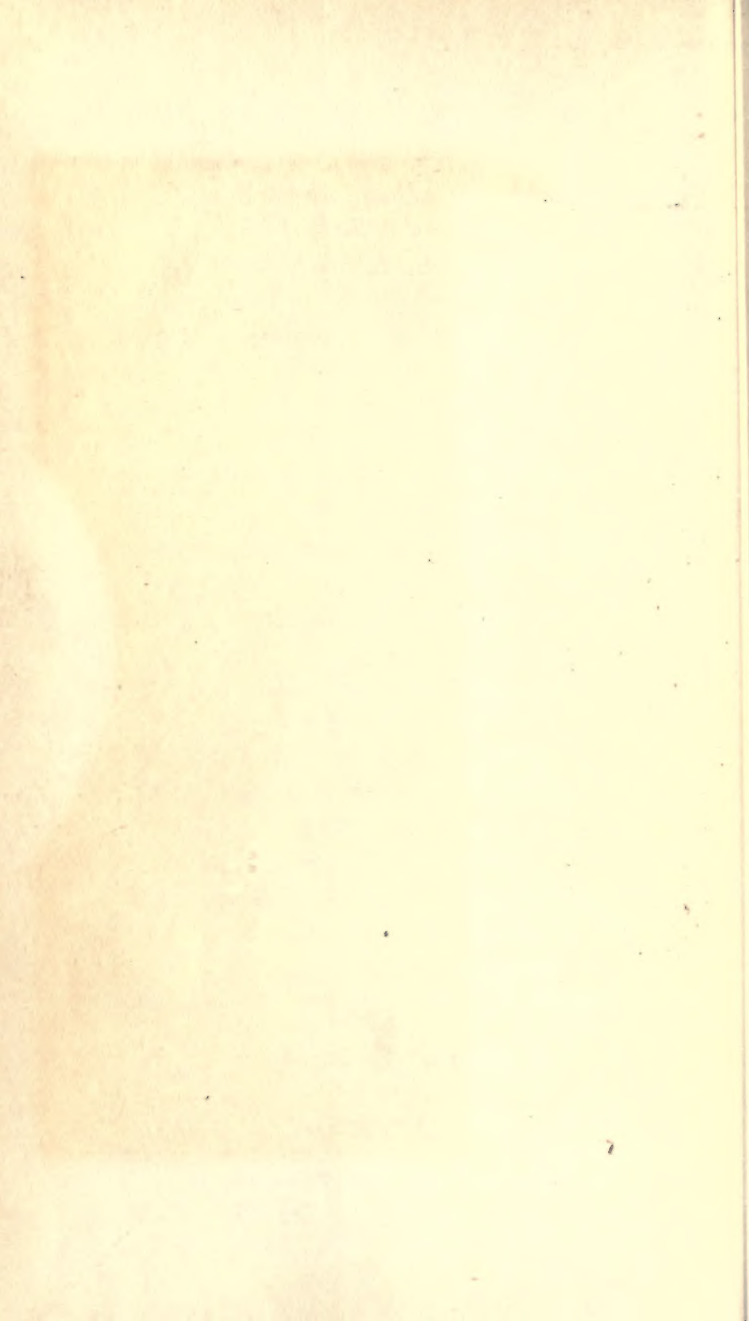
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