

APPENDIX B.

DIGEST OF IDIOMS.

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§ 1. IDIOMS OF NOUNS :—ACCUSATIVE CASE.

Besides the Accusatives governed by Verbs Transitive, as such, occur the following, of a more Adverbial character.

A. Accusatives referable to the principle of the Cognate Accusative.

a. Direct and regular instances of the Cognate Accusative. It will suffice, as a notice of these, to point out that they are of two kinds only, viz.—

- a. the Accusative of the Act or Effect signified by the Verb.
- β. the Accusative of the Process indicated by the Verb.

Virtual Cognate Accusatives, i. e. such as are cognate in sense only and not etymologically, are intended to be here included. The “Accusative of the General Force of the Sentence” is really an Accusative of Apposition. See below, F (§§ 10—12).

§ 2. b. Accusatives which must be analysed as Adjectives or Pronouns *in agreement with* an unexpressed Cognate Accusative. These are commonly neuter (not always; cf. Hdt. v. 72, *κατέδησαν τὴν ἐπὶ θανάτῳ*).

Phædo 75 b, *ὁρᾶν καὶ ἀκούειν καὶ τᾶλλα αἰσθάνεσθαι*—‘perform the other acts of the senses.’

Ib. 85 b, *ἡγούμαι . . . οὐ χεῖρον ἐκείνων τὴν μαντικὴν ἔχειν*.

Symp. 205 b, *τὰ δὲ ἄλλα ἅλλοις καταχρώμεθα ὀνόμασιν*, i. e. ‘in the other cases.’ Stallbaum takes this of ‘the other (εἰδη) species of things’ which have to be named, ‘quod ad cæteras attinet formas.’ This might be; but the construction of the particular verb *χρησθαι* leads us the other way; cf. Thuc. ii. 15, *τῇ κρήνῃ . . . ἐγγὺς οὔσῃ τὰ πλείστον ἄξια ἐχρῶντο*, Hdt. i. 132, *χρᾶται [τοῖς κρέασιν] ὃ τι μιν λόγος αἰρέει*.

Phdr. 228 c, (A) *ὦς μοι δοκεῖς σὺ οὐδαμῶς με ἀφήσειν κ.τ.λ.* (B) *πάνν γάρ σοι ἀληθῆ δοκῶ*.

Theæt. 193 c, *δεξιὰ εἰς ἀριστερὰ μεταρρεούσης*.

Legg. 792 c, *τοῦτ’ οὐκέτ’ ἂν ἐγὼ ξυνακολουθήσαιμι ἄν*—‘this is one step further than I can go with you.’ Exactly parallel are the Homeric *τόδ’ ἰκάνεις, τόδε χάεο*, &c.

Crat. 425 c, *εἴ τι χρηστόν ἔδει αὐτὰ διελίσσθαι*.

§ 3. c. Adjectives as well as Verbs are followed by a Cognate Accusative, or by one referable to the same principle.

Apol. 20 b, *καλῶ τε καὶ ἀγαθῶ τὴν προσήκουσαν ἀρετὴν*.

Ib. d, *κινδυνεύω [σοφίαν] ταύτην εἶναι σοφός*.

Meno 93 b, *ταύτην τὴν ἀρετὴν, ἣν αὐτοὶ ἀγαθοὶ ἦσαν*.

Rep. 349 e, *οὐκοῦν καὶ ἄπερ φρόνιμον ἀγαθὸν [εἶναι λέγεις]*;—‘good at those things *in* which he is wise.’

Ib. 579 d, *δούλος τὰς μεγίστας θωπείας καὶ δουλείας*.

Laches 191 c, *τοῦτο τοίνυν αἴτιον ἔλεγον ὅτι ἐγὼ αἴτιος*.

So Thucyd. i. 37, *αὐταρκῇ θέσει κειμένη*, v. 34, *ἀτίμους ἐποίησαν ἀτιμίαν τοιάνδε*.

(B, C, and D, which follow, are to be regarded as very near akin to each other.)

§ 4. B. Accusatives of the part to which the action, or characteristic, is limited, as *περᾶν πόδα, βρύχειν ὀδόντας*. (Lobeck). Adjectives as well as Verbs, of course, are followed by this Accusative.

Charmid. 154 c, *θαυμαστός τὸ κάλλος*.

Cf. Soph. O. T. 371, *τυφλὸς τὰ τ' ὄτα τὸν τε νοῦν τὰ τ' ὄμματ' εἰ*.

§ 5. C. Accusatives Quantitative (or, in all the instances following, Adjectives in agreement with such Accusatives), expressing how much of the subject is brought under the predication.

Legg. 958 d, *ἀ δὲ ἡ χώρα πρὸς τοῦτ' αὐτὸ μόνον φύσιν ἔχει, . . . ταῦτα ἐκπληροῦν*.

Ib. e, *ὅσα τροφήν . . . ἡ γῆ . . . πέφυκε βούλεσθαι φέρειν*.

Rep. 467 c, *οἱ πατέρες, ὅσα ἄνθρωποι, οὐκ ἀμαθείς ἔσονται*—‘to the extent of human capacities.’ It is hard to hit upon the exact ellipse, comparing other instances; but it cannot be wrong to look on the Accusative as quantitative.

Crito 46 e, *σὺ γάρ, ὅσα γε τάνθρώπεια, ἐκτὸς εἰ τοῦ μέλλειν ἀποθνήσκειν αὔριον*.

Ib. 54 d, *ἀλλ' ἴσθι, ὅσα γε τὰ νῦν ἐμοὶ δοκοῦντα, ἐάν τι λέγῃς παρὰ ταῦτα, μάτην ἐρεῖς*.

Rep. 405 c, *ιατρικῆς δεῖσθαι ὅ τι μὴ τραυμάτων ἕνεκα, ἀλλὰ δι' ἀργίαν*.

Phdr. 274 a, *οὐ γὰρ . . . ὁμοδόλοις δεῖ χαρίζεσθαι μελετᾶν . . . , ὅ τι μὴ πάρεργον*.

Tim. 42 e, *ἄριστα τὸ θνητὸν διακυβερνᾶν ζῶον, ὅ τι μὴ κακῶν αὐτὸ ἑαυτῷ γίγνεται αὔτιον*.

Ib. 69 d, *σεβόμενοι μαινεῖν τὸ θεῖον, ὅ τι μὴ πᾶσα ἦν ἀνάγκη*.

Ib. 90 e, *διὰ βραχέων ἐπιμνηστέον, ὃ μὴ τις ἀνάγκη μνησκύνειν*.

§ 6. Hither are also to be referred the following instances, with the distinction that here the quantitative accusative is applied *metaphorically*, as the measure of the degree of the act or process.

Legg. 679 a, *οὐδὲ ἐν προσδέονται σιδήρου*. As we say, ‘not one bit.’

Cf. *τί δεῖ*; (‘what need?’ not ‘why is there need?’) illustrated by Isæus, ii. 39, *τί ἔδει αὐτοὺς ὁμύναι . . . ; οὐδὲ ἐν δήπον*.

Phædo 91 d, *σῶμά γ' αἰὲ ἀπολλύμενον οὐδὲν παύεται*—‘ceases not one bit.’ To join it with *σῶμα* would ruin the sense. And cf. 100 b, *ἅπερ . . . οὐδὲν πέπαυμαι λέγων*, and Euthyphro 8 c, *οὐδὲν μὲν οὖν παύονται ταῦτ' ἀμφισβητοῦντες*.

Phædo 99 c, *τάγαθὸν καὶ δέον ξυνδεῖν καὶ ξυνέχειν οὐδὲν οἴονται*.

Euthyd. 293 c, *ἦττον οὖν τι οὐκ ἐπιστήμων εἰ*;

Charm. 174 c, *ἦττόν τι ἡ ἱατρικὴ ὑγιαίνειν ποιήσει*;

Crito 47 c, *τοὺς τῶν πολλῶν λόγους καὶ μηδὲν ἐπαϊόντων*. Note, that *ἐπαϊόντων* is intransitive (as infra d, *εἴ τις ἐστιν ἐπαίων*), and therefore *μηδὲν ἐπ.* is not ‘who understand nothing,’ but ‘who do not understand one bit.’

Apol. 19 c, *ὦν ἐγὼ οὐδὲν οὔτε μέγα οὔτε σμικρὸν περὶ ἐπαῖω*.

Ib. 21 b, *ἐγὼ . . . οὔτε μέγα οὔτε σμικρὸν ξύνουδα ἑμαυτῷ σοφὸς ὢν*.

Ib. 26 b, *Μελήτω τούτων οὔτε μέγα οὔτε σμικρὸν πώποτε ἐμέλησεν*—where, in accordance with the two last instances, *οὔτε μέγα οὔτε σμικρὸν* is not the Nom. to *ἐμέλησεν*, nor in regimen with *τούτων*, but in agreement with the Acc. Cognate after *ἐμέλησεν*. In Crat. 425 c, *οὐδὲν εἰδότες τῆς ἀληθείας*, and Legg. 887 e, *ὅσοι καὶ σμικρὸν νοῦ κέκτηνται*, the case is different.

Crito 46 c, *πλείω τῶν παρόντων . . . ἡμᾶς μορμολύττηται*.

Phileb. 23 e, *πολλὰ ἐσχισμένον*.

Symp. 193 a, *ἅπαντα εὐσεβεῖν περὶ θεοὺς*—‘in all his acts to act piously towards the gods.’

Apol. 30 c, *ἐμὲ μείζω βλάπτει*.

Gorg. 512 b, *ἐλάττω δύναται σώζειν*.

Cf. Homer's *πάντα*, as in Od. iv. 654, *τῷ δ' αὐτῷ πάντα ἐφείκει*, and the common expression *τὰ μὲν—τὰ δέ*.

§ 7. D. Accusatives of the *way*, or *manner*—

Symp. 207 d, *τὸν αὐτὸν ἐκείνῳ λόγον, ἡ θνητὴ φύσις ζητεῖ αἰεὶ εἶναι*.

Politic. 296 e, *τὸν ὄρον . . . ὃν ὁ σοφὸς . . . διοικήσει τὰ τῶν ἀρχομένων*.

Rep. 416 b, *τὴν μεγίστην τῆς εὐλαβείας παρεσκευασμένοι*—‘on a footing of the greatest possible caution.’ (*τὴν μεγίστην τῆς εὐλαβείας* like *τὴν πλείστην τῆς στρατιᾶς*, Thuc. vii. 3, &c.)

Cf. Ar. Pax 232, *καὶ γὰρ ἐξιέναι, γνώμην ἐμὴν, μέλλει*.

§ 8. Refer to this the common phrase *τὸν αὐτὸν τρόπον*, &c.: and, probably, the “Accusative Absolute,”—‘on such and such a footing.’

Protag. 314 c, *δόξαν ἡμῖν ταῦτα, ἐπορευόμεθα*.

Critias 107 e, *ἐκ δὲ τοῦ παραχρήμα νῦν λεγόμενα, τὸ πρόπον ἂν μὴ δυνάμεθα πάντως ἀποδοῦναι συγγινώσκειν χρεών*.

Phileb. 13 b, *τί οὖν δὴ ταῦτόν . . . ἐνόν, πάσας ἡδονὰς ἀγαθὸν εἶναι*

προσαγορεύεις; Cf. Andoc. i. 92. p. 12, σκέψασθε τί αὐτοῖς ὑπάρχον ἐτέρων κατηγοροῦσι.

§ 9. E. Accusatives referable to the principle of the Accusative of Time or Space.

To designate them thus is not an idle periphrasis; it seems to include, together with the instances of an Accus. of Time or Space in the literal meaning, those in which the notions of Time or Space are applied *metaphorically*. Only the latter need be noticed here.

Phileb. 59 e, τὸ δὴ μετὰ ταῦτα ἄρ' οὐ μὲν αὐτὰς ἐπιχειρητέον;—where 'after' means in the order of discourse.

Soph. 259 b, τὸ δὲν . . . μυρία ἐπὶ μυρίοις οὐκ ἔστι—'ten thousand times twice told' for 'in so many instances.'

Phdr. 241 d, οὐκέτ' ἂν τὸ πέρα ἀκούσαις ἐμοῦ λέγοντος—'saying anything further' for 'saying anything *more*;'—a real metaphor, as discourse only metaphorically takes up *space*. As to the construction, τὸ πέρα is not governed, transitively, by ἀκούσαις, but follows λέγοντος.

Symp. 198 b, τὸ δ' ἐπὶ τελευτῆς τοῦ κάλλους τῶν ὀνομάτων καὶ ῥημάτων τίς οὐκ ἂν ἐξεπλάγη ἀκούων; τὸ ἐπὶ τελ. is a metaphor from space, probably, rather than time. Either way, Stallb. is wrong in explaining the construction by his favourite 'quod attinet ad.'

§ 10. F. Accusatives in Apposition with, or standing for, sentences or parts of sentences.

These Accusatives may be either (1) Noun-Phrases; see a below: or (2) Pronouns Neuter, agreeing with Nouns understood,—viz. either Relative Pronouns; see b below: or Demonstratives, &c.; see c below.

The doctrine here advanced asserts two positions, which are worthy of notice; viz.

§ 11. (i.) These Noun-Phrases and Neuter-Pronouns are *Accusatives*. The prevalence of the Neuter Gender makes this difficult to prove; but such instances as are decisive afford an analogy for the rest:—

Theæt. 153 c, ἐπὶ τούτοις τὸν κολοφῶνα, ἀναγκάζω προσβιβάζων κ.τ.λ.

Cf. Soph. O. T. 603, Καὶ τῶνδ' ἔλεγχον . . . πεύθον, and the Adverbs ἀρχήν, ἀκμήν, τὴν πρότην, &c.

§ 12. (ii.) They represent, by Apposition or Substitution, *the sentence itself*. To say, that they are Cognate Accusatives, or in Apposition with the (unexpressed) Cognate Accus., would be inad-

quate to the facts. For (1) in most of the instances the sense points out that the Noun-Phrase or Pronoun stands over against the sentence, or portion of a sentence, as a whole; (2) in many of them, not the internal force but merely the rhetorical or logical form of the sentence is in view. It might be said that they are Predicates, while the sentence itself is the Subject.

§ 13. a. Accusative of Noun-Phrases in Apposition—

Legg. 736 a, τούτοις, δι' εὐφημίας ἀπαλλαγὴν, ὄνομα ἀποικίαν τιθένμενος.

Crat. 395 d, ὦν καὶ τέλος, ἡ πατρὶς ἀντράπετο.

Crito 45 d, τὸ σὸν μέρος, ὃ τι ἂν τύχωσι τοῦτο πράξουσιν.

Soph. 260 a, τὸ μὲν μέγιστον, φιλοσοφίας ἂν στερηθῆμεν.

Apol. 25 b, ἡ τοῦναντίον τούτου πᾶν, εἰς μὲν τις κ.τ.λ.

Legg. 691 a, τὸ μὲν εἰκὸς καὶ τὸ πολὺ, βασιλέων τοῦτο εἶναι νόσημα.

Politic. 293 a, ἐπόμενον δὲ τούτῳ, τὴν ὀρθὴν ἀρχὴν δεῖ ζητεῖν.

The Accusatives in the instances which follow characterise the logical or rhetorical form—

Symp. 205 d, τὸ μὲν κεφάλαιον, ἐστὶ πᾶσα ἡ . . . ἐπιθυμία . . . ἔρως.

So 223 d, Critias 108 e, Theæt. 190 b. Cf. Ep. to Heb. viii. 1.

Theæt. 153 c, ἐπὶ τούτοις τὸν κολοφῶνα, ἀναγκάζω προσβιβάζων κ.τ.λ.

Phædo 66 e, δυοῖν θάτερον, ἢ οὐδαμοῦ ἔστι κτήσασθαι τὸ εἰδέναι, ἢ κ.τ.λ.

Similarly 68 c (plural), and Charm. 160 b.

Illustrations from other writers begin with Homer: Il. iv. 28, Λαὸν ἀγειρούση, Πριάμω κακά, 155, θάνατόν νύ τοι ἔρκει' ἔταμνον, ix. 115, οὐ τι ψεῦδος ἐμὰς ἄσας κατέλεξας, xxiv. 735, ῥίψει . . . ἀπὸ πύργου, λυγρὸν ἔλεθρον, Od. xxi. 35, ἔγχος ἔδωκεν, Ἀρχὴν ξεινοσύνης. Æsch. Ag. 225, θυτὴρ γενέσθαι θυγατρός, γυναικοποιῶν πολέμων ἀρωγάν, 1406, νεκρὸς . . . τῇσδε δεξιᾷ χερὸς Ἔργον, Cho. 200, εἶχε συμπεπθεῖν ἐμοὶ Ἀγαλμα τύμβου, κ.τ.λ., 205, Καὶ μὴν στίβοι γε, δεύτερον τεκμήριον, Ποδῶν ὁμοῖοι, τοῖς τ' ἐμοῖσιν ἐμφερεῖς. Eur. Or. 1105, Ἑλένην κτάνωμεν, Μενέλεω λύπην πικράν. Ar. Acharn. 411, οὐκ ἐτὸς χωλοὺς ποιεῖς. (So Virg. Æn. xi. 383, Proinde tona eloquio, solitum tibi.) Thucyd. iii. 111, πρόφασιν ἐπὶ λαχαισμὸν ἐξελθόντες (and similarly v. 80): cf. the Homeric precedent Il. xix. 302, ἐπὶ δὲ στενάχοντο γυναῖκες, Πάτροκλον πρόφασιν, σφῶν δ' αὐτῶν κήδε' ἐκάστη (not, as Jelf, Gr. Gr. § 580, πρόφασιν in Apposition to Πάτροκλον). Ar. Vesp. 338, Τοῦ δ' ἔφεξεν, ὃ μάταιε, ταῦτα δρᾶν σε βούλεται; Antipho v. 63, p. 136, ἀλλ', αὐτὸ

τὸ ἐναντίον, ἐκείνος τοῦτο θάσσον ἂν ὑπ' ἐμοῦ ἐπείσθῃ. Add, as above, Soph. O. T. 603, Καὶ τῶνδ' ἔλεγχον . . . πεύθου.

§ 14. The formula of Quotation falls under this head—

Alcib. I. 121 d, ἡμῶν δὲ γενομένων, τὸ τοῦ κομφοδοποιοῦ, οὐδ' οἱ γείτονες σφόδρα αἰσθάνονται.

Apol. 34 d, καὶ γάρ, τοῦτο αὐτὸ τὸ τοῦ Ὀμήρου, οὐδ' ἐγὼ ἀπὸ δρυός κ.τ.λ.

Phædo 77 d, δοκεῖς . . . δεδιέναι, τὸ τῶν παίδων, μὴ ὡς ἀληθῶς ὁ ἄνεμος κ.τ.λ.—where τὸ τῶν π. is not connected with δεδιέναι, but refers to the sentence ὁ ἄνεμος αὐτὴν . . . διασκεδάνυσσιν that is, does not mean 'to fear, as children fear,' but 'to fear lest it be as children think it is, that the soul goes into the air.'

§ 15. b. Accusative of Relative Pronoun Neuter in Apposition, with a sentence following—

Protag. 352 e, τοῦτο τὸ πάθος, ὃ φασιν ὑπὸ τῶν ἡδονῶν ἡττᾶσθαι—'which is what men describe when they say they are,' &c.

Soph. 217 c, δι' ἐρωτησέων, οἷόν ποτε καὶ Παρμενίδῃ χρωμένῳ καὶ διεξιόντι λόγους παγκάλους παρεγενόμην ἐγώ. The illustration which Socrates means to impress on the stranger is not simply Parmenides' use of ἐρωτήσεις, but the whole scene,—the λόγοι πάγκαλοι in which the ἐρωτήσεις were interwoven, and his own presence on these occasions. Cf. Thucyd. ii. 40, ὁ τοῖς ἄλλοις ἀμαθία μὲν θράσος λογισμὸς δὲ ὕκνον φέρει and vi. 55, οὐχ ὡς ἀδελφὸς νεώτερος ὢν ἡπόρησεν ἐν ᾧ οὐ πρότερον ξυνεχῶς ὠμιλῆκει τῇ ἀρχῇ—where ἐν ᾧ is not=ἐν τούτῳ ἐν ᾧ, but=ἐν τούτῳ ὃ, i.e. 'in a predicament which was that of his not having,' &c. And in the common expressions ἀνθ' ὧν=ἀντὶ τῶν, αἶ, and οὐνεκα=ἐνεκα τοῦ, ὃ, the Relatives αἶ and ὃ are instances of the same construction, agreeing with the sentence which they introduce.

Gorg. 483 a, ὁ δὲ καὶ σύ, τοῦτο τὸ σοφὸν κατανενοηκώς, κακουργεῖς ἐν τοῖς λόγοις—'and this is exactly how you, profiting by your knowledge of this subtilty, cheat in argument.'

Theæst. 158 b, (A) ἀρ' οὖν οὐδὲ τὸ τοιόνδε ἀμφισβήτημα ἐννοεῖς . . . ; (B) Τὸ ποῖον; (A) ὁ πολλάκις σε οἶμαι ἀκηκοέναι ἐρωτῶντων, τί ἂν τις ἔχοι τεκμήριον ἀποδείξαι κ.τ.λ.—'that which is expressed by the question, which I dare say you have often heard, what,' &c.

Symp. 188 c, αἱ δὲ, προστέτακται τῇ μαντικῇ ἐπισκοπεῖν τοὺς ἔρωτας—where αἱ δὲ agrees with the whole of what follows—'And thus it stands, accordingly;—μαντικῇ is charged with the care of,' &c.

Symp. 222 b, αἱ δὲ, καὶ σοὶ λέγω μὴ ἐξαπατᾶσθαι ὑπὸ τούτου—'and thus accordingly, I press upon you also not to be,' &c.

§ 16. So with the 'parenthetical' οἷον,—in Apposition with the entire sentence—

Rep. 615 b, καὶ οἷον εἴ τινες πολλῶν θανάτων ἦσαν αἱτοὶ . . . , κομίσαντο. So Politic. 298 a, Tim. 19 b.

Euthyphro 13 a, λέγομεν γάρ που,—οἷον φαρμὲν ἵππους οὐ πᾶς ἐπίσταται θεραπεύειν κ.τ.λ.

Politic. 267 e, οἷον οἱ ἔμποροι καὶ γεωργοὶ καὶ . . . διαμάχοντ' ἂν οὗτοι ξύμπαντες κ.τ.λ.

Or with a portion of a sentence or a single word.

Phdr. 243 d, ποτιμῶ λόγῳ οἷον ἀλμυρὰν ἀκοὴν ἀποκλύσασθαι.

Politic. 277 c, τὴν οἷον τοῖς φαρμάκοις καὶ τῇ συγκράσει τῶν χρωμάτων ἐνάργειαν.

Phædo 64 d, ἡδονὰς τὰς τοιάσδε, οἷον σιτίων τε καὶ ποτῶν.

Ib. 73 c, (A) πῶς λέγεις; (B) οἷον τὰ τοιάδε.

Ib. 78 d, τῶν πολλῶν καλῶν οἷον ἀνθρώπων.

Ib. 83 b, κακὸν ἔπαθεν ἀπ' αὐτῶν . . . οἷον ἡ νοσήσας ἡ κ.τ.λ.

Apol. 40 c, δυοῖν θάτερόν ἐστι τὸ τεθνάναι· ἡ γὰρ οἷον μηδὲν εἶναι . . . τὸν τεθνεῶτα ἡ κ.τ.λ.

All these instances of οἷον show that¹ it stands outside the construction of the sentence. But its being in a particular number and case still requires explanation, and the only explanation is, that it is in Apposition with the sentence or some portion of it. Note, that this οἷον has two shades of meaning, according as it introduces (a) a metaphor, when it means 'as it were;' or (b) an instance, when it means 'for instance.' A different analysis is required for οἷον δὴ, οἷα δὴ, οἷα, e. g. in

Critias 112 c, οἷα θέρους, κατεχρῶντο ἐπὶ ταῦτα αὐτοῖς.

Symp. 203 b, ἐπειδὴ δὲ ἐδείκνυσαν, προσαιτήσουσα οἷον δὴ εὐωχίας οὔσης ἀφίκετο ἡ Πενία.

Here the same principle so far appears, that the Neuter Antecedent to which the Relative refers is (not a Cognate Accus. but) the whole clause,—viz. in the former instance, κατεχρῶντο ἐπὶ ταῦτα αὐτοῖς, in the latter προσαιτήσουσα. The Relative sentence is elliptical; cf. the use of Relatives generally with δὴ, and the fuller expression in

Phædo 60 a, τοιαῦτ' ἄττα εἶπεν οἷα δὲ εἰώθασιν αἱ γυναῖκες.

¹ The ὅσον in ὅσον οὐ stands exactly in the same position.

§ 17. c. Accusative of Neuter Pronoun (not Relative) standing for a sentence or portion of a sentence, expressed previously or immediately after.

a. For a previously expressed portion of a sentence—

Soph. 238 a, ἔτι γάρ, ὦ μακάριε, ἔστι, καὶ ταῦτά γε τῶν ἀποριῶν ἡ μεγίστη—where ταῦτα is the pronominal substitute for ἔτι ἔστι.

Legg. 630 e, ἀρετῆς μόνιον, καὶ ταῦτα τὸ φαυλότατον—where ταῦτα is the substitute for μόνιον.

Euthyd. 299 d, (A) χρυσίον ἀγαθὸν δοκεῖ σοι εἶναι ἔχειν; (B) πάνυ γε, καὶ ταῦτά γε πολὺ—where ταῦτα is the substitute for χρυσίον ἔχειν.

Rep. 341 c, νῦν γοῦν ἐπεχείρησας, οὐδὲν ὦν καὶ ταῦτα—where ταῦτα = ἐπεχείρησας, which thus is brought close to οὐδὲν ὦν, with contemptuous emphasis.

Symp. 210 b, καταστήναι πάντων τῶν καλῶν σωμάτων ἐραστήν, ἐνὸς δὲ τὸ σφόδρα τοῦτο χαλάσαι—where τοῦτο stands for καταστήναι ἐραστήν, and therefore becomes endued with the capacity of governing ἐνός (for which cf. Legg. 723 d, οὐδὲ γὰρ ἄσματος παντὸς δεῖ τὸ τοιοῦτον δρᾶν).

Phileb. 37 d, μῶν οὐκ ὀρθὴν μὲν δόξαν ἐροῦμεν ἂν ὀρθότητα ἴσῃ; ταῦτὸν δὲ ἡδονήν; where ταῦτὸν stands for μῶν οὐκ ὀρθὴν ἐροῦμεν ἂν ὀρθότητα ἴσῃ repeated from the other clause.

Gorg. 524 c, εἴ τις ὅς γε μέγα ἦν τὸ σῶμα φύσει ἢ τροφῇ ἢ ἀμφοτέρω.

Phædo 68 c, καὶ φιλοχρήματος καὶ φιλότιμος, ἦτοι τὰ ἕτερα τούτων ἢ ἀμφοτέρω.

Hom. Il. iii. 179, Ἀμφοτέρων βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής.

§ 18. β. For a previously expressed whole sentence—

Legg. 658 d, τίς οὖν ὁρθῶς ἂν νενικηκώς εἴη, —τοῦτο μετὰ τοῦτο; ('the next question,'—as Protag. 323 c).

Theæt. 189 e, λόγον δὲν αὐτὴ πρὸς αὐτὴν ἢ ψυχὴ διεξέρχεται . . . τοῦτο γάρ μοι ἰνδάλλεται . . . οὐκ ἄλλο τι ἢ διαλέγεσθαι.

Tim. 27 c, (A) σὸν οὖν ἔργον λέγειν . . . , καλέσαντα κατὰ νόμον θεοῦ.

(B) Ἄλλ', ὦ Σώκρατες, τοῦτό γε δὴ, πάντες . . . ἐπὶ παντὸς ὁρμῇ . . . πράγματος θεὸν αἰεὶ που καλοῦσιν.

(In the two last instances we have the Neut. Pron. τοῦτο, which stands for the previous sentence, connected with a sentence succeeding, in which the Pronoun is virtually restated at large. Thus, as to meaning, τοῦτο is placed between the two sentences as a

symbol of equivalence: but as to grammar, its relations to each are different; it *stands for* the sentence preceding, and *is in apposition with* the sentence following. So in the instances which are subjoined)—

Politic. 262 e, (A) κάλλιον δέ που κατ' εἶδη καὶ δίχα διαιροῖτ' ἂν, εἰ κ.τ.λ. (B) Ὁρθότατα· ἀλλὰ γὰρ τοῦτο αὐτό, πῶς ἂν τις γένος καὶ μέρος . . . γνοίη;

Meno 90 d, οὐκοῦν καὶ περὶ ἀλλήσεως . . . τὰ αὐτὰ ταῦτα, πολλὴ ἀνοία ἐστὶ κ.τ.λ. So Symp. 178 e.

Symp. 204 a, οὐδ' αὖ οἱ ἀμαθείς . . . ἐπιθυμοῦσι σοφοὶ γενέσθαι· αὐτὸ γὰρ τοῦτο, ἐστὶ χαλεπὸν ἀμαθία, τὸ μὴ ὄντα . . . δοκεῖν αὐτῷ εἶναι—where αὐτὸ τοῦτο, standing for the sentence preceding, is in Apposition with τὸ μὴ ὄντα . . . εἶναι, which is also, as to meaning, the virtual re-statement of the Pronoun.

As to the construction of this sentence, τὸ μὴ ὄντα—εἶναι evidently contains the reason for ἐστὶ χαλεπὸν ἀμαθία· only that it is expressed not in the regular causal form, ὅτι τις οὐκ ὦν . . . δοκεῖ αὐτῷ εἶναι, or παρὰ τὸ μὴ . . . δοκεῖν, but under the form of the Apologetic Infinitive (see § 85).

It follows, that the αὐτὸ τοῦτο introduces the preceding sentence as a reason. In other words, αὐτὸ τοῦτο here stands in three relations; (1) to the sentence preceding it is related Pronominally, as standing for it; (2) to τὸ μὴ ὄντα . . . εἶναι it is related Appositionally; and (3) to ἐστὶ χαλεπὸν ἀμαθία it is related causally.

The explanation of this last instance will apply to all which follow under this head:—the Neuter Pronoun introduces a preceding sentence in a *causal* relation to the principal construction of the sentence to which the Pronoun is joined. The cause is not necessarily re-stated, but, if it is, the Pronoun is in apposition to it—

Protag. 310 e, αὐτὰ ταῦτα ('this is just what it is') . . . ἦκω παρὰ σέ ἵνα ὑπὲρ ἐμοῦ διαλεχθῇς αὐτῷ.

Euthyphro 4 d, ταῦτα δὲ οὖν καὶ ἀγανακτεῖ δὲ πατήρ . . . ὅτι ἐγὼ . . . τῷ πατρὶ φόνου ἐπεξέρχομαι.

Symp. 174 a, ταῦτα δὲ ἐκαλλωπισάμην ἵνα καλὸς παρὰ καλὸν ᾶω.

Cf. Arist. Nub. 335, Ταῦτ' ἄρ' ἐποίουν ὑγρᾶν νεφέλῃν . . . ὁρμάν, 353, Ταῦτ' ἄρα ταῦτα κ.τ.λ. Æschyl. Pers. 165, Ταῦτά μοι διπλὴ μέριμν' ἀφραστός ἐστιν ἐν φρεσὶ, and Eum. 512, ταῦτά τις τάχ' ἂν πατήρ . . . οἶκτον οἰκτίσαι· ἐπειδὴ πινεὶ δόμος δίκας. Soph. O. T. 1004, (A) Καὶ μὴν χάριν γ' ἂν ἀξίαν λάβοις ἐμοῦ. (B) Καὶ μὴν μάλιστα τοῦτ' ἀφικόμεν, ὅπως Σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαιμὶ τι.

Eur. *Androm.* 209, Σὺ δ' ἦν τι κρισθῆς, . . . Μενέλεως δέ σοι Μείζων Ἀχιλλέως· ταῦτά τοί σ' ἔχθει πόσις. 2 St. Pet. i. 5, καὶ αὐτὸ τοῦτο δέ, σπουδὴν πᾶσαν παρεισενέγκαντες, ἐπιχορηγήσατε κ.τ.λ.

§ 19. γ. For a sentence expressed immediately after—

Phædo 105 a, ὅρα δὴ εἰ οὕτως ὀρίζει, μὴ μόνον τὸ ἐναντίον τὸ ἐναντίον μὴ δέχεσθαι, ἀλλὰ καὶ ἐκείνο,—ὃ ἂν ἐπιφέρῃ τι ἐναντίον . . . ἐναντιότητα μηδέποτε δέξασθαι.

Protag. 326 a, οἱ τ' αὖ καθαρισταί, ἕτερα τοιαῦτα, σωφροσύνης ἐπιμελοῦνται.

Rep. 334 b, τοῦτο μέντοι ἔμοιγε δοκεῖ ἔτι, ὠφελεῖν μὲν τοὺς φίλους ἢ δικαιοσύνη κ.τ.λ.

Hip. Ma. 283 d, ἀλλ' ἐκείνο,—μὴ κ.τ.λ. Cf. Demosth. Cor. 123. p. 268, καίτοι καὶ τοῦτο, in Leoch. 55. p. 1097, ἐπεὶ κακείνο, Lys. xiii. 79. p. 137, ἀλλ' ἕτερον.

Soph. 248 d, τὸ δέ, ὡς τὸ γιγνώσκων ἔπερ ἔσται ποιεῖν τι, τὸ γινώσκόμενον ἀναγκαῖον αὐτὸ συμβαίνει πάσχειν.

Legg. 630 d, τὸ δέ,—πῶς χρῆν ἡμᾶς λέγειν;

Ib. 803 d, τὸ δ',—ἦν ἐν πολέμῳ μὲν ἄρα οὐτ' οὐδ' οὐδ' αὐτὸν παιδιὰ πεφυκυῖα οὐτ' αὐτὸ παιδεία.

Apol. 23 a, τὸ δέ,—κινδυνεύει . . . τῷ ὄντι ὁ θεὸς σοφὸς εἶναι.

Cf. St. Paul, 2 Cor. ix. 6, τοῦτο δέ, ὁ σπείρων φειδομένως, φειδομένως καὶ θερίσει, St. Mark ix. 23, τό, εἰ δύνασαι πιστεῦσαι—(the τὸ throws emphasis on the succeeding words). Cf. also the common idiom τοῦτο μὲν—τοῦτο δέ (each a pre-statement of the clause which it introduces).

§ 20. δ. Accusative of Neuter Pronoun (generally *τις* or *ἄλλος*) standing for a sentence, or portion of a sentence, unexpressed—

Phædo 58 c, τί δέ δὴ τὰ περὶ αὐτὸν τὸν θάνατον; τί ἦν τὰ λεχθέντα κ.τ.λ.

Symp. 204 d, (A) ὁ ἐρῶν τῶν καλῶν τί ἐρᾷ; (B) Γενέσθαι αὐτῷ—where *τί* stands for a whole dependent sentence, thus; 'he who desires things beautiful desires *that they should—what?*' The dependent sentence is thus left unexpressed, but that *τί* stands for it is proved by the answer, which supplies one.

Exactly parallel is Æsch. Ag. 953, (A) Τί δ' ἂν δοκεῖ σοι Πρίamos, εἰ τάδ' ἤνυσεν; (B) Ἐν ποικίλοις ἂν κάρτα μοι βῆναι δοκεῖ. So St. John xxi. 28, Κύριε, οὗτος δέ τί;—where *τί* is the implicit completion of the sentence.

On this principle are to be explained the phrases which follow.

Apol. 26 d, ἴνα τί ταῦτα λέγεις; (similarly Symp. 205 a.)—There is no *γένηται* to be supplied; *τί* in itself is the full representative complement of the sentence; the actual complement is of course suspended in the interrogation.

Meno 86 e, εἰ μή τι (similarly Rep. 509 c), and Symp. 222 e, εἰ μή τι ἄλλο. The sentence is complete; the *τι* and the *τι ἄλλο* stand for full propositions.

Symp. 206 e, (A) οὐ τοῦ καλοῦ ἐστὶν ὁ ἔρως . . . (B) Ἀλλὰ τί μὴν; (A) Τῆς γεννήσεως καὶ τοῦ τόκου ἐν τῷ καλῷ. Here the *τί* refers back to the words τοῦ καλοῦ, and itself stands for a similar phrase; which is proved by the answer Τῆς γεννήσεως. Except on the principle now before us, the phrase would have been variable, and we should in the present instance have found (what Steph. conjectures) ἀλλὰ τίνας μὴν; Similarly 202 d. The phrase may of course equally stand for a whole sentence, as Rep. 362 d, 438 b ('and what then?'). The same explanation holds of the *τί* in the phrase of polite assent, *τί μὴν*;² (literally 'if not, then what?') The explanation of *τί*; in the sense of 'why?' is the same; and of the answering particle *ὅτι*, 'because.'

§ 21. In the following instances the significance of the *τί* is hinted in a second interrogation following.

Phdr. 234 c, τί σοι φαίνεται ὁ λόγος;—οὐχ ὑπερφυῶς εἰρησθαι;

Protag. 309 b, τί οὖν τανῶν;—ἢ παρ' ἐκείνου φαίνει;

Soph. 266 c, τί δέ τὴν ἡμετέραν τέχνην;—ἄρ' οὐκ αὐτὴν μὲν οἰκίαν οἰκοδομικῇ φήσομεν ποιεῖν;

Phædo 78 d, τί δέ τῶν πολλῶν καλῶν . . . ; ἄρα κατὰ ταῦτα ἔχει, ἢ κ.τ.λ.; (The genitive τῶν—καλῶν is suspended in a loose construction, which the second interrogation supersedes.)

Phileb. 27 e, τί δέ ὁ σὸς [βίος] . . . ;—ἐν τίνι γένει ἂν λέγοιτο;

So probably Phædo 64 d, (A) φαίνεται σοι φιλοσόφου ἀνδρὸς εἶναι ἐσπουδακέναι περὶ τὰς ἡδονὰς καλουμένας τὰς τοιάσδε κ.τ.λ.; (B) Ἡκιστα. (A) Τί δέ τὰς τῶν ἀφροδισίων; (B) Οὐδαμῶς. (A) Τί δέ τὰς ἄλλας τὰς περὶ τὸ σῶμα θεραπείας;—δοκεῖ σοι ἐντίμους ἡγεῖσθαι ὁ τοιοῦτος; See more instances under Binary Structure (§ 207).

Legg. 630 c, οὐκ ἄλλο ἢ πρὸς τὴν μεγίστην ἀρετὴν μάλιστα βλέπων

² Add *τί μέλλει*; as in Hipp. Mi. invariable, though attracted sometimes into *μέλλομεν*.

αὐτὸς θήσει τοὺς νόμους. Here ἄλλο denotes in outline a whole clause, the form of which is revealed to us by the contrasted clause πρὸς—βλέπων.

Rep. 372 d, τί ἂν αὐτὰς ἄλλο ἢ ταῦτα ἐχόραζες; where τί ἄλλο represents a sentence parallel to the contrasted sentence αὐτὰς ἂν ταῦτα ἐχόραζες.

Illustrations of this construction abound in Thucydides, e.g. iii. 85, ὅπως ἀπόγνοια ἦ τοῦ ἄλλο τι ἢ κρατεῖν τῆς γῆς, ii. 16, οὐδὲν ἄλλο ἢ πόλιν τὴν αὐτοῦ ἀπολείπων ἕκαστος, 49, μήτ' ἄλλο τι ἢ γυμνοὶ ἀνέχεσθαι, iv. 14, ἄλλο οὐδὲν ἢ ἐκ γῆς ἐναυμάχουν, v. 98, τί ἄλλο ἢ τοὺς . . . πολεμίους μεγαλύνετε; vii. 75, οὐδὲν ἄλλο ἢ πόλει ἐκπεπολιορκημένην ἐφέκασαν, viii. 5, ἀμφοτέρων . . . ὄντων οὐδὲν ἄλλο ἢ ὥσπερ ἀρχομένων. (Notice the two last, which prove the invariableness of the οὐδὲν ἄλλο.)

§ 22. The Adverbial Interrogatives ἄλλο τι ἢ and ἄλλο τι are instances of the same principle; and may conveniently be discussed here once for all.

They have the following points in common: (1) as to their use, they both expect an affirmative answer: (2) as to their construction, the ἄλλο in both (as in the instances heretofore given) is used proleptically; and (as we have said) both are instances of the Neuter Pronoun Accusative standing for a sentence, or portion of a sentence, unexpressed.

But from this point we must investigate them separately.

Ἄλλο τι ἢ challenges an affirmation with respect to some special portion of the sentence. It may be that it sometimes affects the whole; but (unlike ἄλλο τι) it can, and in most instances does, affect a particular portion of the sentence. And the interrogation is, in strictness, limited to the part affected.

Apol. 24 c, ἄλλο τι ἢ περὶ πολλοῦ ποιεῖ, ὅπως ὡς βέλτιστοι οἱ νεώτεροι ἔσονται; The interrogation is made as to περὶ πολλοῦ ποιεῖ.

Rep. 372 a, ἄλλο τι ἢ σίτῳ τε ποιῶντες καὶ ὑποδήματα; The interrogation is made as to σίτῳ τε π. κ. ὑποδήματα, to the exclusion of the Verb διατρίβονται.

Ale. I. 129 b, τῷ διαλέγει σὺ νῦν; ἄλλο τι ἢ ἐμοί;

The phrase gets its meaning thus; the speaker, about to name a certain fact or thing, gives it emphasis by first asking whether any other ought to be named instead of it.

Some doubt might be felt whether ἢ is 'than' or 'or.' Certain phrases would point to 'or,' such as

Gorg. 459 b, τοῦτο συμβαίνει ἢ ἄλλο τι;

Politic. 266 b, (A) μὴν ἄλλως πως πέφυκεν, ἢ καθάπερ κ.τ.λ.; (B) Οὐκ ἄλλως.

Legg. 683 e, βασιλεία δὲ καταλύεται ἢ καὶ τις ἀρχὴ πώποτε κατελύθη μὴν ὑπὸ τινων ἄλλων ἢ σφῶν αὐτῶν;

Protag. 330 c, τίν' ἂν ψῆφον θεῖο; τὴν αὐτὴν ἐμοὶ ἢ ἄλλην;

But more decisive for 'than' are

Protag. 357 e, διὰ τὸ οἶεσθαι ἄλλο τι ἢ ἀμαθίαν εἶναι, and the variations,

Soph. 220 c, τὰ τοιαῦτα μὴν ἄλλο τι πλὴν ἔρκη χρὴ προσαγορεύειν;

Phædo 91 d, ἄρα ἄλλ' ἢ ταῦτ' ἐστίν, ἃ κ.τ.λ.; and the common formula οὐδὲν ἄλλο ἢ and τί ἄλλο ἢ which are not ambiguous.

Ἄλλο τι challenges an affirmation with respect to the whole sentence which follows it.

Rep. 337 c, ἄλλο τι οὐν καὶ σὺ οὕτω ποιήσεις;—you mean, do 'you, that you will do so?'

Ib. 369 d, ἄλλο τι γεωργὸς μὲν εἶς, ὁ δὲ οἰκοδόμος, ἄλλος δὲ τις ὑφαντής;—where the force of the ἄλλο τι cannot stop short of the whole sentence.

Gorg. 467 d, ἄλλο τι οὐν οὕτω καὶ περὶ πάντων,—ἐάν τις τι πράττη ἐνεκά του, οὐ τοῦτο βούλεται κ.τ.λ.;—where the interrogation must go on to the end; and, besides, the whole sentence is gathered up in the pre-announcing clause οὕτω καὶ περὶ πάντων.

Phædo 79 b, (A) Φέρε δὴ, ἄλλο τι ἢ μὴν αὐτῶν τὸ μὲν σῶμά ἐστι τὸ δὲ ψυχὴ; (B) Οὐδὲν ἄλλο.

Symp. 201 a, ἄλλο τι ὁ ἔρως κάλλους ἂν εἴη ἔρως, αἴσχους δ' οὐ;

(In Euthyd. 286 c, ἄλλο τι ἢ ψευδῆ κ.τ.λ., the interrogation goes through several clauses: but here two MSS. omit ἢ.)

Thus ἄλλο τι affects the whole of the sentence, like the French n'est ce pas que. The interrogation it makes is not restricted to any particular portion of the sentence.

But how does it come to have its meaning? For there is no colour for supposing that it stands for ἄλλο τι ἢ.

It represents an unexpressed sentence (according to the use of the Neuter Pronoun at present before us);—namely, 'any different' proposition from that about to be enunciated. The speaker, by ἄλλο τι, 'puts the question' about this shadow of a proposition, but anticipates the judgment by offering simultaneously for acceptance his own view. Thus the interrogation strictly speaking belongs to

the ἄλλο τι alone, though it spreads from it to the whole sentence beyond.

§ 23. The last use to be mentioned of the Neuter Accusative of ἄλλος as standing for a sentence, or portion of a sentence, unexpressed, is in winding up an enumeration.

Symp. 176 a, ἄσαντας τὸν θεὸν καὶ τὰλλα τὰ νομιζόμενα.

Theæt. 159 b, καὶ καθεύδοντα δὴ καὶ πάντα ἃ νῦν διήλθομεν. (I class this passage under the present head, because by the sense πάντα must stand for τὰλλα πάντα. Cf. § 249.)

In neither of these passages can the Accusative be said to be Cognate, as if it were subjoined by καὶ to the unexpressed Cognate Accusatives of ἄσαντας and καθεύδοντα; for it is really other participles that are added, co-ordinate with ἄσαντας in the one case and καθεύδοντα in the other.

Theæt. 145 a, ἡ καὶ ἀστρονομικὸς καὶ λογιστικὸς τε καὶ μουσικὸς καὶ ὅσα παιδείας ἔχεται ;

Phdr. 227 c, πένητι μᾶλλον ἢ πλουσίῳ καὶ πρεσβυτέρῳ ἢ νεωτέρῳ καὶ ὅσα ἄλλα ἐμοὶ πρόσσεστι.

Ib. 246 e, τὸ δὲ θεῖον καλὸν σοφὸν ἀγαθὸν καὶ πᾶν ὃ τι τοιοῦτον.³

§ 24. IDIOMS OF NOUNS:—GENITIVE CASE.

A. Genitive of Epexegetis.

Apol. 29 b, ἀμαθία . . . αὕτη ἡ ἐπονείδιστος, ἡ τοῦ οἰεσθαι εἰδέναι ἃ οὐκ οἶδεν.

Phædo 78 b, τοῦτο τὸ πάθος . . . , τοῦ διασκεδάνυσθαι. [So Oxon. and one other MS.]

Ib. 96 b, ὁ τὰς αἰσθήσεις παρέχων τοῦ ἀκούειν καὶ ὁρᾶν καὶ αἰσθάνεσθαι.

Ib. 97 a, αὕτη ἄρα αἰτία αὐτοῖς ἐγένετο δύο γενέσθαι, ἡ ξύνδοδος τοῦ πλησίον ἀλλήλων τεθῆναι.

§ 25. B. Genitive of a Substantive with ὡς, loosely, denoting the agent to whom a particular effect is to be referred.

Symp. 212 c, καὶ ἐξαίφνης τὴν αὐλειον θύραν κρουομένην πολλὴν ψόφον παρασχέειν ὡς κωμαστῶν—where ὡς κωμαστῶν does not closely follow ψόφον, but characterises the general effect produced.

³ [Under these three examples is written in the MS. "Proof to be subjoined that these are Accusatives."]

Cf. Arist. Eth. I. xiii. 18, οὕτω δὴ καὶ τοῦ πατρὸς . . . φάμεν ἔχειν λόγον, καὶ οὐχ ὥσπερ τῶν μαθηματικῶν—('not in the sense in which mathematicians use the expression.') Æsch. Eum. 628, θανεῖν Τόξοις ἐκηβόλοισιν, ὥστ' Ἀμαζόνος, Cho. 990, ἔχει γὰρ αἰσχυνητῆρος, ὡς νόμου, δίκην (the law being personified into an agent, as frequently elsewhere). Soph. Aj. 998, Ὀξεία γὰρ σου βάξις, ὡς θεοῦ τινός, Διὶ λ' Ἀχαιοῦς ('like a θεία φήμη,' that is.) Trach. 768, προσπτύσσεται Πλευραῖσιν ἀρτίκολλος, ὥστε τέκτονος ('like carver's work.') Ib. 112, πολλὰ γὰρ ὥστ' ἀκάμαντος ἢ νότου ἢ βορέα τις κύματα . . . ἴδοι—which points again to the Homeric τὸν δ' οὐποτε κύματα λείπει Παντοίων ἀνέμων, Il. ii. 396.

§ 26. C. Genitive of a Noun with a Participle, after Verbs of *knowing, seeing, shewing*.

Apol. 27 a, ἄρα γνώσεται Σωκράτης ὁ σοφὸς δὴ ἐμοῦ χαριεντιζομένου ;

Ib. 37 b, ὦν εἰ οἶδ' ὅτι κακῶν ὄντων.

Crat. 412 a, μηνύει ὡς φερομένοις τοῖς πράγμασιν ἐπομένης τῆς ψυχῆς.

Rep. 558 a, ἡ ὅπως εἶδες . . . αὐτῶν μενόντων ;

Cf. Hom. Il. iv. 357, Ὡς γνῶ χωρόμενοιο. Æsch. P. V. 760, Ὡς τοίνυν ὄντων τῶνδ' εἰ σοὶ μαθεῖν πάρα. Soph. Aj. 281, Ὡς ᾧδ' ἐχόντων τῶνδ' ἐπίστασθαι σε χρή. Eur. Med. 1311, Ὡς οὐκέτ' ὄντων σῶν τέκνων φρόντιζε δῆ.

Probably of the use of these Verbs with a Genitive unaccompanied by a Participle there is no clear instance in Plato.

In Charm. 154 e, ἐθεασάμεθα . . . τοῦ εἶδους, the Genitive is very possibly Partitive, as also in

Rep. 485 b, μαθήματος . . . ὃ ἂν αὐτοῖς δηλοῖ ἐκείνης τῆς οὐσίας.

In Legg. 646 d, καὶ τῆς περὶ τὸν οἶνον ἄρα διατριβῆς ὡσαύτως διανοητέον, the Genitive has tacit reference to περὶ in the question previously put, οὐκοῦν χρή καὶ τῶν ἄλλων ἐπιτηδευμάτων περὶ διανοεῖσθαι τὸν αὐτὸν τρόπον ;

In Rep. 375 d, οἶσθα γάρ πον τῶν γενναίων κυνῶν, ὅτι τοῦτο φύσει αὐτῶν τὸ ῥῆθος, κυνῶν is governed by ῥῆθος.

D. Genitive of a Noun, without any Participle, after⁴ Verbs of *mentioning*.

Meno 96 a, ἔχεις οὖν εἰπεῖν ἄλλου ὁποιοῦν πράγματος, οὐ κ.τ.λ.;—Why

⁴ The passage, Rep. 439 b, τοῦ τοξότου οὐ καλῶς ἔχει λέγειν ὅτι κ.τ.λ., is to be construed otherwise ; τοῦ τοξό-

του is governed by χεῖρ. See under Binary Structure (§ 225).

this is not to be explained on the principle of Attraction of Antecedent to Relative, see under Attraction (§ 191.)

Legg. 804 e, καὶ οὐδὲν φοβηθεὶς εἵπομι' ἂν τοῦτον τὸν λόγον οὔτε ἱππικῆς οὔτε γυμναστικῆς, ὥς ἀνδράσι μὲν πρέπον ἂν εἶη, γυναιξὶ δὲ οὐκ ἂν πρέπον.

Cf. Soph. Aj. 1236, Ποίου κέκραγας ἀνδρὸς ὧδ' ὑπέρφρονα; and ib. 1257, O. C. 355, Ἄ τοῦδ' ἐχρήσθη σώματος, Trach. 1122, Τῆς μητρὸς ἤκω τῆς ἐμῆς φράσεων.

In Homer, Verbs of *knowing* &c. also thus govern a Genitive of a Noun without a Participle.

Il. xii. 229, Εἰδείη τεράων, Od. xxi. 36, Γνώτην ἀλλήλων, and so xxiii. 109, Γνωσόμεθ' ἀλλήλων. Il. xiv. 37, ὀφείοντες αὐτῆς, xvi. 811, διδασκόμενος πολέμοιο.

§ 27. E. Genitive of a Noun placed at the beginning of a construction, for the sake of premising mention of it, without any grammatical justification of the genitive.

Phædo 78 d, τί δὲ τῶν πολλῶν καλῶν . . . ; ἄρα κατὰ ταῦτ' ἔχει, ἡ κ.τ.λ. ;

Gorg. 509 d, τί δὲ δὴ τοῦ ἀδικεῖν; πότερον . . . ἢ καὶ κ.τ.λ. ;

Legg. 751 b, δῆλον . . . ὅτι . . . τοῦ πόλιν εἰ παρεσκευασμένην ἀρχὰς ἀνεπιτηδείους ἐπιστήσθαι τοῖς εἰ κειμένοις νόμοις, . . . οὐδὲν πλέον εἰ τεθέντων [ἐστὶ].

Rep. 576 d, ἀλλ' εὐδαιμονίας τε αὐτὸ καὶ ἀθλιότητος, ὡσαύτως ἢ ἄλλως κρίνεις ;

Cf. Æsch. Ag. 950, Τούτων μὲν οὕτως; and Eum. 211, Τί γὰρ γυναικὸς ἦ τις ἀνδρα νοσφίση; also Arist. Pol. I. iv. 1, ὥσπερ δὲ ἐν ταῖς ὀρισμέναις τέχναις ἀναγκαῖον ἂν εἴη ὑπάρχειν τὰ οἰκεία ὄργανα, εἰ μέλλει ἀποτελεσθῆσθαι τὸ ἔργον, οὕτω καὶ τῶν οἰκονομικῶν.

The principle seems to be that the intended mention of the thing is regarded from the side of the genitive as limited and occasioned by it. Near this use stands also

Legg. 969 c, τὴν πόλιν ἐατέον τῆς κατοικίσεως.

§ 28. IDIOMS OF NOUNS:—DATIVE CASE.

Certain intensified uses of the 'Dative of Reference' are noticeable. a. Where the Dative is only justified by making the notion of Reference concentrated enough to include Possession.

a. Dative of Nouns.

Apol. 40 c, μεταβολή τις τυγχάνει οὐσα καὶ μετοίκησις τῇ ψυχῇ.

Phædo 62 b, ἡμᾶς τοὺς ἀνθρώπους ἐν τῶν κτημάτων τοῖς θεοῖς εἶναι.

Phileb. 58 c, τῇ μὲν ἐκείνου ὑπάρχειν τέχνη διδοὺς πρὸς χρεῖαν τοῖς ἀνθρώποις κρατεῖν.

Legg. 760 e, τῷ τόπῳ ἐκάστῳ τὴν ἐπιμέλειαν εἶναι τοιάνδε τινα.

Ib. 820 e, ἀστρων . . . τὴν μάθησιν τοῖς νέοις.

β. Dative of Pronouns.

Charm. 157 e, ἡ πατρώα ὑμῖν οἰκία.

Legg. 624 b, ταῖς πόλεσιν ὑμῖν θέντος τοὺς νόμους.

Theæt. 210 b, ἡ μαιεντικὴ ἡμῖν τέχνη.

Phædo 60 c, θεὸς . . . ξυνῆψεν εἰς ταῦτ' αὐτοῖς τὰς κορυφάς.

Ib. 72 e, ἣν που ἡμῖν ἡ ψυχὴ [Oxon.], and ibid. ἡμῖν ἡ μάθησις.

Cf. Thuc. i. 6, οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων. Isæus vi. 6.

p. 56, τῷ μὲν οὖν ἀδελφῷ αὐτῷ . . . ἐτελευτησάτην.

§ 29. b. Where the Dative is justified by making the notion of Reference include that of the Object.

a. In the case of the latter of two Substantives.

Symp. 194 d, ἐπιμεληθῆναι τοῦ ἐγκωμίου τῷ Ἑρωτῇ.

Rep. 607 a, ὕμνους θεοῖς καὶ ἐγκώμια τοῖς ἀγαθοῖς.

Legg. 653 d, τὰς τῶν ἐορτῶν ἀμοιβὰς τοῖς θεοῖς.

Ib. 950 e, ἀγῶνων τούτοις τοῖς θεοῖς.

β. In the case of the remote Object after a Verb.

This usage is partly owing to the force of Attraction, and the instances are given under that head (§ 183).

§ 30. IDIOMS OF THE ARTICLE.

a. As a Demonstrative Pronoun Antecedent.

Theæt. 204 d, ἐν γε τοῖς ὅσα ἐξ ἀριθμοῦ ἐστί. So Protag. 320 d,

Phileb. 21 c.

Soph. 241 e, τεχνῶν τῶν ὅσαι περὶ ταῦτα εἰσὶ.

Phdr. 239 b, τῆς ὁθεν ἂν κ.τ.λ. (referring to *συνουσία*.)

Ib. 247 e, ἐν τῷ ὃ ἐστὶν ὃν ὄντως.

Phileb. 37 a, τὸ ᾧ τὸ ἡδόμενον ἥδεται.

Tim. 39 e, τῷ ὃ ἐστὶ ζῶον.

Critias 115 b, τὸν ὅσος ξύλινος (referring to *καρπός*.)

Legg. 761 e, περὶ τοὺς ὧν ἐπιμελοῦνται.

Ib. 905 b, ἐκείνων τῶν οὗς κ.τ.λ.

Phædo 75 a, *ἐκείνου ὀρέγεται τοῦ ὃ ἐστὶν ἴσον.*

Ib. 102 c, *τῷ ὅτι Φαίδων ὁ Φαίδων ἐστίν.*

Jelf, G. G. § 444, notices that "this idiom is peculiarly Platonic," adding however one or two instances from the Orators.

§ 31. b. Prefixed to Personal Pronouns, laughingly.

Theæt. 166 a, *γέλῳτα δὴ τὸν ἐμέ ἐν τοῖς λόγοις ἀπέδειξε.*

Soph. 239 b, *τὸν μὲν τοίνυν ἐμέ γε κ.τ.λ.*

Phileb. 20 b, *δευδὸν προσδοκᾶν οὐδὲν δεῖ τὸν ἐμέ.*

Ib. 59 b, *τὸν μὲν δὴ σὲ καὶ ἐμέ καὶ Γοργίαν καὶ Φίλησον χρὴ συχνὰ χαίρειν ἑᾶν.*

Lysis 203 b, *παρὰ τίνας τοὺς ὑμᾶς;*

Phdr. 258 a, *καὶ ὅς εἶπε, τὸν αὐτὸν δὴ λέγων, κ.τ.λ.*

Jelf, G. G. § 452, says "this construction seems to be confined to the Accusative."

§ 32. c. When the Substantive has a plurality of Adjectives qualifying it, the order is disturbed, with a view of relieving the heaviness of the term, in various ways.

a. By postponing the Substantive, when one of the Adjectives ought to have followed it.

Crat. 398 b, *ἐν τῇ ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ.*

Ib. d, *τὴν Ἀττικὴν τὴν παλαιὰν φωνήν.*

Symp. 213 e, *τὴν τούτου ταυτηνὴ τὴν θαυμαστὴν κεφαλὴν.*

Legg. 732 e, *τὸ θνητὸν πᾶν ζῶον.*

Phædo 100 a, *τῶν ἄλλων ἀπάντων ὄντων* [so Oxon. and seven other MSS.]—i. e. *τῶν ἄλλων ὄντων ἀπάντων.*

β. By bringing in the Substantive before its time.

Phileb. 43 a, *τὸν λόγον ἐπιφερόμενον τούτου.*

Legg. 659 d, *τὸν ὑπὸ τοῦ νόμου λόγον ὀρθὸν εἰρημένον.*

Ib. 790 c, *τῶν περὶ τὰ σώματα μύθων λεχθέντων.*

Ib. 793 b, *ὁ νῦν δὴ λόγος ἡμῖν ἐπιχυθείς.*

§ 33. Upon these principles are to be explained the seeming anomalies which occur, in the Tragic Poets especially, in the collocation of Substantives with a plurality of epithets preceded by the Article.

a. Æschyl. Cho. 496, *φίλτατον τὸ σὸν κάρα* (for φ. *κάρα τὸ σόν*), Suppl. 9, *αὐτογενὴ τὸν φυξάνορα γάμον* (for *γάμον τὸν φυξ.*). Soph.

Phil. 133, *Ἑρμῆς ὁ πέμπων δόλιος* (for *Ἑ. δόλιος ὁ πέμπων*). Thuc. i. 126, *ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἑορτῇ.* Lysias vii. 24. p. 110, *ἐν τοῖς ἄλλοις τοῖς ἐμοῖς χωρίοις.* Ar. Eq. 1323, *Ἐν ταῖσιν ἰοστεφάνοισιν οἰκεῖ ταῖς ἀρχαῖαισιν Ἀθήναις* (the last three instances from Jelf).

β. Æsch. Agam. 1642, *ὁ δυσφιλεῖ σκότῳ λιμὸς ξίνουικος* (where *λιμὸς* is anticipated), Eum. 653, *τὸ μητρὸς αἷμ' ὀμαιμον* (perhaps, for the *αἷμ' ὀμαιμον* might otherwise be regarded as virtually a single word, as in Æschin. iii. 78. p. 64, *ὁ γὰρ μισότεκνος, καὶ πατὴρ πονηρός, οὐκ ἂν ποτε γένοιτο δημαγωγὸς χρηστός*, where *πατὴρ πονηρός* is for the purpose of the sentence a single word), Suppl. 349, *τὰν ἱκέτιν φνγάδα περιδρομον.* Soph. Aj. 134, *τῆς ἀμφιρύτου Σαλαμῖνος . . . ἀγχιάλου*, ib. 1166, *τὸν ἀείμηστον τάφον εὐρώεντα*, Phil. 394, *τὸν μέγαν Πάκτωλον εὐχρυσον*, O. T. 671, *τὸ σὸν . . . στόμα Ἑλευόν*, ib. 1199, *τὰν γαμφώνυχα παρθένον χρησμοφδόν.* Pind. Ol. V. 4, *τὰν σὰν πόλιν . . . λαοτρόφον.* Thuc. i. 96, *ὁ πρῶτος φόρος ταχθείς*, v. 11, *πρὸ τῆς νῦν ἀγορᾶς οὕσης* (these two from Jelf).

The anomalies which remain unexplained are those in which a Possessive Pronoun is concerned,—in all the instances *ἐμός*. Æsch. Agam. 1226, *τῷ μολόντι δεσπότη Ἑμῷ.* Soph. Aj. 572, *ὁ λυμεὼν ἐμός*, O. T. 1462, *ταῦν δ' ἀθλίαν οἰκτραῖν τε παρθένων ἐμαῖν.* Eur. Hipp. 683, *Ζεὺς ὁ γεννήτωρ ἐμός*. All that can be said in explanation of the exceptional form of these passages, is that they are exceptional in meaning. Generally, where there is a Possessive Pronoun attached to the Substantive, it is that which makes it definite; here the Substantive is perfectly defined in its application independently of the Possessive Pronoun.

§ 34. d. Omitted with the former of two Substantives in regimen. Observe, that a different shade of meaning results from this deviation from the common form; a shade of meaning which would be rendered equivalently by attaching the second Noun more loosely to the former.

Rep. 395 c, *δημιουργοὺς ἐλευθερίας τῆς πόλεως*—'artificers of freedom for the city.'

Symp. 182 c, *συμφέρει . . . φρονήματα μεγάλα ἐγγίγνεσθαι τῶν ἀρχομένων*—'that high-spiritedness in the ruled should be strongly developed.'

Ib. 196 b, *περὶ μὲν οὖν κάλλους τοῦ θεοῦ*—'beauty as attributable to the god.'

Theæt. 175 a, *ἄτοπα αὐτῷ καταφαίνεται τῆς σμικρολογίας*—'a marvel in the way of minuteness.'

Crat. 391 b, ὀρθοτάτη τῆς σκέψεως—‘truest manner of viewing’—
ἡ ὀρθοτάτη would have been ‘the truest part of the view.’

Hip. Ma. 282 a, φθόνον τῶν ζώντων—‘envy against the living.’

Cf. Thuc. iii. 82, τῶν τ’ ἐπιχειρήσεων περιτεχνήσει καὶ τῶν τιμωριῶν
ἀποπία, vi. 76, ἐπὶ τοῦ Μήδου τιμωρία. Hdt. ii. 19, τοῦ ποταμοῦ
δὲ φύσιος πέρι (φύσιος being a topic of enquiry).

Different are addresses, as Legg. 662 c, ὦ ἄριστοι τῶν ἀνδρῶν, 817 a,
ὦ ἄριστοι τῶν ξένων, 820 b, ὦ βέλτιστοι τῶν Ἑλλήνων, where the Vocative
supersedes the Article.

§ 35. e. Omitted with the latter of two Substantives in regimen.
The meaning indicated by this peculiarity is the close union of the
notions represented by the two Nouns.

Symp. 187 c, ἐν αὐτῇ τῇ συστάσει ἁρμονίας τε καὶ ῥυθμοῦ.

Cf. Thuc. iv. 92, τὸ ἔσχατον ἀγῶνος. Hdt. i. 22, τὸ ἔσχατον κακοῦ.

§ 36. Different is the case where the latter Substantive is the
name of a country or of the inhabitants of a country or city; for
before such Nouns the Article is habitually omitted. This is worth
observing, for the sake of precluding misapprehension of the con-
struction, where there is a concurrence of Genitives.

Phædo 57 a, οὔτε γὰρ τῶν πολιτῶν Φλιασίων οὐδεὶς ἐπιχωριάζει τὰ νῦν
Ἀθήναζε—‘for neither of the Phliasians does any citizen,’ &c.

That is, Φλιασίων is governed by οὐδεὶς τῶν πολιτῶν.

Legg. 625 c, τὴν τῆς χώρας πάσης Κρήτης φύσιν—where Κρήτης is
governed by χώρας φύσιν.

Cf. Thuc. iii. 109, τῶν ξυστρατηγῶν Ἀκαρνάνων, vii. 30, διέφθειραν
... Θηβαίων τῶν Βοιωταρχῶν Σκιρφώνδαν.

§ 37. f. Omitted after οὗτος preceding a Substantive.

Rep. 399 c, ταύτας δύο ἁρμονίας.

Ib. 621 b, οὗτος, ὦ Γλαύκων, μῦθος ἐσώθη.

Symp. 179 c, τοῦτο γέρας.

Soph. 237 d, τὸ τί τοῦτο ῥῆμα.

Gorg. 489 b, οὔτοσι ἀνὴρ.

Ib. 505 c, οὗτος ἀνὴρ.

Phileb. 16 c, ταύτην φήμην.

Tim. 52 d, οὗτος ... δεδόσθω λόγος.

§ 38. g. Omitted before ἀνὴρ or ἄνθρωπος standing (as Forster
expresses it) “pronominis loco.”

Phædo 58 e, εὐδαίμων γάρ μοι ἀνὴρ [so Oxon. and three other MSS.]
ἐφαίνετο, ὦ Ἐχέκρατες—(ἀνὴρ being the subject.)

Ib. 98 b, ἐπειδὴ προῖων καὶ ἀναγιγνώσκων ὁρῶ ἄνδρα τῷ μὲν νῶ οὐδὲν
χρώμενον.

Cf. Æschin. ii. 57. p. 35, σκέψασθε δὴ δεινὴν ἀναισχυντίαν ἀνθρώπου·
also iii. 99. p. 67, καὶ γὰρ τοῦτο ἄνθρωπος ἴδιον καὶ οὐ κοινὸν ποιεῖ,
and 125. p. 71, ἐπειδὴ ἐκ τοῦ φανεροῦ τὴν πόλιν ἄνθρωπος οὐκ
ἡδύνατο σφῆλαι.

§ 39. h. (from Jelf, Gr. Gr. § 459) “Ταῦτόν, θάτερον, sometimes
take the Article, as, their original Article being lost in the Crasis,
they are regarded as simple words :

Tim. 37 b, περὶ τὸ ταῦτόν.

Ibid. ὁ τοῦ θατέρου κύκλος.

Ib. 44 b, τό τε θάτερον καὶ τὸ ταῦτόν.”

§ 40. IDIOMS OF PRONOMINAL WORDS.

Dialogue gives great occasion for the use of Pronouns, and Plato
has imparted to his use of them a great appearance of freedom and
variety. It is like a skilful chess-player’s use of his pawns.

A. Use of Neuter Pronoun to represent a sentence, or portion
of a sentence. This has been treated of at length under the Accu-
sative Case (§§ 15—23).

§ 41. B. Use of Plural Neuter Pronoun to express a singular fact.

This usage contributes to the enrichment of the style; firstly, by
varying it; and secondly, by representing the fact as a complex
phenomenon, an aggregate of many parts, the sum of many con-
stituents, the meeting-point of many relations.

Ταῦτα is so constantly thus used, that it is only remarkable in
particular juxtapositions:—

Protag. 323 c, ὅτι μὲν οὖν ... ἀποδέχονται κ.τ.λ., ταῦτα λέγω· ὅτι δὲ
κ.τ.λ., τοῦτό σοι μετὰ τοῦτο πειράσομαι ἀποδείξαι.

Symp. 173 c, εἰ οὖν δεῖ καὶ ὑμῖν διηγήσασθαι, ταῦτα χρὴ ποιεῖν.

Ib. 198 b, οὐχ οἷός τ’ ἔσομαι οὐδ’ ἐγγὺς τούτων—where τούτων=τοῦ
οἷός τ’ εἶναι.

Ib. 204 b, Ἔρωτα ... μεταξὺ εἶναι σοφοῦ καὶ ἀμαθοῦς. αἰτία δ’ αὐτῶ
καὶ τούτων ἡ γένεσις.

Phædo 62 d, τάχ’ ἂν οἰηθείη ταῦτα, φευκτέον εἶναι ἀπὸ τοῦ δεσπότου.

Phædo 105 d, τὸ μὴ δεχόμενον . . . τί νῦν δὴ ταῦτα [so Oxon. and Ven. II] ὀνομάζομεν; Ἀνάρτιον, ἔφη.

Tim. 87 b, ταῦτα μὲν οὖν δὴ τρόπος ἄλλος λόγων.

Alcib. I. 109 c, πρὸς ταῦτ' ἄρα, τὸ δίκαιον, τοὺς λόγους ποιήσει.

Legg. 864 a, τὴν δὲ τοῦ ἀρίστου δόξαν, ὅπηπερ ἂν ἔσεσθαι τούτων ἡγήσονται πόλις εἴτε ἰδιῶταί τινες.

Cf. Antipho vi. 1. p. 141, ἡδιστον . . . μὴ γενέσθαι κ.τ.λ., καὶ εὐχόμενος ἂν τις ταῦτα εὔξαιτο. Æschin. ii. 166. p. 50, ταῦτ' ἐστὶν ὁ προδότης καὶ τὰ τούτοις ὅμοια. And primarily Hom. II. viii. 362, Οὐδέ τι τῶν μέμνηται, ὃ οἱ μάλα πολλάκις νῖδον Τειρόμενον σῶεσκον.

§ 42. Αὐτά.

Phædo 60 c, εἰ ἐνενοήσεν αὐτὰ Ἀῖσωπος.

Τὰ ἕτερα, ἀμφότερα, πότερα, &c.

Phædo 68 c, τυγχάνει ὦν καὶ φιλοχρήματος καὶ φιλότιμος, ἦτοι τὰ ἕτερα τούτων ἢ ἀμφότερα.

Crito 52 a, δυοῖν θάτερα. So Phædo 76 a [δυοῖν τὰ ἕτερα Oxon. and Ven. II].

Legg. 765 d, πατὴρ μάλιστα μὲν υἱέων καὶ θυγατέρων, εἰ δὲ μή, θάτερα.

Cf. Isæus i. 22. p. 37, δυοῖν τοῖν ἐναντιωτάτοιον θάτερα, iii. 58. p. 43, δυοῖν τὰ ἕτερα. Xen. Mem. II. ii. 7, πότερα οἷε θηρίου ἀγριότητα δυσφορωτέραν εἶναι ἢ μητρός; Antipho v. 36. p. 133, ποτέρῳ χρήσονται τῶν λόγων; πότερα ᾧ πρῶτον εἶπεν ἢ ᾧ ὕστερον; Lysias iv. 15. p. 102, ἃ μὲν ἐκείνοι ἥδεσαν, ἐλθόντας ἡμᾶς ὡς τοῦτον, καὶ ἡμεῖς ὁμολογοῦμεν.

§ 43. The same tendency is observable in the case of Adjectives which admit of it: a chance is represented as the sum of so many contingencies; a quantity as the sum of so many smaller units.

Tim. 69 a, οὐ δυνατὰ [ἐστὶ].

Alcib. I. 134 e, ὡς τὰ εἰκότα.

Legg. 828 a, ἐχόμενά ἐστι τάξασθαι . . . ἐορτάς.

Menex. 235 b, ἡμέρας πλείω ἢ τρεῖς.

Gorg. 512 b, ἐλάττω δύναται σῶζειν.

Apol. 30 c, οὐκ ἐμὲ μείζω βλάψετε.

Cf. Hdt. vii. 2, ὅτι νομιζόμενα εἶη τὸν πρεσβύτατον τὴν ἀρχὴν ἔχειν.

And primarily Homer.

§ 44. C. Use of Irregular Pronominal Correlatives.

As Pronouns form a prominent feature in contrasted or con-

relative clauses, so they also contribute their share to the want of symmetry which such clauses often exhibit.

We find ὁ μὲν—ὁ ἕτερος, τινές—οἱ δέ, &c. as Correlatives: or by Anastrophe the former Correlative is omitted. For instances at length see below under Abbreviated Construction (§ 241).

§ 45. (The heads which remain treat of the uses of particular Pronouns.)

D. a. Use of ἄλλος and ἕτερος.

Though these words are not equivalent, they are often interchanged by Plato. Every ἕτερος is an ἄλλος, though the converse is untrue: and, under this limitation, the words circulate into each other's place in every possible way. Wherever there is question of two parties or things, both words are liable to be called into requisition. Even when the number exceeds two, for the first two of the series either word is used. Or the whole former part of a series is thrown into an aggregate, to justify the use of ἕτερος in the latter part.

Legg. 872 a, ἐὰν βουλεύσῃ θάνατόν τις ἄλλος ἐτέρῳ (though equally we have 879 b, ὅς δ' ἂν ἄκων ἄλλος ἄλλον τρώσῃ.)

Critias 109 b, τὸ μάλλον ἄλλοις προσήκον, τοῦτο ἐτέρους αὐτοῖς κτᾶσθαι.

Euthyphro 2 b, (A) οὐ γὰρ ἐκείνῳ γε καταγνώσσομαι, ὡς σὺ ἕτερον [γέγραψαι]. (B) Οὐ γὰρ οὖν. (A) Ἀλλὰ σὲ ἄλλος; (B) Πάνυ γε.

Phileb. 61 d, ἡδονὴ . . . ἐτέρας ἄλλη . . . ἀκριβεστέρα.

Politic. 262 a, τῶν μὲν ἀνθρώπων ἐτέρα τις εἶναι, τῶν δὲ αὖ θηρίων ἄλλη τροφή.

Soph. 224 c, τὸ μὲν . . . ἐτέρῳ, τὸ δὲ . . . ἄλλῳ προσρητέον [ὀνόματι].

Ib. 232 d, (A) τὰ . . . περὶ τε πάλης καὶ τῶν ἄλλων τεχνῶν . . . (B) Καὶ πολλῶν γε ἐτέρων.

Symp. 196 e, ἃ γὰρ τις ἢ μὴ ἔχει ἢ μὴ οἶδεν, οὐτ' ἂν ἐτέρῳ δοῖη οὐτ' ἂν ἄλλον διδάξει. Here it is possible that the words would have lost appropriateness by being reversed; because a thing can be given only to one, while it can be taught to any number.

Theæt. 184 e, ἃ δ' ἐτέρας δυνάμεως αἰσθάνει, ἀδύνατον εἶναι δι' ἄλλης ταῦτ' αἰσθάνεσθαι.

§ 46. β. ἄλλος, 'besides.'

Gorg. 473 c, πολιτῶν καὶ τῶν ἄλλων ξένων.

Apol. 36 b, χρηματισμοῦ τε καὶ οἰκονομίας καὶ στρατηγιῶν καὶ δημηγοριῶν καὶ τῶν ἄλλων ἀρχῶν καὶ ξυνομοσιῶν καὶ στασέων.

§ 47. E. Uses of αὐτός.

a. Αὐτό. The Neuter Singular of αὐτός is used peculiarly in Apposition to express the essential nature of a thing, sometimes in the Platonic and sometimes in a more popular sense.

Rep. 363 a, οὐκ αὐτὸ δικαιοσύνην ἐπαινοῦντα. So 472 c.

Phædo 65 d, φαμέν τι εἶναι δίκαιον αὐτὸ ἢ οὐδέν;

Protag. 360 e, τί ποτ' ἐστὶν αὐτὸ ἢ ἀρετή.

Crat. 411 d, αὐτὸ ἡ νόσις.

In the more popular sense, but not in the Platonic, αὐτός in Concord, and αὐτὸ τοῦτο in Apposition, are used also. E. g.

Phileb. 62 a, αὐτῆς περὶ δικαιοσύνης.

Symp. 199 d, αὐτὸ τοῦτο πατέρα.

Phædo 93 b, αὐτὸ τοῦτο . . . ψυχὴν.

The remaining uses of αὐτός are not exclusively Platonic.

β. αὐτός in the sense of *sponte*.

The most noteworthy instances are with Semi-Impersonal Verbs, and will be found below (§ 99).

γ. αὐτός in the sense of *solus*.

Symp. 179 a, οὐδεὶς οὕτω κακὸς ὄντινα οὐκ ἂν αὐτὸς ὁ Ἔρως ἔνθεον ποιήσκει πρὸς ἀρετήν.

Ib. 187 c, ἐν μὲν γε αὐτῇ τῇ συστάσει ἀρμονίας τε καὶ ῥυθμοῦ οὐδὲν χαλεπὸν τὰ ἔρωτικά διαγιγνώσκειν.

Ib. 198 d, τὰληθῇ λέγειν . . . , ἐξ αὐτῶν δὲ τούτων τὰ κάλλιστα ἐκλεγόμενους ὡς εὐπρεπέστατα τιθέναι.

Apol. 21 d, σμικρῷ τινὶ αὐτῷ τούτῳ σοφώτερος.

Euthyd. 293 c, (A) οὐκ οὐκ ἐπιστήμων εἶ; (B) Πάνυ γε, τούτου γε αὐτοῦ.

Legg. 836 b, αὐτοὶ γὰρ ἐσμέν.

Rep. 437 e, αὐτὸ τὸ διψῆν . . . ἐπιθυμία . . . αὐτοῦ πόματος—'thirst, according to the simple notion of it:—whence we see how Use a flows from this.

§ 48. δ. αὐτοῦ (Adverbial) in the sense of 'on the same spot as heretofore.'

Symp. 216 a, ἵνα μὴ αὐτοῦ καθήμενος παρὰ τούτῳ καταγῆρῶ—i. e. not 'here' nor 'there,' but 'rooted to the spot.'

Ib. 220 c, ξυνηύχας γὰρ αὐτόθι ἔωθέν τι εἰσθήκει σκοπῶν. (The order is hyperbatic for ξυνηύχτας ἔωθέν τι, αὐτόθι εἰσθήκει σκοπῶν)—'stood without moving from the spot where he was.'

Soph. 224 d, αὐτοῦ καθιδρυμένος ἐν πόλει.

Cf. Hom. Il. ii. 237, τόνδε δ' ἐῷμεν Αὐτοῦ ἐν Τροίῃ γέρα πεσσέμεν, 332, Ἄλλ' ἄγε, μίμνετε πάντες, εὐκνημίδες Ἀχαιοὶ, Αὐτοῦ, εἰσόκεν ἄστυ μέγα Πριάμοιο ἔλωμεν. Thuc. iii. 81, οἱ δὲ πολλοὶ τῶν ἱκετῶν διέφθειραν αὐτοῦ ἐν τῷ ἱερῷ ἀλλήλους, viii. 28, καὶ ἐς τὴν Μίλητον αὐτοῦ Φίλιππον καθιστάσι.

§ 49. F. Use of ἐκείνος.

Instances occur frequently in Plato, in which the same object is designated successively, in the same sentence or contiguous sentences, by οὗτος or the oblique Cases of αὐτός, &c., and ἐκείνος. This mobility of language serves as an index of the onward movement of the thought, and helps and incites the hearer (or us the readers) to keep pace with it. As new objects are brought into the centre of the field of observation, the objects which were just now full in front drop behind.

(Two or three of the following instances are quoted by Stallbaum.)

Phædo 60 d, λέγε τοίνυν αὐτῷ . . . ὅτι οὐκ ἐκείνῳ βουλόμενος . . . ἀντίτεχνος εἶναι ἐποίησα ταῦτα. Here ἐκείνῳ is identical with αὐτῷ.

Ib. 68 e, φοβούμενοι ἐτέρων ἡδονῶν στερηθῆναι, καὶ ἐπιθυμοῦντες ἐκείνων, ἄλλων ἀπέχονται ὑπ' ἄλλων κρατούμενοι. The ἐκείναι are identically the ἑτεραί.

Ib. 73 c, εἴαν τις τι πρότερον ἢ ἰδὼν ἢ ἀκούσας . . . , μὴ μόνον ἐκείνο γνῶ, ἀλλὰ καὶ ἕτερον ἐννόησῃ.

Ib. 100 b, εἰ μοι δίδως τε καὶ ξυγχωρεῖς εἶναι ταῦτα Σκόπει δὴ τὰ ἐξῆς ἐκείνοις. Cebes' answer has intervened, and Socrates refers in ἐκείνοις to the same things which he had just called ταῦτα.

Ib. 106 b, ἄρτιον μὲν τὸ περιττὸν μὴ γίνεσθαι ἐπιόντος τοῦ ἀρτίου, ὥσπερ ὠμολόγηται, ἀπολομένου δὲ αὐτοῦ ἀντ' ἐκείνου ἄρτιον γεγενέσθαι. The αὐτοῦ and ἐκείνου both refer identically to τὸ περιττόν, αὐτοῦ becoming ἐκείνου as ἄρτιον is brought forward.

Ib. 111 b, τὰς δὲ ὥρας αὐτοῖς κρᾶσιν ἔχειν τοιαύτην, ὥστε ἐκείνους ἀνόσους εἶναι καὶ χρόνον ζῆν πολὺ πλείω τῶν ἐνθάδε—where αὐτοῖς fades into ἐκείνους as mention τῶν ἐνθάδε approaches.

Crat. 430 e, δεῖξαι αὐτῷ, ἂν μὲν τύχη, ἐκείνου εἰκόνα.

Laches 186 b, εἰ τις ἡμῶν . . . ἔχει . . . ἐπιδείξει τίνες Ἀθηναίων . . . δι' ἐκείνον ὁμολογουμένως ἀγαθοὶ γεγόνασιν.

Politic. 277 e, τῶν στοιχείων ἕκαστον ἐν ταῖς βραχυτάταις καὶ ῥάσταις τῶν συλλαβῶν ἰκανῶς διαισθάνονται, καὶ τὰληθῇ φράζειν περὶ ἐκείνα δυνατοὶ γίγνονται . . . ταῦτα δὲ γε ταῦτα ἐν ἄλλαις ἀμφιγνοῦντες

κ.τ.λ. The *ἐκεῖνα* gives notice that our attention is to be presently turned to *ταῦτα ταῦτα ἐν ἄλλαις*.

Cf. Ar. Eth. IX. i. 4, *ὃν γὰρ δεόμενος τυγχάνει, τούτοις καὶ προσέχει, κἀκείνου γε χάριν ταῦτα δώσει*—where *ἐκείνου* is identical in reference with the preceding *τούτοις*,—and more capriciously, X. ix. 16, *ἐπὶ τὸ καθόλου βαδιστέον εἶναι δόξειεν ἂν, κἀκείνο γνωριστέον ὡς ἐνδέχεται, εἴρηται γὰρ ὅτι περὶ τοῦθ' αἱ ἐπιστήμαι*—where first *ἐκεῖνο* and then *τοῦτο* refer to τὸ καθόλου.

§ 50. G. Uses of *τις* (indefinite).

In the sense of 'a particular this or that,' *τις* is made to contribute to give liveliness and variety to the language. Thus

a. In illustrations *τις* gives the force of 'for instance,' or rather the French 'par exemple.'

Symp. 199 d, *εἰ [ἔρω] μητρός τινος ἢ πατρὸς ἐστί*.

Phædo 66 c, *ἂν τινες νόσοι προσπέσωσιν*.

Phdr. 230 d, *θαλλὸν ἢ τινα καρπὸν προσείοντες*.

Hip. Ma. 292 a, *δεσπότης τίς σου ὁ ἄνθρωπος ἐστί*;

§ 51. β. Or it draws the attention away from the particular illustration given to the kind of notion intended by it,—thus softening the effect of it.

Phdr. 261 c, *εἰ μὴ Γοργίαν Νέστορά τινα κατασκευάζεις, ἢ τινα Θρασύμαχόν τε καὶ Θεόδωρον Ὀδυσσεά*.

Phileb. 16 c, *διὰ τινος Προμηθέως*.

Cf. Æsch. Agam. 55, *ὑπατος δ' αἶων ἢ τις Ἀπόλλων ἢ Πᾶν κ.τ.λ.*

Ar. Ran. 912, *Ἀχιλλέα τιν' ἢ Νιόβην κ.τ.λ.*

§ 52. γ. In enumerations it has the force of 'this or that:' but, specially, added (capriciously, as one might say) to one member of the enumeration, it serves the purpose of creating variety, which in enumerations Plato specially affects for the purpose of keeping the attention alert.

Symp. 203 a, *ὁ . . . περὶ τέχνας ἢ χειρουργίας τινὰς [σοφὸς] βάναντος*.

Phædo 65 c, *μήτε ἀκοή μήτε ὄψις μήτε ἀλγηδὼν μηδὲ τις ἡδονή*. [So Hermann from Oxon.]

Apol. 27 d, *εἰ οἱ δαίμονες θεῶν παῖδές εἰσι νόθοι τινὲς ἢ ἐκ νυμφῶν ἢ ἐκ τινῶν ἄλλων*.

Phdr. 235 c, *ἢ που Σαφροῦς . . . ἢ Ἀνακρέοντος . . . , ἢ καὶ συγγραφέων τινῶν*.

Politic. 305 b, *μήθ' ὑπὸ τινῶν δώρων μήθ' ὑπὸ φόβου μήτε οἴκτων μήθ' ὑπὸ τινος ἄλλης ἔχθρας μηδὲ φιλίας*.

§ 53. H. Uses of *τοιούτος*.

a. Conversationally, for 'such as I am thinking of,'—but have not yet explained.

Symp. 210 d, *ἐπιστήμην μίαν τοιαύτην, ἣ ἐστὶ καλοῦ τοιοῦδε . . . ὅς γὰρ ἂν . . . παιδαγωγῇ, . . . κατόψεται τι θαυμαστὸν τὴν φύσιν καλὸν κ.τ.λ.*—the explanation of *τοιαύτην* beginning immediately after it, with *ἣ ἐστὶ*.

Phædo 73 c, . . . *ὅταν ἐπιστήμη παραγένηται τρόπῳ τοιούτῳ, ἀνάμνησιν εἶναι. λέγω δὲ τίνα τρόπον; τόνδε* [so Stallb. and Herm.] *ἐάν τις κ.τ.λ.* The *τοιούτῳ* expresses that it is such as the speaker has in his mind; his explanation of it to others follows at *λέγω δέ*.

§ 54. β. As a mere substitute or symbol for a particular word preceding, to avoid repetition of the same sound.

Phædo 67 a, *καὶ οὕτω μὲν καθαροὶ ἀπαλλαττόμενοι . . . μετὰ τοιούτων ἐσόμεθα*—i. e. *μετὰ καθαρῶν*.

Ib. 80 c, *ἐὰν μὲν τις χαριέντως ἔχων τὸ σῶμα τελευτήσῃ καὶ ἐν τοιαύτῃ ὥρᾳ*—where *τοιαύτη* simply means *χαριέσση*.

Ib. d, *ἡ ψυχὴ ἄρα, τὸ αἰδέες, τὸ εἰς τοιοῦτον τόπον ἕτερον οἰχόμενον*—where *τοιοῦτον ἕτερον* means *αἰδέῃ*.

Ib. 84 a, *τὸ ἀληθὲς καὶ τὸ θεῖον καὶ τὸ ἀδόξατον θεωμένη . . . οἴεται . . . ἐπειδὰν τελευτήσῃ, εἰς τὸ ξυγγενὲς καὶ εἰς τὸ τοιοῦτον ἀφικομένη ἀπηλλάχθαι*—where τὸ τοιοῦτον stands for τὸ ἀληθὲς καὶ τὸ θεῖον καὶ τὸ ἀδόξατον.

Ib. 79 c, *πλανᾶται καὶ ταραττεται κ.τ.λ. ἅτε τοιούτων ἐφαπτομένη*—where *τοιούτων* is a substitute for *πλανωμένων καὶ ταραττομένων*.

Symp. 208 d, *ὑπὲρ ἀρετῆς ἀθανάτου καὶ τοιαύτης δόξης*.

Legg. 723 d, *οὐδὲ γὰρ ἄσματος παντὸς δεῖ τὸ τοιοῦτον δρᾶν*—where ἄσματος is actually governed by τὸ τοιοῦτο δρᾶν, because this is the substitute for *προτιθέναί προοίμιον* in the foregoing sentence: cf. Symp. 210 b, quoted above (§ 17).

§ 55. This Idiom extends to other kindred Pronouns.

Rep. 507 b, *πολλὰ καλὰ καὶ πολλὰ ἀγαθὰ καὶ ἕκαστα οὕτως*—where *οὕτως* personates *πολλὰ*.

Legg. 853 b, *νομοθετεῖν πάντα ὅποσα νῦν μέλλομεν τοῦτο δρᾶν*—where *τοῦτο δρᾶν* represents *εἰς δικαστὰς ἄγειν* or the like, implied from *ἦν δεῖ λαμβάνειν αὐτὸ τιμωρίαν καὶ τίνων ποτὲ δικαστῶν τυγχάνειν* preceding.

Cf. Hdt. iii. 82, ἀνδρὸς γὰρ ἐνὸς τοῦ ἀρίστου οὐδὲν ἄμεινον ἂν φανείη· γνῶμη γὰρ τοιαύτη χρεώμενος—i. e. ἀρίστη. Ar. Eth. I. x. 11, ὑπάρξει δὴ τὸ ζητούμενον τῷ εὐδαίμονι καὶ ἔσται διὰ βίου τοιοῦτος—i. e. εὐδαίμων, and VIII. iv. 1, ὁμοίως δὲ καὶ ἡ διὰ τὸ χρησίμων· καὶ γὰρ τοιοῦτοι ἀλλήλους οἱ ἀγαθοί—i. e. χρήσιμοι. Add IX. vii. 6, ἥδιστον δὲ τὸ κατὰ τὴν ἐνέργειαν, καὶ φιλητὸν ὁμοίως. Thuc. ii. 49, καὶ πολλοὶ τοῦτο καὶ ἔδρασαν εἰς φρέατα—i. e. ἔρριψαν σφᾶς αὐτοῦς, and iv. 64, καὶ τοὺς ἄλλους δικαίῳ ταῦτό μοι ποιῆσαι, ὑφ' ὧν αὐτῶν καὶ μὴ ὑπὸ τῶν πολεμίων τοῦτο παθεῖν—i. e. ἡσθᾶσθαι. Ar. Eth. IV. i. 11, φιλοῦνται δὲ οἱ ἐλευθέριοι· ὠφέλιμοι γάρ, τοῦτο δ' ἐν τῇ δόσει—where τοῦτο stands for ὠφέλιμοί εἰσι, V. vi. 5, διὸ οὐκ ἔωμεν ἄρχειν ἄνθρωπον, ὅτι ἑαυτῷ τοῦτο ποιεῖ [sc. ἄρχει], VIII. xiii. 7, ἡ δ' ἡθικὴ οὐκ ἐπὶ ῥητοῖς, ἀλλ' ὥς φίλῳ δωρεῖται, ἡ ὀτιδήποτε ἄλλο.

§ 56. IDIOMS OF VERBS.

A. Mood.

a. Indicative Constructions.

a. The meaning assigned to Indicative Imperfects, Aorists, or Pluperfects, with εἰ, depending on a similar Apodosis with ἂν, holds equally (1) when they depend on a simple Infinitive.

Crito 52 c, ἐξῆν σοι φυγῆς τιμήσασθαι, εἰ ἐβούλον.

Ib. 44 b, οὐὸς τ' ὦν σε σώζειν εἰ ἤθελον ἀναλίσκειν χρήματα, ἀμειλῆσαι.

Phædo 108 d, εἰ καὶ ἡπιστάμην, ὁ βίος μοι δοκεῖ . . . οὐκ ἔξαρκεῖν.

Soph. 246 d, [δοκεῖ δεῖν] μάλιστα μέν, εἰ πῃ δυνατόν ἦν, ἔργῳ βελτίους ποιεῖν.

Legg. 790 c, οἰκεῖν [ἐνμφέρει], εἰ δυνατόν ἦν, οἷον αἰεὶ πλέοντας.

§ 57. (2) In clauses connected by a Relative Adverb or Pronoun with an Indicative of unfulfilled past contingency.—The principle of *Sequence* here illustrated has not been observed except in the case of Indicatives following Relative Adverbs: whereas (besides the other outlying instances which come before us here) the principle applies equally to the Optative (see below, § 72).

Euthyd. 304 e, ἀξίον γ' ἦν ἀκοῦσαι κ.τ.λ., ἵνα ἤκουσας κ.τ.λ.

Crito 44 d, εἰ γὰρ ὥφελον . . . οἷοί τε εἶναι κ.τ.λ., ἵνα οἷοί τε ἦσαν κ.τ.λ.

Theæt. 161 c, τεθαύμακα ὅτι οὐκ εἶπεν κ.τ.λ., ἵνα μεγαλοπρεπῶς . . . ἤρξατο κ.τ.λ.

Rep. 378 a, ὅμην [ἂν] δεῖν . . . δι' ἀπορρήτων ἀκοῦεν κ.τ.λ., ὅπως ὅτι ἐλαχίστους συνέβη ἀκοῦσαι.

Gorg. 506 b, ἡδέως ἂν Καλλικλεί τούτῳ ἔτι διελεγόμεν, ἕως αὐτῷ . . . ἀπέδωκα κ.τ.λ.

Charm. 171 e, τοῦτο δ' ἦν ἂν, οὐδ' ἐπιστήμην εἶχον—'this would have been that of which they had knowledge.'

In the next instance ἵνα heads a second clause in a different meaning.

Meno 89 b, οὐς . . . ἂν ἐφυλάττομεν, ἵνα μηδεὶς αὐτοὺς διέφθειρεν, ἀλλ' ἐπειδὴ ἀφίκοντο εἰς τὴν ἡλικίαν χρήσιμοι γίνοντο.

In the next, ὅπως loses its power over the second of two clauses, and the meaning is supplied by ἂν.

Legg. 959 c, ζῶντι ἔδει βοηθεῖν, ὅπως ὁ τι δικαιοτάτος ὦν καὶ δσιώτατος ἔζη τε ζῶν καὶ τελευτήσας ἀτιμώρητος ἂν ἐγίγνετο.

Instances need not be multiplied: as an illustration, we may notice in conclusion the virtually but not formally identical construction in Soph. El. 1022, Εἴθ' ὥφελες κ.τ.λ. πάντα γὰρ κατεργάσω—where consequently we need not suppose an ellipse of ἂν. The usage begins with Homer: cf. Il. vi. 348, "Ενθα με κῦμ' ἀπόερσε.

§ 58. β. Future Indicative with ἂν.

Rep. 615 d, οὐχ ἤκει, οὐδ' ἂν ἤξει δεῦρο.

Apol. 29 c, ἥδη ἂν . . . ἐπιτηδεύοντες διαφθαρήσονται.

Symp. 222 a, ἰδὼν ἂν τις . . . εὐρήσει.

Euthyd. 287 d, καὶ νῦν οὐδ' ἂν ὁτιοῦν ἀποκριεῖ;

Phdr. 227 b, οὐκ ἂν οἶε με καὶ ἀσχολίας ὑπέρτερον πρᾶγμα ποιήσεσθαι;

The Future exceptionally retains this ἂν in Oratio Obliqua.

Legg. 719 e, τὸν αὐτὸν ἂν ἐπαυέσοι.

Cf. Isæus i. 32, προσηπεῖλησεν ὅτι δηλώσοι ποτ' ἂν.

§ 59. b. Conjunctive Potential Constructions.

The Conjunctive Potential has always a *deliberative* meaning, which however admits of further distinctions, according to various kinds of sentences.

a. In matters of abstract opinion, it is ⁵ *Presumptive*.

In matters in which the will is concerned, it is

β. *Deliberative* (in a more special sense) when the sentence is interrogative:

γ. *Hortatory* or *dehortatory*, when the sentence is not interrogative.

Only the first of these heads requires illustration by examples here.

⁵ This use is confined to negative sentences.

a. Presumptive use.

With μή.

Gorg. 462 e, μή ἀγροικότερον ἢ τὸ ἀληθές εἰπεῖν.

Rep. 603 c, μή τι ἄλλο ἢ παρὰ ταῦτα;

Symp. 194 c, ἀλλὰ μή οὐχ οὔτοι ἡμεῖς ὤμεν.

Apol. 39 a, μή οὐ τοῦτ' ἢ χαλεπόν.

The Indicative is also used with μή and μὴ οὐ similarly: e. g. Euthyd. 298 c, μὴ οὐ λίνον λίνῳ συνάπτεις; and (not interrogatively) Protag. 312 a, ἀλλ' ἄρα μὴ οὐχ ὑπολαμβάνεις—'but perhaps, then, you do not suppose.'

With ὅπως μή.

Crat. 430 d, ὅπως μὴ ἐν τοῖς ζωγραφήμασιν ἢ τοῦτο, . . . ἐπὶ δὲ τοῖς δνόμασιν οὐ.

The Indicative is also used with ὅπως μή.

Meno 77 a, ὅπως μὴ οὐχ οἷός τ' ἔσομαι.

Phædo 77 b, ἐνέστηκεν δ νῦν δὴ Κέβης ἔλεγε . . . , ὅπως μὴ . . . διασκεδάννυται ἢ ψυχῇ.

§ 60. With οὐ μή.

Passing by the common use (Aorist), we have the Present with οὐ μή in

Rep. 341 c, οὐ μή οἷός τ' ἦς.

Phileb. 48 d, οὐ μὴ δυνατὸς ὦ.

Cf. Isæus viii. 24. p. 71, οὐ μὴ εἰσίσῃς. [So Bekker's edition: the Zurich editors give εἴσει εἰς from Bekker's conjecture.] Xen.

Cyrop. VIII. i. 5, οὐ μὴ δύνῃται. Soph. O. C. 1024 (some MSS.) οὐ μή ποτε . . . ἐπεύχονται.

The following is only a variation of the use with οὐ μή, πολλοῦ δεῖ standing as a mere Adverb for οὐ.

Gorg. 517 a, πολλοῦ γε δεῖ μήποτε τις τοιαῦτα ἐργάσσηται.

§ 61. c. Conjunctive Subjunctive Constructions.

The following alone need be mentioned.

a. After σκοπεῖν, ὁρᾶν, and the like, with μή. (This is as it were the Oratio Obliqua of b. a.)

Phdr. 260 a, σκοπεῖν μή τι λέγωσι.

Gorg. 512 d, ὅρα μὴ ἄλλο τι τὸ γενναῖον καὶ τὸ ἀγαθὸν ἦ.

§ 62. This use is frequent in the Indicative: e. g.

La. 179 b, ὁρῶμεν μὴ Νικίας οἷται τι λέγειν.

Soph. 235 a, διστάζομεν ἔτι μὴ τυγχάνει κ.τ.λ.

Ly. 216 c, σκεψάμεθα μὴ . . . λανθάνει κ.τ.λ.

Ib. 218 d, φοβοῦμαι . . . μὴ . . . ἐντετυχήκαμεν.

Phædo 84 e, φοβεῖσθε μὴ δυσκολώτερον . . . διαίκεται.

§ 63. β. After πρὶν, without ἄν, in negative sentences.

Phædo 62 c, μὴ πρότερον αὐτὸν ἀποκτινύναι δεῖν, πρὶν ἀνάγκην τινὰ ὁ θεὸς ἐπιπέμψῃ. [So all the MSS.]

Theæt. 169 b, τὸν γὰρ προσελθόντα οὐκ ἀνίης πρὶν ἀναγκάσθης . . . προσπαλαίσαι. [So all the MSS.]

Legg. 873 a, οὐδὲ ἐκπλυτον ἐθέλειν γίγνεσθαι τὸ μιανθὲν πρὶν φόνου φόνῳ ὁμοίῳ ὁμοιον ἢ δράσασα ψυχὴ τίσῃ.

§ 64. γ. After σκοπεῖν, ὁρᾶν, and the like with εἰ.

Crito 48 e, ὅρα τῆς σκέψεως τὴν ἀρχήν, εἰ σοι ἰκανῶς λέγεται.

Phædo 100 c, σκόπει δὴ τὰ ἐξῆς ἐκείνοις, εἰ σοι ξυνοδοκῇ ὥσπερ ἐμοί.

Gorg. 510 b, σκόπει δὴ καὶ τότε εἰ σοι δοκῶ εὖ λέγειν.

Charm. 167 b, σκέψαι εἰ τι περὶ αὐτῶν εὐπορώτερος φανῇς ἐμοῦ.

Cf. Lysias xv. 5. p. 144, σκέψασθε εἰ ἰκανὸν γέννηται τεκμήριον.

Andoc. i. 37. p. 6, ἀναμνησέσθαι εἰ ἀληθὴ λέγω. And primarily Homer (Jelf, Gr. Gr. § 877), Il. xv. 32, Ὀφρα ἴδῃ, ἣν τοι χραίσμῃ.

What is worth noticing upon this usage is, that εἰ gives a different shade of meaning from the more usual εἰ. The question submitted is represented by it as a perfectly open one; whereas εἰ would hint the speaker's foregone conclusion, and give a certain appearance of positiveness. Ἐάν is therefore chosen for the sake of expressing more perfect courtesy, in contexts such as those just given, which relate to the conduct of the dialogue.

§ 65. δ. With ὅς ἂν.

The different shades of meaning presented by ὅς with the Indicative and ὅς ἂν with the Conjunctive are parallel with those just pointed out in the case of εἰ and εἰάν after σκοπεῖν. The meaning of ὅς ἂν bears upon a doubtful reading in Phædo 96 a, presently to be mentioned.

Ly. 217 c, οἷον ἂν ἦ τὸ παρόν, τοιαῦτα ἐστί—where οἷον ἂν ἦ leaves it quite undetermined of what kind τὸ παρόν is.

Phædo 98 e, ἐμοὶ βέλτιον δέδοκται ἐνθάδε καθῆσθαι, καὶ δικαίωτερον παραμένοντα ὑπέχειν τὴν δίκην ἢν ἂν κελεύσωσι. Here it is not that ἢν ἂν κελεύσωσι has any future force, for the penalty had

been awarded: but it gives the meaning 'that it is right to stay and abide the penalty, whatever it be, which they have awarded.'

Phædo 96 a, ἄν τί σοι χρήσιμον φαίνεται ὡς ἂν λέγω, πρὸς τὴν πειθᾶ περὶ ὧν ἂν λέγῃς χρήσει (taking for granted here⁶ the reading ὧν ἂν λέγῃς)—'you can apply it to satisfying yourself with respect to your objections, whatever they be.' It is true that the objections had preceded; but this only makes the instance parallel to the last: and what ὧν ἂν intimates is, that Socrates does not wish to bind Cebes to the precise case he has stated. As just before he had said ἐξεπίτηδες πολλὰκις ἀναλαμβάνων, ἵνα μή τι διαφύγῃ ἡμᾶς, εἴ τί τι βούλει προσθῆς ἢ ἀφέλῃς,—to which Cebes had guardedly replied ἀλλ' οὐδὲν ἔγωγε ἐν τῷ παρόντι οὔτ' ἀφελῶν οὔτε προσθεῖναι δέομαι,—he now, by giving a *general* turn to the sentence, leaves a loophole open for future qualification.

§ 66. d. Optative Potential Constructions.

a. Without ἄν, expressing simple possibility.

Legg. 777 c, πρὸς ἃ τις ἅπαντα βλέψας διαπορήσειε.

Euthyd. 298 e, (A) Οὐκοῦν τὸν σαντοῦ πατέρα τύπτεις; (B) Πολὺ μέντοι δικαιότερον τὸν ὑμέτερον πατέρα τύπτοιμι.

Gorg. 492 b, τί τῇ ἀληθείᾳ αἴσχιον καὶ κάκιον εἶη;

Phædo 88 c, μὴ οὐδενὸς ἄξιον εἶμεν κριταί, ἢ καὶ τὰ πράγματα αὐτὰ ἅπιστα ᾗ—where the Optative, as distinguished from the Conjunctive, denotes a transitory as opposed to a permanent contingency.

§ 67. β. Without ἄν, this being understood from a preceding coordinate sentence.

Rep. 360 b, οὐδεὶς ἂν γένοιτο, ὡς δόξειεν, οὕτως ἀδαμάντινος. Cf. Thucyd. vi. 89, δημοκρατίαν . . . οὐδενὸς ἂν χείρον [γινώσκειμι], ὅσῳ καὶ λοιδορήσαιοι.

Symp. 196 c, κρατοῦντ' ἂν ὑπὸ ἔρωτος, ὁ δὲ κρατοῖ.

Phædo 99 a, εἰ . . . λέγοι, . . . ἀληθῆ ἂν λέγοι· ὡς μέντοι . . . ποιῶ, . . . πολλὰ καὶ μακρὰ ῥαθυμία εἶη τοῦ λόγου. [So Oxon. and three other MSS.]

Charm. 174 e, (A) . . . ὠφελοῖ ἂν ἡμᾶς. (B) ἦ καὶ ὑγιαίνειν ποιοῖ;

⁶ It is the reading of Oxon. and one other good MS. But perhaps the other reading—ἄν λέγεις—ought to be preferred. So Hermann and the Zurich editors.

Rep. 382 d, (A) πότερον διὰ τὸ μὴ εἶδέναι τὰ παλαιὰ ἀφομοίωσιν ἂν ψεύδουτο; (B) . . . (A) Ἀλλὰ δεδιώς τοὺς ἐχθροὺς ψεύδοιτο;

§ 68. γ. With ἄν in clauses where the ἄν adheres closely to the Verb, and not to the Relative Pronoun or Particle by which the clause is introduced.

Symp. 187 d, ὡς ἂν κοσμιώτεροι γίνωντο . . . , δεῖ χαρίζεσθαι.

Ib. 190 c, δοκῶ μοι ἔχειν μηχανήν, ὡς ἂν εἶεν κ.τ.λ.

Phdr. 230 b, ἀκμὴν ἔχει τῆς ἀνθης, ὡς ἂν εὐδδέστατον παρέχοι τὸν τόπον.

Gorg. 453 c, ἵνα οὕτω προίῃ, ὡς μάλιστα ἂν ἡμῖν καταφανὲς ποιοῖ.

Hip. Ma. 283 c, οὐχ οἶός τ' ἦσθα πείθειν, ὡς . . . ἂν . . . ἐπιδιδόειν.

Phædo 82 e, δι' ἐπιθυμίας ἐστίν, ὡς ἂν μάλιστα αὐτὸς ὁ δεδεμένος συλλήπτωρ εἶη.

Protag. 318 e, εὐβουλία . . . ὅπως ἂν ἄριστα διοικοῖ.

Ly. 207 e, προθυμοῦνται ὅπως ἂν εὐδαιμονοίης.

Crat. 395 a, κινδυνεύει τοιοῦτός τις εἶναι ὁ Ἀγαμέμνων οἷος ἂν δόξειεν αὐτῷ διαπονεῖσθαι.

Ib. 398 e, οὐδ' εἴ τι οἶός τ' ἂν εἶην εὑρεῖν, οὐ συντείνω.

Legg. 700 e, ἡδονὴ δὲ τῇ τοῦ χαίροντος, εἴτε βελτίων εἴτε χείρων ἂν εἶη τις, κρίνεται ὁρθότατα.

Cf. Antipho i. 17. p. 113, ἐβουλεύετο ἢ ἄνθρωπος ὅπως ἂν αὐτοῖς τὸ φάρμακον δοίῃ, πότερα πρὸ δείπνου ἢ ἀπὸ δείπνου.

It may be noted, that these clauses are not Subjunctive, and that this difference marks off these instances from such as Rep. 412 d, φιλοῖ, . . . ὅταν οἶοιτο κ.τ.λ., Legg. 661 c, ἐλαττόν [ἐστι κακόν] ἂν ὡς ὀλίγιστον ὁ τοιοῦτος χρόνον ἐπιζῶη, which must be separately accounted for.

§ 69. δ. With ἄν, equivalently for the Future.

(δ¹) Following a Future in the Protasis.

Phædo 107 c, ὁ κίνδυνος νῦν δὴ καὶ δόξειεν ἂν δεινὸς εἶναι, εἴ τις αὐτῆς ἀμελήσει.

Apol. 35 a, εἰ . . . ἔσονται, αἰσχρὸν ἂν εἶη.

§ 70. (δ²) Following a Conjunctive with ἄν in the Protasis.

Rep. 556 a, ἐάν τις προστάτῃ . . . , χρηματίζονται ἂν. So 402 d.

Symp. 200 c, ὅταν τις λέγῃ, εἵπομεν ἂν.

Phdr. 244 b, ἐὰν δὴ λέγωμεν . . . , μηχανοίμεν ἂν.

Phileb. 55 e, ἂν τις . . . χωρίζῃ . . . , φαῖλον . . . ἂν γίνωτο.

§ 71. (δ³) Following an Indicative, involving a Future meaning.

Symp. 208 c, εἰ ἐθέλεις εἰς τὴν φιλοτιμίαν βλέψαι, θαυμάζεις ἂν . . . , εἰ μὴ ἔννοείς κ.τ.λ.—where εἰ ἐθέλεις βλέψαι is a virtual Future.

Apol. 37 c, πολλὴ ἂν με φιλοψυχία ἔχοι, εἰ οὕτως ἀλόγιστός εἰμι κ.τ.λ. because the fact is not so *as yet*.

Protag. 349 c, οὐκ ἂν θαυμάζοιμι, εἰ . . . ἔλεγες—because I do not *know* the fact *as yet*.

Crat. 428 b, εἰ μέντοι ἔχεις τι σὺ κάλλιον τούτων λέγειν, οὐκ ἂν θαυμάζοιμι.

Laches 186 c, εἰ δὲ Νικίας . . . μεμάθηκεν, οὐκ ἂν θαυμάσαιμι.

§ 72. e. Optative Subjunctive Constructions.

a. Under principal Optative sentence with or without ἂν (see above, §§ 66, 67)—the Subjunctive sentence being

(a¹) Relative.

Gorg. 512 e, τῶν ἂν τρόπον τοῦτον ὃν μέλλοι χρόνον βιώναι ὥς ἄριστα βίῃ;

Meno 92 c, πῶς οὖν ἂν εἰδείης περὶ τούτου τοῦ πράγματος . . . , οὐ παντάπασιν ἄπειρος εἴης;

Cf. Hom. Od. xiii. 291, Κερδαλέος κ' εἴη . . . ὅς σε παρέλθοι, iv. 222, ὅς τὸ καταβρόχθειν . . . οὐ κεν βάλοι, xv. 358, Δευγαλέφ θανάτῳ, ὥς μὴ θάνοι ὅστις ἔμοιγε . . . φίλος εἴη.

§ 73. (a²) Adverbial.

Legg. 730 c, μετόχος εἴη, ἵνα ὥς πλείστον χρόνον ἀληθὴς ὦν διαβιῷ.

Meno 98 c, ὠφέλιμοι ἄνδρες ἂν εἶεν, . . . εἴπερ εἶεν.

Rep. 541 a, ὥς ἂν γένοιτο, εἴπερ ποτὲ γίγνοιτο, δοκέις εὖ εἰρηκέναι.

Politic. 295 c, εἴπωμεν . . . ἱατρὸν μέλλοντα . . . ἀπέσσεσθαι . . . συχνόν, ὥς οἴοντο, χρόνον, ἂν ἐθέλει κ.τ.λ. ;

Cf. Hom. Il. v. 214, ἀπ' ἐμέϊο κάρη τάμοι ἀλλότρισ φώς, Εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην, Od. xii. 106, μὴ σύ γε κείθι τύχοις, ὅτε ροιβδῇσειεν, ib. 114, Τὴν δὲ κ' ἀμυνάμην ὅτε μοι σίνουτό γ' ἐταίρους, xxi. 114, Οὐ κέ μοι ἀχνυμένῳ τάδε δώματα πότνια μήτηρ Δείποι ἄμ' ἄλλῳ ἰοῦσ' ὅτ' ἐγὼ κατόπισθε λιποίμην.

§ 74. β. Under principal Indicative sentence, when the dependent Verb is intended to belong to all time—the Subjunctive sentence being

(β¹) Relative.

Legg. 759 b, οἷς μὴ καθεστήκοι καταστατέον [ἐστὶν] ἱερέας.

Cf. Hom. Il. v. 407, οὐ δηναῖός, ὃς ἀθανάτοισι μάχοιτο, Od. vi. 286, Καὶ δ' ἄλλῃ νεμεσῶ, ἥ τις τοιαῦτά γε ῥέξοι, iii. 319, Ἐκ τῶν ἀνθρώπων, ὅθεν οὐκ ἔλποιτό γε θυμῷ. Andoc. iii. 1. p. 23, τοῖς ἔργοις ἀφ' ὧν ἡ εἰρήνη γένοιτο ἐναντιῶνται.

§ 75. (β²) Adverbial.

Rep. 410 c, οὐχ οὐδ' ἐνέκα τινες οἴονται καθιστᾶσιν, ἵνα . . . θεραπεύοντο.

Euthyd. 296 e, οὐκ ἔχω ὑμῶν πῶς ἀμφισβητοῖν . . . ὅπως οὐ πάντα ἐπίσταμαι.

Gorg. 448 e, οὐδεὶς ἐρωτᾷ, ποία τις εἴη ἡ Γοργίου τέχνη. [So most if not all of the MSS.]

Alc. I. 135 a, τυραννοῦντι δέ, ὥς μὴδὲ ἐπιπλήττοι τις αὐτῷ, τί τὸ συμβησόμενον ;

Cf. Hom. Od. xiv. 374, Ἐλθέμεν δρύνησιν, ὅτ' ἀγγελίη ποθὲν ἔλθοι, xvii. 250, Ἄξω τῇλ' Ἰθάκης, ἵνα μοι βίοτον πολὺν ἄλφοι.

§ 76. (β³) Adverbial with εἰ.

Politic. 268 d, τοῦτο . . . [ἐστὶ] ποιητέον, εἰ μὴ μέλλοιμεν κ.τ.λ.

Meno 80 d, εἰ ἐντύχοις αὐτῷ, πῶς εἴσει ὅτι τοῦτό ἐστιν ;

Hip. Ma. 297 e, ὅρα γάρ, εἰ . . . τοῦτο φαίμεν εἶναι καλόν.

Legg. 642 a, ὁρᾶτε τί ποιῶμεν, εἰ τὰτα μὲν ἐάσαιμεν κ.τ.λ.

Ib. 658 c, εἰ . . . τὰ πάντ' συμκρά κρίνοι παιδία, κρινούσι τὸν τὰ θαύματα ἐπιδεικνύντα.

Charm. 173 c, εἰ δὲ βούλοῦ γέ, . . . συγχωρήσωμεν κ.τ.λ.

Phædo 91 a, οὐ γὰρ ὅπως . . . δόξει ἀληθὴ εἶναι προθυμηθήσομαι, εἰ μὴ εἴη πάρεργον. Cf. the same phrase, but under an Infinitive sentence, Rep. 411 e ; and Ar. Eth. Nic. V. iv. 5, λέγεται ὥς ἀπλῶς εἰπεῖν ἐπὶ τοῖς τοιούτοις, κἂν εἰ μὴ τις οἰκείον ὄνομα εἴη, τὸ κέρδος.

Cf. Hom. Od. vii. 51, θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων Ἔργοισιν τελέθει, εἰ καὶ ποθεν ἄλλοθεν ἔλθοι. Ar. Eth. Nic. I. iv. 7, εἰ τοῦτο φαίνοντο ἀρκούντως, οὐδὲν προσδεήσει τοῦ διότι. Lysias xxxiv. 6, τί τῷ πλήθει περιγενήσεται, εἰ ποιήσαιμεν κ.τ.λ. ;

§ 77. γ. Under an Infinitive sentence—which necessarily leaves the time of the Dependent Verb, as under the last head, undefined.

Charm. 164 a, εἰ δοκεῖ τις ὠφέλιμα καὶ ἐαυτῷ ποιεῖν καὶ ἐκείνῳ ὃν ἴπτο.

Lysis 212 d, εἰ ὁ ἕτερος φιλοῖ, φίλῳ εἶναι ἄμφω.

Theæt. 164 a, δεῖ γέ μέντοι [τοῦτο φάναι], εἰ σώσοιμεν τὸν πρόσθε λόγον.

Phædo 95 d, προσήκειν φης φοβείσθαι, εἰ μὴ ἀνόητος εἴη, τῷ μὴ εἰδότει.

Protag. 316 c, οἴεται τοῦτο γενέσθαι, εἰ σοὶ ξυγγένοιτο.

Legg. 927 c, τὸν νοῦν, ᾧ καὶ βραχὺς ἐνείη, προσέχοντα εὐεργετῖν.

Phædo 85 d, κινδυνεύοντα διαπλεῦσαι τὸν βίον, εἰ μὴ τις δύναιτο ἀσφαλέστερον . . . διαπορευθῆναι.

Cf. Hom. Il. iv. 262, σὸν δὲ πλείον δέπας αἰεὶ ἔστηχ', ὥσπερ ἐμοί, πιέειν ὅτε θυμὸς ἀνώγοι, Od. xxiv. 253, Τοιούτῳ δὲ ἔοικας, ἐπεὶ λούσαιο φάγοι τε, Εὐδέμεναι μαλακῶς. Thuc. i. 120, ἀνδρῶν σωφρόνων ἐστίν, εἰ μὴ ἀδικοῦντο ἡσυχάζειν.

§ 78. Note that the principle of the Optatives classified under (β) and (γ) is the same essentially. Hermann (De Part. āν) notices the usage under (γ): but the extent of the principle has not attracted attention.

§ 79. f. Infinitive Constructions.

Infinitive after Relative Pronouns and Adverbs.

Rep. 415 e, εὐνὰς . . . τοιαύτας, οἷας χειμῶνός τε στέγειν καὶ θέρους ἱκανὸς εἶναι.

Gorg. 457 d, εἰπόντες τοιαῦτα, οἷα καὶ τοὺς παρόντας ἄχθεσθαι.

Protag. 334 c, χρῆσθαι εἰλαίῳ . . . ὅσον μόνον τὴν δυσχέρειαν κατασβέσαι.

Theæt. 161 b, οὐδὲν ἐπίσταμαι πλεόν, πλὴν βραχεός, ὅσον λόγον παρ' ἐτέρου σοφοῦ λαβεῖν.

Protag. 330 e, φάναι τῆς ἀρετῆς μόρια εἶναι οὕτως ἔχοντα . . . , ὥς οὐκ εἶναι κ.τ.λ.

Symp. 213 a, παραχωρῆσαι τὸν Σωκράτη ὥς ἐκείνον καθίζειν.

Euthyd. 306 e, καὶ μοι δοκεῖ . . . ἀλλόκοτος εἶναι, ὥς γε πρὸς σε τάληθές εἰρησθαι.

Apol. 29 c, ἀφίεμέν σε, ἐφ' ᾧτε μηκέτι φιλοσοφεῖν.

Phdr. 269 d, τὸ δύνασθαι ὥστε ἀγωνιστὴν τέλεον γενέσθαι.

Protag. 338 c, ἀδύνατον ὑμῖν ὥστε Πρωταγόρου τοῦδε σοφώτερόν τινα εἶσθαι.

Politic. 295 a, ἱκανὸς γένοιτ' ἂν . . . ὥστε ἐκάστῳ προστάττειν τὸ προσήκον.

Phædo 103 c, ἔστιν ἄρα περὶ ἕνα τῶν τοιούτων, ὥστε μὴ μόνον αὐτὸ τὸ εἶδος ἀξιοῦσθαι κ.τ.λ.

Cf. Thuc. i. 2, νεμόμενοι τὰ αὐτῶν ἕκαστοι, ὅσον ἀποζῆν. And likewise

Soph. Ant. 303, Χρόνῳ ποτ' ἐξέπραξαν ὥς δοῦναι δίκην, Aj. 378, Οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ᾧδ' ἔχειν, 924, Ὡς καὶ παρ' ἐχθροῖς ἄξιος θρήνων τυχεῖν.

§ 80. g. Infinitive Uses.

a. Future following οἷός τε, δυνατός, &c.

Phædo 73 a, οὐκ ἂν οἰοί τ' ἦσαν τοῦτο ποιήσιν.

Phdr. 277 d, οὐ πρότερον δυνατόν τέχνη ἔσεσθαι.

Cf. Lysias xxvii. 2. p. 178, ὅποτε ἂν δοκῶσιν αἰτίου εἶναι ψηφιεῖσθαι ὑμᾶς. Isocr. xiii. 2. p. 291, ἡμῖν ἐνδείξεσθαι βουλόμενος. [The Zurich editors give ἐνδείξασθαι.]

§ 81. β. Aorist equivalent in meaning to Future.

Symp. 193 d, ἐλπιδας παρέχεται [ἡμᾶς] εὐδαίμονας ποιῆσαι.

Euthyd. 278 c, ἐφάτην ἐπιδείξασθαι τὴν προτρεπτικὴν σοφίαν.

Protag. 316 c, τοῦτο δὲ οἴεται οἱ μάλιστα γενέσθαι, εἰ σοὶ ξυγγένοιτο.

Cf. Hom. Il. ix. 230, ἐν δοιῇ δὲ σωσέμεν ἢ ἀπολέσθαι Νῆας, xiii.

666, Πολλὰκι γὰρ οἱ ἔειπε γέρων ἀγαθὸς Πολύιδος Νούσῳ ὑπ' ἀργαλῆ

φθίσθαι, xxii. 119, ὄρκον ἔλωμαι Μῆ τι κατακρύψειν ἀλλ' ἀνδιχα

πάντα δάσασθαι, Od. ii. 171, φημι τελευτηθῆναι ἅπαντα, iv. 253,

ᾠμοσα μὴ μὲν πρὶν . . . ἀναφῆναι, ix. 496, φάμεν αὐτόθ' ὀλέσθαι.

Thuc. i. 26, προείπον . . . ὥς πολεμίοις χρῆσασθαι, 81, εἰκὸς Ἀθη-

ναίους . . . μήτε τῇ γῇ δουλεῦσαι (so with οὐκ εἰκὸς iii. 10, iv. 85,

viii. 46), iii. 46, τίνα οἴεσθε ἦντινα οὐκ ἄμεινον παρασκευάσασθαι;

v. 22, οἱ δὲ . . . οὐκ ἔφασαν δέξασθαι, ii. 3, ἐνόμισαν ἐπιθήμενοι

ῥαδίως κρατῆσαι, iv. 63, τὸ ἐλλιπὲς . . . ἱκανῶς νομίσαντες εἰρχθῆναι,

i. 126, τῷ Κύλῳ . . . ἀνείλεν ὁ θεός, καταλαβεῖν τὴν ἀκρόπολιν.

Æsch. Pers. 173, ἴσθι . . . μὴ σε δις φράσαι, Agam. 1262, ἐπεύ-

χεται . . . ἀντιτίσασθαι (not 'prays' but 'boasts'). Soph. Phil.

1329, παῦλαν ἴσθι τήσδε μὴ ποτ' ἐντυχεῖν Νόσον, Aj. 1082, Ταύτην

νόμιζε τὴν πόλιν χρόνῳ ποτὲ Ἐξ οὐρίων δραμοῦσαν εἰς βυθὸν πεσεῖν

(not aor. of *custom*, as Herm. and Linw.). Eur. Andr. 311,

Σὲ μὲν γὰρ ἡῤῃς θεᾶς βρέτας σῶσαι τῷδε. Hdt. i. 53, προλέ-

γουςαι . . . μεγάλῃν ἀρχὴν μιν καταλῦσαι, vi. 62, τὰ ἄλλα ἔφη

κατανεύσαι. Lysias xiii. 15. p. 131, οὐκ ἔφασαν ἐπιτρέψαι, ib.

32. p. 132, οὐ γὰρ οἶμαι σε ἔξαρνον γενέσθαι, xxiii. 2, ἡγήσατο τὸν

ἐνθάδε σύλλογον ἀρχὴν γενέσθαι. [So Bekker: the Zurich editors

have γενήσεσθαι.] Ar. Nub. 35, ἐνεχυράσασθαι φασιν.

§ 82. γ. Present equivalent in meaning to Future.

Crito 52 c, ὁμολόγεις καθ' ἡμᾶς πολιτεύεσθαι.

Gorg. 520 e, μὴ φάναι συμβουλεύειν, εἰ μὴ τις αὐτῷ ἀργύριον διδῷ.

Politic. 264 e, ἡ οὐκ οἶει καὶ τὸν ἀφρονέστατον . . . δοξάζειν οὕτως;

Cf. Thuc. iv. 24, ἤλπιζον . . . χειρώσασθαι, καὶ ἤδη σφῶν ἰσχυρὰ τὰ πράγματα γίνεσθαι, 127, προσέκειντο, νομίσαντες φεύγειν τε αὐτὸν καὶ καταλαβόντες διαφθείρειν, 27, ὅτι . . . αὐτοὺς ἐνόμιζον οὐκέτι σφίσιν ἐπικηρυκεύεσθαι. Æsch. Eum. 892, τίνα με φῆς ἔχειν ἔδραν; Antipho ii. A. a. 5. p. 115, τὸν μείζονα ἐπίδοξον ὄντα πάσχειν. Isæus ii. 32, ὁμόσαμεν εὖ ποιεῖν ἀλλήλους. Isocr. vi. 69. p. 130, μὴ γὰρ οἶεσθ' αὐτοὺς μένειν. [So Bekker's edition: the Zurich editors give *μενεῖν* from Bekker's conjecture.]

§ 83. δ. Infinitives following certain Verbs (of *saying, thinking, &c.*) sometimes contain a *Dictative* force. They are in fact Infinitives Oblique of the Deliberative Potential. In consequence of this force of the Infinitive in these cases, the governing Verb gets a different and a stronger meaning: to 'say' becomes to 'recommend' or to 'pray:' to 'think' becomes to 'think fit,' or to 'give counsel.' But it is through the Infinitive, as being an Infinitive of the Potential, that the meaning of the governing Verb is strengthened; and not vice versa.

Protag. 346 b, Σιμωνίδης ἡγήσατο καὶ αὐτὸς . . . τύραννον . . . ἐπαινεῖσαι—'thought fit'—lit. 'thought it-was-incumbent-on-himself-to-praise.'

Crat. 399 d, ψυχὴν λέγεις ἐπισκέψασθαι.

Hip. Ma. 291 a, ἐμοὶ δοκεῖ . . . ἡμᾶς μᾶλλον φάναι κ.τ.λ.—not 'that we say' but 'that we should say.'

Phædo 83 e, οἱ δικαίως φιλομαθεῖς κόσμοι τ' εἰσὶ καὶ ἀνδρείοι οὐχ ὧν οἱ πολλοὶ ἕνεκά φασι. Here the meaning is not 'for the reason which the world attributes to them,' but 'for the reason for which the world says people *ought* to be [temperate].' That is, φασὶ is followed by κοσμίους εἶναι understood, and this εἶναι contains the Dictative force.

Ib. 104 e, ὁ τοίνυν ἔλεγον ὀρίσασθαι—'what I proposed that we should define.'

Cf. Hom. Il. iii. 98, φρονέω δὲ διακρινθήμεναι ἦδη Ἀργείους καὶ Τρῶας ('I think good'). Thucyd. iii. 44, νομίζω περὶ τοῦ μέλλοντος ἡμᾶς βουλευέσθαι, iv. 86, οὐδὲ ἀσαφῆ τὴν ἐλευθερίαν νομίζω ἐπιφέρειν, vii. 42, νομίσας, οὐχ οἷόν τε εἶναι . . ., οὐδὲ παθεῖν ὅπερ Νικίας ἔπαθεν (where the Dictative force is possessed by the second Infinitive only), ii. 42, τὸ ἀμύνεσθαι καὶ παθεῖν μᾶλλον ἡγησάμενοι ἢ τὸ κ.τ.λ., v. 40, ἡγούμενοι, ὅπῃ ἂν ξυγχαρῇ, ἡσυχίαν

ἔχειν, i. 40, ἀντίποιμεν, τοὺς προσήκοντας ξυμμάχους αὐτόν τινα κολάζειν, v. 46, λέγων . . . τὸν πόλεμον ἀναβάλλεσθαι, iv. 99, ἀπεκρίναντο . . . ἀποφύγεσθαι τὰ σφέτερα ('answered, Carry off your dead'), vi. 13, ψηφίζεσθαι τοὺς Σικελιώτας καθ' αὐτοὺς ξυμφέρεισθαι. Æsch. Choeph. 143, Λέγω ('I pray') φανῆναι σοῦ, πάτερ, τιμάορον. Soph. Trach. 543, Ἐγὼ δὲ θυμοῦσθαι μὲν οὐκ ἐπίσταμαι ('do not know that one ought to be angry').

§ 84. ε. Infinitive as a Noun Substantive, without the Article.

Symp. 194 d, οὐδὲν διοίσει, ὅπῃ οὖν ὁτιοῦν γίνεσθαι. So Rep. 523 e. In Apposition.

Apol. 23 a, ὄνομα δὲ τοῦτο λέγεσθαι, σοφὸς εἶναι.

Protag. 323 b, ὁ ἐκεῖ σωφροσύνην ἡγούντο εἶναι, τὰληθῇ λέγειν.

Under government.

Rep. 429 b, κύριοι ἂν εἶεν ἢ τοίαν αὐτὴν εἶναι ἢ τοίαν.

Symp. 209 b, εὐπορεῖ λόγων περὶ ἀρετῆς καὶ περὶ οἶον χρῆ εἶναι τὸν ἄνδρα.

§ 85. ζ. An Accusative⁷ of the Infinitive, with the Article, sometimes occurs subjoined in *justification* of some expression of feeling just preceding. The "τὸ indignantis" is *included* in this use (it is exemplified in the first two passages following); but a more commensurate designation would be the 'Apologetic Infinitive.'

Phædo 99 b, πολλὰ ἂν καὶ μακρὰ βάθυμια εἴη τοῦ λόγου. τὸ γὰρ μὴ διελέσθαι οἷόν τ' εἶναι κ.τ.λ.

Symp. 177 a, οὐ δεινόν, ἄλλοις μὲν τισι θεῶν ὕμνους κ.τ.λ.; . . . Ἑρακλέους καὶ ἄλλων ἐπαίνους . . . ἅλεις ἔπαινον ἔχοντες . . . καὶ ἄλλα τοιαῦτα συχνὰ ἴδοις ἂν ἐγκεκωμασμένα. τὸ οὖν τοιούτων μὲν πέρι πολλὴν σπουδὴν ποιήσασθαι, ἔρωτα δὲ μηδένα πω ἀνθρώπων κ.τ.λ.

The speaker justifies the warmth with which he has spoken by subjoining a studiously dispassionate statement of the case.

Compare Eur. Med. 1051, ἀλλὰ τῆς ἐμῆς κάκης, Τὸ καὶ προέσθαι μολθακοὺς λόγους φρενί' and, exactly parallel, Alc. 832, ἀλλὰ σοῦ, τὸ μὴ φράσαι κ.τ.λ.

Phædo 60 b, ὡς θαυμασίως πέφυκε [τὸ ἡδὺ] πρὸς . . . τὸ λυπηρόν, τὸ ἅμα μὲν αὐτῷ μὴ ἐθέλειν παραγίνεσθαι τῷ ἀνθρώπῳ. The τὸ ἅμα κ.τ.λ. (taking for granted the reading here) is the justification of the expression ὡς θαυμασίως. [τὸ is the reading of Oxon. and one other MS.]

⁷ If an opinion must be hazarded as to the force of this Accusative, it must be that it is *Causal*. See § 18 above.

Cf. Antipho i. 28. p. 114, *θαυμάζω δὲ τῆς πόλεως τοῦ ἀδελφοῦ καὶ τῆς διανοίας, τὸ διομόσασθαι*. Similarly Hyperid. Or. Fun. col. 3, *ἄξιόν ἐστιν ἐπαινεῖν τὴν πόλιν ἡμῶν τῆς προαιρέσεως ἕνεκεν, τὸ προελέσθαι*. Here the Infinitives justify the warmth of the expressions *θαυμάζω* and *ἄξιόν ἐστιν*.

Symp. 204 a, *αὐτὸ γὰρ τοῦτο, ἐστὶ χαλεπὸν ἀμαθία, τὸ μὴ ὄντα καλὸν κάγαθόν μὴδὲ φρόνιμον δοκεῖν αὐτῷ εἶναι ἰκανόν*. Here τὸ μὴ κ.τ.λ. contains the reason for *ἐστὶ χαλεπὸν ἀμαθία*: but, put as it is not in the common Causal form, but under this apologetic form, it also justifies the tone of impatience in which *ἀμαθία* has been mentioned.

§ 86. η. The Accusative of the Infinitive, expressing the result, in negative clauses, is common.

Apol. 36 a, *τὸ μὲν μὴ ἀγανακτεῖν . . . ἄλλα τέ μοι πολλὰ ξυμβάλλεται κ.τ.λ.*

Phædo 74 d, *ἡ ἐνδεῖ τι ἐκείνου τὸ μὴ τοιοῦτον εἶναι*; [So Hermann without MS. authority.]

This use would seem to be confined to negative clauses.

Lach. 190 e, *ἐγὼ αἴτιος . . . τὸ σὲ ἀποκρίνασθαι μὴ τοῦτο ὃ διανοούμενος ἡρόμην ἄλλ' ἕτερον*, is no exception, since the negative is but postponed.

The Genitive of the Infinitive expresses the cause or purpose primarily, rather than the result, in both affirmative and negative clauses.

§ 87. B. Voice.

a. "Third sense of Middle Voice." The ascription to the Middle Voice of this meaning,—‘to get a thing done by another,’—is proved to be erroneous, and that in its favourite exemplification (*διδάσκεσθαι*), by some passages in the *Meno*.

Meno 93 d, *ἡ οὐκ ἀκήκοας ὅτι Θεμιστοκλῆς Κλεόφαντον τὸν υἱὸν ἱππεία μὲν ἐδιδάξατο ἀγαθόν*; and, just after, *ἐπαιδεύσατο*—where the whole point of the passage lies in the education of the son by the father himself distinctively.

On the other hand, we have

Meno 94 c, *Θουκυδίδης αὖ δύο υἱεῖς ἔθρεψε . . . καὶ τούτους ἐπαίδευσε τά τε ἄλλα εὖ καὶ ἐπάλαισαν κάλλιστα Ἀθηναίων τὸν μὲν γὰρ Ξανθία ἔδωκε τὸν δὲ Εὐδῶρω*—where the Active *ἐπαίδευσε* is as distinctively used of the father's *getting his sons taught by others*. Similarly ib. b, d, *ἐδίδαξε*.

As the favourite example, *διδάσκεσθαι*, thus⁸ falls to the ground, so do the rest. *Δανείζεσθαι*, for instance, is ‘to take a *δανείον*,’ as *δανείζειν* is ‘to give a *δανείον*’ that is, the general meaning of the Verb being ‘to deal in *δανεία*,’ the Middle means ‘to deal in them for oneself.’ So it is with other Verbs expressing transactions to which there must be two parties: *χρᾶν* and *χρῆσθαι* express the active and passive side of ‘dealing in oracles.’ So, rather differently, ‘bringing a man to justice’ becomes, on the disinterested side, the office of the judge, *κρίνειν*, and, on the interested side, the office of the prosecutor, *κρίνεσθαι*.

The fact is, that the Active Voice is quite as susceptible as the Middle of the meaning ‘to get a thing done by another;’ neither Voice, however, by any proper inherent force, but in virtue solely of the common principle that “qui facit per alium facit per se.”

Examples of the Active Verb having this meaning may be found in *Æsch. Ag.* 594, *Ὅμως δ' ἔθνον*,—where Clytæmnestra attributes to herself the same action which was in v. 87 described by the words *περίπεμπα θυοσκνείς*,—in *Hdt. iii.* 80, [*ἀνὴρ τύραννος*] *κτείνει ἀκρίτους*, &c.

§ 88. b. There is a genuine inherent sense of Verbs, which deserves more distinct notice than it has received. It stands halfway between the Middle and the Passive.

‘To allow oneself to be,’ ‘to expose oneself to be,’ ‘to get oneself,’—subjected to this or that, may be designated the *Semi-Middle* sense. The following are examples.

Crito 48 d, *ἐξάγοντες καὶ ἐξαγόμενοι*—‘allowing ourselves to be carried across the border.’

Phædo 67 a, *ἀναπιμπλώμεθα*—‘allow ourselves to be infected.’ And so *Hip. Ma.* 291 a.

Soph. 253 b, [*φθόγγους*] *τούς συγκεραννυμένους τε καὶ μή*—‘which allow themselves to be united’—i. e. ‘which harmonise.’

Meno 91 c, *μηδένα . . . τοσαύτη μανία λάβοι, ὥστε παρὰ τούτους ἐλθόντα λωβηθῆναι*—‘get himself into disgrace.’

Phileb. 58 c, *ἀπεχθήσει Γοργία*—‘you will incur the hatred of Gorgias.’

⁸ *διδάσασθαι* also means ‘to take a pupil.’ So *Pind. Ol.* viii. 77, τὸ διδάσασθαι δὲ τοι εἰδότες βῆταρον, *Simonid. ap. Gaisf. Fr.* liv. p. 377, *διδασκόμενος*

χορὸν ἀνδρῶν, *Arist. Nub.* 783, ἴθλας ἀπέβρ', οὐκ ἂν διδασκόμεν σ' ἔτι (*Socrates speaks*.)

Apol. 35 c, *χρὴ οὔτε ἡμᾶς ἐθίζειν ὑμᾶς ἐπιτορκεῖν, οὔθ' ὑμᾶς ἐθίζεσθαι*.

Equally marked is the existence of this use in other authors.

Hom. Od. ii. 33, *ὀνήμενος*—'one that earns a benefit,' iv. 373, 'ὦς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκεαι'—'allowest thyself to be detained' by Calypso. Thuc. i. 77, *ἐλασσούμενοι ἐν ταῖς ξυμβολαῖαις δίκαις*, 'letting ourselves be curtailed of our due,' similarly iv. 64, *ἴσον εἰκὸς ἡσσᾶσθαι*. Eur. Phœn. 602, (A) *καὶ σε δεύτερόν γ' ἀπαιτῶ σκῆπτρα καὶ θρόνους χθονός*. (B) *οὐκ ἀπαιτούμεσθα*. Soph. Aj. 217, *νύκτερος Ἄλκας ἀπελωβήθη*. Dem. de Cor. 277. p. 318, *τὴν ἐμὴν δεινότητα . . . εὐρήσετε πάντες ἐν τοῖς κοινοῖς ἐξεταζομένην ὑπὲρ ὑμῶν ἀεί*, c. Dionys. 14. p. 1287, *ἡγούμενοι δὲ ἐλαττοῦσθαί τι καὶ συγχωρεῖν*. Add *στεφανοῦσθαι*, so common in Pindar (e.g. Ol. vii. 15. Nem. vi. 19) for 'winning a crown.'

Hence also the double sense of Verbals in *-τός*, as *γνωστός*, from *γινώσκειν*, 'known:' *γνωστός*, from *γινώσκεισθαι*, 'capable of being known' (lit. 'allowing itself to be known'). And in privatives—*ἄλυτος*, from *λύειν*, 'unbroken;' *ἄλυτος*, from *λύεσθαι*, 'that does not allow itself to be broken,' 'unbreakable.'

The same sense extends into Latin. Livy iii. 42, *Natura loci ac vallo, non virtute aut armis, tutabantur*, lit., 'let themselves be protected by the strength of their position'—i. e. 'were fain to let their natural and artificial defences protect them.' So Juv. xv. 157, *defendier isdem Turribus*, Virg. Æn. ii. 707, *cervici imponere nostræ*. So *juris consultus* is 'one who lets himself be consulted in matters of law.'

§ 89. C. Tense.

A Dependent sentence following a Main Past Construction is not affected (in Tense or Mood) by the Tense of the Main Construction in the following cases.

a. When a fact contemplated in the Dependent clause as already extant continues so at the time of its being alluded to by the speaker.

Phædo 98 b, *ἀπὸ δὴ θαυμαστῆς ἐλπίδος φλόγην φερόμενος, ἐπειδὴ ὄρῳ ἄνδρα τῷ μὲν νῦν οὐδὲν χρώμενον* κ.τ.λ. The fact of which Socrates had become aware was one which, with its consequence of disappointed hopes, still remained in full force at the time at which he was speaking.

Ib. 99 d, *ἔδοξε τοίνυν μοι μετὰ ταῦτα, ἐπειδὴ ἀπείρηκα τὰ ὄντα σκοπῶν*,

κ.τ.λ. The pursuit then already renounced had never since been resumed.

Apol. 21 b, *ἡπόρουν τί ποτε λέγει*. The judgment of the Oracle once uttered is regarded as remaining on record for all time.

Phædo 88 c, *ἐδόκουν . . . εἰς ἀπιστίαν καταβαλεῖν . . . , μὴ οὐδενὸς ἄξιοι εἶμεν κριταί, ἢ καὶ τὰ πράγματα αὐτὰ ἅπιστα ᾗ*. There are here two Dependent clauses: the former, expressing a transitory contingency, is affected by the Main Construction and thrown into Oratio Obliqua; the second, expressing a hypothetical fact which if verified must be permanent, is not affected.

Tim. 32 c, *ἐυνέστησεν ὁ ξυνιστὰς . . . τάδε διανοηθείς, πρῶτον μὲν ἵνα . . . τέλειον . . . εἴη, . . . ἔτι δὲ ἵνα ἀγῆρων καὶ ἄνοσον ᾗ*.

Cf. Lysias i. 6. p. 92, *ἐπειδὴ . . . γυναῖκα ἡγαγόμεν . . . ἐφύλαττον . . . ἐπειδὴ δέ μοι παιδίον γίγνεται* κ.τ.λ.

§ 90. β. When the event contemplated as future in the Dependent clause is still in the future at the moment of its being alluded to by the speaker.

Apol. 17 a, *ἔλεγον, ὥς χρὴν ὑμᾶς εὐλαβεῖσθαι μὴ ὑπ' ἐμοῦ ἐξαπατηθῆτε*—because the deception threatened was to be looked for in the speech which was now but begun.

Symp. 193 e, *πάνν ἂν ἐφοβούμην, μὴ ἀπορήσωσι λόγων . . . νῦν δὲ ὅμως θαρρῶ*. At the moment at which this is said, the point of time when the contingency of *ἀπορῆσαι* will be decided is still future.

Apol. 29 c, *ἔφη . . . λέγων πρὸς ὑμᾶς ὥς, εἰ διαφενεζοίμην, ᾗδῃ ἂν ὑμῶν οἱ νείεις διαφθαρῆσονται*. The reason why *διαφενεζοίμην* is affected by the Oratio Obliqua, though equally future with *διαφθαρῆσονται* which remains unaffected, is that the Protasis describes an event purely hypothetical, not one assumed as about to happen at all. *εἰ διαφεύξομαι* would have implied an assumption that Socrates would be acquitted.

Symp. 198 b, *ἐνθυμούμενος ὅτι οὐχ οἷός τ' ἔσομαι . . . οὐδὲν καλὸν εἰπεῖν, ὑπ' αἰσχύνῃς ὀλίγου ἀποδράς φλόγην*. He has still the task before him, and still the feeling that he will be unequal to it.

Ib. 198 e, *προυρρήθη γάρ, ὥς ἔοικεν, ὅπως ἕκαστος ἡμῶν τὸν Ἐρωτα ἐγκωμιάζειν δόξει*.

Cf. Dem. de Cor. 85. p. 254, *ἂ νῦν οὗτος ἔφη συμβῆσεσθαι, ἐὰν ἐγὼ στεφανώμαι*.

§ 91. The use of this construction is in Plato so carefully restricted to the cases just specified, that it would be unjustifiable to confound it with the simple irregular recurrence to the Oratio Recta, which is so common in other writers.

Symp. 190 c, ἐβουλεύοντο ὃ τι χρὴ αὐτοὺς ποιῆσαι would be an exception to the rule, if χρὴ were an ordinary Verb.

The rule seems to hold in Homer, Il. v. 127, Od. iii. 15, and v. 23, and viii. 44, and xiii. 417, &c. Nitzsch (on Od. iii. 76) denies that the principle here pointed out is the true one. He points out two passages, Il. v. 567 and xv. 596, as refuting it. But in both these (1) the reading varies between Optative and Conjunctive, and (2) in both two purposes are mentioned, so that if the Conjunctive is the right reading it may well have been adopted for the purpose of distinguishing the nearer and the remoter purpose.

§ 92. b. Imperfect Tense used for the Oratio Obliqua of the 'Prophetic Present.'

Symp. 190 c, οὔτε γὰρ ὅπως ἀποκτείναιεν εἶχον . . . , αἱ τιμαὶ γὰρ αὐτοῖς καὶ ἱερὰ τὰ παρὰ τῶν ἀνθρώπων ἠφάνιζετο—where, just as οὐκ εἶχον is the Oblique Narration of *the thought* οὐκ ἔχομεν, 'they could not, they thought,' so ἠφάνιζετο represents them thinking αἱ τιμαὶ ἡμῖν κ.τ.λ. ἀφανίζεται. Now ἀφανίζεται would have been a 'Prophetic Present,' and so ἠφάνιζετο is the Oblique Narration of this.

Cf. Antipho ii. A. β. 9. p. 117, ἀλοὺς μὲν γὰρ τὴν γραφὴν τῆς μὲν οὐσίας ἦδεν ἐκστησόμενος, τῆς δὲ πόλεως καὶ τοῦ σώματος οὐκ ἔστερομένην—'I felt I could not be.' Andoc. i. 58-60. p. 8, φονεὺς οὖν αὐτῶν ἐγνώμεν κ.τ.λ. ταῦτα δὲ πάντα σκοπῶν εὕρισκον κ.τ.λ.—where the σκοπῶν shews that ἐγνώμεν means 'I felt I was on the way to become.'

§ 93. c. Aorist.

a. Its meaning strongly exhibited by force of the construction in which it stands.

Phdr. 249 a, αἱ δὲ ἄλλαι, ὅταν . . . τελευτήσωσι, κρίσεως ἔτυχον.

Gorg. 484 a, ἐὰν . . . φύσιν ἱκανὴν γένηται ἔχων ἀνὴρ, . . . ἐπαναστὰς ἀνεφάνη δεσπότης ἡμέτερος ὁ δοῦλος.

Phileb. 17 d, ὅταν γὰρ ταῦτα λάβῃς οὕτω, τότε ἐγένου σοφός.

Lysis 217 d, ὅταν δὴ τὸ γήρας αὐταῖς ταῦτόν τοῦτο χρῶμα ἐπαγάγῃ, τότε ἐγένοντο . . . λευκαί.

The Subjunctive construction with ἄν, not admissible with a past

Tense, constrains us to see in the Aorist the expression of an action instantaneously complete, rather than of an action necessarily past.

§ 94. β. Its meaning strongly exhibited by force of the context.

Phædo 88 d, πῇ ὁ Σωκράτης μετῆλθε τὸν λόγον; lit. 'overtook' (same metaphor as 89 c, εἰ . . . με διαφεύγοι [Hermann from first hand of Oxon.] ὁ λόγος). Cf. Pind. Ol. vi. 62, μετάλλασέν τέ μιν. Antipho ii. A. a. 3. p. 115, ἕως ἂν διωχθῇ, 'until he is caught.'

Ib. 108 c, [ἡ μὲν] φέρεται εἰς τὴν αὐτῇ πρέπουσαν οἴκησιν· ἡ δὲ . . . ὄκησε τὸν αὐτῇ ἐκάστη τόπον προσήκοντα—the good soul, without a moment of suspense, or sensible lapse of time, 'at once finds a home in' &c.

Symp. 172 a, οὗτος, οὐ περιμένεις; Κἀγὼ ἐπιστὰς περιέμενα—not 'waited for him to come up with me,' but 'let him come up with me.'

Ib. 173 b, τί οὖν οὐ διηγήσω μοι; Same phrase Protag. 310 a, 'why not at once relate it to me?' So Phædo 86 d, Soph. 251 e, &c. Cf. Arist. Vesp. 213, τί οὐκ ἀπεκοιμήθην;

Symp. 209 a, ἡ ψυχὴ προσήκει καὶ κῆσαι καὶ κνεῖν. κῆσαι is the first moment of the state κνεῖν.

Hence Apol. 21 c, 22 d, ἔδοξε, ἔδοξαν, 'I came to think.'

§ 95. D. Impersonal Verbs.

Impersonal Verbs in the same rigid form as in Latin do not exist in Greek. Even those which express the processes of inanimate nature, as ὕει, νίφει, ἔσεισε (Thuc. iv. 52), are only impersonal in that particular use, and not always so even then.

We find, however, in addition to these,

§ 96. a. Passive Impersonals (the nearest approach in Greek to strict Impersonals).

Phdr. 232 a, οὐκ ἄλλως αὐτοῖς πεπόνηται.

Ib. 261 b, λέγεται τε καὶ γράφεται.

Politic. 299 a, ὦν δ' ἂν καταψηφισθῇ.

Legg. 914 a, δηλωθέντων (Genitive Absolute).

§ 97. b. Quasi-Impersonals (as we may call them), where a vague Nominative, such as 'the circumstances,' 'the event,' 'the course of events,' is understood. The common words ἐνδέχεται, παρέχει (Thuc. iv. 85 &c.), the phrase οὕτως ἔχει, &c., are such cases. We do not know always whether the vague understood Nominative is Plural or Singular, except where the Verb is represented by a periphrasis

(as Hom. Il. iv. 345, φίλ' [ῆν], xiv. 98, Τρωσὶ μὲν εὐκτὰ γένηται, xvi. 128, οὐκέτι φυκτὰ πέλωνται, xxi. 533, οἷω λοίγι' ἔσεσθαι, Od. ii. 203, ἴσα ἔσεται, viii. 384, 'Hδ' ἄρ' ἔτοιμα τέτυκτο, xi. 455, οὐκέτι πιστὰ γυναιξίν, Thuc. ii. 3, ἐπεὶ ἔτοιμα ἦν, i. 102, τούτου ἐνδεᾶ ἐφαίνετο, i. 7, πλωϊμωτέρων ὄντων, Hdt. vi. 52, δηλὰ σφι ἔσεσθαι, the common ἀδύνατά ἐστι, &c.), or where (as in several of the following) an Adjective stands in agreement with the vague understood Nominative.

Rep. 580 d, δέξεται, ὡς ἐμοὶ δοκεῖ, καὶ ἐτέραν ἀπόδειξιν—'the case will admit.'

Ib. 452 d, καὶ τοῦτο ἐνεδείξατο—'the result made this plain also.'

Phædo 73 b, ἐάν τις ἐπὶ τὰ διαγράμματα ἄγῃ ἐνταῦθα σαφέστατα κατηγορεῖ ὅτι τοῦτο οὕτως ἔχει—'what ensues is proof positive,' &c.

Apol. 28 b, οὐδὲν δεινὸν μὴ ἐν ἐμοὶ στή—lit. 'lest the course of events should come to a stand-still.' 'There is no danger of the rule breaking down in my case.' Cf. Ar. Eth. VI. viii. 9, στήσεται γὰρ κακεί—'for there too demonstration must stop.' Hdt. iii. 82, ἐκ δὲ τοῦ φόβου ἀπέβη ἐς μουναρχήην.

Phileb. 25 d, ἀλλ' ἴσως καὶ νῦν ταῦτόν δράσει—'perhaps it will do equally well now.'

Phædo 118 a, ἐπειδὴν πρὸς τῇ καρδίᾳ γένηται—'when the action of the poison reaches the heart.'

§ 98. In the next instance, we find an Impersonal clause representing the Verb.

Tim. 24 e, ἐξ ἧς ἐπιβατὸν ἐπὶ τὰς ἄλλας νήσους . . . ἐγίγνετο.

§ 99. In the following instances we find an Adjective or Participle in agreement with the vague understood Nominative.

Phileb. 20 c, προῖδν δ' ἔτι σαφέστερον δείξει—'the sequel of the argument will make this yet clearer.'

Phædo 117 b, καὶ οὕτως αὐτὸ ποιήσει—'the agent left to itself will complete its work.' There is delicacy in the vagueness with which both the deadly agent and its effect are designated.

Theæt. 200 e, ὁ τὸν ποταμὸν καθηγούμενος ἔφη ἄρα δείξιν αὐτό. A man who goes first through a stream, if asked, "How deep is it?", says, "How can I tell beforehand? *we shall see*." From this passage we gather that the expression was in popular use.

Critias 108 c, τοῦτο μὲν οὖν οἷόν ἐστιν, αὐτό σοι τάχα δηλώσει.

Hip. Ma. 288 b, ὅτι μὲν ἐπιχειρήσει εὖ οἶδα· εἰ δ' ἐπιχειρήσας ἔσται καταγελαστος αὐτὸ δείξει—'we shall see by the event.'

Protag. 324 a, αὐτὸ σε διδάξει.

Ib. 329 b, ἱκανὸς μὲν μακροὺς λόγους καὶ καλοὺς εἰπεῖν, ὡς αὐτὰ δηλοῖ.

§ 100. Cf. Hdt. v. 78, δηλοῖ δὲ οὐ κατ' ἐν μῶνον, ἀλλὰ πανταχῇ, ἡ ἰσηγορίῃ ὥς ἐστι χρῆμα σπουδαῖον, vi. 86, οὔτε μέμνημαι τὸ πρήγμα, οὔτε με περιφέρει οὐδὲν εἰδέναι τουτέων τῶν ὑμεῖς λέγετε. Æsch. Choeph. 993, Φίλον τέως, νῦν δ' ἐχθρόν, ὡς φαίνει, κακόν ('as the event shews.') Æschin. i. 40. p. 6, ὡς αὐτὸ τοῦργον ἔδειξεν. Antipho v. 60. p. 136, αὐτῷ μοι πρόφασιν οὐδεμίαν ἔχει ἀποκτεῖναι τὸν ἄνδρα. Lysias x. 20. p. 118, δηλώσει δέ (sc. id quod sequitur δηλώσει) οἰχήσεται γάρ.

§ 101. We find also Non-Impersonal sentences on the model of some of the foregoing, e. g.

Crat. 393 e, τὸ ὄνομα, δ αὐτὸ ἡμῖν δηλώσει κ.τ.λ.

Ib. 402 c, τοῦτό γε (τὸ ὄνομα) ὀλίγου αὐτὸ λέγει ὅτι κ.τ.λ.

Soph. 237 b, καὶ μάλιστα γε δὴ πάντων ὁ λόγος αὐτὸς ἂν δηλώσειε.

Cf. Dem. c. Dionys. 13. p. 1287, ἐδήλωσε δ' αὐτὸ τὸ ἔργον. Eur.

Hel. 146 sqq., (A) Συμπροξένησον, ὡς τύχω μαντευμάτων "Οπη νεὼς στεῖλαιμ' ἂν οὐρίον πτερὸν κ.τ.λ.—(B) Πλοῦς, ὦ ξέν', αὐτὸς σημαίνει.

§ 102. E. Intransitive use of Verbs Transitive.

Some Verbs Transitive recede, in particular significations, into Intransitive Verbs. At the same time, they do not cease to be Active; neither do they become strictly Reflexive.

This happens in two cases.

§ 103. a. When that, to which the action was originally represented as passing on, is, or comes to be regarded as, a part of the Agent; and when further the mention of it can be dropped without marring the sense. "Ἐχειν, in several of its senses, exemplifies this process.

From ἔχειν governing an Accusative of part of the Subject we have, e. g. Hom. Od. xix. 38, κίονες ὑψόσ' ἔχοντες—'holding,' properly not themselves, but their *heads*, or, vaguely, *parts of themselves*, aloft. So Hdt. i. 181, ἀνάβασις ἐς αὐτοὺς ἔξωθεν κύκλω περὶ πάντας τοὺς πύργους ἔχουσα πεποιήται—where ἔχουσα has for its Object each part of the ἀνάβασις in succession.

From ἔχειν governing an Accusative of that which comes to be regarded as part of the Subject, we have e. g. Od. iii. 182, αὐτὰρ ἔγωγε Ἰὺλονδ' ἔχον—'held my ship on her course for Pylos;'—the

ship, as following the will of her captain, is, when we are speaking of his movements, virtually part of him ;—whence simply ‘I held on for Pylos.’

On the other hand, in the following passage *κατέχειν* has for its Object that which is literally a part of the Subject.

Phædo 117 c, οἳ τ’ ἦσαν κατέχειν τὸ μὴ δακρύειν—‘to keep themselves,’—but properly those parts of themselves which had to do with the particular affection in question.

So again the common *ἔχε δὴ* (Crat. 439 a, Gorg. 490 b, Lach. 198 b, Legg. 639 d) is ‘hold,’ scil. your foot from advancing—your tongue from speaking—your thoughts from running on—(as the case may be).

Gorg. 475 d, τῷ λόγῳ ὥσπερ ἰατρῷ παρέχων—‘offering,’ not strictly oneself, but the particular limb or part needing treatment.

§ 104. Other examples in Plato are

Rep. 388 c, ὅταν τις ἐφίῃ ἰσχυρῷ γέλωτι. So 563 a, ξυγκαθίναί.

Ib. 422 c, ἀναστρέφειν. So Lach. 191 c.

Ib. 467 b, ἀναλαβεῖν.

Ib. 473 b, μεταβαλεῖν.

Ib. 540 a, 591 e, παρακινεῖν. So 573 c, ὑποκινεῖν.

Phædo 65 a, ἐγγὺς τι τείνειν τοῦ τεθνάναι.

Ib. 98 d, χαλῶντα καὶ ξυντείνοντα τὰ νεῦρα.

Phdr. 228 e, παῦε. Jelf instances this also in Hom. Od. i. 340, iv. 659. [In Od. i. 340 the reading seems doubtful.]

Politic. 258 a, Θεαυτήτῳ, . . . ξυνέμιξα.

Phædo 72 b, εἰ τὸ καταδαρθάνειν μὲν εἴη, τὸ δ’ ἀνεγείρεσθαι μὴ ἀνταποδιδούη—lit. (as we might say) ‘put in an appearance on the other side.’

§ 105. This Intransitive use of these Verbs becomes so natural, that, after it is established, when in particular cases it is convenient that the Object should be expressed, it is expressed in the Dative.

E. g. Il. xxiii. 686, ἀνασχομένῳ χερσὶ στιβαρῆσι. The language had been accustomed to ἀνασχέσθαι Intransitive for holding up the hands; so that when, in order to characterise the hands, the poet desires to express the Object, it falls more naturally into the Dative.

So Od. ix. 489, Ἐμβαλέειν κόπῃς—ἐμβαλεῖν being used alone, e. g. in Aristoph. Ran. 206, for ‘dashing in the oars.’ (An erroneous interpretation of this last passage arises from neglect of the principle we are noticing.)

So Od. x. 140, νηὶ κατηγαγόμεσθα.

§ 106. b. When the Accusative of the Object, not being in any way referable to the Agent, is nevertheless so natural a sequence to the Verb, that the Verb itself will suggest it if omitted.

Symp. 196 d, πειρατέον μὴ ἐλλείπειν—‘to fall short’—lit. ‘to leave a deficiency of so much in a given quantity.’

Phdr. 237 d, θέμενοι ὄρον, εἰς τοῦτο ἀποβλέποντες καὶ ἀναφέροντες τὴν σκέψιν ποιῶμεθα. ἀναφέροντες, ‘referring,’ scil. our assertions and reasonings.

Gorg. 512 e, ἐπιτρέψαντα περὶ τούτων τῷ θεῷ—‘entrusting,’ scil. the decision.

§ 107. Some uses of *ἔχειν* illustrate this process also.

We find, Thuc. iii. 89, τῶν σεισμῶν κατεχόντων—there is no need to express *what* they pervaded or occupied, since *σεισμοὶ* (so used) must be *σεισμοὶ τῆς γῆς*. Or when *ἔχειν* is used of an army occupying a position, the Verb alone suffices to express this. And (as we have seen in the parallel case) so fixed may this use become, that when the position occupied needs to be expressed, another construction is found for it; cf. Thuc. iii. 34, ἐν διατειχίσματι εἶχον so viii. 28. Similarly a general moving his army is said *ἄγειν*, without any Object expressed: whence the next step is that the whole army, which strictly *ἄγεται*, is said *ἄγειν* cf. Thuc. v. 54, Ἀργεῖοι δ’ ἄγοντες τὴν ἡμέραν ταύτην πάντα τὸν χρόνον, ἐσέβαλον. [So Arnold: ἐσέβαλλον Poppo and Götter.]

§ 108. This is the account of a variation, which might else be taken merely for one of government:—

Phædo 58 e—59 a, οὔτε γὰρ ὡς θανάτῳ παρόντα με ἀνδρὸς ἐπιτηδείου ἔλεος εἰσῆι . . . διὰ δὲ ταῦτα οὐδὲν πᾶν μοι ἐλεωνὸν εἰσῆι. An emotion may be said either to enter the person himself (as in *ἔλεός με εἰσῆι*), or to enter his soul; but in this case if the reference to the person be made clear the mention of the soul may be spared; that is, the Verb becomes Intransitive, and is followed by a Dative of the person (as in the latter sentence of the passage quoted).

§ 109. F. Uses of the Participle.

a. Periphrastically, with Auxiliary Verb Substantive.

Politic. 273 b, πολλῆς ἦν μετέχον ἀταξίας.

Ib. 274 e, εἶναι γεγονός. 289 a, ἦν ἂν τεθέν. 308 c, ἐστὶ τείνοντα.

Tim. 38 c, ἐστὶν ὄν. 68 d, ἡγνοηκώς ἂν εἴη. 77 e, εἴη διαδιδόμενον.

Soph. 244 c, τὸ ἀποδέχεσθαι . . . [ἐστὶ] λόγον οὐκ ἂν ἔχον.
Legg. 860 e, εἰ δὲ ταῦτα οὕτως ἔχοντά ἐστιν.

§ 110. β. Peculiar Intransitive use of ἔχων with Verbs.

Euthyd. 295 c, ἔχων φλυαρεῖς.
Phdr. 236 e, τί δῆτα ἔχων στρέφει;

§ 111. IDIOMS OF PREPOSITIONS.

Ἀνά.

In Composition.

Phædo 87 a, ἀνατίθεμαι. Of withdrawing any deed or word. Not a metaphor from draughts particularly, though capable of being so applied—as in

Hipparch. 229 e, ὥσπερ πεττεύων ἐθέλω σοι ἐν τοῖς λόγοις ἀναθέσθαι ὃ τι βούλει τῶν εἰρημένων. Cf. Soph. Aj. 476, Προσθείσα κἀναθείσα τοῦ γε κατθανεῖν, and Lobeck's note upon it.

Ἀπό.

Of the use of the bodily members.

Rep. 613 b, δρώσω ὅπερ οἱ δρομῆς ὅσοι ἂν θέωσιν εὐ ἀπὸ τῶν κάτω ἀπὸ δὲ τῶν ἄνω μή—'who run fairly with their legs, but with the upper part of their bodies (head, neck, arms) in bad form.' (Even supposing that κάτω could refer to the starting point and ἄνω to the turning point, which can scarcely be supported by instances, the absolute use of τὰ κάτω and τὰ ἄνω in this meaning is inconceivable.)

Legg. 795 b, ὁ τελέως παγκράτιον ἡσκηκὼς . . . οὐκ ἀπὸ μὲν τῶν ἀριστερῶν ἀδύνατός ἐστι μάχεσθαι κ.τ.λ.

Cf. Aristoph. Vesp. 656, λόγισαι φαύλως μὴ ψήφοις ἀλλ' ἀπὸ χειρός.

§ 112. Διά.

a. With Accusative; 'by help of.' This is the use so common afterwards in the Orators.

Rep. 352 c, ἐνῆν τις αὐτοῖς δικαιοσύνη, . . . δι' ἣν ἔπραξαν ἢ ἔπραξαν.

b. With Genitive.

Phædo 82 e, τὴν ψυχὴν . . . ἀναγκαζομένην . . . σκοπεῖσθαι τὰ ὄντα . . . μὴ αὐτὴν δι' αὐτῆς—'acting only by and through itself,' independently of anything external to itself.

So Rep. 510 b, αὐτοῖς εἶδеси δι' αὐτῶν τὴν μέθοδον ποιομένην, and similarly 511

Cf. Ar. Eth. Nic. V. iv. 14, ὅταν μήτε πλέον μήτ' ἔλαττον ἀλλ' αὐτὰ δι' αὐτῶν γένηται.

Rep. 463 e, εἰ ὀνόματα διὰ τῶν στομάτων μόνον φθέγγονται.

Ib. 580 b, ὁ διὰ πάντων κριτῆς ἀποφαίνεται—'the paramount judge decides absolutely.' An ordinary sense of διὰ πάντων, beginning with Homer.

Meno 74 a, τὴν μίαν, ἣ διὰ πάντων τούτων ἐστί—'which is out beyond all these,' i.e. 'which all these run up to,' 'which is paramount to all these.'

Rep. 343 b, διὰ νυκτὸς καὶ ἡμέρας—'night after night and day after day.'

Ib. 621 a, πορεύεσθαι διὰ καύματος τε καὶ πνίγους δεινοῦ.

Symp. 220 b, ἀνυπόδητος διὰ τοῦ κρυστάλλου ἐπορεύετο. This use of διὰ in prose is unique: see Bernhardt's Syntax, p. 234. It obtains in poetry, beginning with Homer's διὰ νήσου ἰὼν in Od. xii. 335. Is its employment in the text intended for the sake of grandiloquence?

c. In Composition.

Symp. 221 b, διαπορεύεσθαι, and Critias 106 a, διαπορεία—of traversing a certain interval of space between two defined points, —'doing the distance.' Cf. διαθεῖν, Protag. 335 e.

§ 113. Εἰς.

a. Of progress along or in a certain route.

Phædo 114 b, φέρονται . . . εἰς τοὺς ποταμούς—not 'into' but 'along' or 'down' the rivers⁹.

§ 114. β. 'To the number of.'

Legg. 704 b, ἀπέχει θαλάττης εἰς τινὰς ὀγδοήκοντα σταδίους.

Cf. Thuc. iv. 124, ὀλίγου ἐς χιλίους. So Xenophon and Demosth.

§ 115. γ. 'In regard to,' 'in the point of,' 'with a view to.'

Symp. 184 b, εὐεργετούμενος εἰς χρήματα.

Ibid. d, ὁ μὲν δυνάμενος εἰς φρόνησιν καὶ τὴν ἄλλην ἀρετὴν ξυμβάλλεσθαι, ὁ δὲ δεόμενος εἰς παιδείαν καὶ τὴν ἄλλην σοφίαν κτᾶσθαι.

Ib. 196 c, εἰς γε ἀνδρίαν Ἔρωτι οὐδὲ Ἄρης ἀνθίσταται.

Ib. 219 d, ἀνθρώπων τοιούτων οἷον ἐγὼ οὐκ ἂν ᾤμην ποτὲ ἐντυχεῖν εἰς φρόνησιν καὶ εἰς καρτερίαν.

Theæt. 169 a, ἱκανοὶ ἑαυτοῖς εἰς ἀστρονομίαν.

⁹ [Under this example is in the MS. "Cf. Odys."]

Theæt. 178 e, τὸ περὶ λόγους πιθάνων ἐκάστω ἡμῶν ἐσόμενον εἰς δικαστήριον βέλτιον ἂν προδοξάσαις ἢ τῶν ιδιωτῶν ὅστισιν;

Legg. 635 a, ἔστι ταῦτα οὕτως, εἰς ἃ καὶ μηδὲν γε ἀνὴς ἐπιτιμῶν τοῖς νόμοις ἡμῶν.

Euthyd. 305 d, τὰ νικητήρια εἰς δόξαν οὔσεσθαι σοφίας πέρι.

Cf. Hom. Il. iii. 158, Αἰνῶς ἀθανάτησι θεῆς εἰς ὅπα ἔοικεν. Also Andoc. ii. 23. p. 22, πολιτεῖαν διδόντας τε, καὶ εἰς χρήματα μεγάλας δωρεάς. Lysias xxvi. 21. p. 177, περὶ ἐμοῦ οὐδὲν ὁδοῦ εἰπεῖν ἔξει εἰς μισοδημίαν.

§ 116. 'Εκ.

a. Euthyd. 282 a, ἐκ παντὸς τρόπου παρασκευάζεσθαι.

b. Apol. 23 a, ἐκ τούτων καὶ Μελητός μοι ἐπέθετο—'hereupon:' the notion is of sequence of time rather than consequence. Cf. Æsch. Eum. 2, ἐκ δὲ τῆς Θέμιν, Choeph. 1055, Ποταῖνιον γὰρ αἱμά σοι χερσὶν ἔτι. 'Εκ τῶνδ' ἐκ τοῦ ταραγμὸς ἐς φρένας πίτνει.

§ 117. 'Εν.

a. 'In the point of.'

Rep. 402 d, ἐν τῷ εἶδει ὁμολογοῦντα—'agreeing in their aspect.'

Symp. 213 e, νικῶντα ἐν λόγοις πάντας ἀνθρώπους.

Theæt. 206 a, τὰ στοιχεῖα ἐν τῇ ὄψει διαγιγνώσκειν πειρώμενος.

b. Adverbially compounded.

Gorg. 457 a, ἐμβραχύ. Cf. the form καθεῖς in St. John viii. 9, ἐξήρχοντο εἰς καθεῖς.

§ 118. 'Επί.

a. With Dative;—'in connection with'—signifying a more material connection than it signifies with the Genitive.

Rep. 376 e, ἔστι δὲ που ἡ μὲν ἐπὶ σώμασι γυμναστική, ἡ δ' ἐπὶ ψυχῇ μουσική.

Ib. 408 b, οὐδ' ἐπὶ τούτοις τὴν τέχνην δεῖν εἶναι.

Ib. 532 c, ἐπ' ἀδυναμίας βλέπειν.

Symp. 186 a, [Ἐρως] οὐ μόνον ἐστὶν ἐπὶ ταῖς ψυχαῖς τῶν ἀνθρώπων.

Ib. 184 e, ἐπὶ τούτῳ καὶ ἐξαπατηθῆναι οὐδὲν αἰσχρόν.

Ib. 186 b, ἄλλος μὲν ὁ ἐπὶ τῷ ὑγιεινῷ Ἐρως ἄλλος δὲ ὁ ἐπὶ τῷ νοσώδει.

Ib. 210 a, τὸ κάλλος τὸ ἐπὶ ὀφθαλμοῦ σώματι.

Ibid. b, τὸ ἐπ' εἶδει καλόν.

Soph. 247 d, τὸ ἐπὶ τε τούτοις ἅμα καὶ ἐπ' ἐκείνοις ξυμφυεῖς γεγονός.

Politic. 310 a, ἐπὶ τούτοις δὴ τούτ' εἶναι τέχνη φάρμακον.

Tim. 48 e, ἱκανὰ ἦν ἐπὶ τοῖς ἔμπροσθεν λεχθείσιν.

Cf. Andoc. i. 25. p. 4, τῶν φευγόντων ἐπὶ τοῖς μυστηρίοις.

§ 119. b. Adverbially compounded.

Legg. 697 c, ἐπὶ ἔτι χείρους.

Cf. Hom. Od. viii. 245, ἐξ ἔτι πατρῶν.

§ 120. c. In Composition.

Crito 43 c, ἐπιλύεται—'exempts.' Perhaps the meaning of ἐπὶ is 'with a further result' or 'condition,' and so ἐπιλύεσθαι would be to obtain a man's release, under the condition of a ransom to be paid. Similarly would ἐπαγγέλλεσθαι be 'to announce so as to bind oneself in time to come,' and so 'to offer,' 'promise.'

Symp. 172 a, ἐπιστὰς περιέμεινα. ἐπιστῆναι is to stop in the course of progress from one point to another. στῆναι is to stop, without any reference to moving again. So ἐπιλέγεσθαι is to pick out, e. g. in passing along a line. ἐπιστὰς περιέμεινα is equivalent to the one word ἐπέμεινα. For ἐπιμένειν see under περί, § 127.

Phædo 62 e, ὁ Σωκράτης . . . ἐπιβλέψας πρὸς ἡμᾶς. From the notion of succession here again we should get 'looking [from Cebes] to us,'—'turning to us.' Cf. Apol. 31 d, ἐπικωμῶδων.

§ 121. Κατά.

a. With Accusative.

Legg. 918 a, ἔπεται κατὰ πόδα—'in close succession.'

Soph. 243 d, κατὰ πόδα γε, ὦ Θεαίτητε, ὑπέλαβες—'you have caught at once the train of the thought.' This is of course a pregnant use of the Preposition, implying κατὰ πόδα ἐπόμενος.

b. With Genitive, in Attributive sense.

Meno 74 b, μίαν ἀρετὴν λαβεῖν κατὰ πάντων.

Ib. 76 a, κατὰ παντὸς σχήματος τοῦτο λέγω.

Ib. 77 a, κατὰ ὅλου εἰπὼν ἀρετῆς πέρι.

Phædo 70 d, μὴ τοῖνυν κατ' ἀνθρώπων σκόπει μόνον τοῦτο—'consider this not as an attribute of mankind only.' The κατά, in a pregnant use, stands for ὡς κατ' ἀνθρώπων λεγόμενον.

Phdr. 260 b, συντιθεῖς λόγον ἔπαινον κατὰ τοῦ θνῶν.

§ 122. c. In Composition.

a. Symp. 219 c, καταδαρθάνειν—'to earn by sleeping.'

β. Of doing a thing without regard to other considerations.

Apol. 33 e, οὐκ ἂν ἐκείνός γε αὐτοῦ καταδεηθείη—implying the request to be unprincipled or arbitrary.

Legg. 861 b, δοὺς δὲ οὐδένα λόγον ὡς ὀρθῶς εἴρηκε, κατανομοθετήσει.

Cf. Lysias vi. 3. p. 103, ἣ κατελεῖσθαι ἢ καταχαρίσασθαι Ἀνδοκίδῃ.

Isæus vii. 38. p. 67, τοὺς ἔχοντας ἀποδοῦναι τὰ ὄντ' αὐτῷ καταναγκάσαντες—'peremptorily compelling.'

This κατὰ often, but not always or necessarily (see the last instance), gives an unfavourable meaning to the word.

§ 123. Μέχρι.

Adverbially compounded.

Gorg. 487 c, μέχρι ὅποι.

§ 124. Παρά.

a. With Accusative.

α. Soph. 242 a, παρὰ πόδα μεταβαλὼν ἐμαντόν.

Cf. Pind. Pyth. x. 62, παρ ποδός, and Soph. Phil. 838, παρὰ πόδα.

β. Apol. 36 a, οὕτω παρ' ὀλίγον—literally, 'up to so little' difference from the other quantity compared, i. e. so near it.

γ. In Comparison; signifying not 'beyond' but 'contrasted with' (lit. 'put coordinate with').

Phdr. 276 e, παγκάλῃν λέγεις παρὰ φαύλην παιδιάν.

Theæt. 144 a, ἀνδρεῖον παρ' ὀντινοῦν.

For other instances see Idioms of Comparison, § 174. Cf. Thuc. v. 90, ἐπειδὴ παρὰ τὸ δίκαιον τὸ ξυμφέρον λέγειν ὑπέθεσθε.

b. With Dative.

Rep. 366 b, καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις πράξομεν κατὰ νοῦν—'our dealings both with gods and with men will be what we desire.'

Symp. 188 d, ὁ περὶ τὰγαθὰ μετὰ σωφροσύνης . . . ἀποτελούμενος καὶ παρ' ἡμῖν καὶ παρὰ θεοῖς [Ἔρως]—'temperance exercised in dealings between ourselves (men) and with the gods.'

§ 125. c. With Genitive;—'obtained from' or 'proceeding from,'—of a sentiment or opinion.

Legg. 733 a, τοῦτο παρὰ τοῦ λόγου χρὴ λαμβάνοντα σκοπεῖν.

Soph. 226 d, λέγεται παρὰ πάντων καθαρμός τις.

Legg. 692 b, τὸ δὲ παρ' ἡμῶν γινώσκεισθαι ταῦτα . . . οὐδὲν σοφόν—'that these things should receive recognition from us.'

Crat. 412 e, παρὰ πολλῶν ὁμολογεῖται.

Politic. 296 a, λόγον τὸν παρὰ τῶν πολλῶν λεγόμενον.

Critias 107 b, τὰ παρὰ πάντων ἡμῶν ῥηθέντα.

Protag. 312 b, ἡ παρὰ Πρωταγόρου μάθησις.

Symp. 182 d, ἡ παρακείμεσις τῷ ἐρῶντι παρὰ πάντων θαυμαστή. (παρὰ πάντων follows παρακείμεσις.)

Cf. Andoc. i. 140. p. 18, παρὰ πάντων ὁμολογουμένως ταῦθ' ὑμῖν ὑπάρχει.

§ 126. In the remaining instances the Preposition has a pregnant force: that is, the fact that an opinion or sentiment is referred to is left to be understood from the παρά.

Rep. 362 c, παρὰ θεῶν καὶ παρ' ἀνθρώπων τῷ ἀδίκῳ παρεσκευάσθαι τὸν βίον ἄμεινον.

Ib. 461 e, βεβαιώσασθαι παρὰ τοῦ λόγου.

Ib. 612 c, μισθοὺς . . . ὅσους τε καὶ οἷους τῇ ψυχῇ παρέχει παρ' ἀνθρώπων τε καὶ θεῶν.

Ibid. d, ὥσπερ ἔχει δόξης καὶ παρὰ θεῶν καὶ παρὰ ἀνθρώπων.

Tim. 52 d, οὗτος . . . παρὰ τῆς ἐμῆς ψήφου λογισθεὶς ἐν κεφαλαίῳ δεδόσθω λόγος.

With this use of παρά cf. that of πρὸς, Hdt. iii. 137, ἵνα φανῇ πρὸς Δαρείου ἐὼν καὶ ἐν τῇ ἑαυτοῦ δόκιμος. Antipho i. 25. p. 114, καὶ γὰρ ἂν δικαιότερον καὶ δσιώτερον καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων γένοιτο ὑμῖν.

§ 127. Περὶ.

b¹⁰. With Dative—'in the sphere of,' literally.

Protag. 314 a, ὅρα μὴ περὶ τοῖς φιλτάτοις κυβεύης τε καὶ κινδυνεύης.

Phædo 114 d, θαρρεῖν χρὴ περὶ τῇ ἑαυτοῦ ψυχῇ ἄνδρα. The feeling is represented as locally watching over its object.

d. In Composition.

Phædo 59 e, καὶ ἡμῖν ἐξελθὼν ὁ θυρωρὸς . . . εἶπε περιμένειν, καὶ μὴ πρότερον παρίναι κ.τ.λ. The meaning of περιμένειν will be elucidated by distinguishing it from ἐπιμένειν. ἐπιμένειν is to stop in the course of a progress from one point to another until somebody comes or something happens. The ἐπί, as in ἐπιστῆναι, is local, and it also presumes that the progress is to be resumed. It answers to the Latin præstolari. περιμένειν is to defer any intended proceeding, to remain in statu quo, until

¹⁰ [In the MS. the uses of περὶ with the Accusative and the Genitive were lettered b., its uses in the Dative are lettered b., its uses in Composition d. Apparently uses with

the Accusative and the Genitive were to have come in, lettered a. and c.]

a certain future moment. The *περὶ* has reference simply to the lapse of the interval of time. Hence *περιμένειν* here is 'to wait a certain time,' which time is specified in the next words. *ἐπιμένειν* would be unsuitable, as the admission of the visitors into the prison could hardly be regarded as a continuation of their walk to the prison.

Symp. 172 a, ὁ Φαληρεὺς, ἔφη, οὗτος Ἀπολλόδορος, οὐ περιμένεις; κἀγὼ ἐπιστὰς περιέμεινα. Here the addition of the local *ἐπιστὰς* in the second sentence shews that *περιμένειν* is not local. οὐ περιμένεις; 'wait a moment' is more civil than 'wait there.'

§ 128. Πρός.

a. With Accusative. Pregnant force;—i.e. not 'for' but 'in regard of fitness for': in other words, the Preposition is related to the sentence, in which it stands, not immediately, but through the medium of an unexpressed clause.

Phædo 117 b, τί λέγεις περὶ τοῦδε τοῦ πόματος, πρὸς τὸ ἀποσπείσασθαι τινι;—'what sayest thou as to this draught admitting of a libation to a deity?' lit. 'in regard of its fitness for a libation.'

Protag. 328 b, νοῆσαι τινα, πρὸς τὸ καλὸν ἀγαθὸν γενέσθαι—'to notice a person [favourably] in regard of his fitness for becoming' &c.

Symp. 177 b, ἐνῆσαν ἄλλες ἔπαινον θανμάσιον ἔχοντες πρὸς ὠφέλειαν.

Legg. 757 c, νέμει τιμὰς μείζουσι μὲν πρὸς ἀρετὴν αἰὲ μείζους κ.τ.λ.

Phædo 69 a, ἡ ὀρθὴ πρὸς ἀρετὴν ἀλλαγὴ—lit. 'right in regard of fitness for making men good.'

Rep. 581 e, ἀμφισβητοῦνται ἐκάστων τοῦ εἶδους αἱ ἡδοναὶ . . . πρὸς τὸ κάλλιον καὶ αἴσχιον ζῆν.

b. With Dative.

Phædo 112 c, ἄναντες γὰρ πρὸς ἀμφοτέροις τοῖς ρεύμασι τὸ ἐκατέρωθεν γίγνεται μέρος. [So Oxon.]

Ib. 84 c, πρὸς τῷ εἰρημένῳ λόγῳ ᾗ—'absorbed in.'

Cf. Dem. F. L. 127. p. 380, ᾗ ὅλος πρὸς τῷ λήμματι (Jelf).

§ 129. c. In Composition with a Verb *πρὸς* sometimes has the general meaning of 'additionally,' and therefore rather qualifies the whole sentence than unites with the Verb, and does not affect in any way the meaning of the Verb.

Rep. 521 d, δεῖ ἄρα καὶ τοῦτο προσέχειν τὸ μάθημα—'to have in addition.'

Ib. 607 b, προσείπωμεν δὲ αὐτῇ—'and let us say to her moreover.'

Theæt. 208 e, τὴν διαφορὰν τῶν ἄλλων προσλάβη—'apprehends in addition its difference from other things.' So 209 d, προσδοξάσαι.

Apol. 20 a, σφίσι ξυνεῖναι χρήματα διδόντας, καὶ χάριν προσειδέναι.

Phædo 74 a, τόδε προσπάσχειν, ἐννοεῖν.

Gorg. 516 d, Θεμιστοκλέα ταῦτά ταῦτα ἐποίησαν καὶ φυγῇ προσεξήμωσαν.

§ 130. Ὑπέρ.

'With a view to.'

Phædo 107 c, ἐπιμελείας δέεται οὐχ ὑπὲρ τοῦ χρόνου τούτου μόνον ἐν ᾧ καλοῦμεν τὸ ζῆν.

Protag. 318 d, εἰπέ τῷ νεανίσκῳ καὶ ἐμοὶ ὑπὲρ τούτου ἐρωτῶντι.

Cf. Lysias xii. 78. p. 127, οὐχ ὑπὲρ ὑμῶν ἀποθανόντος Θηραμένους ἀλλ' ὑπὲρ τῆς αὐτοῦ πονηρίας.

§ 131. Ὑπό.

a. Adverbially compounded.

Phdr. 242 d, ὑπό τι ἀσεβῆ [λόγον]—'somewhat impious.'

Gorg. 493 c, ὑπό τι ἄτοπα.

b. In Composition.

a. ὑπολογίζεσθαι.

Apol. 28 d, Crito 48 d, Phdr. 231 b.

Similarly,

Protag. 349 c, ἔγωγε οὐδὲν σοι ὑπόλογον τίθεμαι.

Lach. 189 b, λέγ' οὖν μηδὲν τὴν ἡμετέραν ἡλικίαν ὑπόλογον ποιούμενος.

Note, that *ὑπολογίζεσθαι* is not restricted to an unfavourable sense; cf. Lysias xxx. 16. p. 184, οὐδὲν εἰκὸς αὐτῷ τοῦτο ὑπόλογον γενέσθαι [so Bekker; οὐδένα . . . τούτου Zurich editors]—where αὐτῷ means 'in his favour,' and xxviii. 13. p. 180, οὐδὲ ἀδίκως τοῖσι φημι ἂν εἶναι ὑπόλογον τὴν ἐκείνων φυγὴν,—not, as Taylor, 'honestam excusationem in suo exsilio habere,' but 'non injuria iis laudi imputandum.'

The word does not mean 'to subtract,' according to our notion of the operation; but 'to reckon against,' 'per contra':—the same meaning of *ὑπό* which we get in *ὑπαντᾶν*, *ὑπωμοσία* ('an affidavit to stop' proceedings), *ὑποτιμᾶσθαι* (equivalent to *ἀντιτιμᾶσθαι*).

β. ὑποπίνειν.

Rep. 372 d, μετρίως ὑποπίνοντες.

§ 132. IDIOMS OF PARTICLES.

A. *Kai* expletive,—preceding and indicating the emphatic word.

a. In Relative Interrogative or Conditional sentences. Here *kai* may generally¹¹ be rendered ‘at all.’

Phædo 77 b, πρὶν καὶ εἰς ἀνθρώπειον σῶμα ἀφικέσθαι—‘before it came at all.’

Ib. 88 a, πρὶν καὶ γενέσθαι ἡμᾶς—‘before we came into being at all.’

Ib. 110 a, ὅπου ἂν καὶ γῇ ᾗ—‘exists at all.’

Apol. 22 a, ἵνα μοι καὶ ἀνέλεγκτος ἡ μαντεία γίγναιτο. Here *kai* fastens itself to the latter portion of the compound ἀνέλεγκτος—‘not to be called in question at all.’

Phædo 66 d, ἐάν τις ἡμῶν καὶ σχολῇ γένηται.

Ib. 108 d, εἰ καὶ ἡπιστάμην—‘if I even had had the knowledge.’

Ib. 110 b, εἰ δεῖ καὶ μῦθον λέγειν καλόν—‘if it is allowable to narrate a fiction at all.’

Cf. Thuc. i. 15, ὅθεν τις καὶ δύναμις παρεγένετο.

This *kai* frequently enters into a set phrase with the Adjective *σμικρός*.

Apol. 28 b, ὅτου τι καὶ σμικρὸν ὕφελός ἐστιν.

Soph. 247 c, εἴ τι καὶ σμικρὸν ἐθέλουσι συγχωρεῖν.

Ib. 261 b, θαρρεῖν χρὴ τὸν καὶ σμικρὸν τι δυνάμενον.

Phileb. 58 a, ξύμπαντας ὅσοις νοῦ καὶ σμικρὸν προσήρτηται.

Politic. 278 d, πῶς . . . δύναται ἂν τις ἀρχόμενος ἀπὸ δόξης ψευδοῦς ἐπὶ τι τῆς ἀληθείας καὶ μικρὸν μέρος ἀφικόμενος κτήσασθαι φρόνησιν;

The remaining passages shew the *kai* entering into Interrogative phrases.

Euthyphro 3 a, τί καὶ ποιοῦντά σέ φησι διαφθείρειν τοὺς νέους;

Ib. 6 b, τί γὰρ καὶ φήσομεν;

Phædo 61 e, τί γὰρ ἂν τις καὶ ποιῶι ἄλλο;

Laches 184 d, τί γὰρ ἂν τις καὶ ποιῶι;

¹¹ Perhaps it is better to say that the key to these passages is e.g. Thuc. ii. 11, οὐκ οὐν χρεῖ, εἴ τῃ καὶ δοκοῦμεν πλήθει ἐπίνειναι, τοῦτον ἔνεκα ἀμελέστερόν τι παρεσκευασμένους χωρεῖν—‘if any one considers that we are a numerous force, as we are,’—or rather ‘if we are

a numerous force, which it might strike any one we were.’ So Arist. Eth. Nic. V. xv. 9, εἰς δὲ δὴ βλέπονται καὶ δοκεῖ εἶναι ἀδικία πρὸς αὐτόν—‘upon this view there is, what we are inclined to think there is, injury of oneself.’

There is a latent affirmation in a simple Interrogative sentence with *τί*. The *kai* neutralises this affirmation. ‘What have you done?’ implies that you have done something: the first instance above shews how this implication is neutralised. It is not so with *πῶς καί*, *ποῦ καί*, &c., where the *kai* affirms the implied Proposition: Æsch. Choeph. 528, Ποῖ καὶ τελευτᾷ . . . λόγος; ‘what was the issue?’—implying expectation of one. [Dindorf with the MSS. reads *Kai* ποῖ. Cf. however Eurip. Phoen. 1354, Πῶς καὶ πέπρακται διπτύχων παίδων φόνος;]

β. In Affirmative Independent sentences. Here the force of *kai* is often difficult to render by a word, but it seems to be always identical with the emphasis.

Phileb. 23 a, παντάπασιν ἂν τινα καὶ ἀτιμίαν σχοίη.

Euthyd. 304 e, οὐτωςὲ γάρ πως καὶ εἶπε τοῖς ὀνόμασι.

Rep. 328 c, διὰ χρόνου γὰρ καὶ ἐωράκειν αὐτόν.

Ib. 395 e, πολλοῦ καὶ δεήσομεν. This phrase often recurs.

Symp. 177 a, φάναι δὲ πάντας καὶ βούλεσθαι.

Ibid. b, καὶ τοῦτο μὲν ἦττον καὶ θαυμαστόν—where Stallbaum well compares Thuc. vi. 1, ἥ μᾶλλον καὶ ἐπέθεντο, but wrongly joins *καί*, both there and here, with the Adverb. [So Stallbaum, but his reference is wrong. He seems to mean Thuc. iv. 1, where the old editions have ἥ μᾶλλον καὶ ἐπετίθεντο, Poppo and Güller with most of the MSS. ἥ καὶ μᾶλλον ἐπετίθεντο.]

Phædo 107 c, ὁ κίνδυνος καὶ δόξειεν ἂν δεινὸς εἶναι.

Phileb. 25 b, σὺ καὶ ἐμοὶ φράσεις, ὥς οἶμαι.

§ 133. Adverbs of intensity are often thus emphasized.

Apol. 18 b, καὶ πάλα πολλά ἤδη ἔτη.

Rep. 342 c, συνεχώρησεν ἐνταῦθα καὶ μάλα μόγῃς.

Symp. 189 a, ἔφη εἰπεῖν τὸν Ἀριστοφάνη ὅτι Καὶ μάλ’ ἐπαύσατο.

Ib. 194 a, εἰ καὶ μάλ’ ἂν φοβοίτο.

Phædo 117 b, καὶ μάλα ἔλεως. Ibid. c, καὶ μάλα εὐχερώς.

Protag. 315 d, στρώμασι καὶ μάλα πολλοῖς.

Legg. 832 a, καὶ μάλ’ ἐνίστε οὐκ ἀφυεῖς ὄντας.

Phædo 61 e, καὶ γὰρ ἴσως καὶ μάλιστα πρέπει μέλλοντα ἐκείσε ἀποδομὴν διασκοπεῖν κ.τ.λ.

Rep. 404 b, ἀπλῇ πον καὶ ἐπεικῆς γυμναστική καὶ μάλιστα ἡ περὶ τὸν πόλεμον.

Legg. 773 c, ἃ μὴ βουλόμεθα ξυμβαίνειν ἡμῖν, καὶ μάλιστα ξυμβαίνειν ταῖς πλείσταῖς πόλεσι.

Euthyd. 293 e, (A) 'Ἄλλ' οὐδὲν ἄρα ἐπίστασθον; (B) Καὶ μάλα, ἦ δ' ὅς—'on the contrary.'

Cf. Hom. Od. i. 318, Δῶρον . . . δόμεναι οἰκόνδε φέρεσθαι, καὶ μάλα καλὸν ἐλῶν, ib. 46, καὶ λίην κείνός γε εὐικότι κείται ὀλέθρῳ, Il. xiii. 638, Τῶνπέρ τις καὶ μᾶλλον ἐέλδεται ἐξ ἔρον εἶναι, Od. viii. 154, Κῆδεά μοι καὶ μᾶλλον ἐνὶ φρεσὶν ἤπερ ἄεθλοι. Hdt. ii. 69, οἱ δὲ περὶ Θήβας καὶ κάρτα ἡγνυται αὐτοὺς εἶναι ἱοῦς (where of course καὶ κάρτα goes with ἡγνυται). Æsch. P. V. 728, Αὐταῖ σ' ὀδηγήσουσι καὶ μάλ' ἀσμένως, Choeph. 879, καὶ μάλ' ἡβῶντος δὲ δεῖ, Eum. 373, δόξαι τ' ἀνδρῶν καὶ μάλ' ὑπ' αἰθέρι σεμναῖ κ.τ.λ. Soph. El. 1455, Πάρεστι δῆτα καὶ μάλ' ἄζηλος θέα.

§ 134. καὶ is subject to Hyperbaton in this use as in others. In the foregoing examples the καὶ indicates the stress laid on the word next following it: but when the word to be emphasized begins the clause the καὶ is sometimes postponed.

Phædo 63 c, εἴπερ τι ἄλλο τῶν τοιούτων, δυσχυρισαίμην ἂν καὶ τοῦτο—where the καὶ emphasizes δυσχυρισαίμην.

Ib. 68 c, ἡ σωφροσύνη, ἣν καὶ οἱ πολλοὶ ὀνομάζουσι σωφροσύνην—where the stress of καὶ includes ἣν.

Gorg. 620 b, μόνοις δ' ἔγωγε καὶ ᾧμην τοῖς δημηγόροις καὶ σοφισταῖς οὐκ ἐγχωρεῖν μέμφεσθαι τούτῳ—where καὶ emphasizes μόνοις.

Cf. Hdt. i. 191, ἐς δὲ δὴ καὶ τὸ κάρτα ἐπύθοντο—i. e. (if the order allowed it) τὸ καὶ κάρτα.

§ 135. Μή.

a. In Indicative sentences expressing a negative supposition.

Theæt. 192 e, Σωκράτης ἐπιγινώσκει . . . , ὅρᾳ δὲ μηδέτερον—'but sees, by the supposition, neither.'

Phileb. 18 e, τοῦτ' αὐτὸ τοίνυν ἡμᾶς ὁ πρόσθεν λόγος ἀπαιτεῖ πῶς ἐστὶν ἐν καὶ πολλὰ αὐτῶν ἐκότερον, καὶ πῶς μὴ ἄπειρα εὐθὺς ἀλλὰ κ.τ.λ.

Phædo 106 d, σχολῇ γὰρ ἂν τι ἄλλο φθορὰν μὴ δέχοιτο. The meaning is not 'of all things that exist scarce anything could be, in such a case, exempt from corruption,' but 'there could hardly exist anything not admitting corruption.' The existence of the whole class 'incorruptible' becomes questionable.

Hip. Ma. 297 e, ὁ ἂν χαίρειν ἡμᾶς ποιῇ, μή τι πάσας τὰς ἡδονάς, ἀλλ' ὁ ἂν διὰ τῆς ἀκοῆς—'suppose we say, not.'

Hip. Ma. 299 d, ἄρ' οὖν ἡδὺν ἡδέος . . . διαφέρει τῷ ἡδὺ εἶναι; μὴ γὰρ εἰ μείζων τις ἡδονὴ ἢ ἐλάττων.

Politic. 292 e, πεπτευταὶ τοσοῦτοι οὐκ ἂν γένοιτό ποτε, μή τι δὴ βασιλεῖς γε—'let alone kings.' Comparing this with the last instance but one, we see how the force of μή τι is enhanced by its following the clause with which it is contrasted.

Tim. 26 c, λέγειν εἰμὶ ἔτοιμος, μὴ μόνον ἐν κεφαλαίοις ἀλλὰ κ.τ.λ.

Politic. 295 e, μὴ ἐξέστω δὴ παρὰ ταῦτα ἕτερα προστατεύειν; ('is he to be forbidden?')

Cf. Æschin. iii. 21. p. 56, ὅτι ἤρξα, μὴ ἀποδημήσω; ('am I not to' &c.?)

The μὴ in the Brachylogical combination μὴ ὅτι comes under this head; for instances see below, § 154.

§ 136. β. In the Deprecatory form of contradiction.

Euthyd. 294 c, (A) οὐκ ἐφαρκεί σοι ἀκοῦσαι κ.τ.λ.; (B) Μηδαμῶς· ἀλλὰ κ.τ.λ.

Ib. 300 a, (A) τί δέ; (B) Μηδέν.

Protag. 318 b, τοῦτο μὲν οὐδὲν θαυμαστὸν λέγεις· ἀλλὰ μὴ οὕτως.

•Meno 75 a, (A) πειρῶ εἰπεῖν. (B) Μή, ἀλλὰ σὺ εἰπέ.

Cf. Aristoph. Vesp. 854, (A) Οὐτός σὺ, ποῖ θεῖς; ἐπὶ καδίσκου; (B) Μηδαμῶς.

§ 137. γ. In the sense of 'whether.'—For instances see above, § 61.

§ 138. δ. In the sense of 'perhaps'—from which the sense of 'whether' just mentioned flows. See above, § 59.

Euthyd. 298 c, μὴ γάρ, ὦ Εὐθύδημε, τὸ λεγόμενον, οὐ λίνον λίνῳ συνάπτεις;—'are you perhaps not joining' &c. ? i. e. 'perhaps you are not joining.'

Protag. 312 a, ἀλλ' ἄρα μὴ οὐχ ὑπολαμβάνεις—'perhaps, then, you on the contrary do not suppose.'

§ 139. Οὐ πάνν.

The universal meaning of οὐ πάνν is 'hardly,' 'scarcely.'

Theæt. 149 d, οὐ πάνν τοῦτο οἶδα.

Ib. 172 b, οὐκ ἂν πάνν τολμήσειε φῆσαι.

Symp. 180 c, οὐ πάνν διεμνημόνευεν.

Ib. 204 d, οὐ πάνν ἔφην ἔτι ἔχειν ἐγὼ προχείρως ἀποκρίνασθαι.

Phædo 63 a, οὐ πάνυ εὐθέως ἐθέλει πείθεσθαι.

Ibid. c, οὐκ ἂν πάνυ δυσχυρισαίμην.

Ib. 85 d, οὐ πάνυ φαίνεται ἱκανῶς εἰρήσθαι.

Ib. 100 a, οὐ πάνυ ξυγχωρῶ.

Theæt. 145 a, οὐ πάνυ ἄξιον τὸν νοῦν προσέχειν.

Ib. 176 b, οὐ πάνυ ῥάδιον πείσαι.

Phædo 59 a, οὐδὲν πάνυ μοι ἐλεεινὸν εἰσῆι.

Apol. 41 d, καὶ ἔγωγε τοῖς καταψηφισαμένοις μου καὶ τοῖς κατηγοροῖς οὐ πάνυ χαλεπαίνω.

The following three instances are decisive for the meaning 'scarcely.'

Euthyphro 2 b, οὐδ' αὐτὸς πάνυ τι γινώσκω, ὦ Εὐθύφρων, τὸν ἄνδρα.

Protag. 331 e, οὐ πάνυ οὕτως, οὐ μέντοι οὐδὲ αὖ ὥς σύ μοι δοκεῖς οἶεσθαι.

Phileb. 41 a, σχεδὸν γὰρ τῷ ψεύδει μὲν οὐ πάνυ πονηρὰς ἂν τις λύπας τε καὶ ἡδονὰς θείῃ, μεγάλη δὲ ἄλλη καὶ πολλῇ συμπιπτούσας πονηρία.

The following three are to be interpreted on the principle of Litotes.

Symp. 195 e, κρανίων, ἃ ἐστὶν οὐ πάνυ μαλακά—'skulls, which can hardly be said to be soft things.'

Apol. 19 a, οἶμαι δὲ αὐτὸ χαλεπὸν εἶναι, καὶ οὐ πάνυ με λανθάνει οἷόν ἐστιν—'I can hardly say I do not know.'

Ib. 41 d, καὶ ἔγωγε τοῖς καταψηφισαμένοις μου . . . οὐ πάνυ χαλεπαίνω—'I can scarcely say I am displeased'—'I have no sufficient cause to be displeased.'

Cf. Ar. Eth. Nic. II. vii. 3, ἐλλείποντες περὶ τὰς ἡδονὰς οὐ πάνυ γίνονται, IV. i. 30, τὰ μὲν οὖν τῆς ἀσωτίας οὐ πάνυ συνδυάζεται.

§ 140. Different is Laches 183 c, οὐ πάνυ ὀλίγοις ἐγὼ τούτων παραγέγονα—where πάνυ goes closely with ὀλίγοις. Quite different also are πάνυ οὐ, παντάπασιν οὐ, &c.

§ 141. Οὐδέ.

The use of οὐδέ for καὶ οὐ in the sense not of 'and not' but of 'also not' is worth pointing out in cases where the οὐδέ qualifies specially not a Substantive (the common case) but some other Part of Speech.

Phileb. 23 b, σχεδὸν δὲ οὐδὲ ῥάδιον—for σχεδὸν δὲ καὶ οὐ ῥάδιον.

Legg. 730 d, τίμιος μὲν δὴ καὶ ὁ μηδὲν ἀδικῶν· ὁ δὲ μηδ' ἐπιτρέπων τοῖς ἀδικοῦσιν ἀδικεῖν πλέον ἢ διπλασίας τιμῆς ἄξιος ἐκείνου—'but he who beyond this does not allow' &c.

Euthyphro 15 b, μέμνησαι γάρ που ὅτι κ.τ.λ. ἢ οὐδὲ μέμνησαι;—for ἢ καὶ οὐ μέμνησαι; 'or on the contrary,' lit. 'or, which is also an alternative.'

Phædo 72 a, ἰδὲ τοίνυν οὕτως ὅτι οὐδ' ἀδίκως ὁμολογήκαμεν—i. e. ἰδὲ τοίνυν καὶ οὕτως ὅτι οὐκ ἀδίκως ὁμ.

Crito 44 b, ὡς ἐμοί, ἐὰν σὺ ἀποθάνῃς, οὐδὲ μία ξυμφορὰ ἐστίν, ἀλλὰ κ.τ.λ. Taking this reading now for granted [Oxon. and one other MS. have οὐδεμία], it will be explained by resolving the οὐδέ, and attaching the καὶ to ὡς, 'since moreover the event of your death is to me not one misfortune, but' &c.

Ib. 45 a, καὶ γὰρ οὐδὲ πολλὸν τὰργύριον ἐστί—for καὶ γὰρ καὶ κ.τ.λ.

Ib. 45 c, ἔτι δὲ οὐδὲ δίκαιον—for ἔτι δὲ καὶ οὐ δίκαιον.

Cf. Isocr. xviii. 65. p. 383, ὅτ' οὐδ' οὕτω ῥάδιον ἦν—'when, besides, it was not easy.' Ar. Eth. V. viii. 10, ἔτι δὲ οὐδέ—for ἔτι δὲ καὶ οὐ.

§ 142. Ἀλλά.

a. Introducing a supposed objection.

Rep. 365 c-d, we have seriatim ἀλλὰ γὰρ—ἀλλὰ δὴ.

Apol. 37 b-c, we have the series πότερον—ἀλλὰ—ἀλλὰ δὴ.

β. Introducing an instance.

Symp. 196 d—197 a, we have the series πρῶτον μὲν—καὶ μὲν δὴ . . . γε—ἀλλά.

§ 143. Εὐθύς, νῦν, αὐτίκα, πολλάκις, &c.

a. εὐθύς, 'from first to last,' Phdr. 259 c.

β. νῦν, 'as the case now stands,' Crito 54 b, Apol. 38 b.

γ. αὐτίκα, 'for instance,' Theæt. 166 b, Protag. 359 e, Phdr. 235 e, Legg. 727 a, Gorg. 483 a, ὥσπερ αὐτίκα, Laches 195 b, ἐπεὶ αὐτίκα.

δ. πολλάκις, 'perchance,' after μή, Protag. 361 c: after εἰ ἄρα, Phædo 60 e, Laches 179 b, 194 a, Politic. 264 b, εἴ τωνων πολλάκις ἄρα διακῆκος, Phdr. 238 d, ἐὰν ἄρα πολλάκις νυμφόληπτος γένωμαι. And perhaps Phædo 73 d, ὥσπερ γε καὶ Σιμμίαν τις ἰδὼν πολλάκις Κέβητος ἀνεμνήσθη.

ε. ὅτε, 'whereas.' Ὅτ' οὖν δὴ equivalent to ἐπειδὴ οὖν, Soph. 254 b, Tim. 69 a. So ὁπότε, Euthyd. 297 d, Laches 169 d.

§ 144. The remaining heads treat of Particles in combination.

B. In order to understand and to interpret certain combinations of Particles, regard must be had to the fact, that they enter *simultaneously* into the sentence, as it were speaking at once rather than in succession.

a. A familiar instance is the combination καὶ—δέ, c. g.

Rep. 573 b, ἕως ἂν καθήρη σωφροσύνης, καὶ μανίας δὲ πληρώσῃ ἐπακτουῦ. The δέ and the καὶ enter into the meaning abreast of one another.

§ 145. b. Καὶ μέντοι only differs from καὶ—δέ in that the μέντοι is stronger than the δέ, and that the two Particles are not necessarily separated by the intervention of other words.

Symp. 214 e, καὶ μέντοι οὕτως ποίησον.

Ib. 222 a, καὶ μέντοι οὐκ ἐμὲ μόνον ταῦτα πεποίηκεν, ἀλλὰ καὶ Χαρμίδην κ.τ.λ.

Apol. 17 c, καὶ μέντοι καὶ πάνν τοῦτο ὑμῶν δέομαι.

Ib. 26 e, ἀπιστός γ' εἶ, καὶ ταῦτα μέντοι σταντῶ.

Ib. 31 b, καὶ εἰ μέντοι τι ἀπὸ τούτων ἀπέλανον κ.τ.λ.

Euthyd. 289 e, καὶ μέντοι οὐδὲν θαυμαστόν.

Ale. I. 113 c, καὶ μέντοι καὶ εὖ λέγεις.

§ 146. c. Such a combination again is καὶ οὖν καί.

Protag. 309 b, καὶ γὰρ πολλὰ ὑπὲρ ἐμοῦ εἶπε, βοηθῶν ἐμοί, καὶ οὖν καὶ ἄρτι ἀπ' ἐκείνου ἔρχομαι.

d. Such again is δ' ἀλλά.

Soph. 235 d, σὺ δ' ἀλλ' εἰπέ πρῶτον.

e. And again δέ—μέντοι.

Phdr. 267 c, Πρωταγόρεα δὲ οὐκ ἦν μέντοι τοιαῦτ' ἄττα :

§ 147. f. Ἀλλὰ γάρ.

Here we must observe that there is no Ellipse, such as is involved in the supposition that, whereas the γάρ refers to the clause immediately subjoined to it, the ἀλλὰ belongs either to a clause understood or to a clause following at a greater distance. The sense forbids such a supposition : for the ἀλλὰ sits much closer to the clause immediately subjoined than the γάρ does. Ἀλλὰ γάρ has two meanings : one when it introduces an objection, and is therefore ironical ; the other, which alone needs illustration, when it has the force of 'but be that as it may,' or 'but the truth is.'

Symp. 180 a, Αἷσχυλος δὲ φλυαρεῖ κ.τ.λ. ἀλλὰ γὰρ τῷ ὄντι κ.τ.λ.

Phdr. 228 a, εἰ ἐγὼ Φαῖδρον ἀγνοῶ, καὶ ἐμαντοῦ ἐπιλέλησμαι· ἀλλὰ γὰρ οὐδέτερος ἔστι τούτων.

Phædo 87 d, μένρι' ἂν μοι φαίνοιτο λέγειν, ὡς ἡ μὲν ψυχὴ πολυχρόνιον ἐστὶ, τὸ δὲ σῶμα ἀσθενέστερον καὶ ὀλιγοχρονιώτερον. ἀλλὰ γὰρ ἂν φαίη ἐκάστην τῶν ψυχῶν πολλὰ σώματα κατατρίβειν . . . ἀναγκαῖον μέντ' ἂν εἴη κ.τ.λ.—'but, he might say, be that as it may,' &c.

Ib. 95 c-d, μὠνύειν . . . ὅτι πολυχρόνιον ἐστὶ ψυχὴ κ.τ.λ. ἀλλὰ γὰρ οὐδὲν τι μᾶλλον ἦν ἀθάνατον.

Meno 94 e, ἀλλὰ γάρ, ὦ ἐταῖρε, μὴ οὐκ ἦ διδακτὸν ἀρετῇ—'but the truth is.'

Apol. 19 c, καὶ οὐχ ὡς ἀτιμάζων λέγω κ.τ.λ. ἀλλὰ γὰρ ἐμοὶ τούτων, ὦ ἄνδρες Ἀθηναῖοι, οὐδὲν μέτεστι. So Ibid. d, Ib. 25 c, &c.

Cf. Hom. Il. vii. 237-242, Αὐτὰρ ἐγὼν εἰ οἶδα μάχας κ.τ.λ. Ἀλλ' οὐ γάρ σ' ἐθέλω βαλέειν κ.τ.λ., Od. x. 201, Κλαῖον δὲ λιγέως κ.τ.λ. Ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοινοι.

§ 148. g. Ἀλλ' ἢ, πλὴν ἢ.

The joint meaning is 'except.' By the ἀλλὰ the exception to the negative which has preceded is stated flatly : the ἢ allows the negative statement to revive, subject to this exception alone.

Symp. 189 e, νῦν δ' οὐκ ἔστιν [ἀνδρόγυνον] ἀλλ' ἢ ἐν ὀνείδει ὄνομαι κείμενον.

Phædo 82 b, μὴ φιλοσοφῆσαντι οὐ θέμις ἀφικνεῖσθαι ἀλλ' ἢ τῷ φιλομαθεῖ.

Ib. 81 b, ὥστε μὴδὲν ἄλλο δοκεῖν εἶναι ἀληθές ἀλλ' ἢ τὸ σωματοειδές.

Ib. 97 d, οὐδὲν ἄλλο σκοπεῖν προσήκειν ἀνθρώπῳ . . . ἀλλ' ἢ τὸ ἄριστον.

Protag. 329 d, οὐδὲν διαφέρει ἀλλ' ἢ μεγέθει καὶ συμκρότητι.

Ib. 334 c, μὴ χρῆσθαι ἐλαίῳ, ἀλλ' ἢ ὃ τι συμκροτάτῳ.

Ib. 354 b, ἢ ἔχετέ τι ἄλλο τέλος λέγειν, . . . ἀλλ' ἢ ἡδονάς τε καὶ λύπας ;—The interrogative is equivalent to a negative ; so that the rule stands good that ἀλλ' ἢ occurs only after a negative in the main construction. The ἄλλο is anticipatory of the exception, and this is also pleonastic.

Apol. 42 a, ἄδηλον παντὶ πλὴν ἢ τῷ θεῷ—again a virtually negative sentence, the ἄδηλον παντὶ being equivalent to δηλον οὐδενί. The analogy of ἀλλ' ἢ perfectly justifies, so far as Syntax is concerned, the disputed reading πλὴν ἢ. The πλὴν and the ἢ enter the meaning simultaneously, introducing the exception

each in its own way; *πλὴν* implies 'it is known to none—saving that [in contradiction to this] it is known to God;' *ἢ*, less harshly, 'it is known to none, or however [only] to God.'

Cf. Thuc. v. 60, οὐ μετὰ τῶν πλειόνων βουλευσάμενος, ἀλλ' ἢ ἐνὶ ἀνδρὶ κοινώσας, 80, ἐψηφίσαντο . . . μὴ ξυμβαίνειν τῷ ἄλλ' ἢ ἅμα, vii. 50, οὐκέτι ὁμοίως ἡγαντιοῦτο, ἀλλ' ἢ μὴ φανερώς γε ἀξιών ψηφίζεσθαι, viii. 28, οὐ προσδεχομένων ἀλλ' ἢ Ἀττικὰς τὰς ναῦς εἶναι.

§ 149. h. *νῦν δὲ . . . γάρ*. This combination is always preceded by a hypothesis of something contrary to facts, and is parallel to the Protasis of that sentence, which it contradicts. The *δέ* and the *γάρ* exercise a simultaneous force; *δέ* represents that the condition stands differently in fact from what it is in the supposed case, and *γάρ* further represents that the inference must be different.

The combinations *νῦν δὲ . . . γάρ* and *ἀλλὰ γάρ* approach each other in meaning as well as in structure. *Νῦν δὲ . . . γάρ* is however only used in contradicting the Protasis of a hypothetical proposition. There is of course no Ellipse to be supplied; that is, we are not to look on to a sentence beyond to supply a clause to the *νῦν δέ*. The *δέ* sits as close to the clause immediately subjoined as does the *γάρ*: the *νῦν* ('as the case actually stands') belongs to both Particles equally. Some of the instances which follow would admit of the Elliptical explanation of the *νῦν δέ* but none of them necessitate it, and some others do not admit of it.

Euthyphro 11 c, καὶ εἰ μὲν αὐτὰ ἐγὼ ἔλεγον, ἴσως ἂν με ἐπέσκωπτες· νῦν δὲ σαὶ γὰρ αἱ ὑποθέσεις εἰσὶν· ἄλλον δὲ τίνας δεῖ σκώματος.

Ib. 14 c, ὃ εἰ ἀπεκρίνω, ἱκανῶς ἂν ᾗδῃ ἐμεμαθήκη. νῦν δὲ ἀνάγκη γὰρ τὸν ἐρωτῶντα τῷ ἐρωτώμενῳ ἀκολουθεῖν· τί δὴ αὐτὸ λέγεις κ.τ.λ.;

Apol. 38 a, εἰ μὲν ἦν μοι χρήματα, ἐτιμησάμην ἂν· νῦν δὲ οὐ γὰρ ἔστιν.

Protag. 347 a, σὲ οὖν, καὶ εἰ μέσῳς ἔλεγες ἐπεικῇ καὶ ἀληθῇ, οὐκ ἂν ποτε ἔψεγον. νῦν δὲ σφόδρα γὰρ ψευδόμενος δοκεῖς ἀληθῇ λέγειν· διὰ ταῦτά σε ἐγὼ ψέγω.

Charm. 175 a-b, οὐ γὰρ ἂν πον . . . ἀνωφελὲς ἐφάνη, εἴ τι ἐμοῦ ὄφελος ἦν. νῦν δὲ πανταχῇ γὰρ ἡττώμεθα.

Laches 184 d, εἰ μὲν γὰρ συνεφέρεσθην τώδε, ἦττον ἂν τοῦ τοιούτου ἔδει. νῦν δὲ τὴν ἐναντίαν γὰρ Λάχης Νικία ἔθετο. εὖ δὴ ἔχει ἀκοῦσαι καὶ σοῦ.

Ib. 200 e, εἰ μὲν οὖν κ.τ.λ., δίκαιον ἂν ἦν κ.τ.λ. νῦν δ' ὁμοίως γὰρ πάντες ἐν ἀπορίᾳ ἐγενόμεθα. τί οὖν ἂν τις κ.τ.λ.;

Legg. 875 c, ἐπεὶ ταῦτα εἴ ποτέ τις ἀνθρώπων . . . παραλαβεῖν δυνατὸς εἴη, νόμων οὐδὲν ἂν δέοιτο κ.τ.λ. νῦν δὲ οὐ γὰρ ἔστιν οὐδαμοῦ οὐδαμῶς ἀλλ' ἢ κατὰ βραχύ. διὸ δὴ τὸ δεύτερον αἰρετέον.

Cf. Lysias xii. 61. p. 125, ὅμως δ' ἐγὼ γὰρ δέομαι ἀναπαύσασθαι.

§ 150. i. The cases of *οὐ μὴ* and *μὴ οὐ*, when they make *one* negative, must be explained upon this principle of simultaneity of force. The resulting negation, though single, is both subjective and objective.

Of *οὐ μὴ* a single instance may suffice.

Laches 197 d, καὶ γὰρ μοι δοκεῖς οὐδὲ μὴ ἡσθῆσθαι ὅτι κ.τ.λ.

Of the uses of *μὴ οὐ* Mr. Campbell, Theætetus, Appendix B, has given a happy analysis and explanation. But it may be noticed that in a peculiar instance his restriction of *μὴ οὐ* to a Dependent clause, with the Infinitive or Participle, does not apply.

Phileb. 12 e, πῶς γὰρ ἡδονὴ γε ἡδονῇ μὴ οὐχ ὁμοιάτατον ἂν εἴη;—which however is virtually equivalent to πῶς γὰρ ἂν ἐνδέχοιτο, ἡδονὴν ἡδονῇ μὴ οὐχ ὁμοιάτατον εἶναι;

§ 151. C. Many combinations of Particles are Elliptical. Such are those of a Negative with *ὅτι* or *ὅπως* which follow.

a. *Οὐ μόνον ὅτι*—'I was not only going to say' (parenthetically).

Symp. 179 b, ἐθέλουσιν, οὐ μόνον ὅτι ἄνδρες, ἀλλὰ καὶ κ.τ.λ.

Legg. 751 b, οὐ μόνον οὐδὲν πλεον εὖ τεθέντων, οὐδ' ὅτι γέλως ἂν πάμπολυς ξυμβαίνοι, σχεδὸν δὲ κ.τ.λ.

Cf. Thuc. iv. 85, καὶ γὰρ οὐ μόνον ὅτι αὐτοὶ ἀνθίστασθε, ἀλλὰ καὶ οἷς ἂν ἐπίω, ἡσσόν τις ἐμοὶ πρόσεισι.

§ 152. b. *Οὐχ ὅπως* has a similar meaning in Negative sentences. Whence moreover *οὐχ ὅπως* is said to be equivalent to *οὐχ ὅπως οὐ* which means that the Negative which follows extends its meaning backwards over the *οὐχ ὅπως* clause.

Meno 96 a, οἱ φάσκοντες διδάσκαλοι εἶναι οὐχ ὅπως ἄλλων διδάσκαλοι ὁμολογοῦνται, ἀλλ' οὐδὲ αὐτοὶ ἐπίστασθαι.

Cf. Thucyd. i. 35, οὐχ ὅπως κωλυταὶ . . . γενήσεσθε, ἀλλὰ καὶ . . . περιώψεσθε (where the Negative is borrowed by *κωλυταὶ γενήσεσθε* from *περιώψεσθε*, which being its opposite is a virtual Negative), iii. 42, οὐχ ὅπως ζημοῦν ἀλλὰ μὴδ' ἀτιμάζειν.

§ 153. c. *Οὐχ ὅτι*—'not but that;' lit. 'I was not going to deny

that' (parenthetically). Occurring in sentences of Negative form, it borrows their Negative. It is quite different from οὐ μόνον ὅτι.

Theæt. 157 b, ὥστε ἐξ πάντων τούτων, ὅπερ ἐξ ἀρχῆς ἐλέγομεν, οὐδὲν εἶναι ἐν αὐτῷ καθ' αὐτὸ . . . τὸ δ' εἶναι πανταχόθεν ἐξαιρετέον, οὐχ ὅτι ἡμεῖς . . . ἡναγκάσμεθα . . . χρῆσθαι αὐτῷ.

Protag. 336 d, Σωκράτη ἐγγνώμαι μὴ ἐπιλήσσεσθαι, οὐχ ὅτι παίζει—'for all it be true that' &c.

Gorg. 450 e, οὐδεμίαν οἰμαί σε βούλεσθαι ῥητορικὴν καλεῖν, οὐχ ὅτι τῷ ῥήματι οὕτως εἶπες.

Lysis 219 e, πᾶσα ἡ τοιαύτη σπουδὴ οὐκ ἐπὶ τούτοις ἐστὶν ἐσπουδασμένη . . . οὐχ ὅτι πολλάκις λέγομεν κ.τ.λ.

§ 154. d. Μὴ ὅτι—'nedum,' 'much less' or 'much more,' according as the sentence is Negative or Affirmative: 'not to say,' i. e. not supposing us to say.

Symp. 207 e, μὴ ὅτι . . . ἀλλὰ καί. So 208 a.

Apol. 40 d, μὴ ὅτι . . . , ἀλλὰ.

Protag. 319 d, μὴ τοῖνυν ὅτι . . . ἀλλὰ.

Legg. 799 c, πᾶς που νέος, μὴ ὅτι πρεσβύτης.

Crat. 427 e, ὅτι οὖν πρᾶγμα, μὴ ὅτι τοσοῦτον.

Phileb. 60 d, καὶ ὅτι οὖν εἶναι ἢ γίγνεσθαι, μὴ ὅτι δὴ γε ἡδονήν.

Phdr. 240 e, ἂ καὶ λόγῳ ἀκούειν οὐκ ἐπιτερπές, μὴ ὅτι δὴ κ.τ.λ.

Gorg. 512 b, ὅς οὔτε στρατηγού, μὴ ὅτι κυβερνήτου, οὔτε ἄλλου οὐδενὸς ἐλάττω ἐνίστε δύναται σώζειν.

§ 155. D. Elliptical also, but in a still greater degree, are the combinations which now follow.

a. Οὐ μέντοι ἀλλὰ—'yet, so far from the contrary.' After οὐ μέντοι is to be understood a proposition the contrary of that which follows the ἀλλὰ.

Symp. 199 a, χαίρετω δὴ· οὐ γὰρ ἔτι ἐγκωμιάζω τοῦτον τὸν τρόπον· οὐ μέντοι ἀλλὰ τὰ γε ἀληθῆ . . . ἐθέλω εἰπεῖν—'yet not so that I am unwilling,—on the contrary I am willing,—to utter the truth.'

Meno 86 c, (A) βούλει οὖν κ.τ.λ.; (B) Πάνυ μὲν οὖν, οὐ μέντοι, ὦ Σώκρατες, ἀλλ' ἔγωγε ἐκείνο ἂν ἥδιστα σκεψάμην—'yet not so that it would not,—on the contrary it would,—be most to my taste to' &c.

Crat. 436 d, ἐκείνης δὲ ἐξετασθείσης ἱκανῶς, τὰ λοιπὰ φαίνεσθαι ἐκείνη ἐπόμενα. οὐ μέντοι ἀλλὰ θαυμάζοιμ' ἂν εἰ καὶ τὰ ὀνόματα συμφωνεῖ αὐτὰ αὐτοῖς—'yet I do not mean by this, that I should not wonder,—on the contrary I should wonder,—if' &c.

Cf. Thuc. v. 43, οὐ μέντοι ἀλλὰ καὶ φρονήματι φιλονεικῶν ἡφαντιοῦτο. So viii. 56, ἐνταῦθα δὴ οὐκέτι ἀλλ' ἀπορα νομίσαντες κ.τ.λ.

§ 156. b. Of οὐ γὰρ ἀλλὰ the same explanation holds;—'for not the contrary, but,' i. e. 'for, so far from the contrary.'

Euthyd. 305 e, τί οὖν; δοκοῦσί σοί τι λέγειν; οὐ γὰρ τοι ἀλλ' ὃ γε λόγος ἔχει τινὰ εὐπρέπειαν—'for I must say,' &c. : more literally, 'for, do you know, so far from the contrary,' &c.

Ib. 286 b, πῶς λέγεις; οὐ γὰρ τοι ἀλλὰ τοῦτόν γε τὸν λόγον . . . ἀεὶ θαυμάζω—'for, do you know, I must say I' &c.

Phædo 83 e, κόσμοί τ' εἰσὶ καὶ ἀνδρεῖοι, οὐχ ὧν οἱ πολλοὶ ἐνεκά φασιν . . . οὐ γὰρ ἀλλ' οὕτω λογίσαιτ' ἂν ψυχὴ ἀνδρὸς φιλοσόφου—'for, so far from the contrary,'—i. e. 'for, most assuredly.'

§ 157. c. Οὐ μόνον γε ἀλλὰ.

Phædo 107 b, οὐ μόνον γ' ἀλλὰ ταῦτά τε εὖ λέγεις, καὶ τὰς ὑποθέσεις τὰς πρώτας, καὶ εἰ πισταὶ ὑμῖν εἰσιν, ὅμως ἐπισκεπτέαι. The full construction is οὐ μόνον γε ταῦτα εὖ λέγεις, ἀλλὰ ταῦτά τε εὖ λέγεις καὶ κ.τ.λ.—'not only is what you say true, but a further observation in the same direction is true,' namely τὰς ὑποθέσεις κ.τ.λ.

§ 158. What is to be noticed as to all the three expressions, οὐ μέντοι ἀλλὰ, οὐ γὰρ ἀλλὰ, and οὐ μόνον γ' ἀλλὰ, is, that the οὐ is not retrospective but proleptic, referring to a proposition which is not expressed but is indicated by its contrary expressed in the ἀλλὰ clause.

§ 159. E. Other noticeable combinations of Particles are such as follow.

a. Μὲν γε answered by δέ, in working out a contrast between two characters.

Symp. 180 d, πῶς δ' οὐ δύο τὰ θεά; ἡ μὲν γε κ.τ.λ. ἡ δὲ κ.τ.λ.

Ib. 215 b, πολὺ γε θαυμασιώτερος ἐκείνου· ὁ μὲν γε κ.τ.λ. σὺ δὲ κ.τ.λ.

Cf. Thuc. i. 70, οἱ μὲν γε νεωτεροποιοί. Dem. de Cor. 93. p. 257, ὁ μὲν γε σύμμαχος ὢν. [So Bekker: ὁ μὲν γὰρ Zurich ed.] Æschin. iii. 63. p. 62, ὁ μὲν γε τὴν ἐξουσίαν δέδωκε.

b. καὶ μὴν οὐδὲ . . . γε.

Legg. 728 d-e, τίμιον εἶναι σῶμα οὐ τὸ καλὸν οὐδὲ ἰσχυρὸν κ.τ.λ., καὶ μὴν οὐδὲ τὰ τούτων γ' ἐναντία, τὰ δ' ἐν τῷ μέσῳ.

§ 160. The following are various combinations with δὴ, to which γε is often subjoined.

c. Καὶ μὲν δὴ, with and without γε subjoined.

Rep. 409 a, διὸ δὴ καὶ εὐήθεις . . . φαίνονται κ.τ.λ. Καὶ μὲν δὴ, ἔφη, σφόδρα γε αὐτὸ πάσχουσιν.

Symp. 196 e, ᾧ δὴ πρέπει ἡμᾶς μαρτυρίῳ χρῆσθαι, ὅτι ποιητὴς ὁ Ἔρως . . . πᾶσαν ποιήσιν τὴν κατὰ μουσικὴν . . . καὶ μὲν δὴ τὴν γε τῶν ζώων ποιήσιν τίς ἐναντιώσεται κ.τ.λ. ;

Soph. 217 b, καὶ μὲν δὴ κατὰ τύχην γε, ὦ Σώκρατες, λόγων ἐπελάβου παραπλησίων κ.τ.λ.

Phdr. 231 d, καὶ μὲν δὴ εἰ μὲν κ.τ.λ. εἰ δὲ κ.τ.λ. So 232 b, 233 a.

d. Ἀλλὰ μὲν δὴ, without or with γε.

Crat. 428 b, ἀλλὰ μὲν δὴ—'well, no doubt.'

Crito 48 a, ἀλλὰ μὲν δὴ . . . γε—'well, but then' (in the mouth of an objector).

Phædo 75 a, Euthyphr. 10 d, Gorg. 492 e, 506 d, ἀλλὰ μὲν δὴ . . . γε—'but further'—in a consecutive proof.

e. Ἀτὰρ οὖν δὴ . . . γε. Politic. 269 d.

f. Ἀλλ' οὖν δὴ ὁμῶς γε. Rep. 602 b.

g. Οὐ γὰρ δὴ . . . γε. Phædo 92 b.

h. Ὡς δὴ τοι—'how true is it that.' Rep. 366 c, Tim. 26 b.

i. Ὡς δὴ σὺ—ironical. Gorg. 468 e, 499 b.

j. Καὶ δὴ καὶ—'then, I suppose,' ironically. Apol. 26 d.

§ 161. F. Correlative Particles.

a. It is worth observing that in the Laws of Plato οὐ has more frequently δὲ contrasted with it than ἀλλά.

b. Instead of the common ἀλλῶς τε καὶ we find sometimes καὶ ἀλλῶς καί, as Laches 181 a, 187 c.

c. Irregular Correlatives.

Tim. 20 d, μάλα μὲν ἀτόπου, παντάπασί γε μὴν ἀληθοῦς.

Legg. 927 b, ὁξὺ μὲν ἀκούουσι, βλέπουσί τε ὁξύ.

Symp. 205 d, τὸ μὲν κεφάλαιον, κ.τ.λ. ἀλλ' οἱ μὲν . . . οἱ δὲ κ.τ.λ.

Ib. 177 b, καὶ τοῦτο μὲν ἦττον καὶ θαυμαστόν, ἀλλὰ κ.τ.λ.

Apol. 38 d, ἀπορία μὲν ἐάλωκα, οὐ μέντοι λόγων.

§ 162. Note, that μέντοι is used, and not δέ, (1) when particular emphasis has to be given to the opposition; (2) where, as in the instance here quoted, δέ could not be conveniently used; (3) in expressing opposition to a clause which is itself introduced by δέ.

§ 163. IDIOMS OF COMPARISON.

A. Syntax of words of the Comparative Degree.

B. „ „ words of the Superlative Degree.

C. „ „ other Comparative words and formulæ.

A. Comparatives.

a. Ordinary form.

The only case needing remark under this head is that of a clause compared by ἤ, while its pronominal pre-statement (see above, § 19) is compared in the Genitive.

Phædo 89 d, οὐκ ἂν τις μείζον τούτου κακὸν πάθοι, ἢ λόγους μισήσας.

Crito 44 c, τίς ἂν αἰσχίῳ εἴη ταύτης δόξα, ἢ δοκεῖν κ.τ.λ. ;

So Lysias xxv. 23. p. 173, οὐδὲν γὰρ ἂν εἴη αὐτοῖς χαλεπότερον τούτων, ἢ πυνθάνεσθαι. We trace the Idiom back to Homer, Od. vi. 182, οὐ μὲν γὰρ τοῦγε κρείσσον καὶ ἄρειον, ἥ δ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχοντο Ἀνὴρ ἠδὲ γυνή. So Hdt. i. 79, ὥς οἱ παρὰ δόξαν ἔσχε τὰ πρήγματα, ἢ ὥς αὐτὸς κατεδόκεε.

§ 164. b. Rarer forms.

a. Ὡς as the Conjunction of Comparison.

Rep. 526 c, ἃ γε μείζω πόνον παρέχει οὐκ ἂν ῥαδίως οὐδὲ πολλὰ ἂν εὖροις ὥς τοῦτο.

Apol. 36 d, οὐκ ἐσθ' ὅ τι μᾶλλον πρέπει οὕτως ὥς . . . σιτεῖσθαι.

Cf. Hom. Il. iv. 277, [νέφος] μελάντερον ἤντε πίσσα. So Lysias vii.

12. p. 109, ἡγούμενος μᾶλλον λέγεσθαι ὥς μοι προσήκε, Ib. 31.

p. 111, προθυμότερον πεποίηκα ὥς . . . ἡναγκαζόμεν.

§ 165. β. Comparative followed by Prepositions.

Παρά. Note, that the παρά in this construction is not 'beyond,' but 'contrasted with' (lit. 'put co-ordinate with.') Cf. Phdr. 276 e, παγκάλην λέγεις παρά φαῦλην παιδίαν. And Thucyd. v. 90, ἐπειδὴ παρά τὸ δίκαιον τὸ ξυμφέρον λέγειν ὑπέθεσθε.

Politic. 296 a, εἴ τις γινώσκει παρά τοὺς τῶν ἔμπροσθεν βελτίους νόμους.

Legg. 729 e, ἐστὶ τὰ τῶν ξένων καὶ εἰς τοὺς ξένους ἀμαρτήματα παρά τὰ τῶν πολιτῶν εἰς θεὸν ἀνηρημένα τιμωρὸν μᾶλλον.

Πρό.

Phædo 99 a, δικαίστερον . . . εἶναι πρὸ τοῦ φεύγειν . . . ὑπέχειν . . . δίκην.

Crito 54 b, μήτε παῖδας περὶ πλείονος ποιῶν μήτε τὸ ζῆν μήτε ἄλλο μηδὲν πρὸ τοῦ δικαίου.

Cf. Hdt. i. 62, οἷσι ἡ τυραννὶς πρὸ ἐλευθερίας ἦν ἀσπαστότερη.

Ἄντί.

Rep. 619 c, αἰτιάσθαι τῶν κακῶν πάντα μᾶλλον ἀνθ' ἑαυτοῦ.

Ἐν.

Euthyd. 303 c, πολλὰ μὲν οὖν καὶ ἄλλα οἱ λόγοι ὑμῶν καλὰ ἔχουσιν, ἐν δὲ τοῖς καὶ τοῦτο μεγαλοπρεπέστερον.

Κατὰ after ἦ.

Phædo 94 e, πολὺ θειοτέρου τινὸς πράγματος ἢ καθ' ἁρμονίαν.

§ 166. c. Irregularities.

a. Pleonastic form.

Crat. 433 d, ἔχεις τινα καλλίω τρόπον . . . ἄλλον, ἢ κ.τ.λ.;

Gorg. 482 b, οἶμαι τὴν λύραν μοι κρείττον εἶναι ἀναρμοστέην . . . μᾶλλον ἢ ἐμὲ ἐμαντῶ ἀσύμφωνον εἶναι.

Charm. 159 e, Politic. 286 a, Tim. 87 c, Legg. 729 e, 854 e;—all instances of a Comparative Adjective or Adverb with μᾶλλον or ἥττον.

§ 167. β. Comparative in regimen twice over.

Protag. 350 b, θαρράλεώτεροι εἰσὶν αὐτοὶ ἑαυτῶν, ἐπειδὴν μάθωσιν, ἢ πρὶν μαθεῖν.

Symp. 220 e, προθυμότερος ἐγένου τῶν στρατηγῶν ἐμὲ λαβεῖν ἢ σεαυτόν. A compendious way of saying two things; one, that Socrates was anxious that Alcibiades should be chosen rather than himself; the other, that, though the generals too were anxious for this, Socrates was more anxious than they. This construction is illustrated by the other simpler instance.

Exactly parallel is Thuc. vii. 66, τό γ' ὑπόλοιπον τῆς δόξης ἀσθενέστερον αὐτὸ ἑαυτοῦ ἐστὶν ἢ εἰ μὴδ' ᾗθήσαν.

§ 168. γ. Case after ἦ assimilated to the Case before it, by *Attraction*.

Phædo 110 c, ἐκ [χρωμάτων] λαμπροτέρων καὶ καθαρωτέρων ἢ τούτων. Meno 83 c, ἀπὸ μείζονος ἢ τοσαύτης γραμμῆς.

This does not appear to be the regular construction. Compare the constructions with ὥσπερ, §§ 175, 176, below. The Homeric use with ἦ varies: on the one hand we have, Il. i. 260, καὶ ἀρείοισιν ἠέπερ ὑμῶν Ἀνδράσιν ὠμίλησα· on the other hand, Il. x. 557, ἀμείνωνας, ἠέ περ οἶδε, ἵππους δωρήσασθαι, Od. xvii. 417, σὲ χρὴ δόμεναι καὶ λῳῶν ἠέ περ ἄλλοι, Il. xxiv. 486, Μνήσαι πατρὸς σεῖο . . . Τηλίκου ὥσπερ ἐγών. In Demosth. also there are both constructions with ἦ· e. g. F. L. 27. p. 349, οὐδὲν ἐλάττωτος ἢ τούτου· but De Cor. 162· p. 281, τῶν πρότερον

ἢ ἐγὼ δοκιμασάντων, ib. 178. p. 287, ἡμῶν ἄμεινον ἢ 'κεῖνοι προορμμένων.

§ 169. δ. Omission of ἦ.

Legg. 956 a, ὑφὴν δὲ μὴ πλέον ἔργον γυναικὸς μῖας ἔμμηνον.

Ib. 958 e, ὑψηλότερον πέντε ἀνδρῶν ἔργον.

Phædo 75 a, οὐ περὶ τοῦ ἴσου . . . μᾶλλον τι καὶ περὶ αὐτοῦ τοῦ καλοῦ. [Oxon. alone omits ἦ here. The other MSS. and the edd. have ἦ καί.]

§ 170. ε. Omission of μᾶλλον.

Rep. 370 a, ἀλλ' ἴσως οὕτω ῥάδιον ἢ 'κείνως.

Meno 94 e, ἴσως ῥάδιον ἐστὶ κακῶς ποιεῖν ἀνθρώπους ἢ εἶ. Cf., as the Zurich editors suggest, Lysias xii. 89. p. 128, Isocrat. v. 115. p. 105, viii. 50. p. 169.

Tim. 75 c, ξυνέδοξε τοῦ πλείονος βίου φαυλοτέρου δὲ τὸν ἐλάττωτα ἀμείνονα ὄντα παντὶ πάντως αἰρετέον.

Cf. Xen. Mem. IV. iii. 9, εἰ ἄρα τι ἐστὶ τοῖς θεοῖς ἔργον ἢ ('other than') ἀνθρώπους θεραπεύειν. Lysias ii. 62. p. 196, θάνατον μετ' ἐλευθερίας αἰρούμενοι ἢ βίον μετὰ δουλείας, xxi. 22. p. 163, οὐκ οἶδ' οὓς τινες ἢ ὑμᾶς ἐβουλήθη περὶ ἐμοῦ δικαστὰς γενέσθαι.

§ 171. B. Superlatives.

a. Ordinary form.

b. Rarer forms—with Prepositions.

Ἐπί.

Tim. 23 b, τὸ κάλλιστον καὶ ἄριστον γένος ἐπ' ἀνθρώπους.

Perhaps this is consciously Homeric: cf. e. g. Od. xxiii. 124, σὴν γὰρ ἀρίστην Μῆτιν ἐπ' ἀνθρώπους φάσ' ἔμμεναι.

Periphrastic with ἐν.

Legg. 742 e, τοὺς κεκτημένους ἐν ὀλίγοις τῶν ἀνθρώπων πλείστου νομίματος ἄξια κτήματα.

Ib. 892 a, ὥς ἐν πρώτοις ἐστὶ σωμάτων ἔμπροσθεν πάντων γενομένη.

§ 172. c. Irregularities.

a. Legg. 969 a, ἀνδρείοτατος τῶν ὑστερον ἐπιγυγνομένων. Cf. Phædo 62 a, τοῦτο μόνον τῶν ἄλλων ἀπάντων.

β. Pleonastic.

Symp. 218 d, τοῦ ὥς ὁ τι βέλτιστον ἐμὲ γενέσθαι.

Legg. 731 b, πρῶον ὥς ὁ τι μάλιστα.

Ib. 908 a, ὥς ὁ τι μάλιστα ἀγριώτατος.

Legg. 758 a, *ὥς ὃ τι μάλιστ' ὀλιγίστοις.*
Cf. Hom. Od. viii. 582, *μάλιστα Κῆδιστοι.*

§ 173. C. Other Comparative words and formulæ.

a. With ἤ.

Rep. 330 c, οἱ δὲ κτησάμενοι διπλῇ ἢ οἱ ἄλλοι ἀσπάζονται αὐτά.
Ib. 534 a, ἵνα μὴ ἡμᾶς πολλαπλασίων λόγων ἐμπλήσῃ ἢ ὅσων οἱ παρε-
ληλυθότες.
Ib. 455 c, διαφερόντως ἔχει ἢ τὸ τῶν γυναικῶν.
Phædo 95 c, διαφερόντως ἢ εἰ ἐν ἄλλῳ βίῳ βίους ἐτελεύτα.
Phdr. 228 d, διαφέρειν τὰ τοῦ ἐρώντος ἢ τὰ τοῦ μῆ.
Crat. 435 a, ἀπὸ τοῦ ἀνομοίου γε ἢ ὁ διανοούμενος φθέγγομαι.
Phileb. 35 a, ἐπιθυμεῖ τῶν ἐναντίων ἢ πάσχει. So Phdr. 275 a.
Gorg. 481 c, ἀλλὰ τις ἡμῶν ἰδίῳ τι ἔπασχε πάθος ἢ οἱ ἄλλοι.
Crito 53 e, τί ποιῶν ἢ εὐχοούμενος ἐν Θετταλίᾳ;

§ 174. b. With παρά.

Rep. 337 d, ἐτέραν ἀπόκρισιν παρὰ πάσας ταύτας περὶ δικαιοσύνης,
βελτίῳ τούτων.
Phædo 105 b, παρ' ἣν τὸ πρῶτον ἔλεγον ἄλλην.
Laches 178 b, ἀλλὰ λέγουσι παρὰ τὴν αὐτῶν δόξαν.
Ib. 181 d, εἰδὼν δ' ἔχω τι ἄλλο παρὰ τὰ λεγόμενα.
Legg. 927 e, ποικιλλόντες ἐπιτηδεύμασιν ἰδίῳις τὸν τῶν ὀρφανῶν βίον
παρὰ τὸν τῶν μῆ.
And, with παρὰ *simply*, Theæt. 144 a, ἀνδρείον παρ' ὀντινῶν.

§ 175. c. With ὥσπερ and the like Adverbs; and with correlative
Adjectives of likeness.

Phædo 86 a, εἴ τις δυσχυρίζοιτο τῷ αὐτῷ λόγῳ ὥσπερ σύ.
Ib. 100 c, εἰάν σοι ξυνδοκῇ ὥσπερ ἐμοί.
Gorg. 464 d, ἐν ἀνδράσιν οὕτως ἀνόητοι ὥσπερ οἱ παῖδες.
Apol. 17 b, κεκαλλιεπημένους λόγους ὥσπερ οἱ τούτων.
Politic. 274 d, ἔδει τὴν ἐπιμέλειαν αὐτοὺς αὐτῶν ἔχειν καθάπερ ὅλος ὁ
κόσμος.

With Adjectives.

Gorg. 458 a, οὐδὲν οἶμαι τοσοῦτον κακόν, ὅσον δόξα ψευδής.
Tim. 78 b, πλέγμα ἐξ ἀέρος καὶ πυρὸς οἷον οἱ κύρτοι ξυνυφηνάμενος.
Protag. 327 d, ἄγριοι τινες, οἷοίπερ οὐς πέρυσσι Φερεκράτης ἐδίδαξεν
ἐπὶ Ἀηλαίῳ. So Crat. 432 e.
Cf. Hom. Od. xx. 281, Πάρ δ' ἄρ' Ὀδυσσῆϊ μοῖραν θέσαν . . . Ἰσθὺν
ὥς αὐτοὶ περ ἐλάγχανον.

§ 176. Note, that where the Noun brought into comparison by
ὥσπερ is the Subject of the Relative clause, there is a preference
for the Nominative, in spite of such an Ellipse of the Verb as might
have led to an Attracted Construction.

Cf. Hom. Il. xxiv. 486, Μνήσαι πατρός σεῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
Τηλίκον, ὥσπερ ἐγών. Lysias vi. 32. p. 106, λυπουμένῳ ὥσπερ
οὗτος. Isocr. xviii. 47. p. 380, τοὺς ὥσπερ Καλλίμαχος βεβιωκότας.
This non-admission of Attraction often secures the meaning;
as Æschin. ii. 120. p. 44, τοὺς μικροπολίτας, ὥσπερ αὐτός, φοβεῖν
τὰ τῶν μειζόνων ἀπόρρητα. [So Bekker: αὐτοὺς Zurich ed.] Jelf
(Gr. Gr. § 869) notices, as rare instances of Attraction, Thuc.
vi. 68, οὐκ ἀπολέκτους ὥσπερ καὶ ἡμᾶς, Soph. O. C. 869, δοίῃ βίῳ
Τοιοῦτον οἶον κάμει γηράναι ποτέ, Lys. 492. 72, [i. e. xiii. 72. p. 136]
οὐδαμοῦ γὰρ ἔστιν Ἀγόρατον Ἀθηναίων εἶναι ὥσπερ Θρασύβουλον.
We may add, however, from Plato, the instance in Apol. 17 c,
οὐ γὰρ ἂν πρέποι τῇδε τῇ ἡλικίᾳ ὥσπερ μειρακίῳ πλάττοντι λόγους
εἰς ὑμᾶς εἰσιέναι,—where μειρακίῳ is affected by Attraction to
πλάττοντι.

§ 177. d. Comparison of one Sentence as a whole with another.

Symp. 179 e, διὰ ταῦτα δίκην αὐτῷ ἐπέθεσαν, . . . οὐχ ὥσπερ Ἀχιλλεῖα
ἐτίμησαν.

Ib. 189 c, δοκοῦσι . . . θυσίας ἂν ποιεῖν . . . , οὐχ ὥσπερ νῦν τούτων
οὐδὲν γίγνεται.

Ib. 213 b, ἑλλοχῶν αὐτῷ με ἐνταῦθα κατέκειτο, ὥσπερ εἰώθης ἐξαίφνης
ἀναφαίνεσθαι.

Ib. 216 d, ἐρωτικῶς διάκειται . . . , καὶ αὐτὸς οὐδὲν οἶδεν, ὥς τὸ σχῆμα
αὐτοῦ τοῦτο οὐ Σεληνώδες; This sentence becomes an instance
under the present head by the removal of the stop after τοῦτο.
The liveliness of the passage gains by this, as much as it suffers
by the common punctuation. The conversion of a categorical
sentence at its close into an interrogative one is natural and
common. [The Zurich editors have the common punctuation.]

Theæt. 187 b, χρή, ὦ Θεαίτητε, λέγειν προθύμως μᾶλλον ἢ ὥς τὸ πρῶ-
τον ὠκνεῖς ἀποκρίνεσθαι.

Apol. 39 c, τιμωρίαν ὑμῖν ἤξειν . . . χαλεπωτέραν νῆ Δι' ἢ οἷαν ἐμὲ
ἀπεκτόνατε.

Cf., perhaps, Thuc. i. 19, ἐγένετο αὐτοῖς ἐς τόνδε τὸν πόλεμον ἡ
ἰδία παρασκευὴ μείζων ἢ ὥς τὰ κράτιστά ποτε μετὰ ἀκραφνούς τῆς
ξυμμαχίας ἦνθησαν—taking ὥς to be not 'when' but 'how'; but

primarily Hom. Od. xxiv. 195-199, *ὥς εὖ μέμνητ' Ὀδυσῆος* . . .
Οὐχ ὥς Τυνδαρέου κόρη κακὰ μήσατο ἔργα.

§ 178. We may notice the graceful use of the vague Comparative expressing a modified degree.

Symp. 176 c, *ἦττον ἂν εἴην ἀδής.*

Politic. 286 b, *ἔσχε μῆκος πλέον.*

Phædo 115 b, *ἄπερ ἀεὶ λέγω, οὐδὲν καυνότερον.*

Charm. 174 c, *ἦττόν τι*, Euthyd. 293 c, *ἦττον οὖν τι*, in Interrogative sentences, are a soft *οὐκ* and *οὐκοῦν*.

Cf. the Latin *si minus*.

§ 179. IDIOMS OF SENTENCES :—ATTRACTION.

A full scheme of all the varieties of Attraction may be constructed upon the instances found in Plato. The varieties which are treated of here include all but some of the most common.

A. Attraction of Dependent sentences.

a. Infinitival sentences.

a. The ordinary form of Attraction here is that to be seen in Ar. Eth. III. v. 3, *ἐφ' ἡμῖν ἄρα τὸ ἐπιεικέσι καὶ φαύλοις εἶναι*, or Lysias xxviii. 10. p. 180, *τοῖς ἄρχουσιν . . . ἐπιδείξετε πότερον χρὴ δίκαιοις εἶναι*,—in distinction from the unattracted form, e. g. Æsch. Choeph. 140, *Αὐτῇ τέ μοι δὸς σωφρονεστέραν πολλὴ Μητρὸς γενέσθαι*.

Crat. 395 c, *κατ' ἐκείνου λέγεται οὐδὲν οἷον τε γενέσθαι προνοηθῆναι*.

Hip. Ma. 292 c, *τὸ καλόν, ὃ παντί, ᾧ ἂν προσγένηται, ὑπάρχει ἐκείνῳ καλῶ εἶναι*.

It will be seen here that to present an opportunity for Attraction, there must be Ellipse of the Subject of the Infinitival sentence, and moreover its Copula and Predicate must be in distinct words. Where the subject of the Infinitival sentence is also the subject of the principal sentence, Attraction is invariable, and the construction cannot be conceived without it,—as *βουλομένων ἡμῶν προθύμων εἶναι*, Thuc. i. 71; where notwithstanding there is Attraction (though Lobeck denies it).

β. A form, which in one or two particular Idioms is common, is developed in greater variety in Plato: where the Infinitival sentence is dismembered, and the Subject or some other prominent Noun of the Dependent sentence is placed in advance, under the direct government of the principal sentence.

One common type is (e. g.) Hdt. v. 38, *ἔδεε ξυμμαχίης οἱ μεγάλης ἐξευρεθῆναι*. And primarily Homer, Il. xviii. 585, *οἱ δ' ἦτοι δακέειν μὲν ἀπετρωπῶντο λεόντων*, and vii. 409. Another common, though peculiar, type is *ἐγὼ δίκαιος εἰμὶ τοῦτο ποιεῖν* which stands for *δίκαιόν ἐστιν ἐμὲ τοῦτο ποιεῖν*—the *ἐμὲ* being attracted out of the Infinitival government into that of the principal sentence. Cf. Hdt. ix. 77, *ἄξιοι ἔφασαν εἶναι σφέας ζημιῶσαι*.

§ 180. Of the Platonic type only specimens need be given here; for the rest cf. 'Binary Structure,' §§ 214, 220, below.

Symp. 207 a, *εἴπερ τοῦ ἀγαθοῦ ἐαυτῷ εἶναι δεῖ ἔρως ἐστίν*—where τοῦ ἀγαθοῦ, the Subject of the Infinitival sentence, is separated from it, and placed under the government of *ἔρως ἐστίν* in the principal construction.

In the following it is not the subject, but some other Noun, of the Infinitival sentence, which is attracted.

Rep. 443 b, *ἀρχόμενοι τῆς πόλεως οἰκίζειν*.

Gorg. 513 e, *ἐπιχειρητέον ἡμῖν ἐστὶ τῇ πόλει καὶ τοῖς πολίταις θεραπεύειν*.

Legg. 790 c, *τρόπον ὅνπερ ἤργμεθα τῶν περὶ τὰ σώματα μύθων λεχθέντων διαπεραίνειν*.

§ 181. γ. In the following the two forms above exist together. The Subject of the Infinitival sentence suffers Attraction in the manner just mentioned, and secondly the Predicate of the Infinitival sentence is attracted into agreement with it.

Rep. 459 b, *δεῖ ἄκρων εἶναι τῶν ἀρχόντων*.

Euthyd. 282 d, *οἷων ἐπιθυμῶ τῶν προτρεπτικῶν λόγων εἶναι*.

§ 182. Note, however, that when both constructions have the same Subject, the Predicate of the Infinitival sentence reverts to the main construction.

Legg. 773 b, *τὸν αὐτῷ ξυνειδότα φερόμενον*.

Charm. 169 a, *οὐ πιστεύω ἐμαυτῷ ἱκανὸς εἶναι*.

§ 183. δ. In another type, affecting the same class of sentences as the last, we have the Subject of the Infinitival sentence, after *δίκαιόν ἐστιν*, *ἀνάγκη ἐστίν*, *οἷόν τε ἐστίν*, and the like, or after Verbs of *judging*, turned into a forced Dative of Reference after *δίκαιον* &c. Doubtless, the Dative of Reference often finds its place in the meaning as well as the syntax; but this is not always the case,

e.g. in the passages from Hip. Ma. 294 b, Meno 88 c, and Crat. 392 a: whence the true account of it is Attraction.

Rep. 334 c, ἀλλ' ὅμως δίκαιον τότε τούτοις τοὺς μὲν πονηροὺς ὠφελεῖν κ.τ.λ.

Crito 50 e, καὶ σοὶ ταῦτα ἀντιποιεῖν οἷε δίκαιον εἶναι;

Phædo 75 c, ἀνάγκη ἡμῖν αὐτὴν εἰληφέναι.

Hip. Ma. 289 e, τὸ ὁρθῶς λεγόμενον ἀνάγκη αὐτῷ ἀποδέχασθαι.

Ib. 294 b, ἀνάγκη αὐτοῖς μεγάλους εἶναι.

Charm. 164 b, γινώσκειν ἀνάγκη τῷ ἱατρῷ.

Meno 88 c, εἰ ἄρα ἀρετὴ τῶν ἐν τῇ ψυχῇ τί ἐστι καὶ ἀναγκαῖον αὐτῷ ὠφελίμῳ εἶναι.

Laches 196 e, ἀναγκαῖον οἶμαι τῷ ταῦτα λέγοντι μηδενὸς θηρίου ἀποδέχασθαι ἀνδρίαν.

Menex. 241 a, οἷόν τε ἀμύνεσθαι ὀλίγοις πολλοῦς.

Phædo 106 b, ἀδύνατον ψυχῇ ἀπόλλυσθαι.

Phdr. 242 b, αἴτιος γεγενῆσθαι λόγῳ τινὶ ῥηθῆναι.

Phileb. 33 a, τῷ τὸν τοῦ φρονεῖν ἐλομένῳ βίον οἷσθ' ὡς τοῦτον τὸν τρόπον οὐδὲν ἀποκωλύει ζῆν.

Crat. 392 a, ὁρθότερόν ἐστι καλεῖσθαι χαλκὸς κυμίνιδος τῷ αὐτῷ ὀρνέῳ.

Phædo 92 c, πρέπει ξυνωδῶ εἶναι καὶ τῷ περὶ τῆς ἁρμονίας [λόγῳ].

Soph. 231 e, θέμεν αὐτῷ συγχωρήσαντες δοξῶν ἐμποδίων μαθήμασι περὶ ψυχὴν καθαρτὴν αὐτὸν εἶναι.

Rep. 598 d, ὑπολαμβάνειν δεῖ τῷ τοιούτῳ ὅτι εὐήθης.

Apol. 34 e, δεδομένον ἐστὶ τῷ Σωκράτει διαφέρειν τινὶ τῶν πολλῶν ἀνθρώπων. [So Oxon. See note on the text, p. 90, above.]

Cf. Philolaus ap. Stob. p. 458, οὐχ οἷόν τ' ἥς οὐθενὶ τῶν ἐόντων καὶ γινωσκομένων ὑφ' ἁμῶν γνωσθῆμεν, and again ib., ἀδύνατον ἥς ἂν καὶ αὐταῖς κοσμηθῆμεν. [Quoted by Boeckh in his Philolaos, p. 62.] Andoc. i. 140. p. 18, τάδε ὑμῖν ἄξιον ἐνθυμηθῆναι.

On the other hand we have, unusually,

Gorg. 458 d, αἰσχρὸν δὴ τὸ λοιπὸν γίγνεται ἐμέ γε μὴ ἐθέλειν.

§ 184. b. Attraction of Participial clause attached to the Infinitival sentence.

Here the unattracted form would be e.g.

Crito 51 d, προαγορεύομεν Ἀθηναίων τῷ βουλομένῳ . . . ἐξεῖναι λαβόντα τὰ αὐτοῦ ἀπιέναι.

Cf. Hdt. ix. 78, καὶ τοὶ θεοὶ παρέδωκε ῥυσάμενον τὴν Ἑλλάδα κλέος καταθέσθαι, and Hom. Il. x. 187, τῶν ὕπνος ὀλώλει Νύκτα φνύσσονοισι.

Instances of the attracted form are

Apol. 17 c, οὐδὲ γὰρ ἂν πρέποι τῇδε τῇ ἡλικίᾳ . . . πλάττοντι λόγους εἰς ὑμᾶς εἰσιέναι—where πλάττοντι is attracted into correspondence with ἡλικίᾳ though the Gender follows the thought, as in

Legg. 933 a, ταῖς ψυχαῖς τῶν ἀνθρώπων δυσωπουμέναις πρὸς ἀλλήλους.

Cf. Hom. Il. iv. 101, Εὐχεο . . . ῥέξειν ἐκατόμβην . . . , Οἶκαδε νοστήσας.

§ 185. Reference to the unattracted form explains such places as

Symp. 176 d, οὔτε αὐτὸς ἐθέλωσαιμι ἂν πιεῖν, οὔτε ἄλλῳ συμβουλευσαιμι, ἄλλως τε καὶ κραυπαλῶντα—where κραυπαλῶντα agrees regularly with the subject of the πιεῖν understood after συμβουλεύσαιμι. And somewhat similarly

Phdr. 276 e, τοῦ δυναμένου παίξειν . . . μυθολογοῦντα—this Accusative arising from a mis-recollection of the Infinitive construction last preceding.

§ 186 c. Dependent sentences introduced by Conjunctions or Oblique Interrogatives.

a. Here, too, as in the Infinitival sentence, the sentence is torn asunder, and a portion of it, consisting of a Noun or a Noun-phrase, brought under the direct government of the principal construction.

This Attraction manifests itself in an ordinary type in e.g.

Laches 196 a, τοῦτον οὐ μανθάνω εἰ τι βούλεται λέγειν.

More remarkable Platonic forms are e.g.

Soph. 260 a, δεῖ λόγον ἡμᾶς διομολογήσασθαι, τί ποτ' ἐστίν—where λόγον has been attracted into the principal construction, although this can supply only a loose government for it.

Phædo 64 a, κινδυνεύουσιν ὅσοι τυγχάνουσιν ὁρθῶς ἀπτόμενοι φιλοσοφίας λεληθέναι τοὺς ἄλλους ὅτι οὐδὲν ἄλλο ἐπιτηδεύουσιν ἢ ἀποθυῖν σκειν. This is an Attraction for κινδυνεύει λεληθέναι τοὺς ἄλλους ὅτι ὅσοι κ.τ.λ.

§ 187. In the following it is not the Subject, but some other Noun or Noun-phrase, of the Dependent sentence, which is attracted.

Phædo 102 b, ὁμολογεῖς τὸ τὸν Σιμμίαν ὑπερέχειν Σωκράτους οὐχ ὡς τοῖς ῥήμασι λέγεται οὕτω καὶ τὸ ἀληθὲς ἔχειν—where τὸ . . . Σωκράτους is the Accusative attracted under government of ὁμολογεῖς (compare δεῖ λόγον ἡμᾶς διομολογήσασθαι, above).

Crito 44 d, αὐτὰ δὴλα τὰ παρόντα νυνί, ὅτι οἱοί τ' εἰσιν οἱ πολλοὶ οὐ τὰ μικρότατα τῶν κακῶν ἐργάζεσθαι—i. e. δὴλόν ἐστιν ὅτι οἱ αὐτὰ τὰ παρόντα ἐργασάμενοι, οἱ πολλοί, οἱοί τ' εἰσιν οὐ τὰ κ.τ.λ.

Phædo 82 a, δὴλα δὴ καὶ τὰλλα οἱ ἂν ἐκάστη ἴοι—i. e. δὴλόν ἐστι δὴ, οἱ ἂν ἐπὶ τῶν ἄλλων ἐκάστη ἴοι.

For the rest of the instances under this head see 'Binary Structure,' §§ 213, 218, below.

§ 188. β. Comparative sentence introduced by ἤ, attracted, after omission of the Copula, into agreement with the principal construction.

Meno 83 c, ἀπὸ μείζονος ἢ τοσαύτης γραμμῆς.

(See the remarks under 'Idioms of Comparison,' § 168, above.)

§. 189. B. Attractions involving the Relative.

a. Attraction of Relative to Antecedent.

a. From Accusative into Genitive.

Apol. 29 b, κακῶν ὧν οἶδα ὅτι κακὰ ἐστίν.

Phdr. 249 b, ἀξίως οὐ ἐβίωσαν βίου.

Cf. Hom. Il. v. 265, Τῆς γάρ τοι γενεῆς, ἥς Τρωί περ εὐρύοπα Ζεὺς Δῶκε.

β. From Accusative into various cases before βούλει¹², which with the Relative forms almost one word, like Latin *quiuvis*.

Crat. 432 a, τὰ δέκα ἢ ὅστις βούλει ἄλλος ἀριθμός.

Gorg. 517 a, ἔργα . . . οἷα τούτων ὅς βούλει εἴργασται.

Phileb. 43 d, τριῶν ὄντων ὄντων βούλει.

γ. From Dative into Genitive.

Legg. 966 e, πάντων ὧν κινήσεις . . . οὐσίαν ἐπόρισεν.

δ. From Nominative into

Genitive.

Theæt. 165 e, ξυνοποδίσθης ὑπ' αὐτοῦ, οὐ δὴ σε χειρωσάμενος . . . ἂν ἐλύτρον.

Cf. Dem. de Cor. 130. p. 270, οὐδὲ γὰρ ὧν ἔτυχεν ἦν—i. e. τούτων ἃ ἔτυχεν.

¹² Compare (though these do not involve the Relative)

Rep. 414 c, ἐφ' ἡμῶν δ' οὐ γεγονὸς οὐδ' οἶδα εἰ γενόμενον ἂν.

Symp. 216 d, ἐνδοθεν δὲ ἀνοικθῆς πόσης οἴεσθε γέμει σωφροσύνης;

Euthyphro 15 a, τί δ' οἶε ἄλλο ἢ τιμὴ τε καὶ γέρα;

Phædo 59 c, τίνες φησὶ ἦσαν οἱ λόγοι;

Dative.

Rep. 402 a, ἐν ἅπασιν οἷς ἔστι περιφερόμενα.

Phædo 69 a, τοῦτο δ' ὁμοίον ἐστιν ᾧ νῦν δι' ἐλέγετο.

Accusative.

Cf. Thuc. v. 111, perhaps, περὶ πατρίδος βουλευέσθε [βουλὴν] ἣν μῖας πέρι . . . ἔσται. (The same interpretation is suggested as "possible" in Jelf, Gr. Gr. § 822 note.)

§ 190. ε. Preposition, by which the Relative is governed, *absorbed* by Attraction.

Rep. 520 d, ἐν πόλει ἣ ἦκιστα πρόθυμοι ἄρχειν οἱ μέλλοντες ἄρχειν.

Ib. 533 d—e, οἷς τοσούτων πέρι σκέψις ὅσων ἡμῖν πρόκειται.

Laches 192 b, τίς οἶσα δύναμις ἡ αὐτὴ ἐν ἅπασιν οἷς νῦν δι' ἐλέγομεν αὐτὴν εἶναι, ἔπειτα ἀνδρία κέκληται—where οἷς must be for ἐν οἷς.

Crat. 438 e, ἄρα δι' ἄλλου του ἢ οὐπερ εἰκός;

Gorg. 453 e, πάλιν δ' εἰ ἐπὶ τῶν αὐτῶν τεχνῶν λέγομεν ὧν περ νῦν δι'.

Stallbaum (on Apol. 27 d) cites other instances from Plato, but he is not warranted in giving them the same interpretation. Thus

Apol. 27 d, ἣ ἔκ τινων ἄλλων ὧν δι' καὶ λέγονται is simply 'or [sprung] from some other beings, whose children accordingly they are called.'

Phædo 76 d, ἐν τούτῳ [τῷ χρόνῳ] ἀπόλλυμεν ᾧ περ κ.τ.λ. Here the best and most MSS. have ἐν ᾧ περ.

Of other writers, cf. Soph. O. C. 748, Οὐκ ἂν ποτ' ἐς τοσούτων αἰκίας πεσεῖν ἔδοξ' ὅσον πέπτωκεν. Isæus Fr. a. 8 [ed. Bekker. Is. xii. 7, ed. Zur.], ἄλλοθεν ποθὲν ἢ ἐκ τούτων ὧν, Lysias xiv. 2. p. 139, ἐπ' ἐνίοις [τούτων] ὧν οὗτος φιλοτιμείται τοὺς ἐχθροὺς αἰσχύνεσθαι, xxi. 21. p. 163, δέομαι μὴ ἡγήσασθαι τοσαῦτα χρήματα εἶναι ἃ ('any sum of money in consideration of which') ἐγὼ βουλοίμην ἂν τι κακὸν τῇ πόλει γενέσθαι. [So Bekker and the MSS. δι' ἃ ed. Zurich.]

§ 191. b. Attraction of Antecedent to Relative.

Meno 96 a, ἔχεις οὖν εἰπεῖν ἄλλου ὁπουοῦν πράγματος οὐ οἱ μὲν φάσκοντες διδάσκαλοι εἶναι κ.τ.λ.;

Politic. 271 c, τὸν βίον δν κ.τ.λ. πότερον . . . ἦν κ.τ.λ.;

Meno 96 c, ὡμολογήκαμεν δὲ γε, πράγματος οὐ μήτε διδάσκαλοι μήτε μαθηταὶ εἶεν, τοῦτο μὴδὲ διδασκὸν εἶναι.

Crito 45 b, πολλαχοῦ καὶ ἄλλοσε ὅποι ἂν ἀφίκη.

The last of these instances is of a peculiar type, though the

former are common, and have their prototypes in Homer: cf. Il. x. 416, φυλακὰς δ' ἄς εἴρειαι, . . . Οὔτις κεκριμένη ῥύεται στρατόν, Od. viii. 74, αἰδιδέμεναι κλέα ἀνδρῶν, Οἴμης τῆς τότε ἄρα κλέος κ.τ.λ., xxii. 6, σκοπὸν ἄλλον ὃν οὐπω τις βάλεν ἀνὴρ Εἵσομαι αἶ κε τύχωμι, xxiii. 356, Μῆλα δ' ἃ μοι κ.τ.λ., Πολλὰ μὲν αὐτὸς ἐγὼ ληίσσομαι, ἄλλα δ' Ἀχαιοὶ Δῶσουσ' (where μῆλα represents ἀντὶ μῆλων). On Od. viii. 74 Nitzsch holds οἴμης to be attracted from οἴμη not οἴμην because elsewhere the attracted word is the forerunner of a principal sentence to be completed, whereas here it is in sense but part of the exegetic Relative sentence. Thus the sentence would be one on the model of Od. i. 50, Νήσφ' ἐν ἀμφιρύτῃ . . . Νήσος δεινδρήσασα, or Il. vi. 396, Ἡερίωνος Ἡερίων, ὃς ἔναϊε κ.τ.λ.

§ 192. c. Construction changed after Relative clause by Attraction to the Relative clause as the nearest construction.

N.B. This principle, of Attraction to the nearest construction, extends also to other cases where there is no Relative clause. See §§ 201–203, below.

Rep. 402 b, οὐδὲ μουσικοὶ πρότερον ἐσόμεθα οὔτε αὐτοὶ οὔτε οὓς φάμεν ἡμῖν παιδευτέον εἶναι τοὺς φύλακας.

Phædo 66 e, ἡμῖν ἔσται οὐ φάμεν ἐρασταὶ εἶναι φρονήσεως.

Protag. 342 b, σοφία τῶν Ἑλλήνων περίεστιν, ὥσπερ οὓς Πρωταγόρας ἔλεγε, τοὺς σοφιστάς.

Crito 48 c, ἄς δὲ σὺ λέγεις τὰς σκέψεις . . . , μὴ ὡς ἀληθῶς ταῦτα σκέμματα ἢ κ.τ.λ.

Hip. Ma. 281 c, ἐκείνοι ὧν ὀνόματα μεγάλα λέγεται ἐπὶ σοφία, Πιττακοῦ κ.τ.λ.

Symp. 200 d, ἐκείνου ἐρᾶν ὃ οὐπω ἔτοιμον αὐτῷ ἔστιν οὐδὲ ἔχει, τὸ εἰς τὸν ἔπειτα χρόνον ταῦτα εἶναι αὐτῷ σωζόμενα τὰ νῦν παρόντα.

Apol. 41 a, εὐρίσκει τοὺς ἀληθῶς δικαστὰς οὔτε καὶ λέγονται ἐκεῖ δικάζειν, Μίνως κ.τ.λ.

Cf. Hom. Il. ix. 131, μετὰ δ' ἔσσεται ἡν τότε ἀπηύρων, Κούρην Βρισηῖος.

§ 193. It is not to be supposed that the Nouns which follow the Relative clauses in the first three of these examples are Antecedents to the Relatives. As in the fourth example the Relative has an expressed Antecedent ἐκείνου, so in the others it has one understood; and the Nouns τοὺς φύλακας, τοὺς σοφιστάς, ταῦτα, are respectively exegetic of the understood Antecedent. (Ταῦτα represents a Feminine Noun by another Attraction, which see below, § 201.)

Cf. Hom. Od. i. 69, Κύκλωπος κεχόλωται ὃν ὀφθαλμοῦ ἀλάωσεν, Ἀντίθεον Πολύφημον. Also Il. xii. 18–20. To this explanation must be also conformed that of Soph. Antig. 404, ὃν σὺ τὸν νεκρὸν Ἀπείπας.

§ 194. The same principle accounts for the following also.

Symp. 206 a, οὐδὲν γε ἄλλο ἔστιν οὐ ἐρώσιν ἄνθρωποι, ἢ τοῦ ἀγαθοῦ.

Phædo 89 a, τὸ μὲν οὖν ἔχειν ὃ τι λέγοι ἐκείνος οὐδὲν ἄτοπον—where ἐκείνος is attracted from ἐκείνου, since it is ἔχειν and not λέγοι which requires this Pronoun as its Subject.

Symp. 199 c, καλῶς μοι ἔδοξας καθηγήσασθαι τοῦ λόγου, λέγων ὅτι πρῶτον μὲν δέοι αὐτὸν ἐπιδείξαι ὁποῖός τις ἔστιν ὃ Ἔρως, ὕστερον δὲ τὰ ἔργα αὐτοῦ—where we should have had αὐτὸν . . . τὸν Ἔρωτα but for the intervention of ὁποῖός τις ἔστιν, which prevented recurrence to the Accusative.

The same bias shews itself *abnormally* in Lysias xxv. 18. p. 173, οἴεσθε χρῆναι, οὓς ἐκείνοι παρέλιπον . . . , ὑμεῖς ἀπολέσαι.

§ 195. d. Attraction of the entire Relative clause (i. e. of Subject and Predicate,—Copula having been omitted) to the Antecedent.

a.

Symp. 220 b, ὅντος πάγου οἶον δεινοτάτου.

Phædo 104 a, τοῦ περιττοῦ ὄντος οὐχ οὐπερ τῆς τριάδος.

Soph. 237 c, οὔ γε ἐμοὶ παντάπασιν ἄπορον.

Legg. 674 c, οὐδ' ἀμπέλων ἂν πολλῶν δέοι οὐδ' ἥτινι πόλει.

Rep. 607 a, ὅσον μόνον ὕμνους ποιήσεως παραδεκτέον εἰς τὴν πόλιν— for ὅσον ποιήσεως ἔστιν ὕμνοι.

Cf. Hom. Od. ix. 321, τὸ μὲν . . . εἴσκομεν . . . Ὅσσον θ' ἰστὸν νηός, x. 112, γυναῖκα Εἶρον ὅσσην τ' ὄρεος κορυφήν, 167, Πείσμα δ' ὅσον τ' ὄργυιαν. Ar. Eq. 977, πρεσβυτέρων τιῶν οἶων ἀργαλειωτάτων. Soph. Aj. 488, πατρὸς Εἵπερ τινὸς σθένοντος, 1416, ἀνδρὶ . . . ἀγαθῷ . . . κοῦδενί πω λφόνι θνητῶν, O. C. 734, πόλιν . . . σθένουσαν . . . εἴ τιν' Ἑλλάδος μέγα. Arist. Metaph. IX. iii. 1, ἀντίκειται δὲ τὸ ἐν καὶ τὰ πολλὰ κατὰ πλείους τρόπους, ὧν ἓνα τὸ ἐν καὶ τὸ πλῆθος ὡς ἀδιαίρετον καὶ διαιρετόν.

§ 196. β. More peculiar (because the Relative is made to agree with the Subject of the Relative clause—contrast οὐχ οὐπερ τῆς τριάδος above) are

Soph. 246 c, ὑπὲρ ἧς τίθεται τῆς οὐσίας—i. e. ὑπὲρ [τοῦ] ὃ τίθεται τὴν οὐσίαν εἶναι.

Gorg. 477 a, (A) ὠφελείται ἄρα; (B) Ναί. (A) Ἄρα ἦνπερ ἐγὼ ὑπολαμβάνω τὴν ὠφέλειαν;—i. e. ἄρα [ὠφελείται τοῦτο] ὅπερ ἐγὼ ὑπολαμβάνω τὴν ὠφέλειαν εἶναι;

§ 197. γ. In the following the Relative clause is represented by the Relative word only, the Subject being identical with that of the main sentence and being therefore, with the Copula, omitted.

Cf. Hom. Od. ii. 209, Εὐρύμαχ' ἡδὲ καὶ ἄλλοι ὅσοι μνηστῆρες ἀγανοί, —i. e. ἄλλοι μνηστῆρες ἀγανοί, ὅσοι ἔστε· and Hdt. iv. 28, ἀφόρητος οἷος κρυμός—'frost which was insufferable,—to such a degree was it;' and ib. 194, οἱ δὲ σφι ἄφθονοι ὅσοι ἐν τοῖς οὖρεσι γίνονται· in all which instances there is no patent Attraction, but it is made possible by the Ellipse, after the Relative, of its Subject and the Copula.

Euthyd. 275 c, σοφίαν ἀμήχανον ὄσσην—'inconceivable, so great was it.'

Gorg. 477 d, ὑπερφυεῖ τινι ἄρα ὡς μεγάλη βλάβη καὶ κακῶ θανασίῳ ὑπερβάλλουσα.

Cf. the common Idiom ἔδωκεν αὐτῷ πλεῖστα ὅσα—'things *superlatively* many, so many were they'—where ὅσα is doubtless an Accusative.

The same explanation applies, though Attraction does not find place, in the Adverbial expressions ἀμηχάνως ὡς (Rep. 527 e, Phdr. 263 d), ὑπερφυῶς ὡς (Symp. 173 c, Gorg. 496 c), θαναστῶς ὡς (Phædo 92 a, Symp. 200 a).

§ 198. The Homeric Idiom with τοῖος differs—e. g. in Od. i. 209, θαμὰ τοῖον, iii. 321, Ἐς πέλαγος μέγα τοῖον, iv. 371, Νήπιος . . . λίην τόσον, ib. 776 and vii. 30, σιγῇ τοῖον, xi. 134, Ἀβληχρὸς μάλα τοῖος, xv. 450, Κερδαλέον δὴ τοῖον, xx. 302, Σαρδάνιον μάλα τοῖον—'to *that* degree,'—indicating an imagined, and therefore an intense, degree.

Τοῖον expresses the degree of the epithet preceding; our οἷος justifies the epithet being there at all.

§ 199. e. Attraction of the entire Antecedent clause (Copula omitted) to the Relative.

Charm. 175 c, οὐδενὸς ὅτου οὐχὶ ἀλογώτερον. So Protag. 317 c.

Politic. 308 b, οὐδαμῶς ὡς οὐ φήσομεν.

Cf. Hdt. vii. 145, οὐδαμῶν τῶν οὐ μέζω.

§ 200. f. Attraction of the Relative into agreement with the Predicate of its own clause.

Phdr. 255 c, ἡ τοῦ βέύματος ἐκείνου πηγὴ, ὃν ἔμερον Ζεὺς ὠνόμασε· (where the Antecedent of ὃν is βέύματος.)

Cf. the Homeric ἡ θέμις ἐστίν. Il. ix. 276, &c.

§ 201. C.

a. Attraction of a Neuter Pronominal Subject into agreement with the Predicate.

Apol. 18 a, δέομαι . . . τοῦτο σκοπεῖν, κ.τ.λ.· δικάστοῦ γὰρ αὕτη ἀρετὴ—where of course αὕτη refers to τοῦτο σκοπεῖν κ.τ.λ.

Soph. 240 b, οὐκ ὃν ἄρα ἐστὶν ὅτως ἢν λέγομεν εἰκόνα;

Crat. 386 c, εἰ . . . ἐστὶν αὕτη ἡ ἀλήθεια (referring to what had just been agreed upon).

Minos 317 a, πολιτικὰ ἄρα ταῦτα συγγράμματα ἐστίν, οὓς οἱ ἄνθρωποι νόμους καλοῦσιν.

Crito 48 c, ἄς δὲ σὺ λέγεις τὰς σκέψεις . . . , μὴ ὡς ἀληθῶς ταῦτα σκέμματα ἦ—where ταῦτα represents τὰς σκέψεις, but has been assimilated to σκέμματα, the Predicate of its own sentence.

Cf. Hom. Il. i. 239, σκῆπτρον . . . ὃ δὲ τοι μέγας ἔσσεται ἔρκος, v. 305, ἔνθα τε μηρὸς Ἰσχίῳ ἐνστρέφεται, κοτύλην δὲ τέ μιν καλέουσι. Hdt. i. 86, ἀκροθίνια ταῦτα (sc. τὸν Κροίσον) καταγιεῖν. Æsch. P. V. 753, Ὅτφ θανεῖν μὲν ἐστὶν οὐ πεπωμένον· Αὕτη γὰρ ἦν ἂν πημάτων ἀπαλλαγὴ. So Virg. Æn. x. 828, Si qua est ea cura.

§ 202. b. Attraction of the Copula into agreement with the Predicate.

Meno 91 c, οὗτοί γε φανερά ἐστι λώβη.

Legg. 735 e, τοὺς μέγιστα ἡμαρτηκότας ἀνιάτους δὲ ὄντας, μέγιστην δὲ οὐσαν βλάβην.

Parmen. 134 b, πάντα, ἃ δὴ ὡς ιδέας αὐτὰς οὐσας ὑπολαμβάνομεν.

Politic. 271 e, θεὸς ἔνεμεν . . . , ζῶον ὃν ἐτέρον θεϊώτερον.

§ 203. c. Attraction of the Article of an Infinitival clause into agreement with a word preceding, with which that clause is in Apposition.

Charm. 173 e, ἐμμένομεν τῷ λόγῳ τῷ εὐδαίμονα εἶναι τὸν ἐπιστημόνως ζῶντα.

Legg. 908 c, τῇ δόξῃ, τῇ θεῶν ἔρρημα εἶναι πάντα.

Cf. Hdt. vi. 130, τῆς ἀξιώσιος, τῆς ἐξ ἐμεῦ γῆμαι. Xen. Mem. I.

iii. 3, καλὴν ἔφη παραίνεσιν εἶναι, τὴν Καδ δύνανιν ἔρδειν.

§ 204. IDIOMS OF SENTENCES:—BINARY STRUCTURE.

Certain Idiomatic affections of the Sentence are the grammatical result of expressing in two parts a conception which exists in the speaker's mind as one.

The immediate use of this artifice is to present the conception to the hearer in two parts, which, after entering his mind separately, will there reunite.

The ulterior use is (1) to facilitate a clear expression of a complex conception, and (2) to set before the apprehension two images of the object, as it presents itself at two successive moments; and by this means to give it the same kind of fullness with which the image of material objects is invested by "binocular vision."

This Idiom has been, in certain of its forms, ranked under Apposition. But it does not resemble it except in a nakedly grammatical point of view. Apposition forms but one description of the object, and therefore is no Binary Structure at all: in other words in Apposition the two representations are simultaneous; whereas in the Idiom before us they are substitutive; the thought has moved in the interval between them; and though the one is in some sort a repetition of the other, they are not identical.

§ 205. Examples of this Idiom in its main forms are to be found in all Greek literature; but its applications in Plato are preeminently various and subtle. These are embodied in the following classification.

A. When the Binary Structure embraces two different sentences, both descriptive of the same fact. The mark of the Binary Structure is that the two sentences are grammatically coordinated by Asyndeton.

Note, that the first-placed sentence always contains something which is unfolded more fully, or restated in another way (sometimes with anacoluthic redundancy of construction) in the latter.

B. When the Binary Structure, not extending to the Verb, consists of two successive expressions describing the same thing.

Note, that the first-placed expression is sometimes the less emphatic, or at least the more general, and is introductory to the other; sometimes it is the more emphatic and sufficient, and the other follows epexegetically.

C. When a Dependent sentence has been resolved into two parts, by disengaging from its construction, and placing in advance of it, a portion of it consisting of a Noun or Noun-phrase, and bringing both parts coordinately under the government of the Principal sentence.

§ 206. Note, that (1) the forestalled portion thus has a degree of attention ensured to it, which, not being always self-evidently emphatic, it might otherwise fail to obtain: and (2) grammatically, the forestalled portion may be said to suffer Attraction,—Attraction, that is, out of the Dependent construction into the Principal construction.

§ 207. A. Where the Binary Structure embraces two different sentences, both descriptive of the same fact, and grammatically coordinated by Asyndeton. (Note, that the effect of Asyndeton is always to make the connection closer; it is its office to denote simultaneity or rapid sequence.)

a. Common type of instances.

Apol. 41 a, *θαναστὴ ἂν εἴη ἢ διατριβὴ αὐτόθι, — ὅποτε ἐντύχοιμι Παλαμήδει κ.τ.λ., ἀντιπαραβάλλοντι τὰ ἐμαντοῦ πάθη πρὸς τὰ ἐκείνων, ὥς ἐγὼ οἶμαι, οὐκ ἂν ἀηδὲς εἴη.*

Symp. 198 c, *τὸ τοῦ Ὀμήρου ἐπεπόνθη, — ἐφοβοῦμην κ.τ.λ.*

Phædo 67 e, *εἰ φοβοῦντο καὶ ἀγανακτοῖεν, οὐ πολλὴ ἂν ἀλογία εἴη, — εἰ μὴ ἄσμενοι ἐκέισε Ἶσιεν οἱ κ.τ.λ.;*

Ib. 68 d, *οὐ ταῦτὸν τοῦτο πεπόνθασιν, — ἀκολασίᾳ τινὶ σόφρονές εἰσιν;*

Ib. 73 b, *αὐτὸ τοῦτο δέομαι παθεῖν περὶ οὗ ὁ λόγος, — ἀναμνησθῆναι.*

So too 74 a, Gorg. 513 c, 519 b, Phileb. 46 c, Menex. 235 b, — in all of which the first-placed expression is formed with *πάσχειν*.

Ib. 70 a, [*ψυχῇ*] *ἐκείνη τῇ ἡμέρᾳ διαφθείρηται τε καὶ ἀπολλύηται, ἣ ἂν ἀνθρώπος ἀποθάνη. — εὐθὺς ἀπαλλαττομένη τοῦ σώματος . . . οἴχηται διαπτομένη καὶ οὐδὲν ἔτι οὐδαμῶς ἦ. Here the sentence εὐθὺς . . . ἦ is the complete double of the sentence ἐκείνη . . . ἀποθάνη.*

Ib. 86 b, *τοιούτων τι μάλιστα ὑπολαμβάνομεν . . . εἶναι, — ὥσπερ κ.τ.λ., κρᾶσιν εἶναι τούτων κ.τ.λ.*

Gorg. 505 e, *ἴνα μοι τὸ τοῦ Ἐπιχάρμου γένηται, — ἂ πρὸ τοῦ δύο ἄνδρες ἔλεγον, εἰς ὃν ἱκανὸς γένωμαι.*

Phileb. 35 e, (A) *τί δ', ὅταν ἐν μέσῳ τούτων γίγνηται;* (B) *Πῶς ἐν μέσῳ;* (A) *Διὰ μὲν τὸ πάθος ἀλγῇ κ.τ.λ.;*

Legg. 697 a, τὸ δὲ τριχῇ διελεῖν πειραθῶμεν,—διατεμεῖν χωρὶς τὰ τε μέγιστα καὶ δεύτερα καὶ τρίτα.

Ib. 708 b, ὅταν μὴ τὸν τῶν ἐσμῶν [ὁ κατοικισμὸς] γίγνηται τρόπον,—ἐν γένος ἀπὸ μίας ἰδὸν χώρας οἰκίζεται.

This Idiom begins with Homer: see Od. viii. 339, Αἶ γὰρ τοῦτο γένοιτο, ἄναξ ἑκατηβόλ' Ἀπολλων,—Δεσμοὶ μὲν τρεῖς τόσσοι ἀπείρονες ἀμφὶς ἔχουεν, Ἀτὰρ ἐγὼν εὖδοιμι παρὰ χρυσέῃ Ἀφροδίτῃ. Cf. Aristoph. Lys. 1219, εἰ δὲ πάνυ δεῖ τοῦτο δρᾶν, Ὑμῖν χαρίζεσθαι, ταλαιπωρήσομεν.

Virtually similar is

Apol. 20 c, οὐ γὰρ δήπου σοῦ γε οὐδὲν τῶν ἄλλων περιττότερον πραγματευομένου ἔπειτα τοσαύτη φήμη γέγονεν,—εἰ μὴ τι ἔπραττες ἀλλοῖον ἢ οἱ πολλοί (for σοῦ πραγματευομένου is a virtual protasis, of which εἰ πολλοί is the double.)

Cf. Thuc. v. 97, καὶ τὸ ἀσφαλὲς ἡμῖν διὰ τὸ καταστραφῆναι ἂν παρὰσχοιτε . . . , εἰ μὴ περιγένοισθε.

§ 208. b. ¹³ Instances involving anacoluthic redundancy.

Phileb. 13 b, οἷε γάρ τινα συγχωρήσεσθαι,—θέμενον κ.τ.λ., εἴτα ἀνέξεσθαι σου λέγοντος κ.τ.λ.;

Crito 45 e, μὴ δόξῃ ἅπαν τὸ πρᾶγμα ἀνανδρία πεπράχθαι . . . —κακία καὶ ἀνανδρία διαπεφευγέσαι ἡμᾶς δοκεῖν.

Apol. 26 e, οὕτωςί σοι δοκῶ,—οὐδένα νομίζω θεὸν εἶναι; [So Oxon. alone. See note at p. 69, above.]

Legg. 859 d, εἶναι τοὺς δικαίους ἀνθρώπους, ἂν καὶ τυγχάνωσι κ.τ.λ.,—κατ' αὐτό γε . . . παγκάλους εἶναι.

Ib. 933 b, ἐπιχειρεῖν πείθειν, ἂν ποτε ἄρα ἴδωσι κ.τ.λ.,—ὀλιγωρεῖν τῶν τοιούτων διακελεύεσθαι.

§ 209. c. In Similes or Comparisons. In such cases there is great tendency to the Binary Structure: the fact illustrated is stated (perhaps only in outline) before the illustration, and re-stated after it. Note, that in these cases the pre-statement is often broken off or merely hinted at, so that the full sense is first expressed in the re-statement. (This is especially noticeable in expressions involving δοκεῖ or the like.) The instances in other authors begin with Homer: e. g. Il. ix. 13, ἂν δ' Ἀγαμέμνων Ἰστατο δακρυχέων, ὥστε κρήνη μελάνυδρος . . . ,—ὣς δ' βαρὺ στενάχων ἔπε' Ἀργείοισι μετηύδα. Cf. also Soph.

¹³ [In the margin of the MS. is written—"Quære. Are these really distinct from those given in § 207?"]

Aj. 840, Καὶ σφᾶς Ξυναρπάσειαν, ὥσπερ εἰσορῶσ' ἐμὲ Αὐτοσφαγῇ πίπτοντα,—τὼς αὐτοσφαγεῖς ὀλοίατο. CEd. Col. 1239, ὅδ' ὥς τις ἀκτὰ . . . κλονεῖται,—ὥς καὶ τόνδε κ.τ.λ.

Gorg. 483 e, οὐ κατὰ τοῦτον τὸν νόμον ὃν ἡμεῖς τιθέμεθα πλάττοντες τοὺς βελτίστους . . . —ἐκ νέων λαμβάνοντες, ὥσπερ λέοντας κατεπᾶδοντες, καταδουλούμεθα.

Politic. 296 e, τοῦτον δεῖ καὶ περὶ ταῦτα τὸν ὅρον εἶναι . . . , ὥσπερ ὁ κυβερνήτης σώζει τοὺς συναύτας,—οὕτω καὶ κατὰ τὸν αὐτὸν τρόπον τοῦτον, κ.τ.λ.

Phædo 61 a, ὅπερ ἔπραττον τοῦτο ὑπελάμβανον αὐτό μοι ἐπικελεύειν, ὥσπερ οἱ τοῖς θεοῦσι διακελυόμενοι,—καὶ ἐμοὶ οὕτω τὸ ἐνύπνιον ὅπερ ἔπραττον τοῦτο ἐπικελεύειν.

Ib. 109 e, κατιδεῖν ἂν ἀνακύναντα, ὥσπερ ἐνθάδε οἱ ἰχθύες ἀνακύντοντες ὁρῶσι τὰ ἐνθάδε,—οὕτως ἂν τινα καὶ τὰ ἐκεῖ κατιδεῖν.

Crito 54 d, ταῦτα ἐγὼ δοκῶ ἀκοῦεν, ὥσπερ οἱ κορυβαντιῶντες τῶν αὐλῶν δοκοῦσιν ἀκοῦεν,—καὶ ἐν ἐμοὶ αὕτη ἡ ἡχὴ . . . βομβεῖ.

Politic. 260 c, καὶ μοι δοκεῖ τῇδε πη, καθάπερ κ.τ.λ.,—καὶ τὸ βασιλικὸν γένος ἔοικεν ἀφωρίσθαι.

Crat. 417 b, ἔοικεν, οὐχὶ καθάπερ οἱ κἀπηλοι αὐτῷ χρώνται,—οὐ ταύτη λέγειν μοι δοκεῖ τὸ λυσιτελοῦν.

Ib. 433 a, ἵνα μὴ ὀφλωμεν, ὥσπερ οἱ ἐν Αἰγίνῃ νύκτωρ περιούντες ὀψέ ὁδοῦ,—καὶ ἡμεῖς ἐπὶ τὰ πράγματα δόξωμεν αὐτῇ τῇ ἀληθείᾳ οὕτω πως ἐληλυθέναι ὀψυαίτερον τοῦ δέοντος.

Tim. 19 b, προσέοικε δὲ δή τινί μοι τοιῷδε τὸ πάθος, οἷον εἴ τις . . . ἀφίκοιτο κ.τ.λ.,—ταῦτόν καὶ ἐγὼ πέπονθα πρὸς τὴν πόλιν ἣν διήλθομεν.

§ 210. As a variation, the Binary Structure is sometimes developed in the illustration, and then there is no re-statement of the illustrated fact,—this being implied sufficiently in the re-statement of the illustration.

Phædo 60 c, ὃ ἂν τὸ ἕτερον παραγένηται ἐπακολουθεῖ ὕστερον καὶ τὸ ἕτερον ὥσπερ οὖν καὶ αὐτῷ μοι ἔοικεν, ἐπειδὴ κ.τ.λ.,—ἦκειν δὲ φαίνεται ἐπακολουθεῖν τὸ ἡδύ.

Charm. 156 b, ἐστὶ γὰρ τοιαύτη [ἡ ἐποδὴ] οἷα μὴ δύνασθαι τὴν κεφαλὴν μόρον ὑγιᾶ ποιεῖν, ἀλλ' ὥσπερ ἴσως ἦδη καὶ σὺ ἀκήκοας τῶν ἀγαθῶν ἱατρῶν, ἐπειδὴν κ.τ.λ.,—λέγουσί που ὅτι κ.τ.λ.

§ 211. d. Pairs of Interrogative sentences, the former of which is partly Pronominal,—a skeleton sentence, which is put forward to arrest attention, and to introduce the re-statement, of which it is

the double. The Pronominal part is the Interrogative *τί*, which represents the Predicate, or part of the Predicate, of the re-statement. These Binary Interrogative sentences therefore follow the general principle of Double Interrogatives in Greek; which is, that the one introduces the other,—the first-placed being always the less precise and definite.

Phdr. 234 c, *τί σοι φαίνεται ὁ λόγος; οὐχ ὑπερφυῶς εἰρήσθαι*;—where *τί* foreshadows *ὑπερφυῶς εἰρήσθαι*. (Cf. Symp. 204 d, ὁ ἐρῶν τῶν καλῶν *τί* ἐρῶ; Γενέσθαι αὐτῷ.)

Ib. 269 a, *τί δὲ τὸν μελίγηρυν Ἀδραστον οἴομεθα ἢ καὶ Περικλέα, εἰ ἀκούσειαν κ.τ.λ.*; *πότερον χαλεπῶς ἂν αὐτοὺς . . . εἰπείν κ.τ.λ.*;

Charm. 154 d, *τί σοι φαίνεται ὁ νεανίσκος; οὐκ εὐπρόσωπος*;

Phileb. 27 e, *τί δὲ ὁ σὸς [βίος]; ἐν τίνι γένει ἂν λέγοιτο*;

Ib. 56 e, *τί δὲ λογιστικὴ κ.τ.λ.*; *πότερον ὡς μία λεκτέον*;

Phdr. 277 d, *τί δ' αὖ περὶ τοῦ καλὸν ἢ αἰσχροὺς εἶναι τὸ λόγους λέγειν κ.τ.λ.*; *ἄρα οὐ δεδήλωκε τὰ λεχθέντα . . . ὡς κ.τ.λ.*;—*τί* foreshadows ὡς κ.τ.λ.

Protag. 309 b, *τί οὖν τὰ νῦν; ἢ παρ' ἐκείνου φαίνει*;

Soph. 266 c, *τί δὲ τὴν ἡμετέραν τέχνην; ἄρ' οὐκ αὐτὴν μὲν οἰκίαν οἰκοδομικῇ φήσομεν ποιεῖν*;

Phædo 78 d, *τί δὲ τῶν πολλῶν καλῶν . . . ; ἄρα κατὰ ταῦτα ἔχει, ἢ κ.τ.λ.*; (where the Genitive is suspended in a loose construction, which the re-statement supersedes.)

Gorg. 474 d, *τί δὲ τόδε; τὰ κατὰ πάντα εἰς οὐδὲν ἀποβλέπων καλεῖς ἐκάστοτε καλὰ*; Here the virtual Subject of the re-statement is foreshadowed by *τόδε*, which therefore is Nominative; and the Predicate by *τί*, which (as in all the other instances) is Accusative.

Cf. Soph. Aj. 101, *τί γάρ δὴ παῖς ὁ τοῦ Λαερτίου; Ποῦ σοι τύχης ἔστηκεν*;

§ 212. The passages also (quoted under 'Accusative Case,' §§ 15-19, above), in which a Pronoun Accusative is in Apposition to a whole sentence following, are *virtually* of Binary Structure: for the Accusative is the shadow of a sentence.

§ 213. B. When the Binary Structure, not extending to the Verb, consists of two successive expressions describing the same thing.

a. Where the first-placed expression is the less logically specific, or the less emphatic, and is introductory to the other.

a. Where it is a Noun-phrase.

Apol. 37 c, *τῇ αἰε καθισταμένῃ ἀρχῇ, τοῖς ἔνδεκα*.

Phædo 65 d, *λέγω δὲ περὶ πάντων, οἷον μεγέθους πέρι κ.τ.λ.,—τῆς οὐσίας, ὃ τυγχάνει ἕκαστον ὄν*.

Ib. 81 e, *τοῦ ξυνεπακολουθοῦντος, τοῦ σωματοειδοῦς, ἐπιθυμίας*.

Ib. 82 b, *εἰς ταῦτόν, τὸ ἀνθρώπινον γένος*.

Ib. 113 a, *τῶν τετελετηκότων, τῶν πολλῶν*.

Symp. 215 b, *τῷ Σατύρῳ, τῷ Μαρσῷ*.

Euthyd. 274 e, *τὸ πρᾶγμα, τὴν ἀρετὴν, μαθητὸν εἶναι*.

Crat. 415 a, *τὸ ὄνομα ἢ μηχανή*.

Ib. 435 c, *τῷ φορτικῷ τούτῳ προσχρῆσθαι, τῇ ξυνθήκῃ*.

Protag. 317 b, *εὐλάβειαν ταύτην οἶμαι βελτίω ἐκείνης εἶναι, τὸ ὁμολογεῖν μᾶλλον ἢ ἔξαρνον εἶναι*.

Charm. 173 e, *ἐμμένονμεν τῷ λόγῳ, τῷ εὐδαίμονα εἶναι τὸν ἐπιστημόνως ζῶντα*.

Legg. 908 c, *τῇ δόξῃ, τῇ θεῶν ἔρρημα εἶναι πάντα*.

Gorg. 462 c, *οὐκοῦν καλὸν σοι δοκεῖ ἢ ῥητορικὴ εἶναι,—χαρίζεσθαι οἷόν τ' εἶναι ἀνθρώποις*;

§ 214. β. Where it is Pronominal.

Euthyphro 8 e, *τοῦτο μὲν ἀληθὲς λέγεις, τὸ κεφάλαιον*.

Apol. 24 e, *αὐτὸ τοῦτο οἶδε, τοὺς νόμους*.

Crat. 423 e, *αὐτὸ τοῦτο μιμῆσθαι δύναται ἐκάστου, τὴν οὐσίαν*.

Gorg. 500 c, *οὐ τί ἂν μᾶλλον σπουδάσειέ τις, ἢ τοῦτο, ὄντινα χρὴ τρόπον ζῆν*; (the two expressions are οὐ and ἢ τοῦτο κ.τ.λ.)

Ib. 518 a, *ταύτας μὲν δουλοπρεπεῖς εἶναι, τὰς ἄλλας τέχνας*.

Phileb. 38 b, *ἔπεται ταύταις . . . ἡδονὴ καὶ λύπη πολλάκις, ἀληθεῖ καὶ ψευδεὶ δόξῃ λέγω*.

Tim. 22 d, *οἱ μὲν ἐν τοῖς ὄρεσι διασώζονται, βουκόλοι νομεῖς τε*.

Protag. 351 a, *τὸ μὲν καὶ ἀπὸ ἐπιστήμης γίγνεσθαι, τὴν δύναμιν*.

Rep. 396 c, *ὁ μὲν μοι δοκεῖ, ἦν δ' ἐγώ, μέτριος ἀνὴρ, ἐβελήσειν*.

Legg. 861 d, *τοῖν δυοῖν τὸ μὲν οὐκ ἀνεκτὸν ἐμοί, τό γε μὴ λέγειν κ.τ.λ.*

Symp. 198 d, *τὸ δὲ ἄρα οὐ τοῦτο ἦν, τὸ καλῶς ἐπαυεῖν ὀτιοῦν*.

Ib. 207 d, *δύναται δὲ ταύτῃ μόνον, τῇ γενέσει*.

Ib. 222 a, *ἐντὸς αὐτῶν γιγνόμενος . . . νοῦν ἔχοντας μόνους εὐρήσει, τῶν λόγων*.

Add to these the frequently-recurring expression *ἢ δ' ὅς ὁ Σωκράτης*.

§ 215. Under this head come also the instances of *αὐτὸ* in its peculiar Platonic meaning.

Symp. 199 d, αὐτὸ τοῦτο πατέρα.

Phædo 93 b, αὐτὸ τοῦτο . . . ψυχὴν.

Protag. 360 e, τί ποτ' ἐστὶν αὐτὸ ἡ ἀρετή.

Crat. 411 d, αὐτὸ ἡ νόσις.

Rep. 363 a, οὐκ αὐτὸ δικαιοσύνην ἐπαινοῦντες.

§ 216. γ. Where it is a Relative clause.

Rep. 402 b, οὔτε αὐτοὶ οὔτε οὓς φάμεν ἡμῖν παιδευτέον εἶναι, τοὺς φύλακας.

Phædo 74 d, οἷς νῦν δὴ ἐλέγομεν, τοῖς ἴσοις, Similarly Hip. Ma. 291 c, Gorg. 469 a, Protag. 342 b, Crito 48 c, Legg. 653 e, &c.

Crat. 422 b, ἃ ἐρωτᾷς, τὰ ὀνόματα. Similarly Phileb. 42 e.

Tim. 33 a, ἃ ξυνιστᾷ, τὰ σώματα.

Hip. Ma. 294 a, ὅ πάντα τὰ μεγάλα ἐστὶ μεγάλα, τῷ ὑπερέχοντι.

Symp. 200 d, ἐκείνου ἐρᾶν, ὃ οὐπω ἔτοιμον αὐτῷ ἐστὶν οὐδὲ ἔχει, τὸ εἰς τὸν ἔπειτα χρόνον ταῦτα εἶναι αὐτῷ σωζόμενα τὰ νῦν παρόντα.

Theæt. 167 b, ἃ δὴ τινας τὰ φαντάσματα . . . ἀληθῆ καλοῦσιν—'and these, I mean their opinions, some call true.'

Tim. 40 b, ἐξ ἧς δὴ τῆς αἰτίας γέγονεν ὅσα . . . αἰεὶ μένει—'and hence, from this cause namely, arise,' &c.

Legg. 647 a, φοβούμεθα δέ γε πολλάκις δόξαν . . . ὃν δὴ καὶ καλοῦμεν τὸν φόβον ἡμεῖς γε . . . αἰσχύνην.

Another explanation might have been conceived of some of these passages, that they are simply cases of Antecedent and Relative in reversed order. But this would not apply to the last five; consequently, all must be referred to the principle of Binary Structure. It is to be noticed, that the operation of Attraction, probably in the three last instances, certainly in two of them, complicates the case; i. e. that the Relatives agree not with their Antecedents, but respectively with τὰ φαντάσματα, and τῆς αἰτίας. See 'Attraction,' § 201, above.

Cf., as instances in other authors, Æschin. i. 72. p. 10, ὦν . . . ἡκούσατε τῶν νόμων. And Soph. Ant. 404, θάπτονσαν ὃν σὺ τὸν νεκρὸν Ἀπείπας—'him whom thou forbadeest to bury, namely that corpse' (the order is hyperbatic).

§ 217. Not to be identified with the foregoing are the following, which contain an implicit sentence, though it has been operated on by Ellipse, and in the first two by Attraction also.

Soph. 246 c, ὑπὲρ ἧς τίθεται τῆς οὐσίας—i. e. ὑπὲρ [τοῦ] ὃ τίθεται τὴν οὐσίαν εἶναι.

Gorg. 477 a, ἥπερ ἐγὼ ὑπολαμβάνω τὴν ὠφέλειαν—i. e. [τοῦτο] ὅπερ ἐγὼ ὑπολαμβάνω τὴν ὠφέλειαν εἶναι.

Phædo 78 d, ἧς λόγον δίδομεν τοῦ εἶναι—where ἧς is the Predicate and τοῦ εἶναι the Subject of a sentence of which the Copula is suppressed.

§ 218. b. Where the first-placed expression is the more emphatic and sufficient of the two.

a. Common type of instances.

Gorg. 503 e, τοὺς ἄλλους πάντας δημιουργούς, ὅντινα βούλει αὐτῶν.

Critias 110 c, πάνθ' ὅσα ξύννομα ζῶα . . . πᾶν δυνατὸν πέφυκεν.

Phdr. 246 c, ἡ δὲ . . . [ψυχῇ] . . . σῶμα γήϊνον λαβοῦσα, ζῶον τὸ ξύμπαν ἐκλήθη.

Phædo 61 b, οὓς προχείρους εἶχον μύθους . . . , τούτους ἐποίησα, οἷς πρώτοις ἐνέτυχον.

Ib. 69 b, χωριζόμενα δὲ φρονήσεως, . . . μὴ σκιαγραφία τις ἢ ἡ τοιαύτη ἀρετή.

Ib. 105 a, ὃ ἂν ἐπιφέρειν . . . , αὐτὸ τὸ ἐπιφέρειν τὴν ἐναντιότητα μηδέποτε δέξασθαι.

Crat. 408 a, τὸ ἐρμηνεῖα εἶναι καὶ τὸ ἀγγελον κ.τ.λ., περὶ λόγου δύναμιν ἐστὶ πᾶσα αὕτη ἡ πραγματεία.

Legg. 668 d, τῶν μεμνημένων ὃ τι ποτέ ἐστιν, ἕκαστον τῶν σωμάτων.

Ib. 734 c, καθάπερ οὖν δὴ τινα ξυνυφὴν ἢ καὶ πλέγμ' ἄλλ' ὅτιοῦν οὐκ ἐκ τῶν αὐτῶν οἷον τ' ἐστὶ τὴν τ' ἐφυφὴν καὶ τὸν στήμονα ἀπεργάξασθαι.

Cf. Soph. Aj. 1062, αὐτὸν . . . σῶμα τυμβεύσαι τάφῳ, 1147, Οὐτῶ δὲ καὶ σὲ καὶ τὸ σὸν λάβρον στόμα . . . τάχ' ἂν τις . . . Χειμῶν κατασβέσειε τὴν πολλὴν βοήν.

§ 219. A curious variation occurs in

Protag. 317 a, τὸ ἀποδιδράσκοντα μὴ δύνασθαι ἀποδρᾶναι . . . , πολλὴ μωρία καὶ τοῦ ἐπιχειρήματος.

Phædo 99 a, εἴ τις λέγοι . . . ὥς διὰ ταῦτα ποιῶ ἃ ποιῶ, . . . πολλὴ ἂν καὶ μακρὰ ῥαθυμία εἴη τοῦ λόγου.

§ 220. β. Where the first-placed expression is collective, the other distributive.

Symp. 178 a, τούτων ὑμῖν ἐρῶ ἐκάστου τὸν λόγον.

Ib. 190 d, αὐτοὺς διατεμῶ δίχα ἕκαστον.

Tim. 32 b, πρὸς ἄλληλα . . . ἀπεργασάμενος, ὃ τί περ πῦρ πρὸς ἀέρα τοῦτο ἀέρα πρὸς ὕδωρ, καὶ ὃ τι ἀῖρ πρὸς ὕδωρ ὕδωρ πρὸς γῆν.

We may trace this back to Homer: e. g. Od. i. 348, ὅστε δίδωσιν

Ἀνδράσιν ἀλφιστήσιν ὅπως ἐθέλῃσιν ἐκάστω, κ. 172, ἀνέγειρα δ' ἐταίρους Μειλιχίους ἐπέεσσι, παρασταδὸν ἄνδρα ἕκαστον.

§ 221. γ. Where the latter expression is restrictive of the former, being in fact only a re-enunciation of part of it.

Phædo 64 b, οἶμαι γὰρ ἂν δὴ τοὺς πολλοὺς . . . ξυμφάναι ἂν, τοὺς μὲν παρ' ἡμῶν ἀνθρώπους καὶ πάνυ.

Gorg. 517 e, δόξα καὶ αὐτῷ καὶ τοῖς ἄλλοις θεραπευτὴν εἶναι σώματος, παντὶ τῷ μὴ εἰδότει ὅτι κ.τ.λ.

Cf. Hdt. viii. 83, καὶ οἱ σύλλογον τῶν ἐπιβατέων ποιησάμενοι προηγόρευε εὖ ἔχοντα ἐκ πάντων Θεμιστοκλῆς. Aristot. Eth. VI. xii, ἔπειτα καὶ ποιῶσι μὲν, οὐχ ὥς ἰατρικὴ δὲ ὑγίειαν, ἀλλ' ὥς ἡ ὑγίεια, οὕτως ἡ σοφία εὐδαιμονίαν.

§ 222. δ. Where the latter expression is merely pronominal, and resumptive.

Grammatically, the pronominal resumption is (where no change of construction intervenes) a pleonasm: but rhetorically it is not redundant. Its function is to recal to the thoughts in its proper place an expression which has, for a special purpose, been set in advance of the main portion of the sentence, or which has been held in suspense by the intervention of some Adjectival, Adverbial, or Relative clause, or some change of construction.

Instances of main portion of sentence intervening.

Theæt. 155 e, ἐάν σοι ἀνδρῶν ὀνομαστῶν τῆς διανοίας τὴν ἀλήθειαν ἀποκεκρυμμένην συνεξερευνήσωμαι αὐτῶν.

Apol. 40 d, οἶμαι ἂν μὴ ὅτι ἰδιώτην τινά, ἀλλὰ τὸν μέγαν βασιλέα εὐαριθμήτους ἂν εὐρεῖν αὐτὸν ταύτας.

Rep. 375 d, οἶσθα γάρ που τῶν γενναίων κυνῶν ὅτι τοῦτο φύσει αὐτῶν τὸ ἦθος.

Legg. 700 c, τοῖς μὲν γεγονόσι περὶ παιδευσιν δεδογμένον ἀκούειν ἦν αὐτοῖς.

Phileb. 30 d (though the pronoun here has more force), ἀλλ' ἐστὶ τοῖς μὲν πάσαι ἀποφηνάμενοις ὥς αἰεὶ τοῦ παντὸς νοῦς ἄρχει ξύμμαχος ἐκείνοις.

Rep. 353 d, τὸ ἐπιμελεῖσθαι καὶ ἄρχειν καὶ βουλευέσθαι καὶ τὰ τοιαῦτα πάντα, ἔσθ' ὅτῳ ἄλλῳ ἢ ψυχῇ δικαίως ἂν αὐτὰ ἀποδοῖμεν;

Cf. Soph. O. T. 717, Παιδὸς δὲ βλάστας οὐ διέσχον ἡμέραι Τρεῖς καὶ νῦν κ.τ.λ.

§ 223. Instances of Adjectival, Adverbial, or Relative clause intervening.

Symp. 200 a, πότερον ὁ Ἔρως ἐκείνου, οὗ ἐστὶν ἔρως, ἐπιθυμεῖ αὐτοῦ; Similarly Charm. 195 a.

Theæt. 188 b, ἂ μὴ οἶδεν, ἡγείται αὐτὰ εἶναι ἕτερα;

Phædo 104 d, ἂ ὅ τι ἂν κατὰσχῃ, ἀναγκάζει . . . αὐτὸ ἴσχειν, and similarly in the next sentence.

Ib. 111 c, τοὺς δέ, βαθυτέρους ὄντας, τὸ χάσμα αὐτοὺς ἔλαττον ἔχειν.

Alcib. I. 115 e, τὸ ἄρα βοηθεῖν . . . , ἧ μὲν καλὸν κ.τ.λ., καλὸν αὐτὸ προσείπας;

Legg. 625 a, τοῦτον οὖν φαίμεν ἂν ἡμεῖς . . . , ἐκ τοῦ τότε διανέμειν κ.τ.λ., τοῦτον τὸν ἔπαινον αὐτὸν εἰληφέναι.

§ 224. Instances of change of construction intervening.

Tim. 37 d, ἡμέρας γὰρ καὶ νύκτας καὶ μῆνας καὶ ἐνιαυτοὺς οὐκ ὄντας πρὶν οὐρανὸν γενέσθαι, τότε ἅμα ἐκείνῳ ξυνισταμένῳ τὴν γένεσιν αὐτῶν μηχανᾶται.

Phileb. 49 b, πάντες ὁπόσοι . . . ἀνοήτως δοξάζουσι, καθάπερ ἀπάντων ἀνθρώπων, καὶ τούτων ἀναγκαιότατον ἔπεσθαι τοῖς μὲν κ.τ.λ.

Ib. 13 b, κακὰ δὲ ὄντ' αὐτῶν τὰ πολλὰ καὶ ἀγαθὰ δέ, ὅμως σὺ προσαγορεύεις ἀγαθὰ αὐτά. [For it is αὐτῶν, not τὰ πολλὰ, which is represented by αὐτά.]

Hip. Ma. 292 d, ὃ παντὶ ᾧ ἂν προσγένηται ὑπάρχει ἐκείνῳ καλῶ εἶναι.

§ 225. Note, that caution is needed before applying this explanation of the resumptive Pronoun. For instance, in Phdr. 265 c, τούτων δέ τινων . . . ῥηθέντων δυοῖν εἰδοῖν, εἰ αὐτοῖν τὴν δύναμιν κ.τ.λ., the τούτων . . . εἰδοῖν is a Genitive Absolute. So Symp. 195 a, φημι οὖν ἐγὼ πάντων θεῶν εὐδαιμόνων ὄντων Ἔρωτα . . . εὐδαιμονέστατον εἶναι αὐτῶν,—πάντων . . . ὄντων is a Genitive Absolute. (For the construction, cf. Laches 182 b, ἐπιτιθεμένου ἄλλου ἀμύνασθαι αὐτόν.) Again, Laches 182 d, τὸ ὀπλιτικὸν τοῦτο εἰ μὲν ἐστὶ μάθημα . . . , χρὴ αὐτὸ μαθάνειν,—ὀπλιτικὸν is Nominative. (Cf. a similar construction Symp. 202 b.) Again, Rep. 439 b, τοῦ τοξότου οὐ καλῶς ἔχει λέγειν, ὅτι αὐτοῦ ἅμα αἱ χεῖρες τὸ τόξον ἀπωθούνται τε καὶ προσέλκονται, ἀλλ' ὅτι ἄλλη μὲν ἡ ἀπωθούσα χεὶρ, κ.τ.λ.,—τοῦ τοξότου belongs to the sentence ἄλλη μὲν ἡ ἀπωθούσα χεὶρ, κ.τ.λ.

§ 226. C. Dependent sentence resolved into two parts, by disengaging from its construction and premising a portion of it consisting of a Noun or Noun-phrase, and bringing both parts co-ordinately under the government of the Principal sentence.

a. The premised expression may be the Subject of the Dependent sentence.

a. The Dependent sentence being one with a Finite Verb.

Euthyd. 294 c, οἶσθα Εὐθύδημον, ὅπόσους δδόντας ἔχει;

Hip. Ma. 283 a, τεκμήριον σοφίας τῶν νῦν ἀνθρώπων, ὅσον διαφέρουσι.

Phædo 75 b, εἰληφότας ἐπιστήμην αὐτοῦ τοῦ ἴσου, ὃ τι ἐστίν.

Theæt. 162 d-e, θεοὺς . . . οὓς ἐγὼ . . . ὥς εἰσὶν ἢ ὥς οὐκ εἰσὶν, ἐξαίρω.

Phædo 86 d, Κέβητος ἀκοῦσαι, τί αὖ ὅδε ἐγκαλεῖ τῷ λόγῳ.

Ib. 95 b, ταῦτα δὴ οὐκ ἂν θαυμάσαιμι καὶ τὸν Κάδμου λόγον εἰ πάθοι.

Laches 179 e, εἰσηγήσατο οὖν τις ἡμῖν καὶ τοῦτο τὸ μάθημα, ὅτι καλὸν εἶη μαθεῖν τὸ ἐν ὅπλοις μάχεσθαι.

Gorg. 449 e, δηλοῦσι τοὺς κάμοντας, ὥς ἂν διατῶμενοι ὑγιαίνουσιν.

Note, that a very loose government suffices for the premised expression, as in the three instances following.

Soph. 260 a, δεῖ λόγον ἡμᾶς διαμολογήσασθαι, τί ποτ' ἐστίν.

Ibid. d, τὴν εἰδωλοποικὴν . . . διαμάχοιτ' ἂν . . . ὥς παντάπασιν οὐκ ἔστιν.

Protag. 354 a, οὐ τὰ τοιαῦδε λέγετε, οἷον τὰ τε γυμνάσια καὶ τὰς στρατείας κ.τ.λ.,—ὅτι ταῦτα ἀγαθὰ;

In the two remaining instances the premised expression becomes the Subject of the principal sentence.

Gorg. 448 d, δῆλος γάρ μοι Πῶλος . . . , ὅτι τὴν καλουμένην ῥητορικὴν . . . μεμελέτηκεν.

Phædo 64 a, κινδυνεύουσιν ὅσοι κ.τ.λ. λεληθέναι τοὺς ἄλλους ὅτι οὐδὲν ἄλλο ἐπιτηδεύουσι.

The form illustrated by some of the above examples is of course common enough in all authors, beginning with Homer: cf. Od. xvii. 373, Αὐτὸν δ' οὐ σάφα οἶδα, πόθεν γένος εὔχεται εἶναι, xviii. 374, Τῷ κέ μ' ἴδους, εἰ ὄλκα διηνεκέα προταμοίμην. The looser governments are illustrated by Thuc. iii. 51, ἐβούλετο δὲ Νικίας . . . τοὺς Πελοποννησίους, ὅπως μὴ ποιάνται ἔκπλους, Aristoph. Av. 1269, Δεινὸν γε τὸν κήρυκα, τὸν παρὰ τοὺς βροτοὺς Οἰχόμενον, εἰ μηδέποτε νοστήσει πάλιν.

§ 227. β. The Dependent sentence being an Infinitival one.

Legg. 653 a, φρόνησιν δὲ [λέγω, εἶναι] εὐτυχὲς ὅτφ καὶ πρὸς τὸ γῆρας παρεγένετο.

Crat. 419 d, οὐδὲν προσδεῖται τοῦ διότι ῥηθῆναι.

Phdr. 242 b, αἴτιος γεγενῆσθαι λόγῳ τινὶ ῥηθῆναι.

Symp. 207 a, τοῦ ἀγαθοῦ ἑαυτῷ εἶναι αἰ ἐξως ἐστίν.

In the remaining instance the premised expression becomes the Subject of the Principal sentence.

Charm. 153 b, ἡγγέλται . . . ἡ μάχη πάνυ ἰσχυρὰ γεγονέναι.

§ 228. Note, that Attraction occurs, where possible, in the residuary Dependent sentence also; as in the remaining instances.

Phædo 90 b, ἐπειδάν τις πιστεύσῃ λόγῳ τινί, ἀληθεῖ εἶναι.

Crat. 425 b, σὺ πιστεύεις σαυτῷ, οἷός τ' ἂν εἶναι—attracted for οἷόν τ' ἂν εἶναι σε.

Hip. Ma. 283 e, ἐφθόρουσι τοῖς ἑαυτῶν παισίν, ὥς βελτίστοις γενέσθαι.

Rep. 459 b, δεῖ ἄκρων εἶναι τῶν ἀρχόντων.

Euthyd. 282 d, οἷον ἐπιθυμῶ τῶν προτρεπτικῶν λόγων εἶναι.

§ 229. b. Or the premised expression may not be the Subject of the Dependent sentence.

Consequently redundancy, implicit or explicit, often occurs, as in some of the instances which follow, in which † is prefixed to the words in which the redundancy lies.

a. The Dependent sentence being one with a Finite Verb.

Phædo 58 e, εὐδαίμων μοι ἀνὴρ ἐφαίνετο καὶ τοῦ τρόπου καὶ τῶν λόγων, ὥς ἀδεῶς καὶ γενναίως ἐτελεύτα. [ἀνὴρ Herm. with Oxon. and most of the other MMS.]

Crito 43 b, σέ . . . εὐδαιμόνισα τοῦ τρόπου, ὥς ῥαδίως αὐτὴν φέρεις.

Phdr. 264 d, τὴν αἰτίαν τῆς τῶν πτερῶν ἀποβολῆς, δι' ἣν ψυχῆς † ἀπορρεῖ.

Symp. 172 a, διαπυθέσθαι τὴν Ἀγάθωνος ξυνουσίαν . . . περὶ τῶν ἐρωτικῶν λόγων, τίνες ἦσαν.

Euthyd. 272 b, οὐ φοβεῖ τὴν ἡλικίαν, μὴ ἤδη πρεσβύτερος ᾖ;

Politic. 309 d, τὸν δὲ πολιτικὸν . . . ἄρ' ἴσμεν, ὅτι προσήκει μόνον δυνατὸν εἶναι τῇ τῆς βασιλικῆς μούσῃ † τοῦτο αὐτὸ ἐμποιεῖν;

Protag. 318 e, εὐβουλία περὶ τῶν οἰκείων, ὅπως ἂν . . . † οἰκίαν διοικοῖ.

Tim. 24 c, τὴν εὐκрасίαν τῶν ὥρων ἐν αὐτῷ κατιδοῦσα, ὅτι φρονιμωτάτους ἄνδρας οἶσοι—(sc. ὁ τόπος, referred to in αὐτῷ.)

Critias 108 b, προλέγω σοὶ τὴν τοῦ θεάτρου διάνοιαν, ὅτι θαυμαστῶς ὁ πρότερος εὐδοκίμηκεν ἐν † αὐτῷ ποιητής.

Apol. 25 c, ἀποφαίνεται τὴν σαντοῦ ἀμέλειαν, ὅτι οὐδὲν σοι † μεμέληκε.

Meno 96 e, ὠμολογῆκαμεν τοῦτό γε, ὅτι οὐκ ἂν ἄλλως ἔχοι.

Phædo 65 d, τῆς οὐσίας, ὃ τυγχάνει ἔκαστον † ὄν. (Cf. § 213, above.)

Meno 72 b, μελίττης περὶ οὐσίας, ὃ τι ποτ' ἐστί.

Cf. Thuc. v. 16, Πλειστοάναξ . . . ἐς ἐνθυμίαν τοῖς Λακεδαιμονίοις ἀεὶ προβαλλόμενος, ὥς διὰ τὴν †ἐκείνου κάθοδον παρανομηθεῖσαν ταῦτα ξυμβαίνει.

In the three remaining instances, the premised expression becomes the Subject of the Principal sentence.

Phædo 82 a, δῆλα δὴ καὶ τᾶλλα, οἳ ἂν ἐκάστη ἴοι, κατὰ τὰς αὐτῶν ὁμοιότητας τῆς μελέτης—which means δῆλον δὴ οἷα καὶ τᾶλλα ἔσται, τούτεστιν οἳ ἂν ἐκάστη ἴοι κ.τ.λ.

Crito 44 d, αὐτὰ δῆλα τὰ παρόντα, ὅτι οἱοί τ' εἰσιν οἱ πολλοὶ οὐ τὰ σμικρότατα τῶν κακῶν ἐξεργάζεσθαι—which means δῆλον ὅτι οἱοί τ' εἰσιν . . . ἐξεργάζεσθαι, τοιοῦτον γὰρ ἔργον ἐστὶν αὐτὰ τὰ παρόντα.

Ib. 45 e, μὴ δόξῃ ἅπαν τὸ πρᾶγμα τὸ περὶ σέ ἀνδρὶά τι τῇ ἡμετέρᾳ πεπράχθαι, καὶ ἡ εἴσοδος τῆς δίκης εἰς τὸ δικαστήριον, ὥς †εἰσῆλθες, κ.τ.λ.

§ 230. β. The Dependent sentence being Infinitival.

Symp. 197 a, τὴν τῶν ζώων ποίησιν τίς ἐναντιώσεται, μὴ οὐχὶ Ἐρωτος εἶναι σοφίαν ἣ †γίγνεται τε καὶ φύεται πάντα τὰ ζῶα;

Phædo 102 b, ὁμολογεῖς τὸ τὸν Σιμμίαν ὑπερέχειν Σωκράτους, οὐχ ὥς τοῖς ῥήμασι λέγεται οὕτω καὶ τὸ ἀληθὲς ἔχειν.

Legg. 641 d, τὸ ἀληθὲς δισχυρίζεσθαι, ταῦτα οὕτως ἔχειν.

Rep. 489 e, διῆμιν τὴν φύσιν, οἷον ἀνάγκη φῦναι τὸν καλὸν τε κἀγαθὸν ἐσόμενον.

Ib. 443 b, ἀρχόμενοι τῆς πόλεως οἰκίζεω.

Gorg. 513 e, ἐπιχειρητέον ἡμῖν ἐστὶ τῇ πόλει καὶ τοῖς πολίταις θεραπεύειν.

Legg. 790 c, ἡργμεθα τῶν περὶ τὰ σώματα μύθων λεχθέντων διαπεραίνειν.

Politic. 285 e, τοῖς μὲν τῶν ὄντων, ῥαδίως καταμαθεῖν, αἰσθηταὶ τινες ὁμοιότητες πεφύκασιν.

Hip. Ma. 294 e, οἴχεται ἄρ' ἡμᾶς διαπεφευγὸς τὸ καλόν, γινῶναι ὃ τι ποτ' ἐστίν.

Crito 52 b, οὐδ' ἐπιθυμία σε ἄλλης πόλεως ἔλαβεν εἰδέναι.

Critias 115 d, ὥς εἰς ἔκκληξιν μεγέθεσσι τε κάλλεσσι τε ἔργων ἰδεῖν τὴν οἴκησιν ἀπειργάσαντο.

Phædo 84 c, ὥς ἰδεῖν ἐφαίνετο.

Apol. 33 b, παρέχω ἑμαυτὸν ἐρωτᾶν.

Cf. Hom. Il. vii. 409, Οὐ γάρ τις φειδῶ νεκῶν κατατεθνηῶτων Γίγνεται, ἐπεὶ κε θάνωσι, πυρὸς μείλισσέμεν ὄκα.

Virtually similar is

Phileb. 26 b, ὕβρις . . . κατιδοῦσα ἡ θεός, πέρας, . . . οὐδὲν . . . ἐνόν.

In the remaining instances the premised expression becomes the Subject of the Principal sentence.

Apol. 37 d, καλὸς οὖν ἂν μοι ὁ βίος εἴη, ἐξελλθόντι . . . ζῆν.

Protag. 313 a, ἐν ᾧ πάντ' ἐστὶ τὰ σά, ἢ εὖ ἢ κακῶς πράττεω—(sc. σέ.)

Rep. 525 b, προσήκον τὸ μάθημα ἂν εἴη νομοθετῆσαι καὶ πείθειν τοὺς μέλλοντας ἐν τῇ πόλει τῶν μεγίστων μεθέξειν ἐπὶ †λογιστικῇ ἰέναι.

Gorg. 449 b-c, εἰσὶ μὲν ἔναι τῶν ἀποκρίσεων ἀναγκαῖα διὰ μακρῶν †τοὺς λόγους ποιείσθαι.

Euthyd. 281 d, κινδυνεύει ξύμπαντα ἃ κ.τ.λ., οὐ περὶ τούτου ὁ λόγος αὐτοῖς εἶναι ὅπως κ.τ.λ.

Cf. Thuc. viii. 46, εὐτελέστερα δὲ τὰ δεινὰ, †βραχεὶ μορίῳ τῆς δαπάνης, καὶ ἅμα μετὰ τῆς ἑαυτοῦ ἀσφαλείας, αὐτοὺς περὶ ἑαυτοὺς τοὺς Ἕλληνας κατατρίψαι.

§ 231. IDIOMS OF SENTENCES :—ABBREVIATED CONSTRUCTION.

A. Antecedent and Relative clauses supplying each other's Ellipses.

Symp. 212 c, ὃ τι καὶ ὅπη χαίρεις ὀνομάζων, τοῦτο ὀνόμαζε—where we must supplement the Antecedent sentence thus—τοῦτο καὶ ταύτῃ ὀνόμαζε.

Phædo 98 a, ταῦτα καὶ ποιεῖν καὶ πάσχειν ἃ πάσχει—where the Relative sentence intended is fully ἃ πάσχει καὶ ποιεῖ.

Symp. 178 a, ἃ δὲ μάλιστα καὶ ὧν ἔδοξέ μοι ἀξιοσημνόμενον, τούτων ὑμῖν ἐρῶ ἐκάστου τὸν λόγον—where the Antecedent sentence fully is τούτων ἐκάστου τὸν λόγον, καὶ ταῦτα, ὑμῖν ἐρῶ.

§ 232. B. Ellipses supplied from parallel constructions in co-ordinate clauses.

Phædo 62 a, τυγχάνει . . . ἔστιν ὅτε καὶ οἷς βέλτιον τεθνάναι ἢ ζῆν. οἷς δὲ βέλτιον τεθνάναι, θαυμαστὸν . . . εἰ τούτοις τοῖς ἀνθρώποις μὴ ὁσιόν ἐστι κ.τ.λ.,—where after οἷς δὲ must be supposed to be repeated καὶ ὅτε, and after τούτοις τοῖς ἀνθρώποις similarly καὶ τότε.

Ib. 69 b, τούτου μὲν πάντα καὶ μετὰ τούτου ὀνομούμενά τε καὶ πιπρασκόμενα . . . μετὰ φρονήσεως—where must be supplied φρονήσεως καὶ before μετὰ φρονήσεως, parallel to τούτου καὶ μετὰ τούτου.

Politic. 258 a, Θεαίτητ' . . . συνέμιξα χθές διὰ λόγων καὶ νῦν ἀκήκοα, Σωκράτους δὲ οὐδέτερα—where the clauses supply each other crosswise; ἀκήκοα requires the Genitive Θεαίτητος, and οὐδέτερα implies a Σωκράτει parallel to Θεαίτητ', as well as a Σωκράτους.

§ 233. C. Dependent Noun silently supplied from one of two co-ordinate clauses to the other, in a new and different government.

Apol. 19 d, ἀξιῶ ὑμᾶς ἀλλήλους διδάσκειν τε καὶ φράζειν—where ἀλλήλοις is to be supplied to φράζειν.

Laches 187 d, διδόντες τε καὶ δεχόμενοι λόγον παρ' ἀλλήλων—where ἀλλήλοις is to be supplied to διδόντες.

Legg. 934 e, διδασκέτω καὶ μανθανέτω τὸν ἀμφισβητοῦντα—to μανθανέτω supply παρὰ τοῦ ἀμφισβητοῦντος.

Protag. 349 a, σέ παρακαλεῖν . . . καὶ ἀνακοινοῦσθαι—sc. σοί.

Phdr. 238 e, τῷ ὑπὸ ἐπιθυμίας ἀρχομένῳ, δουλεύοντί τε—sc. ἐπιθυμίας.

Ib. 278 e, πρὸς ἀλλήλα κολλῶν τε καὶ ἀφαιρῶν—sc. ἀπ' ἀλλήλων.

Symp. 195 b, μετὰ δὲ νέων αἰεὶ ξύνεστί τε καὶ ἔστιν, i. e. καὶ ἐστὶ τῶν νέων.

Cf. Xen. Hell. I. iii. 9, ὅρκους ἔλαβον καὶ ἔδοσαν παρὰ Φαρναβάζου.

§ 234. D.¹⁴ New Subject in the second of two clauses silently supplied from the former.

Rep. 333 c, ὅταν μὴδὲν δέῃ αὐτῷ χρῆσθαι, ἀλλὰ κείσθαι—sc. αὐτό.

Symp. 212 c, θύραν ψόφον παρασχεῖν, . . . καὶ αὐλητρίδος φωνὴν ἀκούειν—sc. αὐτοῦς, from αὐτοῖς implied by παρασχεῖν.

Ib. 187 e, ὅπως ἂν τὴν μὲν ἡδονὴν αὐτοῦ καρπώσῃται, ἀκολασίαν δὲ μηδεμίαν ἐμπούσῃ—sc. ἡ ἡδονή.

Rep. 414 d, ἐδόκουν ταῦτα πάσχειν τε, καὶ γίγνεσθαι περὶ αὐτοῦς—sc. ταῦτα.

Phædo 58 b, νόμος ἐστὶν αὐτοῖς ἐν τῷ χρόνῳ τούτῳ καθαρεύειν τὴν πόλιν, καὶ δημοσίᾳ μὴδὲν ἀποκτινύναι—sc. αὐτοῦς.

Ib. 72 c, λήρον τὸν Ἐνδυμίωνα ἐνδείξειε καὶ οὐδαμοῦ ἂν φαίνοιτο—sc. Ἐνδυμίων.

Apol. 40 a, ἃ γε δὴ οἰηθείη ἂν τις καὶ νομίζεται ἔσχατα κακῶν εἶναι—where the Nominative to νομίζεται is ἃ supplied from the preceding Accusative ἃ. (This is an instance of the next head also.)

¹⁴ [Under this section is written in the MS. "Illustr. from Homer:" and so under §§ 235, 269, 300, 301, 308,

"Illustr.:" but the illustrations were never put in.]

§ 235. E. Relative Pronoun, in a new and different government, supplied to the second clause.

Symp. 200 d, ὃ οὐπὼ ἔτοιμον αὐτῷ ἔστιν, οὐδὲ ἔχει.

Ib. 201 a, οὗ ἐνδεής ἐστί, καὶ μὴ ἔχει.

Phædo 65 a, ᾧ μὴδὲν ἡδὺ τῶν τοιούτων, μὴδὲ μετέχει αὐτῶν.

Gorg. 482 b, ἃ σὺ νῦν θαυμάζεις, παρήσθα δὲ καὶ αὐτὸς λεγομένοις.

Menex. 243 c, ὧν χρὴ αἰεὶ μεμνησθαι τε καὶ ἐπαινεῖν.

§ 236. In the following passages, the force of the Relative is still to be supplied, although a Demonstrative Pronoun fills its place in the construction.

Rep. 357 b, ἡδοναὶ ὅσαι ἀβλαβεῖς καὶ μὴδὲν διὰ ταύτας γίγνεται.

Ib. 395 d, ὧν φαμέν κήδεσθαι καὶ δεῖν αὐτοὺς ἄνδρας ἀγαθοὺς γενέσθαι.

Phædo 100 b, ἃ εἴ μοι δίδως τε καὶ ξυγχαρεῖς εἶναι ταῦτα.

Virtually similar is Rep. 337 e, πρῶτον μὲν μὴ εἰδώς, . . . ἔπειτα . . . ἀπειρημένον αὐτῷ εἶη, where μὴ εἰδώς is the equivalent of ὅς μὴ εἰδείη.

§ 237. F. Common part supplied from a preceding to a subsequent clause.

a. Definite Article.

The brackets indicate where Articles have to be supplied. The complete irregularity with which they are expressed and omitted shews that the object is, next to conciseness, to produce variety of expression and sound.

Rep. 344 c, τὸ μὲν τοῦ κρείττονος ξυμφέρουν τὸ δίκαιον τυγχάνει ὅν, τὸ δ' ἄδικον [] ἐαυτῷ λυσιτελοῦν.

Ib. 438 b-c, τὰ πλείω πρὸς τὰ ἐλάττω . . . καὶ αὖ [] βαρύτερα πρὸς [] κουφότερα καὶ [] θάττω πρὸς τὰ βραδύτερα.

Ib. 477 a, ἐπὶ μὲν τῷ ὄντι γνώσις, ἀγνωσία δ' ἐπὶ [] μὴ ὄντι.

Ib. 544 c, ἡ τε . . . ἐπαινουμένη, ἡ Κρητικὴ . . . καὶ [] δευτέρα . . . καλουμένη δ' ὀλιγαρχία.

Ib. 545 a, τὸν φιλόνηκον . . . καὶ [] ὀλιγαρχικὸν αὖ καὶ [] δημοκρατικὸν καὶ τὸν τυραννικόν.

Phædo 67 d, χωρισμὸς τῆς ψυχῆς ἀπὸ [] σώματος. [So Oxon.]

Gorg. 469 e, καὶ τὰ γε Ἀθηναίων νεώρια καὶ [] τριήρεις καὶ τὰ πλοῖα. [So most MSS.]

Symp. 186 e, ἡ τε ἱατρικὴ . . . , ὡσαύτως δὲ καὶ [] γυμναστικὴ καὶ [] γεωργία.

Phdr. 253 d, ἀρετὴ δὲ τίς τοῦ ἀγαθοῦ, ἢ [] κακοῦ κακία, οὐ διείπομεν.

Phileb. 45 a, μείζους γίνονται περὶ τοὺς κάμνοντας . . . , ἢ περὶ [] ὑγιαίνοντας;

Legg. 789 c, τοὺς μὲν ἐλάττοντας εἰς τὰς χεῖρας, [] μείζους δ' ὑπὸ τὴν ἀγκάλην.

Ib. 960 c, [] Λάχεσιν μὲν τὴν πρώτην, [] Κλωθῶ δὲ τὴν δευτέραν, τὴν Ἀτροπὸν δὲ [] τρίτην.

§ 238. b. Preposition.

Symp. 209 d, καὶ εἰς Ὀμηρον βλέψας καὶ Ἡσίοδον.

Apol. 25 b, καὶ περὶ ἵππων καὶ τῶν ἄλλων. So Phædo 111 d, &c.

§ 239. c. Some larger part of the clause.

Politic. 308 e, τοὺς μὴ δυναμένους κοινωνεῖν . . . ὅσα ἐστὶ τείνοντα πρὸς ἀρετὴν, ἀλλ' εἰς ἀθεότητα.

§ 240. G. Anastrophe; that is, the supplying of a word from a subsequent to a former clause. The object is, as Dissen (Pind. Nem. x. 38) remarks, to give liveliness to the sentence by strengthening the later clauses of it.

The use of this figure is more extensive in poetry than in prose; the following species of it, however, occur in Plato.

a. Anastrophe of Definite Article. (This is the converse of the usage considered under the last head.)

Rep. 491 d, εἴτε ἐγγείων εἴτε τῶν ζώων.

Phileb. 35 e, ὅσα περὶ σωτηρίαν τ' ἐστὶ τῶν ζώων καὶ τὴν φθοράν.

Legg. 795 b, διαφέρει μαθὼν μὴ μαθόντος, καὶ ὁ γυμνασάμενος τοῦ μὴ γεγυμνασμένου.

Cf. Hom. Od. xviii. 228, Ἑσθλά τε καὶ τὰ χέρη. Æschyl. S. c. T. 314, ἀνδρολέτειραν καὶ τὰν ῥίψοπλον ἄταν, Suppl. 194, Αἰδοῖα καὶ γόεδνα καὶ τὰ χρεῖ' ἔπη, Cho. 727, χθόνιον δ' Ἑρμῆν καὶ τὸν νύχιον.

§ 241. b. Anastrophe of Pronouns in Correlative clauses.

Rep. 455 e, καὶ γυνὴ ἱατρικὴ, ἢ δ' οὐ. So 451 e.

Symp. 207 d, νέος αἰὲ γιγνόμενος, τὰ δὲ ἀπολλύς—where we must supply τὰ μὲν το νέος γιγνόμενος.

Phædo 105 d-e, (A) τὸ δὲ δίκαιον μὴ δεχόμενον καὶ ὃ ἂν μουσικὸν μὴ δέχεται [τί ὀνομάζομεν]; (B) Ἀμουσον, τὸ δὲ ἄδικον—where before ἀμουσον must be supplied τὸ μὲν. So Soph. 221 e, 248 a, Phileb. 36 e, &c.

Theæt. 191 c, κήρινον ἐκμαγείον, . . . τῷ μὲν καθαρωτέρου κηροῦ, τῷ δὲ κοπρωδεστέρου, καὶ σκληροτέρου, ἐνίοις δὲ ὑγροτέρου—where before σκληροτέρου must be supplied ἐνίοις μὲν.

Apol. 18 d, ὅσοι δὲ φθόνῳ . . . χρώμενοι ὑμᾶς ἀνέπειθον, οἱ δὲ καὶ αὐτοὶ πεπεισμένοι ἄλλους πείθοντες—where before φθόνῳ must be supplied οἱ μὲν.

Cf. Hom. Il. xi. 536, ἀφ' ἵππειων ὀπλέων ῥαθάμιγγες ἔβαλλον, Αἰ δ' ἀπ' ἐπισσώτρων, xxii. 157, παραδραμέτην, φεύγων, ὁ δ' ὅπισθε διώκων, ix. 511, Εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὅπισθ' ὀνομάζοι, Od. iii. 33, κρέα ὥπτων ἄλλα δ' ἔπειρον, xiv. 232, Τῶν ἐξαίρετῶν μενοεικέα, πολλὰ δ' ὀπίσσω Λάγχανον (i. e. πολλὰ μὲν μενοεικέα).

§ 242. c. Anastrophe of Correlative Adverbs.

Theæt. 192 d, ἀκούω, . . . τότε δὲ αἰσθῆσιν οὐδεμίαν ἔχω.

Phædo 116 a, διαλεγόμενοι περὶ τῶν εἰρημένων καὶ ἀνασκοποῦντες, τότε δ' αὖ περὶ τῆς ξυμφορᾶς διεξιόντες—where τότε must be supplied before διαλεγόμενοι. So also Critias 119 d, Phileb. 35 e, Tim. 22 e.

The leaving μὲν to be supplied from an expressed δὲ in the Correlative clause is common: e.g. Rep. 357 c, 358 a, 572 a, Symp. 199 b, 201 e.

Cf. Hom. Il. xxii. 171, [ἄλλοτε μὲν] Ἰδης ἐν κορυφῇσι πολυπτύχου, ἄλλοτε δ' αὖτε κ.τ.λ., xvi. 689, Ὅστε [ὅτε μὲν] καὶ ἄλκιμον ἄνδρα φοβεῖ . . . ὅτε δὲ κ.τ.λ., and so xx. 52.

§ 243. d. Anastrophe of Correlative Conjunctions.

Soph. 217 e, κατ' ἐμαντόν, εἴτε καὶ πρὸς ἕτερον.

Gorg. 488 d, διόρισον, ταῦτόν ἢ ἕτερόν ἐστι κ.τ.λ.

Theæt. 169 d, ἴδωμεν, ὁρθῶς ἢ οὐκ ὁρθῶς ἐδυσχεραίνομεν. So 161 d.

Ib. 173 d, εὖ δὲ ἢ κακῶς . . . μᾶλλον αὐτὸν λέληθεν.

Cf. Hom. Od. ii. 132, Ζῶει ὄγ' ἢ τέθνηκε.

§ 244. e. Anastrophe of Prepositions.

Phileb. 22 c, τῶν μὲν οὖν νικητήριων πρὸς τὸν κοινὸν βίον οὐκ ἀμφισβητῶ πω ὑπὲρ νοῦ, τῶν δὲ δὴ δευτερίων ὁρᾶν καὶ σκοπεῖν χρὴ περὶ τί δράσομεν.

This kind of Anastrophe is as common in Homer as it is in later poets.

The converse usage is noticeable in peculiar instances: cf. Hom. Il. xi. 374, Ἦτοι ὁ μὲν θῶρηκα Ἀγαστρόφου ἱφθίμοιο Αἴνυτ' ἀπὸ

στήθεσφι παναίολον ἀσπίδα τ' ὤμων. And Theocr. i. 83, Πάσας ἀνὰ κράνας, πάντ' ἄλσεα, ib. 117, Οὐκ ἔτ' ἀνὰ δρύμωσ, οὐκ ἄλσεα.

§ 245. H. Verb supplied from a co-ordinate clause either preceding or subsequent.

Symp. 213 a, κελεύειν εἰσιέναι, καὶ τὸν Ἀγάθωνα καλεῖν αὐτόν—in the second clause is to be supplied λέγειν out of κελεύειν.

Apol. 38 b, κελεύουσὶ με τριάκοντα μνῶν τιμήσασθαι, αὐτοὶ δ' ἐγγυ-
ᾶσθαι.

In the following instance the Verb is supplied after an intervening complete clause.

Symp. 183 a, ἡ χρήματα βουλόμενος παρά του λαβεῖν ἡ ἀρχὴν ἄρξαι ἡ τιν' ἄλλην δύναμιν—where to the last clause must be supplied λαβεῖν from the next but one preceding.

In all the following it is the Substantive Verb that has to be supplied.

Symp. 186 a, ὡς μέγας καὶ θαυμαστός καὶ ἐπὶ πᾶν ὁ θεὸς τείνει—where ἐστὶ is to be supplied to μέγας καὶ θαυμαστός.

Soph. 256 e, ξύμπαντα . . . ἐροῦμεν . . . εἶναι τε καὶ [supply 'are']
ῥντα.

Phdr. 234 e, σαφὴ καὶ στρογγύλα καὶ ἀκριβῶς ἕκαστα τῶν ὀνομάτων ἀποτετόρνευται.

Tim. 22 d, ὁ Νεῖλος εἷς τε τὰ ἄλλα σωτὴρ καὶ τότε ἐκ ταύτης τῆς ἀπορίας σώζει.

Ib. 56 b, οὕτως ὡς καθ' ἐν ἕκαστον μὲν . . . οὐδὲν ὀρώμενον, ξυναθροισθέντων δὲ . . . ὀρᾶσθαι.

Legg. 872 a, ἐὰν δὲ αὐτόχειρ μὲν μή, βουλευσὴ δὲ θανάτὸν τις ἄλλος ἐτέρῳ.

§ 246. I. Verb or Participle supplied from subordinate construction to main construction, or vice versa.

Phdr. 330 d, ὥσπερ οἱ τὰ θρέμματα θαλλὸν . . . προσείοντες ἄγουσι—where to οἱ τὰ θρέμματα must be supplied ἄγοντες.

Phædo 114 b, οἱ ἂν δόξωσι διαφερόντως πρὸς τὸ ὁσίως βιῶναι—where to διαφερόντως must be supplied βεβιωκέναι.

Theæt. 180 a, ὑπερβάλλει τὸ οὐδ' οὐδὲν πρὸς τὸ μὴδὲ σμικρὸν ἐνείναι—where to τὸ οὐδ' οὐδὲν must be supplied ἐνείναι.

Cf. Isocr. ix. 28. p. 194, παρακαλέσας ἀνθρώπους, ὡς οἱ τοὺς πλείστον λέγοντες, περὶ πενήκοντα—where to οἱ . . . λέγοντες must be supplied λέγουσι. (Cf. Epist. ad Hebr. x. 10.) Hdt. ii. 86,

οὕτω μὲν τοὺς τὰ πολυτελέστατα σκευάζουσι νεκρούς. Thuc. ii. 53, ῥῶν γὰρ ἐτόλμα τις ἂ πρότερον ἀπεκρύπτετο μὴ καθ' ἡδονὴν ποιεῖν—ἐτόλμα sc. καθ' ἡδονὴν ποιεῖν.

§ 247. J.

Apol. 18 c, ὁ δὲ πάντων ἀλογώτατον, ὅτι οὐδὲ τὰ ὀνόματα οἶόν τε αὐτῶν εἶδέναι—which is to be supplemented thus—ὁ δὲ πάντων ἐστὶν ἀλογώτατον, ἐστὶ τοῦτο, ὅτι .τ.λ.

Symp. 183 b, ὁ δὲ δεινότατον, ὥς γε λέγουσιν οἱ πολλοί, ὅτι καὶ ὁμνῶντι μόνῳ συγγνώμη.

Still more elliptical is

Phdr. 248 b, οὐδὲ ἐνεχ' ἡ πολλὴ σπουδὴ, ἡ προσήκουσα . . . νομὴ ἐκ τοῦ ἐκεί λειμῶνος τυγχάνει οὐσα—i. e. οὐδὲ ἐνεχ' ἡ πολλὴ σπουδὴ ἐστίν, ἐστὶ τοῦτο, ὅτι ἡ πρ. κ.τ.λ.

Cf. Xen. Mem. II. vi. 17, ὁ ταραττει σε, ὦ Κριτόβουλε, ὅτι πολλάκις . . . ὀρᾶς κ.τ.λ. Isocr. iv. 176. p. 77, ὁ δὲ πάντων καταγελαστότατον, ὅτι κ.τ.λ. Lysias xxx. 29. p. 186, ὁ δὲ πάντων δεινότατον, ὅτι κ.τ.λ. [So Bekker: Zurich edd. omit ὅτι.] We have also the following variations:—Isocr. vi. 56. p. 127, ὁ δὲ πάντων σχετλιώτατον, εἰ κ.τ.λ. (and similarly xviii. 18. p. 375), xv. 23. p. 314, ὁ δὲ πάντων δεινότατον, ὅταν κ.τ.λ., Lysias xix. 25. p. 154, ὁ δὲ μέγιστον τεκμήριον. Δῆμος γὰρ κ.τ.λ.

§ 248. K. Of two Nouns in regimen, the governing Noun left to be supplied by the context, while its place in the construction is taken by the governed Noun.

Symp. 214 c, μεθύοντα ἄνδρα παρὰ νηφόντων λόγους παραβάλλειν—where μεθύοντα ἄνδρα stands for μεθύοντος ἀνδρὸς λόγους.

Ib. 217 d, τῇ ἐχομένῃ ἐμοῦ κλίῃ—where ἐμοῦ stands for κλίῃς τῆς ἐμῆς.

Protag. 310 e, οὐτ' ἂν τῶν ἐμῶν ἐπιλίπομαι οὐδὲν οὔτε τῶν φίλων.

This natural idiom begins with Homer: cf. Il. xvii. 51, κόμαι Χαρίτεσσιν ὁμοῖαι.

§ 249. L. Complementary ἄλλος omitted.

Theæt. 159 b, καὶ καθεύδοντα δὴ καὶ πάντα ἂ νῦν διήλθομεν—where πάντα stands for 'all besides.'

Ib. 145 a, ἀστρονομικὸς καὶ πολιτικὸς . . . καὶ ὅσα παιδείας ἔχεται.

Phædo 69 b, τούτου πάντα . . . πιπρασκόμενα—'all other things being parted with for this.'

So τί μήν; 'what, if not what you say?'

§ 250. M. Contrasted clause to be mentally supplied.

Rep. 475 e, οὐδαμῶς [φιλοσόφους φήσομεν], ἀλλ' ὁμοίους μὲν φιλοσόφοις—sc. φιλοσόφους δ' οὐ.

Theæt. 201 b, οὐδαμῶς ἔγωγε οἶμαι [δύνασθαι διδάξαι], ἀλλὰ πείσαι μὲν—sc. διδάξαι δ' οὐ.

Crito 43 d, οὐ δὴ τοι ἀφίκεται, ἀλλὰ δοκεῖν [so Oxon. and two more MSS.] μὲν μοι, ἥξειν τήμερον—sc. 'but I am not sure.'

Phdr. 242 c, εἰμὶ μάντις μὲν, οὐ πάντῃ δὲ σπουδαῖος, ἀλλ', ὥσπερ οἱ τὰ γράμματα φαῦλοι, ὅσον μὲν ἐμαντῶ μόνον ἱκανός.

Cf. Andoc. i. 22. p. 4, ταυτὶ ἔλεγεν ἄν, ἡ οὐ; ἐγὼ μὲν οἶμαι—sc. 'but another might not.' (οἶμαι μὲν ἐγὼ would have been 'I *think*, but am not sure.'

§ 250*. MM. Disjunctive clause to be mentally supplied.

Crat. 389 e, ὥς ἂν τὴν αὐτὴν ἰδέαν ἀποδιδῶ, ἔάν τε ἐν ἄλλῃ σιδήρῳ, [ἔάν τε ἐν τῇ αὐτῇ], ὅμως ὁρθῶς ἔχει τὸ ὄργανον.

§ 251. N. Protasis of a hypothetical reason left to be mentally supplied.

Symp. 236 b, (A) ἔχεις εἰπεῖν; (B) Οὐ μὲν' ἂν . . . ἐφοίτων παρὰ σέ—i. e. 'No: for else I should certainly not have,' &c.

Phdr. 227 d, εἴθε γράψειεν κ.τ.λ.' ἡ γὰρ ἂν ἀστείοι καὶ δημωφελεῖς εἴεν οἱ λόγοι.

Euthyd. 280 a, οὐ γὰρ δῆπου ἀμαρτάνοι γ' ἂν ποτέ τις σοφία . . . ἡ γὰρ ἂν οὐκ ἐτι σοφία εἴη.

§ 252. O. Hypothetical sentence;—εἴπερ representing the Protasis.

Euthyd. 296 b, οὐκ οὐν ἡμᾶς γε [σφαλεῖ], ἀλλ', εἴπερ, σέ.

Rep. 497 e, οὐ τὸ μὴ βούλεσθαι, ἀλλ', εἴπερ, τὸ μὴ δύνασθαι διακωλύσει.

Legg. 667 a, οὐκ, ὦ γαθέ, προσέχων τούτῳ τὸν νοῦν δρῶ τοῦτο, εἴπερ.

Ib. 900 e, καὶ τῶν μὲν προσήκειν ἡμῖν, εἴπερ, ὅποσα φλαῦρα.

Cf. Arist. Eth. VIII. iii, ἀλλ' εἴπερ, σώζεσθαι βούλεται αὐτόν, ἵνα αὐτὸς ἔχῃ' also ib. IX. vii, X. iii. And Aristoph. Nub. 227, "Ἐπειτ' ἀπὸ τὰρβροῦ τοὺς θεοὺς ὑπερφρονεῖς, 'Ἄλλ' οὐκ ἀπὸ τῆς γῆς, εἴπερ.

§ 253. P. Hypothetical sentence;—εἰ δὲ representing the Protasis.

Symp. 212 c, εἰ μὲν βούλει, ὥς ἐγκώμιον εἰς Ἑρωτα νόμισον εἰρησθαι· εἰ δέ, ὅ τι καὶ ὅπη χαίρεις ὀνομάζων, τοῦτο ὀνόμαζε.

Euthyd. 285 c, εἰ μὲν βούλεται, ἐψέτω, εἰ δ', ὅ τι βούλεται τοῦτο ποιείτω.

Legg. 688 b, εἰ μὲν βούλεσθε, ὥς παίζων· εἰ δ', ὥς σπουδάζων.

Alc. I. 114 b, τί οὐκ ἀπέδειξας, εἰ μὲν βούλει, ἐρωτῶν με ὥσπερ ἐγὼ σέ· εἰ δέ, καὶ αὐτὸς ἐπὶ σεαυτοῦ λόγῳ διέξελθε.

This εἰ δὲ does not stand for εἰ δὲ μὴ, in reference to the βούλει of the former clause; but refers to a βούλει of its own, with reference to the coming clause.

The usage is common in Homer: cf. Il. vi. 376, Εἰ δ', ἄγε, xxii. 381, Εἰ δ', ἄγετε, ix. 46, εἰ δὲ καὶ αὐτοί, Φευγόντων κ.τ.λ., 262, Εἰ δέ, σὺ μὲν μὲν ἀκουσον.

§ 254. Q. Hypothetical sentence;—suppression of Apodosis.

Rep. 575 d, οὐκ οὐν ἐάν μὲν ἐκόντες ὑπέικωσιν—ἐάν δὲ κ.τ.λ.

Gorg. 520 e, εἰ εὖ ποιήσας ταύτην τὴν εὐεργεσίαν ἀντ' εὖ πείσεται—εἰ δὲ μὴ, οὐ.

More commonly the form is ἐάν μὲν . . . εἰ δέ, as also in Thucydides.

Symp. 185 d, ἐάν μὲν σοι ἐθέλῃ παύεσθαι ἢ λύγξ—εἰ δὲ μὴ, κ.τ.λ.

Legg. 854 c, καὶ ἐάν μὲν σοι λωφῇ τι τὸ νόσημα—εἰ δὲ μὴ, κ.τ.λ.

Protag. 325 d, ἐάν μὲν ἐκὼν πείθεται—εἰ δὲ μὴ, κ.τ.λ.

Ib. 311 d, ἂν μὲν ἐξικνηται . . .—εἰ δὲ μὴ, κ.τ.λ.

Hip. Ma. 287 a, ἐάν . . . ἀντιλαμβάνωμαι—'suppose I' &c.

Symp. 199 e, ἀπόκριναι ὀλίγῳ πλείω, ἵνα μᾶλλον καταμάθῃς ὃ βούλομαι· εἰ γὰρ ἐροίμην κ.τ.λ.—'suppose I were to ask, now,' &c.

Rep. 440 d, ἀλλ' εἰ πρὸς τούτῳ καὶ τόδε ἐνθυμεῖ . . . , ὅτι κ.τ.λ.—

Symp. 177 b, εἰ δὲ βούλει αὐτὸ σκέψασθαι κ.τ.λ.—

With εἰ βούλει, or εἰ βούλεσθε, the Protasis also is often curtailed.

Symp. 220 d, εἰ δὲ βούλεσθε ἐν ταῖς μάχαις κ.τ.λ.—where εἰ βούλεσθε represents εἰ βούλεσθε σκέψασθαι τὸν Σωκράτη ὁποῖος ἐστίν.

Crat. 392 a, εἰ δὲ βούλει περὶ τῆς ὀρθότητος.

Theæt. 196 e, εἰ δὲ βούλει, . . . κεκρήμεθα.

Cf. Hom. Il. i. 580, Ἐπεὶ γὰρ κ' ἐθέλῃσιν κ.τ.λ., xvi. 559, ἀλλ' εἴ μιν ἀεικισσαίμεθ', κ.τ.λ., xxi. 487, Εἰ δ' ἐθέλεις πολέμοιο δαήμεναι κ.τ.λ., Od. xv. 80, Εἰ δ' ἐθέλεις. Suppression of the Apodosis is also common in Homer after ἐπεὶ,—as Il. iii. 59, Od. iii. 103, viii. 236.

§ 255. R. Form of Apodosis of a Hypothetical represented by ἂν, the Verb or Participle being understood.

Phædo 98 c, ἔδοξεν ὁμοιότατον πεπονθέναι ὥσπερ ἂν εἴ τις . . . λέγοι.

In this common phrase the *ἄν* represents not so much a particular sentence, such as e. g. here πεπονθὼς ἄν εἴη τις, but rather a vague sentence such as τὸ πρᾶγμα ἄν εἴη.

Apol. 29 b, τούτῳ καὶ ἐνταῦθα ἴσως διαφέρω . . . , καὶ εἰ δὴ τῷ σοφώτερός του φαίην εἶναι, τούτῳ ἄν—sc. σοφώτερος ἄν φαίην εἶναι—but this suppression is a graceful escape from the appearance of self-assertion.

Politic. 308 c, εἴ τις πρᾶγμα ὁτιοῦν, . . . καὶ εἰ τὸ φαυλότατον, . . . ξυνίστησιν. Here the καὶ . . . φαυλότατον is exegetic of ὁτιοῦν—‘any whatever, so that even if you understood it of the vilest it would mean that.’ The καὶ is hyperbatically placed, and belongs to the εἰ clause.

Symp. 221 e, ὀνόματα καὶ ῥήματα ἔξωθεν περιαμπέχονται, Σατύρου ἄν τινα ὑβριστοῦ δοράν—‘something [like] what a satyr’s hide would be.’ In this instance, as also in the last, it is a Participle, not a Verb, which is to be understood.

Rep. 468 a, τί δὲ δὴ τὰ περὶ τὸν πόλεμον; πῶς ἐκτέον κ.τ.λ.; Δέγ’, ἔφη, ποῦ ἄν;

§ 256. S. Condition or Reason referring to an *implicit* Proposition.

Phædo 61 b, Εὐνήν φράζε . . . ἄν σωφρονῇ ἐμὲ διώκων—‘tell him to follow me,—*whichever he will do if he is wise.*’

Symp. 173 d, ὁπόθεν . . . τὴν ἐπωνυμίαν ἔλαβες . . . , οὐκ οἶδα ἔγωγε ἐν μὲν γὰρ τοῖς λόγοις ἀεὶ τοιούτους εἶ—‘I do not know how you came by it, *but at all events it fits you*; for’ &c.

Theæt. 158 a, ὁκνῶ εἰπεῖν ὅτι οὐκ ἔχω ὅ τι λέγω· ἐπεὶ κ.τ.λ.

Protag. 333 c, αἰσχυνοίμην ἄν ἔγωγε τοῦτο ὁμολογεῖν· ἐπεὶ πολλοὶ γέ φασι κ.τ.λ.

Ib. 335 c, εἰμι· ἐπεὶ καὶ ταῦτ’ ἄν ἴσως οὐκ ἀηδῶς σου ἤκουον.

§ 257. T. Direct conjunction of one or more particulars with a clause covering the rest.

a. In summarily breaking off enumeration of particulars.

Phædo 100 d, ἡ ἐκείνου τοῦ καλοῦ εἴτε παρουσία εἴτε κοινωνία εἴτε ὅπη δὴ καὶ ὅπως προσαγορευομένη.

Legg. 834 e, εἴτε τριετηρίδες εἴτε αὐτὰ διὰ πέμπτων ἐτῶν εἴθ’ ὅπη καὶ ὅπως ἄν . . . διανεμηθῶσι.

Tim. 48 c, τὴν μὲν περὶ ἀπάντων εἴτε ἀρχὴν εἴτε ἀρχὰς εἴτε ὅπη δοκεῖ.

Crito 50 a, εἴτ’ ἀποδιδράσκειν, εἴθ’ ὅπως δεῖ ὀνομάσαι τοῦτο.

Apol. 41 b, Ὀδυσσεῖα ἢ Σίσυφον ἢ ἄλλους μυρίους ἄν τις εἴποι.

§§ 258, 259.] ABBREVIATED CONSTRUCTION. 227

Phædo 70 e, οἶον τὸ καλὸν τῷ αἰσχυρῷ ἐναντίον [τυγχάνει ὅν], καὶ ἄλλα δὴ μυρία οὕτως ἔχει. Similarly Phædo 73 d, 94 b, Gorg. 483 d, Legg. 944 b.

Protag. 325 a, δικαιοσύνη, καὶ σωφροσύνη, καὶ τὸ ὅσιον εἶναι, καὶ συλλήβδην ἐν αὐτῷ προσαγορεύω εἶναι ἀνδρὸς ἀρετήν.

The peculiarity of these contracted forms of expression may be appreciated by comparing the following regularly composed sentence:—

Protag. 358 a, εἴτε γὰρ ἡδὺ εἴτε τερπνὸν λέγεις εἴτε χαρτόν, εἴτε ὁπόθεν καὶ ὅπως χαίρεις τὰ τοιαῦτα ὀνομάζων, ὃ βέλτιστε Πιρόδικε, τοῦτό μοι πρὸς ὃ βούλομαι ἀπόκριναι.

The contracted forms give us always the feeling of abbreviation, as if the speaker was himself impatient of prolixity.

Gorg. 494 d, (A) φημι τὸν κνώμενον ἡδέως ἄν βιώνα. (B) Πότερον εἰ τὴν κεφαλὴν μόνον κνησιῶ, ἢ ἔτι τί σε ἐρωτῶ;

Apol. 20 d, οὗτοι δὲ τάχ’ ἄν . . . μείζω τινα ἢ κατ’ ἀνθρώπον σοφίαν σοφοὶ εἶεν, ἢ οὐκ ἔχω τί λέγω.

§ 258. b. In summary transitions to one particular.

Legg. 715 c, τοὺς ἄρχοντας . . . ὑπηρέτας . . . ἐκάλεσα οὐ τι καινοτομίας ὀνομάτων ἕνεκα, ἀλλ’ ἡγοῦμαι κ.τ.λ.

Apol. 36 a, τὸ μὴ ἀγανακτεῖν . . . ἄλλα τέ μοι πολλὰ συμβάλλεται, καὶ οὐκ ἀνέλπιστόν μοι γέγονε τὸ γεγονὸς τοῦτο.

Cf. Lysias xxviii. 4–5. p. 179, οἶμαι . . . οὐδένα ἄν . . . ἐπιτρέψαι . . . , ἄλλως τε καὶ Ἐργокλῆς ἔλεγεν. St. Mark vi. 5, καὶ οὐκ ἡδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ . . . ἐθεράπευσε.

Hip. Ma. 281 c, (A) τί ποτε τὸ αἴτιον ὅτι οἱ παλαιοὶ . . . φαίνονται ἀπεχόμενοι . . . ; (B) τί δ’ οἶε ἄλλο γε ἢ ἀδύνατοι ἦσαν;

Phædo 63 d, (A) σκεψώμεθα τί ἐστὶν ὃ βούλεσθαι μοι δοκεῖ πάλα εἰπεῖν. (B) τί δὲ ἄλλο γε ἢ πάλα μοι λέγει ὃ μέλλων κ.τ.λ.;

§ 259. U. Use of πολλοῦ δεῖ instead of οὐ.

In the regular or full construction πολλοῦ δεῖ is either interjected parenthetically, or subjoined, to strengthen a negation. But, in the instances which follow, a Negative is dropped out, and the πολλοῦ δεῖ is made to fill the same place in the construction which the Negative filled.

Rep. 378 c, πολλοῦ δεῖ μυθολογήτεον . . . , ἀλλὰ κ.τ.λ.

Symp. 203 c, πολλοῦ δεῖ ἀπαλός . . . , ἀλλὰ σκληρός. Fully and regularly this would have been οὐχ ἀπαλός,—πολλοῦ γε καὶ δεῖ,—ἀλλὰ σκληρός.

Gorg. 517 a, πολλοῦ γε δεῖ μήποτε τις τοιαῦτα ἐργάσθαι. Fully οὐ μήποτε τις (πολλοῦ γε δεῖ) τοιαῦτα ἐργάσθαι.

§ 260. V. Extension of the government of a Verb, irrationally, so as to admit of the addition of an afterthought to a Participial clause without a new construction.

Politic. 276 e, εἰς ταῦτον βασιλεία καὶ τύραννον ξυνέθεμεν, ἀνομοιοτάτους ὄντας αὐτοὺς τε καὶ τὸν τῆς ἀρχῆς ἑκατέρου τρόπον—where there is no justification in the sense for bringing τὸν τρόπον under the government of ξυνέθεμεν.

§ 261. W. Two Participles, representing the reciprocal action of two parties, made to agree each of them with both conjointly,—to avoid specification in set terms.

Crito 48 d, ἐξάγοντές τε καὶ ἐξαγόμενοι—i. e. σύ τε ἐξάγων, ἐγώ τε ἐξαγόμενος.

Cf. Isocr. vi. 47. p. 125, ἀπείποιμεν δ' ἂν ἀκούοντές τε καὶ λέγοντες—i. e. ὑμεῖς τε ἀκούοντες, ἐγώ τε λέγων. Somewhat similarly Arist. Categ. vi. 13, ὅρος μὲν μικρὸν λέγεται, κέγχρος δὲ μεγάλη, τῷ τῶν ὁμογενῶν μείζονα εἶναι—where however μείζονα, still more brachylogically, stands for τὴν μὲν μείζω, τὸ δὲ ἔλαττον.

§ 262. IDIOMS OF SENTENCES :—PLEONASM OF CONSTRUCTION.

From instances of Pleonasm must be excluded

1. Cases in which the force of a word has been attenuated by its frequent use in that particular connection; e. g. εἶναι subjoined to ἐκὼν and the like :

2. All cases in which redundancy has resulted from Change of Construction, or from Binary Structure :

3. Cases of fullness of Construction : e. g.

Phædo 62 a, τοῦτο μόνον τῶν ἄλλων ἀπάντων—which is simply the full form of which μόνον ἀπάντων would have been an abbreviation; as 'distinct from all the rest' is more accurate than 'distinct from all :'

Or the use of ὥστε with the Infinitive, following δύναμαι &c.

Or the use of a deliberate form of speaking, as in

Apol. 19 b, τί δὴ λέγοντες διέβαλλον οἱ διαβάλλοντες;

Ib. 34 d, ἐπεικῇ ἂν μοι δοκῶ . . . λέγειν λέγων κ.τ.λ.

Ib. 36 a, οὐκ ἀνέλπιστόν μοι γέγονε τὸ γεγονὸς τοῦτο.

§ 263.] PLEONASM OF CONSTRUCTION.

Legg. 858 a, τίνα τρόπον ἂν γιγνόμενον γίγνοιτο.

Phædo 75 d, καὶ ἐν ταῖς ἐρωτήσεσιν ἐρωτῶντες καὶ ἐν ταῖς ἀποκρίσεσιν ἀποκρινόμενοι.

Cf. Isæus ii. 22, οὐκ ἂν ποιησάμενος ἄλλον οικειότερον ἐμοῦ ποιήσαιτο ἂν—whereby we are reminded of Homer's (Od. xi. 612) Μὴ τεχνησάμενος μηδ' ἄλλο τι τεχνήσαιτο 'Ὅς κείνον τελαμῶνα ἔῃ ἐγκάτθετο τέχνη.

Or, in coordinate clauses which have a common part, the expression of this in each clause, as in

Phdr. 255 d, ὥσπερ ἐν κατόπτρῳ ἐν τῷ ἐρῶντι ἑαυτὸν ὁρῶν.

Rep. 553 b, πταίσαντα ὥσπερ πρὸς ἔρματι πρὸς τῇ πόλει.

Phædo 67 d, ὥσπερ ἐκ δεσμῶν ἐκ τοῦ σώματος.

(Compare these with the real Pleonasm of Prepositions below—§ 265.)

§ 263. A. Pleonasm of particular words.

a. Of the Negative.

a. In the same clause.

Rep. 339 b, οὐπω δῆλον οὐδ' εἰ μεγάλη.

Ib. 389 a, οὐκοῦν Ὅμηρον οὐδὲ τὰ τοιαῦτα ἀποδεξιόμεθα.

Crito 43 b, οὐ μὰ τὸν Δι' οὐδ' ἂν αὐτὸς ἤθελον.

Euthyd. 279 a, οὐδὲ σεμνοῦ ἀνδρὸς πάνυ τι οὐδὲ τοῦτο ἔοικεν εἶναι εὐπορεῖν. So Phædo 115 c.

Politic. 300 e, μηδὲν πλῆθος μηδ' ἡντινοῦν δυνατόν λαβεῖν τέχνην.

Phædo 100 a, οὐ μὰ τὸν Δία οὐ σφόδρα.

Hip. Ma. 292 b, οὐ μοι δοκεῖ, ὦ Ἱππία, οὐκ, εἰ ταῦτά γε ἀποκριναίμην.

Lysis 221 c, οὐκ ἂν, εἴ γε τὸ κακὸν κ.τ.λ., οὐκ ἂν ἦν κ.τ.λ.

Crat. 398 e, οὐδ' εἴ τι οἴος τ' ἂν εἶην εὐρεῖν, οὐ συντείνω.

Euthyphro 4 d, οὐτ' εἰ ὁ τι μάλιστ' ἀπέκτεινεν, . . . οὐ δέιν.

Cf. Hom. Il. i. 86, &c.

The usage is common, of course, where the Negative is distributed to subdivisions of the sentence, as in

Theæt. 163 a, ἀλλ' οὐ δίκαιον οὔτε σὺ οὐτ' ἂν ἡμεῖς φαίμεν.

The object of the Pleonasm is, after premising the Negative as an announcement of the general form of the sentence, to place it also in close contact with the word which it immediately concerns.

§ 264. β. Not in the same clause. In this case the repetition seems almost ¹⁵ irrational.

Apol. 27 e, ὅπως δὲ σύ τινα πείθοις ἂν ὥς οὐ, κ.τ.λ., οὐδεμία μηχανή ἐστι.

Legg. 747 d, μηδὲ τοῦθ' ἡμᾶς λανθανέτω περὶ τόπων, ὥς οὐκ εἰσὶν ἄλλοι τινὲς διαφέροντες ἄλλων πρὸς τὸ γεννᾶν ἀνθρώπους ἀμείνους καὶ χείρους· οἷς οὐκ ἐναντία νομοθετητέον. οἱ μὲν γὰρ που διὰ πνεύματα κ.τ.λ.

Cf. Antipho vi. 10. p. 142, οὔτε ὅστις οὐκ ἄλλα κατηγορεῖ ἢ ἃ διώκει ἐν πράγματι τοιούτῳ, πιστεῦσαι δῆπου αὐτῷ ἀξιώτερόν ἐστιν ἢ ἀπιστησῆαι—where οὐκ is irrational.

§ 265. b. Of Prepositions.

Phdr. 278 a, ἐν δὲ τοῖς διδασκομένοις . . . ἐν μόνοις τὸ ἐναργὲς εἶναι.

Cf. Thuc. iii. 53, ἐν δικασταῖς οὐκ ἐν ἄλλοις δεξάμενοι γενέσθαι ἢ ὑμῖν.

§ 266. c. Of Conjunctions.

Symp. 210 b, καὶ ἐὰν ἐπιεικὴς ὦν τὴν ψυχὴν τις καὶ ἐὰν σμικρὸν ἄνθος ἔχῃ.

d. Of ἂν.

Phdr. 276 b, τῇ γεωργικῇ χρώμενος τέχνη ἂν σπείρας εἰς τὸ προσήκον ἀγαπῶν ἂν κ.τ.λ.

Apol. 31 a, κρούσαντες ἂν με, πειθόμενοι Ἀνύτῳ, ῥαδίως ἂν ἀποκτείνατε.

e. Of ἔφη, &c.

Symp. 175 d, καὶ εἰπεῖν ὅτι Εὐδῶ ἂν ἔχοι, φάναι, ὦ Ἀγάθων.

Ib. 190 c, λέγει ὅτι Δοκῶ μοι, ἔφη, κ.τ.λ.

§ 267. B. Resumption of a Noun, where no Change of Construction has intervened, by Oblique Cases of αὐτός.

See under 'Binary Structure,' § 222, above.

§ 268. C. Pleonasm in sentences of Contrast.

Politic. 262 a, τὸ ζητούμενον ἐν διπλάσιοις τὰ νῦν ἐν τοῖς ἡμίσεσιν εἰς τότε ποιήσει ζητεῖσθαι.

Legg. 805 a, ἡμίσεια πόλιν ἀντὶ διπλασίας.

Tim. 39 c, ὀλίγοι τῶν πολλῶν.

Phædo 58 a, πάλαι γενομένης αὐτῆς πολλῷ ὕστερον φαίνεται ἀποθανόν.

Ib. 7 e, ἐκ μείζονος ὄντος πρότερον ὕστερον ἔλαττον γενήσεται.

¹⁵ Cf., perhaps, Thucyd. iii. 36, πόλιν ὅλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους.

Soph. 219 b, ἔπερ ἂν μὴ πρότερόν τις ὅν ὕστερον εἰς οὐσίαν ἄγῃ. So 265 b.

Cf. Lysias xxxi. 24. p. 189, τοιγάρτοι πρότερον βελτίων γενόμενος περὶ τὴν πόλιν, ὕστερον βουλευέμεν ἀξιούτω.

Phædo 64 c, ἐὰν ἄρα καὶ σοὶ ξυνδοκῇ ἄπερ καὶ ἐμοί.

Ib. 76 e, ἀναγκαῖον, οὕτως ὥσπερ καὶ ταῦτα ἔστιν, οὕτως καὶ τὴν ἡμετέραν ψυχὴν εἶναι.

Cf. Xen. Anab. II. i. 22, καὶ ἡμῖν ταῦτα δοκεῖ ἄπερ καὶ βασιλεῖ, Hom. II. vi. 476, δότε δὴ καὶ τόνδε γενέσθαι Παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπεία Τρώεσσι, (and more in Heindorf, on Phædo 64 c).

§ 269. D. Pleonasm in stereotyped phrases.

Phædo 91 d, πολλὰ δὲ σώματα καὶ πολλάκις κατατρίψασα.

Ib. 99 b, πολλὴ καὶ μακρὰ ῥαθυμία.

Ib. 79 e, ὅλῳ καὶ παντί (perhaps).

Legg. 823 e, μήτε ἐργηγορόσι μήτε εὐδουσι κύρτοις ἀργὸν θήραν διαπονουμένοις. (This perhaps approaches nearer to Hyperbole—for which see § 317, below.)

§ 270. IDIOMS OF SENTENCES :—CHANGED CONSTRUCTION.

A. As to Cases of Nouns.

a. Nominative Absolute—in exposition.

Soph. 266 d, τίθημι δύο διχῇ ποιητικῆς εἶδη· θεία μὲν καὶ ἀνθρωπίνη κατὰ θάτερον τμήμα, κατὰ δὲ θάτερον τὸ μὲν αὐτῶν ὄν, τὸ δὲ ὁμοιωμάτων τινῶν γέννημα.

Ib. 218 e, τί δῆτα προταξαίμεθ' ἂν εὐγνωστον καὶ σμικρὸν . . . ; οἷον ἀσπαλιεντῆς.

§ 271. b. Inversion of government.

Theæt. 192 a, δεῖ ὧδε λέγεσθαι περὶ αὐτῶν, ἐξ ἀρχῆς διοριζομένους.

Apol. 21 c, διαλεγόμενος αὐτῷ, ἔδοξέ μοι οὗτος ὁ ἀνὴρ κ.τ.λ.

Legg. 811 c, ἀποβλέψας πρὸς τοὺς λόγους . . . , ἔδοξαν . . . μοι . . . εἰρήσθαι.

Ib. 922 b, ἀναγκαῖον δὲ εἰπεῖν, βλέψας κ.τ.λ.

Phileb. 49 b, πάντες ὅποσοι κ.τ.λ., ἀναγκαῖότατον ἔπεσθαι τοῖς μὲν ῥόμην αὐτῶν κ.τ.λ.

Theæt. 173 d, σπουδαὶ δ' ἐταιρειῶν ἐπ' ἀρχὰς καὶ σύνοδοι καὶ δεῖπνα καὶ σὺν αὐλητρίσι κῶμοι, οὐδὲ ὅναρ πράττειν προσίσταται αὐτοῖς.

Symp. 208 e, οἱ δὲ κατὰ τὴν ψυχὴν—εἰσι γὰρ κ.τ.λ.—τούτων ὅταν τις κ.τ.λ.

Gorg. 474 e, καὶ μὴν τὰ γε κατὰ τοὺς νόμους . . . οὐ δῆπου ἐκτὸς τούτων ἐστὶ τὰ καλὰ.

Rep. 565 d—e, ὡς ἄρα ὁ γευσάμενος τοῦ ἀνθρώπινου σπλάγχχνου . . . ἀνάγκη δὴ τούτῳ λύκῳ γενέσθαι.

Euthyd. 281 d, κινδυνεύει σύμπαντα . . . οὐ περὶ τούτου ὁ λόγος αὐτοῖς εἶναι.

Critias 107 e, ἐκ δὴ τοῦ παραχρῆμα νῦν λεγόμενα, τὸ πρέπον ἂν μὴ δυνώμεθα πάντως ἀποδιδόναι, συγγιγνώσκειν χρεών.

§ 272. c. Different governments, either of them regular, brought together into one sentence.

Rep. 378 d, τοιαῦτα λεκτέα μᾶλλον πρὸς τὰ παιδία εὐθὺς καὶ γέρουσι.

Ib. 566 e, ὅταν πρὸς τοὺς ἔξω ἐχθροὺς τοῖς μὲν καταλλαγῇ τοὺς δὲ καὶ διαφθείρῃ.

Symp. 203 a, διὰ τούτου πᾶσά ἐστιν ἡ ὁμιλία . . . θεοῖς πρὸς ἀνθρώπους, καὶ ἐγρηγορόσι καὶ καθεύδουσι—the words καὶ ἐγρηγορόσι καὶ καθεύδουσι referring to ἀνθρώπους.

Phædo 88 c, εἰς ἀπιστίαν καταβαλεῖν οὐ μόνον τοῖς προειρημένοις λόγοις, ἀλλὰ καὶ εἰς τὰ ὕστερον μέλλοντα ῥηθήσεσθαι.

§ 273. d. Change to a previous construction.

Rep. 413 e, τὸν ἀκήρατον ἐκβαίνοντα καταστατέον ἄρχοντα . . . , καὶ τιμὰς δοτέον καὶ ζῶντι καὶ τελευτήσαντι, . . . γέρα λαγχάνοντα.

§ 274. e. Change to a Genitive Absolute.

Rep. 590 d, ἄμεινον παντὶ . . . ἄρχεσθαι, μάλιστα μὲν οἰκείου ἔχοντος κ.τ.λ.

Legg. 755 d, τούτους εἶναι στρατηγούς . . . , δοκιμασθέντων καθάπερ οἱ νομοφύλακες.

§ 275. f. The following are simple Anacolutha, reducible to no principle whatever.

Legg. 823 d, εἴθ' ὑμᾶς μήτε τις ἐπιθυμία . . . ποτὲ λάβοι . . . , μήτε ἐγρηγορόσι μήτε καθεύδουσι κύρτοις ἀργὸν θήραν διαπονόμενοις.

Critias 116 d, νεὸς ἦν σταδίου μὲν μῆκος, εἶρος δὲ τρισὶ πλέθροις.

§ 275*. AA. As to Number of Nouns and Pronouns.

a.

Phædo 62 a, τυγχάνει τῷ ἀνθρώπῳ . . . ἔστιν ὅτε καὶ οἷς βέλτιον.

Phædo 82 a, οἱ ἂν ἐκάστη ἴοι κατὰ τὰς αὐτῶν ὁμοιότητας τῆς μελέτης.

Symp. 207 b, ἐρωτικῶς διατιθέμενα περὶ τὴν τροφὴν τοῦ γενομένου, καὶ ἔτοιμά ἐστιν ὑπὲρ τούτων διαμάχεσθαι—where τούτων = τοῦ γενομένου.

Protag. 345 e, οὐχ ὅς ἂν μὴ κακὰ ποιῇ ἐκόν, τούτων φησὶν ἐπαινέτης εἶναι.

Rep. 426 c, ὡς ἀποθανουμένους, ὅς ἂν τοῦτο δρᾷ.

Conversely to the last two instances

Symp. 187 e, προσφέρειν οἷς ἂν προσφέρῃ, ὅπως ἂν τὴν ἡδονὴν καρπώσεται.

b.

Rep. 554 a, θησαυροποιὺς ἀνὴρ, οὗς δὴ καὶ ἐπαινεῖ τὸ πλῆθος.

§ 276. B. As to Verbs.

a. Original construction abandoned, after interposed clause, in favour of that of the interposed clause. (For other applications of the same principle, see 'Attraction,' §§ 192–194, above.)

Phædo 107 b, τὰς ὑποθέσεις τὰς πρώτας, καὶ εἰ πισταὶ ὑμῖν εἰσίν, ὁμως ἐπισκεπτέαι σαφέστερον.

This change is commonest after such interposed clauses as express *saying, seeming, or thinking*.

Crat. 384 c, ὅτι δὲ οὐ φησὶ κ.τ.λ., ὥσπερ ὑποπτεύω, αὐτὸν σκώπτειν.

Phdr. 272 d, παντάπασιν γάρ, ὁ καὶ κατ' ἀρχὰς εἵπομεν, . . . ὅτι οὐδέν . . . δέοι κ.τ.λ.

Gorg. 493 b, τὸ δὲ κόσκινον ἄρα λέγει, ὡς ἔφη ὁ πρὸς με λέγων, τὴν ψυχὴν εἶναι.

Legg. 728 d, τὸ δὲ τρίτον, πᾶς ἂν τοῦτο νοήσῃ, τὴν τοῦ σώματος εἶναι κατὰ φύσιν τιμὴν.

§ 277. b. Construction changing from Infinitive to Finite Verb.

Symp. 177 c, τὸ . . . "Ἐρωτα μηδένα πω ἀνθρώπων τετολημκέναι ἀξίως ὑμνήσαι, ἀλλ' οὕτως ἡμέληται.

Ib. 184 b, ἔστι . . . νόμος, ὥσπερ κ.τ.λ., οὕτω δὴ καὶ ἄλλη μία μόνη δουλεία ἐκούσιος λείπεται οὐκ ἐπονείδιστος.

Apol. 19 e, τούτων ἕκαστος οἷός τε ἐστὶν ἰὼν εἰς ἐκάστην τῶν πόλεων τοὺς νέους, οἷς ἔξῃστι τῶν ἑαυτῶν πολιτῶν προῖκα ξυνεῖναι ᾧ ἂν βούλωνται, τούτους πείθουσι κ.τ.λ.

Theæt. 190 d, αἱ μαῖαι δύνανται τὰς ὠδῖνας μαλθακωτέρας ποιεῖν, καὶ τίκτειν τε δὴ τὰς δυστοκούσας, καὶ ἔαν νέον ὃν δόξῃ ἀμβλίσκειν, ἀμβλίσκουσι.

§ 278. c. Construction begun afresh with Conjunction or Relative, after intervention of a Participial or Adverbial clause.

Legg. 810 d, *κελεύεις γὰρ δὴ με, τῆς αὐτῆς ὁδοῦ ἐχθοδοποῦ γεγωνίας πολλοῖς, ὥσως δ' οὐκ ἐλάττωσιν ἑτέροις προσφιλοῦς . . , μεθ' ὧν διακελεύει με κ.τ.λ.*

Crito 44 b, *χωρὶς μὲν τοῦ ἐσπερησθαι τοιούτου ἐπιτηδείου, οἷον ἐγὼ οὐδένα μήποτε εὐρίσσω, ἔτι δὲ καὶ πολλοῖς δόξω κ.τ.λ.*

Gorg. 457 b, *ἐὰν δέ, οἶμαι, ῥητορικὸς γενόμενός τις κἄτα ταύτη τῇ τέχνῃ ἀδικῇ.*

Rep. 530 b, *ἄτοπον . . ἡγήσεται, τὸν νομίζοντα . . καὶ ζητεῖν κ.τ.λ.*

Critias 114 e, *ἡ νῆσος αὐτὴ παρείχετο . . τὸ νῦν ὀνομαζόμενον μόνον, τότε δὲ πλεον ὀνόματος ἦν τὸ γένος ἐκ γῆς ὀρυττόμενον ὀρειχάλκον.*

§ 279. d. Construction begun with *ὅτι*, after Verbs of *knowing* or *saying*, and finished without regard to it.

Gorg. 481 d, *αἰσθάνομαι σου ἐκαστοτε . . , ὅτι ὁπόσ' ἂν φῇ σοῦ τὰ παιδικὰ καὶ ὅπως ἂν φῇ ἔχειν οὐ δυναμένου ἀντιλέγειν.*

Legg. 892 d, *εἶπον ὅτι πρῶτον ἐμὲ χρῆναι πειραθῆναι κατ' ἐμαυτόν.*

Crito 50 b, *ἐροῦμεν πρὸς αὐτοὺς ὅτι Ἡδίκει γὰρ ἡμᾶς ἡ πόλις ;*

Protag. 356 a, *εἰ γὰρ τις λέγοι ὅτι Ἀλλὰ πολὺ διαφέρει.*

§ 280. Often, from the frequency of this use with *οἶδα*, and with *λέγω* or *εἶπον*, *ὅτι* becomes in such contexts a mere expletive.

Rep. 501 a, *οἷσθ' ὅτι τούτῳ ἂν διενεγκέιν.*

Apol. 37 b, *ὧν εὖ οἶδ' ὅτι κακῶν ὄντων.*

Symp. 175 d, *καὶ εἰπείν ὅτι Εὐδ' ἂν ἔχοι κ.τ.λ.*

Ib. 189 a, *εἰπείν τὸν Ἀριστοφάνη ὅτι Καὶ μάλ' ἐπαύσατο.*

§ 281. C. As to Oratio Obliqua.

a. Change from Indicative to Infinitive Oratio Obliqua.

Gorg. 517 c-d, *σὲ . . οἶμαι . . ἐγνωκέναι ὥς . . ἡ μὲν ἑτέρα διακονικὴ ἐστίν, ἡ δυνατὸν εἶναι ἐκπορίζειν κ.τ.λ.*

Rep. 391 c-d, *μῆδ' ἐῶμεν λέγειν, ὥς Θησεὺς . . ὥρμησεν οὕτως ἐπὶ δεινὰς ἀρπαγὰς, μῆδέ τιν' ἄλλον . . ἦρω τολμῆσαι ἂν κ.τ.λ.*

Charm. 164 d, *δοκεῖ τὸ γράμμα ἀνακείσθαι . . ἀντὶ τοῦ χαίρει, ὥς τούτου μὲν οὐκ ὀρθοῦ ὄντος τοῦ προσρήματος, τοῦ χαίρειν, οὐδὲ δεῖν τοῦτο παρακελεύεσθαι ἀλλήλους.*

Laches 198 b, *ἡγοῦμεθα . . δεινὰ μὲν εἶναι κ.τ.λ.· δέος δὲ παρέχει κ.τ.λ.· δέος γὰρ εἶναι κ.τ.λ.*

§ 282. b. Change from Indicative to Optative Oratio Obliqua.

Protag. 327 c-d, *εἰ δέοι αὐτὸν κρίνεσθαι πρὸς ἀνθρώπους, οἷς μὴ παιδεία ἐστίν, ἀλλ' εἴεν ἄγριοι.*

Phædo 95 c-d, *οὐδὲν κωλύειν φῆς πάντα ταῦτα μηνύειν . . . ὅτι πολυχρόνιον τέ ἐστι ψυχὴ κ.τ.λ.· ἀλλὰ γὰρ οὐδὲν τι μᾶλλον ἢν ἀθάνατον κ.τ.λ.· καὶ ταλαιπωρουμένη . . ζῆν κ.τ.λ.*

Ib. 96 b, *ἐμαυτὸν ἄνω κάτω μετέβαλλον σκοπῶν . . . πότερον τὸ αἶμά ἐστιν κ.τ.λ., ἐκ τούτων δὲ γίγνεται μνήμη.*

Phdr. 241 b, *ὁ δὲ ἀναγκάζεται κ.τ.λ., ἡγνοκῶς . . . ὅτι οὐκ ἄρα ἔδει ποτὲ ἐρῶντι . . χαρίζεσθαι . . , εἰ δὲ μή, ἀναγκαῖον εἶναι κ.τ.λ.*

Hip. Ma. 301 d, *δόξαν εἶχομεν περὶ ἐμοῦ τε καὶ σοῦ, ὥς ἐκάτερος ἡμῶν εἰς ἐστί, τοῦτο δέ, ὁ ἐκάτερος ἡμῶν εἶη, οὐκ ἄρα εἶμεν ἀμφοτέροι.*

Gorg. 512 a, *λογίζεται ὅτι οὐκ εἰ μὲν τις . . . , τούτῳ δὲ βιωτέον ἐστὶ καὶ τοῦτον ὀνήσειεν.*

Phileb. 41 d, *[ἐφηται] ὥς τὸ μᾶλλον τε καὶ ἧττον ἄμφω δέχεσθαι, καὶ ὅτι τῶν ἀπειρῶν εἴτην.*

Charm. 156 d-e, *Ζάμολξις, ἔφη, λέγει ὅτι . . οὐ δεῖ κ.τ.λ., ἀλλὰ τοῦτο καὶ αἴτιον εἶναι κ.τ.λ.*

It should be observed, however, that the Optative in these passages is not simply the effect of Oratio Obliqua: for some of the passages are in Present time. The emergence of the Optative marks the transition from fact to inference; it indicates that we are not called upon to accept an additional assertion, but only to follow one step further in the direction already supposed. This is the principal account to be given of this change of construction: it may be, however, that a subsidiary cause is the increasing need, as the sentence unwinds, of marking the dependence upon the main construction of the later and therefore more remote clauses.

§ 283. c. The contrary change, from the Optative Oratio Obliqua to the Indicative, is in Plato very uncommon; such as is found in

Tim. 18 c, *ἐτίθεμεν, μηχανώμενοι ὅπως μηδεὶς . . γνώσοιτο, νομοῦσι δὲ πάντες κ.τ.λ.*

§ 284. d. Change from Optative Oratio Obliqua to Infinitive Oratio Obliqua.

Phædo 96 b, *ἐμαυτὸν ἄνω κάτω μετέβαλλον σκοπῶν . . ἄρ', ἐπειδὴν κ.τ.λ., ὥς τινες ἔλεγον, τότε δὴ τὰ ζῶα ξυντρέφεται καὶ πότερον κ.τ.λ., ἐκ τούτων δὲ γίγνεται μνήμη καὶ δόξα, ἐκ δὲ μνήμης καὶ δόξης γίγνεσθαι ἐπιστήμην. This passage exemplifies b. also (where it*

is quoted). The justification of this further change to the Infinitive lies in the parenthetical *ὥς τινες ἔλεγον*, which usurps here the influence properly due to *πότερον*.

§ 285. e. Participial clause, in a sentence of Infinitive Oratio Obliqua, changing into Infinitive.

Phædo 111 c, *τόπους δ' ἐν αὐτῇ εἶναι, τοὺς μὲν βαθυτέρους καὶ ἀναπεπταμένους μᾶλλον ἢ ἐν ᾧ ἡμεῖς οἰκοῦμεν, τοὺς δὲ τὸ χάσμα . . . ἔλαττον ἔχειν.*

Politic. 293 e, *λεκτέον μεμιμημένας . . . , ἃς μὲν ὡς εὐνόμους λέγομεν ἐπὶ τὰ καλλίω, τὰς δὲ ἄλλας ἐπὶ τὰ αἰσχίονα μεμιμησθαι.*

Cf. Hom. II. xviii. 535, *Ἐν δ' Ἔρις ἐν δὲ Κυδοιμὸς ὁμίλεον, ἐν δ' ὀλοὴ Κήρ, Ἄλλον ζῶν ἔχουσα νεύτατον, ἄλλον ἄουτον, Ἄλλον τεθνεῖῶτα κατὰ μόθον ἔλκε ποδοῖν, Od. vii. 125, ὁμφακὲς εἰσὶν Ἄνθος ἀφίεισαι, ἔτεραι δ' ὑποπερκάζουσιν.*

§ 286. D. Inversion of the Antecedent clause, so that the Pronoun in it does not refer to the Relative foregoing, but to some other word in the Relative clause.

Theæt. 201 b, *οἷς μὴ παρεγένοντό τινες . . . , τούτους δύνασθαι κ.τ.λ.,* where *τούτους* refers to *τινες*.

Phædo 70 e, *ἄρα ἀναγκαῖον, ὅσοις ἐστὶ τι ἐναντίον, μηδαμόθεν ἄλλοθεν αὐτὸ γίνεσθαι κ.τ.λ.;—αὐτὸ refers to τι.*

Lysis 219 d, *ὃ ἂν τίς τι περὶ πολλοῦ ποιῇται . . . , ἄρα καὶ ἄλλο τι ἂν περὶ πολλοῦ ποιῷτο;*

Phædo 105 b, *ᾧ ἂν τί ἐν τῷ σώματι ἐγγίνηται, θερμὸν ἔσται;—sc. τὸ σῶμα.*

Symp. 204 b, *ὃν δὲ σὺ φήθης Ἔρωτα εἶναι, θανμαστὸν οὐδὲν ἔπαθες.*

§ 287. IDIOMS OF SENTENCES :—ARRANGEMENT OF WORDS AND CLAUSES.

A. Hyperbaton.

The displacement of the natural order of words, which is called Hyperbaton, is not of capricious adoption. Its use is 1. to increase the facility of regulating the emphasis; and 2. to enable language to represent, in a degree, the rapidity of thought, by making one expression literally catch up another.

The Hyperbaton which results from the close adherence of Prepositions to their cases (see below, § 298) is to be excepted from the account just given. It is the result simply of a grammatical exigency.

The name Hyperbaton had been given, and the fact recognised, in Plato's own time. Socrates in the Protagoras (343 e), in rectifying the explanation of the passage of Simonides, says *ὑπερβατὸν δεῖ θεῖναι ἐν τῷ ᾄσματι τὸ ἀλαθέως*.

§ 288. a. Clauses intermingled by Hyperbaton.

Legg. 693 c, *καὶ ἄλλα δὴ πολλὰ ἡμᾶς τοιαῦτ' ἂν γίγηται ῥήματα μὴ διαταραττέω.*

Ib. 860 d, *ἀκουσίως δὲ ἐκούσιον οὐκ ἔχει πράττεσθαι ποτε λόγον—*where the two clauses *οὐκ ἔχει λόγον* and *ἀκουσίως ἐκούσιον πράττεσθαι* are counterchanged.

Apol. 26 a, *οὐ δεῦρο νόμος εἰσάγειν ἐστί.*

Instances frequently occur in clauses incidental to the machinery of the dialogue,—as in

Phædo 71 c, *ἐγὼ σοι, ἔφη, ἐρῶ, ὁ Σωκράτης.*

Symp. 214 c, *ἀλλά, φάναι, ὦ Ἐρυξίμαχε, τὸν Ἀλκιβιάδην.*

Apol. 25 c, *εἰπὲ ὧς πρὸς Διὸς Μέλητε.* Similarly 26 e, Meno 71 d.

Symp. 212 e, *ἴνα . . . τὴν τοῦ σοφωτάτου καὶ καλλίστου κεφαλὴν—*ἐὰν εἴπω οὕτως—*ἀναδήσω—ἄρα καταγέλασεσθέ μου ὡς μεθύοντος;*

Two sentences are here counterchanged. As Alcibiades rehearses the form of words with which he intends to accompany the crowning of Socrates, he interrupts himself to justify them, and does his best to carry on the two sentences together. These, if one had been postponed to the other, would have run—"That from my own head to the head of the wisest and handsomest of men I may transfer this garland—Well! and if I shall say that,—what then? will you make fun of me?" In trying to carry on both together, he breaks and counterchanges them, distinguishing them doubtless by difference of tone.

Even so violent a trajection as this has its parallels in Homer.

§ 289. b. Grammatical governments intermingled by Hyperbaton.

Laches 195 a, *πρὸς τί τοῦτ' εἶπες βλέψας;*

Symp. 191 d, *ἔστιν . . . ὁ ἔρως ἐμφυτος ἀλλήλων τοῖς ἀνθρώποις.*

Phdr. 249 d, *ἔστι δὴ οὖν δεῦρο ὁ πᾶς ἥκων λόγος περὶ τῆς τετάρτης μανίας.*

Politic. 309 a, *ὑπὸ κακῆς βίᾳ φύσεως ἀπωθούμενα.*

Phileb. 19 e, *παῦσαι τὸν τρόπον ἡμῖν ἀπαντῶν τούτων.*

Cf. Andoc. i. 30. p. 5, τούτων οὖν ἐμοὶ τῶν λόγων ἢ τῶν ἔργων τί προσήκει; Hdt. ii. 134, ἔτεσι γὰρ κάρτα πολλοῖσι ὕστερον τούτων τῶν βασιλείων τῶν τὰς πυραμίδας ταύτας ἦν λιπομένων 'Ροδῶπις.

§ 290. c. Pronouns (unemphatic) postponed by Hyperbaton.

Politic. 261 b, τὸ μὲν ἐπὶ ταῖς τῶν ἀψύχων γενέσεσιν αὐτοῦ τάσσοντες—where αὐτοῦ belongs to τὸ μὲν.

Theæt. 166 d, τὸν δὲ λόγον αὐτὸς μὴ τῷ ῥήματί μου δίδωκε—where μου belongs to τὸν λόγον.

Gorg. 469 d, κἄν τινα δόξῃ μοι τῆς κεφαλῆς αὐτῶν κατεαγέαι δεῖν—where αὐτῶν belongs to τινα.

Phædo 60 b, ὡς ἀποπον . . . οἰκὲ τι εἶναι τοῦτο—where τι would normally have found its place beside ἀποπον.

A common type is the postponement of an Antecedent τις.

Theæt. 188 a, ἀνάγκη τὸν δοξάζοντα δοξάζειν ἢ ὧν τι οἶδεν ἢ μὴ οἶδεν.

Crito 53 b, ἐὰν εἰς τῶν ἐγγύτατά τινα πόλεων ἔλθῃς.

§ 290*. cc. Correlative Conjunctions,—the former postponed by Hyperbaton.

Apol. 18 d, ὥσπερ σκιαμαχεῖν ἀπολογούμενόν τε καὶ ἐλέγχειν.

Ib. 28 d, οὐδ' ἂν τις ἐαυτὸν τάξῃ ἢ ἡγησάμενος βέλτιστον εἶναι ἢ ὑπ' ἄρχοντος ταχθῇ.

§ 291. d. Adverbs and Particles displaced by Hyperbaton.

οὕτω.

Iegg. 747 b, ἐν οὐδὲν οὕτω δύναμιν ἔχει παιδεῖον μάθημα μεγάλην—where οὕτω belongs to μεγάλην.

Theæt. 169 c, οὕτω τις ἔρως δεινὸς ἐνδέδουκε—where οὕτω belongs to δεινός.

§ 292. "Ισως.

Lcgg. 640 e, τάχ' ἂν ὁρθῶς ἴσως μέμφοιτο.

Symp. 194 c, τάχ' ἂν αἰσχύνοιο αὐτοὺς εἴ τι ἴσως οἴοιο κ.τ.λ. That this is a trajection of ἴσως we have ground for inferring, 1. from the analogy of the preceding instance, 2. from the familiarity of the combination τάχ' ἂν ἴσως, and 3. from the perfect unfamiliarity of εἰ ἴσως.

§ 293. "Ετι.

Symp. 187 b, οὐ γὰρ δήπου ἐκ διαφερομένων γε ἔτι τοῦ ὀξέος καὶ βαρέος ἁρμονία ἂν εἴη—where ἔτι is constructed with οὐκ ἂν εἴη.

§§ 294—296.] ORDER OF WORDS AND CLAUSES. 239

Crat. 399 a, κινδυνεύσω ἔτι τήμερον σοφώτερος τοῦ δέοντος γενέσθαι—ἔτι with σοφώτερος.

Tim. 53 d, τὰς δ' ἔτι τούτων ἀρχὰς ἀνωθεν θεὸς οἶδε.

§ 294. Μέντοι intrusive, i. e. displacing rather than displaced.

Phdr. 267 c, Πρωταγόρεια δέ, ὦ Σώκρατες, οὐκ ἦν μέντοι τοιαῦτ' ἅττα;

Apol. 35 c, μὴ οὖν ἀξιούτέ με τοιαῦτα δεῖν πρὸς ὑμᾶς πράττειν, . . . ἄλλως τε μέντοι νῆ Δία πάντως καὶ ἀσεβείας φεύγοντα. The phrase ἄλλως τε πάντως καὶ is rent asunder to admit the words μέντοι νῆ Δία, which could have found no other convenient place. It is because ἄλλως τε πάντως καὶ had become a fixed phrase that it can suffer this Tmesis without bringing the sense into doubt. In the disengaged μέντοι νῆ Δία another familiar sequence (as pointed out by the Zurich editors, coll. Phædo 65 d, 68 b, 73 d, Rep. 332 a,) is to be recognised.

Cf. Ar. Nub. 788, τίς ἦν ἐν ᾧ ματτόμεθα μέντοι τάλφιστα;

§ 295. Γε intrusive.

Crito 48 a, ἀλλὰ μὲν δὴ φαίη γ' ἂν τις οἶοί τ' εἶσιν ἡμᾶς οἱ πολλοὶ ἀποκτινύναι. It might seem at first sight improbable that this γε should not belong to the clause within which it stands. But we have ground for recognising a trajection here 1. in the sense, which is not helped by γε with φαίη 2. in the familiarity of the sequence ἀλλὰ μὲν δὴ . . . γε, coll. Phædo 75 a, Euthyphro 10 d, Gorg. 492 e, 506 d: and 3. in the consideration that φαίη ἂν is not consciously to the speaker a separate clause; that is, it is a parenthesis so familiar that it does not interrupt the thought. It is parallel to Phædo 59 c, τίνες φῆς ἦσαν οἱ λόγοι; Euthyphro 15 a, τί δ' οἶε ἄλλο ἢ τιμή; Symp. 216 d, πόσης οἴεσθε γέμει . . . σωφροσύνης; and to the instance next following. (It is plain that in all these cases the meaning does not admit of separating off the parenthetic Verb by commas.) Moreover we find the ἂν preceding the φαίη, as in Phædo 87 a, τί οὖν, ἂν φαίη ὁ λόγος, ἔτι ἀπιστεῖς; but ἂν could not commence the clause if it were consciously regarded as distinct.

Gorg. 492 e, ἀλλὰ μὲν δὴ καὶ ὥς γε σὺ λέγεις δεινὸς ὁ βίος.

§ 296. "Αν, anticipated Hyperbatically with οἶμαι and the like.

Apol. 32 e, ἄρ' οὖν ἂν με οἴεσθε τοσάδε ἔτη διαγενέσθαι;

Phædo 64 b, οἶμαι γὰρ ἂν δὴ τοὺς πολλοὺς . . . δοκεῖν.

Soph. 223 a, τὸ προσήκον ὄνομ' ἂν ἡγοῦμαι καλεῖν αὐτόν.

Soph. 224 d, οἰμαί σε, κὰν εἴ τις . . . προὔτάξατο, καλεῖν οὐδὲν ἄλλο κ.τ.λ. where *ἀν* belongs to *καλεῖν*.

Euthyd. 294 d, οὐκ *ἀν* οἶει ὁμολογῆσαι ἡμᾶς ;

Phdr. 234 e, οἶει *ἀν* τινα ἔχειν ;

Tim. 26 b, οὐκ *ἀν* οἶδα εἰ δυναίμην.

Cf. Isæus viii. 20. p. 71, μὴ οἴεσθ' *ἀν*, εἰ κ.τ.λ., μήτ' *ἀν* τὸν πατέρα . . . εἰσενεγκεῖν. Thuc. iv. 28, οὐκ *ἀν* οἰόμενος αὐτὸν τολμῆσαι, vi. 11, Σικελιώται δ' *ἀν* μοι δοκοῦσιν, . . . καὶ ἔτι *ἀν* ἦσσαν δεινοὶ ἡμῖν γενέσθαι, viii. 103, οὐκ *ἀν* οἰόμενοι σφᾶς λαθεῖν τὸν παράπλουν.

§ 297. e. Prepositions postponed by Hyperbaton.

Legg. 711 e, ὡσαύτως δὲ καὶ ξυμπάσης δυνάμεως ὁ αὐτὸς πέρι λόγος.

Soph. 265 a, καὶ τισιν ἐν τοιούτοις εἶδεν.

Phædo 83 e, οὐχ *ὦν* οἱ πολλοὶ ἐνεκά φασι.

Cf. Andoc. i. 117. p. 15, *ὦν* ὑπ' αὐτοῦ εἵνεκα ἐπεβουλεύθη.

§ 298. f. Prepositions intrusive; that is, retaining their place next to the Adjective prefixed to their Substantive, to the exclusion of Adverbs and the like which qualify that Adjective.

Rep. 391 d, οὕτως ἐπὶ δεινὸς ἀρπαγᾶς.

Ib. 395 b, ἔτι τούτων εἰς μικρότερα.

Ib. 397 b, ὀλίγου πρὸς τὴν αὐτήν.

Symp. 195 e, ἐξῆς ἐν πάσαις ταῖς ψυχαῖς—for ἐν ἐξῆς πάσαις.

Theæt. 205 c, ὀλίγον ἐν τῷ πρόσθεν.

Phædo 70 c, οὐ περὶ προσηγόντων.

Ib. 110 c, πολλὸν ἔτι ἐκ λαμπροτέρων.

Apol. 40 a, πάντῃ ἐπὶ μικροῖς.

Phdr. 245 d, μῆδ' ἐξ ενός. So Politic. 310 c.

Gorg. 449 c, ὡς διὰ βραχυτάτων.

Legg. 876 b, ὅ τι περὶ μικρότατα.

Cf. Thuc. i. 63, ὡς ἐς ἐλάχιστον χωρίον, iii. 46, ὅτι ἐν βραχυτάτῳ, ibid. ὅτι ἐπ' ἐλάχιστον, i. 23, ἔστι παρ' οἷς, 35, πολλὸν ἐν πλείονι αἰτία, vii. 36, οὐκ ἐν πολλῷ, 79, οὐκ ἐπ' ὀλίγων ἀσπίδων, 42, οὐδὲ . . . καθ' ἕτερα, and so 59, μῆδὲ καθ' ἕτερα, and on the same principle vii. 72, ἔτι τὰς λοιπὰς for τὰς ἔτι λοιπὰς.

§ 299.

Note, that Plato not unfrequently admits Tmesis: e. g.

Phdr. 230 c, ἐν ἡρέμα προσάπτει.

Hip. Ma. 297 b, ἐν πατρός τινος ἰδέα.

Legg. 797 d, ἐν, ὡς ἔπος εἰπεῖν, οὐ τοῖς μὲν τοῖς δ' οὐ.

Apol. 19 a, and 24 a, ἐν οὕτως ὀλίγῳ χρόνῳ (cf. Isæus vi. 33. p. 59, ἐν πάντῃ ὀλίγῳ χρόνῳ).

Phileb. 20 b, πρὸς δὲ αὐ τοῖς.

Legg. 666 c, εἰς μὲν γε τὸ προάγειν.

Ib. 729 d, εἰς μὴν πόλιν.

Ib. 832 c, σὺν αἰετινὴ βία.

Phædo 59 a, διὰ δὲ ταῦτα.

Phileb. 35 e, διὰ μὲν τὸ πάθος.

Rep. 371 d, ἀντὶ αὐ ἀργυρίου.

Phdr. 238 c, ὑπὸ αὐ τῶν . . . ἐπιθυμιῶν.

§ 300. B. Primary intention of a sentence suspended by interposition of clause of (a) Contrast or (b) Explanation.

a. Clause of Contrast interposed.

Rep. 401 e, καὶ ὁρθῶς δὴ δυσχεραίνων, τὰ μὲν καλὰ ἐπαινοῖ κ.τ.λ., τὰ δ' αἰσχροὶ ψέγοι τ' *ἀν* ὁρθῶς καὶ μισοῖ—where ὁρθῶς δὴ δυσχεραίνων is continued in τὰ αἰσχροὶ ψέγοι.

Symp. 173 e, ὅπερ ἐδεόμεθά σου, μὴ ἄλλως ποιήσης ἀλλὰ διήγησαι.

Ib. 179 e, ἔργον οὕτω καλὸν . . . ὥστε . . . εὐαριθμήτοις δὴ τισιν ἔδοσαν τοῦτο γέρας οἱ θεοί, ἐξ Αἴδου ἀνεῖναι πάλιν τὴν ψυχὴν, ἀλλὰ τὴν ἐκείνης ἀνείσαν—the ὥστε being continued at τὴν ἐκείνης ἀνείσαν.

Theæt. 145 d, ἀλλ' ὅμως, τὰ μὲν ἄλλα ἔχω περὶ αὐτὰ μετρίως, μικρόν δέ τι ἀπορῶ—where ὅμως appertains to μικρόν τι ἀπορῶ.

Phædo 69 d, οἱ πεφίλοσοφκότες ὁρθῶς. *ὦν* δὲ καὶ ἐγὼ κατὰ γε τὸ δυνατόν οὐδὲν ἀπέλιπον ἐν τῷ βίῳ, ἀλλὰ παντὶ τρόπῳ προῦθυμήθη γενέσθαι—where the construction of *ὦν* is continued at παντὶ τρόπῳ.

Ib. 87 d, ἀλλὰ γὰρ *ἀν* φαίη, ἐκάστην . . . ἀνφαίνοι, ἀναγκαῖον μὲντ' *ἀν* εἶη, κ.τ.λ. The objection started by ἀλλὰ γὰρ *ἀν* φαίη is suspended, while allowance is made for opposite truth, until ἀναγκαῖον μὲντ' *ἀν* κ.τ.λ.

Ib. 106 b, τί κωλύει, ἄρτιον μὲν τὸ περιττὸν μὴ γίνεσθαι . . . , ἀπολομένου δὲ αὐτοῦ ἀντ' ἐκείνου ἄρτιον γεγενῆσθαι ;

Legg. 822 c, ἄρ' οὐκ οἰόμεθα γελοῖόν τε καὶ οὐκ ὁρθόν, ἐκεῖ γιγνόμενον ἦν *ἀν* τότε, νῦν ἐνταυθοῖ καὶ ἐν τούτοις γίνεσθαι ;

§ 301. b. Clause of Explanation interposed.

Symp. 206 b, οὐ μὲντ' *ἀν* σὲ ἐθαύμαζον ἐπὶ σοφίᾳ καὶ ἐφοίτων παρὰ σε—where, in meaning, οὐ μὲντ' *ἀν* goes with ἐφοίτων, the ἐθαύμαζον ἐπὶ σοφίᾳ being explanatory.

Protag. 335 e, τῶν δολιχοδρόμων τῷ διαθεῖν τε καὶ ἔπεσθαι.
 Phdr. 244 d, ἡ μανία ἐγγενομένη καὶ προφητεύσασα οἷς ἔδει.
 Legg. 648 e, πρὸς δὲ τὴν ἐσχάτην πόσιν ἀπαλλάττοιο πρὶν ἀφικνεῖσθαι.
 Gorg. 512 a, λογίζεται ὅτι οὐκ κ.τ.λ.—an elaborate instance.

§ 302. In other writers we have as illustrations

Of a.

Thuc. vi. 68, ἐξ ἧς κρατεῖν δεῖ ἢ μὴ ῥάδιως ἀποχωρεῖν. Xen. Hell.
 VII. iii. 7, ὑμεῖς τοὺς περὶ Ἀρχίαν . . . οὐ ψήφον ἀνεμείνατε ἀλλ' ἐπιμωρήσασθε. Isocr. viii. 85. p. 176, τοσοῦτον δὲ διήνεγκαν ἀνοία πάντων ἀνθρώπων, ὥστε τοὺς μὲν ἄλλους αἱ συμφοραὶ συστέλλουσι . . . , ἐκείνοι δ' οὐδ' ὑπὸ τούτων ἐπαιδευθήσαν, xii. 118. p. 257, αἱ μὲν οὖν αἰτίαι . . . , διὰ μακροτέρων μὲν αὐτὰς διήλθον, αὐταὶ δ' οὖν ἦσαν. Dem. de Cor. 289. p. 322, ἀρετῆς καὶ δέϊματος, οὐκ ἐσάωσαν Ψυχάς, ἀλλ' Ἀἰδῶν κοινὸν ἔθεντο βραβῆ. Soph. Ant. 21, τάφου . . . , τὸν μὲν προτίσας, τὸν δ' ἀτιμίσας ἔχει.

Of b.

Thuc. i. 39, ἦν γε οὐ τὸν προὔχοντα καὶ ἐκ τοῦ ἀσφαλοῦς προκαλούμενον κ.τ.λ., ii. 91, περὶ ἣν ἡ Ἀττικὴ ναὺς φθάσασα καὶ περιπλεύσασα. Hom. Il. x. 307, Ὅστις τε τλαίῃ, οἱ τ' αὐτῷ κῆδος ἄρτοιο, Νηῶν ὠκυπόρων σχεδὸν ἔλθέμεν. Æsch. Pr. V. 331, Πάντων μετασχὼν καὶ τετολμηκὼς ἐμοί. Soph. Ant. 537, Καὶ ξυμμετίσχῳ καὶ φέρῳ τῆς αἰτίας, 1279, τὰ δ' ἐν δόμοις Ἔοικας ἦκειν καὶ τάχ' ὄψεσθαι κακά, El. 1154, ἧς σὺ πολλάκις Φήμας λάθρα προὔπεμψες ὡς φανούμενος Τιμωρός, O. T. 717, Παιδὸς δὲ βλάβστας οὐ διέσχον ἡμέραι Τρεῖς καὶ νῦν ἄρθρα κείνος ἐνζεύξας ποδοῖν. Theocr. Id. xxv. 72, τὸν δὲ γέροντα . . . κλάζον τε περισσάων τ' [Alīi κλάζοντε], Epigr. xix. 1, Ἀρχιλοχον καὶ στάθι καὶ εἵσιδε.

§ 303. C. Primary Intention of a sentence expressed apart from the Verb—(i. e. the virtual Primary Predicate to be sought in some other word, or in a Participial clause.)

Rep. 495 d, οὗ δὲ ἐφίεμενοι πολλοὶ ἀτελεῖς . . . τυγχάνουσιν—where ἐφίεμενοι is the virtual Primary Predicate.

Theet. 142 c, δοκεῖ γάρ μοι ὀλίγον πρὸ τοῦ θανάτου ἐντυχεῖν αὐτῷ.

Ib. 173 b, πότερον βούλει διελθόντες ἢ ἐάσαντες . . . τρεπώμεθα ;

Phædo 63 c, ὅτι παρὰ θεοὺς δεσπότης πᾶν ἀγαθοῦς [ἐλπίζω] ἦξειν . . . δίσχυρυσαιμην ἂν. The virtual Primary Predicate is δεσπότης πᾶν ἀγαθοῦς.

Ib. 63 d, σκεπώμεθα τί ἐστὶν ὃ βούλεσθαι μοι δοκεῖ πάλαι εἰπεῖν. The virtual Primary Predicate is βούλεσθαι, not δοκεῖ.

Ib. 65 b, ἡ . . . καὶ οἱ ποιηταὶ . . . θρυλοῦν, ὅτι . . . ὁρώμεν. The

Primary Intention, with which ἡ connects itself, is in the ὁρώμεν clause.

Ib. 69 c, ἀλλὰ τῷ ὄντι πάλαι αἰνίττεσθαι ὅτι . . . κείσεται. The ἀλλὰ τῷ ὄντι connects itself with the κείσεται clause.

Ib. 88 b, οὐδενὶ προσήκει θάνατον θαρροῦντι μὴ οὐκ ἀνοήτως θαρρεῖν. Of the Infinitival sentence θάνατον . . . θαρρεῖν the virtual Primary Predicate is θάνατον θαρροῦντι—in other words, it would normally be θάνατον θαρρεῖν, but is changed into a Participial clause for the sake of linking a further sentence to it.

Symp. 207 d, οὗτος μέντοι οὐδέποτε τὰ αὐτὰ ἔχων ἐν αὐτῷ ὅμως ὁ αὐτὸς καλεῖται. The Primary Intention of the sentence is satisfied at ἔχων.

Soph. 224 d, οἰμαί σε, κἂν εἴ τις αὐτοῦ καθιδρυμένος . . . προὔτάξατο, καλεῖν οὐδὲν ἄλλο πλὴν ὅπερ νῦν δῆ.

Apol. 31 b, τοῦτό γε οὐχ οἰοί τε ἐγένοντο ἀπανασχυντήσαι παρασχόμενοι μάρτυρα. The οὐχ οἰοί τε connects itself with παρασχ. μάρτ.

In illustration, we have in Thuc. i. 2, ἄδηνον δὲ ὅποτε τις ἐπελθὼν, καὶ ἀτειχίστων ἅμα ὄντων, ἄλλος ἀφαιρήσεται. Hdt. ii. 134, οὐδὲ δὴ οὐδὲ εἰδότες μοι φαίνονται λέγειν, ix. 105, τοῦτον δὲ κατέλαβε ὕστερον τούτων ἀποθανόντα κείσθαι. Hom. Od. iv. 739, Εἰ δὲ πού τινα κείνος ἐνὶ φρεσὶ μῆτιν ὑφῆνας Ἐξελθὼν λαοῖσιν ὀδύρεται. Æsch. Ag. 479, τίς ὦδε παιδὸς . . . , παραγγέλμασιν νέοις πυρωθέντα καρδίας, ἀλλαγῇ λόγου καμείν ; (the virtual Predicate in the Infinitival sentence being πυρωθέντα), 740, παρ' αὐτὰ δ' ἐλθεῖν ἐς Ἰλίου πόλιν λέγοιμ' ἂν φρόνημα νηνέμον γαλάνας ('there came what I should call a spirit' &c.—virtual Predicate not ἐλθεῖν but φρόνημα ν. γ.), 796, οὐκ ἔστι λαθεῖν ὅμματα φωτὸς τὰ δοκοῦντ' εὐφρονος ἐκ διανοίας ὑδαρεῖ σαίνειν φιλότῃ (where in the Infinitival sentence depending on δοκοῦντα the virtual Predicate is εὐφρονος, not σαίνειν—'which with seeming-kindly heart fawn' &c.). Soph. Aj. 798, τίνδε δ' ἔξοδον Ὀλεθρίαν Αἴαντος ἐλπίζει φέρειν—'he fears that this foray, which [by me his messenger] he interprets, will be fatal to him.' Here δλεθρίαν is the virtual Predicate.

§ 304. D. Chiasmus, or Inverse Parallelism of clauses and sentences.

Rep. 438 c, ἐπιστήμη δέ τις καὶ ποιὰ τις [ἐπιστήμη ἐστὶ] ποιῶ τινὸς καὶ τινός.

Ib. 494 c, πᾶν μὲν ἔργον πᾶν δ' ἔπος λέγοντάς τε καὶ πράττοντας.

Rep. 597 d, ὅντως κλίνης ποιητῆς ὅντως οὔσης· ἀλλὰ μὴ κλίνης τινὸς μηδὲ κλινοποιός τις.

Symp. 186 a, οὐ μόνον ἐστὶν ἐπὶ ταῖς ψυχαῖς . . . πρὸς τοὺς καλοὺς· ἀλλὰ καὶ πρὸς ἄλλα πολλὰ καὶ ἐν τοῖς ἄλλοις.

Ib. 196 b, οὐτ' ἀδικεῖ, οὐτ' ἀδικεῖται, οὐθ' ὑπὸ θεοῦ, οὔτε θεόν.

Theæt. 173 d, νόμους δὲ καὶ ψηφίσματα λεγόμενα ἢ γεγραμμένα, οὔτε ὁρώσιν οὐτ' ἀκούουσιν.

Symp. 218 a, δεδηγμένος τε ὑπὸ ἀλγεινότερου καὶ τὸ ἀλγεινότερον ὦν ἄν τις δηχθείη, τὴν καρδίαν ἢ ψυχὴν γὰρ δηχθεὶς ὑπὸ τῶν ἐν φιλοσοφίᾳ λόγων.

Soph. 231 a, καὶ γὰρ κυνὶ λύκος, ἀγριώτατον ἡμερωτάτῳ.

Gorg. 474 c, καλὸν τε καὶ ἀγαθόν, καὶ κακὸν καὶ αἰσχρόν.

Phædo 102 c, σμικρὸς τε καὶ μέγας . . . , τοῦ μὲν τῷ μεγέθει ὑπερέχων τὴν σμικρότητα ὑπερέχων, τῷ δὲ μέγεθος τῆς σμικρότητος παρῆχων ὑπερέχων.

Ib. 69 b, τούτου καὶ μετὰ τούτου ὠνούμενά τε καὶ πιπρασκόμενα.

§ 305. So in Dialogue.

Gorg. 453 d, (A) πότερον . . . πείθει, ἢ οὐ; (B) Οὐ δῆτα [sc. οὐ πείθει], ἀλλὰ πάντων μάλιστα πείθει.

Ib. 496 d, (A) πότερον οὖν ἔτι πλείω ἐρωτῶ, ἢ ὁμολογεῖς κ.τ.λ.; (B) 'Ὁμολογῶ, ἀλλὰ μὴ ἐρώτα.

In Dialogue, however, the Parallelism is often Direct, instead of Inverse.

Rep. 337 c, (A) ἄλλο τι . . . ποιήσεις; ὦν ἐγὼ . . . ἀποκρινεῖ; (B) Οὐκ ἂν θανμάσαιμι· εἴ μοι σκεψαμένῳ οὕτω δόξειε.

Ib. 428 d, (A) τίς, καὶ ἐν τίσιν; (B) Αὕτη, ἢ φυλακική, καὶ ἐν τούτοις τοῖς ἄρχουσιν.

Soph. 267 a, (A) Μιμητικὸν δὴ . . . ἀπονειμώμεθα· τὸ δ' ἄλλο πᾶν ἀφώμεν κ.τ.λ. (B) Νενεμήσθω, τὸ δὲ μεθείσθω.

Cf. Hom. Od. vi. 170-197, where Odysseus is answered in order by Nausicaa, —170-4, corresponding to 187-190, and the remainder to the remainder. And Æsch. Ag. 622, 623, and ib. 1202-5, ΚΑ. Μάντις μ' Ἀπόλλων τῷδ' ἐπέστησεν τέλει· Προτοῦ μὲν αἰδῶς ἦν ἐμοὶ λέγειν τάδε. ΧΟ. Μῶν καὶ θεός περ ἰμέρῳ πεπληγμένος; Ἀβρύνεται γὰρ πᾶς τις εὖ πράσσω πλέον.

§ 306. Often, also, of two points put by A, the former only is taken up by B.

Rep. 341 b, (A) οὔτε γὰρ ἂν με λάθοις κακουργῶν, οὔτε κ.τ.λ. (B) Οὐδέ γ' ἂν ἐπιχειρήσαιμι.

Phædo 79 b, (A) τί δὲ ἡ ψυχὴ; ὁρατόν, ἢ ἀειδές; (B) Οὐχ ὑπ' ἀνθρώπων γε.

Hip. Ma. 293 e, (A) τὸ πρέπον ἄρα τοῦτο λέγομεν ὃ παραγενόμενον ποιεῖ ἕκαστα φαίνεσθαι καλὰ, . . . ἢ ὃ εἶναι ποιεῖ, ἢ οὐδέτερά τούτων; (B) Ἐμοιγε δοκεῖ (sc. ὃ—φαίνεσθαι).

Gorg. 462 b, (A) ἐρώτα ἢ ἀποκρίνου. (B) Ἀλλὰ ποιήσω ταῦτα. καὶ μοι ἀπόκριναι, ὦ Σώκρατες.

§ 307. E. Comparative emphasis in co-ordinate expressions marked by the order (which is often the reverse in Greek of what it would be in English).

Symp. 173 e, καὶ δὴλόν γε δὴ ὅτι οὕτω διανοούμενος καὶ περὶ ἐμαντοῦ καὶ περὶ ὕμων μαίνομαι. The emphasis is on ἐμαντοῦ, and the ὕμων is quite faint.

Ib. 175 b, νῦν οὖν νομίζοντες καὶ ἐμὲ ὑφ' ὕμων κεκληθῆναι ἐπὶ δέιπνον καὶ τούσδε τοὺς ἄλλους, θεραπεύετε—'I your master, as well as the others.'

Ib. 185 c, τυχαῖν δὲ αὐτῷ τινὰ ἢ ὑπὸ πλησμονῆς ἢ ὑπὸ τινος ἄλλου λύγγα ἐπιπεπωκυσίαν—'from some cause, most probably repletion.'

Ib. 189 e, καὶ εἶδος καὶ ὄνομα—'the class as well as the mere name.' Euthyphro 3 d, εἴτ' οὖν φθόνῳ, ὥς σὺ λέγεις, εἴτε δι' ἄλλο τι—'for whatever cause, most probably for envy.'

Apol. 39 b, καὶ ἐγὼ τε τῷ τιμήματι ἐμμένω καὶ οὗτοι—'I as well as they.'

§ 308. F. Hysteron Proteron: where (in other words) the order of expression, following that of thought, reverses the order of occurrence of facts.

Theæt. 162 b, εἴπερ μέλλοιέν μοι ἐπιτρέψειν καὶ πείσεσθαι.

Apol. 19 d, ἀλλήλους διδάσκειν τε καὶ φράζειν.

Gorg. 474 a, γέλωτα παρῆχον καὶ οὐκ ἠπιστάμην ἐπιψηφίζεω.

Phædo 80 c, συμπεσὼν τὸ σῶμα καὶ ταριχευθέν.

Ib. 100 b, ἐπιδείξειν καὶ ἀνευρήσειν.

Ib. 87 c, πολλὰ κατατρίψας τοιαῦτα ἱμάτια καὶ ὑφηνάμενος.

Symp. 190 e, τὰς . . . ῥυτίδας τὰς πολλὰς ἐξέλεαινε καὶ τὰ στήθη διήρθρον.

Symp. 209 c, *τίκτει καὶ γεννᾷ*.

Tim. 73 e, *γῆν ἐφύρασε καὶ ἔδευσε*.

Apol. 32 b, *ἡναντιώθην ὑμῖν μηδὲν ποιεῖν παρὰ τοὺς νόμους καὶ ἐναντία ἐψηφισάμην*.

Cf. Hdt. viii. 114, *ὁ δὲ γελάσας τε καὶ κατασχὼν πολλὸν χρόνον . . . εἶπε*.

§ 309. G. Interrogation emerging late in the sentence. By this arrangement, so common in Plato, the sentence generally gains animation, and its emphatic part is distinctly indicated.

a. With Negative.

Phædo 80 e, *ἐὰν μὲν καθαρὰ ἀπαλλάττηται κ.τ.λ.—οὐκοῦν οὕτω μὲν ἔχουσα κ.τ.λ.*;

Rep. 402 a, *ὥσπερ ἄρα γραμμάτων πέρι τότε ἰκανῶς εἶχομεν ὅτε κ.τ.λ.—οὐκοῦν καὶ εἰκόνας κ.τ.λ.*;

Ib. 581 e, *τὸν δὲ φιλόσοφον ποιῶμεθα τὰς ἄλλας ἡδονὰς νομίζων . . . τῆς ἡδονῆς οὐ πᾶν πόρρω κ.τ.λ.*;

Ib. 587 a, *πλείστον δὲ λόγου ἀφίσταται οὐχ ὅπερ νόμου καὶ τάξεως*;

Ib. 590 a, *ἡ δ' αὐθάδεια καὶ δυσκολία ψέγεται οὐχ ὅταν τὸ λεοντῶδες . . . αὐξήται*;

Legg. 830 d, *καὶ ταῦτα δὴ φοβηθεῖς . . . μὴ φαίνεται τισι γελοῖα, οὐκ ἄρα νομοθετήσει*;

Protag. 351 c, *ἐγὼ γὰρ λέγω, καθ' ὃ ἡδέα ἐστίν, ἄρα κατὰ τοῦτο οὐκ ἀγαθὰ*;

Ibid. d, *ἡδέα δὲ καλεῖς οὐ τὰ ἡδονῆς μετέχοντα*;

Meno 78 c, *ἀγαθὰ δὲ καλεῖς οὐχὶ οἷον ὑγίειαν κ.τ.λ.*;

Ib. 88 d, *καὶ μὲν δὴ καὶ τᾶλλα, ἃ νῦν δὴ ἐλέγομεν . . . εἶναι, ἂρ' οὐχ ὥσπερ κ.τ.λ.*;

Symp. 216 d, *καὶ αὖ ἀγροεῖ πάντα καὶ οὐδὲν οἶδεν, ὥς τὸ σχῆμα αὐτοῦ τοῦτο οὐ σειληνῶδες*; [The Zurich editors give *τοῦτο. οὐ σ.*;]

§ 310. b. Without Negative.

Soph. 233 c, *δρῶσι δὲ γε τοῦτο πρὸς ἅπαντα, φαμέν*;

Hip. Ma. 301 c, *ἐπεὶ καὶ νῦν, πρὶν ὑπὸ σου ταῦτα νουθετηθῆναι, ὥς ἐνῆθως διεκείμεθα, ἔτι σοι μᾶλλον ἐγὼ ἐπιδείξω κ.τ.λ.*;

Gorg. 496 c, *τὸ πεινῆν ἔλεγεσ πότερον ἢ δὴ ἡ ἀνιάρων εἶναι*;

Phileb. 44 d, *οἶμαι τοιούδε τι λέγειν αὐτοῦς, ὥς εἰ βουλευθεῖμεν ὁπουοῦν εἶδους τὴν φύσιν ἰδεῖν, πότερον κ.τ.λ.*;

Politic. 265 e, *ὁ πολιτικὸς ἄρ' ἐπιμέλειαν ἔχειν φαίνεται πότρω κ.τ.λ.*;

Legg. 683 e, *βασιλεία δὲ καταλύεται, ὧ πρὸς Διός, ἢ καὶ κ.τ.λ., μὴν ὑπὸ τῶν ἄλλων ἢ σφῶν αὐτῶν*;

Apol. 37 b, *πολλοὺ δέω ἐμαυτὸν γε ἀδικήσειν κ.τ.λ., τί δείσας*; [So Hermann punctuates.]

Crito 53 c, *ἡ πλησιάζεις τοῦτοις καὶ ἀναισχυντήσεις διαλεγόμενος—τίνας λόγους, ὧ Σώκρατες*;

Ibid. e, *ὑπερχόμενος δὴ βιώσει πάντας ἀνθρώπους καὶ δουλεύων,—τί ποιῶν*; [The Zurich editors give *δουλεύων*.]

Cf. Lysias xiii. 64. p. 135, *Ἀγόρατος τοὺς μὲν ἀπέκτεινε, τοὺς δὲ φυγάδας ἐντεῦθεν ἐποίησε,—τίς ὦν αὐτός*;

§ 311. H. Enclitic recommencing, or even commencing, a clause.

Phileb. 16 c, *θεῶν μὲν εἰς ἀνθρώπους δόσις, ὥς γε καταφαίνεται ἐμοί, ποθὲν ἐκ θεῶν ἐρίφη*.

Ib. 25 b, *καὶ μοι δοκεῖ τις, ὧ Πρώταρχε, αὐτῶν φίλος ἡμῖν νῦν δὴ γεγονέναι*.

Ib. 46 c, *όπόταν . . . τις τάναντία ἅμα πάθῃ πάσχη, ποτὲ ῥίγων θέρηται καὶ θερμαινόμενος ἐνίοτε ψύχεται*.

Phædo 65 d, *τί δὴ οὖν*; *πώποτε τι . . . εἶδες*; [So Oxon. But the edd. give *ᾗδῃ οὖν πώποτε τι εἶδες*.]

Cf. Dem. de Cor. 44. p. 240, *περιῶν ὁ Φίλιππος Ἰλλυριοῦς καὶ Τριβαλλοῦς, τινὰς δὲ καὶ τῶν Ἑλλήνων, κατεστρέφετο*.

Similarly *ἂν* commences a parenthetic clause.

Phædo 87 a, *τί οὖν, ἂν φαίῃ ὁ λόγος, ἔτι ἀπιστεῖς*; (See above, § 295.)

Cf. Dem. Olynth. A. 14. p. 13, *τί οὖν, ἂν τις εἴποι, ταῦτα λέγεις*; [So one Paris MS. *τις ἂν* Zurich editors.]

§ 312. RHETORICAL FIGURES.

A. Metonymy.

Rep. 497 d, *ὧν ὑμεῖς ἀντιλαμβανόμενοι δεδηλώκατε*—‘of those [objections], your allegation of which has shewed me that’ &c.

Symp. 177 b, *ἐνήσαν ἅλες ἔπαινον ἔχοντες*—equivalent to *ἐνῆν ἔπαινος ἅλεσι διδόμενος*. A strange instance.

Ib. 205 b, *ἡ ἐκ τοῦ μὴ ὄντος εἰς τὸ ὄν ἰόντι ὁτφοῦν αἰτία*—that is, *ἡ τοῦ ἰέναι ὁτιοῦν αἰτία*.

Theæt. 167 c, *ἀντὶ πονηρῶν ὄντων αὐτοῖς ἐκάστων χρηστὰ ἐποίησεν εἶναι καὶ δοκεῖν*.

Theæt. 190 e, αἰσχυνοίμην ἂν ὑπὲρ ἡμῶν ἀναγκαζομένων δμολογέιν—
'I should be ashamed at our being compelled' &c.

Apol. 33 c, χαίρουσιν ἐξεταζομένοις τοῖς οἰομένοις εἶναι σοφοῖς.

Phædo 88 d, ὁ λόγος . . . ὥσπερ ἐπέμνησέ με ῥηθεῖς—the recital of the argument as it were reminded me.'

Ib. 68 a, τοῦτου ἀπηλλάχθαι ξυνόντος αὐτοῖς—'be rid of the company of this.'

Charm. 173 b, ἐκ τούτων οὕτως ἐχόντων. So Legg. 959 c.

Legg. 959 c, καλὸν ἔστω καλῶς καὶ μετρίως τὰ περὶ τὸν τετελευτηκότα γυγνόμενα—'let it be a credit to have the obsequies handsomely or decently performed.'

§ 313. B. Catachresis.

ὑποπτεύειν for 'to expect.'

Theæt. 164 a, καὶ ἐγώ, νῆ τὸν Δία, ὑποπτεύω, οὐ μὴν ἱκανῶς γε συννοῶ.
'Ἀμήχανος of number.

Phdr. 229 d, καὶ ἄλλων ἀμηχάνων πλήθῃ τερατολόγων τινῶν φύσεων.
Δαιμόνιος.

Critias 117 b, κάλλος ὕψος τε δαιμόνιον ἔχοντα.

§ 314. Θαυμαστός, θαυμάσιος, has many gradations of Catachrestic meaning.

a. 'Strange,' 'eccentric.'

Symp. 182 e, θαυμαστὰ ἔργα. So 213 d, θαυμαστὰ ἐργάζεται.

β. 'Incomparable,' 'capital';—only the intention of *superlativeness* being retained.

Apol. 41 b, θαυμαστὴ ἂν εἴη ἡ διατριβὴ αὐτόθι.

γ. Of a recommendation or a feeling or an assertion,—'decided,' 'emphatic,' 'positive.'

Symp. 182 d, ἡ παρακείμενισι τῷ ἐρῶντι παρὰ πάντων θαυμαστή—
'most positive is the encouragement given by all.'

Tim. 29 d, τὸ μὲν οὖν προοίμιον θαυμασίως ἀπεδεξάμεθά σου—'most decidedly approved.'

Euthyd. 283 c, θαυμαστῶς σπουδάζομεν—'were particularly anxious.'

Phædo 74 b, (A) φῶμέν τι εἶναι ἢ μὴδέν; (B) φῶμεν μέντοι νῆ Δία, θαυμαστῶς γε. θαυμαστῶς qualifies φῶμεν not εἶναι—'say Yes most positively.'

Ib. 92 a, θαυμαστῶς ὥς ἐπίεσθην—'was most decidedly convinced.'

§ 315. ὑπερφῶς, καλῶς, σφόδρα, are also in the same way used to express *decided* assertion or assent to an assertion.

Gorg. 496 c, (A) ὁμολογοῦμεν ταῦτα; . . . (B) ἄλλ' ὑπερφῶς ὥς ὁμολογῶ—I agree most decidedly.'

Phædo 76 e, ὑπερφῶς δοκεῖ μοι ἡ αὐτὴ ἀνάγκη εἶναι.

Phileb. 26 a, (A) ἂρ' οὐ ταῦτ' ἐγγιγνόμενα ταῦτα . . . μουσικὴν ξύμπασαν τελεώτατα ξυνεστήσατο; (B) κάλλιστά γε. Probably an intermediate step to this Catachresis is the use of καλῶς λέγειν for 'to say truly,' e.g. Phdr. 227 b.

Ib. 24 b, (A) ἀτελῇ δ' ὄντε δήπου παντάπασιν ἀπείρω γίγνεσθον. (B) Καὶ σφόδρα γε. So 39 e.

Phdr. 263 d, (A) εἰπέ . . . εἰ ὠρισάμην ἔρωτα ἀρχόμενος τοῦ λόγου. (B) Νῆ Δί' ἀμηχάνως γε ὥς σφόδρα—'most decidedly you did.'

§ 316. Μέγας.

Phædo 62 b, ὁ . . . λόγος . . . μέγας τέ τίς μοι φαίνεται καὶ οὐ ῥάδιος διδεῖν, 'cumbersome,' i. e. 'perplexing.'

Euthyd. 275 d, τὸ μεράκιον, ἅτε μεγάλου ὄντος τοῦ ἐρωτήματος, ἡρυθρίασέ τε καὶ ἀπορήσας ἐβλεψεν εἰς ἐμέ. So Hip. Ma. 287 a.

§ 317. C. Hyperbole.

Euthyd. 303 b, ὀλίγον καὶ οἱ κίονες οἱ ἐν τῷ Λυκείῳ ἐθορύβησάν τ' ἐπὶ τοῖν ἀνδροῖν καὶ ἦσθησαν.

Hip. Ma. 295 a, ἀκριβέστερον τῆς ἀπάσης ἀκριβείας.

Legg. 823 e, μήτε ἐργηγορόσι μήτε εὐδουσι κύρτοις ἀργὸν θήραν διαπονομένοις—the supposition of the alternative εὐδουσι, in order to make the denial total, is hyperbolical. Cf. Arist. Eth. X. ix. 11, δεῖ . . . μήτ' ἄκοντα μήθ' ἐκόντα πράττειν τὰ φαῦλα. Soph. Antig. 1108, ἔτ' ἔτ' ὁπάονες οἱ τ' ὄντες οἱ τ' ἀπόντες.

§ 318. D. Formulæ expressive of Contempt.

a. Οἶτος.

Apol. 23 d, τὰ κατὰ πάντων τῶν φιλοσοφούντων πρόχειρα ταῦτα λέγουσιν.

Cf. Ar. Nub. 296, οἱ τρυγοδαίμονες οὔτοι, 969, τὰς κατὰ Φρύνιν ταύτας τὰς δυσκολοκάμπτους [καμπάς].

§ 319. b. Ποῖος;

Gorg. 490 d, (A) ἀλλ' ἴσως ἱματίων [τὸν βελτίω πλέον δεῖν ἔχειν φῆς]
 . . . (B) Ποῖων ἱματίων;—'Clothes, forsooth!'

Charm. 174 b, (A) ἀρά γε ἦ [οἶδε] τὸ πεττευτικόν; (B) Ποῖον
 πεττευτικόν;

§ 320. c. Plural of Singular Terms.

Menex. 245 d, οὐ γὰρ Πέλοπες οὐδὲ Κάδμοι κ.τ.λ.

Phædo 98 c, ἀέρας καὶ αἰθέρας καὶ ὕδατα αἰτιώμενον.

Symp. 218 a, Φαίδρους, Ἀγάθωνας, Ἐρυξιμάχους.

Rep. 387 b, Κωκυτοὺς τε καὶ Στύγας καὶ ἐνέρους καὶ ἀλίβαντας.

Cf. Æsch. Ag. 1439, Χρυσήδων μελιγμα τῶν ὑπ' Ἰλίου. It is frequent in Aristophanes: cf. Ecclez. 1069, ὦ Πᾶνες, ὦ Κορύβαντες, Ach. 270, καὶ Λαμάχων ἀπαλλαγείς, Ran. 963, Κύκνους ποιῶν καὶ Μέρμονας. It is equally used with a sense of dignity,—as in the dithyrambic fragment of Pindar [p. 224 ed. Dissen], γόνων ὑπάτων μὲν πατέρων μελπέμεν γυναικῶν τε Καδυσίῳ ἔμολον, sc. Bacchus the son of Zeus and Semele.

§ 321. d. Periphrasis.

Legg. 953 e, θρέμματα Νείλου—for Egyptians.

§ 322. E. Simile introduced as a Metaphor,—i. e. with the Particle of Comparison omitted.

(See this noticed by Aristotle, Rhet. III. x-xi, where he characterises it as πρὸ ὁμμάτων ποιεῖν.)

Euthyphro 11 c, οὐκ ἐγὼ εἶμι ὁ ἐντιθείς, ἀλλὰ σύ μοι δοκεῖς ὁ Δαίδαλος.

Cf. Soph. Aj. 169, μέγαν αἰγυπιδὸν δ' ὑποδείσαντες τάχ' ἂν ἐξαίφνης εἰ σὺ φανείης σιγῇ πτήξειαν ἄφωνοι, Æsch. P. V. 856, οἱ δ' ἐπτοημένοι φρένας Κίρκου πελειῶν οὐ μακρὰν λελειμμένοι ἤξουσιν, Ag. 394, ἐπεὶ διώκει παῖς ποτανὸν ὄρνιν, Eurip. Bacch. 1114, Πρώτῃ δὲ μήτηρ ἥρξεν ἱερὰ φόνου.

§ 323. F. Play upon Words.

Rep. 621 b, μῦθος ἐσώθη καὶ οὐκ ἀπόλετο, καὶ ἡμᾶς ἂν σώσειεν.

Symp. 185 c, Πανσανίου δὲ πανσαμένου,—διδάσκουσι γὰρ μὲ ἴσα λέγειν οὕτως οἱ σοφοί.

Ib. 198 c, Γοργίου κεφαλὴν δεινοῦ λέγειν.

Ib. 174 b, ὥς ἄρα καὶ ἀγαθὸν ἐπὶ δαίτας ἴασιν ἀντόματοι ἀγαθοί—in allusion to Agathon.

Apol. 25 c, ἀλλὰ γάρ, ὦ Μέλητε, . . . σαφῶς ἀποφαίνεις τὴν σαντοῦ ἀμέλειαν.

Theæt. 194 c, κέαρ, ὃ ἔφη Ὅμηρος αἰνιττόμενος τὴν τοῦ κηροῦ ὁμοιότητα.

Phædo 80 d, εἰς . . . τόπον . . . αἰδεῖν, εἰς Αἴδον ὡς ἀληθῶς.

Ib. 89 b, ἐάνπερ ἡμῖν ὁ λόγος τελευτήσῃ καὶ μὴ δυνώμεθα αὐτὸν ἀναβιώσασθαι. The play upon the words lies in their reference to the subject of the discussion.

Ib. 92 c, πρέπει γὰρ εἴπερ τῷ ἄλλῳ λόγῳ ξυνωδῶ εἶναι καὶ τῷ περὶ τῆς ἀρμονίας.

Legg. 802 e, δεινὸν γὰρ ὅλη γὰρ ἀρμονία ἀπάδειν ἢ ῥυθμῷ ἀρρυθμεῖν.

Ib. 803 d, ἦν ἐν πολέμῳ μὲν ἄρα οὐτ' οὖν παιδιὰ πεφυκυῖα οὐτ' οὖν παιδεία.

Cf. Hom. Il. xiii. 773, νῦν τοι σῶς αἰπὲς ὄλεθρος.

§ 324. G. Hendiadys.

The Hendiadys which occurs in Plato (belonging to the last of Lobeck's four kinds,—cf. note on Soph. Ajax, 145) is that where Synonyms are set side by side with the view of expressing the idea more forcibly. This might be called Rhetorical Hendiadys. With Demosthenes it is a favourite instrument of δεινωσις.

Phædo 98 b, τῷ μὲν νῶ οὐδὲν χρώμενον οὐδέ τινας αἰτίας ἐπαιτιώμενον.

Ib. 111 d, συντετρησθαι τε πολλαχῇ καὶ διεξόδους ἔχειν.

Crito 47 b, γυμναζόμενος ἀνὴρ καὶ τοῦτο πράττων.

Gorg. 472 b, ἐκβάλλειν με ἐκ τῆς οὐσίας καὶ τοῦ ἀληθοῦς.

Tim. 87 d, ὦν οὐδὲν σκοποῦμεν, οὐδ' ἐννοοῦμεν ὅτι κ.τ.λ.

Phileb. 23 a, τὴν ἀκριβεστάτην αὐτῇ προσφέροντα βάσανον καὶ ἐξελέγχοντα.

Legg. 953 a, ἐπιμελεῖσθαι καὶ τημελεῖν.

§ 325. H. Interrogation answered by the speaker himself.

This may be called Rhetorical Interrogation. Its object is to awaken the attention.

Phædo 73 c, λέγω δὲ τίνα τρόπον; τόνδε. ἐάν τις τι κ.τ.λ.

Rep. 360 e, τίς οὖν ἡ διάστασις; ἦδε. μηδὲν ἀφαιρῶμεν κ.τ.λ.

Apol. 34 d, τί δὴ οὖν οὐδὲν τούτων ποιήσω; οὐκ αὐθαδικόμενος, ὦ Ἀθηναῖοι, κ.τ.λ.

Ib. 40 b, τί οὖν αἴτιον εἶναι ὑπολαμβάνω; ἐγὼ ὑμῖν ἐρῶ.

Protag. 343 b, τοῦ δὴ ἕνεκα ταῦτα λέγω; ὅτι κ.τ.λ. So Gorg. 457 e.

Gorg. 453 c, τοῦ οὖν ἔνεκα δὴ αὐτὸς ὑποπτεύων σε ἐρήσομαι, ἀλλ' οὐκ αὐτὸς λέγω; οὐ σοῦ ἔνεκα, ἀλλὰ τοῦ λόγου.

Ib. 458 a, ἐγὼ δὲ τίνων εἰμί; τῶν ἡδέως μὲν ἂν ἐλεγχθέντων κ.τ.λ.

Ib. 487 b, καὶ ἐμοὶ εἰ εὖνους. τίμι τεκμηρίῳ χρῶμαι; ἐγὼ σοι ἐρῶ. οἶδα κ.τ.λ.

Meno 97 e, πρὸς τί οὖν δὴ λέγω ταῦτα; πρὸς τὰς δόξας τὰς ἀληθεῖς.

Legg. 701 c, τίνος δὴ καὶ ταῦθ' ἡμῖν αὖ χάριν ἐλέχθη; δεῖν φαίνεται κ.τ.λ.

Ib. 780 a, τίνος δὴ χάριν ταῦτα εἴρηται; τοῦδε, ὅτι κ.τ.λ.

Tim. 31 a, πότερον οὖν ὀρθῶς ἓνα οὐρανὸν προσειρήκαμεν, ἢ πολλοὺς καὶ ἀπείρους λέγειν ἢν ὀρθότερον; ἓνα, εἴπερ κ.τ.λ.

Critias 111 a, πῶς οὖν δὴ τοῦτο πιστόν, καὶ κατὰ τί λείψανον τῆς τότε γῆς ὀρθῶς ἂν λέγοιτο; πᾶσα κ.τ.λ.

Symp. 206 e, πάνυ μὲν οὖν, ἔφη. τί δὴ οὖν τῆς γεννήσεως; ὅτι κ.τ.λ.

[So Hermann punctuates. The Zurich editors give the answer to another speaker.]