

A
DIGEST
OF
PLATONIC IDIOMS
BY
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PREFACE

Riddell's Digest of Platonic Idioms was published in 1867 as an Appendix to his commentary on Plato's Apology. Introducing this book to the readers E. A. Palmer wrote the following *Advertisement*:

"Complete in itself, this volume is yet but a fragment of a larger undertaking. In the Oxford series of Plato's works, which commenced with Mr. Poste's edition of the Philebus in 1860, the Apology, Crito, Phaedo, and Symposium were undertaken by Mr. Riddell. Had he lived, all four would probably have appeared together. The Digest of Idioms, founded on an examination of all the writings of Plato, which he had prepared to accompany his edition of these dialogues, would not have seemed out of proportion to the other contents of such a volume. His death on the 14th of September, 1866, left the undertaking incomplete. The preparations which he had made for the Crito, Phaedo, and Symposium, though extensive and valuable, had not received their final shape. But the Apology seemed to be ready for the press. Its text was settled, a critical and exegetical commentary was written out fair, and a full introduction had been provided, together with an appendix on the δαιμόνιον of Socrates. The Digest of Idioms also, to which frequent reference was made in the commentary, appeared to have been transcribed for the printer, although a few pencil notes (which have been printed in this volume at the foot of the pages to which they belong) showed that additions would have been made to it, if the writer had lived to print it himself, and perhaps in some instances a different expression would have been given to the views which it contains. Under these circumstances it has been thought advisable to publish the Apology and the Digest of Idioms by themselves. My task has been only, in conducting them through the press, to remove clerical errors and to verify references.

It may be convenient to state that Plato is cited in this volume according to the pages of Stephanus. In reference to the Orators the sections of Baiter and Sauppès's Zurich edition have been given together with the pages of Stephanus in the minor Orators and Reiske's in Demosthenes. In the Dramatists Dindorf's numbers are followed as they stand in the edition of the *Poetae Scenici* published in 1830. With regard to quotations, the text of the Zurich editions has been used both for Plato and for the Orators, the text of Dindorf (from the edition of 1830) for the Dramatists. Wherever a reading is quoted which is not found in these editions, I have endeavoured to indicate the source from which it has been derived ..."¹.

Now, a century after it was published, the book has become very scarce. But frequent reference is still being made to the *Digest of Idioms*, especially in commentaries on platonic dialogues (e.g. in that of Dodds on the *Gorgias*, and in that of Bluck on the *Meno*). So it has been thought that by reprinting this useful work one would supply a real want.

D. HOLWERDA

ZUIDHORN (Gr.)

May 23, 1967

¹ The last part of the *Advertisement* regards the text of the *Apology*, and is therefore omitted here.

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.—

α. 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 τὰλλα αἰσθάνεσθαι—'perform the other acts of the senses.'

Ib. 85 b, ἡγοῦμαι . . . οὐ χεῖρον ἐκείνων τὴν μαντικὴν ἔχειν.

Symp. 205 b, τὰ δὲ ἄλλα ἄλλοις 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 χρῆσθαι leads us the other way; cf. Thuc. ii. 15, τῇ κρήνῃ . . . ἐγγὺς οὖση τὰ πλείστου 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) Πάνυ γάρ σοι ἀληθῆ δοκῶ.

Theæt. 193 c, δεξιὰ εἰς ἀριστερὰ μεταρρεούσης.

Legg. 792 c, τοῦτ' οὐκέτ' ἂν ἐγὼ ξυνακολουθήσαιμ' 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 χρηστὸν ἔδει αὐτὰ διελέσθαι.

§ 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 ἡρετήν.

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

Meno 93 b, ταύτην τὴν ἀρετήν, ἣν αὐτοὶ ἀγαθοὶ ἦσιν.

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

Ib. 579 d, δοῦλος τὰς μεγίστας θωπείας καὶ δουλείας.

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

So Thucyd. i. 37, αὐταρκῇ θέσιν κειμένην, 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 τά τ' ὤτα τὸν τε νοῦν τά τ' ὄμματ' εἶ*.

§ 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, *ἂ 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 τὰνθρώπεια, ἐκτὸς εἰ τοῦ μέλλειν ἀποθνήσκειν αὔριον*.

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

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

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

Tim. 42 c, *ἄριστα τὸ θνητὸν διακυβερνᾶν ζῶον, ὅ τι μὴ κακῶν αὐτὸ ἐαυτῷ γίγνοιτο αἴτιον*.

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

Ib. 90 e, *διὰ βραχείων ἐπιμνηστέον, ὃ μή τις ἀνάγκη μηκύνειν*.

§ 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 ὀμνύναι . . . ; οὐδὲ ἐν δήπου*.

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 πέπνυμαι λέγων*, and Euthyphro 8 c, *οὐδὲν μὲν οὖν παύονται ταῦτ' ἀμφισβητοῦντες*.

Phædo 99 c, τὰγαθὸν καὶ δέον ξυνδεῖν καὶ ξυνέχειν οὐδὲν οἴονται.

Euthyd. 293 c, ἦττον οὖν τι οὐκ ἐπιστήμων εἶ ;

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

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

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

Ib. 21 b, ἐγὼ . . . οὔτε μέγα οὔτε σμικρὸν ξύνοιδα ἐμαυτῷ σοφὸς ὢν.

Ib. 26 b, Μελήτῳ τούτων οὔτε μέγα οὔτε σμικρὸν πάποτε 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 θεοῦς—'in all his acts to act piously towards the gods.'

Apol. 30 c, ἐμὲ μείζω βλάψετε.

Gorg. 512 b, ἐλάττω δύναται σώζειν.

Cf. Homer's πάντα, as in Od. iv. 654, τῷ δ' αὐτῷ πάντα ἐφάκει, 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 ὅρον . . . 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 ἐξίεναι, γνώμην ἐμήν, 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 παραχρῆμα νῦν λεγόμενα, τὸ πρόπον ἂν μὴ δυνάμεθα πάντως ἀποδοῦναι συγγιγνώσκων χρεῶν.

Phileb. 13 b, τί οὖν δὴ ταῦτόν . . . ἐνόη, 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 δὲ μετὰ ταῦτα ἄρ' οὐ μινύναι αὐτὰς ἐπιχειρητέον;—where 'after' means in the order of discourse.

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

Phdr. 241 d, οὐκέτ' ἂν τὸ πέρα ἀκούσας 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 ἀκούσας, 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 πρῶτην, &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 inade-

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 τιθέντες.*

Crat. 395 d, *ὦν καὶ τέλος, ἡ πατρὶς ἀνετράπετο.*

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

Soph. 260 a, *τὸ μὲν μέγιστον, φιλοσοφίας ἂν στερηθεῖμεν.*

Apol. 25 b, *ἡ τοῦναντίον τούτου πᾶν, εἷς 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, ἡ οὐδαμοῦ ἔστι κήσασθαι τὸ εἰδέναι, ἡ κ.τ.λ.*

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

Illustrations from other writers begin with Homer: Il. iv. 28, *Λαὸν ἀγειροῦση, Πριάμῳ κακά, 155, θάνατόν νύ τοι ὄρκι' ἔταμνον, ix. 115, οὗ τι ψεῦδος ἐμὰς ἄτας κατέλεξας, xxiv. 735, ῥίψει . . . ἀπὸ πύργου, λυγρὸν ὄλεθρον, Od. xxi. 35, ἔγχος ἔδωκεν, Ἀρχὴν ξεινοσύνης. Æsch. Ag. 225, *θυτὴρ γενέσθαι θυγατρός, γυναικοποιῶν πολέμων ἀρωγάν, 1406, νεκρὸς . . . τῆσδε δεξιᾶς χερὸς Ἔργον, Cho. 200, εἶχε συμπενθεῖν ἐμοί 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 λαχαιισμόν 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' ἔφεξιν, ὧ μάταιε, ταῦτα δρᾶν σε βούλεται; Antipho v. 63, p. 136, ἀλλ', αὐτὸ***

τὸ ἐναντίον, ἐκείνος τοῦτο θάσσον ἂν ὑπ' ἐμοῦ ἐπέισθη. 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 κωμωδοποιού, 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 . . . διασκεδάννυσιν 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 ὄκνον φέρει and vi. 55, οὐχ ὡς ἀδελφὸς νεώτερος ὧν ἡπόρησεν ἐν ᾧ οὐ πρότερον ξυνεχῶς ὠμιλῇ 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, ἄ, and οὐνεκα=ἔνεκα τοῦ, ὃ, the Relatives ἄ and ὃ are instances of the same construction, agreeing with the sentence which they introduce.

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

Theæt. 158 b, (A) ἄρ' οὖν οὐδὲ τὸ τοιόνδε ἀμφισβήτημα ἐννοεῖς . . . ; (B) Τὸ ποῖον; (A) ὃ πολλάκις σε οἶμαι ἀκηκοέναι ἐρωτώντων, 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, ἃ δὲ, προστέτακται τῇ μαντικῇ ἐπισκοπεῖν τοὺς ἔρωτας—where ἃ δὲ agrees with the whole of what follows—'And thus it stands, accordingly;—μαντικὴ is charged with the care of,' &c.

Symp. 222 b, ἀ δὴ, καὶ σοὶ λέγω μὴ ἑξαπατᾶσθαι ὑπὸ τούτου—‘and thus accordingly, I press upon you also not to be,’ &c.

§ 16. So with the ‘parenthetical’ οἶον,—in Apposition with the entire sentence—

Rep. 615 b, καὶ οἶον εἴ τις πολλῶν θανάτων ἦσαν αἴτιοι . . . , κομίσαιντο. So Politic. 298 a, Tim. 19 b.

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

Politic. 267 e, οἶον 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 οἶον ἀλμυρὰν ἀκοὴν ἀποκλύσασθαι.

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

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

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

Ib. 78 d, τῶν πολλῶν καλῶν οἶον ἀνθρώπων.

Ib. 83 b, κακὸν ἔπαθεν ἀπ’ αὐτῶν . . . οἶον ἡ νοσήσας ἡ κ.τ.λ.

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

All these instances of οἶον 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 οἶον 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 οἶον δὴ, οἶα δὴ, οἶα, e. g. in

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

Symp. 203 b, ἐπειδὴ δὲ ἐδείκνησαν, προσαιτήσουσα οἶον 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 οἶα δὴ 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, ὃ μακάριε, ἔστι, καὶ ταῦτά γε τῶν ἀποριῶν ἡ μέγιστη*—where *ταῦτα* is the pronominal substitute for *ἔτι ἔστι*.

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

Euthyd. 299 d, (A) *χρυσίον ἀγαθὸν δοκεῖ σοι εἶναι ἔχειν*; (B) *πάνν 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, *καταστῆναι πάντων τῶν καλῶν σωμάτων ἐραστήν, ἐνὸς δὲ τὸ σφόδρα τοῦτο χαλάσαι*—where *τοῦτο* stands for *καταστῆναι 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 ἴσχη; ταῦτὸν δὲ ἡδονήν*; where *ταῦτὸν* stands for *μῶν οὐκ ὀρθὴν ἐροῦμεν ἂν ὀρθότητα ἴσχη* repeated from the other clause.

Gorg. 524 c, *εἴ τινος μέγα ἦν τὸ σῶμα φύσει ἢ τροφῇ ἢ ἀμφότερα*.

Phædo 68 c, *κοὶ φιλοχρήματος καὶ φιλότιμος, ἦτοι τὰ ἕτερα τούτων ἢ ἀμφότερα*.

Hom. Il. iii. 179, *Ἀμφότερον βασιλεὺς τ' ἀγοθὸς κρατερός τ' αἰχμητής*.

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

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

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

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

(B) *Ἄλλ', ὃ Σώκρατες, τοῦτό γε δῆ, πάντες . . . ἐπὶ παντὸς ὁρμῇ . . . πράγματος θεὸν αἰεὶ πού 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' ἄν, εἰ κ.τ.λ. (B) Ὀρθότατα· ἀλλὰ γὰρ τοῦτο αὐτό, πῶς ἂν τις γένος καὶ μέρος . . . γνοίῃ;

Meno 90 d, οὐκοῦν καὶ περὶ αὐλήσεως . . . τὰ αὐτὰ ταῦτα, πολλὴ ἄνοιά ἐστι κ.τ.λ. So Symp. 178 e.

Symp. 204 a, οὐδ' αὖ οἱ ἀμαθεῖς . . . 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') . . . ἤκω παρὰ . . . σέ ἵνα ὑπὲρ ἐμοῦ διαλεχθῇς αὐτῷ.

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

Symp. 174 a, ταῦτα δὴ ἐκαλλωπισάμην ἵνα καλὸς παρὰ καλὸν ἴω.

Cf. Arist. Nub. 335, Ταῦτ' ἄρ' ἐποιοῦν ὑγρᾶν νεφελᾶν . . . ὁρμάν, 353, Ταῦτ' ἄρα ταῦτα κ.τ.λ. Æschyl. Pers. 165, Ταῦτά μοι διπλῇ μέριμν' ἀφραστός ἐστιν ἐν φρεσὶ, and Eum. 512, ταῦτά τις τάχ' ἂν πατήρ . . . οἰκτον οἰκτίσασαι' ἐπειδὴ πιτνεῖ 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 πράξαιμί τι.

Eur. Androm. 209, Σὺ δ' ἦν τι κμισθῆς, . . . 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 κιθαρισταί, 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, ὥς τὸ γινώσκειν εἴπερ ἔσται ποιεῖν τι, τὸ γινώσκόμενον ἀναγκαῖον αὖ συμβαίνει πάσχειν.

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

Ib. 803 d, τὸ δ',—ἦν ἐν πολέμῳ μὲν ἄρα οὐτ' οὖν παιδιὰ πεφυκυῖα οὐτ' αὖ 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 δὲ 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 Πρίαμος, εἰ τὰδ' ἤνυσεν; (B) Ἐν ποικίλοις ἂν κάρτα μοι βῆναι δοκεῖ. So St. John xxi. 28, Κύριε, οὗτος δὲ τί;—where τί is the implicit completion of the sentence.

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

Apol. 26 d, *ἵνα 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 τίνος 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 politic 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 τανῦν*;—*ἡ παρ' ἐκείνου φαίνει*;

Soph. 266 c, *τί δὲ τὴν ἡμετέραν τέχνην*;—*ἀρ' οὐκ αὐτὴν μὲν οἰκίαν οἰκοδομικῇ φήσομεν ποιεῖν*;

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

Phileb. 27 e, *τί δὲ 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 τοιαύτας κ.τ.λ.*; (B) *Ἡκιστα*. (A) *Τί δὲ τὰς τῶν ἀφροδισίων*; (B) *Οὐδαμῶς*. (A) *Τί δὲ 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 ἐχόρταζες; where τί ἄλλο represents a sentence parallel to the contrasted sentence αὐτὰς ἂν ταῦτα ἐχόρταζες.

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 ἐφέκυσαν, 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 σιτόν τε ποιοῦντες καὶ ὑποδήματα; The interrogation is made as to σιτόν τε π. κ. ὑποδήματα, to the exclusion of the Verb διαίτησονται.

Alc. 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, τίς ἂν ψῆφον θείῃ ; τὴν αὐτὴν ἐμοὶ ἢ ἄλλην ;

But more decisive for 'than' are

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

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

Phædo 91 d, ἴρα ἄλλ' ἢ ταῦτ' ἐστίν, ἃ κ.τ.λ. ; and the common formulae 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 οὖν 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 δέ τις ὑφαντής ;—where the force of the ἄλλο τι cannot stop short of the whole sentence.

Gorg. 467 d, ἄλλο τι οὖν 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 ἡμῶν αὐτῶν τὸ μὲν σῶμά ἐστι τὸ δὲ ψυχὴ ; (B) Οὐδὲν ἄλλο.

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

(In Euthyd. 286 c, ἄλλο τι ἢ ψευδῇ 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 οἷεσθαι εἰδέναι ἃ οὐκ οἶδεν.

Phædo 78 b, τοῦτο τὸ πάθος . . . , τοῦ διασκεδάννυσθαι. [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 ξύννοδος τοῖ πησίον ἀλλήλων τεθῆναι.

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

Symp. 212 c, καὶ ἐξαίφνης τὴν αὔλειον θύραν κρουομένην πολὺν ψόφον παρασχεῖν ὥς κωμαστῶν—where ὥς 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 δὲ καὶ τοῦ πατρὸς φημὲν ἔχει 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 αἰσχυντῆρος, ὡς νόμου, δίκην (the law being personified into an agent, as frequently elsewhere). Soph. Aj. 998, Ὁξεία γὰρ σου βάξις, ὡς θεοῦ τινός, Διῆλθ' Ἀχαιοῦς ('like a θεία φήμη,' that is.) Trach. 768, προσπύσσεται Πλευραῖσιν ἀρτίκολλος, ὥστε τέκτονος ('like carver's work.') Ib. 112, πολλὰ γὰρ ὥστ' ἀκάμαντος ἢ νότου ἢ βορέα τινος κύματα . . . ἴδοι—which points again to the Homeric τὸν δ' οὔποτε 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 γινώσεται Σωκράτης ὁ σοφὸς δὲ ἐμοῦ χαριεντιζομένου ;

Ib. 37 b, ὦν εὖ οἶδ' ὅτι κακῶν ὄντων.

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

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

Cf. Hom. Il. iv. 357, Ὡς γινῶ χωσμένοιο. Æsch. P. V. 760, Ὡς τοίνυν ὄντων τῶνδ' εἰ σοὶ μαθεῖν πάρα. Soph. Aj. 281, Ὡς ὦδ' 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 πέρι διανοεῖσθαι τὸν αὐτὸν τρόπον ;

In Rep. 375 d, οἶσθα γὰρ πού τῶν γενναίων κυνῶν, ὅτι τοῦτο φύσει αὐτῶν τὸ ἦθος, κυνῶν is governed by ἦθος.

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

Meno 96 a, ἔχεις οὖν εἰπεῖν ἄλλου ὁτιοῦν 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 o Antecedent to Relative, see under Attraction (§ 191.)

Legg. 804 e, καὶ οὐδὲν φοβηθεὶς εἶποιμ' ἂν τοῦτον τὸν λόγον οὗτ ἱππικῆς οὔτε γυμναστικῆς, ὥς ἀνδράσι μὲν πρέπον ἂν εἴη, γυναιξὶ δ οὐκ ἂν πρέπον.

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

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 sc xxiii. 109, Γνωσόμεθ' ἀλλήλων. Il. xiv. 37, ὀψείοντες 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 ταῦτα ἔχει, ἢ κ.τ.λ. ;

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

Legg. 751 b, δῆλον . . . ὅτι . . . τοῦ πόλιν εὖ παρεσκευασμένην ἀρχὰς ἀνεπιτηδείους ἐπιστῆσαι τοῖς εὖ κειμένοις νόμοις, . . . οὐδὲν πλεον εὖ τεθέντων [ἐστὶ].

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

Cf. Æsch. Ag. 950, Τοῦτων μὲν οὕτως and Eum. 211, Τί γὰρ γυναικὸς ἦτις ἄνδρα νοσφίσῃ ; also Arist. Pol. I. iv. 1, ὥσπερ δὲ ἐν ταῖς ὠρισμέναις τέχναις ἀναγκαῖον ἂν εἴη ὑπάρχειν τὰ οἰκεία ὄργανα, εἰ μέλλει ἀποτελεσθήσθαι 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 ἐκάστω τὴν ἐπιμέλειαν εἶναι τοιάνδε τινά.

Ib. 820 e, ἄστρον . . . 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 μαιευτικὴ ἡμῖν τέχνη.

Phædo 60 c, θεὸς . . . ξυνῆψεν εἰς ταῦτόν 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 ἐνδαιμόνων. Isæus vi. 6. p. 56, τὸ μὲν οὖν ἀδελφῶ αὐτῷ . . . ἐτελευτήσατην.

§ 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 Ἑρωτι.

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

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

Ib. 950 e, ἀγώνων 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 γὰρ 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, γέλωτα δὴ τὸν ἐμὲ ἐν τοῖς λόγοις ἀπέδειξε.

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

Phileb. 20 b, δεινὸν προσδοκᾶν οὐδὲν δεῖ τὸν ἐμέ.

Ib. 59 b, τὸν μὲν δὴ σὲ καὶ ἐμέ καὶ Γοργίαν καὶ Φίληβον χρὴ συχνὰ χαίρειν ἔαν.

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 τοῦτου 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 τοῦτον.

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 ἐπιχυθεὶς.

§ 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, αὐτογενῇ 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 ἀρχαίαισιν Ἀθήναις (the last three instances from Jelf).

β. Æsch. Agam. 1642, ὁ δυσφιλεῖ σκότῳ Λιμὸς ξύνοικος (where λιμὸς is anticipated), Eum. 653, τὸ μητρὸς αἶμ' ὀμαιμον (perhaps, for the αἶμ' 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 φυγάδα περιδρομον. Soph. Aj. 134, τῆς ἀμφιρύτου Σαλαμῖνος . . . ἀγχιάλου, ib. 1166, τὸν ἀείμνηστον τάφον εὐρώεντα, Phil. 394, τὸν μέγαν Πάκτωλον εὐχρυσον, O. T. 671, τὸ σὺν . . . στόμα Ἑλεϊνόν, ib. 1199, τὰν γαμψώνυχα παρθένον χρησμφδόν. Pind. Ol. V. 4, τὰν σὰν πόλιν . . . λαοτρόφον. Thuc. i. 96, ὁ πρῶτος φόρος ταχθείς, v. 11, πρὸ τῆς νῦν ἀγορᾶς οὐσης (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, Ταῖν δ' ἀθλίαν οἰκτραῖν τε παρθένοι 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
ἀτοπία, vi. 76, ἐπὶ τοῦ Μήδου τιμωρία. Hdt. ii. 19, τοῦ ποταμοῦ
δὲ φύσιος περί (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 ἀρμονίας 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 ἀρμονίας.

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

Symp. 179 c, τοῦτο γέρας.

Soph. 237 d, τὸ τί τοῦτο ῥῆμα.

Gorg. 489 b, οὐτοσὶ 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) “pronominiis 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
ἠδύνατο 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' αὐτῷ
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.

Π] ὠνομάζομεν; Ἀνάρτιον, ἔφη.

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

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

Legg. 864 a, τὴν δὲ τοῦ ἀρίστου δόξαν, ὅπῃ περ ἂν ἔσεσθαι τούτων ἡγῆσονται 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 πρόδοτης καὶ τὰ τοῦτοις ὅμοια. And primarily Hom. Il. viii. 362, Οὐδέ τι τῶν μέμνηται, ὃ οἱ μάλα πολλάκις υἱὸν Τειρόμενον σώεσκον.

§ 42. Αὐτά.

Phædo 60 c, εἰ ἐνενόησεν αὐτὰ Αἴσωπος.

Τὰ ἕτερα, ἀμφοτέρα, πότερα, &c.

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

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

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

Cf. Isæus i. 22. p. 37, δυοῖν τοῖν ἐναντιωτάτοις θάτερα, iii. 58. p. 43, δυοῖν τὰ ἕτερα. Xen. Mem. II. ii. 7, πότερα οἶε 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 ᾗδεσαν, 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 [ἐστί].

Alcib. I. 134 e, ὡς τὰ εἰκότα.

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

Mencx. 235 b, ἡμέρας πλείω ἢ τρεῖς.

Gorg. 512 b, ἐλάττω δύναται σώζειν.

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 cor-

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. α. 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 μᾶλλον ἄλλοις προσήκον, τοῦτο ἐτέρους αὐτοῖς κτᾶσθαι*. Euthyphro 2 b, (A) *οὐ γὰρ ἐκεῖνό γε καταγνώσσομαι, ὥς σὺ ἕτερον [γράφαι]*. (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, *ἂ γὰρ τις ἢ μὴ ἔχει ἢ μὴ οἶδεν, οὗτ' ἂν ἐτέρῳ δοίῃ οὗτ' ἂν ἄλλον διδάξειε*. 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, *ἂ δι' ἐτέρας δυνάμεως αἰσθάνει, ἀδύνατον εἶναι δι' ἄλλης ταύτ' αἰσθάνεσθαι*.

§ 46. β. *ἄλλος*, 'besides.'

Gorg. 473 c, *πολιτῶν καὶ τῶν ἄλλων ξένων*.

Apol. 36 b, *χρηματισμοῦ τε καὶ οἰκονομίας καὶ στρατηγιῶν καὶ δημογориῶν καὶ τῶν ἄλλων ἀρχῶν καὶ ξυνωμοσιῶν 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 ἢ νόησις.

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 ἐρωτικά διαγιγνώσκειν.

Ib. 198 d, τὰ ληθῆ λέγειν . . . , ἐξ αὐτῶν δὲ τούτων τὰ κάλλιστα ἐκλεγόμενους ὥς 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 πάματος—'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 καταγρᾶσω—i. e. not 'here' nor 'there,' but 'rooted to the spot.'

Ib. 220 c, ξυννοήσας γὰρ αὐτόθι ἔωθέν τι εἰστήκει σκοπῶν. (The order is hyperbatic for ξυννοήτας ἔωθέν τι, αὐτόθι εἰστήκει 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 ἐνὶ Τροίῃ γέρα πεσσέμεν, 332, Ἄλλ' ἄγε, μίμνετε πάντες, ἐϋκνημίδες 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 ἐκεῖνος.

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 ἐκεῖνος. 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 τοῖνυν αὐτῷ . . . ὅτι οὐκ ἐκείνῳ βουλούμενος . . . ἀντίτεχνος εἶναι ἐποίησα ταῦτα. Here ἐκεῖνῳ is identical with αὐτῷ.

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

Ib. 73 c, εἰάν τις τι πρότερον ἢ ἰδὼν ἢ ἀκούσας . . . , μὴ μόνον ἐκεῖνο γνῶ, ἀλλὰ καὶ ἕτερον ἐννοήσῃ.

Ib. 100 b, εἴ μοι δίδως τε καὶ ξιγῃχωρεῖς 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 γίγνεσθαι ἐπιόντος τοῦ ἄρτίου, ὥσπερ ὠμολόγηται, ἀπολομένου δὲ αὐτοῦ ἀντ' ἐκείνου ἄρτιον γεγενέαι. The αὐτοῦ and ἐκείνου both refer identically to τὸ περιττὸν, 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, εἴ τις ἡμῶν . . . ἔχει . . . ἐπιδείξαι τίνες Ἀθηναίων . . . δι' ἐκείνον ὁμολογουμένως ἀγαθοὶ γεγόνασιν.

Politic. 277 e, τῶν στοιχείων ἕκαστον ἐν ταῖς βραχυτάταις καὶ ῥάσταις τῶν συλλαβῶν ἱκανῶς διαισθάνονται, καὶ τὰληθῆ φράζειν περὶ ἐκεῖνα δυνατοὶ γίγνονται ταῦτὰ δέ γε ταῦτα ἐν ἄλλαις ἀμφιγνοοῦντες

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

Cf. Ar. Eth. IX. i. 4, *ὧν γὰρ δεόμενος τυγχάνει, τούτοις καὶ προσέχει, κακείνου 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 ἄν, κακείνο γνωριστέον ὡς ἐνδέχεται, εἴρηται γὰρ ὅτι περὶ τοῦθ' αἱ ἐπιστῆμαι*—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 [ἔρως] μητρὸς τινος ἢ πατρὸς ἐστί*.

Phædo 66 c, *ἄν 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 Ὀδυσσέα*.

Phileb. 16 c, *διὰ τινος Προμηθέως*.

Cf. Æsch. Agam. 55, *ὑπατος δ' αἰῶν ἢ τις Ἀπόλλων ἢ Πάν* 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] βάνανσος*.

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

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

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

Politic. 305 b, *μήθ' ὑπὸ τινῶν δῶρων μήθ' ὑπὸ φόβων μήτε ὧν μήθ' ὑπὸ τινος ἄλλης ἔχθρας μηδὲ φιλίας*.

§ 53. H. Uses of *τοιοῦτος*.

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

Symp. 210 d, ἐπιστήμην μίαν τοιαύτην, ἣ ἐστὶ καλοῦ τοιοῦδε . . . ὃς γὰρ ἂν . . . παιδαγωγῶθῃ, . . . 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 παραγίγνηται τρόπῳ τοιούτῳ, ἀνάμνησιν εἶναι. λέγω δὲ τίνα τρόπον; τόνδε· [so Stallb. and Herm.] εἰάν 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 καθарοὶ ἀπαλλαττόμενοι . . . μετὰ τοιούτων ἐσόμεθα—i. e. μετὰ καθαρῶν.

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

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

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

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 *προτιθέναι 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 ἐνδὸς τοῦ ἀρίστου οὐδὲν ἄμεινον ἂν φανείη· γνώμη 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 χρήσιμον· καὶ γὰρ τοιοῦτοι ἀλλήλοις 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 αὐτούς, and iv. 64, καὶ τοὺς ἄλλους δικαίῳ ταυτὸ μοι ποιῆσαι, ὑφ' ὧν αὐτῶν καὶ μὴ ὑπὸ τῶν πολεμίων τοῦτο παθεῖν—i. e. ἡσασθαι. 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 ἐώμεν ἄρχειν ἄνθρωπον, ὅτι ἑαυτῷ τοῦτο ποιεῖ [sc. ἄρχει], VIII. xiii. 7, ἡ δ' ἡθικὴ οὐκ ἐπὶ ῥητοῖς, ἀλλ' ὥς φιλῶ δωρεῖται, ἡ ὁτιδήποτε 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 ἄν, holds equally (1) when they depend on a simple Infinitive.

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

Ib. 44 b, οἷός τ' ὦν σε σώζειν εἰ ἤθελον ἀναλίσκειν χρήματα, ἀμελῆσαι.

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

Soph. 246 d, [δοκεῖ δεῖν] μάλιστα μέν, εἴ πη δυνατὸν ἦν, ἔργῳ βελτίους ποιεῖν.

Legg. 790 c, οἰκεῖν [ξυμφέρει], εἰ δυνατὸν ἦν, οἷον ἀεὶ πλείοντας.

§ 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 c, ἀξιὸν γ' ἦν ἀκοῦσαι κ.τ.λ., ἵνα ἤκουσας κ.τ.λ.

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

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

Rep. 378 a, ᾧμην [ἄν] δεῖν . . . δι' ἀπορρήτων ἀκούειν κ.τ.λ., ὅπως ὅτι ἐλαχίστοις συνέβη ἀκοῦσαι.

Gorg. 506 b, ἡδέως ἂν Καλλικλεῖ τούτῳ ἔτι διελεγόμην, ἕως αὐτῷ . . .
ἀπέδωκα κ.τ.λ.

Charm. 171 e, τοῦτο δ' ἦν ἂν, οὐ 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, οὓς . . . 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 ὅ 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' ὄφελος 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, Ἐνθα με κῦμ' ἀπόερσε.

§ 58. β. Future Indicative with ἂν.

Rep. 615 d, οὐχ ἦκει, οὐδ' ἂν ἦξει δεῦρο.

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

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

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

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 ἐπαινέσοι.

Cf. Isæus i. 32, προσηπειλήσεν 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 ἀληθὲς εἰπεῖν.

Rep. 603 c, μή τι ἄλλο ἢ παρὰ ταῦτα ;

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

Apol. 39 a, μή οὐ τοῦτ' ἢ χαλεπὸν.

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

With ὅπως μή.

Crat. 430 d, ὅπως μή ἐν τοῖς ζωγραφήμασιν ἢ τοῦτο, . . . ἐπὶ δὲ τοῖς ὀνόμασιν οὐ.

The Indicative is also used with ὅπως μή.

Meno 77 a, ὅπως μή οὐχ οἶός τ' ἔσομαι.

Phædo 77 b, ἐνέστηκεν δ' νῦν δὴ Κέβης ἔλεγε . . . , ὅπως μή . . . διασκεδάννυται ἡ ψυχή.

§ 60. With οὐ μή.

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

Rep. 341 c, οὐ μή οἶός τ' ἦσ.

Phileb. 48 d, οὐ μή δυνατὸς ὦ.

Cf. Isæus viii. 24. p. 71, οὐ μή εἰσίσῃς. [So Bekker's edition: the Zurich editors give εἴσει εἰς from Bekker's conjecture.] Xen. Cyrop. VIII. i. 5, οὐ μή δύνῃται. Soph. O. C. 1024 (some MSS.) οὐ μή ποτε . . . ἐπεύχωνται.

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 ἐργάσῃται.

§ 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 μή ἄλλο τι τὸ γενναῖον καὶ τὸ ἀγαθὸν ἦ.

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

La. 179 b, ὁρῶμεν μή Νικίας οἶεταί τι λέγειν.

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

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

Ib. 218 d, φοβούμαι . . . μὴ . . . ἐντετυχήκαμεν.

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

§ 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 ἀναγκάσῃς . . . προσπαλαῖσαι. [So all the MSS.]

Legg. 873 a, οὐδὲ ἔκπλυτον ἐθέλειν γίγνεσθαι τὸ μιανθὲν πρὶν φόνον φόνῳ ὁμοίῳ ὁμοιον ἢ δράσασα ψυχὴ τίση.

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

Crito 48 e, ὅρα τῆς σκέψεως τὴν ἀρχήν, εἰάν σοι ἱκανῶς λέγῃται.

Phædo 100 c, σκόπει δὴ τὰ ἐξῆς ἐκείνοις, εἰάν σοι ξυνδοκῇ ὥσπερ ἐμοί.

Gorg. 510 b, σκόπει δὴ καὶ τόδε εἰάν σοι δοκῶ εὖ λέγειν.

Charm. 167 b, σκέψαι εἰάν τι περὶ αὐτῶν εὐπορώτερος φαῖης ἐμοῦ.

Cf. Lysias xv. 5. p. 144, σκέψασθε εἰάν ἱκανὸν γένηται τεκμήριον.

Andoc. i. 37. p. 6, ἀναμνησκεισθαι εἰάν ἀληθὴ λέγω. And primarily Homer (Jelf, Gr. Gr. § 877), Il. xv. 32, "Ὀφρα ἴδῃ, ἦν τοι χραίσμη.

What is worth noticing upon this usage is, that *εἰάν* 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 ᾖ τὸ παρόν, τοιαῦτα ἐστί—where οἷον ἂν ᾖ leaves it quite undetermined of what kind τὸ παρόν is.

Phædo 98 e, ἐμοὶ βέλτιον δέδοκται ἐνθάδε καθῆσθαι, καὶ δικαιοτέρον 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 ὧν ἂν λέγω, πρὸς τὴν πειθῶ 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 ἐξέπιτηδες πολλάκις ἀναλαμβάνω, ἵνα μή τι διαφύγῃ ἡμᾶς, εἴ τέ τι βούλει προσθῆς ἢ ἀφέλῃς,—to which Cebes had guardedly replied ἀλλ' οὐδὲν ἔγωγε ἐν τῷ παρόντι οὔτ' ἀφελεῖν 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 ᾧ 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 εἴη;

Phædo 88 c, μὴ οὐδενὸς ἄξιοι εἶμεν κριταί, ἢ καὶ τὰ πράγματα αὐτὰ ἄπιστα ᾗ—where the Optative, as distinguished from the Con-junctive, 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, ὥς δόξειεν, οὕτως ἀδαμάντινος. Cf.

Thucyd. vi. 89, δημοκρατίαν . . . οὐδενὸς ἂν χεῖρον [γινώσκειμι], ὅσῳ καὶ λοιδορήσαιμι.

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

Phædo 99 a, εἰ . . . λέγοι, . . . ἀληθῆ ἂν λέγοι· ὥς μέντοι . . . ποιῶ, . . . πολλῇ καὶ μακρὰ ραθυμία εἴη τοῦ λόγου. [So Oxon. and three other MSS.]

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

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

Rep. 382 d, (A) πότερον διὰ τὸ μὴ εἰδέναι τὰ παλαιὰ ἀφομοιωὼν ἂν ψεύδοιτο; (B) . . . (A) Ἀλλὰ δεδιὼς τοὺς ἐχθροὺς ψεύδοιτο;

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

Symp. 187 d, ὥς ἂν κοσμιώτεροι γίγνοντο . . . , δεῖ χαρίζεσθαι.

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

Phdr. 230 b, ἀκμὴν ἔχει τῆς ἄνθης, ὥς ἂν εὐωδέστατον παρέχοι τὸν τόπον.

Gorg. 453 c, ἵνα οὕτω προίῃ, ὥς μάλιστα ἂν ἡμῖν καταφανὲς ποιοί.

Hip. Ma. 283 e, οὐχ οἶός τ' ἦσθα πείθειν, ὥς . . . ἂν . . . ἐπιδιδόειν.

Phædo 82 e, δι' ἐπιθυμίας ἐστίν, ὥς ἂν μάλιστα αὐτὸς ὁ δεδεμένος συλλήπτωρ εἴη.

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

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 εἴην εὐρεῖν, οὐ συντείνω.

Legg. 700 e, ἡδονῇ δὲ τῇ τοῦ χαίροντος, εἴτε βελτίων εἴτε χείρων ἂν εἴη τις, κρίνονται ὀρθότατα.

Cf. Antipho i. 17. p. 113, ἐβουλεύετο ἡ ἄνθρωπος ὅπως ἂν αὐτοῖς τὸ φάρμακον δοίη, πότερα πρὸ δέεινον ἢ ἀπὸ δέεινον.

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

§ 69. δ. With ἂν, 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, αἰσχροὺς ἂν εἴη.

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

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

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

Phdr. 244 b, εἰάν δὴ λέγωμεν . . . , μηκύνομεν ἂν.

Phileb. 55 e, ἂν τις . . . χωρίζῃ . . . , φαῦλον . . . ἂν γίγνοιτο.

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

Symp. 208 c, εἰ ἐθέλεις εἰς τὴν φιλοτιμίαν βλέψαι, θαυμάζοις ἂν . . . ,
εἰ μὴ ἐννοεῖς 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

(a') Relative.

Gorg. 512 e, τὴν ἂν τρόπον τοῦτον ὃν μέλλοι χρόνον βιώναι ὥς ἄριστα
βιώῃ;

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 παρελθοι, iv. 222,
ὅς τὸ καταβρόξειεν . . . οὐ κεν βάλοι, xv. 358, Λευγαλέω θανάτῳ, ὥς
μὴ θάνοι ὅστις ἔμοιγε . . . φίλος εἴη.

§ 73. (a²) Adverbial.

Legg. 730 c, μετόχος εἴη, ἵνα ὥς πλείστον χρόνον ἀληθὴς ἦν διαβιοῖ.

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

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

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

Cf. Hom. Il. v. 214, ἀπ' ἐμείο κάρη τάμοι ἀλλότριος φῶς, Eἰ μὴ ἐγὼ
τάδε τόξα φαεινῶ ἐν πυρὶ θείην, Od. xii. 106, μὴ σύ γε κείθι τύχοις,
ὅτε ροιβδῇσειεν, ib. 114, Τὴν δέ κ' ἀμυναίμην ὅτε μοι σίνιτό γ'
ἐταίρους, xxi. 114, Οὐ κέ μοι ἀχνυμένῳ τάδε δῶματα πότνια μήτηρ
Λεῖποι ἀμ' ἄλλω 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 δηναίος, ὃς ἀθανάτοισι μάχοιτο, Od. vi. 286, Καὶ δ' ἄλλη νεμεσῶ, ἥτις τοιαῦτά γε ῥέζοι, iii. 319, Ἐκ τῶν ἀνθρώπων, ὅθεν οὐκ ἔλποιτό γε θυμῷ. Andoc. iii. 1. p. 23, τοῖς ἔργοις ἀφ' ὧν ἡ εἰρήνη γένοιτο ἐναντιοῦνται.

§ 75. (β²) Adverbial.

Rep. 410 c, οὐχ οὐ ἐνεκά τινες οἴονται καθιστᾶσιν, ἵνα . . . θεραπεύοντο.

Euthyd. 296 e, οὐκ ἔχω ὑμῖν πῶς ἀμφισβητοῖην . . . 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 μηδὲ ἐπιπλήττοι τις αὐτῷ, τί τὸ συμβησόμενον;

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

§ 76. (β³) Adverbial with εἰ.

Politic. 268 d, τοῦτο . . . [ἐστὶ] ποιητέον, εἰ μὴ μέλλοιμεν κ.τ.λ.⁷¹

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 ταῦτα μὲν ἑάσαιμεν κ.τ.λ.

Ib. 658 c, εἰ . . . τὰ πάντ' σμικρὰ κρίνοι παῖδια, κρινουσί τὸν τὰ θαύματα ἐπιδεικνύντα.

Charm. 173 c, εἰ δὲ βούλοιό γε, . . . συγχωρήσωμεν κ.τ.λ.

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

Cf. Hom. Od. vii. 51, θαρσαλέος γὰρ ἀνὴρ ἐν πάσιν ἀμείνων Ἔργοισιν τελέθει, εἰ καὶ ποθεν ἄλλοθεν ἔλθοι. Ar. Eth. Nic. I. iv. 7, εἰ τοῦτο φαίνοιτο 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 ἑαυτῷ ποιεῖν καὶ ἐκείνῳ ὄν ἰῶτο.

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

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

Phædo 95 d, προσήκειν φῆς 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 εὐεργετεῖν.

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

Cf. Hom. Il. iv. 262, σὸν δὲ πλείον δέπας αἰεὶ ἔσσηχ', ὥσπερ ἐμοί, πίειν ὅτε θυμὸς ἀνώγει, Od. xxiv. 253, Τοιούτῳ δὲ ἔοικας, ἐπεὶ λούσαιτο φάγοι τε, Εὐδέμεναι μαλακῶς. Thuc. i. 120, ἀνδρῶν σωφρόνων ἐστίν, εἰ μὴ ἀδικοῖντο ἡσυχάζειν.

§ 78. Note that the principle of the Optatives classified under (β) and (γ) is the same essentially. Hermann (De Part. ἀν) 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 ἱκανὰς εἶναι.

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

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

Theæt. 161 b, οὐδὲν ἐπίσταμαι πλέον, πλὴν βραχέος, 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, πυραχωρῆσαι τὸν Σωκράτη ὥς ἐκείνον καθίζειν.

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

Apol. 29 c, ἀφίμεν 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.

Politie. 295 a, ἱκανὸς γένοιτ' ἂν . . . ὥστε ἐκάστῳ προστάττειν τὸ προσῆκον.

Phædo 103 c, ἐστὶν ἄρα περὶ ἓνια 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 ὡς 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 οἶδς τε, δυνατός, &c.

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

Phdr. 277 d, οὐ πρότερον δυνατόν τέχνη ἔσσεσθαι.

Cf. Lysias xxvii. 2. p. 178, ὅποτε ἂν δοκῶσιν αἵτιοι 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, ἐλπίδας παρέχεται [ἡμᾶς] εὐδαίμονας ποιῆσαι.

Euthyd. 278 c, ἐφάτην ἐπιδείξασθαι τὴν προτρεπτικὴν σοφίαν.

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

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

666, Πολλάκι γάρ οἱ ἔειπε γέρων ἀγαθὸς Πολύιδος Νούσῳ ὑπ' ἀργαλέῃ φθίσθαι, xxii. 119, ὄρκον ἔλωμαι Μῆ τι κατακρύψειν ἀλλ' ἄνδιχα πάντα δάσασθαι, Od. ii. 171, φημὶ τελευτηθῆναι ἅπαντα, iv. 253, "Ὁμοσα μὴ μὲν πρὶν . . . ἀναφῆναι, ix. 496, φάμεν αὐτόθ' ὀλέσθαι.

Thuc. i. 26, προείπον . . . ὡς πολεμίοις χρῆσασθαι, 81, εἰκὸς Ἀθηναίους . . . μήτε τῇ γῇ δουλεῦσαι (so with οὐκ εἰκὸς iii. 10, iv. 85, viii. 46), iii. 46, τίνα οἶσθε ἦντινα οὐκ ἄμεινον παρασκευάσασθαι; v. 22, οἱ δὲ . . . οὐκ ἔφασαν δέξασθαι, ii. 3, ἐνόμισαν ἐπιθέμενοι 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, ἐπεύχεται . . . ἀντιτίσασθαι (not 'prays' but 'boasts'). Soph. Phil. 1329, παῦλαν ἴσθι τῇσδε μὴ ποτ' ἐντυχεῖν Νόσου, 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 ἡῤυχεις θεᾶς βρέτας σῶσαι τόδε. Hdt. i. 53, προλέγουσαι . . . μεγάλην ἀρχὴν μιν καταλῦσαι, vi. 62, τὰ ἄλλα ἔφη καταινέσαι. Lysias xiii. 15. p. 131, οὐκ ἔφασαν ἐπιτρέψαι, ib. 32. p. 132, οὐ γὰρ οἶμαι σε ἔξαρνον γενέσθαι, xxxiii. 2, ἡγήσατο τὸν ἐνθάδε σύλλογον ἀρχὴν γενέσθαι. [So Bekker: the Zurich editors have γενήσεσθαι.] Ar. Nub. 35, ἐνεχυράσασθαί φασιν.

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

Crito 52 c, ὠμολόγεις καθ' ἡμᾶς πολιτεύεσθαι.

Gorg. 520 e, μὴ φάναι συμβουλεύειν, ἐὰν μὴ τις αὐτῷ ἀργύριον διδῶ.

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. u. 5. p. 115, τὸν μείζονα ἐπίδοξον ὄντα πάσχειν. Isæus ii. 32, ὠμόσαμεν 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 . . . ἐπαινέσαι—'thought fit'—lit. 'thought it-was-incumbent-on-himself-to-praise.'

Crat. 399 d, ψυχὴν λέγεις ἐπισκέψασθαι.

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

Phædo 83 e, οἱ δικαίως φιλομαθεῖς κόσμιοί τ' εἰσὶ καὶ ἀνδρεῖοι οὐχ ὧν οἱ πολλοὶ ἐνεκά 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 *κοσμίου* εἶναι understood, and this εἶναι contains the Dictative force.

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

Cf. Hom. Il. iii. 98, φρονέω δὲ διακρινθήμεναι ἤδη 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 οἶόν 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, ὅπη ἂν ξυγχωρῇ, ἡσυχίαν

ἔχειν, i. 40, ἀντείπομεν, τοὺς προσήκοντας ξυμμάχους αὐτόν τινα κολάζειν, v. 46, λέγων . . . τὸν πόλεμον ἀναβάλλεσθαι, iv. 99, ἀπεκρίναντο . . . ἀποφέρεσθαι 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, ὀπηροῦν ὀτιοῦν γίγνεσθαι. So Rep. 523 e.

In Apposition.

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

Protag. 323 b, ὁ ἐκεῖ σωφροσύνην ἡγοῦντο 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 χρὴ 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, πολλὴ ἂν καὶ μακρὰ ῥαθυμία εἴη τοῦ λόγου. τὸ γὰρ μὴ διελέσθαι οἶόν τ' εἶναι κ.τ.λ.

Symp. 177 a, οὐ δεινόν, ἄλλοις μὲν τισι θεῶν ὕμνους κ.τ.λ.; . . . Ἑρακλέους καὶ ἄλλων ἐπαίνους . . . ἄλλες ἔπαινον ἔχοντες . . . καὶ ἄλλα τοιαῦτα συχνὰ ἴδοις ἂν ἐγκεκωμιασμένα. τὸ οὖν τοιούτων μὲν περὶ 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 μαλθακοὺς λόγους φρενί' and, exactly parallel, Alc. 832, ἀλλὰ σοῦ, τὸ μὴ φράσαι κ.τ.λ.

Phædo 60 b, ὡς θαυμασίως πέφυκε [τὸ ἡδύ] πρὸς . . . τὸ λυπηρόν, τὸ ἅμα μὲν αὐτὸ μὴ ἐθέλειν παραγίγνεσθαι 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, *θανυμάζω δὲ τῆς τόλμης τοῦ ἀδελφοῦ καὶ τῆς διανοίας, τὸ διομόσασθαι*. Similarly Hyperid. Or. Fun. col. 3, *ἄξιόν ἐστιν ἐπαινεῖν τὴν πόλιν ἡμῶν τῆς προαιρέσεως ἔνεκεν, τὸ προελεσθαι*. Here the Infinitives justify the warmth of the expressions *θανυμάζω* and *ἄξιόν ἐστιν*.

Symp. 204 a, *αὐτὸ γὰρ τοῦτο, ἐστὶ χαλεπὸν ἀμαθία, τὸ μὴ ὄντα καλὸν κάγαθόν μηδὲ 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 αἷτιος . . . τὸ σὲ ἀποκρίνασθαι μὴ τοῦτο ὃ διανοούμενος ἡρόμην ἀλλ' 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 ἱππία μὲν ἐδιδάξατο ἀγαθόν*; and, just after, *ἐπαίδευσάτο*—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 Εὐδώρω*—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, *διδάσκεισθαι*, thus⁸ falls to the ground, so do the rest. *Δανείζεσθαι*, for instance, is ‘to take a *δανεῖον*,’ as *δανείζειν* is ‘to give a *δανεῖον*,’ 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, “Ομῶς δ’ ἔθνον,—where Clytæmnestra attributes to herself the same action which was in v. 87 described by the words *περίπεμπτα θνοσκυνεῖς*,—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*] *τοὺς συγκεραννυμένους τε καὶ μῆ*—‘which allow themselves to be united’—i. e. ‘which harmonise.’

Meno 91 c, *μηδένα . . . τῷσαύτῃ 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 δέ τοι εἰδότι. ῥάτερον*, Simonid. ap. Gaisf. Fr. liv. p. 377, *διδασάμενος*

χορὸν ἀνδρῶν, Arist. Nub. 783, ‘*ῥθλείς· ἀπέββ’*, οὐκ ἂν διδασαίμην σ’ ἔτι (Socrates speaks.)’

Apol. 35 c, *χρὴ οὔτε ἡμᾶς ἐθίζειν ὑμᾶς ἐπιорκεῖν, οὐθ' 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, ‘Ὡς δὲ δῆθ' ἐνὶ νήσῳ ἐρύκεαι—‘allowest thyself to be detained’ by Calypso. Thuc. i. 77, *ελασσούμενοι ἐν ταῖς ξυμβολαίαις δίκαις*, ‘letting ourselves be curtailed of our due,’ similarly iv. 64, *ὅσον εἰκὸς ἥσασθαι*. Eur. Phœn. 602, (A) *Καί σε δεύτερόν γ' ἀπαιτῶ σκήπτρα καὶ θρόνους χθονός.* (B) *Οὐκ ἀπαιτούμεσθα.* Soph. Aj. 217, *νύκτερος Αἴας ἀπελωβήθη*. Dem. de Cor. 277. p. 318, *τὴν ἔμῃν δεινότητα . . . εὐρήσετε πάντες ἐν τοῖς κοινοῖς ἐξεταζομένην ὑπὲρ ὑμῶν ἀεί, c.* Dionys. 14. p. 1287, *ἡγούμενοι δεῖν ἐλαττοῦσθαι 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 *γινώσκεσθαι*, ‘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 δὲ θαυμαστῆς ἐλπίδος ὧχόμενον φερόμενος, ἐπειδὴ ὁρῶ ἄνδρα τῷ μὲν νῷ 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 ἀξιοῖ εἶμεν κριταί, ἥ καὶ τὰ πράγματα αὐτὰ ἄπιστα ἦ. 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, ξυνέστησεν ὁ ξυνιστὰς . . . τὰδε διανοηθεῖς, πρῶτον μὲν ἵνα . . . τέλεον . . . εἷη, . . . ἔτι δὲ ἵνα ἀγήρων καὶ ἄνοσον ἦ.

Cf. Lysias i. 6. p. 92, ἐπειδὴ . . . γυναικα 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, ὡς χρῆν 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, πάνυ 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 e, ἔφη . . . λέγων πρὸς ὑμᾶς ὡς, εἰ διαφενδοίμην, ἤδη ἂν ὑμῶν οἱ νείεις διαφθαρήσονται. The reason why διαφενδοίμην is affected by the Oratio Obliqua, though equally future with διαφθαρήσονται 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 Soerates would be acquitted.

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

Ib. 198 c, προυρρήθη γάρ, ὡς ἔοικεν, ὅπως ἕκαστος ἡμῶν τὸν Ἑρωτα ἐγκωμιάξειν δόξει.

Cf. Dem. de Cor. 85. p. 254, ἃ νῦν οὗτος ἔφη συμβῆσθαι, ἐὰν ἐγὼ στεφανῶμαι.

§ 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 ἠφανίζετο—where, just as οὐκ εἶχον is the Oblique Narration of *the thought* οὐκ ἔχομεν, 'they could not, they thought,' so ἠφανίζετο represents them thinking αἱ τιμαὶ ἡμῖν κ.τ.λ. ἀφανίζεται. Now ἀφανίζεται would have been a 'Prophetic Present,' and so ἠφανίζετο is the Oblique Narration of this.

Cf. Antipho ii. A. β. 9. p. 117, ἀλοὺς μὲν γὰρ τὴν γραφὴν τῆς μὲν οὐσίας ᾗδεν ἐκστησόμενος, τῆς δὲ πόλεως καὶ τοῦ σώματος οὐκ ἔστε-ροῦμην—'I felt I could not be.' Andoc. i. 58-60. p. 8, φονεὺς οὖν αὐτῶν ἐγινόμην κ.τ.λ. ταῦτα δὲ πάντα σκοπῶν εὗρισκον κ.τ.λ.—where the σκοπῶν shews that ἐγινόμην 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, εἰάν . . . 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 γῆρας αὐταῖς ταῦτὸν 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 . . . ἔκλεψε 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 περιέμεινα*—not 'waited for him to come up with me,' but 'let him come up with me.'

Ib. 173 b, *τί οὖν οὐ διηγῆσω 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 ἀπεκοιμήθημεν*;

Symp. 209 a, *ἃ ψυχῇ προσήκει καὶ κυῆσαι καὶ κυεῖν*. *κυῆσαι* is the first moment of the state *κυεῖν*.

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 *ῥεῖ, 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, *ὧν 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, φῖλ' [ῖν], xiv. 98, Τρῶσιν μὲν εὐκτὰ γένηται, xvi. 128, οὐκέτι φυκτὰ πέλωνται, xxi. 533, ὁῶ λοίγι' ἔσσεσθαι, Od. ii. 203, ἴσα ἔσσεται, viii. 384, 'Hδ' ἄρ' ἔτοιμα τέτυκτο, xi. 455, οὐκέτι πιστὰ γυναιξίν, Thuc. ii. 3, ἐπεὶ ἔτοιμα ἦν, i. 102, τούτου ἐνδεὰ ἐφαίνετο, i. 7, πλωϊμωτέρων ὄντων, Hdt. vi. 52, δῆλὰ σφι ἔσσεσθαι, 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, ὥς ἐμοὶ δοκεῖ, καὶ ἑτέραν ἀπόδειξιν—'the case will admit.'

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

Phædo 73 b, εἰάν 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 κάκει—'for there too demonstration must stop.' Hdt. iii. 82, ἐκ δὲ τοῦ φόβου ἀπέβη ἐς μουναρχίην.

Phileb. 25 d, ἀλλ' ὥσως 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, προῦδ' ὅτι 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 δείξειν 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 οἶόν ἐστιν, αὐτό σοι τάχα δηλώσει.

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

Protag. 324 a, αὐτὸ σε διδάξει.

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

§ 100. Cf. Hdt. v. 78, δηλοῖ δὲ οὐ κατ' ἐν μῶνον, ἀλλὰ πανταχῇ, ἡ ἰσηγορίη ὥς ἐστι χρῆμα σπουδαῖον, vi. 86, οὔτε μέμνημαι τὸ πρῆγμα, οὔτε με περιφέρει οὐδὲν εἰδέναι τουτέων τῶν ὑμεῖς λέγετε. Æsch. Choeph. 993, Φίλον τέως, νῦν δ' ἐχθρόν, ὥς φαίνει, κακόν ('as the event shews.') Æschin. i. 40. p. 6, ὥς 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, ὃ αὐτὸ ἡμῖν δηλώσει κ.τ.λ.

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

Soph. 237 b, καὶ μάλιστα γὰρ 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, ὥς τύχῃ μαντευμάτων Ὅπη νεὼς στείλαμι· ἂν οὔριον πτερὸν κ.τ.λ.—(B) Πλοῦς, ὦ ξέν', αὐτὸς σημανεῖ.

§ 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. Ἔχειν, 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 κύκλῳ 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 Πύλονδ' 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, οἱοί 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·δῆ (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 e, ὅταν τις ἐφίῃ ἰσχυρῷ γέλωτι. So 563 a, ξυγκαθιέναι.

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

Ib. 467 b, ἀναλαβεῖν.

Ib. 473 b, μεταβαλεῖν.

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

Phædo 65 a, ἐγγύς 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, Θεαιτήτῳ, . . . ξυνέμιξα.

Phædo 72 b, εἰ τὸ καταδαρθάνειν μὲν εἴη, τὸ δ’ ἀνεγείρεσθαι μὴ ἀνταποδιδόη—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 στιβαρῇσι. 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 κώπῃς—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 καταγαγόμεσθα.

§ 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 ὅρον, 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 Göller].

§ 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 ἐπιτηδεῖον ἔλεος εἰσῆει . . . : διὰ δὲ ταῦτα οὐδὲν πάνν μοι ἔλεινδν εἰσῆει*. An emotion may be said either to enter the person himself (as in *ἔλεός με εἰσῆει*), 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 e, *ἐστὶ τείνοντα*.

Tim. 38 c, *ἐστὶν ὄν*. 68 d, *ἡγνοκῶς ἂν εἶη*. 77 e, *εἶη διαδιδόμενον*.

Soph. 244 c, τὸ ἀποδέχεσθαι . . . [ἐστὶ] λόγον οὐκ ἂν ἔχον.

Legg. 860 e, εἰ δὴ 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, ἀνατίθεται. Of withdrawing any deed or word. Not a metaphor from draughts particularly, though capable of being so applied—as in

Hipparch. 229 c, ὥσπερ πεττεύων ἐθέλω σοι ἐν τοῖς λόγοις ἀναθέσθαι ὅτι βούλει τῶν εἰρημένων. Cf. Soph. Aj. 476, Προσθεῖσα κἀναθείσα τοῦ γε κατθανεῖν, and Lobbeck's note upon it.

Ἀπό.

Of the use of the bodily members.

Rep. 613 b, δρῶσιν ὅπερ οἱ δρομῆς ὅσοι ἂν θέωσιν εὖ 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, λύγισαι 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 ἃ 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 εἶδεσι δι' αὐτῶν τὴν μέθοδον ποιουμένην, 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 καύματός 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 rivers*.

§ 114. β. ‘To the number of.’

Legg. 704 b, *ἀπέχει θαλάττης εἰς τινὰς ὀγδοήκοντα σταδίων.*

Cf. Thuc. iv. 124, *ὀλίγον 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 παιδευσιν καὶ τὴν ἄλλην σοφίαν κτᾶσθαι.*

Ib. 196 c, *εἰς γε ἀνδρίαν Ἔρωτι οὐδὲ Ἄρῃ ἀνθίσταται.*

Ib. 219 d, *ἀνθρώπῳ τοιούτῳ οἷω ἐγὼ οὐκ ἂν ᾤμην ποτὲ ἐντυχεῖν εἰς φρόνησιν καὶ εἰς καρτερίαν.*

Theæt. 169 a, *ἱκανοὶ ἑαυτοῖς εἰς ἀστρονομίαν.*

* [Under this example is in the MS. “Cf. Odyss.”]

Theæt. 178 e, τὸ περὶ λόγους πιθανὸν ἐκάστῳ ἡμῶν ἐσόμενον εἰς δικαστήριον βέλτιον ἂν προδοξάσαις ἢ τῶν ἰδιωτῶν ὁστισοῦν ;

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

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

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

§ 116. Ἐκ.

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

b. Apol. 23 a, ἐκ τούτων καὶ Μέλητος μοι ἐπέθετο—‘hercupon :’ the notion is of sequence of time rather than consequence. Cf. Æsch. Eum. 2, ἐκ δὲ τῆς Θέμυ, Choeph. 1055, Ποταίνιον γὰρ αἱμά σοι χεροῖν ἔτι Ἐκ τῶνδ’ ἐτοὶ παραγμὸς ἐς φρένας πίτνει.

§ 117. Ἐν.

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. Ἐπί.

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

Rep. 376 e, ἔστι δέ 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’ ἀδυναμία 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 ὁτφοῦν 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 τοῦτ’ εἶναι τέχνη φάρμακον.

Tim. 48 e, *ικανὰ ἦν ἐπὶ τοῖς ἔμπροσθεν λεχθεῖσιν.*

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, *ἐπικωμῶδῶν*.

§ 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 τοίνυν 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, *συντιθεὶς λόγον ἔπαινον κατὰ τοῦ ὄνου*.

§ 122. c. In Composition.

a. Symp. 219 c, *καταδαρθάνειν*—‘to carn by sleeping.’

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

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

Legg. 861 b, δούς δὲ οὐδένα λόγον ὡς ὀρθῶς ἔηκε, κατανομοθετήσει.

Cf. Lysias vi. 3. p. 103, ἡ κατελεῆσαι 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.

a. 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' ὄντινόν.

For other instances see Idioms of Comparison, § 174. Cf. Thuc. v. 90, ἐπειδὴ παρὰ τὸ δίκαιον τὸ ξυμφέρων 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. e. With Genitive;—'obtained from' or 'proceeding from,'—of a sentiment or opinion.

Legg. 733 a, τοῦτο παρὰ τοῦ λόγου χρή 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 παρακελευσις τῷ ἐρῶντι παρὰ πάντων θαυμαστή. (παρὰ πάντων follows παρακελευσις.)

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 οἴους 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 *παρὰ* cf. that of *πρός*, Hdt. iii. 137, ἵνα φανῇ πρὸς Δαρείου ἔων καὶ ἐν τῇ ἑωυτοῦ δόκιμος. Antipho i. 25. p. 114, καὶ γὰρ ἂν δικαιοτέρον καὶ ὁσιώτερον 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 . . . εἴπε περιμένειν, καὶ μὴ πρότερον παρίεναι 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 Composition d. Apparently uses with the Dative are 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 Ἀπολλόδωρος, 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 ἀποσπεῖσαι 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 κἀγαθὸν γενέσθαι—'to notice a person [favourably] in regard of his fitness for becoming' &c.

Symp. 177 b, ἐνήσαν ἄλεις 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 ἐκάστου τοῦ εἶδους αἱ ἡδοναὶ . . . πρὸς τὸ κάλλιον καὶ αἴσχιον ζῆν.

b. With Dative.

Phædo 112 e, ἄναντες γὰρ πρὸς ἀμφοτέροις τοῖς ρεύμασι τὸ ἐκατέρωθεν γίγνεται μέρος. [So Oxon.]

Ib. 84 c, πρὸς τῷ εἰρημένῳ λόγῳ ἦν—'absorbed in.'

Cf. Dem. F. L. 127. p. 380, ἦν ὁλος 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 προσλάβῃ—‘apprehends in addition its difference from other things.’ So 209 d, προσδοξάσαι.

Apol. 20 a, σφίσι ξυνεῖναι χρήματα διδόντας, καὶ χάριν προσειδέειναι.

Phædo 74 a, τόδε προσπάσχειν, ἐννοεῖν.

Gorg. 516 d, Θεμιστοκλέα ταυτὰ ταῦτα ἐποίησαν καὶ φυγῇ προσεζήμωσαν.

§ 130. ‘Υπέρ.

‘With a view to.’

Phædo 107 c, ἐπιμελείας δέεται οὐχ ὑπὲρ τοῦ χρόνου τούτου μόνον ἐν ᾧ καλοῦμεν τὸ ζῆν.

Protag. 318 d, εἰπὲ τῷ νεανίσκῳ καὶ ἐμοὶ ὑπὲρ τούτου ἐρωτῶντι.

Cf. Lysias xii. 78. p. 127, οὐχ ὑπὲρ ὑμῶν ἀποθανόντος Θηραμένους ἀλλ’ ὑπὲρ τῆς αὐτοῦ ποιηρίας.

§ 131. ‘Υπό.

a. Adverbially compounded.

Phdr. 242 d, ὑπό τι ἀσεβῇ [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 οὐδέν σοι ὑπολογον τίθεται.

Lach. 189 b, λέγ’ οὖν μηδὲν τὴν ἡμετέραν ἡλικίαν ὑπολογον ποιούμενος.

Note, that ὑπολογίζεσθαι is not restricted to an unfavourable sense; cf. Lysias xxx. 16. p. 184, οὐδὲν εἰκὸς αὐτῷ τούτῳ ὑπολογον γενέσθαι [so Bekker; οὐδένα . . . τούτου Zurich editors]—where αὐτῷ means ‘in his favour,’ and xxviii. 13. p. 180, οὐδὲ ἀδίκως τούτοις φημι ἂν εἶναι ὑπολογον 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. καὶ expletive,—preceding and indicating the emphatic word.

a. In Relative Interrogative or Conditional sentences. Here καὶ 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 γίγνοιτο. Here καὶ fastens itself to the latter portion of the compound ἀνέλεγκτος—‘not to be called in question at all.’

Phædo 66 d, εἰάν τις ἡμῖν καὶ σχολὴ 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 καὶ frequently enters into a set phrase with the Adjective *σμικρός*.

Apol. 28 b, ὅτου τι καὶ σμικρὸν ὄφελός 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 . . . δύναιτ’ ἂν τις ἀρχόμενος ἀπὸ δόξης ψευδοῦς ἐπί τι τῆς ἀληθείας καὶ μικρὸν μέρος ἀφικόμενος κτήσασθαι φρόνησιν;

The remaining passages shew the καὶ 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 ποιοῖ 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, οὐκουν χρὴ, εἴ τῃ καὶ δοκοῦμεν πλήθει ἐπιέναι, τούτου ἕνεκα 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 ἃ δὴ βλέπουσι 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 *καί* 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 *καί* *affirms* the implied Proposition: Æsch. Choeph. 528, Ποῖ καὶ τελευτᾷ . . . λόγος; 'what was the issue?'—implying expectation of one. [Dindorf with the MSS. reads Καὶ ποῖ. Cf. however Eurip. Phoen. 1354, Πῶς καὶ πέπρακται διπτύχων παίδων φόβος;]

β. In Affirmative Independent sentences. Here the force of *καί* is often difficult to render by a word, but it seems to be always identical with the emphasis.

Phileb. 23 a, παντάπασιν ἄν τινα καὶ ἀτιμίαν σχοίη.

Euthyd. 304 e, οὕτωςι γὰρ 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 δὴ πάντας καὶ βούλεσθαι.

Ibid. b, καὶ τοῦτο μὲν ἦττον καὶ θαυμαστόν—where Stallbaum well compares Thuc. vi. 1, ἢ 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 ἢ μᾶλλον καὶ ἐπετίθεντο, Poppo and Göller with most of the MSS. ἢ 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 πάσαι πολλὰ ἤδη ἔτη.

Rep. 342 c, συνεχώρησεν ἐνταῦθα καὶ μάλα μόγισ.

Symp. 189 a, ἔφη εἰπεῖν τὸν Ἀριστοφάνη ὅτι Καὶ μάλ' ἐπαύσατο.

Ib. 194 a, εἶ καὶ μάλ' ἂν φοβοῖο.

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 ἀποδημεῖν διασκοπεῖν κ.τ.λ.

Rep. 404 b, ἀπλῇ πον καὶ ἐπικεικῆς γυμναστικῇ καὶ μάλιστα ἡ περὶ τὸν πόλεμον.

Legg. 773 c, ἃ μὴ βουλόμεθα ξυμβαίνειν ἡμῖν, καὶ μάλιστα ξυμβαίνει ταῖς πλείστας 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 ἐλὼν, ib. 46, Καὶ λίην κείνός γε εὐκοῖτι κείται ὀλέθρῳ, Π. 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 ἤγνηται αὐτοὺς εἶναι ἱρούς (where of course καὶ κάρτα goes with ἤγνηται). Æsch. P. V. 728, Αἰταί σ' ὀδηγήσουσι καὶ μάλ' ἀσμένως, Choeph. 879, καὶ μάλ' ἡβῶντος δὲ δεῖ, Eum. 373, δόξαι τ' ἀνδρῶν καὶ μάλ' ὑπ' αἰθέρι σεμναὶ 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, δισχυρισαίμην ἂν καὶ τοῦτο—where the καὶ emphasizes δισχυρισαίμην.

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 . . . , ὁρᾷ δὲ μηδέτερον—'but sees, by the supposition, neither.'

Phileb. 18 e, τοῦτ' αὐτὸ τοίνυν ἡμᾶς ὁ πρόσθεν λόγος ἀπαιτεῖ πῶς ἔστω 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, δὲ 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 τῇ ἡδὺν εἶναι; μὴ γὰρ εἰ μείζων τις ἡδονὴ ἢ ἐλάττων.

Politic. 292 e, πεπτευταὶ τοσοῦτοι οὐκ ἂν γένοιτό ποτε, μὴ τι δὴ βασιλεῖς γε—'let alone kings.' Comparing this with the last instance but one, we see how the force of μὴ 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 προστάττειν; ('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 ἐξαρκεῖ 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) Μῆ, ἀλλὰ σὺ εἰπέ.

Cf. Aristoph. Vesp. 354, (A) Οὗτος σύ, ποῖ θεῖς; ἐπὶ καδίσκους; (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, σὺ 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 δισχυρισαίμην.

Ib. 85 d, οὐ πάνυ φαίνεται ικανῶς εἰρῆσθαι.

Ib. 100 a, οὐ πάνυ ξυγχωρῶ.

Theæt. 145 a, οὐ πάνυ ἄξιον τὸν νοῦν προσέχειν.

Ib. 176 b, οὐ πάνυ ῥάδιον πεῖσαι.

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, ὁ 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 θείη, μεγάλη δὲ ἄλλη καὶ πολλῇ συμπιπτούσας ποιηρίᾳ.

The following three are to be interpreted on the principle of Litotes.

Symp. 195 e, κρανίων, ἃ ἔστιν 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 οἶόν ἔστιν—'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 γίγνονται, IV. i. 30, τὰ μὲν οὖν τῆς ἀσωτίας οὐ πάνυ συνδύζεται.

§ 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 ἀδικουῦσιν ἀδικεῖν πλεόν 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 τοῖνυν οὕτως ὅτι οὐδ' ἀδίκως ὠμολογήκαμεν—i. e. ἰδὲ τοῖνυν καὶ οὕτως ὅτι οὐκ ἀδίκως ὠμ.

Crito 44 b, ὡς ἐμοί, εἰάν 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 πολὺ τάργυριον 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 τινων πολλάκις ἄρα διακίκοας, Phdr. 238 d, εἰν ἄρα πολλάκις νυμφόληπτος γένωμαι. And perhaps Phædo 73 d, ὥσπερ γε καὶ Σιμμίαν τις ἰδὼν πολλάκις Κέβητος ἀνεμνήσθη.

ε. ὅτε, 'whereas.' "Οτ' 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, e. g.

Rep. 573 b, ἕως ἂν καθήρῃ σωφροσύνης, καὶ μανίας δὲ πληρώσῃ ἐπακτουῦ. The δὲ 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 οὕτωςι ποίησον.

Ib. 222 a, καὶ μέντοι οὐκ ἐμὲ μόνον ταῦτα πεποιήκεν, ἀλλὰ καὶ Χαρμίδην κ.τ.λ.

Apol. 17 c, καὶ μέντοι καὶ πάνυ τοῦτο ὑμῶν δέομαι.

Ib. 26 e, ἄπιστός 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.

Alc. 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' ἄλλ' εἶπέ πρῶτον.

e. And again δὲ—μέντοι.

Phdr. 267 c, Πρωταγόρεια δὲ οὐκ ἦν μέντοι τοιαῦτ' ἅττα ;

§ 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 ἀλλά belongs either to a clause understood or to a clause following at a greater distance. The sense forbids such a supposition : for the ἀλλά 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, Αἴσχυλος δὲ φλυαρεῖ κ.τ.λ.· ἀλλὰ γὰρ τῷ ὄντι κ.τ.λ.

Phdr. 228 a, εἰ ἐγὼ Φαῖδρον ἀγνοῶ, καὶ ἐμαυτοῦ ἐπιλέλησμαι· ἀλλὰ γὰρ οὐδέτερά ἐστι τούτων.

Phædo 87 d, μέτρι' ἂν μοι φαίνοιτο λέγειν, ὡς ἡ μὲν ψυχὴ πολυχρόνιον ἐστι, τὸ δὲ σῶμα ἀσθενέστερον καὶ ὀλιγοχρονιώτερον. ἀλλὰ γὰρ ἂν φαίη ἐκάστην τῶν ψυχῶν πολλὰ σώματα κατατρίβειν . . . ἀναγκαῖον μέντ' ἂν εἶη κ.τ.λ.—‘but, he might say, be that as it may,’ &c.

Ib. 95 c-d, μηνύειν . . . ὅτι πολυχρόνιον ἐστι ψυχὴ κ.τ.λ. ἀλλὰ γὰρ οὐδέν τι μάλλον 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 εὖ οἶδα μάχας κ.τ.λ.· ‘Ἄλλ’ οὐ γάρ σ’ ἐθέλω βαλέειν κ.τ.λ., Od. x. 201, Κλαῖον δὲ λιγέως κ.τ.λ.· ‘Ἄλλ’ οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένουσιν.

§ 148. g. ‘Ἄλλ’ 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 φιλο—μαθεῖ.

Ib. 81 b, ὥστε μηδὲν 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 σμικρότητι.

Ib. 334 e, μὴ χρησθαι ἐλαίῳ, ἀλλ’ ἢ ὅ τι σμικροτάτῳ.

Ib. 354 b, ἢ ἔχετε 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 δῆλον 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 ἀλλ' ἢ ἅμα, vii. 50, οὐκέτι ὁμοίως ἡναντιοῦτο, ἀλλ' ἢ μὴ φανερώς γε ἀξίων ψηφίσεσθαι, 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 *δὲ* and the *γάρ* exercise a simultaneous force; *δὲ* 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 *δὲ* 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 εἰσίν· ἄλλου δὲ τινος δεῖ σκόμματος.

Ib. 14 c, ὁ εἰ ἀπεκρίνω, ἱκανῶς ἂν ᾗδῃ ἐμεμαθήκη. νῦν δὲ ἀνάγκη γὰρ τὸν ἐρωτῶντα τῷ ἐρωτωμένῳ ἀκολουθεῖν· τί δὲ 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 μέσως 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 που . . . ἀνωφελὲς ἐφάνη, εἴ τι ἐμοῦ ὄφελος ἦν. νῦν δὲ πανταχῇ γὰρ ἡττώμεθα.

Lachès 184 d, εἰ μὲν γὰρ συνεφερέσθην τῷδε, ἦττον ἂν τοῦ τοιούτου ἔδει. νῦν δὲ τὴν ἐναντίαν γὰρ Λάχης Νικία ἔθετο. εὖ δὲ ἔχει ἀκοῦσαι καὶ σοῦ.

Ib. 200 e, εἰ μὲν οὖν κ.τ.λ., δίκαιον ἂν ᾗν 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 αἵρετέον.

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 γάρ 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 ὁμοίωτατον ἂν εἴη ;—
which however is virtually equivalent to πῶς γὰρ ἂν ἐνδέχοιτο,
ἡδονὴν ἡδονῇ μὴ οὐχ ὁμοίωτατον 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 πλέον 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 ἐπείω, 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 . . . περιόψεσθε (where the Negative is borrowed by κωλυταὶ γενήσεσθε from περιόψεσθε, 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.

Thææt. 157 b, ὥστε ἐξ ἀπάντων τούτων, ὅπερ ἐξ ἀρχῆς ἐλέγομεν, οὐδὲν εἶναι ἐν αὐτὸ καθ' αὐτὸ . . . τὸ δ' εἶναι πανταχόθεν ἐξαιρετέον, οὐχ ὅτι ἡμεῖς . . . ἠναγκάσμεθα . . . χρῆσθαι αὐτῷ.

Protag. 336 d, Σωκράτη ἐγγυῶμαι μὴ ἐπιλήσεσθαι, οὐχ ὅτι παίζει—'for all it be true that' &c.

Gorg. 450 e, οὐδεμίαν οἶμαί σε βούλεσθαι ῥητορικὴν καλεῖν, οὐχ ὅτι τῷ ῥήματι οὕτως εἶπες.

Lysis 219 e, πᾶσα ἡ τοιαύτη σπουδὴ οὐκ ἐπὶ τοιούτοις ἐστὶν ἐσπουδασμένη . . . οὐχ ὅτι πολλάκις λέγομεν κ.τ.λ.

§ 154. d. Μὴ ὅτι—'necdum,' '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 . . . , ἀλλά.

Protag. 319 d, μὴ τοίνυν ὅτι . . . ἀλλά.

Legg. 799 c, πᾶς πον 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 στρατηγοῦ, 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 ἀλλά—'yet, so far from *the contrary*.' After οὐ μέντοι is to be understood a proposition the contrary of that which follows the ἀλλά.

Symp. 199 a, χαίρετώ 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 ᾗδιστα σκεψαίμην—'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 ἡναντιοῦτο.
So viii. 56, ἐνταῦθα δὴ οὐκέτι ἀλλ' ἄπορα 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 γάρ τοι ἀλλ' ὃ γε λόγος ἔχει τινα εὐπρέπειαν—‘ for I must say,’ &c. : more literally, ‘ for, do you know, so far from the contrary,’ &c.

Ib. 286 b, πῶς λέγεις ; οὐ γάρ τοι ἀλλὰ τοῦτόν γε τὸν λόγον . . . αἰεὶ θαυμάζω—‘ for, do you know, I must say I ’ &c.

Phædo 83 e, κόσμιοί τ' εἰσὶ καὶ ἀνδρεῖοι, οὐχ ὧν οἱ πολλοὶ ἔνεκά 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 ἀλλά.

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 ἀλλά, 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. Μέν γε answered by δέ, in working out a contrast between two characters.

Symp. 180 d, πῶς δ' οὐ δύο τὸ 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 ὤν. [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 . . . πῦσαν ποίησιν τὴν κατὰ μουσικὴν . . . καὶ μὲν δὴ τὴν γε τῶν ζώων ποίησιν 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, Euthyphro 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 ὅμως 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 ἄλλως τε καὶ we find sometimes καὶ ἄλλως καί, as Laches 181 a, 187 c.

c. Irregular Correlatives.

Tim. 20 d, μάλα μὲν ἀτόπου, παντάπασί γε μὴν ἀληθοῦς.

Legg. 927 b, ὅξὺ μὲν ἀκούουσι, βλέπουσί τε ὀξύ.

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 αἰσχίων εἴη ταύτης δόξα, ἢ δοκεῖν κ.τ.λ. ;

So Lysias xxv. 23. p. 173, οὐδὲν γὰρ ἂν εἴη αὐτοῖς χαλεπώτερον τούτων, ἢ πυνθάνεσθαι. We trace the Idiom back to Homer, Od. vi. 182, οὐ μὲν γὰρ τοῦγε κρεῖσσον καὶ ἄρειον, ἢ δὲ ὁμοφρονέοντε νοήμασιν οἶκον ἔχρητον Ἀνὴρ ἠδὲ γυνή. So Hdt. i. 79, ὥς οἱ παρὰ δόξαν ἔσχε τὰ πρήγματα, ἢ ὥς αὐτὸς κατεδόκεε.

§ 164. b. Rarer forms.

a. ὥς as the Conjunction of Comparison.

Rep. 526 c, ἃ γε μείζω πόνον παρέχει οὐκ ἂν ῥαδίως οὐδὲ πολλὰ ἂν εὔροις ὥς τούτο.

Apol. 36 d, οὐκ ἐστ' 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 προσῆκε, ib. 31. p. 111, προθυμότερον πεποίηκα ὥς . . . ἡγαγκαζόμεν.

§ 165. β. Comparative followed by Prepositions.

Παρά. Note, that the *παρὰ* in this construction is not 'beyond,' but 'contrasted with' (lit. 'put co-ordinate with.') Cf. Phdr. 276 e, παγκάλην λέγεις παρὰ φαῦλην παιδίαν. And Thucyd. v. 90, ἐπειδὴ παρὰ τὸ δίκαιον τὸ ξυμφέρων λέγειν ὑπέθεσθε.

Politic. 296 a, εἴ τις γινώσκει παρὰ τοὺς τῶν ἔμπροσθεν βελτίους νόμους.

Legg. 729 e, ἐστὶ τὰ τῶν ξένων καὶ εἰς τοὺς ξένους ἀμαρτήματα παρὰ τὰ τῶν πολιτῶν εἰς θεὸν ἀνηρημένα τιμωρὸν μᾶλλον.

Πρό.

Phædo 99 a, δικαιοτέρον . . . εἶναι πρὸ τοῦ φεύγειν . . . ὑπέχειν . . . δίκην.

Crito 54 b, μήτε παῖδας περὶ πλείονος ποιοῦ μήτε τὸ ζῆν μήτε ἄλλο μὴδὲν πρὸ τοῦ δικαίου.

Cf. Hdt. i. 62, οἷσι ἡ τυραννὶς πρὸ ἐλευθερίας ἦν ἀσπαστότερον.

Ἀντί.

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 ἤ.

Phædo 94 e, πολλὸν θειοτέρου τινὸς πράγματος ἢ καθ' ἁρμονίαν.

§ 166. c. Irregularities.

a. Pleonastic form.

Crat. 433 d, ἔχεις τινὰ καλλίῳ τρόπον . . . ἄλλον, ἢ κ.τ.λ. ;

Gorg. 482 b, οἶμαι τὴν λύραν μοι κρεῖττον εἶναι ἀναρμοστεῖν . . . μᾶλλον ἢ ἐμὲ ἐμαυτῷ 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, ἐπειδὰν μάθωσιν, ἢ πρὶν μαθεῖν.

Symp. 220 e, προθυμότερος ἐγένον 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' ᾤήθησαν.

§ 168. γ. Case after ἢ 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 ἢ varies: on the one hand we have, Il. i. 260, καὶ ἀρείοσιν ἥπερ ὑμῖν Ἀνδράσιν ὠμίλησα· on the other hand, Il. x. 557, ἀμείνονας, ἥε περ οἶδε, Ἱππους δωρήσαιτ', Od. xvii. 417, σὲ χρὴ δόμεναι καὶ λώϊον ἥε περ ἄλλοι, Il. xxiv. 486, Μῆσαι πατὴρ σείο . . . Τηλίκου ὥσπερ ἐγών. In Demosth. also there are both constructions with ἢ e.g. F. L. 27. p. 349, οὐδὲν ἐλάττωνος ἢ τούτου· but De Cor. 162. p. 281, τῶν πρότερον

ἡ ἐγὼ δοκιμασάντων, *ib.* 178. p. 287, ἡμῶν ἄμεινον ἢ 'κεῖνοι προορω-
μένων.

§ 169. δ. Omission of ἤ.

Legg. 956 a, ὑφὴν δὲ μὴ πλέον ἔργον γυναικὸς μιᾶς 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 ἡ here. The other MSS. and the *edd.* have
ἡ καί.]

§ 170. ε. Omission of μᾶλλον.

Rep. 370 a, ἀλλ' ἴσως οὕτω ῥάδιον ἢ 'κείνως.

Meno 94 e, ἴσως ῥαδίον ἐστὶ κακῶς ποιεῖν ἀνθρώπους ἢ εὔ. 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 ἐλάττονα
ἀμείνονα ὄντα παντὶ πάντως αἰρετέον.

Cf. *Xen. Mem.* IV. iii. 9, εἰ ἄρα τι ἔστι 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.

'Επί.

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 νομί-
σματος ἄξια κτήματα.

Ib. 892 a, ὡς ἐν πρώτοις ἐστὶ σωμάτων ἔμπροσθεν πάντων γενομένη.

§ 172. c. Irregularities.

a. *Legg.* 969 a, ἀνδρείοτατος τῶν ὕστερον ἐπιγιγνομένων. Cf.
Phædo 62 a, τοῦτο μόνον τῶν ἄλλων ἀπάντων.

β. Pleonastic.

Symp. 218 d, τοῦ ὡς ὃ τι βέλτιστον ἐμὲ γενέσθαι.

Legg. 731 b, πρᾶον ὡς ὃ τι μάλιστα.

Ib. 908 a, ὡς ὃ τι μάλιστα ἀγριώτατος.

Legg. 758 a, ὥς ὃ τι μάλιστ' ὀλιγίστοις.

Cf. Hom. Od. viii. 582, μάλιστα Κήδιστοι.

§ 173. C. Other Comparative words and formulæ.

a. With ἤ.

Rep. 330 c, οἱ δὲ κτησάμενοι διπλῇ ἢ οἱ ἄλλοι ἀσπιάζονται αὐτά.

Ib. 534 a, ἵνα μὴ ἡμᾶς πολλαπλασίων λόγων ἐμπλήσῃ ἢ ὅσων οἱ παρ-
ληλυθότες.

Ib. 455 c, διαφερόντως ἔχει ἢ τὸ τῶν γυναικῶν.

Phædo 95 c, διαφερόντως ἢ εἰ ἐν ἄλλῳ βίῳ βιοὺς 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, ἐπιθυμεί τῶν ἐναντίων ἢ πάσχει. So Phdr. 275 a.

Gorg. 481 c, ἀλλὰ τις ἡμῶν ἰδίον τι ἔπασχε πάθος ἢ οἱ ἄλλοι.

Crito 53 e, τί ποιῶν ἢ εὐωχούμενος 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, ἄλλα λέγουσι παρὰ τὴν αὐτῶν δόξαν.

Ib. 181 d, εἰ δ' ἔχω τι ἄλλο παρὰ τὰ λεγόμενα.

Legg. 927 e, ποικίλλοντες ἐπιτηδεύμασιν ἰδίοις τὸν τῶν ὀρφανῶν βίον
παρὰ τὸν τῶν μῆ.

And, with παρὰ simply, Theæt. 144 a, ἀνδρείον παρ' ὀντινοῦν.

§ 175. c. With ὥσπερ and the like Adverbs ; and with correlative
Adjectives of likeness.

Phædo 86 a, εἴ τις δισχυρίζοιτο τῷ αὐτῷ λόγῳ ὥσπερ σύ.

Ib. 100 c, εἰ σοὶ ξυνδοκῇ ὥσπερ ἐμοί.

Gorg. 464 d, ἐν ἀνδράσιν οὕτως ἀνόητοις ὥσπερ οἱ παῖδες.

Apol. 17 b, κεκαλλιεπημένους λόγους ὥσπερ οἱ τούτων.

Politic. 274 d, εἶδει τὴν ἐπιμέλειαν αὐτοὺς αὐτῶν ἔχειν καθάπερ ὁλος 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, οἰοίπερ οὗς πέρυσσι Φερεκράτης ἐδίδαξεν
ἐπὶ Ληναίῳ. So Crat. 432 e.

Cf. Hom. Od. xx. 281, Πάρ δ' ἄρ' Ὀδυσσῆϊ μοῖραν θέσαν . . . Ἰσὴν
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 Κυλλίμαχος 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 ὑπολέκτους ὥσπερ καὶ ἡμᾶς,* Soph. O. C. 869, *δοιή βίον Τοιοῦτον οἶον καμὲ γηρᾶναι ποτέ,* Lys. 492. 72, [i. e. xiii. 72. p. 136] *οὐδαμοῦ γὰρ ἔστιν Ἀγόρατον Ἀθηναῖον εἶναι ὥσπερ Θρασύβουλον.* We may add, however, from Plato, the instance in Apol. 17 c, *οὐ γὰρ ἂν πρέποι τῇδε τῇ ἡλικίᾳ ὥσπερ μαιρακίῳ πλάττοντι λόγους εἰς ὑμᾶς εἰσιέναι,*—where *μαιρακίῳ* 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, *ἐλλοχῶν αὖ με ἐνταῦθα κατέκεισο, ὥσπερ εἰώθης ἐξαίφνης ἀναφαίνεσθαι.*

Ib. 216 d, *ἐρωτικῶς διάκειται . . . , καὶ αὖ . . . οὐδὲν οἶδεν, ὡς τὸ σχῆμα αὐτοῦ τοῦτο οὐ Σειληνώδες;* 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 ὡς τὸ πρῶτον ᾧκνεις ἀποκρίνεσθαι.*

Apol. 39 c, *τιμωρίαν ὑμῖν ἤξιν . . . χαλεπωτέραν νῆ Δί' ἢ οἶαν ἐμὲ ἀπεκτόνατε.*

Cf., perhaps, Thuc. i. 19, *ἐγένετο αὐτοῖς ἐς τόνδε τὸν πόλεμον ἡ ἰδία παρασκευὴ μείζων ἢ ὡς τὰ κράτιστά ποτε μετὰ ἀκραίφνους τῆς ξυμμαχίας ἦνθησαν*—taking *ὡς* to be not 'when' but 'how;' but

primarily Hom. Od. xxiv. 195-199, ὥς εὔ μέμνητ' Ὀδυσῆος . . .
 Οὐχ ὥς Τυνδαρέου κούρη κακὰ μήσατο ἔργα.

§ 178. We may notice the graceful use of the vague Comparative expressing a modified degree.

Symp. 176 c, ἦττον ἂν εἶην ἀηδής.

Politic. 286 b, ἔσχε μήκος πλέον.

Phædo 115 b, ἄπερ ἀεὶ λέγω, οὐδὲν καινότερον.

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 χρηῖ δικαίοις εἶναι,—in distinction from the unattracted form, e. g. Æsch. Choeph. 140, Αὐτῇ τέ μοι δὲς σωφρονεστέραν πολὺ 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 ὑμῶν 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, ἔπερ τοῦ ἀγαθοῦ ἐαυτῷ εἶναι ἀεὶ 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 ὄνπερ ἡργμεθα 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, οἷον 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 ἰκανὸς 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 ὀρθῶς λεγόμενον ἀνάγκη αὐτῷ ἀποδέχεσθαι.

Ib. 294 b, ἀνάγκη αὐτοῖς μεγάλοις εἶναι.

Charm. 164 b, γιγνώσκειν ἀνάγκη τῷ ἱατρῷ.

Meno 88 c, εἰ ἄρα ἀρετὴ τῶν ἐν τῇ ψυχῇ τί ἐστὶ καὶ ἀναγκαῖον αὐτῷ ὠφελίμῳ εἶναι.

Laches 196 e, ἀναγκαῖον οἶμαι τῷ ταῦτα λέγοντι μηδεὶς θηρίου ἀποδέχεσθαι ἀνδρίαν.

Menex. 241 a, οἷόν τε ἀμύνεσθαι ὀλίγοις πολλούς.

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, ὀρθότερόν ἐστι καλεῖσθαι χαλκὶς κυμίνδιδος τῷ αὐτῷ ὀρνέῳ.

Phædo 92 c, πρέπει ξυνωδῶ εἶναι καὶ τῷ περὶ τῆς ἀρμονίας [λόγῳ].

Soph. 231 e, ἔθεμεν αὐτῷ συγχωρήσαντες δοξῶν ἐμποδίων μαθήμασι περὶ ψυχὴν καθαρτὴν αὐτὸν εἶναι.

Rep. 598 d, ὑπολαμβάνειν δεῖ τῷ τοιούτῳ ὅτι εὐήθης.

Apol. 34 e, δεδογμένον ἐστὶ τῷ Σωκράτει διαφέρειν τινὲς τῶν πολλῶν ἀνθρώπων. [So Oxon. See note on the text, p. 90, above.]

Cf. Philolaus ap. Stob. p. 458, οὐχ οἷόν τ' ἦς οὐθενὶ τῶν ἐόντων καὶ γιγνσκομένων ὑφ' ἀμῶν γνωσθῆμεν, and again ib., ἀδύνατον ἦς 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, αἰσχροὺς δὲ 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 φυλασσομένοισι.

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 ἡλικία; though the Gender follows the thought, as in Legg. 933 a, ταῖς ψυχαῖς τῶν ἀνθρώπων δυσωπουμεναις 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 ἐβλήσμαι ἂν πιεῖν, οὔτε ἄλλῳ συμβουλευσάμην, ἄλλως τε καὶ κραιπαλῶντα—where κραιπαλῶντα agrees regularly with the subject of the πιεῖν understood after συμβουλεύσασμαι. And somewhat similarly

Phdr. 276 e, τοῦ δυναμένου παίζειν . . . 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 ὃ 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 ὀρθῶς ἀπτόμενοι φιλοσοφίας λεληθέναι τοὺς ἄλλους ὅτι οὐδὲν ἄλλο ἐπιτηδεύουσιν ἢ ἀποθνήσκειν. 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 ὥς 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 δῆλα τὰ παρόντα νυνί, ὅτι οἰοί τ' εἶσιν οἱ πολλοὶ οὐ τὰ σμικρότατα τῶν κακῶν ἐργάζεσθαι—i. e. δῆλόν ἐστιν ὅτι οἱ αὐτὰ τὰ παρόντα ἐργασάμενοι, οἱ πολλοί, οἰοί τ' εἶσιν οὐ τὰ κ.τ.λ.

Phædo 82 a, δῆλα δὲ καὶ τὰλλα οἱ ἂν ἐκάστη ἴοι—i. e. δῆλόν 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 οὗ ἐβίωσαν βίου.

Cf. Hom. Il. v. 265, Τῆς γάρ τοι γενεῆς, ἥς Τρωί περ εὐρυόπα Ζεὺς Δῶκε.

β. From Accusative into various cases before βούλει¹², which with the Relative forms almost one word, like Latin *quinius*.

Crat. 432 a, τὰ δέκα ἢ ὅστις βούλει ἄλλος ἀριθμός.

Gorg. 517 a, ἔργα . . . εἶα τούτων ὅς βούλει εἰργασται.

Phileb. 43 d, τριῶν ὄντων ὄντινων βούλει.

γ. From Dative into Genitive.

Legg. 966 e, πάντων ὧν κίνησις . . . οὐσίαν ἐπόρισεν.

δ. From Nominative into Genitive.

Theæt. 165 e, ξυνεποδίσθης ὑπ' αὐτοῦ, οὗ δὲ ἔτι χειρωσάμενος . . . ἂν ἐλύτρου.

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 ἀνοιχθεὶς πόσης οἴεσθε γέμει σαφροσύνης;

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 ἐστὶν ᾧ νῦν δὴ ἐλέγετο.

Accusative.

Cf. Thuc. v. 111, perhaps, περὶ πατρίδος βουλευέσθε [βουλὴν] ἣν μιᾶς 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 ἧ ἥκιστα πρόθυμοι ἄρχειν οἱ μέλλοντες ἄρξειν.

Ib. 533 d-e, οἷς τυσοῦτων πέρι σκέψις ὅσων ἡμῖν πρόκειται.

Laches 192 b, τίς οὔσα δύναμις ἡ αὐτὴ ἐν ἅπασιν οἷς νῦν δὴ ἐλέγομεν αὐτὴν εἶναι, ἔπειτα ἀνδρία κέκληται—where οἷς must be for ἐν οἷς.

Crat. 438 e, ἄρα δι' ἄλλου του ἧ οὐπερ εἰκός ;

Gorg. 453 e, πάλιν δ' εἰ ἐπὶ τῶν αὐτῶν τεχνῶν λέγομεν ὥπερ νῦν δὴ.

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, ἧ ἕκ τινων ἄλλων ὧν δὴ καὶ λέγονται is simply 'or [sprung] from some other beings, whose children accordingly they are called.'

Phædo 76 d, ἐν τούτῳ [τῷ χρόνῳ] ἀπόλλυμεν ᾧπερ κ.τ.λ. Here the best and most MSS. have ἐν ᾧπερ.

Of other writers, cf. Soph. O. C. 748, Οὐκ ἄν ποτ' ἐς τοσοῦτον αἰκίας πεσεῖν ἔδοξ' ὅσον πέπτωκεν. Isæus Fr. a. 8 [ed. Bekker. Is. xii. 7, ed. Zur.], ἄλλοθεν ποθὲν ἧ 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 ὅτουοῦν πράγματος· οὗ οἱ μὲν φάσκοντες διδάσκαλοι εἶναι κ.τ.λ. ;

Politic. 271 c, τὸν βίον ὃν κ.τ.λ. πότερον . . . ᾧ κ.τ.λ. ;

Meno 96 c, ὠμολογήκαμεν δέ γε, πράγματος οὗ μήτε διδάσκαλοι μήτε μαθηταὶ εἶεν, τοῦτο μὴδὲ διδακτὸν 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, αἰδέμεναι κλέα ἀνδρῶν, Οἴμης τῆς τότ' ἄρα κλέος κ.τ.λ., xxi. 6, σκοπὸν ἄλλον ὃν οὐπω τις βάλεν ἀνὴρ Εἴσομαι αἶ κε τύχωμι, xxi. 356, Μῆλα δ' ἃ μοι κ.τ.λ., Πολλὰ μὲν αὐτὸς ἐγὼ λήισσομαι, ἄλλα δ' Ἀχαιοὶ Δώσουσ' (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, Νήσῳ ἐν ἀμφιρύτῃ . . . Νήσος δεινδρήεσσα, or *Il.* vi. 396, Ἡετίωνος Ἡετίων, ὃς ἔναιε 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 περίεσιν, 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, Πιπτακοῦ κ.τ.λ.

Symp. 200 d, ἐκείνου ἐρᾷν ὃ οὐπω ἔτοιμον αὐτῷ ἔστιν οὐδὲ ἔχει, τὸ εἰς τὸν ἔπειτα χρόνον ταῦτα εἶναι αὐτῷ σωζόμενα τὰ νῦν παρόντα.

Apol. 41 a, εὐρήσει τοὺς ἀληθῶς δικαστὰς οἵπερ καὶ λέγονται ἐκεῖ δικάζειν, Μίνως κ.τ.λ.

Cf. Hom. *Il.* ix. 131, μετὰ δ' ἔσσεται ἣν τότ' 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 Ἀπεῖπας.

§ 194. The same principle accounts for the following also.

Symp. 206 a, οὐδὲν γε ἄλλο ἐστὶν οὐ ἐρώσιν ἄνθρωποι, ἢ τοῦ ἀγαθοῦ.

Phædo 89 a, τὸ μὲν οὖν ἔχειν ὃ τι λέγοι ἐκείνος οὐδὲν ἄτοπον—where ἐκείνος is attracted from ἐκείνον, since it is ἔχειν and not λέγοι which requires this Pronoun as its Subject.

Symp. 199 c, καλῶς μοι ἔδοξας καθηγῆσασθαι τοῦ λόγου, λέγων ὅτι πρῶτον μὲν δέοι αὐτὸν ἐπιδεῖξαι ὁποῖός τις ἐστὶν ὁ Ἔρως, ὕστερον δὲ τὰ ἔργα αὐτοῦ—where we should have had αὐτὸν . . . τὸν Ἔρωτα but for the intervention of ὁποῖός τις ἐστὶν, which prevented recurrence to the Accusative.

The same bias shews itself *abnormally* in Lysias xxv. 18. p. 173, οἷεσθε 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, ὄντος πάγου οἷον δεινοτάτου.

Phædo 104 a, τοῦ περιττοῦ ὄντος οὐχ οὐπὲρ τῆς τριάδος.

Soph. 237 c, οἷψ γε ἐμοὶ παντάπασιν ἄπορον.

Legg. 674 c, οὐδ' ἀμπέλων ἂν πολλῶν δέοι οὐδ' ἦτιμι πόλει.

Rep. 607 a, ὅσον μόνον ὕμνους ποιήσεως παραδεκτέον εἰς τὴν πόλιν—
for ὅσον ποιήσεως ἐστὶν ὕμνοι.

Cf. Hom. Od. ix. 321, τὸ μὲν . . . εἴσκομεν . . . Ὅσσον θ' ἰστὸν νηός,
x. 112, γυναῖκα Εὐρον ὅσσην τ' ὄρεος κορυφήν, 167, Πείσμα δ' ὅσον
τ' ὄργυιαν. Ar. Eq. 977, πρεσβυτέρων τινῶν οἷων ἀργαλεωτάτων.
Soph. Aj. 488, πατρὸς Εἵπερ τινὸς σθένοντος, 1416, ἀνδρὶ . . .
ἀγαθῷ . . . κοῦδενί πω λφόνι θνητῶν, O. C. 734, πόλιν . . . σθένου-
σαν . . . εἴ τιν' Ἑλλάδος μέγα. Arist. Metaph. IX. iii. 1, ἀντί-
κειται δὲ τὸ ἐν καὶ τὰ πολλὰ κατὰ πλείους τρόπους, ὧν ἓνα τὸ ἐν καὶ
τὸ πλῆθος ὡς ἀδιαίρετον καὶ διαίρετόν.

§ 196. β. More peculiar (because the Relative is made to agree with the Subject of the Relative clause—contrast οὐχ οὐπὲρ τῆς τριάδος above) are

Soph. 246 c, ὑπὲρ ἧς τίθενται τῆς οὐσίας—i. e. ὑπὲρ [τοῦ] ὃ τίθενται τὴν οὐσίαν εἶναι.

Gorg. 477 a, (A) ὠφέλειται ἄρα; (B) Ναί. (A) Ἄρα ἤνπερ ἐγὼ ὑπολαμβάνω τὴν ὠφέλειαν;—i. e. ἄρα [ὠφέλειται 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 ἀγαυοί, —i. e. ἄλλοι μνηστῆρες ἀγαυοί, ὅσοι ἔστε· and Hdt. iv. 28, ἀφόρητος οἶος κρυμός—'frost which was insufferable,—to such a degree was it;' and ib. 194, οἱ δὲ σφί 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, ὑπερφνεί τινα ἄρα ὡς μεγάλη βλάβη καὶ κακῶ θαυμασίῳ 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 ἀμυχανῶς ὡς (Rep. 527 e, Phdr. 263 d), ὑπερφνῶς ὡς (Symp. 173 c, Gorg. 496 c), θαυμαστῶς 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 πέλαιος 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 οἶος 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 ρεύματος ἐκείνου πηγῇ, ὃν ἤμερον Ζεὺς ὠνόμασε·
(where the Antecedent of ὃν is ρεύματος.)

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.: δικαστοῦ γὰρ αὕτη ἀρετή
—where of course αὕτη refers to τοῦτο σκοπεῖν κ.τ.λ.

Soph. 240 b, οὐκ ὃν ἄρα ἐστὶν ὄντως 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 συγγράμματά ἐστιν, οὓς οἱ ἄνθρωποι νόμους καλοῦσιν.

Crito 48 c, ἃς 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 . . . ὁ δέ τοι μέγας ἔσσεται ὄρκος, v. 305, ἔνθα τε μῆρδς Ἰσχύϊ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσι. Hdt. i. 86, ἀκροθίνια ταῦτα (sc. τὸν Κροῖσον) καταγίειν. Æsch. P. V. 753, Ὅτφ θανεῖν μὲν ἐστὶν οὐ πεπρωμένον· 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, μεγίστην δὲ οὔσαν βλάβην.

Parmen. 134 b, πάντα, ἃ δὴ ὡς ἰδέας αὐτὰς οὔσας ὑπολαμβάνομεν.

Politic. 271 e, θεὸς ἔνεμεν . . . , ζῶον δὲν ἐτέρον θεϊότερον.

§ 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 ἔρημα εἶναι πάντα.

Cf. Hdt. vi. 130, τῆς ἀξιώσιος, τῆς ἐξ ἐμεῦ γῆμαι. Xen. Mem. I.

iii. 3, καλὴν ἔφη παραινέσιν εἶναι, τὴν καὶ δύνανται 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, θαυμαστὴ ἂν εἴη ἡ διατριβὴ αὐτόθι,—ὅποτε ἐντύχοιμι Παλαμήδει κ.τ.λ., ἀντιπαραβάλλοντι τὰ ἔμμαντοῦ πάθη πρὸς τὰ ἐκείνων, ὡς ἐγὼ οἶμαι, οὐκ ἂν ἀηδὲς εἴη.

Symp. 198 c, τὸ τοῦ Ὀμήρου ἐπεπόνθη,—ἐφοβούμην κ.τ.λ.

Phædo 67 e, εἰ φοβοῦντο καὶ ἀγανακτοῖεν, οὐ πολλὴ ἂν ἀλογία εἴη,—εἰ μὴ ἄσμενοι ἐκείσε ἴοιεν οἱ κ.τ.λ.;

Ib. 68 d, οὐ ταῖτον τοῦτο πεπόνθασιν,—ἀκολασία τινὶ σῶφρονές 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, [ψυχὴ] ἐκείνη τῇ ἡμέρᾳ διαφθείρηται τε καὶ ἀπολλύηται, ἣ ἂν ἄνθρωπος ἀποθάνῃ—εὐθύς ἀπαλλαττομένη τοῦ σώματος . . . οἷχεται διαπτομένη καὶ οὐδὲν ἔτι οὐδαμοῦ ἦ. Here the sentence *εὐθύς . . . ἦ* is the complete double of the sentence *ἐκείνη . . . ἀποθάνη*.

Ib. 86 b, τοιοῦτόν τι μάλιστα ὑπολαμβάνομεν . . . εἶναι,—ὥσπερ κ.τ.λ., κρᾶσιν εἶναι τούτων κ.τ.λ.

Gorg. 505 e, ἵνα μοι τὸ τοῦ Ἐπιχάρμου γένηται,—ἂ πρὸ τοῦ δύο ἀνδρες ἔλεγον, εἰς ὧν ἱκανὸς γινώμαι.

Phileb. 35 e, (A) τί δ', ὅταν ἐν μέσφ' τούτων γίγνηται; (B) Πῶς ἐν μέσφ'; (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 μιᾶς ἰὸν χώρας οἰκίζεται.

This Idiom begins with Homer: see Od. viii. 339, Αἱ γὰρ τοῦτο γένοιτο, ἄναξ ἑκατηβόλῃ Ἀπολλῶν,—Δεσμοὶ μὲν τρεῖς τόσσοι ἀπείρονες ἀμφὶς ἔχουσιν, Αὐτὰρ ἐγὼν εὖδοιμι παρὰ χρυσῇ Ἀφροδίτῃ. Cf. Aristoph. Lys. 1219, εἰ δὲ πάνν 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 παράσχοιτε . . . , 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 δόξη ἅπαν τὸ πρᾶγμα ἀνανδρία πεπράχθαι . . . —κακία καὶ ἀνανδρία διαπεφευγῆναι ἡμᾶς δοκεῖν.

Apol. 26 e, οὐτωςί 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' αὐτὸ 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 . . . ,—Ὡς δ' βαρὺ στενάχων ἔπε' Ἀργείοισι μετῆυδα. 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,—ὧς καὶ τόνδε κ.τ.λ.

Gorg. 483 e, οὐ κατὰ τοῦτον τὸν νόμον ὃν ἡμεῖς τιθέμεθα πλάττοντες τοὺς βελτίστους—ἐκ νέων λαμβάνοντες, ὥσπερ λέοντας κατεπάρδοντες, καταδουλοῦμεθα.

Politic. 296 e, τοῦτον δεῖ καὶ περὶ ταῦτα τὸν ὅρον εἶναι, ὥσπερ ὁ κυβερνήτης σώζει τοὺς συνναύτας,—οὕτω καὶ κατὰ τὸν αὐτὸν τρόπον τοῦτον, κ.τ.λ.

Phædo 61 a, ὅπερ ἔπραττον τοῦτο ὑπελάμβανον αὐτό μοι ἐπικελεύειν, ὥσπερ οἱ τοῖς θεοῦσι διακελευόμενοι,—καὶ ἐμοὶ οὕτω τὸ ἐνύπνιον ὅπερ ἔπραττον τοῦτο ἐπικελεύειν.

Ib. 109 e, κατιδεῖν ἂν ἀνακύψαντα, ὥσπερ ἐνθάδε οἱ ἰχθύες ἀνακύπτοντες ὁρῶσι τὰ ἐνθάδε,—οὕτως ἂν τινα καὶ τὰ ἐκεῖ κατιδεῖν.

Crito 54 d, ταῦτα ἐγὼ δοκῶ ἀκούειν, ὥσπερ οἱ κορυβαντιῶντες τῶν αὐλῶν δοκοῦσιν ἀκούειν,—καὶ ἐν ἐμοὶ αὕτη ἡ ἡχὴ . . . βομβεῖ.

Politic. 260 c, καὶ μοι δοκεῖ τῇδὲ πη, καθάπερ κ.τ.λ.,—καὶ τὸ βασιλικὸν γένος ἔοικεν ἀφωρίσθαι.

Crat. 417 b, ἔοικεν, οὐχὶ καθάπερ οἱ κάπηλοι αὐτῷ χρῶνται,—οὐ ταύτη λέγειν μοι δοκεῖ τὸ λυσιστελοῦν.

Ib. 433 a, ἵνα μὴ ὀφλωμεν, ὥσπερ οἱ ἐν Αἰγίνῃ νύκτωρ περιϊόντες ὀψὲ ὁδοῦ,—καὶ ἡμεῖς ἐπὶ τὰ πράγματα δόξωμεν αὐτῇ τῇ ἀληθείᾳ οὕτω πως ἐληλυθέναι ὀψιαίτερον τοῦ δέοντος.

Tim. 19 b, προσέειπε δὲ δὴ τινὶ 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 δὴ φαίνεται ἐπακολουθεῖν τὸ ἡδύ.

Charm. 156 b, ἐστὶ γὰρ τοιαύτη [ἡ ἐπωδὴ] οἷα μὴ δύνασθαι τὴν κεφαλὴν μόνον 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 εἰρῆσθαι;—* where *τί* foreshadows *ὑπερφυῶς εἰρῆσθαι*. (Cf. Symp. 204 d, ὁ ἐρῶν τῶν καλῶν *τί* ἐρᾷ; *Γενέσθαι αὐτῷ*.)

Ib. 269 a, *τί δὲ τὸν μελίγηρυν Ἀδραστον οἰόμεθα ἢ καὶ Περικλέα, εἰ ἀκούσειαν κ.τ.λ.; πότερον χαλεπῶς ἂν αὐτοὺς . . . εἰπεῖν 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 καλὰ πάντα εἰς οὐδὲν ἀποβλέπων καλεῖς ἐκάστοτε καλά;* 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 γὰρ 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 αἰεὶ καθισταμένῃ ἀρχῇ, τοῖς ἔνδεκα.

Phædo 65 d, λέγω δὲ περὶ πάντων, οἷον μεγέθους πέρι κ.τ.λ.,—τῆς οὐσίας, ὃ τυγχάνει ἑκάστων ὄν.

Ib. 81 e, τοῦ ξυνεπακολουθοῦντος, τοῦ σωματοειδοῦς, ἐπιθυμίας.

Ib. 82 b, εἰς ταυτόν, τὸ ἀνθρώπινον γένος.

Ib. 113 a, τῶν τετελευτηκότων, 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, ἐμμένομεν τῷ λόγῳ, τῷ εὐδαίμονα εἶναι τὸν ἐπιστημόνως ζῶντα.

Legg. 908 c, τῇ δόξῃ, τῇ θεῶν ἔρημα 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 μιμεῖσθαι δύναίτο ἑκάστων, 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 γίνεσθαι, 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 ἐπαινεῖν ὀτιοῦν.

Ib. 207 d, δύναται δὲ ταύτη 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 νόησις.

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, ἀ ἐρωτᾷς, τὰ ὀνόματα. Similarly Phileb. 42 e.

Tim. 33 a, ἀ ξυνιστᾷ, τὰ σώματα.

Hip. Ma. 294 a, ὃ πάντα τὰ μεγάλα ἐστὶ μεγάλα, τῷ ὑπερέχοντι.

Symp. 200 d, ἐκείνου ἐρᾷν, ὃ οὐπω ἔτοιμον αὐτῷ ἐστὶν οὐδὲ ἔχει, τὸ εἰς τὸν ἔπειτα χρόνον ταῦτα εἶναι αὐτῷ σωζόμενα τὰ νῦν παρόντα.

Theæt. 167 b, ἀ δὴ τινες τὰ φαντάσματα . . . ἀληθῆ καλοῦσιν—'and these, I mean their opinions, some call true.'

Tim. 40 b, ἐξ ἧς δὴ τῆς αἰτίας γέγονεν ὅσα . . . ἀεὶ μένει—'and hence, from this cause namely, arise,' &c.

Legg. 647 a, φοβούμεθα δὲ 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, ὧν . . . ἡκούσατε τῶν νόμων. And Soph. Ant. 404, θάπτουσαν δὲν 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 τίθενται τῆς οὐσίας—i. e. ὑπὲρ [τοῦ] ὃ τίθενται τὴν οὐσίαν εἶναι.

Gorg. 477 a, ἥνπερ ἐγὼ ὑπολαμβάνω τὴν ὠφέλειαν—i. e. [τοῦτο] ὅπερ ἐγὼ ὑπολαμβάνω τὴν ὠφέλειαν εἶναι.

Phædo 78 d, ἥς λόγον δίδωμεν τοῦ εἶναι—where ἥς 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 ἐπιφέρῃ . . . , αὐτὸ τὸ ἐπιφέρον τὴν ἐναντιότητα μηδέποτε δέξασθαι.

Crat. 408 a, τὸ ἐρμηνέα εἶναι καὶ τὸ ἄγγελον κ.τ.λ., περὶ λόγου δύναμιν ἐστι πᾶσα αὕτη ἡ πραγματεία.

Legg. 668 d, τῶν μεμιμημένων ὃ τι ποτέ ἐστιν, ἕκαστον τῶν σωμάτων.

Ib. 734 e, καθάπερ οὖν δὴ τινα ξυνυφὴν ἢ καὶ πλέγμ' ἄλλ' ὅτιοῦν οὐκ ἐκ τῶν αὐτῶν οἷον τ' ἐστὶ τήν τ' ἐφυφὴν καὶ τὸν στήμονα ἀπεργάζεσθαι.

Cf. Soph. Aj. 1062, αὐτὸν . . . σῶμα τυμβεῦσαι τάφῳ, 1147, Οὐτῷ 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 ἢ 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 ἕρῳ ἑκάστου τὸν λόγον.

Ib. 190 d, αὐτοὺς διατεμῶ δῖχα ἕκαστον.

Tim. 32 b, πρὸς ἄλληλα . . . ἀπεργασάμενος, ὃ τί περ πῦρ πρὸς ἀέρα τοῦτο ἀέρα πρὸς ὕδωρ, καὶ ὃ τι ἀῆρ πρὸς ὕδωρ ὕδωρ πρὸς γῆν.

We may trace this back to Homer : e. g. Od. i. 348, ὅστε δίδωσιν

Ἀνδράσιν ἀλφιστῆσιν ὅπως ἐθέλῃσιν ἐκάστω, x. 172, ἀνέγειρα δ' ἐταίρους Μειλιχίοις ἐπέεσσι, παρασταδὸν ἀνδρα ἕκαστον.

§ 221. γ. Where the latter expression is restrictive of the former, being in fact only a re-enuntiation of part of it.

Phædo 64 b, οἶμαι γὰρ ἂν δὴ τοὺς πολλοὺς . . . ξυμφάναι ἄν, τοὺς μὲν παρ' ἡμῖν ἀνθρώπους καὶ πάνυ.

Gorg. 517 e, δόξαι καὶ αὐτῷ καὶ τοῖς ἄλλοις θεραπευτὴν εἶναι σώματος, παντὶ τῷ μὴ εἰδῶτι ὅτι κ.τ.λ.

Cf. Hdt. viii. 83, καὶ οἱ σύλλογον τῶν ἐπιβατέων ποιησάμενοι προηγόρευε εὖ ἔχοντα ἐκ πάντων Θεμιστοκλέης. Aristot. Eth. VI. xii, ἔπειτα καὶ ποιοῦσι μὲν, οὐχ ὡς ἰατρικὴ δὲ ὑγίειαν, ἀλλ' ὡς 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, εἰάν 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 παιδείουσιν δεδογμένον ἀκούειν ἦν αὐτοῖς.

Phileb. 30 d (though the pronoun here has more force), ἀλλ' ἐστὶ τοῖς μὲν πάλαι ἀποφνηαμένοις ὡς 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 νιν 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 ἔτερα;*

Phædo 104 d, *ἂ ὅ τι ἂν κατάσχη, 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 . . . , ἥ μὲν καλὸν κ.τ.λ., καλὸν αὐτὸ προσεΐπας;*

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 ἔπessθαι 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, *ὁ 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, *φημὶ 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 ἀπωθοῦνται τε καὶ προσέλκονται, ἀλλ' ὅτι ἄλλη μὲν ἢ ἀπωθοῦσα χεῖρ, κ.τ.λ.,—τοῦ τοξότου* belongs to the sentence *ἄλλη μὲν ἢ ἀπωθοῦσα χεῖρ, 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, ὁπόσους ὀδόντας 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, ἐξαιρῶ.

Phædo 86 d, Κέβητος ἀκοῦσαι, τί αὖ ὅδε ἐγκαλεῖ τῷ λόγῳ.

Ib. 95 b, ταῦτα δὴ οὐκ ἂν θανατάσαιμι καὶ τὸν Κάδμον λόγον εἰ πάθοι.

Laches 179 e, εἰσηγήσατο οὗν τις ἡμῖν καὶ τοῦτο τὸ μάθημα, ὅτι καλὸν εἶη μαθεῖν τὸ ἐν ὅπλοις μάχεσθαι.

Gorg. 449 e, δηλοῦσι τοὺς κάμοντας, ὥς ἂν διαιτώμενοι ὑγιαίνουσιν.

Note, that a very loose government suffices for the premised expression, as in the three instances following.

Soph. 260 a, δεῖ λόγον ἡμᾶς διομολογήσασθαι, τί ποτ' ἐστίν.

Ibid. d, τὴν εἰδωλοποικὴν . . . διαμάχοιγ' ἂν . . . ὥς παντάπασιν οὐκ ἔστιν.

Protag. 354 a, οὐ τὰ τοιαῦτα λέγετε, οἷον τά 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 εὐχεται εἶναι, xviii. 374, Τῷ κέ μ' ἴδοις, εἰ ὦλκα διηνεκέα προταμοίμην. The looser governments are illustrated by Thuc. iii. 51, ἐβούλετο δὲ Νικίας . . . τοὺς Πελοποννησίους, ὅπως μὴ ποιῶνται 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 ὅτῳ 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 αἰετῶς ἔστιν.

In the remaining instance the premised expression becomes the Subject of the Principal sentence.

Charm. 153 b, ἡγγελλται . . . ἡ μάχη πάνν ισχυρά 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 σαντῶ, οἷός τ' ἂν εἶναι—attracted for οἷόν τ' ἂν εἶναι σε.

Hip. Ma. 283 e, ἐφθόνουν τοῖς ἐαυτῶν παισίν, ὡς βελτίστοις γενέσθαι.

Rep. 459 b, δεῖ ἄκρων εἶναι τῶν ἀρχόντων.

Euthyd. 282 d, οἷων 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, ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα. [ἀνὴρ Herm. with Oxon. and most of the other MMS.]

Crito 43 b, σέ . . . εὐδαιμόνισα τοῦ τρόπου, ὡς 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 δὴ 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 εὐκρασίαν τῶν ὥρων ἐν αὐτῷ κατιδοῦσα, ὅτι φρονιμωτάτους ἀνδρας οἴσιν—(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, ἀποφαίνεις τὴν σαντοῦ ἀμέλειαν, ὅτι οὐδέν σοι † μεμέληκε.

Meno 96 e, ὠμολογῆκαμεν τοῦτό γε, ὅτι οὐκ ἂν ἄλλως ἔχοι.

Phædo 65 d, τῆς οὐσίας, ὃ τυγχάνει ἕκαστον † ὄν. (Cf. § 213, above.)

Meno 72 b, μελίττης περὶ οὐσίας, ὃ τι ποτ' ἐστί.

Cf. Thuc. v. 16, Πλειστοάναξ . . . ἐς ἐνθυμίαν τοῖς Λακεδαιμονίοις αἰεὶ 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, οἱ ἂν ἐκάστη ἴοι, κατὰ τὰς αὐτῶν ὁμοιότητας τῆς μελέτης—which means δῆλον δὴ οἷα καὶ τᾶλλα ἔσται, τοὔτεστιν οἱ ἂν ἐκάστη ἴοι κ.τ.λ.

Crito 44 d, αὐτὰ δῆλα τὰ παρόντα, ὅτι οἰοί τ' εἰσὶν οἱ πολλοὶ οὐ τὰ σμικρότατα τῶν κακῶν ἐξεργάζεσθαι—which means δῆλον ὅτι οἰοί τ' εἰσὶν . . . ἐξεργάζεσθαι, τοιοῦτον γὰρ ἔργον ἐστὶν αὐτὰ τὰ παρόντα.

Ib. 45 e, μὴ δόξη ἅπαν τὸ πρᾶγμα τὸ περὶ σέ ἀνανδρία τινὶ τῇ ἡμετέρᾳ πεπρᾶχθαι, καὶ ἡ εἴσοδος τῆς δίκης εἰς τὸ δικαστήριον, ὥς †εἰσηλθες, κ.τ.λ.

§ 230. β. The Dependent sentence being Infinitival.

Symp. 197 a, τὴν τῶν ζώων ποίησιν τίς ἐναντιώσεται, μὴ οὐχὶ Ἔρωτος 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 διυσχυρίζεσθαι, ταῦτα οὕτως ἔχειν.

Rep. 489 e, διῆμεν τὴν φύσιν, οἷον ἀνάγκη φῦναι τὸν καλὸν τε κάγαθὸν ἐσόμενον.

Ib. 443 b, ἀρχόμενοι τῆς πόλεως οἰκίζουσιν.

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, οὔχεται ἄρ' ἡμᾶς διαπεφευγὸς τὸ καλόν, γινῶναι ὃ τι ποτ' ἐστίν.

Crito 52 b, οὐδ' ἐπιθυμία σε ἄλλης πόλεως ἔλαβεν εἰδέναι.

Critias 115 d, ἔως εἰς ἔκπληξιν μεγέθεσιν τε κάλλεσιν τε ἔργων ἰδεῖν τὴν οἰκιστὴν ἀπειργάσαντο.

Phædo 84 c, ὥς ἰδεῖν ἐφαίνετο.

Apol. 33 b, παρέχω ἑμαυτὸν ἐρωτᾶν.

Cf. Hom. Il. vii. 409, Οὐ γάρ τις φειδῶ νεκύων κατατεθνηώτων Γίγνεται, ἐπεὶ κε θάνωσι, πυρὸς μείλισσέμεν ὤκα.

Virtually similar is

Phileb. 26 b, ὕβριν . . . 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, ἐξελθόντι . . . ζῆν.

Protag. 313 a, ἐν ᾧ πάντ' ἐστὶ τὰ σά, ἡ εὐ ἢ κακῶς πράττειν—(sc. σέ.)

Rep. 525 b, προσῆκον τὸ μάθημα ἂν εἴη νομοθετῆσαι καὶ πείθειν τοὺς μέλλοντας ἐν τῇ πόλει τῶν μεγίστων μεθέξειν ἐπὶ † λογιστικὴν ἰέναι.

Gorg. 449 b-c, εἰσὶ μὲν ἔνιαι τῶν ἀποκρίσεων ἀναγκαῖαι διὰ μακρῶν † τοὺς λόγους ποιεῖσθαι.

Euthyd. 281 d, κινδυνεύει ξύμπαντα ᾧ 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 ᾧ πάσχει—where the Relative sentence intended is fully ᾧ πάσχει καὶ ποιεῖ.

Symp. 178 a, ᾧ δὲ μάλιστα καὶ ὧν ἔδοξέ μοι ἀξιωμακρόνουντον, 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 ὠνούμενά τε καὶ πιπρασκόμενα . . . μετὰ φρονήσεως—where must be supplied φρονήσεως καὶ before μετὰ φρονήσεως, parallel to τούτου καὶ μετὰ τούτου.

Politic. 258 a, Θεαιτήτῳ . . . συνέμιξα χθῆς διὰ λόγων καὶ νῦν ἀκήκοα, Σωκράτους δὲ οὐδέτερα—where the clauses supply each other crosswise; ἀκήκοα requires the Genitive Θεαιτήτου, and οὐδέτερα implies a Σωκράτει parallel to Θεαιτήτῳ, 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, ἀξίῳ 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, σὲ παρακαλεῖν . . . καὶ ἀνακοινοῦσθαι—sc. σοί.

Phdr. 238 e, τῷ ὑπὸ ἐπιθυμίας ἀρχομένῳ, δουλεύοντί τε—sc. ἐπιθυμίᾳ.

Ib. 278 e, πρὸς ἀλλήλα κολλῶν τε καὶ ἀφαιρῶν—sc. ἀπ' ἀλλήλων.

Symp. 195 b, μετὰ δὲ νέων αἰὲ ξύνεστί τε καὶ ἔστιν, i. e. καὶ ἐστὶ τῶν νέων.

Cf. Xen. Hell. I. iii. 9, ὄρκους 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. αὐτούς, from αὐτοῖς implied by παρασχεῖν.

Ib. 187 e, ὅπως ἂν τὴν μὲν ἡδονὴν αὐτοῦ καρπώσεται, ἀκολασίαν δὲ μηδεμίαν ἐμποιήσῃ—sc. ἡ ἡδονή.

Rep. 414 d, ἐδόκουν ταῦτα πάσχειν τε, καὶ γίγνεσθαι περὶ αὐτούς—sc. ταῦτα.

Phædo 58 b, νόμος ἐστὶν αὐτοῖς ἐν τῷ χρόνῳ τούτῳ καθαρεύειν τὴν πόλιν, καὶ δημοσίᾳ μὴδένα ἀποκτινύναι—sc. αὐτούς.

Ib. 72 c, λήρον τὸν Ἐνδυμίωνα ἐνδείξειε καὶ οὐδαμῷ ἂν φαίνοιτο—sc. Ἐνδυμίῳ.

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, ὁ οὕτω ἔτοιμον αὐτῷ ἔστιν, οὐδὲ ἔχει.

Ib. 201 a, οὗ ἐνδεής ἐστί, καὶ μὴ ἔχει.

Phædo 65 a, ὃ μὴδὲν ἡδὺ τῶν τοιούτων, μὴδὲ μετέχει αὐτῶν.

Gorg. 482 b, ἃ σὺ νῦν θαυμάζεις, παρῆσθα 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 γίνονται.

Ib. 395 d, ὧν φαμέν κήδεσθαι καὶ δεῖν αὐτοὺς ἀνδρας ἀγαθοὺς γενέσθαι.

Phædo 100 b, ἃ εἴ μοι δίδως τε καὶ ξυγχωρεῖς 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 κρείτονος ξυμφέρων τὸ δίκαιον τυγχάνει ὃν, 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 γνῶσις, ἀγνωσία δ' ἐπὶ [] μὴ ὄντι.

Ib. 544 c, ἥ τε . . . ἐπαινουμένη, ἡ Κρητικὴ . . . καὶ [] δευτέρα . . . καλουμένη δ' ὀλιγαρχία.

Ib. 545 a, τὸν φιλόνεικον . . . 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, ἥ 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 ἐλάττονας εἰς τὰς χεῖρας, [] μείζους δ' ὑπὸ τὴν ἀγκάλην.

Ib. 960 c, [] Λάχεσιν μὲν τὴν πρώτην, [] Κλωθῶ δὲ τὴν δευτέραν, τὴν Ἀτροπον δὲ [] τρίτην.

§ 238. b. Preposition.

Symp. 209 d, καὶ εἰς Ὅμηρον 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 μαθῶν μὴ μαθόντος, καὶ ὁ γυμνασάμενος τοῦ μὴ γεγυμνασμένου.

Cf. Hom. Od. xviii. 228, Ἑσθλά τε καὶ τὰ χέρηα. 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 ἰατρική, ἢ δ' οὔ. So 451 e.

Symp. 207 d, νέος ἀεὶ 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 ἄμουσον must be supplied τὸ μὲν. So Soph. 221 e, 248 a, Phileb. 36 e, &c.

Theæt. 191 c, κήρινον ἐκμαγεῖον, . . . 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' ἱππέων ὀπλέων ῥαθάμιγγες ἔβαλλον, Αἰ δ' ἀπ' ἐπισσώτρων, xxii. 157, παραδραμέτην, φεύγων, ὃ δ' ὀπισθε διώκων, ix. 511, Εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὀπισθ' ὀνομάζοι, Od. iii. 33, κρέα ὥπων ἄλλα δ' ἔπειρον, xiv. 232, Τῶν ἐξαιρέυμην μενοεικέα, πολλὰ δ' ὀπίσσω Λάγχανον (i. e. πολλὰ μὲν μενοεικέα).

§ 242. c. Anastrophe of Correlative Adverbs.

Theæt. 192 d, ἀκούω, . . . τότε δὲ αἴσθησιν 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' ἐμαυτόν, εἴτε καὶ πρὸς ἕτερον.

Gorg. 488 d, διόρισον, ταῦτόν ἢ ἕτερόν ἐστι κ.τ.λ.

Theæt. 169 d, ἴδωμεν, ὀρθῶς ἢ οὐκ ὀρθῶς ἐδυσχεραίνομεν. So 161 d.

Ib. 173 d, εὖ δὲ ἢ κακῶς . . . μᾶλλον αὐτὸν λέληθεν.

Cf. Hom. Od. ii. 132, Ζῶει ὅγ' ἢ τέθηκε.

§ 244. e. Anastrophe of Prepositions.

Phileb. 22 c, τῶν μὲν οὖν νικητηρίων πρὸς τὸν κοινὸν βίον οὐκ ἀμφισβητῶ πω ὑπὲρ νοῦ, τῶν δὲ δὴ δευτερείων ὁρᾶν καὶ σκοπεῖν χρὴ πέρι 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 ὃ μὲν θώρηκα Ἀγαστρόφου ἰφθίμιοι 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, κελεύουσί με τριάκοντα μνῶν τιμήσασθαι, αὐτοὶ δ' ἐγγυᾶσθαι.

In the following instance the Verb is supplied after an intervening complete clause.

Symp. 183 a, ἡ χρήματα βουλόμενος παρά του λαβεῖν ἡ ἀρχὴν ἄρξει 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 θαυμαστὸς 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'] ὄντα.

Phdr. 234 e, σαφῇ καὶ στρογγύλῃ καὶ ἀκριβῶς ἕκαστα τῶν ὀνομάτων ἀποτεύρνευται.

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 ὁρῶμενον, ξυναθροισθέντων δὲ . . . ὁρᾶσθαι.

Legg. 872 a, ἐὰν δὲ αὐτόχειρ μὲν μή, βουλεύσῃ δὲ θάνατόν 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 μηδὲ σμικρὸν ἐνεῖναι—where to τὸ οὐδ' οὐδὲν must be supplied ἐνεῖναι.

Cf. Isocr. ix. 28. p. 194, παρακαλέσας ἀνθρώπους, ὡς οἱ τοὺς πλείστοις λέγοντες, περὶ πεντήκοντα—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, ῥᾶον γὰρ ἐτόλμα τις ἢ πρότερον ἀπεκρύνετο μὴ καθ' ἡδονὴν ποιεῖν—ἐτόλμα sc. καθ' ἡδονὴν ποιεῖν.

§ 247. J.

Apol. 18 c, ὁ δὲ πάντων ἀλογώτατον, ὅτι οὐδὲ τὰ ὀνόματα οἷόν τε αὐτῶν εἰδέναι—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 ὁμνύντι μόνῳ συγγνώμῃ.

Still more elliptical is

Phdr. 248 b, οὐδὲ ἔνεχ' ἡ πολλὴ σπουδὴ, ἡ προσήκουσα . . . νομῇ ἐκ τοῦ ἐκεῖ λειμῶνος τυγχάνει οὐσα—i. e. οὐδὲ ἔνεχ' 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 . . . ὀρᾷς 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 κλίνῃ—where ἐμοῦ stands for κλίνης τῆς ἐμῆς.

Protag. 310 e, οὐτ' ἂν τῶν ἐμῶν ἐπιλίπομι 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 ἢ 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 μὴν; '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 ἀφίκται, 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 πάνυ δὲ σπουδαῖος, ἀλλ', ὥσπερ οἱ τὰ γράμματα φαῦλοι, ὅσον μὲν ἑμαντῶ 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, ἕως ἂν τὴν αὐτὴν ιδέαν ἀποδιδῶ, ἔάν τε ἐν ἄλλῳ σιδήρῳ, [ἔάν τε ἐν τῷ αὐτῷ], ὅμως ὀρθῶς ἔχει τὸ ὄργανον.

§ 251. N. Protasis of a hypothetical reason left to be mentally supplied.

Symp. 236 b, (A) ἔχεις εἰπεῖν; (B) Οὐ μέντ' 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 εἶεν οἱ λόγοι.

Euthyd. 280 a, οὐ γὰρ ἴδῃπον ἀμαρτάνοι γ' ἂν ποτέ τις σοφία . . . ἡ γὰρ ἂν οὐκέτι σοφία εἴη.

§ 252. O. Hypothetical sentence;—εἴπερ representing the Protasis.

Euthyd. 296 b, οὐκ οὐκ οὐ γὰρ γε [σφαλεῖ], ἀλλ', εἴπερ, σέ.

Rep. 497 e, οὐ τὸ μὴ βούλεσθαι, ἀλλ', εἴπερ, τὸ μὴ δύνασθαι διακωλύσει.

Legg. 667 a, οὐκ, ὦ γὰρ, 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 ἔχη' also ib. IX. vii, X. iii. And Aristoph. Nub. 227, "Ἐπειτ' ἀπὸ ταῖσδε τοὺς θεοὺς ὑπερφρονεῖς, 'Ἀλλ' 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 εἰρηῇσθαι· εἰ δέ, ὃ τι καὶ ὅπη χαίρεις ὀνομάζων, τοῦτο ὀνομάζε.

Euthyd. 285 c, εἰ μὲν βούλεται, ἐψέτω, εἰ δ', ὃ τι βούλεται τοῦτο ποιεῖτω.

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 δέ does not stand for εἰ δὲ μή, 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 μεν ἄκουσον.

§ 254. Q. Hypothetical sentence ;—suppression of Apodosis.

Rep. 575 d, οὐκουν ἔαν μὲν ἐκόντες ὑπείκωσιν—· ἔαν δὲ κ.τ.λ.

Gorg. 520 e, εἰ εὖ ποιήσας ταύτην τὴν εὐεργεσίαν ἀντ' εὖ πείσεται—· εἰ δὲ μή, οὐ.

More commonly the form is ἔαν μὲν εἰ δέ, as also in Thucydides.

Symp. 185 d, ἔαν μὲν σοι ἐθέλῃ παύεσθαι ἢ λύγξ—· εἰ δὲ μή, κ.τ.λ.

Legg. 854 c, καὶ ἔαν μὲν σοι λωφῇ τι τὸ νόσημα—· εἰ δὲ μή, κ.τ.λ.

Protag. 325 d, ἔαν μὲν ἐκὼν πείθῃται—· εἰ δὲ μή, κ.τ.λ.

Ib. 311 d, ἂν μὲν ἐξικυῖται . . . —· εἰ δὲ μή, κ.τ.λ.

Hip. Ma. 287 a, ἔαν . . . ἀντιλαμβάνωμαι—· 'suppose I' &c.

Symp. 199 e, ἀπόκριναι ὀλίγῳ πλείω, ἵνα μᾶλλον καταμάθῃς ὃ βούλωμαι· εἰ γὰρ ἐροίμην κ.τ.λ.—· 'suppose I were to ask, now,' &c.

Rep. 440 d, ἀλλ' εἰ πρὸς τούτῳ· καὶ τότε ἐνθυμεί . . . , 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 ὀρνιθός.

Theæt. 196 e, εἰ δὲ βούλει, . . . κεχρήμεθα.

Cf. Hom. Il. i. 580, Εἴπερ γάρ 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.

Polit. 308 c, *εἴ τις πρᾶγμα δτιοῦν, . . . κἂν εἰ τὸ φαυλότατον, . . . ξυνίστησιν*. Here the *κἂν . . . φαυλότατον* is exegetic of *δτιοῦν*—‘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 περιамπέχονται, Σατύρου ἅντινα 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.; Λέγ’, ἔφη, ποῖ ἄν;*

§ 256. S. Condition or Reason referring to an *implicit* Proposition.

Phædo 61 b, *Εὐήνῳ φράζε . . . ἄν σωφρονῇ ἐμὲ διώκειν*—‘tell him to follow me,—*which he will do* if he is wise.’

Symp. 173 d, *ὁπόθεν . . . τὴν ἐπωνυμίαν ἔλαβες . . . , οὐκ οἶδα ἔγωγε· ἐν μὲν γὰρ τοῖς λόγοις ἀεὶ τοιοῦτος εἶ*—‘I do not know how you came by it, *but at all events it fits you*; for’ &c.

Theæt. 158 a, *ὀκνῶ εἰπεῖν ὅτι οὐκ ἔχω ὃ 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 αὖ 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, *Ὀδυσσεΐα ἢ Σίσυφον ἢ ἄλλους μυρίους ἄν τις εἴποι*.

Phædo 70 e, οἷον τὸ καλὸν τῷ αἰσχυρῷ ἐναντίον [τυγχάνει ὄν], 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 ὀπόθεν καὶ ὅπως χαίρεις τὰ τοιαῦτα ὀνομάζων, ὃ βέλτιστε Πρόδικε, 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) φημί τὸν κνῶμενον ἡδέως ἂν βιῶναι. (B) Πότερον εἰ τὴν κεφαλὴν μόνον κησιῶ, ἢ ἔτι τί σε ἐρωτῶ;

Apol. 20 d, οὗτοι δὲ τάχ' ἂν . . . μείζω τινα ἢ κατ' ἀνθρώπον σοφίαν σοφοὶ εἰνέ, ἢ οὐκ ἔχω τί λέγω.

§ 258. b. In summary transitions to one particular.

Legg. 715 c, τοὺς ἄρχοντας . . . ὑπηρέτας . . . ἐκάλεσα οὗ τι καινοτομίας ὀνομάτων ἔνεκα, ἀλλ' ἡγοῦμαι κ.τ.λ.

Apol. 36 a, τὸ μὴ ἀγανακτεῖν . . . ἀλλὰ τέ μοι πολλὰ συμβάλλεται, καὶ οὐκ ἀνέλπιστόν μοι γέγονε τὸ γεγονὸς τοῦτο.

Cf. Lysias xxviii. 4–5. p. 179, οἶμαι . . . οὐδένα ἂν . . . ἐπιτρέψαι . . . , ἀλλως τε καὶ Ἑργοκλῆς 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 βούλεσθαί μοι δοκεῖ πάλαι εἰπεῖν. (B) τί δὲ ἄλλο γε ἢ πάλαι μοι λέγει ὁ 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 μυθολογητέον . . . , ἀλλὰ κ.τ.λ.

Symp. 203 c, πολλοῦ δεῖ ἀπαλὸς . . . , 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 ἐργάσεται. Fully οὐ μήποτε τις (πολλοῦ γε δεῖ) τοιαῦτα ἐργάσεται.

§ 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 ταῦτόν βασιλέα καὶ τύραννον ξυνέθεμεν, ἀνομοιοτάτους ὄντας αὐτούς 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, ἐγὼ τε ἐξαγόμενος.

Cf. Isocr. vi. 47. p. 125, ἀπείποιμεν δ' ἂν ἀκούοντές τε καὶ λέγοντες—i. e. ὑμεῖς τε ἀκούοντες, ἐγὼ 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, ἐπικη ἂν μοι δοκῶ . . . λέγειν λέγων κ.τ.λ.

Ib. 36 a, οὐκ ἀνέλπιστόν μοι γέγονε τὸ γεγονὸς τοῦτο.

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 οἰκειότερον ἐμοῦ ποιήσαιτο ἄν·
whereby we are reminded of Homer's (Od. xi. 612) Μὴ τεχνη-
σάμενος μηδ' ἄλλο τι τεχνήσαιτο ὅς κείνον τελαμῶνα ἔῃ ἐγκάθθετο
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 Ὀμήρου οὐδὲ τὰ τοιαῦτα ἀποδεξόμεθα.

Crito 43 b, οὐ μὰ τὸν Δί' οὐδ' ἂν αὐτὸς ἤβελον.

Euthyd. 279 a, οὐδὲ σεμνοῦ ἀνδρὸς πάνν τι οὐδὲ τοῦτο ἔοικεν εἶναι
εὐπορεῖν. So Phædo 115 c.

Politie. 300 e, μηδὲν πλῆθος μηδ' ἡντινοῦν δυνατὸν λαβεῖν τέχνην.

Phædo 100 a, οὐ μὰ τὸν Δία οὐ σφόδρα.

Hip. Ma. 292 b, οὐ μοι δοκεῖ, ὦ Ἰππία, οὐκ, εἰ ταυτά γε ἀποκρι-
ναίμην.

Lysis 221 c, οὐκ ἄν, εἴ γε τὸ κακὸν κ.τ.λ., οὐκ ἂν ἦν κ.τ.λ.

Crat. 398 e, οὐδ' εἴ τι οἶός τ' ἂν εἶην εὐρεῖν, οὐ συντείνω.

Euthyphro 4 d, οὐτ' εἰ ὅ τι μάλιστ' ἀπέκτεινεν, . . . οὐ δεῖν.

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 οὔτ' 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 ¹⁶ 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 γέ που διὰ πνεύματα κ.τ.λ.

Cf. Antipho vi. 10. p. 142, οὔτε ὅστις οὐκ ἄλλα κατηγορεῖ ἢ ἃ διώκει ἐν πράγματι τοιοῦτῳ, πιστεῦσαι δήπου αὐτῷ ἀξιωτέρον ἐστὶν ἢ ἀπιστῆσαι —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 ἐπικεικὴς ὦν τὴν ψυχὴν τις καὶ ἐὰν σμικρὸν ἄνθος ἔχη.

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 ἀποκτείναιτε.

e. Of ἔφη, &c.

Symp. 175 d, καὶ εἰπεῖν ὅτι Εὐ 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 διπλασίοισι τὰ νῦν ἐν τοῖς ἡμίσεισιν εἰς τότε ποιήσει ζητεῖσθαι.

Legg. 805 a, ἡμίσεια πόλις ἀντὶ διπλασίας.

Tim. 39 c, ὀλίγοι τῶν πολλῶν.

Phædo 58 a, πάλαι γενομένης αὐτῆς πολλῷ ὕστερον φαίνεται ἀποθανών.

Ib. 7 e, ἐκ μείζονος ὄντος πρότερον ὕστερον ἔλαττον γενήσεται.

¹⁶ Cf., perhaps, Thucyd. iii. 36, πόλιν ὅλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους.

Soph. 219 b, ὅπερ ἂν μὴ πρότερόν τις ὄν ὕστερον εἰς οὐσίαν ἄγῃ. So 265 b.

Cf. Lysias xxxi. 24. p. 189, τοιγάρτοι πρότερον βελτίων γενόμενος περὶ τὴν πόλιν, ὕστερον βουλεύειν ἀξιούτω.

Phædo 64 c, ἐὰν ἄρα καὶ σοὶ ξυνδοκῇ ἅπερ 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 ἅπερ καὶ βασιλεί, 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 δὴ σώματα καὶ πολλάκις κατατρίψασα.

Ib. 99 b, πολλὴ καὶ μακρὰ ῥαθυμία.

Ib. 79 e, ὅλῳ καὶ παντί (perhaps).

Legg. 823 e, μήτε ἐγρηγοροῦσι μήτε εὕδουσι 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 προτυχαίμεθ' ἂν εὐγνωστον καὶ σμικρὸν . . . ; οἶον ἀσπαλιευτής.

§ 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 . . . εἰρῆσθαι.

Ib. 922 b, ἀναγκαῖον δὲ εἰπεῖν, βλέψας κ.τ.λ.

Phileb. 49 b, πάντες ὁπόσοι κ.τ.λ., ἀναγκαιότατον ἔπεσθαι τοῖς μὲν ῥώμην αὐτῶν κ.τ.λ.

Theæt. 173 d, σπουδαὶ δ' ἑταιρειῶν ἐπ' ἀρχὰς καὶ σύνοδοι καὶ δεῖπνα καὶ σὺν αὐλητρίσι κῶμοι, οὐδὲ ὄναρ 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 τά γε κατὰ τοὺς νόμους . . . οὐ δήπου ἐκτὸς τού-
των ἐστὶ τὰ καλά.

Rep. 565 d-e, ὡς ἄρα ὁ γευσάμενος τοῦ ἀνθρωπίνου 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 γέρονσι.

Ib. 566 e, ὅταν πρὸς τοὺς ἕξω ἐχθροὺς τοῖς μὲν καταλλαγῇ τοὺς δὲ καὶ
διαφθείρῃ.

Symp. 203 a, διὰ τούτου πᾶσά ἐστιν ἡ ὁμιλία . . . θεοῖς πρὸς ἀνθρώ-
πους, 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 οἰκεῖον 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 ἄργον θήραν διαπονουμένοις.

Critias 116 d, νεὼς ἦν σταδίου μὲν μήκος, εὖρος δὲ τρισὶ πλέθοις.

§ 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 ἐκῶν, 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 καρπώσῃται.

b.

Rep. 554 a, θησαυροποιοὺς ἀνὴρ, οὓς δὲ 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 εἰσὶν, ὅμως 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, παντάπασι γάρ, ὁ καὶ κατ' ἀρχὰς εἵπομεν, . . . ὅτι οὐδὲν . . . 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 τετολμηκέναι ἀξίως ὑμῆσαι, ἀλλ' οὕτως ἡμέληται.

Ib. 184 b, ἔστι . . . νόμος, ὥσπερ κ.τ.λ., οὕτω δὲ καὶ ἄλλη μία μόνη δουλεία ἐκούσιος λείπεται οὐκ ἐπονείδιστος.

Apol. 19 e, τούτων ἕκαστος οἶός τε ἐστὶν ἰδὼν εἰς ἐκάστην τῶν πόλεων τοὺς νέους, οἷς ἔξεστι τῶν ἑαυτῶν πολιτῶν προῖκα ξυνεῖναι ᾧ ἂν βούλωνται, τούτους πείθουσι κ.τ.λ.

Theæt. 190 d, αἱ μαῖαι δύνανται τὰς ὠδῖνας μαλθακτέρας ποιεῖν, καὶ τίκτειν τε δὴ τὰς δυστοκούσας, καὶ ἐὰν 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 γεγονυίας πολλοῖς, ἴσως δ' οὐκ ἐλάττοσιν ἑτέροις προσφιλῶς . . , μεθ' ὧν διακελεύει με κ.τ.λ.*

Crito 44 b, *χωρὶς μὲν τοῦ ἐστερηθῆναι τοιούτου ἐπιτηδείου, οἷον ἐγὼ οὐδένα μήποτε εὐρήσω, ἔτι δὲ καὶ πολλοῖς δόξω κ.τ.λ.*

Gorg. 457 b, *ἐὰν δέ, οἶμαι, ῥητορικὸς γενόμενός τις κατὰ 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 πλέον 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 ἐκάστοτε . . , ὅτι ὁπόσ' ἂν φῇ σοῦ τὰ παιδικὰ καὶ ὅπως ἂν φῇ ἔχειν οὐ δυναμένου ἀντιλέγειν.*

Legg. 892 d, *εἶπον ὅτι πρῶτον ἐμέ χρῆναι πειραθῆναι κατ' ἐμαυτόν.*

Crito 50 b, *ἐροῦμεν πρὸς αὐτοὺς ὅτι Ἡδίκη γὰρ ἡμᾶς ἡ πόλις ;*

Protag. 356 a, *εἰ γάρ 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 διενεγκεῖν.*

Apol. 37 b, *ὧν εὖ οἶδ' ὅτι κακῶν ὄντων.*

Symp. 175 d, *καὶ εἰπεῖν ὅτι Εὖ ἂν ἔχοι κ.τ.λ.*

Ib. 189 a, *εἰπεῖν 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, ἣ δυνατόν ἐῖναι ἐκπορίζειν κ.τ.λ.*

Rep. 391 c-d, *μηδ' ἐῷμεν λέγειν, ὥς Θησεὺς . . . ὥρμησεν οὕτως ἐπὶ δεινὰς ἀρπαγὰς, μηδέ 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, *ἡγούμεθα . . 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 παιδεῖα ἐστίν, ἀλλ' εἶεν ἄγριοι.

Phædo 95 e-d, οὐδὲν κωλύειν φῆς πάντα ταῦτα μνηνύειν . . . ὅτι πολυχρόνιον τέ ἐστι ψυχὴ κ.τ.λ.· ἀλλὰ γὰρ οὐδέν τι μᾶλλον ἢν ἀθάνατον κ.τ.λ.· καὶ τάλαιπωρουμένη . . . ζῳή κ.τ.λ.

Ib. 96 b, ἐμαντὸν ἄνω κάτω μετέβαλλον σκοπῶν . . . πότερον τὸ αἰμά ἐστιν κ.τ.λ., ἐκ τούτων δὲ γίγνοιτο μνήμη.

Phdr. 241 b, ὁ δὲ ἀναγκάζεται κ.τ.λ., ἡγνοηκὼς . . . ὅτι οὐκ ἄρα ἔδει ποτὲ ἐρῶντι . . . χαρίζεσθαι . . . , εἰ δὲ μή, ἀναγκαῖον εἶη κ.τ.λ.

Hip. Ma. 301 d, δόξαν εἵχομεν περὶ ἐμοῦ τε καὶ σοῦ, ὡς ἐκάτερος ἡμῶν εἰς ἐστί, τοῦτο δέ, ὃ ἐκάτερος ἡμῶν εἶη, οὐκ ἄρα εἶημεν ἀμφοτέρω.

Gorg. 512 a, λογίζεται ὅτι οὐκ εἰ μὲν τις . . . , τούτῳ δὲ βιωτέον ἐστὶ καὶ τοῦτον ὀνήσειεν.

Phileb. 41 d, [εἴρηται] ὡς τὸ μᾶλλον τε καὶ ἧττον ἄμφω δέχεσθον, καὶ ὅτι τῶν ἀπείρων εἶτην.

Charm. 156 d-e, Ζάμολξις, ἔφη, λέγει ὅτι . . . οὐ δεῖ κ.τ.λ., ἀλλὰ τοῦτο καὶ αἴτιον εἶη 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, νομοῖσι δὲ πάντες κ.τ.λ.

§ 284. d. Change from Optative Oratio Obliqua to Infinitive Oratio Obliqua.

Phædo 96 b, ἐμαντὸν ἄνω κάτω μετέβαλλον σκοπῶν . . . ἄρ', ἐπειδὴν κ.τ.λ., ὡς τινες ἔλεγον, τότε δὴ τὰ ζῶα ξυντρέφεται· καὶ πότερον κ.τ.λ., ἐκ τούτων δὲ γίγνοιτο 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 μεμνημένας . . . , ἃς μὲν ὡς εὐνόμους λέγομεν ἐπὶ τὰ καλλίω, τὰς δὲ ἄλλας ἐπὶ τὰ αἰσχίονα μεμνησθαι.*

Cf. Hom. Il. xviii. 535, *Ἐν δ' Ἔρις ἐν δὲ Κυδοιμὸς ὀμίλειον, ἐν δ' Ὀλοή Κήρ, Ἄλλον ζῶν ἔχουσα νεούτατον, ἄλλον ἄουτον, Ἄλλον τεθνειῶτα κατὰ μόθον ἔλκε ποδοῖν, Od. vii. 125, ὄμφακες εἰσὶν Ἄνθος ἀφιείσαι, ἔτερα δ' ὑποπερκαΐουσιν.*

§ 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 παρεγέγοντό τινες . . . , τούτους δύνασθαι κ.τ.λ.,* where *τούτους* refers to *τινες*.

Phædo 70 e, *ἄρα ἀναγκαῖον, ὅσοις ἐστὶ τι ἐναντίον, μηδαμόθεν ἄλλοθεν αὐτὸ γίγνεσθαι κ.τ.λ.;—αὐτὸ refers to τι.*

Lysis 219 d, *ὁ ἂν τίς τι περὶ πολλοῦ ποιῇται . . . , ἄρα καὶ ἄλλο τι ἂν περὶ πολλοῦ ποιοῖτο;*

Phædo 105 b, *ᾧ ἂν τί ἐν τῷ σώματι ἐγγένηται, θερμὸν ἔσται;—sc. τὸ σῶμα.*

Symp. 204 b, *ὃν δὲ σὺ φήθης Ἐρωτα εἶναι, θαυμαστὸν 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 γίγνηται ῥήματα μὴ διαταραττέτω.

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 ὦ πρὸς Διὸς Μέλητε. Similarly 26 e, Meno 71 d.

Symp. 212 e, ἵνα . . . τὴν τοῦ σοφωτάτου καὶ καλλίστου κεφαλὴν—ἐὰν εἴπω οὕτως—ἀναδήσω—ἄρα καταγελάσεσθέ 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 ἔμφυτος 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 ἀπαθούμενα.

Phileb. 19 e, παῦσαι τὸν τρόπον ἡμῖν ἀπαντῶν τοῦτον.

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 βασιλέων 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 ῥήματι μου δίδωκε*—where *μου* belongs to *τὸν λόγον*.

Gorg. 469 d, *κἂν τινα δόξῃ μοι τῆς κεφαλῆς αὐτῶν καταγένοιαι δεῖν*—where *αὐτῶν* belongs to *τινα*.

Phædo 60 b, *ὡς ἄτοπον . . . ἔοικέ τι εἶναι τοῦτο*—where *τι* would normally have found its place beside *ἄτοπον*.

A common type is the postponement of an Antecedent *τις*.

Theæt. 188 a, *ἀνάγκη τὸν δοξάζοντα δοξάζειν ἢ ὃν 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.

Legg. 747 b, *ἐν οὐδὲν οὕτω δύναμιν ἔχει παιδεῖον μάθημα μεγάλην*—where *οὕτω* belongs to *μεγάλην*.

Theæt. 169 c, *οὕτω τις ἔρως δεινὸς ἐνδέδυκε*—where *οὕτω* belongs to *δεινός*.

§ 292. "Ισως.

Lcgg. 640 e, *τάχ' ἂν ὀρθῶς ἴσως μέμφοιτο*.

Symp. 194 c, *τάχ' ἂν αἰσχύνοιο αὐτοὺς εἴ τι ἴσως οἴοι 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*.

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 ἀξιωτέ 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 ᾗ ματιτόμεθα μέντοι τᾶλφιστα ;

§ 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 con-
sideration 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. Ἄν, 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 προσῆκον ὄνομ' ἂν ἡγοῦμαι καλεῖν αὐτόν.

Soph. 224 d, οἶμαί σε, κὰν εἴ τις . . . προντάξατο, καλεῖν οὐδὲν ἄλλο
κ.τ.λ. where ἂν belongs to καλεῖν.

Euthyd. 294 d, οὐκ ἂν οἶει ὁμολογῆσαι ἡμᾶς ;

Phdr. 234 e, οἶει ἂν τινα ἔχειν ;

Tim. 26 b, οὐκ ἂν οἶδα εἰ δυναίμην.

Cf. Isæus viii. 20. p. 71, μὴ οἶεσθ' ἂν, εἰ κ.τ.λ., μήτ' ἂν τὸν πατέρα . . .
εἰσενεγκεῖν. Thuc. iv. 28, οὐκ ἂν οἰόμενος αὐτὸν τολμῆσαι, vi. 11,
Σικελιώται δ' ἂν μοι δοκοῦσιν, . . . καὶ ἔτι ἂν ἦσσαν δεινοὶ ἡμῖν
γενέσθαι, viii. 103, οὐκ ἂν οἰόμενοι σφᾶς λαβεῖν τὸν παράπλουν.

§ 297. e. Prepositions postponed by Hyperbaton.

Legg. 711 e, ὡσαύτως δὲ καὶ ξυμπάσης δυνάμεως ὁ αὐτὸς περί λόγος.

Soph. 265 a, καί τισιν ἐν τοιούτοις εἶδεσιν.

Phædo 83 e, οὐχ ὦν οἱ πολλοὶ ἔνεκά φασι.

Cf. Andoc. i. 117. p. 15, ὦν ὑπ' αὐτοῦ εἵνεκα ἐπεβουλευθήν.

§ 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 δεινὰς ἀρπαγὰς.

Ib. 395 b, ἔτι τούτων εἰς σμικρότερα.

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 προσηκόντων.

Ib. 110 c, πολὺν ἔτι ἐκ λαμπροτέρων.

Apol. 40 a, πάνν ἐπὶ σμικροῖς.

Phdr. 245 d, μῆδ' ἐξ ενός. So Politic. 310 c.

Gorg. 449 c, ὡς διὰ βραχυτάτων.

Legg. 876 b, ὅ τι περὶ σμικρότατα.

Cf. Thuc. i. 63, ὡς ἐς ἐλάχιστον χωρίον, iii. 46, ὅτι ἐν βραχυτάτῳ,
ibid. ὅτι ἐπ' ἐλάχιστον, i. 23, ἔστι παρ' οἷς, 35, πολὺ 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 λοιπάς.

§ 299.

Note, that Plato not unfrequently admits Tmesis : e. g.

Phdr. 230 c, ἐν ἡρέμα προσάντει.

Hip. Ma. 297 b, ἐν πατρός τινος ιδέα.

Legg. 797 d, ἐν, ὥς 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 πάντῳ ὀλίγῳ χρόνῳ).

Phileb. 20 b, πρὸς δὲ αὐτοῖς.

Legg. 666 c, εἰς μὲν γε τὸ προάγειν.

Ib. 729 d, εἰς μὴν πόλιν.

Ib. 832 c, σὺν αἰεί τιμι βία.

Phædo 59 a, διὰ δὲ ταῦτα.

Phileb. 35 e, διὰ μὲν τὸ πάθος.

Rep. 371 d, ἀντὶ αὐτοῦ ἀργυρίου.

Phdr. 238 c, ὑπὸ αὐτῶν . . . 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 ἐπαινοὶ κ.τ.λ., τὰ δ' αἰσχροὶ ψέγοι τ' ἂν 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 c, ἔργον οὕτω καλὸν . . . ὥστε . . . εὐαριθμήτοις δὴ τισιν ἔδοσαν τοῦτο γέρας οἱ θεοί, ἐξ Αἰδοῦ 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, σμικρὸν δέ τι ἀπορῶ—where ὅμως appertains to σμικρὸν τι ἀπορῶ.

Phædo 69 d, οἱ πεφιλοσοφηκότες ὁρθῶς. ὦν δὲ καὶ ἐγὼ κατὰ γε τὸ δυνατόν οὐδὲν ἀπέλιπον ἐν τῷ βίῳ, ἀλλὰ παντὶ τρόπῳ προὔθυμήθην γενέσθαι—where the construction of ὦν is continued at παντὶ τρόπῳ.

Ib. 87 d, ἀλλὰ γὰρ ἂν φαίη, ἐκάστην . . . ἀνυφαίνοι, ἀναγκαῖον μέντ' ἂν εἶη, κ.τ.λ. The objection started by ἀλλὰ γὰρ ἂν φαίη is suspended, while allowance is made for opposite truth, until ἀναγκαῖον μέντ' ἂν κ.τ.λ.

Ib. 106 b, τί κωλύει, ἄρτιον μὲν τὸ περιττὸν μὴ γίνεσθαι . . . , ἀπολομένου δὲ αὐτοῦ ἀντ' ἐκείνου ἄρτιον γεγενέαι;

Legg. 822 c, ἄρ' οὐκ οἰόμεθα γελοῖόν τε καὶ οὐκ ὁρθόν, ἐκεῖ γιγνόμενον ἦν ἂν τότε, νῦν ἐνταυθοῖ καὶ ἐν τούτοις γίνεσθαι;

§ 301. b. Clause of Explanation interposed.

Symp. 206 b, οὐ μέντ' ἂν σὲ ἐθαύμαζον ἐπὶ σοφίᾳ καὶ ἐφοίτων παρά σε—where, in meaning, οὐ μέντ' ἂν 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 ῥαδίως ἀποχωρεῖν. Xen. Hell.

VII. iii. 7, ὑμεῖς τοὺς περὶ Ἀρχίαν . . . οὐ ψῆφον ἀνεμείνατε ἀλλ'

ἐτιμωρήσασθε. Isocr. viii. 85. p. 176, τοσοῦτον δὲ διήνεγκαν ἀνοία

πάντων ἀνθρώπων, ὥστε τοὺς μὲν ἄλλους αἱ συμφοραὶ συστέλλουσι

. . . , ἐκεῖνοι δ' οὐδ' ὑπὸ τούτων ἐπαιδεύθησαν, 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' Ἀἰδὴν κοινὸν ἔθεντο βράβῃ. Soph. Ant. 21, τάφου . . . ,

τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας 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 ναῦς φθάσασα καὶ περιπλεύσασα.

Hom. Il. x. 307, Ὅστις τε τλαίῃ, οἱ τ' αὐτῷ κῦδος ἄροιο, Νηῶν

ὠκυπόρων σχεδὸν ἐλθέμεν. Æsch. Pr. V. 331, Πάντων μετασχῶν

καὶ τετολμηκῶς ἐμοί. Soph. Ant. 537, Καὶ ξυμμετίσχω καὶ φέρω τῆς

αἰτίας, 1279, τὰ δ' ἐν δόμοις Ἑοίκας ἤκειν καὶ τάχ' ὄψεσθαι κακά,

El. 1154, ἧς σὺ πολλάκις Φήμας λάθρα προὔπεμπες ὥς φανούμενος

Τιμωρός, O. T. 717, Παιδὸς δὲ βλάστας οὐ διέσχον ἡμέραι Τρεῖς καὶ

νιν ἄρθρα κείνος ἐνζεύξας ποδοῖν. Theocr. Id. xxv. 72, τὸν δὲ

γέροντα . . . κλάζον τε περίσσαινον τ' [Ἀλλί κλάζοντε], Epigr. xix. 1,

Ἀρχίλοχον καὶ στᾶθι 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 ἐφίεμένοι πολλοὶ ἀτελεῖς . . . τυγχάνουσιν—where ἐφίεμένοι is the virtual Primary Predicate.

Theæt. 142 c, δοκεῖ γάρ μοι ὀλίγον πρὸ τοῦ θανάτου ἐντυχεῖν αὐτῷ.

Ib. 173 b, πότερον βούλει διελθόντες ἢ εἰσάντες . . . τρεπόμεθα ;

Phædo 63 c, ὅτι παρὰ θεοὺς δεσπότης πάνν ἀγαθοὺς [ἐλπίζω] ἤξειν . . .

διῶχουρῖσαιμην ἂν. The virtual Primary Predicate is δεσπότης πάνν ἀγαθοῦς.

Ib. 63 d, σκεψόμεθα τί ἐστὶν δ βούλεσθαι μοι δοκεῖ πάλαι εἰπεῖν. The virtual Primary Predicate is βούλεσθαι, not δοκεῖ.

Ib. 65 b, ἡ . . . καὶ οἱ ποιηταὶ . . . θρυλοῦσιν, ὅτι . . . ὀρώμεν. 'The

Primary Intention, with which ἡ connects itself, is in the ὁρῶμεν 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 ὁμως ὁ αὐτὸς καλεῖται. The Primary Intention of the sentence is satisfied at ἔχων.

Soph. 224 d, οἴμαί σε, κὰν εἴ τις αὐτοῦ καθιδρυμένος . . . προτάξω, καλεῖν οὐδὲν ἄλλο πλὴν ὅπερ νῦν δῆ.

Apol. 31 b, τοῦτό γε οὐχ οἶοί τε ἐγένοντο ἀπανασχυντῆσαι παρασχόμενοι μάρτυρα. The οὐχ οἶοί τε connects itself with παρασχ. μάρτ.

In illustration, we have in Thuc. i. 2, ἄδηλον δὲ ὅποτε τις ἐπελθὼν, καὶ ἀτειχίστων ἅμα ὄντων, ἄλλος ἀφαιρήσεται. Hdt. ii. 134, οὐδὲ ὦν 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 ὑφῆγας Ἐξελθὼν λαοῖσιν ὀδύρεται. Æsch. Ag. 479, τίς ὧδε παιδὸς . . . παραγγέλμασιν νέοις πυρῶθέντα καρδίαν, ἀλλαγὰ λόγου καμῖν; (the virtual Predicate in the Infinitival sentence being πυρῶθέντα), 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, τήνδε δ' ἔξοδον Ὀλεθρίαν Αἴαντος ἐλπίζει φέρειν—'he fears that this foray, which [by me his messenger] he interprets, will be fatal to him.' Here ὀλεθρίαν is the virtual Predicate.

§ 304. D. Chiasmus, or Inverse Parallelism of clauses and sentences.

Rep. 438 c, ἐπιστήμη δέ τις καὶ ποιά τις [ἐπιστήμη ἐστὶ] ποιῶν τινὸς καὶ τινός.

Ib. 494 c, πᾶν μὲν ἔργον πᾶν δ' ἔπος λέγοντάς τε καὶ πράττοντας.

Rep. 597 d, ὄντως κλίνης ποιητῆς ὄντως οὕσης· ἀλλὰ μὴ κλίνης τινὸς μὴδὲ κλινοποιὸς 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 ὁρῶσιν οὐτ' ἀκούουσι.

Sympr. 218 a, δεδηγμένος τε ὑπὸ ἀλγεινοτέρου καὶ τὸ ἀλγεινότατον ὦν ἂν 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 ὑπερέχειν τὴν σμικρότητα ὑπερέχων, τῷ δὲ μέγεθος τῆς σμικρότητος παρέχων ὑπερέχον.

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) Αὖτη, ἢ φυλακικῇ, καὶ ἐν τούτοις τοῖς ἄρχουσιν.

Soph. 267 a, (A) Μιμητικὸν δὴ . . . ἀπονειμώμεθα· τὸ δ' ἄλλο πᾶν ἀφῶμεν 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 θεὸς περ ἱμέρῳ 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 ἄν με λάθοις κακουργῶν, οὔτε κ.τ.λ. (B) Οὐδέ γ' ἂν ἐπιχειρήσαιμι.

Phædo 79 b, (A) τί δὲ ἡ ψυχὴ; ὁρατόν, ἢ αἰδέες; (B) Οὐχ ὑπ' ἀνθρώπων γε.

Hip. Ma. 293 e, (A) τὸ πρόπον ἄρα τοῦτο λέγομεν ὃ παραγενόμενον ποιεῖ ἕκαστα φαίνεσθαι καλὰ, . . . ἢ ὃ εἶναι ποιεῖ, ἢ οὐδέτερα τούτων; (B) Ἐμοιγε δοκεῖ (sc. ὃ—φαίνεσθαι).

Gorg. 462 b, (A) ἐρώτα ἢ ἀποκρίνου. (B) Ἀλλὰ ποιήσω ταῦτα. καὶ μοι ἀπύκριναι, 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 δῆλόν γε δὴ ὅτι οὕτω διανοούμενος καὶ περὶ ἑαυτοῦ καὶ περὶ ὑμῶν μαίνομαι. The emphasis is on ἑαυτοῦ, and the ὑμῶν is quite faint.

Ib. 175 b, νῦν οὖν νομίζοντες καὶ ἐμὲ ὑφ' ὑμῶν κεκληῖσθαι ἐπὶ δεῖπνον καὶ τούσδε τοὺς ἄλλους, θεραπεύετε—'I your master, as well as the others.'

Ib. 185 c, τυχεῖν δὲ αὐτῷ τινὰ ἢ ὑπὸ πλησμονῆς ἢ ὑπὸ τινος ἄλλου λύγγα ἐπιπεπτωκυῖαν—'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 παρείχον καὶ οὐκ ἡπιστάμην ἐπιψηφίζειν.

Phædo 80 e, συμπεσόν τὸ σῶμα καὶ ταριχευθέν.

Ib. 100 b, ἐπιδείξειν καὶ ἀνευρήσειν.

Ib. 87 c, πολλὰ κατατρίψας τοιαῦτα ἰμάτια καὶ ὑφηνάμενος.

Symp. 190 e, τὰς . . . ρυτίδας τὰς πολλὰς ἐξελέαινε καὶ τὰ στήθη διήρθρου.

Symp. 209 c, τίκει καὶ γεννᾷ.

Tim. 73 e, γῆν ἐφύρασε καὶ ἔδευσε.

Apol. 32 b, ἡναντιώθην ὑμῖν μηδὲν ποιεῖν παρὰ τοὺς νόμους καὶ ἐναπτία 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, εἰ μὲν καθαρὰ ἀπαλλάττηται κ.τ.λ.—οὐκοῦν οὕτω μὲν ἔχουσα κ.τ.λ. ;

Rep. 402 a, ὥσπερ ἄρα γραμμάτων περί τότε ἱκανῶς εἶχομεν ὅτε κ.τ.λ.—οὐκοῦν καὶ εἰκόνας κ.τ.λ. ;

Ib. 581 e, τὸν δὲ φιλόσοφον ποιῶμεθα τὰς ἄλλας ἡδονὰς νομίζειν τῆς ἡδονῆς οὐ πάνν πόρρω κ.τ.λ. ;

Ib. 587 a, πλείστον δὲ λόγον ἀφίσταται οὐχ ὅπερ νόμον καὶ τάξεως ;

Ib. 590 a, ἡ δ' αὐθάδεια καὶ δυσκολία ψέγεται οὐχ ὅταν τὸ λεοντῶδες . . . αὔξηται ;

Legg. 830 d, καὶ ταῦτα δὴ φοβηθεῖς . . . μὴ φαίνηται τισι γελοῖα, οὐκ ἄρα νομοθετήσῃ ;

Protag. 351 c, ἐγὼ γὰρ λέγω, καθ' ὃ ἡδέα ἐστίν, ἄρα κατὰ τοῦτο οὐκ ἀγαθά ;

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, ἅμ' οὐχ ὥσπερ κ.τ.λ. ;

Symp. 216 d, καὶ αὖ ἀγνοεῖ 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 εὐήθως διεκείμεθα, ἔτι σοι μᾶλλον ἐγὼ ἐπιδείξω κ.τ.λ. ;

Gorg. 496 c, τὸ πεινῆν ἔλεγες πότερον ἡδὺ ἢ ἀνιαρὸν εἶναι ;

Phileb. 44 d, οἶμαι τοιόνδε τι λέγειν αὐτοὺς, ὥς εἰ βουλευθεῖμεν ὁπουοῦν εἶδους τὴν φύσιν ἰδεῖν, πότερον κ.τ.λ. ;

- Politic. 265 e, ὁ πολιτικὸς ἄρ' ἐπιμέλειαν ἔχειν φαίνεται πότερα κ.τ.λ.;
 Legg. 683 e, βασιλεία δὲ καταλύεται, ὧς πρὸς Διός, ἣ καὶ κ.τ.λ., μὴν
 ὑπὸ τινων ἄλλων ἢ σφῶν αὐτῶν;
 Apol. 37 b, πολλοῦ δέω ἐμαυτὸν γε ἀδικήσῃ κ.τ.λ., τί δέισας; [So
 Hermann punctuates.]
 Crito 53 c, ἣ πλησιάσεις τούτοις καὶ ἀναισχυντήσεις διαλεγόμενος—
 τίνας λόγους, ὧς 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 ἐρρίφη.
 Ib. 25 b, καὶ μοι δοκεῖ τις, ὧς Πρώταρχε, αὐτῶν φίλος ἡμῖν νῦν δὴ
 γεγονέναι.
 Ib. 46 c, ὅποταν . . . τις τὰναντία ἅμα πάθη πάσχη, ποτὲ ῥιγῶν θέρηται
 καὶ θερμαινόμενος ἐνίοτε ψύχεται.
 Phædo 65 d, τί δὴ οὖν; πώποτέ τι . . . εἶδες; [So Oxon. But the
 edd. give ἥδη οὖν πώποτέ τι εἶδες;]
 Cf. Dem. de Cor. 44. p. 240, περὶ ὧν ὁ Φίλιππος Ἰλλυριοὺς καὶ
 Τριβαλλοὺς, τινὰς δὲ καὶ τῶν Ἑλλήνων, κατεστρέφετο.

Similarly ἂν commences a parenthetic clause.

- Phædo 87 a, τί οὖν, ἂν φαίη 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, ἐνῆσαν ἄλλες ἔπαινον ἔχοντες—equivalent to ἐνῆν
 ἔπαινος ἄλλεσι διδόμενος. A strange instance.
 Ib. 205 b, ἣ ἐκ τοῦ μὴ ὄντος εἰς τὸ ὄν ἰόντι δαφνοῦν αἰτία—that is, ἣ
 τοῦ λέναι δαφνοῦν αἰτία.
 Theæt. 167 c, ἀντὶ πονηρῶν ὄντων αὐτοῖς ἐκάστων χρηστὰ ἐποίησεν
 εἶναι καὶ δοκεῖν.

Theæt. 190 e, αἰσχυνοίμην ἂν ὑπὲρ ἡμῶν ἀναγκαζομένων ὁμολογεῖν—
‘I should be ashamed at our being compelled’ &c.

Apol. 33 e, χαίρουσιν ἐξεταζομένοις τοῖς οἰομένοις εἶναι σοφοῖς.

Phædo 88 d, ὁ λόγος . . . ὥσπερ ὑπέμνησέ με ῥηθείς—‘the recital of the argument as it were reminded me.’

Ib. 68 a, τούτου ἀπηλλάχθαι ξυνόντος αὐτοῖς—‘be rid of the company of this.’

Charm. 173 b, ἐκ τούτων οὕτως ἔχόντων. So Legg. 959 e.

Legg. 959 e, καλὸν ἔστω καλῶς καὶ μετρίως τὰ περὶ τὸν τετελευτηκότα γιγνόμενα—‘let it be a credit to have the obsequies handsomely or decently performed.’

§ 313. B. Catachresis.

‘Υποπτέειν for ‘to expect.’

Theæt. 164 a, καὶ ἐγώ, νῆ τὸν Δία, ὑποπτέω, οὐ μὴν ἱκανῶς γε συννοῶ.

‘Αμήχανος 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.

α. ‘Strange,’ ‘eccentric.’

Symp. 182 e, θαυμαστά ἔργα. So 213 d, θαυμαστά ἐργάζεται.

β. ‘Incomparable,’ ‘capital;’—only the intention of *superlativeness* being retained.

Apol. 41 b, θαυμαστή ἂν εἴη ἡ διατριβὴ αὐτόθι.

γ. Of a recommendation or a feeling or an assertion,—‘decided,’ ‘emphatic,’ ‘positive.’

Symp. 182 d, ἡ παρακέλυσις 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 e, θαυμαστῶς σπουδάζοιμεν—‘were particularly anxious.’

Phædo 74 b, (A) φῶμέν τι εἶναι ἢ μηδέν; (B) Φῶμεν μέντοι νῆ Δία, θαυμαστῶς γε. θαυμαστῶς qualifies φῶμεν not εἶναι—‘say Yes most positively.’

Ib. 92 a, θαυμαστῶς ὥς ἐπέισθην—‘was most decidedly convinced.’

§ 315. Ὑπερφυῶς, 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' ὑπερφυῶς ὡς ὁμολογῶ—'I agree most decidedly.'

Phædo 76 e, ὑπερφυῶς δοκεῖ μοι ἡ αὐτὴ ἀνάγκη εἶναι.

Phileb. 26 a, (A) ἄρ' 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 ἀπείρῳ γίγνεσθον. (B) Καὶ σφόδρα γε. So 39 e.

Phdr. 263 d, (A) εἰπὲ . . . εἰ ὠρισάμην ἔρωτα ἀρχόμενος τοῦ λόγου. (B) Νὴ Δί' ἀμηχάνως γε ὡς σφόδρα—'most decidedly you did.'

§ 316. Μέγας.

Phædo 62 b, ὁ . . . λόγος . . . μέγας τέ τις μοι φαίνεται καὶ οὐ ῥάδιος διδεῖν, 'cumbersome,' i. e. 'perplexing.'

Euthyd. 275 d, τὸ μειράκιον, ἅτε μεγάλου ὄντος τοῦ ἐρωτήματος, ἡρυθρίασέ τε καὶ ἀπορήσας ἔβλεψεν εἰς ἐμέ. So Hip. Ma. 287 a.

§ 317. C. Hyperbole.

Euthyd. 303 b, ὀλίγου καὶ οἱ κίονες οἱ ἐν τῷ Λυκείῳ ἐθορύβησάν τ' ἐπὶ τοῖν ἀνδροῖν καὶ ἥσθησαν.

Hip. Ma. 295 a, ἀκριβέστερον τῆς ἀπάσης ἀκριβείας.

Legg. 823 e, μήτε ἐγρηγοροῦσι μήτε εὖδουσι κύρτοις ἀργὸν θήραν διαπονομένοις—the supposition of the alternative εὖδουσι, in order to make the denial total, is hyperbolical. Cf. Arist. Eth. X. ix. 111, δεῖ . . . μήτ' ἄκοντα μήθ' ἐκόντα πράττειν τὰ φαῦλα. Soph. Antig. 1108, ἔτ' ἔτ' ὀπάονες Οἳ τ' ὄντες οἳ τ' ἀπόντες.

§ 318. D. Formulæ expressive of Contempt.

a. Οὗτος.

Apol. 23 d, τὰ κατὰ πάντων τῶν φιλοσοφούντων πρόχειρα ταῦτα λέγουσιν.

Cf. Ar. Nub. 296, οἱ τρυγοδαίμονες οὗτοι, 969, τὰς κατὰ Φρῦνιν ταύτας τὰς δυσκολοκάμπτους [καμπάς].

§ 319. b. Ποῖος;

Gorg. 490 d, (A) ἀλλ' ἴσως ἱματίων [τὸν βελτίω πλέον δεῖν ἔχειν φῆς]
 . . . (B) Ποίων 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, Χρυσήϊδων μείλιγμα 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 Μέμνονας. It is equally used with a sense of dignity,—as in the dithyrambic fragment of Pindar [p. 224 ed. Dissen], γόνον ὑπάτων μὲν πατέρων μελπέμεν γυναικῶν τε Καδυεῖαν 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 εἰμι ὁ ἐντιθείς, ἀλλὰ σύ μοι δοκεῖς ὁ Δαίδαλος.

Cf. Soph. Aj. 169, μέγαν αἰγυπιὸν δ' ὑποδείσαντες τάχ' ἂν ἐξαίφνης εἰ σὺ φανείης σιγῇ πτήξειαν ἄφωνοι, Æsch. P. V. 856, οἱ δ' ἐπτοημένοι φρένας Κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι Ἥξουσι, Ag. 394, ἐπεὶ διώκει παῖς ποτανὸν ὄρνιν, Eurip. Bacch. 1114, Πρώτη δὲ μήτηρ ἦρξεν ἱερία φύνου.

§ 323. F. Play upon Words.

Rep. 621 b, μῦθος ἐσώθη καὶ οὐκ ἀπώλετο, καὶ ἡμῶς ἂν σώσειεν.

Symp. 185 c, Πανσανίου δὲ παυσαμένου,—διδάσκουσι γάρ με ἴσα λέγειν οὕτως οἱ σοφοί.

Ib. 198 c, Γοργίου κεφαλὴν δεινοῦ λέγειν.

Ib. 174 b, ὥς ἄρα καὶ ἀγαθῶν ἐπὶ δαίτας ἴασιν αὐτόματοι ἀγαθοί—in allusion to Agathon.

Apol. 25 c, ἀλλὰ γάρ, ὦ Μέλητε, . . . σαφῶς ἀποφαίνεις τὴν σαυτοῦ ἀμέλειαν.

Theæt. 194 c, κέαρ, ὃ ἔφη Ὁμηρος αἰνυτόμενος τὴν τοῦ κηροῦ ὁμοιότητα.

Phædo 80 d, εἰς . . . τόπον . . . αἰδῆ, εἰς Αἴδου 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 γε εἴπερ τῷ ἄλλῳ λόγῳ ξυνωδῶ εἶναι καὶ τῷ περὶ τῆς ἀρμονίας.

Legg. 802 e, δεινὸν γὰρ ὅλη γε ἀρμονία ἀπάδειν ἢ ῥυθμῷ ἀρρυθμῆν.

Ib. 803 d, ἦν ἐν πολέμῳ μὲν ἄρα οὐτ' οὖν παιδιὰ πεφυκυῖα οὐτ' οὖν παιδεία.

Cf. Hom. Il. xiii. 773, νῦν τοι σῶς αἰπὺς δλεθρος.

§ 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 νῷ οὐδὲν χρώμενον οὐδέ τινας αἰτίας ἐπαιτιώμενον.

Ib. 111 d, συντετρῆσθαι 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, ὃν 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 αὐθαδίζόμενος, ὦ Ἀθηναῖοι, κ.τ.λ.

Ib. 40 b, τί οὖν αἴτιον εἶναι ὑπολαμβάνω; ἐγὼ ὑμῖν ἐρῶ.

Protag. 343 b, τοῦ δὴ ἔνεκα 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 εἴ εὔνους. 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 ἔνα οὐρανὸν προσειρήκαμεν, ἢ πολλοὺς καὶ ἀπείρους λέγειν ἢν ὀρθότερον; ἔνα, 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 anot^h r speaker.]