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Phrynichus, of Bithynia, The  
gramma

# THE NEW PHRYNICHUS

BEING A REVISED TEXT OF

THE ECLOGA

OF THE

## GRAMMARIAN PHRYNICHUS

*WITH INTRODUCTIONS AND COMMENTARY*

BY

W. GUNION RUTHERFORD, M.A.

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ASSISTANT CLASSICAL MASTER AT SAINT PAUL'S

ἡμεῖς οὐ πρὸς τὰ διημερτημένα ἀφορῶμεν  
ἀλλὰ πρὸς τὰ δοκιμώτατα τῶν ἀρχαίων.

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TO

**BENJAMIN JOWETT,**

MASTER OF BALLIOL COLLEGE,

REGIUS PROFESSOR OF GREEK IN THE UNIVERSITY OF OXFORD,

DOCTOR IN THEOLOGY OF THE UNIVERSITY OF LEYDEN,

THIS BOOK IS DEDICATED

BY

A FORMER PUPIL.

DATE.

Ἦκμασεν ὁ ἀνὴρ ἐν τοῖς χρόνοις Μάρκου βασιλέως  
Ῥωμαίων καὶ τοῦ παιδὸς αὐτοῦ Κομμόδου.

PHOTIUS, *Bibliotheca*.

WORKS.

Φρόνιχος, Βιθυνὸς σοφιστὴς ἔγραψεν Ἀττικιστὴν, περὶ  
Ἀττικῶν Ὀνομάτων βιβλία β, τιθεμένων συναγωγὴν, Σοφι-  
στικῆς Παρασκευῆς βιβλία μζ', οἱ δὲ οδ'.

SUIDAS.

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## PREFACE.

IN the progress of a long and exacting study of the Attic verb it was my fortune to discover that before the inquiry could be placed upon a scientific basis it would be necessary to reconsider some of the received opinions regarding the language of the Athenian people, and to subject to unflinching criticism the recognised claims of certain writers to a place in Attic literature. For a time my attention was withdrawn from the more special aspect of the question to which it had for several years been devoted, and directed to the prosecution of the wider inquiry, which was to provide a starting point scientifically important, and suggest a more comprehensive and intelligent method. The results obtained were in my judgment of such value that it seemed desirable to find a means of making them public, which would at the same time assist my cherished ulterior project of an authoritative work on the Attic verb.

Augustus Lobeck's edition of the *Ecloga* of Phrynichus had long been familiar to me, and the suggestion of the High Master of Saint Paul's School that a new edition of the second century Atticist would be of service in calling attention to the peculiar characteristics of Attic Greek received the consideration which his judgment commands.

There is no Grammarian to whose work so high a value

attaches as to that of Phrynichus, the Bithynian, and a perusal of the articles in the *Ecloga*, crude, fragmentary, and corrupt as they are, will yet prove that the writer regarded Attic Greek from a truer standpoint than more recent Grammarians, and one which students of Greek, subjected since Hermann's time to the thralldom of minute psychological annotation, have often strangely ignored.

It is not my purpose to reprehend the careful and painstaking study of Greek texts. Accuracy, rigid and uncompromising, is demanded of every student of Greek, but it must be combined with an appreciation of the relative value of facts. The precision of a scholar is one thing, and that of a scholiast another. Details are only valuable as a basis for generalisation, and the study of isolated phenomena without any reference to general principles is as puerile and futile in the student of language as in the questioner of Nature. Grammatical inquiry, however, has one difficulty to encounter which is unknown in the laboratory of the Chemist or the Physicist. To a law of Nature there is in the last resort no exception, but a grammatical rule cannot fail to be sometimes contravened, as long as the human mind is subject to mistake.

There are errors in grammar in all writers, but little is gained by trying to discover the state of mind which produced them. Certainly, in a language so signally accurate and regular as Attic Greek such errors may be remarked upon when encountered, but otherwise left to shift for themselves. Eliminate the innumerable and gross corruptions which transmission by the hand of copyists through a score of centuries necessarily entails, and the texts of Attic writers would present as few errors in syntax and in the forms of words as the best French classics.

As to Syntax, Professor Goodwin's judgment will be considered final by most scholars. In the preface to his well-known work on the Greek Moods and Tenses he states the case against Hermann with the vigorous common sense which marks his scholarship. 'One great cause of the obscurity which has prevailed on this subject is the tendency of so many scholars to treat Greek syntax metaphysically rather than by the light of common sense. Since Hermann's application of Kant's *Categories of Modality* to the Greek Moods, this metaphysical tendency has been conspicuous in German grammatical treatises, and has affected many of the grammars used in England and America more than is generally supposed. The result of this is seen not merely in the discovery of hidden meanings which no Greek writer ever dreamed of, but more especially in the invention of nice distinctions between similar or even precisely equivalent expressions. A new era was introduced by Madvig, who has earned the lasting gratitude of scholars by his efforts to restore Greek syntax to the dominion of common sense.'

It is this same common sense which gives the work of Phrynichus its importance, and although the plan of the *Ecloga* is unsatisfactory in the extreme, and proves that its author had not attained to the highest view of the scholar's functions, yet its general tone testifies to scholarly instincts. The dedication to Cornelianus contains the creed of a genuine scholar. 'Ἡμεῖς οὐ πρὸς τὰ διημαρτημένα ἀφορῶμεν, ἀλλὰ πρὸς τὰ δοκιμώτατα τῶν ἀρχαίων, and similar maxims occur repeatedly in the work itself. With Phrynichus it was not a mere theory but a practical rule, and no better illustration could be given of scholarly nerve and wholesome masculine common sense than the article in

which he contemptuously disregards the few unimportant exceptions to the general rule that μέλλειν in the sense of 'intend' or 'be about' is followed only by the future or present infinitive. To his mind the aorist infinitive after μέλλειν was simply a mistake, and to pay any attention to the examples of it in Attic writers would have appeared as serious an error of judgment as to attempt to distinguish between μέλλω ποιεῖν and μέλλω ποιήσειν.

Questions of Syntax, however, are rarely discussed by Phrynichus, his attention being occupied for the most part with the use of words and their genuine forms. As to these points his testimony is peculiarly valuable, since on the one hand he had access to a very large number of works which have been subsequently lost, and on the other he lived at an age when if due care was used it was still possible even from the manuscripts to discover the inflexions employed by the original writer. The evidence supplied by his dicta I have used to the best of my ability, adding to it all that could be derived from other sources, and endeavouring by its help to make some impression upon the enormous mass of corrupt forms which disfigure all the texts of Attic writers.

Much, indeed, has already been done in this way, and there are unmistakeable indications of a growing tendency to return to the old traditions of scholarship as represented in the work of Bentley, Porson, Elmsley, and Dawes, by adding to the all-important study of syntax a scientific study of words and the orthography of words<sup>1</sup>. In his preface to 'Greek Verbs Irregular and Defective' Dr.

<sup>1</sup> A striking instance of the development of this tendency is the remarkable article by Mr. A. W. Verrall which appeared in No. XVII of the Journal of Philology, entitled 'On a Chorus of the Choephoræ, with Remarks upon the verb τοπάζω and its cognates.'

William Veitch long ago suggested the track which such an inquiry should take, and in the book itself supplied a storehouse of materials without which the inquiry itself would be impracticable.

To another scholar, however, my chief acknowledgment is due. Everyone who has taken an interest in the recent history of Greek criticism is familiar with the 'Variae Lectiones,' 'Novae Lectiones,' and the other articles of C. G. Cobet in the *Mnemosyne Journal*. There are few pages of the present work in which his influence may not be traced, and even in those cases in which my conclusions differ most widely from those of the veteran critic the line of reasoning which produced the divergence was not seldom suggested by writings of his own. A familiar apophthegm of Menander furnishes Greek criticism with an apt watchword, and from Cobet's lips I for one have learned the import of these words—

ἐλευθέρως δούλευέ, δούλος οὐκ ἔσει.

W. G. R.

1 KING'S BENCH WALK, TEMPLE,  
May, 1881.

## CORRIGENDA.

- Page 25, note 1, *read προσιόντα.*  
 " 40, " 1, *read art. 38.*  
 " 47, line 20, *read art. 73.*  
 " 129, " 2, *read εἴ ποις.*  
 " 186, " 28, *read ἀποκρίνεται.*  
 " 194, " 14, *read ἀκρατής.*  
 " 204, " 16, *read texts of Herodotus.*  
 " 211, " 22, *read ἰχθύες.*  
 " 224, " 18, *read ὕδαρες.*  
 " 225, " 22, *read πλεῖον.*  
 " 234, note, *read κείμενον.*  
 " 250, line 13, *read manuscript.*  
 " 272, extr., *read Ἀττικὸς. διὰ τοῦ ο δ' Ἴων, λαγός.*  
 " 276, line 14, *read ἀρ' ἦν.*  
 " 287, " 10, *read ὑπωροπώλης.*  
 " 288, " 21, *read ἐκτρώσασαν.*  
 " 313, " 9, *read immorality but.*  
 " 324, " 14, *read ἐπαρίστερος.*  
 " 325, lines 8, 9, *read στύππιον, στύππινον.*  
 " 325, line 11, *read στύππινος or στύπινος.*



# THE NEW PHRYNICHUS.

## THE GROWTH OF THE ATTIC DIALECT.

THE interest of the *Δαιταλῆς*—the first play of Aristophanes—lies in the disappointment felt by an Athenian of a rural deme in the education which his son has received in the city. He asks him to dig, and the boy shows him hands accustomed to no rougher labour than fingering the flute and the lyre. The farmer prays for a sturdy drinking song by Alcaeus or Anacreon, but his cultured son,—

λείος ὥσπερ ἔγγελος, χρυσοῦς ἔχων κικίνουσι,—

knows none but modern airs. When the old man would test his knowledge of Homer—and Homer was to the Greek much that the Bible in a higher sense was to the Jew—his questions as to the meaning of Homeric phrases are answered by counter-questions on the sense which certain words bear in Attic law.

This play was written just in the middle of the great literary period of Athens. About one hundred years earlier Tragedy earned a place in literary history, and before the close of the next century Athens had left her genius on the field of Chaeronea. Aeschylus was born a few years after the rude stage of Thespis first courted the Dionysiac crowd, and Demosthenes survived the national independence by only fifteen years. Yet, in this short space, the Athenian tongue was able to mould the

Greek language into the most perfect vehicle of thought known to literature.

The fragment of the *Δαιταλῆς* already referred to demonstrates the fact that much of Homer was as unintelligible to an Athenian of the best days, as Chaucer is to an ordinary Englishman of the present century. In fact the Attic even of the *Μαραθωνομάχαι* was as far removed from the Greek of Homer as the English of Milton from that of Chaucer<sup>1</sup>, and if the lapse of time is alone considered it must have been more so. But if Homer was often hard for them to understand, the debased forms and mixed vocabulary of the common dialect would have struck the contemporaries of Aristophanes and Plato as little better than the jargon of the Scythian policemen who kept order in the market-place.

In the *Δαιταλῆς* the master of Attic Comedy brought the old and the new in Athens face to face. The boy's grandfather might well have heard Thespis in his first rude attempts at tragedy, and his grandson have been forced to doubt whether it was life that imitated Menander, or Menander who imitated life. Now the forces which in this Comedy Aristophanes represents as acting upon the young men of his day had been at work for years, not only in modifying the national character, but also in moulding the speech of the Athenians. There is little in the Attic of Aristophanes or the Orators which would indicate that it is only a development of Ionic, and a genuine descendant of the Greek which Homer wrote. So great has been the influence of the democratic institutions

<sup>1</sup> The lines in question are preserved in a fragmentary state by the Physician Galen in his *Lexicon* to Hippocrates:—

*Father.* Πρὸς ταῦτα οὐ λέξον Ὅμηρον ἐμοὶ γλώττας,  
τί καλοῦσι κόρυμβα;

*Father.* τί καλοῦσ' ἀμένηνα κόρηνα;

*Son.* ὁ μὲν οἶν σὺς, ἐμὸς δ' οὔτος ἀδελφὸς φρασάτω,  
τί καλοῦσιν ἰδνίους;

*Son.* τί καλοῦσιν ἑπιείην (ἀποιῶν Mke. conj.);

and free city life—the *δικαστήρια* and *ἀγορά*—on the one hand, the arrogance of empire and foreign commerce—the *ἡγεμονία* and *Πειραεὺς*—on the other. But that this was certainly the case is proved not only by many phenomena of form and expression, but also by a literary fact which has never received the serious attention which it merits.

It is strange that Tragedy which, rightly considered, sheds more light than aught else on the history of the Attic dialect, should have been the occasion of concealing its purity. Among other causes which have prevented Attic from being thoroughly understood, none can equal the mistake of regarding the Tragic diction as only an elevated modification of ordinary Attic. This conviction is of the same kind as that arising from the concomitant study of several Hellenic dialects, namely, that Greek as a whole is markedly irregular. As a matter of fact nothing is further from the truth.

It is a well-known characteristic of Greek literature that different kinds of composition had a tendency to adhere generally to the dialect in which they started. Epic verse did not deviate from that use of words which Homer had discovered to be most suitable to the genius of hexameter metre. Even in Comedy, when there was occasion to use hexameters, old words and forms, unused in the Attic of the day, were liberally introduced. Choric poetry had its rise among the Dorians, and Doric was the vehicle of expression used in all choric verse ever afterwards, and in Comedy no less than in Tragedy the choral odes were couched in Doric.

By considering Tragedy with reference to this fact it is possible at once to account for the striking discrepancy which exists, both in vocabulary and accidence, between tragedies and comedies of precisely the same date. *The basis of the language of Tragedy is the Attic of the time when Tragedy sprang into life.*

Accordingly, in the Tragic Dialect is discovered what might otherwise have been lost, the missing link between Ionic proper and that modification of it which is called Attic. It must however be remembered, at the same time, that the Tragic poetry of Athens, like that of all other nations, contained words, expressions, and metaphors which it would be ridiculous to employ in other species of composition or in the course of ordinary conversation. In Greek, indeed, this was especially the case. Tragedy was intimately associated with religion, and had in fact developed itself from a rude religious ceremonial. Moreover, the characters were gods and demigods, and the poet took as much care to elevate his diction above that of common life as the actor to increase the proportions of his figure and the sonorousness of his voice.

A careful comparison of the diction of Herodotus and the Attic tragedians confirms in a marvellous degree this theory as to the peculiar characteristics of the latter.

Even if the choric odes and other lyrical passages are left unregarded—and throughout this inquiry they have been altogether set aside—there remains in the *senarii* alone a very large number of words which are found elsewhere only in Ionic.

In the first place, a writer of Tragedy used at pleasure many forms of words unknown in Comedy or Prose but normal in Ionic. Thus, while in Attic *ἐκείνος* was the only form known, the tragedians, like Herodotus, use *κεῖνος* or *ἐκεῖνος* indifferently. The shorter form never occurs in Comedy except<sup>1</sup> in Arist. *Pax* 46, as an intended Ionicism—

Ἰωνικός τις φησι παρακαθημένος,  
δοκέω μὲν, ἐς Κλέωνα ταῦτ' ἀνίσσεται .  
ὡς κεῖνος ἀναιδέως τὴν σπατίλην ἐσθίει.

<sup>1</sup> In *Vesp.* 751, it occurs in a chorus, and it is cited from the comic poet Phrynichus. But the line, if not hopelessly corrupt, is meant for Ionic,—

κείνη μεμνήσθω με ξύλον ὑποτεταγός.

The Ionic *ξυνός* (= *κοινός*), Hdt. 4. 12; 7. 53, etc., is found in Aesch. Sept. 76, Supp. 367.

*αείδω* (= *ᾄδω*), Hdt. 1. 24; 2. 60, etc., occurs in Aesch. Agam. 16. Similarly *λοιδῆ* (= *φῶδῆ*) in Hdt. 2. 79, and Soph. Ant. 883. *λοιδός* (= *φῶδός*) in Hdt. 1. 24; Soph. O. R. 36; Eur. Heracl. 403, et al.

*αείρω* = *αἴρω*, Hdt. 2. 125; 4. 150; Soph. Ant. 418.

*ἄττω* = *ᾄττω*, Hdt. 4. 134; 9. 62; Aesch. Pers. 470; Eur. Hec. 31.

*γούνατος*, *γούνατα*, etc., = *γόνατος*, *γόνατα*, Hdt. 2. 80; 4. 152; 9. 76, etc.; Soph. O. C. 1607; Eur. Hec. 752, etc.

*ζῶη* = *ζωή*, Hdt. 1. 32, 85, 157, etc.; Soph. Fr. 509.

*ζα-* for *δια-* in compounds, as *ζάπλουτος*, Hdt. 1. 32; Eur. Andr. 1283. Cp. *ζαχρεῖος*, Aesch. Supp. 194; *ζαπληθής*, Pers. 316; *ζάθεος*, Eur. freq.; *ζάχρυσος*, Eur.

These instances are but typical of a large class which even a careless student of Tragedy will be able to extend at pleasure. It is sufficient here to indicate the relation which such variations from ordinary usage bear to the question under discussion. Another important class consists of words used in Tragedy and Ionic in the simple form, but which in Attic are invariably compounded.

In Attic there is not a single instance of the simple verb *ἀντιοῦμαι*, 'I oppose.' The compound *ἐναντιοῦμαι* has taken its place. But to the numerous instances afforded by Ionic, Hdt. 1. 76, 207; 4. 1, 3, 126; 7. 9, 139, 168; 8. 100; 9. 26; Aeschylus, in Supp. 389, presents a parallel,—

.. τίς ἂν τοῖσδ' ἀντιωθῆναι θέλοι;

For the Ionic *ὄχλω* (Hdt. 5. 41) Attic writers used the compound *ἐνοχλω*, but the simple verb is found both in Aeschylus and Sophocles (P. V. 1001; O. R. 446).

Still more marked is the case of *αἰνῶ*, which in Hdt. 3. 76; 5. 113; Soph. Aj. 526, Phil. 451, 889, and in Euripides and Aeschylus repeatedly, is used for the Attic *ἐπαινῶ*.



Other instances are ἄγνυμι for κατάγνυμι<sup>1</sup>, ἀντῶ for ἀπαντῶ<sup>2</sup>, ξίζομαι for καθέξομαι<sup>3</sup>, ἰκνοῦμαι for ἀφικνοῦμαι<sup>4</sup>, and the list might easily be increased. Some care, however, must be taken to select only well-marked instances for purposes of speculation. Thus the simple form of ἀράσσω, which is common enough in Tragedy<sup>5</sup>, is found in Prose only in Hdt. 6. 44, but the line of Aristophanes (Eccl. 977),—

A. καὶ τὴν θύραν γ' ἤραττες. B. ἀποθάνοιμ' ἄρα,

puts it beyond a doubt that the word might, on occasion, have been used in prose, as it was certainly employed in every-day life.

On the other hand, Ionic writers and Tragedians frequently use a compound word in cases in which an Attic prose author would prefer the simple form. Before a language is matured, and that feeling of language developed, which sees in a common word the most suitable expression for a common action or fact, there is a tendency to make work-a-day words more expressive by compounding with a preposition. This stage of language still existed in Attica towards the close of the sixth century, and became one of the mannerisms of Tragic composition, being in this way carried on in literature to a time when such a tendency had disappeared from Attic employed under ordinary conditions. Ionic never got beyond this stage.

<sup>1</sup> Hdt. 1. 185; Eur. Hel. 410.

<sup>2</sup> Hdt. 1. 114; 2. 119; Aesch. Supp. 323; Soph. Aj. 533, Trach. 902; Eur. Ion 802.

<sup>3</sup> Hdt. 4. 85; 8. 22; Aesch. Eum. 3; Soph. O. R. 32, O. C. 100; Eur. Heracl. 344, Ion 1202, El. 109, 1259, etc.

<sup>4</sup> Hdt. 1. 216; very frequent in all three Tragedians. In Thuc. 1. 99, the simple is used in the peculiar sense of *be suitable*, which is also found in Hdt. 2. 36; 6. 57, 84.

<sup>5</sup> Aesch. P. V. 58, Pers. 465; Soph. O. R. 1276, Ant. 52, Aj. 725, Phil. 374; Eur. Hec. 1044, I. T. 327. The compounds are comparatively common in Prose and Comedy, the following passages being cited by Veitch:—*ἐξάραξει*, Ar. Thesm. 704; *ἐξήραξα*, Eq. 641; *κατήραξε*, Dem. 675. 19; *ἐπήραξε*, Plato, Prot. 314 D; *ἀπαράξητε*, Thuc. 7. 63; *κατηράχθη*, Thuc. 7. 6.

The preposition ἐκ, ἐξ is of all the most frequently employed in thus extending verbs. In Sophocles especially it would almost seem as if any verb might be compounded with it. He is the only Greek writer who uses ἐκθεᾶσθαι, ἐκλήγειν, ἐκπροτιμᾶν, ἐκσημαίνειν, ἐκστέλλεσθαι (of dress), ἐκχρῆν (of the responses of Apollo), ἐξανάγεσθαι, ἐξατιμάζειν, ἐξεφλίεσθαι (=προστάττειν), none of which differ at all from the simple verbs, except in being in a slight degree more picturesque. Similarly there is as little difference between ἐκθύειν, ἐκλαγχάνειν, ἐκμανθάνειν, ἐκπείθειν, ἐκπυνθάνεσθαι, ἐκσώζειν, ἐκτιμᾶν, ἐκφοβεῖσθαι, ἐξαιτεῖν, ἐξακούειν, ἐξαναγκάζειν, ἐξανέχεσθαι, ἐξαπαλλάσσεισθαι, ἐξαποφθείρειν, ἐξελευθεροστομεῖν, ἐξεπίστασθαι, ἐξικετεύειν, and the forms not compounded with this preposition. The verbs ἐξαπολλύναι, ἐξεμπολᾶν, and ἐξημεροῦν for ἀπολλύναι, ἐμπολᾶν, and ἡμεροῦν, are a few out of many instances common to the Tragedians with Herodotus<sup>1</sup>. Of compounds with other prepositions, ἀνακαίειν<sup>2</sup> and ἀνακλαίειν<sup>3</sup> for κάειν and κλαίειν might be mentioned if the case of ἀπολαγχάνειν for the simple λαγχάνειν did not present itself as a deterrent. The compound occurs repeatedly in Herodotus, and once in Euripides<sup>4</sup>, but in Attic Prose only in Lys. 101. 3, and not in Comedy at all. But that it was really not uncommon in both these kinds of composition is attested by Harpocration in his Lexicon to the Ten Orators—'Απολαχεῖν: ἀντὶ ἀπλοῦ τοῦ λαχεῖν 'Αντιφῶν ἐν τῷ κατὰ Φιλίνου, Λυσίας κατὰ Ποσειδίππου, 'Αριστοφάνης Ταγνησισταῖς. In fact this feeling towards picturesque compounds is one which, though especially characteristic of the immaturity of a language, can never be said to have

<sup>1</sup> ἐξαπόλλυμι, Hdt. 1. 92, 2. 171; Aesch. Agam. 528; Soph. El. 588; Eur. Tro. 1215, Heracl. 950. ἐξεμπολῶ, Hdt. 1. 1; Soph. Ant. 1036, Phil. 303. ἐξημερῶ, Hdt. 1. 126; Eur. H. F. 20, 852.

<sup>2</sup> ἀνακαίω, Hdt. 4. 145; 5. 19; 8. 19; Eur. Cycl. 383; Xenophon has it, Anab. 3. 1. 3, ἀνέκασαν τὸ πῦρ.

<sup>3</sup> ἀνακλαίω, Hdt. 3. 14, 66; Soph. Phil. 939; Antiphon uses it, 119. 23, τὰς παρούσας ἀτυχίας ἀνακλαύσασθαι πρὸς ὑμᾶς.

<sup>4</sup> Hdt. 4. 114, 115, 145; 5. 57; 7. 23; Eur. II. F. 331.

wholly disappeared from it. All that it is necessary to demonstrate in the present case is that it had become exceedingly rare in Attic at a time when it was still in full force in Tragedy and the Ionic dialect.

But to pass to another feature which these present in common. Words rare in prose occur with frequency both in Herodotus and the Tragic poets, which is equivalent to saying that words in common use in the Attic of the time when Tragedy became a distinct style retained a literary status as long as the Tragic drama continued, although, for all other purposes, they were practically obsolete in Attic speech and writing. Such a word is the adverb *κάρτα*. It occurs with extraordinary frequency<sup>1</sup> in Ionic and in Tragedy, but hardly at all in Attic Comedy or Prose. In Plat. Tim. p. 25 D, *πηλοῦ κάρτα βραχέος*, it has been perhaps rightly restored from the Parisian manuscript for the vulgate *καταβραχέος*, but it would be difficult to discover another Prose instance. Of the two times which it occurs in Aristophanes, one at least proves its un-Attic character. In Ach. 544—

*καθῆσθ' ἂν ἐν δόμοισιν; ἦ πολλοῦ γε δεῖ·  
καὶ κάρτα μέντ' ἂν εὐθέως καθείλκετε—*

the preceding words *ἦ πολλοῦ γε δεῖ* certainly come from the Telephus of Euripides, as do several more clauses and lines immediately before and after, and if *καὶ κάρτα μέντ' ἂν* is not directly from the same source, the word *κάρτα* is beyond question intended to harmonize with the parody.

For the other instance—

*ταῦτα μὲν ληρέεις ἔχων  
κάρτα· πῶς κλαύσει γὰρ ἦν ἅπαξ γε τῶφθαλμῶ ἴκκοπῆς;—*  
Av: 342.

there must be some similar reason, as in the only other

<sup>1</sup> Hdt. 1. 71, 88; 3. 80, 104; 7. 16, etc.; Hippocrates, p. 393. 51, 394. 53, etc. In Aeschylus over thirty times, in Sophocles about twenty times, and in Euripides fourteen or fifteen times.



passage of Comedy in which the word occurs—Ameipsias in Athen. 11. 783 E.—

- A. αὔλει μοι μέλος,  
 σὺ δ' ἄδε πρὸς· τήνδ' ἐκπίομαι δ' ἐγὼ τέως.
- B. αὔλει σύ, καὶ σὺ τὴν ἄμυστιν λάμβανε,  
 “οὐ χρὴ πόλλ' ἔχειω θνητὸν ἄνθρωπον  
 ἀλλ' ἐρᾶν καὶ κατεσθίειν· σὺ δὲ κάρτα φείδει” —

it forms part of a drinking song, like Iago's,

‘Then take thine *auld* cloak about thee.’

Another word almost equally significant is φρήν. In Herodotus it is found in 3. 134; 7. 13; 9. 10<sup>1</sup>; and in Tragedy repeatedly—about two hundred times in all. Of the numerous Aristophanic instances all occur either in the lyrical passages, in parody, or in paratragedy, except Nub. 153—

ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν—

and Thesm. 291, Ran. 534, Lys. 432; where it forms part of the phrase *νοῦς καὶ φρένες*, which is a survival of the old Ionic Attic, and common even in Prose, as in Dem. de Cor. 332. 20, *μάλιστα μὲν καλτούτοις βελτίω τιὰ νοῦν καὶ φρένας ἐνθεῖτε*, Ib. 780. 11, *νοῦ καὶ φρενῶν ἀγαθῶν καὶ προνοίας πολλῆς*. A similar survival is its use with words like *συμφορά* to denote aberration of intellect, as in Andoc. 20. 29. It is found twice in Plato, but in a connection which strengthens this account of the history of the word. In both cases, Theaet. 154 D, Conviv. 199 A<sup>2</sup>, it refers to the famous line in the Hippolytus of Euripides—

ἦ γλῶσσ' ὀμώμοχ', ἦ δὲ φρήν ἀνώμοτος—

so often parodied by Aristophanes.

The survival of φρήν in the phrase *νοῦς καὶ φρένες* has

<sup>1</sup> Cp. φρενήρης, Hdt. 3. 25, 30; 5. 42; 9. 55; Eur. Heracl. 150, El. 1053.

<sup>2</sup> The passages are, Theaet. ἀτάρ, ὡς ἔοικεν, ἐὰν ἀποκρίνη ὅτι ἐστιν, Εὐριπίδειόν τι συμβήσεται· ἦ μὲν γὰρ γλῶττα ἀνέλεγκτος ἡμῖν ἔσται, ἦ δὲ φρήν οὐκ ἀνελέγκτος . . . εἰ μὲν δεινοὶ καὶ σοφοὶ ἐγώ τε καὶ σὺ ἤμεν, παντὰ τὰ τῶν φρενῶν ἐξητάκτες: Conviv. ἦ γλῶττα οὖν ὑπέσχετο, ἦ δὲ φρήν οὐ.

many parallels, and Comedy is often very useful in preserving these remnants of every-day language in cases in which there was naturally little occasion for their appearance in Prose. Thus the old word *σθένος* survives in Prose<sup>1</sup> only in the phrase *παντὶ σθένει*, but Comedy has preserved a similar use of the verb *σθένω*—

οὐ γὰρ προσήκει τὴν ἔμαντοῦ μοι πόλιν  
 εὐεργετεῖν, ᾧ κέπφε καθ' ὅσον ἂν σθένω ;  
 Ar. Plut. 912.

The same is true of *θείνω*, which, like the simple *ἀράσσω* already mentioned (p. 6), occurs out of Tragedy only in Comic verse—

οὗτος σὺ ποῖ θεῖς ; οὐ μενεῖς ; ὡς εἰ θενεῖς  
 τὸν ἄνδρα τοῦτον, αὐτὸς ἀρθήσει τάχα.  
 Arist. Ach. 564.

ἀλλ' οἴσθ' ὃ δράσον ; τῷ σκέλει θενε τὴν πέτραν.  
 Av. 54.

But of all these survivals perhaps the most interesting is that of the aorist *ἐμάστιξα*. Every one will remember its use in Homer—

μάστιξεν δ' ἐλάαν· καναχῆ δ' ἦν ἡμιόνοῦιν·

but it will surprise many to hear that it had become a term of the kitchen. Athenaeus (7. 322 d,) quotes from the Leuce of Alexis the lines—

A. ἐπίστασαι τὸν σαῦρον ὡς δεῖ σκενάσαι ;  
 B. ἀλλ' ἂν διδάσκησ. A. ἐξελὼν τὰ βραγχία,  
 πλύνας, περικόψας τὰς ἀκάνθας τὰς κύκλω,  
 παράσχισον χρηστῶς, διαπτύξας θ' ὄλον  
 τῷ σιλφίῳ μάστιξον εὖ τε, καὶ καλῶς  
 τυρῷ τε σάξον ἀλσί τ' ἠδ'<sup>2</sup> ὀριγάνῳ—

<sup>1</sup> Dem. 30. 12 ; Thuc. 5. 23 ; Plat. Legg. 646 A, 854 B ; Xen. Cyrop. 6. 1. 42 ; 8. 5. 25, Hell. 6. 5. 2, Rep. Lac. 4. 5. In Plato, Phaedr. 267 C, τὸ τοῦ Χαλκηδονίου σθένος in humorous passage = ὁ Χαλκηδόνιος.

<sup>2</sup> ἠδέ is certainly corrupt here. We must read ἀλσιν εἶτ' ὀριγάνῳ, or some such word.

in which a master is giving directions to his new cook how he likes a fish of a certain kind dressed. After being boned it is to be well *whipped* or dusted with silphium and stuffed with cheese, salt, and marjoram.

Another passage indicates that it was probably the word used by boys when spinning tops. In the Baptae of Eupolis<sup>1</sup> occur the words—

ὦ ῥύμβοισι μαστίξας ἐμέ·

but the context is required to make them quite clear.

It is in this way that the use of ῥύεσθαι in Thucydides ought probably to be explained. The word is otherwise unknown in Attic, and when Thucydides represents Agis (5. 63) as promising ἔργῳ ἀγαθῷ ῥύσεσθαι τὰς αἰτίας στρατευσάμενος, he is probably only giving a metaphorical turn to a word in common use among the tradesmen in the agora to denote their goods bringing down the weights on the opposite scale of the balance<sup>2</sup>.

Ἄκτῆ is another word which almost by itself might demonstrate the truth of the theory at present under discussion. Though found repeatedly in Homer<sup>3</sup> in the sense of 'rocky foreland,' and in Herodotus<sup>4</sup> with the meaning 'littoral tract,' it is in Attic confined to Tragedy<sup>5</sup>, except in one case, namely, when it refers to the coast-district of Attica. Harpocration tells us that Hyperides so used it: Ἄκτῆ, ἐπιθαλαττίδιός τις μοῖρα τῆς Ἀττικῆς· Ὑπερείδης ἐν τῷ περὶ τοῦ ταρίχους, and in Dinarchus, 110. 2, it is found

<sup>1</sup> Quoted Fr. Com. 2. 452. The ῥύμβος was in this 'a metal top,' used in celebrating the orgies of Kolytto by her 'licentiates' the Baptae.

<sup>2</sup> ῥύομαι, Hdt. 3. 119, 132; 4. 164, 187, etc.; Aesch. Enm. 232, 300, Supp. 509 et al.; Soph. O. C. 285, Aj. 1276, O. R. 72, 312, 313; Eur. Alc. 11, et freq.

<sup>3</sup> Il. 2. 395; 20. 50; Od. 5. 405; 10. 89, etc.

<sup>4</sup> Hdt. 4. 38; 7. 183. Xenophon, un-Attic as usual, employs it in An. 6. 2. ἐθεώρων τὴν Ἰασονίαν ἀκτῆν.

Aesch. Pers. 303, 421, 449, Enm. 10, Ag. 493, and freq. in ch.; Soph. Phil. 1, 272, 1017; Aeg. fr. 19. 3; Captiv. fr. 42, and in chor.; Eurip. Hec. 778, Hipp. 1199, and very frequently.

in a suggestive series: ἐν οἷς (sc. τοῖς χρήμασι) καὶ ἡ ἀκτὴ καὶ οἱ λιμένες εἰσὶ καὶ τὰ νεώρια ἃ οἱ πρόγονοι ὑμῶν κατασκευάσαντες κατέλιπον<sup>1</sup>.

No evidence could be more distinct. It was plainly a word in daily use in Attica before the Ionic then spoken had gone far in the peculiar path which was to end in the Attic dialect, and its application to the coast-district began at that time. In the sixth century it was dropping out of use, but received a new lease of life from becoming part of the literary dialect of Tragedy.

Exactly the same history belongs to another old Attic word. Its attachment to a natural feature of the country preserved it un-modified, just as the peculiar Greek tendency of literary styles to become permanent brought it down in Tragedy to a period when it had disappeared in all other literature but the Ionic. The name ζωστήρ, the Ionic and old Attic equivalent of ζώνη, had at an early date been bestowed upon a tongue of land between the Piraeus and Sunium<sup>2</sup>, which resembled the ζωστήρ in shape, and is mentioned under that name both by Herodotus and Xenophon<sup>3</sup>. Thus even the stones cry out against regarding the peculiarly Tragic forms of words as due to no more than a craving for elevation of style.

Of a piece with the use of compound verbs for simple, already discussed, is the preference for picturesque words with a dash of metaphor in them over their more tame

<sup>1</sup> Strabo, 9. 391 b, thus describes the district, ἀκτὴ δ' ἐστὶν ἀμφιθάλαττος, στενὴ τὸ πρῶτον, εἴτ' εἰς τὴν μεσογαίαν πλατύνεται, μνηοειδῆ δ' οὐδὲν ἦττον ἐπιστροφὴν λαμβάνει πρὸς Ὀρωπὸν τῆς Βοιωτίας, τὸ κυρτὸν ἔχουσα πρὸς θαλάττην.

<sup>2</sup> Strabo, 398.

<sup>3</sup> Hdt. 8. 107, ἐπεὶ δὲ ἀγχοῦ ἦσαν Ζωστήρος πλεόντες οἱ βάρβαροι κτε.: Xen. Hell. 5. 1. 9, ἐπεὶ δὲ ἦσαν αἱ (νῆες) τοῦ Εὐνόμου πρὸς τῇ γῇ περὶ Ζωστήρα τῆς Ἀττικῆς κτε. A surname of Apollo, viz. Ζωστήριος, was probably derived from a temple on this spot. Cp. Πορθμός, a town in Euboea, mentioned by Dem. 248. 15; 119. 21; 125. 26; 133. 21: πορθμός is old Attic for πόρος. Ἄρειος πάγος: πάγος for hill is never once found in Attic prose or comedy, but occurs in Aesch. P. V. 20, 270, Supp. 189, etc.; Soph. O. C. 1601; Ant. 411, etc.; Eur. El. 1271, etc.

equivalents. Take, for instance, *αἰχμή*. Even in its ordinary sense<sup>1</sup> the word was probably un-Attic, having been replaced by *δόρυ*, but in the signification of *war* it had certainly disappeared altogether. Yet that with that meaning it had once been in common use is proved by the compound *αἰχμάλωτος*, which must have had an emphatically metaphorical origin. From the development of Attic such a metaphorical use had become impossible in that dialect; but it had been, as it were, crystallised in Tragedy, and remained in use in Ionic. Thus Herodotus could say not only (5. 94), *Σίγειον εἶλε Πεισίστρατος αἰχμῆ*, but even (7. 152), *ἐπειδὴ σφι πρὸς τοὺς Λακεδαιμονίους κακῶς ἡ αἰχμὴ ἐστήκεε*, and in Tragedy occur the expressions *αἰχμὴν εἰς μίαν καθέστατον* for *εἰς μονομαχίαν* (Eur. Phoen. 1273); *κακοὶ ὄντες πρὸς αἰχμῆν* (Soph. Phil. 1306); and *αἰχμὴ θηρῶν* (Eur. H. F. 158), a 'battle with wild beasts.'

*Εὐφρόνη* is another of these words. No Attic writer would have used it for *νύξ*; but not only does it occur in Herodotus more frequently than the soberer term, but even a scientific writer like Hippocrates employs it<sup>2</sup>.

Again, if we compare the usage of *πάλος*<sup>3</sup> and *κλήρος*, it will be seen that the more picturesque of the two words has in all Attic, but that of Tragedy, been ousted by the colourless term, though in Ionic prose the former remained the commoner. And that *πάλος* really retained much of its primitive colour is proved by the line of Euripides

<sup>1</sup> Hdt. 1. 8, 39, 52; 3. 78, 128; 5. 49; 7. 61, 64, 69, 77, etc. and in the Tragedians very frequently. Xenophon has it, Cyr. 4. 6. 4; 8. 1. 8. *μεταίχιμον* did not survive in Attic, but occurs, Hdt. 6. 77, 112, cp. 8. 140; Aesch. Sept. 197; Eur. Phoen. 1249, 1279, 1361, Heracl. 803.

<sup>2</sup> Hdt. 7. 56, *διέβη δὲ ὁ στρατὸς αὐτοῦ ἐν ἑπτα ἡμέρησι καὶ ἐν ἑπτα εὐφρόνησι*: 9. 37, *τρίτη εὐφρόνη*, so 7. 12, 188; 8. 12, 14; 9. 39; Hippocrates, 588. 42, *δύο ἡμέρας καὶ δύο εὐφρόνας*; id. 1275. 32, *ἡμέρην καὶ εὐφρόνην*; Aesch. P. V. 655, Pers. 180. 221, Agam. 265, 279, 337, 522; Soph. El. 19, 259, Fr. 521, 11; Eur. Hec. 828, I. A. 109, 1571, Rh. 92, 518, 617, Tro. 660, etc.

<sup>3</sup> Hdt. 3. 80; 4. 94, 153; Aesch. Sept. 55, 376, Agam. 333, Pers. 779, Eum. 32, 742, 753; Soph. Ant. 275; Eur. I. A. 1151, Tro. 263, Ion 416, Heracl. 546.



(Iph. Aul. 1151), where Clytemnestra addresses Agamemnon in the words—

βρέφος τε τοῦμὸν σῶ προσουρίσας πάλω  
μαστῶν βιαίως τῶν ἐμῶν ἀποσπάσας.

But it would be tedious to discuss each separate instance of this one characteristic of immaturity in language. There are still too many points to consider which throw light on the way in which the old Ionic of Attica developed into a language of such marvellous precision and strength as the Attic dialect certainly is. But it is hard to refrain from enumerating, however cursorily, a few more old Ionisms like *εὐφρόνη* and *αἰχμή*. Such are *ἀγορᾶσθαι*<sup>1</sup> in the sense of *λέγειν* or *εἰπεῖν*, *ἀμαξεύμένος* in the sense of 'provided with carriage roads',<sup>2</sup> *ἀμφιδέξιος*, *ambiguous*<sup>3</sup>, *ἀπίτιμος*<sup>4</sup> for *ἀτιμος*, *ἄρθμιος*<sup>5</sup> for *φίλος*, *ἀρμόξεσθαι*<sup>6</sup> for *γαμεῖν*, *ἄρουρα*<sup>7</sup> for *γῆ*, *ἄτρυτος*<sup>8</sup> for *ἰσχυρός* or *μέγας*, *ἐγχνρίμπτειν*<sup>9</sup> for *ἐφάπτεσθαι*, *ἐκπαγλείσθαι*<sup>10</sup> for *θανμάζειν*, *ἐλαστρώ*<sup>11</sup> for

<sup>1</sup> Hdt. 6. 11; Soph. Tr. 601, *ἕως σὺ ταῖς ἕξωθεν ἡγορῶ ξέναις*.

<sup>2</sup> Hdt. 2. 108, *Αἴγυπτον ἰππάσιμον καὶ ἀμαξευμένην*, followed by *Αἴγυπτος* *εἰούσα πεδιάς πᾶσα ἀνίπτος καὶ ἀναμάχεντος γέγονε*: Soph. Ant. 251, *στρυφλὸς δὲ γῆ καὶ χέρσος ἀρρῶξ οὐδ' ἐπημαξευμένη τροχοῖσιν*, where observe the Ionism for *ἐπημαξευμένη*.

<sup>3</sup> *ἀμφιδέξιος*, lit. of a man who can use his left hand as dexterously as his right; opp. *ἀμφαρίστερος*. Hdt. 5. 92, *χρηστήριον ἀμφιδέξιον*, an *ambiguous response*: Aesch. Frag. 259, *ἀμφιδεξίως ἔχει*, it is *indifferent*. In Eur. Hipp. 780 = *ἀμφηκῆς*, *ἀμφιδέξιον σίδηρον*: Soph. O. C. 1112 uses the sing. in the signification *both*.

<sup>4</sup> Hdt. 2. 167; Soph. O. R. 215.

<sup>5</sup> Hdt. 6. 83, 7. 101, 9. 9, 37. So *ἀρθμός* = *φιλία* in Aesch. P. V. 191.

<sup>6</sup> Hdt. 3. 137; 5. 32, 47; 6. 65; Soph. Ant. 570; cp. *ἀρμόξω* = 'give in marriage,' Hdt. 9. 108; Eur. Phoen. 411.

<sup>7</sup> Hdt. 2. 14; Aesch. Pers. 595; Soph. Tr. 32, Aj. 1286; Eur. Or. 553, H. F. 369.

<sup>8</sup> Hdt. 9. 52, *ἄτρ. πόνος*: Aesch. Eum. 403, *ἄτρ. πόδα*: Soph. Aj. 788, *ἄτρ. κακόν*.

<sup>9</sup> Hdt. 2. 60, 93; 3. 85; 4. 113; 9. 98; Hippocr. de Artic. p. 800, B, de Oss. nat. 280. 12, de Morb. mul. 2. p. 654, 23; Soph. El. 898. The simple *χνρίμπτω*, *χνρίμπτομαι*, occurs Aesch. Eum. 185, P. V. 713; Soph. El. 721.

<sup>10</sup> Hdt. 7. 181; 8. 92; 9. 48; Aesch. Cho. 217; Eur. Or. 890, Tro. 929, Hec. 1157. Confined to the participle.

<sup>11</sup> Hdt. 2. 158; 7. 24; Eur. I. T. 934. 971. Cp. *βωστρέω* for *βοῶ*.

ελαύνω, ἐμπρέπειν<sup>1</sup> for φανερός εἶναι, φονεύω<sup>2</sup>, or καταφονεύω<sup>3</sup>, for ἀποκτείνω, ἐρείπια<sup>4</sup> for λείψανα, ἔφεστιος<sup>5</sup> for ἰκέτης, θεήλατος<sup>6</sup>, sent from heaven = θεῖος, στρατηλατῶ<sup>7</sup> for στρατεύομαι, θεοπρόπος<sup>8</sup> for θέωρος, θωκῶ<sup>9</sup> for κάθημαι, ἰθαγενής<sup>10</sup> for αὐτόχθων, κασίγνητος<sup>11</sup> for ἀδελφός, κέρτομος<sup>12</sup> for ὑβριστικός, κληδών<sup>13</sup> for φήμη, μόρος<sup>14</sup> for θάνατος, μυσσαρός<sup>15</sup> for μιάρός, ὄμαιμος<sup>16</sup> for συγγενής,

<sup>1</sup> Hdt. 7. 67, 83; Aesch. Ag. 6, 1428; Soph. El. 1187; Eur. Heracl. 407.

<sup>2</sup> Hdt. 1. 211; 8. 53. Soph. O. R. 716, 1411, Ant. 1174, El. 34; Eur. Andr. 412, Or. 1193, etc. In Plat. Legg. 871 D, 873 E, in legal language.

<sup>3</sup> Hdt. 1. 106, 165; 2. 45; 3. 157; Eur. Or. 536, 625.

<sup>4</sup> Hdt. 2. 154; 4. 124; Aesch. Agam. 650, Pers. 425; Soph. Aj. 308; Eur. Bac. 7, etc. ἐρείπω, throw down, is found in Hdt. 1. 164; 9. 70; Hippocrates, Epid. 6. 1174 G; Soph. Aj. 309, O. C. 1373; Xen. Cyr. 7. 4. 1.

<sup>5</sup> Hdt. 1. 35; Aesch. Supp. 365, 503, Eum. 577, 669; Soph. Trach. 262.

<sup>6</sup> Hdt. 7. 18; Aesch. Agam. 1297; Soph. O. R. 255, Ant. 278; Eur. Or. 2, Andr. 851, Ion 1306, 1392.

<sup>7</sup> Hdt. 1. 124, 154; 4. 118; 5. 31; 7. 5, 10; Aesch. Pers. 717, Eum. 690; Eur. Or. 717, Supp. 234, I. A. 1195, Heracl. 465, et al.

<sup>8</sup> Hdt. 1. 48, 67, 78, and frequently; Aesch. P. V. 659.

<sup>9</sup> Hdt. 2. 173. Tragic θωκῶ, Aesch. P. V. 313, 389; Soph. O. R. 20, O. C. 340, Aj. 325, 1173, Tr. 23; Eur. Heracl. 239.

<sup>10</sup> Hdt. 2. 17; 6. 53; Hippocrates, de Morb. mul. 1. 70, de Infac. 16; Aesch. Pers. 306.

<sup>11</sup> Hdt. 1. 171; Aesch. P. V. 347, Sept. 632, Agam. 327; Soph. and Eurip. very frequently. It occurs in Comic senarii in Arist. Thesm. 900, but in παρατραγωδία with πίσσις to keep it in countenance.

<sup>12</sup> Hdt. 5. 83; Eur. Alc. 1125 Fr. 495. The tragedians also use κερτομῶ, Aesch. P. V. 986; Soph. Phil. 1235; Eur. Bac. 1294, Hel. 619; and κερτόμησις is found in Soph. Phil. 1236.

<sup>13</sup> Hdt. 5. 72; 9. 91, 101; Aesch. Agam. 863, 874. Cho. 853, etc.; Soph. O. C. 258, Phil. 255; Eur. Alc. 315, etc. The only instance in Attic is An- docides, 17. 9, κληδών ἐν ἀπάσῃ τῇ πόλει κατέσχευε . . . πῶς οὖν ἢ φήμη ἢ τότε οὔσα κτε.; which probably indicates that the word was still in use among the people.

<sup>14</sup> Hdt. 1. 117; 3. 65, etc., and very frequently in all three tragedians. Similarly μόρσιμος occurs, Hdt. 3. 154; Aesch. P. V. 933, Sept. 263, 281, etc.; Soph. Ant. 236; Eur. Rh. 636, Al. 939, etc.

<sup>15</sup> Hdt. 2. 37; Eur. Or. 1624, et al. It occurs in Ar. Lys. 340, but in a chorus.

<sup>16</sup> Hdt. 1. 151; 8. 144; and very freq. in all three tragedians. On the authority of an anonymous Grammarian, Cramer, Anecd. 3. 195, the lines—

οὐδεὶς ὄμαιμον συμπαθέστερος φίλος,  
κἂν ἢ τοῦ γένους μακράν,

are assigned to the comic poet Plato; but on his own confession the Grammarian preserved neither λέξις nor μέτρον, only τὸν νοῦν τοῦ βιβλίου ἀποτεταμίευκε.

ὀμῆλιξ<sup>1</sup> for ἡλικιώτης, στρατάρχης<sup>2</sup> for στρατηγός, φαρίζω<sup>3</sup> for λέγω. The significance of χειρώναξ and its derivations is too great to allow of no more than a *Nota bene*. No words could be more picturesque, yet they are used in sober, every-day language in Ionic. Herod. 2. 167, τοὺς δὲ ἀπαλλαγμένους τῶν χειρώναξιέων, γενναίους νομίζοντας εἶναι, and Hippocrates, 384. 46, 391. 45. In Attic χειρώναξια is simply τέχνη and χειρώναξ, χειροτέχνης, but in Tragedy the old highly-coloured expressions have been preserved without modification<sup>4</sup>. There can be no explanation of facts so anomalous, but the one which can not be reiterated too often, namely, that, if allowance is made for the peculiarities of metrical composition, Tragedy can supply the student of Attic with many of the most essential characteristics of that dialect during the sixth century<sup>5</sup>.

Picturesqueness of metaphor is another quality which is not so much inherent in Attic Tragedy as Tragedy, but derived from the tendency of language at the time when the Tragic diction was formed. It is difficult to reach certainty in a speculation of this sort if only the more general aspects of the question are considered; accordingly,

Moreover συμπαθίστερος is probably a late word. Similarly ὀμαίμων, Hdt. 5. 49; Trag. frequently.

<sup>1</sup> Hdt. 1. 99; Eur. Hipp. 1098, Alc. 953, Tro. 1183, Bac. 201.

<sup>2</sup> Hdt. 3. 157; 8. 45; Aesch. Fr. 176.

<sup>3</sup> Hdt. 5. 58; Eur. I. A. 135. 936.

<sup>4</sup> χειρώναξια, Hdt. 2. 167; Aesch. P. V. 45, Cho. 761. χειρώναξ, Hdt. 1. 93; 2. 141; Eur. Fr. 793.

<sup>5</sup> Additional instances of these highly-coloured words are these:—ἀλλόθροας, Hdt. 1. 78; 3. 11; Aesch. Ag. 1200; Soph. Phil. 540. δυσπετέως = χαλεπῶς, Hdt. 3. 107; Hippocr. 456. 22; Aesch. P. V. 752; adj. Soph. Aj. 1046. ὀδῶω = put on the right road, Hdt. 4. 139; Aesch. P. V. 498, 813. σέλας = bright light, Hdt. 3. 28; Tragedy very freq. It occurs in Plato, Crat. 409 B, but simply in the linguistic statement σέλας καὶ φῶς ταυτόν. ὑπερτέλλω, rise above = Att. ἐξέχω, Hdt. 3. 104; Eur. Or. 6, Hec. 1010, Phoen. 1007. Words which are Attic in other significations have a specially picturesque meaning in Ionic and Tragedy. As κάμνω = χαλεπῶς φέρω, Hdt. 1. 118; Eur. H. F. 293, Med. 1138. κατεργάζομαι = ἀποκτείνω, Hdt. 1. 24; Soph. Trach. 1094; Eur. Hipp. 888, I. T. 1173 (Xen. Cyr. 4. 6. 4). ἐξεργάζομαι = id., Hdt. 3. 52; 4. 134; 5. 19; Eur. Hel. 1098. νομός = dwelling place, Hdt. 5. 92 et al.; Eur. Rhes. 477.



the following instances have been selected to show that in the metaphorical use of particular words Ionic and the Tragic dialect stand by themselves. Take the two compounds of ζέω, boil, ἐκζέω, boil over, and ἐπιζέω, boil up, seethe. In 4. 205, Herodotus employs the horribly suggestive sentence, οὐ μὲν οὐδὲ ἡ Φερεσίμη εὖ τὴν ζόην κατέπλεξε. ὡς γὰρ δὴ τάχιστα ἐκ τῆς Λιβύης τισαμένη τοὺς Βαρκαλοὺς ἀπενόστησε εἰς τὴν Αἴγυπτον, ἀπέθανε κακῶς· ζῶσα γὰρ εὐλλέων ἐξέζεσε, ὡς ἄρα ἀνθρώποισι αἱ λίην ἰσχυραὶ τιμωρίαι πρὸς θεῶν ἐπίφθονοι γίνονται. The whole is oriental enough to come from the Old Testament, and in this question of metaphorical usage geographical considerations are not to be wholly disregarded. In Aesch. Sept. 709 the word is not too strong—

ἐξέζεσεν γὰρ Οἰδίπου κατεύγματα.

Again in Herod. 7. 13, ἀκούσαντί μοι τῆς Ἄρταβάνου γνώμης παραυτίκα μὲν ἡ νεότης ἐπέζεσε, the metaphor may be paralleled from Euripides—

δεινόν τι πῆμα Πριαμίδαις ἐπέζεσεν.

Hec. 583.

δεινή τις ὄργη δαιμόνων ἐπέζεσε<sup>1</sup>.

I. T. 987.

Another excellent instance is afforded by the use of the verb ἐκτρίβω, which occurs repeatedly in Herodotus and the Tragedians, but in a metaphorical sense is never used elsewhere. In Herodotus, 6. 37, Croesus threatens the people of Lampsacus in words that hardly required the brutal jest on Πιτυοῦσσα, the ancient name of their city, to make them effective: εἰ δὲ μή, σφέας πίτυος τρόπον ἀπέιλεε ἐκτρίψειν. πλανωμένων δὲ τῶν Λαμψακηνῶν ἐν τοῖσι λόγοισι τὸ θέλει τὸ ἔπος εἶναι τό σφι ἀπέιλησε ὁ Κροῖσος πίτυος τρόπον ἐκτρίψειν, μόγις κοτὲ μαθὼν τῶν τις πρεσβυτέρων εἶπε τὸ ἔόν, ὅτι πίτυς μούνη πάντων δενδρέων ἐκκοπέισα βλαστὸν οὐδένα

<sup>1</sup> Arist. Thesm. 468 is paratragedic, while Ach. 321, θυμάλωψ ἐπέζεσεν, is evidently a burlesque on some Tragedian's θυμὸς ἐπέζεσεν, and proves that the metaphor in Herodotus was felt to be too strong for common use.

μετίει, ἀλλὰ πανώλεθρος<sup>1</sup> ἐξαπόλλυται. And in a later chapter (86) of the same book, is narrated the fulfilment of a doom prophesied by the Pythia, Γλαύκου νῦν οὔτε τι ἀπόγονόν ἐστι οὐδέν, οὔτ' ἰστίη οὐδεμία νομιζομένη εἶναι Γλαύκου, ἐκτέτριπταί τε πρόρριζος ἐκ Σπάρτης<sup>2</sup>.

Now the Tragedians are the only Attic writers in whom a similar usage is discovered—

Ζεὺς σ' ὁ γεννήτωρ ἐμὸς  
πρόρριζον ἐκτρίψειεν οὐτάσας πυρί.  
Eur. Hipp. 683.

κατεύχομαι δὲ τὸν δεδρακότ', εἴτε τις  
εἶς ὧν λέληθεν εἴτε πλειόνων μέτα,  
κακὸν κακῶς νιν ἄμορον ἐκτρίψαι βίον.  
Soph. O. R. 246.

Further on (O. R. 428) Teiresias ends his outburst of indignation at the charges of Oedipus in words that were too surely fulfilled—

πρὸς ταῦτα καὶ Κρέοντα καὶ τοῦμὸν στόμα  
προπηλάκιζε. σοῦ γὰρ οὐκ ἔστιν βροτῶν  
κάκιον ὅστις ἐκτριβήσεται ποτε.

An aspect of the inquiry which has occasionally presented itself in considering other points, itself merits some attention. Words which, on the testimony of Tragedy, must have been used in old Attic, and which were never superseded in Ionic proper, were in the matured dialect of Attica replaced by other terms. These new words were either from the same root as the primitive ones, or of an origin altogether distinct. Of substantives of the former class *πάτρα* is a marked example. Herodotus never uses *πατρίς*, but *πάτρη* occurs in δ. 126, ἐνθαῦτα Ἑλλήνων ὅσοι σφίσι τε αὐτοῖσι ἦσαν καὶ πάτρη ἐξογκωμένοι, ἐφοίτεον μνηστῆρες, of the suitors for the hand of Aganiste, which Hippoclidēs

<sup>1</sup> Cp. Soph. El. 1009, πανωλέθρους . . . ἡμᾶς τ' ὀλέσθαι.

<sup>2</sup> Cp. 4. 120, τὴν ποίην ἐκ τῆς γῆς ἐκτρίβειν.

was to win and humorously lose. In Tragedy it is found repeatedly, but in Attic prose not once, and the instances in Comedy are conclusive evidence that the word was considered merely a literary survival on the one hand, or an Ionicism on the other. Thus, Ar. Thesm. 136, Ran. 1163, and 1427, are all parodies of Tragedy, while in Ach. 147 there is a ludicrous point in the boy who has just been initiated at the great Ionic<sup>1</sup> festival of the Ἀπατούρια, and gorged with the sausages that symbolised Athenian citizenship, addressing his father in Ionic heroics, and calling upon him βοηθεῖν τῇ πάτρᾳ<sup>2</sup>.

Other instances are αἰγυπιός<sup>3</sup> for γύψ, γνῶμα<sup>4</sup> for γνώρισμα, γόνος<sup>5</sup> for γουή, δράμημα<sup>6</sup> for δρόμος, εἶμα<sup>7</sup> for ἔσθῆς, ζεύγλη<sup>8</sup> for ζύγλον, ζωστήρ<sup>9</sup> for ζώνη, ἱππότης<sup>10</sup> for ἱππεύς, κλώψ<sup>11</sup> for

<sup>1</sup> Εἰσι δὲ πάντες Ἴωνες, ὅσοι ἀπ' Ἀθηνέων γεγονάσι καὶ Ἀπατούρια ἄγουσι δρτήν. ἄγουσι δὲ πάντες πλὴν Ἐφεσίων καὶ Κολοφονίων· οὗτοι γὰρ μόνοι Ἴωνων οὐκ ἄγουσι Ἀπατούρια κτε., Hdt. 1. 147.

<sup>2</sup> The old term also supplied the poets of later comedy with material for a wretched pun, as Alexis quoted by Athenaeus, 3. 100. c.—

ὑπὲρ πάτρας μὲν πᾶς ἀποθνήσκειν θέλει,  
ὑπὲρ δὲ μήτρας Καλλιμέδων ὁ Κάραβος  
ἐφθῆς ἴσως προσεῖτ' ἂν ἄλλως ἀποθανεῖν.

There is a similar pun on the words μητρόπολις, πατρόπολις, μήτρα, Μητρᾶς, and ἔμμητρος, in a fragment of Antiphanes, also preserved by Athenaeus in the same passage, 100. d.

<sup>3</sup> Hdt. 3. 76; Aesch. Ag. 49; Soph. Aj. 169. It is probably this fact that is referred to in Suidas, αἰγυπιόν οὕτως οἱ παλαιοί, ἀλλ' οὐ γύπα, and Bekk. An. 354. 28, for Arist. Av. 1181 is conclusive proof that γύψ was the Attic term.

<sup>4</sup> Hdt. 7. 52, τῶν ἔχομεν γνῶμα μέγιστον, and Soph. Trach. 593, οὐδ' ἔχοις ἂν γνῶμα μὴ πειρωμένη.

<sup>5</sup> In the sense of *proles*, *suboles*, Hdt. 1. 108, 109; 3. 66; 5. 92, etc.; Trag. frequently.

<sup>6</sup> Hdt. 8. 98; Aesch. Pers. 247; Eur. Tro. 688, et al.

<sup>7</sup> Hdt. 1. 10; 2. 155, et freq.; Hippocrates, de Morb. mul. 2. 640, 16; Aesch. Agam. 1383, Cho. 81; Soph. Aj. 1145, O. R. 1268, Fr. 451; Eur. Hec. 342, I. A. 73, Hel. 1574.

<sup>8</sup> Hdt. 1. 31; Aesch. P. V. 463; Eur. Med. 479, Hel. 1536.

<sup>9</sup> Hdt. 1. 215; 4. 9, 10; 9. 74; Soph. Aj. 1030; Eur. Heracl. 217 (see supra p. 12.)

<sup>10</sup> Substantive, Hdt. 9. 49, 69; Soph. O. C. 59; (Xen. Cyr. 1. 4. 18; 8. 20.)

<sup>11</sup> Hdt. 1. 41; 2. 150; 6. 16; Eur. Alc. 766, Cycl. 223, Hel. 553, Rhes. 709; (Xen. Cyr. 2. 4. 23; An. 4. 6. 17).

κλέπτῃς, ναυτίλος<sup>1</sup> for ναύτης, ὄρισμα<sup>2</sup> for ὄρος, ὄριον, ὄφρῆ<sup>3</sup> for ὄφρῦς, ὄχος<sup>4</sup> for ὄχημα, παρηΐς<sup>5</sup> for παρειά, πορθμός<sup>6</sup> for πόρος, ρεΐθρον<sup>7</sup> for ρεῦμα, φάτις<sup>8</sup> for φήμη, φοναί<sup>9</sup> for φόνος, φόρτος<sup>10</sup> for φορτίον, χόλος<sup>11</sup> for χολή.

The instances of adjectives of an older formation which have given place to those of a newer from the same stem are not so numerous, but there are still some marked examples, such as ἄμωμος<sup>12</sup> for ἄμεμπτος, βιώσιμος<sup>13</sup> for βιωτός, and conversely εὐξύμβλητος<sup>14</sup> for εὐσύμβολος, νεοχμός<sup>15</sup> for νέος, πέτρινος<sup>16</sup> for πετρώδης, and χέρσος<sup>17</sup> for ξηρός. A

<sup>1</sup> Hdt. 2. 43; Aesch. P. V. 468, Agam. 899, 1234, Cho. 202; Soph. Aj. 1146, Trach. 537; Eur. Hec. 1273, et al. In Arist. Ran. 1207, it is from Euripides. *ναυτίλλομαι*, which occurs in Hdt. 1. 163; 2. 5, 178; 3. 6; and in Soph. Ant. 717; Eur. fr. 791, is only found once in Attic Prose, Plat. Rep. 551 C.

<sup>2</sup> Hdt. 2. 17; 4. 45; Eur. Hec. 16, Hipp. 1459, Andr. 969, I. A. 952, Rhes. 437.

<sup>3</sup> Hdt. 4. 181, 182, 185; Eur. Heracl. 394.

<sup>4</sup> Hdt. 8. 124; Aesch. P. V. 710, Agam. 1070, Eum. 405; Soph. O. R. 808, El. 708, 727; Eur. frequently.

<sup>5</sup> Hdt. 2. 121; Aesch. Sept. 534; Eur. Hec. 274, et al.

<sup>6</sup> Hdt. 8. 76; Aesch. Pers. 722, 799, Agam. 307; Eur. Hel. 127, 532, Cycl. 108 (see p. 12, note 3).

<sup>7</sup> Hdt. 1. 75, 186, 191, and freq.; Aesch. P. V. 790, Pers. 497; Soph. Ant. 712; Eur. El. 794. In Aesch. Pers. 497 even the uncontracted Ionic form *ρεέθρον* is retained. Antiphanes (quoted by Athenaeus 1. 22, f.) uses *ρεΐθρον*, but in a parody of Soph. Ant. quoted.

<sup>8</sup> Hdt. 1. 60, 122; 7. 189 γ; 8. 94; 9. 84. Very frequently in all three tragedians.

<sup>9</sup> Hdt. 9. 76; Soph. Ant. 696, 1003, 1314; Eur. Hel. 154.

<sup>10</sup> Hdt. 1. 1; Soph. Tr. 537. In Eur. I. T. 1306, Supp. 20 = 'burden.' In the sense of *wretched stuff, chaff*, the word is good Attic, Ar. Pax 748, Plut. 796. Cp. *φορτικός*.

<sup>11</sup> Hdt. 1. 118; 6. 119; 8. 27; Aesch. P. V. 29, 199, 370, 376; Soph. Aj. 41, 744, Trach. 269, Phil. 328.

<sup>12</sup> Hdt. 2. 177; Aesch. Pers. 135.

<sup>13</sup> Hdt. 1. 45; 3. 109; Soph. Ant. 566; Eur. Heracl. 606.

<sup>14</sup> Hdt. 7. 57, *εὐξύμ. τέρας, easy to divine*; Aesch. P. V. 775, *ἦδ' οὐκέτ' εὐξύμβλητος ἢ χρησμοφῶν*.

<sup>15</sup> Hdt. 9. 99, 104; Hippocr. 651, 36; 598, 12; Aesch. Pers. 693; Soph. Phil. 751; Eur. I. T. 1162, et al. Like many others of this class of words, it occurs in the Chorus in Aristophanes and other Comic writers, as Thesm. 701, Ran. 1372; Cratinus Fr. Com. 2. 101.

<sup>16</sup> Hdt. 2. 8; Eur. I. T. 290, et al.

<sup>17</sup> Hdt. 2. 99; 4. 123; Aesch. Agam. 558, Eum. 240, Supp. 178; Soph. Ant. 251, O. R. 1502; Eur. El. 325, etc.

class by itself consists of forms used adjectively, which in Attic were only substantival, as Ἑλλάς<sup>1</sup> for Ἑλληνική, Ἰλιάς<sup>2</sup> for Ἰλιακή, ἱππότης<sup>3</sup> for ἱππικός, and Περσὶς<sup>4</sup> for Περσική. In the case of πύσινος<sup>5</sup> an adjective is used where an Attic writer would prefer a participle, πιστεύων. Of verbs which became modified in Attic some have been already considered, but to these may be added ἀντιάζω<sup>6</sup> to ἀπαντῶ, πλάζομαι<sup>7</sup> to πλανῶμαι, and πτώσσω<sup>8</sup> to πτήσσω. Adverbs are more numerous, such as ἀγχοῦ<sup>9</sup>, ἀγχιστα<sup>10</sup>, ἀνέκαθεν<sup>11</sup>, ἀρχῆθεν<sup>12</sup>, μεταῦθις<sup>13</sup>, πάγχυ<sup>14</sup>, πέρ<sup>15</sup>, σαφηνῶς<sup>16</sup>. Why these words and others like them were modified as the Attic dialect developed its more distinctive features it would be useless to discuss. The fact of their modification exists, and may be theorised upon by those who have the mind. But the field is a dangerous one to tread, and justifies the caution of the old proverb, ὑπὸ παντὶ λίθῳ σκορπίον φυλάσσεο. But if it is difficult to give a reason for mere alterations in the forms of words, in what way are

<sup>1</sup> Hdt. 4. 78; 6. 98; Aesch. Supp. 243, Pers. 186, 809; Soph. Phil. 223; Eur. I. T. 17, et al.

<sup>2</sup> Hdt. 7. 43; Eur. repeatedly.

<sup>3</sup> Hdt. 4. 136; Soph. O. C. 899; Eur. Supp. 660.

<sup>4</sup> Hdt. 6. 29; Aesch. Pers. repeatedly.

<sup>5</sup> Hdt. 1. 66, 73, 92; 2. 141; 7. 10, 85; 9. 143; Eur. Or. 905, Supp. 121. It is found, however, *once* in Attic prose, Thuc. 5. 14, τοῖς ἔξω πύσιννοι.

<sup>6</sup> Hdt. 1. 166; 4. 8; 9. 6; Aesch., Soph., Eur.

<sup>7</sup> Hdt. 2. 116; Eur. Or. 56, Rhes. 283, H. F. 1188.

<sup>8</sup> Hdt. 9. 48; Eur. Bacch. 223.

<sup>9</sup> In Att. ἐγγύς, Hdt. 1. 190; 3. 78, 85, 111; 6. 77; Soph. Frag. 69 (D).

<sup>10</sup> Hdt. 1. 134; 4. 81; 5. 79; Aesch. Supp. 1036. In Hdt. 2. 143, it is used of time, ὁ ἀγχιστα ἀποθανών, a sense which is also found in Antiphon, 115. 25, a signification also attaching to the Attic ἐγγύτατα. For Antiphon see p. 30, and note 2.

<sup>11</sup> Attic ἀνωθεν: Hdt. 4. 57; Aesch. Cho. 427, Eum. 369.

<sup>12</sup> Attic ἐξ ἀρχῆς. See *infra*, Phrynich. Art. 73.

<sup>13</sup> Attic αὐθις: Hdt. 1. 62; Aesch. Eum. 478.

<sup>14</sup> Attic πάνυ: Hdt. 4. 135, etc.; Aesch. Theb. 641. It is found in Ar. Ran. 1531, but in hexameters.

<sup>15</sup> Attic καίπερ: Hdt. 3. 131; Aesch. Agam. 1084, 1203, Sept. 1038, Cho. 570; Soph. Phil. 1068; Eur. Alc. 2.

<sup>16</sup> Attic σαφῶς: Hdt. 1. 140; 3. 122; 6. 82. Herodotus has not the adj. σαφηνῆς, but it is found in Aesch. Pers. 634 (chor.), and Soph. Trach. 892 (chor.).



we to explain the replacement of one term by another etymologically far removed from it? Yet such substitution can be demonstrated beyond debate, and with a precision which in such subjects is rarely attainable. Take for example the compound ἀμφίπολος, which is found constantly in Homer in the sense of handmaiden. There is no trace of it in Attic prose or Comedy, though it survived in Ionic, and is again and again encountered in Tragedy<sup>1</sup>; *θεράπεινα* had driven it from the field. Now *θεράπεινα* was quite a recent formation from the old masculine word *θεράπων*, which, though met with as early as ἀμφίπολος, had nevertheless not only managed to keep its ground, but driven out a fellow of its own, namely, *δπάων*<sup>2</sup>. Like ἀμφίπολος, however, *δπάων* enjoyed all its old vitality in Ionic, and its ostracism from Attic was compensated by the dignified retirement of Tragedy.

The large mantle which for centuries formed the outer covering of Greeks, and admitted of so many graceful adjustments, was in the Homeric age designated as *φᾶρος*, but in Attic invariably *ιμάτιον*. Herodotus and the Tragedians, however, employ *φᾶρος*<sup>3</sup>, and ignore *ιμάτιον*<sup>4</sup> altogether. True, *φᾶρος* is read in a passage of the Comic poet Philetærus quoted by Athenæus (1. 21, c.), ἀμφὶ στέρνοις φᾶρος οὐ καθήσεις, τάλαν, μηδ' ἀγροίκως ἄνω γόνατος ἀμφέξει, but Cobet is right in regarding the initial words as mutilated and corrupt, though perhaps Naber's conjecture

<sup>1</sup> Hdt. 2. 131; 5. 92; 9. 76; Eur. Supp. 1115, I. T. 1114, Alc. 59, Or. 1417. It occurs twice in Aristophanes, Ran. 1337 (chorus), and in a fragment (Fr. Com. 2. 947) in a pseudo-oracle.

<sup>2</sup> Hdt. 5. 111; 9. 50; Aesch. Supp. 492, 954, Cho. 769; Soph. O. C. 1103, Ant. 1108; Eur. Tro. 880, El. 1135.

<sup>3</sup> Hdt. 2. 122; 9. 109; Aesch. Cho. 11, 1011; Soph. Trach. 916, Fr. 332, 272, 343; Eur. Supp. 286.

<sup>4</sup> *ιμάτιον* occurs in Herodotus thrice, 1. 9; 2. 47; and 4. 23, but in the two first cases in the plural as equivalent to *clothes* (Att. *ἱσθής*), and in the last in the singular for *rag* or *cloth*. Nauck justly rejects the only case of the word's occurrence in Tragedy, viz. in a so-called fragment of the Colchides of Sophocles, Fr. Trag. Soph. 317.

of σφυροῖς does not offer the best means of emending the passage<sup>1</sup>.

To take another instance, ἄγγος, a vessel, was in Ionic a word of very general import, and almost as familiar to the surgery as to the pantry<sup>2</sup>. Now in all senses but the medical<sup>3</sup> its place was in Attic usurped by ὑδρία, although ἄγγος remained in Tragedy<sup>4</sup>. In Aristophanes ὑδρία has not only its original sense of waterpot or pitcher (Eccl. 678, 738, Vesp. 926), but also those of a winepot (Fr. 183), pot of money (Av. 602), and cinerary urn (Av. 601). Menander and Antiphanes each wrote a play called Ὑδρία, probably in the sense of Money-bags, and the term was the recognised designation of the balloting urn<sup>5</sup> in the Law Courts. Of these meanings, of the very word itself there is not a trace in any dialect but Attic. It is a growth peculiarly Attic, and dating from a time posterior to that in which the Tragic dialect became fixed. There could not be a more striking instance of the vigour, thoroughness, and rapidity, with which the people of Attica recast their old language, and replaced worn and stiff terms by crisp and flexible innovations.

<sup>1</sup> Cobet arranges the words as cretics—

οὐ καθήσεις, τάλαν,  
μηδ' ἀγροίκως ἄνω τοῦ γόνατος ἀμφιῖ.

Naber, with doubts about the metre, accepts Cobet's second line, and thus supplements the first—

ἀμφὶ περὶ τοῖς σφυροῖς οὐ καθήσεις, τάλαν.

<sup>2</sup> In Od. 16. 13, for wine; Od. 2. 289, for general goods; Od. 9. 222, of household vessels; Il. 16. 643, for milk; Hdt. 1. 113 = a cinerary urn; 5. 12, a water jar; in Hippocrates freq. of the vessels of the body.

<sup>3</sup> ἄγγος itself does not happen to occur with this signification in Attic prose or comedy, but that it was so used may be inferred from *κεναγγία*, fast, being employed by the comic poet Plato. For most purposes *φλέψ* would be preferred.

<sup>4</sup> El. 1118, 1205, a cinerary urn; Eur. I. T. 953, a wine flagon; Ion 32, 1337, 1398, 1412, a cradle (*ἀντίπηξ*); El. 55, a water jar.

<sup>5</sup> Isocr. Trapez. 365 C: τίς οὐκ οἶδεν ἡμῶν πέρυσιν ἀνοίξαντα τὰς ὑδρίας καὶ τοὺς κριτὰς ἐξελόντα τοὺς ὑπὸ τῆς βουλῆς εἰσβληθέντας; . . . ταύτας ὑπανοίγειν ἐτόλμησεν αἱ σεσημασμένοι μὲν ἦσαν ὑπὸ τῶν πρυτάνεων, κατεσφραγισμένοι δ' ὑπὸ τῶν χαρηγῶν, ἐφυλάττοντο δ' ὑπὸ τῶν ταμῶν κτε. Cp. Xen. Hell. 1. 7, 6.

A word even more instructive is *ὄργια*. That it was once in use in Attica is proved beyond question by its derivatives *ὄργεών* and *ὄργιάζω*. The latter term is good classical Attic occurring repeatedly in Plato<sup>1</sup>, and the former form, becoming attached to an official<sup>2</sup> position, was retained in that connection till long after it was superseded for ordinary purposes by *ιερεύς*. According to Suidas, *ὄργεῶνες* were those *οἱ συλλόγους ἔχοντες περὶ τινὰς ἥρωας ἢ θεοῦς*<sup>3</sup>, and in that sense occurs four times in the speech of Isaeus concerning the inheritance of Menekles (2. 14, 16, 17, 45). Another of his speeches was addressed *πρὸς Ὀργεῶνας*, and Harpocration quotes the word from Lysias. It is another instance of crystallisation not dissimilar to *ἀκτὴ* and *ζωστήρ*, and, like both these terms, survived in its original sense in the literary trustee of the Attic of the sixth and preceding century—the Tragic dialect. In a fragment of the Mysi<sup>4</sup> of Aeschylus it is used as *ιερεύς*—

*ποταμοῦ Καΐκου χαῖρε πρῶτος ὄργεών,  
εὐχαῖς δὲ σῶζοις δεσπότης παιωνλαῖς.*

But *ὄργια* itself was uncompromisingly disfranchised, and but for Ionic<sup>5</sup>, Tragedy, and the Chorus of Comedy would have disappeared altogether; so assiduously do Attic writers substitute *μυστήρια* or *τελεταί* for the older word.

<sup>1</sup> Plat. Legg. 10. 910, *τὸν ἱερὰ ὄργιάζοντα*: Id. Phaedr. 250 C, *τελετὴν ὀργιάζομεν*; cp. 252 D, Legg. 4. 717 B twice; Isocr. Anor. 145 C, *καὶ πρῶτον μὲν τὰ περὶ τοὺς θεοῦς οὐκ ἀνωμάλως οὐδ' ἀτάκτως οὔτ' ἐθεράπευον οὔτ' ὀργιάζον*.

<sup>2</sup> Another survival from a similar cause is the spelling *ξυμβάλλεσθαι* for *συμβάλλεσθαι*, in the phrase *γνώμην ξυμβάλλεσθαι τῆς βουλῆς εἰς τὸν δῆμον*, of communicating a probonlema of the Senate to the Ecclesia. Up to about 416 B.C. *ξύν* is invariably used in Inscriptions, but within ten years from that date its place is usurped, in all cases except the phrase in question, which occurs very frequently, but hardly ever with *σ*.

<sup>3</sup> So Pollux, 8. 107, *ὄργεῶνες οἱ κατὰ δῆμους ἐν τακταῖς ἡμέραις θύοντες θυσίας τινάς*.

<sup>4</sup> Phot. Lexic. p. 344, 19; Suidas, s. v. *ὄργεῶνες*; Harpocr. s. v. *ὄργεῶνας* (p. 344. 7) is wrong in considering this use an instance of poetical substitution of the particular for the general.

<sup>5</sup> Hdt. 2. 51; 5. 61; Soph. Trach. 765; Eur. Bac. freq., H. F. 613.



The only instance of ὄργια in the senarii of Comedy is curiously significant. The lines<sup>1</sup> are either paratragedic, or quoted directly from Tragedy, as the lengthening of the *v* in Κύπρου and the occurrence of μεδέουσα distinctly prove.

Other substantives similarly eclipsed in Attic are very numerous, such as ἀλκή<sup>2</sup> by βοήθεια, ἄρδις<sup>3</sup> by ἀκίς, δειρή or δερή<sup>4</sup> by τράχηλος, δῶμα<sup>5</sup> by οἶκος or οἰκία, κοτόπητς<sup>6</sup> by κατάσκοπος, κῦδος<sup>7</sup> by δόξα or εὐδοξία, λιταί<sup>8</sup> by εὐχαί, ὄλβος<sup>9</sup> by εὐδαιμονία, ὄχθος<sup>10</sup> by the neuter of ἄκρος or ὑψηλός, ποιηή<sup>11</sup> by δίκη, σποδός<sup>12</sup> by κόνις,

<sup>1</sup> Ar. Lys. 831—

Ἄνδρ' ἄνδρ' ὀρῶ προσίόντα παραπεπληγμένον,  
τοῖς τῆς Ἀφροδίτης ὀργίοις εἰλημμένον.  
ᾧ ποτνία Κύπρου καὶ Κυθήρων καὶ Πάφου  
μεδέουσ'. ἰθ' ὀρθὴν ἦνπερ ἔρχει τὴν ὀδόν.

<sup>2</sup> Hdt. 3. 110; 4. 125; Aesch. Sept. 76, et freq.; Soph. O. C. 459, 1524; Eur. freq. It occurs occasionally also in the early prose of Thucydides, as 2. 34. Its other signification of *strength* had disappeared still sooner, being replaced by βίωμα, but in the derivatives ἀλκίμος and ἀναλκίς lingered on. For ἀλκίμος see p. 50. ἀναλκίς is equally un-Attic: Hdt. 2. 103; Aesch. Agam. 1224, P. V. 870; Soph. El. 301; (Xen. Cyr. 7. 5. 62; 8. 1 45.) The discussion of Xenophon's style is reserved.

<sup>3</sup> Hdt. 4. 81; Aesch. P. V. 880.

<sup>4</sup> Hdt. 1. 51; Aesch. Agam. 329, 875, Eum. 592; Eur. Hec. 154; (Xen. Cyr. 1. 3. 2; 5. 1. 7.)

<sup>5</sup> Hdt. 2. 62. In Tragedy with extraordinary frequency. The many passages in which it is found in Comedy are all burlesques of the tragic dialect, as Ach. 479, 1072, Thesm. 871.

<sup>6</sup> Hdt. 3. 17, 21; Aesch. Sept. 41, 369; Eur. Rhes. 632.

<sup>7</sup> Hdt. 7. 8; Aesch. Pers. 455.

<sup>8</sup> Hdt. 1. 105, 116; 6. 69; in all three tragedians repeatedly. λίσσομαι occurs in Hdt. 1. 24, and frequently in Tragedy. It is also found in Plato, Rep. 366 A, in a poetical passage, and in Arist. Pax 382 for comic effect.

<sup>9</sup> Hdt. 1. 86, and frequently in Tragedy. Cp. ἀνόλβιος, Hdt. 1. 32, thrice; Eur. Antig. Fr. 175; and ἀνολβος is very common in Tragedy. (Xen. Cyr. 1. 5. 9; 4. 2. 44.)

<sup>10</sup> Hdt. 4. 203; 8. 52; 9. 25, 56, 59; Aesch. Pers. 467, Cho. 4; Eur. Supp. 655; (Xen. Hipparch. 6. 5; 8. 3; Re. Eq. 3. 7.) In Aristophanes it is met with in Thesm. 1105, and Ran. 1172, but the latter is from Aesch. Cho. 4, as the former is from Euripides.

<sup>11</sup> Hdt. 2. 134; 7. 134; Aesch. P. V. 112, 223, 620, et al.; Soph. El. 564; Eur. Tro. 360, et al.; (Xen. Cyr. 6. 1. 11; Antiphon, 120, 25, see p. 30.) Compare ἀποινα, *compensation for injury done*, Hdt. 9. 120; Aesch. Pers. 808, Agam. 1420; Eur. Alc. 7, Bacch. 516.

<sup>12</sup> Hdt. 2. 100, 140; 4. 35, 172; Aesch. Agam. 820, Cho. 687; Soph. O. R. 21, Ant. 1007, El. 758, 1122, 1198.

τέρμα<sup>1</sup> by τελευτή, and φορβή<sup>2</sup> by τροφή or σίτος. With reference to ποιή and its fellow ἄποινα, it is worthy of remark that their survival as legal technical terms supplies another argument as to the constitution of old Attic of a similar kind to those suggested by ἀκτή and ὄργεών. Its legal status made ἄποινα as durable as if it had been rooted to the soil like ἀκτή, or like ζωστήρ founded on a rock. In explaining a law of Solon<sup>3</sup>, Demosthenes (630. 28) has the words τὸ δέ, μηδ' ἀποιῶν, μὴ χρήματα πράττεσθαι· τὰ γὰρ ἄποινα χρήματα ὠνόμαζον οἱ παλαιοί, and ἄποινα is with this legal sense used in two passages of Plato<sup>4</sup>.

Of superseded adjectives, αἰνός<sup>5</sup>, λάβρός<sup>6</sup>, ὑπέροχος<sup>7</sup>, ἀτρέκης<sup>8</sup>, πρόνους<sup>9</sup>, and ἄελπος<sup>10</sup>, will serve as specimens. Their Attic equivalents were δεινός, σφοδρός, παχύς, ἀκριβής, προμηθής, and ἀπροσδόκητος. The negatives, ἀνιππος<sup>11</sup> and ἀφθογγος<sup>12</sup>, were used in Ionic and Tragedy in the sense of πεζός and σιγῶν respectively.

Of adverbs which were rejected in mature Attic none

<sup>1</sup> Hdt. 2. 8; 4. 52; 3. 97; and frequently in all three tragedians; (Xen. Cyr. 8. 3. 25; Rep. Lac. 10. 1.)

<sup>2</sup> Hdt. 1. 202, 211; 4. 122; 7. 50, 107, 119; Soph. Ant. 775, Aj. 1065, Phil. 43.

<sup>3</sup> The law he quotes in 629. 22, τοὺς δ' ἀνδροφόνους ἐξείναι ἀποκτείνειν ἐν τῇ ἡμεδαπῇ καὶ ἀπάγειν· λυμαίνεσθαι δὲ μὴ, μηδ' ἀποιῶν. Cp. Suid. s. Gramm. Bekk. p. 428, 9, Ἄποινα, λύτρα ἃ δίδωσί τις ὑπὲρ φόνου ἢ σώματος· οὕτω Σόλων ἐν νόμοις.

<sup>4</sup> Legg. 9. 862 C, τὸ ἀποινοῖς ἐξίλασθέν· Rep. 3. 393 E, δεξαμένους ἄποινα.

<sup>5</sup> Hdt. 4. 31, 61. 76; Soph. Aj. 706; Aesch. Pers. 930.

<sup>6</sup> Hdt. 4. 50; 8. 12; Soph. Aj. 1147; Eur. I. T. 1393, Cycl. 403, H. F. 253, Or. 697.

<sup>7</sup> Hdt. 5. 92; Soph. Trach. 1096.

<sup>8</sup> Hdt. 3. 98, etc.; Eur. Hipp. 261, 1115.

<sup>9</sup> Hdt. 3. 36; Soph. Aj. 119.

<sup>10</sup> Hdt. 1. 111; Aesch. Supp. 342, and freq.; Soph. O. C. 1120, Trach. 203; Eur. freq.

<sup>11</sup> Hdt. 1. 215, ἰππῶται εἰσι καὶ ἀνιπποῖ· Soph. O. C. 899, λέων ἀνιππον ἰππότην τε. Cp. Hdt. 2. 108, Αἴγυπτος εὐῶσα πεδιάς πᾶσα ἀνιππος καὶ ἀναμάζευτος γέγονε.

<sup>12</sup> Hdt. 1. 116; Aesch. Pers. 206; Soph. Aj. 314; Eur. Or. 956, Tro. 690, etc. It occurs in Plato, but only in the technical sense of consonant as opposed to vowel.

were subjected to so great a reverse of fortune as *κάρτα*, the history of which has already occupied our attention. It was not, however, an isolated case. *Ἐνερθε* is one member of a family of words never once met with either in Attic Prose or Comedy, their place having been taken by others. As an adverb *ἔνερθε* gave place to *κάτω*, and as a preposition to *ὑπό*, while *οἱ ἔνεροι* and *οἱ ἐνέριτεροι* or *νέριτεροι* were replaced by *οἱ κάτω* or *οἱ νεκροί*. In Herodotus *ἔνερθε* governs the genitive in the sense of *κάτω* in phrases like *πάν τὸ ἔνερθε τῶν ὀφρύων*<sup>1</sup>, and in Sophocles it is actually transferred to moral subjection when Philoctetes addresses Neoptolemus in the words—

ὄς τῶν ἐμῶν  
ἐχθρῶν μ' ἔνερθεν ὄντ' ἀνέστησας πέρα.

But in true Attic there is not a trace of *ἔνερθε*, *νέριθε*, *ἐνέριτερος*, *νέριτερος*, or *ἔνεροι*. Accordingly, when Naber would alter *νεωτέρων* to *ἐνεριτέρων* in the lines of Aristophan—

ἐσθίουσι δὲ  
λάχανά τε καὶ πίνουσιν ἐπὶ τούτοις ὕδωρ  
φθειράς δὲ καὶ τρίβωνα τήν τ' ἀλουσίαν  
οὐδεὶς ἂν ὑπομέλνειε τῶν νεωτέρων—

his ingenuity may be admired, but it has introduced into Comic Verse a word utterly uncongenial to its style. The lines are preserved by Diogenes Laertius (8. 38), and, from a longer fragment which precedes, it is clear that they form part of an account of the world below given by one who was fortunate enough to be only a sojourner there. He describes the squalor of the Pythagorean shades as peculiarly grateful to Pluto, and speaks of them and their fellows as *οἱ κάτω* or *οἱ νεκροί*—both genuine Attic expressions. But to take *ἐνέριτεροι* from its fit home in

<sup>1</sup> Hdt. 4. 65; 2. 13 bis. So Aesch. P. V. 500, Pers. 228, Cho. 125, Eum. 1023; Soph. Phil. 666; Eur. Phoen. 505, Tro. 459, H. F. 263. It is also very frequent in all three tragedians = *οἱ κάτω*.

Tragedy and from associates like βέλος in the Aeschylean trimeter (Cho. 286)—

τὸ γὰρ σκοτεινὸν τῶν ἐνεργέτων βέλος—

and place it among the moderns in Comedy is one of those errors almost inseparable from critical inquiry, but which the present work is to some extent intended to minimise.

Of Attic writers Thucydides alone uses ἕκας, and that only coupled with the negative, as οὐχ ἕκας, in two passages<sup>1</sup>. The word occurs in Ionic and Tragedy as the equivalent of the Attic πόρρω<sup>2</sup>. This is one out of several examples which tend to prove that Attic prose as written by Thucydides was not yet matured.

It was from a different cause that Xenophon's use of words uncongenial to Attic arose, and in the adverbial use of the neuter adjective μέγα<sup>3</sup> he supplies another instance of the injury which his sojourn abroad did to the purity of his style.

The use of ἦμος<sup>4</sup> for ἠνίκα, and of ὥστε<sup>5</sup> for ὥσπερ, ἄτε, ὡς, merits a passing notice, as does also the employment of πέλας<sup>6</sup> with a genitive in the sense of the Attic ἐγγύς. The word is common enough in Prose and Comedy in the meaning of πλήσιον, but on no occasion does it govern the genitive case or stand alone without the definite article to give it an adjectival force.

But as πέλας had in the development of Attic been to a great extent superseded by πλήσιον, so its congener

<sup>1</sup> Thuc. I. 60, 80.

<sup>2</sup> ἕκας: Hdt. 8. 144, οὐχ ἕκας χρόνον πάρεσται: Aesch. Agam. 292, 1650; Soph. Phil. 41, O. C. 1668; Eur. Heracl. 673, H. F. 198, El. 246; ἕκαστέρω, Hdt. 2. 169; 3. 89, etc.; Eur. H. F. 1047.

<sup>3</sup> Xen. Cyr. 3. 2. 4, μέγα σύμμαχον: 5. 1. 28, μεγ' εὐδαίμονας: Hdt. 1. 32, μέγα πλούσιος: Aesch. P. V. 647, μεγ' εὐδαίμων: Eur. Hec. 493, Or. 1338. The case is different with verbs, as μέγα φέρει, which is good Attic, Plat. Rep. 449 D.

<sup>4</sup> Hdt. 4. 28; Hippocr. 85 E, 599. 40; Soph. Trach. 155, 531, O. R. 1134.

<sup>5</sup> Hdt. 5. 19, 83; 1. 8, 6, 94, etc.; Aesch. P. V. 452, Sept. 62, etc.; Soph. Ant. 1033, etc.; Eur. freq.

<sup>6</sup> Hdt. 8. 39, 138; Aesch. Pers. 684, and very frequent in all three tragedians.

πελάζω<sup>1</sup> had altogether given way to πλησιάζω. For, though quoted from Plato, Symp. 413 B, it there occurs in a pro-verb again referred to in Rep. 371, ὁ γὰρ παλαιὸς λόγος εἶ ἔχει, ὡς ὁμοιον ὁμοίω ἀεὶ πελάζει.

The two verbs μῆνίω<sup>2</sup> and χολοῦμαι<sup>3</sup> sank their differences in the Attic θυμούμαι—as δαίνυμι<sup>4</sup> and θινῶ<sup>5</sup> were combined in ἐστιῶ. The same law of parsimony is observed persistently at work in rejecting useless synonyms throughout the whole period during which the Athenians were new-modelling their language. The verb σεῖω drove out δονῶ<sup>6</sup> and πάλλω<sup>7</sup>, while of the pairs θρώσκω<sup>8</sup> and πηδῶ, πατέομαι<sup>9</sup> and γένομαι, θαμβῶ<sup>10</sup> and θανμάζω, ἀνδάνω<sup>11</sup> and ἀρέσκω, αὐδῶ<sup>12</sup> and λέγω, στείχω<sup>13</sup> and ἔρχομαι, ἄνωγα<sup>14</sup> and κελεύω, ἔρδω<sup>15</sup> and ποιῶ, θεσπίζω<sup>16</sup> and μαντεύομαι, the

<sup>1</sup> Hdt. 2. 19; 4. 181; 9. 74; Aesch. P. V. 712, 807, Supp. 300; Soph. O. C. 1107; Eur. Hec. 1289, Phoen. 279, Med. 91, etc.; (Xenophon, Cyr. 1. 4. 7, 20, etc.).

<sup>2</sup> Hdt. 5. 84; 7. 229; 9. 7; Aesch. Eum. 101; Soph. O. C. 965, 1274, Ant. 1177, Trach. 274, El. 570. Cp. ἀμήνιτος, Hdt. 9. 94; Aesch. Agam. 64.; Supp. 975.

<sup>3</sup> Hdt. 7. 31; Soph. Ant. 1235, Phil. 374; Eur. Alc. 5, Tro. 730.

<sup>4</sup> Hdt. 1. 162; Aesch. Eum. 305; Eur. Or. 15; cp. I. A. 707. *Mid.* Hdt. 1. 211; 2. 100; 3. 18; Soph. Trach. 771, 1088, etc.; Eur. Tro. 770, Cycl. 326.

<sup>5</sup> Hdt. 1. 129; Eur. Ion 982, Alc. 549, Cycl. 248, 373, 550, El. 836.

<sup>6</sup> Hdt. 4. 2; 7. 1; Aesch. Fr., δονούσα καὶ τρέπουσα τῆρβ' ἄνω κάτω.

<sup>7</sup> Hdt. 1. 141; 3. 128; 7. 140; 8. 120; Aesch. Cho. 524; Soph. El. 710, Ant. 396; Eur. freq.

<sup>8</sup> ὑπερθρώσκω, Hdt. 2. 66; 3. 134; Aesch. Ag. 297, 827; Eur. Hec. 823.

<sup>9</sup> Hdt. 1. 73; 2. 37, 47, 66, 187; Aesch. Agam. 1408; Soph. Ant. 203. In Arist. Pax 1092, it occurs in a comic adaptation from Homer.

<sup>10</sup> Hdt. 1. 113 γ; Soph. Ant. 1246; Eur. I. A. 1561.

<sup>11</sup> Hdt. 1. 151; 2. 75; 8. 29, etc.; Soph. Ant. 89, 504; Eur. freq.

<sup>12</sup> Hdt. 2. 57, etc.; Aesch., Soph., Eur.

<sup>13</sup> Hdt. 1. 9; 3. 76; 9. 11. Very frequent in all three tragedians. So ἀποστείχω = ἀπέρχομαι, in Hdt. 9. 56; Aesch. Supp. 769; Soph. El. 799, Trach. 693.

<sup>14</sup> Hdt. 3. 81; 7. 104, etc.; Aesch. P. V. 947; Soph. Trach. 1247; Eur. Or. 119, et al.

<sup>15</sup> Hdt. 1. 119, 131, 137; 2. 121; 7. 83, etc.; Aesch. Agam. 933, 1649, and freq.; Soph. Trach. 935, and freq.

<sup>16</sup> Hdt. 1. 47, 48; 4. 61, 67, 155; 8. 135; Aesch. Agam. 1210, 1213; Soph. O. C. 388, 1428, 1516, Ant. 1054, 1091, Phil. 610, El. 1425; Eur. Andr. 1161,



latter alone survived in each. The same law is exemplified in the disappearance from Attic of the weak aorist of *βαλνω*. That tense, with its causal signification, is familiar to every student of Ionic<sup>1</sup> and the Tragic poets, but it is not encountered in any Attic writer of higher authority than Xenophon. A synonym to *βιβάζω* was regarded as unnecessary. But marked as this law of parsimony is in Attic, it is occasionally violated, sometimes accidentally, sometimes from *malice prepense*, by acknowledged masters of Attic diction. Antiphon's style is not so far removed from suspicion that *ἀσπαίρω*<sup>2</sup> can be regarded as a case in point. Like Thucydides, he wrote at a period when Attic had not reached its full strength, and now and again lapsed into old faults; but in the vigorous rhetoric of his junior, Andocides, it is strange to meet with a term like *ἐπαυρέσθαι*<sup>3</sup>. Yet the word occurs in the beginning of his speech on his Recall (20. 2), *καί μοι μέγιστον θαῦμα παρέστηκε τί ποτε οὔτοι οἱ ἄνδρες δειωῶς οὕτω περικαύονται εἴ τι ὑμᾶς χρεῖ ἀγαθὸν ἐμοῦ ἐπαυρέσθαι*, and ought to be carefully marked. It is a distinct instance of an old word quite uncalled for, and stands on a very different footing from the Ionic and old-Attic *ἀριστεύς*<sup>4</sup>, which is appropriately used in speaking of the siege of Troy in a funeral oration ascribed, though perhaps erroneously, to Demosthenes (1392. 4), *τοσοῦτῳ γὰρ ἀμείνους τῶν ἐπὶ Τροίαν στρατευσαμένων νομίζουσιν ἂν εἰκότως, ὅσον οἱ μὲν ἐξ ἀπάσης Ἑλλάδος ὄντες ἀριστεῖς δέκ' ἔτη τῆς Ἀσίας ἐν χωρίον πολιορκοῦντες μόλις εἶλον κτε.* In ordinary

Phoen. 159<sup>8</sup>, etc. *θέσισμα*, for the Attic *μαντεύειν*, is found Hdt. 1. 29; Aesch. Frag. 81; Soph. O. R. 971; Eur. freq.

<sup>1</sup> In a causal sense are used *ἐμβῆσαι* in Hdt. 1. 46; Eur. Cycl. 467, Heracl. 845: *ἀναβῆσαι*, in Hdt. 1. 80: *ἀποβῆσαι*, in 5. 63, etc.: *ἐκβῆσαι*, in Eur. Hel. 161: *εἰσβῆσαι*, Alc. 1055, Bacch 466.

<sup>2</sup> Antipho, 119, 39, *ἀπὸ τῆς νυκτὸς νεκροῖς ἀσπαίρουσι συντυχών*: Hdt. 1. 111; 9. 120; Aesch. Pers. 976; Eur. I. A. 1157, El. 843.

<sup>3</sup> Hdt. 7. 180; Hippocr. de Morb. 4. 498, 29, 32; 502. 5; 503. 25; 504. 22, 25, 47; Aesch. P. V. 28; Eur. I. T. 529, Hel. 469.

<sup>4</sup> Hdt. 6. 81; Aesch. Pers. 306; Soph. Aj. 1304; Eur. I. A. 28, Phoen. 1226, 1245, Rhes. 479, Ion 416.



circumstances the use of such a word would form a strong argument against the genuineness of the work, but as it is, *ἀπιστεῦς* is here natural and effective.

It has been a difficult task to conduct this inquiry with the sobriety which such questions demand. There is no limit to the extraordinary results which might have been obtained by allowing the imagination to run riot over the whole field of Greek life in the period under consideration. But the results would, for all practical purposes, have been valueless. The habit of generalising without a basis of facts, and of theorising on vague impressions, affords agreeable occupation to one who has acquired it, but brings little instruction to others. The study of Greek has suffered severely from a want of that definiteness which was at one time the peculiar honour of English scholarship, and it is the aim of this work to help, in its modest way, towards a rigidly scientific study of the phenomena of the Greek language.

## THE LESSONS OF COMEDY.

THE position taken up in the preceding pages regarding the diction of Tragedy receives singularly striking confirmation from an enlightened study of the eleven complete plays of Aristophanes and the Fragments of that master and the other writers of Comedy who preceded or followed him. The language of Comedy is the language of everyday life, but in the case of the Attic stage this fact has a significance of its own. No citizen of Athens is ever represented as abusing his mother tongue in the way that Dogberry or Dame Quickly abuses the King's English. Even the slaves of Athenian households have excellent Attic put into their mouths. But a stranger, if introduced on the stage, is always represented as talking the language or dialect of the people to which he belongs, or, like Parson Evans, as modifying Attic by retaining the vocal peculiarities of his countrymen. Such treatment always adds colour to the Comedian's work, and beyond question Aristophanes would not have spared his contemporaries if, as usually spoken, their language had contained vulgarisms either in vocabulary or pronunciation. The same concentration which brought about so extraordinarily rapid a development of the Attic dialect, as has been already indicated, was also the occasion of its being used with propriety. It was not the speech of a numerous, widely-extended, variously educated people with a vast variety of opposing interests, but it was one out of many dialects of

a common language, and was confined to a race of one origin located in an area so limited that every one of its inhabitants was constantly coming into more or less immediate contact with every other. It was, moreover, the language at once of a democracy and an imperial people placed in that position which, in peoples no less than in individuals, develops signally dignified and commanding qualities. The lesson of enterprise once taught, as to the Athenians it was taught by Marathon, the resolve to venture all—

ὥστ' ἡ γεγονέναι λαμπρὸς ἢ τεθνηκέναι—

becomes paramount and brings out the grander, if not the higher, side of human nature. The Athenian government was a democracy, but it was not one in the ordinary sense of the term. There was not a member of it but would have rejected, as an insult to his understanding, any proposal to give slaves or aliens a voice in the state, or to place him as an Athenian on the same level as an Islander, a Boeotian, or an Oriental. The state was to him more of a reality than it has ever been to any citizen since. The collective will of his fellows supplied in the Athenian, as in every other Greek of that age, the directing and restraining power which the individual conscience supplies in us. To a Greek the State was Conscience; and Socrates did not alter this fact, although the higher rule of personal responsibility made part of his teaching.

These facts explain the phenomenon that an Athenian comic poet had no occasion to deviate from literary Attic in giving a faithful representation of his countrymen; and accordingly the testimony of a writer like Aristophanes, with regard to the dialect of Attica at his own time, is much more straightforward than in other circumstances would have been possible. In fact without Comedy it would be impracticable to decide with accuracy many questions affecting the purity of Attic. Prose was corrupted and interpolated with impunity by consecutive generations of

ignorant critics and negligent copyists, but by the rules of verse the scholar is enabled, in most cases, at once to detect late alterations, and the information acquired by a study of verse-corruptions is invaluable in tracking the corruptions which disfigure the text of prose writers.

A different position in regard to Attic-Comedy has been taken up by some scholars, but by none whose judgment is worthy of attention. Here, as in other cases which will come under our notice, Veitch<sup>1</sup> has been misled by attending to the letter divorced from the spirit. No one will insist that every word, expression, or construction which occurs in the pages of Comedy necessarily belongs to Attic Greek, but it will be easy to demonstrate that there is no variation from Attic usage which, if rightly considered, has not some lesson to teach us with reference to the development and completed facts of the Athenian language.

Thus one set of facts securely establishes the literary phenomenon so well known as affecting Greek as a whole, and on which the theory of Tragic diction propounded in the last chapter is based. The chorus is couched in that literary modification of Doric in which all choric poetry was always written. Hexameter verse was, from its traditions and necessities, similarly, though not equally, privileged, and, though not composed in Epic, yet admitted of words and forms of words unknown in genuine Attic. Even in Anapaestic verse a few Epic irregularities were allowed. No evidence could be more conclusive that the existence, side by side even in the same play, of three or four distinct literary dialects was to an Athenian perfectly natural, and that the change from one set of grammatical forms to another was for him as easy to make as the change from one metrical system to another. Certainly it must have appeared to an Athenian no more extra-

<sup>1</sup> Greek Verbs, Irregular and Defective, 3rd ed., p. 536.

ordinary to hear a chorus in Doric than to have a Dorian introduced as talking his mother tongue, to listen to a Tragic poet or a character from Tragedy conversing on the comic stage in phraseology otherwise obsolete in Attica, than to understand the Ionicisms of the Islanders who did business with him in the Piræus. The ability to keep all these styles distinct indicates a sense of language highly developed, and is a fact that ought never to be lost sight of in the critical study of Greek literature. It makes the isolated appearance of an un-Attic form or expression, in a writer otherwise careful, a very suspicious circumstance, and raises the study of Attic almost to the dignity of an exact science.

The consideration of un-Attic words and phrases in Aristophanes will be serviceable in two ways. It will bring into bold relief the fact, which cannot too often be affirmed, that the diction of Tragedy was essentially a survival, and not merely a highly poetical mode of expression; and, on the other hand, it will explain to some extent the rapidity with which a diction formulated in one century was left behind by the living speech in another.

Aristophanes seldom let slip an opportunity of ridiculing Euripides, and Cratinus invented the verb *Εὐριπιδαριστοφάνιζεν* to express uncompromising lampoon. The method employed was parody; and either in parody or caricature the Tragic dialect is repeatedly presented to the student of Comedy side by side with the ordinary Attic mode of expression. True, Euripides introduced many modernisms into his verse, such as the more frequent use of *βούλομαι* for *ἐθέλω* and *δεῖ* for *χρή*: but, at the same time, he tried to disguise these innovations by antique mannerisms like the employment of *σέθεν* and *ἐμέθεν* for the possessive pronouns, and *ποτί* for *πρός*. This fact should be kept in mind in reading the pages that follow; but it does not to any great degree affect the point under



discussion—the contrast between the Attic and Tragic dialects as illustrated by parody.

It will be convenient to treat the question of parody in Attic Comedy as a whole, and to consider, not only those passages in which Tragedy is caricatured, but also the few others in which the Epic and Lyric styles are introduced into the regular metres for purposes of comic effect. Parody, as found in the chorus, does not much concern us, and may be dismissed with a short notice.

Parody in the Choric passages occurs occasionally in Aristophanes and other Comic poets. In *Ran.* 1309 ff. Aeschylus strings together many lines from the choric songs of different plays of Euripides—*κερκίδος ἀοιδοῦ μελέτας* coming from the *Meleager*, the three following lines from the *Electra*, and *οὐδάνθας γάνος ἀμπέλων* and *περίβαλλ'*, *ὦ τέκνον*, *ὠλένας* from the *Hypsipyle*, while line 1339—

*ἀλλά μοι, ἀμφίπολοι, λύχνον ἄψατε,*

is derived from the *Temenidae* of the same Tragic poet. A fragment of another lost play of Euripides is inserted bodily in *Acharnians* 659–662. The passage as preserved by Clement of Alexandria<sup>1</sup>—

*πρὸς ταῦθ' ὅ, τι χρῆ καὶ παλαμάσθω,  
καὶ πᾶν ἐπ' ἔμοι τεκταινέσθω·  
τὸ γὰρ εὖ μετ' ἔμοῦ  
καὶ τὸ δίκαιον ξύμμαχον ἔσται,  
κοῦ μήποθ' ἄλω κακὰ πρᾶσσω,*

was by Aristophanes only slightly altered to suit his purpose. Similarly, the first few lines of the strophe in *Pax* 775, and the antistrophe in 796, are from the *Oresteia* of Stesichorus, as two lines of the *Knights* (1263–1265) are parodied from Pindar. Beginning with the exact words of Stesichorus and Pindar, Aristophanes in each case ends with a frèer parody. The lines of Pindar—

<sup>1</sup> Cicero quotes ll. 1–3 in *Ep. ad Att.* 8. 8. 2, and l. 3 in *ib.* 6. 1. 8.



τί κάλλιον ἀρχομένοισιν ἢ καταπανομένοισιν  
 ἢ βαθύζωνόν τε Λατὸν καὶ θοᾶν ἵππων  
 ἐλάτειραν ἀεῖσαι;

are quoted direct to *καταπανομένοισιν*, but the rest are only represented by ἢ θοᾶν ἵππων ἐλατήρας ἀεῖδειν, and the passage from the *Oresteia* is similarly modified, as is seen from comparing the parody with the original words as given by the Scholiast—

τοιάδε χρὴ Χαρίτων δαμώματα καλλικόμων  
 ἴμνεῖν Φρύγιον μέλος ἐξευρόντα ἄβρῶς  
 ἦρος ἐπερχομένου.

Examples of less distinct parody, when little more was intended than to suggest a well-known passage of Tragedy, are found in Eq. 973—

ἦδιστον φάος ἡμέρας,

and in Av. 1470—

πολλὰ δὴ καὶ καινὰ καὶ θαν-  
 μάστ' ἐπεπτόμεσθα, καὶ  
 δευὰ πράγματ' εἶδομεν·  
 ἔστι γὰρ δένδρον πεφυκός κτε.

In the former Aristophanes had in mind the beginning of the first chorus of the *Antigone* of Sophocles, and in the latter the beginning of the second, while in its fourth line he went on to suggest the famous chorus in the *Oedipus Coloneus*.

But, as the discussion of parody in the chorus does not materially affect the present inquiry, it is necessary to refrain from further details, and to devote the space so saved to the more important question of the kinds of parody encountered in the regular metrical systems of Comedy.

With those parodies in which the sentiment merely and not the words is parodied, we have nothing to do. Strattis, in a passage preserved by Pollux (9. 124)—

εἶθ' ἥλιος μὲν πείθεται τοῖς παιδίοις  
 ὅταν λέγωσι, “Ἐξεχ’, ὦ φίλ’ ἥλιε” —

ridiculed the lines of the Phoenissae, in which Euripides introduced Jocasta as expostulating with Eteocles (l. 546)—

εἶθ' ἥλιος μὲν νύξ τε δουλεύει βροτοῖς,  
 σὺ δ' οὐκ ἀνέξει δωμάτων ἔχειν ἴσον;

but he did not retain their Tragic colour, as would have been the case if πείθεται had not been substituted for δουλεύει. To bring the children's catch<sup>1</sup>, corresponding to that of the English nursery rhyme—

‘ Rain, rain, go away,  
 Come again another day,’

into association with what were probably two well-known lines of Euripides, was sufficient for his purpose.

The diction of Tragedy, however, is parodied in two ways. Either lines are quoted without alteration from the Tragic poets, in humorous contrast with the circumstances with which they are associated, or the dialect of Tragedy is put into the mouth of a writer of Tragedy, or a god, or hero. Occasionally also expressions are used for no other reason but to caricature the grandiose style of the older rival of Comedy on the Attic stage. Consequently, the most practicable plan of approaching the fact of distinctions of dialect presented by parody in Comic dialogue, is to trace the use of questionable words, forms, or expressions; and in all cases it will be seen that modes of expression inadmissible in Prose were equally inadmissible in Comedy, except when they were employed from *malice prepense* and to give colour to the work.

Attic writers used ἀπέθανον, ἀποθάνω, ἀποθάνομι, ἀπο-

<sup>1</sup> The catch occurs again in the *Nῆσοι* of Aristophanes—

λέξεις ἄρα  
 ὡσπερ τὰ παιδί, “Ἐξεχ’, ὦ φίλ’ ἥλιε,”

The passage is quoted by Suidas, who adds, *κωλάριον τι παροιμιῶδες ὑπὸ τῶν παιδίων λεγόμενον ὅταν ἐπινεφεῖ ψύχους ὄντος.*

θανεῖν, ἀποθανών, never ἔθανον, θάνω, etc., κατέθανον, καθθανών, etc. Yet in Aristophanes καθθανεῖν occurs in Ran. 1477, ἔθανον in Thesm. 865, θανών in Ach. 893. But if in these three passages it is proved that the Comic poet was parodying Euripides, not only are the rules of Attic vindicated, but some light is thrown upon the history of the Attic dialect.

The senarii in Ran. 1477—

τίς οἶδεν εἰ τὸ ζῆν μέν ἐστι καθθανεῖν,  
τὸ πνεῖν δὲ δειπνεῖν, τὸ δὲ καθεύδειν κῶδιον;

had their prototype in the Polyidus of Euripides—

τίς οἶδεν εἰ τὸ ζῆν μέν ἐστι καθθανεῖν,  
τὸ καθθανεῖν δὲ ζῆν κάτω νομιζεται<sup>1</sup>;

lines which are quoted by Plato in the Gorgias (492, E), and from Ran. 1082, are proved to have been spoken by a woman. They were probably the words of Pasiphaë discussing the fate of Glaucus, her son by Minos, who, unknown to his parents, had been drowned in a vessel of honey, but was restored to life by Polyidus. As to Thesm. 865—

ψυχὰι δὲ πολλὰι δι' ἔμ' ἐπὶ Σκαμανδρῆαις  
ῥοαῖσιν ἔθανον—

the words are those of Helen in the play of Euripides named after her (ll. 52, 53), and repeated, with the necessary alterations, by the messenger who reports (ll. 609, 610) to Menelaus her miraculous disappearance—

τοσοῦνδε λέξασ', ᾧ ταλαίπωροι Φρύγες,  
τάλανές τ' Ἀχαιοί, δι' ἔμ' ἐπὶ Σκαμανδρῆοις  
ἀκταῖσιν Ἥρας μηχαναῖς ἐθυήσκετε.

The third passage forms the last words of the enthusiastic

<sup>1</sup> Cp. Eur. Fr. 830 (Phrixus)—

τίς δ' οἶδεν εἰ ζῆν τοῦθ' ὃ κέκληται θανεῖν,  
τὸ ζῆν δὲ θνήσκειν ἐστί; πλὴν ὁμῶς βρωτῶν  
νοσοῦσιν οἱ βλέποντες, οἱ δ' ὀλωλότες  
οὐδὲν νοσοῦσιν οὐδὲ κέκτηνται κακά.

address of Dicaeopolis in the Acharnians to an eel from lake Copais—

μηδὲ γὰρ θανάων ποτε  
σοῦ χωρὶς εἶην ἐντετευλιωμένης<sup>1</sup>,

and is a brutal parody on the words of Admetus in the Alcestis (l. 367)—

μηδὲ γὰρ θανάων ποτε  
σοῦ χωρὶς εἶην, τῆς μόνης πιστῆς ἔμοι.

This adaptation of Aristophanes was in turn referred to by Philetaerus in a couple of lines quoted by Athenaeus (7. 280 D) from his Comedy Οἰνοπιῶν—

οὐ γὰρ θανάων δῆπουθ' ἂν ἐγγχελυν φάγοις<sup>2</sup>,  
οὐδ' ἐν νεκροῖσι πέττεται γαμήλιος.

Similar results are obtained by a consideration of the Ionic<sup>3</sup> and Tragic verb *στυγῶ*. The word is quite unknown to Attic prose, but nevertheless occurs three times in Aristophanes,—Ach. 33, Ib. 472, and Thesm. 1144. The last quotation is from the chorus, and may be disregarded, but the other two lines are iambic trimeters. The latter—

καὶ γὰρ εἰμ' ἄγαν  
ὄχληρός, οὐ δοκῶν με κοιράνους στυγείν,

is from the Oeneus of Euripides; and besides *στυγείν* contains the Tragic word *κοίρανος*. Of the former line—

στυγῶν μὲν ἄστν, τὸν δ' ἐμὸν δῆμον ποθῶν,

the Scholiast remarks, ὁ στίχος ἐκ τραγωδίας, and he is undoubtedly right.

The thoroughly un-Attic word *άλύω*<sup>4</sup> is found in the senarii in Vesp. 112—

<sup>1</sup> The true reading, see Phryn. Art. 38. fin.

<sup>2</sup> There is no necessity to read, with Naber, οὐκ ἀποθανῶν γὰρ ἂν ποτ' ἐγγχελυν φάγοις, as his chief objection, namely the occurrence of θανάων, is made invalid by the circumstances stated above. The MSS. have οὐ γὰρ θανάων γε δῆπουθ' ἐγγχελυν φάγοις, which Porson emended. The simple ἔθανον, etc. became common enough in post-Macedonian Comedy, but not before.

<sup>3</sup> *στυγῶ*, Hdt. 7. 236; Aesch. P. V. 37, 46, Sept. 410, 1046, etc.; Soph. Phil. 87, etc.; Eur. freq. ἀποστυγῶ, Hdt. 2. 47; 6. 129; Eur. Ion 488 (chor.).

<sup>4</sup> The word is also Ionic. Hippocr. Περὶ Παρθεν. p. 563, ὑπὸ δὲ τῆς κακίης

τοιαῦτ' ἀλύει, νουθετούμενος δ' ἀεὶ  
μᾶλλον δικάζει.

It comes from the Sthenoboea of Euripides, quoted by the Scholiast and by Plutarch—

τοιαῦτ' ἀλύει· νουθετούμενος δ' Ἔρως  
μᾶλλον πιέζει<sup>1</sup>.

In trochaic tetrameters, in Ach. 690, Meineke reads—

εἶτ' ἀλύει καὶ δακρύει καὶ λέγει πρὸς τοὺς φίλους.

but the mere word of the Scholiast<sup>2</sup> must not be allowed to outweigh both manuscript authority and the distinct testimony of all other Attic literature against the verb ἀλύω. Aristophanes, beyond question, wrote what the manuscripts give, εἶτα λύζει.

Another signally instructive word is the aorist ἔμολον. No Attic prose writer of authority<sup>3</sup> uses it; and yet it occurs in Aristophanes nine times, and in other Comic poets twice. Of the Aristophanic instances three are met with in lyrical passages (Av. 404, Thesm. 1146, 1155) and require no discussion. Its use in Lys. 743—

ὦ πότνι' Εἰλλείθνι, ἐπίσχεσ' τοῦ τόκου,  
ἕως ἂν εἰς ὄσιον μόλω ἴγῳ χωρίον,

is to be explained in the same way as ὀργίσις, μεδέουσα, and Κῦπρον in 832–34 of the same play (see p. 25). It is a burlesque imitation of Tragic diction.

The play upon words would be sufficient reason for its repeated appearance in Eq. 15–26, even if the whole passage was not a comic extension of the lines in the Hippolytus (345–351) in which Phaedra discusses with the Nurse her unnatural passion.

τοῦ αἵματος ἀλύων καὶ ἀδημονέων ὁ θυμὸς κακὸν ἐφέλκεται : Aesch. Sept. 391 ; Eur. Cycl. 434, Or. 277, Hipp. 1182.

<sup>1</sup> Cp. Aesch. Sept. 391—

τοιαῦτ' ἀλύων ταῖς ὑπερκόπαις σαγαῖς.

<sup>2</sup> Ἐὰν διὰ τοῦ ζ, ἀλολύζει, ἐὰν δὲ χωρὶς τοῦ ζ, ἀλύει.

<sup>3</sup> Xen. An. 7. 1. 32.



Plutarch, in *Mor.* p. 220 E, 225 E, puts the word into the mouth of Lacedaemonians; and that he did so justly is proved by *Ar. Lys.* 984, where the Lacedaemonian herald is represented as saying—

κάρυξ ἐγών, ᾧ κυρσάνιε, ναὶ τὸ σιῶ  
ἔμολον ἀπὸ Σπάρτας περὶ τᾶν διαλλαγᾶν

and by *Ib.* 1263 and 1297 in a choric song recited by Lacedaemonians. The remaining passages—a fragment of Cratinus, one of Strattis, and another of Aristophanes (*Fr. Com.* 2. 85, 778, 1201),—would certainly be explicable in a similar way if their context was known. The existence of the compounds *αὐτόμολος* and *αὐτομολῶ*, and the frequency with which the simple word is met with in Tragedy, makes it evident that the word was in common use in Attica at a period not very far removed from the date of the great Attic writers in Prose and Comedy.

The word *ἀλγύνω* is a stranger to Attic prose<sup>1</sup>, but it is nevertheless encountered in the couplet of Eupolis—

οὐ γάρ, μὰ τὴν Μαραθῶνι τὴν ἐμὴν μάχην,  
χαίρων τις αὐτῶν τοῦμὸν ἀλγυνεῖ κέαρ<sup>2</sup>,

which Longinus, in his work *De Sublimitate* (16. 3), records as the origin of the famous adjuration of Demosthenes, *μὰ τοὺς Μαραθῶνι προκινδυνεύσαντας*<sup>3</sup>. Be this as it may, the verses are a parody on the lines of the *Medea* (394–397) in which she invokes Hecate—

οὐ γάρ, μὰ τὴν δέσποιναν ἦν ἐγὼ σέβω  
μάλιστα πάντων καὶ ξυνεργὸν εἰλόμην,  
Ἐκάτην, μυχοῖς ναλοῦσαν ἐστίας ἐμήs,  
χαίρων τις αὐτῶν τοῦμὸν ἀλγυνεῖ κέαρ.

<sup>1</sup> Xenophon (*Apol.* 8) not only employs this word, but actually of physical pain, *νόσοις ἀλγυνόμενος*, a sense otherwise unknown.

<sup>2</sup> From the *Δῆμοι*, and probably the words of Miltiades—

‘Nae per Marathone quod commisi proelium  
Gaudebit nemo cor meum qui afflixerit.’ *Grotius.*

<sup>3</sup> De Corona, 297. 11.



But of all un-Attic words *λάσκω* deserves most notice. Here, if anywhere, is a well-marked instance of *Εὐριπίδαριστοφανισμός*. Of Comic poets Aristophanes, as far as we know, alone used the verb, and it is quite alien to Attic prose; but that the term was a favourite with Euripides was reason sufficient why it should not be rare in Aristophanes. In Ach. 410 the question, *τί λέλακας*; is appropriately put into the mouth of Euripides, who, throughout the scene with Dicaeopolis, consistently talks in the Tragic dialect, as *τὰ ποῖα τρύχη*; 418; *λακίδας πέπλων*, 423; *τὰ δυσπιωῆ πεπλώματα*, 426; *Τηλέφου ρακώματα*, 432; *ὦ Ζεῦ διόπτα καὶ κατόπτα πανταχῆ*, 435; *πυκνῆ γὰρ λεπτὰ μηχανᾶ φρενί*, 445; *ἄπελθε λαῖνων σταθμῶν*, 449; *τί δ', ὦ τάλας, σε τοῦδ' ἔχει πλέκουσ χρέος*; 454, etc.

As belonging to the language of deities and heroes it falls with propriety from the lips of Dionysus in Ran.

97—

γόνιμον δὲ ποιητὴν ἂν οὐχ εὔροις ἔτι  
ζητῶν ἄν, ὅστις ῥῆμα γενναῖον λάκοι,

and of Hermes in Pax 381—

ἀλλ', ὦ μέλ', ὑπὸ τοῦ Διὸς ἀμαλδυνθήσομαι,  
εἰ μὴ τετορήσω ταῦτα καὶ λακήσομαι.

The mortal Trygaeus shrinks from hearing the God elevating his voice and deprecating him in the words, *μή νυν λακήσης, λίσσομαι σ', ὄρμιδιον*, turns to the Chorus, demanding that they also should take measures to prevent so tragic a catastrophe—

εἰπέ μοι, τί πάσχετ', ὦνδρες; ἔστατ' ἐκπεπληγμένοι.  
ὦ πονηροί, μὴ σιωπᾶτ'· εἰ δὲ μὴ λακήσεται.

Like *ἀμαλδυνθήσομαι* and the ridiculous *τετορήσω*, the aorist *ἔλακον* and the future *λακήσομαι* belong to the language of Olympus, and accordingly the Scholiast's remark on Plut. 39—

τί δῆτα Φοῖβος ἔλακεν ἐκ τῶν στεμμάτων<sup>1</sup>;

is almost unnecessary—τραγικώτερον ἀπεφήνατο προσδιασύρων, ὡς φασιν, Εὐριπίδην. In Ach. 1046, λάσκων is uttered by the Chorus, and in Eq. 1018 is part of a pseudo-oracle, couched in hexameter verse, and containing words and forms like φράζευ, ἴαχευ, ἀδύτοιο, σέθεν, just as in another such oracle a few lines on (1036–1040) τέξει is found where τέξεται would be required in Attic. The same peculiarities of diction, arising from the same cause, are encountered in a passage ascribed by Athenaeus (δ. 241 C) to Cratinus the younger—

Κόρυδον τὸν χαλκοτύπον πεφύλαξο·  
οὐ μὴ σοὶ νομιεῖς αὐτὸν μηδὲν καταλείψειν,  
μηδ' ὄψον κωιῆ μετὰ τούτου πώποτε δαίσην,  
τοῦ Κορύδου· προλέγω σοι· ἔχει γὰρ χεῖρα κραταῖαν  
χαλκῆν, ἀκάματον, πολὺν κρείττω τοῦ πυρὸς αὐτοῦ.

Other examples of the Olympian and Tragic speech, almost as striking as λάσκω, will be readily noted in reading Aristophanes, as, for instance, in the dialogue between Iris and Pisthetaerus in Av. 1200 ff. Pisthetaerus talks excellent Attic, but Iris Olympic—

μηλοσφαγεῖν τε βουθύτοις ἐπ' ἐσχάrais  
κνισᾶν τ' ἀγνιάς.

1232.

δέισασ' ὅπως μὴ σου γένος πανώλεθρον  
Διὸς μακέλλη πᾶν ἀναστρέψει δίκη,  
λιγνὺς δὲ σῶμα καὶ δόμων περιπτυχὰς  
καταιθαλώσει σου λικυμνῆαις βολαῖς.

1239.

Similarly the women in the Thesmophoriazusae talk Attic, but Mnesilochus and Euripides employ the *Tragic* dialect, as in 871—

<sup>1</sup> Cp. Eur. I. T. 976—

ἐντεῦθεν αὐδὴν τρίποδος ἐκ χρυσοῦ λακῶν  
Φοῖβός μ' ἔπεμψε δεῦρο κτε.

Εὐρ. Τίς τῶνδ' ἐρέμνων δωμαίων ἔχει κράτος,  
 ὅστις ξένους δέξαιτο ποντίῳ σάλῳ  
 κάμνοντας ἐν χειμῶνι καὶ ναυαγίαις ;

Μνησ. Πρωτέως τὰδ' ἐστὶ μέλαθρα, κτε.,

and this is sustained throughout the whole passage.

In his *Χείρων* Pherecrates (as quoted by Plutarch, de Mus. p. 1146) introduces Mousike as complaining to Dikaionsune of her fallen estate. Her first words are a burlesque of Tragic diction—

λέξω μὲν οὐκ ἄκουσα, σοί τε γὰρ κλύειν  
 ἐμοί τε λέξαι θυμὸς ἠδονὴν ἔχει.

Occasionally some exceptionally forced metaphor of Tragedy, or some other mode of expression unusually grandiloquent, is singled out by the poet for ridicule. There is no special propriety in the Sycophant of the *Plutus* (l. 854 ff) departing from ordinary language, but Aristophanes seized the opportunity of casting merited ridicule on such expressions as *δειλαία συγκέκραμαι δῦα* in the *Antigone* (l. 1311), and *Τέκμησσαν οἴκτῳ τῷδε συγκεκραμένην* in the *Ajax* (l. 895) of Sophocles—

οἴμοι κακοδαίμων, ὡς ἀπόλωλα δέιλαιος,  
 καὶ τρὶς κακοδαίμων καὶ τετράκις καὶ πεντάκις  
 καὶ δωδεκάκις καὶ μυριάκις· ἰού, ἰού,  
 οὔτῳ πολυφόρῳ συγκέκραμαι δαίμονι.

Reasons equally just and good might be given for every Tragic form or expression occurring in Comedy, but it would be tedious and useless to enumerate all. Again and again the question recurs in the critical study of Attic Greek, and it is no rare experience to find the most distinguished critics advocating an alteration of all the manuscripts, simply because they have never tried to estimate, as is done in this inquiry, the extraordinary ease with which an Athenian of the best age moved among the various co-existent literary dialects of his time.

There is a curious example of the way in which mere caricature affects the language of Comedy in the case of the aged 'amante' in the *Plutus*. In order to delineate her affectation and intensesness, Aristophanes puts exceptional words into her mouth. The adjective *ἐκνόμιος* in Classical Greek is found only in one passage, namely, Pindar—

ἔστα δὲ θάμβει δυσφόρῳ  
 τέρπνῳ τε μιχθείς· εἶδε γὰρ ἐκνόμιον  
 λῆμα τε καὶ δύναμιν  
 υἱοῦ·

Nem. i. 56.

and the adverb occurs nowhere but in two lines of this play. In l. 981 the lady complains—

καὶ γὰρ ἐκνομίως μ' ἤσχύνετο,

and Chremylus repeats the word in chaff in l. 992, and in a form even more intense—

λέγεις ἐρῶντ' ἀνθρωπον ἐκνομιώτατα.

It is of a piece with her love for diminutives<sup>1</sup>, and very telling.

The parodies in hexameter verse are of little importance compared with those which the *senarii* afford. They are numerous enough, and not uninteresting, but a careful study of them would be of no value in the present inquiry as to the facts which affect the purity of the Attic dialect in Comedy. The presence of a word in Comic hexameter verse can never enfranchise it as Attic, and consequently little can be gained by pointing out those passages in which the eccentricities of the hexameter metre are exaggerated.

The case of pseudo-oracles has already been discussed,

<sup>1</sup> The marked caricature in which the old woman is depicted forms an excellent argument for avoiding a solecism by reading in 1020 *πov* for *μον*. ὄζειν τε τῆς χροῆς ἔφασκεν ἠδύ πov, *sweetly, really*. M and Π are frequently confounded in MSS., as in Eur. I. A. 761, *παντόσυνοι* in several MSS. for *μαντόσυνοι*.

and with these may go the utterance of the seer Hierocles in Pax 1075—

οὐ γάρ πω τοῦτ' ἐστὶ φίλον μακάρεσσι θεοῖσιν,  
φυλόπιδος λήξει πρὶν κεν λύκος οἶν ὑμεναιοί·

regarding which Trugaeus inquires—

καὶ πῶς, ᾧ κατάρατε, λύκος ποτ' ἂν οἶν ὑμεναιοί;

but the rest of the scene, from l. 1064 to 1115, is pure Epic parody.

From the *Φορμοφόροι* of Hermippus, Athenaeus (i. p. 27, d) quotes over twenty lines of Epic verse beginning—

ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,

and containing many expressions taken direct from Homer. As might be expected, the *Χείρων* of Pherecrates supplies several specimens of Epic parody, as the lines—

μηδὲ σύ γ' ἄνδρα φίλον καλέσας ἐπὶ δαῖτα θάλειαν  
ἄχθου ὄρων παρέοντα· κακὸς γὰρ ἀνὴρ τόδε ρέζει,  
ἀλλὰ μάλ' εὐκηλος τέρπου φρένα τέρπε τ' ἐκείνον·

which, according to Athenaeus (8. 364 B), had their prototype in the *Eoëae* of Hesiod, and, if we trust Phrynichus (see art. 73), Aristophanes used the words *καὶ κόσκινον ἠπήσασθαι* in his *Δαιταλῆς*, in a parody on that didactic poet.

It is rare that parodies of Homer or Hesiod occur in the *senarii* of Comedy, but there is no doubt that the line—

δώσει δέ σοι γυναῖκας ἑπτὰ Λεσβίδας,

quoted by the Scholiast on Arist. Ran. 1343 as from the *Χείρων* of Pherecrates, was intended to suggest the offer of Agamemnon in the *Πρεσβεία πρὸς Ἀχιλλέα*—

δώσει δ' ἑπτὰ γυναῖκας ἀμύμονα ἔργ' εἰδυίας  
Λεσβίδας,

Il. 9. 27c.

In such cases an Epic word might readily be used, as in

the Clouds (l. 30) Aristophanes boldly inserted a choric fragment of Euripides in the line—

ἀτὰρ τί χρέος ἔβα με μετὰ τὸν Πασίαν,

and in Ach. 883 made a Boeotian burlesque Aeschylus in his own patois. In the Ὀπλων κρίσις Thetis was addressed as—

δέσποινα πεντήκοντα Νηρηΐδων κορῶν,

which, in the mouth of a country poulterer, as he draws a splendid eel from his basket, becomes—

πρέσβειρα πεντήκοντα Κωπάδων κορᾶν,

ἐκβαθι τεΐδε κήπιχάριτται τῷ ξέμφ.

The form *πρίασο*, which occurs a few lines before, must not be regarded, as Veitch insists, as good Attic, simply because it is found in the senarii of Comedy. Whether it was or was not recognized will be discussed at another time; but as for Veitch, he might, with equal justice, claim as Attic every word used by the Scythian policeman in the Thesmophoriazusae, and with better right enfranchise both *οικέω* and *πωλήσω* for *οικῶ* and *ἀποδώσομαι*, because Cratinus puts the one word into Solon's<sup>1</sup> mouth, and Aristophanes the other into an Ionian's<sup>2</sup>.

The verb *κικλήσκω* was probably once used in Attica, because it is found in Tragedy and in other Greek dialects, but it had disappeared from the mature language. Strattis, however, used it in senarii in his *Μακεδόνες ἢ Πανσανίας*, but the lines themselves show that it is a Macedonian who employs the term—

<sup>1</sup> The lines are quoted from the *Χείρωνες* by Diogen. Laert. i. 62—

οικέω δὲ νῆσον, ὡς μὲν ἀνθρώπων λόγος,

ἐσπαρμένους κατὰ πᾶσαν Αἴαντος πόλιν.

Plutarch, Sol. 14, makes Solon use *δοκέω*, and in id. 32 narrates the fact referred to in the words of Cratinus, ἡ δὲ δὴ διασπορὰ κατακαυθέντος αὐτοῦ τῆς τέφρας περὶ τὴν Σαλαμίνιον νῆσον, ἔστι μὲν διὰ τὴν ἀτοπίαν ἀπίθαγος παντάπασι καὶ μυθώδης, ἀναγέγραπται δ' ὑπὸ ἄλλων ἀνδρῶν ἀξιολόγων καὶ Ἀριστοτέλους τοῦ φιλοσόφου.

<sup>2</sup> ap. Athen. 12, 525 A. In Av. 1039 *πωλήσων* is employed for antithetic effect.



A. ἡ σφύραινα δ' ἔστι τίς;

B. κέστραν μὲν ὕμμες, ὦπτικοί, κικλήσκετε<sup>1</sup>.

The Doric *σιδάρεος*, for *σιδηροῦς*, is always retained in speaking of the iron coinage of the Dorian colony, Byzantium. In Arist. Nub. 249, to the quandary of Socrates—

πόλους θεοὺς ὁμεί σύ; πρῶτον γὰρ θεοὶ  
ἡμῖν νόμισμ' οὐκ ἔστι—

Strepsiades replies—

τῷ γὰρ ὄμνυτ'; ἦ  
σιδαρέοισιν ὥσπερ ἐν Βυζαντίῳ;

and the Scholiast on that passage quotes from the Comic writer, Plato—

χαλεπῶς ἂν οἰκήσαιμεν ἐν Βυζαντίοις,  
ὅπου σιδαρέοις νομίζουσιν<sup>2</sup>.

It was shown how the immature speech of Attica had been crystallised in names of places, in religious formulae, and in official names, no less than in the diction of Tragedy. But no method of crystallisation could be more effective than a proverbial saying, and accordingly most of the proverbs which occur in Aristophanes contain words which had dropped out of use in the developed dialect of Attica.

\**Ἐρδῶ* is of frequent occurrence in Ionic and Tragedy<sup>3</sup>, but there is no trace of it in Attic except in a proverb found in Ar. Vesp. 1431—

ἔρδοι τις ἦν ἕκαστος ἂν εἰδείη τέχνην,

<sup>1</sup> Quoted by Athenaeus (7. 323, b). In Ar. Nub. 565 it occurs in a chorus, and in a line of Cratinus quoted by Hesychius under *κύβηλις*—

χαλκίδα κικλήσκουσι θεοί, ἄνδρες δὲ κύβηλιν.

which is a parody of Homer Il. 14. 291—

χαλκίδα κικλήσκουσι θεοί, ἄνδρες δὲ κύμινδιν.

<sup>2</sup> Pollux (9. 78) describes the *σιδάρεος* as *νόμισμά τι λεπτόν*, and quotes an obscure and corrupt couplet from the Myrmidons of Strattis—

ἐν τοῖς βαλαρείοις προκέλευθος ἡμέρα  
ἀπαζάπασα γῆ στρατιαὶ σιδαρέων.

<sup>3</sup> Hdt. 1. 119, 131, 137; 2. 121; 7. 33, etc.; Aesch. Agam. 933, 1649, and freq.; Soph. Trach. 935, and freq.

and somewhat resembling another—

τί δῆτα χεῖρες οὐκ ἂν ἐργασαίατο ;

which Aristophanes adapted in *Av.* 1147—

τί δῆτα πόδες ἂν οὐκ ἂν ἐργασαίατο ;

and *Lys.* 42—

τί δ' ἂν γυναιῖκες φρόνιμον ἐργασαίατο ;

The old Attic ἄλκιμος survived in the proverb—

πάλαι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι,

which occurs twice in the *Plutus* (ll. 1003, 1075), and is referred to in *Vesp.* 1033.

The aged lover in the *Plutus* (1036) swears that her misplaced affection is killing her, and describes her emaciation in the line—

διὰ δακτυλίου μὲν οὖν ἔμεγ' ἂν διελκύσαις·

but the words διὰ δακτυλίου ἂν διελκύσαις were beyond question proverbial, which accounts for the monosyllabic ending of διελκύσαις. As from a proverb, too, the form ἐωνήσατο for ἐπρίατο ought not to condemn Athenaeus of inaccuracy when he quotes (6. 266 F), Χίος δεσπότην ὠνήσατο, as a proverbial expression used by Eupolis in his play of 'the Friends.' Eupolis may well have written ὠνήσατο.

The Ionic and old Attic<sup>1</sup> word ἔρω is four times encountered in Aristophanes, but in three out of the four in the one phrase ὁ πόλεμος ἐρπέτω—

οὐ δεόμεθα σπονδῶν· ὁ πόλεμος ἐρπέτω.

*Eq.* 673.

A. οὐκ ἂν ποιήσαιμ', ἀλλ' ὁ πόλεμος ἐρπέτω.

B. μὰ Δί', οὐδ' ἐγώ γ' ἂν, ἀλλ' ὁ πόλεμος ἐρπέτω.

*Lys.* 129, 130.

From the first passage it is reasonable to infer that the

<sup>1</sup> Hippocr. 6. 480, 490; Aesch. *Eum.* 39, etc.; Soph. *O. C.* 1551, and very freq.; Eur. freq.

phrase was a common cry in Athens during the Peloponnesian war, and the lines from the *Lysistrata* confirm this view. The fourth instance occurs in an isolated trimeter of the *Δαιταλῆς* quoted by Harpocration<sup>1</sup>—

ὁ δ' ἠλιαστῆς εἶρπε πρὸς τὴν κιγκλίδα,

and without context affords no clue. But the word was, like *ἀράπτω*, *μαστιζῶ*, and others already discussed, most probably a colloquial survival of the older language.

The occurrence of a word, or form of a word, in the anapaestic verse of Comedy is no proof of its Attic character. If there are fewer Epic irregularities in the anapaests than in the hexameters, yet, in a question of this kind, one distinct anomaly is sufficient to destroy their authority. As a matter of fact the irregularities are very marked. Thus, in *Vesp.* 662 in anapaestic tetrameters catalectic, the third person plural of the Aorist Passive Indicative ends in *-εν* instead of *-ησαν*<sup>2</sup>—

ἔξ χιλιάσιν, κοῦπω πλείους ἐν τῇ χώρᾳ κατένασθεν.

The Dative singular of proper names in *-κλήης* (from *-κλέης*) invariably undergoes in Attic a double contraction, but in *Av.* 567, *Ἡρακλέει* occurs in place of *Ἡρακλεῖ*—

ἦν δ' Ἡρακλέει θύησι λάρφᾳ ναστοὺς θύειν μελιτοῦντας,

and the same line supplies the Epic *θύησι* for *θύη*. More instances may be gleaned by the most cursory reader.

The purpose of this inquiry has been fulfilled if it has been made clear that Comedy must not be regarded as invariably presenting only Attic forms, Attic words, and

<sup>1</sup> *Κιγκλῖς*. αἱ τῶν δικαστηρίων θύραι κιγκλίδες ἐκαλοῦντο. Ἄριστοφάνης *Δαιταλεῦσιν*. Ὁ δ' κτε.

<sup>2</sup> The form is found in Tragedy. Eur. *Hipp.* 1247—  
*ἵπποι δ' ἔκρυφθεν καὶ τὸ δύστηνον τέρας* :  
*Phoen.* 1246—

*ἔσταν δὲ λαμπρῶν χρωμάτων οὐκ ἠλλαξάτην*, both of which Nauck wrongly tries to alter,—a striking inconsistency when he replaces *πληροῦσιν* in *Hec.* 574 by a late absurdity like *ἐπλήρουσαν*. In choric passages are found, *ἔβαν*, *Aesch. Pers.* 18; *Eur. Andr.* 287, etc.; *κατέβαν*, *Soph. Trach.* 504; *ἀπέδραν*, *Aj.* 167.

Attic constructions. The choric passages on the one hand, and the hexameter and anapaestic metres on the other, had each literary sympathies uncongenial to Attic, while even in the Iambic and Trochaic parts, un-Attic phrases, words, and forms, were, under certain conditions, necessarily employed. But these conditions are capable of being accurately classified; and such classification not only prevents the student of Attic from misconception, but actually introduces him to many new aspects of the language, giving him glimpses into its history and nature, and providing him with rules by which he may bring to nothingness many of the most unquestioned emendations of great critical scholars.

ΦΡΥΝΙΧΟΥ

ΕΚΛΟΓΗ

ΡΗΜΑΤΩΝ ΚΑΙ ΟΝΟΜΑΤΩΝ

ΑΤΤΙΚΩΝ.





## ΦΡΥΝΙΧΟΣ ΚΟΡΝΗΛΙΑΝΩΙ ΕΥ ΠΡΑΤΤΕΙΝ.

Τὴν τε ἄλλην σου παιδεῖαν θαυμάζω, ἣν διαφερόντως ὑπὲρ ἅπαντας ὅσοις ἐγὼ ἐνέτυχον πεπαίδευσαι, καὶ δὴ καὶ τοῦτο θαυμάσας ἔχω, τὸ περὶ τὴν τῶν καλῶν καὶ δοκίμων ὀνομάτων κρίσιν. Ταῦτ' ἄρα κελεύσαντος σοῦ τὰς ἀδοκίμους τῶν φωνῶν ἀθροισθῆναι, πάσας μὲν οὐχ οἷός τε ἐγενόμην τανῦν περιλαβεῖν, τὰς δὲ ἐπιπολαζούσας, μάλιστα καὶ τὴν ἀρχαίαν διάλεξιν ταραττούσας καὶ πολλὴν αἰσχύνην ἐμβαλλούσας. Οὐ λανθάνει δὲ σέ, ὥσπερ οὐδ' ἄλλο τι τῶν κατὰ παιδεῖαν, ὡς τινες ἀποπεπτωκότες τῆς ἀρχαίας φωνῆς, καὶ ἐπὶ τὴν ἀμαθίαν καταφεύγοντες πορίζουσι μάρτυράς τινας τοῦ προειρηθῆσθαι ὑπὸ τῶν ἀρχαίων τάσδε τὰς φωνάς· ἡμεῖς δὲ οὐ πρὸς τὰ διημαρτημένα ἀφορῶμεν, ἀλλὰ πρὸς τὰ δοκιμώτατα τῶν ἀρχαίων. καὶ γὰρ αὐτοῖς εἴ τις αἴρεσιν προθεῖν, ποτέρως ἂν ἐθέλοιεν διαλέγεσθαι ἀρχαίως καὶ ἀκριβῶς ἢ νεοχμῶς καὶ ἀμελῶς, δέξαιντ' ἂν ἀντὶ παντός ἡμῖν σύμψηφοι γενόμενοι τῆς ἀμείνονος γενέσθαι μοίρας· οἱ γάρ τις οὕτως ἄθλιος, ὡς τὸ αἰσχρὸν τοῦ καλοῦ προτιθέναι. \*Ερρωσο.



## ΦΡΥΝΙΧΟΥ ΕΚΛΟΓΗ.

Τμήμα πρῶτον.

Ὅστις ἀρχαίως καὶ δοκίμως ἐθέλει διαλέγεσθαι τὰδ  
αὐτῷ φυλακτέα<sup>1</sup>.

### I.

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Ἐκοντὴν οὐ χρὴ λέγειν, ἀλλ' ἐθελοντὴν.

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This rule is absolute, not only for Attic, but also for Classical Greek as a whole. *ἐκοντής* is not met with till after Christ, but *ἐθελοντής* is used by Thucydides, 1. 60; 2. 96; 3. 20; Lysias, 181. 36; 182. 9; Isocrates, 221; Demosthenes, 247. 24, and by Xenophon and Herodotus. It means one who volunteers for a military enterprise or perilous civil duty.

The form *ἐθελοντήρ* occurs in the *Odyssey*, 2. 291—

ἐγὼ δ' ἀνὰ δῆμον ἑταίρους  
αἰψ' ἐθελοντήρας συλλέξομαι

and was beyond question that employed in early Attic. At all events the termination *-τηρ* confronts the student of

<sup>1</sup> For the bearing of these words on the *Ecloga* as a whole, see Appendix A.

Attic in such words as would naturally retain their primitive shape, namely, those used in the common business and amusements of life, such as κρατήρ, a *wine-bowl*, ποδανιπήρ, a *foot-bath*, ῥυτήρ, a *strap*, τριπήρ, a *pestle*, τροπωτήρ, *αι οαρ-thing*, ἀστραφιστήρ, a *surveyor's level or sight*, μυκτήρ, *nose, nosel*, and others. The same story is told by words like βασανιστήριον, δικαστήριον, βασανίστρια, ναύτρια, by the side of βασανιστής, δικαστής, ναύτης, etc. Certain officers at Athens retained the name of ἀρμοστήρες till the end of the fifth century B. C. or later, as they are mentioned by Plato, the Comic poet, in his play of the 'Ambassadors<sup>1</sup>.' In the same way κλητήρ survived as a law term, and never passed into κλητής<sup>2</sup>.

Tragedy—that storehouse of early Attic—has preserved very many of the old forms in -τηρ, such as οἰκητήρ, οἰκιστήρ, μηνυτήρ: πρακτήριος in Aeschylus carries us back to πρακτήρ, just as φυλακτήριον implies φυλακτήρ. Both πρακτήρ and φυλακτήρ occur in the Homeric poems. But side by side with the forms in -τηρ, Tragedy supplies a large number in -τωρ, ἀρμόστωρ, ἀκέστωρ, κράντωρ, σημάντωρ, πράκτωρ, and others. That this was no so-called poetical licence is clearly established. Certain revenue officers at Athens were called πράκτορες (Antiphon, 147. 14); Ἀκέστωρ was not only a surname of Apollo, but was a well-known proper name both in Athens and in cities of other Greek peoples (Diod. Sic. 11. 51; 19. 5). Homer used ῥητήρ, but ῥήτωρ took its place in Attic. In fact euphony, or

<sup>1</sup> See Meineke, Frag. Com. 2. 658, ὅθεν καὶ ἀρμοστήρας πάλιν ἐκάλουον Ἀθηναῖοι τοὺς εἰς τὸ εὖ ζῆν διατάττοντας ὡς σαφῶς Πλάτων ὁ κωμικὸς δηλοῖ ἐν Πρέσβεσι τῷ δράματι. πάλιν should there be replaced by πάλοι. As instructors of manners they were probably the same as the κοσμηταί or σωφρονισταί. Meineke errs in suggesting Λακεδαιμόνιοι for Ἀθηναῖοι. The corresponding magistrates at Sparta had a different name, viz. Ἀρμόσσυνοι, Hesych. s. voc.

<sup>2</sup> Schol. Ar. Vesp. 189, κλητήρες οἱ καλοῦντες ἐς τὸ δικαστήριον πάντας σημαίνει δὲ ἢ λέξις καὶ τὸν μάρτυρα. In the latter sense κλήτωρ is found occasionally in Demosthenes in the oblique cases, but never without the variant κλητήρ, which must be read.

mere accident, seems, in many cases, to have determined the form ultimately assumed. If ῥητήρ passed into ῥήτωρ, how is it that throughout Greek literature σωτήρ remained without a rival? There is no question that -της is later than -τηρ, but the existence of -tor as a common Latin termination, dator, stator, amator, venator, etc., seems to prove the existence of -τωρ in Greek of a very early date. The Attic ῥήτωρ, however, by the side of the Homeric ῥητήρ, does not stand alone. In the *Odyssey the drawer of a bow* is ῥυτήρ βιοῦ, in Aristophanes ῥύτωρ τόξου. In the *Odyssey a defender* is ῥυτήρ, in Aeschylus ῥύτωρ.

The old termination survived in other dialects even in words which in Attic had lost it irreclaimably. Hippocrates speaks of the wisdom-teeth as σωφρονιστήρες, and they were also called κραντήρες and φραστήρες. Passing from the dialects, these forms appeared in the Common dialect, and Plutarch employs σωφρονιστήρ in the sense of the Attic σωφρονιστής (Cato Maj. 27). Xenophon, whose style was distinctly an anticipation of the Common dialect, was significantly fond of the forms in -τηρ, e. g. θεραπευτήρ for θεραπευτής, in Cyr. 7. 5. 65; λυμαντήρ for λυμαντής in Hiero 3. 3; and ἄρμωστήρ for ἄρμωστής in Hell. 4. 8. 39. Although ἄρμωστήρες was certainly the Lacedaemonian name for the officers there referred to, correct Attic writers invariably spoke of them as ἄρμωσταί.

Thomas Magister (p. 285) repeats the rule of Phrynichus, μὴ εἴπης ἐκοντής, ἀλλ' ἐθελοντής, ὡς πάντες οἱ δοκιμώτατοι, but adds the erroneous statement, ἐπὶ δὲ τοῦ ἐπιρρήματος ἀμφοτέρα λέγε καὶ ἐθελοντί καὶ ἐκοντί. There was no such adverb as ἐκοντί in Classical Greek, and even in Arist. Rhet. 3. 15; (1416. 16,) οὐ γὰρ ἐκόντι εἶναι αὐτῷ ὀγδοήκοντα ἔτη, the word is the dative of the adjective. Thucydides, however, uses ἐθελοντί in 8. 2, ἐθελοντί ἰτίον ἐπὶ τοὺς Ἀθηναίους, and ἐθελοντηδόν in a later chapter (9) of the same book.

The form *ἐθελοντήν* in Xenophon (Mem. 2. 1. 3) is simply one of the Ionicisms so frequent in his style (Hdt. 1. 5; 6. 25).

On the other hand, *ἐκούσιος* and *ἀκούσιος*, with their adverbs, were recognized Attic words, while *ἐθελούσιος* and *ἐθελουσίως* have no better authority than that of Xenophon.

## II.

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Ὅπιθεν ἄνευ τοῦ σ μηδέποτε εἶπης, ὄπισθεν δέ.

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In such a question manuscript authority is valueless. Thus the un-Attic *ἄποθεν* often replaces the genuine *ἄπωθεν* in the manuscripts of Attic books, as in most at Thucydides, 2. 81, and in some at 3. 111; 4. 67, 92, 115, 120, 125, 126; 6. 58, 77; 8. 69. The testimony of verse makes the long penult absolutely secure—

κάστ' οὐ μακρὰν ἄπωθεν, ἀλλ' ἐνταῦθά που.

Ar. Av. 1184.

ὀλίγον ἄπωθεν τῆς κεφαλῆς τοῦ γράδιου.

Plut. 674.

Similarly *ὄπισθεν* is placed beyond question by lines like—

A. ποῦ ποῦ ἴστιν; B. ἐξόπισθεν. A. ἐξόπισθ' ἴθι.

Ar. Ran. 286.

In a choric passage of Aeschylus *ὄπιθεν* is encountered, but there is no other instance even in Tragedy—

τροχηλάτοισιν ὄπιθεν ἐπόμενοι.

Pers. 1002.

The metre demands *ὄπιθεν*, and yet the manuscripts exhibit *ὄπισθεν* without a variant. That in Attic texts *ὄπισθεν* remains uncorrupted is due to the fact that, even in the Common dialect, it vigorously held its own against the forms with the short penult. The affinity of theta for sigma—always present in Greek from the earliest period—



rather increased than lessened as the language aged, and is a fact which must be carefully observed by the student of Greek forms.

### III.

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Ἰκεσία καὶ τοῦτο ἀδόκιμον, ἰκετεία δέ.

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The former word is the older, being found in Tragedy and in a religious formula in Aeschines (70. 33). In the 'Apparatus Sophistae' Phrynichus supplements this statement (44. 5): ἰκετεία· διὰ τοῦ τ, οὐ διὰ τοῦ σ· ἰκεσίους μέντοι λιτὰς καὶ λόγους ἰκεσίους, and unintentionally sets the inquirer on the right road. To the grammarian *ἰκεσία* was a late form; and he did not accept the lesson which the adjective *ἰκέσιος* might have taught him, namely, that, like many other *un-Attic* words employed in the Common dialect, it was in existence, not only in other dialects, but had also a place in undeveloped Attic itself. As a matter of fact *ἰκεσία* and *ἰκέσιος* bear the same relation to *ἰκέτης*, *ἰκετεύω* as *δημόσιος* to *δημότης*, *δημοτεύω*, and *προστάσιος* to *προστάτης*, *προστατεύω*. Accordingly, there might have been a *δημοτεῖν* and a *ἰκετεῖν* by the side of *δημοτεύειν* and *ἰκετεύειν* as well as a *προστατεῖν* by the side of *προστατεύειν*. *ἰκετήρ* is not found even in Homer, although Hesychius has preserved a form *ἰκετορεύω* from *ἰκέτωρ*. Moreover, *ἰκετήσιος* by the side of *ἰκετήριος* seems to indicate that the change from *ἰκετήρ* to *ἰκέτης* took place early.

Most verbs in *-εύω* are of a comparatively late origin. The ending is simply that of the naturally-formed *ἄλιεύω*, *βασιλεύω*, *ἱππεύω*, and the like, applied to other stems. The verbs *εὔω*, *δεύω*, *νεύω*, *κελεύω*, *θεραπεύω* stand on a different footing and must be eliminated from the inquiry. Apart from them there are over two hundred verbs in *-εύω*, and of these little more than twenty belong to the group

regularly formed from substantives in -εύς. These, however, are mostly old words found in the Homeric poems, while a very large proportion of the others is not found till long after that date. Most are from substantives in -ος, -ον, like δεσμεύω, δουλεύω, κινδυνεύω, μεταλλεύω from δεσμός, δούλος, κίνδυνος, and μέταλλον, a few from adjectives in -ος, like περισσεύω from περισσός, and πτωχεύω from πτωχός, while the other two declensions are fairly represented.

The group which contains ικετεύω is not large—ἀλητεύω, γοητεύω, δημοτεύομαι, δυναστεύω, ἐμβατεύω, ἐποπτεύω, ιδιωτεύω, ληστεύω, μαστεύω, μνηστεύω, ὀπλιτεύω, πολιτεύω, προστατεύω, προφητεύω, πυκτεύω, σοφιστεύω, τραπεζιτεύω, ὑποπτεύω. The verb ξενιτεύομαι, *serve as a mercenary*, is a remarkable instance of formation by false analogy. Forms like ξενίτης from ξένος are quite unknown to Greek, and the verb could never have been used except ὀπλιτεύω and τραπεζιτεύω had prepared the way for it.

#### IV.

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Ἐπόδειγμα· οὐδὲ τοῦτο ὀρθῶς λέγεται· παράδειγμα λέγε.

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Xenophon (Eq. 2. 2) anticipates the Common dialect in using ὑπόδειγμα for παράδειγμα. In Attic ὑποδείκνυμι was never used except in its natural sense of *show by implication*; but in Herodotus and Xenophon it signifies *to mark out, set a pattern*. Herod. 1. 89, κατέτεινε σχοινοτενέας ὑποδέξας διάρυχας: Xen. Mem. 4. 3. 13, αὐτοὶ οἱ θεοὶ οὕτως ὑποδεικνύουσιν.

This comparison of the half-hearted ὑπόδειγμα, with the masculine and straightforward παράδειγμα, well brings out the distinction between the Attic dialect on the one hand, and the Ionic and the Common dialect on the other. There is more tone about ὑπόδειγμα, but παράδειγμα has common sense to recommend it.

## V.

᾽Ωνάμην, ὄνασο, ὄνατο πάντα ἀδόκιμα ὅταν διὰ τοῦ α.  
τὰ γὰρ ἀρχαῖα διὰ τοῦ η, ὠνήμην, ὠνησο, ὠνητο.

The Indicative forms in alpha came at a late date from the genuine *ὀναίμην* and *ὀνασθαι*, and were sometimes imported into Attic texts, as in Eur. H. F. 1368—

ἀπώλεσ', οὐδ' ὠνησθε τῶν ἐμῶν καλῶν

where the manuscripts exhibit *ὄνασθε*. The true form was preserved by the metre in Alc. 335—

θεοῖς γενέσθαι· σοῦ γὰρ οὐκ ὠνήμεθα.

Veitch has treated the verb with his usual care. It is observable that Xenophon has in one passage coined *ὠνήθην*, although *ὠνήμην* was ready to his hand.

The aorist *ὠνήμην*, from *ὀνίνημι*, may be instructively compared with *ἐπλήμην*, from *πέμπλημι*, which, compounded with *ἐν*, was in common use at Athens—

ἀποδρὰς γὰρ ἐς τὴν γωνίαν, τυρὸν πολλὸν  
κατεσικέλιζε κἀνέπλητ' ἐν τῷ σκότῳ.

Ar. Vesp. 910.

εὐθὺς γὰρ ὡς ἐνέπλητο πολλῶν κἀγαθῶν.

Id. 1304.

In its imperative, *ἐμπλησο* (Vesp. 603), and its participle, *ἐμπλήμενος* (Vesp. 424, 984, Eccl. 51, Eq. 935), it corresponded with *ὀνίνημι*; but its infinitive was undoubtedly *ἐμπλήσθαι*, and its optative, *ἐμπλήμην* (Ach. 236), followed the analogy of the perfect optatives *βεβλήμην* and *μεμνήμην*.

Cobet is unquestionably right in restoring *ἐνέπληντο* for *ἐνεπέπληντο* in Lysias, 180. 5 (28. 6), οὕτως, ᾧ ἄνδρες Ἀθηναῖοι, ἐπειδὴ τάχιστα ἐνέπληντο καὶ τῶν ὑμετέρων ἀπέλαυσαν κτε.

## VI.

Μέχρις καὶ ἄχρις σὺν τῷ σ, ἀδόκιμα· μέχρι δὲ καὶ  
ἄχρι λέγε.

The question has been settled by Wecklein in *Curae Epigraphicae*, p. 51, where he quotes from Attic inscriptions, *μέχρι ἐξακοσίων* (bis), *μέχρι ἀνδρῶν*, *μέχρι τοῦ τεταγμένου*, and *ἄχρι τῆς συναγωγῆς*. Stone records exhibit no instances of the forms with sigma even before a vowel, and the same lesson is taught by metre. The words are unknown to Tragedy, except that *μέχρις* occurs in a desperately corrupt line of Sophocles—

τὸν παῖδα τόνδε πρὸς δόμους ἐμοὺς ἄγων  
Τελαμῶνι δαίξει μητρὶ τ', Ἐριβοίᾳ λέγω,  
ὣς σφιν γένηται γηροβοσκὸς εἰσαεὶ  
*μέχρις οὖ* μυχοὺς κίχωσι τοῦ κάτω θεοῦ.

Ajax 571.

Most manuscripts have *μέχρις οὖ*, the Cod. Ven. *μέχρι*, others *μέχρις ἄν*, which has the questionable support of Suidas, sub vocibus *γηροβοσκῶ* and *μυχός*. Though the broken anapaest *μέχρις οὖ* may pass as an extension of the licence allowed even in Tragedy to prepositions followed immediately by their case, yet the variety of readings justify *ἔστ' ἄν μυχοὺς*, the conjecture of Hermann, *μέχρις οὖ*, *μέχρις*, *μέχρι* having crept into the text from the margin. In Aesch. P. V. 376, *μέχρις* is a manuscript gloss on the primitive *ἔστ' ἄν*, but has not replaced the latter in the text.

In Comedy there is not one instance of *ἄχρις* or *μέχρις* demanded by the metre, but even if lines like Eq. 964—

ψωλὸν γενέσθαι δεῖ σε *μέχρι* τοῦ μυρρίνου,

are not regarded as absolutely conclusive, there is still a line of Antiphanes (Ath. 10. 441) in which *μέχρις* could certainly not stand—

μέχρι γὰρ τριῶν δεῖν φασὶ τιμᾶν τοὺς θεοὺς.

In the New Comedy, by which time μέχρι ἄν with the mood of a verb was not only a tolerated but a recognised construction, the hiatus is in manuscripts sometimes avoided by reading μέχρισ, but that form was certainly never used even by the latest writers of Comic verse—

καὶ τοῦτο πωλεῖν μέχρι ἄν ὥσπερ ἐν ἐράνω  
εἰς λοιπὸς ἢ κάπηλος ἠδικημένος  
ὑπ' οἰνοπώλου.

Diphilus (Athen. 11. 499 D.).

The grammarians are singularly at one on this point. Moeris, p. 34, ἄχρι, ἄνευ τοῦ σ Ἀττικῶς, ἄχρισ Ἑλληνικῶς: Herodian, Philet. 451, ἄχρι καὶ μέχρι ἄνευ τοῦ σ· τὸ δὲ σὺν τῷ σ Ἰωνικόν: Thomas Mag. 135, ἄχρι καὶ μέχρι Θεουκυδίδης ἀεὶ λέγει, οὐ μόνον ἐπαγομένου συμφώνου, ἀλλὰ καὶ φωνήεντος, and although he adds, οἱ δὲ ἄλλοι, ἐπαγομένου μόνου φωνήεντος, καὶ μετὰ τοῦ σ καὶ χωρὶς τοῦ σ γράφουσιν οἶον ἄχρισ οὐ καὶ ἄχρι οὐ, there is no doubt that to all Attic texts the shorter forms should be restored, without any regard to manuscripts, as even in Thucydides the copyists followed no rule, but wrote either indifferently.

## VII.

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Ἀπίναι, προσίναί, ἐξίναί, κατίναί, πάντα ἀδόκιμα ἄνευ τοῦ ε λεγόμενα. χρὴ γὰρ σὺν τῷ ε ἀπίεναί, ἐξιέναί λέγειν.

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## VIII.

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Εἰσιέτω· καὶ περὶ τούτου οὕτως ἔσχε. Λολλιανὸς ἀκούσας ὅτι χρὴ σὺν τῷ ε εἰσιέναί λέγειν εἶτα ὑπέλαβε καὶ τὸ εἰσίτω εἰσιέτω δεῖν λέγεσθαι.

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That Lollianus was himself a Greek and taught at

Athens shortly before Phrynichus wrote, vividly illustrates the condition into which the Attic dialect had fallen in the first half of the second century A.D. Those who desire more information about Lollianus may consult Philostratus, *de Vitis Sophistarum*, 1. 23. 526, but he gets more than his due in Suïdas: Λολλιανός. Ἐφέσιος, σοφιστῆς, μαθητῆς Ἰσαίου τοῦ Ἀσσυρίου· γεγωνὼς ἐπὶ Ἀδριανοῦ τοῦ Καίσαρος· ἔγραψε πολλά.

## IX.

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Ἐμπτύει μου μηδαμῶς λέγε, ἀλλὰ καταπτύει μου, καὶ κατέπτυσα αὐτοῦ.

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Scaliger proposed to substitute *μοι* for *μου* after *ἐμπτύει*, in spite of the fact that *ἐμπτύει μου* seems quite possible in late Greek.

In the Septuagint and the New Testament, *ἐμπτύω* is frequently encountered in the sense of the Attic *καταπτύω*. Mk. 10. 34, καὶ ἐμπαίξουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἐμπτύσουσιν αὐτῷ, καὶ ἀποκτενοῦσιν αὐτόν: id. 14. 65, καὶ ἤρξαντό τινας ἐμπτύειν αὐτῷ: id. 15. 19, καὶ ἐνέπτυσον αὐτῷ. Lobeck quotes from Galen, 13. 940 D, ἐμπτύει τοῖς σώμασι τὸν λόγον.

In Attic *ἐμπτύω* could only be used of spitting *in a vessel*, etc., like *ἐνουρῶ*, whereas *καταπτύω*, *καταγελῶ*, *καθυβρίζω*, corresponded to *κατουρῶ*.

It is the same difference which confronts us in *ἐγχεῶ* and *καταχέω*. *ἐγχεῖν* is legitimately used with the dative in the meaning *pour in*—

μέθην δ' ἐκ κρητῆρος ἀφύσσω  
οἰνοχόος φορέησι καὶ ἐγχείη δεπέεσσιν·  
Od. 9. 10.

φέρει τὴν οἰνήρυσιν  
ἕν' οἶνον ἐγχεῶ λαβὼν ἐς τοὺς χόας·  
Ar. Ach. 1067.



and καταχέω with the genitive in the sense of *pour over*,—

σφῶν μάλα πολλάκις ὑγρὸν ἔλαιον  
χαιτάων κατέχευε.

Il. 23. 282.

ἀλλ' ἵππερών μου κατέχεεν τῶν χρημάτων.

Ar. Nub. 74.

ἀλλ' ἐγὼ εἶδον ὄναρ, καὶ μούδόκει ἡ θεὸς αὐτῇ  
τοῦ δήμου καταχεῖν ἀρυταλνῆ πλουθυλείαν.

Eq. 1090.

Plato, Legg. 800 D, ἐνότε πᾶσαν βλασφημίαν τῶν ἱερῶν καταχέουσι. In Rep. 398 A, the preposition is expressed, τὸν μύρον κατὰ τῆς κεφαλῆς καταχέαντες. In late Greek, however, ἐγγέω was used for καταχέω, just as ἐμπτύω for καταπτύω. Synes. Ep. 140, p. 276 C, τί οὖν ποτινῆ, καὶ ταῖς ἐπιστολαῖς τῶν δακρῶν ἐγγεῖς; in such words ἐν has never the force of *on*, *at*, *over*, in Attic Greek, but, when it does not mean *in*, is simply intensive. Thus ἐνορῶ is justly used in Ar. Ach. 1129—

ἐν τῷ χαλκῷ

ἐνορῶ γέροντα δειλίας φευξόμενον,

and in Plato, Gorg. 447 B, ἐν χρημάτων κατασκευῇ κακίαν ἄλλην τινὰ ἐνορᾶς ἢ πενίαν; Dem. 401. 17, ἦρετο τίνα ἐν αὐτῷ μικροψυχίαν ἐνεωρακῶς εἶη. But no genuine Attic writer could have used it as Xenophon does in Cyr. 1. 4. 27, ἐνεώρας μοι, 'you looked *at* me,' though such a use would have been tolerated in Ionic and late Greek. On the other hand, ἐν intensive was frequently added to the simple verb by the best Attic writers, as ἐνήλλετο in Ar. Vesp. 1305—

ὥσπερ καχρῶν ὀνίδιον εὐωχημένον

ἐνήλλετ', ἐσκίρτα, 'πεπόρδει, κατεγέλα.

ἐντραγε in Eq. 51—

ἐνθοῦ, ῥόφησον, ἐντραγ', ἔχε τριώβολον,

and in some words the simple form had completely dis-

appeared before the compound, as in ἐμπίπρημι, ἐνοχλῶ, ἐναντιοῦμαι, etc. In some cases the analogy of the Latin *in* is so likely to suggest itself, that it is not surprising to find ἐγγελῶ generally regarded as the equivalent of *irrideo*, and ἐμπαίζω of *illudo*, etc. As a matter of fact, it will be difficult to discover a single instance, in Attic Prose or Comedy, of ἐμπαίζω in the sense of προσπαίζω or καταπαίζω, of ἐγγελῶ in that of προσγελῶ or καταγελῶ, and of ἐμπνέω in that of καταπνέω.

In Aristophanes the ἐν in ἐνυβρίζω, Thesm. 719, is simply intensive—

ἀλλ' οὐ μὰ τῶ θεῶ τάχ' οὐ χαίρων ἴσως  
ἐνυβριεῖ λόγους λέξεις τ' ἀνοσίους·

and ἐνυβρίζω might be followed by κατά to convey the meaning of καθυβρίζομαι, just as κατά is used after ἐγγελῶ by Sophocles—

ὁ δ' ἐν δόμοις τύραννος, ὦ τάλας ἐγώ,  
κουῆ καθ' ἡμῶν ἐγγελῶν ἀβρύνεται.

O. C. 1339.

In Tragedy as in Ionic there is no question that ἐν in compounds had occasionally a force similar to that of κατά or πρὸς, but such a use must be distinctly denied in genuine Attic writers. Accordingly, if Porson's conjecture of ἐγγελῶσι for ἀγγελῶσι be admitted in the lines of Eubulus, quoted by the Scholiast on Eurip. Med. 476, the word is intended as a hit at Tragic diction—

Εὐριπίδου δ' ἔσωσας ὡς ἴσασι σοι  
καὶ τοῖς ἐμοῖσιν ἐγγελῶσι πῆμασιν  
τὸ σῖγμα συλλέξαντες ὡς αὐτοὶ σόφοι.

## X.

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Εὐκοίται· καὶ τοῦτο ἀποτρέπου.

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This is the only place in which the word εὐκοιτεῖν is found, although μονοκοιτοῦμεν occurs in Aristophanes (Lys. 592), σκληροκοιτεῖν in Hippocrates (338. 23), στιβαδοκοιτεῖν in Polybius (2. 17. 10), and Strabo (3. 155), αἰθριοκοιτεῖν in Theocritus (8. 78). Phrynichus himself has preserved φορμοκοιτεῖν (App. Soph. 70. 5): Φορμοκοιτεῖν· τὸ ἐπὶ φορμοῦ καθεύδειν. Φορμὸς δὲ ἐστὶ πλέγμα τι ἐκ φλέω. Τάττεται ἐπὶ λυπρῶς καὶ κακῶς κοιμωμένων, οὐδ' ἐχόντων κνάφαλλον. Here some particular usage of εὐκοιτεῖν is doubtless reprehended. Lobeck supposes that Phrynichus is deprecating the use of its imperative in the sense of *good night*. Had such a usage been classical, it would certainly have been referred to by Lucian in his discussion of the different forms of address (Ἵπὲρ τοῦ ἐν τῇ προσαγορεύσει πταίσματος), along with χαῖρε, ὑγίαινε, ἔρρωσο.

## XI.

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Εὐχαριστεῖν οὐδεὶς τῶν δοκίμων εἶπεν, ἀλλὰ χάριν εἰδέναι.

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The word εὐχάριστος is of some interest. In pure Attic writers it occurs neither in the sense of *gracious* nor *grateful*, but Xenophon employs it in both these meanings, Cyr. 2. 2. 1, ἀεὶ μὲν οὖν ἐπεμέλετο ὁ Κῦρος ὅπως εὐχαριστότατοί τε ἅμα λόγοι ἐμβληθήσονται: Cyr. 8. 3. 49, καὶ γὰρ βέλτιστον πάντων τῶν ζώων ἠγάετο ἄνθρωπον εἶναι καὶ εὐχαριστότατον. Even εὐχαριστεῖν, *to be grateful*, εὐχαριστία, *gratitude*, would not have been out of place in his style. The meaning *gratias agere* is first attached to the verb in Polybius, e.g. 16. 25. 1, ὁ τῶν Ἀθηναίων δῆμος ἐξέπεμπε

πρεσβευτὰς πρὸς Ἀτταλον τὸν βασιλέα τοὺς ἅμα μὲν εὐχαριστήσοντας ἐπὶ τοῖς γεγόνοσι κτε., and became frequent after his time.

## XII.

Ἄρτι ἦξω μὴδέποτε εἴπῃς ἐπὶ τοῦ μέλλοντος ἀλλ' ἐπὶ τοῦ ἐνεστηκότος καὶ τοῦ παρωχημένου, ἄρτι ἦκω, ἄρτι ἀφικόμην.

Two instances of ἄρτι with the future used to be quoted from Attic writers, one from Plato, Charm. 172 D, σκεψόμεθα εἰ ἄρτι καὶ ἡμᾶς ὀνήσει, the other from Antiphanes (Athen. 8. 338 E)—

ὦ Ζεῦ, τίς ποτε,

ὦ Καλλιμέδων, σὲ κατέδεται ἄρτι τῶν φίλων;

but ἄρα τι has been restored to Plato with manuscript authority, and Meineke is unquestionably right in reading κατέδεταῖρα τῶν φίλων in the Comic poet. The word does not occur in Homer, and appears first in literature in Theognis 997—

ἦμος δ' ἠέλιος μὲν ἐν αἰθέρι μώνυχας ἵππους

ἄρτι παραγγέλλοι, μέσσατον ἦμαρ ἔχων.

Attic writers frequently add νῦν or νυνί, as Ar. Lys. 1008, ἄρτι νυνὶ μαθάνω. ἄρτι corresponds exactly to the English adverb *just*, and, like it, may be used both of past and present time. ἔναγχος, on the other hand, is always attached to past tenses—

ἔναγχος γὰρ ποτε

ἵπ' ἀλφिताμοιβοῦ παρεκόπην διχοινίκῳ.

Ar. Nub. 639.

It never occurs in Tragedy, νεωστὶ being used instead. The latter word is, however, itself an excellent prose form. The synonym προσφάτως, so frequent in the Common dialect, is unknown to Attic, although it doubtless existed in other dialects in pre-Macedonian times. Pindar, Pyth. 4.

extr. has the neuter of the adjective in an adverbial sense, πρόσφατον Θήβα ξενωθείς.

Sophocles is the first author in whose writings ἀρτίως is encountered as an equivalent of ἄρτι. In writers posterior to him both forms are found. The circumstance that in Sophocles ἀρτίως occurs thirty-three times, ἄρτι only thirteen times, while in Euripides ἄρτι is met with as often as ἀρτίως, and in other writers more often, adds some colour to the opinion that ἀρτίως was first coined by Sophocles. Certainly Aeschylus never employs the term, and that Xenophon eschews it goes to prove that it was a peculiarly Attic formation. In another passage (App. Soph. 11. 19) Phrynichus tells us that the Atticists distinguished between ἄρτι and ἀρτίως, but no distinction is traceable in Attic writers.

The word ἄρτι is never equivalent to νῦν in Classical Greek. Accordingly, the Anti-atticist in Bekk. An. 79 must be in error: 'Ἀπάρτι ἀντὶ τοῦ ἄρτι ἀπὸ νῦν. Πλάτων Σοφισταῖς. The meaning of ἀπαρτί is in Attic very different. The preposition has the same strengthening force that is seen in ἀπεργάζεσθαι, ἀπανδροῦν. The primitive meaning *exactly*, is not found in Attic, but occurs in Ionic. Its Attic signification, *just the reverse, quite the contrary*, is of course due to irony, and ἀπαρτί belongs to that considerable class of expressions by which Athenian vivacity lent colour to dialogue and repartee. For example, when the Nurse in the Medea would call the Paedagogus a fool for estimating their mistress' passion too lightly, she uses a phrase which was probably familiar even to vulgar ears, and from attrition had lost the τοῦ νοῦ which originally belonged to it—

ζηλῶ σ' ἐν ἀρχῇ πῆμα κούδέπω μεσοῖ.

Eur. Med. 60.

So firmly attached had its secondary meaning become to ἀπαρτί, that it retained it even in the middle of a sentence, and to qualify a verb—

οὐκ, ὦ κακόδαιμον, ἀλλὰ τοὺς χρηστοὺς μόνους  
 ἔγωγε, καὶ τοὺς δεξιούς καὶ σώφρονας  
 ἀπαρτὶ πλουτῆσαι ποιήσω.

Ar. Plut. 388.

There is a lucid note on this word in Bekk. An. 1. 418, which bears the marks of being by an early and able hand :  
 Ἐπαρτί· παρ' Ἡροδότῳ σημαίνει τὸ ἀπηρτισμένως καὶ ἀκριβῶς.  
 ἀπὸ τούτου εἰσι στάδιοι χίλιοι ἀπαρτὶ εἰς τὸν Ἀραβικὸν κόλπον<sup>1</sup>. παρὰ  
 δὲ τοῖς Κωμικοῖς, τὸ ἐκ τοῦ ἐναντίου. Φερεκράτης Κραταπάλλοις—

A. τί δαί ; τί σαυτὸν ἀποτίνειν τῷδ' ἀξιοῖς<sup>2</sup> ; φράσον μοί.

B. ἀπαρτὶ δὴ που προσλαβεῖν παρὰ τοῦδ' ἔγωγε μᾶλλον.

Κοριαννοί—

ἀπαρτὶ μὲν οὖν ἐμοὶ μὲν εἰκός ἐστ' ἐρᾶν,  
 σοὶ δ' οὐκέθ' ὦρα.

Πλάτων Κλεοφῶντι—

ἀλλ' αὐτὸς ἀπαρτὶ τὰλλότρι' οἰχῆσει φέρων.

τάχα δὲ ὁ Τηλεκλείδης ὁμοίως τῷ Ἡροδότῳ κέχρηται

σὺ δὲ φρόνιμος αὐτὸς ὦν

ἀπαρτὶ ταύτης τῆς τέχνης,

μήποτ' οὖν τὸ μὲν πλήρες καὶ ἀπηρτισμένον ὅταν σημαίνη ὀξύτο-  
 νεῖται, τὸ δ' ἐναντίου βαρύνεται. It is quite possible that  
 Teleclides, an early comic poet, used the word in its  
 primitive sense ; but in the passage quoted by the Gram-  
 marian the context is required to prove that it does not  
 bear its ordinary Attic signification.

### XIII.

Τέμαχος κρέως ἢ πλακοῦντος ἢ ἄρτου οὐκ ὀρθῶς ἐρεῖ  
 τις, ἀλλὰ τόμος κρέως ἢ πλακοῦντος· τὸ δὲ τέμαχος μόνον  
 ἐπὶ ἰχθύος.

This usage, inculcated again by Phrynichus in App.

<sup>1</sup> Hdt. 2. 158 ; cp. id. 5. 53, ἀναισιμοῦνται ἡμέραι ἀπαρτὶ ἐνενηκοντα :  
 Hippocr. 390. 46, ὡς ἐπὶ τὸ πούλῳ ἀπαρτὶ ἐν τοῖσι καιροῖσι μεταβάλλουσι ἐς τὰ  
 ῥοφήματα ἐκ τῆς κενεαγγείης.

<sup>2</sup> MSS. τίς αὐτὸν ἀποκτείνει τὸ δ' ἀξιοῖς ; emendavit Lobeck.



Soph. 65, and by Thomas and Suidas, is never departed from till post-Attic times—

ἄρτον καὶ κρέας καὶ τέμαχος.

Ar. Eq. 283.

ἄρτους, τεμάχη, μάζας.

Eccl. 606.

πολὸν χρῆμα τεμαχῶν καὶ κρεῶν ὠπημένων.

Plut. 894.

κεστρᾶν τεμάχη μεγαλᾶν ἀγαθᾶν κρέα τ' ὀρνίθεια κιχηλᾶν.

Nub. 339.

How large a place fish occupied in the dietary of the Athenians may be indirectly illustrated by the well-known saying of Aeschylus given by Athenaeus (8. 347 E), τὰς αὐτοῦ τραγωδίας τεμάχη εἶναι ἔλεγε τῶν Ὀμήρου μεγάλων δείπνων.

In Attic writers *τόμος* occurs with the following genitives: ἀλλάντος, *sausage*, Pherecrates, Eubulus, Aristophanes, Mnesimachus; φύσκης, *large sausage*, Pherecrates, Mnesimachus; χορδῆς, *small sausage*, Cratinus, Axionicus, Mnesimachus; χορδαρίου, *id.*, Alexis; τυροῦ, *cheese*, Eubulus, Ephippus; μήτρας, *swine's raunch*, Teleclides; ἡνύστρου, *tripe*, Mnesimachus; πλακοῦντος, *cake*, Ar. Eq. 1190. The distinction between the words is brought into relief in Ar. Eq. 1177 ff.—

Παφλαγών.

τουτὶ τέμαχος σοῦδωκεν ἢ Φοβεισιστράτη.

Ἄλλαντοπώλης.

ἢ δ' Ὀβριμοπάτρα γ' ἐφθδν ἐκ ζωμοῦ κρέας,

καὶ χόλικος, ἡνύστρου τε, καὶ γαστρὸς τόμον.

Probably Attic stood alone in thus differentiating these two kindred words. At all events, in the Common dialect the distinction was not observed. The value of a language as a vehicle of expression is enhanced by adroit manipulation of superfluous forms. English has been greatly enriched in this way, as is indicated by the presence in literary English, in distinct senses, of elder, older, eldest,

oldest, later, latter, last, latest, brothers, brethren, and many other words originally identical in signification. In fact, there are few better tests of a language than the way in which it utilises its waste.

#### XIV.

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Ἄμυναν μὴ εἶπης, ἀλλ' εἰς ῥῆμα μεταβάλλων, ἀμύνασθαι πάντα γὰρ τὰ τοῦ ῥήματος εὐδόκιμα, ἀμυνοῦμαι, ἀμύνασθαι, ἡμυνάμην, ἀμυνοῦμεν.

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Like *πλύνω*, and a few other verbs in *-ύνω*, *ἀμύνω* has no noun from which it may be considered to be derived. Verbs in *-ύνω* are few in number, and nine tenths of them are, like *βαθύνω* from *βαθύς*, *κακύνω* from *κακός*, *αἰσχύνω* from *αἶσχος*, formed from an existing noun by the help of the suffix *-ύνω*. The *a* in *ἀμύνω* is beyond question euphonic, as is seen from the Homeric *μύνη* (Od. 21. 111), in the sense of a *putting off*, ἀλλ' ἄγε, μὴ μύνησι παρέλκετε κτε., and the verb *μύνομαι*, employed by Alcaeus in a similar sense, οὐδέ τι μυνάμενος ἄλλο νόημα. The root is of extraordinary fertility in Latin, *moenia*, *munio*, *immunis*, etc.

There are two ways of accounting for the substantive *ἄμυνα*, which, according to Lobeck, is first found in writers of the first century A. D., such as Philo and Plutarch. Either it entered the Common dialect from the dialects—a supposition which is supported by the existence of *μύνη*—or it was formed at a late date on the analogy of *εὐθυνα*. Of the forty or so verbs in *-ύνω* which are found in Attic, *εὐθύνω* is differentiated from the others by having an adjective *εὐθυνος* allied to it, and in this respect another verb, namely, *αἰσχύνω*, meets it half way by having a substantive *αἰσχύνη* among its kin. As has been shown, *ἀμύνω* stands on a different footing from either of these words; but yet it is quite possible that *ἄμυνα* was due to a false derivation.

εὐθύνω	εὐθυνος	εὐθυνα	εὐθυντήρ
αισχύνω		αισχύνη	αισχυντήρ
ἀμύνω		ἄμυνα	ἀμυντήρ.

The former explanation is, however, the more probable, and receives valuable support from the form *χειμάμυνα*, Pollux 7. 61, τὸ χειμερινὸν ἱμάτιον χείμαστρον ἂν λέγοις, καὶ χλαῖναν δὲ παχεῖαν ἦν χειμάμυναν μὲν Αἴσχυλος, "Ὅμηρος δὲ ἀλεξάνεμον κέκληκεν.

## XV.

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'Αποτάσσομαί σοι ἕκφυλον πάνυ. χρὴ λέγειν ἀσπάζομαί σε. οὕτω γὰρ καὶ οἱ ἀρχαῖοι εὐρίσκονται λέγοντες ἐπειδὴν ἀπαλλάττωνται ἀλλήλων.

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The sense of ἀποτάσσειν in pre-Alexandrine Greek is *to assign*. Plato, Theaet. 153 E, μηδέ τιν' αὐτῷ χώρον ἀποτάξης: Dem. 238. 8, ἐν τοῖς φρουροῖς ἀποτεταγμένοι, *having posts assigned them, stationed*. The use of the preposition is identical with that in ἀποβλέπω, and ἀφορῶ, ἀποτάσσειν meaning, *to post in one place*, disregarding all others, as ἀποβλέπειν and ἀφορᾶν mean, *to look in one direction*, disregarding all others.

The usage referred to by Phrynichus is very frequent in late writers, as Nov. Test. Luc. 9. 61, πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου: Acts 18. 18, ὁ δὲ Παῦλος τοῖς ἀδελφοῖς ἀποταξάμενος ἐξέπλει εἰς τὴν Συοίαν.

Still more strangely, *συντάσσομαι* seems to have been employed in a similar signification, Pallad. Anth. Pal. 9. 171, λόγοι, *συντάσσομαι ὑμῖν*. In the Pseudosophist, Lucian tells us how his friend Socrates took off a stranger who used the word in this absurd sense (566), λέγοντος δὲ τινος, *Συνετάξατό μοι· καὶ λόχου δέ, ἔφη, Ξενοφῶν εἶπε συνετάξατο*.

## XVI.

Σημᾶναι, ἐσήμαναν, καὶ θερμᾶναι, ἐθέρμαναν, καὶ καθᾶραι, ἐκάθαραν· καὶ ταῦτα παρὰ τὴν ἀρχαίαν χρῆσιν διὰ τοῦ α. λέγομεν δὲ διὰ τοῦ η, σημῆναι, θερμῆναι, καθῆραι.

## XVII.

Ἐφλέγμανε, φλεγμᾶναι· καὶ ταῦτα διὰ τοῦ η.

These remarks of Phrynichus start a question of some importance and of great difficulty. As regards verbs in *-αίρω* there can be no doubt about the Attic rule; the aorist is invariably formed in eta, as αἶρω, ἦρα, ἐχθαίρω, ἤχθηρα, καθαίρω, ἐκάθηρα, σαίρω, ἔσηρα, τεκμαίρομαι, ἐτεκμηράμην. But with verbs in *-αίνω* the case is different. As far as the statement of Phrynichus goes it is absolute, for verbs in which the *-αίνω* is preceded by mu take eta without exception in the aorist tense—

ἐκμαίνω	ἐξέμηνα	πημαίνω	ἐπήμηνα
θερμαίνω	ἐθέρμηνα	πουμαίνω	ἐποίμηνα
κυμαίνω	ἐκύμηνα	σημαίνω	ἐσήμηνα
λυμαίνομαι	ἐλυμηνάμην	φλεγμαίνω	ἐφλέγμηνα.

With those verbs in *-αίνω* which his note does not embrace there is more difficulty. Two classes, however, are uniform, namely, verbs in *-ραίνω* and verbs in *-ιαίνω*. In the aorist of verbs in *-ραίνω* the alpha of the present is invariably retained—

δυσχεραίνω	ἐδυσχέρανα	ξηραίνω	ἐξήρανα
ἐρυθραίνω	ἠρύθρανα	περαίνω	ἐπέρανα
εὐφραίνω	ἠϋφρανα	πικραίνω	ἐπίκρανα
ἐχθραίνω	ἠχθρανα	ραίνω	ἔρανα
κηραίνω	ἐκήρανα	ὑγραίνω	ὑγρανα
μαραίνω	ἐμάρανα	ὑδραίνω	ὑδρανα
μωραίνω	ἐμώρανα	χραίνω	ἔχρανα.

When Veitch, sub *μαραίνω*, says, 'In the aorist of this

verb even the Attics retain *a*,<sup>1</sup> he adds one more to the long list of erroneous remarks which disfigure a work of incalculable utility and enormous labour. It is true that *διετερρήνατο* occurs in Aristophanes, but it is there employed to produce a burlesque effect—

ἀκοῆ δὲ χοάνην<sup>1</sup> ὄτα διετερρήνατο.

Thesm. 18.

It is only one instance out of many in which *Εὐριπιδαριστοφανισμός* has misled grammarians who regard rather the letter than the spirit of Attic law. 'In the beginning,' Euripides is represented as saying, 'Ether drilled ears, a channel for hearing,' and he aptly uses the Homeric *ἐτερρήνατο*, going even in language as near the beginning as he can. The Attic form was *ἔτρησα*, *ἔτρησάμην*.

The verb *τρυφεραίνομαι* is a passive deponent, and *ὄσφραίνομαι* has for aorist *ὄσφρόμην*.

The rule as to verbs in *-αίνω* is equally stringent—

ἀγριαίνω	ἡγρίανα
μιαίνω	ἐμίανα
πιαίνω	ἐπίανα
ύγιαίνω	ύγίανα
χλιαίνω	ἐχλίανα.

Homer uses *ἐδίηνα*, as he uses *ἐμίηνα*, *ὑδρηνα*, etc., but if an Attic writer, even a Tragic poet, had had occasion to use the aorist of *διαίνω*, he would have replaced *ἐδίηνα* by *ἐδίανα*, just as Euripides replaced *ἐμίηνα* by *ἐμίανα*, and *ὑδρηνάμην* by *ὑδρανάμην*.

Of the five verbs in *-λαίνω* one only is found in the aorist, namely, *κοιλαίνω*, and that has indisputably *ἐκοίλανα*. Accordingly, the aorists of the others may be safely formed on its analogy—

δυσκολαίνω	ἐδυσκόλανα
χωλαίνω	ἐχώλανα
μελαίνω	ἐμέλανα.

<sup>1</sup> The accepted emendation of Dobree for the MSS. *ἀκοῆν δὲ χοάνης*.

The fifth verb, *ἀλαίνω*, goes no further than the present stem.

The same method will, on the analogy of *κατεγλυκάνατο*<sup>1</sup> and *ὄργανα*, supply an aorist *ἐλεύκανα* to *λευκαίνω*, *ἐκάλχανα* to *καλχαίνω*, *ἤσέλγανα* to *ἀσεлгаίνω*, and *ἐβάσκανα* to *βασκαίνω*.

The few that remain admit of no classification. Aeschylus has *ἀπανηναμένας* (Eum. 972), Euripides *ἀνήνασθαι* (Med. 237), but *ἰσχυανα* occurs in the same play of Aeschylus (267), and in Aristophanes (Ran. 941). Isocrates employs *χαλεπήναντες* (62. a.), but Aristophanes *πεπάναι* (Vesp. 646), and Axionicus *λιπάνας* (Athen. 8. 342 B).

Ought *παπτήνας* in Sophocles (Ant. 1231), and *ἐτεκτήναντο* in Euripides (I. T. 951), to set the law to *λιταίνω*, *ἀκολασταίνω*, and *ἀμαθαίνω*, or should the last be seriated with *ἐκέρδανα*, a common form in Attic? Were the aorists of *κραδαίνω* and *χλιδαίνομαι*, *ἐκράδηνα*, *ἐχλιδηνάμην* or *ἐκράδανα*, *ἐχλιδανάμην*, and did *λαίνω* and *δυσμενεαίνω* form their aorist with alpha or eta? These questions will always remain unanswerable. This, however, is certain, that in Attic Greek the four verbs *σαίνω*, *ξαίνω*, *ύφαίνω*, *φαίνω*, preferred eta—

<i>ξαίνω</i>	<i>ἐξηνα</i>		<i>ύφαίνω</i>	<i>ύφηνα</i> ,
<i>σαίνω</i>	<i>ἐσηνα</i>		<i>φαίνω</i>	<i>ἐφηνα</i>

and in the same series the Euripidean word *πυρραίνω* may be placed, whereas *πυρραίνω*, if used in Attic, certainly formed an aorist. *ἐπύρρανα*.

## XVIII.

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Διωρία ἐσχάτως ἀδόκιμον. ἀντ' αὐτοῦ δὲ προθεσμίαν ἐρεῖς.

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The *ἐσχάτως* is certainly not out of place. It is difficult

<sup>1</sup> In the *Πτωχοί* of Chionides, quoted by Athen. 14. 638 D—  
*ταῦτ' οὐ μὰ Δία Γνήσιππος, οὐδὲ Κλεομένης,*  
*ἐν ἐννῆ' ἂν χορδαῖς κατεγλυκάνατο.*  
*κατεγλυκήνατο* is merely a conjecture of Porson's.



to discover how *διωρία* came to take the place of *προθεσμία*, and to discuss the question would demand an acquaintance with the slums of language which few would care to possess.

## XIX.

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Ἀνεῖναι ἐλαίῳ ἢ ὄξει ἢ ἄλλῳ τινὶ λέγουσιν οἱ ἰατροί,  
πάνυ ἀμαθῶς· δεῖ γὰρ διεῖναι λέγειν.

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From the literal signification of *let run through*, *διεῖναι* readily came to mean *steep, saturate*—

ἔπειτ' ἔφλα  
ἐν τῇ θυῖα συμπαραιμγνύων ὄπδον  
καὶ σχῖνον· εἶτ' ὄξει διεμένος Σφηττίῳ,  
κατέπλασεν αὐτοῦ τὰ βλέφαρα κτε.

Ag. Plut. 720.

Alexis, Πονηρά (Ath. 4. 170 C)—

τὸ τρίμμ' ἐπιπολῆς εὐρύθμως διειμένον  
ὄξει, σιραίῳ χρωματίσας κτε.

Sotades, Ἐγκλειόμεναι (Ath. 7. 293 D)—

θρίοισι ταύτην (ἀμίαν) ἄλις ἐλαδίῳ διεῖς.

The word is frequently so used by Hippocrates, but later scientific writers, like Galen, employ *ἀνιέναι*, which, if ever equivalent to *διεῖναι*, must have developed such a meaning from that of *dissolve, break up*.

## XX.

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Περίεσσευσεν ἀλλοκότως· ἐχρῆν γὰρ ἐπερίεσσευσε λέγειν.

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The word *περισσεύω* is one of the few verbs which are not included in the Attic rule, that, whether a verb is compounded with a preposition, or only appears to be so

compounded, it takes the augment after the prepositional or pseudo-prepositional syllable or syllables. So accustomed had the ear become to encounter the augment after the prepositions that it was still placed after *πρό*, *ἐκ*, *ὑπέρ*, *περί*, *ἐπί*, etc., in verbs directly formed from substantives and adjectives compounded with them, and even in verbs beginning with syllables identical in sound with prepositions, but really in no way related to them. Thus, there is no *φητεύω*, *στατῶ*, *σπονδῶ*, *μαχῶ*, *σιτῶ*, *φασίζομαι*, but nevertheless the genius of the Greek language demanded *προεφήτευσα* or *προῦφήτευσα*, *ἐπεστάτουν*, *παρεστάτησα*, *προῦστάτουν*, *παρεσπόνηκα*, *ὑπερεμάχουν*, *συνεσίτουν*, *προῦφασίζομην*, although the verbs came from *προφήτης*, *ἐπιστάτης*, *παρεστάτης*, *παράσπονδος*, *ὑπερέμαχος*, *σύσιτος*, and *πρόφασις*. There is no *ὠπιάζω*, but the verb formed from *ὑπόπιον*, a *black eye*, nevertheless retains its first syllable short in the tenses which require the augment—

καὶ ταῦτα δαιμονίως ὑπωπιασμένοι.

Ag. Pax 541.

*ἐπιδορπίζομαι* is formed from *ἐπιδόρπιον*, *dessert*, but its aorist is *ἐπεδορπισάμην*, not *ἠπιδορπισάμην*. It is not surprising therefore that verbs like *ἐπακρίζω*, *ἐπαμφοτερίζω*, which come directly from the phrases *ἐπ' ἄκρον* and *ἐπ' ἀμφοτέρα*, should form aorists *ἐπήκρισα* and *ἐπημφοτέρισα*.

The word *ἐπιτηδεύω* is an excellent instance of a verb which augments as if it were a compound with a preposition, and yet it is formed from the mysterious *ἐπιτηδές*, which may or may not be connected with the preposition *ἐπί*. It is, however, consistent, and puts to shame several verbs in which the prepositional origin of their first syllables is beyond dispute.

There are many facts which indicate that, notwithstanding the above rule, the place of the augment was in some verbs determined by the vividness with which the meaning of the prepositional element was recognized.

The history of the augmentation of *ἐναντιοῦμαι* puts this fact in a very striking light. In a line of Aristophanes—

ἀλλὰ μὴν οὐδ' ἄλλο σοί πω πρᾶγμ' ἐνηντιώμεθα,  
Av. 385.

all the manuscripts read *ἤναντιώμεθα* in unabashed disregard for the rules of metre. Bentley restored the true reading, and Porson went with him. But in Attic texts there is no other instance of this method of augmenting *ἐναντιοῦσθαι*. Hesychius, however, proves that *ἐνηντιώμεθα*<sup>1</sup> should be restored to Thucydides, as it has been restored to Aristophanes: Thuc. 2. 40, καὶ τὰ ἐς ἀρετὴν *ἤναντιώμεθα* τοῖς πολλοῖς. It is very probable that in many more passages forms of *ἐναντιοῦμαι* with post-prepositional augment were originally read, but it is now quite impossible to detect the blunder. The comparison of these two passages with others from Demosthenes and the Orators, in which the verb certainly augments on the first syllable, clearly proves that the two elements of *ἐναντιοῦμαι*, still separable in the time of Thucydides and Aristophanes, ultimately coalesced to form a thoroughly agglutinative word. There is a similar period of uncertainty in many English compound words. At one time written with a hyphen, and pronounced with the emphasis equally distributed over each element, they ultimately become agglutinative compounds and receive the accent as far back as possible. It is in this way that *καθήμην* and *ἐκαθήμην*, *χρῆν* and *ἐχρῆν*, *ἀφίει* and *ἠφίει*, *καθίζον* and *ἐκάθιζον* are to be explained. Aeschylus seems even to have used *ἠφευμένος* as the perfect participle of *ἀφεύω*—

λευκός, τί δ' οὐχί; καὶ καλῶς ἠφευμένος  
ὁ χοῖρος· ἔψου, μηδὲ λυπηθῆς πυρί.

Athen. 9. 375 E.

In fact, just as *ἐνάντιος* came to be regarded not as a com-

<sup>1</sup> The gloss in Hesychius has got mixed with another, *ἠντίασεν, ἀπῆντησεν. Ικέτευσεν. Θουκυδίδης δὲ τὸ ἠντιώμεθα ἐπὶ τῷ ἐναντιώμεθα*, but it is plain that *ἐνηντιώμεθα* should be restored for *ἠντιώμεθα*.

pound of *ἐν* with *ἄντιος*, but as itself a simple word, so *κάθημαι*, *καθίζειν*, etc., ended in being considered not compounds of simple verbs with prepositions, but as themselves simple words. This at once explains the consistency with which *ἐμπολῶ* and *ἐγγυῶ* take the temporal rather than the syllabic augment. It is true that manuscripts often exhibit forms like *ἐνεγύα*, *ἐνεγύησα*, but only in the simple verb, and they are easily explained by other corruptions, such as *ἐγγύων* and *ἐγγύησα*. The temporal augment was in copying carelessly dropped, and in later transcripts was ignorantly replaced as a syllabic one.

In such questions manuscript authority merits little consideration. Thus, inscriptions prove that *ἀναλίσκω* did, like *ἐπιτηδεύω*, augment after the first syllable, not on it; and yet, even in the same author, the same manuscript will sometimes exhibit the genuine *ἀνήλωσα*, *ἀνήλωκα*, *ἀνηλώθην* by the side of the corrupt *ἀνάλωσα*, *ἀνάλωκα*, *ἀναλώθην*.

*Ἐμπολῶ*, formed from *ἐμπολή*, as *ἐγγυῶ* from *ἐγγύη*, ought, like *ἐγγυῶ*, always to receive the temporal augment. In *ἐγκωμιάζω*, on the other hand, the syllabic augment is uniformly employed, *ἐνεκωμιάζον*, *ἐνεκωμιάσα*, but never *ἠγκωμιάζον*, *ἠγκωμιάσα*, although the verb is not a compound of *κωμιάζω*, but derived from *ἐγκώμιον*. In regard to *ἐκκλησιάζω*, manuscripts offer such conflicting evidence that it is impossible to decide finally upon the true method of augmenting the verb. To my own mind forms like *ἐξεκκλησίασα*, *ἐξεκκλησίαζον*, recommend themselves, but perhaps *ἐκκλησιάζω*, like *ἐναντιοῦμαι*, augmented in different ways at different periods. This only is certain, that in a language so precise as Attic the same writer did not, as manuscripts would indicate, use two kinds of augment in the same work and the same page of that work.

These two opposing tendencies—the feeling that the augment should follow syllables like *ἐν*, *πρό*, *ὑπέρ*, etc., and the desire to treat verbs like *κάθημαι*, not as com-

pounds, but as simples—naturally led to many irregularities, the most marked of which was that of double augmentation. Forms like *ἀνειχόμεν* and *ἀμπισχόμεν* came to be regarded as simple words; and the natural result was the addition of the temporal augment to the initial syllable, *ἀνειχόμεν* and *ἀνεσχόμεν* becoming *ἠνειχόμεν* and *ἠνεσχόμεν*, *ἀμπειχόμεν* and *ἀμπεσχόμεν* ending in *ἠμπειχόμεν* and *ἠμπεσχόμεν*. These verbs in their turn led to the same treatment of others, as in Attic Greek analogy played a singularly important part.

The verbs in which Attic writers employed a double augment are eleven in number—

<i>ἀντιβολεῖν</i> ,	entreat,	<i>ἠντεβόλουν</i> .
<i>ἀντιδικεῖν</i> ,	dispute,	<i>ἠντεδίκουν</i> .
<i>ἀμφισβητεῖν</i> ,	dissent,	<i>ἠμφεσβήτουν</i> .
<i>ἀμφιγνοεῖν</i> ,	doubt,	<i>ἠμφεγνόουν</i> .
<i>διαιτᾶν</i> ,	arbitrate,	<i>ἔδιήτων</i> .
<i>διακονεῖν</i> ,	serve,	<i>ἔδιηκόουν</i> .
<i>ἐνοχλεῖν</i> ,	trouble,	<i>ἠνώχλουν</i> .
<i>παροιεῖν</i> ,	act as if drunk,	<i>ἐπαρφόουν</i> .
<i>ἀνοιγνύναι</i> ,	open,	<i>ἀνέφγον</i> .
<i>ἀνέχεσθαι</i>	endure,	<i>ἠνειχόμεν</i> .
<i>ἀμπέχεσθαι</i> ,	have on,	<i>ἠμπειχόμεν</i> .

Pierson on Moeris (p. 17, cp. p. xv) long ago observed that in Photius and Suidas there was a distinct class of glosses—‘per totum opus veluti totidem gemmulae dispersae’—easily distinguishable from the rest, not only by their inherent excellence, but also by outward marks, such as the precise and scholarly way in which confirmatory quotations are made. Cobet has demonstrated what Pierson suggested, namely, that these are both in Photius and Suidas (and sometimes in other lexica) derived from the *Ἀττικὰ Ὀνόματα* of Aelius Dionysius, a rhetorician who flourished in the early part of the second century A. D.



In the present question his glosses are of incalculable value as the verbs do not happen to occur in stone monuments, and metre, for various reasons, is of little service, while the remarks of other grammarians are as foolish and unintelligible as the manuscripts of Attic texts are contradictory and corrupt.

In Photius, sub *ἠνείχετο*, is a gloss evidently from the pen of Dionysius: *ἠνείχετο καὶ ἠνώχλει καὶ ἠκηκόει καὶ ἠντεβόλει· κοινὸν τῶν Ἀττικῶν ἰδίωμα.* Even here the copyists exhibit *ἠντιβόλει*, as they do in Aristophanes, *Eq.* 667—

ὁ δ' ἠντεβόλει γ' αὐτοὺς ὀλίγον μείναι χρόνον,

and in a fragment of the same writer preserved in *Ath.* 12, p. 525 A—

*ἐπηκολούθουν κῆντεβόλουν προσκειμένοι.*

The *Etymologicum Magnum*, however, p. 112. 52, puts it beyond question that Aristophanes used the forms with two augments. After quoting *ἀντεβόλησεν* from Pindar (*Olym.* 13. 43), and from Homer (*Il.* 16. 847)—

*τοιούτοι δ' εἴ πέρ μοι ζείκοσιν ἀντεβόλησαν,*

it adds the words, *τὸ δὲ παρ' Ἀριστοφάνει ἐν Ἀμφιαράφῳ διὰ τοῦ ε, ἠντεβόλησε, δύο κλίσεις ὑπέστη.*

The evidence of a scholar like Dionysius, who wrote at a time far anterior to all our manuscripts, is quite convincing, especially as there is the confirmatory evidence of the *Etymologicum Magnum* (11th century A. D.), also older than most of our texts, and the authority, such as it is, of the best manuscripts, for the double augment of the verbs *ἀντιδικῶ* and *ἀμφισβητῶ* in Demosthenes, and *ἀμφιγνοῶ* in Plato<sup>1</sup>.

<sup>1</sup> *ἠντεδίκει*, best MS., S in *Dem.* 1006. 2; 1013. 23. *ἡμφεσ.* S alone or with others in *Dem.* 818. 9; 820. 26; 899. 11; 1000. 3, etc. Observe the place of the second augment, *ἡμφ-ε-σ-βήτει.* *ἀμφεσβήτει*, in *Inscript.* from Priene, of date between *Ol.* 133 and *Ol.* 160, confutes any who may choose to deny such a position for an augment. *ἡμφέγνοει* in best MSS. of Plato, *Soph.* 236, and *ἡμφεγνόησε* in *id.* 228, *Polit.* 291; the others, *ἀμφε-*, *ἀμφη-*, *ἡμφη-*.



Another of the glosses of Dionysius, in *Suidas* under Ἀνεφέρισαν, and in *Bekker's Anecdota*, p. 399. 24, establishes the Attic usage as regards ἀνοίγνυμι: Ἀνεφέγειν, οὐχὶ ἤνοιγε, καὶ ἀνεφέγετο, καὶ Θρασυλέοντι γ ἡ δ—

Θετταλῆ—  
 ἡ δ' ἀνέφωγε τὴν θύραν·  
 καὶ τὸ κεράμιον  
 ἀνέφωχας· ὄζεις, ἱερόσυλ', οἴνου πολύ·

Εὐπόλις Πόλεσι—  
 ὄν οὐκ ἀνέφωξα πώποτ' ἀνθρώποις ἐγώ·

Φερεκράτης Κραπατάλλοις—  
 οὐδεὶς γὰρ ἐδέχετ', οὐδ' ἀνέφωγέ μοι θύραν.

There is no difficulty about παροινῶ<sup>1</sup>, ἐνοχλῶ, and ἀμπέχομαι<sup>2</sup>. Double augmentation is in their case allowed by all; but some Grammarians throw doubts upon it in the remaining verbs, διαιτῶ, διακουῶ, and ἀνέχομαι. There are numerous instances of the imperfect and aorist of ἀνέχομαι, in both Tragic and Comic verse, but they are found under circumstances which give little or no indication of Attic usage. Thus either single or double augmentation is possible in the lines *Arist. Nub.* 1363, 1373, *Thesm.* 593, *Eq.* 412, *Ach.* 709; *Aesch. Cho.* 747, *Agam.* 905, 1274; *Soph. Trach.* 276, *Phil.* 411, etc.; while *Arist. Lys.* 507; *Soph. Ant.* 467, are too corrupt to be used on either side. It is true that ἀνεσχόμεν must be read in *Arist. Pax* 347—

πολλὰ γὰρ ἀνεσχόμεν πράγματα κτε.

but its position in a paeonic hexameter at once takes it out of the inquiry.

The question is, however, set at rest by Euripides. He

<sup>1</sup> *Moeris*, p. 332, πεπαρήνηκεν Ἀττικοί, παροίνικεν (sic) Ἕλληνες.

<sup>2</sup> *Gramm. Coisl. Bekk. Anecd.* 3. 1285, ἀμπέχομαι, ἡμπειχόμεν, καὶ ἡμπεσχόμεν.

uses, it is true, the old form ἀνεσχόμεν when his verse demands it—

σὺ δ' οὐκ ἀνέσχου· τοιγὰρ οὐκέτ' εὐκλεεῖς,  
Hipp. 687.

just as he uses, like other Tragic poets, old words like ἔρχομαι, ἔρχου, ἔρχεσθαι, τέξω, στείχω, etc., by the side of ἴω, ἴθι, ἰέναι, τέξομαι, ἔρχομαι, but the occurrence in his verse of the unquestionably new formation ἠνεσχόμεν proves that the manuscripts are right in generally exhibiting ἠνειχόμεν and ἠνεσχόμεν—

Ὀλυμπον ἠνέσχοντο θ' ἡμαρτηκότες.  
H. F. 1319.

The case for διαιτῶ depends upon a fragment of the 'Hyperbolus' of the Comic poet Plato, preserved in Herodian (Περὶ λέξεως μονήρους, p. 20. 1)—

ὁ δ' οὐ γὰρ ἠττικίζειν, ᾧ Μοῖραι φίλαι,  
ἀλλ' ὅποτε μὲν χρεῖη ἰδιωτῶν λέγειν,  
ἔφασκε δη τῶ μιν, ὅποτε δ' εἰπεῖν δέον  
ὀλίγον, ὁ λι οὐ ἔλεγεν.

The point lies in the attempt to reproduce the deliberate and cautious pronunciation of one unfamiliar with the dialect, who, nevertheless, misses those refined sounds which his ear is not yet sufficiently trained to catch—the γ between two vowels in ὀλίγος, and the light vowels before and after the δ in ἰδιωτῶν. To the prominent sounds he gives more than their due emphasis.

The Attic forms of the augmented tenses of διακονῶ are dependent merely upon the argument from seriation, which in Attic Greek is of no small authority. In Eur. Cycl. 406, for καὶ διηκόνουν, κάδιηκόνουν should be read—

ἐχρημπτόμην Κύκλωπι κάδιηκόνουν.

With these eleven verbs the compound of ὀρθῶ with ἐπί and ἀνά may best be classed. That ἐπηνώρθουν, ἐπηνώρθωκα,

ἐπηνωρθούμην, ἐπηνωρθωσάμην, ἐπηνώρθωμαί, and ἐπηνωρθώθην were the only forms known to Attic, is never called in question. It is, however, the only compound of ὀρθῶ which has this peculiarity.

## XXI.

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Σπίλος· καὶ τοῦτο φυλάττου, λέγε δὲ κῆλις.

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The forbidden word should probably be written σπίλος, as in its compound ἄσπιλος the iota is short.

In the sense of κῆλις the word is unquestionably late; but Hesychius quotes it in the sense of *rock*, from the Omphale of the Tragic poet Ion—σπίλον Παρνασσίαν—a usage also found in Aristotle, de Mund. 3. 392. <sup>b</sup>30, and Arrian (?), Periplus Maris Rubri. p. 12, while σπιλώδης in Polybius shows that σπίλος was to him also equivalent to σπιλάς. The words of Hesychius, s. v., are, σπίλος· κῆλις, ῥύπος ἱματίου, πέτρα πωρώδης, γῆ κεραμική, and they suggest one plausible origin for the late meaning κῆλις. Originally meaning *rock*, it came to signify successively *porous rock*, *rotten-stone*, *clay*, and *clay-stain*, till Paul could employ it metaphorically, as in Ephes. 5. 27, τὴν ἐκκλησίαν μὴ ἔχουσαν σπίλον ἢ ῥυτίδα, and Dionysius of Halicarnassus apply it to men with the meaning *dregs of humanity*, Ant. 4. 24. 698, εἰς τούτους μέντοι τοὺς δυσεκαθάρτους σπιλοῦς ἐκ τῆς πόλεως ἀποβλέποντες οἱ πολλοὶ δυσχεραίνουσι καὶ προβέβληνται τὸ ἔθος.

Without doubt there is an enormous gulf between these meanings and that of the Homeric σπιλάς, as seen in Od. 3. 298—

αἱ μὲν ἄρ' ἔνθ' ἦλθον, σπουδῇ δ' ἦλυξαν ὄλεθρον  
 ἄνδρες, ἀτὰρ νῆάς ἔγε ποτὶ σπιλάδεσσιν ἔαξαν  
 κύματ'.

but even σπιλάς is used by Theophrastus, C. P. 2. 4. 4,

in the sense of clay, and the Latin *rimex* passed through some of the same stages of meaning. J. H. Heinrich Schmidt, in his *Synonymik der Griech. Sprache* 51, though evidently considering the two meanings, 'stone' and 'stain,' as belonging to two distinct words, yet bridges the gulf between them by quoting the following passages:— Strabo, 16. 4. 18, ὄρος γὰρ παρατείνει τραχὺ καὶ ὑψηλόν· εἶθ' ὑπώρειαι σπιλαδώδεις μέχρι τῆς θαλάττης: Polyb. 10. 10. 7, τὰ δὲ λοιπὰ περιέχεται λόφοις δυσι μὲν ὀρεινοῖς καὶ τραχέσιν, ἄλλοις δὲ τρισὶ πολλὸν μὲν χθαμαλωτέροις, σπιλώδεσι δὲ καὶ δυσβάτοις: Arist. H. An. 5. 15 fin., φύεται μὲν οὖν τὰ ὄστρια καθάπερ εἶρηται, φύεται δ' αὐτῶν τὰ μὲν ἐν τευάγεσι, τὰ δ' ἐν τοῖς αἰγιαλοῖς, τὰ δ' ἐν τοῖς σπιλώδεσι τόποις, ἕνια δ' ἐν τοῖς σκληροῖς καὶ τραχέσι. The variants for σπιλώδεσι in the last passage, viz. πηλώδεσι and πνελώδεσι, are evidently glosses, but correct glosses, that have crept into the text.

Against this view, that σπίλος and σπιλάς, originally meaning *hard stone*, degenerated in meaning as the language aged, may be set another, namely, that σπίλος = κῆλις came into the Common dialect from some unregarded corner of Greece, in which it survived as another form of πίλος. Curtius supports the latter view by the Bohemian word 'spina,' which forms a connecting link between πίλος and σπίλος.

The former view is unquestionably the true one. There is no trace of σπίλος = πίλος, κῆλις till a late period; we can track σπίλος, *rock*, through an easy gradation of meanings historically consecutive, from the beginning to the close of Greek literature, and surely the degradation of ἄρτι, ἀποτάσσομαι, and ἐμπτύω, to limit ourselves to words already discussed, is sufficiently marked to make that of σπίλος neither surprising nor impossible.

## XXII.

'Ανειλεῖν βιβλίον διὰ τοῦ ἑτέρου λ, κάκιστον· ἀλλὰ διὰ τῶν δύο, ἀνειλλεῖν.

It is possible that in this passage Phrynichus wrote ἀνίλλειν, as in the next remark but one ἀλήλιπται should replace ἀλήλειπται. In the App. Soph. 20. 1, the true form of the latter word has been preserved, and in 19. 14, ἀνίλλειν is read: 'Ανίλλειν βιβλίον· οἱ μὲν ἄλλοι περισπῶσι τὴν λέξιν, καὶ δι' ἑνὸς λ γράφουσιν· οὕτω καὶ τὸ ἐξίλλειν. It is no rare error for copyists to go further still, and to substitute for the true word the very form against which a grammarian is warning his readers. Cobet, Var. Lect. 361, is very confident: 'Εἴλλειν et εἴλαι et composita saepe apud Hesychium leguntur, cui redde εἰσίλλειν· εἰσάγειν, εἰσελαύνειν pro εἰσηλεῖν, et ἐξίλλειν· ἐκβαλεῖν pro ἐξελεῖν, et κατίλλειν pro κατελεῖν, et συνιλλόμενα· συστρεφόμενα pro συνειλλόμενα, et συνίλλας· συνειλήσας pro συνείλλας. Vera forma conspicitur nunc in pulchro Euripidis senario de Sphinge,

οὐρὰν ὑπίλλασ' ὑπὸ λεοντόπονν βάσιν,

ubi in libris est ὑπήλλασα et ὑπήλλασ'. Verum vidit Valckenarius in Diatr. p. 193. Aristophani in Ranis vs. 1066, pro ῥακίοις περιειλλόμενος redde περιϋλάμενος ex Photii annotatione: περιειλλόμενος· περιειλησόμενος, quod ex illo loco sumptum est, ut centena ex Aristophane vocabula in Photii Lexico sine Poetae nomine explicantur ex antiquis Scholiis, quae nescio unde Photius nactus est multo meliora nostris. In Euripidis *Helena*, vs. 452,

ᾶ μὴ προσεἴλει χεῖρα μηδ' ὄθει βίᾱ,

legendum arbitror μὴ πρόσειλλε χεῖρα.'

The forms in -έω are of course past praying for, and must be banished without recall, not only from Attic writers,



but also from the texts of Homer and Herodotus. They are as desperately late as ἀλήθειν for ἀλεῖν, καλινδῶ or καλίω for καλίνδω, νιφῶ for νίφω, νήθειν for νῆν, λούομαι for λούμαι, χώννυμι for χόω, and many others which now disfigure the pages of Classical writers. The evidence for the spelling εἶλλω is, however, much greater than that for ἕλλω. It is true that in Ar. Nub. 762 the Ravenna has ἕλλε, not εἶλλε, which the other manuscripts exhibit; but in Plato, Tim. 40 B, they are by no means the best codices which present ἰλλομένην. The utter futility of regarding manuscript authority in a question of this kind will be acknowledged by any one who studies the variants in this passage of Plato, or in Tim. 76 B, 86 E. The readings in 40 B are these, εἰλλομένην, εἰλλομένην, ἰλλομένην, ἰλλομένην, εἰλομένην, εἰλουμένην.

The word does not seem to occur in Attic Inscriptions, but the authentic history of the aorist of τίνω is strongly in favour of the diphthongal spelling. The aorist of τίνω, ἀποτίνω, etc., is in stone records always represented with a diphthong, τεῖσαι, ἀποτεῖσαι, ἐκτεῖσαι, etc., down to the second century B. C., at which date forms like ἀποτίσασθαι begin to appear. Admirable confirmatory evidence is afforded by the proper names Τεισάμενος, Τείσανδρος, Τεισίας, Τεισίμαχος, Τεισίλαος, which in stone records appear consistently with the diphthong, whereas codices prefer the simple vowel. The same is true of Τείθρας and Τειθράσιος [see Herwerden, Test. Lapid. pp. 36, 66]. As to the *spiritus asper*, the compounds ὑπίλλω and κατίλλω are hardly necessary to prove its non-existence. It was a pastime of inferior Grammarians like George Choeroboscus—the ἔτυμον of his name is worthy of remark—to exercise their ignorant ingenuity in making two words out of one, and differentiating its meaning by the breathing. Inscriptions demonstrate that the Athenians often blundered in their h's, but they did not make the error scientific.



## XXIII.

Πιοῦμαι σὺν τῷ υ λέγων, οὐκ ὀρθῶς ἐρεῖτε· πίομαι γάρ ἐστι τὸ ἀρχαῖον, καὶ πióμενος ἄνευ τοῦ υ. Δίῳν δὲ ὁ φιλόσοφος σὺν τῷ υ λέγων ἀμαρτάνει.

The same statement is made by other Grammarians, and Athenaeus (10. 446 E) adds instances from the Poets: Πίομαι δὲ ἄνευ τοῦ υ λεκτέον, ἐκτείνοντας δὲ τὸ ι. Οὔτω γὰρ ἔχει καὶ τὸ Ὀμηρικόν—

πióμεν' ἐκ βοτάνης·

καὶ Ἀριστοφάνης Ἰππεῦσι—

κοῦποτ' ἐκ ταύτου μεθ' ἡμῶν πίεται ποτηρίου·

καὶ ἐν ἄλλοις—

πικρότατον οἶνον τήμερον πίνει τάχα<sup>1</sup>.

ἐνίοτε δὲ καὶ συστέλλουσι τὸ ι, ὡς Πλάτων ἐν Ταῖς ἀφ' ἱερῶν—

οὐδ' ὅστις αὐτῆς ἐκπίεται τὰ χρήματα·

καὶ ἐν Σύρφακι—

καὶ πίεςθ' ὕδωρ πολύ.

Probably *πιοῦμαι* should be removed even from Xenophon (Symp. 4. 7), but in writers like Aristotle it should doubtless be retained. In another place of the Symposium the future *παιξοῦμαι* occurs (9. 2), but in the mouth of a Syracusan. The Attic form was doubtless *παίσομαι*, as all forms with ξ, like *παίξας* and *πέπαιγμαί*, were unquestionably un-Attic, and should be removed, with manuscript authority, from such passages as Plato, Euthyd. 278 C. In genuine Doric writers the case is different, as in Theocr. 14. 22, “*λύκον εἶδες;*” *ἐπαιξέ τις*.

In Ar. Pax 1081, *κλαυσούμεθα* occurs in hexameters,

<sup>1</sup> Even into the text of Athenaeus copyists have imported the late *πεί*, adding the gloss *ὡς ἀπὸ τοῦ πιοῦμαι* before *ἐνίοτε*. This is a signal instance of the transcribers' habit, already mentioned, of altering the text of Grammarians so as to present the very forms on which an interdict is being put.

and alongside of forms like μακάρεσσι, κεν, ὕμεναιοί (opt.), φυλόπιδος, and others. It was, of course, as unknown to Attic as πιούμαι. The future of the unsavory χέζω must be left unsettled. There is no line of verse in which χέσομαι may not be read as easily as χεσοῦμαι (Ar. Pax 1235, Vesp. 941, Lys. 440, 441, Fr. 207), but the latter has the manuscript influence on its side. That, however, is absolutely valueless in such questions. In Alexis (Ath. 12, 516 D)—

ἐὰν παραθῶ σοι, προσκατέδει τοὺς δακτύλους,

almost all the codices read προσκατεδεί, although no fact is better established than that ἔδομαι, not ἐδοῦμαι, was the Attic future of ἐσθίω. Moreover, the only exceptions to one of the most comprehensive facts of the Attic dialect—the fact that all verbs denoting bodily or functional activity are either deponents throughout or deponents in the future tense—are due to the copyists importing the late Active forms into our texts by adding a sigma to the second person singular. What dependence can be put on leaders like these? The Attic future of νέω, σπιω, was unquestionably νεύσομαι, but in Xen. An. 4. 3. 12, ἐκδύντες ὡς νευσόμενοι, the original νευσόμενοι supported by Hesychius—

νευσόμεθα, νήξομεθα,

appears in the manuscripts as νευσούμενοι, πευσόμενοι, σπευσόμενοι. From the last two words the true form may be elicited.

As long as the metre protects πνεύσομαι it is safe—

ἐμπνεύσομαι τῆδ'· εἰπέ, τίλι δίκη χέρας.

Eur. Andr. 555.

ταχὺ δὲ πρὸς πατρὸς τέκν' ἐκπνεύσεται.

H. F. 886.

When that support fails, πνευσοῦμαι at once appears—

τὸ ληκύθιον γὰρ τοῦτο πνεύσεται πολὺ,

Ar. Ran. 1221.

where all the manuscripts have *πνευσείται*. In Theocritus, as a Doric writer, *πλευσοῦμαι* is in place, 14. 55—

*πλευσοῦμαι κήγῶν διαπόντιος, οὔτε κάκιστος*

but it must be carefully corrected in the texts of Attic writers. It is absurd to read *πλεύσομαι* and *πλευσοῦμαι* in different passages of Thucydides, and of Demosthenes, and other Orators. It is but another instance of the ignorant uncertainty of transcribers which was above (p. 60) so clearly demonstrated in the case of *ἄποθεν*. No editor would now vary with the manuscripts in reading *ἄποθεν* or *ἔποθεν* indifferently, and why should a verb receive different treatment from an adverb? The Attic future of *πλέω* was *πλεύσομαι*, as the Attic form of the adverb was *ἄποθεν*. \**Ἀποθεν* and *πλευσοῦμαι* are equally late.

In Theocr. 3. 50—

*ὅς τοσοῦν ἐκύρησεν, ὅς οὐ πνευσείσθε βέβαλοι,*

the Doric future *πνεσοῦμαι* is as much in place as the Doric present *πεύθομαι* in 13. 36 (12. 37)—

*χρυσὸν ὀποίη*

*πέυθονται, μὴ φαῦλος ἐτήτυμον, ἀργυραμοιβό·*

but in an Attic writer *πνεσοῦμαι* is intolerable. Accordingly, it must be removed from the only passage of Attic in which it occurs. All manuscripts of Aeschylus exhibit the genuine form *πέυσει* in P. V. 963, Ag. 266, Eum. 415, 419, 454; *πέυσομαι* in Ag. 599; *πέυσεται* in Eum. 503; and *πέυσεσθε* in P. V. 642: but, by some unaccountable fatality, *πνεσεῖσθαι* has manuscript authority in P. V. 988—

*εἰ προσδοκᾷς ἐμοῦ τι πένσεσθαι πάρα,*

although, fortunately for the text of those nerveless editors who justly trust the pen of a nodding transcriber in preference to their own reason, some codices have retained *πέύσεσθαι*.

The future of *φεύγω* has escaped corruption almost by a miracle. In Thucydides and Xenophon *φεύξομαι* is

always read ; in Demosthenes, who uses it with frequency, the manuscripts consistently exhibit the genuine form, except in one passage (990. 4), in which *φενξείσθαι* appears by the side of *φεύξεσθαι*. In Plato the corrupt *φενξοῦμαι* seldom presents itself, perhaps only in three places, Legg. 635 C, *φενξείται* : id. 762 B, *ἀποφενξείσθαι* : Rep. 432 D, *ἐκφενξείσθαι* : and these must be at once corrected to harmonize with *φεύξομαι*, Apol. 29 B ; *φεύξει*, Crit. 53 C ; *φεύζεται*, Rep. 592 A ; *φενξόμεθα*, Theaet. 181 A ; *φεύζονται*, id. 168 A ; *ἀποφεύζεται*, Apol. 39 A ; *ἐκφεύζεται*, Soph. 235 B ; *ἐκφεύξεσθαι*, Symp. 189 B, etc. As to the Poets, Aeschylus and Sophocles are free from corruption, but the texts of both Euripides and Aristophanes have been tampered with. These writers certainly employ the Doric future of this verb when the verse demands it—

*ἐνορῶ γέροντα δειλίας φενξόμενον.*

Ar. Ach. 1129.

*ἔρημον ἀπολιπόντε ποι φενξόμεθα.*

Plut. 447.

*εἰ μή τί γ' αὐτῷ δόντες ἀποφενξόμεθα.*

Av. 932.

*καὶ ξυμπερᾶναι φροντίδ' ἢ φενξόμεθα.*

Eur. Med. 341.

*τοῦμοῦ γὰρ οὗ μοι φροντίς, εἰ φενξόμεθα.*

Id. 346.

*ἡμεῖς δέ σοι μενοῦμεν, οὐ φενξόμεθα.*

Bac. 659.

*οὐδ' αὖ τὸ δεινὸν προσπόλου φενξόμεθα.*

Hel. 500.

*πέισαιμ' ἄν' ἀλλὰ τίνα φυγὴν φενξόμεθα ;*

Id. 1041.

This licence may be regarded as the converse of that which even Comic poets did not scruple to use in the case of datives plural in *-αισι(ν)*, *-οισι(ν)*, third persons plural optative middle in *-οίατο*, and the insertion of *σ* before *-θα*

of the first person plural middle and passive. The latter was a licence derived from an old stage of the language, the former, which embraces futures like *φενξοῦμαι*, was an anticipation of later usage. But just as *-αισι(ν)*, *-οισι(ν)*, *-οίατο*, *-μεσθα* never appear except when the metre absolutely demands them, so *φενξοῦμαι* was undoubtedly never employed *citra necessitatem*. And in Ar. Ach. 203—

ἐγὼ δὲ φεύξομαι γε τοὺς Ἀχαρτέας,

as in Eur. Bacch. 798, Med. 604, and Hipp. 1093, no attention should be paid to the codices.

This is not the only instance in which a general rule can be elicited from a particular statement of Phrynichus. Just as in Arts. 16, 17 above his particular rule was shown to be general, namely, *Verbs in -μαίνω and -αίρω form their aorists with eta, not alpha*, so here his dictum as to the future of *πίνω* has been proved to be generally true. The Doric future in *-οῦμαι* was practically unused by Attic writers.

#### XXIV.

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Ἥλειπται, κατώρυκται οὐ χρέη, ἀλλὰ διπλασίαζε τὴν φωνὴν ὥσπερ οἱ Ἀθηναῖοι, ἀλήλειπται, κατωρύρυκται.

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#### XXV.

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Ἔμοκε τελέως ἄηθεσ' χρὴ γὰρ ὁμώμοκε λέγειν.

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These two paragraphs put in a very clear light the character of the work of Phrynichus. As just stated, it is fragmentary to a degree, and his rules are rarely general. To learn facts in this way is not only difficult but puerile, and the aim of this book will have been attained if it demonstrates that there are certain general facts relating

to the Attic dialect which explain many phenomena in its literature, and introduce law and symmetry into the language itself.

The perfects with the so-called Attic reduplication are these—

ἀκούω	ἀκήκοα	
ἀλείφω	ἀλήλιφα	ἀλήλιμμαι
ἀλῶ		ἀλήλεμαι
ἀρῶ		ἀρήρομαι
ἐγείρω		ἐγήγερμαι
ἔδω	ἔδήδοκα	ἔδήδεσμαι
ἐλαύνω	ἐλήλακα	ἐλήλαμαι
ἐλέγχω		ἐλήλεγμαι
ἔρχομαι	ἐλήλυθα	
ὄλλυμι	ὄλώλεκα	ὄλωλα
ὄμνυμι	ὄμώμοκα	ὄμώμομαι
ὀρύσσω	ὀρώρυχα	ὀρώρυγμαι
[φέρω]	ἐνήνοχα	ἐνήνεγμαι.

The peculiarity of the reduplication consists in the fact that, after augmenting in the ordinary way, they place their initial vowel with the following consonant before the augment. Thus, ὄρυχα, ὄρυγμαι, would be the regular perfects of ὀρύσσω, but in Attic the syllable ὀρ- was thrown before each. In the perfect passive of ἀκούω this was not done, but the simple augment sufficed, ἤκουσμαι.

There can be no question that ἀλήλεκα and ἀρήροκα, though not found in our texts, were yet in ordinary use; but it is not so certain what was the active perfect of ἐλέγχω. It is well known that ἤνεγκας and ἤνέγκατε were common Attic forms, but the fact that in the two large classes of verbs—those in -ύνω and -αίνω—together numbering over one hundred verbs, only one perfect active regularly formed occurs, brings into suspicion all perfect active forms not found in Classical texts in which the combination -γκα is found.



Moreover, the one exception referred to, namely, ἀποπέφαγκα, occurs only in one writer, Dinarchus, who wrote towards the close of the Attic period, after which perfects of the objectionable kind like ἤσχυγκα, κεκέρδαγκα became common enough. For this reason a just suspicion must rest upon ἐλήλεγκα.

A similar difficulty confronts us in ἐγεῖρω. There may have been an ἐγήγερκα in use, as even the passive perfect has been preserved only in one passage (Thuc. 7. 51), but it is always difficult to reconstruct a verb not perfectly regular. Of all regular vowel verbs, and of verbs in -ίζω and -άζω, the perfect may be confidently used, whether or not it happens to occur in Classical Greek. However sesquipedalian, such forms were never eschewed, γεγυμνασιάρχηκα, κεκαλλιέρηκα, and similar words being employed as often as their need was felt. By the sober use of the theory of probabilities the existence of many forms not found in our texts will ultimately be established; but this is not the place to start so tedious and intricate an inquiry.

The question of the insertion of sigma before the terminations of the perfect indicative passive is one of great difficulty; occasionally verse establishes the true form, as in the case of ὄμνυμι—

τουτὶ τὸ πρᾶγμα πανταχόθεν ξυνομώμοται.

Ar. Lys. 1007.

ὀμώμοται γὰρ ὄρκος ἐκ θεῶν μέγας.

Aesch. Ag. 1284.

But the untrustworthiness of manuscripts is demonstrated by the circumstance that, as soon as the support of metre is withdrawn, the sigma appears—

εὖ νυν τόδ' ἴστε, Ζεὺς ὀμώμοσται πατήρ.

Eur. Rhes. 816.

In Dem. 505. 29 it is only the best manuscript (Paris S.) which has retained the primitive hand ἐν ἡ γέγραπται καὶ

ὀμώμοται. The true form of the perfect passive of ἀλώ has barely escaped corruption in a passage of the *Γυναικομανία* of Amphipolis, quoted by Athenaeus, 14. 642 A—

A. ἤδη ποτ' ἤκουσας βίον  
ἀλληλεμένον; B. ναί. A. τοῦτ' ἐκεῖν' ἔστιν σαφῶς·  
ἄμηγτες, οἶνος ἠδύς, ψά, σσησαμαί,  
μύρον, στέφανος, αὐλητρῖς. B. ᾧ Διοσκόρω,  
ὀνόματα τῶν δώδεκα θεῶν διελέλυθας.

The passage itself well explains the meaning of βίος ἀλληλεμένος, and the explanation of Suidas is hardly required, ἀλληλεσμένος βίος ἐπὶ τῶν ἐν ἀφθονίᾳ τῶν ἐπιτηδείων ὄντων. Schweighaeuser and Dindorf edit—

ἤδη ποτ' ἤκουσας βίον ἀλληλεσμένου  
... αὐ τοῦτ' ἐκεῖν' ἔστιν σαφῶς·

but the manuscripts, for a marvel, do not offer the late ἀλληλεσμένου, and the former arrangement unquestionably restores the hand of the Comic poet. In Thuc. 4. 26, εἰσάγειν σίτον ἀλληλεμένον, the corrupt ἀλληλεσμένου appears in some manuscripts. In most cases, however, verse helps the inquirer but little, as the penultimate is often long even without the sigma, and if not, the word occurs in a part of the line in which either form may stand.

Sometimes a corruption has preserved the original reading, as in a fragment of Aristophanes found in Stob. Flor. 121. 18—

οὐδ' ἂν ποθ' οὕτως ἐστεφανωμένοι νεκροί  
προὔκειμέθ' οὐδ' ἂν κατακεκριμένοι μύροις,

where the codices exhibit κατακεκριμένοι. To all Attic writers the perfect without sigma should be restored to χρίω, as to κονίω, μηνίω, etc.—κέχριμαι, κεκόνιμαι, μεμήνιμαι, as χρίμα, μήνιμα, etc., not χρίσμα, μήνισμα.

On the other hand, ἐχρίσθην, not ἐχρίθην, was the ancient form of the aorist. It seems as if this sigma would tax

the most powerful of human memories; one rule, however, of great usefulness can be formulated. *If the aorist passive has not the sigma, the perfect also is without it.* Thus the absence of the sigma in *κεκόλουμαι* may be proved by Thuc. 7. 66, where the genuine *κολουθῶσι* is preserved, not only by the better manuscripts, but also by the corruption *ἀκουλῶθι*. So the unquestioned *ἔσῳθην* establishes the perfect *σέσωμαι*—a form which is confirmed by Photius, s. v. *σέσωται*: *Σέσωται καὶ σεσωμένος οἱ παλαιοὶ ἄνευ τοῦ σ, καὶ διεζωμένοι φησὶ Θουκυδίδης, οἱ δὲ νεώτεροι σέσωσμαι.* Now in Thuc. 1. 6, the passage referred to, all manuscripts exhibit the late *διεζωσμένοι*, as *περιεζωσμένοι* in Ar. Av. 1148, although stone records support the statement of Photius, *διεζωμένοι, διέζωται, and ὑπέζωται* being quoted from inscriptions of the best Attic times, whereas no form with *σ* is ever found. Accordingly, with manuscript authority, *σέσωται* has to be restored to Eur. I. T. 607, and to Plato, Crit. 109 D; 110 A. In fact, *σέσωσται* is as late as *δμώμοσται* and *ἀλληλεσμένον*. 2. 2

This fact, that the sigma, if unknown in the aorist, is not found in the perfect, demonstrates what might otherwise be liable to question, that the sigma in the indicative and participle of the perfect came from the infinitive, where it was always inserted before theta—*δμώμοσθαι, ἐλήλασθαι, ἀρήροσθαι, κέκλανσθαι, κεκέλευσθαι, κεκόλουσθαι*, etc. In fact, *λέλυσθαι* is as unquestioned as *λέλνμαι*, and *δμώμοσθαι* as *δμώμομαι*, and as neither in *δμννμι* nor *λύω* had the sigma passed from *δμώμοσθαι* and *λέλυσθαι* to *δμóθην* and *ελύθην*, still less had it passed to *δμώμομαι* and *λέλνμαι*. Take the two verbs *γιγνώσκω* and *τιτρώσκω*. The aorist of *γιγνώσκω* as certainly had the sigma, *ἐγνώσθην*, as that of *τιτρώσκω* was without it, *ἐτρώσθην*. Accordingly, in its perfect *τιτρώσκω* could not have the sigma, while *γιγνώσκω* might either have it or want it. As a matter of fact *ἔγνωσμαι* is as securely established as *τέτρωμαι*. This rule extends the

utility of verse, as, if verse shows that the aorist of a verb was without sigma, the true form of the perfect follows as a matter of course. Thus ἐλάλαμαι is proved by ἤλαθην, Aesch. Eum. 283—

Φοίβου καθαρμοῖς ἤλαθην χοιροκτόνοις,

and ἀρήρομαι by ἠρόθην, Soph. O. R. 1485—

πατήρ ἐφάνθην ἔνθεν αὐτὸς ἠρόθην,

and ἀπήρμαι by a line of the Δημήτριος ἢ Φιλέταιρος of Alexis (Ath. 2. 36 E)—

τούτων ἀπάντων, ἀπαρθεντα τὴν ἄνω.

There is no exception to the law, and the inquirer will readily extend the subjoined list—

ἐλούθην	λέλουμαι	ἠύξήθην	ἠύξημαι
ἀνηλώθην	ἀνήλωμαι	ἐτμήθην	τέτμημαι
ἐκρίθην	κέκριμαι	ἐκράθην	κέκραμαι
ἐπόθην	πέπομαι	ἐστρώθην	ἔστρωμαι
ἐδόθην	δέδομαι	ἐδυνήθην	δεδύνημαι
ἐτάθην	τέταμαι	ἐβουλήθην	βεβούλημαι
ἐστάθην	ἔσταμαι	ἐβλήθην	βέβλημαι
ἐβάθην	βέβαμαι	ἐκαύθην	κέκαυμαι.
ἤμαρτήθην	ἤμάρτημαι		

A diligent searcher would perhaps find manuscripts in which each of these perfects and aorists is read with sigma, and bless Hermes for his luck. Such grammarians would have worse fortune if they searched for sparks of reason in themselves. In Dem. 214 29, ἐν τοῖς παραβεβαμένοις ὄρκοις, all the manuscripts have παραβεβασμένοις, as all but one had δμώμοσται in 505. 29; but can a reasonable man doubt for a moment that the form with σ was imported into the text at an age when ἐβάσθην strove for supremacy with ἐβάνθην?

To the above class, consisting of verbs which have never sigma in the aorist, and consequently are always without

it in the perfect passive, belong all verbs in *-εύω*, except *λεύω* and *κελεύω*, all contracting verbs in *-όω*, except the only disyllabic one, *χόω*, all contracting verbs in *-έω* which have eta in the aorist passive, and all contracting verbs in *-άω*, with alpha long, except *χρῶμαι* and *δρῶ*. Wecklein would deprive even *κελεύω* of the sigma (Cur. Epigr. 62), but there is no question that *έκελεύσθην* and *έλεύσθην* were the genuine aorists of *λεύω* and *κελεύω*. Like *γεύω*, *δέύω*, *εύω*, and *νεύω*, these verbs stand on a different footing from other verbs in *-εύω*. Photius quotes *καταγευσθείς*, Suidas, *εύθείς*, and *έδούθην* is found in Hippocrates and Theophrastus, but there is no instance of the aorist of *νεύω*.

*Έχρήσθην* is of course undisputed, but *έδράσθην* may well be a corruption for *έδράθην*. The tense occurs only in two passages of Thucydides (3. 38; 6. 53); and in a third passage (3. 54) even the unquestioned *δέδραμαι* appears in the manuscripts as *δέδρασμαι*, just as in 3. 61, *ήτιασμένων* is exhibited for the genuine *ήτιαμένων*. On the other hand, as *δραστήος* occurs without variant in Plato, Phil. 20 A, Crit. 108 E, Legg. 626 A, etc.; Soph. O. R. 1443, El. 1019, etc., the aorist with sigma may well be correct.

If the alpha in the present is short the sigma invariably appears in the aorist passive—

<i>γελῶ</i>	<i>έγελάσθην</i>
<i>κλῶ</i>	<i>έκλάσθην</i>
<i>σπῶ</i>	<i>έσπάσθην</i>
<i>χαλῶ</i>	<i>έχαλάσθην,</i>

as also in the perfect indicative and participle. Of verbs in *-έω*, *αἰδοῦμαι* and *ἀκοῦμαι* take the sigma in the aorist, but it is never found in *ήνέθην*, *ήρέθην*, and *έδέθην*.

In the case of those verbs which have *-σθην* in the aorist it is often difficult to establish the true form of the perfect passive. Of some there has never been any doubt. All regular verbs in *-άζω* and *-ίζω* have sigma both in aorist and perfect. Others equally well-established are these—

κυλίνω	ἐκυλίσθην	κεκύλισμαι
ψεύδω	ἔψεύσθην	ἔψευσμαι
σβέννυμι	ἔσβέσθην	ἔσβεσμαι
χρώζω	ἔχρώσθην	κέχρωσμαι
χόω	ἔχώσθην	κέχωσμαι
αἰδοῦμαι	ἤδέσθην	ἤδεσμαι
πρίω	ἐπρίσθην	πέπρισμαι
τίνω	ἐτίσθην	τέτισμαι
κατεσθίω	κατεδέσθην	κατεδέδεσμαι
σειώ	ἔσεισθην	σέσεισμαι
κνῶ	ἐκνήσθην	κέκνησμαι.

On the other hand, the sigma, though found in the aorist, is absent from the perfect in the verbs—

χρῶμαι	ἐχρήσθην	κέχρημαι
[ῥώννυμι]	ἔρρώσθην	ἔρρωμαι
κλήω	ἐκλήσθην	κέκλημαι
κρούω	ἐκρούσθην	κέκρουμαι
μιμνήσκομαι	ἐμνήσθην	μέμνημαι
κελεύω	ἐκελεύσθην	κεκέλευμαι.

Others are disputed. To the passage already quoted on σέσωμαι Photius adds, ἐπ' ἐνίων ἀπλῶς παραλείπουσι τὸ σίγμα, κεκλειμένον, πεπρημένον. Now the aorists were certainly ἐκλήσθην and ἐπρήσθην, and κέκλημαι is doubted by none, yet the Ravenna codex, which alone has preserved κεκλειμένα in Ar. Plut. 206, falls as low as the rest in Vesp. 198, and exhibits κέκλεισμαι. In Vesp. 36 it is the only manuscript which presents ἐμπεπρημένην without the sigma. When the danger of adding the obnoxious letter was so great, the testimony of the Ravenna, combined with that of Photius, ought to be regarded as conclusive. Perhaps the aorist of παύω was ἐπαύθην, the perfect was certainly πέπαυμαι, and if the sigma appeared in the aorist of κλάω, it was beyond question absent from the perfect.



## XXVI.

Ἀπελεύσομαι παντάπασι φυλάττου· οὔτε γὰρ οἱ δόκιμοι ῥήτορες, οὔτε ἡ ἀρχαία κωμωδία, οὔτε Πλάτων κέχρηται τῆ φωνῇ· ἀντὶ δὲ αὐτοῦ τῷ ἄπειμι χρῶ καὶ τοῖς ὁμοειδέσιν ὡσαύτως.

## XXVII.

Ἐπεξελευσόμενος ἄλλος οὗτος Ἡρακλῆς. τοῦτ' οὖν ἔσυρεν ἐκ τριόδου Φαβωρίνος, χρὴ γὰρ ἐπεξιών εἰπεῖν· καὶ γὰρ ἐπέξειμι λέγεται, ἀλλ' οὐκ ἐπεξελεύσομαι.

Nothing can better illustrate the precision of Attic Greek than the consideration of the Greek equivalent of the English verb *to go*. Whether simple or compounded with a preposition, εἶμι had consistently a future signification. Its present indicative was ἔρχομαι, but ἔρχομαι did no more than fill the blank left by the preoccupation of εἶμι. There was no ἔρχωμαι, ἐρχοίμην, ἔρχου, ἔρχεσθαι, ἐρχόμενος, and no imperfect ἤρχόμην. εἶμι could well supply those forms without drawing upon another root, and all the moods of the present, except the indicative, were derived from the stem *ι*, namely, ἴω, ἴοιμι, ἴθι, ἴναι, ἴών. The imperfect was ἦα, not ἤρχόμην. εἶμι, however, formed no aorist or perfect; and for these tenses recourse was again had to the root ἐρ-, which, modified to ἐλνθ-, supplied the aorist and perfect tenses throughout. The following scheme represents these facts in one view:—

## PRESENT.

	INDICATIVE.	CONJUNCTIVE.
S. 1.	ἔρχομαι	ἴω
2.	ἔρχει	ἴης
3.	ἔρχεται	ἴη

	INDICATIVE.	CONJUNCTIVE.
D. 2.	ἔρχεσθον	ἴητον
3.	ἔρχεσθον	ἴητον
P. 1.	ἔρχόμεθα	ἴωμεν
2.	ἔρχεσθε	ἴητε
3.	ἔρχονται.	ἴωσι(ν).

	PAST.	
S. 1.	ἦα	ἴοιμι or ἴοίην
2.	ἦεισθα	ἴοις
3.	ἦει(ν)	ἴοι
D. 2.	ἦτον	ἴοιτον
3.	ἦτην	ἴοίτην
P. 1.	ἦμεν	ἴοιμεν
2.	ἦτε	ἴοιτε
3.	ἦσαν.	ἴοιεν.

	IMPERATIVE.	INFINITIVE.
S. 2.	ἴθι	ἴέναι.
3.	ἴτω	
D. 2.	ἴτον	
3.	ἴτων	
P. 2.	ἴτε	
3.	ἴόντων.	

PARTICIPLE.  
 ἴών, ἴούσα, ἴόν  
 ἴόντος, ἴούσης, ἴόντος.

## FUTURE.

	INDICATIVE.	OPTATIVE.	INFINITIVE.	PARTICIPLE.
S. 1.	εἶμι	ἐλευσοίμην	ἐλεύσεσθαι.	ἐλευσόμενος.
2.	εἶ	ἐλεύσοιο		
3.	εἶσι(ν)	ἐλεύσοιτο		
D. 2.	ἴτον	ἐλεύσοισθον		
3.	ἴτον	ἐλευσοίσθην		
P. 1.	ἴμεν	ἐλευσοίμεθα		
2.	ἴτε	ἐλεύσοισθε		
3.	ἴασι.	ἐλεύσοιντο.		

INDICATIVE.		AORIST.	CONJUNCTIVE.
S. 1.	ἦλθον	ἔλθω	ἔλθοιμι
2.	ἦλθες	ἔλθῃς	ἔλθοις
3.	ἦλθε(ν)	ἔλθῃ	ἔλθοι
D. 2.	ἦλθετον	ἔλθητον	ἔλθοιτον
3.	ἦλθέτην	ἔλθητον	ἔλθοίτην
P. 1.	ἦλθομεν	ἔλθωμεν	ἔλθοιμεν
2.	ἦλθετε	ἔλθητε	ἔλθοιτε
3.	ἦλθον.	ἔλθωσιν.	ἔλθοιεν.
IMPERATIVE.		INFINITIVE.	
S. 2.	ἐλθέ	ἐλθεῖν.	
3.	ἐλθέτω		
D. 2.	ἐλθετον		
3.	ἐλθέτων	PARTICIPLE.	
P. 2.	ἐλθετε	ἐλθών,	ἐλθοῦσα, ἐλθόν
3.	ἐλθόντων.	ἐλθόντος,	ἐλθούσης, ἐλθόντος.
PERFECT.			
S. 1.	ἐλήλυθα	ἐληλύθω	ἐληλυθοίην
2.	ἐλήλυθας	ἐληλύθῃς	ἐληλυθοίῃς
3.	ἐλήλυθε(ν)	ἐληλύθῃ	ἐληλυθοίῃ
D. 2.	ἐληλύθατον	ἐληλύθητον	ἐληλυθοίητον
3.	ἐληλύθατον	ἐληλύθητον	ἐληλυθοίτην
P. 1.	ἐληλύθαμεν	ἐληλύθωμεν	ἐληλύθοιμεν
2.	ἐληλύθατε	ἐληλύθητε	ἐληλύθοιτε
3.	ἐληλύθασι(ν).	ἐληλύθωσι(ν).	ἐληλύθοιεν.
PLUPERFECT.		INFINITIVE.	
S. 1.	εἰληλύθῃ	ἐληλυθέναι.	
2.	εἰληλύθῃς		
3.	εἰληλύθει(ν)	PARTICIPLE.	
D. 2.	εἰληλύθετον	ἐληλυθώς,	ἐληλυθῦια, ἐληλυθός
3.	εἰληλυθέτην	ἐληλυθότος, etc.	
P. 1.	εἰληλύθεμεν		
2.	εἰληλύθετε		
3.	εἰληλύθεσαν.		

If to these are added the synonyms ἀφικόμην for the aorist, and ἀφίγμαι and ἤκω for the perfect, ἀφίγμην and ἤκον for the pluperfect, with ἤξω for future perfect (= ἔλλυθῶς ἔσομαι), the Attic usage with regard to this verb-notion will be thoroughly understood.

It has been said that in Attic ἔρχομαι appears in no mood but the indicative, and is never used in the imperfect tense. As a matter of fact, even if Xenophon be excluded as hopelessly un-Attic, there are still five exceptions to this rule, namely, ἐπήρχοντο and προσήρχοντο in Thucydides, ἀπερχόμενοι in Lysias, ἐπεξερχόμενοι in Antiphon, and περιήρχετο in Aristophanes.

Now, even if these instances were genuine beyond question, they might be disregarded, as opposed to the infinite number of passages in which the law is observed; but all five cases are signally exceptional. Cobet, following in the track of Elmsley, considers them due to the notorious habit which copyists had of replacing genuine forms by words better known at the time when the manuscript was made. For example, in a passage of Aristophanes—

καὶ πρῶτ' ἐρήσομαί σε τουτί· παῖδά μ' ὄντ' ἔτυπτες;

Nub. 1409.

the two best manuscripts replace ἔτυπτες by ἐτύπησας, a form not only unknown to Classical Greek, but quite incompatible with the metre. In another passage of the same play—

Στρ. ὅπως δ' ἐκείνω τὸν λόγον μαθήσεται,  
τὸν κρείττον' ὅστις ἐστὶ καὶ τὸν ἥττονα,  
ἐὰν δὲ μή, τὸν γοῦν ἄδικον πάση τέχνῃ.

Σωκ. αὐτὸς μαθήσεται παρ' αὐτοῦν τοῦ λόγου,  
ἐγὼ δ' ἄπειμι.

Στρ. τοῦτο νῦν μέμνησ', ὅπως  
πρὸς πάντα τὰ δίκαι' ἀντιλέγειν δυήσεται,

Nub. 883.

the manuscripts read ἀπέσομαι and assign ἐγὼ δ' ἀπέσομαι to Strepsiades. Bentley restored the text by a convincing conjecture, which has long been generally received.

The habit was certainly in existence, but critics ought to be chary of using it to explain aberrations from usage. It will be shown that ἐλεύσεσθαι, which Elmsley regarded as the product of this habit, was really used by Lysias, and not imported into his text by a late hand, and the same is true of some of the exceptions now under discussion. The participle ἐπεξερχόμενοι is merely one of the many words and forms which demonstrate that at the time at which Antiphon wrote Attic was not yet mature (Ant. 115. 9), ἡμεῖς δ' οἱ ἐπεξερχόμενοι τὸν φόνον οὐ τὸν αἴτιον ἀφέντες τὸν ἀναίτιον διώκομεν: and ἐπήρχοντο and προσήρχοντο might be granted to an Attic writer who used κάρτα and ἐκάς. It is true that, in quoting Thuc. 4. 121, ἰδίᾳ δὲ ἐταιρίων τε καὶ προσήρχοντο ὡσπερ ἀθλητῆς, Pollux used προσήεσαν for προσήρχοντο, but he evidently quoted from memory, as he gives the passage as from Xenophon: Pollux, 3. 152, Ξενοφῶν γὰρ εἶρηκεν· ἐταιρίων τε καὶ προσήεσαν ὡσπερ ἀθλητῆς. If critics will remove προσήρχοντο from Thucydides, they are bound to prove that in his style there is no other trace of early Attic.

Ἐπήρχοντο, however, at the beginning of the preceding chapter of Thucydides, stands, like ἀπερχόμενοι in Lysias, on quite a different footing. When a word is not only questionable as regards form, but also unintelligible, there is a strong case against it. The words in Lysias are these (147. 34), πολλοὶ μὲν γὰρ μικρὸν διαλεγόμενοι καὶ κοσμίως ἀπερχόμενοι μεγάλων κακῶν αἴτιοι γεγόνασι, ἕτεροι δὲ τῶν τοιούτων ἀμελοῦντες πολλὰ κάγαθὰ ὑμᾶς εἰσὶν εἰργασμένοι. The manuscripts present no variant to ἀπερχόμενοι, but no one has been able to extract from the word a meaning in unison with the context. The conjecture ἀμπερχόμενοι<sup>1</sup>

<sup>1</sup> The change from ἐχόμενος to ἐρχόμενος occurs in some MSS. of Thuc.

suggested by Dobree, and adopted by Cobet, affords an excellent sense; but for the question at issue it is sufficient to indicate that the passage is corrupt. Now the imperfect ἐπήρχοντο in Thucydides is as unintelligible as the participle ἀπερχόμενοι in Lysias: Thuc. 4. 120, περὶ δὲ τὰς ἡμέρας ταύτας αἷς ἐπήρχοντο, Σκιώνη ἐν τῇ Παλλήνῃ πόλιν ἀπέστη ἀπ' Ἀθηναίων πρὸς Βρασίδαν. The verb requires both a subject and a prepositional object. Suppose these omissions supplied, as they are by the Scholiast, in the words εἰς ἀλλήλους ἰκάτεροι, and a new difficulty presents itself—the meaning of the word. In late Greek the term might perhaps pass muster in the sense of going backwards and forwards to one another, but no such sense is possible in Attic. As a matter of fact, αἷς ἐπήρχοντο originally formed part of the Scholium on περὶ δὲ τὰς ἡμέρας ταύτας, and made its way from the margin into the text, the words of Thucydides being these, περὶ δὲ τὰς ἡμέρας ταύτας Σκιώνη κτε.

The reason for περιήρχετο in Aristophanes is not far to seek—

ὁ δ' ἀνὴρ περιήρχετ', ὠκυτόκι' ὠνούμενος.

Thesm. 504.

It was used by the Comic poet in *malice prepense*, in a passage containing many other reminders of Tragic diction. It is like viewing a storm in a mill-pond to read the pages in which critics have proposed and seconded their emendations of this unhappy line. Elmsley suggested περιήρην, Hamaker, περιέτρεχε, and Cobet cut the knot by reading περιήειν. If there was any necessity to make the change, the reading of the great Dutch scholar might take its place in the line as confidently as ἀπειμι for ἀπέσομαι in the passage cited above from the 'Clouds.'

6. 3, τοῦ ἐχόμενου ἔτους. In this case there happens to be MSS. authority, but, if this had failed, timid editors would have left the text unemended. There is little doubt that ἀμπεχόμενοι passed to ἀπερχόμενοι through ἀπεχόμενοι.



The usage of Xenophon is as contradictory in this respect as in others. In some passages he follows the rules observed by pure Attic writers, in others he employs forms which they studiously avoided: Anab. 4. 7. 12, *παρέρχεται πάντας· ὁ δὲ Καλλίμαχος ὡς ἐώρα αὐτὸν παριόντα κτε.* Cp. 4. 3. 13; 3. 2. 35, etc., but An. 2. 4. 25, *παρερχομένους τοὺς Ἕλληνας ἐθεώρει:* Cyr. 8. 5. 12, *εἰς χεῖρας ἐρχόμενον.* Sometimes the manuscripts present two forms, as in Anab. 4. 6. 22, *ἀπήρχοντο* and *ᾤχοντο* have both good manuscript authority, and *ἐξέρχεται* is a variant to *ἐξέρχοιτο* in Cyr. 4. 1. 1, *μείνας δὲ ὁ Κῦρος μέτριον χρόνον αὐτοῦ σὺν τῷ στρατεύματι, καὶ δηλώσας ὅτι ἔτοιμοί εἰσι μάχεσθαι εἴ τις ἐξέρχοιτο, ὡς οὐδεὶς ἀντεξήειν, ἀπήγαγεν κτε.* Similarly, in Cyr. 2. 4. 18, *πολλῶν βουλομένων ἔπεισθαι*, the better manuscripts read *ἀπέρχεσθαι*. The more Xenophon is studied the more difficult will it appear to find any standpoint for the criticism of his text. His verbosity, and his extraordinary disregard of the most familiar rules of Attic writing, make sober criticism almost impossible. Cobet may alter word after word, and cut down sentence after sentence, but the faults of Xenophon's style are due, not to the glosses of Scholiasts or the blunders of transcribers, but to the want of astringents in his early mental training, and the unsettled and migratory habits which he indulged in his manhood.

The only forms from the stem *ἐρχ-* which are used, in Attic of any purity, are *ἐρχομαι*, *ἔρχει*, *ἐρχεται*, *ἐρχεσθον*, *ἐρχόμεθα*, *ἔρχεσθε*, and *ἐρχονται*, and this is true not only of the simple verb, but also of its compounds. There is, however, one exception, namely, the compound of *ἐρχεσθαι* with *ὑπό*, which early acquired a secondary meaning never attached to *ὑπείμι*, and when used in that special sense was inflected throughout the imperfect and the moods of the present. When *ὑπέρχομαι* signified *to fawn upon*, *to cringe*, all the forms which, in the meaning *go under*, were

not recognized in Attic, were at once ennobled; and in the metaphorical meaning, *ὑπέρχωμαι*, *ὑπερχοίμην*, *ὑπέρχου*, *ὑπέρχου*, *ὑπέρχου*, *ὑπέρχου*, *ὑπέρχου*, *ὑπέρχου*, replaced the *ὑπίω*, *ὑπίοιμι*, *ὑπιθι*, *ὑπιέναι*, *ὑπιών*, *ὑπῆα*, and *ὑπειμι* demanded by the simple signification: Plato, *Crito* 53 E, *ὑπερχόμενος δὴ βιώσει πάντας ἀνθρώπους καὶ δουλεύων*: Demosth. 623. 22, *συμβέβηκε γὰρ ἐκ τούτου αὐτοῖς μὲν ἀντιπάλους εἶναι τούτους, ὑμᾶς δὲ ὑπέρχεσθαι<sup>1</sup> καὶ θεραπεύειν*: Andoc. 31. 44 (4. 21), *εἰκότως δέ μοι δοκοῦσιν οἱ κρίται ὑπέρχεσθαι Ἀλκιβιάδην, ὀρώντες Ταυρέαν τοσαῦτα μὲν χρήματα ἀναλώσαντα προπηλακίζομενον, τὸν δὲ τοιαῦτα παρανομοῦντα μέγιστον δυνάμενον*. The same metaphor is found in *Xen. Rep. Ath.* 2. 14, *ὑπερχόμενος*, and in the present indicative and aorist in *Arist. Eq.* 269; *Dem.* 1369. 20; and *Xen. Rep. Lac.* 8. 2<sup>2</sup>. It will, moreover, be observed that, even in the simple verb, the paradigm represents *ἐλεύσομαι* as correct Attic in the moods. In the indicative it was rendered unnecessary in Attic by the unconditional surrender of *εἶμι* to a future sense, but in the two moods—the optative and infinitive—and in the participle, forms from *ἐλεύσομαι* might naturally be used, as *ἴοιμι*, *ἰέναι*, and *ἰών* were always employed in a present signification. The future optative, as is well known, is the rarest of moods, and *ἐλευσοίμην* certainly does not happen to be found in Attic writers, but *Lysias* employs the infinitive *ἐλεύσεσθαι*, 165. 12 (22. 13), *ἀλλὰ γάρ, ὧ ἄνδρες δικασταί, οἴομαι αὐτοὺς ἐπὶ μὲν τοῦτον τὸν λόγον οὐκ ἐλεύσεσθαι*. Now, as in this case, if *ἐλεύσεσθαι* was questionable Attic, the Orator might easily have said, *οἴομαι ἂν αὐτοὺς . . . ἐλθεῖν*, the passage is a valuable proof that *ἐλευσοίμην*, *ἐλεύσεσθαι*, and *ἐλευσόμενος* were good Attic, while the indicative *ἐλεύσομαι* was, by the stringent law of

<sup>1</sup> In *Thuc.* 3. 12, *τίς οὖν αὕτη ἢ φιλία ἐγίγνετο ἢ ἐλευθερία πιστὴ ἐν ᾗ παρὰ γνωμῆν ἀλλήλους ὑπεδεχόμεθα*; Haase has conjectured, with some plausibility, *ὑπερχόμεθα*.

<sup>2</sup> Compare *Soph. O. R.* 386, *Phil.* 1007; *Eur. Andr.* 435, *I. A.* 67.

parsimony which rules in Attic Greek, studiously ignored. The participle future of βαίνω is used in certain compounds, as ἀποβησόμενα in Thuc. 8. 75, and its indicative and infinitive are also occasionally encountered in the compound form; but neither βαίνω, nor any compound of βαίνω, could have supplied the place of ἐλεύσεσθαι in Lysias. The phrase is ἐπὶ λόγον ἰέναι, ἐλθεῖν, ἐλεύσεσθαι, ἐηλυθέναι: and in such a phrase, if the future optative or participle was required, ἐλευσοίμην or ἐλευσόμενος was certainly employed. Nothing proves the genuineness of the expression in Lysias so well as the conjectures which, from Elmsley's time, have been hazarded by critics. Rauch reads οὐ καταφεύξεσθαι, Scheibe, οὐκέτι φεύξεσθαι, and Cobet, οὐ τρέψεσθαι, and there may be others equally futile. Elmsley was led to suggest corruption in Lysias by the dictum of Phrynichus, who himself errs in giving a future sense not only to the indicative but also to the other moods of εἶμι. Professor Goodwin, in a book of rare merit, 'The Syntax of the Moods and Tenses of the Greek Verb,' has committed the same grave error when he says, p. 6: 'The present εἶμι, *I am going*, through all its moods is used like a future.' And he further errs in the remark that follows: 'Its compounds are sometimes used in the same sense.' The future signification of εἶμι is known only in the present, and in Attic Greek the same is always true of all its compounds.

## XXVIII.

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Ἄλκαϊκὸν ᾄσμα δι' ἑνὸς ἢ οὐ χρὴ λέγειν, ἀλλ' ἐν τοῖν δυοῖν,  
ἀλκαϊκόν, τροχαικόν.

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On this question, how far the soft vowel of the diphthongs *αι, οι, ει*, was in Attic Greek elided before another vowel, a ponderous literature has accumulated. To any

one who cares to reflect that it is practically impossible to acquire any certain knowledge of ancient Greek pronunciation, and that such knowledge, if acquired, would never commend itself as an important part of pure scholarship, the discussion of this point would prove of little interest. Moreover, it would be inconsistent with the design of the present work, which aims rather at portraying the extraordinary refinement and precision of the Athenian mind, during its brief imperial life, than at discussing the lisp of Alcibiades, or even the pebbles to which Demosthenes owed his fluency.

However, as often as there is any trustworthy evidence on points like these, it is worthy of consideration, and many questions of Attic orthography may be settled beyond dispute. Even in this case certainty in regard to some points is attainable, and no one would now venture to dispute that, in the old Attic of Tragedy, forms like *καίω*, *κλαίω*, *αίερός*, *αίει*, *ἐλάα* were retained when *κᾶω*, *κλάω*, *ἄει*, *ἐλάα*, had replaced them in ordinary speech. Perhaps of Tragedy also, the dictum of Phrynichus may have held true, but it certainly is not true of Attic generally. The history of the name of their patron goddess demonstrates the inconsistency of the Athenians in such cases. The original *Ἀθηναία* is found in many inscriptions anterior to Euclides, afterwards it was reduced to *Ἀθηναία*, and ultimately to *Ἀθηναῖα*. In Tragedy, however, *Ἀθηναία* is found only in three lines of Aeschylus (Eum. 288, 299, 614); elsewhere he employs, as Sophocles and Euripides always do, the distinct form *Ἀθάνα*.

A very careful discussion of the whole question will be found in Konrad Zacher's monograph, 'de Nominibus Graecis in *-αιος*, *-αία*, *-αιον*,' which forms the third volume of 'Dissertationes Philologicae Halenses.' The result he arrives at is this (p. 11), 'Vides in certis quibusdam vocibus diphthongum quae ante vocalem est a poetis corripitur interdum, sed saepe

etiam servare longam naturam; vides aliorum in hac re alium esse usum, ut Sophocles multo saepius hac correptione utitur, quam Aeschylus vel Euripides; vides in nonnullis horum ipsorum vocabulorum interdum etiam prorsus omitti iota, sed neque in omnibus neque in illis ipsis semper et certis quibusdam legibus; vides denique titulorum scriptores valde titubasse et ante Euclidem iota saepius servasse, quam omisisse. Quid his omnibus efficitur? Nihil aliud quam quod supra jam dixi; illo tempore vocalis iota sonum in diphthongis ante vocalem sequentem admodum attenuatum esse et in multis vocibus tenerae cujusdam consonae nostro *j* similis naturam induisse, ita tamen ut in ipso sermone Attico magna esset inconstantia, quum <sup>u</sup>iota modo vocali plenae similis sonaret, modo ad consonae sonum appropinquaret, modo fortius, modo exilius pronuntiaretur.

## XXIX.

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Νηρόν ὕδωρ μηδαμῶς, ἀλλὰ πρόσφατον, ἀκραιφνές.

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Phrynichus is in error. *Νηρός*, as applied to water, was not Attic, but it was as good as *πρόσφατος* or *ἀκραιφνής*, both of which are strongly metaphorical. The Attic phrase was *καθαρόν ὕδωρ*: Plato, *Phaedr.* 229 B, *καθαρὰ καὶ διαφανῆ τὰ ὑδάτια φαίνεται καὶ ἐπιτήδεια κόραις παίζειν παρ' αὐτά:*

*καθαρῶν ὑδάτων πῶμ' ἀρυσάλμην.*

Eur. *Hipp.* 209.

The word *νηρός*, however, is of extraordinary interest. Phrynichus doubtless considered it the same word as *νερός*, but there can be no question about its true origin. Its history can be traced for about 3000 years. It is presupposed by the names *Νηρέυς* and *Νηρηΐς*, and in



modern Greek survives as *νερός*. The *Etymologicum Magnum*, s. v. *Ναρόν*, quotes from the *Troilus* of Sophocles—

*πρὸς ναρὰ καὶ κρηναῖα χωροῦμεν πότα,*

and Photius from Aeschylus—

*ναρᾶς τε Δίρκης,*

and the former writer adds that, even in Hellenistic Greek, the word had become *νερός*: ἡ συνήθεια, τρέψασα τὸ *a eis e*, λέγει *νερόν*.

It is one of that class of words which, though often hardly represented in literature, live persistently in the mouth of the people; and in many a rural deme of Attica the word was undoubtedly used when it was lost to literary Attic, except in the representative of the dialect in its ancient form, the language of Tragedy.

### XXX.

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Ποῖ ἄπει; οὕτω συντάσσεται διὰ τοῦ ι· ποῦ δὲ ἄπει; διὰ  
τοῦ υ, ἀμάρτημα. εἰ δὲ ἐν τῷ υ, ποῦ διατρίβεις;

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As frequently happens, a general rule underlies the special instance of the grammarian. In late Greek the distinction between *ποῖ ποῦ*, *οἶ οὖ*, *ὄπου ὄποι*, *ἐκεῖ* and *ἐκεῖσε*, practically disappeared, and transcribers brought the careless and ignorant usage of their own day into the texts of Classical writers. The older and more reliable a manuscript is, the less frequently does the corruption occur in its pages. The fault must in every case be ascribed to the copyists. An Attic writer would as readily have used *οἶκοι* for *οἶκαδε*, as *ποῦ* for *ποῖ*, or *ἐκεῖ* for *ἐκεῖσε*, and *οἶκαδε* for *οἶκοι* would have seemed little less absurd than *ποῖ* for *ποῦ*, or *ἐκεῖσε* for *ἐκεῖ*.



Ordinary intelligence must, however, be exercised in applying this rule, as many verbs of rest may, without violence, receive a modified signification of motion. Thus in Eur. H. F. 74—

ὦ μήτερ, αὐδᾶ, ποῖ πατήρ ἄπεστι γῆς ;

the use of ποῖ is natural and correct, but in Arist. Av. 9, Dawes was certainly right in altering οὐδὲ πῆ, or οὐδὲ ποῖ, to οὐδ' ὄπου—

ἀλλ' οὐδ' ὄπου γῆς ἐσμὲν οἷδ' ἔγωγ' ἔτι.

In Plutus 1055—

A. βούλει διὰ χρόνου πρὸς ἐμὲ παῖσαι ;

B. ποῖ τάλαν ;

A. αὐτοῦ, λαβοῦσα κάρνα·

where Meineke edits ποῦ, the Scholiast has a plausible reason for ποῖ: Τὸ ποῖ σκωπτικόν· δηλοῖ γὰρ ἀκολασίας τόπον ζητοῦσαν. Sophocles wrote in O. C. 335—

A. οἱ δ' αὐθόμαιμοι ποῖ νεανῖαι πονεῖν ;

B. εἶσ' οὐπὲρ εἰσι· δεινὰ δ' ἐν κείνοις τὰ νῦν·

and Euripides in Or. 1474—

ποῦ δῆτ' ἀμύνειν οἱ κατὰ στέγας Φρύγες ;

There is no question that the Greek of both passages is excellent.

As usual, Xenophon must be regarded as outside the limits of Attic law. There is practically no standard of criticism possible for him, and it is quite possible that the manuscripts do not misrepresent him when they exhibit ποῦ with a verb of motion and ποῖ with a verb of rest. He even employs οἰκάδε in what is nearly the sense of οἶκοι: Cyr. I. 3, 4, δειπνῶν δὲ ὁ Ἀστυάγης σὺν τῷ Κύρῳ βουλόμενος τὸν παῖδα ὡς ἥδιστα δειπνεῖν, ἵνα ἦττον τὰ οἰκάδε ποθοίη, προσήγαγεν αὐτῷ καὶ παροψίδας. When critics erase

the *τά* before *οἴκαδε* they show their ignorance of the character of Xenophon's style, and forget that the occurrence of expressions like *οἴκαδε ἔχειν*, in the Common dialect, is a strong argument for a similar usage in a writer who, from the circumstances of his life, was placed in a literary position resembling in many points that of men who wrote after the fall of Attic independence.

The case of *ἐκεῖθεν* with the article is very different. When Euripides (I. T. 1410) says—

κάγῳ μὲν εὐθὺς πρὸς σε δεῦρ' ἀπεστάλην  
σοὶ τὰς ἐκεῖθεν σημανῶν, ἄναξ, τύχας·

the propriety of *ἐκεῖθεν* is at once recognized; and the case is not different with Thuc. 8. 107, καὶ ἔς τὴν Εὐβοίαν ἀπέπεμψαν Ἰπποκράτη καὶ Ἐπικλέα κομιοῦντας τὰς ἐκεῖθεν ναῦς. Even in Thuc. 1. 62 the meaning of *ἐκεῖθεν* is very different from that of *ἐκεῖ*: καὶ τῶν ζυμμάχων ὀλίγους ἐπὶ Ὀλυμποῦ ἀποπέμπουσιν, ὅπως εἴργωσι τοὺς ἐκεῖθεν ἐπιβοηθεῖν,—*the people from there*. The well-known *τοῦκεῖθεν* in Soph. O. C. 505 is not equivalent to *ἐκεῖ*, but is due to the same tendency in language which made *ab illa parte, e regione*, etc., common expressions in Latin—

- A. ἀλλ' εἴμ' ἐγὼ τελοῦσα· τὸν τόπον δ' ἵνα  
χρῆ' ἴσται μ' ἐφευρεῖν, τοῦτο βούλομαι μαθεῖν.  
B. τοῦκεῖθεν ἄλσους, ᾧ ξένη, τοῦδ', κτε.

In the earliest Greek *πρόσθεν* and *ἐμπροσθεν*, *ὀπίσθεν* and *ἐξόπισθεν*, are constantly encountered by a usage of which *τοῦκεῖθεν ἄλσους* is merely an extension, and in Attic times expressions like *εἰς τὸ ἐξόπισθεν*, *εἰς τοῦπισθεν*, were familiarly employed by the best writers.

### XXXI.

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Ἐκτοτε κατὰ μὴδένα τρόπον εἶπης, ἀλλ' ἐξ ἐκείνου.

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## XXXII.

Ἄποπαλαι καὶ ἔκπαλαι ἀμφοῖν δυσχεραίνω, ἐκ παλαιοῦ γὰρ  
 χρῆ λέγειν.

These words of Phrynichus start an inquiry of great difficulty. It is true that ἔκτοτε does not occur in Attic, but Homer used εἰσόττε, *against the time when*—

μίμνεν' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὃ κε φᾶρος  
 ἐκτελέσω—μή μοι μεταμῶνια νήματ' ὀληται—  
 Λαέρτη ἦρωι ταφήϊον, εἰς ὅτε κέν μιν  
 μοῖρ' ὀλοῇ καθέλησι τανηλεγέος θανάτω.

Od. 2. 99.

And Aeschines has εἰς ὀπόττε, 67. 38, δεύτερον δὲ ἂ εὖ οἶδεν οὐδέποτε ἐσόμμενα τολμᾷ λέγειν ἀριθμῶν εἰς ὀπότ' ἔσται. In Plato, εἰς τότε is frequently met with: Legg. 845 C, ἐὰν εἰς τότε τὰ τοιαῦτα περὶ αὐτοῦ τοὺς τότε κριτὰς τις ἀναμμνήσκη: 888 B, περιμένειν οὖν εἰς τότε κριτῆς περὶ τῶν μεγίστων γίγνεσθαι. In a chorus of Sophocles ἐς πότε is found—

τίς ἄρα νέατος ἐς πότε λήξει πολυπλάγκτων ἐτέων ἀριθμός;  
 Aj. 1185.

and even ἐξόττε occurs in a choric passage of Aristophanes—

γένος ἀνόσιου, ὅπερ ἐξότ' ἐγένετ' ἐπ' ἐμοὶ  
 πολέμιον ἐτράφη.

Av. 334.

After the Attic period ἔκτοτε came into use. Although Lucian, in his Pseudosophist<sup>1</sup>, ridicules the word, he yet employs it himself in his Asinus, 45. (613), κακὰ τότε ἐξ ἐμοῦ πρώτου ἦλθεν εἰς ἀνθρώπους ὁ λόγος οὗτος, Ἐξ ὄνου παρακύψεως. Moreover it is read by some manuscripts in

<sup>1</sup> He makes his friend Socrates ironically compliment a man for using ἔκτοτε: Τῷ δὲ λέγοντι ἔκτοτε, Καλόν, ἔφη, τὸ εἰπεῖν ἐκπέρσει, ὃ γὰρ Πλάτων ἐς τότε λέγει. Pseudosophist, 7. (571).

Aristotle, H. A. 12. 519. 29, οὐδὲ (ἀναφέρεται) τὸ κέντρον ὅταν ἀποβάλλῃ ἢ μέλιττα, ἀλλ' ἐκ τότε ἀποθνήσκει. On the other hand, neither ἀπὸ τότε nor ἀφ' ὅτε is encountered till a very late date.

Throughout Greek literature ἐς is used with adverbs of time. In Homer, Od. 7. 318, it is true that the original reading was αὔριον ἐς not ἐς τῆμος—

πομπὴν δ' ἐς τὸδ' ἐγὼ τεκμαίρομαι, ὄφρ' εὖ εἰδῆς,  
αὔριον ἐς· τῆμος δὲ σὺ μὲν δεδμημένος ὕπνω,

for τῆμος could not be used of any but past time; but εἰς ὅτε has already been quoted, and with that may be compared the use of ἐς τί in Il. 5. 465—

ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς;

No one needs to be reminded of the phase κτῆμα ἐς ἀεί, and ἐς ὄψέ occurs in Thucydides (8. 23), and εἰς ὄψέ in Dem. 1303. 14.

In a different sense, namely, that which appears in phrases like εἰς ἐνιαυτόν—

τρὶς γὰρ τίκει μῆλα τελεσφόρον εἰς ἐνιαυτόν,  
Od. 4. 86.

ἦν περ γὰρ κῆταί γε τελεσφόρον εἰς ἐνιαυτόν,  
Il. 19. 32.

the preposition is also attached to adverbs of time. Some of these are ἐσάπαξ (Thuc. 5. 85; Plato, Soph. 247 E), εἰσαῦθις or εἰς αὔθις (Plato, Legg. 862 D et freq.), ἐσέπειτα (Thuc. 1. 130, etc.). The meaning of the preposition in ἐσαντίκα is clearly indicated by Ar. Pax 366—

A. ἀπόλωλας, ἐξόλωλας,

B. ἐς τίν' ἡμέραν;

A. ἐς αὐτίκα μάλα.

All Greek authors from Homer downwards use ἐσύστερον.

In both these significations εἰς was in late Greek attached

to many more adverbs than was allowable in Attic, and expressions like εἰσάγαν, εἰς ἄλις, εἰσάρτι, εἰσμάτην, εἰσάχρι, were used with freedom.

It is here necessary to make an important distinction. The meaning of εἰς and ἐξ, in the combinations discussed above, is decidedly prepositional; but it must not be forgotten that prepositions are often associated with adverbs in quite another way. In ἀπαρτί the force of the ἀπό is not prepositional, but adverbial; and the same is true of ὑποκάτω, ὑποκάτωθεν, ἐπάνω, ἐπάνωθεν, and many others. In late writers, on the other hand, an ἀπάρτι is found, in which the ἀπό has its meaning prepositional (see p. 71); but in an Attic writer such a meaning was certainly impossible.

The Homeric and late ἐξέτι has not the meaning which its form might suggest, and really has no place in this discussion, but in προσέτι the πρὸς is distinctly adverbial. In Attic, *two years ago* is expressed by προπέρυσιν as naturally as *a year ago* by πέρυσι, but the πρό in the former word is not a preposition, but an adverb. In ἐκπέρυσι, however, the form which Lucian indicates as little worse than ἐκτοτε, the ἐκ would not be adverbial, but prepositional.

In a Comic climax in the Knights, Aristophanes employs πρόπαλαι, l. 1153—

A. τρίπαλαι κάθημαι βουλόμενός σ' εὐεργετεῖν.

B. ἐγὼ δὲ δεκάπαλαι γε, καὶ δωδεκάπαλαι,  
καὶ χιλιόπαλαι, καὶ προπαλαιπαλαιπαλαι.

Like the adjective προπάλαιος, it is used in sober writing in late Greek. In no case should it be compared with ἀπόπαλαι, as the πρὸ is adverbial, the ἀπό prepositional.

A good instance of a compound in which both parts are distinctly adverbial is the word σύνεγγυς, which occurs in Thucydides and other Attic writers: Thuc. 4. 24, σύνεγγυς κειμένου τοῦ τε Ῥηγίου ἀκρωτηρίου τῆς Ἰταλίας τῆς τε Μεσσήνης τῆς Σικελίας. It would be rash to found any

argument upon *ἐνεγγυς*, which, at best, has only a precarious existence in Quintus Smyrnaeus, an epic writer of the fourth Christian century; but Aristotle unquestionably employed *πάρεγγυς*. The word is typical of a notable characteristic of un-Attic Greek. Instead of accepting common words as the natural exponents of common thoughts, it attempted to say more than was necessary, and in this way defeated its own aim. *Σύνεγγυς* supplied a distinct want; *πάρεγγυς* is a weaker *ἐγγύς* in the guise of strength, and finds fitting company in *παρεκεί*, *παραυτόθεν*, *παραυτόθι*, *ἐπιπρόσω*, *ἀπεκεῖθεν*, *ἀπεντεῖθεν*, and other late words. The expression 'un-Attic Greek' has been purposely used, because, even in Homer and other Classical writers outside the Attic bounds, a similar tendency of language is distinctly traceable. The words *μετόπισθεν* and *ἀπονόσφιν*, of frequent occurrence in the Homeric poems, are peculiarly in point, as they belong to the class now under discussion. *Ἀπονόσφιν* is no more than *νόσφιν*, and *μετόπισθε* no more than *ὄπισθε*, and both words involve a violation of the law of parsimony, an instinctive principle which permeates the language of the Athenians, and not only differentiates it from all other Greek dialects, but elevates it above almost all other tongues. *Προπάροιθε* is another word of the same class, which may also be considered to include all such expressions as *ἐκ διόθεν*, and *ἐξ οὐρανόθεν*. In Homer forms like *ὑπέκδιεκ*, *διαπρό*, *ἀποπρό*, are often used with propriety, but the line ought surely to be drawn at *ἀπέκ*, which is met with in the Homeric Hymns—

*αὐτίκ' ἄρ' Εἰλείθυιαν ἀπὲκ μεγάροιο θύραζε  
ἐκπροκαλεσσαμένη, ἔπεα πτερόεντα προσηύδα.*

Apol. 110.

A well-known feature of Euripides' style, already referred to (p. 35), is the habit of using antique words in order to balance the great number of modern expressions which he introduced into his verse. The tragic dialect, which had



for its basis the Attic of the period before the Persian wars, was, of course, more or less modified by every great Tragic poet; but Euripides was the first to give a firm footing to many words of modern acceptance which were either not used at all, or only tolerated by his predecessors. At the same time, a careless observer might regard his style as more than usually antiquated from the free use of such words as *σέθεν*, *ὑπέρφεν*, *ἐμέθεν*, *ποτί*, etc. It would often seem as if he almost consciously used Epic words to give an old-world air to his verse. Accordingly, it is not surprising to encounter in Euripides expressions like *μετόπισθε* and *ἀποπρό*, and similar reminiscences of Homer may be observed on every page.

Any freak of diction may be expected in a writer like Apollonius Rhodius, who, at an age when Greek had already lost all its great qualities, attempted to write in an old style which he little understood. He naturally makes even more blunders than are found in modern attempts to imitate Classical Greek styles, and, by misunderstanding the facts of tmesis in Homer, has been led to use many forms intrinsically absurd. In *Iliad* 10. 273—

*βάν ῥ' ἰέναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους,*  
the *κάτα* belongs to *λιπέτην*, but in Apollonius *καταυτόθι* unblushingly takes the place of the simple *αὐτόθι*—

*εὔ γὰρ ἐγώ μιν*  
*Δασκύλου ἐν μεγάροισι καταυτόθι πατρὸς ἐμοῖο*  
*οἷδ' εἰσιδών.*

Ap. Rh. 2. 778.

Another kind of mistake has produced *ἐπὶ δὴν* or *ἐπιδήν*—

*οὐδ' ἐπὶ δὴν μετέπειτα κερασσάμενοι Διὶ λοιβάς.*  
Id. 1. 516.

*ἐλπομαι οὐκ ἐπὶ δὴν σε βαρὺν χόλον Αἰήταο*  
*ἐκφυγέειν.*

Id. 4. 738.

It is an unintelligent imitation of the Homeric ἐπὶ δηρόν, which, like ἐπὶ πολλὸν χρόνον, is used with propriety.

Late forms as debased as ἀπεκεῖ, ἀπεκεῖσε, ἀπουῦν, ἀποψέ, and their fellows, do not merit, and would not repay, consideration.

## XXXIII.

Πηνίκα μὴ εἶπης ἀντὶ τοῦ πότε· ἔστι γὰρ ὥρας δηλωτικόν, οἷον εἰπόντος τινός, πηνίκα ἀποδημήσεις; ἐὰν εἶπης, μετὰ δύο ἢ τρεῖς ἡμέρας, οὐκ ὀρθῶς ἐρεῖς· ἐὰν δ' εἶπης ἔωθεν ἢ περὶ μεσημβρίαν, ὀρθῶς ἐρεῖς.

The other grammarians copy Phrynichus, and some of them extend his dictum to the correlatives ὀπηνίκα, ἡνίκα, τηνικαῦτα, and τηνικάδε. They are all more or less in error. It is true that πηνίκα and τηνικάδε are generally used in what was doubtless their genuine meaning, and that the other words are frequently so employed. Thus their primitive reference to the time of day attaches to πηνίκα and ὀπηνίκα in Arist. Av. 1498—

A. πηνικ' ἔστιν ἄρα τῆς ἡμέρας;

B. ὀπηνίκα; σμικρόν τι μετὰ μεσημβρίαν.

And an interesting passage of Aeschines tells the same story (2. 15), ὁ γὰρ νομοθέτης διαρρήδην ἀποδείκνυσι πρῶτον μὲν ἦν ὦραν προσήκει λέναι τὸν παῖδα τὸν ἐλεύθερον εἰς τὸ διδασκαλεῖον, ἔπειτα μετὰ πόσων παίδων εἰσιέναι καὶ ὀπηνίκα ἀπιέναι, καὶ τοὺς διδασκάλους τὰ διδασκαλεῖα καὶ τοὺς παιδοτρίβας τὰς παλαιστρας ἀνοίγειν μὲν ἀπαγορεύει μὴ πρότερον πρὶν ἂν ὁ ἥλιος ἀνίσχη, κλείειν δὲ προστάττει πρὸ ἡλίου δεδυκότος. In the only passage of Homer in which ἡνίκα is met with, it has this same limited sense—

νῦν μὲν δὴ μάλα πάγχυ, Μελάνθιε, νύκτα φυλάξεις,  
εὐνῇ ἐνι μαλακῇ καταλεγμένος, ὥς σε ἕοικεν·  
οὐδέ σέ γ' ἠριγένεια παρ' ὠκεάνοιο ῥοάων

λήσει ἐπερχομένη χρυσόθρονος, ἡνίκ' ἀγωνεῖς  
αἶγας μνηστήρεσσι, δόμον κατὰ δαῖτα πένεσθαι'

Od. 22. 198.

and naturally it never loses it throughout Greek literature. Similarly, *τηνικαῦτα* is employed of a point of time in the natural day by Lysias (93. 43), *τούτῳ ἡλίου δευκότος ἰόντι ἐξ ἀγροῦ ἀπήνητσα. εἰδὼς δ' ἐγὼ ὅτι τηνικαῦτα ἀφιγμένος οὐδένα καταλήψοιτο οἴκοι τῶν ἐπιτηδείων*: and *τηνικάδε* so occurs very frequently (Plato, *Phaed.* 76 B, *Protag.* 310 B, *Crit.* 43 A).

With the exception of *τηνικάδε*, however, which does not extend its meaning till late writers like Polybius, all these words are found more or less frequently in a more general sense. Even *πηνίκα* certainly so occurs in Demosthenes (329. 23), *ἐν τίσιν οὖν καὶ πηνίκα σὺ λαμπρός; ἡνίκ' ἂν εἰπέιν τι κατὰ τούτων δέη*, and in *Ar. Av* 1514—

A. ἀπόλωλεν ὁ Ζεὺς· B. πηνίκα' ἄττ' ἀπόλετο;

no one but a grammatical martinet would insist upon any other rendering. From its generalised meaning of *when*, which occurs with frequency, *ὀπηνίκα* acquired that of *since*. An example of the former signification is provided by Thucydides (4. 125), *κυρωθέν οὐδὲν ὀπηνίκα χρὴ ὀρμᾶσθαι*, and of the latter by Demosthenes (527. 23), *ἀλλὰ μὴν ὀπηνίκα καὶ πεποιηκῶς, ἃ κατηγορῶ, καὶ ὕβρει πεποιηκῶς φαίνεται, τοὺς νόμους ἤδη δεῖ σκοπεῖν*.

It is no rare experience to find *ἡνίκα* corresponding to *τότε*, Plato, *Symp.* 198 C, *τότε . . . ἡνίκα ὑμῖν ὁμολόγουν*, and still more frequently *ἡνίκ' ἂν* replacing *ὅταν* or *ἐπειδάν*—

*ἡνίκ' ἂν πενθῶμεν ἦτοι Μέμνον' ἢ Σαρπηδόνα.*

*Ar. Nub.* 622.

Not only does *τηνικαῦτα* become as general as *τότε*—

*κᾶτα γίγνομαι παχὺς  
τηνικαῦτα τοῦ θέρους,*

*Id. Pax* 1170.

but even passes from chronology to Ethics in such passages as Ar. Pax 1142—

εἰπέ μοι, τί τηνικαῦτα δρῶμεν, ὦ Κωμαρχίδη;

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XXXIV.

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Ὅρθρινός οὔ, ἀλλ' ὄρθριος χωρὶς τοῦ ν.

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XXXV.

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Ὅψινός, ὁμοίως τῷ ὄρθρινός καὶ τοῦτο ἀμάρτημα.  
 χρὴ οὖν ἄνευ τοῦ ν, ὄψιος.

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Of the second of these words three forms occur, namely, ὄψιμος, ὄψινός, and ὄψιος. First met with in a line of the Iliad (2. 325), ὄψιμος does not again appear till late Greek, except in the Oeconomicus, a disputed work of Xenophon (17. 4), ὁ πρόμιμος ἢ ὁ μέσος ἢ ὁ ὄψιμώτατος σπόρος. If the book is really Xenophon's, the words πρόμιμος and ὄψιμώτατος not only afford an admirable illustration of the inconsistency of his diction, as ὄψιαίτατοι occurs in Hell. 5. 4. 3, and προαίτατα in Cyr. 8. 8. 9, but may well be regarded as another proof of the position, that with an Attic basis his diction is really a composite one, being modified, both in vocabulary and syntax, by the other dialects of European and Asiatic Hellas.

Although the Latin bimus, trimus, etc., are doubtless derived from hiems, and can no more be compared with ὄψιμος, than hornus (ho-ver-nus) with ὄρινός, yet there is no reason to deny the antiquity of the suffix in ὄψιμος, πρόμιμος, and ὄριμος. With the exception of ὄψιμος, the words are late as far as literature can inform us, but they may still have had a long and uninterrupted history in some little-regarded corner of Greece.

With ὄψιως, besides ὄρθριως, may be compared χειμερινός, ἡμερινός, πρωινός, and the Latin vernus, diuturnus, periendinus, while with ὄψιος and ὄρθριος are comparable ὤριος, πρῶος, ἡμέριος, and χειμέριος. Attention has already been called to the way in which Attic Greek utilised superfluous forms, and some of these words illustrate this habit in an interesting manner. When an Attic writer desires to express some natural fact which takes place *in winter* he employs χειμερινός, but with reference to incidents which merely resemble those of winter χειμέριος is the term employed. Thucydides (7. 16) speaks of χειμεριναὶ ἡλίον τροπαί, and in Plato (Legg. 683 C; 915 D), the winter solstice is called τὰ χειμερινά. Any article of apparel or of domestic furniture intended for winter use has χειμερινός appropriately applied to it. On the other hand, χειμέριος is employed with propriety in Thuc. 3. 22, τηρήσαντες νύκτα χειμέριον ὕδατι καὶ ἀνέμῳ, καὶ ἄμ' ἀσέληνον: and figuratively in Arist. Ach. 1141—

νίφει, βαβαιάξ· χειμέρια τὰ πράγματα.

There can be little question that the same distinction was made between θερινός and θέρειος, and that it is merely by accident that θέρειος does not occur in Attic Greek. Similarly, ἡμερινός strictly means *of day*, as φῶς ἡμερινόν, while ἡμέριοι ἄνθρωποι, not ἡμερινοί, is the correct expression. For the poetical ἡμέριος, prose writers substituted ἡμερήσιος, as Isocr. 343 C, ἡμερήσιος λόγος, *a speech that takes a day to deliver*. Νυκτερινός and νυκτερήσιος are differentiated in the same way.

In cases in which nothing could be gained by retaining more than a single form, Attic abandoned all but one—sometimes one suffix getting the mastery, sometimes another—as ἡρινός, μεσημβρινός, ὄπωρινός, μετοπωρινός, but ὄψιος, ὄρθριος, and πρῶος.

## XXXVI.

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Μεσονύκτιον· ποιητικόν, οὐ πολιτικόν.

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Even the adjective *μεσονύκτιος* is poetical, as Eur. *Hec.* 914, ch.—

*μεσονύκτιος ὄλομαν,  
ἦμος ἐκ δειπνων ὕπνος κτε.*

Of the substantive, Lobeck remarks that it is first met with in Hippocrates, and afterwards used by Aristotle, Diodorus, Strabo, and others. There was in Attic no word expressing for the night what *μεσημβρία* expressed for the day, the phrases *μεσοῦσης νυκτός*, *μέσης νυκτός*, and *μέσον νυκτῶν*, or *νυκτός*, being always employed instead. Even *μεσημβρία* became in late Greek *μέση ἡμέρα*, a form discovered also in the *Oeconomicus* (16. 14), *εἴ τις αὐτὴν ἐν μέσῳ τῷ θέρει καὶ ἐν μέσῃ τῇ ἡμέρᾳ κινολῆ τῷ ζεύγει*, and doubtless owing its place in the Common dialect to Ionian influence. According to Lobeck, the first instance of the analytical form comes from Hippocrates.

In *Thuc.* 3. 80, *μέχρι μέσου ἡμέρας*, the *μέσου* used to be regarded as a peculiar feminine form, and not, as it really is, a substantive governing *ἡμέρας* in the genitive.

## XXXVII.

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Ἦ ὄμφαξ, ἢ βῶλος, θηλυκῶς δέον, οὐκ ἀρσενικῶς.

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## XXXVIII.

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Ἦ πηλὸς Συρακούσιοι λέγοντες ἀμαρτάνουσιν.

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Such remarks require no comment, except that they are



correct. In the latter, the purism of Phrynichus comes out in *ἀμαρτάνουσι*, a word which Lobeck has considered worthy of half a page of small print.

It is, however, tempting to seize this opportunity of discussing the derivation of *προπηλακίζω*, a verb generally derived from *πηλός*. This is of course altogether impossible, and Curtius has accordingly to coin a form, *πῆλαξ*, corresponding to *βῶλαξ*, a side-form of *βῶλος*, encountered in Pindar and Theocritus. But of *πῆλαξ* there is no trace in Greek authors, and none even in lexicographers, and of *πάλκος* in Hesychius the less said the better. Moreover, why should the Greeks have gone out of their way to say *προπηλακίζω*, when *προπηλίζω* was certainly as legitimate a formation? As a matter of fact, the verb has no connection whatever with *πηλός*, as there is no *πῆλαξ*, and *κάτα* not *πρό* would have been the preposition used to bring out the signification which Suidas assigns to the word, *παρὰ τὸ πηλὸν ἐπιχρῆσθαι τὰ πρόσωπα τῶν ἀτιμίαν καὶ ὕβριν καταψηφίζομένων*.

In a passage of Xenophanes of Colophon, preserved in Athenaeus (2. 54 F), the adjective *πηλίκος* occurs in a connection in which it must have been familiarly used—

πὰρ πυρὶ χρῆ τοιαῦτα λέγειν χεϊμῶνος ἐν ὄρη,  
ἐν κλίνῃ μαλακῇ κατακείμενον ἔμπλεον ὄντα  
πίνοντα γλυκὺν οἶνον, ὑποτρῶγοντ' ἐρεβίνθους,  
τίς πόθεν εἰς ἀνδρῶν; πόσα τοι ἔτη ἐστί, φέριστε;  
*πηλίκος* ἦσθ' ὅθ' ὁ Μῆδος ἀφίκετο;

Almost any phrase could be thrown into a verbal shape by the suffixing of *-ίζω*. From *ἐς κόρακας* came the verb *σκορακίζω*, which by Demosthenes' time had fought its way into literature (155. 15), οἱ δ' ὅταν τὰ μέγιστα κατορθώσωσι, τότε μάλιστα σκορακίζονται καὶ προπηλακίζονται παρὰ τὸ προσῆκον. Similarly, ἐπ' ἀμφότερα supplied *ἐπαμφοτερίζω*, and ἐπ' ἀκρόν, *ἐπακρίζω*. Many words of the same kind must

necessarily have perished, as it is only a tithe of any argot which ever finds its way into literature proper. Even *πηλικίζω*, or *πήλακίζω*, was doubtless often used in colloquial Greek of asking a man's age; but its compound *προπηλακίζω*, *ask a man's age before you know him*, *begin with asking a man's age*, if not primarily so used, must soon have acquired the secondary sense which it always bears in literary Greek. The obnoxious antepenult is at once explained, and the preposition has an appropriate and usual signification, while the change of vowel presents no difficulty. The Homeric prototype of verbs of this formation, namely, *ισοφαρίζω*, itself exhibits a similar change, that of *ε* to *α*, as in *πλατυγίζω* from *πλαταγή*, *α* itself has been replaced by *υ*.

Accuracy of scholarship is checked at the outset when a boy turns up his dictionary and finds one of the meanings given for *que* is *or*, and is told that *προπηλακίζω* comes from *πηλός*, *ζυγωθρίζω* from *ζύγον*, *πλαταγίζω* from *πλάτη*, and *έντευτλανώ* from *τεύτλον*. In the latter word even the texts are in error. In the Aristophanic parody—

μηδὲ γὰρ θανάων ποτε  
σοῦ χωρὶς εἶην έντετευτλιωμένης,

Ach. 894.

the manuscripts present nothing but *έντετευτλανωμένης*, a formation altogether impossible. The Greek word for *beet* was *τεύτλον* or *τευτλινον*, and from the latter form Aristophanes legitimately used *έντετευτλιοῦν* for *to cook in beet*. Not even in its most debased period did Greek replace *τεύτλον* or *τευτλινον* by *τεύτλανον*.

### XXXIX.

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Ποταπός διὰ τοῦ τ μὴ εἶπης, ἀδόκιμον γάρ. διὰ τοῦ δέλτα δὲ λέγων ἐπὶ γένους θήσεις, Ποδαπός ἐστι; Θηβαῖος ἢ

Ἀθηναῖος. Ἔστι γάρ οἶον ἐκ τίνος δαπέδου. ποταπὸς δέ ἐστιν εἰ εἶποις, ποταπὸς τὸν τρόπον Φρύνιχος; ἐπιεικὴς· χρὴ οὖν οὕτως ἐρωτᾶν, Ποῖός τις σοι δοκεῖ εἶναι;

It will be observed that Phrynichus begins with denying the spelling with tau altogether, but afterwards proceeds to say that, when so spelt, it has a different signification. Lobeck is wrong in considering the second half of the remark as a spurious addition. The sense is plain. 'Ποδαπός must not be written with a tau. Its only form in Attic is ποδαπός, with the meaning of *what country?* As for the other meaning now-a-days attached to ποταπός, that is no better than the spelling, and was expressed in Attic Greek by ποῖος.'

The use of his own name by Phrynichus may be paralleled from other Grammarians, and the adjective he associates with it is in keeping with the dry humour of the man.

There is no question that ποταπός is simply a degenerated form of ποδαπός. Classical texts have on the whole escaped corruption, but a few instances of the vicious spelling are found; the first traces, according to Lobeck, being met with in some codices of Herodotus, 5. 13 and 7. 218. In Alexis—

A. ἡδὺ γε τὸ πῶμα· ποδαπὸς ὁ Βρόμιος, Τρύφη;

B. Θάσιος. A. ὅμοιον καὶ δίκαιον τοὺς ξένους

πίνειν ξενικόν, τοὺς δ' ἐγγενεῖς ἐπιχώριον,

(Athen. 10. 431 B.)

the manuscripts give only ποταπός or ποταμός. It is possible that the τ is due to Athenaeus, but Alexis wrote ποδαπός. Another passage of Alexis—

τί λέγεις σύ; ποδαπὸς οὐτοσί

ἄνθρωπος; οὐκ ἐπίστασαι ζῆν. ψυχρά σοι

ἅπαντα παραθῶ;

(Athen. 9. 386 A.)

was corrected by Dobree. The manuscripts exhibit *τί λέγεις, δέσποτα, πῶς οὔτοςί . .*; The lines represent the natural surprise of a chef at the orders he receives, and the conjecture certainly restores the text.

In late Greek *ποταπός* acquired the sense of *ποιός*, as N. T. Matth. 8. 27, *ποταπός ἐστὶν οὔτος ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ*; but that use is certainly unknown to the Attic *ποδαπός*. A natural inference from a passage of Athenaeus is that the more general signification came from Ionic: Athen. 4. 159 D, *Χρῦσιππος δ', ἐν τῇ εἰσαγωγῇ τῇ εἰς τὴν περὶ ἀγαθῶν καὶ κακῶν πραγματείαν, νεανίσκον φησί τινα ἐκ τῆς Ἰωνίας σφόδρα πλούσιον ἐπιδημῆσαι ταῖς Ἀθήναις. πορφυρίδα ἡμφιεσμένον, ἔχουσαν χρυσᾶ κράσπεδα. πυνθανομένου δέ τις αὐτοῦ, ποδαπός ἐστίν, ἀποκρίνασθαι, ὅτι πλούσιος. μήποτε τοῦ αὐτοῦ μνημονεύει καὶ Ἀλεξίς ἐν Θηβαίοις, λέγων ὧδε*

*ἐστὶν δὲ ποδαπὸς τὸ γένος οὔτος*; B. *πλούσιος*·

*τούτους δὲ πάντες φασὶν εὐγενεστάτους*

*εἶναι· πένητας δ' εὐπατρίδας οὐδεὶς ὀρᾷ.*

A similar line to this of Alexis is found in Ar. Pax 186—

B. *ποδαπὸς τὸ γένος δ' εἶ*; *φράζε μοι.*

A. *μιαρώτατος*·

where the joke lies in this, that poor Trugaeus is so alarmed at the terrible greeting of Hermes that, to every question put to him, he can only mutter *μιαρώτατος*, the key-word of the salutation.

The speech against Aristogiton is generally considered spurious; but, if it is a genuine work of Demosthenes, *ποδαπός* in 782. 8 is certainly not equivalent to *ποιός*, but is used in its ordinary sense, *τί οὖν οὔτος ἐστι*; *κύων, ἰνῆ Δία, φασὶ τινες, τοῦ δήμου. ποδαπός; οἶος οὓς μὲν αἰτιᾶται λύκους εἶναι μὴ δάκνειν· ἃ δὲ φησι φύλαττειν πρόβατα, αὐτὸς κατεσθλῆιν.* 'Of what breed, pray? Molossian, Laconian, or what? a dog with such a temper that ——.'

## XL.

Φανός ἐπὶ τῆς λαμπάδος ἀλλὰ μὴ ἐπὶ τοῦ κερατίνου  
λέγε. τοῦτο δὲ λυχνοῦχος λέγε.

In the App. Soph. p. 50. 22, Phrynichus is much more explicit: *Λυχνοῦχος, λαμπτήρ, φανός διαφέρει. λυχνοῦχος μὲν ἐστὶ σκευὸς τι ἐν κύκλῳ ἔχον κέρατα, ἔνδον δὲ λύχνον ἡμμένον, διὰ τῶν κεράτων τὸ φῶς πεμπόντα. λαμπτήρ δὲ χαλκοῦν ἢ σιδηροῦν ἢ ξύλινον λαμπάδιον ὅμοιον, ἔχον θρυαλλίδα. φανός δὲ φάκελός τινων συνδεδεμένος καὶ ἡμμένος· ὃ καὶ διὰ τοῦ π. Athenaeus (15. 699 D) quotes many passages illustrative of these words. The *λυχνοῦχος* was a lantern used in the open air—*

καὶ διαστίλβονθ' ὀρώμεν,  
ὥσπερ ἐν καινῷ λυχνούχῳ,  
πάντα τῆς ἐξωμίδος.

Aristophanes.

ἔξουσιω οἱ πομπῆς λυχνούχους δηλαδῆ.

Plato.

ἄνυσόν ποτ' ἐξελθών, σκότος γὰρ γίγνεται,  
καὶ τὸν λυχνοῦχον ἔκφερ', ἐνθεις τὸν λύχνον.

Pherecrates.

ὃ πρῶτος εὐρών μετὰ λυχνούχου περιπατεῖν  
τῆς νυκτὸς ἦν τις κηδεμῶν τῶν δακτύλων.

Alexis.

The *φανός*, on the other hand, was a link or torch consisting of strips of resinous wood tied together—

ὃ φανός ἐστὶ μεστὸς ὕδατος οὔτοσί·  
δεῖ τ' οὐχὶ σείειν, ἀλλ' ἀποσείειν αὐτόθεν.

Menander.

In Attic it meant a species of *λαμπάς*, but in late Greek was used for *λυχνοῦχος*, *lantern*. With similar inaccuracy *λαμπάς* in the Common dialect became equivalent to

λύχνος, an oil lamp, being so used in the New Testament in the parable of the Ten Virgins.

The λυχνούχος must not be confused with the λυχνεῖον, which was used indoors to support or suspend one or more λύχνοι—

τῶν δ' ἀκοντίων  
συνδούντες ὀρθὰ τρία λυχνεῖα χρώμεθα.  
Antiphanes.

ἄψαντες λύχνον  
λυχνεῖον ἐζητοῦμεν.  
Diphilus.

### XLI.

Ἐν χρῶ κουρίας φαθί, καὶ μὴ ψιλόκουρος.

The substantive *κουρίας* does not occur in what remains to us of Classical Greek, but may well have existed. It is employed by Lucian, *Hermotimus* 18. (756), ἐώρων αὐτοὺς κοσμίως βαδίζοντας, ἀναβεβλημένους εὐσταλῶς, φροντίζοντας ἀεὶ, ἀρρενωπούς, ἐν χρῶ κουρίας τοὺς πλείστους, and has the authoritative support of Aelius Dionysius (*Eustath.* 1450. 32), ἡ ἐν χρῶ κουρά, ἡ ψιλὴ κατὰ Αἴλιον Διονύσιον, καὶ πρὸς τὸν χρῶτα καὶ ἐν χρῶ δὲ κουρίας. According to Pollux, 2. 33, Pherecrates used the phrase ἐν χρῶ κουριῶντας, and in *Xen. Hell.* 1. 7. 8 occurs the expression ἐν χρῶ κεκαρμένους. Thucydides has ἐν χρῶ metaphorically (2. 84), ἐν χρῶ ἀεὶ παραπλέοντες: a usage which may further be exemplified by the proverb ξυρεὶ γὰρ ἐν χρῶ (*Soph. Aj.* 786).

### XLII.

Πεινῆν, διψῆν λέγε, ἀλλὰ μὴ διὰ τοῦ α.

Besides these two verbs eight others in -άω, contracted in eta preferentially to alpha, namely—



ζῶ,	ζῆν,	live.
κνῶ,	κνῆν,	scrape.
ψῶ,	ψῆν,	rub.
σμῶ,	σμῆν,	wipe.
νῶ,	νῆν,	spin.
χρῶ,	χρῆν,	utter an oracle.
χρῶ,	χρῆν,	am eager for.
χρῶμαι,	χρῆσθαι,	use.

Many of them have escaped the altering hand of the copyists almost entirely; but it is not surprising if some of them have occasionally been altered, when forms like *πεινᾶ*, *πεινᾶν*, *διψᾶς*, *ἐχρᾶτο*, became possible in late Greek. *Σμῶ* and *ψῶ* will occupy our attention at a future time, but the others may best be considered here. In Plato (*Gorg.* 494 C) *κνῆσθαι* has escaped, but in *Ar. Av.* 1586, *ἐπικνῆς* must be restored in spite of the manuscripts. Although *χρῶμαι* is really only the middle voice of *χρῶ*, *give the use of*, yet in Attic the place of the active is usurped by *κίχρημι*, and the middle alone concerns the present inquiry. It is, however, reasonable to suppose that its active voice is retained in *χρῶ*, *utter an oracle*, the connection between the two meanings being best seen in the common notion of *furnish with anything of which one stands in need*. If this is the case, the above list ought to be reduced from ten to nine.

The verb *χρῶ*, *am eager for*, *wish*, is very rare, occurring only in the second and third persons singular of the present indicative. Grammarians explain *χρῆς* by *χρηΐσεις* or *θέλεις* and *χρηῖ* by *χρηΐζει* or *θέλει*. In all Greek literature it is found only in six passages. In Sophocles, *Ant.* 887—

ἄφετε μόνην ἔρημον, εἴτε χρῆ θανείν,  
εἴτ' ἐν τοιαύτῃ ζῶσα τυμβεύειν στέγη,

the manuscripts read *χρηῖ* and *τυμβεύει*, but the gloss of the Scholiast, *χρηΐζει καὶ θέλει*, proves that *χρηῖ* was read

by him. The same form is met with in Euripides, quoted by Cicero, *Epist. ad Att.* 8. 8. 2, and by Suidas under *παλαμάσθαι*—

πρὸς ταῦθ' ὅ τι χρῆῃ, καὶ παλαμάσθω  
καὶ πᾶν ἐπ' ἔμοι τεκταινέσθω.

while in Cratinus, as cited by Suidas, the second person occurs—

νῦν γὰρ δὴ σοὶ πάρα μὲν θεσμοὶ  
τῶν ἡμετέρων, πάρα δ' ἄλλ' ὅ τι χρῆῃς.

where Suidas says, *χρῆς τὸ χρήσεις καὶ τὸ δέη* (but the copyists give *χρῆς* in both text and explanation). It is probably to the same passage that the gloss of Hesychius, *χρῆς· θέλεις, χρήσεις*, should be referred.

In *Ar. Ach.* 778, where a Megarian is speaking, the second person appears as *χρῆσθα* or *χρησθα*—a form like *ἐφησθα, ἦσθα, ἦδησθα*, etc.—

φώνει δὴ τὸ ταχέως χοίριον.  
οὐ χρῆσθα; σιγῆς, ᾧ κάκιστ' ἀπολουμένα.

Now, as in *Ant.* 887, the true reading has been preserved only in a gloss of the Scholiast, and in Cratinus only by a similar gloss of Suidas and Hesychius, there is no doubt that it was right to restore *χρηῖ* to Euripides; and Dindorf's *χρηῖς* must be substituted for *χρηῖ* in *Soph. Aj.* 1373—

σοὶ δὲ δρᾶν ἔξεσθ' ἢ χρῆῃς.

and Wunder's in *El.* 606—

κῆρυσσέ μ' εἰς ἅπαντας, εἴτε χρῆς κακῆν,  
εἴτε στόμαργον, εἴτ' ἀναιδείας πλέαν.

As it will be shown that *σμῶ* and *ψῶ* had in late Greek the un-Attic forms *σμήχω* and *ψήχω*, which have actually crept into Attic texts, so *κνῶ* and *νῶ* were in the Common dialect replaced by *κνήθω* and *νήθω*. The longer *κνήθω* does not once appear in the texts of Classical writers till the time of Aristotle; but *νῶ* has been much less fortunate.

The word is rare in Classical Greek, occurring only in the ten following places—

ἔνθα δ' ἔπειτα

πέισεται ἄσσα οἱ Αἴσα κατὰ Κλωθῆς τε βαρεῖαι

γιγνομένην ἤσαντο λίνω, ὅτε μιν τέκε μήτηρ.

Hom. Od. 7. 198.

γιγνομένην ἐπένησε λίνω, ὅτε μιν τέκε μήτηρ.

Id. Il. 20. 128.

τῇ γὰρ τοι νεῖ (lege νῆ) νήματ' ἀερσιπότητος ἀράχνης.

Hesiod. Op. 777.

τῇ χειρὶ νῶσαι μαλθακωτάτην κρόκην.

Eupolis.

εἰ μὴ τὸν στήμονα νήσω.

Arist. Lys. 519.

Plat. Polit. 289 C, τοὺς περὶ τὸ νήθειν καὶ ξάλειν, corresponding to a preceding 282 A, καὶ μὴν ξαντικὴ γε καὶ νηστικὴ καὶ πάντα τὰ περὶ τὴν ποίησιν τῆς ἐσθῆτός: id. 282 E, τὰ νηθέντα.

Μᾶλις μὲν ἔννη λέπτου ἔχουσ' ἐπ' ἀτράκτω λίνου.

Alcaeus (?), Bgk. p. 1333.

πέπλους τε νήσαι λινογενεῖς τ' ἐπενδύτας.

Soph. Nausicaa.

κρόκην δὴ νήσεις

καὶ στήμονα.

Menander.

Now of these ten places most help us little, for νήσω and ἔννησα may come from either of three presents, νέω, νήθω, or νάω: νηθέντα may come from νέω or νάω: νῶσαι and ἔννη from νάω only, while νεῖ in Hesiod and νήθειν in Plato stand alone. The authority of Hesychius and Photius is in favour of νῆν from νάω, and, what is more, they also prove the tendency of νῆν to be converted into νεῖν. Hesychius—

Νημερτής· ἀναμαρτής

Νεῖν· νήθειν

Νηνεμία· γαλήνη ἀνέμων.

Even the alphabetical order has not prevented the *νήν*, which the lexicographer actually wrote, from being changed to *νεῖν*. The same liberty has been taken with Photius—

Νημερτής· ἀληθής

Νεῖν· νήθειν κρόκην

Νηνεμία· ἀνέμων ἀπουσία.

Pollux supports *νήν*, giving *νῶσι* as the Attic of *νήθουσι*<sup>1</sup>. Other Grammarians supply *νῶντα*<sup>2</sup>, *νώμενος*<sup>3</sup>, *ἐνη*<sup>4</sup>. That Plato wrote *νητική* from *νήν* in Polit. 282 A is proved by a Platonic gloss in Photius: *Νητικήν· ἀνευ τοῦ σ τὴν περὶ τὸ νήθειν τέχνην*: and consequently *νήθειν* in id. 289 C at last stands by itself as a solitary instance in Attic Greek of what all Grammarians combine to call an un-Attic form. Doubtless it came from the same hand as *νηστική*, while Plato himself wrote *τοὺς περὶ τὸ νήν τε καὶ ξάλειν*, as Hesiod long before had written *νή νήματα*, not, as late copyists wrote for him, *νεῖ νήματα*.

The only Classical form of the verb was *νῶ* (-άω), and derived from it *νήμα*, *νητικός*, *νήσω*, *ἐνησα*, *ἐνήσθην*, *ἐύνητος*. Late transcribers substituted *νήθειν* for *νήν* in Plato, *νηστική* for *νητική*, as in Eupolis only the best books have retained the participle *νῶσαι*, while the inferior read *νήθειν*. It is not till late that forms like *ἐνήσθην* and *νενήσμαι* are met with. Hesychius, as was seen, has the gloss *νῶντα· νήθοντα*, Photius, *νώμενος· ὁ νηθόμενος*, and both give *νήν· νήθειν*, though the copyists accredit them with *νεῖν*, as they accredit Herodian, and, through Herodian, accredit Hesiod with the unclassical *νεῖ*. *Νήμα*, runs the gloss in the Ety-

<sup>1</sup> Pollux, 7. 32, ἐφ' οὗ νήθουσιν ἢ νῶσιν· οἱ Ἄττικοι γὰρ τὸ νήθειν νεῖν (leg. νήν) λέγουσι: cp. 10. 125, καὶ ὄνον ἐφ' οὗ νῶσω.

<sup>2</sup> Hesychius, Νῶντα· νήθοντα, βέοντα.

<sup>3</sup> Photius, νῶμενος· ὁ νηθόμενος.

<sup>4</sup> Etym. Mag. 344. 1, Ἐνη· ἔστι (τοῦ) νῶ, σημαίνει τὸ νήθω, ὁ παρατακτικός, καὶ ἐπὶ πρώτης συζυγίας καὶ ἐπὶ δευτέρας . . . τοῦ νῶ ὁ παρατακτικός ἔνων, ἔνης, ἔνη καὶ πλεονασμῶ τοῦ ν, ἔνη· οὕτως Ἡρωδιανός. For whole question see Cobet, Mnem. N. S. i. 38.

mologicum Magnum, βο3. 34, νῆμα· οὐκ ἔστιν ἀπὸ τοῦ νήθω, νῆσμα γὰρ ἂν ἦν, ἀλλ' ἀπὸ τοῦ νῶ, τὸ νήθω. ὄθεν καὶ

νεῖ νήματα

Ἡσίοδος, καὶ ὁ παρατακτικός—

μάλιστα μὲν ξυνη·

lege νῆ νήματα and Μᾶλις μὲν ξυνη.

### XLIII.

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Ἡ χάραξ ἐρεῖς τὸ τῆς ἀμπέλου στήριγμα, οὐ κατὰ τὸ ἀρρενικόν.

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In the App. Soph. 72. 3, Phrynichus does not altogether disallow the masculine gender, but requires it for the meaning *palisade*: Χάραξ θηλυκῶς ἐπὶ τοῦ τῆς ἀμπέλου στήριγματος· τὸ μέντοι χαράκωμα ἀρρενικῶς, ὁ χάραξ: and Moeris makes the same distinction (p. 410): Χάραξ ἡ μὲν πρὸς ταῖς ἀπέλοις θηλυκῶς· ὁ δὲ ἐν τοῖς στρατοπέδοις ἀρρενικῶς, ὁ χάραξ. The Grammarians are in fact all so well-agreed on this point that it may be considered established. The rule is violated by none but late writers.

The proverb, ἡ χάραξ τὴν ἀμπελον, is worthy of some remark. The ellipse is supplied by Aristophanes—

εἶτα νῦν ἐξηπάτησεν ἡ χάραξ τὴν ἀμπελον.

Vesp. 1291.

The notion seems to have been, not that of a support failing, but of a subordinate getting the better of a superior; and the Scholiast in loco is probably right, ἀπὸ τῶν καλάμων τῶν προσδεδεμένων ταῖς ἀπέλοις, οἱ ἐνίστε ρίζοβολήσαντες ὑπεραύξονται ἀπέλων.

### XLIV.

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Σκίμπους λέγε, ἀλλὰ μὴ κράββατος.

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The word *κράββατος* is not found till late; but Pollux,

10. 35, states that it was used by Crito and Rhintho, writers of the senile New Comedy: ἀλλὰ καὶ σκίμπους τῶν ἔνδον σκευῶν, ὃς καὶ ἀσκάντης ἐστὶν εἰρημένος, καὶ σκιμπόδιον· ἐν δὲ τῇ Κρίτωνος Μεσσηνίᾳ καὶ τῷ Ῥίνθωνος Τηλέφῳ καὶ κράββατον εἰρηῆσθαι λέγουσιν. Accordingly, Salmasius (de Ling. Hell. p. 65), and Sturtz (de Dial. Maced. p. 176) are probably right in claiming it for a Macedonian word, as there is no other dialect on which to father it. It is of frequent occurrence in the New Testament and in the notes of Scholiasts.

## XLV.

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Ἐρεύεσθαι ὁ ποιητής·  
 ὁ δ' ἐρεύετο οἰνοβαρείων,  
 ἀλλ' ὁ πολιτικός ἐρυγγάνειν λεγέτω.

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A glance at Veitch will show the truth of this statement with regard to Attic Greek; but a point of great interest has escaped the notice of Phrynichus. For *ερέυομαι* Attic writers used *εργγάνω*, but the future was beyond question still derived from the rejected present—a fact curiously confirmed by a rule which is quite absolute in Attic Greek, and which will be discussed in detail in a future article. That rule may be thus stated—All verbs expressing the exercise of the senses, or denoting any functional state or process, have the inflexions of the middle voice either throughout or in the future tense. It will be seen that by its means innumerable corruptions may be banished from the text of Attic writers, and many verbs which accident has left defective may be safely reconstructed. Moreover, no inquiry is more rich in side-results, and the history of this law is the history of the Attic dialect. The importance of the generalisation cannot be overrated. It restores to the Athenian language the precision and symmetry which were peculiarly its own, and brings out its grand and simple outlines. It supplies rules for textual



criticism, it sheds a new light upon the import of many words, and is of incalculable service in tracing the development of Attic speech.

## XLVI.

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Ὁ φάρυξ ἀρρενικῶς μὲν ὁ Ἐπίχαρμος λέγει, ὁ δὲ  
Ἄττικὸς ἢ φάρυξ.

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This is one of those statements, unfortunately too common in Phrynichus, which have little but lexicographical interest. The passage of Epicharmus referred to is probably that in Athen. 10. 411 E—

πρῶτον μὲν, αἶ κ' ἔσθοντ' ἴδοις νιν, ἀποθάνοις.  
βρέμει μὲν ὁ φάρυξ ἔνδοθ', ἀραβεῖ δ' ἅ γνάθος.

The masculine is also demanded by the metre in Euripides—

πάρεστιν ὁ φάρυξ εὐτρεπῆς ἔστω μόνον  
Cycl. 215.

on the other hand, the feminine is equally beyond question in a later line of the same play—

εὐρέϊας φάρυγγος, ᾧ Κύκλωψ,  
ἀναστόμου τὸ χεῖλος

Id. 356.

The authority of Aristophanes is for the feminine gender—

ἔν' αὐτὸν ἐπιτρίψωμεν, ᾧ μιὰ φάρυγξ.  
Ran. 571.

ὅποσον ἢ φάρυγξ ἂν ἡμῶν.

Id. 259.

Moreover, the manuscripts exhibit ἢ φάρυγξ in Thucydides (2. 49), τὴν φάρυγα in Pherecrates (Athen. 11. 481 A), and in Cratinus (Suidas, sub ν. μαρίλη).

Later authors appear inconsistent. For the feminine, Lobeck quotes Aristidēs, Pausanias, Aelian, and for the masculine, Plutarch, and Lucian. Hippocrates, Aristotle, and Galen use the two genders indifferently, both in its ordinary sense of *the throat* and in its technical signification

the common opening of the gullet and windpipe. The authority of Phrynichus, buttressed as it is by metre in Aristophanes, must be regarded as settling the question for Attic Greek, and in Teleclides (Ath. 6. 268 C), τὴν φάρυγα must be restored for τὸν φάρυγα, and in a line of Aristophanes, preserved both by Photius and Suidas—

τὴν φάρυγα μελῶν δύο δραχμὰς ἕξει μόνας,

τὸν, the reading of Suidas, must be rejected. The case of Euripides is interesting; it is another instance of the strange combination of forms from two distinct strata of language in constant use side by side—a combination which is the Tragic dialect.

## XLVII.

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Ἄναιδιζεσθαι λέγε, μὴ ἀναιδεύεσθαι.

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This is the suggestion of W. Dindorf for the reading of the manuscripts and editions, which is without meaning, ἀθαδίζεσθαι λέγε, μὴ ἀναιδεύεσθαι. There is a wide difference between the meanings of ἀναιδής and ἀθάδης, and Phrynichus knew Greek too well to think that there was not. Moreover, ἀθαδίζομαι is excellent Attic, being found in Plato, Apol. 34 D, οὐκ ἀθαδιζόμενος, and ἀθάδισμα is used by Aeschylus (P. V. 964).

On the other hand, ἀναιδεύομαι is read in Aristophanes—

ὡς δὲ πρὸς πάντων ἀναιδεύεται κτε.

Eq. 396, ch.

and in a subsequent line of the same play (1206), Elmsley replaced ὑπεραναιδεσθήσομαι by ὑπεραναιδενθήσομαι. But a Grammarian in Bekk. Anec. p. 80. 30, supplies the note, Ἄναιδίζεσθαι, Ἀριστοφάνης Ἰππεύσιν, and if ἀναιδίζεται is not to be restored in l. 396, certainly the later line must be read thus—

οἴμοι κακοδαίμων ὑπεραναιδισθήσομαι.

The form in *-ίζομαι* is more according to analogy and may be compared with *εὐηθίζομαι* from *εὐηθής*, *εὐμενίζομαι* from *εὐμενής*, and *αὐθαδίζομαι* from *αὐθάδης*, whereas *ἀληθεύω* from *ἀληθής* is not a deponent, and *ἐπιδαψιλεύομαι* from *ἐπιδαψιλής* is one of the un-Attic words employed by Xenophon. If the two classes, as a whole, are compared, the words *δημοτεύομαι*, *νεανιεύομαι*, *ἐβδομεύομαι*, *νοθρεύομαι*, *πονηρεύομαι*, *φιλανθρωπέυομαι*, *βωμολοχεύομαι*, *νεανισκεύομαι*, *ἀλαζονεύομαι*, *εἰρωνεύομαι*, *ἐπικηρυκεύομαι*, *μαντεύομαι*, *πραγματεύομαι*, *τερατεύομαι*, *τερθρεύομαι*, *κοβαλικεύομαι*, and *στραγγεύομαι* are far outnumbered by deponents in *-ίζομαι*—*ἀγκαλίζομαι*, *ἀνδραγαθίζομαι*, *αὐλίζομαι*, *διαγκυλίζομαι*, *κορίζομαι*, *αἰκίζομαι*, *ἀγροικίζομαι*, *ἀκρατίζομαι*, *ἀνθρωπίζομαι*, *ἐνθετταλίζομαι*, *λογίζομαι*, *ξυλίζομαι*, *οἰωνίζομαι*, *ἀκροβολίζομαι*, *ἀπλοίζομαι*, *ἐπιδορπίζομαι*, *εὐαγγελίζομαι*, *ἰσχυρίζομαι*, *λαγαρίζομαι*, *μαλακίζομαι*, *μαλθακίζομαι*, *ψελλίζομαι*, *ἀγωνίζομαι*, *ἀκκίζομαι*, *δαιμονίζομαι*, *πορπακίζομαι*, *προφασίζομαι*, *χαρίζομαι*, *χαριεντίζομαι*, and *ὠστίζομαι*.

## XLVIII.

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Υἱέως οἱ ψευδαττικοί φασιν, οἰόμενοι ὁμοιον εἶναι  
τῷ Θησέως καὶ τῷ Πηλέως.

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## XLIX.

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Υἱέα· ἐν ἐπιστολῇ ποτε Ἀλεξάνδρου τοῦ σοφιστοῦ εὑρον τοῦτομα τοῦτο γεγραμμένον, καὶ σφόδρα ἐμεμψάμην· οὐ γάρ, ἐπεὶ υἱέος καὶ υἱεῖ ἐστίν, εὐθὺς καὶ τὸν υἱέα εὔροι τις ἄν· ἀλλὰ τὴν αἰτιατικὴν υἰὸν λέγουσιν οἱ ἀρχαῖοι. τοῦτο δὲ καὶ Φιλόξενος, ἐν τοῖς εἰς περὶ τῆς Ἰλιάδος συγγραμμάσι, δαψιλέστατα ἀπέφηνεν, ἀδόκιμον μὲν εἶναι τὸν υἱέα, δόκιμον δὲ τὸν υἰόν.

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The following table exhibits the forms of *víos* used by Attic writers—

SINGULAR.	DUAL.	PLURAL.
<i>víos</i>	<i>víḡ</i>	<i>víeís</i>
<i>víé</i>	<i>víéow.</i>	<i>víeís</i>
<i>víón</i>		<i>víeís</i>
<i>víov̄</i> or <i>víeos</i>		<i>víéow</i>
<i>víῶ</i> or <i>víeí.</i>		<i>víeisi(v).</i>

Late forms have in several passages crept into Attic texts. In Thuc. 1. 13 the Scholiast, many editions, and one manuscript exhibit *víeos*. The same vicious form has manuscript authority in three places of Plato (Rep. 378 A, id. D, Legg. 687 D), in Xenophon, Hell. 4. 1. 40, and in Demosthenes, 1062, 1075, 1077; and was actually *restored* by Reiske in id. 1057.

The genitive *víov̄* is found in Thuc. 5. 16, and the dative *víῶ* once in Antiphanes and several times in Menander; but the third declension forms are far more frequent than the second in these two cases of the singular, and are the only forms employed in the dual and plural numbers. The nominative dual appears as *víée* in Plato, Apol. 20 A, *ἔστων γὰρ αὐτῶ δύο víée*: but there can be no question that the original reading was *víḡ*, and that *víée* is as corrupt as the *δύω*, which some manuscripts present for *δύο*. In Rep. 410 E, besides the genuine *τὸ φύση τούτω*, both *τὸ φύσει τούτω* and *τὸ φύσει τούτω* are encountered; and in Isocrates, 44 B, there are the similar three varieties of reading—the correct *τὸ πόλη τούτω* and the two corruptions *τὸ πόλεε τούτω* and *τὰς πόλεις ταύτας*. A line of Aristophanes has preserved the original form—

*καὶ πρὸς γε τούτοις ἦκετον πρέσβη δύο,*

and stone records tell the same story.

Certainly Plato did not use all three forms of the dual of *φύσις*, or Isocrates write *πόλεε*, *πόλη*, and *πόλεις*: and

why should the nominative and accusative dual be exempt from a law to which every other Attic word is subject? There is no reason why scholarship should quarrel with common sense.

The late accusative singular *νίέα*, reprehended by Phrynichus with its plural consort *νίέας*, has not found its way into any Attic text. The dative *νιέῳσι* has been equally considerate, but in Sophocles, *Antig.* 571, the Laurentian exhibits the corrupt *νιάσω*.

In this word it is probable that throughout the Attic period the iota was never written. At all events Herwerden (*Lapid. de Dial. Att. Test.* pp. 11, 12) distinctly states that in no Attic Inscription of a good age does any form but *ύός* appear, except in verse, and even in that case *ύός*, *ύέις*, etc., are sometimes found. Accordingly, the forms without iota should be restored to all prose texts, and to Comedy, either in every case, or at least when the first syllable need not be long. The reason for the prevalence of *νίός*, *νιέος*, etc., in the manuscripts of Attic writers is not far to seek. Those forms gradually took the place of *ύός*, *ύέος*, etc., in stone records after the time of Alexander.

## L.

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Τελευταίότατον λέγειν ἀμάρτημα τῶν περὶ παιδείαν δοκούντων τευτάζειν. ἐπεὶ γὰρ ἀρχαιότατον εὖρον λεγόμενον παρὰ τοῖς ἀρχαίοις, ᾗθήθησαν καὶ τοῦτο δεῖν λέγειν. ἀλλὰ σὺ τελευταῖον λέγε.

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## LI.

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Ἐσχατον χρὴ λέγειν, οὐχὶ ἐσχατώτατον, εἰ καὶ μάρτυρα παρέχει τις.

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## LII.

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Κορυφαιότατον' ἐνεκαλυψάμην εὐρών παρά Φαβωρίνω·  
λέγε οὖν κορυφαῖον.

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Phaborinus would find himself in good company now-a-days, and Phrynichus might justly ask the question, Is life worth living? The ἐπίτασις ὑπερθέσεως is not a fault of style, but a virtue in the eyes of many nineteenth century writers. According to Suidas<sup>1</sup>, Phaborinus was τὴν τοῦ σώματος ἕξιν ἀνδρόγυνος, but the same reason will not account for Plutarch's use of the vicious superlative (Mor. p. 1115 E), or for τελευταίωτος in Arrian, still less for ἐσχατώτατος in Xenophon, Hell. 2. 3. 49, τὰ πάντων ἐσχατώτατα παθεῖν.

Lucian (Pseudosoph. 5) ridicules the superlative of κορυφαῖος: "Ἄλλου δὲ εἰπόντος, Τῶν φίλων ὁ κορυφαιότατος, χάριέν γε, ἔφη, τὸ τῆς κορυφῆς ποιεῖν τι ἐπάνω: and with reference to ἐσχατώτατος, Aristotle remarks (Metaphys. 9. 4. 1055. 20<sup>a</sup>), οὔτε γὰρ τοῦ ἐσχάτου ἐσχατώτερον εἶη ἂν τι. In this case, Xenophon is seen anticipating a usage which is rare even in the latest and most debased Greek, and of which there is certainly no trace in any Attic writer.

## LIII.

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Βεβιάσται ἢ κόρη λεκτέον, ἀλλ' οὐχ ὥς τινες τῶν  
ῥητόρων ἔφθαρται.

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The same statement is made by Moeris, in three different passages, p. 103, βεβιασμένη Ἀττικῶς, ἐφθαρμένη Ἑλληνικῶς: p. 106, βιάσασθαι Ἀττικῶς, φθειραῖ Ἑλληνικῶς: and

<sup>1</sup> Φαβωρίνος, Ἀρλεάτου, τῆς ἐν Γαλλίᾳ πόλεως, ἀνὴρ πολυμαθῆς κατὰ πᾶσαν παιδείαν, γεγονὼς δὲ τὴν τοῦ σώματος ἕξιν ἀνδρόγυνος, (ὅν φασιν ἔρμαφρόδιτον,) φιλοσοφίας μεστός, ῥητορικῆ δὲ μᾶλλον ἐπιθέμενος. γεγονὼς ἐπὶ Τραϊανοῦ τοῦ Καίσαρος, καὶ παρατείνας μέχρι τῶν Ἀδριανοῦ χρόνων τοῦ βασιλείως. Ἀντεφιλοτιμεῖτο γοῦν καὶ ζῆλον εἶχε πρὸς Πλούταρχον τὸν Χαιρωνέα εἰς τὸ τῶν συνταττομένων βιβλίων ἄπειρον κτε.



p. 390, φθορέα καὶ ἐφθαρμένην οὐδεὶς τῶν παλαιῶν, ἀλλὰ τὸν βιασάμενον καὶ βεβιασμένην· φθορεὺς δὲ καὶ ἐφθαρμένη Ἑλληνικῶς.

Certainly βιάζομαι is so used in two places of Aristophanes—

ἐὰν δ' ἐμ' ἄκουσαν βιάζηται βία·  
Lys. 225.

θάρρει, μὴ φόβου

οὐ γὰρ βιάσεται·

Plut. 1091.

on the latter of which the Scholiast remarks, with appreciation, ὁ ποιουσὶν οἱ ἄνδρες, τοῦτο ἐπὶ τῆς γραφῆς φησι.

On the other hand, if Dionysius of Halicarnassus is to be trusted, Euripides employed φθαρέϊσα, (Rhet. 9. 11), περιερχομένη γὰρ πάσας αἰτίας τοῦ σώσαι τὰ παιδία λέγει (ἢ Μελανίππη), “εἰ δὲ παρθένος φθαρέϊσα ἐξέθηκε τὰ παιδία καὶ φοβουμένη τὸν πατέρα, σὺ φόνον δράσεις;” and in the Orators διαφθείρειν occurs not seldom, Lysias, 92. 10; 93. 16; 95. 17; 136. 3. Of course it refers primarily to moral corruption, whereas βιάζομαι denotes only the physical fact. The distinction is well brought out by a passage of Lysias, in which both verbs occur (94. 41), οὕτως, ὦ ἄνδρες, τοὺς βιαζομένους ἐλάττονος ζημίας ἀξίους ἠγήσατο εἶναι ἢ τοὺς πείθοντας· τῶν μὲν γὰρ θάνατον κατέγνω, τοῖς δὲ διπλῆν ἐποίησε τὴν βλάβην, ἠγούμενος τοὺς μὲν διαπραττομένους βία ὑπὸ τῶν βιασθέντων μισεῖσθαι, τοὺς δὲ πείσαντας οὕτως αὐτῶν τὰς ψυχὰς διαφθείρειν, ὥστ' οἰκειότερας αὐτοῖς ποιεῖν τὰς ἀλλοτρίας γυναῖκας ἢ τοῖς ἀνδράσι κτε.

In late Greek φθείρω acquired the physical reference of the classical βιάζομαι, and it is this use of the word which Phrynichus reprehends.

## LIV.

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Ἡ ὕσπληξ λέγεται, οὐχ ὁ ὕσπληξ.

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The same statement is made by Phrynichus again (App. Soph. 69), and by Moeris (p. 376). The ὕσπληξ was distinct from the βαλβίδες, and meant the cord or tape, breast-high, which the runner carried away with him as he passed the βαλβίδες at the finish. The line of starting and finishing, in both foot-race and chariot-race, was the same, the starting point being βαλβίδες, the finishing point βαλβίδες + ὕσπληξ. A comparison of Harpocration and Moeris suggests this explanation—Βαλβίσιω· Ἀντιφῶν περὶ ὁμοιοῦς ἀντὶ τοῦ ταῖς ἀρχαῖς· εἴρηται δὲ ἀπὸ τῶν δρομέων· ἡ γὰρ ὑπὸ τὴν ὕσπληγγα γινομένη γραμμὴ διὰ τὸ ἐπὶ ταύτης βεβηκέναι τοὺς δρομέας βαλβίς καλεῖται: Moeris, p. 103, Βαλβίδες, αἱ ἐπὶ τῶν ἀφέσεων βάσεις ἐγκεχαραγμένοι, αἷς ἐπέβαινον οἱ δρομεῖς, ἵνα ἐξ ἴσου ἴσταιντο. διὸ καὶ οἱ κήρυκες ἐπὶ τῶν τρεχόντων, “Βαλβίδι<sup>1</sup> πόδας ἐνθετε, πόδα παρὰ πόδα,” καὶ νῦν ἐτι λέγουσιν, Ἀττικῶς. ὕσπληξ δὲ κοινόν. The primitive term was preserved in the herald’s formula, even in the Common dialect, but otherwise was replaced by ὕσπληξ. The latter word happens to occur only once in Attic Greek, Plato, Phaedr. 254 E, ὁ ἡνλόχος ὥσπερ ἀπὸ ὕσπληγος ἀναπεσών.

Two explanations of the plural βαλβίδες suggest themselves—the one, that originally the term was applied to two poles to which two cords were attached, one at the ground, the other breast-high (ὕσπληξ). This explanation is given in Lex. Rhet. Bekk. An. 220. 31. The other is more in accord with the facts, namely, that βαλβίς primitively signified a *projecting edge*, and in the plural was applied to a piece of wood placed in front of the runners’

<sup>1</sup> The place is corrupt, βαλβίδ’ ἀπόδος θέτε being the only reading. Perhaps the above conjecture restores the text.

feet, and provided with a groove to catch the toes. Schol. Ar. Eq. 1156, τὸ ἐν τῇ ἀρχῇ τοῦ δρόμου κείμενον ἐγκαρσίως ξύλον ὅπερ . . . ἀφαιρούμενοι ἀφίεσαν τρέχειν. This is in harmony with the usage of βαλβιδώδης in Hippocrates, 842 F. τὸ δὲ πρὸς ἀγκῶνα αὐτοῦ (τοῦ βραχίονος) πλατὺ καὶ κονδυλῶδες καὶ βαλβιδῶδες καὶ στερεὸν ἔγκοilon ὅπισθεν, and with the glosses of Hesychius and Galen on βαλβίς in the same writer, Galen explaining the word by κοιλότης παραμήκης, and Hesychius by τὸ ἔχον ἐκατέρωθεν ἐπανάστασεις. Beyond question the true origin of the plural βαλβίδες is the second of the two suggested above.

## LV.

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Ἴλὺς οἴνου οὐκ ὀρθῶς λέγεται, ποταμοῦ μὲν γὰρ ἴλϋς,  
οἴνου δὲ τρύξ ἢ ὑποστάθμη.

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There is no occasion to doubt the correctness of this remark, because un-Attic writers like Aristotle, Theophrastus, and Hippocrates use ἴλϋς in a wider sense. In the Iliad and in Herodotus it is found only in the signification claimed for it in Attic by Phrynichus—

οὔτε τὰ τεύχεα καλά, τά που μάλα νειόθι λίμνης  
κείσεθ' ὕπ' ἰλϋος κεκαλυμμένα· κὰδ δέ μιν αὐτὸν  
εἰλύσω ψαμάθοισιν κτε.

Il. 21. 318.

Herod. 2. 7, ἐνθεῦτεν μὲν καὶ μέχρι Ἰλίου πόλιος ἐς τὴν μεσόγαιάν ἐστι εὐρέα Αἴγυπτος, ἐοῦσα πᾶσα ὑπτίη τε καὶ ἔνυδρος καὶ ἴλϋς. Even τρύξ, which no Attic writer would use of anything but the lees of wine, has its meaning generalized by late writers, and is applied not only to water, but to oil, fat, and similar liquids. Dioscorides, 5. 120, actually makes it a term of metallurgy, τοῦ κατεργαζομένου χαλκοῦ οἶον ὑποστάθμη καὶ τρύξ. Misuse could not go further.

The generic word ὑποστάθμη occurs in Plato, Phaed.

109 C, οὗ δὴ (τοῦ αἰθέρος) ὑποστάθμην ταῦτα εἶναι, and was doubtless in constant use in cases in which special words like *ἰλύς* and *τρύξ* were out of place.

## LVI.

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Κόριον ἢ κορίδιον ἢ κορίσκη λέγουσι, τὸ δὲ κοράσιον οὐ.

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The word *κοράσιον* occurs in some verses attributed to Plato by Diog. Laert. 3. 33, but the whole is in Doric—

‘Α Κύπρις Μούσαισι· κοράσια, τὰν Ἀφροδίταν  
τιμᾶτ’ ἢ τὸν Ἔρωτ’ ἕμμιν ἐφοπλίσομαι·

and therefore, even if genuine, does not affect the dictum of Phrynichus. Photius also repudiates the term, Παιδισκάριον, *κοράσιον* δὲ οὐ λέγεται, ἀλλὰ καὶ κεκωμώθηκε Φιλιππίδης ὡς *ξενικόν*, and Pollux, 2. 17, characterizes it as *εὐτελής*. ‘Sed si Arrianus in summa argumenti gravitate, si scriptores sacri et ecclesiastici cum nulla *εὐτελισμοῦ* significatione huc delapsi sunt, apparet eos contra cultioris sermonis leges peccasse . . . Quod autem Phrynichus *κοράσιον* contra analogiam factum esse dicit, non eo spectat, quo Pauvius statuit, quod a *κόρα* (pro *κόρη*) derivatum sit, sed quod nullum Graecorum diminutivorum in *-ασιον* terminatur . . . *Κάππα*, *καππάσιον* extremæ Graecitatis est, *Πρυμνάσιον* autem et *Κορυφάσιον* quæ Schol. Venet. II. 20. 404, cum *κοράσιον* componit, nullam cum eo præter terminationis similitudinem habent, ideoque ille *κοράσιον* potius Maccædonicum esse tradit.’ Lobeck.

## LVII.

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‘Η ῥᾶξ ἐρεῖς· ὁ γὰρ ῥᾶξ δύο ἔχει ἁμαρτήματα.

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Eustathius has preserved the authoritative judgment of

Aelius Dionysius on this point (p. 1485. 59, cp. 1633. 42),  
ὁ ῥῶξ καὶ σολοικισμὸς καὶ βαρβαρισμὸς κατὰ Αἴλιον Διονύσιον.

The word is met with in two passages of Attic Greek—  
in a fragment of Sophocles—

ἦν μὲν γὰρ οἶδς μαλλός, ἦν δὲ κάμπελου  
σπονδή τε καὶ ῥὰξ εὔ τεθησαυρισμένη,  
Nk. 365.

and in Plato, Legg. 8. 845 A, ἐὰν δὲ δὴ δούλος μὴ πείσας  
τὸν δεσπότην τῶν χωρίων ἀπτηταί του τῶν τοιούτων κατὰ ῥᾶγα  
βοτρήων καὶ σῦκον συκῆς ἰσαριθμοὺς πληγὰς τούτοις μαστιγούσθω.

There is nothing to show whether the soloecism in  
gender, and barbarism in form, of the late ῥῶξ was simply  
due to ignorance and carelessness, or came from some of  
the less known dialects. For purposes of lexicography  
Lobeck's note is invaluable, but it is needless here to re-  
produce details which are not worth remembering.

### LVIII.

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Τάχιον οἱ Ἕλληνες οὐ λέγουσι, θᾶπτον δέ.

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### LIX.

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Βράδιον· καὶ τοῦτο Ἡσίοδος μὲν λέγει,  
βράδιον δὲ Πανελλήνεσσι φαίνειν,  
Πλάτων δὲ καὶ Θουκυδίδης καὶ οἱ δόκιμοι βραδύτερον.

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To the former of these articles most editions append  
the words μάλλον μὲν οὖν Ἕλληνες τὸ τάχιον, θᾶπτον δὲ  
'Ἀττικοί, which, as Scaliger pointed out, *est clausula non  
Phrynichi, sed Phrynichum corrigentis studiosi*; a conjec-  
ture strikingly confirmed by their absence from the best  
Laurentian manuscript, which also indicates their origin by  
omitting οὐ before λέγουσι. The meaning of Ἕλληνες was  
misunderstood.

The caution of Phrynichus, Moeris (p. 436), and other grammarians seems unnecessary now, but it must be remembered that Plutarch, Diodorus, and others use the vicious forms.

The line of Hesiod quoted may be found in Op. 528. For the superlative Homer has βάρδιστος (Il. 23. 310, 530), but in the fragment of Aristophanes, referred to by Liddell and Scott as authority for βράδιστος, the word is only a useless conjecture of Brunck's—

ἐνταῦθα δ' ἐτυράννευεν Ὑψιπύλης πατῆρ  
Θόας, βραδύτατος ὦν ἐν ἀνθρώποις δραμεῖν.

No Attic writer could have used such a form.

The earliest instance of τάχιον is quoted from Menander (Gellius, Noct. Att. 2. 23), but the lines in which it is found will not scan, and baffle translation—

παιδισκάριον θεραπευτικὸν δὲ λόγον  
τάχιον, ἀπαγέσθω δέ τις ἢ ἄρ' ἀντισταλάγοι.

To Attic writers θάσσων (θάπτων) was the only comparative, and τάχιστος the only superlative. Dindorf fathers ταχύτατα upon Antiphanes, but it is easy to settle a case of affiliation when the defendant is dead. The passage of Athenaeus, in which the lines of the Comic poet are quoted (4. 161 D), is one of a kind which has introduced into the company of their betters many forms like ταχύτατα. The lines are first adapted to suit the context, and scholars are not to be blamed if they exercise their ingenuity to restore them to their original form: Τούτων δ' ὑμεῖς, ὦ φιλόσοφοι, οὐδὲν ἀσκεῖτε, ἀλλὰ καὶ τὸ πάντων χαλεπώτερον λαλεῖτε περὶ ὧν οὐκ οἶδατε, καὶ ὡς κοσμίως ἐσθίοντες ποιεῖτε τὴν ἔνθεσιω κατὰ τὸν ἥδιστον Ἀντιφάνη· οὗτος γὰρ ἐν Δραπεταγωγῇ λέγει,

κοσμίως ποιῶν τὴν ἔνθεσιν,  
μικρὰν μὲν ἐκ τοῦ πρόσθε, μεστὴν δ' ἔνδοθεν  
τὴν χεῖρα, καθάπερ αἱ γυναῖκες,



κατεφάγετε πάμπολλα καὶ ταχύτατα, ἔξδὸν κατὰ τὸν αὐτὸν τοῦτου ποιητῆν ἐν Βομβυκίῳ λέγοντα δραχμῆς ὠνήσασθαι “τὰς προσφόρους ἡμῖν τροφάς, σκόροδα, τυρόν, κρόμμυα, πάππαριον, πάντα ταῦτ’ ἔστιν δραχμῆς.” The passage is at best not very intelligible, but from κοσμίως to γυναικες the words run tolerably well as iambics. The plural κατεφάγετε, however, corresponding to ἀσκεῖτε, λαλεῖτε, ποιεῖτε, shows that Athenaeus left Antiphanes at that point. In that case ταχύτατα has its equals in οἴδατε and ὠνήσασθαι.

In Xenophon, on the other hand, a form used by Pindar (O. 1. 125), and kept in countenance by the Herodotean ταχύτερος (3. 65; 7. 194), would not necessarily be out of place, and, accordingly, ταχύτατα may be right in Hell. 5. 1. 27, τὰς βραδύτατα πλεούσας ταῖς ἄριστα πλεούσαις ταχύτατα κατειλήφει. Cobet and L. Dindorf, however, read ταχύ with some manuscript authority.

## LX.

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Κωλύφιον μὴ λέγε, κωλῆνα δέ.

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This is the only place in which κωλύφιον is encountered, but in Latin writers *coliphium* is met with, as Plaut. Pers. 1. 3. 12; Juv. 2. 53; Mart. 7. 67. In all these passages it is used of food for athletes, a signification which in Greek appears to have belonged to κωλῆνες. From its use by Plautus it is natural to infer that it came into the Latin vocabulary as a translation from some of his New Comedy models—a supposition that is quite consistent with the hypothesis that -ύφιον as a diminutive suffix entered the Common dialect from Macedonia. However, ξυλήφιον is exhibited in Alexis, ap. Ath. 13. 568 D, and in Hippocr. 682. 44, but it is simply impossible to decide whether ξυλήφιον, ξυλάριον, or ξυλύφιον, was the genuine classical form. Thomas has ξυλίφιον, οὐ ξυλάριον, and other grammarians are either similarly corrupt or similarly wrong. It is dis-

cret to leave unsettled a question on which authority is so divided.

## LXI.

Κακοδαιμονεῖν· οὕτως οἱ νόθως ἀπτικίζοντες. Ἀθηναῖοι γὰρ διὰ τοῦ α, κακοδαιμονᾶν λέγουσιν, καὶ θαυμάσειεν ἄν τις πῶς εὐδαιμονεῖν μὲν λέγουσιν, οὐκέτι δὲ κακοδαιμονεῖν, ἀλλὰ κακοδαιμονᾶν· καὶ πῶς εὐδαιμονοῦσι μὲν λέγουσιν, οὐκέτι δὲ κακοδαιμονοῦσιν, ἀλλὰ κακοδαιμονῶσι.

As far as form goes, there is no reason why an Attic writer should not have employed *κακοδαιμονεῖν*. The adjective *κακοδαίμων*, in the sense of *unfortunate*, forms a verb *κακοδαιμονεῖν* as naturally as in the sense of *possessed by an evil genius* it forms *κακοδαιμονᾶν*. *Κακοδαιμονεῖν* is *to be unfortunate*, as *εὐδαιμονεῖν* is *to be fortunate*, and there is no *εὐδαιμονᾶν*, simply because the Greeks never thought of men as being possessed by a good genius.

In Xenophon, Hier. 2. 4, *κακοδαιμονεῖν* is quite correctly used, *ἐνθαπερ καὶ τὸ εὐδαιμονεῖν καὶ τὸ κακοδαιμονεῖν τοῖς ἀνθρώποις ἀποκείται*, but in Mem. 2. 1. 5 there is no question that *κακοδαιμονῶντος* is the true form: *καὶ τηλικούτων μὲν ἐπικειμένων τῷ μοιχεύοντι κακῶν τε καὶ αἰσχρῶν, ὄντων δὲ πολλῶν τῶν ἀπολυσόντων τῆς τῶν ἀφροδισίων ἐπιθυμίας ἐν ἀδείᾳ, ὅμως εἰς τὰ ἐπικίνδυνα φέρεσθαι, ἅρ' οὐκ ἤδη τοῦτο παντάπασι κακοδαιμονῶντός ἐστιν;*

In Demosthenes (93. 24), *κακοδαιμονῶσι* should replace *κακοδαιμονοῦσι* as the context demands: *νῆ Δία, κακοδαιμονῶσι γὰρ ἄνθρωποι καὶ ὑπερβάλλουσιν ἀνοία.*

The adjective *κακοδαίμων*, in the sense of *lost to reason*, is met with in Antiphon, 134. 25, *καίτοι τὸ εἰκὸς συμμαχόν μοι ἐστίν· οὐ γὰρ δήπου οὕτω κακοδαίμων ἐγώ, ὥστε τὸ μὲν ἀποκτεῖναι τὸν ἄνδρα προῦνοησάμην μόνος κτε.*, and in Aris-

tophanes (Eq. 112) is jocularly used substantively = κακὸς δαίμων—

ἀτὰρ τοῦ δαίμονος  
δέδοιχ' ὅπως μὴ τεύξομαι κακοδαίμονος.

The class of verbs to which κακοδαιμονῶν belongs is a very interesting one, and comprises the following words—

ἀγωνιῶ, am in distress.  
 βεμβικιῶ, spin like a top.  
 βουλιμιῶ, am ravenous.  
 γειτνιῶ, am neighbour to.  
 γενειῶ, grow a beard.  
 δαιμονῶ, am possessed.  
 ἐνθουσιῶ, am inspired.  
 ἐρυθριῶ, blush.  
 ἕτερεγκεφαλῶ, am half-mad.  
 εὐρωτιῶ, am stale.  
 ἥβυλλιῶ, am youngish.  
 ἰλιγγιῶ, am dizzy.  
 κερουτιῶ, toss the horns.  
 κλαυσιῶ, desire to weep.  
 κνησιῶ, itch.  
 κομῶ, wear the hair long.  
 κοπιῶ, am tired.  
 κορυβαντιῶ, am frenzied.  
 κορυζῶ, have a catarrh.  
 κραιπαλῶ, have the head-ache.  
 κυλοιδιῶ, have swellings beneath the eyes.  
 λεπρῶ, am leprous.  
 ληματιῶ, am resolute.  
 λιθῶ, suffer from stone.  
 λιπῶ, am fat.  
 μαδῶ, am bald.

μαθητιῶ, wish to become a disciple.  
 μακκοῶ, am stupid.  
 μαστιγιῶ, deserve a whipping.  
 ματῶ, am idle.  
 μελαγχολῶ, am melancholy.  
 μεριμνῶ, am anxious.  
 ναρκῶ, am numb.  
 ναντιῶ, am sea-sick.  
 ὄργῶ, am lusty.  
 οὐρητιῶ, micturio.  
 ὀφθαλμιῶ, have running eyes.  
 ποδαγρῶ, have the gout.  
 σιβυλλιῶ, play the old woman.  
 σκοτοδιμιῶ, am dizzy.  
 σπαργῶ, swell.  
 στρηνιῶ, wax wanton.  
 φαρμακῶ, suffer from poison.  
 φονῶ, am athirst for blood.  
 φυσιῶ, pant.  
 χαλαζῶ, have pimples.  
 ὠρακιῶ, faint.

Perhaps words like *διψῶ*, *πεινῶ*, *ἡβῶ*, *λυσσῶ*, *πινῶ*, *ῥυπῶ*, *κισσῶ*, *σφριγῶ*, may be rightly added to the list, or they may go with the following, which are less definite in meaning—

*ζῶ*, live.

*κυβιστῶ*, tumble.

*λιχμῶ*, play with the  
tongue.

*λωφῶ*, take rest.

*μαργῶ*, rage.

*μειδιῶ*, smile.

*μενοινῶ*, am bent on.

*μυδῶ*, drip.

*περῶ*, cross.

*πηδῶ*, leap.

*σκιρτῶ*, skip.

*φληναφῶ*, babble.

*φοιτῶ*, roar.

*βοῶ*, shout.

*ἀντῶ*, meet.

*ἀριστῶ*, dine.

*ἀσχαλῶ*, grieve.

*βαυβῶ*, sleep.

*βροντῶ*, thunder.

*κολυμβῶ*, dive.

*σιγῶ*, am silent.

*σιωπῶ*, am silent.

No member of the former class has a middle or passive voice as the verbs denote bodily or mental *states*, but those members of the latter class which come under the law stated above on p. 138 have the middle inflexions in the future, *βοήσομαι*, *φοιτήσομαι*, *πηδήσομαι*, *σκιρτήσομαι*, just as *ἀκροῶμαι*, *ἀλῶμαι*, *βληχῶμαι*, *βρυχῶμαι*, *μασῶμαι*, *κνυζῶμαι*, and others are deponents throughout.

Naturally, verbs of the type *δαιμονῶ* occur principally in the present tense. It is seldom that a future or aorist is encountered, and their perfect is almost non-existent. The aorist of *λιγγιῶ* is found in Plato, Prot. 339 E, *ἔσκοτώθη καὶ λιγγίασα εἰπόντος αὐτοῦ ταῦτα*, and the future in Gorg. 527 A, *χασμήσει καὶ λιγγιάσει*. So *ὀφθαλμιάσας πέρυσιν*, Aristoph. Fr. ap. Poll. 4. 180; *γυναιξὶ κοπιάσαισιν*, id. ap. Ath. 3. 104 F; *κομήσειν*, Plat. Phaed. 89 C; *μεμακκοακότα*, Ar. Eq. 62; *ἦν οὐρητιάσης*, Vesp. 808; *ὠρακιάσας*, Pax 702; *μεριμνήσας*, Dem. 576. 24.

It is a difficult question to decide which is the true form

of many of these verbs—whether the *-άω* should or should not be preceded by an *iota*. On this point Photius says, *Λιθώντας· τρισυλλάβως, οὐ λιθιώντας· Πλάτων ια' Νόμων. καὶ βραγχιᾶν λέγουσιν, οὐ βραγχιᾶν· καὶ ἕτερα τοιαῦτα*. But in the passage of Plato referred to (11. 916 A) the manuscripts read only *λίθων* or *λιθιῶν*, not *λιθῶν*: *ἀνδράποδον ἢ λιθῶν ἢ στραγγουριῶν*. There can be no question that *λιθῶν* should be read, and that the *iota* was inserted from false analogy with *στραγγουριῶν*. Lobeck, however, is wrong in suggesting *καρηβαρᾶν* for *καρηβαριᾶν* in Pollux, 2. 41, *καὶ καρηβαρικόν, τὸ πάθος, Τηλεκλείδης· τὸ δὲ ὑπὸ μέθης καρηβαριᾶν Ἀριστοφάνης*. Akin to *καρηβαρία*, the verb has the *iota* as naturally as *στραγγουριῶ* from *στραγγουρία*, and *σκοτοδιניῶ* from *σκοτοδινία*, and all verbs of this class which have such a substantive connected with them—*ἄγωνιῶ*, *βουλμιῶ*, *ιλιγγιῶ*, etc.

As to several of the others, it is now impossible to decide. Certainly *λιθῶ* is no isolated case, and the later Greeks often added the *iota* to verbs which in Attic were spelt without it. Thus Aeschylus employed *κριθῶ*, Agam. 1641, *κριθῶντα πῶλον*, but in later writers *κριθιῶντα* would have been preferred. They even increased the class by new formations which from signification had no right to a place in it. Such a word is *ἄροτριᾶν* from *ἄροτρον*—a poor substitute for the genuine and unassuming *ἄροῦν*. Of other verbs they merely modified the suffix, making in this way *μηνίειν* into *μηνιᾶν*, and *μαλκίειν* into *μαλκιᾶν*. The latter word has been peculiarly unfortunate. By Cobet's help (Mnem. 3. 306) *μαλκίω* has been restored to its just position, but till recently the word had practically disappeared. In Demosthenes, 120. 7, its place has in all manuscripts been taken by *μαλακίζομεθα*: *ταῦτα τοίνυν πάσχοντες ἅπαντες μέλλομεν καὶ μαλκίομεν καὶ πρὸς τοὺς πλησίον βλέπομεν, ἀπιστοῦντες ἀλλήλοις*. The primitive reading has been preserved in Harpocration's invaluable *Λέξεις τῶν δέκα ῥητόρων*.

Phrynichus, in App. Soph. 51. 31, assigns the true meaning to the word—

μαλκίειν τὸ ὑπὸ κρύους ναρκᾶν,

but the word itself has become corrupted to μαλακιῆν.

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## LXII.

Κόρημα χρὴ λέγειν, οὐχὶ σάρον, καὶ κορεῖν καὶ παρακορεῖν,  
ἀλλὰ μὴ σαροῦν.

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## LXIII.

Σάρωσον ἐπειδὴν ἀκούσης τινὸς λέγοντος, κέλευσον παρα-  
κόρησον λέγειν, ὅτι οὐδὲ σάρον λέγουσιν, ἀλλὰ κόρημα καὶ  
κάλλυντρον.

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The word *σάρον* is unquestionably an old one, as in the middle of the fifth century, Ion, the Tragic poet, and Sophron, the writer of mimes, employed it. At all events, Hesychius says so, and certainly *σαίρω* is in constant use in Tragedy (Soph. Ant. 409; Eur. Hec. 363, Andr. 166, Cycl. 29, Ion 115, 120, 795). The words of Hesychius are, Σάρον· κάλλυντρον Βυζάντιοι. Σάρον· Ἴων Ἀργείοις—

ὡς παλαιὸν οἰκίας σάρον·

βαρυντητέον, ὡς παρὰ Σώφρονι· θέλει δὲ λέγειν ὅτι ἀχρηστοὶ  
εἶσι διὰ τὸ γῆρας. It is one of those common words which  
do not die easily. Phrynichus, however, is quite right in  
denying it to Attic proper. Of the two verbs *σαίρω* and  
*κορῶ*, the Athenians, obeying the inexorable law of par-  
simony, selected the latter, and let *σαίρω* drop out of use;  
*κορῶ* occurs in the Odyssey—



ἀγρεῖθ', αἱ μὲν δῶμα κορήσατε ποιπνύσασαι,  
20. 149.

and is the only word known to Attic Prose and Comedy, Dem. 313. 12, of Aeschines, τὸ μέλαν τρίβων, καὶ τὰ βάθρα σπογγίζων, καὶ τὸ παιδαγωγεῖον κορῶν :

κατάθου τὸ κόρημα, μὴ ἴκκορει τὴν Ἑλλάδα.  
Aristoph. Pax 59.

τουτὶ λαβῶν τὸ κόρημα, τὴν αὐτὴν κόρει.  
Eupolis (Pollux, 10. 29).

Probably the substantive *κόρημα* was of purely Attic growth, and ought to be compared with such words as *ὑδρία* (p. 23), which illustrate the extraordinary formative activity of the Athenian mind during the period which began with Marathon and Salamis. It need hardly be added that *σαροῦν* is as debased a form as *ἀροτριᾶν*, *ἀλήθειν*, *σμήχειν*, *ψήχειν*, et hoc genus omne.

#### LXIV.

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Ἀφῆλιε λέγουσιν ἀμαρτάνοντες οἱ ῥήτορες· τούναντίον γὰρ ἢ δεῖ χρῶνται· τὸν μὲν γὰρ πρεσβύτερον ῥητέον ἀφήλικα, οἱ δ' ἐπὶ τοῦ μηδέπω τῆς ἐν νόμῳ ἡλικίας χρῶνται.

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It is easy to see how these opposed meanings originated. The force of the preposition in the classical sense is the same as in such words as *ἀπαρτί*, *ἀπακριβοῦμαι*, *ἀπανδροῦμαι*, *ἀπαρκῶ*, etc.; whereas in *ἀφήλιξ*, *young*, *in one's noisage*, the *ἀπό* bears the meaning that it has in *ἀπάνθρωπος*, *ἀπαρέσκω*, *ἀποτυγχάνω*, and other words.

There is no reason to believe that Pollux (2. 17) is right in enfranchising as Attic the latter of these significations: καὶ Φρύνιχος μὲν ὁ Κωμικὸς τὰς νέας ἀφήλικας λέγει, ἦσαν δὲ καὶ γυναῖκες ἀφήλικες. Φερεκράτης δὲ τὴν γεραιάτην ἀφηλικεστάτην, ὡς καὶ Κρατῖνος ἀφήλικά γέροντα. Any late Greek writer

was capable of misunderstanding a Classical predecessor, and the context is required to fix the meaning of the words by which Pollux confirms his assertion.

## LXV.

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Ἐπιτροπιάζειν ἔτι καὶ τοῦτο διέφθαρται, καίτοι λεγόντων  
φανερῶς τῶν ἀρχαίων ὑποτροπιάζειν.

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According to Lobeck, there is no trace of this corruption in our texts. Phrynichus himself explains the meaning of *ὑποτροπιάζειν* in App. Soph. 69. 19 by the words *ἔταν πε-  
παυμένης τῆς νόσου πάλιν ἐπινοοῆται*. The word is so used by Hippocrates, but does not occur in any extant Attic writer.

## LXVI.

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Προκόπτειν λέγουσι· τὸ δὲ ὄνομα προκοπὴ παρ' αὐτοῖς  
οὐκ ἔστι.

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This is a mere question of fact. *Προκοπή* certainly does not occur in Classical Greek. Those who care may search for a reason why *προκοπή*, *ἐγκοπή*, *ἐκκοπή*, *συγκοπή*, were tabooed when *ἀποκοπή*, *παρακοπή*, and *περικοπή*, were in use among Attic writers.

## LXVII.

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Βιβλιαγράφος· οὕτω λέγουσιν ἐν πέντε συλλαβαῖς καὶ διὰ  
τοῦ α, οὐχὶ τετρασυλλάβως διὰ τοῦ ο.

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In App. Soph. 29. 29 is found the dictum *βιβλιοπώλης καὶ βιβλοπώλης καὶ βιβλογράφος*. It is impossible to reconcile contradictory statements—and there is no means

of arriving at the truth. There is a discussion of the question in the Parerga to Lobeck's edition, pp. 655 ff.

## LXVIII.

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Βασκάνιον λέγουσιν οἱ ἀρχαῖοι, οὐ προβασκάνιον μετὰ  
τῆς πρό.

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A good notion of the meaning of the term may be got from the App. Soph. 30. 5: Βασκάνιον· ὃ οἱ ἀμαθεῖς προβασκάνιον· ἔστι δέ τι ἀνθρωποειδὲς κατασκεύασμα, βραχὺ παρηλλαγμένον τὴν ἀνθρωπείαν φύσιν, ὃ πρὸ τῶν ἐργαστηρίων οἱ χειρώνακτες κρεμαννύουσι τοῦ μὴ βασκαίνεσθαι αὐτῶν τὴν ἐργασίαν.

In a similiar description, Pollux, 7. 108, quotes these lines of Aristophanes—

πλὴν εἴ τις πρίαιτο δεόμενος  
βασκάνιον ἐπὶ κάμινον ἀνδρὸς χαλκέως.

The πρό violates Attic usage in the same way as σύν in the words συμπολίτης and συμπατριώτης.

## LXIX.

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Νοίδιον καὶ βοίδιον ἀρχαῖα καὶ δόκιμα, οὐχὶ νοῦδιον καὶ  
βούδιον, διὰ τοῦ υ.

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## LXX.

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Ῥοίδιον διαιροῦντες λέγουσιν οἱ ἀμαθεῖς· ἡμεῖς δὲ  
ροίδιον.

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The former of these articles hardly requires annotation, but the latter may even now be insisted upon with advantage.

Any one who knows anything of Attic Greek must feel convinced that the open forms are radically opposed to the genius of that dialect. In late Greek the uncontracted forms were in vogue and have crept into all manuscripts. Other grammarians besides Phrynichus saw occasion to insist upon the old genuine forms. Mœris, p. 275: Οἰστός, δισυλλάβως Ἀττικῶς, βέλως Ἑλληνικῶς. In his note on that passage Pierson showed that Attic verse often requires and always allows of the contracted forms, and that οἷς, φθοῖς, οἰζυρός, Εὐβοῖδα, διπλοῖδα, διπλοῖζω, ἀθροῖζω, καταπρόιζεται, γράδιον, and the like, should be restored without any regard to codices or editions. Porson followed in his steps in his Preface to the Hecuba, and there can no longer be any doubt on the point. Transcribers wrote *διστός* for *οιστός*, *οῖς* for *οἷς*, *ἐλειῶς* for *ἐλειός*, just as they substituted *φύσει* for *φύση* and *πόσει* for *πόση*. Yet editors will still write *ἐλειῶς*, *φύσει*, and similar forms in prose, and trust with credulity guides who, as often as there is any evidence external to themselves, are found to be consistently untrustworthy.

## LXXI.

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Ὅσμη χρῆ λέγειν διὰ τοῦ σ· διὰ γὰρ τοῦ δ, ὀδμη', Ἰώνων· παρανομεῖ· γούν Ξενοφῶν εἰς τὴν πάτριον διάλεκτον ὀδμη' λέγων.

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It has already been observed, that Xenophon's diction is an anticipation of the Common dialect. With Attic for its basis, it allows of words from all the dialects, and is wanting in that quality which has justly been termed purity. Moreover, not only the diction, but the style as a whole lacks the masculine simplicity and manly self-restraint which marks all genuine Attic work, and has many

of the characteristics of the feminine Ionic. Certainly no pure Attic writer ever recalls by faults of style the Greek of Macedonian times so frequently as Xenophon. He is wanting in dignity, loquacious, superficial, and indifferent to all that differentiates a good style from a bad. He uses different words of identical meaning in the same paragraph, and never exercises his judgment in the selection of terms. On the other hand, he does not disdain the trivial methods of ornamentation which every good style is without.

It did not escape the notice of the later Greeks that Xenophon's diction was very different from that of pure Attic writers, and there are still extant several remarks upon this point. The physician Galen, in his Commentary on Hippocrates, compares Xenophon with the great Ionic medical writer in his use of *ὀνόματα γλωσσηματικά καὶ τροπικά*—'foreign words and figurative expressions'—and the Grammarians use language of a similar kind. In Photius (Biblioth. p. 533. 25) are preserved the following words of Helladius, a grammarian of the fifth century A. D., *οὐδὲν θαυμαστὸν ἀνὴρ ἐν στρατείαις σχολάζων καὶ ξένων συνουσίαις εἴ τινα παρακόπτει τῆς πατρίου φώνης· διὸ νομοθέτην αὐτὸν οὐκ ἂν τις ἀττικισμοῦ παραλάβοι.* The explanation suggested by Helladius is unquestionably correct, and recommends itself to any one who studies the evidence that is still available. A busy man, living almost wholly abroad, devoted to country pursuits and the life of the camp, attached to the Lacedaemonian system of government, and detesting the Athenian, Xenophon must have lost much of the refined Atticism with which he was conversant in his youth. It is not only in the form of words that he differs from Attic writers, but he also uses many terms—the *ὀνόματα γλωσσηματικά* of Galen—altogether unknown to Attic prose, and often assigns to Attic words a meaning not actually attached to them in the leading dialect. The fact that

expatriation modifies the use of one's native tongue was no less true in Greece than it is now, and may be illustrated by the lines of Solon—

πολλοὺς δ' Ἀθήνας πατρίδ' ἐς θεόκτιτον  
 ἀνήγαγον πραθέντας, ἄλλον ἐκδικίως,  
 ἄλλον δικαίως, γλώσσαν οὐκέτ' Ἀττικὴν  
 ἰέντας, ὡς ἂν πολλαχῆ πλανωμένους,

ap. Aristid. 2. 536.

and still more aptly by a passage of Demosthenes (p. 1304), *διαβεβλήκασι μου τὸν πατέρα ὡς ἐξένιζε*<sup>1</sup>. καὶ ὅτι μὲν ἀλοὺς ὑπὸ τῶν πολεμίων ὑπὸ τὸν Δεκελεικὸν πόλεμον, καὶ πραθεὶς εἰς Λευκάδα Κλεάνδρῳ, περιτυχὼν τῷ ὑποκριτῇ πρὸς τοὺς οἰκείους ἐσώθη δεῦρο πολλοστῷ χρόνῳ, παραλελοιπάσιν, ὥσπερ δὲ δέον ἡμᾶς δι' ἐκείνας τὰς ἀτυχίας ἀπολέσθαι, τὸ ξενίζειν αὐτοῦ κατηγορήκασιν· ἐγὼ δ' ἐξ αὐτῶν τούτων μάλιστα ἂν οἶμαι ὑμῖν ἐμαντὸν Ἀθηναίων ὄντα ἐπιδείξαι· καὶ πρῶτον μὲν ὡς ἐάλω καὶ ἐσώθη, μάρτυρας ὑμῖν παρέξομαι, ἔπειθ' ὅτι ἀφικόμενος τῆς οὐσίας παρὰ τῶν θείων τὸ μέρος μετέλαβεν, εἶθ' ὅτι οὗτ' ἐν τοῖς δημόταις, οὗτ' ἐν τοῖς φράτορσιν, οὗτ' ἄλλοθι οὐδαμοῦ τὸν ξενίζοντα οὐδεὶς πώποτ' ἠτιάσατο ὡς εἶη ξένος.—The man had been sold from one part of Greece to another, had always lived among Greek-speaking men, and yet, when he returned to his native Attica, he no longer talked Attic.—It is a point, which cannot be insisted upon too often, that the phenomena of language presented by Greece up to the time of Alexander were exceptional to a degree. Several dialects, differing essentially in vocabulary and pronunciation, existed contemporaneously within a very limited area. Moreover, as has been shown, there were, in addition to these, what may be called literary dialects, produced by a fact almost peculiar to Greek literature—that a style of composition had a tendency to keep to the same dialect in which it started. In this way it was possible, even in the case of one people like the Athenians, to have two

<sup>1</sup> ξένῃ διαλέκτῳ ἐχρήτο. Vid. Harpocration sub vocabulo.



stages in the history of their language represented in contemporary literature, namely, the matured Attic of the day, known to us from Comedy and the Orators, and the partially developed Ionic Attic of more than a century earlier, which is the basis of the language of Tragedy.

Now, while it has been already proved that, to an Athenian of the best age, it was as easy and natural to pass in literature from one dialect to another as from one metrical system to another, yet, at the same time, nothing but constant communion with his contemporaries could have produced that marvellous precision of language which is observable in Aristophanes, Plato, and the Orators. Such precision was only possible in a language spoken by a great people, elevated by events to a still higher intellectual level, inhabiting a limited area with few opposing interests, and thrown into constant communication with one another. No Athenian of the best days used for ordinary purposes *ἐρχηται* for *ἴη*, *ἐρχόμενος* for *ἰών*, *πωλήσω* for *ἀποδώσομαι*, *τέξω* for *τέξομαι*, *κάρτα* for *σφόδρα*, yet the words were known to him, and he recognized that they were in place in Tragedy, and might, for literary purposes, be employed in Comedy. But if the same man moved for a year or two among Greek peoples which used *ἐρχηται*, *ἐρχοιτο*, *πωλήσω*, *τέξω*, *ἐλεύσομαι*, and the like, there is no question that he would follow their example. Accordingly, it is contrary to all reason to treat Xenophon as a genuine Attic writer, and to apply to him the same standard that may justly be applied to Aristophanes, Plato, and the Orators. As it is, there is every reason to believe that his text has already severely suffered in this way, and that early critics have made corrections of the same kind as modern editors have recently been introducing. The word *ὄδμή* is a case in point. It is not encountered once in the present texts of Xenophon. The Attic *ὄσμή* has everywhere been substituted for it. Yet, besides that

of Phrynichus, there is the testimony of other grammarians to the same effect; and their authority is far superior to that of manuscripts, more recent by many centuries. Pollux has a remark of great value: 'Ἡ δὲ ὀδμή καὶ εὐοδμία δοκεῖ μὲν τοῖς πολλοῖς εἶναι καλὰ ὀνόματα, ἔστι δὲ ποιητικά, ἐν δὲ τοῖς καταλογάδην Ἰωνικὰ καὶ Αἰωλικὰ. Παρὰ δὲ Ἀντιφῶντι μόνῳ ὀδμὰς καὶ εὐοδμίαν<sup>1</sup> εὔροι τις ἂν (2. 76). In the texts of Xenophon ὀδμή must be restored, in accordance with the authority of Grammarians; and ὀδμή and εὐοδμία are moreover guaranteed by Pollux to have survived, even in Attic, till the time of Antiphon, or the middle of the fifth century B. C., so that not only did Aeschylus use ὀδμά in a lyrical passage, P. V. 115—

τίς ἀχώ, τίς ὀδμὰ προσέπτα μ' ἀφεγγής;

but the manuscripts are probably to be trusted in exhibiting ὀδμή even in Euripidean senarii<sup>2</sup>—

ὦ θεῖον ὀδμῆς πνεῦμα κτε.

Hipp. 1391.

Further evidence that the text of Xenophon, as we now have it, differs in many essential points from the text of the early Christian centuries, is not wanting. Photius<sup>3</sup> has preserved the fact that Xenophon used ἡώς for ἔως: 'Ἐως, οὐχὶ ἡώς, τὸ Ἀττικόν ἐστι. Ξενοφῶν δὲ ἡώς λέγει ποιητικῶς, κατακόρως ἐν Κύρου Παιδείᾳ ἦν πρὸς ἡῶ, ἦν τε πρὸς ἔσπεραν. Yet ἔως now appears everywhere in the manuscripts. A gloss in Suidas is, Μάσσων, μακροτέρος: Ξενοφῶν ἂν μὴ πολὺ μάσσων ὀδὸς ἦ. To the examples of un-Attic

<sup>1</sup> The editions have ὀδμὰς καὶ εὐοδμίαν, which means nothing. Antiphon, the earliest of Attic prose writers, retains very many words and forms of words abandoned at a later period by the Attic dialect, and ὀδμή and εὐοδμία do not stand alone in his diction as indications of that earlier Attic, a still earlier stage of which became the basis of the Tragic diction.

<sup>2</sup> The coexistence of ὀδμή in Eur. El. 498, Cycl. 153, and in Soph. Phil. 891, Ant. 412, 1083; Fr. Philoct. 630; Synd. Fr. 141. 4, is only another instance of the combination of new and old in the Tragic diction, and of which the new νοσοίην, by the side of the old νοσοῖμι is a striking instance.

<sup>3</sup> In Lex. MSS. apud Valcken. ad Eur. Hipp. 78.

words and forms in Xenophon already referred to (see p. 59), may be added the following: γνωστήρ=Att. ἐγνωστής, Cyr. 6. 2. 39; δοτήρ, ἀποδεκτήρ, 8. 1. 9; ἐπιτακτήρ, 2. 3. 4; ὀπτήρ, φραστήρ, 4. 5. 17; θεραπευτήρ, 7. 5. 65; μνηστήρ, 8. 4. 15; λυμαυτήρ, Hier. 3. 3; and in alphabetical order:—

Ἄγλατα=κοσμός, Eq. 5. 8, δέδοται δὲ παρὰ θεῶν καὶ ἀγλατάς  
ἔνεκα ἵππῳ χαίτη καὶ προκόμιόν τε καὶ οὐρά.

Ἄγρῆύω, hunt=θηρεύω, κυνηγετῶ, Hipp. 4. 18, Cyn. 12. 6,  
Anab. 5. 3. 8.

Ἄγχέμαχα ὄπλα=τὰ μὴ βαλλόμενα ὄπλα, Cyr. 1. 2. 13:  
• Homer: Hesiod.

Ἄγχιτέρμων=γείτων, Hier. 10. 7, τὰς δὲ ἀγχιτέρμονας πόλεις:  
Soph. Fr. Lemn. 352; Eur. Rhes. 426.

Ἄδαῆς=ἀσύνετος, Cyr. 1. 6. 43, οὐδενὸς αὐτῶν ἡμέλικας  
οὐδ' ἀδαῆς γεγένησαι: Hdt. 2. 49; 5. 90; 9. 46; cp. 8. 65.

Ἄλγννομαι=ἀνῶμαι, λυποῦμαι, Apol. 8, ἀλγννόμενος νόσοις  
ἢ γήρα. In Tragedy frequently, in Comedy only in  
parody or paratragedy.

Ἄλέκω=ἀμύνω, if ἀλέξομαι is read for ἀλεξήσομαι in An. 7.  
7. 3, so ἠλεξάμην, ἀλέξασθαι, An. 1. 3. 6; 3. 4. 33, etc.

Ἄλέξω=ἀμύνω, act. Cyr. 4. 3. 2; middle, Cyr. 1. 5. 13.

Ἄλεξητήρ=βοηθός, Oec. 4. 3, ταῖς πατρίσιν ἀλεξητήρες:  
Hom. Il. 20. 396.

Ἄλίζω=ἀθροίζω, Cyr. 1. 4. 14; An. 7. 3. 48; 6. 3. 3; Herod.  
1. 79; 5. 15; 7. 12; Eur. Heracl. 403. It occurs in  
Plato, Crat. 409 A, but only in a philological argument,  
ἄλιος οὖν εἶη μὲν ἂν κατὰ τὸ ἀλίζειν εἰς ταῦτ' οὓς ἀν-  
θρώπους, ἐπειδὴν ἀνατείλη.

Ἄλκιμος=θρασύς, μάχιμος, Cyr. 1. 2. 10; 5. 2. 25, Anab. 4.  
3. 4; 7. 7. 15, Hell. 7. 2. 16; 7. 3. 1, Oec. 4. 15, etc. In  
Plato, Rep. 614 B, it is used for the sake of a pun, and  
in Arist. Plut. 1002, in a proverb.

Ἄμαυρῶ=συχῆώω, ἀφανίζω, Cyn. 5. 4, ἡ σελήνη ἀμαυροῖ τὰ

- ἔχνη: Ages. 11. 12, ἀμαυροῦν τὰ τῶν πολεμίων: Hdt. 9. 10; Eur. Fr. 420.
- \*Αναλκίς, Cyr. 7. 5. 62; 8. 1. 45, ἀνάλκιδας καὶ ἀσυντάκτους: Soph. El. 301; Hdt. 2. 102.
- \*Ανιμῶ=ἀνέλκω, Anab. 4. 2. 8, Eq. 7. 1.
- \*Απαμείβομαι=ἀποκρίνομαι, Xen. An. 2. 5. 15, Τισσαφέρης δὲ ᾧδε ἀπημείφθη: otherwise only Epic.
- \*Απερύκω=κωλύω, Mem. 2. 9. 2, κύνας δὲ τρέφεις ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύκωσι . . . ἀπερύκειν: Oec. 5. 6, αἱ δὲ κύνες τὰ τε θηρία ἀπερύκουσαι ἀπὸ λύμης καρπῶν καὶ προβάτων. See ἐρύκω.
- \*Αραιός=μανός, Lac. 11. 6, ἀραιαὶ φάλαγγες: Hom. Il. 16. 161; Hippocr. 243. 36, ἦν δὲ ξηρὰ ἔη καὶ ἀραιῶς κείμενα = *raris intervallis*.
- \*Αρήγω, Cyr. 1. 5. 13, τοῖς φίλοις ἀρήγειν: Oec. 5. 7, ἀρήγειν τῇ χώρᾳ: Hom. Il. 1. 77, etc.; Herod. 7. 236; Hippocr. 395. 6, λουτρὸν δὲ ἄσυχνοῖσι τῶν νοσημάτων ἀρήγοι ἂν χρεομένοισι: Aesch. Eum. 571, P. V. 267, etc.; Soph. Aj. 329, etc.; Eur. Tr. 772, etc.
- \*Αστυφέλικτος=ἀσφαλής, Lac. 15. 7, ἀστυφέλικτον τὴν βασιλείαν παρέχειν.
- \*Ατημέλητος=ἡμελημένος, Cyr. 5. 4. 18, οὐδένα ἐκὼν ἀτημέλητον παρέλειπεν: 8. 1. 14, οὐδεὶς ἀτημέλητος γίγνεται. In an active sense, Cyr. 8. 1. 15, τῶν οικείων ἀτημελήτως ἔχειν: Aesch. Agam. 891.
- \*Αχθεινός=λυπηρός, Mem. 4. 8. 1, τὸ ἀχθεινότατον τοῦ βίου: Hell. 4. 8. 27, οὐκ ἀχθεινῶς ἑώρα: Eur. Hipp. 94, Hec. 1249.
- \*Αχος=λύπη, Cyr. 5. 5. 6, ἄχος αὐτὸν ἔλαβεν: id. 6. 1. 37, οἱ ἄνθρωποι με καταδούσιν ἄχει: Herod. 2. 131; Trag. freq.
- Βιοτή=βίος, Cyr. 7. 2. 27, μακαριωτάτην βιοτήν . . . μακαρίαν βιοτήν: Herod. 7. 47; Trag.
- Γαμέτης=ἀνὴρ, Cyr. 4. 6. 3, τὸν τῆς βασιλείως θυγατρὸς γαμέτην: Aesch. P. V. 897 (ch.); Eur. Supp. 1028 (ch.), Troad. 312 (ch.).

Γαυροῦμαι = ἀγάλλομαι, ἐπαίρομαι, Hier. 2. 15, γαυροῦνται ἐπὶ τῷ ἔργῳ: Cyr. 2. 4. 30, ἐπιγαυρωθεῖς τῇ ἐντολῇ τοῦ Κύρου: Eur. Or. 1532, Bacch. 1144.

Γοῶμαι = ἀποδακρύω, Cyr. 4. 6. 9, ἡ θυγατὴρ πολλὰ γοωμένη: on which Pollux (3. 100) remarks, Ξενοφῶν δὲ γοωμένη που λέγει ποιητικώτερον: Aesch. Pers. 1072; Eur. Tro. 289; Soph. O. R. 1249, etc. In Ar. Thesm. 1036 in ch.

Γεινάμενοι οἶ = οἶ γονεῖς, Mem. 1. 4. 7, Apol. 20; Herod. 1. 120, 122; 4. 10; 6. 52.

Δαίμων = ἐπιστήμων, Cyr. 1. 2. 12, δαημονέστατοι καὶ ἀνδρικώτατοι: Od. 8. 159.

Δάπεδον = ἔδαφος, de Re Eq. 1. 3, αἱ ὑψηλαὶ ὄπλαϊ πόρρω ἀπὸ τοῦ δαπέδου ἔχουσι τὴν χελιδόνα καλουμένην: id. ὥσπερ γὰρ κύμβαλον ψοφεῖ πρὸς τῷ δαπέδῳ ἢ κοίλῃ ὄπλῃ: Anab. 4. 5. 6, διατηκομένης τῆς χιόνος βόθροι ἐγίνοντο μεγάλοι ἔστε ἐπὶ τὸ δάπεδον: Cyr. 8. 8. 16, Oec. 8. 17; Homer; Eur. Hipp. 230 (ch.), Alc. 594 (ch.). In Ar. Plut. 515 in paratragedy.

Δαψιλής = ἄφθονος, Anab. 4. 2. 22, καταῖς οἰκλαῖς καὶ ἐπιτηδεῖσι δαψιλέσι, 4. 4. 2: ἐπιτήδεια δ' ἦν δαψιλῆ: Mem. 2. 7. 6, Cyr. 1. 6. 17; Herod. 3. 130. The word occurs in middle Comedy, Sophilus (in Ath. 3. 100 a), by the side of χορτασθήσομαι, and στρηνιῶ. Antiphanes in Ath. 1. 23).

Δειπνίζω = ἐστιῶ, Mem. 1. 3. 7, Oec. 2. 5, Cyr. 4. 5. 5; Hom. Od. 4. 535, etc.; Herod. 7. 118.

Δεσπόσυννος = δεσποτικός, Oec. 9. 16; 14. 2; Aesch. Pers. 587; Eur. Hec. 101, I. T. 439; and in Ar. Thesm. 42 in paratragedy.

Δουπῶ = κρούω, which occurs in An. 1. 8. 18, although in itself quite in keeping with Xenophon's style, evidently belongs to a gloss; but δοῦπος is met with in An. 2. 2. 19, θόρυβος καὶ δοῦπος ἦν οἶον εἰκὸς φόβον ἐμπεσόντος: Homer; Aesch. Cho. 375; Soph. Aj. 633; Eur. Ion 516. In Thuc. 3. 22. 5, κατέβαλε γὰρ τις κεραμίδα ἢ πεσοῦσα



ψόφον ἐποίησεν, an excellent MS. has δοῦπον, which may be right—an indication of the immaturity of Attic in the historian's time.

Δρύπτομαι = σπαράσσομαι, Cyr. 3. 1. 13, γυναῖκες ἀναβοήσασαι ἐδρύπτοντο: id. 3. 3. 67, καταρρηγνύμεναί τε πέπλους καὶ δρυπτόμεναι: Hom. Od. 2. 153; Eur. El. 150, Hec. 655.

Δύσελπις = ἀνέλπιστος, ἀνελπίστως ἔχων, Vect. 3. 7, Hell. 5. 4. 31; Aesch. Cho. 412 (ch.).

Δώρημα = δῶρον, Hier. 8. 4; Aesch. P. V. 626, Pers. 523; Soph. Aj. 662; Eur. Hel. 883, etc.

\*Ἐκπαγλος = θαυμαστός, Hier. 11. 3, ὅπλοισι δὲ τοῖς ἐκπαγλοτάτοις αὐτὸς κατακεκοσμημένος: Homer freq.; Aesch. Ag. 862, Cho. 548; Soph. El. 204; Herod. 9. 48 has the verb ἐκπαγλεύμενοι, and Eur. Or. 890, Tro. 929, Hec. 1157.

Ἐμπολή = ὄνια, φορτία, Hell. 5. 1. 23, ὀκτάδας γεμούσας τὰς μὲν τινας σίτον, τὰς δὲ καὶ ἐμπολῆς: = ὠνή, Cyr. 6. 2. 39, εἰ δὲ τις χρημάτων προσδεῖσθαι νομίζει εἰς ἐμπολήν . . . λαμβάνειν: Soph. Fr. Scyr. Nk. 508; Eur. I. T. 1111.

Ἐξαλαπάζω = ἐκπορθῶ, Ar. 7. 1. 29, Ἑλληνίδα δὲ εἰς ἣν πρώτην πόλιν ἤλθομεν, ταύτην ἐξαλαπάζομεν: Il. 1. 129.

Ἐπαρήγω = ἐπικουρῶ, Cyr. 6. 4. 18, οἱ ἀπὸ τῶν πύργων ἡμῖν ἐπαρήξουσι: Il. 1. 408, et freq.; Aesch. Cho. 725; Soph. El. 1197; Eur. El. 1350; Aristoph. Vesp. 402, in anapaests.

Ἐπιδαφιλεύομαι (vid. δαψιλῆς supra), Cyr. 2. 2. 15, ἡμῖν γέλωτος ἐπιδαφιλεύσει: Herod. 5. 20.

Ἐρείπω, Cyr. 7. 4. 1, ὁ δὲ Κῦρος μηχανὰς ἐποιεῖτο ὡς ἐρείψων τὰ τεῖχη: Homer freq.; Herod. 9. 70; Soph. Ant. 596, O. C. 1373, Aj. 309.

Ἐρύκω, Anab. 3. 1. 25, ἐρύκειν ἀπ' ἐμαυτοῦ τὰ κακά (see ἀπερύκω): Hom. freq.; Herod. 9. 49; Aesch. Sept. 1075; Soph. Tr. 120, Phil. 1153; Eur. H. F. 317.

Εὐθημοσύνη, Cyr. 8. 5. 7, καλὸν ἡγεῖτο ὁ Κῦρος ἐν οἰκίᾳ εἶναι ἐπιτήδευμα τὴν εὐθημοσύνην κτε.: Hesiod, Op. 471: εὐθημών, Aesch. Cho. 84.



Εὐνάζω, Cyn. 9. 3, οὐ ἂν μέλλῃ ἐκάστη τὸν ἑαυτῆς εὐνάσειν (νέβρον): id. 12. 2, εὐνάζεσθαι σκληρῶς δυνατοὶ ἔσονται καὶ φύλακες εἶναι ἀγαθοί: Soph. Trach. 1242, O. R. 982; Eur. Med. 18, Rhes. 611, 762.

Ἐχθραίνω=μισῶ, Ag. 11. 5, τῶν παρρησιαζομένων οὐδένα ἤχθραιεν: Soph. Ant. 93 (v. l. ἐχθαίρω).

Ἡϊών, Hell. 1. 1. 5, κατὰ τὴν ἡϊόνα: Hom. freq.; Herod. 8. 96; Aesch. Ag. 1159 (ch.); Eur. Or. 995 (ch.), Tro. 827 (ch.).

Ἡλίβατος, Anab. 1. 4. 4, ὑπερθευ δὲ ἦσαν πέτραι ἡλίβατοι: Hom. Il. 15. 619, ἥύτε πέτρη ἡλίβατος: id. 16. 35, Od. 9. 243; 10. 88; 13. 196; Hesiod, Theog. 786, Scut. 422; Theognis, 176; Pindar, Ol. 6. 110; Aesch. Suppl. 351; Eur. Hipp. 732; Ar. Av. 1732 (ch.). In late prose writers, as Polybius, 4. 41. 9; Plutarch, Mor. 163 C, 935 E; Strabo, 17. 818.

Θάλπω=θερμαίνω, Cyr. 5. 1. 11, μηδὲ ῥιγῶν τοῦ χειμῶνος μηδὲ θάλπεσθαι τοῦ θέρους: Hom. Od. 21. 179; Hesiod, Theog. 864; Aesch. P. V. 590, 650, 878; Soph. Tr. 697, 1082, Phil. 38, El. 888, Ant. 417; Eur. Hel. 183. In Ar. Eq. 210, αἶ κα μὲ θαλφθῆ λόγους, in pseudo-oracle.

Θήγω=δξύνω, Cyr. 1. 2. 10, τὴν ψυχὴν θήγεσθαι: 1. 6. 41, εὖ μὲν τὰ σώματα ἠσκημένα, εὖ δὲ αἱ ψυχαὶ τεθηγμένα: 2. 1. 11, τὰς ψυχὰς θήγειν: 2. 1. 13, θήγειν τὸ φρόνημα: 2. 1. 20, θήγειν τὰς ψυχὰς εἰς τὰ πολεμικά: Mem. 3. 3. 7, θήγειν τὰς ψυχὰς τῶν ἰππέων: Hom. Il. 2. 382, etc.; Aesch. Ag. 1262, P. V. 311, Sept. 715; Soph. Aj. 584, etc.; Eur. Or. 51. 1036, 1625, El. 1142, etc. In Ar. Lys. 1255, in the χόρος Λακώνων.

Θιγγάνω=ἄπτομαι, Cyr. 1. 3. 5, ὅταν τούτων τινὸς θίγγης: 5. 1. 16, πυρὸς θιγγόντα: 6. 4. 9, θιγγὸν αὐτῆς τῆς κεφαλῆς: Hippocr. 8. 88; 6. 90; 3. 272, etc.; Aesch. P. V. 849, Sept. 44, 258, Ag. 432, 663, etc.; Soph. O. R. 760, 1413, 1469, O. C. 330, 470, etc.; Eur. Hec. 605, Or. 218, 382, 1602, Hipp. 310, etc. It is not found in Comedy, except

once in anapaests in Pherecrates, Ath. 6. 263 B, and in Lacedaemonian form, *σιγῆν* = *θιγείν*, in Ar. Lys. 1004. In Antiphanes, Ath. 15. 667 A, *θίγη* is merely a conjecture of Jacobs' for *τύχη*.

Ἰππότης = *ἰππεύς*, Cyr. 1. 4. 18, *σὺν τοῖς παρατυχοῦσιν ἰππόταις* : 8. 8. 20 ; de Re Eq. 8. 10, *δύο ἰππότα συντιθεμένω* : Hom. Il. 2. 336, et freq. ; Herod. 9. 69, *οἱ τῶν Θηβαίων ἵπποται* : Aesch. Sept. 80 (ch.) ; Soph. O. C. 899 ; Eur. Phoen. 1095, etc.

Καίνω = *ἀποκτείνω*, Cyr. 4. 2. 24, *οὔτοι δὲ καινόντων* [so *κατακαίνω* = *ἀποκτείνω* very frequently in Xenophon alone of *Classical* authors] : Aesch. Ag. 1562, Sept. 347, 630, Cho. 930 ; Soph. O. C. 994, El. 820, Ant. 1319 ; Eur. H. F. 865, I. T. 27, 1252, etc.

Κλήζω = *καλῶ*, Cyr. 1. 2. 1, *Περσεῖδαι ἀπὸ Περσέως κλήζονται* : Hippocr. 3. 191 ; Aesch. Ag. 631 ; Soph. O. R. 48, 1171, 1451, etc. ; Eur. Phoen. 10, H. F. 340, Bac. 1180, etc. In Ar. Thesm. 116 in chorus ; so in Av. 1745 : but in id. 905, 921 in the mouth of the *ποιητής*.

Κλωπέω = *κλέπτω*, An. 6. 1. 1, *ἐκλώπευον εὖ μάλα τοὺς ἀποσκευαδανυμένους* : Lac. 2. 7. Suidas has the gloss, *ἐκλώπευον, ἔκλεπτον* Ξενοφῶν ἐν τῇ Ἀναβάσει.

Κοινῶν = *κοινωνός*, Cyr. 7. 5. 35, *κοινῶνας τῶν καταπεπραγμένων* : 8. 1. 16, 36, 40. Pollux says, 8. 134, *οἱ κοινῶνες, Ξενοφῶντος ἴδιον* : but Pindar uses the word in Pyth. 3. 28, and *κοινεών* is an excellent emendation of Scaliger's for *τὸν νεών* in Eur. H. F. 340—

ὦ Ζεῦ, μάτην ἄρ' ὀμόγαμόν σ' ἐκτησάμην,  
μάτην δὲ παιδὸς τὸν νεῶν ἐκλήζομεν.

Cp. *ξυνεών, ξυνήων*.

Κυδρός, Apol. 29, *ὁ μὲν ἀνὴρ ὄδε κυδρός* : de Re Eq. 10. 16, *κυδρῶ τῷ σχήματι*, of a horse : Hom. Od. 11. 580 ; Aesch. Fr. 162 (Nk.).

Λάφυρα = *λεία*, Hell. 5. 1. 24, *καὶ ἀποδόμενος τὰ λάφυρα* : cp.

- λαφυροπωλοῦντες in An. 6. 6. 38: λαφυροπώλης, Anab. 7. 7. 56; Hell. 4. 1. 26; Aesch. Sept. 278, Ag. 578; Soph. Tr. 646, Aj. 93; Eur. Rhes. 179, H. F. 416.
- Λάχος=μέρος, An. 5. 3. 9, τῶν θυομένων λάχος καὶ τῶν θηρευομένων: Aesch. Eum. 5, 310, 335, 344, etc.; Soph. Ant. 1303.
- Ληλατῶ=λειὰν ποιῶμαι, etc., Cyr. 1. 4. 17, ληλατεῖν ἐκ τῆς Μηδικῆς: 1. 4. 20; Hell. 4. 4. 15, et freq.: cp. ληλασία, Hier. 1. 36; Hdt. 2. 152; Soph. Aj. 343; Eur. Rhes. 293, Hec. 1143. In Dem. 280. 8 it is in a letter of Philip.
- Λέχριος=πλάγιος, Cyn. 4. 3, ἰχνεύοντων τιθεῖσαι τὰς κεφαλὰς ἐπὶ γῆν λεχριάς, Soph. O. C. 195; Eur. Med. 1168; Hec. 1025.
- Λεωργός=κακοῦργος, πανοῦργος, Mem. 1. 3. 9, θερμδουργότατον καὶ λεωργότατον: Aesch. P. V. 5.
- Ληῖς=λειά, Rep. Lac. 13. 11, ληῖδα ἄγων: Hom. Od. 3. 106, etc.: Aesch. Sept. 331 (ch.).
- Λυμαντήρ=λυμῶν, Hier. 3. 3, λυμαντήρας τῆς τῶν γυναικῶν φιλίας πρὸς τοὺς ἄνδρας: Soph. Tr. 793, λυμαντής.
- Μαστεύω=ζητῶ, Anab. 5. 6. 25; 7. 3. 11, Ages. 1. 23; 9. 3, etc.; Aesch. Ag. 1099; Soph. O. T. 1052; Eur. Phoen. 416. The companion form ματεύω is also unknown to Attic prose and Comedy.
- Μήκιστος=μακρότατος, Ages. 10. 4, ἀφικόμενος ἐπὶ τὸ μήκιστον ἀνθρωπίνου αἰῶνος: id. 11. 15, Cyr. 4. 5. 28; Hom. Il. 7. 155, etc.; Aesch. Frag. 275 (Nk.); Soph. O. T. 1301, Phil. 849.
- Μηρύω=συναῶ, συνστέλλω, etc., An. 6. 5. 22, θάπτου γὰρ ἀθρόου ἐδόκει ἂν οὕτω πέραν γενέσθαι τὸ στράτευμα ἢ εἰ κατὰ τὴν γέφυραν ἐξεμηρύοντο: Hom. Od. 12. 170; Hes. Op. 538; Soph. ap. Ath. 3. 99 D, ναῦται δ' ἐμηρύσαντο νηὸς ἰσχάδα.
- Μόχθος=πόνος, Conv. 2. 4, ἀπὸ τῶν ἐλευθερίων μόχθων: 8. 40, σῶμα ἱκανὸν μόχθους ὑποφέρειν: Hes. Sc. 306; Aesch.

P. V. 99, 244, 314, 383, etc.; Soph. O. C. 105, 329, Tr. 1170, etc.; Eur. Hipp. 52, Phoen. 695, Med. 1261, etc. *Μοχθῶ*, however, though rare, is good Attic.

*Μυσάττομαι* = *βδελύττομαι*, Cyr. 1. 3. 5, *μυσαττόμενον ταῦτα τὰ βρώματα*: Hippocr. 477. 25, *μυσάττεται τὸ σίαλον*: Eur. Med. 1149.

*Νεογνός* = *νεογενής*, Cyn. 5. 14, *τὰ λαν νεογνά*: 10. 23, *νεογνοὶ νεβροί*: Oec. 7. 21, *νεογνῶν τέκνων*: id. 24, *νεογνὰ βρέφη*: Her. 2. 2; Aesch. Agam. 1163; Eur. Ion 31.

*Νέομαι* is read by one manuscript in Cyr. 4. 1. 11, *οὓς μάλιστα καιρὸς ἦν ἢ λαβεῖν ἢ κατακαεῖν, οὗτοι ἐφ' ἵππων νέονται οὓς ἡμεῖς τρέπεσθαι μὲν σὺν τοῖς θεοῖς ἱκανοί, διώκοντες δὲ αἰρεῖν οὐχ ἱκανοί*. Most manuscripts read *ἔσονται*. There is little question that the *νέονται* is right, and that *ἔσονται* is an ancient emendation, no more worthy of being received into the text than the *ὄχοῦντοι* of Cobet (Mnem. N. S. 3. 389). Xenophon used *νέονται* as he used *ἠρώτησα* for *ἠρόμην* (Cyr. 4. 5. 21), *ἐρχόμενος* for *ἰών* (see p. 109), and such like words and forms. The present inquiry will have served its purpose if it puts an end to unwarranted emendations in the text of Xenophon.

*Νοσφίζω* = *ὑφαιρῶ*, Cyr. 4. 2. 42, *χρήματα οὐκ ἀγνωῶ ὅτι δυνατὸν ἡμῖν νοσφίσασθαι ὅποσα ἂν βουλώμεθα*: Eur. Supp. 153; Aesch. Cho. 620; Soph. Phil. 1427, etc.

\**Ὀλβος* = *εὐδαιμονία*, Xen. Cyr. 1. 5. 9, where it forms one of the series *ὄλβος, εὐδαιμονία, τιμαί*: 4. 2. 44 (no Attic writer could have distinguished between *ὄλβος* and *εὐδαιμονία*); Hdt. 1. 86, very freq. in all three Tragedians.

\**Ὀχθος*, Hipparch. 6. 5; 8. 3; de Re Eq. 3. 7; Hdt. 4. 203; 8. 52; 9. 25; 56. 99; Aesch. Supp. 467, Cho. 4; Eur. Supp. 655. In Ar. Thesm. 1105, and Ran. 1172, in parody.

\**Ὀψιμος*, see p. 124.

*Παλαμναῖος* = *ἀλάστωρ*, Cyr. 8. 7. 18, *οἶους μὲν φόβους τοῖς*

μιαιφόνους ἐμβάλλουσιν, οἷους δὲ παλαμναίους τοῖς ἀνοσίοις ἐπιπέμπουσιν: Eur. I. T. 1218—

A. τί χρή με δρᾶν;

B. πέπλον ὀμμάτων προθέσθαι.

A. μὴ παλαμναῖον λάβω;

According to the Etym. Mag., Zeus had this surname in Chalcis, 647. 43, ὁ γὰρ τοὺς αὐτοχειρὶ φονεύσαντας τιμωρούμενος Ζεὺς παλαμναῖος. Λέγεται καὶ ἐν Χαλκίδι Παλαμναῖος. In the other sense of αὐτόχειρ, it does not occur in Xenophon, but, according to Harpocration, sub voc., in Hyperides ἐν τῷ κατὰ Δημάδου, and it is put in Hermes' mouth by Phrynichus, Com. (Plutarch. Alc. 20). The word is well known in Tragedy, Aesch. Eum. 448; Soph. El. 587.

Πέπαμαι = κέκτημαι, An. I. 9. 10, ὥστε ἐκτῶντο καὶ ὃ ἐπέπατο αὐτὸς ἠκίστα Κῦρον ἔκρυπτεν: 3. 3. 18, πέπανται σφειδόνας: 6. 1. 12; Aesch. Agam. 835, πεπαμένος. Aesch. has also the future πάσομαι in Eum. 177, and the aorist ἐπάσω = ἐκτίσω in Frag. 211 (Nk.). In Soph. O. C. 528—

ἦ ματρόθεν, ὡς ἀκούω,  
δυσάνυμα λέκτρ' ἐπλήσω;

Nauck is probably right in reading ἐπάσω.

Περιέπω = θεραπεύω, χρώμαι, Mem. 2. 9. 5, μάλα περιείπεν αὐτόν: Conv. 8. 38, τοῦτον ταῖς μεγίσταις τιμαῖς περιέπειν: Cyr. 4. 4. 12, τοῦτον ὡς εὐεργέτην καὶ φίλον οὐχ ὡς δοῦλον περιέψομεν: Hell. 3. 1. 16, οἱ Ἕλληνες οὐ πάνν τι καλῶς περιέποντο: Herod. 1. 73, and very frequently.

Πορσύνω = εὐτρεπίζω, παρασκευάζω, Cyr. 4. 2. 47, πορσύνουτες τὰ ἐπιτηδεῖα; 7. 5. 17, τὸ τοῦ ποταμοῦ οὕτως ἐπορσύνετο, etc.: Hdt. 9. 7, et al.; Aesch. Cho. 911, 1041; Ag. 1251, 1374, etc.; Soph. O. C. 341, El. 670, etc.; Eur. Med. 1020, etc.

Πρώμιος, see supra, p. 124.

Ῥεῖθρον = ῥεῦμα, Cyn. 5. 15, 34; 9. 11; Hdt. 1. 75, 186,

- 191, et al.; Aesch. P. V. 790, Pers. 497; Soph. Ant. 712; Eur. El. 794.
- Σαφηνίζω, Cyr. 8. 7. 9, τὴν βασιλείαν σαφηνίσαντα καταλιπέιν: Hell. 7. 5. 21; Mem. 4. 3. 4, Oec. 20. 13, etc.; Aesch. P. V. 228. Σαφηνής=σαφής is found in Hdt. 1. 140, etc.; Aesch. Pers. 634, 738, etc.; Soph. Trach. 892.
- Σαώτερος, Cyr. 6. 3. 4, ἅπαντα καὶ σαώτερα ἦν: Hom. Il. 1. 32, ἀλλ' ἴθι μὴ μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι. This comparative is formed from σάος, which, when contracted, gave the Attic σῶς.
- Σηκάζω, Hell. 3. 2. 4, τέλος δὲ ὥσπερ ἐν αὐλίῳ σηκασθέντες κατηκουτίσθησαν: Hom. Il. 8. 131.
- Τάραχος=ταραχή, Anab. 1. 8. 2, Cyr. 7. 1. 32, Oec. 8. 10, de Re Eq. 9. 4; Hippocr. 300. 41, ὑπηρετοῦντος τῷ θόρυβῳ καὶ ταραχῇ τοῦ κύματος.
- Ἐπόδειγμα=παράδειγμα, see p. 62.
- Ἐποθημοσύνη=παραίνεσις, Mem. 1. 3. 7, Ἐρμοῦ ὑποθημοσύνη: Hom. Il. 15. 412, ὑποθημοσύνησιν Ἀθήνης.
- Φθίμενοι οἱ, Cyr. 8. 7. 18; Hom. Od. 24. 436, etc.; Aesch. Pers. 626, etc.; Soph. Tr. 1161; Eur. Tro. 1083.
- Φρενῶ=ρουθετῶ, Mem. 2. 6. 1, δοκεῖ δέ μοι καὶ εἰς τὸ δοκιμάζειν, φίλους ὁποίους ἄξιον κτᾶσθαι, φρενοῦν, τοιάδε λέγων: Aesch. Agam. 1183, etc.; Soph. Ant. 754, etc.; Eur. Ion 526, etc.
- Φύρδην=ἀναμίξ, Cyr. 7. 1. 37, φύρδην ἐμάχοντο καὶ πεζοὶ καὶ ἵππεῖς: Aesch. Pers. 812.

## LXXII.

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Βελόνη καὶ βελονοπώλης ἀρχαῖα, ἢ δὲ ῥαφίς τί ἐστὶν οὐκ ἄν τις γνοίη.

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Of these two words *ῥαφίς* was undoubtedly the older, *βελόνη* standing in the same relation to *ῥαφίς* as *κόρημα* to



σάρον, and ὑδρία to ἄγγος. Helladius (p. 17) has the following interesting note on this point: τὸ μάκτραν καλεῖν ἐν αἷς τὰς μάζας μάπτουσι, Ἀττικὸν καὶ οὐχ, ὡς ἐνιοὶ δοκοῦσιν, ἰδιωτικόν. ἀλλὰ καὶ ἡ ξύστρα τῆς σπλεγγίδος καὶ τοῦ ὄχετοῦ ἡ ὑδρορορῆ καὶ ὁ ἀλετὼν τοῦ μύλου καὶ τῆς βελόνης ἡ ῥαφίς παλαιότερον. According to a grammarian in Bekk. Anecd. 113, Eri-charmus employed ῥαφίς,—ῥαφίδα τὴν βελόνην Ἐπίχαρμος, and Pollux, 10. 136, quotes the word from Archippus—

ῥαφίδα καὶ λίνον λαβὼν  
τόδε ῥῆγμα σύρραψον.

In Attic, however, βελόνη replaced the earlier word. Pollux, 10. 136, καὶ βελόνης δὲ τοῦνομα ἐν Εὐπόλιδος Ταξιάρχοις—

ἐγὼ δὲ γε στίξω σε βελόναισι τρισίν,

καὶ βελονίδες, ὡς Ἐρμιππος ἐν Μοίραις. Aeschines uses βελόνη in 77. 28, and Aristophanes βελονοπώλης in Plut. 175. For βελονοπώλιδας in Pollux, 7. 200, βελονοπώλιδας should be read.

### LXXIII.

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Ἄκεστὴς λέγουσιν οἱ παλαιοί, οὐκ ἠπιήτης. Ἔστι μὲν ἠπιήσασθαι ἄπαξ παρ' Ἀριστοφάνει ἐν Δαιταλεῦσι, παίζοντι τὰς Ἡσιόδου ὑποθήκας—καὶ κόσκινον ἠπιήσασθαι—σύ δὲ λέγε ἀκέσασθαι τὸ ἱμάτιον.

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Phrynichus was before some of our present-day scholars in recognizing that its use, even in the senarii of Comedy, did not necessarily enfranchise a word as Attic, and he explains correctly the occurrence of ἠπήσασθαι in Aristophanes. The word continued in use outside Attica till it became a synonym of ἀκέισθαι in the Common dialect, and accordingly there is no reason why Xenophon should not

have employed it. In Cyr. i. 6. 16 the better manuscripts read ἠπηταί where others exhibit ἀκεσταί: ὡσπερ ἱματίων ῥαγέντων εἰσὶ τινες ἠπηταί, οὕτω καὶ οἱ λατροὶ ὅταν τινὲς νοσήσωσι, τότε ἰῶνται τούτους, and in spite of the fact that in the *Συναγωγὴ λέξεων χρησίμων* (Bekk. An. 364. 15), ἀκεσταί is recommended,—'Ακεσταί' οἱ τὰ ἱμάτια ἀκούμενοι· Ξενοφῶν' ὡσπερ ἱματίων ῥαγέντων εἰσὶ τινες ἀκεσταί, it is likely that the latter word is simply an alteration of some critic who considered Xenophon an Attic writer. All grammarians, Moeris (p. 48), Photius, Aelius Dionysius (in Eustath. 1647, 57), and others reject both the verb and the substantives ἠπητής and ἠπήτρια, and it was probably from trust in their authority that some mistaken copyist substituted ἀκεσταί for ἠπηταί in the Cyropaedia.

## LXXIV.

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Ἄγαθός μᾶλλον λέγε, μὴ ἀγαθώτερος, καὶ ἀντὶ τοῦ ἀγαθώτατος, ἀγαθός μάλιστα.

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There is no instance of the regular comparative and superlative of ἀγαθός till the Common dialect, and the dictum of Aelius Dionysius may be accepted as final: ἀγαθώτερος καὶ ἀγαθώτατος παρ' οὐδενὶ τῶν Ἑλλήνων κεῖται (ap. Eustath. 1384. 50). Unknown to any dialect of Classical Greek, they were the product of a degenerate age.

## LXXV.

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Ἀρχῆθεν ποινταὶ λέγουσι, τῶν δὲ καταλογάδην δοκίμων οὐδεῖς, ἀλλ' ἐξ ἀρχῆς.

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The same statement is found in the App. Soph. 7,

'Αρχῆθεν παρὰ μὲν ταῖς ἄλλαις διαλέκτοις εὐρίσκεται· 'Αττικοῖς δὲ οὐ φίλον· διὸ οὔτε Πλάτωνα οὔτε Θουκυδίδην ἔστιν εὐρεῖν λέγοντα τοῦτο : and in the *Συναγωγή λέξεων χρησίμων* (450. 4) there is a very fertile remark on this word : 'Αρχῆθεν οὐκ ἔστι παρὰ τοῖς 'Αττικοῖς, πλὴν παρ' Αἰσχύλῳ· παρ' Ἡροδότῳ δὲ ἔστι καὶ τοῖς Ἴωσι.

The lexicography of the word in Classical times is as follows : Hdt. 1. 131 ; 3. 25, 80 ; 5. 18 ; 7. 104 ; 8. 22 ; Hippocrates, 1195 init. ; Pindar, Ol. 9. 81, Isthm. 4. 11 ; Aeschylus ; Sophocles, in *Frag. Androm. ap. Hesychium*, voc. *κούριον* (Nk. 122).

In fact, the history of ἀρχῆθεν is like that of a very large proportion of the words in a Greek Lexicon. Used in early times, and appearing both before and after the Attic period, it was rejected by Attic writers as unnecessary ; but its existence in early Attic is demonstrated by its appearance in the verse of the Tragedians and in Ionic writers contemporary with the fastidious masters of Athenian Prose and Comedy.

Lobeck's note shows that ἀρχῆθεν and its fellows—ἀγρόθεν, οὐρανόθεν, μακρόθεν, γῆθεν, πυργόθεν, etc.—were of frequent occurrence in the Common dialect. In Attic this class of words is singularly small, and, if proper names like 'Αθήνηθεν, 'Αγκυλῆθεν, Κουδυλῆθεν, Κριῶθεν, Πεντελῆθεν, and adverbs like πόρρωθεν, ἐκεῖθεν, χαμᾶθεν, are excepted, few are left to claim Attic citizenship except πατρόθεν, οἰκοθεν, ἔωθεν, θύραθεν. Though μητρόθεν does not happen to occur in pure Attic, it was doubtless in use in genealogical formulae, and should take a place by the side of πατρόθεν.

## LXXVI.

Γαστρίζειν ἐπὶ τοῦ ἐμπίπλασθαι λέγουσιν Ἀθηναῖοι, οὐκ ἐπὶ  
τοῦ τὴν γαστέρα τύπτειν.

It is true that Pollux refers to Comedy the meaning here assigned by Phrynichus to γαστρίζειν (2. 168), γαστριμαργία καὶ γαστρίμαργος, γαστροβόρος, καὶ γαστρισμός, καὶ γαστρίσαι καὶ γαστρίδιον οἱ κωμικοί . . . καὶ ὑπεγαστρίζετο, τὸ ἐχορτάζετο, ἢ κωμωδία, but in the Attic which has come down to us the verb is used only in the sense which the Grammmarian reprehends—

ὦ πόλις καὶ δῆμ', ὑφ' οἷων θηρίων γαστρίζομαι.

Ar. Eq. 273.

παῖ' αὐτὸν ἀνδρείοτατα καὶ

γάστριζε καὶ τοῖς ἐντέροις κτε.

Id. 454.

στρόβει, παράβαινε κύκλω καὶ γάστρισον σεαυτόν.

Vesp. 1529.

Perhaps in this place, as certainly in some others, the text of Phrynichus has been tampered with, and the words discussed transposed; but the alteration, if made at all, must have been made at an early date, as Thomas Mag. 182 reproduces the dictum of Phrynichus as it is printed above.

In either case the remark is of no value. Γαστρίζειν is one of a large class of Greek verbs which have their meaning defined by the context. Thus the verb καρκνωῶν naturally means, *to make into a crab* or *make crab-like*, just as δουλώ means, *to make into a slave, enslave*, and, with a slight modification, it is so used by Antiphanes (Athen. 15. 667 A) in describing the game of cottabos—

ἀλητικῶς δεῖ καρκνωῶν τοὺς δακτύλους,

οἶνόν τε μικρὸν ἐγχείαι καὶ μὴ πολύν.

In the passive it is frequently applied to the roots of

trees, to become tangled, and might be employed of any object which possessed any of the marks of a crab. One of these, however, is so obtrusive that it puts the rest out of count, and *καρκινοῦν* has consequently few modifications of meaning. The corresponding form from *ταῦρος* should be more prolific, and, as a matter of fact, its signification covers a wide ground. Hesychius has preserved the active voice, and the primary meaning, in the gloss *ταύρωσον· ταύρου ποίησον*, and the passive voice is similarly used by Euripides in the lines—

καὶ ταῦρος ἡμῖν πρόσθεν ἠγέλσθαι δοκεῖς,  
καὶ σῶ κέρατα κρατὶ προσπεφυκέναι.  
ἀλλ' ἢ ποτ' ἦσθα θήρ; τεταύρωσαι γὰρ οὖν.

Bacch. 920.

By Aeschylus the meaning is generalized in Cho. 275, *ad tauri ferociam revocari*—

ἀποχρημάτοισι ζημίαις ταυρούμενον·

but in another passage of Euripides (Med. 92) it is specialised by the accusative *ὄμμα*, and becomes equivalent to our own *glare*—

ἤδη γὰρ εἶδον ὄμμα νιν ταυρουμένην.

For *ὄμμα ταυρουμένην* here, a writer in prose or comedy would have employed *ταυρηδὸν βλέπουσαν* or *ὄρωσαν*.

The adjective *ἀταύρωτος* suggests still another signification of *ταυροῦν*.

The same is true of verbs in *-ζω*. It depends altogether upon the context whether *θερίζω* means, *pass the summer* or *mosaic*; *χειμάζω*, *pass the winter* or *raise a storm*; and no more fault can be found with *ἐαρίζω*, in Plato, Ax. 371 C, *λειμῶνες ἄνθεσιν ἐαρίζομενοι*, than in Xen. An. 3. 5. 15, *Ἐκβάτανα, ἔνθα ἐαρίζειν λέγεται βασιλεύς*. In the only place in which the verb has been preserved, *ξιφίζειν* happens to mean, *dance a sword-dance*, Crates (?) in Etym. Mag. 270. 5—

ξιφίξε καὶ πόδιξε καὶ διαρρίκνον·

but in Aristoph. Eq. 781, διαξιφίζομαι occurs in the sense of *fight with the sword*—

σὲ γάρ, ὃς Μήδοισι διεξιφίσω περὶ τῆς χώρας Μαραθῶνι.

Aristophanes (Eq. 358) uses λαρυγγίζω in the meaning of *throttle*, but in Demosthenes (323. 1) it has that of *batol*. Many more illustrations of such pliability of signification will meet the student in every Greek author, and it is mere pedantry to restrict γαστρίζω to a single meaning. The lines of Aristophanes, already quoted, establish one signification, and the existence of the substantive γαστρισμός, in the Comic poet Sophilus, implies a similar sense for the verb: Σώφιλος ἐν Φιλάρχῳ—

γαστρισμός ἐσται δαψιλῆς κτε.

Athen. 3. 100 A.

From another point of view, γαστρίζω, with the sense of *eat gluttonously*, may be regarded as derived from γάστρις, *a gourmand* (Ar. Av. 1604, Thesm. 816), but the other explanation is preferable. In Eur. Med. 188 the word ταυροῦμαι has been so specialised that it is compounded with ἄπο, just as ὀρώ or βλέπω might be; and δέργματα ἀποταυροῦται denotes the fixed glare of passionate excitement. Occasionally a preposition serves the same purpose as an accusative in fixing the meaning of a verb, and ἀποσκυθίζω, *scalp*, ἀναχαιτίζω, *rear up*, ὑποσκελλίζω, *trip up*, and ἀποτηγανίζω, *eat hot*, convey a very different meaning from that which would attach to the simple verbs if they happened to exist.

## LXXVII.

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Γαργαλίζειν διὰ τοῦ ρ λέγε, ἀλλὰ μὴ διὰ τῶν δυο γ,  
γαργαλίζειν.

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‘Γαργαλίζειν vero quam longe a vetustatis consuetudine



absit, vel ex eo patet quod Hemsterhusius, unicus Thomae commentator, omnia expiscatus, nullum nisi ex Hesychio et Glossis Graecolatinis exemplum proferre potuit; adde his *δυσγαγγάλιστος ἵππος*, Geopon. L. xvi. 2. 1110.' Lobeck.

## LXXVIII.

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Γήινον λεκτέον διὰ τοῦ η, καὶ μὴ διὰ τοῦ ε, γείνον.

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‘Γείνος nusquam locorum vidi, sed γήινος ubique apud antiquissimos pariter ut recentissimos reperitur.’ Lobeck. Of Attic writers the word occurs principally in Plato, Polit. 272 D, 288 B, Legg. 6. 778 D, 10. 895 C, Phaedr. 246 C, Tim. 64 C, 65 D, etc. The shortening of the vowel is due to the same tendency that converted πῶμα into πόμα, ἀνάθημα into ἀνάθεμα, πανοικησία into πανοικεσία, γλωσσοκομείον into γλωσσόκομον, etc.

## LXXIX.

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Γλωσσόκομον· τὸν μὲν τύπον καὶ τὴν θέσιν ὑπ’ ἀρχαίων ἔχει, διεφθαρμένως δὲ λέγεται ὑπὸ τῶν πολλῶν· ἐχρῆν γὰρ γλωττοκομείον λέγειν, ὡσπερ ἀμέλει καὶ οἱ ἀρχαῖοι.

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The passage is hopelessly corrupt, but in the App. Soph. 32. 28 the genuine words of Phrynichus have survived: Γλωττοκομείον· ἐπὶ μόνου τοῦ τῶν αὐλητικῶν γλωττῶν ἀγγελίου. ὕστερον δὲ καὶ εἰς ἑτέραν χρήσιν κατεσκευάζετο, βιβλίων ἢ ἱματίων ἢ ἀργύρου ἢ ὄτουσῶν ἄλλου· καλοῦσι δ’ αὐτὸ οἱ ἀμαθεῖς γλωσσόκομον.

## LXXX.

Γρυλλίζειν διττὴν ἔχει τὴν ἀμαρτίαν, ἔν τε τῇ προφορᾷ καὶ τῷ σημαينوμένῳ, ἐν μὲν τῇ προφορᾷ διὰ τῶν δύο λλ, ἐν δὲ τῷ σημαينوμένῳ, ὅτι παρὰ τοῖς ἀρχαίοις τὸ γρυλλίζειν ἐστὶ τιθέμενον ἐπὶ τῆς τῶν ὕων φωνῆς, οἱ δὲ νῦν τάττουσιν ἐπὶ τῶν φορτικῶς καὶ ἀσχημόνως ὄρχουμένων. ἐρεῖς οὖν γρυλλίζειν καὶ γρυλλισμός ὡν, οὐ γρυλλισμός.

Lobeck's conjecture of *ὄδνρομένων* for *ὄρχουμένων* is proved to be wrong by the App. Soph. 33: *γρύλλος δὲ διὰ τῶν δυοῖν λλ ὄρχήματος εἶδός ἐστιν, ἢ μὲν οὖν ὄρχησις ὑπὸ τῶν Αἰγυπτίων γρυλλισμός καλεῖται, γρύλλος δὲ ὁ ὄρχούμενος*. The two words are evidently distinct, and it is idle to try to bring them together.

## LXXXI.

Γογγύλη· καὶ ἐνταῦθα ἀμάρτημα. οἱ γὰρ παλαιοὶ ἐπὶ τοῦ στοργγύλου τιθέασιν, οἱ δὲ νῦν ἐπὶ τῆς ὑπὸ τῶν Ἑλλήνων γογγυλίδος καλουμένης. λέγε οὖν ἐπὶ τοῦ λαχάνου γογγυλῖς, ἀλλὰ μὴ γογγύλη.

The word *γογγύλος* is probably from a reduplicated form of the same root as supplied *γαυλός*, a *milk-pail* (Od. 9. 223), and *γαῦλος*, a *merchant-vessel* (Hdt. 3. 136; 8. 97; Ar. Av. 598; Epicharm. ap. Athen. 7. 320 C). It was replaced in mature Attic by *στοργγύλος*, a word akin to *στράγξ*, *στραγγεῖω*, *στραγγάλη*, *stringo*, *strictus*, etc., and only by accident having a certain resemblance to *γογγύλος*. The latter word is naturally met with in Ionic, and in Galen's Lexicon to Hippocrates *γογγυλῖς* is explained by *στοργγύλη*, a usage which may be paralleled from Herodotus, who employs

ἰππᾶς for ἰππική, Ἴας for Ἴωνική, etc. As an Ionic word, it was also not out of place in Tragedy, and Strabo (4. p. 183) quotes from Aeschylus γογγύλων πέτρων, and Athenaeus (2. 51 D), γογγύλον μόνον, from Sophocles. Moreover, γογγύλος λίθος ἄθετος appears in an early Attic inscription (Boeckh, 1. 262 a. 22).

The verb γογγύλλω, however, was retained as good Attic, although γογγύλος disappeared, and the older word was also represented in other ways. Its early feminine was crystallized, as Phrynichus shows, in γογγυλῖς, a *turnip*; and, although γογγύλη was unknown to Attic in this sense, it was still a good Attic word. As the French influence upon Scotch cookery is still indicated by a term dear to northern children, and 'petit gâteau' survives in '*petticoat* shortbread,' so γογγύλη (Ar. Pax 28), has a meaning for the student of Attic, and proves to him, as plainly as the Apaturian sausages, that the Athenians inherited a sweet tooth from their Ionian ancestors. The old word was further stereotyped as a proper name. Athenaeus (4. 172 F) is wrong when he classes it with names like Νεωκόρος and Ἀρτυσίλεως, and explains its frequency in the island of Delos by the fact that γογγύλαι μᾶζαι were used in the sacred ceremonies of the Delian festival. The first of the Γογγύλοι was an Ionian Falstaff—the prototype of 'the whoreson round man' of Shakespeare. In Thuc. 1. 128 and Xen. Hell. 3. 1. 6 an Eretrian is so called. Had the proper name been Athenian, and originated in Attic times, it would have been Στρογγύλος, not Γογγύλος, but the designation carries us back to old Ionian days.

## LXXXII.

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Πάντοτε μὴ λέγε, ἀλλ' ἐκάστοτε καὶ διαπαντός.

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'Πάντοτε et ἀπάντοτε a nullo classicorum auctorum usur-

patum esse, convenit mihi cum Sturzio, de Dial. Mac. p. 87, cujus copiis mantissam adjicere nolo. Zonaras, Lex. p. 1526, τὸ πάντοτε παρ' οὐδενὶ τῶν δοκίμων εὐρίσκεται.' Lo-beck. Add Moeris, 319, πάντοτε οὐδεὶς τῶν Ἀττικῶν.

## LXXXIII.

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Γενέσια· οὐκ ὀρθῶς τίθεται ἐπὶ τῆς γενεθλίου ἡμέρας. Γενέσια γὰρ Ἀθηνησιν ἑορτή. Λέγειν οὖν δεῖ τὰς γενεθλίου ἡμέρας ἢ γενέθλια.

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Of course, *γενέσια*, in the sense of a *birth-day feast*, is not a misuse for *γενέθλια*, but simply indicates that in other dialects the word had retained its natural meaning, whereas in Attic it had become fixed to the feast in memory of the birth-day of a *deceased* friend, while its place was taken in the ordinary sense by the newer formation, *γενέθλια*. 'Εορτή would be out of place if the reference was to a mournful occasion. From Herod. 4. 26 it is plain that all the Greeks celebrated *γενέσια*, but in Athens the fact that it was the birth-day, and not the death-day, of the dead which they were celebrating, was early lost sight of, probably from the circumstance that it was made a national festival, celebrated in the month Boedromion. The significance of the festival in great part disappeared when men reserved their rejoicing for a day fixed by law; and perhaps Ammonius represents the opinion even of Athenians when he states that it was intended to recall the day of a friend's death (de Diff. Voc. p. 36), Γενέθλια τάσσεται ἐπὶ τῶν ζώντων καὶ ἐν ἧ ἕκαστος ἡμέρᾳ ἐγεννήθη, γενέσια δὲ ἐπὶ τῶν τεθνηκότων ἐν ἧ ἕκαστος ἡμέρᾳ τετελεύτηκε. To the same effect is one of the λέξεις ῥητορικαί in Bekker's Anecdota (231. 17), Γενέθλια· τὰ ἐπὶ τῇ ἡμέρᾳ τῆς γενέ-

σεως δῶρα καὶ τὴν εὐωχίαν. Γενέσια· ἐορτὴ παρὰ Ἀθηναίοις πενθήμερος, οἱ δὲ τὰ Νεκύσια.

It may be observed, in passing, that even *γενέθλιος* itself is an old word, and in Attic used only in this connection. Like *γένεθλον* and *γενέθλη*, it is otherwise confined in Attic literature to Tragedy.

## LXXXIV.

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Ἄργῃ ἡμέρα, μὴ λέγε, ἀλλ' ἄργος ἡμέρα καὶ ἄργος γυνή,  
καὶ τὰ λοιπὰ ὁμοίως.

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This remark holds true of all Attic Greek; and though inferior manuscripts occasionally present the defaulting forms, the better codices retain the genuine termination. In *Cyr.* 3. 2. 19, however, Xenophon may have written *ἀργῇ γῆ*. The word is really a compound, *ἀεργός*, and follows the rule of compound adjectives. Those who care to have the late usage established will find copious examples in Lobeck.

## LXXXV.

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Πνίγος· ἀμαρτάνοντες οἱ βραχύνοντες τὸ ἰ· ἐκτείνουσι γὰρ  
τοῦνομα καὶ τὰ ἀπ' αὐτοῦ, οἷον πνιγῆρά καλύβη.

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The example comes from Thucydides (2. 52), and, according to Lobeck, is an addition by a later hand. It does not illustrate the point at issue.

Moeris (312) has the same caution—*πνίγος, μακρῶς, Ἀττικῶς· βραχέως, Ἑλληνικῶς*: and *πνίγω* is always long in Attic verse, as—

καὶ μὴν πάλαι γ' ἐπνιγόμεν τὰ σπλάγχχνα καπεθύμουν.

Ar. Nub. 1036.

'Idem in centenis aliis accedit, βρήθος, μύρον, τῦφος, σκῦλον, σκύτος, κύτος, ut librarii inscitia recti nunc acutum pro circumflexo ponerent, nunc acuta circumflecterent.' Lo-beck.

## LXXXVI.

Ἀποκριθῆναι, διττὸν ἀμάρτημα. ἔδει γὰρ λέγειν ἀποκρίνασθαι, καὶ εἶδέναι ὅτι τὸ διαχωρισθῆναι σημαίνει, ὡσπεροῦν καὶ τὸ ἐνάντιον αὐτοῦ, τὸ συγκριθῆναι, καὶ εἰς ἓν καὶ ταῦτὸν ἐλθεῖν. Εἰδὼς οὖν τοῦτο ἐπὶ μὲν τοῦ ἀποδοῦναι τὴν ἐρώτησιν τὸ ἀποκρίνασθαι λέγε, ἐπὶ δὲ τοῦ διαχωρισθῆναι, τὸ ἀποκριθῆναι.

The distinction is just, and is supported by the usage of all Attic writers. The aorist passive is correctly used by Thucydides (4. 72) and Plato (Legg. 961 B). The latter writer also uses the aorist middle in the sense of *separate for oneself*, in one passage, Legg. 966 D, but the signification of *answer* is attached to it far more frequently: Thuc. 1. 28, 1. 90, 1. 144, 1. 145; 3. 61; 4. 139; 5. 42, etc.; Plato, Prot. 311 C, D, 329 B, 331 A, 338 D, 356 C; Gorg. 447 D, 463 D, 465 E; Legg. 901 C, et al.; Arist. Vesp. 964, 1433, Nub. 345, 1244, Plut. 902, Thesm. 740, et al.

The perfect has legitimately the four meanings, *to have separated for oneself, to have been separated, to have answered, to have been answered*; but no other tense of the passive seems to have been used in the sense of *be answered*. This may be set down to accident, and ἀπεκρίνεται τοῦτο, *this answer is made*; ἀπεκρίθη τοῦτο, *this answer was made*, would certainly not have struck an Attic ear as out of place; but such passive usage of deponents was avoided by good writers in the present and imperfect tenses, and



was not common in the aorist, although in the perfect it was of frequent occurrence.

<sup>3</sup>Ἀπεκρίθην, in the sense of *I answered*, is encountered in three passages of the post-Attic Comic poet Machon—

τοῦτ' ἀποκριθῆναί φασι τῷ Βηρισάδῃ.  
Athen. 8. 349 D.

ἦ δὲ τοῦτ' ἀπεκρίθη.  
Id. 13. 577 D.

ἦ δὲ γελάσασ' ἀπεκρίθη.  
Id. 13. 582.

In Xenophon's *Anab.* 2. 1. 22 there are two readings, ἀπεκρίνατο Κλέαρχος and ἀπεκρίθη ὁ Κλέαρχος, the latter being supported by the best codices. To my own mind there is no doubt that Xenophon employed the un-Attic form, and that ἀπεκρίνατο is merely an early emendation. Strong evidence in favour of this view is supplied by another passage of the same book. Ἀποκρίνομαι replaced in Attic the earlier ἀμείβομαι. In fact, Euripides was the first of the Tragic poets to depart from the tradition of the literary guild to which he belonged, and introduce into his verse the usurping verb (ἀπεκρίνω, *I. A.* 1354; ἀποκρίναιο, *Bacch.* 1272; ἀπόκριναι, *I. A.* 1133). On the other hand, ἀμείβομαι, rare in any sense outside poetry, is certainly unknown to Attic in the signification of *answer*. Like very many other words, which, by their existence in Ionic and in Tragedy, are proved to have been used in Attica at an early date, ἀμείβομαι and ἀπαμείβομαι<sup>1</sup> fell completely into disuse. Xenophon, however, not only employs the words, but actually prefers ἀπημείφθη to ἀπημείψατο, *An.* 2. 5. 15,

<sup>1</sup> Both ἀμείβομαι and ἀπαμείβομαι are familiar to readers of Homer. In Ionic the simple verb is well known: *Hdt.* 1. 9, 35, 37, 40, 42, 115, 120; 2. 173, etc.; and in Tragedy is the regular word, *Aesch. Eum.* 442, 586, *Supp.* 195, 249; *Soph. O. C.* 991, *Aj.* 766, *Phil.* 378, 844; \**Enr. Supp.* 478, *Hipp.* 85, *Hec.* 1196, *Rhes.* 639, *Or.* 608, *Tro.* 903, etc. Xenophon does not eschew it, *Mem.* 3. 11. 12, *Cyn.* 9. 14. In any sense the word is singularly rare in Attic—ἀμείβον, *Plat. Parm.* 138 D; ἀμείβοντα, *Soph.* 224 B; ἀμειβόμενος, *Apol.* 37 D. Demosthenes, 458. 29, has it in a proverb, τοῖς ὁμοίοις ἀμειβόμενοι.

Κλέαρχος μὲν οὖν τοσαῦτα εἶπε. Τισσαφέρνῃς δ' ὦδε ἀπημείφθη.  
Pindar had preceded him in this irregularity—

τὸν δὲ θαρσῆσαις ἀγανοῖσι λόγοις  
ὦδ' ἀμείφθη·

Pyth. 4. 102.

but there is no other instance till late Greek. This fact crowns the testimony of the manuscripts in favour of ἀπεκρίθη, and convicts Xenophon once more of a violation of Attic rule. That the true Attic form is met with in other places of his writings, as ἀπεκρίνατο in the paragraph succeeding that in which ἀπεκρίθη occurs, is an argument of no weight to one who is acquainted with Xenophon's work. Moreover, not even Xenophon uses ἀποκριθήσομαι. In the *Συναγωγή λέξεων χρησίμων* occurs the note: ἀποκρινεῖται λέγουσι μᾶλλον ἢ ἀποκριθήσεται. Μένανδρος *Κανηφόρω*—

ὁ δ' ἀποκρινεῖται, κἂν ἐγὼ λέγοιμί σοι·

Ὑποβολιμαία—

ὡς μηδὲν ἀποκρινουμένῳ δ' οὕτω λαλεῖν.

Aristophanes, however, is of more authority than Menander—

ἐγὼ γὰρ αὐτίκ' ἀποκρивоῦμαι σοι σαφῶς.

Nub. 1245.

The passive future is first met with in this active sense in very late Greek. The number of Greek verbs in which the aorist in -θην occurs, in an active or middle sense, is very small indeed, if those verbs only are considered which justly belong to it. Many verbs are translated into English as actives which in Greek are genuine passives. Such are the following—

ἐναντιοῦμαι,	oppose,	ἠναντιώθην.
ἐστιῶμαι,	feast,	εἰστιάθην.
εὐωχοῦμαι,	feast,	εὐωχήθην.
ὄρμῶμαι,	rush,	ὄρμήθην.
περαιοῦμαι,	cross,	ἐπεραιώθην.

πλανῶμαι,	wander,	ἐπλανήθην.
πορεύομαι,	go,	ἐπορεύθην.
ποτῶμαι,	fly,	ἐποτήθην <sup>1</sup> .
φοβοῦμαι,	fear,	ἐφοβήθην.

This apparent change of meaning may be illustrated by the history of the verb *διαιτῶ*. All dictionaries give a false history to this word. Its primitive meaning is *to regulate*, and *διαιτῶμαι*, in the sense of *pass life*, is passive and not middle, and has for aorist the passive form *ἐδιητήθην*. In fact, the aorist middle is only found in the compound *καταδαιτῶ* in a regular middle sense, as Lys. 172. 38, *δλαιταν καταδαιτησάμενος οὐδενός*, *having got an arbitration delivered against no one*.

With these verbs may be classed the three which from the beginning of Greek literature are practically established as passive deponents—

βούλομαι,	wish,	ἐβουλήθην.
δεόμαι,	beseech,	ἐδεήθην.
δύναμαι,	am able,	ἐδυνήθην.

But the fact of *ἐδυνησάμην* being found in Homer, together with the difficulty of eliciting their signification from an original passive meaning, makes it probable that they are only early instances of the general tendency illustrated in this article.

That all this class have invariably<sup>2</sup> a future in *-ήσομαι* is not surprising. The form that is generally called future

<sup>1</sup> The present and aorist are in Attic only poetical, their place in Attic being filled by *πέτομαι* and *ἐπτόμην*, but *πεπότημαι* is the regular perfect.

<sup>2</sup> Forms like *δυνηθήσομαι*, *φοβηθήσομαι*, *βουληθήσομαι* must be carefully avoided. They are debased and late, and almost as reprehensible as the aorists *ἐδυνησάμην*, *ἐφοβησάμην*, *ἐβουλησάμην*. In Plat. Rep. 470 A and other passages *φοβήσομαι* must be preferred, and even Xenophon (Hell. 6. 5. 20) did not write *ἐξωρμήσατο*, but the well supported *ἐξώρμητο*. In Ar. Ran. 138, *περαιωθήσομαι*, *shall be set across*, is intentionally used to give a different meaning from *περαιώσομαι*—

A. εἶτα πῶς περαιωθήσομαι;

B. ἐν πλοιαρίῳ τυννουτζί σ' ἀνὴρ γέρον  
ναύτης διάξει δὺ' ὀβολῶ μισθὸν λοβῶν.

It is the exception which proves the rule.

middle, and is constantly noted by lexicographers as a peculiarity when in a passive sense, is far the most common future for the passive voice, as will be demonstrated by me in my larger work.

Now it is the group of verbs just discussed that introduced confusion of voice into the Greek aorist. On the false analogy of *πορεύομαι*, *πλανῶμαι*, and the others, a passive aorist was assigned to verbs which had no right to the form in *-θην*, just as *ἀπεκρίθην* at a later stage was recognized as equivalent to *ἀπεκρινάμην*, and, conversely, *ἔδυνησάμην* replaced *ἔδυνήθην*. The subjoined groups will exhibit the working of this false principle in Attic times.

I. Verbs which employ the perfect in *-μαι* only in an active sense, and use both the aorists in *-άμην* and *-θην* in the same sense—

<i>ἀρνοῦμαι</i> , deny,	<i>ἀρνήσομαι</i> ,	<i>ἤρνησάμην</i> .
	<i>ἤρνημαι</i> ,	<i>ἤρνηθην</i> .
<i>μεταχειρίζομαι</i> , manage,	<i>μετακεχείρισμαι</i> ,	<i>μετεχειρισάμην</i> .
	<i>μεταχειριῶμαι</i> ,	<i>μετεχειρίσθην</i> .
<i>μιμνήσκομαι</i> , remember,	<i>μνήσομαι</i> ,	<i>ἔμνησάμην</i> .
	<i>μέμνημαι</i> ,	<i>ἔμνήσθην</i> .
	<i>μνησθήσομαι</i> .	
<i>ὄρμιζομαι</i> , lie at anchor,	<i>ὄρμισμαι</i> ,	<i>ὄρμισάμην</i> .
	<i>ὄρμιϋμαι</i> ,	<i>ὄρμισθην</i> .
<i>παύομαι</i> , cease,	<i>πέπαυμαι</i> ,	<i>ἔπαυσάμην</i> .
	<i>παύσομαι</i> ,	<i>ἔπαύθην</i> .
	<i>παυθήσομαι</i> .	
<i>φράζομαι</i> (poet.), consider,	<i>πέφρασμαι</i> ,	<i>ἔφρασάμην</i> .
	<i>φράσομαι</i> ,	<i>ἔφράσθην</i> .
<i>προνοῦμαι</i> , provide for,	<i>προενόημαι</i> ,	<i>προῦνοησάμην</i> .
	<i>προνοήσομαι</i> ,	<i>προῦνοήθην</i> .
<i>ὑπισχνούμαι</i> , promise,	<i>ὑπέσχημαι</i> ,	<i>ὑπέσχόμην</i> .
	<i>ὑποσχίσομαι</i> ,	<i>ὑπέσχέθην</i> (?).

II. Verbs which use the perfect in *-μαι*, both in an active and passive sense, and employ the two aorists in an active sense—

ἀπολογοῦμαι, make a de-	ἀπολελόγημαι,	ἀπελογησάμην.
fence,	ἀπολογήσομαι,	ἀπελογήθην.
πραγματεύομαι, labour at,	πεπραγματέυμαι,	ἐπραγματευσάμην.
	πραγματεύσομαι,	ἐπραγματεύθην.

III. Verbs which use the perfect in -μαι, both in a middle and a passive sense, and which have both aorists in an active sense, and that in -θην also in a passive sense—

ἀμιλλῶμαι, strive,	ἤμιλλημαι,	ἤμιλλησάμην. ἤμιλλήθην.
κομίζω, carry, mid. return,	κεκόμισμαι,	έκομισάμην. έκομίσθην.
λοιδοροῦμαι, rail at,	λελοιδορήμαι,	έλοιδορησάμην. έλοιδορήθην.
πειρῶ, prove, mid. try,	πεπέραμαι,	έπειρασάμην. έπειράθην.
πολιτεύω, govern, mid., live as a citizen,	πεπολίτευμαι,	έπολιτευσάμην. έπολιτεύθην.
πονῶ, labour, mid. δια-,	πεπόνημαι,	διεπονησάμην. (δι)επονήθην.

IV. Verbs which have the perfect in -μαι, both as middle and passive, and the aorist in -θην also in both senses, the aorist in -άμην not being used—

ἀποροῦμαι, doubt, pass. be in doubt, be disputed,	} ἠπόρημαι,	ἠπορήθην.
δαπανῶμαι, expend,		
διανοοῦμαι, purpose,	δεδαπάνημαι,	έδαπανήθην.
	διανενόημαι,	διεννόηθην.

V. Verbs which use the perfect in -μαι, both as active and passive, but have the aorist in -θην always in an active sense—

διαλέγομαι, discuss,	διείλεγμαι,	διελέχθην.
ἐνθυμοῦμαι, consider,	ἐντεθύμημαι,	ἐνθυμήθην.

Now in the history of many of these verbs there are facts which distinctly prove that the use of the aorist in



-θην, in a middle or active sense, was comparatively late, and originated in false analogy with verbs like δύναμαι and βούλωμαι. Thus the aorist of μιμνήσκομαι is in Homer ἐμνησάμην, and the Tragic poets, as usual, retained the old faith, and rarely admitted the modern ἐμνήσθην, which, from Thucydides' time, is the regular Attic form of the aorist.

Of ἀρνούμαι Veitch says, 'In Epic poetry and Ionic prose the aorist middle alone is used; in classical Attic, with the exception of one instance in Euripides, two in Aeschines, and one in Hyperides, the aorist passive.'

The tendency was early at work, as is well shown by περῶμαι. Even in the Iliad and Odyssey both ἐπειρήθην and ἐπειρησάμην are met with, but the form in -θην gradually became predominant. Veitch thus traces its history in Attic: 'The aorist middle is confined to Thucydides and Plato. In Thucydides it is the prevailing form, occurring six times, and aorist passive thrice. Plato again has aorist middle once only, the aorist passive eleven times. The compounds, except ἀπο- Thuc. 6. 90; 4. 135, etc., and perhaps κατα- Lys. 30. 34, are, in classic authors, not used in the active, and have, we think, always the aorist of the passive form, ἀποπειρηθῆν, Her. 2. 73; διεπειράθην, Antipho, 5. 33; ἐξεπειράθ-, Eur. Supp. 1089.'

It is only verbs of frequent occurrence that can be regarded in such an inquiry, as they only supply a sufficient number of instances to form trustworthy evidence. Thus the aorist of δαπανῶμαι occurs too seldom to tell us much. There can be no question that ἐδαπανησάμην preceded ἐδαπανήθην, but, as far as our records go, there is no trace of it in Classical Greek. In studying the forms of a dead language, it is necessary to exercise reason and tact in the manipulation of materials. The two last classes proclaim the victory of the form in -θην, but not so plainly as the four verbs ἀμιλλῶμαι, διανοοῦμαι, διαπονοῦμαι, and λοιδοροῦ-



μαι. These are peculiarly significant. Thus λουδοροῦμαι belongs to that class of verbs which have a signification to which, for some reason or other, middle inflexions were regarded as especially applicable. Such verbs are μέμφομαι, μωμῶμαι, αἰτιῶμαι, ἐπιγλωττῶμαι, χαριεντίζομαι, δημοῦμαι, λυμαίνομαι, λωβῶμαι, while the vacillation of the future between active and middle in σκώπτω, τωθάζω, ὑβρίζω, etc., points to the same phenomenon. Perhaps the explanation of this is the same as of the middle form in ἀμιλλῶμαι, and the two compounds of διά. Whenever διά introduces into the verbal notion the idea of pitting one thing against another, it requires for its verb the endings of the middle voice, even although in the simple the deponent form would be absurd. This is true, not only when the imported idea is the unmistakable one of rivalry or contention, as ἀκοντίζειν, *to throw the javelin*, διακοντίζεσθαι, *to contend in throwing the javelin*, but also when it assumes an almost intangible form, as in διανοεῖσθαι, which, though ultimately acquiring the meaning of *purpose*, primarily represented the process of *meditation* or the balancing of one thought against another. In this way is explained a considerable group of deponents which imply the comparison of oneself with others, either by actually pitting oneself against them or by mentally making oneself a standard by which to measure them. Thus rivalry of hand, word, or wit, is expressed by the verbs μάχομαι, ἀγωνίζομαι, ἀμιλλῶμαι, ὀστίζομαι, δικαιολογοῦμαι, ἰδιολογοῦμαι, κοινολογοῦμαι, βιάζομαι.

Accordingly, when even in verbs of this class the aorist in -θην became possible in an active sense, its victory over the genuine middle form might be regarded as complete.

## LXXXVII.

Γενηθῆναι παρὰ Ἐπιχάρμῳ καὶ ἐστὶ Δώριον· ἄλλ'  
ὁ Ἀττικίζων γενέσθαι λεγέτω.

There are no instances of *ἐγενήθη* till Macedonian times, when Philemon and Machon certainly used it—

κᾶν δούλος ἢ τις, σάρκα τὴν αὐτὴν ἔχει·  
φύσει γὰρ οὐδεὶς δούλος ἐγενήθη ποτὲ  
ἢ δ' αὖ τύχη τὸ σῶμα κατεδουλώσατο.

Philemon.

Θαλλόν· παρεγενήθη γὰρ εἰς τὴν Ἀττικὴν.

Machon, Ath. 13. 582 E.

That Lysias employed it no one will believe on the evidence of the Sophist Apsines (*Rhet. Graec.* 9. p. 591, Waltz.) who cites the sentence Ἀκράτης λύπης γενηθείσα αὐτὴν ἀπέκτεινε. In early recensions of Plato it appeared in two passages, in Legg. 840 D, where *γεννηθέντες* is now read, and in Phil. 62 D, where *ἐξεγενήθη ἡμῖν* has been replaced by *ἐξεγένεθ' ἡμῖν*. The future *γενηθήσομαι* is equally debased, and in Plato, Parmen. 141 E, is simply absurd. It occurs twice in company with *γενήσεται* and *ἔσται*. Τὸ ἔσται καὶ τὸ γενήσεται καὶ τὸ γενηθήσεται and οὐτ' ἔστιν, οὐτ' ἔπειτα γενήσεται, οὐτε γενηθήσεται, οὐτ' ἔσται. 'Inter γενήσεται et γενηθήσεται,' Heindorf remarks, 'quid intersit non video,' and every man of sense will be of his opinion. Perhaps the *v* should be doubled. Others may prefer Schleiermacher's *γεγενήσεται*. All that is certain is that Plato did not write *γενηθήσεται*, any more than he wrote *ἐξεγενήθη* in the Philebus, or than Lysias penned *γενηθείσα*. Lobeck's note will supply numerous examples of the defaulting form in late authors, and it is from this source that the Attic texts became corrupted. Even metre was not always an effectual safeguard. Thus the extraordinary form *ἀχθεσθήσομαι*, which

violates one of the most consistent of Attic rules, is found in several passages of prose (Andoc. 26. 7; Plato, Gorg. 506 C; Aeschin. 88. 23), but the fact that in Plato, Rep. 10. 603 E, there are the variants ἀχθέσομαι and ἀχθεσθήσομαι, and in Aesch. in l. c. συναχθησόμενος remains in one codex to indicate the original reading, would of itself be sufficient to condemn the longer form even if the evidence of verse was not added. But when ἀχθεσθήσει is actually exhibited by a good manuscript in Ar. Nub. 1441—

καὶ μὴν ἴσως γ' οὐκ ἀχθέσει παθῶν ἃ νῦν πέποιθας,

the case against the longer form is conclusively established.

## LXXXVIII.

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Πελαργός· οἱ ἀμαθεῖς ἐκτείνουσι τὸ α, δέον συστέλλειν·  
πελαργός γάρ οὐδὲν ἄλλ' ἢ Ἐρετριακῶς Πελασγός.

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These words still require an interpreter. The following, however, may be the true explanation: 'Eorum verborum sensus ab Müllero in libro de Etruscis 2. 357, declaratus hic est—ciconiae nomen πελαργός α brevi esse, Πελαργός vero α longo pronuntiatum nihil aliud esse quam Eretriacam Pelasgorum nominis formam. Quo simul docemur Pelásgos pronuntiandum esse, non Pelásgos.' W. Dindorf in Steph. Thes. sub voc.

The two methods of writing the proper name afforded Aristophanes an opportunity for a pun on πελαργός, a *stork*—

τίς δαὶ καθέξει τῆς πόλεως τὸ Πελαργικόν;

Av. 832.

To illustrate the line the Scholiast quotes Callimachus, Τυρσηῶν τείχισμα Πελαργικόν. In Thuc. 2. 17 one manuscript has Πελαργικόν.

## LXXXIX.

Ἄσπαραγος· καὶ τοῦτο δυοῖν ἀμαρτήμασιν ἔχεται, ὅτι τε ἐν τῷ π καὶ οὐκ ἐν τῷ φ λέγεται, καὶ ὅτι ἰδίον τι φυτὸν ἔστιν ἄγριον ὃ ἀσφάραγος καὶ οὐκ ἐν τοῖς ἡμέροις καταλεγόμενον· ὁ γοῦν Κρατῖνος ἐν ἄλλοις ἀγρίοις αὐτὸ καταλέγων φησίν·

Αὐτομάτη δὲ φέρει τιθύμαλον καὶ σφάκον πρὸς αὔον,  
ἀσφάραγον, κύτισόν τε· νάπαισι δ' ἀνθέρικος ἐνηβᾶ  
καὶ φλόμον ἄφθονον ὥστε παρεῖναι πᾶσι τοῖς ἀγροῖσι<sup>1</sup>.

ἅπαντα γὰρ τὰ καταλεγόμενα ἄγρια. οἱ δὲ νῦν τιθέασι τὸ ἐν<sup>2</sup> ἐπὶ παντὸς ἀμαθῶς. τῶν γὰρ λαχάνων αἱ ἄνθαι ὄρμενα καλοῦνται καὶ ἔξορμενίζειν τὸ ἐκβλαστάνειν καὶ ἔξανθεῖν. λέγε οὖν ὄρμενα, ἀλλὰ μὴ ἀσπαράγους, ἀδόκιμον γὰρ λίαν.

The same caution is delivered with greater clearness in App. Soph. 24. 8: Ἄσφάραγος· διὰ τοῦ φ βοτάνης εἶδος ἀσφάραγος, πρὸς τὰς καθάρσεις ἐπιτήδειον. οἱ δὲ πολλοὶ τὰ ὄρμενα τῶν λαχάνων διὰ τοῦ π ἀσπαράγους καλοῦσι, δυσὲ περιπίπτοντες ἀμαρτήμασιν, ὅτι τε διὰ τοῦ π λέγουσι, δεόν διὰ τοῦ φ, καὶ ὅτι τὸ ἰδίως καλούμενον ἐπὶ τινος πῶας ἐπὶ πάντων τῶν ἐξορμενιζόντων λαχάνων τίθεται. Cp. id. 38. 17: Ἐξορμενίζειν· τὸ ἔξανθεῖν, ὅπερ οἱ πολλοὶ ἐκβάλλειν λέγουσιν. ὄρμενα γὰρ καλεῖται ὑπὸ τῶν Ἀττικῶν τὰ τῶν λαχάνων ἔξανθήματα. οἱ δὲ πολλοὶ καὶ ἀμαθεῖς (leg. ἀμαθῶς) ταῦτα ἀσπαράγους καλοῦσιν.

Other instances of Attic aspiration are *θυηχοῦς* for *θυηκόος*, *σχιυδαλμός* for *σκιυδαλμός*, *λίσφος* for *λίσπος*, *φιδάκη* for *πιθάκη*. The subject is discussed by Wecklein in *Cur. Epigraph.* pp. 42, 43. Athenaeus in 2. 62 cites from Theopompus—

<sup>1</sup> The metre is given as restored by Hermann and Meineke.

<sup>2</sup> Lobeck omits τὸ α after τιθέασι. He should have remembered its use as τὸ ἐν or τὸ πρῶτον. It is here evidently intended to represent the initial ἀσπάραγος as opposed to the following ἀσφάραγος.

κάπειτ' ἰδὼν ἀσφάραγον ἐν θάμνῳ τιλί,

and from Ameipsias—

οὐ σχῆνος, οὐδ' ἀσφάραγος, οὐ δάφνης κλάδοι,

but asserts that Antiphanes and Aristophon employed the form in π. He even seems to say that Diphilus used ἀσφάραγος for ὄρμενον: Δίφιλος δέ φησιν ὡς ὁ τῆς κράμβης ἀσφάραγος, λεγόμενος ἰδίως ὄρμενος, εὐστομαχατώτερός ἐστι καὶ εὐεκκριτώτερος, ὄψεως δὲ βλαπτικός.

### XC.

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Ἄσβόλη μὴ λέγε, ἀλλὰ ἄσβολος.

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The same remark is made by Moeris, p. 11. In App. Soph. p. 17 Phrynichus supplements his present statement: Ἄσβολος θηλυκῶς λέγουσιν, Ἰππῶναξ δὲ ἀρσενικῶς· τινὲς δὲ καὶ τὴν ἀσβόλην.

### XCI.

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Αἴθαλος λέγε ἀρσενικῶς, ἀλλὰ μὴ αἰθάλη θηλυκῶς.

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Heinrich Schmidt in his 'Synonymik,' 2. p. 373, has shown that αἴθαλος differs from ἄσβολος in connoting the action of fire as productive of a black colour. He quotes αἰθός in Ar. Thesm. 246—

φῦ, ἰοῦ τῆς ἀσβόλου·

αἰθὸς γεγένημαι πάντα τὰ περὶ τὴν τράμιν,

and justly ridicules the ordinary explanation of the expression αἴθοψ καπνός in Od. 10. 152, as smoke mixed with flame—a meaning which might apply to the smoke from Vulcan's forge, but not to that gently curling from Circe's home. Αἰθός, αἴθοψ, and αἰθών, when meaning *black*, always imply that the colour has been produced by fire. Accordingly, αἴθοψ οἶνος is not the same as μέλας οἶνος, or even

ἐρυθρὸς οἶνος, and does not refer to colour at all, but to the effect on the blood of the drinker, 'fiery wine.' The Αἴθοπες received the name from early travellers who imagined that their swart colour was produced by exposure to the sun.

## XCII.

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Θερμότης λέγε, ἀλλὰ μὴ θερμασία.

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The one word is formed from θερμός, the other from θερμαίνω. Phrynichus is right, and no Attic writer could have employed θερμασία. The general rule of which it is a violation is simple enough. Whenever there exists an adjective in -ος which may be regarded as the primitive of a verb in -αίνω, the abstract substantive is in Attic formed in -της from the adjective, not in -ασία from the verb, as θερμός, θερμαίνω, θερμότης, λευκός, λευκαίνω, λευκότης, ἐρυθρός, ἐρυθραίνω, ἐρυθρότης, ὑγρός, ὑγραίνω, ὑγρότης, ξηρός, ξηραίνω, ξηρότης. No such substantives as ὑγρασία, ξηρασία, or θερμασία, are ever encountered in a genuine Attic writer. They are the spawn of late writers and their badge, and Xenophon was, as usual, anticipating them when he employed θερμασία in An. 5. 8. 15. Even when there is no adjective, the substantive is not so formed from the verb. The true form is φλεγμονή not φλεγμασία, ὄσφρησις not ὄσφρασία. Thomas, p. 441, adds to the statement of Phrynichus when he says, θερμότης καὶ θέρμη Ἀπτικοί, θερμασία Ἑλληνας. There are not many forms like θέρμη. Besides it κάκη was in common use, and λεύκη, λεύκαι was the name applied to a form of leprosy. It is natural to compare the English term 'the blues' and to remark that the old name for jaundice, namely, *the yellows*, lingers in the provincial districts of England.



## XCIII.

'Ατταγὴν' καὶ τοῦτο παρανεόμνται καὶ τόνῳ καὶ θέσει.  
 χρὴ γὰρ ἄτταγᾶς λέγειν, ὡσπερ ἄλλᾶς.

A grammarian in the *Συναγωγὴ λέξεων χρησίμων* is more precise: 'Ατταγᾶς' ὄρνις οὕτω καλεῖται ὑπὸ τῶν 'Αττικῶν. 'Αριστοφάνης Σφηξί—

τὸν πηλὸν ὡσπερ ἄτταγᾶς τυρβάσεις βαδίζων.

καὶ αἱ πλάγιοι ἄτταγᾶν καὶ ἄτταγᾶς πληθυντικῶς.

'Αλλᾶς is not a real parallel as its genitive is ἄλλᾶντος. It was intended by Phrynichus simply to illustrate the accentuation which in ἄτταγᾶς is peculiar. Athen. 9. 387 F: περισπῶσι δὲ οἱ 'Αττικοὶ παρὰ τὸν ὀρθὸν λόγον τοῦνομα. Τὰ γὰρ εἰς *as* λήγοντα ἐκτεταμένον ὑπὲρ δύο συλλαβάς, ὅτε ἔχει τὸ *a* παραλήγον, βαρύντοιά ἐστιν οἶον ἀκάμας, Σακάδας, ἀθάμας. λεκτέον δὲ καὶ ἄτταγαῖ καὶ οὐχὶ ἄτταγῆνες.

## XCIV.

Κολυμβάδες ἐλαῖαι οὐ λέγονται, ἀλλὰ ἀλμάδες ἐλαῖαι  
 χωρὶς τοῦ *i*.

This is an apt illustration of the singular purity of Attic Greek. It contents itself with saying no more than is necessary, whereas *κολυμβάδες* is a weak attempt at a picturesque designation. In describing the different kinds of olives, Athenaeus, 1. 56, quotes two lines of Aristophanes—

οὐ ταῦτόν ἐστιν ἀλμάδες καὶ στέμφυλα,

and—

θλαστὰς γὰρ εἶναι κρεῖττόν ἐστιν ἀλμάδος.

For the orthography of ἐλάα see supra p. 112.

## XCV.

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Γρηγορώ, γρηγορεῖ οὐ δεῖ, ἀλλὰ ἐγρήγορα λέγειν καὶ  
ἐγρήγορον.

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Porson first removed the defaulting present from Attic texts, restoring *ἐγρηγόρεσαν* for *ἐγρηγόρησαν* in Xen. An. 4. 6. 22. It is a most debased form and crept into classical manuscripts at a late date.

The perfect tense had originally in Greek a very different meaning from that of the English perfect. Thus the words *the door has been opened*, direct the attention to a process rather than to a fact, but in Greek the converse is true, and ἡ θύρα ἀνέφκται originally meant *the door is open*, without any reference to the process of opening. There is in fact no means of expressing ἀνέφκται in English, as *is open* implies too little, and *is opened* implies too much. *Is open* is too absolute and does not convey the notion of agency, and *is opened* is not absolute enough, still referring too much to the process of which it marks the completion. The same is true of the pluperfect and the future perfect, ἀνέφκτο hitting the mean between *was open* and *was opened*, and ἀνεφέξεται between *shall be open* and *shall be opened*.

But when an attempt is made to express the primitive force of the Greek perfect in the active the English language fails still more signally, and the word has to be turned passively. In other words ἀνέφχα τὴν θύραν is not *I have opened the door*, but represents an agent at the completion of his action, without any reference to the steps which led to that condition of things.

This is the meaning which the perfect generally has in the Homeric poems, e. g.—

ἡμεῖς δ' ὄπλα ἕκαστα πονησάμενοι κατὰ νῆα  
ἤμεθα, τὴν δ' ἀνεμός τε κυβερνήτης τ' ἴθυεν.

τῆς δὲ πανημερίης τέταθ' ἰστία ποντοπορούσης·  
 δύσετό τ' ἥλιος, σκιάωντό τε πᾶσαι ἀγναιά·

Od. 11. 10.

and in an earlier stage of the language the numerous perfects with a so-called present meaning had their origin. ἐγρήγορα, *I am awake*, δέδοικα, *I fear*, εἴωθα, *I am used*, ἄνωγα, *I bid*, δέδορκα, *I see*, τέθηλα, *I flourish*, σέσηπα, *I moulder*, κέχνηα, *I gape*, σέσηρα, *I grin*, etc. The perfect form of many of these words, such as κέχνηα, δέδορκα, σέσηρα, it would be quite impossible to explain on any other hypothesis as to the original force of the perfect.

Although the Greek perfect never lost this meaning, it gradually assumed much of the same force as we associate with the tense and approached our idiom in most respects. Thus even in Homer it had begun to be used for the aorist with the adverbs (χρονικὰ ἐπιρρήματα), ἤδη, πολλάκις, πω, πώποτε, a usage which was quite incompatible with its primitive signification, but which is not rare in Attic.

## XCVI.

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Αὐθέντης μὴδέποτε χρήσῃ ἐπὶ τοῦ δεσπότης, ὡς οἱ περὶ τὰ  
 δικάστήρια ῥήτορες, ἀλλ' ἐπὶ τοῦ αὐτόχειρος φονέως.

---

There are two ways of accounting for the only exception to this rule, that in Eur. Supp. 442—

καὶ μὴν ὅπου γε δῆμος αὐθέντης χθονός,  
 ὑποδισιν ἀστοῖς ἦδεται νεανίας.

Either αὐθέντης is, as Markland conjectured, an error of the copyists for εἰδυντής, or Tragedy has here, as often, preserved an old meaning. The late signification of *master* must have had some origin, and it is more natural to regard it as entering the Common dialect from some of the older ones than as being a perversion of the meaning recommended by Phrynichus, and frequent in early Attic.

Latterly *ἀθέντης* disappeared from Attic, even in its recognized sense, its place being usurped by *ἀπόχειρ*. Appearing in Herodotus, in Tragedy, and in Thucydides and Antiphon, it finally succumbed to the law of parsimony, like many other words which are not found in any but the earliest masters of Attic prose.

### XCVII.

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Ἄγνόχεν, εἴ τις εἴποι, ὅτι ἐν τῷ συνθέτῳ Λυσίας κέρηται καταγνόχασι, μὴ πάνυ πείθου· ἦχε μὲν γὰρ λέγουσι καὶ Δημοσθένης ἦχασι λέγει, ἀλλ' οὐκ ἀγνόχασι.

---

The passage of Lysias here referred to has not been preserved. The form occurs in Aristotle, Polybius, Plutarch, and other late writers, while some authors used both the disyllabic and quadrisyllabic words.

Notwithstanding the general opinion as to the purity of Lysias' diction, there are to be found in his writings many slight divergences from Attic usage, which are to be attributed to the fact that by far the greater part of his life was spent in Magna Graecia. He dwelt, it is true, among Athenians, but Athenians who, as colonists, were dissociated entirely from the peculiar civilization of Athens, and from the intellectual and refining influences of its fascinating city life, while, at the same time, they were necessarily thrown more into contact with men of other Greek races.

### XCVIII.

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Μεσιδιωθῆναι· τέτριπται καὶ ἐν τοῖς δικαστηρίοις καὶ ἐν τοῖς συμβολαίοις, ἀλλὰ οὐ μεσεργυθῆναι λέγε.

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‘*Μεσιδιος* praeter binos Aristotelis locos (Eth. Nic. 7. 1132.

23, Pol. 6. 1306. 28) reperitur in Michael. in V. Nicom. p. 66 b. ex ipso Aristotele depromptum; μέσον δικαστήν vocat Thucydides, 4. 83, μεσιδιωθήναι autem, sive a nullo scriptorum eorum, quos fortuna nobis reliquos fecit, admissum est, sive adhuc in angulo quodam inaccessu latet, nobis certe invisum inauditumque erat.' Lobeck.

## XCIX.

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Καλλιγραφεῖν, διαλελυμένως λέγουσιν ἐκεῖνοι εἰς κάλλος  
γράφειν.

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As far as formation goes the word is quite legitimate, as is shown by *καλλιεπῶ* and *καλλιερῶ*. It is only a question of usage, and certainly *καλλιγραφῶ* does not occur before Aristotle. 'Καλλιγραφεῖν primum mihi occurrit sensu figurato in *subditiua* Aristotelis Epistola ad Alexandrum Rhetoricæ præfixa.' Lobeck.

## C.

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Ἄκμην ἀντὶ τοῦ ἔτι. Ξενοφῶντα λέγουσιν ἅπαξ αὐτῶ  
κεχρησθαι· σὺ δὲ φυλάττου, λέγε δὲ ἔτι.

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The signification here reprehended used to be required in Isocrates, I C, before *σὺ μὲν ἀκμὴν φιλοσοφεῖς* was replaced by *σοὶ μὲν ἀκμὴ φιλοσοφεῖν*. It is an excellent instance of the copyists' habit of importing the usages of their own day into the texts of Classical authors. Xenophon, however, is past praying for; Moeris (p. 79), as well as Phrynichus, states that in this point he departed from Attic usage, and in An. 4. 3. 26 *ἀκμὴν* is employed as Polybius, Strabo, Plutarch, Theocritus, and their contemporaries employed the term. There is nothing to choose between Xenophon's *καὶ ὁ ὄχλος ἀκμὴν διέβαινε*, and Poly-

buis, 1. 25. 2, συνιδόντες τοὺς μὲν ἀκμὴν ἐμβαίνοντας, τοὺς δὲ ἀναγομένους, or id. 6. 51, παρὰ μὲν τοῖς Καρχηδουνοῖς τὴν δύναμιν ὁ δῆμος ἤδη μετειλίφει, παρὰ δὲ Ῥωμαίοις ἀκμὴν εἶχεν ἢ σύγκλητος.

‘Suídas Sophoclem et Hyperidem testes citat; de Sophocle manifesto errat; Hyperidem testem adhibet in hac causa etiam Antiatticista Bekk. p. 77, sed locum non apposuit, neque fidem fecit iudicii sui.’ Lobeck.

## CI.

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Εἶτεν καὶ ἔπειτεν ἐσχάτως βάρβαρα· εἶτα οὖν οὐ καὶ  
ἔπειτα λέγε.

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Aelius Dionysius, whose opinion is always worthy of consideration, is quoted by Eustath. 1158. 38, ἐν τοῖς Διονυσίου φέρεται ὅτι Ἀττικὰ μὲν τὸ εἶτα καὶ ἔπειτα, τὸ δὲ εἶτεν καὶ ἔπειτεν, Ἰακά. διό, φησί, καὶ παρ’ Ἡροδότῳ κεῖνται. In most manuscripts of Herodotus, however, εἶτα and ἔπειτα, or ἐπεὶ τε, are now read, e. g. 1. 146; 2. 52; 9. 84, 98. In Arist. Ach. 745, the un-Attic form is put in a Megarian’s mouth—

κῆπειτεν ἐς τὸν σάκκον ᾧδ’ ἐσβαλντε.

Machon, the late Comic poet, whose name has already occurred in a similar connection, used ἔπειτεν (Athen. 13. 582 A), and ἔπειτεν εἰπεῖν was justly restored for ἔπειτ’ ἐνεῖπεν by Porson in another line of the same writer—

ἔπειτεν εἰπεῖν φασι τὴν Γναθαίμιον.

Ath. 13. 581 F.

## CII.

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Ἀνατέλλει μὲν ἑρέϊς ὁ ἥλιος, ἐπιτέλλει δὲ ὁ κύων, ἢ ὁ Ὠρίων, ἢ ἄλλο τι τῶν μὴ ὡσαύτως τῷ ἡλίῳ καὶ τῇ σελήνῃ πολεούτων.

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This distinction between ἀνατέλλω and ἐπιτέλλω, ἀνατολή and ἐπιτολή, is always carefully observed in Attic prose. Plat. Polit. 269 A, Legg. 887 E, Crat. 409 A; Ar. Nub. 754; Thuc. 2. 78. In poetry it is not always regarded, and even the simple verb may be used of either phenomenon. Ἐπιτολή and ἐπιτέλλω, however, are not used of the sun till very late. The meaning of the ἐπί is the same as is found in ἐπέρχομαι in phrases like ἐπήλυθον ὦραι in—

ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὦραι.  
Od. 2. 107.

ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἔξετελεῦντο  
ἀψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὦραι.  
11. 294.

## CIII.

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Εὐκαιρεῖν οὐ λεκτέον, ἀλλ' εὖ σχολᾶς ἔχειν.

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The words εὐκαιρος and εὐκαιρία are excellent Attic words, but not in the sense of σχολαῖος and σχολή. Photius: Σχολή. οὐχί ὁ τόπος ἐν ᾧ σχολάζουσι καὶ διατρίβουσι περὶ παιδείαν οὐδὲ αὐτὴ ἢ ἐν λόγοις (εὐμουσία) καὶ διατριβή, ἀλλὰ ἦν οἱ πολλοὶ ἀκύρως καλοῦσιν εὐκαιρίαν τὸ δὲ εὐκαιρεῖν βάρβαρον, ἀλλ' ἀντὶ μὲν τούτου σχολὴν ἄγειν λέγουσιν. ἢ δὲ εὐκαιρία βάρβαρον οὐκ ἔστιν ὄνομα, τάττεται δὲ οὐκ ἐπὶ σχολῆς, ἀλλ' ἐπὶ καιροῦ τιῶς εὐφύτας καὶ ἀρετῆς.

## CIV.

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Ἐξεπιπολᾶς λέγουσί τινες, οἰόμενοι ὅμοιον εἶναι τῷ ἐξαίφνης, οἷον ἐξεπιπολᾶς τοῦ παντός. ἀτόπως· οἱ γὰρ ἀρχαῖοι ἀνευ τῆς ἕξ προθέσεως εἶπον ἐπιπολᾶς.

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In App. Soph. 38. 3 Phrynichus traces this corruption to false analogy: οἱ δὲ ἐξεπιπολῆς λέγοντες ἐπλανήθησαν ἀπὸ

τοῦ ἐξαίφνης καὶ ἐξεπίτηδες. It is another instance of the misuse discussed above, pp. 117 ff. Late writers elevated the adverb into a substantive, forming a nominative ἐπιπολή, and declining it throughout. They combined their new creation with other prepositions besides ἐξ. Athenaeus used δι' ἐπιπολήs, and Strabo actually ἐπ' ἐπιπολήs. The fact that an elevated quarter of the city of Syracuse was named Ἐπιπολαί (Thuc. 6. 96) does not prove the early existence of the substantive ἐπιπολή. It does not mean *surfaces*, but, derived in the same way as ἐπιπολήs, adopted the termination -αι on the analogy of Ἀθηναί, Θηβαί, etc., just as the -ῆs in the adverb stands on the same footing as the similar ending of ἐξαίφνης.

## CV.

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Ἐνδον εἰσέρχομαι, βάρβαρον. ἔνδον γὰρ ἐστί, καὶ ἔνδον εἰμί, δόκιμον. δεῖ οὖν εἴσω παρέρχομαι λέγειν. εἴσω δὲ διατρίβω οὐκ ἐρεῖς, ἀλλ' ἔνδον διατρίβω.

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The collocation ἔνδον εἰσέρχομαι stands on a different basis from εἴσω διατρίβω, being a distinct violation when used absolutely of the law of parsimony, and, consequently, un-Attic. As a synonym for the simple εἰσέρχομαι, Phrynichus rightly suggests εἴσω παρέρχομαι. But, although ἔνδον as used for εἴσω is as barbarous as εἴσω εἰσέρχομαι would be, the converse is not true, and Attic writers frequently employ εἴσω with verbs of rest, as any dictionary will show.

## CVI.

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Κληρονομεῖν τόνδε· οὐχ οὕτως ἡ ἀρχαία χρῆσις, ἀλλὰ κληρονομεῖν τοῦδε.

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A sentence of Demosthenes illustrates the only usage possible in Attic, 329. 15, *κεκληρονόμηκας μὲν τῶν Φίλωνος τοῦ κηδεστοῦ χρημάτων πλείονων ἢ πεντεταλάντων*, the genitive of the person being dependent upon the genitive of the thing which is governed by the verb. In late Greek the ordinary construction was the accusative in either case—*κληρονομεῖν τί τινος* and *κληρονομεῖν τινά*.

## CVII.

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Θρίδακα Ἡρόδοτος ἰάζων εἶπεν, ἡμεῖς δὲ θριδακίνην  
ὡς Ἀττικοί.

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This is another instance of the Common dialect preferentially departing from the premier dialect. The lexicography of the word is given in detail by Lobeck.

## CVIII.

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Ἐπίκλιτρον ῥητέον, οὐκ ἀνάκλιτρον.

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Pollux makes the same statement (10. 34): *Μέρη δὲ κλίης καὶ ἐνήλατα καὶ ἐπίκλιτρον· τὸ μὲν ἐπίκλιτρον ὑπὸ Ἀριστοφάνους εἰρημένον. Σοφοκλῆς δὲ εἶπε ἐνήλατα ξύλα: id. 6. 9, τὸ καλούμενον ἀνάκλιτρον ἐπίκλιτρον Ἀριστοφάνης εἶπε, τὸ δὲ ἐνήλατον κλιτήριον. In 9. 72 he quotes, for a different purpose, two lines from the Anagyrus of Aristophanes—*

τοῦτ' αὐτὸ πράττω δὴ ὀβολῶ καὶ σύμβολον  
ὑπὸ τῷ Ἐπικλίτρω· μῶν τις αὐτ' ἀνείλετο;

The question must rest upon their authority.

## CIX.

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Ἐπίδοξον, τὸ προσδοκώμενον καὶ ἐλπιζόμενον ἐρεῖς,  
οὐχ, ὡς οἱ ἀμαθεῖς, τὸν ἐπίσημον.

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Like verbs of hoping and expecting, ἐπίδοξος may be followed by the present and aorist as well as by the regular tense—the future infinitive. Isocr. 397 C, ἐπίδοξος γενήσεσθαι πονηρός: Antipho, 115. 22, τὸν μεγάλα μὲν κακὰ προπεπονθότα, ἔτι δὲ μείζονα ἐπίδοξον ὄντα πάσχειν: Isocr. 117 E, ἐπίδοξος ὦν τυχεῖν τῆς τιμῆς. The preposition seems to have the same force as in the word ἐπίτεξ or ἐπίτοκος.

There is no instance in Attic of the meaning here found fault with by Phrynichus, but that is its prevailing sense in late writers. The signification ἐπίσημος was not, however, a coinage of the Common dialect, but existed outside the precincts of Attic even in Classical times, as is proved by Pindar—

εἰ γὰρ ἅμα κτεάνοις πολλοῖς ἐπίδοξον ἄρηται  
κῦδος, κτε.

Nem. 9. 46.

## CX.

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Μάμμην τὴν τοῦ πατρὸς ἢ μητρὸς μητέρα οὐ λέγουσιν οἱ ἀρχαῖοι ἀλλὰ τίθην, μάμμην δὲ καὶ μαμμῖον τὴν μητέρα. ἀμαθὲς οὖν τὸ τὴν μάμμην ἐπὶ τῆς τίθης λέγειν.

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‘Phrynichi praescriptum plerique recentiorum neglectum reliquere, aviam μάμμην dicentes, Josephus, Plutarchus, Appianus, Herodianus, Artemidorus, Basilius, neque adversari videtur Pollux, 3. 17, ἡ δὲ πατρὸς ἢ μητρὸς μήτηρ τίθη καὶ μάμμη καὶ μάμμα. Sed cum Phrynicho faciunt

acriores vitiorum inolescentium animadversores, Aelius Dionysius, Helladius, Moeris, Photius, Suïdas.' Lobeck.

## CXI.

Εἰ ποιητῆς εἶπεν ἀμεινότερον, χαίρετώ· οὐδὲ γὰρ καλλιώτερον, οὐδὲ κρείσσονον ῥητέον. συγκριτικοῦ γὰρ συγκριτικὸν οὐ γίνεται. λέγε οὖν ἄμεινον καὶ κάλλιον καὶ κρεῖσσον.

Stobaeus (Flor. 7. 12. 9) quotes from Mimnermus—

οὐ γὰρ τις κείνου δητῶν ἔτ' ἀμεινότερος φῶς  
ἔσκειν ἐποίχεσθαι φυλοπίδος κρατερῆς  
ἔργον.

D-45

The forms *χειρότερος*, *χειριότερος*, are not double comparatives. That *καλλιώτερον* once appeared in Thuc. 4. 118 indicates that this remark of Phrynichus was not uncalled for. 'Recentiores cum similibus *μειζότερος*, *ἐλαχιστότατος*, *usi sunt*.' Lobeck.

## CXII.

Μονόφθαλμον οὐ ῥητέον, ἑτερόφθαλμον δέ. Κρατῖνος δὲ  
μονόφθαλμον εἶπε τὸν Κύκλωπα.

Lobeck supposes the words *Κρατῖνος δὲ μονόφθαλμον εἶπε τὸν Κύκλωπα* to be a late addition, but they appear in the Συλλ. Ἀττικ. of Moschopulus, and may well be genuine, as *μονόφθαλμος* or *μονόμματος* is the natural word for a Cyclops. A writer in the *Λέξεις Ῥητορικαί* (Bekk. 280. 22) has the remark: *Μονόφθαλμος· ἔθνος τι ἀνθρώπων ἕνα ὀφθαλμὸν ἔχόντων· τοὺς γὰρ τὸν ἕτερον ἐκκοπέοντας ὀφθαλμὸν ἑτεροφθάλμους καλοῦσιν*, and Strabo, 1. 43, quotes *μονόμματος* from Aeschylus, *Αἰσχύλου κυνοκεφάλους καὶ στερνοφθάλμους καὶ μονομμάτους ἰστροῦντος*.

Ammonius makes the same distinction: 'Ἐτερόφθαλμος καὶ μονόφθαλμος διαφέρουσιν. Ἐτερόφθαλμος μὲν γὰρ ὁ κατὰ περίπ-

τωσιν πηρωθείς τὸν ἕτερον τῶν ὀφθαλμῶν, μονόφθαλμος δὲ ὁ ἔνα μόνον ὀφθαλμὸν ἔχων ὡς ὁ Κύκλωψ.

It is an interesting question how the later notion of the Cyclopes originated. In Homer the Cyclops is *ἑτερόφθαλμος*, not *μονόφθαλμος*, as Aristarchus plainly saw. On *Odys.* 9. 383 he has the remark, ὁ Κύκλωψ κατὰ τὸν Ὅμηρον οὐκ ἦν μονόφθαλμος φύσει, ἀλλὰ κατὰ τινα συντυχίαν τὸν ἕτερον τῶν ὀφθαλμῶν ἀπεβεβλήκει. δύο γὰρ ὀφρύας εἶχε· φησὶ γάρ—

πάντα δὲ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὔσεν αὐτμή.

By the time of Hesiod the later notion prevailed, as is seen from two lines of the *Theogon.* 144—

Κύκλωπες δ' ὄνομ' ἦσαν ἐπώνυμον οὐνεκ' ἄρα σφέων  
κυκλωτερῆς ὀφθαλμὸς ἕεις ἐνέκειτο μετώπῳ,

and became as firmly established as the similar erroneous notion that the Sirens were three in number, whereas Homer plainly says there were but two. Some mistake of an early potter probably originated both errors, and fictile ware tells the same story as Hesiod, Cratinus, and Theocritus, 11. 31—

ὄνεκά μοι λασία μὲν ὀφρῦς ἐπὶ παντὶ μετώπῳ.

### CXIII.

Ἐωνησάμην· εἰς λόγος περὶ τοῦ ἀμαρτήματος. ἔνθα ἂν μὴ δυνήθης τὸ πρίασθαι ἢ ἐπριάμην θεῖναι, ἐκεῖ τὰ ἀπὸ τοῦ ὠνοῦμαι<sup>1</sup> τάττε, ἔνθα δ' ἂν τὰ ἀπὸ τοῦ πρίασθαι, φυλάττου θάτερον.

<sup>1</sup> The MSS. and editions have the unmeaning *ἔωνημαι*. After *θάτερον* they add *οἷον ἔωνημαι οἰκίαν· ἐνταῦθα ἐγχωρεῖ τὸ ἐπριάμην· οὕτω χρῆσις ἐπριάμην οἰκίαν· πάλιν ἔτυχον ἔωνημένος οἰκίαν ἢ ἀγρόν· ἐνταῦθα οὐδὲν ἐγχωρεῖ τῶν ἀπὸ τῶν πρίασθαι· μένει τὸ ἔωνημένος δόκιμον· πάλιν δεῖ λέγειν πριάμενος, τὸ γὰρ ὠνησάμενος ἀδόκιμον· οὕτως οὖν κἀπὶ τοῦ ἔωνησάμην· παρὸν γὰρ ἐπριάμην εἰπεῖν, μὴ εἴησις ἔωνησάμην· ὃ γὰρ τοῦτο λέγων ληρεῖ. Lobeck justly says, 'alto hic Phrynichus demersus est luto;' but he fails in trying to extricate him. It is strange that the words following *οἷον* in Phrynichus should so frequently be unintelligible or contradictory to the rule he lays down. They seem frequently to be late additions.*



Herodian (453 ed. Piers.) likewise remarks on the way in which the two stems *ᾠνε-* and *πρι-* were combined in Attic to make up the verb corresponding to the English 'buy.' His words are these, *πρίασθαι ἐρείς, οὐκ ᾠνήσασθαι· ὅπου δὲ μὴ δυνατὸν κλῖναι τὸ πρίασθαι ῥῆμα, τότε τῷ ᾠνεῖσθαι χρήσῃ, οἷον ἐπριάμην, ἐπρίω, ἐπρίατο· καὶ πρίω τὸ προστατικόν. Εὐπολις πρίω μοι σελάχιον φησί. ἐπὶ δὲ τοῦ παρακειμένου ἐώνημαι, οὐ γὰρ ἐνεχώρει ὁ παρακειμενος τὴν τοῦ πρίασθαι χρῆσιν.* These dicta are confirmed by other authorities and by the universal usage of Attic writers. The following passages will put in the clearest light the dovetailing of the two verbs into one another. In the 'Acharnians' Dicaeopolis asks the price of the Boeotian's pigs—

*πόσου πρίωμαί σοι τὰ χοιρίδια; λέγε·*

and when the answer is satisfactory makes up his mind to buy them—

*ᾠνήσομαί σοι· περίμεν' αὐτοῦ.*

The enormous sums expended upon fish by Athenian epicures is a common-place in the Middle and New Comedy, and a passage of this kind is quoted by Athenaeus (6. 227 A) from the 'Greek Woman' of Alexis—

*αὐτοί (οἱ ἰχθύες) τ' ἐπὶ ληφθῶσιν ὑπὸ τῶν ἀλιέων*

*τεθνεώτες ἐπιτρίβουσι τοὺς ᾠνουμένους.*

*τῆς οὐσίας γὰρ εἰσιν ἡμῖν ᾠνιοί,*

*ὁ πριάμενός τε πτωχὸς εὐθὺς ἀποτρέχει :*

Plato, Rep. 563 B, *ὅταν δὲ οἱ ἐωνημένοι μηδὲν ἤττον ἐλεύθεροι ᾧσι τῶν πριαμένων :* Lysias, 108. 35, *'Αντικλῆς παρ' αὐτοῦ πριάμενος ἐξέμισθωσεν· ἐγὼ δὲ παρ' Ἀντικλέους εἰρήνης οὐσης ἐωνούμην :* Dem. 307. 15, *ὁ ᾠνούμενος νενίκηκε τὸν λαβόντα ἐὰν πρίηται.*

But the locus classicus is the speech of Lysias against the corn merchants (*Κατὰ τῶν σιτοπωλῶν*): *'Εγὼ τῶν ἀρχόντων κελευόντων συνεπριάμην.*

\*Αν μὲν τοίνυν ἀποδείξῃ, ὃ ἄνδρες δικασταί, ὡς ἔστι νόμος ὃς κελεύει τοὺς σιτοπώλας συνωνεῖσθαι τὸν σίτον, ἂν οἱ ἄρχοντες κελεύωσιν, ἀποψηφίσασθε. εἰ δὲ μή, δίκαιον ὑμᾶς καταψηφίσασθαι. ἡμεῖς γὰρ ὑμῖν παρεσχόμεθα τὸν νόμον ὃς ἀπαγορεύει μηδένα τῶν ἐν τῇ πόλει πλείω σίτον πεντήκοντα φορμῶν συνωνεῖσθαι.

\*Αυτος δ' ἔλεγεν ὡς : . . . συμβουλεύσειεν αὐτοῖς παύσασθαι φιλονικοῦσιν, ἡγούμενος συμφέρειν ὑμῖν τοῖς παρὰ τούτων ὠνομένοις ὡς ἀξιώτατον τούτους πρίασθαι. δεῖν γὰρ αὐτοὺς ὀβολῶ μόνον πωλεῖν τιμιώτερον. ὡς τοίνυν οὐ συμπριαμένους καταθέσθαι ἐκέλευεν αὐτοὺς ἀλλὰ μὴ ἀλλήλοις ἀντωνεῖσθαι συνεβούλευεν, αὐτὸν ὑμῖν \*Αυτον μάρτυρα παρέξομαι, καὶ ὡς οὗτος μὲν ἐπὶ τῆς προτέρας βουλῆς τούτους εἶπε τοὺς λόγους, οὗτοι δ' ἐπὶ τήνδε συνωνούμενοι φαίνονται <sup>1</sup>.

It may be useful to add a detailed list of the tenses and moods as used by Attic writers. The references are chiefly to Aristophanes :—

ὠνοῦμαι, Arist. Av. 530, Eccl. 1002. *Subjunctive*, Lys. 560, Vesp. 493. *Optative*, Eq. 649. *Participle*, Nub. 1224, Thesm. 504, Eq. 897, Ach. 549.

ἔωνοῦμην, Fr. Com. (Eupolis), 2. 505, and Orators.

ὠνήσομαι, Arist. Plut. 140, 518, Ach. 815, Eq. 362, Pax 1239, 1252, 1261, Vesp. 304, Lys. 600, Eccl. 1034; Orators.

ἐπριάμην, Arist. Nub. 23, 864, Eq. 44, 676, Thesm. 503, Pax 1200, 1241. 2nd sing. ἐπρίω, Vesp. 1439. *Subjunctive*, Ach. 812, Ran. 1229, Nub. 614. *Optative*, Pax 21, 1223, Vesp. 1405, Ach. 737. *Imperative*, πρίω, Ach. 34, 35; Fr. Com. 2. 743, 883; ἀποπρίω, Ran. 1227<sup>2</sup>. *Infinitive*, Ach. 691, 749, Vesp. 253, 294, Av. 715. *Participle*, Ach. 901, Eq. 600, 872, Nub. 749, Plut. 883.

<sup>1</sup> Cp. Xen. Vect. 4. 18, πρίασθαι . . . ὠνήθη . . . ὠνοῦνται . . . ὠνηθέντα.

<sup>2</sup> Good MSS. read πρίω for πρήν in Nub. 614. The form πρίασο in Ach. 870 is probably Attic. Veitch, however, errs when he puts it on the same footing as πρίω in id. 34 by the remark 'both in trimeter,' for he has not observed that πρίασο is put into the mouth of a Boeotian.

ἑώνημαι, Fr. Com. (Eupolis), 2. 492, (Aristoph.) 2. 1076; Orators; *Partic.*, Arist. Pl. 7.

## PASSIVE.

ἠνοῦμαι, Plato, Phaed. 69 B.

ἑωνούμην, Xen. Eq. 8. 2.

ἑωνήθην, Dem. 1124, 1126; Xen. Mem. 2. 7. 12, etc.; Plato, Legg. 850 A, Soph. 224 A.

ἑώνημαι, Pax 1182; Plat. Rep. 563; Orators.

Pollux (3. 124) quotes ἀπωνηθήσεται from the Comic Poet Theopompus. The verbal ὠνητέος occurs in Plato, Legg. 849 C, and ὠνητός in a true verbal sense in Thuc. 3. 40, ἐλπίδα οὔτε λόγῳ πιστήν οὔτε χρήμασι ὠνητήν. In Plato, Phaed. 1. c., the present is found in the participle ἠνούμενά τε καὶ πιπρασκόμενα. This is the only instance in Classical Greek, although periphrases are used. Such is πᾶσι εὐρίσκω in a passage quoted by Pollux (7. 13) from the 'Seasons' of Aristophanes—

κράτιστον ἡμῖν εἰς τὸ Θησεῖον δραμεῖν,  
ἐκεῖ δ' ἕως ἂν πᾶσι εὐρωμεν μένειν,

till we find a purchaser<sup>1</sup>. In the sense of *to be for sale*, ὦνιος εἶναι was used.

ἐπὶ ταῖς πύλαισι οὐ τὸ τάριχος ὦνιον.

Arist. Eq. 1247.

Plato, Legg. 848 A, τρίτον μέρος ὦνιον ἐξ ἀνάγκης ἔστω τοῦτο μόνον, τῶν δὲ δύο μερῶν μηδὲν ἐπάναγκες ἔστω πωλεῖν.

πῶς ὁ σίτος ὦνιος;

Arist. Ach. 758.

'What is the price of wheat?'

πῶς οὖν ὁ τυρὸς ἐν Βοιωτοῖς ὦνιος;

Id. Eq. 480.

To make a purchase was in Greek ὠνήν ποιεῖσθαι, or, in

<sup>1</sup> The note of Pollux is ridiculous enough and shows how little Classic Greek was understood even by a scholar in the second century A. D., ὁ δὲ οἱ νῦν φασὶ τοὺς οἰκέτας πᾶσι αἰτεῖν ἔστιν εὐρεῖν ἐν ταῖς Ἀριστοφάνους Ὠραῖς. He must have translated ἕως ἂν = 'while.'

poetry, ὠνὴν τίθεσθαι, as Dem. 894. 27, ὠνὴν ποιοῦμαι τῆς νεώς:

ὠνὴν ἔθου καὶ πρᾶσιω ὡς Φοῖνιξ ἀνήρ.

Soph. Frag.

The primitive sense of the verb ἀγοράζειν was to attend the ἀγορά either for business or pleasure, but it gradually acquired the meaning of buy. The former signification is encountered often in Aristophanes—Ach. 625, 720, Vesp. 557, Lys. 556, 633, Eq. 1373, 1374; but the latter only once—

καὶ ταῖς ἀδελφαῖς ἀγοράσαι χιτῶνιον  
ἐκέλευσεν ἄν, τῇ μητρὶ θ' ἱματίδιον.

Plut. 984.

The term, however, both in the active and the middle voice, became ultimately quite synonymous with ὠνεῖσθαι and πρίασθαι, as Dem. 563, 7, ἡ δ' ἐξὸν αὐτῇ βελτίω πρίασθαι ταύτης τῆς τιμῆς τοῦτον ἡγόρασεν. The verb was doubtless complete in all three voices, but in what remains of Attic literature does not extend beyond the aorist and perfect.

#### CXIV.

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Παρασίτους οὐκ ἔλεγον οἱ ἀρχαῖοι ἐπ' ὀνειδούς, ὡς νῦν, ἀλλὰ κόλακας· καὶ δρᾶμα ἔστι Κόλακες τοιούτων ἀνθρώπων.

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Athenaeus discusses at great length the word παράσιτος (in 6. 235 seq.). For the existence of the παράσιτος in Homeric times, he quotes—

ἔσκε δ' ἐνὶ Τρώεσσι Ποδῆς, υἱὸς Ἡετίωνος,  
ἀφνειὸς τ' ἀγαθὸς τε· μάλιστα δέ μιν τίεν Ἔκτωρ  
δήμον, ἐπεὶ οἱ ἑταῖρος ἔην φίλος εἰλαπιναστής·

Il. 17. 575.

and shows that in the time of Epicharmus the character had acquired all its features. It was Araros, however, who first

employed the word παράσιτος in this dishonourable sense, and Antiphanes, Alexis, and Diphilus had all plays of this name. Accordingly, Phrynichus must not be considered as denying the signification κόλαξ throughout Attic, but only as reminding his readers that the term παράσιτος had originally an honourable meaning. The words of Athenaeus are on this point very distinct: Τὸ δὲ τοῦ παρασίτου ὄνομα πάλαι μὲν ἦν σεμνὸν καὶ ἱερόν. Πολέμων γοῦν γράψας περὶ παρασίτων φησὶν οὕτως· “Τὸ τοῦ παρασίτου ὄνομα νῦν μὲν ἄδοξόν ἐστι, παρὰ δὲ τοῖς ἀρχαίοις εὐρίσκομεν τὸν παράσιτον ἱερόν τι χρῆμα καὶ τῷ συνθειῶφι παρόμοιον. Ἐν Κυνოსάργει μὲν οὖν ἐν τῷ Ἑρακλείῳ στήλῃ τίς ἐστιν ἐν ἧ ψήφισμα μὲν Ἀλκιβιάδου, γραμματεὺς δὲ Στέφανος Θουκυδίδου, λέγεται δ’ ἐν αὐτῷ περὶ τῆς προσηγορίας οὕτως· ‘Τὰ δὲ ἐπιμήμια θυέτω ὁ ἱερεὺς μετὰ τῶν παρασίτων. οἱ δὲ παράσιτοι ἔστων ἐκ τῶν νόθων καὶ τῶν τούτων παίδων κατὰ τὰ πάτρια. Ὃς δ’ ἂν μὴ θέλῃ παρασιτεῖν, εἰσαγέτω καὶ περὶ τούτων εἰς τὸ δικαστήριον.’” There is much more to the same effect.

## CXV.

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Εὔρασθαι οὐκ ἔρεϊς προπαροξυτόνως διὰ τοῦ α, ἀλλὰ  
παροξυτόνως διὰ τοῦ ε, εὔρέσθαι.

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## CXVI.

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Ἀφείλατο ὅσοι διὰ τοῦ λα λέγουσιν ἀσχημονοῦσι, δέον  
διὰ τοῦ λε λέγειν, ἀφείλετο. καὶ ἀφειλόμην δεῖ λέγειν διὰ  
τοῦ ο, ἀλλὰ μὴ διὰ τοῦ α.

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The second of these articles has been brought from another place in the Ecloga. Εὐράμην for εὐρόμην, and ἀφειλάμην for ἀφειλόμην, represent a common corruption of late Greek. Veitch hesitates, as usual; but on consulting

him it will be seen that in both cases the form in alpha has disappeared from all texts, not only of Attic, but of Classical Greek writers. The same is true of the active forms *εὔρησα* and *εἶλα*, *ἤρησα*, and whatever Aristophanes wrote in *Thesm.* 761, he certainly did not write *ἐξηρήσατο*. That word crept into the text at a date when *ὠψάμην* might be used for *εἶδον*, and *ἀνεπεσάμην* for *ἀνέπεσον*. The second line of the couplet destroys the force of the first—

*ταλαντάτη Μίκα, τίς ἐξεκόρησέ σε ;*  
*τίς τὴν ἀγαπητὴν παῖδά σου ἔξηρήσατο ;*

Instead of *ἐξηρήσατο*, which cannot have a double meaning, some word that has is required to correspond with *ἐξεκόρησε*. Lobeck proposed *ἐξετρήσατο*, Meineke has adopted *διεχρήσατο*. Neither emendation is of value, and the genuine word still awaits discovery, if the line is not regarded as merely an interpolated extension of *ἐξεκόρησε*. Many forms, equally corrupt, were imported into Attic books by copyists, who were ignorant of Greek syntax of the Classical age. Thus, in *Thuc.* 8. 10, the historian used the regular construction in object clauses, and made a future indicative follow *ὅπως*, after a verb of preparing, *παρεσκευάζοντο ὅπως μὴ λήσουσιν αὐτούς*, but textual critics had to banish *λήσωσιν* from the received text. They had the best manuscripts on their side, but even against all such authority the change ought to have been made. Veitch (p. 411) has a record of other instances. The case of the Homeric *ἐπέλησα* is very different—

*ἀλλὰ τὸ μὲν καὶ ἀνεκτὸν ἔχει κακόν, ὅππότε κέν τις*  
*ἤματα μὲν κλαίῃ πυκνῶς ἀκαχήμενος ἦτορ,*  
*νύκτας δ' ὕπνος ἔχησιν· ὁ γάρ τ' ἐπέλησεν ἀπάντων*  
*ἐσθλῶν ἢ δὲ κακῶν, ἐπεὶ ἄρ βλέφαρ' ἀμφικαλύψῃ.*

Od. 20. 83.

Then the word is causative, the *ἐπί* making possible the active in this sense, just as it helped *ψηφίζομαι* to an active



voice. As *λανθάνω* in the active can only mean *escape notice*, so *ψηφίζω* had no signification besides that of *use pebbles, calculate*. For the causative of *ψηφίζομαι, to vote*, the compound of *ἐπί* was employed, just as *ἐπιλανθάνω* supplied a causative to *λανθάνομαι*.

The authority of Hesiod used to be advanced for the aorist first of *λείπω*—

ὅς κεν τὴν ἐπίορκον ἀπολείψας ἐπομόσση  
ἀθανάτων

Theogon. 793.

just as *ἔφευξα* in Aesch. Agam. 1308—

τί τοῦτ' ἔφευξας ; εἴ τι μὴ φρενῶν στύγος,

was regarded as a proof that *φεύγω* had a weak aorist as well as a strong. In the one case the word comes from *ἀπολείβω*, in the other from *φεύζω*.

N.B. -

It is true that there are several verbs which in Classical times used both aorists—the weak and the strong—in the same sense, but in Attic proper, such verbs were singularly rare. *Χέζω* is an undisputed instance, and with it may go *φθάνω*, the two aorists of which run parallel, except in the participle, which Attic confined to the weak. The case of *κτείνω* and *πείθω* is different, *ἔκτανον*, *ἔκανον*, and *ἐπιθον*, being not found out of poetry. Even *ἐπιθόμην* gradually retreated before *ἐπέισθην*, as Attic matured. Xenophon must be left to settle the right of *κατέκτανον* to a place in Attic prose. Certainly, no other writer in that fastidious dialect would have employed the word. The form *ἦξα* stands on precarious footing, but must be admitted in early Attic. Homer certainly used the weak aorist middle—

ἀτὰρ καλλίτριχας Ἴππους  
λύσαθ' ὑπὲξ ὀχέων, παρὰ δέ σφισι βάλλετ' ἐδωδήν·  
ἐκ πόλιος δ' ἄξασθε βόας καὶ ἴφια μῆλα  
καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζεσθε.

Il. 8. 505.

ἐκ πόλιος δ' ἄξαντο βόας καὶ ἴφια μῆλα  
καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζοντο.

Id. 545.

for to read ἄξεσθε in the former of these passages is criticism of the most futile and puerile kind. Moreover, Herodotus employed *προεσάξαντο* (1. 190), *ἐσάξαντο* (5. 34), and *προεξάντο* (8. 20). Accordingly, when the active ἄξει is encountered in Antiphon, and *προσῆξαν* in Thucydides, in a sense perfectly natural, and with the support of all manuscripts, they must at once be accepted as genuine, and regarded as fresh indications of a fact more than once referred to already—namely, that in these two writers the Attic dialect had not reached its full development. Antipho, 134. 41, *μὴ οὖν ἐξέληται τοῦτο ὑμῶν μηδεῖς, ὅτι τὸν μηνυτὴν ἀπέκτειναν, καὶ διετείναντο αὐτὸν μὴ εἰσελθεῖν ἐς ὑμᾶς, μὴδ' ἐμοὶ ἐγγενέσθαι παρόντι ἄξει τὸν ἄνδρα, καὶ βασανίσαι αὐτόν*: Thuc. 2. 97, *φόρος τε ἐκ πάσης τῆς βαρβάρου καὶ τῶν Ἑλληνίδων πόλεων, ὅσων προσῆξαν ἐπὶ Σεύθου κτε.* Such forms, however, were quite alien to mature Attic, and ἀπῆξας has been justly restored to Aristophanes (Ran. 468), in place of ἀπῆξας, τάξαντες, to Lycurgus (166. 16) in place of κατάξαντες, and perhaps καθέντας even to Xenophon (Hell. 2. 2. 20) in place of κατάξαντες. In all three passages the sense requires an alteration which there is excellent manuscript authority to support.

The history of the weak aorist of ἀποδιδράσκω is singularly instructive. Veitch has traced it with his usual care: 'The first aorist does not *ποιω* occur in Classic Greek; ἀποδράσασα Andoc. 1. 125 (Vulg.), ἀποδράσα (Bekk.), ἀποδράσας Lys. 6. 28 (old edit.), was altered by Reiske to ἀποδράς, which has been adopted by Bekker and every subsequent editor, ἀποδράση Xen. Cyr. 1. 4. 13 (Vulg.), now ἀποδρᾶ (best MSS., Schneid., Popp., Dind.), ἐξέδρασ' Eur. I. T. 194 (MSS., Vulg., Musgr., Seidler), now ἐξ ἔδρας in every edition,' etc. In fact, ἀπέδρασα must be classed with

ἔθνηξα, ἔθρωξα, ἔλαμψα, ἔδηξα, ἔφενξα, ἔπεσα, εἶλα, ἦρησα, ἠμάρτησα, ἔβλωξα or ἐμόλησα, ὠλίσθησα, ἔβαλα, ὠσφράμην, et hoc genus omne. Further, there is little question that Aristophanes did not use ἐνέτεξα, or Lysias ὠφλησα. In Ar. Lys. 553 the manuscripts have ἐντέξῃ or ἐντεύξῃ, the latter being also supported by Suidas, s. v. τέτανος. The true word is lost, as neither ἐντέξῃ nor ἐντεύξῃ provides a suitable meaning. For ὠφλησεν in Lys. 136. 1, συκοφαντίας αὐτοῦ κατέγνωτε καὶ ὠφλησεν ὑμῖν μυρίας δραχμάς, either ὠφέλησεν or ὠφλεν must be substituted.

Some verbs, which originally possessed two aorists of identical meaning, dropped one of them in Attic, just as ἄγω has been shown to have done. Such a word is βλαστάνω, which in Ionic writers had an aorist ἐβλάστησα, Hippocr. 7. 528, 546, and ἀναβλαστήσῃ must be preferred to ἀναβλαστήσει in Hdt. 3. 62, as even Herodotus could hardly have given other than the middle inflexions to the future of such a verb. The Homeric ἔθρεξα survived in Attic poetry by the side of ἔδραμον, but could not have been used in prose. Both ἔλακον and ἐλάκησα appear in Comedy; but the verb is never used by Aristophanes except in para-tragedy, or when he wishes to have a hit at Euripides, who was ridiculously fond of the term. Of the two forms ἔρρευσα and ἔρρῆνυ, late writers selected the poetical active, as in the case of κατέδαρθον they preferred the passive form.

The aorist εἶπα must not be reduced to the same level as εἶλα, ἦλθα, ἔφαγα, etc., nor yet must εἶπον and εἶπα be regarded as rivals. The two accurately supplement one another in Attic Greek, according to the following paradigm—

εἶπον	εἰπάτην		εἰπάτων
εἶπας	εἶπομεν	εἰπέ	
εἶπε	εἶπατε	εἰπάτω	εἶπατε
εἶπατον	εἶπον	εἶπατον	εἰπόντων.

The subjunctive may be referred to either; the optative draws its forms wholly from the second aorist, which also supplies the infinitive and the participle. The case of ἦνεγκον versus ἦνεγκα is somewhat more intricate; but, under the influence of a transitory desire for system, Veitch has demonstrated that, in the indicative and imperative, the forms in alpha were used in Attic, except when the requirements of metre or a wish to avoid hiatus suggested ἦνεγκον and ἔνεγκον. The infinitive was always ἐνεγκεῖν and the participle ἐνεγκών, and the omicron forms were at least preferentially used in the optative, while the subjunctive may be assigned indifferently to either tense.

The rule for the aorists of τίθημι and ἵημι is too well-known to need remark; but it may not be unnecessary to remind my readers, that, although the weak aorist of δίδωμι was occasionally used in the plural, such forms were generally eschewed by Attic writers. Herwerden thus sums up the evidence of Inscriptions: 'Aor. 1 hujus verbi et compositorum in plurali numero perraro reperitur. In T. N. xiii. m. 45, legitur παρεδώκαμεν. Paullo minus rara est 3 pers. pl., sed ne haec quidem reperitur, quod sciam, ante saeculum quartum,' (Lapid. Test. p. 48). The aorist ἔφρηκα probably followed the analogy of ἵημι and τίθημι in the indicative, as it certainly did in the other moods, and the gloss in Hesychius: 'Ἀπέφρησαν, ἀφήκαν Κρατῖνος Θράταις, should stand 'Ἀπέφρεσαν, κτε.

As is now acknowledged, the form ἐπεισέφρηκε in Eur. El. 1032—

ἀλλ' ἦλθ' ἔχων μοι μαινάδ' ἐνθεον κόρην  
λέκτροις τ' ἐπεισέφρηκε καὶ νύμφα δύο  
ἐν τοῖσιν αὐτοῖς δώμασιν κατέιχ' ὄμοῦ,

is no perfect, but an aorist, which in H. F. 1266 has by some fatality been corrupted to ἐπεισέφρησε—

ἔτ' ἐν γάλακτί τ' ὄντι γοργωποὺς ὄφεις  
ἐπεισέφρηκε σπαργάνοισι τοῖς ἐμοῖς·

and is recorded by Hesychius in the glosses—

Εἰσέφρηκεν· εἰσήγαγεν.

Ἐξέφρηκεν· ἀφήκεν.

Its subjunctive appears in Alc. 1056, ἐπεισφρῶ, Phoen. 264, ἐκφρῶσι, and its participle in a fragment of Eur. Phaethon—

μήτιν' Ἥφαιστος χόλον

δόμοις ἐπεισφρεῖς μέλαθρα συμφλέξει πυρί.

Aristophanes, Vesp. 162, used its imperative ἐκφρές, and its infinitive is preserved in the gloss of Hesychius: Εἰσφρῆναι· εἰσάξαι.

## CXVII.

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Ῥάφανον ἐπὶ τῆς ραφανίδος μὴ θῆς. σημαίνει γὰρ  
τὴν κράμβην.

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‘Idem affirmant Hesych., Suid., Ammon, Schol. ad Aristoph., Poll., et alii. Addit Hesych. *ραφανίδας* vocari *ραφάνους* parvos Dorice. Ammon. vero et Thom. adjungunt Ionice *ρέφανον* nominari τὴν *ραφανίδα*. Aristot. Hist. V. 17. 219 etiam *ράφανον* ait ab aliis *κράμβην* nominari.’ Nuñez.

## CXVIII.

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Εὖνωσ ἔχει μοι μὴ λέγε, ἀλλ' εὖνοικῶς.

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The same caution is also found in App Soph. 38, εὖνοικῶς δόκιμον, τὸ δὲ εὖνωσ φεύγειν χρή, and it is in accordance with the usage of Attic Greek. Similarly, ἄνωσ was not in use, but ἀνοήτως, and for the Xenophontean ὁμονόως, Attic writers employed ὁμοιοσητικῶς. The adverbs of δύσνους,

*κακόνους*, and *ἀγχίνους*, do not happen to be found; but as *εὐνοικός* was confined to the adverb *εὐνοικῶς*, *εὐνοικώτερον*, *εὐνοικώτατα*, there can be no question, that, if used at all, *δυσνοικῶς*, *κακονοικῶς*, and *ἀγχινοικῶς*, were similarly preferred to the regularly-formed *δύσνωσ* and *ἀγχίνωσ*. There is in fact not a single instance in Attic Greek of an adverb directly formed from adjectives of this class, *πρόνους*, *κουφόνους*, *εὐρρους*, *εὐπρρους*, *δύσπλους*,<sup>6</sup> etc. It is hardly necessary to point out that words like *ἀπλῶς* do not belong to the same category, but even *ἀθρόως* appears to be under a ban.

## CXIX.

Εὐθύ· πολλοὶ ἀντὶ τοῦ εὐθύς. διαφέρει δέ. τὸ μὲν γὰρ τόπου ἐστίν, εὐθὺ Ἀθηνῶν, τὸ δὲ χρόνου, καὶ λέγεται σὺν τῷ σ.

This point is proved by the evidence of Aristophanes alone. The form *εὐθύ* is demanded by the metre in Nub. 162, Pax 77, 301, Av. 1421, Eccl. 835, and gives the more regular verse in Pax 68 and 819, while in no line is *εὐθύς* found referring to place. On the other hand, *εὐθύς χρονικόν* is invariably encountered, being demanded by the metre in Plut. 152, 238, 700, 707, 1121, Nub. 785, 855, 878, 987, 1134, 1215, 1365, 1371, 1373, Ach. 638, Eq. 570, 625, Vesp. 103, 553, 568, Pax 84, 217, 763, 894, Lys. 201, 239, 248, 519, 525, 641, 664, Thesm. 405, 482, 507, Ran. 126, 137, 566, 694, 744, 859, 1029, 1135. Other Attic poets tell the same tale, except that Euripides uses *εὐθύς* for *εὐθύ* in one passage—

τὴν εὐθύς Ἄργους κάπιδαυρίας ὁδόν.

Hipp. 1197.

Photius remarks upon the anomaly: *Εὐθὺ Λυκείου· τὸ εἰς Λύκειον· ὅθεν Ἐρατοσθένης καὶ διὰ τοῦτο ὑποπτεύει τοὺς Με-*



ταλλεῖς· καὶ Εὐριπίδης οὐκ ὀρθῶς—

τὴν εὐθύς Ἄργους κάπιδαυρίας ὁδοί.

The author of this *Μεταλλεῖς* is not known for certain, and without the rest of the line no reasoning can be based on *εὐθύς Λυκείου*, but the words of Euripides doubtless stand as they came from his pen. The distinction between *εὐθύ* and *εὐθύς* originated in the desire for precision, which is the predominant characteristic of Attic, and was not observed either by Homer or in other dialects at a period contemporary with the Attic. *ἴθυσ* is of common occurrence, as applied to place, in the *Iliad* and *Odyssey*, while Pindar employed *εὐθύς* in both senses. Accordingly, in Tragedy *εὐθύς* (τὸ τόπου) is not out of place, and in Euripides it may well be a conscious imitation of older usage. In Comedy and Prose, however, the rule was carefully observed, and any deviations from it in the texts of Prose authors should be unflinchingly removed.

Like the English *immediately*, *εὐθύς* is sometimes used of place, as in Thuc. 6. 96, *χωρίου ἀποκρήμνον τε καὶ ὑπὲρ τῆς πόλεως εὐθύς κειμένον*. In such sentences *εὐθύ* would naturally be amiss.

## CXX.

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Ζωρότερον ὁ ποιητής, σὺ δὲ λέγε εὐζωρον κέρασον καὶ εὐζωρότερον, ὡς Ἀριστοφάνης καὶ Κρατῖνος καὶ Εὐπολις.

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The poet referred to is Homer, in *Il.* 9. 203—

ζωρότερον δὲ κέραει δέπας δ' ἔντυνον ἐκάστω,

a line which Ephippus, the Comic poet, had in mind when he wrote—

φιάλην ἐκατέρα

ἔδωκε καράσας ζωρότερον Ὀμηρικῶς

Antiphanes employed *ζωρότερος* in the passage preserved by Athenaeus, 10. 423 D—

τοῦτον ἐγὼ κρίνω μεταπιπρίδα τῆς Ὑγιείας  
πίνειν ζωροτέρῳ χρώμενον Οἰνοχόῳ

but without the context it would be rash to regard it as a contravention of the rule laid down by Phrynichus. Herodotus has the simple word (6. 84), and it was probably in use in Tragedy. Its reappearance in the Common dialect is but another instance of what has so often been encountered already—the inability of Attic to hold its own against the other dialects.

The word *εὐζωρος* is found in Ar. Eccl. 227; Eur. Alc. 757. Like *ἄκρατος*, it formed its comparative and superlative in *-έστερος*, *-έστατος*, Ephipp. ap. Athen. 9. 374 D; Antiphanes, id. 10. 423 E. Eustathius, however, quotes from Diphilus the regular comparative *εὐζωρότερον*, and he is confirmed by Athen. 10. 423 E—

ἔγχεον σὺ δὴ πιεῖν.  
εὐζωρότερόν γε νῆ Δί, ὦ παῖ, δός· τὸ γὰρ  
ὔδαρες ἅπαν τοῦτ' ἐστὶ τῆ ψυχῆ κακόν.

## CXXI.

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Χειρσὶν ἀδοκίμως, χερσὶ δέ.

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The same is true of the genitive and dative dual, *χειροῖν* being never used in these cases.

## CXXII.

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Εὐέριον μὴ λέγε, ἀλλ' εὔερον ἰμάτιον, τρισυλλάβως  
καὶ ἄνευ τοῦ ι.

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Εἰ τινα πόλιν φράσειας ἡμῖν εὔερον  
ὥσπερ σισύραν ἐγκατακλινηῖναι μαλθακῆν.

Ar. Av. 121.

The Scholiast quotes γλωσσαν ἐτέρων βοτῶν from Cratinus, and from Plato (Comicus), the substantive εὐερία.

On the other hand, there is no occasion to alter εὐείρου in Sophocles—

ὧ γὰρ τὸν ἐνδυτήρα πέπλου ἀρτίως  
ἔχριον, ἀργῆτ' οἶδος εὐείρου πόκιω,

Trach. 675.

as is done by Elmsley and Lobbeck, for they ought as readily to replace ἐνδυτήρα and ἀργῆτα by other words. As an old form, εὐείρος is natural in Tragedy. It is employed in Ionic, and supported by the gloss of Photius, Εὐείρου· εὐέριον.

## CXXIII.

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Νεομηνία μὴ λέγε, τῶν Ἰώνων γάρ, ἀλλὰ νομηνία.

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‘Νεομηνία non contractis primoribus syllabis perrarum est etiam in vulgari Graecitate.’ Lobbeck.

## CXXIV.

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Ἦς ἐν ἀγορᾷ, σόλοικον. λέγε οὖν ἦσθα. ὀρθότερον δὲ  
χρῶτο ἂν ὁ λέγων, ἐὰν ἦς ἐν ἀγορᾷ.

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## CXXV.

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Ἔφης· ἔστι μὲν παρὰ τοῖς ἀρχαίοις, ἀλλ’ ὀλίγον. τὸ δὲ  
πλεῖτον ἔφησθα.

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The second of these articles has been brought from a later place. In the case of ἔφησθα, Phrynichus is too lenient; ἔφης was never used by good writers any more

than ἦς, ἦεις, ἦδης. It is true that the manuscripts occasionally exhibit the shorter forms, but as the longer are often demanded and always allowed by metre, they should invariably be restored in verse and prose. The argument from seriation is very strong—

ἔφησ-θα	οἶσ-θα	ἦδη-σθα	ἦσ-θα	ἦεισ-θα
φα-θί		ἴσ-θι	ἴσ-θι	ἴ-θι.

but the testimony of verse is much more valuable. It is as follows—

A. ἀτὰρ γεγένηται; B. ναὶ μὰ Δί' οὐκ ἦδησθά με;  
Ar. Eccl. 551.

The Ravenna has ἦδησθα, others ἦδειςθα.

ἀλλ' οὐκ ἂν ἔτ' ἔχοις' ὅσα γὰρ ἦδησθ' ἐξέχεας ἅπαντα.  
Thesm. 554.

The MSS. ἦδεις.

ταύτας μέντοι σὺ θεὰς οὐσας οὐκ ἦδησθ' οὐδ' ἐνόμιζες;  
Nub. 329.

Ravenna ἦδης, others ἦδεις.

The second person does not occur in Aeschylus. In Euripides it is found only twice—

πῶς; πορθμὸν οὐκ ἦδησθα πατρώας χθονός;  
Cycl. 108.

MSS. ἦδειςθα.

ἦδησθα γὰρ δητ' ἀνόσιον γήμας γάμον.  
El. 926.

In the two cases in which it occurs in Sophocles the verse admits of the true form—

ἄρ' ἐξήδησθ' ὅσον ἦν κέρδος.  
Trach. 988.

MSS. ἐξήδης.

ἦδησθα κηρυχθέντα<sup>1</sup> μὴ πράσσειν τάδε;  
Ant. 445.

MSS. ἦδης τά.

The evidence for ἦσθα is overpowering. There is no line

<sup>1</sup> Cobetus emendavit. For the plural participle cp. Ant. 576—  
δεδογμέν', ὡς εἶοικε, τήνδε καθανεῖν.

in Attic verse in which ἦς is required, though it occurs sometimes in the manuscripts. Thus in Eur. I. A. 339—

ὡς ταπεινὸς ἦσθα πάσης δεξιᾶς προσθιγγάνειν,

all the manuscripts have ἦς ἀπάσης. The following details are of value. In Sophocles alone ἦσθα occurs fourteen times, and in eight of the fourteen passages the disyllabic form is required by the metre. In Aristophanes, out of nineteen lines in which the word occurs, nine require the longer form. In Aeschylus it is found twice, once doubtful and once required. About ἦεισθα there is some question, the word not occurring in verse. Aeschines (77. 11) is credited with περιήεις, and Plato, Tim. 26 C, Euthyph. 4 B, with διήεισθα. Περιήεις is certainly wrong, but is διήεισθα right? The legitimate form would be διῆσθα. While οἶσθα is claimed for mature Attic, it is probable that οἶδας should be acknowledged as old Attic, as it appears in Eur. Alc. 780—

τὰ θνητὰ πράγματ' οἶδας ἦν ἔχει φύσιν ;

and as forms like οἶδατε, οἶδαμεν, were good Ionic, and should be retained when found in Attic as early as that of Antiphon. It is quite natural that at a period of transition he should write οἶδαμεν in one passage and ἴσμεν in another. The same licence must be extended to Xenophon as a Greek cosmopolitan. What in Antiphon was due to the time at which he wrote was in Xenophon caused by the migratory life he led.

In the case of οἶδα a third form has certain claims to notice. In his note upon the dictum of Moeris: Οἶσθα, χωρὶς τοῦ σ, Ἀττικῶς. οἶδας, Ἑλληνικῶς, Pierson quotes the following passage of Eustathius (Od. 1773. 27): Τὸ δὲ οἶσθα γὰρ οἶος θυμὸς ἐλέγχει Ζηνόδοτον καὶ τοὺς κατ' αὐτὸν κακῶς γράφοντας τὸ οἶσθας παρὰ τῷ ποιητῇ. ἐν τέλει μὲν γὰρ στίχου ἢ καὶ ἐπιφορᾷ φωνήεντος εἶη ἂν γενέσθαι συγχωρηθεῖσαν τοιαύτην γραφήν, ἐνταῦθα δὲ οὐκ ἂν γένοιτο διὰ

τὸ κακομέτρητον. Αἴλιος μέντοι Διονύσιος γράφει ὅτι καὶ τὸ οἶσθα καὶ τὸ οἶσθας ἄμφω Ἑλληνικὰ καθὰ καὶ ἦσθα καὶ ἦσθας. Any record of an opinion of Dionysius always merits careful consideration, but here the ambiguity of the term Ἑλληνικὰ robs his words of most of their value. Hesychius, it is true, enfranchises οἶσθας: Οἶσθας· οἶδας, ἐκατέρως Ἀττικῶς, and Photius does the same: Οἶσθα· ἀντὶ τοῦ οἶδας· λέγεται καὶ χωρὶς τοῦ σ· μετὰ δὲ τοῦ σ ποτὲ ἢ διὰ μέτρον ἢ διὰ τὸ μὴ συγκροῦσαι σύμφωνα: but Nauck is rash in the extreme to alter οἶδας to οἶσθας in Alc. 780. The authority of his favourite Grammarian, George Choeroboscus, is advanced in its favour, εὔρηται δὲ καὶ μετὰ τοῦ σ οἶσθας ὡς παρὰ Κρατίνῳ ἐν Μαλθακοῖς: but dependence upon the broken reed of one of the least talented and least critical of the old grammarians is a weak spot in Nauck's work, and has often seriously misguided him. There is, in fine, not one assured instance of the form οἶσθας in Attic of any period. The passages quoted by Veitch in its favour are as evidence quite worthless.

The evidence for ἦσθας is still less, as it does not occur at all in Greek.

On the other hand, the easy remedy which it would apply to—

πῶς οὖν ἂν ἐνθάδ' ἦσθ' ἐν Τροίᾳ θ' ἄμα,  
Eur. Hel. 597.

almost justifies Nauck's introduction of the form in that line, and, if it were once established there, his alteration of Eur. Her. 65 and I. T. 814 (οἶσθας for οἶσθ' ἐν) might be adopted at once. But the question of Comedy and Prose is not affected by such lines of Tragedy, and the forms in -θας must be denied in both till more convincing evidence is adduced of their existence in any species of pure Attic writing.



## CXXVI.

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Ἦκηκόεσαν, ἐγεγράφεσαν, ἐπεποιήκεσαν, ἐνενοήκεσαν  
ἐρεῖς· ἀλλ' οὐ σὺν τῷ ι, ἠκηκόεισαν.

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No error has spread so widely through the texts of Greek authors as the late endings of the pluperfect indicative active. The genuine inflexions of the singular are proved not only by the evidence of verse, but also by the best manuscripts of prose writers, to have been for the singular -η, -ης, and -ει, or before a vowel -ειν. The forms known to late Greek were those which now rule in our texts, and it is to the pestilent habit which late transcribers had of altering texts to suit their own age that this wholesale corruption of the manuscripts is to be ascribed. In regard to the third person plural, however, the corruption is not so great. For example, in Plato the lighter ending predominates in the manuscripts, there being perhaps no example of the heavier suffix undisputed.

Attention was first drawn to the question of the pluperfect endings by a scholar who occupies a high place in that remarkable company of Greek critics who in the last century made the name of England respected for acute and sensible scholarship. Dawes was always willing to accept the lessons which the study of Attic Comedy taught, and had the rare good fortune to have many of his emendations on Aristophanes confirmed when the Ravenna manuscript was subsequently given to the world.

The common reading in Aristophanes, Nub. 1347, was till his time—

ὡς οὗτος εἰ μὴ τῷ πέποιθεν οὐκ ἂν ἦν  
οὕτως ἀκόλαστος.

Dawes showed that the pluperfect, equivalent in sense to an imperfect, was required by the context, and altered the

unmeaning *πέποιθεν* to *ῥεποίθειν*, i. e. *ἐπεποίθειν*. 'At enim dicet non nemo,' he goes on, 'quid sibi vult prima singularis, cum οὔτος tertiam postulet? Age igitur, attento paulisper fac sis animo.'

"Dum veteres avias tibi de pulmone revellam."

Itaque tandem dicas temporis praeteriti perfecti terminationem Atticam *-ειν* non jam primae singularis, uti omnes didicimus, sed tertiae; primae vero alteram istam *-η* esse propriam. Id quod ex poetarum Atticorum scriptis ad examen revocatis fidenter assevero. Solutae autem orationis scriptores nihil moror. Nam in his quidem grammaticorum recentiorum insomnia constanter conspicienda sese exhibent. Immo in poetis etiam non raro, sed nusquam nisi ubi veram scripturam versus recipiat.'

Dawes' emendation *ῥεποίθειν* was afterwards confirmed by the Ravenna. Dawes further proved that the copyists sometimes actually changed the genuine *-η* of the first person into the late *-ειν*, not only in violation of the laws of metre, but with a total disregard of common sense. In Aristoph. Av. 511—

τουτὶ τοίνυν οὐκ ἤδη ῥώ· καὶ δῆτά μ' ἐλάμβανε θαῦμα,  
ἤδειν ῥώ was read in most manuscripts and by all editors, till Kuster restored ἤδη from the Vatican—a reading subsequently confirmed by the Ravenna. There could hardly be more convincing proof of the futility of trusting manuscripts on this question. A further argument he based upon the fact that *-η* is the natural contraction from the Ionic *-εα*, and *-ει(ν)* from the Ionic *-εε(ν)*, and he demonstrated that the genuine third-person ending *-ειν* was occasionally preserved because the copyists mistook it for the first person. This is the case in Vesp. 635—

οὐκ, ἀλλ' ἐρήμας ᾗθ' οὔτος ῥαδίως τρυγήσειν  
καλῶς γὰρ ἤδειν ὡς ἐγὼ ταύτην κράτιστός εἰμι.

The second line might just be translated as 'me *tamen* *novam*

quid hic valerem,' instead of the true, 'Probe *enim* novat me hac arte plurimum valere.' To the same mistake is due the preservation of the ancient form in Pax 1182—

τῷ δὲ σιτί' οὐκ ἐώνητ'· οὐ γὰρ ἦδειν ἐξιών,

and a slight alteration of ὦς for ὄς enabled the transcribers to retain ἦδειν in Vesp. 558—

ὄς ἐμ' οὐδ' ἂν ζῶντ' ἦδειν, εἰ μὴ διὰ τὴν προτέραν ἀπόφευξιν.

In fact, passages in which it was just possible to make sense by translating the third person by the first escaped violation. All others were altered, but altered as a rule in a way so puerile as not to disguise the primitive reading. Two instances of this—Nub. 1347, and Av. 511—have already been described as corrected by Dawes, and another, Av. 1298, was similarly emended by him—

ὄρτυξ ἐκαλείτο, καὶ γὰρ ἦκειν ὄρτυγι.

No manuscript has the genuine ἦκειν. They read ἦκεν, ἦκεν, ἦκεν. Even the Ravenna has εἶκεν, as if εἶκω could represent εἶοικα, and εἶκεν or ἦκεν stand for the Ionic ἐφέκειν. All the best editors have now adopted the emendation of Dawes. Photius supports ἦκειν by the testimony of some unnamed critic. Once between ἦῖα and ἦῖσμεν occurs, ἦῖκειν ὅμοιος ἦν: and again after ἦκειν comes, ἦκειν, τὸ ἐφέκειν ἐπὶ τρίτου προσώπου. οὕτως Ἀριστοφάνη. The two glosses taken together prove the truth of the emendation of Dawes. The ν ἐφελκυστικόν after the diphthong -ει was a constant stumblingblock to the scribes. In Aristophanes, Plut. 696, a few manuscripts read correctly—

A. ὁ δὲ θεὸς ὑμῖν οὐ προσήειν; B. οὐδέπω·

but even the Ravenna changes προσήειν into προσήει γ', the γε possessing no meaning whatever.

How little faith can be put in manuscript authority in cases of this kind is proved by nothing so much as the

mistakes made by scribes in reproducing the glosses of ancient critics. In regard to this very question under discussion, a Greek grammarian (Bekk. Anecd. p. 422. 4) has the excellent note: 'Ἀπέρρωγεν' οὐκ ἀπέρρηκται' καὶ ἀπερρώγει καὶ σὺν τῷ ν ἀπερρώγειν τὸ τρίτον πρόσωπον (quoting the end of an iambic)—

κατ' ἀπερρώγειν ὁ ποῦς·

but the transcribers have made him say, ἀπερρώγη καὶ σὺν τῷ ν ἀπερρώγην.

As in Aristophanes the late form of the first person led to an elisional absurdity like ἦδειν ἴγώ, so the inability of the copyists to understand the classical ἦδειν of the third person occasioned an eloquent hiatus in Euripides, Ion 1187—

κοῦδεις τὰδ' ἦδει· ἐν χεροῖν ἔχουσι δέ,

where Porson restored ἦδειν. These two instances would in themselves be sufficient to warrant us in affirming that the first person of the pluperfect active ended in Attic in -η, and the third before a vowel affixed ν; but even in prose good manuscripts occasionally preserve the true forms, and there is no lack of other evidence fully as convincing.

Thus in Homer the first person singular of the pluperfect ended in -εα, and the third in -εε(ν) or -ει(ν):—

ἔνθ' ἦτοι μὲν ἐγὼ διερῶ ποδὶ φευγέμεν ἡμέας  
ἠνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθουτο.

Od. 9. 43.

τὸν δ' ἄψ ἠνώγεα αὐτῆν ὁδὸν ἠγήσασθαι.

Id. 10. 263.

Πείραιον δέ μιν ἠνώγεα προτὶ οἶκον ἄγοντα.

Id. 17. 55.

αὐτὰρ ἑταίρους

τρῆϊς ἄγον οἴσι μάλιστα πεποίθεα πᾶσαν ἐπ' ἰθύν.

Id. 4. 433.

ἀλλ' ἐν πρώτοισιν δὴ  
 ἔμμεναι, ὄφρ' ἦβη τε πεποίθεα χερσὶ τ' ἐμῆσιν.  
 Id. 8. 180.

ὧς δ' αὐτως καὶ κείνο ἰδὼν ἐτεθήπεα θυμῶ.  
 Id. 6. 166.

And for the third person, those passages only being quoted in which a vowel follows the pluperfect :—

Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχεϊ μακρῶ  
 βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα.  
 Il. 5. 660.

καὶ δὲ τόδ' ἠνώγειν εἰπεῖν ἔπος αἴ κ' ἐθέλητε.  
 Id. 7. 394.

δείξαι δ' ἠνώγειν ᾗ πενθερῶ ὄφρ' ἀπόλοιτο.  
 Id. 6. 170.

στῆθος βεβλήκειν ὑπὲρ ἄντυγος, ἀγχόθι δειρῆς.  
 Id. 14. 412.

ἔστήκειν ὧς τίς τε λέων περὶ οἴσι τέκεσσιν.  
 Id. 17. 133.

ἔστήκειν' αὐτοῦ γὰρ ὑπήριπε φαίδιμα γυῖα.  
 Id. 23. 691.

τῶν νῦν σ' ἠνώγειν ἀποπεμπέμεν ὅττι τάχιστα.  
 Od. 5. 112.

εὖθ' ὁ δεδειπνήκειν, ὁ δ' ἐπαύετο θεῖος αἰοιδός.  
 Id. 17. 359.

βεβλήκειν, ἄλλος δὲ θύρην πυκινῶς ἀραρυῖαν.  
 Id. 22. 275.

οὐδέ τις ἄλλος  
 ἦδεεν οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων.  
 Il. 18. 404.

Τηλέμαχος δ' ἄρα μιν πάλαι ἦδεεν ἔνδον ἑόντα.  
 Od. 23. 29.

Now the first-person ending *-ea* became in Attic *-η* by the ordinary rule of contraction, just as *-ῆες*, which in Homer is the nominative plural ending of substantives in *-eus*, became in Attic *-ης*—

σκηπτούχοι βασιλῆες' ἐπεσεύοντο δὲ λαοί.  
 Il. 2. 86.



οἱ δ' ἀμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες.

Ic. 44.

πεζοὶ θ' ἱππῆές τε· πολὺς δ' ὄρυμαγδὸς ὀρώρει.

Od. 24. 70.

Yet even here the *-ῆς* is often corrupted to *-εις*, as the *-η* of the pluperfect to *-ειω*. But the manuscripts of Thucydides, Plato, Aristophanes, and the Orators, though often exhibiting forms in *-εις*, yet preserve the old *-ῆς* sufficiently often to prove that it was the only form known to Attic of the best age. In fact *-εις* is as depraved for the nominative<sup>1</sup> as it is for the accusative, and in the case of the accusative the verdict of verse in favour of *-έας* is final.

Eustathius is very clear on the question of the Attic form of the first person pluperfect active. His words are (1946. 22): Παραδίδωσι γὰρ Ἡρακλείδης ὅτε Ἀττικοὶ τοὺς τοιοῦτους ὑπερσυντελικοὺς ἐν τῷ ἦτα μόνῳ περατοῦσιν, ἤδη λέγοντες καὶ

<sup>1</sup> 'Non funditus interiit Attica forma in Codd. nostris. Bodleianus *γονῆς* et *βασιλῆς* servavit in Sympos. p. 178 B et id. 196 C. In libris de Rep. Parisinus A. fol. 19 v. *χαλκῆς*, 58 v. *βασιλῆς*, 83 r. *γονῆς*, 110 r. *δρομῆς*, dederat, quae omnia corrector depravavit. Intactum mansit fol. 61 v. ὡσπερ *γραφῆς*, sed prima manus fol. 41 v. *οἱ βραφεῖς* scripsit et 62 v. *ὄσον οἱ γραφεῖς* ne unquam librariis certa fides haberi possit.' Cobet, in Mnem. N. S. V. 19.

The rarer the noun the more likely is the old ending to be retained. Thus in Arist. Plut. 807, all the best MSS. have *ἀμφορῆς*, and of his two Plays the one is more commonly entitled Ἰππεῖς, the other Ἀχαρνῆς.

As to the accusative, *ἱππέας* occurs six times in Aristophanes, Nub. 120, 554, Eq. 610, Ach. 7, Lys. 676, Ran. 653. So Ἀχαρνέας, Ach. 177, 200, 203, 222. But in late Middle and New Comedy, as also in Euripides, sometimes *-έας*, and even in the singular *-ά*, but never *-εις*. Antiphanes, Stob. Flor. 79. 7—

πρὸς τοὺς ἑαυτοῦ γονεῶς οὐκ ἔστιν κακός.

Alexis, Athen. 11. 473 D—

κάνθαρον, καταστρέφοντα, πλησίον δὲ κείμενον  
στρωματιά καὶ γύλιον αὐτοῦ.

On the other hand, forms like *ιχθύας* are certainly un-Attic, and must be replaced by *ιχθύς*, etc. Theocritus even uses *ιχθύα* and *ὄφρυα* for *ιχθύιν* and *ὄφρυν*, but Theocritus uses *ἰδήσω* = *ὄψομαι*, and *μαθεῖμαι* = *μαθήσομαι*!

Wecklein (Curae Epigraphicae, pp. 19–21) states the evidence of Inscriptions. The nom. pl. of nouns in *-εις* ended invariably in *-ῆς* up to Ol. 100 (376 B. C.). From that date till Ol. 113 (about 315 B. C.) *-ῆς* was still the commoner form, but *-εις* had begun to be used. After 325 B. C. *-εις* prevailed.

According to Herwerden (Lapidum de Dialecto Attica Testimonia, p. 49), the earliest examples of *-εις* for the accusative *-έας* occur in Inscriptions of a date just before the close of the fourth century B. C., 307–300.



ἐνενοήκη καὶ ἐπεποιήκη· καὶ οὕτω φησὶ Παναίτιος ἔχειν τὰς γραφὰς παρὰ Πλάτωνι, καὶ Θουκυδίδης δὲ κέχρηται τῷ τοιούτῳ Ἀττικῷ ἔθει. The best manuscripts of Plato use both forms, but the better the manuscript is acknowledged to be, the more frequently do the forms in -η occur in its pages. Moreover, in a genuine form like ἀπωλώλη, -ειν is often written over the -η, as in Apol. 31 D, 36 A, etc. In Plato, Rep. 337 A, καὶ τοῦτ' ἐγὼ ἤδη τε καὶ τούτοις προὔλεγον, the ἤδη has escaped from being mistaken for the adverb.

The following passages of Photius are probably the authoritative dicta of Aelius Dionysius: Ἐωράκη<sup>1</sup> τὸ πρῶτον πρόσωπον, ὡς ἐπεπόνθη<sup>1</sup> καὶ ἐπεποιήκη<sup>1</sup> καὶ ἤδη<sup>1</sup> τὸ ἤδειν. Πλάτων τοῖς τοιούτοις χρῆται σχηματισμοῖς. Again: Καὶ τὸ ἤδη ἀντὶ τοῦ ἤδειν καὶ τὸ ἐπεπόνθη ἀντὶ τοῦ ἐπεπόνθειν.

Aristophanes uses the first person of the pluperfect five times, and in every case except one the form in -η has manuscript authority:—

ὄτε δὴ κεχήνη προσδοκῶν τὸν Αἴσχυλον.

Arist. Ach. 10.

MSS. κεχήνη.

ἠκηκόη γὰρ ὡς Ἀθηναῖοί ποτε.

Vesp. 801.

Some MSS. ἠκηκόειν. Ravenna ἠκηκόη.

τουτὶ τοίνυν οὐκ ἤδη ἴγώ κτε.

Av. 511.

Some MSS. ἤδειν ἴγώ. Rav. and Vat. ἤδη ἴγώ.

ἐγὼ δέ γ' ὑμᾶς προσδοκῶσ' ἐγρηγόρη.

Ecl. 31.

MSS. ἐγρηγόρειν and ἐγρηγόρουν. Porsonus emendavit.

δεινὸν μέντοι ἐπεπόνθη.

Ecl. 650.

MSS. ἐπεπόνθειν. Rav. and Suidas ἐπεπόνθη.

Here it will be observed that, except in the case of Av. 511, the metre affords no assistance. The point is proved by the weight of the documentary evidence.

<sup>1</sup> Even here the transcribers actually write -ει for -η all the four times.

The metrical evidence of Tragedy is even less than that of Comedy, there being in no tragic Poet a single instance of the first person preceding a vowel. But the verdict of the manuscripts is plain enough in the case of the frequently occurring past of *οἶδα*.

Of the two forms *ἦδη* and *ἦδειν* the former is found in—

οὐ γάρ τί σ' ἦδη μῶρα φωνήσονται, ἐπέι.  
Soph. O. R. 433.

Laurentian A has *ἦδει* with *ν* written above.

ἦδη δ' ὀθούνεκ' ἄνδρα καὶ πατροκτόνον.  
Id. O. C. 944.

All MSS. *ἦδη*, although three lines infra all read *ξυνῆδειν* for *ξυνῆδη*.

ἦδη καλῶς καὶ σ' ἐκτὸς αὐλείων πυλῶν.  
Id. Ant. 18.

Laurentian A has *ἦδειν*, but that the Scholiast read *ἦδη* is plain from his gloss, ἀντὶ τοῦ ἦδεα.

οἱ γὰρ τάλαινα τοῦτ' ἐκεῖν' ἦδη σαφές.  
Id. El. 1115.

The MSS. have *ἦδη*, the true form being preserved by being mistaken for the adverb.

ἦδη σ' ἀπορριψούσαν ἀπηγγελόμην.  
Id. 1018.

Laurentian B indicates the original reading by *ἦδην*. Other MSS. have *ἦδειν*.

ἦδη τὰδ' οὐδὲν μάντεως ἔδει φράσαι.  
Eur. Rhes. 952.

One MSS. *ἦδη*, others *ἦδειν*.

τὸ δ' ἔργον ἦδη τὴν νόσον τε δυσκλεᾶ.  
Id. Hipp. 434.

MSS. *ἦδη*, *ἦδη*, and *ἦδειν*.

On the other hand, *ἦδειν* without variant is met with in the following passages:—

ἦδειν τί δ' οὐκ ἔμελλον; ἐμφανῆ γὰρ ἦν.  
Soph. Ant. 448.

ὡς οὐκ ἄρ' ἦδ' εἰν τῶν ἐμῶν οὐδὲν κακῶν.

Id. El. 1185.

ἐγὼ ξυνῆδειν χθόνιον ὄνθ' ὅς οὐκ ἐᾷ.

Id. O. C. 748.

πάλαι μὲν ἦδ' εἰν σ' ὄντα τοιοῦτον φύσει.

Eur. Cycl. 649.

παρεῖχον· ἦδ' εἰν δ' ἀμὲ χρῆν νικᾶν πόσιν.

Id. Tro. 655.

There is no question that ἦδη must be everywhere restored.

In regard to the second person, the evidence is by no means so complete as that which establishes the true ending of the first and third persons. As a matter of fact, however, no evidence is required; for if the original endings were respectively -εα, -εας, -εε(ν), and it is proved that -εα became -η, and -εε(ν), -ει(ν), then -εας must have been represented in Attic by -ης. The frequently recurring past of οἶδα, which naturally occurs more often than a true pluperfect, is of some service in deciding the genuine ending of the second person, although it has retained the old suffix -θα, ἦδησθα. The mere fact of its being ἦδησ-θα, and not ἦδ' εἰσ-θα, is good evidence for -ης in ordinary pluperfects.

To return to the dictum of Phrynichus on the third person plural. On that point the authority of Aristophanes is decisive, and whenever the form with a long penultimate syllable is encountered in Prose it should be replaced by the lighter ending:—

τὸν Πλοῦτον ἠσπάζοντο καὶ τὴν νύχθ' ὄλην

ἐγρηγόρεσαν ἕως διέλαμψεν ἡμέρα.

Arist. Plut. 743.

οἱ δ' ἀνεκρότησαν καὶ πρὸς ἐμ' ἐκεχήμεσαν.

Id. Eq. 648.

ἐκεκράγεσάν τε τοὺς πρυτάνεις ἀφιέναι.

Ib. 674.

In Thucydides, 4. 27, ἐδεδοίκεσαν is supported by the manuscripts, as it is Xenophon, Anab. 3. 5. 18. In Anab. 4. 6. 22 ἐγρηγόρεσαν was restored by Porson, and is now the

accepted reading for ἐγρηγόρησαν. The latter, from the late present γρηγορῶ, is a debased aorist form and no pluperfect. (See supra p. 200.)

The other persons had also a short penultimate, and if λύω is taken as a typical verb, the Attic inflexions of the pluperfect are these—

ἐλελύκη		ἐλελύκεμεν
ἐλελύκης	ἐλελύκετον	ἐλελύκετε
ἐλελύκει(ν)	ἐλελυκέτην	ἐλελύκεσαν.

The plural of ἦδη is in Attic ἦσμεν, ἦστε, ἦσαν, but in Euripides, Bacch. 1345, an older form has survived—

ὄψ' ἐμάθεθ' ἡμᾶς, ὅτε δ' ἐχρήν, οὐκ ἦδετε'

as in Sophocles, O. R. 1232—

λείπει μὲν οὐδ' ἂ πρόσθεν ἦδεμεν<sup>1</sup> τὸ μὴ οὐ κτε.

The line of the Lysistrata (1098)—

ὦ Πολυχαρείδαυ δεινά κα' πεπόνθεμες,

though the words are Laconian, furnishes important confirmatory evidence.

In fact, it is impossible, on philological grounds, to account for the long penultimate in Attic. By rejecting it, forms like ἦσμεν, ἦστε, ἦμεν, ἦτε, are satisfactorily accounted for; and in two out of the three cases in which the plural of the pluperfect occurs in verse, a short penultimate syllable is demanded by the metre.

## CXXVII.

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Ὁ ρύπος ἐρεῖς, οὐ τὸ ρύπος.

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The masculine gender is proved by Aristophanes—

τοὺς ρύπους ἀνασπάσαι,

Lys. 1200.

and read in all other passages of Attic writers. 'Ὁ ρύπος

<sup>1</sup> MSS. ἦδεμεν. Elmsley emend.

Atticum esse Aristophanis et Alexidis, Athen. 4. 161 D, testimoniis constat, eoque genere etiam vulgo usi videntur.' Lobeck.

Of much more importance than the gender of the substantive is the meaning of the verb connected with it. If *ρύπτω* is really akin to *ρύπος*, then its signification is anomalous in the extreme. In the lines at the beginning of the Acharnians—

ἀλλ' οὐδεπώποτ' ἐξ ὄτου γε ρύπτομαι,  
οὕτως ἐδήχθην ὑπὸ κοιλίας τὰς ὀφρῦς,  
ὡς νῦν,

the sense of *become dirty* is as agreeable to the context as *wash myself*, and recalls a well-known passage of Sterne's unholy wit; but the meaning *wash* is demanded in Aristotle, Meteor. 2. 3. 359<sup>a</sup>22, *ρύπτειν τὰ ἱμάτια*, and Theophrastus, H. Pl. 9. 9. 3, *τρὺξ ἢ ρύπτόμεθα*. If it is said that, as from un-Attic writers, these passages are not of authority, and if the meaning of the word is, from the evidently corrupt state of the text, little helped by the lines of Antiphanes—

ἔρχεται,  
μετέρχεθ' αὐτή, προσέρχετ', οὐ μετέρχεται,  
ἤκει, πάρεστι, ρύπτεται, προσέρχεται,  
σμήται, κτενίζετ', ἐκβέβηκε, τρίβεται,  
λοῦται, σκοπεῖται, στέλλεται, μυρίζεται,  
κοσμεῖτ', ἀλείφετ', ἂν δ' ἔχη τι ἀπάγχεται.

nevertheless Plato has the adjective *ρύπτικός*, in the sense of *cleansing*, in Tim. 65 D, *τὰ δὲ τούτων τε ρύπτικὰ καὶ πᾶν τὸ περὶ τὴν γλῶτταν ἀποπλύνοντα κτε.*, just as Plutarch, in Symp. 697 A, *καὶ κατακαυθέντος ἢ τέφρα ρύπτικωτάτην παοέχει κόων*, and Aristotle, de Sensibus, 5. 443<sup>a</sup>1, *πλυντικὸν ἢ ρύπτικὸν ἐγγύμου ξηρότητος*.

If the substantive and the verb are related, then there is no reason why the derivation of *lucus* from *lucēo* should be treated with ridicule and contempt.

## CXXVIII.

Ἄλειν ἐρεῖς, οὐκ ἀλήθειν, καὶ ἦλει, οὐκ ἦληθεν,  
ἀλοῦσα, οὐχὶ δὲ ἀληθοῦσα.

Ἄιδειν τε πίνονθ' ὥσπερ εἰ κάχρυς γυναῖκ' ἀλοῦσαν.  
Ag. Nub. 1358.

εἶτα πρὸς τούτοισιν ἦλον ὄρθρια τὰ σιτία.  
Pherecr. (Athen. vi. 263 B).

For the perfect and aorist passive of this verb see p. 98 ;  
and for late forms similar to ἀλήθω see pp. 134, 155, 157.

## CXXIX.

Μέθυσος ἀνὴρ οὐκ ἐρεῖς, ἀλλὰ μεθυστικός· γυναῖκα δὲ  
ἐρεῖς μέθυσον καὶ μεθύσην.

Grammarians are in accord upon this point. Pollux, 6. 25, remarks that Menander first used μέθυσος of a man : Μεθυστικός, ἡ γυνὴ δὲ μεθύση, καὶ μεθύστρια παρὰ Θεοπόμπῃ τῷ Κωμικῷ. ὁ γὰρ μέθυσος ἐπὶ ἀνδρῶν Μενάνδρῳ δεδόσθω. It will be observed that there is some difference of meaning between μεθυστικός and μέθυσος, the former denoting a habit, the latter not necessarily so. 'The man is a drunkard, and his wife tipsles,' ὁ μὲν ἀνὴρ μεθυστικός ἐστίν, ἡ δὲ γυνὴ μεθύση. The usage probably originated from some ethical cause.

## CXXX.

Ἦμην, εἰ καὶ εὐρίσκεται παρὰ τοῖς ἀρχαίοις, οὐκ  
ἐρεῖς, ἀλλ' ἤν ἐγώ.

That Phrynichus should allow the possibility of ἦμην in Classical Greek is even more surprising than his uncertainty



about ἦς and ἦσθα. In two passages of Sophocles ἦμην was once read—

ἐγὼ γὰρ ἦμην ἐκπεπληγμένη φόβῳ.

Trach. 24.

ὃ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθραντέος.

Aj. 679.

In the former ἦμην has been restored from a correction in the Laurentian, and from the Scholium, ἦμην, δασέως, ἵνα συνῆδη τῷ—'Ἄλλ' ὅστις ἦν θακῶν ἀταρβῆς τῆς θέας, —εἰ δὲ ψιλῶς, ἀντὶ τοῦ ὑπῆρχον. The corruption arose at a date when such constructions as N. T. Ep. ad Gal. 1. 22 became common, ἦμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας. In the Ajax all the manuscripts exhibit ἦμην as well as Suidas sub voc. ἦμην, but ἡμῖν was restored by Bentley from Suidas sub voc. ἄημα, and is now the acknowledged reading. In Eur. Hel. 930—

κλύοντες, εἰσιδόντες, ὡς τέχναις θεῶν

ᾤλοντ' ἐγὼ δὲ προδότις οὐκ ἄρ' ἦν φίλων

ἦμην was substituted for ἀρ' ἦν from the Etym. Magn. on the authority of George Choeroboscus, the Grammarian, whose vagaries it has already been necessary to reprehend. Ἄρ' ἦν has excellent manuscript authority, and must be retained. Considering the way in which ἦμην originated in these three places, no one will hesitate unreservedly to alter it in the two passages in which it is found in Prose. In Lysias, 111. 16, ἔτοιμος ἦμην should become ἔτοιμος εἶην, and even Xenophon, Cyr. 6. 1. 9, cannot have employed such a form. It is one of those words to which false analogy gave birth in late times, and though ἦσθα itself made room for ἦς, it bore ἦμην in time to receive its dying breath.

That Nauck should conjecture ἦμην in Eur. Tro. 474 is another instance of his ignorance of the science of Greek forms, and his unreasonable dependence on Choeroboscus, who, if possible, is more ignorant than himself. The manuscripts present the passage as follows—

ἡμεν τύραννοι κείς τύρανν' ἐγημάμην,  
κάνταυθ' ἀριστεύοντ' ἐγεινάμην τέκνα.

Now the ἡμεν τύραννοι is simply a corruption of ἡ μὲν τύραννος, caused by the misunderstanding of ἡ, the genuine Attic form of the first person singular imperfect of the substantive verb. The Grammarian Porphyrius, in a scholium to Od. 8. 186, which appears also in one codex in Il. 5. 533, distinctly states that in his time ἦν had completely superseded ἡ: Τὸ ἦν ἐπιπολάζει νῦν, τῶν δὲ Ἀττικῶν οἱ μὲν ἀρχαῖοι μοιολογία μιν αὐτὸ προεφέροντο: and again: Τὸ μοιολογία μιν τῶν Ἀττικῶν ἐστὶ παρὰ Κρατίνῳ ἐν Πυτίνῃ—

γυνὴ δ' ἐκείνου πρότερον ἦ, νῦν δ' οὐκέτι·

καὶ παρὰ Σοφοκλεῖ ἐν τῇ Νιόβῃ—

ἡ γὰρ φίλη γὰ τῶνδε τοῦ προφερτέρου·

καὶ ἐν Οἰδίποδι Τυράννῳ—

ἡ δοῦλος οὐκ ὠνητός, ἀλλ' οἴκοι τραφείς·

καὶ παρὰ Πλάτωνι τῷ φιλοσόφῳ· εἰ μὲν γὰρ ἐγὼ ἔτι ἐν δυνάμει ἡ τοῦ ῥαδίως (πορεύεσθαι εἰς τὸ ἄστν). The last passage is from Rep. 328 C. Even in the text of the scholium itself the copyists have substituted ἦν for ἡ in the passages adduced to prove the latter form.

In Soph. O. C. 973 and 1366 ἡ is found in L., but in 1366 ν has been added by a late hand. The ἦν in Trach. 564—

φέρων ἐπ' ὤμοις, ἠνίκ' ἦν μέσῳ πόρῳ,

may, as Cobet suggests, be no more than a misreading of ἡ ν' μέσῳ πόρῳ. In Aesch. Cho. 523—

οἶδ', ὦ τέκνον, παρῆ γάρ· ἔκ τ' ὄνειράτων,

the true reading was restored by Porson from its lurking-place—the manuscript reading πάρει. Neither in Sophocles nor in Aeschylus is there any line where ἦν is required by the metre, but in Euripides and Aristophanes the case is

different. On this point Elmsley's opinion was that  $\eta\nu$  in Euripides was a corruption, and in Aristophanes, as occurring only in his last play, was to be explained as a growth, or rather decay, of Attic. Soph. O. R. p. 12, '  $\eta$  pro  $\eta\nu$ , eram, quater reposui.  $\eta\nu$  aliquoties ante vocalem legitur apud Euripidem, ut in Hipp. 1012, Alc. 655, I. A. 944, Ion 280. Quamquam haec omnia corrupta esse suspicor. Sic etiam ter Aristophanes, sed in Pluto, novissima omnium fabula, 29, 695, 822. Nihil tale apud Sophoclem reperitur.' As a matter of fact, Euripides in this, as in many other cases, allowed himself a licence of which neither Aeschylus nor Sophocles would have availed themselves, and introduced into the dignified company of  $\gamma\epsilon\gamma\acute{\omega}\varsigma$ ,  $\delta\acute{\alpha}\mu\alpha\rho$ ,  $\tau\acute{\epsilon}\xi\omega$ ,  $\epsilon\lambda\epsilon\acute{\upsilon}\sigma\sigma\omicron\mu\alpha\iota$ , etc. a modern form, which even Aristophanes for long eyed askance. That any Attic poet or prose writer ever used  $\eta\nu$  before a consonant is subject to grave doubt, and probably in prose the biliteral form was unknown even before a vowel. With regard to Aristophanes, the facts are these. In no case is  $\eta$  required by the metre, but in many it is read by the best manuscripts, and in others the scholia prove that it was known in the texts to which they were appended. The Ravenna reads  $\eta$  in Plut. 77, Vesp. 1091, Eq. 1339, Lys. 645, but in Av. 1363 it has  $\eta\nu$ , although the Scholiast annotates  $\eta$  ἀντὶ τοῦ  $\eta\nu$  Ἀττικῶς. On the other hand,  $\eta\nu$  is demanded by the metre in Pl. 29, 695, 822.

In Plato, Cratylus 396 D, the Bodleian has  $\sigma\upsilon\nu\eta$ , but  $\nu$  written at the side. This is simply an indication of what has happened in every case. The Attic form became unintelligible to late Greeks, and was either changed at once or explained in the margin, as in this passage of Plato. In Phaed. 61 B,  $\kappa\alpha\iota$  αὐτὸς οὐκ  $\eta$  μυθολογικός, even Stallbaum has been forced to admit the genuine form.

It is worth quoting the scholium on Ar. Plut. 77—

λέγειν ἂ κρύπτειν  $\eta$  παρεσκευασμένος,

if only to show the strange mixture of truth and error

which was the learning of most of the scholars through whose hands the present texts of Classical authors came and suffered ; with all its absurdity, it contains an attempt to appreciate the philological argument for  $\eta$ , which is of some value : Τὸ  $\eta$  ἀνευ τοῦ  $\nu$  ἀντὶ τοῦ  $\eta$ μην· οἱ γὰρ Ἀττικοὶ τὸ  $\eta$ ν καὶ ὑπῆρχον ἐγὼ  $\eta$  φασί· οὕτως ἀπὸ τοῦ εἰμι τὸ ὑπάρχω γίνεται ὁ παρατατικὸς εἶν διὰ διφθόγγου ὡς καὶ ἀπὸ τοῦ εἶδημι ἦδειν καὶ διαλύσει Ἰωνικῇ τῆς εἰ διφθόγγου εἰς  $\epsilon$  καὶ  $\alpha$  γράφεται  $\epsilon\alpha$ , ὡς καὶ τὸ ἦδεα καὶ τὸ τιθεῖσι τιθέασιν, ἢ χρήσις δὲ παρ' Ὀμήρω ὡς τό—  
οὐ γὰρ ἀμενηνὸς  $\epsilon\alpha$

εἶτα κινῶντες τὸ  $\epsilon$  καὶ  $\alpha$  εἰς  $\eta$ ,  $\eta$  φασί· ὡς καὶ ἐνταῦθα καὶ ἐν τοῖς ἐξῆς εὐρήσεις.

## CXXXI.

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\*Ωἰδῆκεν, ὠκοδόμηκεν διὰ τοῦ  $\omega$  ἄριστα ἐρεῖς, ἀλλ' οὐ διὰ τοῦ  $\omega$ ι, οἰδῆκεν, οἰκοδόμηκεν.

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A general rule must be elicited from these examples. Manuscript authority is naturally of little value on such a question, and is not to be regarded. On the other hand, stone records are of signal importance, and serve to establish on a sound footing the augmentation in imperfect, aorist, and perfect of Attic verbs which begin in a diphthong. It is true that they undermine any faith in manuscripts with which the inquirer may have started ; but to the serious scholar little is lost thereby, and with pleasure he draws his pen through the elaborated records of what are really manuscript corruptions.

One general principle of great importance is clearly demonstrated by stone records, namely, that verbs beginning with diphthongs were in the best age of Attic subject to the same laws of augmentation as verbs beginning with a simple vowel. Thus,  $\eta\epsilon\rho\iota\sigma\kappa\omicron\nu$ ,  $\eta\epsilon\rho\omicron\nu$ ,  $\eta\epsilon\rho\eta\kappa\alpha$ ,

ἠύχόμεν, ἠύγμαι, ἦκασον, ἦκασα, must be restored to the Tragic poets, to the writers of the Old and Early Middle Comedy, to Thucydides, Plato, Antiphon, Andocides, Lysias, Isocrates, and Isacus; but for Dinarchus, Aeschines, and Demosthenes, there is no rule possible. It is true that, up to the archonship of Euclides, the letter E represented the two sounds of η and ε, and accordingly till that date the augmentation is not *visible*; but the inscriptions written in the enlarged alphabet prove that, till the middle of the fourth century B. C., εὐ- by augmentation became ἠύ-, and εἰ- became ἦ-, and by parallelism αὐ- and οἰ- would become ἠύ- and ῥ- respectively.

This rule, however, is subject to one limitation, which must not be disregarded. It is true in regard to εὐ- and οἰ- only when these syllables immediately precede a consonant; when they are followed by a vowel, that vowel and not the initial diphthong receives the augment. Thus, ἠύδαιμόνου, ἠύδοκίμου, ἠύδόξου, ἠύθάρσου, ἠύθύμου, ἠύλαβούμην, ἠύνομούμην, ἠύρισκου, ἠύσέβου, ἠύφραινου, ἠύχόμεν, etc., but εὐγγελιζόμεν, εὐηργέτου, εὐωδώθην, εὐώρκου. When the vowel succeeding the εὐ- is already long by nature, the verb has no augment, εὐειμάτου, εὐηθιζόμεν, εὐημέρου, εὐωχήθην. Similarly with οἰ-, ῥθησα, ῥκείου, ῥκου, ῥκίζου, ῥκοδόμου, ῥκούρου, ῥκτειρου, ῥμωζου, ῥνάριζου, ῥστρου, ῥχόμεν, but οἰωπόλου, while οἰωνιζόμεν, οἰάκιζου, οἰωνοσκόπου, remain unaugmented. Accordingly, Dindorf is wrong in reading ἠύωχημένος in Aristophanes (Lys. 1224, Vesp. 1305), and Porson in changing οἰάκοστρόφου (Aesch. Pers. 767) to ῥακοστρόφου.

## CXXXII.

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Ἄνίστατο λέγε καὶ μὴ ἠνίστατο.

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The form ἠνίστατο is due to the principle which in

pp. 81 ff. has been proved to have been active even in Attic of the best days.

## CXXXIII.

Βρῶμος· πάνυ ἐζήτηται, εἰ χρὴ λέγειν ἐπὶ τῆς δυσωδίας. μέχρι οὖν εὐρίσκεται ἐπὶ δυσωδίας ἄχαριν ὀσμὴν λέγε ὥσπερ οἱ κωμωδοποιοί·

In our existing texts *βρῶμος* certainly does not occur till late. When necessary, *ὀσμὴ* was defined by an adjective, generally *καλή* or *κακή*.

## CXXXIV.

Ἡρακλέα, Περικλέα, Θεμιστοκλέα ἐπεκτείνων τὴν ἐσχάτην λέγε, ἀλλὰ μὴ Ἡρακλήν καὶ Περικλήν καὶ Θεμιστοκλήν.

'Nominum in -κλήης genitivus in -κλέου et accusativus in -κλήν maxime recens est, nec fortasse ante Ol. 123 referendus.' Wecklein, *Cur. Epigr.* p. 23.

## CXXXV.

Ἀνέωγεν ἡ θύρα σολοικισμός. χρὴ γὰρ λέγειν ἀνέωκται.

## CXXXVI.

Διεφθορὸς αἷμα· τῶν ἀμαθῶν τινες ἰατρῶν λέγουσιν οὕτω, σολοικίζοντες, δέον λέγειν διεφθαρμένον αἷμα. τὸ γὰρ διέφθορε, διέφθειρεν.

In the manuscripts the second of these articles follows that on *ιερόθυτον* (138 *infr.*).



Veitch makes a signal mistake in quoting *ἀνεώγει* as a pluperfect active from Pherecrates. That writer used *ἀνέωγε*, the only form of the imperfect known to Attic (see p. 85 supra). For the perfect and pluperfect *ἀνέωχα* and *ἠνεώχη* were alone used.

In the intransitive sense, here reprehended by Phrynichus, Veitch quotes the word from Hippocr. 7. 558 (Lit.); Aristaen. 2. 22; Plut. Mor. 693; Luc. Gall. 30, D. Mort. 4. 1; Herodn. 4. 2. 7; Polyaen. 2. 28, adding the sentence, 'which earlier Attic (sic) writers seem to have avoided, and used *ἀνέωγμα* instead: Dinarchus, the Orator, is said in Cramer's Anecd. 1. 52 to have been the only exception.' The writers first named are not generally regarded as Attic, and even Dinarchus could hardly have employed *ἀνέωγα* intransitively, although his Attic was far from pure.

Besides *ἀνεωγότες ὀφθαλμοί* in Gall. 30, and *τοῦ σκαφιδίου τὰ ἀνεωγόντα* in D. Mort. 4. 1, Lucian also used *ἀνεωγῶντα παλαίστρα* in Navig. 4, although in De Soloecismo, 8, he ridicules this departure from the rules of Attic.

In De Soloec. 3 it is doubtful whether or not Lucian is of *malice prepense* using *διέφθορα* as a neuter; but in Plutarch, Josephus, Heliodorus, and other late writers, it has always that sense. If *φρένας ἠλεός* did not occur in other passages of Homer, as—

Μέντορ ἀταρτηρέ, φρένας ἠλεέ, ποῖον ἔειπες,  
Od. 2. 243.

it would be tempting to separate the two words in—

μαινόμενε, φρένας ἠλέ, διέφθορας· ἦ νύ τοι αὐτως  
οὐατ' ἀκούεμεν ἔστι, νόος δ' ἀπόλωλε καὶ αἰδώς,  
Il. 15. 128.

but there can be no question that the perfect is there neuter, as also in Hippocr. de Morb. Mul. 2. 23, *αἷμα διεφθορός*, and id. 2. 5, *γυναικὶ διεφθορῶντι*.

In Attic, however, *διέφθορα* had the same signification as

διέφθαρκα—the latter occurring in Plato, Apol. 33 C, Legg. 636 B; Lysias, 93. 15; Aeschin. 22. 38; Demosth. 1109 21; Eur. Med. 226; the former in Soph. El. 306; Eur. Hipp. 1014, I. T. 719, Med. 349; Cratin. 2. 226; Pherecr. 2. 327; Aristoph. 2. 1149, 1173, etc.

## CXXXVII.

Οἱ ἦρωες οὐ λέγουσιν, ἀλλ' οἱ ἦρωες τρισυλλάβως ἐπὶ δὲ τῆς αἰτιατικῆς, δισυλλάβως τοὺς ἦρωες. ἀπαξ βιασθεῖς Ἄριστοφάνης ὑπὸ τοῦ μέτρου οἱ ἦρωες εἶπε. τῷ δ' ἠναγκασμένῳ οὐ χρηστέον.

The passage of Aristophanes is probably that referred to by Choeroboscus (Bekk. An. 3. 1197), who quotes from Herodian a remark similar to this of Phrynichus: *Εὕρηται κατὰ κρᾶσιν παρὰ Ἄριστοφάνει ἐν Ὅρνισιν, οἶον—*

οἱ γὰρ ἦρωες ἐγγύς εἰσιν,

ἀντὶ τοῦ οἱ ἦρωες. No such words occur in the *Birds*, and Ἡρωσιν has been proposed for Ὅρνισιν.

On the other hand, there is no question that Aristophanes never used ἦρων for ἦρωα, and the Scholiast on Il. 13. 428 must be in error: Ἡρων τινες Ἀττικῶς—

Ἄλλ' εἰς ἦρων τι παρήμαρτον,

Ἄριστοφάνης. The Attic form was ἦρω. The dative singular was in Attic ἦρωφ, not ἦρωι, Plato, Com. (Ath. 10. 442 A)—

ἦρωφ Κέλητι δέρμα καὶ θυλήματα.

In the *Agamemnon*, l. 516, Aeschylus employed ἦρωες as accusative plural—

ἦρωες τε τοὺς πέμψαντας, εὐμενεῖς πάλιν.

## CXXXVIII.

Ἱερόθυτον οὐκ ἔρεϊς, ἀλλ' ἀρχαίως θεόθυτον.

In the App. Soph. p. 42, Phrynichus has the words, Θεόθυτα (ἃ οἱ πολλοὶ ἱερόθυτα καλοῦσι) Κρατίνος τὰ τοῖς θεοῖς θυόμενα ἱερεῖα. The defaulting term is encountered in—

ἀποκεκλήκαμεν διογενεῖς θεοὺς  
μηκέτι τὴν ἐμὴν διαπερᾶν πόλιν,  
μηδέ τιw' ἱερόθυτον ἀνὰ δάπεδον ἂν ἔτι  
τῆδε βροτῶν θεοῖσι πέμπειν καπνόν.

Ar. Av. 1263.

The lines are burlesque, but even so ἱερόθυτον must go with καπνόν, and not with δάπεδον, *the smoke of victims sacrificed*. All Phrynichus reprehends is the use of ἱερόθυτος for θεόθυτος. A late writer said ἱερά or ἱερεῖα ἱερόθυτα, whereas the Classical expression was ἱερά or ἱερεῖα θεόθυτα, *sacrifices offered to god*.

## CXXXIX.

Ἀνατοιχεῖν μὴ λέγε ἀλλὰ διατοιχεῖν.

'Convenit Poll. I. 114. In App. p. 34, Phrynichus idem sed paulo copiosius dixit : διατοιχεῖν τὸ εἰς τὸν ἕτερον τοῖχος τῆς νεῶς διαβαίνειν ἐν τῷ πλῶ ὅπερ οἱ ἰδιῶται ἀντιτοιχεῖν λέγουσιν. Sed ἀντιτοιχεῖν veriore esse scripturam exempla docent quorum praesidio ἀντιτοιχεῖν caret. Quamquam autem neutrum horum verborum, de quibus nostro loco disquiritur crebro usu tritum est, tamen, quid veteres probaverint, non obscurum esse potest. Antiatt. Bekk. p. 89, διατοιχεῖν ἀντὶ τοῦ ἀνατοιχεῖν Εὐβουλος Κατακολλωμένω. Aristid. Leuctr. iv. 462 I. I. : καὶ μή, τὸ τῶν πλεόντων, μεταστρέψαι πρὸς τὸν ἐλάττω, διατοιχοῦντας ἀεί.' Lobeck.

## CXL.

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\*Ηνυστρον λέγε, μὴ ένυστρον.

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Ἐγὼ δέ γ' ἦνυστρον βοὸς καὶ κοιλίαν υἰείαν.

Ag. Eq. 356.

καὶ χόλικος ἦνύστρον τε καὶ γαστρὸς τόμον.

Id. 1179.

## CXLI.

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Ἐλλύχνιον· καὶ τοῦτο τῶν εἰσκωμασάντων ταῖς Ἀθήναις.  
Θρυαλλίδα οὖν ῥητέον.

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A second article to the same effect—*ἐλλύχνιον* Ἡρόδοτος κέχρηται, Ἀθηναῖοι δὲ θρυαλλίδα λέγουσιν—appeared near the end of the codex used by Nuñez, and is also read in the margin near the end of the first Laurentian manuscript in still another form—*ἐλλύχνιον παρὰ Ἡροδότῳ, οἱ δὲ Ἀθηναῖοι θρυαλλίδα*. The word entered the Common dialect from the Ionic, as it is found in Hdt. 2. 62; Hippocr. de Nat. Mul. p. 569. 55, de Morb. Mul. 2. 670. 43.

## CXLII.

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Θυμέλην· τοῦτο οἱ μὲν ἀρχαῖοι ἀντὶ τοῦ θύσιαν ἐτίθεσαν οἱ δὲ νῦν ἐπὶ τοῦ τόπου ἐν τῷ θεάτρῳ ἐφ' οὗ αὐληταὶ καὶ κιθαρῳδοὶ καὶ ἄλλοι τινὲς ἀγωνίζονται. σὺ μέντοι, ἔνθα μὲν κωμῳδοὶ καὶ τραγῳδοὶ ἀγωνίζονται, λογεῖον ἐρεῖς. ἔνθα δὲ οἱ αὐληταὶ καὶ οἱ χόροι, ὀρχήστραν καὶ μὴ θυμέλην.

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Ἐθυμέλη pro orchestra apud veteres non memini me legere praeter quod Pratinas, Athen. 14. 617 C, Διονυσιάδα πολυπάταγα θυμέλαν in hunc sensum dixisse videtur. Saepius apud recentiores pro scaena et re scaenica atque musica

occurrit, ut Plut. Mor. p. 405 D, τὴν δὲ τῆς Πυθίας φωτιὴν καὶ διάλεκτον ὡσπερ ἐκ θυμέλης οὐκ ἀνήδυντον οὐδὲ λιτὴν ἀλλ' ἐν μέτρῳ καὶ ὄγκῳ . . . φθεγγομένην : Lucian. de Salt. 76 (309), ἐπὶ τοῦ παχέος δὲ καὶ πιμελοῦς ὄρχηστοῦ πηδᾶν μεγάλα πειρωμένου, Δεόμεθα, ἔφασαν, πεφείσθαι τῆς θυμέλης.' Lobeck. He also cites from Procopius, τῶν τις ἐν θυμέλῃ πεπορευμένων = *mima*; from Plutarch, μίμοις γυναιξὶ καὶ κιθαρισταῖς καὶ θυμελικοῖς ἀνθρώποις : from Eunapius, ὁ κακοδαίμων τῶν θυμελῶν χόρος = *histriones* ; from Josephus, τοῖς ἐν τῇ μουσικῇ διαγομένοις, τοῖς καὶ θυμελικοῖς καλουμένοις : so that there was good reason for the caution of Phrynichus.

The word was, in fact, not Attic at all, being confined to Tragedy : Aesch. Supp. 669 ; Eur. Supp. 64, Rhés. 235.

Its employment in the sense of *the sacred cake* is at best only doubtful, being dependent upon Hesychius : Θυμέλαι οἱ βωμοὶ καὶ τὰ ἄλφιστα τὰ ἐπιθυόμενα : and App. Soph. 42. 25 : Θυμέλη· Φερεκράτης τὰ θυλήματα, ἅπερ ἐστὶν ἄλφιστα οἶνω καὶ ἐλαίῳ μεμαγμένα, οὕτω καλεῖ θυμέλη.

### CXLIII.

Θυεῖαν λέγε, μὴ ἴγδιον.

Pollux, 10. 103, τὴν δὲ θυεῖαν καὶ θυεῖδιον εἶποις ἂν κατὰ Ἀριστοφάνην ἐν Πλούτῳ λέγοντα· καὶ ἴγδιον δὲ αὐτὴν κεκλήκασι, Σόλων τε ἐν τοῖς ἰάμβοις λέγων—

σπεύδουσι<sup>1</sup> δ' οἱ μὲν ἴγδιον, οἱ δὲ σίλφιον,  
οἱ δ' ὄζος·

καὶ ἔτι σαφέστερον Ἀντιφάνης Κοροπλάθῳ—

γύναι, πρὸς αὐλὸν ἦλθες, ὄρχήσει πάλιν  
τὴν ἴγδιον·

<sup>1</sup> Adopting Casaubon's conjecture for the unintelligible *πυσιδ'*.

ἔστι μὲν οὖν ἴγδης ὀρχήσεως σχῆμα· ὁ δὲ παλῶν πρὸς τοῦνομα  
κωμικὸς ἐπήγαγε—

τὴν θυεῖαν ἀγνοεῖς;

τοιτέστιν ἡ ἴγδης

Phrynichus is here reprehending τοὺς ὑπεραπτικίζοντας. The old word ἴγδης meant a mortar, and in that sense appears in Ionic, Hipp. 635. 34, Τρίβε ἐν ἴγδει<sup>1</sup>: and in old Attic, as in the passage of Solon cited. In Attic proper, however, it was replaced by θυεῖα, but retained, as the name of a certain dance, in which a pestle-like motion was conveyed to the loins: Etym. Mag. p. 464. 49, ἔστι δὲ καὶ εἶδος ὀρχήσεως ἴγδισμα, ἐν ᾗ ἐλύγιζον τὴν ὀσφὺν ἐμφερῶς τῷ δοῖδουκι.

Unlike many other such terms, ἴγδης did not find its way into the Common dialect in the sense of θυεῖα, as is demonstrated by a passage of Sextus Empiricus, adv. Gram. p. 265, τὸ αὐτὸ ἀρτοφόριον καὶ πανάριον λέγεται, καὶ πάλιν τὸ αὐτὸ σταμνίον καὶ ἀμίδιον, καὶ ἴγδης καὶ θυεῖα. ἀλλὰ στοχαζόμενοι τοῦ καλῶς ἔχοντος καὶ σαφῶς καὶ τοῦ μὴ ἐπιγελασθῆναι ὑπὸ τῶν διακονούντων ἡμῖν παιδαρίων καὶ ἰδιωτῶν, πανάριον ἐροῦμεν καὶ εἰ βάρβαρόν ἐστιν, ἀλλ' οὐκ ἀρτοφορίδα, καὶ σταμνίον, ἀλλ' οὐκ ἀμίδα, καὶ θυεῖαν μάλλον ἢ ἴγδην.

#### CXLIV.

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Ἰστῶν λέγε, ἀλλὰ μὴ ἰστεῶν. ἀμαρτήσῃ γὰρ τῷ λέγοντι ὁμοίως καλαμεῶν, ἵππεῶν, ἀνδρεῶν, δέον καλαμών, ἵππῶν, καὶ τὰ ὅμοια.

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The longer forms came into the Common dialect from the Ionic. Of this class Lobeck mentions ἀνδρῶν, γυναικῶν, παρθενῶν, ξενῶν, μυλών, κοπρῶν, ἵππῶν, οἰνῶν, πιθῶν. The exceptions to the rule of contraction are interesting.

<sup>1</sup> Corrige pro MS ἴγδη.



Nothing fixes the form of a word so effectually as attachment to the soil, and in this way the old Ionic forms *κεγχρεών* and *βολεών* remained unchanged through all Attic, the former a *locative* from *κέγχρος*, a *grain*, being at an early date attached to the place where the grains of metal from the mines at Laurium were purified, the latter signifying the public dust-heap of the city. Both are explained by Harpocration: *Κεγχρεών*· Δημοσθένης ἐν τῇ πρὸς Πανταίνετον παραγραφῇ, “*κάπειτ’ ἔπεισε τοὺς οἰκέτας τοὺς ἐμοὺς καθέζεσθαι εἰς τὸν κεγχρεῶνα,*” ἀντὶ τοῦ εἰς τὸ καθαριστήριον, ὅπου τὴν ἐκ τῶν μετάλλων κέγχρον διέψυχον ὡς ὑποσημαίνει Θεόφραστος ἐν τῷ περὶ μετάλλων: *Βολεῶνες*· ὁ τόπος ὅπου ἡ κόπρος βάλλεται βολεῶν καλεῖται. Νικανδρος, ἐν γ’ Ἀττικῆς διαλέκτου: “*Βολεῶνας ἐπὶ τῶν ἀγρῶν εἰς οὓς τὰ κόπρια ἐκφέρει.*” οὕτω Δείναρχος καὶ Φιλίμων καὶ ἄλλοι. The former word is better explained in the *Λέξεις Ῥητορικαί*, p. 271. 23: *Κεγχρεών*· τόπος Ἀθήνησιν οὕτω καλούμενος, ὅπου ἐκαθαίρετο ἡ ἀργυρίτις κέγχρος καὶ ἄμμος ἢ ἀπὸ τῶν ἀργυρείων ἀναφερομένη. The same explanation serves for *περιστερών*, which occurs four times in a well-known passage of the Theaetetus, 197 C, D, 198 B, 200 B. The dove-cote was a familiar appendage of the Greek household, and at Athens retained the old form of its name when words less domesticated underwent change.

## CXLV.

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Αὐταύτης μὴ λέγε, ἀλλὰ ψιλός αὐλητής ἐπεὶ καὶ  
ἕτερος κύκλιος αὐλητής.

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This use of *ψιλός* is common in Plato, *Legg.* 2. 669 D, *διασπῶσιν οἱ ποιηταὶ ῥυθμὸν μὲν καὶ σχήματα μέλους χωρὶς, λόγους ψιλοὺς εἰς μέτρα τιθέντες, μέλος δ’ αὖ καὶ ῥυθμὸν ἄνευ ῥημάτων, ψιλῇ καθαρίσει τε καὶ αὐλήσει προσχρώμενοι.* *Cr.* *Symp.* 215 C, *Polit.* 268 B.

## CXLVI.

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Καταπροΐξεται οὐκ ὀρθῶς διαιροῦσι, δέον καταπροΐξεται.

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Οὐ τοι καταπροΐξει, μὰ τὸν Ἀπόλλω, τοῦτο δρῶν.

Ar. Vesp. 1366.

οὐ τοι, μὰ τὸ θεῷ, καταπροΐξει Μυρτίας.

Id. 1396.

The word is used also in Ar. Nub. 1240, Eq. 435, Thesm. 566; Herod. 3. 36, Κροίσω μὲν συνήδεσθαι, ἔφη, περιείτι, ἐκείνους μέντοι τοὺς περιποιήσαντας οὐ καταπροΐξεσθαι: id. 156, οὐ γὰρ δὴ ἐμέ γε ᾧδε λωβησάμενος καταπροΐξεται. This isolated future, always so used with a preceding negative, and in Attic Greek never found outside of Comedy, is an excellent type of the class of words mentioned on p. 10. To those there given may be added ἀλφάνειν in the sense of εὐρίσκειν, *fetch a price* (cp. Hom. παρθένοι ἀλφεισίβοιαι), Bekk. Anecd. 382. 8: Ἀλφάνει· εὐρίσκει. Ἀριστοφάνης Θεσμοφοριαζούσαις—

οἶμοι κακοδαίμων τῆς τόθ' ἡμέρας ὅτε

εἶπέν μ' ὁ κῆρυξ, οὗτος ἀλφάνει.

Εὐπολις Ταξιάρχους—

οὐ θάπτον αὐτὴν δευρό μοι τῶν τοξοτῶν

ἄγων ἀποκηρύξει τις ὅ, τι ἂν ἀλφάνη.

## CXLVII.

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Αἱ νῆες ἐρεῖς, οὐχ αἱ ναῦς. σόλοικον γάρ. ἤμαρτον μέντοι Φαβωρίνος, Πολέμων, καὶ Σύλλας, αἱ ναῦς εἰπόντες· τὰς νῆας οὐκ ἐρεῖς, ἀλλὰ τὰς ναῦς. Λολλιανὸς δ' ὁ σοφιστὴς ἀκούσας παρά τινος, ὅτι οὐ χρὴ αἱ ναῦς λέγειν, ἀλλὰ αἱ νῆες, ᾤθηεν δεῖν λέγειν καὶ τὴν αἰτιατικὴν ὁμοίως τὰς νῆας. οὐκ ἔχει δὲ οὕτως· ἀλλ' ἐπὶ μὲν τῆς εὐθείας δισουλλάβως, ἐπὶ δὲ τῆς αἰτιατικῆς μονοσουλλάβως.

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## CXLVIII.

Κνημίδα, πινακίδα, καρίδα· βραχέως τούτων τὴν πα-  
ρατέλευτον. τὴν μέντοι ῥαφανίδα ἐκτείνουσι καὶ συστέλ-  
λουςιν.

The passage is either corrupt or contains an erroneous statement.

## CXLIX.

Κλᾶν ἀμπέλους φαθί, ἀλλὰ μὴ κλαδεύειν.

The editions have κλαδᾶν instead of κλᾶν, both here and in Thom. Mag. 535; but it is very probable that Hemsterhuys was right in supposing κλαδᾶν to be an early corruption of the text of Phrynichus, ignorantly reproduced by Thomas. Moeris escaped unaltered, p. 229: Κλάσαι Ἀττικοί, κλαδεύσαι Ἑλληνες. Hesychius: Κλᾶν· τέμνειν ἀμπέλους ὅπερ ἡμεῖς κλαδεύειν.

ἐκ πυκινῆς δ' ὕλης πτόρθον κλάσε χειρὶ παχείῃ.

Hom. Od. 6. 128.

Theophr. C. Pl. 3. 14. 1, τῶν δ' ἀμπέλων τῶν τελέων ἦδη πρῶτον μὲν καὶ μέγιστόν ἐστιν ἡ κλάσις: id. 3. 14. 2, κατὰ τὴν κλάσιν καὶ ἀμπελοργίαν. Hesychius has the two glosses—

Κλαστήριον· δρέπανον τὸ τῆς ἀμπέλου.

Κλάστης· ἀμπελοργός.

## CL.

Πολίτης λέγε, ἀλλὰ μὴ συμπολίτης.

To words like πολίτης, which imply fellowship, no Attic writer added σύν. He left that emphatic weakness to poets

and his negligent successors. In late Greek it is the rule to prefix the preposition in such cases, *συμπατριώτης*, *συμφυλέτης*, *συνδημότης*, *συνακόλουθος*, *συνέταιρος*, *συγκασίγητος*, *συνομαίμων*. But to words like *στρατηγός*, *χορηγός*, *πλανήτης*, etc. it was natural and necessary to prefix the *σύν* in order to convey the sense of partnership. Euripides, I. T. 800, has *συγκασιγήτη*, and if Antiatt. 113. 20 is right in attributing *συμπατριώτης* to the Comic poet Archippus, the word must have occurred outside the iambs, or in para-tragedy: *Συμπατριώτης Ἄρχιππος. τὸ μέντοι πατριώτης, Ἄλεξις*.

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 CLI.
 

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Τύλην, εἰ καὶ εὐροῖς που, οὐ κνέφαλον λέγε.

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Pollux, 7. 191, 'Υπερείδης δὲ ἐν τῷ ὑπὲρ Μυκάλου ἔφη ἐμισθώσατο τυλυφάντας. Σοφοκλῆς δ' ἔφη λινορραφῆ τυλεῖα. Εὐπολις δὲ Κόλαξι κεκρύφαλοί τε καὶ τύλη. Ἀντιφάνης δὲ ἐν Φάωνι, στρώματα, κλίνας, τύλας: id. 10. 39, τὰ μὲν οὖν τυλεῖα καὶ τὰ κνέφαλα οὐ μόνον παρὰ τοῖς κωμωδοῖς ἐστίν, ἀλλὰ καὶ ἐν Δημοπράτοις πέπραται, κνέφαλον καινὸν καὶ κνέφαλον παλαιόν. καὶ τυλεῖα δὲ παρ' Εὐπόλιδι ἐστίν ἰάζονται ἐν τοῖς Κόλαξι, καὶ παρὰ τῷ Σοφοκλεῖ ἐν τῷ Ἰοκλεῖ λέγοντι ἀλλὰ καὶ λινορραφῆ τυλεῖα. ὣν καὶ τοὺς τεχνίτας ἕοικεν Ὑπερείδης ἐν τῷ ὑπὲρ Μυκάλου ὀνομάζειν εἰπὼν, ἐμισθώσατο τυλυφάντας . . . ἐν δὲ τῷ Ἀντιφάνους Φάωνι καὶ κατὰ τὴν κοινὴν χρῆσίν ἐστίν εὐρεῖν τὰς τύλας, στρώματα, κλίνας, ὥσπερ καὶ παρὰ Σαπφῶ.

From the words *Εὐπόλιδι ἰάζονται*, and *καὶ ἐν Δημοπράτοις*, the history of the word is plain. An old Ionic domestic term, it fought hard for life, and was probably in daily use in the households of Athens, as it was retained in public auctions, and in the Tragic dialect. Hence it naturally cropped up from time to time even in Prose and Comedy.

The other meaning, *knot*, *hump*, remained good Attic. It is interesting to compare the Latin *torus*, which has the

same two meanings, appearing in that of *τύλη* = *τυλείον*, chiefly, if not only, in poetry, and in the other being common in prose. This marked similarity of signification, the identity of quantity in the *υ* and *ο*, and the existence of a side form *τύλος*, which at first had doubtless no difference of meaning, all point to the fact that *τύλη* and *lorus* sprang from the same root.

## CLII.

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Τὸ ῥάπισμα οὐκ ἐν χρήσει· χρῶ οὖν τῷ καθαρῷ. τὸ γὰρ τὴν γνάθον πλατεία τῇ χειρὶ πληῆσαι, ἐπὶ κόρρης πατάξαι Ἀθηναῖοί φασιν.

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Phrynichus here finds fault with two late usages, the employment of *ῥάπισμα*, and of *πληῆσαι* as the aorist of *τύπτω*. No Attic writer ever used *πληῆσαι*, or any other form but *πατάξαι*, as the aorist equivalent of *τύπτειν*, in the phrase *ἐπὶ κόρρης τύπτειν*: Dem. 562. 9, *Ταυρέαν ἐπάταξε χορηγοῦντα ἐπὶ κόρρης*. No Attic rule is so carefully observed as this. By an unfortunate accident the Attic equivalents of the English term *strike* were for centuries sadly misrepresented. The verb *τύπτω* was selected by unscientific grammarians of the Byzantine school to convey their own crude notions of the Greek verb-system. A more unsuitable choice of a typical verb it was impossible to make. It is in all dialects markedly irregular, in no dialect more irregular than in Attic. A very large portion of the forms, which till recently every Greek grammar presented, are not met with in any Greek dialect of the Classical period. A search throughout Greek literature as a whole for forms like *τέτυφα* and *τέτυπα* would end in disappointment, and the words *τύψω*, *ἐτύφθην*, *τυφθήσομαι* are quite without Classical authority. When such tenses were required they were supplied in a different way. Yet *τύπτω* has become an

institution, and even in an English dictionary place might reasonably be given to the Shandean hybrid τυπτωίng.

It is almost reprehensible to destroy such a time-honoured structure, and root up so many fond associations, and it will readily be believed that the following pages were penned in a turbulence of spirit almost equal to Luther's when he nailed his articles on the church door at Wittenberg. Attention must be drawn at starting to a just distinction between two significations of the present τύπτω, namely, *I wound* and *I beat*. In both senses—in that of *ferio*, or πληγὴν δίδωμι, no less than in that of *verbero*, πληγὰς δίδωμι—the present τύπτω, with its passive τύπτομαι, was in general use; but τύπτω was more common in the sense of πληγὰς ἐμβάλλω, and τύπτομαι, though occurring in the nobler sense, was still principally employed as a synonym of πληγὰς λαμβάνω, or *vařulo*. The verb παίω was similarly used, and in reference to present time τύπτω, παίω, πληγὰς ἐμβάλλω, τύπτομαι, παίομαι, πληγὰς λαμβάνω may be regarded as absolutely interchangeable in Classical authors. But the correspondence did not continue throughout the tenses. In the future there was complete divergence—μέγα χάσμα ἐστήρικτο. Τύπτω, *ferio*, had its future πατάξω, whereas τύπτω, *verbero*, made a future τυπήσω by extending its own stem from τυπτ to τυπτε<sup>1</sup>. The aorists were equally divergent. For *ferii*, *vulnus injeci*, Classical writers employed ἐπάταξα, and in elevated styles occasionally ἔπαισα. On the other hand, ἐπάταξα was almost unknown in the humbler sense of *verberavi*. The aorist was supplied by a periphrasis like πληγὰς ἐνέβαλον, ἐνέτεινα, or ἐνέτριψα, but Xenophon is not to be imitated in his use of ἔπαισα in this signification. The perfect of both was drawn from a third stem still, and if πληγὰς δεδωκέμαι was the ordinary equivalent of

<sup>1</sup> Compare χαίρω, χαίρήσω: παίω, παήσω: κλαίω, κλαιήσω: βάλλω, βαλλήσω: καθίζομαι, καθιζήσομαι.



*cecidisse* or *verberibus contudisse*, yet *πεπληγέναι* had certainly the baser as well as the nobler meaning—

ὅς ἂν πεπλήγη τὸν πατέρα νεοττὸς ὦν·

Arist. Av. 1350.

Xen. Anab. 6. 1. 5, ὁ ἕτερος τὸν ἕτερον παίει ὡς πᾶσιν ἐδόκει *πεπληγέναι* τὸν ἄνδρα.

In the passive voice the presents *τύπτομαι* and *παίομαι* were used in all authors in either signification, but the periphrases *πληγὰς εἰληφέναι* and *πληγὰς λαβεῖν* were the equivalents of *vapulasse* in its perfect and aorist force. There was no single word to express it. Aristophanes, however, in Nub. 1379,

ἀλλ' αὔθις αὖ τυπτήσομαι<sup>1</sup>,

makes *τυπτήσομαι* as authoritative as *πληγὰς λήψομαι*.

The perfect of *τύπτομαι*, *ferior*, was *πέπληγμαι*, but the periphrastic *πληγὴν εἰληφα* and *πληγὴν ἔχω* were sometimes employed. For futures the aorist *ἐπλήγην*, itself Classical, supplied *πληγήσομαι*, and the perfect formed *πεπλήξομαι*.

These results may be thus presented synoptically:—

#### VERBERO.

τύπτω, παίω, πληγὰς ἐμβάλλω, ἐντείνω, ἐντρίβω, δίδωμι.

τυπτήσω.

πληγὰς ἐνέβαλον (ἔπαισα).

πληγὰς δέδωκα, πέπληγα.

#### FERIO.

τύπτω, παίω, πληγὴν δίδωμι.

πατάξω, παίσω.

ἐπάταξα, ἔπαισα.

πέπληγα.

<sup>1</sup> The reading *τυπήσομαι*, found in some texts, is merely a conjecture of Buttman's, as baseless as it is uncalled for.

## VAPULO.

τύπτομαι, παίομαι, πληγὰς λαμβάνω.

τυπτήσομαι, πληγὰς λήψομαι.

πληγὰς ἔλαβον.

πληγὰς εἴληφα.

## FERIOR.

τύπτομαι, πληγὴν λαμβάνω.

ἐπλήγην.

πληγήσομαι.

πέπληγμαί, πληγὴν εἴληφα, πληγὴν ἔχω.

πεπλήξομαι.

The habit of Aristophanes in regard to these words is representative of all Attic writers.

In the sense of *verbero*, *caedo* occur *τύπτεις*, Nub. 1325, 1332; *τύπτει*, Nub. 542, 1326; *τύπτῃ*, Nub. 494, Eccl. 643; *τύπτοι*, Eccl. 638; *τύπτοις*, Ran. 585; *τύπτε*, Ran. 622, Nub. 1433, Av. 1364; *τύπτειν*, Nub. 442, 1333, 1413, 1447; *τύπτων*, etc., Ran. 624, Av. 1327, Lys. 357, Eccl. 664; *ἔτυπτον*, Nub. 1332; *ἔτυπτες*, Nub. 1409; *ἐτύπτετε*, Pax 643.

Special attention may be called to Eccl. 642—

τότε δ' αὐτοῖς οὐκ ἔμελ' οὐδὲν

τῶν ἀλλοτρίων ὅστις τύπτοι· νῦν δ' ἦν πληγέντος ἀκούση.

μὴ αὐτὸν ἐκεῖνον τύπτῃ δεδιῶς τοῖς δρῶσιw τοῦτο μαχεῖται·

and to Vesp. 1322—

ἔπειτ' ἐπειδὴ μέθυεν, οἴκαδ' ἔρχεται

τύπτων ἅπαντας, ἦν τις αὐτῷ συντύχη.

ὁδὶ δὲ καὐτὸς σφαλλόμενος προσέρχεται,

ἀλλ' ἐκποδῶν ἄπειμι πρὶν πληγὰς λαβεῖν.

The future *τυπτήσω* occurs Nub. 1444 and Plut. 20.

Of passive forms are found the following—*τύπτομαι*, Eq. 257, 266, 730, Nub. 1379; *τύπτει*, Ran. 636; *τύπτον*, Ran. 1024; *τυπτόμενος* etc., Nub. 962, Av. 1031, Thesm. 917,

Ran. 1097, 639, 1407, Nub. 962, Pax 744; ἐτυπτόμην, Plut. 1015.

The future and aorist of τύπτω, *ferio*, are found, πατάξω in Ran. 645, 647; ἐπάταξα, in Eq. 1130, Ran. 645, 647; ἐπάταξε, Ran. 38; πατάξαι, Ran. 741, Vesp. 1254, 1422; πατάξας, in Av. 757—

εἰ γὰρ ἐνθάδ' ἐστὶν αἰσχροὺν τὸν πατέρα τύπτειν νόμῳ,  
τοῦτ' ἐκεῖ καλὸν παρ' ἡμῖν ἐστὶν ἢν τις τῷ πατρὶ  
προσδραμὼν εἶπη πατάξας, αἶρε πλήκτρον εἰ μαχεῖ.

In this passage, as in Ran. 150, 547, Lys. 362, 635, it is used of striking one in the face, and in Ach. 93 of striking in the eye so as to gouge it out.

In Ran. 54 it has a metaphorical meaning—

ἐξαίφνης πόθος  
τὴν καρδίαν ἐπάταξε, πῶς οἶει σφόδρα;

The present παίω is found in Ach. 686, Av. 497; παίειν in Pax 899; and παίονσα in Eccl. 542: all rather in the nobler sense, as the aorist ἔπαισα in Nub. 549, but παίουσι, in Ran. 1094, in the meaner. It is extremely frequent in the second person singular imperative παίε, as in a line from the 'Samians' of Crates quoted by Athenaeus (3. 117 B)—

παῖ ἐκείνον, ἄγχ' ἐκείνον· ἐν Κέφ τις ἡμέρα;<sup>1</sup>

In this way it occurs about a dozen times in Aristophanes alone, Nub. 1508, Eq. 247, 251, Ach. 282, Vesp. 398, 456, 458, Pax 1119, Av. 365. In several of these places it is repeated more than once and generally in a storm of Comic heroics.

The use of πέπληγμαί in Ran. 1214, Ach. 1218, Eq. 271,

<sup>1</sup> Ἐν Κέφ τις ἡμέρα; is thus explained by Hesychius, ἐπὶ τῶν οὐκ εὐγνώστων. οὐδεὶς γὰρ οἶδεν ἐν Κέφ τις ἡμέρα, ὅτι οὐχ ἐστᾶσιν αἱ ἡμέραι, ἀλλ' ὡς ἕκαστοι θέλουσιν ἄγουσιν. It was a sort of slang phrase, like 'What time of day is it?' 'What o'clock is it?' 'Does your mother know you are out?' but seems to have been often used to finish off a riddle or guess, in a sense like 'There's a nut for you to crack;' 'Guess me what's that.' It is probably so used here, for the four lines preceding that quoted are almost unintelligible.

Av. 1299, Thesm. 179; ἐπλήγην, Ran. 1048; πληγείς, Vesp. 399, Pax 613, Av. 1492, Thesm. 694, will be seen to correspond with the paradigm on p. 260; but Eccl. 642, quoted on the same page, proves distinctly that ἐπλήγην was sometimes employed in the baser sense of *vařulavi*, or πληγὰς ἔλαβον. The latter phrase is itself used in Ran. 673, 747, Vesp. 1325; πληγὰς ἔχειω in Nub. 1425; and πληγὰς λήψομαι in Pax 493, and Eccl. 324.

The habit of one Attic writer in regard to these words has been thus carefully analysed that he might serve as a mirror of all, but the following quotations will show still more clearly how these tenses, simple, composite, and derived from different roots dovetail into one another as consistently as φέρω, οἶσω, ἤνεγκα, and ἐνήνοχα, or as the Latin *fero*, *tuli*, *latum*, *ferre*.

Lysias, 94. 9 and 17, πατάξας καταβάλλω . . . πληγείς κατέπεσεν: id. 102. 12, καὶ πότερον πρότερος ἐπλήγην ἢ ἐπάταξα ἐκέλευε μάλλον ἂν ᾔδειν: id. 136. 23, ὁ μὲν Θρασύβουλος τύπτει τὸν Φρύνιχον καὶ καταβάλλει πατάξας, ὁ δὲ Ἀπολλόδωρος οὐχ ᾔφατο.

Antiphon, 127, τύπτειν τὰς πληγὰς . . . ὁ μὲν πατάξας καὶ μὴ ἀποκτείνας τῆς πληγῆς βουλευτῆς ἐγένετο, ὁ δὲ θανασίμως τύπτων τοῦ θανάτου . . . ἔστι δὲ ἡ μὲν ἀτυχία τοῦ πατάξαντος, ἡ δὲ συμφορὰ τοῦ παθόντος.

Thuc. 8. 92, ὁ Φρύνιχος πληγείς ἀπέθανεν παραχρῆμα καὶ ὁ πατάξας διέφυγεν.

Demosthenes, 572 fin. σκῦτος ἔχων ἐπόμπευε, καὶ τούτῳ μεθύων ἐπάταξέ τινα ἐχθρὸν ὑπάρχονθ' αὐτῷ· ἐδόκει γὰρ ὕβρει καὶ οὐκ οἴνω τύπτειν κτε.: id. 525, 526, τὸν θεσμοθέτην ὃς ἔναγχος ἐπλήγη . . . ὁ τὸν θεσμοθέτην πατάξας: id. 1264 fin. τῷ πατάξαντι τύπτειν παρεκελεύσατο.

Plato, Hipp. Maj. 292 B, ἡ οὐκ ἐνδίκος ὑμῖν ἡ πόλις ἐστίν, ἀλλ' ἐὰν ἀδίκως τύπτειν ἀλλήλους τοὺς πολίτας; ΣΩ. οὐδ' ὅπως οἶσθι ἐὰν. ἼΠ. οὐκοῦν δώσει δίκην ἀδίκως γέ σε τύπτων . . . ΣΩ. οὐκοῦν εἶπω σοὶ καὶ ἡ αὐτὸς οἶμαι δικαίως ἂν τύπτεσθαι ταῦτα ἀποκρινόμενος; ἡ καὶ σύ με ἄκριτον τυπτήσεις. . . εἰπέ

μοι, φήσει, ὦ Σώκρατες, οἷε ἂν ἀδίκως πληγὰς λαβεῖν; id. Legg. 879 D, τοῦ τύπτειν δὲ εἰργέσθω ἵνα πόρρω γίγνηται τοῦ τὸν ἐπιχώριον ἂν τολμῆσαι ποτε πατάξαι . . . τύπτειν . . . πατάξῃ.

Xen. Cyr. 1. 3. 17, ἐπὶ μιᾷ ποτε δίκη πληγὰς ἔλαβον ὡς οὐκ ὀρθῶς δικάσας . . . ἐν τούτῳ αὖ με ἔπαισεν ὁ δικάσκαλος: id. Rep. Lac. 6. 2, ἦν δὲ τις παῖς ποτε πληγὰς λαβὼν ὑπ' ἄλλου κατείπη πρὸς τὸν πατέρα, αἰσχρὸν ἔστι μὴ οὐκ ἄλλας πληγὰς ἐμβάλλειν τῷ νιεί.

Dem. 1261, πολλάκις περὶ ἑταίρας καὶ εἰληφέναι καὶ δεδωκέναι πληγὰς.

No Attic writer employs the forms τύψω, ἔτυψα, τέτυφα, τέτυπα, τέτυμμαι, ἐτύφθην, ἐτύπην, τυφθήσομαι, τυπήσομαι, τετύψομαι, οἱ ἐτύπησα, τετύπηκα, τετύπημαι, ἐτυπήθην. Unknown to Attic, in fact almost unknown to Greek, are the forms πατάσσω, πεπάταγμα, ἐπατάχθην, παταχθήσομαι, and πέπαικα, πέπαισμαι, ἐπαίσθην, παισθήσομαι. In no Attic author is there a single trace of πλήσσω οἱ πλήττω, πλήξω, ἐπληξα, πέπληχα, πλήττομαι, ἐπληξάμην.

The Ionic dialect supplies the words ἔτυψα, τέτυμμαι, ἐτύπην, ἐτυψάμην, and πλήσσω, πλήξω, ἐπληξα, ἐπληξάμην. These were naturally used in Tragedy as belonging to the early stage of Attic, and in Aeschylus occurs an additional form not otherwise found—

κἄμοι προσέστη καρδίας κλυδώνιου  
χολῆς, ἐπαίσθην δ' ὡς διανταίῳ βέλει.

Cho. 184.

A. παισθεῖς ἔπαισας.

I. σὺ δ' ἔθανες κατακτανών.

Sept. 961.

As Cobet justly observes, the latter line would in Attic Prose or Comedy assume the form πληγέεις ἐπάταξας· σὺ δὲ γ' ἀπέθανες ἀποκτείνας.

Even in Ionic the simple πατάσσω was irregular. It had the meaning of πάλλομαι, *palpito*, but ἐξεπάταξα, ἐκπεπάταγα-

μαι, and ἐξεπατάχθην were used in the sense of ἐξέπληξα, ἐκπέπληγμαί, and ἐξετινάχθην.

In Nub. 1125 and Lys. 459 the future forms παιήσομεν and παιήσετε are met with. The analogy of κλαιήσω and βαλλήσω makes it probable that παιήσω was a word recognized in Attic Greek.

The middle of τύπτω was not an Attic form. Xenophon has the middle of παίω in Cyr. 7. 3. 6, ἐπαίσατο τὸν μηρόν, 'Smote his own thigh.' There was no middle to πατάξω, ἐπάταξα, and πλήξομαι and ἐπληξάμην were confined to Ionic. In Ionic too τύπτομαι was employed in the sense of *bevail*, for which the Attic term was κόπτομαι, Plato, Rep. 605 D, 619 C, Phaed. 60 A; Ar. Lys. 396—

ἡ δ' ὑποπεπωκυῖ ἡ γυνὴ ἐπὶ τοῦ τέγους  
"κόπτεισθ' Ἄδωνν" φησίν.

The interest of so striking an example of the delicacy and precision of the Athenian mind in its best days has too long diverted the attention from the principal point discussed by Phrynichus. The justice of his dictum as to ῥάπισμα cannot be questioned. It is true that Antiphanes (Ath. 14. 623 F) used the word—

τευθίς, μεταλλάξασα λευκαυγῆ φύσιν  
σαρκὸς πυρωτοῖς ἀνθράκων ῥαπίσμασιν  
ξάνθαισιν αὔραις σῶμα πᾶν ἀγάλλεται

but the lines are para-tragoedic and suggest that the word might have been used in Tragedy—a fancy which receives valuable support from the fact that the verb ῥαπίζω was used by Xenophanes (ap. Diog. Laert. 8. 36) and Hipponax (Tzetz. Hist. 5. 746) and occurs in Herodotus. In 7. 35, and 223 it has the sense of lash; in the former, of the lashing of the Hellespont by the order of Xerxes, in the latter of the Persian custom of encouraging troops by the lash. It is encountered in two other passages of Classical



Greek. According to Athenaeus (13. 571 A) Timocles wrote the lines—

ἀγωνιᾶσαι καὶ ῥαπισθῆναί τε καὶ  
πληγὰς λαβεῖν ἀπαλαῖσι χερσίν, ἡδὺ γέ·

but the context, if consulted, will show that the meaning of ῥαπίζειν there is very far different from that of ἐπὶ κόρρης τύπτειν. The place of Demosthenes (787. 23) in which it does bear its late meaning belongs to a speech which on good grounds is considered spurious. In another passage (537 extr.) the true term is employed and its meaning clearly marked by the context, ἐπὶ κόρρης τύπτειν being distinguished from κονδύλοις τύπτειν: Οὐδὲ τὸ τύπτεσθαι τοῖς ἐλευθέροις ἐστὶ δεινόν, καίπερ ὄν δεινόν, ἀλλὰ τὸ ἐφ' ὕβρει. πολλὰ γὰρ ἂν ποιήσειεν ὁ τύπτων ὦν ὁ παθὼν ἔνια οὐδ' ἂν ἀπαγγεῖλαι δύναιθ' ἐτέρφ, τῷ σχήματι, τῷ βλέμματι, τῇ φωνῇ, ὅταν ὡς ὑβρίζων, ὅταν ὡς ἐχθρὸς ὑπάρχων, ὅταν κονδύλοις, ὅταν ἐπὶ κόρρης.

### CLIII.

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Παροψὶς τὸ ὄψον, οὐχὶ δὲ τὸ ἀγγεῖον· τοῦτο δὲ τρύβλιον  
ἢ λεκάριον καλοῦσιν.

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Phrynichus also insists upon this point in App. Soph. 60. 3, and Moeris, p. 297, is no less strict; but Athenaeus (9. 367 D) quotes from Antiphanes a line in which the word has the signification common in late Greek and seen in N. T. Matth. 23. 25, τὸ ἐξῶθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, and in Juvenal, 3. 142—

· ‘Quam multa magnaue paropside coenat.’

But this line—

καλέσας τε παρατίθησιν ἐν παροψίδι,

is the only one of all the passages quoted by him in which

*παροψίς* has necessarily the meaning of a vessel. In some of the others, as in Sotades—

παροψίς εἶναι φαίνομαι τῷ Κρωβύλφ·  
τοῦτον μασᾶται παρακατεσθίει δ' ἐμέ,

the word is certainly employed in its true sense, while in others its reference is doubtful. The English word *dish* has the same ambiguity of meaning.

#### CLIV.

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Κροῦσαι τὴν θύραν, ἴσως μὲν που παραβεβιάσται ἡ  
χρήσις· ἄμεινον δὲ τὸ κόπτειν τὴν θύραν.

---

Phrynichus is much too fine here. Not only was *κρούειν τὴν θύραν* in constant use, but both *θένω* and *ἀράττω*—words in other respects little used, survived in this connection as is proved by Aristophanes (see pp. 6, 10).

The phrase *κόπτειν τὴν θύραν* occurs in Ar. Pl. 1097, Eccl. 976, Ran. 460, Nub. 132, Ach. 403, cp. Nub. 1144, Av. 56; Andoc. 6. 29; Lys. Fr. 45. 4; Dem. 1156. 18; Xen. Hell. 5. 4. 7, Anab. 7. 1. 15.

Whereas *κρούειν τὴν θύραν* is employed in Ar. Eccl. 316, 990; Plato, Prot. 310 A, 314 D, Symp. 212 C; Xen. Symp. 1. 11.

This forms an excellent illustration of the lines on which Phrynichus worked. Like all true scholars, he disregarded exceptions, and considered the knowledge of anomalies not science but pedantry. Till the rules are known—and every usage which is true in three cases out of four should be elevated into a rule—no attempt need be made to elucidate departures from them.

## CLV.

Ἐνήλατα κλίνης ἢ σκίμποδος οὐ χρὴ λέγειν τὸν  
Ἄττικίζοντα ἀλλὰ κραστήρια.

Euripides thrice uses the word *ἐνήλατον*, in Phoen. 1179 and Supp. 729, of the rungs of a ladder—

κλίμακος ἀμείβων ξέστ' ἐνηλάτων βάθρα'  
and—

ὅς ἐν τε τοῖς δεινοῖσιν ἐστὶν ἄλκιμος  
μισεῖ θ' ὑβριστὴν λαόν, ὃς πρᾶσσων καλῶς  
εἰς ἄκρα βῆναι κλιμάκων ἐνήλατα  
ζητῶν ἀπώλεσ' ὄλβον ᾧ χρῆσθαι παρῆν'

and in Hipp. 1235, of lynch-pins (*τὰ ἐμβαλλόμενα πρὸς τῷ ἄξονι ὥστε μὴ ἐξιέναι τὸν τροχόν*, Schol.)—

σύριγγές τ' ἄνω  
τροχῶν ἐπήδων ἄξόνων τ' ἐνήλατα.

According to Pollux (10. 34), Sophocles had the word in the sense which Phrynichus reprehends: *Σοφοκλῆς δ' ἐν Ἰχνευταῖς Σατύροις ἔφη—Ἐνήλατα ξύλα τρίγομφα διατορεύσαι δέεται*, but the words are too corrupt to convey any meaning. On the other hand, *κραστήρια* is not met with elsewhere, although Hesychius has the gloss: *Κρατηρία· τῶν ἐνηλάτων αἱ κεφαλαὶ καὶ συμβολαὶ καὶ ἄκρα*. The question must be left unsettled.

## CLVI.

Κλίβανος οὐκ ἐρεῖς, ἀλλὰ κρίβανος διὰ τοῦ ρ.

Athenaeus, 3. 110 C, has the instructive remark, *Οἶδα δὲ ὅτι Ἄττικοὶ μὲν διὰ τοῦ ρ στοιχείου λέγουσι καὶ κρίβανον καὶ κριβανίτην Ἡρόδοτος δ' ἐν δευτέρῃ τῶν ἱστοριῶν ἔφη “ κλιβάνῳ δια-*

φανεί," καὶ ὁ Σώφρων δὲ ἔφη "τίς σταυρίτας ἢ κλιβανίτας, ἡμιάρτια πέσσει;" which indicates from what sources the κλιβανος of the Common dialect came, and makes it probable that the form with λ is correctly read in the lines of Aeschylus quoted by Ath. 9. 375 E—

ἐγὼ δὲ χοῖρον καὶ μάλ' εὐθλούμενον  
τόνδ' ἐν ῥοθοῦντι κλιβάνῳ θήσω. τί γὰρ  
ὄσπον γένοιτ' ἂν ἀνδρὶ τοῦδε βέλτερον;

In parody, choric songs, and some other metres, κλίβανος was probably employed even in Comedy; a consideration which may give a value to such remarks as that of the Antiatticista, p. 103. 3: Κλιβανίτης ἄρτος· Ἀμειψίας Ἀποκοτταβίζουσιν. To this article some sciolist has appended the words, διὰ τὸ τὴν πρώτην τροφήν τῶν ἀνθρώπων κριθὴν εἶναι. They cannot be by Phrynichus.

### CLVII.

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Κυνίδιον λέγε. Θεόπομπος δὲ ὁ Κωμωδὸς ἅπαξ που  
κυνάριον εἶπεν.

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### CLVIII.

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Λιθάριον πάνυ φυλάττου λέγειν, λιθίδιον δέ.

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The manuscripts assign to the second of these articles a place near the end of the book.

‘Hic ut renunciemus Phrynicho cogit nos Plato. Nam κυνάριον usurpat bis in Euthydemo 298, cui Xenophontem, Theophrastum, Lucianum, aliosque permultos addunt. Neque perstitit in sententia Phrynichus; nam in App. Soph. p. 49, Κυνάριον καὶ κυνίδιον δόκιμα: illud ex Alcaco Comico affert Antiatt. p. 104. De multis aliis hujus

generis diminutivis inter ipsos Atticistas controversia fuisse videtur. Phrynichus, App. Soph. p. 49, Κλωάρια, οὐ μόνον κλιώδια, Ἀριστοφάνης (Poll. 10. 32). Idem, p. 43, Ἰπίδιον, οὐ μόνον ἰππάριον.

‘Alterum λιθάριον, Thomae improbatum, nullum auctorem habet Theophrasto antiquiorem (H. Pl. 3. 7. 5) quem sequuntur Philostratus, Alexander Trallianus, Dioscorides, Geoponica, λιθίδιον Plato, Lucianus, Themistius. Lexicis deest λίθιον Paus. 2. 25. 8.’ Lobeck.

## CLIX.

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Ἐδέδισαν καὶ τοῦτο τῆς Λολλιανοῦ μούσης· σὺ δὲ λέγε coll. anxi.  
 τετρασυλλάβως ἄνευ τοῦ ε, ἐδέδισαν.

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Such forms as *δεδίαμεν*, *δεδίατε*, *ἐδέδισαν* are as corrupt as *διδόαμεν* for *δίδομεν*, or *διδόατε* for *δίδοτε*. The record of Comedy in regard to the legitimate forms of this present perfect is as follows:—

*δέδοικα*, Ach. 370, Eq. 28, 112, 395, Nub. 493, 508, 1133, Vesp. 427, 630, Pax 173, Lys. 620, (Ran. 1260), Eccl. 338, 585, 870, 1063, Plut. 199, Fr. ap. Photium Τῶν τριῶν. *δέδοικας*, Vesp. 628, 629, Thesm. 202, 1186.

*δέδοικε(ν)*, Vesp. 1358, Fr. Babyl. τὴν αὐτοῦ σκιὰν δέδοικεν: Alexis, ap. Athen. 6. 240 C.

*δέδια*, *δέδιας*, *δέδιε* never occur, except *δέδιεν* in a Fragment of Amphis (Ath. 10. 448 A)—

διὰ τὸ λεπτῶς καὶ πυκνῶς  
 πάντ' ἐξετάζειν δέδιεν ἐπὶ τὰ πράγματα  
 ὁρμῶν προχέρως.

The plural forms are unfortunately rare: *δεδοίκατε* occurs in Eccl. 181, but *δεδίασι* in Eq. 224, 1113.

The only form of the past encountered in Comedy is *ἐδεδοίκης* in Plut. 684.

Of imperative forms *δέδιθι* occurs in Eq. 230, Vesp. 373.

The participle is *δεδοικώς* in Pax 606; Alexis (Athen. 6. 226 A); Antiphanes (Athen. 4. 156 C); Anaxandrides (Athen. 15. 688 B).

But *δεδιώς* in Eccl. 643, Plut. 448; *ὑποδεδιώς*, Av. 65. *Δεδιώτα* occurs in a corrupt line of Xenarchus (Ath. 13. 569 A)—

*δεδιότα ἐν τῇ χειρὶ τὴν ψυχὴν ἔχοντα,*

while *δεδιωῖα* is quoted from Eubulus by Antiatt. p. 90. 1.

*Δεδοικέναι* may be found in Plut. 354, Nub. 1461, Vesp. 109, whereas *δεδιέναι* is not met with in Comedy till Menander's time, ap. Stob. Flor. 73. 43, ap. id. 32. 2.

This record demonstrates the inaccuracy of Dindorf's statement in Steph. Thes. 2. 936: 'In Prosa Atticorum vix credam reperiri *δέδια*, *δεδοίκαμεν*, *δεδοίκασιν*, *δεδοικέναι*, sed dici *δέδοικα* (Thuc. 1. 81, 6. 38), *δέδιμεν*, *δεδίασιν*, *δεδιέναι*, alia autem promiscue usurpari ut *ἐδεδοίκεσαν* (Thuc. 4. 27), et *ἐδέδισαν*.' The facts seem to be that the singular of both present and past tenses was preferentially formed from the longer stem, but the plural from the shorter; in the participle both forms were in use, while in the infinitive both *δεδιέναι* and *δεδοικέναι*; in the imperative certainly only *δέδιθι*, *δέδιτω*, etc. were legitimate.

The subjunctive *δεδίω* is well-established by *δεδίη* in Xenoph. Rep. Ath. 1. 11, *δεδίωσι* Isocr. freq., but the optative depends upon one passage of Plato. In Phaedr. 251 A the books have *καὶ εἰ μὴ δεδιέη τὴν τῆς σφόδρα μανίας δόξαν θύοι ἂν ὡς ἀγάλματι καὶ θεῶ τοῖς παιδικοῖς*, and even that instance is destroyed by Cobet: 'Prudenter Buttmanus judicat de Platonis loco in Phaedro, p. 251 A, ubi ridiculam formam et prorsus barbaram *δεδιέη* Bekkerus recepit. Sententia loci postulat *εἰ μὴ ἐφοβεῖτο* (non *φοβοῦτο*), itaque scribendum est: *εἰ μὴ ἐδεδίει τὴν τῆς σφόδρα μανίας δόξαν θύοι ἂν κτε*.' Certainly, the substitution of the irregular for the regular conditional sentence does in this case emend



the passage. The narrative both before and after refers to present time, and the meaning required for the sentence in dispute is, *he is afraid of being thought mad or he would sacrifice.*

## CLX.

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Οὐθεὶς διὰ τοῦ θ· εἶ καὶ Χρύσιππος καὶ οἱ ἄμφ' αὐτὸν οὕτω λέγουσι, οὐ δὲ ἀποτρέπου λέγειν. οἱ γὰρ ἀρχαῖοι διὰ τοῦ δ λέγουσιν.

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The corruption had its beginning long before the time of Chrysippus. Wecklein (Cur. Epigraph. p. 30) shows that in the archonship of Nausinicus B.C. 378-7, *μηθενί* occurs twice in one inscription, and that after that date the spelling with the aspirate gradually made its way: 'Ex titulo a Rang. II. 381 edito, Ol. 100. 3 exarato, in quo bis scribitur *μηθενί*, discimus jam Ol. 100. 3 scripturam *οὔθεις*, *μηθείς* in usu fuisse. Tab. Nav. I. a (Ol. 101. 4) *οὔθέν*, (Ib. III. et XI. rursus *οὐδέν* legitur), etc.'

As Herwerden thinks, (Test. Lapid. p. 61) such a usage can hardly have been found in writers anterior to Aristotle.

Wecklein cites the disjoined form *μηδὲ εἰς* from an inscription earlier than Euclides: 'Rang. I. 271 (ante Euclid.) *μηδὲ ἐνί*; C. I. 73 b (c. Ol. 84) *οὐδὲ ἐνα*. M. H. E. Meier. Com. ep. 2 (post Ol. 114) *μηδὲ εἰς*.

'Οὐδὲ εἰς, *μηδὲ εἰς* (*οὐδεεἰς*, *μηδεεἰς*) frequentat Aristophanes (cf. Ran. 927, Lys. 1044, Plut. 37, 138, 1115, 1182). A Tragicorum usu *οὐδὲ εἰς* (nullo vocabulo interposito ut *οὐδ' ἂν εἰς*, Soph. Trach. 1072) abhorret. Soph. Fragm. 769, *θυητῶν δ' οὐδεῖς*, non *θυητῶν δ' οὐδὲ εἰς* habetur.'

Herwerden appends several points of great interest: 'Unum tamen addere juvat idque valde memorabile; siquidem unicum, ni fallor, exemplum est hodie formae

ἀμοῦ separatim positae in sermone Attica. Videlicet in tit. II. 11 exarato inter Ol. 96. 3 et 98. 2 legitur μηδὲ ἀμοῦ pro μηδαμοῦ. Praeterea notatu dignum videtur in antiquioribus certe titulis paene constanter (si non prorsus constanter, quam in rem diligentius inquirere nunc non vacat) scribi, οὐδὲ πρὸς ἕνα, μηδὲ πρὸς ἕνα, οὐδὲ ἕφ' ἑνός pro πρὸς οὐδένα (μηδένα), ἕπ' οὐδενός (μηδενός) similia.'

## CLXI.

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Λάγνης διὰ τοῦ η, ἀλλὰ μὴ λάγνος.

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Pollux recognizes both forms, 6. 188, ὁ μαινόμενος ἐπ' ἀφροδίσια λάγνης ἂν καὶ λάγνος ῥηθείη, whereas Photius supports Phrynichus : Λάγνης οὐ λάγνος ὑπὸ τῶν Ἀττικῶν λέγεται,

τοιαῦτα μέντοι πόλλ' ἀναγκαίως ἔχει

πάσχειν ὅταν λάγνην τὸν ὀφθαλμὸν φορῆς·

ἢ δὲ ἀναλογία, οἶμαι, καὶ λάγνητα, ὡς Κράτητα καὶ Μάγνητα.

Lobeck compares ἀδολέσχης, which gradually gave way to ἀδόλεσχος : 'Sed ἀδόλεσχος jam in Aristotelis scriptis hic ibi emicat, et paucis saeculis post ita divulgatum est ut v. c. Plutarchus in commentatione περὶ ἀδολεσχίας sexies ἀδολέσχης, ἀδόλεσχος autem plus quam vicies usurpaverit, neque Pollux 6. 119 unum prae altero probasse videtur . . . Etiam φιλογύνης a nonnullis magis probatum est quam φιλόγυνος, conjicere licet ex Antiatticista Bekk. p. 115, Φιλόγυνος, οὐ μόνον φιλογύνης, cp. Piers. ad Moer. p. 391, quorum secundum probat Pollux 2. 46, vicissim γυναικοφίλης improbens 6. 168. Idem 2. 47 seq. ἀγύνης, μισογύνης· Ἀριστοφάνης ἄγυνον τὸν ἀγύνην· Φρύνιχος δὲ ἀγύναικος.' Lobeck.

## CLXII.

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Λαγός, ὁ Ἀττικός, διὰ τοῦ ο ὁ Ἴων λαγός.

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The Attic form came from the Homeric *λαγώς*—

*ἄρπάζων ἢ ἄρν' ἀμαλῆν ἢ πτῶκα λαγῶν.*

Il. 22. 310.

The Ionic *λαγός* may well have been used by Sophocles ;

Ath. 9. 400 D : *Λέγουσι δὲ καὶ Ἀττικοὶ λαγός ὡς ὁ Σοφοκλῆς—*

*γέρανοι, κορῶναι, γλαῦκες, ἰκτῖνοι, λαγός·*

but only in Tragedy could that form appear in Attic.

### CLXIII.

*Λίβανον λέγε τὸ δένδρον, τὸ δὲ θυμιώμενον λιβανωτόν· εἰ καὶ διὰ τὴν ποιητικὴν λίβανον καὶ τοῦτο Σοφοκλῆς λέγει. ἄμεινον δὲ Μένανδρος ἐν τῇ Σαμιά φησί·*

*φέρει τὴν λιβανωτόν, σὺ δ' ἐπίθεος τὸ πῦρ, Τρύφη.*

'Ammonium (p. 88) quam Phrynichum hic sequi maluit. Thomas p. 577 qui, ut *λίβανος* pariter de arbore quam de lacrima dicatur, concedit, *λιβανωτόν* nisi de thure dici vetat; cui Theophrastum opponunt *λιβανωτόν* etiam de arbore dicentem. Sed neque is magnam in hac re auctoritatem habet, neque multum valet ad sententiam Phrynichi oppugnantam, si Eurip. Bacch. 144, Anaxandrid. comicus Athen. 4. 131 D, atque recentiores Diod. Sic. 3. 41, Herodian 4. 8, Galen. Theriac. ad Pamph. p. 964, B. T. 13, aliique, thus, quod Aristophanes et Plato *λιβανωτόν* dicere solent, arboris nomine vocaverunt. De singulis locis nemo praestet, quum saepe codices inter se dissentiant, Herodo. 4. 75, Joseph. Antiq. 3. 6. 136, sed liberiore fuisse hujus vocis usum vel ex eo colligi licet, quod similiter *χελώνη* de supellectile testudinea (*τρίκλινα χελώνης* Philo de Vit. Contempl.) et *σαρδῶ* pro sardonyche Philostr. Imag. et *μέλισσα* pro melle usurpatur Soph. O. C. 481, ut notiora praeteream.' Lobeck.

## CLXIV.

Τὴν λιμὸν Δωριεῖς, σὺ δὲ ἀρσενικῶς τὸν λιμὸν φάθι.

'Femininum genus recte doriensi dialecto adscribi patet ex eo quod Aristophanes Megarenses hoc genere utentem facit quodque Sparta in Apollinis templo Λιμός erat διὰ γραφῆς ἀπομεμιμημένος ἔχων γυναικὸς μορφήν, Athen. 10. 452 B.' Lobeck.

## CLXV.

'Ελούμην, ἐλούου, ἐλούετο, λούομαι, λούεται, ἐλούμεθα, ἐλούοντο, λούεσθαι' πάντα οὕτω λεγόμενα ἀδόκιμα. Εἰ δὲ δόκιμα βούλει αὐτὰ ποιῆσαι τὸ ε καὶ τὸ ο ἀφαίρει καὶ λέγε λούσθαι καὶ λούμαι, λούται, ἐλούμην, ἐλούτο, ἐλούμεθα, ἐλούοντο· οὕτω γὰρ οἱ ἀρχαῖοι λέγουσιν.

There is only one verb in -όω which has its first person singular present indicative active disyllabic. Χόω, *hear up*, contracts according to the same rule as its polysyllabic fellows, χῶ, χοῖς, χοῖ, χοῦτον, χοῦμεν, χοῦτε, χοῦσι(ν). Imperfect, ἔχουν, ἔχους, ἔχου, ἐχοῦτον, ἐχούτην, ἐχοῦμεν, ἐχοῦτε, ἔχουνν. Subjunctive, χῶ, χοῖς, etc. Optative, χοίην, χοίης, etc. Imperative, χοῦ. Participle, χῶν. Infinitive, χοῦν. Passive, χοῦμαι, ἐχοῦμην, χοῦσθαι, etc.<sup>1</sup>

But in some of its forms λούω, *bathe, wash*, behaves as if its first person was λόω. It is in fact a mixed form, following both the contracted and the uncontracted conjugation. Those persons in which the ending is preceded by a short connecting vowel, ε or ο, are supplied as if from

<sup>1</sup> Thuc. 2. 102, προσχοῖ: Hdt. 1. 161, χῶν: Plat. Legg. 958 E, χοῦν, where the late form χῶννναι actually occurs in some MSS. Thuc. 2. 75, ἔχουνν bis.

λόω, and contract the ο of the stem with the connecting vowel. The other persons are formed from λούω, which by some grammarians has been regarded as itself contracted from λοέω, an extended form of λόω.

The modification λόω is encountered in Homer in the imperfect—

ἔς ῥ' ἀσάμινθον ἔσασα λό', ἐκ τρίποδος μεγάλιοι,  
Od. 10. 361.

and in the middle in—

οὐδ' ἔς βαλανεῖον ἦλθε λουσόμενος· σὺ δὲ  
ὥσπερ τεθνεῶτος καταλόει μου τὸν βίον.  
Arist. Nub. 838.

In the latter case, however, all the manuscripts read καταλούει, and possibly Bekker ought to have left that form alone, as it is quite possible to consider the diphthong short, like the οι in ποιῶ and τοιοῦτος. Now, although ποῶ occasionally occurs in inscriptions, ποιῶ is the regular form, and has been retained in verse even when a short penult is demanded by the metre. The fact is, both ποιῶ and λούω were in Attic pronounced in such a way (see p. 113) that there was no difficulty in giving them either an iambic or spondaic value. Other diphthongs were similarly affected according to their position in a word. Thus, θειάζω (from θεῖος), but ἐπιθεάζει<sup>1</sup> in a line of Pherecrates quoted by Suidas: Ἄρᾱται . . . εὐχεται ἦ καταρᾱται. Φερεκράτης—

ὔστερον ἄρᾱται κάπιθεάζει τῷ πατρί.

Similarly, θειῶ, *fumigate*, from θεῖον, *brimstone*, but περιθεασάτωσαν in Menander—

καὶ περιθεωσάτωσαν ἀπὸ κρουνῶν τριῶν.

<sup>1</sup> In Aesch. Cho. 856—

Ζεῦ, Ζεῦ, τί λέγω, πόθεν ἄρρωμαι  
τάδ' ἐπευχομένη κάπιθεάζουσ' ;

and Eur. Med. 1409—

θρηνῶ κάπιθεάζω  
μαρτυρόμενος δαίμονας.

In both cases the MSS. have ἐπιθεάζω.

It is the same tendency which gives Ἄρεσπαγίτης and Ἄρεσπαγιτικός from Ἄρειος πάγος, and τελέως and τελεοῦν from τέλειος.

But whether καταλούει or καταλόει is written in Aristophanes, the general rule remains unaltered, that λούω supplies those forms in which the ending is not preceded by a short connecting vowel, and λώω those in which it is. The testimony of Phrynichus is very distinct (cp. Eustath. Od. 1560. 28: λούμενος· σὺτω γὰρ οἱ Ἄττικοί, οὐ μὴν λουόμενος; Photius, λουῖσθαι λέγουσιν, οὐχὶ λούεσθαι), and it is more than borne out by the test of metre—

εἴτ' αὐτὸν ἀπέλου κάκθαιρ' ὁ δ' οὐ μάλα.

Arist. Vesp. 119.

ἔπειτ' ἐλουμέν. Β. νῆ Δί', εὐδαίμων ἄρ' ἦν.

Plut. 657.

ἔταν διαριθμῶν ἀργυρίδιον τύχη

ἄνθρωπος οὗτος ἢ καθῆται λούμενος.

Av. 1622.

τῆς γυναικὸς λουμένης.

Pax 1139.

ἀνὴρ γέρων ψυχρᾷ θαλάττῃ λούμενος.

Plut. 658.

ὅστις σε θερμῷ φησι λουῖσθαι πρῶτον οὐκ ἔασειν.

Nub. 1044.

ἀλλὰ πάντας χρὴ παραλοῦσθαι καὶ τοὺς σπόγγους ἔαν.

Id. 'Anagyros.'

Aristophan, 'The Pythagorist' (Athen. 6. 238 C)—

ἔδωρ δὲ πίνειν, βάτραχος· ἀπολαῦσαι θύμων

λαχάνων τε, κάμπη· πρὸς τὸ μὴ λουῖσθαι, ῥύπος.

Antiphanes, 'Malthace' (Clem. Alex.)—

σμήται, κτενίζετ', ἐκβέβηκε, τρίβεται,

λουῖται, σκοπεῖται, στέλλεται, μυρίζεται.

Pherecrates, 'The Oven or Wake' (Pollux, 10. 181)—

ἦδη μὲν ὦαν λουμένῳ προζώννται.



Menander, 'Anger'<sup>1</sup> (Athen. 4. 166 A)—

ἀλλ' οὐκ ἐλούμην πεντάκις τῆς ἡμέρας.

Ephippus (Athen. 2. 48 B)—

ὡς ἐγὼ σκιρτῶ πάλαι  
ἔπου ῥοδόπνοα στρώματ' ἐστὶ καὶ μύροις  
λούμαι ψακαστοῖς.

By the rule given above, all the forms of the subjunctive and optative, active and middle, are derived from λούω. The other moods of the present and imperfect tense are inflected as follows, the forms from λούω being printed in spaced type:—

## PRESENT INDICATIVE.

	ACTIVE.	MIDDLE.
S. 1.	λούω	λούμαι
2.	λούεις	λούει
3.	λούει	λούται
D. 2.	λοῦτον	λοῦσθον
3.	λοῦτον	λοῦσθον
P. 1.	λοῦμεν	λούμεθα
2.	λοῦτε	λοῦσθε
3.	λούουσι	λοῦνται.

## IMPERFECT.

S. 1.	ἔλουν	ἐλούμην
2.	ἔλους	ἐλούου
3.	ἔλου	ἐλοῦτο
D. 2.	ἐλοῦτον	ἐλοῦσθον
3.	ἐλούτην	ἐλούσθην
P. 1.	ἐλοῦμεν	ἐλούμεθα
2.	ἐλοῦτε	ἐλοῦσθε
3.	ἔλουν	ἐλοῦντο.

<sup>1</sup> Ὀργή, his first play, B. C. 322.

## IMPERATIVE.

ACTIVE.	MIDDLE.
S. 2. . λοῦ	λούου
3. λούτω	λούσθω
D. 2. λοῦτον	λούσθον
3. λούτων	λούσθων
P. 2. λοῦτε	λούσθε
3. λούτων	λούσθων.

## INFINITIVE.

λούειν	λούσθαι.
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## PARTICIPLE.

λούων, λουούσα, λοῦν	λούμενος, η, ον.
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## CLXVI.

Δυσωπεῖσθαι. Πλουτάρχῳ μὲν ἔστι περὶ δυσωπίας βιβλίον, τοῦτο ὅπερ οἶεται δηλοῦν τὸ ἐντρέπεσθαι καὶ μὴ ἀντέχειν δι' αἰδῶ. ἀλλὰ σημαίνει ἡ δυσωπία παρὰ τοῖς ἀρχαίοις τὴν ὑπόρασιν καὶ τὸ ὑποπτεῦειν.

'Idem pronunciant Moeris p. 125, Suïdas s. v. Zonaras Lex. p. 585, et Thomas p. 255, neque errant. Δυσωπεῖσθαι et ionicum *νωπεῖσθαι*, quantum ex etymo intelligi potest, proprie de oris confusione dicitur, quae ex variis perturbationibus, metu, suspicione, pudore existit. Sed veteres illi tantum de praesensione instantis periculi vel molestiae usurparunt.' Lobeck. Plato, Polit. 285 B, *μὴ δυνατὸν εἶναι δυσωπούμενον παύεσθαι*: Legg. 11: 933 A, *δυσωπούμενους πρὸς ἀλλήλους*: Phaedr. 242 C, *καὶ πως ἐδυσωπούμην . . . μή τι . . . ἀμείψω*: Demosth. 127. 25, *καὶ τοὺς εἰς τοῦθ' ὑπάγοντας ὑμᾶς ὀρῶν οὐκ ὀρρωδῶ ἀλλὰ δυσωπούμαι*: Xen. Mem. 2. 1. 4, *ταῦτα γὰρ (τὰ ζῶα) δήπου τὰ μὲν γαστρὶ δελεαζόμενα, καὶ*

μάλα ἔνια δυσωπούμενα, ὅμως τῇ ἐπιθυμίᾳ τοῦ φαγεῖν ἀγόμενα  
πρὸς τὸ δελίαι ἀλλίσκεται, τὰ δὲ ποτῶ ἐνεδρεύεται.

## CLXVII.

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Σαλπικτής· τὸ δόκιμον διὰ τοῦ κ, οὐχὶ δὲ διὰ τοῦ σ, καὶ τὸ  
σαλπίσαι διὰ τοῦ σ παραίτου, διὰ τοῦ ξ δὲ λέγε.

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The testimony of inscriptions is given by Herwerden (Test. Lap. p. 64) as follows: 'Σαλπικτής, σαλπιστής. 2. 444, 44. 445, 18. 446, 40 (qui tituli ad sec. 2. a. C. pertinere putantur) exhibent σαλπικτάς. Bis σαλπικτής legitur 3. 1284 (37/8, p. C.), bis 3. 1288, praeterea 3. 1284 et 1285. Tertiae quae in codd. nostris reperiri solet σαλπιγκτής in titulis Atticis nec vola est nec vestigium.'

This evidence has little bearing upon the Attic period, as the word is not found in Attic inscriptions before the second century, so that Liddell and Scott are in grave error when they say, 'The Inscriptions are in favour of σαλπιγκτής.'

No manuscript can be of any value in such a question, and for the present the authority of Phrynichus must be regarded as the guide best to follow. The analogy of συρικτής and φορμικτής is in favour of his dictum. Accordingly, if σάλπιγξα is retained in Homer, Il. 21. 388, yet ἐσάλπιξα should be restored to Archippus, ap. Athen. 6. 322 A—

σάλπηξ δ' ἐσάλπιξ' ἔπτ' ὀβολοὺς μισθὸν φέρων,  
and to Xenophon, An. 1. 2. 17, while the more numerous instances of σαλπιγκτής should receive a still shorter shrift.

## CLXVIII.

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'Αφιερῶσαι· καὶ τοῦτο Φαβωρίνος· σὺ δὲ καθιερώσαι.

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Faw.

The verb ἀφιερῶ is good Greek, but not as an equivalent of καθιερῶ. In Aesch. Eum. 451—

πάλαι πρὸς ἄλλοις ταῦτ' ἀφιερῶμεθα  
οἴκοισι καὶ βοτοῖσι καὶ ῥυτοῖς πόροις,

it is found in the sense of ἀφοσιοῦν, the force of the preposition being the same as in ἀπολούειν, ἀπομάσσειν, ἀπομοργύναι, etc. There is no instance in Classical Greek of ἀφιεροῦν in its late sense as equivalent to καθιεροῦν. For the treatise 'de Morbo sacro,' which sometimes goes under the name of Hippocrates, is probably a late work. In it (Hipp. p. 301. 36) ἀφιεροῦν is equivalent to καθιεροῦν: ἐμοὶ δὲ δοκέουσιν οἱ πρῶτοι τοῦτο τὸ νόσημα ἀφιερῶσαντες τοιοῦτοι εἶναι ἄνθρωποι οἴοι καὶ νῦν εἰσι μάγοι τε καὶ καθαρταὶ καὶ ἀγύρται.

### CLXIX.

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Κολλάβους τοὺς ἐν τῇ λύρα ἢ μὲν ἄλλη διάλεκτος λέγει οὐ φροντικὸς Ἴπποκλείδῃ φασί. σὺ δὲ ὡς Ἀθηναῖος λέγε κόλλοπας.

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Even in late Greek κόλλαβος for κόλλοψ is very rarely met with. In Attic κόλλαβοι were a kind of loaves: Athen. 3. 96 D; Ar. Ran. 507, Pax 1196.

### CLXX.

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Νίμμα ὃ πολὺς<sup>?</sup> λέγει, ἡμεῖς ἀπόνιπτρον λέγομεν, ὡς Ἀριστοφάνης καὶ οἱ ἄμφ' αὐτόν.

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Ὡσπερ ἀπόνιπτρον ἐκχέοντες ἐσπέρας.

Ar. Ach. 616.

Ἀπόνιμμα pro sordibus elutis Clem. Alex. Paed. 2. 3.

*Hoeschel.* Simplex νίμμα ne in recentiori quidem Graecitate frequentatum v. ad Thom. p. 100. Veteribus autem plane ignotum fuisse videtur.' Lobeck.

## CLXXI.

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Νῆ τῷ θεῷ ὄρκος γυναικός, οὐ μὴ ἀνὴρ ὀμεῖται εἰ μὴ  
γυναικίζοιτο.

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Photius, μὰ τὸ θεῷ, γυναικεῖος ὄρκος· δυνικῶς δὲ ὀμνύουσι τὴν Κόρην καὶ τὴν Δήμητραν. ἀνδράσι δὲ οὐ πρέπει τοῦτον ὀμνύναι.

In Ar. Eccl. 155 a woman dressed as a man betrays herself by this expression—

- A. ἐμοὶ μὲν οὐ δοκεῖ μὰ τὸ θεῷ.  
 B. μὰ τὸ θεῷ; τάλαινα ποῦ τὸν νοῦν ἔχεις;  
 A. τί δ' ἔστιν; οὐ γὰρ δὴ πιεῖν γ' ἤτησά σε.  
 B. μὰ Δι', ἀλλ' ἀνὴρ ὦν τὸ θεῷ κατώμοσας,  
 καίτοι τά γ' ἄλλ' εἰποῦσα δεξιότατα.

Among the Spartans, however, ναὶ τὸ σίω referred to the Dioscuri, and might be used by men as well as women: Ar. Lys. 81; Xen. Anab. 6. 6. 34, etc. In the mouth of a Boeotian, in Ach. 905, ναὶ τὸ σιῶ probably refers to Amphion and Zethus.

## CLXXII.

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Μεσοδάκτυλα· ἐναυτίασα τοῦτο ἀκούσας τοῦνομα. λέγομεν  
οὔν, τὰ μέσα τῶν δακτύλων.

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7 'Vellem narrasset nobis nauseator Phrynichus fabricatorem vocabuli, cujus tanta est raritas ut lexicographis plane non innotuerit. Reperimus tamen apud Dioscoridem 4. 188, *ραγάδες ἐν μεσοδακτύλοις.*' Lobeck.

## CLXXIII.

Λάσταυρος οἱ μὲν νῦν χρώνται ἐπὶ τῶν πονηρῶν καὶ ἀξίων  
σταυροῦ· οἱ δὲ ἀρχαῖοι ἐπὶ τοῦ καταπύγονος.

‘Λάσταυρος pro homine improbo generaliori sensu usur-  
passe videntur Theopompus (Athen. 4. 167 B) et Alciphro,  
Ep. 1. 37 extr.’ Lobeck.

## CLXXIV.

Μάλη οὐκ ἐρεῖς, ὑπὸ μάλης μέντοι.

The accusative ὑπὸ μάλην, which some read in this place, is not found till very late writers like Anna Comnena (9. p. 254), and was not written by Phrynichus. No Classical writer uses μάλη, except in the phrase ὑπὸ μάλης, but that occurs with frequency.

κάπειτα δόρυ δῆθ' ὑπὸ μάλης ἦκεις ἔχων ;  
Ag. Lys. 985.

Plato, Gorg. 469 D, λαβὼν ὑπὸ μάλης ἐγχειρίδιον: Legg. 7. 789 C, λαβόντες ὑπὸ μάλης ἕκαστος, τοὺς μὲν ἐλάττους (ἄριθας) εἰς τὰς χεῖρας, μείζους δ' ὑπὸ τὴν ἀγκάλην ἐντός—a sentence which indicates how fixed the phrase had become: Xen. Hell. 2. 3. 23, ξιφίδια ὑπὸ μάλης ἔχοντες :

ᾧστ' ἐξελὼν ἐκ τοῦ λυχρούχου τὸν λύχρον  
μικροῦ κατακαύσας ἔλαθ' ἑαυτόν, ὑπὸ μάλης  
τῇ γαστρὶ μάλλον τοῦ δέοντος προσαγαγών  
Alexis, ap. Athen. 15. 698 F.

Diphilus, ap. Athen. 11. 499 D.

Demosthenes has the phrase metaphorically, 848. 12, ἀλλὰ μὴν οὐδ' εἰς οὐδὲ δύο ταῦτ' ἴσασι, οὐδ' ὑπὸ μάλης ἢ πρό-  
κλησις γέγονεν ἀλλ' ἐν τῇ ἀγορᾷ μέση, πολλῶν παρόντων.



## CLXXV.

Μεριστάνες· Ἀντίοχος ὁ σοφιστής βιβλίον τι ὑπέγραφεν Ἀγορὰν ἐπιγραφόμενον, ἔνθα τοῦνομα ἔθηκεν ἴσως Μενάνδρῳ ἀκολουθήσας, οὐ γὰρ δὴ τιτι τῶν ἀρχαίων· ἡμεῖς δὲ οὐ μεριστάνες ἐπόμενοι τοῖς ἀρχαίοις ἀνδράσιν, ἀλλὰ μέγα δυναμένους λέγομεν.

The passage, or passages, of Menander have not come down to us. Sturtz, in *Dial. Maced.* p. 182, has shown that this and other words date from Macedonian times.

The collocation μέγα δύναμαι is met with in the following places, Hom. Od. i. 276—

ἀψ ἴτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο·

Herod. 2. 143, ἀνὴρ μέγα δυνάμενος, (cp. 7. 5, δυνάμενος ἐν Λακεδαίμονι μέγιστα ξείνων): Aesch. Eum. 950—

μέγα γὰρ δύναται  
πότνι' Ἐρινὸς παρά τ' ἀθανάτοις·

Eur. Hel. 1358 (ch.)—

μέγα τοι δύναται νεβρῶν  
παμποίκιοι στολίδες·

Ar. Ran. 141—

ὡς μέγα δύνασθον πανταχοῦ τὸ δὴ δ' ὀβολῶ·

Thuc. 2. 29, δυνάμενον παρ' αὐτῷ μέγα κτε. : id. 6. 105, αἰσθανόμενος αὐτοὺς μέγα παρὰ βασιλεῖ δύνασθαι : Plato, Rep. 2. 366 A, αἱ τελεταὶ μέγα δύναται. Xenophon has it very frequently. So μάλλον, πλέον, μείζον, μέγιστα, μάλιστα δύνασθαι. This use of μέγα must be carefully distinguished from its use with adjectives, which is unknown to Attic Prose or Comedy, though found in Ionic, Tragedy, and Xenophon (see p. 28).

## CLXXVI.

Λόγιος· ὡς οἱ πολλοὶ λέγουσιν ἐπὶ τοῦ δεινοῦ εἶπεν καὶ ὑψηλοῦ οὐ τιθέασιν οἱ ἀρχαῖοι, ἀλλ' ἐπὶ τοῦ τὰ ἐν ἐκάστῳ ἔθνει ἐπιχώρια ἔξηγουμένου ἐμπείρως.

'Recte Thomas et Mocris ab Atticis λογίους dici τοὺς πολυλότορας contendunt, a vulgo scribentium τοὺς λεκτικούς.'  
Lobeck.

## CLXXVII.

Ἐξειδιάζονται· καὶ τοῦτο Φαβωρίνος λέγει κακῶς.  
ἰδιοῦσθαι γὰρ τὸ τοιοῦτον λέγουσιν οἱ ἀρχαῖοι.

According to Antiatt. p. 96, Diphilus used the defaulting word, Ἐξειδιάσασθαι· Δίφιλος Ἐπιτροπῇ: but there is no other instance till writers like Diodorus, Strabo, etc. Ἰδιοῦσθαι, on the other hand, is common enough, and ἐξειδιῶμαι also is met with, as in Xen. Hell. 2. 4. 8; Isocr. 241 D.

Certainly the form in -όω was the natural one for a Classical Greek to use. Verbs in -άζω from adjectives in -ος are rare at the best, and though ἀτιμάζω, διπλασιάζω, and one or two more bear a transitive meaning, the majority of such words are neuter—ἀντιάζω, ἰσάζω, ἡλιθιάζω, ἡσυχάζω, μετριάζω, νεάζω, ῥοθιάζω, σκυθρωπάζω, ἐλευθεριάζω, and others.

## CLXXVIII.

Μύκας μὴ λέγε, ἀλλὰ μύκητας.

Ἐπεισι γοῦν τοῖσιν λύχνοις οὐτοῖι μύκητες,  
φιλεῖ δ' ὅταν τοῦτ' ἢ ποιεῖν ὑετὸν μάλιστα.

Ar. Vesp. 262.

In 2. 60 Athenaeus quotes from Antiphanes and Eriippus. The former poet supplies the lines—

*μύκητας ὤμοὺς ἂν φαγεῖν ἐμοὶ δοκῶ,*

and—

*ὄπτα μύκητας πρινίνους τουσδὶ δύο·*

while the latter has the words—

*ἴν' ὥσπερ οἱ μύκητες ἀποπνίξαιμί σε.*

Even in late writers the correct form often appears, and with the passage of Aristophanes may be compared the line of Agathias—

*μήποτε, λύχνε, μύκητα φέροισ, μηδ' ὄμβρον ἐγείροισ;*

and with Eriippus another of Strato—

*τίς κάλυκας συνέκρινε βάτω; τίς σῦκα μύκησιν;*

The form *μύκη* was, however, not merely late (Theophrast. Fr. de Sig. 3. 5; Aristias, Nicander, ap. Ath. 9. 372 F, etc.), but entered the Common dialect from the Doric, as Athenaeus quotes from Epicharmus the words—

*οἶοναὶ μύκαις ἄρ' ἐπισκληκότες πνιξείσθε.*

## CLXXIX.

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*Αὐτότροφος μὴ λέγε, ἀλλ' οἰκόσιτος, ὡς Ἀθηναῖοι·  
μηδὲ οἰκογενῆ, ἀλλ' οἰκότριβα.*

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The words that follow in the manuscripts and editions—*μήποτε δὲ καὶ τῷ οἰκογενῆς ὡς δοκίμῳ χρηστέον*—cannot be by Phrynichus, even if the clause preceding them is assigned to him. As it is, they are an idle iteration of the erroneous part of his article. The words *οἰκότριψ* and *οἰκογενῆς* are both excellent Attic terms.

Athenaeus discusses *οἰκόσιτος* in 6. 247, quoting from Anaxandrides, 'The Hunters'—

*νῆδς γὰρ οἰκόσιτος ἡδὺ γίγνεται.*

Antiphanes, 'The Scythian'—

ταχὺ γὰρ γίγνεται  
κακκλησιαστῆς οἰκόσιτος.

Menander, 'The Ring'—

οἰκόσιτον νυμφίον  
οὐδὲν δεόμενον προικὸς ἐξευρήκαμεν.

Id. 'The Harper'—

οὐκ οἰκοσίτους τοὺς ἀκροατὰς λαμβάνεις.

These passages show the meaning of the word to have been *self-supporting, with an income of one's own*.

Suidas: Οἰκόσιτος· ὁ ἑαυτὸν τρέφων.

### CLXXX.

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Τὸ ὀλοσφύρατον ἔκβαλλε καὶ ἦτοι σφυρήλατον λέγε.

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The editions add ἡ ὀλόσφυρον, which cannot have come from the hand of Phrynichus, although Photius has the gloss, 'Ολόσφυρον' τὸ ὀλοσφύρατον: and Hesychius, 'Ολόσφυροι· ὀλοσφύρατοι. Lobeck is wrong in considering the *a* in ὀλοσφύρατος as in any way a departure from ordinary usage. If there had been an Attic verb σφυρᾶν, its verbal would have been σφύρατος, not σφύρητος. Σφυρήλατος stands on quite a different footing.

### CLXXXI.

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'Ὀπωροπώλης· τοῦθ' οἱ ἀγοραῖοι λέγουσιν, οἱ δὲ πεπαιδευμένοι ὀπωρώνης ὡς καὶ Δημοσθένης.

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The passage referred to is De Cor. 314. 13, σῦκα καὶ βότρυς καὶ ἐλαίας συλλέγων, ὥσπερ ὀπωρώνης ἐκ τῶν ἀλλοτρῶν χωρίων. As ὀπώρα and even ὀπώραι were good Attic for the 'fruits of autumn,' it seems ultra-purism to find fault

with ὄπωροπώλης. Plato, Legg. 8. 844 D, ὅς ἂν ἀγροίκου ὄπώρας γέυσηται, βοτρυῶν εἶτε καὶ σύκων: Isaeus, 88. 27, κατέλιπεν ἔπιπλα, πρόβατα, κριθάς, οἶνον, ὄπώρας, ἐξ ὧν ἐνεπώλησαν τετρακισχιλιάς ἐννακοσίας.

‘Thomas ὄπωρῶν ὠνήτωρ οἱ ἀγοραῖοι, σὺ δὲ ὄπωρώνης, qui cum cetera e Phrynicho hauserit, mirum mihi est, unde illud ὄπωροπώλης omiserit, vocabulumque nunquam lectum, neque plebei coloris, ὠνήτωρ ὄπωρῶν sublegerit. Photius ὄπωρώνας ὠνητὰς ὄπώρας interpretatur . . . Pollux vi. 128 ὄπωρώνης et ὄπωροπώλης eodem loco habet, neque θεατρώνης et θεατροπώλης, ἐλαώνης et ἐλασπώλης differunt: quod valet de omnibus, qui coëmunt aut conducunt per aversionem, quae singulis dividant.’ Lobeck.

## CLXXXII.

Νοσσός, νοσσίον· ἀμφοῖν λείπει τὸ ε. διὰ τοῦτο ἀδόκιμα· λέγε οὖν νεοττός, νεοττίον ἵνα ἀρχαῖος φαίνη. νοσσάριον ἐκβλητέον τελέως.

‘Nihil eorum quae hic a Phrynicho reprehenduntur in Attici sermonis monumentis cernitur.’ Even in Menander, quoted by Photius and Suīdas s. v., there is no necessity to read τὸν νεοττόν for τὸν νεοττίον as τὸ νεοττίον better serves the purpose—

καὶ τεττάρων ῥῶν μετὰ τοῦτο, φιλτάτη,  
τὸ νεοττίον.

## CLXXXIII.

Χρῦσα, ἀργῦρα, χάλκεα, κυάνεα, ταῦτα Ἰακὰ διαιρούμενα. χρῆ οὖν λέγειν χρυσᾶ, ἀργυρᾶ, κυανᾶ τὸν ἀπτικίζοντα.

Χρυσούς λέγε. τὸ γὰρ χρύσεος Ἰακόν. ὡσαύτως καὶ ἀργυρούς ἀλλὰ μὴ ἀργύρεος· χαλκοῦς, κυανοῦς καὶ τὰ ὅμοια.

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‘Ex scriptoribus qui aetatem tulerunt prope nullus reperitur tam antiquus tamque incorruptus quin vel sua vel librariorum culpa eo declinarit.’ Lobeck. The open forms are quite alien to Attic proper. For *σιδάρεος* in Comedy see p. 49.

### CLXXXIV.

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Ἐκτρῶσαι καὶ ἔκτρωμα· ταῦτά φεῦγε, λέγε δὲ ἐξάμβλωσαι καὶ ἄμβλωμα καὶ ἀμβλίσκει.

Ἐξέτρωσεν ἢ γυνὴ μὴ λέγε· ἐξήμβλωσε δέ.

Ἐκτρωμα· μὴδὲ τοῦτο λέγε. ἐξάμβλωμα δὲ καὶ ἀμβλωθρίδιον.

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Of these three sentences the two second have been brought from a later place in the manuscripts, where they are in juxtaposition.

Lobeck's note on these words is peculiarly apt, but vitiated by his inability to draw the just inference from his facts. They are these:—

Ἐκτιτρώσκω, Herod. 3. 32, καὶ μιν ἐκτρώσασαν ἀποθανεῖν: Hippocr. de Steril. 686. 27, ἣν γυνὴ ἐκτιτρώσκει ἀέκουσα: id. de Aer. 287. 28, πρὸς τῷ ἥρι ἐκτιτρώσκεσθαι. Τρωσμός= ἐκτρωσμός, Hipp. 206 D et freq.; τιτρωσμός, id. 601. 30; Aristotle, H. A. 7. 4, p. 585. 22, καὶ ἐκτιτρώσκουσαι τινες συνέλαβον ἄμα: id. 9. 3, p. 610. 35, ἐκτιτρώσκει ἐὰν τύχη κύουσα: id. De Gener. An. 4. 5, p. 773. 18, κνήματα ἐκπίπτει παραπλήσια τοῖς καλουμένοις ἐκτρώμασιν: Dioscorides, 3. 147, φασὶ δὲ ὅτι κἂν ἔγκνος ὑπερβῆ τὴν πῶαν ἐκτιτρώσκει: Plut. Mor. 974 D, καταμαθεῖν ταῖς ἐγκύοις τὴν βοτάνην παρέιχον



ἐκτρωτικὴν δύναμιν ἔχουσαν. Add Diodorus, Apollonius Dyscolus, 'et recentiores medicos.'

Ἐξαμβλίσκω, Ar. Nub. 137—

A. ἀπεριμερίμωως τὴν θύραν λελάκτικας  
καὶ φροντὶδ' ἐξήμβλωκας ἐξηυρημένην.

B. ἀλλ' εἰπέ μοι τὸ πρᾶγμα τοῦξημβλωμένου.

Plato, Theaet. 150 E, πολλοὶ ἀπῆλθον πρῶτατον τοῦ δέοντος, ἀπελθόντες δὲ τὰ τε λοιπὰ ἐξήμβλωσαν καὶ τὰ ὑπ' ἐμοῦ μαιευθέντα κακῶς τρέφοντες ἀπώλεσαν: id. 149 D, τίκτειν τε καὶ ἀμβλίσκειν. The existence of ἀμβλωθρίδιον in the Orators is proved by Harpocration's gloss: Ἐξαμβλωθρίδιον τὸ ἀμβλωθὲν βρέφος, and ἀμβλωσις Pollux quotes from Lysias, and ἀμβλωμα from Antiphon. (Pollux, 2. 7.)

Moreover in Tragedy either word might be used—

ἡμεῖς γὰρ εἰ σὴν παῖδα φαρμακεύομεν  
καὶ νηδὸν ἐξαμβλοῦμεν.

Eur. Andr. 356.

Hesychius preserves ἐκτιτρώσκω in Sophocles: Ἐξαμβλόσκει ἐξαμβλοῦ· κυρίως δὲ ἐπὶ ἀμπέλου· καὶ ἐκτιτρώσκει, Σοφοκλῆς Ἄνδρομέδῃ.

The words are a type of many others. Τιτρώσκω or ἐκτιτρώσκω—the older word in this connection—was ousted in Attic by ἐξαμβλίσκω, but reappeared in the Common dialect with its early meaning—a meaning which it had never lost in the dialect of tragedy, the representative of Early Attic.

## CLXXXV.

Δυσὶ μὴ λέγε, ἀλλὰ δυοῖν. δυεῖν δ' ἔστι μὲν δόκιμον, τῷ δὲ ἀλλοκότως αὐτῷ χρῆσθαι τινὰς ἐπιταράττεται· ἐπὶ γὰρ μόνῃς γενικῆς τίθεται, οὐχὶ δὲ δοτικῆς.

All of this article, except the first five words, is quite erroneous, and probably the error is to be explained as in

Art. 179. In Attic Greek the only forms of the second cardinal number are δύο and δυοῖν—the former being employed for the nominative, vocative, and accusative, and in earlier writers like Thucydides even for all the cases, while the latter is confined to the genitive and dative. The dual number is of very frequent occurrence in Attic Greek, and as a general rule δύο or δυοῖν is added, as τῶ δύο θεῶ, τῶ δύο νεάνιδε, τοῖν δυοῖν θεοῖν, τοῖν δυοῖν νεανίδοιιν. The form δύο, however, may be attached to substantives in the plural, whereas if δυοῖν is used the substantive must always have the inflexion of the dual number, except it be an abstract noun. This rule was first formulated by Elmsley, and the exception first perceived by Wecklein: ‘Comprobatur igitur quod statuit Elmsleius ad Eur. Med. 798 Not., δυοῖν apud Atticos duali semper jungi, δύο vero interdum plurali, dummodo veteres Atticos intellegamus. Corrigit Elmsleius Aesch. Eum. 600, δυοῖν γὰρ εἶχε προσβολὰς μαισμάτων, ubi libri μαισμάτων, Ag. 1384, κὰν δυοῖν οἰμώματων, ubi libri οἰμώμασι. Pers. 720 dualem M. cum aliis libris exhibet (δυοῖν στρατευμάτων) cfr. Ch. 304, δυοῖν γυναικοῖν, 944 δυοῖν μιστρόοιιν, 1047 δυοῖν δρακόντοιιν. Elmsleium secutus est G. Hermannus, Dindorfius, libros Weilius. Vide ne apud Tragicos alia ratio sit in nominibus abstractis. Sophoclem quidem video in *hominibus* etiam δύο semper cum duali jungere (cfr. Phil. 539, ἄνδρε δύο, O. R. 1505, O. C. 532, Ant. 533, δύο δ’ ἅτα—hoc enim eandem vim habet—Ant. 55, ἀδελφῶ δύο, 989, δὺ ἐξ ἐνὸς βλέποντε)—ut uno loco Trach. 539, δὺ οὔσαι, vel in δὺ οὔσα, vel in δὺ ὄντε corrigi debeat, contra dicere Phil. 117, δύο δωρήματα. Itaque valde dubito an Aeschylus in abstracto μιάσματα, οἰμώγματα duali usus non sit, et ut velis Eum. 600, δυοῖν μαισμάτων scribere Ag. 1383 *dativum* dual. nom. abstracti nullo modo probaverim. Cho. 931, autem τῶνδε mutari debet in τοῖνδε.’ (Wecklein, Curae Epigraph. pp. 16, 17.)

## CLXXXVI.

Ἔτοισ μὴ λέγε, ὡς τινες τῶν γραμματικῶν ἀλλ' ὥσι.

Phrynichus is here reprehending those grammarians who suggested that, because *ῶτα*, the nominative, and *ῶτων*, the genitive plural, might be regarded as belonging either to the second or third declension, therefore the dative could be *ῶτοισ* as well as *ῶσι*. They were led astray by the anomalous accentuation of the genitive plural *ῶτων*, and the genitive-dative dual *ῶτοιν*, these cases being accented as if from *ῶτον*.

## CLXXXVII.

Μεΐρακες καὶ μεΐραξ· ἡ μὲν κωμῳδία παίζει τὰ τοιαῦτα· τὸ γὰρ μεΐραξ καὶ μεΐρακες ἐπὶ θηλειῶν τάττουσιν, τὸ δὲ μεϊρακίσκος καὶ μεϊράκιον καὶ μεϊρακύλλιον ἐπὶ ἀνδρῶν.

The *παίζει* refers to places like that in Cratinus—

ποδαπὰς ὑμᾶς εἶναι φάσκων, ὃ μεΐρακες, οὐκ ἂν ἀμαρτεῖν, where *εἰκὸς αὐτοὺς θηλυκῇ προσηγορίᾳ σκώπτειν τοὺς πασχητιῶντας*. Otherwise the distinction is carefully observed by Attic writers.

*Μεΐραξ*, of a girl, in Ar. Eccl. 611, 696, 1138, Plut. 1071, 1079, Thesm. 410; Xenarchus, Ath. 13. 569 A; Cratinus, Ath. 2. 49 A.

*Μεϊράκιον*, of a boy, in Ar. Eq. 556, 1375, Nub. 917, 928, 990, 1000, 1071, Vesp. 687, Av. 1440, Ran. 1071, Eccl. 702, Pl. 88. 975, 1038, 1096; Theopompus, Ath. 14. 649 B; Philyllius, Ath. 11. 485 B; Epicrates, Ath. 2. 59 C etc.; Plato, Prot. 315 D, Parm. 126 C, Conv. 215 D, Apol. 18 C, 34 C; Charm. 154 B, Theaet. 142 C, 144 C, 168 E, 173 B, Gorg. 485 A, C, D, 499 B, Rep. 468 B, 497 E, 498 B, Lach. 179 D, 200 D, Legg. 658 D, etc.; Aeschines, 6. 14, 25. 3, 50. 26; Isaeus, 55. 7; Lysias, 96. 24, 97. 18; Xenophon, Mem. 1. 2. 42, etc.

Μειρακύλλιον, of a boy, Ar. Ran. 89 ; Anaxandrides, Athen. 6. 227 C ; Epicrates, id. 262 D ; Demosthenes, 539, 23.

On the other hand, either *μειρακίσκος* or *μειρακίσκη* may be used—the former occurring in Alexis, Ath. 12. 544 E, id. 10. 421 D ; Plato, Phaedr. 237 B, Rep. 7. 539 B, Theag. 122 C ; the latter in Ar. Ran. 409, Pl. 964.

The words are not known to Tragedy. The Attic rule is thus just the converse of the Latin, which gave *puella* for the feminine, but for the masculine, the unqualified *puer*. In late Greek the above distinction is not observed.

### CLXXXVIII.

Ἄναθέσθαι κακῶς οἱ ἰδιῶται· σὺ δὲ ἀναβάλλομαι φαθί. οἱ γὰρ ἐπὶ τούτου τάττοντες τὸ ἀναθέσθαι ἀμαρτάνουσι. λέγουσι γὰρ ἀνατίθεμαι εἰσαυθίς τὸ πρᾶγμα, ἀγνοοῦντες, ὡς τὸ ἀνατιθέναι δύο σημαίνει, ἓν μὲν τὸ μεταγινώσκειν ἐφ' οἷς εἶρηκε, καὶ ἄρρητα ποιεῖν, ἕτερον δ' ἀνατιθέναι τὸ φορτίον.

The word *ιδιώτης* has its usual sense of *an untrained man, one who does not know*. Phrynichus finds fault with the use of *ἀνατίθεμαι* in the sense of *ἀναβάλλομαι, put off*, which it bears in late writers, as in Themist. de Anima, 3, *τοῦτο γὰρ ἀνεθέμεθα ἐπισκέψασθαι, we put off discussing this point*, and in his own example, *ἀνατίθεμαι εἰσαυθίς τὸ πρᾶγμα, I put off the business for another time (lit. to again)*. He recognizes as Attic only two significations, the one, *to retract what one has said and do what one has not suggested*, the other, *to put on one's shoulders*. The former meaning is found in Plato, Gorg. 461 D, *καὶ ἔγωγε ἐθέλω τῶν ὁμολογημένων ἀναθέσθαι ὅ τι ἂν σὺ βούλῃ* ; id. 462 A, Prot. 354 E, Phaed. 87 A ; Xen. Mem. 1. 2. 44, etc., the latter in Lys. 110. 7, *ἀναθέμενος δ' ὁ βοηλάτης ὄχετο ἀπάγων τὰ ξύλα*.

This second sense is, with the necessary modification, also found in the active. That of retract is a metaphor from draughts, as is shown by a note in Harpocration's lexicon: 'Αναθέσθαι' Ἀντιφῶν ἐν τῷ Περὶ ὁμοιοίας, 'ἀναθέσθαι δὲ ὡσπερ πεττὸν τὸν βίον οὐκ ἔστιν.' ἀντὶ τοῦ ἄνωθεν βιῶναι μετανοήσαντας ἐπὶ τῷ προτέρῳ βίῳ· εἴρηται δὲ ἐκ μεταφορῶς τῶν πεττευομένων· Πλάτων ἐν Ἰππάρχῳ ἢ Φιλοκέρδει. The passage of Plato is 229 E, ἀλλὰ μὴν καὶ ὡσπερ πεττεύων ἐθέλω σοι ἐν τοῖς λόγοις ἀναθέσθαι ὅ,τι βούλει τῶν εἰρημένων.

## CLXXXIX.

Σταθερὸς ἄνθρωπος· οὕτως οὐ χρώνται οἱ ἀρχαῖοι, ἀλλὰ σταθερὰ μὲν μεσημβρία λέγουσι καὶ σταθερὰ γαλήνη, σταθερὸς δὲ ἄνθρωπος οὐδαμῶς, ἀλλ' ἐμβριθής· οὐ καλῶς οὖν Φαβωρίνος σταθερὸς ἄνθρωπος εἶπεν.

The phrase σταθερὰ μεσημβρία is referred to by Plato, Phaedr. 242 A, μήπω γε, ὦ Σώκρατες, πρὶν ἂν τὸ καῦμα παρέλθῃ· ἢ οὐχ ὀρᾶς ὡς σχεδὸν ἤδη μεσημβρία ἴσταται ἢ δὴ καλουμένη σταθερά· and Photius, in addition to this passage, quotes the adjective from Aeschylus and Aristophanes, τινὲς καὶ ἐπὶ τοῦ στασίμου ὡς Αἴσχυλος ἐν Ψυχαγωγοῖς, σταθεροῦ χεύματος, καὶ Ἀριστοφάνης ἐν Προάγωνι, σταθερὰ δὲ κάλυξ νεαρῆς ἤβης. The word, as a whole, is much more frequent in late than in Classical Greek.

## CXC.

'Αναπεσεῖν οὐ καλῶς ἐπὶ τοῦ ἀνακλιθῆναι τάττεται, ἐὰν δ' ἐπὶ τοῦ τὴν ψυχὴν ἀδμονῆσαι, καλῶς· οἷον ἀνέπεσεν ἄνθρωπος ἀντὶ τοῦ τὴν ψυχὴν ἠθύμῃσεν.

Besides its primitive signification of *fall back*, ἀναπίπτειν,



was employed as a technical term for throwing oneself back in rowing, as is well shown by Polybius, 1. 21. 2, ἅμα πάντας ἀναπίπτειν ἐφ' αὐτοὺς ἄγοντας τὰς χεῖρας καὶ πάλιν προνεύειν ἐξωθούντας ταύτας. In this sense the word is met with in (Xen.) Oec. 8. 8, ἐν τάξει μὲν κάθηται, ἐν τάξει δὲ προνεύουσιν, ἐν τάξει δ' ἀναπίπτουσιν, and in Cratinus (Ath. 1. 23 B), ῥοθίαζε κανάπιπτε.

In the metaphorical sense Thucydides (1. 70) has νικώμενοι ἐπ' ἐλάχιστον ἀναπίπτουσι and Demosthenes (411. 3), δέδοικα μὴ ἀναπεπτωκότες ἦτε. In the last writer it is also applied to things (567. 12), ἀνεπεπτώκει τὰ τῆς ἐξόδου. There is no instance in Attic Greek of the meaning *recline*, as in the passage of Alexis, quoted by Athenaeus in 1. 23 E, the verb has a special reference.

## CXCI.

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Ἄνακεῖται καὶ τοῦτο ἄλλο μὲν παρ' αὐτοῖς σημαίνει, ἀντ' ἄλλου δὲ ὑπὸ τῶν πολλῶν τίθεται. Ἄνάκειται μὲν γὰρ ἀνδριάς καὶ ἀναθήματα καλῶς ἐρεῖς, ἀνάκειται δ' ἐπὶ τῆς κλίνης οὐκέτι, ἀλλὰ κεῖται.

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As is well-known, κείμει is always used in Attic Greek as the perfect passive of τίθημι, the perfect τέθειμαι being always middle in meaning. Accordingly, ἀνάκειμαι as naturally refers to ἀναθήματα and ἀνδριάντες, as it supplies a perfect passive to ἀνατίθημι in phrases like ἀνατιθέναι τὰ πράγματα, s. τὴν αἰτίαν τινί. Herodian represents some comic poet as ridiculing that use of the verb which Phrynichus here reprehends, Pierson's ed. p. 441: Κατακεῖσθαι ἐπὶ τῶν ἐστιωμένων, ἀνακεῖσθαι δ' ἐπὶ εἰκόνων καὶ ἀνδριάντων εἰπόντος γούν τινὸς Ἄνάκεισο<sup>1</sup>, ὁ Κωμικὸς παλῶν ἀνδριάντας ἐστιῶς ἔφη.

<sup>1</sup> Ἄνάπιπτε, the reading of the editions, cannot be right.



## CXCII.

Ἐπιβαλεῖν καὶ τοῦθ' ἕτερόν τι σημαίνει καὶ ἑτέρως ὑπὸ τῶν πολλῶν λέγεται· σημαίνει γὰρ τοιοῦτόν τι, ὅποιον τὸ ἀντιτιθέναι· λέγεται δὲ νῦν ἀντὶ τοῦ ἀνταναγνῶναι.

The manuscripts have ἀνατιθέναι, which sprang from ἀντιθέναι, produced by the accidental omission of one of the two adjacent syllables. Phrynichus, in App. Soph. p. 27. 10, again remarks upon this late use of ἀντιβάλλειν: Ἐπιαναγνῶναι· χρήσιμον, οὐκ ἀντιβαλεῖν, οὐδ' ἀντεξετάσαι, and a writer in the Λέξεις χρήσιμοι, p. 410. 31, refers to Cratinus for this use of ἀνταναγιγνώσκειν, *to read in order to compare*. The practice is well exemplified by Lobeck: 'Lexicon περὶ πνευμάτων a Valckenario editum: ἀντιγράφοις διαφόροις (*alternis lectionibus*) ἀντιβληθὲν καὶ ὀρθωθέν, p. 207, ἵνα ἀντιβάλῃς ὃ μετεγράψω καὶ κατορθώσης πρὸς τὸ ἀντίγραφον . . . Neque id solum in comparatione librorum in exemplaria transcriptorum dicitur, sed etiam si quis quaelibet alia παράλληλα ἐξετάζει, ut v. c. ἕνα πρὸς ἕνα ἀντιβαλεῖν Damasc. Suïd. s. Ἐπίκτητος, quod qui integre et sincere loquuntur, ἀντιπαραβάλλειν dicere solent. Isocr. III B, Plato. Apol. 41 B.'

## CXCIII.

Σκορπίζεται· Ἐκαταῖος μὲν τοῦτο λέγει Ἰων ὦν, ὃ Ἄττικὸς δὲ σκεδάννυται φασί.

The word is of frequent occurrence in the Common dialect, but the passage referred to by Phrynichus is the only instance known in Classical Greek.

## CXCIV.

Κατασχάσαι· ἰατροὶ μὲν τοῦτο λέγουσιν ἔχοντες ἀπολογίαν, ὡς ὄντος παρὰ τοῖς ἀρχαίοις τοῦ ἔσχωον καὶ ἔσχαζον καὶ ἐκέντου, ἀλλὰ κατανύξαι ἡμεῖς λέγομεν.

The evidence of literature does not support Phrynichus in his preference for *κατανύξαι* over *κατασχάσαι*. Xenophon employs *σχάζω* in *Hell.* 5. 4. 58, *ιατρὸς σχάζει τὴν παρὰ τῷ σφυρῷ φλέβα αὐτοῦ*, and the word is also found with the same meaning in Hippocrates and Aristotle. *Hipp.* 552. 40, *σχάσαι αὐτοῦ τοὺς ἀγκῶνας καὶ ἀφαιρέειν τοῦ αἵματος* : *Aph.* 6. 5. 21, *σχάζειν τὰς ἐν τοῖς ὤσιν ὀπισθεν φλέβας* : *Arist. H. A.* 21, 603. <sup>b</sup>15, *βοηθεῖ τὸ λουτρὸν καὶ ἐάν τις σχάση ὑπὸ τὴν γλῶτταν*. On the other hand, no Classical writer employs *κατανύσσω* in any sense, whether lay or medical. There is practically nothing in his dictum. *Σχάζω* and *νύσσω* were both good Classical words, and the one might well be used of opening a vein by cutting, the other by pricking ; but in *κατανύσσω*, no less than in *κατασχάζω*, there is an attempt at that false emphasis which vitiates all late Greek.

## CXCIV.

ῥέει, ζέει, πλέει. Ἰακὰ ταῦτα διαιρούμενα. λέγε οὖν ῥεῖ, ζεῖ, πλεῖ.

## CXCVI.

Ἐδέετο, ἐπλέετο. Ἰωνικά ταῦτα· ἢ δὲ Ἀττικὴ συνήθεια συναίρει, ἐδειίτο, ἐπλεῖτο, ἐρρείτο.

## CXCVII.

Προσδεῖσθαι λέγε, ἀλλὰ μὴ προσδέεσθαι διαιρῶν, ὡς  
Φαβωρίνος λέγων ἀμαρτάνει.

Φαβωρίνος

These articles were brought together by Lobeck. The third is not found in the Laurentian manuscripts, or in the editions of Callierges and Vascosan. The middle ἐρρείτο actually does occur in Eur. Hel. 1602—

φόνῳ δὲ ναῦς ἐρρείτο· παρακέλευσμα δ' ἦν κτε.

being either a natural outcome of the same feeling which prompted *ρεύσομαι*, or an artificial imitation of the same.

If the first person singular present indicative active is in its uncontracted form disyllabic, this fact influences the contraction of verbs in *-έω*<sup>1</sup>, but leaves those in *-άω* unaffected. Thus, while *δράω* was contracted to *δρῶ*, just as *τιμάω* to *τιμῶ*, and as *δράοιμι* was in Attic replaced by *δρῶην*, just as *τιμάοιμι* was replaced by *τιμῶην*, yet *χέω* was retained by the side of the contracted *ποιῶ*, and *χέοιμι* was not modified like *ποιήην*. On the other hand, *χέεις* contracted to *χεῖς*, just as *ποιέεις* to *ποιεῖς*, and *χέει* to *χεῖ*, like *ποιέει* to *ποιεῖ*.

The rule for the contraction of verbs like *χέω* is, however, extremely simple.

They contract only when the vowel *ε* is followed by another simple *ε*, or by the diphthongal endings *-εις* and *-ει* of the active. In all other cases their inflexion is identical with that of *λύω*. Their subjunctive and optative are consequently regular, *χέω*, *χέης*, *χέην*, etc., *χέοιμι*, *χέοις*, *χέοι*, etc., and in the optative they do not, as polysyllabic verbs like *ποιέω*, assume the Attic singular forms in *-ιην*, *-ιης*, *-ιη* :—

<sup>1</sup> For verbs in *-άω*, see p. 274.

## PRESENT INDICATIVE.

ACTIVE.	MIDDLE AND PASSIVE.
S. 1. χέω	χέομαι
2. χείς	χέει
3. χεῖ	χείται
D. 2. χείτον	χείσθον
3. χείτον	χείσθον
P. 1. χέομεν	χέομεθα
2. χείτε	χείσθε
3. χέουσι	χέονται.

## IMPERFECT.

S. 1. ἔχουν	ἐχόμην
2. ἔχεις	ἐχέου
3. ἔχει	ἐχεῖτο
D. 2. ἐχείτον	ἐχεῖσθον
3. ἐχέλτην	ἐχέλσθην
P. 1. ἐχέομεν	ἐχέομεθα
2. ἐχείτε	ἐχεῖσθε
3. ἔχουν	ἐχέοντο.

## IMPERATIVE.

S. 2. χεῖ	χέου
3. χείτω	χεῖσθω
D. 2. χείτον	χεῖσθον
3. χείτων	χεῖσθων
P. 2. χείτε	χεῖσθε
3. χέοντων	χεῖσθων

## INFINITIVE.

χεῖν	χεῖσθαι.
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## PARTICIPLE.

χέων, χέουσα, χέον	χέομενος, η, ου.
χέοντος, χέουσης	

The evidence of verse is conclusive—

ὄστ' ἐπειδὴ 'ξηρέθη, ρεῖ μου τὸ δάκρυον πολύ.

Arist. Lys. 1034.

κατάχει σὺ τῆς χορδῆς τὸ μέλι' τὰς σηπίας στάθευε.

Id. Ach. 1040.

ἐν γῆ πένεσθαι μᾶλλον ἢ πλουτοῦντα πλεῖν.

Antiphanes (Fr. Com. 3. 53).

γέρων ὧν καὶ σαπρὸς

κέρδους ἕκατι κἂν ἐπὶ ῥίπιδος πλείοι.

Arist. Pax 699.

εἵποίμ' ἂν ἄλλους εἰ μὴ μηκύνειν δέοι.

Id. Lys. 1132.

ἀλλὰ πλείτω χωρὶς αὐτὸς ἐς κόρακας, εἰ βούλεται.

Id. Eq. 1314.

ποταμοὶ μὲν ἀθάρης καὶ μέλανος ζωμοῦ πλέψ

διὰ τῶν στενωπῶν τουθολγοῦντες ἔρρεον.

Pherecrates, 'The Miners' (Ath. 6. 268 E.).

In fact to this rule, that verbs which have their first person singular present indicative disyllabic, and ending in -εω, only contract in those cases in which the ε of their stem is followed by another ε, or in the active by -ει or -εις, there is no exception in Attic verse, except in conjectural *emendations*. Thus Dindorf alone is responsible for such forms as δῆ for δέη in Arist. Ran. 265, etc. In Arist. Plut. 216 the Ravenna, it is true, and other manuscripts, read κἂν δεῖ, but it is the conjunction and not the verb that is amiss, just as the Ravenna also exhibits κἂν βούλει for κεῖ βούλει in the next line—

A. ἐγὼ γάρ, εὖ τοῦτ' ἴσθι κἂν δεῖ μ' ἀποθανεῖν

αὐτὸς διαπράξω ταῦτα.

B. κἂν βούλει γ' ἐγώ<sup>1</sup>.

Like Dindorf, Westphal and Veitch go very far wrong in making exceptions for themselves. True, ἔχε(ν) is not

<sup>1</sup> Cobet reads κἂν χρῆ and κἂν βούλη, emendations adopted by Meineke.

uncommon in Greek, but it is not an imperfect form, as they imagine, but an aorist, and, as such, not subject to the rules of contraction. This is conclusively proved, first, by the meaning of the passages in which it occurs, and, secondly, by the fact that the forms ἔρρεε(ν) and ἔπλεε(ν) are never found, because the aorists of ῥέω and πλέω are ἔρρευσα and ἔπλευσα.

That ἔχει is imperfect, ἔχεε(ν) aorist, is seen from the following examples—

οὐδέποτ' ἐγὼ Πόλεμον οἴκαδ' ὑποδέξομαι,  
οὐδὲ παρ' ἐμοί ποτε τὸν Ἀρμόδιον ἄσεται  
συγκατακλιεῖς ὅτι παροιρικὸς ἀνὴρ ἔφν,  
ὅστις ἐπὶ πάντ' ἀγάθ' ἔχοντας ἐπικωμάσας  
εἰργάσατο πάντα κακά, κἀνέτρεπε κἀξέχει  
κἀμάχετο καὶ προσέτι πολλὰ προκαλουμένου  
' πῖνε, κατάκεισο, λαβὲ τήνδε φιλοτησίαν,'  
τὰς χάρακας ἦπτε πολὺ μᾶλλον ἐν τῷ πυρί,  
ἐξέχει θ' ἡμῶν βίᾳ τὸν οἶνον ἐκ τῶν ἀμπέλων.

Arist. Ach. 979-987.

ἐπεὶ δὲ θᾶπτον ἡμεν ἡριστηκότες  
ὁ παῖς περιεῖλε τὰς τραπέζας, νύμματα  
ἐπέχει τις, ἀπενιζόμεθα, τοὺς στεφάνους πάλιν  
τοὺς ἱρίνους λαβόντες ἐστεφανούμεθα.

Dromo, 'The Music Girl' (Athen. 9. 409 E).

Here κἀξέχει, ἐξέχει, ἐπέχει are, by their place in a series of imperfects, as conclusively proved to be themselves imperfects as the context of the following shows κατέχεεν and ἐνέχεεν to be aorists—

ἀλλ' οὐκ ἐπίθετο τοῖς ἐμοῖς οὐδὲν λόγοις,  
ἀλλ' ἵππερών μου κατέχεεν τῶν χρημάτων.

Arist. Nub. 74.

Pherecrates, 'Corianno' (Athen. 10. 430 E), in a conversation between Corianno, Glycé, and Syrisus—

Co. ἄποτ' ἔστ', ὦ Γλύκη.

Gl. ὑδαρῆ ἔνέχεν σοι; Co. παντάπασι μὲν οὖν ὕδωρ.



Gl. τί εἰργάσω; πῶς, ᾧ κατάρατε, δ' ἐνέχεας;

Syr. δὴ ὕδατος, ᾧ μάμμη. Gl. τί δ' οἴνου; Syr. τέτταρας.

Co. ἔρρ' ἐς κόρακας βατράχοισιν οἰνοχοεῖν σε δεῖ.

Such passages of prose writers as copyists have corrupted from ignorance of this natural and simple distinction ought at once to be corrected. Thus, in Plato, Rep. 379, *συνέχεεν* is right because the aorist is wanted, but in Antiphon, 113. 29, *ἐνέχεε* should be substituted for *ἐνέχει*, though a few lines above the imperfect *ἐνέχει* must be retained.

There are two verbs, however, of this class which follow the analogy of polysyllables and contract throughout—the frequently occurring *δεῖν*, to bind, and the rare *ξεῖν*, to polish.

There is no undisputed instance of the imperfect or any mood of the present of *ξέω* in Attic writers as the 'Theages,' in which (124 B) the participle *τῶν ξέοντων* is found is certainly not a genuine Platonic dialogue. But in Inscriptions the participle occurs twice, and both times contracted—*ἀναξῶν* and *καταξοῦντι*<sup>1</sup>.

The following lines prove the case with regard to *δῶ*—

λήροις ἀναδῶν τοὺς νικῶντας τὸν πλοῦτον ἐᾷ παρ' ἑαυτῶ.

Arist. Plut. 589.

ἴθι δὴ σὺ περιδοῦ καὶ ταχέως ἀνὴρ γενοῦ.

Id. Eccl. 121.

τῶν δ' ἀκοντίων

συνδοῦντες ὀρθὰ τρία λυχνεῖψ χρώμεθα.

Antiphanes, 'The Knights' (Athen. 15. 700 C.).

In—

ἄγε νυν ὑπολόου τὰς καταράτους ἐμβάδας

τασδὶ δ' ἀνύσας ὑποδοῦ τι τὰς λακωνικάς,

Arist. Vesp. 1158.

the word *ὑποδοῦ* is merely a conjecture of Hirschig's for *ὑπόδυθι*, as *ὑπολόου* in the preceding line for *ἀποδύου* or *ὑποδύου*. The reading *ὑπολόου* is probably right, as *ὑποδύου*

<sup>1</sup> See Wecklein, *Curae Epigraphicae*, p. 32; Herwerden, *Lapidum Testimonia*, p. 43.

is certainly wrong, and ἀποδύου merely an attempt to correct it, but there is more doubt about ὑπόδουθι. It is true that ὑποδεῖσθαι is the ordinary word for ‘putting on shoes’ in every age of Greek, as in the well-known ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα, and in another passage of Aristophanes—

ὑποδεῖσθε δ’ ὡς τάχιστα τὰς Λακωνικάς.  
Eecl. 269.

but the commonly received ὑποδήσασθαι in Vesp. 1159—

ἐγὼ γὰρ ἂν τλαίην ὑποδήσασθαί ποτε’

and ὑποδησάμενος in id. 1168—

ἄνυσόν ποθ’ ὑποδησάμενος κτε.

are in themselves merely conjectures of Scaliger’s for the manuscript ὑποδύσασθαι and ὑποδυσάμενος.

In a passage of ‘The Dolon’ of Eubulus (Athen. 3. 100 A) there is the same difficulty—

ἐγὼ κεχόρτασμαι μὲν, ἄνδρες, οὐ κακῶς,  
ἀλλ’ εἰμὶ πλήρης, ὥστε καὶ μόλις πάνυ  
ὑπεδυσάμην ἅπαντα δρῶν τὰς ἐμβάδας’

but in a line from ‘The Sirens’ of Theopompus (quoted by the Scholiast on Arist. Lys. 45)—

ὑποδοῦ λάβων τὰς περιβαρίδας,

the ordinary expression is unquestioned.

It may well be that ὑποδύομαι and ὑπέδυν were used as slang to express the same thing as ὑποδοῦμαι, and, as slang, were not out of place in Comedy, just as the middle of σχάζω, ‘cut,’ is used in the sense of our English slang term ‘cut,’ ‘have done with’—

τούτων γενοῦ μοι σχασάμενος τὴν ἵππικὴν,  
Ar. Nub. 107.

‘cut the turf and take to books:’ Plato, Com. (Schol. Ach. 351)—

καὶ τὰς ὀφρῦς σχάσασθε καὶ τὰς ὄμφακας,

‘have done with your temper and your gibes.’

This question, however, does not affect the rule of contraction for δῶ. The texts of prose writers generally exhibit the true forms, but not in every case. Thus Plato is credited with δέον in Phaed. 99, but δοῦν must be restored. In late Greek the uncontracted forms prevailed, and it was probably from want of familiarity with the shorter and earlier ὑποδῶν for their own ὑποδέων<sup>1</sup> that led the scribes to replace it by ὑπὸ ποδῶν in one passage of Plato, Prot. 321 A, ἐπειδὴ δὲ αὐτοῖς ἀλλοφθοριῶν διαφυγὰς ἐπήρκεσε, πρὸς τὰς ἐκ Διὸς ὄρας εὐμάρειαν ἐμηχανᾶτο ἀμφιεννύς αὐτὰ πυκναῖς τε θριξὶ καὶ στερέοις δέρμασιν, ἱκανοῖς μὲν ἀμῦναι χειμῶνα, δυνατοῖς δὲ καὶ καύματα καὶ εἰς εἴνας ἰούσιν ὄπως ὑπάρχοι τὰ αὐτὰ ταῦτα στρωμνῇ οἰκεία τε καὶ αὐτοφυῆς ἐκάστω· καὶ ὑποδῶν τὰ μὲν ὄπλαῖς τὰ δὲ θριξὶ καὶ δέρμασι στερέοις καὶ ἀναίμοις, where ὑποδῶν corresponds to ἀμφιεννύς above. The true reading was extracted by Badham from the ὑπὸ ποδῶν of the manuscripts.

## CXC VIII.

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Ἄρτοκόπος, ἀδέκιμον. χρῆ δὲ ἄρτοπόπος ἢ ἄρτοποιός λέγειν.

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Lobeck considers that in this article the words ἄρτοκόπος and ἄρτοποιός have changed places, and that Phrynichus finds fault only with the latter. At all events ἄρτοκόπος rests on excellent authority, being quoted from Attic Inscriptions (C. I. vol. 1. p. 548, n. 1018), and occurring in Plato, Gorg. 518 B; Xen. Hell. 7. 1. 38; Hdt. 1. 51, 9. 82; whereas ἄρτοποιός has at best no better warrant than Xenophon (Cyr. 5. 5. 39), and even that weakened by the fact that in the passages of Plato and Xenophon already

<sup>1</sup> δῶ seems to have been for the most part replaced by δεσμεύω in late Greek. Pollux 8. 71, δεῖν . . . Δείναρχος δὲ καὶ δοῦσαν τὴν δεσμεύουσαν: Moeris, p. 130, δοῦσιν Ἀττικῶς, δεσμεύουσιν Ἑλληνικῶς: Hesych, δοῦσι, δεσμεύουσι.

cited inferior manuscripts present ἀρτοποιός. In another place (App. Soph. 22. 23) Phrynichus has the note: 'Ἀρτοποιεῖν' οὕτως Ἀττικοὶ διὰ τοῦ π, and to the same effect are the words in the *Συναγωγὴ λέξεων χρησίμων* 'Ἀρτοπόπον καὶ Ἀττικοὶ καὶ Ἴωνες τὸν ἀρτοποιόν' ἔστι δὲ τὸ ἀρτοποιεῖν ἐν Μονοτρόπῳ Φρυνίχου.

The form ἀρτοπόπος comes from πέπ-τω (cp. πόπ-ανον, a cake), and there can be no question that ἀρτοκόπος is also from that root (Lat. coquo), and not from κόπτω at all.

### CXCIX.

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'Ενθήκη' γὰρ μὲν παρενθήκη ὅπως ὑπὸ Ἡροδότου εἴρηται ὕστερον ὀψόμεθα. τὸ δὲ ἐνθήκη, ὡς οἱ πολλοὶ λέγουσιν, ἄτοπον. ἀφορμὴν γὰρ λέγουσιν οἱ ἀρχαῖοι.

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In the sense of 'something put in besides,' Herodotus employs *παρενθήκη* several times (I. 186, 6. 19, 7. 5, 171), but the words of Phrynichus in regard to it have been lost. A hint like this occasionally conveyed indicates how careless and perfunctory have been the transcribers of his work.

Harprocraton thus explains ἀφορμή: 'Ἀφορμή' ὅταν τις ἀργύριον δῶ ἐνθήκην, ἀφορμὴ καλεῖται ἰδίως παρὰ τοῖς Ἀττικοῖς: and the following passages will put in a clear light the sense of the word under discussion: Lycurg. 151. 20, οἰκῶν ἐν Μεγάροις, οἷς παρ' ἡμῶν ἐξεκομίσαστο χρήμασιν ἀφορμῇ χρώμενος, ἐκ τῆς ἠπείρου παρὰ Κλεοπάτρας εἰς Λευκάδα ἐσιτήγει καὶ ἐκεῖθεν εἰς Κόρινθον: Demosth. 947. 22, εἰ ἦν ἰδίᾳ τις ἀφορμὴ τούτῳ πρὸς τῇ τραπέζῃ: 958. 3, πίστις ἀφορμὴ πασῶν ἔστι μέγιστη πρὸς χρηματισμόν: Lysias, Fr. ap. Athen. 13. 611 E, οὗτος γὰρ ὀφείλων ἀργύριον ἐπὶ τρισὶ δραχμαῖς Σωσινόμῳ τῷ τραπεζίτῃ καὶ Ἀριστογείτονι προσελθὼν πρὸς ἐμὲ εἰπέτο μὴ περιδεῖν αὐτὸν διὰ τοὺς τόκους ἐκ τῶν ὀντων ἐκπεσόντα.

“κατασκευάζομαι δέ,” ἔφη, “τέχνην μυρεψικὴν, ἀφορμῆς δὲ δέομαι, καὶ οὔτω δέ σοι ἐννέ’ ὀβολοὺς τῆς μῦθας τόκους.”

## CC.

Ἐυπνισθῆναι οὐ χρὴ λέγειν, ἀλλ’ ἀφυπνιασθῆναι.

‘Ἐξυπνίσαι uno ore damnant Herodianus Philet. p. 448, Moeris, p. 61, Thomas, 134.’ Lobeck. It certainly is not employed by any pre-Macedonian writer, whereas ἀφυπνίζω is met with in the following passages:—

Aristides (Orat. 49. vol. 2. p. 521, Dind.) cites it from Cratinus, καὶ τις αὐτῶν ἐν ἀρχῇ τοῦ δράματος μεγαλαυχούμενος ὡς προφήτης προαγορεύει τοιάδε·

ἀφυπνίζεσθαι χρὴ πάντα θεατήν,

ἀπὸ μὲν βλεφάρων αὐθημερινῶν ποιητῶν λήρου ἀφέντα.

ὡσπερ ἐν ἐκείνῃ τῇ ἡμέρᾳ μέλλων ἅπαντας σοφοὺς τε καὶ σπουδαίους ποιήσειν· διδάξας δὲ τοὺς Χείρωνας κτε. In the *Συναγωγὴ λέξεων χρησίμων*, p. 473. 8, the word is quoted from Pherecrates: Ἀφυπνιασθῆναι· τὸ ἐξ ὕπνου ἐγερθῆναι. Φερεκράτης·

Ἴν’ ἀφυπνιασθῆτ’ οὖν ἀκροᾶσθ’, ἦδη γὰρ καὶ λέξομεν,

and it is found in the Rhesus (of Euripides) l. 25—

ὄτρυνον ἔγχος αἰεῖρειν, ἀφύπνισον.

## CCI.

Βαλαντοκλέπτης μὴ λέγε, ἀλλὰ βαλαντιοκλέπτης.

Thomas has the same sensible dictum, p. 140, βαλαντιοκλέπτης, οὐ βαλαντοκλέπτης, καὶ βαλαντιοτόμος, οὐ βαλαντοτόμος. The editions, which on this passage all exhibit βαλανοκλέπτης μὴ λέγε ἀλλὰ βαλανειοκλέπτης, were justly ridiculed by Scaliger: ‘Βαλαντιοκλέπτης legendum esse in Ed. Paris. anno praeterito notabamus, et βαλαντοκλέπτης. Nam quam ridiculum esset βαλανειοκλέπτης? id enim non esset qui in balneis furatur sed qui balneas furaretur.’



## CCII.

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Βασίλισσα· οὐδεὶς τῶν ἀρχαίων εἶπεν, ἀλλὰ βασίλεια ἢ βασιλίς.

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## CCIII.

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Βασίλισσαν Ἀλκαῖόν φασι τὸν κωμφοδοπιὸν καὶ Ἀριστοτέλην ἐν τοῖς Ὀμήρου ἀπορήμασιν εἶρηκέναι· σὺ δὲ βασιλικὸς ἐπιστολεὺς ἀποφανθεὶς ἀνάλογον τῇ σαυτοῦ παρασκευῇ γεννικώτατον ἡμῖν ἐκόμισας μάρτυρα τὸν συγγράψαντα τὸν κατὰ Νεαίρας· ὃς διὰ τε τὰ ἄλλα ὑπωπτεύθη μὴ εἶναι Δημοσθένους καὶ διὰ τὰ τοιαῦτα τῶν ἀδοκίμων ὀνομάτων. τοῖς πλείοσιν οὖν πειθόμενοι βασίλειαν ἢ βασιλίδα λέγωμεν. οὕτω γὰρ διακρίνειν δόξαιμεν ἂν τό τε καλὸν καὶ τὸ αἰσχρὸν.

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The latter of these articles is in the manuscripts the second of the second part of the Ecloga. From this it is natural to infer that the Imperial Secretary, to whom the book is dedicated, was not so strict an Atticist as its author. It would almost seem as if Cornelianus had found fault with the stringency of the earlier dictum. Phrynichus humorously turns upon his friend: 'In your authoritative position, and from your great learning, you ought to know better than you do. Though I omitted to mention them, I knew of better examples than yours, which does you little credit. Even Aristotle, whom I care not to follow, is better than the author of the speech you cite, and my instance from Alcaeus is more authoritative still. Moreover, you know how little I allow one exception or two to affect my rules.' The article next but two is probably a similar addendum.



## CCIV.

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Σικχαίνομαι, τῷ ὄντι ναυτίας ἄξιον τοῦνομα. ἀλλ' ἐρείς  
βδελύττομαι ὡς Ἀθηναῖος.

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'Verbi *σικχαίνομαι* nulla antiquior memoria quam in Callimachi epigrammate; huic accedunt Arrianus et M. Antoninus V. 9. 87. Neque plus auctoritatis habet primitivum *σικχός*, Plut. 2. 87 B, Athen. 962 A; *σικχασία*, Moschio de Aff. Mul. 28; *σικχότης*, Eust. 972. 35.' Lobeck.

## CCV.

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Γελάσιμον μὴ λέγε, ἀλλὰ γελοῖον.

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## CCVI.

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Γελάσιμον Στράτιν μὲν φασὶ τὸν κωμωδοποιὸν εἰρηκέναι τοῦνομα, ἀλλ' ἡμεῖς οὐ τοῖς ἄπαξ εἰρημένοις προσέχομεν τὸν νοῦν, ἀλλὰ τοῖς πολλάκις κεχρημένοις· κέχρηται δὲ τὸ γελοῖον.

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The principle of Phrynichus' work is here lucidly stated, and there can be no question about the genuineness of the second article, although it is not found in the Laurentian manuscripts. No hand but his could have presented so clear a statement of his position as an Atticist.

## CCVII.

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Ἄλεκτορις εὐρίσκεται ἐν τραγωδίᾳ που καὶ κωμωδίᾳ, λέγε δὲ ἀλεκτρῶν καὶ ἐπὶ θήλεος καὶ ἐπὶ ἄρρενος ὡς οἱ παλαιοί.

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No Comic poet could have used *ἀλέκτωρ* or *ἀλεκτορίς* except outside the iambics, as Cratinus, ap. Ath. 9. 374 D—

ὥσπερ ὁ Περσικὸς ὤραν πᾶσαν καναχῶν ὀλόφωτος ἀλέκτωρ,

Plato (Eust. ad Odys. p. 1479. 47)—

σὲ δὲ κοκκύζων ὄρθρι' ἀλέκτωρ προκαλείται,

or of *malice prepense*, as Aristophanes in the *Clouds*, and parodying the Tragic poet Phrynichus in *Vesp.* 1490—

πτήσσει Φρύνιχος ὡς τις ἀλέκτωρ.

The words of Phrynichus have been preserved by Plutarch (*Amat.* 762 F)—

ἔπτηξ' ἀλέκτωρ δοῦλον ὡς κλίνας πτέρον,

and as an old term ἀλέκτωρ was naturally common in Tragedy, *Aesch. Ag.* 1671, *Eum.* 861. Athenacus cites ἀμερόφων' ἀλέκτωρ from Simonides, and from Epicharmus—

ῥεα χανὸς κάλεκτορίδων πετερυῶν.

Both old words, ἀλέκτωρ and ἀλεκτορίς, were in Attic superseded by ἀλεκτρυνών, one form for both genders, but reappeared in the Common dialect. The orator Demades, as *ὀνοματοθήρας*, used ἀλέκτωρ in a pompous metaphor, speaking of a trumpeter (*Ath.* 3. 99 D) as κοινὸς Ἀθηναίων ἀλέκτωρ.

### CCVIII.

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Γλωσσίδας αὐλῶν ἢ ὑποδημάτων μὴ λέγε, ἀλλ' ὡς οἱ  
δόκιμοι γλώττας αὐλῶν, γλώττας ὑποδημάτων.

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There is the same caution in *App. Soph.* p. 32, γλώτται αὐλῶν καὶ γλώτται ὑποδημάτων ἢ γλωττίδας λέγουσιν οἱ ἀμαθεῖς.

Athenacus (15. 677 A) cites a passage of Plato, in which there is a play upon the different senses of γλώττα—

καίτοι φορεῖτε γλώτταν ἐν ὑποδήμασιν  
στεφανοῦσθ' ὑπογλωττίσιν ὅταν πίνητέ που,  
κἂν καλλιερῆτε, γλώτταν ἀγαθὴν πέμπετε·

and Aeschinus makes a point by the same means (86. 27),  
ὅταν δ' ἐξ ὀνομάτων συγκείμενος ἄνθρωπος, καὶ τούτων πικρῶν

καὶ περιέργων, ἔπειτα ἐπὶ τὴν ἀπλότητα καὶ τὰ ἔργα καταφεύγει  
 τίς ἂν ἀνάσχοιτο; οὗ τὴν γλώτταν, ὡσπερ τῶν αὐλῶν, ἐάν τις  
 ἀφέλῃ, τὸ λοιπὸν οὐδέν ἐστιν.

## CCIX.

Γρύτη· καὶ τοῦτο τῶν παραπεποιμημένων. τὸ γὰρ τοιοῦτον  
 ἅπαν γρυμέαν συμβέβηκε καλεῖσθαι.

The words are explained in App. Soph. 33. 32, *Γρυμεία*,  
 ἣν οἱ πολλοὶ γρύτην. Δίφιλος ἄνευ τοῦ ι, *γρυμέαν*· ἔστι δὲ παρ'  
 Ἀθηναίοις πῆρα τις γρυμέα καλουμένη, ἐν ἣ παντοῖα σκεύη ἐστί.  
 Σαπφῶ δὲ γρύτην καλεῖ τὴν μύρων καὶ γυναικείων τιῶν θήκην.  
 The Attic form is also found in a passage of Sotades,  
 quoted by Athenaeus (7. 293 A)—

Καρῖδας ἔλαβον πρῶτον, ἀπεταγήνισα  
 ταύτας ἀπάσας· γαλεὸς εἴληπται μέγας,  
 ὄπτησα τὰ μέσα, τὴν δὲ λοιπὴν γρυμέαν  
 ἔψω ποιήσας τρίμμα συκαμίνων.

Its existence in Sappho indicates the source from which  
 γρύτη entered the Common dialect. In Geopon. 20. 1 it is  
 used as γρυμέα is in Sotades, τὴν λεπτήν γρύτην θαλασσίαν.

## CCX.

Διώρυγος, διώρυγι, διώρυγα, οὗ. οἱ γὰρ ἀρχαῖοι ταῦτα  
 διὰ τοῦ χ λέγουσι, διώρυχος, διώρυχι, διώρυχα.

Διώρυξ, διώρυχος per χ semper apud Herodotum (uno  
 loco excepto) et Platonem scribi monuit Valckenarius in  
 Notis Posth. ad Thom. p. 157, itemque scribitur ap. Thucyd.  
 I. 109, II. 109, Xenoph. An. 1. 7. 11, Thucophr. H. Pl. 4. 8,  
 Plut. Vit. Ages. 39, Caes. 49, Arrian. Alex. 3. 6, 7. 18,  
 Dion. Cass. 42, 41, Heliod. 9. 5, etc. Altera forma διώρυγες  
 (Hippocr. de Aer. et Loc. 5. 83) in Atticorum scriptis non  
 deprehenditur; sed recentiores, Polybium, Diodorum, Stra-

bonem, Pausaniam, partim ea sola, partim utraque communiter uti Hemsterhusius ad Thom. et Tzchuckius ad Pomp. Mel. vol. 2. 3. 292 docuerunt. Sic etiam κατώρυξ ab Aeschylō et Sophocle per χ flectitur.' Lobeck.

## CCXI.

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Δίκρανον· τοῦτο οἱ ἀρχαῖοι δίκρουν καλοῦσιν.

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In Attic δίκρουν ξύλον means *a forked stick, a fork*, as in Timocles, ap. Athen. 6. 243 B—

τὸν παραμασήτην λαμβάνει δίκρουν ξύλον·

and Aristophanes substituted κεκράγμασι in Pax 637, παρὰ προσδοκίαν, for ξύλοις—

τήνδε μὲν δικοῖς ἐώθουν τὴν θεὸν κεκράγμασι.

Plato has δίκρους=*with two branches*, of the throat, Tim. 78 B.

In Lucian the later form occurs in Timon. 12. 120, καὶ μονουοχι δικράνοις ἐξεώθει με τῆς οἰκίας καθάπερ οἱ τὸ πῦρ ἐκ τῶν χειρῶν ἀπορριπτοῦντες.

## CCXII.

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Διόσκοροι, ὀρθότερον Διόσκοροι. γέλασει οὖν τοὺς  
σὺν τῷ υ λέγοντας.

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Lobeck's note on this article is in his best style: 'Nimirum natura ita comparatum est ut dualis numeri longe major sit usus, apud veteres praesertim, quam plurativi nominis. Διοσκόρω Eur. Or. 465, Arist. Pax. 285, Eccl. 1069, Amphis ap. Athen. 14. 642 A . . . Atque haec ipsa causa fuit cur atticismus in hac formula in qua fixus et fundatus erat, diutissime retineretur; certe Themistius inter delicias Atticionum numerat τὸ δῆπουθεν καὶ τὸ κάπειτα καὶ

τὸ Διοσκόρω, Or. 21. 253 D. Genctivus est in illo Menandri versu a Grammaticis decantato, ὁ θάτερος μὲν τοῖν δυοῖν Διοσκόροι. Τῶν Διοσκόρων, Plato, Legg. 796 B, sed Διοσκούρω, Plat. Euthyd. 293 A, Διοσκούρων, Thucyd. 3. 75, unico codice germanam scripturam servante . . . In recentiorum scriptis exempla hujus generis ita spissantur ut Attica forma ne tum quidem satis tuta reponatur, ubi ex uno aut altero chirographo emergerit. Ac perrarum est ut in ea libri editi et scripti conspirent. Verum ista scripturae discrepantia ab ipsis vocabuli stirpibus progenerata est: κόρη in pedestri sermone tritissimum hac una forma gaudet; κόρος et κοῦρος tantum in certa formula usurpatur; κούρω καὶ κόρη, Plato, Legg. 6. 785 A, cui statim succedit rectius κόρω· κόρου καὶ κόρης, 7. 793 D, κόρους καὶ κόρας, p. 796 B . . . In Tragicorum diverbiis Attica forma tantam habet constantiam ut Valckenarius non dubitaverit in Eur. Frag. Meleagri, 6, pro κούροι reponere κόροι. Mansit veteris dialecti nota in vocc. Κουρεῶτις, κουρέιον, κουροτρόφος.' Lobeck. Like that of Comedy, the evidence of Tragedy is in favour of the short penult—

δισσοὶ δέ σε

Διόσκοροι καλοῦμεν.

Eur. Hel. 1643.

καλοῦσι μητρὸς σύγγονοι Διόσκοροι.

Id. El. 1239.

In I. A. 769, Διοσκούρων Ἑλέαν corresponds to ῥίπτειν ξανθοὺς πλοκάμους: but in a choric passage the older form is quite in keeping.

### CCXIII.

Ἵστερίζειν τῷ καιρῷ οὐ λέγεται, ἀλλ' ὑστερίζειν τοῦ καιροῦ.  
Φαβωρίνος δὲ οὐχ ὑγιῶς κατὰ δοτικὴν συντάττει.

- Faw.

Dem. 260. 13, ὑστερίζουσαν τὴν πόλιν τῶν καιρῶν: id. 51. 12, ὑστερίζειν τῶν ἔργων: 730. 19, τοῖς τοῦ πολέμου καιροῖς

ἀκολουθεῖν καὶ μηδέενος ὑστερίζειν: Isocr. 30 D, ὑστερίζουσι τῶν πραγμάτων: 204 A, ὑστερίζω τῆς ἀκμῆς τῆς ἑμαυτοῦ.

The meaning is different with the dative, as with ὑστερεῖν in Plato, Rep. 539 E, ἵνα μηδ' ἐμπειρία ὑστερῶσι τῶν ἄλλων.

## CCXIV.

Παραβόλιον· ἀδόκιμον τοῦτο. τῷ μὲν οὖν ὀνόματι οὐ κέχρηται οἱ παλαιοί, τῷ δὲ ῥήματι. φασὶ γὰρ οὕτω, παραβάλλομαι τῇ ἑμαυτοῦ κεφαλῇ. ἔχρην οὖν κάπῃ τούτων λέγειν, παραβάλλομαι ἀργυρίῳ.

Παραβάλλομαι was occasionally used for παρατίθεμαι in the sense of *make a deposit*: Hdt. 7. 10, ἡμέων ἀμφοτέρων παραβαλλομένων τὰ τέκνα: Thuc. 5. 113, Λακεδαιμονίοις πλείστον δὴ παραβεβλημένοι. The substantive, however, is unknown in the Classical age, παραθήκη or παρακαταθήκη being used instead, the former by Ionic, the latter by Attic writers.

## CCXV.

Στατός· ὁ τῶν αὐλητῶν χιτῶν οὐ λέγεται, ὡς Φαβωρίνος, ἀλλ' ὀρθοστάδιος χιτῶν.

Pollux, 7. 48, explains the χιτῶν ὀρθοστάδιος as ὁ οὐ ζώνυμενος, i. e. falling straight down without being drawn in at the waist.

## CCXVI.

Παιδίσκῃ· τοῦτο ἐπὶ τῆς θεραπαίνης οἱ νῦν τιθέασιν, οἱ δ' ἀρχαῖοι ἐπὶ τῆς νεάνιδος.

Moeris is more precise, p. 319, Παιδίσκην, καὶ τὴν ἑλευθέραν καὶ τὴν δούλην, Ἀττικῶς τὴν δούλην μόνον, Ἑλληνικῶς. Neither Grammarian asserts more than this, that in an



Attic writer the term refers to age, not to condition, and that no such usage as N. T. Ep. ad Galat. 4. 31, οὐκ ἐσμὲν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας, is possible in Attic Greek. Accordingly, the dictum is not refuted by such passages as Lysias, 92. 41, 136. 8; Isaeus, 58. 13, in which the English word *girl* naturally translates the Greek term. The women there referred to were in a humble or debased position, but labour is not incompatible with tender years and immorality, but too frequently accompanies them.

## CCXVII.

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Παῖσαι· Δωριεῖς διὰ τοῦ ξ, ὁ δὲ Ἀττικὸς παῖσαι. καὶ  
παίσατε καὶ συμπαίστης διὰ τοῦ σ ἐρεῖς.

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Moeris, Thomas Magister, Timaeus, Hesychius, Suidas, and Eustathius, all insist upon the forms in sigma. The words of the latter are very precise (ad Odysseus p. 1594), τὸ δὲ παίσατε ἀντὶ τοῦ παίζατε ἀπὸ τοῦ παίζω, παίσω, ὅθεν καὶ ἡ συμπαίστρια καὶ ὁ συμπαίστωρ Ἀττικῶς. The line of the Odyssey to which this note is attached is 8. 251—

παίσατε, ὡς χ' ὁ ξείνος ἐνίσπη οἴσι φίλοισι,

and there can be no doubt that in id. 23. 134, φιλοπαίσμων should be substituted for φιλοπαίγμων—

αὐτὰρ θεῖος ἀοιδὸς ἔχων φόρμιγγα λίγειαν  
ἡμῖν ἠγέλσθω φιλοπαίγμονος ὄρχηθμοῖο.

Certainly in Attic such a form was impossible, and yet it is occasionally exhibited by manuscripts. Till Bekker restored the form in σ from the best codices in Plato, Cratyl. 406 C, φιλοπαίσμονες γὰρ καὶ οἱ θεοί, the un-Attic form disfigured the text, and in Plat. Rep. 452 F, εἶτε τις φιλοπαίσμων εἶτε σπουδαστικός, the genuine reading has still less numerical support, but is attested by Paris A. In Ar.

Ran. 335 is read φιλοπαίγμονα and in 411 συμπαιστρίας, but neither in the senarii, and as yet too little is known of the literary use of the dialects in Greece to warrant the change of φιλοπαίγμων into φιλοπαίσμων.

That Xenophon should write συμπαίκτωρ in Cyr. 1. 3. 14, καὶ παῖδας δέ σοι συμπαίκτορας παρέξω, is as natural as that he should use the form in -τωρ for the Attic form in -της, (see supra p. 59), and the reading συμπέστορας should have no weight. The future παιζοῦμαι, in his Conv. 9. 2, stands on a different footing still, and has already been considered (see p. 91). A glance at Veitch will show that the Attic rule is now generally recognized in Attic texts; but in Lysias, as cited by Pollux, in 7. 200, ψηφοπαικτοῦσι must give way to ψηφοπαιστοῦσι. Εἰ δὲ Λυσίου ὁ κατ' Αὐτοκλέους λόγος ἐν ᾧ γέγραπται ψηφοπαιστοῦσι τὸ δίκαιον κτε., *play fast and loose with right*.

### CCXVIII.

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Παλαιστρικός· Ἄλεξιν φασὶν εἰρηκέναι, ὃ δὲ ἀρχαῖος  
παλαιστικὸν λέγει.

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The words were in Attic distinct—παλαιστρικός, 'expert in wrestling,' 'a wrestler;' παλαιστρικός, 'connected with the παλαίστρα'—but it is not surprising that the latter should have filled the part of both in an age when nice distinctions, either in meaning or pronunciation, were disregarded. It must also be remembered that παλαιστρικός was a natural formation from παλαιστήρ, which was probably used in late Greek (see p. 59). In some cases it is quite impossible to decide upon the correct mode of spelling an adjective in -ικός belonging to this class. Thus the manuscripts support ληστικώτερον παρεσκευασμένους in Thuc. 6. 104, but ἐκ ληστρικῆς Μεσσηνίων τριακοντόρου in id. 4. 9. Both were probably good forms at this stage of Attic, the one from ληστής, the other from ληστήρ.

## CCXIX.

Ἐπαιοιδὴ ἰδιώτης λέγων ἀμαρτάνει. λέγε οὖν ὀρθῶς ἐπαοιδῆ.  
ἐπεὶ τὸ διαιρούμενον ποιητικόν.

‘Phrynichus App. Soph. p. 38, τῷ ἐπαιοιδῇ καὶ ἀοιδῇ οὐ  
χρηστέον, κἂν Ὅμηρος εἴπεν. Ionica forma in omni genere  
et parte sermonis poetici locum habet, neque iambum  
scenicum, si paullo altius exsurgit, dedecet. Ion ap. Athen.  
παιαθέτων ἕμνων ἀοιδοί, et Phrynichus eodem loco ψαλ-  
μοῖσιν ἀντίσπαστ’ ἀείδοντες μέλη. Sed ultra non egreditur.’  
Lobeck. See supra, p. 5.

## CCXX.

Διδούσιν· ἐν τῷ περὶ Εὐχῆς Φαβωρίνου οὕτω λέγει, δέον  
διδόασι, τὸ γὰρ διδοῦσιν ἄλλο τι σημαίνει.

Fuv,

The words τὸ δεῖν which follow σημαίνει in the manu-  
scripts did not come from the hand of Phrynichus, but are  
the senseless addition of some transcriber who was not ac-  
quainted with the dative plural of the participle, and yet  
recalled some rule about the anomalous contraction of the  
verb δῶ, *I bind*.

It is only by accident that διδοῦσι, the Ionic form of the  
third person plural διδόασι, presents the appearance of that  
of a regularly contracted verb, and διδοῦσι is no more con-  
nected with διδῶ than διδοίην, διδοῖτον, or διδῶμεν. This is  
proved by the existence of τιθείσι, the Ionic form of τιθέασι.  
There are in fact only four forms of δίδωμι which come  
from the imaginary διδῶ, just as there are only four forms of  
τίθημι which come from the imaginary τιθῶ. For δίδωμι  
there are the three singular persons of the imperfect and  
the second person singular of the imperative, while for

τίθημι they are the second and third persons singular of the imperfect and the second person singular of both present indicative and imperative. Besides ἐδίδουν, ἐδίδους, ἐδίδου, and δίδου, the regular διδῶ is inactive, and similarly τιθῶ exists only in τιθεῖς, ἐτίθεις, ἐτίθει, and τίθει. This is the Attic rule. There is no τιθεῖν, τιθεῖτον, ἐτίθουν, ἐτιθοῦμεν, τιθοίην, τιθῶν, no διδοῖς, ἐδιδούτον, διδοῦτω, διδῶν, ἔδωσα, δεδίδωκα, or ἐδιδώθην. The middle imperative τίθου is for τίθεσο, and that the optative forms τιθοίμην, τιθοίτο, etc., if Attic at all, are not from τιθεῖσθαι is proved by the existence of similar forms in the aorist θοίμην, θοίτο, θοῖο, etc. Διδῶς and διδῶ, δῶς and δῶ similarly demonstrate that it is only by accident that the subjunctive τιθῶ, τιθῆς, τιθῆ may be ascribed to τιθεῖν. Many scholars refuse to acknowledge even the Atticness of τιθεῖς as second person singular of the present indicative, and consequently disfranchise ἰεῖς as well, since ἴημι corresponds throughout with τίθημι, except that εἶμαι has a passive no less than a middle signification, whereas τέθειμαι has none but a middle sense.

All scholars recognize the fact that ἐτίθεις, ἐτίθει, ἴεις, ἴει were used preferentially to ἐτίθης, ἐτίθη, ἴης, ἴη, and that τίθει and ἴει were the only forms by which the meaning of the second person imperative present could be conveyed; but the authority of Porson (ad Eur. Or. 141) has induced many scholars to prefer ἴης and τίθης to ἰεῖς and τιθεῖς. Brunck, on Arist. Lys. 895 and Soph. Phil. 992, took the opposite view to that of Porson, and in this case the verdict of the great English critic must be reversed. The authority of the manuscripts is wholly on the side of Brunck. Thus in Ar. Lys. 895 the Ravenna exhibits διατιθεῖς, and on Eq. 717 ἐντιθεῖς. Further proof is supplied by the mistakes of copyists. They often substitute the participle for the indicative, as in Euripides—

ἔπου νυν ἴχνος δ' ἐκφύλασσε' ὄπου τιθεῖς,

Ion 741.

ἔπειτα τῷ θεῷ προστιθείς τὴν αἰτίαν,  
Id. 1525.

where good manuscripts read *τιθείς* and *προστιθείς*, exactly as in Ar. Lys. 895, *διατιθείς*' is a variant from *διατιθείς*. In Soph. O. R. 628—

εἰ δὲ ξυνίεις μηδέν;

all the best manuscripts read *ξυνίεις*, or, in other words, substitute the imperfect for the present in accordance with the extraordinary remark of Eustathius, 1500. 52, that *ίεις*, *μεθείς* were used of present time, *κατὰ ἐναλλαγὴν χρόνου*. In Soph. El. 596 for the true *ίεις* the manuscripts present *ίης* or *ίεις*, as in id. 1347 they divide between *ξυνίεις* and *ξυνίης*. The plain inference to be drawn from the above facts is that the contracted second person singular, being unknown to late Greeks, was altered when possible into the participle, otherwise was converted into the imperfect or late *ίης*.

## CCXXI.

Προαλῶς· τοῦτο δοκεῖ μοι γυναικῶν εἶναι τοῦνομα. ἀνιῶ-  
μαι δὲ ὅτι ἀνὴρ λόγου ἄξιος κέχρηται αὐτῷ Φαβωρίνος.  
τοῦτο μὲν οὖν ἀποδιοπομπώμεθα, ἀντ' αὐτοῦ δὲ λέγωμεν  
προπετώς.

The article is absent from the best Laurentian Manuscript, and from the editions of Callierges and Vascosan.

Neither adverb nor adjective is found in Attic writers. They were, however, probably both old words, as Homer employed the adjective in Il. 21. 262—

τὸ δέ (sc. ὕδωρ) τ' ὄκα κατειβόμενον κελαρύζει  
χῶρψ ἐνι προαλεῖ, φθάνει δέ τε καὶ τὸν ἄγοντα.

A fact of this kind throws considerable light upon the constitution of the Common dialect.

## CCXXII.

Πηχῶν, πήχως· δεινῶς ἐκάτερον ἀνάπτικον, δέον  
πηχέων καὶ πήχεος.

Verse does not afford any help on this point, as πηχέων, πήχεος might, if necessary, be pronounced as dissyllables by synizesis—

σκύφος τε κισσοῦ παρέθεται εἰς εὔρος τριῶν  
πηχέων, βάθος δὲ τεσσάρων ἐφαίνεται,

Eur. Cycl. 390.

but there can be no question about the correctness of Phrynichus' rule.

## CCXXIII.

Σύμπτωμα πολλάκις εὔρον κείμενον παρὰ Φαβωρίνω ἐν τῷ περὶ Ἰδεῶν λόγῳ. πόθεν δὲ λαβῶν ἔθνηκεν οὐκ οἶδα. χρὴ οὖν συντυχίαν λέγειν ἢ λύσαντας οὕτω, συνέπεσεν αὐτῷ τόδε γενέσθαι.

Δημοσθένει μέντοι ἐν τῷ κατὰ Διονυσοδώρου ἀπαξ εἶρηκε τοῦνομα.

The last sentence probably belongs to a second edition of the Ecloga, but compare art. 203 supra. Perhaps the exception was, in this case correctly, discovered by Cornelianus himself. The place of Demosthenes is 1295. 20, εἰ γὰρ ὡς ἀληθῶς ἀκούσιον τὸ συμβᾶν ἐγένετο καὶ ἡ ναῦς ἐρράγη, τὸ μετὰ τοῦτ', ἐπειδὴ ἐπεσκεύασαν τὴν ναῦν οὐκ ἂν εἰς ἕτερα δῆπον ἐμπόρια ἐμίσθουν αὐτὴν ἀλλ' ὡς ὑμᾶς ἀπέστελλον ἐπανορθούμενοι τὸ ἀκούσιον σύμπτωμα. The term is also found in Thucydides, 4. 36, καὶ οἱ Λακεδαιμόνιοι βαλλόμενοι τε ἀμφοτέρωθεν ἤδη καὶ γιγνόμενοι ἐν τῷ αὐτῷ συμπτώματι, ὡς μικρὸν μεγάλῳ εἰκάσαι, τῷ ἐν Θερμοπύλαις κτε. Plato uses περίπτωμα in Prot. 345 B, ὑπὸ νόσου ἢ ὑπὸ ἄλλου



τινὸς περιπτώματος, and μετάπτωσις in Legg. 10. 895 B, μηδεμίαν γε ἐν αὐτοῖς οὔσης ἔμπροσθεν μεταπτώσεως: these words are eschewed by Attic writers. In late Greek they are used without restraint, and παράπτωμα, ἀπόπτωμα, παράπτωσις, περίπτωσις, ἀπόπτωσις, ἔκπτωμα, ἔκπτωσις, ἔμπτωσις, ἐπίπτωσις, κατάπτωμα, κατάπτωσις, ὑπόπτωσις, ἀνάπτωσις are encountered in different authors.

## CCXXIV.

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\*Ἐκθεμα βάρβαρον\* σί δὲ λέγε πρόγραμμα.

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The verb ἐκτιθέναι, in the sense of προγράφειν, *publish*, is also late, but the low estate of the substantive may be inferred from its make. Moeris is only giving one example out of many when he says, p. 28, 'Ἀνάθημα Ἀττικῶς, ἀνάθεμα Ἑλληνικῶς. Similarly πῶμα became πόμα, εὔρημα εὔρεμα, ἄρωμα ἄρομα, ἔνδῦμα ἔνδυμα, κλίμα κλίμα, while the formation of a word like δόμα (= δῶρον) became possible. It is to the same tendency that the insertion of the sigma in χρίμα is to be ascribed. The Attic form was χρίμα; in late Greek it became χρίσμα.

## CCXXV.

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Κατορθώματα· ἁμαρτάνουσι κἀνταῦθα οἱ ῥήτορες, οὐκ εἰδότες ὅτι τὸ μὲν ῥῆμα δόκιμον, τὸ κατορθῶσαι, τὸ δ' ἀπὸ τούτου ὄνομα ἀδόκιμον, τὸ κατόρθωμα· λέγειν οὖν χρὴ ἀνδραγαθήματα.

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It is the philosophical sense of the late κατόρθωμα which Phrynichus is here especially reprehending, as the substituted term ἀνδραγάθημα shows; Cicero, de Fin. 3. 7, 'Quae autem nos aut recta aut recte facta dicamus, si placet, illi autem appellant κατορθώματα omnes numeros virtutis continent, id 4, 'illud enim rectum quod κατόρθωμα dicebas

contingit sapienti soli ;' id. de Off. 1. 3, 'Perfectum autem officium *rectum*, opinor, vocemus, quod Graeci κατόρθωμα ; hoc autem *commune*, quod ii καθήκον vocant.' As a matter of fact ἀνδραγάθημα is as late as κατόρθωμα. At all events neither ἀνδραγαθεῖν nor its substantive appears in Attic books. Thucydides has ἀνδραγαθίζομαι in rather a contemptuous sense in 2. 63 ; 3. 40, but ἀνδραγαθία had a good sense and was used by good writers.

In the other meaning of a *success*, κατόρθωμα is equally un-Attic. Demosthenes employs the neuter participle of the intransitive active, 23. 28, νῦν μὲν ἐπισκοτεῖ τούτοις τὸ κατορθοῦν· αἱ γὰρ εὐπραξίαι δεινὰ συγκρίψαι τὰ τοιαῦτα ὀνειδίη, but τὸ ὀρθούμενον was more often used, as ὀρθούμενος was equivalent to *successful*, Thuc. 4. 18, καὶ ἐλάχιστ' ἂν οἱ τοιοῦτοι πταίοντες διὰ τὸ μὴ τῷ ὀρθουμένῳ αὐτοῦ πιστεύοντες ἐπαίρεσθαι : Antiphon, 130. 7, ὄρω γὰρ τοὺς πάνυ ἐμπίρους μᾶλλον ὀρθουμένους :

τῶν δ' ὀρθουμένων

σώζει τὰ πολλὰ σώμαθ' ἢ πειθαρχία.

Soph. Ant. 675.

On the other hand, κατόρθωσις has the authority of Aeschines in 51. 5, ἀπαγγέλλας τοίνυν πρῶτος τὴν τῆς πόλεως νίκην ὑμῖν καὶ τὴν τῶν παιδῶν ὑμετέρων κατόρθωσιν, and of Demades in 179. 28, προσελθὼν δὲ τοῖς κοινοῖς οὐκ εἰς δίκας καὶ τὴν ἀπὸ τῆς λογογραφίας ἐργασίαν ἔθηκα τὸν πόνον, ἀλλ' εἰς τὴν ἀπὸ τοῦ βήματος παρρησίαν, ἣ τοῖς μὲν λέγουσιν ἐπισφαλῆ παρέχεται τὸν βίον, τοῖς δ' εὐλαβουμένοις μεγίστην δίδωσιν ἀφορμὴν πρὸς κατόρθωσιν. Both ἐπανάρθωσις and ἐπανόρθωμα were excellent Attic, the former occurring in Plato, Prot. 340 A, D, Theaet. 183 A ; Dem. 774. 20, and the latter in Dem. 707. 7, while διόρθωσις, with the meaning *right arrangement*, has the sanction of Plato, Legg. 1. 642 A.

## CCXXVI.

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Ὑπαιθρον μὴ λέγε, τὸ δὲ ὑπαιθριον τετρασυλλάβως.

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To this rule there is no exception in Attic Greek except the use of ὑπαιθρος in the phrase ἐν ὑπαιθρῳ, *sub dīo*, is to be so regarded, Antiphon. 130. 29; Xen. Mem. 2. 1, 6. In that phrase ὑπαιθριος is unknown.

## CCXXVII.

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Τὸ μὲν κοιτῶν ἀδόκιμον, τὸ δὲ προκοιτῶν οὐ δόκιμον. ἡμῖν δὲ καλὸν χρῆσθαι τῷ Ἀττικῷ ὀνόματι· προδωμάτιον γὰρ λέγουσιν ἐπεὶ καὶ δωμάτιον τὸν κοιτῶνα.

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According to Pollux 1. 79, Aristophanes used the defaulting term, κοιτῶν· εἰ γὰρ καὶ Μένανδρος αὐτὸ βαρβαρικὸν οἶεται, ἀλλ' Ἀριστοφάνης τὰ τοιαῦτα πιστότερος αὐτοῦ ἐν Αἰολοσίκωνι

κοιτῶν ἀπάσαις εἰς, πύελος δὲ μὲν ἀρκέσει,

but little can be proved by a single line in a case of this kind, especially in a play like the *Aeolosicon*, which must have teemed with para-tragedy. On the other hand, δωμάτιον has the sanction of Aristophanes in *Lys.* 160, *Eccl.* 8; *Lysias* in 93. 18; 94. 7; *Plato* in *Rep.* 390 C.

## CCXXVIII.

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Σμῆγμα καὶ σμῆξι καὶ τὰ τοιαῦτα ἀναττικά· τὸ γὰρ ἀττικὸν σμῆμα καὶ σμῆσαι, τὸ μὲν ἄνευ τοῦ γ, τὸ δὲ διὰ τοῦ σ.

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The tendency of transcribers to introduce the late σμῆχων is strikingly illustrated by a line of Antiphanes cited by

Clemens Alex. (Paed. 3. 2), in which *σμήχεται* actually stands in open violation of the metre—

*σμήται, κτενίζετ', ἐκβέβηκε, τρίβεται.*

Accordingly, the genuine *διασμηθείς* should be substituted for the debased *διασμηχθείς* in Ar. Nub. 1237—

*ἄλσιν διασμηθείς ὄναιτ' ἂν οὔτοσί.*

Even a transcriber was forced to leave *σμωνμένην* alone in another place of the Comic poet—

*ἀλλ' ἀρτίως κατέλιπον αὐτὴν σμωνμένην  
ἐν τῇ πυέλῳ.*

and *σμήσας* seems to have escaped in Alexis ap. Ath. 7. 324 B—

*σμήσας τε λεπτοῖς ἄλσί, δειπνούντων ἅμα,*

but *σμήμα* was less fortunate in Antiphanes ap. Ath. 9. 409 C—

*ἐν ὄσῳ δ' ἀκροῶμαί σου, κέλευσόν μοί τινα  
φέρειν ἀπονίψασθαι. Β. δότω τις δεῦρ' ὕδωρ  
καὶ σμήμα.*

Some manuscripts however, even here preserved *σμήμα*, which is also vouched for by Eustath. 1401. 6. In two passages Pollux mentions *γῆ σμητρίς*, 7. 40, *τὴν* (*lege γῆν*) *δὲ σμητρίδα* Κηφισόδωρος ἐν Τροφωνίῳ εἴρηκεν: 10. 35, *τὰ δὲ περὶ τὴν θεραπείαν τῶν ἐσθήτων σκεύη, πλυνοὶ καὶ πλυντήρια καὶ γῆ σμητρίς κατὰ Νικόχαριν.* The reading *σμηκρίδα* in the one case and *σμητρίς* in the other indicate the original hand.

*Σμήχω* was, however, not merely an invention of the Common dialect, like *ἀροτριῶ* and others, but came from an ancient source—

*ἐκ κεφαλῆς δ' ἔσμηχεν ἄλδος χνόον ἀτρυγέτοιο,*  
Hom. Od. 6. 226.

*θωρήκων τε νεοσμήκτων σακέων τε φαεινῶν,*  
Il. 13. 342.

and in Tragedy, or in a writer like Xenophon, would doubtless have been as little amiss as in Homer or Hippocrates.

Accordingly, it is not surprising to encounter its neighbour *καταψήχειν* in Euripides, Hipp. 110—

*τράπεζα πλήρης· καὶ καταψήχειν χρέων*

and *ψήχω* in Xenophon (Eq. 6. 1; 4. 4), while *ἔψηγμαί* should be retained in Sophocles, Trach. 698—

*ρεῖ πᾶν ἄδηλον καὶ κατέψηκται χθονί.*

By the side of *ψῆ* in id. 678 it is simply another illustration of the conventional character of the Tragic dialect in which forms that had long dropped out of use in Attic were retained side by side with those before which they had given way.

## CCXXIX.

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*Σάκκος· Δωριεῖς διὰ τῶν δύο κκ, οἱ δὲ Ἀττικοὶ δι' ἑνός.*

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*κλάων μεγαριεῖς· οὐκ ἀφήσεις τὸν σάκον;*

Aἴ. Ach. 822.

*ἅπαντα καὶ μίσει σάκον πρὸς τοῖν γνάθωιν ἔχουσα.*

Eccl. 502.

But in Ach. 745 *σάκκος* is used as a Megarian is speaking—

*κῆπειτεν ἐς τὸν σάκκον ᾧδ' ἐσβαίνετε.*

Accordingly, in Dem. 1170. 27, *σακχυφάντης* should be replaced by *σαχυφάντης*, as there can have been no reason why *σακχυφάντης* should not have been said. Our method of pronouncing Greek is apt to mislead us on such points.

## CCXXX.

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*Πέπων· τοῦτο καθ' αὐτὸ οὐκ ὀρθῶς τιθέμενον ὀρώ. σημαίνει γάρ τὸ ὄνομα πᾶν τὸ ἐν πεπάνσει ὄν. τιθέασι δ' αὐτὸ οἰκείως ἐπὶ τῶν σίκυων. χρὴ οὖν οὕτω λέγειν, ὡς ὁ Κρατίνοσ, σίκυον σπερματίαν ἢ εἰ θέλεις πέπονα σίκυον, καθ' αὐτὸ δὲ τὸ πέπων ἐπὶ τοῦ αὐτοῦ μὴ τίθει.*

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There is the same caution in Soph. App. p. 63, Σίκυος σπερματίας, ὃν οἱ πολλοὶ πέποινα οὐκ ὀρθῶς λέγουσι. τὸ γὰρ πέπων κατὰ πάντων φέρεται τῶν εἰς πέψιν φθασάντων. It is only late writers who employ πέπων as a substantive. Lo-beck quotes from Galen, ἡ πέποινος ἡ σικύου, and from Nicetas Choniates, τῶν σικύων καὶ τῶν πεπόνων.

## CCXXXI.

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Ἐπαρίστερον οὐ χρὴ λέγειν, ἀλλὰ σκαιόν.

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The prepositional phrases, ἐπὶ δεξιᾷ (cp. πρὸς δεξιᾷ, χειρὸς εἰς τὰ δεξιᾷ), and ἐπ' ἀριστερᾷ (cp. πρὸς τὰ ἀριστερὰ εἰς ἀριστερᾷ), gave rise respectively to the adjectives ἐπιδέξιος and ἐπαρίστερος, with a meaning practically the same as the simple δεξιός and ἀριστερός. However, while ἐπιδέξιος acquired even the metaphorical meaning of δεξιός, ἐπαρίστερος did not win its way in Attic even to the physical sense of ἀριστερός, and σκαιός, which had practically been driven from the field of physical relations by ἀριστερός, kept a firm hold of the signification *awkward, uncouth*. It is this sense of ἐπαρίστερος which Phrynichus is here reprehending, a sense which gradually made way as the language degenerated, being first found in the Comic poets of the early Macedonian period.

ἐπαρίστερ' ἔμαθες, ὦ πόνηρε, γράμματα.

Theognetus.

A. πρὸς τὸ πρᾶγμ' ἔχω

κακῶς. B. ἐπαριστέρως γὰρ αὐτὸ λαμβάνεις.

Menander.

## CCXXXII.

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Πλόκιον ἐπὶ ὑποθέσεως πεπλεγμένης οἱ εἰκαῖοι τιθέασιν. θαυμάζω οὖν πῶς ὁ πρῶτος δόξας τῶν Ἑλλήνων εἶναι



Φαβωρίνος ἐχρήτο ἐν συγγράμματι ἐπιγραφομένῳ περὶ τῆς  
 Δημάδου σωφροσύνης.

Γαν.

The words *ὑπόθεσις πεπλεγμένη* here signify an involved or intricate argument. It is doubtful whether Phaborinus used *πλόκιον* as a substantive or adjective; but it is of no moment, as neither use is possible in Greek.

### CCXXXIII.

Στυπείνῳ τετρασυλλάβῳ οὐ χρὴ λέγειν, ἀλλὰ ἄνευ<sup>1</sup>  
 τοῦ ε̄ τρισυλλάβῳ, στυπίνῳ.

There is no means of deciding which is the true spelling of this word—*στυπίνος* or *στυπινός*—and the same doubt attaches to *στυπείον* and *στυπειοπώλης*. All that verse can tell us is that the *v* is long, but whether by nature or position is uncertain. The tetrasyllabic form of the adjective entered the Common dialect from the Ionic.

Τέλος τοῦ πρώτου τμήματος.

Τοῦ αὐτοῦ πρῆμα δεύτερον.

CCXXXIV.

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Ἐντίρρησιν μὴ λέγε, ἀντιλογίαν δέ.

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Veitch and Cobet are alike actuated by an elevated devotion to genuine learning, but while the Dutch scholar relies upon an intellect of striking natural vigour, trained by long and wide experience in textual criticism, the Scots student trusts too implicitly in the authority of codices and editions. Cobet's bold and unflinching manner rather courts such attack, and too frequently supplies Veitch with an occasion for criticism. Such an occasion was given him by the too absolute statements of Cobet (in *Var. Lect.* p. 36) in regard to the forms of ἀγορεύω used in Attic. Cobet's rule was unquestionably right, but he erred in denying all exceptions. These Veitch proved, and the Dutch scholar subsequently revised this question in some critical remarks on the Second Oration of Isaeus, *περὶ τοῦ Μενεκλέους κλήρου*, which appeared in the New Series of *Mnemosyne* (vol. 2, p. 127 ff). The following is a modified transcript of the results there stated.

The rule followed by Attic writers was indisputably this:— Whether as a simple verb, or when compounded with a preposition, ἀγορεύω had for its future ἐρῶ, its aorist εἶπον, its perfect εἶρηκα; and in the passive voice it employed the aorist ἐρρήθην, the perfect εἶρημαι, and the futures ῥηθήσομαι and εἰρήσομαι. Every schoolboy knows that εἶρηκα was the perfect of λέγω, and that the aorist was as often εἶπον as ἔλεξα, the future as often ἐρῶ as λέξω. According to our rule, there-

fore, λέγω must have had a rival in ἀγορεύω. As a matter of fact this was so, as Arist. Plut. 102—

οὐκ ἠγόρευον ὅτι παρέξιεν πράγματα  
ἐμελλέτην μοι;

and in the ancient formula, τίς ἀγορεύει βούλεται; but such a use was rare. The true sphere of ἀγορεύω was in compounds, to supply the place of λέγω, which was never compounded with any preposition except ἀντί, πρό, and ἐπί. Ἐπαγορεύειν never took the place of ἐπιλέγειν, or ἐπίρρησις of ἐπίλογος; but προαγορεύειν and ἀνταγορεύειν were sometimes used for προλέγειν and ἀντιλέγειν. As a religious term προαγορεύειν was constant in the formula excluding the profane from participation in religious ceremonies. Similarly προαγορεύειν τινὶ εἶργεσθαι ἱερῶν καὶ ἀγορᾶς was 'to give notice to one accused of murder that he was deprived of religious and civil privileges.' Such notice of exclusion was termed πρόρρησις<sup>1</sup>, as is seen from Antiphon, *de Caede Herodis*, § 88, and *de Chorent.* § 6.

But, except with ἐπί, ἀντί, and πρό, λέγω was never compounded; its place was taken by ἀγορεύω in the present and imperfect, while -λέξω and -έλεξα completely disappeared before -ερῶ and -εῖπον, and -ελέχθην and λέλεγμαι before -ερρήθην and -εῖρημαι. In this way ἀπερῶ, ἀπεῖπον, and ἀπεῖρηκα, etc., are to be referred to ἀπαγορεύω, just as οἶσω, ἦνεγκα, and ἐνήνοχα are ascribed to φέρω. A Greek naturally used οἶσω as the future of φέρω, as Socrates in Xenophon (*Sympos.* 8. 6) says to Antisthenes—τὴν δ' ἄλλην χαλεπότητα ἐγὼ σου καὶ φέρω καὶ οἶσω φιλικῶς, and the case was not different with ἀγορεύω. Any one wishing to use the future or aorist of ἀπαγορεύω, προσαγορεύω, προαγορεύω, ὑπαγορεύω, καταγορεύω, ἀναγορεύω, συναγορεύω, διαγορεύω, made use of

<sup>1</sup> Pollux says it was termed προαγόρευσις,—Εἶργεσθαι δὲ ἱερῶν καὶ ἀγορᾶς οἱ ἐν κατηγορίᾳ φόνου ἄχρι κρίσεως, καὶ τοῦτο προαγόρευσις ἐκαλεῖτο—and he may be right, for Inscriptions prove that ἀναγόρευσις was as good as ἀνάρρησις, although ἀνάρρησις is preferred by writers.

ἀπερῶ, προσερῶ, etc., of ἀπέειπον, προσείπον, etc.; and so ἀπέιρηκα, ἀπέιρηται, ἀπερρήθη, ἀπορρηθήσεται, are to be referred to ἀπαγορεύω, and προσείρηκα, προσείρημαι, προσερρήθην to προσαγορεύω; and in a phrase like προσειπὼν οὐκ ἀντιπροσερρήθην the forms are to be referred to προσαγορεύω and ἀντιπροσαγορεύω respectively. Thrown into present time, ὑπερῶ τὸν ὄρκον becomes ὑπαγορεύω τὸν ὄρκον, and συνείρηκα is the perfect of συναγορεύω, κατείπον the aorist of καταγορεύω, διείρηκα and διείρηται perfects of διαγορεύω, and the same method of tense formation was maintained in all the compounds without exception. Only very rarely did good writers draw upon the stem ἀγορευ for tenses other than the present and imperfect, using προσαγορεύσας for προσειπὼν, and ἀπηγόρευται for ἀπέιρηται. Later writers did so with frequency, and employed even nouns and adverbs derived from ἀγορευ. In Classical Greek the noun corresponding to προσαγορεύω was πρόσρησις, and similarly πρόρρησις, ἀπόρρησις, and ἀνάρρησις answered to the verbs προαγορεύω, ἀπαγορεύω, and ἀναγορεύω, while the adjective ἀπόρρητος corresponded to ἀπαγορεύω.

The verb ἀναγορεύειν was commonly used of proclamations by herald, and was sometimes replaced by the periphrasis ποιείσθαι τὴν ἀνάρρησιν, as its passive might be turned by phrases like ἡ ἀνάρρησις γίγνεται. In the speech of Aeschines against Ctesiphon, in which the orator enlarges on the mode of presenting the golden crown to Demosthenes, the Attic usage is very clearly demonstrated. In § 122 is read, ὁ κῆρυξ ἀνηγόρευεν, and shortly after, ὁ κῆρυξ ἀνείπεν: in § 155, προελθὼν ὁ κῆρυξ τί ποτ' ἀνερέι: in § 45, ἀναρρηθῆναι: and in § 189, δεῖ γὰρ τὸν κῆρυκα ἀψευδεῖν ὅταν τὴν ἀνάρρησιν ἐν τῷ θεάτρῳ ποιῆται πρὸς τοὺς Ἕλληνας: and again in § 153, νομίσαθ' ὄραν προΐοντα τὸν κῆρυκα καὶ τὴν ἐκ τοῦ ψηφίσματος ἀνάρρησιν μέλλουσαν γίνεσθαι. A similar testimony is more succinctly conveyed by Plato in Rep. 580 B, μισθωσώμεθα οὖν κῆρυκα . . . ἢ αὐτὸς ἀνείπω ὅτι κτε. . .

ἀνειρρήσθω σοί, ἔφη. ἦ οὖν προσαναγόρευσις . . . ; προσαναγόρευε, ἔφη. So Plato, Legg. 730 D, ὁ μέγας ἀνὴρ ἐν πόλει ἀναγορεύεσθω : id. 946 B, πᾶσιν ἀνειπεῖν ὅτι Μαγνήτων ἡ πόλις κτε. The phrases ἀνειπεν ὁ κήρυξ, and πρόσθε τῶν ἐπωνύμων ἀνειπεῖν, are in fact of constant occurrence, and hardly call for the explanation of Hesychius—ἀνειπεν ἐκήρυξεν, διὰ κήρυκος εἶπεν.

As κηρύττειν was compounded with the prepositions πρό, ἐπί, and πρόσ, so προαναγορεύειν, ἐπαναγορεύειν, and προσαναγορεύειν were good Attic words. The expression ἀργύριον or χρήματα ἐπικηρύττειν τιῷ is well known in the sense of 'setting a price on a man's head.' It is thus used in Dem. de Fals. Legat. 347. 25, διὰ ταῦτα χρήμαθ' ἑαυτῷ τοὺς Θηβαίους ἐπικεκηρυχέναι, and slightly varied in Lysias 104. 44 (vi. 18), τοὺς δὲ φεύγοντας ζητεῖτε συλλαμβάνειν, ἐπικηρύττοντες τάλαντον ἀργυρίου δώσειν τῷ ἀγαγόντι (MSS. ἀπάγοντι, corr. Cobet) ἢ ἀποκτείναντι. The same meaning attaches to ἐπαναγορεύω in Aristophanes, Av. 1071—

τῆδε μέντοι θῆμέρα μάλιστ' ἐπαναγορεύεται  
 ἦν ἀποκτείνει τις ὑμῶν Διαγόραν τὸν Μήλιον  
 λαμβάνειν τάλαντον :

Av. 1071.

and to ἐπανεπεῖν in Thucydides 6. 60, τῶν δὲ διαφυγόντων θάνατον καταγόντες ἐπανεῖπον ἀργύριον τῷ ἀποκτείναντι. It is probably to this passage that Pollux refers in 2. 128, ἐπανεπὼν ἀργύριον οἶον ἐπικηρύξας, and Hesychius in the similar note, ἐπανεῖπον, ἐπεκήρυξαν.

The meaning of διαγορεύω was often expressed by a periphrasis with the adverb διαρρήδην. It was possible to say either διαγορεύει ὁ νόμος, or ὁ νόμος διαρρήδην λέγει. The adverb is formed like τμήδην (τμηθεῖς), ἀνέδην (ἀνεθεῖς), κλήδην (κληθεῖς), σύδην (συθεῖς), φύρδην (φυρθεῖς), etc., and may be at once pressed into service. In Plato, Legg. 6. 757, διαγορευόμενοι is quite unintelligible—δοῦλοι γὰρ ἂν καὶ δεσπότεαι οὐκ ἂν ποτε γένοιοντο φίλοι οὐδὲ ἐν ἴσαις τιμαῖς διαγορευόμενοι



φαῦλοι καὶ σπουδαῖοι. The meaning required is certainly not that of *διαρρήδην λεγόμενοι*. The genuine reading has been preserved in Photius in a learned note on φαῦλος, from the pen of Boethius—*τάττοιτο δ' ἂν καὶ ἐπὶ τοῦ μοχθηροῦ· ὅτ' ἂν διαστέλληται πρὸς τὸ σπουδαῖον, ὡς Πλάτων· δοῦλοι γὰρ καὶ δεσπότες οὐδέ ποτ' ἂν γένοιτο φίλοι, οὐδ' ἐν ἴσασι τιμαῖς διαγενομένοι φαῦλοι καὶ σπουδαῖοι*. The question is thus settled not only by the authority of a true scholar, but also by the inherent excellence of the reading *διαγενομένοι*. There is no mistaking the meaning in Plato, *Polit.* 275 A, *συμπάσης τῆς πόλεως ἄρχοντα αὐτὸν ἀπεφήναμεν, ὅτινα δὲ τρόπον οὐ διείπομεν*, that is, *οὐ διαρρήδην* (explicitly) *εἶπομεν*. In the same sense it is used in *id.* *Phaedrus* 253 D, *ἀρετὴ δὲ τίς τοῦ ἀγαθοῦ ἢ κακοῦ κακία οὐ διείπομεν*. Hesychius is therefore not accurate when he explains *διειπεῖν* by *διηγῆσασθαι, διαλεχθῆναι*, and goes still further wrong in another place—*Διαγορεύει· θεσπίζει, διαγγέλλει*, and again in *Διέρρηται· διήγγελται*. The true meaning of the word was in fact lost in late Greek, as is proved beyond question by the corrupt variants which have taken its place in the manuscripts of Classical authors.

Herodotus employed the word in its true sense in 7. 38. Pythias has addressed Xerxes in the obscure terms—*ὦ δέσποτα, χρηστὰς ἂν τευ βουλοίμην τυχεῖν τὸ σοὶ μὲν ἐλαφρὸν τυγχάνει ὑπουργῆσαι, ἐμοὶ δὲ μέγα γερόμενον*, and the king will have him speak to the point (*διαρρήδην λέγειν*)—*ἔφη τε ὑπουργῆσειν καὶ διαγορεύειν ἐκέλευε ὅτου δέοιτο*. The manuscripts have *δὴ ἀγορεύειν*.

But it is the perfect forms which have suffered most. They are constantly confused with the similar forms from *διαίρω*—*διέρρηκεν ὁ νόμος, διέρρηται, τὰ διειρημένα*, being frequently altered to *διήρηκεν, διήρηται, and διηρημένα*. It is never difficult to restore the text, as a moment's consideration is sufficient to decide which word best adapts itself to the context. A passage of Plato (*Legg.* 932) provides an



unequalled illustration of the Attic usage in regard to *διαγορεύειν*—Τὰ μὲν θανάσιμα αὐτῶν διείρηται, τῶν δὲ ἄλλων οὐδέν πω διερρήθη· διτταὶ γὰρ δὴ φαρμακεῖαι κατὰ τὸ τῶν ἀνθρώπων οὔσαι γένος ἐπίσχοσι τὴν διάρρησιν, ἣν μὲν γὰρ ταυτῶν διαρρήδην εἴπομεν κτε. Yet even here the noxious *διήρηται* has manuscript authority in its favour. Ast has noticed this confusion on Legg. 809 E, ταῦτα οὕτω σοι πάντα ἱκανῶς παρὰ τοῦ νομοθέτου διείρηται . . . ὡς οὕτω διείρηκέ σοι. Here also most manuscripts read *διήρηται*. Among other instances he quotes Legg. 813 A, καὶ ταῦτα ἡμῖν ἐν τοῖς πρόσθεν διείρηται πάντα . . . ἀληθῆ καὶ ταῦτα διείρηκας, but he makes a grave mistake in adding to his list Legg. 647 B, ἄφοβον ἡμῶν ἄρα δεῖ γενέσθαι καὶ φοβερὸν ἕκαστον· ὦν δ' ἑκάτερον ἔνεκα, διηρήμεθα. The Middle *διήρημαι* is unquestionably required. He would have done better in restoring *διείρηκεν* for *δὴ εἴρηκεν* in Legg. 809 A, νῦν μὲν γὰρ δὴ εἴρηκεν οὐδέν πω σαφὲς οὐδὲ ἱκανὸν ἀλλὰ τὰ μὲν τὰ δ' οὔ.

The Orators have fared as badly as the Philosopher. The text of Demosthenes supplies the following variants—465. 20, ἀρᾶθ' ὡς σαφῶς μηδένα εἶναι τριηραρχίας ἀτελῆ διείρηκεν (*διήρηκεν*) ὁ νόμος: 644. 4, καὶ ἄλλ' ἅττα διείρηκεν (*διήρηκεν*) ἃ χρὴ ποιῆσαι . . . ὁ νόμος: 976. 28, σαφῶς ὁ νόμος διείρηκεν (*διήρηκεν*) ὦν εἶναι δίκας προσήκει μεταλλικὰς: 666. 13, διείρηται (*διήρηται*) τί πρακτέον ἢ μή. In all these passages Dindorf, following Dobree, has edited *διήρηκεν* and *διήρηται*, but a careful examination of the passages will show that the perfects are all to be referred to *διαγορεύειν*, i. e. *διαρρήδην λέγειν*. It is easy to understand what is meant by the sentence ὁ νόμος διαγορεύει μηδένα εἶναι τριηραρχίας ἀτελῆ, but substitute *διαρεῖ* for *διαγορεύει* and the words become unintelligible. The verb *διαρεῖν* is found in combination with ὁ νόμος—ὁ νόμος διαρεῖ, διεῖλεν ὁ νόμος,—but only when the law distinguishes between two distinct things. Dem. 115. 10, τίς γὰρ ἀλώσεται ἔτι ποτε ψευδομαρτυριῶν εἰ μαρτυρήσει τε ἃ βούλεται καὶ λόγον ὦν βούλεται δώσει; ἀλλ' οὐχ οὕτω ταῦτα ὁ

νόμος διεΐλεν. 'The law,' he says, 'makes no such distinction, but requires that everything stated as evidence should be taken into account.'

There is only one passage of Demosthenes in which the perfect passive occurs without a variant, namely, 212. 13, *ῶντο ἅμα τε ναυπηγήσασθαι ἐνταῦθα καὶ πληρώσασθαι ἐν ταῖς κοιναῖς ὁμολογίαις διειρημένον μηδὲν τοιοῦτον εἰσδέχασθαι*. Yet even here the accusative *διειρημένον* is demanded by the rules of Greek syntax.

In Isacus, 86. 10 (11. 22), the primitive reading must have been *διείρηται*, although it is not represented in the manuscripts—*ἀλλ' ὅτι διείρηται καθ' ἕκαστον περὶ αὐτῶν, ἐκ τοῦ νόμου γνῶναι ῥάδιον*. Immediately after follows, *ὁ νόμος . . . διαρρήδην κελεύων τοῦ μέρους ἕκαστον λαγχάνειν*.

In a preceding paragraph, 84. 37 (11. 12), *ἀλλ' ἀπέδωκε . . . τὴν κληρονομίαν κατὰ ταῦτὰ καθάπερ καὶ ἐξ ἀρχῆς ἦν ὑπειρημένον*, the perfect *ὑπειρημένον* is to be referred to *ὑπαγορεύω*, as throughout Isacus the correspondence between *ἀγορεύω*, *ἔρω*, *εἶπον*, *εἶρηκα*, etc., is consistently maintained.

*Ἀπαγορεύω* corresponds with *ἀπόρρησις* in Isacus, 2. 28, *ἀπηγόρευε τοῖς ὠνούμενοις μὴ ὠνεῖσθαι . . . τούτῳ δὲ λαγχάνει δίκην τῆς ἀπορρήσεως*. The series is completed by Demosthenes, 902. 20, *ἀπηγόρευεν ὁ Παρμένων . . . μὴ γινώσκειν ἄνευ τῶν συνδιαιτητῶν . . . ὅταν δὲ ἄνευ συνδιαιτητῶν παρὰ τὴν ἀπόρρησιν φῆ δεδιητηκέναι*: and about the same thing in 899. 10, *οὐ μόνον ἀμφισβητηθεῖς ἀλλὰ καὶ ἀπορρηθὲν αὐτῷ οὐδὲν ἤττον τὴν ἀπόφασιν ἐποιήσατο . . .*: 903. 20, *ἀπέπειπε δὲ αὐτῷ μὴ διαιτᾶν*. A common meaning of *ἀπαγορεύω* was *to disinherit a son*, and because this was generally done by a crier, there occur phrases like *ὑπὸ κήρυκος ἀπαγορεύειν*, *ἀπειπεῖν*, and *ἀπορρηθῆναι*, in the sense of *ἀποκηρύττειν*, *ἐκκηρύττειν*, etc., all which terms are used as interchangeable in the Eleventh Book of the Laws, as 928 D, *τὸν υἱὸν ὑπὸ κήρυκος ἀπειπεῖν*: and 929 A, *ὑπὸ τοῦ γένους ἀπορρηθῆναι*

παυτός. Hence ἀπόρρησις was used for ἀποκήρυξις *disinheriting*, a fact expressly mentioned by a Grammarian in Bekker, Anecd. 1. 216, 10, ἀπόρρησις· καὶ τὸ ἀποκηρύσσειν. In fact, ἀπόρρησις is used in all the senses of ἀπαγορεύω, whether *forbid*, *disinherit*, or *become weary*. It has already been quoted in the sense of *forbidding*, corresponding to ἀπαγορεύω as a synonym of ἀπαυδῶ and the Homeric ἀπεμυθεόμην, and with the meaning of *giving in*, the word is found in Plato, Rep. 357 A, τοῦ Θρασυμάχου τὴν ἀπόρρησιν οὐκ ἀπεδέξατο. Such is the common usage in the Orators with regard to ἀπαγορεύω; but in Dem. 1021. 20, ἀπηγόρευσευ is used where the rule calls for ἀπέειπεν, namely, ἀπηγόρευσευ αὐτῷ μὴ διαιτᾶν, and a few other aberrations from ordinary usage are encountered here and there in Classical Greek. After the time of Alexander these exceptions became the rule, and the verb formed its tenses regularly, -αγορεύσω, -ηγόρευσα, -ηγόρευκα, -ηγορεύθην, -ηγόρευμαι, while substantives like προσαγόρευσις, ἀπαγόρευσις, took the place of πρόρρησις and ἀπόρρησις.

In Attic writers use was occasionally made of -ηγόρευσα, -αγορεύσω, etc., by the side of -εἶπον and -εῖω, etc., to emphasize distinction of meaning. Thus, ἀπαγορεύω, when it signified ἀποκάμνω, had always ἀπεῖω, ἀπέειπον, and ἀπέειρα, and the compound with πρό always προαπεῖω, προαπέειπον, προαπέειρα; but when it had the meaning of *forbid*, its aorist might be ἀπηγόρευσα, and its perfect passive ἀπηγόρευμαι. Similarly προσαγορεύω in the sense of ἀσπάζομαι had προσεῖω, προσεἶπον, and προσεῖρα, but in the sense of *call* sometimes employed προσηγόρευσα and προσηγορεύθην: Xen. Mem. 3. 2, 1, τοῦ ἔνεκεν Ὅμηρον οἶει τὸν Ἀγαμέμνονα προσαγορεύσαι ποιμένα λαῶν; By itself the authority of Xenophon would go for nothing, but Plato uses προσαγορευτέα (Phaed. 104 A), and Demosthenes—if the speech is not ascribed to Dinarchus—προσηγορεύθην, 1008. 5, ὅταν τις ὀνόματι μὲν ἀδελφὸς προσαγορευθῆ τιῶν. Προαγορεύω

formed προερῶ, προείπον, προείρηκα, but as τὰ προειρημένα meant *ante dicta*, for *edicta* τὰ προηγορευμένα was used.

It is in a similar way that Cobet explains ἀπηγόρευσεν in Dem. 1021. 20. It was possible in the sense of *forbade*, but could not be used with the meaning *gave in*. Accordingly, for the aorist ἀπαγορεύσης, the present ἀπαγορεύης should be substituted in Plato, Theaet. 200 D, when Socrates having said οὐ γάρ που ἀπεροῦμεν γέ πω, Theaetetus replies ἦκιστα, ἐάνπερ μὴ σύ γε ἀπαγορεύσης. The change is easily made, and perhaps restores the text, but few scholars will listen to Cobet's proposal to alter προσαγορεύσομεν to προσεροῦμεν in Theaet. 147 D, ἡμῖν οὖν εἰσῆλθέ τι τοιοῦτον . . . πειραθῆναι συλλαβεῖν εἰς ἓν ὄψι πάσας ταύτας προσαγορεύσομεν τὰς δυνάμεις. If προσαγορευτέα was, as he admits, used in the Phaedo, and προσαγορεύθη by Demosthenes, without any essential difference of meaning from προσαγορεύσομεν in the present passage, then it is not only perilous but inconsistent to demand προσεροῦμεν. The rule once established, such rare exceptions should be regarded as anomalies, and relegated to the obscurity which they merit. No purpose is served by burdening the memory with unquestioned anomalies in language, and no intellect is safe from degeneration which occupies itself in finding a metaphysical explanation for every irregularity of syntax. Irregularities in construction, and still more so anomalies in form, are generally due to the desperately corrupt condition of the manuscripts. To rise by the help of broad generalisations and careful inductions to a knowledge of the Greek language as used by the Greeks themselves should be the aim of every true scholar, as it is certainly the only course which a man of sense can follow.

## CCXXXV.

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Εὐαγγελίζομαί σε· καὶ περὶ ταύτης τῆς συντάξεως δια-

σκεπτόμενος ἐπὶ συχόν δὴ χρόνον εἶτε αἰτιατικῇ συντακτέον αὐτὸ πτώσει εἶτε δοτικῇ, εὐρίσκω κατὰ δοτικὴν ἡρμοσμένον Ἀριστοφάνους μὲν οὕτω λέγοντος ἐν τοῖς Ἰππεύσειν,

Εὐαγγελίσασθαι πρῶτος ὑμῖν βούλομαι.

Φρυνίχου δὲ τοῦ κωμωδοῦ ἐν τοῖς Σατύροις οὕτως.

The rest of the article is corrupt—"Ὅτι πρὶν ἔλθειν αὐτὸν εἰς βουλὴν ἔδει καὶ ταῦτ' ἀπαγγέλλαντα πάλιν πρὸς τὸν θεὸν ἦκειν, ἐγὼ δ' ἀπέδραν ἐκείνου δευριανὸν δεῖ. Καὶ οὕτω λέγουσιν εὐαγγελίζομαι ἢ εὐαγγελῶ· οὗ ὁ Πλάτων τὸ δεύτερον πρόσωπον λέγει εὐαγγελεῖς. William Dindorf imagines that two distinct articles have been confused, and that the mutilated lines from *ὅτι* to *δεῖ* are a quotation intended to establish the true forms of the aorist of ἀποδιδράσκω—a supposition which is supported by App. Soph. II. 1, Ἀπέδραμεν τετρασλλαβῶς, καὶ ἀπέδρατε καὶ ἀπέδραν, βραχείας τῆς τοῦ ἀπέδραν ἐσχάτης συλλαβῆς· ἀλλὰ καὶ τὸ ἐνικὸν πρῶτον πρόσωπον ἀπέδραν, ἐκτεταμένον τοῦ ἐπὶ τέλους α, καὶ ἀπέδρας καὶ ἀπέδρα, οὐχ ὡς οἱ ῥήτορες ἀπεδράσαμεν· τὸ δὲ ἀπέδραν τινὲς τῶν ῥητόρων διὰ τοῦ ω εἶπον, ἀπέδρων, ἀλλ' ἄμεινον διὰ τοῦ α' ὁμοίως καὶ ἐξέδραν.

The passage of Plato referred to as containing the form εὐαγγελεῖς must be either Rep. 432 D or Theaet. 144 B. In both of these places εὖ ἀγγέλλεις is the received reading, and in neither do manuscripts exhibit the compound verb. There is the same difficulty with κάκ' ἀγγέλλω versus κακαγγελῶ. Photius has preserved the dictum—Εὐαγγελεῖν ὑφ' ἐν λέγουσι καὶ κακαγγελεῖν, and if εὐαγγελεῖς is assigned to Plato, then κακαγγελῶν and κακαγγελεῖν may respectively replace κάκ' ἀγγέλλων, and κάκ' ἀγγελεῖν in a line of Euripides—

τί φῆς ; τί δράσας ; ὦ κακαγγελῶν πάτερ—

H. F. 1136.

and in a tragic senarius, ap. Dem. 315. 24—

κακαγγελεῖν μὲν ἴσθι μὴ θέλοντ' ἔμε.



In Lobeck's edition will be found the various unsuccessful attempts to restore the passage from the Comic poet, and a Greek dictionary will supply proof of the classical construction of the verb *εὐαγγελίζομαι*.

## CCXXXVI.

Ἐκαθέσθην, καθεσθείς, καθεσθήσομαι καὶ τὰ πληθυντικά καθεσθήσονται, ἔκφυλα. λέγε οὖν καθέζομαι, καθεδοῦμαι, καθεδοῦνται, καθεδούμενος.

Probably *ἐκαθεζόμεν* should be here substituted for *καθέζομαι* as *ἐκαθέσθην* suggests. Moreover, the form *καθέζομαι* is by some scholars denied to Attic Greek, and when exhibited by manuscripts is replaced by *καθίζομαι*. As is well known, *ἐκαθεζόμεν* has generally the force of an aorist, and would naturally correspond to the late *ἐκαθέσθην*.

The three verbs, *καθίζω*, *καθέζομαι*, and *κάθημαι*, supplement one another. *Καθίζω* has both a transitive and an intransitive meaning. It is possible to say either *καθίζω Σωκράτην κριτήν*, *I make Socrates sit as a judge*, or *ὁ Σωκράτης κριτῆς καθίζει*, *Socrates sits as a judge*. Notwithstanding this intransitive use of the active voice, the passive—it is passive and not middle—is also in use with the signification of *sit*. The aorist, however, is not found, its place being filled by *καθίσα* or *ἐκάθισα* and *καθεζόμεν*. *Κάθημαι* may be considered as the perfect passive of the transitive *καθίζω*, but a perfect which must necessarily have much of a present force. Lucian, in his *Pseudosophist*, well brings out the difference between *κάθιξε* and *κάθησο*—

A. τὸ καθέσθητι ἤκουόν σου λέγοντος ὡς ἔστιν ἔκφυλον.

B. καὶ ὀρθῶς γε ἤκουσας, ἀλλὰ τὸ κάθισον τοῦ κάθησο διαφέρειν φημί.

A. καὶ τῷ ποτ' ἂν εἶη διάφερον;

B. τῷ τὸ μὲν πρὸς τὸν ἔστῶτα λέγεσθαι τὸ κάθισον, τὸ



δὲ πρὸς τὸν καθεζόμενον·  
 ἦσ', ὦ ξέν', ἡμεῖς δὲ καὶ ἄλλοθι δῆομεν ἔδρην  
 ἀντὶ τοῦ μένε καθεζόμενος.

Attic writers observe the distinction.

κάθημαι may be used intransitively of everything of which καθίζω is used transitively, as Thuc. 6. 66, οἱ Ἀθηναῖοι καθίσαν τὸ στράτευμα ἐς χωρίον ἐπιτήδειον· id. 2. 20, περὶ τὰς Ἀχαρνὰς καθήμενος εἰ ἐπεξίλασιν· ἅμα γὰρ αὐτῷ ὁ χῶρος ἐπιτήδειος ἐφαίνετο ἐνστρατοπεδεῦσαι κτε. Similarly, καθίζειν ἀνδριάντα, but ὁ ἀνδριὰς κάθηται, and τοὺς δικαστὰς οὐ τὸ δικαστήριον καθίζειν, but οἱ δικασταὶ κάθηται. 'To bring one in weeping,' as an actor would present a character, is in Greek καθίζειν τινὰ κλάοντα, and the character so presented may be said κλάων καθῆσθαι.

The Attic forms of these three alternating and mutually supplementary verbs are confined to the following :—

## TRANSITIVE.

καθίζω, set, make to sit.  
 καθίζον, ἐκάθιζον.  
 καθιῶ.  
 καθίσα, ἐκάθισα.

## MIDDLE.

καθίζομαι, set for myself.  
 καθιζόμεην, ἐκαθιζόμεην.  
 καθιοῦμαι.  
 καθισάμην, ἐκαθισάμην.

## INTRANSITIVE.

καθίζω, sit, take my seat.  
 καθίζον, ἐκάθιζον.  
 καθίσα, ἐκάθισα.  
 κάθημαι, am seated.  
 καθήμεν, ἐκαθήμην.

## PASSIVE.

καθίζομαι, [καθέζομαι].  
 ἐκαθιζόμεην  
 καθιζήσομαι, καθεδοῦμαι.  
 ἐκαθεζόμεην.  
 κάθημαι  
 καθήμεν, ἐκαθήμην.

Though not met with till late, the perfect κεκάθικα was certainly in use in Attic, at all events in its transitive signification. Καθιῶ, however, was not used intransitively Moeris 212, καθεδεῖ Ἀττικοί, καθίσεις Ἕλληνες. Καθιζήσομαι

and *καθεδοῦμαι* were sufficient. The corrupt *προσκαθεσθήσει* has manuscript authority in Aeschin 77. 34, but has justly succumbed to *προσκαθιζήσει*.

‘Participio aoristi Josephum, Apollodorum, Lucianum et horum similes alios usos esse demonstravit Graevius. Indicativo, *ἐκαθέσθη*, Longus, 3. 5, *περικαθέσθη* Eunapius, *ἐπικαθεσθελή* Georonica, *καθεσθῆ* Pausanias, *καθεσθῆναι* Libanias, *ἐπικαθεσθῆναι* Eusebius.’ Lobeck.

## CCXXXVII.

Ἄνεκαθεν φυλακτέον ἐπὶ χρόνου λέγειν, οἷον ἀνέκαθεν μοι ἐστὶ φίλος. ἐπὶ γὰρ τόπου τάττουςιν αὐτὸ οἱ Ἀθηναῖοι, λέγοντες ἀνέκαθεν κατέπεσε. λέγειν οὖν χρέη, ἄνωθέν σοι φίλος εἰμί. εἰ δέ τις φαίη ἐπὶ χρόνου παρ’ Ἡροδότῳ εἰρησθαι τοῦνομα, ἀληθῆ μὲν φήσει· εἴρηται γάρ. οὐ μὴν τῷ ὑφ’ Ἡροδότου εἰρησθαι τὸ δόκιμον τῆς χρήσεως παρέχεται. οὐ γὰρ Ἰωνικῶν καὶ Δωρικῶν ἐξέτασις ἐστὶν ὀνομάτων ἀλλ’ Ἀττικῶν.

The word *ἀνέκαθεν* is not Attic in either signification. It is one of those old words which lived on in Tragedy from Ionic times, and with the meaning ‘from above’ it occurs in Aesch. *Eum.* 369—

μάλα γὰρ οὖν ἀλομένα ἀνέκαθεν βαρυπεσῆ  
καταφέρω ποδὸς ἀκμάν.

In Herodotus it is frequent, and from Ionic it passed into the Common dialect. Herod. 4. 57, of place, *ποταμός, ὃς ῥέει τᾶνέκαθεν ἐκ λίμνης μεγάλης ὀρμεόμενος*: but more frequently of time, 1. 170, *ἀνδρὸς τὸ ἀνέκαθεν ἐόντος Φοίνικος*: 6. 125, *ἔσαν τὰ ἀνέκαθεν λαμπροί*.

Plut. *Num.* 13, *ἣ ἀνέκαθεν φορά*: Lucian, *Jud. Voc.* 7 (91), *Βοιώτιος τὸ γένος ἀνέκαθεν*: Polyb. 16. 12. 2, *εὐχονται τὸ ἀνέκαθεν Ἀργείων ἄποικα γεγονέναι*: et frequentissime.

## CCXXXVIII.

Κεφαλαιωδέστατον· τοῦτο τοῦνομα εὔρον ἐν ἀρχῇ τῶν Πολέμωνος τοῦ Ἴωνικοῦ σοφιστοῦ Ἱστοριῶν κατὰ προοίμιον, καὶ θαυμάζω Σεκούνδου τοῦ συγγενομένου αὐτῷ γραμματικοῦ, πῶς ὦν τὰ ἄλλα δεξιὸς ἐπὶ λέξιν καὶ ἐπανορθῶν τὰ συγγράμματα τοῦ σοφιστοῦ, τοῦτο παρεῖδεν ἀδόκιμον ὄν.

Polemon  
Σεκούνδου  
εὐκρίτου

The Polemo here referred to flourished in the first half of the second century A.D. That he should have kept a grammarian to correct his work shows no less clearly than the work of Phrynichus himself the state to which literature had fallen in the second century.

The defaulting form is cited by Lobeck from Lucian, Diogenes Laertius, Eusebius, and others, and the comparative from writers equally debased. Such ἐπίτασις ὑπερθέσεως has already been considered (p. 144).

## CCXXXIX.

Ἔσθ' ὅπῃ· τί πάσχουσιν οἱ οὔτω λέγοντες, δεὸν ἔστιν ὅτε λέγειν, οὐκ ἂν τις εἰκάσειεν, ἀλλ' ἢ τοῦτο μόνον ὅτι ἡμελημένοι εἰσὶν οἱ τούτῳ τῷ ὀνόματι χρώμενοι.

Examples of this transference of ἔσθ' ὅπῃ from its legitimate meaning, 'in some way,' to the absurd sense of 'sometimes,' are cited by Lobeck from Herodian, Galen, Aristaenetus, Nicetas Choniates, etc.

## CCXL.

Βάκηλος· ἀμαρτάνουσιν οἱ τάπτοντες τοῦτο κατὰ τοῦ βλακός. σημαίνει γὰρ ὁ βάκηλος τὸν ἀποτετμημένον τὰ

αἰδοῖα, ὃν Βιθυνοὶ τε καὶ Ἀσιανοὶ Γάλλον καλοῦσι. λέγε οὖν βλάξ καὶ βλακικόν, ὡς οἱ ἀρχαῖοι.

The correction, βλακικόν for βλάκιον, restores the hand of Phrynichus. Both βλάξ and βλακικός are of the best authority in Attic.

## CCXLI.

Ἐκὼν εἶναι καὶ περὶ τοῦτο ἰδιώτης μὲν οὐκ ἂν πταίσειε· τῶν δὲ σφόδρα προσποιουμένων ἀρχαία φωνὴ κεκριμένη χρῆσθαι, τόδε ἀμάρτημα τοιοῦτόν ἐστιν. οἱ μὲν παλαιοὶ οὕτω συντάττουσι τὸ ἐκὼν εἶναι, ὥστε πάντως ἀπαγόρευσιν ἢ ἀρνησιν ἐπιφέρειν ἢ προστιθέναι, οἷον, ἐκὼν εἶναι οὐ μὴ ποιήσω. οὕτω καὶ οἱ νῦν εὖ φρονοῦντες. ὅσοι δὲ ἐπὶ καταφάσεως τιθέασιν τὸ ἐκὼν εἶναι, οἷον, ἐκὼν εἶναι ἔπραξα, ἐκὼν εἶναι ἐπεβουλευσάμην, μέγιστα ἀμαρτάνουσιν.

The rule is absolute in Attic. Plato, Phaed. 61 C, οὐδ' ὀπωστιοῦν σοι ἐκὼν εἶναι πείσεται: Phaedr. 252 A, ὅθεν δὴ ἐκοῦσα εἶναι οὐκ ἀπολείπεται: Gorg. 499 C, καίτοι οὐκ ᾤμην γε κατ' ἀρχὰς ὑπὸ σοῦ ἐκόντος εἶναι ξζαπατηθήσεσθαι ὡς ὄντος φίλου: Apol. 37 A, πέπεισμαι ἐγὼ ἐκὼν εἶναι μηδένα ἀδικεῖν ἀνθρώπων: Thuc. 2. 89, τὸν δὲ ἀγῶνα οὐκ ἐν τῷ κόλπῳ ἐκὼν εἶναι ποιήσομαι: 4. 98, νῦν δέ, ἐν ᾧ μέρει εἰσίν, ἐκόντες εἶναι ὡς ἐκ σφετέρου οὐκ ἀπιέναι: 7. 81, θασσόν τε γὰρ ὁ Νικίας ἤγε, νομίζων οὐ τὸ ὑπομένειν ἐν τῷ τοιοῦτῳ ἐκόντας εἶναι καὶ μάχεσθαι σωτηρίαν. Thomas, p. 290, adds that the phrase could stand in interrogative sentences which are virtually negative, as τί τις ἂν ἐκὼν εἶναι ποιήσειεν, and there can be no question that he is right, as such a usage is in accordance with the facts of language. To extend the phrase to conditional sentences, as L. Dindorf would do (in Thes. Steph. 3. 653) on the strength of Plato, Legg. 646 C, θαυμάζοιμεν

ἀν εἴ ποτέ τις ἐκὼν εἶναι ἐπὶ τὸ τοιοῦτον ἀφικνεῖται, is quite erroneous, as in this case εἶναι is not found in the best manuscripts, being merely a late interpolation, and, moreover, the sentence is not a conditional one, but illustrates the well-known use of εἰ after θαυμάζω. The same scholar errs still more grossly in denying that the negative influences ἐκόντας εἶναι in the third passage of Thucydides cited above. No one, however, questions its use in affirmative sentences in Herodotus, as 7. 164, ὁ δὲ Κάδμος οὗτος . . . ἐκὼν τε εἶναι καὶ δεινοῦ ἐπιόντος οὐδενὸς ἀλλὰ ἀπὸ δικαιοσύνης ἐς μέσον Κφόισι καταθεῖς τὴν ἀρχήν, and it was this looser use which was followed in the Common dialect.

## CCXLII.

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\*Ὁρθρος νῦν ἀκούω τῶν πολλῶν τιθέντων ἐπὶ τοῦ πρὸ ἡλίου ἀνίσχοντος χρόνου. οἱ δὲ ἀρχαῖοι ὄρθρον καὶ ὄρθρευεσθαι τὸ πρὸ ἀρχομένης ἡμέρας, ἐν ᾧ ἔτι λύχνῳ δύνатаί τις χρῆσθαι. ὁ τοίνυν ἀμαρτάνοντες οἱ πολλοὶ λέγουσιν ὄρθρον, τοῦθ' οἱ ἀρχαῖοι ἔω λέγουσιν.

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The usage of Attic writers is distinctly in favour of this view. In his App. Soph. p. 54, Phrynichus places ὄρθρος after μέσαι νύκτες, and explains it as ἡ ὥρα τῆς νυκτὸς καθ' ἣν ἀλεκτρύνες ἄδουσιν. The expression ὄρθρος βαθύς is well-known.

## CCXLIII.

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Μαγειρεῖον· τὸ μὲν μάγειρος δόκιμον, τὸ δὲ μαγειρεῖον οὐκέτι, ἀντὶ δὲ τούτου ὀπτάνιον λέγουσι.

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The words τῆς μὲν δευτέρας συλλαβῆς ὄξυτονουμένης τῆς δὲ τρίτης συσσελλομένης appended by some editors to this article are merely a gloss, but a correct gloss as is proved by verse—

ἐκφοιτῶν τ' ἐς τοῦπτάνιον λήσει σε κυνηδόν.

Ar. Eq. 1033.

τουτὶ δ' ὁράτ' ὀπτάνιον ἡμῖν ὡς καλόν.

Pax 891.

A. ὀπτάνιον ἔστιν; B. ἔστι. A. καὶ κάπνην ἔχει.

Alexis (Athen. 9. 386 A).

Pollux, however, quotes *μαγειρεία* from Antiphanes 9. 48, καὶ μαγειρεία τῶν πόλεως μερῶν οὐχ ἦπερ τὰ λοιπὰ τῶν ὑπὸ ταῖς τέχναις ἐργαστηρίων, ἀλλ' ὁ τόπος ὅθεν μισθοῦνται τοὺς μαγείρους ὡς Ἀντιφάνης ἐν Στρατιώτῃ ὑποδηλοῦν ἔοικεν—

Ἐκ τῶν μαγειρείων βαδίζων ἐμβαλῶν

εἰς τοῦψον.

The passage does not traverse the dictum of Phrynichus. The lexicography of the two words is given by Lobeck with his usual elaboration.

#### CCXLIV.

Τυγχάνω· καὶ τούτῳ προσεκτέον· οἱ γὰρ ἀμελεῖς οὕτω λέγουσι, φίλος σοι τυγχάνω, ἐχθρός μοι τυγχάνεις. δεῖ δὲ τῷ ῥήματι τὸ ὦν προστιθέναι, φίλος μοι τυγχάνεις ὦν, ἐχθρός μοι τυγχάνεις ὦν.

Even in the best age the participle of the substantive verb was sometimes carelessly omitted after *τυγχάνω*. If the Prose instances are set aside as of no importance in such an inquiry, there is a line of Aristophanes to confute such scholars as would correct the texts of prose writers by the dictum of Phrynichus—

καὶ τῶν θεατῶν εἴ τις εὔνοος τυγχάνει.

Ecc. 1141.

There are, however, seven lines in which the correct construction is unquestioned—

τὸν δ' υἷὸν ὅσπερ ὦν ἄνθρωπος μοι τυγχάνει.

Pl. 35.



εἰ τυγχάνοι γ' ὁ δακτύλιος ὦν τηλίας.

Pl. 1037.

μὴ καὶ τις ὦν ἀνὴρ ὁ προσιῶν τυγχάνει.

Eccl. 29.

μὰ τὸν Δί', οὐ γὰρ ἔνδον οὔσα τυγχάνει.

Id. 336.

ἐτύχανεν γὰρ οὐ τρίβων ὦν ἵππικῆς.

Vesp. 1429.

ὅτι τυγχάνει λυχροποιὸς ὦν πρὸ τοῦ μὲν οὖν

Pax 690.

εἰ δὲ τυγχάνει τις ὦν Φρυξὶ μῆδεν ἦττον Σπινθάρου.

Av. 762.

These at once elevate the construction with the participle into a rule, and shew that the omission of the substantive verb is quite exceptional. Such exceptions are sometimes unfairly multiplied by such lines as—

εἰ δὲ τυγχάνει τις ὑμῶν δραπέτης ἐστιγμένος

Ar. Av. 760.

on the one hand, and

σωτήρ γένοιτ' ἂν Ζεὺς ἐπ' ἀσπίδος τυχῶν

Aesch. Sept. 520.

on the other. In the former of these lines ἐστιγμένος is participial, not adjectival, and in the latter the participle is naturally supplied from γένοιτο. Aeschylus does not elsewhere employ this construction, but in Sophocles it occurs five times—

ἔνδον γὰρ ἀνὴρ ἄρτι τυγχάνει, κᾶρα

Aj. 9.

μέγιστος αὐτοῖς τυγχάνει δορυξέων.

El. 46.

θυραῖον οἴχνην· νῦν δ' ἀγροῖσι τυγχάνει.

Id. 313.

χαίροις ἂν εἴ σοι χαρτὰ τυγχάνοι τάδε.

Id. 1457.

μένομι' ἂν ἤθελον δ' ἂν ἐκτὸς ὦν τυχεῖν.

Aj. 88.

It will be observed that in four of these five lines is found the construction which the evidence of Aristophanes proves to be exceptional in pure Attic, but on such a point the testimony of a Tragic poet is as little to be regarded as that of an un-Attic, or late writer, or even of Homer.

ἐνθ' ἐπεὶ ἐς λιμένα κλυτὸν ἦλθομεν ὄν περὶ πέτρῃ  
ἠλίβατος τετύχηκε διαμπερὲς ἀμφοτέρωθεν.

Od. 10. 87.

### CCXLV.

Σύγκρισις· Πλοῖταρχος ἐπέγραψε σύγγραμμά τι τῶν αὐτοῦ—

Σύγκρισις Ἀριστοφάνους καὶ Μενάνδρου.  
καὶ θαυμάζω πῶς φιλοσοφίας ἐπ' ἄκρον ἀφιγμένος καὶ σαφῶς εἰδὼς ὅ τι ποτέ ἐστιν ἡ σύγκρισις, καὶ ὅ τι διάκρισις ἐχρήσατο ἀδοκίμῳ φωνῇ. ὁμοίως δὲ καὶ τὸ συγκρίνειν καὶ συνέκρινεν ἡμάρτηται. χρὴ οὖν ἀντεξετάζειν καὶ παραβάλλειν λέγειν.

‘Haec quoque labes temporibus Alexandri Magni nata est. Primus, quod constet, Aristoteles Rhet. 1. 9, 1368<sup>a</sup> 21, συγκρίνειν τι πρὸς τι pro ἀντιπαραβάλλειν usurpavit: Polit. 4. 11, 1295<sup>a</sup> 27, πρὸς ἀρετὴν συγκρίνουσι τὴν ὑπὲρ τοὺς ἰδιώτας: H. A. 9. 38, 622<sup>b</sup> 20, ὡς πρὸς τᾶλλα συγκρίνεσθαι. Hinc verbi usum accepit Theophrastus, C. Pl. 4. 2, cujus aequalem, Philemonem, σύγκρισις usurpasse contra Phrynichi mentem notat Berglerus. Nihil jam in scriptis Graecorum frequentius quam hoc vocabulum. . . . In librorum elogiis id fuit unum celebratissimum; sic olim legebatur Chrysippi, Σύγκρισις τῶν τροπικῶν ἀξιομάτων Diog. La. 7. 194; Caeciliani Siculi Σύγκρισις Δημοσθένους καὶ Αἰσχίνου, Suïd.; Meleagri Gadareni λεκίθου καὶ φακῆς, Athen. 4. 157; Plutarchus ipse comparationem Graecorum et Romanorum imperatorum σύγκρισιν vocat, Vit. Flamin. c. 21.’ Lobeck.

## CCXLVI.

Κατ' ἐκείνο καιροῦ· καὶ ἐγὼ μὲν φυλάττεσθαι παραινῶ οὕτω χρῆσθαι. εἰ δ', ὅτι Θουκυδίδης εἴρηκε, θαρροῖν τις χρῆσθαι, χρῆσθω μὲν σὺν δὲ τῷ ἄρθρῳ. παρὰ μὲν γὰρ ἄλλω τῶν δοκίμων οὐχ εὔρον. ἡγοῦμαι δὲ καὶ Θουκυδίδην ἐν τῇ ἡ μετὰ τοῦ ἄρθρου εἰρηκέναι κατ' ἐκείνο τοῖ καιροῦ.

The phrase is not met with in Thucydides, but in the seventh book, not the eighth, are encountered the corresponding words, κατὰ τοῦτο καιροῦ (ch. 2). Lobeck quotes Thuc. 7. 69, ἄλλα τε λέγων ὅσα ἐν τῷ τοιούτῳ ἤδη τοῦ καιροῦ ὄντες ἄνθρωποι εἵποιεν ἄν : Demosth. 20. 13, καιροῦ μὲν δὴ πρὸς τοῦτο πάρεστι Φιλίππῳ τὰ πράγματα : Aristoph. Pax 1171, τηνικαῦτα τοῦ θέρου : Eq. 944, οὐδεὶς πω χρόνου : Plato, Rep. 9. 588 A, ἐπειδὴ ἐνταῦθα λόγον γεγόναμεν : Theaet. 177 C, οὐκοῦν ἐνταῦθά που ἤμεν τοῦ λόγου. Similarly in Rep. I. 328 E occurs ἐπειδὴ ἐνταῦθα ἤδη εἶ τῆς ἡλικίας, but in 329 B, ὅσοι ἐνταῦθα ἤλθον ἡλικίας. Of course no such rule as Phrynichus would fain lay down was known to Attic authors, the article being employed or omitted according to the whim of the writer or as the meaning required.

## CCXLVII.

Ἐπέστησε καὶ ἐπιστάσεως ἄξιον τὸ πρᾶγμα, ἀντὶ τὸς ἠπόρησε καὶ ἀπορίας ἄξιον τὸ πρᾶγμα. οὕτω χρωμένων τῶν Στωικῶν φιλοσόφων πολλάκις ἀκήκοα, εἰ δὲ καὶ ἀρχαίως ἢ δοκίμως, ἄξιον ἐπισκέψεως.

Two passages of Classical Greek will show how this meaning was acquired by ἐπίστασις and ἐφιστάναι. The one is the well-known speech of the Guard in the Antigone of Sophocles—

ἀναξ, ἐρῶ μὲν οὐχ ὅπως τάχους ὑπο  
 δύσπνους ἰκάνω, κοῦφον ἐξάρας πόδα.  
 πολλὰς γὰρ ἔσχον φροντίδων ἐπιστάσεις,  
 ὁδοῖς κυκλῶν ἐμαυτὸν εἰς ἀναστροφὴν  
 ψυχῇ γὰρ ἤῤα πολλά μοι μυθουμένη,  
 τάλας, τί χωρεῖς οἱ μολῶν δώσεις δίκην;  
 τλήμων, μενεῖς αὔ; κτε.

The third line precisely expresses the state of mind described at greater length in what follows—resolves suddenly adopted and as suddenly cast aside, the current of the man's thoughts receiving a check (*ἐπίστασις*), as a horse is quickly pulled up by its rider.

In the second passage Isocrates says that the benefits which Evagoras had conferred upon the state were severally so important that refusing to appraise them the mind adjudged the palm in succession to each, according as it was forced to consider it in particular: 203 A, εἴ τις ἔροιτό με τί νομίζω μέγιστον εἶναι τῶν Εὐαγόρα πεπραγμένων . . . εἰς πολλὴν ἀπορίαν ἂν κατασταίην· ἀεὶ γάρ μοι δοκεῖ μέγιστον εἶναι καὶ θαυμαστότατον καθ' ὅτι ἂν αὐτῶν ἐπιστήσω τὴν διάνοιαν.

Good writers also use the second aorist as the intransitive equivalent of the active with *διάνοιαν*, as Dem. 245. 10, ἀφ' ἧς ἡμέρας ἐπὶ ταῦτα ἐπέστην: Isocr. 213 d, ἐπιστὰς ἐπὶ τὰ Θησέως ἔργα: Epicrates ap. Athen. 2. 59—

πρώτιστα μὲν οὖν πάντες ἀναυδεῖς  
 τότε' ἐπέστησαν καὶ κύψαντες  
 χρόνον οὐκ ὀλίγον διεφρόντιζον—

but the use of *ἐπίστημι*, *ἐπιστήσω*, *ἐπέστησα*, without *νοῦν*, *γνώμην*, or *διάνοιαν*, is unknown to Attic, and even with these accusatives it is rare. In Epicrates as cited the metaphor is still crisp, *ἐπέστησαν* meaning 'were pulled up sharp,' rather than 'were at a loss' (*ἠπόρησαν*). As it is, the Attic of the lines is not high, as a pure Attic writer would have employed *διεφροντίζοντο* rather than *διεφρόντιζον*.

## CCXLVIII.

Εὐστάθεια, εὐσταθής, πόθεν καὶ ταῦτα εἰς τὴν τῶν Ἑλλήνων φωνὴν εἰσερρήν, ἀδοκιμώτατα ὄντα, φροντίδος ἄξιον. ἀλλὰ σὺ ἐμβρίθεια λέγε καὶ ἐμβριθής.

The defaulting terms are both of great antiquity, although unknown to Attic. Homer and Hippocrates use the adjective, the former applying it to buildings in the sense of 'firmly built,' the latter to diseases and to the weather, with the meaning 'equable.' Il. 18. 374, ἐστάμεναι περὶ τοῖχον εὐσταθέος μεγάρου: Hippocr. Aph. 1247, Epid. 1. 938, εὐσταθέες νοῦσοι: Epid. 3. 1091, θέρος οὐκ εὐσταθές. In the form εὐσταθίη the substantive is met with in Hippocr. 24. 45, πρὸς τοὺς ὄχλους τοὺς ἐπιγυωμένους εὐσταθίης (μεμνήσθαι) τῆς ἐν ἑαυτῷ.

Epicurus re-introduced the words, and his example was followed by subsequent writers, Plutarch, Josephus, Arrian, Arrian, Philo, and others. Cleomedes, Cycl. Theor. 2, p. 112, ed. Bak., expressly mentions εὐσταθής among the corrupt terms employed by Epicurus, ἐπεὶ πρὸς τοῖς ἄλλοις καὶ τὰ κατὰ τὴν ἐρμηνείαν αὐτῷ (sc. Ἐπικούρῳ) διεφθορότα ἐστί, σαρκὸς εὐσταθῆ καταστήματα (equable temperament of body) λέγουσι κτε. Phrynichus ought to have suggested στάσιμος rather than ἐμβριθής as the authorised equivalent, the latter word being properly applied only to men of solid and dignified behaviour.

## CCXLIX.

Πάλιν οὕτω λέγουσιν οἱ νῦν ῥήτορες καὶ ποιηταί, δέον μετὰ τοῦ ν πάλιν, ὡς οἱ ἀρχαῖοι λέγουσιν.

This article is not found in the Laurentian manuscript, or in the edition of Callierges, and is not given by Phavorinus.

It is of no intrinsic importance, and if it really came from the hand of Phrynichus subsequent grammarians had the sense not to repeat it.

## CCL.

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Ἐπίστασις ἔργων· καὶ τοῦτο τῶν ἡμελημένων, ἐπὶ πολὺ δὲ παρὰ τοῖς ἐργολάβοις τῶν ἔργων. ζητοῦντες δὲ τί ἂν ἀντ' αὐτῶν ἀρχαῖον θεῖμεν ὄνομα, οἱ ῥαδίως ἄχρι νῦν εὐρίσκομεν, εἰ δ' εἰρεθεῖν, ἀναγεγράφεται.

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The reading *ἀπόστασις* is due to Nuñez, whose manuscript had the first letter omitted for subsequent illumination. Ἐπίστασις is undoubtedly right, and must have meant the 'plan' of the work submitted to contractors.

## CCLI.

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Γεννήματα· πολλαχοῦ ἀκούω τὴν λέξιν τιθεμένην ἐπὶ τῶν καρπῶν, ἐγὼ δὲ οὐκ οἶδα ἀρχαίαν καὶ δόκιμον οὔσαν. χρὴ οὖν ἀντὶ τοῦ γεννήματα καρποῦς λέγειν ξηροῦς καὶ ὑγροῦς.

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This late use of *γεννήματα* supplies an excellent illustration of the tendency of debased Greek to adopt poetical modes of expression, and neglect simple terms, and such as commend themselves to common sense. Of the authors who used *γεννήματα* as a synonym of *καρποί*, Lobeck enumerates Diodorus, Polybius, Zosimus, Gregory Nazianzene, Apollonius Dyscolus, while the word is also found in the Septuagint, the New Testament, and the Geoponica.

## CCLII.

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Ἴνα ἄξωσιν οὐ χρὴ λέγειν, ἀλλ' ἵνα ἀγάγωσιν.

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## CCLIII.

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Ἐάν ἀξις οὐδεὶς ἂν φαίη, ἀλλ' ἔάν ἀγάγῃς.

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The second article has been brought from a later place in the manuscripts.

The question has already been discussed in an earlier article, see p. 217.

## CCLIV.

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Συνήντετο καὶ ἀπήντετο ποιητικά. χρῆ οὖν ἀπήντησε  
λέγειν καὶ συνήντησε.

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The middle *ἄντομαι* is common in the Homeric poems in the sense of 'meet,' and in Attic Tragedy governed the accusative of a person with the meaning 'approach as a suppliant,' but to pure Attic the deponent form is unknown. It is confined only to the present and imperfect tenses, but in *συναντήσονται* (Il. 17. 134) Homer transferred to the aorist of the cognate *ἀντάω* the middle inflexions, which, if used at all, an Attic writer would have attached only to the future.

ἄντομαι, *to meet, entreat*, Poet. Emped. 14 (Stein); Soph. O. C. 250; Eur. Alc. 1098; Ar. Thesm. 977 (Chor.); Ap. Rh. 2. 1123; -εσθαι, Il. 15. 698; -όμενος, Il. 237; Pind. P. 2. 71; *imp. ἦντεο*, Callim. Epigr. 31; ἦντεο, Il. 22. 203. 'συνάντομαι, *pres.*, Od. 15. 538; Hes. Th. 877; Pind. Ol. 2. 96; and *imp. συνήντετο*, Il. 21. 34; Archil. 89; Eur. Ion 831; Theocr. 8. 1, but dual unaugm. *συναντέσθην*, Il. 7. 22.' Veitch.

## CCLV.

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Σίναπι οὐ λεκτέον, νᾶπυ δέ.

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In Attic Greek there are no substantives ending in iota

as *ἄστυ* ends in *upsilon*, but foreign words were naturally represented in the Greek characters which corresponded to the original sounds, as *κίκι* in Plato, *Tim.* 60 A, and *νᾶπυ* frequently in Aristophanes. In the same way *πέπερι*, *κόμμι*, and *κιννάβαρι* must have been in common use. They were, however, not declined in Attic, although Eubulus seems once to have used *πεπέριδος* as the genitive of *πέπερι*—

κόκκον λαβοῦσα Κυλίδιον ἢ τοῦ πεπέριδος  
τρίψασ' ὁμοῦ σμύρνη διάπαττε τὴν ὁδόν.

Athen. 2. 66 D.

Un-Attic and late writers generally attached the inflexions of vowel stems. Accordingly *νᾶπυ* was replaced not only by *σίναπι*, *σίνηπι*, or *σίναπυ*, but by forms like *σινάπεως*, *σίνηπυν*, *σινάπει*, and *σινάπυος*.

## CCLVI.

Ἵονυχίζειν καὶ ἔξονυχίζειν ταῦτ' σημαίνει ἐκάτερα καὶ τίθεται ἐπὶ τοῦ ἀκριβολογεῖσθαι. τὸ δ' ἀπονυχίζειν τὸ τὰς αὐξήσεις τῶν ὀνύχων ἀφαιρεῖν σημαίνει. Ἐπειδὴ δ' ὁ πολὺς συρφετὸς λέγουσιν ὀνύχισόν με καὶ ὠνυχισάμην, διὰ τοῦτο σημαινόμεθα τὰ ὀνόματα καὶ φαμεν, ὅτι εἰ μὲν ἐπὶ τοῦ τοῦς ὄνυχας ἀφαιρεῖν τίθησί τις, χρῆσαιτο ἂν τῷ ἀπονυχίζειν, εἰ δὲ ἐπὶ τοῦ ἀκριβολογεῖσθαι καὶ ἔξετάζειν ἀκριβῶς, τῷ ὀνυχίζειν χρῆσαιτ' ἂν.

There is a sad irony in reading authoritative dicta upon Attic usage expressed in language so slovenly and incorrect. What would an Athenian have thought of *ὅτι* following *φαμέν*, or of *σημαινόμεθα* as used here? The credit of Phrynichus may be saved by a supposition of some credibility, namely, that few of the articles are now worded as they came from his pen. Thus, the Paris manuscript here presents the concise sentence: Ἵονυχίζειν καὶ ἔξονυχίζειν

ταυτόν, τίθεται δὲ ἐπὶ τοῦ ἀκριβολογεῖσθαι· τὸ δὲ ἀπονυχίζειν, τὸ τὰς αὐξήσεις τῶν ὀνύχων ἀφαιρεῖν. The distinction is also clearly drawn in App. Soph. 13. 13, and 55. 9, and is natural and convenient, although there is practically no authority for it beyond the statements of grammarians. Photius and Surdas assert that Aristophanes employed ὀνυχίζεται in the sense of ἀκριβολογεῖται, and Hippocrates used ἀπονυχίζεσθαι as a term of the toilet, 618. 38, τὰς χεῖρας χρὴ ἀπονυχίσασθαι.

## CCLVII.

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Ὁ νῶτος ἀρσενικῶς λεγόμενος ἀμαρτάνεται. οὐδετέρως δὲ τὸ νῶτον καὶ τὰ νῶτα δοκίμως ἄν λέγοιτο.

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The truth of this statement is established not only by the unimpeachable evidence of Attic Comedy but also by other kinds of verse—

κυνοκοπήσω σου τὸ νῶτον.

Ar. Eq. 289.

ἐς τὰς πλευρὰς πολλῇ στρατίᾳ κάδενδροτόμησε τὸ νῶτον.

Pax 747.

ἔξω τείχους καὶ λωποδύτης παίει ῥοπάλῳ με τὸ νῶτον.

Av. 497.

ὅτι τὸ νῶτον τὴν ῥάχιν τ' οἰκτείρομεν.

Eur. Cycl. 643.

τὰ δ' ἔσπερα νῶτ' ἐλαύνει.

El. 731.

ἀστεροειδέα νῶτα διφρεύουσ'.

Ar. Thesm. 1067 (parody of Eur. Andromeda).

It is, however, still possible to regard τὸν νῶτον in Xen. Eq. 3. 3 as the genuine reading, as the word was certainly often masculine in the Common dialect, and a writer like Xenophon may well have used that gender.

## CCLVIII.

Βρέχειν ἐπὶ τοῦ ὕειν ἔν τινι κωμωδίᾳ ἀρχαία προστιθεμένη  
 Τηλεκλείδῃ τῷ κωμωδῶ ἔστιν οὕτως εἰρημένον. ὅπερ εἰ καὶ  
 γνήσιον ἦν τὸ δράμα, τὸ ἀπαξ εἰρησθαι ἐφυλαξάμεθ' ἄν.  
 ὅποτε δὲ καὶ νόθον ἔστί, παντελῶς ἀποδοκιμαστέον τοῦνομα.

'Quamdiu Graecia in fastigio eloquentiae stetit, verbum  
 βρέχειν a communi usu sejunctum poetisque aptum fuit,  
 (unde est Pindaricum βρέχε χρυσέαις νιφάδεσσι pro ὕσε  
 χρυσόν,) postea autem evuluit proletarii sermonis com-  
 merciis. Sic primum Polyb. 16. 12. 3, οὔτε νίφεται οὔτε  
 βρέχεται: Arrian. Epictet. 1. 6. 26, οὐ καταβρέχεσθε, ὅταν  
 βρέχη, et pluribus versionis Alexandrinae et Novi Testa-  
 menti locis. In eadem culpa sunt substantiva βροχή *pluvia*  
 et ἀβροχία pro ἀνομβρία.' Lobeck.

## CCLIX.

Λάμυρος· οἱ νῦν μὲν τὸν ἐπίχαριν τῷ ὀνόματι σημαίνουσιν,  
 οἱ δ' ἀρχαῖοι τὸν ἰταμὸν καὶ ἀναιδῆ.

The adjective is very rare in pre-Macedonian Greek,  
 occurring only in Xenophon and the Comic poet Epicrates.  
 Xen. Symp. 8. 24, εἰ δὲ λαμυρότερον λέγω, μὴ θαυμάζετε· ὁ  
 γὰρ οἶνος συνεπαίρει: Epicr. ap. Athen. 6. 262 D—

γάστριν καλοῦσι καὶ λάμυρον ὅς ἂν φάγη  
 ἡμῶν τι τούτων.

In both places the Latin *improbus* would supply a cor-  
 rect rendering. In the Common dialect it occurs frequently,  
 but can hardly be said to exist in literature as an exact  
 synonym of ἐπίχαρις, although it approaches that signifi-  
 cation in Plutarch, Mar. Vit. 38, ὄνος προσβλέψας τῷ Μαρτίῳ

λάμυρόν τι καὶ γεγηθός : and in Eunapius, 58. 3, τοῦ παιδίου τῷ περιττῶς καλῷ καὶ λαμύρῳ δηχθέντες καὶ ἀλόντες.

## CCLX.

Ἐπίδεσμος καὶ ἐπίδεσμοι ἀρσενικῶς μὴ λέγε, οὐδετέρως δὲ τὸ ἐπίδεσμον καὶ τὰ ἐπίδεσμα, ὡς ἀρχαῖοι.

The word only occurs once in Attic Greek, namely, in Ar. Vesp. 1439, and then the gender is indeterminate—

εἰ ναὶ τὰν κόραν  
τὴν μαρτυρίαν ταύτην ἑάσας ἐν τάχει  
ἐπίδεσμον ἐπρίω, νοῦν ἂν εἶχες πλείονα.

There can be little question, however, that Phrynichus is wrong in claiming the neuter gender for the singular. Certainly *σύνδεσμος* and not *σύνδεσμον* was the true form of the compound with *σύν*, and there is no reason why the compound with *ἐπί* should differ in gender from the simple word and the other compounds. The distinction between the plural forms *δεσμοί* and *δεσμά* is worthy of mention. The masculine and neuter inflexions are not interchangeable, and though *δεσμοί* is occasionally used for *δεσμά*, no Attic writer ever employed *δεσμά* for *δεσμοί*. As Cobet well puts it (in Mnem. 7. 74), '*δεσμά* sunt *vincula* quibus quis constringitur, sed *δεσμός* est *in carcerem conjunctio et captivitas in vinculis*. Sic Athenis *δεσμὸν καταγιγνώσκειν* dicuntur *judices*, quorum *sententiis* aliquis in *custodiam publicam* conjicitur, et *δεσμός* significat fere τὸ *δεδέσθαι*, ut *θάνατος* est τὸ *τεθνάναι*. Itaque ut de pluribus *θάνατοι* dici solet, sic *δεσμοί* a Xenophonte est positum de pluribus qui in *carcerem* a tyranno olim *conjuncti* fuissent . . . Utraque forma et caeteri Graeci omnes et Attici utuntur, sed non promiscue, ut inter se permutari possint, veluti in Platonis Rep. 2. 378 D, Ἦρας δὲ *δεσμοῦς* ὑπὸ *υἱέος* καὶ Ἠφάλστου

ρίψεις ὑπὸ πατρός, id est, τὸ δεδέσθαι Ἦραν ὑπὸ υἱέος καὶ ὑπὸ πατρὸς Ἦφαιστον ἐρρίφθαι, ita dictum est ut δεσμά pro δεσμούς suppositum risum moveret.' Accordingly, it is very natural that δεσμά should be met with far more frequently than δεσμοί or δεσμούς.

Putting aside the genitive and dative cases as identical, in Euripides the masculine occurs in Bacch. 518, 634, the neuter in Andr. 578, 724, I. T. 1204, 1205, 1329, 1333, 1411, Rh. 567, Bacch. 447, 647, H. F. 1009, 1055, 1123, 1342. Similarly, Aeschylus has the masculine once, P. V. 525, the neuter thrice, P. V. 52, 513, 991, while Aristophanes employs only the neuter, Pax 1073, Thesm. 1013; cp. Pollux, 4. 181, εἴποις δ' ἂν καὶ δεσμά . . . ἐν Γηρυτάδῃ.

As remarked above, ἐπίδεσμος is not found in the plural, and κατάδεσμος is equally unfortunate; but σύνδεσμα is encountered in Eur. Med. 1193, Hipp. 199, Bacch. 696. Evidence such as this permits the scholar to claim masculine inflexions for the singular number of δεσμός and its compounds, and, with the reservation stated above, neuter endings for the plural.

Forms like δέσμα, δέσματος, δέσματα, ἐπίδεσματα, ἐπίδεσμῶδες are allowedly un-Attic.

## CCLXI.

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Τὸ σκάτος· καὶ τοῦτο ἐπ' εὐθείας τιθέμενον ἀμαθέσ· γενικῆς γάρ ἐστι πτώσεως, τοῦ σκατός, ἢ δὲ εὐθεῖα τὸ σκώρ. ἀμαρτάνοντες δὲ οἱ πολλοὶ τὴν μὲν ὀρθὴν τὸ σκάτος ποιοῦσι, τὴν δὲ γενικὴν σὺν τῷ υ, τοῦ σκάτους.

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No writer of the Classical age can have used σκάτους, and Athenaeus, 8. 362 C, or his transcribers, must be in error in fathering so manifestly late a form upon Sophron—

βαλλίζοντες τὸν θάλαμον σκάτους ἐνέπλησαν.



His mimes would have excited more laughter than he reckoned upon if they had contained debased inflexions of this kind.

## CCLXII.

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Φλοῦς· καὶ τοῦτο ἡμάρτηται· οἱ γὰρ Ἀθηναῖοι φλέως λέγουσι. καὶ τὸ ἀπὸ τούτου πλεκόμενα φλέϊνα καλεῖται.

---

The Attic forms were φλέως, φλέων, φλέω, φλέω. The genitive φλέω is read by most manuscripts in Ar. Ran. 243, and should replace φλέως in Pherecrates, ap. Athen. 6. 228 E—

ἐπὶ τηγάνοις καθίσανθ' ὑφάπτειν τοῦ φλέω.

The Scholiast on Ran. 243 quotes the accusative from the Amphiaraus—

πόθεν ἂν λάβοιμι βύσμα τῷ πρωκτῷ φλέων;

The monosyllabic φλοῦς entered the Common dialect from the Ionic, as is seen from Hdt. 3. 98. Pollux (10. 178), in discussing the adjective, records that φλοῖνος was not only used by Herodotus (3. 98), but also survived in the Tragic dialect: Εὐριπίδου ἐν Αὐτολύκῳ Σατυρικῷ εἰπόντος—

σχοινίνας γὰρ ἵπποισι φλοῖνας ἡνίας πλέκει·

ἡ δὲ ὕλη ὅθεν ἐπλέκετο φλοῦς μὲν κατὰ τοὺς Ἴωνας, φλέως δὲ κατὰ τοὺς Ἀττικούς.

## CCLXIII.

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Πεποιθήσις οὐκ εἴρηται, ἀλλ' ἦτοι πιστεύειν ἢ πεποιθέναί.

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Such formations as πεποιθήσις, αντιπεπόνθησις, and ἐγρήρορσις have a certain resemblance to the Homeric ὀπωπή, but have really no kinship with it or with the Attic ἀγωγή, ἐδωδή, or ἀνοκωχή. Substantives in -σις, from the perfect stem, were not used by Attic writers.

## CCLXIV.

Παλαστή τὸ μέτρον καὶ θηλυκῶς λέγεται καὶ ἄνευ τοῦ ι·  
ἀμαθεῖς δ' οἱ λέγοντες σὺν τῷ ι καὶ σὺν τῷ σ, παλαιστής,  
ὁμωνύμως τῷ ἀθλητῆ· ὁ μέντοι ἀθλητῆς παλαιστής ἀρσενι-  
κῶς καλεῖται.

Inscriptions establish the forms preferred by Phrynichus.  
'Παλαστή, τριπάλαστος: has formas unice Atticas esse pro  
παλαιστή, τριπάλαιστος cett. . . . confirmant tituli I 321,  
II 167.' (Herwerden, Test. Lap. p. 61.) Accordingly, the  
spelling with iota is wrong in the words of Cratinus and  
Philemon, quoted by Photius: Παλαστή· θηλυκῶς, Κρατίνος  
Νόμοις—

μείζον τὸ δέος<sup>1</sup> παλαιστής.

Φιλήμων Ἐφεδρίταις—

σκιμπόδιον ἐν καὶ κώδιον καὶ ψιάθιον

ἴσως παλαιστής.

'Alterius formae, quam Phrynichus praefert, vestigia ita  
obliterata sunt, ut Perizonius ad Aelian. V. H. 13. 3, nemi-  
nem reperiret ei obsecundantem. Sed translucet adhuc in  
Homericο παλαστήσασα, ut nonnullis scribere placuit Od. 1.  
252, et in scriptura Medicei Herodot. 1. 50, ἐξάπαλαστα,  
τριπάλαστα, καὶ παλαστιαῖα, quae et hic in ceteris codd. et  
2. 149 in omnibus iota destituuntur.' Lobeck.

## CCLXV.

\*Ἐγγιον ἐπὶ τοῦ ἐγγύτερον μὴ λέγε, ἀλλ' ἐγγύτερον· ἐπὶ δὲ  
τοῦ ἐν τῇ γῆ, οἷον ἐγγειον κτῆμα, εἴ τις χρῶτο, ἄριστα ἂν  
χρήσαιτο, ὡς καὶ Δημοσθένης ἐγγειον τόκον λέγει.

<sup>1</sup> Rhunkenius πείος non inepte corrigit. Fortasse pro τό est οὐ etiam  
scribendum.

The Attic comparative and superlative of *ἐγγύς* are *ἐγγύτερος* and *ἐγγύτατος*, even if an early writer like Antiphon once employs *ἐγγιστα*, 129. 14, *τὸν δὲ μιάρων τοῖς ἐγγιστα τιμωρεῖσθαι ὑπολέπετε*. Liddell and Scott err here, as they do frequently in such cases, by quoting *ἐγγιστα* from Demosthenes when the word is really from a spurious decree. Ionic writers used *ἐγγιον* and *ἐγγιστα* just as they used even *ἀγχοτάτω* and *ἄγχιστα*. Hippocrates has *ἐγγιον* in *De Vict. Rat.* 2. 356. 32, *ἐγγιον τοῦ πυρὸς καὶ τῆς ἐργασίης εἰσί*, and *ἐγγιστα* in *id.* 353. 32, *τὰ ἐγγιστα ἐκατέρων*, while Herodotus uses *ἀγχοτάτω* in 2. 24, and *ἄγχιστα* in 1. 134; 4. 81; 5. 79. The Ionic words linger in Tragic poetry and early Attic prose, *ἀγχοτάτω* being met with in *Eur. Fr.* 623 (chor.), and *ἄγχιστα* in *Aesch. Supp.* 1036, as also in Antiphon, 115. 25, *τὰ δ' ἄγχιστα ἱερῶν κλοπῆς δυοῖν ταλάντων γεγραμμένον*, 'and most recently having been indicted of sacrilege.'

The question as to the orthography of the compounds of *γῆ* is again referred to in *App. Soph.* 47. 14, *κατάγειον οὐχὶ κατάγειον διὰ τῆς αἰ διφθόγγου*. The verdict of Phrynichus is right. In Doric and Ionic, the forms in *-aios* were regular, but in Attic the diphthong *ει* replaced *αι*. Thus, *ἐγγειος* in the original spelling in *Plato, Rep.* 491 D, 546 A, *Tim.* 90 A; *Dem.* 872. 12, 914. 10; *Lys. Fr.* 59; *ἐπίγειος* in *Plato, Rep.* 546 A (*Axioch.* 368 B); and *κατάγειος* in *id. Rep.* 514 A, 532 B, *Protag.* 320 E. On the other hand, Xenophon may have written *κατάγαιος* in *An.* 4. 5. 19, as Herodotus used that form in 2. 150, and manuscript authority is in favour of *ἐγγαιος* in *Xen. Symp.* 4. 31. The spelling with *αι* is no more out of place in Xenophon's style than in that of late authors like Aristotle, Plutarch, and Polybius, or in Ionic prose writers and Attic tragedians of his own century. It would be rash also to alter *ἐγγαίου* to *ἐγγείου* in *Dem.* 893. 15, *ἄλλου δὲ συμβολαίου οὐκ ὄντος ἐμοὶ περὶ τοῦτον, οὔτε ναυτικοῦ οὔτε*

ἐγγάλου, as old pronunciation survives for generations in legal phrases.

There is, however, no excuse for *μεσόγαια* in Thuc. 6. 88. 4, when *μεσόγεια* has the support of the best codices in 1. 100, 120; 2. 102; 3. 95; 7. 80; and *μεσόγεια* should be retained in Plato, Phaed. 111 A, and *μεσογέλων* in Legg. 909 A. In Xenophon, An. 6. 2. 19; 3. 10; 4. 5; Hell. 4. 7. 1; 7. 1. 8, the spelling must remain undetermined.

The form *λεπτογέως* is unquestioned in Thuc. 1. 2, but it stands alone in Attic Greek, as the substantive *ἀνώγειον*, so familiar to juvenile Grecians, is really a word of no authority. In the only passage in which it is found, An. 5. 4. 29, the true reading has been restored, from the corruption *ἀνοκαίων*, by Dindorf, who reads *κάρνα δὲ ἐπὶ τῶν ἀνακείων ἦν πολλά*. Akin to *ἀναξ*, *ἀνάσσω*, and *ἀνακῶς*, the word *ἀνακείον* is naturally used in the sense of 'store-cupboard;' *ἀνακῶς ἔχειν τι* having the meaning of 'keep securely;' Moeris, Attic. 43, *ἀνακῶς ὡς Πλάτων ὁ κωμικός*—

*καὶ τὰς θύρας ἀνακῶς ἔχων*

*ἀντὶ τοῦ ἀσφαλῶς ἢ φυλακτικῶς*. The question is discussed in detail by L. Dindorf in Steph. Thesaurus, I. ii. col. 1067, 1068, and the same facts are presented, with slight variations, by Zacher, 'De Nomin. Graecis in *-aios*,' pp. 119-121.

## CCLXVI.

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Ξύστραν μὴ λέγε, ἀλλὰ σπλεγγίδα.

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This question must rest upon the authority of Phrynichus, as, in the sense of 'scraper,' neither word is encountered in Attic writers.

## CCLXVII.

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Μαμμόθρεπτον μὴ λέγε, τηθελαδοῦν δέ.

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‘Μαμμόθρεπτος tantum in Schol. Arist. Ran. 1021, Acharn. 49 et Poll. 3. 20, legere me memini. Quo accidit Atticos cum μάμη de avia dicere subterfugerent, non potuisse facile μαμμόθρεπτον denominare eum, qui ab avia educatur. Τηθελαδοῦς quod ex comici versu citat Eustathius, p. 971. 40—

‘Οκνεῖς λαλεῖν; οὔτω σφόδρ’ εἶ τηθαλλαδοῦς;

varie scribitur in glossis grammaticorum, quas Steph. collegit. Ego illam scripturam tenendam puto, quae et plurimis testimoniis et ipsius Phrynichi loco App. Soph. p. 65. 30, nititur.’  
Lobeck.

The article is probably not by Phrynichus at all, being absent from several authorities.

## CCLXVIII.

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Σίλφην καὶ τοῦτο διεφθαρμένον, τίφην γὰρ οἱ παλαιοὶ  
λέγουσιν. †

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This article is not found in several other authorities, and in the first Laurentian manuscript only in the margin.

‘Triplex reperitur hujus nominis scriptura; una usitatissima σίλφη Aristot. H. A. 9. 17. 601. \*3, Aelian, H. A. 1. 37, Lucian, Gall. c. 31 (749); Dioscor. 1. 38. 77, tum Galenus, Aetius, Paullus; τίλφη Lucian, adv. Indoct. C. 17 (114); tertia τίφη Ar. Ach. 920, 925, Pollux 7. 20, quae et Phrynicho restituenda videtur<sup>1</sup>.’ Lobeck.

## CCLXIX.

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Ψύα· οἱ μὲν ἀπλῶς ἀμαρτάνοντες διὰ τοῦ υ, οἱ δὲ διπλῆ ἀμαρτάνοντες διὰ τοῦ οι, οἶον ψοία. ἔστι δὲ καὶ τὸ ὄνομα πολὺ κίβδηλον. νεφρὸν οὖν λέγε.

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<sup>1</sup> The Laurentian has confirmed this conjecture.

Photius supports Phrynichus, ψόας ἢ ψόας ἢ ὄπη χρῆ καλεῖν παρ' οὐδενὶ ἀττικῶν εὐρον, οἱ δὲ παλαιοὶ γυμνασταὶ ἀλώπεκα προσαγορεύουσιν. Hippocrates uses the word in de Artic. 810 C, and de Nat. Hum. 229. 31 (cp. 279. 41; 304. 14), and in H. A. 3. 3, 512.<sup>b</sup>21, Aristotle quotes it from Polybius. In Euphron, a poet of the New Comedy, it is found in company with λοβός—

λοβός τίς ἐστι καὶ ψύαι καλούμεναι.

Athen. 9. 399 B

On the other hand, νεφρός has excellent authority, the singular being used by Aristophanes in Lys. 962, the dual in Ran. 475, 1280, and the plural by Plato in Tim. 91 A.

### CCLXX.

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Ἐλιστήρ' τρύγοιπον τοῦτο καλοῦσιν οἱ δοκίμως διαλεγόμενοι.

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Χρέμυλος.

ὅμως δ' ἐπειδὴ καὶ τὸν οἶνον ἤξιους  
πίνειν, συνεκποτέ' ἐστὶ σοὶ καὶ τὴν τρύγα.

Νεανίας.

ἀλλ' ἐστὶ κομιδῇ τρὺξ παλαιὰ καὶ σαπρά.

Χρέμυλος.

οὐκοῦν τρύγοιπος ταῦτα πάντ' ἴσεται.

Aristophanes, Plut. 1084.

The word occurs again in Pax 535. Ἐλιστήρ, on the contrary, has but a poor record: Dioscor. 2. 123; Oribasius, p. 54. ed. Matth.; Geopon. 7. 37, 20. 46; Tzetz. Hist. 13. 420.

### CCLXXI.

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Πάπυρος· τοπάσειεν ἄν τις Αἰγύπτιον εἶναι τοῦνομα· πολὺ γάρ κατ' Αἴγυπτον πλάζεται. ἡμεῖς δὲ βίβλον ἐροῦμεν.

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The word found fault with is quoted only from late writers, Plutarch, Strabo, Dioscorides, Achilles Tatius, Nemesius, and the Geoponica.

## CCLXXII.

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Ἀφρόνιτρον· τελέως ἐξίτηλον καὶ ἀδόκιμον. χρὴ οὖν  
λίτρον λέγειν ἢ λίτρου ἀφρόν.

---

Lobeck proves that such compounds as ἀφρόνιτρον, ἀλόσανθος, χάλκανθος, κυνοκαύματα, θηριοδήγματα, μητράδελφος for ἀφρὸς νίτρον, ἀλὸς ἄνθος, etc., are very late. He quotes the expression from Hippocrates, 621. 46, and Dioscorides, 5. 131, and the word from Galen, vol. 2. p. 320 (1. p. 168 L), Julius Africanus, *Cesti*, 3. 290, and the Geoponica, 2. 28.

## CCLXXIII.

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Νίτρον· τοῦτο Αἰολεὺς μὲν ἂν εἴποι, ὥσπερ οὖν καὶ ἡ  
Σαπφὼ διὰ τοῦ ν, Ἀθηναῖος δὲ διὰ τοῦ λ, λίτρον.

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Perhaps the spelling with nu may be permitted to Alexis—

τάκπώματ' εἰς τὸ φανερὸν ἐκνενιτρομένα'

Athen. 11. 502 F.

but the testimony of Moeris (p. 246), Photius, and Phrynichus is too authoritative to allow of any form but λίτρον in Attic writers of an earlier date.

## CCLXXIV.

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Ἐξάδελφος ἀποδιοπομπητέον, ἀνεψιὸς δὲ ῥητέον.

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The late word supplants ἀνεψιός in the Septuagint and in Christian writers. Lobeck's note gives minute details.

## CCLXXV.

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Ἐπάλλαγμα ἀμαθῶς τινες ἀντί τοῦ ἐνέχυρον λέγουσι.

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This use of *ἐπάλλαγμα* is only known to us from Grammarians, as Bekk. Anecd. 423. 12: *εἰώθασιν οἱ τῇ γυναικί γαμουμένη προῖκα διδόντες αἰτεῖν παρὰ τοῦ ἀνδρὸς ὡσπερ ἐνέχυρόν τι τῆς προικὸς ἀντάξιον ὃ νῦν ἐπάλλαγμα λέγεται.*

## CCLXXVI.

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Πανδοχεῖον οἱ διὰ τοῦ χ λέγοντες ἀμαρτάνουσι· διὰ γὰρ τοῦ κ χρῆ λέγειν πανδοκεῖον καὶ πανδοκεὺς καὶ πανδοκεύτρια.

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There can be no question that Attic writers invariably spelt this and similar words with kappa, *πανδόκος*, *ιεροδόκος*, *ξενοδόκος*, *δορυδόκη*, *δωροδοκῶ*, etc., but, even if the *Oeconomicus* was written by Xenophon, it is still possible that *ξενοδοχία* in 9. 10 came from the author's hand. *Δωροδόκος* and its derivatives retained the kappa even in late writers.

## CCLXXVII.

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Τὴν φθειρά λέγουσι τινες καὶ τὴν κόριν· σὺ δὲ ἀρσενικῶς τὸν κόριν λέγε καὶ τὸν φθειρά, ὡς οἱ ἀρχαῖοι.

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‘Feminina positione quemquam usum esse ad hunc usque diem tam inauditum fuit ut ne in lexicis quidem ejus generis mentio facta sit.’ Lobeck, who discovered several instances of the missing gender in late authors.

## CCLXXVIII.

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Μόκλον μὴ λέγε διὰ τοῦ κ, ἀλλὰ διὰ τοῦ χ.

---

'Vocabulum hoc adeo omni auctoritate destitutum est, ut in summa copia et varietate Graecorum monumentorum, praeter illud Anacreonteum (Fr. 88) a grammaticis in lucem evocatum, ne unum quidem exemplum proferre possim, ἢ μὲν νέου ἢ παλαιόν.' Lobeck. The article has little textual authority.

## CCLXXIX.

Κατὰ κοιλίας ποιεῖν οἱ γυμναστικοὶ λέγουσιν· ὀπόθεν δὲ λαβόντες φασίν, ἄδηλον. οἱ γὰρ παλαιοὶ ὑπάγειν τὴν γαστέρα λέγουσιν.

'Υπάγειν is used in medical writers both transitively with γαστέρα or κοιλίαν and intransitively in a similar sense, as ὑπάγειν τὴν κοιλίην in Aretaeus, Cur. M. Ac. 1. 10, and κοιλία ὑπάγουσα in Galen, Comm. 4. ad Hippocr. De Rat. Vict. in Morb. Ac. p. 396. 27. The expression reprehended does not occur at all in written Greek.

## CCLXXX.

Ἐφιόρκους· τοῦτο διὰ τοῦ π λέγε.

'Unicum simile novi Hesychii : Ἐφιορκήσαντες, ψευσάμενοι, fortasse ex Doricis monumentis ductum.' Lobeck.

## CCLXXXI.

Ψίθος, μιερός, ὕελος, ἀμαρτάνουσιν οἱ διὰ τοῦ ε λέγοντες. ἀδόκιμον γάρ. καὶ Κορίννα—  
τὸν ὑάλινον παῖδα θήσεις.

This article is not found in any of the manuscripts, in the editions of Callierges or Vasosan, or in Phavorinus; but

the first Laurentian manuscript and the first editor include *ῥελος* in the next article. Much of this part of the book is undeniably spurious.

## CCLXXXII.

Ὁ πύελος διὰ τοῦ ε, καὶ μυελὸς ῥητέον.

Ψίθος, quod etiam Moeris p. 418 Atticis abjudicat, apud Antigonum Carum et fortasse apud plures recentiorum occurrit; namque ad hanc partem non satis attentus fui; neque *μιερός* nunc dicere possum *ποῦ κεῖται*. Ὑαλος, non ῥελος, dicendum esse, uno ore tradunt Phrynichus App. Soph. p. 68, Aelius Dionysius, Photius, alii. Neque Theophrasti auctoritas tanta videri debet ut grammaticorum sententiae, Aristophanis et Platonis testimonio communitae, idcirco abrogemus. . . . Ad postrema quod attinet, *πύαλος* Hemsterhusius ex Hesychio, *μεμυαλωμένος* Hoeschelius ex Ps. 65, idem *τὸ μύελον* e Greg. Naz. Apol. p. 26, profert.' Lobeck.

## CCLXXXIII.

Οἱ χόλικες ἀμαθές· οἱ γὰρ δόκιμοι θηλυκῶς αἱ χόλικες φασίν.

Moeris, 404, *χολάδας οἱ πρῶτοι Ἀττικοί, χόλικας οἱ μέσοι θηλυκῶς, χόλικας ἐφθάς, τοὺς χόλικας, ἀρσενικῶς Ἑλληνες*: Phrynichus, App. Soph. 72. 5, *χόλικες οἱ πολλοὶ ἀρσενικῶς, οἱ δ' ἀρχαῖοι θηλυκῶς*. The quotation in Moeris comes from Aristophanes, Pax 717—

ὄσας δὲ κατέδει χόλικας ἐφθὰς καὶ κρέα.

Ammonius, p. 142, wrongly tries to distinguish between *χολάδες* and *χόλικες*. *χολάδες καὶ χόλικες διαφέρει· χολάδες μὲν γὰρ τὰ ἔντερα—*

*χύντο χαμαὶ χολάδες·*

χέλικες δὲ αἱ τῶν βοῶν κοιλῖαι, Ἀριστοφάνης Βαβυλωνίους—

ἢ βοιδαρίων τις ἀπέκτεινε ζεύγος χολίκων ἐπιθυμῶν.

On the other hand, the statement of Moeris is supported by the lexicography of the words. Χολάδες, Hom. Il. 4. 526, 21. 181, Hymn. Merc. 123, and with two lambdas, Pherecrates, ap. Bachmann, Anecd. 1. 418; χόλικες αἱ, Ar. Ran. 576, Babyl. cited, Pax 717; Fr. ap. Poll. 6. 56; Pherecrates, ap. Athen. 6. 268 E; Eubulus, ap. Athen. 7. 330 C; Anaxandrides, ap. Athen. 4. 131.

#### CCLXXXIV.

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Χονδροκῶνειον· ἀμαθὲς τὸ σύνθετον τοῦτο καὶ ἀλλόκοτον.

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This article is not in the manuscripts or the edition of Callierges. If it is really genuine, then *χονδροκῶνειον*, the reading of Nuñez, ought to be retained, whatever its meaning may be. Suppose it to signify *the cone-shaped vessel* through which the groats are shot into the mill, then such a compound of *χόνδρος* and *κῶνος* would merit the remark of Phrynichus. *Χονδροκοπέιον*, on the contrary, the conjecture of Pauw, is a perfectly legitimate form mentioned by Pollux 3. 78, and supported by *ἀργυροκοπέιον*, quoted by the same writer (7. 103) from Phrynichus (Com.), by Harpocration from Antiphon, and from Andocides by the Schol. ap. Arist. Vesp. 1007.

#### CCLXXXV.

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Ἐκτενώς μή, ἀλλ' ἀντ' αὐτοῦ δαψιλῶς λέγε.

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Adjective, adverb, and substantive, *ἐκτενής*, *ἐκτενώς*, and *ἐκτένεια* all occur with frequency in late writers, but are unknown in Attic Greek. Even in Aeschylus—

καί μου τὰ μὲν πραχθέντα πρὸς τοὺς ἔκτενεῖς  
φίλους πικρῶς ἤκουσαν ἀτανεψίους,

Suppl. 983.

the word has been justly called in question, and by Hermann altered to ἐγγενεῖς. It is true that Phrynichus may be said to find fault only with the signification 'profuse,' but the evidence is also against its being Attic in that of 'earnest.' Of the Comic poets Machon first used the term.—

λήθη θ' ὑπ' αὐτῆς ἔκτενωσ ἀγαπώμενος.

Athen. 13. 579 E.

### CCLXXXVI.

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Πρώτως Ἀριστοτέλης καὶ Χρῆσιππος λέγει. ἔστι δὲ  
διεφθαρμένον πάνυ τοῦνομα· λέγε οὖν πρῶτον.

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Phrynichus is right in absolutely denying these forms to Attic. Moeris, p. 298, and Thom., p. 764, allow them when they denote quality, not number. As a matter of fact, they do not exist at all before Aristotle's time. In Ar. Lys. 316 there is a variant *πρώτως*, but evidently a correction to restore the metre, which halts in the best manuscripts, the Ravenna presenting *πρῶτον*, others *πρῶτος*. Enger has replaced the original *πρώτιστ'*—

τὴν λαμπάδ' ἡμμένην ὅπως πρώτιστ' ἐμοὶ προσοίσεις.

### CCLXXXVII.

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Παραθήκην Ἰππίαν καὶ Ἴωνα τινὰ συγγραφέα φασὶν εἰρηνικάν, ἡμεῖς δὲ τοῦτο παρακαταθήκην ἐροῦμεν, ὡς Πλάτων καὶ Θουκυδίδης καὶ Δημοσθένης.

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The Ἴων τις συγγραφεύς is evidently Herodotus, who has



the word in 6. 73, παραθήκην αὐτοὺς παρατίθενται ἐς τοὺς ἐχθίστους, and 9. 45, παραθήκην ὑμῖν ἔπεα τάδε τίθεμαι. The authority for παρακαταθήκη and παρακατατίθεμαι, however, is so overwhelming—Plato, Thucydides, Lysias, Aeschines, Isocrates, and others—that the note of Photius, Παραθήκην Πλάτων Συμμαχία, even if credited, may be disregarded. Certainly, the use of παρατίθεμαι for παρακατατίθεμαι in Xen. Rep. Ath. 2. 16, τὴν οὐσίαν ταῖς νήσοις παρατίθενται, is to be considered an anticipation of the Common dialect. It is in place in Herodotus, as 6. 86, τοῦ παραθεμένου τὰ χρήματα οἱ παῖδες, and in Polybius, as 33. 12. 3, φάσκοντες οὐδενὶ προήσασθαι τὰ χρήματα . . . πλὴν αὐτῷ τῷ παραθεμένῳ, but not in an Attic writer.

## CCLXXXVIII.

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Ἀπαράβατον παραιτοῦ λέγειν, ἀλλ' ἀπαραίτητον.

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In this case, as in so many others, the diction of late prose meets that of Attic poetry—Aeschylus has παράβατος in the sense of παραιτήτος in a lyric passage of the Supplices—

Διὸς οὐ παρβατός ἐστιν μεγάλη φρὴν ἀπέραντος,

but the word is as alien to prose as φρὴν or ἀπέραντος, its companions in the poet.

## CCLXXXIX.

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Λυχγίαν· ἀντὶ τούτου λυχγίον λέγε, ὡς ἡ κωμωδία.

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Τονδὲ λέγω, σὺ δ' οὐ συνιεῖς· κότταβος

τὸ λυχγίον ἐστὶ· πρόσχε τὸν νοῦν· ὠὰ μὲν

Antiphanes, ap. Ath. 15. 666 F.

It is a shortened form of λυχνεῖον, already considered on p. 132 supra. ‘Ἡ λυχγία praeter scriptores sacros, Philonem

p. 425 B, et Josephum, etiam Lucianus, Asin. C. 40 (608), Galenus de Comp. Med. p. locc. I. 2, 326. D, Artemidorus 1. 74. 103, Hero *Spiritualia*, p. 212.' Lobeck.

## CCXC.

Ἄγωγόν· τοῦτο τοῦνομα τάττουσιν οἱ παλαιοὶ ἐπὶ τοῦ τινὰ ὁδὸν ἡγουμένου. οὕτω καὶ Θουκυδίδης κέχρηται. νῦν δὲ οἱ περὶ τὰ δικαστήρια ῥήτορες ἄγωγούς καλοῦσι τοὺς ὀχετοὺς τῶν ὑδάτων.

The late meaning is cited from Herodian, 7. 12, ἐκκόψαι πάντας τοὺς εἰσρέοντας εἰς τὸ στρατόπεδον ἀγωγούς ὕδατος: Georon. 2. 7, ξυλίνοις δὲ ἀγωγοῖς καθαρὸν τὸ ὕδωρ εἰς τὰ φρέατα συνάγειν: Galen, de Us. Part. 16. 1. 673 A; Procopius, and others.

## CCXCI.

Κρύβεται φεῦγε διὰ τοῦ β λέγειν καὶ κρύβεσθαι, ἀλλὰ διὰ πτ κρίπεται καὶ κρύπτεσθαι φάθι.

## CCXCII.

Καρῆναι καὶ ἐκάρην φασί, καὶ εἶναι τούτου πρὸς τὸ κείρασθαι διαφορὰν. Τὸ μὲν γὰρ ἐπὶ προβάτων τιθέασι, κείρασθαι δὲ ἐπὶ ἀνθρώπων.

The distinction is just. Verbs which have a reference to the care or embellishment of the person have naturally what is called the direct middle, that is, a voice purely reflexive. In other cases the reflexive meaning is conveyed by the active voice and a reflexive pronoun.

When Veitch says, 'Neither of the aorists passive seem

to be of Attic usage,' he can only mean that by accident neither occurs in our texts. If occasion had demanded, *ἐκάρην, καρῆναι* would certainly have been used as a matter of course.

Lobeck quotes violations of the Attic rule, Plutarch, V. Lys. 1, τῶν Ἀργείων ἐπὶ πένθει καρέντων: Julian Antic. Anth. Pal. 11. 369—

τῷ σε χρὴ δρεπάνοισι καὶ οὐ ψαλλίδεσσι καρῆναι.

## CCXCIII.

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Κοχλιάριον· γούτο λίστρον Ἀριστοφάνης ὁ κωμωδοποιὸς λέγει, καὶ σὶ δὲ οὕτω λέγε

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Though this article is absent from the extant manuscripts and the edition of Callierges, and is not in Phavorinus, yet it is possibly by Phrynichus, as in App. Soph. p. 51, the same caution appears again, *Λιστρόν· τὸ ὑπὸ τῶν πολλῶν καλούμενον κοχλιάριον*. The late word is used by Galen, de Medic. Simpl. 11. 1, 8, 23, de Pond. et Mens. vol. 13, p. 976 seqq., by Dioscorides, and in the Geoponica, 7. 13, p. 491.

## CCXCIV.

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Δεξαμενὴ φασὶ Πλάτωνα ἐπὶ τῆς κολυμβήθρας εἰρηκέναι. ἐγὼ δὲ οὐ φημι· ἀλλὰ δεξαμένη τῷ τόνῳ εἶπεν ὡς ποιούμενη. χρὴ οὖν καὶ ἡμᾶς κολυμβήθρα λέγειν.

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The Grammarian is here in error. Not only did Herodotus employ the despised synonym of *κολυμβήθρα* in 3. 9, and 6. 119, but Plato also in Crit. 117 A, *ταῖς δὲ δὴ κρήναις, τῇ τοῦ ψυχροῦ καὶ τῇ τοῦ θερμοῦ νάματος, πλήθος μὲν ἄφθονον ἐχούσαις, ἡδονῇ δὲ καὶ ἀρετῇ τῶν ὑδάτων πρὸς ἐκατέρου τὴν χρῆσιν θαυμαστοῦ πεφυκότος, ἐχρῶντο περιστήσαντες οἰκοδομήσεις καὶ δένδρων φυτεύσεις πρεπούσας ὕδασι, δεξαμένας τε αὖ τὰς μὲν*

ὑπαιθρίους, τὰς δὲ χειμερινὰς τοῖς θερμοῖς λουτροῖς ὑποστέγους περιτιθέντες, χωρὶς μὲν βασιλικὰς, χωρὶς δὲ ἰδιωτικὰς, ἔτι δὲ γυναιξίν ἄλλας καὶ ἐτέρας ἵπποις καὶ τοῖς ἄλλοις ὑποζυγίοις, τὸ πρόσφορον τῆς κοσμήσεως ἐκάστοις ἀπονέμοντες.

## CCXCV.

Χθιζὸν ἀποσοβητέον ὅτι ποιητικόν, ἀντὶ δὲ τοῦ χθιζὸν ἐροῦμεν χθεσινόν, πρὸς τὸ πολιτικόν ἀποτορνεύοντες τὸν λόγον, ὡς καὶ Ἀριστοφάνης.

There is no means of ascertaining which form Phrynichus preferred, as the apparatus criticus will show. The adjective occurs twice in Aristophanes (Ran. 987 and Vesp. 282), but in metres too irregular to control the form, some editors preferring the tribrach, others the dactyl, although in both places the manuscripts exhibit only *χθεσινόν*. Neither form is found elsewhere in Attic Greek, although the repudiated *χθιζός* is very common in Homer, and is found in Herodotus. The reason why the adjective appears so seldom in Attic is that the premier dialect preferred instead to use the adverb with the article. Here a difficult question suggests itself: Which was the recognised form, the monosyllabic *χθές*, or the disyllabic *ἐχθές*? Grammarians contradict each other, and the inquirer is thrown back upon his trusty guides, Attic Comedy and common sense. The verdict of metre is conclusive. The monosyllable is encountered in the following lines—

χθὲς οὖν Κλεῶν ὁ κηδεμῶν ἡμῖν ἐφείτ' ἐν ᾠρᾳ,

Vesp. 242.

καμέ γ' ἢ πόρνη χθὲς εἰσελθόντα τῆς μεσημβρίας,

Id. 500.

ταῦτ' ἄρα ταῦτα Κλεῶνυμον αὐται τὸν ῥίψασπιω χθὲς ἰδοῦσαι,

Nub. 353.

ἐς Ὀρσιλόχου χθὲς τῶν τριχῶν κατέσπασα,  
Lys. 725.

χθὲς τε καὶ πρόην κοπέϊσι τῷ κακίστῳ κόμματι,  
Ran. 725.

οὐκ ἤδησθά με  
φράσαντά σοι χθὲς;  
Eccl. 552.

ὦ Βλεψίδημ' ἀμεινον ἦ χθὲς πράττομεν,  
Plut. 344.

ποίου χρόνου ταλάνταθ', ὅς παρ' ἐμοὶ χθὲς ἦν.  
Id. 1046.

Much more numerous are the examples of ἐχθές—

ἐχθὲς δέ γ' ἡμῖν δειπνον οὐκ ἦν ἐσπέρας,  
Nub. 175.

ἐχθὲς δὲ μετὰ ταῦτ' ἐκφθαρεῖς οὐκ οἶδ' ὄποι,  
Pax 72.

φροῦδοι γὰρ ἐχθὲς εἰσιω ἐξωκισμένοι,  
Id. 197.

οὐκ ἔστιν ἡμῖν' ἐχθὲς εἰσφοκισμεθα,  
Id. 260.

A. ἀλλ' οὐκ ἐκύεις σύ γ' ἐχθές; B. ἀλλὰ τήμερον,  
Lys. 745.

στραγγουριῷ γάρ' ἐχθὲς ἔφαγον κάρδαμα,  
Thesm. 616.

ἐχθὲς δ' ἔχοντ' εἰδόν σ' ἐγὼ τριβώνιον,  
Plut. 882.

ἐχθὲς μετὰ ταῦτ' ἔπινον ἡμέραν τρίτην,  
Antiphanes, Zonar. Lex. 2. 1745.

ἐχθὲς ὑπέπινες, εἴτα νυνὶ κραιπαλῆς,  
Alexis, Athen. 2. 34 D.

ἐχθὲς Μελανώπῳ πολυτελοῦς Αἴγυπτίου,  
Anaxandrides, Athen. 12. 553 D.

τὰπιδόσιμ' ἡμῖν ἔστιν ἧς ἐχθὲς πιεῖν,  
Croblylus, Athen. 8. 365 A.

δύ' ἐχθὲς ὠμοὺς εἰς τὸ πῦρ ἀποσβέσας,  
Euphron, Athen. 9. 379 E.

ἐχθὲς κεκινδύνευκας· οὐδεὶς εἰχέ σοι,  
Id. Athen. 9. 377 D.

The word is found only once in Tragedy—

οὐ γάρ τι νῦν γε κάχθες ἀλλ' αἰεί ποτε  
 ζῆ ταῦτα. Soph. Ant. 456.

Ἐχθές, therefore, was the regular Attic form, the old Ionic χθές being naturally retained in phrases like χθές τε καὶ πρόην, and occasionally, as in Nub. 353, and Vesp. 242, to help the metre. After a word ending in a vowel ἐχθές yielded to its older rival even in prose, as ἐκείνος also seems sometimes to have done. Editors may please themselves as to using the apostrophe or not, πρόην τε καὶ ἔχθες, or πρόην τε καὶ χθές, but to a seeing eye the principal fact is placed beyond dispute by the evidence given.

### CCXCVI.

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Βαθμός ἰακόν διὰ τοῦ θ, διὰ τοῦ σ ἄττικόν, βασμός.

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So Moeris 97, βασμός Ἀττικῶς, βαθμός Ἑλληνικῶς.

### CCXCVII.

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Πυρία· τοῦτο τάττουσιν οἱ πολλοὶ ἐπὶ τῆς ἐν τῷ βαλανεῖῳ πυέλου, καὶ ἔχει μὲν τὸ ἔτυμον ἀπὸ τοῦ πυροῦσθαι, οὐ μὴν τὸ ἀκριβές καὶ δόκιμον. πυέλους γὰρ οἱ ἀρχαῖοι καλοῦσιν, ἀλλ' οὐ πυρίας.

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The rejected word does not appear at all in Attic Greek. It is, however, classical, though not in the sense of *πύελος*. Herodotus has it of a vapour-bath, 4. 75, οἱ Σκύθαι τῆς καννάβιος τὸ σπέρμα ἐπεὰν λάβωσι, ὑποδύνουσι ὑπὸ τοὺς πέλους, καὶ ἔπειτα ἐπιβάλλουσι τὸ σπέρμα ἐπὶ τοὺς διαφανέας λίθους τῷ πυρί· τὸ δὲ θνυῖται ἐπιβαλλόμενον καὶ ἀτμίδα παρέχεται τοσαύτην ὥστε Ἑλληνικὴ οὐδεμία ἂν μιν πυρὶν ἀποκρατήσειε· οἱ δὲ Σκύθαι ἀγάμενοι τῇ πυρὶν ὠρύνονται.



It is used for *πύελος* by Moschion as quoted by Athenaeus in 5. 207 F, ἦν δὲ καὶ βαλανείου τρίκλινον, πυρίας χαλκῆς ἔχον τρεῖς, καὶ λουτήρα, πέντε μετρητὰς δεχόμενον: and by Nicarchus in Anth. Pal. II. 243, οἱ βαλανεῖς γὰρ εἰς τότε τάσσονται τὴν πυρίαν καθελεῖν. Both Moschion and Nicarchus probably wrote in the same century as Phrynichus.

## CCXCVIII.

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Ἰπτασθαι παραιτητέον, εἰ καὶ ἄπαξ που εἶη κείμενον ἢ  
 δίς. πέτεσθαι δὲ λέγε.

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The Attic verb corresponding to the English 'fly' derives its tenses from one or other of the three stems, *ἵπτα*, *πετ*, and *ποτα*. The reduplicated *ἵπτα*, which belongs to the same group as *ἴστα*, *τιθε*, and *ἴε*, supplied the future and its moods—

ἵπτημι	ἴστημι	τίθημι	ἴημι
πτήσομαι <sup>1</sup>	στήσω	θήσω	ῆσω,

From *πετ* came the present *πέτομαι*, the imperfect *ἐπετόμην*, and the syncopated aorist *ἐπτόμην*, while *ποτα* furnished the perfect *πεπότημαι*. No Attic writer uses *ἵπτημι* or *ἵπταμαι*, *ἔπτην* or *ἐπτάμην*, *ποτώμαι*, *ἐποτώμην*, or *εποτήθην*, but the future *πετήσομαι* is found by the side of *πτήσομαι*. In Homer and the Tragic poets are encountered forms from *ἔπτην* and *ἐπτάμην*, as *πταίην*, *πτήναι*, *πτάς*, *πτάσθαι*, *πτάμενος*, and from *ποτώμαι* forms like *ποτᾶται* and *εποτήθην*, but in Attic prose and Comedy they were unknown. In the Common dialect any form from any of the three stems passed muster, and even new tenses were manufactured which could be referred neither to *ἵπτα*, *πετ*, or *ποτα*. Such were *ἐπετάσθην* and *πέπταμαι*, which in Attic belong not

<sup>1</sup> For the middle, see *infra*, p. 399.

to πέτομαι, but to πετάννυμι. By others ποτώμαι was lengthened to πωτώμαι, and used as a regular verb.

It is therefore not surprising if Attic texts have suffered at the hands of transcribers. The principal risk naturally fell to the aorist ἐπτόμην, so apt to be confounded with the un-Attic ἐπτάμην. Thus in Ar. Av. 788—

ἐκπτόμενος ἂν οὔτος ἤρίστησεν ἐλθὼν οἴκαδε  
καὶ τ' ἂν ἐμπλησθεὶς ἐφ' ἡμᾶς αὐθις αὖ κατέπετο—

the Ravenna preserves the true forms, but other manuscripts have inconsistently ἐκπτόμενος and κατέπετο, or still worse, ἐκπετάμενος and κατέπετο. The Ravenna is equally invaluable in Av. 48, where it confirms the conjectures of Dawes and Brunck—

εἴ που τοιαύτην εἶδε πόλιν ἢ 'πέπετο—

against the vulgate—

εἴ που τοιαύτην οἶδε πόλιν ἢ πέπταται.

In Av. 90 ἀπέπετο, 278 εισέπετο, 789, 792 κατέπετο, 791, 795 ἀνέπετο, 1173 εισέπετο, the Ravenna retains the original spelling when most other manuscripts replace omicron by alpha. But in 1206 ἀναπτάμενος, and 1613 προσπτάμενος, even the Ravenna slips, although it supports the true form of the participle in 1384 ἀναπτόμενος, and in 1624 καταπτόμενος.

As in the case of ἠρόμην, the subjunctive and optative, ἔρωμαι and ἐροίμην, might as far as form goes belong to the present tense; so the subjunctive πτώμαι may be a mood of either ἐπτάμην or ἐπτόμην, but in Attic it certainly belongs to the latter.

The longer form of the future is met with in two lines of Aristophanes—

ὅπως πετήσει μ' εὐθὺ τοῦ Διὸς λαβών,  
Pax 77.

οὐκ ἀποπετήσει θάπτον εἰς Ἐλύμνιον,  
Id. 1126.

but the shorter has good authority—

οἶμοι κακοδαίμων, στρουθὸς ἀνὴρ γίγνεται·  
ἐκπτήσεται, ποῦ, ποῦ ἴστί μοι τὸ δίκτυον;  
Vesp. 208.

The perfect *πεπότημαι* rests upon prose instances, and upon Aristophanes—

ταῦτ' ἄρ' ἀκούσασ' αὐτῶν τὸ φθέγμ' ἢ ψυχὴ μου πεπότηται·  
Nub. 319.

ἀνεπετερώσθαι καὶ πεποτησθαι τὰς φρένας.

Av. 1445.

This verb admirably illustrates the refined eclecticism of the Attic dialect, and the record of its corruption tells only too plainly how the intellectual refinement from which it sprang decayed and passed away.

## CCXCIX.

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Νήστις βάρβαρον, τὸ δ' ἀρχαῖον νῆστις διὰ τοῦ ι.

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The form may well have been used by the Parody-writer Matron, Athen. 4. 134 F—

νήστης, ἀλλοτρῶν εὖ εἰδὼς δειπνοσυνάων—

but there is only the questionable authority of Grammarians to support its occurrence in Simonides. Bekk. Anecd. 1402.

It is cited from late writers, as Apollon. Hist. Mir. c. 51, *ὅτε νήστης ὑπῆρχεν.*

## CCC.

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Κατὰ χειρῶν δεινῶς ἀνελλήνιστον, καὶ τὰ ἐπὶ χειρῶν  
δέ· μεστὴ γὰρ ἡ κωμῳδία τοῦ κατὰ χειρός.

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The edition of Nuñez, and the margin of the first

Laurentian manuscript, are the only warrants for this article, but it is correct as a statement of usage. Athenaeus 9. 408 E, ἡ πλείων δὲ χρήσις κατὰ χειρὸς ὕδωρ εἴωθε λέγειν, ὡς Εὐπολις ἐν Χρυσῶ Γένει, καὶ Ἀμειψίας Σφενδόνη, Ἀλκαῖος τε ἐν Ἱερῶ Γάμφ. Πλείστον δ' ἐστὶ τοῦτο. Φιλύλλιος δὲ ἐν Αὔγῃ κατὰ χειρῶν εἴρηκεν οὕτως—

καὶ δὴ δεδειπνήκασιν αἱ γυναῖκες ἀλλ' ἀφαιρεῖν  
 ὦρα ὅστιν ἤδη τὰς τραπέζας, εἶτα παρακορῆσαι,  
 ἔπειτα κατὰ χειρῶν ἐκάστη καὶ μύρον τι δοῦναι.

Μένανδρος Ὑδρία—

οἱ δὲ κατὰ χειρῶν λαβόντες, περιμένουσι φίλτατοι.

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### CCCI.

Φάγομαι βάρβαρον. λέγε οὖν ἔδομαι καὶ κατέδομαι.  
 τοῦτο γὰρ Ἀττικόν.

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### CCCII.

Βρώσομαι, κακῶς ὁ Φαβωρίνος. οἱ γὰρ Ἀττικοὶ ἀντ'  
 αὐτοῦ ἔδομαι χρῶνται καὶ κατέδομαι.

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The former of these articles has little better footing than 300, and in the edition of Nuñez the latter, which comes from a later position in the manuscripts, is augmented by the sentence, ἀκριτον οὖν καὶ ἀπόβλητον τῶν ἀττικῶν φωνῶν τὸ βρώσομαι ῥῆμα.

The marvellous rule by which middle inflexions were necessarily attached to the future of a verb like ἐσθίω was mentioned on article 45, and I shall here carefully and fully redeem the promise there made.

An important instance of a very common manuscript error is to be found in the lines of Aristophanes in which

Trugaeus asks the son of Cleonymus to sing him a stave that will not suggest war and arms—

ἄσον πρὶν εἰσιέναι τι· σὺ γὰρ εὖ οἶδ' ὅτι  
οὐ πρᾶγματ' ἄσει· σῶφρονος γὰρ εἶ πατρός.

All the manuscripts read ἄσεις for ἄσει, but Dawes was right beyond question in replacing the active by the middle future. Not only in Attic, but throughout Greek literature till a late period, the middle ἄσομαι was the only future of the verb ἄδω. But in debased Greek the active ἄσω was the more usual form<sup>1</sup>, and it is no wonder that a copyist should insert its second person singular in Aristophanes when it had the same metrical value as the classical ἄσει, and was suggested by the fact of the following word beginning with a sigma. It is true that ἄσουσι is actually read in Plato, Legg. 666 D, ποίαν δὲ ἄσουσι οἱ ἄνδρες φωνήν; but the expression is unintelligible till we restore ἤσουσι, the word which Plato wrote, and which he was fond of using in this connexion: Legg. 890 D, πᾶσαν φωνήν ἰέντα: Legg. 934 D, πολλήν φωνήν ἰέντες: Theaet. 194 A, Σειρήνα φωνήν μίαν ἰείσαν: Legg. 812 D, ἄλλα μέλη τῶν χορδῶν ἰεισῶν: Phil. 51 D, τὰς ἐν τι καθαρὸν ἰείσας μέλος: Phaedr. 259 D, αἱ ἰᾶσι καλλίστην φωνήν.

The same lesson is taught by the consideration of the future forms of διώκω.

The active is supported by the manuscripts in—

χρυσοῦ διώξεις σμικύθην καὶ κύριον.  
Arist. Eq. 969.

οὐ πάλιν

τηδὲ διώξεις; τοῦμπαλι τρέχεις σύ γε.  
Thesm. 1224.

οὐκ ἀποδιώξεις σαυτὸν ἀπὸ τῆς οἰκίας.  
Nub. 1296.

<sup>1</sup> 'Babr. F. 12. 18; late prose, Himer. Or. 1. 6; Menand. Rhet. 617; Nicol. Rhet. 11, 14; Aeneae Epist. 18, προσ- Ael. H. A. 6. 1, Dor. ἄσῶ, Theocr. 1. 145.' 'Ἀείσω, Callim. Apol. 30; Dian. 186, Del. 1; Anth. (Mnas.) 7. 192; Q. Sm. 3. 646; Opp. Cyn. 1. 80, 3. 83.' Veitch.

Xen. Cyr. 6. 3. 13, διώξεις δὲ : id. An. 1. 4. 8, διώξω :  
Dem. 989. 11, διώξετε.

The middle is read in Ar. Eq. 368—

διώξομαι σε δειλίας·

Thuc. 7. 85, διωξομένους,

Plat. Prot. 810 C, διωξοίμην,

Theaet. 168 A, διώξονται,

Clit. 407 A, διώξομαι,

Xen. Cyr. 1. 3. 14, διώξει,

4. 1. 19, διωξόμεθα,

4. 3. 18, διώξομαι.

These facts distinctly prove that in Attic Greek διώκω had invariably a future middle. In our texts it is occasionally active, but the texts were altered by the copyists of an age in which Dionysius of Halicarnassus could use διώξομαι in a passive sense. Excepting διώξω in Xen. Cyr. 6. 3. 13, and διώξετε in Demosthenes, the active is confined to the second person singular, which, except in one letter and that a final one, is identical with the middle. Add to this, that in three cases out of the five the following word began with the same letter sigma. It is well known that this is no unfrequent source of error, as in Eur. Or. 383—

ικέτης ἀφύλλους στόματος ἐξάπτων λίτας—

the manuscripts have the absurd reading ἀφύλλου. In Thesm. 1224 the active is due simply to erroneous division of the words, διώξει· 's τοῦμπαλιw being, as Cobet shows, what Aristophanes really wrote. The διώξετε of Demosthenes must be altered to διώξεσθε, and perhaps Cobet is right in restoring διώξομαι in Xen. Cyr. 6. 3. 13; but Xenophon is too uncertain a writer to take any account of, and whether he wrote διώξω or διώξομαι does not affect Attic usage in the least degree.

The history of these two futures, ἄσομαι and διώξομαι,



teaches the valuable lesson that manuscripts are of no authority in establishing the true form of a future when it has survived only in the second person singular.

In other cases in which two forms were nearly alike, the copyists have blundered by using the one for the other. In Arist. Plut. 932, the Informer addresses his witness, calling upon him to bear testimony to the conduct of Cariôn—

ὄρᾱς ἂ ποιεῖ; ταῦτ' ἐγὼ μαρτύρομαι—

but the manuscripts read ποιεῖς. Budaëus was the first to make the necessary correction, and Brunck and others have confirmed it.

When the middle φυλάξει is unquestionably demanded in Arist. Pax 176—

κεῖ μὴ φυλάξει, χορτάσω τὸν κἀνθαρὸν—

the copyists have nothing to offer but the meaningless active φυλάξεις.

In Arist. Av. 1568, on approaching Nephelococcugia, Poseidon turns to his fellow-ambassador Triballus, and tries to get him to arrange his dress more gracefully—

οὗτος τί δρᾶς; ἐπ' ἀριστερ' οὕτως ἀμπέχει;  
οὐ μεταβαλεῖ θοιμάτιον ᾧδ' ἐπὶ δεξιά.

the middle is required, and yet the manuscripts read μεταβαλεῖς.

The verb ἠλιάζομαι is not rare, but it is never found in the active voice except in Arist. Lys. 380, ἠλιάξεις, where no manuscript has the true reading ἠλιάζει.

Another type of manuscript blunder is presented by optatives like μεθείμην and μεθείην becoming interchanged as in Ran. 830—

οὐκ ἂν μεθείμην τοῦ θρόνου, μὴ νουθέτει,

and Soph. El. 1306—

ὑπηρετοίην τῷ παρόντι δαίμονι.

Now in both these cases the manuscripts present the wrong voice; in the line of Aristophanes *μεθείην*, in Sophocles *ὑπηρετολίμην*. Dawes corrected the former and Elmsley the latter<sup>1</sup>.

The same verb *μεθίημι* affords an excellent example of the other kind of manuscript error already shown in *διώξετε* for *διώξεσθε*. In the lines—

κόκκυ, μέθεσθε· καὶ πολὺ γε κατωτέρω,  
Arist. Ran. 1384.  
 μέθεσθε, μέθεσθε· καὶ τὸ τοῦδ' ἄν ῥέπει,  
Id. 1393.

the manuscripts read *μεθεῖτε* in all three cases. The active voice may thus be used intransitively, but the second person plural imperative active has its penultimate syllable short, *μέθετε*. The way in which the blunder arose is shown by l. 1380—

καὶ μὴ μεθῆσθον, πρὶν ἂν ἐγὼ σφῶν κοκκύσω.

The Ravenna has the true reading *μεθῆσθον*, but other manuscripts have only *μεθείσθον*, a form half-way to *μεθεῖτον*, as *διώξετε* sprang from *διώξεσθε*.

Take another type still from the same play. In l. 1235—

ὄρᾱς, προσῆψεν αὐθις αὐτὴν τὴν λήκυθον.  
 ἀλλ' ὦγάθ' ἔτι καὶ νῦν ἀπόδου πάση τέχνῃ,  
 λήψει γὰρ ὀβολοῦ πάνυ καλὴν τε κάγαθὴν—

many good manuscripts have *ἀπόδος*, 'give back,' instead of the genuine middle *ἀπόδου*, 'sell,' required by the sense.

The facts just enumerated have a peculiarly apt application to the class of Greek verbs now under discussion, which have a future tense, middle in form, but in no other respect differing from the other tenses which use the inflexions of the active voice. The verbs of this group employ the middle form consistently throughout the moods of the future, but the active in all other tenses. So thoroughly

<sup>1</sup> Another instance is *παρασταίμην* for *παρασταίην* in Soph. O. C. 491.

had they become active in all but the inflexional ending, that expressions such as οὐκ ἀποδιώξει σαυτὸν (Arist. Nub. 1296) did not appear strange to an Attic ear.

This external peculiarity corresponds to a very marked peculiarity of meaning. The verbs which reject the active endings of the future in favour of the middle endings, at the same time that they retain the active inflexions in their other tenses, are all words expressing the exercise of the senses or denoting some functional state or process. In fact, within the limits of this class are embraced most verbs which express the action of what Shakespeare calls in one place 'the mortal instruments,' and in another 'the corporal agents.'

The reason for this anomaly in form it is useless to discuss, as it is impossible to discover. If the meaning was originally felt to be most fitly expressed by the middle voice, as undoubtedly it was, what was there in the future tense to make it acquire this signification when the others rejected it? It is possible to collect isolated instances of verbs of this class using other tenses besides the future in the middle voice. Thus, in a beautiful passage of the *Δαναίδες*, Aeschylus<sup>1</sup> puts *τίκτομαι* into the mouth of Aphroditê—

ἐρᾷ μὲν ἀγνὸς οὐρανὸς τρώσαι χθόνα,  
 ἔρωσ δὲ γαῖαν λαμβάνει γάμου τυχεῖν  
 ὄμβρος δ' ἀπ' εὐνάεντος οὐρανοῦ πεσὼν  
 ἔκυσε γαῖαν ἢ δὲ τίκτεται βροτοῖς  
 μήλων τε βοσκὰς καὶ βίον Δημήτριον  
 δεινδρῶτις ὥρα δ' ἐκ νοτίζοντος γάμου  
 τέλειός ἐστι τῶν δ' ἐγὼ παραίτιος.

And a good many examples of *λαμβάνομαι* might be found to keep *λήψομαι* in countenance. It is even possible that the passage quoted by Athenaeus (10. 426 F) from the 'Gods' of Hermippus has come down to us as he wrote

<sup>1</sup> Quoted by Athenaeus, 13. 600 B.

it, although *πίνομαι* and *διψῶμαι* are found nowhere else in the sense of their actives, *πίνω* and *διψῶ*—

ἔπειθ' ὅταν πινώμεθ' ἢ διψώμεθα,  
εὐχόμεθα,

especially when Suidas (s. v.) affirms that Cratinus used *βαδίζου* in the sense of *βάδιζε*<sup>1</sup>. It is difficult to understand that *βαδίζομαι* should be distasteful to an Athenian ear when *βαδιοῦμαι* was not only not displeasing but even demanded. But it is also difficult to see why *τραυλίζω*, *I lispl*, should be active when *ψελλιζομαι*, *I stammer*, is middle. As a matter of fact, neither *τραυλίζομαι* nor *ψελλιζω* would have offended an Athenian of the best age, and that the middle of the one verb and the active of the other have the best authority is merely due to accident<sup>2</sup>. But, notwithstanding, the future in each case was in Attic middle. Here the active *ψελλιῶ* and *τραυλιῶ* would undoubtedly never have been used by a writer of Attic, but *ψελλιουῖμαι* and *τραυλιουῖμαι* were the only forms possible. It is to elucidating this marvellous caprice of Attic Greek that the present inquiry is directed, and the critical remarks with which it was opened will be often referred to in restoring to Attic books the genuine future middle forms which copyists in their ignorance of so eccentric a rule have repeatedly marred.

An interesting point of this inquiry is that a very large proportion of the verbs which by signification belong to this class, are deponents to begin with, and accordingly do not attract so much attention as their strikingly irregular fellows, which are deponents only in the future tense. These deponents, however, merit a place by the side of

<sup>1</sup> *βάδιζε· καὶ βαδίζου ἀντὶ τοῦ βάδιζε. Κρατίνος.* Other instances are *ἀλαλάζομενη*, Soph. Fr. 489 (ch.); *γηρύομαι*, Aesch. P. V. 78, etc.; *ἔπωλολύξατο*, Aesch. Agam. 1236; *κλαίομαι*, *ἐκλαυσάμην*, freq.; *διώκεται*, Aesch. Cho. 289; Hom.

<sup>2</sup> *τραυλίζω* occurs Arist. Vesp. 44, Nub. 862, 1381; *τραυλίζομαι* in Archippus ap. Plutarch, Alc. cap. 1; *ψελλιζω*, Aristotle, etc.; *ψελλιζομαι*, Plat. Gorg. 485 C.

the others, if for no other reason than that the juxtaposition may put some future inquirer on the track of the true elucidation of the marvellous phenomenon which is here to be established, not explained.

All verbs, then, which refer primarily to a physical process, and do not merely state the fact that such and such an action is going on, are either deponent throughout or deponents in the future tense. In other words, if the primary reference of a verb is to any physical action, functional or organic, that verb has the inflexions of the middle voice, either in all its tenses or in one, the future.

It will be advantageous to subdivide the great class of verbs to which this rule applies, and a large subordinate group at once suggests itself, composed of verbs which denote the exertion of the vocal organs in man or other animals.

Poetical and un-Attic words are printed in spaced type.

## DEPONENTS.

βληχῶμαι,	bleat.	ὠρύομαι,	howl.
βρυχῶμαι,	roar.	ψελλίζομαι,	stammer.
γοῶμαι,	wail.	μινύρομαι,	hum.
κνυζῶμαι,	whimper.	κινύρομαι,	wail.
μυκῶμαι,	bellow.	φθέγγομαι,	speak.

## DEPONENTS IN THE FUTURE TENSE.

ᾄδω,	sing,	ᾄσομαι.
βοῶ,	shout,	βοήσομαι.
γηρύω,	speak out,	γηρύσομαι.
κωκῶ,	wail,	κωκύσομαι.
λάσκω,	scream,	λακήσομαι.
κελαδῶ,	sound,	κελαδήσομαι.
ἀλαλάζω,	raise the war-cry,	ἀλαλάξομαι.
γρύζω,	grunt,	γρύξομαι.
οἰμῶζω,	groan,	οἰμῶξομαι.



ὀλολύζω,	scream,	ὀλολύξομαι.
ὄτοτύζω,	lament,	ὄτοτύξομαι.
κέκλαγα,	scream,	κεκλάγξομαι.
κέκραγα,	cry out,	κεκράξομαι.

That the tendency of language represented by these forms was active at a very early date is known to every reader of Homer, and is also proved by the existence of the deponents. Moreover, the fact that though γοῶ, and not γοῶμαι, was the present form used by Homer, yet the future employed by him was γοήσομαι, shows how soon the future tense was especially associated with the middle inflexions. Still, in Ionic there are many indications of a laxity in usage with regard to the middle future. Accordingly, if the relationship between Tragedy and Ionic be remembered, it is not surprising that Aeschylus should use κωκύσειν even in senarii (Agam. 1313), but the testimony of Aristophanes distinctly proves that in this direction also there was a strong tendency towards uniformity at work in Attic. It is the law of parsimony under another aspect.

οὐκ ἄπιτε ; κωκύσεσθε τὰς τρίχας μακρά.

Ar. Lys. 1222.

If Athenaeus (8. 396 C) had not happened to preserve two lines from the 'Palaestra' of Alcaeus—

ὄδῃ γὰρ αὐτός ἐστιν· εἴ τι γρύξομαι

ὦν σοι λέγω πλέον τι γαλαθηνοῦ μνός—

the verb γρύζω would have been dependent upon the law of uniformity for the true form of its future, for in Arist. Eq. 294—

διαφορήσω σ' εἴ τι γρύξει—

the manuscripts read γρύξεις.

On the other hand, οἰμώξομαι is more than usually secure, as it occurs in Aristophanes alone some ten times—

ὡς σεμνὸς ὁ κατάρτος· οὐκ οἰμώξεται ;

Ran. 178.



τὰ δεῖν' ἔφασκ' ἐκείνος. B. ὡς οἰμώζεται.

Ran. 279.

ἀλλ' οὐχ οἶόν τε. B. νῆ Δί' οἰμώξεσθ' ἄρα.

Nub. 217.

So οἰμώξει, Plut. 111, Av. 1207; οἰμώζεται, Thesm. 248, Ran. 706; οἰμώξεσθε, Pax 466; οἰμωζόμενος, Vesp. 1033, Pax 756. In Plut. 111 some manuscripts have οἰμώξεις, but as in Av. 1207 the true form has been preserved probably by being mistaken for the third person. In Plutus 876—

εἰπεῖν ἃ πεπανούργηκας. B. οἰμώξῃρα σύ,

the Ravenna has οἰμώξ' ἄρα, but most other manuscripts οἰμωξ' ἄρα.

A fragment of Eupolis, quoted by Zonaras (Lex. p. 605), shows how apt copyists were to replace the middle by the active<sup>1</sup>—

τίς οὐξεγείρας μ' ἐστίν; οἰμώξει μακρά

ὀτιή μ' ἀνίστησ' ὠμούπνου.

The true reading is of course ἀνίστης.

The verbs κράζω and κλάζω have as futures κεκράζομαι and κεκλάγχομαι, as coming from κέκραγα and κέκλαγγα, which in Attic bear a present signification. Perhaps this fact has something to do with the old way of regarding such perfects as perfects middle.

οὐδέποτε· κεκράζομαι γάρ,

Ran. 264.

τριπλάσιον κεκράζομαί σου,

Eq. 285.

κατακεκράζομαί σε κράζων.

Eq. 287.

ἵνα μὴ κεκλάγγω διὰ κενῆς ἄλλως ἐγώ·

ἐὰν δὲ μὴ, τὸ λοιπὸν οὐ κεκλάγχομαι.

Arist. Vesp. 929-30.

εἰ μὴ τετορήσω ταῦτα καὶ λακήσομαι·

ὦ ποιηροί, μὴ σιωπᾶτ'· εἰ δὲ μὴ, λακήσεται.

Pax 381, 384.

<sup>1</sup> In Eur. Alc. 635, τόνδ' ἀποιμώζει νεκρόν, not a few codices read ἀποιμώξεις νεκρόν.

Besides the verbs already mentioned there are many others, the futures of which do not happen to occur in those portions of the works of Attic writers which have been preserved. But the case is so strong in favour of a future middle in verbs of this class, that it may be confidently assigned them even in cases in which dialectic or late Greek supplies a future in the active. For by the side of the Attic futures deponent of *βοῶ*, *γελῶ*, *ᾄδω*, and the rest, *βοήσω*, *γελάσω*, *ᾄσω*, etc., are met with in late authors. The group of verbs denoting the exercise of the vocal organs will therefore be enlarged by the following—

<i>συρίττω</i> ,	whisper,	<i>συρίζομαι</i> .
<i>σίζω</i> ,	hiss,	<i>σίζομαι</i> .
<i>σαλπίζω</i> ,	trumpet,	<i>σαλπίζομαι</i> .
<i>μινυρίζω</i> ,	whine,	<i>μινυρίζομαι</i> .
<i>πιπιρίζω</i> ,	cheep,	<i>πιπιρίζομαι</i> .
<i>κέκριγα</i> ,	squeak,	<i>κεκρίζομαι</i> .
<i>τέτριγα</i> ,	chirp,	<i>τετρίζομαι</i> .
<i>αιάζω</i> ,	wail,	<i>αιάξομαι</i> .
<i>πυππάζω</i> ,	cry bravo,	<i>πυππάξομαι</i> .
<i>στενάζω</i> ,	groan,	<i>στενάξομαι</i> .
<i>βαύζω</i> ,	yelp,	<i>βαύξομαι</i> .
<i>(ἀνα)βορβορούζω</i> ,	grumble,	<i>(ἀνα)βορβορούξομαι</i> .
<i>ιύζω</i> ,	yell,	<i>ιύξομαι</i> .
<i>κοκκύζω</i> ,	cry like a cuckoo,	<i>κοκκύξομαι</i> .
<i>λύζω</i> ,	sob, hiccup,	<i>λύξομαι</i> .
<i>μύζω</i> ,	moan,	<i>μύξομαι</i> .
<i>ρύζω</i> ,	snarl,	<i>ρύξομαι</i> .
<i>τονθορούζω</i> ,	babble,	<i>τονθορούξομαι</i> .
<i>κλώζω</i> ,	hoot,	<i>κλώξομαι</i> .
<i>κρώζω</i> ,	croak,	<i>κρώξομαι</i> .
<i>βομβῶ</i> ,	hum,	<i>βομβήσομαι</i> .
<i>ροίζῶ</i> ,	hiss,	<i>ροίζήσομαι</i> .
<i>καχάζω</i> ,	laugh aloud,	<i>καχάσομαι</i> .
<i>κραυγάζω</i> ,	screech,	<i>κραυγάσομαι</i> .

κελαρύζω,	babble,	κελαρύσομαι.
ποππύζω,	whistle,	ποππύσομαι.
κιχλίζω,	giggle,	κιχλιοῦμαι.
τραυλίζω,	lisp,	τραυλιοῦμαι.
χρεμετίζω,	neigh,	χρεμετιοῦμαι.
ψιθυρίζω,	whisper,	ψιθυριοῦμαι.

This rule has considerable critical interest, as in several cases various readings occur or emendations have been made which violate its precepts. Thus, in Aeschines 90. 30 (3. 260), the position of *ἄν* before *οἴεσθε*, the usual one in Attic, has, as in many other cases, induced the scribes to alter an aorist infinitive into a future, and omit the particle. Θεμιστοκλέα δὲ καὶ τοὺς ἐν Μαραθῶνι τελευτήσαντας καὶ τοὺς ἐν Πλαταιαῖς καὶ αὐτοὺς τοὺς τάφους τοὺς τῶν προγόνων οὐκ ἄν οἴεσθε στενάξαι εἰ ὁ μετὰ τῶν βαρβάρων ὁμολογῶν τοῖς Ἑλλησιν ἀντιπράττειν στεφανωθήσεται; The other reading, οὐκ οἴεσθε στενάξειν, is certainly to be rejected. The only form possible to a writer of Attic was στενάξομαι. But in Tragedy<sup>1</sup> the active inflexion would not have been impossible even in the Senarii, as ἐκβάξω occurs in Aesch. Agam. 498—

ἀλλ' ἢ τὸ χαίρειν μᾶλλον ἐκβάξει λέγων,

and, accordingly; critics may please themselves in altering στενάξετε of the manuscripts in Eur. H. F. 243, and αἰάξετε in line 1054 of the same play, to στενάξετε and αἰάξετε respectively.

Accident has made *συρίτω* an important word. Its future, though not occurring in Attic, is in Lucian *συρίζομαι*. Now, though himself an Atticist, Lucian wrote at a time when most of the verbs of this class no longer followed the Attic usage. There is, therefore, no doubt that *συρίζομαι*

<sup>1</sup> Thus although Veitch is wrong in making the aorist subjunctive *λαχίσω* a future in Eur. Phoen. 1295, 1523, and *ἀθσω* future in Ion 1446, yet *λαχίσω* is almost certainly future in Eur. Tro. 516 (ch.), and *ἐπιθωύξω* occurs in Eur. I. T. 1127 (ch.).

was the acknowledged Attic form. Similiar evidence is afforded by Hesychius in the gloss, *κελαρύσεται· μετὰ φωνῆς ἠχῆσει*. It is the only occasion on which the future of *κελαρύζω* is found, and the lexicographer had some passage in view when he explained the term.

Care must be taken accurately to draw the line between this class of verbs and the other, which is represented by words like *λέγω* and *λαλῶ*, in which the physical act does not form the principal part of the signification. Otherwise there would be some danger of giving *φληναφῶ*, *chatter*, a future *φληναφήσομαι*, or *παταγῶ*, *clash*, a future *παταγήσομαι*. This whole class, *ληρῶ*, *φλυαρῶ*, *ύθλῶ*, *λαλῶ*, *στομφάζω*, *κτυπῶ*, etc., have really no reference to any physical process, and accordingly follow the ordinary laws of inflexion. And, although *ὀλοφύρομαι*, *ὀδύρομαι*, *στωμύλλομαι* may owe their deponent form to having originally had a physical reference, their meaning has been so much modified that they can no longer be classed with verbs like *μυκῶμαι* and *κινύρομαι*.

In *σιωπῶ* and *σιγῶ* are encountered the negations of the whole class, and both verbs follow their more numerous opposites in employing middle inflexions to express future meaning—

<i>σιωπῶ</i>	<i>σιωπήσομαι</i>
<i>σιγῶ</i>	<i>σιγήσομαι</i> .

The next class is a much smaller one, as the modifications possible in the action of the organs of sight are very few in number.

#### DEPONENTS.

<i>δέρκομαι</i> ,	look.
<i>θεῶμαι</i> ,	gaze at.
<i>σκέπτομαι</i> ,	spy.
<i>αἰγάζομαι</i> ,	see distinctly.

## DEPONENTS IN THE-FUTURE TENSE.

[ὄρω],	see,	ὄψομαι.
βλέπω,	see,	βλέψομαι.

But if, they are few in number, verbs of this class are in more cases than the others peculiarly significant. How naturally the middle inflexions were applied to such verbs is demonstrated by the use in all poetry from Homer downwards of the middle ὄρωμαι and εἰδόμην, while the survival of ὄψομαι, and its use as the future of ὄρω, shows that this tendency was especially active in reference to future time. This latter fact is also signally manifested in the case of σκοπῶ. Although σκοπῶ has almost driven σκέπτομαι from the field in the present and imperfect tenses, yet not one instance of σκοπήσω could be discovered in good Greek, σκέψομαι being invariably employed.

Of other verbs<sup>1</sup>, λεύσσω from its formation is denied a future tense, and, as a matter of fact, no part of the future of ἀθρῶ<sup>2</sup> has survived. If it had it would doubtless have been middle, as σκαρδαμύττω, *blink*, which of the rest is the nearest approach to a negative which the language supplies, would have formed σκαρδαμύξομαι.

The third of the types of manuscript errors detailed in the beginning of this discussion is well exemplified in Demosth. 799. 17: Ἐν δ' εἰπὼν ἔτι παύσασθαι βούλομαι· ἔξίτε αὐτίκα δὴ μάλα ἐκ τοῦ δικαστηρίου, θεωρήσουσι δὲ ὑμᾶς οἱ περιεστηκότες καὶ ξένοι καὶ πολῖται καὶ κατ' ἄνδρα εἰς ἕκαστον τὸν παριόντα βλέψονται καὶ φνσιογνωμονήσουσι τοὺς ἀποψηφισαμένους· τί οὖν ἐρεῖτε ὧ ἄνδρες Ἀθηναῖοι εἰ προέμενοι τοὺς νόμους ἔξίτε; ποίοις προσώποις ἢ τίσιν ὀφθαλμοῖς πρὸς ἕκαστον τούτων ἀντιβλέψετε; Here Bekker and Dindorf actually shut their eyes and read ἀντιβλέψετε, although

<sup>1</sup> δπτεύω, δππτεύω, παπταίνω, σκοπιάζω, hardly merit attention. The future of none of them occurs in Greek except διοπτρεύσω, in Il. 10. 451.

<sup>2</sup> ἀθρήσω, in Nub. 731, is aorist subjunctive.

βλέψονται precedes, and there is absolutely no possibility of the preposition ἀντι- regulating the voice of the verb. The middle has as good manuscript authority as the active, and the scribe would have altered βλέψονται also if the change could have been as easily made. The passage also affords, in θεωρήσουσι, an example of a verb of sight, which, like λέγω and λαλῶ, had no special reference to the physical fact. It is a derived verb, and originally meant *to act as a spectator* (θεωρός).

Verbs of hearing, like verbs of seeing, are few in number, and for the same reason, namely, the want of capacity for modification in the organ the exertion of which they express. In fact there are only two verbs which affect the enquiry, ἀκροῶμαι and ἀκούω, for πυνθάνομαι does not strictly belong to this class, and κλύω and αἶω form no future while ὠτακουστῶ is, like θεωρῶ, a derived verb, formed from ὠτακουστής, *a listener*.

In Hyperides, Fun. Orat. col. 13. 3, the active ἀκουσόντων is unquestionably an error for ἀκουόντων: εἰ δ' ὠφελείας ἔνεκεν ἢ τοιαύτη μελέτη γίγνεται, τίς ἂν λόγος ὠφελήσσειε μᾶλλον τὰς τῶν ἀκουσόντων ψυχὰς τοῦ τὴν ἀρετὴν ἐγκωμιάζοντος. The innumerable well-authenticated instances of the future middle, to say nothing of the cogent rule under discussion, give authority sufficient to alter this one passage even without the sensible though metaphysical remark of Cobet: 'Nulla unquam fuit oratio neque erit, quae prodesse possit animis eorum qui eam *sint* audituri, id est quae prosit etiam *priusquam* audita sit.'

The verbs denoting the action of the senses of smell and touch will not occupy the attention long. Of the former there are only two, and both deponents—

ὀσφραίνομαι

ὀσμῶμαι

ὀσφρήσομαι

ὀσμήσομαι,

as the general verb αἰσθάνομαι, which can replace most verbs



of this great class, is itself deponent. The verbs of touch present a singular difficulty. The place of *ἄπτομαι* is assured. It is the word, which in obedience to the law of parsimony in the development of the Attic dialect, was selected to express the process which had been before expressed by the three verbs, *ἄπτομαι*, *θιγγάνω*<sup>1</sup>, and *ψαύω*<sup>2</sup>. Accordingly, there are no Attic instances of the future of either *ψαύω* or *θιγγάνω*, and in Tragedy either form might probably have been used. The middle *θίξομαι* occurs in Eur. Hipp. 1086—

κλαίων τις αὐτῶν ἄρ' ἐμοῦ γε θίξεται,

and doubtless Elmsley was right in substituting *προσθίξει* for *προσθίξεις* in Eur. Heracl. 647—

εἰ δὲ τῶνδε προσθίξει χερσὶ

δυοῖν γερόντων οὐ καλῶς ἀγωνιεῖ,

but little more reliance can be placed upon the usage of Tragedians than upon the readings of manuscripts. Certainly, there is one undoubted<sup>3</sup> instance of the active future of *ψαύω*—

χώρει τίς ὑμῶν ἄψεται; κλαίων ἄρα

ψαύσει· θεῶν γὰρ οὐνεχ' ἰππικοῦ τ' ὄχλου κτε.

Eur. Andr. 759.

<sup>1</sup> Hippocrates, 5. 184; 6. 90, 300; 8. 88, 350, etc.; Aesch. Sept. 44, 258, Agam. 663; Soph. O. C. 329, Phil. 761, 1398, etc.; Eur. Bacch. 1317, Hec. 605, etc. In Antiphanes, Athen. 15. 667 A, *θίγη* is a useless conjecture for *τύχη*, and in Pherecrates, Athen. 6. 263 B, *θιγγανουσῶν τὰς μύλας*, evidently in a domestic phrase which has preserved the word. (Xen. Cyr. 1. 3. 5; 5. 1. 16, see p. 169).

<sup>2</sup> Hdt. 2. 90, 93; 3. 30; Hippocr. 2. 411; 6. 640; 7. 556; 8. 356, etc.; Aesch. Pers. 202, Cho. 182, Supp. 925; Soph. O. R. 1467, O. C. 1639, Trach. 565, etc., Eur. very frequently. Antiphon, in 123. 2, and Xenophon, in Mem. 1. 4, 12, are co-partners in sinning against Attic usage.

<sup>3</sup> Dictionaries occasionally quote as futures what are really aorists subjunctive Soph. O. C. 1131, like Eur. Phoen. 1693—

προσάγαγέ νῦν με μητρὸς ὡς ψαύσω σέθεν.

In Soph. O. C. 863—

ὦ φθέγμ' ἀναιδές, ἦ σὺ γὰρ ψαύεις ἐμοῦ,

the Laurentian has the present, others the future. So in Aesch. Cho. 181, *ψαύει* might well be read for *ψαύσει*, and in Eur. Med. 1320 *ψαύσεις* changed to *ψαύσει*, but either form may be read in Tragedy.

But the whole verb is really *as* un-Attic as the Ionic and Tragic *ἐπαφῶ*<sup>1</sup>, which, like *ψαύω* itself and *θιγγάνω*, gave place to *ἄπτομαι*, the only word which concerns the present inquiry.

The next group, consisting of verbs which express the action of the throat, mouth, or lips, is a significantly large one—

## DEPONENTS.

λιχμῶμαι,	lick.
μασῶμαι,	chew.
σκορδιῶμαι,	yawn.
χασμῶμαι,	yawn.
λαφύπτομαι,	gorge.
χρέμπτομαι,	clear the throat.
ἐρέπτομαι,	<i>feed upon</i> (Epic).
πατέομαι,	<i>eat</i> (Epic).

It is worth remarking that, as in the first group, a very large proportion of these deponents are verbs contracted from *ao*.

## DEPONENTS IN THE FUTURE TENSE.

δάκνω,	bite,	δήξομαι.
πίνω,	drink,	πίομαι.
λάπτω,	lap with the tongue,	λάψομαι.
ρόφῶ,	gulp down,	ρόφήσομαι.
τρώγω,	gnaw,	τρώξομαι.
χάσκω,	yawn,	χανοῦμαι.
ἔδω, ἐσθίω,	eat,	ἔδομαι.

It is true that in Arist. Ach. 278—

*ἔωθεν εἰρήνης ροφήσει τρύβλιον,*

<sup>1</sup> Plato, Crat. 404 D, uses the word for a philological purpose. Hippocr. 621. 25, has the *middle* aorist *ἐπαφήση*, and Hesychius quotes both active and middle. Aesch. P. V. 849 has the active, which shows the irregularity of Greek till a strong formative and regulative force arose, like that which made the Attic dialect.

and in Eq. 360—

τῶν πραγμάτων διτὴ μόνος τὸν ζωμὸν ἐκροφήσει

the manuscripts read *ροφήσεις* and *ἐκροφήσεις*, but in Vesp. 814—

αὐτοῦ μένων γὰρ τὴν φακὴν ροφήσομαι

the true form has been perforce preserved, and the middle must be restored, not only in Ach. 278 and Eq. 360, but also in Pax 716—

ὅσον ροφήσει ζωμὸν ἡμερῶν τριῶν,

where the same blunder has been made<sup>1</sup>.

The middle future of *λάπτω* is put beyond doubt by a line of Aristophanes—

τὸν ζωμὸν αὐτῆς προσπεσὼν ἐκλάφεται,  
Pax 885.

but in Nub. 811, there occurs *ἀπολάφεις* before a vowel—

σύ δ' ἀνδρὸς ἐκπεπληγμένου καὶ φανερώς ἐπληρμένου  
γνοὺς ἀπολάφεις ὅ τι πλείστον δύνασαι.

The chorus are congratulating Socrates on the conquest he has made of Strepsiades. 'But you, while the man is overwhelmed and elated beyond question, knowing your time, will . . . him as much as you can.' The meaning required is, 'will make as much out of him as you can;' and that is easily obtained by reading *ἀπολέφεις*, 'you will skin,' a reading found in the Scholiast<sup>2</sup>, and in all early editions, and approved by Bentley. Bentley himself proposed *ἀπολόφεις*, 'quod ipsum est quod Schol. hic suggerit ἀπολεπίσεις, aut melius ἀποτιλεῖς *evelles*. Ὀλόπτειν enim

<sup>1</sup> In addition to the instances already given on p. 379, may be added the following. In Nub. 824 a good MS. has actually *διδάξη* (i. e. -ει) for *διδάξεις*. In id. 1035, τὸν ἀνδρ' ὑπερβαλεῖ καὶ ὀφλήσεις, some MSS. have *ὑπερβαλεῖς*.

<sup>2</sup> The words of the Scholiast are, ἀπολέφεις ἀπολεπίσεις. ἐὰν δέ, ὡς τοῖς πολλοῖς, ἀπολάφεις, ἐκπιεῖ. ἀπὸ τῶν κυνῶν ἢ μεταφορὰ ἢ ὅσα λάπτοντα πίνει. καταστρέφει δὲ εἰς τὸ ἀποκερδανεῖς ἢ ἀφαρπάσεις, ἀποσπάσεις.

est τίλλειν, *vellere*. Hesych. 'Ολόπτειν' λεπίζειν, τίλλειν, κολάπτειν.'

These suggestions were made without any reference to the form of ἀπολάψεις. It was its meaning only that made the word difficult. If that difficulty is surmounted—the difficulty of making 'you will lap up' mean 'you will fleece'—and if ἀπολάψεις is retained, it does not follow that the active future was Attic, as it is put in the mouth of the chorus.

To these verbs must be added many more of which no future has survived in Attic books.

βρύκω,	grind the teeth,	βρύξομαι.
κυνῶ,	kiss,	κυνήσομαι.
λείχω,	lick,	λείξομαι.
βήσσω,	cough,	βήξομαι.
πτύω,	spit,	πτύσομαι.
κάπτω,	gulp down,	κάψομαι.
κατα]βροχθίζω,	gulp down,	κατα]βροχθισομαι.
χναύω,	nibble,	χναύσομαι.
νωγαλίζω,	munch,	νωγαλισομαι.
ἐρυγγάνω,	disgorge,	ἐρεύξομαι.
πτάρνυμαι,	sneeze,	πταροῦμαι.
πυτίζω,	spit violently,	πυτισομαι

The only instance of a future to *κυνέω* is in Eur. Cycl. 172—

εἶτ' ἐγὼ οὐ κυνήσομαι

τοιόνδε πῶμα,

and there most editors prefer the variant *ωνήσομαι*. Προσκυνήσω occurs, it is true, but the preposition has so altered the meaning that a future middle is not only not demanded but would have been plainly out of place. The Ionic of Hippocrates supplies both πτύσομαι and ἀποβήξομαι, and if the middle inflexions occur in a writer who in such cases often preferred the active, they were certainly the only ones recognized in Attic Greek. As a matter of fact,

ἐρεύξομαι is really the future of ἐρεύγομαι and παροῦμαι presupposes a present παίρω; but ἐρεύγομαι is Ionic and poetical, and παίρω does not occur till late, πάρνυμαι being used even in Hippocrates, who employs παρῶ for future. For ἐρεύγομαι Attic writers used ἐρυγγάνω<sup>1</sup>, but the future was beyond question still derived from the rejected present, a fact curiously confirmed by the following series—

ἀμαρτάνω	ἀμαρτήσομαι	ἤμαρτον
ἐρυγγάνω	ἐρεύξομαι	ἤρυγον
θιγγάνω	θίξομαι	ἔθιγον
κιγχάνω	κιχήσομαι	ἔκιχον
λαγχάνω	λήξομαι	ἔλαχον
λαμβάνω	λήψομαι	ἔλαβον
μανθάνω	μαθήσομαι	ἔμαθον
τυγχάνω	τεύξομαι	ἔτυχον
φθάνω	φθήσομαι	ἔφθην.

In fact all verbs which form their present by inserting the syllable *αν* before the person-endings, employ middle inflexions to express future meaning, except αὔξάνω, λανθάνω, and ὀφλισκάνω, of which all three are separated by meaning and one by formation from the rest of the group. A future middle would have been quite incongruous with the signification of αὔξάνω and λανθάνω, while ὀφλι-σκ-άν-ω has an additional element of formation in its present. Accordingly, there is good reason for supplying a future middle to βλαστάνω and ὀλισθάνω, though in these verbs that tense has accidentally not survived.

βλαστάνω	βλαστήσομαι	ἔβλαστρον
ὀλισθάνω	ὀλισθήσομαι	ὠλισθον.

Compare the deponents—

αἰσθάνομαι	αἰσθήσομαι	ἦσθόμην.
πυνθάνομαι	πεύσομαι	ἔπυνθόμην

<sup>1</sup> See p. 138.

Moreover to assign due weight to the series it should be remembered that a strong aorist active is an extraordinarily rare tense in the Greek language, although from the frequency with which any of the verbs possessing it occur, it is comparatively familiar to every student.

The English word *gargle* has two equivalents in Greek. Plato uses the term ἀνακογχυλιάζω, and Hippocrates ἀναγαργαρίζω. The latter word is onomatopoeitic, and occurs also in the middle, so that if recognized in Attic its future would certainly have the inflexions of the middle. The other word comes from κογχύλιον, 'a little seal,' and primarily means 'to open a seal,' as in Arist. Vesp. 589. It is, therefore strongly metaphorical in its secondary sense, and being a derived word probably retained the active forms throughout.

To this group may conveniently be added the deponent βριμῶμαι, *snort with passion*. Its synonym μυχθίζω occurs twice in Aeschylus, the active in a fragment (D. 337), and the middle compounded with ἀνά in P. V. 743, so that the future μυχθισοῦμαι can in no case be wrong. With these may also be classed ῥέγκω, *snore*.

ῥέγκω

ῥέγξομαι.

Another very large group is composed of verbs which denote bodily activity generally, the action of the muscles, whether voluntary or involuntary. To take those which express voluntary activity first, there are the following:—

## DEPONENTS.

ἀλώμαι,	wander.	ἄλλομαι,	leap.
ἀναρριχῶμαι,	scramble.	ἰλυσπῶμαι,	wriggle.
ὄρχομαι,	dance.	οἴχομαι,	am gone.
βρευνθῶμαι,	swagger.	ἔρχομαι,	go.
ὀριγνῶμαι,	strain.	ὀρέγομαι,	stretch.



## DEPONENTS IN THE FUTURE TENSE.

βαδίζω,	walk,	βαδιούμαι.
χωρῶ,	proceed,	χωρήσομαι.
-βαίνω,	go,	-βήσομαι.
βλώσκω,	come,	μολοῦμαι.
ἀπαντῶ,	meet,	ἀπαντήσομαι.
θέω,	run,	θεύσομαι.
(τρέχω),	run,	δραμοῦμαι.
φεύγω,	flee,	φεύξομαι.
ἀποδιδράσκω,	run away,	ἀποδράσομαι.
σπουδάζω,	make haste,	σπουδάσομαι.
διώκω,	pursue,	διώξομαι.
πηδῶ,	leap,	πηδήσομαι.
θρόσκω,	leap,	θοροῦμαι.
νέω,	swim,	νεύσομαι.
νήχω,	swim,	νήξομαι.
κύπτω,	stoop,	κύψομαι.
κωμάζω	go revelling,	κωμάσομαι.
παίζω,	play,	παίσομαι.
φθάνω,	get before,	φθήσομαι.

And the negations of these—

πίπτω,	fall,	πεσοῦμαι.
κάμνω,	am weary,	καμοῦμαι.

The future of *χωρῶ* was occasionally active, although chiefly in early writers and in the compound *ἐγχωρῶ*, which by composition had acquired a sense far removed from the simple. In fact there is only one instance (Thuc. i. 92) of the future active in the simple verb. It is impossible to decide with confidence as to the future of *πατῶ*, for although *ἀποπατησόμενοι* is certainly found in Aristophanes (Plut. i 184)—

πλήν ἀποπατησόμενοί γε πλείν ἢ μύριοι,

the peculiar meaning of that compound has to be taken into account. Xenophon is never of any authority in

settling points of Attic usage, and consequently περιπατή-  
σουτες in Conv. 9. 7 must be disregarded, and the testimony  
of Comedy is vitiated by the circumstance that only the  
second person singular is encountered in its verse—

βουλῆν πατήσεις καὶ στρατηγὸς κλαστάσεις,  
At. Eq. 166.

Antiphanes, in Athen. 9. 409 D—

καὶ τότε περιπατήσεις κάπουίψει κατὰ τρόπον.

In Fr. Com. 2. 868, ἐναποπατήσεις is a reckless conjecture,  
though soberly quoted by Veitch, and συμπεριπατήσεις  
quoted from Menander by Diogenes Laert. 6. 93—

συμπεριπατήσεις γὰρ τρίβων' ἔχουσ' ἐμοὶ  
ὡσπερ Κράτητι τῷ Κυρικῷ ποθ' ἠ γυνή,

is not only subject to the same objection as the others but  
has no authority in a writer so late as Menander. Doubt-  
less ἀποπατήσομαι was invariably used, and though πατήσω,  
περιπάτησω were, like χωρήσω, recognized forms, yet πατή-  
σομαι and περιπατήσομαι were most commonly used.

The future of κύπτω does not occur except in late Greek,  
but compounded with ἀνά is met with in Aristophanes,—

ἡμῖν γε παρὰ θάλατταν ἴν' ἀνακύψεται,  
Av. 146.

and in Plato (Euthyd. 302 A), where Bekker and Stallbaum  
read ἀνακύψοι there is a variant, ἀνακύψοιτο, which must be  
preferred. Ἄρ' ἂν ἡγοῖο ταῦτα σὰ εἶναι ἃ σοι ἐξείη καὶ ἀπο-  
δόσθαι καὶ δοῦναι καὶ θῦσαι ὅτῳ βούλοιο θεῶν; ἃ δ' ἂν μὴ  
οὔτως ἔχη οὐ σά; Κἀγώ, ἤδη γὰρ ὅτι ἐξ αὐτῶν καλόν τι ἀνα-  
κύψοιτο τὸ τῶν ἐρωτημάτων καὶ ἅμα βουλόμενος ὅτι τάχιστ'  
ἀκοῦσαι. Πανὸν μὲν οὖν, ἔφην, οὔτως ἔχει. The late form  
κύψω would suggest to copyists an alteration which the τὸ  
following made only too easy.

An active future of φθάνω is found in Ionic and read in  
two places of Xenophon. The position of φθήσομαι in

Attic Greek is too well assured to be shaken by a writer so capriciously irregular, but even in those two cases the active φθάσω is not beyond question. In Cyr. 7. 1. 19, *ὄν γὰρ εἰ φθάσομεν τοὺς πολεμίους κατακάνοντες οὐδεὶς ἡμῶν ἀποθανεῖται*, a manuscript D, which has many good qualities, reads *ἦν φθάσομεν*, and in the other instance (Cyr. 5. 4. 38) it would not be reckless to alter *φθάσεις* to *φθήσει*: *βούλομαι γάρ τοι, ἔφη, καὶ τὴν μητέρα ἄγειν μετ' ἑμαντοῦ. Ναὶ μὰ Δι', ἔφη, φθάσεις μέντοι*. There is, however, little room for doubt that the active form should be retained, as one of the Ionicisms or un-Attic words which are to be found in every page, almost in every line of that prolific writer.

It is worthy of remark, that *πτήσομαι* is not actually the future of the deponent *πέτομαι*, but itself a deponent tense of an active verb not in use. Its legitimate present is *ἵπτημι*, as is shown by the series—

<i>ἵπτημι</i>	<i>πτήσομαι.</i>	
<i>ἴσπημι</i>	<i>στήσομαι</i>	<i>στήσω</i>
<i>ἴημι</i>	<i>ἦσομαι</i>	<i>ἦσω.</i>

The limits of this group include the two verbs *ρέω* and *πλέω*, which strictly hardly belong to it; and with these may be classified the poetical deponent *ναντίλλομαι*.

<i>πλέω,</i>	<i>sail,</i>	<i>πλεύσομαι.</i>
<i>ρέω,</i>	<i>flow,</i>	<i>ρέυσομαι.</i>

They belong to the same well-marked series as *νέω*, *σνίμι*, and *θέω*, *ρῖμι*, and are all derived from digammated stems—

<i>θέω,</i>	<i>run,</i>	<i>θεύσομαι,</i>	<i>θεF.</i>
<i>νέω,</i>	<i>swim,</i>	<i>νεύσομαι,</i>	<i>νεF.</i>
<i>πλέω,</i>	<i>sail,</i>	<i>πλεύσομαι,</i>	<i>πλεF.</i>
<i>πνέω,</i>	<i>blow,</i>	<i>πνεύσομαι,</i>	<i>πνεF.</i>
<i>ρέω,</i>	<i>flow,</i>	<i>ρέυσομαι,</i>	<i>ρέF.</i>
<i>χέω,</i>	<i>pour,</i>		<i>χεF.</i>

Probably *πνέω* should be classed with *θέω*, *νέω*, *πλέω*, and

*ρέω*, and not with words like *τίκτω*, as it primarily refers to the motion of a natural force—the wind, as *ρέω* of water, and not to the breathing of man. It is a curious fact that *χέω*, the only member of this group which is transitive and does not involve motion in its subject, employs its present, *χέω*, both in a present and a future sense, and that even in the middle voice *χέυσομαι* is not used, but *χέομαι*.

There are several other verbs which properly belong to this class, but the future of which has not been preserved. In Attic Greek they were unquestionably deponents in the future tense—

<i>κολυμβῶ,</i>	<i>disce,</i>	<i>κολυμβήσομαι.</i>
<i>κυβιστῶ,</i>	<i>tumble,</i>	<i>κυβιστήσομαι.</i>
<i>λακτίζω,</i>	<i>kick,</i>	<i>λακτιοῦμαι.</i>
<i>νεύω,</i>	<i>nod,</i>	<i>νεύσομαι.</i>
<i>ὀκλάζω,</i>	<i>crouch,</i>	<i>ὀκλάσομαι.</i>
<i>πτήσσω,</i>	<i>cover,</i>	<i>πτήξομαι.</i>
<i>σκιρτῶ,</i>	<i>bound,</i>	<i>σκιρτήσομαι.</i>
<i>φοιτῶ,</i>	<i>go to and fro,</i>	<i>φοιτήσομαι.</i>

It is true that *φοιτάσω* occurs in Sappho and Callimachus, and *φοιτήσω* in late Greek, but the authority of Thomas Magister, combined with the incontestible law of Attic which has now been distinctly established, puts *φοιτήσομαι* beyond dispute. The words of Thomas Magister (p. 106), *ἀποφοιτήσομαι κάλλιον ἢ ἀποφοιτήσω*, are, like the testimony of Hesychius as to the future of *κελαρύζω*, a valuable confirmation of the legitimacy of the present method of reconstructing verbs accidentally incomplete by a judicious use of the principle of seriation.

*Στείχω* is one of those words which were in use in Attica at a time when the language still retained in a great degree the features of Ionic Greek, and consequently is found in Tragedy as in Ionic, but by the law of parsimony it was rejected in mature Attic. Even its future does not happen

to occur, and may be disregarded. The same is true of ἔρπω (see p. 50), and accordingly the active ending of ἐφέρψω in a chorus of Aeschylus (Eum. 500) is of no moment in regard to the question of Attic usage.

Less definite in signification, but still belonging to the same natural class, are those verbs which it was decided to treat separately, namely those expressing involuntary action of the muscles or functional movement.

## DEPONENTS.

κύνσκομαι,	conceive.
γλίχομαι,	yearn.
λίπτομαι,	yearn.

## DEPONENTS IN THE FUTURE TENSE.

ἐμῶ,	vomit,	ἐμοῦμαι.
οὐρῶ,	make water,	οὐρήσομαι.
τίκτω,	bear,	τέξομαι.
χέζω,	ease oneself,	χεσοῦμαι.
λαικάζω,	relieve oneself,	λαικάσομαι.
θηλάζω,	suckle,	θηλάσομαι.
πνέω,	breathe,	πνεύσομαι.

As mentioned above it is questionable whether πνέω properly belongs to this class. However, the middle endings of its future are undisputed, and the only exception is one which proves the rule. Demosthenes is credited with συμπνευσόντων in 284. 17, τὴν Ἐλάτειαν κατέλαβεν ὡς οὐδ' ἂν εἴ τι γένοιτο ἔτι συμπνευσόντων ἂν ἡμῶν καὶ τῶν Θηβαίων, but the future participle with ἂν is as absurd in Attic syntax as would be the future indicative, infinitive, or optative with ἂν, and the aorist συμπνευσάντων must be restored as satisfying the demands both of syntax and accident.

Another syntactical rule constantly violated by transcribers is exemplified in the case of θηλάζω. Attic usage does not allow the subjunctive mood to be used after ὅπως

or *ὅπως μή* in object clauses, but it repeatedly happens that the future indicative, which in these cases is the normal sequel to *ὅπως*, is altered into the aorist subjunctive even when the aorist is not from the same voice as the future. A singularly apt example occurs in Lucian, Cron. 11 (394), *παρασκευάζομενοι ὅπως θύσωσι καὶ εὐωχῆσονται*. Now verbs like *εὐωχοῦμαι* are invariably passive, with the so-called future middle—

ἔστιῶμαι	ἔστιάσομαι	εἰστιάθην
· θοινῶμαι	θοινήσομαι	ἐθοινήθην
εὐωχοῦμαι	εὐωχῆσομαι	εὐωχῆθην,

and *εὐωχῆσονται* and *θύσουσι*<sup>1</sup> should be restored as Cobet insists on grounds both of syntax and accident.

Similarly in Plato (Rep. 460 D), *αὐτῶν τούτων ἐπιμελήσονται ὅπως μέτριον χρόνον θηλάσονται*, the reading *θηλάσονται* must be rejected, and the deponent future *θηλάσομαι* assured to the active present *θηλάζω*. No attention is to be paid to the active *ἐνεξεμῶ*, quoted by Veitch from Fr. Com. 2. 868, a passage it has already been necessary to characterise as desperately corrupt and plainly mangled by Providence to give critics the opportunity of working their wicked will on what was left.

A Fragment of Cephisodorus preserved by Athenaeus (15. 689 F)—

ὦ λακκόπρωκτε, βάκχαριν τοῖς σοῖς ποσὶν  
ἐγὼ πρίωμαι; λαικάσομ' ἄρα βάκχαριν;

establishes the future of *λαικάζω*, and at the same time affords to the moralist a saddening proof of the use to which it was put. In Arist. Eq. 167—

δήσεις, φυλάξεις, ἐν πρυτανείῳ λαικάσει

<sup>1</sup> In a similar construction the same verb has been equally unfortunate in Arist. Nub. 258—

ὥσπερ με τὸν Ἀθάμανθ' ὅπως μή θύσετε,

where every manuscript, the Rav. and Ven. among the rest, reads *θύσητε*, in open violation of the metre.



the Ven. manuscript has not seized the opportunity of reading *λαϊκάσει*, and in Stratto (Athen. 9. 383 A)—

‘πηγὸς πάρεστι;’ πηγὸς; οὐχὶ λαϊκάσει;

the true form was safely concealed in *λεκὰς εἶ* till Coray made sense by restoring *λαϊκάσει*.

In regard to *τίκτω*, critics have been too bold in substituting *τέξομαι* for *τέξω* in every passage of Aristophanes in which the active forms are found. In the Tragic dialect both are legitimate, *τέξω* occurring by the side of *τέξομαι*, in much the same way as *στείχω*, and *βαίνω* survived in Tragedy when *ἔρχομαι* or *εἶμι* had usurped their place in Prose. Consequently Aristophanes employs *τέξω* in a passage (Thesm. 466 ff.) which he distinctly intended to suggest reminiscences of Tragedy, as in the *form* *περιήρχετο* for *περιήειν*, the metaphor *ἐπιζέειν τὴν χολήν* (see p. 17), and the parody—

κατ’ Εὐριπίδῃ θυμούμεθα  
οὐδὲν παθοῦσαι μείζον ἢ δεδράκαμεν,

which is only slightly altered from the Telephus of Euripides—

εἶτα δὴ θυμούμεθα  
παθόντες οὐδὲν μᾶλλον ἢ δεδρακότες.

Cobet has a humorously serious defence of Hirschig’s conjecture, *τίκτειν*<sup>1</sup>, but in this case, as in that of *περιήρχετο* (l. 504), he has been reduced to conjecture, because his point of view was misplaced (see p. 108 supra).

In Lys. 744, however, when *τέξομαι* is demanded *τέξομαι* is found,

A. τί ταῦτα ληρεῖς; B. ἀντίκα μάλα τέξομαι,

<sup>1</sup> Sibylla ita loquebatur in oraculis et Dii immortales et heroes; mulierculae Atticae *τέξομαι* solebant dicere. Rectissime igitur Hirschigius *τίκτειν* emendavit, quod et Graecum est et rei, quae agitur, unice convenit. Non *parituram* sese sed *parere* clamat, ut virum sine mora extrudat foras.’ Cobet.

whereas in a pseudo-oracle in Eq. 1037, the active is again intentionally used,

ἔστι γυνή, τέξει δὲ λέονθ' ἱεραῖς ἐν Ἀθήναις.

The middle *κλαύσομαι* is the only form of the future of *κλαίω* found in Attic Comedy and Tragedy, with the exception of *κλαυσοῦμαι* (see p. 91 extr.) in Aristophanic hexameters (Pax 1081). Demosthenes uses *κλαιήσω* or *κλαιήσω*, an instance of that tendency towards bringing all verbs to uniformity which *δοκήσω* in Aristophanes proves to have begun\* at an early date, and which, in some cases like *κεκέρδηκα* and *ἠσέλλγημαι*, was calculated to enrich the language. But there is no doubt that *κλαύσομαι* ought to be considered the better Attic.

The middle *δακρύομαι* occurs in Aesch. Sept. 814—

τοιαῦτα χαίρειν καὶ δακρύνεσθαι πάρα,

where the present is certainly demanded, though there is a variant *δακρύνεσθαι*. In either case it makes sufficient evidence for a deponent future. But in Eur. El. 658—

ναί· καὶ δακρύνσει γ' ἀξίωμ' ἐμῶν τόκων

the active is equally well supported, and neither Comedy nor Prose supplies examples to settle the difficulty. Either form may be safely employed, but in Attic of the best age *δακρύσομαι* was probably preferred. The same result is obtained with regard to *ποθῶ*. There is no authority better than Xenophon's for the active *ποθήσω*, but *ποθέσομαι* occurs in authors of irreproachable purity. It must be placed as a future deponent by the side of the entire deponent *γλίχομαι*.

Neither *κνῶ* nor *ᾠδίνω* (with its tenses formed from *ᾠδινῶ*) have a future extant in Attic, but in Hippocrates both *κνήσω* and *κνήσομαι* occur. The Attics no doubt used *κνήσομαι* and *ᾠδινήσομαι*, but as the futures of derived verbs, *δυστοκήσω* and *εὐτοκήσω*.

A form of no ordinary import has been preserved by Hesychius in *βρνάσομαι*. It affords the necessary authority to supply deponent futures to a group of verbs which belong to the series under discussion, but of which by a singular fatality no future form has been preserved. The verb *βρνάζω* signifies *to teem*, and is a good representative of its class, *κιττώ*, *σφριγῶ*, *ὄργῶ*, *σφυδῶ*, *σφύζω*, *ιδρῶ*, *ἀσθμαίνω*, *ἀσπαίρω*, *οἰδῶ*, *σπλεκῶ*. As having primarily no physical reference, *ἐπιθυμῶ* on the contrary has its future active, *ἐπιθυμήσω*.

All verbs connected with drinking, and answering to our words *soak*, etc., are passive, like *βρέχομαι* and *ξέοινοῦμαι*, except *μεθύσκομαι*, which is deponent, and a member of this series.

The verb *ἀμβλίσκω*, as the negative of *τίκτω*, must go with these, and have confidently restored to it the deponent future which it undoubtedly possessed in Attic Greek.

## DEPONENT.

*μεθύσκομαι*,                      am drunk.

## DEPONENTS IN THE FUTURE TENSE.

<i>κλάω</i> ,	weep,	<i>κλαύσομαι</i> .
<i>δακρύω</i> ,	weep,	<i>δακρύσομαι</i> .
<i>κνῶ</i> ,	conceive,	<i>κνήσομαι</i> .
<i>ὠδίνω</i> ,	travail,	<i>ὠδινήσομαι</i> .
<i>ποθῶ</i> ,	yearn,	<i>ποθέσομαι</i> .
<i>βρνάζω</i> ,	<i>teem</i> ,	<i>βρνάσομαι</i> .
<i>κιττώ</i> ,	yearn,	<i>κιττήσομαι</i> .
<i>σφριγῶ</i> ,	am lusty,	<i>σφριγήσομαι</i> .
<i>σφυδῶ</i> ,	am lusty,	<i>σφυδήσομαι</i> .
<i>ὄργῶ</i> ,	am rampant,	<i>ὄργήσομαι</i> .
<i>οἰδῶ</i> ,	swell,	<i>οἰδήσομαι</i> .
<i>ἀσπαίρω</i> ,	<i>rant</i> ,	<i>ἀσπαροῦμαι</i> .
<i>ἀσθμαίνω</i> ,	<i>rant</i> ,	<i>ἀσθμανοῦμαι</i> .

σφύζω,	<i>throb</i> ,	σφύξομαι.
σπλεκῶ,	coeo,	σπλεκώσομαι.
ιδρῶ,	sweat,	ιδρώσομαι.
ἀμβλίσκω,	miscarry,	ἀμβλώσομαι.

Of far more general signification than any of the groups already classified is the last in the large series which in the preceding pages has been subjected to analysis. The verbs now to be enumerated express some one or other of the more general facts relating to the physical side of the human organism.

εἰμί,	am,	ἔσομαι.
(βιω),	live,	βιώσομαι.
γηράσκω,	become old,	γηράσομαι.
-θνήσκω,	die,	-θανοῦμαι.
φθίνω,	waste away,	φθίσομαι.
πάσχω,	suffer,	πέισομαι.
τλάω,	<i>endure</i> ,	τλήσομαι.

The future of *γηράσκω* has in good Attic active inflexions as well as middle, and it is likely that by the side of *ἤβήσω* we should also place *ἤβήσομαι*. Moreover, it is natural to connect *γηράσομαι* and *ἤβήσομαι* with the older formations, *ἤβάσκω* and *γηράσκω*, while *ἤβήσω* and *γηράσω* are considered the futures of the modern *ἤβῶ* and *γηρῶ*.

γηρῶ	γηράσω
ἤβῶ	ἤβήσω
γηράσκω	γεράσομαι
ἤβάσκω	ἤβήσομαι.

To these must be added *βλαστάνω*, already referred to as one of the series which in the present tense extend their stem with the syllable *αν*. Its future does not exist even in Ionic, for in Herodotus (3. 62) *ἀναβλάστη* is now read in place of *ἀναβλαστήσει*. Of course its fellow, *αὔξήσομαι*, is really passive.

It is probably from a community of meaning with *λαμ-*

βάνω, λαγχάνω, κειγχάνω, τυγχάνω, verbs of the same series, that ἀρπάζω, κλέπτω, and πλεουεκτῶ use either active or middle person-endings to express future meaning. The middle predominates in the case of ἀρπάζω, the active in that of κλέπτω. In fact the evidence for the Atticicity of ἀρπάσω is by no means convincing. It is found in Euripides and Xenophon, both poor authorities; the former from writing in what was really an artificial dialect, the latter from the general character of his style.

σὺ τῶν ἀτέκνων δῆτ' ἀναρπάσεις δόμους;  
Eur. Ion 1303.

συναρπάσουσι καὶ κατασκάψουσι γῆν.  
I. A. 535.

Xen. Hipp. 4. 17, ἀρπάσοντας. In the first of these three places ἀναρπάσεις is practically of no more authority than ἀναρπάσει, and Xenophon has ἀρπασόμενοι in another passage (Cyr. 7. 2. 9). The verdict of Aristophanes is very decided, for although in Nub. 490—

ἄγε νυν ὅπως ὅταν τι προβάλλω σοι σοφὸν  
περὶ τῶν μετεώρων εὐθέως ὑφαρπάσει,

even the Ravenna reads ὑφαρπάσεις, other lines plainly prove that the middle must be substituted.

ἐξαρπάσομαί σου τοῖς ὄνυξι τᾶντερα.  
Eq. 708.

ἀλλ' ἀρπάσομαι σφῶν αὐτά· κείται δ' ἐν μέσφ.  
Pax 1118.

ἀρπασόμενος τὰ χρήματ' αὐτοῦ.  
Av. 1460.

ἔδεισας οὗτος; οὐ ξυναρπάσει μέσην;  
Lys. 437.

τῶν ἐσφερόντων ἀρπάσομαι τὰ σιτία.  
Eccl. 866.

ἀνίσταθ' ὡς ἀρπασόμενος τῶν ἰσχύδων.  
Plut. 801.

It is true that in Arist. Eccl. 667 κλέψει is only a correction of Brunck for κλέψαι—

A. οὐδ' αὖ κλέπτῃς οὐδεὶς ἔσται;

B. πῶς γὰρ κλέψει μετὸν αὐτῷ;

but κλέψαι is so intolerable, both as regards form and construction, that the correction is certainly necessary. Πλεονεκτῶ must be added with confidence to this class. It certainly is active in Plato, Rep. 349 C, *πλεονεκτήσει*: Thuc. 4. 62, *πλεονεκτήσειν*: but in Plato, Lach. 192 E, *οἶον εἴ τις καρτερεῖ ἀναλίσκων ἀργύριον φρονίμως εἰδὼς ὅτι ἀναλώσας πλεον ἐκθήσεται, τοῦτον ἀνδρείον καλοῖης ἄν*; the future exact is quite out of place, and *πλεονεκθήσεται* must be preferred. It is also very doubtful if Plato refined so much as to use *κέκτημαι*, *κεκτήσομαι* only after vowels, *ἐκτῆμαι* and *ἐκθήσομαι* always after consonants.

It is natural to consider *καύσομαι* as springing from the same feeling of language as *ἀρπάσομαι*, *κλέψομαι*, and *πλεονεκθήσομαι*. Really, all four futures have much of a true middle force, and in Aristophanes (Plut. 1053)—

ἐὰν γὰρ αὐτὴν εἰς μόνος σπινθῆρ λάβῃ

ὥσπερ παλαιὰν εἰρεσιώνην καύσεται

the force of the middle voice may well be transferred to English. Wakefield denied the possibility of *καύσομαι* here (Silv. Crit. 3. p. 74), and found fault with *λάβῃ* as 'nec (l. neque) elegans nec (l. neque) usitatum,' but his method of emending the lines is weak in the extreme—

ἐὰν γὰρ αὐτὴν εἰς μόνος σπινθῆρ βάβῃ

ὥσπερ παλαιὰ γ' εἰρεσιώνη καύσεται.

The Greeks did not use *γε* merely to avoid the loss of a final vowel by elision, and *καύσομαι*, like *λάβῃ*, is not only defensible but elegant.

A few more Greek verbs have the peculiarity of employing the inflexions of the middle voice in their future tense,



but to bind them together there is no general principle like that which runs through the preceding series.

Γιγνώσκω may be placed by the side of the early formations, ἁμαρτάνω and μανθάνω—

ἁμαρτάνω	ἁμαρτήσομαι
μανθάνω	μαθήσομαι
γιγνώσκω	γνώσομαι,

and φροντιοῦμαι may, on the analogy of these, be readily left unaltered in Euripides (I. T. 343)—

τὰ δ' ἐνθάδ' ἡμεῖς οἶα φροντιούμεθα.

It may be that in the three verbs, δεῖδω (?), θαυμάζω, and ἀπολαύω, as certainly was the case in τλάω, the physical side of the state expressed by them was primarily uppermost, but, however that may be, δέισομαι, θαυμάσομαι, and ἀπολαύσομαι have no active rivals in Attic Greek. In late writers δέισω, θαυμάσω, and ἀπολαύσω took their place, and have accordingly repeatedly crept into the texts of the Classical age. Thus in Plato, Charmides 172 B, one manuscript (Par. E.) reads ἀπολαύσομεν for ἀπολαυσόμεθα, the reading supported by all the others, and in our only manuscript of Hyperides ἀπολαύσομεν is read (Orat. Fun. col. 11. 142), but must be corrected to ἀπολαυσόμεθα as in id. col. 13. 3, ἀκουσόντων has already been replaced by ἀκούντων. Errors like θαυμάσεις or θαυμάσης for θαυμάσει in Eur. Alc. 157—

ἂ δ' ἐν δόμοις ἔδρασε θαυμάσει κλύων

by this time hardly need remark, and other instances of the active have all been corrected by the best editors and with the sanction of manuscripts.

It is difficult to give a reason for the deponent future of ὀμνυμι, *swear*, but ἐπιορκήσομαι by the side of ἐπιορκήσω may well be explained as due to analogy with it.

Although there is no example of εἰκάσομαι, the form

ἀπεικάσομαι and ἀντεικάσομαι demonstrate its existence, as the prepositions which are prefixed to these compounds can in no way have influenced their form. The three verbs indicate the indisputable adaptability of a middle meaning to the future tense.

Before this inquiry is brought to a conclusion, a small compact group of verbs possessing the peculiarity under discussion deserves serious attention. Probably all of them had also an active future, but in no case would it be wrong to assign a middle future to an active verb denoting praise or blame.

Λωβῶμαι and λυμαίνομαι, μέμφομαι and αἰτιῶμαι, are entirely deponents, while λοιδορῶ or λοιδοροῦμαι are used indifferently, although, as might be expected, the active is in the future tense of extraordinary rarity. All verbs corresponding to our *scoff*, *flout*, *jeer*, belong to this class, and while there is no unquestioned instance of the active of σκώπτω or τωθάζω, yet both verbs occur so rarely in the future tense that the analogy of ὕβριῶ by the side of ὕβρι-οῦμαι, as well as of λοιδορῶ by the side of λοιδοροῦμαι, must be regarded as indicating that neither form of the future would be displeasing to Attic ears.

Παίζω has been considered in another class; ἐπιγλωττῶμαι, *abuse*, *jest*, χαριεντίζομαι and δημοῦμαι, *jest*, are deponents throughout, and ἐπηρεάζω, *banter*, σκιμαλίζω, *insult*, and χλευάζω, *scoff*, do not happen to occur in the future tense. If it is easy to suggest προπηλακιεῖται τάχα for προπηλακιεῖ τάχα in Plat. Gorg. 527 A, yet Thucydides in προπηλακιῶν (δ. 54) supplies an indisputable instance of the active. Κολάζω, like λοιδορῶ, oscillates between the middle and the active voice, and in Thucydides δικαίῶ has at one time an active, at another a middle future.

Ἐπαινέσω and ἐπαινέσομαι, ἐγκωμιάζω and ἐγκωμιάσομαι, are about equally well supported, and strongly confirm the view taken of the others.

These three classes, consisting of verbs altogether deponent, verbs either active or deponent, and verbs which though otherwise active are occasionally middle in the future tense, may be thus presented :—

μέμφομαι,	blame.	χαριεντίζομαι,	jest.
μωμῶμαι,	blame.	δημοῦμαι,	jest.
αἰτιῶμαι,	blame.	λυμάλνομαι,	outrage.
ἐπιγλωττῶμαι,	abuse.	λωβῶμαι,	outrage.
λοιδορῶ,	λοιδοροῦμαι,	insult.	
κολάζω,	κολάζομαι	punish.	
σκώπτω,	jeer,	σκώψω or σκώψομαι.	
τωθάζω,	flout,	τωθάσω or τωθάσομαι.	
ὑβρίζω,	insult,	ὑβριῶ or ὑβριοῦμαι.	
ἐπηρεάζω,	banter,	ἐπηρέασω or ἐπηρέασομαι.	
χλευάζω,	scoff,	χλευάσω or χλευάσομαι.	
προπηλακίζω,	abuse,	προπηλακιῶ or προπηλακιοῦμαι.	
σκιμαλίζω,	insult,	σκιμαλιῶ or σκιμαλιοῦμαι.	
δικαιῶ,	punish,	δικαιώσω or δικαιώσομαι.	
ἐπαινῶ,	praise,	ἐπαινέσω or ἐπαινέσομαι.	
ἐγκωμιάζω,	panegyriser,	ἐγκωμιάσω or ἐγκωμιάσομαι.	

The relationship between future tense and middle meaning, which is so clearly proved by the numerous examples considered above, must originally have arisen from some refined sense of language. It was helped by analogy at the later period which is called classical; but even at that early date had begun to decay, as is indicated by such forms as ἐστήξω and τεθνήξω by the side of στήσομαι and θανοῦμαι. These verbs belong to a group in which the idiosyncrasy of meaning is not very clearly marked, and though the analogy of κεκράζομαι, and κεκλάγξομαι gave the forms birth, the analogy of θανοῦμαι and στήσομαι proved incapable of assigning to them the middle form. They acquired it in late Greek, and in that way middle forms have crept into the texts even of Classical authors, but only in

the case of the easily altered second person singular. The authority for the active is conclusive.

A. ὡς τεθνήξων ἴσθι νυνί.

B. δῆξομάρ' ἑμᾶς ἐγώ.

Arist. Ach. 325.

οὐ μὴν ἄτιμοί γ' ἐκ θεῶν τεθνήξομεν.

Aesch. Agam. 1279.

ὧδέ θ' ἐστήξω παρ' αὐτόν· αὐτὸ γάρ μοι γίγνεται.

Arist. Lys. 634.

Accordingly the following passages must be all altered, as has already been done by good editors—

εἴσει σύ, χερνίβων γὰρ ἐστήξει πέλας.

Eur. I. A. 675.

A. οἴμ' ὡς τεθνήξει.

B. μηδαμῶς, ᾧ Λάμαχε.

Arist. Ach. 590.

μάτην ἐμοὶ κεκλαύσεται, σὺ δ' ἐγχανὼν τεθνήξει.

Nub. 1436.

οὐκ ἔστιν ὅπως οὐχὶ τεθνήξει, κἂν κτε.

Vesp. 654.

In two of these places the Ravenna manuscript, our best authority, not only blunders in the termination, but even in the body of the word, giving τεθνήσει for τεθνήξεις. No faith can be put in such authorities, no reliance at a pinch.

### CCCIII.

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Ἡμικεφάλαιον μὴ λέγε, ἀλλὰ ἡμίκρανον.

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Either Phrynichus has fallen into error, or he did not write ἡμίκρανον. The Attic word is ἡμίκραιρα<sup>1</sup>, as is seen from Aristophanes—

οὔκουν καταγέλαστος δῆτ' ἔσει

τὴν ἡμίκραιραν τὴν ἑτέραν ψιλὴν ἔχων;

Thesm. 227.

<sup>1</sup> Schol. in Hom. Il. Σ. 3—

οἱ Ἀττικοὶ τὸ τῆς κεφαλῆς ἡμισυ ἡμίκραιραν λέγουσι.

and from other passages quoted by Athenaeus as in 9. 368 E—

κωλῆ, τὸ πλευρόν, ἡμίκραρ' ἀριστερά—  
Ameipsias.

and 9. 384 D—

εἰσῆλθεν ἡμίκραρα τακερὰ δέλφακος.  
Crobylus.

#### CCCIV.

Ἐνάρετος· πολὺ παρὰ τοῖς Στωικοῖς κυκλεῖται τοῦνομα,  
ὄυκ ὄν ἀρχαῖον.

Plutarch (Mor. 116 F) or his copyists have substituted this late formation for ἐνδίκων in two lines which Plutarch assigns to Aeschylus, but Stobaeus (Flor. 108. 43) with greater probability to Euripides—

ἀνδρῶν τὰδ' ἐστὶν ἐνδίκων τε καὶ σοφῶν  
κἂν τοῖσι δεινοῖς μὴ τεθυμῶσθαι θεοῖς.

The word is common in late writers.

#### CCCV.

Γαστροκνημίαν μὴ λέγε, ἀλλὰ κνήμην.

'Neque γαστροκνημία, neque ἀντεκνήμιον oratorium est. Haec sunt scholae vocabula, quae sermo vulgaris forte arrepta volvit, sed nemo cultior in rerum civilium expositione ad popularem sensum accommodata immiscet. Verum putidae in verborum delectu subtilitatis exemplum praebuit Nicetas Ann. 4. 5. 78 D, γαστροκνημίδας (leg. γαστροκνημίας) καὶ χεῖρας, καὶ ὅσα τοῦ σώματος ὀστώδη διαθρυβεῖς ἦν. Artis medicae scriptoribus ista non solum permissa, etiam necessaria sunt.' Lobeck.

## CCCVI.

Θέρμα· οὕτως ὁ Μένανδρος διὰ τοῦ α, ἀλλ' οὔτε Θουκυδίδης,  
οὔθ' ἡ ἀρχαῖα κωμωδία, οὔτε Πλάτων, θέρμη δέ.

This article, like the last, may well be spurious, as neither has much textual authority. The statement is also made by Zonaras (Lex. 1030), by the Etymologicum Magnum (206. 57) and by Suidas, sub voc. βουβών. The word occurred in the Γεωργός—

βουβῶν ἐπήρθη τῷ γέροντι θέρμα τε  
ἐπέλαβεν αὐτόν.

As a matter of fact, too much has been made of this form. The grammarians have followed their usual practice of using one another's writings in a way which in literature proper would be called plagiarism, and have given an undue emphasis to what was originally an erroneous dictum. *Θέρμη*, as has been said already, is a very peculiar formation, and stands upon quite a different footing from *τόλμα* (*τόλμη*), *εὔθυνα*, and *πρύμνα* (*πρύμνη*). There is no reason in the world why *θέρμα*, a substantive legitimately formed from *θέρομαι*, should not be regarded as distinct from *θέρμη* connected with *θερμός*. The verb *θέρομαι* is a primitive passive (not middle), of which no active exists in Classical Greek, and which was itself an excellent though rare Attic word—

ἐς τὸ βαλανεῖον τρέχε'  
ἔπειτ' ἐκεῖ κορυφαῖος ἐστηκώς θέρον.

Ar. Plut. 953.

Plato, Phileb. 46 C, ὁπότεν τις τὰνάντια ἅμα πάθη πάσχη, ριγῶν ποτε θέρηται καὶ θερμαινόμενος ἐνίστε ψύχηται. In Menander, therefore, *θέρμα* is to be considered as a neuter with genitive *θέρματος*, and the remarks of the grammarians are to be attributed to the fact that the line of Menander



happened to recall the strikingly memorable account of the symptoms which first marked the victims of the Great Plague, Thuc. 2. 49, ἀλλ' ἐξάλφνης ὑγιεῖς ὄντας πρῶτον μὲν τῆς κεφαλῆς θέρμαι ἰσχυραὶ καὶ τῶν ὀφθαλμῶν ἐρυθήματα καὶ φλόγῳσις ἐλάμβανε κτε. It is doubtless for the same absurd reason that Timaeus (139) altered θέρμα in Plato's Theaet. 178 C to θέρμαι. Plato, like Menander, wrote θέρμα, and Aristophanes also used the neuter substantive. Pollux 4. 116 θέρμα καὶ πῦρ Ἀριστοφάνησ ἔφη—

ὁ δ' ἔχων θέρμα καὶ

πῦρ ἦκε.

### CCCVII.

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Τεθελκέναι Ἀλεξανδρεωτικὸν τοῦνομα. διὸ ἀφετέον Ἀλεξανδρεῦσιν καὶ Αἰγυπτίοις αὐτό, ἡμῖν δὲ ρήτέον ἠθελκέναι.

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The Attic verb was ἐθέλω, with perfect ἠθέληκα, whereas in the Common dialect it was θέλω with perfect τεθέληκα.<sup>1</sup> The word has suffered grievously from the want of pliability in Tragic trimeter verse, and from the careless habits of transcribers. Homer, Hesiod, Theognis, and Pindar knew no form but the trisyllabic. The tragic senarius, however, admitted of its present only under limited conditions, and the form θέλω was necessarily used, especially as βούλομαι<sup>2</sup>

<sup>1</sup> ἠθέληκα, Aeschin. 2. 139; Xen. Cyr. 5. 2. 9; Dem. 47. 5; *rlp.* ἠθελήκει, Xen. Hell. 6. 5. 21. 'τεθέληκα, Mosch. παθ. γυν. P. 14. 19; Sext. Emp. 682 (Bekk.); Orig. Ref. Haeres. 4. 15 (Miller); *rlp.* ἐτεθελήκεσαν, Dio Cass. 44. 26. Veitch.

<sup>2</sup> "Βούλομαι ist bei Homer und in den Hymnen zwar bei weitem seltner als ἐθέλω, aber doch den eben gültig. Dann aber verswindet es fast aus der Dichtersprache: Hesiod (Op. 647), Simonides Ceus (fr. 92. 3. epigr.), Pindar (fr. 83), die Batrachom. (72) haben ganz vereinzelt stehende Beispiele. Aeschylus hat es ebenfalls sehr selten (Pers. 215; Prom. 867, 929) und, wie auch Sophokles, nicht in Chorliedern. Sonst aber haben die jüngeren Dramatiker es

was for some reason or other eschewed by the early tragedians. Ἡθελον and ἠθέλησα, however, were much more convenient for an Iambic line than ἔθελον and ἔθελησα, forms probably unknown to Classical Greek, although the tragic subjunctive and other moods, θελήσω, θελήσαιμι, θέλησον etc., naturally suggest them.

Aristophanes always uses ἐθέλω, except in the phrases ἦν θεὸς θέλη, εἰ θεὸς θέλοι, in which the attrition of constant use is manifest. Thus ἐθέλω is demanded by the metre in Eq. 791, Pax 852, Av. 581, Plut. 512, 524, etc., while θέλω occurs in one or other of the phrases mentioned above, in Plut. 347, 1188, Pax 939, 1187, Ran. 533, Eq. 713. In Thesm. 908 θέλω is from Eur. Hel. 562, and in l. 412 of the same play θέλει is used for tragic effect, the next line being taken from the Phoenix of Euripides.

In prose the trisyllabic form must be restored, except after a vowel, and in the phrases just mentioned, and in similar expressions like θεοῦ θέλοντος.

### CCCVIII.

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Ψύλλος βάρβαρον, ἡ δὲ ψύλλα δόκιμον ὅτι καὶ ἀρχαῖον.

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‘Feminina positio inde ab Aristophane et Xenophontis Symp. 6. 8 (πόσους ψύλλης πόδας ἐμοῦ ἀπέχεις) omnibus viguit actatibus . . . Masculinum genus, quod Moeris p.

oft, *namentlich Euripides*. Verbindet man hiermit das die ältesten Attischen Prosaiker, besonders Thucydides, βούλομαι en grosser Fülle, dagegen nur sparsam ἐθέλω (θέλω ganz selten) haben, so kommen wir wohl auf die rechte Spur. Es muss in βούλομαι eben so sehr etwas gelegen haben, was es von der hohen Poesie fern hielt, wie en ἐθέλω, was es ihr besonders lieb machte. War der unterschied zunächst der zwischen Poesie und Prosa, so war es natürlich schwer einen *begrifflichen* unterschied zu finden, der, wenigstens für die Zeit zwischen Homer und den jüngeren Tragikern vielleicht gar nicht vorhandener war. Letztere, wenn sie des Wort zu gleichem richten mit ἐθέλω aufnahmen, hiengen wohl darin von den neueren Philosophen ab. u. s. w.” Tycho Mommsen, *Σύν* und *Μετά* bei Euripides, p. 2.

418 in numerum communium aggregat, in versione Alexandrina 1 Reg. 24. 14, Anon. Antiqq. Constantinopol. 2. p. 26 A, 37 A, et ap. Aristot. H. A. 4. 10, 537. <sup>a</sup>6, Dioscorid. 4. 70, et Galenum de Administr. Anat. 6. 1. 130, multo saepius legitima forma utentem.' Lobeck.

## CCCIX.

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Εὐσχήμων· τοῦτο μὲν οἱ ἀμαθεῖς ἐπὶ τοῦ πλουσίου καὶ ἐν ἀξιώματι ὄντος τάττουσιν· οἱ δ' ἀρχαῖοι ἐπὶ τοῦ καλοῦ καὶ συμμέτρου.

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The rejected signification seems confined to Christian writers. Thus, in Mark 15. 43, *εὐσχήμων βουλευτής* corresponds to *πλούσιος* in Matth. 27. 57. The word bears the same meaning in Luke, Acts 13. 50, *γυναῖκας τὰς εὐσχήμονας*.

## CCCX.

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Ἐπίτοκος ἢ γυνὴ ἀδοκίμως εἶπεν Ἀντιφάνης ὁ κωμῳδός, δέον ἐπίτεξ εἰπεῖν.

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The word reprehended is met with in Hippocrates, 1201 H, *ἡ κοῦρος ἐπίτοκος ἐοῦσα τοῦ ἔμπροσθεν χρόνου*: Aristot. H. A. 6. 18, 573. <sup>a</sup>2, *καὶ οὕτω γινώσκουσιν ὅτι ἐπίτοκα εἰσὶν οἱ ποιμένες* etc., the word recommended, in Hdt. 1. 108, *τὴν θυγατέρα ἐπίτεκα ἐοῦσαν*: id. 111, *ἡ γυνὴ ἐπίτεξ ἐοῦσα πᾶσαν ἡμέρην*: Hipp. 603.4, etc. There is no means of deciding between the words. The force of *ἐπί* has been explained above, p. 208.

## CCCXI.

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Ἐγκάθετος· οὕτως Ὑπερίδης ἀπερριμμένως, δέον δοκιμώτερον χρήσασθαι τῷ θετὸς ἢ εἰσποίητος ἢ ὑπόβλητος.

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Antiatt. Bekk. 96. 30, also refers the word to Hyperides, but says nothing of the meaning: Ἐγκαθέτος Ὑπερείδης κατὰ Ἀντοκλέους. If correctly cited this is the only instance in Attic Greek, as neither the letters of Demosthenes nor the Axiochus are genuine, Plat. Ax. 368 E, οἱ δὲ περὶ Θηραμένην καὶ Καλλίξενον τῇ ὑστεραία προέδρους ἐγκαθέτους (suborned) ὑφέντες: Epist. Demosth. 1483. 1, ὑπ' ἀνθρώπων ἐγκαθέτων διαβληθέντες. In late Greek it is not uncommon, as Polyb. 13. 5. 1, Joseph. B. J. 2. 2. 5, Luke 20. 20.

‘Adoptatos θετούς vocari, ποιητούς et εἰσποιήτους, ignorat nemo; illud praetermittunt, τὸν θέμενον vocari θέτην apud Photium: Θέτης, ὁ εἰσποιησάμενος θετούς τινας. hoc ultimum vereor ne germanam lectionem specie non dissimilem expulerit νῖας; tali abundantia θετὸν νιδὸν ποιῆσαι dicitur, Suid. s. νῖῶσαι, θετὸν νιδὸν ποιεῖσθαι Hdt. 6. 57.’ Lobeck.

## CCCXII.

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Ἐνδυμενία· ἀμαθῶς, δέον διπτῶς λέγειν, ὡς Εὐπολις Κόλαξι, σκευὴ τὰ κατὰ τὴν οἰκίαν καὶ ἔπιπλα.

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This article has little authority, being absent from Laurentian A and the editions of Vascosan and Callierges, and from Phavorinus.

The derivation and orthography of ἐνδυμενία are both uncertain, some preferring to spell it with an omicron, others with an upsilon, while it is connected severally with ἔνδον, δόμος, and ἔνδυμα. Even Pollux rejects the term, 10. 12, τὴν δὲ τοιαύτην κατασκευὴν ἐνδομενίαν οἱ πολλοὶ καλοῦσιν· ἐγὼ δὲ οὐκ ἔπαινω τοῦνομα . . . κάλλιον δὲ τὴν ἐνδομενίαν παγκτησίαν ἢ παμπησίαν ὀνομάσαι, ὡς ἐν Ἐκκλησιαζούσαις Ἀριστοφάνης· τραγικώτερον γὰρ ἢ παγκληρία. τὰ δὲ σκευὴ καὶ σκευάρια φίλον τοῖς κωμφοδοῖς καλεῖν κτε. The passage of Eupolis is cited in an earlier paragraph (10. 10) but in a

corrupt state, αὐτὰ δὲ τὰ σκεύη καλοῖτ' ἂν ἐπιπλα, ἤγουν ἡ  
κουφή κτήσις, τὰ ἐπιπολῆς ὄντα τῶν κτημάτων. ὁ γοῦν Εὐπολις  
ἐν τοῖς Κόλαξι προειπῶν—

ἄκουε δὴ σκεύη τὰ κατὰ τὴν οἰκίαν

ἐπήγαγε παραπλήσιον,

τεσσυγγέγραπται τοῖς τὰ ἐπιπλα.

### CCCXIII.

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Ἐμπυρισμός· οὕτως Ὑπερείδης ἡμελημένως, δέον  
ἐμπρησμός λέγειν.

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Pollux, 9. 156, Ἐν μέντοι τῷ Ὑπερείδου ὑπὲρ Λυκόφρονος  
εὔρον γεγραμμένον ἡ νεωρίων προδοσίαν ἡ ἀρχείων ἐμπυρισμὸν  
ἡ κατάληψιν ἄκρας, καὶ οὕτω γέγραπται ἐν πλείοσι βιβλίοις.  
Both words occur only in late writers.

### CCCXIV.

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Ἡμικάκον, οὐχ οὕτως ἀλλ' ἡμιμόχθηρον φάθι.

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This article if by Phrynichus is certainly unworthy of  
him. The adjectives are equally good—

ἡμικάκος—

τέως μὲν οὖν ἀλλ' ἡμικακῶς ἐβοσκόμην.

Ar. Thesm. 449.

Cr. Pollux, 6. 162, ἡμικάκον δὲ Εὐκλείδης λέγει καὶ Σοφοκλῆς,  
Ἄριστοφάνης δὲ καὶ ἡμικάκως: Antiatticista, 98. 13, ἡμικάκον.  
Ἄλεξις Αἰχμαλωτῶ.

ἡμιμόχθηρος—

Plato, Rep. 1. 352 C, ὄρμησαν δὲ ἐπὶ τὰ ἄδικα ἀδικία  
ἡμιμόχθηροι ὄντες.

## CCCXV.

Ἔμελλον ποιῆσαι, ἔμελλον θεῖναι, ἁμαρτήματα τῶν ἐσχάτων εἷτις οὕτω συντάττει, τετήρηται γὰρ ἢ τῷ ἐνεστῶτι συνταπτόμενον ἢ τῷ μέλλοντι, οἷον ἔμελλον ποιεῖν, ἔμελλον ποιήσῃ, τὰ δὲ συντελικά οὐδένα τρόπον ἄρμόσει τῷ ἔμελλον.

## CCCXVI.

Ἔμελλον γράψαι· ἐσχάτως βάρβαρος ἢ σύνταξις αἴτη· ἀορίστῳ γὰρ χρόνῳ τὸ ἔμελλον οὐ συντάττουσιν οἱ Ἀθηναῖοι, ἀλλ' ἤτοι ἐνεστῶτι, οἷον ἔμελλον γράφειν, ἢ μέλλοντι, οἷον ἔμελλον γράψαι.

In the manuscripts and the edition of Nuñez the second of these articles comes much later, while the two are necessarily in juxtaposition in Callierges.

It may be too subtle to regard the scholarly addition of *θεῖναι*, the poetical equivalent of *ποιῆσαι*, not only as an indication that the former of the two edicts certainly originated with Phrynichus, but also as intended to make the rule apply to poetry as well as prose. As it is, the edicts themselves are disputed, while some scholars would make them absolute by the ridiculous device of asserting that the remarks refer only to the imperfect of *μέλλω*. The following analysis of the usage of Attic poetry will demonstrate the justice of the general rule laid down by Phrynichus. It need hardly be added that only those passages are recorded in which *μέλλω* has the signification of 'intend' or 'am going to.'

To begin with Comedy, the present infinitive follows *μέλλω* in the following passages:—



μέλλων ὑπὲρ Λακεδαιμονίων ἀνδρῶν λέγειν.

Ar. Ach. 482.

ἅπασι μέλλεις εἰς λέγειν τὰνάντια.

Id. 493.

εἰ πτωχὸς ὢν ἔπειτ' ἐν Ἀθηναίοις λέγειν

μέλλω περὶ τῆς πόλεως.

Id. 498.

οὗτος τί δράσεις; τῷ πτίλῳ μέλλεις ἐμῆιν;

Id. 588.

ἄνεστιν, ἡδονῶν θ' ὄσων μέλλεις ἀποστρεῖσθαι.

Nub. 1072.

τὰ μέλλοντ' εὖ λέγεσθαι.

Vesp. 1011 (Chor.).

μῦς καὶ γαλῦς μέλλεις λέγειν ἐν ἀνδράσιν;

Id. 1185.

ἄ, ἄ, τί μέλλεις δρᾶν; B. ἄγειν ταύτην λαβῶν.

Id. 1379.

ὄτ' οὐδ' ἔμελλες ἐγγὺς εἶναι τῶν θεῶν.

Pax 196.

ἀλλ' εἴμι· καὶ γὰρ ἐξιέναι γνώμην ἐμὴν

μέλλει.

Id. 232.

λουσάμενα πρῶτ' μέλλω γὰρ ἔστιᾶν γάμους.

An. 132.

κὰγὼ πίπτω μέλλω τε βοᾶν, ὃ δ' ἀπέβλισε θοῖμάτιόν μου.

Id. 498.

ἔστιᾶν δὲ μέλλομεν·ξένους.

Lys. 1058 (Chor.).

A. οὐ δεῖ μ' ἀκούειν; B. οὐχ ἄ γ' ἂν μέλλῃς ὄρᾶν.

Thesm. 7.

A. μέλλει γὰρ ὁ καλλιεπῆς Ἀγάθων

πράμος ἡμέτερος, B. μῶν βινεῖσθαι;

A. δρυόχους τιθέναι δράματος ἀρχάς.

Id. 50.

μέλλει δικάζειν οὔτε βουλῆς ἐσθ' ἔδρα,

Id. 79.

κὰν θεσμοφόροι μὲλλουσι περὶ μου τήμερον

ἐκκλησιάζειν ἐπ' ὀλέθρῳ.

Id. 83.

A. ἀτὰρ τί μέλλεις δρᾶν μ' ; B. ἀποξυρεῖν τάδε.

Ar. Thesm. 215.

ἴν' ἅττα βουλευόισθε καὶ μέλλοιτε δρᾶν.

Id. 587.

μὴ δῆθ' ἱκετεύω πλήν γ' ὅταν μέλλω ἔξεμεῖν.

Ran. 11.

μέλλεις ἀνάγειν εἴπερ γ' ἐκεῖθεν δεῖ σ' ἀγειν.

Id. 77.

τί ποτ' ἄρα δρᾶν μέλλουσιν ἀλλ' ἀπλῶ τρόπῳ.

Eccl. 231.

μέλλοι βαδίζειν ἢ θύραζ' ἐκάστοτε.

Id. 271.

μὰ Δί' ἀλλ' ἀποφέρειν αὐτὰ μέλλω τῇ πόλει.

Id. 758.

ὦ φίλαι γυναῖκες εἴπερ μέλλομεν τὸ χρῆμα δρᾶν.

Id. 1164.

εἰ τοῦτο δρᾶν μέλλοντες ἐπιλαθοίμεθα.

Pl. 466.

μέλλω στρατηγὸν χειροτονεῖν Ἀγύρριον<sup>1</sup>.

Id. ap. Plut. de rep. gerend. 801 B.

ἀλλ' εἰ μέλλεις εὖ κἀνδρείως

φώζειν ὥσπερ μύστακα σαντόν.

Strattis, in Etym. Mag. 803. 47.

Πότερ' ὅταν μέλλω λέγειν σοι τὴν χύτραν, χύτραν λέγω ;

Antiphanes, ap. Athen. 10. 449 B.

συσσίτιον μέλλεις νοσηλεύειν ; ὅσον

ἀκροκῶλι' ἔψειν — — ῥύγχη, πόδας.

Anaxilas, ap. Athen. 3. 95 A.

μέλλοντα δειπνίζειν γὰρ ἄνδρα Θετταλόν.

Alexis, ap. Athen. 4. 137 C.

<sup>1</sup> The following lines are too uncertain to be used in settling this question:—

Ar. ap. Hesychius s. ἀφορμή—

μέλλει δὲ πέμπει τοὺς εἰς ἀφορμήν :

Pherecrates, ap. Athen. 9. 396 C—

οὐ γαλαθηνὸν ἄρ' ἔν θύειν μέλλεις :

Plato, ap. Athen. 15. 667 B—

μὴ σκληρὰν ἔχε

τὴν χεῖρα μέλλων κοτταβίζειν.

To complete the list may be added the Boeotian's patois in Ar. Ach. 947—

μέλλω γέ τοι θερίδδεν.

The future infinitive is in Comedy much more rare, occurring only in the following places:—

σὲ δὲ

γνώμην ἐρεῖν μέλλοντα περὶ

Μιλησίων καὶ κερδαεῖν

τάλαντον.

Ar. Eq. 931.

μέλλων ὀφλήσειν μὴ παρόντων μαρτύρων.

Nub. 777.

αἰσχροὺν ποιεῖν, ὅ τι τῆς αἰδοῦς μέλλει τᾶγαλμ' ἀναπλήσειν.

Id. 995.

φεύγεις; ἔμελλον σ' ἄρα κινήσειν ἐγώ.

Id. 1301.

μέλλεις ἀναπέσειν ὡς δίκαιον καὶ καλόν.

Id. 1340.

οὐ ξυλλήψεσθ' ὅποσοισι δίκαι τῆτες μέλλουσιν ἔσεσθαι.

Vesp. 400.

ἀλλ' ὦ περὶ τῆς πάσης μέλλων βασιλείας ἀντιλογήσειν.

Id. 546.

μέλλουσαν ἤδη λεσβιεῖν τοὺς ξυμπότας.

Id. 1346.

κατὰ χειρὸς ὕδωρ φερέτω ταχύ τις. Β. δειπνήσειν μέλλομεν

ἢ τί;

Av. 464.

ἔπερ μέλλομεν

ἀναγκάσειν τοὺς ἀνδρας εἰρήνην ἄγειν.

Lys. 120.

μέλλουσί μ' αἱ γυναῖκες ἀπολεῖν τήμερον.

Thesm. 181.

In one passage the governed verb may be regarded either as present or future—

ἀνευ δρυφάκτου τὴν δίκην μέλλεις καλεῖν.

Vesp. 830.

Against these forty-eight examples of the present or future—thirty-five of the present, twelve of the future, and one doubtful—there are only three, or more correctly only two, instances of the aorist, to set ; for the Laconic in Lys. 117—

ἐγὼ δὲ καὶ κα ποττὸ Ταῦγετον ἄνω  
 ἔλσοιμ' ὄρος αἰ μέλλοιμι γ' εἰράναν ἰδῆν,

may be set against the Boeotian in Ach. 947. These two instances are, Av. 366—

εἰπέ μοι τί μέλλετ' ὦ πάντων κάκιστα θηρίων  
 ἀπολέσαι παθόντες οὐδὲν ἄνδρε καὶ διασπάσαι ;

and Ach. 1159 (Chor.)--

κᾶτα μέλ-  
 λοντος λαβεῖν αὐτοῦ κύων  
 ἀρπάσασα φεύγοι.

They are unquestioned violations of the rule, and do not admit of reasonable emendation. It would be easy to change ἀπολέσαι and διασπάσαι into ἀπολέσειν and διασπάσειν, but the cure would be almost worse than the disease, as the Attic future of ἀπόλλυμι is ἀπολώ, not ἀπολέσω. In Comedy, therefore, of the Attic period, the exceptions to the rule of Phrynichus are four per cent. of the instances.

As to tragedy, full statistics of the usage of Euripides are not yet in my hands, but the following notes on Aeschylus and Sophocles may be of service. Aeschylus prefers the future after μέλλω, that tense occurring four times, P. V. 638, 835, Cho. 859, 867, and the present only once, Suppl. 1058, while τελεῖν in Agam. 974 may be either present or future—

μέλοι δέ τοι σοὶ τῶνπερ ἂν μέλλης τελεῖν.

This writer also supplies an undoubted example of the aorist in P. V. 625—

μήτοι με κρύψης τοῦθ' ὅπερ μέλλω παθεῖν.

In Sophocles, on the other hand, the future and the present are evenly balanced, the former occurring nine times, El. 359, 379, 538, Aj. 925, 1027, 1287, Ant. 458, Phil. 483, 1084, and the latter nine, El. 305, 1486, Aj. 443, O. R. 678, 1385, O. C. 1773, Tr. 79, 756, Phil. 409. There is one possible instance of the aorist. The manuscripts present *κτανείν* in

*κτανείν ἔμελλον πατέρα τὸν ἐμόν' ὁ δὲ θανών,*  
O. R. 967.

but it is quite possible that Sophocles wrote *κτενείν*. If *κτανείν* is right, it will be observed that the percentage of aorists is much the same as in Comedy. So small a percentage of exceptions may easily be due to negligent and ungrammatical writing.

### CCCXVII.

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Κραυγασμός· παρακειμένου τοῦ κευραγμός εἰπεῖν ἐρεῖ  
τις ἀμαθῶς κραυγασμός.

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There is little evidence, but as far as it goes it is in favour of *κεκραγμός*, that form occurring in Eur. I. A. 1357, and *κέκραγμα* in Ar. Pax 637, whereas there is no instance of *κραυγασμός* in a pre-Macedonian writer, although Antisthenes, 101, has the note, *Κραυγασμός ἀντὶ τοῦ κραυγῆ· Δίφιλος Ἀποβάτη*. The fact that *κραυγάω* was hardly an Attic word cannot decide this point, as many substantives remained in use after the verbs which gave them birth had been replaced by more useful synonyms. That *κραυγάω* was really an old formation, although principally used in late Greek, is proved by the old lines quoted by Plato, Rep. 10. 607 B, *ἡ λακέρυζα πρὸς δεσπότην κύων κραυγάζουσα κτε.*

## CCCXVIII.

Κορυδαλός· Εὐβούλου τοῦ κωμφοδοποιοῦ δράμα ἐπιγράφεται οὕτως· σὺ δὲ τοῖς περὶ Ἀριστοφάνην πειθόμενος κόρυδον λέγε τὸ ζῶον.

This, like the preceding article and the following, has little authority but that of Nuñez.

The words of Thomas are worth quoting, if only to show that *κορυδαλός* must at one time have been used on Attic soil; (p. 549) *Κόρυδος καὶ κορυδαλὸς καὶ κορυδαλὶς τὸ στρουθίον τὸ ἔχον ἐπὶ τῆς κεφαλῆς ἀνεστηκότα πτέρα ὡσπερ λόφον. ἔστι δὲ τὸ μὲν κόρυδος Ἀττικόν· Πλουτάρχος ἐν τῷ περὶ ἀδολεσχίας, (p. 507 E) κόρυδος ὤπται πετόμενος. τὸ δὲ κορυδαλὸς κοινὸν εἰ καὶ Εὐβουλος χρῆται· ἔστι δὲ καὶ κορυδαλὸς δῆμος Ἀθήνησι, τὸ δὲ κορυδαλὶς ποιητικὸν ὡς Θεόκριτος; (7. 23) Ἐπιτυμβιδιοὶ κορυδαλίδες.*

The Attic form occurs in Ar. Av. 302, 472, 476, 1295; Plato, Euthyd. 291 B; Anaxandrides, ap. Ath. 4. 131 (l. 64), and in late writers, as Theocr. 7. 741. Of *κορυδαλός* Lobeck says, 'rejectitiae formae nullus antiquior auctor proferri potest Aristotele, qui in Histor. Anim. saepissime *κόρυδος*, semel *κορυδαλός* (9. 25) usurpavit. Sed si aliquot ab hoc gradus descendimus, larga exemplorum sylvā insurgit, Aelian, H. An. 4. 5. 6. 46, Galen, vol. 4, p. 158, vol. 13, p. 943; Dioscor. 2. 59, Aesop. Fab. 46.'

## CCCXIX.

Καμμύει· τοσαύτη κακοδαιμονία περὶ τινὰς ἐστὶ τῆς βαρβαρίας ὥστ', ἐπειδὴ Ἀλεξὶς κέχρηται τῷ καμμύειν ἡμελημένως ἐσχάτως, αἰρεῖσθαι καὶ αὐτοὺς οὕτω λέγειν, δέον ὡς οἱ ἄριστοι τῶν ἀρχαίων καταμύειν.

The passage of Alexis has not been preserved, but there is no reason why he should not have employed such a syn-



copated form in the lyric, anapaestic, or hexameter metres, or in representing dialectical pronunciation. Thus, Aristophanes puts ἄμβατε into the mouth of a Boeotian in Ach. 732, and ἀμπτάμενος of a Laconian in Lys. 106. Similarly, ἀμπάλλετε occurs naturally in the parody of the choruses of Aeschylus in Ran. 1358 (cp. ἀμπάλλοντι, Lys. 1310). In Tragedy these forms were in place even in the senarii, as οὐκ ἐς ἀμβολὰς, Eur. Heracl. 270; ἀμβάτης, Bacch. 1107.

In this respect as in others Xenophon approximates to the usage of the Common dialect, employing ἀμβάτης in De Re Eq. 3. 12; 5. 7; Mem. 3. 3. 2, and perhaps at Hell. 5. 3. 1, ἀνάμβατος in Cyr. 4. 5. 46, and ἀμβολὰς γῆ in id. 7. 5. 12.

The form καμμύω seems most frequent in the sacred writers, as Esai. 29, καμμύσει τοὺς ὀφθαλμούς; Luke, Acts 28. 27, ἐκάμμυσαν τοὺς ὀφθαλμούς.

## CCCXX.

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Κεφαλοτομεῖν· ἀπόρριπτε τοῦνομα καὶ Θεόφραστον  
κεχρημένον αὐτῷ· λέγε δὲ καρατομεῖν.

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This appears a mere matter of opinion. Euripides (?) uses *καρατομεῖν* in Rhés. 586—

Πάρην μολόντε χρῆ καρατομεῖν ξίφει,

and Theophrastus, *κεφαλοτομεῖν*; Antiatticista, 104. 31; *Κεφαλοτομεῖν· Θεόφραστος περὶ Εὐδαιμονίας*. There is not much basis for choice, as either word is a legitimate formation.

## CCCXXI.

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Λάκαιναν μὲν γυναικα ἐρεῖς, Λάκαιναν δὲ τὴν χώραν οὐδα-  
μῶς, ἀλλὰ Λακωνικὴν, εἰ καὶ Εὐριπίδης παραλόγως,—

ὥς ἡ Λάκαινα τῶν Φρυγῶν μείων πόλις<sup>1</sup>.

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<sup>1</sup> Androm. 194. So id. 151, 209, Tro. 1110, Hel. 1473, etc.

Such adjectival use of substantives has been discussed already on p. 21. It is common in Tragedy and in Ionic prose, but is practically unknown in genuine Attic. The exceptions enumerated by Lobeck are not to the point, as both *Λάκαινα κύων*<sup>1</sup>, or *σκύλαξ*<sup>2</sup>, and *Λάκαινα*<sup>3</sup>, a sort of cup, are mere remnants of old usage, or to be regarded in the same way as an English expression like *Swedes* for *Swedish turnips*. Accordingly when Xenophon, in *Hellen.* 7. 1. 29, writes *εἰς τὴν Λάκαιναν*, he is not writing Attic, but approximating to the *Λάκαινα χώρα* of Herodotus or the Tragedians.

## CCCXXII.

Μὲν οὖν τοῦτο πράξω· τίς ἀνάσχοιτο οὕτω συντάπτοντός τινος ἐν ἀρχῇ λόγου τὸ μὲν οὖν; οἱ γὰρ δόκιμοι ὑποτάσσουσιν, ἐγὼ μὲν οὖν λέγοντες, τὰ καλὰ μὲν οὖν καὶ τὰ μὲν οὖν πράγματα.

‘Satis exemplorum nobis praebent scriptores sacri, a μενούν et μενούγγε saepe periodos exorsi, ne quis admonitionem illam inutilem fuisse credat.’ Lobeck.

## CCCXXIII.

Μιαρία ἀδόκιμον, τὸ δὲ μιαρὸς ἀρχαῖον.

Phrynichus is in error, the substantive being used by Demosthenes, 845. 23, *περὶ μὲν οὖν τῆς αἰσχροκερδίας τῆς τούτου καὶ μιαρίας ὑστερόν μοι δοκεῖ διεξελλθεῖν*, by Isaeus, 51. 32, *εἰς τοῦτο ὕβρεως καὶ μιαρίας ἀφίκετο*, and in the early

<sup>1</sup> Soph. Aj. 8; Xen. Cyr. 10. 1, 4.

<sup>2</sup> Plat. Parm. 128 C.

<sup>3</sup> Athenaeus 11. 484 F, *Λάκαιναί· κυλικῶν εἶδος οὕτως λεγόμενον ἢ ἀπὸ τοῦ κεράμου, ὡς τὰ Ἀττικά σκεύη, ἢ ἀπὸ τοῦ σχήματος ἐπιχωριάσαντος ἐκεῖ, ὡς περ αἱ Θηρίκλειαι λέγονται. Ἀριστοφάνης, Δαιταλεῦσι·*

Συβαρίτιδάς τ' εὐωχίας καὶ Χίων ἐκ Λακαιῶν.

sense of 'bloodguiltiness,' by Antiphon 118. 2 ; 119. 3 ; 124. 2. It is also found in Xen. Hell. 7. 3. 6.

Thomas blindly follows Phrynichus, p. 615, *μιαρός, οὐ μιαρία δὲ ἀλλὰ βδελυρία*, and so Antiatt. p. 108.

## CCCXXIV.

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Γαμῶν μὴ λέγε, ἀλλὰ γαμοῖν διὰ τῆς οἰ, ὡς νοοίη, φιλοίη· τὰ γὰρ τῆς πρώτης συζυγίας καὶ τρίτης τῶν περισπωμένων ῥημάτων εὐκτικὰ διὰ τῆς οἰ διφθόγγου λέγεται, οἶον τελοίη· τὰ δὲ τῆς δευτέρας διὰ τοῦ ω, οἶον νικάη, γελῶν.

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## CCCXXV.

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Διδῶν καὶ διδώης· τούτου τὸ εὐκτικὸν οὐδεὶς τῶν Ἀττικῶν εἶπε διὰ τοῦ ω, ἀλλὰ διὰ τῆς οἰ διφθόγγου. τεκμηριοῖ δὲ Ὅμηρος ἐὰν μὲν ὑποτακτικῶς χρῆται διὰ τοῦ ω λέγων—  
εἰ δέ κεν αὖ τοι

δώη κύδος ἀρέσθαι·

ἔστι δέ, ἐὰν δέ σοι δῶ ὁ Ζεὺς, εἰ δὲ εὐκτικῶς, οὕτως—

σοὶ δὲ θεοὶ τόσα δοίεν, ὅσα φρεσὶ σῆσι μενοιναῖς  
ἔθαύμασα οὖν Ἀλεξάνδρου τοῦ Σύρου σοφιστοῦ δῶν καὶ  
διδῶν λέγοντος ἐπὶ τοῦ εὐκτικοῦ.

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The second of these articles is in the manuscripts separated from the first by the articles numbered in this edition 326 and 327. Their juxtaposition will enable me to discuss with more conciseness the true forms of the optative mood in Attic Greek. It will be my aim to establish by the authority of Attic Comedy the true forms of the optative mood in those cases in which a longer and a shorter form occur side by side in our prose texts of Attic writers. It

may be observed, that the possibility in prose of a form like *τελοῖ* by the side of *τελοίη*, or *γελῶ* by the side of *γελώη*, does not seem to have presented itself to Phrynichus, and it will be demonstrated that such corruptions have still more no place in Classical writing.

If it can be proved by the impartial laws of metre that in Comedy only one set of forms was in each case used, a strong argument is obtained for considering as spurious the unsupported prose inflexions. The argument becomes still stronger when by the ignorance or negligence of scribes the defaulting forms have in some manuscripts been foisted into verse, to the detriment of the metre, or, by causing the expulsion of some other word, to the detriment of the sense.

Moreover, it is easy to prove that Aristophanes never scrupled to use two forms when he might do so without violating Attic usage. Up to the Archonship of Euclides (B.C. 402) the longer forms of the dative plural of the first and second declensions, appear constantly in inscriptions, and were certainly used in the intercourse of daily life. In the Comic poets they occur side by side with the shorter, and were for the sake of convenience never rejected, although in prose they are found only in some of the more elevated passages of Plato.

ὁ Ζεὺς με ταῦτ' ἔδρασεν ἀνθρώποις φθονῶν.

Ar. Plut. 87.

εἴ τί γ' ἔστι λαμπρὸν καὶ καλὸν

ἢ χάριεν ἀνθρώποισι, διὰ σε γίγνεται.

Id. 145.

Similarly, the Comic poet, no less than the Epic poet or the tragedian, employs indifferently both the lighter and heavier forms of the first person plural, middle or passive.

οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἠγούμεθα.

Plut. 15.

ἀλλὰ τόν γ' Ἀγύρριον  
 πονηρόν ἡγούμεσθα· νῦν δὲ χρωμένων.  
 Eccl. 185.

A. ἀλλ' ὡς τάχιστ' εὐχόμεθ'.

B. εὐχόμεσθα δῆ.

Pax 973.

He uses as he requires the two forms of the third person plural optative, middle, or passive, namely the longer in -οίατο<sup>1</sup>, and the shorter in -οιντο.

αἱ τριχίδες εἰ γενοίαθ' ἕκατον τοῦβαλοῦ.  
 Eq. 662.

ὕψ' αἱ θέσεις γίγνοιτο τῇ νομηνίᾳ.  
 Nub. 1191.

πρότερον διαλλάτουνθ' ἐκόντες, εἰ δὲ μή.  
 Id. 1194.

ὅπως τάχιστα τὰ πρυτανεῖ' ὑφελοίατο.  
 Id. 1199.

The Attic dialect recognised ἔστηκώς and ἔστηκέναι as legitimate forms by the side of the syncopated ἔστώς and ἔστάναι, and accordingly the usage is reflected in Comedy—

ἔπειτ' ἐκεῖ κορυφαῖος ἔστηκώς θέρου.  
 Plut. 953<sup>2</sup>.

<sup>1</sup> Besides the instances quoted in the text we find, Pax 209, αἰσθάνοιατο: Ar. 1147, ἐργασαίατο: Lys. 42, id. Fr. Com. 2. 1106 (Aristoph.), ὑφελοίατο. Homer probably never uses -οιντο, as the hiatus in Il. 1. 344—

ὅπως οἱ παρὰ νηυσὶ σόοι μαχέοιντο Ἄχαιοί  
 makes μαχεοίατ' almost a certain emendation. Other instances are, Il. 2. 340, γενοίατο: 418, λαζοίατο: 282, ἐπιφρασαίατο: 492, μνησαίαθ': Il. 11. 467, βιφάτο: Od. 1. 157, πευθοίατο: 9. 554, ἀπολοίατο. In Aeschylus we have, Pers. 360, 451, ἐκσωζοίατο: 369, φευξοίαθ': Supp. 695 (ch.), θείατ': 754, ἐχθαιροίατο: Cho. 484, κτιζοίαθ': Sept. 552, ὀλοίατο. In Sophocles, Aj. 842, ὀλοίατο: O. R. 1274, ὀψοίαθ' γνωσοίατο: O. C. 44, δεξαίατο: 602, πεμφαίαθ': 921, πυθοίατο: 945, δεξοίατ': El. 211 (ch.), ἀποναίατο. In Euripides, Hel. 159, ἀντιθωρησαίατο: H. F. 547, ἐκτισαίατο: I. T. 1341, οἰχοίατο.

<sup>2</sup> Pax 375, Ran. 613, τεθνηκέναι: Ran. 1012, τεθνάσαι: Ran. 67, τεθνηκός: Av. 1075, τεθνηκόντων: Ran. 171, 1476, τεθνηκόντα: 1175, τεθνηκός: but Av. 476, τεθνεώς: Nub. 782, 838; Ran. 1028, 1140, τεθνεώτος. So in Antiphon, 112. 3, τεθνηκόντι, followed in id. 5 by τεθνεώτος, may perhaps be right.

ἀλλὰ βυρσίην ἔχων  
 δειπνοῦντος ἐστὼς ἀποσοβεῖ τοὺς ῥήτορας.  
 Eq. 60.

Both the uncontracted and the contracted forms of comparative adjectives in *-ων* were good Attic, as inscriptions prove, and both are found in Aristophanes—

ἰὼ στρατηγοὶ πλείους ἢ βελτίους.  
 Ach. 1078.

A. καὶ τῶν θεατῶν ὀπότεροι  
 πλείους σκόπει.

B. καὶ δὴ σκοπῶ.  
 Nub. 1097.

αὐτὸς δ' ἑαυτῷ παρετίθει τὰ μείζονα.  
 Eq. 1223.

στόμωσον οἶαν ἐς τὰ μείζω πράγματα.  
 Nub. 1110.

The same is true of many other forms, such as *ἐς* and *εἰς*<sup>1</sup>, *οἶμαι* and *οἶμαι*, *φόμεν* and *φῆμν*<sup>2</sup>, *ἑαυτόν* and *αὐτόν*<sup>3</sup>, *δέρω* and *δεῖρω*<sup>4</sup>, and if this principle is established that

<sup>1</sup> *ἐς* is the older form, and is the only one found in inscriptions till close upon the Archonship of Euclides, after which time *εἰς* supersedes *ἐς* almost entirely. Aristophanes avoided *ἐς* before a vowel, a fact curiously supported by his invariably using *εἶσω*, never *ἔσω*. The tragedians employed *ἐς* when the metre required it, and so Arist. Thesm. 1122—

πεσεῖν ἐς ἐνὴν καὶ γαμήλιον λέχος.

Pax, 140—

τί δ' ἦν ἐς ὑγρὸν πόντιον πῆσθ βάθος;

are lines from Euripides. For elision, whether before a vowel or a consonant, *ἐς* was used in Comedy. Ar. Ran. 186—

ἦ'σ ὄνου πλοκάς

ἦ'σ Κερβερίου:

Thesm. 1224—

τηδὶ διώξει; 'ς τοῦμπαλιν τρέχεις σύ γε.

Thucydides always used *ἐς*.

<sup>2</sup> *οἶμαι*, Nub. 1342; Eq. 414; Vesp. 515. *οἶμαι*, Nub. 1112, 1113, and more than twenty times elsewhere. *φόμεν*, Nub. 1473; Vesp. 791, 1138; Eccl. 168; *φῆμν*, Plut. 834.

<sup>3</sup> *ἑαυτόν*, Nub. 407, 585, 980; Eq. 513; Pax 546: *αὐτόν*, Pax 735, 1184: *ἑαυτοῦ*, Vesp. 692, 1026, 1534, etc.: *αὐτοῦ*, Vesp. 76; Av. 1444: *ἑαυτούς*, Vesp. 1517; Lys. 577: *ἑαυτῷ*, Pl. 589; Eq. 544, 1223, etc.: *αὐτῷ*, Vesp. 130, 804; Pl. 1165.

<sup>4</sup> *δέρω* occurs Ran. 619, but *δεῖρω* Nub. 442 (anapaest); Vesp. 1286 (*ἀπε-δεῖρόμην*); Av. 365 (troch.)



Aristophanes and the other Comic poets, representing as they did the cultured voice of Athens, readily availed themselves of double forms when such existed, it is not too much to consider the occurrence of only one form in Comic verse as distinct evidence that no other form was in use.

The inflexions which will be placed beyond question by a careful application of this rule are the second and third persons singular of the weak aorist indicative active, and the singular and plural forms of the active optative present of contracted verbs, as well as the corresponding inflexions of the Attic contracted future.

In the texts of prose writers two forms of the second and third persons singular weak aorist optative active are encountered side by side, often in the same paragraph and sometimes in the same line—for the second person a shorter form in *-ais* and a longer in *-eias*, for the third a shorter in *-ai* and a longer in *-ειε(ν)*. Thus in Dem. 13. 26, τὸ μὲν οὖν ἐπιτιμᾶν ἴσως φῆσαι τις ἂν ῥᾶδιον καὶ παντὸς εἶναι κτε. : and just below, 15. 9, καὶ φήσειε τις ἂν μὴ σκοπῶν ἀκριβῶς κτε. In Lys. 122. 25 (12. 26) Bekker (in addend.), Cobet, and Scheibe all read εἴτ', ὧ σχετλιώτατε πάντων, ἀντέλεγεσ μὲν ἵνα σώσειας, συνελάμβανες δὲ ἵνα ἀποκτείναις. That φῆσαι was in Attic impossible, and ἀποκτείναις an improbable form, will be proved by the following evidence.

As to third person, the evidence of Aristophanes alone is quite conclusive—

εἰ πάλιν ἀναβλέψειεν ἐξ ἀρχῆς ; δ δέ.  
Plut. 866.

ἀναβαλλομένη δείξειε τὸν φορμίσιον.  
Eccl. 91.

ἥπερ διαλλάξειεν ἡμᾶς ἂν μόνη.  
Lys. 1104.

ἡ πῦρ ἀπότροπον ἡ διάξειεν γαλή.  
Eccl. 792.

- δράσειε τοῦθ'. B. ὅπου; τὸ τοῦ Πανὸς καλόν.  
Lys. 911.
- τὸν βασιλέως ὀφθαλμόν. B. ἐκκόψειέ γε.  
Ach. 92.
- ὄναιο μένταν, εἴ τις ἐκπλύνειέ σε.  
Plut. 1062.
- αὕτη γὰρ ἐμπρήσειεν ἂν τὸ νεώριον.  
Ach. 918.
- τίς τῆς τεκούσης θάπτον ἐπιπέμψειεν ἂν;  
Eccl. 235.
- ὁ Ζεὺς σέ γ' ἐπιτρίψειεν. B. ἐπιτρίψουσι γάρ.  
Id. 776.
- πύθοιτ' ἂν ἐπιτρίψειε. B. νῦν δ' οὐ τοῦτο δρᾶ.  
Plut. 120.
- κἂν ξυναποδράναι δεῦρ' ἐπιχειρήσειέ μοι.  
Ran. 81.
- ἄψας ἂν ἐσπέμψειεν ἐς τὸ νεώριον.  
Ach. 921.
- ὅτι οὐδ' ἂν εἰς θύσειεν ἀνθρώπων ἔτι.  
Plut. 137.
- ὅστις καλέσειε κάρδοπον τὴν καρδόπην.  
Nub. 1251.
- κοῦδεῖς γέ μ' ἂν πείσειεν ἀνθρώπων τὸ μὴ οὐκ.  
Ran. 68.
- πῶγωνα περιδήσειεν ἐσταθευμέναις.  
Eccl. 127.
- πῶς οὖν τις ἂν σώσειε τοιαύτην πόλιν;  
Ran. 1458.
- νῆ τοὺς θεοὺς ἔγωγε μὴ φθάσειέ με.  
Plut. 685.
- τίς ἂν φράσειε ποῦ ἴστι Χρεμύλος μοι σαφῶς;  
Id. 1171.
- τίς ἂν φράσειε ποῦ ἴστιν ἡ Λυσιστράτη;  
Lys. 1086.
- τί δῆτα τοῦτ' ἂν ὠφελήσειέν σ'; B. ὅ τι;  
Nub. 753.

The Lacedaemonian Lampito's words in Lys. 171, πᾶ κά τις ἀμπελίσσειεν αὐτὴν μὴ πλαδδιῆν; may be mentioned along

with these instances from the senarii, but Plut. 136, where Dindorf reads—

παύσει' ἄν, εἰ βούλοιτο ταῦθ' ; B. ὅτιη τί δή ;

must be reserved for further discussion. Besides these twenty-two instances in iambic trimeters we have in other regular metres, iambic, trochaic, and anapaestic, the following:—Pax 568, ἀπαλλάξειεν : Plut. 510, βλέψειε : Thesm. 842, δανίσειεν : Plut. 510, διανέμειεν : Plut. 592, ἐξολέσειεν : Ach. 639, καλέσειε : Nub. 969, κάμψειεν : Ran. 923, ληρήσειε : Plut. 506, πορίσειεν : Eccl. 647, φιλήσειεν : and in choric measures—Ach. 1151, Thesm. 1051, ἐξολέσειεν : Pax 1035, ἐπαινέσειεν : Ach. 1171, ἐπάξειεν : Thesm. 328, ἰαχήσειεν : Ach. 1166, πατάξειε. Against these numerous examples of the longer ending there are no instances of the shorter to bring.

The evidence drawn from other Comic writers is equally convincing. The references are to the pages of Meineke's volumes of the 'Fragmenta Comiorum.'

ἀπὸ τοῦ πότου παύσειε, τοῦ λίαν πότου.

2. 122.

εἰ μὴ κόρη δεύσειε τὸ σταῖς ἦθεος.

561.

πῶς ἄν κομίσειέ μοί τις ;

786.

ἀλλ' Ἡγέλοχος οὐτός με μηνύσειεν ἄν.

874.

τίς ἄν φράσειε ποῦ 'στι τὸ Διονύσιον ;

1001.

In 2. 947, a fragment of Aristophanes, occurs ἐπιθυμήσειε in what seems to be a pseudo-oracle (cp. p. 44), and from other metres are derived, 2. 673, παίσειε : 981, πορίσειεν : 1051, συναρπάσειεν. There is in fact not a single instance of the shorter ending which till now holds the place of honour in all grammars. All examples of it

occurring in prose ought once and for all to be altered to the longer. The evidence is simply overwhelming, and proves to certainty that optative forms ending in *-αι* were quite unknown to the Athenians. They do not occur once in Sophocles or Euripides, and in Aeschylus they occur only four times, and in all cases in the chorus—

μήποτε λοιμὸς ἀνδρῶν  
τῶνδε πόλιν κενώσαι  
μήδ' ἐπιχωρίοις  
πτώμασιν αἱματίσαι πέδον γὰς.

Supp. 662 (bis).

ὁ μέγας Ζεὺς ἀπαλέξαι  
γάμον Αἰγυπιογενῆ μοι.

Id. 1052.

μηδὲ πιούσα κόνις μέλαν αἷμα πολιτᾶν.  
δι' ὄργαν ποινᾶς ἀντιφόνους ἄτας  
ἀρπαλίσαι πόλεως<sup>1</sup>.

Eum. 982.

<sup>1</sup> In Supp. 624, Ζεὺς δ' ἐπικράναι τέλος, the form is simply a useless conjecture of Dindorf's for ἐπικράνει, and in Ag. 170 (ch.) λέξαι is only conjectural. The longer form is found in Aesch. P. V. 202, ἄρξειεν: 396, κάμφειεν: 503, φήσειεν: 1049 (ch.), συγχώσειεν: 1051 (ch.), βίψειε: Sept. 739 (ch.), λούσειεν: Supp. 281, θρέψειε: 487, ἐχθήρειεν: Agam. 38, λέξειεν: 366 (ch.), στήψειεν: 552, λέξειεν: 884, καταρρίψειεν: 1328, ἴτρίψειεν: 1376, φάρξειεν: Cho. 344 (ch.), κομίσειεν: 854, κλέψειεν. In Sophocles we find O. R. 502 (ch.), παραμείψειεν: 1302, μαρτυρήσειεν: O. C. 391, πράξειεν: 1657, φράσειε: Ant. 666, στήσειε: Aj. 1149, κατασβέσειε: 1176, ἀποσπάσειε: El. 572, ἐκθύσειε: 1103, φράσειεν: Tr. 355, θέλξειεν: 388, λέξειεν: 433, πέρσειεν: 458, ἀλγύνειεν: 657 (ch.), ἀνύσειε: 729, λέξειεν: 906, ψαύσειεν: 908, βλέψειεν: 933, ἐφάψειεν: 935, ἔρξειεν: 955 (ch.), ἀποικίσειεν: Phil. 281, ἀρκέσειεν: 463, μεταστήσειεν: 695 (ch.) ἀποκλαύσειεν: 698 (ch.), κατενᾶσειεν: 711, ἀνύσειε: 1062, νείμειεν. In Euripides, Or. 508, ἀποκτείνειεν: 783, οἰκτίσειε: Phoen. 152, δλέσειεν: 517, δράσειεν: 948, ἐκώσειεν: 104 (ch.), ἀφανίσειεν: Med. 95, δράσειε: 760 (ch.), πελάσειε: 1389 (ch.), δλέσειε: Hipp. 684, ἐκτρέψειεν: 985, διαπτύξειεν: 1253, πλήσειε: 1387 (ch.), κοίμωσειε: I. A. 802, φάσειε: 1597, πλήξειεν: I. T. 577, φράσειεν: 590, πέμψειε: 627, περιστελείεν: 740, ἀγγείλειεν: Rhes. 217, πέμψειεν: 235 (ch.), κάμψειε: Tro. 478, κομπάσειεν: 719, νικήσειε: 928, κρίνειεν: 1014, δράσειεν: 1161, ὀρθώσειεν: 1189, γράψειεν: Cycl. 146, πλήσειε: 535, ψαύσειε: Bacch. 1072, ἀναχαιτίσειε: 1259, καλέσειεν: Heracl. 179, κρίνειεν: 537, λέξειε: 538, δράσειεν: Hel. 40, κουφίσειε: 175 (ch.), πέμψειε: 436, διαγγέλειε: 522 (ch.), ψαύσειεν: 699, ἀρκέσειεν: 1045, σιγήσειεν: Ion. 372, δράσειεν: 529, σημήνειεν: 787, συναντήσειεν: 1127, δεύσειε: H. F. 186, ἐπαινέσειεν: 719, ἀναστήσειε: 929, βάψειεν: 1217, κρύψειεν. Eighty-nine instances in all from the three Tragedians.

Accordingly, Dobree's arrangement of the initial words of a fragment of the Tarentini of Alexis (quoted by Athenaeus in 11. 463) is certainly wrong—

οὐδὲ εἰς ἄν εὐλόγως  
 ἡμῖν φθονήσαι νοῦν ἔχων, οἷ τῶν πέλας  
 οὐδέν' ἀδικοῦμεν οὐδέν' <sup>1</sup>. ἄρ' οὐκ οἶσθ' ὅτι κτε.

All we can affirm is that οὐδεὶς and εὐλόγως, without ἄν, were in the first line, and that the second went on—

ἡμῖν φθονήσει νοῦν ἔχων κτε.

Critics have had the same advantage of a broken line in a fragment of the Second Thesmophoriazusae of Aristophanes, and have used it with equal skill. One thing is certain, that Aristophanes did not write—

οὐδ' ἄν λέγων λέξαι <sup>2</sup> τις.

Antiphanes is credited with ἐγχείαι in a passage quoted by Athenaeus (14. 641)—

- A. Οἶνον Θάσιον πίνεις ἄν; B. εἴ τις ἐγχείαι.  
 A. πρὸς ἀμυγδάλας δὲ πῶς ἔχεις; B. εἰρηνικῶς.  
 μαλακὰς σφόδρα, δι' ἃς μέλιτι προσπαίσειν βία.  
 A. μελίπηκτα δ' εἴ σοι προσφέρω; B. τρώγοιμι καὶ  
 ᾧδον δὲ καταπίνοιμ' ἄν. A. ἄλλου δεῖ τινός;

but πίνεις, προσφέρω, τρώγοιμι, and καταπίνοιμι, all suggest the true reading ἐγχείαι.

The passage of the Plutus which was reserved above for further discussion reads in the manuscripts as follows—

οὐκουν ὅδ' ἐστὶν αἴτιος, καὶ ῥαδίως  
 παύσειεν, εἰ βούλοιτο, ταῦτ' ἄν;  
 B. ὅτι τί δή;

<sup>1</sup> Naber's correction for οὐδὲν ἀδ. οὐδέν'.

<sup>2</sup> The λέξαι of Fritsche is out of the question. The form of expression occurs again in the Ion of Eubulus (Athen. 4. 169) in the same connexion—the end of a long enumeration—

Τρύβλια δὲ καὶ βατάνια καὶ κακκάβια καὶ  
 λοπάδια καὶ πατάνια πικρινὰ ταρφέα  
 κοῦδ' ἄν λέγων λέξαιμι.

and it must be retained in that shape in whatever way ὅτι τί δή; is translated. Dindorf, in his conjecture, παύσει' ἄν, εἰ κτε., which Meineke has adopted, has fallen into an error which other emendators besides him have committed. Although nearly 150 instances of the optative forms in -ειεν have already been registered, it will be observed that in no single instance is the final syllable elided. The temptation to a writer of verse to elide the final epsilon before ἄν must have been very strong indeed, and that it was never done proves convincingly that Attic usage was absolutely opposed to such elision. Accordingly the metrical fault of the line—

ἴσως ἄν ἐκπνεύσειεν' ὅταν δ' ἄνη πνοάς—  
Eur. Or. 700.

must not be corrected by docking the ἐκπνεύσειεν<sup>1</sup>, but either by reading ἦν δ' ἄνη with Nauck, or ὅτε δ' ἄνη with Kirchhoff.

Thus, by the incontrovertible testimony of Attic verse, the true ending of the third person singular of the weak aorist optative active is proved to be -ειε before a consonant and -ειεν before a vowel. The two cases of divergence from this law, as occurring in lyrical passages of the earliest of the three Tragedians, and as opposed by more than one hundred and fifty examples, may be regarded as corrupt, or, at all events, are to be treated as antiquated and anomalous.

<sup>1</sup> As most of the instances of the optative ending -αι are due to the ingenuity of critics, so a long list of exceptions to the rule against eliding the final syllable of -ειεν may be drawn up from the emendations of scholars. In Aesch. Choeph. 854, κλέψει' ἄν is read by Heath and Monk. In Agam. 1376, Schutz, without warrant, altered πημονῆς ἀρκύστατ' ἄν | φάρξειεν το πημονῆς ἀρκύστατον φάρξει' ἄν. In Eur. Hipp. 469, for καλῶς ἀκριβώσειαν Valckenaer wrote κανῶν ἀκριβώσει' ἄν, and our rule also invalidates Schneidewin's γυνῆ τεκοῦσα κομπάσει' οἱ' ἄν ποτε in Tro. 478, and Porson's πράξει' ἄν ἐκ θεῶν κακῶς in Andr. 1283. Meineke's attempt, in his 'Curae Criticae,' p. 55, to arrange a fragment of the Comic poet Archippus, quoted by Plutarch, Alcib. 1, is vitiated by the same fault, δόξει' for δόξειεν, and that he should adopt Cobet's φράσει' ὅπου in Ar. Plut. 1171 and leave φράσειέ που in Lys. 1016, is as careless as it is incorrect.



In regard to the second person singular no such absolute rule can be formulated, but the Attic usage is nevertheless distinctly indicated. Aristophanes supplies the following evidence—

εἰ πάλιν ἀναβλέψειας ὥσπερ καὶ πρὸ τοῦ.  
Plut. 95.

ὅπως ἂν αὐτὴν ἀφανίσειας εἰπέ μοι.  
Nub. 760.

ἴν' αὐτὸν ἐκπέμψειας. B. ἀλλ' οὐκ ἔστασεν.  
Vesp. 175.

πῶς ἂν καλέσειας ἐντυχῶν Ἀμυνίῃ;  
Nub. 689.

πῶς ἂν σύ μοι λέξειας ἀμὲ χρῆ λέγειν;  
Eq. 15.

μόνος γὰρ ἂν λέξειας ἀξίως ἐμοῦ.  
Thesm. 187.

πῶς δῆτ' ἂν αὐτοὺς ξυγκαλέσειας; B. ῥαδίως.  
Av. 201.

ἄνδρα πτερώσειας σύ; B. πάντες τοῖς λόγοις.  
Id. 1438.

εἴ τινα πόλιω φράσειας ἡμῖν εὐρον.  
Id. 121.

τοὺς σοὺς φράσειας, εἰ δεοίμην, οἴσι σύ.  
Ran. 110.

Besides these from the senarii, there are found in other metres three additional instances. In iambic tetrameter catalectic—

ὥστ' εἰ σὺ βριμήσαιο καὶ βλέψειας δοτρακίλνδα—  
Eq. 855.

in anapaestic dimeters—

ἀλλ' ἴθι χαίρων καὶ πράξειας  
Eq. 498.

and in a chorus, Thesm. 368, κρῶσειας.

Against these thirteen unquestioned instances of the longer ending there are four equally well-established of the shorter,

two in the senarii, and two in anapaestic tetrameter catalectic—

διὰ δακτυλίου μὲν οὖν ἐμέ γ' ἂν διελκύσῃς.

Plut. 1036.

ἄρ' ὠφελήσῃς ἄν τι τὸν σαντοῦ φίλον;

Id. 1134.

εἰ μὲν χαίρεις ἄρνὸς φωνῆ, παιδὸς φωνῆν ἐλεήσῃς.

Vesp. 572.

οὐκ ἂν δικάσῃς. σὺ γὰρ οὖν νῦν μοι νικᾶν πολλῶν δεδόκησαι.

Id. 726.

Now it has been proved (p. 51) that un-Attic forms are of frequent occurrence in anapaestic verse, and accordingly ἐλεήσῃς and δικάσῃς must not be regarded as satisfactory evidence for the shorter ending. Besides ἐλεήσῃς may well be a stately antiquated form used for effect if we consider the preceding line—

ὥσπερ θεὸν ἀντιβολεῖ με τρέμων τῆς εὐθύνης ἀπολύσαι.

Of the two instances from the senarii, διελκύσῃς forms part of a proverbial phrase, and ὠφελήσῃς is put into the mouth of Hermes.

Four other passages demand discussion. In Pax 405, where the manuscripts give—

ἴθι δὴ κάτειπ' ἴσως γὰρ ἂν πείσῃς ἔμε,

Hirschig, followed by Meineke, now reads ἀναπέσῃς, but even if the text is right it would not support Attic usage, as a few lines before, Hermes, who speaks the line in question, utters the para-tragædic words—

ἀλλ', ὦ μέλ', ὑπὸ τοῦ Διὸς ἀμαλδυνθήσομαι,  
εἰ μὴ τετορήσω ταῦτα καὶ λακήσομαι.

Long ago, the omission of ἂν in one manuscript of Nub. 776—

ὅπως ἀποστρέψῃς ἂν ἀντιδικῶν δίκην,

led Brunck to conjecture—

ὅπως ἂν ἀποστρέψῃς ἀντιδικῶν δίκην,

but Meineke's conjecture of ἀποστρέψαι' ἄν is so manifest an improvement to the sense as to be almost convincing. For the manuscript reading of Vesp. 819—

θῆρῶον εἴ πως ἐκκομίσαις τὸ τοῦ Λύκου

the same scholar substitutes—

θῆρῶον οὐπω ἔξεκόμισας τὸ τοῦ Λύκου,

and Brunck proposed to omit τό as tautological—

θῆρῶον εἴ πως ἐκκομίσειας τοῦ Λύκου.

The only remaining instance need not detain us long. Τοῦτο σαυτῆ κρώξαις, in Lys. 506, is a proverbial expression, and loses by Meineke's change of the optative κρώξαις to the indicative κρωξας. According to Suidas the proverb was derived from inauspicious birds, ἀπ' ὀρνέων τῶν δυσσιωνίστων, as the similar one in Plut. 369—

σὺ μὲν οἶδ' ὃ κρώξεις· ὡς ἐμοῦ τι κεκλοφότος,  
ζητεῖς μεταλαβεῖν,

refers to τοὺς μάτην θρυλοῦντας ὡς αἱ κορῶναι.

There are no instances of the second person in the fragments of the other Comic poets of a good age, but the evidence derived from Tragic verse in support of the longer form is curiously even stronger than that from Comedy. In the three tragedians there are over twenty lines which require the dissyllabic inflexion<sup>1</sup>, but only two lines of Euripides in which the monosyllabic ending is necessary.

If the testimony thus presented by verse is candidly accepted, it will be seen that although the ending -αις was not so carefully avoided as that of the third person -αι, yet

<sup>1</sup> Aesch. Supp. 925, ψαύσειας: Eum. 645, λύσειας: Soph. Ant. 244, εἰκάσειας: Aj. 1122, κομπάσειας: 1137, κλέψειας: El. 348, ἐκδείξειας: 801, πράξειας: Tr. 700, βλέψειας: Phil. 1222, φράσειας. Eur. Med. 761 (ch.), πράξειας: 1135, τέρψειας: Hipp. 345, λέξειας: 472, πράξειας: Andr. 462, πράξειας: I. A. 464, γήμειας: I. T. 505, φράσειας: 513, φράσειας: 1024, κρύψειας: Hell. 1039, πέσειας: El. 620, μηνύσειας. The shorter form does not occur in Aeschylus or Sophocles, for λέξαις in Ag. 97, is merely a conjecture for λέξασ'. In Euripides occur, Med. 325, πέσειας: I. T. 1184, σώσειας.

it savoured of antiquity, and ought, when it occurs in Attic, to be regarded as an anomaly allowable only in verse, and in the case of Comedy probably always either an intentional aberration from ordinary usage, or due to the introduction of a crystallized expression, proverbial or otherwise.

In regard to the third person plural, the true form cannot be decided by the dictates of verse, for *-αιεν* has the same metrical value as *-ειᾶν*. But if the form in *-ειε(ν)* was for the singular the only one in use, there can be no doubt that *-ειαν* was the genuine plural ending. The manuscript authority is consistently in its favour, and when that fails it must be restored in our texts.

The next point to be considered is of almost equal importance. Contracted verbs are by far the most numerous class in Greek, and, in number at all events, equal those of all other classes taken together. It is accordingly of some moment to establish the true endings of so frequently occurring a mood as the present optative active. The following facts will be demonstrated. All verbs in *-έω* or *-όω* contracting to *-ῶ* have their present optative singular ending in *-οίην*, *-οίης*, *-οίη*, and all verbs in *-αω* contracting to *-ῶ* have the corresponding forms in *-άην*, *-άης*, *-άη*. In the dual and plural, on the contrary, Attic requires the shorter forms, namely, *-οῖτον*, *-οῖτην*, *-οῖμεν*, *-οῖτε*, *-οῖεν* for verbs in *-όω* and *-έω*, and *-ᾶτον*, *-ᾶτην*, *-ᾶμεν*, *-ᾶτε*, *-ᾶεν* for verbs in *-άω*. Thus the optative of *τηρῶ* (*-έω*) had from Athenian lips the forms:—

<i>τηροίην</i>		<i>τηροῖμεν</i>
<i>τηροίης</i>	<i>τηροῖτον</i>	<i>τηροῖτε</i>
<i>τηροίη</i>	<i>τηροῖτην</i>	<i>τηροῖεν</i> ,

while *δηλῶ* (*-όω*) was inflected as follows—

<i>δηλοίην</i>		<i>δηλοῖμεν</i>
<i>δηλοίης</i>	<i>δηλοῖτον</i>	<i>δηλοῖτε</i>
<i>δηλοίη</i>	<i>δηλοῖτην</i>	<i>δηλοῖεν</i> ,

and  $\delta\rho\omega$  (-άω) in a similar way—

$\delta\rho\acute{\omega}\eta\nu$		$\delta\rho\acute{\omega}\mu\epsilon\nu$
$\delta\rho\acute{\omega}\eta\varsigma$	$\delta\rho\acute{\omega}\tau\omicron\nu$	$\delta\rho\acute{\omega}\tau\epsilon$
$\delta\rho\acute{\omega}\eta$	$\delta\rho\acute{\omega}\tau\eta\nu$	$\delta\rho\acute{\omega}\epsilon\nu.$

The instances of Singular forms are in Aristophanes peculiarly numerous, and quite sufficient to put their true inflexions beyond question—

*ἵνα μὴ στρατεύοιτ' ἀλλὰ βινοίη μένων.*  
Ach. 1052.

*ἵνα μὴ βοώη κηρίῳ βεβυσμένον.*  
Thesm. 506.

*εὐδαιμονοίης<sup>1</sup>, Τηλέφῳ δ' ἀγὼ φρονῶ.*  
Ach. 446.

*εὐδαιμονοίης, ὥσπερ ἡ μήτηρ ποτέ.*  
Id. 457.

*θήσω πρυτανεῖ' ἢ μηκέτι ζῆψην ἐγώ.*  
Nub. 1255.

*εἰ ξυνδοκοίη τοῖσιν ἄλλοις ὀρνέοις.*  
Av. 197.

*ὥσπερ κάτοπτρον, κᾶτα τηροίην ἔχων.*  
Nub. 752.

Besides these, derived from iambic trimeters, there are three in iambic tetrameter catalectic verse, one in trochaic tetrameter, six in anapaestic systems, and four from other metres—

*οὐ ταῦτ' ᾧ τᾶν ἐστίν, οὐδ' ἂν Σωκράτει δοκοίη.*  
Nub. 1432.

*ἦδη μεσοίη, ῥήματ' ἂν βόεια δώδεκ' εἶπεν.*  
Ran. 924.

*αἰσθανόμενος σου πάντα τραυλίζοντος ὃ τι νοοίης.*  
Nub. 1381.

*ἐπὶ τί γάρ μ' ἐκείθεν ἦγες; B. Ἴν' ἀκολουθοίης ἐμοί.*  
Av. 340.

<sup>1</sup> So all the MSS., but Meincke adopts *εὐ σοι γένοιτο* from Athenaeus 5. 186, who quotes the line as from Eur. 'Telephus.' The Scholiast in loco has *καλῶς ἔχοιμι Τηλέφῳ κτε.*

καὶ βασανίζειν πῶς οὐχὶ πάλαι χορὸν αἰτοίη καθ' ἑαυτόν.

Eq. 513.

ἐπὶ τῶν σκῆπτρων ἐκάθητ' ὄρνις μετέχων ὅ τι δωροδοκοίη.

Av. 510.

ὁ δ' ἄρ' εἰστήκει τὸν Λυσικράτη τηρῶν ὅ τι δωροδοκοίη.

Id. 513.

οὔτε τέχνην ἂν τῶν ἀνθρώπων οὔτ' ἂν σοφίαν μελετώη.

Plut. 511.

τίς ἂν οὖν εἴη; ζητεῖθ' ὑμεῖς, ὡς πᾶν ἂν ἔγωγε ποιούην.

Vesp. 348.

περὶ τὴν κεφαλὴν; μὴ νυν ζώην.

Lys. 531.

Vesp. 278, ἀντιβολοίη: id. 276, βουβωνιώη: Thesm. 681, δρόφη: Nub. 1387, χεζητιώην.

Now, opposed to these twenty-one unquestioned examples of the dissyllabic ending, stands a solitary instance of the monosyllabic—

χοῦτω μὲν ἂν εἶ ποιούῃς

εἶ σοι πυκνότης ἔνεστ'

ἐν τῷ τρόπῳ, ὡς λέγεις,

Eq. 1131.

which Meineke formerly altered to εἶ ποιούῃς εἶ πυκνότης, but he now prefers χοῦτω μὲν ἄρ' εἶ ποιούῃς ἢ σοι πυκνότης. No conjecture is required, for a single instance of a form that was certainly possible in Tragedy occurring in Comedy out of the regular metres does not enfranchise that form as genuine Attic, or diminish the validity of our argument against it. Wecklein's emendation, however, deserves remark. He considers χοῦτω as a corruption for καὶ τοῦτο, and ἂν subsequently added to restore the syllable so lost, the original line being—

καὶ τοῦτο μὲν εἶ ποιούῃς<sup>1</sup>.

<sup>1</sup> It is strange that Veitch should have missed this solitary good instance in his favour as completely as he has missed the point of the general question. The following note to κλαίω, in his 'Greek Verbs Irregular and Defective,' proves how little can be said for the shorter forms. "Recte Cobetus," says



There are some corruptions of the text of Aristophanes which throw so much light upon the question how our prose texts so frequently present such optatives with monosyllabic singular endings, that they cannot well be passed over without remark. In Av. 204, Pisthetaerus, discussing with Erops the best means of summoning the birds to a conference, asks him the question—

πῶς δῆτ' ἂν αὐτοὺς ζυγαλέσειας ;

to which Erops replies—

ῥαδίως.

δευρὶ γὰρ ἐσβὰς αὐτίκα μάλ' ἐς τὴν λόχμην,

ἔπειτ' ἀναγείρας τὴν ἐμὴν ἀηδόνα,

καλοῦμεν αὐτούς· οἱ δὲ νῶν τοῦ φθέγματος

ἐάνπερ ἐπακούσωσι θεύσονται δρόμῳ.

Even in a good manuscript like the Vatican καλοῖμ' ἂν<sup>1</sup>

Franke, "Tragicis *νοσοῖμι* et *δοκοῖμι* et similia concessit, non concessit Comicis et Scriptoribus Atticis." Aristophanes uses, to be sure, *βοφή*, Thesm. 506; *ἀναβιφήν*, Ran. 178; *δρφή*, Thesm. 681; and *βινοίη*, Ach. 1052; *νοοίης*, Nub. 1381; *οἰτοίη*, Eq. 513; *ἀκολουθοίης*, Av. 340; but *κλάοιμι*, 341; *ἀπέλθοιμι*, Ach. 403; *πλέοι*, Pax 699; *δέοι*, Lys. 1132; *ἀποδοίην*, Nub. 118, 755, etc.; but *ἐπίδοιμι*, Ach. 1156, etc., etc. Prose, *δοκοίη*, Thuc. 6. 34; 8. 54, but *δοκοί*, 2. 79, 100; 3. 16; *ἐγχειροῖμ' ἂν*, Pl. Tim. 48; *κοσμοῖ*, Lach. 196; *νοοῖ*, Euthyd. 287; *κατηγοροίη*, Menex. 244 (Bekk., Stallb.), but *κατηγοροῖ*, Gorg. 251; *ζητοίην*, Epist. 318; *ζητοῖς*, Prot. 327, etc., etc.' The note proves nothing at all, and no one would once think of advocating a form like *κλήην*, which Veitch takes the trouble to deny. For *κλάω* never contracts or could contract to *κλώ*, and is consequently removed from our rule. His other examples are equally erroneous. *ἀπέλθοιμι* does not come from a contracted verb, nor does *πλέω* contract to *πλώ*, or *δέω* (lack) to *δῶ*. *ἀποδοίην* and *ἀναβιφήν* (leg. *ἀναβιόην*) belong at worst to a different category from contracted verbs, and we hope that the juxtaposition of *ἀποδοίην* and *ἐπίδοιμι* does not prove that Veitch derives *ἐπίδοιμι* in Ach. 1156 from *ἐπιδίδωμι*, a hope which his careful hyphening makes dangerously small.

<sup>1</sup> Of course such a form as *καλοῖμ' ἂν* copyists were constantly meeting in Tragedy, though even there it is the rarer of the two, as the following statistics prove. The longer forms are found — *First person*: Soph. O. C. 764, *ἀλγοίην*; Ant. 668, *θαρσοίην*; El. 1306, *ὑπηρετοίην*; Eur. Hec. 1166, *κινοίην*; Or. 778, *δραίην*; 1147, *ζήην*; Med. 565, *εὐδαιμονοίην*; Hipp. 1117 (ch.), *συνευτυχοίην*; Alc. 354, *ἀπαντλοίην*, Supp. 454, *ζήην*; Heracl. 996, *συναικοίην*; Hel. 770, *ἀλγοίην*; 1010, *ἀδικοίην*.—13 instances. *Second person*: Aesch. Agam. 1049, *ἀπειθοίης*; Cho. 1063 (ch.), *εὐτυχοίης*; Soph. O. R. 1478, *εὐτυχοίης*; O. C. 362, *κατοικοίης*; Ant. 70, *δρῆης*; Aj. 526, *αἰνοίης*; El. 1090 (ch.), *ζήης*:

is found, though the correct plural form remains in the Ravenna and others. The source of the error was the inability of a copyist to reconcile the plural *καλοῦμεν* with the preceding *ἑσβάς* and *ἀναγείρας*. Such ignorance, both of syntax and accident, produced many similar errors. Thus, in *Vesp.* 1404, the last word of the amusing lines—

Αἴσωπον ἀπὸ δείπνου βαδίζονθ' ἑσπέρας  
 θρασεῖα καὶ μεθύση τις ὑλάκτει κύων.  
 κᾶπειτ' ἐκεῖνος εἶπεν, ᾧ κύον, κύον,  
 εἰ νῆ Δ' ἀντὶ τῆς κακῆς γλώττης ποθὲν  
 πυροὺς πρίαιο σωφρονεῖν ἄν μοι δοκεῖς,

is altered in some manuscripts to *δοκοῖς*, in others to *δοκῆς*, both errors arising from ignorance of a well-known rule of Attic syntax. According to that rule, *δοκῶ*, *νομίζω*, *οἶμαι*, *ἡγοῦμαι*, *προσδοκῶ*, and similar verbs, may be followed by an infinitive and *ἄν*. Thus, Demosthenes begins his second Olynthiac with the words, 'Ἐπὶ πολλῶν μὲν ἄν τις ἰδεῖν ᾧ ἄνδρες Ἀθηναῖοι δοκεῖ μοι τὴν παρὰ τῶν θεῶν γιγνομένην τῇ πόλει, οὐχ ἥκιστα δ' ἐν τοῖς παροῦσι πράγμασι. There too *δοκοῖ* is not left unrepresented in the manuscripts. In Plato, *Lys.* 206 A, we have an instance of the corrupt form

*Eur. Phoen.* 1086, *εὐδαιμονοίης*: *Med.* 688, *εὐτυχοίης*: *Hipp.* 105, *εὐδαιμονοίης*: *Alc.* 713, *ζῆης*: 1037, *εὐδαιμονοίης*: 1153, *εὐτυχοίης*: *I. T.* 750, *ἀδικοίης*: *Hel.* 619, *φοροίης*: *El.* 231, *εὐδαιμονοίης*.—16 instances. *Third person*: *Aesch. Supp.* 1064 (ch.), *ἀποστεροίη*: *Agam.* 349, *κρατοίη*: *Soph. O. R.* 829, *δρθοίη*: *O. C.* 1435, *εὐοδοίη*: *El.* 258, *δρῶη*: *Trach.* 902, *ἀντήη*: *Phil.* 444, *ἐφήη*: *Eur. Andr.* 237, *ξυνοικοίη*: *I. A.* 63, *ἀπαθόηη*.—9 instances. The shorter endings occur—*First person*: *Aesch. P. V.* 978, *νοσοῖμ' ἄν*: *Soph. O. C.* 507, *χωροῖμ' ἄν*: *Ant.* 552, *ᾠφελοῖμ' ἐγώ*: *Aj.* 537, *ᾠφελοῖμί σε*: *Phil.* 895, *δρῶμ' ἐγώ*: 1044, *δοκοῖμ' ἄν*: *Eur. Or.* 1517, *εὐορκοῖμ' ἐγώ*: *Hipp.* 336, *σιγῶμ' ἄν*: *Hel.* 157, *ᾠφελοῖμί σε*.—9 instances. *Second person*: *Soph. El.* 1491, *χωροῖς*: *Phil.* 674, *χωροῖς*: *Eur. Andr.* 679, *ᾠφελοῖς*.—3 instances. *Third person*: *Soph. O. C.* 1769 (ch.) *ἀπαρκοῖ*: *Eur. Or.* 514, *κυροῖ*: *Supp.* 608, *αιροῖ*: 897, *δυστυχοῖ*: *El.* 1077, *εὐτυχοῖ*: *δυστυχοῖ* in *Aesch. Agam.* 1328 is only a conjecture of Blomfield's.—5 instances. In all, there are in Tragedy 37 instances of the longer forms against 17 of the shorter; in Comedy 21 of the longer against one of the shorter, that one being not in the regular metres. *ὑμεναιοῖ*, which Curtius, 'Das Verbum,' 2. 110, quotes as an optative form from *Ar. Pax* 1076, is certainly a subjunctive, and in the succeeding line a humorous epicism.

replacing the true even in the best manuscripts. The true reading undoubtedly is *ποιός τις οὖν ἂν σοι δοκεῖ θηρευτῆς εἶναι*; After changes of this kind were once made, and forms like *δοκοῖ* recognized as legitimate, the ulcer went on spreading, and copyists considered one form as good as another, until even undoubted forms in *-ίην*, like the optative of verbs in *-μι*, were sometimes corrupted. In this way *ἐπιδιδοῖμ' ἂν* and *ἐπιδιδοῖ ἂν* are variants for the true *ἐπιδιδοίην ἂν* in Plat. Legg. 913 B. The fact that all the best manuscripts support *ἐπιδιδοῖ ἂν* in this passage indicates how untrustworthy all manuscript authority is, whenever two similar sounds come together, or when one letter or one set of letters is followed by another not readily to be distinguished from it. Accordingly, it will be observed that in very many of the prose instances of the shorter form in the third person singular, the word succeeding the optative begins with H, N, Π, or K, as Plato, Phaedr. 276 B, *ποιοῖ ἐφ' οἷς*: id. 275 C, *ἀγνοιοῖ πλέον*: Rep. 394, *ἐπιχειροῖ πολλῶν*: Conv. 196 C, *ἂν σωφρονοῖ καί*: Thuc. 4. 105, *προσχωροῖ καί*.

It is still more interesting to trace the genuine ending in the more considerable corruptions of the texts. Cases like the substitution of *ὑπηρετοίμην* for *ὑπηρετοίην* in Soph. El. 1306, need not detain us long, but there is a very interesting and typical case in Plato's Phaedo, 87 B. There *εἴ τις ἀπιστοίη αὐτῷ* has been altered in every manuscript to *εἴ τις ἀπιστῶν αὐτῷ*, though the optative is so necessary that *ἀπιστοίη* is one of the few emendations which Stallbaum makes. The same transcriber's error disfigures a passage of Lysias, where there is a sentence without a finite verb. Lys. 916. 6 (33. 9), *τίς γὰρ οὐκ ἂν ἐνορῶν ἐν τῷ πρὸς ἀλλήλους πολέμῳ μεγάλους αὐτοὺς γεγενημένους*; Reisk conjectured *ἐντρέπειτο ὄρων*, but Cobet is beyond question right in reading *ἐνορῶη*, i. e. ΩIH for ΩN.

In Antiphon, 112. 31. (1. 10) *ἵνα μὴ ἀναγκαζόμενοι ἔ*

ἐγὼ ἐπερωτῶ μὴ λέγοιεν, the manuscripts give ἐπερωτῶ μὴ which Reisk altered to ἐπερωτῶμι. Of course the true reading is ἐπερωτῶην, i. e. ΩΙΗΝ for ΩΙΜΗ. Plato, Gorg. 510 D, supplies us with another type, εἰ ἄρα τις ἐννοήσειεν ἐν ταύτῃ τῇ πόλει τῶν νέων, τίνα ἂν τρόπον ἐγὼ μέγα δυναίμην καὶ μηδεὶς με ἀδικοίη, αὕτη, ὡς ἔοικεν, αὐτῷ ὁδὸς ἔστιν κτε. Most manuscripts have ἀδικοὶ ἢ αὕτη, one ἀδικοὶ αὐτή, and only one the genuine ἀδικοίη, αὕτη. This separation of the final letter from the rest of the word is likewise exemplified in Xen. Cyrop. 5. 3. 52, Κῦρος δ' εἰπὼν ὅτι ἐπὶ τῇ ὁδῷ ὑπομενοίη. Along with ἐπόμηναι and ἐπιμέναι the manuscripts also present us with ἐπιμέναι δή. The Attic future optative ending -οίη is concealed in the οἰ δή of a copyist who, ignorant of the genuine ending, severed its last letter from the optative and made a new word out of the tag.

The results arrived at up to this point of the discussion are these. While the shorter endings were in the singular not altogether avoided by the antiquated dialect of Tragedy, the longer were the only forms used in Comedy and prose, and even in Tragedy were decidedly preferred. The manuscripts of prose writers are on this question quite untrustworthy, and must be consistently corrected.

The future optative is a rare tense in Greek, being used only in two constructions, namely, either as representing in indirect discourse a future indicative of direct discourse, or with ὅπως or ὅπως μὴ after verbs of striving, etc., and with μὴ or ὅπως μὴ after verbs of fearing. Moreover in both these cases the future indicative is much more common. Accordingly, it is not surprising that there is in use only a single instance of the optative of a contracted future—

ἔπειτ' ἐμοὶ τὰ δεῖν' ἐπηπέλιθ' ἔπη  
εἰ μὴ φανοίην πᾶν τὸ ξυντυχὸν πάθος.

Soph. Aj. 312.

But the parallelism between contracted presents and contracted futures is so complete in every respect that there

can be no doubt as to the Attic inflexions of the latter. The passage of Xenophon (Cyp. 5. 3. 52) quoted above is by itself valuable confirmatory evidence. Consequently the futures of *στέλλω* and *βιβάζω*, namely, *στελῶ* and *βιβῶ*, must have had for singular optative forms the following:—

<i>στελοίην</i>	<i>βιβώην</i>
<i>στελοίης</i>	<i>βιβώης</i>
<i>στελόη</i>	<i>βιβώη,</i>

and in the same way all similar verbs must have made the mood in question.

Further, the perfect active used these same endings for the singular of its optative mood in those comparatively rare cases in which the analytic form of the perfect participle and *εἶην* was not preferred. Whenever the unresolved mood appears in verse it has the endings *-οίην*, *-οίης*, *-οίη*. The only instance in Tragedy is Soph. O. R. 840—

ἐγὼ διδάξω σ' ἦν γὰρ εὐρεθῆι λέγων  
σοὶ ταῦτ', ἔγωγ' ἂν ἐκπεφευγοίην πάθος.

In Aristoph. Ach. 940, *πεποιθοίην* is found. Athenaeus (7. 305 B) quotes from Cratinus the line—

τρίγλη δ' εἰ μὲν ἐδηδοκοίη<sup>1</sup> τένθου τινὸς ἀνδρός.

In Xenophon, Cyp. 2. 4. 17, *προεληλυθοίης* is found. The scholiast to Hom. Il. 14. 241 quotes *πεπαγοίην* from Eupolis, which Ahrens (Dial. Dor. 330) ingeniously supposes to have been spoken by a Lacedaemonian in the *Εἰλωτες* of that comic poet.

From Plat. Parm. 140 A, *εἴ τι πέπουθε χωρὶς τοῦ ἐν εἶναι τὸ ἔν, πλείω ἂν εἶναι πεπόνθοι ἢ ἐν*, we see how *πεπουθοίη* was lost. Even in the line from Cratinus the η had got separated from the *ἐδεδήκοι* till Porson attached it. In Lys. 166. 39 (23. 4), *ὠφλήκοι παρὰ κτε.*, the old confusion of Π with Η

<sup>1</sup> The shortening of the penultimate syllable is worth remarking, but considering the frequency with which *οι* is short in *ποιῶ*, *τοιούτος*, etc., this presents no difficulty.



comes in, as in Plat. Legg. 679 B, *καθεστήκοι καταστατέου*, that of K with H.

But if the forms in *-ην*, *-ης*, *-η* are the true Attic optative endings for contracted presents and futures, they are certainly un-Attic in all tenses of uncontracted verbs except the perfect. Not a single instance occurs either in Attic prose or verse<sup>1</sup>, and forms like *τρέφουιν*, *ἀμάρτουιν*, and *λάβουιν*, which are occasionally quoted as confirming their existence, are themselves liable to grave question. For *τρέφουιν* our only authority is the Grammarian George Choeroboscus<sup>2</sup>, who was also the first to recognize the existence of the extraordinary perfect *τέτυφα*. Quoting, as from Euripides, the line—

*ἄφρων ἂν εἶην εἰ τρέφουιν τὰ τῶν πέλας,*

he adds the absurd remark, *κατὰ συγκοπὴν τοῦ η ἀπὸ τοῦ τρεφοίην*. *Τρεφοίην* does not exist, and, if it did, it could not become *τρέφουιν* either *κατὰ συγκοπὴν* or *κατὰ ἄλλο τι*. As Euripides wrote it, the line must have run—

*ἄφρων ἂν εἶην ἐκτρέφωιν τὰ τῶν πέλας.*

The testimony of Suidas, i. p. 144, is almost as worthless as that of Choeroboscus. His words are, *Ἀμάρτουιν εἶρηκε τὸ ἀμάρτουιμι Κρατίνος Δραπέτισι*—

*Ποδαπὰς ὑμᾶς εἶναι φάσκων, ᾧ μείρακες, οὐκ ἂν ἀμάρτουιν ; καὶ ὅλως σὺνήθες αὐτοῖς (Ἀττικοῖς?) τὸ τοιοῦτο.* No one can be asked to believe in the existence of such forms on evidence so weak. If they never occur in the books which

<sup>1</sup> In Plat. Epist. 339 D, *διαβαλοίην* is the true optative of a contracted future and not aorist, though even in this case the corrupt *διαβαλοίμι* is found.

<sup>2</sup> One learns to distrust a man whose name is chiefly associated with introducing rare and late forms into Classical texts. Thus it is Choeroboscus who, in Eur. Hec. 374, reads—

*φύλλοις ἔβαλλον, οἱ δ' ἐπληροῦσαν πυράν,*

when all MSS. give *δὲ πληροῦσιν*. The change of tense presents no difficulty, as it is extraordinarily frequent in Eur. (cp. Hec. 21 ff. and 11, 33-35), and forms like *ἐπληροῦσαν* never occur till post-Macedonian times, when we actually encounter *εἶχοσαν*, *ἔσχοσαν*, *ἤλθοσαν*, etc.



we possess they are not worth unearthing from the crude and fanciful compilations of grammarians. Still a modern scholar now and again lays himself open to the Athenian taunt, *οἴνου παρόντος, ὄξος ἠράσθη πιεῖν*. Dindorf has introduced *τέμνου* into Aesch. Supp. 807, and *λάβου* into a passage of the Erechtheus of Euripides, quoted by the orator Lycurgus in his speech *κατὰ Λεωκράτους*, 160. 28 (102), and Nauck, in Eurip. Orest. 504, substituted *ἐλθοιμὶ χήλιου* for *ἐλθοιμὶ ἠλίου*.

So much for the optative inflexions of the singular. In the plural it will be necessary to take a wider range and to discuss the optative forms, not only of contracted presents and futures, but also of the aorists passive and of verbs in *-μι*. But principally from the fact that in the Greek drama more than two persons seldom take part in the dialogue at the same time, the evidence to be derived from verse is limited to comparatively few forms.

Dawes, a scholar of great nerve and refinement, observed, long since, in his *Miscellanea Critica* (ed. Kidd, p. 453), the bearing of the testimony of verse on this question. In Arist. Ran. 1450—

*εἰ τῶν πολιτῶν οἷσι νῦν πιστεύομεν  
τούτοις ἀπιστήσαιμεν, οἷς δ' οὐ χρώμεθα  
τούτοισι χρῆσάμεσθ', ἴσως σωθεῖμεν ἄν*

some manuscripts read *σωθείημεν ἄν* with *ἴσως*, others *σωθείημεν ἄν* without *ἴσως*, and others again *σωθῶμεν*. The copyists were evidently at a loss to understand the Attic *σωθείμεν*, and, in replacing it by the late form familiar to themselves, injured either the metre or the syntax. When such things happen in verse, the laws of which might keep transcribers to the point, it is not difficult to understand how the texts of prose writers became disfigured by forms which could be foisted into metre only by a scribe of some ingenuity.

In remarking upon *σωθείμεν ἄν* Dawes says, 'Ut evitetur deinceps soloecismus, legendum statuo ἴσως σωθείμεν ἄν'

(a reading since found in two manuscripts). Librarius, opinor, qui ista grammaticorum insomnia τυφθείητον, τυφθειήτην, τυφθείημεν, τυφθείητε, τυφθείησαν, imberbis didicerat, vera, quam ignorabat, scriptura offensus in ejus locum alterum istud suffecit; nescius interim primo terminationes optativas, είητον, ειήτην, etc. αίητον, etc. οίητον, etc. scriptoribus vere Graecis ignotas fuisse; ac deinde voculam *αν* cum forma subjunctiva, nisi cum certis itidem comitibus nusquam construi.

The testimony of Comedy is meagre in the extreme, consisting only of the following forms:—

For contracted verbs—

στύοιωτο δ' ἄνδρες κἀπιθυμοῖεν σπλεκοῦν.

Ar. Lys. 152.

τί ἂν οὖν ποιοῖμεν<sup>1</sup>;

B. οἰκίσατε μίαν πόλιν.

Av. 172.

ἵνα τὰργύριον σῶν παρέχοιμεν καὶ μὴ πολεμοῖτε δι' αὐτό.

Lys. 488.

εἰ ναυμαχοῖεν κἄτ' ἔχοντες δξίδας.

Ran. 1440.

ποίαν τιν' οὖν ἦδιστ' ἂν οἰκοίτην<sup>2</sup> πόλιν;

Av. 127.

εἴ τι φιλοῖεν τὰς λευκοτάτας, οἱ δ' ἰχθύες οἰκαδ' ἰόντες.

Fr. Com. 2. 361 (Teleclides).

For aorists passive—

τούτοισι χρησαίμεσθ', ἴσως σωθεῖμεν ἄν.

Ran. 1450.

ἄρ' ἂν ᾧ πρὸς τῶν θεῶν ὑμεῖς ἀπαλλαχθεῖτέ μου;

Vesp. 484.

πόσον δίδως δῆτ';

B. εἰ διαπρισθεῖεν δίχα.

Pax 1262.

<sup>1</sup> Cobet reads *τί οὖν ποιῶμεν*; but *τί* occurs before a short syllable again in Plut. 1161, *καὶ τί ἔτ' ἐρείς*; and Nub. 21, *τί ὀφέλω*;

<sup>2</sup> The MSS. have *οἰκοῖτ' ἄν*, which Cobet has emended. The copyists not unfrequently altered dual forms to plural. However, either reading serves our purpose.

And for verbs in -μι—

τούτων χάριν ἀνταποδοίτην.

Thesm. 1230.

καὶ τίνες ἂν εἶεν;

B. πρῶτα μὲν Σαννυρίων.

Fr. Com. 2. 1008 (Aristoph.).

Tragedy supplies us with a few more—

τάλλ' εὐτυχοῖμεν πρὸς θεῶν Ὀλυμπικῶν.

Aesch. Supp. 1014.

οὐ γὰρ ἂν κακῶς

οὐδ' ὦδ' ἔχουτες ζῶμεν, εἰ τερποίμεθα.

Soph. O. C. 799.

τί δῆτα τοῦδ' ἐπεγγελῶεν ἂν κάτα;

Id. Aj. 969.

τί δῆτ' ἂν ἡμεῖς δρῶμεν, εἰ σέ γ' ἐν λόγοις;

Id. Phil. 1393.

εἴ μ' ἐκφοβοῖεν μανιάσιω λυσσήμασιν.

Eur. Or. 270.

ἐνὸς γὰρ εἰ λαβοίμεθ' εὐτυχοῖμεν ἂν.

Ib. 1172.

θανάτους τ' ἔθηκαν ὡς ἀπαντλοῖεν χθονός.

Ib. 1641.

ἀλλ' ὡς, τὸ μὲν μέγιστον, οἰκοῖμεν καλῶς.

Id. Med. 559.

εὐδαιμονοῖτον ἀλλ' ἐκεῖ· τὰ δ' ἐνθάδε.

Ib. 1073.

παρρησίᾳ θάλλοντες οἰκοῖεν πόλιν.

Id. Hipp. 422.

ἀλλ' εὐτυχοίτην, τίνι δ' ἐν ἡμέρᾳ γαμεῖ;

Id. I. A. 716.

καὶ τοῦπ' ἔμ' εὐτυχοῖτε καὶ νικηφόρου.

Ib. 1557.

τὸ λοιπὸν εὐτυχοῖμεν ἀλλήλων μέτα.

Id. I. T. 841.

ἐν δόμοις μίμνειν ἅπαντας.

B. μὴ συναντῶεν φόνη.

Ib. 1209.

εἰ δ' εὐτυχοῖεν Τρῶες, οὐδὲν ἦν ὄδε.

Id. Tro. 1007.

ὅποι νοσοῖεν ξύμμαχοι κατασκοπῶν.

Id. Hel. 1607.

εὐδαιμονοῖμεν, ὡς τὰ πρόσθε δυστυχήῃ.

Id. Ion 1457.

εὐδαιμονοῖτ' ἂν σύμμαχον κεκτημένοι.

Id. Bacch. 1343.

εὐδαιμονοῖτε, καὶ γένοιθ' ὑμῖν ὄσων.

Id. Heracl. 582.

ἡμῖν δ' ἂν εἶεν, εἰ κρατοῖμεν, εὐμενεῖς ;

Id. El. 632.

### Aorists passive—

μακροὶ παλαιοὶ τ' ἂν μετρηθεῖεν χρόνοι.

Soph. O. R. 561.

ὡς δὴ σκότον λαβόντες ἐκσωθεῖμεν ἄν ;

Eur. I. T. 1025.

οἴμοι, διεφθάρμεσθα· πῶς σωθεῖμεν ἄν ;

Ib. 1028.

ἀφανεῖς ἂν ὄντες οὐκ ἂν ὑμνηθεῖμεν ἄν.

Id. Tro. 1244.

ἐν ᾧ διεργασθεῖτ' ἄν, ἀλλ' ἐμοὶ πιθοῦ.

Id. Heracl. 174.

πάσχων τ' ἔκαμνον· δις δὲ λυπηθεῖμεν ἄν.

Id. Hel. 771.

μὲ ἔστιν ἐλπίς ἢ μόνη σωθεῖμεν ἄν.

Ib. 815.

ἀλλ' οὐδὲ μὴν ναῦς ἔστιν ἢ σωθεῖμεν ἄν.

Ib. 1047.

### Verbs in -μι—

ὀπτῆρες εἶεν ἀγγέλων πεπυσμένοι.

Aesch. Supp. 185.

τούτῳ μὲν οὕτως εὐτυχεῖν δοῖεν θεοί.

Id. Sept. 421.

οὗ τὰν ἐλόντες αὐθις ἀνθαλοῖεν ἄν.

Id. Agam. 340.

ἄριστα δοῖεν· κεί παρ' Ἑλλήνων τινές.

Id. Eum. 31.

οἱ πάντες εὖ ξυνεῖεν εἰσαεὶ θεοί.

Soph. O. R. 275.

ὑμεῖς γ' ἄριστ' εἰδείτ' ἂν οὐπιχώριοι.

Ib. 1046.

θειέν μ' ἄφωνον τῆσδε τῆς ἀρᾶς ἔτι.

Id. O. C. 865.

παθόντες ἂν ξυγγυοῖμεν ἡμαρτηκότες.

Id. Ant. 926.

ποῦ δῆτ' ἂν εἶεν οἱ ξένοι; δίδασκέ με.

Id. El. 1450.

δοίεν ποτ' αὐτοῖς ἀντίποιν' ἐμοῦ παθεῖν.

Id. Phil. 316.

ἴν' αἱ Μυκῆναι γυοῖεν ἢ Σπάρτη θ' ὄτι.

Ib. 325.

σοὶ πάντες εἶεν οἱ νεναυστοληκότες.

Ib. 550.

ἡμεῖς ἂν εἶμεν θατέρῳ κεχρημένοι.

Eur. Hipp. 349.

ὦ πρέσβυ, θεοὶ σοὶ δοῖεν εὖ καὶ τοῖσι σοῖς.

Id. Andr. 750.

ὥς οὔτε γαίας ὄρι' ἂν ἐκβαίμεν λάθρα.

Id. H. F. 82.

ἡμῖν δ' ἂν εἶεν εἰ κρατοῖμεν εὐμενεῖς.

Id. El. 632.

οὐ γὰρ ἂν ξυμβαίμεν ἄλλως ἢ 'πὶ τοῖς εἰρημένοις.

Id. Phoen. 590.

And in lyrical passages δοίεν, Aesch. Supp. 418, and διδοῖεν, id. 703, ἀντιδιδοῖεν, Eum. 983.

Now, against these fifty or sixty forms there are only two of the longer endings to bring, namely—

οὐκ οἶδ' Ὀδυσσεῦ· πᾶν δέ σοι δρῶμεν ἂν.

Eur. Cycl. 132.

οὐκ οἶδ' ἀληθῆ δ' εἰ λέγεις φαίμεν ἂν.

Id. Ion 943.

but if the transcribers' errors in the case of σωθεῖμεν in Ar. Ran. 1450 are considered, Dawes was certainly right in reading συνδρῶμεν ἂν in the former of these lines, and Dindorf in altering φαίμεν to συμφαίμεν in the latter. In both cases the compound verb is demanded by the context. The form ἀδικοίμεν, read by some in Eur. Hel. 1010, is merely a variant for ἀδικοίην νιν, and cannot for one moment

stand against evidence so overwhelming, especially when the following ἀποδώσω is considered—

ἂ δ' ἀμφὶ τύμβῳ τῷδ' ὀνειδίσεις πατρί,  
 ἡμῖν ὅδ' αὐτὸς μῦθος ἀδικολήν νιν ἂν  
 εἰ μὴ ἀποδώσω· καὶ γὰρ ἂν κείνος βλέπων,  
 ἀπέδωκεν ἅν σοι τῆνδ' ἔχειν, ταύτῃ δὲ σέ.

One word as to the absurdity διδῶ. In Eur. Andr. 225 some manuscripts read ἐνδῶ for ἐνδολήν; in Xen. Cyr. 3. 1. 35, δῶ for δολήν; in Plato, Gorg. 481 A, δῶ for δῶ. In Lysias, 105. 5, all manuscripts read δῶ, though a few lines further down μεταδολή has been preserved. All these are of course wrong, and have been replaced by the forms in -οι by all editors who know their business. The same error sometimes affects the optative of the aorists ἐγνων, ἐάλων, and ἐβίων. Thus, in Aesch. Supp. 215, συγγνώφῃ occurs instead of συγγνολή, and in Dem. 736 there is good authority for ἀλόφην, while the optative βιολήν, βιολήν, βιολή is always misspelt in the same utterly ridiculous way, ἀναβιῶφην for ἀναβιολήν, appearing in Ar. Ran. 177, βιῶφῃ for βιολή, in Plato, Phaed. 87 D, Gorg. 512 E, Tim. 89 C, Legg. 730 C.

### CCCXXVI.

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Ἐργοδοτίας οὐ κείται, τὸ δὲ ἐργοδοτεῖν παρά τινα τῶν  
 νεωτέρων κωμωδῶν, οἷς καὶ αὐτοῖς οὐ πειστέον.

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This is an instructive article. The word ἐργοδοτεῖν occurs in un-Attic Inscriptions, as Inscr. Aphrodis. ap. Boeckh, vol. 2. n. 2826. 5. Antiatticista, p. 94. 5, cites it from Apollodorus, to whom Phrynichus also probably refers here, and the substantive ἐργοδοτίας is encountered in Xenophon (Cyr. 8. 2. 5). The inference is plain. Xenophon picked ἐργοδοτίας up abroad, and ἐργοδοτεῖν in Apollo-



dorus is an early indication of the fusion of Greek dialects to which the Macedonian conquests gave rise.

## CCCXXVII.

Ἐντέχνως· πάνυ αἰτιῶνται τὸ ὄνομα καὶ φασὶ τεχνικῶς δεῖν λέγειν. ἀλλὰ καὶ Λυσίαν, εἰρηκότα ἐντεχνῶς, παραιτοῦνται.

The adjective is of good authority in this sense, Plato, Legg. 10. 903 C, and there is no reason for finding fault with the adverb.

## CCCXXVIII.

Ἄραγον· καὶ τοῦτο εἰ μὲν τὴν μετοχὴν εἶχεν ὁ ἀγάγας ἐν λόγῳ ἄν τιμι ἦν. λεκτέον οὖν ἄραγε, καὶ γὰρ ἡ μετοχὴ ἀγαγῶν, ὡς ἀνελε, ἀνελών.

See supra p. 215 ff.

## CCCXXIX.

Ἄναισθητεύομαι, τὸ μὲν ὄνομα ἀναίσθητος δοκιμώτερον, τὸ δὲ ῥῆμα οὐκέτι. λέγε οὖν, οὐκ αἰσθάνομαι.

The equivalent proposed by Phrynichus would not mean the same thing as ἀναισθητεύομαι, although ἀναίσθητός εἰμι would. There is nothing outlandish in the rejected word, it only does not occur. Demosthenes, however, employed ἀναισθητεῖν in 302. 3, ἐπεπέισμην δ' ὑπὲρ ἑμαυτοῦ, τυχὸν μὲν ἀναισθητῶν, ὅμως δ' ἐπεπέισμην.

## CCCXXX.

Αὔθεκαστότης, ἀλλόκοτον. τὸ μὲν οὖν αὔθεκαστος κάλλιστον ὄνομα, τὸ δὲ παρὰ τοῦτο πεπονημένον αὔθεκαστότης κίβδηλον.

The first instance, even of the adjective, is after the Attic period; Arist. Eth. Nic. 4. 7. 4, where αὔθεκαστος is said to be the mean between ἀλαζών and εἴρων. There is no example of the substantive. The formation even of the adjective is peculiar. A similar compound might have been formed if the Sophoclean πάντ' ἐπιστήμη had ever coalesced—

φῦναι τὸν ἄνδρα πάντ' ἐπιστήμης πλέων.  
Ant. 721.

τούτων ἔχω γὰρ πάντ' ἐπιστήμην ἐγώ.  
Trach. 338.

## CCCXXXI.

Τὸν παῖδα τὸν ἀκολουθοῦντα μετ' αὐτοῦ. Λυσίας ἐν τῷ κατ' Αὐτοκράτους οὕτω τῇ συντάξει χρήται· ἐχρῆν δὲ οὕτως εἰπεῖν, τὸν ἀκολουθοῦντα αὐτῷ. Τί ἄν οὖν φαίη τις ἀμαρτεῖν τὸν Λυσίαν ἢ νοθεύειν καινοῦ σχήματος χρήσιν; ἀλλ' ἐπεὶ Ξενικὴ ἢ σύνθεσις, πάντη παραιτητέα, ῥητέον δὲ ἀκολουθεῖν αὐτῷ.

The apparatus criticus will show on how slight authority this article is assigned to Phrynichus. At all events it is erroneous. However remarkable and inexplicable the construction with μετὰ must appear to any one who has once learned to appreciate the unequalled precision of Attic modes of expression, certainly its existence cannot be challenged. Plato, Lach. 187 E, μετὰ τοῦ πατρὸς ἀκολουθῶν: Menex. 249 D, ἀκολουθεῖ μετ' ἐμοῦ: Isocr. 299 C, τοῖς

μὲν σώμασι μετ' ἐκείνων ἀκολουθεῖν ἠναγκάζοντο, ταῖς δὲ ἐν-  
νοίαις μεθ' ἡμῶν ἦσαν: 168 C, οἷς ὁπόταν τις διδῶ πλείω μίσ-  
θου, μετ' ἐκείνου ἐφ' ἡμᾶς ἀκολουθήσουσιν: 91. E, ἅπαντας  
τοὺς πρότερον μεθ' αὐτῶν ἐπὶ τοὺς ἄλλους ἀκολουθοῦντας: Lys.  
193. 18, τὰ ἔθνη τὰ μετ' αὐτοῦ ἀκολουθήσαντα: Xenophon  
has σύν, An. 7. 5. 3, τοῖς στρατηγοῖς δωροῦ ὃν σὺν ἐμοὶ ἡ-  
κολούθησαν. The speech of Lysias referred to in the  
article has not come down to us, but the same words are  
cited by Antiatticista, p. 82. 21.

In the *Συναγ.* λεξ. χρῆσ. 308. 3 there is an excellent note  
on this point: 'Ἀκολουθεῖν μετ' αὐτοῦ οὕτω συντάσσουσιν οἱ  
'Ἀττικοὶ ἀντὶ τοῦ ἀκολουθεῖν αὐτῷ. καὶ γὰρ Λυσίας οὕτω κέ-  
χρηται καὶ Πλάτων' ἀλλὰ καὶ Ἀριστοφάνης ἐν Πλούτῳ ἔπου,  
φησί, μετ' ἐμοῦ, παιδάριον' καὶ Μένανδρος—

νίκη μεθ' ἡμῶν εὐμενῆς ἔποιτ' αἰεί·

κὰν τῇ Παρακαταθήκῃ—

συνακολουθεῖ μεθ' ἡμῶν,

φησίν.

### CCCXXXII.

Βιωτικόν· ἀηδὴς ἢ λέξις. λέγε οἶν χρήσιμον ἐν τῷ βίῳ·

'Βιωτικός primum offenditur apud Aristot. H. A. 10. 16,  
hoc est in ea parte libri, quae plurima continet affectata et  
inusitate posita, non illa vulgari significatione, sed pro βιομή-  
χανος s. εὐβίωτος; tum saepissime apud Philonem, Dio-  
dorum, Polybium, et Plutarchum. Vulgatissimum est  
χρεῖαι βιωτικά, Philo de V. M. 3. 677 A; Diod. 2. 29,  
Artemid. 1. 31, quas elegantius Strabo, 4. 14. 35, τὰς τοῦ  
βίου χρεῖας dixit.' Lobeck.

### CCCXXXIII.

Βουός· ὀθνεῖα ἢ φωνὴ τῆς Ἀττικῆς· καὶ γὰρ αὐτὸς ὁ

χρησάμενος τῷ ὀνόματι, συνεῖς ξένως κεχρημένος, σημαίνεται ὡς ἀσαφῶς διαλεγόμενος. εἰπόντος γέρ τινος—

βουνὸν ἐπὶ ταύτῃ καταλαβὼν ἄνω τινά.

ὁ προσδιαλεγόμενος, οὐ συνεῖς τὸ ξένον τοῦ ὀνόματος, φησί—

τίς ἐσθ' ὁ βουνός; ἵνα σαφῶς σου μανθάνω.

ἐν δὲ τῇ Συρακουσίᾳ ποιήσει καθωμίληται. ἀλλ' οὐ προσίεται ὁ Ἀθηναῖος τὴν ἀλλοδαπὴν διάλεξιν. ὅπου γὰρ ἐνεπίμικτος καὶ ἄχραντος βούλεται μένειν τῆς ἄλλης Ἑλλάδος, Αἰολέων λέγω καὶ Δωριέων καὶ Ἰώνων, τούτων μὲν καὶ συγγενῶν ὄντων, σχολῆ γ' ἂν ἀδόκιμον μιξοβάρβαρον προσειτο φωνήν· ὁ δ' οὖν κεχρημένος τῷ βουνός ὀνόματι Φιλήμων ἐστίν, εἰς τῶν τῆς νέας κωμωδίας.

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It is strange that this article, one of the most carefully written of the whole book, is not found at all in the manuscripts, in the edition of Callierges, or in Phavorinus. A fact like this proves the impossibility of settling the text of Phrynichus with even approximate accuracy.

Eustathius, on Il. II. 710, has preserved a valuable testimony: Αἴλιος Διονύσιος λέγει ὅτι Φιλήμων ἐπισκώπτει τὸ ὄνομα ὡς βάρβαρον. The additional words, ἕτεροι δέ, ὅτι βουνὸν ἐν Νόθῳ ὡς σύνηθες τίθησι, ἄλλοτε δὲ ὡς ξενικὸν ἐπισκώπτει, may possibly rest upon a misunderstanding of the passage referred to by Phrynichus, although in that case there should be another ἄλλοτε before ὡς σύνηθες. Herodotus, in 4. 199, states that a portion of the territory of Cyrene went by the name of βουνοί, and they say that the term is still used in that district. The name of the favoured region, which produced the σίλφιον and ὀπὸς Κυρηναϊκός, would naturally become known at an early date in the wealthy commercial city of Syracuse, and βουνός may have been naturalised there sooner than in other places, especially as the people of Cyrene were, like the Syracusans,

of Dorian race. Its presence in the Common dialect may, however, be most easily accounted for by the proximity of Alexandria to Cyrene.

The word must have been at least intelligible to the Athenians or Aeschylus would not have ventured to employ *βοῦνις* as an adjective in *Supp.* 117, 129. 176. He had himself become familiarised with the noun in his Sicilian sojourn.

### CCCXXXIV.

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Μονθυλεύω· οἷτω τινὲς τὸ μολύνοντα τaráττειν λέγουσι.  
καὶ ἔστι δυσχερές. ἀπόρριπτε οὖν καὶ τοῦτο.

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There is a *μονθυλεύω* or *ὄνθυλεύω* in Greek, but it is not used in this sense. The edition of Nuñez is the only authority for this article, and perhaps it has not preserved the original hand. Probably *σάττειν* should replace *τάρáττειν*.

Athenaeus, 2. 49 F, quotes from Alexis—

ἢ σπλήν' ὀπτὸν μεμονθολευμένον,

but *ὄνθυλεύω* is much more common.

νάρκην μὲν οὖν, ὡς φασι, ὄνθυλευμένην  
ὀπτῶν ὄλην.

Alexis, ap. Ath. 7. 314 D.

ἀλλὰ τὰς μὲν τευθίδας  
τὰ πτερύγι' αὐτῶν συντεμῶν στεατίου  
μικρὸν παραμίξας, περιπάσας ἡδύσμασι  
λεπτοῖσι χλωροῖς, ὄνθυλευσα.

Id. ap. id. 326 D.

ἀστείον ἐφθῆ τευθὶς ὄνθυλευμένη.

Sotades, ap. Ath. 7. 293 B.

μετὰ ταῦτα γαστρίον τις ὄνθυλευμένον.

Athenio, ap. Ath. 14. 661 B.

παρατίθημ' ὀλοσχερῇ  
 ἄρν' ἐς μέσον σύμπτυκτον, ὠνθυλευμένον.  
 Diphilus, ap. Ath. 383 F.  
 παχὺς ὠνθυλευμένος στέατι Σικελικῶ.  
 Id. ap. Plut. Vit. Nic. 1.

Perhaps, even in the first passage, Dobree was right in restoring ὠνθυλευμένον—

ἐόρακας ἤδη πώποτ' ἐσκευασμένον  
 ἤνυστρον ἢ σπλῆν' ὀπτὸν ὠνθυλευμένον.

If connected at all with ὄνθος, the Homeric synonym of κόπρος, it is certainly not formed directly from it (see p. 128). The meaning is evidently 'to stuff.' Is Phrynichus (if it was he who wrote the article) finding fault with some signification different from this, or is τὸ μολύνοντα ταραττειν corrupt, and the initial mu alone reprehended?

### CCCXXXV.

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Βόλβιτον ὀλίγοι τινὲς λέγουσι τῶν Ἀττικῶν, ἀλλὰ τούτου  
 δοκιμώτερον τὸ βόλιτον ἄνευ τοῦ δευτέρου β.

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The tribrach is the only form known in Attic poetry—

ἐν πᾶσι βολίτοις· εἶτα νυνὶ τοῦ δέει ;  
 Ar. Ach. 1026.  
 κάγωγ' ὅτε δὴ ἔγνω τοῖς βολίτοις ἠττημένος.  
 Eq. 658.  
 νῆ τὸν Ποσειδῶ, καὶ βολίτινον θάτερον.  
 Ran. 295.

In none of these lines could the dactylic spelling stand any more than in the line of Cratinus—

οὐκ ἀλλὰ βόλιτα χλωρὰ κῶσπώτην πατεῖν·  
 into which the Schol. on Ar. Lys. 575 introduces βόλβιτα.



## CCCXXXVI.

Γογγυσμός καὶ γογγύζειν· ταῦτα ἀδόκιμα μὲν οὐκ ἔστιν, Ἰακὰ δέ. Φωκυλίδην γὰρ οἶδα κεχρημένον αὐτῷ τὸν Μιλήσιον, ἄνδρα παλαιὸν σφόδρα—

καὶ τὸδε Φωκυλιδέω· χρὴ τοι τὸν ἐταῖρον ἐταίρω φροντίζειν ἄσθ' ἂν περιγογγύζωσι πολῖται.

ἀλλὰ τοῦτο μὲν Ἴωσιν ἀφείσθω, ἡμεῖς δὲ τονθουσμὸν καὶ τονθούζειν λέγωμεν, ἢ νῆ Δία σὺν τῷ ο, τονθορυσμὸν καὶ τονθορούζειν.

The rejected words are found chiefly in the Septuagint and the New Testament: John 7. 12; Luke, Acts 6. 1; 1 Peter 4. 10; Matt. 22. 11, etc. Antiatticista, however, quotes the substantive from the New Comedy, p. 87, Γογγυσμός ἀντὶ τοῦ τονθορυσμοῦ Ἀναξανδρίδης Νηρεῖ.

## CCCXXXVII.

Δύνη· ἔάν μὲν τοῦτο ὑποτακτικὸν ἢ, ἔάν δύνωμαι, ἔάν δύνῃ, ὀρθῶς λέγεται· ἔάν δὲ ὀριστικῶς τιθῆ τις, δύνῃ τοῦτο πρᾶξαι, οὐχ ὕγιως ἂν τιθείη· χρὴ γὰρ λέγειν δύνασαι τοῦτο πρᾶξαι.

It is impossible that *δύνασαι* should ever contract to *δύνῃ*, although *δύνα* would be a natural and legitimate form. The latter, however, is not mentioned by Phrynichus, who here contents himself with giving the more frequent *δύνασαι*. There is, however, no question that *δύνασαι* and *δύνῃ* were both in use in Attic Greek, just as *ἐπίστασαι* and *ἐπίστῃ*, *ἐπίστασο* and *ἐπίστω*, *ἀνίστασο* and *ἀνίστω*, *ἠπίστασο* and *ἠπίστω* were employed indifferently. It is a singular fact that if alpha was the former of the two vowels between

which a sigma came, the rule by which such an intervocal sigma was dropped and contraction took place at once ceased to be absolute. Thus, βιβάσω and βιβῶ, βιάσομαι and βιάωμαι, κολάσομαι and κολῶμαι were equally pure Attic, although forms like ἀπολέσω for ἀπολῶ, ὁμόσομαι for ὁμοῦμαι were quite unknown. This fact explains the existence of two sets of forms for the second person singular of the present and imperfect indicative, and the present imperative of deponent verbs, and middle or passive voices in -αμαι. This class of verbs is small, being made up in the Attic dialect of δύναμαι, ἐμπίπλαμαι, ἐμπίπραμαι, κρέμαμαι, the aoristic ἐπριάμην, ἐπίσταμαι, and the simple ἴσταμαι with its compounds, for neither μάρναμαι nor σκίδναμαι was in use among Athenians. The testimony of verse with regard to these words is as follows:—

Δύνασαι, Ar. Ach. 291 (chor.), Nub. 811 (chor.), Plut. 574; Soph. Aj. 1164 (chor.).

δύνα, Soph. Phil. 849 (chor.).

ἡδύνω, Philippides, ap. Ath. 15. 700 E.

Ἐπίστασαι, Ar. Eq. 689 (chor.); Aesch. P. V. 374, 982, Supp. 917; Soph. El. 629, Trach. 484, Ant. 402; Eur. Med. 400, 406, 537, Alc. 62, H. F. 346; Alexis, ap. Ath. 7. 322 D, id. ap. Ath. 9. 386 A.

ἐπίστα, Aesch. Eum. 86, 581.

ἐπίστασο, Aesch. P. V. 840, 967; Soph. O. R. 848, Ant. 305, Aj. 979, 1080, 1370, 1379, O. C. 1584; Eur. Andr. 431, Ion 650.

ἐπίστω, Soph. Phil. 419, 567, 1240, 1325, O. R. 658, Trach. 182, 616, 1035.

ἡπίστασο, El. 394, Aj. 1134.

ἡπίστω, Eur. H. F. 344.

ἴστω, Ar. Eccl. 737; Soph. Phil. 893, Aj. 775; Cratinus, Fr. Com. 2. 151.

ἀνίστασο, Ar. Vesp. 286 (chor.), 998, Thesm. 236, 643, Lys. 929; Eur. Hec. 499.

ἀνίστω, Aesch. Eum. 133, 141.

ἐπρίω, Ar. Vesp. 1431; Fr. Com. 2. 1030 (12).

πρίω, Ar. Ach. 34. 35; Hegemon, ap. Ath. 3. 108 C.

These instances are all undisputed, but there is some question about the form of *δύναμαι* to be read in one passage of Aeschylus, two of Sophocles, and two of Euripides. In Aesch. Cho. 374 the Medicean manuscript exhibits the unintelligible line—

μείζονα φωνεῖ· ὁ δυνᾶσαι γάρ,

which Hermann corrected to—

μείζονα φωνεῖς· δύνασαι γάρ·

others prefer *ὀδυνᾶ γάρ*.

As to Soph. O. R. 696, *δύναι*, the reading of the Laurentian, is nothing more nor less than *δύνα*, and the line should be printed—

τανῦν δ' εὐπομπος, εἰ δύνᾳ, γενοῦ.

The other three lines prove that the caution of Phrynichus, presupposing as it does that in his time *δύνη* was regarded as an indicative second person singular, was not uncalled for—

οὔτω κατ' ἡμαρ οὐ δύνα μολεῖν ποτε;

Soph. Phil. 798.

δρᾶς δ' οὐδὲν ἡμᾶς εὔ, κακῶς ὅσον δύνᾳ;

Eur. Hec. 253.

σὺ δ' οὐ λέγεις γε, δρᾶς δέ μ' εἰς ὅσον δύνᾳ.

Andr. 239.

The manuscripts have only *δύνη* to offer.

The case of *ἐπριάμην* is difficult, as there is no instance of *ἐπρίασο* or *πρίασο* in Attic verse, as the imperative in Ar. Ach. 870 comes from the lips of a Boeotian—

ἄλλ' εἴ τι βούλει πρίασο τῶν ἐγὼ φέρω,

but *κρέμαμαι*, *ἐμπίπραμαι*, and *ἐμπίπλαμαι* are all in like straits, and the futures of many verbs are equally uncertain.

The above facts, however, warrant us in asserting that

the uncontracted forms of these three inflexions were far more numerous than the contracted. In verse indeed they are in the ratio of three to two, and if manuscripts are to be trusted they are still more numerous in prose.

The case is parallel to that of syncopated perfects active like *δεδειπνηκέναι*, and *δεδειπνάσαι*, *τεθνεώς* and *τεθνηκώς*, and of adjectives comparative like *πλείονες* and *πλείους*, *μείζονα* and *μείζω*. Neither the contracted nor the full form would have been resented by an Athenian audience, but usage made prominent sometimes the one, sometimes the other, in a way often difficult to determine. For us it is sufficient to ascertain the general rule, and to disregard the niceties of detail as facts which no ingenuity can with certainty extort from a dead language, so delicately organized as Attic was, and so mutilated as it has been by time and unholy hands.

s.c.

In Homer three sets of forms occur, full like *ἵστασαι*, intermediate like *ἵσταο*, and contracted like *ἐκρέμω*.

### CCCXXXVIII.

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᾽Ωρκωσε καὶ ὀρκώτης δ' ἐγώ· οὕτω Κρατῖνός φησι.  
μᾶλλον δὲ διὰ τοῦ ω λέγε ἢ διὰ τοῦ ι, ὤρκισεν.

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As a statement of usage this is meritorious, but *ὀρκίζω* was naturally good Attic, even if more rare than *ὀρκῶ*. The study of Greek would become absurd if prosecuted in such a slavish manner. The point at which every true scholar must aim is to be able to identify himself with the Athenians of the best age, and acquire, as far as may be, the same fine sense of language which they possessed.

Demosthenes employs both words in one passage, 430. 21 ff. *οὐ τὸ μὲν ψήφισμα τοὺς ἄρχοντας ὀρκοῦν τοὺς ἐν ταῖς πόλεσιν, οὗτοι δέ, οὗς Φίλιππος αὐτοῖς προσέπεμψε, τούτους ὤρκισαν*; It is of course open to anyone to say that *ὤρκισαν*

is a corruption of ὄρκωσαν, the aorist being selected for remark by Phrynichus as the most easily altered tense; but there is no doubt about Dem. 235 fin. οὐκ ἂν ὄρκίζομεν αὐτόν, even if ὄρκισαι πάλιν αὐτόν in 678. 5 is, like ὄρκισαν, corrupt.

## CCCXXXIX.

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Εἰκερματεῖν ἀνδὲς πάνυ. ἥδιστα δ' ἂν εἴποις εὐπορεῖν  
κερμάτων.

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On the other hand, Photius cites it from Eubulus: Εὐ-  
κερματεῖν· Εὐβουλόσ που κέχρηται τῷ ὀνόματι.

## CCCXL.

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Ἐνιαυσιαῖον καὶ τοῦθ' ὁμοίον ἐστὶ τῷ Διονυσιαῖον, κίβδη-  
λον. λέγε οὖν πεντεσυλλάβως ἐνιαύσιον, ὡς Διονύσιον.

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In late writers the extended form occurs with some frequency, but to Attic it is of course unknown.

## CCCXLI.

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Ἐξαλλάξαι, τὸ τέρψαι καὶ παραγαγεῖν εἰς εὐφροσύνην,  
φυλαττόμενον χρὴ οὕτω λέγειν· οὐ γὰρ χρώνται οἱ δόκιμοι,  
Φιλιππίδης δὲ καὶ Μένανδρος αὐτῷ χρώνται.

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There is a good note on this use of ἐξαλάττω in Antiatt.  
Bekk. 96. 1: Ἐξαλλάξαι· ὡς Ἀλεξανδρεῖς ἀντὶ τοῦ τέρψαι.  
Μένανδρος—

ἄνθρωπον ἐξαλλάξομεν<sup>1</sup>.

Ἐξαλλάγματα· Ἀναξανδρίδης Θησεῖ—

παρθένοι παίξουσι πρὸς ἐλάφρ' ἐξαλλάγματα.

<sup>1</sup> Cp. Suidas—Ἐξαλλάξαι· ἀντὶ τοῦ τέρψαι. Μένανδρος—  
ἄνθρωπον ἐξαλλάξομεν

κακὸν τί σοι δώσοντα.

Heraclitus, the late writer *Περὶ ἀπίστων*, seems also to have used the verb in this sense, p. 70, οὔτε δώροις ἐξαλλαγήναι, and Parthenius the substantive, 24. 1, τοῦτον ἐξαλλάγμασι πολλοῖς ὑπαγόμενος.

## CCCXLII.

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Ἐνεχυριμαῖα οὐδεὶς τῶν δοκίμων εἶπεν (εἰ δὲ τῶν ἡμελημένων, οὐ φροντισὶ Ἰπποκλείδῃ), ἐνέχυρα δέ.

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As in Article 169, Phrynichus uses the proverb οὐ φροντισὶ Ἰπποκλείδῃ to sum up his scholarly disregard of any accidental exception to a general rule, but Thomas ludicrously misconstrues his meaning (p. 309), τὸ δὲ ἐνεχυριμαῖον λέγειν, ὡς Ἰπποκλείδης, ἀδόκιμον. It is but one proof out of many that, as an independent authority, Thomas is of little value.

## CCCXLIII.

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Ἐκλείψας ἀδόκιμον, ἀλλὰ τὸ ἐκλιπών.

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This question has already been discussed on p. 217.

## CCCXLIV.

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Χρηστὸς τὰ ἦθη πληθυντικῶς φυλάττου. οἱ γὰρ δόκιμοι ἐνικῶς φασὶ χρηστὸς τὸ ἦθος.

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By the side of this general rule may be set the other, that when the adjective is in the plural, that is, when such and such a quality is predicated of more than one person, the plural of ἦθος is regularly used, as Isocr. 147 fin. τοὺς γὰρ πολλοὺς τοῖς ἦθεσιν ἀποβαίνειν ὁμοίους ἀνάγκη, ἐν οἷς ἂν ἕκαστοι παιδευθῶσιν: Plato, Rep. 7. 535 B, γενναίους τε καὶ βλοσυροὺς τὰ ἦθη. These rules apply, of course, only to ἦθος in the sense



of *character, natural disposition*, Latin *indoles*. Of ἦθη in the sense of *manners*, Latin *mores*, the use is unfettered.

In the case of *τρόπος* no such distinction is made, Attic writers employing not only *χρηστὸς τὸν τρόπον* and *χρηστοὶ τοὺς τρόπους*, but also *χρηστὸς τοὺς τρόπους* and *χρηστοὶ τὸν τρόπον*.

## CCCXLV.

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Θυρεός· τοῦθ' Ὀμηρος ἐπὶ λίθου τίθεισιν ἀντὶ θύρας τὴν χρεῖαν παρέχοντος, οἱ δὲ πολλοὶ ἀντὶ τῆς ἀσπίδος τιθέασιν, οὐδένεος τῶν δοκίμων καὶ ἀρχαίων χρῆσαμένου. χρὴ οὖν ἀσπίδα λέγειν.

---

Od. 9. 240, of the door-stone of the Cyclops' cave—

αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ἕψοσ' ἀείρας,  
ὄβριμον.

So 313, 340. Dionysius, Arch. Rom. 4. 16, translates *clypeus* by ἄσπις, *scutum* by *θυρεός*, and Polybius uses the latter word of the national shield of the Romans in 6. 23. 2; 10. 13. 2, but also of the Gauls in 2. 30. 3; cp. Athen. 6. 273 F, οἱ Ῥωμαῖοι παρὰ Σαννιτῶν ξμαθον θυρεοῦ χρῆσιν, παρὰ δὲ Ἰβήρων γαίσων. There is no instance of the meaning of *shield* before Polybius, as in Callixenus, ap. Ath. 5. 196 F, the signification of the word is uncertain.

## CCCXLVI.

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Διονυσεῖον· ἀπαίδευτον οὕτω λέγειν, δέον βραχύνειν τὴν σι συλλαβὴν· οἱ γὰρ ἐκτείνοντες παρὰ τὴν τῶν Ἀττικῶν διάλεκτον λέγουσι. χρὴ οὖν Ἀριστοφάνει ἀκολουθοῦντας λέγειν, ἐν γὰρ τῷ Γήρα φησί—

A. τίς ἂν φράσειε, ποῦ ἔστι τὸ Διονύσιον;

B. ὅπου τὰ μορμολυκεῖα προσκρεμάννυται.

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The edition of Nuñez is the only authority for this article,

and I have not scrupled to correct the unmeaning Διονύσιον to Διονυσειον. Suīdas gives the general canon: Ἰθῆναιον<sup>1</sup> ὅτι Ἀπολλώνιον βραχέως, τὸ ἱερὸν τοῦ Ἀπόλλωνος. οὕτω καὶ παρὰ Θουκυδίδῃ ἀναγνωστέον· καὶ Ποσειδώνιον τὸ τοῦ Ποσειδῶνος, ὡς Ἰθῆναιον, τὸ τῆς Ἰθηνᾶς, καὶ Διονύσιον, καὶ Δημήτριον, καὶ πάντα τὰ τοιαῦτα ὁμωνύμως τοῖς ἀνδρωνυμικοῖς· τὸ δὲ Ποσειδανεῖον δῆλον ὅτι Δωριέων ἐστίν.

### CCCXLVII.

Οὐχ οἶον ὀργίζομαι, κίβδηλον ἐσχάτως. μάλιστα ἀμαρτάνεται ἐν τῇ ἡμεδαπῇ, οὐχ οἶον καὶ μὴ οἶον λεγόντων, ὅπερ οὐ μόνον τῷ ἀδοκίμῳ ἀπόβλητον ἀλλὰ καὶ τῷ ἤχῳ ἀνδές, λέγειν δὲ χρή, οὐ δῆπου, μὴ δῆπου.

Nuñez, quoted apparently with approbation by Lobeck, errs in considering the phrase ἐν τῇ ἡμεδαπῇ to refer to the native country of Phrynichus, Bithynia, or, in larger sense, Asia. As in Herodian, 1. 11, it signifies the Roman Empire. There seems to be no example of this use of οὐχ οἶον in Greek literature. Even the Antiatticist, who evidently wrote with a copy of Phrynichus before him (if this article is by Phrynichus), does not venture directly to contradict him here, but suggests another equivalent for the rejected expression: Οὐχ οἶον ὀρίζομαι (lege ὀργίζομαι), οὐχ οἶον ἀλίσκω (sic) καὶ τὰ ὅμοια, σὺ δὲ πολλὸν ἀπέχῃ τοῦ ὀρίζεσθαι (lege ὀργίζεσθαι).

### CCCXLVIII.

Οἰκίας δεσπότης λεκτέον, οὐχ ὡς Ἄλεξις, οἰκοδεσπότης.

Pollux, who is by no means a purist, agrees with Phrynichus, 10. 21, ἀλλὰ μὴν τὸ κοινότατον τουτὶ καὶ μάλλον τε-

<sup>1</sup> i. e. οὐκ Ἰθηναιον.

θρυλλημένον τὸν οἰκοδεσπότην, καὶ τὴν οἰκοδέσποιαν οὐκ ἀποδέχομαι μὲν τοῦνομα. ὡς δὲ ἔχεις εἰδέναι μηνύω σοι ὅτι καὶ ταῦτα ἄμφω εὔρον ἐν Θεαυοῦς τῆς Πυθαγόρου γυναικὸς ἐπιστολῇ πρὸς Τιμαρέταν γραφείσῃ. ὁ δὲ οἰκοδεσπότης ἔστι καὶ Ἀλέξιδος ἐν Ταραντίνοις.

## CCCXLIX.

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Ἐὐδηποτοῦν μὴ λέγε, ἀλλὰ δοκίμως ὄντινοῦν.

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Lobeck, however, cites from Demosthenes a form of words comparable with that reprehended here, 1010. 15, τῇ δὲ τούτων μητρὶ Πλαγγόνι ἐπλησίαζεν ὄντινα δῆποτ' οὔν τρόπον. οὐ γὰρ ἐμὸν τοῦτο λέγειν ἐστί, and in Aeschines, 23. 29, ὄσδηποτοῦν itself is exhibited by one manuscript, λεγέτω δὲ παρελθὼν ὁ σοφὸς Βάταλος ὑπὲρ αὐτοῦ, ἴν' εἰδῶμεν τί ποτ' ἐρεῖ· “ἄνδρες δικασταί, ἐμισθώσατό με ἔταιρειν αὐτῷ ἀργυρίου ὀστισηποτοῦν” (οὐδὲν γὰρ διαφέρει οὕτως εἰρησθαι). For such exceptions Phrynichus would have had his favourite answer—οὐ φροντὶς Ἰπποκλείδῃ, as he would have treated with even more contempt those from late writers.

## CCCL.

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Πρόσφατον· καὶ περὶ τούτου πολλὴν διατριβὴν ἐποίησά-  
μην ἐπισκοπούμενος εἰ μόνον λέγεται πρόσφατος νεκρὸς καὶ  
μὴ πρόσφατον πρᾶγμα. εὐρίσκετο δὲ Σοφοκλῆς ἐν τῇ Ἀν-  
δρομέδᾳ τιθεὶς οὕτω—

μηδὲν φοβεῖσθε προσφάτους ἐπιστολάς.

---

In the line of Sophocles I have preferred φοβεῖσθε, the reading of Callierges, to the infinitive φοβεῖσθαι of Nuñez. The meaning, of which it took Phrynichus so long to discover a solitary instance, is after all not uncommon even in prose, as Dem. 551. 13, τὰ ἀδικήματα ἔωλα τὰ τούτων ὡς

ύμᾶς καὶ ψυχρὰ ἀφικνεῖται, τῶν δ' ἄλλων ἡμῶν ἕκαστος . . . πρόσφατος κρίνεται: Lysias, 151. 5, ἔτι τῆς ὀργῆς οὐσης προσφάτου. Perhaps in both these passages, and certainly in the former, the metaphor is still crisp. Alexis applies the word to fish—

οὐ δεινόν ἐστι, προσφάτους μὲν ἂν τύχη  
 πωλῶν τις ἰχθῦς κτε. ;

Ap. Ath. 6. 225 F.

### CCCLI.

Πτώμα ἐπὶ νεκροῦ τιθέασιν οἱ νῦν, οἱ δὲ ἀρχαῖοι οὐχ  
 οὕτως, ἀλλὰ πτώματα νεκρῶν ἢ οἴκων.

In Attic literature πτώμα, with the signification of 'carcase,' seems to be confined to poetry, and in that of 'ruins,' does not happen to occur at all. The rule of Phrynichus is absolute—

Ἐλένης πτώμ' ἰδὼν ἐν αἵματι.

Eur. Or. 1196.

Ἐτεοκλέους πτώμα.

Phoeniss. 1697.

πτώματα νεκρῶν τρισσῶν.

Heracl. 1490.

In Aesch. Supp. 662—

μήδ' ἐπιχωρίοις υ υ

πτώμασιν αἱματίσαι πέδον γᾶς,

the lost word may be a genitive dependent upon πτώμασιν, and if it is a nominative, like ἔρις or στάσις, and the subject of αἱματίσαι, there is still no necessity to render πτώμα, 'carcase,' but it may be translated 'downfall,' the plural being used as of many. In any case, a single exception in a lyrical passage is of little moment.

According to Harpocration, the expression πτώματα ἐλαῶν occurred in Lysias, but the lexicographer leaves the meaning doubtful: Πτώματα ἐλαιῶν Λυσίας ἐν τῷ κατὰ

Νικίδου· λέγοι ἂν ἦτοι τὸν καρπὸν τὸν ἀποπεπτωκότα τῶν φυτῶν ἢ αὐτὰ τὰ δένδρα κατὰ τινα τύχην πεπτωκότα.

In late Greek πτώμα is frequently met with in the sense of 'dead body,' as Plut. Alexandr. ch. 33, οἱ τε τροχοὶ τῶν ἀρμάτων διελαύνοντο, συνέχοντο, πτώμασιν πεφυρμένοι τοσοῦτοις, οἱ τε ἵπποι καταλαμβάνομενοι καὶ ἀποκρυπτόμενοι τῷ πλήθει τῶν νεκρῶν. In that of 'ruins' it is less frequent, but still found—Polyb. 16. 31. 8; Aristid. 1. 546, etc.

## CCCLII.

Περίστασις ἀντὶ τοῦ συμφορὰ τιθέασιν οἱ στωικοὶ φιλόσοφοι, οἱ δ' ἀρχαῖοι περίστασιν λέγουσι τὴν διὰ τινα τάραχον παρουσίαν πλήθους, καὶ ἢ τραγωδία καὶ ἢ κωμωδία. μάθοις δ' ἂν Τηλεκλείδου λέγοντος ὧδε—

τίς ἦδε κραυγὴ καὶ δόμων περίστασις;

This line of Teleclides is the only passage of Attic Greek preserved in which *περίστασις* has the meaning commended by Phrynichus, in fact the only passage in which the word occurs, although it is extraordinarily common in late Greek. The meaning, however, is natural and forcible, and is supported by certain uses of the corresponding verbal adjective, Isocr. 135 E, ἀντὶ μὲν τοῦ τιμᾶσθαι καταφρονηθησόμενος, ἀντὶ δὲ τοῦ περιστάτος ὑπὸ πάντων δι' ἀρετὴν εἶναι περίβλεπτος ὑπὸ τῶν αὐτῶν ἐπὶ κακίᾳ γενησόμενος: id. 288, ταῖς θαυματοποιαῖς ταῖς οὐδὲν μὲν ὠφελούσαις, ὑπὸ δὲ τῶν ἀνοήτων περιστάτοις γιγνομένοις.

## CCCLIII.

Παρεμβολὴ δεινῶς Μακεδονικόν· καίτοι ἔνθ' ἂν στρατοπέδῳ χρῆσθαι, πλείστῳ καὶ δοκίμῳ ὄντι.

## CCCLIV.

Σαπρὰν οἱ πολλοὶ ἀντὶ τοῦ αἰσχράν. Θέων φησὶν ὁ γράμματικὸς εὐρηκέναι παρὰ Φερεκράτει, ληρῶν, ἅπαντα γὰρ ἄφέρει μαρτύρια ἐπὶ τοῦ παλαιοῦ. καὶ σεσηπότος εὐρηται κείμενα.

‘Vitii a Phrynicho reprehensi exemplum apertissimum est in Compar. Philist. et Menand. p. 363—

σαπρὰς γυναικας ὁ τρόπος εὐμόρφους ποιεῖ  
πολύ γε διαφέρει σεμνότης εὐμορφίας.’

Lobeck.

## CCCLV.

Σώματα ἐπὶ τῶν ὠνίων ἀνδραπόδων, οἷον σώματα πωλεῖται οὐ χρώνται οἱ ἀρχαῖοι.

Pollux will show how this statement has to be taken, 3. 78, σώματα δ’ ἀπλῶς οὐκ ἂν εἴποις, ἀλλὰ δοῖλα σώματα. Thus limited the rule holds true of Attic, Dem. 480. 10, τρισχίλια δ’ αἰχμάλωτα σώματα δεῦρ’ ἤγαγε: Aeschin. 14. 18, οὗτος δ’ εἰ μὴ φησι πεπρακέναι, τὰ σώματα τῶν οἰκετῶν ἐμφανῆ παρασχέσθω. It should be compared with that in article 351.

The late use may be exemplified by Polyb. 3. 17. 10, κύριος γενόμενος χρημάτων πολλῶν καὶ σωμάτων καὶ κατασκευῆς.

## CCCLVI.

Τὰ πρόσωπα παρῆν ἀμφοτέρα· οἱ ἀμφὶ τὰς δίκας ῥήτορες οὕτω λέγουσι παραπαίοντες. ἀλλὰ σὶ καθαρὸς καὶ ἀρχαῖος ὢν ῥήτωρ καὶ μόνος μετὰ ῥ’ ἐκείνους, τοὺς ἀμφὶ τὸν Δημοσθένην λέγω, ἐπανάγων εἰς τὸ ἀρχαῖον σχῆμα καὶ δόκιμον



τὴν ῥητορικὴν, οὐ μόνον αὐτὸς δυσχεραίνων οὐδεπώποτε ἐχρήσω τῷ ὄνματι, ἀλλὰ καὶ τοὺς ἄλλους ἐκώλυσας χρῆσασθαι, ἐξελληνίζων καὶ ἀττικίζων τὸ βασιλικὸν δικαστήριον καὶ διδάσκαλος καθιστάμενος οὐ μόνον αὐτῶν τῶν λόγων, οἷον χρὴ λέγειν, σχήματος καὶ βλέμματος καὶ φωνῆς καὶ στάσεως. Τοιγαροῦν σε τῶν μεγίστων ἀειώσαντες οἱ Ῥωμαίων βασιλεῖς, ἀνέθεσαν τὰ Ἑλλήνων ἅπαντα πράγματα διοικεῖν, παριδρυσάμενοι φύλακα ἑαυτοῖς, λόγῳ μὲν ἐπιστολέα ἀποφάναντες, ἔργῳ δὲ συνεργὸν ἐλόμενοι τῆς βασιλείας, ἀλλὰ ταῦτα μὲν καὶ αὖθις.

Τὰ δὲ πρόσωπα, ὡς πρόκειται, οὐκ ἐροῦμεν, ἀλλὰ καθάπερ οἱ παλαιοί, οἷον, καλὸν ἔχει πρόσωπον.

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This article, though unquestionably genuine, has little extrinsic authority.

‘Hanc vitiosam loquendi consuetudinem quodammodo praeeparaverunt poeticae circumlocutiones. Ἄρετᾶς πρόσωπον, Eur. I. A. 1090, ἡσυχίας πρόσωπον, Ar. Av. 1322, dehinc pro homine ipso, quatenus aliquam personam sustinet Aristot. Rhet. 2. 517, et Epicur. Stob. Ecl. 1. 218, et innumeris Polybii, Dionysii, aliorumque locis. ἐκεῖνα τὰ πρόσωπα, illi, Longin. 14. 56. θηλυκὸν πρόσωπον, Artem. 2. 36, et saepissime apud jurisconsultos Graecos.’ Lobeck.

### CCCLVII.

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Στρηνιαῖν. τούτῳ ἐχρήσαντο οἱ τῆς νέας κωμωδίας ποιηταί, ᾧ οὐδ’ ἂν μανεῖς τις χρήσαιτο, παρὸν λέγειν τρυφᾶν.

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The verb is first met with in the middle Comedy—

ἀπέλαυσα πολλῶν καὶ καλῶν ἐδεσμάτων  
 πῶν τε προπόσεις τρεῖς ἴσως ἢ τέτταρας  
 ἐστρηνίων πως, καταβεβρωκὸς σίτια  
 ἴσως ἐλεφάντων τεττάρων.

Antiphanes, ap. Ath. 3. 127 D.

χορτασθήσομαι.

νῆ τὸν Διόνυσον, ἄνδρες, ἤδη στρηνιῶ.

Sophilus, ap. Ath. 3. 100 A.

In neither of these passages is it a synonym of *τρυφῶ*, but expresses the fighting-cock feeling of a man who has just risen from a hearty meal. *Στρηνιῶ* is from the same root as the Latin 'strenuus;' and if the statement of Pollux may be trusted (2. 112), that Callias used the compound *στρηνόφωνος*, 'loud-voiced,' the root was known in Classical Greek at an early date.

### CCCLVIII.

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Σύαγρος οὐ ῥητέον· σὺν ἄγριον οἱ ἀρχαῖοι λέγουσι.

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Athenaeus (9. 401) gives the history of *σύαγρος*. Sophocles used it in the legitimate sense of 'boar-hunter'—

σὺ δ', ὦ σύαγρε, Πηλιωτικὸν τρέφος·

but Antiphanes is the first writer cited as attaching to it the signification 'wild boar'—

λαβὼν ἐπανάξω σύαγρον εἰς τὴν οἰκίαν  
τῆς νυκτὸς αὐτῆς, καὶ λέοντα, καὶ λύκον.

In Sicily it went by the name of *ἀσχέδωρος*, and that was one of the Sicilian words which appeared in the works of Aeschylus after his Sicilian sojourn: *Ἀΐσχυλος γοῦν ἐν Φορκίσι, παρεικάζων τὸν Περσέα τῷ ἀγρίῳ τούτῳ συί, φησί—*

ἔδν δ' ἐς ἄντρον ἀσχέδωρος ὤς.

Similar compounds, as absurd as *σύαγρος* for *σὺς ἄγριος*, are instanced by Lobeck, *αἰγαγρος*, *βόαγρος*, *ἵππαγρος*, *ὄναγρος*,<sup>ἕξοντα</sup> and others a little more natural, *ἀγριόχοιρος*, *ἀγριόρμιθες*, and *ἀγριοχηνάρια*.

### CCCLIX.

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Συρρνωμονῆσαι οὐ χρὴ λέγειν ἀλλὰ συρρνώναι.

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Ὁμογνωμονεῖν is the only verb from an adjective in -γνώμων which has any authority: Thuc. 2. 97; Dem. 281. 21. Xenophon, as the first writer in the Common dialect, employed αὐτογνωμονεῖν, Hell. 7. 3. 6, and διχογνωμονεῖν, Mem. 2. 6. 21, and might have employed μεγαλογνωμονεῖν, ὀρθογνωμονεῖν, or any other such form. It is another proof of the spuriousness of the speech Κατὰ Ἀριστογείτονος that φυσιογνωμονεῖν occurs in its pages, Dem. 799. 21, καὶ κατ' ἄνδρα εἰς ἕκαστον τὸν παριόντα βλέψονται, καὶ φυσιογνωμονήσουσι τοὺς ἀποψηφισαμένους.

## CCCLX.

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Σιτομετρεῖσθαι μὴ λέγε. λύων δ' ἐρεῖς σίτον μετρεῖσθαι.

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In Attic Greek *σιτομετρεῖν* could bear only one meaning, viz. 'to hold the office of *σιτομέτρης*.' Such a use as is seen in Polyb. 6. 39. 13 was quite impossible, *σιτομετροῦνται* δ' οἱ μὲν περὶ, πυρῶν Ἀττικοῦ μεδίμνου δύο μέρη μάλιστα πως.

## CCCLXI.

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Στηθύσιον ὀρνιθίου λέγουσί τινες οἷχ ὑγιῶς. εἰ γὰρ χρὴ ὑποκοριστικῶς λέγειν, λέγε στηθίδιον· εἰ δ' οὐκ ἔστιν ὑποκοριστικόν, πῶθεν εἰσεκόμασε καὶ τοῦτο τὸ κακὸν τῆ τῶν Ἑλλήνων φωνῇ;

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Phrynichus, if the article is his, is no doubt right, but *στηθίδιον* does not happen to occur in Greek literature, whereas *στηθύσιον* does—

πυλίειν τε παχέων ἀρνίων στηθύσια.

Eubulus<sup>1</sup>, ap. Ath. 2. 65 C.

Diminutives in -ύσιον are a late formation. It is notorious that, as Greek aged, many words were altogether replaced by diminutives formed from them in more or less legitimate ways.

<sup>1</sup> Also attributed to Ephippus in Ath. 9. 370 C.

## CCCLXII.

Ἐπέρδριμος· ἐπεὶ ὑπέρσοφος καὶ ὑπέρδριμος ἀξιοῦσι  
τινες λέγειν. λεγόντων δ' εἰ καὶ οἱ ἀρχαῖοι καὶ οἱ δόκιμοι  
λέγουσιν, εἰ δὲ μή, ἐώντων χαίρειν τὸ ὑπέρδριμος.

There is no reason why one should not use *ὑπέρδριμος*. If Greek were to be studied on the principle which underlies this article, it would be impossible to learn it, and the attempt to acquire any knowledge of the language would bring little profit to the student. The edition of Nuñez is almost the only authority for the remark.

## CCCLXIII.

Φυγαδεῦσαι καὶ φυγαδευθῆναι· ἐπισκέψεως πολλῆς δεῖται,  
εἰ ἐγκριτέον τοῦνομα τοῖς δοκίμοις. εἰ τοίνυν εὖροις, βε-  
βαιώσεις τὸ ἀμφισβητούμενον.

The verb is used not only by Xenophon, but also by more trustworthy writers: Xen. Hell. 2. 3. 42, 2. 4. 14, 5. 4. 19; Isocr. 179 B, *Χίων δὲ τοὺς μὲν πρώτους τῶν πολιτῶν ἐφυγάδευσαν*: Dem. 1018. 10, *εἰς Ἄρειον πάγον με προσεκαλέσατο, ὡς φυγαδεύσων ἐκ τῆς πόλεως*: Aristophon, ap. Ath. 13. 563 B—

δεῦρ' αὐτὸν ἐφυγάδένσαν ὡς ἡμᾶς κάτω.

It does not credit to the styles in which it occurs, being a gross violation of the law of parsimony, but its existence in Attic is beyond question. This article is exhibited only by Nuñez.

## CCCLXIV.

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Φρονιμεύεσθαι μὴ λέγε, φρονεῖν δὲ τὰ ὄντα.

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Callierges confuses this article with 367, neither 365 nor 366 appearing in his alphabetical arrangement: Φρονιμεύεσθαι μὴ λέγε, ἀλλὰ χρήσιμον γενέσθαι.

The verb only occurs here.

## CCCLXV.

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Χίμη· πόθεν ἀνemiχθη τῇ τῶν Ἑλλήνων φωνῇ, ἄδηλον.  
οἱ γὰρ ἀρχαῖοι κογχύλην λέγουσι τοῦτο.

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The word is probably good enough. 'In quaestionibus naturalibus usus ejus multiplex est neque inconcessus: Aelian, H. An. 14. 22, 15. 12: Artemid. 2. 14: Xenocr. de Aquat. 18. 31: Ionem, Philyllium, Apollodorum, Hicesium testatur Athenaeus, 3. 86 C. F., 90. A. E., 93 A.'  
Lobeck.

## CCCLXVI.

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Ἐπιχειμάζεις σαυτὸν Μένανδρος εἶρηκεν ἐπὶ τοῦ λυπεῖν, καὶ Ἀλεξανδρεῖς ὁμοίως. πειστέον δὲ τοῖς δοκίμοις, τοῖς μὴ εἰδόσι τοῦνομα.

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In English we can say, 'do not distress yourself,' as well as 'a ship in distress;' but perhaps the metaphor is the converse of the Greek one, and 'distress' used of ships to be compared with Caesar's employment of *contumelia* in describing the serviceable sea-going qualities of the Armerican navy, B. G. 3. 13, 'naves totae factae ex robore ad quamvis vim et contumeliam (rough usage) perferendam.' Be this as it may, of all the changes which the Greek language underwent after the Macedonian conquests,

few are more observable than the growing freedom in the use of metaphors. Metaphors, which to an Attic ear were out of place except in Tragedy, and even in Tragedy were often strangely condensed, assumed, in writers like Menander, an easy and natural expression, befitting the Comic sock. Anaxandrides will supply an example of the natural freshness which Comedy could bring to a faded Tragic metaphor. Euripides had said in *El.* 1076—

μόνην δὲ πασῶν οἶδ' ἐγὼ σ' Ἑλληνίδων,  
εἰ μὲν τὰ Τρώων εὐτυχοί, κεχαρμένην,  
εἰ δ' ἦσσαν εἴη, συννεφοῦσαν ὄμματα.

In Anaxandrides, *Ath.* 1. 34 D, the metaphor has a modern freedom of movement—

ἐὰν λούσησθε νῦν  
ῥάφανόν τε πολλὴν ἐντράγητε, παύσετε  
τὸ βάρος, διασκεδᾶτε τὸ πρόσον νῦν νέφος  
ἐπὶ τοῦ προσώπου.

By comparing Latin of the silver age with that of the Republican or Augustan times it will be seen that a similar change in the genius of the language has taken place, and that the enlargement of view which was produced by the consolidation of the Roman world-empire changed the Roman language from an ancient into a modern tongue.

The expression *ἐπιχειμάζεις σαντόν* is merely an everyday equivalent of many phrases of tragedy in which *χειμάζω* takes part, and which any lexicon will supply.

## CCCLXVII.

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Χρησιμεῦσαι μὴ λέγε, ἀλλὰ χρήσιμον γενέσθαι.

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The veto is just. The addition of *χρησιμεύω* to verbs in *-εύω* (see art. 3) is even more uncalled for than *φιγαδεύω*, and is not sanctioned by any good writer.



## CCCLXVIII.

Ἐσχάτως ἔχει ἐπὶ τοῦ μοχθηρῶς ἔχει καὶ σφαλερῶς τάτ-  
τουσιν οἱ σύρφακες, ἡ δὲ τοῦ ἔσχάτως χρῆσις, οἶσθα, ἐπὶ τοῦ  
ἄκρου παρὰ τοῖς ἀρχαίοις νομίζεται, ἔσχάτως πονηρός,  
ἔσχάτως φιλόσοφος. διαγραπτέον οὖν καὶ τοῦτο.

The phrase ἔσχάτως ἔχειν is rightly cancelled. It does  
not appear till late. Good writers avoid the adverb, even  
in the sense permitted by Phrynichus; no instance of  
which is known except in Xenophon, An. 2. 6. 1, ἔσχάτως  
φιλοπόλεμος. As we found him employing even the super-  
lative ἔσχατώτατα (see p. 144), his authority will not count  
against the absence of the adverb from Plato, and the  
Orators, and all Comedy except Menander. Photius,  
Ἐσχάτως ἄκρος, Μένανδρος ἑφοβοῦμαι δ' ἔσχάτως.'

## CCCLXIX.

Χρεωλυτῆσαι λέγει ὁ πολὺς, ὁ δὲ Ἀττικὸς τὰ χρέα  
διαλύσασθαι.

Χρεολυτεῖν and all similar compounds of χρέος, are late :  
χρεοδοτεῖν, χρεοκοπεῖν, χρεωφειλέτης, χρεωστεῖν, etc.

As late formations they naturally were spelt with omi-  
cron, not omega, except when the second part of the com-  
pound began with a vowel. The coalescing of ο + ο into  
ω may be compared with that of ε + ο into ω in πεντάρνυφος,  
πεντάρνυγος, etc. Herodn. Epim. p. 207, τὰ παρὰ τοῦ χρέος  
συγκείμενα διὰ τοῦ ο μικροῦ γράφονται, μέσον ἔχοντα τὸ ο μικρὸν  
οἶον χρεοκοπῶ, χρεολυτῶ, χρεοδοτῶ, χρεοκοπία, χρεολυσία, χρεο-  
δοσία, καὶ τὰ ὅμοια.

It is, however, possible that Phrynichus wrote χρεωλυτεῖν,  
as a naïf hit at would-be Atticists.

## CCCLXX.

Χρέως· Ἄττικὸς ἂν φαίνοιο καὶ ἐπιμελής εἰ διὰ τοῦ ω  
μεγάλου χρέως λέγεις. σὺ μὲν οὖν τῇ σεαυτοῦ πολυμαθίᾳ  
τὸν Ἀριστοφάνην διὰ τοῦ ο ἔδεικνυες τὸ χρέος ἐν ταῖς  
ἐτέραις Νεφέλαις εἰπόντα—

ἀτὰρ τί χρέος ἔβα με μετὰ τὸν Πασίαν;  
ἔοικε δὲ παρωδηκῶς εἰρηκέναι· διοπερ οὐ χρηστέον αὐτῷ.

The address to Cornelianus in this article is to be compared with that in article 203, as both show that the two scholars were in the habit of discussing together doubtful points of Atticism. The line of the Clouds has been already considered on p. 48.

On the authority of Phrynichus and Moeris (p. 403) *χρέως* ought probably to be regarded as due to a copyist's error when encountered in Attic texts, as in Plato, *Polit.* 267 A, *Legg.* 12. 958 B, *Isocr.* 402 C, and *Dem.* 791. 2. In Demosthenes the best manuscripts generally exhibit the form in omega, as 900. 14; 988. 24; 1019. 23; 1040. 19; although in the last instance even Paris S has fallen to the level of the worst codices and presents *χρέος*. The genitive and dative must shift for themselves, as there is really no evidence as to the Attic form of either. In *Dem.* 1189. 25 the best manuscripts read *χρέως* as genitive, but the speech is spurious, and in *Lys.* 148. 31, *χρέους* seems to be best supported. As for the dative it does not occur once. Similarly in the plural, only two forms are known, but, unlike those of the singular, they are undisputed, *χρέᾶ* being used for the nominative, accusative, and vocative, and *χρεῶν* for the genitive—

σὺ δ' οὖν κάθεινδε· τὰ δὲ χρεᾶ ταῦτ' ἴσθ' ὄτι.

Ar. Nub. 39.

ἂ νῦν ὀφείλω διὰ σέ, τούτων τῶν χρεῶν.

Id. 117.

## CCCLXXI.

Φιλόλογος ὁ φιλῶν λόγους καὶ σπουδάζων περὶ παιδείαν· οἱ δὲ νῦν ἐπὶ τοῦ ἐμπείρου τιθέασιν οὐκ ὀρθῶς. τὰ μέντοι ἐφιλολόγησα καὶ φιλολογῶ καὶ πάντα τὰ ῥήματα τὰ μετοχικὰ ἀδόκιμα.

Whether intentionally or by mistake Callierges printed *φιλόσοφος* for *φιλόλογος*, and placed *Τὰ μέντοι κτε.* under the letter T. The Paris manuscript omits the whole article.

## CCCLXXII.

Τίτι διαφέρει τόδε καὶ τόδε; οὐ χρὴ οὕτω λέγειν κατὰ δοτικὴν πτώσιν, ἀλλὰ τί διαφέρει, καθὰ καὶ Δημοσθένης φησί· τί δοῦλον ἢ ἐλεύθερον εἶναι διαφέρει;

This rule holds without exception in Attic, but apart from this one phrase the dative was quite legitimate. Plato, *Euth.* 4 E, *οὐδέ τῳ ἂν διαφέρῃ Εὐθύφρων τῶν πολλῶν ἀνθρώπων*: *Rep.* 5. 469 C, *ἔλθῃ καὶ παντὶ διαφέρει τὸ φεῖδισθαι*. From Aristotle onwards the dative encroached upon the accusative in *τί διαφέρει*; as *Arist. Part. An.* 4. 8 fin., *τίτι διαφέρει τὰ ἄρρενα τῶν θηλειῶν*;

## CCCLXXIII.

Τέτευχε τιμῆς, τέτευχε τοῦ σκοποῦ μὴ λέγε, ἀλλ' ἀντ' αὐτοῦ τῷ δοκίμῳ χρῶ τετύχηκε.

The instance of the trisyllabic form cited by Veitch from *Dem.* 21. 150 (563. 11) is only a variant foolishly preferred

by Bekker to the genuine τετευχηκώς. It occurs, however, unquestioned in Menander, Monostich. 44—

ἀρχῆς τετευχώς ἴσθι ταύτης ἄξιος,

in Macho ap. Ath. 13. 581 (35)—

αὐτὸν μὲν ἀξιούντα μὴ τετευχέειναι,

and in late writers generally.

#### CCCLXXIV.

Στρόβιλον οἱ μὲν πολλοὶ τὸ ἐδώδιμον λέγουσι καὶ αὐτὸ τὸ δένδρον. οἱ δ' ἀρχαῖοι τὴν βίαιον τοῦ ἀνέμου εἶλησιν καὶ συστροφὴν στρόβιλον καλοῦσι καὶ στροβιλῆσαι τὸ συστρέψαι. οὕτως οὖν καὶ ἡμῖν ῥητέον, τὸ δὲ ἐδώδιμον πιτύων καρπός, καὶ τὸ δένδρον πίτυς. καὶ γὰρ πίτυος τὸ ἐκκεκοκισμένον ἔτι καὶ νῦν κόκκωνα λέγουσιν οἱ πολλοὶ ὀρθῶς, καὶ γὰρ Σόλων ἐν τοῖς ποιήμασιν οὕτω χρῆται.

Κόκκωνας ἄλλος, ἄτερος δὲ σήσαμα.

There are many variations in the different manuscripts and editions, Laurentian A συστροβῆσαι τὸ συστρέψαι, and B and Nuñez συστροβιλῆσαι τὸ στρέψαι. Moreover for καὶ γὰρ πίτυος τὸ ἐκκεκοκισμένον ἔτι κτε. all have καὶ γὰρ ἔστι πίτυς τὸ ἐκκεκοκισμένον ἔτι κτε.

The same caution reappears in App. Soph. 63. 27, Στρόβιλος· τὴν τοῦ ἀνέμου συστροφὴν, οὐχ ὡς οἱ νῦν τὸν καρπὸν τῶν πιτύων. Πλάτων καὶ μεταφορικῶς κέχρηται ἐπὶ φθῆς κιθααρφδικῆς, πολὺν ἐχούσης τὸν τάραχον: cp. Galen, vol. 11. 158 D, Κόκκαλος ὑπ' αὐτοῦ (Hippocrates) λελεγμένος οὐχ οὕτως, ἀλλὰ κῶνος μᾶλλον ὑπὸ τῶν παλαιῶν Ἑλλήνων ὠνομάζετο, καθάπερ ὑπὸ τῶν νεωτέρων λατρῶν σχέδον ἀπάντων στρόβιλος: id. 13. 527 C, οὗς νῦν ἅπαντες Ἕλληνας ὀνομάζουσι στροβίλους, τὸ πάλαι δὲ παρὰ τοῖς Ἀττικοῖς ἐκαλοῦντο κῶνοι. With the

replacement of κῶνος by the picturesque στρόβιλος may be compared that of ἀλμάδες by κολυμβάδες discussed in art. 94. The words from καὶ γάρ to the end may well be a spurious addition made by some one who happened to have heard κόκκων so used by the vulgar. The remark is awkwardly introduced, and contradicts τὸ δὲ ἐδώδιμον πιτύων καρπός. There is no reason for assigning to κόκκων in Solon's iambics the meaning of στρόβιλος, 'the edible kernel of a pine-cone.'

## CCCLXXV.

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Συγκαταβαίνειν εἰς τὰς σκέψεις, συγκαταβαίνειν εἰς διδασκαλίαν μὴ εἴπης, ἀλλὰ συγκαθίεναι καὶ συγκαθῆκεν εἰς τὸ παίζειν ἢ εἰς ἄλλο τι.

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The use of the Latin *descendere*, almost in the sense of 'condescend,' is well-known. In Attic that meaning was represented by *συγκαθίεναι*, either transitively with *ἐμαντόν*, *ἐαντόν*, etc., or intransitively and in late Greek by *συγκαταβαίνειν*. The original notion as suggested by *συγκαταβαίνειν εἰς διδασκαλίαν* was of course 'to descend with one's adversary on to the ground selected for a trial of strength.' The following passages will illustrate the usage: Plato, *Theaet.* 168 B, *ἐὰν οὖν ἐμοὶ πείθῃ, οὐ δυσμενῶς οὐδὲ μαχητικῶς, ἀλλ' ἴλεω τῇ διανοίᾳ συγκαθίεις ὡς ἀληθῶς σκέψει τί ποτε λέγομεν*: *Rep.* 8. 563 A, *καὶ ὅλως οἱ μὲν νέοι πρεσβυτέροις ἀπεικάζονται καὶ διαμιλλῶνται καὶ ἐν λόγοις καὶ ἐν ἔργοις, οἱ δὲ γέροντες συγκαθιέντες τοῖς νέοις εὐτραπέλιαν τε καὶ χαριεντισμοῦ ἐμπίπλυνται, μιμούμενοι τοὺς νέους*. In his dictionary to Polybius, Schweighaeuser cites *Συγκαταβαίνειν εἰς πᾶν*, 3. 10. 1; 7. 4. 3: *εἰς τὸν ὑπὲρ τῶν ὅλων κίνδυνον*, 3. 89. 8; 5. 66. 7: *εἰς ὄλοσχερῆ κρίσιν*, 3. 90. 5; 3. 108. 7: *εἰς τὰ τῶν πολεμίων προτερήματα*, 4. 11. 9: *εἰς τοὺς κατὰ μέρος ὑπὲρ τῆς διαλύσεως λόγους*,

5. 67. 3 : εἰς πάντα τὰ φιλόανθρωπα, 5. 66. 2 : εἰς φόρους καὶ συνθήκας, 4. 45. 4.

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CCCLXXVI.

Σκνιφός κατὰ διαφθοράν οἱ πολλοὶ λέγουσι τὸν γλίσχρον καὶ μικροπρεπή περὶ τὰ ἀναλώματα, οἱ δ' ἀρχαῖοι σκνίπα καλοῦσιν ἀπὸ τοῦ θηριδίου τοῦ ἐν τοῖς ξύλοις τοῦ κατὰ βραχὺ αὐτὰ κατεσθίοντος.

Moeris 387 implies that not only the form but the meaning of σκνιφός was un-Attic, φειδωλοὶ Ἀττικῶς, σκνιφοὶ κοινόν. As a matter of fact the word occurs in Attic only in the proverb σκνίψ ἐν χώρᾳ; which Zenobius, 5. 35, thus explains, ἐπὶ τῶν ταχέως μεταπηδῶντων ἢ παροιμία εἴρηται· σκνίψ γάρ ἐστι θηριδίου ξυλοφάγον, ἀπὸ τόπου εἰς τόπον μεταπηδῶν μέμνηται ταύτης Στράτις.

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CCCLXXVII.

Σταμνία οἱ μὲν ἀμαθεῖς ἐπὶ τῶν ἀμίδων τάττουσιν, οἱ δ' ἀρχαῖοι ἐπὶ τῶν οἰνηρῶν ἀγρείων.

'Praeter Hesychium : Ἀμῖς, σταμνίον, Gloss. *matula* σταμνίον exponentes, et Lex. Rhet. Bekk. p. 217 : Ἀμνίδας (*ἀμίδας* s. Attice *ἀμίδας*) τὰ σταμνία Δημοσθένης (c. Conon. 1257), nullum novimus hujus vitii consortem.' Lobeck.

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CCCLXXVIII.

Συσχολαστὰς ἐσχάτως ἀνάττικον. χρὴ δὲ συμφοιτητὰς λέγειν.

Xenophon might perhaps have used *συσχολαστής*, as he actually anticipates the late application of *σχολάζω* in Symp. 4. 43, Σωκράτει σχολάζων διημέρευον.



## CCCLXXIX.

Στρωματεὺς ἀδόκιμον· στρωματόδεσμος ἀρχαῖον καὶ δόκιμον.  
λέγε οὖν καὶ ἀρσενικῶς καὶ οὐδετέρως.

The name *στρωματεὺς* came to be applied to the *στρωματόδεσμος*, the bag into which *στρώματα* and *στρωματεὺς* were packed. In Attic *στρωματεὺς* means a 'coverlet' or 'counterpane,' in late Greek 'a bag for *στρώματα* or blankets.' This strange perversion of meaning is also noted by Pollux, 7. 19, in enumerating *ἀγγεῖα, εἰς ἃ κατέθεντο τὰς ἐσθῆτας. στρωμάτοδεσμα, ταῦθ' οἱ νεώτεροι στρωματεῖς ἔλεγον, ἐν οἷς ὡς μὲν τὸ ὄνομα δηλοῖ τὰ στρώματα ἀπετίθεντο.*

## CCCLXXX.

Εὐχρηστεῖν ἀπόρριπον λέγε δὲ κιχράναι.

There seems to be no instance of this euphemism in Greek literature, 'to be of service to,' instead of 'to lend to.' Even in its ordinary meaning the verb is unknown to Classical Greek.

## CCCLXXXI.

Ῥαότερον μὴ λέγε ἀλλὰ ῥᾶον· συγκριτικὸν γὰρ συγκριτικοῦ οὐκ ἔστιν, οἷον εἴ τις λέγοι κρεισσότερον.

As the correct *ῶτων* (see art. 186) gave rise to the absurdity *ῶτοις*, so from the neuter comparative *ῥᾶον* sprang the nonsensical *ῥᾶος, ῥᾶως,* and *ῥαότερον.*

## CCCLXXXII.

Ῥύμη· καὶ τοῦτο οἱ μὲν Ἀθηναῖοι ἐπὶ τῆς ὀρμῆς ἐτίθεσαν,

οἱ δὲ νῦν ἀμαθεῖς ἐπὶ τοῦ στενωποῦ. δοκεῖ δέ μοι καὶ τοῦτο μακεδονικὸν εἶναι. ἀλλὰ στενωπὸν καλεῖν χρέη, ῥύμην δὲ τὴν ὀρμὴν.

Instances of the Attic use are these: Thuc. 2. 76, ἡ δὲ δοκὸς ῥύμη ἐπίπτουσα: Dem. 546 fin., τῇ ῥύμῃ τῆς ὀργῆς καὶ τῆς ὕβρεως τοῦ Μειδίου: Ar. Eccl. 4, τροχῶ γὰρ ἐλαθεῖς κεραμικῆς ῥύμης ἄπο: Thuc. 7. 70, τῇ μὲν πρώτῃ ῥύμῃ ἐπιπλέοντες ἐκράτουν τῶν τεταγμένων νεῶν. The late meaning is well-known from the New Test., e.g. Luke, Acts 9. 11, ἀναστὰς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθείαν. The former meaning strengthens the explanation of ῥύσεσθαι given on p. 11, while that of 'street' or 'lane' must have existed long before the Common dialect in many a corner of Greece, where ῥύσεσθαι also may have retained much of its early sense of *dratw*. Cp. Lat. *ducere murum*, *ducere sulcum*.

### CCCLXXXIII.

Δρωπακίζειν ἀδόκιμον, ἀρχαῖον δὲ τὸ παρατίλλεσθαι  
ἢ πιττοῦσθαι.

Perhaps the Atticist goes too far here. A new art, even if it be of the toilet, often necessitates a new name, and it is conceivable that there was a measurable difference between δρωπακισμός and πίττωσις, as there certainly was between δρωπακισμός and παρατιλμός, the latter being applicable to any depilation, the other only to that in which some sort of paste was used. Galen, however, seems to have considered δρωπακισμός and πίττωσις interchangeable terms, but he was a Jenner, not a Rimmel: vol. 12. 103, ὅσα δὲ τινὰ ποτὲ εἰσι πιττωτὰ φάρμακα ἢ δρωπακιστὰ νοήσεις ἀκούσας πίτταν καὶ δρώπακα καὶ σοι λέγειν ἐξέστω καθότιπερ ἂν βουληθῆς; οὐ γὰρ ἀττικίζειν διδάσκειν πρόκειται μοι τοὺς νέους.

As a matter of fact *πιττοῦσθαι* is as unknown to Attic as *δρωπακίζειν*, but the compound *καταπιττοῦν* is employed, both in its direct sense of *cover with pitch*, and metaphorically as the opposite of *καταχρυσῶν*.

## CCCLXXXIV.

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Στέμφυλα· οἱ μὲν πολλοὶ τὰ τῶν βοτρυῶν ἐκπίεσματ<sup>α</sup>  
 ἄμαθῶς· οἱ δ' Ἀπτικοὶ στέμφυλα ἐλαῶν.

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Athenaeus makes the same statement, 2. 56, Ἀθηναῖοι δὲ τὰς τετριμμένας ἐλάας στέμφυλα ἐκάλουν, βρύτεια δὲ τὰ ὑφ' ἡμῖν στέμφυλα, τὰ ἐκπίεσματ<sup>α</sup> τῆς σταφυλῆς.

## CCCLXXXV.

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Πενταετηρικὸς ἄγων καὶ πενταετηρὶς μὴ λέγε, ἀλλ' ἀφαιρῶν  
 τὸ α πεντετηρὶς καὶ πεντετηρικὸς ἄγων.

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The evidence, both of metre and Inscriptions, supports Phrynichus in this article, which, like many more, establishes a particular point upon which a general rule may be fairly based. As false analogy with *ἑπταδάκτυλος* and *δεκαδάκτυλος* corrupted the corresponding compound of *ὀκτώ* from *ὀκτωδάκτυλος* to *ὀκταδάκτυλος*, so false analogy with the late *ἑπταέτης* and *δεκαέτης* produced the extraordinary forms *πενταέτης*, *πενταετηρὶς*, etc. It is true that in the only line of Comedy in which *πεντέτης* occurs the metre allows of it being spelt as a quadrisyllable—

αὐται μὲν εἰσι πεντέτεις· γεῦσαι λαβῶν.

Ar. Ach. 188.

but the following lines, which establish the shorter forms of similar compounds of *δέκα* and *πέντε*, establish *a fortiori*

that spelling of the compounds of *πέντε* which Phrynichus commands—

ὅσπερ με διεκόρησεν οὔσαν ἐπτέτιν.

Ar. Thesm. 480.

σὺ δ' ἀλλὰ τασθὶ τὰς δεκέτεις γεῦσαι λαβών.

Ach. 191.

τὸ γνῶμα γοῦν βέβληκεν ὡς οὔσ' ἐπτέτης.

Comic. Anon. ap. Eustathium, 1404. 61.

To the same effect is the testimony of stone records: 'Πέντε in compositione servatur, non mutatur in πέντα: vide v. c. I. 322, ubi est πεντέπους, πεντεπάλαστα.' Ὀκτωδάκτυλος, similia constanter, non ὀκταδάκτυλος, v. c. T. N. XIV. e. 104, 185, C. I. A. I. 321. 28. 322.' Herwerden.

In prose texts the longer forms of compounds of *πέντε*, *ἑπτα*, and *δέκα*, and the shorter of *ὀκτώ* must unflinchingly be removed in favour of those which the genius of the Attic language or, in other words, common sense, the evidence of verse, and the record of stone monuments, prove to have been the only forms known to the Athenians. The general principle thus established, namely that in compounds of cardinal numerals the original form of the numeral is as far as possible retained, is further illustrated in the two articles which follow next, which call for no remark.

### CCCLXXXVI.

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Πεντάμηνον, πεντάπηχυ· μετάθεσ τὸ α εἰς τὸ ε, πεντέμηνον  
λέγων καὶ πεντέπηχυ.

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### CCCLXXXVII.

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Ἐξάπηχυ καὶ ἑξαέτης· καὶ ἐντεῦθεν ἀφαιρήσεις τὸ α,  
ἑξήνηχυ καὶ ἑξέτης καὶ ἑκπλευρον. τοῦτο γὰρ καὶ ἰατροὶ  
ἐπανορθοῦνται, ἑκπλεθρον λέγοντες καὶ οὐκ ἑξάπλεθρον.

---

In Laurentian A, the Paris manuscript, and in Callierges, these two articles appear condensed into one. It seems impossible to formulate a reasonable canon as to when ἐξ or ἐκ should be used in the compounds of ἕξ.

## CCCLXXXVIII.

Περιεσπᾶσθην λέγουσι τινες ἐπὶ τοῦ ἐν ἀσχολίᾳ γενέσθαι, τιθέντες πάνυ κιβδήλωσ· τὸ γὰρ περιεσπᾶν καὶ περιεσπᾶσθαι ἐπὶ τοῦ παραιρεῖν καὶ παραιρεῖσθαι τάττουσιν οἱ ἀρχαῖοι. δέον οὖν ἄσχυλος ἦν λέγειν.

This markedly late use of *περιεσπᾶσθαι* occurs in a well-known passage of St. Luke, 10. 40, ἡ δὲ Μάρθα *περιεσπᾶτο* *περὶ πολλήν διακονίαν*.

## CCCLXXXIX.

Πορνοκόπος· οὕτω Μένανδρος, οἱ δ' ἀρχαῖοι πορνότριψ λέγουσιν.

## CCCXC.

Λήθαργος· οὕτω Μένανδρος, οἱ δ' ἀρχαῖοι Ἀθηναῖοι ἐπιλήσιμονα καλοῦσιν, οἷς καὶ πειστέον.

## CCCXCI.

Μεσοπορεῖν· καὶ τοῦτο Μένανδρος, οὐδὲν ἐπιβάλλων γνώμης τοῖς ὀνόμασιν, ἀλλὰ πάντα φύρων.

Though resting on the authority only of Nuñez' edition there can be little question about the genuineness of this

article: 'Inter reliqua composita εὐθυπορεῖν, βραδυπορεῖν, μακροπορεῖν, ὠκυπορεῖν, etc. sunt quaedam satis antiqua, sed totum genus ab oratoribus atticis non admodum probatum videtur.' Lobeck.

## CCCXCII.

Γῦρος· καὶ τοῦτο Μένανδρος τὴν καλλίστην τῶν κωμω-  
διῶν τῶν ἑαυτοῦ, τὸν Μισογύνην, κατεκηλίδωσεν εἰπών. τί  
γὰρ δὴ γῦρός ἐστιν οὐ συνίημι.

Lobeck thinks that the words of Menander were quoted, but Nuñez, who alone has preserved this remark, has failed to preserve the passage. Though the substantive first appears in Menander, the Homeric adjective γῦρός, 'round,' indicates as the source from which γῦρος entered the Common dialect one or other of the Greek dialects less prominent in literature. Even the adjective, though freely used in late Greek, has for classical authority only one passage of Homer—

γῦρός ἐν ὤμοισιν, μελανόχροος, οὐλοκάρηνος.  
Od. 19. 246.

The Latin 'gyrus' bears testimony to the prevalence of the substantive in post-Macedonian times.

## CCCXCIII.

Σύσσημον· οὐχ ὀρῶ μὰ τὸν Ἡρακλέα τί πάσχουσιν οἱ  
τὸν Μένανδρον μέγαν ἄγοντες καὶ αἶροντες ὑπὲρ τὸ Ἑλλη-  
νικὸν ἅπαν. διὰ τί δὲ θαυμάσας ἔχω; ὅτι τὰ ἄκρα τῶν  
Ἑλλήνων ὀρῶ μανικῶς περὶ τὸν κωμωδοποιὸν τοῦτον σπου-  
δάζοντα—πρώτιστον μὲν ἐν παιδείᾳ μέγιστον ἀξίωμα ἀπάν-  
των ἔχοντά σε καὶ διὰ τοῦτο ἐκ προκρίτων ἀποφανθέντα  
ὑπὸ τῶν βασιλέων ἐπιστολέα αὐτῶν, ἔπειτα δευτέρα τιμῆ



λειπόμενον πολὺ τῆς σῆς παρασκευῆς, ἐξεταζόμενον δ' ἐν τοῖς Ἑλλήσι, Βάλβον τὸν ἀπὸ Τράλλεων, ὃς εἰς τοῦτο προθυμίας καὶ θαύματος ἵκει Μενάνδρου, ὥστε καὶ Δημοσθένους ἀμείνω ἐγχειρεῖν ἀποφαίνειν τὸν λέγοντα μεσοπορεῖν καὶ γῦρος καὶ λήθαργος καὶ σύσσημον καὶ πορνοκόπος καὶ ὄψωνιασμός καὶ ὄψώνιον καὶ δύσριγος καὶ ἄλλα κίβδηλα ἀναρίθμητα ἀμαθῆ. τὰ αὐτὰ δὲ σοὶ καὶ Βάλβῳ πεπονθότα καὶ Γαριανὸν τὸν Σμυρναῖον ῥήτορα, ἄνδρα ζηλωτὴν καὶ ἐραστὴν τῆς σῆς ἐν παιδείᾳ φυλοκαλίας. ἄγε οὖν ὅπως λύσης μου τὴν ἐν τῇ τοιαύτῃ δυσχερεῖα τῶν ὄτων ἀπορίαν. οὐ γὰρ περιόψεσθαί σε ἠγοῦμαι ἐρήμως ὀφλόντα σου τὰ παιδικὰ Μένανδρον.

Rhet.

This, the longest continuous piece of writing from the pen of Phrynichus, proves that in his time the writing of Greek was a lost art. Granted that Menander used words and constructions unknown to Attic, yet his Greek was his own, easy, graceful, and elegant, not like that of his critic, a cumbrous and clumsy imitation of good models. In short, the one is Greek and the other is not.

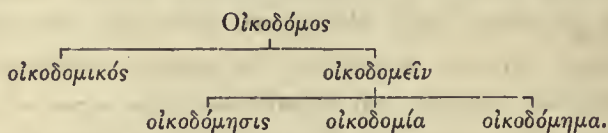
The late origin of *σύσσημον*, *ὄψώνιον*, and *ὄψωνιασμός* is unquestioned, but Pollux, 4. 186, states that *δύσριγος* was used by Aristophanes. Perhaps in the original article which discussed *δύσριγος*, Phrynichus was able to show that Menander used the word incorrectly. As it is, there are no data to go upon. In Hdt. 5. 10, and Aristot. H. An. 8. 25, 605<sup>a</sup>. 20 it bears the meaning, 'unable to bear cold.'

## CCCXCIV.

Οἰκοδομὴ οὐ λέγεται, ἀντ' αὐτοῦ δὲ οἰκοδόμημα.

The rejected word is for Attic, and indeed for all Classical

Greek, an impossible formation. The subjoined table will recall the normal family relationships of words like οἰκοδόμος.



### CCCXCV.

Κατ' ὄναρ· Πολέμων ὁ Ἴωνικός σοφιστῆς Δημοσθένους τοῦ ῥήτορος εἰκόνα χαλκῆν ἐν Ἀσκληπιῷ τοῦ ἐν Περγάμῳ τῆ Μουσῆ ἀναθεῖς, ἐπέγραψεν ἐπίγραμμα τοιόνδε· Δημοσθένη Παιανίεα Πολέμων κατ' ὄναρ, ἀδοκιμωτάτῳ τῷ κατ' ὄναρ χρυσάμενος. ὥσπερ γάρ καθ' ὕπαρ οὐ λέγεται, ἀλλ' ὕπαρ, οὕτως οὐδὲ κατ' ὄναρ, ἀλλ' ἦτοι ὄναρ ἰδῶν ἢ ἐξ ὄνειρου ὄψεως. οὕτως ἄρα μέγιστόν ἐστιν ὀνομάτων γνώσις· ὅπου γε δὴ καὶ τὰ ἄκρα τῶν Ἑλλήνων πταίοντα ὀράται.

A similar mistake has already been considered on Art. 104.

### CCCXCVI.

Μετριάζειν· τοῦτο οἱ μὲν ἀρχαῖοι ἐπὶ τοῦ τὰ συμβαίοντα μετρίως φέρειν τιθέασι, Μένανδρος δ' ἐπὶ τοῦ ἀσθενεῖν παρα τὴν τῶν δοκίμων χρήσιν.

The Paris manuscript here differs from the others and from the editions, not only substituting τὰ συμφέροντα γενναίως for τὰ συμβαίοντα μετρίως, but in a way unusual with it, appending a whole clause, σὺ δὲ ἐπὶ τοῦ ἴσον εἶναι καὶ μὴ ὑπερβάλλειν μήτε τῇ ἀλαζονείᾳ μήτε τῇ ταπεινώσει. Late medical writers sometimes assign to μετριάζω the sense of 'am fairly well,' as Aelian H. An. 9. 15, ὁ μετριάσαι δοκῶν πάλιν ἐξάπτεται εἰς ὀδύνην, but the signification 'am unwell' is very rare indeed,

e. g. as var. lect. in LXX. Nehem. 2. 2. Lexicons supply no instances of a corresponding use of the adjective *μέτριος*.

### CCCXCVII.

Καθώς· Γαίος τις Ἀρεθούσιος γραμματικὸς ἔφασκε δόκιμον εἶναι τοῦνομα· κεκρῆσθαι γὰρ αὐτῷ Φύλαρχον· ὃ τοῦ μάρτυρος ὡς οἴκοθεν ἐπαγομένου ὃς οὐδὲ Θουκυδίδου ἤκουσε λέγοντος καθὸ δεῖ εἰς Σικελίαν πλεῖν ἄλλ' οὐ καθώς· καὶ τὸ καθὰ δόκιμον.

The reading *ὡς οἴκοθεν ἐπαγομένου* is due to Scaliger, who saw that in the meaningless *ὡς ἔοικε τοῦ ἐπαγομένου* lay concealed a reference to the proverb *οἴκοθεν ὁ μάρτυς*, used of those who bear witness against themselves (*ἐπὶ τῶν καθ' ἑαυτῶν μάρτυρας φερόντων*, Diogenian, 7. 29). 'The authority of Gaius,' says Phrynichus, 'was of little value, and his voucher is no better.' *Καθώς* (see art. 32) is now banished from the few passages of Attic into which it had crept with the help of late copyists, such as Aeschin. 16. 23, *καὶ τῶν συνθηκῶν ἀνάγνωθι τὰ ἀντίγραφα καθ' ἧς τὴν πρᾶσιν ἐποιήσατο τοῦ ἀγῶνος*, where two manuscripts have *καθώς*, one *καθώς*: Xen. Cyrop. 1. 4. 22, *καὶ ἰσχυρὰν τὴν φυγὴν τοῖς πολεμίοις κατέχων ἐποίει*, where *κατέχων* is represented in some codices as *καθώς εἶχεν*. Editors, however, have wanted nerve to banish the absurdity from Herod. 9. 82, *κελεῦσαι τοὺς τε ἀρτοκόπους καὶ τοὺς ὄψοποιούς κατὰ ταῦτα καθὼς Μαρδονίῳ δεῖπνον παρασκευάζειν*. It is true that in citing the passage Athenaeus (4. 138 C) reproduces the error, but ere his time *καθώς* had come into constant use, and the text used by him may well have been already corrupt. Stein suggests *ὡς καί*, others *καθά* or simply *καί*.

## CCCXCVIII.

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Κάκκαβον· διὰ τοῦ η κακκάβην λέγε· τὸ γὰρ διὰ τοῦ ο ἀμαθές· καὶ γὰρ Ἀριστοφάνης ἐν Δαιδάλω χρῆται διὰ τοῦ η.

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Athenaeus, 4. 169 C, quotes from the *Δαιταλῆς* the words *κάγειν ἐκεῖθεν κακκάβην*, and Brunck would for that reason substitute *Δαιταλεῦσι* for *Δαιδάλω* here. In the same chapter he cites, without remark, one place of Antiphanes with *κακκάβην* and another with *κάκκαβον*, the metre in neither instance affording any help. In the absence of proof the gender must rest on the authoritative dictum of Phrynichus. Antiphanes certainly did not use both forms.

## CCCXCIX.

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Κυνηγός· τοῦτο τοῦνομα οὕτω πως μεταχειρίζονται, οἱ μὲν τραγικοὶ ποιηταὶ τρισυλλάβως λέγουσι καὶ δωρίζουσι τὸ η εἰς α μετατιθέντες, κυναγός, οἱ δ' Ἀθηναῖοι τετρασυλλάβως τε προφέρουσι καὶ τὸ η φυλάττουσιν, οἶον κυνηγέτης.

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From a comparison of *κυναγός* and *κυνηγέτης* on the one hand, and of *χοραγός* and *χορηγός* on the other, it will be seen how the Athenians at first accepted, without modification, Doric forms relating to the arts of which the Dorians were the acknowledged masters, but subsequently brought these forms into harmony with the laws of their own language. *Κυναγός* is the acknowledged form in Tragedy (Aesch. Ag. 695; Soph. El. 563; Eur. Phoen. 1106, 1169, I. T. 284, Hipp. 1397, Supp. 888 *κυναγία*, Hipp. 109; Soph. Aj. 37 LA), but in ordinary Attic of the same period *κυνηγέτης* was employed—a word which by the

mixing of old and new in the Tragic dialect occurs frequently also in Euripides. But in Prose or Comedy *κυναγός* was impossible; it had been altogether replaced by *κυνηγέτης*, as *χοραγός* by *χορηγός*.

This article well illustrates the fact that Phrynichus distinctly recognized that the diction of Tragedy, like that of all poetry, was emphatically a survival.

## CCCC.

Καταφαγᾶς· πόθεν, Μένανδρε, συσούρας τὸν τοσοῦτων ὀνομάτων ουρφετὸν αἰσχύνεις τὴν πάτριον φωνήν; τίς γὰρ δὴ τῶν πρὸ σοῦ τῷ καταφαγᾶς κέχρηται; ὁ μὲν γὰρ Ἀριστοφάνης οὕτω φησὶν—

ἔστι γὰρ καταφαγᾶς τις ἄλλος ἢ Κλεώνυμος;  
ἐχρῆν οὖν Κρατίνῳ πειθόμενον φαγᾶς εἰπεῖν. ἴσως δ' ἂν εἴποις ὅτι Ἠκολούθησα Μυρτίλῳ λέγοντι—

Ὡς ὁ μὲν κλέπτῃς, ὁ δ' ἄρπαξ,  
ὁ δ' ἀνάπηρος πορνοβοσκός  
καταφαγᾶς·

ἀλλ' οὐκ ἐχρῆν τὰς ἄρπαξ εἰρημένας λέξεις ἀρπάζειν·

For this article, which is undoubtedly by Phrynichus, Nuñez is alone responsible. The anti-Atticist (p. 105. 20) refers the defaulting term to the *Πωλούμενοι* of Menander, and Pollux, in reprehending its use by Myrtilus, implies its occurrence in Aeschylus (Poll. 6. 40), *παμπόνηρος ὁ παρὰ τῷ Μυρτίλῳ καταφαγᾶς εἰ καὶ Αἰσχυλὸς ἐχρήσατο*. As for the Aristophanic *κατωφαγᾶς* (Av. 288) it has nothing to do with the question, the Scholiast rightly annotating *κωμωδεῖσθαι τὸν Κλεώνυμον ὅτι κάτω νεύων ἔτρωγε*. The vice of *καταφαγᾶς* is well explained by Lobeck: 'Quaerenti igitur, cur Phrynichus *φαγᾶς* receperit, *καταφαγᾶς* excluserit, sic

respondebimus, haec verbalia, in quorum numero est φαγᾶς, propterea quod habitum quendam communem significant, natura sua cum praepositionibus componi non posse, itaque *edacem* quidem et *voracem* dici, sed neque *comedacem* neque *devoracem*. Verumtamen quia voracitatis notio in composito καταφαγεῖν proprie insignita est, poetae illi, καταφαγᾶς (*deglutator*) significantius fore rati quam simplex φαγᾶς, illam universalem rationem aut inscientes aut etiam praesenti animo et meditate reliquerunt.'

## CCCCI.

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Κολόκυνθα· ἡμάρτηται ἢ ἐσχάτη συλλαβὴ διὰ τοῦ θα  
λεγομένη, δέον διὰ τοῦ τη, ὡς Ἀθηναῖοι.

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## CCCCII.

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Καταφερής· ἐπὶ τῶν πρὸς ἀφροδίσια ἀκολάστων λέγουσιν  
οἱ πολλοί, οὐδαμῶς οὕτω τῶν δοκίμων χρωμένων.

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Even in its natural signification of *declivis* the adjective is hardly Attic, though it is Classical, being found in Herodotus and Xenophon: Hdt. 3. 63, εὐτ' ἂν δὲ γένηται καταφερῆς ὁ ἥλιος: Xen. de Ven. 10. 9, εἰ μὲν ἢ τὸ χωρίου καταφερές, . . . εἰ δὲ ἄπεδον. In the secondary sense of *proclivis* it is certainly late.

## CCCCIII.

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Καταλογὴν οἱ σύρφακες λέγουσι τὴν πρὸς τινα αἰδῶ,  
οὐκ ὀρθῶς.

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The rejected meaning is very rare, being cited only from



Polybius, 23. 12. 10, καταλογὴν ποιείσθαι τὴν ἀρμόζουσαν· καθάπερ καὶ Ῥωμαῖοι ποιοῦνται τῶν παραγιγνομένων πρὸς αὐτοὺς πρεσβευτῶν.

## CCCCIV.

Κολλυβιστὴς οὐκ ὀρθῶς· πάλιν οὐδὲν ἡμᾶς μολύνων τι διαπαύεται ὁ Μένανδρος τὸν ἀργυραμοιβὸν κολλυβιστὴν λέγων· τὸ μὲν γὰρ νόμισμα κόλλυβος δόκιμον, τὸ δὲ κολλυβιστὴς παρασεσημασμένον.

Pollux (7. 170) cites κολλυβιστῆς from Lysias: ἀργυραμοιβός, ἀργυραμοιβική, ἀργυρογνώμων, δοκιμαστής, κολλυβιστῆς, ὡς Λυσίας ἐν τῷ περὶ τοῦ χρυσοῦ τρίποδος. καὶ ὁ νῦν κόλλυβος ἀλλαγή. No Attic writer, however, can have used κολλυβιστῆς as equivalent to ἀργυραμοιβός, for κόλλυβος, though Attic in the sense of 'small coin,' was in that of 'exchange,' as Pollux implies, unknown to Greek of a good age.

## CCCCV.

Τὰ ἴδια πράττω καὶ τὰ ἴδια πράττει οἱ πολλοὶ λέγουσιν εἰκῆ, δέον τὰ ἑαυτοῦ πράττω καὶ τὰ σαυτοῦ πράττεις λέγειν ὡς οἱ παλαιοὶ ἢ τὰ ἴδια ἑαυτοῦ πρέττω καὶ τὰ ἴδια σαυτοῦ πράττεις.

'Hoc sensu τὰ ἴδια πράττειν veteres nunquam, recentiores raro dixisse invenio. Plurimum abest ἴδια πράσσων ἢ στρατοῦ ταχθεὶς ὑπο; Eur. Iph. A. 1363, i. e. ἰδίᾳ, *privatim*, quomodo etiam τὰ οἰκεία πράσσειν Thuc. 1. 141, opponitur τῷ τὰ κοινά. Verum auctor Ep. I. ad Thess. 4. 11, et Hesychius s. v. ἰδιοπραγεῖν exemplum vitiosi usus prodiderunt.' Lobeck.

## CCCCVI.

Ἄκρατεῖέσθαι· ἀδοκίμῳ ὄντι οἷ γε πολλοὶ χρῶνται τούτῳ τῷ ὀνόματι, καὶ Μένανδρος. λέγε οὖν οὐκ ἔγκρατεῦέσθαι.

Judging from the books which remain to us, ἀκρατεύομαι and ἐγκρατεύομαι are equally late, both appearing for the first time in Aristotle.

## CCCCVII.

Αἰχμαλωτισθῆναι· τοῦθ' οὕτως ἀδόκιμον ὡς μηδὲ Μένανδρον αὐτῷ χρῆσασθαι. διαλίῳν οὖν λέγε αἰχμάλωτον γενέσθαι.

Thomas rightly characterises the whole verb as ἀδόκιμον: (p. 23) αἰχμαλωτίζω καὶ πάντες οἱ ἀπὸ τούτου χρόνοι ἀδόκιμοι.

## CCCCVIII.

Ἄντικρῷ· τοῦτο τοπικὸν καὶ ἐπιεικῶς ποιητικὸν ἄνευ τοῦ σ' λεγόμενον. ὅθεν οἱ ἐπὶ τοῦ ἀντικρὺς τιθέντες ἀμαρτάνουσιν. εἰ μὲντοι τις προθεῖν τὴν πρόθεσιν τῷ ἀντικρῷ καὶ εἴποι καταντικρῷ ὀρθῶς ἐρεῖ.

Ἄντικρὺς, like εὐθύς (see p. 222), may, even in Attic be regarded as an ἐπίρρημα τοπικὸν in certain constructions, as Thuc. 2. 4, οἰόμενοι πύλας τὰς θύρας τοῦ οἰκήματος εἶναι καὶ ἀντικρὺς (right through) δίοδον ἐς τὸ ἔξω. Ar. Lys. 1070—

ἀλλὰ χωρεῖν ἀντικρὺς (straight)

ὥσπερ οἴκαδ' εἰς ἑαυτῶν,

but no Attic writer ever employed ἀντικρὺς for καταντικρῷ

in the sense of 'right opposite,' or ἀντικρύ for ἀντίκρυς in the sense of 'straight,' 'right through.' In Homer, however, ἀντικρύ bears the meaning of the Attic ἀντικρυς (Il. 4. 481; 16. 285; Od. 10. 162, etc.); and Xenophon, in this case also, sins against his native tongue, Cyr. 7. 1. 30, ὁ δὲ Ἀβραδάτας ἀντικρὸν δι' αὐτῶν εἰς τὴν τῶν Αἰγυπτίων φάλαγγα ἐμβάλλει. As from εὐθύ and εὐθύς, so from ἀντικρύ and ἀντικρυς, is to be learned the striking lesson that no refinement in form or meaning was too subtle for the Athenian mind as long as the masculine instincts of the language were not violated.

## CCCCIX.

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Ἄνυπόδετος ἐρεῖς ἐν τῷ η· τὸ γὰρ ἐν τῷ ε ἁμάρτημα. καὶ γὰρ ὑποδήσασθαι λέγεται καὶ οὐχ ὑποδέσασθαι.

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'Idem decernitur ac non varie sed prope conjunctis sententiis a Phrynicho App. p. 17. Gramm. Bekk. p. 412, Moeride, p. 29: Thoma, p. 76, et Suidā, non addita ea ratione, quae hoc loco, dubium an ab ipso Phrynicho, subponitur. Ἄνυπόδητος apud Atticos persaepe legitur, ἀνυπόδετος numquam, quin genuina forma aut in Codd. appareat, aut ex alio quodam recessu emergat.' Lobeck.

## CCCCX.

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Εὔρημα χρὴ λέγειν διὰ τοῦ η, οὐχ εὔρεμα.

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Lobeck's notes will supply materials for the history of this corruption, as also the converse one of εὔρησις and δῆσις for εὔρεσις and δέσις, etc. The fact of both is now a commonplace of grammarians, and no one would question the late origin of forms like εὔρεμα on the one hand, or εὔρησις on the other (see Art. 224).

## CCCCXI.

Ἄπηρτισμένον, ἀπήρτικα, καὶ τὰ ἀπὸ τούτων ἅπαντα σόλοικα.  
ἀποτετέλεσται δὲ καὶ ἀποτετελεσμένον χρὴ λέγειν.

The rejected verb is Ionic and late : Hippocr. Epidem. 2. p. 180 B, ἀπαρτιζούσης τῆς ὀκταμήνου : de Morb. 4. 11. p. 608 A, ἀπηρτισμένης τῆς περιόδου : Polyb. 31. 20. 10, τᾶλλα πρὸς τὸν πλοῦν ἀπαρτιεῖν. In Aesch. Sept. 374—

σπουδῇ δὲ καὶ τοῦδ' οὐκ ἀπαρτίζει πόδα

most editors doubt ἀπαρτίζει. As far as form goes there is no reason why Aeschylus should not have employed it, but it certainly does not bear its ordinary meaning.

Τέλος τῆς Φρυνίχου ἐκλογῆς Ἀττικῶν ῥημάτων  
καὶ ὀνομάτων.

## APPENDIX A.

SINCE the revival of learning there has been no lack of editions of Phrynichus. The first issued from the press of Zacharias Callierges, a Cretan who had settled in Rome. It bears date July 1, 1517. Ἡ τοῦ Φρυνίχου αὐτῆ ἐκλογὴ ἐν Ῥώμῃ παρὰ Ζαχαρίᾳ τῷ Καλλιέργῃ σὺν Θεῷ ἀγίῳ ἐτυπώθη χιλιοστῷ πεντακοσιοστῷ ιζ' Μηνῶς Ἰουλίου πρώτῃ, Λέοντος δὲ καὶ τοῦ μεγίστου ἀρχιερέως Ῥώμην ὁσίως κε καὶ εὐτυχῶς ἤνιαχοῦντος. It has the title Φρυνίχου ἐκλαγὴ Ἀττικῶν ῥημάτων καὶ ὀνομάτων, and the articles are arranged alphabetically (ἥτις παρ' ἡμῶν ἐνταῦθα, κατὰ στοιχείαν ἐξετέθη). It is generally met with bound up with an edition of Thomas Magister published four months previously (March 4, 1517). A few years later Callierges published the great dictionary of Phavorinus<sup>1</sup> which contained the Ecloga of Phrynichus, — Magnum et perutile dictionarium, quod quidem Varinus Phavorinus, Nucerinus Episcopus, ex multis variisque auctoribus in ordinem alphabeti collegit. Romae per Zachariam Calliergi, 1523, fol. There followed an edition by Franciscus Asulanus, forming part of a Lexicon containing Thomas Magister, Moschopulus, and Ammonius, and published by Aldus at Venice in 1524. Next came the edition of Vascosan, the great Paris printer,—Θωμᾶ τοῦ μεγίστου ὀνομάτων ἀττικῶν ἐκλαγαί, Φρυνίχου ἐκλογὴ ἀττικῶν ῥημάτων καὶ ὀνομάτων, Μανουήλος τοῦ μοσχοπούλου ἀττικῶν ὀνομάτων ἐκλαγὴ ἀπὸ τῆς τεχνολογίας τῆς τοῦ Φιλαστράτου εἰκόνων καὶ βιβλίων τῶν ποιητῶν—

Πάντα κατὰ ἀλφάβητον.

Τάξις παλαιὰ καὶ ὀνομασίαι τῶν ἀρχόντων ἐκ τοῦ Αἰλιανοῦ.

Ὅρβικίου τῶν περὶ τὸ στράτευμα τάξεων.

The date of this edition was Nov. 1532,—Lutetiae apud Michaellem Vascosanum mense Novembri, MDXXXII.

None of these editions differed much from one another, but towards the close of the century there was published in Spain an edition

<sup>1</sup> Phavorinus or Favorinus (Varinus or Guarino), born at Favora, near Camerino, in 1460. was a disciple of Lascaris and Politian, and himself the preceptor of Leo X. He was also director of the Library of the Medici at Florence, and became bishop of Nocera.

which seems to have been based upon a manuscript differing very widely from those used by Callierges, Phavorinus, and Vascosan. The editor was Pedro Juan Nuñez, a prolific writer, and the author of an interesting little Greek Grammar<sup>1</sup>, which differs marvellously little from those now used in schools. He employed only one manuscript, and professes to have followed it faithfully. In that manuscript the *Ecloga* was divided into three books, the beginning of the second book being headed *τοῦ αὐτοῦ ἐπιτομή*, and of the third *ἀρχὴ τοῦ τρίτου*, but of these the third book contains only a few articles, and these mostly repeated from the other two. The edition bears date Barcinone, A. D. iii. Kal. Ian. Anni Salutis MDLXXXVI., and is dedicated to Andreas Schottus of Antwerp.

Subsequent editions were little more than reprints of this, with more notes added; one edition by Hoeschel appearing in the seventeenth century, a second by Pauw in the eighteenth, and Lobeck's well-known work in the nineteenth. The title-page of Hoeschel's edition is as follows: 'Phrynichi Epitomae Dictionum Atticarum Libri iii, sive *Ecloga*, a Petro Io. Nunnesio Valentino integritati restituta, Latine conversa, ejusdemque et Davidis Hoeschelii Aug. Notis, in quibus et aliorum auctorum loca partim emendantur, partim illustrantur, aucta. Augustae Vindelicorum typis Michaelis Mangeri, cum S. Caes. Majest. privilegio MDCL.' After the text, with a Latin rendering, follow the Notes of Nuñez, then the Notes of Hoeschel, then certain Notes of Scaliger with a fresh title-page: 'Ad Phrynichum et ejus interpretem viri illustris Notae, a Davide Hoeschelio Augustano editae.' Appended is a letter of Scaliger<sup>2</sup>.

Pauw's edition is entitled 'Phrynichi *Eclogae* nominum et verborum Atticorum, cum versione Latina Petri Ioannis Nunnesii et ejusdem ac Davidis Hoeschelii Notis ut et Notis Iosephi Scaligeri in Phrynichum et Nunnesii notas; Curante Ioanne Cornelio de Pauw, qui notas quoque suas addidit. Trajecti ad Rhenum apud Ioannem Evelt. MDCCXXXIX,' while the title-page of Lobeck's edition runs on the same lines, 'Phrynichi *Eclogae* Nominum et Verborum Atticorum

<sup>1</sup> *Institutiones Grammaticae Linguae Graecae*, auctore Petro Johanne Nunnesio Valentino. Barcinone, cum licentia ex typographia viduae Huberti Gotardi, anno 1590.

<sup>2</sup>

ὁ δεῖνα

Davidi Hoeschelio.

Notas tuas in Phrynichum (jam incipiebam legere, quum haec scriberem) valde laudo: diligentiam admiror. Quid dicam praeterea? Multum disco. Doctissimus et accuratissimus est Hispanus ille, qui illustravit. Sed ad quaedam libenter responderem, quod alius temporis et operae est. Nimis certo fidit Phrynicho, quem anno praeterito inter legendum deprehendi in multis falli. Id quoque a Thoma Magistro animadversum et laetatus sum, et admiratus. Sed de his alias.



cum Notis P. I. Nunnesii, D. Hoeschelii, I. Scaligeri et Cornelii de Pauw partim integris partim contractis edidit, explicuit Chr. August. Lobeck. Accedunt Fragmentum Herodiani et notae praefationes Nunnesii et Pauwii et Parerga de Vocabulorum terminatione et compositione, de aoristis verborum authypotactorum, etc. Lipsiae MDCCCXX.'<sup>1</sup>

The manuscript used by Nuñez contained many articles unquestionably by Phrynichus which are wanting in the other editions and in the manuscripts now known, but the absurd name given by it to the Second Part of the Ecloga, and the existence of a Third Part of so poor a quality, as well as the paltry character of not a few of the articles which are found only in it, make it very probable that much of its apparent completeness is really interpolation.

Before considering this question it will be well to give an account of the manuscripts known to me.

Two of these are in the Mediceo-Laurentian Library at Florence, and a beautiful transcript of the more important of them, with a full collation of the other, was with great kindness procured for me by the present sub-praefect of the Bibliotheca Laurentiana. The press-mark of the one is Pluteus vi. 22, and in the following pages it will be designated Laurentian A, or simply A, while the press-mark of the other is Pluteus lvii. 24, and it will be referred to as Laurentian B, or simply as B<sup>1</sup>.

Laurentian A bears date 1491. The scribe's name is given, and he wrote it at Venice. Μετεγράφησαν καὶ τὰ παρόντα τῆς Φρυνίχου ἐκλογῆς διὰ χειρὸς ἐμοῦ Ἰωάννου πρεσβυτέρου Ῥώσου Κρητὸς τὸ γένος, χιλιοστῶ τετρακοσιοστῶ ἐνενηκοστῶ πρώτῳ Ἰουνίου πρώτῃ, Οὐνετίας.

Laurentian B, though in many respects much inferior to A, still contains in the second part of the Ecloga many articles which are absent from all other authorities except the edition of Nuñez.

The third manuscript, referred to as P, is at Paris, and a collation of it is printed in Bachmann's 'Anecdota Graeca' (Leipsic, 1828). It is headed, Ἐκ τῶν τοῦ Φρυνίχου, and occupies twelve folios of a codex thus described by Bachmann: 'Codex est bombycinus, forma quadrata, totus ab eadem manu non ineleganter scriptus, haud raro tamen praesertim in locis ex aliis scriptoribus efferendis lacunosus. Erat olim in Bibliotheca Petri Danielis Huetii, Episcopi, videtur esse saec. xv. It is without very many of the articles usually attributed to Phrynichus, but is of value as implying an original differing in many respects from the other manuscripts and editions. It is only in P that the true reading of Article 201 has been preserved, and it is no mean praise to bestow upon any manuscript that it confirms a conjecture of a scholar like Scaliger.

<sup>1</sup> There is also a third manuscript in the Laurentian Library, with press-mark Pluteus lvii. 34, which contains selections from the Ecloga. A transcript of it is printed as Appendix B.

On the other hand, A shows a general correspondence with the earlier editions of Callierges, Phavorinus, and Vascosan, but many of its readings prove conclusively that it was not used by any of them, not even by Phavorinus, who was at one time the praefect of the Library in which it now lies.

The text of B has many affinities to that given to the world by Nuñez, and both manuscripts may have sprung from the same original. It has even a sort of Third Part, only of greater length than that of Nuñez. After the article on *αἰχμαλωτισθῆναι* are found the following sentences: *ἐγρήγορα χρή, καὶ ἐγρήγορον. ἀλλ' οὐκ ἠγρηγόρει καὶ γρηγορῶ: δίαίτα ἢ χωρὶς δικαστηρίον κρίσις καὶ διαιτητῆς· καὶ διαιτῶ ἐπὶ τούτου· δίκη δὲ ἢ ἐν τῷ δικαστηρίῳ, καὶ δικαστῆς· καταχρηστικῶς δὲ καὶ χωρὶς δικαστηρίον ταῦτα λέγεται: πομπή ἢ πρόπεμψις· λέγεται καὶ ἡ πέμψις παρὰ Θουκυδίδην· ξύλων ναπηγησίμων πομπήν: καταπροίξεται ἀδιαιρέτως γράφεται: ἀντικρὺ τοπικὸν καὶ παιητικὸν· γράφεται δὲ μετὰ τῆς προθέσεως καταντικρὺ: ἀνυπόδντος μετὰ τοῦ ι (sic) ἐρείς καὶ ὑποδήσασθαι: εὔρημα οὐχ εὔρεμα: ἀπηρτισμένον· ἀπήρτικα· καὶ τὰ ἀπὸ τούτων ἅπαντα σάλουκα· ἀποτετέλεσται δὲ καὶ ἀποτετελεσμένον χρή λέγειν: κεφαλιωδέστατον οὐ γράφεται. Moreover, in a later and less skilled hand are appended,— *ἀνατοιχεῖν μὴ λέγε, ἀλλὰ διατοιχεῖν. ἔνυστρον μὴ λέγε ἀλλὰ ἤνυστρον· ὅτι καὶ ἀρχαῖον. καταπροίξεται οὐκ ὀρθῶς διαιροῦσι, δέον καταπραίξεται ἀδιαιρέτως· ξενιτεῖσαι ἀδόκιμον.**

As a matter of fact the text of Phrynichus has been terribly tampered with, and although I believe most of the articles in the First Part came from the hand of the Grammarian much in the shape in which they appear in the present edition, it would be rash in the extreme to make the same assertion with regard to the Second Part. Nuñez may be said hardly to have described the manuscript on which he based his edition, but without that manuscript, corrupt as it certainly was, several of the most important articles would have been lost to us. Until more manuscripts are unearthed an authoritative text of Phrynichus is out of the question.

The reasons for regarding the manuscript of Nuñez as interpolated are as follows. It abounds in what are unquestionable marks of the interpolator's hand, feeble and meaningless additions like *δύκιμον γάρ* and *ἀδόκιμον γάρ*. To many of the articles are appended sentences couched in unworthy Greek, and plainly at variance with the statement which precedes them. The so-called 'Third Part' is an attempt, and an unsuccessful attempt, to increase the work by another chapter, and suggests only too readily a similar origin for many of the articles in the Second Part, if not in the First.

Moreover, if the *Ecloga* as at present known to us contains much that Phrynichus never wrote, it probably also is without a good deal that came from his pen. Thus Stephen of Byzantium, who wrote an 'Ethnica,' probably about 500 A.D., mentions a dictum of Phrynichus

which is now read neither in the *Ecloga* nor in the 'Sophisticus *Apparatus*:' ἡ δὲ θεὸς Ἀθηναία λέγεται μονογενῶς. λέγεται δὲ καὶ ἐπὶ γυναικὸς ὡς ἄλλοι μὲν πολλοί. Φιλίμων δὲ οὕτως ἐν Πτερυγίῳ—

νυνὶ δ' ὅταν λάβῃ τις εἰς τὴν οἰκίαν  
τὰς Ἰππονίκας τὰσδε καὶ Ναυσιστράτας  
καὶ Ναυσινίκας, τὰς Ἀθηναίας λέγῃ.

Δίδυμος δὲ φησιν ὅτι Ἀθηναίας λέγουσιν ἀντὶ τοῦ Ἀττικὰς, ὁ δὲ Φρυνίχος ἀνάττικόν φησιν εἶναι τὴν φωνὴν καὶ θυμᾶζει πῶς ὁ Φερεκράτης ἀττικώτατος ὦν χρῆται. (Ed. Meineke, p. 33.)

Finally, it has become with me almost a conviction that the *Ecloga* was originally written in two parts published at different times, and that the Second Part was written by Phrynichus as supplementary to the First—his earlier work. In this way may be explained such articles as that numbered 203 in this edition. The Grammarian seized the opportunity afforded him by his Supplement to modify or confirm statements made by him in the *Ecloga* itself. A striking argument in favour of this view is supplied by the following fact. Between the Epistle to Cornelianus and the first article the manuscript used by Nuñez contained the words ὅστις ἀρχαίως καὶ δοκιμῶς ἐθέλει διαλέγεσθαι, τὰδ' αὐτῷ φυλακτέα, and at the end of the First Book ταῦτα φυλαττόμενός τις βελτίων καὶ δοκιμώτατος εἶη ἄν. The latter sentence also appears in the same place in A. There is no similar colophon at the end of the Second Book, or in the case of Nuñez at the end of the Third, nothing but the conventional τέλος τῆς Φρυνίχου ἐκλογῆς.

The following are the more important variations of reading in the different manuscripts and editions. They will demonstrate how precarious a thing a text of Phrynichus must be. The manuscripts are designated by single letters, the editions by two:—Laurentian MS. 1. = A. Laurentian MS. 2. = B. Paris MS. = P. Callierges = Ca. Phavorinus = Ph. Vascosan = Va. Nuñez = Nu.

Epistle, om. B. P. θανμάζω] θανμάζων MSS. Edd. οἶός τε] οἶος A. Ca. Va. ἀποπεπτωκότες] ἀσπλαγηθέντες Ca. Va. καταφεύγοντες] καταπεφευγότες Nu. τὰ δοκιμώτατα] τὰ δοκιμώτερα A. Ca.

3. om. P. ἰκετεία] ἰκεσία B. 4. λέγε] δέ A, Ca. Va. 5. ὅταν] om. A, Ca. Va. Ph. 6. μέχρι δὲ καὶ ἄχρι λέγε] om. Ca. Va. λέγε] om. A. 7. om. P. Ἀπίναι, πρασίναι, ἐξίνας, κατίναι] Ἐπίνας, κατίναι, προσίνας, ἐξίνας Ca. Va. ἀπίνας, ἐξίνας λέγειν] ἀπίνας, ἐξίνας, κατίναι λέγειν Ca. Va. add. καὶ τὰ λοιπὰ ὁμοίως Nu, B. 8. P. om. 9. μηδαμῶς] μηδαμοῦ Nu. καὶ κατέπτυσσα αὐτοῦ] om. P. add. λέγε B, Nu. 10. om. P. 12. ἐπὶ τοῦ μέλλοντος] om. τοῦ Nu. τοῦ ἐνεστηκότος καὶ τοῦ] τοῦ ἐνεστώτος καὶ B, Nu. ἦκω ἄρτι] ἦκω καὶ ἄρτι B, Nu. 13. ἐπὶ λχθύας] add. λέγεται B, Nu. 14. τὰ τοῦ ῥήματος] πάντα γὰρ τὰ ῥήματα A, vulg. εὐδόκιμα] δόκιμα B.

add. ἀμύνομαι. τὸ δὲ ὄνομα ἀδόκιμον B, Nu. Corripuit P. ἄμνον οὐκ εἴποις ἀλλὰ διὰ ῥήματος, ἀμύνομαι, ἀμύνασθαι, ἀμννοῦμαι. 15. om. P. χρῆ λέγειν] χρῆ γὰρ λέγειν B, Nu. σε] σοι A, B, vulg. ἀπαλλάττωνται] ἀπαλλάχθωνται Ph. 16. om. P. 17. om. P. ἐφλέγμανε] Ἀφλέγμανα A. καὶ ταῦτα διὰ τοῦ η] διὰ τοῦ η καὶ ταῦτα λέγεται B, Nu. καὶ ταῦτα διὰ τοῦ η λέγεται Ca. 18. προθεσμίαν] A, B, Ca. Va. Ph. προθεσμία vulg. 19. δεῖ γὰρ] δέον ὄν B. 20. ἀλλοκότως] A, B, Ca. Ph. ἀλλοκοτέρως vulg. ἐχρῆν] χρῆν B. 22. διὰ τοῦ ἐτέρου λ κάκιστον] διὰ τοῦ ἐτέρου ἐστὶ κάκιστα B, idem literula λ addita Nu. δι' ἐνὸς λ κάκιστον Va. ἀνειλλεῖν] Nu. ἀνειλλεῖν A, Va. ἀνειλεῖν B. 23. ἐρείτε] ἐρεῖς B, vulg. 24. om. Ca. ἤλειπται] εἴλειπται A. εἴληπται Ph. κατώρυκται] καὶ κατώρυκται vulg. τὴν φωνὴν] τὴν πρώτην conj. Lobeck. ἀλήλειπται] ἀλήλιπται B. 26. ὁμοειδέσιν] ὁμοειδέσιν Va. ὁμοιοιδέσιν Nu. Articulum corripuit P. ἀπελεύσομαι οὐκ εἴποις ἀλλ' ἄπειμι. 27. ἐπεξελευσόμενος ὁ Φαβωρίνος φησι, σὺ δὲ ἐπεξιῶν καὶ ἐπέξειμι] P. ἐπεξελευσόμενος ἀδόκιμον' σὺ δὲ ἐπεξιῶν καὶ γὰρ ἐπέξειμι λέγεται ἀλλ' οὐκ ἐπεξελεύσομαι B. οὗτος] οὗτος ἦν Nu. Va. χρῆ γὰρ] χρῆ μὲν Va. 28. δι' ἐνὸς ι] om. A, Ca. ἀλκαικόν, τροχαικόν] A, B. ἀλκαικόν, ὡς τροχαικόν Ca. ἀλκαικόν, τροχαικόν καὶ ἀρχαικόν Nu. 29. μηδαμῶς] μὴ εἴπῃς al. 30. εἰ δὲ ἐν τῷ ν] εἰ δὲ ἐκ τοῦ υ B. ἐν δὲ τῷ υ A, Ca. 32. ἀπόπαλαι καί] om. καὶ B, al. δυσχεραίνω] A, B, Ca. δυσχέραινε al. 33. ἔωθεν] om. Ca. Va. 34. χωρὶς τοῦ ν] om. Nu. 35. καὶ τοῦτο] om. καὶ B, Nu. τοῦ ν, ὄψιος] τοῦ ν λέγειν ὄψιος ὡς ὄρθιος Nu. τοῦ ν ὄψιος λέγειν ὡς ὄρθιος. 38. λέγοντες ἀμαρτάνουσιν] λέγουσιν ἀμαρτάνοντες B, Nu. 39. ποταπὸς δὲ ἐστὶν εἰ εἴποις ποταπός] τὸ ποταπὸς δέ, ἔστι ποταπός Nu. τὸ ποταπὸς δὲ ἐστὶν εἰ εἴποις, ποταπός B. Φρύνιχος; ἐπεικῆς] Φρύνιχος; φρόνιμος, ἐπεικῆς al. 40. λυχνουχον λέγε] om. λέγε B, Nu. 43. ἐρεῖς τὸ] ἐρεῖς θηλυκῶς τὸ B, Nu. οὐ κατὰ τὸ ἀρρενικόν] om. B. 44. κράββατος] addit B μαρὸν γάρ. 46. φάρυγξ] φάρυξ B. 47. ἀναιδίξεσθαι] ἀυθαδίξεσθαι MSS. Edd. 48. om. P. 49. om. P. τοῦ σοφιστοῦ om. B. τούνομα om. B. υἰέος] υἰέως A, B, Ph. ἐν τοῖς ε] ἐν τοῖς πέντε Ca. Ph. τοῦτο δὲ καὶ Φιλόξενος ad fin.] om. B. 50. om. P. τευτάζειν] σπουδάζειν B, sed in margine τευτάζειν. δεῖν λέγειν] λέγειν om. A. 51. παρέχει] παρέχοι B. εἰ καὶ μάρτυρα παρέχοι τις om. P. 52. om. P. 54. ὕσπληγξ] ὕσπληξ B. λέγεται οὐχ] λέγε ἀλλ' οὐχ A, Ca. 56. λέγουσι] om. A, Ca. κοράσιον οὐ] κοράσιον παράλογον B, Nu. 58. om. P, bis scribit B diversis autem locis, alio recte ut editur, alio cum spurio additamento μάλλον μὲν οὖν Ἐλλῆνες τὸ τίχιον, θᾶττον δὲ Ἀττικοί. 59. δόκιμοι] δοκιμώτεροι A, Ca. 60. om. P. 61. θαυμάσειεν ἄν] Phrynicho reddidit. θαυμάσει δ' ἄν Nu. θαυμάσεται δ' ἄν B. θαυμάσει ἄν A, Ca. Ph. 64. λέγουσιν ἀμαρτάνουτες] λέγοντες ἀμαρτάνουσιν B, Nu. λέγουσιν A. τῆς ἐν νόμῳ] τῆς ἐνόμου Nu. Lo. 65. om. P. τῶν ἀρχαίων φανερώς] φανερώς τῶν ὀρχαίων A, Ca, Ph. 66. παρ' αὐτοῖς



οὐκ ἔστι] οὐκ ἔστι παρ' αὐτοῖς B, Nu. 68. om. P. προβασκάνιον μετὰ τῆς πρό] προσβασκάνιον μετὰ τῆς πρόσ MSS. Edd. Hoeschelius correxit. addit ἀδόκιμον γάρ B, Nu. 69. om. P. νοίδιον καὶ βοίδιον] βοίδιον καὶ βοῖδιον Nu. νοῦδιον καὶ βούδιον] βούδιον καὶ βούδιον Nu. 70. om. P. διαιροῦντες λέγουσιν] om. B. 71. γοῦν] οὖν B. εἰς τὴν πάτριον διάλεκτον, ὁδμὴ λέγων] om. Ca. 73. ἀκεστῆς λεγ. οἱ παλ. οὐκ ἦπ.] om. Va. ἔστι μὲν ἠπήσασθαι] ἠπήσασθαι ἔστι μὲν A, Va. Ph. ὑποθήκας] συνθήκας Va. 76. Verba certo spuria addunt B, Va. Nu. viz. haec, μήποτε δὲ καὶ ὡς οἱ πολλοὶ λέγουσιν χρῶνται οἱ ἀρχαῖοι καὶ ἐπὶ τοῦ τὴν γαστέρα τύπτειν. 77. διὰ ταῦ ρ λέγε] διὰ τοῦ γ λέγε A. διὰ τοῦ γ Ph. 78. P. om. καὶ μὴ] ἀλλὰ μὴ B. Nu. 79. P. om. τὸ γρυλίζειν] τὸ γρυλλίζειν A. καὶ ἀσχημόνως] om. Ca. γρυλίζειν καὶ γρυλισμὸς] γρυλλίζειν καὶ γρυλλισμὸς A. 84. ἡμέρα, μὴ] ἡμέρα, ἀργὴ γυνή, μὴ B, Nu. ἡμέρα καὶ ἀργὸς γυνή ad fin.] om. P. 85. ἀμαρτάνοντες] ἀμαρτάνουσιν B, Edd. οἶον] om. B. 86. καὶ εἰς ἐν] εἰς ἐν B, Va. Nu. 87. om. A, P, Ca; in B articulo praeceunti adjungitur παρὰ Ἐπιχάρμῳ κτε. nisi γενέσθω pro γενέσθαι. Ne in Nunnesii quidem exemplo γενηθῆναι apparet, sed ab Oudendorpio ad Thom. p. 189 conjectaneum addebatur. 88. om. A, P. οὐδὲν ἄλλ'] οὐκ ἄλλο B. 89. ἀγριον] om. A. ὁ ἀσφάραγος] ὁ ἀσπάραγος A. ἀσπάραγος B. αὐον] αὐτό A, Nu. αὐφῶ B. νάπαισι δ'] ἐν ἄπαισι A, B, Nu. ἐνηβᾶ] ἄνηβᾶ B. φλόμον] φλόον A, Nu. φλόιον B. ἀγροῖσι] ἀγρίοις A, B, Nu. καταλεγόμενα] καταλελεγμένα B. τὸ ἐν] om. A, B, Nu. τὸ α. Ca. Va. ἄνθαι] ἄκανθαι B, Nu. Articulus hunc in modum apud P legitur, ὄρμενα αἱ τῶν λαχάνων ἄνθαι, καὶ ἐξορμενίζειν τὸ ἐκ βλαστάνειν καὶ ἐξανθεῖν. λέγε οὖν ὄρμενα καὶ μὴ ἀσπάραγος. 91. λέγε] λέγεται καὶ Nu. λέγεται B. 93. om. P. 96. μηδέποτε χρήσῃ] μήποτε εἴπῃς A, Ca. Va. 97. οὐκ ἀγροῦχασι] οὐ καταγροῦχασι A, Ca. 98. om. P. ἐκεῖνοι εἰς] ἐκεῖνοι, σὺ δὲ εἰς A, Ca. Va. φυλάττου] φυλάττου χρήσθαι B, Nu. 101. om. P. 104. τοῦ παντός] ἐξαίφνης B, Nu. εἶπον] om. A, Ca. Va. 106. In A solum est κληρονομεῖν τοῦδε. Sic quoque Ca. et Va. qui tamen οὐ τότε adjungunt. 107. εἶπεν] om. A, Ca. Va. 109. τὸ προσδοκ] τὸν προσδοκ. B, Nu. τὸν ἐπίσημον] τὸ ἐπίσημον Ca. 110. τήθην] sic B. τίθην A. τίτθην Ca. Nu. Va. τήθης] sic A, B. 111. οὐδὲ γὰρ] οὐδὲ A, Ca. καὶ κάλλιον καὶ κρεῖσσον] om. A, Ca. 112. μονόφθαλμον] μονόμματον Nu. 113. πρίασθαι] πρίαμαι A, B, Ca. 114. om. P. ὡς νῦν] ὡς οἱ νῦν Ca. 116. om. P. ἀλλὰ μὴ] καὶ μὴ A. 120. om. P. 121. om. P. 122. om. P. ἀνευ] χωρὶς Ca. Nu. Ph. 130. εἰ καὶ] οὐχ Ph. οὐκ ἐρείς] om. Ph. 132. ἀνίστατο] ἐνίστατο Nu. cujus exemplari literae initiales semper defuisse videntur. 133. ἐζήτῃται] ἐξίτηλον A. Ca. Va. λέγειν] λέγεσθαι A. ἐπὶ δυσωδίας] om. B, Nu. ἐπὶ τῆς δυσωδίας Ca. Va. λέγε] εἰ χρὴ λέγειν B, Nu. 134. addit B post Θεμιστοκλῆν verba haec, συναίρεσις γὰρ συναίρέσεων οὐκ ἔστιν. 136. διεφθορός] φθορός

A, Ca. λέγουσιν] om. B, Nu. 138. om. P. ἀρχαίως] ἀρχαίον Nu. 139. om. P. 140. om. P. μῆ] ἀλλὰ μῆ A, Ca. Va. Ph. 142. ἐτίθεσαν] ἐτίθουν Nu. ἐφ' οὗ] B. ἀφ' οὗ A, Ca. ἐν ᾧ Nu. καὶ μὴ θυμέλην] μὴ λέγε δὲ θυμέλην B, Nu. 143. ἴγδιν] ἴγδην Nu. 144. om. P. ἀμαρτήσει] ἀμαρτήσεις MSS. Edd. καὶ τὰ ὁμοια] om. A, Ca. Ph. 145. om. P. αὐταύλης] αὐθαύλης A. πυθαύλης B. 146. om. P. καταπροίξεται] καταπροίξεται A, B, Ca. 147. ἡμαρτον] ἡμαρτε Nu. ἡμαρται A, B. Λολλιανός] λολλισμός A, Ca. Va. Ph. Hoc verbum et cetera om. B. Ex P desunt cuncta praeter αἰ νῆες ἐρείς, οὐχ αἰ ναῦς. σόλοικον γὰρ. τὰς νῆας οὐκ ἐρείς, ἀλλὰ τὰς ναῦς. 148. om. P. ῥαφανίδα] ῥαφίδα Nu. 149. κλᾶν] κλαδῶν MSS. Edd. 150. ἀλλά] om. B, Nu. 152. καθαρῶ B. κρείττονι Nu. χρῶ οὖν τῷ καθαρῶ. τὸ γὰρ τῆν] χρῶ οὖν τῷ γὰρ τὴν A. χρῶ οὖν τῷ τὴν Ca. Va. 153. ἀγγεῖον] ἀγγεῖον ὡς τινες B, Nu. 155. om. P. λέγειν om. A. 157. κυνίδιον λέγει] adjungit οὐ κυνάριον B cetera omit-tens. 158. λέγειν om. B, Nu. λέγε post δὲ adjecto. 159. in angustum contraxit B. ἐδέδιεσαν οὐκ ἐδεδιεσαν. 160. οὐθεῖς] οὐθεῖς ἀπυτρέπου B. εἰ καὶ Χρ. . . . λέγειν om. B. οἱ γὰρ . . . οὐδεῖς] οὐδεῖς γὰρ οἱ ἀρχαῖοι B. In P desunt cuncta praeter οὐδεῖς δόκιμον, οὐχὶ δὲ οὐθεῖς. 161. λάγνυς] λάγνος φάθι B, Nu. 162. διὰ τοῦ ο ὁ Ἴων, λαγός] διὰ δὲ τοῦ ο λαγός ο Ἴων B. διὰ δὲ τοῦ ο λαγός ο Ἴων Nu. Addunt Nu. et B τὸ λαγός οὐκ ἔστιν. 163. εἰ καὶ διὰ τὴν . . . Τρύφη] om. B, P. Τρύφη] τρυφῆ Nu. τρυφᾶν Ca. Va. τρυφείν A. 166. δι' αἰδῶ] μὴ αἰδῶ A, Va. 169. ἡ μὲν] εἰ μὲν Va. Ca. 170. ὡς Ἀριστοφάνης κτε.] om. B. 171. οὐ μῆ] οὐ μὴν MSS. Edd. ὁμείται] τοῦτ' ὁμείται B. 172. μεσοδάκτυλα μηδαμῶς εἴποις ἀλλὰ τὰ μέσα τῶν δακτύλων P. 174. μάλης] A, P. μάλην B, Nu. 175. In angustum contraxerunt B et P, viz. μεγιστᾶνας οὐ χρὴ λέγειν ἀλλὰ μέγα δυναμένους B. μεγιστᾶνες ἀδόκιμον' σὺ δὲ μέγα δυναμένους λέγε P. 176. om. P. 177. τὸ τοιοῦτον om. B. 178. post μύκητος addunt τὰ μανιάρια A, Ca. 179. Pessime A, Ca. εὐτροφος μὴ λέγε μήποτε ὡς Ἀθηναῖοι, μηδὲ οἰκογενῆ, ἀλλ' οἰκότρυβα μήποτε κτε. 180. om. P. 182. ἀρχαῖος φαίνη] ἀρχαῖος Ἀττικὸς φαῖνοιο A. νοσσάριον] νεοσσάκιον Ca. Va. ὀσσάκιον A. Brevissime B, νεοττός καὶ νεόττιον Ἀττικῶι γράφουσι. 183. χρυσοῦς λέγε om. Nu. 184. καὶ ἔκτρωμα] om. A. ταῦτα φεῦγε] τοῦτο φεῦγον A. τοῦτο φευκτὸν Ca. ἀδόκιμα B. καὶ ἄμβλωμα om. A, Ca. ἄμβλίσκει] ἄμβλώσκει A, Ca. 185. δυεῖν δ' ἔστι μὲν . . . ἐπιταράττεται] om. B. ἐπὶ γὰρ μ. γ. τ.] τίθεται δὲ ἐπὶ μόνῃς γενικῆς B. 186. ὡς τινες τῶν γραμματικῶν] om. B. 187. τὸ γὰρ μείραξ κτε.] οἶον ἡ γυνὴ ὅταν οὖν εἴπωσιν ὁ μείραξ ἐπὶ γυναικὸς λέγουσι τὸ δὲ μεῖράκιον ἐπὶ ἀρσενικῶν A. Brevissime Ca, μείρακες καὶ μείραξ ἐπὶ γυναικὸς λέγουσι, τὸ δὲ μεῖράκιον ἐπὶ ἀρσενικῶν. 188. om. P. κακῶς] καλῶς A, B, Nu. οἱ ἰδιῶται] ὁ ἰδιώτης B. ἰδιώτης Nu. σὺ δὲ ἀναβάλλομαι φαθῆ] ἀναβάλλομαι φησί A, B, Nu. 189. σὺ καλῶς ad extr.] om. B. Breviter P, σταθερὸς ἐπὶ τοῦ ἀνθρώ-



που οὐδαμῶς λέγεται ἀλλ' ἐμβριθής. 190. τῆς τῆς] τῆς τῆς A, Ca. ἀδημονῆσαι] ἀθυμῆσαι Nu. 191. om. P. 193. Ἰων ὄν] Ἰώνων MSS. 194. om. P. τοῦτο λέγουσιν ἔχοντες] χρώμενοι ἔχουσιν B, Nu. 1<sup>ο</sup>. ἀρτοπόπος] ἀρτοπόλης A. 199. om. P. 201. βαλ-  
αντοκλέπτης] P. βαλαντιοκλέπτης] P. 202. βασιλισσα οὐδεὶς εἶπεν ἀλλὰ βασιλὶς Ἑλληνικὸν ἢ βασιλεία ποιητικὸν P. 203. Brevissime B, βασιλισσαν μὴ λέγε ἀλλὰ βασιλείαν ἢ βασιλίδι. ἀποφανθεῖς] ἐπι-  
φανείς Nu. ἀπορήμασιν] ἀπορημονεύμασι Ca. 204. ὡς Ἀθηνυῖος] om. P. 205. om. P. 206. om. A, B, Ca. ἀλλ' ἡμεῖς οὐ κτε.] ἡμεῖς δὲ γελόποιον φαμεν οὐ τοῖς ἄπαξ ῥηθείσι προσέχοντες ἀλλὰ τοῖς πολ-  
λάκις κεκριμένοις P. 209. om. P. 212. ὀρθότερον] ὀρθότεροι A. γελάσει] γελάσεις MSS. Edd. 213. om. P. 214. om. P. κέ-  
χρηται] χρώται Nu. ῥήματι] πράγματι A, Ca. 215. om. A, P. Ca. Ph. 216. θεραπεΐνης] θεραπευίδος A. Adjungit B οἷς ἀκολουθητέον  
post νεάνιδος. 219. ἀμαρτάνει] οὐχ ἀμαρτάνει MSS. Edd. 221.  
om. A, Ca. Va. 223. om. P. πολλὰκις εὐρον κείμενον. . . . σῖδα] om. B. Δημοσθένης μέντοι κτε.] om. B. 225. om. P. 227.  
οὐ δόκιμον] εὐδόκιμον A, B, Ca. Va. 228. τὸ μὲν . . . . τοῦ σ.] om. A, Ca. Va. 230. om. P. ὡς ὁ Κρατῖνος om. B. -τιαν ἢ εἰ  
ἴθελις . . . . τίθει] om. B. τίθει] τιθῆς Nu. 232. om. B, P. ἐχ-  
ρητο ἐν συγγράμμασι κτε.] ἐχρήσατο ἐν ἐπιγράμμασι περὶ τῆς δημόδους  
σωφροσύνης Ca. ἐπιγραφομένῳ] ἐπιφερομένῳ A. 233. Στυπείνον] στυπτεῖνον A, B, Ca. Ph. στύπινον] στίπτινον A, B, Ca. Ph. Huic  
articulo adjungit A τὰδε φυλαττόμενός τις βελτίων καὶ δοκιμώτερος εἴη ἄν,  
eadem Nu. nisi quod pro δοκιμώτερος legat δοκιμώτατος. Sequitur  
in Nu. τοῦ αὐτοῦ ἐπιτομή, in A τοῦ αὐτοῦ τμήμα δεύτερον οὐ ἀρχή. 235.  
Brevissime B et P, εὐαγγελίζομαι σε μὴ λέγε ἀλλὰ δοτικῆ B. εὐαγ-  
γελίζομαι αἰτιατικῆ συντάσσουσιν, οἱ πλείους δὲ δοτικῆ. γράφεται δὲ καὶ  
εὐαγγελῶ, οὐ τὸ δεύτερον εὐαγγελεῖς P. 236. τὰ πληθυντικά] ὅσα ἀπὸ  
τούτων P. 237. aliter P, ἄνωθεν σε φίλος εἰμί, ἀλλ' οὐκ ἀνέκαθεν ἐρεῖς·  
τὸ γὰρ ἀνέκαθεν κατέπεσεν ἐπὶ τόπον λαμβάνουσιν Ἀθηναῖοι, εἰ δὲ ὑπὸ  
Ἡροδότου φήσει τις καὶ ἐπὶ χρόνον λαμβάνεσθαι, ἀληθῆ μὲν φήσει. οὐ μὴν  
τὸ ὑπὸ Ἡροδότου ἄπαξ εἰρησθαι τὸ δόκιμον τῆς κρίσεως αὐτῷ περιέχεται.  
οὐ γὰρ Ἰωνικῶν . . . Ἀττικῶν] om. B, Nu. 238. om. P. καὶ  
θανμάζω . . . ἀδόκιμον ὄν] om. B. 239. om. A, B, Ca. 240.  
βλακικόν] βλάκιον MSS. Edd. 241. ὥστε πάντως . . . . τιθέασι τὰ  
ἐκὼν εἶναι] om. B, adnotantur vero in margine alia manu. Arti-  
culus hic in P sic legitur, τὸ ἐκὼν εἶναι οἱ παλαιοὶ ἐπὶ ἀπαγορεύσεως  
τιθέουσιν, ἐκὼν εἶναι μὴ ποιήσης ἢ ποιήσω, καὶ ἐκόντες ὄντες μὴ ποιήσητε ἢ  
ποιήσομεν ὅσοι δὲ ἐπὶ καταφύσεως τιθέουσιν οἷον ἐκὼν εἶναι ἐποίησα, ἀμαρτάν-  
ουσιν. μέγιστα ἀμαρτάνουσιν] οὗτοι δὲ μάλιστα ἀμαρτάνουσιν Nu.  
οὗτοι δὲ μέγιστα ἀμαρτάνουσιν B. 242. aliter B et P, viz. ἄρθρον καὶ  
ὑρθρεύεσθαι οἱ παλαιοὶ τὸν πρὸ ἡλίου καιρὸν ἐν ᾧ λύχνον τις χρῆται· οἱ δὲ  
νῦν τὸ γλυκανγὲς ὃ καὶ ἔω φασί. 243. ὀπτάνιον] ὀπτανεῖον A, Ca. Ph.  
ὀπτάνιον συστελλόμενον B. Breviter P, μάγειρος δόκιμον, μαγειρεῖον δὲ

οὔ, ἀλλ' ὑπ' ἄντιον διὰ τοῦ ι. 244. οἱ γὰρ ἀμελείς . . . προστιθέναι] om. P. 245. καὶ ὅ τι διάκρισις] om. B. Nu. Aliter brevissime P, συγκρίνειν τόνδε τῷδε οὐ χρὴ λέγειν ἀλλὰ παραβάλλειν καὶ ἀντεξετάζειν. 246. καὶ ἐγὼ μὲν φυλάττεσθαι κτε.] παρὰ μὲν ἄλλω τῶν δοκίμων οὐχ εὐρον' ἠγοῦμαι δὲ καὶ Θουκυδίδην ἐν τῇ η μετὰ τοῦ ἄρθρου εἰρηκεῖναι κατ' ἐκεῖνο τοῦ καιροῦ, καὶ ἐγὼ μὲν φυλάττεσθαι παραινῶ οὕτω χρῆσθαι· εἰ δ' ὅτι Θουκυδίδης εἴρηκε θαρροῖη τις χρῆσθαι, χρήσθω μὲν σὺν δὲ τῷ ἄρθρω B, Nu. Breviter P, κατ' ἐκεῖνο τοῦ καιροῦ Θουκυδίδης ἐν τῇ η εἴρηκε μετὰ τοῦ ἄρθρου ἀλλ' οὐ χωρὶς ἄρθρου. οὕτως οὖν καὶ αὐτὸς ἐρείς. 247. om. P. 248. πόθεν καὶ ταῦτα . . . φροντίδος ἄξιον ἀλλά] om. B. idem P nisi quod ἀλλὰ retineat, verbo ἀδόκιμα post εὐσταθῆς positо. ἐμβριθεία] ἐπιείκεια A, Ca. Ph. ἐμβριθεία, ἐπιείκεια B. 249. om. B, P. Ca. Ph. Brevissime et in margine A, πάλιν μετὰ τοῦ ν. 250. om. P. ἐπὶ πολὺν δὲ . . . ἀναγεγράφεται] om. B. 251. breviter B P, γεννήματα ἐπὶ καρπῶν μὴ λέγε ἀλλὰ καρποὺς ξηροὺς ἢ ὑγροὺς B. γεννήματα ἐπὶ καρπῶν τινες ἀδοκίμως τίθεασιν· σὺν δὲ καρποὺς ξηροὺς καὶ ὑγροὺς λέγε P. 254. om. P. χρὴ οὖν ἀπήντησε λέγειν καὶ συνήντησε] συνήντησε δὲ καὶ ἀπήντησε λέγε B. 255. adjungunt verba ὅτι ἀπικτὸν καὶ δόκιμον B, Nu. 256. αὐξήσεις] ὑπεραιξήσεις B, Nu. σημαίνομεθα] σημαίνομεν Nu. Brevissime P, ὀνυχίζειν καὶ ἐξονυχίζειν ταῦτόν. τίθεται δὲ ἐπὶ τοῦ ἀκριβολογεῖσθαι, τὰ δὲ ἀπονυχίζειν τὸ τὰς αὐξήσεις τῶν ὀνύχων ἀφαιρεῖν. 257. καὶ τὰ νῶτα δοκίμως ἂν λέγοιτο] om. A, Ca. καὶ τὰ νῶτα δόκιμον B. Breviter P, ὁ νῶτος ἀδοκίμως ἀρσενικῶς, οὐδετέρως δὲ τὸ νῶτον καὶ τὰ νῶτα. 258. Brevissime A, B, Ca. P. βρέχει ἐπὶ (ἀντὶ Ca.) τοῦ ὕει ἐν τιμῇ κωμωδία A, Ca. βρέχει ἐπὶ τοῦ ὕει οὐ τῶν δοκίμων πάντων B. βρέχειν ἐπὶ τοῦ ὕει τινὲς τίθεασιν ἐν κωμωδίᾳ, ἔστι δὲ ἀδόκιμον P. 259. om. P. 260. μὴ λέγε] add. ἀλλὰ κατάδεσμος Nu. Aliter P, ἐπίδεσμος ἀρσενικῶς μὴ λέγε ἀλλὰ κατάδεσμος, καὶ ἐπίδεσμον οὐδετέρως καὶ ἐπίδεσμα οἱ ἀρχαῖοι. 261. τιθέμενον] ταττόμενον P. 262. φλέως] φλέος Nu. πλεκόμενα] A, P. λεγόμενα Nu. γινόμενα Ca. Breviter B, φλοῦς οὐ λέγεται ἀλλὰ φλεῶς, καὶ τὰ ἀπὸ τούτου φλέινα. 264. ἀμαθεῖς δὲ οἱ λέγοντες σὺν κτε.] λέγουσι σὺν τῷ ι καὶ σ ὡς παλαιστής καὶ ἀθλητής B. ἀμαθεῖς τὸ λέγειν παλαιστής, παλαιστής γὰρ ὁ ἀθλητής P. 265. ἐπὶ δὲ τοῦ κτε.] ἔγγιον δὲ ἐπὶ τοῦ ἐν τῇ γῆ ἄριστον, καὶ Δημοσθένης ἔγγιον τόκον φησὶν P. 267. om. A, Ca. Ph. 268. om. A, P, Ca. Ph. Aliter P, ψύα καὶ ψόα, οἱ ἀπλῶς ἀμαρτάνοντες, οἱ δὲ διπλῶς, ψοιά, σὺν δὲ νεφρὸν λέγε. 270. om. A. ὑλιστήρ ἀδόκιμον, σὺν δὲ τρύγοιπον λέγε P. 271. omit A, Ca. πάπυρος] πάπειρος Nu. πάπυρον οὐκ ἐρείς ἀλλὰ βίβλον, Αἰγύπτιον γὰρ τὸ πάπυρον P. 272. om. P. 273. Brevius B et P, Νίτρον αἰολικῶς, ἀθηναῖος δὲ διὰ τοῦ λ. B. νίτρον αἰολικόν, οἱ δὲ Ἀθηναῖοι λίτρον P. 274. ἀνεψιὸς ὁ ἐξάδελφος, ἐξάδελφος δὲ οὔ P. 275. om. P. 276. πανδοχεῖον οὐκ ἐρείς ἀλλὰ διὰ τοῦ κ, πανδοκεῖον καὶ πανδοκεύτρια καὶ πανδοκεύς P. 277. τὸν κύριν λέγε κτε.] ἀμφότερον P. 278. om. A. μόχλος γράφε B. 279. ὁπότεν δὲ . . . ἄδηλον] om. A, B, Ca. Va. Ph. 281. om. A,

B, P, Ca, &c. 282. πύελος, μύελος, ὕελος· ἀμαρτάνουσιν οἱ μὴ διὰ τοῦ ε λέγοντες, ἀλλὰ διὰ τοῦ α. πύελος διὰ τοῦ ε καὶ μύελος ῥητέον A, om. B, P. 283. om. A. αἱ χόλικες θηλυκῶς γράφε B. 284. om. A, B, P, Ca. 285. ἀλλ' ἀντ' κτε.] ἀλλὰ δαφυλῶς B. 287. om. P. Brevius A, B. παρακαταθήκην καὶ μὴ παραθήκην λέγε A. παραθήκην μὴ, παρακαταθήκην δέ B. 290. Brevius P, ἀγωγὸν οἱ παλαιοὶ ἐπὶ τοῦ ἡγουμένου ὁδόν τινα, οἱ δὲ νῦν ἐπὶ τῶν ὀχετῶν. 291. om. P. κρύπτεται καὶ κρύπτεσθαι φάθι, μὴ διὰ τοῦ β. B. 292. τιθέασι] τιθέασι καὶ ἐπὶ ἀτίμου κουρᾶς B. ἀνθρώπων] ὁ δὲ φυλάττειν adj. B. Non male P, καρῆναι καὶ ἐκάρη ἐπὶ ἀτίμου κουρᾶς, ἐπὶ δὲ ἐντίμου κουρᾶς, κείρασθαι. 293. om. A, P, Ca. 294. om. P. 295. om. P. ἀποσοβητέον] ἀποβλητέον Nu. χθεισινόν] χθειζόν A, Ca. Va. Brevisissime B, χθειζὸν ποιητικόν· σὺ δὲ χθειζὸν γράφε. 296. om. B. 297. om. P. 298. om. P. 299. om. P. 300. om. A, P, Ca. Va. Ph. 301. om. Ca. Va. Ph. 302. om. B. 303. om. P. 304. om. P. 305. om. A, P, Ca. Va. Ph. 306. om. A, P, Ca. Va. Ph. 307. Brevisissime B, P. τεθελήκεναι μὴ εἴποις, ἤθελήκεναι δέ B. τεθελήκεναι Ἀλεξανδρεωτικόν, τὸ δὲ Ἀττικόν ἤθελήκεναι P. 308. om. P. ἡ δὲ ψύλλα κτε.] δόκιμον δὲ ἡ ψύλλα B. 309. om. P. 310. Brevius B, P, οὐκ ἐπίτοκος ἀλλ' ἐπίτεξ γυνή P. ἐπίτοκος γυνή ἀδόκιμον, ἐπίτεξ δὲ φάθι B. 311. om. P. 312. om. A, Ca. Va. Ph. ἐνδυμένα μὴ λέγε, σκευή δὲ κατὰ τὴν οἰκίαν καὶ ἔπιπλα B. 313. om. P. ἐμπυρισμός μὴ λέγε ἀλλ' ἐμπρησμός B. 314. ἡμιμόχθηρον] ἡμελημένον A, Ca. Va. Ph. 315. ἔμελλον θεῖναι] om. P. εἴ τις οὕτω συντάττει] om. P. 316. om. P. 317. om. A, Ca. Va. Ph. 318. om. A, Ca. Ph. 319. Brevisissime καταμύειν οὐ καμμύειν A, Ca. Va. καμύειν ἐσχάτως ἀδόκιμον, καταμύειν γάρ B. 320. καὶ Θεόφραστον κεχρημέν. αὐτῷ] om. B. 321. εἰ καὶ κτε.] om. B. 322. om. A, P, Ca. 323. τὸ δὲ μιὰρὸς ἀρχαῖον] μιὰρὸς δὲ B. 326. om. P. 327. ἀλλὰ καὶ Λυσιάν κτε.] om. A, B, Ca. Va. 328. om. B, P. 329. om. P. 330. τὰ δὲ παρὰ τοῦτο κτε.] om. B. 331. om. A, P, Ca. Va. τί ἂν οὖν φαιή κτε.] om. B. 332. om. A, P, Ca. Va. Ph. 333, 334. Nunnesii codex unicus hos articulos conservavit. 335. om. A, Ca. Va. Ph. 336. om. A, Ca. Va. Ph. Brevisissime B, γογγυσμός καὶ γογγύζειν, ταῦτα ἰακά, σὺ δὲ τουθρυσμὸν καὶ τουθρύζω λέγε ἢ ἡν δία κτε. 338. οὕτω . . . διὰ τοῦ ι.] om. B. 339. om. P. 341. om. A, P, Ca. Va. Ph. Φιλιππίδης δὲ καὶ κτε.] om. B. 342. om. A, Ca. Va. Ph. Brevisissime B, ἐνεχυριμαῖα μὴ λέγε ἐνέχυρα δέ. 343. om. A, Ca. Va. Ph. 344. οἱ γὰρ δόκ. κτε.] χρηστὸς δὲ τὸ ἦθος καὶ οὐ τὰ ἦθη B. 345. addit P audacia inepta, καὶ τὴν μεγάλην πέτραν Συνέσιος θυρεὸν καλεῖ. θυρεὸν οὐκ ἐρεῖς, ἀλλ' ἀσπίδα. 346. hunc articulum Nunnesii codex unicus servavit. 347. om. A, B, Ca. Va. Ph. οὐχ οἶον καὶ μὴ οἶον κίβδηλον, οἶον, οὐχ οἶον ὀργίζομαι· οὐ δήπου τοῖνον ἐρεῖς καὶ μὴ δήπου. 348. ὡς Ἀλεξίς] om. B. 349. ὀνδηποτοῦν] A, οὐδηποτοῦν P. ὀντινοῦν] οὐτινοῦν B. οὔτινοσοῦν P. 350. om. P. Brevisissime B, πρόσφατος νεκρὸς καὶ πρᾶγμα. 352. ἀντὶ τοῦ συμφορὰ]

ἡ συμφορά A, Ca. Va. 353. om. P. 354. om. A, Ca. Brevisissime B, σαπρὰν οἱ πολλοὶ ἀντὶ τοῦ αἰσχροῦ, σὺ δὲ ἐπὶ τοῦ σεσηπότος. 355. om. A, P, Ca. Va. Ph. 356. om. A, P, Ca. ἀλλὰ σὺ καθαρὸς ad fin.] σὺ δὲ καλὸν ἔχει πρόσωπον ἐρείς. 357. om. A, Ca. Va. Ph. Brevisissime B, στρηνιάν' ἀντὶ τούτου λέγε τρυφᾶν. 360. om. A, Ca. Va. Ph. 361. om. A, Ca. Va. Ph. στηθίδιον ὑποκοριστικῶς μὴ λέγε ἀλλὰ στήθος B. στηθύνιον ὀρθιθίου λέγουσι, σὺ δὲ στηθίδιον εἰ ὑποκοριστικῶς βούλη λέγειν, εἰ δ' οὐ, στήθος P. 362. om. A, P, Ca. Va. Ph. ὑπέροσφος ῥήτεον οὐ μὴν δὲ ὑπέροδριμος B. ἐώντων] emendavit Scaligerus, ἐκόντων in Nu. codice apparente. 363. Nunnesius solus servavit. 364. φρονεῖν δὲ τὰ ὄντα] ἀλλὰ τὰ ὄντα φρονεῖν B. 365. om. A, Ca. Va. Ph. 366. om. A, B, P, Ca. 368. ἔχει καὶ σφαλερῶς τάττουσιν om. B. ἡ δὲ τοῦ ἐσχάτως κτε.] σὺ δὲ ἐπὶ τοῦ ἄκρου τίθει' ἐσχάτως πονηρός, ἐσχάτως φιλόσοφος. 369. πολὺς, ὁ δὲ ἀττικός] πολὺς λεῶς, ἀλλ' οἱ ὀλίγοι καὶ Ἄττικοι Nu. οἱ πολλοί, σὺ δὲ B. 370. Brevisissime B, χρέως ἀττικῶς διὰ τοῦ ω μεγάλου λέγε. ἐτέραις] δευτέρας Ca., om. Nu. 371. om. P. οἱ δὲ νῦν . . . ὀρθῶς om. B. 372. καθὰ καὶ Δημοσθένους ad extr. om. A, Ca. Va. λέγε οὖν τί διάφερει] om. Ph. 373. χρῶ] χρηστέον A, Ca. Va. Brevisissime B, τέτευχε τιμῆς μὴ λέγε, ἀλλὰ τετύχηκε. 374. στροβιλῆσαι τὸ συστρέψαι] συστροβῆσαι τὸ συστρέψαι A. συστροβιλῆσαι τὸ στρέψαι B, Nu. συστροβῆσαι τὸ συστρέψαι Ca. οὕτως . . . ῥήτεον] om. B. καρπός] καρπὸν MSS. edd. πίτυς] πίτυν MSS. edd. ἔτι νῦν κτε.] om. B. καὶ γὰρ Σόλων κτε.] om. A. 375. σκέψεις] ὄψεις Ca. συγκαταβαίνειν εἰς διδασκαλίας] om. P. 376. κατὰ διαφθοράν] om. B. 379. om. P. λέγε οὖν κτε.] λέγεται οὖν καὶ ἐπὶ τῶν τριῶν ὀνομάτων A, Ca. Va. 380. om. P. 381. om. P. 382. δοκεῖ δέ μοι κτε.] om. B. Breviter P, ῥύμην' οὐ τὴν στενωπὸν ἀμαθῶς κατὰ Μακεδόνας ἀλλὰ τὴν ὄρμην Ἄττικῶς. 386, 387. in unum redegerunt A, Ca. 386. om. P. 387. τοῦτο γὰρ καὶ ἱατροὶ κτε.] om. A. Breviter P, ἔξπηχεν καὶ ἐξέτης' οὕτω γὰρ οἱ ἱατροὶ λέγουσιν ἐξπλεθρον καὶ ἐξάπλεθρον. 388. γενέσθαι] om. Nu. 391. om. omnes codd. et edd. praeter Nunnesium. 392. Brevisissime B, γῦρος οὐ γράφεται. om. al. praeter Nu. 393. σύσσημον οὐ χρῶ B. om. al. praeter Nu. 395. Brevis B et P. κατ' ὄναρ οὐ γράφεται, ὡς οὐδὲ τὸ καθ' ὕπαρ, ἀλλ' ἦτοι ὄναρ ἰδὼν ἢ ἐξ ἀνείρου ὄψεως B. οὐ χρὴ κατ' ὄναρ λέγειν, ὥσπερ οὐδὲ καθ' ὕπαρ' ἀλλ' ἦτοι ὄναρ ἰδὼν ἢ ἐξ ὀνείρου ὄψεως οὕτω καὶ ὕπαρ P. 396. παρὰ . . . χρήσιν] ἀδοκίμως B. 397. aliter B, τὸ καθὼς οὐ γράφεται' ἀλλὰ τὸ καθό' καὶ Θουκυδίδης' καθὸ δέ εἰς Σικ. πλ. καὶ τὸ καθὰ δόκιμον. 398. om. A. μὴ κάκκαβον ἀλλὰ κακκάβην διὰ τοῦ η B. 399. Breviter omnes praeter Nu. κυνηγὸς οὕτως οἱ τραγικοὶ ποιηταὶ δωρικῶς τρισυλλάβως' οἱ δ' Ἄττικοὶ κυνηγέτης λέγουσι B. κυνηγέτης οἱ Ἄττικοί, ἀλλ' οὐ κυνηγός, τραγικὸν γὰρ τοῦτο P. κυνηγέτης λέγε τετρασυλλάβως A, Ca. Va. Ph. 400. Nunnesius servavit. 401. om. A, B, Ca. Va. 402. πολλοί] παλαιοὶ A, Ca. Va. Ph. Breviter B, πρὸς ἀφροδίσια ἀκόλαστος, οὐ καταφερής, 403. om. A, B, P, Ca. Va. Ph. 404. οὐκ

ἀρθῶς ἐπὶ τοῦ ἀργυραμοιβοῦ Nu. διαπαύεται] ἀναπαύεται Nu. παρ-  
 ρασεσημασμένον] inepte Nu. ἀδόκιμον. Brevius B, κολλυβιστῆς οὐ  
 γράφεται· κόλλυβος δὲ νόμισμα δόκιμον. 405. ἢ τὰ ἴδια ἐμαυτοῦ κτε.]  
 om. A, Ca. Va. 406. om. Ca. Va. Aliter A, ἀλέγειν ὡς οἱ παλαιοί·  
 ἐγκρατεύεσθαι καὶ μὴ ἀκρατεύεσθαι. Brevisissime B, οὐκ ἐγκρατεύεται γρά-  
 φεται. 407. μηδὲ] οὐδὲ Ca. καὶ μὴ Nu. Huic articulo adjungit A,  
 τέλος τῆς Φρυνίχου ἐκλογῆς ἀπτικῶν ῥημάτων καὶ ὀνομάτων, sed Nunnesii  
 codex τέλος τοῦ δευτέρου, ἀρχὴ τοῦ γ., vide p. 504 supra. Articulus, quos  
 in tertio libro edidit Nu., illos adjeci qui non in alio loco jam nobis  
 obviam ierunt. 411. In Nu. codice accessit ἄμεινον γάρ· ἐκτὸς εἰ μὴ  
 ποθεν τοῦτο εἰς Φαβωρίνον ἦλθεν, ὅθεν οὐδεὶς οἶδεν. ἀρχαῖοι μὲν γὰρ οὕτως  
 οὐ λέγουσιν, ἐκείνος δέ. πλὴν εἴη εἰς· ἡμεῖς οὖν ὡς οἱ ἀρχαῖοι, ἀλλὰ μὴ ὡς  
 Φαβωρίνος.



## APPENDIX B.

Cod. Med. Laurent. Plut. Ivii. Cod. 34.

Ἄπο τῶν τοῦ φρουρίχου (sic).

Ἐπίτοκος ἡ γυνή· οὐ δοκίμως εἶπεν ἀντιφάνης ὁ κωμικός· δέον ἐπίτεξ ἡ γυνή.—ἐμπυρισμός οὕτως ὑπερείδης ἡμελημένος· δέον ἐμπρησμός λέγειν.—ἡμίκακον οὐχ οὕτως· ἀλλ' ἡμιμόχθηρον φάθι.—κεφαλοτομεῖν ἀπόρριπτε ταῦνομα καὶ θεόφραστον κεχρημένον αὐτῷ· λέγε δὲ κατατομεῖν.—λάκαιναν μὲν γυναῖκα ἐρεῖς· λάκαιναν δὲ τὴν χώραν οὐδαμῶς· ἀλλὰ λακωνικήν· εἰ καὶ εὐριπίδης παραλόγως φησίν.—μιαρία οὐ δόκιμον· τὸ δὲ μιάρως, ἀρχαῖον.—ἐργασδότης οὐ κείται· τὸ δὲ ἐργοδοτεῖν παρά τινι τῶν νεωτέρων κωμωδῶν· οἷς οὐ πιστέον (sic).—ἐντέχνως πάνυ αἰτιῶνται ταῦνομα· καὶ φασὶ τεχνικῶς δεῖ λέγειν· ἀλλὰ καὶ λυσίαν εἰρηκότα ἐντέχνως παραιτοῦνται.—γαμῶη μὴ λέγει· ἀλλὰ γαμοίη διὰ τῆς οι· ὡς νοοίη φιλοίη· τὸ (sic) γὰρ τῆς πρώτης συζυγίας καὶ τρίτης τῶν περισπωμένων ῥημάτων εὐκτικὰ διὰ τῆς οἰ διφθόγγου λέγεται· οἷον τελοίη. τὰ δὲ τῆς δευτέρας διὰ τῆς ω· οἷον νικῶην· γελῶην· γελῶης· γελῶη. διδώης· διδώης διδῶη τοῦτο τὸ εὐκτικόν, αὐδαίς τῶν ἀττικῶν διὰ τῆς ω εἶπεν· ἀλλὰ διὰ τῆς οι διφθόγγου· τεκμηριαὶ δὲ ὄμηρος· ἔαν μὲν γὰρ ὑποτακτικῶς χρῆται, διὰ τοῦ ω λέγει· εἰ δὲ κεν αὐτῷ δῶη κῦδος ἀρέσθαι· ἔστι γὰρ ὑποτακτικόν· εἰ δ' εὐκτικῶς οὕτως· σοὶ δὲ θεοὶ τάσα δοῖεν, ὅσα φρεσὶ σῆσιν· ἐθαύμασαν γοῦν ἀλεξάνδρου τοῦ σύρου σοφιστοῦ δῶη καὶ διδώη λέγοντος.—ἀναίσθητόςμαι· τὸ μὲν ἀναίσθητος ὄνομα, δοκιμώτατον· τὸ δὲ ῥῆμα, οὐκέτι λέγε οὖν οὐκ αἰσθάνομαι.—αὐθεκαστότης, ἀλλάκοταν· τὸ μὲν γὰρ αὐθεκαστος κάλλιστον ὄνομα· τὸ δὲ παρά τοῦτο πεποιημένον ἢ αὐθεκαστότης κίβδηλον.—τὸν παῖδα τὸν ἀκολουθοῦντα μετ' αὐτοῦ λυσίας ἐν τῷ κατὰ αὐτοκράτην αὐτῶ τῆ συντάξει χρῆται· ἐχρῆν δὲ οὕτως εἰπεῖν· τὸν ἀκολουθοῦντα αὐτῷ· τί γοῦν ἄν τις φαίη. ἀμαρτεῖν τὸν λυσίαν, ἢ ναθεύειν καινὴν ἀχίματος χρῆσιν· ἀλλ' ἐπεὶ ξένη πάντῃ ἡ σύνθεσις παραιτήται. ῥητέον δ' ἀκολουθεῖν αὐτῷ.—βιωτικὸν ἀηδῆς ἡ λέξις· λέγε δὲ χρήσιμον ἐν τῷ βίῳ.—γαγγισμός καὶ γαγγίξειν, ταῦτα δόκιμα μὲν οὐκ ἔστιν· ἰακὰ δέ· ἡμεῖς δὲ τονθουσμὸν καὶ τονθούζω λέγομεν· ἢ σὺν τῷ ο τονθούζω καὶ τονθουρσμὸν.—δύνη· ἔαν μέντοι τὸ ὑποτακτικὸν ἢ ἔαν δύνωμαι ἔαν δύνη, ἄρθως λέγεται. ἔαν δὲ ἄριστικῶς τιῆη τις δύνη τοῦτο πράξει, οὐχ ὑγιῶς ἄν, τιθείη χρῆ γὰρ λέγειν οὐ δύνασαι ταῦτο



πράξει.—ἄρκισε· καὶ ὀρκώτης ἐγώ· οὕτω κρατίνος φησί· μᾶλλον δὲ διὰ τοῦ ᾧ λέγε· ἢ διὰ τοῦ ἰ ἄρκισεν.—ἐδέετο· ἐπλέετο· ἰακὰ ταῦτα· ἢ δὲ ἀπτικῆ συνήθεια συναίρει· ἐπλείτο ἐδείτο.—ἐξάλλάξει τὸ τρέψαι καὶ παραγαγεῖν· εἰς δ' εἰφροσύνην, χρή φυλάττεσθαι οὕτω λέγειν.—θυρεὸς τοῦτο ὄμηρος ἐπὶ λίθου τίθησιν· ἀντὶ θύρας τὴν χρείαν παρέχοντος· ἐπὶ τῆς ἀσπίδος δὲ οἱ πολλοὶ τιθέασιν οὐτινὸς τῶν ἀρχαίων καὶ δοκίμων χρησαμένων· χρή οὖν ἀσπίδα λέγειν.—δυνήποτοῦν μὴ λέγε· ἀλλὰ δοκίμως ὄντινοῦν.—πτῶμα ἐπὶ νεκροῦ τιθέασιν οἱ νῦν· οἱ δὲ ἀρχαῖοι, οὐχ οὕτως· ἀλλὰ πτῶμα νεκρῶν ἢ οἴκων.—περίστασις ἀντὶ τοῦ συμφερά· οἱ στωϊκοὶ χρῶνται φιλόσοφοι· οἱ δὲ ἀρχαῖοι περίστασιν λέγουσι τὴν διὰ τινα τάραχον παρουσίαν πλήθους· μάθοις δ' ἄν, τηλεκλείδου λέγοντος ὧδε τις (sic) ἦδε (sic) κραυγῆ· καὶ δῶμων περίστασις.—παραμβολὴ δεινῶς μακεδονικόν· καίτοι ἐνῆν τῷ στρατοπέδῳ χρῆσθαι πλείεσθ' τέ καὶ δοκίμῳ ὄντι.—σιτομετρεῖσθαι μὴ λέγε· διαλύων δὲ ἐρεῖς σίτον μετρεῖσθαι.—φρονιμεῦσθαι μὴ λέγε· φρονεῖν δὲ τὰ ὄντα.—χρησιμεῦσαι μὴ λέγε· ἀλλὰ χρήσιμον γενέσθαι.—ἐσχάτως ἔχειν ἐπὶ τοῦ μοχθηρῶς ἔχειν καὶ σφαλερῶς τάττουσιν οἱ σύρφακες· ἢ δὲ τοῦ ἐσχάτως χρῆσις, οἶσθα ὅτι ἐπὶ τοῦ ἄκρου παρὰ τοῖς ἀρχαίοις νομίζεται· ἐσχάτως ποιηρῶς (sic) φιλόσοφος· διαγραπτέον οὖν καὶ τοῦτο.—χρεολυτῆσαι λέγει ὁ πολὺς λεῶς· ἀλλ' οἱ ὀλίγοι καὶ ἀπτικοί, τὰ χρέα διαλύσασθαι.—φιλόλογος ὁ φιλῶν λόγους· καὶ σπουδάζων περὶ παιδείαν· οἱ δὲ νῦν, ἐπὶ τοῦ ἐμπύρου τιθέασιν τοῦνομα, οὐκ ὀρθῶς· τὸ μέντοι ἐφιλολόγησα καὶ φιλολογῶ καὶ πάντα ῥήματα καὶ τὰ μετοχικά, εὐδόκιμα.—τίμι διαφέρει τότε καὶ τότε, οὐ χρή οὕτω λέγειν κατὰ δοτικὴν πτώσιν· ἀλλὰ τί διαφέρει· καθὰ καὶ δημοσθένης φησί· τί δοῦλον ἢ ἐλεύθερον εἶναι διαφέρει· λέγε γοῦν τί διαφέρει.—τέτευχε τιμῆς· τέτευχε τοῦ σκοποῦ μὴ λέγης· ποιητικὸν γάρ· ἀλλ' ἀντ' αὐτοῦ τῷ δοκίμῳ χρῶ τετύχηκεν.—στρόβιλον οὐ μὲν πολλοί, τὸ ἐδώδιμον λέγουσι καὶ αὐτὸ τὸ δένδρον· οἱ δὲ ἀρχαῖοι, τὴν βιαίαν τοῦ ἀνέμου εἴλησιν καὶ συστροφήν, στρόβιλον φασί· καὶ συστροβιλήσαι τὸ συστρέψαι· οὕτως οὖν καὶ ἡμῖν ῥήτέον· τὸ δὲ ἐδώδιμον, πτύων καρπῶν καὶ τὸ δένδρον, πτύων.—συγκαταβαίνειν εἰς τὰς σκέψεις· συγκαταβαίνειν εἰς διδασκαλίαν μὴ εἴησις· ἀλλὰ συγκαθίναί· καὶ συγκαθῆκεν εἰς τὸ παίζειν· ἢ ἄλλο τι.—συσχολαστὰς ἐσχάτως ἀνάπτικον· σὺ δὲ συμφοιτητὰς λέγε.—ῥαότερον μὴ· ῥῆον δὲ· συγκριτικὸν γὰρ συγκριτικῶν οὐκ ἔστιν· οἶον εἴ τις λέγει κρεισσότερον.—ῥύμην καὶ τοῦτο οἱ μὲν ἀθηναῖοι, ἐπὶ τῆς ὀρμῆς ἐτίθεσαν· οἱ δὲ νῦν ἀμαθῶς ἐπὶ τοῦ στενωποῦ· δοκεῖ δέ μοι καὶ τοῦτο μακεδονικὸν εἶναι· ἀλλὰ στενωπὸν καλεῖν χρή· ῥύμη δὲ τὴν ὀρμήν.—πεντάμηνον· πεντάπηχυν· μετὰθες τὸ ᾧ εἰς ἑ· πεντέμηνον· λέγων καὶ πεντέπηχυν.—περιεσπάσθην λέγουσι τινὲς ἐπὶ τοῦ ἐν ἀσχολίᾳ γενέσθαι· τιθέντες πάννυ κισθῆλως· τὸ γὰρ περιεσπᾶν καὶ περιεσπᾶσθαι, ἐπὶ τοῦ παραιεῖν καὶ παραιεῖσθαι τάττουσιν οἱ ἀρχαῖοι· δέον οὖν ἄσχολος ἦν λέγειν.—πορνοκόπος· οὕτω μένανδρος· οἱ ἀρχαῖοι ἀθηναῖοι, πορνότριψ λέγουσιν.—οἰκοδομή, οὐ λέγεται· ἀντ' αὐτοῦ δέ, οἰκοδόμημα λέγεται.—κατ' ὄναρ οὐ λέγεται· ἄδοκίμωτατον γάρ· ὥσπερ γὰρ καθ' ὕπαρ οὐ λέγεται· ἀλλ' ὕπαρ, οὕτως οὐδὲ κατ' ὄναρ· ἀλλ' ἦται ὄναρ ἰδῶν, ἢ ἐξ ὀνείρου ὄψεως.—κυνηγός· τοῦτο τοῦνομα, οὕτω πως μεταχειρίζονται οἱ μὲν τραγικοὶ ποιηταί, τρισυλλάβως, καὶ δωρίζουσι τὸ ἦ εἰς ᾧ μετατιθέντες· κυναγός· οἱ δ' ἀθηναῖοι, τετρασυλλάβως, κυνηγέτης λέγοντες.—

κολόκυνθα, ἡμάρτηται ἢ ἐσχάτη συλλαβὴ διὰ τῆς  $\bar{\theta}\alpha$  λεγομένη· δέον διὰ τῆς τῆ· κολοκύντη, ὡς Ἀθηναῖοι.—κατωφερῆς ἐπὶ τῶν πρὸς ἀφραδίσια ἀκολάστων λέγουσιν οἱ πολλοί· οὐδαμῶς οὕτω τῶν δοκίμων χρωμένων.—τὰ ἴδια πράττω· καὶ τὰ ἴδια πράττε (sic) λέγουσιν οἱ πολλοὶ εἰκῆ· δέον τὰ ἔμαντοῦ πράττω· καὶ τὰ σαντοῦ πράττε λέγειν· ὡς οἱ παλαιοί.—ἴδιον ἔμαντοῦ. ἴδιον σαντοῦ· ἴδιον ἑαυτοῦ.—ἐγκρατεύεσθαι μὴ λέγε· ἀλλὰ λέγε οὐκ ἐγκρατεύεται· οὕτω καὶ εἰρηναῖος· ὅς καὶ τὸ ἐγκρατεύεσθαι ἐσχάτως βάρβαρον καλεῖ.—αἰχμαλωτισθῆναι συνθέτως οὐ λέγεται· διαλελυμένως δὲ λέγε, αἰχμάλωτον γενέσθαι.—ἀνυπόδητος ἐρεῖς διὰ τοῦ ἦ· τὸ γὰρ ἐν τῷ  $\bar{\epsilon}$  ἡμάρτημα· καὶ γὰρ ὑποδήσασθαι λέγεται· οὐχ ὑποδέσασθαι.—εὕρημα χρὴ λέγειν διὰ τοῦ ἦ. οὐχ εὔρημα.—ἀπηρητημένον ἀπήρηκα· καὶ τὰ ἀπὸ τούτων ἅπαντα σόλοικα· ἀποτετέλεσθαι δὲ καὶ ἀποτετελεσμένον χρὴ λέγειν. ἄμεινον γάρ.

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*The words printed in black type occur in the Ecloga itself; the others are found in the Introductions and Commentary.*

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