The Use of Prepositions in Attic Prose as Illustrated By Xenophon, Anabasis V, and Thucydides VI

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THE USE OF PREPOSITIONS IN ATTIC PROSE
AS ILLUSTRATED BY
XENOPHON, ANABASIS V AND THUCYDIDES VI

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A thesis submitted in partial fulfillment of the requirements for the degree of Master of Arts in Loyola University.
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FOREWORD

In making this study of the Greek preposition in Attic Prose, books of two historians have been chosen because narrative history, though couched in as stylistic a language as the philosophical and oratorical treatises of classical Greek, is, however, not so argumentative and, therefore, seems to be a more natural mode of expression. Thucydides and Xenophon were selected as being the masters in Attic historiography. In restricting the study to the sixth book of Thucydides' Peloponnesian War and the fifth book of Xenophon's Anabasis no other purpose was intended than to facilitate the study of the prepositions by using continuous, but not too lengthy, passages chosen almost at random.

Since the intention was to study the regular uses of the preposition in Attic Prose, emphasis was laid rather on the similarities of usage found in the two authors under consideration, than on the dissimilarities. The pages that follow are not, therefore, primarily any sort of analysis of the stylistic differences of these two writers with regard to prepositions; they are merely a compilation of quotations illustrating the development and various meanings of the prepositions.
Yet, since even in life Thucydides and Xenophon had very much in common, we have a secondary motive for linking these two together. Besides being historians, both were generals, exiles, and citizens of the world - circumstances which admirably fitted them for the task of writing intelligent and unbiased history. Moreover, they were almost contemporaries. Thucydides lived from about 460 B.C. to 400; Xenophon, from 430 to after 359. Both were of rich families and, accordingly, received the best of educations.

Thucydides reached manhood just as the furies of the Peloponnesian War broke. His subsequent military and political ventures must have been successful, for in 424 he was given a command and sent to relieve his colleague, Euclides, who was then besieged in Amphipolis. But before he could be of any assistance, the city fell into the hands of Brasidas, the Spartan general. Thucydides, anticipating a verdict of treason, went into exile in Thrace. There he began his history of the war. In 404 the Athenian exiles were recalled and he presumably returned. He died sometime before 395, a tradition adding that he was assassinated while on a visit to Scapte Hyle.

According to another tradition, the works of Thucydides were gathered and published by Xenophon. Certainly
the latter's *Hellenica* is professedly a continuation of the history left unfinished by Thucydides. But Xenophon wrote most of his works during the last years of his life and, therefore, after a most eventful career.

As a young man, Xenophon had made the acquaintance of Socrates and became one of his most enthusiastic admirers. In 401, after consulting the oracle of Delphi on the advice of the philosopher, he joined the expedition of Cyrus. By masterfully dealing with each crisis that arose, he succeeded in finally leading the Ten Thousand back through hostile country to the safety of the sea coast.

Shortly after his return to Athens, in 395, Xenophon again left to accompany the Spartan king Agesilaus to Asia Minor. The expedition was recalled when war broke out again between Sparta and the Boeotian allies of Athens. Xenophon fought with Sparta at Coronaea and for this was deprived of his property at Athens and forced to live abroad. He made his home near Scillus in the Peloponnesus, but was obliged to flee to Leprum and then to Corinth when Sparta and Elis went to war. In 365 the decree of his banishment was revoked. He probably returned, for in 362 his two sons served in the Athenian cavalry. Xenophon lived about ten years more, completely reconciled with his country.
Much could be said about the characters of these two writers, of their knowledge of men and affairs, and of their weaknesses; but, as the pages that follow are not submitted as a literary appreciation, this will not be necessary. They were both Attic authors, and that is all that really concerns us. In their use of prepositions we may regard them as typifying the standards accepted by their times and followed by their contemporaries even in other forms of literary art. From their pages we may safely learn the intricacies of the Greek prepositions, and that is all this study has sought to do.
CHAPTER I

Prepositions in General

A preposition has been variously defined as: a part of speech which expresses "the relation of a substantival notion to the predicate" \(^1\); words which "govern adjuncts, and mark their relations" \(^2\); "a word joined with, and generally placed before a noun or its equivalent, so that the preposition together with the noun forms a phrase equivalent to an adverb or adjective." \(^3\)

In other words, it is the function of the preposition "to define the character of the verbal action and set forth the relation of an oblique case to the predicate with greater precision than is possible for the cases without a preposition." \(^4\)

In a language with few inflexions, such as English, the use of prepositional phrases is almost indispensable, since they serve as substitutes for the missing cases. A language, on the other hand, which has an ample inflexion derives from the added use of prepositions greater clearness, versatility, and exactness. For example, if one were to say, "We begged them to receive our sick under their roofs, and the sick did take up their quarters under their roofs", the prepositional phrases, though exactly the same in English, have not the
same logical meaning. The first denotes a relationship to an action - the act of receiving; the second denotes merely the location. How much more vivid and clear are the phrases of Xenophon

--- ἰκέλες ἐστίν ὁνὸς ὑμὺν τοὺς ἱπποδρόμους εἰς τὰς ὀχήματα δείπνοντας ... ὁ καὶ πολλοὶ δὲν τὰς ὀχήματα οἱ καμνονταὶ...

Xenophon Bk.5, Ch.5, #20

Originally, the Greek preposition was merely an adverb limiting the meaning of the verb. Local and temporal relations were expressed by the case of the noun or pronoun. The accusative case was used to express motion or extensions; the genitive expressed separation or motion away from; and the dative served as the locative and the instrumental case to express place where and means, respectively. As time went on auxilliary adverbs were added to these cases for the purpose of giving more precise meaning to the sentence until finally custom so established these usages that the adverbs themselves came to be treated as a distinctly different part of speech - known to us as prepositions.

Hence, strictly speaking, the preposition does not govern the case of the noun grammatically following it, but merely designates the precise meaning in which that case is used. However, for ordinary purposes we are not wrong if we say that the preposition governs the case.
To appreciate the close affinity between prepositions and adverbs let us consider the following sentences:

To μὲν οὖν πελτασταὶ ἐδέσπαντο οἱ βαρβαροὶ καὶ ἐμάχοντο, ἐπείδη ἦν ἡμᾶς ὅταν οἱ ὀπλίται, ἔστρεψαντο.

Xenophon Bk.V, Ch.4, #24

The barbarians met the targeteers and fought with them, but when the heavy-armed men drew near, they fled.

δὲ ἦν Χενοφῶν οὐδὲν κατὰ τὰς πόλεις ὄποιοὺς ἐσύματο κατεκώλυε τῶν ὀπλίτων ἦσυ.

Xenophon Bk.V, Ch.2, #16

But Xenophon, standing at the gates, kept as many of the heavy-armed men as he could, without.

Both ἔγρασ and ἔσω are obviously used adverbially and will be found in the dictionary listed first as adverbs. Nevertheless, they cease to be adverbs and become prepositions just as soon as a noun is placed after them grammatically as in the following examples:

καὶ προσήκου μὲν ἔγρασ τοῦ στρατεύματος τῶν Ἀθηναίων τῷ πρῶτῷ ---

Thucydides Bk.VI, Ch.66, #3

And first they drew near the Athenian camp ---

καὶ ἐντάξει ἦδη ἡροίσαντο, καὶ ἔσω τῆς πόλεως, --- στρατηγεῖς τῷ κατεσκευάσαντο,
And so they now assembled and pitched a camp outside of the city.

In these last two instance ἵππος and ἑφω are prepositions regularly taking their objects in the genitive case. They have not entirely lost their adverbial force but now show a new relation to the verb. So with all prepositions; they retain much of their adverbial meaning, and are even sometimes used as simple adverbs, though this is not common in Attic prose except with the improper prepositions. And one might argue in these latter cases whether these prepositions are adverbial words used as prepositions, or rather prepositions with objects understood.

Therefore, we may say that, the general uses of the prepositions in Greek are three in number: the first is almost a reversion to its original use as an adverb defining the action of verbs and linking sentences with other sentences. The second is the usage most common in Attic prose of the preposition serving as connective between verbs (and other words) and the oblique cases of nouns and pronouns. The third usage is simply a further development of the first in which the preposition-adverb prefixes itself to the verb to form a compound.
The examples already given of ἐγγὺς and ἐγὼ as adverbs will suffice to illustrate the first usage. The rest of this study will be made up of examples illustrating the other two usages. Of the three, it is the second with which we are most concerned, since it is in that usage that differences of meaning, style, and syntax will most clearly appear.

NOTES


CHAPTER II

The Preposition ἀνά

Of all the prepositions used in Attic prose, the one most peculiar to Xenophon is ἀνά. Except in composition with verbs, it is generally avoided by other authors, the same idea being express by simple verbs. The original meaning, derived from the adverb ἀνω "upwards", was "up to" or simply "up" as directly opposed to κατά "down". The Anglo-Saxon "an" and our English preposition "on" are probably cognate with the Greek preposition ἀνά, But "on", our English preposition, has not retained the connotation of the Greek ἀνά, for "on" is used only to locate a position.

That the Greek preposition is used to denote, not position, but motion we know from the case with which it is used. In Attic prose the use of ἀνά is restricted to the accusative case, the case denoting extension or motion. ¹ We might have expected a corresponding use of ἀνά with the genitive to express the notion of "up from" since the genitive is the case indicating source and separation from, but this idea is adequately taken care of by the prepositions ἐπί and ἐκ.

The various usages of ἀνά may be learned from the
following examples. The first is a simple illustration from Herodotus to show the basic meaning of this preposition.

Тαῦτα τὰ πλοῖα ἄνδε μὲν τὸν ποταμὸν οὐ δύναται πλέειν ---

Herodotus Bk.II, Ch.96

These boats are not able to sail upstream.

Here the force of the accusative is very clear. Sailing implies motion and, therefore, that over which one sails, or the place to which one sails, is placed in the accusative case to point out the limit of motion. The preposition in this case merely specifies the direction - upstream.

However, the force of the accusative is not always so clear and is apt to be missed in a sentence such as the following:

Тούτους δὲ ἔφασαν οἰκεῖν ἄνδε τὰ ὅρη καὶ θολουκοῦσας εἶναι ---

Xenophon Bk.III, Ch.5, #16

Goodwin translates the prepositional phrase: "to dwell on the top of the hill," but that does not seem to be quite accurate. In the first place ἄνδε, though its simplest notion is "up", does not refer to positions, but implies motion and horizontal motion at that rather than vertical. It conveys the same ideas we have when we hear of someone going "upstate, upstream, uptown." Moreover, in the example given, the pre-
position is used with the accusative. Goodwin's translation calls for a dative. To preserve the force of the accusative we must somewhat modify the original meaning of the preposition. Unlike sailing, living does not necessarily imply local motion, hence there can be no thought of considering this accusative as expressing limit of motion. We are left, therefore, to try reconciling the notion of horizontal motion with a notion of extension. So, we would translate the sentence:

These people, they said, were living throughout the mountains (i.e. up and down the mountains) and were a warlike nation.

Just as the accusative in the preceding sentence expresses extent of space; so there is a corresponding accusative expressing extent of time which is very common: e.g. ἀνά νύκτα - throughout the night; ἀνὰ πᾶσα τὴν ἡμέρα all the day long.

Besides these uses there are two other uses of ἀνά which partake of the nature of idioms. The first of these is the use of ἀνά to express manner as in such common phrases as φεύγειν ἀνά κράτος 3 - to flee with all one's might, i.e. to the extent of one's power; or, ἀνὰ μέρος- by turns, successively, one after another; or, ἀνὰ λόγον- proportionately. In these instances the preposition's original meaning is
used only in a figurative sense. For example, \( \text{πείθειν ἀνὰ κράτος} \) would mean "to flee, pulling one's self out of a condition of inertia up to the full measure of one's strength." The action of the verb in these cases is conceived as moving along to some higher point.

Out of this usage, or at least, along with it comes the second idiomatic use of \( \text{ἀνὰ} \). It consists of the preposition together with some noun denoting number and is used to express numerical distribution i.e. the separation of a number of persons or things into groups which are then taken individually. For example:

\[
\text{ἐστησαν ὡσπερ ἀνὰ ἕκατον μᾶλιστα διὸν χοροὶ ἀντιστοιχοῦντες ἀλλήλοις ---}
\]

\[\text{Xenophon Bk.V, Ch.4, #2}\]

They drew up in lines, each consisting of about a hundred men, which, like rows of dancers facing one another ....

If we carefully analyze the phrase \( \text{λασεῖν ἀνὰ μέρος} \) we will see whence arises the distributive force of this preposition. The figure involved would seem to be something of this sort: "to take, starting from the first part or portion and moving up to the next"; therefore, "to take severally, one after another, distributively". By introducing a specific number such as \( \text{ἕκατον} \), the distribution merely becomes more numerical: \( \text{ἐστησαν ἀνὰ ἕκατον} - \) they lined up starting from the
first man up to the hundreth and then moving up on to the next group of a hundred, etc. Therefore, "they lined up in groups of a hundred.

The use of ἀνέ in composition with the verb is quite common. The connotations which the preposition adds are usually "up", "back", and "again". To illustrate:

ἐν τῷ ὀμιλῷ τις ἀνέχεσθαι

Thucydides Bk.VI, Ch.16, #4

In like manner let a man endure ...... 4

ἐν Ἰβηρίᾳ ὑπὸ Λιγυρῶν ἀνάσταται

Thucydides Bk.VI, Ch.2, #2

...... they were compelled by the Ligurians to stand up (and go) i.e. migrate, into Iberia.

οἱ στρατιώται ἀνέθερέθησαν

Xenophon Bk.V, Ch.1, #3

The soldiers applauded (shouted approval again and again).

ἀναγνώσκει αὐτόν

Xenophon Bk.V, Ch.8, #6

he recognized him, i.e. knew him again when he met him.
NOTES

1. The use of ἀνά with the dative case is generally restricted to epic, lyric, and the choral passages of poetry.


3. Xenophon Bk. V, Ch. 2, #30

4. For other examples cf: Xenophon Bk. V, Ch. 7, #34.
CHAPTER III

The Preposition \( \text{eis} \)

The only other preposition in Attic prose restricted to the accusative case besides \( \dot{\alpha} \nu \dot{\alpha} \) is the preposition \( \text{eis} \) which throughout the works of Thucydides is regularly written \( \dot{\varepsilon} \). Again we note that the case with which the preposition is associated is not arbitrarily determined, but follows a logical reason. Just as the accusative - the case denoting motion - was used with the preposition \( \dot{\alpha} \nu \dot{\alpha} \) to specify a movement conceived as "upward"; so, to specify a movement conceived as "to" some terminus or "into" it, the Greeks used that same case of motion together with the preposition \( \text{eis} \).

This primary meaning of \( \text{eis} \) is obviously taken from the concept of local motion and is used in phrases to indicate spatial relations. In general we may say that the fundamental meanings of all prepositions are founded on some spatial notion and only afterwards are transferred to ideas connected with time. The notions expressed by the prepositions after that, such as cause, agency, etc., have a relation to the primary meaning only because a figure of speech containing the primary meaning is involved. Therefore, the prepositions express:
first, a spatial relation; then, a temporal; lastly, other relations involving the primary meaning only in a figurative way. These latter figurative usages differ with the different prepositions. By taking each of these uses in order, we can obtain an adequate knowledge of this preposition.

Motion of any sort involves two terms: the term from which the action begins, and the term to which the motion is directed. It is only with this second that we are concerned in this chapter. Latin (like English) has two prepositions, each with its own particular connotation, to indicate this goal of a motion: "ad" and "in". Greek has at least four (eis, ἐπί, παρά, πρὸς, [μετὰ]), each with its own shade of meaning. Shades of meaning must often be gotten from the context. For instance, there is no difficulty where the goal of the motion is a place as in:

οἱ δὲ τίνες καὶ εἰς κέρασονται
αὐτῶν ἀποκρινομένοι.

Xenophon Ek.V, Ch.7, #16

...... some of them, however, escaped to Cerasus.

And again, the meaning is clear enough in cases where the term is a goal in the strict sense, as in:

καὶ σχόντες ἐς τὸν αἰγαλὸν ἐπεκηρυκεύοντο.

Thucydides Ek.VI, Ch.51, #1

...... and putting to shore, they dispatched a herald.
But no amount of verbal criticism will ever prove from these next few words

καὶ μάλλα νικηθέντες οἱ Συρακοσίοι ἀνεχώρησαν ἐς τὴν πόλιν.

Thucydides Bk.VI, Ch.97, #4

whether "The Syracusans, having been defeated in battle, retired to (i.e. as far as) the city, or into the city" - not that it makes much difference in this particular instance, but it could in many others.

A slightly more connotative meaning is acquired by εἰς when the action of the verb signifies "opposition", as in:

καὶ ὑπέτυχοι τε αὐτῶς καὶ ἐσβάλλουσιν ἐς τὸ δεξιὸν κέρας τῶν Ἀθηναίων,

Thucydides Bk.VI, Ch.101, #5

They routed them and pushed on against (to) the right wing. 2

We use the English preposition "to" in exactly the same sense in such phrases as, "Onward, to Moscow." But even here the fundamental notion of the accusative in Greek is not changed in the least.

More difficult to explain, however, are those cases in which the accusative of the Greek is best translated by the English preposition "in" or "at"; as in the examples:
and should there be need for something else, they might quickly be at hand in a body.

but afterwards, having joined the colony of the Chalcidians at Leontini, he met his death.

In these cases the connotation of motion is only latent. The verb ἀρρενίζομαι carries with it the idea of "arrival" or "coming to some place", and the very definition of colonizing implies the going from one nation to another. Hence, in these examples the accusative is not confounded with the dative denoting place where, but still retains its fundamental force of limiting a motion. This construction is known as the "Pregnant Usage", i.e. a verb, the accepted meaning of which signifies rest, followed by an accusative with a preposition to denote motion prior to or following upon the action of the verb. In this construction stress is laid on the goal of the action rather than on the action itself.

Besides these uses of the accusative as term of a motion, there is also another use intimately associated with it which denotes the space or path over which an action is ex-
tended and the measure of the space traversed.\textsuperscript{5} This is known as the accusative of extent of space. Just as this accusative found scope for operation with the preposition \textit{\'an\i}, so it also does with \textit{eis}. In this usage, it is not the action of the verb which determines the case of the noun, but rather the extension of that action. For example:

\begin{center}
\textit{Eis}: "\textit{Eis to pr\'ote\-ro\-n sun\-ch\-e\-s tois mev politai\-s fober\-o\-n, es de tois epikou\-rou\-n skri\-bas, polla\-s tois peri\-onti tois asfalo\-\-us katekrain\-se."
\end{center}

Thucydides Bk.VI, Ch.55, #3

But it was owing to the fear which previously he had inspired in the citizens, and the strict discipline he had maintained in the bodyguard, that he got the upper hand with superabundant security.

With verbs of saying or speaking, \textit{eis} refers to the persons to, before, or among whom one speaks: e.g.

\begin{center}
\textit{Ekpherei eis to strateme\-ma logos...}
\end{center}

Xenophon Bk.V, Ch.6, #17

He proclaimed publicly in the presence of the army.\textsuperscript{6}

Or:

\begin{center}
Kai eis tois allos e\-llinas epide\-rivi\-n mallo\-n eikato\-nu\-\-a\-s tis dy\-nape\-\-\-ws kai esou\-ri\-\-\-\-a\-s...\end{center}

Thucydides Bk.VI, Ch.31, #4

..... and it all seemed more a display of power and wealth before the rest of the Greeks than ...
Now, since all these applications of the accusative are used analogously to express notions of time, we may at once take up that one dealing with extension. The accusative of extent of time implies that the action expressed in the verb is carried over an entire period. The force of *eis* rests with its specifying the action as extending over a future time.

For example:

\[ \text{Thucydides Bk.VI, Ch.75,#3} \]

\[ \text{..... they might not wish to aid them in the future; i.e. in all future time.} \]

Among the more common uses of the accusative with *eis* in expressions of time, there is one which corresponds to that of space illustrated by the second example of this chapter; namely that of expressing the limit of time attained, as in such phrases as: *eis* Τέλος — finally, in the end. But the basic meaning of the preposition is "up to", "until" indicating the goal of some action in terms of time, as in the example:

\[ \text{Thucydides Bk.VI, Ch.31, #1} \]

\[ \text{..... for this armament was the most splendid of all ever assembled up to that time.} \]

The only other temporal use of *eis* conceives the goal as a
fixed or expected time.

Thucydides Bk.VI, Ch.16, #6

I forced the Lacedaemonians to stake all upon a single day.

Before beginning with those uses in which the fundamental meaning of the preposition is contained only figuratively, we should consider its use with numerals. The accusative here again implies the notion of limiting and measuring, while the preposition modifies or specifies the meaning. As:

Thucydides Bk.VI, Ch.37, #2

... then came some of the cavalry from Celoans, in all about two hundred (i.e. numbering up to two hundred).

The figurative use of *εἰς* is justifiable in all such phrases as those expressing the following notions: "for the purpose of", "with relation to", "in the manner of", and "with a view to". All of these are used by Thucydides, "that expressing relation being very common; but Xenophon seems to restrict himself to only the very purest use of this preposition. A few examples will suffice. It will be noticed that they may all be taken as instances of the Pregnant Usage."
Now the city had just recovered from the plague and continuous war both as regards the number of young men who had grown up, and the accumulation of money. 

For they always make a general hunt with a view to (against) the feast . . . .

. . . . and proving their zeal towards (in the cause of) friends and allies.

. . . . and bringing all the tools necessary for the purpose of wall-building. 

The great freedom with which Thucydides uses this preposition may be judged from the following few examples:
and that my intentions be not suspected on the score of an exile's zeal.

καὶ τὰλλα προσήκοντει αὐτοῖς ἐς ἐλπίδας.

And other things were prospering according to their hopes.

The preposition compounded with a verb of motion merely added to the original meaning of the verb of motion the notions of "into", "to", "in". E.g.:

εἰσῆδε ἐς πλοῖον

Xenophon Bk.V, Ch.7, #15

..... boarding a vessel .....
6. cf. Xenophon Bk. V, Ch. 6, #27 eis toν καρδιν μηδεν ἄρονεν to say nothing in public.

7. Other instances: Thucydides Bk. VI, Ch. 65, #1; Ch. 18, #3; Ch. 60, #1; Ch. 15, #4.

8. cf. Ibid. Ch. 12, #2.

9. cf. Ibid. Ch. 51, #1.
CHAPTER IV

The Preposition ἐκ - ἐξ

The first step in determining the meaning of any preposition is to consider the case of the object with which it is used, for the prepositions ordinarily merely make the root meaning of that case more precise. Now, in Attic prose, the use of ἐκ (before vowels ἐξ) is restricted to the ablative genitive case, the function of which is to express separation.

The notion of separation is most certainly derived from the observation of local motion, since a moving object must have had a source no less than a goal. Just as the accusative case implies motion in the direction of the goal, so the genitive implies motion away from some source. Hence, in its usage, ἐκ will be found to be the direct antithesis of ἐς. In connotation ἐκ is exactly equivalent to the Latin "ex". Therefore, it implies motion from within. This fundamental meaning can be grasped in such examples as:

ἀφικόμεναι τῶν ἐκ τοῦ Χωρίου Πτείς
ἀνδρές τῶν ἱππατέων.

Xenophon Bk.V, Ch.7, #17

Three venerable sires came from within the fort.
The notion of mere position should not then, strictly speaking, be expressed by the genitive; but occasionally it is. The only justification of this usage can be the viewpoint stressed by the author. In an example such as the following:

\[ \text{Thucydides Bk.VI, Ch.32,#2} \]

And the rest of the crowd of citizens on the shore also joined in the prayer, we can grasp a fairly accurate notion of the situation. The observer was already aboard ship and out from shore. As he sat there, the voices of his compatriots in prayer carry across the water to him from the shore.

Sometimes, however, the preposition is used in almost a purely metaphorical way. In the following example, for instance, the use of \( \text{έκ} \) in justifiable because another word in the sentence, \( \text{ὅμοροι} \), connotes a kind of boundary or point from which separation can be started.

\[ \text{Thucydides Bk.VI, Ch.34, #2} \]

... in order that, being neighbors of theirs, they may be troublesome to them.

In general, the use of \( \text{έκ} \) expressing position in Pregnant
constructions is simple enough if we but try to visualize the action occurring prior to the attainment of that position. The action will usually involve some notion of motion.¹

Whenever we find a preposition associated with local motion we may at once be sure it will also be associated with notions of time. The preposition ἐκ is no exception. Its frequent use in such adverbial phrases as ἐκ τοῦτου (ς χρόνου being understood) "after this" "from that time on"² and ἐπὶ τῶν "since the time when" is familiar to even the most inexperienced reader of Greek.³ What we are apt to overlook is the force of the genitive.

The simple genitive of time denotes time within which or of which. As contrasted with the accusative of time, the genitive betokens a portion of time. The precise portion during which an action takes place may or may not be specified, but the notion of partition is always implied by the genitive. That the genitive retains its original temporal force in most cases can be seen in the common idioms already cited.

Among the other relations expressed by the genitive with ἐκ the most closely connected with its primary meaning is that of source or origin. This may refer to the
physical origin or the material origin; then, in a more figurative sense, to cause, agency, occasion, instrument, means, and even manner. In all these cases the use of ἐκ connotes reference to the immediate origin. The remote source is expressed by other prepositions.

The following may be taken as instances of some of these various usages.

τὰ ἔπιτθεσιν δέν ἐποιήσεσθαι ἐκ τῆς πολεμίας.

Xenophon Bk.V, Ch.1, #6

The necessities of life must be gotten from the enemy's land.

Here the general notion of source is evident. In the next excerpt the preposition expresses the idea of consequence.

ὁ δὲ νόμος ἐκ τοῦ μὴ δύνασθαι ὑμᾶς --- ἐτέθη ---

Thucydides Bk.VI, Ch.38, #5

The law was enacted as a result of your incompetency. 4

Closely associated with this meaning is another expressing the grounds or reasons for making a judgment.

ὁμώς δὲ καὶ λέσον, ἐφ' ἐκ τίνος ἐπληήνυ.

Xenophon Bk.V, Ch.3, #3

"Nevertheless, tell us," he said, "for what reason you were beaten."
The use of ἐκ to indicate the occasion or instrument for an action is simply another variation of the same fundamental use. It is especially common with verbs of learning, hearing, etc.

Thucydides Bk.VI, Ch.17, #6

Such, then, are the things going on there from what I learn by report. 5

Without these verbs, the preposition may be rendered as: "arising from", "through", or "under the circumstance of"; as:

καὶ ὡς ἐκ τῶν θανάτων συνταφέομαι...

Thucydides Bk.VI, Ch.70, #4

..... and drawing up as well as possible under the circumstances..... i.e. as well as difficulties arising from the present circumstances would permit.

The use of ἐκ to denote means or instrument is not common. When the means happens to be a living person we call it agency.

ὁ τι δὲ ἐκαστός ἐκ τοῦ λέγων
πείθειν οἶται ἐν στασίσεως ἀπὶ τοῦ κοινοῦ λαβὼν...

Thucydides Bk.VI, Ch.17, #14

..... but whatever each man thinks he can get from the common supply either by his oratory or sedition ..... 6
The use of ἐκ to express manner is another of its applications:

καὶ σὺ πρὸς αὐτὸν ἐπίσκεψε τὸν ὑμῖν
τοῖς ἄλλοις τῷ ἑαυτῷ

Thucydides, Bk.VI, Ch.18, #3

..... and you must not consider repose in the same light that others do .....  

Finally, with numerals ἐκ expresses its fundamental partitive force.

σύμφωνος ὑμῖν ἐι καὶ σὺ ἐκ θρῆτων.

Plato, Gorg. 500 A

..... you give your vote as a third with ours.

The closest equivalent to this usage in either of the two books treated in this thesis is:

συμπληρώσαντες ἐβίβασαν ναῦς ἐκ πᾶσῶν.

Thucydides Bk.VI, Ch.50, #2

..... and manning sixty ships out of the whole number ..... 

In composition the first meaning of this preposition is that of "removal", "out", "off". It then expresses a kind of "carrying out", and "fully accomplishing".

καὶ ὁς ἐβασαστὰς φεύγει.

Xenophon Bk.V, Ch.2, #30
And he, rising from his place, fled.

\[ ήν ἄρα Καὶ Τοῦτα ἦμιν μὴ ἐκπεραινταὶ \]

Xenophon Bk.V, Ch.1, #13

... if these things do not fully materialize for us as we wish...

Occasionally Xenophon uses the improper preposition \[ ἐς \] in exactly the same force as \[ ἐκ \].

\[ οἴκεσθαι ἐς ἐκ τοῦ Πόντου \]

Xenophon Bk.V, Ch.7, #15

... to depart out of Pontus.³

NOTES

1. cf. Xenophon Bk.V, Ch.3, #9.
2. cf. Ibid. Ch.5, #25; Ch.7, #34.
3. Ibid. Ch.7, #34
4. cf. Thucydides Bk.VI, Ch.9, #2.
5. cf. Thucydides Bk.VI, Ch.34, #2; Ch.78, #4; Ch.40, #2.
6. cf. Ibid. Ch.40, #2.
7. cf. Thucydides Bk.VI, Ch.34, #2.
8. cf. Xenophon Bk.V, Ch.7, #7.
CHAPTER V

The Preposition ἀπό

The preposition ἀπό is like ἐκ not only in its fundamental meaning, but also in its development of usages. Yet, in basic connotation the two are very different. ἐκ, we will recall, denoted removal from within and hence corresponds to the Latin "ex"; ἀπό, however, denotes removal from without, i.e. away from the exterior and therefore corresponds to the Latin "ab".

The application of this preposition first to local motion, then to position in pregnant construction, then to time, and finally to origin and all its attendant meanings is almost an exact reduplication of the use of ἐκ. Therefore, the examples cited in this chapter speak for themselves and need but little explanation.

Many examples from both authors such as the following might be given in which the idea of motion is prominent.

ἐφευρόν οὖν καὶ οἱ ἀπὸ τῶν τῶν οἰκίων.

Xenophon Bk.V, Ch.2, #2

Thereupon, they fled from these houses.¹

ἐκ in this sentence would have meant "they ran out of the
houses"; the use of ἀπό implies that they had just left the houses and were now running away. Where motion is not involved, ἀπό often carries the implication of "distance from", "away from"; as in:


dιαέξον αἱ πόλεις ἀπ' ἀλλήλων στάδια ὑπόσκοντο.

Xenophon Bk.V, Ch.4, #31

The cities are eighty stadia from one another. ²

Adverbial phrases of time with ἀπό are not very common. The meaning of the preposition in these phrases is "after", "from", or "since". For example:

ὑποχνομαὶ δὲ ὑμῖν ἀπὸ νεομνήσιας μισθοφόραν παρέχειν

Xenophon Bk.V, Ch.6, #23

I promise to pay you wages from the beginning of the month, i.e. monthly.

διὰ τὸ προσβεθεῖν τε ἀπ' αὐτοῦ

Thucydides Bk.VI, Ch.55, #2

..... as he was eldest after him ......

In signifying origin, ἀπό more frequently refers to remote ancestry or source, as:

καὶ ἐν χώρα ἀπὸ Ἰταλῶν, βασιλέως τῶν Ἰταλίων ἐπισκοπῶν Θε.

Thucydides Bk.VI, Ch.2, #1
And the country was called Italy after Italus a certain king. 3

But almost any notion of source might be found expressed by this preposition.

Thucydides often uses ἀπὸ to signify the author of some action. By connotation these phrases indicate that the action is done indirectly through the immediate agency of someone else. In these instances the starting point of the action is stressed rather than the agency. The construction is generally found with verbs such as ἔγραψεν, ὕπερθεν etc. A typical example of this usage would be:

μνεύται ὅν ἀπὸ μετοίκων Τῆς Τινων καὶ ἀκολούθων

Thucydides Bk.VI, Ch.18, #1

Therefore, it was disclosed by certain metics and servant-men that ..... 4

The use of ἀπὸ in this sentence, therefore, indicates that the information was remotely traceable to the metics, but that they themselves had not laid the matter before the authorities.

Remote cause or occasion is also expressed by ἀπὸ. The translation may be rendered: "on account of", "by reason of", "in consequence of".

--- ὅπως ἐγκαινίσασθαι μὲν ἀπὸ τῆς ἑπιτομοθυσίας,

Thucydides Bk.VI, Ch.12, #2
how he might gain admiration by reason of his horse-breeding. 5

means or instrument expressed by ἀπὸ is very analogous.

καὶ ὁ Νικίας γνώσε ὅτι ἀπὸ μὲν τῶν αὐτῶν λόγων οἷς ἄν εἴη ἀποτρέψει.

Thucydides Bk.VI, Ch.19, #2

And Nicias, seeing that he could no longer deter them by means of the same arguments..... 6

So also manner:

ἥν μὲ τί δὲ ὀλίγον καὶ ἀπὸ τοῦ ἀδοκίτου κ' ἱερτὶν τοὺς ὑφελέσαι...

Thucydides Bk.VI, Ch.46, #3

..... unless perchance quickly and unexpectedly they should be able to help the Leontines, or

Besides these uses of ἀπὸ, Thucydides sometimes uses this preposition rather freely just to stress the notion of origin; e.g.

τοὺς τε λόγους ἀπ' ἵματι ὃς ἔγερξα καὶ...

Thucydides Bk.VI, Ch.40, #2

..... will judge your words (i.e. the words which proceed from you) as though they were your deeds. 7

ἑλευθεροὶ ἀπ' αὐτούνου τῆς Πελοποννήσου...

Thucydides Bk.VI, Ch.77, #1

..... free men (i.e. sprung from) of independent Peloponnesus.
In composition ἀπό has many meanings. The most frequent are: "from", "away", "off", "in return", and "back".

E.g. ἀποδιδόναι - to give back; ἀπολαμβάνειν - to take or receive from another. In this latter example, and in many others like it, separation is clearly implied. Since Separation in a stricter sense sometime involves negation or privation, we find ἀπό suggesting those very notions: v.g. ἀπεφεύγειν - to forbid. However, often enough the prefix does little more than intensify the meaning of the verb.

NOTES

1. cf. Thucydides Bk.VI, Ch.101 #6.
2. cf. Ibid. Ch.68, #3; Ch.33, #5.
3. cf. Ibid. Ch.2, #2; Ch.76, #3.
4. cf. Ibid. Ch.61, #1; Ch.32, #3.
5. cf. Ibid. Ch.34, #8; Xenohpon Bk.V, Ch.6, #15.
6. cf. Thucydides Bk.VI, Ch.33, #3.
7. cf. Ibid. Ch.76, #1.
CHAPTER VI

The Preposition ὑπ’

The Greek symbol ὑπ’ is etymologically a root found in many words all having the common notion of "before" with reference sometimes to place, sometimes to time. Thus the words ἀρχεῖον, ὑπ’; and, with vowel changes, such words as ἀρχίως and ἀρχής were formed. Then, as an adverb, this root retained its basic meaning and soon acquired prepositional force.

The meaning of this preposition, therefore, is the equivalent to the Latin preposition "pro" and "praed". Its use is restricted to the genitive of time and place. Of course, like all the prepositions, figurative uses of this case with its preposition expresses other relations.

The precise difference between the genitive of time and place and the dative of time and place is not always clearly discernable, but in general the dative of place is used only with proper names or with prepositions whose use has always been associated with this case, and the dative of time specifies a definite point of time. Therefore, the genitive denotes the place within which or at which an action takes
place, whereas the dative specifies the place where an action takes place. The genitive of time denotes a portion of time within which or of which an action takes place, whereas the dative defines the time at which an action occurs.¹

The local signification of προ' may be seen from the examples:

ιὼκείτο δὲ τοῦτο (χωρίον) πρὸ τῆς
Ρόλεως τῆς Μετροπόλεως Καλουμένης.

Xenophon Bk.V, Ch.4, #15

The fortress stood before (in front of) the city called the Metropolis.

Τὰς γὰρ μηχανὰς καὶ σύλλα ὅσα
πρὸ τοῦ τείχους ἐν καταβεβλημένα
ἐμφάνισε τὸν ἰππέτας ἐκέλευσεν.

Thucydides Bk.VI, Ch.102, #2

He ordered his attendants to set fire to the engines and wood that was thrown down before the wall.

But besides this fundamental meaning of "before", προ' may have the connotation "in front of" for the purpose of guarding or shielding. Or it may mean "before" in the sense of preferring one thing to another "rather than"; as for example:

...οδὸς πρὸ πολλῶν ἄν ἐτιμητῶν ἐμμάξων...

Thucydides Bk.VI, Ch.10, #4
... whose alliance they would have valued above many things.

Where the relation expressed by the preposition is one of time, πρώτοι has but one meaning: "before".

εὔχασε δὲ τὰς νομισμάτας πρῶτος τὴν ἀναμφιβολίαν...

Thucydides Bk.VI, Ch.32, #1

... and the customary prayers being offered before putting out to sea....

καὶ ἐν τῷ ἑρῴῳ καὶ πρῶτο ἀυτῷ...

Thucydides Bk.VI, Ch.66, #1

... either in the actual affair or before it....

The preposition in composition connotes the same ideas of location, time, preference, defense; but often does no more than strengthen the word with which it is compounded. Where the notion involved is one of place, the prefix πρῶτοι adds the idea of "before", "forth", "forward", "onward", or "away"; as πρῶτεστεσ - running ahead. To imply time the same prefix may be translated: "before", "beforehand", "earlier" e.g. προφύλασσα θαν - to guard beforehand, a.v. to take precautions. In other cases the connotation of defending is implied, as in προφόροι - he spoke in behalf of them; or προφεροστέσσας - to speak on behalf of, or to make excuses. When compounded with verbs such as ἴπέω and τιμᾶω the idea added is that of preference.
NOTES


2. Cf. Thucydides Bk. VI, Ch. 7, #2.

3. Xenophon Bk. V, Ch. 8, 13

4. Thucydides Bk. VI, Ch. 38, #2.

5. Xenophon Bk. V, Ch. 5, #7.

6. Thucydides Bk. VI, Ch. 25, #1.
CHAPTER VII

The Preposition ἄντι

Very similar to ἐπὶ in its local meaning is the preposition ἄντι. In its original meaning it was only a narrower interpretation of the idea expressed by ἐπὶ.

ἐπὶ meant "before", "in front of"; ἄντι simply narrowed this down to "before" in the sense of "opposite to", "in the face of".

In its purely local meaning, this preposition is not very common, the example from Xenophon cited by various grammarians being:

― Τούτων (Χωρίου) δὲ ὅσον πλέον δαμὴ

πίτυος διαλειπότοσις μεγάλαι, ἄνθ᾽ ὑν

ἐκτικότες ἄνδρες τι ἐν τάχοιεν...—

Xenophon Bk.IV, Ch.7, #6

..... as much as a plethron of which is thick with large pines at intervals. What harm can our men suffer standing behind them (i.e. stand-opposite to them from the view point of the enemy).

In composition, however, this interpretation is not so rare; as in:

ἄντι ὕπο τοὺς πολέκιοι ἥσσα

ἄντι τε τοῦ μένοι

Xenophon Bk.V, Ch.4, #23
For here the enemy was drawn up against them, i.e. opposite to them.

The more common meaning of ἀντὶ as a preposition turns out to be "instead of", "for", "as an equivalent to" and "In return for".

ἀντὶ δὲ Χειρισόφου Νέων ὥς Ἀσιναῖος ἔλαβε.

Xenophon Ek.V, Ch.3, #4

Neon, the Asinian, received what was offered instead of Cheirisophus, i.e. received what was intended for Cheirisophus.

ἀλλ᾿ ἐφισώσαντες τοῖς ἄλλοις μεθ᾿ ἡμῶν τοῖς Ἑυρακοσίοις, ἀντὶ τοῦ αἰεὶ φιλόσεσθαι αὐτοὺς, καὶ ἀντεπιβουλεύσαντες ὑπὲρ ἐκ τοῦ ὅμοιοι μεταλάβετε.

Thucydides Ek.VI, Ch.37, #5

But like others, join with us against the Syracusans; and instead of always guarding against them, at last take your (equal) part in counterplotting against them.

καὶ ἀνθ᾽ ὑμῖν ἐτύμησαν ἡμᾶς καὶ δένδρα ἐδώκαν τῷ στρατίῳ, ἀντεπιβουλεύειν αὐτοὺς...

Xenophon Ek.V, Ch.5, #14

In return for these things they honored us and distributed presents to the army, and we respected them in return.
CHAPTER VIII

The Preposition σύν

The preposition σύν and its older form ἕν offers one of the most striking differences between Xenophon and Thucydides. Thucydides, though one of the early writers of Attic prose, avoids this preposition almost entirely except in composition. In fact, Xenophon is the only writer of the Attic prose period who uses it to any extent at all; the reason being that the preposition μετὰ had all but driven σύν into the columns of archaic words. Therefore, in this chapter, we must beware of accepting the numerous examples of σύν in Xenophon as illustrations of Attic prose. They are nothing more than examples of Xenophon. The use of σύν or ἕν in Thucydides and others are almost invariably old standardized formulas such as ἕν ὀπλασ - in arms1; σύν τοῖς θεοῖς - with the help of the gods2; etc.

The radical meaning of σύν, therefore, is "with". Its use is restricted to the dative case. Now the dative serves to perform the function of three cases: the dative proper, the locative, and the instrumental. It is only with the latter that σύν is concerned. But although the dative
used with σύν is the instrumental, means and instrument are not the primary ideas conveyed by σύν. The first use of σύν implies accompaniment or union; then, means and instrument; and finally, manner. Therefore, σύν first means "together with", "along with", "in company with"; as in:

δότι οἱ ἐφελθόντες Ἑλλνες σύν
αὐτοῖς ἐπεφεύγεσαν.

Xenophon Bk.V, Ch.4, #18. 4

...... and because the Greeks who had marched with them fled.

However, this use is not restricted to accompaniment with persons; as for instance in:

.... ἀλλ' αὐτῶι σύν τοῖς μοσσόνοις κατεκαθήσαν.

Xenophon Bk.V, Ch.4, #26

...... and so they were burned there with the towers, i.e. together with the towers.

The use of σύν is common in describing military movements, and then is not peculiar to Xenophon. It is especially used with words suggesting troops, fleets, and arms rather than actually stating them; as in the compound:

ἐκπλεον ἰομισματι ἐνὶ Σελινοῦντος...

Thucydides Bk.VI, Ch.62, #1. 5

...... had sailed with the whole fleet (or force) for Selinus.

In many instances this latter usage of the dative is equivalent to a dative of means; as in:
to take what is necessary with a foraging party; i.e. by means of a foraging party.

Sometimes the added connotation of "by the help of" is involved as in the example already given: σὺν τοῖς Θεοῖς. But frequently the preposition served to strengthen or reinforce the simple dative; as the first σὺν in the following sentence:

Then too, those Greeks who were careless about discipline (i.e. about the discipline prevalent with us) and thought themselves able to perform as great things in conjunction with the barbarians as with us are duly punished.

The variations in the spelling of the preposition is interesting, but has no grammatical significance.

Besides these meaning, σὺν is also used to express means and instrument regarded as accompaniment of some action; as for example:

nor is it yet safe to carry these (dead men) off with the herald's-staff (i.e. by negotiating with the enemy).
Moreover, σὺν may describe the manner of some action; as in:

τὸν δὲ νέον σῖτιν σὺν τῇ καλάμῳ ἀποκείμενον...

Xenophon Bk. V, Ch. 4, § 27

.... and new corn laid upon the straw.

In composition σὺν is quite common even among those authors who avoid its free prepositional usage. The first meaning again is "together with" συνέβαλε σ' αὐτοῖς - he sent together with him 6. Or it may mean simply "together"; e.g. συνέκαμψε τὸ ὀσέλος - he drew his legs together 7. Here we see that the prefix serves for an adverb. Or again, it may connote the idea of completeness and thoroughness; e.g. ὅσος σ' αὔτῷ (οἰκία) συνεπιτεθεῖ - so that his house fell completely. 8

It might further be noted that in composition the

undergoes various euphonic changes. Before any labial sound (i.e. before θ, β, φ, ψ, μ,) the ν changes to αμ; before any guttural sound (i.e. before κ, γ, χ, ξ) it changes to a ρ; before a λ or a σ, that consonant is re-

duplicated; and before ξ or σ followed by another consonant

the ν is dropped as it sometimes is before ξ.
NOTES
1. Thucydides Bk. VI, Ch. 195, #2
2. Xenophon Bk. V, Ch. 8, #19
3. This comitative dative is regarded as a secondary use of the instrumental dative which in turn may be subdivided into: dative of association, of accompaniment, of accompanying circumstances, and of time and space.
4. cf. Xenophon Bk. V, Ch. 8, #18; Ch. 3, #6; Ch. 3, #5.
5. cf. Ibid. Ch. 7, #30.
6. Xenophon Bk. V, Ch. 6, #21; cf. Ch. 6, #7.
7. Ibid. Ch. 8, #10; cf. Ch. 7, #3.
8. Ibid. Ch. 2, #24.
CHAPTER IX

The Preposition εν

Perhaps the most used preposition of all is the preposition εν. Its radical meaning implies "a state or condition or rest within". It is, as it were, midway between εἰς "into the interior" and ἐκ "out of the interior". The basic difference, therefore, between εν and the other two is the difference between rest and motion. This connotation or "rest in" is supplied by the dative with locative force. Hence, εν is primarily concerned with local and temporal relations.

The frequency with which εν is used results from the fact that the simple dative of place is used only with proper names of places, and of these is chiefly confined to the names of Attic demes. In like manner, the simple dative of time is used only with nouns denoting "day", "night", "month" "year", and "festivals", and even these (except festivals) generally take εν when no adjective word is connected with them.

The first and simplest use of εν, therefore, gives the location of someone or something as being strictly "with-
in;" as ἐν Ἐκλειστὴ - in Scillus 2; ἐν τῇ βασιλέως in the land of the barbarians3; ἐν τῆ θόλε τῇ Ἀθαναίων - in the city of the Athenians 4; ἐν δὲ τῷ ἐν Ἐκλειστὴ χώρῳ - in this bit of land in Scillus 5; ἐν τῷ τῆς Ἀρτέμιδος ἱερῷ - in the temple of Artemis 6. These examples at the same time illustrate the various positions of the prepositions' object.

The strict meaning of "within", however, is not insisted upon; and, consequently, we find ἐν meaning "in", where a more exact translation might be "on", "upon", "at"; e.g. ἐν τῶι ὄρει - in (on) the mountains 7; ἐν τῷ Πεδίῳ - on the plain 8. Or again:

ἀνατίθησιν εἰς τὸν ἐν Δελφοῖς Ἑσαυρών.
Xenophon Bk.V, Ch.3, #5

He deposits (the money) in the treasury in (at) Delphos.

ἐστὶ δὲ ἑρσόντως μὲν ἐν στενῷ ἢ θήμιο --
Thucydides Bk.VI, Ch.97, #1

There is a peninsula at the narrow isthmus.

οὐκ ἐν παλάτ ἐφαίνετο.
Thucydides Bk.VI, Ch.60, #2

..... and the trouble did not seem at an end i.e. there seemed to be no end of trouble.
Sometimes the meaning "within" is broadened to denote the idea of "surrounded by" or "enclosed in"; as εν Χιτωνι μόνον - clothed in tunic only 9; εν τῷ ἵσταρῳ Χειμῶν - in the bitter cold 10; and then by analogy such expressions as εν ὀπλοῖς - under arms 11 seem to follow this lead. The idea of "within" is also extended to "in the number of" or "among"; e.g. εν τοῖς φίλοις ἦσαν - they were among friends 12 ἀνομίαν εν ἡμῖν - lawlessness among us 13.

Besides these more common usages, εν may express many other notions which, figuratively at least, have - or at one time had - local relationships. It may mean "in the possession of" as in εν τῇ Τυραννίδι - in possession of the tyranny 14; or it may mean "in the power of", "in the reach of":

εν γὰρ τῷ Κράτειν ἐστὶ καὶ τῷ λαμβάνειν τὰ τῶν ἤττόνων.

Xenophon Bk.V, Ch6. #32

For it is in the power of the conqueror to take what belongs to the vanquished.

Or it may mean "in the presence of", "before": ἀποφανοῦντες εν εἰσόδῳ - declaring before those already informed 15.

Gradually, this local connotation was so obscured as to become unrecognizable. Thus we have εν employed to mean "in respect of", "in point of": εν τῖνος λαμπρότατι ἀροεσχον - who
have excelled in splendor of any kind;\textsuperscript{16} οὐτε ἐν καιρῷ  
σπεύδοτε - neither are you timely as regards your haste.\textsuperscript{17}  
A further example of this last usage may be seen in the excerpt:  

tίνα ἄφο αὐτῶν ἐμῶ κωλύω ἵνα λέγειν  
eἰ τίς τι ἀγαθὸν δινάθαι ἐν ὑμῖν;  
Xenophon Bk.V, Ch.7, #10  

Whom of them do I forbid to speak among you,  
if he has something good to say?  

But over and above these uses of ἐν with local re-  
terence - however vague the idea of place may be - there is an-  
other use which signifies the state or condition in which one  
is. In this construction the preposition and its substantive  
taken together are equivalent to an adjective or participle.  
The construction may refer to outward circumstances, as:  
καὶ ἐν ἴλῳ εἰδοί ὅτι ἤδη εἰσί - I am certain they are already  
sailing, i.e. under sail.\textsuperscript{18} Hence this construction is commonly  
applied to occupations and pursuits, as: ἐν φιλοσοφίᾳ καὶ  
λόγοις εἰναί - to be in (i.e. studying) philosophy and  
oration. Or it may refer to inward states of feeling such as:  
ἐν ἄθυμῳ ἦσαν - they were in despondency\textsuperscript{19}; εἰναὶ ἐν  
σιναοῖς - to be intending\textsuperscript{20}; ἐν τῇ ἥλικίᾳ - in the  
finest time of life\textsuperscript{21}. These latter uses are common, but  
especially so with neuter adjectives as in the phrases:  
ἐν τῷ ὅμοιῷ - in the same condition, in like manner\textsuperscript{22};  
ἐν τῷ ὅμοιῷ - equally\textsuperscript{23}; ἐν ἀσφαλείᾳ εἰναί - to be safe\textsuperscript{24};
Means and instrument are expressed by *ἐν* in such phrases as: *ἐν  ὑπερήφανος ἀρρητοὶ ἡμέρας* - carrying a lance by (i.e. in) his right hand 27. Even in these instances the original meaning of the preposition is retained. Sometimes, however, it is not so easy to detect; e.g. *ἀ' ὑπὸ ἐν  ὑπερήφανος ἀρρητοὶ ἡμέρας* - but as to the things which you will gain by this fortress 28. This use of the preposition to express means and instrument is often used in Attic prose with verbs of showing as in such examples as *ἐν τοῖς ἰεροῖς παιότερο* it appeared from the sacrificial victims that 29; but generally, instrumentality as a consequent sense arises from the subject matter and not from the word.

The use of *ἐν* in phrases expressing manner is easily recognized because of its affinity to our English use of "in" in like phrases; as for example: *ἄναυστος ἐν ρυθμῷ* - singling in rhythm 30; *ἐν πρόποι ὑπὲρ ἄρανει* - in some secret way 31; *ἐν ἐὐσίᾳ* - in a calm 32; *ἐν ταξίσι ἦν* - drawn up in order 33;

But if the uses of *ἐν* in the above senses seem numerous, the use of the same preposition to express time is
almost as frequent though not so varied in meaning. Its strict-
est temporal meaning is found in the very common phrases \( \text{ἐν} \ \text{τοῦτῳ} \ \text{τῷ} \ \text{Χρόνῳ} \) and its ellipsis \( \text{ἐν} \ \text{τοῦτῳ} \) - within (during) this space or period of time; meanwhile\(^3^4\) and in \( \text{ἐν} \ \text{τῷ} \ \text{μαρῶν} \) - at present \(^3^5\). It is even used with words denoting time which are capable of standing in the dative without a preposition: as \( \text{ἐν} \ \text{ἡμέραις} \ \text{ῥήταις} \) - within a determined number of days \(^3^6\); \( \text{ἐν} \ \text{τῷ} \ \text{τεράτῳ} \ (\text{ἐν} \ \text{αὐτῷ} \ \text{understood}) \) - in the fourth year \(^3^7\); \( \text{ἐν} \ \text{δὲ} \ \text{ταύταις} \ (\text{ἡμέραις}) \) - during these days \(^3^8\); \( \text{ἐν} \ \text{μεσημβρίᾳ} \) - at midday \(^3^9\). When specific word signifying time is present, the meaning can be gathered either by supplying such a word as in \( \text{ἐν} \ \text{ὡ} \ \text{δὲ} \ \text{ταῦτα} \ \text{ἐν} \) - while these things were so \(^4^0\); or else by studying the context. Often enough little difference will be made whether the phrase is taken as temporal or circumstantial; e.g;

\( \text{ἡ} \ \text{ποίο} \ \text{ὅ} \ \text{ἐν} \ \text{πάσῃ} \ \text{πολέμῳ} \ \text{Σικελίᾳ} \)

Thucydides Bk.VI, Ch.37, \#2

... much less then, when all Sicily is hostile; a.v. with all Sicily hostile.

As a prefix in compositions the preposition retains its connotations of "within", "at", "near", "on", and "among". A few examples will show the general usage: \( \text{ὡ} \ \text{ἐνοίκεῖν} \) - so as to dwell therein \(^4^1\); \( \text{ἐννοεῖτε} \ \text{δὲ} \ \text{καὶ} \ \text{τόδε} \) - bear the following in mind \(^4^2\). In composition with adjectives
the prefix expresses either a modified degree of the adjective or the possession of a quality. For euphonic reasons, in composition the \( \nu \) becomes \( \mu \) before \( \pi , \beta , \phi , \psi \); \( \gamma \) before \( \kappa , \gamma , \chi , \psi \); before \( \lambda \) it changes to another \( \lambda \); and sometimes changes to \( \rho \) before another \( \rho \).

In some cases \( \epsilon \nu \) loses its force altogether and, as in \( \beta ουλομενος τι το \ Νικια \ \epsilon ναντιοσθαι \)—wishing to oppose Nicias 43, the case is determined by the verb or another prefix.

NOTES

2. Xenophon Bk.V, Ch.3, #7.
3. Ibid. Ch.6, #25.
4. Thucydides Bk.VI, Ch.27, #1.
5. Xenophon Bk.V, Ch.3, #8.
6. Thucydides Bk.VI, Ch.44, #3.
8. Ibid. Ch.5, #9; cf. Thucydides Bk.VI, Ch.3, #2.
9. Xenophon Bk.V, Ch.2, #15.
10. Ibid. Ch.3, #14; cf. Thucydides Bk.VI, Ch.1, #2.
NOTES (cont.)

11. Thucydides Bk.VI, Ch.74, #1.
12. Xenophon Bk.V, Ch.4, #32.
13. Ibid. Ch.7, #33.
14. Thucydides Bk.V, Ch.54, #2.
15. Ibid. Ch.77, #1.
16. Ibid. Ch.16, #5.
17. Ibid. Ch.9, #3.
18. Ibid. Ch.34, #9.
19. Ibid. Ch.46, #2.
20. Ibid. Ch.65, #1.
21. Ibid. Ch.24, #3.
22. Ibid. Ch.11, #1; Ch.21, #2; and others.
23. Ibid. Ch.87, #3; Ch.78, #1.
24. Xenophon Bk.V, Ch.6, #33.
25. Thucydides Bk.VI, Ch.69, #3.
26. Ibid. Ch.92, #1; Ch.33, #3.
27. Xenophon Bk.V, Ch.4, #12.
28. Thucydides, Bk.VI, Ch.91, #6.
29. Xenophon Bk.V, Ch.6, #27.
30. Ibid. Ch.4, #14.
31. Thucydides Bk.VI, Ch.54, #4.
32. Xenophon Bk.V, Ch.8, #20.
33. Ibid. Ch.1, #2.
NOTES (cont.)

34. Xenophon Bk.V, Ch.6, #15.
35. Thucydides Bk.VI, Ch.35, #2; and others.
36. Ibid. Ch.29, #3; Ch.30, #1; Ch.64, #3.
37. Ibid. Ch.59, #4.
38. Xenophon Bk.V, Ch.5, #5.
39. Thucydides Bk.VI, Ch.100, #1.
40. Xenophon Bk.V, Ch.1, #17.
41. Ibid. Ch.5, #25.
42. Ibid. Ch.1, #9.
43. Thucydides Bk.VI, Ch.15, #2.
CHAPTER X

The Preposition θεξ

Since the case of the noun in adverbial phrases is not strictly speaking determined by the preposition but retains its own proper function, it is possible for some prepositions to be used in conjunction with various cases. The selection of these prepositions is not as arbitrary as it may at first seem; nor is the English version of a phrase ever a norm for the Greek. In determining with what case, or cases, a certain preposition may be used, we must first learn what its basic meaning is. That meaning may then be found to apply to more than one case function.

The preposition θεξ is such an example. Its radical meaning is "through" with the added connotation of "right through and out of", "in at one point and out at another", "from end to end". At once we perceive that this radical meaning is capable of two interpretations. If we conceive the motion as already completed, then "out of" expresses separation and, consequently, the genitive will be used. But if, on the other hand, we stress the notion of motion itself or the equivalent idea of "By way of", and analogously the notion of cause, then the case will
be a sort of terminal accusative - at least in the figurative sense of "to the end of" and hence "on account of".

**Διά with the Genitive**

The genitive with Διά in expressing local relations has various meanings. Sometimes it enjoys the original meaning of "through and out of", as in:

καὶ διελθόντες διά τῶν τάφων καὶ διά τῶν ὅπλων τῶν Ἑλλήνων ἐπορεύοντο εὐθέως πρὸς τοὺς Πολεμίους.

Xenophon Bk.V, Ch.4, #14

..... and marching right through the lines and heavy-arms of the Greeks, they advanced immediately against the enemy.

More frequently, however, it simply means "through".

ἐτύχε δὲ διαφερέων διὰ τὸν Χαρίον Ροτάμος Σελινοῦς

Xenophon Bk.V, Ch.3, #8.

It so happens that the river Sellenus flows through this property.

Sometimes Διά indicates the intervals of space, i.e. a distance or gap between objects, as in:

Τὰ ἡμέρα διὰ πλείστου πάντες ἰόμεν Θαυμασόμενα καὶ τὰ πείραμα ἡκίστα τὰς ὅψιν δούτα...

Thucydides Bk.VI, Ch.11, #4

..... for we all know that things most removed
and least given to a test of merit are most admired.

\[ \text{Thucydides Bk.VI, Ch.11, #1} \]

\[ \text{... being far distant and numerous...} \]

In expressions of time, \( \text{dia} \) implies uninterrupted extension "throughout" or "during" a period of time, as in such phrases as \( \text{dia vuktos} \) - throughout the night \(^1\). Of past time \( \text{dia} \) conveys the idea of "since" or "after", the word \( \text{pros} \) often being omitted: \( \text{di' oljou} \) - after a brief interval, on a sudden, for a short time \(^2\); \( \text{ou dia makro} \) - in no long time, soon \(^3\); \( \text{dia pleiotou} \) - for the longest time \(^4\). Or again \( \text{dia} \) may express intervals of time, e.g. \( \text{dia triitns \( \eta \)meras} \) - every three days.

Of other relations expressed by the genitive with the most important is that of cause. The connotation suggested by \( \text{dia} \) in such phrases seems to be that one thing "comes through and out of", or in other words, "arises from" another. Under cause we include agency and means. With the genitive, \( \text{dia} \) is used to indicate the intermediate agent and means, i.e. the person employed to bring about an intended result. It is, therefore, equivalent to the Latin prepositions "per" expressing mediation. For example:
thinking it was through him that they had been persuaded to join the expedition with us.

The use of *διὰ* to express means may be seen from the following:

*διὰ* *μὴ* *δι’ ἐλασίων* *εὐπροτεκτίστων* 

so that they may not be walled off as if by a smaller circuit.

With such verbs as *εἰναι*, *ζύγωσθαι*, and *ἔχειν* the genitive of some word denoting a property or quality together with this preposition may denote a state or feeling, as for example in:

*ἀλλ’* *αἰεὶ* *διὰ* *φοβοῦ* *εἰσὶ* *μὴ* *ποτὲ* 

but they are always in fear lest sometime.....

Often *διὰ* and the genitive are simply substitutes for a simple adverb of manner, e.g. *διὰ* *ταξιωμα* - quickly; *διὰ* *σπουδᾶς* - with earnestness; *δι’* *ὀφρᾶς* - in anger.
with the Accusative

The use of διά with the accusative in prose is restricted to expressions indicating some type of causal relationship. Its use in phrases of space and time is strictly poetic. The causal signification expressed by the accusative can be best understood if we remember that the accusative denotes motion towards... The preposition διά with the accusative, then, means "through and towards; an aiming at; something "with a view to". Now, υπέρ, there is a very close link between the phrases "with a view to" and "owing to". The first, taking its figure from the act of one seeing, thus stresses the notion of "into"; but the real meaning of "with a view to" is "with the intention of" (in - tendō) and so the idea stressed is one of purpose. From there the development is easy; "with the intention of" is equivalent to "for the sake of", which in turn is the same as "by - or for - the reason", and finally "on account of", "owing to", and "in consequence of". Therefore, the accusative with διά is equivalent to the Latin preposition "propter".

The following examples will illustrate various ways of rendering this construction.

οί o δὲ καὶ ὑπὲρ ληφόμενον διά 

Xenophon Bk.V, Ch.6, #11

.....others had a suspicion that he expected to be rewarded for his advice; i.e. owing to his advice.
This latter excerpt is interesting because of the substitution of a simple dative of cause for another διά phrase. The dative, ordinarily, specifies the reason less definitely than the prepositional phrase. When used in the same sentence, as in the above example, the dative may express the immediate cause while the preposition expresses the more remote. 11

The preposition διά is very often used with the infinitive and the article, as in:

Τὰ μὲν διὰ τὸ ἐκεῖθεν εἶναι, τὰ δὲ διὰ τὸ συνεστρατευθῆναι ἐν αὐτῇ σὺν Κλεόξυντῃ καὶ Δερκυλίδᾳ.

Xenophon Bk.V, Ch.6, #24

and partly from being a native from that place and partly from soldiering there under Clearchus and Dercellidas.

The accusative with διά often expresses the notion of "on account of", "for the sake of", and "with regard to". Since ἐνεκα with the genitive expresses the same meaning, we must add that these meanings apply to διά only in causal re-
relationships. *διά* is rarely used as it is in the following example as a substitute for *ἐνέκκα* to denote purpose:

\[\text{διὰ ὅτι οὔτε ἐν τῷ πρῶτῳ χρόνῳ}
\[\text{διὰ ὑπὲρ τοῦ πρώτου θαλάσσης καὶ ἄθων παρὰ γυναικών}
\[οὔτε νῦν.\

Thucydides Bk. VI, Ch. 9, #2

Nevertheless, neither in the past have I spoken contrary to my conscience for the sake of being honored, nor shall I do so now.

Just as *διὰ* with the genitive expressed intermediate agency, so with the accusative it expresses what we might call accidental agency, i.e. a person, thing, or state beyond our control. The connotation supplied by *διὰ* in this case is: "through the merit, or fault of". Naturally, this is a type of cause.

\[χάλεπτον δὲ διὰ πλοῦτος ἐν τῇ Πειραιά ἔμειναι.\

Thucydides Bk. VI, Ch. 34, #3

It was difficult to keep formation because of the length of the voyage.

*διὰ* in Composition

The first function of *διὰ* in composition is applied to notions of space and adds the connotation of "all through", "across" and "over"; as in: *χαλέπτον ὀίκαι διαβαίνειν* - I think it difficult to cross;\(^{12}\) *διὰ πόλεμον ἤσοι* - carry war.
through 13; διέλθειν - to pass through 14; With phrases the action of whose verbs involve time, the prefix supplies the notion of "to the very end" and hence the very common meaning of the prefix comes to be "thoroughly", "completely"; as in: διέμαχετο - he fought to the end; he fought hard 15; διαπάντως τὰ χωρία - ransacking the place 16. In this sense the preposition simply denotes intensity, continuance, or fulfillment.

Often the prefix διά is equivalent to the Latin prefix "dis-" to supply the notion of "apart" and "asunder"; as: διéρχεται - it is separated, divided 17. From this it also came to mean "severally": διέδωκα - I distributed 18; διάλαμβάνουσι - they distributed 19.

With verbs meaning to contend, converse, question, reply, greet, embrace, etc. in the middle voice, διά emphasizes the reciprocal force of the middle; as in: πρὸς ἀλλίως διέληφοντο - they conversed among themselves. 20

NOTES

1. Xenophon Bk.V, Ch.6, #22.
2. Thucydides Bk.VI, Ch.11, #4; Ch.47, #1.
3. Ibid. Ch.91, #3; Ch.15, #4.
NOTES (cont.)

4. Thucydides Bk.VI, Ch.11, #6.
5. Ibid. Ch.11, #3.
6. Ibid. Ch.15, #2; Ch.10, #2.
7. Ibid. Ch.59, #2.
8. Ibid. Ch.66, #2.
9. Ibid. Ch.69, #2.
10. Ibid. Ch.57, #3.
12. Xenophon Bk.V, Ch6, #9.
13. Thucydides Bk.VI, Ch.37, #1.
14. Xenophon Bk.V, Ch.4, #34.
15. Ibid. Ch.8, #23.
16. Thucydides Bk.VI, Ch.1, #1.
17. Ibid. Ch.1, #2.
18. Xenophon Bk.V, Ch.8, #7.
19. Ibid. Ch.3, #4.
20. Ibid. Ch.5, #25
CHAPTER XI

The Preposition \textit{K\textalpha\texttau\textomicron}\textit{a}

Opposed to the preposition \textit{\delta\nu\nu} "up" is the preposition \textit{K\textalpha\texttau\textomicron}\textit{a} "down". Like \textit{\delta\nu\nu}, it also is used with the genitive and accusative cases; the genitive being either that of goal which is used with verbs meaning "to aim at", "strive for", "desire", "reach", "obtain", and the like; or else the ablative genitive denoting separation. The accusative expresses the same ideas it does with other prepositions.

Used with the genitive, \textit{K\textalpha\texttau\textomicron}\textit{a} would like to imply that the motion is vertical and perpendicular; with the accusative, the motion tends to be conceived as horizontal. Of the two case usages, the use with the accusative is by far the more common.

\textit{K\textalpha\texttau\textomicron}\textit{a} with the Genitive

Since the use of \textit{K\textalpha\texttau\textomicron}\textit{a} with the genitive is so infrequent, it is necessary to look beyond the two books specified in this thesis for examples of the various usages. The basic local use denoting motion "down from above" may be seen in:
...that Cephisodorus and all the others who had not leaped down from the rocks were killed.

The second use of \textit{Kata} with the genitive expresses the idea of "down and into" as in the phrases: \textit{Kata} \textit{Xhovos} \textit{Ωματα της Πηραι} to fix the eyes upon the ground; \textit{Kata} \textit{Χειρος} \textit{ϋδωρ} - to pour water on the hands. Only rarely is it used to express rest in a place: \textit{ο Kata} \gammaας - one dead and buried, and even more rarely with expressions of time.

The most common use of \textit{Kata} with the genitive is that similar to the use of \textit{επι} and \textit{προς} with the genitive to express the notion of "towards" or "against".

\textit{Και ὁ μὲν αὐτός τε \textit{Kαθ' Εαυτός καὶ Kata} Ἀλλων} μνεύει τὸ τῶν Ἐρμών.

\textit{Thucydides Bk.VI, Ch.60, #4}.

Accordingly he informed against himself and the others in the affair of the Hermae.

Of course, this shows a metaphorical development - to go against oneself and give information. The connotation of in these cases usually implies unfavorableness.

With verbs of swearing \textit{Kata} employs the figure of holding the hand over the object sworn to; and, therefore, "down upon". Then \textit{Kata} simply means "by".
κατά with the Accusative

The more common usage of κατά is with the accusative. As ἀνὰ ποταμόν meant "up the stream", so κατά ποταμόν means "down stream"; hence of horizontal motion. The various local meanings of the preposition may be seen in the examples:

διόκειν ἄσφαλες ἐν κατά τὰς πόλεις — it was unsafe to pursue them to (and through) the gates; 2 κατά τὴν ὀδὸν φεύγων — fleeing over the road; 3 κατὰ τὴν πόλιν — throughout the city. 4 All these phrases convey the added notion of extent "on", "over", and "throughout" a space. Such examples as: οὗτος κατὰ τὰς πόλεις — standing at the gates; 5 and οἱ δὲ κατὰ τὴν ὀδὸν ἔθεντο — others stood on the road 6; are used in a pregnant sense, the motion having been completed already. In such uses κατά means "on", "in", "at", "among", "about", and "over". But even in these local phrases the connotation of "downwards" is more or less traceable. This is not so clearly the case, however, when κατά is used in expressions of indefinite place;
i.e. of a place or space in which no point is especially marked out, as in: κατὰ γῆν καὶ κατὰ ἀλλασσαν - by land and sea.

Distributively, κατὰ is used to indicate a whole divided into parts which are then taken consecutively.

ο Νικίας κατὰ τε ἔθνη ἐπιταγμῶν ἐκαστὰ καὶ συν πάσιν.

Thucydides Bk.VI, Ch.67, #3

Nicias went along exhorting them, nation by nation as well as all together.

In like manner: κατὰ πόλεις - city by city; κατὰ μέρος καὶ συν πάντα - severally and collectively. The same construction is used in temporal relations: κατὰ τε τὴν ἡμέραν ἐκείνη - with each successive day; and also with neuter adjectives: κατὰ ἄλλην - little by little, few at a time; κατὰ μέρος - part by part.

The use of κατὰ to express purpose arises from the accusative's force of indicating the direction towards an object. In a figurative way, therefore, the accusative denotes the reason for an action: κατὰ θέαν ἠκέρ - they came to see the sight, they came for the spectacle.

A more frequent use, however, is that indicating the grounds upon which an action is placed. This differs from the previous construction denoting purpose in that it explains
"how" an action takes place, or what prompted the act, rather than the "reason" for it. Hence, the word "grounds" must not be understood to mean "the purpose of an action", but "the basis for an action". This distinction is very slight, but a few examples will clarify.

They had processions according to the customs of the Greeks.

The Athenians are come to reinstate the Leontines in their own country on the grounds of alliance and kinship.

Therefore, the meaning of *Katá* in such cases may be expressed by such phrases as: *Katá to méninga* - on the strength of the information 14; *Katá tìn proteran phílían* - on the plea of former friendship 15; *es Katá lógon* - in proportion (i.e. in accordance with) to reason 16; *Katá plánta* - in everything 17; *Katá gnúkyn* - of necessity 18; *Katá taíchos* - hastily, as quick as possible 19; *Katá kósmon* - in an orderly way, in order 20; *Katá krátos* - with all their strength 21. From these examples it may also be seen just how *Katá* comes to express the notion of manner. But it will be noted that the noun in these cases is usually an abstract substantive used as
a substitute for an adverb.

In conjunction with the use of *Kata* meaning "on the grounds of" or "in accordance with", there is a further application of the same construction with regard to comparisons. When qualities of things (not the things themselves) are compared, the conjunction *hý* is followed by *Kata* to express the idea equivalent to the Latin "quam pro", or the English "than according to". For example:

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Tβís éπιθυμίαισις μείζονιν ἡ kata tìn ὑπάρχουσιν αὐτικὴν ἔξωτο.
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Thucydides Bk.VI, Ch.15 #3

He indulged desires beyond (i.e. greater than was in accordance with) his actual means.

But *Kata* and the accusative in temporal phrases reverts again to the original connotation of of the accusate to supply the idea of "throughout", "during", and "for". E.g. *Kata* δὲ τὸν αὐτὸν χρόνον - at about the same time 22. The time specified by *Kata* is far less definite than that expressed by ἐπί with the genitive.

*Kata* in Composition

The use of *Kata* in compounds is quite frequent, but the meanings are not many. The primary meaning is again "downwards" and is easily recognized in such words as *Kataπέχορτες* -
running down 23; *καταθέμενος τα σώμα - having laid down their arms 24. From this meaning it then comes to mean "back"; e.g. *ἀνήρ κατελείμετο - a man was left behind 25. Most frequently the preposition simply strengthens the meaning of the verb itself. The metaphorical meaning of "against" in a hostile sense is very common as in such compounds as *καταγραίνω, κατακρίνω, καταγραφόμαι.

NOTES

1. Xenophon, Cyrapedia, Bk.4, Ch.6
2. Xenophon, Anabasis, Bk.V, Ch.2, #23.
3. Ibid. Ch.2, #31.
4. Thucydides Bk.VI, Ch.104, #4.
5. Xenophon Bk.V, Ch2, #13.
6. Ibid. Ch.2, #19; Ch.2, #21; Thuc. Bk.VI, Ch.34, #5.
7. Xenophon, Bk.V, Ch.6, #2.
8. Thucydides Bk.VI, Ch.77, #2; Ch.15, #4; Ch.32, #1.
9. Ibid. Ch.39, #1.
10. Ibid. Ch.63, #2.
11. Ibid. Ch.34, #5.
12. Xenophon Bk.V, Ch.1, #9.
13. Thucydides Bk.VI, Ch.31, #1.
14. Ibid. Ch.61, #2; Ch.6, #2.
15. Ibid. Ch.75, #3.
CHAPTER XII

The Preposition ὑπέρ

The basic meaning of the preposition ὑπέρ is "above". It is used together with either the genitive or the accusative cases to express the fundamental notions of those cases respectively. In general, it may be said to be in contrast with ἐπί and directly opposed to ὑπό. It is equivalent to the Latin preposition "super".

ὑπέρ with the Genitive

The genitive and ὑπέρ is used to specify "that over which something is or happens". In local relationships the genitive may express the notion of "rest over", "above", or "beyond"; as in the example:

νομίσατε, ἐὰν μὴ τῶν Ἐπιπολῶν
κρατησόσιν οἱ Ἀθηναῖοι, ἡμῖν ἄδουκράμοι
τε καὶ ὑπέρ τῆς πόλεως εἴθος κελένον.

Thucydides Bk.VI, Ch.91, #1

..... thinking that unless the Athenians should get possession of the Epipolae, a craggy place lying directly above the city.....
Thucydides Bk.VI, Ch.4 #1

On the other hand, ὑπὲρ together with a verb of motion may be used to express the idea of "over", "across"; e.g.

χιτωνίσκοις δὲ ἐνεδεύκεσαν ὑπὲρ γοβάτων.

Xenophon Bk.V, Ch.4, #13

They wore tunics reaching down to above the knees.

ὑπὲρ with the genitive may also be used like πρὸς to mean "for" "in defense of", "on behalf of".

πρὸς ταῦτα ἀναστὰς Ξενοφῶν ὑπὲρ τῶν στρατιωτῶν εἶναι.

Xenophon Bk.V, Ch.5, #13

In reply to these arguments Xebophon arose and spoke on behalf of the soldiers.

This notion is obviously derived from the idea of "standing over with a view to protecting" as may be seen from such phrases as the following:

ἀλλ' ὑπὲρ τῆς πατρίδος... ἄρτι ξειροτούειν

Thucydides Bk.VI, Ch.13 #1

..... hold up your hands on behalf of our country.....

καὶ δεινὸν ἡγεῖται ὑπὲρ ἦ τῆς ἐμῆς κινδυνεύειν.

Thucydides Bk.VI, Ch.78, #1

..... and think it preposterous to incur
danger for our country....

Although this use generally connotes the idea of "for the good of" or "for the safety of", it may also imply the notion of "for the sake of"; as in:

Θύσμαι... καὶ ὑπὲρ ἡμῶν καὶ ὑπὲρ ἑαυτοῦ
Xenophon Bk.V, Ch.6, #28

I offer sacrifices both on your behalf and on my own.

Sometimes, however, it is used like ἐπί to mean "on", "of", "concerning"; as in the example:

βουλεύεσθαι ὑπὲρ ἡμῶν
Xenophon Bk.V, Ch.7, #12

..... to be taking counsel for ourselves.

ὑπὲρ with the Accusative

The accusative with ὑπὲρ designated that "over" or "beyond which something goes". Its use, therefore, is primarily found with verbs of motion, as we should expect. Not so obvious are its many uses to express the measure "over", "above", "exceeding", "beyond which something goes". A clear example of this latter use may be seen in:

οἱ γὰρ Ἑλληνες καὶ ὑπὲρ δύναμιν
μείζων ἡμῶν τὴν πόλιν ἐνόμισαν.

Thucydides Bk.VI, Ch.16, #2
For the Greeks conceived an idea of our state's greatness exceeding its actual power.

Closely related to such expressions of measure is the use of ὑπὲρ with numbers to express the notion of "over" or "upwards of".

ἐνεβίβασαν καὶ τοὺς ὑπὲρ τεταράκοντα ἐτῶν.

Xenophon Bk. V, Ch. 3, #1

They put aboard those who were more than forty years of age.

When this meaning was applied to temporal phrases, ὑπὲρ came to mean "beyond, in the past" and therefore "before", "earlier than". However, this substitute for πρὶς is rare.

ὑπὲρ τὰ Μιδῶν

Thucydides Bk. I, Ch. 41

..... before the Persian wars ..... 

ὑπὲρ in Composition

In composition ὑπὲρ is used in all the meanings we have just seen; namely: of place over or beyond; of doing a thing in defense of, or for someone (often with the genitive); and of excess.
CHAPTER XIII

The Preposition "\(\text{meta}\)"

The preposition \(\text{meta}\) in prose is restricted to uses with the genitive and accusative. Its fundamental meaning is "in the middle of". In general, it is the prose counterpart of the poetic use of \(\sigma\nu\) in that it denotes participation in, and accompaniment with the action.

\(\text{meta}\) With the Genitive

The first use of the genitive with \(\text{meta}\) may be said to express the notion of place: "in the middle of the place in which one is". Hence, the preposition means, "in the midst of", "among", "between". For example:

\begin{align*}
\text{μόνοι τε ὄντες} & \quad \text{ὁμοία ἐγραττον} \\
\text{ἄνερ ἃν} & \quad \text{μετ' ἄλλων ὄντες}.
\end{align*}

Xenophon Bk.V, Ch.4, #34

...... and when they were alone they would conduct themselves as though they were among others.

But this strictly local use of \(\text{meta}\) is not too common. Since, however, even here the sense implies both "being with" and "doing as the others", we can readily see the close connection
this use has with the more common use which denotes accompaniment. However, the idea of accompaniment itself may have different connotations. It may suggest the notion of "in common with", "in connection with"; e.g.

\[
\text{Thucydides Bk.VI, Ch.44, #3}
\]

They, however, said that they would remain neutral (i.e. not act in conjunction with either).

It may also suggest - and this is by far the most common use - the notion of "along with"; e.g.

\[
\text{Thucydides Bk.VI, Ch.7, #2}
\]

With this latter use there is usually associated the notion of accompanying for the purpose of assisting. Hence, \(\text{meta}\) may mean "in" or "with the aid of". For example:

\[
\text{Thucydides Bk.VI, Ch.48, #1}
\]

Just as our English preposition "with" has extended itself beyond its basic meaning of accompaniment to one of in-
instrumentality, so *μετά* had come to do the same. E.g.

\[
\text{μετά τοῦ ἐλπίδος σκοπῶν ἀναπειθέσθω.}
\]

Thucydides Bk.VI, Ch.89, #3

..... let him look at it in the light of truth and be led to a different conviction. 2

And since instrumentality is closely akin to the idea of manner, we have rather frequent uses of *μετά* to describe the way in which an action takes place: e.g.

\[
\text{Καὶ μετ' ἐλπίδος τε ὡμα ἱόντες καὶ ὅλοφυμων.}
\]

Thucydides Bk.VI, Ch.30, #2

..... going, at once with hope and grief.

\[
\text{μετὰ γὰρ ἀνφίδος καὶ σοφότας εἰσέστασαν τὰς Πομπᾶς Ποιεῖν.}
\]

Thucydides Bk.VI, Ch.58, #2

..... for it was customary to march in processions armed with shield and spear.

But there is still another use of *μετά* meaning "together with!" This time the connotation conveys the notion, "in conformity with", "in strict accord with", "in proportion to"; e.g.

\[
\text{πρὸς ἐκαστα δὲ δεὶ ὡ ἐχθρὸν ἐφίλων μετὰ καὶροῦ γίγνεσθαι.}
\]

Thucydides Bk.VI, Ch.85, #1

In every case one must be either enemy or friend, according to circumstances.
Τὴν μὲν μετὰ κινούμενον μελετώμενην
Τὴν δ' εὔμυκὴν ὧν οὕτως μετὰ
tοῦ πιστοῦ τῆς ἐπιστήμης Ἀρσαλαντέραν ἔτεσθαι.

Thucydides Bk.VI, Ch.72,#43

..... their discipline would be practices in the midst of dangers (i.e. by means of) and their courage, in proportion as their confidence in their own skill increased, would be more self-reliant than ever.

**μετά With the Accusative**

With verbs of motion, the accusative with μετά conveys the meaning of motion "right into the midst of", "coming into", or "coming among". The result, therefore, is a definition of place in relation to other things. This particular use, however, seems to be restricted to poetry.

The prose use of μετά with ἡμέραν is very much analogous to this first construction denoting place, for it connotes the idea of extended action during time. Thus, μεθ' ἡμέραν is equivalent to the literal meaning of the Latin adverb "inderdiu"- during the day, i.e. between the day's beginning and end.

But by far the most common use of μετά and the accusative in Attic prose is that expressing mere sequence and
succession. This connotation of sequence or succession may be in order of time; as for example:

\[ \text{ἐτερι δὲ ἐγγύτατα ὅκτω καὶ ὅκατον μετὰ τὸν σφετέραν ὁίκισιν.} \]

Thucydides Bk.VI, ch.4, #4

... just about on hundred and eight years after their own foundation.

\[ \text{ἐσ ἠλπησον μετὰ τὴν μάχην μᾶλλον σφῶν ὄπωκοσσεσοῦ.} \]

Thucydides Bk.VI, Ch.71, #2

They hoped they would be more ready to listen to them after the battle (since the battle).

This sequence may also be in order of place, but the use is not common.

**NOTES**

1. cf. Thucydides Bk.VI, Ch.23, #4.
2. cf. Ibid. Ch.28, #1.
3. cf. Ibid. Ch61, #1.
CHAPTER XIV

The Preposition ὑπὸ

The preposition ὑπὸ is used with the genitive, dative, and accusative. Its basic meaning is that expressed by the Latin "sub" - under; and is, generally speaking, the opposite of...

ὑπὸ With the Genitive

The use of ὑπὸ and the genitive to indicate the place "from under which one comes or goes" is chiefly confined to the poets, an exception occasionally occurring here and there in prose, as in the example:

καὶ ὁ Ξενοφών, ἐπεὶ οὖν ἐμεγένη
τὰ ἑρὰ ταύτῃ τῇ ἡμέρᾳ, λαβὼν
βοῦν ὑπὸ ὑμαῖνης ---

Xenophon Bk.VI, Ch.4, #25

And so, since the sacrifices had not been favorable that day, Xenophon took the bullock that was yoked to a wagon ...

The commonest use of ὑπὸ is that of naming causes and agents. It is used with passive verbs and with neuters in the passive sense. Here the genitive denotes the
agent under whose hand (i.e. by or through whom) the action takes place. This agency may be the direct personal agent; e.g.

οδ ταχθέντες ύπό των στρατηγών.
Xenophon Bk.V, Ch.4, #16

..... not having been commanded by the general.....

or it may be the instrumental agent regarded as personified:

οι δε άλλοι ἀπαλόντο ύπό τε των πολεμίων καὶ Χίωνος.
Xenophon Bk.V, Ch.3, #3

The rest had perished at the hands of the enemy or of the snow.

Likewise with regard to causes, ύπό may indicate an external cause: e.g.

οι δε τὸ μὲν ἐπιθυμοῦν τὸν πλοῖον οὐκ ἐγκρέθησαν ὡδὸ τοῦ ὀχλώδους τῆς παρασκευῆς.
Thucydides Bk.VI, Ch.24,#2

They, however, were not diverted from their eagerness for the voyage by reason of the burdensomeness of the equipment.

And, finally, this meaning may be extended to express the agency of feeling, passion, etc.

πάντα ὄρ αὐτὸς ἰσόταται.
Thucydides Bk.VI, Ch.33,#5
.... for union is always brought about by fear.

In this sense, ἕπο is often used with active verbs where some passive verb may be supplied, as in the example:

ἕπο δὲ πόνων πολλῶν ἀμφοτέρων... ἐμολογοῦ καὶ τῶν ὀνόματι ὑποικίτηρος είναι.

Xenophon Bk.V, Ch.8, #3

When many were exhausted under their hardships, I admit that I was more wanton than an ass.

Even here ἕπο serves to imply a causal relation.

ἕπο with the dative

The greater number of cases in which ἕπο is used with the dative are found only in the poets. The Attic prose use of ἕπο and the dative is almost entirely confined to expressing the idea of subjection, subordination, and dependence. An example will illustrate.

αὐτοὶ δὲ τῶν ἐπὶ βασιλεῖ πρῶτερον ὀντῶν ἐμπορεύσαντες καταστάντες οἰκούμενοι, νομίζοντες ἡκίστῳ ἐν ἕποι. Πελοποννησίοις οὕτως είναι...

Thucydides Bk.VI, Ch.22,#3

Having, then, ourselves become leaders of those who were formerly subject to the King, so we continue, thinking that we should in this way be least subject to the Peloponnesians.
It may be noted that all the uses of ὑπὸ with the dative can be similarly expressed by ὑπὸ and the genitive, but not vice-versa.

**ὑπὸ** With the Accusative

The use of ὑπὸ and the accusative in Attic prose is again rather slight. The most common use is that expressing a loose definition of time: e.g.

*ὑπὸ δὲ νύκτα ... ἐκδισφασκούσιν ὑπὸ ἐκ τῶν Ὑρνεῶν.*

Thucydides Bk.VI, Ch.7, #2

But under cover of night, the garrison of Orneae escaped.

Another use resembles ὑπὸ and the dative in that it expresses subjection or dependence: e.g.

*καὶ ἀνέχοντας τὰν Ζηκελίαν μέχρι τοῦτο μὴ ύπ' αὐτῶς εἶναι παρακαλεῖν.*

Thucydides Bk.VI, Ch.86 #4

... and who up to this time have kept Sicily from being under their dominion.
CHAPTER XV

The Preposition ἐπάνω

The preposition ἐπάνω is used with the genitive, dative, and accusative. Its radical meaning is "beside", but this is variously modified to conform to the particular relations expressed by the different cases. It is somewhat akin to the Latin "praed" and "praeter".

ἐπάνω With the Genitive

When ἐπάνω is accompanied by a genitive, it denotes the object from the side of which something comes or issues. Therefore, it means: "from beside", "from alongside of". Hence, the first distinctive construction we should expect to find would be that expressing motion from a place. Yet, frequently though this occurs in Homer, the prose writers prefer the use of ἐκ or ἐκ in this instance and retain to express the idea of action moving from a person. Therefore, ἐπάνω comes to denote source or authorship.

οὐς γὰρ ἐπάνω Κύρου ἔλαβε
Τρισχιλίους δαρείκον...

Xenophon Bk.V, Ch.6, #18
..... for the three thousand darics he had received from Cyrus ..... 

νομίσαντες Παρά τὸν σαφέστατα εἶδος ἀπ' Κινκνέαν.

Thucydides Bk.VI, Ch.93

..... thinking that they had learned them from the one man who had certain knowledge.

In Attic prose ἔριθα is often used with passive verbs to denote the agent of an action. For example:

'τιῶτε ἐκ τῆς Παρ' ἐμὸν ἀρμοστὴν τούτων ἁρμόσειν.

Xenophon Bk.V, Ch.5, "19

And they alleged that the governor sent by you was responsible.

With the Dative

The dative does duty for the locative and hence with ἔριθα denotes the object "by the side of which something is". This construction may be translated by "beside", "alongside of", "by", "near", depending upon the context. It gives the answer to the question "where?" not only of places but also of persons, and is like the Latin "apud" and "coram" in meaning. This local connotation may be vaguely seen in the example:

ἐν Ἄρκην μὲν ἔριθα Ζευθῆν

Xenophon Bk.V, Ch.1, "15

In Thrace at the court of Seuthes .....
It may also be readily seen that this use of ἀπάδι greatly resembles the use of the Latin preposition "apud" and "coram"; e.g. τῶς ἀπάδι οἵν τινὶ Πυρᾶδας - the exiles with them 1; ἔτος ἀπάδι ἐποτίς Πράγμα - the affairs of their city 2.

**With the Accusative**

A greater variety of meanings occur in the use of ἀπάδι and the accusative. With relations of place it expresses the notion of "alongside of", "near", or "by something else". This motion may be conceived as extended, i.e. not to a single point, but to one point after another; e.g.:

παπά ἐν ἐν τινὶ θέλη

Thucydides Bk.VI, Ch.13 #1

..... if one were to sail along the coast.

Or, it may be conceived as a single motion to a place, i.e. "to the side of". But in prose this latter usage is only used of persons; e.g.:

περιπατεῖς παπά Χαλκιδέας...

Thucydides Bk.VI, Ch.7, #4

..... sending to the Calcidians.....

In the pregnant sense ἀπάδι is used with verbs of rest, but in all these cases the rest is conceived as following or subsequent to an idea of motion; e.g.:

καὶ στὴ ἡμέρᾳ ἔστηκεν Πράδι τὸν ἱάδων.

Xenophon Bk.V, Ch.3, #13
Beside the temple stands a tablet.

Since the notion of "alongside of" is connected with that of "going by" or "leaving on one side", a metaphorical interpretation of this phrase would suggest the notion of "going by" or "missing the mark". Hence, παρά is opposed to κατά in expressing the idea of "beyond"; e.g. παρά δύναμιν beyond one's strength. However, since that which goes wrong is contrary to right, in this usage παρά may be rendered "contrary to" and "against" or simply as an adverb; e.g.

τοῦ Μάθους παρὰ λόγον πολλὰ φαλέντος

Thucydides Bk.VI, Ch.33, #6

When the Persians, contrary to expectations, signally failed, ....

εἰ τι οὔτ' ἐμοὶ ἐναθών παρὰ τῷ σίκαιον

Xenophon Bk.V, Ch.8, #17

If they suffered unjustly at my hands,

is also used in comparisons, as we should expect, since things are best compared by placing objects side by side. Such phrases as - by a little, and - by much, are rather common. They all imply a comparison, but their special connotations can only be ascertained from the context.
This notion of comparison is closely followed by that of alternation. It is often found in such temporal phrases as: παρ' ἡμέραν - day by day; ἡμέραν παρ' ἡμέραν - every other day; παρ' ἕκα μέρας καὶ ἕκα μέρας - old men and young alternately.

Again, this notion of comparison may imply superiority, so that παρ' is like the Latin "prae" meaning "before". This use of παρ' is frequently associated with words such as άλλος or έτερος; e.g. παρ' τους άλλους Πονέιν - to labor more than the rest.

NOTES

1. Thucydides Bk. VI, Ch. 7, #3.
2. Xenophon Bk. V, Ch. 7, #22.
CHAPTER XVI

The Preposition ἐπὶ

The preposition ἐπὶ is another preposition used with the three oblique cases, although its use with the dative in prose is not common. It is an important word because of its frequent use with the genitive and accusative. To the ordinary connotations of these cases it adds the notion of "around", "about". The preposition ἐπὶ also means "about" and "around", yet the difference between ἐπὶ and ἀμφί is very marked. ἐπὶ expresses the relation of circularity (i.e. the relation of circumference to center); ἀμφί expresses the relation of two sides to a center. This difference may be seen in the examples:

KAI ἩΛΟΣ ἩΝ ἩΘΙΟΝ ἈΜΦΙ ΤΑ ΘΥΡΕΤΑ.

Xenophon Bk.V, Ch.2, #27

There was a deal of pushing about (i.e. on both sides of) the gates.

ΦΥΛΑΧΑΣ ΔΙ ΜΟΙ ΣΟΚΕΣ ΒΕΙΝ ΠΕΡΙ ΤΟ ΣΤΡΟΤΟΝΕΣΟΝ ΕΙΝΑΙ.

Xenophon Bk.V, Ch.1, #9
So it seems to me we ought to have guards about (i.e. all the way around) the camp.

But since the use of ἐπὶ in Attic prose is almost negligible, we may proceed to the study of the various uses of ἐπὶ at once.

ἔπι With the Genitive

Like other prepositions, ἐπὶ first was used to express relations of place. However, the literal application of this use is strictly poetic and rare at that.

The use of ἐπὶ and the genitive generally expresses some notion of cause. With verbs of speaking, hearing, knowing, and the like, ἐπὶ designates "that for which one speaks etc., and, therefore, may be translated by "about", "concerning", "on", "of", "on behalf of". E.g.

ἐἰς δὲ τὸ κοινὸν μὴν ἀγορεύειν ἐπὶ τούτων.

Xenophon Bk.V, Ch.6, #27

..... but publicly to say nothing about the matter.

βουλομένων εἰδέναι ἐπὶ τῶν χρημάτων.

Thucydides Bk.VI, Ch.44, #4

..... wishing to know about the money .....
A more figurative use, originally in Homer, also expresses cause. It is the use of ἐπί with a verb of fighting or contending. The figure suggested is that of an object lying in the center and fighting going on about it; e.g.

οἱ δ' ἔμφροιν, Ἑυρακίσιοι μὲν ἐπί τε πατρίδος μαχομένοι — Ἀθηναῖοι μὲν ἐπί τε τῆς ἀλλοτρίας.

Thucydides Bk.VI, Ch.69#3

So they advanced - the Syracusans to fight for their fatherland, the Athenians to fight for an alien land.

Used simply with a substantive independent of a verb, ἐπί adds little to the meaning of the simple genitive. In such uses its meaning is equivalent to that of the Latin idiom "quod attinet ad - " and the English "as to", "in reference to"; e.g.

καὶ ἣμεῖς τί ὅσι τε ἔστεθε ἡμῖν
συμπαράσκεψεν ἐπί τῆς διόδου;

Xenophon Bk.V, Ch.4, #3

What assistance will you be able to render us as far as the passage through this territory is concerned?

Another idiomatic use is that of the preposition together with such adjectives as πολλός, πλείωνος, πλείστου, ὀλίγου, ἐλαττόνος, ὀδηγείος etc.; as in the example:
The more so as they have been in the highest degree and for the longest time courting a reputation for valor.

**With the Dative**

The use of ἐπί with the dative is not very common in prose. However, there are several examples of its use in Thucydides worth noting. All are expressions denoting cause. This cause may be either external or internal. The external cause expresses the object for or about which someone struggles, contends, fears, etc.: e.g.

\[ \text{ἐπὶ ἔτερων τῇ ἐμαυτῷ σώματι ἄρρωσθώ.} \]

Thucydides Bk.VI, Ch.9, #2

... and I have less dread than others about my life.

The internal cause merely states the emotional reason for some action; e.g. ἐπί Τάρβει - from fear.

**With the Accusative**

To the fundamental notion of motion implied by the accusative, ἐπί adds the further idea of "around", "round about". Hence, the accusative object of ἐπί states the ob-
ject round about which another object moves or goes, and answers the question "whither" or "where?".

The primary relationship expressed by ἐπὶ is, therefore, one of place, the connotation supplied by ἐπὶ being that of "about", "around", but not very close proximity. Hence, it very frequently means just "near"; e.g.

εἰ δὲ βούλεσθε τῆς κυκλώχ Χώρας
ἐπὶ τὸν Πόντον οἰκομενικάς ἐκλεγόμενοι,
ὅταν ἀν βουλνοθε κατασχεῖν...

Xenophon Bk.V, Ch.3, #20

But if you wish to pick out some place in the country encircling the Euxine and put to shore wherever you may wish ......

In the pregnant construction the verb of action is missing, but usually presupposes a past motion; e.g.

ἄκουὲ δὲ καὶ φοίνικες ἐπὶ πᾶσαν μὲν
τὴν Ξικελιάν ἡγασ.

Thucydides Bk.VI, Ch.2, #6

Phoenicians had settled all round Sicily on the promontories.

But besides this use of ἐπὶ in local relations, there is another distinctive use which serves as the Greek idiom to express the notion of "associates", "connections", "attendants", "suite", etc. Literally, ἐπὶ with a plural subject and its accusative object mean "those who are about
someone." E.g.

καὶ οἱ περὶ τὸν Ἑρμοκράτην στρατηγοὶ

Thucydides Bk.VI, Ch.96, #3

Hermocrates and his fellow-generals (i.e. the generals in company with Hermocrates)

καὶ οἱ περὶ τὸν Διόμιλον ἐφακόσιοι

Thucydides Bk.VI, Ch.97, #3

..... and the six hundred under Diomilus.

Deviating slightly from this personal use, περὶ also came to be used to express the object with which someone is occupied or concerned; and so, metaphorically, finally comes to mean "in relation to", "in reference to", "in connection with". For example:

οὐδὲν ἄλλον ἐποίησαν ἐποίησαν τῶν περὶ τὰ μυστήρια καὶ τῶν περὶ τῶν Ἑρμᾶς ἁραδεύτων.

Thucydides Bk.VI, Ch.53, #2

They had been pursuing with no less zeal than before their investigation of what had been done in the matter of the mysteries and the Hermae.

Finally, περὶ is used with the accusative in temporal phrases to express a loose or almost uncertain definition of time; e.g.

αὐτοὶ δὲ περὶ ὅσον καταβάντες ἀπὸ τῶν ἑπιτολῶν.

Thucydides Bk.VI, Ch.101, #3
they themselves having gone down from Epipolae about daybreak.

περὶ is also used in a parallel sense with numerals; v.g.

ἔπεσαν δὲ οὖν καὶ τὰν ἰσόμετον
περὶ ἐφικοῦν καὶ διακοσίους.

Thucydides Bk.VI, Ch.714

About two hundred and sixty of their men and allies were killed.
CHAPTER XVII

The Preposition ἐπὶ

One of the most frequently used prepositions in Greek is ἐπὶ. Its basic meaning is "upon" and it is used with the genitive, dative, and accusative cases. The general denotation may taken to be "rest on the surface of"; and, therefore, is contrasted with ὑπὸ which connotes the idea of "rest under" and also with ὑπὲρ "rest over, above the surface of an object".

ἐπὶ With the Genitive

The genitive with ἐπὶ expresses first of all a notion of place in all sorts of relations, but they may all be classified as belonging to one of two divisions: first, those expressing rest at a place ("on", "upon", "in", "by", "near"); and secondly, those expressing motion towards or upon a point. The first class, therefore, expresses a state of being or staying, and the preposition is found used with verbs signifying just those ideas; e.g.

καρπὺς δὲ ἐπὶ τῶν ἀνώμεων ἐν
πολλὰ τὰ πλατεῖα.

Xenophon Bk.V, Ch.4, #29
And on the upper floors of the houses there were many flat nuts.  

With names of places the Greeks distinguish between ἐν and ἐπὶ.

οὐδὲ τοὺς ἐπὶ Ὀρῴκης παρεῖχον
συμμάχους τὰς στρατιὰς δεξόμενους.

Thucydides Bk.V, Ch.35 #3

Nor had they made their allies in Thrace (i.e. near Thrace) accept the treaty.

αὐτοὺς μετὰ τῶν νεοδαμώδων ἐστὶ
Λέπρεον κατέστησαν, κείμενον ἐπὶ
τὰς Λακωνικὰς καὶ τὰς Ἡλείας.

Thucydides Bk.V, Ch.34, #1

They settled them with the Neodamodes at Lepreum on the border of Laconia and Elis.

Moreover, in the first division we may also include four other uses of ἐπὶ expressing relations not strictly local. The first is the use with the genitive of the personal or reflexive pronouns; e.g.

αὐτὴν ἐπὶ ἐπὶ αὐτὸς οὐκ ὑποδόται τοὺς τε
λόγους ἐπὶ ὑπὲρ ὑμῶν ὡς ἐργα βουλόμενος.

Thucydides Bk.VI, Ch.40, #2

But she (the State) examining the matter for herself, will pass judgment on your words as if they were deeds.

The second is with cardinal numbers. It may be added that this construction may be found with either the genitive or the
The accusative; v.g.

\[ \text{ἐπὶ ὀκτὼ} \]

Thucydides Bk.VI, Ch.67 #1

arrayed eight deep (i.e. drawn up in a series of eights)  

The third variation is equivalent to the use of the Latin preposition "coram" which is generally rendered "in the presence of", "before". E.g.

\[ \text{ὡς ἐπὶ κινδύνου πράσσειν.} \]

Thucydides Bk.VI, Ch.34, #9

..... to act as though in immediate danger ...

And the fourth use is ἐπὶ to express the notion of "over", i.e. of someone set over a special business; e.g.

\[ \text{καὶ τοὺς στρατηγοὺς τε ἐπὶ ὃν αὐτῶς τὰ ἄρει ἐπεμεθαυσαν.} \]

Thucydides Bk.VI, Ch.103 #4

And the generals under whose leadership these things had happened were disposed.

The use of ἐπὶ with the genitive also expresses the notion of motion towards or upon a point, as we have said.

This use may be seen in the following examples.

\[ \text{ἀπεκώρισαν τῷ στρατῷ ἐπὶ οἰκοῦ.} \]

Thucydides Bk.VI, Ch.7, #1

They went home with their forces ....... 3
Nicias, however, had sailed immediately from Hycara for Egesta.

With these examples we have seen practically all the uses of *ἐπὶ* with the genitive in phrases defining place. But since time is also analogous to place, we are correct in expecting to find *ἐπὶ* with the genitive used in temporal relations. In expressing time, *ἐπὶ* is used like the simple genitive of time to denote time "in" or "in the course of which something happens"; e.g.

*ἐν τῷ ἐμαμείνασθαι ἐπὶ Λακνίων—
οἱ Εγεσταίοι ἐκμαθήσαν ἀναμνήσκοντες
touς Ἀθηναίους—*

And so the Egestaeans, reminding the Athenians of their alliance made in the time of Laches...

Often the time is expressed more loosely and *ἐπὶ* simply states the foundation, occasion, or grounds on which an event rests. Therefore we may summarize the uses of *ἐπὶ* and the genitive as follows: place where; time in which; figurative uses based upon the radical meaning "upon"; and, lastly, in distributive phrases.
With the Dative

Just as ἐπὶ and the genitive expressed place where and whither, so ἐπὶ and the dative also. In fact, the use of the dative is even more frequent in prose than the genitive. The choice of one or the other seems to depend on mere personal taste. The following are examples of the use of ἐπὶ with the dative denoting place where.

ἐνεδείκνυσαν ... ἐπὶ τὰ κεφαλὰ τὲ φιάλην σκέτον.  
Xenophon Bk.V, Ch.4, #13

They wore leather helmets upon their heads.

καὶ ἀφίκοντοι ἐπὶ Θάλλη 
Ελληνίδα ἐπὶ Ἐλλάττη 
Xenophon Bk.V, Ch.3, #2

And after the journey they reached a Greek city on (i.e. near) the sea. 5

The dative may also be used with ἐπὶ to express the idea of whither in pregnant constructions. As a development from this latter construction, we have ἐπὶ and the dative expressing the notion of "over against", "opposite", "attacking" where hostility is implied; e.g.

ἐν (συμμαχίαν) ἦ γὰρ ἐπὶ τῶν φίλων 
ἐποίησαν τε ὑμεῖς. 
Thucydides Bk.VI, Ch.79 #1

That alliance you made not against your friends. 6
Time is also expressed with ἐνί and the dative signifying the time in, on, or at which a thing happens in such phrases as ἐνί νυκτί - in the night; ἐνί τῷ παρόντι - for the present. But it may also express the notion of "after" or "upon the event"; e.g.

ἡγεῖλον ὅτι ἐν Ρηγίῳ αἱ νῆς εἰσὶ, καὶ ὡς ἐνὶ τούτοις παρεὶ κενάσωντο.

Thucydides Bk.VI, Ch.45.

It was announced that the fleet was at Rhegium and thereupon they began to make preparations.

The example is not the best, for ὡς ἐνὶ τούτοις might more correctly be rendered "and they began making preparations in view of this knowledge". Thus we would be taking ὡς, not as a conjunction introducing a subordinate clause, but simply adverbially with the participle to express a notion of purpose. However, the passage serves very well to show how ἐνί comes to express purpose, as it does in the following selections:

καὶ ἐνὶ τούτοις ἐδύνητο

Xenophon Bk.V, Ch.6, #16

And with a view to this project, he offered sacrifices.

καὶ τὰλα ὡς ἐνὶ ταχέω πολέμῳ καὶ ὅσον ὡς παρόντι καθίσταντο.

Thucydides Bk.VI, Ch.45 #1
And they were arranging all other matters with a view to a war that was imminent and all but upon them.

In all such instances, ἐπί and the dative denotes the cause, ground, occasion, or condition for doing a thing; e.g.

καὶ τὰ μυστήρια ἠμεῖς ἤσσον καὶ ἐν σικίδιοι ἐφ’ ὑπὲρι.

Thucydides Bk.VI, Ch.28 #1

..... and also that the mysteries were being performed in private homes in mockery (i.e. out of mockery)

εἷς μὲν ἐπὶ ὡμάθῳ ἐκόλασα τίνα

Xenophon Bk.V, Ch.8, #19

..... if I punish anyone for his own good.

ἐφ’ εὐαυτῷ μεγάλα βρονόιται

Thucydides Bk.VI, Ch.16 #4

..... on having a high opinion of himself.

καὶ ἐπὶ μεγίστη ἐλπίδι τῶν μελλοντῶν.

Thucydides Bk.VI, Ch.31 #6

..... and with the greatest hope for the future.

The only other use of ἐπί and the dative may be stated generally as that expressing dependence upon, and therefore, inferiority to someone; e.g.
in order that our sich may not fall into the hands of your governor, but that it may be in our power to get them back when we so wish.

and not to be at the mercy of those others.

It is interesting to note that in one instance Thucydides uses ἐπὶ in completely the opposite sense.

not to send him at the head of so great an army.

This use, however, is nothing more than the figurative use of the fundamental meaning of the preposition.

With the Accusative

The accusative with a preposition primarily implies a motion and with ἐπὶ first implies a local motion. E.g.
They moved on to the river Terias.

Thus use differs in no way from the use of ἐπὶ with the genitive and even imitates it in expressing hostility; v.g.

Kορυλάς καὶ Παρθαγόνας Συμμᾶχοις δοιπόσθε ἐρ' ἡμᾶς.

Xenophon Bk.V, Ch.5, #22

..... you would enlist Corylas and the Paphlagonians as allies against us.

καὶ ἐς τοὺς ἄλλους Ἐλλήνας ἐπιδείσιν μᾶλλον εἰκασθεῖν τῆς δυνάμεως καὶ ἐφοσιάν ἐπὶ ἐπὶ Πολεμίους παρασκευήν.

Thucydides Bk.VI, Ch.31, #4

The whole affair seemed more like a display of wealth and power before the rest of the Greeks than an expedition against enemies.

In a metaphorical sense this construction is used like μετά and the accusative denoting exertion to get or gain something. The meaning of ἐπὶ would, therefore, be "in quest of", "for",
"after"; e.g.

ἔποι ἑδῖν γὰρ ἐμῶν ἐκπορεύονται τινες.

Xenophon Bk.V, Ch.1, #8

Some of you are to journey forth after plunder.

καὶ τριήμερον ἀπεστείλαν ἐς τὰς ᾿Αθηνὰς ἐπὶ τὰ χρήματα.

Thucydides Bk.VI, Ch.74 #2

They also sent a tririme to Athens for money.

These examples, therefore, clearly express the purpose, end, or motive for an action.

Rest upon or in a place is not expressed by the accusative except with such verbs as στηλή, ἄριστερά, εὔωνυμον; e.g.

τῶς βαρβάρους ἐπὶ εὐώνυμον ἐκπορεύοντο.

Xenophon Bk.V, Ch.4, #22

They posted the barbarians on the left.

But the accusative in its connotation of extension is used with ἐπὶ. This extension may be of place, i.e. "stretching over", "over"; or it may be of time. This last is the more common.

παρατεκνόμασθαι ἐφόδιον ἐς ἐπὶ χρόνον ὀμπατεῖαν.

Thucydides Bk.VI, Ch.31 #5
to count on an expedition of long duration.

They (reports) were not believed for a long time.

Another use of ἐπὶ and the accusative is that with cardinal numbers, especially of men in battle order; e.g.

The Syracusans arranged all their hoplites sixteen deep.

This differs in no way from the same construction with the genitive.

And finally, there is a whole group of prepositional phrases with ἐπὶ and the accusative which serve as adverbs. The more common one are: ἐπὶ πολὺ - for the most part; ἐπὶ πλέον - at some length; ἐπὶ πλεῖον, in the greatest degree. Other uses of the same nature are not so stereotyped; v.g.

For there are conjectures on both sides.
NOTES

1. cf. Xenophon Bk.V, Ch.2, #5.
2. cf. Ibid. Ch.e, #6.
3. cf. Thucydides Bk.VI, Ch.105, #3.
4. cf. Ibid. Ch.94, #1.
5. cf. Ibid. Ch.65, #1; Ch.97, #5.
6. cf. Ibid. Ch.61, #1; Ch.31, #4.
7. cf. Ibid. Ch.20, #1.
8. cf. Ibid. Ch.60, #1; Ch.61, #6; Ch.76, #5; Ch.33, #2; Ch.27, #3.
9. cf. Ibid. Ch.37, #2; Ch.70, #1; Ch.46, #4.
10. Ibid. Ch.54, #1; Ch.34, #7.
11. Ibid. Ch.54, #5.
CHAPTER XVIII

The Preposition ἂνος

The preposition ἂνος is used with the genitive, dative, and accusative cases. It can hardly be said to have any fundamental meaning for it, more than other prepositions, takes its meaning from the particular case with which it is used. Thus, ἂνος with the genitive primarily denotes motion from a place; with the dative, suggests rest at a place; and with the accusative expresses motion to a place. However, ἂνος may be said to add to these cases a fundamental connotation of "fronting".

ἂνος With the Genitive

With the genitive, ἂνος refers to the object from which something comes. But in prose this local use of ἂνος is never used, preference being given to ἂνα with the genitive. In fact, the only use of ἂνος with the genitive found in the books under consideration were types of oaths, entreaties, and protestations; e.g.

ἀκούσατε οὖν μου ἂνος Θεῶν.

Xenophon Bk. V, Ch. 7, #5
Hear me then in the name of the gods.

\[ \text{Προς Διὸς πῶς ἐν θεῶν θύεμεν ἰδεῖς.} \]

Xenophon Bk.V., Ch.7, Π32

How in the name of Zeus shall we offer glad sacrifices to the gods?

\[ \text{μὴ κακίστοι τε καὶ ἀδερφοί ἄνδρες ἀποφαίνωμε θεῖ καὶ Προς θεῶν καὶ} \]
\[ \text{Προς ἀνθρώπων καὶ φίλων καὶ πολεμίων.} \]

Xenophon Bk.V., Ch.7, Π12

..... in order that we may not stand revealed as most wicked and base men both in the sight of the gods and of men, of friends, and of enemies.

Although this last example comes very close to the strict local usage of \text{Προς} meaning "from the side of", yet it has more of the notion of calling to witness.

\[ \text{Προς} \quad \text{With the Dative} \]

The dative with \text{Προς} expresses the object near which a thing is. Ordinarily, in prose it is restricted to showing proximity of towns or buildings, but not of persons. Its primary usage is, therefore, local and may be rendered by the English "near", "hard by", "at", "on"; v.g.

\[ \text{Καὶ Προς τῇ Πόλει ὡς τάχιστα τὴν} \]
\[ \text{μάχην ποιεῖται.} \]

Thucydides Bk.VI, Ch.49, Π1
.... and to start a battle as soon as possible near the city. ¹

Xenophon Bk.V, Ch.4, #25

When they were near and on top the houses of the Metropolis ......

But besides this local meaning, ἐπὶ is also used with the dative to express addition to something which has gone before. Such phrases as ἐπὶ δὲ τοῦτοις - in addition to these things, are very common. The use just stated may be seen in the example:

Thucydides Bk.VI, Ch.31, #3

..... the trierarchs giving bounties in addition to the pay from the state.

With the Accusative

It is with the accusative that ἐπὶ in Attic prose finds its greatest adaptability. It expresses the idea of motion towards or direction towards an object, and implies the notion of strictly fronting or facing. Its primary use is, therefore, local. In this connection it may direct to a point on the compass; e.g.
And even now they still hold the central and northern parts of the island (i.e. the parts of the island facing north).

Or again, πρός may point to some definite place; e.g.

They came to Sicily in boats.

..... pursuing them up the hill and to the city.

Like ἐπί, this idea of motion towards came to be associated with the notion of "against" in a hostile sense; consequently, we have such uses of πρός as:

Against such a power there is need not only of a naval armament and a small one at that ...
and he began to look abroad (i.e. to consider with a view to the things outside) 5

The general, however, took counsel in view of the present situation.

Secondly, we may consider ἓπειτα in the sense of "according to", "suitable to", in which use it shows conformity of one thing to another; e.g.

εἰ ἑτερῶν ἀυτοῖς ἓπειτα τὸν πρῶτον
φοβόν καὶ τὴν προσδοκίαν ὁ
Ἀθηναίοι οὐκ εὐθὺς ἐπέφειτο.

And when the Athenians did not attack them in accordance with their first alarm and expectation (i.e. as they first feared and expected) 6

Thirdly and lastly, ἓπειτα is used in comparisons to mean "in comparison of", "in proportion to", "in relation to"; v.g.

διὰ τὸ παρὰ γνώμαν αὐτῶν ἓπειτα ἐ
ἐφοβεῖτο τὸ πρῶτον περιγεγενήσαι.

because you have got the better of them beyond your expectations (i.e. in comparison to what you feared at first.) 7
δρειν καὶ σιτοποιοῦσ ἐκ τῶν μυλῶνν
πρὸς μέρος ἰσαμενέουσ ἐμμίσθους.

Thucydides Bk. VI, Ch. 22, #1

and to assemble bakers requisitioned for
pay from the mills in proportion to their size.

NOTES

1. cf. Thucydides Bk. VI, Ch. 49, #3; Ch. 75, #1.
2. cf. Ibid. Ch. 90, #3; Ch 104, #1.
3. cf. Ibid. Ch. 99, #1; Ch. 2, #5.
4. cf. Ibid. Ch. 50, #1; Ch. 51, #1.
   also Xenophon Bk. V, Ch. 7, #18.
5. cf. Thucydides Bk. VI, Ch. 85, #3; ch. 23, #1.
6. cf. Ibid. Ch. 34, #7.
7. cf. Ibid. Ch. 31, #6.