1941

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

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Recommended Citation
Woelfl, Paul A., "The Use of Prepositions in Attic Prose as Illustrated By Xenophon, Anabasis V, and Thucydides VI" (1941). Master's Theses. 428.
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THE USE OF PREPOSITIONS IN ATTIC PROSE
AS ILLUSTRATED BY
XENOPHON, ANABASIS V AND THUCYDIDES VI

Paul A. Woelfl, S.J.

June, 1941

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, Eucles, 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 Corinth 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

--- ἀκούεις ἡσσίδωκεν τοὺς ἱκάνοντές εἰς τὰς ἐτέμας
deβασθα--- σκάνωσι δὲν τὰς ἐτέμας οἱ ἱκάνοντες---

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:

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

Both ἐγγὺς and ἐσώ 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:

And first they drew near the Athenian camp ---
And so they now assembled and pitched a camp outside of the city.

In these last two instances ἀνάμεικτα and ἐνεπίθετοι 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 ἐγγύς and ἐψω 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 \( \alpha \nu \alpha \)

Of all the prepositions used in Attic prose, the one most peculiar to Xenophon is \( \alpha \nu \alpha \). 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 \( \alpha \nu \omega \) "upwards", was "up to" or simply "up" as directly opposed to \( kata \) "down". The Anglo-Saxon "an" and our English preposition "on" are probably cognate with the Greek preposition \( \alpha \nu \alpha \), but "on", our English preposition, has not retained the connotation of the Greek \( \alpha \nu \alpha \), 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 \( \alpha \nu \alpha \) is restricted to the accusative case, the case denoting extension or motion.\(^1\) We might have expected a corresponding use of \( \alpha \nu \alpha \) 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 \( \nu \rho \alpha \) and \( \varepsilon \kappa \).

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

ταῦτα τὰ πλοία ἀνὰ μὲν τὸν ποταμὸν οὐ δύναται πλεῖν ...  

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:

τούτους δὲ ἔφασαν οἰκεῖν ἀνὰ τὰ ὅρη Καὶ Ρολεμίκους 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 ἀνὰ, 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. ἄνα νύκτα - throughout the night; ἄνα πᾶσαν τὴν ἡμέραν all the day long.

Besides these uses there are two other uses of ἄνα which partake of the nature of idioms. The first of these is the use of ἄνα to express manner as in such common phrases as πεῦχειν ἄνα κράτος 3 - to flee with all one's might, i.e. to the extent of one's power; or, ἄνα μέρος - by turns, successively, one after another; or ἄνα λόγον - proportionately. In these instances the preposition's original meaning is
used only in a figurative sense. For example, \( \text{πεινεῖν ἀνὰ κόκας} \) 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:

\[
\text{ἐστησαν ὡσπερ ἀνὰ ἐκατὸν μᾶλιστα διὸν Χορὸι ἀντιποιχοῦντες ἀλλιῶσ.}
\]

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 \( \lambda 
\) 

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 an other, distributively". By introducing a specific number such as \( \text{ἐκατὸν} \), the distribution merely becomes more numerical: \( \text{ἐστησαν ἀνὰ ἐκατὸν} \) - 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 ἀνά in composition with the verb is quite common. The connotations which the preposition adds are usually "up", "back", and "again". To illustrate:

ἐν τῷ ἑκατότῳ τῶν ἄνεξέσθων...

Thucydides Bk.VI, Ch.16, #4

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

ἐν Ίβρικίᾳ ὑπὸ Λιγυρῶν ἀναστατεῖτε...

Thucydides Bk.VI, Ch.2, #2

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

οἱ στρατιώται ἄνε νεώρισθον...

Xenophon Bk.V, Ch.1, #3

The soldiers applauded (shouted approval again and again).

ἀναγγέλουσκει αὐτοῖν...

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 *eís*

The only other preposition in Attic prose restricted to the accusative case besides *ává* is the preposition *eís*, which throughout the works of Thucydides is regularly written *eís*. 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 *ává* 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 *eís*.

This primary meaning of *eís* 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 con-
cerned in this chapter. Latin (like English) has two pre-
positions, each with its own particular connotation, to in-
dicate this goal of a motion: "ad" and "in". Greek has at
least four (eis, épi, para, pró, [meta]), 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:

\[ \text{οἱ δὲ τίνες καὶ εἰς κερασοῦνταί} \]
\[ \text{αὐτῶν ἀποκυρωῦσι.} \]

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:

\[ \text{καὶ σχόντες ἐς τὸν αἰγυαλὸν ἐπεκμοκεύοντο.} \]

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 μάλλη νικηθέντες οἱ Συρακοσίοι ἀνεκώρθησαν 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 πρεσύνοι τε αὐτοῦ 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:
Or:

καὶ ὅπερ ἐστὶ ἄλλο τι δεῖ, Ταῦτα ἰώνεσθωτες

Thucydides Bk.VI, Ch.96,#3

..... and should there be need for something else, they might quickly be at hand in a body.

Or:

εὖτερον τοῖς Χαλκίδεωι ἔσ Λεοντῖνοι

Συμπολιτεύσας... ἔποδεσκεί.

Thucydides Bk.VI, Ch.4, #1

..... but afterwards, having joined the colony of the Chalcidians at Leontini, he met his death. 3

In these cases the connotation of motion is only latent. The verb παραγινυμαί 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. 4

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. This is known as the accusative of extent of space. Just as this accusative found scope for operation with the preposition ἄνε, so it also does with εἰς. 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:

εἰς τὸ πρότερον σύνθες τοῖς μὲν πολίταις φοβερόν, ἐς δὲ τοὺς ἐπικούρους ἄκριβες, πολλὰ τῷ περιόντι τῷ ἀσφαλῶς κατεκράτησε.

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, εἰς refers to the persons to, before, or among whom one speaks: e.g.

ἐκρήξει ἐς τὸ στρατεύμα λόγον —

Xenophon Bk.V, Ch.6, #17

He proclaimed publicly in the presence of the army. Or:

καὶ ἐς τοὺς ἄλλους Ἑλλήνας ἐπίδειξιν μᾶλλον εἰκασθέναι τῆς δυνάμεως καὶ ἐφοσιάς ἃ —

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:

```
ēs  τε  τὸ  λοιπὸν  μὴ  οὖκέτι  βούλωνται

Thucydides Bk.VI, Ch.75, #3
```

..... 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: *ēs  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:

```
παρασκευὴ  γὰρ  αὕτη... εὑπρεπεστάτη  τῶν.
ēs  ἐκεῖνον  τὸν  χρόνον  ἐγένετο.

Thucydides Bk.VI, Ch.31, #1
```

..... 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
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:

\[ \text{ἐπείτα δὲ καὶ Σελῶνι ἐπίθες, τὸ} \]
\[ \text{ἐμὲν ἐς διακοσίους...} \]

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 \( \epsilonι \) 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. 7

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. 9

The great freedom with which Thucydides uses this preposition may be judged from the following few examples:
... oúde ὑποτευόμεθα μου ἐσ τὴν φυσικὴν
προθυμίαν τὸν λόγον.

Thucydides Bk.VI, Ch.92, #2

..... and that my intentions be not suspected
on the score of an exile's zeal.

καὶ τἀλλὰ προούχει ψυχῆς ἐς ἐλπίδας.

Thucydides Bk.VI, Ch.103, #2

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.:

εἰσῆρας εἰς πλοῖον ---
Xenophon Bk.V, Ch.7, #15

..... boarding a vessel .....
6. cf. Xenophon Bk.V, Ch.6, #27 *eis touto karov* μηδεν ἀγριεύειν 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 - ἐς

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 ἐς) is restricted to the ablatival 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:

ἀνίκνονται τῶν ἐκ τοῦ Χωρίου Τρεῖς ἀνδρέας τῶν γεραιτέρων.

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:

\[
\text{συνεπήξαντο δὲ καὶ ὁ ἄλλος ὕκιλος δὲ ἐκ τῆς μῆς τῶν τεπολιτῶν...}
\]

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 ἐκ in justifiable because another word in the sentence, σχ. ὤμοροι, connotes a kind of boundary or point from which separation can be started.

\[
\text{iνά ἐκ τῆς οφετέρας ὤμοροι ὄντες τοῖσε λυθροὶ ὑσιν.}
\]

Thucydides Bk.VI, Ch.84, #2

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

In general, the use of ἐκ 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 (ἦν ὁμονοιοῦ being understood) "after this" "from that time on"² and ἐφ ὅτι "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 ἐπιτίθεσιν δὲὶ πορίσεσθαι 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 ---

Thucydidès Bk.VI, Ch.38, #5

The law was enacted as a result of your incompetency.

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

ὅμως δὲ καὶ λέγον, ἐφε, ἐκ τίνος
ἐπιλήψῃ.

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.

τὰ τὲ σὺν ἐκεῖ ἐς διὸν ἐγὼ ἀκοὴ

αἰσθάνομαι.

Thucydides Bk. VI, Ch. 17, #6

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

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

καὶ ὡς ἐκ τῶν παρόντων συνταξάμενοι...

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.

οὐ τί δὲ ἐκαστὸς ἢ ἐκ τοῦ λέγων πείθειν οἶται ἢ στασίς τὸν κοινὸν λαβῶν...

Thucydides Bk. VI, Ch. 17, #14

..... but whatever each man thinks he can get from the common supply either by his oratory or sedition.....
... and many stones thrown by hand, i.e. out of their hands.

The use of *ἐκ* to express manner is another of its applications:

καὶ οὐκ ἐκ τοῦ αὐτοῦ ἐπισκεπτεόν ὑμῖν
toῖς ἄλλοις τὸ ἐπισκέπτεσθαι

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.

σύμμηκτος ἤμιν εἰ καὶ σὺ ἐκ τρίτων.

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 ἐφάκοντα ναῦς ἐκ ταὐτῶν.

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 ἐφαναστὰς φεύγει.

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

\[ \text{η\'ν \ άρα \ Καὶ \ Ταῦτα \ ημῖν \ μὴ \ έκπεραίνηται} \]

Xenophon Bk.V, Ch.1, #13

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

Occasionally Xenophon uses the improper preposition \( \text{ἐσῳ} \) in exactly the same force as \( \text{ἐκ} \).

\[ \text{ὁίκεσθαι \ ἐσῳ \ τὸν \ Πόντου} \]

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.16, #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.

ἔφευρον ὅν καὶ οἱ ἀπὸ τούτων
tῶν 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 ἀπὸ implies that they had just left the houses and were now running away. Where motion is not involved, ἀπὸ often carries the implication of "distance from", "away from"; as in:

άπείχον αἱ Πόλεις ἀπὸ ἀλλήλων στάδια ὑδαίκοντο.

Xenophon Bk.V, Ch.4, #31

The cities are eighty stadia from one another.²

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

ἵππονοιμάι δὲ ὕπνιν ἀπὸ νεαμνίας μισοφορὰν παρέχειν

Xenophon Bk.V, Ch.6, #23

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

διὰ τὸ πρεσβεῦειν τε ἀπὸ αὐτοῦ

Thucydides Bk.VI, Ch.55, #2

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

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

καὶ ἦ χώρα ἀπὸ Ἰταλῶν, βασιλέως τινὸς Ἰταλία ἐπωνομάσα 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 ἀπό 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 πρᾶττεσθαι, λέγεσθαι etc. A typical example of this usage would be:

μνημεῖα ὅν ἀπὸ μετοίκων τῇ τινῷ καὶ ἀκολούθων

Thucydides Bk.VI, Ch.18, #1

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

The use of ἀπό 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 ἀπό.

The translation may be rendered: "on account of", "by reason of", "in consequence of".

--- οὕτως θαυμάσθη μὲν ἀπὸ τῆς ἰδιοτηρίας,

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

Means or instrument expressed by ἀπὸ is very analogous.

καὶ ὁ Νικιάς γνών ὃτι ἀπὸ μὲν τῶν αὐτῶν λόγων οὐκ ἂν ἔτι ἀποτρέψειε.

Thucydides Bk.VI, Ch.19, #2

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

So also manner:

.binding

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.

Thucydides Bk.VI, Ch.40, #2

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

Thucydides Bk.VI, Ch.77, #1

...... free men (i.e. sprung from) of independent Peloponnesus.
In composition ἀνά has many meanings. The most frequent are: "from", "away", "off", "in return", and "back". E.g. ἀναστίσειν - 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 ἀνά suggesting those very notions: v.g. ἀπαγορεύειν - 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; Xenophon Bk.V, Ch.6, #15.
6. cf. Thucydides Bk.VI, Ch.33, #3.
7. cf. Ibid. Ch.76, #1.
CHAPTER VI

The Preposition προ'

The Greek symbol προ' 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 πρότερος, προί; and, with vowel changes, such words as πρώιμος and πρῶτος 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 "praet". 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 πρό may be seen from the examples:

\[ \text{ἀφείτο δ' τοῦτο (χωρίων) πρὸ τῆς Ρόλεως τῆς Μετροπόλεως Καλουμένης.} \]

Xenophon Bk.V, Ch.4, #15

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

\[ \text{tàs γὰρ μηχανὰς καὶ σύλα ὅσα πρὸ τοῦ τείχους ἢν καταβεβλημένα ἐμφήσαι τοὺς ὑπηρέτας ἐκέλευσεν.} \]

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", πρό 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:

\[ \ldots \text{oós πρὸς πολλῶν ἄν ἐγιμαμήτα ἐμμακάσεν...} \]

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, πρὸς has but one meaning: "before".

εὖχας δὲ τὰς ναυσικεφαλές πρὸς τὴν ἀναμφίας...

Thucydides Bk. VI, Ch. 32, #1

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

καὶ ἐν τῷ ἔρημῳ καὶ πρὸς αὐτὸν...

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 πρὸς adds the idea of "before", "forth", "forward", "onward", or "away"; as προθέστες - running ahead. To imply time the same prefix may be translated: "before", "beforehand", "earlier" e.g. προφυλάσσαται - to guard beforehand, a.v. to take precautions. In other cases the connotation of defending is implied, as in προσόρει - he spoke in behalf of them; or προφασισθαει - to speek on behalf of, or to make excuses. When compounded with verbs such as ἀπείω and τίμει 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 ἀντί

Very similar to ἐπὶ in its local meaning is the preposition ἀντί. In its original meaning it was only a narrower interpretation of the idea expressed by ἐπὶ. ἐπὶ meant "before", "in front of"; ἀντί 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:

...τούτου (Χωρίου) δὲ ὅσον πλεῖθον δασῶν
πίπτουσι διαλειποῦσαι μεγάλαις, ἀντί ὑπὲρ
ἐκτικότες ἄνδρες τι ἀν θάσιοιε...  

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. standing opposite to them from the viewpoint of the enemy).

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

ἔντοιχα γὰρ οἱ πολέκιοι ἦσαν
ἀντὶ τεταγμένοι  

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 ἀντί as a preposition turns out to be "instead of", "for" as an equivalent to and "In return for".

ἀντὶ δὲ Χείρισόφου Νέων ὦ 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᾽ ἐσιωσάντες τοῖς ἄλλοις μεθ᾽ ἡμῶν τοῖς Συρακουσίοις, ἀντὶ τοῦ αἰεὶ φυλάσσοντας αὐτούς, καὶ ἀντεπιβουλεύοντες τοτε ἐκ τοῦ ὁμοίου μεταλάβετε.

Thucydides Ek.VI, Ch37, #5

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

καὶ ἀνθ᾽ ὧν ἐτίμησαν ἡμᾶς.
καὶ σένια ἐδώκαν τῇ στρατιᾷ,
ἀντετιμώμεν αὐτούς.

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 ἱππόσυν 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 μετά 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 ἱππόσυν in Thucydides and others are almost invariably old standardized formulas such as ἱππόσυν ὑπάλληλοι- in arms; σύν τοῖς θεοῖς- with the help of the gods; 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:

δὴν ὁ ἐμφανέτες ἔλληνες σὺν αὐτοῖς ἐπερεύμεσαν.

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 σὺν τοῖς μοσσώνοις κατεκαλέσαν.

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:

ἐκβλήσιον ἐκμαντεί ἐνὶ Ζελινοῦντος...

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 "with 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:

*ἐπειτα δὲ καὶ τοῖς Ἑλλήνων οἱ ἀμελευταρτε*ς

*σύν ἦμιν Τάρσεως καὶ ίκανοὶ ἰμηκόμην γείναι σὺν τοῖς παραβόοις ταῦτα πράττειν ἄνετον οὐν ἦμιν δίκιον δεδώκασιν.*

Xenophon Bk.V, Ch.4, #20

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:

*Τούτους ... μὴν σὺν κηρυκείῳ ἐπὶ ἀσφαλείς εἶναι ἀμελεύονταί.*

Xenophon Bk.V, Ch.7, #30

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

\[\text{\(\tau\nu\nu\ \delta\varepsilon\ \nu\epsilon\omicron\nu\ \varsigma\nu\nu\ \tau\lambda\alpha\mu\mu\eta\ \alpha\rho\omicron\ke\omicron\mu\rho\nu\)}\]

Xenophon Bk.V, Ch.4, #27

... end new corn laid upon in the straw.

In composition \(\varsigma\nu\nu\) is quite common even among those authors who avoid its free prepositional usage. The first meaning again is "together with" \(\sigma\nu\nu\epsilon\mu\mu\et\ \delta\ \alpha\iota\omicron\omicron\omicron\) - he sent together with him 6. Or it may mean simply "together"; e.g. \(\sigma\nu\nu\epsilon\mu\mu\et\ \tau\omicron\ \sigma\kappa\epsilon\omicron\omicron\omicron\) - 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. \(\epsilon\omicron\ \delta\ \alpha\iota\omicron\omicron\ \alpha\iota\omicron\omicron\ \sigma\iota\iota\nu\iota\omicron\omicron\omicron\) - 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 \(\nu\), \(\beta\), \(\theta\), \(\upsilon\), \(\mu\)) the \(\nu\) changes to \(\alpha\mu\); before any guttural sound (i.e. before \(\chi\), \(\gamma\), \(\chi\), \(\varsigma\)) it changes to a \(\gamma\); before a \(\lambda\) or a \(\sigma\), that consonant is re-duplicated; and before \(\varsigma\) or \(\sigma\) followed by another consonant the \(\nu\) is dropped as it sometimes is before \(\varsigma\).
NOTES

1. Thucydides Bk.VI, Ch.105, #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 $\epsilon\nu$

Perhaps the most used preposition of all is the preposition $\epsilon\nu$. Its radical meaning implies "a state or condition or rest within". It is, as it were, midway between $\epsilon\iota\varsigma$ "into the interior" and $\dot{\epsilon}\kappa$ "out of the interior". The basic difference, therefore, between $\epsilon\nu$ 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, $\epsilon\nu$ is primarily concerned with local and temporal relations.

The frequency with which $\epsilon\nu$ 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 $\epsilon\nu$ when no adjective word is connected with them.

The first and simplest use of $\epsilon\nu$, therefore, gives the location of someone or something as being strictly "with-
in;" as ἐν ἵκιλλοντι - in Scillus ²; ἐν τῇ βραβίου, in the land of the barbarians³; ἐν τῇ πόλει τῇ Ἀθηναίων - in the city of the Athenians ⁴; ἐν δὲ τῷ ἐν ἵκιλλοντι χωρίῳ - 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 ταῖς ὀρέσει - in (on) the mountains ⁷; ἐν τῷ Πεδίῳ - on the plain ⁸. Or again:

άνατέθησιν εἰς τὸν ἐν Δελφοῖς Ἐσπανότιν.
Xenophon Bk.V, Ch.3, #5

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

ἔστι δὲ χερσόνησος μὲν ἐν στενῷ ἵοθεμῷ ---
Thucydides Bk.VI, Ch.97, #1

There is a peninsula at the narrow isthmus.

όκ ἐν παῦλη 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 ἐν χιτώνι μόνον — clothed in tunic only 9; ἐν τῷ ἱσχύρῳ ἥχειμῶν — in the bitter cold 10; and then by analogy such expressions as ἐν ὀρλοῖς — under arms 11 seem to follow this lead. The idea of "within" is also extended to "in the number of" or "among"; e.g. ἐν τοῖς φίλοις ἦσαν — they were among friends 12 ἀνομίαν ἐν ἡμῖν — lawlessness among us 13.

Besides these more common usages, ἐν 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 ἐν τῇ Τυραννίς — in possession of the tyranny 14; or it may mean "in the power of", "in the reach of":

ἐν γάρ τῷ κράτειν ἐστὶν καὶ τὸ λαμβάνειν τὰ τῶν ἐπτόκων.

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 ἐν εἰσόδῳ — declaring before those already informed 15.

Gradually, this local connotation was so obscured as to become unrecognizable. Thus we have ἐν employed to mean "in respect of", "in point of": ἐν τίνος λαμπροτίτι ἰπποσχον — who
have excelled in splendor of any kind;\textsuperscript{16} οὔτε ἐν καίρῳ οὐεὐδετε - neither are you timely as regards your haste.\textsuperscript{17}

A further example of this last usage may be seen in the excerpt:

\begin{verbatim}
τίνα ἠφ' αὐτῶν ἐμὺ κωλύω ἔλεγεν εἴ τις τί ἀφαθὼν δύναται ἐν ὑμῖν;
\end{verbatim}

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 reference - however vague the idea of place may be - there is another 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 πλὴρο ἐδ' οἴστ ὅτι ἵδα 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 εἰναι - to be in (i.e. studying) philosophy and oratory. Or it may refer to inward states of feeling such as: ἐν ἀθωμίᾳ ἄσων - they were in despondency \textsuperscript{19}; εἰναι ἐν διανοίᾳ - to be intending \textsuperscript{20}; ἐν τῇ ἡλικίᾳ - 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 δόμοιῳ - in the same condition, in like manner \textsuperscript{22}; ἐν ἵοῳ - equally \textsuperscript{23}; ἐν ἀσφαλείᾳ εἰναι - to be safe \textsuperscript{24};
Means and instrument are expressed by *έν* in such phrases as: *έν δε' τη  δέξια πάλαιν* - 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. *ά δέ' έν τη  ἐπίτεχνοιν αὐτοί ωφελόμενοι* - 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 *έν τοῖς ἱέροις φαίνοιτο* 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 *έν* in phrases expressing manner is easily recognized because of its affinity to our English use of "in" in like phrases; as for example: *ἀνθετε  έν ρυθμῷ* - singing in rhythm 30; *έν τρόπῳ δε' τινι ἀφανεί* - in some secret way 31; *έν εὔσια* - in a calm 32; *έν τάφει; ιων* - drawn up in order 33;

But if the uses of *έν* 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 strictest temporal meaning is found in the very common phrases ἐν τῷ ἡμείᾳ ἡμείᾳ and its ellipsis ἐν τῷ ἡμείᾳ—within (during) this space or period of time; meanwhile; and in ἐν τῷ παρόντι—at present. It is even used with words denoting time which are capable of standing in the dative without a preposition: as ἐν ἡμείᾳ ἡμείᾳ—within a determined number of days; ἐν τῇ ἕξι χρονίῳ (ἐνιαυτῷ understood)—in the fourth year; ἐν δὲ ταῦται (ἡμείᾳ)—during these days; ἐν μεσημβρίᾳ—at midday. When specific word signifying time is present, the meaning can be gathered either by supplying such a word as in ἐν ὑς ἔν ταῦτα ἐν—while these things were so; or else by studying the context. Often enough little difference will be made whether the phrase is taken as temporal or circumstantial; e.g.;


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: ὑπὲρ ἐνοικεῖν—so as to dwell therein; ἐννοεῖτε δὲ καὶ τὸδε—bear the following in mind. 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 \( \upsilon \) becomes \( \mu \) before \( \tau, \beta, \phi, \psi \); \( \epsilon \) before \( \kappa, \chi, \phi \); 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 \( \betaουλόμενος \, τῷ \, τῆ \, Νικία \, \, \epsilonναντίοσσθαι \) - 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.8, #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 \( \delta \alpha \)

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 \( \delta \alpha \) 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".

\[ \text{\textit{die} with the Genitive} \]

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

\[ \textit{kai dielefaontes die tov tasewv kai die tov epidevontes elus pros tous polemious.} \]

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".

\[ \textit{etwhe de diarethew die tox xoriou potamou seleivos} \]

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

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

Sometimes \textit{die} indicates the intervals of space, i.e. a distance or gap between objects, as in:

\[ \textit{ta yap die plieiotou pantes iomev olymospaen} \]

\[ \textit{kai ta peiran kxota tas dous bouita...} \]

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, \( \text{διά} \) implies uninterrupted extension "throughout" or "during" a period of time, as in such phrases as \( \text{διά νυκτός} - \text{throughout the night} \). Of past time \( \text{διά} \) conveys the idea of "since" or "after", the word \( \text{χρόνος} \) often being omitted: \( \text{δι' ολίγου} - \text{after a brief interval, on a sudden, for a short time} \); \( \text{οὔ διὰ μακροδ} - \text{in no long time, soon} \); \( \text{διὰ πλείστου} - \text{for the longest time} \). Or again \( \text{διὰ} \) may express intervals of time, e.g. \( \text{διὰ τριών ἡμερῶν} - \text{every three days} \).

Of other relations expressed by the genitive with the most important is that of cause. The connotation suggested by \( \text{διὰ} \) 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, \( \text{διὰ} \) 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:
di' 

Thucydides Bk.VI, Ch.61, #5

... thinking it was through him that they had been persuaded to join the expedition with us.

di' ek einov

Thucydides Bk.VI, Ch.89, #2

... negotiating through them ...

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

Thucydides Bk.VI, Ch.75, #1

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

With such verbs as εἶναι, γίνεσθαι, 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:

Thucydides Bk.VI, Ch.34, #2

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

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

The use of *δια* 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 *δια* with the accusative, then, means "through *a* and towards*, an aiming at; something "with a view to". Now, *δια* there is a very close link between the phrases "with a view too*" and "owing to*. The first, taking its figure from the act of *if* seeing, thus stresses the notion of "into"; but the real meaning of "with a view to" is "with the intention of" (in tendo*o*) 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 *δια* is equivalent to the Latin preposition "propter".

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

{o* ο δε και ως διωρα λημμαινων δια
τιν — γυμπουλν ταυτην.

Xenophon Bk.V, Ch.6, #11

*...*others had a suspicion that he expected to be rewarded for his advice; i.e. owing to his *δ* advice.
This latter excerpt is interesting because of the substitution of a simple dative of cause for another \( \delta i\) 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.

The preposition \( \delta i\) is very often used with the infinitive and the article, as in:

\[
\text{Τὰ μὲν \( \delta i\) \( τὸ \) ἐκεῖθεν \( εἰναι\), τὰ \( δὲ \) \( \delta i\) \( \tauὸ \) \( συνεστρατεύσθαι\) \( εἰν\) \( αὐτῷ\) \( σὸν\) \( Κλεάρχου\) \( τῷ\) \( καὶ\) \( Δερκυλίδᾳ.\)
\]

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 \( \delta i\) often expresses the notion of "on account of", "for the sake of", and "with regard to". Since \( εἰ\) \( κα\) with the genitive expresses the same meaning, we must add that these meanings apply to \( \delta i\) only in causal re-
relationships. *dia* is rarely used as it is in the following example as a substitute for *éveká* to denote purpose:

\[ Ókous de oûte én tì òpòte toí òpòte òpòte òpòte òpòte òpòte òpòte òpòte òpòte \]

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 *dia* 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 *dia* in this case is: "through the merit, or fault of". Naturally, this is a type of cause.

\[ Xalethón de dia plou mékos én tâpēi meínav. \]

Thucydides Bk.VI, Ch.34, #3

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

*dia* in Composition

The first function of *dia* in composition is applied to notions of space and adds the connotation of "all through", "across" and "over"; as in: *Xalethón òikai diabáineiv* - I think it difficult to cross;\(^{12}\) *dia polém hòsai* - carry war.
through 13; διελθεῖν - 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: διεμάχετο - he fought to the end; he fought hard 15; διαρράσοντες τὰ Χυρία - 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: διείρεται - it is separated, divided 17. From this it also came to mean "severally": διέσωκα - I distributed 18; διαλαμβάνομαι - 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 ἀλλίνους διελέγοντο - 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, Ch.6, #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 Κατά

Opposed to the preposition ὑπ' "up" is the preposition Κατά "down". Like ὑπ', 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, Κατά 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.

Κατά with the Genitive

Since the use of Κατά 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 *κατά* with the genitive expresses the idea of "down and into" as in the phrases: *κατά Χθόνος ὄψινα Πηραί* - to fix the eyes upon the ground; *κατά Χερος ύδωρ* - to pour water on the hands. Only rarely is it used to express rest in a place: *ὅ κατὰ γῆς* - one dead and buried, and even more rarely with expressions of time.

The most common use of *κατά* with the genitive is that similar to the use of *ἐπί* and *πρὸς* with the genitive to express the notion of "towards" or "against".

*καὶ ὁ μὲν αὐτὸς τε καθ' ἑαυτὸν καὶ κατ' ἀλλων μνημεῖ τὸ τῶν Ερμών.*

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 *κατά* employs the figure of holding the hand over the object sworn to; and, therefore, "down upon". Then *κατά* simply means "by".
ομονότων δὲ τὸν ἐπίκηρον ὥρκον ἐκατοτὸν τὸν μέγιστον κατὰ ἱερῶν τελεῖσιν.

Thucydides Bk.V Ch.47, #8

...... and let each swear the oath that is most binding in their own country over (i.e. by) full grown victims.

Kata' with the Accusative

The more common usage of Kata' is with the accusative. As ἀνὰ ποταμόν meant "up the stream", so Kata' ποταμόν means "down stream"; hence of horizontal motion. The various local meanings of the preposition may be seen in the examples: διώκειν Ἀζόβαλης ἐν κατὰ τὰς πόλεις - it was unsafe to pursue them to (and through) the gates;² κατὰ τὴν ὅσσον 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: στὰς κατὰ τὰς πόλεις - standing at the gates⁵; and οἱ δὲ κατὰ τὴν ὅσσον ἐθείτο - others stood on the road ⁶; are used in a pregnant sense, the motion having been completed already. In such uses Kata' 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 Kata' 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 ὀκλασθᾶν* - by land and sea 7.

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

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

In like manner: *κατὰ πόλεις* - city by city 8; *κατὰ μέρος καὶ συμπαράκτα* - severally and collectively 9. The same construction is used in temporal relations: *κατὰ τὴν ἡμέραν ἐκδόθην* - with each successive day 10; and also with neuter adjectives: *κατὰ ὀλιγοῦ - little by little, few at a time* 11; *κατὰ μέρος - part by part* 12.

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 ἔκλειν* - they came to see the sight, they came for the spectacle 13.

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.

Xenophon Bk.V, Ch.5, #5

They had processions according to the customs of the Greeks.

Thucydides Bk.VI, Ch.50, #4

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

Therefore, the meaning of κατά in such cases may be expressed by such phrases as: κατά το μένυμα - on the strength of the information 14; κατά τὰν προτέραν φίλιαν - on the plea of former friendship 15; κατὰ λόγον - in proportion (i.e. in accordance with) to reason 16; κατὰ πάντα - in everything 17; κατ' ἀνάγκην - of necessity 18; κατὰ τάχος - hastily, as quick as possible 19; κατὰ κόσμον - in an orderly way, in order 20; κατὰ κράτος - with all their strength 21. From these examples it may also bee seen just how κατά 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 ἐκ 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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Ταῖς ἐπιθυμίαις μείζονι ἐκ Kata τὴν ὑπάρχουσαν ὁσίαν ἐκράτο.  
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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 the accusate to supply the idea of "throughout", "during", and "for". E.g. *Kata* ἐπὶ τὸν αὐτὸν ἔτος - at about the same time. The time specified by *Kata* is far less definite than that expressed by ἐπὶ 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 *Kataτρέχωτες*.
running down 23; *Καταδέμενος τὰ δύνα* - having laid down their arms 24. From this meaning it then comes to mean "back"; e.g. *ἄνθρωπο* - 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 *καταμύμνωσκυ, κατακρίνω, καταμυφίσκω*.

**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, #18.
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 \textit{\textgreek{up}e}\textit{p}

The basic meaning of the preposition \textit{\textgreek{up}e}\textit{p} 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 \textit{\textgreek{e}pi} and directly opposed to \textit{\textgreek{up}o}. It is equivalent to the Latin preposition "super".

\textit{\textgreek{up}e}\textit{p} with the Genitive

The genitive and \textit{\textgreek{up}e}\textit{p} 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:

\begin{quote}
\textgreek{nomi\'santes, \textgreek{e}\'an \mu\'i t\'an \textgreek{Epipolar}n
Krat\'p\'w\'en oi \textgreek{Athenai}, \textgreek{xwrisi} a\'pokr\'m\'non
Te kai \textit{\textgreek{up}e}p t\'h\'is p\'o\'le\'w\'s e\'id\'os keim\'e\'non...}
\end{quote}

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

beyond the river Pantacyas .......

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 ἐνεδεδύκεσαν 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 τὰῦτα ἀναστὰς Ἑνοφὼν ὑπὲρ τῶν στρατιωτῶν εἰρέν.

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 ... αὐτοκρατοῦνεΐν

Thucydides Bk.VI, Ch.13 #1

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

καὶ δεινὸν ἥρμηται ὑπὲρ μὲ τὸ ἐμὸν κυρὶονεῖν.

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:

Θύσαι... καὶ ὑπὲρ ἡμῶν καὶ ὑπὲρ ἓμαυτοῦ
Xenophon Bk.V, Ch.6, #28

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

Sometimes, however, it is used like περί 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 \( \bar{	ext{u}}\ê\ê \) with numbers to express the notion of "over" or "upwards of".

\[ \text{éne}bíbeta\kappa\alpha\nu\ kai\ tou\'s\ \bar{\text{u}}\ê\ê\ \tau\etapá\kappa o\nu\ta\ \et\nu. \]

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, \( \bar{\text{u}}\ê\ê \) came to mean "beyond, in the past" and therefore "before", "earlier than". However, this substitute for \( \pi\nu\nu\o\i\ )\ is rare.

\[ \bar{\text{u}}\ê\ê\ \tau\alpha\ \text{Mi}d\text{ik}\a\ \]

Thucydides Bk.I, Ch.41

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

\( \bar{\text{u}}\ê\ê \) in Composition

In composition \( \bar{\text{u}}\ê\ê \) 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 *μετα*

The preposition μετα 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 οὐν in that it denotes participation in, and accompaniment with the action.

**μετα** With the Genitive

The first use of the genitive with μετα 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:

\[ \text{μόνοι τε οὖντες ομοία ἔφραττον} \]
\[ \text{ἀπερ ἃν μετ' ἄλλων οὖντες}. \]

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 μετα 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.

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

The Argives, in company with the Athenians, went out in full panoply.

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:

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

... knowing with whose assistance they would carry on the war ...

Just as our English preposition "with" has extended itself beyond its basic meaning of accompaniment to one of in-
struementality, so \( \text{meta} \) had come to do the same. E.g.

\[
\text{meta} \ \tau\omicron\upsilon \ \alpha\omicron\nu\rho\iota\tau\omicron\varsigma\ \sigma\kappa\omicron\nu\delta\upsilon\ ο\nu\ \alpha\nu\alpha\pi\epsilon\iota\delta\epsilon\sigma\omicron\varsigma.
\]

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 \( \text{meta} \) to describe the way in which an action takes place: e.g.

\[
καί \ \text{meta} \ \epsilonλτίδος \ \tauε \ \omegaι\muα \ \iota\omicron\upsilon\tauες καί \ \omegaλοφυρμύ\iotaν.
\]

Thucydides Bk.VI, Ch.30, #2

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

\[
\text{meta} \ \gammaαρ \ \alpha\omicron\nu\iota\deltaος \ καί \ δό\rhoατος \ \epsilonι\omicron\iota\thetaε\sigma\tauαν \ \tauαs \ \piομ\upsilon\tau\alphaς \ \piοι\epsilon\iota\nu.
\]

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 \( \text{meta} \) meaning "together with!

This time the connotation conveys the notion, "in conformity with", "in strict accord with", "in proportion to"; e.g.

\[
\piρ\delta\upsilon \ \epsilon\kappaα\sigma\tauα \ \deltaε\ \deltaε\ \ η \ \epsilon\chiθ\rho\omicron\nu \ \eta \ \phiι\omicron\nu \ \text{meta} \ \kappaαιρο\upsilon \ \gammaι\nu\nuσ\omicron\varsigma\omicron\upsilon.
\]

Thucydides Bk.VI, Ch.85, #1

In every case one must be either enemy or friend, according to circumstances.
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.

**With the Accusative**

With verbs of motion, the accusative with *meta* 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 *meta* with *etosarav* is very much analogous to this first construction denoting place, for it connotes the idea of extended action during time. Thus, *meta* *etosarav* 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 *meta* 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:

\[\text{ἐτέσι δὲ ἐγγύτατα ὀκτὼ καὶ ἕκατον μετὰ τὴν θετέραν οἰκίσιν.}\]

Thucydides Bk.VI, ch.4, #4

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

\[\text{ἐς ἀληθῶν μετὰ τὴν μάρτυν μᾶλλον σφῶν ὑπακούσεσθαι.}\]

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.83, #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 ὅ Ἑνοφὼν, ἔπει σὺν ἐμφέντω τὰ ἔρα ταύτῃ τῇ ἡμέρᾳ, λαβὼν βοῦν ὑπὸ ἔμαθης ---

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.

\[ \text{οὐ̑ ταχεύτες ὑπὸ τῶν στρατηγῶν.} \]

Xenophon Bk.V, Ch.4, #16

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

or it may be the instrumental agent regarded as personified:

\[ \text{οἱ̑ δὲ άλλοι ἀπαλλότατο ὑπὸ τῶν πολεµίων καὶ Χίονος.} \]

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, ὑπὸ may indicate an external cause: e.g.

\[ \text{οἱ̑ δὲ τὸ μὲν ἐπιθυμοῦν τὸν τόλμον οὐ̑ δὲ τὸν ὀχλῶσαν τῆς παρασκευῆς} \]

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.

\[ \text{πᾶντα µὴ ὑπὸ δεός ἠυιστάτα.} \]

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

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

όποὶ δὲ πόνων πολλῶν διαφορεύοντων...

καὶ τῶν ὄνων ὑβριστότερος εἶναι.

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 ὄπο serves to imply a causal relation.

 précis With the Dative

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

αὕτω δὲ τῶν ὄπο βασιλεῖ πρῶτον

ότων ἠμεμοὺς καταστάντες

οἰκοῦμεν, νομίζοντες ἠκίστο ἐν ὄπο.

Πελοποννησίως οὕτως εἶναι...

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 — ἐκδισθάκοντοιν
οί ἐκ τῶν Ὠρνεῶν.

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 τὴν Ζικελίαν μείχρι
τοῦτε μὴ ὑπ' αὐτῶν 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 ἀπὸ

The preposition ἀπὸ 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 "praee" and "praeter".

ἀπὸ With the Genitive

When ἀπὸ 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 ἐξ or ἐκ in this instance and retain to express the idea of action moving from a person. Therefore, ἀπὸ comes to denote source or authorship.

ὁ δὲ γὰρ ἀπὸ Κύρου ἐλαβεν ἔρισκεν νοστὶν ἀφηλὲς

Xenophon Bk.V, Ch.6, #18
89

..... for the three thousand darics he had received from Cyrus ..... 

νομίσατες Παρά τὸν σαφέστατά 
εἰδότας ἀκκοέιναι. 

Thucydides Bk.VI, Ch.93 "1

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

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


tιτωτο δὲ τὸν Παρά ἐμὸν ἀφασανθὴν 
τούτων λίτιν εἶναι. 

Xenophon Bk.V, Ch.5, "19

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

Παρά With the Dative

The dative does duty for the locative and hence with Παρά denotes the object "by the side of which something is". This construction may be translated by "beside", "along-side 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 Ὄρακα μὲν Παρά Ζεύθη 

Xenophon Bk.V, Ch.1, "15

In Thrace at the court of Seuthes .....
It may also be readily seen that this use of παπα' greatly resembles the use of the Latin preposition "apud" and "coram"; e.g. τοὺς παπα' ὀφεῖν Πευδας - the exiles with them 1; το παπα' ἑαυτῶν πράγμα - the affairs of their city 2.

**παπα' With the Accusative**

A greater variety of meanings occur in the use of παπα' and the accusative. With relations of place it expresses the notion 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.

παπα' γιν ἐν τῷ τίᾳ πλὴν

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.:

Πευματες παπα' ἧακιδιες...

Thucydides Bk.VI, Ch.7, #4

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

In the pregnant sense παπα' 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 ἐτῆσιν ἐστικε παπα' τὸν ναὸν.

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, ἐπιάμων is opposed to κατά in expressing the idea of "beyond"; e.g. ἐπιάμων ἀνεμον beyond one's strength. However, since that which goes wrong is contrary to right, in this usage ἐπιάμων may be rendered "contrary to" and "against" or simply as an adverb; e.g:

τὸ Μάδου ἐπιάμων λόγον πολλὰ σφαλέντος
Thucydides Bk.VI, Ch.33, #6

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

ἐἰ τί δὲν ἐμοῦ ἐπιάσαν ἐπιάμων ἐπιάμων ἐπιάμων ἀνεμον τὸ
Χέρον

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’ ἕνα ἰέτερτας καὶ ἰέτερτας - old men and young alternately.

Again, this notion of comparison may imply superiority, so that παρά is like the Latin "praed" meaning "before". This use of παρά is frequently associated with words such as ἀλλὸς or ἐτέρος; e.g. παρά τοὺς ἀλλοὺς οὐ νοῦν - 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 *peri*

The preposition *peri* 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 ἀμφί also means "about" and "around", yet the difference between *peri* and ἀμφί is very marked. *Peri* 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:

καὶ ἔλεγεν ἂν ὲθισμᾶς ἀμφὶ τὰ θύρετα.

Xenophon Bk.V, Ch.2, §27

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

φυλακᾶς δὲν μοι δοκεῖ δεῖν *peri* τὸ στρατόπεδον εἶναι.

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.

**ἐπὶ** 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.

\[\text{έἰς δὲ τὸ κοινὸν μηδὲν ἀγορεῦειν ἐπὶ τούτων.}\]

Xenophon Bk.V, Ch.6, #27

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

\[\text{βουλόμενοι εἰδεῖν τὸν χρημάτων ἐπὶ τῶν ἐπὶ τῶν χρημάτων.}\]

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 *περί* 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' ἐξώρουν, Ἐυρακόσιοι μὲν περί τε
πατρίδος μαχομένοι -- Ἀθηναῖοι μὲν
περί 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, *περί* 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 ὅμως τί οἴοι τε ἔσεσθε ἡμῖν
συμπράξαι περί τῆς διόδου;

Xenophon Bk.V, Ch.4, #9

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 ἀλλός, πλείωνος, ἁπλότος,

ολίγου, ἐλάττωνος, ὀὐδενός etc.; as in the example:
Thucydides Bk.VI, Ch.11, #6

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 ἐν 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.

.sendKeys étéρων ἐν ἑαυτῷ ὁμιλοῦν ἄρρωσιν.

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. ἐν τάρβει - from fear.

**With the Accusative**

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

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

εἰ δὲ βούλεσθε τῆς κυκλώσχωρας ἐπί τὸν Πόντον οἰκομένην ἐκλέγομενοι ὅποι ἄν βοῦλνοθε κατασχείν...

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.

ἥκουν δὲ καὶ φοῖνικες ἐπὶ πᾶσαν μὲν τὴν Σικελιανὰ ἀκρας

Thucydides Bk.VI, Ch.2, #6

Phoenicians had settled all round Sicily on the promontories.

But besides this use of ἐπί 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, ἐπί with a plural subject and its accusative object mean "those who are about
someone." E.g.

καὶ οἱ ΠΕΡΙ τῶν Ἑρμοκράτης στρατηγοὶ

Thucydides Bk.VI, Ch.96,3

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

καὶ οἱ ΠΕΡΙ τῶν ΔΙΟΜΙΛΟΙ ἔφακόσιοι

Thucydides Bk.VI, Ch.97,3

.... and the six hundred under Diomilus.

Deviating slightly from this personal use, ΠΕΡΙ 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 ἦσσον τὴν ἑποίουν ἐποίουν τῶν ΠΕΡΙ τῶν μυστήρων καὶ τῶν ΠΕΡΙ τοὺς Ἑρμαῖς δρασθέντων.

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

αὐτοὶ δὲ ΠΕΡΙ οὗρον καταβάλλοντες ἀπὸ τῶν Ἐπιτόλων.

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. 

*ἐπέθανον δὲ αὐτῶν ἢ καὶ τῶν συμμάχων*  

*περὶ ἐφίκοντα καὶ διακοσίους.*  

Thucydidès Bk. VI, Ch. 714  

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

The Preposition ἐπι

One of the most frequently used prepositions in Greek is ἐπι. 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 ὑπό which connotes the idea of "rest under" and also with ὑπὲρ "rest over, above the surface of an object".

With the Genitive

The genitive with ἐπι 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.

Κάρυν ἄτε ἐπι τῶν ἀνώγειων ἰν
Πολλὰ τὰ πλατεά.

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 ἐπί.

οὐδὲ τοὺς ἐπὶ Ὀρέακης παρεῖχον Συμμάχους τὰς στονδὰς δεχόμενους.

Thucydides Bk. V, Ch. 35 #3

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

αὖτοις μετὰ τῶν νεοδαμώδων ἐς Λέπρεον κατέστησαν, κείμενον ἐπὶ τὰς Λακωνίκης 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 ἐπί expressing relations not strictly local. The first is the use with the genitive of the personal or reflexive pronouns; e.g.

αὐτὴν δ' ἐπ' αὐτῆς σκορομόν τοὺς τε λόγους ἐπ' ἑαυτὴν ὡς ἐργα βουλομένους.

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
accusative; v.g.

\[ \text{πεταχόμενον \ επὶ \ ὀκτώ} \]

Thucydides Bk.VI, Ch.67 #1

arrayed eight deep (i.e., drawn up in a series of eights)²

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 \( \text{ἐπὶ} \) to express the notion of "over", i.e. of someone set over a special business; e.g.

\[ \text{καὶ \ τοὺς \ στρατηγοὺς \ τε \ ἐβ' \ ὑπάρχεται} \]

Thucydides Bk.VI, Ch.103 #4

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

The use of \( \text{ἐπὶ} \) 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.

\[ \text{ἀπεκατομέναι \ τὰ \ στρατικὰ \ ἐβ' \ οἰκου} \]

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.

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.

ἐνεδεδύκεσαν ... ἐπὶ τῇ κεφαλῇ δὲ κραίνῃ σκύτινα.

Xenophon Bk.V, Ch.4, #13

They wore leather helmets upon their heads.

καὶ ἀρκνοῦντι πορευόμενοι πόλιν Ἑλληνίδα ἐπὶ Θαλάττη

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 (ὑμμοιχίαν) ἔσθε οὐκ ἐπὶ τῶν φίλων ἐποιήσασθε.

Thucydides Bk.VI, Ch.79 #1

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

ηγεύσετο ὅτι ἐν θυμία αἱ ννές

ἐστιν, καὶ ὅσ ἐπὶ τούτοις

παρεκκένασαν

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 ὅσ ἐπὶ τούτοις might more correctly be rendered "and they began making preparations in view of this knowledge". Thus we would be taking ὅσ, 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 ἐπὶ comes to express purpose, as it does in the following selections:

καὶ ἐπὶ τούτοις ἐθύμητο

Xenophon Bk.V, Ch.6, #16

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

καὶ ταλάντα ὅσ ἐπὶ ταξις πολέμῳ καὶ

ὁσον ὀδ 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, ἐπὶ and the dative denotes the cause, ground, occasion, or condition for doing a thing; e.g.

καὶ τὰ μυστήρια ἡμὶ ὑπὸ ὁμοίωσιν ἐν σίκιδι 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)

εἰ μὲν ἐπὶ ὑμᾶς ἑκόλασα τίνα

Xenophon Bk. V, Ch. 8, #19

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

εφ᾽ ἑαυτῷ μὲν ἑπονοῶντα

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 ἐπὶ 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 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 ēnι first implies a local motion. E.g.
he brought all the ships he captured to the camp.

They moved on to the river Terias.

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

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

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 ἐπί would, therefore, be "in quest of", "for", 
"after"; e.g.

ἐπὶ δὲ ξένων ἐνῶν ἐκπορεύονται τῆς

Xenophon Bk.V, Ch.1, #8

Some of you are to journey forth after plunder.

καὶ τρίην ἀπέστειλαν ἐς τὰς Ἀθήνας 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 ἔστοι, ἀριστερά, εὑσώνυμον; e.g.

τῶς βαρβάρους ἐπὶ εὐσώνυμον ἐστηκόντο

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.

Παρασκευάσασθαι ἔρασιν ὅσ ἐπὶ χρόνον ἐστηκόν

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

Thucydidès Bk.VI, Ch.32/5

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.

Thucydidès Bk.VI, Ch.67/#2

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 pre-
positional phrases with ἐπὶ and the accusative which serve as
adverbs. The more common one are: ἐπὶ πολὺ - for the most part 9; ἐπὶ πλεὸν - at some length 10; ἐπὶ πλείστων. -
in the greatest degree 11. Other uses of the same nature are
not so stereotyped; v.g.

Thucydidès Bk.VI, Ch.60 #2

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 Ἐν

The preposition Ἐν 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, Ἐν 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, Ἐν may be said to add to these cases a fundamental connotation of "fronting".

Ἐν With the Genitive

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

ἀκούσατε ὃν μου Ἐν Θεῶν.

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

Πρὸς Δίος πῶς ἐν θεῶι Θυσαμεν ἰδεώς.

Xenophon Bk.V, Ch.7, §32

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

μὴ κακίστοι τε καὶ καθόσιτοι ἄνδρες
ἀπὸ φανόμεθα καὶ Πρὸς θεῶι καὶ
Πρὸς ἀνθρώποις καὶ φίλων καὶ πολεμίων.

Xenophon Bk.V, Ch.7, §12

..... 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 Πρὸς meaning "from the side of", yet it has more of the notion of calling to witness.

Πρὸς With the Dative

The dative with Πρὸς 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.

Καὶ Πρὸς τῇ Πόλει ὑπὸ τῆς ὀχυτῆς τήν
μάχην ῥωτείρα.

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

\[ \text{Xenophon Bk.V, Ch.4, \#25} \]

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

But besides this local meaning, \( \pi\rho\o\s \) is also used with the dative to express addition to something which has gone before. Such phrases as \( \pi\rho\o\s \de\ \tau\o\ou\t\o\i\s \) - in addition to these things, are very common. The use just stated may be seen in the example:

\[ \text{Thucydides Bk.VI, Ch.31, \#3} \]

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

\[ \pi\rho\o\s \text{ With the Accusative} \]

It is with the accusative that \( \pi\rho\o\s \) 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, προς may point to some definite place; e.g.

Πλοῖοις ἅρπακοῦνται πρὸς τὴν Ζικελίαν.

They came to Sicily in boats.

διώκοντες λύμ πρὸς τὴν πόλιν.

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

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

πρὸς ὅπε γούς τοίχων δύναμιν ὑπὲρ τοῦ λάμπας καὶ παύλον στρατίας μόνον δει---

Against such a power there is need not only of a naval armament and a small one at that ...

ἐπιρρέομενον εὖθεσ πρὸς τοὺς πολέμιους.
... and he began to look abroad (i.e. to consider with a view to the things outside)

Thucydides Bk.VI, Ch.46 #5

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

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

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

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

...... because you have got the better of them beyond your expectations (i.e. in comparison to what you feared at first.)
άρειν καὶ σιτοποίους ἐκ τῶν μυλώνων
πρὸς μέρος ἀνακασμένους 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, #13.
5. cf. Thucydides Bk.VI, Ch.35, #3; ch.23, #1.
6. cf. Ibid. Ch.34, #7.
7. cf. Ibid. Ch.31, #6.