

THE SYNTAX OF THE GENITIVE
CASE IN ARISTOPHANES

By

JAMES WILSON POULTNEY

The Johns Hopkins University



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PREFACE

The material for this dissertation was taken from the Oxford Text of Hall and Geldart, but, following the practice adopted by Todd in his *Index Aristophaneus*, I have used Brunck's line-numbering in the choral passages. I have rarely noted variant readings except in a few passages where they involve genitives of a different type from that found in the reading of the Oxford Text. Since the total number of genitives in Aristophanes is very great (between forty-five hundred and five thousand), I have seldom remarked on their interpretation, though I have occasionally given translations or explanations in order to justify my classification; and a few syntactical parallels from other Greek writers will be found.

In arranging the passages within a given section or subsection my practice has been to follow first the alphabetical order of the words on which the genitives depend (sometimes with paragraphing for each word but usually not), and next the chronological order of the plays and the order of lines. Nouns are alphabetized according to the form of the nominative singular, verbs according to the form of the present indicative active, the prefix *ἐσ-* as *εἰσ-*, *ξυ-* as *συ-*. Owing to the need of showing the examples in an adequate context, I have sometimes quoted one or two lines preceding that in which the genitive occurs, and in such cases the number given is that of the first line quoted (as in the grammar of Kühner-Gerth); but the index always shows the number of the line containing the particular genitive word in question.

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INTRODUCTION

This dissertation is one of a series of studies in Aristophanic syntax undertaken by students at The Johns Hopkins University at the suggestion and under the direction of the late Professor C. W. E. Miller. Its aim is not to demonstrate any theory, but merely to offer a classification of all the genitive constructions in Aristophanes for possible purposes of reference. Two studies of this nature already exist. Sobolewski's monograph on the prepositions in Aristophanes is a highly useful work, and the passages where I have differed from his interpretations are few in comparison with those where I have been helped by them. The other work is that of Bentz dealing with the genitive case in dependence on verbs and adjectives. The material is treated with care, and the important distinction between the "true" and "ablative" types of genitive is made clear; but the author appears not to have published the results of any investigation of the uses of the case with other parts of speech. This leaves the great mass of possessive and partitive genitives, with some minor types, as an unexplored field.

The most convenient system of classification is an arrangement in chapters according as the genitive depends on nouns, verbs, prepositions, and so on, not omitting the cases where together with a participle the noun forms an absolute construction; and, roughly, this is the system which I have followed. But it is impossible to use so mechanical a method consistently through the whole dissertation without distorting the natural relationship of one type to another. The genitive with verbs is sometimes derived from a prehistoric ablative construction but more often not; the genitive with certain compound verbs really depends on the prepositional prefix rather than on the verb proper; and the genitive with adjectives as a homogeneous class does not exist: such genitives are for the most part closely related to various types with verbs. The "true" and "ablative" genitives are sometimes difficult to distinguish, and the nature of this difficulty is touched upon at the beginning of Chapter VIII. Historical syntax is not within the scope of this book, but it does affect the distribution of material

in VIII. and IX. My chief authorities in these matters are Brugmann-Thumb, Griechische Grammatik, and Delbrück, Vergleichende Syntax der Indogermanischen Sprachen and Syntaktische Forschungen.

The genitives in dependence on nouns give the greatest difficulty in classification. The partitive constructions, it is true, form for the most part a well defined class, but even here we find some troublesome types. I hope that I may be pardoned for regarding the genitive with a noun signifying some part of the body as a predominantly possessive construction, even though logically the head and feet and hands, or even the mind and soul, are parts of the person. The Genitive of the Author is a type intermediate in character between the possessive and subjective types, not distinguishable from either by any clearly marked boundary, and having at the same time a certain relationship with the Genitive of Origin (Chapter V. D.). Indeed the genitive of the parent's name with *viós, θυγάτηρ, παῖς*, etc. and particularly the predicative genitive of the parent might with good reason be called genitives of origin. In both the subjective and objective classes I have allowed some latitude, and the right of many examples to be placed in either of these classes might be disputed, but in such cases the clearest examples are separated from those of a more uncertain character. The numerous lyrical passages in Aristophanes abound in genitive constructions which show great vagueness, and this is especially true when the passages are metaphorical, as they often are. Some of the most typical passages are to be found among the appositional genitives in Chapter V. A.

The dissertation contains two appendices dealing with case-attraction and with genitive uses of the articular infinitive, matters that constitute not special types of genitive but merely special uses of some of the various types already treated. Among certain other matters of interest is the use of other cases with verbs which normally require the genitive. Vesp. 557, 619, and Av. 508 show forms of *ἄρχω* with the internal accusative *ἀρχήν*, and Lys. 740, the only other passage with *ἄρχω* and the accusative (*ἄρχω* here = *begin*), was emended by Bentley, followed by van Leeuwen and Wilamowitz-Möllendorff, so as to read *τουτοῖ* for *τοῦτο σύ. κρατῶ*, in the sense *master, overpower*, appears in Eq. 209 f., Nub. 1346,

Vesp. 536, 539, Av. 420, 1753. Likewise the cases where *μυμνήσκομαι* takes the accusative mostly call for a special explanation. In Ach. 516, Nub. 887 f., and Thes. 275 *τοῦτο*, the object of the verb, is followed by a clause introduced by *ὅτι* or *ὅπως*. In Vesp. 1434 the object of *μέμνησο* is at the same time the object of the subordinate verb *ἀπεκρίνατο*, and in 577 *τάγαθά* may owe its case to the relative *ᾧ*. In Ran. 661 *ἀνεμνησκόμην* has the special sense *I was trying to recall*. Thes. 1201 is in the barbarous Greek of the Scythian policeman.

Certain passages deserve mention here because their corrupt or fragmentary condition or the uncertainty of their interpretation has made it impossible to classify them in the body of the dissertation. In several cases the sense is perfectly clear, but the genitive construction is of an anomalous type. In Eq. 733 *ἀντεραστῆς τουτουί* the genitive refers not to Demos, the person loved, but to Cleon, the Sausage-seller's rival in love, and consequently depends on the prefix *ἀντ-* rather than on the verbal element. In Nub. 65 *ἐγὼ δὲ τοῦ πάππου ἴθιμην Φειδωνίδην*, the word *ὄνομα* may be supplied. Cobet, followed by Van Leeuwen, inserted *τὸ* just before *τοῦ*, making the genitive easier. 999 *μνησικακῆσαι τὴν ἡλικίαν ἐξ ἧς ἐνεοττοτροφήθης* shows *ἐξ* in a use probably somewhat similar to the poetic construction in which it introduces the personal agent. Vesp. 352 *πάντα πέφαρκαται κοῦκ ἔστιν ὀπῆς οὐδ' εἰ σέρφω διαδῦναι* is very difficult. The sense is perfectly clear, but the genitive does not belong to any of the usual Greek types. It is more like the French partitive in negative sentences, and Graves probably comes closest to the truth when he calls it a partitive with *satis* understood. 1115 f. (*κηφῆνες*) *οἱ μένοντες ἡμῶν τοῦ φόρου / τὸν πόνον κατεσθίουσιν, οὐ τάλαιπωρούμενοι. πόνον* may be used here in the sense *fruit (of labor)*, making *φόρου* a sort of genitive of origin, but I should prefer to regard *τοῦ φόρου τὸν πόνον* as a periphrasis for *hard-earned tribute*, comparing Plut. 530 *ιματίων βαπτῶν δαπάναις*. Av. 281 f. *οὔτοι μὲν ἐστι Φιλοκλέους / ἐξ ἔποπος . . .* has been variously interpreted, but I prefer the interpretation of Rogers and Van Leeuwen, who make *Φιλοκλέους* depend on *ἔποπος*, with reference to the tragedy *Τηρεῦς* or *Ἐποψ* by Philocles. The genitive would then have some resemblance to those in Chapter II. 1. In Av. 1473 ff. *ἔστι γὰρ δένδρον πεφυκὸς / ἔκτοπόν τι Καρδίας ἀ- / πωτέρω Κλεώνυμος*, the

genitive Καρδίας depends on ἀπωτέρω, probably as a genitive of separation (*quite far from Cardia* and at the same time *quite without heart*) rather than as a genitive of comparison. In 1563 πρὸς τὸ λαῖμα τῆς καμήλου gives no satisfactory sense. Bentley proposed λαΐγμα, Green γ' αἷμα, which Rogers adopted, though Kock objects to γε. In Thes. 111 ff. χαῖρε καλλίστας ἀοιδᾶς / Φοῖβ' ἐν εὐμούσοισι τιμαῖς / γέρας ἱερὸν προφέρων, the genitive (Dobree's emendation for καλλίσταις ἀοιδαῖς) may depend on τιμαῖς or on γέρας. Either construction would give us a genitive combining the qualities of the appositional genitive and genitive of material. 121 f. † Φρυγίων / διανεύματα Χαρίτων †. is corrupt. Hermann's διὰ νεύματα or Bentley's δινεύματα would give a subjective genitive. 1054 λαιμότμητ' ἄχη δαιμόνων is a doubtful passage, but if δαιμόνων is sound, it is a causal genitive of origin. In Ran. 357 μηδὲ Κρατινοῦ τοῦ ταυροφάγου γλώττης Βακχεῖ' ἐτελέσθη the word Βακχεῖα may govern γλώττης as a variety of subjective genitive, Κρατινοῦ then depending on γλώττης, or else γλώττης Βακχεῖα may belong closely together as a single expression governing Κρατινοῦ. So Rogers construes the passage. 434 κύσθου λεοντῆν ναυμαχεῖν ἐνημμένον. κύσθου is impossible to construe, and Bothe changed it to κύσθω, which was adopted by Kock. 896 ἀκοῦσαι τίνα λόγων / ἐμμέλειαν ἔπιτε δαΐαν ὀδόν. ἐμμέλειαν as it stands gives trouble. Kock, followed by van Leeuwen, wrote τίνα λόγων, τίνα ἐμμελείας, making both genitives depend on ὀδόν in a construction comparable to that in Eq. 1015 (page 37). Rogers removed ἔπιτε and ὀδόν, making λόγων depend on ἐμμέλειαν. 1352 κουφοτάταις πτερύγων ἀκμαῖς. If ἀκμαῖς means *tips*, as Rogers takes it, the genitive is of the type treated in I. B., but Brunck translates it by *motu* and Blaydes by *impetu*, giving more of a subjective notion. In Eccl. 554 σηπίας μασωμένη it is impossible to determine whether σηπίας is a genitive of the partitive object like those in VI. E. or an accusative plural. 656 πόθεν ἐκτείσει ταύτην; οὐ γὰρ τῶν κοινῶν γ' ἐστὶ δίκαιον. No preposition is expressed, but ἐκ is suggested by πόθεν. 824 f. τάλαντ' ἔσεσθαι πεντακόσια τῇ πόλει / τῆς τετταρακοστῆς, ἣν ἐπόρισ' Εὐριπίδης. The genitive is similar to the partitive type treated in VI. D. 6, though logically the fifty talents are the whole and not a part of the revenue from the special tax. The idea of origin is also suggested. Plut. 268 ὃ χρυσὸν ἀγγείλας ἐπῶν can be paralleled from certain other authors, though I know

of no construction exactly like it in Aristophanes. It might be described as a sort of inverted genitive of material. The genitive with the adjective *ἐναντίος* is found twice. Plut. 490 f. *ὅτι τοὺς χρηστοὺς τῶν ἀνθρώπων εὖ πράττειν ἐστὶ δίκαιον, / τοὺς δὲ πονηροὺς καὶ τοὺς ἀθέους τούτων τάναντία δῆπου.* 1204 f. *καὶ μὲν πολὺ τῶν ἄλλων χυτρῶν τάναντία / αὐταὶ ποιοῦσι.* This type is most closely related to the construction with the improper preposition *ἐναντίον* (page 199). 885 † *ἀλλ' οὐκ ἔνεστι συκοφάντου δῆγματος* †. As the text stands, *συκοφάντου* is clearly a subjective genitive, but there is nothing on which *δῆγματος* may depend. Fritzsche, followed by Blaydes and Rogers, suggested that *δακτύλιος* (a magic ring used as a charm against snake-bites) might be understood. Van Leeuwen changed *δῆγματος* to *φάρμακον*. This would give a construction similar to *φάρμακον στραγγουρίας* in Vesp. 810 (page 44). The same statement would apply to *δῆγματος* according to Fritzsche's interpretation. Some of the fragments contain genitives which, because of the absence of any sufficient context, are impossible to classify with certainty. In 29 *ἐξ ἄκρων* is not clear. In 307 *κάπο τῆς Διαιρέφους τραπέζης* we have of course a prepositional phrase similar to those in XI. A. 2, but the verb on which the phrase depended is absent. 320 (verse 14) shows another phrase with *ἀπό* but no verb. 902 b shows a similar phrase with *ἐκ*. In 679 it is difficult to construe *κηλωνείου*, though it may depend on *σχήματος*. The genitives in 533, 537, 627, and 710 are quite isolated.

The Supplementum Comicum of Ioannes Demiańczuk (Krakow, 1912) contains several fragments not found in the Oxford Text. 13 *ἀνεωγμένης τῆς θύρας* is probably a genitive absolute. 19-31, fr. A, Col. 2 [*οὐ δῆ*] *ποτ' ἄλλος ἐστὶν ἀντὶ Φ[ιλοκλέους]* consists partly of restorations by van Leeuwen and Wilamowitz-Möllendorff, but we have clearly a construction like that in Nub. 653 (page 143). Fr. C, col. 1 *οἴμοι τοῦ χειλοῦς* and *οἴμοι τῆς ἀλέας, ἣν ἄνθρωπος μ' ἀποδύσας* shows two causal ablatival genitives like those in IX. D. 3 a. Satyrus' Life of Euripides (Supplementum Euripideum, bearbeitet von H. von Arnim, Bonn, 1913), fr. 8, col. 2, contains the verse *δι' ἧς τὰ λεπτὰ ῥήματ' ἐξεσμήχετο.* The antecedent of *ἧς* is said to be *γλώττα*, and the construction is similar to those in XI. A. 3 e.

CHAPTER I

POSSESSIVE GENITIVE

(Including all types of construction where the principal idea is that of *belonging*)

A. 1. In the following passages the genitive depends on a noun designating material property of some sort — land, money, houses, domestic animals and the like. Eq. 312 ὅστις ἡμῶν τὰς Ἀθήνας ἐκκεκώφωκας βοῶν. Lys. 241 f. αἱ γὰρ γυναῖκες τὴν ἀκρόπολιν τῆς θεοῦ / ἤδη κατειλήφασιν. Ran. 1343 τὸν ἀλεκτρύονα μου συναρπάσασα. Av. 1538 ff. ἤπερ ταμιεύει τὸν κεραυνὸν τοῦ Διὸς / καὶ τᾶλλ' ἀπαξάπαντα, τὴν εὐβουλίαν / τὴν εὐνομίαν τὴν σωφροσύνην τὰ νεώρια, / τὴν λοιδορίαν τὸν κωλακρέτην τὰ τριώβολα. Alphabetized under ἄλλα, with which the nouns following stand in apposition. All these nouns, even those which are by nature abstract, are probably to be felt as designating articles of property in the present passage. Fr. 559 καὶ τὸν ἰμάντα μου / ἔχουσι καὶ τὰνάφορον. Eq. 780 ὅτιή σου τῆς ἀνθρακιᾶς ἀπολαύει. Vesp. 1080 ἐξελεῖν ἡμῶν μενοιῶν πρὸς βίαν τὰνθρήνια. Pax 722 ὑφ' ἄρματ' ἐλθὼν Ζητὸς ἀστραπηφορεῖ. Fr. 1 ἦκω Θεαρίωνος ἀροπόλιον / λιπών. 155 is an exact repetition. Ran. 551 ἐκκαίδεκ' ἄρτους κατέφαγ' ἡμῶν. Av. 1746 f. τὰς τε πυρώδεις Διὸς ἀστεροπὰς / δεινόν τ' ἀργῆτα κεραυνόν (sc. κλήσατε). Pax 161 Διὸς εἰς αὐλάς. Lys. 721 ἧ τοῦ Πανός ἐστι ταύλιον. Av. 1714 πάλλων κεραυνόν πτεροφόρον Διὸς βέλος. Av. 1744 f. ἄγε νυν αὐτοῦ / καὶ τὰς χθονίας κλήσατε βροντάς. Rogers takes αὐτοῦ to refer to Pisthetaerus, who has just acquired the sovereignty which formerly belonged to Zeus. I am not convinced that his interpretation is correct, but I prefer it to that of Blaydes, who takes αὐτοῦ as intensive with Διός in vs. 1746. Fr. 365 τὴν κρατίστην δαίμον' ἧς νῦν θερμός ἐσθ' ὁ βωμός. Eq. 598 ἐν τῇ γῇ μὲν αὐτῶν. Thes. 1098 ὦ θεοὶ τίν' ἐς γῆν βαρβάρων ἀφίγμεθα; Ran. 1463 f. τὴν γῆν ὅταν νομίσῃσι τὴν τῶν πολεμίων / εἶναι σφετέραν. Plut. 277 τὸ γράμμα σου. γράμμα is here used of a ticket bearing a certain letter assigning the holder to the court where he is to serve. Av. 230 f. εὐσπόρους ἀγροίκων γύας / νέμεσθε. Eq. 958 οὐ τὸν ἐμὸν (sc. δακτύλιον) εἶχεν ἀλλὰ τὸν Κλεωνίμον. Av. 1757 ἐπὶ δάπεδον Διός. Pax 1073 οὐπω θέσφατον ἦν Εἰρήνης δέσμ' ἀναλῦσαι. Vesp. 589 τῆς δ'

ἐπικλήρου τὴν διαθήκην ἀδικεῖς ἀνακογχυλιάζων. Eccl. 80 τὴν τοῦ πανόπτου διφθέραν ἐνημμένος. Av. 1239 ff. ὅπως μὴ σου γένος πανώλεθρον / Διὸς μακέλλη πᾶν ἀναστρέψη Δίκη, / λιγνὺς δὲ σῶμα καὶ δόμων περιπτυχὰς / καταθαλώσῃ σου. For σου in 1239 see C 8 below. σοῦ in 1242 depends on σῶμα (see below in B 1) and on δόμων, or perhaps on the expression δόμων περιπτυχὰς taken as a unit. 1247 f. δόμους Ἀμφίονος / καταθαλώσω. Ran. 1274 δόμον Ἀρτέμιδος. 100, 311 αἰθέρα Διὸς δωμάτιον. Av. 1104 ὥστε κρείττω δῶρα πολλῶ τῶν Ἀλεξάνδρου λαβεῖν. 1749 ὃ Διὸς ἄμβροτον ἔγχος. 216 πρὸς Διὸς ἕδρας. Eq. 729 τὴν εἰρεσιώνην μου κατεσπαράξατε. 152 κάθει' αὐτοῦ τοῦλεόν. Ach. 1120 φέρε τοῦ δόρατος ἀφελκίσωμαι τοῦλυτρον. Vesp. 600 τὰμβάδι' ἡμῶν περικωνεῖ. Nub. 717 ff. μου / . . . / . . . φρούδη δ' ἐμβάς. Plut. 758 f. ἐκτυπέτο δὲ / ἐμβὰς γερόντων εὐρύθμοις προβήμασιν. Ach. 704 ἐξολέσθαι συμπλακέντα τῇ Σκυθῶν ἐρημία. Av. 1482 ff. ἔστι δ' αὖ χώρα πρὸς αὐτῶ / τῶ σκότῳ πόρρω τις ἐν / τῇ λύχων ἐρημία. λύχων is used παρὰ προσδοκίαν for Σκυθῶν, and the genitive is possessive. There must be, however, something of the same notion that we find in the genitive with the adjective ἔρημος. Despite van Leeuwen this conclusion is almost inevitable in view of the context. Eq. 857 τὰς ἐσβολὰς τῶν ἀλφίτων ἂν καταλάβοιεν ἡμῶν. It is difficult to determine whether ἡμῶν depends on ἐσβολὰς or on ἀλφίτων. Logically it probably depends on the expression τὰς ἐσβολὰς τῶν ἀλφίτων taken as a unit. On the other hand it is not impossible to take it as a genitive of separation with καταλάβοιεν. Thes. 912 ὃ χρόνιος ἐλθὼν σῆς δάμαρτος ἐσχάρας. A parody of Eur. Hel. 566, which has ἐς χέρας. Some editors read ἐς χέρας in the Aristophanic passage. Av. 1538 ff. (εὐβουλία and εὐνομία). See above under ἄλλα. Plut. 1024 γραδὸς καπρώσης τὰφόδια κατεσθίειν. Eccl. 318 τουτὶ τὸ τῆς γυναικὸς ἡμιδιπλοίδιον. Vesp. 819 θῆρῶν . . . τὸ τοῦ Λύκου. Nub. 467 f. σου . . . / ἐπὶ ταῖσι θύραις. Pax 179 τίς ἐν Διὸς θύραισιν; Av. 129 ἐπὶ τὴν θύραν μου. Ran. 163 ἐπὶ ταῖσι τοῦ Πλούτωνος. . . θύραις. 1391 Πειθοῦς ἱερόν. Fr. 575 ἱερόν Ἀρᾶς. 559 ἱμάντα. See above under ἀνάφορον. Nub. 1103 f. μου / θοιμάτιον. 1498 ἐκεῖνος οὔπερ θοιμάτιον εἰλήφατε. Av. 498 ὁ δ' ἀπέβλισε θοιμάτιόν μου. Eccl. 40 τουτὶ θοιμάτιον αὐτοῦ ἄβον. 333 τὸ δ' ἱμάτιόν σου ποῦ ἴστιν; 512 καταθέσθαι θοιμάτιον αὐτοῦ πάλιν. 527 θοιμάτιον λαβοῦσά μου. 535 τὸ σαυτῆς ἱμάτιον. Av. 1053 ἐγὼ δὲ σοῦ γε τὸ κάδῳ διασκεδῶ. Fr. 479 τὴν κακκάβην γὰρ καὶ τοῦ διδασκάλου. Eq. 756 νῦν δὴ σε πάντα δεῖ κάλων ἐξιέναι σεαυτοῦ. A nautical metaphor. Fr. 592 ἐπὶ κάμνον ἀνδρὸς χαλκῆως. Vesp. 394 κοῦ μὴ ποτέ σου παρὰ τὰς κάρνας οὐρήσω

μηδ' ἀποπάρδω. Nub. 669 διαλφιώσω σου κύκλω τὴν κάρδοπον. Av. 1538 ff. (κεραυνός). See above under ἄλλα. 1746 f. (κεραυνός). See above under ἀστεροπή. Plut. 124 f. οἶει γὰρ εἶναι τὴν Διὸς τυραννίδα / καὶ τοὺς κεραυνοὺς ἀξίους τριωβόλου; For the relation of Διὸς to τυραννίδα see III 2. i). Fr. 149 verses 1 f. καὶ τίς νεκρῶν κευθμῶνα καὶ σκότου πύλας / ἔτλη κατελθεῖν; Only the genitive νεκρῶν belongs to the class now under discussion. Av. 1100 Χαρίτων τε κηπεύματα. Nub. 271 Ὁκεανοῦ πατρὸς ἐν κήποις. Eq. 1213 τὴν Παφλαγόνος (sc. κίστην). In 1217 the same expression occurs. Nub. 815 ἀλλ' ἔσθι' ἔλθων τοὺς Μεγακλέους κίονας. Ran. 443 ἀλλ' ἡ Διὸς Κόρινθος ἐν τοῖς στρώμασιν. Κόρινθος is here used in a double sense, with a play on κόρις. Eccl. 828 ὁ Διὸς Κόρινθος. Fr. 509 Διὸς Κόρινθος. Pax 628 f. τὴν κορώνων γέ μου / ἐξέκοψαν. 627 οὐδὲν αἰτίων ἂν ἀνδρῶν τὰς κράδας κατήσθιον. Eccl. 331 f. τῆς γυναικὸς ἐξελέγηθα / τὸ κροκοτίδιον ἀμπισχόμενος. Ach. 387 ff. λαβὲ δ' ἐμοῦ γ' ἔνεκα / παρ' Ἰερωνύμου / σκοτοδαστυκνότηριχά / τιν' Ἄιδος κυνῆν. Ἄιδος is to be taken in its personal sense. See Preller, p. 799.¹ 542 ἀπέδοτο φήνας κυνίδιον Σεριφίων. Av. 1354 ἐν ταῖς τῶν πελαργῶν κύρβεσιν. Pax 630 f. κάμου λίθον / ἐμβαλόντες ἐξμέδιμον κυψέλην ἀπώλεσαν. ἐμοῦ depends of course on κυψέλην. Ran. 467 f. ὃς τὸν κύν' ἡμῶν ἐξελάσας τὸν Κέρβερον / ἀπῆξας ἄγχων. Av. 1538 ff. (κωλακρέτη). See above under ἄλλα. Ran. 1299 f. ἵνα μὴ τὸν αὐτὸν Φρυνίχῳ / λειμῶνα Μουσῶν ἱερὸν ὀφθείην δρέπων. Eq. 1026 ὥσπερ θύρας σοῦ τῶν λογίων παρεσθίει. σοῦ probably with λογίων. Av. 1538 ff. (λοιδορία). See above under ἄλλα. Pax 395 εἶ τι Πεισάνδρου βδελύττει τοὺς λόφους. Av. 1240 Διὸς μακέλλη. Fr. 684 ἀλλ' ὦ Δέλφων πλείστας ἀκονῶν / Φοῖβε μαχαίρας. Av. 1247 f. μέλαθρα μὲν αὐτοῦ . . . / καταθαλώσω. Thes. 874 Mn. Πρωτέως τὰδ' ἐστὶ μέλαθρα. Ev. ποίου Πρωτέως; Eccl. 973 μέλιττα Μούσης (an affectionate epithet). Ran. 49 f. κατεδύσαμέν γε ναῦς / τῶν πολεμίων ἢ δώδεκ' ἢ τρεῖς καὶ δέκα. 365 χρήματα ταῖς τῶν ἀντιπάλων ναυσὶν παρέχειν. Av. 1538 ff. (νεώρια). See above under ἄλλα. Nub. 401 τὸν αὐτοῦ γε νεῶν βάλλει. Vesp. 639 f. ἐν μακάρων δικάζειν / αὐτὸς ἔδοξα νήσοις. Thes. 272 f. Ev. ὄμμυ τοίνυν αἰθέρ' οἴκησιν Διὸς. / Mn. τί μᾶλλον ἢ τὴν Ἰπποκράτους ξυνοικίαν; I have disregarded the alphabetical order of ξυνοικία and οἴκησις in order to read the two lines as one passage. Nub. 1484 f. ἐμπιμπράναι τὴν οἰκίαν / τῶν ἀδολεσχῶν. 1497 οἴμοι τίς

¹ Griechische Mythologie⁴ (Berlin 1894).

ἡμῶν πυρπολεῖ τὴν οἰκίαν; Pax 178 καὶ δὴ καθορῶ τὴν οἰκίαν τὴν τοῦ
 Διός. Av. 1110 τὰς γὰρ ὑμῶν οἰκίας ἐρέψομεν πρὸς αἰετόν. Plut. 959 f.
 ἄρ' ὃ φίλοι γέροντες ἐπὶ τὴν οἰκίαν / ἀφίγμεθ' ὄντως τοῦ νέου τούτου θεοῦ;
 Fr. 432 ἀπεισημηγάμην / τὰς τῶν κακούργων οἰκίας. Ach. 1174 ὃ δμῶες
 οἱ κατ' οἶκόν ἐστε Λαμάχου. Av. 588 πρῶτα μὲν αὐτῶν τὰς οἰκίας οἱ
 πάρνοτες οὐ κατέδονται. Plut. 1193 τὸν ὀπισθόδομον αἰεὶ φυλάττων τῆς
 θεοῦ. Ach. 1107 παῦσαι καταγελῶν μου τῶν ὄπλων. Eq. 1032 ἐξέδεταί
 σου τοῦψον, ὅταν σύ ποι ἄλλοσε χάσκης. Fr. 666 αἰ τῶν γυναικῶν παγίδες.
 Plut. 772 ἔπειτα σεμνῆς Παλλάδος κλεινὸν πέδον (sc. προσκυνῶ). Eccl.
 319 καὶ τὰς ἐκείνης Περσικὰς ὑφέλκομαι. Fr. 273 τὸ δὲ πορνεῖον Κύλλου
 πῆρα. Κύλλου πῆρα appears to be in apposition with πορνεῖον. It
 was the name of a certain locality where there was a spring whose
 water was believed to make barren women fruitful. Hence Aris-
 tophanes calls it a πορνεῖον. Pax 528 ἀπέπτυσ' ἐχθροῦ φωτὸς ἔχριστον
 πλέκος. Ach. 576 f. ὃ Λάμαχ', οὐ γὰρ οὗτος ἄνθρωπος πάλαι / ἄπασαν
 ἡμῶν τὴν πόλιν κακορροθεῖ; 631 κωμῶδε τὴν πόλιν ἡμῶν. Eq. 310 f.
 τὴν πόλιν ἄπασαν ἡ- / μῶν ἀνατετυρβακῶς. 814 ὃς ἐποίησεν τὴν πόλιν
 ἡμῶν μεστὴν εὐρῶν ἐπιχειλῆ. 1263 ἰδεῖν ἀμείνω τῇ Κεχηναίων πόλει.
 Vesp. 671 τὴν πόλιν ὑμῶν ἀνατρέψω. 1098 f. πολλὰς πόλεις / Μῆδων
 ἐλόντες. Av. 509 ἐν ταῖς πόλεσιν τῶν Ἑλλήνων. 550 διδάσκω μίαν
 ὀρνίθων πόλιν εἶναι. Lys. 487 τὴν πόλιν ἡμῶν ἀπεκλήσατε. Thes. 304
 πολυφελῶς μὲν πόλει τῇ Ἀθηναίων. Ran. 1083 ἡ πόλις ἡμῶν. Eccl. 218
 ἡ δ' Ἀθηναίων πόλις. 577 ἡ πόλις ἡμῶν. Plut. 911 f. οὐ γὰρ προσήκει
 τὴν ἐμαυτοῦ μοι πόλιν / εὐεργετεῖν; Fr. 569 (verse 15) Αἴγυπτον αὐτῶν
 τὴν πόλιν πεποίηκας ἀντ' Ἀθηνῶν. 683 κινῶντες γὰρ τὴν πόλιν ἡμῶν
 κοτυλίξετε τοῖσι πένησιν. Av. 179 οὐχ οὗτος οὖν δήπου ὅστιν ὀρνίθων
 πόλος; Eq. 1372 τοῦτ' ἔδακε τὸν ὄρπακα τὸν Κλεωνύμου. 1062 οὗτος
 γὰρ ἡμῶν τὰς πυέλους ἀφήρπασεν. Plut. 180 ὁ Τιμοθέου δὲ πύργος.
 Vesp. 189 ὁμοιότατος κλητῆρος εἶναι πωλίω. Ach. 432 ff. ὃ παῖ δὸς
 αὐτῷ Τηλέφου ρακῶματα. / κείται δ' ἄνωθεν τῶν Θυεστείων ρακῶν / μεταξὺ
 τῶν Ἴνους. I have violated the alphabetical order of ράκος and
 ρακῶμα in order to take the three verses as a single passage. ρακῶν
 is of course to be understood with τῶν in 434. Vesp. 1142 εὐκείναι
 μάλιστα Μορύχου σάγματι. Thes. 886 τόδ' ἐστὶν αὐτοῦ σῆμ', ἐφ' ᾧ
 καθήμεθα. Plut. 925 τὸ Βάττου σίλφιον. Eccl. 354 f. νῦν δέ μου /
 ἀχρὰς τις ἐγκλήσασ' ἔχει τὰ σιτία. Pax 201 τὰ λοιπὰ τηρῶ σκευάρια
 τὰ τῶν θεῶν. Eq. 199 δὴ τότε Παφλαγόνων μὲν ἀπόλλυται ἡ σκοροδάλμη.
 Eccl. 76 f. τὸ σκύταλον ἐξηνεγάμην / τὸ τοῦ Λαμίου τουτὶ καθεύδοντος

λάθρα. Ach. 431 τούτου δὸς ἀντιβολῶ σέ μοι τὰ σπάργανα. Fr. 409 δαρδάπτοντα μιστύλλοντα διαλείχοντά μου / τὸν κάτω σπατάγγην. Av. 579 τὸ σπέρμ' αὐτῶν ἀνακάψαι. Thes. 92 στολὴν γυναικὸς ἠμφιεσμένον. Nub. 1126 f. τοῦ τέγουσ / τὸν κέραμον αὐτοῦ χαλάζαισ στρογγύλαισ συντρίψομεν. αὐτοῦ depends on τοῦ τέγουσ. Plut. 659 τὸ τέμενος . . . τοῦ θεοῦ. Fr. 307 κάπὸ τῆσ Διειτρέφουσ τραπέζησ. In Fr. 216 τράπεζα is used metaphorically of the manner in which the Syracusans ate or the type of food which they ate. Eq. 278 f. φῆμ' ἐξάγειν / ταῖσι Πελοποννησίων τριήρεσι ζωμέματα. Av. 1538 ff. (τριώβολον). See above under ἄλλα. Eq. 650 τῶν δημιουργῶν ξυλλαβεῖν τὰ τρύβλια. Eccl. 847 τὰ τῶν γυναικῶν διακαθαίρει τρύβλια. Ach. 421 Ev. τὰ τοῦ τυφλοῦ Φοίνικος; Δι. οὐ Φοίνικος, οὐ (sc. τὰ τρύχη). 424 f. Ev. ἀλλ' ἦ Φιλοκτήτου τὰ τοῦ πτωχοῦ λέγεισ; / Δι. οὐκ ἀλλὰ τούτου πολὺ πολὺ πτωχιστέρου. Ran. 1139 f. οὐκουν Ὀρέστησ τοῦτ' ἐπὶ τῷ τύμβῳ λέγει / τῷ τοῦ πατρὸσ τεθνεῶτοσ; Lys. 683 λύσω τὴν ἐμαντῆσ ἔν. Plut. 660 f. ἐπεὶ δὲ βωμῶ πόπανα καὶ προθύματα / καθωσιώθη πέλανοσ Ἡφαίστου φλογί. Vesp. 1398 ἐμοῦ τὰ φορτία. Ran. 573 μου . . . τὰ φορτία. Nub. 94 ψυχῶν σοφῶν τοῦτ' ἐστὶ φροντιστήριον. 299 f. ἔλλωμεν λιπαρὰν / χθόνα Παλλάδοσ. Eccl. 374 τὸ τῆσ γυναικὸσ δ' ἀμπέχει χιτώνιον; Ach. 519 ἐσυκοφάντει Μεγαρέων τὰ χλανίσκια. Nub. 74 ἀλλ' ἵππερόν μου κατέχεεν τῶν χρημάτων. 717 ff. ὅτε μου / φροῦδα τὰ χρήματα, φρούδη χροιά, / φρούδη ψυχῆ, φρούδη δ' ἐμβάσ. μου depends on all four nominatives, but the possessive relation of the particular type now under discussion exists only with χρήματα and ἐμβάσ. 1217 τῶν ἐμαντοῦ γ' ἔνεκα νυνὶ χρημάτων. Vesp. 1354 οὐ κρατῶ γὼ τῶν ἐμαντοῦ χρημάτων. Av. 822 f. ἵνα καὶ τὰ Θεογένουσ τὰ πολλὰ χρήματα / τά τ' Αἰσχίνου γ' ἅπαντα. 1460 ἀρπασόμενοσ τὰ χρηματ' αὐτοῦ. 1658 ἀνθέξεταί σου τῶν πατρῶων χρημάτων. Lys. 624 f. καταλαβεῖν τὰ χρημαθ' ἡμῶν / τὸν τε μισθόν, ἔνθεν ἔξω ἐγώ. On the relation with μισθόν see below in 4. Plut. 871 μου τὰ χρήματα. 55 πιθοίμεθ' ἂν τὸν χρησμὸν ἡμῶν ὃ τι νοεῖ. Ach. 258 μή τις λαθῶν σου περιτράγη τὰ χρυσία. Eq. 912 ff. ἐγὼ σε ποιήσω τριη- / ραρχεῖν ἀναλίσκοντα τῶν / σαυτοῦ. χρημάτων may be understood. Cobet deleted ἀναλίσκοντα τῶν σαυτοῦ. 1294 f. φασὶ μὲν γὰρ αὐτὸν ἐρεπτόμενον / τὰ τῶν ἐχόντων ἀνέρων. σιτία may be understood. Nub. 1214 εἶτ' ἄνδρα τῶν αὐτοῦ τι χρῆ προίεναί; In Lys. 835 παρὰ τὸ τῆσ Χλόησ, the substantive ἱερόν is implied. Similarly 911 τὸ τοῦ Πανὸσ καλόν and Thes. 224 ἐσ τὸ τῶν σεμνῶν θεῶν. But in Vesp. 1432 παράτρεχ' ἐσ τὰ πιττάλου, house is understood.

2. In the following passages the genitive is used with a preposition (*εἰς*, *ἐκ*, *ἐν*, *ἐπί*), and some local substantive, such as *house* or *temple*, is implied.

With *εἰς* (or *ἐς*): Ran. 69 *πότερον εἰς Ἄιδου κάτω* (sc. *ἐλθεῖν*); 118 *ὄπη τάχιστ' ἀφιζόμεθ' εἰς Ἄιδου κάτω*. 172 *ἄνθρωπε βούλει σκευάρι' εἰς Ἄιδου φέρειν*; Vesp. 123 *κατέκλινεν αὐτὸν εἰς Ἀσκληπιοῦ*. Plut. 411 *κατακλίνειν αὐτὸν εἰς Ἀσκληπιοῦ*. 620 f. *τὸν θεὸν / ἐγκατακλινοῦντ' ἄγωμεν εἰς Ἀσκληπιοῦ*. Lys. 1 f. *Ἄλλ' εἴ τις ἐς Βακχεῖον αὐτὰς ἐκάλεσεν / ἢ ἔς Πανὸς ἢ πρὶ Κωλιάδ' ἢ ἔς Γενετυλλίδος*. Ran. 1362 *παράφηνον ἐς Γλύκῃς*. Eq. 1235 *παῖς ὧν ἐφοίτας ἐς τίνος διδασκάλου*; Lys. 1069 f. *ἀλλὰ χωρεῖν ἄντικρυς / ὥσπερ οἴκαδ' εἰς ἑαυτῶν*. 1064 *ἦκετ' οὖν εἰς ἐμοῦ*. 1210 f. *ἴτω / εἰς ἐμοῦ*. Thes. 89 *ἐς Θεσμοφόρου ἐλθεῖν*. Nub. 964 *βαδίζειν . . . ἐς κιθαριστοῦ*. Lys. 621 f. *δεῦρο συνεληλυθότες / ἄνδρες ἐς Κλειθένου*. 724 f. *ἤδη πέτεσθαι διανοουμένην κάτω / ἐς Ὀρσιλόχου χθῆς τῶν τριχῶν κατέσπασα*. Nub. 996 *μηδ' εἰς ὄρχηστρίδος εἰσάπτειν*. Lys. 1 f. (Πανός): see above under Γενετυλλίς. Ach. 1222 *θύραξέ μ' ἐξενέγκατ' ἐς τοῦ Πιττάλου*. Eccl. 419 f. *ἰέναι καθευδήσοντας ἀπονεμιμένους / ἐς τῶν σκυλοδειψῶν*. Nub. 507 f. *ὡς δέδοικ' ἐγὼ / εἴσω καταβαίνων ὥσπερ ἐς Τροφωνίου*. Vesp. 1250 *ὅπως δ' ἐπὶ δείπνον ἐς Φιλοκτήμονος ἴμεν*.

With *ἐκ* (or *ἐξ*): Pax 1154 *μυρρίνας τ' αἴτησον ἐξ Αἰσχινάδου τῶν καρπίμων*. *τῶν καρπίμων* is partitive with *μυρρίνας*. Fr. 199 *οὐκ εὐθὺς ἀπεδίδρασκες ἐκ διδασκάλου*; Pax 1149 *κἀξ ἐμοῦ δ' ἐνεγκάτω τις τὴν κίχλην καὶ τὸ σπίνω*. Eccl. 442 f. *κοῦτε τὰπόρρητ' ἔφη / ἐκ Θεσμοφόρου ἐκάστοτ' αὐτὰς ἐκφέρειν*. Plut. 84 *ἐκ Πατροκλέους ἔρχομαι*.

With *ἐν*: Fr. 499 *γενναῖα Βοιώτιος ἐν Ἀγχομενοῦ*. The text is quite uncertain. Ran. 774 *ὅπερ ἔστ' ἐν Ἄιδου πλῆθος*. Thes. 795 *κἂν καταδάρθωμεν ἐν ἄλλοτριῶν*. Lys. 407 *οἱ λέγομεν ἐν τῶν δημιουργῶν τοιαδί*. Thes. 83 f. *κἂν Θεσμοφόρου μέλλουσι περὶ μου τήμερον / ἐκκλησιάζειν*. Eq. 79 *τὴν χεῖρ' ἐν Αἰτωλοῖς, ὁ νοῦς δ' ἐν Κλωπιδῶν*. 400 *εἴ σε μὴ μισῶ, γεινομένη ἐν Κρατίνου κώδιον*. 1238 *ἐν παιδοτρίβου δὲ τίνα πάλιν ἐμάνθανες*; Nub. 973 *ἐν παιδοτρίβου δὲ καθίζοντας*. In Vesp. 642 is an example of the metaphorical expression *ἐν αὐτοῦ εἶναι*, *to be in one's right mind*: *ὡς οὗτος ἤδη σκορδινᾶται κᾶστιν οὐκ ἐν αὐτοῦ*.

With *ἐπί*: Eq. 1312 *ἐς τὸ Θησεῖον πλεύσαις ἢ πρὶ τῶν σεμνῶν θεῶν*.

3. In the following passages the genitive is governed by some geographical noun and is itself the name of a person having some historical association with the place in question, so that his name

has become attached to it. Nub. 300 f. εὐανδρον γὰν / Κέκροπος ὀψόμεναι πολυήρατον. Pax 145 ἐν Πειραιεὶ δήπου ὅτι Κανθάρον λιμὴν. Fr. 110 ὦ πόλι φίλη Κέκροπος. Vesp. 308 πόρον Ἑλλάς ἰρὸν εὐρεῖν. Used metaphorically of a difficult situation. Ran. 665 ὅς Αἰγαίου πρῶνας . . . μέδεις. If we adopt Scaliger's emendation πρωνός, Αἰγαίου becomes an adjective. Nub. 273 ἡ Μαιῶτιν λίμνην ἔχετ' ἡ σκόπελον υφόμεντα Μίμαντος. Plut. 771 ff. καὶ προσκυνῶ γε πρῶτα μὲν τὸν ἥλιον, / ἔπειτα σεμνῆς Παλλάδος κλεινὸν πέδον / χώραν τε πᾶσαν Κέκροπος ἡ μ' ἐδέξατο. The expression χώραν Κέκροπος is of the type under discussion in this section, but in Παλλάδος πέδον the relation is more truly possessive, and I have classified it in Section 1. With Παλλάδος πέδον are to be compared Nub. 300 χθόνα Παλλάδος and the expression Διὸς Κόρινθος in Ran. 443, Eccl. 828, Fr. 509, all classified above in Section 1. In the present section (3) probably belongs Pax 724 τὴν τοῦ Γανυμήδους ἀμβροσίαν σιτήσεται.

4. In the following passages the noun governing the genitive signifies not something that is actually in the person's possession but rather something that belongs to him by right. Fr. 503 ὡς οὐψώνης διατρίβειν / ἡμῶν τᾶριστον ἔοικεν. Eq. 415 f. πῶς οὖν / κυνὸς βρῶν σιτούμενος μαχεῖ σὺ κυνοκεφάλῳ; Nub. 1202 ἡμέτερα κέρδη τῶν σοφῶν ὄντες. The genitive continues the possessive idea in ἡμέτερα. κέρδη = *prey*. Strepsiadēs is addressing the audience, to whom he feels vastly superior in his newly acquired knowledge. Eq. 301 f. ἀδεκατεύτους τῶν θεῶν ἱεράς ἔχοντα κοιλίας. The genitive is dependent in part on ἱεράς. For this usage compare Plut. 937 and Xenophon, Anab. IV. 5: 35. Vesp. 1117 f. ἦν τις ἀστράτευτος ὦν / ἐκροφῇ τὸν μισθὸν ἡμῶν. Lys. 624 f. καταλαβεῖν τὰ χρήμαθ' ἡμῶν / τὸν τε μισθόν. We must probably make a distinction between χρήματα and μισθόν here. The χρήματα appear to be actual possessions (classified above in 1.) and the μισθός to be pay due for services. Ran. 367 τοὺς μισθοὺς τῶν ποιητῶν ῥήτωρ ὦν εἶτ' ἀποτρώγει. Eq. 410 ἡ μή ποτ' ἀγοραίου Διὸς σπλάγχνοισι παραγενοίμην. Vesp. 844 Bδ. τουτὶ τί ἐστι; Φι. χοιροκομῆιον Ἑστίας. This expression means a pen for pigs intended to be sacrificed to Hestia. Fr. 245 μαρτύρομαι δὲ Ζηνὸς ἐρκείου χύτρας.

5. In the following passages the genitive stands in a predicate relation to some substantive, being connected with it by γίγνομαι, εἰμί, νομίζω, or ποιῶ. The possession is sometimes actual, sometimes

only by right. The examples are given in the alphabetical order of the verbs which connect subject and predicate. Av. 1644 f. σοῦ γὰρ ἅπαντα γίγνεται / τὰ χρήματα. Thes. 758 f. Μν. τουτὶ τὸ δέρμα τῆς ἱερείας γίγνεται. / Γν^α. τί τῆς ἱερείας γίγνεται; Ach. 420 οὐκ Οἰνέως ἦν (sc. τὰ τρύχη), ἀλλ' ἔτ' ἀθλιωτέρου. 910 Νι. ταυτὶ τίνος τὰ φορτί' ἐστί; Βο. τῶδ' ἐμά. The second portion of the verse is dialectic. τῶδε is in apposition with ἐμά and stands in the genitive case because of the possessive notion contained in ἐμά. Eq. 1205 ἄπιθ'· οὐ γὰρ ἀλλὰ τοῦ παραθέντος ἢ χάρις. Pax 245 τὸ γὰρ κακὸν τοῦτ' ἐστὶ τῆς Λακωνικῆς. Av. 478 ὡς πρεσβυτάτων αὐτῶν ὄντων ὀρθῶς ἐσθ' ἢ βασιλεία. Plut. 937 ἱερόν γάρ ἐστι τοῦ Πλούτου πάλαι. The genitive depends at least in part on ἱερόν. Compare Eq. 301 f. in Section 4 above. The subject in the passage from the Plutus is τὸ τριβώνιον in 935. Eq. 714 ὡς σφόδρα σὺ τὸν δῆμον σεαυτοῦ νενόμικας. Ran. 1463 f. τὴν γῆν ὅταν νομίσωσι τὴν τῶν πολεμίων / εἶναι σφετέραν, τὴν δὲ σφετέραν τῶν πολεμίων. The genitive in the second verse is predicative. Eccl. 597 f. τὴν γῆν πρότιστα ποιήσω / κοινήν πάντων καὶ τὰργύριον καὶ τᾶλλ' ὀπόσ' ἐστὶν ἐκάστω. Here the construction is similar to that in Plut. 937. πάντων is predicative but depends also to some extent on κοινήν. For the possessive genitive with κοινός compare Aesch. P. V. 1091, Pers. 132, Eum. 109, Plat. Menex. 241 C.

B. 1. The genitive is used very frequently with nouns signifying parts of the body, and the relation is to be felt as possessive rather than as partitive. In the following passages the construction is the normal one, in which the word standing in the genitive signifies either a person or an animal (in Eccl. 780 a word signifying *statues*), while the word on which it depends signifies a part of the physical being, not used in a metaphorical sense. Thes. 755 ἴν' οὖν τό γ' αἶμα τοῦ τέκνου τοῦμοῦ λάβω. Nub. 592 (sc. ἦν) φιμώσητε τούτου τῷ ξύλῳ τὸν αὐχένα. Pax 1282 f. αὐχένας ἵππων / ἔκλυον ἰδρώοντας. Lys. 680 f. ἀλλὰ τούτων χρῆν ἅπασῶν ἐς τετρημένον ξύλον / ἐγκαθαρμόσαι λαβόντας τουτοῖ τὸν αὐχένα. Eq. 373 τὰς βλεφαρίδας σου παρατιλῶ. Ran. 1440 f. εἰ ναυμαχοῖεν κᾶτ' ἔχοντες ὀξίδας / ραίνοιεν ἐς τὰ βλέφαρα τῶν ἐναντίων. Eccl. 406 'σαντοῦ παραλείφειν τὰ βλέφαρα τῆς ἐσπέρας.' Plut. 721 κατέπλασεν αὐτοῦ τὰ βλέφαρ' ἐκστρέψας. 822 ἔδακνε γὰρ τὰ βλέφαρά μου. Nub. 536 γνώσεται γάρ, ἦνπερ ἴδη, τὰδελφοῦ τὸν βόστρυχον. Eq. 369 ἢ βύρσα σου θρανεύσεται. βύρσα here = δέρμα. Ran. 1094 f. παῖουσ' αὐτοῦ / γαστέρα πλευρὰς λαγόνας πυγῆν. Plut. 699 ἢ γαστήρ

γὰρ ἐπεφύσητό μου. Fr. 462 οἶμοι τάλας, τί μου στρέφει τὴν γαστέρα; 410 ἐκλέγει τ' αἰὲ / ἐκ τοῦ γενείου τὰς πολιὰς τοῦ Διός. If we retain this unmetrical reading, τοῦ Διός may perhaps depend on τοῦ γενείου. If we adopt Bergk's correction τὰς τοῦ Διός, then τοῦ Διός depends on τὰς πολιὰς, with which τρίχας is of course understood. Eq. 378 ff. τὴν γλῶτταν ἐξείραντες αὐ- / τοῦ σκεψόμεσθ' εὖ κἀνδρικῶς / κεχηνότος / τὸν προκτὸν εἰ χαλαζῆ. κεχηνότος depends of course on αὐτοῦ, but its position makes it appear almost a genitive absolute. 1284 τὴν γὰρ αὐτοῦ γλῶτταν αἰσχροῖς ἡδοναῖς λυμαίνεται. Pax 1109 Ie. πρόσφερε τὴν γλῶτταν. Tr. σὺ δὲ τὴν σαντοῦ γ' ἀπένεγκε. Nub. 1109 f. τὴν δ' ἐτέραν αὐτοῦ γνάθον / στόμῳσον. Lys. 360 f. εἰ νῆ Δί' ἤδη τὰς γνάθους τούτων τις ἢ δις ἢ τρίς / ἔκοψεν ὥσπερ Βουπάλου, φωνὴν ἂν οὐκ ἂν εἶχον. 635 τῆς θεοῖς ἐχθρᾶς πατάξαι τῆσδε γραδὸς τὴν γνάθον. Ran. 149 f. (sc. εἴ τις) πατρὸς γνάθον / ἐπάταξεν. 572 f. ὡς ἡδέως ἂν σου λίθῳ τοὺς γομφίους / κόπτοιμ' ἂν. Lys. 216 ὑπολύεται μου τὰ γόνατ' ὧ Ἄντισστράτη. 542 †οὐδὲ τὰ γόνατα κόπος ἔλοι μου καματηρός†. The text is corrupt. Enger proposed the emendation οὐδὲ γόνατ' ἂν κόπος ἔλοι με καματηρός ἂν. Thes. 1182 καθιζομένη δ' ἐπὶ τοῖσι γόνασι τοῦ Σκύθου. Ran. 345 γόνυ πάλλεται γερόντων. Av. 26 βρύκουσ' ἀπέδεσθαί φησί μου τοὺς δακτύλους. Eccl. 35 f. ἤκουσά τοι / ὑποδομένη τὸ κνῦμά σου τῶν δακτύλων. Eq. 29 οἷτι τὸ δέρμα δεφομένων ἀπέρχεται. Nub. 1395 τὸ δέρμα τῶν γεραιτέρων λάβοιμεν ἂν. Vesp. 427 ὡς ἔγωγ' αὐτῶν ὄρων δέδοικα τὰς ἐγκεντρίδας. Eq. 708 ἐξαρπάσομαί σου τοῖς ὄνυξι τᾶντερα. Nub. 160 f. ἔφασκεν εἶναι τοῦντερον τῆς ἐμπίδος / στενόν. 168 ὅστις δίοιδε τοῦντερον τῆς ἐμπίδος. Lys. 367 βρύκουσά σου τοὺς πλευμόνας καὶ τᾶντερ' ἐξαμήσω. Eq. 356 f. ἐγὼ δέ γ' ἤνυστρον βοδὸς καὶ κοιλίαν ὑείαν / καταβροχθίσας. Fr. 318 (verse 5) ἦπαρ κάπρου. 506 (verses 4 f.) δέλφακος ὀπωρινῆς / ἡτριάϊαν φέρετε. 318 (verse 6) ἡτριάϊον δέλφακος. Thes. 59 f. σοῦ τοῦ τε ποιητοῦ / τοῦ καλλιεποῦς κατὰ τοῦ θριγκοῦ. θριγκοῦ here = προκτοῦ. Lys. 448 ἐκκοκῶ σου τὰς στενοκωκύτους τρίχας. Eq. 908 ἐγὼ δὲ τὰς πολιὰς γέ σοῦκλέγων νέον ποιήσω. Understand τρίχας. Thes. 1101 f. τὸ Γοργόνος / κάρα. Ran. 482 ἀλλ' οἶσε πρὸς τὴν καρδίαν μου σφογγιάν. The only passage in Aristophanes where καρδία is used with the possessive genitive in a purely physical sense. See 2 below, where it is a seat of emotions. Fr. 973 Ἀμαλθείας κέρας. Eq. 909 δέχου κέρκον λαγῶ. Ach. 585 τῆς κεφαλῆς νῦν μου λαβοῦ. 1166 f. εἶτα κατάξειέ τις αὐ- / τοῦ μεθύων τῆς κεφαλῆς Ὀρέστης. Eq. 910 f. Κλ. ἀπομυξάμενος ὧ Δῆμέ μου πρὸς τὴν κεφαλὴν ἀποψῶ. / Αλ. ἐμοῦ μὲν οὔν. Κλ. ἐμοῦ μὲν οὔν. Nub. 147

ἐπὶ τὴν κεφαλὴν τὴν Σωκράτους ἀφήλατο. Vesp. 1221 ξένος τις ἕτερος πρὸς κεφαλῆς Ἀκέστορος. The sense is obscure unless the text is emended. Several editors, following Dindorf, read Ἀκέστορος = *the son of Acestor*. Av. 475 τὸν πατέρ' αὐτῆς ἐν τῇ κεφαλῇ κατορύξει. αὐτῆς with τῇ κεφαλῇ. Thes. 1103 f. τὴν Γοργόνας (sc. κεφαλὴν) / ἔγωγε φημί. Ran. 984 f. τίς τὴν κεφαλὴν ἀπεδήδοκεν / τῆς μαινίδος; Plut. 674 ὀλίγον ἄπωθεν τῆς κεφαλῆς του γραδίου. 731 f. κατεπέτασ' αὐτοῦ τὴν κεφαλὴν φοινικίδι / καὶ πᾶν τὸ πρόσωπον. Fr. 434 κεφαλὰς ἀρνῶν. 590 ἄγε νυν τὰς ἀμυγδαλᾶς λαβῶν / τασδί κατάξον τῇ κεφαλῇ σου τοῦ λίθω. Vesp. 1068 f. τοῦμόν νομίξω γῆρας εἶναι κρεῖττον ἢ πολ- / λῶν κικίννους νεανιῶν. The fact that the κικίννοι are artificial curls need not exclude the passage from classification in this section. Plut. 275 αἰ κνήμαι δέ σου. Ran. 485 ἐς τὴν κάτω μου κοιλίαν καθείρπυσεν. Fr. 506 (verses 2 f.) ἀλλὰ φέρετε . . . καπριδίου νέου / κόλλοπά τινα. Pax 536 (sc. τοῦ μὲν γὰρ ὄξει . . . / ταύτης δ' . . . 529 f.) κόλπου γυναικῶν διατρεχουσῶν εἰς ἀγρόν. Hall and Geldart regard κόλπου as corrupt and propose as an emendation βολίτου, γυναικῶν. Lys. 551 f. ἀλλ' ἦνπερ . . . Ἀφροδίτη / ἕμερον ἡμῶν κατὰ τῶν κόλπων καὶ τῶν μηρῶν καταπνεύση. ἡμῶν depends on κόλπων and μηρῶν. If it were taken with ἕμερον, the prepositional phrase would be difficult to construe. Eq. 1121 f. νοῦς οὐκ ἐνι ταῖς κόμαις / ὑμῶν. Lys. 381 ἔμπρησον αὐτῆς τὰς κόμας. 1312 f. ταὶ δὲ κόμαι σείονθ' ἄπερ Βακχᾶν / θυρσαδδωᾶν καὶ παιδδωᾶν. The dialect is Laconian. Vesp. 6 f. καὐτοῦ γ' ἐμοῦ / κατὰ τοῖν κόραιν ὕπνου τι καταχεῖται γλυκῦ. Graves construes ἐμοῦ with καταχεῖται, but I prefer to construe it with κόραιν, as Starkie does. Fr. 363 κρανίον λάβρακος. Ran. 854 τὸν κρόταφόν σου. Ach. 789 ὡς ξυγγειῆς ὁ κύσθος αὐτῆς θατέρα. Fr. 224 καὶ δελφακίων ἀπαλῶν κωλαῖ καὶ χναυμάτια πτερόεντα. δελφακίων depends only on κωλαῖ, not on χναυμάτια. 434 κωλᾶς τ' ἐρίφων. Ran. 1094 f. (λαγόνας). See above under γαστήρ. Av. 1559 f. σφάγι' ἔχων κάμηλον ἀ- / μόν τιν' ἧς λαιμοὺς τεμών. Ran. 575 ἐγὼ δὲ τὸν λάρυγγ' ἂν ἐκτέμοιμί σου. Vesp. 790 κᾶπειτ' ἐνέθηκε τρεῖς λοπίδας μοι κεστρέων. Av. 1366 νομίσας ἀλεκτρύονος ἔχειν τονδὶ λόφον. ἀλεκτρύονος stands in the predicative relation to λόφον. Lys. 155 f. ὁ γῶν Μενέλαος τὰς Ἑλένας τὰ μᾶλά πα / γυμνᾶς παραϊδών. 551 f. (μηρῶν). See above under κόλπος. Ran. 475 τὼ νεφρῶ δέ σου. Eq. 289 κυνοκοπήσω σου τὸ νῶτον. Thes. 126 θεοῦ ὄμμασιν. Ach. 740 περίθεσθε τάσδε τὰς ὀπλὰς τῶν χοιρίων. Lys. 363 κοῦ μή ποτ' ἄλλη σου κύων τῶν ὄρχεων λάβηται. Fr. 29 ὄσφῦν δ' ἐξ ἄκρων διακίγκλισον ἤντε κίγκλου / ἀνδρὸς πρεσβύτου.

ἀνδρὸς πρεσβύτου depends directly on ὁσφῦν. κίγκλου also depends on ὁσφῦν, being connected with it by ἤυτε, the Epic particle of comparison. Eq. 1347 τὰ δ' ὄτά γ' ἄν σου νῆ Δί' ἐξεπετάννυτο. Plut. 287 ἦν ὄτ' ὄνου λάβητε. Ach. 91 ff. Πρ. καὶ νῦν ἄγοντες ἤκομεν Ψευδαρτάβαν, / τὸν βασιλέως ὀφθαλμόν. Δι. ἐκκόψειέ γε / κόραξ πατάξας, τὸν τε σὸν τοῦ πρέσβεως. ὁ βασιλέως ὀφθαλμός was, of course, a certain Persian official, but Dicaeopolis plays on the literal meaning of ὀφθαλμός. Nub. 410 f. διαλακήσασα πρὸς αὐτὸ / τὴν ὀφθαλμῶ μου προσετίλησεν καὶ κατέκαυσεν τὸ πρόσωπον. μου should be taken with both nouns. Vesp. 1032 οὐ δεινόταται μὲν ἀπ' ὀφθαλμῶν Κύννης ἀκτίνες ἔλαμπον. Pax 755 is an exact repetition. ὀφθαλμῶν governs οὐ and also Κύννης if we adopt the interpretation of van Daele, *malgré les si terribles regards de ses yeux de Cygna qui lançaient des éclairs*. Otherwise Κύννης depends on ἀκτίνες. Av. 582 f. τῶν ζευγαρίων . . . / καὶ τῶν προβάτων τοὺς ὀφθαλμοὺς. 1612 f. τοῦπιπορκοῦντος . . . / . . . ἐκκόψει τὸν ὀφθαλμόν. Lys. 1029 τὸν ὀφθαλμόν γέ μου. Nub. 146 τοῦ Χαιρεφῶντος τὴν ὀφρῦν. Pax 395 εἴ τι Πεισάνδρου βδελύττει . . . τὰς ὀφρῦς. Ach. 158 τίς τῶν Ὀδομάντων τὸ πέος ἀποτεθρίακεν; 1060 τὸ πέος τοῦ νυμφίου. Ach. 1066 τὸ πέος τοῦ νυμφίου. 1216 f. ἐμοῦ δέ γε σφῶ τοῦ πέους ἄμφω μέσον / προσλάβεσθ' ὦ φίλοι. Pax 879 f. τὸ δεῖν' εἰς Ἴσθμια / σκηπὴν ἐμαυτοῦ τῷ πέει καταλαμβάνω. 1349 τοῦ μὲν μέγα καὶ παχύ (sc. τὸ πέος). 1068 f. εἴθε σου εἶναι / ὄφελεν ὄλαζὼν οὐτωσὶ θερμὸς ὁ πλεύμων. Lys. 367 (πλεύμονας). See above under ἔντερον. Rap. 1094 f. (πλευράς). See above under γαστήρ. Nub. 336 πλοκάμους θ' ἑκατογκεφάλα Τυφῶ (sc. ἐποίουν). Thes. 567 ἀλλ' ἐκποκίω σου τὰς ποκάδας. Nub. 144 f. ἀνήρετ' ἄρτι Χαιρεφῶντα Σωκράτης / ψύλλαν ὀπόσους ἄλλοιτο τοὺς αὐτῆς πόδας. 150 ἐνέβαψεν ἐς τὸν κηρὸν αὐτῆς τὸ πόδε. Vesp. 1414 πρὸς ποδῶν Εὐριπίδου. Pax 279 ἀποστραφῆναι τοῦ μετιόντος τὸ πόδε. Lys. 416 f. 'ὦ σκυτοτόμε μου τῆς γυναικὸς τοῦ ποδός / τὸ δακτυλίδιον ξυμπιέζει τὸ ζυγόν.' τῆς γυναικός depends on τοῦ ποδός. Thes. 47 f. θηρῶν τ' ἀγρίων πόδες ὑλοδρόμων / μὴ λυέσθων. Eq. 374 τὸν πρηγορεῶνά σοῦκτεμῶ. 396 καὶ τὸ τοῦ δήμου πρόσωπον μακκοῦ καθήμενον. 646 τῶν δ' εὐθέως τὰ πρόσωπα διεγαλήνισεν. Nub. 411 (πρόσωπον). See above under ὀφθαλμός. Pax 543 f. καὶ τῶνδε τοῖνων τῶν θεωμένων σκόπει / τὰ πρόσωπα. Av. 1321 f. τό τε τῆς ἀγανόφρονος Ἑσυχίας / εὐήμερον πρόσωπον. Eccl 974 Τρυφῆς πρόσωπον. Plut. 731 f. (πρόσωπον). See above under κεφαλή. Ach. 863 φυσητε τὸν πρωκτὸν κυνός. φυσητε is Boeotian for φυσαῖτε. Eq. 364 ἐγὼ δὲ κινήσω γέ σου τὸν πρωκτὸν ἀντὶ φύσκης. Nub. 165 σάλπιγξ ὁ πρωκτός ἐστιν

ἄρα τῶν ἐμπίδων. Vesp. 431 ἐς τὸν προκτὸν αὐτῶν. Ran. 427 f. προκτὸν / τίλλειν ἑαυτοῦ. Ach. 1105 τὸ τῆς στρούθου πτερόν. Pax 135 ἐχρῆν σε Πηγᾶσου ζευῖαι πτερόν. Av. 286 αἶ τε θήλειαι προσεκτίλλουσι αὐτοῦ τὰ πτερά. 808 τὰδ' οὐχ ὑπ' ἄλλων ἀλλὰ τοῖς αὐτῶν πτεροῖς. Ach. 970 εἴσειμ' ὑπαὶ πτερύγων κυχλᾶν καὶ κοψίχων, *I will go indoors to the tune of the fluttering wings of thrushes and blackbirds* (Merry). 588 f. Λα. πτίλον γὰρ ἐστίν — Δι. εἰπέ μοι τίνος ποτὲ / ὄρνιθός ἐστιν; ἄρα κομπολακύθου; 1182 πτίλον δὲ τὸ μέγα κομπολακύθου. Ran. 1070 f. τὰς πυγὰς ἐνέτριψεν / τῶν μειρακίων στωμυλλομένων. 1094 f. (πυγῆν). See above under γαστήρ. Eccl. 255 τούτῳ μὲν εἶπον ἐς κυνὸς πυγῆν ὄρᾶν. Av. 99 τὸ ράμφος ἡμῖν σου γέλοιοι φαίνεται. Lys. 314 ταυτὶ μὲν ἤδη τὴν ράχιν θλίβοντά μου πέπανται. Eccl. 630 ἡ Λυσικράτους ἄρα νυνὶ ρῖς ἴσα τοῖσι καλοῖσι φρονήσει. Plut. 313 f. μινθώσομέν θ' ὥσπερ τράγου / τὴν ρῖνα. Ach. 1214 λάβεσθέ μου λάβεσθε τοῦ σκέλους παπαῖ. I prefer to construe μου with τοῦ σκέλους rather than both with λάβεσθε. Pax 889 f. τὸ σκέλει / ταύτης. Av. 1253 ff. τῆς διακόνου / πρώτης ἀνατεινας τὸ σκέλει διαμηριῶ / τὴν Ἴριν αὐτήν. Ran. 473 f. τὰ σπλάγχνα σου / διασπαράξει. Ach. 926 ξυλλάμβαν' αὐτοῦ τὸ στόμα. Vesp. 1022 οὐκ ἄλλοτριῶν ἀλλ' οἰκείων Μουσῶν στόμαθ' ἠνιοχῆσας. Pax 645 χρυσίῳ τῶν ταῦτα ποιούντων ἐβύνουν τὸ στόμα. Av. 1718 f. ἀλλὰ χρῆ θεᾶς / Μούσης ἀνοίγειν ἱερὸν εὐφημον στόμα. Thes. 511 ἐκ τοῦ στόματος τοῦ παιδίου. Plut. 379 τὸ στόμ' ἐπιβύσας κέρμασι τῶν ῥητόρων. Fr. 581 ὁ δ' αὖ Σοφοκλέους τοῦ μέλιτι κεχριμένου / ὥσπερ καδίσκου περιέλειχε τὸ στόμα. Σοφοκλέους depends directly on τὸ στόμα. καδίσκου also depends on it, being introduced by the comparative particle ὥσπερ. Compare Fr. 29. Pax 1350 τῆς δ' ἠδὲ τὸ σῦκον. Here τὸ σῦκον = τὸ γυναικίον αἰδοῖον. Vesp. 276 εἴτ' ἐφλέγμηνεν αὐτοῦ τὸ σφυρὸν γέροντος ὄντος; Av. 1241 f. (sc. μὴ) λιγνὺς δὲ σῶμα . . . / καταθαλώσῃ σου. Lys. 80 ὡς δὲ σφριγᾶ τὸ σῶμά σου. Ran. 411 ff. καὶ γὰρ παραβλέψας τι μειρακίσκης / νῦν δὴ κατεῖδον καὶ μάλ' εὐπροσώπου / συμπαιστρίας / χιτωνίου παραρραγέντος τιθθίων προκύψαν. μειρακίσκης depends on τιθθίων. συμπαιστρίας is in apposition with μειρακίσκης. χιτωνίου παραρραγέντος is genitive absolute. Plut. 1067 ff. Νε. τῶν τιθθίων / ἐφάπτεταί σου λανθάνειν δοκῶν ἐμέ. / Γρ. μὰ τὴν Ἀφροδίτην οὐκ ἐμοῦ γε. Eccl. 906 ἐκπέσοι σου τὸ τρῆμα. 623 f. ὅπως ἂν / μηδεμιάς ἢ τρύπημα κενόν. Vesp. 195 ὑπογαστρίον γέροντος ἡλιαστικοῦ. Fr. 364 θύννου / ὑπογαστρίον. Ran. 259 f. ὅπόσον ἢ φάρυξ ἂν ἡμῶν / χανδάνη. 678 f. ἐφ' οὗ / δὴ χεῖλεσι. Eq. 1082 ff. Αλ. τὴν τούτου χεῖρ' ἐποίησεν / Κυλλήνην ὀρθῶς, ὅτι φησ', 'ἔμβαλε

κυλλῆ· / Κλ. οὐκ ὀρθῶς φράζει· τὴν Κυλλήνην γὰρ ὁ Φοῖβος / ἐς τὴν χεῖρ' ὀρθῶς ἠνίξαστο τὴν Διοπίθους. Genitives in 1082 and in 1085. Vesp. 713 οἴμοι τί πέπονθ'; ὡς νάρκη μου κατὰ τῆς χειρὸς καταχέεται. Compare vss. 6 f. listed above. 1237 Κλέωνος λαβόμενος τῆς δεξιᾶς. Lys. 455 ἀποστρέφετε τὰς χεῖρας αὐτῶν ὧς Σκύθαι. Eccl. 780 γνώσει δ' ἀπὸ τῶν χειρῶν γε τῶν ἀγαλμάτων. Fr. 387 (verse 10) ἐπ' ἰχθυοπώλου χειρὶ παρανομοπάτη. Ach. 774 ἀλλ' ἔστιν ἀνθρώπου γε. ἀνθρώπου is predicative, the subject being χοῖρος, which is used in 773 in its normal sense, but which Dicaeopolis takes in the sense of τὸ γυναικεῖον αἰδοῖον. Thes. 289 f. καὶ τοῦ θυγατρίου χοῖρον ἀνδρός μοι τυχεῖν / πλουτοῦντος, ἄλλως δ' ἠλιθίου κάβελτέρου. θυγατρίου depends on χοῖρον, which is used in the obscene sense, as in Ach. 773 as understood by Dicaeopolis. Thes. 538 ταύτης ἀποψιλώσομεν τὸν χοῖρον. Fr. 461 ἐγευσάμην χορδῆς ὁ δύστηνος τέκνων. τέκνων depends on χορδῆς, the partitive object of ἐγευσάμην. Plut. 1020 ὄξειν τε τῆς χροᾶς ἔφασκεν ἡδύ μου. Lys. 291 ὡς ἐμοῦ γε τῷ ξύλω τὸν ὤμον ἐξιπώκατον.

2. In the following passages the relation is very similar to that in 1. In the present group, however, the governing word signifies not some part of the physical body but the soul, the mind, or some part of the body conceived as a center of emotions (e. g. καρδία or σπλάγχνα); or γλώττα (Ran. 357) or στόμα (Fr. 471) used metonymically for *speech, language*. Ran. 357 μηδὲ Κρατίνου τοῦ ταυροφάγου γλώττης Βακχεῖ' ἐτελέσθη. Vesp. 696 ὡς μου τὸν θίνα ταραττεύς, *how you stir my depths* (Green). Ach. 352 f. δεινὸν γὰρ οὕτως ὀμφακίαν πεφυκέαι / τὸν θυμὸν ἀνδρῶν. 1. ὅσα δὴ δέδηγμαί τὴν ἐμαντοῦ καρδίαν. 2. πῶς τοῦτ' ἔσεισέ μου δοκεῖς τὴν καρδίαν; Nub. 1368 κἀνταῦθα πῶς οἶεσθέ μου τὴν καρδίαν ὀρεχθεῖν; 1391 f. οἶμαί γε τῶν νεωτέρων τὰς καρδίας / πηδᾶν ὅ τι λέξει. Eq. 1119 f. ὁ νοῦς δέ σου / παρὼν ἀποδημεῖ. Nub. 477 καὶ διακίνει τὸν νοῦν αὐτοῦ. Vesp. 697 καὶ τὸν νοῦν μου προσάγεις μᾶλλον. Pax 669 ὁ νοῦς γὰρ ἡμῶν ἦν τότε' ἐν τοῖς σκύττεισιν. Ran. 1006 καί μου τὰ σπλάγχν' ἀγανακτεῖ. Fr. 471 χρῶμαι γὰρ αὐτοῦ τοῦ στόματος τῷ στρογγύλῳ, / τοὺς νοῦς δ' ἀγοραίους ἤττον ἢ 'κείνος ποῶ. (*the well-rounded quality of his speech*). Eq. 1237 πῶς εἶπας; ὡς μου χρησμός ἄπτεται φρενῶν. Pax 1067 f. καὶ κέπφοι τρήρωνες ἀλωπεκιδεῦσι πέπεισθε, / ὧν δόλιαι ψυχαί, δόλιαι φρένες. An. 1238 μὴ θεῶν κίνει φρένας. Ran. 876 f. Μοῦσαι λεπτολόγους ξυνετὰς φρένας αἰ καθορᾶτε / ἀνδρῶν γνωμοτύπων. Ach. 375 τῶν τ' αὐ γερόντων οἶδα τὰς ψυχὰς. Nub. 319 ἢ ψυχὴ μου πεπότῃται. 717 ff. ὅτε μου / . . . /

φρούδη ψυχῆ. Pax 827 ff. Οι. ἄλλον τιν' εἶδες ἄνδρα κατὰ τὸν ἀέρα / πλανώμενον πλὴν σαυτόν; Tr. οὐκ, εἰ μὴ γέ που / ψυχὰς δὴ ἢ τρεῖς διθυραμβοδιδασκάλων. 1067 f. (ψυχαί). See above under φρήν. Av. 465 f. ἔπος τι / ὃ τι τὴν τούτων θραύσει ψυχὴν. Plut. 524 κινδυνεύων περὶ τῆς ψυχῆς τῆς αὐτοῦ τοῦτο ποιῆσαι.

3. In several passages the genitive depends on *δορά* or *κρέας* or *πόκος*. Since the skin or flesh or wool is felt as having been removed from the animal's body, the possessive notion is less clear than in 1., but is mixed with the notion of origin. Eq. 316 δέρμα μοχθηροῦ βοός. Ran. 1211 f. 'νεβρῶν δοραῖς / καθαπτός.' Ach. 795 f. καὶ γίνεται γὰρ τᾶνδε τᾶν χοίρων τὸ κρῆς / ἄδιστον. The dialect is Megarian. 1106 τὸ τῆς φάττης κρέας. Nub. 339 κρέα τ' ὀρνίθεια κιχηλᾶν. Pax 1280 ὡς οἱ μὲν δαίνυντο βοῶν κρέα, καὶ τὰ τοιαυτί. 1282, as far as κρέα, is an exact repetition. Av. 1583 τὰ δὲ κρέα τοῦ ταῦτ' ἐστίν; τοῦ is in the predicate. 714 ἡνίκα πεκτεῖν ὦρα προβάτων πόκον ἡρινόν.

4. In the following passages the noun in the genitive case itself signifies some part of the body, and depends on a noun signifying some subdivision (e. g., *a finger of the hand*). Here again, as in 1, 2, and 3, the possessive notion is stronger than the partitive notion. Lys. 416 f. 'τοῦ ποδός / τὸ δακτυλίδιον.' Vesp. 1162 ff. Φι. ἀδικεῖς γέ με / ἐς τὴν πολεμίαν ἀποβιβάζων τὸν πόδα. / Bd. φέρε καὶ τὸν ἕτερον. Φι. μηδαμῶς τοῦτόν γ', ἐπεὶ / πάνυ μισολάκων αὐτοῦ 'στιν εἰς τῶν δακτύλων. αὐτοῦ (= τοῦ ποδός) with δακτύλων. Pax 85 f. πρὶν ἂν ιδίης καὶ διαλύσης / ἄρθρων ἴνας. Eccl. 12 f. μόνος δὲ μηρῶν εἰς ἀπορρήτους μυχοὺς / λάμπεις. Euphemistic for τὰ γυναικεία αἰδοῖα. Av. 8 ἀποσποδῆσαι τοὺς ὄνυχας τῶν δακτύλων. Plut. 1065 ὄψει κατάδηλα τοῦ προσώπου τὰ ράκη. Ran. 892 αἰθῆρ ἐμὸν βόσκημα καὶ γλώσσης στρόφιγξ. 822 φρίξας δ' αὐτοκόμου λοφιᾶς λασιαύχενα χαίταν (*bristling the rough-neck hair of his shaggy mane*). Strictly the χαίτα is not a part of the λοφιᾶ but is identical with it, but the notion of belonging seems strong enough to admit the example into the present class.

5. In the following passages the word in the genitive case is the name of some plant or tree, and the word on which it depends is the name of some part of it, such as *root*, *stem*, *flower*, etc. The relation seems more possessive than partitive. Ach. 869 τᾶνθια τᾶς γλάχωνος ἀπέκιξαν χαμαί. The dialect is Boeotian. Eccl. 707 ff.

ὑμᾶς δὲ τέως θρία λαβόντας / διφόρου συκῆς / ἐν τοῖς προθύροισι δέφεσθαι. θρία literally = leaves, but the whole passage has an obscene meaning. Eq. 894 f. τὸν καυλὸν οἶσθ' ἐκείνον / τοῦ σιλφίου τὸν ἄξιον γενόμενον; Nub. 981 κεφάλαιον ῥαφανίδος. Vesp. 679 οὐδεὶς οὐδὲ σκορόδου κεφαλὴν τοῖς ἐψητοῖσι δίδωσιν. Plut. 717 f. ἐμβαλὼν / σκορόδων κεφαλὰς τρεῖς Τηνίων. Fr. 255 σχίνου κεφαλὴν κατορύττειν. Av. 238 f. ἐπὶ κισ- / σοῦ κλάδεσι. Lys. 632 καὶ φορήσω τὸ ξίφος τὸ λοιπὸν ἐν μύρτου κλαδί. 255 κορμοῦ τοσουτονὶ βάρος χλωρᾶς φέρων ἐλάας. ἐλάας depends on κορμοῦ. Ach. 996 νέα μοσχίδια συκίδων. Vesp. 1377 ὄζος μὲν οὖν τῆς δαδὸς οὗτος ἐξέχει. Plut. 544 μαλάχης πτόρθους. 283 πολλῶν θύμων ῥίζας διεκπερώντες. Fr. 5 τῶν δὲ γηθύων / ῥίζας ἐχούσας σκοροδομίμητον φύσιν. Plut. 544 (sc. σιτεῖσθαι) ἀντὶ δὲ μάξης φυλλεῖ ἰσχνῶν ῥαφανίδων. In Vesp. 544 f. occurs the metaphorical expression ἀνωμοσιῶν κελύφη. The epithet is applied to aged dicasts and means *husks of affidavits*. In Ran. 1321, a highly lyrical passage, occurs the expression βότρως ἔλικα πανσίπονον. The ἔλιξ is of course not strictly a part of the βότρως if we understand βότρως in its literal sense of *a bunch of grapes*; but nevertheless the ἔλιξ belongs closely to the βότρως.

6. In the following passages the genitive depends on some noun signifying *quality, kind, manner*, or on a noun which is the name of some *particular* quality, moral or physical. Fr. 899 b ἀγὼν γὰρ οὐ μέλλοντος ἀθλητοῦ μένει / ἀλκῆν. Ran. 1035 f. χρήστ' ἐδίδαξεν (sc. Ὁμηρος) / τάξεις ἀρετὰς ὀπλίσεις ἀνδρῶν. The genitive depends probably on all three of the nouns preceding it, but it is possessive only with relation to ἀρετὰς. With τάξεις and ὀπλίσεις it is probably objective. 1040 f. πολλὰς ἀρετὰς ἐποίησεν / Πατρόκλων, Τεύκρων θυμολεόντων. Ach. 349 διὰ τὴν ἀτοπίαν τῶν δημοτῶν. Lys. 255 κορμοῦ τοσουτονὶ βάρος χλωρᾶς φέρων ἐλάας. See below on Ach. 665 f. Ran. 1367 τὸ γὰρ βάρος νῶ βασιανεῖ τῶν ῥημάτων. Nub. 164 τὸν προκτὸν ἠχεῖν ὑπὸ βίας τοῦ πνεύματος. Ran. 946 f. Ev. ἀλλ' οὐξὼν πρώτιστα μὲν μοι τὸ γένος εἶπ' ἂν εὐθὺς / τοῦ δράματος. Δι. κρεῖττον γὰρ ἦν σοι νῆ Δί' ἢ τὸ σαντοῦ (sc. γένος). 879 f. ἔλθετ' ἐποψόμεναι δύναμιν / δεινοτάτου στομάτου. Plut. 141 f. ὥστε τοῦ Διὸς / τὴν δύναμιν, ἢ λυπῆ τι, καταλύσεις μόνος. Vesp. 1067 ff. ὡς ἐγὼ / τοῦμὸν νομίζω γῆρας εἶναι κρεῖττον ἢ πολ- / λῶν κικίνους νεανιῶν καὶ / σχῆμα κεύρωπροκτίαν. The grammatical relation under discussion exists between νεανιῶν and κεύρωπροκτίαν and between νεανιῶν and σχῆμα. σχῆμα here may mean either *manners* or *mode of dress*. For κικίνους see above in Section 1.

Vesp. 877 παῦσόν τ' αὐτοῦ τοῦτο τὸ λίαν στρυφνὸν καὶ πρίνινον ἦθος. Ach. 684 οὐχ ὀρώντες οὐδὲν εἰ μὴ τῆς δίκης τὴν ἠλύγην (*the obscurity, intricacy of a law-suit*). Vesp. 418 ὦ πόλις καὶ Θεώρου θεοισεχθρία. Lys. 317 f. τῶν τ' ἐν πόλει γυναικῶν / τοῦ νῦν παρεστῶτος θράσουσ θέσθαι τροπαῖον ἡμᾶς. γυναικῶν depends on θράσουσ. 379 ἤκουσας αὐτῆς τοῦ θράσουσ; Av. 993 τίς δ' ἰδέα βουλευμάτος; 540 f. ὡς ἐδάκρυσά γ' ἐμῶν / πατέρων κάκην. 1713 ἔχων γυναικὸς κάλλος οὐ φατὸν λέγειν. Lys. 79 οἶον τὸ κάλλος, γλυκνυτάτη, σου φαίνεται. Nub. 1022 f. καὶ πρὸς τούτοις τῆς Ἀντιμάχου / καταπυγοσύνης ἀναπλήσει. Ach. 646 οὕτω δ' αὐτοῦ περὶ τῆς τόλμης ἦδη πόρρω κλέος ἦκει. The sense is perfectly clear but an exact grammatical analysis is difficult. αὐτοῦ probably depends both on κλέος and on τόλμης. Thes. 140 τίς δαὶ κατόπτρου καὶ ξίφους κοινωμία; κοινωμία may signify any quality that the mirror and the sword have in common. Nub. 153 ὦ Ζεῦ βασιλεῦ τῆς λεπτότητος τῶν φρενῶν. 1349 f. δηλόν γε τὰν- / θρώπου ἵστι τὸ λῆμα. Ran. 899 λῆμα δ' οὐκ ἄτολμον ἀμφοῖν. Av. 291 ἀλλὰ μέντοι τίς ποθ' ἢ λόφωσις ἢ τῶν ὀρνέων; Nub. 350 σκόπτουσαι τὴν μανίαν αὐτοῦ. 846 ἢ τοῖς σοροπηγοῖς τὴν μανίαν αὐτοῦ φράσω; 925 ff. Δι. ὦμοι μανίας—/ Αδ. ἦς ἐμνήσθης—/ Δι. τῆς σῆς, πόλεώς θ' ἦτις σε τρέφει. Ran. 1057 Παρνασσῶν . . . μεγέθη. Ach. 665 f. δεῦρο Μοῦσ' ἐλθέ φλεγυρὰ πυρὸς ἔ- / χουσα μένος ἔντονος Ἀχαρική. πυρὸς μένος is merely a periphrasis for πῦρ, but grammatically a possessive relation exists between the two words. Thes. 347 f. κεῖ τις κάπηλος ἢ καπηλὶς τοῦ χωῶς / ἢ τῶν κοτυλῶν τὸ νόμισμα διαλυμαίνεται. τὸ νόμισμα is *the measure established by law*. Vesp. 1030, Pax 752 ἀλλ' Ἡρακλέους ὀργὴν τιν' ἔχων. Ran. 1180 f. ἀκουστέα / τῶν σῶν προλόγων τῆς ὀρθότητος τῶν ἐπῶν. τῶν σῶν προλόγων depends on τῶν ἐπῶν, τῶν ἐπῶν on τῆς ὀρθότητος (the relation here in question), τῆς ὀρθότητος on ἀκουστέα. Plut. 682 κὰγὼ νομίσας πολλὴν ὄσιαν τοῦ πράγματος (*thinking that there was full right in the thing*). τοῦ πράγματος is in the predicate relation. Vesp. 1035 φώκης δ' ὀσμὴν (sc. εἶχεν). Pax 758 is an exact repetition. Vesp. 564 οἱ μὲν γ' ἀποκλάονται πενίαν αὐτῶν. Pax 238 ὄναξ Ἀπολλὸν τῆς θυείας τοῦ πλάτους. Thes. 868 Μν. τί οὖν ἔτι ζῶ; Γυ'. τῶν κοράκων πονηρία. Plut. 207 εἶτ' ὠνόμασέ μου τὴν πρόνοιαν δειλίαν. Fr. 471 χρῶμαι γὰρ αὐτοῦ τοῦ στόματος τῷ στρογγύλῳ (*the well-rounded quality of his speech*). Vesp. 1069 (σχῆμα). See above under εὐρυπρωκτία. Ach. 639 f. εἰ δέ τις ὑμᾶς ὑποθωπέυσας λιπαρὰς καλέσειεν Ἀθήνας, / ἠῦρετο πᾶν ἄν διὰ τὰς λιπαράς, ἀφύων τιμὴν περιάψας (*assigning to you the honour due to sardines, Merry*). ἀφύων stands to τιμὴν almost in the relation

of an indirect object. 895 ἐμοὶ δὲ τιμὰ τᾶσδε πᾶ γενήσεται; τιμά here in the sense of *value, price*. The dialect is Boeotian. Av. 1625 προβάτου δυοῖν τιμὴν ἀνοίσει τῷ θεῷ (*money equivalent to the price of two sheep*). Eccl. 5 μυκτῆρσι λαμπρὰς ἡλίου τιμὰς ἔχεις. See the remark on Ach. 639 f. above. Ach. 646 (τόλμης). See κλέος above. Ach. 370 f. τοὺς τε γὰρ τρόπους / τοὺς τῶν ἀγροίκων οἶδα. Eq. 46 οὗτος καταγνὸς τοῦ γέροντος τοὺς τρόπους. Nub. 88 ἔκστρεψον ὡς τάχιστα τοὺς σαυτοῦ τρόπους. 478 ἄγε δὴ κάτειπέ μοι σὺ τὸν σαυτοῦ τρόπον. Vesp. 454 f. ἀνδρῶν τρόπος / ὀξύθυμων καὶ δικαίων καὶ βλεπόντων κάρδαμα. Pax 607 τὰς φύσεις ὑμῶν δεδοικῶς καὶ τὸν ἀντοδᾶξ τρόπον. Av. 94 τίς ὁ τρόπος τῆς τριλοφίας; τρόπος here = *mode, fashion*. Ran. 1329 f. βούλομαι δ' ἔτι / τὸν τῶν μονοιδῶν διεξελθεῖν τρόπον. Eccl. 278 f. τὸν τρόπον μιμούμεναι / τὸν τῶν ἀγροίκων. Plut. 61 ἀλλ' εἴ τι χαίρεις ἀνδρὸς εὐόρκου τρόποις. 453 τροπαῖον ἂν στήσαιτο τῶν ταύτης τρόπων. Lys. 387 ἄρ' ἐξέλαμψε τῶν γυναικῶν ἡ τρυφή; Pax 928 Θεογένους ὑγνία. Eq. 985 ff. ἀλλὰ καὶ τόδ' ἔγωγε θαν- / μάζω τῆς ὑμοουσίας / αὐτοῦ. Nub. 352 ἀποφαίνουσαι τὴν φύσιν αὐτοῦ λύκοι ἐξαιφνης ἐγένοντο. 515 f. νεωτέροις τὴν φύσιν αὐ- / τοῦ πράγμασιν χρωτίζεται. 960 τὴν σαυτοῦ φύσιν εἶπέ. Pax 607 (φύσις). See above under τρόπος. Av. 117 ὀρνίθων μεταλλάξας φύσιν. 691 φύσιν οἰωνῶν. Thes. 11 f. Ev. χωρὶς γὰρ αὐτοῖν ἑκατέρου ἴστιν ἡ φύσις. / Mn. τοῦ μήτ' ἀκούειν μήθ' ὄραν; Ran. 809 f. λῆρόν τε τᾶλλ' ἠγεῖτο τοῦ γυναικῶν πέρι / φύσεις ποιητῶν. Ach. 747 χῆσεῖτε φωνὰν χοιρίων μυστηρικῶν. The dialect is Megarian. In this and in the four following passages φωνή is used of the *quality* of the voice. Eq. 137 ἄρπαξ κεκράκτης Κυκλοβόρου φωνὴν ἔχων. Vesp. 36 ἔχουσα φωνὴν ἐμπερησμένης ἰός. 1034 φωνὴν δ' εἶχεν χαράδρας ὄλεθρον τετοκυίας. Pax 757 is an exact repetition. 220 ὁ γοῦν χαρακτήρ ἡμεδαπὸς τῶν ῥημάτων. Thes. 981 f. ἔξαιρε δὴ προθύμως. / διπλῆν χάριν χορείας. Similar to Ach. 665 f. above. Nub. 717 f. ὅτε μου / . . . φρούδη χοροία. 1171 ὡς ἤδομαί σου πρῶτα τὴν χροῖαν ἰδών. Here χροῖα (or its dialectic form χοροία) means color. Compare Plut. 1020 (listed below in VIII. I. 2) where it means flesh. Thes. 406 'τὸ χροῖμα τοῦτό μ' οὐκ ἀρέσκει τῆς κόρης.' Vesp. 436 ὡς ἐγὼ πολλῶν ἀκούσας οἶδα θρίων τὸν ψόφον. Ran. 492 σὺ δ' οὐκ ἔδεισας τὸν ψόφον τῶν ῥημάτων;

7. In the following passages the relation is not possessive in the strictest sense but involves a sort of comparison, which will become clearer upon examination of an example. In Vesp. 794 ἀλεκτρονόμος

μ' ἔφασκε κοιλίαν ἔχειν, the meaning is *he said that I had the belly of a chicken*, that is *a belly like that of a chicken*. The passages are: Vesp. 42 ff. ἐδόκει δέ μοι Θέωρος αὐτῆς πλησίον / χαμαὶ καθῆσθαι τὴν κεφαλὴν κόρακος ἔχων. / εἴτ' Ἀλκιβιάδης εἶπε πρὸς με τραυλίσας, / 'ὄλῃς; Θέωλος τὴν κεφαλὴν κόρακος ἔχει.' 1033 ἑκατὸν δὲ κύκλω κεφαλαὶ κολάκων οἰμωξομένων ἐλιχμῶντο. Pax 756 is an exact repetition. Vesp. 794: see above. 1035 Λαμίας ὄρχεις ἀπλύτους, πρωκτὸν δὲ καμήλου (sc. εἶχεν). Pax 758 is an exact repetition. Av. 1453 f. ἀλλὰ πτέρου με ταχέσι καὶ κούφοις πτεροῖς / ἰέρακος ἢ κερχνηῆδος. Eccl. 102 f. Ἀγύρριος γοῦν τὸν Προνόμου πῶγων' ἔχων / λέληθε. Compare the passages in the preceding section where the genitive depends on φωνή.

8. In the following passages the genitive depends on a noun signifying *juice*, *milk* or *tear*. Vesp. 508 f. ἐγὼ γὰρ οὐδ' ἂν ὀρνίθων γάλα / ἀντὶ τοῦ βίου λάβοιμ' ἂν οὐ με νῦν ἀποστερεῖς. 724 πλήν κωλακρέτου γάλα πίνειν. Av. 734 γάλα τ' ὀρνίθων (again as a very precious substance). Fr. 596 ἡδύς γε πίνειν οἴνος, Ἀφροδίτης γάλα. Vesp. 389 f. κεχάρησαι, / τοῖς δακρύοισιν τῶν φευγόντων αἰεὶ καὶ τοῖς ὀλοφυρμοῖς. The genitive depends on both words, being subjective in its relation to ὀλοφυρμοῖς. See below in III. 1. Lys. 1034 ρεῖ μου τὸ δάκρυον πολὺ. Pax 885 τὸν ζωμὸν αὐτῆς προσπεσὼν ἐκλάψεται.

9. In the following passages the genitive depends on a noun meaning *light* or *ray*. Vesp. 1032 οὐ δεινόταται μὲν ἀπ' ὀφθαλμῶν Κύννης ἀκτίνες ἔλαμπον. See the remark on this passage as listed under ὀφθαλμός in 1 above. I favor the interpretation which makes Κύννης depend on ἀκτίνες. The construction then involves a comparison similar to that in the examples in 7 above. Pax 755 is an exact repetition. Av. 1091 f. οὐδ' αὖ θερμὴ πνίγους ἡμᾶς / ἀκτὶς τηλαυγῆς θάλπει. 1711 οὐθ' ἡλίου τηλαυγῆς ἀκτίνων σέλας. ἡλίου with ἀκτίνων and ἀκτίνων with σέλας. Eq. 973 ff. ἡδιστον φάος ἡμέρας / ἔσται . . . / . . . / ἦν Κλέων ἀπόληται. Nub. 614 'φῶς σεληναίας καλόν.' Av. 1748 ἀστεροπῆς φάος. Fr. 188 'χαῖρε φέγγος ἡλίου.'

10. In the following passages the genitive depends on ὄνομα. Vesp. 490 ἧς (sc. τῆς τυραννίδος) ἐγὼ οὐκ ἤκουσα τοῦνομ' οὐδὲ πεντήκοντ' ἐτῶν. 492 ὥστε καὶ δὴ τοῦνομ' αὐτῆς ἐν ἀγορᾷ κυλίνδεται. Av. 1291 πολλοῖσιν ὀρνίθων ὀνόματ' ἦν κείμενα. 1505 μὴ κάλει μου τοῦνομα. Thes. 803 παραβάλλουσαι τῆς τε γυναικὸς καὶ τάνδρὸς τοῦνομ' ἐκάστου.

11. In the following passages the genitive depends on a noun

signifying some physical or moral condition. In some of the examples the word that designates the condition is really a concrete term. Fr. 410 ἀδαχεῖ γὰρ αὐτοῦ τὸν ἄχορα. Lys. 301 οὐ γὰρ ἄν ποθ' ὦδ' ὀδᾶξ ἔβρυκε τὰς λήμας ἐμοῦ. Vesp. 80 αὕτη γε χρηστῶν ἐστὶν ἀνδρῶν ἢ νόσος. 87 φράσω γὰρ ἤδη τὴν νόσον τοῦ δεσπότου. 114 ὁ γὰρ υἱὸς αὐτοῦ τὴν νόσον βαρέως φέρει. αὐτοῦ is probably better taken with τὴν νόσον than with ὁ υἱός. Pax 745 σκόψας αὐτοῦ τὰς πληγὰς. Fr. 669 ἄχθου' αὐτοῦ τῷ ρύπῳ. Lys. 29 f. ὅλης τῆς Ἑλλάδος / ἐν ταῖς γυναιξίν ἐστὶν ἡ σωτηρία. Eccl. 396 f. ἔδοξε τοῖς πρυτάνεσι περὶ σωτηρίας / γνώμας καθεῖναι τῆς πόλεως.

12. In the following passages the genitive depends on a noun signifying a concrete part of some concrete object. The grammatical relation is exactly like that which exists with parts of the physical body, the notion of whole and part being subordinate to that of possession. Nub. 1496 διαλεπτολογουῖμαι ταῖς δοκοῖς τῆς οἰκίας. Thes. 509 τὸ γὰρ ἦτρον τῆς χύτρας ἐλάκτισεν. Vesp. 1312 τὰ θρία τοῦ τρίβωνος ἀποβεβληκότι. Nub. 1126 f. τοῦ τέγουσ / τὸν κέραμον. Plut. 545 ἀντὶ δὲ θράνουσ στάμνου κεφαλὴν κατεαγότος (sc. ἔχειν). Vesp. 1215 κρεκάδι' αὐλῆς θαύμασον. Pax 1224 f. τί δαὶ δεκάμνω τῷδε θώρηκος κύτει / ἐνημμένῳ κάλλιστα χρήσομαι τάλας; Fr. 133 ἐπὶ τοῦ περιδρόμου σταῖσα τῆς συνοικίας. Ach. 479 κλῆε πηκτὰ δωμάτων. πηκτὰ = *doors*. The language is highly poetic. Plut. 545 f. ἀντὶ δὲ μάκτρας / φιδάκνης πλευρὰν (sc. ἔχειν). Av. 1565 f. τὸ μὲν πόλισμα τῆς Νεφελοκοκκυγίας / ὄραν τοδὶ πάρεστιν. Fr. 89 πόδα βαλλαντίου. The sense is not clear. 325 τὴν πτέρυγα παραλύσασα τοῦ χιτωνίου / καὶ τῶν ἀποδέσμων. Both genitives depend on πτέρυγα. Pax 1234 τρύπημα κλέπτων τῆς νεώς. κλέπτων here = *concealing*.

13. The following examples differ from those in the preceding section in the fact that the one object is not a part of the other but rather a separate object belonging to it as a more or less necessary appendage. Av. 599 f. τοὺς θησανρούς τ' αὐτοῖς δείξουσ' οὓς οἱ πρότεροι κατέθεντο / τῶν ἀργυρίων. The notion of *belonging* appears more prominent than that of *content*. Fr. 720 κάμνον βαλανείου, apparently a *furnace* to heat water for a *bath*. Ach. 1122 f. Λα. τοὺς κιλίβαντας οἷσε παῖ τῆς ἀσπίδος. / Δι. καὶ τῆς ἐμῆς τοὺς κριβανίτας ἔκφερε. With τῆς ἐμῆς we may understand *γαστέρος* (which Dicaeopolis probably demonstrates with his hand), while κριβανίτας is used

metaphorically for some article of food. 1109 τὸ λοφεῖον ἐξένεγκε τῶν τριῶν λόφων. Fr. 255 πρὸς τὸν στροφέα τῆς αὐλείας.

14. This section contains miscellaneous constructions similar to that in which the genitive depends on a noun signifying some part of the body. In many of the passages the genitive noun designates *land, sea, mountain*, or the like, while the governing noun is frequently the name of a part of the human body transferred to geographical terminology (e. g. Ran. 372 f., Eccl. 1107, etc.). The majority of the expressions are metaphorical, and in these cases an exact description of the grammatical relation becomes very difficult. Ran. 704 τὴν πόλιν καὶ ταῦτ' ἔχοντες κυμάτων ἐν ἀγκάλαις. Nub. 401 Σούνιον ἄκρον Ἀθηνέων. Thes. 1050 πυρφόρος αἰθέρος ἀστήρ. *lightning* is meant. This and the next four passages are lyrical. Ran. 343 νυκτέρου τελετῆς φωσφόρος ἀστήρ. Av. 1400 ἀλίμενον αἰθέρος αὐλακα τέμνων. Ran. 1320 οἰάνθας γάνος ἀμπέλου, *budding grape-flower, glory of the vine*. Thes. 109 f. χώρας / γύαλα. Plut. 515 γῆς . . . δάπεδον. Eq. 360 τῶν πραγμάτων ὅτι μόνος τὸν ζωμὸν ἐκροφήσει. 1109 τοῦτω παραδώσω τῆς πυκνὸς τὰς ἡνίας. Eccl. 466 παραλαβοῦσαι τῆς πόλεως τὰς ἡνίας. Vesp. 1520 f. πηδᾶτε παρὰ ψάμαθον / καὶ θιν' ἀλὸς ἀτρυγέτου. Nub. 232 f. ἡ γῆ βία / ἔλκει πρὸς αὐτὴν τὴν ἰκμάδα τῆς φροντίδος. Lys. 596 τῆς δὲ γυναικὸς σμικρὸς ὁ καιρὸς, *the marriageable age*. Av. 749 f. Φρύνιχος ἀμβροσίων / μελέων ἀπεβόσκετο καρπὸν αἰεί. Thes. 976 κληδὰς γάμου φυλάττει. Av. 994 τίς ὁ κόθορνος τῆς ὁδοῦ; *ad quod iter te tam magnificè accinxisti?* (Kock). Vesp. 574 χῆμεις αὐτῷ τότε τῆς ὀργῆς ὀλίγον τὸν κόλλοπ' ἀνεῖμεν. Av. 694 Ἐρέβους δ' ἐν ἀπείροσι κόλποις. 1093 f. ἀλλ' ἀνθηρῶν λειμώνων / φύλλων τ' ἐν κόλποις ναίω. Ran. 372 ff. χώρει νυν πᾶς ἀνδρείως / ἐς τοὺς εὐανθεῖς κόλπους / λειμώνων. Nub. 270 ἐπ' Ὀλύμπου κορυφαῖς. 279 ὑψηλῶν ὀρέων κορυφὰς ἐπί. Thes. 44 κῦμα δὲ πόντου μὴ κελαδείτω. Ran. 1309 f. ἀλκύνες, αἱ παρ' ἀεναίοις θαλάσσης / κύμασι στωμύλλετε. Pax 199 ὑπ' αὐτὸν ἀτεχνῶς τοῦρανοῦ τὸν κύτταρον. The genitive may be appositional, but the exact grammatical relation depends on the popular belief with regard to the nature of the heavens. Ran. 244 f. χαίροντες ὦδῆς / πολυκολύμβοισι μέλεσιν. 399 f. μέλος ἑορτῆς / ἡδιστον εὐρών. Av. 210 λῦσον δὲ νόμους ἱερῶν ὕμνων. 744 f. μελέων / Πανὶ νόμους ἱεροῦς ἀναφαίνω. Thes. 1065 ff. ὦ νῦξ ἱερὰ / . . . / ἀστεροειδέα νῶτα διφρεύουσ' / αἰθέρος ἱεράς. Av. 250 ἐπὶ πόντιον οἶδμα θαλάσσης. 1339 γλαυκᾶς ἐπ' οἶδμα λίμνας. Nub. 285 ὄμμα γὰρ αἰθέρος ἀκάματον σελαγεῖται. Ach. 719 ὄροι μὲν ἀγορᾶς εἰσιν

οἶδε τῆς ἐμῆς. Fr. 110 ὦ πόλι φίλη Κέκροπος, . . . / . . . οὔθαρ ἀγαθῆς χθονός. Nub. 571 ff. ὑπερ- / λάμπροις ἀκτίσιν κατέχει / γῆς πέδον. Thes. 855 ff. Νείλου μὲν αἶδε καλλιπάρθενοι ῥοαί, / ὅς ἀντὶ δίας ψακάδος Αἰγύπτου πέδον / λευκῆς νοτίζει μελανοσυρμαῖον λεών. λευκῆς must belong with Αἰγύπτου in this text, though in the original (Eur. Hel. 1 ff.) from which the passage is quoted it belongs with the genitive absolute τακείσης χιόνος which immediately follows it. Av. 832 τίς δαὶ καθέξει τῆς πόλεως τὸ Πελαργικόν; 1241 f. (sc. μή) λιγνὺς δὲ σῶμα καὶ δόμων περιπτυχὰς / καταιθαλώσῃ, *enfolding walls of your house*. Ran. 100 χρόνου πόδα, a metaphorical expression affected by Euripides. 311 the same. Av. 321 ἦκετον δ' ἔχοντε πρέμνον πράγματος πελωρίου. Ran. 913 πρόσχημα τῆς τραγωδίας. Nub. 272 εἴτ' ἄρα Νείλου προχοαῖς ὑδάτων χρυσείας ἀρύττεσθε πρόχοισιν. Νείλου depends on προχοαῖς. Ran. 1059 μεγάλων γνωμῶν καὶ διανοιῶν ἴσα καὶ τὰ ῥήματα τίκτειν, *to make the words which belong to great sentiments and thoughts similar*, that is *to make them great also*. The genitive does not depend on ἴσα. Thes. 855 Νείλου μὲν αἶδε καλλιπάρθενοι ῥοαί. 956 ῥυθμὸν χορείας ὑπαγε πᾶσα. Eccl. 1107 θάψαι μ' ἐπ' αὐτῷ τῷ στόματι τῆς ἐσβολῆς. Vesp. 141 κατὰ τῆς πυέλου τὸ τρῆμ' ὅπως μὴ κδύσεται. 30 λέγε νυν ἀνύσας τι τὴν τρόπιν τοῦ πράγματος.

C. Genitive with nouns denoting personal relationship (*son, daughter, father, mother, husband, wife*, and the like).

1. In the following passages the genitive is governed by some word meaning *child, son, or daughter*. The passages in which παῖς = son are followed by those in which it = daughter, and these by the passages where the gender of the plural παῖδες appears to be common. Thes. 117 ff. ἔπομαι κλήζουσα σεμνὸν / γόνον ὀλβίζουσα Λατοῦς / Ἄρτεμιν. Thes. 321 Λατοῦς χρυσώπιδος ἔρνος. Eccl. 972 Κύπριδος ἔρνος, a metaphorical term of affection. Vesp. 1396 f. οὔτοι μὰ τὸ θεὸν καταπροίξει Μυρτίας / τῆς Ἀγκυλίωνος θυγατέρος καὶ Σωστράτης. Pax 736 θύγατερ Διός. Eq. 1053 ἦγαγε συνδήσας Λακεδαιμονίων κορακίνους. Nub. 599 f. κόραι / σε Λυδῶν μεγάλως σέβουσιν. Thes. 325 Νηρέος ἐναλίου τε κόραι. Ran. 337 ὦ πότνια πολυτίμητε Δήμητρος κόρη. Ach. 731 ἀλλ' ὦ πόνηρα κώρι' ἀθλίω πατρός. Av. 1442 f. 'δεινῶς γέ μου τὸ μειράκιον Διειτρέφης / λέγων ἀνεπτέρωκεν ὥσθ' ἱππηλατεῖν.' 767 πέρδιξ γενέσθω, τοῦ πατρὸς νεοττίον. Ach. 329 μῶν ἔχει του παιδίου; Pax 1265 f. τὰ παιδί' ἤδη ἔέρχεται / . . . τὰ τῶν ἐπικλήτων. 1295

ποῦ μοι τὸ τοῦ Κλεωνύμου ἵστί παιδίον; Thes. 706 ὅστις γ' ἔχει
 μου ἕαρπάσας τὸ παιδίον. 744 ἀπέδυσας ὠναίσχυντέ μου τὸ παιδίον. Eccl.
 92 γυμνὰ δ' ἐστί μου τὰ παιδία. Eq. 561 ὦ Γεραίστιε παῖ Κρόνον. Vesp.
 1466 ὁ παῖς ὁ Φιλοκλέωνος. Av. 881 ἠρώων παισί. Thes. 129 παῖ Λατοῦς.
 890 f. βιάζομαι / γάμοισι Πρωτέως παιδὶ συμμείξαι λέχος. 761 [τίς τὴν
 ἀγαπητὴν παιδὰ σούξηρήσατο;] This verse was condemned by Lobeck.
 990 f. εὔιον ὦ Διόνυσε / Βρόμει καὶ Σεμέλας παῖ. Ran. 840 ἄληθες ὦ παῖ
 τῆς ἄρουραίας θεοῦ; 1226 'Ἀγήνορος παῖς.' 1269 f. κύδιסט' Ἀχαιῶν
 Ἀτρέως . . . παῖ. Fr. 558 ἐς Οἰδίπου δὲ παῖδε. 706 παῖ Τελαμῶνος αἰχηητά.
 Lys. 1314 ἄ Λήδας παῖς. Thes. 320 f. θηροφόνῃ παῖ / Λατοῦς. 1113
 Ἄνδρομέδα παῖς Κηφέως. Nub. 1048 f. τῶν τοῦ Διὸς παίδων τίν' ἄνδρ'
 ἄριστον / ψυχὴν νομίζεις; Vesp. 1534 ἡσθεῖς ἐπὶ τοῖσιν ἑαυτοῦ παισί. Av.
 729 f. δώσομεν ὑμῖν / αὐτοῖς, παισίν, παίδων παισίν. Eccl. 635 τοὺς αὐτοῦ
 παῖδας. Ran. 875 ὦ Διὸς ἐννέα παρθένοι. 1431 λέοντος σκύμμον. Lys. 889
 τεκνίδιον κακοῦ πατρός. Vesp. 1518 f. ἄγ' ὦ μεγαλώνημα τέκνα / τοῦ θαλασ-
 σίου θεοῦ. Nub. 134 Φεῖδωνος υἱὸς Στρεψιάδης. 1001 τοῖς Ἰπποκράτους
 υἱέσιν εἴξεις. Vesp. 97 f. ἦν ἴδη γέ που γεγραμμένον / υἱὸν Πυριλάμπους.
 114 ὁ γὰρ υἱὸς αὐτοῦ τὴν νόσον βαρέως φέρει. αὐτοῦ may possibly be
 construed with υἱός, though νόσον seems to need a possessive more.
 687 Χαίρεου υἱός. 1501 υἱὸς Καρκίνου. Pax 1290 υἱὸς Λαμάχου. 1293
 ἀνδρὸς βουλομάχου καὶ κλαυσιμάχου τινὸς υἱός. Av. 139 f. 'μου τὸν υἱὸν
 . . . / εὔρων.' Ran. 22 υἱὸς Σταμνίου. 582 f. πῶς ἂν Ἀλκμήνης ἐγὼ /
 υἱὸς γενοίμην;

2. In the following passages no noun of relationship is expressed,
 but υἱός or θυγάτηρ is to be understood. In every case the possessive
 word as well as the word governing it is a proper name. The
 governing word is not accompanied by the article. Vesp. 185
 Ἴθακος Ἀποδρασιππίδου. Av. 283 Ἰππόνικος Καλλίου. Thes. 897 f.
 Μν. αὕτη Θεονόη Πρωτέως. Γυγ. μὰ τῷ θεῷ / εἰ μὴ Κρίτυλλά γ' Ἀντιθέου
 Γαργηττόθεν. Ran. 215 f. ἀμφὶ Νυσήιον / Διὸς Διόνυσον. 631 ἀθάνατος
 εἶναι φημι Διόνυσος Διός. 1361 f. σὺ δ' ὦ Διὸς διπύρους ἀνέχουσα λαμπάδας
 / ὀξύτάτας χερσῖν Ἐκάτα παράφηνον. Διός probably depends on Ἐκάτα.

3. The following expressions are of a similar character, but the
 proper name governing the name of the possessor is accompanied
 by the article. The possessive word is in every case a proper name
 except in Thes. 387 (τῆς λαχανοπωλητρίας) and 621 (the peculiar
 expression τοῦ δείνα, really a substitute for a proper name). Ach.
 118 Κλεισθένης ὁ Σιβυρτίου. 1131 κλάειν κελεύων Λάμαχον τὸν Γοργάσου.

1150 ff. Ἀντίμαχον τὸν ψακάδος / . . . / . . . / ἐξολέσειεν ὁ Ζεὺς. The expression is comic and metaphorical. Eq. 1309 'οὐδὲ Ναυφάντης γε τῆς Ναύσωνος' (sc. 'οὐκ ἄρξει ποτέ'). Nub. 46 f. ἔπειτ' ἔγγραμμα Μεγακλέους τοῦ Μεγακλέους / ἀδελφιδῆν. Vesp. 74 Ἀμνίας ὁ Προνάπου. 421 Φίλιππον . . . τὸν Γοργίου. 459 Αἰσχίνην . . . τὸν Σελλαρτίου. 1243 Αἰσχίνης ὁ Σέλλου. 1267 Ἀμνίας ὁ Σέλλου. Thes. 386 f. ὑπὸ / Εὐριπίδου τοῦ τῆς λαχανοπωλητρίας. 440 Ξενοκλῆς ὁ Καρκίνου. 621 f. ἔσθ' ὁ δεῖν' ὅς καί ποτε / τὸν δεῖνα τὸν τοῦ δεῖνα—. Ran. 432 f. καὶ Καλλίαν γέ φασι / τοῦτον τὸν Ἴπποβίνου. . . . 934 ἐγὼ δὲ τὸν Φιλοξένου γ' ᾤμην Ἐρυξίν εἶναι. τὸν Φιλοξένου is in the attributive relation to Ἐρυξίν. 1513 μετ' Ἀδειμάντου τοῦ Λευκολόφου. Fr. 907 Κυσολάκων ὁ Κλεινίου.

4. In some passages the genitive is governed by the article, υἱός (θυγάτηρ, παῖδες, etc.) being implied. Neither the son's name nor the noun of relationship is expressed. Ach. 716 ὁ Κλεινίου. Eq. 327 ὁ Ἴπποδάμου. 407 τὸν Ἰουλίου . . . γέροντα (*the old man, the son of Iulius*). Nub. 349 τὸν Ξενοφάντου. Vesp. 325 f. τὸν Σέλ- / λου. 1508 ἕτερος τῶν Καρκίνου. Av. 17 f. κάπεδοτο τὸν μὲν Θαρρελείδου τουτονὶ / κολοῖον ὀβολοῦ. See van Leeuwen's explanation. 126 τὸν Σκελίου βδελύττομαι. 766 ὁ Πεισίου. 1444 f. ὁ δέ τις τὸν αὐτοῦ φησιν ἐπὶ τραγῳδίᾳ / ἀνεπτερωῖσθαι. Ran. 426 τὸν Κλεισθένους. Plut. 312 τὸν Λαρτίου. Observe also the vocative expression in Lys. 549: ἀλλ' ὦ τηθῶν ἀνδρειοτάτων καὶ μητριδίων ἀκαληφῶν.

5. In the following passages the name of the father or mother is in the predicate with some form of the verb εἶναι (or some similar verb) and the name of the child as the expressed or implied subject of the verb. Ach. 47 f. ὁ γὰρ Ἀμφίθεος Δῆμητρος ἦν / καὶ Τριπτολέμου· τούτου δὲ Κελεὸς γίγνεται. Vesp. 151 πατὴρ νυνὶ Καπνίου κεκλήσομαι. Pax 676 οὐκ ἦν ἄρ' οὐπὲρ φησιν εἶναι τοῦ πατρός. 1289 τοῦ καὶ ποτ' εἶ; 1297 σῶφρονος γὰρ εἶ πατρός. 1303 f. ταῦτα . . . / οὐ μὴ 'πιλάθη ποτ' ὦν ἐκείνου τοῦ πατρός. Av. 703 ἡμεῖς δ' ὡς ἐσμὲν Ἐρωτος. 1651 f. Ηρ. ἐγὼ νόθος; τί λέγεις; Πι. σὺ μέντοι νῆ Δία / ὦν γε ξένης γυναικός. Cobet proposed γ' ἐκ for γε. Ran. 530 f. τὸ δὲ προσδοκῆσαί σ' οὐκ ἀνόητον καὶ κενὸν / ὡς δούλος ὦν καὶ θνητὸς Ἀλκμήνης ἔσει;

6. The possessive genitive of the parent is found in metaphorical use in the following passages. The first is an iambic trimeter; the other three are highly lyrical. Av. 835 Ἄρεως νεοττός. Ran. 211

λιμναῖα κρηῶν τέκνα (vocative). 1334 f. μελαίνας / νυκτὸς παῖδα (in apposition with ὄνειρον 1332). 1356 Ἴδας τέκνα.

7. The following passages show examples of the possessive genitive governed by nouns signifying *father, mother, parent*. With *πατήρ*: Ach. 712 περιετόξευσεν δ' ἄν αὐτοῦ τοῦ πατρὸς τοὺς ξυγγενεῖς (αὐτοῦ depends on τοῦ πατρὸς). Eq. 565 εὐλογῆσαι βουλόμεσθα τοὺς πατέρας ἡμῶν. Nub. 72 ὁ πατήρ σου. 905 τὸν πατέρ' αὐτοῦ. Vesp. 71 ὁ πατήρ αὐτοῦ. 598 τὸν πατέρα . . . τὸν σαυτοῦ. Pax 1300 ἐς τὸν σαυτοῦ πατέρ' ἄδει; Av. 138 παιδὸς ὠραίου πατήρ. 473 τὸν πατέρ' αὐτῆς ἀποθνήσκειν. 476 ὁ πατήρ ἄρα τῆς κορυδοῦ. Lys. 99 τοὺς πατέρας οὐ ποθεῖτε τοὺς τῶν παιδίων; Ran. 1141 f. ὁ πατήρ ἀπόλετο / αὐτοῦ. Eccl. 636 f. πατέρας γὰρ ἅπαντας / τοὺς πρεσβυτέρους αὐτῶν εἶναι τοῖσι χρόνοις νομοῦσιν. αὐτῶν possessive with πατέρας. 647 φάσκων αὐτοῦ πατέρ' εἶναι (sc. σε). Fr. 357 Ὑψιπύλης πατήρ / Θόας. With *μήτηρ*: Ach. 817 τάν τ' ἐμυντῶ ματέρα. The dialect is Megarian. Av. 875 μητρὶ θεῶν καὶ ἀνθρώπων. 877 μητέρα Κλεοκρίτου. Thes. 637 κάπειτ' ἀποδύσειτ' ἐννέα παίδων μητέρα; 642 μήτηρ ἦσθα παίδων ἐννέα. 840 f. τὴν Ὑπερβόλου καθῆσθαι μητέρ' ἠμφισμένην / λευκὰ καὶ κόμας καθεῖσαν πλησίον τῆς Λαμάχου. Ran. 1194 τὴν ἑαυτοῦ μητέρα. Thes. 123 f. is metaphorical: σέβομαι Λατῶ τ' ἄνασσαν / κίθαρίν τε ματέρ' ὕμνων. With *γονεῖς*: Nub. 994 περὶ τοὺς σαυτοῦ γονέας.

8. The following passages show examples of the possessive genitive governed by words signifying *brother, ancestor, descendant*, and other persons related by blood. The passages are arranged in the alphabetical order of the governing words. Plut. 549 οὐκοῦν δήπου τῆς Πτωχείας Πενίαν φαρμέν εἶναι ἀδελφὴν. Nub. 46 f. ἐγγημα Μεγακλέους τοῦ Μεγακλέους / ἀδελφιδῆν. Eq. 1004 Γλάνιδος, ἀδελφοῦ τοῦ Βάκιδος γεραιτέρου. ἀδελφοῦ . . . γεραιτέρου are in agreement with Γλάνιδος, while Βάκιδος depends as a genitive of comparison on γεραιτέρου. Γλάνιδος is a predicate possessive depending on εἶσι supplied from 1003. Vesp. 1506 ἀδελφὸς αὐτοῦ. 1522 καρίδων ἀδελφοί. Av. 763 φρυγίλος ὄρνις ἐνθάδ' ἔσται τοῦ Φιλήμονος γένους. 1239 f. ὅπως μὴ σου γένος πανώλεθρον / Διὸς μακέλλη πᾶν ἀναστρέψῃ Δίκη. Eq. 786 μὴν ἔκγονος εἶ τῶν Ἀρμοδίου τις ἐκείνων; Ἀρμοδίου depends on ἐκείνων, with which τῶν ἐκγόνων is understood. ἐκείνων is partitive. Thes. 584 f. κηδεστήν τινα / αὐτοῦ γέροντα δεῦρ' ἀναπέμψαι. Eq. 447 τὸν πάππον εἶναι φημί σου. . . . Av. 282 ἐγὼ δὲ τούτου πάππος (sc. εἰμί). Ach. 712

περιετόξευσε δ' ἄν αὐτοῦ τοῦ πατρὸς τοὺς ξυγγενεῖς. τοῦ πατρὸς depends on τοὺς ξυγγενεῖς. Pax 618 οὔσα συγγενῆς ἐκείνου. Av. 368 τῆς ἐμῆς γυναικὸς ὄντε ξυγγενεῖ καὶ φυλέτα. The genitive depends on φυλέτα as well as on ξυγγενεῖ, but its relation to φυλέτα is not of the kind here under discussion. See below in D. 4. Ran. 1488 f. ἐπ' ἀγαθῶ δὲ τοῖς ἑαυτοῦ / ξυγγενέσι. Ach. 326 ἀνταποκτενῶ γὰρ ὑμῶν τῶν φίλων τοὺς φιλάτους. ὑμῶν depends on τῶν φίλων, which is to be understood probably as *children, loved ones*, in a metaphorical sense. Observe also Eq. 786 above where the article τῶν implies *family, kin*. It must be remembered that the latter passage contains two instances of the possessive construction under discussion in the present paragraph. In this section probably belongs also Nub. 800 κάστ' ἐκ γυναικῶν εὐπτέρων τῶν Κοισύρας, where τῶν may imply *descendants* or *kinsman*.

9. In the following passages the genitive is used with words meaning *husband* or *wife*. With ἀνήρ: Av. 794 ὄρᾱ τὸν ἄνδρα τῆς γυναικός. Lys. 168 καὶ πὼς μὲν ἁμῶν ἄνδρας ἁμὲς πείσομες. The dialect is Laconian. 852 ἀνήρ ἐκείνης (sc. εἰμί). 1117 ἡμῶν ἄνδρες. Thes. 400 τοὺς ἄνδρας ἡμῶν. Eccl. 35 δεῖ γὰρ τὸν ἄνδρ' αὐτῆς λαθεῖν. 62 ὀπόθ' ἀνήρ εἰς ἀγορὰν οἴχοιτό μου. 1126 τὸν ἄνδρα . . . τῆς ἐμῆς κεκτημένης. In 727 ἄνδρα is not expressed but is understood: τὸν τῆς στρατηγοῦ τοῦτον οὐ θαυμάζετε; With γυνή and synonyms: Ran. 1050 ὅτι γενναίας καὶ γενναίων ἀνδρῶν ἀλόχους ἀνέπεισας. Lys. 39 f. αἱ γυναῖκες . . . / αἶ τ' ἐκ Βοιωτῶν αἶ τε Πελοποννησίων. 62 f. τὰς Ἀχαρνέων / γυναῖκας. 75 f. τὰς τε Πελοποννησίων / γυναῖκας. 409 ὀρχουμένης μου τῆς γυναικός. 416 μου τῆς γυναικός. 1186 τὴν αὐτοῦ γυναῖκα . . . λαβών. Thes. 330 Ἀθηναίων εὐγενεῖς γυναῖκες. 605 Κλεωνύμου γυνή. In the following passages the genitive of the husband's name is governed by the article, γυνή being understood. Lys. 63 ἡ . . . Θεογένους. 269 f. ἐμπρήσωμεν αὐτόχειρες / πάσας, ὑπὸ ψήφου μιᾶς, πρώτην δὲ τὴν Λύκωνος. Eccl. 51 f. καὶ τὴν Φιλοδωρήτου τε καὶ Χαιρητάδου / ὄρῳ προσιούσας. (The article is to be supplied again before Χαιρητάδου.) The following expressions are similar except that in each case the wife's name is expressed. Eq. 449 τῶν Βυρσίνης τῆς Ἰππίου (τῶν governs Βυρσίνης, τῆς governs Ἰππίου and stands in apposition with Βυρσίνης). Eccl. 46 τὴν Σμικυθίωνος δ' οὐχ ὄρᾱς Μελιστίχην; 49 τὴν τοῦ καπήλου δ' οὐχ ὄρᾱς Γευσιστράτην;

D. In many passages the genitive and its governing word express some relationship which is not by blood or marriage but is of a political or social nature: e. g. *king of the Greeks, priest of Asclepius, our teacher, your friend*. The genitive is usually, the governing word always, a noun denoting a person. In some instances (e. g. Ach. 628, Nub. 566, Eccl. 994, as indeed also in Nub. 994, listed above in C. 7.) the genitive is almost an objective one because of the agential notion in the noun which governs it.

1. Often the governing noun is a word denoting a person in some position of authority, such as *king, master, teacher, Muse (of flutes, Nub. 313)*. Ach. 723 ἀγορανόμους δὲ τῆς ἀγορᾶς καθίσταμαι. Lys. 706 ἄνασσα πράγους τοῦδε καὶ βουλευμάτος. Ran. 386 f. Δήμητερ ἀγῶν ὀργίων / ἄνασσα. Eq. 164 f. τούτων ἀπάντων αὐτὸς ἀρχέλας ἔσει / καὶ τῆς ἀγορᾶς καὶ τῶν λιμένων καὶ τῆς πυκνός. 1333 χαῖρ' ὦ βασιλεῦ τῶν Ἑλλήνων. Av. 467 f. Xo. ἡμεῖς βασιλῆς; τίνος; Πι. ὑμεῖς / πάντων ὀπόσ' ἔστιν, ἐμοῦ πρῶτον, τουδί, καὶ τοῦ Διὸς αὐτοῦ. 504 Αἰγύπτου δ' αὖ καὶ Φοινίκης πάσης κόκκυξ βασιλεὺς ἦν. Thes. 373 ἔδοξε τῇ βουλῇ τάδε τῇ τῶν γυναικῶν. Plut. 949 f. οὔτε τὴν βουλὴν πιθῶν / τὴν τῶν πολιτῶν οὔτε τὴν ἐκκλησίαν. Lys. 980 f. πᾶ τᾶν Ἀσανᾶν ἔστιν ἡ γερωχία / ἢ τοὶ πρυτάνεις; Pax 975 f. πότνι' Εἰρήνη, / δέσποινα χορῶν, δέσποινα γάμων. 54 ὁ δεσπότης μου. 80 ὁ δεσπότης γάρ μου. Ran. 739 ὁ δεσπότης σου. Plut. 12 ἀπέπεμψέ μου τὸν δεσπότην. 200 f. ὅπως ἐγὼ τὴν δύναμιν ἦν ὑμεῖς φατε / ἔχειν με, ταύτης δεσπότης γενήσομαι. Ach. 628 ὁ διδάσκαλος ἡμῶν. Pax 738, the same. Nub. 602 αἰγίδος ἠνίοχος πολιοῦχος Ἀθάνα. Ran. 1284 f. ὅπως Ἀχαιῶν / δίθρονον κράτος Ἑλλάδος ἦβας. This passage is quoted from Aesch. Ag. 108 f. κράτος is to be taken in a concrete sense as equivalent to βασιλεῖ (dual). It governs Ἀχαιῶν, with which Ἑλλάδος ἦβας may be taken in apposition, though in the Aeschylean original it depends on ξύμφρονε ταγώ immediately following it. Ἑλλάδος is an adjective agreeing with ἦβας, unless we read ἦβᾶν after Codex Mediceus. Eq. 1330 δείξατε τὸν τῆς Ἑλλάδος ἡμῖν καὶ τῆς γῆς τῆσδε μόναρχον. Nub. 313 Μοῦσα βαρύβρομος αὐλῶν. Lys. 467 πρόβουλε τῆσδε τῆς γῆς. Ran. 1287 Σφίγγα δυσασμεριῶν πρύτανιν κύνα: *foul fiend dispenser of disasters* (Merry). Eccl. 500 f. τήνδε καὶ δὴ τὴν στρατηγὸν ἡμῶν / χωροῦσαν ἐξ ἐκκλησίας ὀρωμεν. Eq. 159 ὦ τῶν Ἀθηνῶν ταγὲ τῶν εὐδαιμόνων. Nub. 566 τὸν τε μεγασθενῆ τριαίνης ταμίαν. 563 f. ὑψιμέδοντα μὲν θεῶν / Ζῆνα τύραννον. Av. 1672 f. καταστήσας σ' ἐγὼ / τύραννον ὀρνίθων.

2. In the following passages the genitive is governed by some word meaning *slave* or *servant*. Thes. 340 δούλη τινός. Plut. 2 δούλον γενέσθαι παραφρονούντος δεσπότου. Fr. 645 b εἷς ἐστὶ δούλος οἰκίας ὁ δεσπότης. οἰκίας stands in a relation of belonging with δούλος. Av. 909 Μουσάων θεράπων ὄτρηρός. 913 Μουσάων θεράποντες ὄτρηροί. Thes. 37 θεράπων τις αὐτοῦ. Ran. 623 f. κἄν τι πηρώσω γέ σου / τὸν παῖδα τύπτων (παῖδα here in the sense of *slave*). Plut. 669 f. τοῦ θεοῦ / ὁ πρόπολος. Ach. 273 τὴν Στρυμοδώρου Θῤῥᾶτταν. A Thracian slave-girl belonging to Strymodorus is meant.

3. Of a very similar character are the following expressions, in which the governing word denotes an *attendant*, *priest*, *disciple*, or some other person (or group of persons) in a position of dependence upon the person whose name is in the genitive case. Eq. 447 ff. Αλ. τὸν πάππον εἶναι φημί σου / τῶν δορυφόρων—Κλ. ποίων; φράσον. / Αλ. τῶν Βυρσίνης τῆς Ἰππίου (*the spearsmen employed by Byrsina*). Eccl. 973 Χαρίτων θρέμμα, a term of endearment. Ach. 1087 ὁ τοῦ Διονύσου γάρ σ' ἱερεὺς μεταπέμπεται. Nub. 359 λεπτοτάτων λήρων ἱερεῦ (metaphorical). Plut. 687 ὁ . . . ἱερεὺς αὐτοῦ. 1175 τοῦ σωτήρος ἱερεὺς ὢν Διός. Ran. 964 f. γνώσει δὲ τοὺς τούτου τε κάμους ἑκατέρου μαθητάς. / τουτουμενὶ Φορμίσιος Μεγαίνετός θ' ὁ Μανῆς. In Ach. 1032 κλαῖ πρὸς τοὺς Πιττάλου, some such word as μαθητάς is to be understood. Eq. 1065 f. τοῖς ναῦταισί μου / ὅπως ὁ μισθὸς πρῶτον ἀποδοθήσεται. Ach. 92 τὸν βασιλέως ὀφθαλμόν. 124 the same. 94 ὁ βασιλέως ὀφθαλμός. 647 Λακεδαιμονίων τὴν πρεσβείαν (= τοὺς πρέσβεις). Lys. 462 μου τὸ τοξικόν (= οἱ τοξόται). Fr. 676 b ὁ δ' Ἀναξαγόρου τρόφιμος χαιοῦ. Eq. 521 χορῶν τῶν ἀντιπάλων. Av. 787 τοῖς χοροῖσι τῶν τραγωδῶν ἤχθετο. Ran. 388 σῶζε τὸν σαντῆς χορόν. Fr. 550 μανθάνοντες τοὺς Ἴβηρας τοὺς Ἀριστάρχου πάλαι. Understand μισθοφόρους.

4. In the following expressions the governing noun denotes a *neighbor*, an *associate*, or one having something in common with the person whose name stands in the genitive case. In the words governed by compounds of σύν the objective notion is quite strong. Eccl. 805 f. τοὺς ἐμαντοῦ γείτονας / ὄρω. Vesp. 393 ἐλέησον καὶ σῶσον νυνὶ τὸν σαντοῦ πλησιόχωρον. Thes. 921 τοῦδὲ τις ξύμβουλος. Ran. 763 τὸν ἄριστον ὄντα τῶν ἑαυτοῦ συντέχνων. Av. 368 τῆς ἐμῆς γυναικὸς ὄντε ξυγγενεῖ καὶ φυλέτα. γυναικός depends on both nouns. It belongs here as depending on φυλέτα, in C. 8. above as depending on ξυγγενεῖ.

5. In the following passages the governing word denotes a *friend, lover, or beloved one*. Eccl. 994 ὀρρωδῶ τὸν ἐραστήν σου. 1037 τὸν ἐμὸν αὐτῆς (sc. ἐραστήν) εἰσάγω. Eq. 589 χορικῶν ἐστὶν ἐταίρα. Ach. 263 Φαλῆς ἐταίρε Βακχίου. Lys. 1153 πολλοὺς δ' ἐταίρους Ἰππίου καὶ ξυμμάχους. Plut. 303 τοὺς ἐταίρους τοῦ Φιλωνίδου. Vesp. 1026 κωμφοδεῖσθαι παιδίχ' ἑαυτοῦ. Ach. 1093 ὀρχηστρίδες, τὰ φίλταθ' Ἀρμοδίου, καλαί. If we retain this reading, the meaning seems to be *dancing girls, Harmodius' dearest delight*. Some editors read φίλταθ' Ἀρμόδι' οὐ, the beginning of the famous scholium. Plut. 631 ὦ βέλτιστε τῶν σαυτοῦ φίλων. 1134 ἄρ' ὠφελήσαις ἂν τι τὸν σαυτοῦ φίλον; Lys. 239 ὅπως ἂν ὦμεν εὐθὺς ἀλλήλων φίλοι. 712 φράζε ταῖς σαυτῆς φίλαις. Ran. 1488 f. ἐπ' ἀγαθῶ δὲ τοῖς ἑαυτοῦ / ξυγγενέσι τε καὶ φίλοισι. ἑαυτοῦ depends both on ξυγγενέσι and on φίλοισι. It belongs here as depending on φίλοισι, in C. 8. above as depending on ξυγγενέσι.

6. Observe also the following miscellaneous passages, where the grammatical relation is quite similar to those in the preceding sections of D. Ran. 1306 δεῦρο Μοῦσ' Εὐριπίδου. Pax 656 τοὺς σεαυτοῦ λοιδορεῖς. νεκρούς is to be understood. The sentence is addressed to Hermes, with reference to his character as ψυχοπομπός. Vesp. 962 ἄκουσον ὦ δαιμόνιέ μου τῶν μαρτύρων. Fr. 294 τῆς πᾶσιν ἀνθρώποισιν Εἰρήνης φίλης / πιστὴ τροφὸς ταμία συνεργὸς ἐπίτροπος / θυγάτηρ ἀδελφή. The subject of discussion is Γεωργία, and the whole passage is metaphorical, so that the same logical relation may be felt in all the governing nouns, even in θυγάτηρ and ἀδελφή. Pax 713 f. ἀλλ' ὡς τάχιστα τήνδε τὴν Θεωρίαν / ἀπάγαγε τῇ βουλῇ λαβῶν, ἧσπέρ ποτ' ἦν. Vesp. 875 ὦ δέσποτ' ἄναξ γείτον ἀγνιῦ τοῦμοῦ προθύρου προπύλαιε. προθύρου depends on προπύλαιε. Thes. 576 γυναικομανῶ γὰρ προξενῶ θ' ἡμῶν αἰεί. The genitive depends on the substantive πρόξενος implied by the denominative verb. Eq. 860 ὦ δαιμόνιε μὴ τοῦ λέγοντος ἴσθι. Here τοῦ λέγοντος is predicative, and the sense is *do not be under the influence of, dependent upon, the one who is speaking*. In Thes. 1047 ἰώ μοι μοίρας ἄτεγκτε δαίμων, Mnesilochus probably regards the δαίμων as presiding over his fate.

CHAPTER II

GENITIVE OF THE AUTHOR

Many passages show genitive constructions of a type which is similar to the possessive on the one hand and to the subjective on the other. A good example is *Σιμωνίδου μέλος* (Nub. 1356). The genitive is not possessive because the song is not felt as the property of Simonides; but it is not subjective because the song is the product of Simonides' composition and not the act of composition itself. The genitive in expressions of this type may conveniently be called the Genitive of the Author.

1. This genitive is very frequent in Aristophanes with nouns designating literary, musical, and dramatic compositions, dances, and the like. Av. 1024 f. *φαῦλον βιβλίον / Τελέου*. Thes. 166 *διὰ τοῦτ' ἄρ' αὐτοῦ καὶ κάλ' ἦν τὰ δράματα*. Ran. 1384 f. *πολύ γε κατωτέρω / χωρεῖ τὸ τοῦδε* (sc. *ἔπος*). 1393 *καὶ τὸ τοῦδέ γ' αὖ ῥέπει* (sc. *ἔπος*). Pax 532 *ἐπυλλίων Εὐριπίδου* (sc. *ᾄζει*). Ran. 661 *ἴαμβον Ἰππώνακτος ἀνεμνησκόμεν*. Pax 129 *ἐν τοῖσιν Αἰσώπου λόγοις*. Here and in the next passage *λόγος* = *story*. Av. 651 *ἐν Αἰσώπου λόγοις*. Eccl. 473 *λόγος γέ τοί τις ἔστι τῶν γεραιτέρων*. Nub. 1356 *ᾄσαι Σιμωνίδου μέλος*. Vesp. 462 *τῶν μελῶν τῶν Φιλοκλέους βεβρωκότες*. Pax 289 *τὸ Δάτιδος μέλος*. 531 *Σοφοκλέους μελῶν* (sc. *ᾄζει*). Ran. 205 f. *Χα. ἀκούσει γὰρ μέλη / κάλλιστ', ἐπειδὴν ἐμβάλης ἄπαξ, Δι. τίνων; / Χα. βατράχων κύκνων θαυμαστά*. 1248 *ἀλλ' ἐς τὰ μέλη πρὸς τῶν θεῶν αὐτοῦ τραποῦ*. 1262 *εἰς ἐν γὰρ αὐτοῦ πάντα τὰ μέλη ξυντεμῶ*. 1297 *ἰμONIO-στρόφου μέλη*. 1329 *τὰ μὲν μέλη σου ταῦτα*. 1525 ff. *προπέμπετε / τοῖσιν τούτου τοῦτον μέλεσιν / καὶ μολπαῖσιν κελαδοῦντες*. *τούτου* depends on *μολπαῖσιν* as well as on *μέλεσιν*. *τούτου* and *τοῦτον* both refer to Aeschylus, a construction which Bentley sought to avoid by reading *ἑαυτοῦ* instead of *τούτου*. Plut. 293 f. *βληχόμενοι τε προβατίων / αἰγῶν τε κινναβρόντων μέλη*. Av. 917 ff. *μέλη πεποιήκ' ἐς τὰς Νεφελοκοκκυγίας / τὰς ὑμετέρας κύκλιά τε πολλὰ καὶ καλὰ / καὶ παρθένεια καὶ κατὰ τὰ Σιμωνίδου*. Eq. 9 *ξυναυλίαν κλαύσωμεν Οὐλύμπου νόμον* (a song of the composer Olympus). Ran. 1366 *ὅπερ ἐξελέγξει τὴν ποίησιν νῶν μόνον*. *νῶν* may perhaps be dative. 1119 *ἐπ' αὐτοὺς τοὺς προλόγους σου*

τρέψομαι. 1123 καὶ ποῖον (sc. πρόλογον) αὐτοῦ βασανιείς; 1200 ἀπὸ ληκυθίου σου τοὺς προλόγους διαφθερῶ. 1228 ἵνα μὴ διακναίῃσθαι τοὺς προλόγους ἡμῶν. 1246 ἐπὶ τοῖς προλόγοισί σου. 152 f. εἰ / τὴν πυρρίχην τις ἔμαθε τὴν Κινησίου. 820 f. φωτὸς ἀμυνομένου φρενοτέκτονος ἀνδρὸς / ῥήμαθ' ἵπποβάμονα. 1198 f. οὐ κατ' ἔπος γέ σου κνίσω / τὸ ῥῆμ' ἕκαστον. Fr. 151 καὶ πῶς ἐγὼ Σθενέλου φάγοιμ' ἂν ῥήματα; Nub. 1371 ὁ δ' εὐθὺς ἦσ' Εὐριπίδου ῥῆσίν τινα. Ran. 151 Μορσίμου . . . ῥῆσιν. 1302 σκολίων Μελήτου. Fr. 223 ἄσον δὴ μοι σκόλιόν τι λαβὼν Ἄλκαίου Κανακρέοντος. Pax 864 τῶν Καρκίνου στροβίλων. Eq. 401 καὶ διδασκόμενην προσάδειν Μορσίμου τραγωδία. Ran. 1120 f. τῆς τραγωδίας . . . / . . . αὐτοῦ . . . τοῦ δεξιῶ. In the three following passages some such word as ῥῆμα is to be understood. Nub. 1365 τῶν Αἰσχύλου λέξαι τί μοι. Vesp. 566 οἱ δὲ λέγουσιν μύθους ἡμῖν, οἱ δ' Αἰσώπου τι γέλοιον. Lys. 158 τὸ τοῦ Φερεκράτους, κῦνα δέρειν δεδαρμένην. Nub. 1260 f. οὔτι που / τῶν Καρκίνου τις δαιμόνων ἐφθέγγατο; The δαίμονες of Carcinus are those which he introduced on the stage and so, in a certain sense, his creations. Plut. 384 f. οὐ διοίσοντ' ἄντικρυς / τῶν Ἡρακλειδῶν οὐδ' ὀτιοῦν τῶν Παμφίλου. The Heraclidae were the subject of a painting by Pamphilus.

2. In two passages the genitive depends on λόγος used in the ordinary sense of *statement*. Nub. 1025 ὡς ἡδύ σου τοῖσι λόγοις σῶφρον ἔπεστιν ἄνθος. Plut. 337 ff. καίτοι λόγος γ' ἦν νῆ τὸν Ἡρακλέα πολὺς / ἐπὶ τοῖσι κουρείοισι τῶν καθημένων / ὡς ἐξαπίνης ἀνὴρ γεγένηται πλούσιος. In these two passages λόγος has not the meaning *tale* (as in Pax 129, Av. 651) or *proverb* (as in Eccl. 473). Vesp. 576 δεύτερον αὖ σου τουτὶ γράφομαι, τὴν τοῦ πλούτου καταχήνην. Bdelycleon is referring to Philocleon's remark "τοῦ πλούτου καταχήνη" in 575. No particular word need be understood with τουτί. Av. 924 τις ὠκεία Μουσάων φάτις. The exact nature of the φάτις is not very clear.

3. In the following passages the genitive depends on some word meaning an *oracular utterance*. The noun in the genitive case designates the author of the oracle. Eq. 1233 εἴ τι ξυνοίσεις τοῦ θεοῦ τοῖς θεσφάτοις. 1248 οἴμοι πέπρακται τοῦ θεοῦ τὸ θέσφατον. 152 f. τοῦ θεοῦ / τὸν χρησμὸν ἀναδίδαξον αὐτὸν ὡς ἔχει. 1002 ff. Δη. φέρ' ἴδω, τίνος γάρ εἰσιν οἱ χρησμοὶ ποτε; / Κλ. οὔμοι μὲν εἰσι Βάκιδος. Δη. οἱ δὲ σοὶ τίνος; / Αλ. Γλάνιδος, ἀδελφοῦ τοῦ Βάκιδος γεραιτέρου. Av. 962 ἔστι Βάκιδος χρησμός.

4. In the following passages the genitive depends on some word designating a *law* or *decree*. The noun in the genitive case designates the author of the law or decree. Eccl. 137 ff. τὰ γοῦν βουλεύματα / αὐτῶν ὅσ' ἂν πράξωσιν ἐνθυμουμένοις / ὥσπερ μεθύνοντων ἐστι παραπεπληγμένα. ὥσπερ μεθύνοντων may mean *as (the plans) of drunken men*, in which case μεθύνοντων would be a possessive in construction coördinate with αὐτῶν, or it may mean *as if they were drunken*, μεθύνοντων being in agreement with αὐτῶν. In either case the sense is almost the same. Av. 1346 πολλοὶ γὰρ ὀρνίθων νόμοι. 1660 ἐρῶ δὲ δὴ καὶ τὸν Σόλωνός σοι νόμον. 332 παρέβη δ' ὄρκους ὀρνίθων. Fr. 568 διέφθορας τὸν ὄρκον ἡμῶν. The ὄρκοι in the last two passages are probably to be felt as legal institutions. Vesp. 377 f. μὴ πατεῖν / τὰ τοῖν θεοῖν ψηφίσματα. Eccl. 1089 f. κατὰ τὸ Κανωνοῦ σαφῶς / ψήφισμα. In the present section belongs probably also Ach. 773 αἰ μὴ ᾽στιν οὗτος χοῖρος Ἑλλάνων νόμῳ (Megarian dialect), where νόμος means *standard*.

5. In the following passages the genitive depends on some word meaning *noise*, *cry*, or *abuse*. In only a few instances (λοιδορησμός Ran. 758, κατάγελως Ach. 76) is the sound an articulate one. Ach. 545 f. ἦν δ' ἂν ἡ πόλις πλέα / θορύβου στρατιωτῶν. Ran. 757 f. Ξα. τίς οὗτος οὖνον ἐστὶ θόρυβος καὶ βοή / χῶ λοιδορησμός; Ai^a. Αἰσχύλου κεύριπίδου. Ach. 76 ἄρ' αἰσθάνει τὸν κατάγελων τῶν πρέσβειων; Eq. 552 f. χαλκοκρότων ἵππων κτύπος / καὶ χρεμετισμός. Pax 1276 f. Πα^λ. ἐνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν. / Τρ. ἀνδρῶν οἰμωγῆ; Av. 222 θεία μακάρων ὀλολγῆ. Av. 1197 f. δαίμονος πεδαρσίου / δίνης πτερωτὸς φθόγγος ἐξακούεται. The sound is *caused* by the δίνη. πτερωτός is a transferred epithet belonging properly with δαίμονος. Plut. 688 ἦσθετο δὴ μου τὸν ψόφον.

6. The genitive in Fr. 500-1 is probably to be regarded as a genitive of the author: χθονία θ' Ἑκάτη / σπείρας ὄφρων ἐλελιζομένη. The expression is really a periphrasis for *snakes* themselves and so may be compared with πυρὸς μένος in Ach. 665 f.

7. Two passages show an elliptical construction in which μέλος or ᾠδήν may be supplied. Vesp. 269 ἡγείτ' ἂν ἄδων Φρυνίχου. Lys. 1236 f. εἰ μὲν γέ τις / ἄδοι Τελαμῶνος, Κλειταγόρας ἄδειν δέον. The construction probably resembles that in 1 above, where some

governing noun is expressed. It may, however be considered a partitive genitive if we regard *Phrynichus*, etc. as mere substitutes for *the songs of Phrynichus*, etc. (compare English *to read Aristophanes*).

8. In Fr. 536 μεταπέμπου νῦν ταῦτα σπουδῇ καὶ μύρον, εὔρημα Μεγάλλου the grammatical relation is quite similar to that in the other sections of the present division, since the particular kind of oil in question was a *discovery* of Megallus. See Athenaeus 690 f.

CHAPTER III

SUBJECTIVE GENITIVE

1. The genitive is governed by a verbal noun, to which it stands in the relation of a subject to its verb. Lys. 387 ff. ἄρ' ἐξέλαμψε τῶν γυναικῶν ἢ τρυφή / χῶ τυμπανισμὸς χοῖ πυκνοὶ Σαβάζιοι, / ὅ τ' Ἀδωνιασμός οὔτος οὐπὶ τῶν τεγῶν; τρυφή signifies a quality (see Chapter I. B 6.), but τυμπανισμός, Σαβάζιοι, and Ἀδωνιασμός are *nomina actionis* in their sense as here used. Eq. 556 ff. μειρακίων θ' ἄμλλα λαμ- / πρνομένων ἐν ἄρμασιν / καὶ βαρυδαιμονούντων. Pax 778 ff. κλείουσα θεῶν τε γάμους / ἀνδρῶν τε δαίτας / καὶ θαλίας μακάρων. Here the verbal notion is slightly less prominent than in most examples of this class, but all the accusatives are abstract nouns nevertheless, and all imply some action. Av. 718 πρὸς γάμον ἀνδρός. 1740 f. Ζηνὸς πάροχος γάμων / τῆς τ' εὐδαίμονος Ἥρας. Ζηνός is subjective genitive, but Ἥρας should perhaps be felt as objective on the ground of the construction ὁ ἀνὴρ γαμεί τὴν γυναῖκα. Av. 691 γένεσίν τε θεῶν ποταμῶν τ' Ἐρέβους τε χάους τε. Ach. 1059 τὸ δέημα τῆς νύμφης. Fr. 492 τί πρὸς τὰ Λυδῶν δείπνα καὶ τὰ Θετταλῶν; Vesp. 1019 μιμησάμενος τὴν Εὐρυκλέους μαντείαν καὶ διάνοιαν. Ach. 193 (sc. ὄζουσι) ὥσπερ διατριβῆς τῶν ξυμμάχων. Av. 1197 f. δαίμονος πεδαρσίου / δίνης πτερωτὸς φθόγγος. (δαίμων δινεῖται). Ran. 1327 f. ἀνὰ τὸ δωδεκαμήχανον / Κυρήνης μελοποιῶν. This δωδεκαμήχανον was a certain σχῆμα συνουσίας practiced by the harlot Cyrene. Thes. 79 οὔτε βουλῆς ἐσθ' ἔδρα. Lys. 16 χαλεπή τοι γυναικῶν ἕξοδος. Ran. 85 ἐς μακάρων εὐωχίαν. Pax 625 τὰκείνων γε κέρδη. Eccl. 36 τὸ κνῦμά σου τῶν δακτύλων. Ran. 1276 κύριός εἰμι θροεῖν ὄδιον κράτος αἴσιον ἀνδρῶν. κράτος here means *victory*. The verse is quoted from Aesch. Ag. 104. Eq. 551 ff. ἵππι' ἀναξ Πόσειδον, ᾧ / χαλκοκρότων ἵππων κτύπος / καὶ χρεμετισμὸς ἀνδάνει. Eccl. 722 τὴν τῶν ἐλευθέρων ὑφαρπάζειν Κύπριν. The name of the goddess of love is here used by metonymy for love itself. Vesp. 1019 (μαντεία). See above under διάνοια. Ach. 391 ἀλλ' ἐξάνοιγε μηχανὰς τὰς Σισύφου. See Van Leeuwen's note. Vesp. 390 τοῖς δακρύουσιν τῶν φευγόντων αἰεὶ καὶ τοῖς ὄλοφυρμοῖς. τῶν φευγόντων depends on both

nouns, but it stands in a subjective relation only to *δλοφυρμοῖς* because *δακρύουσιν* is not a *nomen actionis*. Eq. 537 *οἶας δὲ Κράτης ὀργὰς ὑμῶν ἠνέσχετο καὶ στυφελιγμοὺς*. *ὑμῶν* stands in a subjective relation to both accusatives, since *ὀργὰς* probably means *manifestations of anger* rather than merely *anger* itself. Nub. 335 *ταῦτ' ἄρ' ἐποιοῦν ὑγρᾶν Νεφελᾶν στρεπταιγλᾶν δάιον ὄρμάν*. Strepsiades is here quoting a poetic passage. Ran. 689 *σφαλείς τι Φρυνίχου παλαίσμασιν*. Thes. 1049 *ἐπὶ κακῶν παρουσίᾳ*. Eq. 412 *μαχαιρίδων τε πληγὰς*. Fr. 902 a *οὐ παντὸς ἀνδρὸς ἐς Κόρινθόν ἐσθ' ὁ πλοῦς*. Av. 1396 *ἄμ' ἀνέμων πνοαῖσι βαίην*. 1397 *νῆ τὸν Δί' ἧ γῶ σου καταπαύσω τὰς πνοάς*. Ran. 827 ff. *γλῶσσα . . . / . . . καταλεπτολογήσει / πλευμόνων πολὺν πόνον. πλευμόνων πόνον* is a metaphor for voluble speaking. Pax 85 f. *πρὶν ἂν ιδίης καὶ διαλύσης / ἄρθρων ἴνας περὺγων ῥύμη*. Lys. 387 ff. (Σαβάζιοι). See above under 'Αδωνιασμός. 93 f. *τίς δ' αὖ ξυναλίαξε τόνδε τὸν στόλον / τὸν τᾶν γυναικῶν*; The dialect is Laconian. Ach. 1204 *ὦ συμφορὰ τάλαινα τῶν ἐμῶν κακῶν*. *συμφορὰ* may be felt as a *nomen actionis*. Eq. 476 *ὑμῶν ἀπάντων τὰς ξυνωμοσίας ἐρῶ*. Lys. 387 ff. (τυμπανισμός). See above under 'Αδωνιασμός. Vesp. 502 *ἤρετ' εἰ τὴν Ἰππίου καθίσταμαι τυραννίδα*. Lys. 618 *ὀσφραίνομαι τῆς Ἰππίου τυραννίδος*. Nub. 1264 f. *ὦ τύχαι θραυσάντυγες / ἵππων ἐμῶν*. Vesp. 675 *σὲ μὲν ἠγοῦνται Κόννον ψῆφον*. The meaning is obscure, but it seems fairly certain that in any case *ψῆφος* means *vote*.

2. In the following passages the genitive is used with nouns signifying activity of some sort—*craft, deeds, manner of life*, and the like. The subjective notion is quite vague but is never entirely absent. It has seemed best to divide the examples into sub-sections.

a) With *βίος* = simply *life, span of life*: Plut. 33 f. *τὸν ἐμὸν μὲν αὐτοῦ τοῦ τάλαιπύρου σχεδὸν / ἤδη νομίζων ἐκτετοξεῦσθαι βίον*. The genitive continues the possessive idea in *ἐμὸν*. Compare Ach. 910, Nub. 1202.

b) With *βίος* = *manner of life*: Av. 161 *ὑμεῖς μὲν ἄρα ζῆτε νυμφίων βίον*. Ran. 706 *εἰ δ' ἐγὼ ὀρθὸς ἰδεῖν βίον ἀνέρος*. Plut. 548 *σὺ μὲν οὐ τὸν ἐμὸν βίον εἴρηκας, τὸν τῶν πτωχῶν δ' ὑπεκρούσω*. 552 f. *πτωχοῦ μὲν γὰρ βίος, ὃν σὺ λέγεις, ζῆν ἐστιν μηδὲν ἔχοντα / τοῦ δὲ πένητος ζῆν φειδόμενον καὶ τοῖς ἔργοις προσέχοντα*. 555 *ὡς μακαρίτην ὦ Δάματερ τὸν βίον αὐτοῦ κατέλεξας*. 922 *ἀλλὰ προβατίου βίον λέγεις*.

c) With βίος = *likelihood*: Nub. 838 ὡσπερ τεθνεῶτος καταλόει μου τὸν βίον. Pax 1212 f. ἀπόλεσάς μου τὴν τέχνην καὶ τὸν βίον, / καὶ τουτουὶ καὶ τοῦ δορυξοῦ 'κεινουί. Eccl. 563 μηδ' ἀφέλη μου τὸν βίον.

d) With ἔργον = *deed, customary action* (for ἔργον = *need* see below in 7): Eq. 787 τοῦτό γέ τοί σου τοῦργον ἀληθῶς γενναῖον καὶ φιλόδημον. Nub. 1416 φήσεις νομίζεσθαι σὺ παιδὸς τοῦτο τοῦργον εἶναι. Vesp. 1198 f. σεαντοῦ ποῖον ἂν λέξει δοκεῖς / ἐπὶ νεότητος ἔργον ἀνδρικότατον; Lys. 708 κακῶν γυναικῶν ἔργα. Thes. 204 f. δοκῶν γυναικῶν ἔργα νικτερείσια / κλέπτειν ὑφαρπάζειν τε θήλειαν Κύπριν. Ran. 563 τούτου πάνυ τοῦργον. 568 καὶ τοῦτο τούτου τοῦργον. 1346 f. ἐγὼ δ' ἄ τάλαινα προσέχουσ' ἔτυχον / ἑμαντῆς ἔργοισι. Fr. 671 Ἐξήκεστίδης ἔχων λύραν, / ἔργον Εὐδόξου. I can find no explanation of Εὐδόξου in any of the commentaries.

e) With θάνατος = *manner of death*: Eq. 84 ὁ Θεμιστοκλέους γὰρ θάνατος αἰρετώτερος.

f) With μηχανήμα: Eq. 901 καὶ νῆ Δί' ἦν γε τοῦτο Πυρράνδρον τὸ μηχανήμα.

g) With τέχνη: Pax 1212 f. ἀπόλεσάς μου τὴν τέχνην καὶ τὸν βίον, / καὶ τουτουὶ καὶ τοῦ δορυξοῦ 'κεινουί. Av. 1387 κρέμαται μὲν οὖν ἐντεῦθεν ἡμῶν ἡ τέχνη. Ran. 785 f. ἀγῶνα ποιεῖν αὐτίκα μάλα καὶ κρίσιν / κάλεγχον αὐτῶν τῆς τέχνης. 961 ἤλεγχον ἂν μου τὴν τέχνην. 1369 ἀνδρῶν ποιητῶν τυροπωλῆσαι τέχνην.

h) With τρόποι in active sense = ἔργα: Eccl. 8 f. Ἀφροδίτης τρόπων / πειρωμέναισι πλησίον παραστατεῖς.

i) With τυραννίς: Plut. 124 τὴν Διὸς τυραννίδα.

j) In Thes. 1062 f. ἔργον might be supplied with τό: ἀλλ' ὦ τέκνον σὲ μὲν τὸ σαυτῆς χρῆ ποιεῖν, / κλάειν ἐλεινῶς, *to do your part*, σαυτῆς being emphatic.

3. In the following passages the genitive depends on a demonstrative pronoun, an adjective, or a relative clause, referring to some act committed by the person. The genitive is in every case a personal pronoun. Eq. 417 καὶ νῆ Δί' ἄλλα γ' ἐστὶ μου κόβαλα παιδὸς ὄντος. 801 ff. ἵνα μᾶλλον / . . . ὁ δὲ δῆμος / ὑπὸ τοῦ πολέμου καὶ τῆς ὀμίχλης ἂ πανουργεῖς μὴ καθορᾶ σου. Vesp. 1433 ὁμοιά σου καὶ ταῦτα τοῖς ἄλλοις τρόποις. Lys. 507 f. † καὶ τὸν χρόνον ἠνεσχόμεθα † / ὑπὸ

σωφροσύνης τῆς ἡμετέρας τῶν ἀνδρῶν ἄττ' ἐποιεῖτε. The corruption in 507 probably does not affect the end of the sentence, though if we read Porson's emendation καὶ χρόνον ἠνεσχόμεθ' ὑμῶν the ἄττ' ἐποιεῖτε will govern ὑμῶν, with which τῶν ἀνδρῶν will be in apposition. Thes. 474 f. δὺ' ἡμῶν ἢ τρία / κακὰ ξυνειδῶς. 1168 f. ἂ νῦν ὑποικουρεῖτε τοῖσιν ἀνδράσιν / ἀπὸ τῆς στρατιᾶς παροῦσιν ὑμῶν διαβαλῶ.

4. In the following passages the genitive depends on πράγματα (= *affairs*) or on συμφοραί (in Plut. 774). In Eccl. 304 f. the article is used alone for τὰ πράγματα. Eq. 130 ὃς πρῶτος ἕξει τῆς πόλεως τὰ πράγματα. Nub. 695 ἐκφρόντισόν τι τῶν σεαυτοῦ πραγμάτων. Lys. 32 ὡς ἔστ' ἐν ἡμῖν τῆς πόλεως τὰ πράγματα. Eccl. 107 f. ἦν πως παραλαβεῖν τῆς πόλεως τὰ πράγματα / δυνώμεθα. 174 f. φέρω / τὰ τῆς πόλεως ἅπαντα βαρέως πράγματα. Plut. 376 τὸ πρᾶγμά μου. The only example with the singular. 907 τῶν τῆς πόλεως εἰμ' ἐπιμελητῆς πραγμάτων. 919 τῆς πόλεως τὰ πράγματα. Fr. 63 a τὰ πράγματα / ἡμῶν. 400 ἀμφοτέρων ὑμῶν . . . / τὰ πράγματα. Eccl. 304 f. οὐδεὶς ἂν ἐτόλμα / τὰ τῆς πόλεως διοικεῖν ἀργύριον φέρων. Plut. 774 αἰσχύνομαι δὲ τὰς ἐμαντοῦ συμφοράς.

5. In the following passages the genitive depends on a noun signifying *opinion, thought, suspicion*, etc. Vesp. 1460 ξυνόντες γλώμαις ἐτέρων. 1072 f. εἶτα θανμάζει μ' ὄρων μέσον διεσφηκωμένον, / ἥτις ἡμῶν ἐστὶν ἡ πῖνοια τῆς ἐγκεντρίδος. Both genitives depend on ἐπίνοια. Pax 127 f. τίς δ' ἡ πῖνοιά σουστὶν ὥστε κἀνθαρον / ζείξαντ' ἐλαύνειν ἐς θεοὺς ὧ παππία; Eccl. 573 f. καινὴ γὰρ ἐπ' εὐτυχίαισιν / ἔρχεται γλώττης ἐπίνοια. Plut. 45 εἶτ' οὐ ξυνίης τὴν ἐπίνοιαν τοῦ θεοῦ; Eq. 1203 τὸ μὲν νόημα τῆς θεοῦ, τὸ δὲ κλέμμ' ἐμόν. The genitive is predicative. Nub. 704 f. ἐπ' ἄλλο πῆδα / νόημα φρενός. Vesp. 1055 καὶ τὰ νοήματα σφῆξοσθ' αὐτῶν. Pax 1064 θεῶν νόον οὐκ αἰόντες, part of a hexameter composed in the solemn style of an oracle. 993 f. παῦσον δ' ἡμῶν τὰς ὑπονοίας / τὰς περικόμψους. Nub. 154 f. τί δῆτ' ἂν ἕτερον εἰ πύθιοιο Σωκράτους / φρόντισμα;

6. Similar to the passages in 5 above are the following, in which the genitive depends on τὰ or on some adjective or on both, some such word as *idea, policy*, etc. being understood. Eq. 1216 αὐτὴ μὲν ἡ κίστη τὰ τοῦ Δήμου φρονεῖ. Vesp. 1336 ἀρχαῖά γ' ὑμῶν, *old-fashioned ideas or expressions of yours!* (that is *your talk about*

summoning to court and such things). Pax 640 ὡς φρονεῖ τὰ Βρασίδου, (charging) that "he favors Brasidas." Plut. 119 f. ὁ Ζεὺς † μὲν οὖν εἰδὼς τὰ τούτων μῶρ' ἔμ' εἰ † / πύθοιτ' ἂν ἐπιτρέψειε. The conditional participle and the expression εἰ πύθοιτο together form a tautology, which can be removed by various alterations of the text; but in any case τὰ τούτων μῶρα means *the insane ideas of these men*.

7. In the following passages the genitive depends on ἔργον in the sense *need (of)*. The subjective idea is not very apparent but can be seen if we assume the original meaning to be *work to be done by* someone. This is indeed the meaning in the first passage, Pax 1305 f. though in all the others ἔργον is used with negatives, giving the sense *there is no need of . . .* Pax 1305 f. ἡμῶν τὸ λοιπὸν ἔργον ἤδη ἔνταῦθα τῶν μερόντων / φλᾶν ταῦτα πάντα καὶ σποδεῖν. 1309 f. οὐδὲν γὰρ ὧ πόνηροι / λευκῶν ὀδόντων ἔργον ἐστί. Plut. 1154 ἀλλ' οὐκ ἔργον ἔστ' οὐδὲν στροφῶν. 1158 οὐ γὰρ δόλου νῦν ἔργον, ἀλλ' ἀπλῶν τρόπων.

8. In several passages the genitive depends on a word which in itself does not signify action of any kind, but which is used in a context which makes it imply some action. Thes. 100 μύρμηκος ἀτραπούς, ἣ τί διαμινύρεται; Nub. 25 Φίλων ἀδικεῖς· ἔλαυνε τὸν σαντοῦ δρόμον. 1506 f. τί γὰρ μαθόντες τοὺς θεοὺς ὑβρίζετε, / καὶ τῆς σελήνης ἐσκοπέισθε τὴν ἔδραν; ἔδραν here = *position*, the place where the moon sits. Eq. 291 ὑποτεμοῦμαι τὰς ὁδοὺς σου. 1015 f. φράζεν Ἐρεχθεΐδη λογιῶν ὀδόν, ἣν σοι Ἀπόλλων / ἴαχεν. Nub. 171 f. ζητοῦντος αὐτοῦ τῆς σελήνης τὰς ὁδοὺς / καὶ τὰς περιφοράς. τῆς σελήνης depends on both ὁδοὺς and περιφοράς. Pax 733 ἣν ἔχομεν ὀδὸν λόγων εἴπωμεν. Eq. 709 ἀπονυχῶ σου τὰν πρυτανείῳ σιτία. σιτία here = *σίτησιν*.

9. In the following passages the genitive stands in a predicate relation (with ἐστί expressed or understood) to an infinitive, which designates some habit characteristic of the person in question. Vesp. 1013 f. τοῦτο γὰρ σκαιῶν θεατῶν / ἐστὶ πάσχειν, κοῦ πρὸς ἡμῶν. Ran. 1496 ff. τὸ δ' ἐπὶ σεμνοῖσιν λόγοισι / καὶ σκαριφησμοῖσι λήρων / διατριβὴν ἀργὸν ποιεῖσθαι, / παραφρονοῦντος ἀνδρός. Plut. 564 τοῦ Πλούτου δ' ἐστὶν ὑβρίζειν. Compare the similar use of the genitive with πρὸς, treated below in XI. A 11 d.

10. In Ach. 770 the subjective character of the genitive is somewhat doubtful: οὐ δεινά; θᾶσθε τῶδε τὰς ἀπιστίας. If ἀπιστίας is

understood to mean *manifestations of unbelief*, the genitive is subjective, but the sense may be *incredulity* as a trait of the man's character. If it is understood in this sense, the genitive is to be compared with those in Chapter I. B 6. The use of the plural, however, favors the belief that the genitive is subjective. In Pax 239 τοῦ Πολέμου τοῦ βλέμματος the problem is similar to that in the preceding, but τοῦ Πολέμου is probably subjective. τοῦ βλέμματος is the exclamatory genitive. In Lys. 399 τί δῆτ' ἂν εἰ πύθοιο καὶ τὴν τῶνδ' ὕβριν; the word ὕβριν probably refers more to the actions of the women than to their character. Similarly in Av. 925 ἵππων ἀμαρναγὰ the genitive is probably subjective. In Pax 1194 πάντως γὰρ οὐδὲν ὄφελός ἐστ' αὐτῆς ἔνι, the genitive resembles to some extent that with ἔργον in 7. above. In Thes. 958 f. ἐπισκοπεῖν δε πανταχῆ / κυκλοῦσαν ὄμμα χρῆ χοροῦ κατάστασιν, the expression χοροῦ κατάστασιν appears hardly more than a periphrasis for χορόν, though grammatically χοροῦ has something of the nature of a subjective genitive. A similar relation exists in 968 πρῶτον εὐκύκλου χορείας εὐφῶ στήσαι βάσιν. In Vesp. 1503 ἀπολῶ γὰρ αὐτὸν ἐμμελεία κονδύλου the sense of the phrase is *knuckle-dance*, ἐμμέλεια being taken in its special sense as applying to the dance of tragedy, so that we have a type of subjective genitive. Plut. 362 shows a peculiar construction: ὡς οὐδὲν ἀτεχνῶς ὑγιές ἐστιν οὐδενός, and 870, μὰ Δί' οὐ μὲν οὖν ἔσθ' ὑγιές ὑμῶν οὐδενός, is very similar. Both constructions have something of the appearance of subjective genitives, as appears more clearly from Hdt. VI. 100, where βούλευμα is expressed.

CHAPTER IV

OBJECTIVE GENITIVE

The objective genitive falls roughly into two classes. In the first it depends on a *nomen agentis* or on some adjective, which stands to it in the relation of a verb to its (direct, indirect, or partitive) object. In the second the genitive depends on a *nomen actionis* which governs it as a verb governs its object; or on some noun of more concrete meaning, to which it stands in the relation of an indirect object or in some other objective relation, in certain cases a very vague one.

A. Objective Genitive with *Nomina Agentis* and Adjectives.

1. In the following passages the genitive is governed by a noun (or adjective used substantively, as in Thes. 472) denoting the person who performs some action. The noun may be a real *nomen agentis* (*ἐραστής, προφήτης, φονεύς*, etc.) or a noun which contains a more remote implication of action (*κῆρυξ*, etc.). Av. 1168 τῶν ἐκεῖθεν ἄγγελος. Plut. 632 φαίνει γὰρ ἦκειν ἄγγελος χρηστοῦ τινος. Nub. 351 τί γὰρ ἦν ἄρπαγα τῶν δημοσίων κατίδωσι Σίμωνα, τί δρῶσιν; 333 κυκλίων τε χορῶν ἀσματοκάμπτας. The fact that a relation of verb and object exists within the compound need not prevent us from regarding χορῶν as an objective genitive. Ran. 826 ἐπῶν βασανίστρια. Av. 257 καινῶν τ' ἔργων ἐγχειρητής. Thes. 472 αὐταὶ γὰρ ἐσμεν, κοῦδεμί' ἐκφορος λόγου. If we read Valckenaer's emendation ἐκφορά, the genitive will be of the type listed in B 1. Eq. 1266 θοᾶν ἵππων ἐλατῆρας αἰεῖδεν. Thes. 1059 Ἐχὼ λόγων ἀντῳδὸς ἐπικοκκάστρια. The genitive depends on ἐπικοκκάστρια, but the adjective ἀντῳδός may also govern it to some extent. Plut. 907 f. τῶν τῆς πόλεως εἰμ' ἐπιμελητῆς πραγμάτων / καὶ τῶν ἰδίων πάντων. Ach. 143 ἕμῶν τ' ἐραστής. Nub. 1458 f. ὅταν τινὰ / γνῶμεν πονηρῶν ὄντ' ἐραστὴν πραγμάτων. Vesp. 474 ὦ μισόδημε καὶ μοναρχίας ἐραστά. Pax 191 οὐ συκοφάντης οὐδ' ἐραστής πραγμάτων. Av. 324 ἄνδρ' ἐδεξάμην ἐραστὰ τῆσδε τῆς ξυνουσίας. 1279 ὅσους τ' ἐραστὰς τῆσδε τῆς χώρας ἔχεις. Plut. 254 τοῦ πονεῖν ἐρασταί. Nub. 358 θηρατὰ λόγων φιλομούσων. Lys. 1139 Ἀθηναίων ἰκέτης καθέζετο. Vesp. 1043 τοιῶνδ' εὐρόντες ἀλεξίκακον τῆς χώρας τῆσδε

καθαρήν. The genitive depends on *καθαρήν*, but it may possibly stand in an objective relation to *ἀλεξίκακον* also. If such a relation does exist, the passage is to be compared with Nub. 1163 below in Section 4. Pax 447 *κάπηλος ἀσπίδων*. 1209 *ὄπλων κάπηλος*. Thes. 588 *τῶν λόγων κατάσκοπος*. 779 f. *δέξασθε σμίλης ὄλκους / κήρυκας ἐμῶν μόχθων*. Plut. 1110 *ἡ γλῶττα τῷ κήρυκι τούτων τέμνεται*. Nub. 1397 *ὃ καινῶν ἐπῶν κινήτῃ καὶ μοχλευτά*. Vesp. 683 *τοὺς κόλακας τοὺς τούτων*. Av. 926 *πάτερ κτίστορ Αἴτνας*. Ran. 93 *λωβηταὶ τέχνης*. Plut. 499 *τούτου μάρτυς ἐγώ σοι*. Nub. 567 f. *γῆς τε καὶ ἀλμυρᾶς / θαλάσσης ἄγριον μοχλευτήν*. 1397 (*μοχλευτήν*). See above under *κινήτης*. Ach. 1151 *τὸν μελέων ποιητήν*. Pax 533 f. *οὐ γὰρ ἦδεται / αὐτῆ ποιητῆ ῥηματίων δικανικῶν*. Ach. 289 *ὃ προδότα τῆς πατρίδος*. Av. 972 *ὅς δέ κ' ἐμῶν ἐπέων ἔλθῃ πρότιστα προφήτης*. Thes. 107 ff. *ἄγε νυν ὄλβιζε Μοῦσα / χρυσέων ῥύτορα τόξων / Φοῖβον*. Nub. 446 *ψευδῶν συγκολλητής*. Plut. 327 *σωτήρες ὄντως τοῦ θεοῦ*. Eq. 530 *τέκτονες εὐπαλάμων ὕμνων*. 1256 *ὑπογραφεὺς δικῶν*. Ran. 1191 *τοῦ πατρὸς φονεύς*.

2. In the following passages the logical relation of the genitive to the word governing it is still that of a direct object to its verb, but here the governing word is an adjective with little, if any, substantival notion, except perhaps in Eq. 445 f. and Nub. 569 f. Eq. 445 f. *ἐκ τῶν ἀλιτηρίων σέ φη- / μι γεγονέναι τῶν τῆς θεοῦ*. Pax 678 *ἀποβολιμαῖος τῶν ὄπλων ἐγίγνετο*. Nub. 747 *ἔχω τόκου γνώμην ἀποστερητικήν*. 569 f. *καὶ μεγαλόνυμον ἡμέτερον πατέρ' / Αἰθέρα σεμνότατον βιοθρέμμονα πάντων (sc. κικλήσκω)*. Pax 425 *οἴμ' ὡς ἐλεήμων εἴμ' ἀεὶ τῶν χρυσίδων*. Eq. 1381 *οὐκουν καταδακτυλικὸς σὺ τοῦ λαλητικοῦ*; 1380 *καταληπτικός τ' ἄριστα τοῦ θορυβητικοῦ*. Pax 943 ff. *ἐπέιγετέ νυν ἐν ὄσῳ / σοβαρὰ θεόθεν κατέχει / πολέμου μετάτροπος αὔρα*. I prefer the interpretation of van Leeuwen, who makes *πολέμου* objective genitive depending on *σοβαρά*, to that of Sharpley, who makes the genitive define *αὔρα*, treats *μετάτροπος* as predicative, and takes *κατέχει* to mean *restrains itself*.

3. In the following passages the genitive is governed by an adjective having a comitative notion, and stands toward it in the relation of a comitative dative to a verb. Ach. 438 *κάκεινά μοι δὸς τὰκόλουθα τῶν ρακῶν*. Av. 1753 *πάρεδρον Βασιλείαν ἔχει Διός*. In 927 *ζαθέων ἱερῶν ὁμώνυμε*, the relation expressed is somewhat the same, corresponding to constructions in which the dative case depends on adjectives denoting identity or similarity.

4. In Nub. 1163 is an objective genitive governed by an agential compound noun involving separation, although from another point of view the relation might be conceived as that of a direct object to its verb. The passage is lyrical: *λυσανίας πατρώων μεγάλων κακῶν*.

5. In the following passages the genitive depends on an adjective or noun containing a notion of participation. The genitive is still objective, but it has to some extent a partitive character also. Ran. 811 *τῆς τέχνης ἔμπειρος ἦν*. Av. 1740 *Ζηνὸς πάροχος γάμων*. Nub. 447 *περίτριμμα δικῶν*, a *practised knave in lawsuits* (Humphreys). Thes. 574 *φίλοι γυναῖκες ξυγγενεῖς τοῦμοῦ τρόπου*. Eccl. 517 f. *ἵνα τῆς ἀρχῆς . . . / ξυμβούλοισιν πάσαις ὑμῖν χρῆσωμαι*. Ran. 397 f. *νῦν καὶ τὸν ὠραῖον θεὸν παρακαλεῖτε δεῦρο / ὠδαῖσι, τὸν ξυνέμπορον τῆσδε τῆς χορείας*. Vesp. 728 *ἀλλ' ὃ τῆς ἡλικίας ἡμῖν τῆς αὐτῆς συνθιασῶτα*. Plut. 508 *ξυνθιασῶτα τοῦ ληρέιν καὶ παραπαίειν*. Av. 678 f. *ξύννομε τῶν ἐμῶν / ὕμνων*. Nub. 869 *καὶ τῶν κρεμαθρῶν οὐπω τρίβων τῶν ἐνθάδε*. Vesp. 1429 *ἐτύγχανεν γὰρ οὐ τρίβων ὧν ἵππικῆς*.

6. Closely analogous to the constructions in 5 above are the following in which the adjectives mean *without share in*, *without knowledge of*, and the like. Nub. 1413 *πῶς γὰρ τὸ μὲν σὸν σῶμα χρῆ πληγῶν ἀθῶν εἶναι*; Ran. 355 *ἄπειρος τοιῶνδε λόγων*. Eccl. 256 f. *προσκινησομαι / ἄτ' οὐκ ἄπειρος οὔσα πολλῶν κρουμάτων*.

7. In Eq. 247 f. the grammatical relation is difficult to describe, but the objective notion is present to some extent. *παῖε παῖε τὸν πανοῦργον καὶ ταραξিপπόστρατον / καὶ τελώνην καὶ φάραγγα καὶ Χάρυβδιν ἀρπαγῆς*. The sense is *Charybdis for (in respect to) robbery*.

B. Objective Genitive with *Nomina Actionis*, etc.

1. In the following passages the genitive is governed by a verbal abstract noun, to which it has the relation of a direct object. Fr. 923 *κόπρου ἀγωγάς*. Vesp. 447 *αἰδῶς τῶν παλαιῶν ἐμβάδων*. Nub. 764 *ἠῆρηκ' ἀφάνισιν τῆς δίκης*. Vesp. 1407 *βλάβης τῶν φορτίων*. Thes. 337 f. *ἐπὶ βλάβῃ τινὶ / τῇ τῶν γυναικῶν*. Ran. 956 *ἐπῶν τε γωνιασμούς*. Ach. 988 *τοῦ βίου δ' ἐξέβαλε δείγμα τάδε*. 581 *ὑπὸ τοῦ δέους γὰρ τῶν ὄπλων εἰλιγγῶ*. Ran. 956 *λεπτῶν τε κανόνων ἐσβολάς*. *ἐσβολάς* probably means *applications*. 1104 *ἐσβολαὶ γὰρ εἰσι πολλαὶ χᾶτεραι σοφισμάτων*. Ran. 785 f. *ἀγῶνα ποιεῖν αὐτίκα μάλα καὶ κρίσιν / κἄλεγχον αὐτῶν τῆς τέχνης*. *τέχνης* depends on *ἐλεγχον* and possibly also on *κρίσιν* and

ἀγῶνα, though its relation to the latter word is extremely vague. Thes. 946 κοῦκ ἔστ' ἔτ' ἐλπίς οὐδεμία σωτηρίας. Ran. 1033 Μουσαῖος δ' ἐξακέσει τε νόσων (sc. κατέδειξεν). The relation here may correspond either to that of a verb and direct object or to that of a verb and genitive of separation. Ultimately the two interpretations give the same sense. 1033 f. Ἡσίοδος δὲ (sc. κατέδειξεν) / γῆς ἐργασίας. Av. 412 ff. ἔρωσ / βίου διαίτης τε καὶ / σοῦ ξυνοικεῖν τέ σοι / καὶ ξυνεῖναι τὸ πᾶν. 1316 κατέχουσι δ' ἔρωτες ἐμᾶς πόλεως. Thes. 1117 f. ἐμὲ δὲ καυτὸν τῆς κόρης / ταύτης ἔρωσ εἴληφεν. Eccl. 954 f. ἔρωσ με δονεῖ / τῶνδε τῶν σῶν βοστρύχων. Pax 133 ἦλθεν κατ' ἔχθραν αἰετοῦ. Thes. 894 ἐπὶ κλοπῇ τοῦ χρυσοῦ. Ran. 1467 αὕτη σφῶν κρίσις γενήσεται. σφῶν may be taken as dative. 157 κρότον χειρῶν πολύν. It seems best to regard the genitive as objective rather than as subjective, because the logical subject is the people, not the hands. Av. 718 πρὸς βιώτου κτήσιν. Eq. 876 ἐμοῦ δὲ μὴ μνεῖαν ἔχειν ὄσων πέπονθας. μνεῖαν governs both genitives. Eccl. 1162 αἶ μόνον μνήμην ἔχουσι τῶν τελευταίων αἰεί. Eq. 521 ὄσ πλεῖστα χορῶν τῶν ἀντιπάλων νίκης ἔστησε τροπαῖα. (ἐνίκησε τοὺς τῶν ἀντιπάλων χορούς.) Ran. 1036 τάξεις ἀρετᾶς ὀπλίσεις ἀνδρῶν (sc. ἐδίδαξεν). ἀνδρῶν is governed by all three of the nouns which it follows, but it stands in an objective relation only to τάξεις and ὀπλίσεις. For ἀρετᾶς see Chapter I, B 6. Pax 65 τὸ γὰρ παράδειγμα τῶν μανιῶν ἀκούετε. Thes. 670 f. παράδειγμ' ὕβρεως ἀδίκων τ' ἔργων / ἀθέων τε τρόπων. Ach. 190 ὄξουσι πίττης καὶ παρασκευῆς νεῶν. Fr. 191 πληγαὶ λέγονται πουλύτου πιλουμένου. λέγονται appears to mean *are spoken of*. Pax 638 τῆσδε τῆς χώρας πόθω. Thes. 481 οὗτος πόθω μου ἔκνευ ἐλθὼν τὴν θύραν. Ran. 55 ff. Ηρ. πόθος; πόσος τις; Δι. μικρὸς ἡλίκος Μόλων. / Ηρ. γυναικός; Δι. οὐ δῆτ'. Ηρ. ἀλλὰ παιδός; Δι. οὐδαμῶς. / Ηρ. ἀλλ' ἀνδρός; 66 f. Δι. τοιουτοσὶ τοίνυν με δαρδάπτει πόθος / Εὐριπίδου. Ηρ. καὶ ταῦτα τοῦ τεθνηκότος; Pax 124 καὶ τίς πόρος σοι τῆς ὁδοῦ γενήσεται; Nub. 302 σέβας ἀρρήτων ἱερῶν. Ran. 1036 (τάξεις). See above under ὀπλισις. Thes. 137 τίς ἢ τάραξις τοῦ βίου; Av. 482 πόλλ' ἐστὶ τεκμήρια τούτων. Ran. 675 ἔλθ' ἐπὶ τέρψιν αἰοιδᾶς ἐμᾶς. Eq. 246 τροπὴν αὐτοῦ ποιοῦ. Lys. 1189 ff. στρωμάτων δὲ ποικίλων καὶ χλανιδίων καὶ ξυστίδων / καὶ χρυσοῦν, ὄσ' ἐστὶ μοι, / οὐ φθόνος ἔνεστί μοι / πᾶσι παρέχειν φέρειν. The exact syntax of the words is somewhat difficult to determine. The genitives might be taken as partitive with ὄσ' ἐστὶ μοι, and even if they are taken with φθόνος there is some doubt whether their relation should be felt

as that of a direct object. We can, however, feel this relation if we think of the verb *φθονῶ* in the sense *be grudge*. Ran. 1122 ἀσαφῆς γὰρ ἦν ἐν τῇ φράσει τῶν πραγμάτων. Thes. 180 Ev. ἰκέτης ἀφίγμαι πρὸς σέ. Αγ. τοῦ χρεῖαν ἔχων; Ach. 454 τί δ' ὦ τάλας σε τοῦδ' ἔχει πλέκους χρέος; Eccl. 575 f. δῆμον ἐπαγλαϊοῦσα / μυρίασιν ὠφελίαισι βίου.

2. In the following passages the relation of the objective genitive to the noun governing it is similar to that of a genitive of separation (with *ἐκ*, *ἀπό*, or no preposition) to a verb containing some idea of separation. Vesp. 615 τάδε κέκτημαι πρόβλημα κακῶν, σκευὴν βελέων ἀλεωρήν. The phrase in question is βελέων ἀλεωρήν. On πρόβλημα κακῶν, where the notion is somewhat different, see Section 4 below. Nub. 874 πῶς ἂν μάθοι ποθ' οὔτος ἀπόφυξιν δίκης; This passage might have been listed in Section 1 above because of the common construction of ἀποφύγω with the accusative (compare for example Nub. 167 ἢ ῥαδίως φεύγων ἂν ἀποφύγοι δίκην and 1151 ὅστ' ἀποφύγοις ἂν ἦντιν' ἂν βούλη δίκην), but the strong idea of separation makes it seem advisable to place it here. Av. 1588 περὶ πολέμου καταλλαγῆς. Lys. 772 παῦλα κακῶν ἔσται.

3. In two passages the genitive is governed by the noun *καταχήνη*, and the relation corresponds to that which exists when the genitive depends on a verb compounded with *κατά*. Vesp. 575 f. Φι. ἄρ' οὐ μεγάλη τοῦτ' ἔστ' ἀρχὴ καὶ τοῦ πλούτου καταχήνη; / Bδ. δεύτερον αὐ σου τουτὶ γράφομαι, τὴν τοῦ πλούτου καταχήνην. Eccl. 631 f. νῆ τὸν Ἀπόλλω καὶ δημοτικὴ γ' ἢ γνώμη καὶ καταχήνη / τῶν σεμνοτέρων ἔσται πολλὴ καὶ τῶν σφραγίδας ἐχόντων.

4. In Vesp. 615 the genitive is governed by the compound *πρόβλημα*, and the relation is analogous to that in passages where *πρό* means *in defence against* (compare Xen. Anab. VII. 8. 18 ὅπως τὰ ὅπλα ἔχοιεν πρὸ τῶν τοξευμάτων). The Aristophanic passage is: τάδε κέκτημαι πρόβλημα κακῶν.

5. In the following passages the exact relation between the genitive and the governing word is somewhat difficult to define, but the genitive appears to explain the other word, to show toward what it is directed or with what it deals. The character of the constructions will become clearer when the passages themselves are examined. Ran. 882 νῦν γὰρ ἀγὼν σοφίας ὁ μέγας χωρεῖ πρὸς ἔργον ἦδη. Thes. 1040 f. Ἀί-/δα γόν. Ran. 1530 μεγάλων ἀγαθῶν ἀγαθὰς

ἐπινοίας. Pax 1187 ὦν ἔτ' εὐθύνας ἐμοὶ δώσουσιν. Vesp. 1238 Ἀδμήτου λόγον ὤταίρε μαθὼν τοὺς ἀγαθοὺς φίλει. Fr. 430 ὁ μὲν Ἀδμήτου λόγον πρὸς μυρρίνην / ὁ δ' αὐτὸν ἠνάγκαζεν Ἀρμοδίου μέλος (*the story about Admetus, the song about Harmodius*). Vesp. 1225 ἄδω δὲ πρῶτος Ἀρμοδίου. Ran. 1316 κερκίδος ἀοιδοῦ μελέτας. Nub. 533 γνώμης . . . ὄρκια. Vesp. 368 ἡ δέ μοι Δίκτυνα συγγνώμην ἔχει τοῦ δικτύου. Eccl. 364 τίς τῶν κατὰ πρωκτὸν δεινός ἐστι τὴν τέχνην;

6. In the following passages the genitive is of much the same type as in Section 5, but the notion of purpose is more prominent. Eq. 979 ἐν τῷ δείγματι τῶν δικῶν, *in the market-place for lawsuits*. See van Leeuwen's note. 857 τὰς ἐσβολὰς τῶν ἀλφίτων ἀν καταλάβοιεν ἡμῶν. 370 δερῶ σε θύλακον κλοπῆς. Av. 999 κανόνες ἀέρος, *measuring-rods for air*. Thes. 765 ἄγε δὴ τίς ἔσται μηχανὴ σωτηρίας; Ran. 799 f. καὶ κανόνας ἐξοίσουσι καὶ πήχεις ἐπῶν / καὶ πλαίσια ξύμπυκτα. Ach. 937 κρατῆρ κακῶν, τριπτῆρ δικῶν. Both parts show objective genitives expressing purpose. Thes. 277 f. τὸ τῆς ἐκκλησίας / σημεῖον ἐν τῷ Θεσμοφορέῳ φαίνεται. Vesp. 810 φάρμακον στραγγουρίας. Ran. 1034 καρπῶν ὥρας (sc. κατέδειξεν Ἡσίόδου).

7. In the following passages the genitive is a word denoting some divine being (but in Av. 494 a child, 922 the new city, Lys. 757 a helmet treated as a human child), and the governing word is one which denotes some rite or festival in honor of the god or person. The objective genitive here corresponds to the dative of the indirect object with a verb. Lys. 757 οὐ τὰμφιδρόμια τῆς κυνῆς αὐτοῦ μενεΐς; Pax 797 ff. τοιάδε χρὴ Χαρίτων / δαμώματα καλλικόμων / τὸν σοφὸν ποιητὴν / ὑμνεῖν. Av. 494 ἐς δεκάτην γὰρ ποτε παιδαρίου κληθεὶς ὑπέπινον ἐν ἄστει. 922 οὐκ ἄρτι θύω τὴν δεκάτην ταύτης ἐγώ; Nub. 308 f. θεῶν / θυσίαι θαλίαι τε. Lys. 898 f. τὰ δὲ τῆς Ἀφροδίτης ἰέρ' ἀνοργίαστά σοι / χρόνον τοσοῦτόν ἐστιν. The enjoyment of love is treated as an honor due to Aphrodite. Ran. 444 f. χωρεῖτε / νῦν ἱερὸν ἀνὰ κύκλον θεᾶς. Eq. 85 μὰ Δί' ἄλλ' ἄκρατον οἶνον ἀγαθοῦ δαίμονος. See the passages below, alphabetized as under σπονδή. Thes. 948 ὅταν ὄργια σεμνὰ θεοῖν ἱεραῖς ὥραις ἀνέχωμεν. 1152 ὄργια σεμνὰ θεοῖν. Ran. 356 γενναίων ὄργια Μουσῶν. Nub. 307 πρόσοδοι μακάρων ἱερώταται. Eq. 106 λαβὲ δὴ καὶ σπείσον ἀγαθοῦ δαίμονος. σπονδήν can be supplied from the words of Demosthenes immediately preceding the passage quoted. 107 ἔλχ' ἔλκε τὴν τοῦ δαίμονος τοῦ Πραμνίου. Pax 300 νῦν

γὰρ ἡμῖν ἀρπάσαι πάρεστιν ἀγαθοῦ δαίμονος. ἀρπάσαι is here used in the same sense as ἐλκύσαι, *to drink deer*. 413 ἵνα τὰς τελετὰς λάβοιεν αὐτοὶ τῶν θεῶν. 418 f. ἄξομεν / πάσας τε τὰς ἄλλας τελετὰς τὰς τῶν θεῶν. Ran. 368 κωμωδηθεὶς ἐν ταῖς πατρίοις τελεταῖς ταῖς τοῦ Διονύσου. Lys. 1306 σιῶν χοροί (σιῶν Laconian for θεῶν).

8. The two following passages show constructions corresponding to those in which the genitive depends on a verb of *ruling, having authority over*. Thes. 871 τίς τῶνδ' ἐρμυῶν δωμάτων ἔχει κράτος; Vesp. 487 ὅστις ἡμῶν ἐπὶ τυρανίδ' ὧδ' ἐστάλης. The first passage is in imitation of the tragic style, while the second is lyrical.

9. In the following passages the genitive is governed by a word signifying *image, likeness*. Nub. 994 f. ἄλλο τε μηδὲν / αἰσχρὸν ποιεῖν, ὅτι τῆς αἰδοῦς μέλλεις τ'ἀγαλμ' ἀναπλάττειν, . . . *to model the image of modesty (in your soul)*. Fr. 594 a καὶ κύων ἀκράχολος / Ἐκάτης ἀγαλμα φωσφόρου γενήσομαι. Pax 1183 εἶτα προστὰς πρὸς τὸν ἀνδριάντα τὸν Πανδίοιος. Eq. 31 θεῶν ἰόντε προσπεσεῖν του πρὸς βρέτας. Nub. 976 εἶδωλον τοῖσιν ἐρασταῖσιν τῆς ἠβης μὴ καταλείπειν. Av. 1393 f. εἶδωλα πετεινῶν αἰθεροδρόμων / οἰωνῶν ταναοδείρων. Nub. 559 τὰς εἰκούς τῶν ἐγγέλεων τὰς ἐμὰς μιμούμενοι. 206 αὕτη δέ σοι γῆς περίοδος πάσης.

10. In the following passages the exact nature of the objective relation is difficult to describe. Av. 904 ff. Νεφελοκοκκυγίαν τὰν εὐδαίμονα / κλῆσον ὧ Μοῦσα / τεαῖς ἐν ὕμνων ἀοιδαῖς. We may assume an objective relation on the ground that ἡ Μοῦσα ἄδει τοὺς ὕμνους, but it seems doubtful whether the verbal notion in ἀοιδή is really felt. ὕμνων stands almost in an appositional relation to ἀοιδαῖς. Plut. 839 αὐχμὸς γὰρ ὦν τῶν σκευαρίων μ' ἀπόλεσεν, *a drought affecting my utensils*. 530 οὐθ' ἱματίων βαπτῶν δαπάναις κοσμηῆσαι ποικιλομόρφων. ἱματίων δαπάναις is a periphrasis for ἱματίοις δαπανηροῖς. Vesp. 769 ταύτης ἐπιβολὴν ψηφιεῖ μίαν μόνην. We may understand δίκης with ταύτης, and interpret *a fine in this trial*; or we may understand σηκίδος, and interpret *a fine against her*. If we adopt the latter interpretation, ταύτης depends on ψηφιεῖ, after the analogy of the genitive case with καταδικάζω. There may also be an obscene implication in ἐπιβολήν, if we understand σηκίδος rather than δίκης. Nub. 619 τῆς ἐορτῆς μὴ τυχόντες κατὰ λόγον τῶν ἡμερῶν, *according to the (proper) reckoning of the days*. The construction is much like those in Section 1 above, corresponding to λογίζομαι τὰς ἡμέρας.

Eq. 267 f. δίκαιον ἐν πόλει / ἐστάναι μνημείον ὑμῶν ἐστὶν ἀνδρείας χάριν.
 Ach. 855 Λυσίστρατος . . . Χολαργέων ὄνειδος. Ran. 186 τίς ἐς τὸ
 Λήθης πεδίον, ἧ' ἴσ' Ὀνου πόκας. The sense of πόκας may pass easily
 from the abstract notion of *shearing* to the concrete notion of *wool*;
 but the passage is very obscure. 1496 ff. ἐπὶ . . . / . . . σκαριφησμοῖσι
 λήρων / διατριβὴν ἀργὸν ποιῆσθαι, *scratchings up of nonsense*.

11. In the following passages the objective character of the genitive is questionable. The relation may be viewed in two ways, and the genitive may be regarded as the object of the action or as its subject. Nub. 312 εὐκελάδων τε χορῶν ἐρεθίσματα. The passage is lyrical. It may mean *excitement of sweet-voiced choruses*, or *excitement caused by sweet-voiced choruses*. Ran. 154 ἐντεῦθεν αὐλῶν τίς σε περίεσιν πνοή. 313 αὐλῶν πνοῆς (sc. οὐ κατήκουσας;). αὐλῶν πνοή may be either the *blowing of flutes* (by musicians) or the *sound made by flutes*.

CHAPTER V

VARIOUS ADNOMINAL GENITIVES

In this chapter are included several types of adnominal (non-partitive) genitive construction represented by only a small number of examples as compared with the possessive, subjective, and objective types. These constructions are classified in five divisions: A. Appositional Genitive, B. Genitive of Definition, C. Genitive of Measure, D. Genitive of Origin, E. Predicative Genitive of Description.

A. *Appositional Genitive.* The genitive and the noun on which it depends both signify objects which are in reality identical.

1. The most distinct type is that in which the genitive depends on *χρῆμα*, forming an expression which corresponds most closely to the American slang expression *a whale of a (big) house (man, ship, etc.)* and serves to denote enormous size. In some of the passages, however, the notion of size is lost and *χρῆμα* merely shows the speaker's amazement at the nature of the thing under discussion (as in *Vesp.* 933, *Av.* 826, *Lys.* 83 and 1085). The construction belongs essentially to the language of familiar conversation (though examples are quotable from Herodotus, Euripides, etc.) and is found in Aristophanes only in iambic trimeters, except *Lys.* 1031, a paeonic-trochaic tetrameter. *Eq.* 1219 ὅσον τὸ χρῆμα τοῦ πλακοῦντος ἀπέθετο. *Nub.* 2 ὦ Ζεῦ βασιλεῦ τὸ χρῆμα τῶν νυκτῶν ὅσον. The plural *νυκτῶν* is here used only of the one particular night, spoken of with regard to its separate watches. *Vesp.* 933 κλέπτων τὸ χρῆμα τὰνδρός. *Av.* 826 λιπαρὸν τὸ χρῆμα τῆς πόλεως. *Lys.* 83 ὡς δὴ καλὸν τὸ χρῆμα τιθίων ἔχεις. 1031 ἦ μέγ' ὦ Ζεῦ χρῆμ' ἰδεῖν τῆς ἐμπίδος ἔνεστί σοι. 1084 f. φαίνεται / ἀσκητικὸν τὸ χρῆμα τοῦ νοσήματος. *Eccl.* 394 f. ἀτὰρ τί τὸ πράγμα ἦν, ὅτι τοσοῦτον χρῆμ' ὄχλου / οὕτως ἐν ὥρᾳ ξυνελέγη; *Fr.* 67 ὦ Ζεῦ τὸ χρῆμα τῆς νεολαίας ὡς καλόν. Compare also the partitive use with *χρῆμα* VI. D. 5.

2. The remaining appositional constructions are for the most

part too vague in character to admit of any exact classification, but it seems best to make several introductory remarks before quoting the examples. In Eq. 813 and Plut. 601 πόλις is accompanied by the genitive Ἄργους, the name of the city, and much the same relation exists in Av. 617 and in Ran. 1382. In Ach. 1124 and 1125 the accusative κύκλον is used with the genitive of two objects having circular form — a shield and a cake. In Pax 866 ὄχημα κανθάρον is used of a beetle serving as a conveyance; and in Vesp. 29 the city is likened to a ship, in Pax 1090 f. war to a cloud, etc., the real subject of discussion standing in the genitive case in dependence on the word designating the thing to which it is likened. Many of the passages contain some such metaphor as those quoted, and most of them show the syntactical freedom of lyric and tragic diction. Of the twenty-four passages listed in this section nine (Ach. 837, Pax 865, Av. 617, Ran. 819, 881, 904, 1331 f., Plut. 601, Fr. 467) are lyrical; three (Eq. 813, Nub. 1008, Av. 709) are anapaestic tetrameters; one (Ran. 931 f.) is in iambic tetrameters; one (Pax 1090 f.) is heroic; six (Ach. 1124, 1125, Thes. 16 f., Ran. 1172 and 1382 and Eccl. 1) are in the elevated style of tragedy; only Vesp. 29, Pax 609 and 868, and Nub. 129 f. are trimeters of the normal comic type, and even in these the expressions used are rather peculiar. Ran. 904 συσκεδᾶν πολλὰς ἀλινδθήρας ἐπῶν. The construction in this peculiar metaphor might possibly be regarded as genitive of material. Av. 617 δένδρον ἐλάας. Fr. 467 σταθερὰ δὲ κάλυξ νεαρᾶς ἡβης. Ach. 1124 f. Λα. φέρε δεῦρο γοργόνωτον ἀσπίδος κύκλον. / Δι. κάμοι πλακοῦντος τυρόνωτον δὸς κύκλον. Pax 1090 νέφος ἐχθρὸν ἀπωσάμενοι πολέμοιο. Eccl. 1 ὦ λαμπρὸν ὄμμα τοῦ τροχηλάτου λύχνου. Ran. 1331 f. ὦ νυκτὸς κελαινοφαγῆς / ὄρφνα. The relation is somewhat like that in the possessive constructions in Chapter I. B. 6 but has at the same time an appositional character. Pax 865 εἰς ὄχημα κανθάρον ἴπιβάς. Ran. 1172 τύμβου δ' ἐπ' ὄχθῳ τῷδε κηρύσσω πατρί. Eq. 813 ὦ πόλις Ἄργους. Plut. 601 the same. Ach. 837 τὸ πρᾶγμα τοῦ βουλευματος. Vesp. 29 περὶ τῆς πόλεως γὰρ ἐστὶ τοῦ σκάφους ὄλου. Ran. 1382 'εἴθ' ὦφελ' Ἄργοῦς μὴ διαπτᾶσθαι σκάφος' (the first verse of Eur. Med.). Ran. 819 σχινδαλῶν τε παραξόνια σμιλεύματά τ' ἔργων. These appear partly appositional, partly objective, and partly like genitives of material. 881 παραπρίσματ' ἐπῶν. Pax 609 ἐμβαλὼν σπινθήρα μικρὸν Μεγαρικοῦ ψηφίσματος. Nub.

129 f. πῶς οὖν / λόγων ἀκριβῶν σχινδαλάμους μαθήσομαι; The relation is somewhat like that in Ran. 819 and 881 above. Thes. 16 f. ᾧ μὲν βλέπειν χρῆ πρῶτ' ἐμηχανήσατο / ὀφθαλμὸν ἀντίμιμον ἡλίου τροχῶ. Ran. 931 f. ἤδη ποτ' ἐν μακρῶ χρόνῳ νυκτὸς διηγρύπνησα / τὸν ξουθὸν ἱππαλεκτρύονα ζητῶν τίς ἐστὶν ὄρνις. ἐν μακρῶ χρόνῳ probably = *in the long night-time*, recalling Euripides' Hippolytus 375 f. ἤδη ποτ' ἄλλως νυκτὸς ἐν μακρῶ χρόνῳ / θνητῶν ἐφρόντισ' ἢ διέφθαρται βίος. Nub. 1008 ἦρος ἐν ὥρᾳ. ἔαρ is itself a ὥρα. Av. 709 πρῶτα μὲν ὥρας φαίνομεν ἡμεῖς ἦρος χειμῶνος ὀπώρας. Pax 868 ἡ παῖς λέλονται καὶ τὰ τῆς πυγῆς καλά. This is little more than a periphrasis for ἡ πυγὴ οἱ τὰ πυγαῖα μέρη. Somewhat similar is Eccl. 624 τὸ δὲ τῶν ἀνδρῶν τί ποιήσει.

B. Genitive of Definition.

In several passages the genitive limits or defines the governing noun in much the same manner in which an adjective modifies its noun; the relation is not possessive in the truest sense; nor is it appositional, though in some of the passages (e. g., Av. 246 f., 824) we have almost an appositional construction. The genitive is in most cases either an abstract noun or a geographical proper name. Nub. 955 f. νῦν γὰρ ἅπας ἐνθάδε κίνδυνος / ἀνείται σοφίας. σοφίας shows what is to be involved in the dangerous contest about to take place. Av. 246 f. (sc. ὄσα) ἔχετε λειμῶ- / νά τ' ἐρόντα Μαραθῶνος, *the Marathonian plain*, though the two words may be regarded as denoting identical things, as in the appositional expression πόλις Ἄργους. Ran. 194 παρὰ τὸν Αὔαινον λίθον, an obscure passage. Nub. 598 f. ἦ τ' Ἐφέσου μάκαιρα πάγχρυσον ἔχεις / οἶκον. Av. 824 τὸ Φλέγρας πεδῖον. Ran. 186 τὸ Λήθης πεδῖον, originally *the plain of Forgetting*, though the expression has acquired the force of a geographical term. 470 Στυγός . . . μελανοκάρδιος πέτρα. Fr. 149 (verses 1 f.) καὶ τίς . . . σκότου πύλας / ἔτλη κατελθεῖν; Ach. 896 ἀγορᾶς τέλος. Pax 996 ff. μεῖζον δ' ἡμᾶς τοὺς Ἕλληνας / πάλιν ἐξ ἀρχῆς / φιλίας χυλῶ. φιλίας may be appositional, but the expression is very difficult to analyze because of its metaphorical character.

C. Genitive of Measure.

In the following passages the genitive is a word signifying the length of time for which a certain thing is intended, or (in Nub. 470 ff.) the quantity of money involved in certain matters of

litigation. Nub. 470 ff. ἀνακοινοῦσθαί τε / καὶ ἐς λόγον ἐλθεῖν / πράγματα κἀντιγραφὰς / πολλῶν ταλάντων. The genitive depends both on πράγματα (*suits*, Humphreys) and on ἀντιγραφὰς (*indictments* of the plaintiff and *pleas* of the defendant; Humphreys). Pax 716 ὅσον ῥοφήσει ζωμὸν ἡμερῶν τριῶν, *three-days-gravy*, an expression composed perhaps after μισθὸς ἡμερῶν τριῶν and σιτί' ἡμερῶν τριῶν. Vesp. 661 ἀπὸ τούτου νυν κατάρθεις μισθὸν τοῖσι δικασταῖς ἐνιαυτοῦ. 243 ἦκειν ἔχοντας ἡμερῶν ὀργῆν τριῶν πονηράν, clearly a parody on the σιτί' ἡμερῶν τριῶν taken by soldiers starting on campaigns. Ach. 197 καὶ μὴ 'πιτηρεῖν σιτί' ἡμερῶν τριῶν. Pax 312 οὐ γὰρ ἦν ἔχοντας ἦκειν σιτί' ἡμερῶν τριῶν.

See also Chapter VIII. N. 4, below.

D. *Genitive of Origin*, designating the origin or cause of the thing signified by the governing word.

1. In the following passages the genitive is a geographical word showing the place from which something comes. Lys. 582 καὶ νῆ Δία τὰς γε πόλεις, ὀπόσαι τῆς γῆς τῆσδ' εἰσὶν ἄποικοι. Ran. 472 Κωκυτοῦ τε περιδρομοὶ κύνες. The genitive depends directly on κύνες, not on περιδρομοὶ. Fr. 27 a Λαμπτρέυς ἔγωγε τῶν κάτω. There were, according to Harpocration, two demes named Lamptrae, one in the uplands and the other near the sea. It is to the latter that this passage refers. If with τῶν we understand Λαμπτρέων (the name of the inhabitants) we have a partitive genitive of the type treated in VI. D. 7; but if we understand Λαμπτρῶν (the name of the place, which I believe is preferable) we have a genitive of origin. Av. 152 ἀλλ' εἰσὶν ἕτεροι τῆς Λοκρίδος Ὀπούντιοι. Ran. 1332 f. τίνα μοι δύστανον ὄνειρον / πέμπεις ἐξ ἀφανοῦς, Ἀίδα πρόμολον;

2. Here the genitive designates the god or person by whom something is caused or sent. Fr. 100 (vs. 4) δισχίλαι γὰρ εἰσι σὺν ταῖς Νικίον. Understand δραγμαί and δραγμαῖς. The allusion is to a story that Nicias paid a thousand drachmae to be released from office, just as one of the speakers in this fragment wishes to do. Plut. 515 ἡ γῆς ἀρότροις ῥήξας δάπεδον καρπὸν Δηοῦς θερίσασθαι. Eq. 245 ὁ κοινορτὸς δῆλος αὐτῶν ὡς ὁμοῦ προσκειμένων. Ran. 246 Διὸς φεύγοντες ὄμβρον. Lys. 831 f. ἄνδρ' ἄνδρ' ὄρῳ προσιόντα παραπεπληγμένον, / τοῖς τῆς Ἀφροδίτης ὀργίοις εἰλημμένον, *excitement sent by Aphrodite*. Plut. 63 δέχου τὸν ἄνδρα καὶ τὸν ὄρνιν τοῦ θεοῦ. ὄρνιν here = *omen*.

Pax 39 ff. Οἰ.^β χῶτου ποτ' ἐστὶ δαιμόνων ἢ προσβολή / οὐκ οἶδ'. Ἀφροδίτης μὲν γὰρ οὐ μοι φαίνεται, / οὐ μὴν Χαρίτων γε. Οἰ.^α τοῦ γὰρ ἐστ'; Οἰ.^β οὐκ ἔσθ' ὅπως / τοῦτ' ἔστι τὸ τέρας οὐ Διὸς καταβάτου. All the genitives in this passage (except the partitive δαιμόνων) are genitives of origin. I prefer to interpret προσβολή as *odor* with most editors, not as *appanage* with Brunck, Paley, and Rogers.

3. In the following passages the genitive is causal: it denotes the reason for the existence of the thing signified by the governing word. Nub. 1075 πάρεμ' ἐντεύθεν ἐς τὰς τῆς φύσεως ἀνάγκας. Eq. 443 f. σὺ δ' ἀστρατείας γ' εἴκοσιν (sc. γραφὰς φεύξει) / κλοπῆς δὲ πλεῖν ἢ χιλίας. The construction is similar to that in which the genitive of the crime depends on the verb of *being prosecuted*. (Compare Chapter VIII. M 1, especially sub-section c), where the expressions with δίκην δίδομαι are listed. Vesp. 581 f. κὰν ἀληθῆς γε δίκην νικᾷ, ταύτης ἡμῖν ἐπίχειρα / ἐν φορβειᾷ τοῖσι δικασταῖς ἔξοδον ἠῦλῃσ' ἀπιούσι. Eq. 824 f. τοὺς καυλοὺς / τῶν εὐθηνῶν ἐκκαυλίζων. The sense is that Cleon takes bribes for allowing officials to pass their εὐθυναί safely, thus depriving the state of the fines which should come from these εὐθυναί. Pax 659 ὄργην γὰρ αὐτοῖς ὧν ἔπαθε πολλὴν ἔχει. Ach. 226 ff. πόλεμος / ἐχθοδοπὸς αὔξεται / τῶν ἐμῶν χωρίων. Fr. 150 (vss. 2 f.) τούτους γάρ . . . ξυλλαβῶν / ὁ τῆς διαρροίας ποταμὸς οἰχθήσεται. Thes. 94 τοῦ γὰρ τεχνάζειν ἡμέτερος ὁ πυραμοῦς. Nub. 1156 τόκοι τόκων, *interest on interest, compound interest*. 1285 f. τὰργυρίου μοι τὸν τόκον / ἀπόδοτε. Eq. 521 ὃς πλεῖστα χορῶν τῶν ἀντιπάλων νίκης ἔστησε τροπαῖα. The phrase in question is νίκης τροπαῖα. Lys. 317 f. δέσποινα Νίκη ξυγγενοῦ τῶν τ' ἐν πόλει γυναικῶν / τοῦ νῦν παρεστῶτος θράσους θέσθαι τροπαῖον ἡμᾶς. Probably τροπαῖον governs only θράσους, and θράσους governs γυναικῶν. Plut. 453 τροπαῖον ἂν στήσαιτο τῶν ταύτης τρόπων. Thes. 1230 f. τὸ Θεσμοφόρω δ' ἡμῖν ἀγαθὴν / τούτων χάριν ἀνταποδοίτην.

4. In the following passages the genitive depends on a noun indicating a *sound* of some sort. The construction involves the notion of origin but is scarcely different from the subjective genitive. Nub. 283 καὶ ποταμῶν ζαθέων κελαδήματα. Thes. 120 Λατῶ τε κρούματά τ' Ἀσιάδος. Ἀσιάδος = κιθάρας. The genitive is one of origin unless we insist on the verbal notion in κρούματα, in which case we have an objective genitive. Av. 1156 ἦν δ' ὁ κτύπος / αὐτῶν πελεκόντων ὥσπερ ἐν ναυπηγίῳ. Lys. 1305 ff. ὡς Σπάρταν ὑμνίωμες, /

τᾶ σιῶν χοροὶ μέλοντι / καὶ ποδῶν κτύπος. Fr. 244b ἀνὴρ δὲ φεύγων οὐ μένει λύρας κτύπον. Ach. 539 πάταγος ἦν τῶν ἀσπίδων. Pax 400 ἐλέησον αὐτῶν τὴν ὄπα. 155 f. χρυσοχάλινον πάταγον ψαλίων / διακινήσας. Nub. 319 ταῦτ' ἄρ' ἀκούσασ' αὐτῶν τὸ φθέγμ' ἢ ψυχὴ μου πεπότηται. Pax 234 f. καὶ γὰρ ὥσπερ ἠσθόμην / καὐτὸς θυείας φθέγμα πολεμιστηρίας. Av. 204 f. οἱ δὲ νῶν τοῦ φθέγματος / ἐάνπερ ἐπακούσωσι θεύσονται δρόμω. 1197 f. δαίμονος πεδαρσίου / δίνης πτερωτὸς φθόγγος ἐξακούεται. δίνης with φθόγγος. Nub. 963 πρῶτον μὲν ἔδει παιδὸς φωνὴν γρύξαντος μηδὲν ἀκοῦσαι. Vesp. 572 f. ' εἰ μὲν χαίρεις ἀρνὸς φωνῆ, παιδὸς φωνὴν ἐλεήσας.' / εἰ δ' αὖ τοῖς χοιριδίοις χαίρω, θυγατρὸς φωνῆ με πιθέσθαι. Fr. 387 (verse 6) τρυγὸς τε φωνὴν εἰς λεκάνην ὠθουμένης. Thes. 146 f. τοῦ φθόνου μὲν τὸν ψόγον / ἤκουσα, *the censure arising from envy*. Eq. 1326 ὄψεσθε δέ· καὶ γὰρ ἀνοιγνυμένων ψόφος ἦδη τῶν προπυλαίων. Ran. 604 ὡς ἀκούω τῆς θύρας καὶ δὴ ψόφον.

5. In the following passages the genitive is used with nouns meaning *smoke, odor*, etc. Av. 1716 f. θυμιαμάτων δ' / αὔραι διαφαίρουσι πλεκτάνην καπνοῦ, *vapors from burnt-offerings*. . . . Ran. 313 f. δάδων γέ με / αὔρα τις εἰσέπνευσε μυστικωτάτη. Vesp. 145 Bδ. καπνός (sc. εἰ); φέρ' ἴδω ξύλου τίνος σύ. Φι. σκίνου. Av. 193 τῶν μηρίων τὴν κνῖσαν οὐ διαφρήσετε. Pax 753 διαβὰς βυρσῶν ὄσμὰς δεινὰς.

6. In the following passages the genitive depends on nouns meaning *tracks or shadow*. Nub. 831 καὶ Χαιρεφῶν, ὃς οἶδε τὰ ψυλλῶν ἵχνη. Thes. 779 δέξασθε σμίλης ὀλκούς. Vesp. 191 Bδ. περὶ τοῦ μαχεῖ νῶν δῆτα; Φι. περὶ ὄνου σκιᾶς. Fr. 77 τὴν αὐτοῦ σκιὰν δέδοικεν. 192 περὶ τοῦ γὰρ ὑμῖν ὁ πόλεμος / νῦν ἐστι; περὶ ὄνου σκιᾶς.

7. The following examples of the genitive of origin are of miscellaneous character. Lys. 811 Ἐρινύων ἀπορρώξ, *a piece chipped off from a Fury*. Ach. 1001 f. ὃς δ' ἂν ἐκπίη / πρῶτιστος, ἀσκὸν Κτησιφῶντος λήψεται, *a wine-skin made from the belly of the glutton Ctesiphon*. Pax 11 ἐτέραν ἐτέραν δός (sc. μᾶζαν κόπρου), παιδὸς ἡταιρηκότος. Nub. 338 ὄμβρους θ' ὑδάτων δροσερᾶν Νεφελᾶν. Νεφελᾶν is genitive of origin with ὑδάτων, ὑδάτων genitive of material with ὄμβρους. Ach. 415 δ'ς μοι ράκιόν τι τοῦ παλαιοῦ δράματος. Ran. 1311 f. τέγγουσαι νοτίοις πτερῶν / ρανίσι χροᾶ δροσιζόμεναι. πτερῶν depends on νοτίοις ρανίσι. Merry translates *with drops sprayed from your feathers*.

E. *Predicative Genitive of Description.*

The genitive γνώμης, κόμματος, or τρόπου (always accompanied by a demonstrative pronoun or an adjective) serves to characterize the subject of the sentence. Some form of the copula εἰμί is used in every example except Vesp. 650 f. and 1002, where it is felt. Most of the constructions in this division are scarcely to be distinguished from the partitive constructions after εἰμί, γίγνομαι, etc. in Chapter VI. E 2 below, unless we cling to the original meaning of τρόπος, etc., *character*, in preference to the derived meaning *class*. Vesp. 650 f. χαλεπὸν μὲν καὶ δεινῆς γνώμης καὶ μείζονος ἢ πὶ τρυγωδοῖς / ἰάσασθαι νόσον ἀρχαίαν ἐν τῇ πόλει ἐντετοκυῖαν. Plut. 862 ἔοικε δ' εἶναι τοῦ πονηροῦ κόμματος. 957 ὅτι ἔστ' ἐκείνου τοῦ πονηροῦ κόμματος. Vesp. 1002 ἄκων γὰρ αὐτ' ἔδρασα κοῦ τοῦμοῦ τρόπου. See the introductory remarks. Av. 109 Ep. μῶν ἡλιαστά; Ev. μᾶλλὰ θατέρου τρόπου. Plut. 246 ἐγὼ δὲ τούτου τοῦ τρόπου πῶς εἰμ' αἰί.

CHAPTER VI

PARTITIVE GENITIVE

This chapter includes all types of genitive construction in which the notion is clearly partitive, but it does not include adnominal constructions in which the idea of whole and part is overshadowed by that of possession (I refer to the genitive with names of parts of the body, treated above in Chapter I. B). Examples of the genitive as the actual partitive object of a verb are given below in E of the present chapter, but the numerous uses with verbs of desiring, striving for, obtaining, ruling over, etc. are treated separately in Chapter VIII. because the partitive notion which originally gave rise to the use of the genitive case with these verbs was probably not present to the same extent as in the constructions in VI. E.

A. *Partitive Genitive with Pronouns.*

1. In the following passages the genitive depends on an interrogative pronoun. Nub. 685 f. Σω. ἄρρενα δὲ ποῖα τῶν ὀνομάτων; Στ. μυρία. / Φιλόξενος Μιλησίας Ἀμνίας. Eq. 353 ἐμοὶ γὰρ ἀντέθηκας ἀνθρώπων τίνα; Nub. 502 τῷ τῶν μαθητῶν ἐμφορῆς γενήσομαι; 636 f. ἄγε δὴ τί βούλει πρῶτα νυνὶ μανθάνειν / ὧν οὐκ ἐδιδάχθης πρόποτ' οὐδέν; 1048 f. τῶν τοῦ Διὸς παίδων τίν' ἄνδρ' ἄριστον / ψυχὴν νομίζεις. Vesp. 827 τί τίς κακὸν δέδρακε τῶν ἐν τῷ κίβητι; Both pronouns are interrogative, but only τίς governs the genitive here. Pax 877 εἶεν, τίς ἐσθ' ὑμῶν δίκαιος, τίς ποτε; 929 τῷ δὴ δοκεῖ σοι δῆτα τῶν λοιπῶν; τῷ is an instrumental dative depending on ἰδρυτέον in 923. 1052 τίς ἢ θυσία ποθ' αὐτῇ καὶ τῷ θεῶν; Av. 997 σὺ δ' εἰ τίς ἀνδρῶν; 1176 τίς τῶν θεῶν; Lys. 313 τίς ξυλλάβοιτ' ἂν τοῦ ξύλου τῶν ἐν Σάμῳ στρατηγῶν; Thes. 104 τίτι δαιμόνων ὁ κῶμος; 389 τί γὰρ οὗτος ἡμᾶς οὐκ ἐπισμῆ τῶν κακῶν; Ran. 120 φέρε δὴ τίν' αὐτῶν (sc. τῶν ὀδῶν) σοι φράσω πρώτην, τίνα; 310 τίν' αἰτιάσομαι θεῶν μ' ἀπολλύναι; Eccl. 120 τίς δ' ὧ μὲλ' ἡμῶν οὐ λαλεῖν ἐπίσταται; Fr. 198 (vs. 9) τίς τοῦτο τῶν ξυνηγῶρων τερατεύεται; 206 φέρ' ἴδω, τί σοι δῶ τῶν μύρων; 698 τίς ὄρεα βαθύκομα τάδ' ἐπέστυον βροτῶν; In the following passages the interrogative stands in a

subordinate clause; that is, it introduces an indirect question. Sometimes the clause may almost be regarded as relative rather than as interrogative (e. g., Nub. 1336, Pax 224 f.). Nub. 650 f. *ἐπαῖτονθ' ὁποῖός ἐστι τῶν ῥυθμῶν / κατ' ἐνόπλιον, χῶποῖος αὖ κατὰ δάκτυλον.* Eq. 747 f. *ἴν' εἰδῆς ὀπότερος νῶν ἐστί σοι / εὐνούστερος.* 1207 f. *τί οὐ διακρίνεις Δῆμ' ὀπότερός ἐστι νῶν / ἀνῆρ ἀμείνων.* Nub. 949 ff. *νῦν δείξετον / . . . / 953 ὀπότερος αὐτοῖν λέγων / ἀμείνων φανήσεται.* 1096 *καὶ τῶν θεατῶν ὀπότεροι πλείους σκόπει.* 1336 f. *Φε. ἐλοῦ δ' ὀπότερον τοῖν λόγῳ βούλει λέγειν. / Στ. ποῖον λόγον;* Ran. 668 f. *οὐ τοι μὰ τὴν Δήμητρα δύναμαί πω μαθεῖν / ὀπότερος ὑμῶν ἐστι θεός.* Pax 224 f. *κἄπειθ' ὄρᾶς / ὄσους ἄνωθεν ἐπεφόρησε τῶν λίθων.* Ach. 332 *εἴσομαι δ' ὑμῶν τάχ' ὅστις ἀνθράκων τι κήδεται.* Eq. 259 f. *τοὺς ἵπευθύνους σκοπῶν, / ὅστις αὐτῶν ὠμός ἐστιν ἢ πέπων ἢ μὴ πέπων.* 264 *καὶ σκοπεῖς γε τῶν πολιτῶν ὅστις ἐστὶν ἀμνοκῶν.* Nub. 658 f. *μανθάνειν, / τῶν τετραπόδων ἄττ' ἐστὶν ὀρθῶς ἄρρενα.* 681 f. *ἔτι δὴ γε περὶ τῶν ὀνομάτων μαθεῖν σε δεῖ, / ἄττ' ἄρρεν' ἐστίν, ἄττα δ' αὐτῶν θήλεα.* Vesp. 1170 f. *σκέψαι μ' ὄτφ / μάλιστ' ἔοικα τὴν βάδισιν τῶν πλουσίων.* Pax 39 f. *χῶτου ποτ' ἐστὶ δαιμόνων ἢ προσβολῆ / οὐκ οἶδα.* Fr. 321 *ὄσ' ἦν περιέργ' αὐταῖσι τῶν φορημάτων.*

2. In a few passages the partitive genitive is governed by a demonstrative pronoun. Vesp. 1181 f. *ἐγῶδα τοῖνον τῶν γε πάνν κατ' οἰκίαν (sc. λόγων) / ἐκείνον.* Ach. 810 *ἐγὼ γὰρ αὐτῶν τάνδε μίαν ἀνειλόμαν.* The genitive depends rather on *τάνδε* than on *μίαν*. The dialect is Megarian. Vesp. 481 *τοῦτο γὰρ παρεμβαλοῦμεν τῶν τριχοϊκῶν ἐπῶν.* The genitive is in a predicative partitive relation to *τοῦτο*.

3. The genitive with indefinite pronouns and pronominal adjectives used substantively is extremely common. The pronouns differ considerably in character and are best treated in subsections.

With *ἄλλος*: Ach. 842 *οὐδ' ἄλλος ἀνθρώπων ὑποψωνῶν σε πημανεῖ τι.* Nub. 360 *οὐ γὰρ ἂν ἄλλφ γ' ὑπακούσαιμεν τῶν νῦν μετεωροσοφιστῶν.* Fr. 582 *ἄλλαι δὲ κυαμίζουσιν αὐτῶν.*

With *ἅπας*: Ran. 980 f. *Ἄθη- / ναίων ἅπας τις.* The genitive depends of course on *ἅπας*, not on *τις*. Fr. 164 † *φήμαις οὖν ἐγὼ † βροτῶν ἅπαντας ἐκλαπῆναι.* The verse is unintelligible though *βροτῶν* seems to belong with *ἅπαντας*. Bothe proposed the emendation *φήμη ὅστιν ἐξ ὧν βροτοῦς.*

For ἄτερος see ἕτερος.

With ἕκαστος: Vesp. 708 τούτων εἴκοσιν ἄνδρας βόσκειν εἴ τις προσέταξεν ἐκάστη. τῶν πόλεων is to be understood with τούτων. Lys. 1186 f. κάπειτα τὴν αὐτοῦ γυναῖχ' ὑμῶν λαβὼν / ἄπεισ' ἕκαστος. Plut. 663 ἡμῶν δ' ἕκαστος στιβάδα παρεκαττύετο.

With ἐκάτερος: Thes. 11 χωρὶς γὰρ αὐτοῖν ἐκατέρου 'στιν ἡ φύσις. αὐτοῖν depends on ἐκατέρου, ἐκατέρου on φύσις. The language is highly poetic.

With ἕτερος: Ach. 117 f. καὶ τοῖν μὲν εὐνούχοιν τὸν ἕτερον τουτονὶ . . . Nub. 114 τούτοις τὸν ἕτερον τοῖν λόγοις, τὸν ἡττονα. 244 ἀλλὰ με δίδαξον τὸν ἕτερον τοῖν σοῖν λόγοις. Vesp. 138 οὐ περιδραμεῖται σφῶν ταχέως δεῦρ' ἄτερος; (ἄτερος here for ὁ ἕτερος, not dialectic). 692 καὶ κοινῶν τῶν ἀρχόντων ἐτέρῳ τινὶ τῶν μεθ' ἑαυτοῦ. 1508 προσέρχεται γὰρ ἕτερος αὐτῶν Καρκίνου. Pax 940 f. ἕτερον δ' ἐτέρῳ / τούτων κατὰ καιρὸν ἀπαντᾷ. Ran. 1397 ἀλλ' ἕτερον αὐτὸ ζῆτει τι τῶν βαρυστάθμων. Eccl. 151 f. ἐβουλόμην μὲν ἂν ἕτερον τῶν ἡθάδων / λέγειν τὰ βέλτιστα.

With μηδείς, μηδέν: Ach. 609 τῶνδὲ δὲ μηδένα (sc. μισθοφορεῖν). Eq. 1262 f. ὣσθ' ὁμολογεῖν σε μηδέν' ἀνθρώπων ἐμοῦ / ἰδεῖν ἀμείνω. Nub. 1284 εἰ μηδὲν οἶσθα τῶν μετεώρων πραγμάτων. Vesp. 750 μή μοι τούτων μηδὲν ὑπισχνού. Pax 986 τούτων σὺ ποιεῖ μηδὲν ἔθ' ἡμᾶς. Lys. 49 f. ὥστε τῶν νῦν μηδένα / ἀνδρῶν ἐπ' ἀλλήλοισιν αἰρεσθαι δόρυ. Thes. 843 διδόναι μηδέν' ἀνθρώπων τόκον. Ran. 13 f. εἴπερ ποιήσω μηδὲν ὧνπερ Φρύνιχος / εἴωθε ποιεῖν. Eccl. 294 ff. σαυτῷ προσέχων ὅπως / μηδὲν παραχορδιεῖς / ὧν δεῖ σ' ἀποδείξει. 588 μή νυν πρότερον μηδείς ὑμῶν ἀντίπη μηδ' ὑποκρούση. Plut. 91 ἵνα μὴ διαγιγνώσκοιμι τούτων μηδένα.

With μόνος: Ach. 290 ff. ὅστις ἡμῶν μόνος / σπεισάμενος εἶτα δύνα- / σαι πρὸς ἔμ' ἀποβλέπειν. 794 οὐ χοῖρος Ἀφροδίτα; μόνα γὰρ δαιμόνων. The dialect is Megarian. Nub. 578 δαιμόνων ἡμῖν μόναις οὐ θύετ' οὐδὲ σπένδετε. 804 ff. ἄρ' αἰσθάνει πλείστα / δι' ἡμᾶς ἀγάθ' αὐτίχ' / ἕξω μόναις θεῶν; Vesp. 392 κάβουλήθης μόνος ἡρώων παρὰ τὸν κλάοντα καθῆσθαι. Pax 129 f. ἐν τοῖσιν Αἰσώπου λόγοις ἐξηγρέθη / μόνος πετεινῶν ἐς θεοὺς ἀφιγμένος. 739 τοὺς ἀντιπάλους μόνος ἀνθρώπων κατέπαυσεν. Av. 486 f. διὰ ταῦτ' ἄρ' ἔχων καὶ νῦν ὥσπερ βασιλεὺς ὁ μέγας διαβάσκει / ἐπὶ τῆς κεφαλῆς τὴν κυρβασίαν τῶν ὀρνίθων μόνος ὀρθήν. 1546 μόνον θεῶν γὰρ διὰ σ' ἀπανθρακίζομεν. Lys. 145 ὦ φιλιτάτη σὺ καὶ μόνη τούτων γυνή. Thes. 732 μόνην γυναικῶν αἰτιῶ τὴν μητέρα. Ran. 1392 'μόνος θεῶν γὰρ Θάνατος οὐ δῶρων ἐρᾷ.' Eccl. 1132 f. ὅστις πολιτῶν πλείον ἢ τρισμυρίων / ὄντων τὸ πλῆθος οὐ δεδείπηκας μόνος.

With *ὁ μὲν . . . ὁ δέ*: Ach. 974 f. *ὦν* (sc. *χρημάτων*) *τὰ μὲν ἐν οἰκίᾳ / χρήσιμα, τὰ δ' αὖ πρέπει χλιαρὰ κατεσθίειν*. Vesp. 1108 ff. *οἱ μὲν ἡμῶν οὐπὲρ ἄρχων, οἱ δὲ παρὰ τοὺς ἔνδεκα, / οἱ δ' ἐν ᾠδείῳ δικάζουσ', οἱ δὲ πρὸς τοῖς τειχίοις / ξυμβεβυσμένοι πυκνόν*. Pax 1180 f. *τοὺς μὲν ἐγγράφοντες ἡμῶν τοὺς δ' ἄνω τε καὶ κάτω / ἐξαλείφοντες δις ἢ τρίς*. Lys. 17 ff. *ἡ μὲν γὰρ ἡμῶν περὶ τὸν ἄνδρ' ἐκύπτασεν, / ἡ δ' οἰκέτην ἡγειρεν, ἡ δὲ παιδίον / κατέκλινεν, ἡ δ' ἔλουσεν, ἡ δ' ἐψώμισεν*. Plut. 162 *ὁ μὲν γὰρ ἡμῶν σκυτοτομῆι καθήμενος*. Properly the genitive depends not only on *ὁ μὲν* in 162, but also on *ἕτερος* and *ὁ δέ* in 163 and on *ὁ δέ* repeated eight times from 164 through 168.

With *ὅτιοῦν*: Vesp. 598 *σὺ δὲ τὸν πατέρ' οὐδ' ὅτιοῦν τούτων τὸν σαντοῦ πώποτ' ἔδρασας*.

With *οὐδεῖς, οὐδεμία, οὐδέν*: Ach. 560 f. *νῆ τὸν Ποσειδῶ καὶ λέγει γ' ἄπερ λέγει / δίκαια πάντα κούδεν αὐτῶν ψεύδεται*. Eq. 231 f. *αὐτὸν οὐδεῖς ἤθελεν / τῶν σκευοποιῶν εἰκάσαι*. 569 f. *οὐ γὰρ οὐδεῖς πώποτ' αὐτῶν τοὺς ἐναντίους ἰδὼν / ἠρίθμησεν*. 573 f. *καὶ στρατηγὸς οὐδ' ἂν εἰς / τῶν πρὸ τοῦ σίτησιν ἤτησ' ἐρόμενος Κλαιίνετον*. 776 *οὐ φροντίζων τῶν ἰδιωτῶν οὐδενός*. 816 *ἀφελῶν τ' οὐδέν τῶν ἀρχαίων*. Nub. 636 f. *ἄγε δὴ τί βούλει πρῶτα νυνὶ μανθάνειν / ὦν οὐκ ἐδιδάχθης πώποτ' οὐδέν; ὦν seems to depend both on τί and on οὐδέν*. 655 f. *οὐ γὰρ ψζυρὲ / τούτων ἐπιθυμῶ μανθάνειν οὐδέν*. 835 f. *ὦν . . . / ἀπεκείρατ' οὐδεῖς πώποτ' οὐδ' ἠλείψατο*. 916 f. *διὰ σὲ δὲ φοιτᾶν / οὐδεῖς ἐθέλει τῶν μειρακίων*. Vesp. 561 *ἔνδον τούτων ὦν ἂν φάσκω πάντων οὐδέν πεποίηκα*. 587 *καὶ ταῦτ' ἀνπεύθυνοι δρῶμεν, τῶν δ' ἄλλων οὐδεμί' ἀρχή*. *ἀρχῶν* is to be understood with *τῶν ἄλλων*. 678 f. *σοὶ δ' ὦν ἀρχεῖς . . . / οὐδεῖς οὐδὲ σκορόδου κεφαλὴν τοῖς ἐψητοῖσι δίδωσιν*. *ὦν* depends on the verb *ἀρχεῖς* as well as on the pronoun *οὐδεῖς*. 888 ff. *τὸν δῆμον ἡσθόμεσθά σου / φιλοῦντος ὡς οὐδεῖς ἀνὴρ / τῶν γε νεωτέρων*. 1223 *ἄληθες; ὡς οὐδεῖς Διακρίων δέξεται*. *Διακρίων* is probably genitive depending on *οὐδεῖς*, though Van Leeuwen regards the verse as corrupt and obscure and suggests that *Διακρίων* may possibly be taken as nominative singular. Pax 964 f. *τούτων ὅσοιπέρ εἰσι τῶν θεωμένων / οὐκ ἔστιν οὐδεῖς ὅστις οὐ κριθῆν ἔχει*. Av. 520 *ᾠμνυ τ' οὐδεῖς τότ' ἂν ἀνθρώπων θεόν, ἀλλ' ὄρνιθας ἅπαντες*. 595 *ὥστ' ἀπολείται τῶν ναυκλήρων οὐδεῖς*. 847 *οὐδέν γὰρ ἄνευ σοῦ τῶνδ' ἅ λέγω πεπράξεται*. 1516 f. *θύει γὰρ οὐδεῖς οὐδέν ἀνθρώπων ἔτι / θεοῖσιν*. Lys. 58 *ἀλλ' οὐδὲ Παράλων οὐδεμία γυνὴ πάρα*. 1043 f. *οὐ παρασκευαζόμεσθα τῶν πολιτῶν οὐδέν' ὦν- / δρες φλαῦρον εἰπεῖν οὐδὲ ἔν*. Thes. 549 f. *μίαν γὰρ οὐκ ἂν εἴποις / τῶν νῦν γυναικῶν Πηνηλόπην, Φαίρας δ'*

ἀπαξάπασας. 807 καὶ Στρατονίκην ἡμῶν οὐδεὶς οὐδ' ἐγχειρεῖ πολεμίζειν. Ran. 68 κοῦδεὶς γέ μ' ἂν πείσειεν ἀνθρώπων. 1414 οὐδὲν ἄρα πράξεις ὄνπερ ἤλθες οὐνεκα; Eccl. 417 πλευρίτις ἡμῶν οὐδέν' ἂν λάβοι ποτέ. Plut. 137 ὅτι οὐδ' ἂν εἰς θύσειεν ἀνθρώπων ἔτι. 511 f. οὔτε τέχνην ἂν τῶν ἀνθρώπων οὔτ' ἂν σοφίαν μελετῶν / οὐδεὶς. 571 ἀλλ' οὐ ψεύδει τούτων γ' οὐδέν, καίπερ σφόδρα βάσκανος οὔσα. 870 μὰ Δί' οὐ μὲν οὖν ἔσθ' ὑγιᾶς ἡμῶν οὐδενός.

With πᾶς: Vesp. 623 πᾶς τίς φησιν τῶν παριόντων. The genitive depends on πᾶς, not on τις.

With τις, τι: Ach. 151 f. κάκιστ' ἀπολοίμην, εἴ τι τούτων πείθομαι / ὧν εἶπας. 329 f. μῶν ἔχει του παιδίον / τῶν παρόντων ἔνδον εἶρξας; 405 ὑπάκουσον, εἴπερ πώποτ' ἀνθρώπων τινί. 541 φέρ' εἰ Λακεδαιμονίων τις ἐκπλεύσας. . . . 613 εἶδέν τις ἡμῶν τὰκβάταν' ἢ τοὺς Χάονας; 897 ἀλλ' εἴ τι πωλεῖς τῶνδε τῶν ἄλλων λέγε. Eq. 31 θεῶν ἰόντε προσπεσεῖν του πρὸς βρέτας. 53 ὃ τι ἂν τις ἡμῶν σκευάσῃ. 261 κἄν τιν' αὐτῶν γνῶς ἀπράγμον' ὄντα καὶ κεχηνότα. 423 εἰ δ' οὖν ἴδοι τις αὐτῶν. 507 εἰ μὲν τις ἀνὴρ τῶν ἀρχαίων κωμωδοδιδάσκαλος. 694 f. εἴ τι τῶν αὐτῶν ἐμοὶ / ψευδῶν ἐνείη. 786 μῶν ἔκγονος εἰ τῶν Ἀρμοδίου τις ἐκείνων; τῶν . . . ἐκείνων depends on τις. Nub. 348 f. κἄτ' ἦν μὲν ἴδωσι κομήτην / ἄγριόν τινα τῶν λασίων τούτων. 695 ἐκφρόντισόν τι τῶν σεαυτοῦ πραγμάτων. 743 κἄν ἀπορῆς τι τῶν νοημάτων. 969 εἰ δέ τις αὐτῶν βωμολοχεύσαιτο. 1214 εἴτ' ἄνδρα τῶν αὐτοῦ τι χρῆ προίεναι; 1260 f. οὔτι που / τῶν Καρκίνου τις δαιμόνων ἐφθέγγατο; 1365 τῶν Αἰσχύλου λέξαι τί μοι. 1369 f. σὺ δ' ἀλλὰ τούτων / λέξον τι τῶν νεωτέρων. 1491 f. κἀγὼ τιν' αὐτῶν τήμερον δοῦναι δίκην / ἐμοὶ ποιήσω. Vesp. 693 ἦν τίς τι διδῶ τῶν φευγόντων. 705 ἐπὶ τῶν ἐχθρῶν τιν' ἐπιρρύξας. 733 σοὶ δὲ νῦν τις θεῶν παρὼν ἐμφανῆς. 1071 εἴ τις ἡμῶν ὧ θεαταὶ τὴν ἐμὴν ἰδὼν φύσιν. 1214 ἔπειτ' ἐπαίνεσον τι τῶν χαλκωμάτων. 1258 ff. λόγον ἔλεξας αὐτὸς ἀστείον τινα, / Αἰσωπικὸν γέλοιον ἢ Συβαρικόν, / ὧν ἔμαθες ἐν τῷ συμποσίῳ. 1327 f. κλαύσεταιί τις τῶν ὀπισθεν / ἐπακολουθούντων ἐμοί. Pax 20 ἡμῶν δέ γ' εἴ τις οἶδ' ἐμοὶ κατειπάτω. 43 οὐκοῦν ἂν ἤδη τῶν θεατῶν τις λέγοι. 118 ἔστι τι τῶνδ' ἐτύμως; εἴπ' ὧ πάτερ, εἴ τι φιλεῖς με. 277 f. ἀλλ' εἴ τις ἡμῶν ἐν Σαμοθράκῃ τυγχάνει / μεμνημένος. 839 f. ἀπὸ δείπνου τινὲς / τῶν πλουσίων οὔτοι βαδίζουσ' ἀστέρων. 1151 εἴ τι μὴ 'ξήνεγκεν αὐτῶν ἡ γαλῆ τῆς ἐσπέρας. 1298 ἀσπίδι μὲν Σαῖτων τις ἀγάλλεται (part of the famous passage from Archilochus; fr. 6 Diehl). Av. 129 f. ἐπὶ τὴν θύραν μου πρῶ τις ἐλθὼν τῶν φίλων / λέγοι ταδί. 229 ἴτω τις ὧδε τῶν ἐμῶν ὁμοπτέρων. 596 προερεῖ τις αἰεὶ τῶν ὀρνίθων. 753 f. εἰ μετ'

ὀρνίθων τις ὑμῶν ὧ θεαταὶ βούλεται / διαπλέκειν. 760 τις ὑμῶν. 786 ὑμῶν τῶν θεατῶν εἰ τις ἦν ὑπόπτερος. 790 εἰ τε Πατροκλείδης τις ὑμῶν τυγχάνει χεζητιῶν. 793 εἰ τε μοιχείων τις ὑμῶν ἐστὶν ὅστις τυγχάνει. 1073 ἦν ἀποκτείνῃ τις ὑμῶν Διαγόραν τὸν Μήλιον. 1074 f. ἦν τε τῶν τυράννων τίς τινα / τῶν τεθνηκότων ἀποκτείνῃ. τῶν τυράννων . . . τῶν τεθνηκότων depends on τινα. 1077 ἦν ἀποκτείνῃ τις ὑμῶν Φιλοκράτη τὸν Στρούθιον. 1084 f. κεῖ τις ὄρνιθας τρέφει / εἰργμένους ὑμῶν ἐν αὐλῇ, φράζομεν μεθίεμαι. 1172 f. τῶν γὰρ θεῶν τις ἄρτι τῶν παρὰ τοῦ Διὸς / διὰ τῶν πυλῶν εἰσέπτετο. 1194 f. μή σε λάθῃ θεῶν / τις ταύτη περῶν. 1260 f. οὐκουν ἐτέρωσε πετομένη / καταθαλώσεις τῶν νεωτέρων τινά; 1266 ff. μηδέ γέ τιν' ἱερόθυ- / τον ἀνὰ δάπεδον ἔτι / τῆδε βροτῶν θεοῖσι πέμπειν καπνόν. τινα governs βροτῶν and is subject of the infinitive; ἱερόθυτον καπνόν is its object. 1313 f. ταχὺ δὴ πολυάνορα τάνδε πόλιν / καλεῖ τις ἀνθρώπων. 1490 f. εἰ γὰρ ἐντύχοι τις ἦρω / τῶν βροτῶν νύκτωρ Ὀρέστη. The genitive depends on τις. 1496 f. τῶν θεῶν ὄρᾳς τινα / ἐμοῦ κατόπιν ἐνταῦθα; 1618 f. ἐάν τις ἀνθρώπων ἱερείον τῷ θεῶν / εὐξάμενος. ἀνθρώπων with τις, θεῶν with τῷ. Lys. 446 παύσω τιν' ὑμῶν τῆσδ' ἐγὼ τῆς ἐξόδου. 620 f. τῶν Λακόνων τινὲς / δεῦρο συνεληλυθότες / . . . 672 εἰ γὰρ ἐνδώσει τις ἡμῶν ταῖσδε. . . . 727 ἦδη γοῦν τις αὐτῶν ἔρχεται. 837 γινώσκει τις ὑμῶν; 1093 f. ὅπως / τῶν Ἑρμοκοπιδῶν μή τις ὑμᾶς ὄψεται. 1201 f. εἰ μή / τις ὑμῶν ὀξύτερον ἐμοῦ βλέπει. 1203 εἰ δέ τῷ μὴ σίτος ὑμῶν ἔστι. Thes. 679 αὐτῶν ὅταν ληφθῆ τις ἀνόσιόν τι δρῶν. 808 τῶν πέρυσιν τις βουλευτής. 832 ἡμῶν εἰ τέκοι τις ἀνδρα χρηστὸν τῆ πόλει. 854 ἕως ἂν τῶν πρυτάνεων τις φανῆ. Ran. 1 εἶπω τι τῶν εἰωθότων ὧ δέσποτα; 17 ὅταν τι τούτων τῶν σοφισμάτων ἴδω. 167 f. μίσθωσαί τινα / τῶν ἐκφερομένων. 613 f. εἰ πρόποτ' ἦλθον δεῦρ', ἐθέλω τεθνηκέναι, / ἢ 'κλεισα τῶν σῶν ἄξιόν τι καὶ τριχός. 1129 τούτων ἔχεις ψέγειν τι; 1374 f. εἰ τις / ἔλαγέ μοι τῶν ἐπιτυχόντων. Eccl. 479 ἄρ' ἐστὶ τῶν ἀνδρῶν τις ἡμῖν ὅστις ἐπεκκολουθεῖ; 506 πρὶν τιν' ἀνθρώπων ἰδεῖν. 777 οἴσειν δοκεῖς τιν' ὅστις αὐτῶν νοῦν ἔχει; 784 ἔα με τῶν προὔργου τι δρᾶν. 881 f. πῶς ἂν περιλάξοιμ' αὐτῶν τινὰ / παρίοντα; 883 μελύδριον εἰροῦσαί τι τῶν Ἰωνικῶν. 1023 f. τί δ' ἦν ἀφαιρηταί μ' ἀνήρ τῶν δημοτῶν / ἢ τῶν φίλων ἐλθὼν τις; It seems best to take ἀνήρ and τις as a single expression governing both genitives, though the word-order might lead us to believe that δημοτῶν depended on ἀνήρ and φίλων on τις. The sense is practically the same whichever way we construe the passage. 1141 f. καὶ τῶν θεατῶν εἰ τις εὔνοος τυγχάνει, / καὶ τῶν κριτῶν εἰ μή τις ἐτέρωσε βλέπει. Plut. 228 τῶν ἐνδοθέν τις. 623 τι τῶν προὔργου ποιεῖν. 826 δῆλον ὅτι

τῶν χρηστῶν τις, ὡς ἔοικας, εἰ. 964 τῶν ἔνδοθεν καλέσω τινά. 1135 εἴ του δέει γ' ὧν δυνατός εἰμί σ' ὠφελεῖν. Fr. 184 ἤδη τις ὑμῶν εἶδεν Εὐρύβατον Δία;

4. In the following passages the genitive depends on a relative pronoun introducing a clause. Eq. 1108 f. ὁπότερος ἂν σφῶν νῦν με μᾶλλον εὖ ποιῆ, / τούτῳ παραδώσω τῆς πυκνὸς τὰς ἡνίας. Ran. 637 ff. χῶπότερόν γ' ἂν νῶν ἴδης / κλαύσαντα πρότερον ἢ προτιμήσαντά τι / τυπτόμενον, εἶναι τοῦτον ἡγοῦ μὴ θεόν. Eq. 1139 f. τούτων ὅς ἂν ἦ παχύς, / θύσας ἐπιδειπνεῖς. Av. 563 f. προσνείμασθαι δὲ πρεπόντως / τοῖσι θεοῖσιν τῶν ὀρνίθων ὅς ἂν ἀρμόττη καθ' ἕκαστον. 1115 ὑμῶν ὅς ἂν μὴ μῆν' ἔχη. Ran. 727 f. τῶν πολιτῶν θ' οὐς μὲν ἴσμεν εὐγενεῖς καὶ σώφρονας / ἄνδρας ὄντας. 1446 f. εἰ τῶν πολιτῶν οἷσι νῦν πιστεύομεν, / τούτοις ἀπιστήσαιμεν, οἷς δ' οὐ χρώμεθα, / τούτοισι χρῆσάμεσθ', ἴσως σωθῆμεν ἂν. Pax 479 ὅσοι γ' αὐτῶν ἔχονται τοῦ ξύλου. Av. 238 f. ὅσα θ' ὑμῶν κατὰ κήπους ἐπὶ κισ- / σοῦ κλάδεσι νομὸν ἔχει. Eccl. 112 λέγουσι γὰρ καὶ τῶν νεανίσκων ὅσοι / πλείστα σποδοῦνται, δεινοτάτους εἶναι λέγειν. The subject of λέγουσι is indefinite. Eq. 228 καὶ τῶν θεατῶν ὅστις ἐστὶ δεξιός. Vesp. 264 τῶν καρπίμων ἅττα μὴ 'στι πρῶα. 689 ὅστις ἂν ὑμῶν / ὕστερος ἔλθῃ τοῦ σημείου, τὸ τριώβολον οὐ κομιεῖται. 1120 f. ἀλλ' ἐμοὶ δοκεῖ τὸ λοιπὸν τῶν πολιτῶν ἔμβραχῦ / ὅστις ἂν μὴ 'χῆ τὸ κέντρον, μὴ φέρειν τριώβολον. Pax 1133 f. ἐκκέας τῶν ξύλων ἅττ' ἂν ἦ / δανότατα. 1203 f. ἀλλ' ὦ Τρυγαῖε τῶν δρεπάνων τε λάμβανε / καὶ τῶνδ' ὅ τι βούλει προῖκα. Lys. 1209 ff. ὅστις οὖν βούλεται / τῶν πενήτων ἴτω / εἰς ἐμοῦ. Eccl. 601 f. πῶς οὖν ὅστις μὴ κέκτηται γῆν ἡμῶν, ἀργύριον δὲ / καὶ Δαρεικοὺς ἀφανῆ πλοῦτον;

5. In the following passages the genitive depends on an adverb of time, place, or manner. Since most of these adverbs are really fossilized case-forms of pronominal stems, the partitive relation is quite similar to that in expressions where the genitive depends on an interrogative, demonstrative, indefinite, or relative pronoun.

Where the adverb is local: Av. 1665 ἐὰν δὲ παῖδες μὴ ὡς γνήσιοι, τοῖς ἐγγυτάτῳ γένους μετεῖναι τῶν χρημάτων. γένους depends on ἐγγυτάτῳ. The passage is quoted from a law dealing with inheritance. Ran. 117 f. φράζε τῶν ὀδῶν / ὅπῃ τάχιστ' ἀφιξόμεθ' εἰς Ἄιδου κάτω. Ach. 207 εἴ τις οἶδ' ὅποι τέτραπται γῆς ὁ τὰς σπονδὰς φέρων. Av. 9 ἀλλ' οὐδ' ὅπου γῆς ἐσμέν οἶδ' ἔγωγ' ἔτι. 1702 ff. κάπὸ τῶν ἐγγλωττογαστό- / ρων ἐκείνων τῶν Φιλίππων / πανταχοῦ τῆς Ἀττικῆς ἢ / γλῶττα χωρὶς τέμνεται. Pax

198 Τρ. ποῖ γῆς; Ερ. ἰδοὺ γῆς. Ραη. 48 ποῖ γῆς ἀπεδήμεις; 85 ποῖ γῆς ὁ τλήμων (sc. ἀποίχεται); Plut. 605 εἶμι δὲ ποῖ γῆς; Vesp. 192 πονηρὸς εἰ πόρρω τέχνης καὶ παράβολος. Αν. 393 f. ἐτεδὸν ἦν δ' ἄρ' ἀποθάνωμεν, / κατορυχθῆσόμεσθα ποῦ γῆς; Nub. 138 τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν.

Where the adverb is temporal: Eccl. 740 f. πολλάκις ἀναστήσασά μ' εἰς ἐκκλησίαν / ἄωρὶ νυκτῶν διὰ τὸν ὄρθριον νόμον. Fr. 569 (verse 7) ὦστ' οὐκ ἔτ' οὐδεὶς οἶδ' ὀπηνίκ' ἐστὶ τοῦνιαυτοῦ. Αν. 1498 πηνίκ' ἐστὶν ἄρα τῆς ἡμέρας; Ερ. 250 καὶ γὰρ οὗτος ἦν πανοῦργος πολλάκις τῆς ἡμέρας. Eccl. 290 f. ὁ θεομοθέτης, ὃς ἂν μὴ πρῶ πάντων τοῦ κνέφους / ἦκη κεκοιν- μένος. Ραχ 1170 f. κᾶτα γίγνομαι παχὺς / τηνικαῦτα τοῦ θέρους.

Where the adverb is one of manner: Lys. 1125 αὐτῇ δ' ἐμαντῆς οὐ κακῶς γνώμης ἔχω. γνώμης depends on κακῶς (see Kühner-Gerth I., p. 382 f.), but ἐμαντῆς is more difficult. If it depends as a possessive on γνώμης, it should be preceded by τῆς. Perhaps we may construe it with οὐ κακῶς ἔχω, taking as a parallel Herodotus I., 102 ἐωυτῶν εὖ ἦκοντες.

6. There are two passages containing the partitive genitive with the phrases ἐς βαθύ and ἐς τοσοῦτον, making a construction similar in character to that in 5 above. Nub. 513 f. προήκων / ἐς βαθὺ τῆς ἡλικίας, *in late life*. 832 f. σὺ δ' ἐς τοσοῦτον τῶν μανιῶν ἐλήλυθας / ὦστ' ἀνδράσιν πείθει χολῶσιν; *Have you reached such a degree of madness . . . ?*

B. Partitive Genitive with Adjectives and Participles.

In this division the word in the genitive case stands for a class of persons or objects, and the adjective signifies one or more individuals of the class which are distinguished by the particular quality expressed by the adjective, or which (in the case of participles) perform or suffer the action expressed by the verb from which the participle is derived. Adjectives like πολλοί and the pronominal adjectives ἄλλος, ἕτερος, οὐδεὶς, πᾶς, etc., which do not qualify individual members of a class, but express quantity, totality and similar ideas, have of course no place in the present division.

1. In the following passages the genitive depends on some qualifying adjective in the positive degree. The adjective is accompanied by the article except in the exclamatory phrases ὦ δαιμόνι' ἀνδρῶν (or ἀνθρώπων) and ὦ σχέτλι' ἀνδρῶν. Plut. 495 ὡς τοὺς ἀγαθοὺς

τῶν ἀνθρώπων βαδιεῖται κοῦκ ἀπολείψει. Vesp. 1040 ἐπὶ τοῖσιν ἀπράγμοσιν ἡμῶν. Ran. 1031 ὡς ὠφέλιμοι τῶν ποιητῶν οἱ γενναῖοι γεγένηται. Av. 1638 ὦ δαιμόνι' ἀνθρώπων Πόσειδον ποῖ φέρει; Ran. 835 ὦ δαιμόνι' ἀνδρῶν μὴ μεγάλα λίαν λέγε. 1227 ὦ δαιμόνι' ἀνδρῶν ἀποπρίω τὴν λήκυθον. Eccl. 564 ὦ δαιμόνι' ἀνδρῶν τὴν γυναῖκ' ἕα λέγειν. 784 ὦ δαιμόνι' ἀνδρῶν ἕα με τῶν προὔργου τι δρᾶν. Nub. 527 ἀλλ' οὐδ' ὡς ἡμῶν ποθ' ἐκὼν προδώσω τοὺς δεξιούς. Eq. 227 καὶ τῶν πολιτῶν οἱ καλοὶ τε κάγαθοί. I have alphabetized the passage here because καλοὶ τε κάγαθοί is to be felt as a single expression. Ran. 718 ff. πολλαίικις γ' ἡμῖν ἔδοξεν ἢ πόλις πεπονθέναι / ταῦτόν ἐς τε τῶν πολιτῶν τοὺς καλοὺς τε κάγαθοὺς / ἐς τε τὰρχαῖον νόμισμα καὶ τὸ καινὸν χρυσίον. Eq. 326 ἀμέλγεις τῶν ξένων τοὺς καρπίμους. Pax 639 τῶν δὲ συμμάχων ἔσειον τοὺς παχεῖς καὶ πλουσίους. Plut. 597 τοὺς δὲ πένητας τῶν ἀνθρώπων (sc. φησι) ἀρπάζειν πρὶν καταθεῖναι. Lys. 818 ἐκείνος ἡμῶν ἀντεμίσει / τοὺς πονηροὺς ἀνδρας ἀεί. Ran. 548 τοῦ χοροῦ τοὺς προσθίους, *the front members of the row (of teeth)*. Av. 616 ff. τοῖς δ' αὖ σεμνοῖς / τῶν ὀρνίθων δένδρον ἐλάας / ὁ νεὼς ἔσται. Ran. 1049 καὶ τί βλάπτουσ' ὦ σχέτλι' ἀνδρῶν τὴν πόλιν ἀμαὶ Σθενέβοιοι; Plut. 490 ὅτι τοὺς χρηστοὺς τῶν ἀνθρώπων εὖ πράττειν ἐστὶ δίκαιον.

2. Of the partitive genitive governed by an adjective in the comparative degree only one example can be quoted: Eq. 518 f. ἡμᾶς τε πάλαι διαγιγνώσκων ἐπετείους τὴν φύσιν ὄντας / καὶ τοὺς προτέρους τῶν ποιητῶν ἄμα τῷ γήρα προδιδόντας.

3. The passages in which the genitive depends on a superlative form are very numerous. The superlative may be derived from an adverb as well as from an adjective, and the passages require a division into sub-sections. The examples are arranged in the alphabetical order of the superlative forms themselves and not of the positive forms of the words from which they are made.

a) In the following examples the construction is the normal one, in which the noun in the genitive signifies a class of persons or objects and the superlative the member of that class which possesses in the highest degree the quality designated by the adjective. Ran. 1187 'εἴτ' ἐγένετ' αὐθις ἀθλιώτατος βροτῶν.' Vesp. 1200 ἐκεῖν' ἐκεῖν' ἀνδρειότατόν γε τῶν ἐμῶν (sc. ἔργων). Lys. 1108 χαῖρ' ὦ πασῶν ἀνδρειοτάτη. Eq. 457 ψυχὴν τ' ἄριστε πάντων. 873 f. κρίνω σ' ὄσων ἐγώδα περὶ τὸν δῆμον ἄνδρ' ἄριστον / εὐνούστατόν τε τῇ πόλει καὶ τοῖσι

δακτύλοισιν. Nub. 430 τῶν Ἑλλήνων εἶναί με λέγειν ἑκατὸν σταδίοισιν ἄριστον. Vesp. 954 μὰ Δί' ἀλλ' ἄριστός ἐστι τῶν νυνὶ κυνῶν. Pax 736 f. ὅστις ἄριστος / κωμωδοδιδάσκαλος ἀνθρώπων καὶ κλειότατος γεγένηται. Eccl. 995 τὸν τῶν γραφέων ἄριστον. Av. 1573 πάντων βαρβαρώτατον θεῶν. Ach. 948 ἀλλ' ὃ ξένων βέλτιστε. Vesp. 233 ὃ Στρυμόδωρε Κονθυλεῦ, βέλτιστε συνδικαστῶν. See the discussion in b) below. Pax 772 f. μάφαίρει / γενναιοτάτου τῶν ποιητῶν. Ach. 286 ὃ χαρνέων γεραίτατοι. Ran. 486 ὃ δειλότατε θεῶν σὺ κἀνθρώπων. Plut. 123 ἄληθες ὃ δειλότατε πάντων δαιμόνων; Vesp. 908 f. δεινότατα γὰρ / ἔργων δέδρακε. Av. 514 ὃ δὲ δεινότατόν γ' ἐστὶν ἀπάντων. Lys. 339 δεινότατ' ἀπειλοῦντας ἐπῶν (sc. ἀνδρας ἔρρειν ἤκουσα). Plut. 445 f. δεινότατον ἔργον παρὰ πολὺ / ἔργων ἀπάντων ἐργασόμεθα. 1112 f. δεινότατα πάντων πραγμάτων / εἴργασθε. Eq. 753 οἴκοι μὲν ἀνδρῶν ἐστι δεξιότατος. Vesp. 146 δριμύτατος καπνῶν. 277 f. ἧ μὴν πολὺ δριμύτατός γ' / ἦν τῶν παρ' ἡμῖν. Eq. 873 f. (εὐνούστατος). See above under ἄριστος. Pax 602 ὃ θεῶν εὐνούστατε. Vesp. 605 ὃ δὲ γ' ἡδιστον τούτων ἐστὶν πάντων. Fr. 23 ὅστις φακῆν ἡδιστον ὄψων λοιδορεῖς. Eccl. 765 f. ἡλιθιώτατος μὲν οὖν / ἀπαξ-ἀπάντων. Eq. 581 ff. ὃ πολιοῦχε Παλλάς, ὃ / τῆς ἱερωτάτης ἀπα- / σῶν . . . / . . . / . . . μεδέουσα χώρας. Av. 366 ὃ πάντων κάκιστα θηρίων. Lys. 955 τῆς καλλίστης πασῶν ψευθεῖς. Ran. 722 ff. ἀλλὰ καλλίστοις ἀπάντων, ὡς δοκεῖ, νομισμάτων / . . . / 725 χρώμεθ' οὐδέν. Pax 736 f. (κλειότατος). See above under ἄριστος. Plut. 26 f. τῶν ἐμῶν γὰρ οἰκετῶν / πιστότατον ἠγοῦμαί σε καὶ κλεπτίστατον. Eq. 30 f. κράτιστα τοίνυν τῶν παρόντων ἐστὶ νῶν / θεῶν ἰόντε προσπεσεῖν του πρὸς βρέτας. Plut. 230 σὺ δ' ὃ κράτιστε Πλοῦτε πάντων δαιμόνων. Ran. 1269 κύδιστ' Ἀχαιῶν Ἀτρέως / πολυκοίρανε μάνθανέ μου παῖ. Pax 392 ff. ἀλλὰ χάρισ' ὃ φιλαν- / θρωπότατε καὶ μεγαλο- / δωρότατε δαιμόνων. Eq. 838 μέγιστος Ἑλλήνων ἔσει. Pax 307 f. ἐς τὸ φῶς ἀνελκύσαι / τὴν θεῶν πασῶν μεγίστην καὶ φιλαμπελωτάτην. 622 κἀνέπειθον τῶν Λακώνων τοὺς μεγίστους χρήμασιν. Fr. 320 (vs. 9) τὰ μέγιστα δ' οὐκ εἴρηκα τούτων. Pax. 184 ὃ μιαρῶν μιαρώτατε. Ran. 1472 ὃ μιαρώτατ' ἀνθρώπων. Plut. 78 f. ὃ μιαρώτατε / ἀνδρῶν ἀπάντων. Pax 662 ἴθ' ὃ γυναικῶν μισοπορ-πακιστάτη. Vesp. 922 f. μὴ νυν ἀφῆτέ γ' αὐτόν, ὡς ὄντ' αὐτὸν πολὺ / κυνῶν ἀπάντων ἀνδρα μονοφαγίστατον. Eq. 611 ὃ φίλτατ' ἀνδρῶν καὶ νεανικώτατε. Vesp. 1299 f. οὐ γὰρ ὁ γέρων ἀτηρότατον ἄρ' ἦν κακὸν / καὶ τῶν ξυόντων πολὺ παροινικώτατος; See the discussion in b) below. Plut. 26 f. (πιστότατον). See under κλεπτίστατος above. Thes. 1022 f. ἀνοικτος ὃς μ' ἔδησε τὸν / πολυστονώτατον βροτῶν. Ran. 710 ff. ὁ πονηρότατος

βαλανεὺς ὀπόσοι / κρατοῦσι κυκησιτέφρου / ψευδολίτρον κονίας / καὶ Κιμωλίας γῆς. No partitive genitive is expressed, but a genitive antecedent of *ὀπόσοι* must be understood. Ach. 883 *πρέσβειρα πεντήκοντα Κωπάδων κορᾶν.* *πρέσβειρα* is superlative in sense though not in form. Av. 702 f. *ᾧδε μὲν ἔσμεν / πολὺ πρεσβύτατοι πάντων μακάρων.* Lys. 1110 *οἱ πρῶτοι τῶν Ἑλλήνων.* Pax 428 *ᾧ θεῶν σοφώτατε.* Fr. 595 *λάβραξ ὁ πάντων ἰχθύων σοφώτατος.* Plut. 684 *ταλάντατ' ἀνδρῶν οὐκ ἔδεδοίκει τὸν θεόν; 1060 ταλάντατ' ἀνδρῶν οὐχ ὑγιαίνειν μοι δοκεῖς.* Vesp. 1303 *τούτων ἀπάντων ἦν ὑβριστότατος μακρῶ.* Av. 1764 f. *ᾧ / δαιμόνων ὑπέρτατε.* Fr. 442 *τῶν λαμπαδηφόρων τε πλεί- / στων αἰτίαν / τοῖς ὑστάτοις πλατειῶν.* Construe *τῶν λαμπαδηφόρων* with *τοῖς ὑστάτοις*, *πλατειῶν* with *αἰτίαν*, which is the adjective and probably agrees with *Πενίαν* understood, if Meineke's comment is correct. The relation between the genitive and the superlative is quite similar to that in the passages quoted below in c), but since in the present example there is no participle with *ὑστάτοις* I have included it in a). *πλατειῶν* (sc. *χειρῶν*) refers to blows given with the flat of the hand. Pax 308 (*φιλαμπελωτάτην*). See above under *μέγιστος*. 392 ff. (*φιλανθρωπώτατε*). See above under *μεγαλοδωρότατος*. Ach. 326 *ἀνταποκτενῶ γὰρ ἡμῶν τῶν φίλων τοὺς φιλάτους.* *τῶν φίλων* is partitive with *τοὺς φιλάτους*. *ἡμῶν* is possessive with *τῶν φίλων*. Eq. 611 (*φίλτατε*). See above under *νεανικώτατος*. 1335 *ᾧ φίλτατ' ἀνδρῶν ἐλθέ δεῦρ' Ἀγοράκριτε.* Nub. 110 f. *ἴθ' ἀντιβολῶ σ' ᾧ φίλτατ' ἀνθρώπων ἐμοὶ / ἐλθὼν διδάσκου.* Av. 206 *ᾧ φίλτατ' ὀρνίθων σὺ μὴ νυν ἔσταθι.* 627 *ᾧ φίλτατ' ἐμοὶ πολὺ πρεσβυτῶν ἐξ ἐχθίστου μεταπίπτων.* *πρεσβυτῶν* may depend on *ἐχθίστου* as well as on *φίλτατε*, but it is probably to be felt as more closely dependent on *φίλτατε*, because of its position. 677 f. *ᾧ φίλτατον ὀρνέων / πάντων.* Plut. 788 *ᾧ φίλτατ' ἀνδρῶν καὶ σὺ καὶ σὺ χαίρετε.* Eq. 515 f. *νομίζων / κωμωδοδιδασκαλίαν εἶναι χαλεπώτατον ἔργον ἀπάντων.* Eccl. 615 f. *πῶς οὖν οὐ πάντες ἴασιν / ἐπὶ τὴν ὠραιοτάτην αὐτῶν.*

b) Several passages show an illogical construction in which the person signified by the superlative adjective is not really a member of the group represented by the partitive genitive, but is merely associated *with* it. Ran. 763 f. *τὸν ἄριστον ὄντα τῶν ἑαυτοῦ συντέχνων / σίτησιν αὐτὸν ἐν πρυτανείῳ λαμβάνειν.* Plut. 631 *τί δ' ἔστιν ᾧ βέλτιστε τῶν σαυτοῦ φίλων;* See Kühner-Gerth. I., pp. 23 f. for a full treatment of the construction. In addition to the two passages just

quoted there are two others which may with some probability but not with certainty be assigned to the class now under consideration. In Vesp. 233 ὦ Στρυμόδωρε Κονθυλεῦ, βέλτιστε συνδικαστῶν, if we interpret συνδικαστῶν of *your fellow-dicasts*, the construction is illogical, but if we interpret it of *my fellow-dicasts*, the construction is the normal one illustrated above in a). In 1299 f. οὐ γὰρ ὁ γέρον ἀτηρότατον ἄρ' ἦν κακὸν / καὶ τῶν ξυνόντων πολὺ παροιικώτατος; the construction is illogical if the sense is *most drunken of his companions*, but normal if it is *most drunken of the company*.

c) In the following passages πρῶτος, τελευταῖος, and ὕστατος are used in agreement with substantives but they signify that the person or thing under discussion was the first (or last) of the group to perform or suffer the action expressed by the verb. The superlative here is consequently predicative, not attributive. Eq. 6 f. κάκιστα δῆθ' οὗτός γε πρῶτος Παφλαγόνων / αὐταῖς διαβολαῖς (sc. ἀπόλοιτο). Rogers takes πρῶτος Παφλαγόνων to mean *the chief of the Paphlagonians*, but I prefer the interpretation of van Leeuwen, who understands it *may he perish before all other Paphlagonians*. Nub. 368 ἀλλὰ τίς ὕει; τουτὶ γὰρ ἔμοιγ' ἀπόφηναι πρῶτον ἀπάντων. πρῶτον might be regarded as an adverb, but there is nothing to prevent it from being construed in a predicative relation to τουτί. Vesp. 830 f. ἄνευ δρυφάκτου τὴν δίκην μέλλεις καλεῖν, / ὃ πρῶτον ἡμῖν τῶν ἱερῶν ἐφαίνετο; Av. 472 ὃς ἔφασκε λέγων κορυδὸν πάντων πρῶτην ὄρνιθα γενέσθαι. Thes. 628 f. σὺ δ' εἶπέ μοι / ὃ τι πρῶτον ἡμῖν τῶν ἱερῶν ἐδείκνυτο. Ran. 1004 f. ἀλλ' ὃ πρῶτος τῶν Ἑλλήνων πυργώσας ῥήματα σεμνὰ / καὶ κοσμήσας τραγικὸν λῆρον. Eccl. 730 f. χώρει σὺ δεῦρο κυναχύρα καλὴ καλῶς / τῶν χρημάτων θύραζε πρώτη τῶν ἐμῶν. Vesp. 754 f. κάπισταῖν ἐπὶ τοῖς κημοῖς / ψηφιζομένων ὁ τελευταῖος. Eccl. 43 ff. Γλύκη κατώμοσεν / τὴν ὑστάτην ἤκουσαν οἴνου τρεῖς χοᾶς / ἡμῶν ἀποτείσειν κἀρεβίνθων χοίνικα. ἡμῶν with τὴν ὑστάτην ἤκουσαν. 1136 νῆ τὴν Ἀφροδίτην πολὺ γ' ἀπάντων ὕστατος (sc. ἔρχει ἐπὶ τὸ δεῖπνον). In Vesp. 268 f. οὐ μὴν πρὸ τοῦ γ' ἐφολκὸς ἦν, ἀλλὰ πρῶτος ἡμῶν / ἤγειτο we have apparently a double construction in which ἡμῶν depends on the verb as well as on πρῶτος. Either ἤγειτο or πρῶτος with some simple verb of motion might alone have been sufficient.

d) The following passages show adverbial phrases in which the partitive πάντων is governed by one of the superlatives ἤκιστα, μάλιστα, or πρῶτον. Plut. 440 Χρ. οὐ παραμενεῖς; Βλ. ἤκιστα πάντων. Av.

1530 f. Πι. ἐντεῦθεν ἄρα τοῦπιτριβείης ἐγένετο; / Πρ. μάλιστα πάντων. Eccl. 767 f. Αν^β. τὸ ταττόμενον γὰρ δεῖ ποιεῖν τὸν σῶφρονα; / Αν^α. μάλιστα πάντων. Pax 754 καὶ πρῶτον μὲν μάχομαι πάντων αὐτῷ τῷ καρχαρόδοντι. Plut. 522 ἀλλ' οὐδ' ἔσται πρῶτον ἀπάντων οὐδείς οὐδ' ἀνδραποδιστής. 716 f. πρῶτον δὲ πάντων τῷ Νεοκλείδῃ φάρμακον / καταπλαστὸν ἐνεχείρησε τρίβειν. Fr. 560 εἰκὸς δὴ πού πρῶτον ἀπάντων / ἴφνα φῦναι / καὶ τὰς κранаὰς ἀκαλήφας.

e) In Nub. 463 f. the superlative is in agreement with the direct object of a verb whose subject is a member of the class signified by the genitive noun depending on the superlative: *ζηλωτότατον βίον ἀν- / θρώπων διαξέεις*. The same relation exists in Ran. 1252 ff. *φροντίζειν γὰρ ἔγωγ' ἔχω, / τίν' ἄρα μέψιν ἐποίσει / ἀνδρὶ τῷ πολὺ πλείστα δὴ / καὶ κάλλιστα μέλη ποιή- / σαντι τῶν μέχρι νυνί*.

f) In the following passages the genitive depends on a superlative adverb, and one member of the group is singled out as performing or suffering the action of the verb more in the manner indicated by the particular adverb than any other member of its group. Ran. 1160 f. *οὐ δῆτα τοῦτό γ' ὃ κατεστωμυλμένε / ἀνθρωπε ταῦτ' ἔστ', ἀλλ' ἄριστ' ἐπῶν ἔχον*. ἄριστα is of course taken with ἔχον. Av. 1222 f. *δικαιοτάτ' ἂν ληφθεῖσα πασῶν Ἰρίδων / ἀπέθανες, εἰ τῆς ἀξίας ἐτύγχανες*. Nub. 1132 f. *εἶθ' ἦν ἐγὼ μάλιστα πασῶν ἡμερῶν / δέδοικα καὶ πέφρικα καὶ βδελύττομαι*. 577 f. *πλείστα γὰρ θεῶν ἀπάντων ὠφελούσαι τὴν πόλιν, / δαιμόνων ἡμῖν μόναις οὐ θύετ' οὐδὲ σπένδετε*. 577 contains the construction in question here. *δαιμόνων* depends on *μόναις*. Plut. 507 f. *ἀλλ' ὃ πάντων ῥᾶστ' ἀνθρώπων ἀναπεισθέντ' οὐχ ὑγιαίνειν / δύο πρεσβύτα*. Nub. 522 *καὶ ταύτην σοφώτατ' ἔχειν τῶν ἐμῶν κωμωδιῶν*.

g) There are several passages in which the partitive genitive with certain nouns forms a construction quite similar to that with the superlative. Eccl. 720 *ἴνα τῶν νέων ἔχωσιν αὐταὶ τὰς ἀκμάς*, in order that these (the decent women) may have the flower of the youth. Ach. 508 *τοὺς γὰρ μετοίκους ἄχυρα τῶν ἀστῶν λέγω*. Vesp. 1510 f. *ὁ πινοτήρης οὗτός ἐστι τοῦ γένους, / ὁ σμικρότατος*. The reference is to a small crab that lived inside the shell of the pinna, and was the smallest of all the crab kind.

4. In the following passages the genitive depends on a substantive participle accompanied by the article. Eccl. 195 f. *τῶν δὲ ῥητόρων / ὁ τοῦτ' ἀναπέσας εὐθὺς ἀποδρὰς ᾤχετο*. Ran. 1532 f.

Κλεοφῶν δὲ μαχέσθω / κἄλλος ὁ βουλόμενος τούτων πατρίοις ἐν ἀρούραις. Plut. 928 f. καὶ μὴν προσελθέτω πρὸς ἔμ' ὑμῶν ἐνθαδὶ / ὁ βουλόμενος. 829 f. ἐγὼ γὰρ ἰκανὴν οὐσίαν παρὰ τοῦ πατρὸς / λαβὼν ἐπήρκουν τοῖς δεομένοις τῶν φίλων. Vesp. 1051 ff. ἀλλὰ τὸ λοιπὸν τῶν ποιητῶν / ὧ δαιμόνιοι τοὺς ζητοῦντας / καινὸν τι λέγειν κάξευρίσκειν / στέργετε μᾶλλον καὶ θεραπεύετε. Plut. 585 ἀνεκῆρυττεν τῶν ἀσκητῶν τοὺς νικῶντας. 1185 οὐκουν τὰ νομιζόμενα σὺ τούτων λαμβάνεις; Av. 1312 ἐγὼ δ' ἐκείνων τοὺς προσιόντας δέξομαι. With these participial constructions should be compared the passages in A 4 above, where the partitive genitive depends on a pronoun introducing a relative clause.

C. Genitive of the Whole and Part in the narrower sense. In A and B the logical relation was that of *a group of individual persons or objects* from which certain *individual members* were singled out. Here in C it is that of *a unified whole* from which a certain *part* is singled out.

1. In the following passages the genitive depends on some noun signifying a *part, share, fragment*, etc. Pax 787 ff. ἀλλὰ νόμιζε πάντας (sc. τὸν Καρκίνον καὶ τοὺς παῖδας) / ὄρτυγας οἰκογενεῖς / γυλιαύχενας ὄρχηστὰς / ναννοφυεῖς σφυράδων / ἀποκνίσματα μηχανοδίφας. (σφυράδων with ἀποκνίσματα). There is a latent objective relation in this passage because of the verbal nature of ἀποκνίσματα. Fr. 160 ἄλλος δ' εἰσέφερε πλεκτῶ κανισκίῳ / ἄρτων περίλοιπα θρύμματα. The first verse is unmetrical and doubtless corrupt, but the second has every appearance of being sound. Ach. 423 ποίας ποθ' ἀνὴρ λακίδας αἰτεῖται πέπλων; The existence of a partitive relation between λακίδας and πέπλων seems reasonably clear. Vesp. 972 τούτων μεταίτεῖ τὸ μέρος. Av. 622 ff. εὐξόμεθ' αὐτοῖς / ἀνατείνοντες τὸ χεῖρ' ἀγαθῶν / διδόναι τι μέρος. 1388 f. τῶν διθυράμβων γὰρ τὰ λαμπρὰ γίγνεται / ἀέρια. Understand μέρος. Lys. 355 καὶ μὴν μέρος γ' ἡμῶν ὄρατ' οὐπω τὸ μυριοστόν. The women (ἡμεῖς) are of course really individuals, but μέρος gives us the right to classify the passage here, regarding the band of women as a whole from which a part is taken. Thes. 1070 f. τί ποτ' Ἀνδρομέδα περὶ ἀλλα κακῶν / μέρος ἐξέλαχον —; περὶ ἀλλα is an adverb. Ran. 331 ff. θρασεῖ δ' ἐγκατακρούων / ποδὶ τὰν ἀκόλαστον / φιλοπαίγμονα τιμάν, / χαρίτων πλεῖστον ἔχουσαν / μέρος. 1120 f. ὅπως τὸ πρῶτον τῆς τραγωδίας μέρος / πρῶτιστον . . . βασανῶ. Plut. 225 f. ὅπως ἂν ἴσον ἕκαστος ἐνταυθοῖ παρῶν / ἡμῖν μετάσχη τοῦδε τοῦ Πλούτου

μέρος. Thes. 151 f. αὐτίκα γυναικεῖ ἦν ποιῆ τις δράματα, / μετουσίαν δεῖ τῶν τρόπων το σῶμ' ἔχειν. Ran. 446 παίζοντες οἷς μετουσία θεοφιλοῦς ἐορτῆς. The antecedent of οἷς is the logical subject to be understood with παίζοντες. Pax 1105 ἔγχει δὴ κάμοι καὶ σπλάγγων μοῖραν ὄρεξον. Thes. 555 μὰ Δί' οὐδέπω τὴν μυριοστὴν μοῖραν ὧν ποιούμεν. The accusative is the object of ἐξέχεα to be understood from ἐξέχεας in 554, used in the sense of *reveal, betray*. Fr. 366 πεντελίθοισί θ' ὁμοῦ λεκάνης παραθραύμασι. Nub. 338 f. κατέπινον / κεστρᾶν τεμάχη μεγαλᾶν ἀγαθᾶν. Eq. 1179 καὶ χόλικος ἠνύστρου τε καὶ γαστρὸς τόμον. 1190 λαβέ νυν πλακοῦντος πίονος παρ' ἐμοῦ τόμον. Somewhat similar are Av. 245 f. ὄσα τ' εὐδρόσους / γῆς τόπους ἔχετε, and Lys. 286 ff. ἀλλ' αὐτὸ γάρ μοι τῆς ὁδοῦ / λοιπὸν ἐστι χωρίον / τὸ πρὸς πόλιν, where τῆς ὁδοῦ depends probably on αὐτὸ χωρίον.

2. In the following passages the genitive depends on various indefinite pronouns (in Eq. 985 ff. a demonstrative) or on certain adjectives, especially superlatives, but the notion here is of a *part* taken from the *whole* and not of *individuals* taken from a *group* as in the various sections of A and B. Although it is not necessary to assume an ellipse, nevertheless the sense of μέρος is present. In consequence of the wide difference in meaning of the words on which the genitive depends, it seems best to divide this section into sub-sections.

a) With the demonstrative τόδε: Eq. 985 ff. ἀλλὰ καὶ τόδ' ἔγωγε θαν- / μάζω τῆς ὑμουσίας / αὐτοῦ, *but I wonder at this thing in his swinish taste also*.

b) With μηδέν and οὐδέν: Plut. 588 βουλόμενος τούτου μηδέν δαπανᾶσθαι. Ran. 1045 μὰ Δί' οὐ γὰρ ἐπῆν τῆς Ἀφροδίτης οὐδέν σοι. Eccl. 93 f. ἰδοὺ γέ σε ξαίνουσαν, ἦν τοῦ σώματος / οὐδέν παραφῆναι τοῖς καθημένοις ἔδει.

c) With τι: Ach. 1021 μέτρησον εἰρήνης τί μοι. Eq. 846 ἕως ἂν ἦ τῶν ἀσπίδων τῶν ἐκ Πύλου τι λοιπὸν. Nub. 725 ὑπὸ τῶν κόρων εἴ μου τι περιλειφθήσεται. Vesp. 7 κατὰ τοῖν κόραιν ὕπνου τι καταχεῖται γλυκύ. 486 οὐδέποτε γ', οὐχ ἕως ἂν τί μου λοιπὸν ἦ. The genitive probably belongs more closely with τι than with λοιπὸν. Av. 1303 (sc. ὄπου) πτεροῦ τι καὶ σμικρὸν προσῆν. Ran. 339 ἦν τι καὶ χορδῆς λάβης. Plut. 333 f. δηλὸς δ' ἐστὶν ὅτι τοῦ πράγματος / ἀκήκοέν τι.

d) With τὸ (sc. μὲν μέρος) . . . τὸ δὲ (sc. μέρος): Fr. 488 (verses

4 f.) ὅταν γὰρ ἰστῆς, τοῦ ταλάντου τὸ ῥέπον / κάτω βαδίζει, τὸ δὲ κενὸν πρὸς τὸν Δία.

e) With the relative ὁ: Vesp. 235 f. πάρεσθ' ὁ δὴ λοιπὸν γ' ἔτ' ἐστίν, ἀππαπαῖ, παπαιάξ, / ἧβης ἐκείνης.

f) With μικρόν: Eq. 1222 σοὶ μὲν προσεδίδου μικρὸν ὧν ἐλάμβανεν. Vesp. 878 ἀντὶ σιραίου μέλιτος μικρὸν τῷ θυμιδίῳ παραμείξας.

g) With superlatives: Lys. 715 βινητιῶμεν, ἧ βράχιστον τοῦ λόγου. The genitive might be taken with ἧ (compare A 5 above), but on the ground of its position it seems better to take it with βράχιστον. The expression is highly poetic and difficult to subject to an exact grammatical analysis. Ran. 1494 f. τά τε μέγιστα παραλιπόντα / τῆς τραγωδικῆς τέχνης. παραλιπόντα is in agreement with the accusative subject (understood) of λαλεῖν in 1492. 425 κάστιν τὰ πρῶτα τῆς ἐκεί μοχθηρίας.

3. In the following passages the genitive depends on a noun signifying some *particular* part of the whole. The construction is, then, very similar to that in which the *possessive* genitive depends on a noun signifying some part of the body (compare Chapter I. B), but in the present section the idea of whole and part predominates over that of possession. Vesp. 672 σὺ δὲ τῆς ἀρχῆς ἀγαπᾷς τῆς σῆς τοὺς ἀργελόφους περιτρώγων. Ach. 528 κἀντεῦθεν ἀρχὴ τοῦ πολέμου κατερράγη. If any objective notion exists in this construction (ἀρχαι τις τοῦ πολέμου), it is very slight, and it seems most natural to regard ἡ ἀρχή, together with ἡ τελευτή, as component parts of a whole. 820 f. τοῦτ' ἐκείν', ἴκει πάλιν / ὄθενπερ ἀρχὰ τῶν κακῶν ἀμὴν ἔφν. Vesp. 77 οὐκ, ἀλλὰ φιλο μὲν ἐστὶν ἀρχὴ τοῦ κακοῦ. That is, φιλο is the beginning of the name of Philocleon's disease. 1484 ff. Φι. καὶ δὴ γὰρ / σχήματος ἀρχὴ — / Ξα. μᾶλλον δέ γ' ἴσως μανίας ἀρχή. / Φι. πλευρὰν λυγίσαντος ὑπὸ ῥώμης. Thes. 52 δρυόχους τιθέναι δράματος ἀρχάς. Fr. 81 ἀρχὴν πολέμου μετὰ Πεισάνδρου πορίσειεν. The objective notion is stronger here than in most of the passages in this section. Av. 1715 ἐς βάθος κύκλου = to the heights of heaven. Ran. 666 γλαυκάς . . . ἀλὸς ἐν βένθεσιν. 862 τᾶπη, τὰ μέλη, τὰ νεῦρα τῆς τραγωδίας. 1181 τῶν σῶν προλόγων . . . τῶν ἐπῶν. Ach. 858 f. πλείν ἢ τριάκονθ' ἡμέρας / τοῦ μηνὸς ἐκάστου. Nub. 626 τοῦ βίου τὰς ἡμέρας. Ran. 862 (μέλη). See above under ἔπη. Vesp. 1374 τί δὲ τὸ μέλαν τοῦτ' ἐστὶν αὐτῆς τοῦν μέσφ; Thes. 375 f. ἐκκλησίαν ποιεῖν ἔωθεν τῇ μέσφ / τῶν Θεσμοφορίων, on the middle day of the Thesmophoria. Ran. 862

(νεῦρα). See above under ἔπος. Av. 1153 f. τὰ ξύλινα τοῦ τείχους τίνες / ἀπηργάσαντο; Lys. 294 μή μ' ἀποσβεσθὲν λάθῃ πρὸς τῇ τελευτῇ τῆς ὁδοῦ. Av. 705 πρὸς τέρμασιν ὄρας.

4. In the following passages the genitive depends on an ordinal numeral (or ἡμισυ) used substantively to signify a fraction. The examples are arranged not in the alphabetical order but in the numerical order of the governing words. Lys. 115 f. ἐγὼ δέ γ' ἂν κἄν ὡσπερὲ ψῆπταν δοκῶ / δοῦναι ἂν ἐμαυτῆς παρατεμουῦσα θῆμισυ. 132 ἔφησθα σαντῆς κἄν παρατεμεῖν θῆμισυ. Vesp. 664 οὐδ' ἡ δεκάτη τῶν προσιόντων ἡμῖν ἄρ' ἐγίγνεθ' ὁ μισθός. Eccl. 1006 f. ἀλλ' οὐκ ἀνάγκη μουστίν, εἰ μὴ τῶν ἐμῶν / τὴν πεντακοσιοστὴν κατέθηκας τῇ πόλει. The passage is rather obscure, though it is clear that the allusion is to some tax of one fiftieth. Tyrwhitt changed ἐμῶν to ἐτῶν, which is, of course, a reference to the woman's age, and improves the sense. Observe also Lys. 355 in Section 1 above. In this example the ordinal μυριοστόν is accompanied by μέρος, and the genitive should be taken with the whole expression μέρος τὸ μυριοστόν. In Thes. 80 ἐπεὶ τρίτη ἴστι Θεομοφορίων ἡ μέση, the word τρίτη is an ordinal but is not used to indicate a fraction. It stands for ἡ τρίτη ἡμέρα, and ἡ μέση is in apposition.

D. In the following sections the genitives depend on various expressions of quantity—numerals, names of measures, words signifying classes or groups, etc.

1. Here the genitive depends on a cardinal numeral. The passages are arranged in the *numerical* order of the governing words. Eq. 439 βούλει τῶν ταλάντων ἐν λαβῶν σιωπᾶν; 1045 ἐν οὐκ ἀναδιδάσκει σε τῶν λογίων ἐκόν. 1301 καὶ μίαν λέξει τιν' αὐτῶν (sc. τῶν τριήρων). The genitive probably depends more closely on μίαν than on τινα. Vesp. 1165 πάνυ μισολάκων αὐτοῦ ἴστιν εἷς τῶν δακτύλων. Av. 587 λέγε δή μοι τῶν ἀγαθῶν ἓν. Fr. 267 ἐγὼ γάρ, εἴ τί σ' ἠδίκηκ' ἐθέλω δίκην / δοῦναι πρόδικον ἐν τῶν φίλων τῶν σῶν ἐνί, *at the decision of one of your friends*. On this use of ἐν compare Soph. Ant. 459, Eur. Hipp. 1320. 490 τοῦτον τὸν ἄνδρ' ἢ βιβλίον διέφθορεν / ἢ Πρόδικος ἢ τῶν ἀδολεσχῶν εἷς γέ τις. εἷς is made emphatic by γε, and governs the genitive more closely than τις does. Vesp. 362 ff. τὼ δὲ δὴ αὐτῶν (sc. τῶν ὀπλιτῶν) ἐπὶ ταῖσι θύραις / ὥσπερ με γαλῆν κρέα κλέψασαν / τηροῦσιν ἔχοντ' ὀβελίσκους. Ran. 1410 ἐγὼ δὲ δὴ ἔπη τῶν ἐμῶν ἐρῶ μόνον.

95 τοὺς τρεῖς ξυνέχων τῶν δακτύλων ἀνίσταται. Pax 1153 ὧν (sc. τῶν λαγῶν) ἔνεγκ' ὧ παῖ τρί' ἡμῖν. Eq. 1303 f. φασὶν αἰτεῖσθαι τιν' ἡμῶν ἑκατὸν ἐς Καρχηδόνα / ἄνδρα μοχθηρὸν πολίτην ὀξίνην Ὑπέρβολον. ἡμῶν with ἑκατόν, the object of αἰτεῖσθαι. τινα together with the words in 1304 forms the subject. Vesp. 709 δύο μυριάδ' ἂν τῶν δημοτικῶν ἔζων ἐν πᾶσι λαγῶις, 20,000 good republicans would be now living in absolute—dishes of hare . . . (Starkie).

2. In the following passages the genitive depends on πολλοί (singular in only two passages, Pax 166 f. and Plut. 694) or on συγχός. In Pax 166 f. and Plut. 694, and in Ach. 350 f. the relation is that of a part of the mass to the whole mass; in the other passages that of many individuals (in Eccl. 450 of the majority, πολλούς being accompanied by the article) to the whole group. Eq. 512 ἃ δὲ θαυμάζειν ὑμῶν φησιν πολλοὺς αὐτῷ προσιόντας. The relative ἃ is the object of θαυμάζειν and is explained by τούτου in 514. ὑμῶν depends on πολλούς, the subject of θαυμάζειν. Vesp. 199 ὧθει σὺ πολλοὺς τῶν λίθων πρὸς τὴν θύραν. 1262 μαθητέον τᾶρ' ἐστὶ πολλοὺς τῶν λόγων. Pax 166 f. οὐ κατορύξεις / κάπιφορήσεις τῆς γῆς πολλήν; 1195 f. ἔπειτ' ἐπιφέρει τοὺς ἀμύλους καὶ τὰς κίχλας / καὶ τῶν λαγῶν πολλὰ καὶ τοὺς κολλάβους. Lys. 1152 πολλοὺς μὲν ἄνδρας Θετταλῶν ἀπόλεσαν. Thes. 814 f. ἀλλ' ἡμεῖς ἂν πολλοὺς τούτων / ἀποδείξαιμεν ταῦτα ποιούντας. Eccl. 450 ἡμῶν δὲ τοὺς πολλοὺς ἔφασκε τοῦτο δρᾶν. Plut. 502 πολλοὶ μὲν γὰρ τῶν ἀνθρώπων ὄντες πλουτοῦσι πονηροί. 694 κἀγὼ τότε ἤδη τῆς ἀθάρης πολλήν ἔφλων. Fr. 186 † ἐνίοτε † πολλαὶ τῶν ἀλεκτρύωνων βία / ὑπήνεμα τίκτουσιν ὧὰ πολλάκις. Ach. 350 f. ὑπὸ τοῦ δέους δὲ τῆς μαρίλης μοι συχνήν / ὁ λάρκος ἐνετίλησεν ὥσπερ σηπία.

3. In the following the genitive depends on some collective noun, which signifies a *herd*, *tribe*, *class*, *generation*, *series*, etc. Av. 591 ἀγέλη μία κίχλων. Fr. 156 ἄρ' ἔνδον ἀνδρῶν κεστρέων ἀποικία; The verbal notion in ἀποικία is not to be considered here. Plut. 537 φθειρῶν τ' ἀριθμὸν καὶ κωνόπων καὶ ψυλλῶν οὐδὲ λέγω σοι. Av. 609 οὐκ οἶσθ' ὅτι πέντ' ἀνδρῶν γενεὰς ζώει λακέρυζα κορώνη; 685 ἄγε δὴ φύσιν ἄνδρες ἀμαυρόβιοι, φύλλον γενεᾶ προσόμοιοι. The different meanings of γενεά in 609 and 685 must be observed: in 609 it means *generation*, in 685 *race*. 1063 f. κτείνων παμφύλων γένναν / θηρῶν. The θῆρες here are insects. Vesp. 223 f. τὸ γένος ἦν τις ὀργίση / τὸ τῶν γερόντων. Av. 162 ἦ μέγ' ἐνορῶ βούλευμ' ἐν ὀρνίθων γένει. 232 σπερμολόγων τε γένη. 700 πρότερον δ' οὐκ ἦν γένος ἀθανάτων, πρὶν Ἐρωσ ξυνέμειξεν ἅπαντα.

701 f. γένετ' οὐρανὸς ὠκεανὸς τε / καὶ γῆ πάντων τε θεῶν μακάρων γένος ἄφθιτον. 1695 f. πανοῦργον ἐγ- / γλωττογαστόρων γένος. 1707 ὦ τρισμακάριον πτηνὸν ὀρνίθων γένος. 1726 f. μεγάλοι μεγάλοι κατέχουσι τύχαι / γένος ὀρνίθων. Thes. 46 πτηνῶν τε γένη κατακοιμάσθω. 312 f. δεχόμεθα καὶ θεῶν γένος / λιτόμεθα. 960 f. ἅμα δὲ καὶ γένος Ὀλυμπίων θεῶν / μέλπε καὶ γέραιρε. With these passages containing γένος may be compared those in Chapter I. B 6, where γένος has reference to *character* or *quality*. Ach. 153 καὶ νῦν ὅπερ μαχιμώτατον Θρακῶν ἔθνος. Lys. 353 ἐσμός γυναικῶν οὕτοσι θύραισιν αὐτῶν βοηθεῖ. Thes. 40 f. ἐπιδημεῖ γὰρ / θιάσος Μουσῶν ἔνδον μελάθρων. Ran. 156 f. (sc. ὄψει) θιάσους εὐδαίμονας / ἀνδρῶν γυναικῶν. Fr. 217 εἰ μὴ δικῶν τε γυργάθους ψηφισμάτων τε θωμοὺς / φέροντες. ψηφισμάτων . . . θωμούς is the phrase in question. Ran. 384 ἐτέραν ὕμνων ἰδέαν. Plut. 536 καὶ παιδαρίων ὑποπεινώντων καὶ γραϊδίων κολοσυρτόν. Av. 589 γλαυκῶν λόχος εἰς . . . καὶ κερχηίδων. Lys. 453 f. τέτταρες λόχοι / μαχίμων γυναικῶν ἔνδον ἐξωπλισμένων. Ran. 93 χελιδόνων μουσεῖα. The expression is used of inferior tragedians living at the time, and means *choirs* or *music-schools of swallows* (Merry). Av. 578 f. στρούθων νέφος ἀρθέν / καὶ σπερμολόγων. Lys. 646 f. κάκανηφόρον ποτ' οὔσα / παῖς καλὴ ἄχουσι ἰσχάδων ὄρμαθόν. Ran. 914 f. ὁ δὲ χορός γ' ἤρειδεν ὄρμαθὸν ἄν / μελῶν ἐφεξῆς τέτταρας ξυνεχῶς ἄν. Plut. 764 ff. νῆ τὴν Ἐκάτην κάγω δ' ἀναδῆσαι βούλομαι / εὐαγγελία σε κριβανωτῶν ὄρμαθῶ / τοιαῦτ' ἀπαγγείλαντα. Ach. 995 ff. πρῶτα μὲν ἄν ἀμπελίδος ὄρχον ἐλάσαι μακρόν, / εἶτα . . . / καὶ τὸ τρίτον ἡμερίδος ὄρχον. The singular forms ἀμπελίδος and ἡμερίδος are here used collectively in place of the plural. Compare Thuc. IV. 90, 2 and 100, 3. Vesp. 540 f. οὐκέτι πρεσβυτῶν ὄχλος / χρήσιμος ἔστ' οὐδ' ἀκαρῆ. Ran. 219 χωρεῖ κατ' ἐμὸν τέμενος λαῶν ὄχλος. 676 τὸν πολλὸν ὀψομένη λαῶν ὄχλον. Eccl. 383 πλείστος ἀνθρώπων ὄχλος. Lys. 170 f. τὸν τῶν Ἀσναίων γὰρ μὲν ῥνάχετον / πᾶ κά τις ἀμπίσειεν αὐτῆς μὴ πλαδδιῆν; ῥνάχετον is probably not to be taken as referring to a *part* of the Athenian population (as δῆμος often does) but to all the Athenians in general, from the point of view of the Spartan woman who is speaking. Nub. 297 μέγα γάρ τι θεῶν κινεῖται σμῆνος ἀοιδαῖς. Ran. 1281 f. μὴ πρίν γ' ἂν ἀκούσης χατέραν στάσιν μελῶν / ἐκ τῶν κιθαρωδικῶν νόμων εἰργασμένην. στάσιν μελῶν means, according to the interpretation of the scholiast, *στάσιμον μέλος*. I prefer the interpretation of Kock, who regards the phrase as equivalent to *σύστημα μελῶν*, a *melodic system*. Eq. 163 τὰς στίχας ὄρᾳς τὰς τῶνδε τῶν λαῶν; 852 f. ὄρᾳς γὰρ αὐτῶν στίφος

οἶόν ἐστι βυρσοπωλῶν / νεανιῶν. Pax 564 ὦ Πόσειδον ὡς καλὸν τὸ στίφος αὐτῶν φαίνεται. Ach. 156 f. Δι. τουτὶ τί ἐστι τὸ κακόν; Θε. Ὀδομάντων στρατός. / Δι. ποίων Ὀδομάντων; Vesp. 1086 γλαῦξ γὰρ ἡμῶν πρὶν μάχεσθαι τὸν στρατὸν διέπτετο. The genitive is almost possessive. Eccl. 110 f. καὶ πῶς γυναικῶν θηλύφρων ξυνουσία / δημηγορήσει; Vesp. 404 ἡνίκ' ἂν τις ἡμῶν ὀργίση τὴν σφηκιάν. Plut. 269 f. Χο. δηλοῖς γὰρ αὐτὸν σωρὸν ἦκειν χρημάτων ἔχοντα. / Κα. πρεσβυτικῶν μὲν οὖν κακῶν ἔγωγ' ἔχοντα σωρόν. 804 ἡμῖν γὰρ ἀγαθῶν σωρὸς ἐς τὴν οἰκίαν. Ach. 813 τούτων σκοροδῶν τροπαλίδος. Av. 231 φύλα μυρία κριθοτράγων. 250 f. ὦν τ' ἐπὶ πόντιον οἶδμα θαλάσσης / φύλα μετ' ἀλκύνεσσι ποτῆται. 253 f. πάντα γὰρ ἐνθάδε φύλ' ἀθροίζομεν / οἰωνῶν ταναοδείρων. 777 πτῆξε δὲ φύλά τε ποικίλα θηρῶν. 1088 f. εὐδαιμον φύλον πτηνῶν / οἰωνῶν. 1755 ff. ἔπεσθε νῦν γάμοισιν ὦ / φύλα πάντα συννόμων / περοφόρα. Vesp. 1537 ὀρχούμενον ὅστις ἀπήλλαξεν χορὸν τρυγῶδῶν. Pax 807 ff. ἡνίκα τῶν τραγῶδῶν / τὸν χορὸν εἶχον ἀδελ- / φός τε καὶ αὐτός (sc. Μελάνθιος). Av. 217 ff. ἔν' ὁ χρυσοκόμας Φοῖβος ἀκούων / τοῖς σοῖς ἐλέγοις ἀντιψάλλον / ἑλεφαντόδετον φόρμιγγα θεῶν / ἴστησι χορούς. *choruses* composed of *gods*. See Kock's note. 1405 f. βούλει διδάσκειν καὶ παρ' ἡμῖν οὖν μένων / Λεωτροφίδη χορὸν πετομένων ὀρνέων; Thes. 992 χοροῖς τερπόμενος κατ' ὄρεα νυμφᾶν. *νυμφᾶν* depends on *χοροῖς*. The whole expression is addressed to Dionysus.

4. In the following passages the genitive depends on ὁ δῆμος (without the article in Thes. 1145 f., a lyrical passage) or some synonym, and the relation is very difficult to define. In many cases ὁ δῆμος means *the masses* of the Athenian people (Eq. 764 f., 831 f., Vesp. 41, and ὁ κολοσυρτός Vesp. 666; probably also ὁ δῆμος Lys. 1155 f. and Thes. 306 ff. though καὶ τὸν τῶν γυναικῶν comes as a surprise and the statement about the other passages scarcely applies to it). In the remaining examples the genitive does not really denote a whole from which a part is taken, but merely defines the word on which it depends. Nevertheless I have classified them with the former passages because of the impossibility of clearly distinguishing the two types. Eq. 764 f. εἰ μὲν περὶ τὸν δῆμον τὸν Ἀθηναίων γεγένημαι / βέλτιστος ἀνὴρ μετὰ Λησικλέα καὶ Κύνναν καὶ Σαλαβακχῶ. 831 f. μιαιώτατος ὢν περὶ τὸν δῆμον / τὸν Ἀθηναίων. Vesp. 41 τὸν δῆμον ἡμῶν βούλεται διστάναί. Lys. 1155 f. κήλευθέρωσαν κἀντὶ τῆς κατωνάκης / τὸν δῆμον ὑμῶν χλαῖναν ἡμπέσχον πάλιν. Thes. 305 ff. καὶ τὴν δρῶσαν τὴν τ' ἀγορεύουσαν τὰ βέλτιστα περὶ τὸν δῆμον τὸν Ἀθηναίων

καὶ τὸν τῶν γυναικῶν ταύτην νικᾶν. An official proclamation, in prose. 335 f. εἴ τις ἐπιβουλεύει τι τῷ δήμῳ κακὸν / τῷ τῶν γυναικῶν. 1145 f. δῆμός τοί σε καλεῖ γυναι- / κῶν. Ran. 779 ff. Αἰ^α. μὰ Δι' ἄλλ' ὁ δῆμος ἀνεβόα κρίσιν ποιεῖν / ὀπότερος εἶη τὴν τέχνην σοφώτερος. / Ξα. ὁ τῶν πανούργων; Vesp. 666 f. 'οὐχὶ προδώσω τὸν Ἀθηναίων κολοσυρτόν, / ἀλλὰ μαχοῦμαι περὶ τοῦ πλήθους αἰεί.' Pax 62 ὦ Ζεῦ τί δρασείεις ποθ' ἡμῶν τὸν λεών; 171 ἡ πόλις ἡ Χίων. πόλις here in the sense of *state, government*. Probably of similar character is Vesp. 1272 ff. μόνος μόνους / τοῖς Πενέσταισι ξυῆν τοῖς / Θετταλῶν, αὐτὸς πενέστης ὦν ἐλάττων οὐδενός. The Penestae occupied the same position among the Thessalians that the Helots occupied in Laconia, and we might have some excuse for regarding the genitive as possessive; but it seems better to regard it as partitive on the ground that the Penestae formed a part of the Thessalian population.

5. In the following passages the genitive depends on some expression of quantity—sometimes a large quantity, sometimes a small one, while sometimes neither notion is implied. The relation is sometimes that of the whole and part but oftener that of the group and individual, and in certain cases can scarcely be distinguished from that in Section 3 above (especially in the case of *πλήθος*). The expressions of quantity here are not names of *definite* measures, though several signify definite numerical quantities. Fr. 418 ἀγκαλίδες ξύλων. Av. 1649 f. τῶν γὰρ πατρῶων οὐδ' ἀκαρῆ μέτεστί σοι / κατὰ τοὺς νόμους. Plut. 244 γυμνὸς θύραζ' ἐξέπεσον ἐν ἀκαρεῖ χρόνου. Fr. 506 ἄλις ἀφύης μοι. Ran. 806 σοφῶν γὰρ ἀνδρῶν ἀπορίαν ἠύρισκέτην. Fr. 20 νόσω βιασθεῖς ἢ φίλων ἀχνηῖα; Eq. 872 ζεῦγος πριάμενος ἐμβάδων τουτὶ φορεῖν δίδωμι. Fr. 82 βοιδαρίων . . . ζεῦγος. 387 (verse 4) ζευγάριον . . . βοοῖν. Ran. 134 ἄλλ' ἀπολέσαιμ' ἂν ἐγκεφάλου θρίω δύο. The passage is difficult, but I believe that Merry's interpretation *two brain-puddings* is the correct one. In this case ἐγκεφάλου is almost a genitive of material. Nub. 117 f. τούτων τῶν χρεῶν / οὐκ ἂν ἀποδοίην οὐδ' ἂν ὀβολὸν οὐδενί. Vesp. 91 ἕπνον δ' ὄρα τῆς νυκτὸς οὐδὲ πασπάλην. Nub. 50 δζων τρυγὸς τρασιᾶς ἐρίων περιουσίας. (ἐρίων περιουσίας). 855 ἐπελανθανόμην ἂν εὐθὺς ὑπὸ πλήθους ἐτῶν. Vesp. 1513 ὅσον τὸ πλήθος κατέπεσεν τῶν ὀρχίλων. Eccl. 439 f. καὶ νῆ Δία / τωνδὶ τὸ πλήθος (sc. ἔφη πανούργους εἶναι). *πλήθος* is here used in the sense *majority*. Compare 450, listed above in Section 2. Vesp. 660 τούτων πλήρωμα τάλαντ' ἐγγὺς δισχίλια γίγνεται

ἡμῖν, *the sum-total of this (revenue)*. Plut. 189 ff. Χρ. τῶν μὲν γὰρ ἄλλων ἐστὶ πάντων πλησμονή, / ἔρωτος. Κα. ἄρτων. Χρ. μουσικῆς. Κα. τραγημάτων. / Χρ. τιμῆς. Κα. πλακούντων. Χρ. ἀνδραγαθίας. Κα. ἰσχάδων. / Χρ. φιλοτιμίας. Κα. μάξης. Χρ. στρατηγίας. Κα. φακῆς. Nub. 1407 ἵππων τρέφειν τέθριππον. Lys. 107 ἀλλ' οὐδὲ μοιχοῦ καταλείπεται φειάλυξ. Ach. 212 f. φέρων / ἀνθράκων φορτίον. Av. 1375 τοῦτ' ἐπὶ τὸ πρᾶγμα φορτίου δείται πτερῶν. Ach. 150 ὅσον τὸ χρῆμα παρνόπων προσέρχεται. Ran. 1278 ὃ Ζεῦ βασιλεῦ τὸ χρῆμα τῶν κόπων ὅσον. Plut. 893 f. ἔνδον ἐστὶν ὃ μιαιρωτάτω / πολὺ χρῆμα τεμαχῶν καὶ κρεῶν ὠπτημένων. Av. 294 f. ὃ Πόσειδον οὐχ ὄρῃς ὅσον συνείλεκται κακὸν / ὀρνέων; κακὸν is here used substantively with much the same sense as χρῆμα, but of course with implication of evil. χρῆμα in itself is neutral and takes its good or bad connotations only from the context. Pax 121 (sc. ἡνίκ' ἂν 120) ἔνδον δ' ἀργυρίου μηδὲ ψακὰς ἢ πάνυ πάμπαν.

6. In the following passages the genitive depends on a noun signifying some definite measure. Fr. 709 ἀλφίτων μελάνων ἄδδισα. Ach. 108 οὐκ, ἀλλ' ἀχάνας ὅδε γε χρυσίου λέγει. Plut. 982 ἀργυρίου δραχμάς. Eccl. 547 πυρῶν ἐκτέα; Ach. 1053 κύαθον εἰρήνης ἕνα. Vesp. 717 f. ἔδοσαν δ' οὐπόποτε σοι πλὴν πρώην πέντε μεδίμνους, / καὶ ταῦτα μόλις ξενίας φεύγων ἔλαβες κατὰ χοίνικα κριθῶν. κριθῶν, which comes as a surprise, depends grammatically on ταῦτα, which refers back to μεδίμνους. Plut. 986 πυρῶν τ' ἂν ἐδεήθη μεδίμνων τεττάρων. Av. 6 ὁδοῦ περιελθεῖν στάδια πλεῖν ἢ χίλια. Ach. 1033 σταλαγμὸν εἰρήνης ἕνα. Vesp. 1147 ἐρίων τάλαντον. Av. 153 f. ἀλλ' ἔγωγ' Ὀπούντιος / οὐκ ἂν γενοίμην ἐπὶ τάλαντῳ χρυσίου. Ach. 814 τὸ δ' ἄτερον, αἰ λῆς, χοίνικος μόνας ἄλῶν. χοίνικος is genitive of price. Pax 1144 ἀλλ' ἄφενε τῶν φασήλων ὃ γύναι τρεῖς χοίνικας. 1217 δοίην ἂν αὐτοῖν ἰσχάδων τρεῖς χοίνικας. ἰσχάδων depends on χοίνικας, αὐτοῖν on δοίην as a variety of the genitive of price. Eccl. 45 ἐρεβίνθων χοίνικα. Fr. 465 ὁ δ' ἀλφίτων γε πριάμενος τρεῖς χοίνικας / κοτύλης δεούσας, εἴκοσ' ἀπολογίζεται. Eq. 95 ἀλλ' ἐξένεγκέ μοι ταχέως οἴνου χοᾶ. 354 f. ἐπιπιὼν ἀκράτου / οἴνου χοᾶ. Eccl. 44 οἴνον τρεῖς χοᾶς.

7. In the following passages the genitive depends on a noun which has in itself no association with the partitive construction, the construction being in these examples understood merely from the context. Although it is not necessary from the point of view of historical grammar to call the construction elliptical, nevertheless it might almost be said that the indefinite *τις* was in the speaker's mind.

Fr. 299 τρέχ' ἐς τὸν οἶνον ἀμφορέα κενὸν λαβῶν / τῶν ἔνδοθεν καὶ βῦσμα καὶ γευστήριον. οἶνον here = *wine-market*. Ach. 515 f. ἡμῶν γὰρ ἄνδρες, κοῦχί τὴν πόλιν λέγω. Eq. 425 εἶπ' ἀνὴρ τῶν ῥητόρων. Vesp. 288 f. καὶ γὰρ ἀνὴρ παχὺς ἦκει τῶν προδόντων / τὰπὶ Θράκης. Eccl. 348 f. μῶν ἐπ' ἄριστον γυνή / κέκληκεν αὐτὴν τῶν φίλων. Fr. 476 καὶ τῶν πλατυλόγων διβολίαν ἀκοντίων. No more of the passage is quoted and the context in Pollux does not help to explain the sense. 214 οὐκ, ἀλλὰ ταῦτά γ' ἐπίχουσι τοῦ χαλκίου. This passage is also rather obscure and Pollux quotes no more of it than I have given. The meaning seems to be *a pitcher of the bronze (kind)*. 19 φέρε / κνέφαλλον ἄμα καὶ προσκεφάλαιον τῶν λινῶν. 138 κοπίδι τῶν μαγειρικῶν. Here the sense seems reasonably certain in spite of the absence of the context from which the phrase was taken. Plut. 1136 ff. εἴ μοι πορίσας ἄρτον τιν' εὖ πεπεμμένον / δόιης καταφαγεῖν καὶ κρέας νεανικὸν / ὧν θύεθ' ὑμεῖς ἔνδον. The genitive probably depends only on κρέας. Pax 1154 μυρρίνας τ' αἴτησον ἐξ Αἰσχινάδου τῶν καρπίμων. τῶν καρπίμων depends on μυρρίνας. Ach. 327 ὡς ἔχω γ' ὑμῶν ὁμήρους, οὓς ἀποσφάζω λαβῶν. If we translate *I have hostages from among you*, taking ὑμῶν to refer to the inhabitants of Acharnae in general, we have a partitive construction; but if we limit ὑμῶν strictly to the persons addressed, the genitive expresses belonging. Lys. 394 ἔλεγεν ὀπλίτας καταλέγειν Ζακυνθίων. Av. 763 φρυγίλος ὄρνις ἐνθάδ' ἔσται, τοῦ Φιλήμονος γένους. 833 ὄρνις ἀφ' ἡμῶν τοῦ γένους τοῦ Περσικοῦ. Eccl. 405 τιθύμαλλον ἐμβαλόντα τοῦ Λακωνικοῦ, *throw in some spurge of the Laconian sort* (Rogers). Eq. 255 φράτερες Τριωβόλου, *members of the Triobol-clan*, the name of an imaginary phratRIA, invented for comic surprise, with the usual allusion to the three obols paid to the dicasts for their services.

E. Partitive Genitive with Verbs.

1. In the following passages the partitive genitive stands for the subject of the verb, though in every case except two (Fr. 318 and Nub. 1128 f.) the verb is really an impersonal one not construed with a real subject. Historically speaking, however, the partitive may probably be felt as a substitute for such a subject. Fr. 318 ἰχθὺς ἐώνηται τις ἢ σηπίδιον / ἢ τῶν πλατειῶν καρίδων ἢ πουλύπους, / ἢ νῆστις ὀπτᾶτ', ἢ γαλεός, ἢ τευθίδες; Nub. 1128 f. κἂν γαμῆ ποτ' αὐτὸς ἢ τῶν ξυγγενῶν ἢ τῶν φίλων, / ὕσομεν τὴν νύκτα πᾶσαν. The genitives are partitive subjects of γαμῆ. Av. 1665 f. τοῖς ἐγγυτάτω γένους μετεῖναι τῶν χρημάτων. A legal quotation, in prose. 1667 f. ἐμοὶ δ' ἄρ' οὐδὲν

τῶν πατρῶν χρημάτων / μέτεστιν; Lys. 587 f. οὐκουν δεινὸν ταυτὶ ταύτας
 ῥαβδίξειν καὶ τολυπέειν, / αἷς οὐδὲ μετῆν πάνν τοῦ πολέμου; 651 τοῦράνου
 γάρ μοι μέτεστι. Ran. 1163 'ἐλθεῖν' μὲν ἐς γῆν ἔσθ' ὅτῳ μετῆ πάτρας.
 Eccl. 173 ἐμοὶ δ' ἴσον μὲν τῆσδε τῆς χώρας μέτα. Plut. 630 ἄλλοι θ'
 ὄσοις μέτεστι τοῦ χρηστοῦ τρόπου. Av. 969 τί οὖν προσήκει δῆτ' ἐμοὶ
 Κορινθίων;

2. In the following passages the partitive stands in the predicate, being connected with the subject by εἰμί or γίγνομαι. Nub. 107 τούτων γενοῦ μοι σχασάμενος τὴν ἵππικὴν. τούτων refers to the Socratic circle spoken of with contempt by Phidippides in 102 ff. Pax 1244 γενήσεται σοι τῶν κατακτῶν κοττάβων. The subject of γενήσεται is the σάλπιγξ mentioned in 1240, though 1244, when taken with the two verses immediately preceding it, is violently anacoluthic. Eq. 447 ff. Αλ. τὸν πάππον εἶναί φημί σου / τῶν δορυφόρων—Κλ. ποίων; φράσον. / Αλ. τῶν Βυρσίνης τῆς Ἰππίου. Nub. 102 ff. τοὺς ἀλαζόνας / τοὺς ὠχρῶντας τοὺς ἀνυποδίτους λέγεις, / ὧν ὁ κακοδαίμων Σωκράτης καὶ Χαιρεφῶν. Ran. 1039 ἀλλ' ἄλλους τοι πολλοὺς ἀγαθοὺς, ὧν ἦν καὶ Λάμαχος ἦρος. Eccl. 78 τοῦτ' ἔστ' ἐκείνων τῶν σκυτάλων ὧν πέρδεται. As the verse stands ἐκείνων τῶν σκυτάλων must certainly depend on ἔστι, but the passage gives no satisfactory sense and is undoubtedly corrupt. Bothe proposed ἐκείνο τὸ σκύταλον $\tilde{\phi}$ (taking ἐκείνο from the manuscripts; ἐκείνων rests on the evidence of Suidas). Van Leeuwen reads τοῦτ' ἔστ' ἐκείν' ὕπερ λέγων διερείδεται. 1034 f. Γρ^a. ἦ μὴν ἔτ' ὠνήσει σὺ καὶ στεφάνην ἐμοί. / Νε^{as}. νῆ τὸν Δί' ἦνπερ ἦ γέ που τῶν κηρίνων. Plut. 345 εἰ γὰρ τῶν φίλων. 869 ἦ τῶν πονηρῶν ἦσθα καὶ τοιχωρύχων; Fr. 64 Σαμίων ὁ δῆμός ἐστιν ὡς πολυγράμματος. If δῆμος means a particular part of the population, the construction is partitive, but the passage is quite difficult to interpret in the absence of its context. In Av. 271 f. the verb ἐστί is easily supplied: οὗτος οὐ τῶν ἠθάδων τῶνδ' ὧν ὀράθ' ὑμεῖς αἰεί, / ἀλλὰ λιμναῖος.

3. In the following passages the genitive is used as the partitive object of a verb—that is, as the object in relations where the action is not felt as affecting the whole group or the whole mass but only a part of it. This section does not include verbs like λαμβάνομαι, τυγχάνω, etc. whose construction with the genitive is derived by historical grammarians from an original partitive notion, but only those verbs used in constructions where the partitive notion is readily transparent. The examples are divided into sub-sections arranged in the alphabetical order of the verbs in their simple forms.

a) With *κατ-άγνυμι*: Ach. 1166 f. *εἶτα κατάξειέ τις αὐ- / τοῦ μεθύων τῆς κεφαλῆς Ὀρέστης*. 1180 *καὶ τῆς κεφαλῆς κατέαγε περὶ λίθω πεσών*. Vesp. 1428 *καὶ πως κατεάγη τῆς κεφαλῆς μέγα σφόδρα*. Here the partitive genitive stands for the accusative of the part affected.

b) With *ὑπ-άγω*: Ran. 174 *ὑπάγεθ' ὑμεῖς τῆς ὁδοῦ*. The partitive idea is fairly clear. See Kühner-Gerth I., p. 385, where this passage is quoted.

c) With *ἀφ-αιρῶ* and *ἐξ-αιρῶ*: Eccl. 611 f. *ἦν μείρακ' ἰδὼν ἐπιθυμήση καὶ βούληται σκαλαθῦραι, / ἕξει τούτων ἀφελῶν δοῦναι*. *τούτων* refers to the common store of goods. The genitive logically depends both on *ἀφελῶν* and on *δοῦναι*, though it stands in closer dependence on *ἀφελῶν* by virtue of its position. 665 f. *ἀπὸ τῆς μάζης ἧς σιτεῖται* (sc. *ἐκτείσουσι τῆς αἰκείας οἱ τύπτοντες*) · *ταύτης γὰρ ὅταν τις ἀφαιρῇ, / οὐχ ὑβριεῖται φαύλως οὕτως αὐθις τῇ γαστρὶ κολασθεῖς*. Pax 1145 *τῶν τε σύκων ἕξελε*.

d) With *ἀναλίσκω*: Eq. 912 ff. *ἐγὼ σε ποιήσω τριη- / ραρχεῖν [ἀναλίσκοντα τῶν / σαυτοῦ]*. The bracketed words, forming the construction here in question, were deleted by Cobet.

e) With *ἀνθρακίζω*: Pax 1136 *ἀνθρακίζων τούρεβίνθου*.

f) With *ἀρύτομαι* and *ἀπ-αρύτω*: Nub. 272 *εἴτ' ἄρα Νείλου προχοαῖς ἰδάτων χρυσείαις ἀρύτεσθε πρόχοισιν*. *ἰδάτων* depends on *ἀρύτεσθε*, but the text is suspicious because of the difficulty of construing *προχοαῖς*. Eq. 921 f. *ἀπαρυστέον / τε τῶν ἀπειλῶν ταυτηί*.

g) With *ἐμβάλλω* (and middle): Pax 258 *μῶν τῶν σκοροδῶν ἐνέβαλες ἐς τὸν κόνδυλον; 1312 ἀλλ' ὃ πρὸ τοῦ πεινῶντες ἐμβάλλεσθε τῶν λαγῶν*.

h) With *βιβρώσκω*: Vesp. 462 *εἴπερ ἔτυχον τῶν μελῶν τῶν Φιλοκλέους βεβρωκότες*.

i) With *γέυομαι*: Ran. 462 *οὐ μὴ διατρίψεις, ἀλλὰ γέυσει τῆς θύρας, try the door*. Fr. 205 *τῆς μυρηρᾶς ληκύθου / πρὶν κατελάσαι τὴν σπαθίδα, γέυσασθαι μύρου*. 461 *ἐγευσάμην χορδῆς ὁ δύστηνος τέκνων*. *χορδῆς* is the partitive object of the verb, and *ὁ δύστηνος* is in apposition with the subject of the verb. *τέκνων* depends on *χορδῆς*.

j) With *δίδωμι*, *μετα-δίδωμι*, and *προσ-δίδωμι*: Pax 771 f. *φέρε τῷ φαλακρῷ, δὸς τῷ φαλακρῷ / τῶν τρωγαλίων*. Ach. 960 f. *ἐκέλευε Λάμαχος σε . . . / . . . αὐτῷ μεταδοῦναι τῶν κιχλῶν*. Pax 1111 *οὐδεὶς προσδώσει τῶν σπλάγχων*;

k) With *ἀπο-δύω* (intransitive second aorist): Thes. 656 f. *ξυζω-*

σαμένας εἶ κἀνδρείως τῶν θ' ἱματίων ἀποδύσας / ζητεῖν, εἶ που κἄλλος τις ἀνὴρ ἀνελήλυθε.

l) With δι-έλω and ὑφ-έλω: Fr. 109 (verses 3 f.) σκάψαι κάπο-κλάσαι τε καὶ λουσαμένῳ διεκκύσαι / τῆς τρυγός. διεκκύσαι is probably corrupt. It has the metrical form υ - υ - and should be replaced by a word having the form υ - -. Eq. 920 f. ὑφελκτέον / τῶν δαδίων.

m) With ἐσθίω and παρ-εσθίω. Eq. 1181 f. ἡ Γοργολόφα σ' ἐκέλευε τουτουὶ φαγεῖν / ἐλατῆρος. Nub. 121 οὐκ ἄρα μὰ τὴν Δήμητρα τῶν γ' ἐμῶν ἔδει. Eq. 1025 f. ἀλλ' ὁ κύων ὀδὶ / ὥσπερ θύρας σοῦ τῶν λογίων παρεσθίει. σοῦ depends on λογίων, both the other genitives on παρεσθίει, λογίων directly and θύρας through the medium of ὥσπερ. θύρας is difficult to interpret, and G. Hermann proposed to emend it to ἀθάρης.

n) With εὐχοῦμαι: Vesp. 1306 ὥσπερ καχρῶν ὀνίδιον εὐχνημένον.

o) With μετ-έχω: Pax 606 εἶτα Περικλῆς φοβηθεὶς μὴ μετάσχοι τῆς τύχης. 1095 οὐ μετέχω τούτων (sc. τῶν χρησμών). Eccl. 582 ὡς τὸ ταχύνειν χαρίτων μετέχει πλεῖστον παρὰ τοῖσι θεαταῖς. 590 κοινωνεῖν γὰρ πάντας φήσω χρῆναι πάντων μετέχοντας. 612 f. τῶν ἐκ κοινοῦ δὲ μεθέξει / ξυγκαταδαρθῶν. 873 f. ὅπως τὰ μὲν ὄντα χρήμαθ' ἔξω, τοισδεδὶ / τῶν ματτομένων κοινῇ μεθέξω πως ἐγώ. Plut. 5 μετέχειν ἀνάγκη τὸν θεράποντα τῶν κακῶν.

p) With ἔψω: Vesp. 239 κἄθ' ἤψομεν τοῦ κορκόρου.

q) With παρ-ίημι: Eq. 436 ἄθρει καὶ τοῦ ποδὸς παρίει, *remitte pedis aliquid* (van Leeuwen). πούς is here used of the rope attached to one of the lower corners of the sail. See Liddell & Scott under πούς, II. 2.

r) With κλέπτω and παρα-κλέπτω: Eq. 420 οἱ δ' ἔβλεπον, κἀγὼ ἔν τοσοῦτῳ τῶν κρεῶν ἔκλεπτον. Vesp. 554 ἐμβάλλει μοι τὴν χεῖρ' ἀπαλὴν τῶν δημοσίων κεκλοφυῖαν. Pax 414 ταῦτ' ἄρα πάλαι τῶν ἡμερῶν παρεκλεπτήτην. ταῦτα = *this is the reason why*. See Kühner-Gerth I., p. 310, note 6. Thes. 811 f. κλέψασα . . . / . . . τῶν δημοσίων.

s) With παρα-κλίνω: Pax 981 f. καὶ γὰρ ἐκεῖναι παρακλίνασαι / τῆς αὐλείας παρακύνουσιν. αὐλείας, with which θύρας is to be supplied, depends on παρακλίνασαι.

t) With κοινωνῶ: Eccl. 596 καὶ τῶν πελέθων κοινωνοῦμεν;

u) With κυκῶμαι: Pax 1169 τοῦ θύμον τρίβων κυκῶμαι. The genitive depends equally on both verbs, except in so far as it stands nearer to τρίβων.

v) With λαμβάνω and μετα-λαμβάνω: Av. 357 ὅτι μένοντε δεῖ

μάχεσθαι λαμβάνειν τε τῶν χυτρῶν. Lys. 1196 f. λαμβάνειν τῶν ἐμῶν / χρημάτων νῦν ἔνδοθεν. Ran. 1263 καὶ μὴν λογιούμαι ταῦτα τῶν ψήφων λαβών. Plut. 370 μεταλαβεῖν ζητῶ; τίνοσ;

w) With λέγω understood: Vesp. 1179 μὴ μοί γε μύθους, ἀλλὰ τῶν ἀνθρωπίνων.

x) With συλ-λέγω, collect: Ach. 184 καὶ τοὺς τρίβωνας ξυνελέγοντο τῶν λίθων.

y) With μείγνυμι: Pax 1145 τῶν τε πυρῶν μείξον αὐτοῖς.

z) With μυστιλῶμαι: Eq. 827 μυστιλᾶται τῶν δημοσίων.

a) With ξάινω: Fr. 717 ἔξαινε τῶν ἐρίων. Pollux quotes no more of the passage than appears here.

β) With ξενίζω (accusative personal object and partitive genitive of things given): Lys. 1183 f. ὅπως ἂν αἱ γυναῖκες ὑμᾶς ἐν πόλει / ξενίσωμεν ὧν ἐν ταῖσι κίσταις εἴχομεν.

γ) With παρ-οίγνυμι: Pax 29 f. ἀλλ' εἰ πέπανται τῆς ἐδωδῆς σκέψομαι / τηρὶ παροίξας τῆς θύρας, ἵνα μὴ μ' ἴδῃ. Compare 981 f. in s) above.

δ) With ἐπριάμην: Ach. 870 f. πρίασο τῶν ἐγὼ φέρω / τῶν ὀρταλίχων ἢ τῶν τετραπτερυλλίδων. The passage is in the Boeotian dialect, and τῶν is used in 870 where Attic would use the relative.

ε) With ῥίπτω: Pax 962 καὶ τοῖς θεαταῖς ῥίπτε τῶν κριθῶν.

ζ) With ὑπο-στορέννυμι: Eccl. 1030 ὑποστόρεσαί νυν πρῶτα τῆς ὀριγάνου.

η) With προ-τείνω: Pax 960 σὺ δὲ πρότεινε τῶν ὀλῶν.

θ) With ἐν-τίθημι: Nub. 59 ὅτι τῶν παχειῶν ἐνετίθεισ θρυαλλίδων.

ι) With τρίβω and ξυν-τρίβω: Pax 1169, see u) above. 70 f. πρὸς ταῦτ' (sc. τὰ κλιμάκια) ἀνηρριχᾶτ' ἂν ἐς τὸν οὐρανόν, / ἕως ξυνετρίβῃ τῆς κεφαλῆς καταρρνεῖς. Compare the passages with κατ-άγνυμι in a) above.

κ) With παρα-τρώγω: Pax 415 καὶ τοῦ κύκλου παρέτρωγον ὑφ' ἀμαρτωλίας. κύκλος is here used of the calendar. Ran. 988 τίς τῆς ἐλάας παρέτραγεν;

λ) With φέρω and ἐκ-φέρω: Ach. 805 f. ἐνεγκάτω τις ἔνδοθεν τῶν ἰσχάδων / τοῖς χοιριδίοισιν. Pax 1102 τῶν σπλάγχων φέρε δευρί. Thes. 726 ἐκφέρειν τε τῶν ξύλων.

μ) Eccl. 78 is a corrupt passage which, as it stands, appears to contain a partitive genitive with a verb: τοῦτ' ἔστ' ἐκείνων τῶν σκυτάλων ὧν πέρδεται. But the passage is utterly senseless, and the text cannot be sound. Van Leeuwen proposed τοῦτ' ἔστ' ἐκείν' ὅπερ λέγων διερείδεται.

CHAPTER VII

GENITIVE OF CONTENT AND GENITIVE OF MATERIAL

The construction of the genitive with a noun signifying some container (purse, basket, bottle, etc.) is very similar to the Partitive Genitive with nouns of quantity and measurement (Chapter VI. D, 6 and 7) and may really be felt as a modification of the Partitive. It has seemed best, however, to treat the Genitive of Content in a separate chapter because the container signified by the governing noun does not logically constitute a part of the mass or group standing in the genitive. Related to the Genitive of Content but with less partitive notion is the Genitive of Material. In this construction the word standing in the genitive shows of what material the object designated by the governing word is composed.

A. The passages which show the Genitive of Content in Aristophanes are the following: Fr. 823 *μύρον ἀλάβαστρον*. Eq. 1197 *ἀργυρίου βαλλάντια*. Fr. 217 *εἰ μὴ δικῶν τε γυργάθους ψηφισμάτων τε θωμοὺς / φέροντες*. *δικῶν γυργάθους* is the phrase in question here. *ψηφισμάτων θωμοὺς* is listed above in Chapter VI. D 3. Fr. 1 *ἦκω Θεαρίωνος ἀρτοπόλιον / λιπών, ἴν' ἐστὶ κριβάνων ἐδώλια*. *κριβάνων ἐδώλια* is the phrase in question. 155 is an exact repetition. Av. 1325 *φερέτω κάλαθον ταχύ τις πτερύγων*. Lys. 370 *αἰρώμεθ' ἡμεῖς θοῦδατος τὴν κάλπιν ὧ Ῥοδίππη*. Plut. 737 *καὶ πρὶν σε κοτύλας ἐκπιεῖν οἴνου δέκα*. Fr. 349 *κοφίνους δὲ λίθων ἐκέλευε / ἡμᾶς ἰμᾶν ἐπὶ τὸν κέραμον*. Eccl. 154 f. *ἐν τοῖς καπηλείοισι λάκκουε ἐμποιεῖν / ὕδατος*. Ach. 1110 *κάμοι λεκάνιον τῶν λαγῶν δὸς κρεῶν*. Pax 916 *φήσεις ἐπειδὴν ἐκπίης οἴνου νέου λεπαστήν*. Fr. 52 *οὐχ ἐψητῶν λοπάς ἐστιν*. 282 *οὐδὲν μὰ Δι' ἐρῶ λοπάδος ἐψητῶν*. Eccl. 1033 *ὑδατός τε κατάθου τοῦστρακον πρὸ τῆς θύρας*. Vesp. 241 *σίμβλον δὲ φασι χρημάτων ἔχειν ἅπαντες αὐτόν*. If we take *σίμβλον* in its original sense of *hive*, as Starkie does, the genitive is one of content. If we take it in its derived sense of *heap*, the genitive is like those in Chapter VI. D 5. Pax 1005 *καὶ Κοπάδων ἐλθεῖν σπυρίδας*. Lys. 196 f. *μηλοσφαγοῦσαι Θάσιον οἴνου σταμνίον / ὁμόσωμεν ἐς τὴν κύλικα μὴ πικεῖν ὕδωρ*. Fr. 531 *οἴνου τε Χίου στάμνον ἦκειν καὶ μύρον*. Vesp. 228 f. *μὴ φροντίσης· ἐὰν ἐγὼ λίθους ἔχω, / πολλῶν δικαστῶν σφηκιὰν διασκεδῶ*. Fr. 248 *κακῶν τοσοῦτων ξυνελέγη μοι*

σάρακος. Eq. 929 (sc. εὔχομαι) τὸ μὲν τάγγηρον τευθίδων / ἐφεστάναι σίζον. Ach. 278 ἔωθεν εἰρήνης ῥοφήσει τρύβλιον. Eq. 905 μισθοῦ τρύβλιον ῥοφήσαι. Fr. 148 c ἀθάρης . . . τρύβλιον. 569 (vs. 5) ἱρίχους δ' ἴδοις ἂν νευφομένους σύκων ὁμοῦ τε μύρτων. The genitives depend on ἱρίχους. 423 ἔρχας οἴνου. Thes. 812 f. ἀλλ' ἦν τὰ μέγισθ' ὑφέληται / φορμὸν πυρῶν. Ran. 505 f. ἦψε κατερεικτῶν χύτρας / ἔττους δύο ἢ τρεῖς. ἔττους depends on χύτρας. Eccl. 845 χύτρας ἔττους ἔψουσιν αἱ νεώταται. 1092 βολβῶν χύτραν. Plut. 673 ἀθάρης χύτρα. 683 ἐπὶ τὴν χύτραν τὴν τῆς ἀθάρης ἀνίσταμαι. Vesp. 525 μηδέποτε πίοιμ' ἀκράτου μισθὸν ἀγαθοῦ δαίμονος. If we retain ἀκράτου, which Richter changed to ἄκρατον, it depends on μισθόν, which is used παρὰ προσδοκίαν for κύλικα or some similar word. The traditional reading ἀκράτου seems very suspicious to me.

Of the twenty-eight passages (counting Fragments 1 and 155, which are identical, only once, and excluding Vesp. 525, where the text is suspicious) nine are in the fragments. This interesting fact is mainly due to the great number of references to foods and household utensils quoted by Pollux and Athenaeus.

B. The passages which show the Genitive of Material in Aristophanes are the following: Fr. 416 ὦ κακοδαίμων, ὅστις ἐν ἄλμῃ πρῶτον τριχίδων ἀπεβάφθη. ἄλμη is here used of a salt solution for pickling. The notion of *material* is somewhat imperfect, being confused with that of *content*. 900 a καὶ γὰρ πρότερον δις ἀνθρακίδων ἄλμην πιών. Thes. 778 ἄγε δὴ πινάκων ξεστῶν δέλτοι. The reference is to writing tablets made of smooth wood. Ran. 505 f. ἦψε κατερεικτῶν χύτρας / ἔττους δύο ἢ τρεῖς. κατερεικτῶν depends on ἔττους. Ach. 1101 θρίον ταρίχους οἶσε δεῦρο παῖ σαπροῦ. 1102 κάμοι σὺν δημοῦ θρίον. Eq. 954 δημοῦ βοείου θρίον ἐξωπτημένον. Vesp. 475 f. φορῶν κράσπεδα / στεμμάτων, *wearing fringes of wool*. Nub. 338 ὄμβρους θ' ὑδάτων. Av. 685 f. ἄγε δὴ φύσιν ἄνδρες ἀμαυρόβιοι, φύλλων γενεᾶ προσόμοιοι, / ὀλιγοδρανέες, πλάσματα πηλοῦ. πλάσματα πηλοῦ is of course the phrase in question. 1716 f. θυμιαμάτων δ' / αἶραι διαψάιρουσι πλεκτάνην καπνοῦ, . . . a wreath of smoke. 672 ἀλλ' ὦ κακόδαιμον ῥύγχος ὄβελίσκου ἔχει, a beak made of two spits. Eccl. 6 ὄρμα φλογὸς σημεῖα τὰ ἐνυγκείμενα, send forth the appointed signal of fire. Ach. 992 ἔχων στέφανον ἀνθέμων. Ran. 328 f. πολύκαρπον μὲν τινάσσω / περὶ κρατὶ σῶ βρύνοντα / στέφανον μύρτων. Plut. 585 f. ἀνεκῆρυττεν τῶν ἀσκητῶν τοὺς νικῶντας στεφανώσας / κοτίνου στεφάνῳ. 592 ἀλλὰ σέ γ' ὁ Ζεὺς ἐξολέσειεν κοτίνου στεφάνῳ στεφανώσας. In the last two passages Por-

son (and Dindorf after him) emended *κοτίνου* to *κοτινῶ*, dative as if from an adjective *κοτινοῦς*. This emendation derives partial support from *κοτίνῳ*, the reading of Codex Ravennas in both passages and also of Codex Venetus in the second passage. Fr. 569 (vss. 1 f.) *ᾧψει δὲ χειμῶνος μέσου . . . / στεφάνους ἴων <ρόδων, κρίνων>*. The words in parentheses were supplied by Porson. Plut. 540 f. *ἀντὶ δὲ κλίνης* (sc. *ἔχειν*) / *στιβάδα σχοίων*. Vesp. 838 *τροφαλίδα τυροῦ Σικελικὴν κατεδήδοκεν*. The expression *τροφαλίδα τυροῦ* is logically a pleonasm since *τροφαλῖς* itself means *a piece of cheese*. Lys. 308 *τῆς ἀμπέλου δ' ἐς τὴν χύτραν τὸν φανὸν ἐγκαθέντες, . . . the torch of vine-twigis. . . .* Ran. 1067 *νῆ τὴν Δήμητρα χιτῶνά γ' ἔχων οὐλὼν ἐρίων ὑπέπερθεν*. Av. 493 *χλαῖναν γὰρ ἀπόλεσ' ὁ μοχθηρὸς Φρυγίων ἐρίων διὰ τοῦτον*. Vesp. 1144 *ἐν Ἐκβατάνοισι γίγνεται κρόκης χόλιξ; do they make wool-sausages in Ecbatana?* (Starkie).

In addition to these concrete expressions we have several in which both terms are abstract but in which the genitive is either clearly one of material or has at least some of the quality of that type. Fr. 528 *οὐ γὰρ τίθεμεν τὸν ἀγῶνα τόνδε τὸν τρόπον / ὥσπερ τέως ἦν, ἀλλὰ καινῶν πραγμάτων*. The genitive stands in a predicate relation to *ἀγῶνα*, but is certainly one of material. 558 *ἐς Οἰδίπου δὲ παῖδε, διπτύχῳ κόρω, / Ἄρης κατέσκηψ', ἐς τε μονομάχου πάλης / ἀγῶνα νῦν ἐστᾶσιν. μονομάχου πάλης* shows in what the *ἀγών* consisted. Av. 908 *ἐγὼ μελιγλώσσω ἐπέων ἰεὺς ἀοιδά*. The genitive has a slight objective quality if we consider the action implied by *ἀοιδά*, but this consideration is outweighed by the fact that *μελιγλώσσω ἐπέων* shows of what the song is composed. In *ὑμνων ἀοιδαῖς* 906, however, it is difficult to see a genitive of material, because of the similarity in meaning of the two words. Here we must insist on the objective character of the relation or else call it an appositional genitive. Thes. 53 *κάμπτει δὲ νέας ἀψίδας ἐπῶν*. Compare Ran. 212 f. *ξύναυλον ὑμνων βοᾶν / φθεγξόμεθα*. *ὑμνων* has an objective notion mingled with that of material. 346 ff. *ἀποσείονται δὲ λύπας / χρονίους τ' ἐτῶν / παλαιῶν ἐνιαυτούς*. In 818 the genitive of material is fairly clear: *ἔσται δ' ἵππολόφων τε λόγων κορυθαίολα νείκη, disputes consisting of . . .* Av. 1374 *πέτομαι δ' ὄδον ἄλλοτ' ἐπ' ἄλλαν μελέων*. The genitive relation is vague. Ach. 687 *σκανδάληθρ' ἰστὰς ἐπῶν, traps of words*. Ran. 943 *χυλὸν διδοὺς στωμυλμάτων ἀπὸ βιβλίων ἀπηθῶν, decoction of chatter* (Merry). *χυλόν* is of course a concrete noun used here in a metaphorical sense.

CHAPTER VIII

TRUE GENITIVE WITH VERBS AND ADJECTIVES

The constructions of the genitive case with verbs are divided into two classes distinct in their historical development. In the one class the genitive represents the Indo-European ablative, and the construction usually involves the idea of origin, separation, or cause. This type is called the Ablatival Genitive and will be treated in the next chapter. The other class, which forms the subject of the present chapter, originated in constructions where the verb was felt as affecting its object not in its totality but only in part. It is called the True Genitive in order to distinguish it from the genitive which, in the separate development of primitive Greek, took over the functions of the old ablative case. In certain constructions it is difficult to determine whether the genitive is ablatival in its origin or not (for example with verbs of hearing, where the genitive represents the *source* of the sound and the person of whose sphere the sound forms a part), but a solution of such problems in historical syntax is not attempted here.

In this chapter I have included some constructions where the genitive depends not on a verb but on an adjective, because in certain cases the two types of construction correspond so closely that a classification of them in widely separated portions of the work would misrepresent the facts. I refer especially to the adjectives signifying *full* and the verbs signifying *be full* and *make full*.

A. In the following passages the genitive depends on verbs of *seizing, clinging to, laying claim to, etc.*

1. In this section the object denotes either a person or a thing seized. In the passages where two genitives appear (e. g. Eq. 1237 πῶς εἶπας; ὧς μου χρησμὸς ἄπτεται φρενῶν, compare Vesp. 1236 f., Ach. 585 f., 1214, 1216 f., Lys. 363) it seems better to regard the genitive of the person as a possessive depending on the genitive of the part seized, rather than to construe both genitives with the verb.

a) With ἄπτομαι and compounds: Eq. 1237 πῶς εἶπας; ὧς μου χρησμὸς ἄπτεται φρενῶν. 1272 σᾶς ἀπτόμενος φαρέτρας. Lys. 365 ἄψαι μόνον

Στρατυλλίδος τῷ δακτύλῳ προσελθών. Thes. 1115 φέρε δεῦρό μοι τὴν χεῖρ', ἵν' ἄψωμαι κόρης. Ran. 894 ὀρθῶς μ' ἐλέγχειν ὣν ἂν ἄπτωμαι λόγων. 474 f. πλευμόνων τ' ἀνθάπεται / Ταρτησία μύραινα. Plut. 728 τῆς κεφαλῆς ἐφήψατο. 1067 f. πειρᾶ μὲν οὖν ἴσως σε καὶ τῶν τιθίων / ἐφάπτεταί σου.

b) With δράττομαι: Ran. 544 f. (sc. εἰ) ἐγὼ δὲ πρὸς τοῦτον βλέπων / τοῦρεβίνθου δραττόμην.

c) With ἔχομαι and ἀντέχομαι: Vesp. 1234 f. 'ὄνθρωφ', οὗτος ὁ μαίόμενος τὸ μέγα κράτος, / ἀντρέψεις ἔτι τὰν πόλιν· ἃ δ' ἔχεται ῥοπαῶς.' Pax 479 f. ἄρ' οἴσθ' ὅσοι γ' αὐτῶν ἔχονται τοῦ ξύλου, / μόνοι προθυμοῦνται. 863 τί δῆθ' ὅταν ξυνὼν τῶν τιθίων ἔχομαι; Lys. 445 ποῦ τοξότης; ταύτης ἔχου. Thes. 488 f. εἴτ' ἠρειδόμην / παρὰ τὸν Ἀγυῖα κύβδ' ἐχομένη τῆς δάφνης. Plut. 101 μὰ Δί' ἀλλὰ πολλῶ μαλλον ἐξόμεσθά σου. Fr. 616 ἔφευγε κάγῳ τῆς ὑπαντᾶξ εἰχόμην. Ach. 1121 Λα. ἔχ', ἀντέχου παῖ. Δι. καὶ σὺ παῖ τοῦδ' ἀντέχου. Lamachus is speaking of pulling off the spear-case from the spear, Dicaeopolis of pulling off the meat from the spit. Av. 1658 ἀνθέξεται σου τῶν πατρῶων χρημάτων. ἀνθέξεται is here used in the sense of *claim*. Lys. 161 ἀντέχου σὺ τῶν θυρῶν.

d) With λάζυμαι: Lys. 209 λάζυσθε πᾶσαι τῆς κύλικος ὦ Λαμπιτοῖ.

e) With λαμβάνομαι and compounds (active λαμβάνω in this sense only in Av. 1760 f., a lyrical passage, and active ξυλλαμβάνω in Vesp. 733 f., a lyrical passage, and Pax 437, a trimeter): Av. 1760 πτερῶν ἐμῶν / λαβοῦσα συγχόρευσον. Vesp. 434 καὶ λάβεσθε τουτοῖ καὶ μὴ μεθῆσθε μηδενί. 1236 f. τί δ' ὅταν Θέωρος πρὸς ποδῶν κατακείμενος / ἄδη Κλέωνος λαβόμενος τῆς δεξιᾶς. See the remark at the beginning of the section. Vesp. 1342 τῇ χειρὶ τουδὶ λαβομένη τοῦ σχοινοῦ. Lys. 363 κοῦ μὴ ποτ' ἄλλη σου κύων τῶν ὄρχεων λάβηται. On this and also on the next passage see the remark at the beginning of the section. Ach. 585 f. τῆς κεφαλῆς νῦν μου λαβοῦ, / ἵν' ἐξεμέσω. 923 κείπερ λάβοιτο τῶν νεῶν τὸ πῦρ ἅπαξ. 1214 f. λάβεσθέ μου λάβεσθε τοῦ σκέλους παπαῖ, / προσλάβεσθ' ὦ φίλοι. Thes. 241 f. ὕδωρ ὕδωρ ὦ γείτονες. / πρὶν ἀντιλαβέσθαι † πρωκτὸν τῆς φλογός.† This verse is undoubtedly corrupt. Cobet deleted it and Dindorf proposed τοῦ γε πρωκτοῦ τὴν φλόγα. Ran. 777 ἀντελάβετο τοῦ θρόνου. 786 f. κάπειτα πῶς / οὐ καὶ Σοφοκλέης ἀντελάβετο τοῦ θρόνου; Lys. 596 f. τῆς δὲ γυναικὸς σμικρὸς ὁ καιρὸς, κἂν τούτου μὴ πιλιάβηται, / οὐδεὶς ἐθέλει γῆμαι ταύτην. Ach. 1216 f. ἐμοῦ δέ γε σφῶ τοῦ πέους ἄμφω μέσου / προσλάβεσθ' ὦ φίλοι. See the note

at the beginning of the section. μέσου probably belongs with πέους. Lys. 202 καταθείσα ταύτην προσλαβοῦ μοι τοῦ κάπρου. 313 τίς ξυλλάβοιτ' ἄν τοῦ ξύλου; On the next two examples see the remark at the beginning of this sub-section. Vesp. 733 f. σοὶ δὲ νῦν τις θεῶν παρῶν ἐμφανῆς / ξυλλαμβάνει τοῦ πράγματος. Pax 437 f. χῶστις προθύμως ξυλλάβοι τῶν σχοινίων / τοῦτον τὸν ἄνδρα μὴ λαβεῖν ποτ' ἀσπίδα.

f) With προσποιῶμαι: Eccl. 870 f. δέδοικα γὰρ μὴ καὶ παρὰ τῆ στρατηγίδι, / ὅταν κατατιθῶ, προσποιῆ τῶν χρημάτων.

g) With σιγγάνω, the Laconian form of θιγγάνω: Lys. 1004 f. ταὶ γὰρ γυναῖκες οὐδὲ τῷ μύρτω σιγείν / ἔωντι.

2. In the following passages the genitive signifies the part by which the person is seized (or hung, or dragged). The person himself, if he is designated, stands in the accusative. In the passages (see the introductory remark in Section 1. above) where two genitives, one of the person and one of the part, appear, it has seemed best to construe the genitive of the person as a possessive. I have not divided this section into sub-sections because the number of examples is comparatively small and most of the verbs occur but once. Lys. 1119 ἦν μὴ διδῶ τὴν χεῖρα, τῆς σάθης ἄγε. 1121 οὐ δ' ἂν διδῶσι πρόσαγε τούτους λαβομένη. οὐ is the direct object of διδῶσι but is attracted into the genitive case by its dependence on πρόσαγε and λαβομένη—for it must depend on both these verbs, unless we adopt Dobree's emendation τούτου, in which case τούτου would depend on πρόσαγε . . . λαβομένη, while οὐ would show the sort of case-attraction treated in Appendix I. 2. Eq. 772 καὶ τῆ κρεάγρᾳ τῶν ὀρχιπέδων ἐλκοίμην ἐς Κεραμεικόν. Vesp. 568 f. τὰ παιδάρι' εὐθὺς ἀνέλκει / τὰς θηλείας καὶ τοὺς νείεις τῆς χειρός. Eq. 365 ἐγὼ δέ γ' ἐξέλεξω σε τῆς πυγῆς θύραζε κύβδα. Plut. 309 ff. οὐκοῦν σε τὴν Κίρκην . . . / . . . / 311 λαβόντες ὑπὸ φιληθίας / τὸν Δαρτίου μιμούμενοι τῶν ὄρχων κρεμῶμεν. Lys. 704 f. πρὶν ἂν / τοῦ σκέλους ὑμᾶς λαβὼν τις ἐτραχηλίση φέρων. Plut. 955 f. ἀλλ' ὁ βαλανὺς ἔλξει θύραζ' αὐτὸν λαβὼν / τῶν ὀρχιπέδων. Eccl. 1019 f. ταῖς πρεσβυτέραις γυναίξιν ἔστω τὸν νέον / ἔλκειν ἀνατεῖ λαβομένης τοῦ παττάλου. Lys. 724 f. ἤδη πέτεσθαι διανοουμένην κάτω / ἐς Ὀρσιλόχου χθῆς τῶν τριχῶν κατέσπασα. In Nub. 762 f. ἀλλ' ἀποχάλα τὴν φροντίδ' ἐς τὸν ἀέρα / λινόδετον ὥσπερ μηλολόνην τοῦ ποδός, the genitive depends on the verbal notion (compare δέω = bind) in λινόδετον.

B. In the following passages the genitive depends on verbs of *beginning* or of *making trial of*.

1. With the active ἄρχω and κατάρχω meaning *begin, take the lead in*: Pax 435 f. σπένδοντες εὐχόμεσθα τὴν νῦν ἡμέραν / Ἑλλησιν ἄρξαι πᾶσι πολλῶν ἀγαθῶν. 605 πρῶτα μὲν γὰρ † αὐτῆς ἤρξεν † Φειδίας πράξας κακῶς. αὐτῆς ἤρξεν is unmetrical and unintelligible. Bentley's emendation ἤρξεν αὐτῆς corrects the metre but not the sense. Seidler proposed ἤρξεν ἄτης, Madvig ἤρξ' αὐτῆς. Av. 1596 f. ἀλλ' οὔτε πρότερον πόποθ' ἡμεῖς ἤρξαμεν / πολέμου πρὸς ὑμᾶς. Lys. 638 f. ἡμεῖς γὰρ ὦ πάντες ἀστοὶ λόγων κατάρχομεν / τῇ πόλει χρησίμων.

2. With the middle ἄρχομαι and κατάρχομαι meaning simply *begin*: Av. 682 ff. ἀλλ' ὦ καλλιβόαν κρέκουσ' / αὐλὸν φθέγμασιν ἡρινοῖς / ἄρχου τῶν ἀναπαίστων. Lys. 1042 ἀλλὰ κοινῇ συσταλέντες τοῦ μέλους ἀρξώμεθα. Thes. 1064 ἀλλ' ἄρχου λόγων. Av. 959 μὴ κατάρξῃ τοῦ τράγον, with reference to the beginning of a sacrifice.

3. With πειρῶμαι and its compounds: Ach. 742 f. ὡς ναὶ τὸν Ἑρμᾶν, αἶπερ ἰξείτ' οἴκαδ' / ἄπρατα, πειρασεῖσθε τᾶς λιμῶ κακῶς. The dialect is Megarian. πειρασεῖσθε is used in the sense *experience*. Eq. 505 f. ὦ παντοίας ἦδη Μούσης / πειραθέντες καθ' ἑαυτούς. Eccl. 8 f. Ἀφροδίτης τρόπων / πειρωμένοισι πλησίον παραστατεῖς. Nub. 477 καὶ διακίνει τὸν νοῦν αὐτοῦ καὶ τῆς γνώμης ἀποπειρῶ. Ran. 648 τουδὶ δ' αὐθις ἀποπειράσομαι. Eq. 1234 καὶ σου τοσοῦτον πρῶτον ἐκπειράσομαι. Lys. 1112 f. ἀλλ' οὐχὶ χαλεπὸν τοῦργον, εἰ λάβοι γέ τις / ὀργῶντας ἀλλήλων τε μὴ ἔκπειρωμένους.

C. In the following passages the genitive depends on verbs meaning *acquire, obtain by lot, happen upon*.

1. With ἀπολαγχάνω (which Harpocration explains as a substitute for the simplex: ἀπολαχεῖν· ἀντὶ ἀπλοῦ τοῦ λαχεῖν): Fr. 494 οὐ μὴν ὄ γε σὸς ἀδελφὸς οὐ ἀπελάγχανεν. As the text stands the sense is incomplete. Bekker, Anecdota 217: 3, proposes to supply διεσπάθησε in the preceding verse, making the passage translate: *non dissipavit frater tuus quae (tuum) sortiebatur*.

2. With τυγχάνω and compounds: Ach. 466 f. δεῖ γὰρ ἐνὸς οὐ μὴ τυχῶν / ἀπόλωλα. 713 τοὺς γέροντας οὐκ ἔαθ' ὕπνου τυχεῖν. Eq. 111 f. ἀτὰρ τοῦ δαίμονος / δέδοιχ' ὅπως μὴ τεύξομαι κακοδαίμονος. κακοδαίμονος stands in a predicate relation to τοῦ δαίμονος. 509 οὐκ ἂν φαύλως

ἔτυχεν τούτου. Nub. 435 τεύξει τοίνυν ὧν ἰμείρεις. ὧν depends on ἰμείρεις as well as on τεύξει. There is no attraction of cases here since both verbs naturally govern the genitive case. 619 τῆς ἑορτῆς μὴ τυχόντες κατὰ λόγον τῶν ἡμερῶν. Vesp. 1462 ff. πολλοῦ δ' ἐπαίνου παρ' ἐμοὶ / καὶ τοῖσιν εὖ φρονοῦσιν / τυχὼν ἄπεισιν. Av. 1223 ἀπέθανες (sc. ἄν), εἰ τῆς ἀξίας ἐτύχχανες. Thes. 289 f. καὶ τοῦ θυγατρίου χοῖρον ἀνδρός μοι τυχεῖν / πλουτοῦντος, ἄλλως δ' ἠλιθίου κάβελτέρου. χοῖρος is here used in its obscene sense. The text is uncertain, but practically all editions have ἀνδρός depending on τυχεῖν. Plut. 107 f. (Plutus speaking) ἠνίκ' ἂν δέ μου / τύχωσ' ἀληθῶς καὶ γένωνται πλούσιοι. 245 μετρίου γὰρ ἀνδρὸς οὐκ ἐπέτυχες πώποτε. 635 f. ἐξωμμάτῳ καὶ λελάμπρυνται κόρας, / Ἀσκληπιοῦ παιῶνος εὐμενοῦς τυχών. εὐμενοῦς is probably in a predicate relation to the other genitives. Fr. 676 b (vs. 3) ἀλλ' ὃ τι γράψαι, ταῦτ' ἂν μέλιτος καὶ Σειρήνων ἐτετεύχει, *partook of the nature of honey and the Sirens*.

D. In the following passages the genitive depends on verbs of *enjoying, reaping the benefit of, deriving profit from*. In alphabetizing I have treated both ἀπολαύω and ἀπομάττω as beginning with α, because the former is known only in the ἀπο- compound, while the latter is scarcely used in the simplex in the sense in which we find it in the present division.

1. With ἀπολαύω: Eq. 780 σου τῆς ἀνθρακιᾶς ἀπολαύει, *he warms himself at your fire*. Nub. 1231 τί γὰρ ἄλλ' ἂν ἀπολαύσαιμι τοῦ μαθήματος; Lys. 591 f. εἴθ' ἠνίκα χρῆν εὐφρανθῆναι καὶ τῆς ἠβῆς ἀπολαῦσαι, / μονοκοιτοῦμεν διὰ τὰς στρατίας. Thes. 1008 ταυτὶ τὰ βέλτιστ' ἀπολέλαυκ' Εὐριπίδου. Eccl. 426 ἵνα τοῦτ' ἀπέλαυσαν Ναυσικύδους τὰγαθόν. Plut. 236 ἀγαθὸν γὰρ ἀπέλαυσ' οὐδὲν αὐτοῦ (sc. τοῦ εἰσιέναι εἰς οἰκίαν ἀλλοτρίαν) πώποτε.

2. With ἀπομάττομαι: Eq. 819 κάκεῖνος μὲν φεύγει τὴν γῆν σὺ δ' Ἀχιλλείων ἀπομάττει. The genitive depends on the ἀπολαύεις which is probably to be expected after it. ἀπομάττει, which is used παρὰ προσδοκίαν, normally governs the dative case.

3. With ὀνίναμαι and κατονίναμαι: Thes. 469 f. καὶτὴ γὰρ ἔγωγ', οὕτως ὀναίμην τῶν τέκνων, / μισῶ τὸν ἄνδρ' ἐκείνον, εἰ μὴ μαίνομαι. Eccl. 915 ff. κά- / λει τὸν Ὀρθαγόραν, ὅπως / σαυτῆς κατόναι', ἀντιβολῶ σε. This passage is lyrical. The other is in iambic trimeters, but the

expression οὕτως οὐαίμην τῶν τέκνων is probably a conventionalized imprecation, since οὐνάμαι is not common in prose. Compare Dem. XXVIII. 20.

E. In the following passages the genitive depends on verbs of *loving, desiring, or striving for*.

1. With γλίχομαι: Fr. 102 τί δῆτα τούτων τῶν κακῶν, ὦ παῖ, γλίχει;

2. With ἐπιθυμῶ: Nub. 412 ὦ τῆς μεγάλης ἐπιθυμήσας σοφίας ἄνθρωπε παρ' ἡμῶν. 433 μὴ μοί γε λέγειν γνώμας μεγάλας· οὐ γὰρ τούτων ἐπιθυμῶ. 435 οὐ γὰρ μεγάλων ἐπιθυμεῖς. Pax 12 τετριμμένης (sc. μάξης) γάρ φησιν ἐπιθυμεῖν. 447 f. κεῖ τις δορυξὸς ἢ κάπηλος ἀσπίδων, / ἔν' ἐμπολᾶ βέλτιον, ἐπιθυμεῖ μαχῶν. Av. 78 ἔττους δ' ἐπιθυμεῖ. 1345 ff. Πα. ἐπιθυμῶ τῶν νόμων. / Πι. ποίων νόμων; πολλοὶ γὰρ ὀρνίθων νόμοι. / Πα. πάντων. Ran. 62 f. Δι. ἤδη ποτ' ἐπεθύμησας ἐξαίφνης ἔττους; / Ἑρ. ἔττους; βαβαιάξ, μυριάκις γ' ἐν τῷ βίῳ. 360 κερδῶν ἰδίων ἐπιθυμῶν. Eccl. 618 κᾶτ' ἦν ταύτης ἐπιθυμήσῃ, τὴν αἰσχροὴν πρῶθ' ὑποκρούσει. 1015 ff. ἔδοξε ταῖς γυναιξίν, ἦν ἀνὴρ νέος / νέας ἐπιθυμῆ, μὴ σποδεῖν αὐτὴν πρὶν ἂν / τὴν γραῦν προκρούσῃ πρῶτον· ἦν δὲ μὴ 'θέλη / πρότερον προκρούειν ἄλλ' ἐπιθυμῆ τῆς νέας, / . . . Fr. 9 καὶ κ' ἐπιθυμήσειε νέος νῆς (= νέας) ἀμφιπόλοιο. 82 ἢ βοιδαρίων τις ἀπέκτεινε ζευγὸς χολίκων ἐπιθυμῶν. χολίκων depends on ἐπιθυμῶν. 569 (vs. 9) ὅτου τις ἐπιθυμεῖ λαβεῖν.

3. With ἐπιτύφομαι: Lys. 221 ὅπως ἂν ἀνὴρ ἐπιτυφῆ μάλιστα μου. 222 is an exact repetition.

4. With ἔραμαι (a poetic verb: the first passage is in anapaestic dimeter and in imitation of the tragic style, while the second is a direct quotation from Iliad IX. 63 f.) Vesp. 751 κείνων ἔραμαι, κείθι γενοίμαν. κείνων refers to Philocleon's old life in the law-court, and κείθι to the place itself. Pax 1097 f. 'ἀφρήτωρ ἀθέμιστος ἀνέστιός ἐστιν ἐκεῖνος, / ὃς πολέμου ἔραται ἐπιδημίου ὀκρυόεντος.'

5. With ἐρῶ (ἐράω): Ach. 32 εἰρήνης ἐρῶν. Eq. 734 (addressed by the Sausage-seller to Demos) ἐρῶν πάλαι σου βουλόμενός τέ σ' εὔ ποιεῖν. Nub. 1303 οἶον τὸ πραγμάτων ἐρᾶν φλαύρων. Vesp. 89 ἐρᾶ τε τούτου, τοῦ δικάζειν. 1365 ποθεῖν ἐρᾶν τ' ἔοικας ὥραιās σοροῦ. Av. 135 f. Ep. νῆ Δία ταιλαιπύρων γε πραγμάτων ἐρᾶς. / τί δαὶ σύ; Πι. τοιούτων ἐρῶ κάγώ. Ep. τίνων; 143 ὦ δειλακρίων σὺ τῶν κακῶν οἶων ἐρᾶς. The genitives depend on ἐρᾶς. τῶν κακῶν οἶων ἐρᾶς = οἶων τῶν κακῶν ἐρᾶς. 592 πλουτεῖν δὲ πόθεν δώσομεν αὐτοῖς; καὶ γὰρ τούτου σφόδρ' ἐρῶσιν. 1635 οὐ διαλλαγῶν

ἐρᾶς. Ran. 1392 ‘μόνος θεῶν γὰρ Θάνατος οὐ δώρων ἐρᾶ.’ Plut. 179 ἐρᾶ δὲ Λαῖς οὐ διὰ σέ Φιλωνίδου; Fr. 282 οὐδὲν μὰ Δί’ ἐρῶ λοπάδος ἐψητῶν.

6. With ἐφίεμαι: Av. 1105 f. πρῶτα μὲν γὰρ οὐ μάλιστα πᾶς κριτῆς ἐφίεται, / γλαῦκες ὑμᾶς οὐποτ’ ἐπιλείψουσι Λαυρευτικάι.

7. With ἰμείρω: Nub. 435 τεύξει τοίνυν ὦν ἰμείρεις. ὦν depends on τεύξει as well as on ἰμείρεις. There is no attraction of cases since both verbs naturally govern the genitive case.

8. With κιττῶ: Pax 497 f. ὑμεῖς μὲν γοῦν οἱ κιττῶντες / τῆς εἰρήνης σπᾶτ’ ἀνδρείως.

9. With τρύχομαι: Pax 987 ff. μὰ Δί’ ἀλλ’ ἀπόφηνον ὄλην σαυτὴν / γενναιοπρεπῶς τοῖσιν ἐρασταῖς / ἡμῖν, οἳ σου τρυχόμεθ’ ἤδη / τρία καὶ δέκ’ ἔτη.

F. In the following passages the genitive depends on verbs of *caring for, being concerned about* and their opposites.

1. With ἐπιμελοῦμαι: Vesp. 154 τῆς κατακλῆδος ἐπιμελοῦ. Plut. 1117 κακῶς γὰρ ἐπεμελείσθ’ ἡμῶν τότε.

2. With κήδομαι: Ach. 332 εἶσομαι δ’ ὑμῶν τάχ’ ὅστις ἀνθράκων τι κήδεται. 1028 ἀλλ’ εἴ τι κήδει Δερκέτου Φυλασίου. Eq. 1341 f. ‘ὦ Δῆμ’ ἐραστής εἰμι σὸς φιλῶ τέ σε / καὶ κήδομαί σου καὶ προβουλεύω μόνος.’ Both verbs in 1342 govern the genitive. Nub. 106 ἀλλ’ εἴ τι κήδει τῶν πατρῶων ἀλφίτων.

3. With the impersonal verb μέλει: Vesp. 1287 f. οὐκτὸς ἐγέλων μέγα κεκραγότα (sc. με) θεώμενοι, / οὐδὲν ἄρ’ ἐμοῦ μέλον (accusative absolute). Lys. 248 ὀλίγον αὐτῶν μοι μέλει. 895 ff. Mu. ὀλίγον αὐτῶν μοι μέλει. / Ki. ὀλίγον μέλει σοι τῆς κρόκης φορομένης / ὑπὸ τῶν ἀλεκτρούων; Eccl. 641 f. τότε δ’ αὐτοῖς οὐκ ἔμελ’ οὐδὲν / τῶν ἀλλοτριῶν (sc. πατέρων) ὅστις τύπτοι. Plut. 1118 καὶ τῶν μὲν ἄλλων μοι θεῶν ἦττον μέλει.

4. With προτιμῶ: Plut. 883 οὐδὲν προτιμῶ σου.

5. With φροντίζω: Ach. 653 f. καὶ τῆς νήσου μὲν ἐκείνης / οὐ φροντίζουσι. Eq. 776 οὐ φροντίζων τῶν ιδιωτῶν οὐδενός, εἰ σοὶ χαριόμην. οὐδενός depends on φροντίζων, ιδιωτῶν on οὐδενός. Nub. 125 ἀλλ’ εἴσειμι, σοῦ δ’ οὐ φροντιῶ. Lys. 696 οὐ γὰρ ὑμῶν φροντίσαιμ’ ἄν. 915 εἰς ἐμὲ τράποιτο· μηδὲν ὄρκου φροντίσης. Eccl. 530 f. τῆς λεχοῦς δ’ οὐ φροντίσαι / οὕτως ἐχούσης ὄνερ; In Nub. 75 f. φροντίζω is used in the sense *trying to think of, devise*: νῦν οὖν ὄλην τὴν νύκτα φροντίζων ὀδοῦ / μίαν ἠῦρον ἀτραπὸν δαιμονίως ὑπερφυᾶ.

6. With ἀμελῶ, the opposite in meaning of the other verbs in this division: Nub. 988 f. ὅταν ὀρχεῖσθαι Παναθηναίοις δέον αὐτοὺς / τὴν ἀσπίδα τῆς κωλῆς προέχων ἀμελῆ τῆς Τριτογενείας, *dishonors Tritogenia* by not carrying his shield in the proper attitude. Eccl. 586 f. τοῦτο γὰρ ἡμῖν / δρᾶν ἀντ' ἄλλης ἀρχῆς ἐστίν, τῶν δ' ἀρχαίων ἀμελήσαι. Plut. 516 ἦν ἐξῆ ζῆν ἀργοῖς ὑμῖν τούτων πάντων ἀμελοῦσιν. 557 σκώπτειν πειρᾶ καὶ κωμωδεῖν τοῦ σπουδάζειν ἀμελήσας.

G. In the following passages the genitive depends on verbs of *remembering* and *forgetting*.

1. With μνησκομαι and ἀναμνησκομαι (the former only in the perfect medio-passive system and the aorist passive, the latter only in one passage, in the aorist passive): Eq. 526 Κρατίνου μεμνημένος. 1180 καλῶς γ' ἐποίησε τοῦ πέπλου μεμνημένη. 1277 οὐκ ἂν ἀνδρὸς ἐμνήσθην φίλου. Nub. 925 f. Αδ. ὦμοι σοφίας— Δι. ὦμοι μανίας— / Αδ. ἦς ἐμνήσθης—. ἐμνήσθης governs only ἦς. Vesp. 443 f. οὐδὲν τῶν πάλαι μεμνημένοι / διφθερῶν κάξωμίδων. κυνᾶς in 445 should be in the genitive case as depending on μεμνημένοι, but it has been attracted into the accusative by the influence of the relative clause which precedes it. Pax 719 ὄνθρωπε χαίρων ἄπιθι καὶ μέμνησό μου. 1275 ἀσπίδας; οὐ παύσει μεμνημένος ἀσπίδος ἡμῖν; Av. 1632 καὶ νῆ Δί' ἕτερόν γ' ἐστίν οὗ μνήσθην ἐγώ. Ran. 593 καὶ βλέπειν αὐθις τὸ δεινόν, τοῦ θεοῦ μεμνημένον. 1469 μεμνημένος νυν τῶν θεῶν οὓς ὤμοσας. Eccl. 951 ἀλλ' οὐτοσὶ γὰρ αὐτὸς οὗ μνημέθα. 1154 f. σμικρὸν δ' ὑποθέσθαι τοῖς κριταῖσι βούλομαι, / τοῖς σοφοῖς μὲν τῶν σοφῶν μεμνημένοις κρίνειν ἐμέ. Plut. 991 ἵνα τοῦμὸν ἰμάτιον φορῶν μεμνητό μου. Pax 571 ff. ἀλλ' ἀναμνησθέντες ἄνδρες / τῆς διαίτης τῆς παλαιᾶς, / ἦν παρείχ' αὐτῆ ποθ' ἡμῖν, / τῶν τε παλασίων ἐκείνων / τῶν τε σύκων τῶν τε μύρτων, / τῆς τρυγός τε τῆς γλυκείας / τῆς ἰωνιᾶς τε τῆς πρὸς / τῷ φρέατι τῶν τ' ἐλαῶν / ὧν ποθοῦμεν.

2. With ἐπιλανθάνομαι: Vesp. 605 ὁ δέ γ' ἥδιστον τούτων ἐστὶν πάντων, οὗ γὼ πέλελήσμην, / . . .

H. In the following passages the genitive depends on verbs of *ruling* or *having control over*.

1. With ἄρχω: Ach. 760 Δι. ἄλας οὖν φέρεις; Με. οὐχ ὑμὲς αὐτῶν ἄρχετε; The dialect is Megarian. ἄρχετε here = *have control of*. Eq. 797 ἵνα γ' Ἑλλήνων ἄρξῃ πάντων. 801 οὐχ ἵνα γ' ἄρξῃ μὰ Δί' Ἀρκαδίας προνοούμενος. 839 τῶν ξυμμάχων τ' ἄρξεις ἔχων τρίαίαν.

965 f. ἄρξει σε δεῖ / χώρας ἀπάσης. 1307 ff. ‘ἀποτρόπαι’ οὐ δῆτ’ ἐμοῦ γ’ ἄρξει ποτ’, ἀλλ’ ἐάν με χρῆ, / ὑπὸ τερηδόνων σαπέϊσ’ ἐνταῦθα καταγρηάσομαι.’ / ‘οὐδὲ Ναυφάντης γε τῆς Ναύσωνος . . .’ Vesp. 517 f. παῦε δουλείαν λέγων (sc. πρὸς ἐμέ), / ὅστις ἄρχω τῶν ἀπάντων. 577 φάσκων τῆς ‘Ἑλλάδος ἄρχειν. 667 f. σὺ γὰρ ὦ πάτερ αὐτοὺς / ἄρχειν αἰρεῖ σαντοῦ. 678 f. σοὶ δ’ ὦν ἄρχεις . . . / οὐδεὶς οὐδὲ σκοροδίου κεφαλὴν τοῖς ἐψητοῖσι δίδωσιν. ὦν depends not only on ἄρχεις but also as a partitive on οὐδεὶς. 700 πόλεων ἄρχων πλείστων ἀπὸ τοῦ Πόντου μέχρι Σαρδούς. Pax 619 αἱ πόλεις ὦν ἤρχετε. 1082 ἐξὸν σπείσαμένοις κοινῇ τῆς ‘Ἑλλάδος ἄρχειν. Av. 185 ὥστ’ ἄρξετ’ ἀνθρώπων μὲν ὥσπερ παρνόπων. 481 ὡς δ’ οὐχὶ θεοὶ τοίνυν ἤρχον τῶν ἀνθρώπων τὸ παλαιόν. 483 f. αὐτίκα δ’ ὑμῖν πρῶτ’ ἐπιδείξω τὸν ἀλεκτρύον’, ὡς ἐτυράννει / ἤρχέ τε Περσῶν πρῶτον πάντων Δαρείου καὶ Μεγαβάζου. If we retain Δαρείου καὶ Μεγαβάζου, the reading of the manuscripts, these words are in apposition with Περσῶν, but the text is probably corrupt. Hirschig, followed by Kock and van Leeuwen, changed πρῶτον to πρότερον and read the plural Δαρείων καὶ Μεγαβάζων. 499 f. Πι. ἰκτίνοσ δ’ οὖν τῶν ‘Ἑλλήνων ἤρχεν τότε κάβασιλευν. / Xo. τῶν ‘Ἑλλήνων; 1226 f. εἰ τῶν μὲν ἄλλων ἄρχομεν, ὑμεῖσ δ’ οἱ θεοὶ / ἀκολαστανεῖτε. 1732 ff. τῶν ἡλιβάτων θρόνων / ἄρχοντα θεοῖσ μέγαν / Μοῖραι ξυνεκοίμισαν. Eccl. 556 f. Πρ. τί δρᾶν; ὑφαίνειν; Βλ. οὐ μὰ Δί’ ἀλλ’ ἄρχειν. Πρ. τίνων; / Βλ. ἀπαξαπάντων τῶν κατὰ πόλιν πραγμάτων. Plut. 130 αὐτίκα γὰρ ἄρχει διὰ τίν’ ὁ Ζεὺς τῶν θεῶν;

2. With βασιλεύω: Eq. 1086 ff. Κλ. ἀλλὰ γὰρ ἐστὶν ἐμοὶ χρησμὸς περὶ σοῦ πτερυγωτός, / αἰετὸς ὡς γίγναι καὶ πάσης γῆς βασιλεύεις. / Αλ. καὶ γὰρ ἐμοί· καὶ γῆς καὶ τῆς ἐρυθρᾶς γε θαλάσσης. Av. 499 f. Πι. ἰκτίνοσ δ’ οὖν τῶν ‘Ἑλλήνων ἤρχεν τότε κάβασιλευν. / Xo. τῶν ‘Ἑλλήνων; In 481 f. also (see above under ἄρχω) ἐβασίλευον as well as ἤρχον probably governs τῶν ἀνθρώπων.

3. With ἰσχύω: Vesp. 357 ἦβων γὰρ κάδυνάμην κλέπτειν, ἰσχυόν τ’ αὐτὸς ἐμαντοῦ.

4. With κρατῶ: Vesp. 1354 νῦν δ’ οὐ κρατῶ ἕγὼ τῶν ἐμαντοῦ χρημάτων. Pax 680 ὅστις κρατεῖ νῦν τοῦ λίθου τοῦ ἔν τῇ πυκνί. Ran. 710 ff. ὁπόσοι / κρατοῦσι κυκησιτέφρου / ψευδολίτρου κονίας / καὶ Κιμωλίας γῆς. Plut. 6 f. τοῦ σώματος γὰρ οὐκ ἔῤ τὸν κύριον / κρατεῖν ὁ δαίμων. Ran. 266 ἕως ἂν ὑμῶν ἐπικρατήσω τῷ κοάξ. ἐπικρατήσω = *overcome*.

5. With μεδέω (always in expressions addressed to gods; Eq. 763

is an anapaestic tetrameter, Lys. 833 an iambic trimeter, the other two lyrical): Eq. 559 f. δεῦρ' ἔλθ' ἐς χορὸν ᾧ χρυσοτρίαιν' ᾧ / δελφίνων μεδέων Σουνιάρατε. 581 ff. Ὡ πολιοῦχε Παλλάς, ᾧ / τῆς ἱερωτάτης ἀπα- / σῶν πολέμῳ τε καὶ ποιη- / ταῖς δυνάμει θ' ὑπερφερού- / σης μεδέουσα χώρας. 763 f. τῇ μὲν δεσποίνῃ Ἀθηναίᾳ τῇ τῆς πόλεως μεδεούσῃ / εὐχομαι. Lys. 833 f. ᾧ πότνια Κύπρου καὶ Κυθήρων καὶ Πάφου / μεδέουσα.

6. With προστατῶ: Eq. 322 ff. ἄρα δῆτ' οὐκ ἀπ' ἀρ- / χῆς ἐδήλους ἀναί- / δειαν ἤπερ μόνῃ / προστατεῖ ῥητόρων;

7. With στρατηγῶ: Eq. 1313 οὐ γὰρ ἡμῶν γε στρατηγῶν ἐγχανεῖται τῇ πόλει. στρατηγῶν is of course the participle.

8. With τυραννέω: Lys. 631 ἀλλ' ἐμοῦ μὲν οὐ τυραννέουσιν.

9. With τυραννῶ: Av. 483 f. ἐτυράννει / ἤρχέ τε Περσῶν πρώτων πάντων Δαρείου καὶ Μεγαβάζου. This passage is included under ἄρχω as well as under τυραννῶ, since the genitive may depend on both verbs. On the text see above under ἄρχω.

I. In the following passages the genitive is used with verbs of *exhaling an odor*. Adverbial accusatives of inner object are found (1 a) in Eq. 892 and Thes. 254; (1 b) Ach. 193 and Vesp. 38; (2) Plut. 1020; (3) Ach. 852; (4 a) Vesp. 913; (4 b) Fr. 319 and Ran. 338. For the genitive with ὀσφραίνομαι see L 6 below.

1. With ὀζω and προσόζω. Here the word in the genitive designates the odor itself or describes its nature. To these examples must be added those in Section 3 below, where the verb governs two genitives, one designating the odor itself or describing its nature (as in the present section) and the other designating its source.

a) Here the expressions are mostly not metaphorical: Eq. 892 οὐκ ἐς κόρακας ἀποφθερεῖ βύρσης κάκιστον ὀζων; 1332 οὐ χοιρινῶν ὀζων ἀλλὰ σποιδῶν. Nub. 49 ff. συγκατεκλινομένη ἐγὼ / ὀζων τρυγὸς τρασιᾶς ἐρίων περιουσίας (ἐρίων depends on περιουσίας), / ἢ δ' αὖ μύρου κρόκου καταγλωττισμάτων, / δαπάνης λαφυγμοῦ Κωλιάδος Γενετυλλίδος. 1007 μίλακος ὀζων καὶ ἀπραγμοσύνης καὶ λεύκης φυλλοβολούσης. Lys. 662 f. τὸν ἄνδρα δεῖ / ἀνδρὸς ὀζειν. 687 ὡς ἂν ὀζωμεν γυναικῶν αὐτοδὰξ ὠργισμένων. Thes. 254 νῆ τὴν Ἀφροδίτην ἡδύ γ' ὀζει ποσθίου. Eccl. 648 σὺ δέ γ' ὀζοις ἂν καλαμίνθης.

b) Here the expressions are metaphorical because either the subject of the verb, or the genitive, or both, are abstract: Ach. 190 ff. Δι. (sc. αἱ σπονδαί) ὄζουσι πίττης καὶ παρασκευῆς νεῶν. / Αμ. σὺ δ' ἀλλὰ τασδὶ τὰς δεκέτεις γεῦσαι λαβῶν. / Δι. ὄζουσι χαῖται πρέσβων ἐς τὰς πόλεις / ὀξύτατον ὥσπερ διατριβῆς τῶν ξυμμάχων. / Αμ. ἀλλ' αὐταὶ σπονδαὶ τριακοντούτιδες / κατὰ γῆν τε καὶ θάλατταν. Δι. ὦ Διονύσια, / αὐταὶ μὲν ὄζουσ' ἀμβροσίας καὶ νέκταρος / καὶ μὴ 'πιτηρεῖν σιτί' ἡμερῶν τριῶν. Nub. 398 ὦ μῶρε σὺ καὶ Κρονίων ὄζων καὶ Βεκεσελέγηε. The reference is to the Cronian Festival, here used with contempt as synonymous with antiquated ideas. Vesp. 38 ὄζει κάκιστον τοῦνύπιον βύρσης σαπρᾶς. Lys. 616 f. ἤδη γὰρ ὄζειν ταδὶ πλειόνων καὶ μειζόνων / πραγμάτων μοι δοκεῖ. 942 f. οὐχ ἡδὺ τὸ μύρον μὰ τὸν Ἀπόλλω τουτογί, / εἰ μὴ διατριπτικόν γε κοῦκ ὄζον γάμων. Fr. 246 ἀλλ' εἴσιθ' ὡς τὸ πράγμ' ἐλέγξαι βούλομαι / τουτί· προσόζειν γὰρ κακοῦ τού μοι δοκεῖ. In some passages the concrete and the metaphorical notions are found side by side. Compare, for example, Eq. 1332, Nub. 49 ff., and 1007, all included above in a).

2. With ὄζω. Here the genitive designates the source from which the odor comes: Plut. 1020 ὄζειν τε τῆς χρώας ἔφασκεν ἡδὺ μου. μου is possessive depending on τῆς χρώας. ὄζειν here is impersonal.

3. The following passages show one genitive of the word designating the odor itself and another of the word designating its source: Ach. 852 f. ὄζων κακὸν τῶν μασχαλῶν / πατρὸς Τραγασαίου. Vesp. 1058 f. ὑμῖν δι' ἔτους τῶν ἱματίων / ὄζήσει δεξιότητος. Pax 529 ff. τοῦ μὲν (sc. πλέκους) γὰρ ὄζει κρομμυοξυρεγμίας, / ταύτης (sc. τῆς Εἰρήνης) δ' ὀπώρας, ὑποδοχῆς, Διονυσίων, / αὐλῶν, τραγωδῶν, Σοφοκλέους μελῶν, κιχλῶν, / ἐπυλλίων Εὐριπίδου— . . . / (535) κιττοῦ, τρυγοίπου, προβατίων βληχωμένων, / † κόλπου † γυναικῶν διατρεχουσῶν εἰς ἀγρόν, / δούλης μεθούσης, ἀνατετραμμένου χοῶς. / ἄλλων τε πολλῶν κάγαθῶν. κόλπου is suspicious; Hall and Geldart propose βολίτου in place of it. Eccl. 524 εἰ τῆς κεφαλῆς ὄζω μύρου.

4. In the following passages the genitive depends on verbs of meaning similar to that of ὄζω.

a) With προσέβαλε: Pax 180 πόθεν βροτοῦ με προσέβαλε;

b) With ἐνερεύγομαι (in second aorist active): Vesp. 912 ff. ἔμοιγέ τοι / τυροῦ κάκιστον ἀρτίως ἐνήργην / ὁ βδελυρὸς οὔτος.

c) With πνέω and compounds: Eq. 437 ὡς οὔτος ἤδη καικίας καὶ συκοφαντίας πνεί. καικίας (in the nominative case) is the name of

the northeast wind, and *συκοφαντίας* is invented after it as the name of an imaginary *sycophant-wind*, but there is a double sense: *συκοφαντίας* is a genitive depending on *πνεῖ*, and *καικίας* suggests the genitive *κακίας*. Pax 525 ff. Τρ. οἶον δὲ πνεῖς, ὡς ἡδὺ κατὰ τῆς καρδίας, / γλυκύτετον ὥσπερ ἀστρατείας καὶ μύρου. / Ερ. μῶν οὖν ὅμοιον καὶ γυλιοῦ στρατιωτικοῦ; Fr. 319 ὦ Ζεῦ πολυτίμηθ' οἶον ἐνέπνευσ' ὁ μαρὸς / φάσκωλος ἐνθὺς λυόμενός μοι τοῦ μύρου / καὶ βακκάριδος. Ran. 338 ὡς ἡδύ μοι προσέπνευσε χοιρείων κρεῶν. The verb is impersonal.

J. In the following passages the genitive depends on verbs of *being full of*, *making full of*, and the like.

1. With *γαργαίρω*: Fr. 359 ἀνδρῶν ἐπακτῶν πᾶσ' ἐγάργαιρ' ἐστία.

2. With *γέμω*: Plut. 810 f. αἰ δὲ λήκυθοι / μύρου γέμουσι, τὸ δ' ὑπερῶν ἰσχάδων.

3. With the epic verb *κορέννμι* (in aorist passive): Pax 1282 ff. Παλ. (quoting from an epic) ὡς οἱ μὲν δαίνυντο βοῶν κρέα, καυχένας ἵππων / ἔκλυον ἰδρῶντας, ἐπεὶ πολέμου ἐκόρεσθεν. / Τρ. εἶεν; ἐκόρεσθεν τοῦ πολέμου κᾶτ' ἦσθιον.

4. With *ἀναμεστῶ*: Ran. 1083 ff. κᾶτ' ἐκ τούτων ἡ πόλις ἡμῶν / ὑπογραμματέων ἀνεμεστῶθη / καὶ βωμολόχων δημοπιθήκων / ἐξαπατώντων τὸν δῆμον αἰί.

5. With *νάσσω*: Eccl. 840 κλίναί τε σισυρῶν καὶ δαπίδων † νενασμένοι †. *νεναγμένοι* was proposed by Dindorf, *σεσαγμένοι* by Meineke.

6. With *ἐπινέω*: Eccl. 838 f. ὡς αἰ τράπεζαί γ' εἰσὶν ἐπινενησμένοι / ἀγαθῶν ἀπάντων καὶ παρεσκευασμένοι.

7. With *καταπάττω*: Eq. 99 f. ἦν γὰρ μεθυσθῶ, πάντα ταυτὶ καταπάσω / βουλευματίων καὶ γνωμιδίων καὶ νοιδίων.

8. With compounds of *πίμπλημι* (the simplex with the genitive is not found in Aristophanes): Ach. 845 ff. χλαῖναν δ' ἔχων φανὴν δίει / κοῦ ξυντυχῶν σ' Ὑπέρβολος / δικῶν ἀναπλήσει. Nub. 1022 f. καὶ πρὸς τούτοις τῆς Ἀντιμάχου / καταπυγούσης ἀναπλήσει. *σε* must be understood as the object of *ἀναπλήσει*, and *ὁ ἄδικος λόγος* as its subject. Ach. 447 εὖ γ' οἶον ἦδη ῥηματίων ἐμπίμπλαμαι. Eq. 934 ff. σπεύδειν ὅπως τῶν τευθίδων / ἐμπλήμενος φθαίης ἔτ' εἰς / ἐκκλησίαν ἐλθῶν. Nub. 376 ὅταν ἐμπλησθῶσ' ὕδατος πολλοῦ (sc. αἰ νεφέλαι). 386 f. ἦδη ζωμοῦ Παναθηναίους ἐμπλησθεῖς εἴτ' ἐταράχθης / τὴν γαστέρα. Vesp. 380 τὴν ψυχὴν

ἐμπλησάμενος Διοπίθους. Διοπίθους is used in a double sense, as a proper name and as an abstract, *confidence in Zeus*. 424 ξυσταλείς εὐτακτος ὀργῆς καὶ μένους ἐμπλήμενος. 984 οὐδέν ποτ' ἀλλ' ἢ τῆς φακῆς ἐμπλήμενος. 1127 ἐπανθρακίδων ἐμπλήμενος. 1304 εὐθὺς γὰρ ὡς ἐνέπλητο πολλῶν κάγαθῶν. Pax 999 ff. καὶ τὴν ἀγορὰν ἡμῖν ἀγαθῶν / ἐμπλησθῆναι, μεγάλων σκοροδῶν, / σικύων πρῶν, μήλων, ροιῶν, / δούλοισι χλανισχιδίων μικρῶν. Av. 1309 f. τὰς ἀρρίχους / καὶ τοὺς κοφίνοισι ἅπαντας ἐμπλήμενη πτερῶν. Lys. 235 εἰ δὲ παραβαίην, ὕδατος ἐμπλήθ' ἢ κύλιξ. 236 is an exact repetition. Eccl. 56 ἔβητε τριχίδων ἐσπέρας ἐμπλήμενος. 1042 τὴν γῆν ἅπασαν Οἰδιπόδων ἐμπλήσετε. Plut. 892 διαρραγείης μηδενός γ' ἐμπλήμενος. Av. 975 καὶ φιάλην δοῦναι, καὶ σπλάγχχνων χεῖρ' ἐπιπλήσαι.

9. With χορτάζω: Fr. 154 θεράπευε καὶ χόρταζε τῶν μονωδιῶν. The fragmentary character of the passage makes it uncertain whether τῶν μονωδιῶν depends on χόρταζε or not.

K. In the following passages the genitive depends on an adjective signifying *full*.

1. With ἀνάμεστος: Nub. 984 f. ἀρχαῖά γε καὶ Διπολιώδη καὶ τεττίγων ἀνάμεστα / καὶ Κηκείδου καὶ Βουφονίων.

2. With ἀνάπλεως: Eccl. 1072 πότερον πίθηκος ἀνάπλεως ψιμυθίου;

3. With ἔμπλεως: Fr. 969 (vs. 7) φλυαρία καὶ λῆρος ὕβρεως ἔμπλεως. ἔμπλεως, not found in the papyrus, was supplied by Postgate.

4. With μεστός: Nub. 383 οὐκ ἤκουσάς μου τὰς Νεφέλας ὕδατος μεστὰς ὅτι φημι / . . . Vesp. 616 f. τὸν ὄνον τόνδ' ἐσκεκόμισμαι / οἴνου μεστόν. Pax 554 ὡς ἅπαντ' ἤδη 'στὶ μεστὰ τάνθάδ' εἰρήνης σαπρᾶς. Thes. 702 ὡς ἅπαντ' ἄρ' ἐστὶ τόλμης μεστὰ κἀναισχυντίας. Ran. 1021 δρᾶμα ποιήσας Ἄρεως μεστόν. 1347 f. λίνου μεστόν ἄτρακτον / εἰειειλίσσοισα χεροῖν. Eccl. 818 μεστὴν ἀπῆρα τὴν γνάθον χαλκῶν ἔχων. Plut. 188 ὥστ' οὐδὲ μεστός σοῦ γέγον' οὐδεὶς πώποτε (sc. Πλούτου). 193 σοῦ δ' ἐγένετ' οὐδεὶς μεστός οὐδεπώποτε. 231 ff. ἡ γὰρ οἰκία / αὕτη 'στὶν ἣν δεῖ χρημάτων σε τήμερον / μεστὴν ποιῆσαι καὶ δικαίως κἀδίκως. 540 f. ἀντὶ δὲ κλίνης (sc. ἔχειν) / στιβάδα σχοίνων κόρων μεστὴν. σχοίνων is of course genitive of material. 806 f. ἡ μὲν σιπύη μεστὴ 'στὶ λευκῶν ἀλφίτων / οἱ δ' ἀμορῆς οἴνου μέλανος ἀνθοσμίου. 810 τὸ φρέαρ δ' ἐλαίου μεστόν. Fr. 475 ἀλλ' ἔχουσα γαστέρα / μεστὴν βοάκων ἀπεβάδιζον οἴκαδε.

5. With πλέως: Ach. 545 ff. ἦν δ' ἂν ἡ πόλις πλέα / θορύβου στρατιω-

τῶν, περὶ τριηράρχου βοῆς, / μισθοῦ διδομένου, παλλαδίων χρυσομένων, / στοᾶς στεναχούσης, σιτίων μετρομένων, / ἀσκῶν, τροπωτήρων, κάδους ὠνουμένων, / σκορόδων, ἐλαῶν, κρομμύων ἐν δικτύοις, / στεφάνων, τριχίδων, ἀλλητρίδων, ὑπωπίων· / τὸ νεώριον δ' αὖ κωπέων πλατουμένων, / τύλων ψοφούντων, θαλαμιῶν τροπουμένων, / αὐλῶν, κελυστῶν, νιγλάρων, συριγματῶν. στρατιωτῶν depends on θορύβου, τριηράρχου on περί, while all the other genitives either depend on πλέα or stand in agreement with other words dependent on it. 906 f. λάβοιμι μέντ' ἀν κέρδος ἀγαθῶν καὶ πολὺ, / ἄπερ πίθακον ἀλιτρίας πολλᾶς πλέων. The dialect is Boeotian. Eq. 304 ff. τοῦ σοῦ θράσου / πᾶσα μὲν γῆ πλέα, / πᾶσα δ' ἐκκλησία, / καὶ τέλη καὶ γραφαὶ / καὶ δικαστήρια. 630 ἐγένεθ' ὑπ' αὐτοῦ ψευδατραφάξυος πλέα. 1174 καὶ νῦν ὑπερέχει σου χύτραν ζωμοῦ πλέαν. 1218 οἷμοι τῶν ἀγαθῶν ὅσων πλέα. ὅσων depends on πλέα. τῶν ἀγαθῶν is a causal genitive with οἷμοι (see IX. D 3a) unless the expression = ὅσων τῶν ἀγαθῶν (compare Av. 143, on p. 89 above). Nub. 1367 ψόφου πλέων (sc. Αἰσχύλον νομίζω). Pax 666 σπονδῶν φέρουσα τῇ πόλει κίστην πλέαν. 703 ἰδὼν πίθον καταγνύμενον οἴνου πλέων. Thes. 733 f. ἀσκὸς ἐγένεθ' ἡ κόρη / οἴνου πλέως. Ran. 1371 f. τότε γὰρ ἔτερον αὖ τέρας / νεοχμόν, ἀτοπίας πλέων.

6. With πλήρης: Nub. 377 πλήρεις ὄμβρου. 1053 f. ἀ τῶν νεανίσκων ἀεὶ δι' ἡμέρας λαλούντων / πλήρες τὸ βαλανεῖον ποιεῖ. Eccl. 14 f. στοᾶς τε καρποῦ Βακχίου τε νόματος / πλήρεις ὑπογνύσαισι συμπαραστατεῖς. Plut. 808 f. ἅπαντα δ' ἡμῖν ἀργυρίου καὶ χρυσοῦ / τὰ σκευάρια πλήρη ἴσθιν.

L. In the following passages the genitive depends on verbs denoting sense perceptions, such as *hearing*, *smelling*, and the like. The passages where the genitive depends on a verb of *tasting* are not included here but in Chapter VI. E 3, because the partitive notion is quite obvious.

1. In the following passages the genitive depends on *αἰσθάνομαι*, and may designate either a person or a thing. With a genitive of the person, however, *αἰσθάνομαι* does not mean *hear* or *become conscious of one's presence* simply, but the noun is always accompanied by a participle and the sense of the passage is *percipio aliquem aliquid facientem*. The only exception is Lys. 510, on which see the remark in c) below.

a) *αἰσθάνομαι* governs a genitive of the person, accompanied by a

participle: Nub. 1381 *αἰσθανόμενός σου πάντα τραυλίζοντας, ὃ τι νοοίης*. Vesp. 176 *ἐγὼ γὰρ ἤσθόμην* (sc. αὐτοῦ) *τεχνωμένου*. 888 f. *τὸν δῆμον ἤσθόμεσθά σου / φιλοῦντος ὡς οὐδεὶς ἀνὴρ / τῶν γε νεωτέρων*.

b) *αἰσθάνομαι* governs a genitive of the sound or utterance heard: Nub. 292 *ἤσθου φωνῆς ἅμα καὶ βροντῆς μυκησαμένης θεοσέπτου*; Here *βροντῆς* is accompanied by a participle as in a) above. Ran. 285 *αἰσθάνομαι ψόφου τινός*. 832 *Αἰσχύλε τί σιγᾶς; αἰσθάνει γὰρ τοῦ λόγου*. Plut. 670 f. *εἰπών, ἦν τις αἰσθηται ψόφου, / σιγᾶν*.

c) The genitive denotes the source of information. See the remark at the beginning of this section. Lys. 510 *ἀλλ' ἤσθανόμεσθα καλῶς ὑμῶν*. A genitive of the person is unusual after *αἰσθάνομαι* unless a genitive participle or a substantive clause is present. Some such expression is probably to be felt here.

2. With *ἀτῶ*, Nub. 1166 (lyrical) *ἄε σοῦ πατρός*.

3. In the following passages the genitive depends on *ἀκούω* and its compounds.

a) Here the genitive designates the person who speaks or makes the sound. The noun is accompanied by a participle of *saying*, *crying*, or some similar notion in Ach. 303, 337, 776, Eq. 977 ff., Nub. 291, 937 f., Vesp. 631 ff., Pax 804 f., and Fr. 387 (vss. 5 f.). In none of these passages have we a genitive absolute, though in Ach. 303 and 337, where the noun and participle stand before the verb, we have a slight suggestion of the absolute construction. In several examples the verb and genitive noun are accompanied by an accusative of the sound or substance of the utterance, and the grammatical analysis of the passage becomes somewhat complicated. In Ach. 303 the accusative is undoubtedly the direct object of the participle; the same is probably true in Pax 804 f. (compare Pindar, Nem. VI. 100); in Vesp. 725, where there is no participle the accusative depends on the verb of hearing and may very easily govern the genitive as a possessive. In Ran. 750 f. the accusative noun is replaced by a relative clause; the construction in Av. 1211 is similar; and in Eq. 977 ff., Nub. 383 f. and Av. 1574 f. the genitive and verb are followed by an indirect statement introduced by *ὅτι* or *ὡς*, in Lys. 523 f. by a direct quotation. The passages in the present sub-section are: Ach. 293 f. *Δι. ἀντὶ δ' ὧν ἐσπείσάμην οὐκ ἴστε. μᾶλλ' ἀκούσατε. / Χο. σοῦ γ' ἀκούσωμεν; μᾶλλά is for μὴ ἀλλά*.

303 σου δ' ἐγὼ λόγους λέγοντος οὐκ ἀκούσομαι μακροῦς. 337 οὐδ' ἐμοῦ λέγοντος ὑμεῖς ἀρτίως ἠκούσατε. 776 ἢ λῆς ἀκοῦσαι φθεγγομένας; The passage is in the Megarian dialect, and the form φθεγγομένας could be accusative plural, but the context makes it evident that it is genitive singular. In this case τὰς χοίρω is to be supplied. 1004 τί δρᾶτε; τοῦ κήρυκος οὐκ ἀκούετε; Eq. 977 ff. καίτοι πρεσβυτέρων τινῶν / οἴων ἀργαλεωτάτων / ἐν τῷ δείγματι τῶν δικῶν / ἤκουσ' ἀντιλεγόντων, / ὡς εἰ μὴ 'γένεθ' οὗτος ἐν / τῇ πόλει μέγας, . . . Nub. 4 καὶ μὴν πάλαι γ' ἀλεκτρύονος ἤκουσ' ἐγώ. 291 ὦ μέγα σεμναὶ Νεφέλαι φανερώς ἠκούσατέ μου καλέσαντος. 383 f. οὐκ ἤκουσάς μου τὰς Νεφέλας ὕδατος μεστὰς ὅτι φημί / ἐμπιπτούσας εἰς ἀλλήλας παταγεῖν διὰ τὴν πυκνότητα; 937 f. ὅπως ἂν ἀκούσας σφῶν / ἀντιλεγόντων κρίνας φοιτᾶ. Vesp. 631 ff. οὐπώποθ' οὕτω καθαρῶς / οὐδενὸς ἠκούσαμεν οὐ- / δὲ ξυνετῶς λέγοντος. 725 f. ἢ που σοφὸς ἦν ὅστις ἔφασκεν, πρὶν ἂν ἀμφοῖν μῦθον ἀκούσης, / οὐκ ἂν δικάσαις. 919 πρὸς τῶν θεῶν μὴ προκαταγίγνωσκ' ὦ πάτερ, / πρὶν ἂν γ' ἀκούσης ἀμφοτέρων. 962 ἄκουσον ὦ δαιμονίε μου τῶν μαρτύρων. 1381 ἄκουσόν νυν ἐμοῦ. Pax 804 f. Μελάνθιος, οὐ δὴ / πικροτάτην ὄπα γη- / ρύσαντος ἤκουσα. Av. 1211 ἤκουσας αὐτῆς οἶον εἰρωνεύεται; 1574 f. ἀκήκοας / ἐμοῦ γ' ὅτι τὸν ἄνθρωπον ἄγχειν βούλομαι. Lys. 523 f. ὅτε δὴ δ' ὑμῶν ἐν ταῖσιν ὁδοῖς φανερώς ἠκούομεν ἦδη, / ' οὐκ ἔστιν ἀνὴρ ἐν τῇ χώρᾳ; ' Thes. 433 ff. οὕτω ταύτης / ἤκουσα πολυπλοκώτερας / γυναικὸς οὐδὲ δεινότερον λεγούσης. The participle here is attributive and is not to be compared to those in the passages mentioned in the introductory remarks. ταύτης is genitive of comparison, while γυναικὸς together with the adjective and participle depends on ἤκουσα. Ran. 750 f. καὶ παρακούων δεσποτῶν / ἄττ' ἂν λαλώσι; Eccl. 589 πρὶν ἐπίστασθαι τὴν ἐπίνοιαν καὶ τοῦ φράζοντος ἀκοῦσαι. 642 f. νῦν δ' ἦν πληγέντος ἀκούση, / μὴ αὐτὸν ἐκείνον τύπτῃ δεδιὼς τοῖς δρωσιν τοῦτο μαχεῖται. Fr. 387 (verses 5 f.) ἔπειτ' ἀκούειν προβατίων βληχωμένων, / τρυγὸς τε φωνὴν εἰς λεκάνην ὠθυμένης. τρυγὸς may be found in V. D 4 as depending on φωνήν. Thes. 292 f. ποῦ ποῦ καθίζωμ' ἐν καλῶ, τῶν ῥητόρων / ἴν' ἐξακούω; Vesp. 317 f. φίλοι, τήκομαι μὲν πάλαι διὰ τῆς ὀπῆς / ὑμῶν ὑπακούων.

b) Here the genitive designates the instrument or object which produces the sound: Vesp. 1476 f. ὁ γὰρ γέρον ὡς ἐπὶ διὰ πολλοῦ χρόνου / ἤκουσέ τ' αὐλοῦ. Ran. 1041 f. ἴν' ἐπαίροιμ' ἄνδρα πολίτην / ἀντεκτείνειν αὐτὸν τούτοις, ὅποταν σάλπιγγος ἀκούση.

c) Here the genitive designates the *thing heard*. The meaning may range from that of a mere sound to that of an articulate

utterance, a song, a report, or a document to be read aloud. Ach. 238 σῖγα πᾶς. ἤκουσατ' ἄνδρες ἄρα τῆς εὐφημίας; 306 τῶν δ' ἐμῶν σπονδῶν ἀκούσατ', εἰ καλῶς ἐσπεισάμην. 572 πόθεν βοῆς ἤκουσα πολεμοστηρίας; 1042 ἤκουσας ὀρθιασμάτων; Eq. 961 f. Κλ. πρὶν ἂν γε τῶν χρησμῶν ἀκούσης τῶν ἐμῶν. / Αλ. καὶ τῶν ἐμῶν νυν. 970 f. καὶ μὴν ἔνεγκ' αὐτοὺς (sc. τοὺς χρησμούς) ἰών, ἴν' οὐτοσὶ / αὐτῶν ἀκούση. Nub. 263 εὐφημῆιν χρῆ τὸν πρεσβύτην καὶ τῆς εὐχῆς ἐπακούειν. Vesp. 271 f. ἦν τί πως ἀκούσας / τοῦμοῦ μέλους ὑφ' ἡδονῆς ἐρπύση θύραζε. 894 ἀκούετ' ἤδη τῆς γραφῆς. 907 f. τῆς μὲν γραφῆς ἠκούσαθ' ἦν ἐγραψάμην / ἄνδρες δικασταὶ τουτονί. Pax 61 σιγήσαθ', ὡς φωνῆς ἀκούειν μοι δοκῶ. 311 ἀλλ' ἀκούσαντες τοιούτου χαίρομεν κηρύγματος. Av. 381 f. ἔστι μὲν λόγων ἀκοῦσαι πρῶτον, ὡς ἡμῖν δοκεῖ, / χρήσιμον. 966 ἀλλ' οὐδὲν οἶόν ἐστ' ἀκοῦσαι τῶν ἐπῶν. Lys. 389 f. / ὁ τ' Ἀδωνιασμός οὗτος οὐπὶ τῶν τεγῶν, / οὐ γῶ ποτ' ὦν ἤκουον ἐν τῆκκλησίᾳ; 1123 λόγων ἀκούσατε. Thes. 294 [δούλοις γὰρ οὐκ ἔξεστ' ἀκούειν τῶν λόγων.] The genuineness of the verse was doubted by Meineke. Plut. 1008 f. μὰ Δί' ἀλλὰ τῆς φωνῆς μόνον / ἐρῶν ἀκοῦσαι. Av. 204 f. οἱ δὲ νῶν τοῦ φθέγγματος / ἐάντερ ἐπακούσσωσι θεύσονται δρόμῳ. νῶν is possessive. Ran. 312 f. Δι. οὗτος. Ξα. τί ἔστιν; Δι. οὐ κατήκουσας; Ξα. τίνος; / Δι. ἀλλῶν πνοῆς.

d) In the following passages the genitive designates the *substance* or *quality* of a statement rather than the statement itself; but it is needless to say that a clear line of division between this sub-section and the last is impossible. Eq. 624 καὶ μὴν ἀκοῦσαί γ' ἄξιον τῶν πραγμάτων. 1102 οὐκ ἀνέχομαι κριθῶν ἀκούων. Vesp. 1337 f. ὡς οὐδ' ἀκούων ἀνέχομαι / δικῶν. Lys. 379 ἤκουσας αὐτῆς τοῦ θράσου; Ran. 1180 f. ἴθι δὴ λέγ'. οὐ γὰρ μούστιν ἀλλ' ἀκουστέα / τῶν σῶν προλόγων τῆς ὀρθότητος τῶν ἐπῶν. τῆς ὀρθότητος depends on ἀκουστέα.

4. In the following passages the genitive depends on ἀκροῶμαι or ἀντακροῶμαι. Vesp. 562 ἀλλ' ἀκροῶμαι πάσας φωνὰς ἰέντων εἰς ἀπόφυξιν. With ἰέντων understand τῶν φευγόντων as subject. Av. 1228 ἀκροατέον ὑμῖν ἐν μέρει τῶν κραιπτόνων. Lys. 527 ἦν οὖν ἡμῶν χρηστὰ λεγουσῶν ἐθελήσητ' ἀντακροᾶσθαι. This construction almost resembles a genitive absolute. Ran. 774 f. ἀκρούμενοι / τῶν ἀντιλογιῶν καὶ λυγισμῶν καὶ στροφῶν.

5. In the two following passages the genitive depends on κλύω. Both examples are in iambic dimeters. Av. 407 καλεῖς δὲ τοῦ κλύειν θέλων; *wishing to hear what?* (Merry). 433 f. κλύων γὰρ ὦν σύ μοι

λέγεις / λόγων ἀνεπτέρωμαι. ὧν has of course been attracted into the genitive case through the influence of its antecedent λόγων.

6. In the following passages the genitive depends on ὀσφραίνομαι. Lys. 618 καὶ μάλιστ' ὀσφραίνομαι τῆς Ἰππίου τυραννίδος. Ran. 654 Αἰ^α. τί δῆτα κλάεις; Δι. κρομμύων ὀσφραίνομαι. Plut. 896 f. Κα. κακόδαιμον ὀσφραίνει τι; Δι. τοῦ ψύχους γ' ἴσως, / ἐπεὶ τοιοῦτόν γ' ἀμπέχεται τριβώνιον. Carion's question is addressed to the Sycophant, but the Just Man answers it.

M. Genitive with Judicial Verbs.

The origin of the genitive of the *legal charge* with verbs meaning *prosecute, be prosecuted, convict, be acquitted*, and the like is somewhat problematical. Delbrück, *Vergleichende Syntax*, p. 328, explains the construction with verbs as an imitation of that with nouns (e. g. δικάζειν κακώσεως after δίκη κακώσεως), but in Brugmann-Thumb, p. 448 this relation is reversed. In any case, however, the genitive appears to be a "true" one and not a development from the ablative of cause.

1. In the following passages the verb has some legal signification, while the genitive signifies the offense committed or alleged (or the debt incurred, Nub. 1224).

a) With αἰρῶ: Nub. 591 f. ἦν Κλέωνα τὸν λάρων δώρων ἐλόντες καὶ κλοπῆς / εἶτα φιμώσητε τούτου τῷ ξύλῳ τὸν αὐχένα. 845 πότερον παρανοίας αὐτὸν εἰσαγαγὼν ἔλω; see also Vesp. 1206 f. in d) below.

b) With αἰτιῶμαι (the terminology here is not legal): Thes. 731 f. τοῦ θανάτου δ' ὦ παιδίον / μόνην γυναικῶν αἰτιῶ τὴν μητέρα.

c) With δίκην διδόναι. The genitive here probably originated as an adnominal genitive depending on δίκη, but for descriptive purposes I prefer to construe it as depending on the expression δίκην διδόναι taken as a unit, in order to emphasize its close relationship to the other constructions in this section. Nub. 1242 ἦ μὴν σὺ τούτων τῷ χρόνῳ δώσεις δίκην. Vesp. 453 ἀλλὰ τούτων μὲν τάχ' ἡμῖν δώσετον καλὴν δίκην. 1332 f. ἦ μὴν σὺ δώσεις αὔριον τούτων δίκην / ἡμῖν ἄσασι. Thes. 464 f. δεῖ δὲ ταύτης / τῆς ὑβρεως ἡμῖν τὸν ἄνδρα περιφανῶς δοῦναι δίκην. 862 f. αὐθις αὐ γίγναι γυνή, / πρὶν τῆς ἐτέρας δοῦναι γυναικίσεως δίκην;

d) With διώκω: Eq. 368 διώξομαί σε δειλίας. Vesp. 1206 f. ὅτε

τὸν δρομέα Φάϋλλον ὧν βούπαις ἔτι / εἶλον διώκων λαιδορίας ψήφοιν δυοῖν. ψήφοιν δυοῖν is dative of degree. The genitive probably depends on εἶλον as well as on διώκων though the latter stands nearer to it. δρομέα suggests that there is a play on the normal sense of εἶλον and διώκων, in addition to the special legal sense.

e) With καλοῦμαι and προσκαλοῦμαι: Nub. 1223 ff. Στ. τοῦ χρήματος (understand καλεῖ με from καλοῦμαι Στρεψιάδην in 1221); / Πα. τῶν δώδεκα μνῶν, ἄς ἔλαβες ὠνούμενος / τὸν ψαρὸν ἵππον. Av. 1046 καλοῦμαι Πισθέταιρον ὕβρεως. Vesp. 1406 f. προσκαλοῦμαί σ' ὅστις εἶ / πρὸς τοὺς ἀγορανόμους βλάβης τῶν φορτίων. 1417 f. Κα. προσκαλοῦμαί σ' ὦ γέρον / ὕβρεως. Bd. ὕβρεως; μὴ μὴ καλέσῃ πρὸς τῶν θεῶν.

f) With κολάζω (contracted future middle participle in active sense): Vesp. 242 ff. Κλέων ὁ κηδεμὼν ἡμῖν ἐφείτ' ἐν ὄρᾳ / ἦκειν . . . / ἐπ' αὐτόν, ὡς κολωμένους ὧν ἠδίκησεν. ὧν is attracted from the accusative case as cognate object of ἠδίκησεν into the genitive required by κολωμένους.

g) With ὀφλισκάνω: Pax 170 ff. τοῦμοῦ θανάτου / πέντε τάλανθ' ἢ πόλις ἢ Χίων / διὰ τὸν σὸν πρῶκτον ὀφλήσει.

h) With ἀποτίνω and ἐκτίνω: Vesp. 1424 f. ὁ τι χρεὶ μ' ἀποτείσαντ' ἀργύριον τοῦ πράγματος / εἶναι φίλον τὸ λοιπόν. Van Leeuwen has adopted τραύματος, the reading of B, in place of πράγματος. Eccl. 663 τῆς αἰκείας οἱ τύπτοντες πόθεν ἐκτίσουσιν;

i) With φεύγω: Ach. 1128 f. ἐν τῷ χαλκίῳ / ἐνορῶ γέροντα δειλίας φευξόμενον. Vesp. 718 καὶ ταῦτα μόλις ξενίας φεύγων ἔλαβες κατὰ χοίρικα κριθῶν.

2. In Nub. 34 f. the genitive is somewhat similar to that with the verbs in the preceding section, though not precisely the same: ὅτε καὶ δίκας ὠφληκα χᾶτεροι τόκου / ἐνεχυράσεσθαί φασιν, *they say that they will exact security for interest.*

3. See also the passages in which the genitive depends on αἴτιος, in Division O below.

N. Genitive of Price.

The genitive of price is explained by Delbrück (Syntaktische Forschungen IV., pp. 41 f.) and by Brugmann-Thumb p. 445 as an extension of the predicative genitive in expressions like ἐλαχίστου λόγου ἐστίν (compare Latin *magni pretii est*). Hirt on the other hand

(Griechische Laut- und Formenlehre, p. 321) explains the construction as ablatival and compares Latin *emere* and *vendere* with the ablative. "Die Grundbedeutung," he says, "ist *etwas kaufen von dem, was man hat*." His view may be correct, but his reference to the Latin construction with *emere* and *vendere* is not convincing since the ablative with these verbs is an instrumental ablative (see Stolz-Schmalz, Lateinische Grammatik, fifth edition, p. 439). Leaving aside the historical problem, which is beyond the scope of this work, I have classified the genitive of price in Aristophanes among the true genitives.

1. In the following passages the genitive designates the *price paid* for the article bought or sold. The verb itself may be not only one of *buying* or *selling*, but may denote any action which, in the proper context, implies a contract between two parties.

a) With *αἴρω*: Pax 1227 ἀλλ' αἶρέ μοι τοῦτόν γε τῆς ἰσωνίας, *at cost price*.

b) With *ἀποδίδομαι* and *μεταδίδωμι*: Ach. 830 f. ἀλλ' ἦς τὰ χοιρίδι' ἀπέδου / τιμῆς, λαβὲ ταυτὶ τὰ σκόροδα καὶ τοὺς ἄλας. Pax 1236 f. οἶει γὰρ ἂν / τὸν προκτὸν ἀποδόσθαι με χιλίων δραχμῶν; Av. 17 f. κἀπέδοτο τὸν μὲν Θαρρελείδου τουτονὶ / κολοῖον ὀβολοῦ, τηνδεδὶ τριωβόλου. Ach. 960 ff. ἐκέλευε Λάμαχος σε ταυτησὶ δραχμῆς / ἐς τοὺς Χοᾶς αὐτῷ μεταδοῦναι τῶν κυχλῶν, / τριῶν δραχμῶν δ' ἐκέλευε Κωπᾶδ' ἔγγελν. In 962 we should probably supply the infinitive *διδόναι*, since the partitive construction which commonly accompanies *μεταδιδόναι* (as in 961) is not present here.

c) With *ἐμπολῶ*: Pax 1199 ff. πρὸ τοῦ / οὐδεὶς ἐπρίατ' ἂν δρέπανον οὐδὲ κολλύβον, / νυνὶ δὲ πενήκοντα δραχμῶν ἐμπολῶ.

d) With *λαμβάνω*: Nub. 1395 f. τὸ δέρμα τῶν γεραιτέρων λάβοιμεν ἂν / ἀλλ' οὐδ' ἐρεβίνθου. Ran. 1236 λήψει γὰρ ὀβολοῦ πάνυ καλήν τε κἀγαθήν (sc. *λήκυθον*).

e) With *μανθάνω* (genitive of the price paid for instruction): Nub. 876 καίτοι γε ταλάντου τοῦτ' ἔμαθεν Ὑπέρβολος.

f) With *ποιεῖν* (used causatively): Thes. 424 f. πρὸ τοῦ μὲν οὖν ἦν ἀλλ' ὑποῖξαι τὴν θύραν / ποιησαμέναισι δακτύλιον τριωβόλου.

g) With *πρίαμαι*: Ach. 691 ' οὐ μ' ἐχρῆν σορὸν πρίασθαι τοῦτ' ὀφλῶν ἀπέρχομαι.' 812 ff. Δι. πόσον πρίωμαί σοι τὰ χοιρίδια; λέγε. / Με. τὸ μὲν ἄτερον τούτων σκοροδῶν τροπαλίδος, / τὸ δ' ἄτερον, αἱ λῆς, χοίνικος μόνας

άλων. 813 and 814 are in the Megarian dialect. Nub. 863 f. ὄν πρῶτον ὄβολον ἔλαβον ἡλιαστικόν, / τούτου 'πριάμην σοι Διασίους ἀμαξίδα. Pax 1199 f. πρὸ τοῦ / οὐδεὶς ἐπρίατ' ἂν δρέπανον οὐδὲ κολλύβου. 1223 οὐκ ἂν πριαίμην οὐδ' ἂν ἰσχάδος μιᾶς. 1240 f. τί δ' ἄρα τῇ σάλλιγγι τῆδε χρήσομαι, / ἣν ἐπριάμην δραχμῶν ποθ' ἐξήκοντ' ἐγώ; Plut. 883 f. φορῶ γὰρ πριάμενος / τὸν δακτύλιον τονδὶ παρ' Εὐδάμου δραχμῆς.

h) With πωλῶ: Ach. 897 f. Δι. ἀλλ' εἴ τι πωλεῖς τῶνδε τῶν ἄλλων λέγε. / Βο. ἰώγα ταῦτα πάντα. Δι. φέρε πόσου λέγεις;

i) With ἐγγέω: Ach. 1055 ὡς οὐκ ἂν ἐγγέαιμι μυρίων δραχμῶν.

j) With ὠνοῦμαι: Plut. 518 f. Πε. πόθεν οὖν ἔξεις θεράποντας; / Χρ. ὠνησόμεθ' ἀργυρίου δήπου.

2. In the following passages the cases are reversed as compared with the preceding section; that is, the *price* stands in the *accusative* and the *article bought* in the *genitive*. Pax 848 οὐκ ἂν ἐτι δοίην τῶν θεῶν τριῶβολον. 1217 δοίην ἂν αὐτοῖν ἰσχάδων τρεῖς χοίνικας. 1214 τί δῆτα τουτοῖν καταθῶ σοι τοῖν λόφοιν; In Nub. 30 f. no verb directly governs the genitive, but the sense is made clear by χρέος: ἀτὰρ τί χρέος ἔβα με μετὰ τὸν Πασίαν; / τρεῖς μναῖ διφρίσκου καὶ τροχοῖν Ἀμνία. τροχοῖν is coördinate with διφρίσκου, while Ἀμνία is the dative of the person to whom the money is owed. Here belongs also Eq. 693 μορμὸ τοῦ θράσους, a *fig for his courage!* (Liddell & Scott).

3. In the following passages the noun designating the article bought or sold is accompanied by some (definite or indefinite) numerical expression, which together with the genitive signifies the *rate* at which the article sells. Even where the verb is one of *buying* or *selling* the genitive depends on it only loosely and is better taken in a group with the expression of quantity. Eq. 662 αἱ τριχίδες εἰ γενοίαθ' ἑκατὸν τοῦβολου. Pax 1262 f. εἰ διαπρισθεῖεν δίχα, / λάβοιμ' ἂν αὐτ' ἐς χάρακας ἑκατὸν τῆς δραχμῆς. Av. 1079 ὅτι συνείρων τοὺς σπίνους πωλεῖ καθ' ἐπὶ τὸ τοῦβολου. Eq. 649 ἵνα τὰς ἀφύας ὠνοῖντο πολλὰς τοῦβολου. 944 f. ἀγαθὸς πολίτης, οἷος οὐδεὶς πω χρόνου / ἀνὴρ γεγένηται τοῖσι πολλοῖς τοῦβολου. The scholiast explains πολλοῖς τοῦ βολου: Τοῖς εὐόνοισι, τοῖς Ἀθηναίοις. οὕτως γὰρ λέγεται ἐπὶ τῶν πολλῶν τοῦ ὄβολου πωλουμένων.

4. Two passages show a peculiar form of expression in which a

genitive of price stands beside the name of the article in order to designate the quantity in terms of money. This construction is properly a variety of the genitive of measure (see above in Chapter V. C) Eq. 681 f. τὴν βουλὴν ὅλην / ὀβολοῦ κοριάννοις ἀναλαβὼν ἐλήλυθα. Vesp. 1390 f. ἐξέβαλεν ἐντευθενὶ / ἄρτους δέκ' ὀβολῶν κάπιθήκην τέτταρας.

5. Nub. 21 f. is somewhat isolated: φέρ' ἴδω τί ὀφείλω; δώδεκα μνᾶς Πασίᾳ. / τοῦ δώδεκα μνᾶς Πασίᾳ; τί ἐχρησάμην. This passage strongly resembles Pax 170 f., which I have classified above in M 1 g among the judicial constructions. The point which distinguishes the two passages is that in Nub. 21 f. the money is owed for an *article bought*, in Pax 170 f. for a *crime committed*.

6. See also the passages in which the genitive depends on ἀξίος, in Division O below.

O. This division contains the passages in which the genitive depends on the adjectives αἴτιος and ἀξίος (and on the adverb ἀξίως and the denominative verb ἀξιοῦν, which has probably taken directly from the adjective its power of governing the genitive). The creation of a special division for these expressions may appear somewhat arbitrary and deserves a few words of apology. Logically the construction with αἴτιος resembles that with verbs signifying judicial processes (compare M above, especially 1 b), but it is hardly safe to classify it with them, since its etymology is obscure, and the genitive which depends on it may indeed represent an ablative of cause. The construction with ἀξίος probably stands in close historical relationship with the genitive of price, but because of the difference of sense it seems better to treat it separately. The genitive with adjectives signifying *full* has been classified above in K, in order to follow immediately after the closely related constructions with verbs signifying *be full* and *make full*. The genitive with adjectives signifying *sharing in*, *experienced in*, *inexperienced in*, etc., has been classified above in Chapter IV. A 5 because of the strong objective character of the construction, but it deserves some mention here.

1. In the following passages the genitive depends on αἴτιος. Ach. 309 ff. Δι. οἶδ' ἐγὼ καὶ τοὺς Λάκωνας, οἷς ἄγαν ἐγκείμεθα, / οὐχ ἀπάντων ὄντας ἡμῖν αἰτίους τῶν πραγμάτων. / Χο. οὐχ ἀπάντων ὧ πανοῦργε; ταῦτα δὴ

τολμᾶς λέγειν / ἐμφανῶς ἤδη πρὸς ἡμᾶς; εἴτ' ἐγὼ σου φείσομαι; / Δι. οὐχ ἀπάντων, οὐχ ἀπάντων. 641 ταῦτα ποιήσας πολλῶν ἀγαθῶν αἴτιος ὑμῖν γεγένηται. 1062 ὅτι γυνή 'στι τοῦ πολέμου τ' οὐκ αἰτία. Eq. 1356 ἀλλ' οὐ σὺ τούτων αἴτιος. Nub. 85 οὗτος γὰρ ὁ θεὸς αἰτιός μοι τῶν κακῶν. 1454 αὐτὸς μὲν οὖν σαυτῷ σὺ τούτων αἴτιος. Av. 339 αἴτιος μέντοι σὺ νῶν εἰ τῶν κακῶν τούτων μόνος. Ran. 1078 ποίων δὲ κακῶν οὐκ αἰτιός ἐστι; Eccl. 205 ὑμεῖς γὰρ ἐστ' ὃ δῆμε τούτων αἴτιοι. Plut. 182 f. μονώτατος γὰρ εἰ σὺ πάντων αἴτιος / καὶ τῶν κακῶν καὶ τῶν ἀγαθῶν, εὖ ἴσθ' ὅτι. 468 ff. κὰν μὲν ἀποφῆνω μόνην / ἀγαθῶν ἀπάντων οὔσαν αἰτίαν ἐμὲ / ὑμῖν. αἰτίαν is the adjective, not the noun. 546 f. ἄρα γε πολλῶν / ἀγαθῶν πᾶσιν τοῖς ἀνθρώποις ἀποφαίνω σ' αἴτιον οὔσαν; 828 μεγάλων γὰρ μούστιν ἀγαθῶν αἴτιος. Fr. 442 τῶν λαμπαδηφόρων τε πλεί- / στων αἰτίαν / τοῖς ὑστάτοις πλατειῶν. πλείστων πλατειῶν depends on αἰτίαν, which is probably the adjective and agrees with Πενίαν, according to the conjecture of Ritter, De Aristophanis Pluto Dissertatio (Bonn, 1828), p. 53. This work was not accessible to me; I am quoting it on the authority of Blaydes and Kock. The fragment refers to the slaps inflicted on runners who come in last in the torch-race.

Compare the genitive with the verb αἰτιῶμαι in Thes. 731 f. τοῦ θανάτου δ' ὃ παιδίον / μόνην γυναικῶν αἰτιῶ τὴν μητέρα. The verb stands in somewhat the same relation to αἴτιος as ἀξιοῦν to ἄξιος. αἰτιῶμαι, however, must be derived from the noun αἰτία rather than from the adjective αἴτιος, and consequently I have treated it separately (in M 1 b above; not in the same section with αἴτιος as in the case of ἄξιος and ἀξιοῦν in Section 2 below) though I refer to it here.

2. Genitive with ἄξιος, ἀξίως, and ἀξιοῦν.

a) ἄξιος is used in the sense *worthy of, deserving of*: Ach. 4 φέρ' ἴδω, τί δ' ἦσθην ἄξιον χαιρηδόνος; 633 φησὶν δ' εἶναι πολλῶν ἀγαθῶν ἄξιος ὑμῖν ὁ ποιητής. Eq. 1402 f. εὖ γ' ἐπενόησας οὔπέρ ἐστιν ἄξιος, / πόρναισι καὶ βαλανεῦσι διακεκραγένοι. Pax 738 ἄξιος εἶναι φησ' εὐλογίας μεγάλης ὁ διδάσκαλος ἡμῶν. 918 f. πολλῶν γὰρ ὑμῖν ἄξιος / Τρυνγαῖος ἀθμονεὺς ἐγώ. Av. 417 ὄρᾳ τι κέρδος ἐνθάδ' ἄξιον μονῆς; *worth waiting for*. Thes. 845 'ἀξία γοῦν εἰ τόκου τεκοῦσα τοιοῦτον τόκον,' *you are indeed worthy (ironical) to receive interest having borne such a son*. This is the reply which, according to the chorus, should be made to the mother of Hyperbolus when she attempted to exact interest on loans. The pun cannot be reproduced in translation. Ran. 886 f. Δήμητερ ἡ

θρέψασα τὴν ἐμὴν φρένα, / εἶναι με τῶν σῶν ἄξιον μυστηρίων. Eccl. 187 f. ὁ δ' οὐ λαβὼν εἶναι θανάτου φήσ' ἄξιους / τοὺς μισθοφορεῖν ζητοῦντας ἐν τῆκκλησίᾳ. Plut. 776 f. τοὺς ἀξίους δὲ τῆς ἐμῆς ὀμιλίας / ἔφευγον, εἰδὼς οὐδέν.

b) ἄξιος is used in the sense *worth, valued at* with some definite or indefinite expression of price: Nub. 1041 καὶ τοῦτο πλεῖν ἢ μυρίων ἔστ' ἄξιον στατήρων. Av. 797 ἄρ' ὑπόπτερον γενέσθαι παντός ἐστιν ἄξιον; Ran. 613 f. εἰ πώποτ' ἦλθον δεῦρ', ἐθέλω τεθνηκέναι, / ἢ κλεψα τῶν σῶν ἄξιόν τι καὶ τριχός. Plut. 124 ff. οἷε γὰρ εἶναι τὴν Διὸς τυραννίδα / καὶ τοὺς κεραυνοὺς ἀξίους τριωβόλου, / ἐὰν ἀναβλέψῃς σὺ κἂν σμικρὸν χρόνον; 877 f. νῆ τὸν Δία τὸν σωτήρα πολλοῦ γ' ἄξιος / ἅπασι τοῖς Ἑλλησιν ὁ θεὸς ἐστι.

c) ἄξιος is used in the sense *worthy of, in keeping with*: Eq. 565 f. εὐλογῆσαι βουλόμεσθα τοὺς πατέρας ἡμῶν, ὅτι / ἄνδρες ἦσαν τῆσδε τῆς γῆς ἄξιοι καὶ τοῦ πέπλου. 1334 τῆς γὰρ πόλεως ἄξια πράττεις καὶ τοῦ ἔν Μαραθῶνι τροπαίου. Vesp. 711 ἄξια τῆς γῆς ἀπολαύοντες καὶ τοῦ ἔν Μαραθῶνι τροπαίου. Ran. 284 λαβεῖν τ' ἀγώνισμ' ἄξιόν τι τῆς ὁδοῦ. ὁδοῦ here means *journey*. Eccl. 892 ἄξιον ἐμοῦ καὶ σοῦ προσούλησον μέλος.

d) In the following passages the genitive depends on the adverb *ἀξίως*. In all three passages the sense is parallel to that of the adjective in c) above; that is *in a manner worthy of, in keeping with*. Ach. 677 f. οὐ γὰρ ἀξίως ἐκείνων ὦν ἐναυμαχήσαμεν / γηροβοσκούμεσθ' ὑφ' ὑμῶν. Thes. 187 μόνος γὰρ ἂν λέξειας ἀξίως ἐμοῦ. Ran. 391 ff. καὶ πολλὰ μὲν γέλοιά μ' εἰ- / πείν, πολλὰ δὲ σπουδαῖα, καὶ / τῆς σῆς ἑορτῆς ἀξίως / παίσαντα καὶ σκώψαντα νι- / κήσαντα ταινιοῦσθαι.

e) In the following passages the genitive depends on the verb *ἀξιοῦν*: Eq. 283 καὶ τέμαχος, οὐ Περικλέης οὐκ ἠξιώθη πώποτε. 882 οὐπώποτ' ἀμφιμασχάλου τὸν Δῆμον ἠξίωσας.

P. Temporal Genitive.

The genitive of the time *within* which an action takes place is probably of partitive origin, and may be contrasted with the *accusative* of *duration*. See Kühner-Gerth, I., pp. 384 ff.

1. τοῦ ἡῆρος (gen. of ἔαρ) Av. 1478 f. τοῦτο τοῦ μὲν ἡῆρος ἀεὶ / βλαστάνει καὶ συκοφαντεῖ.

2. ἑσπέρας (without the article) in the sense *during the evening*,

in the evening: Ach. 616 f. ὡπερ ἀπόνιπτρον ἐκχέοντες ἐσπέρας, / ἅπαντες 'ἐξίστω' παρήγνον οἱ φίλοι. Nub. 175 ἐχθὲς δέ γ' ἡμῖν δεῖπνον οὐκ ἦν ἐσπέρας. 613 ὥστε καὶ λέγειν ἅπαντας ἐξιόντας ἐσπέρας. Vesp. 1401 f. Αἴσωπον ἀπὸ δείπνου βαδίζονθ' ἐσπέρας / θρασεῖα καὶ μεθύση τις ὑλάκτει κύων.

3. ἐσπέρας (without the article) in the sense *last evening*: Pax 228 f. οὐκ οἶδα πλὴν ἔν, ὅτι θυεῖαν ἐσπέρας / ὑπερφυᾶ τὸ μέγεθος εἰσηνέγκατο. Av. 1054 μέμνησ' ὅτε τῆς στήλης κατετίλας ἐσπέρας; Lys. 409 ὀρχουμένης μου τῆς γυναικὸς ἐσπέρας. Eccl. 55 f. ὁ γὰρ ἀνὴρ τὴν νύχθ' ὄλην / ἔβηττε τριχίδων ἐσπέρας ἐμπλήμενος.

4. τῆς ἐσπέρας. Of the four passages where ἐσπέρας is used with the article two are lyrical (Pax 793 ff. and Av. 1485 ff.), one is in trochaic tetrameter (Pax 1150 f.), and one (Eccl. 406), though in iambic trimeter, is a quotation of a familiar medical formula. Nevertheless I cannot attach any significance to the fact that the articular form fails to occur in ordinary iambic passages, nor can I detect any difference of sense between the articular and the anarthrous forms. In the first two passages the meaning is the same as in 3 above; in Av. 1485 ff. it is *in the evenings* or rather *at night*, in a general sense; and in Eccl. 404 ff. the reference may be to one evening or to several evenings, perhaps, if it is necessary to repeat the treatment. The passages are: Pax 793 ff. καὶ γὰρ ἔφασχ' ὁ πατήρ / ὁ παρ' ἐλπίδας / εἶχε τὸ δράμα γαλῆν / τῆς ἐσπέρας ἀπάγξαι. 1150 f. ἦν δὲ καὶ πνός τις ἔνδον καὶ λαγῶα τέτταρα, / εἴ τι μὴ ἔξηνεγκεν αὐτῶν ἢ γαλῆ τῆς ἐσπέρας. Av. 1485 ff. ἔνθα τοῖς ἥρωσιν ἄνθρω- / ποι ξυναριστῶσι καὶ ξύν- / εἰσι πλὴν τῆς ἐσπέρας. Eccl. 406 σαντοῦ παραλείφειν τὰ βλέφαρα τῆς ἐσπέρας.

5. ἐτῶν (plural in every case, and with negation except in the first passage). Ach. 782 f. πέντ' ἐτῶν, / σάφ' ἴσθι, ποττὰν ματέρ' εἰκασθήσεται. The dialect is Megarian. Vesp. 490 (sc. τυραννίς 488) ἦς ἐγὼ οὐκ ἤκουσα τοῦνομ' οὐδὲ πεντήκοντ' ἐτῶν. Lys. 280 ἔξ ἐτῶν ἄλουτος. We might expect the accusative of duration, but the point of view is that the man had not washed at any time *within* six years.

6. ἡμερῶν (in the plural, with numerals). Eq. 1079 ἐγὼ ποριῶ, καὶ τοῦτον (sc. τὸν μισθὸν) ἡμερῶν τριῶν. Vesp. 260 f. κοῦκ ἔσθ' ὅπως οὐχ ἡμερῶν τεττάρων τὸ πλείστον / ὕδωρ ἀναγκαίως ἔχει τὸν θεὸν ποιῆσαι. Pax 151 μὴ βδεῖτε μηδὲ χέζεθ' ἡμερῶν τριῶν.

7. ἔνης (an adjective with which ἡμέρας is to be supplied) Eccl. 796 θάρρει, καταθήσεις, κὰν ἔνης ἔλθης.

8. τοῦ θέρου: Pax 1133 ff. ἐκκέας τῶν ξύλων ἄττ' ἂν ἦ / δανότατα τοῦ θέρου / † ἐκπερισμένα †. The last word is corrupt, and nearly all editors, following Bothe and Bergk, read ἐκπερεμισμένα. In any case τοῦ θέρου must be sound. Fr. 463 κάμνοντα δ' αὐτὸν τοῦ θέρου ἰδῶν ποτε.

9. τοῦ λοιποῦ: Pax 1084 οὔποτε δειπνήσεις ἔτι τοῦ λοιποῦ ἔν πρυτανείῳ. Compare the expression τοῦ λοιποῦ χρόνου in Ran. 586, listed below under χρόνου.

10. τῆς μεσημβρίας: Vesp. 500 κἀμέ γ' ἡ πόρνη χθὲς εἰσελθόντα τῆς μεσημβρίας, / . . . Pax 290 ὁ δεφόμένος ποτ' ἦδε τῆς μεσημβρίας. Lys. 418 f. τουτ' (sc. τὸ δακτυλίδιον) οὖν σὺ τῆς μεσημβρίας / ἔλθων χάλασον. Fr. 463 κάμνοντα δ' αὐτὸν τοῦ θέρου ἰδῶν ποτε / ἔτρωγ', ἵνα κάμνοι, σῦκα τῆς μεσημβρίας.

11. νυκτός: Eccl. 320 f. ἀλλ' ἐν καθαρῷ ποῦ ποῦ τις ἂν χέσας τύχοι; / ἢ πανταχοῦ τοι νυκτός ἐστιν ἐν καλῷ;

12. τῆς νυκτός: Nub. 8 f. ἀλλ' οὐδ' ὁ χρηστὸς οὔτοσι νεανίας / ἐγείρεται τῆς νυκτός. The article is used perhaps because Strepsiadēs is referring to the particular night which is just ending. Vesp. 91 ὕπνου δ' ὄρᾳ τῆς νυκτός οὐδὲ πασπάλην. The explanation suggested for the use of the article in Nub. 8 f. cannot be applied here. Vesp. 1478 f. ὀρχούμενος τῆς νυκτός οὐδὲν παύεται / τάρχαϊ' ἐκεῖν' οἷς Θέσπις ἠγωνίζετο.

13. τῶν νυκτῶν, Eccl. 668 οὐδ' ἀποδύσουσ' ἄρα τῶν νυκτῶν; The reference is to a permanent condition expected to exist even after the communistic reforms made by the women, but the plural is probably to be explained as an instance of the peculiar use of this word as indicating the separate watches of the night.

14. χειμῶνος (with the article in Av. 1480): Av. 1088 ff. εὐδαιμον φύλον πτηνῶν / οἰωνῶν, οἱ χειμῶνος μὲν / χλαίνας οὐκ ἀμπισχνοῦνται. 1480 f. τοῦ δὲ χειμῶνος πάλιν τὰς / ἀσπίδας φυλλορροεῖ. Fr. 569 (vs. 1) ὄψει δὲ χειμῶνος μέσου σικυούς, βότρυς, ὀπώραν.

15. χρόνου (accompanied by some attributive expression, except in Eq. 944 f., where χρόνου alone stands for πολλοῦ χρόνου or διὰ χρόνου).

Ach. 83 πόσου δὲ τὸν προκτὸν χρόνου ξυνήγαγεν; Eq. 944 f. ἀγαθὸς πολίτης, οἷος οὐδεὶς πω χρόνου / ἀνὴρ γεγένηται. Thes. 806 f. πρὸς Ἀριστομάχην δὲ χρόνου πολλοῦ, πρὸς ἐκείνην τὴν Μαραθῶνι, / καὶ Στρατονίκην ὑμῶν οὐδεὶς οὐδ' ἐγχειρεῖ πολεμίζειν. Ran. 586 ἀλλ' ἦν σε τοῦ λοιποῦ ποτ' ἀφέλωμαι χρόνου. Plut. 98 πολλοῦ γὰρ αὐτοὺς οὐχ ἑώρακά πω χρόνου.

16. The articular genitive construction with *μισθός* and words of similar meaning is treated by Kühner-Gerth, I., p. 387, as a subdivision of the temporal construction, the genitive being used in a distributive sense. Aristophanes shows two examples, Ach. 65 f. ἐπέμψαθ' ἡμᾶς ὡς βασιλέα τὸν μέγαν / μισθὸν φέροντας δύο δραχμὰς τῆς ἡμέρας. Nub. 612 (sc. ὠφελούσ' ὑμᾶς) τοῦ μηνὸς ἐς δᾶδ' οὐκ ἔλαττον ἢ δραχμὴν.

17. Three passages show words which in themselves do not express time but which are used in such a way as to imply it, or at least to imply contemporaneous circumstances. Nub. 371 καίτοι χρῆν αἰθρίας ἕναι αὐτόν, ταύτας δ' ἀποδημεῖν. αἰθρίας = *in clear weather*. Pax 1155 χάμα τῆς αὐτῆς ὁδοῦ Χαρινάδην τις βωσάτω, *during the same journey*. Nub. 721 φρουρᾶς ἄδων, *while on guard*.

18. There are three examples of a very peculiar adverbial use of the genitive πολλοῦ, the origin of which is almost impossible to determine. It may, however, with some justification be treated here, since in Kühner-Gerth (I. p. 387) it is treated with the temporal genitives as having a possible relationship to them. πολλοῦ strengthens the statement made. Eq. 822 πολλοῦ δὲ πολὺν με χρόνον καὶ νῦν ἐλελήθης ἐγκρυφιάζων. Nub. 915 θρασὺς εἶ πολλοῦ. Ran. 1046 ἀλλ' ἐπὶ τοι σοὶ καὶ τοῖς σοῖσιν πολλὴ πολλοῦ ἵπικαθῆτο.

CHAPTER IX

ABLATIVAL GENITIVE

The nature of the genitive constructions commonly called *ablative* has already been mentioned in the introductory remarks at the beginning of Chapter VIII., where attention was called not only to the difference between the “true” and “ablative” genitives but also to the difficulty of determining to which of the two types certain examples belong—a difficulty which reflects an overlapping of the two cases in certain semantic categories. The present chapter does not aim to include all the types of ablative genitive found in the text. The prepositional constructions, many of which are ablative in character, are treated separately in Chapter XI.; and the predicative genitive of the father’s name with *εἰμί*, which may be regarded as an ablative genitive of origin, has been treated above in I. C 5 because the notion of origin has become strongly mingled with that of possession. The constructions included in the present chapter are: A. The genitive of the source or starting-point of sound, motion, etc. B. Various genitives of separation. C. The genitive constructions with *δεῖ* and *δέομαι*, which are probably closely related historically with the genitive of separation. D. The causal genitive with verbs, adjectives and interjections. E. The genitive with comparatives.

A. The following passages show a genitive of the *source* or *starting-point* of an action. No notion of separation is to be felt, though logically motion from a source implies separation.

1. In the following passages a genitive of the *source of information* depends on some verb of *hearing* or *learning*. Delbrück, *Syntaktische Forschungen* IV., p. 48, says: “Die Construction von *ἀκούω* verstehe ich folgendermassen: Wenn nur ein Casus bei *ἀκούω* steht, so ist dies, sobald es sich um das Gehörte handelt, der accusativische Gen. (*ἀκούω κραυγῆς*), auch bei einer Person kann dieser Genitiv ohne Bedenken angenommen werden, wie auch wir sagen *Jemand hören*, dagegen wenn zwei Casus mit *ἀκούω* verbunden sind, bleibt, da der Acc. für den Gegenstand in Anspruch genommen ist, für die Person nur der Ablativ übrig. Ich meine also, dass in

τόγε μητρὸς ἐπέυθετο, der Gen. μητρὸς ein ablativischer sei." This statement is somewhat difficult to reconcile with the view expressed by the same author in the Vergleichende Syntax der Indogermanischen Sprachen, footnote on p. 311 (published 1893; the date of Syntaktische Forschungen is 1879): "Einen ablativischen Gen. bei Verben des Hörens nehme ich jetzt nicht an weil ich bei hören in den alten indischen und avestischen Texten einen Ablativ nicht finde." Delbrück apparently changed his view between 1879 and 1893, but I hesitate to accept his later view without some reservation. I believe that in the passages which I am about to present we have an ablatival genitive not only with *μανθάνω* and *πυνθάνομαι* but with *ἀκούω* as well.

a) With *ἀκούω*: Thes. 632 ταυτὶ μὲν ἤκουσάς τινος. Eccl. 244 ἔπειτ' ἀκούουσι' ἐξέμαθον τῶν ῥητόρων. The genitive probably depends equally on ἀκούουσα and on ἐξέμαθον.

b) With *μανθάνω* and *ἐκμανθάνω*: Ran. 1269 f. κύνιστ' Ἀχαιῶν Ἀτρείως / πολυκοίρανε μάνθανέ μου παῖ. Eccl. 244 see above under ἀκούω.

c) With *πυνθάνομαι* and compounds: Ach. 204 f. καὶ τὸν ἄνδρα πυνθάνου / τῶν ὁδοιπόρων ἀπάντων. Nub. 482 οὐκ, ἀλλὰ βραχέα σου πυθέσθαι βούλομαι. Vesp. 71 ff. νόσον γὰρ ὁ πατήρ ἀλλόκοτον αὐτοῦ νοσεῖ, / ἦν οὐδ' ἂν εἰς γνοιή ποτ' οὐδ' ἂν ξυμβάλοι / εἰ μὴ πύθοιθ' ἡμῶν. Pax 615 ταῦτα τοίνυν μὰ τὸν Ἀπόλλω γὼ' ἐπεύσμην οὐδενός. 824 Οἱ. ὦ δέσποθ' ἦκει; Tr. ὡς ἐγὼ πυθόμεν τινός. Av. 1119 f. ἀλλ' ὡς ἀπὸ τοῦ τείχους πάρεστιν ἄγγελος / οὐδεῖς, ὅτου πευσόμεθα τάκεῖ πράγματα. Lys. 486 καὶ μὴν αὐτῶν τοῦτ' ἐπιθυμῶ νῆ τὸν Δία πρῶτα πυθέσθαι. 517 . . . ἕτερόν τι πονηρότερον βούλευμ' ἐπεύσμεθ' ἂν ὑμῶν. The metre shows a slight lacuna. B has δῆπου before βούλευμα. Thes. 573 σιγᾶθ', ἵν' αὐτῆς κοσμίως πυθόμεθ' ἄττα λέξει. 595 f. ληρεῖς· ἐγὼ γὰρ οὐκ ἂν ἦλθον ἀγγέλων, / εἰ μὴ ἐπεύσμην ταῦτα τῶν σάφ' εἰδόντων. Ran. 1417 φέρε πύθεσθέ μου ταδί. Pax 693 οἶά μ' ἐκέλευσεν ἀναπυθέσθαι σου. Plut. 60 σκαῖως γὰρ αὐτοῦ καὶ χαλεπῶς ἐκπυνθάνει.

2. In Pax 1270, an epic quotation, ἄρχομαι is used with a genitive of the point from which the narrative begins: Παλ. νῦν αὐθ' ὀπλοτέρων ἀνδρῶν ἀρχόμεθα—Tr. παῦσαι / ὀπλοτέρους ἄδον.

3. See Chapter I. C 5 for the predicate genitive of the *father's* or *mother's* name after verbs of *being born* or *being*. This class

is related to the adnominal genitives of possession and origin on the one hand and to the ablatival genitive on the other.

B. Various Genitives of Separation.

1. In the following passages the genitive is used with a verb of *motion out of* or *away from*, and the sense is concrete. Only in Nub. 705 f. is the verb one which designates separation without motion, but even here the grammatical relation is quite similar to that in the other examples. The passages are arranged in the alphabetical order of the verbs in their simple form, though all the verbs are compounds, and all contain *ἀπό* or *ἐκ* except *ὑπανίστασθαι* Nub. 993.

a) With *ἄπ-εμι*: Nub. 705 f. ὕπνος δ' ἀπέστω / γλυκύθυμος ὀμμάτων.

b) With compounds of *ἔρχομαι*: Ach. 449 τουτὶ λαβὼν ἀπελθε λαίμων σταθμῶν. Nub. 1165 f. ὦ τέκνον ὦ παῖ / ἔξελθ' οἴκων. Lys. 707 τί μοι σκυθρωπὸς ἐξελήλυθας δόμων; The style here is that of tragedy rather than of comedy.

c) With *ὑπ-αν-ίσταμαι*: Nub. 993 καὶ τῶν θάκων τοῖς πρεσβυτέροις ὑπανίστασθαι προσιούσιν.

d) With *ὑπ-απο-κινῶ*: Av. 1011 κάμοι πιθόμενος ὑπαποκίνει τῆς ὁδοῦ.

e) With *ἐκ-χέομαι*: Pax 1287 (an epic quotation) πύργων δ' ἐξεχέοντο, βοῆ δ' ἄσβεστος ὀρώρει.

f) With *ἀπο-χωρῶ*: Ach. 456 λυπηρὸς ἴσθ' ὦν κάποχώρησον δόμων. This verse is put into the mouth of Euripides and is in a somewhat elevated style.

2. In the following passages the genitive depends on verbs of *abstaining from*, *ceasing from*, *getting rid of*, and the like. All the verbs are used intransitively.

a) With the active *ἀπαλλάττω* in only one passage: Pax 568 ἦ καλῶς αὐτῶν ἀπαλλάξειεν ἂν μετόρχιον. αὐτῶν refers to the garden-forks (*θρίνακες*) mentioned in 567, and the sense is *the space between the vine-rows would come off well from them* (that is, *from the use of the garden-forks*). This passage shows the only intransitive use of the active *ἀπαλλάττω* with the genitive in Aristophanes. I can find no exact parallel for this passage. Eur. Hel. 302 σμικρὸν δ' ὁ καιρὸς σάρκ' ἀπαλλάξει βίου is not a good example because the notion of separation here is much more vivid than in the Aristo-

phanic passage; moreover it is a suspicious passage condemned by Hartung.

b) With the passive ἀπαλλάττομαι: Ach. 201 f. ἐγὼ δὲ πολέμου καὶ κακῶν ἀπαλλαγεῖς / ἄξω τὰ κατ' ἀγροῦς εἰσιὼν Διονύσια. 250 f. ἀγαγεῖν τυχηρῶς τὰ κατ' ἀγροῦς Διονύσια, / στρατιᾶς ἀπαλλαχθέντα. 269 f. πραγμάτων τε καὶ μαχῶν / καὶ Λαμάχων ἀπαλλαγεῖς. 757 αὐτίκ' ἄρ' ἀπαλλάξεσθε πραγμάτων. Vesp. 484 ἄρ' ἂν ὦ πρὸς τῶν θεῶν ὑμεῖς ἀπαλλαχθεῖτέ μου; 504 ff. τὸν πατέρ' ὅτι βούλομαι τούτων ἀπαλλαχθέντα τῶν / ὀρθροφουτοσυκοφαντοδικοταλαιπύρων τρόπων / ζῆν βίον γενναῖον. Pax 292 ff. νῦν ἐστὶν ἡμῖν ἄνδρες Ἑλληνας καλὸν / ἀπαλλαγεῖσι πραγμάτων τε καὶ μαχῶν / ἐξελκύσαι τὴν πᾶσιν Εἰρήνην φίλην. 303 τάξεων ἀπαλλαγέντες καὶ κακῶν φοινικικῶν. 351 ff. ἀλλ' ἀπαλὸν ἂν μ' ἴδοις / καὶ πολὺ νεότερον, ἀπ- / αλλαγέντα πραγμάτων. 1127 ff. ἡδομαί γ' ἡδομαι / κράνους ἀπηλλαγμένος / τυροῦ τε καὶ κρομμύων. Av. 940 ἄνθρωπος ἡμῶν οὐκ ἀπαλλαχθήσεται. Eccl. 1100 κάπειτ' ἐπειδὴν τῆσδ' (sc. τῆς γραῶς) ἀπαλλαγῶ. Plut. 262 ὁ δεσπότης γὰρ φησὶν ὑμᾶς ἡδέως ἅπαντας / ψυχροῦ βίου καὶ δυσκόλου ζήσειν ἀπαλλαγέντας. 316 f. ἀλλ' εἶα νῦν τῶν σκωμμάτων ἀπαλλαγέντες ἤδη / ὑμεῖς ἐπ' ἄλλ' εἶδος τρέπεσθε. Fr. 387 (2 f.) οἰκεῖν μὲν ἐν ἀγρῷ τοῦτον ἐν τῷ γηδίῳ / ἀπαλλαγέντα τῶν κατ' ἀγορὰν πραγμάτων.

c) With the middle ἔχομαι and its compounds: Av. 1335 οὐ τοι μὰ τὰς κερχνηῆδας ἔτι σου σχήσομαι, *I will no longer hold off from (beating) you.* Eq. 1316 εὐφημείν χρῆ καὶ στόμα κλῆειν καὶ μαρτυριῶν ἀπέχεσθαι. Nub. 417 (sc. εἰ . . .) οἴνου τ' ἀπέχει καὶ γυμνασίων καὶ τῶν ἄλλων ἀνοήτων. 991 κάπιστήσει μισεῖν ἀγορὰν καὶ βαλανείων ἀπέχεσθαι. Vesp. 654 οὐκ ἐστὶν ὅπως οὐχὶ τεθνήξεις, κἂν χρῆ σπλάγχχνων μ' ἀπέχεσθαι. Lys. 122 ff. Av. ἀφεκτέ' ἐστὶ — Mu. τοῦ; φράσον. Av. ποιήσετ' οὖν; / Mu. ποιήσομεν, κἂν ἀποθανεῖν ἡμᾶς δέη. / Av. ἀφεκτέα τοίνυν ἐστὶν ἡμῖν τοῦ πέους. 146 εἰ δ' ὡς μάλιστ' ἀπεχοίμεθ' οὐ σὺ δὴ λέγεις. οὐ, which depends on both verbs, stands in the case demanded by ἀπεχοίμεθα. 770 f. ἀλλ' ὁπότεν πτήξωσι χελιδόνες εἰς ἓνα χῶρον, / τοὺς ἔποπας φεύγουσαι, ἀπόσχονται τε φαλήτων, part of an imaginary oracle. Ran. 1032 Ὅρφεὺς μὲν γὰρ τελετάς θ' ἡμῖν κατέδειξε φόνων τ' ἀπέχεσθαι. 1224 ἴθι δὴ λέγ' ἕτερον (sc. πρόλογον) κάπεχου τῆς ληκύθου, that is *stop interrupting Euripides with the expression ληκύθιον ἀπώλεσεν.*

d) With the active ἐπέχω: Av. 1200 ἔχ' ἀτρέμας· αὐτοῦ στήθ'· ἐπίσχεσ τοῦ δρόμου. Lys. 742 f. ὦ πότνι' Εἰλείθι' ἐπίσχεσ τοῦ τόκου, / ἕως ἂν εἰς ὄσιον μόλω γ' ὠ χωρίον.

e) With compounds of the middle *ἵεμαι*: Pax 705 ὥστ' οὐδέποτ' ὦ δέσποιν' ἀφησόμεσθά σου. Av. 628 οὐκ ἔστιν ὅπως ἂν ἐγὼ ποθ' ἐκὼν τῆς σῆς γνώμης ἔτ' ἀφείμην. Ran. 830 οὐκ ἂν μεθείμην τοῦ θρόνου, μὴ νουθέτει. Plut. 42 ἐκέλευε τούτου μὴ μεθίεσθαι μ' ἔτι. 75 Πλ. μέθεσθε νῦν μου πρῶτον. Xp. ἦν, μεθίεμεν. Vesp. 337 ἀλλ' ὕφεσθε τοῦ τόνου, lower your tone (Starkie). 416 ὡς τοῦδ' ἐγὼ οὐ μεθήσομαι.

f) With the active (intransitive) *ἀνίημι*: Ach. 347 ἐμέλλετ' ἄρα πάντως ἀνήσειν τῆς βοῆς. Pax 318 ἐξολεῖτέ μ' ὄνδρες, εἰ μὴ τῆς βοῆς ἀνήσετε. Ran. 700 ἀλλὰ τῆς ὀργῆς ἀνέντες.

g) With *λήγω*: Pax 1075 f. οὐ γάρ πω τοῦτ' ἐστὶ φίλον μακάρεσσι θεοῖσιν, / φυλόπιδος λῆξαι, πρὶν κεν λύκος οἶν ὕμναιοι, an imaginary oracle.

h) With the middle *παύομαι*: Eq. 579 ἦν ποτ' εἰρήνη γένηται καὶ πόνων παυσόμεθα. 1382 f. μὰ Δί' ἀλλ' ἀναγκάσω κυνηγετεῖν ἐγὼ / τούτους ἅπαντας, παυσάμενους ψηφισμάτων. Nub. 934 παύσασθε μάχης καὶ λοιδορίας. Vesp. 869 ff. ὦ Φοῖβ' Ἄπολλον Πύθι' ἐπ' ἀγαθῇ τύχῃ / τὸ πρᾶγμ' ὃ μηχανᾶται / ἔμπροσθεν οὗτος τῶν θυρῶν, / ἅπασιν ἡμῖν ἀρμόσαι / παυσάμενοις πλάνων. 883 f. καὶ παυσάμενον τῆς δυσκολίας / ἀπὸ τῆς ὀργῆς τὴν ἀκαλήφην ἀφελέσθαι. Pax 29 ἀλλ' εἰ πέπαυται τῆς ἐδωδῆς σκέψομαι. 421 f. ἄλλαι τέ σοι πόλεις πεπαυμένοι κακῶν / ἀλεξικάκῳ θύσουσιν Ἑρμῆ πανταχοῦ. Av. 209 ἄγε σύννομέ μοι παῦσαι μὲν ὕπνου. Lys. 704 κοῦχὶ μὴ παύσησθε τῶν ψηφισμάτων τούτων, πρὶν ἂν / . . . 762 ὦ δαιμόναι παύσασθε τῶν τερατευμάτων. 900 f. μὰ Δί' οὐκ ἔγωγ' (sc. βαδιοῦμαι), ἦν μὴ διαλλαχθῆτέ γε / καὶ τοῦ πολέμου παύσησθε. 1159 f. τί . . . / μάχεσθε κοῦ παύεσθε τῆς μοχθηρίας; 1269 f. καὶ τᾶν αἰμυλᾶν ἀλωπέκων / πανσαίμεθα. Ran. 1364 παύσασθον ἤδη τῶν μελῶν. Fr. 109 (verses 2 f.) εἰ γὰρ ἐμοὶ παυσάμενός τοῦ πολέμου γένοιτο / σκάψαι κάποκλάσαι . . .

i) With the active *παύω*, only in the imperative: Av. 1243 παῦε τῶν παφλασμάτων. Ran. 580 παῦε παῦε τοῦ λόγου.

j) With *χαλῶ*: Av. 383 οἶδε τῆς ὀργῆς χαλᾶν εἴξασιν.

3. In several passages Aristophanes has the genitive depending on the verb *φείδομαι*, and in order to find a historical explanation of this construction it is advisable to attempt to determine the etymology of the verb. According to Walde-Pokorny II. p. 138 it is *probably* to be connected with Sanskrit *bhinátti* and Latin *findo* from the root **bheid*, so that the Greek meaning *spare, keep one's hands from* would be developed from the Indo-European meaning

(in the middle voice) **cut oneself from*. This etymology conforms to the phonetic laws, but it involves semantic difficulties and is rejected by Boisacq and others. Fick (*Zeitschrift für Vergleichende Sprachforschung* XLI., p. 201) suggested that *φείδομαι* might be derived from a strengthened form of the root **bheī*, which appears in Sanskrit *bháyate* (= *fear*), and the same theory was suggested, apparently independently, by F. A. Wood (*Cl. Phil.* III., p. 79), and by Boisacq. Both these etymologies involve some change of sense and neither can be accepted without some hesitation; but one or the other is probably correct and in either case the genitive would stand for an ablative of separation, so that I feel justified in placing the examples in this division of the work. In Ach. 319 f. and Pax 252 ff. the genitive signifies the thing to be spared from use; in the other three passages it signifies the person spared from injury. The passages are: Ach. 311 f. ταῦτα δὴ τολμᾶς λέγειν / ἐμφανῶς ἤδη πρὸς ἡμᾶς; εἴτ' ἐγὼ σου φείσομαι; 319 f. εἰπέ μοι τί φειδόμεσθα τῶν λίθων ὧ δημόται / μὴ οὐ καταξαίνειν τὸν ἄνδρα τοῦτον ἐς φοινικίδα; Pax 252 ff. Πο. φέρ' ἐπιχέω καὶ τὸ μέλι τουτὶ τὰττικόν. / Τρ. οὗτος παραινῶ σοι μέλιτι χρῆσθ' ἀτέρψω. / τετρώβολον τοῦτ' ἐστί· φείδου τὰττικοῦ. Αν. 369 φεισόμεσθα γάρ τι τῶνδε μᾶλλον ἡμεῖς ἢ λύκων; 987 καὶ φείδου μηδὲν μηδ' αἰετοῦ ἐν νεφέλῃσιν, part of an imaginary oracle.

4. In the following passages the genitive is used with verbs meaning *miss, fall short of, fail in* and the like.

a) With ἀμαρτάνω: Plut. 959 ff. ἄρ' ὧ φίλοι γέροντες ἐπὶ τὴν οἰκίαν / ἀφίγμεθ' ὄντως τοῦ νέου τούτου θεοῦ, / ἢ τῆς ὁδοῦ τὸ παράπαν ἡμαρτήκαμεν;

b) With ἀπορῶ: Pax 635 f. οἱ δὲ γιγνώσκοντες εὔ / τοὺς πένητας ἀσθενοῦντας ἀποροῦντας ἀλφίτων. 686 ἀπορῶν ὁ δῆμος ἐπιτρόπου καὶ γυμνὸς ὢν. Thes. 407 f. γυνή τις ὑποβαλέσθαι βούλεται / ἀποροῦσα παίδων. Plut. 531 καίτοι τί πλέον πλουτεῖν ἐστιν τούτων πάντων ἀποροῦντας;

c) With ἀποθραύω (in the passive; for the active compare Aesch. Pers. 410 f. κάποθραύει πάντα Φοινίσσης νεὼς / κόρυμβα, where, however, the genitive should probably be taken as a possessive): Nub. 996 f. ἵνα μὴ πρὸς ταῦτα κεχηνῶς / μῆλ' ἂν βληθεῖς ὑπὸ πορνιδίου τῆς εὐκλείας ἀποθραυσθῆς.

d) With ἀπολείπω (in the passive): Eq. 525 ἐξεβλήθη (sc. Μάγνης) πρεσβύτης ὢν, ὅτι τοῦ σκόπτειν ἀπελείφθη.

e) With ἑλλείπω: Lys. 673 οὐδὲν ἑλλείψουσιν αὐταὶ λιπαροῦς χειρουργίας.

5. In the following passages the genitive depends on transitive verbs signifying *rid, loose, set free, or check, stop*. In Pax 13 the construction is passive, but I have included the passage here because of its close correspondence to the active constructions with λύω. In Vesp. 570 f. the direct object of the verb is clearly implied; in all the other passages it is expressed.

a) With ἀπαλλάττω: Pax 920 δεινῶν ἀπαλλάξας πόνων τὸν δημότην ὄμιλον. Plut. 114 ff. οἶμαι . . . / ταύτης ἀπαλλάξειν σε τῆς ὀφθαλμίας / βλέψαι ποιήσας.

b) With ἔχω: Lys. 283 f. τασδί δὲ τὰς Εὐριπίδῃ θεοῖς τε πᾶσιν ἐχθρὰς / ἐγὼ οὐκ ἄρα σχήσω παρὼν τολμήματος τοσοῦτου; Lys. 380 σχήσω σ' ἐγὼ τῆς νῦν βοῆς. 425 ὅπως ἂν αὐτὰς τῆς ὕβρεως ἐγὼ σχέθω.

c) With ἀφήμι: Fr. 100 (vss. 2 f.) ἐπεὶ δίδωμι χιλίας δραχμάς, / ἔάν με τῶν ἀρχῶν ἀφήτε.

d) With λύω and its compounds: Thes. 1108 λῦσόν με δεσμῶν. Vesp. 570 f. κάπειθ' ὁ πατήρ ὑπὲρ αὐτῶν / ὥσπερ θεὸν ἀντιβολεῖ με τρέμων τῆς εὐθύνης ἀπολύσαι. The logical object of ἀπολύσαι is the father. Pax 13 ἐνὸς μὲν ὧνδρες ἀπολελύσθαι μοι δοκῶ, *I think I am free from one charge*. In comparison with these passages observe Pax 1073 οὕτω θέσφατον ἦν Εἰρήνης δέσμ' ἀναλύσαι, where the thing is made the object of the verb and the person stands in the possessive construction.

e) With παύω: Eq. 429 ἐγὼ σε παύσω τοῦ θράσους. Nub. 1403 νυνὶ δ' ἐπειδὴ μ' οὐτοσὶ τούτων ἔπαυσεν αὐτός. τούτων refers to the horse-racing mentioned in 1401. Av. 1259 ἦ μὴν σε παύσει τῆς ὕβρεως οὐμὸς πατήρ. Lys. 446 παύσω τιν' ὑμῶν τῆσδ' ἐγὼ τῆς ἐξόδου. Ran. 268 ἔμελλον ἄρα παύσειν ποθ' ὑμᾶς τοῦ κοᾶξ. In Plut. 725 Manuscript A reads the genitive: ἴν' ὑπομνύμενον παύσω σε τῆς ἐκκλησίας, and this reading is followed by some editors, though Hall and Geldart read τὰς ἐκκλησίας.

f) With ῥύομαι: Lys. 341 ff. (a lyrical passage) ἄς (referring to τὰς γυναῖκας in 340) ὦ θεὰ μὴ ποτ' ἐγὼ πιμπραμένας ἴδοιμι, / ἀλλὰ πολέμου καὶ μανιῶν ῥυσαμένας / Ἑλλάδα καὶ πολίτας.

6. In the following the genitive depends on transitive verbs of *shutting out or driving out, or tearing up from*.

a) With ἀπείργω and ἐξείργω: Vesp. 466 f. εἰ σύ γ' ᾧ πόνῳ πόνηρε καὶ κομηταμνία / τῶν νόμων ἡμᾶς ἀπείργεις ὧν ἔθηκεν ἡ πόλις. Eccl. 11 ὀφθαλμὸν οὐδεὶς τὸν σὸν ἐξείργει δόμων.

b) With ἐξελαύνω: Vesp. 1229 f. φήσει γὰρ ἐξολεῖν σε καὶ διαφθερεῖν / καὶ τῆσδε τῆς γῆς ἐξελαῖν.

c) With παρασύρω: Eq. 527 f. καὶ τῆς στάσεως παρασύρων / ἐφόρει τὰς δρυῶν καὶ τὰς πλατάνους καὶ τοὺς ἐχθροὺς προθελύμνους.

d) With ἀποσχίζω: Nub. 1408 ἐκέισε δ' ὄθεν ἀπέσχισάς με τοῦ λόγου μέτειμι.

e) With the passive ἀπωθοῦμαι: Ach. 450 ᾧ θύμ', ὄρᾳς γὰρ ὡς ἀπωθοῦμαι δόμων.

7. In the following passages the genitive depends on verbs signifying *desert*, *depart from*, *escape from*. The constructions are very similar to those in Section 1 above but in the present section the sense is less concrete than in 1. There is on the other hand considerable resemblance to the constructions in 2, where the verbs signify *stop*, *abstain*, and the like.

a) With ἀποστατῶ: Av. 313 οὐκ ἀποστατῶ φίλων.

b) With compounds of ἵστημι: Vesp. 1457 f. τὸ γὰρ ἀποστῆναι χαλεπὸν / φύσεος ἦν ἔχοι τις αἰεί. 478 f. νῆ Δι' ἧ μοι κρεῖττον ἐκστῆναι τὸ παράπαν τοῦ πατρὸς / μᾶλλον ἢ κακοῖς τοσοῦτοις ναυμαχεῖν ὀσημέραι. Eq. 397 ff. ὡς δὲ πρὸς πᾶν ἀναιδεύεται / κοῦ μεθίστησι τοῦ χρώματος / τοῦ παρεστηκότος. Vesp. 1450 ff. ζηλῶ γε τῆς εὐτυχίας / τὸν πρέσβυν οἱ μετέστη / ξηρῶν τρόπων καὶ βιοτῆς, *for the change he has made from his arid ways and life* (Starkie). Plut. 365 ὡς πολὺ μεθέστηχ' ὧν πρότερον εἶχεν τρόπων. ὧν is attracted into the case required by μεθέστηκε, and τρόπων, which is incorporated into the relative clause, takes the same case.

c) With ὑποχωρῶ: Ran. 790 κάκεινος ὑπεχώρησεν αὐτῷ τοῦ θρόνου.

8. In the following passages the genitive depends on verbs signifying *deprive*, *defraud*, and the like. The *genitive* signifies the *thing* taken and the *accusative* the *person deprived*, if the construction is active; in some examples the construction is passive, in which case the genitive stands for the thing while the person becomes the subject of the sentence.

a) With ἐκβολβίζω: Pax 1122 f. ἐγὼ δὲ τουτουὶ τῶν κωδίων, / ἀλάμβαν' αὐτὸς ἐξαπατῶν, ἐκβολβιῶ.

b) With παρακόπτομαι: Eq. 807 γνώσεται οἶων ἀγαθῶν αὐτὸν τῇ μισθοφορᾷ παρεκόπτου. αὐτόν refers to ὁ δῆμος (vs. 802), the subject of γνώσεται.

c) With στερεῶ and ἀποστερεῶ: Nub. 1074 καίτοι τί σοι ζῆν ἄξιον, τούτων ἐὰν στερηθῆς; Vesp. 256 f. κᾶπειτ' ἴσως ἐν τῷ σκότῳ τουτουὶ (sc. τοῦ λύχνου) στερηθεῖς / τὸν πηλὸν ὥσπερ ἀτταγᾶς τυρβάσεις βαδίζων. Nub. 1071 ff. σκέψαι γὰρ ὃ μειράκιον ἐν τῷ σωφρονεῖν ἅπαντα / ἄνεστιν, ἡδονῶν θ' ὄσων μέλλεις ἀποστερεῖσθαι, / παίδων γυναικῶν κοττάβων ὄψων πότων κιχλισμῶν. Vesp. 508 f. ἐγὼ γὰρ οὐδ' ἂν ὀρνίθων γάλα / ἀντὶ τοῦ βίου λάβοιμ' ἂν οὐ με νῦν ἀποστερεῖς. Av. 1605 ἀποστερεῖς τὸν πατέρα τῆς τυραννίδος; Thes. 697 f. ἀλλὰ τοῦ μόνου / τέκνου με περιόψεσθ' ἀποστερουμένην;

d) With the passive ἀποχηροῦμαι: Pax 1013 f. 'ὀλόμαν ὀλόμαν, ἀποχηρωθεῖς / τᾶς ἐν τεύτλοισι λοχευομένας.'

e) With ψεύδω: active in Thes. 870 μὴ ψεῦσον ὃ Ζεῦ τῆς ἐπιούσης ἐλπίδος. με is to be understood as the object of ψεῦσον. Passive in Nub. 618 ἡνίκ' ἂν ψευσθῶσι δείπνου, and in Lys. 954 f. τίνα βινήσω / τῆς καλλίστης πασῶν ψευσθείς.

9. Aristophanes has a fairly large number of passages in which a verb of *stealing, removing*, or the like governs an accusative of the thing taken and a genitive of the person deprived. If the thing did not belong to the person at all, either by fact or by right, the genitive is of course an ablative one of separation; and if the verb has no accusative object signifying the *thing*, the genitive is again one of separation (Pax 771 ff. is the only case). In most cases, however the thing *belongs* to the person, and it becomes difficult to determine whether the genitive is to be taken with the verb or (as a possessive) with the object of the verb. In either case the ultimate sense is the same, and so the only problem involved is the insoluble one of determining how the construction would appear to the Greek mind.

In place of a genitive of the person appears sometimes a possessive adjective in agreement with the accusative object of the verb (Eccl. 922 twice, Fr. 598, all with ἐμός. I have found no corresponding passages with σός, ἡμέτερος, or ὑμέτερος, but I believe this

fact to be accidental). The existence of this construction favors at least the possibility of construing the genitive as a possessive.

The fact that the verb often stands between the genitive and the direct object cannot be used as a proof that the genitive is to be construed in an ablatival relation with the verb, since genitives of a plainly possessive character are not infrequently separated by verbs from the nouns on which they depend. Observe for example the position of the possessive *μου* in Ach. 12, Lys. 314, Eccl. 354, Plut. 699, 1020, Fr. 462 (all iambic trimeters except Lys. 314, an iambic tetrameter); of *ἡμῶν* in Nub. 1497 (though the language here is perhaps slightly elevated) and Ran. 551; of *σου* in Ach. 258; of *αὐτῶν* in Vesp. 427 (trochaic tetrameter); and of the possessive nouns in Ach. 375, Nub. 165, Vesp. 189, Plut. 959 f., and Fr. 479 (all trimeters).

The passages in which we have clear examples of the genitive of separation are:

a) With *ἀφαιρῶ* and *ἐξαιρῶ*: Pax 560 f. *προσευξόμεσθα πρῶτον τῇ θεῷ, / ἥπερ ἡμῶν τοὺς λόφους ἀφείλε καὶ τὰς Γοργόνας*. The notion is not that of having any belongings taken from one but rather of being relieved of an unpleasant burden. 771 ff. ‘*φέρε τῷ φαλακρῷ, δὸς τῷ φαλακρῷ / τῶν τρωγαλίων, καὶ μάφαιρει / γενναιοτάτου τῶν ποιητῶν / ἀνδρὸς τὸ μέτωπον ἔχοντος*.’ *ἀφάιρει* has no direct object on which the genitive might depend. Lys. 1025 f. *ἐγὼ σου κἂν τόδε τὸ θηρίον / τοῦτι τοῦφθαλμοῦ λαβοῦσ’ ἐξείλον ἂν ὃ νῦν ἐνι*, used of removing an insect from the eye.

b) With *ἀποφέρω*: Ach. 582 *ἀλλ’ ἀντιβολῶ σ’ ἀπένεγκέ μου τὴν μορμόνα*. The word *μορμόνα* refers to the shield and crest of Lamachus, and since *μου* refers to Dicaeopolis, a possessive relation is impossible.

In the following passages the ablatival construction seems more natural than the possessive:

a) With *ἀφαιρῶ*: Av. 158 *πολλὴν γ’ ἀφείλες τοῦ βίου κιβδηλίαν*.

b) With *ἀρπάζω*: Nub. 982 *οὐδ’ ἄνηθον τῶν πρεσβυτέρων ἀρπάζειν οὐδὲ σέλινον*. Pax 1118 *ἀλλ’ ἀρπάσομαι σφῶν αὐτά*. Eccl. 866 *τῶν ἐσφερόντων ἀρπάσομαι τὰ σιτία*.

c) With *ἐκκόπτομαι*: Ran. 1223 *νυνὶ γὰρ αὐτοῦ τοῦτό γ’ ἐκκεκόψεται*.

d) With *ἐκπηγίζομαι*: Ran. 577 f. *ἀλλ’ εἴμ’ ἐπὶ τὸν Κλέων’, ὃς αὐτοῦ τήμερον / ἐκπηγιεῖται ταῦτα προσκαλούμενος*.

In the following passages the nature of the construction is much more doubtful, the notion of possession appearing in many cases to predominate over that of separation.

a) With *ὑφαιροῦμαι*: Vesp. 1201 ὄτ' Ἐργασίωνος τὰς χάρακας ὑφειλόμην. Plut. 1139 f. ὁπότε τι σκευάριον τοῦ δεσπότου / ὑφέλοιο.

b) With *ἐξαράττω*: Thes. 704 οἶον ὑμῶν ἐξαράξω τὴν ἄγαν αὐθαδίαν.

c) With *ξυναρπάζω*: Fr. 252 λύσας ἴσως ἂν τὸν λαγὼν ξυναρπάσειεν ἡμῶν.

d) With *κλέπτω* and *ἀντεκκλέπτω*: Eq. 109 f. τοὺς χρησμοὺς ταχὺ / κλέψας ἔνεγκε τοῦ Παφλαγόνοιο ἔνδοθεν. 435 f. τάλαντα πολλὰ / κλέψας Ἀθηναίων. 1149 ἄττ' ἂν κεκλόφωσί μου. Vesp. 238 τῆς ἀρτοπώλιδος λαθόντ' ἐκλέψαμεν τὸν ὄλμον. 1368 f. οὐ δεινὰ τωθάξειν σε τὴν αὐλητρίδα / τῶν ξυμποτῶν κλέψαντα; 1447 φιάλην ἐπητιῶντο κλέψαι τοῦ θεοῦ. Thes. 812 f. ἦν τὰ μέγισθ' ὑφέληται / φορμὸν πυρῶν τάνδρὸς κλέψασα. Ach. 527 ἀντεξέκλεψαν Ἀσπασίας πόρνα δύο.

e) With *ἐκκοκκίζω*: Lys. 364 θενῶν σου ἔκκοκκῶ τὸ γῆρας.

f) With *ἐξορύττω*: Ach. 761 ff. ὑμῆς τῶν αἰεί, / . . . / . . . τὰς ἄγλιθας ἐξορύσσετε. The dialect is Megarian, and τῶν is used as a demonstrative, referring to *σκόροδα* in 761.

g) With *ἐκπλύνω*: Lys. 574 f. ὡσπερ πόκου ἐν βαλανείῳ / ἐκπλύναντας τὴν οἰσπώτην.

h) With *ἐκτῆκω*: Nub. 772 (sc. εἰ) τὰ γράμματ' ἐκτῆξαιμι τῆς ἐμῆς δίκης.

i) With *ἐκτρώγω*: Vesp. 154 τοῦ μοχλοῦ / φύλατθ' ὅπως μὴ τὴν βάλανον ἐκτρώξεται.

10. In the following passages the genitive of separation depends on the verb *διαφέρω*, *differ from*. Nub. 503 οὐδὲν διοίσεις Χαιρεφῶντος τὴν φύσιν. 1428 f. καίτοι τί διαφέρουσιν / ἡμῶν ἐκείνοι; Vesp. 20 οὐδὲν ἄρα γρίφου διαφέρει Κλεώνυμος. Av. 1461 βέμβικος οὐδὲν διαφέρειν δεῖ. Plut. 382 ff. ὁρῶ τιν' ἐπὶ τοῦ βήματος καθεδούμενον / ἰκετηρίαν ἔχοντα μετὰ τῶν παιδίων / καὶ τῆς γυναικός, κοῦ διοίσοντ' ἄντικρυς / τῶν Ἑρακλειδῶν οὐδ' ὅτιοῦν τῶν Παμφίλου.

C. Genitive with *δέομαι* and *δεῖ*.

Delbrück, Syntaktische Forschungen IV., p. 47 (following Leo Meyer, Zeitschrift für Vergleichende Sprachforschung XIV., pp.

86 ff.) connects *δέομαι* (Epic *δέομαι*) with Sanskrit *dūrās* 'far away,' comparative *dānīyān*, and assumes *keep oneself far away from* as the original meaning. If his etymology is correct, the genitive stands of course for an ablative of separation. The impersonal construction with *δεῖ* is a comparatively late development from the personal construction with *δέομαι*, while the use of *δέομαι* in the sense *ask, request*, with a genitive of the *person*, is similar to the constructions with *πυνθάνομαι*, and the genitive indicates origin.

1. In the following passages the genitive depends on *δέομαι* used personally in the sense *need, lack*: Ach. 448 ἀτὰρ δέομαί γε πτωχικοῦ βακτηρίου. 451 πολλῶν δεόμενος σκευαρίων. 1026 εἶτα νυνὶ τοῦ δέει; 1156 f. ὃν ἔτ' ἐπίδοιμι τευθίδος / δεόμενον. Eq. 673 'οὐ δεόμεθα σπονδῶν· ὁ πόλεμος ἐρέτω.' Nub. 493 δέδοικα σ' ὦ πρεσβῦτα μὴ πληγῶν δέει. Vesp. 109 ψήφων δὲ δέισας μὴ δεηθείη ποτέ. 856 f. πάντα γὰρ πάρεστι νῶν / ὅσων δεόμεθα, πλήν γε δὴ τῆς κλειψύδρας. 1426 δικῶν γὰρ οὐ δέομ' οὐδὲ πραγμάτων. Pax 474 οὐδὲν δεόμεθ' ὄνθρωπε τῆς σῆς μορμόνος. Av. 74 δείται γὰρ ὄρνις καὶ διακόνου τινός; 112 πράγους δὲ δὴ τοῦ δεομένω δεῦρ' ἦλθετον; 1306 πτερῶν δεόμενοι καὶ τρόπων γαμψωνύχων. 1375 τουτὶ τὸ πρᾶγμα φορτίου δείται πτερῶν. 1417 δεῖσθαι δ' εἰκεν οὐκ ὀλίγων χελιδόνων. The Informer's coat . . . is so poor a protection from the cold that it points to 'a want of a whole swarm of swallows bringing summer in their train' (Merry). Lys. 1163 f. τὰν Πύλον, / ἄσπερ πάλαι δεόμεθα καὶ βλιμάττομες. The dialect is Laconian. Thes. 264 ἀλλ' ἔχεις γὰρ ὦν δέει. Ran. 44 δέομαι γὰρ τί σου. 71 δέομαι ποιητοῦ δεξιού. 161 οἶ σοι φράσουσ' ἀπαξάπανθ' ὦν ἂν δέη. Eccl. 412 f. 'ὄρατε μὲν με δεόμενον σωτηρίας / τετραστατήρου καυτόν.' 577 δείται γὰρ τοι σοφοῦ τινος ἐξευρήματος ἢ πόλις ἡμῶν. 978 τοῦ δαὶ δεόμενος δᾶδ' ἔχων ἐλλήλυθας; Plut. 54 καὶ τοῦ δεόμενος ἦλθε μετὰ νῶν ἐνθαδί. This clause is part of an indirect question depending on *φράση* in 52. 532 παρ' ἐμοῦ δ' ἔστιν ταῦτ' εὐπορα πάνθ' ὑμῖν ὦν δεῖσθον. 827 ἔπειτα τοῦ δέει; 977 εἰ γὰρ του δεηθείην ἐγώ. του is neuter. 986 πυρῶν τ' ἂν ἐδεήθη μεδίμνων τεττάρων. 1135 εἶ του δέει γ' ὦν δυνατός εἰμί σ' ὠφελεῖν. 1160 ὥσθ' ἠγεμόνος οὐδὲν δεησόμεισθ' ἔτι. Fr. 300 ὀβολῶν δεουσῶν τεττάρων καὶ τῆς φορᾶς. Kock suggests that the preceding line may have contained *δραχμῶν*, which would be the subject of *δεουσῶν*. *δεουσῶν* governs *ὀβολῶν τεττάρων* and probably *τῆς φορᾶς*. 465 ὁ δ' ἀλφίτων γε πριάμενος τρεῖς χοίνικας / κοτύλης δεούσας, εἴκοσ' ἀπολογίζεται, *one cup short of three choenices*.

2. In the following passages the genitive depends on the impersonal *δεῖ*: Ach. 466 f. *δεῖ γὰρ ἐνὸς οὐ μὴ τυχῶν / ἀπόλωλα*. Nub. 1034 *δεινῶν δέ σοι βουλευμάτων ἔοικε δεῖν πρὸς αὐτόν*. Pax 137 *ᾧ μέλ' ἄν μοι σιτίων διπλῶν ἔδει*. 870 *τοῦ πέους δὲ δεῖ*. 1032 *καὶ τὴν τράπεζαν οἴσομαι, καὶ παιδὸς οὐ δεήσει, . . . and there will be no need of a slave*. Av. 78 *δεῖ τορύνῃς καὶ χύτρας*. 1307 *ᾧστε πτερῶν σοι τοῖς ἐποίκοις δεῖ ποθέν*. 1419 *ἀλλ' ὅτου δεῖ χρῆ λέγειν*. 1420 *πτερῶν πτερῶν δεῖ*. Lys. 144 *δεῖ τᾶς γὰρ εἰράνας μάλ' αὖ*. The dialect is Laconian. 422 *τάργυριον νυνὶ δέον*, accusative absolute. 431 f. *τί δεῖ μοχλῶν; / οὐ γὰρ μοχλῶν δεῖ μᾶλλον ἢ νοῦ καὶ φρενῶν*. 605 *τοῦ δεῖ; τί ποθεῖς; 734 Γγ^α. ἀλλ' ἐῷ 'πολέσθαι τᾶρι'; Av. ἦν τούτου δέη. δέη is active subjunctive. 996 *Πελλάνας δὲ δεῖ*. Thes. 257 *κεκρυφάλου δεῖ καὶ μίτρας*. 262 *ὑποδημάτων δεῖ*. Ran. 1304 f. *καίτοι τί δεῖ / λύρας ἐπὶ τούτων; Eccl. 872 νῆ τὸν Δία δεῖ γοῦν μηχανήματός τινος. 1026 οὐ γὰρ δεῖ στροφῆς. Plut. 247 f. χαίρω τε γὰρ φειδόμενος ὡς οὐδεὶς ἀνὴρ / πάλιν τ' ἀναλῶν, ἠνίκ' ἄν τούτου δέη. Fr. 71 δεῖ διακοσίων δραχμῶν. 101 ὅτου δοκεῖ σοι δεῖν μάλιστα τῇ πόλει. ὅτου is Brunck's emendation for the vulgate reading ὄτω.**

3. In Ach. 543 occurs the idiomatic expression *ἧ πολλοῦ γε δεῖ*, which may be rendered freely *by no means, far from it*; literally *it lacks much (of being so)*.

4. In the following passages the middle *δέομαι* governs a genitive of the person of whom a request is made. Ach. 536 f. *Λακεδαιμονίων ἐδέοντο τὸ ψήφισμ' ὅπως / μεταστραφείη. 1059 τὸ δέημα τῆς νύμφης ὃ δεῖταιί μου σφόδρα*. Nub. 429 *ᾧ δέσπιναι δέομαι τοίνυν ὑμῶν τουτὶ πάνν μικρόν*. Vesp. 292 *ἦν σοῦ τι δεηθῶ*. Ran. 532 f. *ἔχ' αὐτ'. ἴσως γὰρ τοί ποτε / ἐμοῦ δεηθείης ἄν, εἰ θεὸς θέλοι*. Eccl. 934 f. *οὐ σοῦ γ' ὄλεθρε / δεόμενος οὐδέν*. Plut. 664 *ἦσαν δέ τινες κᾶλλοι δεόμενοι τοῦ θεοῦ; 980 τί δ' ἦν ὃ τι σου μάλιστ' ἐδείθ' ἐκάστοτε;*

5. In several passages Aristophanes uses the genitive *ὀλίγου* with verbs in such a way as to indicate that the action barely escaped occurring. The best explanation of the construction is probably that given by Brugmann-Thumb, p. 455, where it is assumed that *δέω* has been lost, leaving *ὀλίγου* alone. Ach. 348 *ὀλίγου τ' ἀπέθανον ἀνθρακες Παρνήθιοι*. 381 f. *ὀλίγου πάνν / ἀπωλόμην*. Nub. 722 *ὀλίγου φροῦδος γεγένημαι*. Vesp. 829 *ὡς ὀλίγου μ' ἀπόλεσας*. Thes. 935 *ὀλίγου μ' ἀφείλετ' αὐτόν*.

D. Genitive in Causal Relations.

The genitive with judicial verbs, where a causal relation may possibly exist, has already been treated in Division M of the preceding chapter, on the ground of the explanation of Delbrück in his *Vergleichende Syntax* p. 328, where he assumes that expressions of the type *δικάζειν κακώσεως* developed from those of the type *δίκη κακώσεως*.

The genitive with verbs like *ζηλῶ* and *μακαρίζω* and with adjectives like *μάκαρ* and *τάλας* is almost certainly derived from a causal ablative. The use of the genitive in exclamations of fear, wonder, etc., with or without an interjection, is a variety of the same construction.

1. In the following passages the genitive depends on a verb:

a) With *ἄγαμαι*: Ach. 488 *τόλμησον ἴθι χώρησον, ἄγαμαι καρδίας*, *I'm proud of my heart* (Merry). Av. 1744 *ἄγαμαι δὲ λόγων*. Fr. 919 *ἄγαμαι τούτου, ἄγαμαι κεραμεί*. The first of these three passages is in somewhat elevated language, while the other two are in anapaestic dimeters.

b) With *ζηλῶ*: Ach. 1008 ff. *ζηλῶ σε τῆς εὐβουλίας, / μᾶλλον δὲ τῆς εὐωχίας / ἄνθρωπε τῆς παρουσίας*. Both genitives depend on *ζηλῶ*. Eq. 837 *ζηλῶ σε τῆς εὐγλωττίας*. Vesp. 1450 f. *ζηλῶ γε τῆς εὐτυχίας / τὸν πρέσβυν*. Thes. 175 *μὰ τὸν Δί' οὐ ζηλῶ σε τῆς παιδεύσεως*.

c) With *μακαρίζω*: Vesp. 428 f. *φήμ' ἐγὼ / τὰς χελώνας μακαριεῖν σε τοῦ δέρματος*. 588 *τούτων ὧν εἴρηκας μακαρίζω*. ὧν, the object of *εἴρηκας*, is attracted into the case of its antecedent.

2. In the following passages the genitive depends on an adjective.

a) With *κακοδαίμων*: Ach. 1036 *οἴμοι κακοδαίμων τοῖν γεωργοῖν βοιδίου*. Nub. 1324 *οἴμοι κακοδαίμων τῆς κεφαλῆς καὶ τῆς γνάθου*. Fr. 324 *οἴμοι κακοδαίμων τῆς τόθ' ἡμέρας ὅτε / εἶπέν μ' ὁ κῆρυξ 'οὔτος ἀλφάνει . . .'*

b) With *μακάριος*: Eq. 186 f. *ὦ μακάριε τῆς τύχης / ὅσον πέπονθας ἀγαθὸν ἐς τὰ πράγματα*. Vesp. 1292 f. *ὦ χελῶναι μακάριαι τοῦ δέρματος, / καὶ τρεῖς μακάριαι τοῦ 'πὶ ταῖς πλευραῖς τέγους*. 1512 *ὦ Καρκίν' ὦ μακάριε τῆς εὐπαιδίας*. Pax 715 *ὦ μακαρία βουλή σὺ τῆς Θεωρίας*. Av. 1423 *ὦ μακάριε τῆς τέχνης*.

c) With *μῶρος*: Eq. 350 *ὦ μῶρε τῆς ἀνοίας*.

d) With *τάλας*: Ach. 209 f. *οἴμοι τάλας / τῶν ἐτῶν τῶν ἐμῶν*. 1210

τάλας ἐγὼ ξυμβολῆς βαρείας. Lys. 735 f. τάλαιν' ἐγώ, τάλαινα τῆς Ἀμοργίδος, / ἦν ἄλοπον οἴκοι καταλέλοιπα. Plut. 1044 τάλαιν' ἐγὼ τῆς ὕβρεος ἧς ὑβρίζομαι. The relative should stand in the accusative case as the cognate object of ὑβρίζομαι, but instead it has been attracted into the case of its antecedent.

e) With τλήμων: Thes. 1070 ff. Μν. τί ποτ' Ἀνδρομέδα περίαλλα κακῶν / μέρος ἐξέλαχον—Ευ. μέρος ἐξέλαχον— / Μν. θανάτου τλήμων; Ευ. θανάτου τλήμων;

f) With τρισμακάριος: Nub. 166 ὦ τρισμακάριος τοῦ διεντερεύματος.

3. In the following passages the genitive is used in exclamations, without dependence on any verb or adjective. In most cases, however, some interjection precedes the genitive.

a) The expression is introduced by some interjection. The examples are given in the order of the plays without regard to the alphabetical order of the interjections. Ach. 67 οἴμοι τῶν δραχμῶν. 1198 f. ἀτταταῖ ἀτταταῖ / τῶν τιθίων, ὡς σκληρὰ καὶ κυδώνια. 1205 ἰὼ ἰὼ τραυμάτων ἐπωδύνων. Eq. 1 Ἰατταταιᾶξ τῶν κακῶν, ἰατταταῖ. 1218 οἴμοι τῶν ἀγαθῶν ὄσων πλέα. τῶν ἀγαθῶν probably belongs with οἴμοι, while ὄσων depends on πλέα, though the construction may possibly = ὄσων τῶν ἀγαθῶν πλέα. Compare Av. 143, listed in VIII E 5 above. Nub. 925 Ἀδ. ὦμοι σοφίας—Δι. ὦμοι μανίας. 1476 οἴμοι παρανοίας· ὡς ἐμαινόμεν ἄρα. Av. 305 ἰοὺ ἰοὺ τῶν ὀρνέων, ἰοὺ ἰοὺ τῶν κοψίχων. 1723 ὦ φεῦ φεῦ τῆς ὥρας τοῦ κάλλους. τῆς ὥρας and τοῦ κάλλους appear to be co-ordinate, both depending on the exclamation, and some editors place a comma after ὥρας, making it clear that they interpret it in this way. Lys. 295 ἰοὺ ἰοὺ τοῦ καπνοῦ. 305 is an exact repetition. 312 φεῦ τοῦ καπνοῦ βαβαιάξ. Thes. 245 φῦ ἰοὺ τῆς ἀσβόλου. Plut. 389 οἴμοι τῶν κακῶν. 1126 οἴμοι πλακοῦντος τοῦ ἵν τετράδι πεπεμμένον. 1128 οἴμοι δὲ κωλῆς ἣν ἐγὼ κατήσθιον. 1130 σπλάγχων τε θερμῶν ὧν ἐγὼ κατήσθιον. The genitive here is a continuation of the construction in 1128. ὧν is not necessarily a *partitive* object of the verb; it more probably owes its case to attraction. 1132 οἴμοι δὲ κύλικος ἴσον ἴσῳ κεκραμένης.

b) The exclamation is introduced by the name of some person called upon. In Ach. 575 the person is Lamachus; in 64 Dicaeopolis uses the expression ὠκβάτανα τοῦ σχήματος in speaking of the attire of the Persian ambassadors; in all the other passages the person called upon is some god. ὦ is used in every passage except Vesp.

161 and Av. 61, the two passages containing **Ἀπολλον ἀποτρόπαιε*. The examples are arranged in the order of the plays. Ach. 64 *βαβαιάξ. ὤκβάτανα τοῦ σχήματος*. 575 ὦ Λάμαχ' ἦρως, τῶν λόφων καὶ τῶν λόφων. Eq. 144 ἀλλαντοπόλης; ὦ Πόσειδον τῆς τέχνης. Nub. 153 ὦ Ζεῦ βασιλεῦ τῆς λεπτότητος τῶν φρενῶν. 364 ὦ γῆ τοῦ φθέγματος, ὡς ἱερὸν καὶ σεμνὸν καὶ τερατῶδες. γῆ is a personification and may be felt almost as a deity. Some editors capitalize it. Vesp. 161 **Ἀπολλον ἀποτρόπαιε τοῦ μαντεύματος*. Pax 238 f. ὦναξ **Ἀπολλον τῆς θυείας τοῦ πλάτους, / ὅσον κακόν, καὶ τοῦ Πολέμου τοῦ βλέμματος*. Av. 61 **Ἀπολλον ἀποτρόπαιε τοῦ χασμήματος*. 223 ὦ Ζεῦ βασιλεῦ τοῦ φθέγματος τοῦρνήθιου. 295 ὦναξ **Ἀπολλον τοῦ νέφους*. 1131 ὦ Πόσειδον τοῦ μάκρους. Lys. 967 ὦ Ζεῦ δεινῶν ἀντισπασμῶν. Plut. 1050 f. ὦ Ποντοπόσειδον καὶ θεοὶ πρεσβυτικοί, / ἐν τῷ προσώπῳ τῶν ρυτίδων ὅσας ἔχει.

c) In three passages the exclamatory genitive stands with no introductory word of any kind. Ach. 86 f. *καὶ τίς εἶδε πώποτε / βοῦς κριβανίτας; τῶν ἀλαζονευμάτων*. Nub. 818 f. *τῆς μωρίας, / τὸν Δία νομίζειν ὄντα τηλικουτονί*. Eccl. 787 ff. *τῆς μωρίας, / τὸ μηδὲ περιμείναντα τοὺς ἄλλους ὃ τι / δράσουσιν εἶτα τηλικαῦτ' ἤδη—*.

E. Genitive with Comparatives.

The genitive with comparatives originated as an ablative of source, since it shows the *starting-point* from which the comparison is made. Its ablatival character is confirmed by the case-usage in Sanskrit and Latin. In alphabetizing I have followed the order of the comparative forms themselves and not that of the positive forms from which they are derived.

1. In the following passages the construction is the normal one, in which one object is merely represented as possessing the particular quality in question to a greater degree than some other object. In Vesp. 550, 1104 f., Thes. 814 ff. the comparative forms are made from the positive with the adverb *μᾶλλον*, but these forms are in the alphabetical order of the positives and not of *μᾶλλον*. Similarly *ἤττον* in Vesp. 918. Ach. 422 *ἀλλ' ἕτερος ἦν Φοῖνικος ἀθλιώτερος*. Plut. 590 *πολὸν τῆς Πενίας πρᾶγμα' αἰσχίον ζητεῖς αὐτῷ περιάψαι, you are seeking to attribute to him a much baser quality than Poverty* (that is, *miserliness*). Lys. 1014 *οὐδέν ἐστι θηρίον γυναικὸς ἀμαχώτερον*. Eq. 617 f. ὦ καλὰ λέγων πολὺ δ' ἀμείνον' ἔτι τῶν

λόγων / ἐργασάμενε. 1261 ff. καὶ μὴν ἐγὼ σ' ὧ Δῆμῃ θεραπεύσω καλῶς, / ὥσθ' ὁμολογεῖν σε μηδέν' ἀνθρώπων ἐμοῦ / ἰδεῖν ἀμείνω τῇ Κεχηναίων πόλει. Vesp. 1047 μὴ πώποτ' ἀμείνον' ἔπη τούτων κωμωδικὰ μηδέν' ἀκοῦσαι. Lys. 650 ἦν ἀμείνω γ' εἰσενέγκω τῶν παρόντων πραγμάτων. Thes. 808 ἀλλ' Εὐβούλης τῶν πέρυσιν τις βουλευτῆς ἐστὶν ἀμείνων; The comparative ἀμείνων governs the genitive Εὐβούλης. Plut. 498 καίτοι τούτου τοῖς ἀνθρώποις τίς ἂν ἐξεύροι ποτ' ἄμεινον; and *who could ever devise . . . a better plan than this?* 573 f. ὡς ἔστιν ἄμεινον / Πενία Πλούτου. Eq. 382 ff. ἦν ἄρα πυρός γ' ἕτερα θερμότερα / καὶ λόγων ἐν πόλει / τῶν ἀναιδῶν ἀναιδέστεροι. With ἀναιδέστεροι understand λόγοι. Vesp. 1090 μηδέν' Ἀττικῷ καλεῖσθαι σφηκὸς ἀνδρικότερον. 491 νῦν δὲ πολλῶ τοῦ ταρίχους ἐστὶν ἀξιώτερα (sc. ἡ τυραννίς). ἀξιώτερα here means *cheaper*. Av. 469 f. Πι. ἀρχαιότεροι πρότεροί τε Κρόνου καὶ Τιτάνων ἐγένεσθε, / καὶ γῆς. Χο. καὶ γῆς; Eq. 134 f. κρατεῖν, ἕως ἕτερος ἀνὴρ βδελυρότερος / αὐτοῦ γένοιτο. 860 f. μηδ' οἰηθῆς / ἐμοῦ ποθ' εὐρήσειν φίλον βελτίονα. Nub. 1050 ἐγὼ μὲν οὐδέν' Ἡρακλέους βελτίον' ἀνδρα κρίνω. Thes. 799 f. οὕτως ἡμεῖς ἐπιδήλωσ' / ὑμῶν ἐσμεν πολὺ βελτίους. 810 οὕτως ἡμεῖς πολὺ βελτίους τῶν ἀνδρῶν εὐχόμεθ' εἶναι. Eccl. 214 f. ὡς δ' εἰσὶν ἡμῶν τοὺς τρόπους βελτίονες / ἐγὼ διδάξω. Plut. 104 f. οὐ γὰρ εὐρήσεις ἐμοῦ / ζητῶν ἔτ' ἀνδρα τοὺς τρόπους βελτίονα. Av. 1343 οὐκ ἔστιν οὐδὲν τοῦ πέτεσθαι γλυκύτερον. Fr. 586 οὐδὲν γὰρ ὄντως γλυκύτερον τῶν ἰσχάδων. 587 ἀλλ' οὐδὲ τὸ μέλι γλυκύτερον τῶν ἰσχάδων. Eccl. 60 f. πρῶτον μὲν γ' ἔχω τὰς μασχάλας / λόχμης δασυτέρας. Vesp. 550 f. τί γὰρ εὐδαιμον καὶ μακαριστὸν μᾶλλον νῦν ἐστὶ δικαστοῦ, / ἢ τρυφερότερον ἢ δεινότερον ζῶν, καὶ ταῦτα γέροντος. We may supply ὄντος so as to connect γέροντος with δικαστοῦ. Eccl. 516 οὐδεμιᾶ γὰρ δεινότερα σου ξυμμείξασ' οἶδα γυναικί. 646 πολὺ μέντοι δεινότερον τούτου τοῦ πράγματός ἐστι. Vesp. 64 f. ἀλλ' ἔστιν ἡμῖν λογίδιον γνώμην ἔχον, / ὑμῶν μὲν αὐτῶν οὐχὶ δεξιώτερον, *not too sophisticated for you*. 1104 f. πρῶτα μὲν γὰρ οὐδὲν ἡμῶν ζῶν ἠρεθισμένον / μᾶλλον ὀξύθυμόν ἐστιν οὐδὲ δυσκολώτερον. 599 ἀλλὰ Θέωρος, καίτουστίν ἀνὴρ Εὐφημίου οὐδὲν ἐλάττων. In 620 ἄρ' οὐ μεγάλην ἀρχὴν ἄρχω καὶ τοῦ Διὸς οὐδὲν ἐλάττω; some editors, including Starkie, read τῆς before τοῦ (following manuscripts B and C, whereas R and V omit τῆς), making the verse into two acatalectic anapaestic dimeters divided after ἄρχω. If we read τῆς the construction is of the normal type under discussion in the present section; if we omit it we have *comparatio compendiaria* (see below in Section 5). Lys. 1260 f. ἦν γὰρ τῶνδρες οὐκ ἐλάσσως / τὰς ψάμμιας

τοὶ Πέρσαι. The dialect is Laconian. Plut. 442 f. Πενία γὰρ ἐστὶν ὦ πόνηρ', ἧς οὐδαμοῦ / οὐδὲν πέφυκε ζῶον ἐξωλέστερον. Eccl. 1053 τοῦτο γὰρ ἐκείνου τὸ κακὸν ἐξωλέστερον. 1070 τοῦτ' αὐτὸ πολὺ τούτου τὸ κακὸν ἐξωλέστερον. Pax 864 εὐδαιμονέστερος φανεί τῶν Καρκίνου στροβίλων. Av. 370 ἢ τίνας τεισαίμεθ' ἄλλους τῶνδ' ἂν ἐχθίους ἔτι; Pax 3 καὶ μήποτ' αὐτῆς μᾶζαν ἠδὲ φάγοι. Ach. 255 f. ὅστις σ' ὀπύσει κάκποιήσεται γαλᾶς / σοῦ μηδὲν ἤττους βδεῖν. For the epexegetical infinitive after comparatives compare Vesp. 232 and Av. 610. Vesp. 548 f. καὶ μὴν εὐθύς γ' ἀπὸ βαλβίδων περὶ τῆς ἀρχῆς ἀποδείξω / τῆς ἡμετέρας ὡς οὐδεμιᾶς ἤττων ἐστὶν βασιλείας. τῆς ἡμετέρας belongs with τῆς ἀρχῆς and ἡ ἡμετέρα ἀρχή is to be understood as the subject of ἐστίν. Thes. 804 Ναυσιμάχης μὲν γ' ἤττων ἐστὶν Χαρμῖνος. Plut. 944 f. ἄπειμι· γιγνώσκω γὰρ ἤττων ὢν πολὺ / ὑμῶν. Eq. 382 ἦν ἄρα πυρός γ' ἕτερα θερμότερα. Vesp. 918 θερμὸς γὰρ ἀνὴρ οὐδὲν ἤττων τῆς φακῆς. Thes. 531 f. ἀλλ' οὐ γὰρ ἐστὶ τῶν ἀναισχύντων φύσει γυναικῶν / οὐδὲν κάκιον εἰς ἅπαντα πλὴν ἄρ' εἰ γυναῖκες. Nub. 894 f. ἀλλὰ σε νικῶ τὸν ἐμοῦ κρείττω / φάσκοντ' εἶναι. Vesp. 232 νυνὶ δὲ κρείττων ἐστὶ σου Χαρινάδης βαδίζειν. Av. 610 αἰβοῖ πολλῶ κρείττους οὗτοι τοῦ Διὸς ἡμῖν βασιλεύειν. 1104 ὥστε κρείττω δῶρα πολλῶ τῶν Ἀλεξάνδρου λαβεῖν. With τῶν Ἀλεξάνδρου understand δῶρων. Ran. 831 κρείττων γὰρ εἶναι φημι τούτου τὴν τέχνην. Eccl. 671 ἕτερον γὰρ ἰὼν ἐκ τοῦ κοινοῦ κρείττον ἐκείνου κομιεῖται. Understand ἰμάτιον. Fr. 488 (vs. 3) ὅσῳ τὰ κάτω κρείττω ἴσθιν ὢν ὁ Ζεὺς ἔχει. ὢν has been attracted from the accusative case into the genitive. Ran. 89 f. οὐκουν ἕτερ' ἔστ' ἐνταῦθα μειρακύλλια / τραγωδίας ποιοῦντα πλείν ἢ μύρια, / Εὐριπίδου πλείν ἢ σταδίῳ λαλίστερα; Vesp. 550 f. (μᾶλλον μακαριστός). See above under δεινότερος. Eq. 885 f. ἔμοιγε μέντοι / οὐ μείζον εἶναι φαίνεται' ἐξέυρημα τοῦ χιτῶνος. Nub. 1086 τί μὲν οὖν ἂν ἔτι μείζον πάθοι τούτου ποτέ; Vesp. 258 ἢ μὴν ἐγὼ σοῦ χατέρους μείζονας κολάζω. Av. 123 ἔπειτα μείζω τῶν Κραναῶν ζητεῖς πόλιν; Eq. 328 f. ἀλλ' ἐφάνη γὰρ ἀνὴρ ἕτερος πολὺ / σοῦ μιαιώτερος. 789 καὶ σὺ γὰρ αὐτὸν πολὺ μικροτέροις τούτων δελεάσμασιν εἶλες. With τούτων we may understand τῶν δελεασμάτων or τῶν θωπευματίων. Plut. 526 ὀδυνηρότερον τρίψεις βίοτον πολὺ τοῦ νῦν. Vesp. 1104 f. (μᾶλλον ὀξύθυμον). See above under δυσκολώτερος. Eq. 949 f. εἰ μή μ' ἑάσεις ἐπιτροπεύειν, ἕτερος αὐτῶν / ἐμοῦ πανουργότερός τις ἀναφανήσεται. Fr. 969 at the end ἐγὼ μὲν οὐτε πῖότερον αὐτῆς. The text is broken, so that the construction must be left in doubt. As it stands it appears to be a genitive of comparison. Thes. 433 ff. οὐπω ταύτης / ἤκουσα

πολυπλοκώτερας / γυναικός οὐδὲ δεινότερον λεγούσης. πολυπλοκώτερας γυναικός should be taken together depending on ἤκουσα, while ταύτης depends on the two comparatives. Eq. 91 οἴνου γὰρ εὖροις ἂν τι πρακτικώτερον; Nub. 641 ff. Σω. οὐ τοῦτ' ἐρωτῶ σ', ἀλλ' ὅ τι κάλλιστον μέτρον / ἡγεί· πότερα τὸ τρίμετρον ἢ τὸ τετράμετρον; / Στ. ἐγὼ μὲν οὐδὲν πρότερον ἡμεκτέου. πρότερον here may be translated by *superior*. Lys. 20 f. ἀλλ' ἑτερά τᾶρ' ἦν τῶνδε προουργιαίτερα / αὐταῖς. Ach. 425 οὐκ ἀλλὰ τούτου πολὺ πολὺ πτωχιστέρου. Eq. 1097 οὐκ ἦν ἄρ' οὐδέις τοῦ Γλάνιδος σοφώτερος. Vesp. 64 ff. ἀλλ' ἔστιν ἡμῖν λογίδιον γνώμην ἔχον, / ὑμῶν μὲν αὐτῶν οὐχὶ δεξιώτερον, / κωμωδίας δὲ φορτικῆς σοφώτερον. The first two verses have been quoted already under δεξιώτερον, but are given again to provide a context for the other comparative construction. Lys. 368 οὐκ ἔστ' ἀνὴρ Εὐριπίδου σοφώτερος ποιητής. Ran. 766 f. ἕως ἀφίκοιτο τὴν τέχνην σοφώτερος / ἕτερός τις αὐτοῦ. Vesp. 550 f. (τρυφερώτερον). See above under δεινότερος. Fr. 35 τυφλότερος λεβηρίδος. Ran. 676 ff. τὸν πολὺν ὀψομένη λαῶν ὄχλον, / οὐ σοφία μυρίαί κάθηται / φιλοτιμότεραι Κλεοφῶντος, *more ambitious than Cleophon*. Not an example of *comparatio compendiaria*. Thes. 805 καὶ μὲν δὴ καὶ Κλεοφῶν χείρων πάντως δήπου Σαλαβακχοῦς. 819 f. καὶ μὲν δήπου καὶ τὰ πατρῷά γε / χείρους ἡμῶν εἰσιν σῶζειν. For the epexegetical infinitive compare Ach. 255 f., Vesp. 232, and Av. 610 above.

2. In the following passages the word standing in the genitive represents a second subject of the verb, the comparison being made between the action of this second subject and that of the first. The construction may be represented by the following equation: ἐγὼ φρονῶ μείζον ἐκείνου = ἐγὼ φρονῶ μείζον ἢ ἐκείνος (φρονεῖ). The comparative is sometimes an adjective modifying the object of the verb (e. g. Eq. 810 ff., Plut. 558), sometimes an adverb modifying the verb itself (e. g. Eq. 773, 791, Eccl. 234 f.), sometimes an internal accusative with its adverbial force more or less fully developed (e. g. Nub. 1082, Eccl. 937); or it may be πρότερος or ὕστερος in the nominative (or accusative in *oratio obliqua*) as the subject of the verb. Plut. 558 οὐ γιγνώσκων ὅτι τοῦ Πλούτου παρέχω βελτίονας ἄνδρας. Thes. 433 ff. οὐπω ταύτης / ἤκουσα πολυπλοκώτερας / γυναικός οὐδὲ δεινότερον λεγούσης. ταύτης depends on the two comparatives, of which the second shows the construction now under discussion. Plut. 693 ὑπὸ τοῦ δέους βδέουσα δριμύτερον γαλῆς. Vesp. 1273 f. τοῖς Πενέσταισι ξυγῆν τοῖς / Θετταλῶν, αὐτὸς πενέστης ὧν ἔλαττον οὐδενός.

ἐλαττων of the Oxford Text is probably an error for Bentley's emendation ἐλαττον rather than for ἐλάττων, the reading of manuscripts R and V. Av. 762 εἰ δὲ τυγχάνει τις ὦν Φρυγὸς μηδὲν ἦττον Σπινθάρου, *no less a Phrygian than Spintharus*. Lys. 794 ff. οὕτω τὰς γυναῖκας ἐβδελύχθη / 'κείνος, ἡμεῖς τ' οὐδὲν ἦττον / τοῦ Μελανίωνος οἱ σώφρονες (sc. μισοῦμεν τὰς γυναῖκας). ἐκείνος refers to Melanion. Eccl. 68 ff. Πρ. ἔχετε δὲ τοὺς πώγωνα, οὓς εἴρητ' ἔχειν / πάσαισιν ἡμῖν, ὁπότε συλλεγοίμεθα; / Γυ.^α νῆ τὴν Ἐκάτην καλόν γ' ἔγωγε τουτονί. / Γυ.^β κᾶγωγ' Ἐπικράτους οὐκ ὀλίγῳ καλλίονα. This might be construed as *comparatio compendiaria*; see the warning in Kühner-Gerth II., p. 310 near the bottom. Eq. 773 καὶ πῶς ἂν ἐμοῦ μᾶλλον σε φιλῶν ὧ Δῆμε γένοιτο πολίτης; i. e. μᾶλλον ἢ γὼ φιλῶ σε. 790 f. καὶ μὴν εἴ πού τις ἀνὴρ ἐφάνη τῷ δήμῳ μᾶλλον ἀμύνων / ἢ μᾶλλον ἐμοῦ σε φιλῶν, ἐθέλω περὶ τῆς κεφαλῆς περιδόσθαι. See the remark on 773. Thes. 814 ff. ἀλλ' ἡμεῖς ἂν πολλοὺς τούτων / ἀποδείξαιμεν ταῦτα ποιοῦντας. / καὶ πρὸς τούτοις γάστριδας ἡμῶν / ὄντας μᾶλλον καὶ λωποδύτας / καὶ βωμολόχους κἀνδραποδιστάς; Eccl. 234 f. εἶτα σιτία / τίς τῆς τεκούσης μᾶλλον ἐπιπέμψειεν ἂν; Nub. 1082 καίτοι σὺ θνητὸς ὦν θεοῦ πῶς μείζον ἂν δύναιο; Eccl. 937 πολὺ σου μείζον φρονῶ. Plut. 128 f. ἐγὼ γὰρ ἀποδείξω σε τοῦ Διὸς πολὺν / μείζον δυνάμενον. Lys. 1201 f. εἰ μὴ / τις ὑμῶν ὀξύτερον ἐμοῦ βλέπει. Plut. 210 βλέποντ' ἀποδείξω σ' ὀξύτερον τοῦ Λυγκέως. Eq. 810 ff. οὐκουν δεινὸν ταυτί σε λέγειν δῆτ' ἔστ' ἐμὲ καὶ διαβάλλειν / πρὸς Ἀθηναίους καὶ τὸν δῆμον, πεποιηκότα πλείονα χρηστὰ / νῆ τὴν Δήμητρα Θεμιστοκλέους πολλῶν περὶ τὴν πόλιν ἦδη; Eccl. 809 f. Av.^β Καλλίμαχος δ' ὁ χοροδιδάσκαλος / αὐτοῖσιν εἰσοίσει τι; Av.^α πλείω Καλλίου. Fr. 969 (verses 2 f.) ἦν νοῦν ἔχωμεν, σκεψόμεθα. . . > / μηδὲν πλέον τούτου σθζένωσιν. . . > The construction is of course somewhat uncertain because the text is mutilated. Av. 469 f. ἀρχαιότεροι πρότεροί τε Κρόνου καὶ Τιτάνων ἐγένεσθε, / καὶ γῆς. ἀρχαιότεροι stands in a predicate relation to the logical subject of ἐγένεσθε, while πρότεροι with the genitive may here be regarded as a substitute for πρότερον ἢ followed by the nominative. I have included the construction with ἀρχαιότεροι above in Section 1 and that with πρότεροι here, but the distinction between the two is really very slight. 472 f. ὃς ἔφασκε λέγων κορυδὸν πάντων πρώτην ὄρνιθα γενέσθαι, / προτέραν τῆς γῆς. 477 οὐκουν δῆτ' εἰ πρότεροι μὲν γῆς πρότεροι δὲ θεῶν ἐγένοντο. 519 (sc. ἵνα) τοῦ Διὸς αὐτοὶ πρότεροι τὰ σπλάγχνα λάβωσιν. Eccl. 595 κατέδει πέλεθον πρότερός μου. Thes. 647 f. ἰσθμόν τιν' ἔχεις ὄνθρωπ'.

ἄνω τε καὶ κάτω / τὸ πέος διέλκεις πυκνότερον Κορινθίων. The meaning is πυκνότερον ἢ οἱ Κορίνθιοι διέλκουσι τὰ πλοῖα, but it seems scarcely appropriate to call the construction *comparatio compendiaria* as van Leeuwen does. It has nothing in common with the normal type of this construction as represented in Section 5 below. Ran. 1061 καὶ γὰρ τοῖς ἱματίοις ἡμῶν χρῶνται πολὺ σεμνοτέροισιν. If ἡμῶν means ἢ τοῖς ἱματίοις ἡμῶν, we have *comparatio compendiaria*, but I prefer to construe ἡμῶν as the equivalent of ἢ ἡμεῖς (χρῶμεθα). Thes. 836 ff. εἰ δὲ δειλὸν καὶ πονηρὸν ἄνδρα τις τέκει γυνή, / ἢ τριήραρχον πονηρὸν ἢ κυβερνήτην κακόν, / ὑστέραν αὐτὴν καθῆσθαι σκάφιον ἀποκεκαρμένην / τῆς τὸν ἀνδρείον τεκούσης. The infinitive depends on χρῆν in 832. Eccl. 859 ἐτέρους ἀποΐσειν φῆμ' ἔθ' ὑστέρους ἐμοῦ.

3. In the following passages the word standing in the genitive represents a second *object* of the verb, the comparison being made between the action *performed on* this second object and that *performed on* the first. The objects are indirect in Av. 568 f., while the construction in Lys. 133 f. is peculiar (see below). In all the other passages the objects are direct. Ran. 298 ff. Ξα. ἀπολούμεθ' ὤναξ Ἡράκλεις. Δι. οὐ μὴ καλεῖς μ' / ὄνθρωφ', ἰκετεύω, μηδὲ κατερεῖς τοῦνομα. / Ξα. Διώνσε τοῖνον. Δι. τοῦτό γ' ἦττον θατέρου. Ach. 299 f. ὡς μεμίσηκά σε Κλέ-/ωνος ἔτι μᾶλλον, quam Cleonem. Vesp. 880 f. τοὺς φεύγοντάς τ' ἐλεεῖν μᾶλλον / τῶν γραψαμένων. Lys. 133 f. κἄν με χρῆ διὰ τοῦ πυρὸς / ἐθέλω βαδίζειν· τοῦτο μᾶλλον τοῦ πέους. This expression probably means μᾶλλον ἢ ἀπέχεσθαι τοῦ πέους (see vs. 124), so that we have an ellipsis. Eccl. 392 f. Ἀντίλοχ' ἀποίμωξόν με τοῦ τριωβόλου / τὸν ζῶντα μᾶλλον. This passage is a parody of Aesch. Fr. 134 (Nauck), with τοῦ τριωβόλου in place of τοῦ τεθνηκότος. Plut. 186 f. Πλ. ἐγὼ τοσαῦτα δυνατός εἰμ' εἰς ὧν ποιεῖν; / Χρ. καὶ ναὶ μὰ Δία τούτων γε πολλῶ πλείονα. Nub. 658 ἀλλ' ἕτερα δεῖ σε πρότερα τούτου μαθάνειν. Av. 568 f. βασιλεύς ἐστ' ὄρχιλος ὄρνις, / ᾧ προτέρῳ δεῖ τοῦ Διὸς αὐτοῦ σέρφον ἐνόρχην σφαγιάζειν. Ran. 76 f. εἴτ' οὐχὶ Σοφοκλέα πρότερον Εὐριπίδου / μέλλεις ἀναγαγεῖν, εἴπερ ἐκεῖθεν δεῖ σ' ἄγειν; If we follow Hall and Geldart, πρότερον means *rather than*, and the passage belongs in this section; but if we follow Bentley, who retained πρότερον ὄντ', the reading of R and V, but changed οὐχί to οὐ, then the sense is . . . *Sophocles, since he is superior to Euripides*, and the passage would belong in Section 1 above. A third possibility is Palmer's ἀντ' for ὄντ'.

4. In FR. 393 two predicate nouns are compared: *θλαστὰς γὰρ εἶναι κρεῖττόν ἐστιν ἀλμάδος*, *it is better to be crushed olives than (to be) pickle*. This is the only example of its kind, and its fragmentary condition makes the construction uncertain.

5. The following passages show the construction known as *comparatio compendiaria*, a condensed form of expression in which the genitive designates not the second member of the comparison but the *possessor* of the thing. Vesp. 620 ἄρ' οὐ μεγάλην ἀρχὴν ἄρχω καὶ τοῦ Διὸς οὐδὲν ἐλάττω. See the note on the variant reading in this passage, which is listed above in Section 1. Vesp. 1064 f. κύκνου τ' ἐπι πολιώτεραι δὴ / αἰδ' ἐπανθοῦσιν τρίχες. The warning referred to in connection with the preceding passage cannot be made to apply here.

6. A *comparatio compendiaria* of a peculiar kind is found in Eccl. 700 πρότερον μέντοι δεῖ σε καθεύδειν αὐτῆς παρ' ἐμοί, which is equivalent to . . . καθεύδειν παρ' ἐμοὶ πρότερον ἢ παρ' αὐτῇ. The passage is part of a system of anapaestic dimeters.

7. The following passages show constructions not altogether similar to those in the preceding sections. The second member of the comparison contains a verbal rather than a nominal idea. Av. 1706 ὦ πάντ' ἀγαθὰ πράττοντες, ὦ μείζω λόγου, *things too great for words*. Vesp. 689 f. ὅστις ἀν ἡμῶν / ὕστερος ἔλθῃ τοῦ σημείου, *after the signal has been given*. Lys. 57 ἅπαντα δρώσας τοῦ δέοντος ὕστερον.

8. In the following two passages the genitive depends on ἤττων used in the special sense *subservient to, unable to resist*. Nub. 1081 κάκείνος ὡς ἤττων ἔρωτός ἐστι καὶ γυναικῶν. Plut. 363 ἀλλ' εἰσὶ τοῦ κέρδους ἅπαντες ἤττονες.

9. In the following passages the genitive depends on the multiplicative adjective *τριπλάσιος*. Ach. 88 f. καὶ ναὶ μὰ Δί' ὄρνιν τριπλάσιον Κλεωνύμου / παρέθηκεν ἡμῖν. Eq. 285 τριπλάσιον κεκράξομαί σου. *τριπλάσιον* is here an adverb, and σου stands in the relation of a second subject to the verb. 718 αὐτὸς δ' ἐκείνου τριπλάσιον κατέσπακας.

10. In the following passages the genitive of comparison depends on the passive verbs ἡττώμαι and νικῶμαι. Vesp. 523 ἦν γὰρ ἡττηθῶ λέγων σου, περιπεσοῦμαι τῷ ξίφει. Av. 70 f. ἡττήθης τινὸς / ἀλεκτρούνος;

Lys. 450 f. ἀτὰρ οὐ γυναικῶν οὐδέποτ' ἔσθ ἡττητέα / ἡμῖν. Nub. 1087
τί δῆτ' ἐρείς, ἦν τοῦτο νικηθῆς ἐμοῦ;

NOTE. Certain verbs meaning *surpass*, *despise*, and the like govern a genitive similar to that in Section 10, but all these verbs are compounds (chiefly of ὑπέρ, also of περί and πρό) and there is some gradation of meaning, so that the relation to the comparative construction is not always obvious. I have preferred to treat these constructions in Chapter XII., which deals with the genitive with compound verbs.

CHAPTER X

GENITIVE ABSOLUTE

The genitive absolute arose from a weakening of the syntactical relation between the genitive substantive and the word on which it depended, accompanied by a development of the feeling that this substantive and its participle stood in the relation of subject and verb. The result of this process was a genitive absolute fully detached from the rest of the sentence, but nevertheless numerous passages from the majority of the classical authors can be shown in which the substantive and participle have much of the appearance of an absolute construction and yet depend in a greater or less degree on some other part of the sentence. In the classification of the examples from Aristophanes my first line of division has been between the constructions which are completely detached (or which could not be construed with any other part of the sentence without resorting to pedantry; for example, Eq. 517 taking the genitive as partitive with *ὀλίγοις*, Ran. 412 ff. making *χιτωνίου παραρραγέντος* depend on the compound *προκύψαν*, or Eccl. 10 f. making the genitive objective with *ἐπιστάτην*) and those which may be regarded as partially developed genitives absolute retaining a slight dependence on some other word in the sentence.

A. Genitive Absolute Fully Developed.

1. In the following passages the subject of the participle is personal and is expressed. Since the genitive absolute performs the function of a subordinate clause, I have attempted to subdivide the examples into circumstantial, temporal, conditional, and concessive types, but a clear division between the circumstantial and the other types is often impossible. A few passages in which the participle is from the verb *εἶμι* in the sense *exist* are treated below in Section 3 for the sake of convenience.

a) Circumstantial constructions. The attendant circumstance may or may not be causal in its relation to the rest of the sentence, and sometimes a conditional or concessive idea may be very vaguely implied. Ach. 183 *σπονδὰς φέρεις τῶν ἀμπέλων τετμημένων*; There is

a slight concessive notion, especially in view of the fact that *σπονδάς* here suggests its older meaning *libation* as well as its technical meaning *treaty*. 502 f. οὐ γάρ με νῦν γε διαβαλεῖ Κλέων ὅτι / ξένων παρόντων τὴν πόλιν κακῶς λέγω. Eq. 531 ff. νυνὶ δ' ὑμεῖς αὐτὸν ὀρώντες παραληροῦντ' οὐκ ἐλεεῖτε, / ἐκπιπτουσῶν τῶν ἡλέκτρων καὶ τοῦ τόνου οὐκέτ' ἐνότος / τῶν θ' ἀρμονιῶν διαχασκουσῶν. The passage is a metaphor in which Cratinus in his old age is compared to a lyre which has become unfit for use. 794 f. Ἀρχεπτολέμου δὲ φέροντος / τὴν εἰρήνην ἐξεσκέδασας. τὴν εἰρήνην, which stands between the participle and the principal verb, serves as the object of both. Nub. 776 f. ὅπως ἀποστρέψαι' ἂν ἀντιδικῶν δίκην / μέλλων ὀφλήσειν μὴ παρόντων μαρτύρων, . . . *if you should lose the suit because you had not witnesses*. 779 πρόσθεν ἔτι μᾶς ἐνεστώσης δίκης. 809 f. ἀνδρὸς ἐκπεπληγμένου / καὶ φανερῶς ἐπηρμένου. 844 οἴμοι τί δράσω παραφρονοῦντος τοῦ πατρός; 1137 ff. κάμου μέτριά τε καὶ δίκαι' αἰτουμένου, / . . . / . . . οὐ φασίν ποτε / οὕτως ἀπολήψεσθ', ἀλλὰ λοιδοροῦσί με. 1288 f. πλέον πλέον τὰργύριον αἰεὶ γίγνεται / ὑπορρέοντος τοῦ χρόνου, with reference to the interest on loans. 1293 f. αὕτη (sc. ἡ θάλαττα) μὲν ὦ κακόδαιμον οὐδὲν γίγνεται / ἐπιρρέοντων τῶν ποταμῶν πλείων. 1289 and 1294 are more causal than temporal. 1480 ἐμοῦ παρανοήσαντος ἀδολεσχία. Vesp. 198 ἔνδον κέκραχθι τῆς θύρας κεκλημένης. 745 f. λογίζεται τ' ἐκεῖνα πάνθ' ἀμαρτίας / ἃ σοῦ κελεύοντος οὐκ ἐπέιθετο. 781 ff. καὶ λέγεται γὰρ τουτογί, / ὡς οἱ δικασταὶ ψευδομένων τῶν μαρτύρων / μόλις τὸ πρᾶγμ' ἐγνωσαν ἀναμασώμενοι. 1174 f. ἄγε νυν, ἐπιστήσει λόγους σεμνοὺς λέγειν / ἀνδρῶν παρόντων πολυμαθῶν καὶ δεξιῶν; Pax 1143 ἐμπιῖν ἔμοιγ' ἀρέσκει τοῦ θεοῦ δρώντος καλῶς, *since the god is sending rain*. 1156 ff. ὡς ἂν ἐμπίη μεθ' ἡμῶν, / εὖ ποιούντος κώφελοῦντος / τοῦ θεοῦ τάρωματα. Av. 213 ff. ἐλελιζομένης δ' ἱεροῖς μέλεσιν / γέννος ξουθῆς / καθαρὰ χωρεῖ διὰ φυλλοκόμου / μίλακος ἡχῶ πρὸς Διὸς ἔδρας. ἐλελιζομένης γέννος has very little, if any, dependence on ἡχῶ. 561 f. τοῖς δ' ἀνθρώποις ὄρνιν ἕτερον πέμψαι κήρυκα κελεύω, / ὡς ὄρνιθων βασιλευόντων θύνει ὄρνισι τὸ λοιπόν. For the use of ὡς compare Plut. 369 f. below, where it is much more essential to the meaning than in the present passage. 1127 ff. ἐναντίω δὲ ἄρματε, / ἵππων ὑπόντων μέγεθος ὅσον ὁ δούριος, / ὑπὸ τοῦ πλάτους ἂν παρελασαίτην. 1182 f. ῥύμη τε καὶ πτεροῖσι καὶ ῥοιζήμασιν / αἰθῆρ δονεῖται τοῦ θεοῦ ζητουμένου. Lys. 874 ἐμοῦ καλοῦντος οὐ καταβήσει Μυρρίνη; 1133 f. ἐχθρῶν παρόντων βαρβάρων στρατεύματι / Ἕλληνας ἄνδρας καὶ πόλεις ἀπόλλυτε. στρατεύματι is probably to be taken as an instrumental dative with ἀπόλλυτε

(so Brunck and van Leeuwen) rather than as a dative of military accompaniment with *παρόντων*, in reference to Persian help summoned by the Spartans (Blaydes). Wilamowitz reads *βαρβάρῳ*, which was proposed by Blaydes though he does not read it in his text. But in any case we have a genitive absolute with a certain concessive force. It would be most awkward to make the genitive depend on *στρατεύματι*. Thes. 564 f. οὐδ' (sc. εἶπον) ὡς σὺ τῆς δούλης τεκούσης ἄρρεν εἶτα σαυτῆ / τοῦθ' ὑπεβάλου. Ran. 361 τῆς πόλεως χειμαζομένης. 412 ff. νῦν δὴ κατείδον καὶ μάλ' εὐπροσώπου / συμπαιστρίας χιτωνίου / παραρραγέντος τιθίον προκύψαν. χιτωνίου παραρραγέντος is genitive absolute. 820 f. φωτὸς ἀμυνομένου φρενοτέκτονος ἀνδρὸς / ῥήμαθ' ἵπποβάμονα. 1062 ἀμοῦ χρηστῶς καταδείξαντος διελυμῆνω σύ. The relative *ᾧ* refers to the magnificent costumes which Aeschylus introduced into tragedy and which Euripides discarded in favor of beggars' rags. Eccl. 10 f. λορδουμένων τε σωμάτων ἐπιστάτην / ὀφθαλμὸν οὐδεὶς τὸν σὸν ἐξείργει δόμων. The style is in imitation of tragic prologues. 660 f. πόθεν οὖν ἐδάνεισ' ὁ δανείσας / ἐν τῷ κοινῷ πάντων ὄντων; The expression is circumstantial rather than conditional. The aorist *ἐδάνεισε* shows that Praxagora is imagining a case in which some person has actually made a loan, which is illegal since there is no private property. 1049 ff. αὕτη σὺ ποῖ τονδὶ παραβᾶσα τὸν νόμον / ἔλκεις, παρ' ἐμοὶ τῶν γραμμάτων εἰρηκότων / πρότερον καθεύδειν αὐτόν; Plut. 369 f. ὡς ἐμοῦ τι κεκλοφότος / ζητεῖς μεταλαβεῖν. Compare Av. 561 f. and the comment on it. Plut. 791 f. ἐμοῦ γὰρ εἰσιόντος ἐς τὴν οἰκίαν / πρότιστα καὶ βλέψαντος. 995 ff. ἐμοῦ γὰρ αὐτῷ τὸν πλακοῦντα τουτοῖ / καὶ τᾶλλα τὰπὶ τοῦ πίνακος τραγήματα / ἐπόντα πεμφάσης ὑπειπούσης θ' . . . Fr. 216 (verse 1) ἀλλ' οὐ γὰρ ἔμαθε ταῦτ' ἐμοῦ πέμποντος.

b) Temporal constructions. Nub. 621 ff. πολλάκις δ' ἡμῶν ἀγόντων τῶν θεῶν ἀπαστίαν, / ἠνίκ' ἄν πενθῶμεν ἢ τὸν Μέμνον' ἢ Σαρπηδόνα, / σπένδεθ' ὑμεῖς καὶ γελᾶτε. τῶν θεῶν is in apposition with ἡμῶν. The notion is temporal but also somewhat concessive. 653 τίς ἄλλος ἀντὶ τουτοῖ τοῦ δακτύλου; / πρὸ τοῦ μέν, ἔτ' ἐμοῦ παιδὸς ὄντος, οὐτοσί. Vesp. 816 f. ἴνα γ', ἣν καθεύδης ἀπολογουμένου τινός, / ἄδων ἄνωθεν ἐξεγείρη σ' οὐτοσί (sc. ὁ ὄρνις). Pax 1138 f. χᾶμα τὴν Θραῖτταν κυνῶν / τῆς γυναικὸς λουμένης. Lys. 408 ff. ᾧ χρυσοχόε τὸν ὄρμον ὃν ἐπεσκεύασας, / ὄρχουμένης μου τῆς γυναικὸς ἐσπέρας / ἢ βάλανος ἐκπέπτωκεν ἐκ τοῦ τρήματος.' μου is possessive with τῆς γυναικός. βάλανος and τρήματος

refer to the necklace mentioned in 408. Eccl. 30 f. ὦρα βαδίζεις, ὡς ὁ κῆρυξ ἀρτίως / ἡμῶν προσιουσῶν δεύτερον κεκόκκυκεν. 88 f. Γν^β. ἵνα / πληρουμένης ξαίνομι τῆς ἐκκλησίας. / Πρ. πληρουμένης τάλαινα; 820 ff. ἔπειθ' ὑπέχοντος ἄρτι μου τὸν θύλακον, / ἀνέκραγ' ὁ κῆρυξ μὴ δέχεσθαι μηδὲνα / χαλκοῦν τὸ λοιπόν. In explanation of the first verse van Leeuwen says, "mente supplenda haec fere: ἵνα ὁ ἀλφίταμοιβὸς εἰς τοῦτον ἐμβάλοι τὰ ἄλφита." 885 ff. ᾧ δ' ἐρήμας οὐ παρούσης ἐνθάδε / ἐμοῦ τρυγήσειν καὶ προσάξουσθαί τινα / ἄδουσα. With ἐρήμας supply τὰς ἀμπέλους. The expression *to rob a vineyard during the owner's absence* became a proverb. Plut. 698 f. προσιόντος γὰρ αὐτοῦ μέγα πάνυ / ἀπέπαρδον.

c) Conditional constructions. Pax 107 ff. Τρ. γράψομαι / Μήδοισιν αὐτὸν προδιδόναί τὴν Ἑλλάδα. / Οἱ.^α μὰ τὸν Διόνυσον οὐδέποτε ζῶντός γ' ἐμοῦ. 769 ff. πᾶς γὰρ τις ἐρεῖ νικῶντος ἐμοῦ / κάπῃ τραπέζῃ καὶ ξυμποσίοις, / ' φέρε τῷ φαλακρῷ, . . .' Lys. 271 f. οὐ γὰρ μὰ τὴν Δήμητρ' ἐμοῦ / ζῶντος ἐγχανοῦνται. Conditional with a temporal notion. Eccl. 635 f. πῶς οὖν οὕτω ζώντων ἡμῶν τοὺς αὐτοῦ παῖδας ἕκαστος / ἔσται δυνατὸς διαγιγνώσκειν; Plut. 137 ff. ὅτι οὐδ' ἂν εἰς θύσειεν ἀνθρώπων ἔτι, / οὐ βοῦν ἂν, οὐχὶ ψαιστόν, οὐκ ἄλλ' οὐδὲ ἔν, / μὴ βουλομένου σου. 512 f. ἀμφοῖν δ' ὑμῖν τούτοις (sc. τῆς τέχνης καὶ τῆς σοφίας) ἀφανισθέντων ἐθελήσει / τίς χαλκεύειν . . . 528 τίς γὰρ ὑφαίνειν ἐθελήσει χρυσοῦ ὄντος;

d) Concessive constructions. Ach. 352 ff. δεινὸν γὰρ οὕτως ὀμφακίαν πεφυκέναι / τὸν θυμὸν ἀνδρῶν ὥστε βάλλειν καὶ βοᾶν / ἐθέλειν τ' ἀκοῦσαι μηδὲν ἴσον ἴσῳ φέρον, / ἐμοῦ ἠέλοντος ὑπὲρ ἐπιζήνου λέγειν / ὑπὲρ Λακεδαιμονίων ἄπανθ' ὅσ' ἂν λέγω. Eq. 517 πολλῶν γὰρ δὴ πειρασάντων αὐτὴν ὀλίγοις χαρίσασθαι. αὐτὴν depends on πειρασάντων, which is active and construed with the accusative in imitation of the construction *πειρᾶν γυναικα*. The subject of discussion is *κωμωδοδιδασκαλίαν* in 516. Vesp. 251 f. τί δὴ μαθὼν τῷ δακτύλῳ τὴν θρυαλλίδ' ὠθεῖς, / καὶ ταῦτα τοῦλαιου σπανίζοντος ὠνόητε; Pax 211 f. ὅτι ἡ πολεμείν ἡρεῖσθ' ἐκείνων πολλάκις / σπονδὰς ποιούντων. 970 ff. Τρ. τούτους ἀγαθοὺς ἐνόμισας; Οἱ. οὐ γὰρ, οἴτινες / ἡμῶν καταχεόντων ὕδωρ τοσουτονὶ / ἐς ταῦτο τοῦθ' ἐστάσ' ἰόντες χωρίον; Av. 34 f. οὐ σοβοῦντος οὐδενὸς / ἀνεπτόμεσθ' ἐκ τῆς πατρίδος ἀμφοῖν ποδοῖν. 540 ff. ὡς ἐδάκρυσά γ' ἐμῶν / πατέρων κἀκὴν, οἱ / τάσδε τὰς τιμὰς προγόνων παραδόντων / ἐπ' ἐμοῦ κατέλυσαν. παραδόντων has as its object *τιμὰς*, which may be supplied again as the object of *κατέλυσαν*.

2. In the following passages the subject of the participle is not

expressed but is personal and may easily be supplied from the context.

a) Circumstantial constructions. Nub. 1383 *μαμμᾶν δ' ἂν αἰτήσαντος ἤκόν σοι φέρων ἂν ἄρτον*. The subject is *σοῦ*, supplied from the preceding verses. Vesp. 880 ff. *τοὺς φεύγοντάς τ' ἐλεεῖν μᾶλλον / τῶν γραψαμένων / κάπιδακρῦειν ἀντιβολουύτων*. The subject of *ἀντιβολουύτων* can be supplied from *τοὺς φεύγοντας*. Av. 1513 Πρ. *ἄκουε δὴ νυν. Πι. ὡς ἀκούοντος λέγε. μου* is understood. *ὡς* emphasizes the causal notion in *ἀκούοντος* and prevents the awkwardness which might result from the omission of the pronoun. Compare Av. 561 f. and Plut. 369 f. in 1a) above.

b) Temporal constructions. Eq. 296 ff. Κλ. *ὁμολογῶ κλέπτειν· σὺ δ' οὐχί. / Αλ. νῆ τὸν Ἑρμῆν τὸν ἀγοραῖον, / κάπιορκῶ γε βλεπόντων*. The subject is too vague to be expressed. It is probably *people, the bystanders*. Ran. 127 f. Ηρ. *βούλει κατάντη καὶ ταχειάν σοι φράσω; / Δι. νῆ τὸν Δί' ὡς ὄντος γε μὴ βαδιστικοῦ. μου* may be understood as the subject of the participle. 1109 ff. *εἰ δὲ τοῦτο καταφοβεῖσθον, μή τις ἀμαθία προσῆ / τοῖς θεωμένοισιν, ὡς τὰ / λεπτὰ μὴ γνῶναι λεγόντων, / μηδὲν ὀρρωδεῖτε τοῦτο*. The subject *Αἰσχύλου καὶ Εὐριπίδου* is easily understood from the dual ending of the participle. Eccl. 183 ff. *ἐκκλησιασίων ἦν ὄτ' οὐκ ἐχρώμεθα / οὐδὲν τὸ παράπαν· ἀλλὰ τὸν γ' Ἀγύρριον / πονηρὸν ἠγούμεσθα· νῦν δὲ χρωμένων / ὁ μὲν. . . .* The logical subject of *χρωμένων* is *ἡμῶν*, which may be supplied from *ἐχρώμεθα* in the first verse.

c) Conditional construction. Vesp. 774 *ἕοντος εἴσει. Διός οὐ τοῦ θεοῦ* may be understood as subject. See Gildersleeve-Miller Syntax of Classical Greek, § 74.

d) Concessive constructions. Ach. 538 *κοῦκ ἠθέλομεν ἡμεῖς δεομένων πολλάκις, and we were not willing (to revoke the decree against the Megarians though they (the Spartans) often requested it. 984 ff. κάμαχετο καὶ προσέτι πολλὰ προκαλουμένων / ' πῖνε κατάκεισο λαβὲ τήνδε φιλοτησίαν' / τὰς χάρακας ἦπτε πολὺ μᾶλλον ἐν τῷ πυρί*. The subject of the participle is *μου*. Lys. 310 f. *κἂν μὴ καλούντων τοὺς μοχλοὺς χαλῶσιν αἱ γυναῖκες, / ἐμπιμπράναι χρὴ τὰς θύρας καὶ τῷ καπνῷ πιέζειν*. The subject of the participle is *ἡμῶν*. *μή* belongs of course with *χαλῶσιν*. 824 ff. Γε. *τὸν σάκανδρον ἐκφανεῖς. / Χο. γν' ἀλλ' ὅμως ἂν οὐκ ἴδοις / καίπερ οὔσης γραδὸς ὄντ' αὐ- / τὸν κομήτην, ἀλλ' ἀπεψι- / λωμένον*

τῷ λύχνῳ. μου is understood as the subject of οὔσης. A possessive relation exists in fact, since ὄντ' αὐτὸν κομήτην refers back to σάκανδρον, but grammatical possession is not to be seen in οὔσης γραός.

3. In the following passages the genitive absolute consists of a participle of εἰμί (or an equivalent) in the sense *exist*, and its subject. These examples seem to differ sufficiently in character from those in Section 1 above to justify treating them in a separate section.

a) Circumstantial constructions. Av. 1652 ff. ἡ πῶς ἄν ποτε / ἐπίκληρον εἶναι τὴν Ἀθηναίαν δοκεῖς, / οὔσαν θυγατέρ', ὄντων ἀδελφῶν γνησίων. Compare 1661 ff. below, where the construction is conditional. Thes. 67 ff. χειμῶνος οὖν / ὄντος κατακάμπτειν τὰς στροφὰς οὐ ῥάδιον, / ἣν μὴ προῖη θύρασι πρὸς τὸν ἥλιον. Aristophanes has the expression χειμῶνος ὄντος five times: two examples temporal (b below), two concessive (d below), and the present passage. 540 ff. εἰ γὰρ οὔσης / παρρησίας κάξον λέγειν ὅσαι πάρεσμεν ἀσταί, / εἴτ' εἶπον . . . Fr. 149 (verses 2 f.) ἕνα γὰρ ἀφ' ἐκάστης τέχνης / εἰλόμεθα κοινῇ, γενομένης ἐκκλησίας.

b) Temporal constructions. Vesp. 445 f. καὶ τοὺς πόδας χειμῶνος ὄντος ὠφέλει, / ὥστε μὴ ῥιγῶν ἐκάστοτε. Eccl. 420 f. 'ἦν δ' ἀποκλήρη τῇ θύρα / χειμῶνος ὄντος, τρεῖς σισύρας ὀφειλέτω.'

c) Conditional constructions. Nub. 904 ff. πῶς δῆτα δίκης οὔσης ὁ Ζεὺς / οὐκ ἀπόλλωλεν τὸν πατέρ' αὐτοῦ / δήσας; Av. 1661 ff. νόθῳ δὲ μὴ εἶναι ἀγχι- / στείαν παιδῶν ὄντων γνη- / σίων. This passage is a quotation from the Laws of Solon.

d) Concessive constructions. Ach. 19 f. οὔσης κυρίας ἐκκλησίας / ἐθωνῆς ἔρημος ἢ πνύξ αὐτή. Eq. 881 ff. τονδὶ δ' ὀρῶν ἄνευ χιτῶνος ὄντα τηλικούτον / οὐπόποτ' ἀμφιμασχάλου τὸν Δῆμον ἠξίωσας / χειμῶνος ὄντος. Pax 1270 ff. παῦσαι / ὀπλοτέρους ἄδον, καὶ ταῦτ' ὦ τρισκακόδαιμον / εἰρήνης οὔσης. Lys. 1159 f. τί δῆθ' ὑπηργμένων γε πολλῶν κάγαθῶν / μάχεσθε κοῦ παύεσθε τῆς μοχθηρίας; The reference is to mutual obligations existing between the Athenians and Spartans. Ran. 1189 f. πρῶτον μὲν αὐτὸν γενόμενον / χειμῶνος ὄντος ἐξέθεσαν ἐν ὀστράκῳ. Plut. 282 f. οἱ πολλὰ μοχθήσαντες οὐκ οὔσης σχολῆς προθύμως / δεῦρ' ἤλθομεν. Fr. 47 ὄρμου παρόντος τὴν ἀτραπὸν κατερρύην. Compare Ach. 502 f. in Section 1 a above. The difference in sense may be almost too subtle to justify placing the two examples in different sections, but in the fragment

παρόντος means *being available*, while in the other passage it merely means *being present*.

4. In Eccl. 400 f. the construction is entirely impersonal: ‘*οὐ δεινὰ τολμᾶν τουτονὶ δημηγορεῖν, / καὶ ταῦτα περὶ σωτηρίας προκειμένου;*’ Blydes, followed by van Leeuwen, changed *προκειμένου*, the reading of R, to *προκείμενον*, thus giving an accusative absolute similar to that in Lys. 13 f.

B. In the following passages the substantive may be construed with some part of the sentence other than the participle, but the dependence is so slight that the construction may be more naturally felt as a genitive absolute. This is especially true when the substantive and participle precede the word on which the substantive might depend, as in Eq. 77 ff., Vesp. 578, Pax 324 f., and Av. 701 f. Nevertheless in consideration of the somewhat doubtful character of the constructions in the present division, I have classified them with respect to the type of grammatical construction that exists or may exist between the subject of the participle and the rest of the sentence.

1. In the following passages a loose possessive relation exists between the subject of the participle and some other substantive in the sentence. Eq. 77 ff. *τοσόνδε δ' αὐτοῦ βῆμα διαβεβηκότος / ὁ πρωκτός ἐστιν αὐτόχρημ' ἐν Χάοσιν, / τῷ χεῖρ' ἐν Αἰτωλοῖς, ὁ νοῦς δ' ἐν Κλωπιδῶν.* 378 ff. *τὴν γλῶτταν ἐξείραντες αὐ- / τοῦ σκευόμεσθ' εὖ κἀνδρικῶς / κεχηνότος / τὸν πρωκτὸν εἰ χαλαζᾶ.* *κεχηνότος* is really in agreement with *αὐτοῦ*, but because of its isolated position it has much of the character of a genitive absolute. 744 f. *ἐγὼ δὲ περιπατῶν γ' ἀπ' ἐργαστηρίου / ἔψοντος ἐτέρου τὴν χύτραν ὑφειλόμην.* The genitive depends to some extent on *χύτραν*, or perhaps on *ὑφειλόμην*. Vesp. 578 *παίδων τοίνυν δοκιμαζομένων αἰδοῖα πάρεστι θεᾶσθαι.* Pax 324 f. *ἀλλ' ἔγωγ' οὐ σχηματίζειν βούλομ', ἀλλ' ὑφ' ἡδονῆς / οὐκ ἐμοῦ κινουῦντος αὐτὸ τὸ σκέλει χορεύετον.* Thes. 132 f. *ὥστ' ἐμοῦ γ' ἀκρωμένου / ὑπὸ τὴν ἔδραν αὐτὴν ὑπῆλθε γάργαλος.* *ἔδρα* is here used in the sense of *πυγῆ*.

2. In the following passages the relation is that of an adnominal genitive of origin. Lys. 319 f. *λιγνὴν δοκῶ μοι καθορᾶν καὶ καπνὸν ὧ γυναικες / ὥσπερ πυρὸς καομένου.* Thes. 280 f. *καομένων τῶν λαμπάδων / ὅσον τὸ χρῆμ' ἀνέρχεθ' ὑπὸ τῆς λιγνύος.* τὸ *χρῆμα* refers to the crowd of women ascending to the elevated place where the Thesmophorian

Festival was held, while *καομένων τῶν λαμπάδων* may stand in very loose dependence on *λιγνύος*. If we adopt Reiske's emendation (as van Leeuwen does) the second verse reads *ὅσον τὸ χρῆμ' ἀνέρχεται τῆς λιγνύος*, and *λιγνύος* depends on *τὸ χρῆμα*.

3. In Av. 701 f. the genitive stands in the relation of a predicate genitive of origin with *γίγνομαι*: *ξυμμειγνυμένων δ' ἐτέρων ἐτέροις γένετ' οὐρανὸς ὠκεανὸς τε / καὶ γῆ πάντων τε θεῶν μακάρων γένος ἄφθιτον*.

4. In the following passages the genitive stands in an ablatival relation with some verb involving separation. Ach. 1157 ff. *ἡ δ' ὠπτημένη / σίζουσα πάραλος ἐπὶ τραπέζῃ κειμένη / ὀκέλλοι· κᾶτα μέλ- / λοντος λαβεῖν αὐτοῦ κύων / ἀρπάσασα φεύγοι*. Eq. 54 ff. *καὶ πρώην γ' ἐμοῦ / μᾶζαν μεμαχότος ἐν Πύλῳ Λακωνικήν, / πανουργότατά πως περι- / δραμῶν ὑφαρπάσας / αὐτὸς παρέθηκε τὴν ὑπ' ἐμοῦ μεμαγμένην*. 60 (sc. τοῦ δεσπότη) *δειπνοῦντος ἐστὼς ἀποσοβεῖ τοὺς ῥήτορας*. Vesp. 1375 *ἡ πίττα δῆπου καομένης ἐξέρχεται*. *τῆς δαδός* is to be supplied with *καομένης*. Av. 1007 f. *ὥσπερ δ' ἀστέρος / αὐτοῦ κυκλοτεροῦς ὄντος ὄρθαι πανταχῇ / ἀκτῖνες ἀπολάμπωσιν*. Lys. 677 f. *ἵππικώτατον γάρ ἐστι χρῆμα κᾶποχον γυνή, / κοῦκ ἂν ἀπολίσθοι τρέχοντος*. *τοῦ ἵππου* is to be supplied as the subject of *τρέχοντος*. Plut. 271 f. *μῶν ἀξιούσας φενακίσας ἔπειτ' ἀπαλλαγῆναι / ἀζήμιος, καὶ ταῦτ' ἐμοῦ βακτηρίαν ἔχοντος*;

5. Pax 208 f. shows possibly a loose dependence of the genitive on the verb *αἰσθάνομαι*. *ἵνα μὴ βλέπειεν μαχομένους ὑμᾶς ἔτι / μηδ' ἀντιβολούντων μηδὲν αἰσθανοίατο*. Somewhat similar is Ran. 815 f. *ἡνίκ' ἂν οἰξύαλον παρίδη θήγοντος ὀδόντα / ἀντιτέχνου*, where the genitive stands in a loose dependence on *παρίδη*, but is very nearly absolute.

CHAPTER XI

GENITIVE WITH PREPOSITIONS

A. Genitive with “Proper Prepositions.” On the distinction between proper and improper prepositions see Kühner-Gerth I., p. 453 and Smyth, p. 388.

1. Ἄντί. This preposition is not used to express any local relations in Aristophanes.

a) In the following passages *ἀντί* is used in the sense *instead of*. In Ran. 693 f. and Fr. 569 (vs. 15) exists the notion of change from one state to another or assumption of one state *instead of* another. Eq. 606 ἦσθιον δὲ τοὺς παγούρους ἀντὶ ποίας Μηδικῆς. Nub. 380 f. τουτί μ' ἐλελήθειν, / ὁ Ζεὺς οὐκ ὦν, ἀλλ' ἀντ' αὐτοῦ Δίνος νυνὶ βασιλεύων. 794 ff. ἡμεῖς μὲν ὧ̄ πρεσβῦτα συμβουλεύομεν, / εἴ σοί τις υἱός ἐστιν ἐκτεθραμμένος, / πέμπειν ἐκεῖνον ἀντὶ σαυτοῦ μανθάνειν. Vesp. 877 f. παῦσόν τ' αὐτοῦ τοῦτο τὸ λίαν στρυφνὸν καὶ πρίνινον ἦθος, / ἀντὶ σιραίου μέλιτος μικρὸν τῷ θυμιδίῳ παραμείξας. Lys. 1155 f. κῆλευθέρωσαν κἀντὶ τῆς κατωνάκης / τὸν δῆμον ὑμῶν χλαῖναν ἡμπέσχον πάλιν. Thes. 855 ff. Νείλου μὲν αἶδε καλλιπάρθενοι ῥοαί, / ὅς ἀντὶ δίας ψακάδος Αἰγύπτου πέδον / λευκῆς νοτίζει μελανοσυρμαῖον λεῶν. This is a parody of Eur. Hel. 1 ff., which reads exactly the same except the third verse λευκῆς τακείσης χιόνος ὑγραίνει γύας. The construction of the prepositional phrase is not affected by the change. Ran. 693 f. καὶ γὰρ αἰσχρόν ἐστι τοὺς μὲν ναυμαχῆσαντας μίαν / καὶ Πλαταιᾶς εὐθύς εἶναι κἀντὶ δούλων δεσπότας. Eccl. 1108 ff. καὶ τήνδ' (sc. τὴν γραῦν) ἄνωθεν ἐπιπολῆς τοῦ σήματος / ζῶσαν καταπιττώσαντες εἶτα τὸ πόδε / μολυβδοχοήσαντες κύκλῳ περὶ τὰ σφυρὰ / ἄνω πιθεῖναι πρόφασιν ἀντὶ ληκύθου. πρόφασιν is here used in the sense *proof, explanation*. Plut. 540 ff. πρὸς δέ γε τούτοις ἀνθ' ἱματίου μὲν ἔχειν ῥάκος· ἀντὶ δὲ κλίνης / στιβάδα σχοίωνων κόρεων μεστήν, ἢ τοὺς εὐδοντας ἐγείρει· / καὶ φορμὸν ἔχειν ἀντὶ τάπητος σαπρόν· ἀντὶ δὲ προσκεφαλαίου / λίθον εὐμεγέθη πρὸς τῇ κεφαλῇ· σιτείσθαι δ' ἀντὶ μὲν ἄρτων / μαλάχης πτόρθους, ἀντὶ δὲ μάξης φυλλεῖ· ἰσχνῶν ῥαφανίδων, / ἀντὶ δὲ θράνου στάμνου κεφαλῆν κατεαγότος, ἀντὶ δὲ μάκτρας / φιδάκης πλευρὰν ἔρρωγιᾶν καὶ ταύτην. Fr. 128 βακτηρία δὲ Περσὶς ἀντὶ καμπύλης. 569 (vs. 15) Αἴγυπτον αὐτῶν τὴν πόλιν πεποίηκας ἀντ' Ἀθηνῶν.

b) In the following passages *ἀντί* is again used in the sense *instead of*, but there is present a certain syntactical freedom involving ellipsis or shifting of construction, which will become clearer when the examples themselves are examined. Eq. 470 εὔ γ' εὔ γε, χάλκευ' ἀντί τῶν κολλωμένων. The sense roughly is *Good! good! speak in the metaphors of a coppersmith instead of those of a carpenter* (such as Cleon had just been using). Vesp. 1268 f. οὗτος ὃν γ' ἐγὼ ποτ' εἶδον ἀντί μήλου καὶ ῥοᾶς / δειπνοῦντα μετὰ Λεωγόρου. He formerly dined with the luxurious Leogoras; now he has to be content with an apple and a pomegranate. Av. 57 f. Ev. παῖ παῖ. Πι. τί λέγεις οὗτος; τὸν ἔποπα παῖ καλεῖς; / οὐκ ἀντί τοῦ παιδός σ' ἐχρῆν ἐποποιῖ καλεῖν; Plut. 634 f. ἀντί γὰρ τυφλοῦ / ἐξωμμάτῳ καὶ λελάμπρυνται κόρας. The reference is to the restoration of Plutus' sight.

c) In the following passages *ἀντί* is used in the sense *in place of* with an idea of purpose. Eq. 364 ἐγὼ δὲ κινήσω γέ σου τὸν πρωκτὸν ἀντί φύσκης. Av. 1429 ἀνθ' ἔρματος πολλὰς καταπεπωκὼς δίκας. Thes. 773 f. τί δ' ἂν εἰ ταδὶ τάγαλματ' ἀντί τῶν πλατῶν / γράφων διαρρίπτουμι; He is considering using some sacred pictures for writing tablets, instead of the oar-blades which Palamedes used to write a message of distress.

d) Somewhat similar is the construction in Eq. 1042 f. ἔφραζεν ὁ θεὸς σοι σαφῶς σφῆξεν ἐμέ· / ἐγὼ γὰρ ἀντί τοῦ λέοντός εἰμί σοι. Cleon means that the lion mentioned in the oracle in 1037 ff. represents him.

e) In the following passages *ἀντί* introduces the second member of a comparison. Nub. 649 ff. Σω. πρῶτον μὲν εἶναι κομψὸν ἐν σνονοσίᾳ, / ἐπαῖονθ, ὁποῖός ἐστι τῶν ῥυθμῶν / κατ' ἐνόπλιον, χῶπιος αὖ κατὰ δάκτυλον. / Στ. κατὰ δάκτυλον; νῆ τὸν Δί', ἀλλ' οἶδ'. Σω. εἰπέ δή. / Στ. τίς ἄλλος ἀντί τουτουὶ τοῦ δακτύλου; Vesp. 209 f. νῆ Δί' ἧ μοι κρεῖττον ἦν / τηρεῖν Σκιώνην ἀντί τούτου τοῦ πατρός. Eccl. 925 οὐδεὶς γὰρ ὡς σὲ πρότερον εἴσεισ' ἀντ' ἐμοῦ.

f) A slight comparative notion exists in Eccl. 586 f. περὶ μὲν τοίνυν τοῦ καινοτομεῖν μὴ δείσης· τοῦτο γὰρ ἡμῖν / δρᾶν ἀντ' ἄλλης ἀρχῆς ἐστιν, τῶν δ' ἀρχαίων ἀμελήσαι. There is a play on ἀρχῆς and ἀρχαίων.

g) In the following passages *ἀντί* is used in constructions in-

volving the giving or receiving of one thing *in exchange for* another. Eq. 1345 εἴτ' ἐξαπατήσας σ' ἀντὶ τούτων ᾤχετο. τούτων refers to the flattery which Cleon used toward Demos. Van Leeuwen comments, "Vox ἀντὶ τούτων significat pretium, quo homini fallaci constitit fraus, qua credulum senem decepit." Vesp. 508 f. ἐγὼ γὰρ οὐδ' ἂν ὀρνίθων γάλα / ἀντὶ τοῦ βίου λάβοιμ' ἂν οὐ με νῦν ἀποστερεῖς. 1403 ff. 'ὦ κύνον κύον, / εἰ νῆ Δί' ἀντὶ τῆς κακῆς γλώττης ποθὲν / πυρούς πρίαο, σωφρονεῖν ἂν μοι δοκεῖς.' Pax 1250 f. ὦ δυσκάθαρτε δαῖμον ὦς μ' ἀπώλεσας, / ὄτ' ἀντέδωκά γ' ἀντὶ τῶνδε (sc. τῶν κρανῶν) μνᾶν ποτέ. Lys. 1167 ἕτερόν γ' ἀπαιτεῖτ' ἀντὶ τούτου χωρίον. Lysistrata is advising the Athenians to give up Pylos to the Spartans and take some other territory in exchange.

h) In the following passages ἀντί is used in the sense *in return for*, *because of*, not in constructions involving exchange of articles but of one deed, whether good or bad, done in return for another. In six of the thirteen examples the object of the preposition is the relative ὧν. Ach. 285 f. Χο. σὲ μὲν οὖν καταλεύσομεν ὦ μαρὰ κεφαλή. / Δι. ἀντὶ ποίας αἰτίας ὦχαρνέων γεραίτατοι; 293 ἀντὶ δ' ὧν ἐσπείσάμην οὐκ ἴστε. Eq. 1404 καὶ σ' ἀντὶ τούτων ἐς τὸ πρυτανεῖον καλῶ. Nub. 338 f. εἴτ' ἀντ' αὐτῶν κατέπινον / κεστρᾶν τεμάχη μεγαλᾶν ἀγαθᾶν κρέα τ' ὀρνίθεια κιχηλᾶν. 623 ff. ἀνθ' ὧν λαχὼν Ὑπέρβολος / τῆτες ἱερομνημονεῖν, κᾶπειθ' ὑφ' ἡμῶν τῶν θεῶν / τὸν στέφανον ἀφῆρέθη. 668 f. ὥστ' ἀντὶ τούτου τοῦ διδάγματος μόνου / διαλφίτωσω σου κύκλω τὴν κάρδοπον. 1307 ff. κοῦκ ἔσθ' ὅπως οὐ τήμερον λήψεται τι / πρᾶγμ', ὃ τοῦτον ποιήσει / τὸν σοφιστὴν ἴσως, ἀνθ' ὧν πανουργεῖν / ἤρξατ', ἐξαίφνης λαβεῖν κακόν τι. Pax 580 f. ἀντὶ τούτων τήνδε νυνὶ / τὴν θεὸν προσείπατε. Thes. 721 καὶ γὰρ ἀντα- / μειψόμεσθά σ' ὥσπερ εἰκὸς ἀντὶ τῶνδε. Eccl. 17 ἀνθ' ὧν συνείσει καὶ τὰ νῦν βουλευμάτα. 1047 f. ὥστ' ἀντὶ τούτων τῶν ἀγαθῶν εἰς ἐσπέραν / μεγάλην ἀποδώσω καὶ παχειάν σοι χάριν. Plut. 433 f. ἦ σφὼ ποιήσω τήμερον δοῦναι δίκην / ἀνθ' ὧν ἐμὲ ζητεῖτον ἐνθένδ' ἀφανίσαι. ἀνθ' ὧν is here the equivalent of ἀντὶ τούτων ὅτι (*because*). Compare Soph. Ant. 1068 ff. 840 ἀνθ' ὧν ἐγὼ πρὸς τὸν θεὸν / προσευξόμενος ἦκω δικαίως ἐνθάδε.

2. Ἀπό. In sub-sections a) to d) the predominant idea is that of *separation*, *removal*, or *departure*. In e) to i) separation is still present, at least by implication, since the expressions are concrete, but the idea is not emphasized. In most of the other

sub-sections the sense is no longer concrete, and the relations expressed are temporal, causal, instrumental, and the like.

In Av. 408 f., 832 f., Eccl. 918 f., Fr. 149 (vss. 8 ff.) and 699 the prepositional phrase stands in an attributive relation to some substantive; the same is probably true in Ach. 636 f., Lys. 1072 f., and Eccl. 693 ff.

ἀπό follows its object (written *ἄπο*) only in Av. 1516 ff., a trimeter passage in elevated style.

a) In the following passages the prepositional phrase contains a strong idea of separation and is used with intransitive verbs of motion. Ach. 864 *παῦ' ἐς κόρακας. οἱ σφήκες οὐκ ἀπὸ τῶν θυρῶν*; Some such verb as *ἄπεισιν* (from *εἶμι*) may be supplied. Eq. 20 *ἀλλ' εἶρέ τιν' ἀπόκινον ἀπὸ τοῦ δεσπότου*. The prepositional phrase depends on *ἀπόκινον*, *means of escape*, but the verbal nature of this noun is so strong that the construction is exactly analogous to the others in this sub-section. 728 *τίνες οἱ βοῶντες; οὐκ ἄπιτ' ἀπὸ τῆς θύρας*; 1294 ff. *φασὶ μὲν γὰρ αὐτὸν ἐρεπτόμενον / τὰ τῶν ἐχόντων ἀνέρων / οὐκ ἂν ἐξελθεῖν ἀπὸ τῆς σιπύης*. Nub. 1253 f. *οὐκουν ἀνύσας τι θᾶττον ἀπολιταργιεῖς / ἀπὸ τῆς θύρας*; 1273 *τί δῆτα ληρεῖς ὥσπερ ἀπ' ὄνου καταπεσών*; Vesp. 51 *ἀρθεῖς ἀφ' ἡμῶν ἐς κόρακας οἰχθήσεται*; 1370 *τί ταῦτα ληρεῖς ὥσπερ ἀπὸ τύμβου πεσών*; Pax 1053 *ὄπτα σὺ σιγῆ κάπαγ' ἀπὸ τῆς ὀσφύος*. Av. 893 *ἄπελθ' ἀφ' ἡμῶν καὶ σὺ καὶ τὰ στέμματα*. Lys. 539 *αἰρώμεθ' ὧ γυναικες ἀπὸ τῶν καλπιδῶν*. Plut. 66 *ἀπαλλάχθητον ἀπ' ἐμοῦ*. Motion is clearly implied in the present passage. 604 *ἔρρ' ἐς κόρακας θᾶττον ἀφ' ἡμῶν*.

b) The following passages differ from the preceding only in the fact that a transitive verb with a reflexive object is used as a substitute for the verb of motion. Nub. 1296 *οὐκ ἀποδιώξει σαυτὸν ἀπὸ τῆς οἰκίας*; Pax 159 *ἴει σαυτὸν θαρρῶν ἀπὸ γῆς*. Ran. 852 f. *ἀπὸ τῶν χαλαζῶν δ' ὧ πόνηρ' Εὐριπίδῃ / ἄναγε σεαυτὸν ἐκποδών. χαλαζῶν* is used metaphorically of the violent abuse poured upon Euripides by Aeschylus.

c) In the following passages the prepositional phrase is used with verbs of *removing*, *driving* or *taking away*. Nub. 215 f. *τοῦτο πάνν φροντίζετε, / ταύτην ἀφ' ἡμῶν ἀπαγαγεῖν πόρρω πάνν. ταύτην* refers to Lacedaemon, which frightens Strepsiades when he sees it on the map. Vesp. 456 *παῖε παῖ' ὧ Ξανθία τοὺς σφήκας ἀπὸ τῆς*

οικίας. 884 ἀπὸ τῆς ὀργῆς τὴν ἀκαλήφην ἀφελέσθαι. Pax 1221 ἀπόφερ' ἀπόφερ' ἐς κόρακας ἀπὸ τῆς οἰκίας. Av. 673 f. ἀλλ' ὥσπερ ῥὸν νῆ Δί' ἀπολέσαντα χρῆ / ἀπὸ τῆς κεφαλῆς τὸ λέμμα κᾶθ' οὕτω φιλεῖν. 1702 ff. κἀπὸ τῶν ἐγγλωττογαστό- / ρων ἐκείνων τῶν Φιλίππων . . . ἢ / γλῶττα χωρὶς τέμνεται. Lys. 1000 f. γυναικες ἄπερ ἀπὸ μιᾶς ὑσλαγίδος / ἀπήλααν τὼς ἄνδρας ἀπὸ τῶν ὑσσάκων. Thes. 690 f. τὸ παιδίον / ἐξαργάσας μοι φροῦδος ἀπὸ τοῦ τιθίου. 827 ff. πολλοῖς δ' ἐτέροις ἀπὸ τῶν ὤμων / ἐν ταῖς στρατιαῖς / ἔρριπται τὸ σκιάδειον. Ran. 961 f. ἀλλ' οὐκ ἐκομπολάκουν / ἀπὸ τοῦ φρονεῖν ἀποσπάσας (sc. τοὺς θεωμένους).

d) In the following passages the verb signifies *be absent* or *keep* (transitive) *away*, with no idea of motion. Vesp. 601 σκέψαι μ' ἀπὸ τῶν ἀγαθῶν οἷων ἀποκλήεις καὶ κατερύκεις. *με* depends of course on ἀποκλήεις καὶ κατερύκεις. Pax 162 f. ἀπὸ μὲν κάκκης τὴν ρίν' ἀπέχων, / ἀπὸ δ' ἡμερίων σίτων πάντων. 601 f. ἀλλὰ ποῦ ποτ' ἦν ἀφ' ἡμῶν τὸν πολὺν τοῦτον χρόνον / ἦδε; Lys. 718 f. ἐγὼ μὲν οὖν αὐτὰς ἀποσχέιν οὐκέτι / οἶα τ' ἀπὸ τῶν ἀνδρῶν. 1082 ff. καὶ μὴν ὀρῶ καὶ τούσδε τοὺς αὐτόχθονας / ὥσπερ παλαιστὰς ἄνδρας ἀπὸ τῶν γαστέρων / θαίματι' ἀποστέλλοντας.

e) In the following passages the verb is one of motion and the sense is concrete, but the idea of separation is subordinate. The important fact is that the object of the preposition shows the point from which the motion begins. Eq. 744 f. ἐγὼ δὲ περιπατῶν γ' ἀπ' ἐργαστηρίου / ἔψοντος ἐτέρου τὴν χύτραν ὑφειλόμην. ἀπ' ἐργαστηρίου is not to be construed with ὑφειλόμην as Sobolewski has construed it; the sense is probably *as I was walking off from my shop*. See van Leeuwen's note. Nub. 275 ff. ἀέναοι Νεφέλαι / ἀρθῶμεν φανεραὶ / δροσερὰν φύσιν εὐάγητον, / πατρὸς ἀπ' Ὀκεανοῦ βαρυαχέος / ὑψηλῶν ὀρέων κορυφὰς ἐπί. Vesp. 657 (sc. λόγισαι) τὸν φόρον ἡμῖν ἀπὸ τῶν πόλεων συλλήβδην τὸν προσιόντα. 1401 f. Αἴσωπον ἀπὸ δείπνου βαδίζονθ' ἐσπέρας / θρασεῖα καὶ μεθύση τις ὑλάκτει κύων. Pax 839 f. ἀπὸ δείπνου τινὲς / τῶν πλουσίων οὗτοι βαδίζουσ' ἀστέρων. Av. 139 f. 'μου τὸν νιὸν ὦ Στιλβωνίδη / εὐρῶν ἀπιόντ' ἀπὸ γυμνασίου λελομένου.' 320 φῆμ' ἀπ' ἀνθρώπων ἀφίχθαι δεῦρο πρεσβύτεα δύο. 840 κατάπεσ' ἀπὸ τῆς κλίμακος. 1516 ff. θύει γὰρ οὐδεὶς οὐδὲν ἀνθρώπων ἔτι / θεοῖσιν, οὐδὲ κνῖσα μηρίων ἀπο / ἀνήλθεν ὡς ἡμᾶς. Lys. 984 ἔμολον ἀπὸ Σπάρτας περὶ τῶν διαλλαγαῶν. 1072 f. καὶ μὴν ἀπὸ τῆς Σπάρτης οἰδὶ πρέσβεις ἔλκοντες ὑπήνας / χωροῦσι. Thes. 395 f. ὥστ' εὐθὺς εἰσιόντες ἀπὸ τῶν ἰκρίων / ὑποβλέπουσ' ἡμᾶς. 495 f. ἴν' ὀσφρόμενος ἀνὴρ ἀπὸ τείχους εἰσὼν / μηδὲν κακὸν δρᾶν ὑποτοπῆται. 1168 f. ἂ νῦν ὑποικουρεῖτε τοῖσιν ἀνδράσιν / ἀπὸ τῆς στρατιαῶς

παροῦσιν ἡμῶν διαβαλῶ. Motion is implied. Eccl. 626 f. ἀλλὰ φυλάξουσ' οἱ φαυλότεροι τοὺς καλλίους ἀπιόντας / ἀπὸ τοῦ δείπνου. 693 ff. αἱ δὲ γυναῖκες κατὰ τὰς διόδους / προσπίπτουσαι τοῖς ἀπὸ δείπνου / τάδε λέξουσιν. ἀπιοῦσι may be supplied with τοῖς ἀπὸ δείπνου, though the ellipsis is not particularly violent and the prepositional phrase may be taken directly with τοῖς.

f) Here the verb is one of *sending off* or *throwing*. Eq. 1159 f. ἄφες ἀπὸ βαλβίδων ἐμέ τε καὶ τουτονί, / ἵνα σ' εὖ ποιῶμεν ἐξ ἴσου. This contest in glorifying Athens is metaphorically likened to a race. Ran. 1354 f. δάκρυα δάκρυά τ' ἀπ' ὀμμάτων / ἔβαλον ἔβαλον ἅ τλάμων.

g) Here the verb is one of *removing* or *taking*. Ach. 584 φέρε νιν ἀπὸ τοῦ κράνου μοι τὸ πτερόν. 1022 f. Γε. ἐπετρίβην ἀπολέσας τὸ βόε. / Δι. πόθεν; Γε. ἀπὸ Φυλῆς ἔλαβον οἱ Βοιώτιοι. The separation expressed here is purely local, since the person really *deprived* was the farmer. Vesp. 669 f. κᾶθ' οὗτοι μὲν δωροδοκοῦσιν κατὰ πεντήκοντα τάλαντα / ἀπὸ τῶν πόλεων. Lys. 584 f. κᾶτ' ἀπὸ τούτων (sc. τῶν πόλεων) πάντων τὸ κάταγμα λαβόντας / δεῦρο ξυνάγειν καὶ συναθροίζειν εἰς ἓν. A metaphor in which the government of subject states is compared to the carding of wool. Thes. 261 Ev. φέρ' ἔγκυκλον. Ag. τουτὶ λάβ' ἀπὸ τῆς κλινίδος. Plut. 676 ff. ἔπειτ' ἀναβλέψας ὄρῳ τὸν ἱερέα / τοὺς φθοῖς ἀφαρπάζοντα καὶ τὰς ἰσχάδας / ἀπὸ τῆς τραπέζης τῆς ἱερᾶς.

h) Phrases with verbs of *watching*, *seeing*, and the like. The object of the preposition designates the point *from which* the person sees the thing. Ach. 262 σὺ δ' ὧ γύναι θεῶ μ' ἀπὸ τοῦ τέγους. Eq. 313 κἀπὸ τῶν πετρῶν ἄνωθεν τοὺς φόρους θυννοσκοπῶν. Nub. 226 f. ἔπειτ' ἀπὸ τάρρου τοὺς θεοὺς ὑπερφρονεῖς, / ἀλλ' οὐκ ἀπὸ τῆς γῆς, εἴπερ; Pax 822 ἀπὸ τοῦρανοῦ 'φαίνεσθε κακοῆθεις πάνν.

i) The following examples are similar to those in the four preceding sub-sections, except that the verbs are of miscellaneous character. Nub. 171 ff. ζητοῦντος αὐτοῦ τῆς σελήνης τὰς ὁδοὺς / καὶ τὰς περιφορὰς εἶτ' ἄνω κεχηνότος / ἀπὸ τῆς ὀροφῆς νύκτωρ γαλεώτης κατέχευεν. 392 σκέψαι τοίνυν ἀπὸ γαστριδίου τυννουτοῦ οἷα πέπορδας. Vesp. 1032 οὗ δεινόταται μὲν ἀπ' ὀφθαλμῶν Κύννης ἀκτῖνες ἔλαμπον. Pax 755 is an exact repetition. Av. 1119 f. ἀλλ' ὡς ἀπὸ τοῦ τείχους πάρεστιν ἄγγελος / οὐδεῖς, ὅτου πευσόμεθα τάκεϊ πράγματα.

j) The following examples cannot for the most part be sharply

distinguished from those in the five preceding sub-sections, but here the notion of origin is more prominent than in the others. The verbs are of various types and in some cases the prepositional phrases are used to qualify substantives (see the remark at the beginning of the section.) Ach. 636 f. πρότερον δ' ὑμᾶς ἀπὸ τῶν πόλεων οἱ πρέσβεις ἔξαπατῶντες / πρῶτον μὲν ἰοστεφάνους ἐκάλουν. Av. 408 f. Χο. τίνας ποθ' οἶδε καὶ πόθεν; / Ep. ξείνω σοφῆς ἀφ' Ἑλλάδος. 708 πάντα δὲ θνητοῖς ἐστὶν ἀφ' ἡμῶν τῶν ὀρνίθων τὰ μέγιστα. Lys. 138 οὐκ ἐτὸς ἀφ' ἡμῶν εἰσὶν αἱ τραγωδίαί, *it is not without reason that the tragedies are composed about us, that is from us* as subjects. 327 f. νῦν δὴ γὰρ ἐμπλησαμένη τὴν ὑδρίαν κνεφαία / μόλις ἀπὸ κρήνης. 398 τοιαῦτ' ἀπ' αὐτῶν ἐστὶν ἀκόλαστ' ἄσματα. 406 τοιαῦτ' ἀπ' αὐτῶν βλαστάνει βουλεύματα. This verse is probably adapted from Aesch. Sept. 594 ἐξ ἧς (sc. ἄλοκος) τὰ κεδνὰ βλαστάνει βουλεύματα. Ran. 943 χυλὸν διδοὺς στωμυλμάτων ἀπὸ βιβλίων ἀπηθῶν. 1301 ff. οὗτος δ' ἀπὸ πάντων † μὲν φέρει, πορνιδίων †, / σκολίων Μελήτου, Καρικῶν αὐλημάτων, / θρήνων, χορειῶν. Aeschylus is speaking of the sources from which Euripides draws material for his tragedies. πορνιδίων is suspicious because the metre requires a long antepenult. Eccl. 918 f. ἤδη τὸν ἀπ' Ἰωνίας / τρόπον τάλαινα κησιᾶς. Fr. 699 ῥήματά τε κομψὰ καὶ παίγνι' ἐπιδεικνύναι / πάντ' ἀπ' ἀκροφυσίων κάπὸ καναβευμάτων. ἀπ' ἀκροφυσίων λόγοι are explained by Suidas and in Bekker's Anecdota (p. 415. 29) as καινοὶ καὶ νεοποίητοι.

k) In the following passages the prepositional phrase indicates the whole from which a part is taken. Av. 832 f. Ev. τίς δαὶ καθέξει τῆς πόλεως τὸ Πελαργικόν; / Ep. ὄρνις ἀφ' ἡμῶν τοῦ γένους τοῦ Περσικοῦ. Ran. 761 ff. νόμος τις ἐνθάδ' ἐστὶ κείμενος / ἀπὸ τῶν τεχνῶν ὅσαι μεγάλαι καὶ δεξιάί, / τὸν ἄριστον ὄντα τῶν ἑαυτοῦ συντέχνων / σίτησιν αὐτὸν ἐν πρυτανείῳ λαμβάνειν / θρόνον τε τοῦ Πλούτωνος ἐξῆς —. τῶν τεχνῶν is here used collectively of the men who practice the arts. Plut. 890 ἀπὸ τῶν ἐμῶν γὰρ ναὶ μὰ Δία δειπνήσετεν. The construction appears more partitive than instrumental. Fr. 149 (verses 1 ff.) A. καὶ τίς νεκρῶν κειθμῶνα καὶ σκότου πύλας / ἔτλη κατελθεῖν; B. ἔνα γὰρ ἀφ' ἐκάστης τέχνης / εἰλόμεθα κοινῇ. The partitive notion is obvious if we take τέχνη in a slightly transferred sense as meaning *the group of men who practise the art*. (verses 8 ff.) πρῶτα μὲν Σαννυρίων / ἀπὸ τῶν τρυγωδῶν, ἀπὸ δὲ τῶν τραγικῶν χορῶν / Μέλητος, ἀπὸ δὲ τῶν κυκλίων Κινησίας.

l) In the following passages the prepositional phrase indicates the beginning of a period of time through which some action continues. I have allowed this class to occupy three sub-sections in order that the expressions ἀπ' ἀρχῆς and ἀφ' οὗ might appear in groups by themselves. Miscellaneous temporal expressions with ἀπό: Nub. 431 f. ὥστε τὸ λοιπὸν γ' ἀπὸ τουδὶ / ἐν τῷ δῆμῳ γνώμας οὐδείς νικήσει πλείονας ἢ σύ. Vesp. 100 τὸν ἀλεκτρούνα δ', ὃς ἦδ' ἀφ' ἐσπέρας, . . . "ἀπό is used of an action commenced at a certain time, and continued; so ἀφ' ἐσπέρας differs little from ἐσπέρας (cp. *de nocte, de die*). In line 218 ἀπὸ μέσων νυκτῶν means *at midnight*, not *in the time after midnight*." (Starkie). 103 εὐθὺς δ' ἀπὸ δορπηστοῦ κέκραγεν ἐμβάδας, *the instant supper is over*. 218 ὡς ἀπὸ μέσων νυκτῶν γε παρακαλοῦσ' αἰεί. See the note on 100 above. Av. 920 ταυτὶ σὺ πότε ἐποίησας; ἀπὸ ποίου χρόνου; *since when?* 1516 ff. θύει γὰρ οὐδείς οὐδὲν ἀνθρώπων ἔτι / θεοῖσιν, οὐδὲ κνῖσα μηρίων ἀπο / ἀνῆλθεν ὡς ἡμᾶς ἀπ' ἐκείνου τοῦ χρόνου. The last verse refers back to 1515, which shows ἐξ used in the same sense as ἀπό in 1518.

m) ἀπ' ἀρχῆς: Eq. 322 ff. ἄρα δῆτ' οὐκ ἀπ' ἀρ- / χῆς ἐδήλους ἀναί- / δείαν, ἥπερ μόνῃ / προστατεῖ ρητόρων; Vesp. 1031 θρασέως ξυστὰς εὐθὺς ἀπ' ἀρχῆς αὐτῷ τῷ καρχαρόδοντι. Pax 83 f. μή μοι σοβαρῶς χώρει λίαν / εὐθὺς ἀπ' ἀρχῆς ῥώμῃ πίσυνοσ. Ran. 1030 f. σκέψαι γὰρ ἀπ' ἀρχῆς / ὡς ὠφέλιμοι τῶν ποιητῶν οἱ γενναῖοι γεγένηται. If ἀπ' ἀρχῆς is taken with γεγένηται it is certainly temporal; but it may be taken with σκέψαι and merely denote the starting-point of the investigation.

n) The relative ἀφ' οὗ: Plut. 968 f. ἀφ' οὗ γὰρ ὁ θεὸς οὗτος ἤρξατο βλέπειν, / ἀβίωτον εἶναί μοι πεποίηκε τὸν βίον. 1113 ff. ἀφ' οὗ γὰρ ἤρξατ' ἐξ ἀρχῆς βλέπειν / ὁ Πλοῦτος, οὐδείς . . . / . . . ἡμῖν ἔτι θύει τοῖς θεοῖς. 1173 f. ἀφ' οὗ γὰρ ὁ Πλοῦτος οὗτος ἤρξατο βλέπειν, / ἀπόλωλ' ὑπὸ λιμοῦ. Fr. 31 - υ ἀφ' οὗ κωμωδικὸν μορμολυκεῖον ἔγνω. The fragment is very short, but Kock's translation *a quo tempore artem comicam exerceo* is in all probability correct.

o) In the following passages the prepositional phrase designates the starting point from which a certain distance is measured or from which a continuous action proceeds, but the idea is no longer temporal. Vesp. 548 f. καὶ μὴν εὐθύς γ' ἀπὸ βαλβίδων περὶ τῆς ἀρχῆς ἀποδείξω / τῆς ἡμετέρας ὡς οὐδεμιᾶς ἤττων ἐστὶν βασιλείας. He intends to pursue the whole argument point by point from beginning to end. The sense is not temporal. 700 ὅστις πόλεων ἄρχων πλείστων

ἀπὸ τοῦ Πόντου μέχρι Σαρδοῦς. 845 f. ἵνα / ἀφ' Ἑστίας ἀρχόμενος ἐπιτίψω τινά. ἀφ' Ἑστίας had become a metaphor = *from the beginning*, because of the custom of pouring a libation to Hestia at the beginning of a sacrifice. Ran. 948 ἔπειτ' ἀπὸ τῶν πρώτων ἐπῶν οὐδὲν παρήκ' ἂν ἀργόν.

p) In the following passages the prepositional phrase designates the cause *from which* some result follows. Eq. 788 ὡς ἀπὸ μικρῶν εὔνους αὐτῷ θωπευματίων γεγένησαι. Vesp. 1253 ff. κακὸν τὸ πίνειν· ἀπὸ γὰρ οἴνου γίγνεται / καὶ θυροκοπῆσαι . . . 1282 f. ἀλλ' ἀπὸ σοφῆς φύσεως αὐτόματον ἐκμαθεῖν / γλωττοποιεῖν . . . Av. 151 βδελύττομαι τὸν Δέπρεον ἀπὸ Μελανθίου. 484 f. (sc. ὁ ἀλεκτρυνών) ἤρχέ τε Περσῶν πρώτον πάντων Δαρείου καὶ Μεγαβάζου, / ὥστε καλεῖται Περσικὸς ὄρνις ἀπὸ τῆς ἀρχῆς ἔτ' ἐκείνης. Lys. 997 f. ἀπὸ τοῦ δὲ τουτὶ τὸ κακὸν ὑμῖν ἐπέπεσεν; / ἀπὸ Πανός; Ran. 1035 ἀπὸ τοῦ τιμῆν καὶ κλέος ἔσχεν πλὴν τοῦδ' ὅτι χρῆστ' ἐδίδαξεν; τοῦδε depends on ἀπό rather than on πλὴν.

q) Quite similar to the examples in the preceding sub-section are the more numerous passages in which the prepositional phrase designates the instrument *by which* an action is performed. The verbs are of miscellaneous character except that expressions with verbs of *learning, knowing*, etc. are treated in the next sub-section for the sake of convenience. Ach. 998 f. καὶ περὶ τὸ χωρίον ἐλᾶδας ἅπαν ἐν κύκλῳ, / ὥστ' ἀλείφεισθαί σ' ἀπ' αὐτῶν κάμει ταῖς νομηνίαις. Strictly he would of course anoint himself with the *oil* from the olive-trees, but the instrumental relation is clear enough. Eq. 538 ὅς ἀπὸ μικρᾶς δαπάνης ὑμᾶς ἀριστίζων ἀπέπεμπε. 539 ἀπὸ κραμβοτάτου στόματος μάττων ἀστειοτάτας ἐπινοίας. Nub. 766 ff. ἤδη παρὰ τοῖσι φαρμακοπόλαις τὴν λίθον / ταύτην ἐόρακας τὴν καλήν, τὴν διαφανῆ, / ἀφ' ἧς τὸ πῦρ ἄπτουσι; Vesp. 300 f. ἀπὸ γὰρ τοῦδέ με τοῦ μισθαρίου / τρίτον αὐτὸν ἔχειν ἄλφιτα δεῖ καὶ ξύλα κῶψον. τρίτον αὐτόν belongs with με, the sense being *myself and two others*. 656 καὶ πρώτον μὲν λόγισαι φαύλως, μὴ ψήφοις ἀλλ' ἀπὸ χειρός, *on your fingers*. 661 ἀπὸ τούτου νιν καταθες μισθὸν τοῖσι δικασταῖς ἐνιαυτοῦ / ἐξ χιλιάσιν, *out of this sum pay the dicasts a year's salary* (Starkie). A partitive notion is present as well as an instrumental notion. Pax 850 οὐκ, ἀλλὰ κάκει ζῶσιν ἀπὸ τούτων τινές, i. e. *porneboσκοῦντες*. 1205 f. ἀφ' ὧν γὰρ ἀπεδόμεσθα κάκερδήναμεν / τὰ δῶρα ταυτί σοι φέρομεν ἐς τοὺς γάμους. The partitive notion here is quite strong. Av. 1433 ff. ἀλλ' ἔστιν ἔτερα νῆ Δί' ἔργα σῶφρονα, / ἀφ' ὧν διαζῆν ἄνδρα χρῆν τοσοντονὶ / ἐκ τοῦ

δικαίου μᾶλλον ἢ δικορραφεῖν. The use of ἀπό and ἐκ side by side with the same sense is striking. Compare 1515-19, where the construction is temporal. Lys. 496 πολεμητέον ἔστ' ἀπὸ τούτου (sc. τοῦ δημοσίου ἀργυρίου). 1207 ὁ δ' ἄρτος ἀπὸ χοίνικος / ἰδεῖν μάλα νεανίας, loaf made from a quart of flour. Ran. 121 f. μία (sc. εἰς Ἄιδου ὁδός) μὲν γὰρ ἔστιν ἀπὸ κάλω καὶ θρανίου, / κρεμάσαντι σαυτόν. 1200 f. Αἰσ. ἀπὸ ληκυθίου σου τοὺς προλόγους διαφθερῶ. / Εὐ. ἀπὸ ληκυθίου σὺ τοὺς ἐμούς; Αἰσ. ἐνὸς μόνου. With this last phrase ἀπό is clearly understood. Eccl. 599 εἶτ' ἀπὸ τούτων κοινῶν ὄντων ἡμεῖς βοσκήσομεν ὑμᾶς. 663 ff. Βλ. τῆς αἰκείας οἱ τύπτοντες πόθεν ἐκτείσουσιν, . . . / . . . / Πρ. ἀπὸ τῆς μάξης ἧς σιτεῖται. Plut. 377 ff. ὃ τᾶν ἐγὼ τοι τοῦτ' ἀπὸ μικροῦ πάνν / ἐθέλω διαπραῖξαι πρὶν πυθέσθαι τὴν πόλιν, / τὸ στόμ' ἐπιβύσας κέρμασιν τῶν ῥητόρων. 562 ἀπὸ τοῦ λιμοῦ γὰρ ἴσως αὐτοῖς τὸ σφηκῶδες σὺ πορίζεις. 569 πλουτήσαντες δ' ἀπὸ τῶν κοινῶν παραχρῆμ' ἄδικοι γεγέννηται. Fr. 278 ἔστιν γὰρ ἡμῖν τοῖς κάτω πρὸς τοὺς ἄνω / ἀπὸ συμβόλων. Understand δίκαι.

r) In the following passages the prepositional phrase denotes the source from which information is obtained. This information, however, is never learned directly through the senses but always through the mind, on the basis of observed facts. In this respect these passages differ strikingly from those in which ἀκούω, μαθάνω, πυνθάνομαι, etc. govern the genitive with no preposition, and also from certain constructions with ἐκ. Eq. 427 ἀτὰρ δῆλόν γ' ἀφ' οὗ ξυνέγνω, atque satis apparet, unde documentum ceperit (Brunck). Nub. 385 ἀπὸ σαυτοῦ ἔγω σε διδάξω. Vesp. 76 μὰ Δί', ἀλλ' ἀφ' αὐτοῦ τὴν νόσον τεκμαίρεται. Av. 375 ἀλλ' ἀπ' ἐχθρῶν δῆτα πολλὰ μαθάνουσιν οἱ σοφοί. 376-79 show that 375 is no exception to the statement at the beginning of the sub-section. 382 μάθοι γὰρ ἂν τις καπὸ τῶν ἐχθρῶν σοφόν. Eccl. 780 γνώσει δ' ἀπὸ τῶν χειρῶν γε τῶν ἀγαλμάτων (that the gods are more fond of receiving than of giving). Plut. 576 f. σκέψασθαι δ' ἔστι μάλιστα / ἀπὸ τῶν παίδων. Fr. 549 ἐγὼ γὰρ ἀπὸ Θεραμένους δέδοικα τὰ τρία ταυτί, having Theramenes in mind I fear those three (punishments which he used to impose).

s) In Thes. 1037 ff. the prepositional phrase represents the personal agent: μέλεα μὲν πέπονθα μέλεος, / ὃ τάλας ἐγὼ τάλας, / ἀπὸ δὲ συγγόνων τάλαν' ἄνομα πάθεα.

t) The expression in Lys. 999 ff. is difficult to classify in any

of the preceding sub-sections: *ἔπειτα τᾶλλαι ταὶ κατὰ Σπάρταν ἄμα / γυναῖκες ἄπερ ἀπὸ μιᾶς ὑσπλαγίδος / ἀπήλααν τὼς ἄνδρας ἀπὸ τῶν ὑσσάκων. ὑσπλαγίς* (the Doric form of *ὑσπληγγέ*) properly means a rope stretched across the place from which the runners started in a race, but the expression *ἀπὸ μιᾶς ὑσπλαγίδος* (or its Attic equivalent) is a common metaphor for *with one accord*, and the result is a confusion of a local and an instrumental relation in the phrase.

3. Διά. The constructions in a) to e) are local, those in f) to h) temporal, those in i) to k) mostly instrumental or causal.

a) In the following passages the prepositional phrase is used with verbs of motion and designates simply the space *through which* the motion takes place. Ach. 68 f. *καὶ δῆτ' ἐτρυχόμεσθα διὰ Καῦστρίων / πεδίων ὁδοιπλανοῦντες*. The manuscripts read *διὰ τῶν Καῦστρίων*, except R, which has *παρὰ* instead of *διά*. Elmsley omitted the preposition in order to preserve the article without allowing a tribrach to be followed by an anapaest (which would result if we read *καὶ δῆτ' ἐτρυχόμεσθα διὰ τῶν Καῦστρίων*. On the combination *υ υ υ / υ υ -*, which some editors will not admit into the text, see White, *Verse of Greek Comedy*, section 125). Elmsley would make *τῶν Καῦστρίων πεδίων* depend on *ἐτρυχόμεσθα* (compare Pax 989), but the sense is poor. There are numerous other emendations and interpretations, but I am in favor of the retention of *διά*. *τῶν* should probably also be retained because of the authority of the manuscripts and because of the sense, unless we omit it in favor of the metre, assuming that the language is somewhat elevated. Eq. 526 f. *εἶτα Κρατίνου μεμνημένος, ὃς πολλῶ ῥεύσας ποτ' ἐπαίνῳ / διὰ τῶν ἀφελῶν πεδίων ἔρρει*. This metaphor, taken from a river in flood, is applied to the comic art of Cratinus. Nub. 160 ff. *ἔφασκεν εἶναι τούντερον τῆς ἐμπίδος / στενόν· διὰ λεπτοῦ δ' ὄντος αὐτοῦ τὴν πνοὴν / βία βαδίζειν εὐθὺ τούρροπυγίου*. 324 f. *χωροῦσ' αὐται πάνυ πολλαὶ (sc. αἱ νεφέλαι) / διὰ τῶν κοίλων καὶ τῶν δασέων*. Vesp. 126 f. *ὁ δ' ἐξεδίδρασκε διὰ τε τῶν ὑδρορροῶν / καὶ τῶν ὀπῶν*. 349 *οὔτω κιτῶ διὰ τῶν σανίδων μετὰ χοιρίνης περιελθεῖν*. Av. 556 f. *τοῖσι θεοῖσιν ἀπειπεῖν / διὰ τῆς χώρας τῆς ὑμετέρας ἐστυκόσι μὴ διαφοιτᾶν*. 1173 *διὰ τῶν πυλῶν εἰσέπτει' ἐς τὸν ἀέρα*. 1217 f. *κάπειτα δῆθ' οὔτω σιωπῇ διαπέτει / διὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους*; Lys. 133 f. *κἄν με χρῆ διὰ τοῦ πυρός / ἐθέλω βαδίζειν*. 136 *κἀγὼ βούλομαι διὰ τοῦ πυρός*. *βαδίζειν* is to be supplied from 134. Thes. 1065 ff. *ὦ νύξ ἱερὰ / ὡς μακρὸν ἵππευμα διώκεις /*

ἀστεροειδέα νῶτα διφρεύουσ' / αἰθέρος ἱερᾶς / τοῦ σεμνοτάτου δι' Ὀλύμπου, really *across* or *over* rather than *through*. 1099 f. διὰ μέσου γὰρ αἰθέρος / τέμνων κέλευθον. The language is that of tragedy. Fr. 11 καὶ δι' ὀπῆς κάπῃ τέγους. It is fairly probable that the passage contained some verb of motion, but it is not certain, since the context in which it is quoted gives no information on this point. 454 διὰ τῆς ἀγορᾶς τρέχων, ἀναρίστητος ὄν.

b) In the following passages the prepositional phrase still depends on a verb of motion, but here the motion is viewed as covering the entire extent of a given space, rather than as merely traversing it. Av. 181 f. ὅτι δὲ πολεῖται τοῦτο καὶ διέρχεται / ἅπαντα διὰ τούτου, καλεῖται νῦν πόλος. πόλος here means the round vault of heaven. Ran. 241 ff. εἰ δὴ ποτ' εὖ- / ἠλίους ἐν ἀμέραισιν / ἠλάμεσθα διὰ κυπέρου. 1360 τὰς κυνίσκας ἔχουσ' ἐλθέτω διὰ δόμων πανταχῆ. The two passages from the Ranae are both lyrical, and in the passage from the Aves, which is in iambic trimeters, the peculiar use of *διά* is not so sharply distinguished from the constructions in a).

c) In the following passages the sense is concrete, but the verbs are chiefly transitive (Ach. 1226 and Nub. 373 and 583 are the only exceptions). Ach. 920 ff. ἐνθεὶς ἂν ἐς τίφην ἀνὴρ Βοιώτιος / ἄψας ἂν (sc. τὴν θρυαλλίδα) ἐσπέμψειεν ἐς τὸ νεώριον / δι' ὑδρορροᾶς. 1226 λόγῃ τις ἐμπέπηγέ μοι δι' ὀστέων ὀδυντά. Nub. 373 καίτοι πρότερον τὸν Δί' ἀληθῶς ᾤμην διὰ κοσκίνου οὐρεῖν. 583 βροντὴ δ' ἐρράγη δι' ἀστραπῆς. Vesp. 379 f. ἀλλ' ἐξάψας διὰ τῆς θυρίδος τὸ καλῶδιον εἶτα καθίμα / δήσας σαυτόν. Pax 1232 f. τηδὶ διείς τὴν χεῖρα διὰ τῆς θαλαμῆς / καὶ τηδε. Av. 191 ff. ἦν μὴ φόρον φέρωσιν ὑμῖν οἱ θεοί, / [διὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους] / τῶν μηρίων τὴν κνῖσαν οὐ διαφρήσετε. 192 is not necessary to the sense and was condemned by Beck, but has been retained by Coulon and Rogers. Plut. 1036 διὰ δακτυλίου μὲν οὖν ἔμεγ' ἂν διελκύσαις.

d) In two passages the prepositional phrase is used with a verb of *seeing* or *looking*. Plut. 713 f. Γυ. σὺ δὲ πῶς ἐώρας ὃ κάκιστ' ἀπολούμενε, / ὃς ἐγκεκαλύφθαι φῆς; Ka. διὰ τοῦ τριβωνίου. Fr. 692 b διὰ τῆς τρήμης παρακύπτων.

e) Similar to the passages in d) are those in which the verb designates either *hearing* or *uttering* a sound. Vesp. 317 f. φίλοι, τήκομαι μὲν πάλαι διὰ τῆς ὀπῆς / ὑμῶν ὑπακούων. Av. 210 ff. λῦσον δὲ

νόμους ἱερῶν ἕμνων, / οὓς διὰ θείου στόματος θρηγεῖς / τὸν ἐμὸν καὶ σὸν πολύδακρον Ἴτυν. 215 f. καθαρὰ χωρεῖ διὰ φυλλοκόμου / μίλακος ἠχώ. 220 ff. διὰ δ' ἀθανάτων / στομάτων χωρεῖ ξύμφωνος ὁμοῦ / θεία μακάρων ὄλολυγή. 744 f. δι' ἐμῆς γένους ξουθῆς μελέων / Πανὶ νόμους ἱεροῦς ἀναφαίνω.

f) In the following passages the prepositional phrase designates the period of time *through which* an action continues. In seven of the ten passages the expression is δι' ἡμέρας (accompanied by ὅλης in Pax 27). Nub. 1053 f. ἀ τῶν νεανίσκων αἰὲ δι' ἡμέρας λαλούντων / πλήρες τὸ βαλανεῖον ποιεῖ. Vesp. 485 ἡ δέδοκται μοι δέρεσθαι καὶ δέρειν δι' ἡμέρας; 1058 f. ὑμῖν δι' ἔτους τῶν ἱματίων / ὀζήσει δεξιότητος. Pax 27 τρίψας (sc. τὴν μάζαν) δι' ἡμέρας ὅλης. 56 f. δι' ἡμέρας γὰρ ἐς τὸν οὐρανὸν βλέπων / ὠδὶ κεχηγῶς λουδορεῖται τῷ Δί. 396 ff. καί σε θυσίαισιν ἱε- / ραῖσι προσόδοις τε μεγά- / λαισι διὰ παντός ὦ / δέσποτ' ἀγαλοῦμεν ἡμεῖς αἰεῖ. With διὰ παντός we may understand χρόνον. Ran. 258 ff. ἀλλὰ μὴν κεκραξόμεσθα γ' / ὅποσον ἡ φάρυξ ἂν ἡμῶν / χανδάνη δι' ἡμέρας. The prepositional phrase is to be taken with κεκραξόμεσθα. 265 κεκράξομαι γὰρ κἂν δέη δι' ἡμέρας. Eccl. 63 f. ἀλειψαμένη τὸ σῶμ' ὄλον δι' ἡμέρας / ἐχραινόμεν ἔστῶσα πρὸς τὸν ἥλιον. Fr. 569 (verses 8 f.) εἴπερ ἔστι δι' ἐνιαυτοῦ / ὅτου τις ἐπιθυμεῖ λαβεῖν.

g) Here the prepositional phrase designates an interval of time which has elapsed before the beginning of the action expressed by the verb. The phrase is in every case διὰ χρόνου (or διὰ πολλοῦ χρόνου, Vesp. 1476 f., Plut. 1045 with the response ποίου χρόνου in the next verse). Vesp. 1252 ἵνα καὶ μεθυσθῶμεν διὰ χρόνον, *at last* or *after a long interval*, and similarly in the other passages. 1476 f. ὁ γὰρ γέρον ὡς ἔπιε διὰ πολλοῦ χρόνου / ἤκουσέ τ' αὐλοῦ. Pax 569 f. ὥστ' ἔγωγ' ἤδη ἴπιθυμῶ καὶ τὸς ἐλθεῖν εἰς ἀγρὸν / καὶ τριαινοῦν τῇ δικέλλῃ διὰ χρόνου τὸ γῆδιον. 710 f. ἄρ' ἂν βλαβῆναι διὰ χρόνον τί σοι δοκῶ / ὦ δέσποτ' Ἐρμῆ τῆς Ὀπώρας κατελάσας; Lys. 904 σὺ δ' ἀλλὰ κατακλίνῃθι μετ' ἐμοῦ διὰ χρόνον. Plut. 1045 f. Χρ. εἴοικε διὰ πολλοῦ χρόνου σ' ἐορακεῖναι. / Γρ. ποίου χρόνου ταλάνταθ', ὅς παρ' ἐμοὶ χθές ἦν; 1055 βούλει διὰ χρόνον πρὸς με παῖσαι;

h) In Plut. 584 a phrase with διὰ is used of the *regular interval* at which the Olympic Games occurred. ἵνα τοὺς Ἑλληνας ἅπαντας αἰὲ δι' ἔτους πέμπτου ξυναγείρει (subject ὁ Ζεὺς).

i) In the following passages the prepositional phrase designates the personal agent or the instrument by which an action is per-

formed. Eq. 176 οὐκ ἀλλὰ διὰ σοῦ ταῦτα πάντα πέρνεται. πέρνεται is used instead of διοικεῖται because demagogues were accustomed to "manage" affairs chiefly with a view to personal gain. 1015 f. φράζου Ἐρεχθεΐδη λογίων ὁδόν, ἣν σοι Ἀπόλλων / ἴαχεν ἐξ ἀδύτοιο διὰ τριπόδων ἐριτίμων. The passage is of course a mock-oracle. The meaning of διὰ τριπόδων ἐριτίμων is that the oracles came through the medium of the Pythian priestess, who sat on a tripod (Kock). Av. 1028 ἔστιν γὰρ ἂ δι' ἐμοῦ πέπρακται Φαρνάκη, *through me* rather than *by me*. Φαρνάκη is dative of interest. Lys. 569 f. οὕτως καὶ τὸν πόλεμον τοῦτον διαλύσομεν, ἣν τις ἐάσῃ, / διενεγκοῦσαι διὰ πρεσβειῶν τὸ μὲν ἐνταυθοῖ τὸ δ' ἐκέισε. Thes. 123 ff. σέβομαι Λατῶ τ' ἄνασσαν / κίθαριν τε ματέρ' ἕμνων / ἄρσεν βοᾷ δόκιμον, / τᾷ φάος ἔσσυτο δαιμονίους θεοῦ ὄμμασιν / ἀμετέρας τε δι' αἰφνιδίου ὀπός. The prepositional phrase appears to stand in an instrumental construction coördinate with that of τᾷ, which refers either to κίθαριν or to βοᾷ. ὀπός = *voice*. Ran. 61 ὅμως γε μέντοι σοι δι' αἰνιγμῶν ἐρῶ. 123 f. ἀλλ' ἔστιν ἀτραπὸς ξύντομος τετριμμένη / ἢ διὰ θείας. That is, one easy way to reach Hades is to mix some hemlock in a *mortar* and poison oneself.

j) In Vesp. 597 occurs the isolated expression διὰ χειρός: ἀλλὰ φυλάττει διὰ χειρὸς ἔχων (sc. ἡμᾶς) καὶ τὰς μίας ἀπαμύνει, . . . *having you under his supervision*. Compare Thuc. II. 13, 2 τὰ τε τῶν ἐνυμμάχων διὰ χειρὸς ἔχειν.

k) Various adverbial expressions. Vesp. 929 ἵνα μὴ κεκλάγγω διὰ κενῆς ἄλλως ἐγώ. διὰ κενῆς ἄλλως is pleonastic; either expression by itself would mean *to no purpose*. Ran. 1412 οὐ γὰρ δι' ἐχθρας οὐδετέρῳ γενήσομαι. Eccl. 888 f. κεί γὰρ δι' ὄχλου τοῦτ' ἐστὶ τοῖς θεωμένοις, / ὅμως ἔχει τερπνόν τι καὶ κωμωδικόν.

4. Ἐκ (ἐξ). In sub-sections a) to c) the predominant idea is that of *separation, departure, or removal*; in d) to m) that of *origin* or of the *starting-point* of motion and other kinds of action, the idea of separation being subordinate, if it exists at all. The constructions in n) to p) are temporal, while those in q) to x) involve *cause, instrument, manner*, and certain peculiar local relations without motion.

The use of phrases with ἐκ in attributive relation to substantives is frequent (see the remark at the beginning of Section 2 on the corresponding use of phrases containing ἀπό). Sub-sections c) and

h) are devoted entirely (except for a few examples of a predicative relation in h), subsection e) principally, to this use, while other instances are cited in d), f), i), q), s), u), and v).

a) In the following passages the prepositional phrase is used with intransitive verbs of motion or with transitive verbs meaning *drive away, remove, eat out*, etc. The sense is in most cases concrete and the idea of separation is always felt. Ach. 987 ἐξέχει θ' ἡμῶν βία τὸν οἶνον ἐκ τῶν ἀμπέλων. ἀμπέλων is used παρὰ προσδοκίαν for πίθων, κρατήρων, or κυλίκων. Eq. 698 f. οὔτοι μὰ τὴν Δήμητρ', ἐὰν μὴ σ' ἐκφάγω / ἐκ τῆσδε τῆς γῆς, οὐδέποτε βιώσομαι. 795 f. τὰς πρεσβείας τ' ἀπελαύνεις / ἐκ τῆς πόλεως. Nub. 33 ἀλλ' ὦ μέλ' ἐξήλικας ἐμέ γ' ἐκ τῶν ἐμῶν. Strepsiades repeats the word used by his son in 32, but makes it mean *you have rolled (me out of house and home)*. 123 ἀλλ' ἐξελῶ σ' ἐς κόρακας ἐκ τῆς οἰκίας. 801 f. ἦν δὲ μὴ 'θέλη, / οὐκ ἔσθ' ὅπως οὐκ ἐξελῶ 'κ τῆς οἰκίας. Vesp. 925 ἐκ τῶν πόλεων τὸ σκῖρον ἐξεδήδοκεν. 1427 ἀνὴρ Συβαρίτης ἐξέπεσεν ἐξ ἄρματος. Pax 441 ff. Τρ. ὅστις δὲ πόλεμον μᾶλλον εἶναι βούλεται / Χο. μηδέποτε παύσασθ' αὐτὸν ὦ Διόνυσ' ἀναξ / ἐκ τῶν ὀλεκράνων ἀκίδας ἐξαιρούμενον. Av. 35 ἀνεπτόμεσθ' ἐκ τῆς πατρίδος. 578 f. τότε χρῆ στρουθῶν νέφος ἀρθέν / καὶ σπερμολόγων ἐκ τῶν ἀγρῶν τὸ σπέρμ' αὐτῶν ἀνακάψαι. 662 ἐκβίβασον ἐκ τοῦ βουτόμου τοῦρνίθιον. He wants her to come *out* of the rushes so that he may see her. Lys. 105 ὁ δ' ἐμός γα καὶ κ' ἐκ τᾶς ταγαῖς ἔλση ποκά. The dialect is Laconian. 410 ἡ βάλανος ἐκπέπτωκεν ἐκ τοῦ τρήματος. 575 f. ἐκ τῆς πόλεως ἐπὶ κλίνης / ἐκραβδίζειν τοὺς μοχθηροὺς καὶ τοὺς τριβόλους ἀπολέξαι. 774 f. ἦν δὲ διαστῶσιν καὶ ἀναπτῶνται πτερύγεσσι / ἐξ ἱεροῦ ναοῖο χελιδόνες. This is a mock oracle warning against the possibility that the women may forsake the Acropolis. 865 f. ὡς οὐδεμίαν ἔχω γε τῷ βίῳ χάριν, / ἐξ οὐπερ αὐτὴ 'ξῆλθεν ἐκ τῆς οἰκίας. Thes. 510 f. ἡ δ' ἐξέσπασεν / ἐκ τοῦ στόματος τοῦ παιδίου (sc. τὸ βῦσμα). 825 f. ἀπόλωλεν μὲν πολλοῖς ὁ κανὼν / ἐκ τῶν οἴκων. The κανὼν as belonging to a man was his *spear*. Ran. 546 ff. ἐκ τῆς γνάθου / πῦξ πατάξας μούξεκοψε / τοῦ χοροῦ τοὺς προσθίους. Eccl. 65 f. τὸ ξυρὸν δέ γ' ἐκ τῆς οἰκίας / ἔρριψα. Plut. 430 ζητοῦντες ἐκ πάσης με χώρας ἐβαλεῖν. 463 σε πρῶτον ἐβαλόντες ἐκ τῆς Ἑλλάδος. Fr. 410 ἀδαχεῖ γὰρ αὐτοῦ τὸν ἄχор' ἐκλέγει τ' αἰὶ / ἐκ τοῦ γενείου τὰς πολιὰς † τοῦ Διός †. Bergk corrected the metre by inserting τὰς before τοῦ Διός.

b) The following passages involve cessation from some state or pursuit. Vesp. 866 f. ἐκ τοῦ πολέμου / καὶ τοῦ νείκους ξυνεβήτην.

Ran. 1531 f. πάγχυ γὰρ ἐκ μεγάλων ἀχέων παυσαίμεθ' ἂν οὕτως / ἀργαλέων τ' ἐν ὄπλοις ξυνόδων. It is not absolutely necessary to make ἐκ govern ἀργαλέων ξυνόδων since παύομαι can govern the genitive without a preposition.

c) Here the prepositional phrase is construed with a noun signifying *resting-place* or *escape*. The last passage, Plut. 857, is quite peculiar and has little resemblance to the others, but I have classified it with them because it shows a prepositional construction of separation construed with a substantive. Eq. 759 κάκ τῶν ἀμηχάνων πόρους εὐμήχανος πορίζειν. Thes. 87 ἀτὰρ τίν' ἐκ τούτων σὺ μηχανὴν ἔχεις; Ran. 185 τίς εἰς ἀναπαύλας ἐκ κακῶν καὶ πραγμάτων; Plut. 857 ἀπολωλεκὸς ἅπαντα τὰκ τῆς οἰκίας. Van Leeuwen paraphrases, ἀπολωλεκὸς ἐκ τῆς οἰκίας ἅπαντα τὰ ἐνόητα.

d) In the following passages the object of ἐκ is a geographical proper name. The phrase depends in most cases on some verb of *motion* or of *taking* or *obtaining*, without emphasis on the idea of separation. But in Ach. 723 f., Eq. 668, 742 f., 846, 1166 f., 1201, Pax 1047, Av. 813 f., Thes. 620, Ran. 501 the phrase stands in an attributive relation to some substantive, whose origin it indicates. Ach. 175 ἀλλ' ἐκ Λακεδαίμονος γὰρ Ἀμφίθεος ὀδί. We may supply ἦκει. 271 ff. πολλῶ γάρ ἐσθ' ἦδιον, ὦ Φαλῆς Φαλῆς, / κλέπτουσαν εὐρόνθ' ὠρικὴν ὑληφόρον / τὴν Στρυμοδώρου Θραῖτταν ἐκ τοῦ Φελλέως / . . . The prepositional phrase may be taken with κλέπτουσαν, meaning that she was stealing wood on the Φελλεύς. If we read φελλέως, as some editors do, making it a common noun, the example would belong in g) below, but the grammatical relation would not really be affected. 723 f. ἀγορανόμους δὲ τῆς ἀγορᾶς καθίσταμαι / τρεῖς τοὺς λαχόντας τούσδ' ἰμάντας ἐκ Λεπρῶν. Eq. 261 ff. κἂν τιν' αὐτῶν γνῶς ἀπράγμον' ὄντα καὶ κεχηγότα, / καταγαγὼν ἐκ Χερρονήσου . . . / . . . 438 σὲ δ' ἐκ Ποτειδαίας ἔχοντ' εὐ οἶδα δέκα τάλαντα. 668 ὁ κῆρυξ οὐκ Λακεδαίμονος. 742 f. ὁ τι; † τῶν στρατηγῶν ὑποδραμῶν τῶν ἐκ Πύλου, † / πλεύσας ἐκεῖσε, τοὺς Λάκωνας ἤγαγον. The first verse is corrupt since τῶν στρατηγῶν cannot depend on ὑποδραμῶν or on any other word in the passage. Meineke changes ὑποδραμῶν τῶν to ὑποδραμόντων, making a genitive absolute, and if we read ὑποτρεμόντων with Kock the construction is the same, though Kock takes ἐκ Πύλου with ἤγαγον, while van Daele, reading Coulon's text after Meineke, takes it with ὑποδραμόντων. Van Leeuwen reads ὁ τι;

στρατηγῶν (present participle), ὑποδραμῶν τοὺς ἐκ Πύλου / etc., and translates *circumveni eos qui Pylo missi aderant, sumtoque munere strategi ipse cum classe illuc profectus Lacedaemonios huc adduxi captivos*. 832 ff. καὶ σ' ἐπιδείξω / . . . / δωροδοκήσαντ' ἐκ Μυτιλήνης / πλείν ἢ μᾶς τετταράκοντα. 846 ἕως ἂν ᾗ τῶν ἀσπίδων τῶν ἐκ Πύλου τι λουπόν. 1166 f. ἰδὸν φέρω σοι τήνδε μαζίσκην ἐγὼ / ἐκ τῶν ὀλῶν τῶν ἐκ Πύλου μεμαγμένην. ἐκ Πύλου is the prepositional phrase here in question. Van Leeuwen suggests that Cleon may actually have brought back some grain from Pylos in order to show that the besieged Lacedaemonians were defeated in battle and not starved into submission. 1201 νῆ τὸν Ποσειδῶ καὶ σὺ γὰρ τοὺς ἐκ Πύλου (sc. ὑφήρπασας). The Sausage-seller means that Cleon had brought back the Lacedaemonian prisoners from Pylos and claimed credit for the victory, though the campaign was actually won by others. Nub. 71 'ὅταν μὲν οὖν τὰς αἴγας ἐκ τοῦ Φελλέως' (sc. ἐλαύνης from 69). See the remark on Ach. 271 ff. above. 186 τοῖς ἐκ Πύλου ληφθεῖσι τοῖς Λακωνικοῖς. Pax 274 οὐκουν ἕτερον (sc. ἀλετρίβανον) δῆτ' ἐκ Λακεδαίμονος μέτει; 1047 ὁ χρησμολόγος οὐξ Ὀρεοῦ. 1125 ὁ κόραξ οἶος ἦλθ' ἐξ Ὀρεοῦ. Av. 813 f. βούλεσθε τὸ μέγα τοῦτο τοῦκ Λακεδαίμονος / Σπάρτην ὄνομα καλῶμεν αὐτήν; 1136 f. ἐκ μὲν γε Λιβύης ἦκον ὡς τρισμῦραι / γέρανοι. Lys. 58 f. ἀλλ' οὐδὲ Παράλων οὐδεμία γυνή πάρα, / οὐδ' ἐκ Σαλαμίνας. Thes. 620 τὸν δεῖνα γιγνώσκεις, τὸν ἐκ Κοθωκιδῶν; Ran. 362 f. (sc. εἴ τις) τὰ πόρρητ' ἀποπέμπει / ἐξ Αἰγίνης. 501 μὰ Δί' ἀλλ' ἀληθῶς οὐκ Μελίτης μαστιγίας. 1296 f. τί τὸ 'φλαττοθρατ' τοῦτ' ἐστίν; ἐκ Μαραθῶνος ἦ / πόθεν συνέλεξας ἰμονιο-στρόφου μέλη; Plut. 521 ἔμπορος ἦκων ἐκ Θετταλίας.

e) Here the object of ἐκ is a plural substantive designating the persons from whose country or vicinity some person or thing originates or proceeds. The construction resembles to some extent that in expressions like εἰς Ἄιδου, ἐν ἀλλοτρίων, ἐκ διδασκάλου (see above in Chapter I. A 2), but no ellipsis need be assumed, because the examples about to be quoted have a counterpart in the construction of εἰς with the accusative (compare for example εἰς Καρδούχους ἐμβαλεῖν, Xen. Anab. III. 5, 17, and see Kühner-Gerth I., p. 468). Ach. 107 εἰ προσδοκῶσι χρυσίον ἐκ τῶν βαρβάρων. 916 ἐκ τῶν πολεμίων γ' εἰσάγεις θρυαλλίδας. Eq. 479 καὶ τὰκ Βοιωτῶν ταῦτα συντυρούμενα, *the intrigues concocted among the Boeotians*, really made by Athenians and Boeotians together but spoken of as

originating in Boeotia. Vesp. 1267 ἀλλ' Ἀμυνίας ὁ Σέλλου μᾶλλον οὐκ τῶν Κρωβύλων. An imaginary deme-name with an allusion to Amynias' habit of wearing a topknot. Pax 1003 f. κακ Βοιωτῶν γε φέροντας ἰδεῖν / χῆνας νήττας φάττας τροχίλους. The subject of φέροντας is not expressed; the meaning is (*merchants*) *bringing geese, etc. from Boeotia (for sale)*. Lys. 39 ff. ἦν δὲ ξυνέλθωσ' αἱ γυναῖκες ἐνθάδε / αἶ τ' ἐκ Βοιωτῶν αἶ τε Πελοποννησίων / ἡμεῖς τε. 75 f. τὰς τ' ἐκ Βοιωτῶν τὰς τε Πελοποννησίων / γυναῖκας ἐλθεῖν. 701 τὴν ἐταίραν ἐκάλεσ' ἐκ τῶν γειτόνων, / παῖδα χρηστὴν ἀγαπητὴν ἐκ Βοιωτῶν ἔγχελυν. Thes. 715 f. τίς οὖν σοι, τίς ἂν σύμμαχος ἐκ θεῶν / ἀθανάτων ἔλθοι ξὺν ἀδίκους ἔργοις; Plut. 435 ἄρ' ἐστὶν ἡ καπηλὶς ἡκ τῶν γειτόνων;

f) Here the object of the preposition is a word designating some person from whom some other person is born or descended, or from whom something originates (as in Lys. 1126 f. and in Eq. 464 on which see the remark below). In Lys. 1126 f. the prepositional phrase is attributive, while in Ran. 731 it performs the function of a substantive object of the verb; in Eq. 464 the construction is peculiar; in all the others the phrase is used predicatively with some form of εἰμί or γίγνομαι. Ach. 49 f. γαμεί δὲ Κελεὸς Φαιναρέτην τήτην ἐμήν, / ἐξ ἧς Λυκίνος ἐγένετο. 741 ὅπως δὲ δοξείτ' εἶμεν ἐξ ἀγαθᾶς ὕψος. The dialect is Megarian. 790 ὁμοματρία γάρ ἐστι κῆκ τωὺτῶ πατρός. The dialect is Megarian. Eq. 185 f. Δημῶν ἐκ καλῶν εἶ ἀγαθῶν; Αλ. μὰ τοὺς θεοὺς / εἰ μὴ ἔκ πονηρῶν γε. 336 f. Αλ. καγὼ πονηρὸς εἰμι. / Χο. εἰ δὲ μὴ ταύτη γ' ὑπέικη, λέγ' ὅτι κακ πονηρῶν. 445 f. ἐκ τῶν ἀλιτηρίων σέ φη- / μι γεγονέναι τῶν τῆς θεοῦ. 464 οἴμοι σὺ δ' οὐδὲν ἐξ ἀμαξουργοῦ λέγεις; that is *speak* the words of a *wagonmaker*. Nub. 800 κάστ' ἐκ γυναικῶν εὐπτέρων τῶν Κοισύρας. Av. 281 ff. οὐτοσί μὲν ἐστι Φιλοκλέους / ἐξ ἔποπος, ἐγὼ δὲ τούτου πάππος, ὥσπερ εἰ λέγοις / Ἴππόνικος Καλλίου κάξ Ἴππονίκου Καλλίας. Φιλοκλέους depends on ἔποπος. ἐστί may be supplied in 283. Lys. 1126 f. τοὺς δ' ἐκ πατρὸς τε καὶ γεραιτέρων λόγους / πολλοὺς ἀκούσασ' οὐ μεμούσωμαι κακῶς. Ran. 731 καὶ πονηροῖς κακ πονηρῶν εἰς ἅπαντα χρώμεθα.

g) This is a large class of somewhat miscellaneous character, but each expression designates *origin, source, or the starting-point* of some action. The object of the preposition may signify a place (though no geographical proper names are included here; see above in d) or some concrete inanimate object, and the verbs with which

the phrases are used vary considerably in meaning. None of the expressions in this sub-section are attributive; for these see h) below. Ach. 73 f. ἐπίνομεν / ἐξ ὑαλίνων ἐκπωμάτων καὶ χρυσίδων. Compare Eq. 1289, 1401. 85 f. παρετίθει δ' ἡμῖν ὄλους / ἐκ κριβάνου βουῶς. 505 f. οὔτε γὰρ φόροι / ἤκουσιν οὔτ' ἐκ τῶν πόλεων οἱ ξύμμαχοι. ἤκουσιν ἐκ τῶν πόλεων belongs equally with both subjects. 643 f. τοιγάρτοι νῦν ἐκ τῶν πόλεων τὸν φόρον ὑμῖν ἀπάγοντες / ἤξουσιν. 667 ff. οἶον ἐξ ἀνθράκων πρινίνων / φέψαλος ἀνῆλατ' ἐρε- / θιζόμενος οὐρία ῥιπίδι. Eq. 606 f. (sc. οἱ ἵπποι) ἤσθιον δὲ τοὺς παγούρους ἀντὶ ποίας Μηδικῆς, / εἴ τις ἐξέρποι θύραζε κάκ βυθοῦ θηρώμενοι. That is, they even looked for crabs in the deep water. 1015 f. φράζεν Ἐρεχθεΐδῃ λογίων ὁδόν, ἦν σοι Ἀπόλλων / ἴαχεν ἐξ ἀδύτιοιο. Compare Plut. 9, 39. 1092 f. καὶ μοῦδόκει ἢ θεὸς αὐτῇ / ἐκ πόλεως ἐλθεῖν καὶ γλαῦξ αὐτῇ ἰκαθῆσθαι. πόλεως here = *Acropolis*. 1289 οὐ ποτ' ἐκ ταύτου μεθ' ἡμῶν πίεται ποτηρίου. 1401 κάκ τῶν βαλανείων πίεται τὸ λούτριον. Nub. 37 δάκνει με δῆμαρχός τις ἐκ τῶν στρωμάτων. δῆμαρχος is used where we should expect κόρις or ψύλλα, but Strepsiades is troubled by the fear that the demarch will seize his property as security for debt. 179 ἐκ τῆς παλαίστρας θοιμάτιον ὑφείλετο. 709 f. ἐκ τοῦ σκίμποδος / δάκνουσί μ' ἐξέρποντες οἱ Κορίνθιοι. ἐκ τοῦ σκίμποδος belongs with ἐξέρποντες, but compare 37 just above, where some verb of *coming out* may be supplied though none is expressed. 729 f. οἴμοι τίς ἂν δῆτ' ἐπιβάλοι / ἐξ ἀρνακίδων γνώμην ἀποστερητρίδα; *O that someone would pile upon me a privative device out of these sheepskins* (Rogers in footnote). ἀρνακίδων contains a play on ἀρνησις (refusal to pay debts), while ἐπιβάλοι is used because Socrates has been *prising* blankets upon Strepsiades. 921 ff. καίτοι πρότερόν γ' ἐπτώχευες, / Τήλεφος εἶναι Μυσοῦς φάσκων, / ἐκ πηριδίου / γνώμας τρώγων Πανδελετείους. 1122 f. προσεχέτω τὸν νοῦν, πρὸς ἡμῶν οἷα πείσεται κακά, / λαμβάνων οὔτ' οἶνον οὔτ' ἄλλ' οὐδὲν ἐκ τοῦ χωρίου. Vesp. 58 f. ἡμῖν γὰρ οὐκ ἔστ' οὔτε κάρυ' ἐκ φορμίδος / δούλω διαρριπτοῦντε τοῖς θεωμένοις. 552 f. ὃν πρῶτα μὲν ἔρποντ' ἐξ εὐνῆς τηροῦσ' ἐπὶ τοῖσι δρυφάκτοις / ἄνδρες μεγάλοι καὶ τετραπήχεις. 600 τὸν σφόγγον ἔχων ἐκ τῆς λεκάνης τὰμβάδι' ἡμῶν περικωνεῖ. The prepositional phrase belongs with περικωνεῖ, so that the passage may be compared with Lys. 400 f., 1129 f. 673 f. οἱ δὲ ξύμμαχοι ὡς ἤσθηται τὸν μὲν σύρφακα τὸν ἄλλον / ἐκ κηθαρίου λαγαριζόμενον καὶ τραγαλίζοντα τὸ μηδέν, *getting a poor living out of the ballot-box*. Pax 355 f. πλανώμενοι / ἐς Δύκειον κάκ Δυκείου.

632 κᾶτα δ' ὡς ἐκ τῶν ἀγρῶν ξυνῆλθεν οὐργάτης λεώς. 847 Οἱ. πόθεν δ' ἔλαβες ταύτας; Τρ. ὀπόθεν; ἐκ τοῦρανοῦ. 1146 τόν τε Μανῆν ἢ Σύρα βωστρησάτω 'κ τοῦ χωρίου. That is, *let Syra call Manes* to come in from the field. Av. 110 f. Ep. σπείρεται γὰρ τοῦτ' ἐκεῖ / τὸ σπέρμ'; Ev. ὀλίγον ζητῶν ἂν ἐξ ἀγροῦ λάβοις. 695 f. τίκει πρώτιστον ὑπηρέμιον Νυξὴ ἢ μελανόπτερος ψόν, / ἐξ οὗ περιτελλομέναις ὥραις ἔβλασταν Ἔρως ὁ ποθεινός. 817 ff. Ev. τί δῆτ' ὄνομ' αὐτῆ θησόμεσθ'; Ep. ἐντευθενὶ / ἐκ τῶν νεφελῶν καὶ τῶν μετεώρων χωρίων / χαῦνόν τι πάνυ. 1065 f. ἐκ κάλυκος ἀξανάμενον γένυσι παμφάγοις / δένδρεσί τ' ἐφημένα καρπὸν ἀποβόσκειται (subject γέννα θηρῶν). ἐκ κάλυκος belongs with ἀξανάμενον. 1286 f. ἐξ εὐνῆς ἄμα / ἐπέτονθ' ἔωθεν. 1384 ff. Κι. ἐκ τῶν νεφελῶν καινὰς λαβεῖν (sc. βούλομαι) / ἀεροδονήτους καὶ υφοβόλους ἀναβολὰς. / Πι. ἐκ τῶν νεφελῶν γὰρ ἂν τις ἀναβολὰς λάβοι; Lys. 297 f. προσπεσόν μ' ἐκ τῆς χύτρας / ὥσπερ κύων λυτῶσα τῷφθαλμῷ δάκνει. The subject is τὸ πῦρ supplied from 293. 400 f. κάκ τῶν καλπίδων / ἔλουσαν ἡμᾶς. 722 τὴν δ' ἐκ τροχιλείας αὖ κατελυσπωμένην (sc. κατέλαβον). 1129 f. μιᾶς ἐκ χέρνιβος / βωμούς περιρραίνοντες ὥσπερ ξυγγενεῖς. Thes. 219 f. Ev. χρῆσόν τί νυν ἡμῖν ξυρόν. Ag. αὐτὸς λάμβανε / ἐντεῦθεν ἐκ τῆς ξυροδόκης. 797 κἂν ἐκ θυρίδος παρακύπτωμεν, τὸ κακὸν ζητεῖτε θεᾶσθαι. Ran. 304 'ἐκ κυμάτων γὰρ αἴθις αὖ γαλῆν ὄρω.' This verse in its original form (Eur. Or. 279) had γαλῆν', giving a construction similar to that in x) below. The corrupted form used by Aristophanes is for comic effect and gives little actual sense. 1238 ff. Ev. 'Οἰνεὺς ποτ' ἐκ γῆς'—Αἰσ. ληκίθιον ἀπώλεσεν. / Ev. ἔασον εἰπεῖν πρῶθ' ὄλον με τὸν στίχον. / 'Οἰνεὺς ποτ' ἐκ γῆς πολύμετρον λαβὼν στάχυν. 1331 f. ὦ νυκτὸς κελαινοφαῆς / ὄρφνα, τίνα μοι δύστανον ὄνειρον / πέμπεις ἐξ ἀφανοῦς. 1339 ἐκ ποταμῶν δρόσον ἄρατε. Eccl. 280 f. ἐτέρας οἶομαι / ἐκ τῶν ἀγρῶν ἐς τὴν πύκν' ἤξειν. 300 f. τοῦσδε τοὺς ἐξ ἄστεως / ἤκοντας. 376 Βλ. ἀτὰρ πόθεν ἦκεις ἐτεόν; Χρ. ἐξ ἐκκλησίας. 500 f. ὡς τήνδε καὶ δὴ τὴν στρατηγὸν ἡμῶν / χωροῦσαν ἐξ ἐκκλησίας ὄρωμεν. 547 f. οἶσθ' οὖν ἀπολωλεκυῖα πυρῶν ἐκτέα, / ὄν χρῆν ἔμ' ἐξ ἐκκλησίας εἰληφέναι; He means that if he had been at the assembly he would have earned three obols, the price of a ἐκτεύς of wheat. 671 ἕτερον γὰρ ἰὼν ἐκ τοῦ κοινοῦ κρεῖττον ἐκείνου κομιεῖται, from the common store. 697 ff. 'παρ' ἐμοὶ δ' ἐτέρα' / φήσει τις ἄνωθ' ἐξ ὑπερέμου, / 'καὶ καλλίστη καὶ λευκοτάτη.' 1004 ἐκ τῶν φρεάτων τοὺς κάδους ξυλλαμβάνειν. Plut. 9 ὅς θεσπιωδεῖ τρίποδος ἐκ χρυσηλάτου. 39 τί δῆτα Φοῖβος ἔλακεν ἐκ τῶν στεμμάτων; That is *out of the sanctuary* decked with fillets. 616 λιπαρὸς χωρῶν ἐκ βαλαλείου.

733 ἐξηξάτην οὖν δύο δράκοντ' ἐκ τοῦ νεώ. Fr. 19 καὶ νῆ Δί' ἐκ τοῦ δωματίου γε νῶν φέρε / κνέφαλλον ἄμα καὶ προσκεφάλαιον τῶν λινῶν. 107 ἐξ ἄστεως νῦν εἰς ἀγρὸν χωρῶμεν. 157 τὴν μάλθαν ἐκ τῶν γραμματείων ἦσθιον. 387 (vs. 8) καὶ μὴ περιμένειν ἐξ ἀγορᾶς ἰχθύδια. 637 ἐβάδιζέ μοι τὸ μειράκιον ἐξ ἀποτρόχων.

h) Here the object of ἐκ is a substantive of concrete meaning, designating a thing or place (but for geographical proper names see above in d), and the prepositional phrase stands in an attributive or predicative relation to some other substantive, showing its origin. Ach. 1103 ἔνεγκε δεῦρο τὸ πτερὸ τῷ 'κ τοῦ κράνου. Eq. 181 ὅτι πονηρὸς καὶ ἀγορᾶς εἰ καὶ θρασύς. Nub. 46 f. ἔπειτ' ἔγγραμμα Μεγακλέους τοῦ Μεγακλέους / ἀδελφιδῆν ἄγροικος ὦν ἐξ ἄστεως. ἐξ ἄστεως belongs with ἀδελφιδῆν. 1065 Ὑπέρβολος δ' οὐκ τῶν λύχνων, that is *from the part of the city where lamps are sold*. Vesp. 266 οὐκ τῆς οἰκίας τῆσδε συνδικαστῆς. ὁ ἐν τῇ οἰκίᾳ τῆσδε might appear more natural, but the poet is thinking more of Philocleon's *origin* than of where he actually is. 526 ff. νῦν δὴ τὸν ἐκ θήμετέρου / γυμνασίου δεῖ τι λέγειν / καιόν. Pax 1185 f. ταῦτα δ' ἡμᾶς τοὺς ἀγροίκους δρῶσι, τοὺς δ' ἐξ ἄστεως / ἦττον. Av. 13 ἢ δεινὰ νὼ δέδρακεν οὐκ τῶν ὄρνέων. See the remark on Vesp. 266 above. τὰ ὄρνεα was the bird-market. Eccl. 432 f. οἱ δ' ἐκ τῶν ἀγρῶν / ἀνεβορβόρουξαν. Plut. 535 σὺ γὰρ ἂν πορίσαι τί δύναί' ἀγαθὸν πλὴν φώδων ἐκ βαλανείου; The reference is to blisters caused by the sudden transition from the cold winter air to the heat of the public baths where the poor were accustomed to go for warmth. Fr. 216 (vs. 3) Χίον ἐκ Λακαινῶν, *Chian wine from Laconian cups*.

i) In seven passages the object of ἐκ is the word τραγωδίας or the name of some particular tragedy, and the phrase shows the source from which some idea or some quotation is taken. Ach. 412 f. ἀτὰρ τί τὰ ράκι' ἐκ τραγωδίας ἔχεις, / ἐσθῆτ' ἐλεινῆν; Euripides is represented as wearing beggars' rags in accordance with his habit of introducing tragic heroes so disguised. Vesp. 579 f. οὐκ ἀποφεύγει πρὶν ἂν ἡμῖν / ἐκ τῆς Νιόβης εἶπη ῥῆσιν. Pax 1012 f. εἶτα μονωδεῖν ἐκ Μηδείας, / 'ὀλόμαν ὀλόμαν etc.' Thes. 134 f. κατ' Αἰσχύλον / ἐκ τῆς Λυκοργείας ἐρέσθαι βούλομαι. 769 f. οἶδ' ἐγὼ καὶ δὴ πόρον / ἐκ τοῦ Παλαμήδους. Ran. 1124 πρῶτον δέ μοι τὸν ἐξ Ὀρεστείας (sc. πρόλογον) λέγε. Plut. 423 ἴσως Ἐρινύς ἐστιν ἐκ τραγωδίας.

j) In three passages the object of *ἐκ* is a word designating a marriage or religious festival, mentioned in connection with the meat that formed a part of the feast. Ach. 146 *ἦρα φαγεῖν ἀλλάντας ἐξ Ἀπατουρίων*. 1049 f. *ἔπεμψε τίς σοι νυμφίος ταυτὶ κρέα / ἐκ τῶν γάμων*. Thes. 558 *τὰ κρέ' ἐξ Ἀπατουρίων ταῖς μαστροποῖς διδοῦσαι*.

k) The Acharnians shows a peculiar use of *ἐκ* in two passages where the image of the Gorgon on Lamachus' shield is represented as starting up. 574 *τίς Γοργόν' ἐξήγειρεν ἐκ τοῦ σάγματος*; 1181 *καὶ Γοργόν' ἐξήγειρεν ἐκ τῆς ἀσπίδος*.

l) In two passages the object of the preposition designates the juice in which some article of food is prepared or *from* which it is taken. Eq. 1178 *ἡ δ' Ὀβριμοπάτρα γ' ἐφθόν ἐκ ζωμοῦ κρέας* (sc. *σοῦδωκεν*). Vesp. 1367 *ὡς ἠδέως φάγοις ἂν ἐξ ὄξους δίκην*. The last word comes of course as a surprise.

m) In two passages the prepositional phrase is used of the starting-point from which a complete narrative is to be recited. This type forms a convenient bridge to the temporal expressions in the next sub-section. Ran. 1137 *αὐθις ἐξ ἀρχῆς λέγε*. That is *recite your prologue again from the beginning*. Plut. 649 f. *ἄκουε τοίνυν, ὡς ἐγὼ τὰ πράγματα / ἐκ τῶν ποδῶν ἐς τὴν κεφαλὴν σοι πάντ' ἐρῶ*.

n) In the following passages the object of *ἐκ* designates the time at which an action begins and *from which* it continues. Of the twenty-three examples presented fifteen contain *οὔ*, *οὔτου*, or a synonymous pronoun (*ἐξ οὔ* 6, *ἐξ οὔτου* 4, *ἐξ οὔτουπερ* or *ἐξ οὔτου περ* 3, *ἐξ οὔπερ* 2). Ach. 17 f. *ἀλλ' οὐδεπώποτ' ἐξ οὔτου ἔγω ῥύπτομαι / οὕτως ἐδήχθη ὑπὸ κονίας τὰς ὀφρῦς*. 596 f. *ἀλλ' ἐξ οὔτου περ ὁ πόλεμος, στρατωνίδης, / σὺ δ' ἐξ οὔτου περ ὁ πόλεμος, μισθαρχίδης*. 628 *ἐξ οὔ γε χοροῖσιν ἐφέστηκεν τρυγικοῖς ὁ διδάσκαλος ἡμῶν*. Eq. 4 f. *ἐξ οὔ γὰρ εἰσήρρησεν ἐς τὴν οἰκίαν / πληγὰς ἀεὶ προστρίβεται τοῖς οἰκέταις*. 411 f. *ἔγωγε νῆ τοὺς κονδύλους οὓς πολλὰ δὴ πρὶ πολλοῖς / ἠνεσχόμεν ἐκ παιδίων, from childhood*. The similar expression *ἐκ παίδων* with the plural form occurs in Demosthenes XXI. 154. 644 *ἐξ οὔ γὰρ ἡμῖν ὁ πόλεμος κατερράγη*. Nub. 528-533 *ἐξ οὔτου γὰρ ἐνθάδ' ὑπ' ἀνδρῶν, οἷς ἠδὲ καὶ λέγειν, / ὁ σῶφρων τε χῶ καταπύγων ἄριστ' ἠκουσάτην, / ... / ... / ... / ἐκ τούτου μοι πιστὰ παρ' ὑμῖν γνώμης ἔσθ' ὄρκια*. 1351 *ἀλλ' ἐξ οὔτου τὸ πρῶτον ἤρξαθ' ἡ μάχη γενέσθαι*. Vesp. 887 f. *εὖνοι γὰρ ἐσμεν ἐξ οὔ / τὸν δῆμον ἠσθόμεσθά σου / φιλοῦντος ὡς οὐδεὶς ἀνὴρ / τῶν γε νεωτέρων*. Pax 781

σοὶ γὰρ τὰδ' ἐξ ἀρχῆς μέλει. This is the only certain example of this use of ἐξ ἀρχῆς in Aristophanes. See Ran. 590 ff. below, and also sub-sections m) and o). Av. 322 ὦ μέγιστον ἐξαμαρτῶν ἐξ ὅτου 'τράφην ἐγώ. 1514 f. Πρ. ἀπόλωλεν ὁ Ζεὺς. Πι. πηνίκ' ἄττ' ἀπόλετο. / Πρ. ἐξ οὔπερ ὑμεῖς ψίκισατε τὸν ἀέρα. Lys. 108 ἐξ οὗ γὰρ ἡμᾶς προὔδοσαν Μιλήσιοι. 758 f. ἀλλ' οὐ δύναμαι 'γωγ' οὐδὲ κοιμᾶσθ' ἐν πόλει, / ἐξ οὗ τὸν ὄφιν εἶδον τὸν οἰκουρόν ποτε. 865 f. ὡς οὐδεμίαν ἔχω γε τῷ βίῳ χάριν, / ἐξ οὔπερ αὐτῇ 'ξήλθεν ἐκ τῆς οἰκίας. Thes. 2 ἀπολεῖ μ' ἀλοῶν ἄνθρωπος ἐξ ἔωθινοῦ. 746 f. Μν. πόσ' ἔτη δὲ γέγονε; τρεῖς Χοῶς ἢ τέτταρας; / Γυ.^a σχεδὸν τοσοῦτον χῶσον ἐκ Διονυσίων. The age of the wine-bottle, which the woman pretends is her child, is about four Pitcher-feasts (in place of years, for comic effect) increased by the time that has elapsed since the last Dionysiac festival. 950 f. πολλάκις αὐτοῖν ἐκ τῶν ὥρων / ἐς τὰς ὥρας ξυνεπευχόμενος. Ran. 590 ff. νῦν σὸν ἔργον ἔστ', ἐπειδὴ τὴν στολὴν εἴληφας ἦνπερ / εἶχες ἐξ ἀρχῆς πάλιν, / ἀνανεάζειν . . . ἐξ ἀρχῆς may be taken with εἴληφας or with εἶχες, or, if we remove the comma after πάλιν and punctuate after εἶχες, with ἀνανεάζειν. If we take ἐξ ἀρχῆς with εἴληφας or with ἀνανεάζειν, the meaning is *anew* (as in sub-section o), but I prefer to take it with εἶχες in the sense *from the first*. πάλιν, as the Oxford text is punctuated, belongs with εἴληφας. Eccl. 84 f. ἡκκλησία δ', εἰς ἣν παρεσκευάσαμεθα / ἡμεῖς βαδίζειν, ἐξ ἔω γενήσεται. Plut. 84 f. ἐκ Πατροκλέους ἔρχομαι, / ὃς οὐκ ἐλούσατ' ἐξ ὅτουπερ ἐγένετο.

o) In the following passages ἐξ ἀρχῆς is used in the sense *anew*. In each example except the last ἐξ ἀρχῆς is accompanied by πάλιν. Pax 996 f. μεῖξον δ' ἡμᾶς τοὺς Ἕλληνας πάλιν ἐξ ἀρχῆς / φιλίας χυλῶ. 1326 f. καὶ τὰγαθὰ πάνθ' ὅσ' ἀπωλέσαμεν / συλλέξασθαι πάλιν ἐξ ἀρχῆς. Plut. 221 οὐκ ἦν γε πλουτήσωσιν ἐξ ἀρχῆς πάλιν. 866 εἰ πάλιν ἀναβλέψειεν ἐξ ἀρχῆς. 1113 f. ἀφ' οὗ γὰρ ἤρξατ' ἐξ ἀρχῆς βλέπειν / ὁ Πλοῦτος.

p) In three passages ἐκ is used in the sense *after*. Ach. 277 f. εἰ μὲθ' ἡμῶν ξυμπίης, ἐκ κραιπάλης / ἔωθεν εἰρήνης ροφήσει τρύβλιον. 1164 f. ἡπιαλῶν γὰρ οἴκαδ' ἐξ / ἱππασίας βαδίζων. Here we are not obliged to see a temporal idea. The meaning may be either *going home after horseback-riding* or *going home from horseback-riding*. Vesp. 1255 κάπειτ' ἀποτίνειν ἀργύριον ἐκ κραιπάλης, *when one's headache is over* (Starkie).

q) In the following passages the object of ἐκ designates the cause (usually a fact or occurrence, sometimes a person) from

which some result follows. Ach. 50 f. ἐκ τούτου δ' ἐγὼ / ἀθάνατός εἰμι. ἐκ τούτου refers to the fact of his descent from Demeter (47 ff.), the cause of his immortality. 528 f. κἀντεῦθεν ἀρχὴ τοῦ πολέμου κατερράγη / Ἑλλησι πᾶσιν ἐκ τριῶν λαικαστριῶν. Eq. 702 ἀπολῶ σε νῆ τὴν προεδρίαν τὴν ἐκ Πύλου. Cleon had been granted the honor of προεδρία in return for his success at Pylos. Vesp. 9 οὐκ, ἀλλ' ὕπνος μ' ἔχει τις ἐκ Σαβαζίου. The name of the Thracian counterpart of Dionysus is used by metonymy for οἶνου. 346 ἀλλ' ἐκ τούτων ὦρα τινὰ σοι ζητεῖν καινὴν ἐπίνοιαν. ἐκ τούτων refers vaguely to what has been said, like Latin *quae cum ita sint*. Av. 184 ἐκ τοῦ πόλου τούτου κεκλήσεται πόλις. Lys. 653 f. τὸν ἔρανον τὸν λεγόμενον παππῶν ἐκ τῶν Μηδικῶν / εἴτ' ἀναλώσαντες. The reference is to the contributions made by the allies in the Delian Confederation which was formed as a consequence of the Persian Wars. Brunck's *symbolam, quae dicitur, collatam ex Medorum spoliis* is probably a mistranslation. Here would belong Thes. 87 if we translate *haec quum ita sint computrata* with Blaydes, but the sense is probably *out of these difficulties*. See p. 157. 787 κἀξ ἡμῶν ἐστὶν ἅπαντα. Ran. 759 ff. Αἰ^α. πρᾶγμα πρᾶγμα μέγα κεκίνηται μέγα / ἐν τοῖς νεκροῖσι καὶ στάσις πολλὴ πάνυ. / Ξα. ἐκ τοῦ; 1083 f. κἄτ' ἐκ τούτων ἢ πόλις ἡμῶν / ὑπογραμματέων ἀνεμεστῶθη / etc. ἐκ τούτων refers to the character of Euripidean tragedy as described in 1078 ff. Plut. 212 ἔχω τιν' ἀγαθὴν ἐλπίδ' ἐξ ὧν εἶπέ μοι. Fr. 84 ναῦς ὅταν ἐκ πιτύλων ῥοθιάζῃ σῶφρονι κόσμῳ.

r) Here the predominant force of the prepositional phrase is instrumental. Eq. 670 οἱ δ' ἐξ ἐνὸς στόματος ἅπαντες ἀνέκραγον. Nub. 86 ἀλλ' εἴπερ ἐκ τῆς καρδίας μ' ὄντως φιλεῖς. 942 ff. κἄτ' ἐκ τούτων ὧν ἂν λέξῃ / ῥηματίοισιν καινοῖς αὐτὸν / καὶ διανοίαις κατατοξεύσω. 985 f. ἀλλ' οὖν ταῦτ' ἐστὶν ἐκεῖνα, / ἐξ ὧν ἄνδρας Μαραθωνομάχας ἡμῆ παιδεύσεις ἔθρεψεν. 1442 πῶς δὴ; δίδαξον γὰρ τί μ' ἐκ τούτων ἐπωφελήσεις. Lys. 571 ff. Πρ. ἐξ ἐρίων δὴ καὶ κλωστήρων καὶ ἀτράκτων πράγματα δεινὰ / παύσειν οἶεσθ' ὧ ἀνόητοι; Av. κἂν ὑμῖν γ' εἴ τις ἐνῆν νοῦς, / ἐκ τῶν ἐρίων τῶν ἡμετέρων ἐπολιτεύεσθ' ἂν ἅπαντα. 1005 f. πρὶν γ' ἅπαντες ἐξ ἐνὸς λόγῳ / σπονδὰς ποιησώμεσθα ποττὰν Ἑλλάδα. The dialect is Laconian. Thes. 144 f. ἐκ τοῦ μέλους / ζητῶ σε. μέλους here = μελοποιΐας. 626 f. ἐγὼ γὰρ βασανῶ ταύτην καλῶς / ἐκ τῶν ἱερῶν τῶν πέρυσι. That is *by questioning her about last year's festival*. 910 ἐγὼ δὲ Μενελάῳ σ' ὅσα γ' ἐκ τῶν ἰφύων. There is no reason why vegetables should be associated with Menelaus, but Euripides is

represented as carrying them because his mother was a green-grocery woman. Codex Ravennas reads ἀφύων, which is both obscure and unmetrical. Ran. 736 f. ἐξ ἀξίου γοῦν τοῦ ξύλου, / ἦν τι καὶ πάσχητε, πάσχειν τοῖς σοφοῖς δοκῆσετε. The expression ἐξ ἀξίου ξύλου πάσχειν is proverbial for an honorable form of execution (by hanging, ξύλου referring to the gibbet). 959 οἰκεία πράγματ' εἰσάγων, οἷς χρώμεθ', οἷς ζύνεσμεν, / ἐξ ὧν γ' ἂν ἐξηλεγχόμην. 1141 f. ὡς ὁ πατήρ ἀπώλετο / αὐτοῦ βιαίως ἐκ γυναικείας χερός. This passage is highly poetic. Eccl. 590 f. κοινωεῖν γὰρ πάντας φήσω χρῆναι πάντων μετέχοντας / κάκ ταῦτοῦ ζῆν. Plut. 760 f. ἀλλ' εἰ' ἀπαξάπαντες ἐξ ἐνός λόγου / ὀρχεῖσθε καὶ σκιρτᾶτε καὶ χορεύετε.

s) Closely related to the instrumental construction is that in which the prepositional phrase denotes manner. The expressions are of somewhat varied character, but most of them are conventionalized phrases such as ἐκ τοῦ δικαίου, ἐξ ἴσου, or ἐκ κοινοῦ. Eq. 848 f. οὐ γάρ σ' ἐχρῆν, εἴπερ φιλεῖς τὸν δῆμον, ἐκ προνοίας / ταύτας (sc. τὰς ἀσπίδας) εἶν αὐτοῖσι τοῖς πόρπαξι ἀνατεθῆναι. 1159 f. ἄφες ἀπὸ βαλβίδων ἐμέ τε καὶ τουτονί, / ἵνα σ' εὖ ποιῶμεν ἐξ ἴσου. Nub. 1115 f. τοὺς κριτὰς ἃ κερδανοῦσιν, ἦν τι τόνδε τὸν χορὸν / ὠφελῶσ' ἐκ τῶν δικαίων, βουλόμεσθ' ἡμεῖς φράσαι. Aristophanes has no other example of the plural in an expression of exactly this type, but compare the temporal expression ἐκ παιδίων in Eq. 412 (sub-section n). Av. 1433 ff. ἀλλ' ἔστιν ἕτερα νῆ Δί' ἔργα σῶφρονα, / ἀφ' ὧν διαζῆν ἄνδρα χρῆν τοσουτονί / ἐκ τοῦ δικαίου μᾶλλον ἢ δικορραφεῖν. Thes. 93 τὸ πρᾶγμα κομψὸν καὶ σφόδρ' ἐκ τοῦ σοῦ τρόπου. 736 κάκ παντὸς ὑμεῖς μηχανώμεναι πιεῖν. Ran. 867 οὐκ ἐξ ἴσου γάρ ἐστιν ἀγὼν νῶν. Eccl. 610 νῦν δ' ἔσται γὰρ βίος ἐκ κοινοῦ. 612 f. ἔξει τούτων ἀφελὼν δοῦναι, τῶν ἐκ κοινοῦ δὲ μεθέξει / ξυγκαταδαρθῶν (sc. τῆ μείρακι). τούτων refers to the property which, according to Blepyrus' assumption, some person may fail to deposit in the common store. τῶν ἐκ κοινοῦ cannot refer to the community of women, which is first brought into the discussion by Praxagora in 614; it probably refers to the pleasures of love enjoyed in common by the man and woman. Plut. 755 οὐκ ἐκ δικαίου τὸν βίον κεκτημένοι. Fr. 187 πάσαις γυναιξίν ἐξ ἐνός γέ του τρόπου / ὥσπερ παροψὶς μοιχὸς ἐσκευασμένος.

t) In the following passages the object of ἐκ designates the material *from which* something is made. In every instance except perhaps in Nub. 454 ff. and Eccl. 1056 f. the prepositional phrase

is construed with a verb, and nowhere except in Eq. 1310 is the object a word which *specifically* designates material. Compare the adnominal genitive of material in Chapter VII. B above. Eq. 372 *περικόμματ' ἔκ σου σκευάσω*. 1166 f. *ἰδοὺ φέρω σοι τήνδε μαζίσκην ἐγὼ / ἔκ τῶν ὀλῶν τῶν ἐκ Πύλου μεμαγμένην*. 1310 *εἴπερ ἐκ πεύκης γε κἀγὼ καὶ ξύλων ἐπηγνύμην*. Nub. 454 ff. *κεῖ βούλονται / νῆ τὴν Δήμητρ' ἔκ μου χορδὴν / τοῖς φροντισταῖς παραθέντων*. 881 *κἀκ τῶν σιδίωv βατράχους ἐποίει πῶς δοκεῖς*. Vesp. 1066 f. *ἀλλὰ κἀκ τῶν λειψάνων / δεῖ τῶνδε ῥώμην νεανικὴν σχεῖν*. Van Leeuwen reads *τῶνδ' ἔχειν γνώμην νεανῖν*, taking *γνώμην* from V, *ἔχειν* from both R and V; but the reading of the Oxford text appears quite satisfactory. Pax 4 *δὸς μᾶζαν ἐτέραν, ἐξ ὀνίδων πεπλασμένην*. Lys. 585 f. *κᾶπειτα ποιῆσαι / πολύπην μεγάλην κᾶτ' ἐκ ταύτης τῷ δήμῳ χλαῖναν ὑφῆναι*. Ran. 1281 f. *μὴ πρὶν γ' <ἄν> ἀκούσης χἀτέραν στάσιν μελῶν / ἐκ τῶν κιθαρωδικῶν νόμων εἰργασμένην*. Eccl. 1056 f. *ἔμπουσά τις / ἐξ αἵματος φλύκταιναν ἠμφιεσμένην*. Fr. 54 *ἐκ δὲ τῆς ἐμῆς χλανίδος τρεῖς ἀπληγίδας ποιῶν*.

u) In several passages the object of *ἐκ* designates the whole from which a certain part is taken. Eq. 561 f. *ὦ Γεραῖστίε παῖ Κρόνον, / Φορμῖωνί τε φίλτατ' ἐκ / τῶν ἄλλων τε θεῶν Ἀθη- / ναίοις πρὸς τὸ παρεστός*. Compare the peculiar superlative constructions in Chapter VI. B 3 b) above. Nub. 1089 ff. Ad. *συνηγοροῦσιν ἐκ τίνων; / Δι. ἐξ εὐρυπρόκτων*. Ad. *πέιθομαι. / τί δαί; τραγωδοῦσ' ἐκ τίνων; / Δι. ἐξ εὐρυπρόκτων*. Ad. *εὐ λέγεις. / δημηγοροῦσι δ' ἐκ τίνων; / Δι. ἐξ εὐρυπρόκτων*. *From what class do advocates come?* etc. Av. 15 f. *ὃς τῷδ' ἔφασκε νῶν φράσειν τὸν Τηρέα / τὸν ἔποφ' ὃς ὄρνις ἐγένετ' ἐκ τῶν ὀρνέων*. The passage is difficult and the interpretations are many. According to Kennedy (quoted by Merry) the meaning is *who became a (real) bird from the bird-folk*, the bird-folk being the Thracians, of whom Tereus was one and whose speech sounded to the Athenians like the twittering of birds. Rogers suggests that the actor, speaking in his own character (not in the character of Euelpides, whom he impersonates), refers to the man playing the part of the Hoopoe as having become a bird by means of feathers *from the bird-market*. Both interpretations appear quite unsatisfactory to me. Of the various translations proposed the best is probably that of Brunck, *inter omnes aves*, which is followed by Van Daele *parmi les oiseaux*. The prepositional phrase would then be taken with *φράσειν . . . τὸν ἔποπα* and would correspond to the

partitive use of the genitive. Eccl. 684 ff. *καὶ κηρύξει τοὺς ἐκ τοῦ βῆτ' ἐπὶ τὴν στοιὰν ἀκολουθεῖν / τὴν βασιλείον δειπνήσοντας· τὸ δὲ θῆτ' ἐς τὴν παρὰ ταύτην, / τοὺς δ' ἐκ τοῦ κάππ' ἐς τὴν στοιὰν χωρεῖν τὴν ἀλ-φινόπωλιν. οἱ ἐκ τοῦ βῆτα* are those who hold tickets marked B, consequently *those of the B-group*; *τοὺς ἐκ τοῦ κάππα* similarly; the substitution of *τὸ δὲ θῆτα* for *τοὺς ἐκ τοῦ θῆτα* is striking.

v) In the following passages the preposition is used to express certain local relations in which the idea of motion is either entirely lost or is visible only as a factor in the historical development of the construction. The individual examples differ considerably in character. Ach. 1136 *τὰ στρώματ' ὧ παῖ δῆσον ἐκ τῆς ἀσπίδος.* 1138 *τὸ δεῖπνον ὧ παῖ δῆσον ἐκ τῆς κιστίδος.* A literal following out of this command exactly as it is worded is not meant; the verse is merely an imitation of 1136. Eq. 638 f. *ταῦτα φροντίζοντί μοι / ἐκ δεξιᾶς ἀπέπαρδε καταπύγων ἀνῆρ.* Nub. 538 f. *οὐδὲν ἦλθε ῥαψαμένη σκυτίον καθειμένον / ἐρυθρὸν ἐξ ἄκρου, at the end.* Vesp. 225 *ἔχουσι γὰρ καὶ κέντρον ἐκ τῆς ὀσφύος.* Eccl. 482 *μὴ πού τις ἐκ τοῦπισθεν ὦν τὸ σχῆμα καταφυλάξῃ.* 487 f. *περισκοπυμένη τὰνθένδε καὶ τὰκεῖσε καὶ τὰκ / δεξιᾶς.* Fr. 665 *νεῖν ἐξ ὑπτίας, to swim on one's back.*

w) In two passages *ἐκ* with an object designating a part of the body is used with the verb *κρεμάννυμι* in a construction corresponding closely to that without *ἐκ* as shown above in Chapter VIII. A 2. Ach. 944 f. *εἶ- / περ ἐκ ποδῶν κατωκάρα κρέμαιτο.* Eq. 1363 *ἐκ τοῦ λάρυγγος ἐκκρεμάσας Ὑπέρβολον.*

x) In the following passages *ἐκ* is used in constructions involving the change from one state to another or the substitution of one thing for another. The object of the preposition designates the former condition of the subject. Eq. 703 f. *οἶον ὄψομαί σ' ἐγὼ / ἐκ τῆς προεδρίας ἔσχατον θεώμενον, instead of having the first seat I expect to see you watching from the last seat.* 1321 *τὸν Δῆμον ἀφεψήσας ὑμῖν καλὸν ἐξ αἰσχροῦ πεποίηκα.* Pax 697 *ἐκ τοῦ Σοφοκλέους γίγνεται Σιμωνίδης.* Av. 627 *ὧ φίλτατ' ἐμοὶ πολὺν πρεσβυτῶν ἐξ ἐχθίστου μεταπίπτων.* 799f. *ἡρέθη φύλαρχος, εἶθ' ἵππαρχος, εἶτ' ἐξ οὐδενὸς / μεγάλα πράττει κάστι νυνὶ ξουθὸς ἵππαλεκτρῶν.* Ran. 1011 *ἀλλ' ἐκ χρηστῶν καὶ γενναίων μοχθηροτάτους ἀπέδειξας.* 1298 f. *ἀλλ' οὖν ἐγὼ μὲν ἐς τὸ καλὸν ἐκ τοῦ καλοῦ / ἠνεγκον αὐτά (sc. τὰ μέλη, choral poetry, which Aeschylus found already in a state of high artistic development and which*

he improved still further). Fr. 548 ἀλαβαστροθήκας τρεῖς ἔχουσιν ἐκ μᾶς. Here ἐκ almost certainly means *instead of*.

5. Ἐπί. In sub-sections a) to f) the constructions are mostly local; in g) and h) temporal; in i) to m) they involve manner, reference, and other relations. For attributive phrases with ἐπί see b), d), g), and k).

a) In the following passages ἐπί is used concretely in the sense *upon*, and the phrase designates the object upon which some person or thing is located or moves or performs any action whatever. Ach. 70 ἐφ' ἄρμαμαξῶν μαλθακῶς κατακείμενοι. 82 κᾶχεζεν ὀκτὼ μῆνας ἐπὶ χρυσῶν ὀρῶν. Eq. 754 ὅταν δ' ἐπὶ ταυτησὶ καθῆται τῆς πέτρας. 771 ἐπὶ ταυτησὶ (sc. τῆς τραπέζης) κατακηθεῖν. 956 λάρος κεχηνῶς ἐπὶ πέτρας δημηγορῶν. 968 f. ἐφ' ἄρματος / χρυσοῦ διώξει Σμικύθην καὶ κύριον. Nub. 1176 ἐπὶ τοῦ προσώπου τ' ἐστὶν Ἀττικὸν βλέπος. 1430 f. τί . . . / οὐκ . . . ἐπὶ ξύλου καθεύδεις; Vesp. 90 ἦν μὴ 'πὶ τοῦ πρώτου καθίζηται ξύλου. 332 f. ἡ δῆτα λίθον με ποίησον ἐφ' οὐ / τὰς χοιρίνας ἀριθμοῦσι. 808 παρά σοι κρεμήσεται ἔγγυς ἐπὶ τοῦ παττάλου. Pax 80 f. ὁ δεσπότης γάρ μου μετέωρος αἶρεται / ἱππηδὸν ἐς τὸν ἀέρ' ἐπὶ τοῦ κανθάρου. 452 ἐπὶ τοῦ τροχοῦ γ' ἔλκοιτο μαστιγούμενος. 699 κέρδους ἕκατι κᾶν ἐπὶ ριπὸς πλέοι. 896 ἐπὶ γῆς παλαίειν. 938 ἐγὼ δὲ ποριῶ βωμὸν ἐφ' ὅτου θύσομεν. Av. 39 ff. οἱ μὲν γὰρ οὖν τέττιγες ἓνα μῆν' ἢ δύο / ἐπὶ τῶν κραδῶν ἄδουσι, Ἀθηναῖοι δ' αἰὲ / ἐπὶ τῶν δικῶν ἄδουσι πάντα τὸν βίον. The second prepositional phrase is an imitation of the first, but the logical relation is not really local in the second. See i) below. 292 f. ὥσπερ οἱ Κᾶρες μὲν οὖν / ἐπὶ λόφων οἰκοῦσιν ὡγάθ' ἀσφαλείας οὐνεκα. The Hoopoe takes λόφων in the sense *hills* instead of crests. 486 f. διὰ ταῦτ' ἄρ' ἔχων καὶ νῦν ὥσπερ βασιλεὺς ὁ μέγας διαβάσκει / ἐπὶ τῆς κεφαλῆς τὴν κυρβασίαν. 510 ἐπὶ τῶν σκήπτρων ἐκάθητ' ὄρνις. 515 αἰετὸν ὄρνιν ἕστηκεν ἔχων ἐπὶ τῆς κεφαλῆς. 742 ἰζόμενος μελίας ἐπὶ φυλλοκόμου. 836 οἰκίειν ἐπὶ πετρῶν. Lys. 60 ἐπὶ τῶν κελήτων διαβεβήκασ' ὄρθρῃαι. 231 οὐ στήσομαι λείαν' ἐπὶ τυροκνήστιδος. 232 is an exact repetition. 395 f. ἡ δ' ὑποπεπωκῦ' ἢ γυνὴ 'πὶ τοῦ τέγουσ / 'κόπτεισθ' Ἀδωνιν ' φησίν. 561 ἄνδρα κομήτην φυλαρχοῦντ' εἶδον ἐφ' ἵππου. 574 ff. πρῶτον μὲν ἐχρῆν, ὥσπερ πόκου ἐν βαλανείῳ / ἐκπλύναντας τὴν οἰσπώτην, ἐκ τῆς πόλεως ἐπὶ κλίνης / ἐκραβδίξειν τοὺς μοχθηροῦς. 678 f. τὰς δ' Ἀμαζόνας σκόπει, / ἄς Μίκων ἔγραψ' ἐφ' ἵππων μαχομένας τοῖς ἀνδράσιν. 723 f. τὴν δ' ἐπὶ στρούθου † μίαν † / ἦδη πέτεσθαι διανοουμένην κάτω. There seems no serious objection to μίαν,

and if any corruption exists at all the prepositional phrase is most probably not affected by it. 732 διαπετάσασ' (sc. τὰ ἔρια) ἐπὶ τῆς κλίνης μόνον. 845 f. οἶος ὁ σπασμός μ' ἔχει / χὼ τέτανος ὥσπερ ἐπὶ τροχοῦ στρεβλούμενον. 923 αἰσχρὸν γὰρ ἐπὶ τόνου γε (sc. συγκατακλίνεσθαι). Thes. 693 ff. ἀλλ' ἐνθάδ' ἐπὶ τῶν μηρίων / πληγέν μαχαίρα τῆδε φοινίας φλέβας / καθαιματώσει βωμόν. *over the sacrificial meats*, Rogers. The scholiast comments ἀπὸ τοῦ τὰ μηρία ἐπάνω ἀποκεῖσθαι. Ran. 52 f. καὶ δῆτ' ἐπὶ τῆς νεὸς ἀναγιγνώσκοντί μοι / τὴν Ἀνδρομέδαν . . . 928 f. ἐπ' ἀσπίδων ἐπόντας / γρυπαιέτους χαλκηλάτους (sc. εἶπεν). 1403 'ἐφ' ἄρματος γὰρ ἄρμα καὶ νεκρῷ νεκρός.' Blaydes proposed νεκροῦ for νεκρῷ. Eccl. 909 κἀπὶ τῆς κλίνης ὄφιν εὔροισ. Plut. 382 ὄρω τιν' ἐπὶ τοῦ βήματος καθεδούμενον. 875 f. ἐπὶ τοῦ τροχοῦ γὰρ δεῖ σ' ἐκεῖ στρεβλούμενον / εἰπεῖν ἃ πεπανούργηκας. 996 καὶ τᾶλλα τὰπὶ τοῦ πίνακος τραγήματα / ἐπόντα. 1013 f. μυστηρίοις δὲ τοῖς μεγάλοις ὄχουμένην / ἐπὶ τῆς ἀμάξης ὅτι προσέβλεψέν μέ τις. Fr. 11 καὶ δι' ὅπῃς κἀπὶ τέγους. No verb is present but the construction is probably similar to that in the other passages in this sub-section. 68 ἀνέχασκον εἰς ἕκαστος ἐμφερέστατα / ὀπτωμέναις κόγχαισιν ἐπὶ τῶν ἀνθράκων. 133 ἐπὶ τοῦ περιδρόμου στάσα τῆς συνοικίας. 135 ἐγὼ δ' ἀπολογίζεῖν τε κᾶτ' ἐπ' ἀνθράκων. 281 ἀλλ' ὥσπερ λύχνος / ὁμοιώτατα καθῆῦδ' ἐπὶ τοῦ λυχνείδιου. 474 ὥσπερ εἰ Καλλιπίδης / ἐπὶ τοῦ κορήματος καθέζομαι χαμαί.

b) The following passages differ from those in a) only in the fact that the phrase stands in an attributive relation to some substantive and not in an adverbial construction. Nub. 218 οὐπὶ τῆς κρεμάθρας ἀνὴρ. 1502 οὐπὶ τοῦ τέγους. In Vesp. 68 the same phrase occurs. Lys 389 ὁ τ' Ἀδωνιασμός οὗτος οὐπὶ τῶν τεγῶν.

c) The following passages contain a local relation slightly different from that in the preceding sub-sections, since the object of the preposition designates the part of the body on which the person sits or on which he carries something. Ach. 638 ἐπ' ἄκρων τῶν πυγιδίων ἐκάθησθε. Eccl. 222 ἐπὶ τῆς κεφαλῆς φέρουσιν ὥσπερ καὶ πρὸ τοῦ.—Plut. 1198 ἐπὶ τῆς κεφαλῆς φέρε (sc. τὰς χύτρας). Fr. 544 † τίς δ' εἰς ἐγγύτατα ὁ λουπὸς τὰς ὀσφύας † / ἐπὶ τῶν κοχωνῶν ἀργοναύτης οὕτοσί; The first verse is almost hopelessly corrupt, but the sense of ἐπὶ τῶν κοχωνῶν is quite clear. The Scholiast on Hippocr. ad Epidem., who quotes the passage, defines κοχῶναι as σάρκες . . . περιφερεῖς, ἐφ' αἷς καθήμεθα.

d) In the following passages *ἐπί* is used with the geographical noun *Θράκης* in the sense *in Thrace*. The phrase is attributive in Vesp. 288 f., Pax 283 and Av. 1369. Ach. 602 τοὺς μὲν ἐπὶ Θράκης μισθοφοροῦντας τρεῖς δραχμάς. Vesp. 288 f. τῶν προδόντων / τὰπὶ Θράκης. Pax 283 ἐς τὰπὶ Θράκης χωρία. Av. 1369 ἐς τὰπὶ Θράκης ἀποπέτου κάκεϊ μάχου. Lys. 102 f. ὁ γοῦν ἐμὸς ἀνὴρ πέντε μῆνας ὧ τάλαν / ἄπειστιν ἐπὶ Θράκης.

e) In Eccl. 496 f. the construction is peculiar and the text suspicious: ἀλλ' εἶα δεῦρ' ἐπὶ σκιᾶς / ἐλθοῦσα πρὸς τὸ τεχνίον. Bachmann proposed ἵπὸ σκιᾶς, for which by way of improvement van Leeuwen suggested ἵπὸ σκιάν.

f) The following passages are metaphorical, but the metaphors involve a local relation similar to that in a). Eq. 1244 λεπτή τις ἐλπίς ἐστ' ἐφ' ἧς ὀχοῦμεθα. Compare Fr. 150 below. Lys. 31 ἐπ' ὀλίγου γ' ὠχεῖτ' ἄρα. Plut. 256 ἀλλ' ἔστ' ἐπ' αὐτῆς τῆς ἀκμῆς. Fr. 150 (vs. 1) ὡς σφόδρ' ἐπὶ λεπτῶν ἐλπίδων ὠχεῖσθ' ἄρα.

g) In the following passages *ἐπί* means *in the time of*. The object is personal. The attributive use of the prepositional phrase appears in Eccl. 943. Ach. 65 ff. ἐπέμψαθ' ἡμᾶς ὡς βασιλέα τὸν μέγαν / μισθὸν φέροντας δύο δραχμάς τῆς ἡμέρας / ἐπ' Εὐθυμένους ἄρχοντος. Nub. 1028 ff. † εὐδαίμονες δ' ἦσαν ἄρ' οἱ / ζῶντες τότε ἐπὶ / τῶν προτέρων.† The metre fails to correspond with that of 953 f., though the sense is clear. Hall and Geldart (mostly after the Aldine Edition) propose εὐδαίμονες ἄρ' ἦσαν οἱ τότε ζῶντες ἡνίκ' ἦσθ', οἱ πρότεροι, which makes the metre sound. Pax 592 ff. πολλὰ γὰρ ἐπάσχομεν / πρὶν ποτ' ἐπὶ σοῦ γλυκεία / κάδάπανα καὶ φίλα. Av. 540 ff. ὡς ἐδάκρυσά γ' ἐμῶν / πατέρων κάκην, οἱ / τάσδε τὰς τιμὰς προγόνων παραδόντων / ἐπ' ἐμοῦ κατέλυσαν. Eccl. 943 οὐ γὰρ τὰπὶ Χαριζένης τάδ' ἐστίν.

h) The following passages differ from those in the preceding sub-section only in the fact that the object designates not a person but a certain period of life or an era of time. Ach. 211 οὐκ ἂν (sc. ἐξέφυγεν) ἐπ' ἐμῆς γε νεότητος. Eq. 524 f. τελευτῶν ἐπὶ γήρως, οὐ γὰρ ἐφ' ἡβης, / ἐξεβλήθη πρεσβύτης ὦν. Vesp. 1166 f. κακοδαίμων ἐγώ, / ὅστις ἐπὶ γήρως χίμετλον οὐδὲν λήψομαι. 1198 f. ποῖον ἂν λέξει δοκεῖς / ἐπὶ νεότητος ἔργον ἀνδρικώτατον; Eccl. 985 ἐπὶ τῆς προτέρας ἀρχῆς γε ταῦτ' ἦν ὧ γλύκων.

i) In the following passages the object of *ἐπί* designates a pursuit in which some person is engaged. The temporal notion is present

to a slight degree but is not nearly so strong as in g) and h). Vesp. 354 ἐπὶ στρατιᾶς κλέψας ποτὲ τοὺς ὀβελίσκους. 557 ἐπὶ στρατιᾶς τοῖς ξυσσίτοις ἀγοράζων. Lys. 99 f. τοὺς πατέρας οὐ ποθεῖτε τοὺς τῶν παιδίων / ἐπὶ στρατιᾶς ἀπόντας; Observe also the phrase in Av. 41, treated above in a) as a part of the passage 39 ff. ἐπὶ τῶν δικῶν stands in close contrast with ἐπὶ τῶν κραδῶν and so might be translated (*sitting*) upon lawsuits. The fact is probably that the poet is playing on the two uses of ἐπί—the local in imitation of ἐπὶ τῶν κραδῶν and the quasi-temporal use similar to ἐπὶ στρατιᾶς.

j) In Ran. 1304 f. ἐπί means *for, with reference to*: καίτοι τί δεῖ / λύρας ἐπὶ τούτων; τῶν Εὐριπίδου μελῶν is understood.

k) A similar relation exists in Plut. 100 ἴστον γὰρ ἤδη τάπ' ἐμοῦ, *the facts concerning me*.

l) In the two following passages the prepositional phrase designates the formation in which persons or objects are arranged. Lys. 281 f. οὕτως ἐπολιόρησ' ἐγὼ τὸν ἄνδρ' ἐκείνον ὠμῶς / ἐφ' ἑπτακαίδεκ' ἀσπίδων πρὸς ταῖς πύλαις καθεύδων, *seventeen men deep*. Eccl. 756 τί δῆτ' ἐπὶ στοίχου ἔστιν οὕτως; The subject is the possessions which A is arranging to carry away.

m) In Vesp. 1517 the prepositional phrase involves manner: ἴν' ἐφ' ἡσυχίας ἡμῶν πρόσθεν βεμβικίζωσιν ἐαυτούς.

6. Κατά. In sub-sections a) to f) the constructions are local, though the local relation has sometimes a metaphorical character, as in Vesp. 6 f., 713, Pax 525, Lys. 552. In g) and h) the local notion is largely lost. The attributive use of the prepositional phrase appears in Nub. 188 and Ran. 1529; probably also in Vesp. 1216 and Fr. 502; but not in Pax 240 f. (see the note on this passage below in a).

a) The most common genitive construction with κατά is that in which the object designates the limit of motion downward from above—usually the person or thing upon which something is poured or sprinkled. The verb on which the prepositional phrase depends is itself a compound of κατά in Eq. 1094 f., Nub. 177, Vesp. 6 f., 713, Av. 463 f., 537 f., Lys. 552, and in the three remaining passages (Vesp. 1216, Pax 240 f., Fr. 502) the prepositional phrase does not depend on any verb expressed in the text. Eq. 1094 f. εἶτα κατασπένδειν κατὰ τῆς κεφαλῆς ἀρββάλλω / ἀμβροσίαν κατὰ σοῦ,

κατὰ τούτου δὲ σκοροδάλμην. The two phrases in 1095 serve to explain that in 1094. Nub. 177 κατὰ τῆς τραπέζης καταπάσας λεπτήν τέφραν. Vesp. 6 f. ἐπεὶ καυτοῦ γ' ἐμοῦ / κατὰ τοῖν κόραιν ὕπνου τι καταχεῖται γλυκύ. 713 ὡς νάρκη μου κατὰ τῆς χειρὸς καταχεῖται. 1216 ὕδωρ κατὰ χειρός, *water to wash (pour over) our hands*. The expression had become conventionalized, as is evident from the absence of καταχεῖσθαι here and in Fr. 502 below. In Athenaeus 156 e occurs the expression τὸ κατὰ χειρῶν, where ὕδωρ is readily supplied from the immediate context. Pax 240 f. ἄρ' οὗτός ἐστ' ἐκείνος ὃν καὶ φεύγομεν, / ὁ δεινός, ὁ ταλαύριμος, ὁ κατὰ τοῖν σκελοῖν. With this last phrase we may understand τιλᾶν ποιῶν, following the explanation of the scholium in V: ἀπὸ τῶν διὰ δειλίαν ἀποτιλόντων. The ellipsis in the text was no doubt filled on the stage by a gesture. Av. 463 f. καταχεῖσθαι / κατὰ χειρὸς ὕδωρ φερέτω ταχύ τις. 536 ff. κάπειτα κατεσκέδασαν θερμόν / τοῦτο καθ' ἑμῶν / αὐτῶν ὥσπερ κενεβρείων. Lys. 552 (sc. ἦνπερ) ἴμερον ἡμῶν κατὰ τῶν κόλπων καὶ τῶν μηρῶν καταπνεύση. Fr. 502 φέρε παῖ ταχέως κατὰ χειρὸς ὕδωρ. The prepositional phrase depends not on φέρε but on ὕδωρ. See the remark on Vesp. 1216 above.

b) In Vesp. 355, an anapaestic tetrameter, the object of κατὰ signifies not the limit but the starting-point of a downward motion: ἴεις σαυτὸν κατὰ τοῦ τείχους.

c) In two passages the object of κατὰ signifies the space passed over in downward motion. The first example occurs in iambic trimeters of the ordinary type; the second in a Laconian choral passage. Av. 20 f. ἔσθ' ὅποι κατὰ τῶν πετρῶν / ἡμᾶς ἔτ' ἄξεις. Lys. 1258 f. πολὺς δ' ἀμᾶ / κατῶν σκελῶν ἀφρὸς ἴετο.

d) In two passages κατὰ governs a noun signifying some part of the body, which is not merely touched on the surface but penetrated. The sense of the first passage, however, is metaphorical. Pax 525 οἶον δὲ πνεῖς, ὡς ἡδὺ κατὰ τῆς καρδίας. Thes. 59 ff. ὃς ἔτοιμος σοῦ τοῦ τε ποιητοῦ / τοῦ καλλιπεοῦς κατὰ τοῦ θριγκοῦ / συγγογγύλας καὶ συστρέψας / τουτὶ τὸ πέος χροανεῦσαι. Mnesilochus repeats θριγκοῦ after the Servant, who uses it in 58, but he (Mn.) makes it a synonym of πρωκτοῦ.

e) In the following passages κατὰ is used with γῆς (γαίας in Ran. 1529, a lyrical dactylic hexameter) in the sense *under the earth*.

In Nub. 188 and Ran. 1529 the phrase is attributive; in the other two passages it depends on verbs implying motion. Nub. 188 ζητοῦσιν οὗτοι τὰ κατὰ γῆς. Ran. 1514 κατὰ γῆς ταχέως ἀποπέμψω (sc. αὐτούς). 1529 δαίμονες οἱ κατὰ γαίας. Plut. 238 εὐθὺς κατώρυξέν με κατὰ τῆς γῆς κάτω.

f) In two passages the prepositional phrase depends on a verb implying hostile action, and the object of κατὰ signifies the person against whom the attack is made. Eq. 627 ἤρειδε κατὰ τῶν ἰππέων. 808 εἶθ' ἤξει σοι δριμύς ἄγροικος κατὰ σοῦ τὴν ψῆφον ἰχνεύων, *looking for a stone (to throw) at you*, but there is a play on ψῆφος as used for voting in the law-courts, hence *looking for the pebble (with which to vote) against you*.

g) In the following passages the object of κατὰ designates the person against whom some legal action is taken. Eq. 347 εἴ που δικίδιον εἶπας εὔ κατὰ ξένου μετοίκου. Nub. 782 οὐδεὶς κατ' ἐμοῦ τεθνεώτος εἰσάξει δίκην. Here belongs also Eq. 808 as taken in its second sense. See above in f).

h) In the following passages the object of κατὰ designates the sacrificial victim by which an oath is sworn. Eq. 660 f. τῇ δ' Ἀγροτέρῃ κατὰ χιλιῶν παρήνεσα / εὐχὴν ποιήσασθαι χιμάρων εἰς αὐρίον. Ran. 101 ὁμόσαι καθ' ἱερῶν. Fr. 913 εὐξασθαι κατὰ χρυσόκερω λιβανωτοῦ.

7. Μετά. The examples of μετά with personal objects, which are by far the most numerous, occupy a) to g), while those with inanimate or abstract objects occupy the remaining sub-sections. In most of the passages in a), b), c), d), and h) the notion of accompaniment is predominant, while the expressions in the other sub-sections involve instrument, manner, and other ideas. For attributive expressions see d).

a) In the following passages the prepositional phrase is used with verbs of rest—chiefly of *being with*, *lying with*, and the like. Ach. 1147 f. καθέδειν μετὰ παιδίσκης / ὠραιότητος. Nub. 462 ff. μετ' ἐμοῦ / ζηλωτότατον βίον ἀν- / θρώπων διάξεις. Pax 1330 f. χῶπως μετ' ἐμοῦ καλῆ / καλῶς κατακείσει. Av. 753 f. εἰ μετ' ὀρνίθων τις ὑμῶν ὧ θεαταὶ βούλεται / διαπλέκειν ζῶν ἠδέως. 1344 f. βούλομαι / οἰκεῖν μετ' ὑμῶν. Lys. 904 κατακλίνηθι μετ' ἐμοῦ. Eccl. 243 μετὰ τάνδρὸς ᾤκησ' ἐν πυκνί. Plut. 382 ff. ὀρῶ τιν' ἐπὶ τοῦ βήματος καθεδούμενον / ἰκετηρίαν ἔχοντα μετὰ τῶν παιδίων / καὶ τῆς γυναικός. 504 μετὰ σοῦ τε τὰ πλεῖστα σύνεισιν. 564 κοσμιότης οἰκεῖ μετ' ἐμοῦ. 1081 εἶναι μετ' αὐτῆς.

b) In the following passages the prepositional phrase is used with verbs of motion—chiefly with intransitive verbs of *coming* and *going*, but with transitive verbs of *leading* in Vesp. 1003 f., Av. 658 f., Eccl. 1138; of *sending* in Ran. 1513 f.; and with a reflexive verb of throwing oneself in Nub. 1448 ff. Nub. 1005 f. εἰς Ἀκαδήμειαν . . . ἀποθρέξει / . . . μετὰ σώφρονος ἡλικιώτου. 1448 ff. οὐδέν σε κωλύσει σεαυ- / τὸν ἐμβαλεῖν ἐς τὸ βάραθρον / μετὰ Σωκράτους. 1466 μετ' ἐμοῦ ἰθὺν. Vesp. 320 f. μεθ' ἡμῶν / ἐλθὼν ἐπὶ τοὺς καδίσκους. 1003 f. ἐγὼ γάρ σ' ὦ πάτερ / θρέψω καλῶς, ἄγων μετ' ἐμαντοῦ πανταχοῖ. Pax 116 f. ὡς σὺ μετ' ὀρνίθων προλιπὼν ἐμὲ / ἐς κόρακας βαδιεῖ μεταμώνιος, *with the birds*, a not unnatural expression, though it may be a gloss on ἐς κόρακας. So van Leeuwen regards it. Av. 658 f. τούτους μὲν ἄγων μετὰ σαυτοῦ / ἀρίστισον εὖ. 1428 (sc. ἴνα) μετὰ τῶν γεράνων τ' ἐκέιθεν ἀναχωρῶ πάλιν. He means *as winter approaches*, but the comitative notion is not entirely absent from μετά. 1686 ἀλλ' ἴθι μεθ' ἡμῶν. 1692 οὐκ εἶ μεθ' ἡμῶν; Ran. 1513 f. (sc. αὐτούς) μετ' Ἀδειμάντου τοῦ Λευκολόφου / κατὰ γῆς ταχέως ἀποπέμψω. Eccl. 542 f. αἱ δὲ δὴ Λακωνικαὶ / ὄχοντο μετὰ σοῦ κατὰ τί χη βακτηρία; 1065 f. ποῖ σὺ ποῖ / χωρεῖς μετὰ ταύτης; 1095 ξυνεσπεσοῦμαι γὰρ μετὰ σοῦ. 1138 (sc. ἐκέλευέ με) ἄγειν σε καὶ τασδί μετὰ σοῦ τὰς μείρακας. 1142 f. καὶ τῶν κριτῶν εἰ μὴ τις ἐτέρωσε βλέπει, / ἴτω μεθ' ἡμῶν. Plut. 54 ἦλθε μετὰ νῶν ἐνθαδί. 231 εἴσω μετ' ἐμοῦ δεῦρ' εἴσιθι. 823 ἔπον μετ' ἐμοῦ παιδάριον.

c) In the following passages the prepositional phrase is used with verbs designating activity of various kinds, performed by one person (or more) accompanied by others. The notion of assistance given is present in some of the examples (Eq. 589 f., 596 f., Nub. 474 f., Av. 196, Lys. 111 f., 349, 437 f., 478 f., 1221, etc.) but the comitative idea is never lost. Ach. 141 τοῦτον μετὰ Σιτάλκους ἔπινον τὸν χρόνον. 248 ff. τήνδε τὴν πομπὴν ἐμὲ / πέμψαντα καὶ θύσαντα μετὰ τῶν οἰκετῶν / ἀγαγεῖν τυχηρῶς τὰ κατ' ἀγροὺς Διονύσια. 277 ἐὰν μεθ' ἡμῶν ξυμπίης. Eq. 229 κἀγὼ μετ' αὐτῶν (sc. ξυλλήψομαι). 589 f. ἡ χορικῶν ἐστὶν ἐταῖρα / τοῖς τ' ἐχθροῖσι μεθ' ἡμῶν στασιάζει. 596 f. πολλὰ γὰρ δὴ πράγματα / ξυνδιήνεγκαν μεθ' ἡμῶν. 1289 οὐ ποτ' ἐκ ταῦτοῦ μεθ' ἡμῶν πίνεται ποτηρίου. Here the prepositional phrase probably depends both on ταῦτοῦ (as a substitute for the dative) and on the verb. Nub. 474 f. ἄξια σῆ φρενὶ / συμβουλευσομένους μετὰ σοῦ. Vesp. 786 ὅτι κατ' ἐμαντὸν κοῦ μεθ' ἐτέρου λήψομαι, *since I shall receive (my pay) individually and not jointly with someone else*.

788 δραχμὴν μετ' ἐμοῦ πρώην λαβών. The translation of 786 explains 788. 1269 (sc. εἶδον) δειπνοῦντα μετὰ Λεωγόρου. Pax 776 f. μετ' ἐμοῦ / τοῦ φίλου χόρευσον. 783 f. μετὰ τῶν / παίδων χορευῶσαι. 817 f. Μοῦσα θεὰ μετ' ἐμοῦ / ξύμπαιζε τὴν ἑορτήν. 1115 f. ἄγε δὴ θεαταὶ δεῦρο συσπλαγχνεύετε / μετὰ νῶν. 1131 f. διέλ- / κων μετ' ἀνδρῶν ἑταίρων φίλων. 1156 ὡς ἂν ἐμπίη μεθ' ἡμῶν. Av. 196 ὥστ' ἂν μετοικίζοιμι μετὰ σοῦ τὴν πόλιν. 660 ἴνα παίσωμεν μετ' ἐκείνης. 739 ff. μεθ' ἧς ἐγὼ / νάπαισι καὶ κορυφαῖς ἐν ὀρείαις, / τιὸ τιὸ τιὸ τιοτίγξ, / ἰζόμενος μελίας ἐπὶ φυλλοκόμου, / τιὸ τιὸ τιὸ τιοτίγξ, / δι' ἐμῆς γέννος ξουθῆς μελέων / Πανὶ νόμους ἱεροὺς ἀναφαίνω. μεθ' ἧς probably belongs with ἀναφαίνω, though it stands nearer to ἰζόμενος. Lys. 111 f. ἐθέλοιτ' ἂν οὖν, εἰ μηχανὴν εὐροίμ' ἐγὼ, / μετ' ἐμοῦ καταλύσαι τὸν πόλεμον; 349 φέρειν ὕδωρ μεθ' ἡμῶν. 437 f. οὐ ξυναρπάσει μέσην / καὶ σὺ μετὰ τούτου κἀνύσαντε δῆσεται; 478 f. ἀλλὰ βασανιστέον / τόδε σοι τὸ πάθος μετ' ἐμοῦ. 543 f. ἐθέλω δ' ἐπὶ πᾶν ἰέναι / μετὰ τῶνδε. I have classified this example here rather than in b) above because it is a metaphorical expression for giving assistance and does not really designate motion. 1221 χῆμεις γε μετὰ σοῦ ξυνταλαιπωρήσομεν. Ran. 418 f. μετ' αὐτῆς / παίζων χορεύειν βούλομαι. 697 f. . . . ἡμᾶς, οἱ μεθ' ἡμῶν πολλὰ δὴ / χοῖ πατέρες ἐναυμάχησαν. 1196 εἰ κάστρατήγησέν γε μετ' Ἐρασινίδου, that is, as colleague. Eccl. 122 f. ἐγὼ δὲ θεῖσα τοὺς στεφάνους περιδήσομαι / καυτῇ μεθ' ἡμῶν. 849 καχάζων μεθ' ἐτέρου νεανίου. Plut. 174 f. Κα. ὁ Πάμφιλος δ' οὐχὶ διὰ τοῦτον κλαύσεται; / Χρ. ὁ βελονοπώλης δ' οὐχὶ μετὰ τοῦ Παμφίλου; 614 f. εὐωχεῖσθαι μετὰ τῶν παίδων / τῆς τε γυναικός. 891 f. μετὰ τοῦ μάρτυρος / διαρραγείης. Fr. 81 ἢ δῶρ' αἰτῶν ἀρχὴν πολέμου μετὰ Πεισάνδρου πορίσειεν.

d) In the following passages the prepositional phrase stands in an attributive or predicative relation to a substantive. Vesp. 692 καὶ κοινωνῶν τῶν ἀρχόντων ἐτέρῳ τινὶ τῶν μεθ' ἑαυτοῦ. Av. 34 ἀστοὶ μετ' ἀστῶν, *citizens among citizens*. 155 ὁ μετ' ὀρνίθων βίος. Plut. 842 f. τὸ τριβώνιον δὲ τί δύναται πρὸς τῶν θεῶν, / ὃ φέρει μετὰ σοῦ τὸ παιδάριον τουτί; Meineke proposed τὸ μετὰ σοῦ παιδάριον, which was accepted by van Leeuwen and others. In any case μετὰ σοῦ is probably attributive.

e) In Vesp. 1245 ff. occurs the scolium 'χρήματα καὶ βίον / Κλειταγόρα τε καὶ- / μοὶ μετὰ Θετταλῶν'—. The allusion is not understood and the passage cannot easily be classified in any of

the other sub-sections, but it is quite clear that *μετὰ Θεσσαλῶν* means *among, in the land of, the Thessalians*.

f) In the following passages *μετά* is used in the sense *on the side of, in sympathy with*. Ach. 661 f. τὸ γὰρ εὖ μετ' ἐμοῦ καὶ τὸ δίκαιον / ξύμμαχον ἔσται. Pax 765 f. πρὸς ταῦτα χρεῶν εἶναι μετ' ἐμοῦ / καὶ τοὺς ἄνδρας καὶ τοὺς παῖδας. Av. 1672 ἦν μεθ' ἡμῶν ἦς. Lys. 140 f. σὺ γὰρ ἐὰν γένη / μόνη μετ' ἐμοῦ, τὸ πρᾶγμα' ἀνασσοαίμεσθ' ἔτ' ἄν. Ran. 782 μετ' Αἰσχύλου δ' οὐκ ἦσαν ἕτεροι σύμμαχοι;

g) The construction in Thes. 432 τὰ δ' ἄλλα μετὰ τῆς γραμματέως συγγράφομαι is peculiar. The sense is probably *I shall record the rest with the aid of the secretary* rather than *I shall have the rest recorded by the secretary*. The prepositional construction is less harsh if we adopt the former interpretation.

h) In the following passages *μετά* is used with nouns signifying inanimate objects, in a purely comitative sense. Eq. 771 ἐπὶ ταυτησί κατακησθείην ἐν μυττωτῶ μετὰ τυροῦ. Vesp. 1056 f. ἐσβάλλετέ (sc. τὰ νοήματα αὐτῶν) τ' ἐς τὰς κιβωτοὺς / μετὰ τῶν μήλων. Pax 1110 Ιε. σπονδή. Τρ. καὶ ταυτὶ μετὰ τῆς σπονδῆς λαβὲ θᾶπτον. Fr. 506 (verses 4 ff.) δέλφακος ὀπωρινῆς / ἡτριαίαν φέρετε δεῦρο μετὰ κολλάβων / χλιαρῶν.

i) In Vesp. 349 the object of the preposition designates the thing which the person is carrying with him: οὕτω κιττῶ διὰ τῶν σανίδων μετὰ χοιρίνης περιελθεῖν. This passage differs little from those in the preceding sub-section, where however, the object of *μετά* usually indicates something taken together with something else, not merely carried by the person.

j) In Eccl. 964 f. the object of *μετά* designates the thing played with, and so almost the instrument of the action. βούλομαι κόλπῳ πληκτίζεσθαι / μετὰ τῆς σῆς πυγῆς.

k) In Fr. 245 the instrumental notion appears somewhat more prominently: μαρτύρομαι δὲ Ζηνὸς ἐρκείου χύτρας, / μεθ' ὧν ὁ βωμὸς οὗτος ἰδρύθη ποτέ.

l) In Fr. 473 the object of *μετά* is an abstract noun, and the notion involved is that of manner: καὶ μὴν ἄκουσον, ὦ γυναῖ, θυμοῦ δίχα / καὶ κρῖνον αὐτῇ μὴ μετ' ὄξυρεγμίας.

8. Παρά. The local uses appear most clearly in a) and c); to some extent also in d), e), and f); but the concrete and abstract uses of *παρά* are not to be sharply distinguished, and even in the

sub-sections named some of the examples may have metaphorical sense. The object of *παρά* is personal in every instance except Eq. 802 and probably the two interrogative phrases in Av. 608, but even in Eq. 802 *πόλεων* may be taken almost in a personal sense as referring to the population of the cities. The attributive uses of the phrases are shown in a) and b).

a) In the following passages the object of *παρά* designates the person from whom some person or thing comes or is sent, and the prepositional phrase stands in an attributive relation to the substantive whose origin is to be designated. Ach. 61 f. Κη. οἱ πρέσβεις οἱ παρὰ βασιλέως. / Δι. ποίου βασιλέως; 134 προσίτω Θέωρος ὁ παρὰ Σιτάλκους. Vesp. 1159 f. ἐγὼ γὰρ ἂν τλαίην ὑποδησασθαί ποτε / ἐχθρῶν παρ' ἀνδρῶν δυσμενῆ καττύματα; Av. 1172 f. τῶν γὰρ θεῶν τις ἄρτι τῶν παρὰ τοῦ Διὸς / διὰ τῶν πυλῶν εἰσέπτετο . . . The same relation probably exists also in Nub. 412 ὦ τῆς μεγάλης ἐπιθυμήσας σοφίας ἀνθρωπε παρ' ἡμῶν.

b) Two passages show the expression τὰ παρ' (ὑμῶν or ἡμῶν) in the sense *your home-affairs, our attitudes*. In both cases the pronoun is emphatic. Lys. 243 σὺ μὲν βάδιζε καὶ τὰ παρ' ὑμῶν εὖ τίθει. Thes. 1170 τὰ μὲν παρ' ἡμῶν ἴσθι σοι πεπεισμένα. This passage is spoken by the chorus, and the diction is tragic.

c) In the following passages the prepositional phrase is used with verbs of motion. Av. 795 οὗτος ἂν πάλιν παρ' ὑμῶν πτερυγίσας ἀνέπτετο. 1202 παρὰ τῶν θεῶν ἔγωγε τῶν Ὀλυμπίων. The verb to be supplied is *εἰμί*, from *εἶ* in 1201, but the idea of actual motion is so clearly implied that the passage has more right to be classified here than in g) below, where the meanings are mostly abstract. 1230 πέτομαι παρὰ τοῦ πατρός. 1532 f. ἤξουσι πρέσβεις δεῦρο περὶ διαλλαγῶν / παρὰ τοῦ Διὸς καὶ τῶν Τριβαλλῶν τῶν ἄνω. 1587 f. πρεσβεύοντες ἡμεῖς ἤκομεν / παρὰ τῶν θεῶν περὶ πολέμου καταλλαγῆς. Lys. 612 f. ἀλλ' ἐς τρίτην γοῦν ἡμέραν σοὶ πρῶ πάνυ / ἤξει παρ' ἡμῶν τὰ τρίτ' ἐπεσκευασμένα. The reference is to sacrificial offerings on the third day after the funeral. Eccl. 48 παρὰ τάνδρὸς ἐξελθεῖν. 520 ff. Βλ. αὐτῆ πόθεν ἦκεις Πραξαγόρα; . . . / . . . / Πρ. οὔτοι παρὰ τοῦ μοιχοῦ γε φήσεις. Βλ. οὐκ ἴσως / ἐνός γε. 1073 ἦ γραῦς ἀνεστηκυῖα παρὰ τῶν πλειόνων. τῶν πλειόνων is a euphemism for *the dead*. Plut. 356 ff. εἴ τι κεκλοφῶς νῆ Δία / ἐκείθεν ἦκεις ἀργύριον ἢ χρυσίον / παρὰ τοῦ θεοῦ. παρὰ τοῦ θεοῦ probably belongs with ἦκεις rather than with κεκλοφῶς,

which is commonly construed with the genitive alone. 521 ἔμπορος ἦκων ἐκ Θετταλίας παρὰ πλείστων ἀνδραποδιστῶν.

d) In the following passages the prepositional phrase is used with verbs of *giving*, *providing*, and the like, signifying the person from whom the gift comes. Eq. 869 ἔδωκας ἤδη τουτῶι κάττυμα παρὰ σεαυτοῦ; Av. 607 f. Πι. μὰ Δί' ἀλλὰ τριακόσι' αὐτοῖς / ἔτι προσθήσουσ' ὄρνιθες ἔτη. Ep. παρὰ τοῦ; Πι. παρ' ὄτου; παρ' ἑαυτῶν. Lys. 562 (sc. ἀνδρα εἶδον) ἐς τὸν χαλκοῦν ἐμβαλλόμενον πῖλον λέκιθον παρὰ γραός. Fr. 25 ταυτὶ τὰ κρέ' αὐτῷ παρὰ γυναικός του φέρω.

e) Phrases with *παρά* occur frequently with *λαμβάνω* and (twice) *παραλαμβάνω*. Ach. 387 ff. λαβέ δ' ἐμοῦ γ' ἔνεκα / παρ' Ἰερωνύμου / σκοτοδασυπυκνότηριχά / τιν' Ἄιδος κυνῆν. Eq. 959 παρ' ἐμοῦ δὲ τουτονὶ λαβὼν ταμίεέ μοι. 1190 f. Κλ. λαβέ νυν πλακοῦντος πίονος παρ' ἐμοῦ τόμον. / Αλ. παρ' ἐμοῦ δ' ὄλον γε τὸν πλακοῦντα τουτονί. Vesp. 784 f. Φι. ἐκεῖν' οὐπω λέγεις, / τὸν μισθὸν ὁπόθεν λήψομαι. Bd. παρ' ἐμοῦ. Av. 1543 ἦν γ' ἦν σὺ παρ' ἐκείνου παραλάβης, πάντ' ἔχεις. Lys. 532 f. παρ' ἐμοῦ τουτὶ τὸ κάλυμμα λαβὼν / ἔχε. 1205 f. ἔστι παρ' ἐμοῦ λαβεῖν / πυρίδια λεπτὰ μέν. Ran. 252 τουτὶ παρ' ὑμῶν λαμβάνω. 939 f. ἀλλ' ὡς παρέλαβον τὴν τέχνην παρὰ σοῦ τὸ πρῶτον εὐθύς / οἰδοῦσαν ὑπὸ κομπασμάτων. Plut. 164 ὁ δὲ χρυσοχοεῖ γε χρυσίον παρὰ σοῦ λαβὼν. 829 f. ἐγὼ γὰρ ἰκανὴν οὐσίαν παρὰ τοῦ πατρὸς / λαβὼν. Fr. 649 ἀργὸν γὰρ ἔλαβεν / ἀργὸν παρ' αὐτοῦ.

f) In the following passages the prepositional phrase is used with various verbs of *taking*, *receiving*, *expecting*, *sending for* (*from*), *having* (*from*), and the like. Eq. 802 (sc. ἴνα) σὺ μὲν ἀρπάξης καὶ δωροδοκῆς παρὰ τῶν πόλεων. Vesp. 56 μηδὲν παρ' ἡμῶν προσδοκᾶν λίαν μέγα. 102 παρὰ τῶν ὑευθύνων ἔχοντα χρήματα. 680 μὰ Δί' ἀλλὰ παρ' Εὐχαρίδου καὐτὸς τρεῖς γ' ἀγλιθας μετέπεμψα. Pax 261 οὐκουν παρ' Ἀθηναίων μεταθρέξει (sc. ἀλετρίβανον) ταχὺ πάνυ; 386 f. εἴ τι κεχαρισμένον / χοιρίδιον οἴσθα παρ' ἐμοῦ γε κατεδηδοκῶς. Av. 981 f. οὐδὲν ἄρ' ὁμοίός ἐσθ' ὁ χρησμὸς τουτῶι, / ὃν ἐγὼ παρὰ τὰπόλλωνος ἐξεγραψάμην. 1213 σφραγίδ' ἔχεις παρὰ τῶν πελαργῶν; Lys. 603 καὶ ταυτασι δέξαι παρ' ἐμοῦ. 1056 f. ὅστις ἂν νυνὶ δανείσηται παρ' ἡ- / μῶν. Ran. 1013 σκέψαι τοίνυν οἴους αὐτοὺς παρ' ἐμοῦ παρεδέξατο πρῶτον. Plut. 883 f. φορῶ γὰρ πριάμενος / τὸν δακτύλιον τονδὶ παρ' Εὐδάμου δραχμῆς.

g) In the following passages the phrase is used with *εἰμί ex-*

pressed or understood. The object indicates the person from whom something (usually some benefit to another person) originates. Nub. 431 ἀλλ' ἔσται σοι τοῦτο παρ' ἡμῶν (sc. τὸ εἶναι λέγειν ἄριστον). Thes. 183 τίς οὖν παρ' ἡμῶν ἐστὶν ὠφέλειά σοι; Plut. 532 παρ' ἐμοῦ δ' ἔστιν ταῦτ' εὐπορα πάνθ' ὑμῖν ὧν δεῖσθον. Fr. 198 (verses 1-6) A. ἀλλ' εἰ σορέλλη καὶ μύρον καὶ ταινίαι. / B. ἰδοῦ σορέλλη· τοῦτο παρὰ Λυσιστράτου. / A. ἢ μὴν ἴσως σὺ καταπλαγήσει τῷ χρόνῳ. / B. τὸ καταπλαγήσει τοῦτο παρὰ τῶν ῥητόρων. / A. ἀποβήσεται σοι ταῦτά ποι τὰ ῥήματα. / B. παρ' Ἀλκιβιάδου τοῦτο ἀποβήσεται. In each case B names the supposed inventor of the word under discussion.

h) In two passages the phrase is used with a verb of *saying*. The object signifies the author of the message, which is passed from a second person to a third. Ach. 1056 f. ἡ νυμφεύτρια / δείται παρὰ τῆς νύμφης τι σοὶ λέξει μόνῳ. Av. 692 (sc. ἴνα) Προδίκῳ παρ' ἐμοῦ κλάειν εἶπητε τὸ λοιπόν.

i) In the following passages the phrase is used with the verbs ἀκούω (2 examples), μαθάνω (7 examples), and πυνθάνομαι (3 examples). Nub. 459 ταῦτα μαθὼν παρ' ἐμοῦ. 840 τί δ' ἂν παρ' ἐκείνων καὶ μάθοι χρηστόν τις ἂν; 886 αὐτὸς μαθήσεται παρ' αὐτοῖν τοῖν λόγων. The λόγῳ are of course personified. Vesp. 1281 ὄντινά ποτ' ὤμοσε μαθόντα παρὰ μηδενός. Av. 47 παρ' ἐκείνου πυθέσθαι δεομένῳ. 376 f. παρὰ μὲν οὖν φίλου / οὐ μάθοις ἂν τοῦτο. 378 f. αὐτίχ' αἰ πόλεις παρ' ἀνδρῶν γ' ἔμαθον ἐχθρῶν κοῦ φίλων / ἐκπονεῖν θ' ὑψηλὰ τείχη. . . . Av. 690 ἀκούσαντες πάντα παρ' ἡμῶν. Thes. 4 παρὰ σοῦ πυθέσθαι ποῖ μ' ἄγεις ὠριπίδη. 22 πόλλ' ἂν μάθοις τοιαῦτα παρ' ἐμοῦ. Ran. 895 ff. καὶ μὴν ἡμεῖς ἐπιθυμοῦμεν / παρὰ σοφοῖν ἀνδροῖν ἀκοῦσαι τίνα λόγων / ἐμμέλειαν ἔπιτε δαίαν ὁδόν. Plut. 594 παρὰ τῆς Ἑκάτης ἔξεστιν τοῦτο πυθέσθαι.

j) The use of παρά to introduce the agent with a passive verb is found only in Ach. 226 f., a lyrical passage: οἴσι παρ' ἐμοῦ πόλεμος / ἐχθοδοπὸς αὔξεται.

9. Περὶ. The force of the preposition in most of the sub-sections is *about*, *concerning*, but in e), k), and l), and to some extent in i) and j) the sense is rather *on behalf of*, *for the sake of*; while in m) and n) it is causal. In a)-e) the prepositional phrases are used mostly in attributive or predicative relations with substantives. Because of the large size and somewhat heterogeneous character

of many of the sub-divisions it has seemed best to observe the alphabetical order of the words on which the phrases depend, within each sub-section. For the sake of consistency I have alphabetized all verbs in the order of the simple forms.

a) In the following passages the prepositional phrase is used with nouns signifying *story, statement, opinion, exclamation*, and the like. In Eccl. 814 the phrase is clearly attributive; in Ran. 87 f., 107, 115 ἔστι may be understood; in most of the examples the real dependence of the phrase appears to be on a combination of verb and direct object (ἔχειν γνώμην, δοῦναι λόγον, etc.), but for the sake of convenience I have classified these examples with the attributive and predicative phrases. Ach. 546 περὶ τριηράρχου βοῆς, *clamor about (appointing) a trierarch*. Eq. 931 f. γνώμην ἐρεῖν μέλλοντα περὶ / Μιλησίων. Ran. 1422 f. περὶ Ἀλκιβιάδου τίν' ἔχετον / γνώμην ἐκάτερος; 1424 ἔχει δὲ περὶ αὐτοῦ τίνα γνώμην; Eccl. 396 f. περὶ σωτηρίας / γνώμας καθεῖναι τῆς πόλεως. Lys. 858 f. κἂν περὶ ἀνδρῶν γ' ἐμπέση / λόγος τις. Ran. 87 f. περὶ ἐμοῦ δ' οὐδεὶς λόγος / ἐπιτριβομένου τὸν ὦμον οὕτως σφόδρα. 107 περὶ ἐμοῦ δ' οὐδεὶς λόγος. 115 the same. 1052 πότερον δ' οὐκ ὄντα λόγον τοῦτον περὶ τῆς Φαίδρας ξυνέθηκα; Plut. 467 f. καὶ μὴν περὶ τούτου σφῶν ἐθέλω δοῦναι λόγον / τὸ πρῶτον αὐτοῦ. Vesp. 559 τουτὶ περὶ τῶν ἀντιβολουμένων ἔστω τὸ μνημόσυνόν μοι. Ran. 953 οὐ σοὶ γάρ ἐστι περίπατος κάλλιστα περὶ γε τούτου. Eccl. 814 οὐκ οἶσθ' ἐκεῖν' οὐδοξε τὸ περὶ τῶν ἀλῶν (sc. ψήφισμα);

b) Similar to the examples in a) above are the following in which the prepositional phrases are used with words signifying *dream or oracle*. Vesp. 29 περὶ τῆς πόλεως γάρ ἐστι τοῦ σκάφους ὄλου (sc. τὸ ἐνύπνιον from 25). Eq. 126 τὸν περὶ σεαυτοῦ χρησμὸν ὀρρωδῶν. 1005 ff. Δη. εἰσὶν δὲ περὶ τοῦ (sc. οἱ σοὶ χρησμοί); Κλ. περὶ Ἀθηνῶν, περὶ Πύλου, / περὶ σοῦ, περὶ ἐμοῦ, περὶ ἀπάντων πραγμάτων. / Δη. οἱ σοὶ δὲ περὶ τοῦ; Αλ. περὶ Ἀθηνῶν, περὶ φακῆς, / περὶ Λακεδαιμονίων, περὶ σκόμβρων νέων, / περὶ τῶν μετρούντων τᾶλφίτ' ἐν ἀγορᾷ κακῶς, / περὶ σοῦ, περὶ ἐμοῦ, περὶ ἀπάντων πραγμάτων. / Δη. ἄγε νυν ὅπως αὐτοὺς ἀναγνώσεσθέ μοι, / καὶ τὸν περὶ ἐμοῦ κείνον ᾧπερ ἦδομαι. 1027 ἐμοὶ γάρ ἐστ' ὀρθῶς περὶ τούτου τοῦ κυνός (sc. ὁ χρησμός). 1063 f. ἀλλ' οὕτως γάρ ἐστι περὶ τοῦ ναυτικοῦ / ὁ χρησμός. 1086 ἀλλὰ γάρ ἐστιν ἐμοὶ χρησμός περὶ σοῦ πτερυγότης.

c) In the following passages the prepositional phrase is used with nouns signifying *struggle, quarrel, assembly* (for the purpose

of discussing), and the like. Nub. 957 f. ἧς (sc. σοφίας) πέρι τοῖς ἐμοῖς φίλοις / ἐστὶν ἀγὼν μέγιστος. Vesp. 533 f. σοι μέγας ἐστὶν ἀγὼν / καὶ περὶ τῶν ἀπάντων. Ach. 169 f. ἀλλ' ἀπαγορεύω μὴ ποιεῖν ἐκκλησίαν / τοῖς Θραξὶ περὶ μισθοῦ. Av. 1030 ἐκκλησία περὶ Φαρνάκου. Fr. 192 περὶ τοῦ γὰρ ὑμῖν ὁ πόλεμος / νῦν ἐστι; περὶ ὄνου σκιᾶς. Thes. 577 f. καὶ νῦν ἀκούσας πρᾶγμα περὶ ὑμῶν μέγα / ὀλίγω τι πρότερον κατ' ἀγορὰν λαλούμενον.

d) In the following passages the prepositional phrase is used with the nouns ἐπιμάρτυς and πρέσβυς. Lys. 1287 ff. εἶτα δὲ δαίμονας, οἷς ἐπιμάρτυσι / χρησόμεθ' οὐκ ἐπιλήσοισιν / Ἑσυχίας πέρι τῆς ἀγανόφρονος. Av. 1577 f. ἡρήμεσθα περὶ διαλλαγῶν / πρέσβεις. Lys. 1009 f. φράζε περὶ διαλλαγῶν / αὐτοκράτορας πρέσβεις ἀποπέμπειν ἐνθαδί. 1101 f. Αθ. ἐπὶ τί πάρεστε δεῦρο; Λα. περὶ διαλλαγῶν / πρέσβεις.

e) Two passages show attributive phrases used with δρόμος and ναυμαχία (understood from the verb) and meaning *for his life*. Vesp. 376 f. καὶ τὸν περὶ ψυχῆς δρόμον / δραμεῖν. Ran. 190 f. δοῦλον οὐκ ἄγω, / εἰ μὴ νενανμάχηκε τὴν περὶ τῶν κρεῶν. μάχην is easily supplied from the verb. The allusion is rather obscure, but it is quite certain that Charon is referring to the recent battle of Arginusae, and τὴν περὶ τῶν κρεῶν probably means *the life-struggle* (for Athenian freedom).

f) In the following passages the prepositional phrase is used with various verbs of *saying* and the like. Lys. 1235 ἀγγέλλομεν δ' οὐ ταῦτὰ τῶν αὐτῶν πέρι. Pax 1303 ταῦθ' ὅσ' ἦσας ἄρτι περὶ τῆς ἀσπίδος. Lys. 37 f. περὶ τῶν Ἀθηνῶν δ' οὐκ ἐπιγλωττήσομαι / τοιοῦτον οὐδέν. 513 f. 'τί βεβούλευται περὶ τῶν σπονδῶν ἐν τῇ στήλῃ παραγράψαι / ἐν τῷ δήμῳ τήμερον ὑμῖν;' περὶ τῶν σπονδῶν probably belongs somewhat more closely with παραγράψαι than with βεβούλευται. Eq. 666 οἱ δ' ἐθορύβουν περὶ τῶν ἀφύων ἐστηκότες. Lys. 627 καὶ λαλεῖν γυναῖκας οὔσας ἀσπίδος χαλκῆς πέρι. Ach. 39 εἰάν τις ἄλλο πλὴν περὶ εἰρήνης λέγη. 498 f. εἰ . . . λέγειν / μέλλω περὶ τῆς πόλεως. Nub. 159 τί δῆτ' ἐκεῖνος εἶπε περὶ τῆς ἐμπίδος; Vesp. 343 ὅτι λέγεις σύ τι περὶ τῶν νεῶν ἀληθές. Av. 23 οὐδ' ἡ κορώνη τῆς ὁδοῦ τι λέγει πέρι; 25 τί δὴ λέγει περὶ τῆς ὁδοῦ; 1102 τοῖς κριταῖς εἰπεῖν τι βουλόμεσθα τῆς νίκης πέρι. 1674 f. δίκαι' ἔμοιγε καὶ πάλαι δοκεῖς λέγειν / περὶ τῆς κόρης. Thes. 1102 f. τί λέγει; τῇ Γόργος πέρι / τὸ γραμματέο σὺ τῇ κεφαλῇ; The Greek is very barbarous, but Γόργος and τὸ γραμματέο are probably intended for genitives. Lys. 189 f. μὴ σύ γ' ὦ Λυσιστράτη / εἰς ἀσπίδ' ὁμόσῃς μηδὲν

εἰρήνης πέρι. Eq. 809 τόνδ' ἔξαπατᾶς καὶ ὄνειροπολεῖς περὶ σαντοῦ. Nub. 320 καὶ λεπτολογεῖν ἤδη ζητεῖ καὶ περὶ καπνοῦ στενολεσχεῖν. Eq. 514 ἡμᾶς ὑμῖν ἐκέλευε φράσαι περὶ τούτου. Ran. 65 μὴ δῆτα περὶ ἔττους γε (sc. φράσης).

g) In the following passages the prepositional phrases are used with verbs signifying *plan*, *deliberate*, *explain*, *discuss*, and the like. Many of the examples differ scarcely at all in character from those in f). Pax 105 f. ἐρησόμενος ἐκείνον Ἑλλήνων πέρι / ἀπαξάπαντων ὃ τι ποιεῖν βουλεύεται. The prepositional phrase may probably be said to depend on ποιεῖν βουλεύεται taken as a unit. Lys. 13 f. εἰρημένον δ' αὐταῖς ἀπαντᾶν ἐνθάδε / βουλευσομένοιαισιν οὐ περὶ φαύλου πράγματος. Vesp. 548 f. περὶ τῆς ἀρχῆς ἀποδείξω / τῆς ἡμετέρας ὡς οὐδεμιᾶς ἦττων ἐστὶν βασιλείας. Nub. 382 ἀτὰρ οὐδέν πω περὶ τοῦ πατάγου καὶ τῆς βροντῆς μ' ἐδίδαξας. Thes. 83 f. κὰν Θεσμοφόροι μὲλλουσι περὶ μου τῆμερον / ἐκκλησιάζειν ἐπ' ὀλέθρῳ. Plut. 574 καὶ σύ γ' ἐλέγξαι μ' οὐπω δύνασαι περὶ τούτου. Av. 719 ὄρνιν τε νομίζετε πάνθ' ὅσα περὶ μαντείας διακρίνει. Ach. 626 f. τὸν δῆμον μεταπίθει / περὶ τῶν σπονδῶν. Plut. 563 περὶ σωφροσύνης ἤδη τοίνυν περανῶ σφῶν. Av. 1587 f. πρεσβεύοντες ἡμεῖς ἦκομεν / παρὰ τῶν θεῶν περὶ πολέμου καταλλαγῆς. περὶ καταλλαγῆς with πρεσβεύοντες. Ach. 60 ἦν μὴ περὶ εἰρήνης γε πρυτανεύσητέ μοι. Thes. 377 καὶ χρηματίζειν πρῶτα περὶ Εὐριπίδου.

h) In the following passages the prepositional phrases depend on verbs signifying *hear*, *learn*, or the mental processes of *thinking* (*holding opinions*) and *caring*. Av. 690 ἀκούσαντες . . . περὶ τῶν μετεώρων. Ran. 1028 ἐχάρην γοῦν, † ἠνίκ' ἦκουσα περὶ Δαρείου τεθνεώτος. † Most of the emendations in this corrupt passage preserve περὶ in its normal sense, except Tyrrell's ἠνίκ' ἐκώκυσας, παῖ Δαρείου τεθνεώτος, Fritzche's τῇ νίκῃ ἀκούσας παρὰ Δαρείου τεθνεώτος, and von Velsen's περὶ νίκης τι μαθῶν παρὰ Δαρείου τεθνεώτος. Nub. 489 f. ὅταν τι προβάλλω σοι σοφὸν / περὶ τῶν μετεώρων. 738 f. ἀκήκοας μυριάκις ἀγὼ βούλομαι, / περὶ τῶν τόκων, ὅπως ἂν ἀποδῶ μηδενί. 636 ff. Σω. ἄγε δὴ τί βούλει πρῶτα νυνὶ μαθάνειν; / . . . / πότερα περὶ μέτρων ἢ περὶ ἐπῶν ἢ ῥυθμῶν; / Στ. περὶ τῶν μέτρων ἔγωγε. 647 ταχύ γ' ἂν δύναιο μαθάνειν περὶ ῥυθμῶν. 681 ἔτι δὴ γε περὶ τῶν ὀνομάτων μαθεῖν σε δεῖ. Av. 596 προερεῖ τις ἀεὶ τῶν ὀρνίθων μαντευσόμενῳ περὶ τοῦ πλοῦ. Lys. 502 ὑμῖν δὲ πόθεν περὶ τοῦ πολέμου τῆς τ' εἰρήνης ἐμέλησεν; Ran. 1426 ἀλλ' ὃ τι νοεῖτον εἶπατον τούτου πέρι. Nub. 736 περὶ τοῦ (sc. φροντιῶ);

i) In several passages phrases containing περὶ are used with

verbs of motion, the object of the preposition indicating the purpose for which the person has come. Lys. 983 f. *κάρυξ . . . / ἔμολον ἀπὸ Σπάρτας περὶ τῶν διαλλαγῶν*. The dialect is Laconian. Pax 216 (sc. εἰ) *κἄλλοιεν οἱ Λάκωνες εἰρήνης πέρι*. Av. 1532 *ἤξουσι πρέσβεις δεῦρο περὶ διαλλαγῶν*. 1595 *τούτων περὶ πάντων αὐτοκράτορες ἤκομεν*. Lys. 70 f. *οὐ σ' ἐπαινῶ Μυρρίνη / ἤκουσαν ἄρτι περὶ τοιούτου πράγματος*. Eq. 669 *ἀφίκται γὰρ περὶ σπονδῶν*. 671 *'ὐνὶ περὶ σπονδῶν;'*

j) In the following passages the prepositional phrases depend on verbs of *arguing, fighting, wagering*, etc. The object of *περὶ* signifies not (as in k) below) the person in whose behalf the dispute is undertaken but merely the subject of the dispute. Ran. 793 f. *περὶ τῆς τέχνης / διαγωνιέσθ' ἔφασκε πρὸς γ' Εὐριπίδην*. Ach. 772 f. *αἰ λῆς, περίδου μοι περὶ θυμιτιδῶν ἀλῶν, / αἰ μὴ 'στιν οὗτος χοῖρος Ἑλλάνων νόμῳ*. The dialect is Megarian. Eq. 790 f. *καὶ μὴν εἴ ποῦ τις ἀνὴρ ἐφάνη τῷ δήμῳ μᾶλλον ἀμύνων / ἢ μᾶλλον ἐμοῦ σε φιλῶν, ἐθέλω περὶ τῆς κεφαλῆς περιδόσθαι*. Vesp. 766 f. Bδ. *αὐτοῦ μένων δίκαιζε τοῖσιν οἰκέταις. / Φι. περὶ τοῦ; Nub. 1004 οὐδ' ἐλκόμενος περὶ πραγματίου γλισχραντιλογεξεπιτίπτου*. Plut. 523 f. *τίς γὰρ πλουτῶν ἐθελήσει / κινδυνεύων περὶ τῆς ψυχῆς τῆς αὐτοῦ τοῦτο ποιῆσαι; Eccl. 672 Βλ. οὐδὲ κυβέουσ' ἄρ' ἄνθρωποι; Πρ. περὶ τοῦ γὰρ τοῦτο ποιήσει; Nub. 62 περὶ τοῦνόματος δὴ ντεῦθεν ἐλοιδορούμεθα*. Eq. 339 *ἀλλ' αὐτὸ περὶ τοῦ πρότερος εἰπεῖν πρῶτα διαμαχοῦμαι*. Vesp. 191 Bδ. *περὶ τοῦ μαχεῖ νῶν δῆτα; Φι. περὶ ὄνου σκιᾶς*. Eccl. 621 f. Πρ. *οὐχὶ μαχοῦνται. / Βλ. περὶ τοῦ; Πρ. τοῦ μὴ ξυγκαταδαρθεῖν*. Plut. 1076 *ἐγὼ περὶ ταύτης οὐ μαχοῦμαι σοι*. Av. 1639 *ἡμεῖς περὶ γυναικὸς μιᾶς πολεμήσομεν; Pax 767 f. καὶ τοῖς φαλακροῖσι παραινῶμεν / ξυσπουδάξιν περὶ τῆς νίκης*. Lys. 1172 *ἔατε, μηδὲν διαφέρου περὶ σκελοῖν*. Ach. 24 f. *ὠστιοῦνται πῶς δοκεῖς / ἐλθόντες ἀλλήλοισι περὶ πρώτου ξύλου*.

k) In the following passages the object of *περὶ* signifies the person or group in whose defence some dispute is undertaken. Vesp. 546 f. *ἀλλ' ὧ περὶ τῆς πάσης μέλλων βασιλείας ἀντιλογήσιν / τῆς ἡμετέρας*. Eq. 767 *εἰ . . . μὴ περὶ σοῦ μάχομαι*. 1038 *ὅς περὶ τοῦ δήμου πολλοῖς κώνωψι μαχεῖται*. Vesp. 593 *περὶ τοῦ πλήθους δὲ μαχεῖσθαι*. 667 *'ἀλλὰ μαχοῦμαι περὶ τοῦ πλήθους αἰεί.'* Eq. 781 *ὅς Μῆδοισι διεξιφίσω περὶ τῆς χώρας Μαραθῶνι*.

l) In two passages the prepositional phrases are used with the impersonal verbs *ἐστί* and *πρόκειται*, the sense being similar to that in the Latin expression *agitur de aliqua re*. Eq. 87 *περὶ πότου γοῦν ἐστί σοι; Eccl. 401 'καὶ ταῦτα περὶ σωτηρίας προκειμένου.'*

m) In the following passages the prepositional phrase is used with the verbs *ἀνιῶμαι* and *δέδοικα*. The object of *περί* signifies the cause of the emotion. Lys. 593 *περὶ τῶν δὲ κορῶν ἐν τοῖς θαλάμοις γηρασκουσῶν ἀνιῶμαι*. Vesp. 1358 *ταῦτ' οὖν περὶ μου δέδοικε μὴ διαφθαρῶ*. Eccl. 586 *περὶ μὲν τοίνυν τοῦ καινοτομεῖν μὴ δείσης*. Plut. 199 Πλ. *πλὴν ἐν μόνον δέδοικα*. Χρ. *φράζε τοῦ πέρι;*

n) In two other passages the phrases are predominantly causal. Av. 113 *Εν σοὶ ξυγγενέσθαι βουλομένω*. Ep. *τίνος πέρι;* Ach. 646 *οὕτω δ' αὐτοῦ περὶ τῆς τόλμης ἤδη πόρρω κλέος ἦκει*. I have classified the passage here, taking *κλέος* in the sense *glory*, in which case *περὶ τῆς τόλμης* is causal; but *κλέος* may equally well be taken in the sense *report*, which would make the prepositional phrase comparable to the expressions in a) above.

o) The following are passages of somewhat miscellaneous character in which *περί* is used for the purpose of reference to some object. The proper translation in most cases is *with regard to*. Av. 1631 *οὗτος, δοκεῖ δρᾶν ταῦτα τοῦ σκῆπτρου πέρι*. Ran. 809 f. *λῆρόν τε τᾶλλ' ἠγγέιτο τοῦ γνῶναι πέρι / φύσεις ποιητῶν. τᾶλλα = τοὺς ἄλλους*. 1435 f. *ἄλλ' ἔτι μίαν γνώμην ἐκάτερος εἶπατον / περὶ τῆς πόλεως ἦντιν' ἔχετον σωτηρίαν. περὶ τῆς πόλεως*, standing between *γνώμην εἶπατον* and *σωτηρίαν*, probably belongs to some extent with both. Eccl. 621 *περὶ σοῦ θάρρει· μὴ δείσης*. 653 *περὶ δ' ἱματίων τίς πόρος ἔσται;* Lys. 932 *μὴ μ' ἐξαπατήσης τὰ περὶ τῶν διαλλαγῶν*.

10. *πρό*. The expressions in a)-d) are local, those in e) and f) temporal, while g) shows two examples of the stereotyped expression *προὔργου*. The attributive use of the phrase appears in some of the passages in f) as well as in the two passages in g).

a) In the following passages the prepositional phrases are used with verbs of *appearing* or *placing* (*something*). The preposition has its ordinary sense *in front of*. Ach. 988 *τοῦ βίου δ' ἐξέβαλε δείγμα τάδε τὰ πτερά πρὸ τῶν θυρῶν*. Vesp. 273 f. *τί ποτ' οὐ πρὸ θυρῶν φαίνεται ἄρ' ἡμῖν / ὁ γέρων οὐδ' ὑπακούει;* 802 ff. (sc. *ἠκηκόη ὡς*) *ἐνοικοδομήσοι πᾶς ἀνὴρ / αὐτῷ δικαστηρίδιον . . . / . . . πρὸ τῶν θυρῶν*. Av. 359 f. *τὸν ὀβελίσκον ἀρπάσας / εἶτα κατάπηξεν πρὸ σαυτοῦ*. Eccl. 1033 *ὑδατός τε κατάθου τοῦστρακον πρὸ τῆς θύρας*.

b) In Eq. 1058 f. reference is made to (the Messenian) Pylos, which is said to be located *before* (the Triphylian) Pylos; that is,

the Messenian Pylos is the first reached by one sailing from Athens. Κλ. ἀλλὰ τόδε φράσσαι, πρὸ Πύλου Πύλον ἦν σοι ἔφραζεν. / ἔστι Πύλος πρὸ Πύλοιο—Δη. τί τοῦτο λέγει, πρὸ Πύλοιο;

c) In Ach. 235 (a trochaic tetrameter recited by the chorus) occurs the poetic expression διώκειν (sc. τὸν ἄνδρα) γῆν πρὸ γῆς. Compare Aesch. Prom. 682 γῆν πρὸ γῆς ἐλαύνομαι.

d) In the following passages πρὸ is used in the sense *in behalf of*, with the verbs ἀπύω and λάσκω. Eq. 1018 f. ὅς πρὸ σέθεν λάσκων καὶ ὑπὲρ σοῦ δεινὰ κεκραγῶς / σοὶ μισθὸν ποριεῖ. 1023 ἐγὼ μὲν εἰμ' ὁ κύων· πρὸ σοῦ γὰρ ἀπύω. The first passage is a mock-oracle, and in the second Cleon repeats πρὸ, though he uses σοῦ instead of σέθεν.

e) This sub-section contains all the examples of the temporal use of πρὸ except in the expression πρὸ τοῦ, which is treated below in f). Ach. 1112 ἀλλ' ἢ πρὸ δείπνου τὴν μίμαρκυν κατέδομαι. Eq. 422 ὥσπερ ἀκαλήφας ἐσθίων πρὸ χελιδόνων ἔκλεπτες, that is *before the first sign of spring*. Vesp. 1362 f. ἴν' αὐτὸν τωθάσω νεανικῶς, / οἷοις ποθ' οὔτος ἐμὲ πρὸ τῶν μυστηρίων. Van Leeuwen interprets πρὸ τῶν μυστηρίων as equivalent to πρὶν ἐμὲ μνηθῆναι. Pax 892 f. ἐνταυθοῖ γὰρ οὖν / πρὸ τοῦ πολέμου τὰ λάσανα τῆ βουλή ποτ' ἦν. Ran. 872 ὅπως ἂν εὐξωμαι πρὸ τῶν σοφισμάτων.

f) The expression πρὸ τοῦ, *formerly*, is extremely frequent in Aristophanes, being found thirty-four times. The only example of the attributive use is in the first passage, immediately following. Eq. 573 f. καὶ στρατηγὸς οὐδ' ἂν εἶς / τῶν πρὸ τοῦ σίτησιν ἤτησ' ἐρόμενος Κλεαίνετον. 1339 τί δ' ἔδρων, κάτειπέ μοι, πρὸ τοῦ; ποῖός τις ἦ; Nub. 5 οἱ δ' οἰκέται ρέγκουσιν· ἀλλ' οὐκ ἂν πρὸ τοῦ. 653 f. τίς ἄλλος ἀντὶ τουτουὶ τοῦ δακτύλου; / πρὸ τοῦ μὲν, ἔτ' ἐμοῦ παιδὸς ὄντος, οὔτοσί. 912 f. Ἀδ. χρυσῶ πάττων μ' οὐ γινώσκεις. / Δι. οὐ δῆτα πρὸ τοῦ γ', ἀλλὰ μολύβδω. 1290 f. τὴν θάλατταν ἔσθ' ὅτι πλείονα / νυνὶ νομίζεις ἢ πρὸ τοῦ; Vesp. 231 μὰ τὸν Δί' οὐ μέντοι πρὸ τοῦ γε (sc. ἐβράδυνες). 268 οὐ μὴν πρὸ τοῦ γ' ἐφολκὸς ἦν. Pax 349 f. κοῦκέτ' ἂν μ' εὔροις δικαστὴν δριμὺν οὐδὲ δύσκολον, / οὐδὲ τοὺς τρόπους γε δήπου σκληρὸν ὥσπερ καὶ πρὸ τοῦ. 401 f. ἐπεὶ σε καὶ τιμῶσι μᾶλλον ἢ πρὸ τοῦ. / κλέπται γὰρ εἰσι νῦν γε μᾶλλον ἢ πρὸ τοῦ. 690 f. πρὸ τοῦ μὲν οὖν / ἐψηλαφῶμεν ἐν σκοτῶ τὰ πράγματα. 1199 f. ὡς πρὸ τοῦ / οὐδεὶς ἐπρίατ' ἂν δρέπανον οὐδὲ κολλύβου. 1312 ἀλλ' ὦ πρὸ τοῦ πεινῶντες ἐμβάλλεσθε τῶν λαγῶν. Av. 199 f. ἐγὼ γὰρ αὐτοὺς βαρβάρους ὄντας πρὸ τοῦ / ἐδίδαξα τὴν φωνήν. Thes. 398 f. δρᾶσαι δ' ἔθ' ἡμῖν οὐδὲν ὥσπερ καὶ πρὸ τοῦ / ἔξεστι. 410 f. πρὸς τοὺς

γέροντάς θ' οἱ πρὸ τοῦ τὰς μείρακας / ἤγοντο. 418 f. ἃ δ' ἦν ἡμῖν πρὸ τοῦ / αὐταῖς ταμειῦσαι καὶ προαιρούσαις λαθεῖν. 424 πρὸ τοῦ μὲν οὖν ἦν ἀλλ' ὑποῖξαι τὴν θύραν. Ran. 732 f. οἷσιν ἢ πόλις πρὸ τοῦ / οὐδὲ φαρμακοῖσιν εἰκῇ ῥαδίως ἐχρήσατ' ἄν. 976 f. τὰς οἰκίας / οἰκεῖν ἄμεινον ἢ πρὸ τοῦ. Eccl. 221 ff. καθήμεναι φρύγουσιν ὥσπερ καὶ πρὸ τοῦ· / ἐπὶ τῆς κεφαλῆς φέρουσιν ὥσπερ καὶ πρὸ τοῦ· / τὰ Θεσμοφόρι' ἄγουσιν ὥσπερ καὶ πρὸ τοῦ· / πέττουσι τοὺς πλακοῦντας ὥσπερ καὶ πρὸ τοῦ· / τοὺς ἄνδρας ἐπιτρίβουσιν ὥσπερ καὶ πρὸ τοῦ· / μοιχοὺς ἔχουσιν ἔνδον ὥσπερ καὶ πρὸ τοῦ· / αὐταῖς παροψωνοῦσιν ὥσπερ καὶ πρὸ τοῦ· / οἶνον φιλοῦσ' εὐζωρον ὥσπερ καὶ πρὸ τοῦ· / βινούμεναι χαίρουσιν ὥσπερ καὶ πρὸ τοῦ. 301 ff. ὅσοι πρὸ τοῦ μὲν, ἠνίκ' ἔδει λαβεῖν / ἐλθόντ' ὀβολὸν μόνον, καθήγτο λαλοῦντες / ἐν τοῖς στεφανώμασιν. Plut. 95 εἰ πάλιν ἀναβλέψειας ὥσπερ καὶ πρὸ τοῦ. 1005 f. Χρ. πρὸ τοῦ δ' ὑπὸ τῆς πενίας ἄπανθ' ὑπήσθιεν. / Γρ. καὶ μὴν πρὸ τοῦ γ' ὁσημέραι νῆ τὸ θεῶ / ἐπὶ τὴν θύραν ἐβάδιζεν ἀεὶ τὴν ἐμὴν.

g) The stereotyped expression προὔργου (= πρὸ ἔργου) occurs in two passages. Eccl. 784 ὃ δαιμόνι' ἀνδρῶν ἕα με τῶν προὔργου τι δρᾶν. Plut. 622 f. μὴ πάλιν τις αὖ / ἐλθὼν διακωλύσῃ τι τῶν προὔργου ποιεῖν.

11. Πρὸς. The strictly local uses appear only in the first sub-section, while the remaining examples show various metaphorical relations. The extremely numerous passages in which πρὸς τῶν θεῶν and similar expressions are used to emphasize exclamations have been divided between several different sub-sections (f-i) according as they are used in commands, questions, etc. More detailed information is given below.

a) The preposition is used in the sense *before, immediately in front of, at*, while its object signifies some part of the body. In Vesp. 438, however, the sense is somewhat peculiar; see the remark below. Vesp. 1221 ξένος τις ἕτερος πρὸς κεφαλῆς Ἀκέστορος. πρὸς κεφαλῆς = *at the head* (of Acestor if we read Ἀκέστορος. If we adopt Dindorf's emendation Ἀκέστορος, πρὸς κεφαλῆς will refer to Κλέων in 1220). 438 ὃ Κέκροψ ἤρως ἀναξ τὰ πρὸς ποδῶν Δρακοντίδη. τὰ πρὸς ποδῶν = *the lower part* in allusion to the legend that Cecrops was partly of the form of a serpent. 1236 f. τί δ' ὅταν Θέωρος πρὸς ποδῶν κατακείμενος / ἄδη Κλέωνος λαβόμενος τῆς δεξιᾶς; 1414 Ἴνοι κρεμαμένη πρὸς ποδῶν Εὐριπίδου. Εὐριπίδου is inserted unexpectedly because the reference is to one of his tragedies, but it is impossible to determine

exactly where or why Ino was hanging. Av. 66 *καὶ μὴν ἐροῦ τὰ πρὸς ποδῶν*, *enquire of what you see at my feet* (Merry).

b) In Ran. 1149 *πρὸς* is used in the sense *from*, with the notion of stealing implied: *οὕτω γ' ἂν εἴη πρὸς πατρὸς τυμβωρύχος*.

c) In Nub. 1121 f. *πρὸς* is used again in the sense *from*, *at the hands of*, with an expression of suffering evil: *ἦν δ' ἀτιμάσῃ τις ἡμᾶς θνητὸς ὦν οὐσας θεάς, / προσεχέτω τὸν νοῦν, πρὸς ἡμῶν οἷα πείσεται κακά*.

d) In the following passages the prepositional phrase is used with *ἐστὶ* and an infinitive or abstract substantive in expressions indicating that a certain action or habit is *characteristic* of some person. Compare the similar use of the genitive alone in III. 9 above. Eq. 191 f. *ἡ δημαγωγία γὰρ οὐ πρὸς μουσικοῦ / ἔτ' ἐστὶν ἀνδρὸς οὐδὲ χρηστοῦ τοὺς τρόπους*. Vesp. 369 *ταῦτα μὲν πρὸς ἀνδρὸς ἐστ' ἄνοντος ἐς σωτηρίαν*. 1013 f. *τοῦτο γὰρ σκαιῶν θεατῶν / ἐστὶ πάσχειν, κοῦ πρὸς ὑμῶν*. Thes. 177 f. *'Αγάθων, σοφοῦ πρὸς ἀνδρός, ὅστις ἐν βραχεῖ / πολλοὺς καλῶς οἴος τε συντέμνει λόγους*. The sentence is anacoluthic, since an infinitive should be expected instead of the relative clause. Soph. Ajax 1071 f. *καίτοι κακοῦ πρὸς ἀνδρὸς ἄνδρα δημότην / μηδὲν δικαιοῦν τῶν ἐφεστῶτων κλύειν* also has an anacoluthon after *πρὸς* with the genitive, though here we have not a relative clause, but an infinitive with the subject repeated in the accusative case. Ran. 534 ff. *ταῦτα μὲν πρὸς ἀνδρὸς ἐστὶ νοῦν ἔχοντος καὶ φρένας / καὶ πολλὰ περιπεπλευκότος, / μετακλίνδεν αὐτὸν ἀεὶ / πρὸς τὸν εὖ πράττοντα τοῖχον μᾶλλον ἢ γεγραμμένην / εἰκόν' ἐστάναι, λαβόνθ' ἐν σχῆμα· τὸ δὲ μεταστρέφεισθαι / πρὸς τὸ μαλθακώτερον / δεξιῶν πρὸς ἀνδρὸς ἐστὶ καὶ φύσει Θηραμένους*. Plut. 353 ff. *τό τε γὰρ ἐξάιφνης ἄγαν / οὕτως ὑπερπλουτεῖν τό τ' αὖ δεδοικέναι / πρὸς ἀνδρὸς οὐδὲν ὑγιές ἐστ' εἰργασμένον*.

e) In Vesp. 646 f. (a lyrical passage) occurs the expression *πρὸς ἐμοῦ*, which may be freely translated *in a manner favorable to me*: *τὴν γὰρ ἐμὴν ὀργὴν πεπᾶ- / ναι χαλεπὸν νεανία μὴ πρὸς ἐμοῦ λέγοντι*.

f) In the following passages the phrases *πρὸς τῶν θεῶν* (*by the gods*), *πρὸς τῶν γονάτων* (*before your knees*), and similar expressions are used to emphasize earnest petitions or prohibitions. In Nub. 783 f., Pax 378 f., 1111 ff. the prepositional phrase is preceded by *ναί*, since the speaker repeats a request which the other person has already refused. Several passages containing the imperatives *φέρε*

and φράσον are given not here but in the next sub-section because of the question introduced by the imperative word. In the arrangement of the passages I have followed the alphabetical order of the words used as object of πρὸς. The passages with πρὸς τῶν θεῶν follow those with πρὸς θεῶν. Thes. 1018 ff. κλύεις; ὦ / πρὸς αἰδοῦς σέ τὰν ἐν ἄντροις, / κατάνευσον, ἔασον ὡς / τὴν γυναῖκά μ' ἔλθειν. We may perhaps supply ἀντιβολῶ on which to make σέ depend; but the passage is corrupt, and some, following von Velsen, read σὺ. Rutherford proposed πρὸς Ἄιδου. Ach. 414 f. ἀλλ' ἀντιβολῶ πρὸς τῶν γονάτων σ' Εὐριπίδη, / δός μοι ῥάκιόν τι τοῦ παλαιοῦ δράματος. Eq. 1298 f. 'ἴθ' ὦ ἄνα πρὸς γονάτων, / ἔξελθε καὶ σύγγνωθι τῇ τραπέζῃ.' Pax 1111 ff. Τρ. οὐ γὰρ οἶόν τε / ἡμῖν προσδιδόναι, πρίν κεν λύκος οἶν ὕμναιοι. / Ιε. ναὶ πρὸς τῶν γονάτων. Thes. 936 ff. ὦ πρύτανι πρὸς τῆς δεξιᾶς, ἦνπερ φιλεῖς / κοίλην προτείνειν ἀργύριον ἣν τις διδῶ, / χάρισαι βραχὺ τί μοι καίπερ ἀποθανουμένω. Av. 130 ff. 'πρὸς τοῦ Διὸς τοῦλυμπίου / ὅπως παρέσει μοι καὶ σὺ καὶ τὰ παιδιά / λουσάμενα πρῶ. Pax 9 ἄνδρες κοπρολόγοι προσλάβεσθε πρὸς θεῶν. Av. 663 ἐκβίβασον αὐτοῦ πρὸς θεῶν αὐτήν. Eccl. 1095 Γρ. γ ξυνεσπεσοῦμαι γὰρ μετὰ σοῦ. Neas. μὴ πρὸς θεῶν. Plut. 1147 ἀλλὰ ξύνοικον πρὸς θεῶν δέξασθέ με. Eq. 341 πάρες πάρες πρὸς τῶν θεῶν αὐτῶ διαρραγῆναι. Nub. 783 f. Σω. οὐκ ἂν διδάξαιμ' ἂν σ' ἔτι. / Στ. ὅτιγ τί; ναὶ πρὸς τῶν θεῶν ὦ Σώκρατες. 1103 f. πρὸς τῶν θεῶν δέξασθέ μου / θοιμάτιον. Vesp. 760 ἴθ' ὦ πάτερ πρὸς τῶν θεῶν ἐμοὶ πιθοῦ. 919 πρὸς τῶν θεῶν μὴ προκαταγίνωσκ' ὦ πάτερ. 1388 ἴθι μοι παράστηθ', ἀντιβολῶ πρὸς τῶν θεῶν. 1418 μὴ μὴ καλέση πρὸς τῶν θεῶν. Pax 322 f. μηδαμῶς πρὸς τῶν θεῶν / πρᾶγμα κάλλιστον διαφθείρητε διὰ τὰ σχήματα. 376 f. μὴ πρὸς τῶν θεῶν / ἡμῶν κατείπης, ἀντιβολῶ σε δέσποτα. Lys. 850 πρὸς τῶν θεῶν νυν ἐκκάλεσόν μοι Μυρρίνην. 1245 λαβὲ δῆτα τὰς φυσαλλίδας πρὸς τῶν θεῶν. Thes. 228 f. μηδαμῶς πρὸς τῶν θεῶν / προδῶς με. Ran. 1248 ἀλλ' ἐς τὰ μέλη πρὸς τῶν θεῶν αὐτοῦ τραποῦ. Eccl. 562 f. μηδαμῶς πρὸς τῶν θεῶν / τουτὶ ποιήσης μηδ' ἀφέλη μου τὸν βίον. Pax 378 f. Ερ. οὐκ ἂν σιωπήσαιμι. Τρ. ναὶ πρὸς τῶν κρεῶν, / ἀγὼ προθύμως σοι φέρων ἀφικόμην.

g) In the following passages πρὸς τῶν θεῶν or some similar expression is used to emphasize questions. The imperative *tell me* is always implied and is sometimes expressed, as by εἶπέ in Nub. 200, by φέρε in 366, and by φράσον in 314 f. and Ran. 755 ff. Nub. 366 f. ὁ Ζεὺς δ' ἡμῖν, φέρε πρὸς τῆς γῆς, οὐλύμπιος οὐ θεός ἐστιν; 314 f. πρὸς τοῦ Διὸς ἀντιβολῶ σε φράσον, τίνες εἶσ' ὦ Σώκρατες αὐται / αἱ φθεγξάμεναι

τοῦτο τὸ σεμνόν; Ran. 755 ff. καί μοι φράσον / πρὸς Διός . . . / τίς οὗτος οὐνδον ἐστὶ θόρυβος καὶ βοή / χῶ λοιδορησμός; Vesp. 1136 τουτὶ τὸ κακὸν τί ἐστὶ πρὸς πάντων θεῶν; Ach. 95 πρὸς τῶν θεῶν ἄνθρωπε ναύφαρκτον βλέπεις; Eq. 1390 f. πρὸς τῶν θεῶν, / ἔξεστιν αὐτῶν κατατριακοντουτίσαι; Nub. 200 πρὸς τῶν θεῶν τί γὰρ τάδ' ἐστίν; εἰπέ μοι. 481 τί δέ; τειχομαχεῖν μοι διανοεῖ πρὸς τῶν θεῶν; Vesp. 484 ἄρ' ἂν ὦ πρὸς τῶν θεῶν ὑμεῖς ἀπαλλαχθεῖτέ μου; 1218 πρὸς τῶν θεῶν ἐνύπνιον ἐστιώμεθα; Av. 69 ἀτὰρ σὺ τί θηρίον ποτ' εἶ πρὸς τῶν θεῶν; 996 f. πρὸς τῶν θεῶν / σὺ δ' εἶ τίς ἀνδρῶν; Thes. 171 f. Αγ. ταῦτα γὰρ τοι γνοὺς ἐγὼ / ἔμαντὸν ἐθεράπευσα. Mn. πῶς πρὸς τῶν θεῶν; Plut. 458 ff. οὐδὲν γὰρ ὦ πρὸς τῶν θεῶν νομίζετε / ἀδικεῖν με τὸν Πλοῦτον ποιεῖν πειρωμένω / βλέψαι πάλιν; 842 f. τὸ τριβώνιον δὲ τί δύναται πρὸς τῶν θεῶν, / ὃ φέρει μετὰ σοῦ τὸ παιδάριον τουτί; φράσον. 1176 ἢ δ' αἰτία τίς ἐστὶν ὦ πρὸς τῶν θεῶν;

h) In two passages the expressions πρὸς τῆς Ἑστίας and πρὸς θεῶν are used in affirmations (in the first passage an affirmation on the part of Chremylus is anticipated). Plut. 395 Βλ. λέγεις ἀληθῆ; Χρ. φημί. Βλ. πρὸς τῆς Ἑστίας; Fr. 51 πρὸς θεῶν ἔραμαι τέττιγα φαγεῖν / καὶ κερκώπην θηρευσαμένη / καλάμω λεπτῶ.

i) In Lys. 857 is found the expression ὦ πρὸς τῶν θεῶν indicating Cinesias' wonder at what Lysistrata has just said.

12. Ὑπέρ. The local use is found only in a); the other subsections contain various metaphorical uses. There are no examples of the attributive use of phrases with ὑπέρ. In b), c), and d) I have followed the alphabetical order of the verbs on which the phrases depend.

a) In the following passages the sense of ὑπέρ is *υρον* or *over*. Ach. 318 ὑπὲρ ἐπιξήνου ἑελήσω τὴν κεφαλὴν ἔχων λέγειν. 355 ἐμοῦ ἑέλονται ὑπὲρ ἐπιξήνου λέγειν. Av. 1337 f. γενοίμαν αἰετὸς ὑψιπέτας, / ὡς ἀμποταθείην ὑπὲρ ἀτρυγέτου.

b) In the following passages the prepositional phrases are used with verbs of emotion (ἄχθομαι and δέδοικα). The object of ὑπέρ designates the person in whose interest the fear or vexation is felt. Lys. 10 καὶ πόλλ' ὑπὲρ ἡμῶν τῶν γυναικῶν ἄχθομαι. Ran. 1260 καὶ δέδοιχ' ὑπὲρ αὐτοῦ.

c) In the following passages ὑπέρ is used in the sense *in behalf of* with verbs of *speaking* and *pleading*. Vesp. 570 f. κάπειθ' ὁ πατήρ ὑπὲρ αὐτῶν / ὥσπερ θεὸν ἀντιβολεῖ με τρέμων τῆς εὐθύνης ἀπολύσαι.

Eq. 1018 f. ὑπὲρ σοῦ δεινὰ κεκραγὼς / σοὶ μισθὸν ποριεῖ. This passage forms part of a mock-oracle. Ach. 316 εἰ σὺ τολμήσεις ὑπὲρ τῶν πολεμίων ἡμῖν λέγειν. 356 ὑπὲρ Λακεδαιμονίων ἄπανθ' ὅσ' ἂν λέγω. 369 λέξω δ' ὑπὲρ Λακεδαιμονίων ἃ μοι δοκεῖ. 482 μέλλων ὑπὲρ Λακεδαιμονίων ἀνδρῶν λέγειν. Thes. 90 f. ἐκκλησιάσοντ' ἐν ταῖς γυναιξὶ κἂν δέη / λέξονθ' ὑπὲρ ἐμοῦ. 542 εἶπον ἀγίγνωσκον ὑπὲρ Εὐριπίδου δίκαια. ὑπὲρ Εὐριπίδου should probably be construed with εἶπον rather than with ἐγίγνωσκον. 545 ὑπὲρ ἀνδρὸς ἀντειπεῖν. 649 f. ταῦτ' ἄρ' ὑπὲρ Εὐριπίδου / ἡμῖν ἐλοιδορεῖτο.

d) In the following passages the object of ὑπὲρ designates the person on whose behalf some battle is fought or some act of any kind is performed. Vesp. 1118 f. τῆσδε τῆς χώρας ὑπερ / μήτε κόπην μήτε λόγην μήτε φλύκταιναν λαβών. Pax 93 f. ὑπὲρ Ἑλλήνων πάντων πέτομαι / τόλμημα νέον παλαμησάμενος. Vesp. 1037 ἄλλ' ὑπὲρ ὑμῶν ἔτι καὶ νυνὶ πολεμεῖ. Pax 759 f. ἄλλ' ὑπὲρ ὑμῶν πολεμίζων / ἀντείχον ἀεὶ καὶ τῶν ἄλλων νήσων. 150 ὑμεῖς δέ γ', ὑπὲρ ὧν τοὺς πόρους ἐγὼ πονῶ.

e) In the following passages the sense of ὑπὲρ is *instead of*, one person being represented as performing or suffering an action in another's place. Nub. 839 ἄλλ' ὡς τάχιστ' ἔλθων ὑπὲρ ἐμοῦ μάθανε. Vesp. 1419 ἐγὼ γὰρ ὑπὲρ αὐτοῦ δίκην δίδωμί σοι. Lys. 210 λεγέτω δ' ὑπὲρ ὑμῶν μί' ἄπερ ἂν κἀγὼ λέγω. Thes. 751 f. ἄλλ' ἔμ' ὃ τι χρήσεις ποίει / ὑπὲρ γε τούτου.

13. Ὑπό. The local uses are found in a) (and possibly in b). The remaining uses are agential (c), d), e), f), causal (g), h), i), instrumental (j), and comitative (k). No attributive phrases with ὑπό are found. The form ὑπαί occurs in Ach. 970.

a) In the following passages ὑπό is used concretely in the sense *under*. Vesp. 205 f. ὑποδύμενός τις οὔτοσι / ὑπὸ τῶν κεραμίδων ἠλιαστῆς ὀροφίας. Lys. 985 κἄπειτα δόρυ δῆθ' ὑπὸ μάλης ἤκεις ἔχων; Thes. 280 f. καομένων τῶν λαμπάδων / ὅσον τὸ χρῆμ' ἀνέρχεται ὑπὸ τῆς λιγνύος. The text and its interpretation are both doubtful. Enger translates ὑπὸ τῆς λιγνύος *sub fumo*, construing it with ἀνέρχεται and proposing to take καομένων τῶν λαμπάδων either as an absolute genitive or as dependent on λιγνύος. Fritzsche, more awkwardly to my feeling, interprets *vide, quanta res in templum ascendat taedarum, quas fumans ignis comburit*, making ὑπὸ τῆς λιγνύος depend on καομένων and λαμπάδων on χρῆμα. Reiske changed ἀνέρχεται ὑπὸ to ἀνέρχεται,

making καομένων τῶν λαμπάδων genitive absolute and τῆς λιγνύος dependent on χρῆμα.

b) Av. 1069 ff. ἐρπετά τε καὶ δάκετα πάνθ' ὅσαπερ / ἔστιν ὑπ' ἐμᾶς πτέρυγος / ἐν φοναῖς ὄλλυται. The prepositional phrase is difficult. Van Leeuwen translates *omnia quae repunt mordentque, quidquid est sub mea ala—i. e.—quidquid circumvolitans possum assequi—caede perimitur*. But Sobolewski translates *serpentia et mordentia omnia, quaecunque sunt, sub ala mea necibus intereunt*, regarding ὑπ' ἐμᾶς πτέρυγος as a substitute for ὑπ' ἐμοῦ and construing it with ὄλλυται. The former interpretation seems to me slightly preferable, though ὑπό is rather unnatural, and Kock's emendation ἐπ' is tempting.

c) In the following passages the object of ὑπό designates a personal agent, and the verb on which the phrase depends is passive in form as well as in sense. The examples are arranged in the alphabetical order of the verbs. Nub. 169 πρώην δέ γε γνώμην μεγάλην ἀφηρέθη / ὑπ' ἀσκαλαβώτου. 624 f. κᾶπειθ' ὑφ' ἡμῶν τῶν θεῶν / τὸν στέφανον ἀφηρέθη. Av. 808 τὰδ' οὐχ ὑπ' ἄλλων ἀλλὰ τοῖς αὐτῶν πτεροῖς. In the Aeschylean passage (Fr. 139 Nauck) from which this verse is quoted, the following verse begins ἀλισκόμεσθα. Ach. 699 ff. νῦν δ' ὑπ' ἀνδρῶν πονη- / ρῶν σφόδρα διωκόμεθα, / κᾶτα προσαισκόμεθα. The prepositional phrase belongs with both verbs. Pax 380 ἀλλ' ὦ μέλ' ὑπὸ τοῦ Διὸς ἀμαλδυνθήσομαι. Ach. 114 ἄλλως ἄρ' ἐξαπατώμεθ' ὑπὸ τῶν πρέσβων; Eq. 1103 ἐξαπατήθην ὑπό τε σοῦ καὶ Θεοφάνους. Nub. 997 μῆλψ βληθεῖς ὑπὸ πορνιδίου. Ach. 630 διαβαλλόμενος δ' ὑπὸ τῶν ἐχθρῶν. Eq. 273 ὦ πόλις καὶ δῆμ' ὑφ' οἴων θηρίων γαστρίζομαι. Ach. 680 ὑπὸ νεανίσκων ἔατε καταγεῶσθαι ῥητόρων. Vesp. 515 f. καταγελόμενος μὲν οὖν / οὐκ ἐπαίεις ὑπ' ἀνδρῶν, οὐς σὺ μόνον οὐ προσκυνεῖς. Ach. 677 f. οὐ γὰρ ἀξίως . . . / γηροβοσκούμεσθ' ὑφ' ὑμῶν. Eq. 352 ὑπὸ σοῦ μονωτάτου κατεγλωττισμένην σιωπᾶν. Nub. 12 f. ἀλλ' οὐ δύναμαι δείλαιος εὔδειν δακνόμενος / ὑπὸ τῆς δαπάνης καὶ τῆς φάτνης καὶ τῶν χρεῶν. Ach. 216 f. ὑπ' ἐμοῦ τότε δι- / ωκόμενος. 699 ff. (διωκόμεθα). See above under ἀλίσκομαι. Eccl. 1054 f. μηδαμῶς με περιίδης / ἐλκόμενον ὑπὸ τῆσδε. Lys. 26 f. ἀλλ' ἔστιν ὑπ' ἐμοῦ πρᾶγμ' ἀνεζητημένον / πολλαῖσί τ' ἀγρυπνίαισιν ἐρριπτασμένον. Eq. 1229 f. ἐπεὶ μοι χρησμός ἐστι Πυθικὸς / φράζων ὑφ' οὐ † δεήσει μ' † ἠτᾶσθαι μόνου. The long final syllable of δεήσει in this position is unmetrical. Hermann proposed ὑφ' οὐ δεήσει μ' ἀνδρὸς ἠτᾶσθαι μόνου. Van Leeuwen, after Herwerden,

reads φράζων ὑφ' οὐ δεῖ μ' ἀνδρὸς ἠττᾶσθαι μόνου, and Kock reads φράζων ὑφ' οὐ δίκη 'στί μ' ἠττᾶσθαι μόνου, his own emendation. Nub. 524 f. ὑπ' ἀνδρῶν φορτικῶν / ἠττηθείς. 947 f. κεντούμενος ὡσπερ ὑπ' ἀνθρηῶν / ὑπὸ τῶν γνωμῶν ἀπολείται. ὑπὸ τῶν γνωμῶν should probably be taken with κεντούμενος in a metaphorical sense. Lys. 423 ὑπὸ τῶν γυναικῶν ἀποκέκλημαι ταῖς πύλαις. 729 f. οἴκοι γάρ ἐστιν ἔριά μοι Μιλήσια / ὑπὸ τῶν σέων κατακοπτόμενα. Nub. 640 ὑπ' ἀλφίταμοιβοῦ παρεκόπην διχοινίκω. Ach. 706 f. ἰδὼν / ἄνδρα πρεσβύτην ὑπ' ἀνδρὸς τοξότου κυκώμενον. Vesp. 699 ὑπὸ τῶν αἰεὶ δημιζόντων οὐκ οἶδ' ὅπη ἐγκεκύκλησαι. Pax 449 ληφθεὶς ὑπὸ ληστῶν. Fr. 10 (last verse) λαμβανόμεσθ' ὑπ' αὐτῶν. Av. 1086 συλληφθέντες ὑπὸ τῶν ὀρνέων. 454 ff. ἐξείπων . . . / δύναμιν τινα μείζω / παραλειπομένην ὑπ' ἐμῆς φρενὸς ἀξυνέτου. Nub. 725 ὑπὸ τῶν κόρευων εἴ μοῦ τι περιλειφθήσεται. Thes. 493 ὅταν μάλισθ' ὑπὸ του ληκώμεθα. Lys. 655 ἀλλ' ὑφ' ὑμῶν διαλυθῆναι προσέτι κινδυνεύομεν. Eq. 57 αὐτὸς παρέθηκε τὴν ὑπ' ἐμοῦ μεμαγμένην (sc. μᾶζαν). 1168 f. ἐγὼ δὲ μυστίλας μεμυστιλημένας / ὑπὸ τῆς θεοῦ. 138 f. τὸν προβατοπώλην ἦν ἄρ' ἀπολέσθαι χρεὼν / ὑπὸ βυρσοπώλου; Lys. 760 f. ἐγὼ δ' ὑπὸ τῶν γλαυκῶν γε τάλαιν' ἀπόλλυμαι / ταῖς ἀγρυπνίαισι κακκαβαζουσῶν αἰεὶ. Eccl. 1079 ἦν οὖν ὑφ' ὑμῶν πρῶτον ἀπόλωμαι κακῶς. Lys. 1007 f. τουτὶ τὸ πρᾶγμα πανταχόθεν ξυνομώμοται / ὑπὸ τῶν γυναικῶν. Eq. 69 f. πατούμενοι / ὑπὸ τοῦ γέροντος. Thes. 386 f. προπηλακισομένης ὀρῶσ' ἡμᾶς ὑπὸ / Εὐριπίδου τοῦ τῆς λαχανοπωλητριάς. Av. 1492 πληγεὶς ὑπ' αὐτοῦ Ach. 164 ὑπὸ τῶν Ὀδομάντων τὰ σκόροδα πορθούμενος. Av. 1383 ὑπὸ σοῦ πτερωθείς. Lys. 26 f. (ἐρριπτασμένον). See above under ζητῶ. Eq. 1308 ὑπὸ τερηδόνων σαπίεσα. Plut. 1082 f. οὐκ ἂν διαλεχθείην διεσπλεκωμένη / ὑπὸ μυρίων ἐτῶν γε καὶ τρισχιλίων. ἐτῶν is used in place of ἀνδρῶν for comic effect. Thes. 491 f. οὐδ' ὡς ὑπὸ τῶν δούλων τε κῶρευκόμενων / σποδοῦμεθα. Nub. 213 ὑπὸ γὰρ ἡμῶν παρετάθη καὶ Περικλέους. Vesp. 319 τηροῦμαι δ' ὑπὸ τῶνδε. Av. 285 ὑπὸ τε συκοφαντῶν τίλλεται. Thes. 543 διὰ τοῦτο τιλλομένην με δεῖ δοῦναι δίκην ὑφ' ὑμῶν; ὑφ' ὑμῶν belongs with τιλλομένην. Eq. 257 ὑπ' ἀνδρῶν τύπτομαι ξυνομοτῶν. 730 f. διὰ σὲ τύπτομαι / ὑπὸ τουτουὶ καὶ τῶν νεανίσκων. Nub. 1340 f. ὡς δίκαιον καὶ καλὸν / τὸν πατέρα τύπτεσθ' ἐστὶν ὑπὸ τῶν υἰέων. Ach. 823 f. Με. Δικαιοπόλι Δικαιοπόλι φαντάδδομαι / Δι. ὑπὸ τοῦ; Ran. 921 οἶ' ἄρ' ἐφενაკιζόμεν ὑπ' αὐτοῦ. 29 πῶς γὰρ φέρεις, ὅς γ' αὐτὸς ὑφ' ἐτέρου φέρει; Lys. 870 f. ἀλλ' οὐ βούλεται / ὑπ' ἐμοῦ φιλεῖσθαι. 896 f. ὀλίγον μέλει σοι τῆς κρόκης φορουμένης / ὑπὸ τῶν ἀλεκτρύων; Av. 338 διαφορηθῆναι θ' ὑφ' ἡμῶν. 355 ἴν' ὑπὸ τούτων διαφορηθῶ; Lys. 321 ff. πέτου πέτου Νικοδίκη,

/ πρὶν ἐμπεπρῆσθαι Καλύκην / τε καὶ Κρίτυλλαν περιφυσήτω / † ὑπὸ τε νόμων † ἀργαλέων / ὑπὸ τε γερόντων ὀλέθρων. Oeri proposed τ' ἀνέμων in place of τε νόμων. Vesp. 439 περιορᾶς οὕτω μ' ὑπ' ἀνδρῶν βαρβάρων χειρούμενον;

Thes. 1029 ff. shows a construction which, if von Velsen's emendation of the text is accepted, will belong in the present sub-section. οὐ / χοροῖσιν οὐδ' ὑφ' ἡλίκων νεανίδων / κημὸν ἔστηκ' ἔχουσα. Von Velsen's suggestion, which is favored by Sobolewski, is that some word such as προπεμφθείσα may have dropped out of the text, leaving nothing on which ὑφ' ἡλίκων νεανίδων may depend. The metre is lyrical and non-antistrophic and is too irregular to be of much assistance in determining the text. If it is allowed to stand as it is ὑπὸ may be interpreted as equivalent to μετά, but the construction is awkward and cannot be explained by reference to the examples listed below in k), where the objects of ὑπὸ do not designate persons.

d) In the following passages ὑπὸ with the genitive of the personal agent is used with the verb πάσχω. Ach. 167 f ταυτὶ περιείδεθ' οἱ πρυτάνεις πάσχοντά με / ἐν τῇ πατρίδι καὶ ταῦθ' ὑπ' ἀνδρῶν βαρβάρων; 377 f. αὐτός τ' ἔμαντὸν ὑπὸ Κλέωνος ἄπαθον / ἐπίσταμαι. Lys. 1041 οὕτε δράσω φλαῦρον οὐδὲν οὐθ' ὑφ' ὑμῶν πείσομαι. 1145 f. ταυτὶ παθόντες τῶν Ἀθηναίων ὑπο / δηοῦτε χώραν, ἧς ὑπ' εὔ πεπόνθατε; ἧς, though its antecedent χώραν has its literal sense *land*, refers itself rather to the inhabitants. Eccl. 1105 f. ἐάν τι πολλὰ πολλάκις πάθω / ὑπὸ τοῖνδε τοῖν κασαλβάδων. Plut. 1029 τὸν εὔ παθόνθ' ὑπ' ἐμοῦ πάλιν μ' ἀντενποιεῖν.

e) In the following passages ὑπὸ with the genitive of the agent is used with intransitive and other verbs having passive implications. The verbs are ἀκούω, γίγνομαι (in the sense *become*, followed by an adjective), and εὐδαιμονῶ. Eq. 820 οὐκουν ταυτὶ δεινὸν ἀκούειν ὦ Δῆμ' ἐστίν μ' ὑπὸ τούτου; Nub. 528 f. ὑπ' ἀνδρῶν, οἷς ἡδὺ καὶ λέγειν, / ὁ σῶφρων τε χῶ καταπύγων ἄριστ' ἠκουσάτην. Thes. 386 ff. προπηλακιζομένας ὀρώσ' ἡμᾶς ὑπὸ / Εὐριπίδου τοῦ τῆς λαχανοπωλητρίας / καὶ πολλὰ καὶ παντοῖ' ἀκουούσας κακά. 1162 f. ἐφ' ᾧτ' ἀκοῦσαι μηδὲν ὑπ' ἐμοῦ μηδαμὰ / κακὸν τὸ λοιπόν. Eq. 629 f. ἡ βουλή δ' ἄπασ' ἀκροωμένη / ἐγένεθ' ὑπ' αὐτοῦ ψευδατραφάξυος πλέα. 1162 f. ἀλλ' ἡ μεγάλως εὐδαιμονήσω τήμερον / ὑπὸ τῶν ἐραστῶν νῆ Δί' ἡ ἄγὼ θρύψομαι.

f) In the following passages the object of ὑπὸ designates a thing, not a person, but it has nevertheless the character of an agent rather than of an instrument. The verbs are all true passives.

Nub. 240 f. ὑπὸ γὰρ τόκων χρήστων τε δυσκολωτάτων / ἄγομαι φέρομαι, τὰ χρήματ' ἐνεχυράζομαι. Av. 1447 f. ὑπὸ γὰρ λόγων ὁ νοῦς τε μετεωρίζεται / ἐπαίρεται τ' ἄνθρωπος. Ach. 18 ἐδήχθην ὑπὸ κονίας τὰς ὀφρῦς. Eccl. 4 τροχῶ γὰρ ἐλαθεῖς κεραμικῆς ῥύμης ὑπο. Av. 1298 f. καὶ γὰρ ἤκειν ὄρνυγι / ὑπὸ στυφοκόπου τὴν κεφαλὴν πεπληγμένω. Ran. 1214 οἶμοι πεπλήγμεθ' αὔθις ὑπὸ τῆς ληκύθου. Ach. 925 σελαγοῖντ' ἂν ὑπὸ τίφης τε καὶ θρυαλλίδος; 1192 f. διόλλυμαι / δορὸς ὑπὸ πολεμίου τυπείς.

g) In the following passages the object of ὑπό designates some emotion which is felt by the subject and causes him to act in a certain manner. The only genitives here included are δέους, ἡδονῆς, μίσους, ὀργῆς, and φιληδίας, and the examples are arranged in the alphabetical order of these words. Ach. 350 f. ὑπὸ τοῦ δέους δὲ τῆς μαρίλης μοι συχὴν / ὁ λάρκος ἐνετίλησεν. 581 ὑπὸ τοῦ δέους γὰρ τῶν ὄπλων εἰλιγγιῶ. Eq. 231 ὑπὸ τοῦ δέους γὰρ αὐτὸν οὐδεὶς ἤθελεν / τῶν σκευοποιῶν εἰκάσαι. Pax 932 f. (sc. ἴνα) οἱ καθήμενοι / ὑπὸ τοῦ δέους λέγωσ' Ἰωνικῶς οἱ— Av. 86 f. χῶ κοιολός μοῖχεται / ὑπὸ τοῦ δέους. Eccl. 1061 f. αὐτοῦ τι δρῶντα πυρρὸν ὄψει μ' αὐτίκα / ὑπὸ τοῦ δέους. Plut. 693 ὑπὸ τοῦ δέους βδέουσα. Vesp. 271 f. ἦν τί πως ἀκούσας / τοῦμοῦ μέλους ὑφ' ἡδονῆς ἐρπύση θύραζε. Pax 324 f. ὑφ' ἡδονῆς / οὐκ ἐμοῦ κινουῦντος αὐτῶ τῶ σκέλει χορεύετον. Av. 1284 f. πάντα δ' ὑπὸ τῆς ἡδονῆς / ποιούσιν ἄπερ ὄρνιθες ἐκμμούμενοι. Plut. 288 f. βούλομαι χορεῦσαι / ὑφ' ἡδονῆς. 739 ἐγὼ δὲ τῶ χεῖρ' ἀνεκρότησ' ὑφ' ἡδονῆς. 752 f. αὐτὸν ἡσπάζοντο καὶ / ἐδεξιοῦνθ' ἅπαντες ὑπὸ τῆς ἡδονῆς. Lys. 793 κούκέτι κατῆλθε πάλιν οἴκαδ' ὑπὸ μίσους. 814 ᾤχεθ' ὑπὸ μίσους. Vesp. 1083 ὑπ' ὀργῆς τὴν χελύνην ἐσθίων. Pax 613 καὶ πίθος πληγείς ὑπ' ὀργῆς ἀντελάκτισεν πίθω. Lys. 504 f. χαλεπὸν γὰρ / ὑπὸ τῆς ὀργῆς αὐτὰς ἴσχειν. 1023 ἀλλ' ὑπ' ὀργῆς γὰρ πονηρᾶς καὶ τότ' ἀπέδυν ἐγώ. Ran. 854 f. ἴνα μὴ κεφαλαίω τὸν κρόταφόν σου ῥήματι / θενὼν ὑπ' ὀργῆς ἐκχέη τὸν Τήλεφον. Plut. 307 γρυλίζοντες ὑπὸ φιληδίας. 311 f. (sc. σε) λαβόντες ὑπὸ φιληδίας / τὸν Λαρτίου μιμούμενοι τῶν ὄρχων κρεμῶμεν. ὑπὸ φιληδίας qualifies the whole action and probably depends no more on one verb than on another.

h) In the following passages the object of ὑπό designates some condition of the subject's health, intelligence, character, or circumstances which causes him to act in a certain manner. Av. 577 ἦν δ' οὖν ὑμᾶς μὲν ὑπ' ἀγνοίας εἶναι νομίσωσι τὸ μηδέν. Ran. 1087 f. λαμπάδα δ' οὐδέεις οἴός τε φέρειν / ὑπ' ἀγυμνασίας ἔτι νυνί. 918 f. Δι. τί δὲ ταῦτ' ἔδρασ' ὁ δεῖνα; / Ev. ὑπ' ἀλαζονείας. Plut. 1034 ὑπὸ τοῦ γὰρ

ἄλγους κατατέτηκα. Pax 414 f. ταῦτ' ἄρα πάλαι τῶν ἡμερῶν παρεκλεπτέτην / καὶ τοῦ κύκλου παρέτρωγον ὑφ' ἁμαρτωλίας. Av. 474 f. τὴν δ' ἀποροῦσαν / ὑπ' ἀμυχανίας τὸν πατέρ' αὐτῆς ἐν τῇ κεφαλῇ κατορύξει. Eq. 515 οὐχ ὑπ' ἀνοίας τοῦτο πεπονθώς. Fr. 618 ὑπὸ τοῦ γέλωτος εἰς Γέλαν ἀφίξομαι. Ach. 689 ὁ δ' ὑπὸ γῆρως μασταρύζει. Vesp. 106 ὑπὸ δυσκολίας δ' ἄπασι τιμῶν τὴν μακράν. Ran. 816 f. μανίας ὑπὸ δεινῆς / ὄμματα στροβήσεται. Av. 104 Ep. ἐξερρήκε (sc. τὰ πτερά)—Ev. πότερον ὑπὸ νόσου τινός; Plut. 1005 πρὸ τοῦ δ' ὑπὸ τῆς πενίας ἄπανθ' ὑπήσθιεν. Nub. 855 ἐπελανθανόμην ἂν εὐθὺς ὑπὸ πλήθους ἐτῶν. Vesp. 1487 πλευρὰν λυγίσαντος ὑπὸ ῥώμης. Av. 489 ff. ὑπὸ τῆς ῥώμης τῆς τότε ἐκείνης . . . / ἀναπηδῶσιν πάντες ἐπ' ἔργον. . . . Lys. 507 f. ἡμεῖς τὸν μὲν πρότερον πόλεμον † καὶ τὸν χρόνον ἠνεσχόμεθα † / ὑπὸ σωφροσύνης τῆς ἡμετέρας τῶν ἀνδρῶν ἄττ' ἐποιεῖτε. Porson proposed to correct the metre by reading καὶ χρόνον ἠνεσχόμεθ' ὑμῶν. In any case the syntax of ὑπὸ σωφροσύνης is not affected. Vesp. 94 f. ὑπὸ τοῦ δὲ τὴν ψῆφόν γ' ἔχειν εἰωθῆναι / τοὺς τρεῖς ξυνέχων τῶν δακτύλων ἀνίσταται. 1045 ἄς ὑπὸ τοῦ μὴ γινῶναι καθαρῶς ἡμεῖς ἐποιήσατ' ἀναλδεῖς. Plut. 817 f. ἀποψόμεσθα δ' οὐ λίθους ἔτι, / ἀλλὰ σκοροδίους ὑπὸ τρυφῆς ἐκάστοτε. Nub. 835 f. ὦν ὑπὸ τῆς φειδωλίας / ἀπεκείρατ' οὐδεὶς πώποτ' οὐδ' ἠλείψατο. Av. 1300 ἦδον δ' ὑπὸ φιλορηνθίας πάντες μέλη. Pax 25 f. ὑπὸ φρονήματος / βρενθύεται τε καὶ φαγεῖν οὐκ ἀξιοῖ.

i) In the following passages the object of ὑπό designates some concrete or abstract cause which helps to bring about the action but is external to the agent who performs it. Av. 734 f. ὥστε παρέσται κοπιᾶν ὑμῖν / ὑπὸ τῶν ἀγαθῶν. Eq. 804 ἀλλ' (sc. ἵνα) ὑπ' ἀνάγκης ἅμα καὶ χρείας καὶ μισθοῦ πρὸς σε κεχῆγη. Nub. 405 f. κἄπειθ' ὑπ' ἀνάγκης / ῥήξας αὐτὰς ἔξω φέρεται σοβαρὸς διὰ τὴν πυκνότητα. Av. 296 οὐδ' ἰδεῖν ἔτ' ἔσθ' ὑπ' αὐτῶν πετομένων τὴν εἴσοδον. Nub. 164 τὸν πρῶκτον ἠχῆιν ὑπὸ βίας τοῦ πνεύματος. Ach. 615 ff. οἷς ὑπ' ἐράνου τε καὶ χρεῶν πρῶην ποτέ, / . . . / ἄπαντες 'ἐξίστω' παρήνουν οἱ φίλοι. Lys. 327 ff. ἐμπλησαμένη τὴν ὑδρίαν κνεφαία / μόλις ἀπὸ κρήνης ὑπ' ὄχλου καὶ θορύβου / καὶ πατάγου χυτρείου. The ὑπό-phrase explains μόλις. Ran. 939 ἀλλ' ὡς παρέλαβον τὴν τέχνην παρὰ σοῦ τὸ πρῶτον εὐθὺς / οἰδοῦσαν ὑπὸ κομπασμάτων καὶ ῥημάτων ἐπαχθῶν. 1280 ὑπὸ τῶν κόπων γὰρ τὸ νεφρῶ βουβωνιῶ. Pax 483 ὑπὸ τοῦ γε λιμοῦ νῆ Δί' ἐξολωλότες. Plut. 1174 ἀπόλωλ' ὑπὸ λιμοῦ. Lys. 987 f. ἡ βουβωνιᾶς / ὑπὸ τῆς ὁδοῦ; Eq. 803 (sc. ἵν' ὁ δῆμος) ὑπὸ τοῦ πολέμου καὶ τῆς ὀμίχλης ἅ πανουργεῖς μὴ καθορᾶ σου. Av. 1125 ff. κάλλιστον ἔργον καὶ μεγαλοπρεπέστατον / ὥστ' ἂν ἐπάνω μὲν Προξενίδης ὁ Κομπασεὺς / καὶ Θεογένης ἐναντίω δύ'

ἄρματε, / ἵππων ὑπόντων μέγεθος ὅσον ὁ δούριος, / ὑπὸ τοῦ πλάτους ἅν παρελασαίτην. Plut. 537 f. φθειρῶν τ' ἀριθμὸν καὶ κωνόπων καὶ ψυλλῶν οὐδὲ λέγω σοι / ὑπὸ τοῦ πλήθους. Eq. 803 ὑπὸ τοῦ πολέμου. See above under ὀμίχλη. Nub. 407 ὑπὸ τοῦ ροίβδου καὶ τῆς ῥύμης αὐτὸς ἑαυτὸν κατακάων. Vesp. 1084 ὑπὸ δὲ τῶν τοξευμάτων οὐκ ἦν ἰδεῖν τὸν οὐρανόν. Lys. 3 οὐδ' ἂν διελθεῖν ἦν ἂν ὑπὸ τῶν τυμπάνων.

j) In the following passages the object of ὑπό has more the nature of an instrument than of a cause; but in no case does the word signify a concrete object. Eq. 719 f. ὑπό γε δεξιότητος τῆς ἐμῆς / δύναμαι ποιεῖν τὸν δῆμον εὐρὺν καὶ στενόν. Ran. 1244 'Ζεὺς, ὡς λέλεκται τῆς ἀληθείας ὑπο' —. This verse is a Euripidean quotation. 346 ff. ἀποσεύονται δὲ λύπας / χρονίους τ' ἐτῶν / παλαιῶν ἐνιαυτοὺς / ἱερᾶς ὑπὸ τιμᾶς, *by (their participation in) the sacred festival*. Lys. 269 f. ἐμπρήσωμεν αὐτόχειρες / πάσας, ὑπὸ ψήφου μιᾶς. The scholiast paraphrases ὑπὸ ψήφου μιᾶς by the expression ἀπὸ μιᾶς γνώμης καὶ κρίσεως, but ὑπό is suspicious and Meineke was perhaps right in emending it to read ἀπό.

k) In the following passages the object of ὑπό designates an accompaniment of some sort. Ach. 970 εἴσειμ' ὑπαὶ πτερύγων κιχλᾶν καὶ κοψίχων. Av. 1426 ὑπὸ πτερύγων τι προσκαλεῖ σοφώτερον; Ach. 1000 f. κατὰ τὰ πάτρια τοὺς Χοᾶς / πίνειν ὑπὸ τῆς σάλπιγγος.

B. Genitive with "Improper Prepositions." On the distinction between "proper" and "improper prepositions" see Kühner-Gerth I. p. 453, Smyth, p. 388.

1. ἄνευ (together with the Doric form ἄνις). I have divided the examples with ἄνευ into two classes according as the object signifies an inanimate being or an animate being.

a) In the following passages the object of ἄνευ signifies a thing or (in Vesp. 471 f. and Ran. 402 f.) an action. Ach. 480 ὦ θύμ' ἄνευ σκάνδικος ἐμπορευτέα. 826 τί δὴ μαθὼν φαίνεις ἄνευ θρυαλλίδος; Eq. 881 τονδὶ δ' ὀρῶν ἄνευ χιτῶνος ὄντα τηλικούτον. Nub. 370 φέρε ποῦ γὰρ πώποτ' ἄνευ Νεφελῶν ὕοντ' ἤδη τεθέασαι; The personification of Νεφελῶν is hardly strong enough to warrant placing this example in b) below. Moreover the sense in the present passage is merely *without (the presence of) clouds* rather than *without the help of clouds*. Vesp. 471 f. εἶσθ' ὅπως ἄνευ μάχης καὶ τῆς κατοξείας βοῆς / ἐς λόγους ἔλθοιμεν ἀλλήλοισι καὶ διαλλαγᾶς; 830 ἄνευ δρυφάκτου τὴν δίκην

μέλλεις καλεῖν; Pax 553 ὡς τάχιστ' (sc. ἀπιέναι) ἄνευ δορατίου καὶ ξίφους κάκοντίου. 634 ὦν ἄνευ γιγάρτων. Av. 157 ζῆν ἄνευ βαλλαντίου. 944 ἀκλεῆς δ' ἔβα σπολὰς ἄνευ χιτῶνος. 1519 f. ἀλλ' ὡσπερὶ Θεσμοφορίοις νηστεύομεν / ἄνευ θυηλῶν. Lys. 142 f. χαλεπὰ μὲν ναὶ τῷ σιῶ / γυναικᾶς ἐσθ' ὑπνῶν ἄνευ ψωλᾶς μόνας. The dialect is Laconian. μόνας is accusative and depends on γυναικᾶς. 469 f. οὐκ οἶσθα λουτρὸν οἶον αἶδ' ἡμᾶς ἔλουσαν ἄρτι / ἐν τοῖσιν ἱματιδίοις, καὶ ταῦτ' ἄνευ κονίας; Ran. 402 f. καὶ δεῖξον ὡς ἄνευ πόνου / πολλὴν ὁδὸν περαίνεις. 715 ff. ἵνα μὴ ποτε κᾶ- / ποδυθῆ μεθύων ἄ- / νευ ξύλου βαδίζων. Eccl. 525 τί δ'; οὐχὶ βινεῖται γυνὴ κᾶνευ μύρου;

b) In the following passages the object of ἄνευ signifies a person (or beast), who is in almost every case represented as a possible assistant in an action performed by some other person. Ach. 797 f. Δι. ἦδη δ' ἄνευ τῆς μητρὸς ἐσθίοιεν ἄν; / Με. ναὶ τὸν Ποτειδᾶν καὶ κ' ἄνις γὰ τῷ πατρός. 834 f. ὦ χοιρίδια πειρήσθε κᾶνις τῷ πατρός / παίειν ἐφ' ἀλλ' τὰν μᾶδδαν, αἶκα τις διδῶ. Av. 278 εἴτα πῶς ἄνευ καμήλου Μῆδος ὦν εἰσέπτετο; 847 οὐδὲν γὰρ ἄνευ σοῦ τῶνδ' ἄ λέγω πεπράξεται. Lys. 289 f. χῶπως ποτ' ἐξαμπρεύσομεν / τοῦτ' ἄνευ κανθηλίου. 1038 f. κᾶστ' ἐκείνο τοῦπος ὀρθῶς κοῦ κακῶς εἰρημένον, / οὔτε σὺν πανωλέθροισιν οὔτ' ἄνευ πανωλέθρων. We may supply ζῆν δυνάμεθα or a similar expression. The reference is of course to women. Ran. 78 f. οὐ πρίν γ' ἄν Ἴοφῶντ', ἀπολαβὼν αὐτὸν μόνον, / ἄνευ Σοφοκλέους ὃ τι ποιῶ κωδωνίσω.

2. ἄνωθεν. Ach. 433 κείται δ' ἄνωθεν τῶν Θεουστειῶν ῥακῶν. Av. 1525 f. εἰσὶν γὰρ ἕτεροι βάρβαροι θεοὶ τινες / ἄνωθεν ὑμῶν;

3. ἄπωθεν. Plut. 673 f. ἀθάρης χύτρα . . . κειμένη / ὀλίγον ἄπωθεν τῆς κεφαλῆς του γραδίου.

4. βία. Ach. 987 ἐξέχει θ' ἡμῶν βία τὸν οἶνον ἐκ τῶν ἀμπέλων.

5. δίχα. Fr. 473 καὶ μὴν ἄκουσον, ὦ γύναι, θυμοῦ δίχα / καὶ κρῖνον αὐτὴ μὴ μετ' ὄξυρεγμίας.

6. ἐγγύς and its comparative ἄσσον.

a) In the following passages the genitive depends on ἐγγύς, and the phrase is connected to the subject of the sentence by some form of the verb εἰμί (expressed in every passage except Nub. 214 f., where it is implied). Nub. 214 f. Στ. ἀλλ' ἡ Λακεδαίμων ποῦ 'σθ'; Μα. ὅπου 'στίν; αὐτηί. / Στ. ὡς ἐγγύς ἡμῶν. Pax 177 ἀτὰρ ἐγγύς εἶναι τῶν θεῶν ἐμοὶ δοκῶ. 196 ὅτι οὐδὲ μέλλεις ἐγγύς εἶναι τῶν θεῶν. Ran. 35 f.

καὶ γὰρ ἐγγὺς τῆς θύρας / ἤδη βαδίζων εἰμὶ τῆσδε. Eccl. 489 τοῦ τόπου γὰρ ἐγγύς ἐσμεν ἤδη. 1093 f. οἴμοι κακοδαίμων ἐγγὺς ἤδη τῆς θύρας / ἐλκόμενός εἰμι. Plut. 767 ὡς ἄνδρες ἐγγύς εἰσιν ἤδη τῶν θυρῶν.

b) In Eq. 1306 occurs the expression ἄσσον ἔρχομαι used of sexual intercourse. καὶ τιν' (sc. ναῦν φασίν) εἰπεῖν ἦτις ἀνδρῶν ἄσσον οὐκ ἐληλύθει. Compare Aesch. Fr. 175 (Nauck, second edition) ἀλλ' Ἀντικλείας ἄσσον ἦλθε Σίσυφος.

7. ἔκατι. Both passages show the Doric form with \bar{a} for η . The first is probably to be regarded as tragic in style, while the second is in recitative iambic tetrameters uttered by the chorus. Pax 699 κέρδους ἔκατι κᾶν ἐπὶ ῥιπὸς πλέοι. Lys. 306 τουτὶ τὸ πῦρ ἐγρήγορεν θεῶν ἔκατι καὶ ζῆ.

8. ἐκτός. Ran. 993 ff. μόνον ὅπως / . . . μή σ' ὁ θυμὸς ἀρπάσας / ἐκτός οἴσει τῶν ἐλαῶν, *beyond the proper limits*, a figure taken from the row of olive-trees planted at the end of the Athenian race-course.

9. ἔμπροσθεν. Vesp. 870 f. τὸ πράγμ' ὁ μηχανᾶται / ἔμπροσθεν οὗτος τῶν θυρῶν.

10. ἔναντα. Eq. 342 τῷ καὶ πεποιθὸς ἀξιοῖς ἐμοῦ λέγειν ἔναντα;

11. ἐναντίον. Lys. 907 ὃ καταγέλαστ' ἐναντίον τοῦ παιδίου (sc. κατακλιῶ); Eccl. 446 ff. Χρ. ἔπειτα συμβάλλειν πρὸς ἀλλήλας ἔφη / ἰμάτια χρυσί' ἀργύριον ἐκπώματα / μόνας μόναις, οὐ μαρτύρων ἐναντίον, / καὶ ταῦτ' ἀποφέρειν πάντα κοῦκ ἀποστρεῖν, / ἡμῶν δὲ τοὺς πολλοὺς ἔφασκε τοῦτο δρᾶν. / Βλ. νῆ τὸν Ποσειδῶ μαρτύρων γ' ἐναντίον.

12. ἔνδον. Thes. 40 ff. ἐπιδημεῖ γὰρ / θίασος Μουσῶν ἔνδον μελάθρων / τῶν δεσποσύνων μελοποιῶν. μελοποιῶν is the participle.

13. εἵνεκα, ἔνεκα, οὕνεκα. These three forms are treated together because of their identity of meaning, but within the various subsections the different forms are taken in alphabetical order. The Ionic form εἵνεκα occurs only once, in an anapaestic fragment, the first example given below.

a) In the following passages the object of the preposition designates the cause for which something is done—in this case the pre-existent cause. For the distinction between these and the examples in b), a distinction not always easily drawn, see the introductory

remark in b) below. Fr. 679 ὥστ' ἀνακύπτων καὶ κατακύπτων τοῦ σχήματος εἵνεκα τοῦδε / κηλωνείου τοῖς κηπούροις. The fragment is not a complete sentence, but the meaning of τοῦ σχήματος εἵνεκα τοῦδε appears to be *propter hanc figuram*. Nub. 1236 ἀπόλοιο τοίνυν ἔνεκ' ἀναιδείας ἔτι. Vesp. 885 f. ξυνευχόμεσθα ταῦτά σοι κάπαδομεν / νείαισιν ἀρχαῖς ἔνεκα τῶν προλελεγμένων. Pax 664 ἀκούσαθ' ἡμεῖς ὦν ἔνεκα μομφὴν ἔχει. Lys. 543 f. ἐθέλω δ' ἐπὶ πᾶν ἰέναι / μετὰ τῶνδ' ἀρετῆς ἔνεκα. Ran. 232 ff. προσεπιτέρπεται δ' ὁ φορμικτὰς Ἀπόλλων, / ἔνεκα δόνακος ὃν ὑπολύριον / ἔνυδρον ἐν λίμναις τρέφω. Plut. 989 f. καὶ ταῦτα τοίνυν οὐχ ἔνεκα μισητίας / αἰτεῖν μ' ἔφασκεν, ἀλλὰ φιλίας οὐνεκα. Eq. 544 ff. τούτων οὐν οὐνεκα πάντων, / ὅτι σωφρονικῶς κοῦκ ἀνοήτως ἐσπηδήσας ἐφλυάρει, / αἰρεσθ' αὐτῷ πολὺ τὸ ῥόθιον, etc. τούτων πάντων refers to the previous part of the parabasis and also to the clause introduced by ὅτι, which itself sums up the whole passage preceding. Nub. 6 ἀπόλοιο δῆτ' ὦ πόλεμε πολλῶν οὐνεκα. 361 τῷ μὲν σοφίας καὶ γνώμης οὐνεκα (sc. ὑπακούσαιμεν ἂν). 510 f. ἀλλ' ἴθι χαίρων τῆς ἀνδρείας / οὐνεκα ταύτης. 525 f. ταῦτ' οὐν ἡμῖν μέμφομαι / τοῖς σοφοῖς, ὦν οὐνεκ' ἐγὼ ταῦτ' ἐπραγματενόμεν. The sense of οὐνεκα here is of course *for the sake of*. 1508 δίωκε βάλλε παῖε πολλῶν οὐνεκα. Vesp. 719 ὦν οὐνεκ' ἐγὼ σ' ἀπέκληρον αἰεῖ. ὦν refers to what precedes. 1347 ὦν οὐνεκ' ἀπόδος τῷ πέει τῷδι χάριν. See the remark on 719. Pax 203 ἐξωκίσαντο δ' οἱ θεοὶ τίνος οὐνεκα; 210 τοῦ δ' οὐνεχ' ἡμᾶς ταῦτ' ἔδρασαν; 221 f. ὦν οὐνεκ' οὐκ οἶδ' εἴ ποτ' Εἰρήνην ἔτι / τὸ λοιπὸν ὄψεσθε. See the remark on Vesp. 719. It applies also to the next example, Pax 760 f. ὦν οὐνεκα νυνὶ / ἀποδοῦναί μοι τὴν χάριν ἡμᾶς εἰκὸς καὶ μνήμονας εἶναι. Av. 84 σφῶν δ' αὐτὸν οὐνεκ' ἐπεγερωῶ. See on Nub. 525 f. 517 τίνος οὐνεκα ταῦτ' ἄρ' ἔχουσιν; 1274 f. στεφάνῳ σε χρυσῷ τῷδε σοφίας οὐνεκα / στεφανοῦσι καὶ τιμῶσιν οἱ πάντες λεῶ. Lys. 501 Av. σωστέον ὦ τᾶν. Pr. κεῖ μὴ δέομαι; Av. τοῦδ' οὐνεκα καὶ πολλὸν μάλλον. Thes. 454 τοῦτον κολάσαι τὸν ἄνδρα πολλῶν οὐνεκα. Ran. 1008 f. Αἰσ. ἀπόκριναί μοι, τίνος οὐνεκα χρῆ θαυμάζειν ἄνδρα ποιητὴν; / Ev. δεξιότητος καὶ νουθεσίας. 1024 καὶ τούτου γ' οὐνεκα τύπτου. Eccl. 558 f. Pr. νῆ τὴν Ἀφροδίτην μακαρία γ' ἄρ' ἡ πόλις / ἔσται τὸ λοιπόν. Bl. κατὰ τί; Pr. πολλῶν οὐνεκα. 658 ff. Pr. τοῦ γὰρ τάλαν οὐνεκ' ἔσονται (sc. δίκαι); / Bl. πολλῶν οὐνεκα νῆ τὸν Ἀπόλλω· πρῶτον δ' ἐνὸς οὐνεκα δήπου, / ἦν τις ὀφείλων ἐξαρηῆται. Plut. 989 f. καὶ ταῦτα τοίνυν οὐχ ἔνεκα μισητίας / αἰτεῖν μ' ἔφασκεν, ἀλλὰ φιλίας οὐνεκα. This example has already been given above as containing the form ἔνεκα as well as οὐνεκα. 1177 Ιε. θύειν ἔτ' οὐδεὶς ἀξιοῖ. Xp. τίνος οὐνεκα;

b) In the following passages the object of the preposition signifies the purpose for which some errand or other action is undertaken—in other words the cause not as pre-existent but as something hoped for. Nub. 1217 f. ὅτε τῶν ἐμαντοῦ γ' ἕνεκα νυνὶ χρημάτων / ἔλκω σε κλητεύονται. Vesp. 701 f. καὶ τοῦτ' ἐρίῳ σοι / ἐνστάζουσιν κατὰ μικρὸν αἰὲ τοῦ ζῆν ἕνεχ' ὥσπερ ἔλαιον. Starkie translates freely *just enough to keep body and soul together*. Av. 855 f. χάριτος ἕνεκα / προβάτιόν τι θύειν. This expression is possibly causal (of the type treated in a) but more probably final. 1544 τούτων ἕνεκα δεῦρ' ἦλθον, ἵνα φράσαιμί σοι. Thes. 443 ὀλίγων ἕνεκα καὶ τὴν παρῆλθον ῥημάτων. Ran. 108 ff. ἀλλ' ὥνπερ ἕνεκα τήνδε τὴν σκευὴν ἔχων / ἦλθον κατὰ σὴν μίμησιν, ἵνα μοι τοὺς ξένους / τοὺς σοὺς φράσεις. . . . The clause introduced by ἵνα takes up ὥνπερ. Plut. 177 Φιλέσιος δ' οὐχ ἕνεκα σοῦ μύθους λέγει; Nub. 238 ἵνα με διδάξης ὥνπερ οὐνεκ' ἐλήλυθα. 555 προσθεῖς αὐτῷ γραῦν μεθύσῃν τοῦ κόρδακος οὐνεκα, *to dance the cordax*. Vesp. 703 βούλονται γάρ σε πένητ' εἶναι· καὶ τοῦθ' ὦν οὐνεκ' ἐρῶ σοι. Pax 744 ff. οὐς ἐξῆγον κλάοντας αἰεὶ, καὶ τούτους οὐνεκα τουδί, / ἵν' ὁ σύνδουλος . . . ἀνέροιτο / etc. Av. 293 ἐπὶ λόφων οἰκοῦσιν ὡγάθ' ἀσφαλείας οὐνεκα. Thes. 176 ἀλλ' ὥνπερ οὐνεκ' ἦλθον, ἕα μ' εἰπεῖν. 357 ff. ἐξαπατῶσιν παραβαίνου- / σὶ τε τοὺς ὄρκους / τοὺς νενομισμένους / κερδῶν οὐνεκ' ἐπὶ βλάβῃ . . . 365 ἢ Μήδους ἐπάγουσι γῆ / κερδῶν οὐνεκ' ἐπὶ βλάβῃ. Ran. 1414 οὐδὲν ἄρα πράξεις ὥνπερ ἦλθες οὐνεκα; Eccl. 105 ff. τούτου γε τοίνυν τὴν ἐπιούσαν ἡμέραν / τόλμημα τολμῶμεν τοσοῦτον οὐνεκα, / ἣν πως παραλαβεῖν τῆς πόλεως τὰ πράγματα / δυνώμεθα. The separation of τούτου and οὐνεκα is striking. Plut. 329 f. τρωβόλου μὲν οὐνεκα / ὥστιζόμεσθ' ἐκάστοτ' ἐν τῆκκλησίᾳ. 1200 Γρ. ὦν δ' οὐνεκ' ἦλθον; Χρ. πάντα σοι πεπράξεται.

c) In the following passages the preposition is used in the sense *with regard to, as far as . . . is concerned*. In nearly every case the particle γε follows either the preposition or its object. Ach. 387 ff. λαβὲ δ' ἐμοῦ γ' ἕνεκα / παρ' Ἱερωνύμου / σκοτοδασυπυκνότηριχά / τιν' Ἄιδος κυνῆν. Eccl. 170 αὐτὴ γὰρ ὑμῶν γ' ἕνεκά μοι λέξειν δοκῶ. Van Leeuwen translates *nam a vobis si petendum est auxilium, sola opinor verba faciam*. 367 f. οὗτος γὰρ ἀνὴρ ἕνεκά γε στεναγμάτων / οἶδεν τί προκτὸς βούλεται χεζητιῶν. Ach. 958 εὐδαιμονήσεις συκοφαντῶν γ' οὐνεκα. Nub. 420 ff. ἀλλ' οὐνεκά γε ψυχῆς στερραῖς δυσκολοκοίτου τε μερίμνης / καὶ φειδωλοῦ καὶ τρυσιβίου γαστρὸς καὶ θυμβρεπιδείπνου, / ἀμέλει θαρρῶν οὐνεκα τούτων ἐπιχαλκεύειν παρέχοιμ' ἄν. Lys. 74 ff. μὰ

Δί' ἄλλ' ἐπαναμείνωμεν ὀλίγου γ' οὐνεκα / τὰς τ' ἐκ Βοιωτῶν τὰς τε Πελοποννησιῶν / γυναίκας ἐλθεῖν. We may supply χρόνου and interpret *at least for a short time*. 491 f. οἱ δ' οὖν τοῦδ' οὐνεκα δρώντων / ὅ τι βούλονται. Ran. 188 f. Δι. ποῖ σχήσειν δοκεῖς; / ἐς κόρακας ὄντως; Χα. ναὶ μὰ Δία σοῦ γ' οὐνεκα. 1118 πάντ' ἐπέξιτον θεατῶν γ' οὐνεχ' ὡς ὄντων σοφῶν.

14. ἐντός. Ach. 44 πάριθ', ὡς ἂν ἐντὸς ἦτε τοῦ καθάρματος. Av. 388 ff. καὶ τὸ δόρυ χρή, τὸν ὀβελίσκον, / περιπατεῖν ἔχοντας ἡμᾶς / τῶν ὄπλων ἐντός. Lys. 847 τίς οὗτος οὐντὸς τῶν φυλάκων ἐστώς;

15. ἐξῆς. Ran. 764 f. σίτησιν αὐτὸν ἐν πρυτανείῳ λαμβάνειν / θρόνον τε τοῦ Πλούτωνος ἐξῆς.

16. ἐξόπισθε. The use in Eq. 22 f. is temporal; the others are local. Ach. 259 f. σφῶν δ' ἐστὶν ὀρθὸς ἐκτέος / ὁ φαλλὸς ἐξόπισθε τῆς κληφύρου. 868 f. Θείβαθε γὰρ φυσαίντες ἐξόπισθέ μου / τᾶνθια τᾶς γλάχωνος ἀπέκίξαν χαμαί. Eq. 22 f. ἐξόπισθε νῦν / αὐτὸ φάθι τοῦ μόλωμεν.

17. ἔξω. The sense is concrete only in Av. 496 f. The other examples are metaphorical. Vesp. 658 κᾶξω τούτου τὰ τέλη χωρὶς καὶ τὰς πολλὰς ἑκατοστὰς (sc. λόγισαι). Av. 496 f. κᾶρτι προκύπτω / ἔξω τείχους. Ran. 970 πέπτωκεν ἔξω τῶν κακῶν. 1178 f. κᾶν που δις εἶπω ταῦτόν, ἢ στοιβῆν ἰδῆς / ἐνοῦσαν ἔξω τοῦ λόγου, κατάπτυσον.

18. ἐπιπολῆς. Eccl. 1108 καὶ τήνδ' ἄνωθεν ἐπιπολῆς τοῦ σήματος (sc. ἐπιθεῖναι). The order of words makes σήματος seem to depend on ἐπιπολῆς rather than on ἄνωθεν. Plut. 1206 f. ταύτης δὲ νῦν / τῆς γραδὸς ἐπιπολῆς ἔπεισιν αἱ χύτραι.

19. εὐθύ. In every case the prepositional phrase is used with a verb of motion, except in Fr. 656, where it may be easily supplied or may possibly have been in an unquoted portion of the context. Eq. 253 f. καὶ γὰρ οἶδε τὰς ὁδοὺς, / ἄσπερ Εὐκράτης ἔφευγεν εὐθὺ τῶν κυρηβίων. Nub. 161 f. τὴν πνοὴν / βία βαδίζειν εὐθὺ τοῦρροπυγίου. Pax 68 'πῶς ἂν ποτ' ἀφικοίμην ἂν εὐθὺ τοῦ Διός;' 77 'ὅπως πετήσει μ' εὐθὺ τοῦ Διὸς λαβῶν.' 301 δεῦρο πᾶς χώρει προθύμως εὐθὺ τῆς σωτηρίας. 819 ὡς χαλεπὸν ἐλθεῖν ἦν ἄρ' εὐθὺ τῶν θεῶν. Av. 1421 μῶν εὐθὺ Πελλήνης πέτεσθαι διανοεῖ; Eccl. 835 χωρεῖτ' ἐπέγεσθ' εὐθὺ τῆς στρατηγίδος. Fr. 161 ἦσαν εὐθὺ τοῦ Διονυσίου. 656 A. ποῖ κῆχος; B. εὐθὺ Σικελίας.

20. ἔφεξιν. Vesp. 338 τοῦ δ' ἔφεξιν ὃ μάταιε ταῦτα δρᾶν σε βούλεται;

21. ἰδίᾳ. Ran. 102 γλῶτταν δ' ἐπιορκήσασαν ἰδίᾳ τῆς φρενός.

22. καταντικρύ. Eccl. 86 f. νῆ τὸν Δί' ὥστε δεῖ σε καταλαβεῖν ἔδρας / ὑπὸ τῶ λίθῳ τῶν πρυτάνεων καταντικρύ.

23. *κατόπιν*. All the examples show the local use. Eq. 625 *εὐθὺς γὰρ αὐτοῦ κατόπιν ἐνθένδ' ἰέμην*. Av. 1496 f. *τῶν θεῶν ὄρας τινα / ἐμοῦ κατόπιν ἐνταῦθα*; Plut. 13 *ὅστις ἀκολουθεῖ κατόπιν ἀνθρώπου τυφλοῦ*. 1094 *βάδιζ'· ἐγὼ δέ σου κατόπιν εἰσέρχομαι*. 1209 *δεῖ γὰρ κατόπιν τούτων ἄδοντας ἔπεισθαι*. Fr. 493 *ἐρείδεται, κἀγὼ κατόπιν σφῶν ἔψομαι*.

24. *λάθρα*. Vesp. 346 f. *ζητεῖν καινὴν ἐπίνοιαν / ἦτις σε λάθρα τάνδρος τουδὶ καταβῆναι δεῦρο ποιήσει*. Plut. 318 ff. *ἐγὼ δ' ἰὼν ἤδη λάθρα / βουλήσομαι τοῦ δεσπότη / λαβῶν τιν' ἄρτον καὶ κρέας / μασώμενος τὸ λοιπὸν οὕτω τῷ κόπῳ ξυνεῖναι*.

25. *μέσσην, ἐν μέσῳ*, adjectival forms governing the genitive with the same force as *μεταξύ*. In each of the two examples there is only one object, the other being implied by the context. Av. 187 *ἐν μέσῳ δῆπουθεν ἀήρ ἐστι γῆς. καὶ οὐρανοῦ* may be understood. Fr. 685 *διάλεκτον ἔχοντα μέσσην πόλεως / οὐτ' ἀστεῖαν ὑποθηλυτέραν / οὐτ' ἀνελεύθερον ὑπαγροικότεραν*. After *πόλεως* we may understand *καὶ ἀγροῦ*. With both these passages may be compared the first example in the following section.

26. *μεταξύ*. Ach. 433 f. *κεῖται δ' ἄνωθεν τῶν Θυεστείων ῥακῶν / μεταξύ τῶν Ἴνους, between (them and) those of Ino*. Compare section 24 above. Av. 967 f. *ἀλλ' ὅταν οἰκήσωσι λύκοι πολιαί τε κορώναι / ἐν ταῦτῳ τὸ μεταξύ Κορίνθου καὶ Σικυῶνος*. 985 *τύπτειν αὐτὸν πλευρῶν τὸ μεταξύ*.

27. *μέχρι*. Eq. 964 *ψωλὸν γενέσθαι δεῖ σε μέχρι τοῦ μυρρίνου*. Vesp. 700 *ὅστις πόλεων ἄρχων πλείστων ἀπὸ τοῦ Πόντου μέχρι Σαρδούς*.

28. *ὀπισθεν*. Av. 299 *τίς γάρ ἐσθ' οὐπισθεν αὐτῆς*;

29. *πλήν*. Ach. 151 f. *κάκιστ' ἀπολοίμην, εἴ τι τούτων πείθομαι / ὧν εἶπας ἐνταυθοῖ σὺ πλήν τῶν παρνόπων*. Eq. 188 f. *ἀλλ' ὧγάθ' οὐδὲ μουσικὴν ἐπίσταμαι / πλήν γραμμάτων*. Vesp. 761 f. *Φι. λέγ' ὅ τι βούλει πλήν ἐνός. / Bδ. ποίου; φέρ' ἴδω. Φι. τοῦ μὴ δικάζειν*. 856 f. *πάντα γὰρ πάρεστι νῶν / ὅσων δεόμεθα, πλήν γε δὴ τῆς κλεψύδρας*. 1314 *οἱ δ' ἀνεκρότησαν, πλήν γε Θεουφράστου μόνου*. 1359 *πατὴρ γὰρ οὐδέεις ἐστὶν αὐτῷ πλήν ἐμοῦ*. Pax 917 *καὶ πλήν γε τῶν θεῶν ἀεὶ σ' ἠγησόμεσθα πρῶτον*. Lys. 841 *καὶ πάνθ' ὑπέχειν πλήν ὧν σύνοιδεν ἢ κύλιξ*. Plut. 535 f. *σὺ γὰρ ἂν πορίσαι τί δύναί' ἀγαθὸν πλήν φώδων ἐκ βαλαλείου / καὶ παιδαρίων ὑποπεινῶντων καὶ γραιδίῳ κολοσυρτόν*; The accusative *κολοσυρτόν* must be due to the influence of *πορίσαι*. Kuster emended it to the genitive *κολοσυρτοῦ*. Fr. 50 *πλήν ἀλεύρου καὶ ῥόας*. 108 — υ — *συκᾶς φυτεύω † πάντα † πλήν Λακωνικῆς*. The singular *Λακωνικῆς* is probably the generic use, but allowance must be made for the uncertainty

of the text. 569 (v. 12) *κᾶγωγε ταῖς ἄλλαις πόλεσι δρῶ ταῦτα πλὴν Ἀθηνῶν.*

30. *πλησίον.* Vesp. 42 f. *ἔδοκει δέ μοι Θέωρος αὐτῆς πλησίον / χαμαὶ καθῆσθαι.* Av. 436 f. *ταύτην λαβόντε κρεμάσατον τυχάγαθῆ / ἐς τὸν ἱπνὸν εἴσω πλησίον τοῦπιστάτου.* Thes. 840 f. *τὴν Ὑπερβόλου καθῆσθαι μητέρ' ἡμφιεσμένην / λευκὰ καὶ κόμας καθεῖσαν πλησίον τῆς Λαμάχου.*

31. *πρόσθεν.* Vesp. 1517 *ἴν' ἐφ' ἡσυχίας ἡμῶν πρόσθεν βεμβικίζουσιν ἑαυτούς.*

32. *ὑπένερθεν.* Nub. 977 *ἠλείψατο δ' ἂν τοῦμφαλοῦ οὐδεὶς παῖς ὑπένερθεν τότε ἄν.*

33. *χάριν.* The object of *χάριν* signifies persons only in Ach. 891 f., 915, and Plut. 153 f. (*ἔραστῶν*); in the other examples it is a noun of impersonal meaning (concrete or abstract) or a pronoun not referring to a person. In Plut. 153 f. (*ἀργυρίου*) the notion of purpose is clear, so also perhaps in Ran. 1418, Eccl. 140, Plut. 53, 260, and 1009. In most of the examples the sense is merely causal, with a few peculiar uses noted below. Ach. 891 f. *ἄνθρακας δ' ἐγὼ / ὑμῖν παρέξω τῆσδε τῆς ξένης χάριν.* 915 *ἐγὼ φράσω σοι τῶν περιστώτων χάριν.* 1051 *ἐκέλευε δ' ἐγγέαι σε τῶν κρεῶν χάριν, ἰη return for the meat.* Eq. 267 f. *δίκαιον ἐν πόλει / ἐστάναι μνημεῖον ὑμῶν ἐστὶν ἀνδρείας χάριν.* Vesp. 62 *οὐδ' εἰ Κλέων γ' ἔλαμψε τῆς τύχης χάριν, by the grace of fortune.* Thes. 128 *ὦν χάριν ἄνακτ' ἄγαλλε Φοῖβον τιμᾶ. ὦν χάριν = wherefore.* 584 ff. Κλ. *Εὐριπίδην φάσ' ἄνδρα κηδεστήν τινα / αὐτοῦ γέροντα δεῦρ' ἀναπέμψαι τήμερον. / Χο. πρὸς ποῖον ἔργον ἢ τίνος γνώμης χάριν.* The style in verse 586 is quite elevated. Ran. 1418 *ἐγὼ κατῆλθον ἐπὶ ποιητήν. τοῦ χάριν;* Eccl. 140 f. *ἢ τίνος χάριν / τοσαῦτ' ἂν ἠῦχοντ', εἴπερ οἶνος μὴ παρῆν;* Plut. 52 ff. *ἦν δ' ἡμῖν φράση / ὅστις ποτ' ἐστὶν οὐτοσὶ καὶ τοῦ χάριν / καὶ τοῦ δεόμενος ἦλθε μετὰ νῶν ἐνθαδί, / . . .* 153 f. *καὶ τοὺς γε παῖδάς φασι ταῦτὸ τοῦτο δρᾶν / οὐ τῶν ἐραστῶν ἀλλὰ τὰργυρίου χάριν.* 259 f. *πρὶν ταῦτα καὶ φράσαι μοι / ὅτου χάριν μ' ὁ δεσπότης ὁ σὸς κέκληκε δεῦρο.* 1009 *τοῦ λαβεῖν μὲν οὖν χάριν.*

34. *χωρίς.* Ach. 893 f. *μηδὲ γὰρ θανών ποτε / σοῦ χωρὶς εἶην ἐντετευτλανωμένης.* Ran. 1164 *χωρὶς γὰρ ἄλλης συμφορᾶς ἐλήλυθεν.* Fr. 899 a *βέβαιον ἔξεις τὸν βίον δίκαιος ὦν, / χωρὶς τε θορύβου καὶ φόβου ζήσεις καλῶς.*

CHAPTER XII

GENITIVE WITH COMPOUND VERBS

Certain compound verbs are construed with a genitive which depends on the local or temporal force of the prepositional prefix rather than on the verb itself. The verbs so used are compounds of *διά*, *κατά*, *μετά*, *περί*, *πρό*, and *ὑπέρ*. The *κατά*-compounds are considerably more numerous than all the rest taken together, a fact which is probably to be explained by the extensive use of this preposition in the language of insult and ridicule. Verbs compounded with *ἀπό* and *ἐκ* are very frequently construed with the genitive, but in all cases where this genitive depends on the prefix it has an ablative character, and I have classified such passages with the other examples of the ablative genitive, in order not to separate them from closely related constructions with simple verbs. See IX. B.

1. *Διά*-compounds. Aristophanes shows only one example, Fr. 8 *καὶ διαστίλβονθ' ὀρώμεν / ὥσπερ ἐν καινῷ λυχνούχῳ / πάντα τῆς ἐξωμίδος*, where *ἐξωμίδος* appears to depend on *διαστίλβοντα*.

2. *Κατά*-compounds. These verbs show various grades of meaning from the concrete (*κατα-τιλῶ*, *κατα-χέζω*, *κατα-χέω*, etc.) to the abstract (*κατα-γελῶ*, *κατα-ψεύδομαι*, *κατ-εἶπον*, etc.), but the examples are arranged in the alphabetical order of the verbs in their simple form.

a) *κατα-γελῶ*. Ach. 1081 *οἴμοι κακοδαίμων καταγελᾶς ἤδη σύ μου*. 1107 *ὠνθρωπε παῦσαι καταγελῶν μου τῶν ὀπλων*. Eq. 713 *ἐγὼ δ' ἐκείνου καταγελῶ*. Vesp. 1406 *καὶ καταγελᾶς μου*; Pax 476 *κατεγέλων τῶν τλαιπωρουμένων*. Av. 98 Ev. *οὐ σοῦ καταγελῶμεν*. Ep. *ἀλλὰ τοῦ*; 1407 *καταγελᾶς μου*.

b) *κατα-γλωττίζω*. Ach. 380 *διέβαλλε καὶ ψευδῆ κατεγλώττιζέ μου*.

c) *κατα-κοτταβίζω* (used together with *κατα-χέζω* and *κατ-εμῶ*). Fr. 152 *τότε μὲν . . . σου κατεκοττάβιζον ἄν / νυνὶ δὲ καὶ κατεμοῦσι, τάχα δ' εὖ οἶδ' ὅτι / καὶ καταχέσονται*.

d) *κατ-αντλῶ*. Vesp. 482 f. *ὅταν ξυνήγορος / ταῦτὰ ταῦτά σου καταντλή*.

e) *κατα-παίζω*. Fr. 166 *χαριεντίζει καὶ καταπαίξεις ἡμῶν καὶ βωμολοχεύει*.

f) *κατα-πέρδομαι*. Vesp. 618 *βρωμησάμενος τοῦ σοῦ δίνου μέγα καὶ στράτιον κατέπαρδεν*. Pax 547 *κατέπαρδεν ἄρτι τοῦ ξιφουργοῦ 'κεινοῦ*. Plut. 617 f. *τῶν χειροτεχνῶν / καὶ τῆς Πενίας καταπαρδεῖν*.

g) *κατα-προίξομαι*, which, according to Hesychius is equivalent to *προῖκα καταφρονήσω*. Nub. 1239 f. *οὐ τοι μὰ τὸν Δία τὸν μέγαν καὶ τοὺς θεοὺς / ἐμοῦ καταπροίξει*. Vesp. 1396 f. *οὐ τοι μὰ τὸ θεῶ καταπροίξει Μυρτίας / τῆς 'Αγκυλίωνος θυγατέρος*.

h) *κατα-τιλῶ*. Av. 1054 *μέμνησ' ὅτε τῆς στήλης κατετίλας ἐσπέρας*; Ran. 366 (sc. ὅστις) *κατατιλᾷ τῶν 'Εκαταίων*. Eccl. 329 f. *οὔτι που / Κινησίας σου κατατετίληκέν ποθεν*;

i) *κατα-τριακοντουίζω*. Eq. 1391 *ἔξεστιν αὐτῶν κατατριακοντουίσαι*; This verb is coined from *τριακοντουίδες* (*σπονδαί*) and suggests *ἀκοντίζω* in its obscene sense as the equivalent of *βινῶ*, since the *σπονδαί* are brought on the stage in female human form.

j) *κατα-χέζω*. Nub. 171 ff. Ma. *ζητοῦντος αὐτοῦ τῆς σελήνης τὰς ὁδοὺς / καὶ τὰς περιφορὰς εἴτ' ἄνω κεχηνότος / ἀπὸ τῆς ὀροφῆς νύκτωρ γαλεώτης κατέχεσεν*. / Στ. *ἦσθην γαλεώτη καταχέσαντι Σωκράτους*. See also Fr. 152 given above in c).

k) *κατα-χέω*. Ach. 246 *ἴν' ἔτνος καταχέω τοῦλατῆρος τουτουί*. 1040 *κατάχει σὺ τῆς χορδῆς τὸ μέλι*. Eq. 1090 f. *καὶ μοῦδόκει ἡ θεὸς αὐτῇ / τοῦ δήμου καταχεῖν ἀρυταίνῃ πλουθυγίαιαν*. Nub. 74 *ἀλλ' ἵππερόν μου κατέχεεν τῶν χρημάτων*. τῶν χρημάτων depends on *κατέχεεν, μου* on τῶν χρημάτων. Thes. 487 *καταχέασα τοῦ στροφέως ὕδωρ*. Plut 789 f. *τὰ καταχύσματα / ταυτὶ καταχέω σου*.

l) *κατα-χρέμπτομαι*. Pax 815 ff. *ὦν καταχρεμψαμένη / μέγα καὶ πλατὺ / Μοῦσα θεὰ μετ' ἐμοῦ / ξύμπαιζε τὴν ἑορτήν*.

m) *κατα-ψεύδομαι*. Pax 533 *ταύτης καταψευδόμενος*.

n) *κατ-εἶπον*. Pax. 376 f. *μὴ πρὸς τῶν θεῶν / ἡμῶν κατείπης, ἀντιβολῶ σε δέσποτα*. Thes. 339 f. (sc. εἴ τις) *παιδίον / ὑποβαλλομένης κατείπεν*. Eccl. 495 *μὴ καὶ τις † ὄψεθ' ἡμᾶς † χῆμῶν ἴσως κατείπη*. In place of the unmetrical *ὄψεθ' ἡμᾶς* Hermann proposed *ἡμᾶς ὄψεται*.

o) *κατ-ελαύνω*. Pax 711 *τῆς 'Οπώρας κατελάσας*. Eccl. 1082 *ποτέρας προτέρας οὖν κατελάσας ἀπαλλαγῶ*; *κατελάσας* is in the first two passages

used in its obscene sense. Fr. 205 τῆς μυρηρᾶς ληκύθου / πρὶν κατελάσαι τὴν σπαθίδα, γεύσασθαι μύρου. τῆς μυρηρᾶς ληκύθου depends on κατελάσαι (here used in its ordinary sense *thrust down*).

p) κατ-ερεύγω. Vesp. 1151 ὡς θερμὸν ἢ μαρὰ τί μου κατήρυγεν.

q) κατηγορῶ. Plut. 1039 οὐπὲρ πάλαι κατηγοροῦσα τυγχάνω. 1073 καὶ μὴν κατηγορεῖ γέ σου. Though κατηγορῶ is a denominative and not a true compound, I have placed it here for convenience.

r) κατ-ουρῶ. Eccl. 831 ἄς ἐγὼ φυλάξομαι / νῆ τὸν Ποσειδῶ μὴ κατορησώσιν μου.

3. Περὶ-compounds. Aristophanes shows only one example, Vesp. 603 f. παύσει ποτὲ κάναφανήσει / πρωκτὸς λουτροῦ περιγιγνόμενος τῆς ἀρχῆς τῆς περισέμνου. περιγιγνόμενος governs both genitives, its relation to ἀρχῆς being explained by the simile πρωκτὸς λουτροῦ περιγιγνόμενος. Herwerden construes ἀρχῆς with παύσει, but the distance between the two words appears to weaken his argument. πρωκτὸς λουτροῦ περιγιγνόμενος is explained by the scholiast in Codex Ravennas as ἀπὸ τῶν μὴ δυναμένων νίψασθαι τῆς κοιλίας φερομένης συνεχῶς.

4. Πρὸ-compounds. The example in b) and d) are temporal, the others local, the sense being concrete in c) and g) and abstract in a), e), and f).

a) προ-βουλεύω. Eq. 1342 καὶ κήδομαι σου καὶ προβουλεύω μόνος.

b) πρό-εἰμι (εἶμι). Eccl. 279 f. ἡμεῖς δέ γε / προῖωμεν αὐτῶν.

c) προ-έχω. Nub. 989 τὴν ἀσπίδα τῆς κωλῆς προέχων.

d) προ-θύομαι. Thes. 38 προθυσόμενος ἔοικε τῆς ποιήσεως, . . . *to sacrifice before his composition* and also perhaps *on behalf of his composition*.

e) προ-ίσταμαι (in the intransitive perfect προ-έστηκα). Vesp. 419 κεί τις ἄλλος προέστηκεν ἡμῶν κόλαξ.

f) προ-μάχομαι. Vesp. 957 σοῦ προ-μάχεται.

g) προ-πετάννυμι. Fr. 104 ὥσπερ κυλικείου τοῦθόνιον προπέπταται.

5. Ὑπέρ-compounds. These constructions may be divided into two classes, the local and the causal, though the examples, as in Sections 2 and 4, are arranged in the alphabetical order of the un-

compounded verbs. The sense in c) is local, and in d) and f), though the actual meaning is abstract, nevertheless the original local notion is present. In a), b), and e) on the other hand, the force of *ὑπέρ* is *on behalf of, in place of*.

a) *ὑπερ-αλγῶ*. Av. 466 οὕτως ὑμῶν ὑπεραλγῶ.

b) *ὑπερ-αποκρίνομαι*. Vesp. 950 f. χαλεπὸν μὲν ὄνδρες ἐστὶ διαβεβλημένου / ὑπεραποκρίνεσθαι κινός. Thes. 186 (sc. εἰάν) ὑπεραποκρίνη μου.

c) *ὑπερ-έχω*. In Eq. 1173 ff. (twice) and Av. 1508 the verb has the transitive meaning *hold over*, while in Pax 17 it is used intransitively in the sense *rise above*. Eq. 1173 ff. Αλ. ᾧ Δῆμ' ἐναργῶς ἢ θεός σ' ἐπισκοπεῖ, / καὶ νῦν ὑπερέχει σου χύτραν ζωμοῦ πλέαν. / Δη. οἶει γὰρ οἰκείσθ' ἂν ἔτι τήνδε τὴν πόλιν, / εἰ μὴ φανερώς ἡμῶν ὑπερεῖχε τὴν χύτραν; Pax 17 οὐ γὰρ ἔθ' οἶός τ' εἴμ' ὑπερέχειν τῆς ἀντλίας. Av. 1508 τουτὶ λαβῶν μου τὸ σκιάδειον ὑπέρεχε.

d) *ὑπερ-παίω*. Eccl. 1118 f. πολὺ δ' ὑπερέπαικεν αὖ / τούτων ἀπάντων τὰ Θάσι' ἀμφορείδια.

e) *ὑπερ-πυρριῶ*. Ran. 308 ὁδὶ δὲ δείσας ὑπερπυρριάσέ σου.

f) *ὑπερ-φρονεῖν*. Nub. 1400 καὶ τῶν καθεστῶτων νόμων ὑπερφρονεῖν δύνασθαι.

6. Fr. 332 shows a construction similar to those with *προ-*compounds in 4. above, but the genitive depends on a compound adjective having a verbal character and not on a true verb: ἄμα δ' ἠπίαλος πυρετοῦ πρόδρομος.

7. Of the genitive with a compound of *ἐπί* Aristophanes shows one doubtful example, Ran. 674 Μοῦσα χορῶν ἱερῶν ἐπίβηθι. Parallels to this construction are quotable from Hesiod, Op. 659, Soph. O. C. 189, and Eur. I. T. 1252, but Kock may be right in construing χορῶν ἱερῶν with Μοῦσα.

APPENDIX

I. ATTRACTION OF THE RELATIVE FROM THE ACCUSATIVE CASE INTO THE GENITIVE

Aristophanes shows numerous examples of case-attraction of relatives which might stand in the accusative as objects of verbs, but which actually appear in the genitive because of their dependence on other words that govern this case. The examples may be divided into several classes as given below.

1. In the following passages the relative, though used as the object of a verb in the dependent clause, stands in the genitive through the influence of some word in the principal clause on which it also depends. The antecedent is not expressed. The genitive constructions are of course subject to the usual classification, and cross-references are given to the chapters and sections where the various examples are to be found. Av. 433 f. and Plut. 365 (see d), e), below) show examples of the antecedent incorporated into the relative clause.

a) Objective genitive (IV. B 1.) Eq. 876 *ἐμοῦ δὲ μὴ μνείαν ἔχειν ὄσων πέπονθας*.

b) Genitive of origin (V. D 3.) Pax 659 *ὀργὴν γὰρ αὐτοῖς ὧν ἔπαθε πολλὴν ἔχει*.

c) Partitive genitive. (VI. A 3.) Ran. 13 f. *εἴπερ ποιήσω μὴδὲν ὧνπερ Φρύνιχος / εἴωθε ποιεῖν*. Eccl. 294 ff. *σαντῶ προσέχων ὅπως / μὴδὲν παραχορδεῖς / ὧν δεῖ σ' ἀποδείξαι*. Plut. 1135 *εἰ του δέει γ' ὧν δυνατός εἰμί σ' ὠφελεῖν*. (B 3. a) Eq. 873 *κρίνω σ' ὄσων ἐγῶδα περὶ τὸν δῆμον ἄνδρ' ἄριστον*. (C 1.) Thes. 555 *μὰ Δί' οὐδέπω τὴν μυριοστὴν μοῖραν ὧν ποιοῦμεν*. (C 2. f) Eq. 1222 *σοὶ μὲν προσεδίδον μικρὸν ὧν ἐλάμβανεν*. (A 3.) Vesp. 1258 ff. *ἡ λόγον ἔλεξας αὐτὸς ἀστείον τινα, / . . . / ὧν ἔμαθες ἐν τῷ συμποσίῳ*. (D 7.) Plut. 1137 f. *κρέας νεανικὸν / ὧν θύεθ' ὑμεῖς ἔνδον*. (E 3. β) Lys. 1183 f. *ὅπως ἂν αἱ γυναῖκες ὑμᾶς ἐν πόλει / ξενίσωμεν ὧν ἐν ταῖσι κίσταις εἴχομεν*.

d) True genitive with verbs. (VIII. A 2.) Lys. 1121 *οὐ δ' ἂν διδῶσι πρόσαγε τούτους λαβομένη*. On this passage see the remark in

VIII. A 2. (VIII. L 5.) Av. 433 f. κλύων γὰρ ὧν σύ μοι λέγεις / λόγων ἀνεπτέρωμαι. λόγων is incorporated into the relative clause. (M 1. f) Vesp. 242 ff. Κλέων ὁ κηδεμῶν ἡμῖν ἐφείτ' ἐν ὄρα / ἦκειν . . . / ἐπ' αὐτόν, ὡς κολωμένους ὧν ἠδίκησεν.

e) Ablatival genitive of separation. (IX. B 2. c) Lys. 146 εἰ δ' ὡς μάλιστ' ἀπεχοίμεθ' οὐ σὺ δὴ λέγεις. (7. b) Plut. 365 ὡς πολὺ μεθέστηχ' ὧν πρότερον εἶχεν τρόπων.

f) Ablatival genitive with a comparative. (IX. E 1.) Fr. 488 (verse 3) ὄσω τὰ κάτω κρείττω ἴσθιν ὧν ὁ Ζεὺς ἔχει.

g) Genitive with prepositions. (XI. A 2. q) Pax 1205 f. ἀφ' ὧν γὰρ ἀπεδόμεσθα κάκερδήναμεν / τὰ δῶρα ταυτί σοι φέρομεν ἐς τοὺς γάμους. (2. r) Eq. 427 δῆλόν γ' ἀφ' οὗ ξυνέγνω. (4. q) Plut. 212 ἔχω τιν' ἀγαθὴν ἐλπίδ' ἐξ ὧν εἶπέ μοι. (B 29.) Lys. 841 καὶ πάνθ' ὑπέχειν πλὴν ὧν σύνοιδεν ἢ κύλιξ.

2. In the following passages the relative, though used as the object of a verb in a dependent clause, is attracted into the genitive case by its antecedent, which depends on some word in the principal clause. The same system of classification and cross-references used in Section 1 is followed here.

a) Partitive genitive (VI. A 3.) Vesp. 561 ἔνδον τούτων ὧν ἂν φάσκω πάντων οὐδὲν πεποίηκα. Ach. 151 f. κάκιστ' ἀπολοίμην, εἴ τι τούτων πείθομαι / ὧν εἶπας. (E 2.) Av. 271 f. οὗτος οὐ τῶν ἠθάδων τῶνδ' ὧν ὄραθ' ὑμεῖς αἰεὶ, / ἀλλὰ λιμναῖος. (E 3.) Ach. 870 f. πρίασο τῶν ἐγὼ φέρω / τῶν ὄρταλίχων ἢ τῶν τετραπτερυλλίδων. The dialect is Boeotian and τῶν is used in 870 where Attic would use ὧν.

b) Genitive with a verb of remembering (VIII. G 1.) Pax 578 f. τῶν τ' ἐλαῶν / ὧν ποθοῦμεν.

c) Genitive with ἀξίως. (VIII. O 2. d) Ach. 677 f. οὐ γὰρ ἀξίως ἐκείνων ὧν ἐναυμαχίσαμεν / γηροβοσκοῦμεσθ' ὑφ' ὑμῶν.

d) Ablatival genitive of separation. (IX. B 6. a) Vesp. 467 (sc. εἰ) τῶν νόμων ἡμᾶς ἀπείργεις ὧν ἔθηκεν ἡ πόλις.

e) Ablatival genitive of cause. (IX. D 1. c) Vesp. 588 τούτων ὧν εἶρηκας μακαρίζω. (2. d) Plut. 1044 τάλαιν' ἐγὼ τῆς ὕβρεος ἧς ὕβρίζομαι. (3. a) Plut. 1130 σπλάγχνων τε θερμῶν ὧν ἐγὼ κατήσθιον. The genitive σπλάγχνων depends on οἶμοι in 1128, and ὧν probably owes its case to attraction, though it may possibly be partitive.

f) Genitive with prepositions. (XI. A 2. q) Eccl. 665 ἀπὸ τῆς μάξης ἧς σιτεῖται. (4. r) Nub. 942 ἐκ τούτων ὧν ἂν λέξη. See also Lys. 1121 in 1 d) above.

3. In the following passages the relative is used as the direct object of a verb in the *principal* clause but stands in the genitive because of its dependence on some word in the *subordinate* clause. The antecedent is not expressed, though in Ran. 894 λόγων is incorporated into the relative clause.

a) Genitive with ἄπτωμαι. (VIII. A 1. a) Ran. 894 ὀρθῶς μ' ἐλέγχειν ὧν ἂν ἄπτωμαι λόγων.

b) Genitive with δέομαι. (IX. C 1.) Thes. 264 ἀλλ' ἔχεις γὰρ ὧν δέει.

c) Genitive with οὔνεκα. (XI. B 13. b) Nub. 238 ἵνα με διδάξης ὧνπερ οὔνεκ' ἐλήλυθα.

4. In Plut. 433 f. (XI. A 1. h) occurs the peculiar expression ἀνθ' ὧν equivalent to ἀντὶ τούτων ὅτι. The passage reads ἡ σφῶ ποιήσω τήμερον δοῦναι δίκην / ἀνθ' ὧν ἐμὲ ζητεῖτον ἐνθένδ' ἀφανίσαι.

5. There are several passages in which the relative (with no antecedent expressed) depends on two words, one in the principal clause and one in the dependent, which both govern the genitive case. Though we have naturally no right to speak of *attraction* in such examples, nevertheless the passages are worthy of observation in connection with the use of the relative without antecedent. Nub. 435 τεύξει τοίνυν ὧν ἰμείρεις. For τεύξει see VIII. C 2, and for ἰμείρεις VIII. E 7. Vesp. 678 f. σοὶ δ' ὧν ἄρχεις, πολλὰ μὲν ἐν γῆ πολλὰ δ' ἐφ' ὑγρᾷ πιτυλεύσας, / οὔδεις οὔδὲ σκορόδου κεφαλὴν τοῖς ἐψητοῖσι δίδωσιν. For ἄρχεις see VIII. H 1, and for οὔδεις VI. A 3. Ran. 1414 οὐδὲν ἄρα πράξεις ὧνπερ ἦλθες οὔνεκα; For οὐδέεν see VI. A 3, and for οὔνεκα XI. B 13 b.

II. THE ARTICULAR INFINITIVE IN THE GENITIVE CASE

Aristophanes shows sixteen examples of this construction. The passages are classified according to the types of genitive employed, with cross-references to the chapters and sections where the various uses are treated.

- a) Possessive genitive. (I. B 6.) Thes. 11 f. *Εν. χωρὶς γὰρ αὐτοῖν ἐκατέρου ἔστιν ἡ φύσις.* / *Μν. τοῦ μήτ' ἀκούειν μήθ' ὄραν;*
- b) Objective genitive. (IV. A 1.) Plut. 254 *τοῦ πονεῖν ἐρασταί.* (5.) 508 *ξυμβασιῶτα τοῦ ληρεῖν καὶ παραπαίειν.*
- c) Genitive of origin. (V. D 3.) Thes. 94 *τοῦ γὰρ τεχνάζειν ἡμέτερος ὁ πυραμοῦς.*
- d) Genitive with ἐρῶ (ἐράω). (VIII. E 5.) Vesp. 89 *ἐρᾶ τε τούτου, τοῦ δικάζειν.*
- e) Genitive with ἀμελῶ. (VIII. F 6.) Plut. 557 *τοῦ σπουδάζειν ἀμελήσας.*
- f) Genitive of separation. (IX. B 4. d) Eq. 525 *ἐξεβλήθη πρεσβύτης ὧν, ὅτι τοῦ σκώπτειν ἀπελείφθη.*
- g) Genitive with a comparative. (IX. E 1.) Av. 1343 *οὐκ ἔστιν οὐδὲν τοῦ πέτεσθαι γλυκύτερον.*
- h) Genitive with the prepositions ἀπό, ὑπό, περί, πλὴν, and χάριν. (XI. A 2. c) Ran. 961 f. *ἀλλ' οὐκ ἐκομπολάκουν / ἀπὸ τοῦ φρονεῖν ἀποσπάσας (sc. τοὺς θεωμένους).* 9. j Eccl. 621 f. *Πρ. οὐχὶ μαχοῦνται.* / *Βλ. περὶ τοῦ; Πρ. τοῦ μὴ ξυγκαταδαρθεῖν.* 9. m Eccl. 586 *περὶ μὲν τοίνυν τοῦ καινοτομεῖν μὴ δείσης.* 9. o Ran. 809 f. *λῆρόν τε τᾶλλ' ἠγάειτο τοῦ γνῶναι πέρι / φύσεις ποιητῶν.* (13. h) Vesp. 94 f. *ὑπὸ τοῦ δὲ τὴν ψῆφόν γ' ἔχειν εἰσθῆναι / τοὺς τρεῖς ξυνέχων τῶν δακτύλων ἀνίσταται.* 1045 *ἄς ὑπὸ τοῦ μὴ γνῶναι καθαρῶς ἡμεῖς ἐποιήσατ' ἀναλδεῖς.* (B 29.) Vesp. 761 f. *Φι. λέγ' ὅ τι βούλει πλὴν ἐνός.* / *Βδ. ποίου; φέρ' ἴδω.* *Φι. τοῦ μὴ δικάζειν.* (33.) Plut. 1009 *τοῦ λαβεῖν μὲν οὖν χάριν.*

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ADDENDA ET CORRIGENDA

Ach. 775 τὸ δέ νιν εἶμεναι τίνος δοκεῖς; should stand on page 5. χοῖρον is used by the Megarian in its literal sense, not in its obscene sense as understood by Dicaeopolis. Eccl. 1046 τὴν γραῦν ἀπαλλάξασά μου should be placed on p. 120 with the other constructions where the genitive depends on verbs of removing. This use is to be distinguished from those on page 117 where ἀπαλλάττω = *release* (accusative of person and genitive of thing).

Page 5, last line, read Πιπτάλου. Page 165, lines 16 f. read *comparata*. Page 231, column 2, line 3 read **986** for **936**.

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