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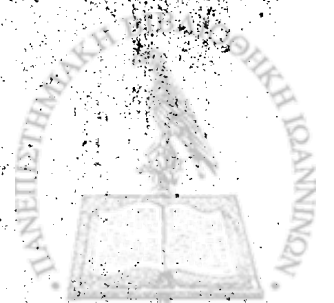
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A COMPARATIVE STUDY IN SELECTED  
CHAPTERS IN THE SYNTAX OF ISAEUS  
ISOCRATES AND THE ATTIC PSEPHISMATA  
PRECEDING 300 B. C.

BY

A. C. JOHNSON

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## INTRODUCTION

The subject of this dissertation was suggested by certain syntactical investigations carried on by Fuhr, and published by him in the *Rheinisches Museum* for 1878. Here Fuhr pointed out the rare use of  $\tau\epsilon \kappa\alpha\iota$  in the business orators, and ascribed the avoidance of this combination to the influence of the Attic psephismata where it is seldom found. If the orators have really been influenced by the language of the decrees in this usage, the question naturally arises as to the extent of this influence in other respects. In English, a lawyer is apt to betray his profession in his literary writings by the use of certain words and phrases, and by certain formalities of diction which are peculiar to the English laws. It is the aim of this dissertation therefore to examine certain categories of syntactical constructions in the works of the Attic orators, and in the documents of the law courts and assemblies preserved to us in inscriptions, and by a comparative study of these to determine what influence, if any, the formal syntax of the laws and decrees may have exerted upon the syntax of the orators who were versed in them.

In the case of the inscriptions, the limitations of their syntactical constructions are well known. Unfortunately the material preserved to us does not give us a fair idea of the possibilities of their constructions. There is no Attic law to compare with the great inscription found at Gortyn which furnishes an interesting variety of syntactical usages. Moreover the greater part of the psephismata preserved to us consists of proxeny decrees and the like, in which there is a repetition of the same formulas with

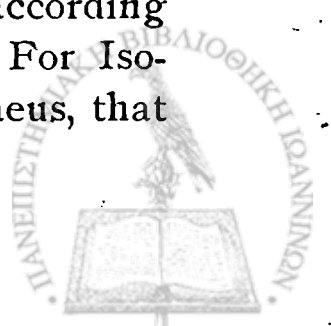


very slight variations in language and syntax. For the purposes of this dissertation it was considered unnecessary to deal with inscriptions later than 300 B.C., and this study has included only the psephismata of the Athenian assembly and people preceding that date. It has also been considered best to disregard the evidence of the documents recorded in Demosthenes and Aeschines, as their authenticity is still to be proved.

The orators selected for this comparison are Isaeus and Isocrates. The former deals chiefly with inheritance cases and is the most formal and the most practical of the orators. Isocrates, on the other hand, is the most elaborate and the most rhetorical of the canon, and is farthest removed from the influence of the courts which he professed to despise. We should naturally expect to find in the former a narrower range of constructions and a greater similarity to the syntax of the decrees. The latter is less of a practical lawyer, but is rather an idealist and his range of syntactical constructions should furnish an interesting contrast to the narrower sphere of the more formal composition. In this study it is our intention to discover and set forth as far as possible the points of comparison and contrast in these different spheres.

In the preparation of this dissertation we have freely made use of statistics gathered in previous treatises on such chapters of syntax which have been incorporated in this study. Due acknowledgement has in every case been made in the notes. The Index Isocrateus by Preuss has been of special value in verifying these statistics and in collection of others. The plan of the work has been arranged to follow as far as possible that of Meisterhans-Schwyzler, *Grammatik der Attischen Inschriften*.

The citations of the decrees have been given according to the numbering of the *Inscriptiones Graecae*. For Isocrates the text of Benseler-Blass 1898, and for Isaeus, that of Thalheim, 1903, has been used.



## PREPOSITIONAL ADVERBS

### ἀμα

There is no certain example of this preposition in the ISS, though it probably restored correctly in I. G. II. 163, [ἀμα ἠ]λίω ἀνιόντι. There is no example in Isaeus and only one in Isocrates XVI. 41, ἀμα τῇ πόλει δυστυχεῖν.

### ἄνευ

ἄνευ is not common in the ISS. I. G. I. 36, ἄνευ τοῦ δήμου. In I. G. I. 27 b (Suppl. Page 62) the meaning is «without the consent of», ἐνιδρύεσθαι βωμούς ἄνευ τῆς βουλῆς καὶ τοῦ δήμου (cf. I. G. II<sup>5</sup>. 59 b). In Isaeus ἄνευ is always used in a legal connection, as III. 29, ἄνευ ὁμολογίας ..... ἐγγυῆσαι, IX. 8, εἰ μὴ ἄνευ τῶν οἰκείων τῶν ἑαυτοῦ τὰς διαθήκας ποιοῖτο ..... Isocrates uses ἄνευ in a legal connection XVII. 2, ἄνευ μαρτύρων γίγνεσθαι, but elsewhere freely in its usual meaning — «without». One example, XII. 189, τριῶν γὰρ πολέμων γενομένων ἄνευ τοῦ Τρωικοῦ, may best be translated — «besides».

### ἐγγύς

ἐγγύς is found in the ISS in the expression ἐγγυτάτω τοῦ γένους (I. G. I. 8). Isaeus uses only the forms ἐγγυτέρω and ἐγγυτάτω in expressions of relationship, III. 72, ἐγγυτέρω γένους, XI. 1, ἐγγυτάτω τοῦ τελευτήσαντος. This is sometimes varied by the Dative of Respect, as in I. 40, ἐγγυτάτω γένει. In Isocrates ἐγγύς is always local as V. 5, τόποι ἐγγύς τῶν δουλεύειν εἰδισμένων κείμενοι. No examples in the private speeches.

### εἴσω

εἴσω is found only in Isaeus VI. 50, παρελθεῖν εἴσω τοῦ ἱεροῦ.



### ἐναντίον

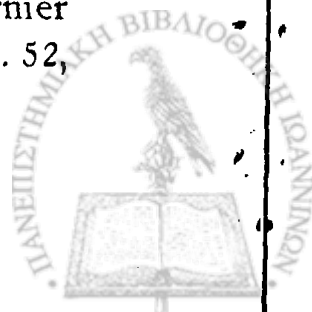
ἐναντίον is rare in the ISS and only in legal usages as I. G. I. 32, ἐναντίον τῆς βουλῆς, I. 61 a (Suppl. Page 18), ἐναντίον τῶν πρυτανέων. Isaeus uses it more freely (10 examples, 4 of which are post positive), always in legal expressions as I. 11, πάντων τῶν πολιτῶν ἐναντίον, V. 20, ἐναντίον τῶν δικαστῶν. Isocrates uses it but once and then in one of the private orations, XVII. 23, ἀνοίγειν . . τὸ γραμματεῖον ἐναντίον μαρτύρων.

### ἔνεκα

In the ISS this preposition always follows its case but when there are two nouns governed by it, the regular position is after the first as in I. G. II. 114, ἀρετῆς ἔνεκα καὶ δικαιοσύνης. Only once is this order not followed, I. G. II<sup>5</sup>. 109 b, ἀρετῆς καὶ εὐνοίας ἔνεκα τῆς πρὸς τὸν δῆμον. In Isaeus there are 13 examples generally following their case except VII. 37, καὶ ἔνεκα Ἀπολλοδώρου καὶ ἔνεκα τοῦ ἐκείνου πατρός and III. 35, ἔνεκα τοῦ νόμου. In the latter instance the position may be due to the desire to avoid hiatus. In this example too the preposition has the meaning,— «as far as the law goes» cf. Isocrates VII. 39, XV. 163. In Isocrates, except for the examples just quoted, the preposition bears its usual meaning. Out of the 52 examples, 45 are post-positive, and in the other cases, the position is due to the avoidance of hiatus. An interesting example of transposition to escape hiatus is found in XV. 224, τοὺς πλησιάζοντας τῶν αὐτῶν ἑκατέροις ἔνεκα συνόντας. One example with the articular infinitive is found in VII. 39, ἔνεκά γε τοῦ ῥάδιον εἶναι τὰ γράμματα λαβεῖν.

### ἐντός

The use in ISS is limited to 3 examples which are local (I. G. I. 9, I. 53 a (Suppl. Page 66) (bis), and possibly in I. 57). It is not found in Isaeus. Isocrates uses it in both local and temporal sense though chiefly in the former (7:3). In its local signification meaning— «within», VII. 52,





αἱ οἰκῆσεις αἱ ἐντὸς τείχους; meaning—«this side of» XV. 110, ἐντὸς Μαλέας περιπλεῖν. For the temporal use cf. XIX. 22, ἐντὸς τριάκονθ' ἡμερῶν.

### ἔξω

No example in the ISS. Isaeus uses it locally once V. 22, ἔξω τείχους. Elsewhere only in the legal phrase ἔξω ταύτης τῆς συγγενείας (VII. 20, XI. 3, etc.). In Isocrates it is more common (21 examples) though rare in a local sense (4 ex.) and is not found at all in the private speeches. Generally in a transferred local sense as VII. 63, ἔξω τῆς ὑποθέσεως λέγειν, II. 41, ἔξω τῶν νομιζομένων οὐδὲν εἰπεῖν, «to say nothing except the usual platitudes».

### ἔμπροσθεν

This is used with names of buildings in the ISS: I. G. II. 61, ἔμπροσθεν τῆς χαλκοθήκης (cf. I. G. II. 258). Once only in Isaeus V. 38, ἔμπροσθεν τῶν ἐπωνύμων. No example in Isocrates.

### μεταξύ

This is found only in Isocrates in one example VIII. 118, μεταξύ Πελοποννησίων καὶ Θηβαίων καὶ τῆς ἡμετέρας πόλεως οἰκοῦντες.

### μέχρι

In a temporal sense μέχρι is found twice in the ISS: I. G. I. 1, μέχρι δεκάτης ἰσταμένου (cf. I. G. II. 270). Isaeus does not use it in this sense but Isocrates generally does so, as XVIII. 49 μέχρι τῆς ἡμέρας ἐκείνης. The local meaning is rare. Once in ISS II. 167, μέχρι τοῦ Κηφισοῦ. In Isaeus only in a transferred local sense denoting limit of relationship as XI. 11, 12, μέχρι ἀνεψιῶν παίδων (the form μέχρις is found in Isaeus in a quotation from a law XI. 11). Six examples of the local meaning are found in Isocrates, V. 120, μέχρι Σινώπης, XII. 200, ὁ λόγος ὁ μέχρι τῶν ἀναγνωσθέντων γεγραμμένος, etc. With the articular infinitive; Isaeus VIII. 5 μέχρι τοῦ τὰ δίκαια εἰπεῖν, Isocrates XV. 185, παιδεύειν μέχρι τοῦ



γενέσθαι βελτίους. In I. G. I. 40 μέχρι τοῦ τεταγμένου «up to the required amount», the quantitative meaning is really a transferred local use.

*πέρα*

πέρα is found only in a single example in Isaeus in a quotation from a law X. 10, πέρα μεδίμνου.

*πλήν*

There are two examples in ISS. I. 27<sup>a</sup> (Suppl. Page 12), πλήν φυγῆς καὶ θανάτου καὶ ἀτιμίας, and II. 115<sup>b</sup> (Addenda Page 410). Isaeus only employs it twice II. 22, V. 23. Isocrates makes frequent use of it (22 examples) but in none of these is there any variation from the regular meaning.

*πλησίον*

In the ISS πλησίον is found only in I. G. II<sup>5</sup>. 109<sup>b</sup>, πλησίον τῆς Σατύρου καὶ Λεύκωνος. In Isocrates only once IX. 55, πλησίον ἐκείνου τε καὶ σφῶν αὐτῶν (τὰς εἰκόνας στήσαι).

*πόρρω*

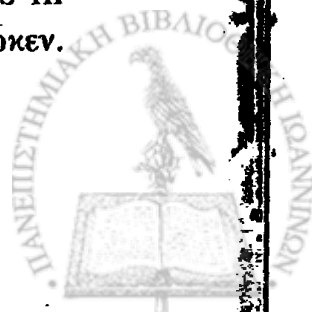
This preposition is found only in Isocrates who uses it 15 times. The form πορρωτάτω is also found (III. 37). The combination πορρωτάτω ἀπὸ . . . . occurs in XVII. 19, and μέχρι πόρρω . . . . in XV. 4. πόρρω with the articular infinitive occurs XII. 77, and XV. 240.

*πρόσθεν*

πρόσθεν is found in I. G. II<sup>5</sup>, 15 c, and is restored with probability in I. G. I. 61, [πρόσθεν τ]ῆ[ς] στοᾶς βασιλείας. There is only one example in Isocrates XVIII. 61, πρόσθε τῶν ἐπωνύμων ἀνειπεῖν.

*χωρίς*

This form is not found in the ISS. Isaeus uses it six times generally in the phrase χωρίς δὲ τούτων (τούτου) as in VIII. 35 etc. XI. 42, χωρίς ἐκείνης (τῆς οὐσίας) ἧς . . . . ἔδωκεν.



In Isocrates it is used 14 times, 9 of which are in the phrase χωρίς δὲ τούτων. Of the other examples none are of special interest. XIX. 10, ἐορτὴν οὐδεμίαν χωρίς ἀλλήλων ἡγομέν, XIX. 21, χωρίς ἐμοῦ γενόμενος.

## ὥς

There are two certain examples in the ISS. I. G. II. 86 and II. 124, τῶν ἀφικνουμένων ὥς Φίλιππον (restored also in I. 40). Isaeus uses it three times, I. 3, VII. 7, 14. Isocrates uses it much more freely (25 examples, of which 4 are in the 18<sup>th</sup> oration). The use is regular, after verbs of motion and with a personal pronoun or person. Isaeus VII. 14, ἐλθὼν ὥς τὴν ἐμὴν μητέρα, Isocrates ep. VII. 11, ἡ ἀποδημία ἢ ὥς σέ.

PREPOSITIONS<sup>1</sup>

## ἀντί

The use of ἀντί in the ISS is limited. Usually with the meaning «in return for» as in I. G. I. 59, καὶ ἀντὶ ὧν εὐπεποίηκεν . . . . (ἐπαινέσαι). Once with the meaning «instead of» I. 62<sup>b</sup> (Suppl. Page 166), μεταγράψαι ἀντὶ τοῦ Σκιαθίου . . . In Isaeus the general meaning is «instead of» (11 examples). More rarely found is the meaning «in return for», «in requital of», Isaeus VII. 38, ἀνθ' ὧν ὑμεῖς κάκεινον ἐτιμᾶτε (cf. VII. 41). The usage in V. 29 equivalent to a genitive of price is a development of the preceding, but this is not found in the ISS or Isocrates: ἦν (οἰκίαν) οὗτοι ἀντὶ πεντακισχιλίων δραχμῶν παρέδωκεν Φιλονίκῳ. The usual

<sup>1</sup> Note: In the treatment of the prepositions the work of Lutz, Prae-positionen bei den Attischen Rednern, has been used as the basis of classification. In addition to Lutz, the various articles of Professor Gildersleeve in the American Journal of Philology on this subject have helped materially to simplify their study. (See especially A. J. P. XI. 371, XII. 385, XV. 116).



meaning in Isocrates is «instead of», XVIII. 13, ἀντὶ μυρίων δραχμῶν διακοσίας λαβεῖν. This author shows a fondness for using ἀντί with the articular infinitive (10 Ex.) while Isaeus does not. Isocrates further develops the usual meaning so that sometimes it may best be translated «in preference to», IX. 3, ἀλλ' ἀντὶ τοῦ ζῆν ἀποθνήσκειν . . . αἴρουμένους. So also XIV. 62.

### ἀπό

The local and temporal uses are rare in the ISS. Temporal; I. G. II. 17, ἀπὸ δὲ Ναυσινίκου ἄρχοντος μὴ ἐξεῖναι ἐγκτήσασθαι, II<sup>5</sup>. 104 a ἀπὸ τῆς ἕκτης ἐπὶ δέκα. One example of the local meaning is restored in a building contract; II. 167, [ἀπὸ τοῦ διατειχίσματος μέχρι τῶν . . . . Equivalent to a genitive of separation, I. G. I. 27 a (Page 11), οὐκ ἀποστήσομαι ἀπὸ τοῦ δήμου. These usages are limited in Isaeus as well. Temporal, II. 4, ἀπ' ἐκείνου τοῦ χρόνου, IV. 29, VI. 14, 47. Local, VI. 19, ἀπὸ τοῦ οἰκήματος ἀνίσταται. Isocrates uses the preposition in these meanings far more freely. Temporally often with ἄρχεσθαι as XV. 231, ἀρξαμένους ἀπὸ Σόλωνος. Locally as in IV. 162, ἀπὸ δὲ Κνίδου μέχρι Σινώπης. Common with verbs of separation as ἀπελαύνειν (XV. 285), χωρίζειν (VI. 85), etc., and with compounds of ἀπό as XII. 141, ἀπείργειν ἀπὸ τοῦ συμβουλεύειν (only example with the articular infinitive) etc.

ἀπό signifying the source or means is used commonly in all spheres. I. G. I. 32, ἀποδιδόναι δὲ ἀπὸ τῶν χρημάτων, I. 27 b (Suppl. Page 59), ἀπὸ τοῦ καρποῦ τῆς ἀπαρχῆς ἀνεθέθη, I. 61 b (Suppl. Page 19), [δίκας εἶναι ἀπὸ ξυμβόλων, (cf. I. G. I. 9, ἀπὸ κνάμων βουλήν εἶναι). In Isaeus this use is limited to such verbs as λητουργεῖν (V. 36, 39), ἀναθεῖναι (V. 42), γυμνασιαρχεῖν (II. 42), λαμβάνειν (VIII. 35, IX. 29), while Isocrates uses it with verbs of receiving, taking and the like, and with ζῆν as XV. 158, ἀπ' ἐλαττόνων ζῆν. Only in the ISS is ἀπὸ found meaning «worth» I. G. II. 51. ἀπὸ χιλίων δραχμῶν (Always in the formula expressing the value of the crown).



In Isaeus we find ἀπό with adjectives as δῆλον, φανερόν, λαμπρός, etc. cf. VIII. 40, ἀφ' ἧς ἐστὶ λαμπρός.

The adverbial expression ἀπὸ τοῦ αὐτομάτου «freely» is found only in Isaeus III. 22.

Isocrates uses ἀπό to denote relationship defining remote descent, with the verbs γίνεσθαι, εἶναι and πεφυκέναι. The difference between ἀπό und ἐκ as representing remote and immediate ancestry is well illustrated in XI. 35, τὸν ἐκ Ποσειδῶνος μὲν γεγονότα, πρὸς δὲ μητρός ἀπὸ Διός, XII. 81, τοὺς μὲν ἀπὸ θεῶν, τοὺς δ' ἐξ αὐτῶν τῶν θεῶν γεγονότας.

### ἐκ

This preposition is not a very common one in the ISS, and its uses are comparatively limited. Denoting origin as in I. G. I. 9, οἱ ἐξ ἐκείνου (2), cf. I. 51. The local use is much more common: II. 57, . . . ἐκ Κολώνου. Elsewhere in the meaning «out of» «from», I. 32, τὰ ἐκ τῆς δεκάτης, and especially with verbs of choosing as in II. 163, ἐλέσθαι δὲ . . . ἐξ Ἀθηναίων ἀπάντων and the verb ἀποδοῦναι in the formula ἀποδοῦναι ἐκ τῶν κατὰ ψηφίσματα . . . II. 54, etc. ἐκ meaning «in accordance with» is found only in I. 27 a (Suppl. Page 10), τὰ δὲ ἱερὰ τὰ ἐκ τῶν χρησίων, II. 114, οὓς εἴρηται ἐκ τοῦ νόμου.

In Isaeus the most important use of ἐκ is in the genealogical records (78 examples, 40 in Isocrates). The use with γίνεσθαι is common to both orators, while φύεσθαι is limited to Isocrates and εἶναι to Isaeus. The latter also uses κύειν ἐκ (VIII. 36), τίκειν ἐκ (III. 15, VIII. 36), εἰσάγειν τινὰ ἐξ ἀσπῆς (VIII. 19), and similar phrases which are foreign to Isocrates.

Both local and temporal uses are more common in Isocrates but the phrase ἐξ ἀρχῆς is very common in Isaeus, while Isocrates uses freely both ἀπ' ἀρχῆς and ἐξ ἀρχῆς. Peculiar to the latter are such expressions as ἐκ μειρακίων and ἐκ παίδων. The latter is found only once in Isaeus IX. 20. Isaeus uses ἐκ as the equivalent of an accusative of extent of time, II. 32, ἐκ δὲ τοῦ ἐπιλοίπου χρόνου . . . εὖ ποιεῖν.



ἐκ denoting the *means, cause or instrument* is common to both orators and varies only as the class of words on which the expression depends varies in each author. It is found in Isocrates commonly with γίνεσθαι, γινώσκειν, εὐδοκιμεῖν, ὠφελεῖν and the like, in Isaeus with σκέπτεσθαι, ψηφίζεσθαι and the like. The causal meaning is very rare in Isaeus, cf. I. 10, ἐκ ταύτης τῆς ὀργῆς . . . ταύτας ποιεῖται τὰς διαθήκας.

The modal or adverbial phrases are rare in Isaeus. One example is cited, X. 1, ἐξ ἴσου διακείμεθα. In Isocrates the phrases ἐξ ἑτοίμου, ἐξ ἴσου, ἐκ τοῦ φανεροῦ and especially ἐκ παντὸς τρόπου are common.

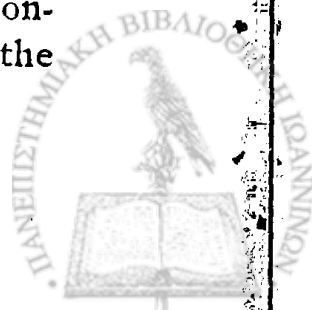
ἐκ expressing agency is found in Isaeus VI. 57, ἐξ ἡμῶν ἐλέγχονται (Reading of A. Emended to ὑφ' by Edd., See Gildersleeve S. C. G. I. 160). Isocrates XVI. 27, καὶ κατέστησαν ἐκείνην τὴν δημοκρατίαν, ἐξ ἧς οἱ πολῖται πρὸς μὲν ἀνδρίαν οὕτως ἐπαιδεύθησαν (but see Marchant, Cl. R. III. 436).

### πρὸ

There is but one example in the ISS, II. 176, πέπομφεν ἅπαντα πρὸ Παναθηναίων. In Isaeus all the examples but one are temporal, IV. 11, πρὸ δὲ τούτων οὐδ' ἂν τῶν τεθνεώτων οὐδεὶς κατεψεύδετο, «and, what is more important than these, no one would ever have said a false word against the dead». πρὸ τοῦ is found in Isaeus VIII. 34, and Isocrates IV. 112. In Isocrates the prevailing usage is temporal though the local use is also found (5 ex.) as in VII. 54, πρὸ τῶν δικαστηρίων κληρουμένους. In this author also is found the expression πρὸ πολλοῦ ποιεῖσθαι (7 ex.) and once πρὸ = ὑπέρ; V 56, ὅτι ταῦτα διοικεῖς πρὸ τῆς ἐπὶ τὸν βάρβαρον στρατείας.

### ἐν

ἐν followed by the genitive is found occasionally in the ISS; I. G. I. 27 c (Suppl. Page 164), εἰάν τις ἀποκτείνῃ ἐν τῶν πόλεων, (for the same phrase cf. II. 33, and II. 5, 33 b). II. 114, ἐν τῇ ἐν Διονύσου ἐκκλησίᾳ. In Isaeus the expression is confined to temples; V. 41, ἐν Διονύσου, ἐν Πυθίου, and the



designation of Hades; II. 47, ἐν ᾿Αιδου. No example in Isocrates.

The local and temporal uses of ἐν with the dative are common in all spheres, and no great difference is to be observed. It may be noted however that Isocrates is fond of using ἐν with such verbs as βιῶναι, γίνεσθαι, ἐγγίγνεσθαι, εἶναι, ἐνεῖναι, ζῆν, μένειν, ἐμμένειν and τελευτᾶν. With the meaning «in the presence of» ἐν is limited in Isaeus and the ISS to purely legal phrases, I. G. II. 17, κρινέσθω ἐν ᾿Αθηναίοις καὶ τοῖς συμμάχοις, I. 51, ἐν τῷ δήμῳ, Isaeus III. 4, ἐν δικασταῖς, X. 1, ἐν ὑμῖν. There is no such limitation in Isocrates except in the private speeches.

The use of ἐν to express *means* or *instrument* is not far removed from the local sense and sometimes it is difficult to discriminate. There is no example of this use in the ISS, and only one clear case in Isaeus VI. 4, καὶ ἐν μιᾷ ψήφῳ καὶ ἐνὶ ἀγῶνι οἶεται ἀδελφοὺς καταστήσειν ἐκείνῳ τοὺς οὐδὲν προσήκοντας. More common in Isocrates; [I]. 25, τὸ μὲν γὰρ χρυσίον ἐν τῷ πυρὶ βασανίζομεν, XIX. 38, ἐδήλωσε δ' ἐν ἄλλοις τε πολλοῖς.

ἐν expressing *manner* is rarely found in the ISS or Isaeus. I. G. II. 116, ἐπιμεληθῆναι αὐτῶν ἐν τῷ τρόπῳ τῷ αὐτῷ. Isocrates is more liberal in its use in such phrases as ἐν τῷ φανερῷ (II. 30), ἐν κεφαλαίοις (II. 9), ὡς ἐν ἐλαχίστοις (V.154), etc.

ἐν with the dative equivalent to a simple dative of respect translated «in regard to» is found frequently in Isocrates especially with διαφέρειν and κινδυνεύειν. Not found in the ISS and rare in Isaeus; I. 47, ὥσθ' ἡμᾶς μὲν ἐν ἀμφοτέροις . . . . καὶ ἐν τῷ δοῦναι καὶ ἐν τῷ λαβεῖν οἰκείους ὄντας εὐρήσετε, IX. 14, διαφορᾶς . . . . γενομένης ἐν τῇ νεμήσει τοῦ χωρίου.

In I. G. II. 176, καὶ εἶναι αὐτὸν ἐν τοῖς εὐεργέταις the prepositional phrase is the equivalent of a predicative partitive genitive. (See Lutz op. cit. 26, 4 and 27).

### σύν

In the ISS there is only one example in a doubtful restoration, I. G. I. 37, [σύν] τῇ βουλῇ. In Isocrates it is found



only in the spurious Oration [I]. Isaeus uses it more frequently but always in legal transactions; VI. 33, ἔτι δὲ ἀπέδοτο σὺν τῷ αἰπόλῳ «with the goat herd thrown in», VIII. 8, σὺν ἱματίοις χρυσοῖς πέντε καὶ εἴκοσι μνᾶς ἐπιδούς, X. 13, σὺν ταύταις.

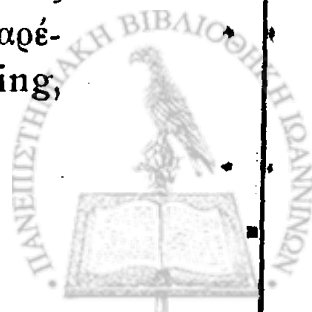
## εἰς

The use of εἰς after verbs of motion is common in all spheres and it is needless to cite examples. The use with persons (personal pronouns) is generally confined to legal expressions. In Isaeus, for example, it is generally found in such expressions as εἰς ὑμᾶς εἰσάγειν, «to hale before the court». In Isocrates also the majority of these examples, proportionately, are found in the private orations as XVII. 17, ἔάνπερ εἰς ὑμᾶς εἰσέλθῃ XX. 22, ἀναβὰς εἰς ὑμᾶς λεγέτω. With verbs of *rest* which imply motion the use is also common in all spheres. I. G. II. 17, ἐλέσθαι πρέσβεις εἰς Θήβας, I. 27 a. (Suppl. Page 10), καταθεῖναι ἐς πόλιν, Isaeus VI. 1, ἐάλωμεν εἰς τοὺς πολεμίους. With verbs of enrolling and the like, I. G. I. 32, ἀναγραφόντων ἐς στήλην (cf. I. 22, ἐν στήλῃ), Isaeus II. 14, ἐγγράφει καὶ εἰς τοὺς ὀργεῶνας, Isocrates XVIII. 16, εἰς τὸν . . . . κατάλογον ἐγγράψας

Isaeus alone uses εἰς after verbs «to adopt into» or «to marry into», IX. 2, εἰσποιητὸς . . . . εἰς ἄλλον οἶκον, III. 8, εἰς τὸν τριτάλαντον οἶκον . . . . ἐγγυᾶν.

The use with verbs, nouns or adjectives expressing friendship or hostility, wrongdoing, etc., is common. Especially so in the ISS with δικαιοσύνη, εὐεργεσία, εὐνοία and χρήσιμος; I. G. II. 114, εὐνοίας εἰς τὸν δῆμον (very common in praise decrees), II. 270, εἰς πολλὰ χρήσιμοι γεγονάσιν, Isaeus III. 17, ἔξαμαρτεῖν εἰς . . . ., V. 35, πονηρὸς εἰς . . . ., VII. 34, προθυμοτάτους εἰς . . . . This use is found in Isocrates chiefly with ἁμαρτάνω and ἔξαμαρτάνω, εὐνοία and εὐεργεσία. Only once with adjectives, VI. 125, χρήσιμος εἰς . . . .

The *final* use is also universal; I. G. I. 32, χρῆσθαι εἰς . . . ., II. 14, δοῦναι εἰς τὴν ἀναγραφὴν τῆς στήλης, II. 55, παρέχειν εἰς . . . . In the orators with verbs of contributing,





furnishing, spending, etc. Isaeus VIII. 39, εἰς τὴν ταφὴν ἀνηλωκέναι, Isocrates XVI. 32, λητουργία εἰς . . . . Isaeus often uses εἰς with a personal pronoun as equivalent to a dative with γίνεσθαι, XI. 22, ἐγίγνετο εἰς ἐμὲ ἢ κληρονομία, III. 38, τῆς προικὸς εἰς αὐτὸν γιγνομένης.

The use of εἰς with abstract nouns after ἄγειν, ἰστάναι and ἔλθειν with their compounds is peculiar to Isocrates; IV. 174, τὰς συγγενείας εἰς ἔχθραν προάγειν, XX. 8, ὥστ' εἰς τραύματα καὶ θανάτους καὶ φηγὰς . . . . ἔλθειν.

In Isaeus VI. 31, προσεκαλέσατο εἰς ἐμφανῶν κατάστασιν we have the use of a court formula. εἰς signifies purpose.

The temporal use is also universal. In the ISS we find very commonly the formulas καλέσαι . . . . εἰς τὸ πρυτανεῖον εἰς αὔριον and προσαγαγεῖν . . . . εἰς τὸν δῆμον εἰς τὴν πρώτην ἐκκλησίαν. Here the expression is the equivalent of a dative of definite time. As the equivalent of an accusative of extent of time it is found in the following formula; I. G. II. 86 ὅτι καὶ ἐξ τὸν λοιπὸν χρόνον ὧν ἀγαθὸς ἀνήρ. The latter use is also common in Isocrates in the expression εἰς τὸν λοιπὸν χρόνον or εἰς ἅπαντα τὸν χρόνον. Isaeus has one example of the latter, II. 10, εἰς τὸν ἔπειτα χρόνον. Isocrates uses it mark the time of engagement or definite appointment with such verbs as ἀποθέσθαι, ἀπαντᾶν and ἔλθειν. Isaeus as in the ISS uses it with καλεῖν, προσκαλεῖν and the like.

#### διὰ

The rarity of διὰ with the genitive in the ISS is worthy of note. There are two examples; I. G. I. 40, μηδὲ στρατίαν διὰ τῆς χώρας . . . . διάγειν, II. 240, διὰ παντὸς τοῦ βίου πα[ρέχειν . . .] (Restored in I. G. I. 46 b. Suppl. Page 15). It is seldom found in Isaeus (no examples in Or. I-III, V, IX, X) who does not use it either in temporal or local sense. Isocrates has 10 examples of the former, 3 of the latter.

Means or manner is expressed by διὰ with the genitive in the orators especially in the phrase διὰ βραχέων (ταχέων) λέγειν (Isaeus VII. 4, cf. also IV. 17, διαθήκαις διὰ μαρτύρων



«depositions made by means of witnesses»), VIII. 16, αὐτὸς δι' ἑαυτοῦ.

The causal meaning is not found in Isaeus. In Isocrates always after γίνεσθαι as in VII. 23, ἔπειτα καὶ δημοτικωτέραν ἐνόμιζον εἶναι ταύτην τὴν κατάστασιν ἢ τὴν διὰ τοῦ λαγχάνειν γιγνομένην.

Agency is expressed by διὰ («the mediator») in Isocrates as in III. 6, τὰ δι' ἡμῶν μεμηχανημένα, cf. V. 142, XV. 254, Ep. IV. 2.

Noteworthy is Isaeus VI. 35, ἐσκόπουν .... ὅπως δι' αὐτῶν ἔσοιτο ἡ οὐσία (cf. VIII. 34), «They considered how the property might come into their hands» (or «pass through their hands»).

διὰ with the accusative is also rare in the ISS. 3 examples; I. G. II. 5. 179 b. line 68, καὶ διὰ ταῦτα ..., II. 5. 231 b, II. 240. More frequent in Isaeus than the genitive, but rarely found with *persons*; VII. 10, τὰ τε χρήματα ἐκομίσατο δι' ἡμᾶς, «Thanks to us he got his money back», cf. VIII. 44, XII. 2. In Isocrates the vast majority of examples is found with *things* (217: 62, *persons*). The chief use is with neuter pronouns (relative, demonstrative and interrogative). Elsewhere generally with abstracts as δι' ἔχθραν, διὰ πονηρίαν, etc. and the articular infinitive which is found 25 times (none in private speeches. 10 examples in Isaeus).

#### κατὰ

κατὰ with the genitive: The prevailing use in all spheres is with nouns or verbs of accusing, witnessing speaking and the like. The meaning is «against». I. G. I. 27 a (Suppl. Page 10) οὐδ' ἐπιψηφιῶ κατὰ ἀπροσκλήτου οὔτε κατὰ τοῦ κοινοῦ οὔτε κατὰ ιδιώτου οὐδὲ ἐνός, Isaeus IV. 12, etc.

Common to the ISS and Isaeus are the uses in religious ceremonies connected with taking the oath. I. G. I. 9, ὀμνύναι κατὰ ἱερῶν καιομένων, Isaeus VII. 16, 17, 28, ἐπιτιθέναι πίστιν κατὰ τῶν ἱερῶν.

Peculiar to Isocrates is the use of κατὰ with the force



of περί (limited to expressions containing ἅπας, ὅλος, or ἄλλος), X. 1, μία ἐπιστήμη καθ' ἅπαντων.

Peculiar to ISS is the use in I. G. I. 53 a. (Suppl. Page 66) μισθοῦν δὲ κατὰ εἴκοσι ἐτῶν. Here it seems best to supply a word meaning «period» and translate «to let out the property for periods of twenty years».

κατά with the accusative is much more common in all spheres. The prevailing meaning in the ISS is «in accordance with». I. G. I. 61, κατὰ τὸν νόμον, II. 50, κατὰ τὰ ψηφίσματα. This use is so common in the orators that it is needless to cite examples. Isaeus uses it in a wide range of legal expressions as κατὰ δόσιν, κατὰ γένος, κατ' ἀγχιστείαν, κατὰ φύσιν. It is interesting to note how the practical lawyer appeals to the law. He uses the phrase κατὰ τοὺς νόμους in 43 instances, while Isocrates has 13 examples—mostly in the private orations.

The *local* use is not found in Isaeus, and occurs in the ISS only in the formula κατὰ γῆν καὶ κατὰ θάλατταν in treaties. Isocrates is particularly fond of this phrase (28 examples) and also makes use of other expressions as κατὰ χώραν (IV. 176), τοὺς κατὰ τὴν Ἀσίαν δυνάστας (VI. 63), etc. I. G. II. 167, κατὰ κεφαλὴν «on top» is best classified as a local use.

The *temporal* use—marking duration of time—is practically confined to Isocrates. One example only is found in Isaeus XI. 49, ἅπαντα γὰρ καὶ τὴν τριήρη καὶ αὐτὸν κατὰ τὸν πόλεμον ἀπώλεσε. In Isocrates κατά is especially common in the phrase κατ' ἐκείνον τὸν χρόνον (30 examples). The distributive use is general, I. G. II. 52, καθ' ἕκαστον τὸν ἐνιαυτόν, Isaeus II. 46, Isocrates IV. 29.

The *distributive* use (not temporal) is rare in Isaeus and ISS. I. G. II. 61, ἐξετάζειν κατὰ ἔθνος (cf. also I. 27 b, Suppl. Page 62), Isaeus XI. 22, καθ' ἕκαστον (VIII. 33), Isocrates II. 45, καθ' ἕν ἕκαστον, etc.

The *limiting* use in such phrases as καθ' αὐτόν and αὐτὸς καθ' αὐτόν, etc. is common in Isocrates but very sel-



dom used in Isaeus, cf. Isaeus X. 15, κατ' ἐκεῖνόν, «as far as he was concerned».

The use in comparison is found only in Isocrates; XIX. 9, πολὺ πλείονος ἀξίων ἢ κατὰ τὴν αὐτῶν πόλιν.

The *final* use is found once in the ISS. I. G. II. 86, πολιτευόμενοι ἐπιδημῶσιν κατ' ἐμπορίαν. Not in Isaeus. 3 examples in Isocrates, cf. XVII. 4, ἐξέπεμψεν ἅμα κατ' ἐμπορίαν καὶ κατὰ θεωρίαν.

Adverbial expressions, generally expressing manner, are not found in the ISS and rarely in Isaeus. Isaeus, IV. 10, κατὰ τὰ πρῶτα «at first» VII. 38, κατὰ μόνας. More common in Isocrates, especially in such phrases as κατὰ τρόπον, κατὰ κράτος, κατὰ τύχην and the like.

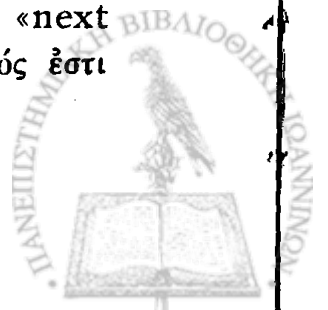
In Isaeus VII. 24, οὐ γὰρ κατὰ τὸν πατέρα ἀλλὰ κατὰ τὴν μητέρα καὶ . . . τὸ μέρος εἴληφε, κατὰ has the meaning «in the line of».

#### μετά

The underlying meaning of μετά with the genitive is accompaniment and this usage is universal in all spheres. The use with abstract nouns equivalent to an adverbial phrase is found frequently in the epideictic speeches of Isocrates, but seldom in Isaeus, and not at all in the ISS. Isocrates II. 23, ποίει μὲν μηδὲν μετ' ὀργῆς, Isaeus I. 13, μετ' ὀργῆς πραχθεῖσιν, VI. 2, ἀκροάσασθαι μετ' εὐνοίας.

μετά with the accusative is always temporal. It is seldom found in the ISS except in such formulas as πρῶτον μετὰ τὰ ἱερά (I. G. I. 36, 37, etc.), τοὺς προτάνας τοὺς μετὰ τὴν Ἀκαμαντίδα (II. 54). In the orators also are found similar expressions. Isaeus VIII. 43, μετ' Εὐκλείδην γὰρ ἄρχοντα, Isocrates XVIII. 5, οἱ μετὰ τοὺς τριάκοντα. But the chief use in the orators is in the phrase μετὰ δὲ ταῦτα, which is very common.

Occasionally in Isaeus there is a slightly different meaning, cf. XI. 11, εἰ δὲ μεθ' ἡμᾶς δίδωσι τοῖς ἡμετέροις παισὶ, τοῦτ' ἤδη σκεπτόν ἐστί, where the meaning is «next in succession to». XII. 9, ὁ πατήρ ὁ ἡμέτερος ὃν εἰκός ἐστι



μετὰ τὴν τούτου μητέρα ἀριστα τὸν αὐτοῦ υἱὸν γιννώσκειν, «next to the mother, the father should know his own son».

### ὑ π έ ρ

The use of ὑπέρ in a local sense is confined to the ISS where it is found only in a building contract. I. G. II. 167. ὕψος ποιῶν ὑπὲρ γῆς . . . ., *ibid.*, τοῦ διπύλου τοῦ ὑπὲρ τῶν πυλῶν.

The meaning «on behalf of» is universal. In the ISS ὑπέρ does not encroach upon the meaning of περί and Isaeus is also careful in this regard (but one exception; VIII. 13, ἀλλὰ πρότερον ὑπὲρ τῶν μαρτυρηθήσεσθαι μελλόντων ἀξιόσαντες εἰς βασάνους ἔλθειν). In Isocrates however we often find ὑπέρ for περί especially after verbs of *saying*, cf. XVIII. 33, ὑπὲρ ὧν (to avoid hiatus?) οὐδείς οὐτ' ἂν εἰπεῖν ἀξίως δύναίτο. Peculiar also to Isocrates is his use of ὑπέρ with the articular infinitive as the equivalent of a final or declarative clause.

ὑπέρ with the accusative is not common in the ISS. I. G. I. 32, μηδὲ δοῦναι ὑπὲρ μυρίας δραχμῶν, I. 40, ὑπὲρ πεντήκοντα ἔτη γεγονότας. This latter is the only use in Isaeus, cf. VI. 14. In Isocrates this construction implies superiority. XXI. 12, ὑπὲρ τὴν δύναμιν, IV. 11, τοῖς ὑπὲρ τοὺς ἰδιώτας ἔχουσι (λόγοις).

### έ π ί

ἐπί with the genitive is commonly found in the ISS to denote the official period of office. I. G. I. 33, ἐπὶ Ἀψεύδους ἀρχοντος, I. 53 a. Suppl. Page 66, ἐπὶ τῆς βουλῆς τῆς εἰσιούσης. Isaeus uses ἐπί very rarely in the temporal sense. VI. 18, ἐπὶ γήρωσ (only example). Very common in Isocrates in expressions such as ἐφ' ἡμῶν, ἐφ' αὐτοῦ, ἐπὶ τῆς ἀρχῆς, ἐπὶ τῶν τριάκοντα and the like.

The meaning «in the presence of» is found only in legal phrases in Isaeus. V. 1, ἐπὶ τοῦ δικαστηρίου (cf. VII. 29, XII. 9). One example of this use in Isocrates XV. 49, ἐπὶ τῶν δικαστηρίων. A possible example is found in a restoration in the ISS. I. G. I. 9, ἱερὰ ἐ[πὶ] τ[ῆς] φυλῆς.



The local meaning is also found in the phrase τῶν ἐπὶ Θοράκης (I. G. I. 31). Isocrates XVI. 29, ἐξήγαγεν ἐπὶ Θοράκης.

Superposition. Not in the ISS and rare in Isaeus. VIII. 27, ἐπὶ τοῦ μνήματος ἐμοῦ ποιούμενοι λόγους (cf. V. 25, XI. 41). Isocrates makes freer use of it (23 examples), XIX. 39, φέρων ἐπὶ τῶν ὤμων, VII. 52, VIII. 54, etc.

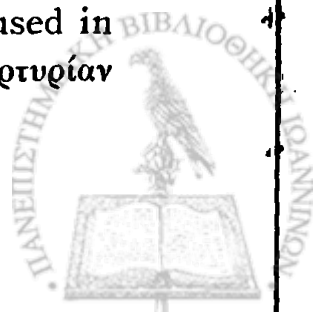
Besides these usages there are to be found in Isocrates a great variety of examples of ἐπί with the genitive in different significations; VIII. 114, ἃ γὰρ ἐπὶ τῶν ἄλλων ὄρατε, ταῦτ' ἐφ' ὑμῶν αὐτῶν ἀγνοεῖτε where the meaning is «in the case of». This is more common in the phrase ἐπὶ πάντων. The variations in such phrases as ἐπὶ τῶν πράξεων (XIII. 20), ἐπὶ τοῦ βίου σώφρονες Ep. IV. 2, and others are so numerous that it is needless to classify in the limits of this dissertation. It is sufficient to say that they show the greater freedom of Isocrates from the narrower limits of the ISS and Isaeus.

The use of ἐπί with the dative is very simple in the ISS but becomes a very complicated problem in Isaeus in the mass of legal phrases which he uses, while Isocrates shows much less variety of usage with the dative than with the genitive. ἐπί with the dative of the person is never found in the ISS and rarely in Isaeus.

The local use is found in the ISS only in the phrase ἐπὶ τῷ βωμῷ (I. G. I. 1, II. 163). One example in Isaeus XII. 9, ὁμόσαι . . . . ἐπὶ Δελφινῷ. This usage is confined largely to the private orations in Isocrates; XVII. 12, ἐπὶ τῇ τραπέζῃ καθήμενον, (cf. IV. 163).

Closely corresponding to the local use is the phrase ἐπὶ τούτοις «to crown all this», (to be distinguished from πρὸς δὲ τούτοις which is merely «in addition to this»), Isaeus I. 1, III. 36, etc.

The temporal use is found in the ISS only in the calendar, ἐνάτη ἐπὶ δέκα (I. G. II. 173, etc.). Rarely used in Isaeus or Isocrates. Isaeus III. 18, καὶ τούτου ἐκμαρτυρίαν



ἐπ' ἐκείνη τῇ δίκῃ παρέσχοντο, IV. 26, ἐπὶ στρατεύματι, Isocrates III. 20, οἱ πρὸ αὐτῶν ἄρχοντες καὶ οἱ ἐφ' αὐτοῖς.

ἐπί with the dative is used to denote the object or cause of emotion. No examples in the ISS and limited in Isaeus, VI. 24, αἰσχυρόμενος μὲν ἐπὶ τῇ . . . ἀνοίᾳ, III. 30, ἐφ' ᾧ . . . ἀγανακτῶ. This usage comprises by far the larger bulk of the examples in Isocrates, who uses it with ἀγανακτεῖν, ἀθυμεῖν αἰσχύνεσθαι, ἀλγεῖν, ἄχθεσθαι, δακρῦειν, δυσχεραίνειν, εὐδοκιμεῖν, λυπεῖν, μεγαλαυχεῖν, διάνοιαν ἔχειν, δόξαν ἔχειν, ὀρθὸν εἶναι. Similarly with verbs of praise, blame and encouragement to express the cause, ἐπί with the dative is found only in Isocrates.

This combination, to express purpose, is found in the ISS only in treaty formulas I. G. II. 5. 59 b, ἵεναι ἐπὶ πολέμῳ, II. 114, ἐπὶ ὑγιείᾳ καὶ σωτηρίᾳ . . . θύειν. Isaeus uses this construction more freely, III. 39, οἱ ἐπὶ παλλακίᾳ διδόντες, IX. 26, τοιαῦτα . . . ἐπ' ἐμοὶ τεχνάζουσι, XI. 47, ἐπὶ διαβολῇ ψεύσασθαι. Isocrates (less frequently) IV. 130, ἐπὶ . . . βλάβῃ . . . ἐπὶ ὠφελείᾳ, XVI. 6.

ἐπί signifying «on the basis of», «on condition of» is in the ISS limited to treaty formulas, I. G. II. 17, ἐπὶ δὲ τοῖς αὐτοῖς ἐφ' οἷσπερ Χῆοι καὶ Θηραῖοι καὶ οἱ ἄλλοι σύμμαχοι. It is the most common use in Isaeus, III. 78, ἐπὶ τίνι προικὶ ἐγγυῆσαι; V. 26, ἔδωκε . . . τὴν ἀδελφὴν ἐπὶ τετταράκοντι μναῖς. Under this heading might be brought also the large number of legal expressions found in this author, V. 7, ἐφ' ὅλῳ ποιηθῆναι, VI. 21, εἰσαγαγεῖν . . . ἐπὶ τῷ αὐτοῦ ὀνόματι, II. 5, ὡς ἔλαβεν εἴκοσι μναῖς ἐπὶ τῇ ἀδελφῇ, III. 73, ἐπὶ ἅπαντι τῷ κλήρῳ ἐπίδικον καταλιπεῖν αὐτήν, V. 43, ἐπὶ τοσοῦτοις ἀγροῖς . . . ζεῦγος ἐκτῆσω ὀρικόν, X. 15, ἐπὶ τῷ δικαίως εἰσαχθῆναι . . . τὸν λόγον ποιοῦνται, XI. 42, ἐπὶ ἐννέα ὀβολοῖς «at 18 percent». These uses are found only in Isaeus. Such phrases as ἐφ' οἷς, ἐπὶ τούτοις and the like are common to both orators. Isocrates alone uses ἐφ' ᾧτε followed by the infinitive, XVII. 19, δίαιταν ἐπὶ ῥητοῖς ἐπέτρεπε Σατύρῳ, ἐφ' ᾧτε καταγιγνώσκειν . . .



ἐπί with the dative signifying «to be in the power of» or «in charge of» is found in all spheres but not in common use, I. G. II. 61, τοὺς ἐπὶ τοῖς δημοσίοις γράμμασιν, (II. 251), Isaeus III. 28, ἐπ' ἐκείνω γένοιτο, Isocrates XVII. 2, 53, οἱ ἐπὶ ταῖς τραπέζαις.

ἐπί with the accusative is very common in all spheres with persons and things, after verbs of motion, sometimes simply indicating destination, but closely connected with this idea is the «end in view» or purpose. Often the idea of hostility is present. The most common use in the ISS is in the phrase καλέσαι ἐπὶ ξένια . . (I. G. II. 38, etc.). It is often found also after a compound of ἐπί as εἰάν τις ἐπιστρατεύῃ ἐπὶ τὴν γῆν (I. 31). The idea of purpose is generally found with verbs of choosing, I. G. II. 114 τῆς διοικήσεως . . . ἐφ' ἣν εἰρέθη. These uses are general in the orators. Isaeus II. 6, ἐπὶ τὸ στρατεύεσθαι ἐτραπόμεθα, Isocrates VIII. 27, ἐπὶ τὸ βέλτιον φρονῆσαι προάγειν.

The adverbial use is found chiefly in Isocrates but also occasionally in Isaeus. XII. 5, ἐπὶ τὸ πολὺ διαφέρεισθαι, X. 12, ἐπὶ δίετες ἤβῃσαι. In Isocrates the phrase ὡς ἐπὶ τὸ πολὺ is frequent and for the temporal use cf. XII. 125, ἐπὶ τέτταρας ἢ πέντε γενεὰς διαμεῖναι.

### παρά

παρά with the genitive is found only with persons or personified objects. In the ISS the chief use is after verbs of receiving, taking, exacting and the like. These verbs are often compounded with the prepositions παρά or ἀπό as παραλαμβάνειν, παραδέχεσθαι, ἀπολαμβάνειν, ἀφαιρεῖσθαι and the like. Nouns of similar meaning also have this construction as I. G. II. 114, ἡ δωρεὰ ἢ παρὰ τῆς βουλῆς. This usage is common in the orators who extend it to verbs of asking, hearing, buying, leasing and the like. Isaeus seldom uses it with personification — one example — IX. 15, τὰ παρὰ τῆς τύχης. Isocrates has 5 examples. Isaeus employs certain legal phrases not elsewhere found as ἔλεγον and ἐκμαρτυ-





ρίαν παρά . . . . ποιῆσθαι (III: 20, VI. 16), ἐγγυήσασθαι (III. 37, 55), while Isocrates writes in XIX, 9 γαμῆν παρά τινος.

παρά is used with the agent in Isaeus only after ὁμολογεῖσθαι (6 Ex.), I. 38, 42, 43; II. 15, 40; IV. 15; XI. 11, 42. Isocrates XI. 37.

παρά is used after verbs of motion in the ISS and Isocrates I. G. II. 52, τοὺς παρά Διονυσίου[ου ἤκοντες]. In Isocrates with ἐλθεῖν, καταπλεῖν, κομίζεσθαι, καταπέμπεσθαι and φεύγειν. So also Isoc. XII. 142, τὴν παρ' ἡμῶν βοήθειαν.

παρά with the dative is common in all spheres in local significance. I. G. I. 11, τὰς δίκας γίνεσθαι π[αρά τῷ πο]λεμάρχῳ, II. 263, διατρίβων παρά τῷ βασιλεῖ. Isaeus uses this combination chiefly to denote «in the presence of» III. 4, παρ' ὑμῖν, «at the house of» I. 25, παρά τῇ ἀρχῇ κείμενον. This use is limited in Isocrates (7 Ex.) occurring twice in the private speeches XVIII. 63, τὰς παρ' ὑμῖν διαβολάς, XIX. 15. In Isocrates the general meaning is «in the opinion of» with such expressions as εὐδοκίμεῖν, εὐδοξεῖν, δόξα, τιμὴ and πλεον ἔχειν. In Isaeus this use is limited to one example, VII. 5, ἀξιοῦσθαι παρά . . . . .

παρά with the accusative is used locally meaning «along side» or «beside». I. G. II. 17, καταθέτω παρά τὸν Δία τὸν Ἐλευθέριον, II. 167, παρά πλευράν, παρά τὴν ἔπαλξιν, Isaeus VI. 20, τῆς (συννοικίας) τῆς παρά τὴν πυλῖδα, VIII. 16, Isocrates V. 21, τῶν παρά τὸν Ἀδρίαν οἰκούντων (only example in Isocrates). A rarer local use meaning «towards» or «to» is found. I. G. I. 2, καὶ ἀποδώσω παρά τὸν εὐθύνον τὸ καθήκον, Isaeus II. 9, ἃ ἦλθεν ἔχουσα παρ' ἐκεῖνον, Isocrates XIV. 52, παρ' ὑμᾶς καταφυγοῦσαν.

The most common meaning of παρά with the accusative is «contrary to» I. G. II. 17, ἐάν τις εἴπῃ παρά τόδε τὸ ψήφισμα, II. 54 παρά τοὺς νόμους. Isaeus and Isocrates use the phrase παρά τοὺς νόμους very frequently and the latter uses also such phrases as παρά γνώμην, παρά τὸ δίκαιον, etc.

Isocrates alone uses παρά in a temporal sense (4 Ex.), XV. 48, παρά πάντα τὸν χρόνον, [I]. 31, III. 24, IV. 148.



Isocrates uses παρά with μικρόν and πολύ meaning «within a little» «almost» or «far from», VIII. 63, παρά πολὺ τῆς τῶν ἄλλων ἐξηλλαγμένον διανοίας, etc. There is one example of this use in Isaeus. III. 37, παρά τέτταρας ψήφους μετέσχε τῆς πόλεως, «He came within four votes of being admitted».

### περί

Anastrophe is found only in the ISS. I. G. I. 2 a. (Suppl. Page 134), ἂν τις ἐπιψηφίση λήξεως [πέρι] ἢ δόσεως, I. 57, τοῦ πολέμου περί τῶν τρ..... (In both cases a second noun follows the preposition).

In general, it may be said that περί with the genitive follows nouns and verbs of saying and thinking and the like. In the ISS, this rule holds good almost without exception. The construction is found with verbs of disputing, planning, answering, voting, knowing, proving, caring for, saying, and with the nouns τάξις, ψῆφος and νόμος. Similarly also I. G. II 5. 59 b τὴν δὲ στήλην... [τὴν] περί τῆς συμμαχίας. An apparent exception is found in I. G. II 5. 49 b. καὶ περί πολέμου καὶ εἰρήνης πράξω... Here πράττειν comprises within itself not only action, but conduct generally, «I shall conduct myself..» In Isaeus the same rule holds. This orator makes use of certain formulas more common to the law court. Thus ἐξετάζειν περί (IV. 2, 11), διαμαρτυρεῖν, διομολογεῖσθαι and ἐκμαρτυρίαν ποιεῖσθαι are not found in Isocrates or the ISS. On the other hand Isocrates uses περί with the genitive after verbs of fearing and with a large class of periphrases with ποιεῖσθαι and abstract nouns, while the range of these in Isaeus is extremely limited.

In the orators περί with the genitive is found with certain verbs of action such as κινδυνεύειν, ἀγωνίζεσθαι and the like to denote «the object at stake». In this usage περί almost encroaches upon the sphere of ὑπέρ. cf. Isocrates IV. 116, περί τῆς χώρας πολεμεῖν, Isaeus I. 1.

The expression περί πολλοῦ ποιεῖσθαι is found once in



the ISS (I. G. I. 64). Isocrates uses it in the various degrees of comparison, while it is seldom found in Isaeus.

περί with the genitive is not found after ποιεῖν or πράττειν in the ISS (except in the passage cited above). Certain examples are found in Isocrates which seemingly violate the rule but really do not. X. 65, ποιεῖν («to write verses, sing») περὶ τῶν στρατευσαμένων ἐπὶ Τροίαν, XVI. 23, ποιήσασθαι = τῇ παρησίᾳ χρῆσθαι (§ 22), XVII. II, φανερώς ἤδη πράξω. «I shall now declare myself openly...». In V. 22, τὸν λόγον δείξειν καὶ ποιήσειν οὐδὲν ἄλλο περὶ αὐτοῦ the prepositional phrase depends on both expressions and the former dominates.

περί with the genitive is found in phrases with the article. These always depend on some verb of saying or thinking either expressed or understood. Isocrates XII. 232, ἐπὶ δὲ τοῖς περὶ Λακεδαιμονίων ἐλυπήθην, XV. 59, ἀνάγνωθι τὰ περὶ τῆς ἡγεμονίας, Ep. 11. 14, οὐ παραλειπτέον ἐστὶ τὰ περὶ τῆς πόλεως.

περί with the dative is not found in the ISS or Isaeus, and only in one example in Isocrates, Ep. IX. 10, τῶν δ' ἄλλων ἃ περὶ τοῖς σώμασιν ἔχουσι περισπῶντες.

περί with the accusative is not found in the ISS in a temporal use and only once in a local meaning, I. G. II. 55, τοὺς στρατηγοὺς τοὺς ὄντας περὶ Μακεδονίαν. These uses are also comparatively rare in the orators. Isaeus (2 examples) VI. 27, περὶ Χίου, VI. 41, περὶ τὸν τελευτηκότα. The local sense is much more common in Isocrates with persons, places and things. cf. IV. 147, 187; X. 52 etc. The temporal meaning is likewise found only twice in Isaeus, VI. 40, VII. 5, but is more common in Isocrates, cf. IV. 181 etc. (Especially with the word χρόνον (5 Ex.)).

The use of περί with definite numbers meaning «about» is found in Isaeus XI. 42, 44; Isocrates IX. 28.

The most common use of περί with the accusative is found after verbs of action or expressions implying action. This is the usage in the ISS. I. G. I. 27 c. (Suppl. Page 164),



ἀγαθὰ ὅσα ποιεῖ περὶ Ἀθηναίους, II. 206, φιλοτιμοῦνται περὶ τὸν δῆμον. Especially common in the phrase ἐπαινέσαι τὸν δεῖνα ὅτι ἀνὴρ ἀγαθός ἐστι περὶ τὸν δῆμον «because he is a benefactor of the people», *Passim*. Isaeus follows this rule in general. II. 36, 37, ἐποίησα τὰ περὶ τὴν ταφήν. The exceptions are not numerous and admit of explanation, III. 18, ἐκ τῶν εἰκότων τῶν περὶ αὐτὸ τὸ πρᾶγμα σκεψάμενος («observing from the probable facts connected with the matter at issue»), V. 19, τοιοῦτοι δὲ γινόμενοι περὶ Λαχάρην («acting in such a way». cf. VII. 33, IX. 20), VIII. 14, εἰδέναι τὰ περὶ τὴν ἔκδοσιν («knowing the facts about...»), VIII. 16, περὶ ἣν..... ἐσπούδαζε («about which he was scrupulous in performing «...»), X. 17, ὅταν περὶ χρήματα δυστυχῶσι («whenever they fare ill in money matters»), XI. 37, ὄρω δὲ..... τὴν πλείστην διατριβὴν τῶν λόγων ποιούμενον περὶ τὴν τοῦ παιδὸς οὐσίαν καὶ περὶ ἐμήν. In this latter example we have an instance where a verb of saying is a verb of action—especially in the case of a professional rhetorician. This usage which is rare in Isaeus is much more common in Isocrates. In fact the definition of orators given by the latter is οἱ περὶ τοὺς λόγους (IX. 10), and he uses περὶ with the accusative with such expressions as διὰ βραχέων δηλώσαι... (XI. 9), εἰπεῖν λόγους (V. 11), λόγοις χρῆσθαι (ep. IX. 4), ἀμφοισβητεῖν (XV. 302), εὐδοκιμεῖν (XII. 29), ἐπαίνων (ep. II. 3), δεινότης (XV. 230) which show a much freer use than is allowed either in the ISS or in Isaeus.

περὶ with the accusative is found in Isocrates with expressions denoting a hostile or friendly state of mind and with such verbs as ἀμαρτάνω, ἔξαμαρτάνω and the like. Such a use is not found in Isaeus. Especially common in Isocrates are the phrases τὰ περὶ with the accusative (37 Ex.). These are generally dependent on a verb of action, and in the very few instances where they do not, the idea of action is clearly implied in the phrase. V. 58, σκέψαι δὲ πρῶτον τὰ περὶ Ἀλκιβιάδην («consider first the deeds of Alcibiades»), cf. V. 53, XV. 7.



## πρὸς

πρὸς is found as a simple adverb meaning «more», in Isaeus XI. 43, πρόσσδος μὲν αὕτη δύο καὶ εἴκοσι μναῖ καὶ πρὸς.

πρὸς with the genitive is not found in the ISS. Isaeus indulges in an oath but rarely, II. 47, πρὸς θεῶν καὶ δαιμόνων, cf. VI. 58. Elsewhere he uses πρὸς in defining relationship πρὸς πατρός, πρὸς μητρός, «on the father's side, on the mother's side», V. 10, VII. 22. (12 of the 18 examples of this use are found in Or. XI) This is the main use in Isocrates (5 Ex.) who also uses it once in the phrase πρὸς ὑμῶν ἔστιν, (XIV. 58), «in your interest».

πρὸς is found only once with the dative in the ISS, II. 61, πρὸς τῷ τοίχῳ. The use is rare in Isaeus, II. 31, 32, ὁμόσαντες πρὸς τῷ βωμῷ, cf. V. 11; VI. 12 ἀνακρίσεις πρὸς τῷ ἄρχοντι «in the presence of the archon». cf. Isocrates XV. 38, πρὸς τοῖς διαιτηταῖς. The most common use in the orators is in the phrase πρὸς τούτοις or πρὸς δὲ τούτοις which comprises the vast majority of the examples. Isaeus uses πρὸς ταῖς μαρτυρίαις (XII. 9) in this same meaning, while Isocrates employs πρὸς with the articular infinitive in the same sense, III. 47, XIII. 17, XV. 321.

πρὸς with the accusative in its local meaning after verbs of motion is fairly common in the ISS and Isocrates, but limited in Isaeus. In the ISS, the vast majority of examples is found after a word which is itself a compound of πρὸς. I. G. I. 27 a. (Suppl. Page 10), προσάξω πρὸς βουλήν. Especially common in the formula πρόσσδον πρὸς τὴν βουλήν καὶ τὸν δῆμον (II. 41 etc.). In Isaeus there are six examples of the local use, VII. 15, εὐθέως με λαβὼν ὄχετο .... πρὸς αὐτόν (cf. VIII. 33). Elsewhere in the phrase πρὸς τὸν ἄρχοντα (IV. 8, VI. 31, 36, XI. 33). This phrase is also found in the private orations of Isocrates; XVII. 12, 14, XIX. 50. In I. G. II 5. 59 b, τὴν δὲ στήλην τὴν πρὸς Ἀλέξανδρον, the meaning is «The *stèle* facing the statue of Alexander».

πρὸς is especially common in the ISS after expressions of



good will, hostility and the like, I. G. II. 193, εὐνοίαν πρὸς τὸν δῆμον (πρὸς emphasizing the reciprocal nature of the good will while εἰς in such formulas indicates only the personal feelings of the one party), II. 55, τὸν πόλεμον τὸν πρὸς Χαλκιδέας. This use is also very common in the orators.

The use of πρὸς in comparisons is practically limited to Isocrates. One example in Isaeus VIII. 25, οὐδὲν γὰρ ὅμοιον ἦν μοι πρὸς τοῦτον.

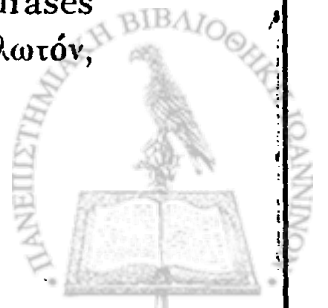
The meaning «with regard to» after such verbs as κρίνειν, σκοπεῖν, θεωρεῖν, and with λέγειν in such expressions as λέγειν πρὸς χάριν, πρὸς ἡδονήν, etc., is common in Isocrates but very rare in Isaeus and absent from ISS.

The use in business transactions, where the English idiom requires the meaning «with» is also universal. Here πρὸς implies reciprocal action, I. G. I. 46 b. (Suppl. Page 14), σπονδὰς . . . . πρὸς ἀλλήλους, II. 86, ποιησάσθω σύμβολα ἢ βουλή πρὸς τὸν βασιλέα. Common in the orators with ὁμολογεῖν, λαγχάνειν (Isaeus only), ὄρκιοι, σπονδαί and the like.

With verbs of saying, answering and the like, in such expressions as λέγειν πρὸς τινα «to say to one», πρὸς with the accusative approaches closely the meaning of a simple dative. πρὸς however implies the meaning «face to face with one». This use is common in Isaeus and Isocrates but is not found in the ISS unless we include under this heading I. G. I. 32, πρὸς τοὺς λογιστὰς καὶ εὐθύνας διδόντων.

#### ὑπό

ὑπό with the genitive is used universally to express the agent after verbs in the passive form or a verb used as the passive, I. G. II 5. 231 b. προείλετο τὸ τελευτῆσαι ὑπὸ τῶν ἐναντίων. Isaeus uses as equivalent for passives κακῶς παθεῖν (I. 6), φεύγων (III. 37), κείμενον (III. 32), ποιήσιν . . . γενέσθαι (III. 54), ἀποθνήσκειν (VI. 24). Isocrates uses ἀπολεισθαι, κακῶς ἀκούειν, ἐκπίπτειν, ἀποθνήσκειν, and periphrases with γίγνεσθαι and such words as ἀνάστατον, ζηλωτόν,



περίστατον, etc. In Isocrates IX. 43 ἡ ὑπὲρ ἐκείνου βασιλεία is equivalent to τὸ ὑπὲρ ἐκείνου βασιλεύεσθαι.

Personification is not found in the ISS, and is rarely used in Isaeus. II. 20, οὐχ ὑπὲρ ἐκείνης πεισθεὶς ἐμὲ ἐποίησατο ὄν, ἀλλὰ μάλιστα ὑπὸ τῆς ἐρημίας, III. 17, ὑφ' ἀνοίας, VIII. 3, ὑπὸ τῶν λόγων πεισθέντες, Isocrates ὑπὸ τοῦ λόγου (XV. 278), ὑπὸ τύχης (V. 15), ὑπὸ τῆς νόσου (XV. 13).

Used causally in Isaeus VI. 9, ἡ ὑπὸ γήρωσ ἢ διὰ ἄλλο τι διαθῆται (cf. VI. 21, 35), IV. 16, ἐὰν ὑπὸ γήρωσ ἢ ὑπὸ νόσου ἢ ὑπὸ τῶν ἄλλων... παρανοήσῃ, Isocrates XV. 142, οὕτω γάρ, ἔφη, τινὲς ὑπὸ τοῦ φθόνου καὶ τῶν ἀποριῶν ἐξηγριῶνται (cf. XV. 320).

ὑπό with the dative is found only in Isocrates. Local. IV. 55, τοὺς ὑπὸ τῇ Καδμεῖα τελευτήσαντας, V. 14, XVI. 28.

ὑπό with the accusative is found only in Isocrates (5 Ex.) Temporal; XVII. 40, ὑπὲρ ἐκείνον τὸν χρόνον (cf. IV. 177). Local use; IV. 108, ὑποκειμένης ὑπὸ τὴν Ἀττικὴν. Transferred local idea in VII. 12, ὑπὸ τὴν πόλιν ὑποπεσοῦσης, VIII. 113, ὑπὸ... συμφορὰς σφᾶς αὐτοὺς ὑποβάλλουσιν.

The most striking observation in the use of the prepositions in the ISS is the narrowness of their range. In the case of the most complex prepositions, such as ἐπί, περί, παρά or πρὸς the classification of the usage is clearly marked and easily effected. There is no great number of categories necessary for one or two or, at the most, three subdivisions include the whole body of examples. This of course may be ascribed to the narrowness of the sphere of the inscriptions preserved to us, but it also indicates the conservative formalism of the legal documents which guarded closely against the introduction of new forms and varieties current in the rhetorical writings of the day. The inscriptions therefore enable us to determine more clearly the original sphere of the preposition, and the usages here should form a valuable basis for observing and contrasting the use of Isaeus and Isocrates with that



of the official records. As Isaeus is the business orator and most deeply versed in law, we should expect him to show some similar limitation as we have observed in - the inscriptions. Nor is such a limitation to be denied. For in no case does he show as wide a range of usages as we find in Isocrates, except in certain technical phrases in the case of ἐπί which would not naturally be used outside of the sphere of testamentary law. Moreover the sphere of his subject has caused the predominance of certain usages. Thus the necessity of giving the genealogical record of his clients has required the use of ἐκ to an unusual degree. Isocrates uses ἀπό and ἐκ in this way with the distinction already noted (Page 7), while ἀπό in this sense finds no place in Isaeus. This is entirely due to difference in sphere as it does not pertain to inheritance cases to dwell upon the remote ancestry of the client. The limitation of ἐναντίον to the speeches of Isaeus and to the private orations of Isocrates and its use in all cases in legal formulas shows that certain prepositions had certain limited uses and Isocrates accordingly did not employ ἐναντίον in his epideictic orations. In general Isocrates displays a far wider range of usages. We must not forget of course that his writings bulk much larger than those of Isaeus, but even apart from that, Isocrates shows that he was less bound by limitations than his more practical contemporary. This is especially noticeable in his combination of prepositions with the articular infinitive—more particularly in the case of ὑπέρ. These innovations, which were afterwards taken up and carried to further development by Demosthenes, were avoided by Isaeus. In other details also Isocrates shows greater freedom and especially in the use of περί which is his favorite preposition. In general it may be said that the language of decrees preserves the established legal formulas, and guards against the intrusion of variations. Isaeus is to some extent influenced by the limitations of the legal language and





approximates most closely the narrower range of prepositions in the decrees, while Isocrates knows no limitations in his later writings though showing certain traces of the influence of legal formula in his earlier speeches for the law courts.

## THE CASES

### Nominative.

The nominative case as the subject of a finite verb is universal. In the ISS the nominative is often found absolutely in the citation of names, in enumerations and in indefinite predications. The «nominative in suspense» is found in Isocrates, IV. 107-8, ἔχοντες.... κεκτημένοι... κρατοῦντες..... εἰδότες... ὅμως οὐδὲν τούτων ἡμᾶς ἐπῆρε.

The predicate nominative is also universally found.

### Vocative.

The vocative is not found in decrees. In Isaeus the vocative form is generally preceded by ὦ (II. 47, etc.). In passionate passages the ὦ is dropped, III. 1, Ἄνδρες δικασταί, ὁ ἀδελφός... ἐποίησατο (cf. VI. 53). Isaeus sometimes defers the vocative to the end of the sentence, V. 35, 45, 47. In the last example it also closes the speech. (See Scott, A. J. P. XXIV. 192; Gildersleeve, S. C. G. 20). It is interesting to observe the limitations of the vocative in Isocrates. There are only 40 examples in the whole body of his speeches, and 26 of these are found in the Trapeziticus, and 4 in the Aeginiticus. Of the remainder 7 are found in the proemia. In all cases ὦ is used, and none of the examples head the sentence.

### Genitive.

The Appositional Genitive occurs most commonly in the use of αὐτῶν in apposition to the possessive idea in σφέ-



τερος and the like. I. G. I. 15, τὰ σφέτερα αὐτῶν (I. 40, II 5. 1. b.). Isaeus makes use of it but rarely. cf. X. 14, τοὺς σφετέρους αὐτῶν παῖδας. Isocrates is very fond of the construction and always uses it with σφέτερος (except in IV. 44).

The Possessive Genitive is so universal that it is unnecessary to quote examples. The use in the predicate in the ISS is comparatively rare. I. G. I, 31, τῆς [θεοῦ τὸ ἐπί-δέκα]τον εἶναι, II 5. 231 b, τάδε Πανφίλου τοῦ Εὐφιλήτου. Common in Isaeus in expressions of relationship, III. 15, ἑταίρα ἦν τοῦ βουλομένου.

The Subjective and Objective genitives are universally used, I. G. II. 36, εὐεργέτας Ἀθηναίων. Especially common in the ISS in the phrase εἰς δὲ τὴν ἀναγραφὴν τῆς στήλης.

The Genitive of Material is found in the ISS, chiefly in such expressions as θαλλοῦ στεφάνῳ (I. G. II. 108, etc.), Isaeus X. 10, μεδίμνου κριθῶν, Isocrates XVII. 12, ἕξ τάλαντ' ἀργυρίου.

The Genitive of Measure is found only in building inscriptions, I. G. II. 167, line 65, πλάτος ἑπτὰ δακτύλων, πάχος παλαστῆς.

The Genitive of Price is rarely found, I. G. I. 53 a (Suppl. Page 66), καὶ ὁπόσου ἂν μισθώσητε, *ibid.*, ὅσου ἐπρίατο, II 5, 179 b, τρισχιλίους μεδίμνους πέντε δραχμῶν ἕκαστον, Isaeus VI. 33, ἀποδίδεται ἀγρὸν . . . πέντε καὶ ἑβδομήκοντα μνῶν, Isocrates VII. 62, τοὺς δὲ νεωσοίκους . . . τριῶν τάλαντων ἀποδομένους.

The use of the genitive after comparatives is rare in the ISS. I. G. II. 167, πλέον ἕξ δακτύλων. Isaeus I. 20, ταύτης μανία μείζων. Isocrates XIX. 13, γεγονότα δ' οὐδενὸς χειρόν Σιφνίων.

The Partitive Genitive is universal in its sphere. A use not found in the ISS is the genitive of the abstract noun with εἰς τοῦτο or εἰς τοσοῦτο. This is rare in Isaeus also, I. 2, εἰς τοῦτο ἀναισχυντίας. Isocrates makes frequent use of this idiom.

The Causal Genitive is not found in the ISS. It is common in the orators with verbs of wonder, hatred, affection and the like.



The temporal use of the genitive is universal in the sense of «time within which», I. G. I. 31, τριάκοντα ἡμερῶν «within thirty days». The distributive use is found only in the ISS. I. G. I. 79, τρεῖς ὀβόλους τοῦ ἐνιαυτοῦ «three obols per year». When the genitive of «time within which» is used with a negative or with a qualifying adjective such as πᾶς or λοιπός it is equivalent to an accusative of extent of time. I. G. II. 65, ἐὰν δέ τις τοῦ λοιποῦ χρόνου ἐπι-στρατεύηται..., Isaeus IV. 29, ἀλλ' ἀπ' ἐκείνου ἑπτακαίδεκα ἔτων Ἀθήναζε οὐκ ἀφίκετο, (See Gildersleeve-Lodge Latin Grammar<sup>3</sup> 393, 3).

The ablative genitive is found in Isaeus VI. 35, οὐδὲ τῆς κλίνης ἀνίστασθαι δυνάμενον (Dobree and Wyse read οὐδ' ἐκ τῆς κλίνης).

In the use of the genitive with verbs, there is nothing which is worthy of note. The only difference in the different spheres is that due to the class of verbs employed. Thus in the ISS there are certain verbs which predominate, as δεῖσθαι, ἐπιμελεῖσθαι, κρατεῖν, τυχεῖν, ἀτυχεῖν and verbs of buying and selling, which take the genitive of the price, verbs of condemning and the like (I. G. II. 14, ἐὰν δὲ θανάτου τιμηθῆ), confiscating and separation. In the orators there is much greater variety. The legal sphere of Isaeus furnishes us with still a different class. The predominance of verbs of sharing, laying claim to, etc., is noticeable. Such words as, for example ἰσομοιρῆσαι, κληρονομεῖν, προσποιεῖν, δικάζεσθαι, ἐπιδικάζεσθαι, κοινωνεῖν (common also in Isocrates), and λαγγάνειν which are common in Isaeus are very rarely found in Isocrates except in a few instances in the Aegineticus. In Isocrates we find the following verbs followed by the genitive, which are not found in Isaeus: γεμεῖν, διαμαρτάνειν, διαψεύδεσθαι, εἶργειν, ἐμπιπλάναι, ἐνθυμεῖσθαι, ζηλοῦν, καταμελεῖν, ὀρέγεσθαι, στοχάζεσθαι, συντριβεῖν, συγκροῦειν, ὑπερορᾶν, φεῖδεσθαι, φροντίζειν, ψεύδεσθαι.

The genitive follows certain classes of adjectives and adverbs which also vary in the different spheres. The



number of these is limited in the ISS. ἄξιος «worth» (I. G. I. 9), ἀτελής (I. 40), and αἴτιος (αἴτιος τοῦ σωθῆναι II. 193) are the most important. In Isaeus and Isocrates are found combinations of ἔχω with certain adverbs such as ἀπειρῶς, ἀκρατῶς and the like, which govern the genitive. Isaeus II. 10, ἄπαιδα... ἀρρένων παίδων furnishes an interesting example of the genitive with an alpha-privative compound, cf. Isocrates XII. 210.

### Dative.

The use of the dative with verbs is universal and the class of verbs varies only as the different spheres. Though the class of verbs is necessarily limited in the ISS, we find the dative with verbs which do not usually take this construction in prose, for example ἐπιμελεῖσθαι is found with the dative in I. G. I. 36, II. 117, and ἐπαινεῖν is also found with the dative as late as 350 B. C., though the accusative is more common than the dative after the beginning of the 4th. century. In Isaeus and Isocrates very little is to be noted. Isocrates is especially fond of compounds of σύν with the dative, while their use is limited in Isaeus to compounds with the following; διώκειν, ἐπιβουλεύειν, καταγεγραῶν, οἰκεῖν and τυγχάνειν. On the other hand ἐπιγράφειν which is common in Isaeus in its legal use is found only in the private speeches of Isocrates.

The Personal Dative or Dative of Personal Interest is very common in the ISS, I. G. I. 27 a. (Suppl. Page 10), ταῦτα μὲν ψηφίσασθαι Χαλκιδεῦσιν, I. 27 b (Suppl. Page 59), ἀπαρχεσθαι τοῖν θεοῖν, I. 51 (Suppl. Page 16), περὶ δὲ τῆς ἀπαρχῆς τῆ παρθένῳ, II 5. 59 b, ὅπως δ' ἂν ὁμόσωσι τῆ πόλει, II. 114, ἀνέθηκεν Ἡφαίστῳ, II. 163, νεμόντων τὰ κρέα τῷ δήμῳ (cf. *ibid.* ἀ[πονέμειν δὲ] τὰς μερίδας εἰς τὸν δῆμον ἕκαστον), II. 168, περὶ τῆς ἰδρύσεως τῆ Ἀφροδίτῃ τοῦ ἱεροῦ. In the last example this use of the dative approaches very nearly the equivalent of a genitive. The construction is also found frequently in Isaeus, especially in expressions of relation-



ship; II. 4, τῷ Μενεκλεῖ ἢ γυνὴ τελευτᾷ, IV. 6, ἄλλον δὲ πατέρα τῷ τεθνεῶτι κατασκευάζοντες, and commonly with εἰσποιεῖν, VIII. 40, αὐτὸν τῷ πατρὶ αὐτῶν εἰσποιήσας (IX. 2, etc.). These constructions are found much less frequently in Isocrates. Thus εἰσποιεῖν is found only in the private speeches, XIX. 35, τῇ δ' ὕὸν μ' εἰσποιήσας;

Closely allied with this Dative of Personal Interest is the so-called Dative of the Agent which is used after passive verbs to show the interest which the agent takes in the result. In the ISS this construction is found chiefly after δεδόχθαι, ἐψηφίσθαι and occasionally after other verbs; I. G. II 14, ἐκ τῶν ἀναλισκομένων τεῖ βουλευῖ. This use is not common in the orators. Isaeus I. 40, οὐδὲ τοῖς νόμοις ὁμολογούμενα, II. 15, τῶν πεπραγμένων ἑαυτῷ, V. 17, ὁμολογήθη ἡμῖν. Isocrates also employs this dative with the verbal adjective which is rarely found in Isaeus (cf. Marchant, Cl. Rev. III. 436 ff.).

The Ethical Dative is not found in the ISS. Its use in the orators is most common in such phrases as κάλει μοι τοὺς μάρτυρας and the like.

The Dative of Possession is universal in its sphere. In the ISS it is found most commonly in such phrases as πρόσσοδον εἶναι αὐτῷ.... (II. 209 et passim), προξενία... Φιλίσκῳ (II. 69), and in oaths, [εἴη μ]οι πολλὰ καὶ [.....] (I. 13). The most striking use in Isaeus which affords a marked difference from Isocrates, who does not employ it, is found in expressions of relationship; I. 45, οὔτε γὰρ παῖδες ἡμῖν ἦσαν, II. 6, τῇ... ἀδελφῇ... δύο παιδιά, IV. 6, ἐκείνῳ ἀνεψιός, V. 15, τῷ θεῷ... ὕός. The following examples show the difference between the genitive and dative, III. 13, ὡς μὲν ἑταῖρα τῷ βουλομένῳ καὶ οὐ γυνὴ τοῦ θεοῦ, VII. 45, ὅτι ἐγὼ μὲν ἀδελφιδούς αὐτῷ, ἢ δὲ ἀνεψιὰ τοῦ τελευτήσαντος. The dative is the person interested and emphasizes the idea of possession, while the genitive emphasizes the possessor. This use with nouns of relationship is rare in Isocrates; cf. Ep. VIII. 1, υἱεῖς ἐμοί.



The Dative of Cause, Manner, Means, Instrument and Accompaniment is so universal that no distinction can be observed. The following examples are cited from the ISS illustrating the favorite phrases in that sphere: I. G. 1. 45, καὶ ἰδία καὶ δημοσία, II. 17, τύχη ἀγαθῇ τῇ Ἀθηναίων, *ibid.*, βοηθεῖν... παντὶ σθένει, *ibid.*, δημοιούντων δὲ αὐτὸν θανάτῳ ἢ φυγῇ, II. 5. 109 b, στεφανῶσαι χρυσῷ στεφάνῳ (*passim*), II. 115, εἰάν δέ τις Ἀρύββαν βιαίῳ θανάτῳ ἀποκτείνῃ, II. 143, λυτρωσάμενος τοῖς αὐτοῦ ἀναλ[ώμασι].

The Dative of Respect is not found in the ISS. In the orators it is found chiefly with comparatives such as πρότερος, πρῶτος, ὕστερος, etc. But the use is not confined to these: cf. Isaeus VI. 28, τοῖς φύσει ὕεσιν, Isocrates XVI. 27, τηλικαύτην τὸ μέγεθος ἐποίησαν καὶ τῇ δυνάμει. In the latter example we have a good parallel between the accusative and dative in this construction.

The Dative with adjectives is rare in the ISS. Found only with εὖνους and χρήσιμος. II. 193, εὖνοι τῇ πόλει, II. 5. 128 b, χρήσινοι τῷ δήμῳ.

The Dative of Degree of Difference with comparatives is not found in the ISS. In Isaeus such expressions as πολλῷ μᾶλλον, πολλῷ πρότερον are very common while Isocrates prefers the accusative. There are only three examples of πολλῷ with comparatives, while ὀλίγῳ is preferred to ὀλίγον except in the phrase ὀλίγον ὕστερον (avoidance of hiatus). ὀλίγῳ δ' ὕστερον is found once, VIII. 34.

The Dative is used absolutely in Isaeus IV. 22, συνελόντι πολὺ τὸ διαφέρον κατὰ γένος ἢ κατὰ δόσιν ἀμφισβητεῖν. In the ISS the Dative of Interest is found used absolutely at the head of decrees, II 5. 1 b Σαμίσις, (for the genitive in a similar use and with a similar meaning cf. II 5. 49 c.) cf. II 5. 109 b.

The Temporal Dative is very common in the ISS, especially in the formulas dating the decree; I. G. II. 62, ὀγδόῃ τῆς πρυτανείας, I. 40, ὃν τοῖς προτέροις Παν[αθηναίοις] ἐτετάχατο φέρειν, II. 254, καὶ ἀνειπεῖν... τῷ γυ[μνικῷ ἀγῶνι],



Isaeus II. 7, δευτέρῳ μηνὶ ἢ τρίτῳ, III. 57, τρίτῃ ἡμέρᾳ, Isocrates XVII. 19, τρίτῃ δ' ἡμέρᾳ συνελθόντες (Only example in Isocrates. Elsewhere ἐν is used).

### Locative.

Such expressions as Ἀθήναζε and Ἀθήνησι are the regular expressions for Athens in the decrees; Ἀθήναζε (I. 27 a. Suppl. Page 10), Ἀθήνησι (I. 59), Ἀθήνηθεν (II. 165). In the case of other cities or places ἐν, εἰς or ἐκ is used; II. 251, εἰς Βυζάντιον. Certain demes always have the locative form — especially in —θεν. I. 27b, (Suppl. Page 59), παραδιδόναι τοῖς ἱεροποιοῖς τοῖς Ἐλευσινόθεν Ἐλευσινάδε. Isaeus uses Ἐλευσῖνι (XI, 41, 42) and ἐν Ἐλευσῖνι (V. 42), Ἀθήνησι (IV. 8), Ἀθήναζε (IV. 29) and the locative of certain well known demes as Ἀθμονοῖ (VI. 33) and Προσπαλτοῖ (XI. 44, 49). Isocrates uses the locative but rarely (10 examples), Μαραθῶνι, Ὀλυμπίασι, Θήρῃσι, Θεσπιᾶσιν, Δεκελειόθεν (ἐκ Δεκελείας, XVI. 44) and Βατῆθεν. (cf. Main, Locative Expressions in the Attic Orators).

### Accusative.

The direct object of transitive verbs is put in the accusative case. Such a use is universal and it is needless to cite examples. Occasionally in the ISS the verb is omitted, as in the dedication of a crown, I. G. II. 121, Φορμίωνα ὁ δῆμος. In Isaeus the accusative is sometimes found after a verbal noun. Of this use we have two examples: III. 21, ἐξάρῳ γενέσθαι (= ἀρνεῖσθαι) τὴν μαρτυρίαν, V. 20, οὐ θαυμάζω ὅτι ἔξαρνοί εἰσι τὰ ὁμολογημένα.

The Cognate Accusative is strikingly prevalent in the ISS, I. G. I, 27a. (Suppl. Page 10), ὄρκον ὁμόσαι, I. 53a (Suppl. Page 66), φυτεῦσαι φυτευτήρια, II. 17, πολιτευομένῳ . . . πολιτείαν, . . . φόρον φέροντι, II 5. 145b, τὰ τέλη τελεῖν, II. 163, πέμψαντες τὴν πομπήν, II. 176, στρατεύεσθαι . . . τὰς στρατίας καὶ τὰς εἰσφορὰς εἰσφέρειν. Isaeus also is fond of using the



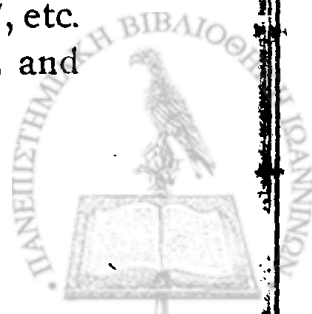
construction—repeating a variant form of the verb—IV. 29, στρατεῖαν . . . ἐστράτευται, οὔτε εἰσφορὰν . . . εἰσενήνοχε, III 25, ἔκμαρτυρησάμενος τὴν μαρτυρίαν, V. 36, τὰς λητουργίας λητουργῆσαι. Isocrates avoids a cognate object of the same form. Of this he furnishes (in the private speeches) 2 examples λέγειν λόγον (XVII. 12), δίκας δεδίκασται (XVIII. 51) but uses freely—as is the case also in the other spheres—the neuter pronouns with verbs as well as such forms as ὄρκους ὁμόσαντες (XVI. 50), μάχας ἐνίκησεν (XVI. 21) etc.

The Accusative of Respect is rare. I. G. II. 167, καὶ πλινθοβολήσει ὕψος ἕξ στοιίχους, II. 190, καὶ τᾶλλα ἄρχει καλῶς καὶ δικαίως. Isaeus VII. 11, τηλικαῦται τὸ μέγεθος εἰσιν. (cf. XI 47), Isocrates XVII. 51, τὸ γένος Μιλήσιος, XVI. 27, τηλικαύτην τὸ μέγεθος.

The Adverbial Accusative is rare in the ISS. II. 121 οἱ νέον ἐλθόντες. The use is more common in the Orators, especially in the phrase τοῦτον τὸν τρόπον (which far exceeds the dative form in both authors, thereby avoiding hiatus) and πολὺ with comparatives. Isaeus II. 15, πολὺ κάλλιον, II. 18, τὸν αὐτὸν τρόπον, II. 21, τὴν ἀρχὴν οὐκ ἐγένετο (III. 50, οὐδ' ἂν τὴν ἀρχὴν . . .), Isocrates XVI. 1, τὸν αὐτὸν δὲ τρόπον, XVIII. 64, ὀλίγον ὕστερον, XVII. 51, τὸ τελευταῖον.

The Accusative of Extent of Time and Space is found in all three spheres—with somewhat greater frequency in the ISS for defining lengths of contracts, treaties, etc. I. G. I. 53 a (Suppl. Page 66), μισθωσάτω εἴκοσι ἔτη (cf. *ibid.* μισθοῦν κατὰ εἴκοσι ἐτῶν «in periods of 20 years each») II. 114, πράττων . . . διατετελεκέναι τὸν ἐνιαυτὸν, II. 167, ὑπερέχον μὴ ἔλαττον τριῶν ἡμιπόδια, I, 32, τὸ λοιπὸν (cf. II. 86, ἕς τὸν λοιπὸν χρόνον), Isaeus III. 22, παρακεκληκῶς ἐνθένδε σταδίους ἐγγὺς τριακοσίους ἐκεῖσε, VI. 15, διητήθη τοσοῦτον χρόνον, Isocrates XVII. 1, διαβληθείην ἂν τὸν ἅπαντα βίον, XIX. 8, οὐ πολὺν δὲ χρόνον συνοικῆσας.

The Accusative in Oaths is found in the ISS only in the ratification of treaties, I. G. II<sup>5</sup>. 49 b, II 5. 54 b, line 67, etc. Isaeus employs the oath in appeal, 9 examples with νῆ and





μά. III. 24, νῆ Δία, III. 25, ναὶ μὰ Δία καὶ Ἥλιον. There are no examples in Isocrates. The accusative is found with verbs of swearing, I. G. I. 2, ἐπομνύναι τοὺς θεούς. Not in Isaeus. Isocrates [I]. 23, μηδένα θεῶν ὁμόσης.

Double accusatives are common in all spheres and with very much the same class of verbs. In the ISS are found αἰτεῖν (II. 168), αἰτιάσθαι (II. 54), ἀδικεῖσθαι (II. 115), ἀφελέσθαι (II 5. 231b), εὐεργετεῖν (II. 193). ποιεῖν (II. 55). Isaeus is limited to this list using only one other; ἐπαινεῖν (II. 7). Isocrates uses the following also; ἀποστερεῖν, διδάσκειν (VIII. 18), ἐργάζεσθαι, πράττομαι.

The use of the accusative as predicate complement is universal. The decrees show a larger use after the verb εἶναι because of the prevalence in them of the imperative-infinitive form. Similarly the accusative as the subject of the infinitive form causes a large use of this case in the decrees.

The Accusative of the Agent with verbal adjectives is found only in Isocrates, IX. 7, οὐ δουλευτέον τοὺς νοῦν ἔχοντας τοῖς κακῶς φρονοῦσιν.

### Logical Conditions.<sup>1</sup>

This form of conditional clause is rare in the ISS and is confined to the following; I. 32. Καὶ εἴ τις ἄλλος οἶδεν ἀποφαινέτω ..., I. 61a (Suppl. Page 18), Καὶ οἱ ὀπλίται καὶ εἴ τις ἄλλος Ἀθηναίων παρῆν ..... (ὥμοσαν), *ibid.* ἢ εἴ τις ἠτιμῶτ[ο ἐντιμον εἶναι ..]. For a proper study of the comparison of Isaeus and Isocrates a tabulated list of the different combinations is appended below.

<i>Present indicative in protasis,</i>	Isaeus	Isocrates
Present indicative in apodosis	9	29
» imperative	—	1
Verbal adjective		2
Imperfect indicative	2	—

<sup>1</sup> The nomenclature of conditional sentences has been adopted from Dr. Gildersleeve's system outlined in A. J. P. III. 434.



	Isaeus	Isocrates
Future indicative	1	—
Aorist »	—	3
» imperative	7	—
<i>Imperfect indicative in protasis,</i>		
Present indicative in apodosis	6	1
» infinitive (in indirect speech)	—	4
Imperfect indicative	15	6
Aorist »	4	—
Perfect infinitive (with οἶμαι)	—	1
Pluperfect indicative	1	—
<i>Future indicative in protasis,</i>		
Present indicative in apodosis	5	5
» infinitive	—	1
» optative	2	—
Aorist indicative	—	1
δεινόν εἰ (VII. 64, XVIII 24).	—	2
<i>Aorist indicative in protasis,</i>		
Present indicative in protasis	7	4
» infinitive	3	4
Imperfect indicative	5	—
Future indicative	1	—
Aorist indicative	2	3
» infinitive	—	1
» imperative	1	—
» optative (Isoc. XII. 200)	—	1
Pluperfect indicative	1	—
<i>Pluperfect indicative in protasis,</i>		
Imperfect indicative in apodosis	1	—
<i>These tables give the following totals :</i>		
Present indicative in protasis	19	35
Imperfect indicative »	26	12
Future » »	7	9
Aorist » »	20	13
Pluperfect » »	1	—
	<hr/> 73	<hr/> 69



These figures include those forms found after primary tenses of the indicative in Oratio Obliqua. The use of this form after secondary tenses is rare in Isaeus (4 examples, aorists II. 1, VII. 1, XII. 12, Fut. II. 31). The number in Isocrates is also limited (6 examples). The mood is changed from the indicative to the optative in the following; IV. 148. διεπορεύθησαν . . . , μέγιστον δὲ τῶν ἀγαθῶν νομίζοντες εἰ τῶν πολεμίων ὡς πλείστοις ἐντύχοιεν, XII. 255, φρονῆσαι φῆς αὐτούς, ὥστε . . . οὐχ ἠγήσασθαι . . . ἀξίους εἶναι ζῆν, εἰ μὴ δυνηθεῖεν. . . The other examples do not show any change of mood, (XV. 75, 152, XVIII. 3. Ep. X. 1).

The total number of Logical Conditions affords an interesting comparison. Isaeus uses a total of 77 and Isocrates has 75, although the works of the latter are nearly treble those of Isaeus in bulk. Moreover Isaeus uses greater variety of combinations, and does not keep so closely to the stereotyped forms as Isocrates does. The large use of this type by Isaeus is to be attributed to the sphere. They are not so adaptable to epideictic display where the Ideal Condition abounds, but in the argument of a lawyer they are indispensable. They are seldom used in the narrative proper, and only to deduce further proof from a statement of fact. Thus the number of examples in the first part of the speeches is generally decidedly limited. In the proof, however, the great majority is to be found.

### Unreal Conditions.

Of this type there is only one example in the ISS, I. G. II. 38, καὶ εἰ οἱ στρα[τηγο]ὶ ἐπίθοντο, ἐάλωσαν ἂν α[ἱ τριή- ρεις] αἱ πολέμιαι, where the mover of the decree is proposing a vote of censure on the generals, and states the reason. Following are the statistics for the orators:

<i>Imperfect indicative in protasis,</i>	Isaeus	Isocrates
Imperfect indicative in apodosis	15	48
Aorist                   »                   »	17	19
»                   infinitive                   »	1 (VIII. 20)	4



	Isaeus	Isocrates
<i>Aorist indicative in protasis,</i>		
Imperfect indicative in apodosis	4	8
Aorist » »	2	10
» infinitive »	1	1
Pluperfect indicative »	1	—
<i>Pluperfect indicative in protasis,</i>		
Aorist indicative in apodosis	—	2
» infinitive	—	1
Imperfect indicative	—	3

To these should be added the following: ὥσπερ ἂν εἰ (Isoc. IV. 69) and ὅσονπερ ἂν εἰ with the aorist indicative (Isoc. V. 90, X. 49). These figures show a grand total for Isaeus of 41, and for Isocrates 99. There are no examples of this type in Oratio Obliqua after secondary tenses. In this form, Isocrates gains ground and is nearer the use of Isaeus in proportion of examples. It is to be noted however that he prefers the regular form of the condition, imperfect or aorist in both protasis and apodosis while Isaeus prefers aorist in one and imperfect in the other. Both authors show a decided preference for this form of condition in the present time rather than in the past.

### Ideal Conditions.

This variety of conditional clause has no place in the decrees.

	Isaeus	Isocrates
<i>Present optative in protasis,</i>		
Present optative in apodosis	3	21
Aorist » »	3	34
» infinitive (with ἡγοῦμαι)	—	1
<i>Aorist optative in protasis,</i>		
Present optative in apodosis	—	15
Aorist » »	1	54
» infinitive	—	14



(To these figures should be added ὡςπερ ἄν εἶ with the optative in Isaeus VI. 54, Isocrates [1.] 27, X. 10, XV. 2, 14, 298, XVIII. 57).

The Ideal Condition after secondary tenses in Oratio Obliqua is found in Isaeus II. 30, and IX. 8. Isocrates II. 2, III. 12, IV. 10, VIII 74, IX. 2, 76, XV. 8. These figures furnish a very instructive total. Isaeus has 10 examples, Isocrates 149. As the Ideal Condition has no place in the language of decrees, it appears equally clear that the practical lawyer has very little use for it as well, while Isocrates is the idealist and as such employs the construction most widely. Yet he too shows the influence of legal language in his private speeches as he has only one example of this type of condition in them (XX. 19).

#### Anticipatory and Legal Conditions.

The Legal Condition is by far the prevailing form in the inscriptions. The introductory particle is ἐάν<sup>1</sup> (There are only three examples of ἄν; I. G. I. 2. (where the reading is uncertain), I. 35 b. Suppl. Page 65, and II. 5. 179 b. (lines 66, 70)). The influence of the decrees is to be seen in Isaeus who uses the form ἐάν only (See Thalheim's Edition). In Isocrates it is interesting to note that ἐάν is found only in [1], once each in II and III, and in XVII in his earliest speech before the law courts. ἄν (= ἐάν.) is found in all but VII, VIII, X, XI, XIII, XVI and XXI. ἦν is found in all but [1], XVII, XIX and XXI.

In the ISS, ἐάν with the aorist subjunctive predominates over the present subjunctive since in most cases a special case is designated. The apodosis is either an imperative, an imperative infinitive or occasionally a future indicative. I. G. I. 53 a. (Suppl. Page 66), ὁ δὲ βασιλεὺς ἐάν μὴ ποιήσῃ τὰ ἐψηφισμένα . . . . εὐθυνέσθω, II. 160, ἔστι γὰρ γεγραμμένον, ἐάν τινες τὰς πολιτείας καταλύσωσι, πολεμίους εἶναι πᾶσι . . . ,

<sup>1</sup> αἶ κά is found in the Corcyraean oath, I. G. II<sup>b</sup> 49 b.



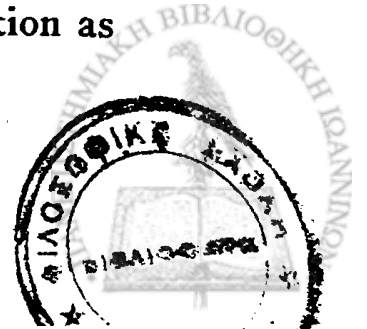
I. 31, ἐὰν δέ τις ἐπιψηφίζη παρὰ τὴν στήλην ἢ ῥήτωρ ἀγορεύη . . . , ἄτιμον εἶναι, I. 40, εἰπεῖν δὲ Περδίκκα ὅτι, ἐὰν οἱ στρα[τευόμενοι] ἐν Ποσειδίῳ ἐπαινώσι, γνώμας ἀγαθὰς ἔξουσι. The following tables give a comparative summary of the usage of the Legal condition in the orators:

<i>Present Subjunctive in the protasis,</i>	Isaeus	Isocrates
Present indicative in the apodosis	12	25
» infinitive	8	5
» imperative	2	12
» subjunctive	1	1
» optative	—	1
Verbal adjective	—	1
Imperfect indicative	1	—
Future	9	46
» infinitive	—	1
» participle	—	2
Aorist indicative	1	—
» imperative	1	—
» optative with ἄν	1	—
Perfect indicative	1	2
<i>Aorist subjunctive in the protasis,</i>		
Present indicative in the apodosis	9	23
» imperative	—	7
» subjunctive (with ἵνα)	2	—
» infinitive	9	7
» participle	—	2
Verbal adjective	—	1
Future indicative	6	77
» infinitive	3	18
» participle	1	2
Aorist indicative	—	1
» imperative	5	—
» subjunctive (with ἵνα)	—	1
» optative	—	6
» infinitive	—	2



<i>Perfect subjunctive in the protasis,</i>	Isaeus	Isocrates
Present indicative in the apodosis	1	1

To these figures must be added the number of examples found in Oratio Obliqua after secondary tenses. There are no examples found in this construction in the ISS. In general it may be said that the orators do not favor *repraesentatio* for this type. Only one example is found in each. Isocrates XII. 85, ἀλλὰ γὰρ ἡγησάμην οὐχ οὕτως ἔσεσθαι δεινόν, ἦν ἐπὶ τοῦ μέρους τούτου δόξω τισὶ τῶν καιρῶν ἀμελεῖν, Isaeus XI. 12, ὁ νομοθέτης οὐκ εἶπεν, ἐὰν μηδεὶς ἢ πρὸς πατρός μέχρι ἀνεψιῶν παιδῶν τοὺς τῶν ἀνεψιαδῶν εἶναι κυρίου ἀλλὰ ἀπέδωκε τοῖς πρὸς μητρός τοῦ τελευτήσαντος, ἐὰν ἡμεῖς μὴ ὤμεν τὴν κληρονομίαν ἤδη . . . . (Here the direct form is retained because the law has just been quoted in its direct form). Elsewhere, after secondary tenses, εἰ with the optative is found. cf. Isaeus V. 32. 40, VI. 13, 22, 30, etc. Isocrates IV. 147, 148, IX. 24, 26, 41, 55, X. 40, etc. The total number of conditions of this type including those forms found in secondary sequence, is 97 in Isaeus and 277 in Isocrates. In comparing the tables it is to be noted that Isaeus again shows much greater variety in proportion to the smaller bulk of his speeches, and that Isocrates has a decided preference for apodoseis of the future form. Thus in those instances where we find the aorist subjunctive in the protasis, Isocrates has 97 examples of the apodosis in some form of the future, and 39 with some form of the present, while Isaeus has 20 examples of the apodosis with the present, and only 10 of the future. Isocrates shows a decided preference for the aorist subjunctive in the protasis, while Isaeus is almost equally divided between the two. As the Legal Condition is practically the only form in the ISS, it is not strange to find that it also predominates in the orators. (Isaeus has 1.42 out of 2.37, Isocrates has 1.80 out of 2.56 per Teubner page.) Strangely enough the more practical lawyer does not show as large a proportion as



the rhetorician, but this is due to the fact that his argumentation requires a larger proportion of the type known as the Logical Condition.

### Monitory and Minatory Conditions.

<i>Future indicative in the protasis,</i>	Isaeus	Isocrates
Future indicative in the apodosis	6	17
» infinitive » »	1	—

There are no examples of this type in the ISS, and their range is suited neither to this sphere nor that of the practical lawyer or the rhetorician.

Following is a summary of the statistics of the various types of conditions as found in the orators (per Teubner page):

	Isaeus	Isocrates
Logical conditions	.53	.14
Unreal »	.30	.20
Ideal »	.07	.30
Legal or Anticipatory conditions	1.42	1.80
Monitory and Minatory »	.05	.12

In addition to these regular types of Conditional clauses, there are a number of examples of a mixed type which can be classed under no particular head, and the different varieties are here recorded:

εἰ with the optative in protasis, future indicative in the apodosis (confined to rhetorical questions. Isocrates II. 45, III. 30, V. 6, 97, IX. 66).

εἰ with the optative in protasis, present indicative in the apodosis (Isoc. VI. 25).

εἰ δεῖ with infinitive in protasis, ἄν with optative in the apodosis (Isoc. VI. 8, XI. 34).

εἰ δεῖ with infinitive in protasis, ἄν with aor. indicative in the apodosis (Isoc. XIV. 12).

εἰ with present indicative in protasis, ἄν with present optative in the apodosis (Isoc. XIX. 42, ep. IV. 12).





εἰ with present indicative in protasis, ἄν with aorist optative in the apodosis (Isoc. XVI. 48).

εἰ with imperfect indicative in protasis, ἄν with aorist optative in the apodosis (Isaeus VII. 36).

εἰ with aorist indicative in protasis, ἄν with present optative in the apodosis (Isoc. IV. 102, XV. 75, XIX. 32).

εἰ with aorist indicative in protasis, ἄν with aorist optative in the apodosis (Isoc. XIX. 45, Isaeus I. 21, IV. 15).

εἰ with perfect indicative in protasis, ἄν with aorist optative in the apodosis (Isoc. IX. 72, XIX. 23).

εἰ with future indicative in protasis, ἄν with present optative in the apodosis (Isaeus II. 43).

The following have a double protasis each representing a different type. Isaeus XII. 4, VI. 2, X. 12; Isocrates VI. 84, XIV. 52, 61, XV. 96, 166, XIX. 32.

πλὴν εἰ occurs only in Isocrates and is found with the optative, cf. Isoc. V. 4, 5, 9, XVII. 39. πλὴν εἴ τις is found with the indicative in Isocrates IV. 93, VIII. 194, IX. 71; Isaeus IV. 29.

εἰ δὲ μή is a formula often used independently to form an alternative to a previous word, phrase or clause. Isocrates II. 17, (imperative). V. 120, VI. 52, (χρῆ with inf.) etc. It is rarely found as an alternative to a preceding condition, but when so found, it is used to contrast with the Legal form. Isocrates XI. 49, XVII. 20, 25, Isaeus V. 32.

καὶ εἰ and εἰ καί. The latter is the prevalent form in Isocrates, for by its use hiatus is avoided. καὶ εἰ is found once (XXI. 11) in a speech which Benseler disallows. εἰ καί also is the prevailing form in Isaeus, where καὶ εἰ is only found in IX. 35. καὶ εἰ is found in the ISS, I. G. II. 38.

εἰ with verbs of wonder, shame and the like, to express the object of emotion is comparatively rare and not found at all in the ISS. In no case is there a change of mood after a secondary tense.

εἰ meaning «whether», is common in both Isaeus and Isocrates, but rare in the ISS. cf. I. G. II. 5, 104 a, εἰ λῶρον



καὶ ἄμεινόν ἐστι (γράφαι). In Isaeus it is always followed by the indicative. This with but one exception is the rule in Isocrates. XVII. 15, ἀλλ' ἐκέλευε λόγῳ πυνθάνεσθαι εἴ τι βούλοιντο. It may be noted that the use of the expression οὐκ οἶδα εἰ is rare in Isaeus (cf. VIII. 34).

### Object Clauses.<sup>1</sup>

ὥς is rarely found in the ISS. cf. I. G. II. 203, ἐξέστω μηδενὶ μήτε εἰπεῖν μήτε ἐψηφίσθαι ὥς δεῖ ἀφελέσθαι (bis). Restored also in I. G. I. 30.

ὥς is used exclusively after the following verbs or nouns in Isaeus and Isocrates: ἀποφαίνειν, γράφειν and λόγος; after the following in Isaeus: ἀπογράφειν, διαμαρτυρεῖν, ἀποχειροτονεῖν, καταλογίζεσθαι, παραφθέγγειν, πείθεσθαι, προσέχειν, ὑπομιμνήσκειν; after the following in Isocrates: διεξιέναι, ἐνδεικνύναι, οἴεσθαι, παραλείπειν, πιστεύειν, προειπεῖν, προεπιδεικνύναι, ὑποδεικνύναι, ὑπολαμβάνειν, ὑποτείνειν, φθέγγειν, φάναι, πιστόν, ἀπόδειξις, ἔλπιδας παρέχειν.

ὅτι is found exclusively after the following verbs in both orators: αἰσθάνεσθαι, ἀποκρίνεσθαι, θαυμάζειν, μνημονεύειν, τεκμαίρεσθαι, συνειδέναι and πρόδηλον; with the following which occur only in Isaeus ἄγνοεῖν, καταμαρτυρεῖν, προσαπελεῖν; with the following which occur only in Isocrates: ἀμνημονεῖν, ἀναμιμνήσκειν, ἀπαγγέλλειν, ἀπαντᾶν (to reply), δεικνύναι, διαγιγνώσκειν, διαλέγεσθαι, ἐπελθεῖν, εὐρίσκειν, κατανοεῖν, λανθάνειν, ληρεῖν, λογίζεσθαι, πυνθάνεσθαι, συνειπεῖν, and ἄδηλον.

The following words are followed by ὅτι and ὥς. For purposes of comparison the number of examples are also given:

	Isocrates		Isaeus	
	ὅτι	ὥς	ὅτι	ὥς
ἀποδεικνύναι	1	1	1	3
ἀμφισβητεῖν	—	1	1	1

<sup>1</sup> Peter Schmitt, Ueber den Ursprung des Substantivsatzes.



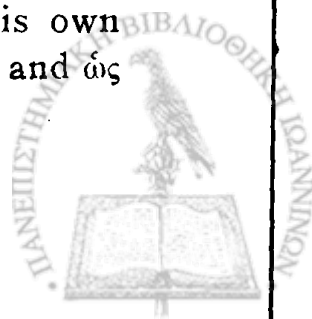
	Isocrates		Isaeus	
	ὅτι	ὡς	ὅτι	ὡς
ἀκούειν	7	1	2	2
ἀντειπεῖν	2	3	—	—
γιγνώσκειν	24	8	7	8
δηλοῦν	2	5	3	3
διδάσκειν	1	8	2	4
εἰδέναι	65	7	33	2
εἰπεῖν	10	19	8	9
ἐνδεικνύναι	1	1	—	—
ἐνθυμεῖσθαι	25	4	7	—
ἐξελέγχειν	—	2	1	2
ἐπιδεικνύναι	7	7	4	12
ἐπίστασθαι	13	—	2	1
κατηγορεῖν	—	—	1	1
καταμανθάνειν	10	5	—	—
λέγειν	14	60	6	3
μανθάνειν	2	1	—	2
μαρτυρεῖν	1	3	5	21
ὄρα̃ν	2	2	1	—
ὁμολογεῖν	—	—	2	1
πείθειν	—	11	1	1
σκοπεῖν	3	1	—	—
συνορα̃ν	4	1	—	—
μάρτυρας (or μαρτυρίας)	1	6	10	20
τεκμήρια	1	8	1	4
σημεῖον	4	4	—	1
δῆλον	18	2	11	—
φανερὸν	24	6	3	—
καταφανής	2	1	—	—

ὅτι is used in the ISS frequently, especially with the phrase γνώμην δὲ συμβάλλεσθαι . . . . ὅτι δοκεῖ τῇ βουλῇ . . . ., (I. G. II. 54, etc.), also with ἀναγορεύειν (II 5. 109 b), ἀποκρίνεσθαι (II. 86), διδάσκειν (II 251), εἰπεῖν (I. 40), οἶδα (II. 114), φανερόν (II 5. 270).

A study of the verbs on which the ὅτι and ὡς clauses



depend shows very clearly that the solution of their use is not to be found in the class of verbs on which they depend. The lists which show the exclusive use of ὅτι or ὡς do not prove anything, for in the majority of cases they are only found once or twice, and the fact that only the one is found may often be mere accident. The list giving the use of ὅτι and ὡς with the same verb shows that certain verbs and phrases prefer one or the other. Thus εἰδέναι, ἐνθυμεῖσθαι, ἐπίστασθαι, δῆλον and φανερόν exhibit a marked preference for ὅτι in both orators. λέγειν prefers ὡς in Isocrates (14: 60), while with εἰπεῖν the proportion becomes more even (10: 19). μαρτυρεῖν, μάρτυρας and μαρτυρίας also prefer ὡς to ὅτι in all spheres. In Isaeus the great majority of the uses of ὡς is found with expressions dealing with giving of evidence and proof, such as ἀποφαίνειν, μάρτυρας παρέχειν or καλεῖν, μαρτυρεῖν and the like. In these passages the emphasis is laid on the process of proof and it seems clear that the original meaning of «how» or «how that» may be rigidly maintained for this author. It is noteworthy that ὅτι is very seldom used in these expressions *before* the taking of evidence, but is sometimes used after the evidence has been presented to indicate a fact which the orator regards as now proved. The only examples, where ὅτι is used before the evidence is cited, are V. 14, VI. 42, VII. 32, VIII. 27, 42, X. 16, XI. 46, and the use here may be explained by the fact that the orator regards the question as already proved and established by his own narrative. The difference between the two particles is illustrated in the following; VI. 5, ἐπιδείξω ὑμῖν ὡς διέθετο καὶ ἐποίησατο . . . . The orator then proceeds to tell the story and brings in evidence to support it. Then in § 10 he closes this division of his speech with the words ὅτι μὲν οὖν διέθετο καὶ ἐποίησατο . . . . ἀποδέδεικται ὑμῖν. The majority of the examples of ὡς in connection with proof is found in instances which prove the truth of his own assertions rather than the falsity of his opponents. ὅτι and ὡς



are rarely found in the same sentence. cf. Isaeus V. 3, ἴσως δ' ἐπ' ἐκεῖνον τρέφεται τὸν λόγον ὡς Δικαιογένης τε ἃ ἡμῖν ὠμολόγησεν ἅπαντα πεποίηκε καὶ αὐτὸς τὴν ἐγγύην ὅτι ἀπέδωκεν (cf. III. 16).

In Isocrates it cannot be denied that the original meaning of ὡς is always permissible but in many cases such a meaning is forced. There is a large number of examples but it is useless to quote them here in detail as all involve a study of the context. One instance may be quoted, IV. 175, ἐξ ὧν τοιαύτη δόξα γέγονεν ὡς ὁ μὲν βάρβαρος κήδεαι τῆς Ἑλλάδος καὶ φύλαξ τῆς εἰρήνης ἐστίν . . . . That the original meaning of ὡς might be given here is not to be denied, but it seems less suitable and apparently ὡς does not differ from ὅτι. The question of hiatus must be taken into consideration in Isocrates. In the 308 examples of ὅτι it is used with hiatus eleven times and that, too, only in the private speeches, (XVII. 2, 11, 21, 51, XVIII. 2, 12, 15, 68, XXI. 12, 14, 16), while of the 246 instances of the use of ὡς, 153 are examples where hiatus is avoided (δῆλον ὡς is only found where hiatus is avoided, elsewhere δῆλον ὅτι is found). It seems perfectly clear that considerations of hiatus have more weight than any other. In the uses of ὡς where the question of hiatus does not enter, it is apparent that the border line between ὅτι and ὡς is very narrow. cf. XV. 133, ὁρᾷς τὴν φύσιν τῆν τῶν πολλῶν ὡς διάκειται . . . . καὶ διότι μᾶλλον φιλοῦσι τοὺς πρὸς χάριν ὁμιλοῦντας ἢ τοὺς εὖ ποιοῦντας. Moreover in the use of ὅτι and διότι there is no apparent difference except that the latter is always used where hiatus is to be avoided. cf. IV. 48, συνειδυῖα μὲν, ὅτι τοῦτο μόνον . . . . ἔφουμεν ἔχοντες καὶ διότι τούτῳ πλεονεκτήσαντες . . . . διηνέγκαμεν. In the following passages in Isocrates ὅτι and ὡς are used together and furnish an interesting parallel in usage, IV. 70, λέγεται δ' οὖν περὶ μὲν Ἀμαζόνων ὡς τῶν μὲν ἐλθουσῶν οὐδεμία πάλιν ἀπῆλθεν . . . ., περὶ δὲ Θορακῶν ὅτι τὸν ἄλλον χρόνον ὁμοροὶ προσοικοῦντες ἡμῖν τοσοῦτον . . . . διέλιπον, ὥστ' . . . . XIV. 39, ἐνθυμούμενος ὡς οὐ τοὺς κινδύνους . . . φοβεῖσθαι πάτριον ὑμῖν ἐστίν, ἐπειθ' ὅτι συμβαίνει κρατεῖν,



XVII. 38, μάρτυρας παρέξεται ὡς ἕξαρονος ἐγενόμην . . . . καὶ ὡς αὐτὸς ἐπελαμβάνετο . . . καὶ ὅτι Ἴππολαΐδαν . . . περιεώρων, XVIII. 9, λέγοντες ὡς πολλὰ . . . ἀποβαίνει, καὶ ὅτι τύχη κρίνεται. In these examples it should be noted that there is often a negative idea in the ὡς clauses which may account for the use of this particle. In the first of these passages there is no other distinction to be observed, in the second hiatus is avoided, in the third the distinction urged for Isaeus might be defended here but with no certainty. ὡς in its original meaning of «how» is used invariably with adjectives as ὡς δεινόν ἐστιν, ὡς περίεργόν ἐστιν and also ὡς χρὴ («how necessary it is» . . .). In XVII. 25, ὡς with φάναι must mean «how».

In conclusion, the whole discussion may be summed up briefly. In the ISS it is evident that ὡς is a late intrusion due to the influence of the literary language. In the example cited it does not differ in any respect from ὅτι which is the prevailing particle. Isaeus seems to use ὅτι and ὡς in fairly well defined grooves preserving in general the original meaning of the particles. In Isocrates — though in most cases the original meaning may be applied — the distinction is largely effaced, due in great measure to the value of ὡς in avoiding hiatus.

The following table shows the statistics for the various moods and tenses used in these clauses:

	Isocrates		Isaeus	
	ὅτι	ὡς	ὅτι	ὡς
Present indicative	185	112	50	46
Imperfect »	20	35	19	20
Future »	18	14	8	—
Aorist »	32	47	19	45
Perfect »	22	21	6	9
Secondary tenses of ind. with ἄν	10	3	8	2
Optative with ἄν	15	9	2	1
» in Or. O. present	3	4	11	2
» » aorist	1	1	4	—
» » future	1	—	1	—
» » perfect	—	—	2	—
Totals . . . . .	307	246	128	125



ὥς as the particle of narration would naturally prefer the imperfect, and this table shows a preference over ὅτι in this tense. However the aorist shows a still more decided proportion in favour of ὥς. In Isaeus this is due to the frequent occurrence of such phrases as μαρτυρεῖν ὥς διέθετο, ὥς ἐποιήσατο and the like. The larger percentage of ὥς in Isaeus may be ascribed to the fact that there is more narration. It is interesting to observe the narrow limits of ὅτι with Oratio Obliqua in Isocrates. The examples are all found in the private Speeches and Letters (XVII. 51, XIX. 21 (bis), 39, Ep. VI. 1). Isaeus makes wider use of the construction (once in I, IV, VII, VIII; 5 in VI; 9 in IX). ὥς is found with the optative in Isocrates XII. 18, XV. 75, 141, XVI. 6, and XVII. 12, λέγει λόγον . . . δεινότατον . . . ὥς ἐγὼ καὶ Μενέξενος . . . ἔξ τάλαντ' ἀργυρίου λάβοιμεν παρ' αὐτοῦ. In Isaeus only in VI. 32, VIII. 23.

### Causal and Temporal Clauses.<sup>1</sup>

In the ISS ἐπεὶ is not found, and it is to be noted that ἐπειδὴ is always causal («whereas») without distinction of tense. The use in the orators however shows a decided tendency to confine the causal significance to the present and perfect tenses, while the secondary tenses almost invariably have the temporal meaning. In the ISS for the period studied the percentage of present and aorist tenses with ἐπειδὴ in a causal sense happens to be exactly equal, (present 22, imperfect 2, aorist 22, perfect 12). Isaeus has 57 examples of ἐπειδὴ and 3 of ἐπειδάν. The distinction mentioned is constant, though sometimes a sharp line between temporal and causal can not be insisted upon as one often merges into the other, as in Isaeus II. 11, καὶ ἔφη δοκεῖν αὐτῷ καλῶς ἔχειν ἐπειδὴ οὕτως αὐτῷ ἡ τύχη συνέβη

<sup>1</sup> Zycha, Wiener Studien VII. 82, -115, Nilsson, Die Kausalsätze im Griechischen bis Aristoteles, Gildersleeve, A.J.P. XXVIII, 354.



(cf. IV. 9, VI. 5, XI. 22). Isocrates has 118 examples of ἐπειδή (including 6 of ἐπειδήπερ) and 24 of ἐπειδάν. The same rule holds good for this author as well - though not so consistently in the perfect tense. Thus three examples VI. 51, XV. 195, XVIII. 25 are in clauses where ὅτε μὲν is balanced by ἐπειδή δέ and the temporal meaning seems better. In one example of the present (historical; XVII, 9, ἐπειδή . . . προσπέμπω.) the meaning is also temporal. Elsewhere the rule holds good. ἐπειδή is found but once with the optative: Isoc. VII. 37, ἐπειδή δ' εἰς ἄνδρας δοκιμασθεῖεν, ἐξῆν αὐτοῖς ποιεῖν ὅ,τι βουλευθεῖεν. ἐπειδάν which is always temporal is found with the aorist subjunctive in the ISS, (2 exceptions, I. 31, ἤκωσι, I. 32, ἀποδοδεμένα ἦ), only with aorist in Isaeus and generally with aorist in Isoc. (7 pres., 17 aorist).

ἐπεὶ which is not found in the ISS occurs 11 times in Isaeus. (No example of ἐπήν.) Causal; III. 39 pres., V. 21 pres., VIII. 31 perf., VI. 16 ἄν with imperf. indic., IX. 31 imperf., XII. 12 aor.; Temporal; V. 27 aor., VIII. 8 imperf., IX. 4, 29 aor. ἐπεὶ is found 19 times in Isoc. and ἐπήν once (V. 38, with aor. subj.). With the imperf. (II. 42, XVII. 49) and aorist (XVII. 27) the meaning is temporal, elsewhere causal. Present indicative, 5 times, optative with ἄν 9 times, perfect indicative 1 (XV. 283) infinitive 1 (VII. 40).

ὅτι in the ISS is practically limited to the present tense in its causal use (only 3 instances with aorist and 2 with the imperfect tense). This however may be accidental because the vast majority of examples occur in the oft repeated formula ἐπαινεῖσαι . . . ὅτι ἐστὶν ἀνὴρ ἀγαθός . . . The following list gives the tenses found with ὅτι in a causal sense in the orators:

	Isocrates	Isaeus	
Present indicative	50	6	(διότι once)
Imperfect »	11	2	
Aorist »	28	5	(including 2 ex. of διότι)
Perfect »	3	1	
Pluperfect »	1	—	
ἄν with aorist	4	—	





With this particle there is apparently very little difference in regard to the use of tenses. Isaeus makes equal use of secondary and primary tenses, and in Isocrates there is a very large proportion of secondary tenses (53 primary; 44 secondary). This shows a rather interesting reversal of the uses in the ISS in the case of ἐπειδή and ὅτι. In the orators ἐπειδή is confined to the present and perfect tenses in its causal meaning, while there is no such limitation in the ISS. On the other hand ὅτι is practically limited to the present and perfect tenses in the ISS, but in the orators takes primary and secondary tenses with equal readiness.

The causal relative clause introduced by ὅς γε is not found in the ISS and but once in Isocrates — XVII. 10. Isaeus has seven examples, used with all tenses: present, I. 34, imperfect III. 34, aorist III. 4, V. 10, 34, VII. 40.

ὅτε is very rare in the ISS. Found in I. G. II. 160, II<sup>5</sup>. 179b., II<sup>5</sup>. 264d. In all three cases the imperfect indicative is used. In Isaeus the imperfect is found 14 times, the aorist 11. In Isocrates present indicative 2, imperfect 40, aorist 15, future 1, pluperfect 1, optative 1, (XV. 88), ὅτ' ἤδη μέλλοιεν ἀποπλεῖν, .... οὕτως ἠγάπων. Isocrates employs the balance τότε .... ὅτε eleven times. ὅταν is not so common in the ISS as ἐπειδάν (10 exx.), and is always found with the present subjunctive. Isaeus also uses it only with the present (12 exx.). Isocrates is almost equally divided between the present and aorist (34 present, 30 aorist subjunctive, in 5 of these examples τότε .... ὅτε is found).

ὁπότε is more difficult to analyze. Although the temporal idea is always present, it is sometimes causal («since»). Sometimes conditional («if ever»). Wyse observes that in the orators ὁπότε with the indicative has a causal force and is never purely temporal except in indirect questions and in connection with unreal conditions. There are no examples in the ISS. Isaeus II. 39, οὐκοῦν ὁπότε ἐποίησαν ταῦτα, φαίνονται .... μαρτυροῦντες, («if ever», so also in III. 12



where the conditional force is fixed by the negative μή, cf. VIII. 31), XI. 30, ὁπότε ἠγωνίζετο . . . φανερώς ἂν ἔλαβε τὸ ἡμικλήριον. In IV. 14 the present indicative is causal. In VIII. 37, Wyse defends the aorist indicative of the MSS where Thalheim reads ὁπότε ὁ πάππος τελευτήσειεν. ὅποτε with optative, III. 13, 28, 36, IX. 21; ὁπότε VIII. 12. Isocrates does not use this particle with the indicative. Optative 5, ὁπότε 8 examples.

ἦνίκα is rare. No examples in the ISS or Isocrates. Isaeus II. 42, XI. 13, both with the imperfect indicative.

ἕως.<sup>1</sup> In the ISS ἕως ἂν with the subjunctive is always found. The aorist subjunctive is used (with but one exception, I. G. I. 71, Suppl. Page 20 ἕως ἂν ὁ πόλ[εμος ἦ]), I. 40, συνεχῶς δὲ ποιεῖν τ[ὰς ἐκκλησίας] εἰς ἂν διαπραχθῆ (cf. II. 117, 121, 115b, 203). Similarly Isocrates IV. 6, 165, V. 24, VI. 74, XII. 27, XX. 13. In Isaeus this form is not found but its representative, ἕως with the optative after secondary tenses, is found in I. 10, and VII. 8. Similarly in Isocrates XVII. 15. ἕως with the imperfect indicative representing a co-extensive action or state is found in Isaeus VI. 9, VII. 14. Isocrates IX. 15, XII. 17, XVI. 37, XIX. 10. ἕως = «until», with the aorist indicative is found in Isaeus VIII, 37, Isocrates XII. 46, XVII. 12.

The statistics for the use of πρίν are given below. The basis of classification has been taken from Dr. Gildersleeve's article «On πρίν in the Attic Orators» (A.J.P. II. 1).

	Isoc.	Isae.	ISS
Aorist infinit. in posit. sentences	27	16	1 (I. 6, Suppl. Page 23)
Present » » »	3	—	3 (I. 9, 57, 53a. Suppl. Pag. 66)
Perfect » » »	—	1	—
Aorist » negative »	2	2	—
Aorist indicative	12	1 (Frag. XIII)	
Imperfect indicative	—	1 (V. 7)	
πρίν ἂν with aorist subjunctive	12	—	(none in private speeches)
πρίν with Opt. in O. O. representing subjunctive	2	—	
πρότερον . . . ἢ with aorist infinit.	—	1 (IX. 35)	

<sup>1</sup> A.J.P. IV. 416, Fuchs. Die Temporalsätze mit den Konjunktionen «bis» und «sq» A.J.P. XXIV. 388,



πρὶν ἢ is found in I. G. I. 53 a. (Suppl. Page 66), *πρᾶξαι δὲ ταῦτα πρὶν ἢ ἐξιέναι τήνδε τὴν βουλήν* . . . .

There is very little to note in individual peculiarities. *πρὶν* with the aorist indicative and *πρὶν ἄν* with the aorist subjunctive seem more suited to epideictic orations than to the law courts. Isocrates is particularly fond of the balance *πρότερον* . . . *πρὶν* (21 examples out of 58, *φθάνειν* . . . *πρὶν* is also found 3 times). Isaeus only uses this combination twice, and Isocrates only once in the private speeches, thus indicating it as a mark of rhetorical style rather than suited to practical law cases.

### Final Clauses.<sup>1</sup>

The form of the final clause prevailing in decrees is introduced by *ὅπως ἄν* for both *complete* and *incomplete* forms. The two examples of *ἵνα* for the period under discussion are either entire restorations of doubtful value (as in I. G. II. 1b. line 36) or in passages so badly mutilated that it is uncertain whether *ἵνα* has final force or not (as in I. G. I. 37). *ἵνα* is never found with the optative. *ὅπως* without *ἄν* is found twice with the subjunctive. I. G. II. 61, [*ὅπως ἄν*] ἀκούσας ὁ δῆμος βου[λεύη πῶς ἀποπληρ]ωθήσεται τὰ ἐλλείποντα ὅπως σχ[ῆ κάλλιστα καὶ ε]ὔσεβέστατα . . . .], II. 115, ἐπιμελεῖσ[θαι δὲ] καὶ τοὺς στραιηγούς . . . . ὅπως Ἀρύββας καὶ οἱ παῖδες αὐτοῦ [κομί]σονται τὴν ἀρχὴν τὴν [πατρ]ῶαν. This construction is also restored in I. G. I. 35 c. Suppl. Page 65. *ὅπως* with the future indicative is found only twice in decrees of this period. I. G. I. 32 b. ὅπως ἄριστ[α καὶ κάλλι]στα κοσμοθ]ήσεται ἢ ἀκ[ρόπολις] καὶ ἐπισκευασθ]ήσεται τὰ πομπεῖα], II. 86, ἐπιμελήθη ὅπως πορευθ]ήσονται οἱ πρέσβεις. There is one example of *ὡς ἄν* in this period. I. G. I. 27 c. (Suppl. Page 164), ἐπιμέλεσθαι δὲ αὐτοῦ . . . ὅ,τι ἄν ἕκαστοι

<sup>1</sup> Weber, *Entwicklungsgeschichte der Absichtssätze*. cf. Gildersleeve A.J.P. VI. 53 ff.



δυνατοὶ ᾧσιν, ὡς ἄμ μὴ ἀδικῶνται. (Restored in I. 94. Suppl. Page 22). The optative is never found in decrees in final clauses. «The dominant use of ὅπως ἄν may safely be set down as a feature of the official style just as in English, legal documents have a peculiarly guarded set of constructions» (Gildersleeve, A.J.P. VI. 2). Following are cited Weber's statistics for the orators:

	Isocrates	Isaeus
Paratactic μὴ	1 (V. 22)	1 (VI. 5)
After verbs of fearing, μὴ	33 (ὅπως μὴ, XVII. 22)	5
Incomplete final sentence with μὴ	2	—
Final sentence complete, after primary tense, ἵνα + subjunc.	67	21
» sentence complete after secondary tense, ἵνα + optat.	14	10
» sentence complete after secondary tense, ἵνα + subj.	14	7
» sentence complete after ἵνα + aorist indic. ἵνα + optat.	—	1 (III. 28)
» sentence complete after primary tense ὅπως ἄν + subj.	4	—
» sentence complete after primary tense ὅπως + subjunc.	1 ([I]. 44)	—
» sentence complete after primary tense ὅπως + fut. ind.	1 ([I]. 4)	—
» sentence complete ἵνα + imperfect indicative	2 (IX. 5, XVIII. 51)	2 (Frag. LVII)
Incomplete final sentence ὅπως + future indicative	47	5
» final sentence ὅπως + fut. optative	1	2
» final sentence ὅπως ἄν + present subjunctive	—	1 (VII. 30)
» final sentence ὅπως μὴ + future indicative (command)	—	1 (XI. 5)

(Note: In these statistics the emendations of Benseler-Blass for Isocrates and Thalheim for Isaeus, which remove the irregularities cited by Weber, have been followed and the necessary changes have been made in the statistics. The figures for Isocrates include the first oration and the Letters).



A study of these figures shows that the orators were not influenced by the language of the decrees in regard to Final Sentences. The only instance of ὅπως ἄν in Incomplete Final Sentences is found in Isaeus VII. 30 in a quotation from a law. The development of ὅπως with the future indicative in this type in Isocrates is the only noteworthy point of difference in the two orators. The use of ὅπως ἄν in Complete Final Sentences in Isocrates, Weber ascribes to the desire for variety but it is to be noted that in all cases hiatus is avoided.

### Consecutive Clauses.<sup>1</sup>

ὥστε is rarely found in the ISS. (Restored I. G. I. 35b. Suppl. Page 65, (οὕτως ὥστε) II. 54). The first undoubted example is I. G. II<sup>b</sup>. 231b., line 52, προείλετο τὸ τελευτῆσαι ὑπὸ τῶν ἐναντίων ἀγ[ωνιζόμενος] ὑπὲρ τῆς δημοκρατίας ὥστε μήτε . . . μήτε τὴν ἄλλην Ἑλλάδα ἰδεῖν δουλεύουσιν, II. 167, ὕψος ποιῶν τοῦ στόχου ὥστε ἀνόρθους εἶναι εἰς τὸ εἶσω.

The statistics for ὥστε in the Attic Orators have been collected by Eckel in a Johns Hopkins Dissertation entitled «ὥστε as an Index of Style in the Attic Orators», and his figures are here given :

	Isocrates	Isaeus
<i>ὥστε in correlation</i>		
with finite verb	170	18
with infinitive	148	21
<i>ὥστε not correlated</i>		
with finite verb	112	43
with infinitive	38	13

These figures show that Isocrates has a decided preference for the correlated type (2. 21 : 1) while Isaeus prefers the non-correlated type (1. 44 : 1). The sphere of strict argument does not require the dignity and balance

<sup>1</sup> A.J.P. VII. 161.



which the correlated type implies. In Isocrates the epideictic speeches show the highest proportion of the correlated type and though the forensic speeches show a much less proportion, yet in no case does the non-correlated type prevail as in Isaeus, showing that even in his private orations Isocrates could not shake off his professional mannerisms. The Trapeziticus has less than half the number employed in the Aeginiticus (in average occurrences) yet it shows a higher average than the Twelfth Oration.

### The Participle.<sup>1</sup>

It is as difficult to analyze the meaning of the participle and to place it in a certain category as to draw sharp distinctions between the various meanings of ἐπειδὴ or ὡς. The participle is decidedly elusive, and sometimes in a certain instance may appear causal or sometimes temporal, or else we feel that it is impossible to decide in which of the two categories to place it. In the legal language of the decrees it is interesting to note the surprisingly narrow range of the participle. The most common use is the substantival which far exceeds all other uses. Even the temporal use is comparatively rare, while the causal and conditional are extremely so. The accusative absolute is not found and the genitive absolute is limited to eight occurrences which are all temporal with one exception, which is conditional. In the orators however, and especially in Isocrates, there is such a mass of material that it is impossible to treat it fully within the range of this thesis. Isaeus, as will be pointed out later, has certain limitations which seem to bear some relation to the limitations of the legal language of the decrees.

The Attributive Participle is the prevailing form in the

<sup>1</sup> Gildersleeve. The Stylistic Effect of the Greek Participle, A.J.P. IX. 137 ff.



ISS, generally with the article and equivalent to a relative clause—ὁ βουλόμενος «he who wishes». This use is universal in all spheres. To be noted in Isocrates is the use of the neuter participle with the article equivalent to an abstract noun as τὸ προσταττόμενον, τὸ ὁμολογούμενον and the like. This abstract use without the article is found in the ISS in such phrases as ἐπ' Εὐβουλίδου ἄρχοντος (II. 8) «in the archonship of Eubulides». cf. Isaeus II. 9, VI. 47, III. 40, περὶ . . . σιωπῶντος ἐμοῦ. «about my silence». Occasionally in Isaeus the participle is found without the article in a substantival use. II. 43 ὑπὸ μὲν εὖ φρονούντος . . . ὑπὸ δὲ παραφρονούντος, VI. 13, ἐξ ἐπιτροπευομένης δὲ τούτω γενέσθαι.

Periphrases with εἰμί are universal<sup>1</sup>-especially with the perfect participle. One example of the aorist, Isaeus V. 43 φανερός εἰ δαπανήσας. Periphrases with γίγνομαι however are rare. Isocrates V. 108, συνέβη . . . τὴν βασιλείαν γεγενῆσθαι πολὺ τῶν ἄλλων ἐξηλλαγμένην. Periphrases with ἔχω are also rare. Isaeus XI. 19, ἔχω δ' ἐγὼ τὸν κληρὸν ἐπιδικασάμενος παρ' ὑμῖν. Periphrases with φαίνομαι appear in the ISS in the formula ὅπως ἂν ὁ δῆμος φαίνεται ἀποδιδούς χάριτας (I. G. II, 258, 269). In the orators the present, aorist and perfect participles are found with φαίνομαι (Present Isaeus II. 23, 39 XI. 39; aorist XII. 6; perfect III. 23, 35, 80). The aorist participle is used with the future of φαίνομαι to express future ascertainment of a past action. Isaeus XII. 6; Isocrates IX. 34, XII. 78, 83, etc.

The Temporal Participle is universal in its use. Chiefly in present, aorist and perfect tenses, the present signifying contemporaneous action; the aorist, prior; and the perfect, completion. Next to the Attributive use the Temporal is most common in the ISS. In many cases it is co-ordinate with the verb and equivalent rather to a principal clause than to a temporal. This is particularly the case with

<sup>1</sup> Alexander, Participial Periphrases in Attic Prose, A.J.P. IV. 291.



imperatives and imperative infinitives. cf. I. G. I. 27 b (Suppl. Page 59), κήρυκας δὲ ἐλομένη ἡ βουλή πεμψάτω ἐς τὰς πόλεις ἀγγέλλοντας [τα..] ἐψηφισμένα. Here ἐλομένη is co-ordinate with πεμψάτω rather than temporal. In this example the present participle ἀγγέλλοντας represents subsequent action (S. C. G. 338) and approximates the future participle of purpose in meaning. This use is generally found after verbs of motion. Isocrates IX. 14, ἦλθον... ἰκετεύοντες αὐτόν, XVII. 11 κατὰ ταῦτα ἀφικνοῦνται μοι οἱ ἀπαγγέλλοντες ὅτι ὁ πατήρ ἀφεῖται.

The Causal Participle (See also under ὡς with the participle) is not found in the ISS. Its use is common in Isaeus and Isocrates. The distinction between causal and temporal is often difficult to determine. It is to be noted that the causal participle-like the causal sentence, shows a decided tendency to limit itself to the present and perfect tenses, though the causal meaning is not to be denied to the aorist participle as well in some cases, as for example Isocrates XVII. 39, ἐγὼ δ', ὦ ἄνδρες δικασταί, καταστάς εἰς συμφορὰς ..... καὶ τῶν μὲν οἴκοι πάντων ἀπεστερημένος, τὰ δ' ἐνθάδ' ἀναγκαζόμενος παραδιδόναι τοῖς ἤκουσι... ὁμολογῶ...

The Adversative Participle is not found in the ISS, but is fairly common in Isaeus and Isocrates. Isaeus II. 28, ἡμφεσβήτει ..... πρότερον οὐδεπώποτε ἀμφισβητήσας. Often introduced by καὶ ταῦτα (Isaeus XI. 37, καὶ ταῦτ' ἔχων.) and καίπερ. Isaeus VI. 54, καίπερ ἀναίσχυντος ὢν (only example), Isocrates XI. 9, καίπερ οὐ σπουδαίαν οὔσαν. The latter particle is always used with the present participle (perfect, Ep. IX, 16). There is no example of its use in the private speeches of Isocrates. This author often helps to emphasize the adversative nature of the participle by the use of ὅμως in the main clause, even reinforcing a καίπερ clause in this way. XV. 272, ὅμως δὲ καίπερ οὕτω διακείμενος ἐπιχειρήσω διαλεχθῆναι περὶ αὐτῶν (cf. IX. 11).

The Future Participle is used to express purpose. There are two examples in the ISS. I. G. I. 31, —ἡμερῶν οἰκήσοντες,





ibid. τριάκοντα ἡμερῶν ἐμ Βρέα εἶναι ἐπ[οικήσοντες], II. 61, παραγγεῖλαι δὲ τοὺς πρυτάνεις καὶ Εὐκλεί τῷ δημοσίῳ ἦκειν . . . . γρα[ψό]μενον. In the orators the future participle is found with this meaning after verbs of motion either alone or with ὥς, Isaeus I. 7, ἤκουσι . . . ὥσπερ τιμωρησόμενοι . . . . καὶ οὐκ . . . . κακῶς ποιήσοντες, II. 36, ἦκει τὸν οἶκον αὐτοῦ ἐξερημώσων (cf. VIII. 37). Usually ὥς is used to signify the alleged intention (Isaeus IV. 7, 11, VI. 51, VII. 2, 3, VIII. 21, 43, XI. 8). There are only 8 examples of ὥς *final* in Isocrates. Elsewhere the simple participle is used cf. XVII. 13, ὠχόμενῃν ζητήσων, VII. 29, ἐλθεῖν ἰκετεύσοντες.

The Conditional Participle is also very limited in its range in the ISS. The following examples are cited: II. 5, 109b., ταῦτα ποιῶντες οὐδενὸς ἀτυχήσουσι τοῦ δήμου, (so also II. 86, II<sup>5</sup>. 179 b), II<sup>5</sup>. 49 a and b, εὐορχοῦντι μέμμοι εἴη πολλὰ καὶ ἀγαθὰ, εἰ δὲ μή, τάναντία, II. 163, ζημιῶντας τὸν μὴ πειθαρχοῦντα . . . . where the attributive participle has the force of a legal condition (cf. II. 167) (See also under genitive absolute).

In Isaeus the participle is common as the equivalent of a logical condition but the indefiniteness of the participial form is avoided as the equivalent of a legal condition. I have been able to find but three certain examples, two of which are co-ordinate with a condition of this type. VII. 19, ἔστι δὲ νόμος ὅς, ἐὰν ἀδελφὸς ὁμοπάτωρ ἅπαις τελευτήσῃ καὶ μὴ διαθέμενος . . . . ἰσομοίρους τῶν χρημάτων καθίστησι (cf. III. 64) XI. 31, μὴ κατορθώσας μὲν οὐδὲν ἀπολεῖ, διαπραξάμενος . . . . ἀδεῶς ἤδη διαφορήσει. In this narrowness of range it must be admitted that many examples classed as temporal may equally well be classified as conditional. It is only when the negative μή is used which clearly indicates the conditional nature of the proposition that we can safely make this classification. There is no such limitation in the use of the participle for a sentence of the unreal conditional form. On the other hand the use of the participle as the protasis of an Ideal Condition is limited



just as we have seen that this type of condition is limited in Isaeus. They are found chiefly in rhetorical questions and are included in the following: Isaeus I. 20, καὶ τίς ἂν εὖ φρονῶν . . . τοιαῦτα περὶ τῶν αὐτοῦ βουλεύσαιο; (III. 50, IV. 23, and possibly XI. 39).

In Isocrates there appears no such limitation in the use of the Conditional Participle. The vagueness and flexibility of this form of protasis is more suited to the idealist and rhetorician than to the exact language of a practical lawyer. Isocrates too shows a certain limitation in his private speeches but not so narrow as Isaeus. Thus in this class of the orations the participle as protasis of a legal condition is found five times (XVII. 1, XVIII. 34, 42, XIX. 4, 21.). For the Ideal type in the private speeches the limitation is even greater, for only one example is found (XVII. 45) while, as has been shown above, this type of condition is comparatively frequent in Isocrates. In the private speeches however the full form — εἰ with the optative — is preferred. The first and second orations show a similar limitation, the first oration having only the monitory type as [I]. 9, ἀναμνησθεὶς . . . ἔξεις. An examination of the other orations shows a widespread use of all forms of the conditional participle, but it is to be noted that the fuller form is preferred. For example the Panegyricus has seven undoubted examples of the conditional participle while there are forty-four examples of the complete conditional sentence. Evidently the briefer form is less popular for epideictic display. As in Isaeus, however, the compactness of the participle makes it the preferable form in the rhetorical question.

The Genitive Absolute<sup>1</sup> in the ISS is comparatively limited and is generally temporal. There are two examples only of the use in a conditional force. I. G. I. 32. εἰάν τις [εἶπη ἢ] ἐπισηφ[ί]ση μὴ ἐ[ψ]ηφισμένης πω τῆς ἀδείας, I. 40,

<sup>1</sup> Spieker., A.J.P. VI. 310.



μηδὲ στρατιάν διὰ τῆς χώρας τῆς Μεθωναίων διάγειν ἀκόντων Μεθωναίων. The other examples of this construction in the ISS are purely temporal (I. G. I. 27b., (Suppl. Page 59), II. 240 (bis), 243, 266 (bis), II<sup>5</sup>. 54b., 231b., restored in I. 46b. page 15, II. 161, 194). In Isaeus the temporal use is most common. Dionysius of Halicarnassus (Reiske, Page 597, 8) has criticized the large use of the genitive absolute by Isaeus and prefers to substitute the temporal clause. But the statistics of Spieker show that in the speeches preserved to us Isaeus is no worse offender in this construction than Lysias, the master of plain oratory. It is often difficult here, as in the case of the other participles to determine the proper category, if indeed they should be classified at all. The temporal use however greatly predominates, and though the causal idea is often present, yet the purely causal force can be limited to the present and perfect tenses. The concessive use is indicated often by the use of καὶ ταῦτα (Isaeus III. 36, etc), while Isocrates uses καίπερ in a few instances in the letters (Ep. II. 14, IV. 1). The conditional use is comparatively limited and is often indeterminate unless a negative μή indicates its nature. The form which serves for the protasis of the Ideal Condition is most common and is chiefly found in rhetorical questions, as if its conciseness suited here better than the regular form. Isaeus IV. 12, πῶς ἂν τις γνοίη τοὺς μὴ τἀληθῆ λέγοντας, εἰ μὴ πάνυ μεγάλα τὰ διαφέροντα εἶη, αὐτοῦ μὲν . . . . τεθνεῶτος, τῶν δὲ συγγενῶν μηδὲν τῶν πεπραγμένων εἰδόντων, τοῦ δὲ ἐλέγχου μηδαμῶς ἀκριβοῦς γιγνομένου; (cf. IV. 23), Isocrates V. 71, ὧν γιγνομένων, πῶς οὐκ ἂν εἰκότως μέγα φρονοίης; (note the use of the relative pronoun in this example — a usage not found in Isaeus), Isaeus X. 21, τίος δόντος ἔχει τὸν κληρὸν . . . .; The rarity of the conditional form in the private speeches of Isocrates is notable. The only certain example is XIX. 2, ἀκρίτου μὲν γὰρ ὄντος τοῦ πράγματος, οὐκ ἂν ἠπίστασθ' ὁποῖός τις γεγενημένος περὶ τὸν τετελευτηκότα κληρονόμος εἰμι τῶν ἐκείνου. A possible second example is



found in XVIII. 25, ὥστε καὶ μηδεμίᾳς πίστεως γεγενημένης ἄξιον εἶναι τὴν πολιτείαν διαφυλάττειν. In this example however it is quite possible to regard the absolute construction as adversative, the negative being due to the infinitive with ὥστε. The conditional form is comparatively rare in the epideictic orations as well, — thus in the Panegyricus there are only three examples, IV. 2 (ideal), 174 (logical), 189 (legal). The future participle in this construction is rare in both orators. cf. Isaeus VII. 15, 42, Isocrates VI. 101, XV. 100, 149, Ep. III. 3, VII. 9.

ὥσπερ is found 9 times in Isocrates with the genitive absolute. Of these the only example in the private speeches is XVIII. 46, ὥσπερ οὐδεμίᾳς ἡμῖν συμφορᾶς γεγενημένης. The negative is always οὐ, showing the non-conditional nature of the proposition. No examples with ὥσπερ in Isaeus. Of the 20 examples of ὥς with this construction in Isocrates, 2 are found in the private speeches, XVIII. 43, ὥς οὐδεμίᾳς αὐτῆς καταφυγῆς ὑπαρχούσης (XX. 2). Isaeus uses ὥς with the genitive absolute 7 times, cf. VI. 26, μισθοῦν ἐκέλευον τὸν ἄρχοντα . . . . ὥς ὀρφανῶν ὄντων, etc. Isocrates uses one example of ἄν with this construction. XV. 100, οὐχ ὥς οὐχ ἠδέως ἄν τινῶν μου καταψευσαμένων . . . . He also uses the articular infinitive as one of the constituent members, cf. III. 6, VI. 3, and XV. 254, ἐγγενομένου δ' ἡμῖν τοῦ πείθειν ἀλλήλους καὶ δηλοῦν πρὸς ἡμᾶς αὐτοὺς . . . .

The Accusative Absolute<sup>1</sup> is not found in the ISS and is comparatively rare in the orators. It is confined to the following forms in Isaeus; ἐξόν (5), προσῆκον (2), ἐγγεγόμενον (1), προσταχθέν (1). Used personally once, V. 12, καὶ προσῆκον αὐτῷ τοῦ κλήρου μέρος ὅσονπερ ἐμοί. There is one example of ὥς with the future participle, VI. 13, εὐθύς ἔλεγον ὅτι Καλλίππη μήτηρ, αὕτη δ' εἶη Πιστοξένου θυγάτηρ, ὥς ἐξαρκέσον εἰ ὄνομα μόνον πορίσαιντο. The usual meaning in

<sup>1</sup> Lell. Der Absolut Acusativ im Griechischen bis zu Aristoteles, Wurzburg, 1892.



Isaeus is causal, whereas in Isocrates the adversative force prevails. The following forms are used by the latter: ἔξῃν (13 ex. 9 adversative, 4 causal), δέον (6 advers. 1 causal), δεῆσαν (1 advers.), προσῆκον (5 advers.), μεταμέλον (1 advers.), ἐκγεγόμενον (1 advers.). The use of τυχόν (9 examples) always with a conditional force is peculiar to Isocrates. He also uses the accusative absolute personally 6 times—always with ὡς or ὡσπερ (twice in private speeches, XVI. 23, XIX. 30).

The Supplementary Participle is rare in the ISS. The most common use is with διατελεῖν as in II. 270, ἐπειδὴ διατελέκασιν . . . εὖνους ὄντες and its consistent use with the present participle—as we should naturally expect—is uniform in all spheres, (once with the perfect in Isocrates IX. 44-6, διετέλεσεν . . . ἐξειλεγμένος). The use with φαίνομαι has already been stated. In the ISS τυγχάνω is always found in the present tense and combined with the present participle. This same steadiness is not shown in the orators, though Isocrates shows a decided preference for the present tense of the finite verb combined with the present or perfect participle (142 examples out of 167 being of this type). Isaeus uses the aorist tense of the verb with the present participle in much greater proportion (5:18, Isocrates 4:167), but otherwise does not use so many varieties of combinations as Isocrates (cf. Wheeler, Harvard Studies II. 149). φθάνω and λανθάνω with its compounds, are not found in the ISS or Isaeus but are found in Isocrates who uses the participle co-ordinate with the verb. Sometimes the future forms are used with the present or aorist participle as the future partakes of the nature of both (Gildersleeve A.J.P. XII. 76). Isocrates IV. 79, φθήσονται . . . ποιήσαντες, V. 121, λήσουσι γεγόμενοι, The use with such verbs as παύεσθαι, ἄρχεσθαι and verbs of emotion as ἡδεσθαι, αἰσχύνεσθαι (the participle is only found with αἰσχύνεσθαι when the verb is negated, cf. A.J.P. XXIX. 498) and the like is general in the orators and no difference is to be noted.



The participle with verbs of perception<sup>1</sup> is very rare in the ISS. I. G. II.<sup>5</sup>. 231b, line 52, τὴν ἄλλην Ἑλλάδα ἰδεῖν δουλεύουσιν (cf. I. G. II. 240). The construction is more common in the orators, verbs of actual perception being followed by the present or perfect participle, verbs of intellectual perception being followed by any tense. ὁρῶ is always found with the present participle in Isaeus except XI. 37, where the aorist is found, ὁρῶ δὲ (αὐτὸν) τὴν πλείστην διατριβὴν τὸν λόγον ποιούμενον . . . καὶ τὰ μὲν ἐκείνου ὡς ἄπορα διεξιόντα, περὶ δ' ἐμὲ πλοῦτόν τινα τῷ λόγῳ κατασκευάσαντα (κατασκευάζοντα Reischse) καὶ τινα κακίαν κατηγοροῦντα. . . The future participle is sometimes found in Isocrates as in V. 133, VI. 87, etc. περιορᾶν in Isaeus is found only with the aorist participle, II. 47, μὴ περιίδητε . . . προπηλακισθέντα αὐτὸν (cf. VIII. 45, IX. 27) and so generally in Isocrates — but also with the present participle as II. 16, ἦν μήθ' ὑβρίζειν τὸν ὄχλον ἕως μήθ' ὑβριζόμενον περιορᾶς. The compound ἐφορᾶν is found in Isocrates — generally with aorist participle, but also with aorist and present forms in IV. 96, οἵτινες ἔτλησαν ἐπιδεῖν ἐρήμην μὲν τὴν πόλιν γενομένην, τὴν δὲ χώραν πορθουμένην, ἱερὰ δὲ συλώμενα, καὶ νεῶς ἐμπιπραμένους κτλ.

As a form of Oratio Obliqua<sup>2</sup> — the form that developed last of all — the participle is found in the orators with verbs of knowing εἰδέναι, proving ἀποδεικνύναι, ἐξελέγγω, etc., and the like. This use is very rare in the ISS, there being only one example in a possible restoration, I. G. II. 240, [συνειδῶς ὧν με]έσχεν Λυκούργῳ τὴν ἀπολογία ἀδικαίαν οὔσαν. In Isaeus note especially the polymetochic close of oration X. with ἀποδεικνύναι. Once there occurs an interesting parallel between ὡς with object clauses and the participial form, IV. 26, παρέσχοντο δ' ὑμῖν μάρτυρας πρῶτον μὲν ὡς ἀνεψιοὶ εἰσιν . . . ἔπειτα δὲ ὡς οὐδεπώποτε . . . διάφοροι ἦσαν . . . ἔτι δὲ καὶ τὴν κοινωνίαν . . . ψευδῆ οὔσαν. ὡς is

<sup>1</sup> Gildersleeve, Justin Martyr, Apol. 1. 3, 3.

<sup>2</sup> A.J.P. XXVII 200-8.



rarely found with this construction in Isaeus (cf. VIII. 1).  $\omega\varsigma$  with the participle implies an evasion of responsibility for a statement of fact (Gildersleeve A.J.P. 27, 208).

### $\omega\varsigma$ and $\omega\sigma\pi\epsilon\rho$ with participles.

$\omega\sigma\pi\epsilon\rho$  is not found in the ISS and the use of  $\omega\varsigma$  is rare. It always takes the place of a causal clause introduced by  $\delta\tau\iota$  as in I. G. I. 59,  $\epsilon\pi\alpha\iota\nu\acute{\epsilon}\sigma\alpha\iota$   $\Theta\rho\alpha\sigma\acute{\upsilon}\beta\omicron\upsilon\lambda\omicron\nu$   $\omega\varsigma$   $\delta\acute{\nu}\tau\alpha$   $\acute{\alpha}\nu\delta\rho\alpha$   $\acute{\alpha}\gamma\alpha\theta\acute{\omicron}\nu$  [...], whereas the usual form is  $\delta\tau\iota$   $\acute{\epsilon}\sigma\tau\iota\nu$   $\acute{\alpha}\nu\eta\rho$   $\acute{\alpha}\gamma\alpha\theta\acute{\omicron}\varsigma$ . This construction occurs 5 times with  $\epsilon\pi\alpha\iota\nu\acute{\epsilon}\sigma\alpha\iota$ . Once with  $\kappa\rho\iota\nu\acute{\epsilon}\sigma\theta\omega$ , I. G. II. 17,  $\kappa\rho\iota\nu\acute{\epsilon}\sigma\theta\omega$   $\omega\varsigma$   $\delta\iota\alpha\lambda\acute{\upsilon}\omega\nu$   $\tau\eta\nu$   $\sigma\upsilon\mu\mu\alpha\chi\iota\acute{\alpha}\nu$ .

In the orators the uses of  $\omega\varsigma$  with the participle may be given under the general divisions (1) Final (2) Causal (3) = *tamquam*. The use with future participles has already been stated. As a causal particle it almost invariably is used with the present tense. There are three examples only of the aorist (Isocrates IV. 175, bis, XV. 110). The causal idea is sometimes found with the future and it is difficult to distinguish from the idea of purpose.  $\omicron\upsilon\chi$   $\omega\varsigma$  (*non quod*) is found in Isocrates (III. 11, 46, XII. 112, 153, 169, 218, etc.) but not in Isaeus.  $\omega\varsigma$  «*tamquam*» is generally present but not confined to that tense (cf. Isaeus VIII. 12, XI. 27 aorists, Isocrates XV. 116 future, etc.). The negative is always  $\omicron\upsilon$  showing its non-conditional nature. The same proof holds for  $\omega\sigma\pi\epsilon\rho$  which always has the negative  $\omicron\upsilon$ . It is not found in the ISS, and rarely in Isaeus, (I. 7, 23, (future), V. 31 pres.). Somewhat more common in Isocrates who uses 35 examples. The latter often correlates this particle with  $\omicron\upsilon\tau\omega$ .

### Verbal Adjectives.<sup>1</sup>

The Verbal Adjective is not found in the ISS and is very seldom found in Isaeus who uses only the two forms

<sup>1</sup> Bishop, Verbals in —  $\tau\epsilon\omicron$  — A.J.P. XX. 1, 121, 241.



σκεπτόν and ληκτόν. Isocrates on the other hand uses it very frequently and with a great variety of verbs. It is not found however in Or. [I] and only twice in the private speeches; παραλειπτόν (XVI. 36) and χαριστόν (XIX. 22). In the epideictic speeches they are used with more freedom. Thus in Or. V. πειρατόν (58), πρακτόν (83), ἀποστατόν (85), λεκτόν (85), διαλεκτόν (95) ἑατόν . . . ἀναστρεπτόν καὶ μεταστατόν (132); VI, ὑπομενετόν (7), ποιητόν (71), σκεπτόν (71), ὑπομενετόν (86), βουλευτόν (90), αἵρετόν (91), σπουδαστόν (91), φιλονικητόν (92). They are generally found in the latter half of the oration as may be noted in V. and VI. The great preponderance of these forms in Isocrates may be ascribed to the didactic turn of his works — a tendency which is foreign to legal spheres. The Agent is expressed in Isaeus by the dative, in Isocrates by the dative or accusative.

### The Infinitive.

The use of the Infinitive as the subject or object and the complementary uses are so general in all spheres that it is needless to cite examples. There are certain variations due to difference of sphere. Thus δεῖ is not found in the ISS and χροῖ is extremely rare, I. G. 1, 35 c, Suppl. Page 65, ὄθεν χροῖ ἔξαιρεῖν ἀργύριον (cf. II<sup>5</sup>. 14 b). In the orators δεῖ outruns the use of χροῖ (Isaeus uses δεῖ 34 times, χροῖ 18 times). In the ISS the use of ἔξεῖναι and εἶναι as impersonals followed by the infinitive is common. This use is universal.

The accusative and infinitive construction after verbs of saying and thinking is naturally limited in decrees. φημί is found but once, I. 40, ἀ δὲ ὑπὸ Περδικκου ἠδικῆσθαι φασι. This use is universal in the orators. The construction is found very seldom without the verb expressed, but cf. Isaeus VI. 30, τῆς γὰρ φανεραῦς οὐσίας οὐδένα κύριον ἔσεσθαι (III. 74, VI. 63, Isocrates XVIII. 5), φημί is followed by ὡς in Isocrates XVII. 25, καθ' ἣν οὗτος μὲν ἀφείσθαι φησι τῶν





ἐγκλημάτων, ἐγὼ δ' ὡς ἔδει με παρὰ τούτου κομίσασθαι τὸ χροσίον. εἰπεῖν with the infinitive is found in Isaeus XI. 12, ὁ νομοθέτης οὐκ εἶπεν . . . τοὺς τῶν ἀνεψιαδῶν εἶναι κυρίους (cf. II. 29, III. 68, V. 7).

The use of verbs of swearing, promising and hoping is limited in the ISS. The following examples are cited with verbs of promising: I. G. II<sup>5</sup>. 109b, καὶ ἐπαγγέλλονται τῷ δήμῳ τῶν Ἀθηναίων ἐπιμελήσεσθαι τῆς ἐκπομπῆς τοῦ σίτου. (cf. II. 161, 170, 176, 252). In Isaeus, verbs of swearing are sometimes coupled with the particle ἢ μὴν. II. 32, VIII. 19, ὁμόσας . . . ἢ μὴν εἰσάγειν . . .

The infinitive is found in the ISS in a complementary use chiefly with the adjective πρόθυμος, I. G. I. 59, etc. The use in the orators is universal and with a very much wider range.

The infinitive of purpose is not common in the ISS. I. G. I. 53a. Suppl. Page 66, καὶ τοὺς ὀριστὰς ἐπιπέμψαι ὀρίσαι τὰ ἱερὰ ταῦτα, I. 31, πο[ίμνια δὲ αἰγῶ]ν παρασχόντων οἱ ἀπ[οικιστὰι καλλ]ιερῆσαι ὑπὲρ τῆς ἀποικίας, also with verbs of choosing. In the orators this construction is found chiefly with verbs of choosing, appointing, giving and sending (not found with the latter in Isaeus). Isaeus VI. 20, καθίστησιν Εὐκτῆμων ἐπιμελεῖσθαι τῆς . . . συνοικίας, Isocrates XXI. 2, τρία δὲ τάλαντα ἀργυρίου Εὐθύμφω φυλάττειν ἔδωκεν.

The infinitive used absolutely is not found in Isaeus or the ISS and is not common in Isocrates, IV. 154, ὡς ἀπλῶς εἰπεῖν, VII. 26, ὡς δὲ συντόμως εἰπεῖν, XII. 9, ὡς ἔπος εἰπεῖν, XV. 270, τὸ νῦν εἶναι, IV. 144, ὀλίγου δεῖν.

The Articular Infinitive<sup>1</sup> comes into the ISS very late and only three examples are found before 300 B. C. I. G. II. 193, καὶ [αἴτιος ἐ]γένετο τοῦ σωθῆναι. II<sup>5</sup>. 231b, προεἴλετο τὸ τελευτῆσαι ὑπὸ τῶν ἐναντίων (also II. 194. Restorations in

<sup>1</sup> Birklein, *Entwicklung des substantivierten Infinitivs*, cf. A.J.P. III. 197.



I. G. I. 37 and II. 240). This latter intrusion of the articular infinitive into the official language is due to the influence of the literary language. In the orators Isaeus has 37 examples, Isocrates 306 (including the 35 examples in [I] and the Letters. This gives the number per Teubner page; Isocrates, .60, Isaeus, .25). The favorite use in Isocrates is with prepositions, and in this he shows much greater freedom than Isaeus. Especially to be noted is the use of ὑπὲρ and this construction as the equivalent of a final sentence, which is not found in Isaeus. ἀντί, ἀπό, περί with the accusative, πλὴν, ἔνεκα, διά with genitive, πόρρω and πρὸς with the dative are all found in Isocrates but not in Isaeus. διὰ τὸ with the infinitive is the favorite construction in Isaeus who uses it 10 times and always with the present or perfect tenses. (cf. causal sentences). Isocrates has 26 examples of this form (16 present, 5 perfect, 5 aorist). The small proportion of the articular infinitive in Isaeus may be due to the influence of the legal language which had not yet fully adopted this form but may also be ascribed to the large proportion of narrative which is not its sphere. Similarly the private orations of Isocrates show a very small proportion (five examples; XVI. 9, XVII. 1, XVIII. 63, XIX. 23, XX. 3). How clearly he felt its sphere can easily be seen in the Tenth Oration. Here there are 8 examples in the first eleven sections, but in the long Theseus narrative there is only one instance of its use.

The dependent genitive is found in the ISS only with αἴτιος and 4 of the 7 examples in Isaeus and 13 of the 36 in Isocrates depend on the same word.

Sometimes the infinitive is used independently in the ISS as an optative of wish. I. G. II<sup>5</sup>. 54 b. [εὐορκοῦντι] μὲν πολλὰ ἀγαθὰ εἶναι, ἐπιορκοῦν[τι δὲ κακά], cf. II<sup>5</sup>. 49 b, εὐορκοῦντι μέμ μοι εἶη πο[λλ]ὰ καὶ ἀγαθὰ, ε[ἰ δὲ μή,] τάναντία, I. 27 b, (Suppl. Page 61), τοῖς δὲ ταῦτα ποιοῦσι πολλὰ ἀγαθὰ εἶναι. This use is not found in the orators.

The chief use of the infinitive in the ISS is as an



imperative.<sup>1</sup> Under this heading I prefer to place all those independent infinitives with imperative force whose construction is generally regarded as depending upon some verb of resolving or ordering. It is quite evident that the forms δεδόχθαι and ἐψηφίσθαι are independent, and can in no way be regarded as dependent upon some such form as ἔδοξε understood. I. G. II. 51, Πάνδιος εἶπεν· περὶ ὧν οἱ πρόσβεις . . . λέγουσι, δεδόχθαι τῇ βουλῇ . . . With this compare II. 52c, Καλλίστρατος εἶπεν· ἐπαινέσαι μὲν τὸν δῆμον . . ., ἀποκρίνασθαι δὲ . . . In these two examples, if we consider the former as an imperative as we clearly must, there seems no good reason why ἐπαινέσαι in the latter should not be considered as of the same class. The use of the negative μή also supports this view. I. G. I. 27b, ἐπαγγέλλειν δὲ τὴν βουλήν καὶ τῆσι ἄλλῃσι πόλεσι, . . . ἐκείνοις δὲ μὴ ἐπιτάττοντες, I. 31, μὴ τεμενίζειν. In many inscriptions the infinitive is the only form used, but more often the series is interrupted by a single imperative, and the infinitive forms follow as if there had been no break and they were all co-ordinate. This imperative infinitive is the legal use and a survival, through the conservatism of the language of decrees, of the original dative meaning of the form. Whether there is a difference in force between this and the genuine imperative is difficult to determine. It may be noted that when both forms of the same verb occur in any decree, the imperative almost invariably follows. Thus in I. G. I. 51, καταθεῖναι is followed by καταθέντων, I. 32, ἀποδοῦναι by ἀποδόντων, II. 11, ἀναγράψαι by ἀναγραψάτω, II. 163, θύειν by θυόντων. Once the order is reversed, II. 17, ἀναγραψάτω is followed by ἀναγράφειν. The proportion of imperative infinitives to imperatives is 3. 7 to 1.

The distinction between aorist and present tenses re-

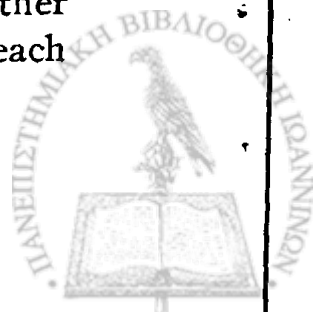
<sup>1</sup> This view was advocated first by Dr. Richard Wagner, *Wissenschaftliche Beilage zum Programm des Friedrichianum zu Schwerin*. cf. A. J. P. XIV. 124.



presenting single and repeated or continuous acts can be generally rigidly maintained. A list of exceptions is here recorded: I. G. II<sup>b</sup>. 109b, καὶ στεφανοῦν χρυσῶ στεφάνῳ . . . . ἐκάτερον (cf. II. 51, στεφανῶσαι δὲ τοὺς ὑεῖς τοὺς Διονυσίου . . . . ἐκάτερον), II. 55, προσάγειν αὐτὸν εἰς τὸν δῆμον εἰς τὴν πρώτην ἐκκλησίαν, II. 1b (Addendo). προσάγειν αὐτοὺς τοὺς πρυτάνεις κ.τ.λ. (The regular formula has the aorist προσαγαγεῖν. II. 52c etc.). Meisterhans wishes to emend the reading in II. 55 to προσαγαγεῖν. However with this use of the present might be compared I. G. I. 31, ἐξάγειν δὲ τὴν ἀποικίαν τριάκοντα ἡμερῶν and the use of the present tense of ἄγειν in Homer (See Munro's Homeric Grammar § 70). Similar uses of the present are preserved in certain phrases. Thus we always find γνώμην δὲ ξυμβάλλεσθαι τῆς βουλῆς εἰς τὸν δῆμον (II. 55, etc.), but δόγμα ἐξενεγκεῖν εἰς τὸν δῆμον (II. 51, 61 etc.), I. G. I. 27b, (Suppl. Page 59), μῆνα δὲ ἐμβάλλειν Ἑκατομβαιῶνα τὸν νέον ἄρχοντα, II. 51, καὶ χρηματίζειν περὶ ὧν λέγουσι (but elsewhere χρηματίσαι is found).

### Conclusion.

Within the limits of this study it was found impossible to make a complete syntax of the Inscriptions or of the Orators studied in connection with them. Only certain categories have been discussed, and chiefly those which seemed likely to yield the most valuable material for comparison. Yet in some of those omitted there is probably a certain degree of contrast or comparison still to be sought. Thus Fuhr has already noted the narrow range of the particle τε καὶ in the practical orators and Inscriptions, and attributes this to the influence of the legal language. The other particles also are rare in Inscriptions, and further comparisons along this line might prove of value. But it is not safe to assert that because these particles are not found in the Inscriptions or in the practical orators that therefore the latter are influenced by the former. Rather the coincidence is to be ascribed to the sphere of each



which does not favor the use of particles. The discussion of the article, the demonstratives etc., has also been omitted in this study. In the case of the article, Professor Gildersleeve has already pointed out that the Trapeziticus of Isocrates shows a certain relation to the formal use in decrees in its avoidance with proper names. It may be noted here that the so-called rhetorical position of the article is very common in the decrees, defining more fully and precisely the noun to which it is attached, and it is quite possible that the original home of this construction may be traced to the precise and formal language of the courts.

In the study of the prepositions it is clearly seen that the narrowest range of usages is found in the psephismata and that Isaeus, though he is much freer and has a wider range of constructions, shows certain limitations which are not found in Isocrates. In the latter there are many phrases and usages common in the language of the courts which are not found, but in other respects he employs by far the greater variety of usages.

The chapter on the cases yields little by way of contrast. Here indeed it is interesting to note that the Inscriptions do not show any such limitations as we can easily observe in other categories, while the dative case shows a much wider range in this sphere especially in the use with ἐπαινέσαι and ἐπιμελεῖσθαι. This is shown also in some of the Inscriptions not included in this study where we find γραμματεὺς τῇ βουλῇ καὶ τῷ δήμῳ (I, G. II. 865, 867, 870) used along with γραμματεὺς τῆς βουλῆς καὶ τοῦ δήμου. This wide use of the dative in the ISS is to some extent paralleled in Isaeus by his fondness for the Dative of Interest, but otherwise no very great difference is to be noted.

In the study of the moods there is greater difference observable. In the Inscriptions the Conditional Sentence is practically limited to the Legal type, and here Isaeus shows a certain likeness in that he uses a greater percentage than Isocrates. It is interesting to note that εἰάν is



the particle almost invariably employed in the decrees and always in Isaeus, while Isocrates uses it chiefly in [I] and XVII, thus showing a certain concession to the court formula. The other types of Conditional Sentences, though lacking in the Inscriptions, show some interesting variations in Isaeus and Isocrates. Isaeus as the practical business orator uses the Logical form about three times as frequently as Isocrates, but in the Ideal type the rhetorician uses more than five times the proportion in Isaeus. This shows most conclusively the difference in sphere in the two orators. The Ideal condition finds its proper sphere in the writings of an idealist while the Logical condition is the best instrument in the hands of a practical lawyer.

In Object Clauses we have shown that the difference in use between  $\delta\tau\iota$  und  $\acute{\omega}\varsigma$  may be generally retained in Isaeus, but is largely effaced in Isocrates, mainly through his desire to avoid hiatus, which feature of his style must not be disregarded even in syntactical constructions.

In Temporal and Causal Clauses there is little to be noted.  $\acute{\epsilon}\pi\epsilon\iota\delta\acute{\eta}$  is always causal in the decrees, no matter what tense is used, while the causal sense in the orators is practically confined to the present and perfect tenses. In the constructions with  $\pi\rho\acute{\iota}\nu$  the chief point to be noticed is the balance with  $\pi\rho\acute{\omega}\tau\epsilon\rho\omicron\nu$  in Isocrates. The same balance is to be noted in Consecutive Sentences in which correlation is found to an unusual degree in Isocrates, while the more practical lawyer does not strive for the effect of  $\sigma\epsilon\mu\nu\acute{\omicron}\rho\eta\varsigma$  produced by such correlations.

One of the most interesting features of the syntax of the Inscriptions is the limitation in the use of the participle in other than the substantival and attributive uses. The conditional, causal and concessive meanings are extremely rare and the genitive absolute is seldom found. Such a limitation is not known in the orators though Isaeus appears to avoid the indefiniteness of the participle as the protasis of a conditional sentence.



A peculiar survival in the decrees is the infinitive as an imperative. There is no encroachment of the regular imperative on this use for the period under discussion, nor is there any influence exerted by it on the orators. The articular infinitive comes into the decrees very late, the earliest example being about 330 B. C. In this case we have a clear example of the influence of the literary language upon that of decrees, just as we saw in the constructions with ἐπαυεῖν where the older dative case is gradually crowded out by the accusative which is the regular prose construction. The use of the Articular Infinitive affords an interesting comparison in the case of the orators. Isaeus who has a great deal of narrative makes much less use of this construction than the more rhetorical Isocrates. Yet the latter shows curious fluctuations of usage in various speeches, and even in different parts of the same speech as we have noted especially in the Encomium of Helen. The other uses of the infinitive offer little in the way of comparison.

In summing up the results of our investigations, we have given in very brief outline the chief points of comparison and of contrast. Although in most cases these are not conspicuous, yet it is clearly shown that the business orator is much closer to the limited sphere of the syntax of the courts and assemblies than the rhetorician. It may be going too far if we assert that, because a certain construction is not found in the Inscriptions or in Isaeus that therefore Isaeus is influenced by the language of the Inscriptions, but it brings them both into the same sphere where such constructions are avoided. And that they have much in common in the way of limitation is not to be denied. Isocrates on the other hand shows no such limitations, except occasionally in his private speeches, but employs a wealth of syntactical constructions which place him far outside the sphere and narrower range of the practical lawyer or the law maker.



**Vita.**

Allan Chester Johnson was born at Loch Broom, Nova Scotia, August 11, 1881. After following the regular courses here and at the Pictou Academy he entered Dalhousie College in the year 1899, and attended classes in the years 1899-1900, 1902-4, obtaining the degree of Bachelor of Arts with High Honors in Classics in 1904. He acted as tutor in Classics in 1904-6. In 1906 he entered Johns Hopkins University. In 1907 he was appointed University Scholar and in 1908 University Fellow in the Department of Greek. In 1909 he obtained the degree of Doctor of Philosophy, offering Greek, Latin and Sanskrit. His studies were pursued under the direction of Professors Gildersleeve, Smith, Bloomfield, Wilson, Miller, Robinson and Mustard, to all of whom and to Professor Howard Murray of Dalhousie he acknowledges his great indebtedness.

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