

καὶ ὁ δαίμων περιεποίησε: Isoc. vii 23 ἐν τῇ κληρώσει τὴν τύχην βραβέουσιν.

Misc. D. ii 1 τὰς πρὸς ἐκείνον διαλλαγὰς . . . τῆς ἑαυτῶν πατρίδος νομίζειν ἀνάστασιν: xix 91 εἰς τοῦτον ἔλθειν τὴν ὄργην: 126 τοιαύτη ταραχὴ καὶ τοιοῦτος θόρυβος περιεστήκει τὴν πόλιν: 288 τὴν πόλιν ἢ πονηρία καταστήσασ' ἔχει: 313 οὐδὲ γὰρ ὁ φθόνος αὐτοῖς ἔτι τμηκαῦτ' ἐναντιοῦται: 339 πονηρία δυνάμει δόξαν εὐρομένη παρ' ὑμῶν: 340 αἱ ἄλλαι δυνάμεις ἐπιεικῶς εἰσιν αὐτάρκειαι: iv 13 παρασκευῆς, ἣν ἀπαλλάξαι ἀν ὑμᾶς οἴομαι: vi 21 οὐ γὰρ ἀσφαλεῖς ταῖς πολιτείαις αἱ πρὸς τοὺς τυράννους αὐταὶ λίαν ὀμιλία: 24 ἐν τι κουνὸν ἢ φύσιν τῶν εὐφρονούντων ἐν αὐτῇ κέκτηται φυλακτῆριον: xvii 26 τὴν ἐκείνων κατοίκισιν αὐτοῖς ὄλεθρον φέρειν: Aeschin. ii 132 αὐτοὺς καθείλεν ἢ τοῖς ἀπορουμένοις στρατοπέδοις συνήθως παρακολουθοῦσα στάσις: Aeschin. i 127 περὶ τὸν τῶν ἀνθρώπων βίον καὶ τὰς πράξεις ἀψευδῆς τις ἀπὸ ταυτομάτου πλανᾶται φήμη κατὰ τὴν πόλιν, καὶ διαγγέλλει τοῖς πολλοῖς τὰς ἰδίας πράξεις, πολλὰ δὲ καὶ μαντεύεται περὶ τῶν μελλόντων ἔσεσθαι (an exceedingly bold personification, which Aeschines proceeds to justify by alluding to temples of Φήμη): D. vii 36 ἀριθμὸς ἡμερῶν ἐστὶν ὁ κρίνων: xix 81 ἢ γὰρ ἀλήθεια καὶ τὰ πεπραγμέν' αὐτὰ βοᾷ: Aeschin. iii 239 ὁ δὲ κομίζων ἦν τὸ χρύσιον καιρὸς καὶ φόβος καὶ χρεῖα συμμαχῶν. Cf. D. ix 36: xlv 67: Aeschin. iii 37: Hyp. iii (v) 2 οὕτως . . . ἐξίστησιν ἡμῶν τὴν φύσιν ἔρωσ, προσλαβὼν γυναικὸς ποικιλίαν.

Xenophon uses abstract subjects with moderate freedom.

Oec. 5. 1 ἔοικε ἢ ἐπιμέλεια αὐτῆς εἶναι ἅμα τε ἡδυνάθειά τις καὶ οἴκου αὔξεισι καὶ σωμάτων ἄσκησις: An. I. x 18 εἴ ποτε σφόδρα τὸ στρατεύμα λάβοι ἔνδεια: III. i 38 ἢ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἢ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν: iv 32 ἐδίδαξεν αὐτοὺς ἢ ἀνάγκη: VII. vii 36 οὐ γὰρ ἀριθμὸς ἐστὶν ὁ ὀρίζων τὸ πολὺ καὶ τὸ ὀλίγον, ἀλλ' ἢ δύναμις τοῦ τε ἀποδιδόντος καὶ λαμβάνοντος: Cyr. I. ii 7 ἔπεσθαι δοκεῖ μάλιστα τῇ ἀχαριστίᾳ ἢ ἀναισχυντίᾳ: IV. v 21 ἢ ὄργη . . . σὺν τῷ φόβῳ λήγοντι ἄπεισι: An. VI. i 21: Ages. 2. 12, 25: *Hipparch.* I. 14: 7. 7 ὁ γὰρ φόβος δεινὸς δοκεῖ συμφύλαξ εἶναι: *Hipp.* 3. 5: 6. 13: *Cyn.* 5. 28: 12. 4.

### Adjectival qualification of abstracts

The Greek orators, in spite of the free use which some of them, notably Demosthenes, make of abstract substantives, very seldom qualify them with adjectives.<sup>1</sup> Thus, for 'infatuated mentality' Demosthenes says γνώμης καὶ κακοδαιμονίας (ii 20), for 'disastrous situation' τοῦ κακοῦ καὶ τοῦ πράγματος (xix 198), for 'unbridled character' τὸν τρόπον καὶ τὴν ἀσελγείαν (xxi 137), for 'insane extravagance' μανίαν καὶ πολυτελείαν (li 35). Cf. xx 166 ὑπὸ τῆς τῶν λεγόντων κραυγῆς καὶ βίας καὶ ἀναισχυντίας: xviii 218 ἢ ἐμῇ συνέχειᾳ καὶ πλάνοι καὶ τάλαιπωρία: lix 3 συμβάντος τῇ πόλει καιροῦ τοιοῦτου καὶ πολέμου: 'when the city was engaged in such a critical struggle'.

On the other hand, writers who aim at a poetical and exalted style employ such qualified abstracts freely. For example: Democ. *Fr.* 119 εὐξύνετος ὄξυδερκεῖη: Gorg. *Fr.* 6 οὔτε ἐνοπλίον ἔριδος οὔτε φιλοκάλου εἰρήνης: *Fr.* 11. 9 καὶ φρίκη περίφοβος καὶ ἔλεος πολὺδακρος καὶ πόθος φιλοπενθής: *Fr.* 11. 4 αἰτία ἀνεπίδεικτος ἔκπληξιν ἐμφανῆ ἐμποιεῖ: *Fr.* 11<sup>a</sup> 30 σχολῆς ἄλπουν διατριβήν: Hdt. vii 190 ἦν γὰρ τις καὶ τοῦτον ἄχαρις συμφορῇ λυπεῖσα παιδοφόνος: viii 3. 1 στάσις γὰρ ἐμφυλὸς πολέμου ὁμοφρονέοντος τοσοῦτω κάκιόν ἐστι ὅσω πόλεμος εἰρήνης: Th. i 70. 8 ἡσυχίαν ἀπράγμονα . . . ἀσχολίαν ἐπίπονον: 74. 1 προθυμίαν ἀκονοτάτην: 84. 2 σωφροσύνη ἐμφρων: ii 45. 1 ἀνανταγωνίστω εὐνοία: iii 43. 4 ὑπεύθυνον τὴν παραίνεσιν ἔχοντας πρὸς ἀνεύθυνον τὴν ὑμετέραν ἀκρόασιν: 59. 1 οἰκτῶ σώφρονι: 82. 4 τόλμα μὲν γὰρ ἀλόγιστος ἀνδρεία φιλέταιρος ἐνομίση, μέλλησις δὲ προμηθῆς δειλία εὐπρεπῆς: iv 18. 5 ἀκίνδυνον δόκησιν ἰσχύος: vi 83. 1 προθυμίαν ἀπροφάσιστον: 92. 2 τὴν φυγαδικὴν προθυμίαν: iv 108. 4 βουλήσει ἀσαφεῖ . . . προνοία ἀσφαλεῖ . . . ἐλπίδι ἀπερισκέπτῳ . . . λογισμῷ αὐτοκράτορι: vi 28. 2 οὐ δημοτικὴν παρανομίαν: 59. 1 ἀλόγιστος τόλμα: Pl. *Soph.* 267D παλαία τις ἀργία τοῖς ἐμπροσθεν καὶ ἀσύννοος παρῆν: *Phdr.* 240E παρρησία κατακορεῖ καὶ ἀναπεπταμένη χρωμένον: *Leg.* 692A αὐθάδει ῥώμη: 709A πενίας χαλεπῆς ἀπορία: 824A τὴν ἀγριον τῶν θηρίων ῥώμην: *Prt.* 311A ὑπ' ἰταμότητος ὀξείας καὶ πρακτικῆς. But even writers

<sup>1</sup> Isoc. i 15 γέλωτα προπετῆ: 38 δικαίαν πενίαν . . . πλοῦτον ἄδικον: D. xviii 201 ἀσφάλειαν ἀδοξόν (viii 46 ἀνήκεστον βαθυμίαν, and xix 259 αὐθαίρετον δουλείαν are easier).

who freely qualify abstract substantives frequently use co-ordination. Th. vi 28. 1 *μετὰ παιδιᾶς καὶ οἴνου*, 'in a drunken frolic': 87. 3 *τῆς ἡμετέρας πολυπραγμοσύνης καὶ τρόπου* (cf. Pl. *Symp.* 219D *φύσιν τε καὶ σωφροσύνην καὶ ἀνδρείαν*): Pl. *Symp.* 213D *μανίαν τε καὶ φιλεραστίαν*: X. *HG* vii 2. 8 *οἱ δ' ὠθοῦμενοι ὑπ' αὐτῶν τῇ τόλμῃ τε καὶ μάχῃ εἰς ἔλαπτον συνειλοῦντο*.

A similar restriction in the use of qualified abstracts is noted by Radford (p. 7):

Phrases in which the abstract subject is made more complex by having a second abstract dependent upon it as genitive or prepositional phrase are extremely rare in Demosthenes; such a subject as *τὸ τῆς φύσεως βάρβαρον* (xxi 150) is very exceptional. On the other hand, these complex phrases are frequent in Thucydides, Antiphon; Isocrates and Aeschines, as Isocr. *Ep.* viii 5 *αἱ περὶ τὴν ῥώμην καὶ τὸ τάχος δυνάμεις*: Aeschin. ii 64 *ἡ τῆς αἰτίας ἀπιθανότης*: iii 60, 155, 208.

We may conjecture that the tendency to refrain from the use of qualified abstracts is due partly to a desire for simplicity, partly to an unwillingness to complete the personification by attributing characteristics (often human characteristics) to the personified idea.

So far we have taken into consideration abstract substantives. But two other Greek modes of expressing abstract ideas must now be noticed.

#### *Neuter adjective or participle*

(1) Thucydides very frequently uses the neuter article and adjective instead of an abstract substantive: e.g. i 36. 1 *τὸ μὲν δεδιὸς αὐτοῦ . . . τὸ δὲ θαρσοῦν . . .*: 37. 4 *τὸ εὐπρεπὲς ἄσπονδον προβέβληται*: ii 38. 1 *ἡ τέριψις τὸ λυπηρὸν ἐκπλήσσει*: 42. 4 *ἐλπιδὶ τὸ ἀφανὲς τοῦ κατορθώσεω ἐπιτρέψαντες*: 61. 2 *τὸν ἑμὸν λόγον ἐν τῷ ὑμετέρῳ ἀσθενεῖ τῆς γνώμης μὴ ὀρθὸν φαίνεσθαι, διότι τὸ μὲν λυποῦν ἔχει ἤδη τὴν αἴσθησιν ἐκάστῳ*: iii 10. 1 *ἐν τῷ διαλλάσσοντι τῆς γνώμης καὶ αἱ διαφοραὶ τῶν ἔργων καθίστανται*: v 9. 6 *ἐν τῷ ἀνειμένῳ αὐτῶν τῆς γνώμης*: 68. 2 *διὰ τῆς πολιτείας τὸ κρυπτόν . . . διὰ τὸ ἀνθρωπεῖον κομπῶδες*: vi 72. 4 *μετὰ τοῦ πιστοῦ τῆς ἐπιστήμης* (cf. vii 68. 1): i 142. 8 *ἐν τῷ μὴ μελετῶντι ἀξυνετώτεροι ἔσονται*.

So, too, Ant. ii 3 *τὸ θυμούμενον τῆς γνώμης* (cf. vi 3 *μάλιστα*

*μὲν τῶν θεῶν ἔνεκα καὶ τοῦ εὐσεβοῦς*): often in Plato *τὸ καλόν, τὸ δίκαιον, τὸ ἄληθες*, etc., are similarly used.

In other prose-writers the idiom is extremely rare. *τὸ τῆς φύσεως βάρβαρον* in the passage of Demosthenes mentioned by Radford in the passage quoted on p. 36 is very exceptional. See Kühner-Gerth, II, i, pp. 267-8: cf. Andocides ii 9 *τῷ ἐμῷ αἰσχυρῷ*, and, for verse instances, Philiscus 7 (Diehl, *Anth. Lyr.*<sup>3</sup> i, p. 114) *τὸ τῆς ἐμῆς ψυχῆς φιλέταιρον* and *Anacreontea* 24. 5 *τὸ νηκτόν*. See CR xlv (1931), p. 7.

Here are some other examples: Hip. *De aere locis aquis* 12. 56 (p. 68, I. 8 Heiberg): *τὸ ἀνδρείον*: *ibid.* 19. 72 (p. 72, I. 31) *τοῦ τάλαιπῶρον*: *Loc. Hom.* 13 (Littré vi, p. 302) *τὸ δὲ ὄρων τοῦ ἀνθρώπου ἀποσβέννυται*: Arist. *Pol.* 1265<sup>a</sup>10 *τὸ μὲν οὖν περιττόν ἔχουσι πάντες οἱ τοῦ Σωκράτους λόγοι καὶ τὸ κομμῶν καὶ τὸ καινοτόμον καὶ τὸ ζητητικόν*: Pl. *R.* 474D *τὸ γρυπτόν*: 486D *τὸ αὐτοφυές*: *Leg.* 680D *τὸ ἀρχαῖον αὐτῶν ἐπὶ τὴν ἀγριότητα διὰ μυθολογίας ἐπανενεγκῶν* ('their primitive ways', England): 693E *τὸ μοναρχικόν . . . τὸ ἐλεύθερον*: 695B *τῷ ἴσῳ ἀγανακτῶν*: 697C *τὸ ἐλεύθερον . . . τὸ δεσποτικόν*: 702C *μηδὲν ὑπολογιζόμενος τὸ ξενικόν αὐτῶν*: [Lys.] vi 25 *τὸ αὐτόματον*: xxi 25 *ἐν τῷ θαρραλέῳ ὄντας* (xii 94).<sup>1</sup>

#### *Articular infinitive*

(2) The articular infinitive, which is less abstract than an abstract substantive, is often used in substitution for it by Demosthenes, less frequently by other orators (Radford (p. 7) counts nineteen examples in Demosthenes, eight in Isocrates, one or two each in the remaining orators). How nearly the articular infinitive approximates to a substantive may be seen by its use as a subject: D. xix 289 *οὐ δέδοικ' εἰ Φίλιππος ζῆ, ἀλλ' εἰ τῆς πόλεως τέθνηκε τὸ τοὺς ἀδικοῦντας μισεῖν καὶ τιμωρεῖσθαι*: 210 *ἐπελαμβάνετο αὐτῆς* (sc. *τῆς διανοίας*) *τὸ συνειδέναί*. So also Xenophon, *Oec.* 12. 11 *τὸ μεθύειν λήθην ἐμποιεῖ*: *Hierarch.* 4. 11 *τὸ εἰδέναί . . . τοῦτο θαρσεῖν κωλύει* (cf. iv 13: v 4): *Cyr.* I. iv 21 *ὁ Κύρος ἐφέρετο, μόνον ὄρων τὸ παῖεν τὸν ἀλίσκόμενον*. (Cf. Kühner-Gerth II. ii 37-43.)

The articular infinitive is subject of a transitive or intransitive

<sup>1</sup> See also p. 20.

xviii 245 καὶ οὐκ αἰσχύνει τὸν αὐτὸν εἰς τε μαλακίαν σκώπτων καὶ τῆς Φιλίππου δυνάμεως ἀξιῶν ἔν' ὄντα κρείττω γενέσθαι, καὶ ταῦτα τοῖς λόγοις;: 'you have the effrontery to expect a man whose cowardice you mock to prove superior to Philip's power by the unaided resources of his eloquence': xix 301 τὸν δὲ πεπρακόθ' ἑαυτὸν κολάσητε καὶ τοῦθ' ἅπαντες ἴδωσιν: 'when all men see the punishment you mete out to venality'.

*Splitting of clauses into phrases and single words*

The Greek tendency to split up a thought into its component parts applies to the smaller units of style as well as the larger. Not only are sentences split up into short clauses: clauses, too, are split into phrases and single words. This tendency is manifested in various ways.

*Hendiadys: two substantives*

In the first place, where English would have an abstract substantive qualified by an attribute, Greek usually prefers a pair of co-ordinated substantives. I have illustrated this in discussing the Greek use of abstracts, and suggested one reason for this tendency. Another reason is what I may call the hendiadystic bias of Greek, which is one manifestation of the general preference for small units. The following types of hendiadys may be noted.

Substantives of which, in English, one would normally be dependent on the other, are co-ordinated in Greek. D. xviii 297 ταύτης τῆς οὕτως αἰσχρᾶς καὶ περιβοήτου συστάσεως καὶ κακίας, μᾶλλον δ', ὦ ἄνδρες Ἀθηναῖοι, προδοσίας: 'conspiracy of cowardice, or rather of treachery'; xix 77 εἰς χρόνους καὶ πόλεμον καὶ τριβὴν ἐμπέση: 'might become involved in the delays of a protracted campaign': xix 314 καὶ κλύδωνα καὶ μανίαν τὰ καθεστηκότα πράγμαθ' ἡγουμένων: 'a wave of madness': xix 220 μὴ . . . ὑμεῖς τὴν ἀρὰν καὶ τὴν ἐπιπορκίαν οἴκαδ' εἰσενέγκησθε: 'the curse of perjury'.

*Two verbs*

An adverbial qualification is often replaced in Greek by a

second verb. Pl. *Prt.* 333E τετραχύνθαι τε καὶ ἀγωνίαν: 'was bristling for a fight': D. viii 64 ἔχει καὶ ὁμολογεῖ: 'avowedly possesses': xviii 13 ἐτραγώδει καὶ διεξήγει: 'described in high-flown language' (cf. xviii 14, 21, 22: xix 156: Aeschin. iii 146): xix 59 πάντα τὰ κεῖ πράγματα ἀπολώλει καὶ τέλος εἶχεν: 'were finally ruined': ix 62 ἄρχουσι καὶ τυραννοῦσι: 'rule despotically': Isoc. v 79 τῶν βλασφημούντων καὶ φλυαρούντων: 'people who talk libellous nonsense': xii 74 τοῖς ἀλαζονευομένοις καὶ λέγουσιν ὅτι ἂν τύχωσιν: 'irresponsible charlatans': D. xv 9 τῶν γεγεννημένων τι καὶ συνεννηροχότων: 'an incident which has turned out to your advantage'. Contrast with the above examples Th. vi 54. 3 ἐρωτικῶς περιαλήσας: vii 71. 3 περιδεῶς ξυναπονεύοντες. But, on the whole, the adverb is not a characteristically Greek mode of expression. I add a few further examples of this Greek preference for hendiadystic expression: Aeschin. i 193 δεῦρο ἀναβῆ καὶ ἀναισχυντῆ: 'has the effrontery to come forward' (the context shows that the ἀναισχυντία consists in the mere act of coming forward at all): ii 40 παραδόξως καὶ φιλανθρώπως: 'in a surprisingly friendly way' (cf. D. lix 107 οὕτως αἰσχρᾶς καὶ ὀλιγῶρως εἴσατε: 'with such disgraceful unconcern'): Aeschin. ii 41 πολλὸς ἦν τοῖς ἐπαίνους καὶ ἐπαχθῆς: 'fulsomely lavish in his compliments': D. ix 61 ἐσίγα καὶ κατεπέπληκτο: 'was cowed into silence': xix 248 συνέκρυψε καὶ συνέπραξε: 'joined in the conspiracy of silence'.

We may notice here the Greek habit of linking *πολύς* to a qualitative epithet by *καί*.

*Coupling of attribute by καί*

When in Greek a substantive to which an attributive adjective is attached itself possesses an adjectival, descriptive force, the two words are normally linked by *καί*; sometimes, to mark the effect of climax, by *καί ταῦτα*. Hdt. iii 73. 1 ἀρχόμεθα . . . ὑπὸ Μήδου ἀνδρὸς μάγου, καὶ ταῦτα ὦτα οὐκ ἔχοντος: D. xv 23 ὑμεῖς δ' ὄντες Ἀθηναῖοι βάρβαρον ἄνθρωπον, καὶ ταῦτα γυναῖκα, φοβήσεσθε;: lii 25 ὁ δὲ Κηφισιάδης (sc. ἦν) μέτοικος καὶ οὐδὲν δυνάμενος: 'whereas Cephisades was a helpless metic': Hyp. iii (v) 3 ἄνθρωπον λογογράφον τε καὶ ἀγοραῖον, τὸ δὲ μέγιστον Αἰγύπτιον: 'a