



HERODOTUS
From the bust in the National Museum at Naples

SELECTIONS FROM
HERODOTUS

SELECTED AND EDITED, WITH
AN INTRODUCTION, NOTES, AND
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διαλέγεσθαι, to talk with; ἐν θαλάρῃ εἶπαι for θαλάρῃ, to wonder; μνηστῆρ ἔχειν for μνηστῆρ, to remember, and many more.

Of figures of speech he is very sparing, except those that had already become current in the language and are familiar to readers of Homer or of Attic Greek.

Here and there in the commentary other points of style are mentioned, peculiarities of order or other mannerisms, but for an appreciation of Herodotus few directions need be given other than the obvious ones of careful attention to forms and their proper meaning. Given a good previous training in the elements of the language and a genuine desire to know him, any one may in a short time acquire facility in reading Herodotus and may be trusted without further guidance to appreciate the charm of his style.

THE DIALECT OF HERODOTUS

The dialect employed by Herodotus is the so-called New Ionic, which in its general character forms a bridge between the Old Ionic, or Epic, of Homer and the Attic, the standard literary dialect of the fifth and fourth centuries B.C. Its likeness to the Epic is shown by the use of η for ᾶ of the Attic, the large number of uncontracted forms, and practically identical inflectional endings. On the other hand, the forms tend to become more stereotyped, and many non-Attic forms used by Homer have given place to those that were adopted by the Attic. In some points the New Ionic differs from both the earlier and later dialects, but these may be quickly learned, and the student who pays close attention to the peculiar dialectical forms in the first half-dozen pages should have no further trouble with the dialect.

In the following summary the most striking characteristics of the dialect are enumerated.

Letters and Sounds

CONSONANTS.

I. κ for π in all adjectives and adverbs from the pronominal stem πρ-; e.g. κολός, δκοτός, κόσος, δκόσος, κότρετος, δκότρετος, κῆς, κότρε, κοῖ, κῆ, and the corresponding indefinites, κως, δκως, etc., instead of πρτός, δπρτός, etc.

2. Absence of the aspirate (rough breathing). In the text the rough breathing is written over initial vowels, but a preceding mute consonant remains unchanged; e.g. ἀτ-κνήλομα, καρ-οράω, ἀτ' ἦς, instead of ἀσπνήλομα, καθοράω, ἀφ' ἦς.

3. Transfer of the aspirate; e.g. ἐπρόθερον (ἐπρθεῖρον), κηλῶν (κηλῶν).

4. Smooth mute for rough mute in such words as αῦτῆς (αἰδῆς), δέχομαι (δέχομαι).

5. γ for γν in γνῶμαι (γνῖνομαι), γυνώσκω (γυννώσκω), etc.

VOWELS.

6. η for ᾶ (of the Attic):

(a) In endings of α-stems; e.g. χάλῃ, αἰθή, etc. (In Attic such stems retain ᾶ after ε, ι, ρ; cf. also in Homer θεά and some proper names.)

(b) In stems; e.g. ππῆγ- (Attic ππαγ-) from which come πρῆσσω, πρῆξῆς, ππῆγμα; κπῆ- (Attic κπα-) from which come κπῆτῆρ, etc.

7. η for ᾶ (of the Attic) in abstracts formed from adjectives in -ης and -οος; e.g. from ἀνήθῆς, ἀνήθειη (Attic ἀνήθεα); from εἰπῶος, εἰπῶη (Attic εἰπῶα).

8. η for εἰ in the noun or adjective endings -εως, -εα(η), -εω, (of the Attic) and in the verbs derived from them; e.g. βασιλήη, μαντήηων, αἰθήος, αἰθήηα.

9. εἰ for ε and ου for ο in such words as ξέῖνος (Attic ξένος), μῶνους (μῶνος), οὐνομα (οὐνομα).

10. ε for εἰ in ἐς (ές), ταχέε (ταχέια), κρέσσω (κρείσσων), etc.; also in forms derived from the stem δεικ-; e.g. δέξομα, ἐπιδέξῆς, etc.

11. ε for α in τέσσερες (τέσσαρες), γένηος (γένεος), etc.

12. α for εἰ in μέγαθος (μέγθεθος), τείνω (τέινω), etc.

13. ω for αυ in θαύμα (θαῦμα), etc.

14. ω for ου in ἄω (οῦω), etc.

VOWELS BEFORE VOWELS.

15. When α is followed by an ε-sound or an ο-sound contraction often results; αέ, αη, become αῖ; αεἰ, αηῖ, become εῖ; αο, αου, αω, become ω; αυ becomes ω; e.g. ὀπάε(η)ται = ὀπάται; ὀπάε = ὀπέ; ὀπαων = ὀπων.

16. When ο is followed by an ε-sound or an ο-sound, contraction often results; οε, οο, οου, become ου (Attic) or ου (Epic).

οει, ηη, ου, become οι; e.g. ἐμυθόηρο = ἐμυθόηρο; δικάζουσι = δικάζουσι; δίδοει = δίδοι.

17. Occasionally contraction results when ε is followed by ε or ο; εε, εει, become ει; εο, εεο, εου, become ου (ευ); e.g. ποίετα = ποίει; ποίεε (imv.) = ποίει; πλάσθας = πλάθεισας. Herodotus rarely contracts εα, but εεα becomes εει; e.g. ἀκλέεα = ἀκλέει. In the combinations -τέα and -τέο, one ε disappears.

(a) Verbs in -αω often have forms like -εω verbs; e.g. ὀπέω (ὀπάω); χράδομαι sometimes appears as χρέεμαι, with corresponding forms, such as χρέουρα, χρέεμενος.

18. Crasis, or the contraction of a vowel or diphthong at the end of a word with a vowel or diphthong beginning the following word, which is rare in Homer, is common in Herodotus, especially with the definite article. Here οα becomes ω, οε becomes ου, as in ordinary contraction. But ο + αω becomes ωω; e.g. ἀνθρώς (ὁ ἀνθρός), τῶντό (τὸ ἀντό); οι + α becomes ω (without iota subscript); e.g. ἀλλοι (οἱ ἄλλοι); αι + α becomes α (without iota subscript); e.g. κάρταδοι (καὶ ἀρτάδοι).

Inflections

19. The dual is lacking in all inflections.

Nouns and Adjectives

FIRST DECLENSION

20. Feminines end in η, which is retained through the singular, or in α, which is changed to η in the genitive and dative singular; e.g. χλόη, -ης, ἀμαξία, -ης, μοῖρα, -ης. All masculines end in ης; e.g. δεσπότης, *peanuts*.

21. Masculines have -εω (metathesis of quantity for -ῶο) in the genitive singular (with accent as if αο), and sometimes -εα (for -ηα) in the accusative singular, in the analogy of third declension nouns in -ης; e.g. δεσπότεω, *peanuts*, δεσπότην or δεσπότεα.

22. The genitive plural of masculines and feminines ends in -εω; e.g. χλοῶων, δεσποτέων.

23. The dative plural of masculines and feminines ends in -ησσι; e.g. χλόησσι, δεσπότησσι.

SECOND DECLENSION

24. The genitive singular ends in -ου (never -οο); e.g. θεοῦ.

25. The dative plural ends in -οσι; e.g. θεοισι.

26. A few nouns, mostly proper names, follow the so-called Attic declension, showing ω in every form instead of ο; an iota in the ending appears as subscript; e.g. Ἀμφιάρεωσ, -εω, -εω, εω. (The accent is the same as if ο were used).

THIRD DECLENSION

27. The dative plural always ends in -οσι (never in -εοσι); e.g. πόλισσι (fr. πόλισ).

28. Stems in -σ do not contract, as in Homer; e.g. γέσος, γέσος, etc. Stems in -ασ have forms in -εσ except in the nominative, accusative, and vocative, singular and plural; e.g. γέσας, γέσος, γέσας, γέσασ, γέσων, γέσασσι, γέσασσ.

29. πόντις is declined on the stem ποντι- and has in the dative singular ποντι.

30. Nouns in -υς are declined -υς, -υος, -υι, -υη, -υες, -υων, -υσι, -υσι; or -υς, -εος, -ετι, -υη, -εες, -εων, -εσι, -εας. Adjectives in -υς follow the latter declension in the masculine and neuter; the feminine ends in -εα, and is declined like the first declension; e.g. βαρυς, βαρυία, βαρυί. Instead of ποντις, ποντι, Herodotus, like Homer, uses ποντιός, ποντιών.

31. βασιλεύς has -εω in the vocative singular and dative plural, elsewhere βασιλέος, etc.

32. ηγής is declined ηγής, ηγι, ηέα, ηέας, ηέων, ηησσι, ηέας.

Pronouns

33. Personal: 1. ἐγώ (ἐγωγέ), ἐμέο (ἐμεῶ, μεσ), ἐμού (μου), ἐμέ (με), ἡμεῖς, ἡμέων, ἡμῶν, ἡμῖν, ἡμῖς. 2. σὺ, σέο (σεῶ, σεω), σοί (σοι), σέ (σε), ὑμεῖς, ὑμέων, ὑμῶν, ὑμῖν, ὑμῖς. 3. No nominative, εἶ, οἱ, μῆ, σφέτις, σφέων, σφοι, σφέας.

34. Reflexive: 1. ἐμαυτοῦ, -ῆς, etc. 2. σεαυτοῦ, -ῆς, etc. 3. ἑαυτοῦ, -ῆς, etc. ἑαυτων, ἑαυτοισι, -ασσι (σφοσι), ἑαυτοῦς, -ας.

35. Relative: with the exception of ὅς, ἧ, οἷ, αἷ, all forms have initial τ and are identical with the forms of the definite article; except that, after prepositions that have suffered

elision, forms similar to the nominative masculine and feminine are used; e.g. $\acute{\alpha}\pi\rho' \omicron\delta$.

36. Interrogative: $\tau\acute{\iota}\varsigma$, $\tau\acute{\iota}$, $\tau\acute{\epsilon}\upsilon$, $\tau\acute{\epsilon}\lambda\epsilon\upsilon$ (*thy*), $\tau\acute{\iota}\nu\alpha$, $\tau\acute{\iota}$, $\tau\acute{\iota}\nu\epsilon\varsigma$, $\tau\acute{\iota}\nu\alpha$, $\tau\acute{\epsilon}\omega\nu$, $\tau\acute{\epsilon}\omega\sigma\iota$, $\tau\acute{\iota}\nu\alpha\varsigma$, $\tau\acute{\iota}\nu\alpha$.

37. Indefinite: $\tau\acute{\iota}\varsigma$, $\tau\acute{\iota}$, etc., like the interrogative, except that all forms are enclitic.

38. Indefinite relative:

$\delta\acute{\omicron}\tau\acute{\iota}\varsigma$, $\eta\tau\acute{\iota}\varsigma$, $\delta\ \tau\acute{\iota}$,	$\omicron\tau\acute{\iota}\nu\epsilon\varsigma$, $\acute{\alpha}\tau\acute{\iota}\nu\epsilon\varsigma$, $\acute{\alpha}\sigma\omicron\alpha$
$\delta\tau\acute{\epsilon}\omega$	$\delta\tau\acute{\epsilon}\omega\nu$
$\delta\tau\acute{\epsilon}\omega$	$\delta\tau\acute{\epsilon}\omega\sigma\iota$
$\theta\eta\tau\acute{\iota}\nu\alpha$, $\theta\eta\tau\acute{\iota}\nu\alpha$, $\delta\ \tau\acute{\iota}$	$\omicron\theta\eta\tau\acute{\iota}\nu\alpha\varsigma$, $\acute{\alpha}\sigma\tau\acute{\iota}\nu\alpha\varsigma$, $\acute{\alpha}\sigma\omicron\alpha$

Verbs

39. The augment is lacking in most verbs beginning with a diphthong and in some verbs beginning with a single vowel, in iterative imperfects, and sometimes in the pluperfect.

40. Personal endings are in general the same as in Attic. The Epic endings $-\alpha\tau\alpha$ (for $-\pi\tau\alpha$), $-\alpha\tau\omicron$ (for $-\pi\tau\omicron$), often occur, especially in the perfect and pluperfect middle (passive), in the optative, and in the present and imperfect of μ -verbs.

41. The pluperfect active has the endings $-\epsilon\alpha$, $-\epsilon\alpha\varsigma$, $-\epsilon\acute{\epsilon}$, $-\epsilon\alpha\tau\epsilon$.
42. μ -verbs have many forms on the analogy of α -verbs; e.g. $\delta\acute{\omicron}\delta\omicron\iota$ ($\delta\acute{\omicron}\delta\acute{\omicron}\epsilon\alpha$) for $\delta\acute{\iota}\delta\omega\sigma\iota$, $\tau\acute{\iota}\theta\epsilon\acute{\iota}$ ($\tau\acute{\iota}\theta\epsilon\tau\epsilon$) for $\tau\acute{\iota}\theta\eta\sigma\iota$; in the third person plural the epic forms $\tau\acute{\iota}\theta\epsilon\tau\omicron\tau\iota$, $\delta\acute{\omicron}\delta\omega\tau\iota$ are used; μ -verbs with stem ending in α sometimes change the stem vowel to ϵ , just as $-\alpha\omega$ verbs (§17a); e.g. $\acute{\alpha}\pi\omicron\sigma\tau\epsilon\tau\alpha$ for $\acute{\alpha}\pi\omicron\sigma\tau\alpha\tau\alpha$.

43. $\epsilon\mu\iota$: like the Attic, except, regularly, the Epic forms $\epsilon\acute{\iota}\varsigma$, $\epsilon\mu\acute{\epsilon}\nu$, $\acute{\epsilon}\omega\nu$, $\acute{\epsilon}\omega\sigma\alpha$, $\acute{\epsilon}\omega$ and, occasionally, other Epic forms.

44. $\epsilon\mu$: like the Attic, except an occasional Epic form in the imperfect indicative; e.g. $\eta\acute{\iota}\alpha$, $\eta\acute{\iota}\epsilon$, $\eta\acute{\iota}\sigma\alpha\nu$.

45. $\acute{\alpha}\iota\alpha$: $\acute{\alpha}\iota\delta\alpha\varsigma$, $\acute{\alpha}\iota\delta\alpha\mu\epsilon\nu$, $\acute{\iota}\delta\eta\upsilon\nu$ (perfect indicative); $\eta\acute{\�}\epsilon\alpha$, $\eta\acute{\�}0\epsilon\epsilon$, $\eta\acute{\�}0\epsilon\sigma\alpha\nu$ (pluperfect); $\epsilon\acute{\iota}\delta\acute{\epsilon}\omega$, etc. (subjunctive); otherwise like the Attic.

46. $\eta\eta\mu$: in general, like $\tau\acute{\iota}\theta\eta\mu$; but pres. 3 sing. $\eta\epsilon$.

SYNTAX OF HERODOTUS

The rules of agreement in Herodotus are, in general, those that are found in Homer and in Attic Greek. For convenience, the most important rules are summarized here.

1. A verb agrees with its subject in number and person.

But—

(a) A neuter plural subject generally takes a singular verb.

(b) A collective noun may take a plural verb.

(c) A plural subject expressing magnitude may take a singular verb.

(d) With several subjects, the verb may agree with the nearest.

(e) Sometimes a verb agrees with the predicate noun instead of the subject.

2. An adjective qualifying a substantive must agree with it in gender, number, and case. The adjective is either (1) *attributive*, when it simply qualifies without an assertion; e.g. $\acute{\alpha}\gamma\alpha\theta\acute{\omicron}\varsigma$ $\acute{\alpha}\theta\eta\upsilon\alpha\sigma$ *a good man*; or (2) *predicative*, when it is asserted of the subject or object; e.g. δ $\acute{\alpha}\theta\eta\upsilon\alpha\sigma$ $\acute{\alpha}\gamma\alpha\theta\acute{\omicron}\varsigma$ $\acute{\epsilon}\tau\epsilon\omega$ *the man is good*.

(a) A predicative adjective is sometimes neuter, even though its substantive is masculine or feminine, if it is thought of as a thing.

(b) When the subject is a clause, the predicative adjective is neuter, commonly in the singular, but sometimes in the plural.

3. A substantive qualifying another substantive must agree with it in case, and also in number, except when the sense will not permit. The qualifying substantive is either (1) in *apposition*, when it qualifies without an assertion; or (2) *predicative*, when it is asserted of the subject or object.

(a) A word for the whole may have as appositives the parts of the whole.

4. Predicate adjectives and substantives are used after verbs meaning to *be*, *become*, *seem*, *appear*, *be called*, etc., and agree with the subject.

5. Predicate adjectives and substantives are used after verbs meaning to *make*, *show*, *name*, *call*, etc., and agree with the object.

6. A predicate adjective is often used with other verbs than those above mentioned, where we should use adverbs or render by a periphrasis; e.g., in Homer, *βῆ δ' ἀκῶν he went silently or he was silent as he went*. This is very common in the case of words like *πῶτος*: *πῶτος κατεστρέφητο he was the first to subjugate*.

7. A relative pronoun agrees with its antecedent in number and gender; its case is determined by the construction of the clause in which it stands.

(a) Variations from this law of agreement sometimes occur, such as (1) construction according to sense; or (2) agreement with the predicate instead of the subject.

(b) A relative in the accusative is often attracted to the case of the antecedent, expressed or understood, if the antecedent is genitive or dative.

The Article

8. In Homer *ὁ, ἡ, τὸ* is commonly a demonstrative pronoun and is used either as a substantive or an adjective. In Herodotus, as in Attic, the demonstrative force is retained in some cases.

9. The article has demonstrative force chiefly when followed by *μὲν* or *δέ* or when preceded by *καί*; so especially in contrasts, as *ὁ μὲν . . . ὁ δέ the one . . . the other; οἱ μὲν . . . οἱ δέ these . . . those, some . . . others; τὰ μὲν "Εἰληταί, τὰ δέ βαβυλωνία κωδέθηρα some exhibited by Greeks, others by Babylonians*, 49, 3.

(a) A substantive or pronoun may take the place of the article with *δέ*; e.g. *ὁ μὲν κρηναῖα, Ζώων δέ λέγει he (Cressus) asked, and Solon said*, 58, 12.

(b) *ὁ ἡ, τὸ, οἱ, αἱ, τὰ* *δέ* without a preceding *μὲν* often means *but (and) he (she, this, they, these)* and generally refers to some other than the subject of the preceding sentence; *ἡ γυνὴ ἐκῆκε τὴν Τύρα· ὁ δὲ ἦλθε the woman summoned Gyges; and he came*, 53, 27. But Herodotus often uses it with reference to the subject of the preceding sentence.

10. The article may take the place of an unemphatic possessive pronoun, when there is no doubt as to its reference; e.g.

βουλομαι τι παρὰ τοῦ πατρὸς σμηναῖα I wish to report something from my father, 128, 16.

11. The article may denote a class as distinguished from other classes; e.g. *ὁ ἀθῶπιος man*, as distinguished from other living beings (Generic Article).

12. The article may have a distributive force, where we should use *each* or *a*; e.g. *ἐργάζετο τῆν τριμήνον ἕαστοί they worked a three-month period each*, 103, 14.

13. Some words take the article to indicate a class or type; e.g. *νύξ night, ἡμέρα day, θάλασσα sea, γῆ land, χρόνος time*.

(a) But such words used in formulas or with the force of proper names may omit the article; e.g. *κατὰ γῆν by land; ἐν γῆ on land; πρὸς θαλάσσης seaward*.

14. The article is generally used with abstract nouns; e.g. *ἡ εὐδαιμονία happiness*.

15. The article is often used with proper names to indicate them as well-known, previously mentioned, or in contrast with others; e.g. *ὁ Ζώων*, 58, 1.

(a) Names of nations generally omit the article; e.g. *"Εἰλητες ἔγνωσαν the Greeks say*, 49, 19.

(b) Names of rivers generally omit the article; e.g. *ἐπὶ Φῶϊον ποταμῷ to the river Pharis*, 50, 13.

16. The article is often omitted in certain phrases; e.g. *κατὰ πόλιν attern*.

17. The use of the article has led to definite rules in regard to the position of the qualifying adjective, attributive or predicate. In Homer *ἀγαθὸς ἀνὴρ* and *ἀνὴρ ἀγαθὸς* alike may mean *the good man*. But in Herodotus and in Attic these phrases, when preceded by the article, have a different meaning; *ὁ ἀγαθὸς ἀνὴρ* means *the good man*, but *ὁ ἀνὴρ ἀγαθὸς* means *the man (is) good*. These two phrases illustrate respectively the *attributive* and the *predicate* position.

18. The Attributive Position. A word or group of words standing between the article and its substantive, or, if the substantive precedes, immediately after the article, has *attributive* position. There are three possible positions, then, of the attributive illustrated by (1) *ὁ σοφὸς ἀνὴρ*; (2) *ὁ ἀνὴρ ὁ σοφός*; (3) *ἀνὴρ ὁ σοφός*. The first is the most common, the last the least common.

19. The Predicate Position. A predicate adjective either precedes or follows the article and its substantive; e.g. *σοφός δ' ἀνὴρ* or *δ' ἀνὴρ σοφός* the man (is) good.

20. Not all words and phrases with attributive force have the attributive position; some stand regularly in the predicate position; some in either, but with a difference in meaning. In the following paragraphs, the most important rules of order are given.

21. Attributive adjectives, participles, adverbs and prepositional phrases with adjectival force are in the attributive position; e.g. *ἡ παροῦσα συνωπὴ* the present circumstance; *οἱ τότε ἀθροῦσθαι οἱ ἄνθρωποι* the men of that time; *οἱ σὺν ἀβυρῷ στρατῶνται οἱ στρατιῶται* with him.

(a) The article with an adjective or participle, a prepositional phrase, or an adverb has the force of a substantive; e.g. *οἱ ἀγαθοὶ οἱ ἀγαθοὶ οἱ ἀγαθοὶ* the good men; *οἱ τότε οἱ ἀνθρωποι* the men of that time; *ὁ βουδύμενος* the man who wishes.

22. Possessive pronouns and the genitives of reflexive and demonstrative pronouns used as possessives are in the attributive position.

23. The genitive of a substantive limiting the meaning of another substantive with the article may stand in either the attributive position or the predicate position. Herodotus has a preference for the latter, placing the limiting genitive before the substantive it limits, if he regards it as more important, but after it, if less important; e.g. *πᾶν τὸν χρόνον τὴν ἀρχὴν τῆς πόλεως* the beginning of every matter, 60, 4; but *τὴν ἀρχὴν τῆς πόλεως*, 60, 9.

24. The demonstrative pronouns *οὗτος*, *ὅδε* *this*, and *ἐκεῖνος* *that*, together with *ἀμφότεροι* *both*, generally take the article in prose and stand in the predicate position; e.g. *οὗτος δ' ἀνὴρ* *this man*; *ὅδε ἡ θάλασσα* *this sea*.

(a) When the demonstrative has a *deictic* force (i.e. points to something in sight or immediately to be mentioned), the article is omitted; e.g. *οἱεῖσθε Λυδοὶ τῆς Λυδίας ἕρως*.

(b) Herodotus frequently omits the article when the demonstrative follows its substantive, as if it were added as an afterthought.

25. The genitive of the personal pronouns and of *αὐτός* when used as a personal pronoun is in the predicate position.

26. The genitive of the whole (Partitive Genitive) is in the predicate position.

27. The adjective *μέσος*, when it means *middle of*, *ἄκρος*, when it means *top of*, *ἐπί*, when it means *all*, stand in the predicate position.

(a) When *πᾶς* means *the whole of*, it stands in the attributive position; when it means *every*, the article is regularly omitted. But in Herodotus these distinctions are not always observed.

28. The pronoun *αὐτός* has three distinct uses, the first two of which are common in Homer, while the third is rare or non-existent there.

(1) As an intensive pronoun meaning *self*, when used alone in the nominative case, or when in agreement with a substantive and in the predicate position.

(2) As an adjective meaning *same*, when preceded by the article.

(3) As a personal pronoun of the third person, but only in the oblique cases; *him, her, it, them*.

e.g. *αὐτὸς ἐπεὶ ἑαυτὸν εἶπε*, *αὐτὸς δ' ἀνὴρ* or *δ' ἀνὴρ αὐτὸς* the man himself; *δ' αὐτὸς ἀνὴρ* the same man; *ἐπ' αὐτὰς ἀγῶνας* against them.

29. The meaning of *ἄλλος* *other*, *πολύς* *much*, is modified when preceded by the article.

δ' ἄλλος the other, the rest (of); e.g. *ἡ ἄλλη ἔθνη* the rest of Greece.

οἱ ἄλλοι the others (all the others),
τὰ ἄλλα the rest, all other things.

τὸ πλεονεκτήσιον the greater part,
οἱ πλεονεκτήσιον the majority, multitude, rabble.

οἱ πλείονες the majority.
οἱ πλείονες the most.

CASES

Genitive

30. The genitive is used to limit the meaning of substantives, adjectives, adverbs, and verbs.

Genitive with Substantives

31. The limiting genitive with substantives may be classified under the following heads:

1. Genitive of Possession; e.g. τῆς Πεισάνου δύναμιν *the power of Peisander*.
- (a) Here belong such expressions as τῆς Ἰνᾶχου (sc. θύρατρα) *the daughter of Inachus*, 49, 19; ἐν Κροίσου (sc. οἰκίῳ) *in Croesus's house*, 61, 13.
2. Subjective genitive with a verbal substantive; e.g. ἀνορέων δίκων ἐργον *a work of unjust men*, 51, 1.
3. Objective genitive with a verbal substantive; e.g. δίκας τῆς ἀπομαρῆς *punishment for the seizure*, 50, 25.
- (a) The objective genitive is sometimes found where a prepositional expression would be expected; e.g. τῆς ἀνάγκης τῶν κακῶν *the truth about the misfortunes*, 60, 13.
4. Genitive of the Material of which a thing consists or is composed; e.g. στρατῆρ χροσσοῦ *a stater of gold*.
5. Genitive of Measure; e.g. πῶλον εἰκοσὶ ἡμετέων *a voyage of twenty days*.
6. Genitive of the Divided Whole (Partitive Genitive) with any word (noun, adjective, or pronoun) that expresses a part; e.g. Περσέων αἰ ἄβυρα *the chronicles of (among) the Persians*, 49, 6; πατέων καλλίστην *most beautiful of all women*, 52, 15; κατὰ τοῦτο τῆς ἀπορῶδου *at that part of the citadel*, 76, 7.
7. Genitive of Quality; e.g. οἰκίαν μὲν ἐβύρα ἐγχεθῆς, τρέφον δὲ ἠναχίου *being of a noble house but a mild disposition* (the first genitive may be taken as possessive), 80, 22.
8. Explanatory or Appositive Genitive, when a word in the genitive makes more explicit the meaning of a general word; e.g. Χρημία ὄβσ *a monster of a boar (a great big boar)*, 61, 14.
32. Any of the foregoing genitives may be connected with the word it limits by the verbs *be, become, think, etc.* (Predicate Genitive); e.g. Οὐρησὸν τὰ ἐκεία ἐστὼν *the vipers are Homer's*, 96, 28.

Genitive with Verbs

33. Verbs of sharing take a partitive genitive; e.g. τοῦ ἄβου μετέσχεον *they obtained a share in the discussion*, 91, 6.
34. The Partitive Genitive is used with verbs signifying to touch, take hold of, hit, miss, attain, make trial of, begin, etc.

35. The genitive is used with verbs signifying to hear, learn, remember, make mention of, forget, desire, care for, neglect.
- (a) Verbs of hearing and learning take the genitive of the person and, generally, the accusative of the thing. But ἀκούω *hear*, sometimes takes the genitive of the thing; e.g. τοβρω ἀκούω *when he had heard this*, 64, 12.
- (b) In the meaning *listen to, obey*, ἀκούω generally takes the dative.
- (c) μέμνημαι *remember* may take the accusative, especially in the meaning *hold in memory*. For an example see 168, 29.
36. Verbs signifying to rule or command take the genitive; e.g. πᾶσι τῆς Ἀσίης ἤθεε *he obtained the rule of all Asia*, 91, 19.
37. Verbs signifying to fill or be full of take the genitive.
38. The Genitive of Separation is used with verbs signifying to cease, release, restrain, give up, fail, want, lack, etc. For examples see 61, 9; 62, 5; 64, 27.
- (a) δεῦμαι, *ask*, (in active, lack), may be followed by the genitive of the person or the genitive of the thing; sometimes the two are combined with a single verb; e.g. ἔθετο τοῦ δήμου τῆς γούνατος *he asked the people for a guard*, 69, 7.
39. The Genitive of Comparison is used with verbs signifying to differ, surpass, be inferior to, etc.; e.g. ποιεῖτε τῶν ἐν τῇ Ἐλλάδι *it surpassed all the places in Greece*, 49, 13.
40. The Genitive of Cause is sometimes used with verbs of emotion.
- (a) The genitive with verbs meaning to punish, atone for, etc. may be regarded as a genitive of cause.
41. The Genitive of Price is used with verbs meaning buy, sell, and the like; e.g. πᾶσι τοβρω τῶν Χρημάτων *procuradores to procure ships with this wealth*, 177, 30.
42. The genitive may denote the source.
43. The genitive is used with verbs compounded with certain prepositions, when the preposition has given the word a force that would govern the genitive. Such prepositions are ἀπό, ἐκ, κατὰ, πρό, ὑπέ; e.g. ἀπέχουα *keep away from*, ἐπιβᾶτω *set foot upon*, καταρροῦκα *despise*.

Genitive with Adjectives and Adverbs

44. The genitive is used with adjectives similar in meaning to verbs that take the genitive; e.g. *αἰτίος*, *ἐξίτος*, *ἐμπάσιος*, *κατάβητος*, *ὑπέρβιος*. Here belong the uses of

(a) The Genitive of Comparison after an adjective in the comparative; e.g. *Κροῖου πρεσβύτερος ἄλλοιαν Κρανίω*, 52, 7; *Μέσω λόγου greater than speech*, 107, 21; *ὀλιγὸς δεύτερον second to none*, 56, 2.

(b) The Genitive of Separation after such words as *ἀπαιτός*; e.g. *ἀπαιτός ἔσενος ῥόου without male heir*, 81, 26.

45. The genitive is used with adverbs similar in meaning to verbs or adjectives that take the genitive; e.g. *ἐπέθε ἀνδρός Μέσῳ ἰνφίω to a Meda*, 80, 23.

46. The genitive is used with many adverbs of place, time, quantity, and with some adverbs of manner, especially when they limit the intransitive *ἔχει*; e.g. *πρόσω τῆς πυκτὸς far along in the night*, 101, 28; *κόβη τῆς Φουρῆς where in Phrygia?* 61, 4; *τῷ βίῳ εἰς ἤκειν to be well off in the means of life*, 58, 19; *ἀπαιτός ἔχειν τῶν ποθημένων to be heedful of the boatmen*, 56, 30. These genitives may generally be explained as partitive.

Genitive of Time and Place

47. The genitive denotes the time within which, or at a certain point in which, an action takes place; e.g. *πυκτὸς by night*; *τῷ λαοῦ in the future*; *τρεῶν ἡμερῶν within three days*; *ἐξέβητες πέντε ἔτεος ἐκαστοῦ five going out each year*, 74, 2.

Genitive Absolute

48. A substantive and a participle not grammatically connected with the main construction of the sentence may stand in the genitive by themselves (§ 130). (For the Accusative Absolute, see § 80.)

Dative

49. The dative has three main uses; to express the relation to or for (true dative), the relations by and with (instrumental dative), the relation in (locative dative).

The True Dative

50. The dative is used as the indirect object of a transitive verb along with the accusative of the direct object. Such verbs are those signifying to give, entrust, send, say, promise, etc.

51. The dative is used as the complement of verbs meaning to seem, be like or unlike; also of many verbs usually transitive in English. Such verbs are those meaning to benefit, serve, obey, assist, trust, pardon, advise, command, blame, reproach, yield, threaten, befri, be friendly, be hostile, and the like.

(a) Some of these verbs may take an accusative also; e.g. those meaning to reproach; *τήν σου οὐκ βουβήσω with which I do not reproach you*, 63, 3. (The accusative is cognate, see §70.)

(b) Herodotus occasionally uses *πείθομαι obey*, with the genitive, on the analogy of verbs of hearing; e.g. *ἔπει πείθεσθαι*, 90, 19.

(c) Herodotus uses *παροπάζω to observe, see in*, with the dative and accusative; e.g. *δειλῆν μοι παρῶν having seen cowardice in me*, 62, 6.

52. The dative is used with adjectives, adverbs or adverbial phrases, and some substantives, similar in meaning to verbs that take the dative; e.g. *ὁ κατὰ κἀνὸν ἦν it was convenient for him*, 58, 7; *ὁμοειπὸν τοῖσι δέοις ἀφ' ἑαυτοῦ a gift to his brothers*, 138, 26.

53. The person interested regularly stands in the dative (Dative of Interest). This is a very common use in Herodotus, as in Homer, and sometimes the dative hardly differs from the possessive genitive; e.g. *ἐν τῷ δακτύλῳ σφαι δώχετο ἢ μήτηρ their mother was carried upon the wagon*, 59, 4; *μὴ τι οἱ τῶ πατρὶ ἐπιτελεῖν let something fall upon his son*, 60, 24.

54. The Dative of Advantage indicates the person for whose advantage (or disadvantage) something is done; e.g. *Ἀθηναίων νόμος πομπὰς ὡς ἔχειν he had made laws for the Athenians*, 57, 23.

55. With *εἶπλ*, *ῥηγοῦμαι* and similar verbs, the dative of interest denotes the possessor (Dative of Possessor).

56. The Dative of Interest is used with passive verbs (regularly the perfect, but in Herodotus with the present and aorist also) to denote the agent (Dative of Agent).

57. The personal pronouns are sometimes used in the dative to indicate a lively interest in an action or statement (Ethical Dative); e.g. *οἱ μάγοι οὖν κερταίω τῶν βασιλέων τὴν μάγην, you must know, have control of the palace*, 123, 29.

58. The Dative of Interest may denote the person in whose view, or in relation to whom, something is true (Dative of Relation); *ἀδελφὴν τῆ θυγατρὸς ἄ murderer in the sight of your daughter*, 86, 22; *ὁ χρυσοῦς (κουρῆ) ἔκτετο ἐπὶ δέξτῃ ἐσθλοῦ τῶν χρυσοῦ τοῦ ἄσπιδος ἡ δὲ ἐπὶ τῆς δεξιᾶς ἐστὶν ἡ τῆς ἀριστερῆς*, 66, 25.

59. With the dative of the person interested the participle is often used to express time; e.g. *πολοποκρούων Ἰκδοῦντα ὡς ἔπειτα*, 76, 2.

60. The dative is used to denote the means or instrument (Instrumental Dative); e.g. *κατέχευον ὄπιοντα ἔπειτα ἔπειτα ἔπειτα*, 57, 27; *δαπέταν ἔκαστον θύο στήθητι ἔπειτα ἔπειτα ἔπειτα*, 68, 7; *ἀπεβόησε ἔπειτα ἔπειτα ἔπειτα*, 53, 3. (See §73.)

(a) *Χρῆσθαι* *ἑαυτοῦ*, takes the dative of means.

61. The dative is used to denote the cause (Dative of Cause), especially with words expressing emotion; e.g. *περιχαρῆς τῶν ἐργῶν ἔπειτα ἔπειτα*, 59, 12.

62. The dative is used to denote manner (Dative of Manner); *τῶν ῥημάτων ἔπειτα ἔπειτα ἔπειτα*, 49, 13; *ἔπειτα ἔπειτα ἔπειτα*, in many adverbial expressions; *ὄργῃ ἔπειτα ἔπειτα*, *κῶδῳ ἔπειτα ἔπειτα*; *δημοσίῃ ἔπειτα ἔπειτα* (expense); *πανοργῆ ἔπειτα ἔπειτα*.

63. The dative of manner may denote in what respect a thing is true (Dative of Respect); e.g. *προέειπε ἔπειτα ἔπειτα*, *ἔπειτα ἔπειτα*, *ἔπειτα ἔπειτα*, 49, 13; *ἔπειτα ἔπειτα ἔπειτα*, 60, 27.

64. The dative of manner is used with expressions of comparison to denote the Degree of Difference; e.g. *μακρῶν πῶτον ἔπειτα ἔπειτα*, 60, 16; *ἔπειτα ἔπειτα ἔπειτα*, 123, 9.

65. The dative is used with words or phrases indicating friendly or hostile association or intercourse (Dative of Association); *ἐπὶ δὲ ἔπειτα ἔπειτα ἔπειτα*, 49, 5; *ἔπειτα ἔπειτα ἔπειτα*, 78, 3. (a) Here belongs the use of the dative with *ὁ αὐτὸς ἔπειτα*,

ἔπειτα ἔπειτα, etc. e.g. *ἔπειτα ἔπειτα ἔπειτα ἔπειτα* he did the same as (with) the Medes, 79, 24.

66. The Dative of Accompaniment is used with verbs signifying to accompany, follow, etc.; e.g. *ἔπειτα ἔπειτα ἔπειτα* following the lady, 54, 19.

(a) The dative is used with other verbs, especially in reference to military movements, to denote accompanying forces; e.g. *ἔπειτα ἔπειτα ἔπειτα ἔπειτα* and arriving with this force, 149, 24; *ἔπειτα ἔπειτα ἔπειτα ἔπειτα* they went up with a great force, 149, 26.

Locative Dative

67. The dative accompanied by an attributive is used to denote the definite time at which an action takes place; e.g. *ἔπειτα ἔπειτα ἔπειτα ἔπειτα* on the fifth day; *ἔπειτα ἔπειτα ἔπειτα ἔπειτα* on the next day.

(a) The attributive is omitted with names of festivals; e.g. *ἔπειτα ἔπειτα ἔπειτα ἔπειτα*, 67, 2.

(b) Herodotus uses *ἔπειτα ἔπειτα* and *ἔπειτα ἔπειτα* interchangeably, meaning in the course of time, in time.

Dative with Compounds

68. The dative is used with many verbs compounded with *ἐν*, *ὄν*, *ἐπὶ*, and with some verbs compounded with *παρὰ*, *πρὸς*, if the meaning requires it. Such verbs are *ἐπιπῆσαι* fall upon, *ἐπιβῆσαι* attack, *ἐπιπυγῆσαι* happen upon, *συμβῆσαι* advise, *παρῆσαι* to stand beside, *παρῆσαι* assist, etc.

(a) Some adjectives and substantives equivalent to verbs compounded with prepositions that take the dative also take the dative; e.g. *ἔπειτα ἔπειτα ἔπειτα ἔπειτα* the attack will be upon him in his sleep, 54, 15; *ἔπειτα ἔπειτα ἔπειτα ἔπειτα* you became a guest at my hearth, 61, 5; *ἔπειτα ἔπειτα ἔπειτα ἔπειτα* he united with him in approval, 143, 26.

Accusative

69. The accusative is the case of the direct object of a transitive verb.

(a) Sometimes verbal substantives, adjectives, or periphrastic expressions take an object accusative; e.g. *ἔπειτα ἔπειτα ἔπειτα ἔπειτα*

ἔχωρες τμήκωρα τάλασσα *weighing (having a weight of) thirty talents*, 55, 9. (Some explain τάλασσα as an appositive with στήθωσ). *θεῖμα πορεύμενος τῆν ἐργασίην τοῦ στήθωσ wondering at the working of the iron*, 74, 12.

70. Both transitive and intransitive verbs may be followed by an accusative of kindred meaning with the verb (Cognate Accusative); e.g. *διακρίναi ἀπειροῖο to make a choice*, 54, 8; *τρέφεω τροφήν to rear by a (method of) rearing*, 92, 18; *ἦν ἄβωσ he went (by) a road*, 82, 20.

(a) A neuter adjective or pronoun may represent a cognate accusative implied in the verb; e.g. *μέγα ἄβωσωσ with a loud shout*, 52, 24; *κερδαίεωσ πλείωστωσ you will profit most (make most profit)*, 61, 13; *καίρωσ κακωσ he suffers with a worse madness*, 81, 22; *πολλ' ἀειδήσωσ with many threats*, 83, 7.

(b) Even passive verbs are sometimes followed by a cognate accusative; e.g. *καλέρω ἐρωσίην he is called by the name*.

71. Verbs meaning to name, call, appoint, show, make, acquire, and the like, may take a second accusative as predicate; e.g. *τοῦ Μυρτιάωσ θωοῦστωσ whom they call Myrsinus*, 52, 12; *φίλωσ ποροπονήστωρο Λακεδαιμονίωσ he acquired the Lacedaemonians as friends*, 52, 4.

(a) Both the object and the predicate accusative become nominative when the verb is used in the passive.

72. Verbs meaning to ask, demand, clothe, deprive, teach, etc. take two accusatives, one of a person, the other of a thing; e.g. *ἔπειρω τὸ εἶπεδ με that question which you asked me*, 59, 29.

(a) The accusative of the thing is retained when such verbs are used in the passive; e.g. *ἀραγάθησθωσ τῆν ἀρχήν to be deprived of the rule*, 123, 17.

73. With *ἀπεθώρωσ answer* and *ἐπιτρέφωσ promise*, Herodotus sometimes uses two accusatives; e.g. *ταῦτα τοῖσ φίλωσ ἀπεθώρωσ he made this answer to his friends*, 111, 21; *σέξωσ μετ' ἄλλω ἐπιτρέφωσ making them great promises*, 109, 25. The accusative of the thing in these sentences is cognate.

74. Verbs meaning to do something to or say something of a person may take two accusatives; e.g. *τὰ ἄλλα ἔθωρα ἐπέωλεσ τωσθ he did the same thing to the other nations*, 79, 24.

75. Verbs of dividing may take two accusatives; e.g. *ἑακόμωσ Αἴγυπτοσ διώδεκα μοίρωσ having divided Egypt into twelve parts*, 107, 9.

76. The accusative with some verbs and adjectives may denote something in respect to which the verb or adjective is limited (Accusative of Respect or Specification); e.g. *ὁ κωβωπόσ χείρωσ not pure in hands*, 60, 27; *ἐπιτρέφωσ τοῖσ πολέμωσ fortunate in wars*, 72, 3; *τὰ μέν ἄλλα ἐτέκεθσ fit in other respects*, 76, 17.

77. Many accusatives are used as adverbs; e.g. *τῆν ταχίστην (ὄβωσ) in the quickest way; πρῶτωσ professedly; πολλωσ much; ἀρχήν at first, τῆν ὀμνήν at the proper time*.

(a) The neuter plural of adjectives is often used instead of the singular; e.g. *πρώτωσ*, 87, 4; *δέωσ*, 65, II; also *τὰ πρώτωσ*, 93, 3.

78. The accusative is used to denote Extent of Time or Space; e.g. *τοῦστωσ τὸν χρόνωσ during this time*, 49, 12; *ἀπείθωσ ἔτρω δεκά he was abroad ten years*, 57, 24; *στράβωσ πύρω διακώμωσ conveying (her) for five stades*, 59, 5.

79. The accusative is occasionally used by Herodotus to express Limit of Motion, with verbs compounded with prepositions that take the accusative; e.g. *τὸν ὠσ ἐπὶ ἠλθε when it occurred to him*, 120, 3; *Ἀστυγέα ἐπήε ἀπ' ἄνωσ recognition came to Astyages*, 85, 23.

(a) But *ἐπὶ ἠλθε* is also followed by the dative, on the analogy of such words as *σοκείω* and *καθεσθῶσ*; e.g. *τὸ Κροτώσ ἐπὶ ἠλθε it occurred to Croesus*, 77, 23.

80. A participle stands in the accusative absolute, when it is impersonal; so, regularly, *ἔδωσ*, *δέξωσ*, *μετέωσ*, *παρέχωσ*, etc. (For the Genitive Absolute, see §48.)

81. The subject of an infinitive is in the accusative; e.g. *φωβώωσ αἰτίωσ φαεί γενέσθωσ they say the Phœnicians were responsible*, 49, 6. But when the subject of the infinitive is the same as that of the main verb, it is ordinarily not expressed and any qualifying word is in the nominative; e.g. *οὐδὲ ἀνολ δώσωσ (ἔπαυσ) they said they would not themselves give*, 50, 19; *δέλωσ ἐπέσέστω εὐρωσ κερταγέσθωσ he promised that after he had sung he would kill himself*, 56, 19.

VERBS

Tenses of the Indicative

82. The present and imperfect tenses are used to denote action in progress, or a state as existing, the one in present,

the other in past time; the aorist tense expresses the mere occurrence of a past action; the perfect expresses completed action in present time; the pluperfect is the past of the perfect; the future denotes an action that will take place; the future perfect is the past of the future.

83. The present and imperfect may denote customary or repeated action.

(a) Herodotus is fond of iterative forms (imperfect or aorist) made by adding the suffix *-οι/ε* to the present or aorist stem.

84. The present and imperfect may denote action attempted, begun, or intended (Conative Present or Imperfect). This is very common with verbs of *buying, selling, etc.* *δίδου* in the present and imperfect regularly means *offer*.

(a) The imperfect is sometimes equivalent in sense to *ἐπιπλοῶ* with an infinitive; e.g. ἀπολιπὼν Ἀθηναίων οὐκ ἐπὶ τὴν ἀδελφότητα εἰθεύεσθαι ἢ τὴν ἀθηναίων ἀπολιπὼν εἰθεύεσθαι *if the Athenians abandoned them they would no longer be a match in battle, 195, 19.*

85. In vivid narration, a past action is often expressed by the present (Historical Present). The present in this case may represent an aorist or an imperfect of description. (See §87.)

86. The present, accompanied by an expression of past time, such as *πάλαι, formerly*, is used to express an action begun in the past and continuing in the present.

87. In the description of past circumstances and events, the imperfect is often used to depict the course of events (Imperfect of Description).

(a) Similar to this is the use of the imperfect of certain verbs which imply continuous action, such verbs as λέγω, ἀγορεύω, κεύθεω, where an aorist might be expected (Imperfect of Continuance).

88. Some presents are used with the meaning of the perfect; so, commonly, as in Attic, ἦκα *I have come*; οἶχουα *I have gone*; νικῶ *I am victorious*. In Herodotus the usage is extended to a number of other verbs; e.g. πείθουα *I am convinced (have been persuaded)*, 52, 30; ἀλοκθεῖα *to have been taken*, 77, 3; ἀνοίγεσθαι *to be open (have been opened)*, 53, 8.

(a) Such verbs in the imperfect have the meaning of the pluperfect.

89. The present may be used instead of the future in statements of what is immediate, confidently expected, or threatening.

(a) In prophecies, a future event may be regarded as present (Prophetic Present).

(b) The verb *έμυ* go, regularly has a future meaning.

90. The imperfect (regularly with *δρα*) is used to denote that a fact or truth has just been recognized; e.g. ἐν τῇ ἀδελφότητι φερε οὐκ ἐμπὶ δρα τὸ μέλλον γινεσθαι ἀνορεπτεῖν in *human nature the possibility does not, after all, exist of averting that which is bound to be, 123, 18.*

91. With a negative, the imperfect sometimes denotes resistance, refusal, or failure of expectation (Imperfect of Refusal); e.g. οὐ γὰρ μετῆρο ὁ Τύρως, i.e. *for she would not release Gyges, 54, 17.*

92. The aorist is sometimes used to denote a general truth (Gnomic Aorist).

93. Verbs whose present denotes a state generally express by the aorist the entrance upon a state (Ingressive Aorist). So in general, verbs meaning *to rule, desire, sweep, be hungry or thirsty, be mad, save, etc.*; e.g. ὄφρων ἦκε *so he obtained the rule, 91, 20.*

(a) The aorist of *έχω* always has ingressive force; i.e. *έτυχον I had*; but *έτεχον I got or obtained*.

94. In temporal and relative clauses, the aorist must usually be translated by the English pluperfect.

95. A perfect tense may often be translated by the present; so commonly, *τέθνηκε he is dead*; *δεδεσθαι he is ruined*; *έκρηται I possess*; *τεθάρται he lies buried*.

(a) Herodotus uses *ήγνηται* in the sense of a present, *I think*. (b) The pluperfect of such verbs may be translated by the imperfect.

96. Herodotus is fond of forming periphrastic tenses. 1. μέλλω with the present or future (rarely, aorist) infinitive makes a periphrastic future.

(a) The imperfect of μέλλω with the infinitive is used to express past intention or probability; e.g. *έμελλε παραλαβέσθαι he was going to receive, 98, 25.*

2. The future of θέλω with a complementary infinitive

makes a periphrastic future; e.g. ἐλεύσεται ἐπιβήναι ἰσὶ γοῖσι going to pass, 81, 27.

3. ἔρχομαι with a future participle makes a periphrastic future; e.g. ἔρχομαι ἐπεὶν I am going to tell, 51, 16.

4. εἶμι or γίνομαι may be used with a present, aorist, or perfect participle to form a present (or imperfect), aorist, perfect (or pluperfect); e.g. ἦν ἀπεκρίμενος he was pleasing (he pleased), 52, 16; μεταδύκτος γυνόμενος being (becoming) pursued, 121, 31.

5. ἔχω with the aorist participle forms a periphrastic aorist or perfect; e.g. εἶχε καταστρεφόμενος he had subdued, 57, 17.

Tenses of Moods other than the Indicative

97. The subjunctive, optative (when not in indirect discourse), and imperative commonly refer to future time. The tenses of these moods do not express differences of time, but denote merely stage of action; the present, action going on; the aorist, simple occurrence; the perfect (rarely used) completed action.

98. The tenses of the infinitive (when not in indirect discourse) have no time of themselves, but express merely stage of action; the present, continuance; the aorist, simple occurrence; the perfect, completed action.

(a) The infinitive in any tense may denote the kind of action which may be expressed by the corresponding tense of the indicative; e.g. a conative present (or imperfect), ingressive aorist, etc. (See §§84, 93.)

99. The participle does not indicate absolute time, but time relative to that of the leading verb. In general, the present participle denotes the same time as the leading verb; the aorist participle, time previous to that of the leading verb; the future participle, time subsequent to that of the main verb. (a) The present participle may represent an imperfect and denote action prior to that of the leading verb (Imperfect Participle).

(b) The aorist participle may be coincident in time with the main verb. So regularly with the aorist (perfect or pluperfect) of λαμβάνω escape notice; φέλωα anticipate; τυγχάνω happen.

(c) The aorist participle may have an ingressive force (see § 93).

(d) The future participle may denote purpose (see § 129f). 100. The optative, infinitive, and participle in indirect discourse are always in the same tense as the verb of the direct discourse that they represent, and denote the same time or stage of action as that of the verb they represent.

(a) The present optative, infinitive, or participle may represent an imperfect indicative. The perfect optative, infinitive, or participle may represent a pluperfect. The future optative occurs only in expressed or implied indirect discourse.

The Moods

101. There are four finite moods of the Greek verb, Indicative, Subjunctive, Optative, Imperative. The Infinitive, which is a verbal noun, and the Participle, which is a verbal adjective, are sometimes classed as moods.

102. By the addition of the adverb *ἄρ* the meaning of the indicative and optative may be modified.

Independent Indicative

103. The Indicative is used to express declarations of fact or to ask questions expecting such declarations as answer.

104. Past tenses of the Indicative are sometimes used to express unreality or impossibility of attainment in present or past time.

1. An unattainable wish is expressed in Herodotus (as always in Homer and sometimes in Attic) by *ἀφελών* with the infinitive; the present infinitive of present or continued past time, the aorist infinitive of past time; e.g. *μηδέτιν ἀφελών I would I had not seen*, 82, 30. (For a wish conceived as possible in the future, see § 112.)

2. The imperfections *έδές*, *έχρην* (*Χρηῖν*), *προσῆκε*, or other impersonal expressions denoting obligation or the like, are often used of unfulfilled obligation. The tense of the dependent infinitive shows the time of the obligation; e.g. *σέ γάρ έχρην πρῆσσειν τά πρήγματα for you ought to be engaged in affairs* (but you aren't), 111, 9.

116. The infinitive as object may be used after almost any verb whose meaning requires it (Complementary Infinitive).

(a) Some verbs that we should expect to take a complementary infinitive are followed regularly, or sometimes, by a supplementary participle. For examples of variation in usage, note the use of *περῆναι allow*; e.g. *περῆναι αὐτὸν εἶναι to allow him to sing*, 56, 17; *περῆναι τὴν ἡγεμονίην παραδοῦσθαι to allow the rule to pass*, 124, 7.

(b) Some verbs may take either a complementary infinitive (present or aorist) or the future infinitive in indirect discourse. Such verbs are those signifying *hope, promise, swear, threaten*, and the like.

117. The infinitive may be used as the complement of adjectives, adverbs, substantives, and verbal phrases akin in meaning to verbs that take the infinitive; e.g. *ἕκαστος ἐπιπέθεσθαι a desire to question*, 58, 11; *ψευδύργων δύναμιν παρασχέειν able to furnish a force*, 142, 19.

118. The infinitive may limit the meaning of an adjective or substantive like an accusative of respect. This use is like that of the supine in *ū* in Latin; e.g. *φόβος δακνῶσα fearful to hear*, 158, 23; *ἄριστον τυχεῖν best to get*, 59, 15.

119. An infinitive is sometimes used as a complement when it is not strictly necessary for the construction, but serves as an explanatory addition (Epeexegetic Infinitive); e.g. *καθαρότου εἴητο κρησῶσα he begged for a purification—to get it*, 60, 29.

120. The infinitive may express purpose. It is used chiefly with verbs signifying to *give, entrust, appoint*, and the like; e.g. *δύο παῖδια δόδοι ποιεῖν, ῥέψεν he gave two children to a shepherd to bring up*, 92, 17.

121. The infinitive may be used with *ᾗστε* to denote a natural or anticipated result.

(a) Herodotus sometimes uses *ᾗστε* with the infinitive instead of the regular complementary infinitive; e.g. *συνψηκε ᾗστε καὶ οὐκ εἴθενα it came about that you too know*, 127, 17.

(b) *ᾗστε* with the infinitive sometimes follows a comparative with *ᾗ*; e.g. *μᾶλλον ᾗ ᾗστε ἀνακτεῖν too great to sweep for*, 116, 23.

(c) Herodotus sometimes uses *ᾗστε* with the infinitive after a verb of effort, instead of a clause with *ὅκως* (see § 146.)

122. The infinitive is sometimes used absolutely, usually

with *ὅς*, to limit the application of a statement; e.g. *ὅς εἰκόσα to make a guess*, 60, 11; *ὅς ἐνέ μνησθήσθαι as far as my memory goes*, 104, 17; *ὁ πολλὰς λόγων εἰρεῖν not to make a long story*, 71, 2.

123. The infinitive may be used for the imperative; e.g. *μὴ κακτεῖν αὐτὸν ὄχλου don't call him happy*.

124. The infinitive is rarely used to express a wish. In this use the infinitive may be thought to be the complement of some word (like *ὅς gram*) understood; e.g. *ἐρυεῖσθαι μὴ τελοῦσθαι 'Athalus may it be possible for me to punish the Athenians*, 151, 18.

125. The infinitive is used after *πρὶν* or *πρὶν ᾗ before*, when the main clause is affirmative; e.g. *πρὶν ᾗ Ψαμπίτηχος βασιλεύσῃα before Psammetichus became king*, 92, 10; *πρὶν μνησθῶνς γινέσθαι τῶν Περσῶν before the Persians became great*, 64, 28.

126. The infinitive is used in indirect discourse with many verbs of *saying, thinking*, and the like, each tense of the infinitive representing the same tense of the corresponding verb in the direct discourse.

(a) A present infinitive may represent an imperfect, and a perfect infinitive a pluperfect indicative.

The Participle

127. The Participle is a verbal adjective and has three main uses:

1. Attributive, modifying a substantive; e.g. *ἐπαυκῶσα ἔθνεα the inhabiting tribes*.

2. Circumstantial, denoting some attendant circumstance (see §§ 129, 130).

3. Supplementary, completing the meaning of a verb (see §§ 131-137).

128. The attributive participle is often used with the article, with the substantive omitted (Substantive Use of the Participle). Such participles must often be translated by relative clauses, often by substantives; e.g. *τὰ γενόμενα the occurrences*, 49, 2; *ὁ μνησθῶν the man who revealed*, 55, 20; *τῶν τότε ἔσθρων of the men who lived then*, 56, 2.

(a) Herodotus often uses a participle with a substantive, where a verbal noun with a genitive, or an infinitive with

subject accusative, would be more regular; e.g. *μετά Σόλωνα οξύμωρον after the departure of Solon*, 60, 10.

129. The circumstantial participle qualifies a verb by setting forth some circumstance under which its action takes place. It may denote *time, means, cause, manner, condition, concession, purpose*; sometimes it is preliminary to the main verb, where the relation is merely one of sequence of actions. The relation in general is determined by the context, but is often made clear by a modifying adverb or particle.

(a) The particles *ἔτε, οἶα, ὥστε*, with the participle show that it has a causal force; e.g. *ὥστε ταῦτα νομίζω inasmuch as he thought this*, 52, 16; *οἶα παῖδων οἱ υπαρχόντων since he had children*, 79, 18; *ἔτε θηρότην ἔοντα since he was a man of the people*, 110, 29.

(b) The particle *καίτερον* shows that the participle has a concessive force; e.g. *καίτερον ἔγωγ ἐν κακῷ τοσοῦτον although he was in so great misery*, 64, 13.

(c) The particle *ὥς* shows that the participle sets forth the thought or intention of the subject of the main verb, or of some other person prominently mentioned, without implicating the speaker or writer. It may be translated, *on the ground that, in the belief that, as if, or, with a future participle, with the (avowed, but often also real) intention of*. It is often a substitute for a clause in indirect discourse; e.g. *Χρησίου κηθήναφ πλῆστον, ὥς ὅτι ἐταραχοδιώμενοι τοῦ Περσέως trusting a false oracle, that they would, forsooth, reduce the Tegeates to slavery*, 73, 5.

(d) A circumstantial participle denoting time is sometimes accompanied by an adverb of time; e.g. *αὐτίκα ἔθδωρα as soon as he was asked*, 60, 12; *ἀνα Νεῖων ταῦτα ἐσημασε τοῖσι δουροφόροις at the same time that he said this, he signed to his spear-bearers*, 86, 7.

(e) The future participle is used to denote purpose, especially after verbs of motion; e.g. *ἐθέτ' ἑν ἀγγελέῳ some one ran to tell the news*, 63, 26.

(f) Some temporal participles have adverbial force; e.g. *τελευτήσας finally*, 129, 25.

130. When a circumstantial participle refers to some person or thing not included in the main construction of the sentence,

the noun and participle stand in the genitive absolute; e.g. *ἀποβαρῶσ ἀβροῖ Ἐκέμπω when he had carried off Helen*. See also example under § 129, a.

(a) When a verb has no personal subject (impersonal verb), it may stand in the accusative absolute (see § 80.)

131. The supplementary Participle is either (1) not in indirect discourse, or (2) in indirect discourse.

(a) The supplementary participle agrees with the subject when the verb is intransitive or passive; with the object when the verb is transitive.

Not in Indirect Discourse

132. Many verbs take the supplementary participle to complete their meaning, where an infinitive might be expected. Among such verbs are those signifying to *begin, end, stop, endure, try, continue, allow*; e.g. *τοῦ ἐβόρα παῖδων ταῦτα προέβητα stop the man doing this*, 141, 4.

(a) Herodotus uses *πεποιθῆαι ἰνῷ, προσηπάει ἄλλωσι, ἐπέχουσαι* *endure*, with either the complementary infinitive or the supplementary participle.

(b) *πῶδα*, meaning *present*, takes the complementary infinitive; e.g. *ἦ μὴ παῖδα καταστρέφασθαι which will prevent him from subduing*, 172, 12.

133. Verbs of perceiving, when they denote the act or state perceived, take the supplementary participle not in indirect discourse. The participle is used similarly to the object (complementary) infinitive, and the tenses differ only as the same tenses of the infinitive differ; the aorist, therefore, denotes mere occurrence; e.g. *ὥς εἶδε ἐπιόντα τοῦ Πέρων when he saw the Persian approaching*, 77, 7; *ἰδὼν ἑνα καταβῆντα when he saw a man descend*, 76, 10.

(a) Verbs of *finding and detecting* are similarly used.

134. *τυγχάνω (καπέ)* *happen, chance* *escape notice, chance anticipate*, regularly take a supplementary participle, which contains the main idea; e.g. *τυγχάνεις ἔργων ἔγωγ ἔγωγ you are, as it happens, the son*, 61, 10; *ποτέα τοῖ παῖδος ἔκδοσαν βοσκῶν he was unwittingly maintaining the slayer of his son*, 64, 4; *βοῦκόμοιο φθῖναι ἀρκεύμενοι wishing to arrive first*, 159, 12. For the tense of the participle, see § 99 b.

135. With some verbs meaning *go* or *come*, the supplementary participle specifies the manner of going or coming and contains the main idea; e.g. οἴχεσθαι ἀποκλειστρος *to go sailing off*, 50, 4; οἴχετο κλέψας *he had gone off with (as a thief)*, 97, 12.

(a) Homer and Herodotus use *βαῖω* and its compounds similarly; e.g. κατέβαυε κελῶσιν *he ended with the oars*, 86, 11.

136. With verbs expressing *joy*, *sorrow*, *repentance*, and the like, a supplementary participle often indicates the cause of the emotion; e.g. μετῆλπιέει οἱ τοῦ ἘΛΛΗΠΡΩΤΟΥ μαιότητάσων *he repented scowring the Hellenists*, 172, 18.

In Indirect Discourse

137. The supplementary participle is used in indirect discourse with verbs signifying to *know*, *learn*, *see*, *find*, *show*, *appear*, *prove*, etc.; e.g. τοῦ οἶδα ὑπεδάσκατα *the man who I know began*, 51, 17. (For the tense of the participle, see § 100.)

(a) In Herodotus, the usage with many of these verbs varies between the infinitive and the participle; so, commonly, with *πυθάρωμαι learn*, *ἰνquire*; *εἰπλοῖω find*.

(b) In Herodotus, *ἐπίσταμαι* (rarely *οἶδα*) may mean either *know* or *think*; in both these meanings, the supplementary participle is used, though in the meaning *think* it also takes the infinitive. Ordinarily when verbs meaning *know* are followed by the infinitive, they mean *know how*.

(c) *φαίνεται* with the infinitive means to *appear*, with no indication of the truth of the appearance; with the participle, it means to be *shown*; e.g. φαίνεται ψεῖσθεῖα *he appears to be lying* (but may be speaking the truth); *φαίνεται ψευδομένους he is shown to be lying*.

Complex Sentences

Moods in Subordinate Clauses

138. A complex sentence consists of a main clause and one or more subordinate clauses. The subordinate clause is introduced by a relative pronoun or by subordinating conjunctions such as those meaning *if*, *when*, *since*, *that*, *until*, etc.

139. A subordinate clause is in primary sequence when it depends upon a primary tense; in secondary sequence when it depends upon a secondary tense.

(a) The primary tenses are the present, future, perfect, future perfect.

(b) The secondary tenses are the imperfect, aorist, pluperfect.

140. There is no such thing in Greek as the *sequence of tenses*, as applied to a main and dependent clause; wherever, however, a subjunctive is required in a subordinate clause after a primary tense, the optative may be used after a secondary tense.

(a) The Greeks liked to express a purpose, condition, or the like, in the form in which it was originally conceived, and so the subjunctive is often found after a secondary tense. This is sometimes called *Graphic Sequence*.

141. In indirect discourse, where an indicative (or subjunctive) would be used in the direct form, and where a finite verb is possible in the indirect, the optative may be used after a secondary tense, but, on the principle of vividness, the original indicative (or subjunctive) may be retained.

142. The mood of a subordinate clause closely connected with the thought of the clause on which it depends is often assimilated to the mood of that clause.

Purpose and Object Clauses

143. Purpose clauses in Herodotus are introduced by *ἵνα*, *ὄσ*, *ὅκως* in order *that*; *ἵνα μή*, *ὄσ μή*, *ὅκως μή*, *μή* in order *that not*, *lest*, and take the subjunctive after primary tenses, the optative (or subjunctive) after secondary tenses (see § 140 a).

(a) The subjunctive in purpose clauses sometimes takes *ἄν*, especially with *ὄσ* and *ὅκως*.

(b) Occasionally *ὄσ* (*ὅκως*) *ἄν*, is used with the optative in purpose clauses after a secondary tense (see 146, 5); in one instance (82, 16) Herodotus uses it after a primary tense. These may all be explained as potential optatives.

144. Relative clauses of purpose are expressed by the future indicative.

145. Object clauses with verbs of fearing, or equivalent expressions, are introduced by $\mu\eta\ \theta\alpha\iota$, $\lambda\epsilon\iota$; $\mu\eta\ \omega\iota\ \theta\alpha\iota\ \nu\omicron$, and take the subjunctive after primary tenses, the optative (or subjunctive) after secondary tenses (see § 140 d).

146. Object clauses after verbs of effort, meaning to *plan*, *take care*, *be on one's guard*, and the like, are introduced by $\delta\kappa\omega\varsigma$ (rarely $\delta\omega\varsigma$) and take the future indicative after both primary and secondary tenses.

(a) Sometimes object clauses are expressed like purpose clauses, and take $\delta\kappa\omega\varsigma$ ($\delta\omega\varsigma$) with the subjunctive or optative (see § 143).

(b) For $\delta\omicron\tau\epsilon$ with the infinitive after a verb of effort, see § 153.

147. Certain verbs which usually have the complementary infinitive may take $\delta\kappa\omega\varsigma$ with the future indicative as their object. Such verbs are those signifying *command*, *persuade*, *ask*, etc.; e.g. $\theta\eta\epsilon\tau\omicron\ \delta\kappa\omega\varsigma\ \theta\eta\epsilon\iota\ \eta\epsilon$ *he begged him to return*, 138, 15.

148. Certain verbs not included in those given in §§ 146 and 147 sometimes take $\delta\kappa\omega\varsigma$ with the future indicative, where the construction may be explained by analogy or by assuming that a verb of effort is understood; e.g. $\delta\alpha\gamma\beta\alpha\iota\ \delta\kappa\omega\varsigma\ \mu\eta\ \theta\eta\epsilon\iota\ \theta\rho\omega\iota\ \iota\ \alpha\omega\alpha\gamma$ (taking care) *that it may not return*, 119, 4.

Result Clauses

149. Result clauses are introduced by $\delta\omicron\tau\epsilon$ (rarely $\delta\omega\varsigma$) *so that*, and take either the infinitive or a finite verb.

150. When the infinitive is used with $\delta\omicron\tau\epsilon$, it denotes a natural or anticipated result, whether or not it actually occurs.

151. When the indicative is used with $\delta\omicron\tau\epsilon$, the actual occurrence of the result is indicated.

(a) Sometimes a relative pronoun takes the place of $\delta\omicron\tau\epsilon$ in such clauses.

152. $\delta\omicron\tau\epsilon$ means properly *and so*, and thus may be followed by any form of the verb that may be used in an independent sentence; i.e. the potential optative, a past tense of the indicative with $\delta\omega$, the imperative, or the hortatory, prohibitory, or deliberative subjunctive.

153. Occasionally Herodotus uses a clause with $\delta\omicron\tau\epsilon$ instead of an object clause with $\delta\kappa\omega\varsigma$ after a verb of effort (see § 146).

Conditional Sentences

154. A conditional sentence commonly consists of a subordinate clause introduced by *if* (protasis), and a main clause containing the conclusion (apodosis).

(a) The protasis may be an indefinite relative or temporal clause, and in general is expressed exactly like the corresponding *if* clause.

155. The condition is introduced by *et* *if*, $\delta\omicron\tau\epsilon\varsigma\ \omega\iota\theta\eta\epsilon\tau\epsilon\tau$, $\epsilon\tau\epsilon\iota\ \omega\iota\theta\eta\epsilon\tau$ (*et*), or similar words.

156. If the subjunctive is required in the protasis, the adverb $\delta\omega$ is regularly used. In Herodotus $\epsilon\iota\ +\ \delta\omega$ becomes $\theta\eta$, $\epsilon\tau\epsilon\iota\ +\ \delta\omega$ becomes $\epsilon\tau\epsilon\theta\eta$.

(This use of $\delta\omega$ must be carefully distinguished from that with the optative or past indicative in independent clauses, as explained §§ 105, 106, 113.)

(a) Herodotus occasionally omits $\delta\omega$.

157. The negative in the condition is always $\mu\eta$; in the conclusion it is regularly $\omega\iota$. But if the verb of the conclusion is in a construction requiring $\mu\eta$ (e.g. an imperative or hortatory subjunctive), that form of the negative is used.

158. Conditional sentences are classified as—

1. Simple Present and Past conditions.
2. Unreal Present and Past conditions.
3. More Vivid Future conditions.
4. Less Vivid Future conditions.
5. Present General conditions.
6. Past General conditions.

159. Simple present or past conditions state a supposition with no implication as to its fulfillment. The indicative is used in the condition; in the conclusion any form of the simple sentence may be used.

160. Unreal conditions imply that the supposition is contrary to a known fact. The conclusion states what *would be*, or *would have been*, if the condition *were* or *had been* realized. The condition is expressed by *et* with the imperfect or aorist indicative, the conclusion by the imperfect or aorist indicative with $\delta\omega$. The imperfect refers to the present, or to a repeated or habitual past action, the aorist to a single occurrence in the past; e.g. $\epsilon\iota\ \epsilon\theta\eta\varsigma$, $\delta\omega\ \theta\eta\alpha\upsilon\alpha\iota\ \epsilon\iota\ \nu\omicron\ \delta\alpha\delta\ \sigma\epsilon\tau\epsilon\iota$, *you would be*

amazed, 74, 11. *el* μή αὐτοὶ ἐβόλοντο, οὐκ ἄν παύσονται if they had not themselves wished it (in the several instances), they would not have been carried off, 51, 4.

161. Future conditions set forth a future supposition with more or less vividness. The conclusion of the future more vivid condition sets forth what *will* happen if the condition is fulfilled; the conclusion of the less vivid future condition states what *would* happen, if the condition *should* be fulfilled.

162. In Future more vivid conditional sentences, the condition is expressed by ἤ(δῶς ἄν, ἐάν, etc.) with the subjunctive, the conclusion by any future form; e.g. ἤ βούλη πείθεσθαι, ἄγεῖς if you wish to obey, you will rule, 89, 15. τὸ ἄν ποοῦσθε, ἀποδοῖς παραχρῆμα what I command you, by no means disregard, 81, 8; ἐάν, ὅτι, οὐ μάλιστ' ἄν ἔλθῃ when she comes, let it be your concern, 53, 12.

163. When a future condition expresses strong feeling implying admonition or threat, it is often expressed by *el* with the future indicative (Minatory or Monitory protasis); e.g. *el* χηροσθε ῥῶπε τὸ ἐλπίεσθε, ἐπιστασθε ὅτι ἀποκτεσθε if you use the method mentioned, know that you will die, 127, 25.

164. A peculiar form of condition with no conclusion expressed is found in Herodotus, as in Homer, where ἤ with the subjunctive may be translated *on the chance that*, *in the hope that*; the implied apodosis usually expresses purpose.

(a) After secondary tenses, the condition may be expressed by *el* with the optative.

165. In future less vivid conditions, the condition is expressed by *el* (rarely by relative or temporal conjunctions) with the optative, the conclusion by the optative with ἄν (Potential Optative), e.g. *el* τίς σὺνδολογᾶτο, γαστήρ ἄν if any one should consider, it would appear, 107, 21.

166. Generalizing conditions refer to an act or series of acts supposed to occur with indefinite frequency. The conclusion states a general truth or an habitual action.

167. In present general conditional sentences, the condition is expressed by ἤ (δῶς ἄν, ἐάν, etc.) with the subjunctive, the conclusion by the present indicative or an equivalent; e.g. ἤ ἐπιβλήσεται ὀπίσθαια ἰδέε, οὐκ ἔστιν ῥῶπον ἀψοθεῖν if he puts upon himself sacred marks, it is not permissible to touch him, 94,

23; ἐάν, ὅσους ἔχουσιν, ἐπ' ἑαυτοῖσι whenever they want to use it, they stretch it, 111, 14.

168. In past general conditional sentences, the condition is expressed by *el* (δῶς ἄν, ὅσους ἄν, ὅσους ἄν, etc.) with the optative, the conclusion by the imperfect indicative or an equivalent; e.g. δῶς καθεύ, ἐβίβη ποταμὸν whenever she summoned, he was in the habit of going, 53, 29; δῶς ἐστυμύλοιο, ἀπώλοντο whenever they joined battle, they perished, 98, 15.

Temporal Clauses

169. Temporal clauses are introduced by temporal conjunctions or relative expressions of time, such as ἐπεί, ὅσους, ἄν, ἔχου (ὅ), ἐς ὅ, πρὶν, ἄντι.

170. Present and past temporal clauses take the indicative, when there is reference to definite present or past time.

171. Temporal clauses referring to the future or to indefinite frequency in present time take the subjunctive with ἄν. (Cf. §§ 162, 167.)

(a) Herodotus often omits ἄν in these clauses, especially in those introduced by *until*. πωλευσέων ἔχου ὄν ῥελευσῆσθαι to keep watch until he dies, 86, 28.

172. Temporal clauses referring to indefinite past time, or corresponding to less vivid future conditions, take the optative. (Cf. §§ 165, 168.)

Indirect Discourse

173. In indirect discourse we have a quoted statement or thought. The quoted statement may be introduced by *ὅτι*, *ἵνα*, or there may be no introductory word but the principal verb of the quotation may be (1) in the infinitive; (2) in the participle. The construction is determined by the character of the leading verb.

(a) Verbs of saying take either the infinitive or *ὅτι*. In the common usage, *ῥηῖν* takes the infinitive, *εἶπεν* the clause with *ὅτι*, λέγειν either construction. Herodotus prefers the infinitive with λέγειν. Irregularities in his usage will be pointed out as they occur.

(b) Verbs of thinking and believing regularly take the infinitive.

(c) Verbs of *knowing, perceiving, hearing, showing, finding*, regularly take the participle or the *ἔτι* construction. Herodotus uses the infinitive also with most of these verbs.

Simple Sentences

174. When the infinitive or participle is used in indirect discourse, the *tense* is always the same as that of the form it represents in the direct discourse; except that a present infinitive or participle may represent the imperfect, as well as the present, and a perfect infinitive or participle may represent the pluperfect, as well as the perfect. An optative or indicative with *ἔω* in a main clause is represented by the *same tense* of the infinitive or participle, but *ἔω must be retained*.

175. In indirect quotations introduced by *ἔτι* (*ὅς*), the verb of the direct form remains unchanged in mood and tense after primary tenses; after secondary tenses, an indicative (except an indicative with *ἔω*) or subjunctive of the direct is changed to the *same tense* of the optative or (on the principle explained in § 141) the mood may remain unchanged. An indicative with *ἔω* and an optative with *ἔω* is retained.

(d) Occasionally a present (or perfect) indicative of the direct becomes an imperfect (or pluperfect) indicative in the indirect quotation, when it is a statement of fact by the writer independent of the quotation.

Complex Sentences

176. When a complex sentence passes into indirect discourse, its principal verb is treated like the verb of a simple sentence and stands, according to its leading verb (see § 173), in a finite mood after *ἔτι* (*ὅς*), in the infinitive, or in the participle.

177. Subordinate clauses in indirect discourse properly require a finite verb and follow the rule for indirect quotations introduced by *ἔτι* (*ὅς*); after a primary tense the original mood and tense is retained; after a secondary tense the verb may be changed to the same tense of the optative or may be retained unchanged; except that subordinate verbs in the imperfect, aorist, and pluperfect indicative regularly remain unchanged.

(a) When a subjunctive with *ἔω* is changed to the optative, *ἔω* is always dropped; in that case *ἦν* becomes *εἶ*, *ἔπειθε* becomes *ἔπει*, etc.

(b) In Herodotus the distinction between principal and subordinate clauses is often lost sight of and the infinitive is found in subordinate clauses in indirect discourse. For examples, see 56, 30; 77, 25; 97, 11; etc.

Indirect Questions

178. Indirect questions are introduced by interrogative pronouns, adjectives, and adverbs, indefinite relative pronouns and adverbs (sometimes, in Herodotus, by simple relatives), and by such interrogative words as *εἰ* *whether*, *κόρην* (*where*) . . . *ἦ whether* . . . *οἷ*, and follow the rules that govern indirect quotations after *ἔτι* (*ὅς*) (see § 175). It should be observed that if a subjunctive occurs in an indirect question, it would also occur in the direct (i.e. in a deliberate question) and that an optative in an indirect question after a past tense may represent either an indicative or a subjunctive of the direct. An optative with *ἔω* in an indirect question is always a potential optative, unchanged from the direct form.

Negative Sentences

179. There are two negative particles, *οὐ* and *μή*; *οὐ* is used in declarations, *μή* where the negation is willed or thought of. The same rule applied to compound negatives.

(a) In questions *οὐ* expects the answer *γες* (Lat. *nonne*); *μή* expects the answer *νο* (Lat. *num*).

180. The subjunctive and imperative always take the negative *μή*; the indicative and optative take *μή* in final and object clauses with *ἔω*, *ὅς*, *ὅπως*, in indefinite relative clauses, and all clauses expressing a wish, purpose, or condition; the infinitive when not in indirect discourse takes *μή*; the participle takes *μή* when it expresses a condition or refers to an indefinite person or thing. Otherwise *οὐ* is used.

181. Verbs and expressions of negative meaning, such as *deny, refuse, hinder*, when followed by the infinitive, often take a redundant *μή* to emphasize the negative meaning of the

leading verb. Such a verb, if itself negated, may take $\mu\eta$ $\omega\upsilon$ with the infinitive. Both negatives are in this case redundant; e.g. $\xi\pi\omega\delta\alpha\kappa\epsilon$ $\tau\alpha\upsilon\tau\alpha$ $\mu\eta$ $\pi\alpha\sigma\beta\alpha\lambda\epsilon\omega$ *he guarded against transgressing this*, 72, 20; $\xi\kappa\alpha\rho\omicron\varsigma$ $\eta\mu$ $\alpha\pi\omicron\kappa\tau\epsilon\iota\tau\alpha$ *he denied that he had killed*, 125, 3. (The last sentence, if the leading verb were negated, might be expressed: $\omicron\upsilon\kappa$ $\xi\kappa\alpha\rho\omicron\varsigma$ $\eta\mu$ $\mu\eta$ $\omicron\upsilon\kappa$ $\alpha\pi\omicron\kappa\tau\epsilon\iota\tau\alpha$).

(2) Occasionally Herodotus uses $\omega\sigma\tau\epsilon$ with the infinitive after such verbs, instead of the simple infinitive. In such cases the infinitive may take $\mu\eta$ or $\mu\eta$ $\omega\upsilon$ on the principle indicated above.

182. Any infinitive that would take $\mu\eta$ may take $\mu\eta$ $\omega\upsilon$ if the verb on which it depends is itself negated. Here $\omega\upsilon$ is redundant; e.g. $\omicron\upsilon\kappa$ $\omicron\lambda\omicron\varsigma$ $\tau\epsilon\tau\tau\iota$ 'Athenians $\mu\eta$ $\omega\upsilon$ $\delta\omicron\upsilon\lambda\alpha$ $\delta\iota\kappa\alpha\varsigma$ *it is not fitting that the Athenians should fail to pay the penalty*, 162, 4.

(a) Similarly a participle that would take $\mu\eta$ may take $\mu\eta$ $\omega\upsilon$ after verbs or expressions that are negated.

183. If, in the same clause, one or more compound negatives follow a simple negative, the first negative is confirmed, and not, as in our idiom, contradicted.

EXPLANATION OF SOME GRAMMATICAL AND RHETORICAL TERMS

Anacoluthon. A shift of construction in a sentence generally causing some word in it to have no proper construction. For example see 52, 6ff.

Anaphora. The repetition of the same word at the beginning of successive clauses; e.g. $\rho\omicron\upsilon\epsilon\iota\varsigma$ $\mu\acute{\alpha}\tau$ $\tau\omicron\upsilon$ $\kappa\alpha\iota\alpha\upsilon\tau\omicron\upsilon$ $\delta\delta\epsilon\lambda\epsilon\upsilon\sigma\tau\omicron$ $\gamma\epsilon\omega\delta\epsilon\omicron\varsigma$, $\rho\omicron\upsilon\epsilon\iota\varsigma$ $\delta\acute{\epsilon}$ $\tau\omicron\upsilon$ $\kappa\alpha\theta\eta\eta\alpha\upsilon\tau\omicron\varsigma$, 64, 20.

Anastrophe. The shifting of the accent from the ultima to the penult in oxytone prepositions. It occurs (a) when the preposition follows its case; (b) when the preposition stands for a compound formed of the preposition and $\tau\epsilon\tau\tau\iota$; e.g. $\xi\epsilon\lambda\epsilon\upsilon\theta\iota\varsigma$ $\pi\acute{\epsilon}\rho\alpha$, 75, 16; $\omega\delta\tau\epsilon$ $\tau\omicron$ $\beta\omicron\upsilon\lambda\alpha\epsilon\sigma\theta\alpha\iota$ $\pi\acute{\alpha}\rho\alpha$ ($\pi\acute{\alpha}\rho\alpha\sigma\tau\iota$), 63, 14.

Apocope. The cutting off of a final short vowel before an initial consonant, $\acute{\alpha}\nu$ for $\acute{\alpha}\nu\alpha$, $\kappa\acute{\alpha}\tau$ for $\kappa\alpha\tau\acute{\alpha}$, $\pi\acute{\alpha}\rho$ for

$\pi\alpha\rho\acute{\alpha}$, etc. Final ν and τ are assimilated to a following consonant; e.g. $\acute{\alpha}\mu\beta\iota\omega\tau\alpha\varsigma$ for $\tau\alpha\beta\iota\omega\tau\alpha\varsigma$, 52, 25.

Apodosis. The conclusion of a conditional or relative clause; in general, the principal clause of a sentence as opposed to a subordinate or introductory clause.

Asyndeton. The omission of a connective in a sentence of connected discourse. This usually occurs when a sentence is (a) a summary of the preceding sentence or (b) is added in explanation of it. Herodotus often has asyndeton when (c) a sentence begins with a form of $\omega\delta\tau\omicron\varsigma$. For examples, see 49, 19; 50, 4; 62, 24.

Brachylogy. Brevity in speech. Applied commonly to an abridged or condensed comparison; e.g. $\rho\omicron\lambda\omicron\iota$ $\tau\omicron\upsilon$ $\chi\theta\acute{\iota}\gamma\epsilon$ $\pi\alpha\pi\alpha\tau\eta\gamma\omicron\upsilon$ *hardships similar to (those of) yesterday*, 90, 22. *Chiasmus.* A reversal of the order of words in corresponding pairs of phrases. For an example, see 64, 27.

Cassis. See Dialect § 18.

Epanalepsis. The repetition of a word or words in a sentence, often after a digression or a parenthesis. For an example, see 93, 23.

Epezegetic. Added in way of explanation. See Epezegetic Infinitive, Synt. § 119.

Hyperbaton. A transposition of words in a sentence; e.g. $\acute{\alpha}\nu\epsilon\omega$ $\tau\epsilon$ $\delta\omicron\lambda\omicron\upsilon$ $\kappa\alpha\iota$ $\delta\epsilon\tau\alpha\tau\tau\iota\varsigma$ for $\acute{\alpha}\nu\epsilon\omega$ $\delta\omicron\lambda\omicron\upsilon$ $\tau\epsilon$ $\kappa\alpha\iota$ $\delta\epsilon\tau\alpha\tau\tau\iota\varsigma$, 75, 12. *Hysteron Proteron.* A reversal of the natural order of two successive occurrences.

Litotes. The denial of a statement instead of the assertion of the contrary; e.g. $\omicron\upsilon\kappa$ $\delta\iota\upsilon\lambda\gamma\alpha$ for $\pi\omicron\lambda\lambda\acute{\alpha}$.

Metathesis. Transposition of letters or sounds for the sake of euphony.

Meiosis. Understatement or disparagement of the truth for the sake of enhancing it.

Oxyton. A word with the acute accent on the last syllable. *Parataxis.* Cōordination: when a clause logically subordinate to another is made cōordinate with it; e.g. $\nu\theta\acute{\iota}\gamma$ $\tau\epsilon$ $\epsilon\upsilon\gamma\iota\upsilon\epsilon\omicron$ $\kappa\alpha\iota$ $\omega\acute{\iota}$. . . $\epsilon\tau\acute{\epsilon}\beta\alpha\lambda\omicron\upsilon$, instead of 'when might

came, they . . . went on board,' 192, 25.

Prolepsis. Anticipation: when the subject of a dependent clause is anticipated and made the object of a verb of the

principal clause; e.g. *καθὼς τὸν Ζηέποιος θάνατον, ὡς κούρτορον*, I20, 28.
Τίσις. The separation by one or more words of a preposition from the verb with which it belongs in an adverbial relation; e.g. *ἀπὸ δ' ἔθους*, I59, 4.

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HERODOTUS
HISTORIES

BOOK VIII

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winds (12-18n.) as a result, he does not see the frequent disastrous storms and other omens as significant. The reader's and Xerxes' perspectives on matters here diverge in a kind of dramatic irony.

There is, therefore, enormous variety in Herodotus' narrative, and the reader has to be alert to the many things that are going on. Into the broadly chronological framework are woven studies in a remarkable number of areas of human research.

7 THE LANGUAGE OF HERODOTUS⁷¹

Our MSS are descended from an 'archetype' written probably in the first century AD.⁷² These MSS and the few surviving papyri do not suggest there is a wide divergence between our text and Herodotus' original in terms of expression, word order, order of incidents, etc. However, in matters of dialect, morphology, spelling, etc., considerable confusion reigns.⁷³ In the representation of particular forms, the MSS disagree with each other, are inconsistent with themselves, and contain some very peculiar spellings. It is clear that Herodotus' text has been heavily corrupted by the introduction of Attic and false Ionic forms by scribes and scholars who were more used to Attic or had their own theories about how his Ionic dialect should look. Furthermore, we have too little contemporary Ionic from inscriptions against which to check the MSS' readings, and the texts of other Ionic writers close in time to Herodotus, such as the early historians and Hippocrates, are themselves heavily Atticised (and in the former case, very fragmentary).

Faced with the plethora of competing variants in the MSS, editors have had choices to make: when the MSS write τρωίη and τρωίην more often than τρωίη and τρωίην, but by contrast prefer φοίη and φοίην to the corresponding uncontracted forms, do editors go with the majority verdict in the case of each individual verb or form, do they standardise either the contracted or uncontracted form, or do they have a mixture of the two, and if so, how do they decide what the mixture will be? When standardisation and consistency of spelling is a relatively late feature of English, how much should we demand of fifth-century BC Ionia?

Again, it is difficult when we come across unusual forms to know how they should be accounted for: There are a number of possibilities: (1) They might be 'false' Ionisms, that is, forms created as a result of insufficient knowledge of how that dialect works. A good instance of this problem concerns the genuine plural of the pronoun αὐτοῖς, in which Ionic distinguishes between the feminine in -εῶν (< -ῥῶν < -ῶων) and the masculine/neuter in -ῶν (< **gmi*). However, in the MSS we find the feminine αὐτέῶν used as a masculine or neuter. This might have been introduced by a scribe who saw -εῶν frequently in his text and extended its use falsely, but we have ἐκαστέῶν (neut.) on a Milesian inscription. The document itself dates from the mid-fifth century, which

⁷¹ There is appended to this section a brief guide to the language of Herodotus, for those who wish speedily to see the differences from Attic.

⁷² See further §8 below.

⁷³ Most useful on Herodotus' dialect are Smyth 1894; Untersteiner 1949; Lagrand 1955; 179-223; Rosen 1962; for later literary Ionic, Lightfoot 2009: 97-142.

is promising, but the actual version we have was carved only ca. 100: is ἐκαστέῶν an original form or a later one, based on what the writer thought it should be in Ionic?⁷⁴ (2) They might be Atticisms, wrongly substituted for Ionic forms: τρωίη (beside usual τρωίη) is also found in Homer, but is likely to be an Attic form both there and in Herodotus. However, not all Atticisms need be copyists' errors: Herodotus seems to have spent time in Athens, and his lexicon (especially in later books) shows words that seem to have been specifically Attic (e.g. κερπιδόκεο, δαυροδόκεο, ἐπ' αὐτοφώρον); why not Attic spellings as well? (3) They might be poeticisms borrowed by Herodotus perhaps from epic and used as part of an attempt to create a language suitably elevated for his great subject. (4) It has been argued that such doubles as μῶνός / μῶνος found in the MSS might be variant spellings of the same sound,⁷⁵ introduced by copyists if not Herodotus himself. (5) They might simply be mistakes. In the list that follows, therefore, there are many uncertainties.

Because Attic is the dialect that most people learn first, Herodotus' dialect will be discussed below largely in terms of the differences between Attic and his Ionic. Herodotus came from Halicarnassus (modern-day Bodrum) in Caria. This was a Dorian colony, but inscriptions from that area are in a form of 'East Ionic', a dialect spoken in the Ionic areas of the Asia Minor coast and some of the adjacent islands, as well as in their colonies around the Hellespont and Black Sea. Historically, Attic and Ionic are two branches of an earlier 'Aeolic-Ionic' dialect, one of the five main groupings into which the historical Greek dialects are divided.⁷⁶ This Aeolic-Ionic group separated from other dialects after the Mycenaean period, and subsequently divided into its two branches during the migrations that marked that period. This is important for understanding the material that follows: *z* for *y* below is merely a short-hand way of saying 'where in Attic we find form *y*, in Ionic we find form *z*'. It does *not* mean that Ionic replaced Attic *y* with its own *z*. The differences between the two dialects are sometimes the result of *Aeic* introducing innovations after it split from 'Aeolic-Ionic' (e.g. the contraction of ε + ο > ου: Ion. γέρονες, Att. γέρονες < *γέωνε(ο)ς), sometimes the result of Ionic and Attic independently treating an inherited form in different ways after the split (e.g. Ion. ποῦνος, Att. μῶνος < *μῶνυ(ο)ς).

Here is a general account of the differences between Herodotus' language and Attica, with some historical explanations. It is followed by a much briefer survey for those who wish to see quickly what the differences are.

General (a) Psilosis, the loss of the 'rough breathing', was a feature of East Ionic, but modern texts keep the initial aspirate as 'a venerable absurdity' (Rowell):⁷⁷ e.g. ἘΜΑΝῆς should strictly be printed ἘΜΑΝῆς. In some compounds, which were no longer felt as compounds, the aspirate was preserved (e.g. κωδῆ(σ)βοῖα), as it was

⁷⁴ Κροισέω etc. found in some MSS, with the first declension genitive ending transferred to the second declension, is a better candidate for falsehood.

⁷⁵ ο is written in many forms for which the usual later spelling is ου.

⁷⁶ The others are Doric, North-West Greek, Aeolic and Arcado-Cyprian. For a clear account of the Greek dialects, cf. Chadwick 1966.

⁷⁷ Papyri of Herodotus display *psilosis* more often than not.

in some non-Ionic names (Ἀφῆρα ($< \text{ἀπό} + \text{ἦρα}$), ἔφορος ($< \text{ἐρι} + \text{ὄραος}$).⁷⁸ (b) *Elacism* involved the wholesale replacement in Ionic of original α by η , where Attic keeps α after ρ , ϵ , ι (ἴρῆγυια, Πύθης, προθύμη). Forms like πῶρα ($< *πῶρα < *πῶτ-ρα$), which developed a secondary long α , were created after the shift $\alpha > \eta$ had ceased to operate.⁷⁹ (c) *Hiatus* (conjunction of two vowels, often caused by loss of intervocalic $-y-$, $-s-$, $-w-$) is regularly found, especially between e and another vowel: Attic employs contraction more. Many examples of hiatus (e.g. νόος, πρήψες, κούνη, the many verbal forms in $-έει$, $-έεις$, $-έειν$ etc.) are also alien to spoken Ionic but are found in Homer: it is not absolutely certain whether they were written by Herodotus, but most editors keep them. Others we know to be Ionic (e.g. genitives Ἐφέσο, μοῖσάν, γέσος, ἔσει 'you will be', δοκίον opt.).

Vowels. These are the most important differences in the treatment of vowels (note that in many cases here we are talking about a small number of particular words, not general rules).

α for ϵ	τάμνα, μέγδοος (Att. μέγδοος innovates by assimilation of α to the earlier ϵ).
α for η	μέσασθρη.
ϵ for α	τέσσερς, ἔσσην ('male').
ϵ for α	κρέσσαν ($< \text{κρέτ-γαν}$: Att. κρέτταν on analogy with χέριον etc.),
ϵ for ϵ	μέζων, ἡμίστα (fem. pl. of adj. in $-υς$): ὄμοδῆζω etc. (but uncontracted βεῖζω); ἔργω 'restrain' $<$ root * Ferg- ; Att. εἶργω $<$ * -(F)ergō with a prothetic vowel); τῆσος (adj., Att. -εος), κείνος ('empty'), ἔσσην, εἰσεκα/εῖν ($<$ κερ/ος etc.; East Ionic is unusual in lengthening the vowel thus); εἰσορῶν, εἰσοῖμη, εἰσῶν, ἡνεχθῆνυ.
ϵ for ϵ	ἔσοσῶται (but ἦσσαν).
ϵ for η	πεντηκόνταρος.
ϵ for α	regularly in τρωεῖν (τρωεῖον, τρωεῖντες), and when $-εο$, $-εου$ is preceded by a vowel (θηεῖμενος): the original sequence is $εο$, which contracts to $ο$ in Attic, and either remains $εο$ in Ionic or becomes $ευ$. These sounds were very close, so the variants are probably orthographic, i.e. two ways of representing basically the same sound.
ϵ for α	μεγθήσασθαι, ἦσός 'dawn'.
η for ϵ	νόμης in -ῆσων, -ῆτη (ἀποστῆσων); adjs. in -ῆσιος (οἰκῆσιος).
η for ϵ	ἰσῆτη 'heart' (by assimilation from ἰσῆτα (cf. μέγδοος above)); Att. is unusual in keeping the original form; cf. also ἰσῆταιεός.
ι for ϵ	ἡέλος (but εἰκ- in compounds, which is a secondary form).
ι for ϵ	ἰθῦς, ἰθέος (Att. εὐθῦς is unclear).
α for α	Χρῆσθ ($<$ Χρῆσθ $\delta\upsilon$ 'it being necessary').

⁷⁸ Such non-Ionic words and names often keep their own dialectal forms.

⁷⁹ I.e. the change from short vowel + $-α-$ to long vowel + $-α-$ started after the $\alpha > \eta$ shift stopped.

α for α	οὔρος, μοῦνος, νοῦσος (but νοσῶν etc.) from * $\delta\epsilon\rho\alpha\sigma$, * $\mu\acute{o}\nu\alpha\sigma$ etc. (cf. κείνος above); οὔνορα is a borrowing of a metrically lengthened form from Homer (contrast $\delta\upsilon\alpha\mu\acute{\alpha}\tau\acute{\alpha}\omega$).
α for $\alpha\upsilon$	θάμνα, τρῶμα.
ω for $\epsilon\upsilon$	ἔρηλασθα (from πῆλαος 'sail' rather than πῆλαός).
ω for $\alpha\upsilon$	ῶν (= οὔν; unexplained), τριγασσῶν etc.

Consonants. (a) *kōs*, *kaś*, *khōtes*, *khōtes* etc., i.e. interrogative and indefinite pronouns and enclitics derived from the root * $\text{K}^{\text{h}}\text{-}$ have forms with $-k-$, where Attic and other dialects have $-r-$.⁸⁰ (b) *Sekoua* in Herodotus, literary Ionic and other dialects: Attic δέχουα, with $-χ-$ from δέχσασα. (c) *oūki* ($< \text{oú} + \text{k}^{\text{h}}$) for οὐκί. (d) *γίνομαι*, *γινώσκειω* for γίγνομαι, γινώσκειω, probably with a weakening of the articulation of the second γ , by dissimilation (perhaps helped by forms in $\gamma\epsilon\upsilon-$ in the case of γίνομαι). (e) *ἐπθόρα*, *ἐπθέρων* were turned by Attic through metathesis into ἐπτάσθα, ἐπτεῖθεν.

Nouns and adjectives. (a) *a-stems.* (i) Gen. sg. masc. $-εα$ (Ἐφέσο $< -\eta\alpha < -α$); (ii) Gen. pl. $-έων$ (μοῖσάν, ἔουσέων $< -ηων < -αων$); (iii) Dat. pl. $-ησι$, which is descended from the locative in $-αω/ι$, and developed the *iota* on analogy with $-οσι$, locative of the *a*-stems: when Greek dispensed with the locative, some dialects used it to represent the dative; Attic $-οσι$ was created on analogy with $-οις$, an old instrumental. (b) *o-stems.* Dat. pl. $-οσι$, another locative; Attic again uses the instrumental $-σι$. Note however τοῖσδε, also found in Homer. (c) *Consonant stems.* (i) Nouns and adjectives in $-ος$ and $-ης$ are uncontracted: γέσος, γέσος, γέσει, γέσεα, γεσέων, γέσειν; Ἀστυδάγης, Ἀστυδάξα etc.; Δαήτης, Δαήτια, Δαήθιος etc. (ii) So nouns in $-εός$: Βασιλῆα, Βασιλῆος etc. (iii) *πόλις*, *ἕβρις*, *φύρις* etc. retain the stem in $-ι-$ throughout the paradigm (πόλιος, πόλι, πόλις, πόλις, πόλις, πόλιον, πόλιον).

Pronouns. (a) *ἐμέο*, *οέο*, *τέο* for ἐμοῦ, σοῦ, and also with more closed pronunciation ἐμῶ etc. (b) *δοσις* gives *δσεν*, *δσέα*, *δσέων*, *δσέων*. (c) *ός*, *ῆ*, *τό*, *τόν*, *τήν*, *τό* etc. is the relative; note also Herodotus' rare use of *καί* *ός* 'and he'; cf. η *δέ* *ός* 'he said'. They tend to be used where there is no preposition or a preposition that cannot be elided. Herodotus also uses *ός*, *ῆ*, *ός*, *όν*, *ῆν*, *ός* etc., especially in phrases such as *ἐν* *ός* = 'while', *έξ* *ός* = 'until'. (d) *σφεας*, *σφεων*, *σφι* and *σφισι* are used like *αὐτοῦς* etc., not just to refer to the subject of the main clause as in Attic. (e) *ἐαυτῶν* stands for *ἐαυτῶν* ($\delta\alpha\omega$ -generalised from crasis of $\delta\alpha\omega$ *αὐτοῦ*). (f) Note also accusative *sg. μιν* = *αὐτόν*, *αὐτήν*.

Verbs. (a) *Syllabic augment* is omitted in pluperfects (παρῆτατόστω) and iteratives in $-οσκον$ (ἔγροσκον). (b) *Temporal augment* is sometimes absent, especially in verbs beginning with the diphthongs *αι*, *αυ*, *ει*, *ευ*, *οι* (e.g. *διώστω*); in some cases, imitation of Homer may be involved. (c) *Uncontracted terminations.* 2nd p. sg. mid. $-εαι$ for Att. $-ει$ or $-η$ (ἔσει 'you will be'); $-εο$ for $-ου$ (ἡέλο pres. mid. imper.); $-εε$ for $-η$ (ἔγυοσε (ppf.), ἔτθεε (imper.)). (d) *δέκωμιν* etc. have forms from the $-ω$

⁸⁰ A problematic feature: the inscriptions usually give forms in π , but these are inscriptions where Koine influence is notable, so the π -forms may not be original. Forms in κ appear very rarely in the Ionic of the Asia Minor cities and their colonies. Cf. Lillo 1991; Stüber 1996.

conjugation in 2nd and 3rd p. sg. and 3rd p. pl. pres. indic. and 3rd p. sg. impf.: προσαρλόμεις (for -ως), προσεκμείς (for -ουσι), σεκούουσι (for -ύουσι), ἐδεκμε (for -υ), (ε) -ομαι, -οτο appear in the 3rd p. pl. of optatives, perfects and pluperfects (ἀνεόλοτο, ἐτίκτομαι, διεφθάρτο), and in the present and imperfects of some verbs in -μι: regularly in δύνομαι, ἐπιτομαι, ἵσταμαι (δυνέσται, ἤμιστάσται); less certainly also τρέβομαι, ἐπιτρέβομαι.⁸¹ -ομαι etc. arose as a treatment of -ομαι after a consonant, and was then extended to other contexts. (f) *Contract verbs*. (i) Verbs in -έω are usually uncontracted, but note δεῖ, ἔδει. (ii) -ε- sometimes replaces -ο- in -οω verbs: τομάεω, ὀρέω (part.), ὀρέομαι (subj.), beside expected 2nd and 3rd p. sg. ὀρέωσι and ὀρέει (contracted forms are also frequent: ὀρέω etc.). (g) *-μι verbs*, in the 2nd and 3rd p. sg. and 3rd p. pl. of the present, have forms which show the influence of contract verbs: thus τίθημι, but τίθεισι (Att. τίθησι), τίθει (Att. τίθησι), τίθεισι (as -έω verbs); δίδωμι, δίδωσι, δίδωι, δίδουσι (as -οω verbs); ἵστημι, ἵστάν, ἵσταί, ἵστάσθαι (as -οω verbs). (h) *Other forms*. (i) οἰσκαε and οἰσκαί beside ἴσκειν, ἴσκασι. (ii) εἶπτα, εἶπας (part.), beside εἶπρον, εἶπών. (iii) λάμψουσι, ἐλάμψθην etc. from λαμβάνω. (iv) εἶψ, εἶψεν are used for εἶ, ἐψεν (cf. εἶμι < *ἐμιψ); ἔκασι, ἔκω, ἔκοσα for ἔοσι etc.; opt. εἶψουσι is used beside εἶψεν (ψ) The frequentative suffix -οσκον with the present or aorist stem: ὄρυσκον, λάβεισκον.

Brief guide to the language of Herodotus

(In this brief guide, Attic equivalents are given in brackets.)

Vowels and consonants

η for α: προθύμη (προθυμία).

Uncontracted forms: νόος (νοῦς), γένος (γένους), γένει (γένει), πᾶσιπας (πᾶσιπαις), προσαρλέειν (προσαρλέειν), ἐπιβορήθεω (ἐπιβορήθω), ἐπίθει (ἐπίθει).

ει for ε: κενός (κενός, 'empty'), εἶνος (εἶνος), εἶσκα/-εν (εἶσκα).

ευ for ου: ποιεῖσι (ποιοῦσι), ποιεῖντες (ποιοῦντες).

ου for ο: οἶπος (ῥοπος), μοῦνος (μόνος), νοῦτος (νότος), οὐνοια (δυναία).

κ for τ: κῶς (πῶς), ἄκότε (ἄπότε), κότερος (πότερος).

γίνομαι (γίγνομαι), γινώσκω (γινώσκω).

Nouns, adjectives and pronouns

Gen. sg. masc. -εω (ου): Ἐφέστω (Ἐφέσου).

Gen. pl. -εων (-ων): μοιπέων (μοιρπών).

Dat. pl. -ηισι (-αις), -οισι (-οις): ἡμέρηισι (ἡμέραις), λόγουςι (λόγοις).

Words like πῶσις keep their iota: πῶσις (πῶσεως), πῶσι (πῶσει).

ἴμεω (ἴμοσ), ὄσο (ὄσο).

⁸¹ Where the verb stem has a long vowel, that is shortened: ὀπέμε-ομαι 'they have set out' (cf. ὀποι-ομαι etc.).

ὄστις: ὄστω (ὄστινος, ὄστω), ὄστωι (ὄστινω, ὄστωι), ὄστων (ὄστινων ὄστων), ὄστωισι (ὄστωισι, ὄστωις).

Verbs

Augments are sometimes missing: ἀπειβόμην (ἡμειβόμεν), ἀνισσα (ἦνισσα).

-μι verbs sometimes conjugate like contract verbs: τίθημι but τίθεισι (τίθησι), τίθει (τίθησι), τίθεισι (τίθεισι); δίδωμι but δίδωσι (δίδωσι), δίδωι (δίδωσι), δίδουσι (δίδωσι).

In εἶμι an initial epsilon is often preserved: ἔκασι (ἔοσι), ἔκω (ῶν), ἔκωτα (οῦσσι). Note also εἶψ (ψ), εἶψεν (ῥωμέν).

-ομαι, -οτο for -ομαι -οτο: ἀπικτομαι (ἀπικτομαι), ἀνεόλοτο (ἀνεόλοτο).

Various

δω (ου): θέος (εῦθος): ἐπιδότω (ἐπιδότω); ἔκωρον (ἔκωτόν); μιν = αὐτόν, αὐτήν; οφες often = αὐτόν; σεκουα (σεχουα); εἰσκαε (ἴσκειν), οἰσκα (ἴσκα); εἶπτα (εἶπρον), εἶπας (εἶπρον).

8 LIFE OF HERODOTUS (BY S. R. WEST)⁸²

Herodotus tells us, in his opening sentence, that he came from Halicarnassus, modern Bodrum on the Aegean coast of Turkey, but he gives no further explicit information about himself, notwithstanding the pervasive sense of authorial presence conveyed by references to his own opinions and observations. Extensive travels are indicated by his claims to have visited Elephantine in Upper Egypt (2.29.1), the North Pontic region (4.81.2), Metapontum in South Italy (4.15), Tyre (2.44) and Palestine (2.106.1); perhaps we should extend his range even further east, since he writes of Babylon in a manner strongly suggesting that he had been there (1.189.3; 193.4). He presents himself as one who, like Odysseus, has seen the cities of many men and come to know their minds, though we must remember that he could have talked to (e.g.) Colchians and Cyrenians without going to Colchis or Cyrene and that his references to local traditions need not imply that he had visited the places concerned. His appeals to his own observation are intended to validate what he reports, and cannot be treated as reference points for reconstructing his biography and intellectual development. Thus, while he mentions visits to Thasos (2.44), Dodona (2.55), Zacynthus (4.195), Thebes (5.59) and Thessaly (7.129), he simply leaves us to infer that he must have spent time in such important sources of his material as Delphi, Samos, and, above all, Athens. But, while there is room for debate as to whether he owed to first-hand observation and enquiry quite as much as he would have us believe (particularly since he appears to have spoken no language other than Greek),⁸³ his self-presentation has been enormously influential

⁸² Any discussion of Herodotus' life must owe a very substantial debt to Jacoby's magisterial treatment, 1913: 205-86. Among more recent accounts I have profited particularly from that of Asheri 1988: ix-xvii.

⁸³ For the sceptics' case see Armauer 1978 and 1980; Rehling 1989; against this trend see Kendrick Pritchett 1993. These discussions represent the extremes, but it should be emphasised

HERODOTUS

HISTORIES

BOOK IX

EDITED BY

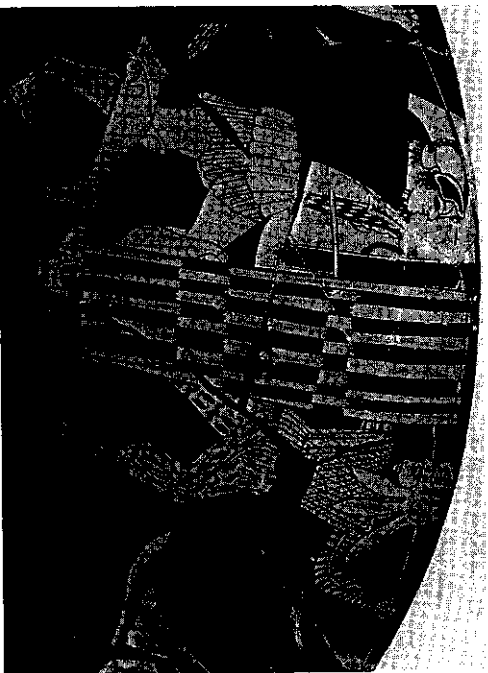
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Scene depicting a Greek attacking a Persian who defends himself
with a raised spear and a rectangular shield
Athenian red-figure cup, 5th century BC
Ashmolean Museum, Oxford

 CAMBRIDGE
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lent to the Greeks a nobility that, to H., made them equals, if not superiors, to the great heroes of the past.¹⁶⁹

7. DIALECT

H. wrote in East Ionic, the dialect spoken in Ionia, in the islands of the Aegean colonised by the Ionians, and in a few cities in Sicily.¹⁷⁰ The recovery of H.'s dialect is intimately bound up with the question of the manuscript tradition, for our manuscripts transmit a wide variety of forms, Attic, Ionic, and sometimes even Doric, and are inconsistent in the matters of spelling, contraction, and the like. Some earlier scholars believed that H.'s original manuscript contained a 'pure' Ionic dialect that was later corrupted, first by scribes who Atticised many of the forms, and later by yet other scribes who sought to reintroduce Ionic, or what they thought were Ionic, forms.¹⁷¹ Modern editors, therefore, have tried to systematise their editions by printing what they thought were 'true' Ionic forms, derived from inscriptional evidence, which was considered pure because it had not been corrupted by copyists over the centuries.¹⁷² Other scholars, however, point to the variety of the readings in the manuscripts, and to the fact that a single manuscript will sometimes have different forms even of the same word, as an indication of how H.'s original manuscript would have looked, at a time before systematisation of language and orthography existed.¹⁷³ For them, a 'pure' Ionic text of H. never existed; rather, H. himself created an elaborate literary language 'which never corresponded to any precise form of spoken Greek, but was instead, like the language of Homer's epic, a deliberate blend of modern and archaic', a language 'consciously nollitized by the use of the language and methods of poetry in general and epic in particular'.¹⁷⁴

Because so many questions are still unanswered, the following list of forms is only an approximation. It is not comprehensive, but designed

¹⁶⁹ Cf. Janko 1992: 2: 'precisely by widening the chasm between mortal and immortal, Homer exalts the dignity and responsibility of human beings'.

¹⁷⁰ It is also called 'New Ionic' to distinguish it from the 'Old' of Homer and Hesiod. For full treatment of the Greek dialects, Bechtel 1921-4 is still valuable; Ionic is treated in vol. II; cf. also Buck 1955.

¹⁷¹ These re-introduced forms are sometimes called 'false Ionisms'.

¹⁷² See McNeal 1983: 116-18.

¹⁷³ Rosen 1962, a method followed in his Teubner editions; McNeal 1983: 117-18 points out that even the inscriptional evidence for Ionic is not uniform.

¹⁷⁴ McNeal 1983: 119-20.

specifically to help readers of Book 9. In what follows, numbers in parentheses refer to chapter and section of Book 9, and the siglum '≈' means 'is equivalent to the Attic form'. It should be noted that the Attic forms, as a rule, are later than the Ionic.

A. General

1. *Psilosis*: Ionic early on lost its initial aspiration (rough breathing), but modern texts continue to print initial aspirate as a venerable absurdity.¹⁷⁵ Prepositions, either independent or as prefixes of verbs, do not change to aspirated final consonant κατ' ἦτονύϊαν (41.2), ὑπὸνταιν (4.2, ≈ ὑπόνηταιν), ἐμπυλένοισι (10.1, ≈ ἐμπυλένοισι), ἐπὶνικε (18.1, ≈ ἐπίνικε), ἐπὶνισαυ (61.3, ≈ ἐπίνισαυ), μετέντες (62.1, ≈ μετέντες), ἀπείνω (106.2, ≈ ἀπένω < ἀπείνω); cf. ἦώς (56.1, ≈ ἕως). Aspiration is found in certain compounds, which were no longer felt to be compounds; the aspirate is also kept in some non-Ionic place names ('Ἀεστρί), and 'technical' terms from other dialects (ἔσποποι).

2. *Elision and crasis*: Elision is comparatively rare in Ionic and inconspicuously found in H.'s MSS (cf. 18.2, οὔτε εἰ . . . οὔτ' εἰ). Most often elided are the prepositions, and ἄλλὰς, ἄρα, γέ, δέ, μήδέ, οὐδέ, and τε. Final ν before vowels (ν ἐπέκλυοτρικόν) is not used in H.'s Ionic,¹⁷⁶ nor does οὔτω become οὔτως before a vowel (98). In crasis, Ionic differs from Attic in that the σ-sound predominates: τῶντό (17.3), ὄντω (27.4, ≈ ὄντο), ἐούτων (4.2, ≈ ἐουτῶν / αὐτῶν).

B. Consonants

1. Ionic uses κ for the π of conjunctions, pronouns and adverbs: ὄκου (1), ὄκους (2.1), οὔκου (8.2), ὄκουϊου (13.1), κοτε (26.2) ≈ (respectively) ὄπρου, ὄπρους, ὄπρτου, ὄπρτουϊου, ποτε.
2. -σσ- does not change into -ττ-: ἐτάσσοντω (25.1, ≈ ἐτάττοντω), πρῆσσαι (108.1, ≈ πρῆτται).
3. γνωπαι and γνώσκα are found for Attic γγνωπαι and γγνωσκα.
4. In some cases, aspirated and unaspirated consonants exchange places: ἄθηστω or ἄθεστέων (2.3, 11.2, ≈ ἐπτοσθα or ἐπτεσθεν).

¹⁷⁵ The phrase is J. E. Powell's, used in his edition of Book 8.

¹⁷⁶ It does occur, however, in some manuscripts, and is present in Homeric epic.

C. *Nouns and adjectives*

1. The most characteristic feature of Ionic, and the major difference in its vowels, is *elision*, the appearance of η for α even after ε, ι, and ρ: πρῆγυα (26.3, ≈ πρῆγυα), πρῆγοιαι (108.1, ≈ πρῆγοιαι), Χάριη (4.2 et al.), Σηκόστοι (28.4).
2. Before the liquids λ, μ, ν, and ρ, ε appears as ει, ο as ου: ξένων (9.1, ≈ ξένων), εἴκεα (4.2, ≈ εἴκεα), μουνολοχῆτοα (26.3, ≈ μονολοχῆτοα).
3. In other cases, ε appears where Attic has ει: δέξαι (23.1, ≈ δέξει), μέγαν (37.2, ≈ μελίγαν), ἐπιτήθεος (≈ ἐπιτήθειος),¹⁷⁷
4. In some forms short α is found for Attic ει: τόμωναν (99.4 ≈ τέμωναν), ἔτραον (26.4, ≈ ἔτραον); μέγαςος (≈ μέγασος).
5. Ionic has α for the diphthongs ου and ου: ἑοῖμα (βαύμα), πρῶμα (πρῶμα), δῶν (δῶν); and in compounds, e.g. τοῖγαρῶν.

D. *Nouns and adjectives*

1. First declension: gen. pl. in -έων (≈ -ῶν); dat. pl. in -ῆσι (≈ -ασι); ἡλέπῆσι, 17.2; similarly, the fem. dat. pl. definite article (τήσιν, 2.2) and certain adjectives (πρῶλῆσιν, 17.2). Masc. nouns in -ης have the gen. sing. in -έω (≈ -ου): Πανσυνεῖα (10.2), Ζέπεω (68).
2. Second declension: dat. pl. in -οισι (≈ -οσι); βαρβάροισι, λόγοισι; similarly, the masc. and neut. dat. pl. of the definite article: τοῖσι.
3. Third declension: uncontracted endings are used: Πασινάξες (≈ Πασινάξῃ), γέμεος (≈ γέμεος). Nouns in -ις (πρῶσις, etc.) decline like -ι- stems (πρῶσι, πρῶσι, pl.) πρῶσις, πρῶσιον, πρῶσιον, πρῶσις/πρῶσις: cf. ὑποκρίσεις, καταστῆσεις (9.1, gen. sing.), ἐπιδάξῃς (7, acc. pl.). Third-declension adjectives are similarly uncontracted: ἀνήθεος (≈ ἀνήθεῶν). Third-declension adverbs are formed in -έως: ἀνήθεως (≈ ἀνήθεῶσι).

E. *Pronouns*

1. Personal pronouns: gen. sing. forms do not contract: ἐμέο or ἐμεῦ, σέο or σεῦ (≈ ἐμοῦ, σοῦ). The gen. and acc. pl. of these pronouns are likewise uncontracted: ἡμέων, ὑμέας, σφέων, οἱ is used for the third person sing. dat., αὐτῶσι and αὐτήν. The acc. form μιν is found for both reflexive and non-reflexive third person

¹⁷⁷ But cf. the comparative ἐπιτήθειότερος (2.1), as if the positive were ἐπιτήθειος.

- singular (≈ αὐτόν, αὐτήν, αὐτό, ἑαυτόν, ἑαυτήν). Like Homer, H. sometimes uses τοῖ for σοῖ (16.2, 78.2). The third person plural of the personal pronoun is σφεῖς, σφέων (6), σφῆσι and σφῆ, σφέας. The enclitic dat. form, σφῆ (5.1), is non-reflexive (≈ αὐτοῖς/αὐτῶσι), while σφῆσι is reflexive (≈ ἑαυτοῖς/ἑαυτῶσι).
2. The interrogative and indefinite pronouns have τέο, τεῦ in the gen. sing (≈ τοῦ/τινοῦ), and τέσι in the dat. sing (≈ τοῖν/τινῶν), likewise τεῦ, τέο (≈ του/τινος). The gen. pl. is τέων (≈ τῶων) and the dat. pl. τέοισι (≈ τῆσι).
 3. The relative pronoun in the oblique cases has the same form as the definite article: τό εἰς ἄ(2.2), τοῖς εἰς οἷς, τῶν εἰς δῶν. After prepositions that can elide the final vowel (ἀντι, ἐν, δι, ἐν, ἐπι, κατά, μετέ, παρά, ὑπὸ), the Attic forms of the relative are used. The prepositions ἐν, ἐκ, ἐξ, παρά and σύν take the consonantal forms of the article, except where ἐν, ἐξ, and ἐξ form expressions of time, e.g. ἐν δῆ, ἐξ ὄ, or ἐξ οὐ.

F. *Verbs*

1. The use of temporal argument is inconsistent: most verbs with an initial vowel are augmented, but some are not, and others sometimes are and sometimes not. Verbs with initial diphthong do not augment temporarily: παρῆκε (17.4, impf.), nor do ἄρρωθεῖα (ἄρρωθεῖαι, 46.3, impf.), ὀπιέω (ὀπιέσθω, 61.1, 102.3, plupf.), and some others.
2. Ionic regularly omits the syllabic augment in (i) plupf. forms; (ii) verbs which have double augmentation: ὄπων (18.2, ≈ ἔκπων), ὄπρα (55.1, ≈ ἔκπρα); and (iii) frequentative forms: βαλῆκετο (74.1).
3. Instead of -νται and -ντο Ionic has -τται and -το. These forms appear in: (a) the perf. and plupf. passive of -ω verbs: ἄνικατο (17.1),¹⁷⁸ ἄγωνίεσσαν (26.7), πεπεκευῶδοτο (97); (b) the pres. and impf. middle and pass. of -μι verbs: ἀνταρτεῖσθαι (9.2), κρέσσο (90.1), ἐδουέσσο (103.2); and (c) all optative middle forms: ἄνικέοιστο (27.2). If the tense-stem ends in a long vowel, that vowel is shortened: ὀπιέσσο (61.1, 102.3; cf. no. 1, above).

¹⁷⁸ This form arose when the perf. pass. verb stem ended in a consonant and the -ν of the pronominal ending produced an awkward-sounding cluster, as e.g. in the form *ἀνικένο-ντο. In this case, an -α was sounded with the ν, and the vowel lengthened when the ν itself disappeared.

4. H's MSS most often show the avoidance of contraction of *-e-* with the vowel that follows: *πρῆσεν* (2.1), *ἔπρῆσεν* (6), *πραπίσσει* (17.4), *ἀπρῶλοτες* (18.1), *Βοκῆεν* (11.2), *ἐκἀρεσεν* (11.2), *ἔων* (11.3, ≈ *ὄων*), and *ἔων* (63.2, ≈ *ὄων*), *ε* + *ο* sometimes contracts to *-ευ-*: *πρῆσμενοι* (7α.2), *ὑπρωγυμένως* (and cf. *πᾶστων*, 38.2). Although intervocalic *-o-* drops out, the remaining vowels do not contract: *καταστρέψεται* (2.3, ≈ *καταστρέψη/-ει*), *ἔψεται* (16.3, ≈ *ὄψη/-ει*).
5. Verbs in *-ωο* contract as in Attic, except that when *οο* or *οου* are preceded by a vowel, they become *ευ*: *ἐβίκαλευν* (19.1, 2.6.1), *ἀντιβιμῆθε* (2.6.6).
6. Liquid futures conjugate as if *-έω* contracts (§.4), except that when a vowel precedes *εο* or *εου* they become *-ευ-*: *ἀπρῶλοτες* (18.1), *σπαφῆσέσονται* (4.2.1), *ὑπρωγέσονται* (90.2); *ἀμυυέσται* (9) for *ἀμυυέσονται* is an exception.
7. Note the following Ionic verb forms: (a) for *λαβῶναι*: *λάβυσθε* (108.1, ≈ *λήυσθε*), *καταλάβηθε* (60.3, ≈ *κατέληθε*), *ἀπράλαμῆνοι* (51.4, *ἀπράληφότες*); (β) for *αἰπέω*: *ἀπαιπήμενοι* (93.1, ≈ *ἤπρημένοι*), *ἀπαιπῆτο* (102.3, ≈ *ἤπρητο*).
8. *-μι* Verbs: in the present active, *ἴμι* conjugates like a verb in *-έω*, *ἴστημι* like a verb in *-ωο*, and *σίδωμι* like a verb in *-οο*: *σίδαί* (109.3, ≈ *σίδωσι*), *εἶμι* has 2nd sing. *εἶς* (≈ *εἶ*). The imperfect of *εἶμι* is *ἴτα*, *ἴτε*, *ἴσταν* (≈ *ἴτα*, *ἴτε*, *ἴσταν*).

8. MANUSCRIPTS⁷⁹

The manuscripts of H's work are customarily divided into two families, each named after the location of the principal manuscript: the Florentine (which includes A and B) and the Roman (D and R). Neither tradition is clearly superior to the other (although A, as the oldest, is generally considered the best MS), and they differ mainly in (i) the location and nature of lacunae in Books 2-9; (ii) the use or omission of *iota* subscript or adscript; and (iii) the substitution of more common words for rarer ones. There are, in addition, other MSS, especially C and P, that combine elements from both families, and preserve important readings. There are numerous papyrus fragments for Books 2-8, and the first for Book 9 are soon to be published.⁸⁰

⁷⁹ See above, p. 44, for additional remarks on the manuscripts.

⁸⁰ On the MSS tradition, see Hemmerdinger 1981, McNeel 1983, 1986: xvii-xxvii, and the preface to the first volume of Rosen's edition, on the papyri, Paap 1948.

The sigla used in this edition are:

- A *Laurentianus* 70.3, tenth century
 B *Romanus Angelicus* gr. 83, eleventh or twelfth century
 C *Laurentianus Com. Siggr.* gr. 207, eleventh century
 D *Vaticanus* gr. 2369, eleventh or twelfth century
 P *Parisinus* gr. 1633, thirteenth or fourteenth century
 R *Vaticanus* gr. 123, fourteenth century
 S *Cambridgeensis Senzofranus coll. Emmanuelis* gr. 30, fourteenth century
 V *Vindobonensis* gr. 85, fourteenth century

Following is a list of the major differences between our text and those of Hyde (OCT) and Rosen (Teubner). Changes have also been made from both editions in punctuation and paragraphing; orthographical differences are not noted.

	Hyde	Rosen	F/M
2.1	καταστρέψεται	καταστρέψηται	καταστρέψεται
2.2	βουδῆματα	λογυρά βουδῆματα	λογυρά βουδῆματα
5.1	τροπέσει	τροπέσει	τροπέσει
7.1	ἐπ' Ἀθηναίω	ἐπ' Ἀθηναίων	ἐπ' Ἀθηναίων
7β.1	[τῶν Πέλοισιν]	τῶν Πέλοισιν	τῶν Πέλοισιν
13.1	[τοῦ Χρόνου]	τοῦ Χρόνου	τοῦ Χρόνου
13.3	(ἐν) Χόρῳ	Χόρῳ	Χόρῳ
14	πρόδρουπος	πρόδρουπος	πρόδρουπος
17.2	[ἡττός]	ἡττός	ἡττός
26.6	(ἔς) ἡμέρας	ἡμέρας	ἡμέρας
31.5	κατελιγμένοι	κατελιγμένοι	κατελιγμένοι
33.1	[Καυτιάδην]	Καυτιάδην	Καυτιάδην
33-5	μετῶντες	μετῶντες	μετῶντες
34.1	αἰρεσένους	αἰρεσένους	αἰρεσένους
35.2	Μεσορηνίαν ὁ	Μεσορηνίαν ὁ	†Μεσορηνίαν ὁ
	πρὸς Ἰθάκην	πρὸς Ἰθάκην	πρὸς Ἰθάκην
55.1	Ακαθεταίωνων	Ακαθεταίωνων	Ακαθεταίωνων
55.2	[πρὸς τῆ]	πρὸς τε	πρὸς τε
57.2	τέσσερα	τέσσερα	τέσσερα
64.2	Ἀειμυήτορον	Ἀειμυήτορον	Ἀειμυήτορον
65.2	[τὸ ἰβόν]	τὸ ἰβόν	[τὸ ἰβόν]

n. 180 (cont.)

The papyrus fragments of Book 9 are scheduled to appear in *P. Oxy.* 69 (2002); we were not able to take these into account for the present edition.

Bryn Mawr Commentaries

Herodotus Book I

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Synopsis of Major Ionic Differences from Attic

Commentary

I. Spelling Differences:

- 1) η for $\bar{\alpha}$ after ε, ι, ρ (e.g., πρῆγμα, αἰτή for πράγμα, αἶτια).
- 2) ει, ου for ε, ο before ν, ρ, λ (e.g., ξείνος, μόνος, κόρη, ὄδλος for ξένος, μόνος, κόρη, ὄδος).
- 3) ω for αυ or ου (e.g., θάυμα, ὦν for θαῦμα, οὖν).
- 4) κ for π in κῆς, κόρεος, κοῦ, κοῖος, etc. (cf. Attic πῶς, πρόρεος, ποῦ, πῶδος, etc.).
- 5) π, τ, κ for φ, θ, χ (e.g., ἀμπικνέομαι, αὐτῆς, δέκομαι for ἀφικνέομαι, αὐθῆς, δέχομαι).

II. Inflectional Differences:

- 1) First Declension.
 - a. -εω for -ου in gen. sing. of masc. nouns.
 - b. -έων for -ῶν in gen. pl. of all nouns.
 - c. -ῆσι for -ασι in dat. pl. of all nouns.
- 2) Second Declension.
 - a. -ουσι for -ουσι in dat. pl.
- 3) Third Declension.
 - a. uncontracted endings: e.g., γένεος for γένους, βασιλέες for βασιλεύεις.
- 4) Pronouns.
 - a. uncontracted endings: e.g., ἐμέο/σέο (or ἐμεῖ/σεῖ) for ἐμοῦ/σοῦ, τεῖ/τέω for τοῦ/τῶ (τίνος/τίνω).
 - b. οἱ, μῶν = ἀντὶ/τῆ, ἀντὶν/τῆν.
 - c. σφέης, σφέων, σφῆ, σφέας = ἀντοῖ-αί, etc.
 - d. all non-nominative forms of relative pronouns have initial τ- and are identical to corresponding forms of the definite article: e.g., τῶ, τῶν = ὃ, ὅν.
- 5) Verbs.
 - a. occasional omission of augment: e.g., ἀμείβετο = ἤμειβετο.
 - b. mostly uncontracted vowel stems: e.g., ἀδικέεσσι, ἔων = -έεσσι, ὦν.

Abbreviations:

- S H.W. Smyth, *Greek Grammar*, revised by G. Messing (Cambridge, Mass., 1956)
- GP J.D. Dennison, *Greek Particles* (Oxford, 1954, second edition)
- How and Wells W.W. How and J. Wells, *A Commentary on Herodotus*, (Oxford, 1928)
- Powell J.E. Powell, *Lexicon to Herodotus* (Cambridge, 1938)
- < "is from"

Maps of the Aegean and the Near East are included at the end of this volume.

Prologue Ἀλικαρνηστέος = A. Ἀλικαρνηστέος "of Halicarnassus," a city located in S.W. Asia Minor (see map). These masc. ethnic adjectives are declined like βασιλεύεις.

ἰστροπῆς = A. ἰστροπίας. The Ionic dialect replaces inherited $\bar{\alpha}$ with η even after ε, ι, ρ.

ἐξ ἀνθρώπων = ἐπ' ἀνθρώπων.

ἔργα: i.e., tangible monuments.

θυμαστρά = A. θουμαστρά.

ἀποδεχθέντα: < ἀπο-δέκνυνται.

δι' ἣν αἰτίην = τῆν αἰτίην δι(ὰ) ἣν. Final short vowels are often elided before words beginning with a vowel.

βαρβάροισι = A. βαρβάροις. This is the regular dat. pl. ending of the second declension in Herodotus. Ἐλλῆσι and βαρβάροισι are dat. of agent with the aor. pass. part. ἀποδεχθέντα.

τά τε ἄλλα κ.τ.λ.: "other things and on account of which reason they fought with each other." The whole phrase functions as the object of the verb implied by ἀπόδεξις in line 1.

1.1

δαφορῆς = A. δαφορᾶς.

Ἐρυθρῆς θαλάσσης: not our Red Sea but the Indian Ocean. καλομένης = A. καλονυμένης. Vowel-stem verbs ("contract" verbs) are generally left uncontracted in Ionic.

ἀπικνέμενος = A. ἀφικνέμενος, aor. part. of ἀπ(ο)-ικνέομαι. "Rough breathing" before vowels was passing out of use in Ionic. The phenomenon is reflected in examples such as this one where an elided prefix (ἀπό) is not subject to aspiration.